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THE LAWS OF THE HITTITES



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THE LAWS OF THE HITTITES

A Critical Edition

BY

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FOREWORD

It has been almost forty years since the appearance in 1959 of J. Friedrich's critical edition of the Hittite laws. That book was a milestone in Hittitology, being the only full edition of the text of the laws since F. Hrozný's *editio princeps* (1922). The same reasons motivating Friedrich's edition motivate this one. New fragments of law manuscripts have become available, the understanding of the Hittite lexicon and grammar has deepened appreciably, and the study of the Hittite language in diachronic perspective has become commonplace and is increasingly sophisticated.

Since the appearance of Friedrich's edition many other studies of the laws have appeared, including Imparati's quasi-edition (1964) which appeared a scant five years after Friedrich's, and which consequently was justified in dispensing with a full glossary like Friedrich's. No evaluation will be made here of these studies in the intervening years, since each will be cited and evaluated in the course of the commentary.

The production of a new edition also offers the opportunity to present the data somewhat differently. Friedrich's method of presenting the text was the common one in its day: choosing a base manuscript and indicating textual variants in footnotes. Even today this method offers some advantages in certain situations. In the case of the laws, where there is a fairly large number of text witnesses ranging in age from Old Hittite manuscripts to late (13th century) ones, and where scholars are particularly interested not only in differences of spelling of individual words but in syntactic structures (word order, particle use, etc.), Friedrich's method makes it more difficult to see the differences as well as the similarities between manuscripts. It was therefore decided to present each manuscript's version of each law separately. This type of presentation of the laws was already attempted by Haase 1968, but not as part of a critical edition. Haase's handy little book was unfortunately marred by a quite a large number of mistakes in transliteration and in failure to recognize joins of fragments. But since his concept of presentation was clearly a good one, it has been followed here.

Since interest in the diachronic study of the Hittite language continues unabated, and the Hittite laws with the many text witnesses ranging from Old to Late Hittite offers one of the crucial points of departure, it was also imperative that a complete Glossary be prepared for the new edition which would better serve that enterprise. Friedrich's edition had a very useful glossary, but it only referenced the forms in Topics: (not transliteration). And since the orthographic differences between Old, Middle and New Hittite frequently concern precise spellings, bound transcription gives an inadequate picture. Furthermore, Friedrich's edition referenced the forms only to the law in which each occurred, not the manuscript. If the form was in the base text of that law, only the law number was given. If it was in a variant to the base text, it was referenced by law number and the letter "V", without telling the user which manuscript contained the variant. This procedure cannot adequately serve a new edition. It was decided therefore to give all forms in transliteration and reference each to the law and manuscripts within that law in which it occurs. This was very time-consuming and tedious, but it had to be done. Hopefully it has been accomplished with a minimum of errors.

The author is a Hittitologist with a reasonably good secondary training in Assyriology and West Semitics. He does not claim to be a specialist in law. For this reason, like Friedrich before him, he has not attempted to analyze Hittite law as a specialist in comparative law could. References are made, where possible, to monographs and articles by scholars who have attempted to analyze the laws as law. But no claim is made to completeness of bibliographical coverage.

If this book is half as successful as its predecessor in serving the community of scholars of the Ancient Near East, its author will be very pleased.

Chicago, Easter 1997

HARRY A. HOFFNER, JR.

ACKNOWLEDGMENTS

The subject of my Brandeis University doctoral dissertation in the year 1963 was "The Laws of the Hittites". That dissertation, published subsequently by University Microfilms in the American dissertation series, was my first engagement with this text. It was not an edition, but consisted of a fresh English translation, a series of lexical studies, and a summary of Hittite law in traditional Western legal categories. In subsequent years I engaged myself with the broader field of Hittitology and only occasionally returned to the subject of the laws: in 1966b for an encyclopedia article about Hittite law, in 1969b on Hittite laws resembling the legislation of ancient Israel, in 1973b on the laws dealing with *hurkel*, in 1982 the verb *šuwaye-* which occurs in the ubiquitous *parnaššeša šuwayezzi*, in 1995b giving a survey of the legal institutions, in 1995a giving a new English translation, and in 1997 investigating the subject of homicide.

When a representative of the publishing house of E. J. Brill approached me several years ago, asking if I would be interested in producing a new edition of the laws to replace J. Friedrich's 1959 edition, I was challenged by the project, which I knew would consume much time.

Although responsibility for all views expressed herein remains my own, I should like to acknowledge here the generous assistance offered me from many quarters. Photographic prints of manuscripts A, B and p were sold to me by the Berlin Museum and permission granted to publish them in this book. Professor Horst Klengel made several collations for me from tablets and photos in Berlin. Professor Heinrich Otten and Dr. Silvin Košak of Mainz communicated to me unpublished fragments belonging to the laws. Professors Otten and Neu kindly supplied photos of published joins to manuscript A (KBo 6.2+), reproduced here in Plates 3 a, 3 b and 10. Prof. H. C. Melchert and Drs. Richard Beal and Hripsime Haroutunian kindly read early drafts of the transliteration and translation. Professor Hans G. Güterbock generously gave me the use of his transliterations of the laws. Any ideas about readings which I derived from any of these helps have been explicitly acknowledged in the transliteration and translation. Professor Erich Neu generously shared with me by letter his views on the dating of certain copies of the laws. Dr. Haroutunian and graduate students Simrit Dhesi, Kathleen Mineck and Steven Thurston helped compose the glossary. Some proofreading was done by graduate student Scott Branting. Technical advice in the formatting of the book as camera-ready copy was given by Mr. Thomas Urban of the Oriental Institute Publications Office and by Ms. Patricia Radder of E. J. Brill.

Finishing this book encroached severely on my home life. I am profoundly grateful to my wife, Winifred, for her patience and understanding during the past two years. Without her unselfish support and encouragement I could not have written this book.

ABBREVIATIONS

1. BIBLIOGRAPHICAL

/a, /b, etc.	Excavation numbers of Hittite tablets since 1931 from the Boğazköy excavations directed by K. Bittel and his successors
AA	Archäologischer Anzeiger. Jahrbuch des Deutschen Archäologischen Instituts, Berlin
AAA	Annals of Archaeology and Anthropology, Liverpool
AANL	Atti della Accademia Nazionale dei Lincei, Rendiconti della Classe di Scienze morali, storiche e filologiche, Serie 8, Rome
AASOR	The Annual of the American Schools of Oriental Research, New Haven
ABoT	Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri, Istanbul 1948
AfO (Bh.)	Archiv für Orientforschung (Beiheft), Berlin, ab Band 15: Graz
AGI	Archivio Glottologico Italiano
AHw	W. von Soden, Akkadisches Handwörterbuch, Wiesbaden 1959-1981
AION	Annali dell'Istituto Universitario Orientale di Napoli, Naples
AJA	American Journal of Archaeology
Akkadica	Périodique bimestriel de la Fondation Assyriologique Georges Dossin, Brussels
AlHeth	H. A. Hoffner, Jr., Alimenta Hethaeorum, New Haven 1974
AM	A. Götze, Die Annalen des Muršiliš, Darmstadt, 1967 [unaltered reprint].
AMD	Detailed Annals of Muršiliš cited by page number in AM, sometimes followed by column and line number.
AMT	Ten-Year Annals of Muršiliš cited by page number in AM, sometimes followed by column and line number.
Anadolu	Anadolu, Revue annuelle des études d'archéologie et d'histoire en Turquie, Paris
Anatolia	Anatolia. Revue annuelle de l'Institut d'Archéologie de l'Université d'Ankara, Ankara
Anatolica	Anatolica. Annuaire international pour les civilisations de l'Asie antérieure, Istanbul
AnDergi	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi, Ankara
ANET	Ancient Near Eastern Texts Relating to the Old Testament, ed. by J. B. Pritchard. 3rd ed. with supplement, Princeton 1969
AnOr	Analecta Orientalia, Rome
AnSt	Anatolian Studies, London
Anthropos	Anthropos. Internationale Zeitschrift für Völker- und Sprachkunde, Wien
AO	Der Alte Orient, Leipzig
AOAT(S)	Alter Orient und Altes Testament (Sonderreihe). Veröffentlichungen zur Kultur und Geschichte des alten Orients, Kevelaer und Neukirchen-Vluyn
AÖAW	Anzeiger der Österreichischen Akademie der Wissenschaften. Phil.-hist. Kl.
AoF	Altorientalische Forschungen, Berlin
AOS	American Oriental Series, New Haven
ARM	Archives royales de Mari, publiées sous la direction de André Parrot et Georges Dossin, Paris
ARMT	Archives royales de Mari (transcription et traduction), Paris
ArOr	Archiv Orientalní, Prague, Paris, Band 14 und 15: Stuttgart and Prague
AS	Assyriological Studies, Chicago
AT	D. J. Wiseman, The Alalakh Tablets, London 1953
Athenaeum	Athenaeum. Studi periodici di Letteratura e storia dell'antichità. Pavia
AuOr	Revista de estudios del Próximo Oriente antiguo, Barcelona
BA	The Biblical Archeologist, Montana
BAC	Bochumer Altertumswissenschaftliches Colloquium, Trier

BagM	Baghdader Mitteilungen, Berlin
BASOR	Bulletin of the American Schools of Oriental Research, New Haven
BBVO	Berliner Beiträge zum Vorderen Orient, Berlin
Belleten	Türk Tarih Kurumu, Belleten, Ankara
BiOr	Bibliotheca Orientalis, Leiden
BM	Sigla of Tablets in the British Museum in London
BMECCJ	Bulletin of the Middle Eastern Culture Center in Japan, Wiesbaden
Bo	Sigla of Boğazköy tablets from the excavations prior to 1931, directed by Winckler and Makridi
Bo 68/(number)	Sigla of Boğazköy tablets from excavations from 1968 and later.
BoSt	Boghazköi-Studien, Leipzig
BSL	Bulletin de la Société de Linguistique de Paris, Paris
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago, Chicago-Gluckstadt, 1956 ff.
CHD	The Hittite Dictionary of the Oriental Institute of the University of Chicago, ed. by H. G. Güterbock and H. A. Hoffner, Jr. Chicago 1980 ff.
CHM	Cahiers de la Histoire Mondiale (Journal of World History)
ChS	Corpus der hurritischen Sprachdenkmäler, ed. by V. Haas, M. Salvini, I. Wegner und G. Wilhelm, Rome 1984 ff.
CLL	H. C. Melchert, Cuneiform Luwian Lexicon, Chapel Hill 1993
CoS	The Context of Scripture, ed. by W. W. Hallo. Leiden 1997 ff.
CRAIBL	Académie des inscriptions et belles-lettres. Comptes rendues, Paris
CTH	E. Laroche, Catalogue des textes hittites, Paris 1971, with supplements in RHA 30, 1972, 84-133 and RHA 33, 1975, 68-71
Der Kleine Pauly	Der Kleine Pauly. Lexikon der Antike. Auf der Grundlage von Pauly's Realencyclopädie der classischen Altertumswissenschaft unter Mitwirkung zahlreicher Fachgelehrter bearbeitet und herausgegeben von K. Ziegler und W. Sontheimer, Munich 1975 ff.
Die Sprache	Die Sprache. Zeitschrift für Sprachwissenschaft, Vienna—Wiesbaden
EA	J. A. Knudtzon, Die El-Amarna-Tafeln, Leipzig 1915
Emar	Recherches au pays d'Astata. Emar. Éditions Recherche sur les Civilisations, Paris - Emar VI.1-4: D. Arnaud, Textes sumériens et Accadiens 1985-1987
Eothen	Eothen. Collana di studi sulle civiltà dell'Oriente antico diretta da Fiorella Imparati e Giovanni Pugliese Carratelli, Florence
FHG	E. Laroche, Fragments hittites de Genève. RA 45, 1951, 131-138, 184-194 und RA 46, 1952, 42-50 (cited by text number)
FHL	J.-M. Durand and E. Laroche, Fragments hittites du Louvre. Mémoires Ataturk: études d'archéologie et de philologie anatoliennes. Paris 1982, 73-107
Glotta	Zeitschrift für griechische und lateinische Sprache, Göttingen
Gnomon	Kritische Zeitschrift für die gesamte klassische Altertumswissenschaft, Munich
HdO	Handbuch der Orientalistik, Leiden/Cologne
HE	J. Friedrich, Hethitisches Elementarbuch. 1. Teil: Kurzgefasste Grammatik. Zweite Aufl., Heidelberg 1960
HED	J. Puhvel, Hittite Etymological Dictionary, Berlin-New York 1984 und 1991
HEG	J. Tischler, Hethitisches etymologisches Glossar, Innsbruck 1983 ff.
Hethitica	Hethitica, Louvain
HFAC	G. Beckman and H. A. Hoffner, Jr., Hittite Fragments in American Collections, Philadelphia 1985
HKM	S. Alp, Hethitische Keilschrifttafeln aus Maşat-Höyük, Ankara 1991
HL	Hittite Laws
HS	Historische Sprachforschung
HSS	Harvard Semitic Series

HT	Hittite Texts in the Cuneiform Character From Tablets in the British Museum, London 1920
Huqq	Treaty of Suppiluliuma I with Huqqana of Hayaša, edited in SV 2
HW (Erg.)	J. Friedrich, Hethitisches Wörterbuch, Heidelberg 1952 (Ergänzungsheft)
HW ²	J. Friedrich, A. Kammenhuber, Hethitisches Wörterbuch, Heidelberg 1975 ff
HZL	Chr. Rüster and E. Neu, Hethitisches Zeichenlexikon (StBoT Beih. 2), Wiesbaden 1989. Following number refers to entry number, not page, unless preceded by "p."
IBoT	Istanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri (Boğazköy-Tafeln im Archäologischen Museum zu Istanbul) I-IV. Istanbul 1944, 1947, 1954, 1988
IEJ	Israel Exploration Journal, Jerusalem
IF	Indogermanische Forschungen. Zeitschrift für Indogermanistik und allgemeine Sprachwissenschaft, Berlin
IM	Istanbuler Mitteilungen.—Istanbul
IsiF	Istanbuler Forschungen, Berlin
Iura	Iura. Rivista Internazionale di Diritto Romano e Antico
Izmir I ff.	Museum numbers of tablets from Boğazköy in the Archaeological Museum of Izmir
JAC	Journal of Ancient Civilisations, People's Republic of China
JANES	The Journal of the Ancient Near Eastern Society of Columbia University, New York
JAOS	Journal of the American Oriental Society, New Haven
JBL	Journal of Biblical Literature
JCS	Journal of Cuneiform Studies, New Haven
JEOL	Jaarbericht van het Voorazatisch-egyptisch Genootschap (Gezelschap) "Ex Oriente Lux", Leiden
JIES	The Journal of Indo-European Studies
JKF	Jahrbuch für kleinasiatische Forschung. 1-2, Heidelberg 1950-1952
JNES	Journal of Near Eastern Studies, Chicago
Kadmos	Kadmos. Zeitschrift für vor- und frühgriechische Epigraphik, Berlin
KB	Keilschriftliche Bibliothek, Berlin 1889-1915
KBo	Keilschrifttexte aus Boghazköi. Leipzig/Berlin 1916 ff.
KIF	Kleinasiatische Forschungen, hrsg. von F. Sommer und H. Ehelolf, Band I, Weimar 1930
Klio	Klio. Beiträge zur alten Geschichte, Berlin
KTU	M. Dietrich-O. Loretz-J. Sanmartín, Die keilalphabetischen Texte aus Ugarit (AOAT 24/1)
KUB	Keilschrifturkunden aus Boghazköi. Berlin 1921 ff.
KZ	Zeitschrift für vergleichende Sprachforschung, begründet von A. Kuhn, Berlin, Göttingen (new title Historische Sprachforschung)
Language	Language, Journal of the Linguistic Society of America, Baltimore
LE	Laws of Eshnunna (as cited in Roth 1995)
LH	Laws of Hammurabi (as cited in Roth 1995)
Linguistica	Linguistica, Ljubljana
LL	Laws of Lipit-Ishtar (as cited in Roth 1995)
LNB	Neo-Babylonian Laws (as cited in Roth 1995)
LOx	Laws about Rented Oxen (as cited in Roth 1995)
LTU	H. Otten, Luvische Texte in Umschrift, Berlin 1953
LU	Laws of Ur-Namma (as cited in Roth 1995)
LX	Laws of X (as cited in Roth 1995)
M.A.R.I.	Mari. Annales de Recherches Interdisciplinaires, Paris
MAL	Middle Assyrian Laws (as cited in Roth 1995)
MAOG	Mitteilungen der Altorientalischen Gesellschaft, Leipzig
MAPD	Middle Assyrian Palace Decrees (as cited in Roth 1995)
MDOG	Mitteilungen der Deutschen Orient-Gesellschaft, Berlin, Leipzig

Mesopotamia	Mesopotamia, Copenhagen Studies in Assyriology
MIO	Mitteilungen des Instituts für Orientforschung, Berlin
Msk	Tablet signature of the Mission archéologique française de Meskéné-Emar
MSL	B. Landsberger et al., Materialien zum sumerischen Lexikon / Materials for the Sumerian Lexicon, Rome 1937 ff.
MSS (Bh.)	Münchener Studien zur Sprachwissenschaft, München (Beiheft)
MVA(e)G	Mitteilungen der Vorderasiatischen/(ab 1922) Vorderasiatisch-Ägyptischen Gesellschaft, Leipzig
NABU	Nouvelles Assyriologiques Brèves et Utilitaires, Paris
NBC	Signature of tablets in the Nies Babylonian Collection housed in the Babylonian Collection of Yale University
OA	Oriens Antiquus, Rome
OBO	Orbis Biblicus et Orientalis; published by the Biblisches Institut der Universität Freiburg, Switzerland
OIP	Oriental Institute Publications, Chicago
OLZ	Orientalische Literaturzeitung, Berlin, Leipzig
Or NS	Orientalia. Nova Series, Rome
Oriens	Oriens. Journal of the International Society for Oriental Research, Leiden
PRU	J. Nougayrol et al., Le palais royal d'Ugarit, Paris
RA	Revue d'assyriologie et d'archéologie orientale, Paris
RAI	Rencontre assyriologique internationale
RGTC	Répertoire Géographique des Textes Cunéiformes, Beihefte zum Tübinger Atlas des Vorderen Oriens Reihe B (Geisteswissenschaften), Wiesbaden
RHA	Revue hittite et asianique, Paris
RIDA	Revue internationale des droits de l'antiquité, 3rd series, Brussels
RLA	Reallexikon der Assyriologie und (ab 1957) Vorderasiatischen Archäologie, Berlin/Leipzig
RS	Tablet Signature of Ras Shamra Tablets in the Louvre and Damascus Museums
RSO	Rivista degli Studi Orientali, Rome
SAWW	Sitzungsberichte der Akademie der Wissenschaften in Wien, Phil.-hist. Kl., Vienna; from 1950: SÖAW
SCCNH	Studies on the Civilization and Culture of Nuzi and the Hurrians, Winowa Lake, Indiana
SCO	Studi Classici e Orientali, Pisa
SEb	Studi eblaiti, Missione archeologica italiana in siria, Università degli studi di Rome
SLEx	Sumerian Laws Exercise Tablet (as cited in Roth 1995)
SLHF	Sumerian Laws Handbook of Forms (as cited in Roth 1995)
SMEA	Studi micenei ed egeo-anatolici, Rome
SÖAW	Sitzungsberichte der Österreichischen Akademie der Wissenschaften; bis 1947: der Kaiserlichen Akademie der Wissenschaften in Wien, Phil.-hist. Kl., Wien; until 1950: SAWW
StBoT (Bh.)	Studien zu den Bogazköy-Texten, Wiesbaden 1965 ff. (Beihefte from 1988)
SCO	Studi classici e orientali, Pisa
StOr	Studia orientalia, Helsinki
StPohl (SM)	Studia Pohl (Series Maior), Rome
StSem	Studi Semitici, Rome
StMed	Studia Mediterranea, Pavia
Sumer	Sumer, Baghdad
SV 1, 2	J. Friedrich, Staatsverträge des Hatti-Reiches in hethitischer Sprache I-II, Leipzig 1926, 1930
Syria	Syria. Revue d'art oriental et d'archéologie, Paris
TAVO	Tübinger Atlas des Vorderen Oriens, Reihe B (Geisteswissenschaften), Nr. 1, Beihefte, Wiesbaden

TelAviv	Journal of the Tel Aviv University, Institute of Archeology, Tel Aviv
THeth	Texte der Hethiter, edited by A. Kammenhuber, Heidelberg
TM	Signature for the finds from Tell Mardih
TUAT	Texte aus der Umwelt des Alten Testaments, Gütersloh
UF	Ugarit-Forschungen, Kevelaer und Neukirchen-Vluyn
Ugaritica	Ugaritica. Mission de Ras Shamra, Paris
VAT	Sigla of tablets in the State Museum in Berlin (Vorderasiatische Abteilung Tontafeln)
VBoT	Verstreute Boghazköi Texte, edited by A. Götze, Marburg 1930
VO	Vicino Oriente, Rome
WAW	Writings from the Ancient World, Atlanta
WO	Die Welt des Orients. Wissenschaftliche Beiträge zur Kunde des Morgenlandes, 1949: Stuttgart; from 1954: Göttingen
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft, Leipzig, Berlin
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes, Vienna
Xenia	Xenia. Konstanzer althistorische Vorträge und Forschungen, Konstanz
YBC	Tablet sigla of the Yale Babylonian Collection, New Haven
YNER	Yale Near Eastern Researches, New Haven
YOS	Yale Oriental Series, Babylonian Texts, New Haven
YOSR	Yale Oriental Series, Researches, New Haven
ZA	Zeitschrift für Assyriologie und Vorderasiatische Archäologie, Berlin/(Leipzig)
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig. Stuttgart, Wiesbaden
ZVS	Zeitschrift für vergleichende Sprachforschung, founded by A. Kuhn., Berlin, Göttingen
2Mast	Second ritual of Maštiga (CTH 404), cited according to the edition of L. Rost, MIO 1 (1953) 348-367

2. GENERAL

abbr.	abbreviation
abl.	ablative
acc(us).	accusative
act.	active
adj.	adjective
adv.	adverb
Akk.	Akkadian
all.	allative
Am.	Amuwanida
Asm.	Asmunikal
bil.	bilingual
Bogh.	Boghazköy
c.	common gender
cf.	compare
col.	column
coll.	collated
coll. W.	collation of Arnold Walther entered in his personal copies of KBo, KUB, etc.
com.	common (gender)
Commentary	refers to Chapter Three
compl.	complement(ed)
conj.	conjunction
dat.	dative
det.	determinative

disc.	discussion
diss.	dissertation
ditto gr.	ditto graphy
d.-l.	dativ-localative
DN	divine name
dupl(s).	duplicate(s)
dur.	durative
ed.	edition, edited (by)
e.g.	for example
ENS	Early New Hittite Script
eras.	erasure
erg.	ergative
Erg.	Ergänzungsheft (supplement)
esp.	especially
etc.	et cetera
ex(x).	example(s)
f(f).	following
fasc.	fascicle
fem.	feminine
fest.	festival
frag.	fragment
Fs	Festschrift
gen.	genitive
GN	geographical name
gram.	grammatical
Gs	Gedenkschrift (memorial vol.)
HAH	Harry A. Hoffner
hapax	hapax legomenon
Hatt.	Hattusili
HGG	Hans G. Güterbock
hierogl.	hieroglyph(ic)
hipp.	hippological
hist.	historical
Hitt.	Hittite
Hurr.	Hurrian
ibid.	in the same place
i.e.	that is
imp.	imperative
impers.	impersonal
incl.	including
indef.	indefinite
inf.	infinitive
inst.	instrumental
instr.	instruction(s)
interj.	interjection
interrog.	interrogative
intrans.	intransitive
Introduction	refers to Chapter One
iter.	iterative
Kizz.	Kizzuwatna
l.e.	left edge
lex.	lexical
lit.	literally

LNS	Late New Hittite Script
loc.	locative
log.	logogram, logographic
Luw.	Luwian
Manuscripts	refers to Chapter Four
masc.	masculine
MH	Middle Hittite
mid.	middle (voice)
mng	meaning
MS	Middle Hittite Script
ms(s)	manuscript(s)
Murs.	Mursili
Muw.	Muwatalli
myth.	mythological
n.	(foot)note, noun
neut.	neuter
NH	New Hittite
no.	number
nom.	nominative
NS	New Hittite Script
obj.	object
obv.	obverse
OH	Old Hittite
OS	Old Hittite Script
p(p).	page(s)
Pal.	Palaeic
par.	parallel
part.	participle
pass.	passive
perf.	perfect
pl.	plural, or plate (number)
pl. tantum	plurale tantum (plural only)
PN	personal name
poss.	possessive
postpos.	postposition
pr.	proclamation
pres.	present
pret.	preterite
prev.	preverb(s)
pron.	pronoun
prot.	protasis
q.v.	which see
rel.	relative
rev.	reverse
rit.	ritual
RN	royal name
rt.	right
sc.	namely
sec.	section
sg.	singular
s.v.	under the word
subst.	substantive, substitution
Sum.	Sumerian

sup.	supine
Supp.	Suppiluliuma
syll.	syllable, syllabic, syllabically
Tel.	Telipinu
tr.	translation, translated (by)
trans.	transitive
translit.	transliteration, transliterated (by)
undekl.	undeclined
unkn.	unknown
unpub.	unpublished
v.	verb
var(s).	variant(s)
vers(s).	version(s)
voc.	vocative
vocab.	vocabulary
vol.	volume
vs	versus
w.	with
wr.	written
x	precedes an inscribed sign
o	space within a lacuna for a sign
x	illegible sign
=	indicates equivalences
§	paragraph or section
[]	encloses material lost in a textual lacuna
[()]	encloses material restored from a duplicate
[!]	encloses partly broken sign(s)
< >	encloses material omitted by scribal error
« »	encloses material erroneously added by scribe
≡	precedes enclitic elements
...	ellipsis
†	marks a reading based upon Hrozný's "Verbesserungen" in KBo 6, pp. 82-84
o	marks a reading based upon a photo

For manuscript sigla see Tables 8 and 9 at the end of Chapter Two.

CHAPTER ONE

INTRODUCTION

The Terminology of Law in the Hittite Kingdom

There is no single Hittite word corresponding to the English term "law".¹ "Custom" which often has a force as strong as "law" is *šaklai-*. The following passages illustrate its usage.

ANA KUR URUḪatti=ma=kan *ša-a-ak-la-iš duq[qa]ri ŠEŠ-ŠU* NIN-SU MUNUS²ānninniyamin UL [(dāi)] "In the land of Hatti (this) law is observed: a brother doesn't take his sister or female cousin sexually" KBo 5.3 rev. iii 28-29 (cum. count w. join + KBo 19.43 + KUB 26.38 + KBo 5.12 + KBo 19.43a + KUB 40.35 43-44) (treaty w. Hukkana, Šupp. I) w. dupl. KBo 19.44 + KUB 19.24 + KUB 14. 6 rev. 17, ed. Friedrich 1930a 124f. (without most of the joins); cf. HW² I sub *āra*.

kuwapi=wa karuleš LUGAL.MEŠ EGIR-pa uwanzi nu=wa=za KUR-yaš *ša-ak-la-a-in* (var. *ša-ak-la-in*, *ša-ak-li-in-na*) EGIR-an kappuwanzi "Until the earlier kings come back and concern themselves with the law of the land" KBo 2.3 iv 10-12 (Maštigga, MH/NS) w. dupl. KUB 32.115 rev. iv 28-30; KBo 9.106 iii 42-44, ed. Rost 1953 364f., in old ed. Hrozný 1919 88f. ("Gesetz?"), HW² I sub *apiyaku* ("Brauch").

utniyandaš *ša-ak-la-in išhiul zik=pat ḫanteškiši* "You (Sungod) establish the lands' custom and law" KUB 31.127 i 16-17 (solar hymn, OH/NS) w. dupl. KUB 31.129 obv. 5-6, ed. Güterbock 1958 239; Lebrun 1980 94, 191 ("Les coutumes (et) les lois").

URUḪat<tu>ši=ma=kan kuedani kuiš *ša-ak-la-a-iš šer măn* LÜSANGA LÜGUDU₁₂ LÜ.MEŠ ḫaliyatalleš kui[ški] *tarneškizzi n=aš tarniškiddu=pat* "(Concerning) the rule which exists for someone in Ḫattuša: if any priest (or) LÜGUDU₁₂ is in the habit of releasing watchmen, by all means let him continue to release them" KUB 13.4 iii 21-23 (instructions for temple officials, MH/NS) w. dupl. KUB 26.31:3-5, ed. Sturtevant and Bechtel 1935 158f.; Süel 1985 58f.; I translate "(concerning)" rather than "(if)", because there is neither *măn* nor *našma* to indicate that it is a condition.

The abstract concept "law" (as opposed to "a law" or "the laws") is poorly attested in the texts, if it occurs at all. But there is a word which can translate as "justice" or "just behavior", *ḫandantatar*, written logographically as NĠG.SIXSÁ-*tar*.

The opposite idea—that which must *not* be done—is expressed by *natta āra* "not right" or even "not customary / allowed".² Specific wrongs could be expressed by a variety of terms: *idālu* (logographic ḪUL-lu) "evil", *waštai-* or *waštul* "sin",³ *ḫarātar* "offence", *alwanzatar* "sorcery", and

¹ For general orientation in the subject of Hittite law see Güterbock 1954, Goetze 1957 109-117, Hoffner 1963, Imparati 1964, Hoffner 1966b, Korošec 1969, Gurney 1990 72-81, and Hoffner 1995b.

² See the dictionary articles in HW² A s.v. and HED A s.v. The Akkadian equivalent in Ḫattušili III's letter is *u-ul pār-šu* KBo 1.10 rev. 23 (Klengel: "ist nicht Brauch").

³ The noun *waštai-* occurs in law § 197, *waštul* in §§ 146-148, 197.

hurkel "abominable act; unpermitted sexual pairing, incest".⁴ In the laws the nouns *waštai-* and *waštul* "fault, sin" are confined to sexual misconduct,⁵ such as in § 197, where circumstantial evidence in a dispute indicates that a married woman has encouraged a man not her husband to have sexual intercourse with her: MUNUS-*naš waštaš* "(It is) the fault of the woman".⁶ The verb *wašta-*, on the other hand, has a wider use, even within the laws: *keššaršiš waštai* "his hand is at fault". *ḫaratar* is widely used outside the laws, although often in a religious sense similar to "sin".⁷

Binding regulations, especially associated with treaties and royal edicts are called *išḫiul* (from the verbal root *išḫiya-* "to bind").⁸ Legal cases⁹ and the verdicts rendered by judicial authorities¹⁰ are called *ḫanneššar* (Akk. *DĪNU*, Sum. *DI.KUD* or *DI*).¹¹ A legal case or affair can also be referred to as an *uttar* (Akk. *AWATU*, Sum. *INIM*).¹²

Being "engaged in litigation" is expressed by *ḫannešni appanteš* (laws § 38) or with the middle forms of the verb *ḫanna-*.¹³

⁴ The literature on *hurkel* is large. Among the more recent studies see Hoffner 1973b; Haase 1976; 1977; Puhvel 1986; Hoffner 1995b, and HED s.v. The word occurs in laws §§ 187-191, 195-196. See commentary on those passages.

⁵ Outside the laws, however, neither *waštai-* nor *waštul* are confined to sexual misconduct. On the concept underlying the *wašta-* word family see Catsanicos 1991.

⁶ See Catsanicos 1991 56.

⁷ See references now in HED *sib voce*. In a prayer of Muwatalli II it is paired with *waštul* KBo 11.1 obv. 1 ^dU EN AN KI LUGAL DINGIR.MEŠ *ḫalziyawen nu=šši ḫaratar waštul=a piran ḫarnumeni nu ŠA ^dU TUKU.TUKU-*an piran laweni*, ed. Houwink ten Cate and Josephson 1967. Cf. also KUB 41.11 rev. 21-22, KUB 41.11 rev. 27 and KBo 5.1 ii 2 (all rituals). In KBo 17.32 + 250/q obv. 15 it is paired with *idālu*.*

⁸ Korošec 1931 21-35. For the verb *išḫiya-* see Friedrich 1952 86 and Puhvel 1984 398ff.

⁹ *DI-IN-ŠU-NU QA-TAM-MA-pai* laws § 32, nu UR.GI-*aš ŠAH-aš=a ḫanneššar / ḫannattari* KUB 31.127 + ABOT 44 + i 42-43; *idalawaš=a luwappaš=a antuḫšaš ḫanneššar / zik=pat ḫannattari* ibid. i 45-46; *DINAM* I. A KUR-TI *kue ḫanneškatteni n=at SIG₃-in ḫanniškitten* KUB 13.20 i 32; nu *šarazzi DI-šar / le kattarraḫteni katterra=ma ḫanneššar le šarazziḫteni / kuit=ma DI-šar šumel UL tarḫuwaš n=at LUGAL-yaš=a BELI=KUTU menaḫḫanda / udaten n=at LUGAL-uš apašila punuši* KUB 13.20 i 34-37; *namma auriyaš EN-aš LÚMAŠKIM.URU.KI LÚ.MEŠ ŠU GI DINĀTIM / SIG₃-in ḫaššikandu nu=ššan katta arnuškandu* KUB 13.2 iii 9-10; *mān=kan DĪNU=ma / šuwattari n=at MAḪAR ^dUTU-ŠI *uppar* KUB 13.2 iii 23-24.*

¹⁰ *DI.KUD LUGAL* § 44, *DĪN LUGAL-RI* §§ 103, 111, 173, etc., *DĪN LÚDUGUD* § 173; *ḫannan DI-šar* "a settled case" or "a rendered verdict" KUB 13.9 + 40.62 iii 19.

¹¹ nu LÚ.MEŠ URU-LIM / *ḫimanduš parā ḫalzi nu kuedani DINAM ēši / n=at=ši ḫanni n=an=kan ašnut* ARAD.LÚ GEME.LÚ *wannuniyaš / MUNUS-ni mān DI=ŠUNU ēši nu=šmaš=a ḫanni n=aš=kan ašnut* "Call out all the men of the city, and whoever has a case judge it for him and satisfy him. If a male slave, a female slave, (or) a widow has a case, judge it for them and satisfy them" KUB 13.2 ii 29-33 (*BEL MADGALTI* instr.).

¹² See *ut-tar-še-da ki-t-pār* "its disposition is exactly the same" § 64 (A), A-WA-AS-ŠU QA-TAM-MA "its disposition is the same" § 84 (A), nu *tuliyān ḫalzišten mān=apa uttar=šet paizzi / nu SAG.DU-naz šarnikdu* "Summon the (judicial) Assembly! When his case proceeds, let him make compensation with his person (lit. head)!" KBo 3.1 + (CTH 19) ii 51-52.

¹³ For these forms see Neu 1968 38-40, but add also the form *ḫaššikkiddumat* KBo 39.8 i 35 (= 2Mast i 33 according to the (pre-KBo 39) line count of Rost 1953).

A litigant (usually employed to denote one's opponent in litigation) is *ḫannešnaš išḫa-* (a calque on Akk. *bēl dānim*)¹⁴ or LÚ *DI-ŠU*.¹⁵ In the Instructions for the Royal Bodyguard (IBoT 1.36, edited Güterbock and Hou 1991 the term which describes a person brought to court in a criminal case is *šarkanti-*, which Güterbock thinks may be the "defendant(?)" (p. 48, 83).

Investigating a claim is expressed *DĪN=ŠU ... punuš*.¹⁶ (the Akkadian equivalent at Boğazköy is *dīnam amārum*).¹⁷

A judge or magistrate's action of settling a case and satisfying the litigants can also be expressed with the verb *aš(ša)nu-*.¹⁸ A judge's actions of judging in favor of or against a particular case are expressed with the verbs *šarazziḫḫ-* "to make / declare superior" and *kattarraḫḫ-* "to make / declare inferior" respectively. Compare, for example: KUB 13.20 i 34-35 (CTH 259.2) nu *šarazzi DI-šar / le kattarraḫteni katterra=ma ḫanneššar le šarazziḫteni* "you must not rule a superior case inferior or an inferior case superior". Since the Hittites viewed victories in battle a divine judgment in their favor, it is not surprising that this judicial term appears in descriptions of military victories: Ḫatt. III 20 n = *an=mu DINGIR-LUM GAŠAN=YA kattarraḫta* "and the goddess, my Lady (Ishtar), made him (i.e., Urḫi-Tešsub) to lose to me". Instead of *šarazziḫḫ-* the similar verb *šarlai-* can be employed: KUB 31.127 + ABOT 44 + i 7-8 (OH/NS) *ḫandanza=kan antuwaḫḫ[aš (tuk=pat aššuš)] / n=an zik=pat [(šarliškiš)]* "the just person is dear to you (scil. the sun-god), and you always rule in his favor", and KUB 24.8 + 36.60 i 2-3 (Appu story, OH/NS) *ḫandan|duš LÚ.MEŠ-uš / [(ša)rl]iškizzi* "you always vindicate [ju]st persons".

Contesting a verdict is expressed with *DĪN ... ḫullazzi / ḫulliyazi* (§ 173). In Hittite land grant texts¹⁹ the Akkadogram *MAMMAN LĀ IRAGGUM* "let no one contest" occurs.

The place of judgment is usually referred to as the "gate".²⁰ Only in the poetic language of a Babylonian hymn translated into Hittite is it referred to as *ḫannešnaš pedan* "the place of judgment".²¹

¹⁴ § 38, for which the NH copy gives the synonym *ḫannittalwa-*. For other instructive occurrences see HED H 80, where, however, one must be careful to distinguish the true calque of *BEL DĪNI* "legal adversary" from the less specifically juridical term "enemy, adversary" (notably in the Ḫattušili III references cited there) and from the flattering divine (and even royal, cf. KUB 40.62 + 13.9 + i 6-8) epithet meaning "lord of judgment", i.e., "judge".

¹⁵ *AWAT TABARNA / LUGAL.GAL ŠA LA NATIAM / ŠA LA ŠEBERI / kuiš=ma=an=kan waḫnizi / n=aš ANA ^dU NIR.GÁL EN=YA / ^dUTU URU.TÚL-na GAŠAN=YA / ANA DINGIR.MEŠ-ya *ḫimandaš / LÚ DI=ŠU ēšdu* "The decree (lit. word) of the Tabarna, the Great King: irreversible, unbreakable; let whoever alters it become the opponent-in-court to the mighty Stormgod, my lord, to the Sungoddess of Arinna, my lady, and to all the gods" KBo 1.28 rev. 5-12.*

¹⁶ KBo 22.1:30 (OS), cf. Archi 1979b; Marazzi 1988.

¹⁷ KBo 1.10 rev. 26 (Klengel 1980 190).

¹⁸ HW² 1381, HED A 194. The clearest examples are: KUB 13.2 + iii 22-23 nu *auriyaš EN-aš DINAM / SIG₃-in ḫannau n=at=kan aššanuddu* and ibid. iii 30-31 nu *kuedani DINAM ēši / n=at=ši ḫanni n=an=kan ašnut*.

¹⁹ On these texts see Balkan 1973; Otten 1991; Carruba 1993; Rüster 1993.

²⁰ *LUGAL-aš-an aški* § 188, *ták-ku-uš A-NA KÁ É*. [G]AL *ū-wa-te-ez-zi* § 198 (j), cf. § 199.

²¹ KUB 31.127 + i 24.

The Sungod as judge is called *ḥandanza ḥannešḥaš išḥaš* "just 'lord of judgment'".²² The Sum. DI.KUD in Hittite is used exclusively for a legal case, not (as in Akkadian) also for a judge (Akk. *dayyānum*).

Authority and Law in the Hittite Kingdom

Law cannot exist without authority to impose and execute it. In the judicial sphere the authority of the king expressed itself in his role as supreme judge.²³ Certain offences of an extremely serious nature are marked in the laws by the expression "court of the king" (§§ 44b, 102, 111, 176a), "gate of the king" (§§ 187 and 188), or "gate of the palace" (§§ 198 and 199). These cases were judged before the royal court, and the king was the judge. Types of cases included are: disposing of remnants of a purification rite on someone else's property (§ 44), stealing more than two talents of timber from the shore of a pond (§ 102), molding mud into an image for malicious magical purposes (§ 111), opening the corral of a bull so that it escapes (§ 176a), sexual relations with certain animals (§§ 187, 188, 199), and adultery (§ 198). In addition to these cases which inherently belonged to the king's jurisdiction, the sovereign reserved for himself the right of deciding lawsuits that exceeded the power or competence of his subordinates, such as a vassal ruler²⁴ or a provincial governor.²⁵ Furthermore, certain cases involving the immediate environs of Hattuša came before the court in "the king's gate", for example, the assignment of temporary custody of stray cattle (§ 71).

Beneath him various officials were charged with administering justice: the provincial governors (Akk. *bēlē madgalti* = Hitt. *auriyaš išḥeš*)²⁶ and the dignitaries / magistrates (Sum. LÚ.MEŠ DUGUD).²⁷ Judges were to carefully investigate (*punušš-*) all cases brought before them, avoid all

²² KUB 31.127++ i 1; cf. *ibid.* i 24; cf. Güterbock 1958; Marazzi and Nowicki 1978; *BELIYA* = *yazan* ŠA KUR-TI AWATEMEŠ *pu-nu-uš-du* "May my lord question him about the affairs of the land" KBo 18.15:17-19 (letter, NH), ed. Ehelolf, MDOG 75:65f.; (As soon as they come before My Majesty) *n=aš* 4UTU-ŠI ANA DI.ḪI A *pu-nu-uš-mi* "I, My Majesty, will question them about the (above mentioned) court cases" KBo 3.3 iv 9-10 (hist., Murš. II), ed. Klengel 1963 38f., 45; DI-*ešni* = *ma=aš=kan* GAM *iyattaru nu* DI-ašša[r] / *araha pu-nu-uš-ki-id-du* "Let (the EN KUR-TI) go down (from the city) for judgment, and investigate case(s) outside (the city)" KUB 21.29 ii 15; cf. *kuš=ma* DI-šar šumel ŪL *tar(a)ḫḫiwaš* *n=at* LUGAL-uš *apāšila pu-nu-uš-zi* "the king himself will investigate whatever case you cannot manage" KUB 13.20 i 36-37; *nu=za* DINGIR.MEŠ *kī* DINAM *piran katta dāšten n=at pu-nu-uš-tén* "O gods, set this case down before yourselves and investigate it!" KBo 4.8 ii 16-17 (prayer, Murš. II), ed. Hoffner 1983a 188.

²³ See Güterbock 1954 17-18, Goetze 1957 92, 109ff., Klengel 1965, Haase 1967 325, Hoffner 1995b. Laws § 44b "it is sorcery (and) a case for the king."

²⁴ KBo 3.3 iii 29ff., Güterbock 1954 18.

²⁵ We are informed in the Instructions Texts that cases which proved too involved (*šuwattari*) for local authorities could be referred to the royal court: *mān=kan* DĪNU = *ma šuwattari n=at* MAḪAR 4UTU-ŠI *uppar* KUB 13.2 iii 23-24, ed. von Schuler 1957 48; cf. Güterbock 1954 18.

²⁶ KUB 13.2 iii 29-32 (*BEL MADGALTI* instr.), ed. von Schuler 1957 48, and HKM 57:1-24, ed. Alp 1991 226-228.

²⁷ In law § 173 (see further in commentary on § 173) it is stated that whoever resists the decision of a magistrate (LÚ.DUGUD) shall have his head cut off. Since this is stipulated immediately after the penalty for resisting the king's verdict, the magistrate must have been a royal appointee who rendered decisions in important legal matters. The most obvious example of LÚ.MEŠ DUGUD in the juridical role is KBo 22.1, an OH/OS instructions text

forms of partiality, especially bribes (*maškan*), and render fair decisions which satisfied (*ašnu-*) the litigants. Each town had its own court located in the city gate and presided over by the local elders (LÚ.MEŠ ŠU.GI).²⁸ We know of these courts both from the laws themselves, where elders are mentioned assigning custody of a stray ox (§ 71) and where the "men of the city" (LÚ.MEŠ URU-LIM)²⁹ assign a feudal tenure abandoned by its former holder to another (§§ 46 and 47), and from the Instructions Texts, where the *BEL MADGALTI* (Hittite *auriyaš išḥaš*) acts as the representative of the central government sitting with the elders and the LÚ.MAŠKIM.URUKI (Akk. *rābišu*) in the local courts on occasions when he passes through a given town.

In the latter part of the Old Kingdom, i.e., during the reign of Telipinu and his immediate successors, if a king sought to murder one of his kinsmen, he was to be tried by a body called the *pankuš*.³⁰ The nature of this body has been much discussed,³¹ but it is likely that it was comprised of upper class males, what we might roughly call the "nobles".³² But in the New Kingdom there is no trace of a judicial body called the *pankuš*.

In the translation of § 200 by Goetze 1969 197 "nor shall he become a case for the priest" there is an implicit claim that priests could perform judicial functions within a religious sphere. But the passage in question is literally "nor shall he become a priest", as translated by all other interpreters. Goetze's interpretation is highly unlikely,³³ as is also now indicated by the Mašat letter HKM 57 in which the *BEL MADGALTI* is called upon to judge a case in which the litigant is a slave of a member of the priestly class (LÚDUMU.SANGA).

Reforms and Modifications of the Laws

The following diachronic stages in the formulation of Hittite law can be distinguished. The earliest phase is indicated by the coordinate *kari* "formerly", "long ago" and *kinuna* "but now" clauses in the main recension. These are found in both series, although fewer in Series B (§§ 101-200). Most of these show a simple reduction in the amount of the fine, usually 50%.

warning them against favoring rich over poor (on this text see Archi 1979b; Marazzi 1988; Pecchioli Daddi 1994). For a general survey of LÚ.MEŠ DUGUD see Pecchioli Daddi 1982 442-447, and for the military side of the term see Beal 1995.

²⁸ Güterbock 1954 18, Klengel 1965. See commentary on § 45 below.

²⁹ For the "men of the city" in their governmental role see §§ 40, 46, 47 and outside the laws also HKM 52, edited in Alp 1990; 1991. An as yet unpublished paper on this subject was delivered by F. Imparati at the 1997 annual meeting of the American Oriental Society in Miami, Florida.

³⁰ KUB 1.16 ii 60, edited in Sommer and Falkenstein 1938 8f. See Güterbock 1954 19.

³¹ For bibliography see CHD P 90-92 sub *panku-*. B. Most recently see Beckman 1982b; Mora 1983a; Imparati 1991.

³² So Güterbock 1954 19.

³³ Hoffner 1963 280.

Table 1: Reductions of Fines between *karū* and *kinuna*

% Reduction	Ratio of Reduction of Fines	§ number
70%	40:12	81, 94, 129 (all thefts)
52%	25:12	119 (theft)
50%	40:20	7 (loss of eye or tooth)
50%	30:15	57, 58, 59 (all thefts)
50%	12:6	19 (abduction), 67, 69
50%	6:3	9 (injury to head), 25 (impurity in vat)
33.3%	15:10	63 (theft)

In a few instances the reform consisted of replacing corporal punishment with a fine. For example, § 92 "[I]f anyone steals [2] or 3 bee hives, formerly (the offender) would have been exposed to bee-sting. But now he shall pay 6 shekels of silver." For the implications of the exposure to bee-sting see commentary on §§ 91-92. As is well-known, multiple bee-stings can cause death from severe allergic reaction. In § 121 what is probably a form of execution by means of oxen and plow is replaced by a fine of 6 shekels of silver. And in § 166 a similar mode of execution is replaced by sacrificing one sheep for the human offender and two sheep for the team of oxen he used in committing the offence. In § 101 a person who steals a vine, a vine branch or garlic paid a one-shekel fine for the stolen object and a spear was struck in some sort of a symbolic gesture. The syntax is difficult to reconcile with the notion that the offender was struck with a spear (see commentary on § 101). But whatever the meaning of the spear manipulation, the revised procedure eliminated it entirely, and a simple fine was imposed.

The second stage is represented by slight changes between the OH and NH manuscripts of the main recension, and the third by differences between the main recension and the late Parallel Text (PT). The last stage is detectable only in laws §§ 1-100, since PT only covers this material.

In § 7 copy B requires 20 shekels, but copy X only 10. As noted already by Archi 1968, 72 ("presenta già le varianti del recentissimo Testo parallelo"), C's readings already reflect the latest phase of development represented also by PT. Thus in § 17 C agrees with PT against B. B reads "If anyone causes a free woman to miscarry, [if] it is her tenth month, he shall pay 10 shekels of silver, if it is her fifth month, he shall pay 5 shekels of silver." C and PT: "If anyone causes a free woman to miscarry, he shall pay 20 shekels of silver."

Comparison of § 6 with PT's § IV shows a significant increase in the fine. § 6's 100 *gipeššar* = 3.3 IKU = 3 acres = 1 hectare, worth about 8.25 shekels silver according to § 183. The fine in § IV (all his land plus 60 shekels) is much higher. In § 13 the fine for biting off the nose of a free person is one mina (i.e., 40 shekels), whereas in § XII (the late version of § 13) it is 30 minas, which is suspected of being a scribal error for 30 shekels. This would be a slight reduction. See the commentary on §§ 13-14 for discussion of the proposed emendation.

That there is a general trend of reduction in the size of fines in silver is abundantly clear. But the reasons for the reduction are unknown. One possibility which would naturally suggest itself, that the purchasing power of silver had increased (i.e., deflation), seems unlikely, since there is no *karū* ...

kinuna clause affecting the price of a commodity (§§ 176-186). On the other hand, outside the laws we have some evidence for reduction in the value (i.e., prices) of commodities.³⁴ The *adupli* garment which in § 182 costs 10 shekels of silver is said in CTH 269 KUB 29.39 i 4-5 (with dupl. IBoT 3.75) to have "previously" (*karū*) cost 3 shekels of silver. Because of the broken state of the tablet we do not know what its new price was. The "now" (*kinuna*) price cited four lines later may refer to one of the other commodities in the intervening lines. But at least we see from CTH 269 that the central government intervened to alter the prices of commodities, and that the price of at least one commodity in that text's *karū* category was already lower than in the laws.

Another possible explanation lies in the frequency of the 50% reduction and the explanation offered for just such a reduction in §§ 9 (and § 25): "they used to take 3 shekels of silver for the palace. But now the king has waived the palace share, so that only the injured party takes 3 shekels of silver." If one could assume in the other cases of a 50% reduction that one half went to the palace, then such a waiver would explain the reduction. Of the other cases of 50% reduction only § 7 is another bodily injury. §§ 57-59 are thefts, and § 19 is abduction, which is theft of human beings. How would the thefts in §§ 57-59 differ from those in §§ 81, 94, 129 and 63?

The replacement of corporal punishment by fines is easy enough to understand: there was a shift from the purely punitive view of law to a compensatory one. Such a shift of emphasis would also help to explain the fine reductions. For such payments were over and above the return of the stolen item and cannot be understood as compensation for loss, unless it is in the sense of the loss of use of the object before it was recovered. But if the latter were the case, one would expect a rating of the payment according to the time in which it was in the hands of the thief. We see such a rating in the case of the harboring of an escaped slave in § 24. If that were the motivation for the payments in addition to the return of stolen merchandise, one would expect ratios based upon time there also. But there are none. These payments must therefore have been punitive in nature. And if so, then their reduction reflects the same shift in emphasis seen in the curtailment of corporal punishment.

The following tables were prepared to show the relative values of commodities and services and the ratio to these of penalties or fines assessed. The approximate absolute values (i.e., the metrical equivalents) are based upon del Monte 1980; Melchert 1980 and Hout 1990.

Table 2: Prices

shekels	item	law §
40	mule	180
40	3600 m ² (1 IKU) of vineyard	185
30	fine garment	182
25	trained augur	177
20	draft horse	180
20	blue wool garment	182

³⁴ See Košak 1988 for a study of the so-called "protocole des marchés" (CTH 269).

15	yearling filly	180
14	horse	180
12.5	copper box weighing 1.5 minas	160
12	plow ox	178
12	<i>ḥappušan</i> garment	182
10	trained potter, smith, carpenter, leather worker, fuller, or weaver	176
10	bull	178
10	yearling colt ³⁵	180
10	<i>aduḫli</i> garment	182
8	cow pregnant with calf	178
7	fullgrown cow	178
5	yearling plow ox or cow	178
5	large bolt of linen	182
4	weaned calf, price	178
4	weaned colt or filly	181
4	<i>imki</i> [...] garment	182
4	1 hide of (non-fullgrown?) ox	185
3	<i>iškalleššar</i> garment	182
3	sheer / thin tunic ³⁶	182
3	3600 m ² (1 IKU) of irrigated land	183
2	(unweaned) calf	178
2	1 bottle of fine oil	181
2	3600 m ² (1 IKU) of ḪA.LA.NI land	183
2	3 UZ ₆ 's (goats?)	179
1	sheep	179

³⁵ Cf. 1 ANŠE 10 GÍN ŠĀM in Bo 6606 (Siegelová 1986 26) rev. 10'.

³⁶ Cf. garment prices in 1 TÚG TUR BABBAR 2 GÍN ŠĀM / [...] 1 TÚGBAR.JDUL, 1 GÍN ŠĀM 1 TÚGE.ÍB MAS-LU 3 GÍN ŠĀM in Bo 6606 (Siegelová 1986 26) rev. 3-4, which to judge from the spellings is a late NH text.

1	1 bottle of lard	181
1	1 bottle of butter / ghee	181
1	1 bottle of honey	181
1	2 cheeses	181
1	3 rennets	181
1	3 PARISU (150 liters) of wheat	183
1	hide of fullgrown ox	185
1	1 shaggy sheepskin	185
1	15 sheared(?) goatskins	185
1	20 lambskins or kidskins	185
1	adjoining(?) field	183
1	4 minas (=160 shekels) of copper	181
0.667	1 UZ ₆ (goat?)	179
0.5	1 lamb	179
0.5	2 goat kids	179
0.5	4 PARISU (200 liters) of barley	183
0.5	1 PARISU (50 liters) of wine	183
0.5	meat of 1 fullgrown ox [GUD.GAL] (7 shekels alive)	185
0.5	meat of 1 yearling ox	186
0.5	1 cheese	181
0.33	bronze axe weighing 2 minas ³⁷	160
0.33	1 rennet	181
0.25	1 goatskin	185
0.2	meat of 1 weaned ox / calf	186
0.2	1 hide of weanling calf	185
0.125	copper axe weighing 1 mina ³⁸	160

³⁷ Cf. the 1 URUDU ḪA-ŠÍ-NU in Bo 6606 (Siegelová 1986 26) rev. 9 with price lost in the following break.

³⁸ Cf. the copper ḪABANNATU vessel of unspecified weight and the NAMMANDUM vessel, each priced at 2 shekels in Bo 6606 (Siegelová 1986 26) rev. 5-6.

0.125	1 <i>PARISU</i> (50 liters) of barley	183
0.1	1 <i>gipeššar</i> of irrigated land	

Table 3: Wages and Hires

3	fee of a physician for a free man	10
2	fee of a physician for a slave	10
1.875 ³⁹	monthly (30-day) hire of team of oxen	159
1.25	monthly wage of a hired man in harvest	158
1	monthly hire of a plow ox	151
1	monthly hire of a horse, mule or ass	152
1	monthly hire a bronze axe weighing 1 mina	157
0.5	monthly wage of a woman at harvest	158

Table 4: Penalties

shekels	offence	law
4000	homicide ⁴⁰ : merchant in foreign land	5
240	homicide: merchant in quarrel	III
120	homicide: free woman (on campaign or trip?),	IV
80	homicide: free(?) or slave woman accidental	4
80	homicide: merchant accidental	III
60 ⁴¹	homicide: free man found dead on property	IV
40	blinding or knocking out teeth of a free person	7 (<i>karū</i>)
40	blinding a free person in quarrel	V (late 7)
20	blinding or knocking out teeth of a free person	7 (<i>kinuna</i>)
20	blinding a free person, accidental	V (late 7)
20	blinding a male slave in a quarrel	VI (late 8)

³⁹ A day's rent for such a team was 1/2 *PARISU* of barley. The silver equivalent is calculated on the basis of the probable rate of exchange of 4 *PARISU* of barley for [1/2 shekel] of silver in § 183 and a 30-day Hittite month.

⁴⁰ Other homicides are settled by the giving of SAG.DU's.

⁴¹ Plus house and fields.

20	breaking arm or leg of a free man	11
20	breaking arm / leg of free man, with permanent disability resulting	11
12	knocking out 2 or 3 teeth of free man	VII (late 7-8)
10	blinding or knocking out teeth of slave	8
10	accidental blinding of a male slave	VI (late 8)
10	temporary incapacitation through injury	10
10	breaking arm or leg of free man, no disability	11
10	breaking arm or leg of slave	12
8.25 ⁴²	dead man found on your property	6
6	knocking out 2 or 3 teeth of slave	VII (late 7-8)
6	injuring free person's SAG.DU	9 (<i>karū</i>)
6	temporary incapacitation through injury	10
5	breaking arm or leg of slave, no permanent disability resulting	12
1	diverting an irrigation ditch	162

Metals and Metallurgy in the Laws

Silver, copper, and bronze are the only metals mentioned in the laws. Gold (KÜ.GI), tin (AN.NA), and iron (AN.BAR) are not mentioned. Silver occurs only as the medium of exchange, for paying fines, penalties, wages, hire and prices. No objects of silver are mentioned. Bronze objects mentioned are a bronze spear (ŠUKUR) in § 126, a *katral* in § 129, and an axe (*ateš*) in § 127. Copper items include the copper pin (ZI.KIN.BAR = *šepikkušta*-) in § 126, the shears(?) (URUDU^{zina}[...]) and nail file(?) (URUDU^{sankuwalli}) in § 143-144, and the axe (URUDU^{ateš}) in §§ 157, 161, and the URUDU^{pisan} in § 159. The price of copper as a commodity is given in § 181: 4 minas (= 160 shekels) of copper cost one shekel of silver. A coppersmith (LU^{URUDU}.NAGAR) is mentioned in § 56. Siegelová 1993 114-115 notes that wages and fees were usually paid in silver, but occasionally with finished products made of copper or bronze. Gold, iron and tin were not used for this purpose. When a metal object's specific metal type is not mentioned, it is probably copper. Gold, silver and iron were normally used for statuettes of the gods and cult symbols.

Syntax of the Laws

The style of the laws is casuistic rather than prescriptive. That is, the typical law consists of one or more protases of the type "If someone does such-and-such a thing", describing an act which either is a

⁴² Only a guess. Converted from probable value of 100 *gipeššar* of land according to § 183.

offence or might be considered such, followed by an apodosis of the type “he shall / must pay / do such-and-such”, describing what the ruling of the court is. The tense of the verbs in both protasis and apodosis are present-future.

Most protases are simple units, but some contain both a primary supposition and a secondary, subordinate one, which narrows the circumstances. Often in such cases the principal supposition is introduced by *takku* “if”, and the subordinate one by *mān* “if / when”. Compare, for example: “If (*takku*) anyone knocks out a free man’s tooth—if (*mān*) he knocks out 2 or 3 teeth—he shall pay 12 shekels of silver. If (*takku*) it is a slave, he shall pay 6 shekels of silver” (§ VII). Or: If (*takku*) anyone breaks a free man’s arm or leg—if (*mān*) (the injured man) becomes disabled(?), he shall pay him 20 shekels of silver; if (*mān*) he does not become disabled(?), he shall pay him 10 shekels of silver” (§ X). In both of these cases the law is a late, NH revision of one or more laws in the OH recension in which the subordinate supposition was not made.

Although there is no uniform method of indicating the boundary between protasis and apodosis in the various manuscripts of the laws, and one detects variations even within a single manuscript, it is true, as Friedrich 1959 88 observed, that the prevailing pattern when the protasis is a single clause—which differentiates Old from New Hittite in general—is asyndetic juxtaposition (§§ 1-9, 13, 14, 46, 57, 72, 74, 83, etc.). In the examples given below to illustrate the uses of asyndesis in the laws the asyndetic juncture is marked with the ampersand (&) sign. Note especially those cases in which the OS manuscript is asyndetic and the NS one employs the conjunction *nu*: for example §§ 20, 94.

Table 5: Clause Boundary Markers

Boundary marker	Laws
Asyndesis	1, 2, 3, 4, 5, 6, 7, 8, 9, 5 PT (3x), 6 PT (3x out of 4), 7 PT (2x), 8 PT (VI and VII), etc.
<i>nu</i>	5, 6 PT (<i>na-aš-kán ša-me-en-zi</i>),

On the other hand, when the protasis consists of several clauses, it is not uncommon for *nu* to mark the beginning of the apodosis: *nu apūn šaktaizzi* § 10 (A), *nu=šše* 20 GIN KÙ.BABBAR *pāi* § 11 (A), *nu lēl-er=šet=pat arnuzzi* § 19a (A).

Within a complex protasis or apodosis *nu* is used in OS copies to connect clauses: for example, *n=aš aki* § 3, *n=an=za dāi* § 6, *n=at āppa i[šhi=šši pāi]* § 45, and *nu šartiyaš kuiški p[aiizzi]* § 38.

When an apodosis begins with a *karū* clause, it is always asyndetic: for example § 7 (A, B), § 9 (A, B), § 19b (A, B), § 25 (A), § 54 (A, B, D, F), § 59 (A, M, B, D), § 63 (A, B), § 69 (A, B, I), § 81 (A, B), § 94 (A, F).

Within a complex apodosis, asyndesis is used to signal that the clauses so joined are semantically equivalent. Stating it differently, the second clause clarifies or elaborates the first. This is conveyed in English translation either by placing a colon at the end of the first clause and no conjunction at the beginning of the second, or by introducing the second clause with “that is”. *tāk-ku Ū-UL-ma A.ŠA.A.GAR & dam-me-el pé-e-da-an* “But if (the place where the dead body was found) is not (private) property, that is, it is uncultivated open country” § IV, *na-aš LÚNÍ.ZU ki-ša-ri & 3-ŠU šar-ni-ik-zi* “he shall be considered a thief, that is, he shall make threefold compensation” § XXXV (see footnote on the translation), *tāk-ku-uš-ši A.ŠA.HI.A-uš hu-u-ma-an-za Ū-UL pi-an-za & te-pu-uš-ši*

pí-ia-an “If the land was not given to him in its entirety, that is, only a small portion was given to him” § XXXVIII. Note that the cited examples are all from the PT, which is late NH.

Elaboration translatable as “that is” can also be seen in the main recension, principally in breaking down large categories into their sub-categories: *ki-nu-na* 15 ANŠE.KUR.R[A.HI.A] *pa-a-i* 5 ANŠE.KUR.RA *da-a-i-ū-ga-aš* 5 ANŠE.KUR.RA *i-ū-g[a-aš]* 5 ANŠE.KUR.RA *ša-a-ū-i-ti-eš-za pa-a-i* “But now he shall give 15 horses, that is, 5 two-year-olds, 5 yearlings and 5 weanlings” § 58 (D).

Arrangement and Sequence of the Laws

The following table shows the arrangement of the laws by subject matter.⁴³

Table 6: Sequence Laws According to their Topics

Homicide laws	1-6
Assault laws (personal injuries)	7-18
Abduction or harboring of runaway slaves	19-24
Defiling a vessel	25
Marriage laws	26-36
<i>šardiyaš</i> laws	37-38
Land tenure laws	39-41
More homicide laws (special cases)	42-44
Finder law	45
More land tenure laws	46-56
Theft of or injury to animals	57-92
Burglary laws	93-97
Arson laws	98-100
Theft of or damage to plants	101-113 (*1-13)
[Lacuna]	114-118 (*14-15)
Theft of birds	119-120 (*16-17)
Theft of or damage to (mostly agricultural) implements and tools	121-144 (*18-33)
Failure to fulfill terms of contract ⁴⁴	145-149 (*34-38)

⁴³ It represents an adaptation of a portion of the detailed table of contents of Hoffner 1963 pp. vi-vii.

⁴⁴ Korošec 1930 52 “Störungen von Verträgen”.

Wages, hire and fees (compensation for use of humans, animals and imple- ments) and abuses of hired animals or property (canals)	150-163 (*39-48)
Diverting an irrigation canal	162A (*47))
[Injury to or death of] sheep in care of a hired shepherd(?)	162B (*47 bis)
Injury or death of herds caused by improper disposal of contaminated rem- nants of a ritual	163 (*48)
Certain offences requiring sacred sanctions (sacrifice, etc.)	164-170 (*49-55))
Repudiating and reinstating heirs	171 (*56)
Supporting a hungry person in famine	172 (*57)
Rejecting the verdict of king or dignity	173 (*58)
Manslaughter law	174 (*59))
A case of mixed marriage	175 (*60)
Commodity prices	176-186 (*61-72)
Sexual offences	187-200 (*73-86)

It is obvious from the table that some subjects occur in more than one place within the same series, e.g., homicide, land tenure, marriage, and that some topics from Series One are taken up again in Series Two. Of course, the categories are my own (or at best those of our modern western culture) and probably do not correspond to categories of the Hittites. They might have seen commonalities in several of my distinct categories and differences within some of my single ones. The above table, therefore, makes no pretense of objectivity: it is merely a useful overview of the contents of the collection.

Is there any rhyme or reason to the arrangement of these laws? Is there a system? What is the logic of the arrangement? Although it has been doubted that any system governs the arrangement (Scharff and Moortgat 1959 353 and W. W. Struwe, cited in Haase 1960 51 n. 1), suggestions have been made by Korošec 1930 for the First Series, and by Haase 1960 for the Second Series. I have had no access to Korošec's article.

In Series One the placement of law § 25 is problematic. It comes between one group of laws obviously related to fugitive or abducted slaves and another related to marriage and divorce. What has a law about defiling a vessel to do with either of these categories? Law § 37 relates to the recovery of a stolen bride and therefore fits well into the marriage and divorce laws (§§ 26-36). Law § 38 has nothing to do with marriage and divorce, but is attracted to this position because it too involves the *šardiyaš*. Laws §§ 42-44 concern homicide, yet they are not grouped together with §§ 1-6. Why is this? Laws §§ 1-6 lay down the general principles for the handling of homicide, whereas §§ 42-44 are special cases, which appear to have been based upon unusual precedent cases. They can be recognized as such by the details they contain that are extraneous to the legal issues.

Haase's outline for Series Two is represented by the following table.

Table 7: R. Haase's Outline of Series Two

Landwirtschaftliche Kulturen	1-13
Zubehör des landwirtschaftlichen Betriebes und des Palastes; Gebrauchsgegenstände	16-33(!) ⁴⁵
Vertragstörungen	34-38
Löhne	39-46
Kultisches	48-54
Vermischtes	56-61a
Kaufpreistarife	61b-74
Strafrechtliches	75-86a

Haase has obviously omitted certain problematic single laws such as § 162 dealing with water rights, and § 170 (killing a snake while pronouncing another person's name). As can be seen, I believe that §§ 162-163 can be subsumed under the preceding category, which is slightly broader than "Löhne", and that § 170 fits with the preceding laws, not in the narrow sense of "kultisch" but the broader sense of offences requiring quasi-religious sanctions. Sorcery—which the killing of the snake seems to have been—was such an offence. Not all laws were grouped because of a common legal category. Sometimes the mention of a particular word in one law attracted a law which used the same word. A good example of this procedure is the *šardiyaš* laws §§ 37-38, which share the same key word *šardiyaš*.

⁴⁵ In Haase's original article a printing error reads "23".

CHAPTER TWO
TEXT OF THE LAWS

Series One (§§ 1-100)

§ 1

B (KBo 6.3) i¹

(1) [*ták-ku* LÚ-*an*² *n*] *a-aš-ma* MUNUS-*an* š[*u-ul-la-a*] *n-na*-[*a*] *z* *ku-iš-ki* *ku-en-zi*

(2) [*a-pu-u-un ar-nu-z*] *i* Û 4 SAG.DU *pa-a-i* LÚ-*na-ku* MUNUS-*na-ku*

(3) [*pár-na-aš-še-e-a*] š*u-wa-a-ez-zi*

§ 1 [If] anyone kills [a man] or a woman in a [quarrel], he shall [bring him] (for burial)³ and shall give 4 persons (lit. heads), male or female respectively,⁴ and he shall look [to his house for it].⁵

§ 2

A (KBo 22.61) i

(1) [*ták-ku* ARAD-*an na-aš-ma* GÉME-*an* š*u-ul-la-an-na-a* *z* *ku-iš-ki*] *ku-e-e* [*n-zi*]

(2) [*a-pu-u-un ar-nu-z*]-*zi*⁶ Û 2 SAG.DU *pa-a-i* LÚ-*na-k*] *u* MUNUS-*na*-[*ku*]

(3) [... š*u-wa*]-[*i*]-*ez-z* [*i*]

B (KBo 6.3) i

(4) [*ták-ku* ARAD-*an na-a*] *š-ma* GÉME-*an* š*u-ul-la-an-na-a* *z* *ku-iš-ki* *ku-en-zi* [*a-pu-u-un*]¹ *ar-nu-zi*

(5) [Û 2 SAG.D] *U pa-a*-[*i*]¹ LÚ-*na-ku* MUNUS-*na-ku* *pár-na-aš-še-e-a* š*u-wa-a-ez-zi*

§ 2 [If] anyone kills [a male] or female slave in a quarrel, he shall bring him (for burial) [and] shall give [2] persons (lit. heads), male or female respectively, and he shall look to his house for it.

§ 1 (= late version of §§ 1-2)

(Traces preserved of last line of § I do not match known parts of § 1 or § 2. Hrozný, p. 4, n. 2: "No. 1A I 1 avait-il ici un texte différent?" Friedrich 1959 48 n. 17: "Nur mehrdeutige Spuren gegen Ende.")

¹ Restorations from colophon of D and from § 2 (B).

² Restored on basis of colophon of D (iv 1-2): DUB.2.KAM QA-TI *ták-ku* LÚ-*aš* / ŠA A-BI ðUTU-ŠI.

³ Haase 1971 objects to translating *arnu-* as "beerdigen", but in my opinion does not show evidence that the verb cannot have the meaning "to bring (a corpse for burial)", which was the understanding of both Sturtevant and Güterbock (see Commentary on §§ 1-2).

⁴ Lit. "whether a man or a woman" (-*aku* ... -*aku*).

⁵ The significance of this phrase has been much debated. I favor the view that the claimant is entitled to recover damages from the estate of the perpetrator. See Commentary.

⁶ Restored from KBo 22.61 i 5 (A §3); B i 4 *ar-nu-zi*.

§ 3

A (KBo 22.61) i

- (4) [wa-al-aḥ-zi k] u-iš-ki na-aš a-[ki]
 (5) [a-pu-u-un ar-nu-u] z-zi Û 2 SAG.DU pa-a-¹i
 (6) [pár-na-aš-še-e-a] šu-wa-i-ez-zi

B (KBo 6.3) i

- (6) [tāk-ku LÚ-a] n na-aš-ma MUNUS-an EL-LAM wa-al-aḥ-zi ku-iš-[k]i na-aš a-ki ke-eš-šar-ši-iš
 (7) [wa-aš-i] a-i a-pu-u-un ar-nu-zi Û 2 SAG.DU pa-a-i [pár-na-aš-še-e-a šu-wa-a-ez-zi

§ 3 [If] anyone strikes a free [man] or woman so that he dies, but it is an accident, he shall bring him (for burial) and shall give 2 persons (lit. heads), and he shall look to his house for it.

§ 4

A (KBo 6.2) i

- (1) [tāk-ku ARAD-an na-aš-ma GÊME-an ku-iš]-[ki] wa-al-aḥ-zi na-aš a-ki QA-AS-SÚ wa-aš-ta-i
 (2)⁷ [a-pu]-u-un ar-nu-uz-zi Û 1 SAG.DU pa-a-i pár-n[a-aš-š]e-e-a šu-wa-i-ez-zi

B (KBo 6.3) i

- (8) [tāk]-ku ARAD-an na-aš-ma GÊME-an ku-iš-ki wa-al-aḥ-zi na-aš a-ki QA-AS-SÚ wa-aš-ta-i
 (9) [a]-pu-u-un ar-nu-zi Û 1 SAG.DU pa-a-i pár-na-aš-še-e-[a] šu-wa-a-ez-zi

§ 4 If anyone strikes a male or female slave so that he dies, but it is an accident,⁸ he shall bring him (for burial) and shall give one person (lit. head), and he shall look to his house for it.

§ II (= late version of §§ 3-4)

PT (KBo 6.4) i

- (2) [tāk-ku MUNUS-an ku-iš-ki ...] x-x⁹-zi na-aš a-ki ŠU-aš-še-et wa-aš-ta-i
 (3) [4? MA.NA KÙ.BABBAR pa-a-i tāk]-ku MUNUS-za-ma GÊME 2 MA.NA KÙ.BABBAR pa-a-i

§ II (= late version of §§ 3-4) [If anyone ...] s(?) [a woman.] so that she dies, but it is an accident, [he shall pay 4? minas of silver.] But if the woman is a slave, he shall pay two minas (=80 shekels) of silver.¹⁰

⁷ KBo 6.2 i 2, 6, 8, 10, 14-15, 17-19, etc. are not indented.

⁸ Literally "his hand sins".

⁹ Traces in KBo 6.4 i 2 do not fit wa-a]l-aḥ-zi. Photos in Hrozný 1922; Neufeld 1951 are too blurred to check. Traces in the copy would fit [... wa-al-ḥi-iš-k]i-iz-zi (Beal private communication), but why would a -ške-form be used?

¹⁰ Given the price of a slave, this fine of 2 minas (= 80 shekels) seems inordinately high.

§ 5

A (KBo 6.2) i

- (3) [tāk]-ku LÚDAM.GÀR ku-iš-ki ku-e-en-zi 1 ME MA.NA KÙ.BABBAR pa-a-i pár-na-aš-še-e-a šu-wa-i-ez-zi
 (4) tāk-ku I-NA KUR Lu-ú-i-ia na-aš-ma I-NA KUR URUPa-la-a 1 ME [MA] NA KÙ.BABBAR pa-a-i
 (5) a-aš-šu-uš-še-et-ta šar-ni-ik-zi na-aš-ma I-NA KUR URUH_a-at-ti
 (6) nu-uz-za ú-na-at-ta-al-la-an-pát ar-nu-uz-zi

B (KBo 6.3) i

- (10) [tāk]-ku LÚDAM.GÀR URUH_a-at-ti ku-iš-ki ku-en-zi 1 ME MA.[NA] KÙ.BABBAR pa-a-i
 (11) [pár]-na-aš-še-e-a šu-wa-a-ez-zi tāk-ku I-NA KUR URULu-ú-i-ia na-aš-ma I-NA KUR URUPa-la-a
 (12) [1 ME M]A.NA KÙ.BABBAR pa-a-i a-aš-šu-še-et-ta šar-ni-ik-zi ma-a-an I-NA KUR URUH_a-at-ti
 (13) [n]u-za ú-na-at-tal-la-an-pát ar-nu-uz-zi

§ 5 If anyone kills a merchant¹¹, he shall pay 4,000 shekels (lit. 100 minas)¹² of silver, and he shall look to his house for it. If¹³ it is in the lands of Luwiya (= Arzawa) or Pala, he shall pay the 4,000 shekels of silver and also replace his goods. If it is in the land of Hatti, he himself (-za) shall (also) bring the aforementioned merchant¹⁴ (for burial).

§ III (= late version of § 5)

PT (KBo 6.4) i

- (4) [tāk-ku-kán]¹⁵ LÚDAM.GÀR URUH_a-at-ti a-aš-šu-wa-aš ku-iš-ki an-da ku-en-zi
 (5) [o MA.NA KÙ.BABBAR p]a-a-i a-aš-šu-ia 3-ŠU šar-ni-ik-zi
 (6) [ma-a-an]¹⁶ a-aš-šu-ma Ú-UL pé-e ḥar-zi na-an-kán šu-ul-la-an-na-za
 (7) [k]u-[i]š-ki ku-en-zi 6 MA.NA KÙ.BABBAR pa-a-i tāk-ku ke-eš-ši-ra-aš-ma
 (8) wa-aš-ta-i 2 MA.NA KÙ.BABBAR pa-a-i

¹¹ So the OH manuscript. NH: "... a Hittite merchant".

¹² So in both OH manuscript A and NH manuscript B. Nevertheless, to be corrected to 1½ MA.NA? See Commentary.

¹³ A: "Or (if)" (na-aš-ma). On *mān* in his connection see Kammenhuber 1961b, 80a.

¹⁴ Taking -pat in its common meaning "aforementioned". Güterbock 1961b, 66 prefers "He delivers the merchant himself" (italics mine, taking -pat as "himself").

¹⁵ -kán not assumed by Friedrich 1959, 50, but supplied here to fill available space and because of *anda*.

¹⁶ So Hrozný, Friedrich, Imparati and Kammenhuber (1961b, 80a). [tāk-ku] would not fill the space, and does not fit the syntax of PT, which conserves law-initial tāk-ku, but uses ma-a-an to add new contingencies. See PT i 18, 28, 31, ii 30, iii 20, 29, iv 1, 6.

§ III (= late version of § 5) [If] anyone kills a Hittite [merchant] in the midst of his goods, he shall pay [... minas of silver], and he shall replace his goods threefold. But [if] (the merchant) is not in possession of goods, and someone kills him in a quarrel, he shall pay 240 shekels of silver. If it is only an accident, he shall pay 80 shekels of silver.

§ 6

A (KBo 6.2) i

(7) *ták-ku* LÚ.U₁₉.LU-aš LÚ-aš na-aš-ma MUNUS-za ta-ki-i-ia URU-ri a-ki ku-e-la-aš ar-ḫi a-ki

(8) 1 ME GÍŠgi-pé-eš-šar A.ŠÀ kar!¹⁷ aš-ši-i-ez-zi na-an-za da-a-i

B (KBo 6.3) i

(14) *ták-ku* LÚ.U₁₉.LU-aš LÚ-aš na-aš-ma MUNUS-za ta-ki-ia URU-ri a-ki ku-e-la-aš ar-ḫi

(15) a-ki 1 ME gi-pé-eš-šar A.ŠÀ kar-aš-ši-i-e-ez-zi na-an-za da-a-i

§ 6 If a person, man or woman, is killed in another(?)¹⁸ city, (the victim's heir) shall deduct 12,000 square meters (= 3 acres)¹⁹ from the land of the person on whose property the person was killed and shall take it for himself.

§ IV

PT (KBo 6.4) i

(9) *ták-ku* LÚ-aš da-me-e-da-ni A.ŠÀA.GÀR an-da a-ki *ták-ku* LÚ EL-LAM

(10) A.ŠÀA.GÀR É 1 MA.NA 20 GÍN KÙ.BABBAR-ia pa-a-i *ták-ku* MUNUS-za-ma 3 MA.NA

KÙ.BABBAR

(11) *pa-a-i* *ták-ku* Ú-UL-ma A.ŠÀA.GÀR dam-me-el pé-e-da-an

(12) *du-wa-an* 3 DANNA *du-wa-an-na* 3 DANNA nu-kán ku-iš ku-iš URU-aš an-da

(13) SIxSÁ-ri nu a-pu-u-iš-pát da-a-i *ták-ku* URU-aš NU.GÁL na-aš-kán ša-me-en-zi

§ IV (= late version of § 6) If a man is found killed on another person's property, if he is a free man, (the property owner) shall give his property, house, and 60 shekels of silver. But if (the dead person) is a woman, (the property owner) shall give (no property, but) 120 shekels of silver. But if (the place where the dead body was found) is not (private) property, but uncultivated open country, they shall measure 3 DANNA's in all directions, and whatever town/village is determined (to lie within that radius), he shall take those very (inhabitants of the town/village).²⁰ If there is no town/village, (the heir of the deceased) shall forfeit (his claim).

¹⁷ Old Hittite manuscript erroneously reads *la-a-*; our emendation follows the NH manuscript.

¹⁸ Not the usual word for "other" (*dítamedani*) but *takiya*. See Commentary.

¹⁹ Hittite: 100 *gipeššar* = 3.3 IKU = 3 acres = 1 hectar, worth about 8.25 shekels silver according to §183. The fine in the late version (all his land plus 60 shekels) is much higher.

²⁰ Or less likely: "he shall take those same (payments from the inhabitants of the village)". See Commentary.

§ 7

A (KBo 6.2) i

(9) *ták-ku* LÚ.U₁₉.LU-an EL-LAM ku-iš-ki da-šu-wa-aḫ-ḫi na-aš-ma ZU₉-ŠU la-a-ki

(10) *ka-ru-ú* 1 MA.NA KÙ.BABBAR pí-iš-ker ki-nu-na 20 GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-a šu-wa-i-ez-zi

B (KBo 6.3) i²¹

(16) *ták-ku* LÚ.U₁₉.LU-an EL-LAM ku-iš-ki da-šu-wa-aḫ-ḫi na-aš-ma ZU₉-ŠU la-a-ki

(17) *ka-ru-ú* 1 MA.NA KÙ.BABBAR pé-eš-ker ki-nu-na 20 GÍN KÙ.BABBAR pa-a-[i]

(18) *pár-na-aš-še-e-a* šu-wa-a-ez-[z]i

X (KBo 12.48) ²²

(1) [ki-nu-n]a 10 GÍN K[Ù.BABBAR pa-a-i ...]

§ 7 If anyone blinds a free person or knocks out his tooth,²³ they used to pay 40 shekels of silver. But now he shall pay 20²⁴ shekels of silver, and he shall look to his house for it.

§ V

PT (KBo 6.4) i

(14) *ták-ku* LÚ-an EL-LUM šu-ul-la-an-na-za ku-iš-ki da-šu-wa-aḫ-ḫi

(15) 1 MA.NA KÙ.BABBAR pa-a-i *ták-ku* ŠU-aš wa-aš-ta-i 20 GÍN KÙ.BABBAR pa-a-i

§ V (=late version of § 7) If anyone blinds a free man in a quarrel, he shall pay 40 shekels of silver. If it is an accident, he shall pay 20 shekels of silver.

§ 8

A (KBo 6.2) i

(11) ¹*ták*¹-ku ¹ARAD-na¹-an na-aš-ma GÉME-an ku-iš-ki da-šu-wa-aḫ-ḫi na-aš-ma ZU₉-ŠU la-a-ki

(12) 10 GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-e-a šu-wa-i-ez-zi

B (KBo 6.3) i

(19) ¹*ták*¹-ku ¹ARAD-an¹ na-aš-ma GÉME-an ku-iš-ki da-šu-wa-aḫ-ḫi na-aš-ma ZU₉-ŠU la-a-ki

(20) 10 GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-e-a šu-wa-a-e[z]-zi

²¹ The join of KBo 22.63 begins at this law (§7) and continues through §10.

²² See Haase 1962a, 115.

²³ Hrozný 1922 7 "ou ses dents il fait tonber", Walther 1931 248 and Goetze 1969 "or knock(s) out his teeth", Imparati 1964 "o un suo dente butta giù", von Schuler 1982 99 "oder ihm einen Zahn ausschlägt". More literal and conservative: Friedrich 1959 "oder seinen Zahn schief schlägt".

²⁴ Copy X: "ten shekels".

X (KBo 12.48)

- (2) [tāk-k]u ARAD-na-an na-a[š-ma GÉME-an ku-iš-ki da-šu-wa-aḫ-ḫi]
 (3) [n]a-aš-ma ZU₉ ŠU la-a-ki [10 GÍN KÙ.BABBAR pa-a-i]
 (4) [pār-n]a!-aš-še-e-a šu-wa-a-ez-z[i]

§ 8 If anyone blinds a male or female slave or knocks out his tooth, he shall pay 10 shekels of silver, and he shall look to his house for it.

§ VI (= late version of § 8)

PT (KBo 6.4) i

- (16) tāk-ku ARAD-an šu-ul-la-an-na za ku-iš-ki da-šu-wa-aḫ-ḫi
 (17) 20 GÍN KÙ.BABBAR pa-a-i tāk-ku ŠU-aš wa-aš-ta-i 10 GÍN KÙ.BABBAR pa-a-i

§ VI (= late version of § 8) If anyone blinds a male slave in a quarrel, he shall pay 20 shekels of silver. If it is an accident, he shall pay 10 shekels of silver.

§ VII (= late version of §§ 7-8)

PT (KBo 6.4) i

- (18) tāk-ku LÚ-an EL-LUM ZU₉ ŠU ku-iš-ki la-a-ki ma-a-an 2 ZU₉
 (19) na-aš-ma 3 ZU₉ la-a-ki 12 GÍN KÙ.BABBAR pa-a-i tāk-ku ARAD-iš 6 GÍN KÙ.BABBAR pa-a-i

§ VII (= late version of §§ 7-8) If anyone knocks out a free man's tooth—if he knocks out 2 or 3 teeth—he shall pay 12 shekels of silver. If it is a slave, he shall pay 6 shekels of silver.

§ 9

A (KBo 6.2) i

- (13) [tāk-k]u LÚ.U₁₉.LU¹ aš SAG.DU.SÚ¹ ku-iš-ki ḫu-u-ni-ik-zi ka-ru-ú 6 GÍN KÙ.BABBAR pī-iš-ker
 (14) ḫu-u-ni-in¹-kán-za 3 GÍN KÙ.BABBAR da-a-i A-NA É.GAL 3 GÍN KÙ.BABBAR da-aš-ke-e-er
 (15) ki-nu-na LUGAL-uš ŠA É.GAL-LIM pé-eš-ši-et nu-za ḫu-u-ni-kán-za-pát 3 GÍN KÙ.BABBAR da-[a-i]

B (KBo 6.3) i

- (21) tāk-ku LÚ.U₁₉.LU SAG.DU¹.SÚ¹ ku-iš-ki ḫu-u-ni-ik-zi ka-ru-ú 6 GÍN KÙ.BABBAR
 (22) pé-eš-ker nu² ḫu-u-ni-in-kán-za 3 GÍN KÙ.BABBAR da¹-a-i A-NA É.GAL-LIM 3 GÍN KÙ.BABBAR

²⁵ So Friedrich, but perhaps rather incompletely erased (Güterbock 1961b, 67). Since this clause is merely an elaboration of the preceding one, it should be asyndetic in both OH and NH.

- (23) da-aš-ke-er ki-nu-na LUGAL-uš ŠA É.GAL-LIM pé-eš-ši-et nu-za ḫu-u-ni-in-kán-za-pát
 (24) 3 GÍN KÙ.BABBAR da-a-i¹

C (KBo 6.5) i

- (1) 3 GÍN KÙ.BABBAR[R da-a-i ...]
 (2) ki-nu-na LUGA[L-uš ...]
 (3) nu-za ḫu-u-ni-ká[n-za-pát] 2[+1 GÍN ...]

X (KBo 12.48)

- (5) [tāk-ku LÚ.U₁₉] [L]U? SAG.DU.SÚ¹ []

§ 9 If anyone injures a person's head, they used to pay 6 shekels of silver: the injured party took 3 shekels of silver, and they used to take 3 shekels of silver for the palace. But now the king has waived²⁶ the palace share, so that only the injured party takes 3 shekels of silver.

§ VIII (= late version of § 9)

PT (KBo 6.4) i

- (20) tāk-ku LÚ-an SAG.DU-an ku-iš-ki ḫu-u-ni-ik-zi
 (21) nu-za ḫu-u-ni-in-kán-za 3 GÍN GÍN KÙ.BABBAR da-a-i

§ VIII (= late version of § 9) If anyone injures a (free) man's head, the injured man shall take 3 shekels of silver.

§ 10

A (KBo 6.2) i

- (16) [tāk-k]u LÚ.U₁₉.LU¹ an ku-iš-ki ḫu-u-ni-ik-zi ta-an iš-tar-ni-ik-zi nu¹ a-pu-u-un
 (17) ša-a-ak-ta-a-iz-zi¹ pé¹-e-di-iš-ši-ma LÚ.U₁₉.LU an pa-a-i nu É-ri¹-iš-ši
 (18) an-ni-iš-ki-iz-zi¹ ku-ri¹-ma-a-na-aš la-a-az-zi-at-ta ma-a-na-aš la-a-az-zi-at-ta-ma
 (19) nu-uš-še 6 GÍN KÙ.BABBAR pa-a-i¹ LÚA.ZU-ia ku-uš-ša-an a-pa-a-aš-pát pa-a-i¹

B (KBo 6.3) i

- (25) tāk-ku LÚ.U₁₉.LU an ku-iš-ki ḫu-u-ni-ik-zi ta-an iš-tar-ni-ik-zi nu a-[pu-u-u]n
 (26) ša-a¹-ak-ta-a-iz-zi pé-e-di-iš-ši-ma an-tu-uh-ša-an pa-a-i nu É-[ri-iš-ši]
 (27) an-né-eš-ki-iz-zi¹ ku-it-na-na-aš SIG₇-at-ta-ri ma-a-na-aš SIG₇-at-[ta-ri-ma]
 (28) nu-uš-ši 6 GÍN KÙ.BABBAR pa-a-i¹ LÚA.ZU-ia ku-uš-ša-an a-pa-a-aš-pát [pa-a-i]

C (KBo 6.5) i

- (4) tāk-ku UN-an ku-iš-ka²⁷ [...]
 (5) ta! iš-tar-ni-ik-z[i ...]

²⁶ See Commentary.

²⁷ So on the tablet (coll. photo)!

- (6) *pé-di-ši-ma-aš-ši UN-an [pa-a-i nu É-ri-iš-ši an-né-eš-ki-iz-zi]*
 (7) *ku-it-ma-na aš SIG₅-ri ma-a[-na-aš SIG₅-ri-ma]*
 (8) *nu-uš-ši 6 GÍN KÙ.BABBAR pa-a-i A-NA L[ÚA.ZU-ia ku-uš-ša-an]*
 (9) *a-pa-a-aš-pát pa-a-i*

K (KUB 29.13) obv.

- (1) *x - x - x [*]
 (2) *SIG₅-ta[*]
 (3) *ku-uš-[ša-an a-pa-a-aš-pát pa-a-i*]

§ 10 If anyone injures a (free) person and temporarily incapacitates him, he shall provide medical care for him. In his place he shall provide a person to work on his estate until he recovers. When²⁸ he recovers, (his assailant) shall pay him 6 shekels of silver and shall pay the physician's fee as well.

§ IX (= late version of § 10)

PT (KBo 6.4) i

- (22) *ták-ku LÚ EL-LUM SAG.DU-SÚ ku-iš-ki ha-pal-la-ša-iz-zi*
 (23) *& ša-ak-ta-iz-zi-ia-an pé-di-iš-ši-ma UN-an pa-a-i nu É-er-ši²⁹*
 (24) *an-ni-iš-ki-iz-zi ku-it-ma-na-aš SIG₅-ta-ri ma-a-na-aš SIG₅-ta-ri-ma*
 (25) *nu-uš-ši 10 GÍN KÙ.BABBAR pa-a-i LÚA.ZU-ia ku-uš-ša-an 3 GÍN.GÍN KÙ.BABBAR*
 (26) *pa-a-i ták-ku ARAD-iš-ma 2 GÍN.GÍN KÙ.BABBAR pa-a-i*

§ IX (= late version of § 10) If anyone injures a free man's head, he shall provide medical care for him. And³⁰ in his place he shall provide a person to work on his estate until he recovers. When he recovers, (his assailant) shall pay him 10 shekels of silver and shall pay the 3 shekel physician's fee as well. If it is a slave, he shall pay 2 shekels of silver.

§ 11

A (KBo 6.2) i

- (20) *ták-ku LÚ.U₁₉.LU-aš EL-LAM¹-aš QA-AS-SÚ³¹ na-aš-ma GÌR-ŠU ku-iš-ki tu-wa-a[r-ni-iz-zi]*
 (21) *nu-uš-še 20 (GÍN KÙ.BABBAR¹ pa-a-i pár-na-aš-še-e-a šu-wa-i-ez-[zi]*

B (KBo 6.3) i

- (29) *ták-ku LÚ.U₁₉.LU-an EL-LUM QA-AS-SÚ na-aš-ma GÌR-ŠU ku-iš-ki tu-wa-[ar-ni¹-iz-zi]*
 (30) *nu-uš-še 20 GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-e-a šu-wa-[a-i¹-ez-zi]*

²⁸ Temporal *ma-a-an*, Kammenhuber 1961b, 79a; CHD L-N 149a (sub *mān* 5 b 1 a').

²⁹ So-called "endingless" locative *É-er*. Cf. Neu 1980b, 29f. (§6.2) with anterior literature.

³⁰ I see no reason to translate *-ma* with an adversative "but" in this context.

³¹ B uses σχημα instead of the genitive construction: *ták-ku LÚ.U₁₉.LU-an EL-LUM QA-AS-SÚ*.

C (KBo 6.5) i

- (10) *ták-ku UN-an [E]L-LAM ŠU-SÚ na-aš-ma GÌR-ŠU [ku-iš-ki]*
 (11) *du-wa-ar-[ni-iz-zi]³²*

K (KUB 29.13) obv.

- (4) *ták-ku [*]
 (5) *tu-w[a-*]

§ 11 If anyone breaks a free person's arm or leg,³³ he shall pay him 20 shekels of silver, and he shall look to his house for it.

§ X

PT (KBo 6.4) i

- (27) *ták-ku LÚ EL-LUM ŠU-SÚ na-aš-ma GÌR-ŠU ku-iš-ki du-wa-ar-ni-iz-zi*
 (28) *na-aš-ma-a-an kar-ma-la-aš-ša-i nu-uš-ši 20 GÍN KÙ.BABBAR pa-a-i*
 (29) *ma-a-na-aš Ú-UL-ma kar-ma-la-aš-ša-i nu-uš-ši 10 GÍN KÙ.BABBAR pa-a-i*

§ X (= late version of § 11) If anyone breaks a free man's arm or leg, if (the injured man) becomes³⁴ disabled(?), he shall pay him 20 shekels of silver. If he does not become disabled(?), he shall pay him 10 shekels of silver.

§ 12

A (KBo 6.2) i

- (22) *ták-ku ARAD-na-aš na-aš¹-ma GÊME-aš QA-AS-SÚ na-aš-ma GÌR-ŠU ku-iš-ki [tu-wa-ar-ni-iz-zi]*
 (23) *10 GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-e-a šu-wa-i-[ez-zi]*

B (KBo 6.3) i

- (31) *ták-ku ARAD-na-an na-aš-ma GÊME-an QA-AS-SÚ na-aš-ma GÌR-ŠU ku-iš-ki tu-wa-ar-na-zi*
 (32) *10 GÍN KÙ.BABBAR pa-a-i pár-na¹-aš-še-e-a šu-wa-a-i-ez-zi*

C (KBo 6.5) i

- (11)³⁵ ... 6 GÍN KÙ.BABBAR pa-a-i pár-na-še-i[a šu-wa-a-ez-zi]

³² The scribe of C accidentally skipped from here to the end of §12; see Hrozný 1922 10f. n. 10, and Güterbock 1961b, 67. Although Archi 1968, 71 is aware that C regularly preserves the subsidiary laws about slaves, he erroneously concludes that it was omitted here.

³³ Or "hand or foot". See CHD *pada-* for discussion.

³⁴ Melchert 1993, 101 sub *karmalašša-* and by letter notes the use of the Luwian inchoative or imperfective in *-šša-* to mark entry into a state with stative verbs. Hence, the translation "becomes" rather than "is".

³⁵ Beginning of §12 skipped. See note above on §11.

K (KUB 29.13) obv.

(6) ¹*ták-ku*[]

§ 12 If anyone breaks a male or female slave's arm or leg, he shall pay 10 (var. 6) shekels of silver, and he shall look to his house for it.

§ XI (= late version of § 12)

PT (KBo 6.4) i

(30) *ták-ku* ARAD-an ŠU-SÚ na-aš-ma GİR-ŠU ku-iš-ki du-wa-ar-ni-iz-zi

(31) na-aš ma-a-an kar-ma-la-aš-ša-i nu-uš-ši 10 GÍN.GÍN KÙ.BABBAR pa-a-i

(32) *ták-ku*-aš Ú-UL-ma kar-ma-la-aš-ša-i nu-uš-ši 5 GÍN KÙ.BABBAR pa-a-i

§ XI (= late version of § 12) If anyone breaks a slave's arm or leg, if he is disabled(?), he shall pay him 10 shekels of silver. But if he is not disabled(?), he shall pay him 5 shekels of silver.

§ 13

A (KBo 6.2) i

(24) *ták-ku* LÚ.Ú₁₉.LU-aš EL¹.LAM-aš KIR₁₄-še-et ku-iš-ki wa-a-ki ¹11 [MA.NA KÙ.BABBAR pa-a-i]

(25) *pár*-¹na¹-aš-še-e-a š[u-wa-i-ez-zi]

B (KBo 6.3) i

(33) ¹*ták*-ku LÚ.Ú₁₉.LU-an EL-LAM¹KIR₁₄-še-et ku-iš-ki wa-a-ki 1 MA.NA KÙ.BABBAR pa-a-i

(34) *pár*-¹na¹-aš-še-e-a šu-wa-a-i-e-ez-zi

C (KBo 6.5) i

(12) *ták-ku* UN-an IL-LAM³⁶ [K¹]R₁₄-še-et ku-iš-ki wa-a-ki

(13) 1 MA.NA KÙ.BABBAR pa-a-i [¹*pár*-na-aš-še-ia šu-wa-iz-zi]

§ 13 If anyone bites off the nose of a free person, he shall pay 40 shekels of silver, and he shall look to his house for it.

§ XII (=late version of § 13)

PT (KBo 6.4) i

(33) *ták-ku* LÚ-an EL-LUM KIR₁₄-še-et ku-iš-ki wa-a-ki

(34) 30 MA.NA KÙ.BABBAR pa-a-i *pár*-na-aš-še-e-a šu-wa-a-i-e-ez-zi

³⁶ See Kammenhuber 1961b, 79a. Since such an Akkadian writing of *ellu(m)* is unattested (see AHW and CAD on *ellu*), and the otherwise unmotivated use of the transcription *él* (HZL, p. 148) is inappropriate, this writing might be explained on Hittite phonological terms. In late NH *i*-writings of *e*-containing words are not uncommon. Melchert 1984, 142 on *ki-i-da-ni* for *ke-e-da-ni* ("Only in texts of Tuthaliya IV/Suppiluliuma II do we also find the unambiguous *i*-spelling *ki-i-da*"). See also Singer 1996, 127 with notes 286-287.

§ XII (=late version of § 13) If anyone bites off the nose of a free man, he shall pay 30 minas (i.e., 1,200 shekels)³⁷ of silver, and he shall look to his house for it.

§ 14

(A not preserved in §§ 14-18)

B (KBo 6.3) i

(35) *ták-ku* ARAD-an na-aš-ma GÉME-an KIR₁₄-še-et ku-iš-ki wa-a-ki [3] GÍN KÙ.BABBAR

(36) *pa-a-i* *pár*-na-aš-še-e-a šu-wa-a-i-ez-zi

C (KBo 6.5) i

(14) *ták-ku* ARAD-an na-aš-m[a] GÉME-an KIR₁₄-še-et ku-iš-ki wa-a-ki

(15) 3 GÍN KÙ.BABBAR pa-a-i [*pár*]-na-aš-še-ia šu-wa-iz-zi

§ 14 If anyone bites off the nose of a male or female slave, he shall pay 3³⁸ shekels of silver, and he shall look to his house for it.

§ XIII (=late version of § 14)

PT (KBo 6.4) i

(35) *ták-ku* ARAD-an na-aš-ma GÉME-an KIR₁₄-še-et ku-iš-ki wa-a-ki

(36) 15 MA.NA KÙ.BABBAR pa-a-i

§ XIII (=late version of § 14) If anyone bites off the nose of a male or female slave, he shall pay 15 minas (i.e., 600 shekels)³⁹ of silver.

§ 15

(A broken away.)

B (KBo 6.3) i

(37) *ták-ku* LÚ.Ú₁₉.LU-aš EL-LAM-aš iš-ta-ma-na-aš-ša-an ku-iš-ki iš-kal-la-a-ri

(38) 12 GÍN KÙ.BABBAR pa-a-i *pár*-na-aš-še-e-a šu-wa-a-i-ez-zi

C (KBo 6.5) i

(16) ¹*ták*-ku UN-an IL-L[A]M GÉSTU-an ku-iš-ki iš-kal-la-a-ri

(17) [1]2 GÍN KÙ.BABBAR pa-a-i [*pár*]-na-aš-še-ia šu-wa-iz-zi

§ 15 If anyone tears off the ear of a free person, he shall pay 12 shekels of silver, and he shall look to his house for it.

³⁷ Perhaps a scribal error for "30 shekels". See also in § XIII.

³⁸ Perhaps an error for "30 shekels". See commentary on §§ 13-14.

³⁹ Perhaps a scribal error for "15 shekels".

§ XIV (=late version of § 15)

PT (KBo 6.4) i

(37) *ták-ku LÚ EL-LUM GEŠTU-an ku-iš-ki iš-gal-la-i* 12 GÍN KÙ.BABBAR *pa-a-i*

§ XIV If anyone tears off the ear of a free man, he shall pay 12 shekels of silver.

§ 16

(A broken away.)

B (KBo 6.3) i

(39) *ták-ku ARAD-an na-aš-ma GÉME-an GEŠTU-aš-ša-an ku-iš-ki iš-kal-la-i* 3 [GÍN]
KÙ.BABBAR *pa-a-i*

C (KBo 6.5) i

(18) *ták-ku ARAD-an na-aš-m[a] GÉME-an GEŠTU-an ku-iš-ki iš-kal-la-a-ri*(19) *nu-uš-ši* 3 GÍN KÙ.BABBAR *pa-a-i*

§ 16 If anyone tears off the ear of a male or female slave, he shall pay him 3 shekels of silver.

§ XV (=late version of § 16)

PT (KBo 6.4) i

(38) *ták-ku ARAD-an na-aš-ma GÉME-an GEŠTU-an ku-iš-ki*(39) *iš-kal-la-i* 6 GÍN.GÍN KÙ.BABBAR *pa-a-i*

If anyone tears off the ear of a male or female slave, he shall pay 6 shekels of silver.

§ 17

(A broken away.)

B (KBo 6.3) i

(40) [*ták-ku*] *MUNUS-aš EL-LI šar-ḥu-wa-an-du-uš-šu-uš ku-iš-ki p[e-e]š-ši-i* *a-zi*(41) [*ták-ku*] *ITU.10.KAM 10! GÍN KÙ.BABBAR pa-a-i* *ták-ku-uš* *ITU.5.KAM 5 GÍN*
K[Ù.BABBAR] *pa-a-i*(42) *pár-na-aš-še-e* *š u-wa-a-i* *[ez-]* *zi*

C (KBo 6.5) i

(20) [*ták-ku*] *MUNUS-an EL-LAM šar-ḥu-wa-an-da ku-iš-ki*(21) *pé-eš-še-ia-az-zi* 20 GÍN KÙ.BABBAR *pa-a-i*(22) *pár-na-aš-še-ia š u-wa-a-ez-zi*§ 17 If anyone causes a free woman to miscarry, [if] it is her tenth month,⁴⁰ he shall pay 10 shekels of silver, if it is her fifth month, he shall pay 5 shekels of silver.⁴¹ He shall look to his house for it.

§ XVI (=late version of § 17)

PT (KBo 6.4) i

(40) *ták-ku MUNUS-TI EL-LI šar-ḥu-u-wa-an-da-an ku-iš-ki*(41) *pé-eš-še-ia-az-zi* 20 GÍN.GÍN KÙ.BABBAR *pa-a-i*

If anyone causes a free woman to miscarry, he shall pay 20 shekels of silver.

§ 18

(A broken away.)

B (KBo 6.3) i

(43) *ták-ku GÉME-aš šar-ḥu-wa-an-d[u-u]š-šu-uš ku-iš-ki pé-eš-ši-i* *a-zi*(44) *ták-ku ITU.10.KAM 5 GÍN! KÙ.BABBAR pa-a-i*

C (KBo 6.5) i

(23) [*ták-ku*] *GÉME-an šar-ḥu-u-wa-an-da ku-iš-ki pé-eš-ši-ia-zi*(24) 10 GÍN KÙ.BABBAR *pa-a-i*§ 18 If anyone causes a female slave to miscarry,⁴² if it is her tenth month, he shall pay 5 shekels of silver.

§ XVII (=late version of § 18)

PT (KBo 6.4) i

(42) *ták-ku GÉME-an šar-ḥu-u-wa-an-da-an ku-iš-ki*(43) *pé-eš-še-ia-az-zi* 10 GÍN.GÍN KÙ.BABBAR *pa-a-i*

§ XVII If anyone causes a female slave to miscarry, he shall pay 10 shekels of silver.

§ 19a

A (KBo 6.2) i

(36) [*ták-ku*] *LÚ.U₁₉.LU-an! LÚ-na-ku MU[NUS-na-ku URUHa-at-tu-ša-az ku-iš-ki LÚ URULu-i-iš⁴³]*

⁴⁰ Friedrich: "[wenn] (es) der 10. Monat (ist)"; similarly Hrozný, Walther, Goetze in ANET, Imparati, von Schuler, and Haase. Although the general sense is the same, Archi 1968, 72 strangely takes the implied subject to be the pre-born child: "se (il feto è) di 10 mesi".

⁴¹ The late copy C and the NH version PT make no distinction in the age of the pre-born child, but read: "he shall pay 20 shekels of silver". This shows how late a copy C is; Archi 1968, 72 ("presenta già le varianti del recentissimo Testa parallelo").

⁴² Remainder of the § in C (i 24) reads: "he shall pay 10 shekels of silver".

⁴³ So on analogy with A i 39.

(37) [ta-a]-i¹-ez-zi na-an A-NA ¹KUR Lu-ú-i¹-[ia p]é-¹e-¹hu-te-ez-zi¹ [iš-¹ha-aš-š¹i-ša-an]

(38) ga-ne-eš-zi nu ¹É-¹er-š¹e-¹et¹-pát ar-nu-uz-zi

B (KBo 6.3) i

(45) ¹ták-ku LÚ.U₁₉.LU-an LÚ-an-na-ku¹ MUNUS-na-ku URU¹Ha-at-tu-ša-a¹ az ku-iš[-ki] LÚ URULu-ú-
i-ia-aš¹⁴⁴

(46) ¹ta-a-i-ez-zi na-an¹ A-NA KUR URUAr-za-u-wa pé-e-¹hu-te-ez-zi [i]š-¹ha-aš-š¹i-ša-an

(47) ¹ga-ne-eš-zi nu É-¹er-š¹e-¹et-pát ar-nu-zi

§ 19a If a Luwian abducts a free person, man or woman, from the land of Hatti, and leads him away to the land of Luwiya/Arzawa, and subsequently the abducted person's owner⁴⁵ recognizes him, (the claimant) shall confiscate(?) (lit. bring) his (i.e., the abductor's) own estate (lit. house).⁴⁶

§ 19b

A (KBo 6.2) i

(39) [ták-ku URU¹Ha-at-tu¹-š¹i-pát] LÚ URU¹Ha-at-ti LÚ URULu-i-in ku-iš-ki ta-a-i-ez-zi

(40) [n]a-an A-NA KUR Lu-ú-i-ia pé-¹hu-te-ez-zi ka-ru-ú 12 SAG.DU pī-iš-¹ker

(41) ¹ki¹-nu-na 6 SAG.DU pa-a-i pár-na-aš-š¹e-e-a šu-wa-i-ez-zi

B (KBo 6.3) i

(47) ¹ták-ku URU¹Ha-at-tu-š¹i-pát] LÚ URU¹Ha-at-ti

(48) ¹LÚ URULu-ú-i-ia-an¹ ku-iš-ki da-a-i-ez-zi na-an A-NA [KUR Lu-ú-i-ia pé]⁴⁷-e-¹hu-te-ez-zi

(49) ka-ru-ú 12 SAG.DU pé-eš-¹ker ki-nu-na 6 SAG.DU pa-a-i pá[r-na-aš-š¹e-e-a šu-wa-i-e]-ez-zi

§ 19b If a Hittite abducts a Luwian man in the land of Hatti itself, and leads him away to the land of Luwiya, formerly they gave 12 persons (lit. heads), but now he shall give 6 persons, and he shall look to his house for it.

⁴⁴ Emendation following Friedrich 1959. Text -az. Goetze 1928b, 52 n. 4: -aš?

⁴⁵ Since the victim is a free person, "owner" probably indicates only the head of his household.

⁴⁶ So translated because of the apparent parallel: *mamman=za=kan kuiški É-er tamaiš arnu¹ man zik UL aršanieše* "If some else had confiscated/appropriated (your) house, would you not be upset?" ABoT 65 rev. 5-6 (MH/MS), cited CHD L-N 141b. Otherwise, one might take the abductor as the subject and translate: "he shall forfeit (lit. bring) his entire estate" (so Hoffner 1995a). In any event É-er=š¹et is neither endless locative, accusative of direction (*pace* HW² I 329a following Friedrich "Er bringt ihn nur in sein Haus" against the objection of Güterbock 1961b 67), or nominative (*pace* Neu 1968, 34 n. 6, 1980b, 30 n. 67), but the direct object of *arnu*.

⁴⁷ According to the photo (and against the copy) there is enough space for this restoration.

§ 20

A (KBo 6.2) i

(42) [ták-ku AR]AD LÚ URU¹Ha-at-ti IŠ-TU KUR Lu-ú-ia-a⁴⁸ LÚ URU¹Ha-at-ti ku-iš-ki ta-a-i-ez-zi

(43) [n]a-an A-NA KUR URU¹Ha-at-ti ú-wa-te-ez-zi iš-¹ha-aš-š¹i-ša-an ga-né-eš-zi

(44) [1]2 GÍN KÜ.BABBAR pa-a-i pár-na-aš-š¹e-e-a šu-wa-i-ez-zi

B (KBo 6.3) i

(50) ¹ták-ku ARAD ¹LÚ¹ URU¹Ha-at-ti IŠ-TU KUR URULu-ú-i-ia-a¹ LÚ URU¹Ha-at-ti [i ku-iš-ki] da-a-i-ez-zi

(51) [n]a-an A-NA KUR URU¹Ha-at-ti ú-wa-te-ez-zi iš-¹ha-aš-š¹i-ša-an [ga-ne-e]š-zi⁴⁹

(52) nu-uš-š¹i 12 GÍN KÜ.BABBAR pa-a-i pár-na-aš-š¹e-e-a šu-wa-i-ez-zi

§ 20 If a Hittite man abducts a male slave belonging to a(nother) Hittite man from the land of Luwiya, and leads him here to the land of Hatti, and subsequently his (i.e., the abducted person's) owner recognizes him, the abductor shall pay him 12 shekels of silver, and he shall look to his house for it.

§ 21

A (KBo 6.2) i

(45) [ták-k]u ARAD LÚ URULu-ú-i-u-ma-na-aš⁵⁰ IŠ-TU KUR Lu-ú-ia-a¹ ku-iš-ki ta-a-i-ez-zi

(46) na-an A-NA KUR URU¹Ha-at-ti ú-wa-te-ez-zi iš-¹ha-aš¹-š¹i-ša-an ga-né-eš-zi

(47) nu-uz-za ARAD-SÚ-pát da-a-i šar-ni-ik-zi-i¹! NU.GÁL¹

B (KBo 6.3) i

(53) ¹ták¹-ku ARAD LÚ URULu-i-um-na¹-aš IŠ-TU ¹KUR¹ URULu-ú-i-ia-a¹ az ku-iš-ki [i da-a-i-e]z-zi

(54) na-an A-NA ¹KUR URU¹Ha¹-at-ti ú-wa-te-ez-zi iš-¹ha-aš-š¹i-ša-an [ga-ne-e]š-zi⁵¹

(55) nu-za ARAD-SÚ-pát da-a¹-i šar-ni-ik-zi-i¹! [NU.GÁL]

§ 21 If anyone abducts the male slave of a Luwian man from the land of Luwiya and brings him to the land of Hatti, and his owner (later) recognizes him, (the owner) shall take only his own slave, there shall be no compensation.

§ 22

A (KBo 6.2) i

(48) [rá]k-ku ARAD-aš hu-wa-a-i na-an a-ap-pa ku-iš-ki ú-wa-te-ez-zi ¹ták-ku ma-an-ni-in-ku-an e-
e[p-z]i

⁴⁸ IŠTU with a formal Hittite ablative is somewhat unusual. One expects IŠ-TU KUR Lu-ú-ia. In both §§20-21 the NS copy B replaces KUR L. with KUR URUL., although there is no evidence of a city by this name.

⁴⁹ Following B i 47 (§19), instead of ka-ni-iš-zi B iii 44 (§62).

⁵⁰ For the ethnicon in -um(a)na- see Friedrich 1960a, §50b. The form here is gen. sg.

⁵¹ Following B i 47 (§19), instead of ka-ni-iš-zi B iii 44 (§62).

(49) *nu-uš-še* KUS⁵².SIR-*uš pa-a-i ták-ku ke-e-el* ÍD-az 2 GÍN KÙ.BABBAR *pa-a-i*

(50) *ták-ku e-di* ÍD-az *nu-uš-še* 3 GÍN KÙ.BABBAR *pa-a-i*

B (KBo 6.3) i

(56) *ták-ku* ARAD-aš *hu-u-wa-i* nu-an EGIR-*pa ku-iš-ki ú-wa-te-ez-zi* [ták-ku *ma-an-ni-in-ku-an*]

(57) *le-ep-zi nu-uš-ši* KUS⁵².SIR¹-*uš pa-¹a-¹i* *ták-ku ke-e-el* ez ÍD-az 2¹ [GÍN KÙ.BABBAR *pa-a-i*]

(58) *ták-ku e-di* ÍD-az *nu-uš-ši* 3 GÍN¹ KÙ.BABBAR [*pa-a-i*]

§ 22a If a male slave runs away, and someone brings him back, if he captures him nearby, he shall give him (i.e., the finder) shoes. § 22b If (he captures him) on the near side of the river, he shall pay 2 shekels of silver. If on the far side of the river, he shall pay him 3 shekels of silver.

§ 23

A (KBo 6.2) i

(51) [tá]k-ku ARAD-aš *hu-wa-a-i na-aš* A-NA KUR Lu-*ú-i-ia pa-¹iz-zi* ku-i-ša-an a-ap-*pa¹ ú-wa-¹le-ez-zi*]

(52) *nu-uš-še* 6 GÍN KÙ.BABBAR *pa-a-i* *ták-ku* ARAD-aš *hu-wa-a-i na-aš* A-NA KUR [ku¹-u-ru-ri an¹-[da]

(53) *pa-iz-zi ku-i-ša-an a-ap-¹pa-¹ma ú-wa-te-ez-zi na-an-za a-pa-a-aš-pát da-¹a-¹i*

B (KBo 6.3) i

(59) *ták-ku* ARAD-iš *hu-u-wa-i* na-*[aš A-NA K]UR URUL*[*u-ú-i-ia pa-iz-zi ku-i-ša-an* EGIR-*pa*]

(60) *ú-wa-te-ez-zi nu-uš-še* 6 GÍN¹ KÙ.BABBAR *pa-a-i* *ták-ku* ARAD-aš *hu-u-wa-i*

(61) *na-aš ku-ru-ri-i* KUR-e *pa-iz-zi* [i ku]-*ú-i-ša-an* EGIR¹-[*pa-ma ú-wa-te-ez-zi*]

(62) *na-an-za-an a-pa-a-aš-pát* [da-]a-¹i

§ 23a If a male slave runs away and goes to the land of Luwiya, (his owner) shall pay 6 shekels of silver to whomever brings him back. § 23b If a male slave runs away and goes into an enemy country, whoever brings him back shall keep him for himself.

§ 24

A (KBo 6.2) i

(54) [tá]k-¹ku¹ ARAD-aš *na-aš-ma* GÉME-aš *hu-wa-a-i iš-¹ha-aš-ši-ša-¹an ku-e-¹el* *ha-aš-ši-i ú-e-mi-¹ez-zi*]

(55) LÚ-na-aš *ku-uš-ša-an* ITU.1.KAM 12 GÍN KÙ.BABBAR *pa-a-i* MUNUS-ša-¹ma⁵² *ku-ša-an* ITU.1.KAM 6 GÍN K[Ù.BABBAR] *pa-a-i*

⁵² MUNUS-š = a = ma is difficult, since it supposes two enclitics which belong in the same slot. Yet the signs are clear in A i 55, and Hrozný claimed to see them also in B i 65. Compare: KUB 55.38 iii 16 *pankuš = a = ma* GAM-an QĀT-*u*MA SĪR-R[U], which however in view of the parallel in KUB 25.38.5-6 ought to be read *pa-an-ku-ša-a-¹ = a = ma* GAM-an; cf. CHD P *pa(n)ku*. B 2. A reading MUNUS-ša *ku-¹uš-ša-an* (Melchert) by

B (KBo 6.3) i

(63) *ták-ku* ARAD-iš *na-aš-ma* GÉME¹-aš [*hu-ú-wa-i*] *iš-¹ha-aš-ši-¹š*[*a-an ku-e-el* *ha-aš-ši-i*]

(64) *ú-e-mi-ia-¹zi* LÚ-na-aš [*ku-u*]-š[*a-a*]ⁿ ŠA MU.1.[KAM 2½ MA.NA KÙ.BABBAR *pa-a-i*]

(65) MUN[US-š]*a-¹ma ku-uš-ša-an* ŠA¹ [MU.1.KAM] 50¹ 153 GÍN [KÙ.BABBAR *pa-a-i*]

§ 24 If a male or female slave runs away, he/she at whose hearth his/her owner finds him/her shall pay one month's wages: 12 shekels of silver for a man, 6 shekels of silver for a woman.⁵⁴

§ 25

A (KBo 6.2) i

(56) [ták-ku] LÚ.U₁₉.LU-aš DUGÚTUL-i *na-aš-ma lu-li-ia pa-¹ap¹-re-ez-zi* ka¹-ru-ú

(57) [6 GÍN]⁵⁵ KÙ.BABBAR *pí-iš-ker pa-ap-re-ez-zi ku-iš* 3 GÍN KÙ.BABBAR *pa-a-i*

(58) [LUGAL?56-w]a-an-na pár-na 3 GÍN¹ KÙ.BABBAR *da-aš-ke-e-er* ki-mu-na LUGAL-uš ŠA É.GAL-LIM

(59) [pé-eš-ši-e]t *ku-iš pa-ap-¹re-ez-zi* nu a-pa-a-aš-pát [3?] G[ÍN KÙ.BA]BBAR[†] *pa-a-i pár-¹na-aš-še¹-a šu-wa-i-ez-zi*

B (KBo 6.3) i

(66) [ták-ku] LÚ.U₁₉.LU-aš DUGÚTUL-*[i na-aš-ma lu-li-ia] pa-ap-¹[re-ez-zi]*

(67) [ka-ru-ú 6 GÍN KÙ.BABBAR *pé-eš-ker pa-ap-re-ez-zi*]t k[*u-iš* 3 GÍN KÙ.BABBAR *pa-a-i*]

(68)⁵⁷ [A-NA É.GAL-LIM]⁵⁸ 3 GÍN KÙ.BABBAR *da-aš-ke-e-er ki-mu-na* LUGAL-uš ŠA É.GAL-LIM *pé-eš-ši-et ku-iš pa-ap-re-ez-zi*]

(69) [nu a-pa-a-aš-pát 3] GÍN KÙ.BABBAR *pa-a-i pár-na-aš-še-e*-a šu-w[*a-i-ez-zi*]

letter) would nicely relieve two difficulties, the second being the non-geminate writing of *kuššan*. As we have indicated elsewhere, copy A is no "original", since it shows its own copying errors elsewhere. If we assume an archetype which read MUNUS-ša *ku-uš-ša-an*, Hrozný's KBo copy would require us to assume also that the scribe of A wrongly inserted a word space before his *ku-ša-an*, a third error in the same short line. But here the photo seems to go against the copy. Furthermore, in the photo Hrozný's -ma looks more like a -ša or (even better) an -uš. If it were the latter, we could assume metathesis: *uš-ku-ša-an* for *ku-uš-ša-an*.

⁵³ The number must be 50, since 40 shekels would be written 1 MA.NA (Güterbock 1961b, 67-68).

⁵⁴ So the Old Hittite manuscript; NH substitutes: "shall pay one year's wages: 2½ minas (=100 shekels) of silver for a man, 50 shekels of silver for a woman)." See Archi 1968, 72.

⁵⁵ Restoration from L₂ (KBo 12.49) ii 2.

⁵⁶ Since this line is indented, space allows [LUGAL-w]a- but probably not [*ha-aš-šu-w*]a-.

⁵⁷ This line is completely obliterated. The wording of the restoration is based on the other copies, but the space required for it seems more than what is available, judging from the lengths of adjacent lines. Perhaps there were actually two closely spaced lines obliterated in B, "68a" and "68b".

⁵⁸ The restoration [A-NA É.GAL-LIM] is based upon the similar wording of § 9. Note that even A reverts from *haššuwana = a parna* to logographic ŠA É.GAL-LIM in the second half of i 58.

L₂ (KBo 12.49) ii

- (1) [ták-ku LÚ.Ú₉.LU-aš DUGÚTUL-i n]a-aš-ma l[u-li-ia]
 (2) [pa-ap-re-eš-zi ka-ru-]ú¹ 6 GÍN.GÍN KÙ.BA[BBAR pé-eš-ker]
 (3) [ku-iš pár-ku-e-eš-z]i⁵⁹ 3 GÍN KÙ¹.BABBAR d[a-a-i]
 (4) [A-NA É.GAL-LIM 3 GÍN.GÍ]N KÙ.BABBAR da-aš-ke-e[r ...]
 (5) [ki-nu-na? ...] ku-iš pár-ku-e-eš-z[i ...]
 (6) [... pár-na-aš-š]e-e-a šu-wa-a-[ez-zi]

§ 25a [If] a person is/becomes impure (i.e., brings impurity?) in a vessel or a vat,⁶⁰ formerly they used to pay 6 shekels of silver: s/he who is impure pays 3 shekels of silver,⁶¹ and they used to take 3 shekels for the [king's] house. § 25b But now the king has [waived] the palace's share. S/he who is impure only pays 3 shekels of silver.⁶² S/he shall look to his/her house for it.

§ 26a**A (KBo 6.2) i**

- (60) [ták-ku o o o o -]da-lu?-uš i-e-zi DAM?![o - o] x []!zi?¹
 (61)[]x[]-!i¹
 (62)[]-]a-mu[-]x-x
 (63)[]x[]x
 (64)[]x[]]

J (KUB 26.56) ii 1-3 (=L₂ (KBo 12.49) ii 11-13)

- (1) ták-ku-za MUNUS-za LÚ-an n[i-im-ma-i⁶³ nu-uš-ši LÚ-aš]
 (2) pa-a-i Û ŠA NUMUN.ĪI.A-aš k[u-uš-ša-an⁶⁴ MUNUS-za da-a-i A.ŠĀ.ĪI.A]
 (3) Û DUMU.MEŠ⁶⁵ LÚ-pát [da-a-i⁶⁶]

B (KBo 6.3) i

- (70) [...]x A.ŠĀ-i[a Û DUMU.MEŠ LÚ-aš-pát da-a-i]

⁵⁹ L₂ shows here the same opposition to the readings of A as below in §25b.

⁶⁰ Starke (1977, 56) claims that the Hittite wording cannot support a literal translation "brings impurity into a vessel or vat", since the *directional* case in -a is not used, yet other examples of the locative occur in OS copy A with precisely this force (*pahhueni peššezzi* §44a, A.ŠĀ-ni pânzi §79). The act referred to must be urinating or in some other manner defiling the vessel and its contents.

⁶¹ L₂ reads "[s/he who i]s [pure/innocent] ta[kes] 3 shekels of silver".

⁶² L₂ reads: "[Now(?) ...] s/he who is pure/innocent(?) [takes ...]".

⁶³ L₂ ii 11 reads: šu-wa-a[-iz-zi] "[But if a woman] divorces".

⁶⁴ L₂ ii 12.

⁶⁵ L₂ ii 13: [... DUMU].MEŠ-ia-za.

⁶⁶ L₂ ii 13: [... DUMU].MEŠ-ia-za LÚ-aš d[a-a-i].

- (71) [ták-ku LÚ-ša MUNUS-an šu-wa-a-ez-z]i na-an-za[-an ha-ap-ra-iz-zi wa-a-ši-an]
 (72) [ku-iš nu-uš-ši 12 GÍN pa-a-i]-zi[]
 (73) [... šu-ul-la-an]-na-az-za []
 (74) [... i-wa-ru-še-t]a-az LÚ-aš [Û-UL da-a-i]

L₂ (KBo 12.49) ii

- (7) [ták-ku o o o o]-ia-zi nu?-uš?⁶⁷ A-N[A-]
 (8) [nu-u]š-ši [L]Ûan⁶⁸-da-i-i[a-an-da-an]
 (9) [ták-ku-za] x-x MUNUS-an [šu-wa-a-ez-zi]
 (10) [] na-an-za-an ha[-ap-ra-iz-zi wa-a-ši-an ku-iš]
 (11) [ták-ku-za MUNUS-za LÚ]-an šu-wa-a[-iz-zi nu-uš-ši LÚ-aš ... pa-a-i]
 (12) [Û ŠA NUMUN.ĪI.A-aš k]u-uš-ša-an [MUNUS-za da-a-i]
 (13) [A.ŠĀ ... Û DUMU].MEŠ-ia-za LÚ-aš d[a-a-i ...]

§ 26a⁶⁹ If a woman re[fuses]⁷⁰ a man, [the man] shall give [to her ...], and [the woman shall take] a wage for her seed.⁷¹ But the man [shall take the land] and the children. [...]

§ 26b**J (KUB 26.56) ii 4-5 (=L₂ (KBo 12.49) ii 9-10)**

- (4) ták-ku-za LÚ-ša MUNUS-an šu-ú[-iz-zi⁷²]
 (5) na-an⁷³ ha-ap-ra-iz-zi w[a-a-ši-an ku-iš nu-uš-ši 12 GÍN KÙ.BABBAR pa-a-i].

§ 26b But if a man divor[ces] a woman, [and she ...s, he shall] s[ell her.]. Whoever buys her [shall] pa[y him] 12 shekels of silver.

§ 26c**C (KBo 6.5) ii**

- (2) ták-ku[-za LÚ-ša MUNUS-an] šu-wa-a[-iz-zi na-an ha-ap-ra-iz-zi wa-a-ši-an]
 (3) ku-iš [nu-uš-ši] 12 GÍN KÙ.BABBAR pa[-a-i]

§ 26c If [a man] divor[ces] a woman, he shall sell her. He who [buys her shall] pa[y] him 12 shekels of silver.

⁶⁷ So according to photo, rather than Û.

⁶⁸ Reading these signs by the photo.

⁶⁹ My translation follows J. Copy L₂ appears to have the contents of J 26a and b in reverse order.

⁷⁰ L₂ ii 11 reads: "divorces".

⁷¹ I.e., she shall be paid for the number of children she has borne?

⁷² C ii 2: šu-wa-a[-iz-zi ...].

⁷³ L₂ ii 10: na-an-za-an.

§ 27

J (KUB 26.56) ii

- (6) *ták-ku LÚ-aš DAM-SÚ da-a-i* [*na-an pá-r-na-aš-ša pé-e-ḫu-te-ez-zi*]
 (7) *i-w[a]-a-ru-še-ta-az*⁷⁴ *an-da pé-e-d* [*a-i ták-ku MUNUS-za a-pí-ia a-ki*]
 (8) *LÚ-na-aš a-aš-šu-še-et wa-a[r-nu-an-zi]*⁷⁵ *i-wa-ru-še-ta-az LÚ-aš*
 (9) [*da-a-i*] *ma-a-n* [*a-aš at-ta-aš-ša É-ri a-ki Ú DUMU.MEŠ-ŠU? a-ša-an-zi?*]
 (10) [*i-w*] *a-ru-uš-še-et LÚ-aš Ú-UL da-a-i*

B (KBo 6.3) i 75, ii 1-4

- (75) [*ták-ku LÚ-aš DAM-SÚ da-a-i na*⁷⁶ *an pá-r-na-aš-ša*]⁷⁷ *pé-e-ḫu-[te-ez-zi]*⁷⁸
 (1) *i-wa-ru-uš-še-et-az*⁷⁹ *an-da* [*pé-e-da-a*⁸⁰]-*i ták-ku MUNUS-za a-pí-ia a-ki LÚ-na-aš*
 (2) *a-aš-šu-še-et wa-ar-nu-an-zi*⁸¹ *i-wa-ru-še-ta-az LÚ-[aš da-a-i]*
 (3) *ták-ku-aš at-ta-aš-ša É-ri a-ki Ú*¹ *DUMU.MEŠ-ŠU? a-ša-an-zi?*
 (4) *i-wa-ru-uš-še-et LÚ-aš na-at-ta* [*da-a-i*]

C (KBo 6.5) ii

- (4) *ták-ku LÚ-aš DAM-SÚ da-a-i* [*na-an*] [*pár-na-aš-ša*]
 (5) *pé-e-ḫu-te-ez-zi i-wa-ru-uš-še-ta-az*
 (6) *an-da pé-e-da-a-i ták-ku MUNUS-za* [*a*¹]-*[pí-ia a-ki]*
 (7) *na-aš LÚ-aš*⁸² *a-aš-šu-še-et BIL-n* [*u-an-zi*⁸³ *i-wa-ru-še-ta-az*]

⁷⁴ Or, without emending, perhaps *i-wa-ru-za-z*, for more "correct" *i-wa-a-ru-ia-az*. But see the footnote below on *i-wa-ru-uš-še-et-az* in B ii 2.

⁷⁵ Or perhaps *wa-a[r-nu-zi ...]* see Commentary.

⁷⁶ Restoration from C ii 4 and J ii 6.

⁷⁷ Restored from L₂ ii 14.

⁷⁸ Restored from C ii 5.

⁷⁹ A spelling reflecting morphological juncture. But perhaps read *-še-ta-az*, considering C ii 5: *i-wa-ru-uš-še-ta-az*; J ii 7: *i-wa-a-ru-še-ta-az* (cf. J ii 8: *a-aš-šu-še-et*).

⁸⁰ Restored from C ii 6.

⁸¹ B ii 2 and L₂ ii 16 have the plural *warnu(w)anzi*, while in C: *na-aš LÚ-aš a-aš-šu-še-et BIL-nu-zi?* "he (namely) the man [shall] burn her personal possessions (on the funeral pyre)" (cf. Hoffner 1974 33), may be a permitted exception to Watkins' rule (cf. Garrett 1990a), according to which the *-aš* should not be a subject pronoun in a clause containing a transitive verb. Otherwise, the *-aš* in *na-aš* must be the direct object, although it would be in apposition to *a-aš-šu-še-et* which has the opposite grammatical gender!

⁸² *LÚ-aš* C ii 7 and *LÚ-na-aš* J ii 8 without preserved verb ending in their clauses could be either nominative singular or genitive. But since J is older in its ductus than B, and the latter preserves the plural ending of *warnuanzi*, I reconstruct the OH form of the law as asyndetic *LÚ-na-aš* (gen.) *a-aš-šu-še-et wa-ar-nu-an-zi*, and assume that C confused it by first replacing asyndeton with *na-aš*.

⁸³ Or perhaps *BIL-n[u-an-zi ...]*. See Commentary.

- (8) *LÚ-aš da-a-i ták-ku-aš* [*a*]-*da-aš-š* [*a-aš-ša É-ri a-ki*]
 (9) *DUMU.NITA-ši i-wa-ru-še-ta LÚ-aš Ú-U* [*da-a-i*]

L₂ (KBo 12.49) ii

- (14) [*ták-ku LÚ-aš DAM-SÚ da-a-i na-a*]ⁿ *pár-na-aš-š* [*a*]
 (15) [*pé-e-ḫu-te-ez-zi i-wa-a-ru-še-ta-a*]^z *an-da* [*pé-e-da-i*]
 (16) [*ták-ku MUNUS-za a-pí-ia a-ki a-aš-ša*]-*u-wa*⁸⁴ [*wa-ar-nu-...-zi*]⁸⁵

§ 27 If a man takes his wife and leads [her] away to his house, he shall carry her dowry in (to his house).⁸⁶ If the woman [dies] th[ere] (in his house), they shall burn the personal possessions of the man,⁸⁷ and the man shall take her dowry. If she dies in her father's house, and she [has] children,⁸⁸ the man shall not [take] her dowry.

§ 28

A (KBo 6.2) ii

- (1) *x-x* [*mi-im-ma-a*]^{n-zi}

B (KBo 6.3) ii

- (5) *ták-ku DUMU¹.MUNUS LÚ-ni ta-ra-an-za ta-ma-i-ša-an pít-te-nu-[u]*^{z-z} [*i ku-uš-ša-an*]
 (6) *pít-te-nu-uz-zi-ma nu ḫa-an-te-ez-zi-ia-aš LÚ-aš ku-ir ku-ir¹ p[é-eš-ta]*
 (7) *ta-aš-še šar-ni-ik-zi at-ta-aš-ša an-na-aš Ú-UL šar-ni-in-ká* [*n-zi*]⁸⁹
 (8) *ták-ku-wa-an at-ta-aš an-na-aš-ša ta-me-e-da-ni LÚ-ni pí-an-zi* [*i*]
 (9) *nu at-ta-aš an-na-aš-ša šar-ni-in-kán-zi ták-ku at-ta-aš-ša an-na-aš*
 (10) *mi-im-ma-i na-an-ši kán tu-uḫ-ša-an-ta*¹

⁸⁴ In the published copy there is no word-space between this *wa* and the preceding sign. An adjectival writing of "goods"? Or should we ignore the apparent lack of word space and read [... *a-aš-šu*]-*u-wa* [*ar-nu...*]?

⁸⁵ Or perhaps: (16) [*a-pí-ia a-ki o-o a-aš-šu wa-ar-n*]-*u-wa* [*an-zi*]. There is space for about 12 signs before *-u* (or *-ju*). In either case there does not seem to be space for *LÚ-aš a-aš-šu-še-et* (or *na-aš LÚ-aš a-aš-šu*) in this line unless *a-pí-ia* is moved up to the end of the preceding line, which with *ták-ku MUNUS-za* already has too much restored at the end.

⁸⁶ He has custody and control, but not legal ownership of the dowry.

⁸⁷ That this clause is not part of the protasis, as is *Ú¹ DUMU.MEŠ-ŠU? a-ša-an-zi?* of the following line, is clear from the use of *-a* at the beginning of the next clause (*i-wa-ru-še-ta-az*). Clauses introduced by *-a* do not begin apodotes in the laws.

⁸⁸ C ii 9 "(and) she has a son".

⁸⁹ C ii 13-14: "[But he (the eloper)] shall not make compensation.". This restoration would seem to follow from the preceding clause, although occasionally *attaš annaš* take a singular verb (B ii 10 *minmai*, C iii 2 *šar-ni-[k-zi]*).



C (KBo 6.5) ii 10-14, iii 1-5

(10) *ták-ku* DUMU.MUNUS LÚ-*i* *da-ra-an-za ta-m*[*a-i-ša-an*](11) *pít-te-nu-zi ku-uš-ša-a*[*a*]⁹⁰ *pít-te-n*[*u-zi-ma nu*](12) IGI-*zi-iš* LÚ-*aš k*[*u-i*]*t ku*[*-it pé-eš-ta*](13) *na-at-za šar-ni-en-kán-zi* [*a-pa-a-aš-za*(?)](14) Ú-*UL šar-ni-ik-zi* [*ták-ku-an*]¹ [*at-ta-aš an-na-aš-ša*](1) *da-a-me-e-da-ni* LÚ-*i* *pí-a*[*n-zi*](2) *nu ad-da-aš an*!⁹¹ *na-aš šar-ni-e*[*n-kán-zi*]⁹² §(3) *ták-ku at-ti-ma an*!¹ *Ú-UL a-aš-š*[*u*](4) *na-an-za-an pít-te*[*-nu-zi*]*i ku-iš na-an-ši-k*[*án*](5) *tíh-ša-an*!¹ *zi*!

§ 28a If a daughter (or: young woman) has been promised to a man, but another (man) runs off with her, as soon as he runs off with her, he shall compensate⁹³ the first man for whatever he g[ave].⁹⁴ The father and mother (of the woman)⁹⁵ shall not make compensation. § 28b If her father and mother give her to another man, the father and mother shall make compensation (to the first man). § 28c If the father and mother refuse (to do so),⁹⁶ they shall separate her from him.⁹⁷

§ XX

PT (KBo 6.4) ii

(8) *ták-ku* LÚ-*i*](9) *ku-i*](10) *píd-da*]

§ XX (=late version of § 28) [Too broken for connected translation.]

⁹⁰ Emended to *ku-iš-ša-a*[*a*]*n* "he who ... her" by Goetze apud Sturtevant and Bechtel 1935, 226 and CHD -*ma* f 2'a'1", contra the copy's *ku-uš-ša-a*[*a*]*n* "as soon as". A restored *ku-iš-ša-an* might work in B, but such a reading does not fit in C. On this problem see Commentary.

⁹¹ Text: *pár-*.

⁹² So the copy, according with ii 13. But the traces after [*šar*]¹ in the photo do not resemble *-ni-e*[*n-*].

⁹³ C ii 13 reads "they (i.e., her parents) shall make compensation".

⁹⁴ The correction of C ii 11 *ku-iš*(!, text: *uš*)-*ša-an* we owe to Goetze apud Sturtevant and Bechtel 1935 226; cf. CHD -*ma* f 2' a' 1". C reads: "As soon as he runs off with her, (her parents) shall make compensation for whatever the first man gave. [He (i.e., the abductor)] shall not make compensation."

⁹⁵ C ii 13-14 reads: "but he (i.e., the abductor) shall not make compensation".

⁹⁶ C iii 3 reads: "But if it is not the wish of the father and mother".

⁹⁷ C iii 4 adds: "who runs off with her".

§ XXI

PT (KBo 6.4) ii

(11) *ták-ku-an*](12) *nu at*-[*ta-aš*]

§ XXI [Too broken for connected translation.]

§ 29

(§§ 29-31 appear to be lacking in A.)

B (KBo 6.3) ii

(11) *ták-ku* DUMU.MUNUS-*aš* LÚ-*ni* *ha-me-in-kán-za nu-uš-ši ku-ú-ša-ta píd-da-iz-zi*(12) *ap-pé-ez-zi-na-at at-ta-aš an-na-aš hu-ul-la-an-zi na-an-kán* LÚ-*m*(13) *tíh-ša-an-zi ku-ú-ša-ta-ma* 2-ŠU ¹*šar-ni-in*¹-*kán-zi*

C (KBo 6.5) iii

(6) *ták-ku* MUNUS-TUM LÚ-*ni* *ha-am-me-en-kán-za*(7) *nu-uš-ši ku-ša-a-ta píd-da-a-an* EGIR-*zi*-[*na-at*](8) *ad-da-aš an-na-aš hu-u-ul-la-an-zi*(9) *na-an-kán A-NA* LÚ-LIM *tíh-hu-iš-ša*-[*an-zi*](10) *ku-ú-ša-a-ta* 2-ŠÚ *šar-ni-ik-zi*

§ 29 If a daughter has been betrothed (lit. bound) to a man, and he pays a brideprice for her, but afterwards the father and mother contest it (sc. the agreement), they may separate her from the man, but⁹⁸ they⁹⁹ shall restore the brideprice double.

PT (KBo 6.4) ii

(13) *ták-ku* DUMU.MU[NUS](14) EGIR-*zi*-[*na-at*](15) *na-an-kán* []

(16) 3-ŠU []

§ XXII (=late version of § 29) [Too broken for connected translation.]

§ 30

B (KBo 6.3) ii

(14) *ták-ku* LÚ-*ša* DUMU.MUNUS *na-ú-i da-a-i na-an-za mi-im-ma-i ku-ú-ša-ta-ma*(15) *ku-it píd-da-a-it na-aš-kán ša-me-en-zi*

⁹⁸ B ii 13's *ku-ú-ša-ta-ma* makes its clause coordinate with the preceding one, forcing us to include the preceding one in the apodosis. By eliminating the *-ma*, C allows the apodosis to begin with *ku-ú-ša-a-ta*.

⁹⁹ C iii 10 has a singular verb.

C (KBo 6.5) iii

(11) [tāk-ku LÚ-ša DUMU.MUN]US na-a-wi₅ d[a-a-i](12) [na-an-za mi-im-ma]-i ku-¹ú¹-[ša-a-ta-ma ku-it píd-da-a-it]

(13) [na-aš-kán ša-me-en-zi]

§ 30 But if before the man has taken the daughter (sexually) he refuses her, he shall forfeit the brideprice which he has paid.

PT (KBo 6.4) ii

(17) tāk-ku LÚ-aš DUMU MUNUS[]

(18) ku-ša-ta-ma ku-i[]

§ XXIII (=late version of § 30) If a man [...] a young woman, the brideprice which [he paid, ...].

§ 31

B (KBo 6.3) ii

(16) tāk-ku LÚ-aš EL-LUM GÊME-aš-ša¹ šī¹-e-¹le-eš na-at an-da a-ra-an-zi(17) na-an-za A-NA DAM-ŠU da-a-i nu-za É-er Ū DUMU.MEŠ¹ i¹-en-zi

(18) ap-pé-ez-zi-an-na-at-kán na-aš-šu i-da-a-la-u-e-eš-ša-an-zi

(19) na-aš-ma-at-kán har-pa-an-ta-ri nu-za É-¹le¹r tāk-ša-an šar-ra-an-zi(20) DUMU.MEŠ-az LÚ-aš da-a-i 1¹ DUMU-AM¹ MUNUS-za da-a-i

§ 31 If a free man and a female slave are lovers(?) and come together (i.e., live together), and he takes her as his wife, and they make a house and children, but (if) afterwards either they become estranged or they each find a new marriage partner, they shall divide the house equally, and the man shall take the children, with the woman taking one child.

§ XXIVa

PT (KBo 6.4) ii

(19) tāk-ku LÚ MUNUS-ia DA[M-an-ni an-da a-ra-an-zi]

(20) nu-uš-ma-aš É-er¹⁰⁰ [Ū DUMU.MEŠ i-ia-an-zi]

(21) EGIR-an-ma-aš EN-iz-[zi-ia-at-ta-ri ZI-an-za na-aš-ma-at har-pa-an-ta-ri]

(22) nu-za É-er LÚ-aš-š[a MUNUS-za-ša tāk-ša-an šar-ra-an-zi]

(23) a-pé-e-el ŠA L[Ú ...]

¹⁰⁰ Hrozný 1922, 86 read É-ir i[-en-zi]. The photo in Hrozný 1922, plate xiv shows a little piece of the tablet which had fallen off by the time the photo in Neufeld 1951 plate vii was taken. The earlier photo preserves the -er, but nothing of the i- which Hrozný thought he saw.

§ XXIVa (=late version of § 31) If a (free) man and woman [come together in] ma[rrriage], and [they make] for themselves a house [and children], but afterwards s/he [becomes] angry, or they each find a new marriage partner, the man [and woman shall divide the house equally], and [...] of that man [...].

§ XXV

PT (KBo 6.4) ii

(24) tāk-ku LÚ-aš É-er [...]

(25)¹⁰¹ nu-za ŠA É-TIM MUNUS-TUM-m[a ...]

(26) LÚ-an na-aš-šu [...]

(27) ú-e-mi-ia-[...]

(28) MUNUS-TUM-ma-kán [...]

(29) e-eš-še-eš-ta [...]

(30) ma-a-an LÚ-m[a ...]

(31) na-at-kán [...]

§ XXV (=late version of § 31) [Too broken for connected translation.]

§ 32

A (KBo 6.2) ii

(3)¹⁰² tāk-ku ARAD-aš MUNUS-n[a-an da-a-i nu-uz-za DUMU.MEŠ i-en-zi ma-a-an É-ŠU-NU šar-ra-an-zi](4) a-aš-šu-uš-še-me-[et ha-an-ti ha-an-ti š]ar-ra-an-zi m[e-e]k-[ku-uš¹⁰³ DUMU.MEŠ MUNUS-za da-a-i](5)¹⁰⁴ Ū 1 DUMU-AM [ARAD-aš] d[a-a-i]

B (KBo 6.3) ii

(21) tāk-ku-za ARAD-iš MUNUS-an E[L<-LAM>-i]¹⁰⁵ 1¹ da-a-i¹ DI-IN-ŠU-NU QA-TAM-MA-pát

§ 32 (Translation of A) If a male slave [takes] a (free) woman (in marriage), [and they have children, when they divide their household,] they shall divide their possessions [equally, and the free woman shall take] most of [the children,] with [the male slave taking] one child.

(B:) "If a male slave takes a f[re]e woman (in marriage), their case is the very same."

¹⁰¹ This line is written over an erasure. And since what has been replaced is longer than the erased material, the signs nu-za ŠA are written in the intercolumnium.

¹⁰² Post-paragraph-initial lines are indented.

¹⁰³ This portion of A, not copied in KBo 6.2, is preserved on the photo in Hrozný 1922 plate v.

¹⁰⁴ For A ii 6 see § 35.

¹⁰⁵ Friedrich: D[AM-i]n. But acc. sg. DAM-an in Huqq. iii 64 shows that the Hittite word for "wife" was an a-stem, not an i-stem, whereas the reading of EL<-LAM>-in would be arawannin.

§ 33¹⁰⁶

A (KBo 6.2) ii

(7) *ták-ku* ARAD-aš GÉME-an *da-a-i nu-uz-za* [DUMU.MEŠ *i-en-z*] *i ma-a-an É-ŠU-NU*¹⁰⁷ šar[-*ra-an-zi*]

(8) *a-aš-šu-uš-še-me-et ha-an-ti* *h[a-an-ti] šar-r[a-a]n-zi me-ek-ku-uš* [DUMU.MEŠ GÉME-aš *da-a-i*]

(9) *Ú* I DUMU-AM ARAD-aš *da-a-i*

B (KBo 6.3) ii

(22) *ták-ku-za* ARAD-iš GÉME-an *da-a-i DI-IN-ŠU-NU QA-¹TAM¹MA-pát*

§ 33 (A) If a male slave takes a female slave (in marriage), and [they have children], when [they] divide their household, they shall divide their goods equ[al]ly, and [the female slave shall take] most of [the children,] with the male slave taking one child.

(Translation of B) If a male slave takes a female slave (in marriage), their case is just the same.

§ 34

B (KBo 6.3) ii

(23) *ták-ku* ARAD-iš *A-NA¹ MUNUS-TIM ku-ú¹ša-ta píd-da-a-iz-zi¹ na-an-za*

(24) *A-NA DAM-ŠU¹ da-a-i¹ na-an-kán pa-ra-a Ú-UL ku-ú¹iš-ki tar¹na-i*

§ 34 If a male slave pays a brideprice for a woman and takes her as his wife, no one shall change her social status.¹⁰⁸

§ XXVI

PT (KBo 6.4) ii

(32) *ták-ku* ARAD-i[š.....]

(33) *na-an-za* DA[M-an-ni *da-a-i*.....]

§ XXVI (=late version of § 32 or 34) If a male slave [..., and takes] her [in] ma[rriage....]

§ 35

A (KBo 6.2) ii

(6) *ták-ku* MUNUS-na-an EL-LE-¹TAM LÚSIPA¹ [*da-a-i*¹⁰⁹ *n*] *a-aš I-NA MU.3.KAM GÉME-re-e[-zi]*¹¹⁰

B (KBo 6.3) ii

(25) *ták-ku* MUNUS-an EL-LUM LÚAGRIG *na-aš-ma*¹¹¹ LÚSIPA *pi[t-t]e[-nu-zi]*¹¹²

(26) *ku-ú-ša-ta-aš-ši Ú-UL píd-da-a-iz-zi na-aš I[-N]A [M]¹U.3?¹[KAM GÉM]E?-aš¹¹³ša-re-[-e]š-zi*

§ 35 (Translation of A:) If a herdsman [takes] a free woman (in marriage), she will become a slave for three years.¹¹⁴ (Translation of B:) If an overseer or a herdsman elopes with a free woman and does not give a brideprice for her, she will become a slave for three years.

§ 36

B (KBo 6.3) ii

(27) *ták-ku* ARAD-iš *A-NA DUMU.NITA EL-LIM ku-ú-ša-ta píd-d[a-a-iz-zi]*¹

(28) *na-an LÚan-I ti-ia-an-ta¹an e-ep-zi na-an-kán pa-ra-a [Ú-UL] L[ku-iš-ki] tar-na-i*

§ 36 If a slave pays brideprice for a free young man and acquires him as a live-in son-in-law, no one shall change his social status.

§ XXIX¹¹⁵

PT (KBo 6.4) iii

(8) *ták-k[u*

(9) EGIR[

(10) ŠA L[Ú

¹⁰⁹ Space insufficient for *pít-ti-nu-uz-zi* or *pít-te-nu-zi* (as in B ii 25). Cf. also §175, where *da-a-i* is found in the same law.

¹¹⁰ On the photo in Hrozný the trace following *-re-* is clearly not *-e[š-]*; it is either *-e[š-]* or *-[š-]*. See [GÉME-*i*]š-ša-re-ez-zi below in §175 (KBo 25.85:5 = q).

¹¹¹ Both here and below in §175 the NH version has added the LÚAGRIG to a law which originally applied only to the LÚSIPA. Cf. Singer 1983; Singer 1984b.

¹¹² Collated against photos. Under the hatching of Hrozný's KBo one almost sees after *[-t]e an -e-*, but this is not visible in any photo, corresponds to no known spelling of *pittenu(z)zi*, and was not so transliterated by Hrozný 1922, 28 who wrote "b/pe-[t/d]e-n[u-z]i".

¹¹³ Reading so from the photos. On the photo published in Hrozný 1922 I cannot see the *-aš-* claimed by Ehelolf (ZA 43:186 and apud Friedrich 1959), but H. Klengel (letter 10/13/94) kindly collated BoFN 5000 and drew what he saw. The result is still uncertain but seems to favor Ehelolf's reading. In §175 the pre-NH manuscript aa reads [GÉME-*i*]š-ša-re-ez-zi. See Commentary on §35.

¹¹⁴ Less likely: "she will become a slave after 3 years".

¹¹⁵ It is uncertain if, as Hrozný suggested, this law is parallel to §36. Friedrich doubted it ("kaum").

¹⁰⁶ Readings of the right ends of lines taken from Hrozný 1922, plate V.

¹⁰⁷ So on the photo, rather than the expected *-ŠU-NU*. The signs *-z*: *ma-a-an É-ŠU-NU* are written over an erasure.

¹⁰⁸ See Commentary on §34.

(11) *pa-ra-a Ú[-UL ku-iš-ki tar-na-i]*¹¹⁶

(12) *na-at-kán [*

(13) *ŠÀ É p^e-le[-*

§ 37

A (KBo 6.2) ii ¹¹⁷

(10) *ták-ku MUNUS-na-an ku-iš-ki pít-ti-nu-uz-zi n[u-kán šar-d]*^{118-i-eš a-ap-pa-an-¹¹⁹an-da pa-a-a[n]-z[i]}

(11) *ták-ku 3 LÚ.MEŠ na-aš-ma 2 LÚ.MEŠ ak-[kán-zi] šar-ni-ik-zi-il NU.GÁL*

(12) *zi-ik-wa UR.BAR.RA-aš ki-iš-ta-at*

B (KBo 6.3) ii

(29) *ták-ku MUNUS-an ku[-iš-k]i pít-te-nu-uz-zi EGIR-an-da-m[a]-a[š-m]a-aš-k[án¹²⁰ša]r-¹²¹ia-aš pa-iz-zi*

(30) *ṽtákl¹-ku 2 LÚ.MEŠ ṽna¹-a[š-m]a 3 L[Ú.M]EŠ ak-kán-zi šar-ni-ik-zi-il NU.GÁL zi-ik-wa UR¹.BAR.RA ki-ša-at[†]*

§ 37 If anyone runs off with a woman, and a group of supporters goes after them, if 3 men or 2 men¹²¹ are killed, there shall be no compensation: “You (singular) have become a wolf.”

§ 38

A (KBo 6.2) ii ¹²²

(13) *ták-ku LÚ.Ú₁₉.¹LU.MEŠ¹ ḥa-an-ne-iš-ni ap-pa-¹a¹-[an-t]e-eš nu šar-ti¹²³-ia-aš ku-iš-ki p[a-iz-zi]*

(14) *ták-ku ḥa-an-ne-eš-na-aš iš-ḥa-a-aš le-¹e¹-[la]-ni-at-ta [o]-x šar-ti¹²⁴-an-n[a wa-al-aḥ-zi¹²⁵]*

(15) *na-aš a-ki šar-ni-[ik]-zi-il [N]U.GÁL*

¹¹⁶ So read by Hrozný, Friedrich and Imparati.

¹¹⁷ Readings of the right ends of lines taken from Hrozný 1922, plate v.

¹¹⁸ Restoration following Güterbock 1961b, 68.

¹¹⁹ No word space according to the photo.

¹²⁰ So Güterbock 1961b, 68; or: -š[a with Hrozný 1922, 28. Both readings are possible in photo, but -š[a] is grammatically unjustified.

¹²¹ B: “if 2 men or 3 men”.

¹²² Readings of the right ends of lines taken from Hrozný 1922, plate v.

¹²³ Hrozný transliterated -d/ti-. Friedrich and Imparati -di-, both here and in line 14 of A. The photo has a clear -ti- both places.

¹²⁴ The signs *šar-ti-* in A are written over an erasure (so photo). The traces preceding it are hardly legible and may have been erased without anything rewritten over them. What has been interpreted as the slanted bottom wedge of a LÚ determinative preceding *šar-* may be only a cut in the clay. No determinative precedes *šar-ti-ia-aš* in A ii 13.

¹²⁵ Cf. A in §§4, 77, 84 for *wa-al-aḥ-zi*. In series two q uses *wa-la-aḥ-zi*.

B (KBo 6.3) ii

(31) *ták-ku LÚ.Ú₁₉.LU.MEŠ [ḥa-a]n-ne-eš-ni ap-pa-an-te-eš nu-uš-¹ma-aš šar-di-ia¹²⁶-aš¹ ku-iš-ki pa-iz-zi*

(32) *na-aš-ta [LÚ[?]ḥa-an-n]e[?]tal-wa-aš kar-tim-mi-ia-an-ta-¹ri¹²⁸ nu šar-di-ia¹-an*

(33) *wa-al-aḥ-zi[i n]a-¹aš¹ a-ki šar-ni-ik-zi-il NU¹.GÁL*

§ 38 If persons are engaged in a lawsuit, and some supporter goes to th[em] (or: to h[im]), if a litigant becomes furious and strikes the supporter, so that he dies, there shall be no compensation.

§ XXXII

PT (KBo 6.4) iii

(28) *ták-ku U[N]*]

(29) *ma-a-an š[ar?-di?-ia?-aš?*]

(30) *kar-tim-m[i-ia-*]

(31) *na-aš a-k[i]*]

(32) *ar-ḥa [*]

(33) *na-aš a-k[i]*]

§ XXXII (=late version of § 38) If a person [...], and if/when [a supporter(?) ...] and he/she becomes angry [...], and he/she dies, [if(?) ...], and he/she dies, [...].

¹²⁶ Reading of traces with Hrozný 1922 and photos.

¹²⁷ My collation of the photo has raised difficulties with all solutions to the problem of reading the trace here. Goetze in Sturtevant and Bechtel 1935 read [ḥa-an-ni-i]t-tal-wa-aš, and was followed by Güterbock 1961b, Imparati 1964, 56, and Hoffner 1963, 39. Puhvel 1991, 88f. read [ḥa-an-n]e-tal-wa-aš on the basis of ḥa-an-ne-tal-wa-ni-e-eš in KUB 31.66 iii 6 (late NH). Friedrich 1959 read [ḥa-an-n]e-tal-wa-aš, which was objected to by Güterbock 1961b. Güterbock already observed that the photo shows traces of more than a final vertical, but he neither attempted to identify them nor indicated that they posed a problem for his reading -i]t. In fact, the photo shows traces incompatible with the usual shapes of i]t, n]i, ¹e¹ and n]e. But I can propose nothing in their place. If the sign is n]e, the final vertical is much lower and with a smaller head than in the normal ne immediately to the right of it in the preceding line. Nevertheless, the word must be ḥanne(t)talwa-, as all interpreters after Friedrich 1959 agree. Because there is too much available space for Puhvel's restoration [ḥa-an-n]e-, I have tentatively suggested [LÚ[?]ḥa-an-n]e[?]-, although none of the attested occurrences of the word have a determinative.

¹²⁸ Error: pl. for sg.

§ 39

A (KBo 6.2 + 19.1) ii

(16) [ták-ku LÚ.U₁₉.LU-aš A.ŠÀ.ĪI].A ŠA ŠA-NI¹²⁹.I-IM-MA¹³⁰ ħar-zi nu ʾšā¹³¹.aḫ-ḫa¹.aš-še-et i-iš-ša-i

(17) [ták-ku A.ŠÀ.ĪI.A-na tar-na]-i A.ŠÀ¹³².ĪI.A-na da-a-la-i na-at-ta-an ħa-ap-pa-ra-iz-zi

B (KBo 6.3) ii

(34) ták-ku [LÚ.U₁₉.LU-aš da-m]e-e-el A.ŠÀ.ĪI.A ħar-zi šā¹³³.aḫ-ḫa¹³⁴.an-[na iš-š]a-a¹.i¹³⁵

(35) ʾták-ku A[.ŠÀ.ĪI.A-m]a¹³⁶ ar-ḫa pé-eš-ši-ia-zi A.ŠÀ.ĪI.A¹.ia¹ [a-pa-a-š]a¹³⁷ da-a-¹la-i

(36) ʾU-UL-[an-za] ħa-ap-pa-ra-iz-zi

L iii

(1) ták-ku LÚ.U₁₉.L[U ħar-zi]

(2) nu ša-aḫ-ḫa-an[-še-et i-iš-ša-i ták-ku A.ŠÀ.ĪI.A-na]

(3) tar-na¹³⁸ A.ŠÀ[.ĪI.A-na da-a-la-i ʾU-UL-an ħa-ap-pa-ra-iz-zi]

§ 39 (Translation of A with footnote variations from B) If a person holds another person's land, he shall perform the *šahhan*-services entailed by it.¹³⁹ But if he fails to work(?)¹⁴⁰ the [and(?),] he shall relinquish the land:¹⁴¹ he shall not sell it.

¹²⁹ Preceding 4 signs from old photo cited by Hrozný 1922, 30 n. 4.

¹³⁰ The -MA must be Akkadian, since no "but" (which a Hittite -ma would imply) is appropriate here.

¹³¹ Often in KBo 19.1 marks this archaic shape of ša with "!" not because it is a mistake, but because it is unusual. Elsewhere this scribe uses the more familiar form.

¹³² Preceding 3 signs from old photo cited by Hrozný 1922, 30 n. 4. See L iii 3.

¹³³ Text has *ra*.

¹³⁴ So in photo. Hrozný misdrew this sign as -*hu*. What he interpreted as the initial horizontal of a *hu* is the final horizontal of -*aḫ*-.

¹³⁵ So Hrozný and photo.

¹³⁶ "Verbesserungen" p. 83: A.ŠÀ.ĪI.A-ia(?); Hrozný 1922, 30: A.Š[À.ĪI.A]. The photos seem to show a trace of a final -ma, not -ia.

¹³⁷ The trace on the photo favors Hrozný's "[...] -ša" over Friedrich and Imparati's [da?-ma?-i]š? My restoration [a-pa-a-š]a only makes sense if one assumes a scribal omission of the -la- in da-a-la-i (see A ii 17). This interpretation allows the grammatical subject to remain the same in the following clause.

¹³⁸ The signs *tar-na*- are written over an erasure (see photo in Neufeld).

¹³⁹ Lit., "is (or his) *šahhan*".

¹⁴⁰ A and L "lets go", B "casts off", "rejects", "causes to fall". Perhaps he fails to work the fields and thus fulfil his *šahhan* obligation.

¹⁴¹ B: "[he] also shall relinquish the land".

§ XXXIII

PT (KBo 6.4) iii

(34) ták-ku ħa[r-kán-ta-an A.ŠÀ-an ku-iš-ki ħar-zi na-an]

(35) an-ni-e[š-ki-iz-zi]

(36) ʾU-U[L]

(37) n[]

(end of col. III broken away)

§ XXXIII (=late version of § 39) If [anyone holds] vacated [land], he shall work [it.] and not [...]

§ 40

A (KBo 6.2 + 19.1) ii

(18) ʾták-ku LÚ GIŠ¹[TUKUL ħar-ak-zi] ʾU¹LÚ IL-KI ti-it-ti-an-za LÚ IL-KI te-ez-zi

(19) ki-i GIŠTUKUL[L-i-me-et k]i-i-ma ša-aḫ-ḫa-me-et A.ŠÀ.ĪI.A ŠA LÚ GIŠTUKUL an-da š-i-it-ta-ri-ez-zi

(20) GIŠTUKUL-li-ia ħar¹-[zi š]a-aḫ-ḫa-an-na i-iš-ša-i ták-ku GIŠTUKUL-li-ma mi-im-ma-i

(21) LÚ GIŠTUKUL-ša¹⁴² A.ŠÀ.ĪI.A¹ ħar-kán-ta-aš¹⁴³ ta-ra-an-zi na-an-za LÚ.MEŠ URU-LIM an-ni-iš-kán-z[i]

(22) ták-ku LUGAL-ša NAM.RA.ĪI.A¹ an¹ pa-a-i nu-uš-še A.ŠÀ.ĪI.A-an pí-an-zi ta-aš GIŠTUKUL-li ki-i-š[a]

B (KBo 6.3) ii

(37) ták-ku ʾLÚ GIŠ¹[TUKUL ħa]r-ak-zi LÚ IL-KI ti-it-ti-an-za nu LÚ IL-KI te-ez-zi

(38) ki-i GIŠTUKUL-[I]i-me-et ki-i-ma ša-aḫ-ḫa-mi-i¹it nu-za ŠA LÚ GIŠTUKUL A.ŠÀ.ĪI.A¹

(39) an-da š-i-[a-at-t]a-ri-ia-zi GIŠTUKUL-ia ħar-zi ša-aḫ-ḫa-na iš-š[a-i]

(40) ták-ku GIŠTUKUL-[ma¹⁴⁴ mi-i]m-ma-i nu A.ŠÀ.ĪI.A ŠA LÚ GIŠTUKUL ħar-kán-ta-an t[a-ra-an-zi]

(41) na-an LÚ.MEŠ URU-r[¹i-aš¹⁴⁵ a]n-né-eš-kán-zi ma-a-an LUGAL-uš NAM.ʾRA.ĪI.A¹ pa-a-i

¹⁴² LÚ GIŠTUKUL-ša with a genitive complement = ŠA LÚ.GIŠTUKUL. Text of A has -uš. See LÚ GIŠTUKUL-aš in §47b (A ii 45).

¹⁴³ L also has a genitive form, ħar-ga-an-ta-aš. B ii 40 reinterpreted the clause: nu A.ŠÀ.ĪI.A ŠA LÚ GIŠTUKUL ħar-kán-ta-an t[a-ra-an-zi] "they shall declare the land of the TUKUL-man vacant", showing *ħarkantan* in grammatical agreement with A.ŠÀ.ĪI.A. Imparati: A ii 21: "dell'artigiano i campi [...]", but with no comment on *ħarkantaš*. Von Schulier's "erklärt man die Felder (für die) eines ausgefallenen Handwerkers" is almost correct: better would be "erklärt man die Felder des Handwerkers (für die) eines ausgefallenen (Handwerkers)".

¹⁴⁴ There isn't enough space to restore -li-.

¹⁴⁵ Although the available space is too little to restore the genitive URU-r[¹i-aš], it is likely that this was what B intended to write, rather than a locative URU-ri. URU-ri-aš is a valid genitive of the word for "city, town".

(42) *nu-uš-ši A ŠĀ.ĤI.A [pí-a]n-zi na-aš* G¹ŠTUKUL *ki-ša-ri*

L₁ (KUB 29.14) iii 4-12 (+) L₂ (KBo 12.49) iii 1'-9'

(4/1) *tak-ku LÚ* G¹ŠT[UKUL ... *ti-it-ti-a*]n?-i¹⁴⁶?

(5/2) *LÚ IL-KI* [...]

(6/3) *ki-i-ma š[a-aḥ-ḥa-mi-it nu-za ŠA LÚ* G¹ŠTUKUL A.ŠĀ.ĤI.A¹

(7/4) *an-da šī-[ia-at-ta-ri-ia-zi ŠA LÚ* G¹ŠTUKUL A.ŠĀ.ĤI.A¹ *ḥar-zi*¹⁴⁶

(8/5) *ša-aḥ-ḥa-[na i-iš-ša-i ták-ku] ša-aḥ-ḥa-an*

(9/6) *mi-im-[ma-i nu ŠA LÚ* G¹ŠTUKUL A.ŠĀ.ĤI.A *ḥar-ga-an-ta-aš*

(10/7) *da-ra-an-[zi na-an LÚ.MEŠ UR]U-LIM an-né-eš-kán-zi*

(11/8) *ták-ku [LUGAL-ša NAM.RA.ĤI.A p]a-a-i nu-uš-ši A.ŠĀ.ĤI.A*

(12/9) *pí-a[n-zi na-aš G¹ŠTUKUL-I]i?-iš¹⁴⁷ ki-i-ša*

§ 40 If a man who has a TUKUL-obligation disappears¹⁴⁸, and¹⁴⁹ a man owing *ILKU*-services is assigned (in his place), the man owing *ILKU*-services shall say: "This is my TUKUL-obligation, and this other is my obligation for *šahhan*-services." He shall secure for himself a sealed deed concerning the land of the man having a TUKUL-obligation, he shall both hold the TUKUL-obligation¹⁵⁰ and perform the *šahhan*-services. But if he refuses the TUKUL-obligation,¹⁵¹ they shall declare the land of the man having a TUKUL-obligation to be that of (such a person) who has disappeared/perished, and the men of the village will work it. If the king gives an *arnuwala*-man, they will give him land, and he will become a TUKUL-(man).

¹⁴⁶ Both the length of the break and the clear traces of .ĤI.A at its end render unlikely the otherwise plausible restoration: *šī-[ia-at-ta-ri-ia-zi G¹ŠTUKUL-i]a ḥar-zi*.

¹⁴⁷ As Melchert (by letter) has suggested, G¹ŠTUKUL is here a normal animate noun, and the apparent neuters G¹ŠTUKUL-*li* are collective plurals. A search of my files yielded evidence in KBo 3.1 ii 29-30 (OH/NS)—*n=uš LUGAL-uš karš[auš]* / [LÚ M]EŠAPIN.LÁ *iyannu G¹ŠTUKUL.ĤI.A-uš šuš-ša ZAG.LU-za dahḥun*—and KBo 22.6 i 24-25 (OH/NS)—G¹ŠTUKUL.ĤI.A-*iš-za wa-za ta / šiunit piyanteš* (cf. also *ibid.* iv 14-16 G¹Š¹paini-*w[a-zi]a kuit ēḫilamni-šit aria / n=war-za a<i>=šita karšdu n=war-za URUGA.GA.DEI d[Š]STAR-aš* / [G¹ŠTUKUL].ĤI.A-*u[š]* *iyandu* and KBo 10.7 ii 26-28)—that G¹ŠTUKUL is indeed an animate noun, not a neuter. In none of these passages is there any need to assume a personification (animatization) of an originally neuter noun. On the other hand, G¹ŠTUKUL as the equivalent of LÚ G¹ŠTUKUL is attested in OS in KBo 22.1:21 *zik-za-wa G¹ŠTUKUL apāš-za G¹ŠTUKUL*.

¹⁴⁸ *ḥark*- "to get lost, disappear", sometimes "be destroyed, perish, die". In B ii 40 it is the field (or perhaps rather the tenancy) which expires, so that a new tenant may assume it. In A ii 18, 21 it is always the man (i.e., the tenant) who "disappears" or "dies, perishes".

¹⁴⁹ Perhaps a mildly contrastive force to Ū; see Commentary on §§1-2.

¹⁵⁰ L has instead: "he shall hold [the lan]d/[field]s [of the man of the G¹ŠTUKUL]".

¹⁵¹ L here (iii 8/5) erroneously has: "[if he] refus[es] the *šahhan* obligation", but correctly uses *šahhan* in §41 (see Archi 1968, 73).

§ XXX

PT (KBo 6.4) iii

(14) *ták-ku LÚ EL-[LUM?]¹⁵² ḥar-ak-zi ...*

(15) *nu LÚ IL-KI* [I ... *ki-i ... me-et*]

(16) *ki-i-ma š[a-aḥ-ḥa-mi-it A.ŠĀ.ĤI.A ŠA LÚ ...]*

(17) *an-da šī-e-[et-ta-ri-ia-zi ...]*

(18) *e-eš-ša-i [ták-ku ... ma mi-im-ma-i LÚ ... A.ŠĀ.ĤI.A]*

(19) *ḥar-kán-ta-[an ta-ra-an-zi ...]*

(20) *ma-a-an LUG[AL-uš NAM.RA.ĤI.A-an pa-a-i nu-uš-ši A.ŠĀ.ĤI.A-an]*

(21) *pí-an-zi* [i ...]

§ XXX (=late version of § 40) If a free man [defaults], and a man owing *šahhan*-services [is assigned in his place, the man owing *šahhan*-services shall declare: "This is my ..., and this other is [my] obligation for *šahhan*-services." He shall secure for himself a sealed deed concerning [the land of the man having the ...-obligation, he shall ... the ...-obligation] and perform [the *šahhan*-services. But if he refuses the ...-obligation, they will declare the land] vacated, [and the men of the village will work it.] If the king [gives an *arnuwalaš*-man,] they will give [him land, and he will become a ...-(man).]

§ 41

A (KBo 6.2 + 19.1) ii

(23) *ták-ku LÚ IL-KI ḥar-ak-zi Ū LÚ* G¹ŠTUKUL *ti-it-ti-an-za LÚ* G¹ŠTUKUL *te-ez-zi*

(24) *ki-i G¹ŠTUKUL-li me-et ki-i-ma ša-aḥ-ḥa-me-et nu A.ŠĀ.ĤI.A ŠA LÚ IL-KI an-da šī-it-ta-ri-ez-zi* [i]

(25) G¹ŠTUKUL-*li ḥar-zi ša-aḥ-ḥa-an-na i-iš-ša-i ták-ku ša-aḥ-ḥa-na mi-im-ma-i*

(26) A.ŠĀ.ĤI.A ŠA LÚ IL-KI A-NA É.GAL-LIM *da-an-zi ša-aḥ-ḥa-na ḥar-ak-zi* [i]

B (KBo 6.3) ii

(43) *ták-ku LÚ IL-KI ḥar¹-ak-zi nu LÚ IL-KI¹⁵³ ti-it-ti-an-za nu LÚ* G¹ŠTUKUL *te-ez-zi*¹

(44) [ki-i G¹ŠTUKUL-li me-et ki-i-ma ša-aḥ-ḥa-me-et nu-za ŠA LÚ IL-KI A.ŠĀ.ĤI.A¹

(45) *an-da šī-it-ta-ri-i-e-ez-zi nu G¹ŠTUKUL ḥar-zi ša-aḥ-ḥa-an[-na?]*¹⁵⁴

(46) *iš-ša-i ma-a-an ša-aḥ-ḥa-an mi-im-ma-i nu ŠA LÚ IL-KI A.ŠĀ.ĤI.A¹*

(47) I-NA É.GAL-LIM *da¹-an-zi ša-aḥ-ḥa-an-na ḥar-ak-zi*

¹⁵² So Sommer and Falkenstein 1938, 130f. Hrozný and Friedrich rather LÚ EL[-KI].

¹⁵³ Sic; mistake for LÚ G¹ŠTUKUL. Perhaps the same mistake is made in §XXXI (PT) iii 23 (Ottén and Souček 1966, 3). But Archi thinks he can read LÚ G¹ŠTUKUL in PT from the photo in Hrozný's edition.

¹⁵⁴ Hrozný 1922, note 19.

C (KBo 6.5) iv

- (1) *ták-ku* LÚ *IL-KI* *ḥar-ak-zi* ^{G1Š}TUKUL-*ma ti-it-ti-an-za*
 (2) *nu* LÚ ^{G1Š}TUKUL *te-ez-zi ki-i* ^{G1Š}TUKUL-*me-et* ¹*ki-i-ma ṣa-aḥ-ḥa-ni-mi-it*¹⁵⁵
 (3) ¹*nu-za ṣa-a* LÚ *IL-KI* A.ŠÀ.ḪI.A *an-da ṣi-ia-at-tal-li-ia-az-zi*
 (4) *nu-za* ^{G1Š}TUKUL *ḥar-zi ṣa-aḥ-ḥa-an-na e-eš-ša-i*
 (5) *ma-a-an ṣa-aḥ-ḥa-an me-em-ma-i nu* ŠA LÚ *IL-KI* A.ŠÀ.ḪI.A
 (6) I-NA É.GAL-LIM *da*¹⁵⁶ *an-zi ṣa-aḥ-ḥa-an ḥar-ak-zi*

L₁ (KUB 29.14) iii 13 (+) L₂ (KBo 12.49) iii 10-15

- (13/10) *ták-ku* LÚ *IL-KI* *ḥar-ak-zi*¹⁵⁷ Û LÚ ^{G1Š}TUKUL (eras.) [ø]
 (11) [*ti-it-ti-an-za nu* LÚ ^{G1Š}TUKUL *te-ez-zi ki-i* ^{G1Š}TUKUL(-*li*)-*me-et*]
 (12) [*ki-i-ma ṣa-aḥ-ḥa-me-e*]^t Û A.ŠÀ.ḪI.A Š[A LÚ *IL-KI*]
 (13) [*an-da si-ia-at-ta-ri-e-ez-z*]ⁱ ^{G1Š}TUKUL-*li* *ḥar-z*[*i*]
 (14) [*ṣa-aḥ-ḥa-an-na i-iš-ša-i*] *ták-ku ṣa-aḥ-ḥa-an mi-im-ma-i*
 (15) [*nu* ŠA LÚ *IL-KI* A.ŠÀ.ḪI.A I-N]A É.[GAL-LIM *da-an-zi*]

§ 41 If a man owing *ILKU*-services disappears/dies, and a man having a TUKUL-obligation is assigned in his place, the man having the TUKUL-obligation shall say: “This is my TUKUL-obligation, and this other is my obligation for *ṣaḥḥan*-services.” He shall secure for himself a sealed deed concerning the land of the man owing *ṣaḥḥan*-services. He shall hold the TUKUL-obligation and perform the *ṣaḥḥan*-services. But if he refuses (to do) the *ṣaḥḥan*-services, they will take for the palace the land of the man owing *ṣaḥḥan*-services. And the obligation for *ṣaḥḥan*-services shall cease.

§ XXXI

PT (KBo 6.4) iii

- (22) *ták-ku* LÚ [*IL-KI*]]
 (23) *nu* LÚ [*IL-KI*]]
 (24) *ki-i-ma* [*ṣa-aḥ-ḥa-mi-it*?]]
 (25) *an-da* Š[*i-ia-at-ta-ri-ia-zi*?]]
 (26) *e-eš-ša-i*]
 (27) I-NA É.[GAL-LIM]

§ XXXI (=late version of § 41) [See § 41 for probable translation.]

¹⁵⁵ Rieken 1994, 51 interprets *ṣa-aḥ-ḥa-ni-mi-it* (laws §41) and *ku-uš-ša-ni-iš/eš-ši-it* (§§157-161 [she reads mistakenly “§§142-146”]) as NH neuter plurals or collectives of the respective *n*-stem nouns. See also *ku-uš-ša-ni* in §42 (C).

¹⁵⁶ Text: *pí-*.

¹⁵⁷ Trace on photo.

§ 42

A (KBo 6.2) ii

- (27) *ták-ku* LÚ. U₁₉. LU-*an ku-iš-ki ku-uš-ša-ni-ez-zi na-aš la-aḥ-ḥa pa-iz-zi*¹ *n[a-aš a-ki]*
 (28) *ták-ku ku-uš-ša-an pí-ia-a-an ṣar-ni-ik-zi-il* [NU.GÁL]
 (29) *ták-ku ku-uš-ša-na na-at-ta pí-ia-a-an* 1 SAG.DU [*pa-a-i*]

B (KBo 6.3) ii

- (48) *ták-ku an-tu-uḥ-ša-an ku-iš-ki ku-uš-ša-ni-i-ez-zi na-aš la-aḥ-ḥa* ¹*pa-iz-zi*¹
 (49) *na-aš a-ki ták-ku* ¹*ku-uš-ša-an pí-ia-an nu* Û-UL *ṣar-ni-ik-zi*
 (50) ¹*ták-ku* ¹*ku-uš-ša-an-šē-et*¹ Û-UL *pí-ia-a-an* 1 SAG.DU *pa-a-i*
 (51) *ku-uš-ša-an-na* 12 GÍN¹ KÙ.BABBAR *pa-a-i* Û ŠA MUNUS *ku-uš-ša-an* 6 GÍN
 [KÙ.BABBAR] *pa-a-i*

C (KBo 6.5) iv

- (7) *ták-ku* UN-*an ku-iš-ki ku-uš-ša-ni-ia-zi na-aš la-aḥ-ḥi pa-iz-zi*¹
 (8) *na-aš a-ki ták-ku ku-uš-ša-an pí-i-ia*¹-*an nu* Û-UL *ṣar-ni-ik-zi*
 (9) *ták-ku ku-uš-ša-an Û-UL pí-i-ia*¹-*an* 11 SAG.DU.ŠÚ *pa-a-i*
 (10) *ku-uš-ša-an* 12 GÍN KÙ.BABBAR *pa-a-i* MUNUS-*aš ku-uš-ša-ni*
 (11) 6 GÍN KÙ.BABBAR *pa-a-i*

§ 42 If anyone hires a person, and that person goes on a military campaign and he dies, if the hire has been paid, there shall be no compensation. But if the hire has not been paid, the hirer shall give one slave.¹⁵⁸

§ 43

A (KBo 6.2) ii

- (30) *ták-ku* LÚ-*aš* GU₄-¹ŠU¹ *ÍD-an zi-i-nu-uš-ki-iz-zi ta-ma-i-ša-an* Šu-¹*ú-é-é-zi*
 (31) *nu* GU₄-*aš* KUN-*an e-ep-zi ta* ÍD-*an za-a-i* Û BE-EL G[U₄ ÍD-*aš pé-e-da-i*]
 (32) ¹*nu-uz*¹-*za a-pu-ú-un-pát da-an*-[*zi*]

B (KBo 6.3) ii

- (52) *ták-ku* LÚ-*aš* GU₄-ŠU *ÍD-an zi-nu-uš-ki-iz-zi ta-ma-i-ša-an* Šu-¹*ú-w[a?·i]z?·zi*¹⁵⁹
 (53) *nu* KUN GU₄ *e-ep-zi ta* ÍD-*an za-a-i nu* BE-EL GU₄ *ÍD-aš pé-e-da-i* ¹*nu a-pu-un*¹-*pát da-an-zi*

¹⁵⁸ NH B ii 51 and C iv 10-11 add: “And as hire he shall pay twelve shekels of silver. As the hire of a woman he shall pay six shekels [of silver].” B’s use of Û here may suggest a pre-NH source for the addition. See below in Chapter IV sub “Grammar”.

¹⁵⁹ So also Hrozný 1922, 34. -w[a·i]z- is not visible in copy or in photos.

C (KBo 6.5) iv

- (12) *ták-ku* LÚ-aš GU₄ 𒂗𒌷A 𒀭-an ze-e-nu-uš-ki-iz-zi
 (13) *ta-ma-a-i-ša-an šu-wa-[a]-iz-zi nu* KUN GU₄ e-ep-zi
 (14) *ta* 𒀭-an za-a-i nu EN GU₄ 𒀭-aš pé-e-da-a-i
 (15) *šu-wa-ia-zi-ma-an ku-iš nu-za a-pu-un-pát da-a-i*

§ 43 If a man is crossing a river with his ox¹⁶⁰, and another man pushes him off (the ox's tail), grasps the tail of the ox, and crosses the river, but the river carries off the owner of the ox, (the dead man's heirs) shall take that very man (who pushes him off).¹⁶¹

§ 44a

A (KBo 6.2) ii

- (33) 𒀭-ták-ku LÚ-an¹ pa-aḫ-ḫu-e-ni ku-iš-ki pé-eš-ši-ez-zi na-aš a-ki 𒀭[a]-ap-pa-aš-še DUMU.NITA-an pa-a-i]

B (KBo 6.3) ii

- (54) *ták-ku* LÚ-an pa-aḫ-ḫu-e-¹ni¹ ku-iš-ki pé-eš-ši-ez-zi na-aš a-ki nu-uš-ši EG[IR-pa DUMU.NITA-an pa-a-i]

C (KBo 6.5) iv

- (16) 𒀭[ták]-[ku] LÚ-an IZI-ni ku-iš-ki pé-eš-ši-ia-iz-zi na-aš a-ki
 (17) nu-uš-ši[i E]GIR¹pa DUMU.NITA¹⁶²-an pa-a-i

§ 44a If anyone makes a man fall into a fire, so that he dies, (the guilty party) shall give a son in return.

§ 44b

A (KBo 6.2) ii

- (34) *ták-ku* LÚ.U₁₉.LU-an ku-iš-ki 𒀭[pár]-ku-nu-uz-zi 𒀭[ku]-up-ta-ar-ra 𒀭[uk]-[tu-u-ri-aš pé-eš-ši-ez-zi]
 (35) *ták-ku-wa-ta-an pá-r-na-ma ku-e-el-ka pé-eš-ši-ez-zi a-lu-[wa-an-za-tar DI-IN LUGAL]*

B (KBo 6.3) ii

- (55) *ták-ku an-tu-uḫ-ša-a[n k]u-iš-ki pá-r-ku-nu-uz-zi ku-up-tar-ra uk-tu-u-ri¹ aš pé¹⁶³-[e-da-i]*
 (56) 𒀭[ták-ku]¹⁶⁴-at A.ŠÀ-ni na-aš-ma pá-r-ni ku-el-ga pé-e-da-i al-wa-an-za-tar D[¹IN LUGAL-RI]

¹⁶⁰ So A and B; C “with (his) oxen”.

¹⁶¹ C explicitly adds the “who pushes him off” which is implicit in A and B.

¹⁶² For this reading see Commentary.

¹⁶³ So in Hrozný 1922, 36; *pé* not visible on the copy or photos.

¹⁶⁴ So in Hrozný 1922, 36; copy shows only part of *-ku*.

C (KBo 6.5) iv

- (17) *ták-ku* UN-an ku-iš-[*ki*]
 (18) *pár-ku-nu-uz-zi ku-up-tar-ra* 𒀭[uk-*t*]u-ri-ia-aš pé-e-da-a-[i]
 (19) *ták-ku-at A.ŠÀ-ni na-aš-ma pá-r-ni* 𒀭[*ku*]-e-il-ka p[é-e-da-a-i]
 (20) *al-wa-an-za-tar* DI.KUD LUGAL

§ 44b If anyone performs a purification ritual on a person, he shall dispose of the remnants (of the ritual) in the incineration dumps. But if he disposes of them in someone's house¹⁶⁵, it is sorcery (and) a case for the king.

§ XXXIV

PT (KBo 6.4) iv 1-3 [...]

- (1) *ta-an* EGIR-pa pá-r-ku-nu-zi ma-a-an É-ri-ia ku-it-ki
 (2) *i-da-a-la-u-e-eš-zi na-an* EGIR-pa pá-t pá-r-ku-nu-zi ku-it-ta-ia-aš-ši-kán
 (3) *ku-it ḫar-ak-zi na-ar* EGIR-pa 1-ŠU šar-ni-ik-zi

§ XXXIV (=late version of § 44b?)... and he shall make it ritually pure again. And if in the house anything goes wrong, he shall make it ritually pure again as before (-*pat*). And he shall make compensation for whatever else is lost.

§ 45

A (KBo 6.2) ii

- (36) 𒀭[ták-ku] a-[aš]-šut? k[¹u¹-iš-ki ú]-¹le-mi-ez-zi¹ na-at a-ap-pa i[š-ḫi-iš-ši]
 (37) 𒀭[pa-a-i] 𒀭[a-pu¹-ú-u[n pī-i]a-[n]a-iz-zi¹ ...]

B (KBo 6.3) ii

- (57) 𒀭[ták-ku] 𒀭[¹U¹⁶⁶.NU-TEMEŠ [ku]-iš-ki ú-e¹-mi-ia-az-zi na-at EGIR-pa iš-ḫi-i[š-ši pa-a-i¹⁶⁷]
 (58) 𒀭[a-pu-u-u]n pī-¹ia-na-iz-zi¹ 𒀭[ták-ku-at 𒀭[UL-ma pa-a-i na-aš¹ LÚN[ZU¹ k[i-ša-ri]

C (KBo 6.5) iv

- (21) *ták-ku 𒀭[NU-TEMEŠ ku-iš-ki KAR-zi na-a* 𒀭[EGIR-pa iš-ḫi-iš-ši pa-a-i]
 (22) *a-pu-u-un pī-ia-na-iz-zi* 𒀭[ták-ku-at 𒀭[U¹L-ma pa-a-i]
 (23) *na-aš* LÚNÍ.ZU-aš ki-ša-a-ri

§ 45 If anyone finds implements [and gives] them back to their owner, he (the owner) will reward him. But if (the finder) does not give them (back), he shall be considered a thief.

¹⁶⁵ So A; B and C: “on someone's land or house”.

¹⁶⁶ Hrozný 1922, 36 transliterated as fully preserved, although mostly broken in KBo.

¹⁶⁷ To be restored so, following Güterbock 1961b, 68.

§ XXXV (=late version of §§ 45 and 71)

PT (KBo 6.4) iv

(4) *ták-ku Ú-NU-TEMEŠ* *ku-iš-ki na-aš-ma* GU₄ UDU ANŠE.KUR.RA ANŠE

(5) *ú-e-mi-ia-zi na-an* EGIR-pa EN-iš-ši *pé-en-na-i*

(6) *na-an pé-e-lu-te-ez-zi ma-a-an* EN«-iš»¹⁶⁸ *ši-in-ma Ú-UL*

(7) *ú-e-mi-ia-zi nu-za ku-u-ut-ru-wa-a-ez-zi* EGIR-zi *an-ma-at*

(8) EN-ŠU *ú-e-mi-ia-zi nu-uš-ši-kán* *ku-it har-kán*

(9) *na-at ša-ku-wa-aš-šar ar-ḥa pé-e-da-i ma-a-an-za Ú-UL-ma*

(10) *ku-ut-ru-wa-a-ez-zi* EGIR-zi *an-ma-at* EN-ŠU *ú-e-mi-ia-zi*

(11) *na-aš* LÚ.NÍ.ZU *ki-ša-ri 3-ŠU šar-ni-ik-zi*

§ XXXV (=late version of §§ 45 and 71) If anyone finds implements or an ox, a sheep, a horse, (or) an ass, he shall drive it back to its owner, and (the owner) will lead it away.¹⁶⁹ But if he cannot find its owner, he shall secure witnesses (that he is only maintaining custody). Afterwards (when) its owner finds it, he shall carry off in full what was lost. But if he does not secure witnesses, and afterwards its owner finds it (in his possession), he shall be considered a thief:¹⁷⁰ he shall make threefold compensation.

§ 46

A (KBo 6.2) ii

(38) *ták-ku URU-ri* A.ŠĀ.ĪI.A *an i-wa-a-ru ku-iš-ki har-zi* *ták-ku-uš-še* A.ŠĀ.ĪI.A *aš me-ek-ki-iš*

(39) *pí-ia-an-za lu-uz-zi kar-pí-i-ez-zi* *ták-ku-uš-še* A.ŠĀ.ĪI.A *ša*¹⁷¹ *te-[e-pu-uš pí-ia-an-za]*

(40) *lu-uz-zi na-at-ta kar-pí-i-ez-zi* IŠ-TU É A-BI-ŠU-ma *k[ar-pí-an-zi]*

(41) *ták-ku* *i-wa¹-ru-aš iš-ḥa-a-aš* A.ŠĀ *ku-le-e-i a-ar-ki na-aš-m[a-aš-še]*

(42) LÚ.MEŠ URU-LIM A.ŠĀ.ĪI.A *an pí-an-zi ta lu-uz-zi kar-pí-ez-zi*

B (KBo 6.3) ii

(59) [*ták-ku URU-r*]i A.Š[Ā.ĪI.A *an ša-a*]h-¹*ḥa-na¹ i-wa-ru ku-iš-ki har-zi* *ták-l* *[ku-uš-ši*
A.ŠĀ.ĪI.A *aš me-ek-ki-iš]*

(60) [*pí-ia-an-za lu*]u-*[u]z-zi kar-ap-zi* *ták-ku-uš-ši* A.ŠĀ.ĪI.A *te-e-pu-uš pí-ia-an-za*]

(61) [*lu-uz-zi*]i Ú-UL *i-e-ez-zi* IŠ-TU É A-BI-ŠU-ma *k[ar-pí-an-zi]*

¹⁶⁸ The scribe has been misled by the dative form EN-iš-ši in the previous line. The correct acc. sg. form of EN "lord, owner" is *išḥan*.

¹⁶⁹ So Hrozný 1922, 95 "et l'amène", Imparati 111 "e lo porti". See Commentary.

¹⁷⁰ Asyndeton. The force is: "he shall be considered a thief, (which means that) he shall make threefold compensation."

¹⁷¹ *ša* transliterated correctly by Hrozný, Friedrich, and Imparati, although the trace is not correctly drawn in KBo. Photo has a clear *-ša*.

(62) [*ták-ku i-w*]a-*ru-wa-aš iš-ḥa-a-aš* A.ŠĀ.ĪI.A¹⁷² *ku-le-i a-lar¹ [ki na-aš-ma-aš-ši* LÚ.MEŠ URU-LIM]

(63) A.ŠĀ[.ĪI.A] *pí-[a]n-zi* *ta¹ lu-uz-zi kar-pí-ez-zi*]

C (KBo 6.5) iv

(24) *ták-ku* URU-ri! *ša-aḥ-ḥa-na-aš* A.ŠĀ.ĪI.A *i-wa-[ru ku-iš-ki har-zi]*

(25) *ták-ku* A.ŠĀ.ĪI.A *da-pí-an pí-i-ia-an*¹⁷³ [*lu-uz-zi kar-ap-zi*]

(26) *ták-ku* A.ŠĀ.ĪI.A *te-e-pa-u-i-eš*¹⁷⁴ *pí-l-[ia-an-te-eš lu-uz-zi ...]*¹⁷⁵

§ 46 If in a village someone holds land (lit. fields)¹⁷⁶ as an inheritance share,¹⁷⁷ if the [larger part of]¹⁷⁸ the land has been given to him/her, (s)he shall render the *luzzi*-services. But if the sm[aller part] (of) the land [has been given] to him/her, (s)he shall not render the *luzzi*-services: they shall render them from the house of his/her father.¹⁷⁹ If an heir¹⁸⁰ cuts out for himself/herself unused(?)/idle(?) land,¹⁸¹ or the men of the village give land to him/her (in addition to his/her inherited land), (s)he shall render the *luzzi*-services (on the new land).

§ XXXVIII

PT (KBo 6.4) iv

(21) *ták-ku* URU-ri A.ŠĀ.ĪI.A *an ša-aḥ-ḥa-an-na i-wa-ru ku-iš-ki har-zi*

(22) *ták-ku-uš-ši* A.ŠĀ.ĪI.A *uš*¹⁸² *ḥu-u-ma-an-za pí-an-za lu-uz-zi kar-ap-zi*

(23) *ták-ku-uš-ši* A.ŠĀ.ĪI.A *uš ḥu-u-ma-an-za Ú-UL pí-an-za te-pu-uš-ši*

¹⁷² Although for reasons given elsewhere I believe this ought to be a determinative, the scribe of B has left clear word space (copy confirmed by photos) between it and the following *ku-le-i*. In A ii 41, on the other hand, no word space is present (copy confirmed by photos).

¹⁷³ A, B, L, PT, a and c show common gender agreement with A.ŠĀ.ĪI.A, while C, b, d, and i show "neuter" (collective?).

¹⁷⁴ The reading of C iv 26 as *te-e-pa-u-i-eš* (so Hrozný 1922, 38 n. 11 and Friedrich 1959, 30) is the only possible one on the basis of the traces. C operates with both a "neuter" agreement with A.ŠĀ.ĪI.A in C iv 25 (perhaps collective) and a common gender one here. For the unusual spelling *te-e-pa-u-i-eš* for expected *tepawēš*, see *i-da-la-u-i-eš* UN.MEŠ-ši-iš KUB 13.9 i 9.

¹⁷⁵ C breaks off after a few traces at the beginning of line 27.

¹⁷⁶ So A; B has: "If in a village someone holds fields and *šaḥḥan*"; C has: "If in a village someone holds fields of *šaḥḥan*".

¹⁷⁷ If the person is a woman, she may be holding it "as a dowry" (*iwaru* in its usual meaning).

¹⁷⁸ *mekkiš* restored in A and B on the basis of *me-ek-ki* in §47b copy A; C has: *dapiān* "all"; similarly §XXXVIII: *ḥu-u-ma-an-za* "all". On the change in gender of A.ŠĀ.ĪI.A see Commentary on §§46-47 and Glossary, entry A.ŠĀ.

¹⁷⁹ I.e., the principal heir shall inherit the *luzzi*-obligation.

¹⁸⁰ Literally "lord of an inheritance (share)/a dowry".

¹⁸¹ On Hittite A.ŠĀ *kulei* see Commentary.

¹⁸² A, B, L and PT show common gender agreement with A.ŠĀ.ĪI.A, while C shows neuter.

- (24) *pf-ia-an lu-uz-zi Ú-UL kar-ap-zi IŠ-TU É A-BI-ŠU-ma*
 (25) *kar-pf-an-zi ták-ku i-wa-ru-wa-aš EN-aš A.ŠÀ A.GÀR ḫar-kán-za*
 (26) A.ŠÀ¹⁸³-ši LÚ.MEŠ URU-LIM A.ŠÀ A.GÀR-an *pf-an-zi*
 (27) *ta lu-uz-zi kar-pí-i-e-ez-zi*

§ XXXVIII (=late version of § 46) If in a village someone holds land and obligation to perform *šahhan*-services as an inheritance share, if the land was given to him in its entirety, he shall render the *luzzi*-services. If the land was not given to him in its entirety, but only a small portion was given to him, he shall not render the *luzzi*-services. They shall render them from his father's estate. If the land of the heir¹⁸⁴ is vacated, (or) the men of the village give him (other public) land as (his) land, he shall render the *luzzi*-services.

§ 47A

A (KBo 6.2) ii

- (43) *ták-ku A.ŠÀ.ḪI.A NÍG.BA LUGAL ku-iš-ki ḫar-zi ša-aḫ-ḫa-an lu-uz-zi na-a[t-ta kar-pí-i-ez-zi]*
 (44) *LUGAL-uš GÍŠ.BANŠUR-az NINDA-an da-a-i ta-aš-še pa-a-i*

B (KBo 6.3) ii

- (64) *ták-ku¹ [A.ŠÀ.ḪI.]¹A NÍG¹.BA¹ LUGAL ku-iš-ki ḫar-zi lu-uz-zi¹ Ú¹.[UL kar-pí-i-ez-zi LUGAL-uš]*
 (65) *GÍŠ[BANŠUR-a]: NINDA-an da-a-i na-an-ši pa-a-i*

§ 47a If anyone holds land as a royal grant, [he shall] not [have to render] *šahhan*- and *luzzi*-services.¹⁸⁵ Furthermore, the king shall provide him with food at royal expense.¹⁸⁶

§ 47B

A (KBo 6.2) ii

- (45) *ták-ku LÚ GÍŠTUKUL-aš A.ŠÀ.ḪI.A-ŠU ḫu-u-ma-an-da-an ku-iš-ki wa-a-ši lu-uz-zi [kar-p]i¹ez-zi¹*
 (46) *ták-ku A.ŠÀ.ḪI.A-na me-ek-ki-i wa-a-ši lu-uz-zi na-at-ta kar-pí¹ez-zi¹*
 (47) *ták-ku A.ŠÀ.ḪI.A¹ku-le-e-i-ma¹⁸⁷ a-ar-ki na-aš-ma LÚ.MEŠ URU-LIM pí-an-zi*

¹⁸³ Hrozný 1922, 96 n. 2, Sommer and Falkenstein 1938, 127 n. 5, and Friedrich 1959, 58 n. 3 consider A.ŠÀ to be an error for *na-aš-ma*.

¹⁸⁴ Lit. "of the owner/lord of the *iwaru* (dowry/inheritance share)".

¹⁸⁵ So A; B omits *šahhan*.

¹⁸⁶ Lit. "shall take bread from (his) table and give it to him".

¹⁸⁷ The position of the *-ma* requires that A.ŠÀ.ḪI.A¹ku-le-e-i be a unit, and therefore the A.ŠÀ(ḪI.A) be a determinative. If A.ŠÀ.ḪI.A were accusative and *ku-le-e-i* a dative, the *-ma* would have been attached to the A.ŠÀ.ḪI.A. That A.ŠÀ.ḪI.A is a determinative is further confirmed by the presence of word space after *ták-ku* and *ku-le-e-i-ma*, but its absence after A.ŠÀ.ḪI.A (collated on photo; not as clear as it should be in KBo 6.2).

- (48) *ta lu¹-uz-zi kar-pí-i-ez-zi*

B (KBo 6.3) ii

- (65) *ták-ku LÚ GÍŠTUKUL A.ŠÀ.ḪI.A-ŠU ...¹⁸⁸*
 (66) *ku-iš-[ki wa]-la¹t¹-ši lu-uz-zi kar-pí-i-e-ez-zi ták-ku [A.ŠÀ.ḪI.A me-ek-ki wa-a-ši]*
 (67) *lu-u[z-zi Ú-U]L kar-ap-zi ták-ku A.ŠÀ¹.ḪI.A¹ku-le¹⁸⁹[-i a-ar-ki]*
 (68) *na-[aš-ma LÚ].MEŠ URU-LIM pí-an-zi lu-uz-zi[i] k[ar-ap-zi]*

§ 47b If anyone buys all the land of a man having a TUKUL-obligation, he shall render the *luzzi*-services. But if he buys only the largest portion of the land, he shall not render the *luzzi*-services. But if he carves out for himself idle/fallow land, or the men of the village give (him land), he shall render the *luzzi*-services.

§ XXXVI

PT (KBo 6.4) iv

- (12) *ták-ku A.ŠÀ A.GÀR NÍG.BA LUGAL ku-iš-ki ḫar-zi lu-uz-zi*
 (13) *e-eš-ša-a-i ma-a-na-an-kán LUGAL-uš-ma a-ra-u-wa-aḫ-ḫi*
 (14) *nu lu-uz-zi Ú-UL i-ia-az-zi*

§ XXXVI (= late version of § 47a) If anyone holds land by a royal grant, he shall perform the *luzzi*-services. But if the king exempts him, he shall not perform the *luzzi*-services.¹⁹⁰

§ XXXVII

PT (KBo 6.4) iv

- (15) *ták-ku A.ŠÀ A.GÀR ku-iš-ki ŠA LÚ GÍŠTUKUL ḫu-u-ma-an-da-an wa-a-ši*
 (16) *EN A.ŠÀ A.GÀR!-ma-kán ḫar-ak-zi nu-uš-ši-iš-ša-an ku-it*
 (17) *ša-aḫ-ḫa-an LUGAL-uš da-a-i nu a-pa-a-at e-eš-ša-i*
 (18) *ma-a-an EN A.ŠÀ A.GÀR-ma TÍ-an-za na-aš-ma É EN A.ŠÀ A.GÀR*
 (19) *e-eš-zi ma-a-an a-pé-e-da-ni ut-ne-e*
 (20) *ma-a-an da-me-e-da-ni KUR-e ša-aḫ-ḫa-an Ú-UL e-eš-ša-i*

§ XXXVII (= late version of § 47b) If anyone buys all the land of a TUKUL-man, and the (former) owner of the land dies, (the new owner) shall perform whatever *šahhan*-services the king determines. But if the (former) owner is still living, or (there is) an estate of the (former) owner of the land, whether in that country or another country, (the new owner) shall not perform *šahhan*-services.

¹⁸⁸ Probably not enough space to restore *ḫu-u-ma-an-da-an*. Perhaps *da-pí-an*?

¹⁸⁹ The *ḪI.A ku-le[-]* which both KBo 6.3 ii 67 and Hrozný 1922, 40 claimed to have seen clearly, is unfortunately no longer verifiable on any photo.

¹⁹⁰ See also §XXXIXa below.

§ XXXIX

PT (KBo 6.4) iv

(28) *ták-ku* A.ŠĀA.GĀR *an* NÍG.BA LUGAL *ku-iš-ki* *har-zi* A.ŠĀ.HI.A *aš-ma* *lu-uz-zi*

(29) «*lu-uz-zi*» *i-ia-zi* *ma-a-na-an-kán* IŠ-TU É.GAL-LIM

(30) *a-ra-wa-aḫ-iḫ* *lu-uz-zi* Ú-UL *kar-ap-zi* § XXXIXb *ták-ku* «ŠA» LÚ GIŠTUKUL

(31) A.ŠĀ.ŠU *ḫu-u-mu-an-da-an* *ku-iš-ki* *wa-a-ši* LUGAL-*un*

(32) *pu-nu-uš-ša-an-zi* *nu* *ku-it* LUGAL-*uš* *te-ez-zi* *nu* *a-pa-a-at*

(33) *lu-uz-zi* *kar-ap-zi* *ták-ku* A.ŠĀ.HI.A *ku-e-el-la* *pa-ra-a* *wa¹-a-ši*

(34) *lu-uz-zi* Ú-UL *kar-pí-i-e-ez-zi* *ták-ku* A.ŠĀA.GĀR *har-kán-za*

(35) *na-aš-ma-aš-ši* LÚ.MEŠ URU-LIM *pí-an-zi* *lu-uz-zi* *i-ia-zi*

§ XXXIXa (= late version of § 47) If anyone holds land by a royal grant, he shall perform the *luzzi*-services devolving on the land. If they exempt (lit. “if one exempts”) him from the palace, he shall not render the *luzzi*-services.¹⁹¹ § XXXIXb If anyone buys all the land of a TUKUL-man, they shall ask the king, and he shall render whatever *luzzi*-services the king says. If he buys in addition someone else’s land, he shall not render (any additional) *luzzi*-services. If the land is vacated, or men of the village give him (other land), he shall perform the *luzzi*-services (on it).

§ 48

A (KBo 6.2) ii

(49) LÚ^{hi}-*ip-pár-aš* *lu-uz-zi* *kar-pí-i-ez-zi* *nu* LÚ^{hi}-*ip-pa-ri* *ḫa-a-ap-pár* *le-e*

(50) [*ku*]-*iš-ki* *i-ez-zi* DUMU-ŠU A.ŠĀ.ŠU GIŠKIRI₆ GEŠTIN-ŠU *le-e* *ku-iš-ki* *wa-a-ši*

(51) [*ku-i*]-*š-za* LÚ^{hi}-*ip-pa-ri* *ḫa-a-ap-pár* *i-ez-zi* *na-aš-kán* *ḫa-a-ap-pa-ra-az*

(52) [*še-me-e*]*n-zi*¹⁹² LÚ^{hi}-*ip-pár-aš* *ku-it* *ḫa-ap-pa-ra-a-it* *ta-a* *a-ap-pa* *da-¹a-i*

B (KBo 6.3) ii

(69) [LÚ^{hi}-*ip-pár*]-*laš¹* [*lu-u*]-*z¹* [*ka*]-*r-pí-ez-zi* *nu* LÚ^{hi}-*ip-pa-ri* *ḫa-a-ap-pár* *le-e*

(70) [*ku-iš-ki*]-*i-ez-zi* DUMU-ŠU A.ŠĀ.ŠU [GIŠKIRI₆ GEŠTIN-ŠU *le-e* *ku-iš-ki* *wa-a-ši* *ku-iš-za* LÚ^{hi}-*ip-pa-ri*]

(71) [*ḫa-a-ap-pár*]-*i-ez-zi* [*na-a*]-*š-kán* [*ḫa-a-ap-pa-ra-az* *ša-me-en-zi* ...]

§ 48 A *ḫippara*-man renders *luzzi*-services. Let no one make a purchase from a *ḫippara*-man. Let no one buy his child, his land, (or) his vineyard(s). Whoever makes a purchase from a *ḫippara*-man shall forfeit his purchase price, and the *ḫipparaš*-man shall take back whatever he sold.

¹⁹¹ See also §XXXVI above.

¹⁹² After *še-me-en-zi* §145/34 (aa).

§ XL

PT (KBo 6.4) iv

(36) *ták-ku-za* LÚ^{hi}-*ip-pa-ra-aš* *lu-uz-zi* *kar-pí-iz-zi* LÚA-SI-RUM-*za*

(37) *ḫa-ap-pár* *le-e* *ku-iš-ki* *i-ia-zi* DUMU-ŠU A.ŠĀ.ŠU GIŠKIRI₆ GEŠTIN-ŠU

(38) [*le-e* *ku-iš-ki* *wa-a-ši* *ku-iš-za* LÚA-SI-RUM-*ma* *ḫa-ap-pár*]

(39) [*i-i*]-*a-zi* *na-aš-kán* *ḫa-ap-pár-ra-az* *ša-me-en-zi* LÚA-SI-RUM-*[m]**a*

(40) [*ku-i*]-*t* *ḫa-ap-pí-ra-iz-zi* *na-at-za* EGIR-*pa* *d[a-a-i]*

§ XL (= late version of § 48) (Even) if a *ḫipparaš*-man renders the *luzzi*-services,¹⁹³ let no one transact business with a *ḫipparaš*-man. Let no one buy his child, his land (or) his vineyard(s). Whoever transacts business with a *ḫipparaš*-man shall forfeit his purchase price, and the *ḫipparaš*-man [shall take] back whatever he sold.

§ 49

A (KBo 6.2) ii

(53) [*ták-ku*]-*u* L[Ú^{hi}]-*ip-pár-aš* *ta-a-i-ez-zi* *šar-ni-ik-zi-il* NU.GÁL [*o*]

(54) [*o*]-*x*-[*o-i*]*n*?-*kán-za-an*¹⁹⁴ *nu* *tu-ek-kán-za-ši-iš-pát* *šar-ni-ik-zi* *ma-a-am*[-*ma-an*]¹⁹⁵

(55) *ta-ia-az-zi-il* *pí-iš-ker* *ma-an* *ḫu-u-ma-an-te-eš-pát* *mar-še-e-er*

(56) [*ma*?-*n*]*e*?¹⁹⁶ LÚ.MEŠN[*ZU* *ki-i-ša-an-ta-ti* *ka-a-aš-ma-an* *ku-u-un* *e-ep-zi*]*i*

¹⁹³ Neu (apud Haase 1982b) has pointed out that the translation of this passage by Friedrich, Imparati, von Schuler and others—“if it is a *ḫipparaš* man, he shall render ...” is excluded by the presence of *-za*, which would require any nominal sentence containing it to have a first or second person subject (see Hoffner 1969a). Such a translation is impossible here. This means that *ták-ku ... kar-pí-iz-zi* is a single clause. In the same place Neu considers the possibility that the scribe has accidentally and incorrectly added a *ták-ku* here, in which case the phraseology would be the same as in §48. This second possibility seems more likely to me, since *-za* is not called for with *luzzi karp(ie)*-. Doubtless the scribe first intended to write *ták-ku-za* LÚ^{hi}-*ip-pa-ri* *ḫa-ap-pár* *ku-iš-ki* *i-ia-zi*. But when he discovered that he had omitted the LÚ^{hi}-*ip-pa-ra-aš* *lu-uz-zi* *kar-pí-iz-zi* of his hyparchetype, he stopped after *ták-ku-za* and inserted this material before proceeding with the *ḫa-ap-pár* *i-ia-zi* clause, which then became a simple prohibition.

¹⁹⁴ Hrozný: [*i*]*ák*(?) *-ku*(?) [*u*(?) *-i*]*n*(?) *-kán-za-an*; Friedrich 1959, 32: [*ták-k*]*u*? *tu*?-*in*?-*kán-za-an*. Neu apud Haase 1982a proposed reading [*šar-ni-i*]*n*-*kán-za-an*. Haase (or perhaps Neu via Haase) would analyze this as a one-word nominal sentence, containing a participle *šarninkanza* and the sentence particle *-an*. But what would be the function of the particle *-an* in a simple “to be” sentence without local qualification? Finite forms of *šarnink-* construed with postpositional *šer* phrases take *-šan* (Josephson 1972, 235f.), but here there is no *šer* phrase, and *šarninkanza* is a participle in a “to be” clause. And where would the subject pronoun be? For “He is a compensator” we would expect *šar-ni-in-kán-za-aš* without particle. The assumption that there is a sentence particle on [*šarni*]*nkanza-an* also excludes restoring *takku*.

¹⁹⁵ Cf. CHD *man* b 2’ b’. For a justification of this reading see the Commentary.

¹⁹⁶ Reading following L iv 4. Each of the irrealis clauses in A has *ma-an*, *ma-n^o*, or *ma-an*. Hrozný (p. 44) read: “...*aš-ma*”, and his translation “[*o*]*u*” with footnote: “Plus invraisemblable: *et*” implied a reading [*na*]-*aš-ma*, which was made explicit by Friedrich (p. 32), although the latter in footnote 26 noted that L IV 4 had [...] *-ne*. The

(57) [ka]-a-ša-ma-un ku-u-un e-ep-zi ma-an LUGAL-wa-aš GIŠx¹⁹⁷ pé-eš-ši-e[r]

L₁ (KUB 29.14) iv 1-7

(1) [tāk-ku LÚ¹ip-pár-aš ta-a-i-ez-zi šar-ni-ik-zi-il N]U.G[ÁL]

(2) [o-o-o-kán-za-an nu tu-ek-kán-za]-ši-iš

(3) [šar-ni-ik-zi ma-a-am-ma-an ta-ia-az-zi-i]l pé-eš-ke-er

(4) [ma-an lu-u-ma-an-te-eš-pát mar-še-e-er ma?-]ne LÚ.MEŠNÍ.ZU

(5) [ki-i-ša-an-ta-ti ka-a-aš-ma-an ku-u-un] e-ep-zi

(6) [ka-a-ša-ma-an ku-u-un e-ep-zi m]a-an LUGAL-wa-aš

(7) [GIŠ_o pé-eš-ši-er]

§ 49 [If] a *hipparaš*-man steals, there will be no compensation, they shall ... him, and only his body shall give compensation.¹⁹⁸ If they (i.e., the *hipparaš*-men) [were] required to give (compensation for) theft, they would all be dishonest, or would become thieves. This one would seize that one, and that one this one. [They] would overturn the king's authority(?).

§ XLI

PT (KBo 6.4) iv

(41) [rāk-ku LÚ]A-[S]I-RUM da-a-i-ia-zi nu-uš-ši-i[š-ša-an]

(42) [šar-ni-ik-ze-e]l? Ú-UL iš-ši-an-z[i na-aš-ma]

(43) [ru-ik-kán-za šar-ni-ik-zi]l ma¹-a[m¹⁹⁹-ma-an ...] [Continuation broken away.]

§ XLI (= late version of § 49) [If] a *hipparaš*-man steals, they will impose upon him no [compensation, or else his body(?)] will [make compensation.] If [the *hipparaš*-men had been required ...] [Continuation broken away.]

reading [na]-aš-ma is very unlikely from the traces in the photo. Other *ma*'s in nearby lines of A are much wider. Furthermore, each clause in the entire sequence needs the potential particle *man*. L's reading is obviously the clue to the correct reading of A here: [ma-n]e (i.e., *man* + -e).

¹⁹⁷ Not "GIŠDUBBIN" with Friedrich 1959, 32. Reading of the logogram unclear. Cf. Hoffner 1973b, 84 note 17, who suggests "an agricultural implement of some type", perhaps as a symbol of royal authority.

¹⁹⁸ That is, according to Güterbock apud Korošec, *RAI* 18 (1972) 107 followed by Haase 1982a, 34, he cannot use his property or child as compensation, but must compensate by the labor of his own body.

¹⁹⁹ Hrozný, influenced by his incorrect understanding of A ii 54, read *ma-n*e here. Traces in the Neufeld photo favor -a[m- over Friedrich's -n[a-]. For the writing *ma-am-ma-an* in MH/MS and later, alongside *ma-a-am-ma-an* in OH/MS, see CHD L-N 141.

§ 50

A (KBo 6.2) ii

(58) [LÚ]UK?KI.E²⁰⁰ ku-iš URUNe-e-ri-ik-ki ta-ru-uh-zi ku-iš URUA-[ri-in-ni]

(59) [ku-iš URUZi-ip-la-an-ti LÚSANGA-eš I-NA URU.DIDL I hu-u-ma-an-ti]

(60) [É¹.HIA-ŠU-NU EL-LU I LÚ.MEŠHA.LA-ŠU-NU lu-uz-zi ka[r-pi-an-zi]

(61) [ma-a-an¹ URUA-ri-in-na 11 ITU-aš ti-ez-zi nu a-pé-le¹.]el É-SÚ]

(62) [ku-e-la¹ GIŠe-ia-an a-aš-ki-iš-ši ša¹ku-wa¹-a-an I a¹.]pé-ni-iš-ša-an]²⁰¹

B (KBo 6.3) iii

(1)²⁰² [ma-a-an URUA-ri-in-na 11 ITU-aš ti-ez-zi nu a-pé-e-el É-SÚ]

(2) ku-e-la GIŠe-ia¹ a-aš-ki-iš-ši š[a-ku-wa-a-an a-pé-ni-iš-ša-an]

L₁ (KUB 29.14) iv

(8) [LÚUK?KI.E ku-iš URUNe-e-ri-ik-ki ta-ru-uh-zi]

(9) [ku-iš URUA-ri-in-ni ku-iš URUZi-ip-pa]-la-an-ta

(10) [LÚSANGA-eš ...]x

(11) [...-z]i

§ 50 The ... [man] who ...-s²⁰³ in Nerik, he who is a priest in Arinna (or) in Ziplanta—in every town their houses are exempt, whereas their associates render the *luzzi*-services. In Arinna, when the

²⁰⁰ Hrozný (p. 44): LÚ¹rāk-ki-e, or less likely LÚ¹ub-ki-e. In the photos the sign after LÚ resembles ŠUM (= TAG) more closely than it does UK.

²⁰¹ Conjectural restoration on the basis of QA-TAM-MA in similar contexts. Friedrich 1959 reads a-[ra-u-wa-an] "(is) exempt".

²⁰² First part of the law in B is either lost in the lacuna at the end of col. II or in the barely legible signs written above line "2" in col. III.

²⁰³ The verb *ta-ru-uh-zi* is undoubtedly the same as *tarhu(zi)*, as OH *e-uk-zi* "s/he drinks" is the same as *e-ku-uz-zi*. It has long been recognized that this is the same root as is present in the derived adjective *tarhuili*- "able, mighty". Attested forms of the verb suggest a meaning akin to that of *tarh*- "to be able, overcome": KBo 32.14 iii 17-19 *n=an=za PANI BELI=ŠU išiyahhuanzi tarhuer l nu IGI.DU₈.HIA kue pašiškit n=at PANI BELI=ŠU / lilhuwan daiš* "(the people of his city) were able to inform on him before his lord, so that he had to spit out (lit. 'pour out') before his lord the valuable items of tribute which he had been swallowing"; KUB 17.10 i 32-33 *INA URU-ŠU KÁ.GAL / [uiz]zi nu UL tarhuzzi hāši* "he comes to the gate in his city, and cannot open (it)"; KUB 13.4 ii 76-77 *mān=za MUNUS-aš uttar kuedanik[ki] / [arh]u[zz]i n=aš=za MUNUS-ni GAM-an šešdu* "and if desire for a woman (lit. 'the matter of a woman') overcomes someone, then let him sleep with a woman"; KBo 16.47:4 *[nu=ššan] "Huḫazalman=za hannetnit ta-ru-uh-hu-un* "I overcame PN too in court (lit. 'by means of a trial')". On *tarhu*- see Oettinger 1979, 220-223, Weitenberg 1984, §§320-321. It is possible to translate *ta-ru-uh-zi* here as "the ... man who is in charge(?) in Nerik", but no other passage yet attests this exact meaning, and we have no clue yet as to the meaning (or even the correct reading!) of the word "LÚ UK?KI?E". For this reason I hesitate to give such a translation in the main text.

eleventh month arrives, [the house of him] at whose gate an *ayan* (tree or pole) is ...²⁰⁴ is likewise (exempt).

§ 51

A (KBo 6.2) iii

- (1) [k]a-r[u]-i¹ ku[-i¹š URU¹A-ri-in-na] LU¹UŠ.BAR¹ ki-i[-i¹š-a-at]
 (2) [LÚ.MEŠ]H¹A.LA-ŠU Û LÚ.MEŠNI-ŠU-Ú¹ŠU a-ra-u-e-eš ki-n[u-na]
 (3) [LÚ.MEŠ]H¹A.LA-ŠU Û LÚ.MEŠNI-ŠU-Ú¹ŠU ša-aḥ-ḥa-a[n lu-uz-zi]
 (4) [URU]i¹Zi-l-ip-la-an-ti-ia QA-TAM-[MA-pát]

B (KBo 6.3) iii

- (3) ka-ru-ú ku-iš URU¹A-ri-in-na LU¹[UŠ¹.BAR²⁰⁵ ki-i[-i¹š-a-at]
 (4) Û LÚ.MEŠNI-ŠU-Ú¹ŠU a-ra-u-e-eš ki-n[u-na]
 (5) Û LÚ.MEŠNI-ŠU-Ú¹ŠU ša-aḥ-ḥa-an lu-uz-zi[i]
 (6) URU¹Zi-l-ip-la-an-ti-ia QA-TAM-M[A-pát]

D (KBo 6.6) i

- (6) [k]a-ru-ú ku[-i¹š]
 (7) LÚ.MEŠH¹A.LA-ŠU [Û LÚ.MEŠNI-ŠU-Ú¹ŠU a-ra-u-e-eš k[i-nu-na É-SÚ-pát]
 (8) EL-LUM LÚ.MEŠH¹A.LA-ŠU Û LÚ.MEŠNI-ŠU-Ú¹ŠU lu-uz-zi[i]²⁰⁶
 (9) kar-pí-an-zi [URU¹Zi-l-ip-la-an-ti-ia]a QA-TAM-MA-pát²⁰⁷

G (KBo 6.9) i

- (1) ka-ru-ú ku-iš URU¹A-ri-in-na L[ÚUŠ.BAR ki-š-a-at]
 (2) Û É-SÚ a-ra-a²⁰⁸ u-wa-an LÚ.MEŠH¹A.LA-[ŠU Û LÚ.MEŠNI-ŠU-Ú¹ŠU]
 (3) a-ra-a-u-e-eš ki-nu-na É-SÚ-pát [EL-LUM LÚ.MEŠH¹A.LA-ŠU]
 (4) Û LÚ.MEŠNI-ŠU-Ú¹ŠU ša-aḥ-ḥa-an [lu-uz-zi]
 (5) kar-pí-i-ez-zi URU¹Zi-l-ip-la-a[n ti-ia QA-TAM-MA-pát]

²⁰⁴ The plene writing of the final syllable of *ša-ku-wa-a-an* favors its interpretation as a participle of a verb *šakuwā(i)-*, rather than as the *-want-* derivative *šakuwant-* "oily". Compare *pí-da-a-an* and *pí-ia-a-an*.

²⁰⁵ The BAR sign in both A and B is HZL 20/1 (which shares the shape of HZL 251/3). I would like to see the evidence for the claim in HZL p. 100 that Hittite scribes did not distinguish BAR and MAŠ. It seems to me that in OH manuscripts the distinct shape 20/1 was reserved for BAR, while MAŠ used the other attested forms. This is a survival, of course, of the formal distinction in Old Babylonian.

²⁰⁶ Perhaps: *lu-uz-zi[i ša-aḥ-ḥa-an]* with unusual word order? Hrozný 46 n. 6: "KBo. VI. no. 6 ... a seulement *lu-uz-zi[i]* «le servic[e]». On peut à peine supposer que *šaḥḥan* suivant *lu-uz-zi[i]* et manque maintenant."

²⁰⁷ Over erasure. Line 9 continues with the text of §52.

²⁰⁸ Over erased *-u-*. The scribe started to write *a-ra-u-* as in §51 (B), 56 (A, B, D), 101 (c, o₁), 191 (w), 194 (j), then realized the *a* should be plene, as he wrote again in line 3.

§ 51 Formerly the house of a man who became a weaver in Arinna was exempt, also his heirs and relatives were exempt. Now only his own house is exempt, but his heirs and relatives shall render the *luzzi*-services. In Zippalania too it is the same as just mentioned.

§ 52

A (KBo 6.2) iii

- (5) [AR]AD É NA₄ ARAD DUMU.LUGAL BE-EL ŠU-UP-PA-TI ku-i-eš LÚ.MEŠ GIŠTUKUL [i¹-tar-na²⁰⁹]
 (6) A.ŠÀ.HI.A-an ḥar-kán-zi lu-uz-zi kar-pí-an-zi[i]

B (KBo 6.3) iii

- (7) ARAD É NA₄ ARAD DUMU.LUGAL BE-EL ŠU-UP-PA-TI ku-i-eš [eš LÚ.MEŠ GIŠTUKUL i¹-tar-na]
 (8) A.ŠÀ.HI.A-an ḥar-kán-zi lu-uz-zi ka[r-pí-an-zi]

D (KBo 6.6) i

- (9)²¹⁰ ARAD É N[A₄]
 (10) ARAD DUMU.LUGAL BE-[EL ŠU-UP-PA-TI ku-i-eš LÚ.MEŠ GIŠTUKUL
 (11) i¹-tar-na É [A.ŠÀ.HI.A²¹¹ ḥar-kán-zi lu-uz-zi kar-pí-an-zi]

G (KBo 6.9) obv.

- (6) [AR]AD É NA₄ ARAD DUMU.LUGAL EN ŠU-UP-PA-TI k[u-i-e-eš]
 (7) [LÚ.MEŠ]GIŠTUKUL i¹-tar-na A.ŠÀ.HI.A-an ḥar-kán-zi
 (8) [lu-uz-zi kar-pí-an-zi]

§ 52 A slave of a Stone House,²¹² a slave of a prince (or) a person entitled to wear a reed-shaped emblem(?)²¹³—any of such people who hold land²¹⁴ among²¹⁵ TUKUL-men, shall render the *luzzi*-services.

²⁰⁹ Add É, with D i 11?

²¹⁰ Continuation without a break from §51.

²¹¹ In sufficient space in copy and photo to restore [A.ŠÀ.HI.A-an ḥar-kán-zi]lu-.

²¹² A serf attached to the estate of a (royal) mausoleum; see Güterbock 1961b, 69, referring to Otten 1958.

²¹³ For Akkadian *bēl šuppātī* see Commentary.

²¹⁴ So G; D "[hold] house (and) [land]". A and B might also have had "[house] (and) land".

²¹⁵ With the plural of persons or gods Hittite *ištarna* has less of a purely locating and more of a class- or category-indicating function. These persons belong to the category of TUKUL-men. See ANA DUMU.MEŠ LUGAL *ištarna* "among princes" (i.e., in the category of princes) KUB 36.109:5; *takku* ARAD.MEŠ-a<n>=man *ištarna* ŠUM:Š[UNU] / *kuiški tezzi* ARAD=miš le "if anyone belonging to the category of my servants speaks their name, let him not be my servant" KBo 3.27 obv. 10-11; *kuiš* ŠEŠ.MEŠ-n=a NIN.MEŠ-n=a *ištarna idalu* *iyuzi* "whoever belonging to the category of brothers and sisters does harm" KBo 3.1+ ii 50; ^dUTU-i / *šarku*<i> LUGAL-ue DINGIR.MEŠ-naš=kan i¹<(tar)>na zik=pat / *ašnuanza* "O Sungod, outstanding king, among gods

§ 53

A (KBo 6.2) iii

- (7) [i]ák-ku LÚ GIŠTUKUL Û LÚ.ĤA.LA-ŠU ták-ša-an a-ša-an-zi ma-a-né-za i-ŕ[a-la-u-e-eš-ša-an-zi]
- (8) [i]a-az É-SÚ-NU šar-ra-an-zi ták-ku gi-im-ra-aš-ša-aš 10 SAG.DU 7 SA[G.DU LÚ GIŠTUKUL da-a-i]
- (9) 1 Û 3 SAG.DU LÚ.ĤA.LA-ŠU da-a-i GU₄.ĤI.A UDU.ĤI.A gi-im-ra-aš-ša-aš Q[A-TAM-MA]
- (10) šar-ra-an-zi ták-ku NÍG.BA LUGAL ṬUP-PI ku-iš-ki ḥar-zi²¹⁶ ma-a-an-za A.ŠĀ.ĤI.A-na k[a-ru-ú-i-li-in]
- (11) šar-ra-an-zi Û NÍG.BA 2 QA-TAM LÚ GIŠTUKUL da-a-ú Û 1 QA-TAM LÚ.ĤA.LA-ŠU da-a-i
- B (KBo 6.3) iii**
- (9) ták-ku LÚ GIŠTUKUL Û LÚ.ĤA.LA-ŠU ták-ša-an a-ša-an-zi [i ma-a-né-za i-ta-la-u-e-eš-ša-an-zi]
- (10) ra-az É-SÚ-NU šar-ra-an-zi ták-ku gi-im-ma-ŕ[a-aš-š]a-[aš 10 SAG.DU 7 SAG.DU]
- (11) LÚ GIŠTUKUL da-a-i Û 3 SAG.DU LÚ.ĤA.LA-ŠU da-a-i¹ GU₄.ĤI.A U[DU.ĤI.A gi-im-ma-ra-aš-ša-aš]
- (12) QA-TAM-MA šar-ra-an-zi ták-ku NÍG.BA¹ LUGAL ṬUP-PI ku-iš-ki²¹⁷ ḥar-zi [ma-a-an-za]
- (13) A.ŠĀ.ĤI.A-na ka-ru-ú-i-li-in šar-ra-an-zi Û NÍG.BA 2 QA-TAM [LÚ GIŠTUKUL da-a-i]
- (14) Û 1 QA-TAM LÚ.ĤA.LA-ŠU da-a-i

D (KBo 6.6) i

- (12) ták-ku LÚ GIŠTUKUL Û LU.MEŠ^oĤA.LA-ŠU ták-ša-an a-ša-an-zi
- (13) ma-a-né-za i-da-a-la-u-e-eš-ša-an-zi ta-za É-SÚ-NU šar-ra-an-zi
- (14) ták-ku gi-im-ra-aš-ša-aš 10 SAG.DU.MEŠ 7 SAG.DU LÚ GIŠTUKUL da-a-i
- (15) Û 3 SAG.DU LÚ.ĤA.LA-ŠU da-a-i GU₄.ĤI.A UDU.ĤI.A LÍL-aš-ša-aš
- (16) QA-TAM-MA šar-ra-an-zi ták-ku NÍG.BA LUGAL ṬUP-PU ku-iš-ki ḥar-zi

(i.e., in the class of gods) you alone are well-established" KUB 31.127 + ABOT 44 + i 17-19; *karuiliyaš = a = kan* / DINGIR.MEŠ-naš ištarna "UTU-u[š ša]rkiš "and among the primeval deities the Sungod is supreme" ibid. i 25-26; DINGIR.MEŠ-aš = kan ištarna / ANA ḫIŠTAR naḥḥan ēšdu "(and in the future let the children and grandchildren of My Majesty, the posterity of My Majesty,) have (special) reverence to IŠTAR among the gods" Hatt. i 6-8. But there are borderline examples where *ištarna* may have a simply locating function, even with the plural of persons or gods: *nu = za : kan māt nakkīš* "Telipinuš šer nepiši / DINGIR.MEŠ-aš ištarna "If you, noble Telipinu, are above in heaven, among the gods" KUB 24.1 i 8-9; *nu = ita = kan* URUḤattuši ANA LÚ.MEŠ URUḤayaša = ya aššuli ištarna / lekkuššanunin "In Ḥattuša (or 'in Ḥatti') I have distinguished you among the men of Ḥayaša" KBo 5.3 i 4-5.

²¹⁶ So B iii 12; accidentally omitted in A.

²¹⁷ Text -ku.

- (17) ma-a-an-za-an A.ŠĀ.ĤI.A-an ka-ru-ú-i-li-in šar-ra-an-zi
- (18) Û NÍG.BA 2 QA-TAM LÚ GIŠTUKUL da-a-i Û 1-EN QA-TAM LÚ.ĤA.LA-ŠU da-a-i

F₂(KUB 13.11)+F₃(KUB 29.15) + F₁(KBo 6.8) obv.

- (1) [i]ák-ku LÚ GIŠTUKUL Û LÚ.ĤA.LA-ŠU [ták-ša-an a-ša-an-zi]
- (2) [m]a-a-né-za i-da-a-la-u-iš-š[a-an-zi ta-aš²¹⁸ É]-SÚ-NU
- (3) šar-ra-an-zi ták-ku gi-i[m-ra-aš-ša-aš 10 SAG.DU]
- (4) 7 SAG.DU LÚ GIŠTUKUL da-a-[i Û 3 SAG.DU] LÚ.ĤA.LA-ŠU da-a-i
- (5) GU₄.ĤI.A UDU.ĤI.A gi-im-ŕ[a-aš-ša-aš QA-TAM-MA š]ar-ra-an-zi[i]
- (6) ták-ku NÍG.BA LUGAL ṬUP-P[U ku-iš-ki ḥar-zi]i ma-a-an-za A.ŠĀ.ĤI.A-na[ŠU]
- (7) ka-ru-ú-li-in²¹⁹ [šar-ra-an-zi] Û NÍG.BA 2 QA-TAM
- (8) LÚ GIŠTUKUL da-a-i [1-EN QA-TAM LÚ.]ĤA.LA-ŠU da-a-i

G (KBo 6.9)

- (9) [ták-ku L]Ú GIŠTUKUL Û LÚ.MEŠ^oĤA.LA-ŠU ták-š[a-an a-ša-an-zi]
- (10) [ma-a-né]-za i-da-la-u-e-ša-an-zi [i ta-za É-SÚ-NU]
- (11) [šar-ra-a]n-zi [...]

§ 53 If a man having a TUKUL-obligation and his partner live together, if they have a falling out and divide their household, if there are belonging to his (i.e., the LÚ GIŠTUKUL's) land ten persons (lit. heads),²²⁰ the man having a TUKUL-obligation shall receive seven and his partner three. They shall divide the cattle and sheep on their land in the same ratio. If anyone holds a royal grant by tablet, if they divide old land, the man having a TUKUL-obligation shall take two parts, and his partner shall take one part.

§ 54

A (KBo 6.2) iii

- (12) ka-ru-ú ÉRIN.[MEŠ¹ MA-AN-DA ÉRIN.MEŠ ŠA-A-LA ÉRIN.MEŠ URU^oTa-ma-al-ki-ia ÉRIN.MEŠ URUḤa-[at-ra-a]
- (13) ÉRIN.MEŠ URU^oZa-al-pa ÉRIN.MEŠ URU^oTa-aš-ḫi-ni-ia ÉRIN.MEŠ URU^oḤé-lmul-wa LÚ.MEŠ GIŠBAŇI LÚ.MEŠNAGAR GIŠ-ŠÍ
- (14) LÚ.MEŠKUŠ, Û LÚ.MEŠka-ru-ḫa-le-eš-me-eš-ša lu-uz-zi na-at-ta kar-p[i-er]
- (15) 1ša¹-aḫ-ḫa-an na-at-ta i-iš-še-er

²¹⁸ Or: ta-za with D.

²¹⁹ Sic! Not ka-ru-ú-i-li-in.

²²⁰ Clearly a "to be" sentence, as recognized by Cotticelli-Kurras 1992a, 61, but *gi-im-ra-aš-ša-aš* is not possessive dative (plural) as she thinks, but genitive singular.

B (KBo 6.3) iii

(15) *ka-ru-ú ÉRIN.MEŠ MA-AN-DA ÉRIN.MEŠ ŠA-A-LA ÉRIN.MEŠ URUTa-ma-al-ki É[RIN.MEŠ URUHa-at-ra-a]*

(16) *ÉRIN.MEŠ URUZa-al-pa ÉRIN.MEŠ URUTa-aš-ḫi-ni-ia ÉRIN.MEŠ URUHé-nu-wa LÚ.MEŠ GIŠB[AN LÚ.MEŠNAGAR GIŠ-Šf]*

(17) *LÚ.MEŠKUŠ, Ú LÚ.MEŠka-ru-ḫa-li-iš-me-eš-ša lu¹-uz-zi Ú-UL [kar-pi-er]*

(18) *ša-aḫ-ḫa-an Ú-UL e-eš-še-er*

D (KBo 6.6) i

(19) *ka-ru-ú ÉRIN.MEŠ MA-AN-DA ÉRIN.MEŠ ŠA-A-LA ÉRIN.MEŠ URUTa-ma-al-ki*

(20) *ÉRIN.MEŠ URUHa-at-ra-a ÉRIN.MEŠ URUZa-al-pa ÉRIN.MEŠ URUTa-aš-ḫé-ni-ia*

(21) *ÉRIN.MEŠ URUHi-im-nu-[w]a LÚ.MEŠ GIŠBAN LÚ.MEŠNAGAR GIŠ-Šf LÚ.MEŠKU[Š₇]*

(22) *Ú LÚ.MEŠka-[ru-ḫ]a-li-iš-me-eš lu-uz-zi Ú-U[L]*

(23) *kar-pi-i-e-e[r ša-aḫ-ḫ]a-an Ú-UL e-eš-še-er¹*

F₂ (KUB 13.11) + F₃ (KUB 29.15) + F₄ (KBo 6.8) + F₄ (KBo 19.4) obv.

(8) *ka-ru-ú ÉRI[N.MEŠ ŠA-A-L]A²²¹ ÉRIN.MEŠ URUTa-ma-al-[k]_i²²²*

(9) *[..... ÉRIN.MEŠ URUTa-aš-ḫi-ni-i[a]*

(10) *[..... LÚ.MEŠNAGAR GIŠ-Šf]*

(11) *[.....-]me?-eš lu¹-u[z-z²²³ ...]*

(12)²²⁴ *[Ú-UL kar-pi-i-e-er ša-aḫ-ḫa-a]n Ú-UL e-eš-še-er]*

§ 54 Formerly, the MANDA troops, the troops of Sala, Tamalki, ʾJatra, Zalpa, Tašḫiniya and ʾHemuwa, the bowmen, the carpenters, the chariot warriors and their *karuḫaleš*-men did not render the *luzzi*-services, nor did they perform *šaḫḫan*-services.

§ 55

A (KBo 6.2) iii

(16) *[ma]-a-an DUMU.MEŠ URUHA-AT-TI LÚ.MEŠ IL-KI ú-e-er A-NA A-BI LUGAL a-ru-wa[-a-an-zi]*

(17)²²⁵ *[nu tar¹-ši-kán-zi ku-ú-ša-an-na-aš-za²²⁶ (eras.) na-at-ta ku-iš-ki i-e-e[z-zi]*

(18) *nu-wa-an-na-aš-za mi-im-ma-an-zi LÚ.MEŠ IL-KI-wa šu-me-eš nu A-BI LUGAL [tu-li-ia ...]*

(19) *nu-uš-an-da ši-it-ta-ri-et i-it-te-en ma-a-aḫ-ḫa-an-da a-¹re¹-e[š-me-eš]*

(20) *šu-me-eš-ša a-pé-ni-iš-ša-an i-iš-te-e[n]*

B (KBo 6.3) iii

(19) *ma-a-an DUMU.MEŠ URUHA-AT-TI LÚ.MEŠ IL-KI ú-e-er nu A-BI LUGAL a-¹ru-wa-a-a¹[n-zi]*

(20) *nu tar-aš-kán-zi ku-ú-ša-an-na Ú-UL ku-iš-ki i-e-ez-zi¹ nu-wa-an-n[a-aš-za]*

(21) *me-em-ma-an-zi LÚ.MEŠ IL-KI-wa šu-me-eš nu A-BI LUGAL tu-li-ia¹an-d¹[a-ti-ia-at]²²⁷*

(22) *nu an-da [š]i-it-ta-ri-et i-it-te-en ma-aḫ-ḫa-an a-re-eš-me-eš šu-[me-eš-ša]*

(23) *a-pé-e-ni-iš-ša-an e-eš-te-en*

D (KBo 6.6) i

(24) *ma-a-an DUMU.MEŠ URU[HA-AT-TI LÚ].[MEŠ?] IL-KÍ [.....]*

(25) *nu A-BI LUGAL a-r[u-wa-a-an-zi ku-ú-ša-an-na]*

(26) *Ú-UL ku-iš-ki i-ia-zi [.....]*

(27) *LÚ.MEŠ IL-KÍ-wa šu-me-eš nu A-BI LUGAL tu-li-ia [.....]*

(28) *nu an-da ši-e[¹e]-t[a-ri-et i-it-tén ma-aḫ-ḫa-an a-re-eš-me-eš]*

(29) *šu-me-eš a-pé-e¹ni-iš-ša-an e-eš¹-[te]-[en¹*

F₅ (KBo 19.4) i

(2) *[ma-a-an DUMU.MEŠ URUHA-AT-TI LÚ°.MEŠ IL-KI ú-e-er [t]*

(3) *[..... tar-ši-k]án?-zi ku-ú-ša-an[-na-aš ...]*

(4) *[..... nu-wa-an-n[a-aš-za me-em-ma-an[-zi ...]*

(5) *[..... tu-li-ia [.....]*

(6) *[.....] ma-¹aḫ¹-ḫa-an[....]*

§ 55 When (a delegation of) Hittites, men owing *šaḫḫan*-services, came, they did reverence to the father of the king, and said: "No one pays us a wage. They refuse us (saying): 'You are men required to perform your jobs as a *šaḫḫan*-service!'" The father of the king [stepped] into²²⁸ the assembly and

²²¹ Space available in the break is insufficient for the full restoration of the other texts. Perhaps *ka-ru-ú ÉRI[N.MEŠ URUŠa-a-¹]a* with accidental(?) omission of *ÉRIN.MEŠ MA-AN-DA* in F.

²²² *[-[k]_i]* preserved in F₁.

²²³ Traces from F₃ obv. 11.

²²⁴ = F₄ (KBo 19.4 i) 1¹.

²²⁵ From iii 17 through 24 the join piece KBo 22.62 (the line numbers of which are 3 too high) supplies the left edge of the column.

²²⁶ *ku-ú-ša-an-na-aš-za* written over erasure. The last two erased signs, which were not overwritten, are *-aš-za* (photo).

²²⁷ Mora 1983b reads: *ḫal [za-¹]r[š]*.

²²⁸ Or: "su[mmon]e[d] to" (with Mora's reading of the signs).

instructed(?) them²²⁹ under his seal: “You too²³⁰ must perform (*šaḥḥan*-services)²³¹ just like your colleagues.”²³²

§ 56

A (KBo 22.62 + KBo 6.2) iii

(21) *e-ki*²³³ BÀD-ni LUGAL-aš KASKAL-ša *ták-šu-an-zi* GIŠKIRI₆ GEŠTIN-aš *túh-ḫu-šu-an-zi* [ŠA]
[LÚURUDU.NAG]AR

(22) *na-at-ta ku-iš-ki a-ra-u-aš* LÚ.MEŠNU.GIŠKIRI₆ *ḫu-u-ma-an-ti-ia-pát lu-uz-zi* [kar-p]i-an-zi

B (KBo 6.3) iii

(24) A-NA²³⁴ BÀD-ni KASKAL LUGAL *ták-šu-wa-an-zi* GIŠKIRI₆ GEŠTIN *túh-ḫu-u-wa-an-zi* [ŠA
LÚURUDU.NAGAR]

(25) *Ú-UL ku-iš-ki a-ra-u-wa-aš* LÚ.MEŠG[IS.NU?].GIŠKIRI₆ *ḫu-u-ma-an-ti-ia-pát* [lu-uz-zi] [kar-pi-an-zi]

D (KBo 6.6) i

(30) BÀD-ni KASKAL LUGAL *pa-a-u-wa-an-zi* GIŠKIRI₆ GEŠTIN *túh-ḫu-wa-a* [n-zi]

(31) ŠA LÚURUDU.NAGAR *Ú-UL ku-iš-ki a-ra-u-wa-aš* LÚ.MEŠGIŠ.NU.KI[RI₆]

(32) *ḫu-u-ma-an-ti-ia-pát lu-uz-zi kar-pi-ia-an-zi*

§ 56 None of the coppersmiths is exempt from ‘making’ ice, a fortification, and royal roads,²³⁵ or from harvesting vineyards. The gardeners render the *luzzi*-services in all (*ḫuimanti*) the same (-*pat*) (kind of work).

§ 57

A (KBo 6.2) iii

(23) *ták-ku* GU₄.MAḪ-an *ku-iš-ki da-a-i-ez-zi* *ták-ku* GU₄ *ša-ú-di-iš-za na-at-ta* G[U₄.MAḪ]-aš

(24) [*ták-k*]u GU₄ *i-ú-ga*¹-aš *na-at-ta* GU₄.MAḪ-aš *ták-ku* GU₄ *ta-a-i-ú-ga-aš a-pa-aš* GU₄.MAḪ¹-aš

²²⁹ I.e., the petitioners. The OH copy A has the accusative plural -*uš*, which was omitted in the NH copies.

²³⁰ Note the -*a* in *šumešša-a*.

²³¹ Since in NH this verb is always thematized as *ēšša-*, I assume that B and D did not understand the OH and substituted *ēšten* “you must be”.

²³² The “colleagues” were not part of the delegation of the men subject to the *ILKU*-obligation who appeared before the king. Starke 1979, 83 with n. 70a analyzes *areš-meš* “my colleagues”.

²³³ Biii 24 mistakenly reads A-NA for *e-ki*. For von Schuler’s assumption (followed by Soysal) of a scribal error here for *e-di* see Commentary.

²³⁴ B’s scribe misread his OS archetype’s *e-ki* as A-NA.

²³⁵ So copy A. Post-OH copies B and D omit “ice”. D substitutes for this clause: “None [of the coppersmiths] is exempt from going to (i.e., against?) a fortification, (or) on a royal campaign, (or) from harvesting vineyards”.

(25) [*ka-ru-ú* 30 GU₄].ḪI.A *pí-iš-ker ki-nu-na* 15 GU₄.ḪI.A *pa-a-i* 5 GU₄ *ta-a-i-ú-ga-aš*

(26) [5 GU₄ *i-ú-ga-aš* 5 GU₄] *ša-ú-di-iš-za* [pa-a-i] *pár-na-aš-še-e-a šu-wa-i-ez-zi*

B (KBo 6.3) iii

(26) *ták-ku* GU₄.MAḪ-an *ku-iš-ki ta-ia-az-zi* *ták-ku* GU₄ *ša-a-ú-i-ti-iš-za* *Ú-UL* GU₄.M[AḪ-aš]

(27) *ták-ku* GU₄ *i-ú-ga-aš* *Ú-UL* GU₄.MAḪ-aš *ták-ku* GU₄ *ta-a-i-ú-ga-aš a-pa-aš* GU₄.M[AḪ-aš]

(28) *ka-ru-ú* 30 GU₄.ḪI.A *pé-eš-ker ki-nu-na* 15 GU₄.ḪI.A *pa-a-i* 5 GU₄ *ta-a-i-ú-ga-aš*

(29) [5 GU₄ *i-ú-ga-aš* 5 GU₄] *ša-a-ú-i-ti-iš-za* *pa-a-i* *pár-na-aš-še-e-a šu-wa-i-ez-zi*

D (KBo 6.6) i

(33) *ták-ku* GU₄.MAḪ *ku-iš-ki da-a-i-ia-zi* *ták-ku* GU₄ *ša-a-ú-i-te-e* [š-za]

(34) *Ú-UL* GU₄.MAḪ *ták-ku* GU₄ *i-ú-ga-aš* *Ú-UL* GU₄.MAḪ-aš

(35) *ták-ku* GU₄ *da-a-i-ú-ga-aš a-pa-aš* GU₄.MAḪ-aš *ka-ru-ú* 30 GU₄.ḪI.A

(36) *pé-eš-ker ki-nu-na* 15 GU₄.ḪI.A *pa-a-i* 5 GU₄ *da-a-i-ú-ga-a* [aš]

(37) 5 GU₄ *i-ú-ga-aš* 5 GU₄ *ša-a-ú-i-te-eš-za* *pa-a-i*

(38) *pár-na-še-e-a šu-wa-i-ez-zi*

§ 57 If anyone steals a bull—if it is a weanling calf, it is not a “bull”; if it is a yearling calf, it is not a “bull”; if it is a 2-year-old bovine, that is a “bull.” Formerly they gave 30 cattle. But now he shall give 15 cattle: 5 two-year-olds, 5 yearlings and 5 weanlings, and he shall look to his house for it.

§ 58

A (KBo 6.2) iii

(27) [*ták-ku* ANŠE.KUR.RA.MAḪ *ku-iš-ki da*]-*la-i*¹-e[z]-*l*¹zi¹ *ták-ku* *ša-ú-di-iš-za na-at-ta*
ANŠE.KUR.RA.MAḪ-aš¹

(28) [*ták-ku* *i-ú-ga-aš* *Ú-UL* ANŠE.KUR.RA.MAḪ]-aš *ták-ku* *ta-a-i-ú-ga-aš a-pa-aš*
ANŠE.KUR.RA.MAḪ-aš¹

(29) [*ka-ru-ú* 30 ANŠE.KUR.RA *pí-iš-ker ki-nu-na* 1] 5 ANŠE.KUR.RA *pa-a-i* 5 ANŠE.KUR.RA *ta-a-i*¹-[*ú-ga-aš*]

(30) [5 ANŠE.KUR.RA *i-ú-ga-aš* 5 ANŠE.KUR.RA *ša-ú-di*]-*iš-za* *pa-a-i* [pár¹-*na-še-e-a šu-wa-i*]-*ez-zi*

M (KUB 29.16) iii

(1) [*ták-ku* ANŠE.KUR.RA.MAḪ *ku-iš-ki* ... *tá*]k-ku *ša*¹-*l*¹ú¹-*d*[i²³⁶-*iš-za* *na-at-ta*
ANŠE.KUR.RA.MAḪ-aš]

(2) [*ták-ku* *i-ú-ga-aš* *na-at-ta* ANŠE.KUR.RA.MAḪ]ḫ²³⁷ *ták-ku* *ta-a-i-ú-ga-aš* ...]

²³⁶ So photo against copy.

²³⁷ Collation from photo.

- (3) [*ka-ru-ú*] *ki-nu-na* 15 ANŠE.KUR.RA.ĪI.A *pa-a-i* ...]
 (4) [..... 5 ANŠE.KUR.RA Š] *a-ú-di-iš-za pa-a-i pá-r-na-aš-še-e-a š[u-wa-i-ez-zi]*

B (KBo 6.3) iii

- (30) *ták-ku* ANŠE.KUR.RA.MAĪ *ku-iš-ki da-i-e-ez-zi ták-ku ša-ú-i-ti-iš-za Ū-UL*
 (31) ANŠE.KUR.RA.MAĪ *ták-ku i-ú-ga-aš Ū-UL* ANŠE.KUR.RA.MAĪ [*ták-k*] *u ta-a-i-i-ú-ga-aš a-pa-a-aš* ANŠE.KUR.RA.MAĪ *a[š]*
 (32) *ka-ru-ú* 30 ANŠE.KUR.RA.MEŠ *pé-eš-ker ki-nu-na* 15 ANŠE.KUR.RA.ĪI.A *pa-a-i* 5 ANŠE.KUR.RA.ĪI.A
 (33) *ta-a-i-i-ú-ga-aš* 5 ANŠE.KUR.RA *i-ú-ga-aš* 5 ANŠE.KUR.RA *ša-a-ú-i-ti-iš!*²³⁸ *za pa-a-i*
 (34) *pár-na-aš-še-e-a šu-wa-a-i-ez-zi*

D (KBo 6.6) i

- (39) *ták-ku* ANŠE.KUR.RA.MAĪ *ku-iš-ki da-a-i-ia-zi*
 (40) *ták-ku ša-a-ú-i-te-eš-za Ū-UL* ANŠE.KUR.RA.MAĪ *aš*
 (41) *ták-ku i-ú-ga-aš Ū-UL* ANŠE.KUR.RA.MAĪ *aš*
 (42) *ták-ku da-a-i-i-ú-ga-aš a-pa-a-aš* ANŠE.KUR.RA.MAĪ *aš*
 (43) *ka-ru-ú* 30 ANŠE.KUR.RA.ĪI.A *pé-eš-ker ki-nu-na* 15 ANŠE.KUR.R[A.ĪI.A]
 (44) *pa-a-i* 5 ANŠE.KUR.RA *da-a-i-i-ú-ga-aš* 5 ANŠE.KUR.RA *i-ú-g[a-aš]*
 (45) 5 ANŠE.KUR.RA *ša-a-ú-i-ti-i-eš-za pa-a-i*
 (46) *pár-na-aš-še-e-a šu-wa-a-ez-zi*

F₄ (KBo 19.3) i

- (2) [*ták-ku* ANŠE.KUR.RA.MAĪ *ku-iš-ki d*] *a-a-i-ia-zi*]
 (3) [..... ANŠ]E.KUR.RA.M[AĪ *aš ták-ku i-ú-ga-aš*]
 (4) [..... *ták-ku da*] *a-i-ú-ga-aš [a-pa-a-aš* ANŠE.KUR.RA.MAĪ *aš*
 (5) [*ka-ru-ú* *pé-eš-ke*] *r ki-nu-na* 15 A[NŠE.KUR.RA.ĪI.A *pa-a-i*]
 (6) [5 ANŠE.KUR.RA *da-a-i-i-ú-ga-aš*] 5 ANŠE.KUR.RA *i-ú-[ga-aš]*
 (7) [5 ANŠE.KUR.RA *ša-a-ú-i-te-e*] *š-za pa-a-i*
 (8) [..... *šti*] *wa-a-ez-zi*

§ 58 If anyone steals a stallion—if it is a weanling, it is not a “stallion”; if it is a yearling, it is not a “stallion”; if it is a two-year-old, that is a “stallion.” They used to give 30 horses. But now he shall give 15 horses: 5 two-year-olds, 5 yearlings and 5 weanlings, and he shall look to his house for it.

§ 59²³⁹

A (KBo 6.2) iii

- (31) [*ták-ku* UDU.A.LUM *ku-iš-ki ta-a-i-ez-zi*] *ka-ru-ú* 30 UDU.ĪI.A *pí-iš-ker k*[*i-nu-na* 15 UDU.ĪI.A *pa-a-i*]
 (32) [5 UDU.U₈ 5 UDU.NÍTA 5 UDU.MUNUS.ÁŠ.GÀR] *pa-a-i pá-r-na-aš-še-e-a šu-wa-i-ez-zi*

M (KBo 19.2 + KUB 29.16) iii

- (5) [*ták-ku* UDU.A.LUM *ku-iš-k*] *i ta-a-i-e[zi]* *ka-ru-ú* 30 UDU.ĪI.A *pí-iš-ker ki-nu-*[*na* 15 UDU.ĪI.A *pa-a-i*]
 (6) [5 UDU.U₈ 5 UDU.NÍTA] 5 UDU.MUNUS.Á[Š.G]ÀR *pa-a-i pá-r-na-aš-še-e-a šu-wa-i-ez-zi*

B (KBo 6.3) iii

- (35) [*ták-ku* UDU.A¹.LUM *ku-iš-ki* ¹*ta*¹ *a-i-ez-zi ka-ru-ú* ¹30¹ UDU.ĪI.A *pé-eš-ker ki-*[*nu-n*] *a* [15 UDU.ĪI.A *pa-a-i*]
 (36) ¹5 UDU.U₈¹²⁴⁰ 5 UDU.NÍTA 5 UDU.ÁŠ.MUNUS.GÀR *pa-a-i pá-r-na-aš-še-e-a šu-wa-a-ez-zi*

D (KBo 6.6) i

- (47) *ták-ku* UDU.A.LUM *ku[-iš-ki*]
 (48) *ka-ru-ú* 30 UDU.[ĪI.A *pé-eš-ker*]
 (49) 5 UDU.¹U₈¹[.....]
 (50) x[.....]

N (KUB 29.17)

- (1) [.....]x
 (2) [.....] ¹*pa*¹ *a-i*
 (3) [.....] ¹*šu*¹ *wa-a-ez-zi*

§ 59 If anyone steals a ram, they used to give 30 sheep. Now he shall give [15] sheep: he shall give 5 ewes, 5 wethers and 5 lambs. And he shall look to his house for it.

§ 60

A (KBo 6.2) iii

- (33) [*ták-ku* GU₄.MAĪ *ku-iš-ki ú-e-mi-e-ez-zi*] *ta-an pá-r-ku-nu-uz-zi iš-ša-a-aš-ši-ša-an ga-n*[*e-eš-zi*]

²³⁹ F₄ omits §59.

²⁴⁰ In spite of the uncertainty of the proper Sumerian transcription of the 'UDU.S[G+SAL]' sign group at Boğazköy (cf. Rüster and Neu 1989, p. 197, referring to Neu 1980a, 73 note 270), it is certain that this denotes what Akkadian *lahru* means, an adult female sheep, and therefore we assume that the Boğazköy sign group is intended as a variant of UDU.U₈.

²³⁸ Text: *-uš*.

(34) [7 GU₄.H].A *pa-a-i* 2 GU₄ MU.2 2+]1 GU₄ MU.1 2 GU₄ *ša-ú-di-iš-za pa-a-i pâr-na-še-a šu-w[a-a-ez-zi]*

M (KUB 29.16 + KBo 19.2)

- (7) [*ták-ku* GU₄.MAH *ku-iš-ki ú-e-mi-ez-[z]i ta-an pâr-ku-nu-uz-zi iš-ḥa-a-aš-ši-š[a-an ga-ne-eš-zi]*
 (8) [7 GU₄.H].A *pa-a-i* 2] GU₄ MU.2 3 [GU₄] MU.1 2 GU₄ *ša-ú-di-iš-za pa-a-i pâr-na-[aš-še-e-a šu-wa-i-ez-zi]*

B (KBo 6.3) iii

- (37) *ták-ku* GU₄.MAH *ku-iš-ki ú-e-mi-e-ez-zi* ¹ta¹.an *pâr-ku-nu-zi iš-ḥa-aš-ši-š[ú-an ga-ne-eš-zi]*
 (38) 7 GU₄.H].A *pa-a-i* 2 GU₄ MU.2 3 GU₄ MU.1 2 GU₄ *ša¹ú-i-ti-iš-za pa-a-i*
 (39) *pâr-na-aš-še-e-a* *šu-wa-a-ez-zi*

F₄ (KBo 19.3) i

- (9) [*ták-ku* GU₄.MAH *ku-iš-ki ú-e-mi-ia-zi ta-an pâr-ku-[nu-zi EN?-ši-ša-an]*
 (10) [*ga-ne-eš-zi* 7 GU₄.H].A *pa-a-i* 2 GU₄ MU.2 3 G[U₄ MU.1 2 GU₄]
 (11) [*ša-ú-i-te-eš-za pa-a-i pâr-na-aš-še-e-a šu-wa-a-ez-zi]*

N (KUB 29.17)

- (4) [*ták-ku* GU₄.MAH *ku-iš-ki ú-e-mi-ia?-zi ta-an pâr-ku-nu-zi*
 (5) [*iš-ḥa-aš-ši-ša-an ka?-ni?-iš?-zi* 7 GU₄.H].A *pa-a-i* 2 G]U₄ MU.2
 (6) [3 GU₄ MU.1 2 GU₄ *ša-ú-i-ti-iš-za pa]-a-i*
 (7) [*pâr-na-aš-še-e-a šu-wa-a-ez-zi*]

U(KUB 40.32)

- (1) [.....]x-x-x[...]
 (2) [... 2 GU₄ MU].2 3 GU₄ MU.1 [...]
 (3) [.....] *šu-wa-a-ez-zi*²⁴²

§ 60 If anyone finds a bull and castrates it, (when) its owner claims it, (the finder) shall give 7 cattle: 2 two-year-olds, 3 yearlings, and 2 weanlings, and he shall look to his house for it.

§ 61

A (KBo 6.2) iii

- (35) [*ták-ku* ANŠE.KUR.RA.MAH *ku-iš-ki ú*].¹e¹.mi-ez-zi *ta-an pâr-ku-nu-uz-zi iš-ḥa-ši-ša-an ga-n[e-eš-zi]*
 (36) [7 ANŠE.KUR.RA.MEŠ *pa-a-i* 1+]¹1 ANŠE.KUR¹.RA MU.2 3 MU.1 2 *ša-ú-di-iš-za pa-a-i*
 (37) [*pâr-na-aš-še-e-a* *šu-wa-i-ez-zi*]

²⁴¹ Same mistaken shape as in §58 M iii 1.

²⁴² Bottom of column.

M (KUB 29.16 + KBo 19.2)²⁴³

- (9) [*ták-ku* ANŠE.KUR.RA.MAH *ku-iš-ki ú-e-mi-e*]<sup>z-zi ta-an pâr-ku-nu-uz-zi iš-ḥa-a-aš-ši-ša-an ga-ne-eš-zi
 (10) [7 ANŠE.KUR.RA.MEŠ *pa-a-i* 2 ANŠE.KUR.RA M]U.2 3 MU.1²⁴⁴ 2 *ša-ú-di-iš-za [pa-a-i]*
 (11) [*pâr-na-aš-še-e-a* *šu-wa-i-ez-zi*]</sup>

B (KBo 6.3) iii

- (40) *ták-ku* ANŠE.KUR.RA.MAH *ku-iš-ki ú-e-mi-ia-az-zi ta-an pâr-ku-nu-zi iš-ḥ[a-aš-ši-ša-an]*²⁴⁵
 (41) ¹ka¹.ni-iš-zi 7 ANŠE.KUR.RA.MEŠ *pa-a-i* 2 ANŠE.KUR.RA MU.2 ¹3¹ ANŠE.KUR.RA MU.[1]
 (42) 2 *ša-ú-i-ti-iš-za pa-a-i pâr-na-aš-še-e-a šu-wa-a-ez-zi*

F₄ (KBo 19.3) i

- (12) [*ták-ku* ANŠE.KUR.RA.MAH *ku-iš-ki ú-e-mi-i*]<sup>a-zi ta¹246-an pâr-ku-nu-zi
 (13) [*iš-ḥa-aš-ši-ša-an ka-ni-iš-zi* 7 ANŠE.KUR.RA.MEŠ] *pa-a-i*
 (14) [2 ANŠE.KUR.RA MU.2 1+]² AN[ŠE.KUR.RA MU.1 2 ANŠ]E.KUR.RA *ša-a-ú-i-te-eš-za*
 (15) [*pa-a-i pâr-na-aš-še-e-a* *šu-wa-a-ez-zi*]</sup>

§ 61 If anyone finds a stallion and castrates it, (when) its owner claims it, (the finder) shall give 7 horses: 2 two-year-olds, 3 yearlings, and 2 weanlings, and he shall look to his house for it.

§ 62

A (KBo 6.2 + KBo 19.1) iii

- (38) *ták-ku* UDU.A.LUM *ku-iš-ki ú-e-mi-ez-zi ta-an pâr-ku²⁴⁷-nu-zi iš-ḥa-ši-ša-a[an ga-ne-]*^[eš-zi]
 (39) 7 UDU.H].A *pa-a-i* 2 UDU.U₈ 3 UDU.NÍTA 2 UDU.MUNUS.ÁŠ.GÀR *pa-a-i pâr-na-še-e-a*
šu-wa-i-ez-zi]

M (KUB 29.16)

- (12) [*ták-ku* UDU.A.LUM *ku-iš-ki ú-e-mi-ez-zi ta-an pâr-ku-nu-uz-zi iš-ḥa-[a-aš-ši-ša-an ga-ne-eš-zi*
]
 (13) [..... 2 UDU.MUNUS.ÁŠ.GÀ]R *pa-a-i pâr-na-aš-še-e-a* *šu-wa-i-ez-zi]*

B (KBo 6.3) iii

- (43) ¹*ták-ku* UDU¹.A.LUM *ku-iš-ki ú-e-mi-ia-az-zi ta-an pâr-ku-nu-zi iš-ḥa-aš-ši-ša-an]*
 (44) *ka-ni-iš-zi* 7 ¹UDU¹.H].A *pa-a-i* 2 UDU.U₈ 3 UDU.NÍTA 2 ÁŠ.MUNUS.GÀR *pa-a-i*

²⁴³ M₂ (KBo 19.2) breaks off after line 9.

²⁴⁴ Text reads 2(sic).

²⁴⁵ Restored after B iii 43.

²⁴⁶ KBo 19.1 *ša-*. Güterbock field transliteration: *ta-*, photo ambiguous. Cf. F₄ i 9 clear *ta-an*.

²⁴⁷ The join piece KBo 19.1 iii begins here.

(45) *pár-na-aš-še-e-a* *šu-wa-a-ez* -zi

F₄ (KBo 19.3) i

(16) [*ták-ku* UDU.A.L]UM *ku-iš-ki ú-e-mi-ia-z*[i *ta-an p*]*ár-ku-nu-zi*

(17) [EN-ŠU-š]*a-an ga-ně-eš-zi* 7 UDU.ĤI.A *pa-a-i* 2 UDU.[U₈ 3 UD]U.NÍTA

(18) [2 UDU].ÁŠ.MUNUS.GÀR *pa-a-i pár-na-aš-še-e-ia* *šu-ú-wa¹a¹*[-iz-zi]

§ 62 If anyone finds a ram and castrates it, (when) its owner identifies it, (the finder) shall give 7 sheep: 2 ewes, 3 wethers, and 2 (sexually) immature sheep, and he shall look to his house for it.

§ 63

A (KBo 6.2 + KBo 19.1) iii

(40) *ták-ku* GU₄.APIN.LÁ *ku-iš-ki ta-a-i-ez-zi ka-ru-ú* 15 GU₄.ĤI.A *pí-iš-ker ki-nu-n*[a]

(41) 10 GU₄.ĤI.A *pa-a-i* 3 GU₄ MU.2 3 GU₄ MU.1 4 GU₄ *ša-ú-dí-iš-za* *pa-a-i*

(42) *pár-na-še-e-a* *šu-wa-i-ez* -zi

M (KUB 29.16 + KBo 19.2)

(14) [..... *ka-r*]*u-ú* 15 GU₄.ĤI.A *pí-iš-ker* [.....]

(15) [..... *ša-ú-dí-i*]*š-za* *p[a-a-i]*

(16) [..... *pár-na*.....] *šu-w*²⁴⁸*-i-e*[-z-zi]

B (KBo 6.3) iii

(46) ¹*ták-ku* GU₄.APIN.LÁ *ku-iš-ki da-a-i-ez-zi ka-ru-ú* 15 GU₄.ĤI.A *pé-eš-ker* ¹*ki-nu-na* 10 GU₄.ĤI.A¹

(47) ¹*pa-a-i* 3 GU₄ MU.2 3 GU₄ MU.1 4 ¹GU₄ *ša-ú-i-ti-iš-za pa-a-i pár-na-aš-še-e-a* *šu-wa-a-ez-zi*

F₄ (KBo 19.3) i

(19) [*ták-k*]*u* GU₄.APIN.LÁ *ku-iš-ki da-a-i-ez-zi ka-ru-ú* 15 GU₄.ĤI.A]

(20) [*pé-eš-k*]*er ki-nu-na* 10 GU₄.ĤI.A *pa-a-i* 3 GU₄ M[U.2 3 GU₄ MU.1]

(21) [4? GU₄ *ša*]¹*a*²⁴⁹*-ú-te-eš-za pa-a-i pár-na-aš-še-e-a* [*šu-wa-a-ez-zi*]²⁵⁰

H (KUB 13.12) obv.

(1) *ták-ku* G[U₄.API]N.L[A]^o *ku-i*[š-ki ... *ka-ru-ú*]

(2) 15 GU₄.ĤI.A *pé-eš-ker* [*ki-nu-na* 10 GU₄.ĤI.A *pa-a-i*]

(3) [3¹ GU₄]²⁵¹ MU.2 3 MU.1 4 *ša*²⁵²[-*ú-i-ti*?-*iš*?-*za pa-a-i* ...]

(4) [*pár-n*]*a-aš-še-e-a* *šu-wa*[-*a-iz-zi*]

§ 63 If anyone steals a plow ox, formerly they gave 15 cattle, but now he shall give 10 cattle: 3 two-year-olds, 3 yearlings, and 4 weanlings, and he shall look to his house for it.

§ 64

A (KBo 6.2 + KBo 19.1) iii

(43) *ták-ku* ANŠE.KUR.RA *tu-u-ri-ia-w*[*a*]-*aš ku-iš-ki ta-a-i-ez-zi ut-tar-še-da ki-i* -*pát*

B (KBo 6.3) iii

(48) ¹*ták-ku* ANŠE.KUR.RA *tu-u-ri-ia-u-wa-aš ku-iš-ki ta-a-i-ez-zi* ¹*ut-tar*¹*-še-et QA-TAM-MA-pát*

F₁ (KBo 6.8) ii

(1) *ma-a-an* ANŠE.KUR.RA *tu-u-ri-ia-u-wa*[-*aš*] *ku-iš-ki* [t]

(2) *ta-a-i-ia-zi ut-tar-še-et QA-TAM-MA*[-*pát*]

H (KUB 13.12) obv.

(5) [*ták-ku*?] ANŠE.KUR.RA *tu-u-ri-ia-u-wa*[-*aš ku-iš-ki ta-a-i-ia*?-*zi*]

(6) [*ut-tar*]-*še-et ki-i-pát*

§ 64 If anyone steals a draft horse, its disposition is the same.²⁵³

§ 65

A (KBo 6.2 + 19.1) iii

(44) *ták-ku* MÁŠ.GAL *e-na-an-da-an* *ták-ku* DÀRA.MAŠ *an-na-nu-uh-ḫa-an* *ták-ku* UDU.KUR.RA *e-na*[-*an-da-an*]

(45) ¹*ku-iš*¹*-ki ta-a-i-ez-zi ma-a-ah-ḫa-an-da* ŠA GU₄.APIN.LÁ²⁵⁴ *ta-ia-zi-la-aš*

(46) ¹*ki-in-za-an*¹[-*na u*]*i*?[-*tar*?]²⁵⁵ QA-TAM-MA

B (KBo 6.3) iii

(49) *ták-ku* MÁŠ.GAL *e-na-an-da-an* *ták-ku* DÀRA.MAŠ [*an-na*¹*-nu-uh-ḫa-an* *ták-ku* UDU.KUR.RA *e-na-an-da-an*

²⁵¹ Photo shows AMAR.

²⁵² Or perhaps GU₄ [*ša*...]. In the photo there is enough uninscribed space to the right that it cannot be read *š[a*...].

²⁵³ Literally, "is this same".

²⁵⁴ B iii 50 and F₁ 5 ŠA MÁŠ.GAL(sic).

²⁵⁵ Traces already read so by Hrozný 1922, 57 n. 17. Otten and Souček 1966, 5 (with n. e) adopt Hrozný's reading and suggest the restoration [-*na ut-tar*]. In the KBo 6.2 copy there seems to be more space (and perhaps traces) than can be accounted for with a shorter reading *ki-in-za-an QA-TAM-MA*, although that shorter reading would more closely match *a-pé-e-el-la QA-TAM-MA-pát* of B.

²⁴⁸ Trace of -wa visible in photo.

²⁴⁹ Both space and the traces argue for a reading *ša*[-*a*]¹ and against *š[a*...].

²⁵⁰ End of column i in F.

(50) *ku-iš-ki da-a-i-ez-zi ma-aḥ-ḥa-an ŠA MÁŠ.GAL(sic) šar-ni-ik-zi-i-il a-pé-e-el-la QA-TAM-MA¹-pát*

F₁ (KBo 6.8) ii

- (3) *ták-ku MÁŠ.GAL e-na-an-da-an ták-ku DÀRA.[MAŠ an-na-nu-uḥ-ḥa-an]*
 (4) *ták-ku UDU.KUR.RA e-na-an-da-an ku-iš-ki da-a¹-[i-ia-zi]*
 (5) *ma-aḥ-ḥa-an ŠA MÁŠ.GAL(sic) šar-ni-ik-ze-el a-pé-e-el-la QA-TAM-MA-pát]*

H (KUB 13.12) obv.

- (7) *[ták-ku M]ÁŠ.GAL e-na-an-da-an¹ [ták-ku DÀRA.MAŠ]*
 (8) *[an-na-nu-uḥ-ḥ]a-an ták-ku UDU.KUR.RA [e-na-an-da-an ku-iš-ki]*
 (9) *[da-a-i-ez-zi]i ma-aḥ-ḥa-an Š[A ... šar-ni-ik-ze-el a-pé-e-el-la QA-TAM-MA-pát]²⁵⁶*

§ 65 If anyone steals a trained he-goat or a trained deer or a trained mountain goat,²⁵⁷ their disposition is the same as of the theft of a plow ox (§ 63).²⁵⁸

§ 66

A (KBo 6.2 + 19.1) iii

- (47) *ták-ku GU₄.¹APIN.LÁ ták-ku A[NŠE.KUR.R]A tu-u-ri-ia-u-aš ták-ku GU₄.ÁB ták-ku ANŠE.KUR.RA MUNUS.AL-aš*
 (48) *ḥa-a-le¹²⁵⁹-e-aš ḥar-ap-ta [ták-ku]u MÁŠ.GAL e-na-an-za ták-ku UDU.U₈ ták-ku UDU.NÍTA*
 (49) *a-ša-ú-ni ḥar-ap-ta iš-ḥa-ši-ša-an ú-e-mi-ez-zi na-an-za ša-ku-aš-ša-ra-[an-pát d]a-a-i*
 (50) *LÚNÍ.ZU-an na-at-ta e-ep-zi*

B (KBo 6.3) iii

- (51) *ták-ku GU₄.APIN.LÁ [ták-ku] ANŠE.KUR.RA tu-u-ri-ia-u-wa-aš ták-ku GU₄.ÁB ták-ku ANŠE.KUR.RA MUNUS.AL.LÁ¹*
 (52) *[ḥa-a¹-[i-i]a-aš ḥar-ap-ta ták-ku [M]ÁŠ.GA[L] e¹-na-an-za ták-ku UDU.U₈¹ ták-ku UDU.NÍTA*
 (53) *a-ša-ú-[n]i ḥar-ap-ta iš-ḥa-aš-ši-š[a-an ú-]e¹-mi-ia-az-zi*
 (54) *na-an-za ša-ku-wa-aš-šur-ra-an-pát [da-a-i LÚNÍ.Z]U-a[n Ú-U]L e-ep-zi*

F₁ (KBo 6.8) ii

- (6) *ták-ku GU₄.APIN.LÁ ták-ku ANŠE.KUR.RA tu-u-ri-ia-u-wa-aš [ták-ku GU₄.ÁB]*
 (7) *ták-ku ANŠE.KUR.RA MUNUS.AL.LÁ ḥa-a-li-aš ḥar-ap-ta [ták-ku MÁŠ.GAL]*

- (8) *e-na-an-za ták-ku UDU.U₈ ták-ku UDU.NÍTA [a-ša-ú-ni ḥar-ap-ta]*
 (9) *EN-ša-an ú-e-mi-ia-zi na-an-za š[a-ku-wa-aš-šur-ra-an-pát]*
 (10) *[da-a-i LÚNÍ.Z]U-a[n Ú-U]L [e-ep-zi]*

I (KUB 13.13) obv.

- (1) *[ḥar-ap-ta EN-ša-a]n [ú-]e-mi-ia-zi]*
 (2) *[na-an-za ša-ku-wa-]aš-šur-ra-an-pát*
 (3) *[da-a-i LÚNÍ.ZU-an Ú-U]L [e-ep¹-zi]*

§ 66 If a plow ox, a draft horse²⁶⁰, a cow, or a mare²⁶¹ strays into another corral, if a trained he-goat, a ewe, or a wether strays into (another) pen, and its owner finds it, he shall take it (back) in full value. He shall not have (the pen's owner) arrested as a thief.

§ 67

A (KBo 6.2 + KBo 19.1) iii

- (51) *ták-ku GU₄.ÁB ku-iš-ki ta-a-i-ez-zi [i k]a-ru-ú¹ 12¹ GU₄.ḪI.A pí-iš-ke[r k]i-nu-na 4[+2 GU₄.ḪI.A] pa-a-i*
 (52) *2 GU₄ MU.2 2 GU₄ MU.1 2 GU₄ ša-[ú-d]i-iš-za¹ pa-a-i pá-r-na-še-a šu-wa-i-ez-zi¹²⁶²*

B (KBo 6.3) iii

- (55) *ták-ku GU₄.ÁB ku-iš-ki ta-a-i-ez-zi [i k]a-ru-ú 12 [GU₄.ḪI].A pé-eš-ker k[i-nu-n]a 6 [GU₄.ḪI].A pa-a-i*
 (56) *2 GU₄ MU.2 2 MU.1 2 GU₄ š[a]-[a¹-ú-i-ti-iš-za p[a-a]-i pá-r-na-aš-še-e-a š[u-wa-a-i]z-zi*

I (KUB 13.13) obv.

- (4) *[ták-ku GU₄.ÁB ku-iš-ki da-a-i-ez-zi]i*
 (5) *[ka-ru-ú] 12 GU₄.ḪI.A pé-eš-ker ki-nu-na²⁶³ GU₄.ḪI.A]*
 (6) *[pa-a-i 2 G]U₄ MU.2 2 GU₄ MU.1 2 GU₄ ša-a-ú-ti-eš-zi]*
 (7) *[pa-a-i pá-r-n]a-[š]e-e-a šu-ú-wa-a-ez-zi]*

§ 67 If anyone steals a cow, they used to give 12 oxen. Now he shall give 6 oxen; he shall give 2 two-year-old oxen, 2 yearling oxen, and 2 weanlings, and he shall look to his house for it.

²⁵⁶ H ends here. After a break of 3 lines the tablet is resumed in §66 by I obv. 1.

²⁵⁷ I.e., decoys used by hunters.

²⁵⁸ B iii 50 and F₁ 5: "its compensation is the same as that for a he-goat".

²⁵⁹ Hrozný 1922, 58 n. 1 "[i]u erreur pour li?"

²⁶⁰ F: "draft donkey" or "draft horse".

²⁶¹ The NH copies B and F "jenny" are to be emended to "mare", following OH copy A.

²⁶² Join piece KBo 19.1 iii breaks off at this point.

²⁶³ Haase (p. 39) reads "5".

§ 68

A (KBo 6.2) iii

(53) *ták-ku* ANŠE.KUR.RA MUNUS.AL²⁶⁴ *ku-iš-ki ta-a-i-ez-zi* A-WA-AS-ŠÚ QA-TAM-MA-[pát]

B (KBo 6.3) iii

(57) *ták-ku* ANŠE.KUR.RA MUNUS.AL.LÁ *ku-iš-ki ta-a-i-ez-zi* A-WA-ŠÚ QA-TAM-MA-pát

I (KUB 13.13) obv.

(8) [*ták-ku* ANŠE].KUR.RA MUNUS.AL.LÁ *ku-iš* -k[i]

(9) [*ta-a-i-i*]a-zi A-WA-ŠÚ QA-TAM-MA -pát[t]

§ 68 If anyone steals a mare, its disposition is the same (i.e., 2 two-year-olds, 2 yearlings and 2 weanlings).

§ 69

A (KBo 6.2) iii

(54) *ták-ku* UDU.U₈ *na-aš-ma* UDU.NÍTA-an *ku-iš-ki ta-a-i-ez-zi ka-ru-ú* 12 UDU.ĪI.A p[*i-iš-ker*]

(55) *ki-nu-na* 6 UDU.ĪI.A *pa-a-i* 2 UDU.U₈ 2 UDU.NÍTA 2 UDU.MUNUS.ÁŠ.GÀR *pa-a-i pá-r-na-š-e-a* Š[u-wa-i-ez-zi]

B (KBo 6.3) iii

(58) *ták-ku* UDU.U₈ *na-aš-ma* UDU.NÍTA *ku-iš-ki ta-a-i-ez-zi ka-ru-ú* 12 UDU.ĪI.A *pé-eš-ker*

(59) *ki-nu-na* 6 UDU.ĪI.A *pa-a-i* 2 UDU.U₈ 2 UDU.NÍTA 2 UDU.ÁŠ.MUNUS.GÀR *pa-a-i pá-r-na-aš-ši-ia šu-wa-a-ez-zi*

I (KUB 13.13) obv.

(10) [*ták-ku* UDU].U₈¹ *na-aš-ma* UDU.NÍTA *ku-iš*-[ki]

(11) [.....-z]i *ka-ru-ú* 12 UDU.ĪI.A *pé-e*[š-ker]

(12) [*ki-nu-na* 6 UDU].ĪI.A¹ *pa-a-i* 2 UDU.U₈¹ [2 UDU.NÍTA]

§ 69 If anyone steals either a ewe or a wether, they used to give 12 sheep, but now he shall give 6 sheep: he shall give 2 ewes, 2 wethers and 2 (sexually) immature sheep, and he shall look to his house for it.

§ 70

A (KBo 6.2) iii

(56) *ták-ku* GU₄ *ták-ku* ANŠE.KUR.RA ANŠE.GÌR.NUN.NA¹ ANŠE *ku-iš-ki ta-a-i-ez-zi iš-ḥa-ši-ša-an* [ga-né-eš-zi]

²⁶⁴ B throughout tends to use MUNUS.AL.LÁ for A's MUNUS.AL(-aš).

(57) *na-an-za ša-ku-wa-aš-ša-l ra-an*¹ [*da-a-i a*]n-da-aš-še 2-ki²⁶⁵ *pa-a-i pá-r-na-še-a šu-wa-i-e*[z-zi]

B (KBo 6.3) iii

(60) *ták-ku* GU₄ *ták-ku* ANŠE.KUR.RA *ták-ku* ANŠE.GÌR.NUN.NA-an *ták-ku* ANŠE-in *ku-iš-ki ta-a-i-ez-zi*

(61) *iš-ḥa-aš-ši-ša-an ga-né-eš-zi na-an-za ša-ku-wa-aš-ša-ra-an pát da-a-l*¹ an-da-ia-aš-ši-l *kán* 2-ki *pa-a-i*¹

(62) *pár-na-aš-še-e-a* *šu-wa-a-i-ez* -zi

V (KBo 14.64)

(1) [...] x [...]

(2) [pár-n]a-aš-še-l[e] [-a i ...]

§ 70 If anyone steals an ox, a horse, a mule, or an ass, (when) its owner identifies it, he shall take it (back) in full value.²⁶⁶ In addition (the thief) shall give two him twice/double, and he shall look to his house for it.

§ 71

A (KBo 6.2) iii

(58) [*ták-ku* GU₄¹-un ANŠE.[KUR.RA ANŠE.GÌR.NUN.N]A ANŠE-in *ku-iš-ki ú-e-mi-ez-zi*

(59) [*na-an* L]UGA[L-an a-aš-ka u-un-na i *ták*]-ku ut-ni-ia-ma *ú-e-mi-ez-zi*[i]

(60) [*na-an* LÚ.MEŠ ŠU.GI-aš *ḥi-in-kán-zi na-an-za*] tu-u-ri-ez-zi [*ma-a-l-n*][a[n][†]

(61) [*iš-ḥa-aš-ši-ša ú-e-mi-ez-zi na-an-za ša*]-ku-wa-aš-ša-ra-an [*da-a-i*]

(62) [LÚNÍ.ZU-an *na-at-ta e-ep-zi ták-ku-wa-an* LÚ].MEŠ ŠU.GI-aš n[*a-at-ta ḥi-ik-zi*]²⁶⁷

(63) [*na-aš* LÚNÍ.ZU] k[*i-ša-ri*]

B (KBo 6.3) iii

(63) *ták-ku* GU₄-un ANŠE.KUR.RA ANŠE.GÌR.NUN.NA-an *ku-iš-ki ú-e-mi-ia-zi na-an*¹ LUGAL¹-an a-aš-ka

(64) *u-un-na-i ták-ku ut-ni-ia-ma ú-e-mi-ia-zi na-an* LÚ.MEŠ ŠU.GI-aš *ḥi-in-kán-zi*

(65) *na-an-za tu-u-ri-iš-ki-iz-zi ma-a-na-an iš-ḥa-aš-ši-ša ú-e-mi-ia-zi*

(66) *na-an-za ša-ku-wa-aš-ša-ra-an da-a-i* LÚNÍ.ZU-an *na-at-ta e-ep-zi*

(67) *ták-ku-wa-an* LÚ.MEŠ ŠU.GI-aš *Ú-UL ḥi-in-ga-zi na-aš* LÚNÍ.ZU *ki-ša-ri*

V (KBo 14.64)

(3) [*ták-ku* GU₄ A[NŠE.KUR.RA ...]

²⁶⁵ Or: 2.TAM.

²⁶⁶ I.e., here perhaps "in good condition", not damaged or with diminished value.

²⁶⁷ Expected OS form based upon *li-ik-zi* B iii 67: *Ú-UL ḥi-in-ga-zi*.

(4) ¹*ú-l-e-mi-ia[-zi ...]*²⁶⁸

§ 71 If anyone finds a (stray) ox, a horse, a mule (or) a donkey,²⁶⁹ he shall drive it to the king's gate. If he finds it in the country, they shall present it to the elders.²⁷⁰ (The finder) shall harness it (i.e., use it while it is in his custody).²⁷¹ When its owner finds it, he shall take it in full value, but he shall not have him (sc. the finder) arrested as a thief. But if (the finder) does not present it to the elders, he shall be considered a thief.

(See § XXXV above following § 45.)

§ 72

A (KBo 19.1a) iii

(64) [*ták-ku* GU₄-aš A.ŠÀ.ĤI.A-ni k]u²-¹e²-el²-ka²?²⁷² a¹-[k]²⁷³ BE-EL A.ŠÀ 2 GU₄ pa-a-i pá-r-na-aš-še-e-a šu-wa-i-ez-zi¹

B (KBo 6.3) iii

(68) *ták-ku* GU₄-aš A.ŠÀ.ĤI.A-¹ni¹ ku-el-qa a-ki BE-EL A.ŠÀ 2 GU₄ pa-a-i pá-r-na-aš-še-e-a šu-wa-a-¹iz-zi¹

S (KBo 6.22) ii!

(1) *ták-k*[u ...]

(2) *pa-a*[-...]

§ 72 If an ox is found dead on someone's property, the property-owner shall give 2 oxen, and he shall look to his house for it.

§ 73

A (KBo 19.1a) iii

(65) [*ták-ku* GU₄ ĥu-šú-wa-an-d]a-an ku-iš-ki a-a[r-ki ma-a-ah-ĥa-an-da²⁷⁴ da-ia-zi-la-aš a-pa-a-aš-ša QA-TAM-MA]

B (KBo 6.3) iii

(69) *ták-ku* GU₄ ĥu-iš-wa-an-da-an ku-iš-ki a-ar-ki ma-ah-ĥa-an da-ia-zi-la-aš a-pa-a-aš-ša QA-TAM-MA¹

²⁶⁸ Bottom of column ii.

²⁶⁹ B omits "a donkey".

²⁷⁰ Not "and the elders assign it (to him)" (so Friedrich 1959 41 and Goetze 1969 192). B has a correct writing of the dative pl. (see Walther 1931 259, Otten 1973 34, von Schuler 1982 109, Haase 1984 31 and Hoffner 1995a 227).

²⁷¹ B uses the -ške-form, suggesting prolonged use.

²⁷² For this spelling see §44b (A ii 35).

²⁷³ *a-ki* seem widely spaced, judging from Otten's copy in KBo 19.1a.

²⁷⁴ Cf. §§55 and 65.

S (KBo 6.22) ii!

(3) *ták-ku* [...]

(4) *ma-ah-ĥa*[-an ...]

§ 73 If anyone ... a living ox, he too is the same as a thief.²⁷⁵

§ 74

A (KBo 19.1a) iii

(66) [*ták-ku* SI GU₄ na-aš-ni]a GÌR GU₄ ku-iš-ki ¹tu¹-wa-a[r-ni-iz-zi a-pu-u-un-za a-pa-a-aš da-a-i]

(67) [Ú GU₄ SIG₅ A-NA²⁷⁶ B]E-EL GU₄ pa-a-i *ták-ku* BE¹-E[L GU₄ te-ez-zi am-me-el-pát-wa-za]

(68) [GU₄-un da-ah-ĥi] GU₄-ŠU da-a-i Ú 2 GÍ[N KÙ.BABBAR pa-a-i]²⁷⁷

B (KBo 6.3) iii

(70) *ták-ku* SI GU₄ na-aš-ma GÌR GU₄ ku-iš-ki du-wa-ar-ni-zi a-pu-u-un-za a¹-pa-a-aš da-a-i

(71) Ú GU₄ SIG₅ A-NA²⁷⁶ BE-EL GU₄ pa-a-i *ták-ku* BE-EL GU₄ te-ez-zi am-me-el¹-pát-wa-za GU₄-un¹ da-ah-¹ĥi¹

(72) GU₄-ŠU da-a-i Ú 2 GÍN KÙ.BABBAR pa-a-i

S (KBo 6.22) ii!

(5) *ták-ku* S[I ...]

(6) a-¹pu¹-u[n²?...]

§ 74 If anyone breaks the horn or leg of an ox, he shall take that (ox) for himself and give an ox in good condition to the owner of the (injured) ox. If the owner of the ox says: "I will take my own ox," he shall take his ox, and (the offender) shall pay 2 shekels of silver.

§ 75

A (KBo 6.2) iv

(1) [*ták-ku* GU₄-un AN]¹ŠE.KUR.RA ANŠE.GÌR.NUN.NA¹ ANŠE-in ku-iš-ki ¹tu-u-ri-ez-zi na-aš a-ki¹

(2) [na-aš-ma-an U]¹R.BAR.RA-aš¹ ka-ra-a-pí na-aš-ma-aš ĥar-ak-zi ¹na-an ša-ku-wa-aš-ša-ra-an-pát pa-a-i¹

(3) [*ták-ku* te]-¹ez-zi¹ I-NA QA-TI DINGIR-LIM a-ak-ki-iš nu ¹li¹-ik-zi

B (KBo 6.3) iii

(73) *ták-ku* ¹GU₄-un ANŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE-in ku-iš-ki tu¹-u-ri-ez¹-zi ¹na¹-aš a-ki

²⁷⁵ Lit. "as (a person) of theft".

²⁷⁶ Available space suggests that A (unlike B) did not omit A-NA.

²⁷⁷ End of column iii in A.

(74) *na-aš-ma-an UR.BAR.RA-aš ka-ra-a-pí na-aš-ma-aš¹ ħar-ak¹-zi na-an ša-l¹ku-wa-aš¹-ša-l¹ra-an¹-pát pa-a-l¹*

(75) *ták-ku te-ez-zi-ma IŠ-TU DINGIR-LIM-wa-ra-aš BA.ÚŠ nu li-in-l¹ga²⁷⁸-zi*

I (KUB 13.13) rev.

(1) [*ták-ku GU₄ AN*]ŠE.[*KUR*?!].[*RA*]

(2) [*nu-u-ri-ya-az*]-zi *na-aš a-ki* [*na-aš-ma-an UR.BAR.RA-aš*]

(3) [*ka-ra-a-pí n*]*a-aš-ma-aš ħar-ak-zi* [*na-an ša-l¹ku-wa-aš-ša-l¹ra-an-pát*]

(4) [*pa-a-i ták-ku*] *te-ez-zi-ma IŠ-TU DINGIR-LIM*

(5) [*BA.ÚŠ nu*] *li-in-kán*-[*zi*]

§ 75 If anyone hitches up an ox, a horse, a mule or an ass, and it dies, [or] a wolf devours [it], or it gets lost, he shall replace it at fair value. But if he says: "It died by the hand of a god," he shall take an oath (to that effect).

§ 76

A (KBo 6.2) iv

(4) [*ták-ku GU₄-u*]*n ANŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE-in ku-iš-ki ap-pa-ta-ri-ez-zi*

(5) [*na-aš pé-d*]*i-iš-ši a-ki a-pu-u-un ar-nu-uz-zi ku-uš¹-ša-aš-še-et-ta pa-a-i*

B (KBo 6.3) iii

(76) *ták-ku GU₄ ANŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE ku-iš-ki ap-pa-at-ri-ez-zi*

(77) *na-aš pé-e-di-iš-ši a-ki a-pu-u-un ar-nu-uz-zi ku-uš¹-ša-aš-še-et-ta pa-a-i*

I (KUB 13.13) rev.

(6) [*ták-ku GU₄ ANŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE k*]*u-iš-ki*

(7) [*ap-pa-at-ri-ez-z*]*i na-aš pé-di-iš-ši a-ki*

(8) [*a-pu-u-un ar-nu-uz-z*]*i ku-uš¹-ša-an-še-et-ta pa-a-i*

§ 76 If anyone seizes an ox, a horse, a mule or an ass for public use, and it dies at his place, he shall bring it and shall pay its rent also.

F₄ (KBo 19.3) ii 1'²⁷⁹

(1) *a-k*[*i a-pu-u-un*]

²⁷⁸ So KBo traces and Hrozný 1922, 62; cf. *hi-in-ga-zi* in §71 B iii 67 Cf., however, CHD L-N 62 *link*-morphological section for suggested reading *li-in-l¹ik¹-zi*.

²⁷⁹ The 6th line from the bottom of column II.

§ 77

A (KBo 6.2) iv

(6) [*ták-ku GU₄AB ar-nu-an-da-an ku-iš-ki wa-al-aḫ-zi ŠA ŠÀ-BI-ŠA pé-eš-ši-ez-zi* 2 GÍN KÙ.BABBAR¹ *pa-a-l¹*

(7) *ták-ku ANŠE.KUR.RA ar-nu-an-da-an ku-iš-ki wa-al-aḫ-zi* (B + nu) *ŠA ŠÀ-BI-ŠA pé-eš-ši-ez-zi* 3 GÍN KÙ.BABBAR *pa-a-i*

(8) *ták-ku GU₄-aš na-aš-ma ANŠE.KUR.RA-aš IGI-ŠU ku-iš-ki tu-šu-wa-aḫ-ḫi* 6 GÍN KÙ.BABBAR *pa-a-i*

(9) *pár-na-aš-še-e-a šu-wa-i-ez-zi*

B (KBo 6.3) iii 78-80, iv 1-2

(78) *ták-ku GU₄AB ar-ma-u-an-da-an ku-iš-ki wa-al-aḫ-zi nu šar-ḫu-wa-an-da*

(79) *pé-eš-ši-ia-zi* 2 GÍN KÙ.BABBAR *pa-a-i ták-ku ANŠE.KUR.RA ar-ma-u-an-da-an ku-iš-ki*

(80) *wa-al-aḫ-zi nu šar-l¹-ḫu-wa-an-da pé-eš-ši-l¹ia¹-zi* 2 GÍN KÙ.BABBAR¹ [*pa-a-i*]

(1) [*ták-ku GU₄-aš na-aš-ma ANŠE.KUR.RA-aš IGI-ŠU ku-iš-ki ta*]-*šu-wa-aḫ-zi* 6 GÍN KÙ.BABBAR [*pa-a-i*]

(2) [*pár-na-aš-še-l¹e¹-a šu-wa-a-i-ez-zi*

F₄ (KBo 19.3) ii 2'-3'²⁸⁰

(2') *ták-ku* [*GU₄AB*]

(3') *nu* [*šar-ḫu-*]

K (KBo 22.64)

(1) [.....]x[.....]

(2) [..... *ar-m*]*a²⁸¹-aḫ-ḫa-an(-da-an*

(3) [..... *šar-ḫu-wa-an*]-*da pé-eš-ši-l¹a*.....]

(4) [*ták-ku GU₄-aš na-aš-ma ANŠE.KUR.RA-aš IGI-ŠU ku-iš-ki*]

(5) [*ta?-šu-wa-aḫ-ḫi* 6 GÍN KÙ.BABBAR *pa-a-i pár-n*]*a-se-e-a* [.....]

§ 77a If anyone strikes a pregnant cow, thus causing it to miscarry, he shall pay 2 shekels of silver. If anyone strikes a pregnant mare and causes it to miscarry, he shall pay 3²⁸² shekels of silver. § 77b If anyone blinds the eye of an ox or an ass, he shall pay 6 shekels of silver, and he shall look to his house for it.

²⁸⁰ The 5th and 4th lines from the bottom of column II.

²⁸¹ Traces in KBo 22.64:2 need correction. From the photo there is only one, the last vertical of *-ma-*. The seeming other is the top of a wedge in the line below.

²⁸² NH copy: 2.

§ 78

A (KBo 6.2) iv

(10) *ták-ku* GU₄-un *ku-iš-ki ku-uš-ša-ni-ez-zi nu-uš-še-an* KUŠ_{hu-u-ša}-an *na-aš-ma* KUŠ_{ta-ru-uš-ḫa}

(11) *an-da da-a-i iš-ḫa-ši-ša-an ú-e-mi-ez-zi* 1 PA-RI-¹ŠI? ¹²⁸³ ŠE *pa-a-i*

B (KBo 6.3) iv

(3) [*ták-ku* GU₄-un *ku-iš-ki ku-ša-ni-ez-zi nu-uš-ši-kán* KUŠ_{hu-u-ša}!-an ²⁸⁴

(4) [*na-aš-ma* KUŠ_{ta-ru-u}]-*ḫa an-da da-a-i iš-ḫa-aš-ši-ša-an ú-e-mi-ia-zi*

(5) [1 PA-RI]-¹ŠI? ¹²⁸⁵ ŠE *pa-a-i*

K (KUB 29.13 (+) KBo 22.64) rev.

(1/6) *ták-ku* GU₄-un *ku-iš-ki ku-uš-š[ā-ni²⁸⁶]-ia*[-...] ²⁸⁷

(2) *ú-e*[-*mi*-...]

§ 78 If anyone rents an ox and then puts on it a leather ... or a leather ..., and its owner finds it, he shall give 50 liters²⁸⁸ of barley.

§ 79

A (KBo 6.2) iv

(12) *ták-ku* GU₄.ḪI.A A.ŠÀ-ni *pa-a-an-zi Û BE-EL A.ŠÀ ú-e-mi-ez-zi* U₄.I.KAM *tu-u-ri-ez-zi*

(13) *ma-a-na-aš-ta* MUL.ḪI.A-*eš ú-en-zi nu-uš a-ap-pa iš-ḫi-iš-ši pé-en-na-i*

B (KBo 6.3) iv

(6) [*ták-ku*] GU₄.ḪI.A A.ŠÀ-ni *pa-a-an-zi BE-EL A.ŠÀ ú-e-mi-ia-zi*

(7) [U₄].¹I¹.[KA]M *tu-u-ri-ia-zi ku-it-ma-na-aš-ta* MUL.MEŠ *ú-wa-an-zi*

(8) [*n*]-*aš EGIR-pa iš-ḫi-iš-ši pé-en-na-i*

K (KUB 29.13) rev.

(3) *ták-ku* [GU₄ ...]

(4) *ú-e*[-*mi*-...]

(5) MUL.ḪI.[A ...]

§ 79 If oxen enter (another man's) field, and the field's owner finds (them), he may hitch them up for one day. But when the stars come out, he shall drive them back to their owner. (NH copy B rather "...

²⁸³ The photo shows a clear SI: the second horizontal is very low and indented with a small vertical crossing it.

²⁸⁴ So from photo against copy's KUŠ_{hu-u-ša}-an.

²⁸⁵ KBo 6.3's trace and Hrozný 1922's transliteration is RA. This might be emended to -SU (HZL 213)

²⁸⁶ In the photo the top of the final vertical of *ša* is visible and all of the *ni*.

²⁸⁷ KBo 22.64 breaks off with this line.

²⁸⁸ Hittite: 1 PARISU.

K (KUB 29.13) rev.

(3) *ták-ku* [GU₄ ...]

(4) *ú-e*[-*mi*-...]

(5) MUL.ḪI.[A ...]

§ 79 If oxen enter (another man's) field, and the field's owner finds (them), he may hitch them up for one day. But when the stars come out, he shall drive them back to their owner. (NH copy B rather "... he may hitch them up for one day, (that is,) until the stars come out. Then he shall drive them back to their owner.")

§ 80

A (KBo 6.2) iv

(14) *ták-ku* UDU-un UR.BAR.RA-ni *ku-iš-ki pé-eš-ši-ez-zi iš-ḫa-aš-ši-iš* UZU.Ì *da-a-i*

(15) *a-pa-a-ša* KUŠ UDU *da-a-i*

B (KBo 6.3) iv

(9) [*ták*]-*ku* UDU-un A-NA UR.BAR.RA *ku-iš-ki pé-eš-ši-ez-zi iš-ḫa-aš-ši-iš*

(10) [UZ]U.Ì¹ *da-a-i a-pa-a-ša-az* KUŠ UDU *da-a-i*

K (KUB 29.13) rev.

(6) *ták-ku* UDU[-un ...]

(7) KUŠ UDU [...]

§ 80 If any (shepherd) abandons (a sheep) to a wolf,²⁸⁹ its owner shall take the meat, but he (the shepherd) shall take the sheepskin.

§ 81

A (KBo 6.2) iv

(16) *ták-ku* ŠAḪ ŠE *ku-iš-ki ta-a-i-ez-zi ka-ru-ú* 1 MA.NA KÙ.BABBAR *pí-iš-ke-er*

(17) *ki-nu-na* 12 GÍN KÙ.BABBAR *pa-a-i pár-na-aš-še-e-a šu-wa-a-i-ez-zi*

B (KBo 6.3) iv

(11) *ták-ku* ŠAḪ ŠE *ku-iš-ki ta-a-i-ez-zi ka-ru-ú* 1 MA.NA KÙ.BABBAR *pé-eš-ker*

(12) *ki-nu-na* 12 GÍN KÙ.BABBAR *pa-a-i pár-na-aš-še-e-a šu-wa-a-i-ez-zi*

K (KUB 29.13) rev.

(8) *ták-ku* Š[AḪ ...]

(9) *pí-i*[š- ...]

²⁸⁹ Differently Hrozný 1922, 67 "Si un mouton à un loup quelque'un arrache". followed by Imparati 1964, 86f., 262f., and Starke 1977, 100 #138: "Wenn jemand dem Wolf ein Schaf entreisst".

§ 82

A (KBo 6.2) iv

(18) *ták-ku ŠAḪ ḫi-la-an-na-aš ku-iš-ki ta-i-ez-zi* 6 GÍN KÙ.BABBAR *pa-a-i pár-na-še-a šu-wa-i-ez-zi*

B (KBo 6.3) iv

(13) *ták-ku ŠAḪ ḫi-la-an-na-aš ku-iš-ki ta-a-i-ez-zi* 6 GÍN [KÙ.BABBAR]

(14) *pa-a-i pár-na-aš-še-e-a šu-wa-a-i-ez-zi*¹

R (KBo 6.21) iii

(1) 6 GÍN.GÍN [...]

BB (KBo 22.65)

(1) [6 GÍN KÙ.BABBAR] *pa-a-i*[.....]

§ 82 If anyone steals a pig of the courtyard, he shall pay 6 shekels of silver, and he shall look to his house for it.

§ 83

A (KBo 6.2) iv

(19) [*ták-ku ŠAḪ ar-nu-an-da-an ku-iš-ki ta-i-ez-zi* 6 GÍN KÙ.BABBAR *pa-a-i*

(20) ¹ŠAḪ.TUR.ḪI.A *kap-pu-u-en-zi* A-NA 2 ŠAḪ.TUR 1 PA. ŠE *pa-a-i pár-na-še-a šu-wa-i-ez-zi*

B (KBo 6.3) iv

(15) *ták-ku ŠAḪ ar-ma-u-an-da-an ku-iš-ki ta-a-i-ez-zi* 6 GÍN KÙ.[BABBAR *pa-a-i*]

(16) ¹ŠAḪ.TUR *kap-pu-u-en-zi* A-NA 2 ŠAḪ.TUR <1> PA. ŠE *pa-a-i pár-na-še-e-a šu-wa-a-i-ez-zi*

R (KBo 6.21) iii

(2) *ták-ku ŠAḪ* [...]

(3) 6 GÍN.GÍ[N ...]

(4) A-NA [...]

(5) *pár-na-aš-š[e-...]*

BB (KBo 22.65)

(2) [*ták-ku ŠAḪ a*]r-ma-u-an-[*da-an ku-iš-ki*]

(3) [*ta - i - ez - zi*] 6 GÍN.GÍN [KÙ.BABBAR *pa-a-i*]

(4) [¹ŠAḪ.TUR.ḪI.A²⁹⁰ *ka*]p-pu-w[*a-an-zi*]

(5) [A-NA 2 ŠAḪ.TUR 1 PA. ŠE] *pa-a-i*[*-i* ...]

²⁹⁰ Or perhaps omitting .ḪI.A.

(6) [*pár-na-aš-še-a šu-wa-i-ez-zi*] (blank)²⁹¹

§ 83 If anyone steals a pregnant sow, he shall pay 6 shekels of silver, and they shall count the piglets: for each 2 piglets he shall give 50 liters of barley, and he shall look to his house for it.

§ 84

A (KBo 6.2) iv

(21) [*ták-ku ŠAḪ ar-nu-an-da-an ku-iš-ki wa-al-aḫ-zi na-aš a-ki* A-WA-AS-SÚ QA-TAM-MA

B (KBo 6.3) iv

(17) *ták-ku ŠAḪ ar-ma-u-an-da-an ku-iš-ki wa-al-aḫ-zi na-aš a-ki* ¹A-[WA-SÚ QA-TAM-M]A-pát

R (KBo 6.21) iii

(6) *ták-ku ŠAḪ* [...]

(7) *na-a*[š ...]

§ 84 If anyone strikes a pregnant sow a lethal blow, its disposition is the same.

§ 85

A (KBo 6.2) iv

(22) [*ták-k*]u ŠAḪ.TUR *kap-pí kar-aš-zi* [*ku-iš-ki ta-i-ez-zi* 2 P]A-RI-SI ŠE¹*pa-a-i*

B (KBo 6.3) iv

(18) *ták-ku ŠAḪ.TUR kap-pí kar-aš-zi ku-iš-ki ta-a-i-ez-zi* 2!²⁹² [PA-RI-SI ŠE p]*a-a-i*

S (KBo 6.22) iii!²⁹³

(1) [*ták-ku* ...]

(2) *ka*[¹r!²⁹⁴*-aš-zi ku-iš-ki* ...]

(3) 2 P[¹A-RI-SI ŠE ...]

§ 85 If anyone cuts out a piglet and steals it, he shall give 100 liters of barley.

§ 86

A (KBo 6.2) iv

(23) [*ták-ku*] ¹ŠAḪ *še-e*¹.[*li-ia* ...]

B (KBo 6.3) iv

(19) *ták-ku ŠAḪ še-e-li-ia na-aš-ma* A.ŠÀ-ni GÍŠKIRI₆-ni *pa-i*[*-zi ta še*]-¹*e-li-ia-aš*

²⁹¹ Fragment breaks off at this point.

²⁹² Text reads *a* [...], to be emended to “2”.

²⁹³ Friedrich 1959, 2 was uncertain if KBo 6.22's “Vs. II(?)” belonged to §77 or §78 and added “in der vorliegenden Bearbeitung vorsichtshalber nicht berücksichtigt”.

²⁹⁴ Copy: *ki*[...].

(20) *iš-ḥa-a-aš A.ŠÀ-na-aš* ^{G1Š}KIRI₆-aš *wa-al-aḥ-zi na-aš a-ki na-an iš-ḥi-iš-ši*

(21) ¹EGIR¹-*pa pa-a-i ták-ku-an Ú-UL-ma pa-a-i na-aš* ^{LÚ}NÍ.ZU-aš *ki-i-ša*

E (KBo 6.7)

(1) [*ták-ku ŠAH še-e-[l]i na-aš-ma A.Š[À-ni* ^{G1Š}KIRI₆-*ni pa-iz-zi*]

(2) *ta* ¹*še-e-li¹-ia-aš EN-aš A.ŠÀ-aš* ^{G1Š}[KIRI₆-aš *wa-al-aḥ-zi*]

(3) *na-aš a-ki na-an EN-ši EGIR-pa pa-a-i¹*

(4) *ták-ku-wa-an Ú-UL-ma pa-a-i na-aš* ^{LÚ}NÍ.ZU-aš *ki-i-ša*]

H (KUB 13.12) rev.

(1) [*ták-ku ŠAH še-li*]-*ia na-[aš-ma ...]*

(2) [*pa-iz-zi ta*] *še-li-ia-aš [...]*

(3) [...-*aḥ-zi na-aš*] *a-ki [...]*

(4) [... *p*]a-a[-*i ...]*

S (KBo 6.22) iii!

(4) *ták-k[u ŠAH še-e-li-ia na-aš-ma ...]*²⁹⁵

(5) *na-aš-m[a A.ŠÀ-ni* ^{G1Š}KIRI₆-*ni pa-iz-zi ta še-e-li-ia-aš*]

(6) *iš-ḥa-[a-aš A.ŠÀ-na-aš* ^{G1Š}KIRI₆-aš *wa-al-aḥ-zi*]

(7) *na-a[š a-ki na-an iš-ḥi-iš-ši EGIR-pa pa-a-i]*

(8) *ták?-k[u?*²⁹⁶*-an Ú-UL ...]*

W₂ Bo 88/5 iii

(1) [*pa-iz-zi ta še-e-li-ia-aš iš-ḥ*]a-¹a¹[-*aš*]

(2) [A.ŠÀ-na-aš ^{G1Š}KIRI₆-aš *wa-al-aḥ-zi n*]a-aš *a-ki*

(3) [*na-an iš-ḥi-iš-ši EGIR-pa pa-a*]-*i*

(4) [*ták-ku-an Ú-UL-ma pa-a-i na-aš* ^{LÚ}NÍ.ZU-aš *ki-i-ša*]

§ 86 If a pig enters a grain-heap, a field or a garden, and the owner of the grain-heap, field (or) garden strikes it a lethal blow, he shall give it back to its owner. If he doesn't give (it back), he shall be considered a thief.

§ 87

B (KBo 6.3) iv

(22) *ták-ku* UR.GI₇ ^{LÚ}SIPA-aš *ku-iš-ki wa-al-aḥ-zi na-aš a-ki* 20 GÍN KÙ.BABBAR *pa-a-i*

(23) *pár-na-aš-še-e-a šu-wa-a-i-ez-zi*

E (KBo 6.7)

(5) ¹*ták-ku* UR.GI₇ ^{LÚ}SIPA *ku-iš-ki* GUL-a[*ḥ-zi na-aš a-ki*]

(6) [20 GÍN.GÍN KÙ.BABBAR *pa-a-i pár-na-aš-še-e-a š*u-wa-a-ez-zi]

W₁ KBo 14.65 (+) W₂ Bo 88/5 iii

(5) [*ták-ku* UR.GI₇ ^{LÚ}SIPA-aš *ku-iš-ki wa-al-a*]ḥ-*zi na-aš a-ki*

(1+6) 20 [GÍN KÙ.BABBAR *pa-a-i pár-na-aš-š*]e-e-a *šu-wa-a-ez-zi*

§ 87 If anyone strikes the dog of a herdsman a lethal blow, he shall pay 20 shekels of silver, and he shall look to his house for it.

§ 88

B (KBo 6.3) iv

(24) *ták-ku* ^{LÚ}UR.GI₇-aš ^{UR}GI₇-an *ku-iš-ki wa-al-aḥ-zi na-aš a-ki* 12 GÍN KÙ.BABBAR

(25) *pa-a-i pár-na-aš-še-e-a šu-wa-a-i-ez-zi*

E (KBo 6.7)

(7) [*ták-ku* ^{LÚ}UR.GI₇ ^{UR}GI₇-an *ku-iš-ki* G[UL-aḥ-zi]

(8) [*na-aš a-k*]i 12 GÍN.GÍN KÙ.BABBAR *pa-a-i pár-na-[aš-še-e-a šu-wa-a-ez-zi]*

W₁ (KBo 14.65) (+) W₂ (Bo 88/5) iii

(2+7) *ták-ku* ^{LÚ}UR.GI₇[-aš ^{UR}GI₇-an *ku-i*]š-*ki wa-al-aḥ-zi*

(3+8) *na-aš a-ki* [12 GÍN KÙ.BABBAR *pa*]-*a-i*

(4+9) *pár-na-aš-še-e-[a šu-wa-a-ez-z]*i

§ 88 If anyone strikes the dog of a dog trainer (or: hunter?) a lethal blow, he shall pay 12 shekels of silver, and he shall look to his house for it.

§ 89

B (KBo 6.3) iv

(26) *ták-ku* ¹UR¹.GI₇ *ḥi-la-an-na-aš ku-iš-ki wa-a*[*l-a*]ḥ-*zi na-aš a-ki* 1 GÍN KÙ.BABBAR *pa-a-i*

E (KBo 6.7)

(9) [*ták-ku* UR.GI₇ *ḥi-la-an-na-aš ku-iš-ki* G[UL-aḥ-zi]

(10) [*na-aš a-k*]i 1 GÍN.GÍN KÙ.BABBAR *pa-a-i*

W₁ (KBo 14.65) (+) W₂ (Bo 88/5) iii

(5+10) [*ták-ku* UR.GI₇ *ḥi-la-an-na-aš ku-iš-ki wa-al-a*]ḥ-*z*[i]²⁹⁷

²⁹⁵ There is more space here which needs to be filled, but the duplicates offer no additional text.

²⁹⁶ Traces in copy look like *da-x*[...], perhaps *da-a*[k-], but a resolved writing of *ták-ku* is elsewhere unknown, and that is the word one expects here on the basis of the duplicates. In the photo the first sign in line 8 is not drawn the same as the *ták-* in line 4.

²⁹⁷ W₂ breaks off at this point.

(6) [n]a-¹aš a¹. [ki 1 GÍN KÙ.BABBAR pa-a-i]

§ 89 If anyone strikes a dog of the enclosure(?)²⁹⁸ a lethal blow, he shall pay one shekel of silver.

§ 90

B (KBo 6.3) iv

(27) *ták-ku UR.GI₇-aš* ŠAH *ka-ra-a-pí B[E-E]L* *ú-i-mi-ia-zi* *na-an-kán ku-en-zi*

(28) *na-aš-ta* *an šar¹-hu-wa-an-ta-az-še-et* K[A]R *iz-zi šar-ni-ik-zi-il* NU.GÁL

E (KBo 6.7)

(11) [*ták-ku UR.G*]I₇-aš²⁹⁹ ŠAH *ka-ra-a-pí BE-E[L]*

(12) [*ú-e-mi-i*]a-zi *na-an-kán ku-en-zi*

(13) [nu] *an šar¹-hu-wa-an-ta-za-ši-it da-a-i*

(14) [*šar-ni-i*]k-ze-et NU.GÁL

§ 90 If a dog devours lard, and the owner of the lard finds (the dog), kills it and retrieves the lard from its stomach, there will be no compensation (for the dog).

§ 91

A (KBo 6.2) iv

(32) [*ták-ku NIM.LÀL.HI.A-an*] *kam-ma-ri k[u-iš-ki ta-i-ez-zi ka-ru-ú o GÍN KÙ.BABBAR pí-iš-ker]*

(33) [*ki-nu-na* 5 GÍN]N KÙ.BABBAR *pa-a-[i pá-r-na-še-a šu-wa-i-ez-zi]*

B (KBo 6.3) iv

(29) [*ták-ku NI*]M.LÀL.HI.A¹-an *kam-ma-ri ku-iš-ki ta-a-i-e-zi ka-ru-ú*

(30) [1+? MA.NA KÙ.BABBA]R *pé-eš¹-ker ki-nu-na* 5 GÍN KÙ.BABBAR *pa-a-i pá-r-na-aš-še-e-a šu-wa-a-ez-zi*

E (KBo 6.7) iii?

(15) [*ták-ku NIM.L*]ÀL-an *kam-ma-ri ku-iš-ki d[a-ta-zi ...]*

(16)³⁰⁰ *ka-ru-ú* 1 [+? MA.NA KÙ.BABBAR *pé-eš-ker*]³⁰¹

§ 91 [If] anyone [steals bees] in a swarm, [formerly] they paid [... mina(s) of silver], but now he shall pay 5 shekels of silver, and he shall look to his house for it.

§ 92

A (KBo 6.2) iv

(34) [*ták-ku* 2 É.NIM.LÀ]L *ták-ku* 3 É.NIM.LÀL *ku-iš-ki [ta-i-ez-zi ka-ru-ú BU-BU-Ú-TA-NU-UM ŠA NIM.LÀL]*

(35) [*ki-nu-na* 6 GÍN K]Ù.BABBAR¹ *pa-a-i ták-ku É.NIM.LÀL k[u-iš-ki ta-i-ez-zi]*

(36) [*ták-ku*]I-NA ŠÀ-BI¹ NIM.LÀL NU.GÁL 3 GÍN KÙ.B[ABBAR *pa-a-i*]

B (KBo 6.3) iv

(31) [*ták-ku*] 2 É.NIM.LÀL *ták-k*u 3 É.NIM.LÀL¹ *ku-iš-ki ta-a-i-ez-zi*

(32) [*ka*]¹-ru-ú BU-BU-Ú-TA-NU-UM ŠA¹ NI[M.LÀL k]i-¹nu-na 6¹ GÍN KÙ.BABBAR *pa-a-i*

(33) [*ták-ku*] É.NIM.LÀL *ku-iš-ki ta-a-[i-ez-zi ták-k]u I-NA ŠÀ-BI NIM.LÀL*

(34) NU.GÁL 3 GÍN KÙ.BABBAR *pa-a-i*

§ 92 [If] anyone steals [2] or 3 bee hives, formerly (the offender) would have been exposed to bee-sting. But now he shall pay 6 shekels of silver. If anyone steals a bee-hive, if there are no bees in the hive, he shall pay 3 shekels of silver.

§ 93

A (KBo 6.2) iv

(37) [*ták-ku LÚ*]-an [*EL-LAM ta-p*]é-eš-ni *ap-pa-an-zi an-da-š[a-an pá-r-na na-a-ú-i pa-iz-zi]*

(38) [12 G]ÍN KÙ.BABBAR [*pa-a-i ták-ku*]ARAD¹-an *ta-pé-eš-ni ap-pa-an-zi a[n-da-aš-ša-an pá-r-na na-a-ú-i]*

(39) [*pa-iz-zi*] 6 GÍN KÙ.BABBAR [*pa-a-i*]

B (KBo 6.3) iv

(35) [*ták-ku LÚ*]¹-an *EL-LAM ta-pé-eš-ni ap-pa-an-zi an-da-aš-š[a-an pá-r-na na-a-ú-i]*

(36) [*pa-iz-zi*] 12 GÍN KÙ.BABBAR *pa-a-i ták-ku ARAD*-[*an ta-pé-eš-ni*] *ap-pa-an-zi*

(37) *an-da-aš-ša-an pá-r-na na-a-ú-i pa-iz-zi* 6¹ [GÍN KÙ.BABBAR] *pa-a-i*

F₄ (KBo 19.3) iv

(1) [*ták-ku*] LÚ-an *EL-LAM ta-pé-eš-ni an-d[a ap-pa-an-zi]*

(2) [*an*]-da-aš-ša-an pá-r-na na-a-ú-i p[*a-iz-zi*]

(3) 12 GÍN.GÍN KÙ.BABBAR *pa-a-i ták-ku ARAD*-[*an ta-pé-eš-ni*]

(4) *an-da ap-pa-an-zi an-da-aš-ša*-[*an pá-r-na*]

(5) *na-a-ú-i pa-iz-zi* 6 GÍN.GÍN K[Ù.BABBAR *pa-a-i*]

§ 93 If they seize a free man at the outset, (that is.) before he enters the house, he shall pay 12 shekels of silver. If they seize a slave at the outset, before he enters the house, he shall pay 6 shekels of silver.

²⁹⁸ For translation of *hilannaš* here and in §82 see Commentary on §82.

²⁹⁹ So photo; copy: [*ták-ku U*]R.GI₇-aš.

³⁰⁰ This line is indented.

³⁰¹ End of the column; continuation at beginning of next column lost.

§ 94

A (KBo 6.2) iv

- (40) ¹ták-ku¹ LÚ·LUM ¹EL¹·[LUM] ¹Ê-er ta-i-ez-zi¹ ša-ku-wa-aš-šar-pát pa-a-[i]
 (41) ka-ru-ú d[a-ia-zi-la-aš 1] MA.NA KÙ.BABBAR pí-iš-ker ki-nu-na 12 GÍN KÙ.[BABBAR pa-a-i]
 (42) ták-ku me-ek-ki t[a-i-e-ez-zi me-e]k-ki-še iš-ḫi-an-zi ták-ku te-e-pu ta-i-e[z-zi]
 (43) te-e-pu-še iš-ḫi-an-zi¹ [pár-na-aš-še¹-e-a šu-wa-i-ez-zi]

B (KBo 6.3) iv

- (38) [tá]k-ku¹ LÚ·LUM EL·LUM Ê-er ta-a-i-ez-zi nu [ša-a-ku-wa-aš-ša]r-¹pát pa-a-i¹
 (39) [k]a-¹ru¹·ú ta-ia-zi-la-aš 1 MA.NA KÙ.BABBAR p[é-eš-ker ki-nu-na 12] GÍN KÙ.BABBAR¹
 (40) [pa]-¹a-i¹ ¹ták-ku me-ek-ki ta-a-i-e-ez-zi me-ek-k[í-še iš-ḫi-an-zi]
 (41) [tá]k-ku te¹-pu ta-a-i-ez-zi te-pu-uš-ši iš-ḫi-ia-a[n-zi pár-na-aš-še-e-a šu-wa-a-i]-ez-zi

F₄ (KBo 19.3) iv

- (6) ták-ku LÚ EL·LAM Ê-er ta-a-i-ez-zi
 (7) ša-a-ku-wa-aš-šar pa-a-i ka-ru-ú ta-[ia-zi-la-aš]
 (8) 1 MA.NA KÙ.BABBAR pé-eš-ker ki-nu-na 12 GÍN KÙ.BABBAR pa-a-i
 (9) [t]ák-ku me-ek-ki ta-a-i-ez-zi me-ek-ke-eš¹·š[e iš-ḫi-an-zi]
 (10) [ták-ku] te-pu ¹ta¹·a-i-ez-zi te-pu-uš-še iš-ḫi-ia-an-zi
 (11) [pár-na-aš-še-e-a šu]-ú-wa-a-ez-[zi]

O (KUB 29.18)

- (1) [tá]k-ku LÚ·LUM ¹EL¹·[LUM Ê-er ta-a-i-ez-zi nu]
 (2) [š]a-ku-wa-aš-šar-pát [pa-a-i ka-ru-ú ta-ia-zi-la-aš]
 (3) 1 MA.NA KÙ.BABBAR pí-iš-ker ki-nu-na 12 GÍN KÙ.BABBAR pa-a-i
 (4) [tá]k-ku me-ek-ki ta-a-[i-e-ez-zi me-ek-ki-še]
 (5) [i]š-ḫi-an-zi ták-ku te-[pu ta-a-i-ez-zi]
 (6) [t]e-pu-uš-še iš-ḫi-ia-an-zi pár-na-aš-še-e-a šu-wa-a-i-ez-zi

T (KBo 9.70)

- (2) [tá]k-ku LÚ EL·LUM Ê-er [da-a-i-ia-zi nu]
 (3) ša-ku-wa-aš-šar pa-a-i [ka-ru-ú ta-ia-zi-la-aš 1 MA.NA KÙ.BABBAR]
 (4) pé-eš-ker ki-nu-na 12 GÍN KÙ.BABBAR pa-a-i ták-ku me-ek-ki
 (5) da-a-i-ia-zi¹ [me-ek-ki-še iš-ḫi-an-zi ...]

§ 94 If a free man burglarizes a house, he shall give (back the stolen items) precisely in full. Formerly they paid 40 shekels of silver as (fine) for the theft, but now [he shall pay] 12 shekels of silver. If he

steals much, they will impose much upon him. If he steals little, they shall impose little upon him, and he shall look to his house for it.

§ 95

A (KBo 6.2) iv

- (44) ták-ku ARAD-aš Ê-er ta-i-ez-zi ša-ku¹-w[a¹-aš-šar]-pát pa-a-i ta-ia-zi-la-aš 6 GÍN KÙ.BABBAR pa-a-i
 (45) ARAD-ša KIR₁₄·ŠU ¹iš-ta¹·[a-ma-nu-uš-šu-uš ku-uk-ku-ri]-iš-ki-iz-zi na-an a-ap-pa iš-ḫi-iš-ši
 (46) pí-an-zi ták-ku me-ek-ki ta-i¹·e[z-zi me-ek-ki-še] iš-ḫi-an-zi ták-ku te-e-pu
 (47) ¹ta-i-ez-zi¹ te-e-pu-uš-še iš-ḫi-an-zi ták-ku BE·EL·ŠU ¹te¹·e-z-zi še-e-er-ši-it-wa
 (48) ¹šar-ni-ik¹·mí nu šar-ni-ik-z[i ták-ku mí-im-ma-i-ma nu] ¹ARAD-an-pát¹ šu-ú-iz-zi

B (KBo 6.3) iv

- (42) [t]ák-[k]u¹ ¹ARAD-iš¹ Ê-er ta-a-i-ez-zi ša-a-ku-wa-aš-šar-pát [pa-a-i ta-ia-zi-la-aš]
 (43) [6 GÍN KÙ.BABBAR] pa-a-i ARAD-ša KIR₁₄·ŠU iš-ta-a-ma-nu-uš-¹[šu-uš ku-uk-kur-iš-ki-iz-zi]
 (44) [na-a]n a-ap-pa iš-ḫi-iš-ši pí-an-zi ták-ku me-ek-ki [ta-a-i-ez-zi]
 (45) [me-ek-k]i-še iš-ḫi-ia-an-zi ták-ku te-pu ta-a-i-ez-zi [te-pu-uš-ši iš-ḫi-ia-an-zi]
 (46) [tá]k-ku ¹BE·EL¹·ŠU te-ez-zi še-er-wa-aš-ši šar-ni-ik-m[í nu šar-ni-ik-zi]
 (47) [tá]k-ku m[í] ¹im¹·ma-i-ma nu ARAD-an-pát [šu-ú-iz-zi]

F₁ (KBo 19.3) iv

- (12) [tá]k-ku ARAD-iš Ê-er ta-a-i-ez-zi ša-ku-wa-aš-ša[r]
 (13) [pa-a-i ta-ia-zi-la-a]š 6 GÍN GÍN KÙ.BABBAR pa-[a-i]
 (14) [ARAD-ša KIR₁₄·ŠU iš-ta-a]-ma-nu-uš ku-uk-kur-aš-ká[n-zi]
 (15) [na-an EGIR-pa iš-ḫi-iš-ši p]í-an-zi ták-ku me-e[k-ki]
 (16) [ta-a-iz-zi me-ek-k]e-eš-še iš-ḫi-ia-a[n-zi]
 (17) [tá]k-ku te-pu ta-a-i-ez-zi [te-pu-uš-š[e iš-ḫi-ia-an-zi]

O (KUB 29.18)

- (7) [tá]k-ku ARAD-aš Ê-er [...]
 (8) [pa]-a-i ta-ia-zi-[la-aš 6 GÍN KÙ.BABBAR pa-a-i]
 (9) [ARAD-ša] ¹KIR₁₄·ŠU [...]

P (KUB 29.19)

- (2) [... ku-ug-gu]r-aš-kán-zi ¹na-an¹ [a-ap-pa]
 (3) [iš-ḫi-iš-ši pí-an-zi ták-ku] me-ek-ki ta-a-i-e-e[z-zi]
 (4) [me-ek-ki-še iš-ḫi-ia-a]n-zi ták-ku te-pu
 (5) [ta-a-i-ez-zi te-pu-uš]-ši iš-ḫi-ia-an-zi [tá]k-ku

(6) [BE-EL-ŠU te-ez-zi še]-er-še-et-wa šar-ni-ik-mi [nu šar-ni-ik-zi]

(7) [ták-ku mi-im-ma]-i nu ARAD-an-pát šu-wa-a-ez-zi

Y (KBo 9.69)

(1) ʾ6 GÍN¹ [KÙ.BABBAR pa-a-i ARAD-ša KIR₁₄-ŠU iš-ta-ma-nu-uš-šu-uš]

(2) kur-aš-kán?[-zi³⁰² na-an EGIR-pa iš-ḫi-iš-ši pí-an-zi ták-ku me-ek-ki]

(3) da-a-i[-ez-zi me-ek-ki-še iš-ḫi-an-zi ták-ku te-pu ta-i-ez-zi]

(4) te!³⁰³-pu-[uš-ši iš-ḫi-an-zi ták-ku BE-EL-ŠU te-ez-zi še-er-wa-aš-ši]

(5) šar-ni-i[k-mi nu šar-ni-ik-zi ták-ku mi-im-ma-i-ma nu ARAD-an-pát]

(6) šu-ú-w[a-iz-zi]

§ 95 If a slave burglarizes a house, he shall give (back the stolen items) precisely in full value.³⁰⁴ He shall pay six shekels of silver for the theft. He³⁰⁵ shall cut/cut off the nose and ears of the slave, and they will give him back to his owner. If he steals much, they will impose much upon him; if he steals little, they will impose little upon him. [If] his owner says: "I will make compensation for him," then he shall make it. But [if] he refuses, he shall lose that slave.

§ 96

A (KBo 6.2) iv

(49) [t]ák[†]-ku LÚ-aš EL-LUM ḫal-ki-aš ÉSAG-an t[a-a-i-ez-zi ÉSAG-ša ḫal-ki-i]n ú-e-mi-ez-zi

(50) ÉSAG-an ḫal-ki-it šu-un-na-i Û 12¹ [GÍN KÙ.BABBAR pa-a-i pár-na-še-e-a] šu-wa-i-ez-zi

B (KBo 6.3) iv

(48) [ták-k]u ʾLÚ-aš¹ ḫal-ki-ia-aš ÉSAG-an ta-a-i-ez-zi ÉSAG-š[a ḫal-ki-in ú-e-mi-ia-zi]

(49) [ÉSAG-a]n ḫal-ki-it šu-un-na-i Û 12 GÍN KÙ.BABBAR pa-a-i p[ár-na-aš-še-e-a šu-wa-a-i-ez-zi]

P (KUB 29.19)

(8) [ták-ku LÚ-aš ḫal-ki-ia-aš ÉSA]G-an ta-i-e[-ez-zi]

(9) [ÉSAG-ša ḫal-ki-in ú-e-mi-ia-zi ÉSA]G-an [ḫal-ki-it šu-un-na-i ...]

Y (KBo 9.69)

(7) ták-ku LÚ [...]

³⁰² For *kukkur(a)škanzi*?

³⁰³ Copy: *ap*.

³⁰⁴ Von Schuler renders *šakūwaššar* "ganz korrekt".

³⁰⁵ So copy A. Perhaps the man whose house was burglarized. F₄ iv 14, P 2 and Z 2 read: "They".

§ 96 If a free man³⁰⁶ burglarizes a grain storage pit, and finds grain in the storage pit, he shall fill the storage pit with grain and pay 12 shekels of silver. [He shall look to his] ho[use for it].

§ 97

A (KBo 6.2) iv

(51) [tá]k-ku ARAD-aš ḫal-ki-aš ÉSAG-an ta-i-ez-zi ÉS[AG-aš-ša ḫal-ki-in ú-e-mi-ez-zi] ÉSAG-an ḫal-ki-it

(52) [š]u-un-na-i Û 6 GÍN KÙ.BABBAR pa-a-i [pár-na-aš-še-e-a šu-wa-i-ez-zi]

B (KBo 6.3) iv

(50) [ták-ku] ARAD-aš ḫal-ki-ia-aš ÉSAG-an ta-a-i-ez-zi ÉSAG-aš-ša [ḫal-ki-in ú-e-mi-ia-zi]

(51) [ÉSAG]-an ḫal-ki-it šu-un-na-i Û 6 GÍN KÙ.BABBAR pa-a-i pár-[na]-aš-še-e-a šu-wa-a-ez¹-zi

Q (KUB 29.20)

(1) [ÉSAG-a]n ʾḫal-ki¹-i[t ...]

(2) [pa]-ʾa¹-i pár-na-aš-še-e-a [...]

§ 97 If a slave burglarizes a grain storage pit, and finds grain in the storage pit, he shall fill the storage pit with grain and pay 6 shekels of silver, and he shall look to his house for it.

§ 98

A (KBo 6.2) iv

(53) [tá]k-ku LÚ EL-LUM É-er lu-uk-ke-ez-zi [i É-er a-ap-pa ú-e]-te-ez-zi

(54) an-da-na É-ri ku-it ḫar-ak-zi ʾLÚ.U₁₉¹.[LU-ku GU₄-ku UDU-ku] ʾe-eš¹-za na-ak-ku-uš

(55) na-at [šar-ni-ik]-za

B (KBo 6.3) iv

(52) [ták-k]u LU-aš ʾEL¹-LUM É-er lu-uk-ke-ez-zi É-er [EG]IR-pa ú-e-te-ez-zi

(53) ʾan-da¹⁹-na É-ri ku-it ʾḫar¹-ak-zi LÚ.U₁₉.LU-ku GU₄-ku [UD]U-ku e-eš-zi

(54) ʾna-ak-ku-uš¹ Ú-UL šar-ni-[i]k-zi

F₅ (KBo 19.4) iv

(1) [... šar-ni-ik-]zi §

Q (KUB 29.20)

(3) [ták-k]u LÚ-aš EL-LUM É-e[r ...]

(4) [ú]-ʾe¹-te-ez-zi an-da-na ʾÉ¹-[ri ku-it ...]

(5) [LÚ.]ʾU₈¹.LU-ku GUD-ku UDU-ku!³⁰⁷ ʾe¹-[eš-zi ...]

³⁰⁶ So A. B omits "free".

³⁰⁷ Copy reads *-mu*.

(6) [na-a]³⁰⁸ šar-ni-ik-[zi]

§ 98 If a free man sets fire to a house, he shall rebuild the house. And whatever perished in the house—whether it is persons, cattle or sheep—it is damage(?); he shall make compensation for it (i.e., the “whatever perished”).³⁰⁹

§ 99

A (KBo 6.2) iv

(56) [rák-k]u ARAD-aš É-er lu-uk-ke-ez-zi iš-ḥa-a-aš-ši-š[a še-e-er-ši-i]³¹⁰ šar¹-ni-ik-zi

(57) [ARAD-n]^{a311} KIR₁₄-ŠU UZ-NA-A-ŠU ku-uk-ku-úr-[aš-kán-zi na-an EG]IR-¹pa¹ iš-ḥi-iš-ši

(58) [pí-an]-zi ták-ku na-at-ta-ma šar-ni-ik-[zi nu a-pu-ú-un-pát šu-ú-i]z-zi

B (KBo 6.3) iv

(55) ták-ku ARAD-iš É-er lu-uk-ke-ez-zi iš-ḥa-aš-še-ša še-e[r] šar-ni-ik-zi

(56) ¹ARAD?-na? KIR₁₄-ŠU UZ-NA-A-ŠU ku-ug-gur-aš-kán-zi

(57) [n]a-an EGIR-pa iš-ḥi-iš-ši pí-[an]-zi ták-ku Ú-UL-ma šar-ni-ik-zi

(58) ¹nu a-pu¹-u-un-pát ¹šu-ú-iš-zi^o

F₃ (KBo 19.4) iv

(2) [ták-ku ARAD-iš É-er lu-u]k-ke-ez-zi EN-š[e-ša]

(3) [še-er šar-ni-ik-z]i ARAD-na KIR₁₄-ŠU U[Z-NA-A-ŠU]

(4) [ku-ug-gur-aš-kán-zi n]a-an EGIR-an EN-iš-ši [pí-an-zi]

(5) [ták-ku Ú-UL-ma] šar-ni-ik-[zi]

(6) [nu a-pu-u-un-pát]t šu-ú-e-ez-[zi]

R (KBo 6.21) iv

(1)³¹² [...] pí-an-z[i]³¹³

Z (KBo 19.5)

(1) [ták-ku ARAD E]N-aš-ša še-er š[ar-ni-ik-zi ...]

(2) [..... ku-uk-kur-š]a-an-zi na-an [EGIR ...]

³⁰⁸ Or [UL-m]a. CHD (sub *nakkuš*) mistakenly calls this fragment OS. In fact it is NH, which permits the writing UL for “not”.

³⁰⁹ So A and Q. B: “It is *nakkuš*; he shall not make compensation”.

³¹⁰ Friedrich fn. 8 reads [še-ir-ši-i]? There is no trace in the hand copy in KBo 6.2, the “Verbesserungen”, or in the two published photos. But Hrozný 1922, 77 n. 9 reads [še-e-er-ši-i] without a question mark. For OH *šer-ši* see KBo 7.28 obv. 4 and KUB 37.223:C4. The plene writing *še-e-er-ši-it* is found in A iv 47.

³¹¹ Or perhaps: [ARAD-š]a.

³¹² Only the intercolumnium with the ends of lines 1, 4 and 5 is preserved for this column.

³¹³ Written into the intercolumnium.

(3) [ták-ku Ú-UL-ma šar-ni-ik-z]i nu a-pu-un-pát š[u-ú-e-ez-zi]

§ 99 If a slave sets fire to a house, his owner shall make compensation for him, and they shall cut/cut off the slave's nose and ears and return him to his owner. But if (the owner) does not make compensation, he shall forfeit that very slave.

§ 100

A (KBo 6.2) iv

(59) [ták-ku t]a-iš-zi-in ku-iš-ki lu-uk-ke-ez-zi [GU₄? H]I.A-ŠU e-et-r[i-iš-ki-iz¹-zi

(60) [nu-uš-ša-a]n pa-ra-a ḥa-me-eš-ḥa-an-da ar-[nu-zi ta-iš-zi-na-aš-ši]

(61) [a-ap-pa p]a-a-i ták-ku IN.NU.DA an-da-an ¹NU¹[GÁL nu ta-iš-zi-in] ¹ú-e^o-te-ez-zi¹

B (KBo 6.3) iv

(59) [ták]-ku ta-iš-zi-in ku-iš-ki lu-uk-ke-ez-zi

(60) [G]U₄? H]I.A-ŠU e-et-re-eš-ki-iz-zi nu-uš-ša-an pa-ra-a ḥa-me-eš-ḥa-an-da

(61) ar-nu-zi ta-iš-zi-¹in¹ EGIR-pa pa-a-i ták-ku IN.NU.DA

(62) [a]n-da NU.GÁL nu ta-iš-zi-in¹ ú-e-te-ez-zi

F₃ (KBo 19.4) iv 7-11 + F₂(KUB 13.11) rev. 1

(7) [ták-ku ta-iš-z]i-in ku-iš-ki lu-uk-k[e-ez-zi]

(8) [GU₄ H]I.A-ŠU e-e[t-ri-iš-ki-iz-zi nu-uš-ša-a[n]

(9) [ḥa-me-eš-ḥa-an-da] ar-nu-zi ta-iš-zi-in

(10) [EGIR-pa pa-a-i ták-k]u IN.NU.DA an-da NU.GÁL

(F₂ rev 1 + F₃ iv 11) nu ta[-iš-zi-in ú-e-te-]ez-zi

R (KBo 6.21) iv

(4) [... e-et-ri-]iš-ki-iz-zi³¹⁴

(5) [... ar-nu-z]i

W (KBo 14.65) iv

(1) [...-z]i

(2) [... p]a-ra-a

(3) [... ta-i]š-zi-na-aš-ši³¹⁵

(4) [EGIR-pa pa-a-i ták-ku IN.NU.DA] an-da [NU.G]ÁL

(5) [nu ta-iš-zi-in ú-¹e¹-te-ez-zi

Z

³¹⁴ Written into the intercolumnium.

³¹⁵ Not [... ar-nu-u]z-zi na-aš-ši with Friedrich 1959, 48 n. 13a and Imparati 1964, 96.

- (4) [tāk-ku ta-iš-zi-in ku-iš-ki] lu-uk-ki-iš-zi [...]
 (5) [nu-uš-ša-an pa-ra-a ḥi] a-mi¹-iš-ḥa-an-ti [un-da ar-nu-zi]
 (6) [ta-iš-zi-in EGIR-pa pa-a-i tāk-ku] IN.NU.DA [an-da,NU.GÁL ...]

§ 100 If anyone sets fire to a shed, he shall feed his (sc. the owner's) cattle and bring them through to the following spring. He shall give back the shed. If there was no straw in it, he shall (simply) rebuild the shed.

Colophons

D (KBo 6.6) iv

- (1) DUB.2.KAM QA-TI tāk-ku LÚ-aš
 (2) ŠA A-BI⁴ UTU-ŠI

D Second tablet. (Composition) completed: "If a man". Of the father of His Majesty.

F₂ (KUB 13.11) rev.

- (2) DUB.1.KAM tāk-ku [LÚ-aš]
 (3) ŠU m[]
 (4) PA-NI m[..... IŠ-ṬUR]

PT (KBo 6.4) left edge

- (1) mḥa-ni-ku-DINGIR-LIM-iš DUB.SAR DUMU mNU.GIŠ.[SAR]
 (2) DUMU.DUMU-ŠÚ ŠA mLÚ GAL DUB.SAR.MEŠ Ú DUMU.DUMU.MEŠ-ŠÚ
 (3) ŠA mKa-ru-nu-wa LÚḥA-A-LI-BI ŠA KUR.U[GU]¹
 (4) Ú DUMU.DUMU.MEŠ-ŠU-MA ŠA mḥa-ni-ku-DINGIR-LIM GAL NA.GAD

Series Two (§§ 101-200)

§ 101/*1

a (KBo 6.12) i

- (1) [tāk-ku GIŠGEŠTIN-an na-aš-ma] GIŠma-aḥ-la-an na-aš-ma GIŠkar-pi-na-an
 (2) [na-aš-ma SUM.SIKIL.SAR ku-i]š-ki ta-a-i-e-ez-zi ka-ru-ú
 (3) [A-NA 1 GIŠGEŠTIN 1 G]ÍN.GÍN KÙ.BABBAR A-NA 1 GIŠma-aḥ-li 1 GÍN.GÍN KÙ.BABBAR
 (4) [1 GIŠkar-pi-ni 1 GÍN.G]ÍN KÙ.BABBAR A-NA 1 ZU₉ SUM.SIKIL.SAR 1 GÍN.GÍN
 KÙ.BABBAR
 (5) [pé-eš-ker ...]-ši-ia GIŠŠUKUR-an wa-al-ḥa-an-zi
 (6) [ka-ru-ú ki-iš]-ša-an e-eš-šer ki-nu-na tāk-ku a-ra-u-wa-an-ni-iš
 (7) [6 GÍN.GÍN KÙ.BABBAR pa]-a-i tāk-ku ARAD-ša 3 GÍN.GÍN KÙ.BABBAR pa-a-i

b₁ (KUB 29.21)

- (1) [ki-nu-na tāk-ku a-r]a-u-wa-né-eš 6 GÍN.K[Ù B]A[BBAR° ...]
 (2) [tāk-ku ARAD-ša 3 G]ÍN.GÍN KÙ.BABBAR [pa-a-i]

§ 101 If anyone steals a vine, a vine branch, a ...,³¹⁶ or garlic, formerly [they paid] one shekel of silver for one vine, one shekel of silver for one vine branch, one shekel of silver [for one karpina-, one] shekel of silver for one clove of garlic. And they shall strike a spear³¹⁷ [...].... [Formerly] they proceeded so. But now if he is a free man, he shall pay 6 shekels [of silver]. But if he is a slave, he shall pay 3 shekels of silver.

§ 102/*2

a (KBo 6.12) i

- (8) [tāk-ku lu-ú-li-i]a-az GIŠ-ru ku-iš-ki ta-a-i-e-ez-zi
 (9) [tāk-ku 1 GUN GI]Š 3 GÍN.GÍN KÙ.BABBAR tāk-ku 2 GUN GIŠ 6 GÍN.GÍN KÙ.BABBAR
 (10) [pa-a-i tāk-ku 3] GUN GIŠ DI-IN LUGAL-RI

b₁ (KUB 29.21) i

- (3) [tāk-ku ...³¹⁸] lu-ú-li-ia-az GIŠ-ru ku-i[š-ki ta-a-i-e-ez-zi]
 (4) [tāk-ku 1 GUN GI]Š 3 GÍN KÙ.BABBAR tāk-ku 2 GUN [GIŠ 6 GÍN KÙ.BABBAR pa-a-i]

³¹⁶ GIŠkarpina- is a fruit tree, Hrozný thought of a pear tree. Again next to GIŠmahla- in the ritual text KUB 43.23 rev. 4-5.

³¹⁷ Or "his"; see Commentary.

³¹⁸ Judging from the estimated leftward extension necessary in copy b₁, lines 6, 12 and 17, there may have been another word between tāk-ku and lu-ú-li-ia-az here (Güterbock 1961b). The same adjustment requires the addition of GIŠGEŠTIN GIŠḤAŠḤUR in the first line of §104. Imparati 1964 adjusts the initial line of §104 without consistently adjusting those of §§102 and 103. On the basis of available space in b₁ i 5 Güterbock wonders if the number of GUN there was higher than 3.

(5) [ták-ku 3 GÜN GI]Š DÍ-IN [LUGAL-RI]

§ 102/2 [If] anyone steals timber from a [...] ³¹⁹pond, [if] (he steals) [one talent (= 30.78 kg) ³²⁰of wood], he shall pay 3 shekels of silver; if (he steals) 2 talents (= 61.56 kg) of wood, [he shall pay] 6 shekels of silver; if (he steals) [3] talents (= 92.34 kg) of wood, it becomes a case for the king's court.

§ 103/*3

a (KBo 6.12) i

(11) [ták-ku ar-ši-i]n ku-iš-ki ta-i-ia-zi ták-ku 1 gi-pé-eš-šar

(12) [ar-ši-iš 1]a-an EGIR-pa ar-še-ez-zi Û 1 GÍN.GÍN KÙ.BABBAR

(13) [pa-a-i ták-ku] 2 gi-pé-eš-šar ar-ši-iš ta-an EGIR-pa

(14) [ar-še-ez-zi] Û 2 GÍN.GÍN KÙ.BABBAR pa-a-i

b₁ (KUB 29.21) i

(6) [ták-ku ar-ši-in k]u-iš-ki ta-a-i-ez-zi ták-ku 1¹ [gi-pé-eš-šar ar-ši-iš]

(7) [ta-an a-ap-pa a]r-še-ez-zi Û 1 GÍN K[Ù.BABBAR pa-a-i]

(8) [ták-ku 2 gi-pé-eš-šar a]r-ši-iš ta-an a-ap-pa [ar-še-ez-zi]

(9) [Û 2 GÍN.GÍN KÙ.BABBAR] pa-a-i

§ 103 [If] anyone steals plants, if it is one *gipeššar* (0.25 square meters) [of planting], he shall re-plant it and [pay] one shekel of silver. [If it is 2] *gipeššar* (0.5 square meters) of planting, he shall re-[plant] it and pay 2 shekels of silver.

§ 104/*4

a (KBo 6.12) i

(15) [ták-ku GIŠHAŠHUR? GIŠHAŠHUR.KU]R.RA na-aš-ma GIŠŠENNUR ku-iš-ki kar-aš-zi

(16) [o o o o o o GÍN.GÍN] KÙ.BABBAR pa-a-i pâr-na-aš-še-ia šu-wa-a-ez-zi

b₁ (KUB 29.21) + b₂ (KUB 29.22)

(10+1) [ták-ku ... GI]ŠHAŠHUR.KUR.RA na-aš-ma GIŠŠENNUR ku-iš-ki kar-aš-[zi]

(11+2) [o GÍN.GÍN KÙ.BABBAR p]a-a-i pâr-n[a-aš-š]e-e-a šu-wa-a-ez-zi

c₁ (KBo 6.10) i

(1) []-zi

(2) []

³¹⁹ Extra word necessary only in b₁, not in a.

³²⁰ Friedrich and von Schuler translate "Traglast" (one load). Güterbock 1961b, 69 ("loads of wood") does not seem to disagree, and Haase follows them. AHw *biltu(m)* 1d gives "Traglast als Mass". But other occurrences of GÜN in Hittite texts seem to require the more technical translation "talent" (so Walther 1931, Goetze 1969, Hoffner 1963). Imparati quotes both views and takes no position.

g (KBo 19.6)

(2) [... pâr-na-še-e-a šu-wa-a-i]-[z-zi]

§ 104 [If] anyone cuts down [an apple tree,] a pear(?) tree or plum(?) tree, ³²¹he shall pay [... shekels] of silver, and he shall look to his house for it.

§ 105/*5

a (KBo 6.12) i

(17) [ták-ku A.ŠĀ-an? ku-iš-k]i lu-uk-ke-ez-zi nu-za-an an-da

(18) [mi-ia-an-ta-an GIŠKIRI₆.GEŠTIN]IN e-ep-zi ták-ku GEŠTIN-iš GIŠHAŠHUR

(19) [GIŠHAŠHUR.KUR.RA na-aš-ma GIŠŠ]ENNUR wa-ra-a-ni A-NA 1 GIŠ-ŠÍ

(20) [6 GÍN.GÍN KÙ.BABBAR pa-a-i nu a]r-ši-in EGIR-pa ar-ša-a-iz-zi

(21) [pâr-na-aš-še-e-a šu-wa-a-ez]-zi ták-ku ARAD-ša 3 GÍN.GÍN KÙ.BABBAR pa-a-i

b₁ (KUB 29.21) + b₂ (KUB 29.22)

(12+3) [ták-ku A.ŠĀ-an? ku-iš-ki lu-uk-ke-ez-zi nu]-za an-da mi-ia-an-ta-[an]

(13+4) [GIŠKIRI₆.GEŠTIN e-ep-zi tá]k-ku GEŠTIN-iš [GIŠHAŠHUR]R na-aš-ma
GIŠHAŠHUR.KUR.RA [na-aš-ma]

(14+5) [GIŠŠENNUR wa-ra-a-ni] A-NA 1 GIŠ 6 GÍN.[GÍN KÙ.BABBAR] pa-a-i

(15+6) [nu ³²²ar-ši-in EGIR-p]a ar-ša-a-iz-zi p[âr-na-aš-še-e-a š]u-wa-a-ez-zi

(16+7) [ták-ku ARAD-ša 3 GÍN.G]ÍN KÙ.BABBAR [pa-a-i]

c₁ (KBo 6.10) i

(3) []

(4) [GIŠHAŠHUR?]

(5) [A-NA 1 GIŠ-ŠÍ]

(6) [ar-ša-a-iz]-zi]

(7) [KÙ.BABBAR]R pa-a-i]

d (KBo 6.11) i

(2) 16? 1 GÍN KÙ.BABBAR pa-a-1¹ []

(3) pâr-na-aš-še-e-a šu-wa-a-ez-z[i]

g (KBo 19.6)

(3) [... lu-uk-ke-ez-z]i nu-za-kán [an-da]

(4) [...] ták-ku GIŠGEŠTIN[-iš GIŠHAŠHUR]

(5) [...] A-NA 1 GIŠ[-ŠÍ 6 GÍN.GÍN KÙ.BABBAR]

(6) [šu-wa]-i-ez-zi]

³²¹ Von Schuler "einen Aprikosenbaum oder einen Mispelstrauch".

³²² Sufficient space for the *nu*. An asyndetic construction is inappropriate here.

§ 105/5 [If] anyone sets fire to [a field],³²³ and (the fire) catches³²⁴ a fruit-bearing vineyard,³²⁵ if a vine, an apple tree, a pear(?) tree or a plum tree burns, he shall pay 6 shekels of silver for each tree. He shall re-plant [the planting]. And he shall look to his house for it. If it is a slave, he shall pay 3 shekels of silver (for each tree).

§ 106/*6

aa₈ (KUB 29.38) i

- (1) [ku-i-ša-at] lu-uk-ke-ez-zi
 (2) [a-pa-a-aš da-a-i SI]G₅-ia-an-na³²⁶
 (3) [A.ŠÀ wa-ar]-ši

a (KBo 6.12) i

- (22) [ták-ku pa-aḫ-ḫur A-NA A.ŠÀ-ŠU k]u-iš-ki pé-e-da-i nu mi-ia-an-da-an
 (23) [A.ŠÀ lu-uk-ke-ez-zi]i ku-i-ša-at³²⁷ lu-uk-ke-ez-zi
 (24) [nu-za lu-uk-kán-da-an A.ŠÀ-a]n a-pa-a-aš da-a-i SIG₅-an-da-an-ma A.ŠÀ-LUM
 (25) [A-NA EN A.ŠÀ pa-a-i i]a-az wa-ar-še-e-ez-zi

b₃ (KUB 29.23) (+) b₁ (KUB 29.21) + b₂ (KUB 29.22)

- (17) [ták-ku p]a-aḫ-ḫur A-N[A A.ŠÀ-]ŠU ku-iš-ki pé-e-da-i [ta ta-me-e]-la
 (18) [A.ŠÀ-]ŠU lu-uk-ke-e[zi] ku-i-ša-at lu-u[k-ke-ez-zi nu-za lu-u]k-kán
 (19) [A.ŠÀ-L]AM a-pa-a-aš da-a-[i SI]G₅-an-da-an-na [A.ŠA A-NA EN] A.ŠÀ
 (20) [pa-a]-[i]i¹ ia-az [wa-ar-]ši-ā[az-zi]

c₁ (KBo 6.10) i

- (8) [nu mi]-ia-an-da-an³²⁸
 (9) []x
 (10) []x A.ŠÀ-LUM
 (11) []

³²³ In order to burn it over, as some Turkish farmers still do today.

³²⁴ Hittite *anda epzi* "takes in", "embraces", which for a fire means "spreads to", "catches".

³²⁵ As Güterbock has pointed out (1943:70), the Hittite G₁ŠKIRI₆.GEŠTIN, like the Turkish *bağ*, included not just vine stocks but fruit trees bordering them. Therefore a fire which catches a G₁ŠKIRI₆.GEŠTIN will also burn fruit trees.

³²⁶ Or less likely: [a-az-zi]-ia-an-na.

³²⁷ Error for -an.

³²⁸ A.ŠÀ takes neuter agreement in aa (MS?) and in NH copies C, b, d and i, but common in copies A, B, L, PT, a and c. It is possible, but not (yet) provable, that the "neuter" agreement reflects the collective in -i, rather than a true heterogeneity. Note the similar vacillation in gender agreement for G₁ŠKIRI₆.GEŠTIN in §107, even within the same manuscript (see d).

d (KBo 6.11) i

- (4) [ták-ku pa-aḫ-ḫur A-NA A.ŠÀ-ŠU ku-iš-ki]i pé-e-da-i na-at-kán an-da(?)
 (5) [tar-na-a-]i³²⁹ < nu mi-ia-an> A.ŠÀ lu-uk-ke-ez-zi ku-i-[ša-at lu-uk-ke-ez-zi]
 (6) [nu-za lu-uk-kán A.ŠÀ-LAM a-pa-a-aš da-a-i SIG₅-an-ma] A.ŠÀ¹
 (7) [A-NA EN A.ŠÀ (eras.) pa-a-i ta-az wa-ar-x[...]]

h (KBo 19.9)

- (1') []x[
 (2') [-z]i ku-i-š[a-at
 (3') [A.ŠÀ-LAM]M a-pa-a-aš da-a-i¹ [SIG₅-an-
 (4') [A-NA EN A.ŠÀ pa-a-]i¹ ta-az wa-a[r-ši-

i (KBo 6.17) i

- (1) [ták-ku]pa-aḫ-ḫur ku-iš-ki¹ [A-NA A.ŠÀ-ŠU pé-e-da-i]
 (2) [ta ta-me-e-el-]a A.ŠÀ-ŠU lu-uk-ke-ez-zi]
 (3) [ku-i-ša-at lu-u[k-ke-ez-zi]
 (4) [a-pa-a-aš da-a-i []
 (5) [A.ŠÀ pa-a-i r[a-]

§ 106/6 If anyone carries embers (lit., fire) into his field,³³⁰ and he ignites a fruit-bearing field,³³¹ he who ignites it shall himself take the burnt-over field. He shall give a good field to the owner of the (burnt-over) field, and he will reap it.

§ 107/*7

aa₈ (KUB 29.38) i

- (4) [tar-na-]i
 (5) [pa-a-]i
 (6) [šu-wa-ia-az]-zi

a (KBo 6.12) i

- (26) [ták-ku LÜ.U₁₉.LU-aš i-ia-at-n]i-ia-an-da-aš G₁ŠKIRI₆.GEŠTIN UDU.ḪI.A tar-na-i
 (27) [ta ḫar-ni-ik-zi ták-ku m]i-ia-an-da-an A-NA 1 IKU 10 GÍN.GÍN KÜ.BABBAR [pa-a-i]
 (28) [... 3] GÍN.GÍN KÜ.BABBAR pa-a-i

³²⁹ The object of *tarnai* is unclear; perhaps the fire. This clause seems to have been omitted in copies a, i and b.

³³⁰ Copy d adds: "and lets [it] get away [into] (his neighbor's field)".

³³¹ Copies i and b: "ignites another's field".

b₃ (KUB 29.23 (+) KUB 29.22) i(5+11) [ták-k]u LÚ.U₁₉.LU-aš i-ia-at-n[i-ia-an-da-aš GIŠKIRI₆.GEŠTIN UDU.ĪI.A tar-na]a-i³³²

(6) [i]a ħar-ni-ik-zi ták-ku m[i-an-da]

(7) [tá]k-ku ta-an-na-ta-ma 5 GÍN [KÙ.BABBAR pa-a-i]

c₁ (KBo 6.10) i

(12) [UDU.ĪI.A tar-na-i

(13) [A-NA 1 IKU] 10 GÍN.GÍN KÙ.BABBAR

(14) [pa-a-i GÍN KÙ.BABBAR] pa-a-i

d (KBo 6.11) i(8) ták-ku LÚ.U₁₉.LU-aš i-ia-at-ni-ia-an-da-aš GIŠKIRI₆.GEŠTIN UDU.ĪI.A tar-na-a-i

(9) ta-a ħar-ni-ik-zi ták-ku mi-an-da A-NA 1 IKU 10 GÍN KÙ.BABBAR pa-a-i

(10) pá-r-na-aš-še-e-a šu-wa-a-ez-zi ták-ku dan-na-at-ta-an-ma 3 GÍN KÙ.BABBAR

(11) pa-a-i

h (KBo 19.9)(5') [ták-ku LÚ.U₁₉.LU-aš i-ia-a]r-ni-ia-an-da-aš GIŠ[KIRI₆.GEŠTIN]

(6') [UDU.ĪI.A tar-na-i ta-za ħar]-ni-ik-zi ták-ku mi-an-t[a-]

(7') [ták-k]u [ta³³³-an-na-an-da-ma 6 [](8') [š]u³³⁴-wa-a-ez [zi]**i (KBo 6.17) i**(6) ták-ku LÚ.U₁₉.LU-aš [... GIŠKIRI₆.GEŠTIN]

(7) UDU.ĪI.A-ŠU tar-na-[a-i ta ħar-ni-ik-zi ták-ku ...]

(8) A-NA 1 IKU 10 [GÍN KÙ.BABBAR pa-a-i ...]

(9) 5 GÍN KÙ.BABBAR [pa-a-i]

§ 107/7 If a person lets (his) sheep into a productive vineyard, and ruins it, if it is in fruit, he shall pay 10 shekels of silver for each 3,600 square meters.³³⁵ ³³⁶ But if it is bare,³³⁷ he shall pay 3³³⁸ shekels of silver.

³³² Followed by an erased -zi in the intercolumnium.³³³ Or perhaps 'da'.³³⁴ The trace in the copy resembles the right side of ú, but a spelling šu-ú-wa-a-iz-zi for this verb is otherwise unknown.³³⁵ Hittite: 1 IKU, which equals 30 gipeššar.³³⁶ Two late manuscripts add: "He shall look to his house for it."³³⁷ I.e., already harvested. See Güterbock 1961b 70.³³⁸ Copies i and b have "5 shekels".**§ 108/*8****aa₈ i**(7) [da-a-i-ez]-zi³³⁹**a (KBo 6.12) i**

(29) [GIŠma-aĥ-l]a-an

(30) []x-x

b₃ (KUB 29.23 (+) KUB 29.22) i(8+15) [t]ák-ku ták-ka-li-an-da-az GIŠK[IRI₆.GEŠTIN GIŠma-aĥ-la-an ku-iš-ki ta-a-][i¹-e-ez-zi(9+16) [t]ák-ku 1 ME GIŠ.ĪI.A 6 GÍN KÙ.BABBAR pa-a-[i pá-r-na-aš-še-e-a] š[u-wa]-a-i-z³⁴⁰[-zi]

(10) [tá]k-ku Ū-UL-ma ták-ka-li-an-d[a nu GIŠma-aĥ-la-an]

(11) [d]a-a-i-e-ez-zi 3 GÍN KÙ.B[ABBAR pa-a-i]

c₁ (KBo 6.10) i

(15) [GIŠma-a]ĥ-la-an

(16) [G]ÍN KÙ.BABBAR pa-a-i

(17) [t]ág-ga-li-ia-an-da

(18) [K]Ù.BABBAR pa-a-i

d (KBo 6.11) i(12) ták-ku tág-ga-li-ia-an-da-za GIŠ[KIRI₆.GEŠTIN GIŠma-aĥ-la-an ku-iš-ki

(13) ta-a-i-ia-zi ták-ku 1 ME GIŠ!-ŠŪ [6] GÍN KÙ.BABBAR pa-a-i

(14) pá-r-na-aš-še-e-a šu-wa-a-ez-zi [tá]k-k]u Ū-UL-ma tág-ga-li-ia-an-da

(15) nu GIŠma³⁴¹-aĥ-la-an ta-a-i-[ia-zi] 3 GÍN KÙ.BABBAR pa-a-i**h (KBo 19.9)**(9') [ták-ku -a]- GIŠKIRI₆.GEŠTIN GIŠ[ma-aĥ-la-an]

(10') [ku-iš-ki-zi ták-ku 1] ME GIŠ.ĪI.A 6 GÍ[N]

(11') [pá-r-na-še-ia šu-wa-a-ez-zi]i ták-ku Ū-UL-ma t[ák-ka-li]

(12') []-iz-zi 3 GÍN KÙ.BABB[AR pa-a-i]

i (KBo 6.17) i(10) ták-ku ták-k[a-li-....-az GIŠKIRI₆.GEŠTIN GIŠma-aĥ-la-an]

(11) ku-iš-ki d[a-....-zi ták-ku 1 ME GIŠ.ĪI.A 6 GÍN KÙ.BABBAR pa-a-i]

³³⁹ Spelling taken from §120 aa. §125 aa has ta-a-i-ez-zi.³⁴⁰ Hand copy unclear. See šu-wa-a-iz-zi above in §104 b₂.³⁴¹ ma written over erased aĥ.

(12) *pár-na-aš-ši-[ia? šu- -zi ták-ku Ú-UL-ma]*

(13) *ták-ka-l[i-an-tal-da nu GIŠma-aḥ-la-an ...-zi]*

(14) 3 GÍN K[Û.BABBAR *pa-a-i*]

§ 108 If anyone steals vine branch(es) from a fenced-in vineyard, if (he steals) 100³⁴² vines/(fruit) trees, he shall pay 6 shekels of silver, and he shall look to his house for it. But if (the vineyard) is not fenced in, and he steals vine branch(es), he shall pay 3 shekels of silver.

§ 109/*9

b₃ (KUB 29.23)

(12) [*ták-k*]u PA₃-az GIŠIN-BA-AM ku-i[š-ki a-ar-gi *ták-ku* | ME GIŠ-ŠÚ 6 GÍN KÛ.BABBAR *pa-a-i*]

c₁ (KBo 6.10) i

(19) [] *a-ar-ki*

(20) [] *pa-a-i*

d (KBo 6.11) i

(16) *ták-ku a-mi-ia-ra-za GIŠIN-B[A-A]M ku-iš-ki a-ar-gi*

(17) *ták-ku* | ME GIŠ-ŠÚ 6 GÍN KÛ.BABBAR *pa-a-i*

j (KBo 6.16)

(1) [... GIŠ]IN-BA-AM ku-iš-ki a-a[r-...]

(2) [... GÍ]N KÛ.BABBAR *pa*-[...]

i (KBo 6.17) i

(15) [*tá*]k-k[u ...]

§ 109/9 If anyone cuts off fruit trees from (their) irrigation ditch,³⁴³ if (he cuts off) 100 trees, he shall pay 6 shekels of silver.

§ 110/*10

b₃ (KUB 29.23)

(13) [*ták-ku*] *ḫu-u-š-ši-li-az pu-ru-ut ku-i[š-ki da-a-i-e-ez-zi ma-ši-ia-an]*

(14) [*da-a-i*] *e-ez-zi an-da-na-pa a-pé.¹e¹-[ni-iš-šu-u-wa-an pa-a-i]*

c₁ (KBo 6.10) i

(21) [*ták-ku* *pu-ru-ut ku*]-iš-ki *ta-i-e-ez-zi*

(22) [*a*]-pé-e-ni-šu-wa-an *pa-a-i*

³⁴² Emend both d and b₃ to "I"? See Commentary.

³⁴³ Or: "divides ... with an irrigation ditch/canal". See Commentary.

d (KBo 6.11) i

(18) [*ták-ku*] *ḫu-u-š-ši-el-li-ia-az pu-[ru]-ut ku-iš-ki da-a-i-ia-zi*

(19) [*ma-ši-ia-an da³⁴⁴*]-a-i-ia-az-zi *an-da-še-ia a-pé-e-ni-iš-šu-u-wa-an pa-a-i*

j (KBo 6.16)

(3) [*ták-ku ḫu-u-š-ši-li-i*]a-az *pu-u-ut ku-iš-[ki ...]*

(4) [] *da-a-i-e-ez-[zi ...]*

(5) [-n]i-iš-šu-wa-an *pa-a-i* |

§ 110/10 If anyone steals clay³⁴⁵ from a pit, [however much] he steals, he shall give the same amount in addition (to it).³⁴⁶

§ 111/*11

b₃ (KUB 29.23)

(15) [*ták-ku še-e*]-ni *pu-ru-ut k[u-iš-ki e-pa-a-ri al-wa-an-za-tar DI-IN LUGAL]*

c₁ (KBo 6.10) i

(23) [*ták-ku pu-ru-ut ku-iš-ki ap-pa-at-i*]a-ri *al-wa-an-za-tar DI-IN LUGAL*

d (KBo 6.11) i

(20) [*ták-ku še-e-ni pu-r*]u-ut *ku-iš-ki e-pa-a-ri al-wa-an-za-tar DI-IN LUGAL*

j (KBo 6.16)

(6) [*ták-ku še-e-ni pu-ru-ut ku-i*]š-[ki]

(7) [] []

§ 111/11 [If] anyone forms(?) clay for [an ima]ge(?) (for magical purposes), it is sorcery (and) a case for the king's court.

§ 112/*12

c₁ (KBo 6.10) i

(24) [*ták-ku A-NA NAM.RA.ḪI.A A.ŠÀ-LAM Š*]A LÚ GIŠTUKUL *ḪAL-QÍ-IM³⁴⁷ pí-an-zi*

(25) [MU.3.KAM *ša-aḥ-ḫa-an Ú-UL i-i*]a-zi *I-NA MU.4.KAM-ma*

(26) [*ša-aḥ-ḫa-an e-eš-šu-u-wa-an da-a-i IT*]-TI LÚ.MEŠ GIŠTUKUL *ḫar-ap-zi*

³⁴⁴ Or: [... *ta*]. See §108 d i 13, 15.

³⁴⁵ That is, clay specially prepared for use (Güterbock 1961b).

³⁴⁶ The parenthesized words translate the -še in d. Copy b has the OH -apa but no -še. Both -apa and the *anda=še=ya* (with the same order of clitics as *parna=še=(y)a!*) look archaic. My provisional interpretation is that the -apa is original and implies (relationally) what the scribe of d tried to make more explicit with his -še. See §§128 and 149.

³⁴⁷ Copy d i 21 erroneously corrects this to Hittite *ḫal-ki-in* "grain"; the suggestion of reading this word as Akkadian is from Otten 1990.

d (KBo 6.11) i

(21) [tāk-ku A-NA NAM.RA.ḪI.]A¹ A.ŠÀ-LAM ŠA LÚ GIŠTUKUL ḫal-ki-in pī-an-[zi]

(22) [MU.3.KAM ša-aḫ-ḫa-a]n Ū-UL i-ia-«an-»zi I-NA MU.4.KAM-ma ša-a[ḫ-ḫa-an]

(23) [e-eš-šu-u-wa-an?? IT-T]/ LÚ.MEŠ GIŠTUKUL da-a-[i]

k (KUB 29.24) i

(1) [] Ū-UL i-ia-z[i]

(2) [] e-eš-šu-u-wa-an da-a-i IT-TI [LÚ.MEŠ GIŠTUKUL³⁴⁸ ḫar-ap-zi]

§ 112/12 [If] they give [to an *arnuwala*-man] the land of a man having a TUKUL-obligation who has disappeared, [for 3 years] he performs³⁴⁹ no [šahḫan-services], but in the fourth year he begins to perform šahḫan-services and joins (or: ranks with) the men having TUKUL-obligations.

§ 113/*13

c₁ (KBo 6.10) i

(27) [tāk-ku ku-iš-ki ka]r-aš-zi kar-ša-an-da-an

(28) [GIŠGEŠTIN-an a-pa-a-aš da-a-i SIG₅-an-m]a? GEŠTIN-an A-NA EN GEŠTIN

(29) [pa-a-i ta-an-za tūḫ-ša-an-na-i ku?-i]r?-[m]a?-an a-pé-e-el

(30) [GIŠGEŠTIN SIG₅-at-ta]x da-a-i

(31) []

d (KBo 6.11) i

(24) [tāk-ku GIŠGEŠTIN-an ku]-iš-ki kar-aš-zi kar-aš-ša-an-da-[an GIŠGEŠTIN-an]

(25) [a-pa-a-aš da-a-i SIG₅-an-ma? GI]Š[GEŠTIN-an A-NA EN GIŠGEŠTIN pa-a-[i](26) [ta-an-za o o o³⁵⁰ tūḫ-ša-an-na-i ku?-i]r?-[m]a?-an a-pé-e-[el GIŠGEŠTIN](27) [SIG₅-at-ta]x[] da-[a -i]

k (KUB 29.24) i

(3) [tāk-ku mi?-an?-da?-a]n³⁵¹ GIŠGEŠTIN-an ku-iš-ki kar-aš-zi kar-š[a-an-da-an](4) [GIŠGEŠTIN-an] a-pa-a-aš da-a-i SIG₅-an-na GIŠGEŠTIN

(5) [A-NA BE-E]L GIŠGEŠTIN pa-a-i ta-an-za tūḫ-ša-an-na-i

³⁴⁸ Either the last 3 signs were written in the intercolumnium, or there was a line 2a before the § line.

³⁴⁹ Copy d i 22 mistakenly reads "they perform".

³⁵⁰ Space for about 3 more signs unaccounted for in the duplicates.

³⁵¹ Space here noted by Güterbock 1961b. Space in d i 24 for a word with 3 or 4 signs. Trace in k could be -a]n. The restoration [... mi?-an?-da?-a]n? is my own guess. Another possibility would be [tāk-ku dam-me-e]r?, but one would already assume without *dammil* that the damaged vine was not his own, and the criterion of whether or not the vine in question was fruitful is surely more to the point in determining the nature and severity of the offence.

(6) [ku?-i]r?-ma?-an a-pé-e-e]/ GIŠGEŠTIN SIG₅-at-ta

(7) [EGIR-pa? da]-a-i

(8) [EG]IR-pa¹ da-a-i

§ 113/13 [If] anyone cuts down a [fruit-beari]ng(?) vine, he shall take the cut-down [vine] for himself and give to the owner of the (damaged) vine (the use of) a good vine. (The original owner of the cut-down vine) shall gather fruit from it (i.e., the good vine) [until] his own vine recovers. ...

[§ 114 and 118 too broken for translation. §§ 115-117 lost in a lacuna.]

§ 118/*15†

aa₇ (KUB 29.36 obv. 1-6) + aa₁ (KUB 29.25:1-2) i

(1) []x[]

(2) [ku-i]š-ki t[a-]

(3) []x pa-iz-z[i]

(4) [] na-at-t[a]

(5+1) []x e-e[p-zi -g]a-ri[.....]

(6+2) [pa-]iz-zi [o o o o]-x-i ta-x[]

f₁ (KBo 6.14) i

(2) [E]N GIŠ.ḪI.ḪA[]

(3) ta-an x[]

(4) e-ep-zi []

(5) ta-aš pa-iz-zi []

l (Bo 92/113)

(1') [p]a?-iz-z[i?]

(2') []-z[i]

§ 119/*16†

aa₇ (KUB 29.36 obv. 7-8) + aa₁ (KUB 29.25:3-5) i

(7+3) [tāk-ku lu-li-ia-aš MUŠEN-in o-o-o an-na-nu-u]ḫ-ḫa-an {na-aš-ma} ka - ak - ka - pa - an
[Ø?]

(8+4) [ka-ru-ú 1 M]A.NA K[Ū.BABBAR p]í-iš-ki^{ker} ki-nu-na¹ 12¹(5) [GÍN.GÍN KŪ.BABBAR pa-a-i pár-na-aš-še-ia³⁵² šu-w]a-i-ez -zif₁ (KBo 6.14) i

(6) tāk-ku lu-li-ia-aš MUŠEN-i[n o-o-o an-na-nu-u]ḫ-ḫa-an na-aš-ma ka-ak-ka-pa-an]

³⁵² Or -a. See §§ 127 and 149.

(7) *an-na-nu-uh-ha-an ku-iš-ki [i ta-a-i-e-ez-zi ka-ru-ú 1 MA.NA KÙ.BABBAR]*

(8) *pé-eš-ker ki-nu-na 12 GÍN.GÍN [KÙ.BABBAR pa-a-i pár-na-aš-še-ia šu-wa-a-ez-zi]*

I (Bo 92/113)

(3) *[ták-ku lu-li-ia-aš MUŠEN-in o-o-o an-na-nu-uh-ha-an na-aš-ma ka-ag]-ga-pa-an an-na-nu-uh-ha-[a]n!*

(4) *[ku-iš-ki ta-a-i-e-ez-zi ka-ru-ú 1 MA.NA KÙ.BABBAR pé-eš-ker k]i-nu-na*

(5) *[12 GÍN.GÍN KÙ.BABBAR pa-a-i pár-na-aš-še-ia šu-wa-a-ez-zi]*

§ 119/16† If anyone [steals] a duck(?) / swan(?) (lit. a pond-bird) ... trained (as a decoy) [or] a partridge(?) trained (as a decoy), [formerly] they paid [1] mina (= 40 shekels) of silver, but now [he shall pay] 12 shekels [of silver], and he shall look [to his house for it].

§ 120/*17†

aa₁ (KUB 29.25) i

(6) *[ták-ku k]u-iš-ki da-a-i-ez-zi*

(7) *[ták-ku 10 MUŠEN.ĤI.A ... KÙ.BABBAR pa-a-[i]*

f₁ (KBo 6.14) i

(9) *ták-ku um-mi-ia-an-du-uš MUŠEN.ĤI.A-uš a[n?.....³⁵³ ku-iš-ki]*

(10) *ta-a-i-e-ez-zi ták-ku 10 MUŠEN.ĤI.A 1 GÍN.G[ÍN KÙ.BABBAR pa-a-i]*

I (Bo 92/113)

(6) *[ták-ku um-mi-ia-an-du-uš MUŠEN.ĤI.A-uš an?..... ku-iš-ki ta]-a-i-ez-zi*

(7) *[ták-ku 10 MUŠEN.ĤI.A 1 GÍN.GÍN KÙ.BABBAR pa-a-i]*

§ 120/17† If anyone steals {rained(?) } ummiyant-birds [...], if there are 10 birds, he shall pay one shekel [of silver].

§ 121/*18†

aa₁ (KUB 29.25) i

(8) *[ták-ku GÍŠAPIN-an LÚ EL-LUM ku-iš-ki da-a-i-e-ez-zi] iš-ha-a-aš-ši-[a-a]n ú-e-m[i-ez-]i³⁵³zi¹*

(9) *[GÚ-SÚ GÍŠap-pa-la-aš-ša-aš ša-ra-a ti-it-ta-nu-u]z-zi ta G[U₄.ĤI].A-it x[...]³⁵⁴*

(10) *[o o o o ka-ru-ú kiš-ša-an i-iš-šer ki-nu-n]a 6 GÍN.GÍN KÙ.BABBAR [pa-a-i]*

(11) *[ták-ku ARA]D-ša 3 GÍN.GÍN KÙ.[BABBAR pa-a-i]*

a (KBo 6.12) ii

(1) *ták-ku G[íš]*

(2) *EN-ša-an []*

(3) *ti-it-ta-n[ú-]*

(4) *ka-ru-ú ki[-iš-ša-an]*

(5) *pa-a-i pár-na-a[š-]*

(6) *ták-ku ARAD-ša []*

f₁ (KBo 6.14) i

(11) *ták-ku GÍŠAPIN-an LÚ EL-LUM ku-iš-ki ta-a-i-[e-ez-zi EN-ša-an KAR-zi GÚ-SÚ]*

(12) *GÍŠap-pa-la-aš-ša-a[š š]a-ra-a ti-it-ta-nu-uz-zi t[a GU₄.ĤI.A-it ...]³⁵⁵*

(13) *ka-ru-ú kiš-an e-eš-šer ki-nu-na 6 GÍN.GÍN [KÙ.BABBAR pa-a-i]*

(14) *pár-na-še-ia šu-wa-a-ez-zi ták-ku ARAD-ša 3 GÍN.GÍN KÙ.[BABBAR pa-a-i]*

I (Bo 92/113)

(8) *[ták-ku GÍŠAPIN-an LÚ EL-LUM ku-iš-ki ta-a-i-ez-zi EN-š]a-an*

(9) *[KAR-zi GÚ-SÚ GÍŠap-pa-la-aš-ša-aš ša-ra-a ti-it-ta-nu-uz-zi]*

§ 121/18† If some free man steals a plow, and its owner finds it, (the owner) shall put [(the offender's) neck] upon the ... (a part of the plow?), and [he shall be put to death(?)] by the oxen. This is how they proceeded formerly. But now he shall pay 6 shekels of silver, and he shall look to his house for it. If it is a slave, [he shall pay] 3 shekels of silver.

§ 122/*19†

aa₁ (KUB 29.25:12)

(12) *[ták-ku an-da ap-pa-an-da GÍŠMAR.GÍD.DA ku-iš-ki ta-a]-i-ez-zi¹ []*

a (KBo 6.12) ii

(7) *ták-ku an-da a[p-pa-an-da GÍŠMAR.GÍD.DA ku-iš-ki ta-a-i-e-ez-zi ...]*

(8) *ta-pé-eš-ni [1 GÍN KÙ.BABBAR pé-eš-ker ki-nu-na o GÍN KÙ.BABBAR]*

(9) *pa-a-i pár-n[a-aš-še-ia šu-wa-a-ez-zi]*

f₁ (KBo 6.14) i

(15) *ták-ku an-da ap-pa-an-da GÍŠMAR.GÍD.DA ku-iš-ki ta-a-i-e-ez-[zi ...]*

(16) *ta-pé-eš-ni 1 GÍN KÙ.BABBAR pé-eš-ker*

q (KBo 14.66) i (unnumbered lines)

[]-eš-ni tap-pé-eš-ni

[] šu-wa-a-i]z-zi

³⁵³ Walther restored *a[n-na-nu-uh-ha-an-du-uš]*, and Friedrich *a[n-na-nu-uh-hu-uš]* (HG, 64 n. 25).

³⁵⁴ According to the copy in Güterbock 1962a 18 the trace does not favor *ta-ki*, although some form of execution seems to be in view.

³⁵⁵ So rather than *G[U₄.ĤI.A-it a-ki]*; the *ta* is necessary for the syntax, is present in aa, and is consonant with the traces in the photo in Neufeld.

§ 122/19† If anyone steals a wagon with all its accessories, initially they paid one shekel of silver, [but now] he shall pay [... shekels of silver], and he shall look [to his] house [for it].

§ 123/*20

a (KBo 6.12) ii

- (10) *ták-ku* Glšx[]
 (11) *hur-ki*[-]
 (12) 3 G[ÍN.GÍN KÙ.BABBAR *pa-a-i pá-r-na-aš-še-ia šu-wa-a-ez-zi*]

c₁ (KBo 6.10)

- (1) *hur-k*[i]
 (2) 3 GÍN.GÍN KÙ.B[ABBAR]

n (KUB 13.15) obv.

- (1) [] x x []
 (2) [] *pár-na-aš-še-i*[a]

o₁ (KUB 29.26)

- (1) [] x
 (2) [] *šu-wa-a-ez-zi*

§ 123/20 If [anyone steals a ..., Now he shall pay] 3 shekels of silver, and he shall look to his house for it.

§ 124/*21

aa₂ (KUB 29.28) i

- (1) [KÙ.BABBAR *pa*]-a-i! [*pár-na-aš-še-ia šu-wa-ia-az-zi*]

a (KBo 6.12) ii

- (13) *ták-ku*
 (14) [
 (15) [
 (16) [
 (17) [
 (18) *k[u-iš-ki*

c₁ (KBo 6.10) ii

- (3) *ták-ku* Glšš*ī-ši-a-ma* *k[u-iš-ki ta-a-i-e-ez-zi* 3 GÍN.GÍN KÙ.BABBAR]
 (4) *pa-a-i pá-r-na-aš-še-ia šu-wa-a-ez-zi* *ták-ku* GlšMAR.GÍD.DA.HI.A]
 (5) *ku-iš-ki ta-a-iš-ta-¹l* [*ta A.ŠÀ-iš-š?* *da-la-i*]

(6) *ta-a-i-e-ez-zi ku-i*[š-ki 3 GÍN.GÍN KÙ.BABBAR]

(7) *pa-a-i pá-r-na-aš-še-ia šu-wa-a-i*[z-zi]

f₃ (KBo 6.19) ii?

- (1) [*ták-ku* Glšš*ī-ši-i*]*a*³⁵⁶-m[*a ku-iš-ki ta-a-i-e-ez-zi*]
 (2) [*pár-na-še-i*]*a*³⁵⁷ *šu-wa-a-iz-zi*]
 (3) [*ta-a-iš-t*]*a-i ta A.ŠÀ-i*[š-š?]
 (4) [3 GÍN].GÍN KÙ.BABBAR *pa-a-i pá[r-na-še-ia šu-wa-a-ez-zi]*

n (KBo 19.7 + KUB 13.15) obv.

- (3) [*ták-ku* Glšš*ī-ši-ia-ma ku-i*]*š-ki ta-a-i-e-ez-zi* 3 GÍN KÙ.BABBAR *pa-a-i*]
 (4) [*pár-na-aš-še-ia šu-wa-a-ez-zi* *ták-ku* GlšMAR.GÍD.DA.HI.A *ku-iš*]-ki]
 (5) [*ta-a-iš-ta-i ta A.ŠÀ-iš-ši*] [*ta-li-ia-iz*¹]-zi
 (6) [*ta ta-a-i-e-ez-zi ku-iš-ki*] 3 GÍN KÙ.BABBAR *pa-a-i*!
 (7) [*pár-na-aš-še-ia šu-wa-a-ez*] -z[i]

o (KUB 29.27 + 29.26)

- (3) [*ták-ku* Glšš*ī-ši-ia-ma ku-iš-ki da-ia-az-z*] 3 GÍN KÙ.BABBAR *pa-a-i*
 (4) [*pár-na-aš-še-ia šu-wa-a-ez-zi*³⁵⁸ *ták-ku ta-i*]*š-ti-an-da* GlšMAR.GÍD.DA.[HI.A]
 (2+5) [I-N]A A.ŠÀ *da-l*[i? *-ia-zi ta ta-i-ez-zi ku-i*]*š-ki* 3 GÍN KÙ.BABBAR *pa-a-i*]
 (3+6) [*pár-na-aš-še-e-a* [*šu-wa-a-i*]*z-zi*

§ 124/21 If anyone steals a *šišiyama* (tree or implement), he shall pay 3 shekels of silver. He shall look to his house for it. If anyone loads a wagon, [leaves] it in his field,³⁵⁹ and someone steals (it), he shall pay 3 shekels of silver, and he shall look to his house for it.

§ 125/*22

aa₂ (KUB 29.28) i

- (2) [*ták-ku* GlššEN-an *ku-iš-ki ta-a-i-ez-zi* o o o o³⁶⁰ x+]¹ GÍN.GÍN KÙ.BABBAR *p[a-a-i]*
 (3) [*ták-ku* KUš*hu-u-ša-an na-aš-ma KUš**ta-ru-uš-ḫa ku-iš-ki*] *ta-a-i-ez-zi* 1 GÍN KÙ.BAB[BAR *pa-a-i*]

a (KBo 6.12) ii

- (19) *ták-ku*

³⁵⁶ Or: [Glšš*ī-ši-i*]*a-ma*, as in c₁.

³⁵⁷ Restored according to *pár-na-še-ia* in §121 f₁ i 14.

³⁵⁸ For the restoration see §122 o₁ 2.

³⁵⁹ Copy o: "If [anyone] st[eals lo]aded wagons [i]n a field."

³⁶⁰ Available space suggests that there were additional words in copy aa not found in the NH copies c, f and o.

(20) *k[u-iš-ki*

c₁ (KBo 6.10) ii

(8) *ták-ku* ^{GÍŠ}ŠEN-an *ku-iš-ki ta-i-e-e*[z-zí x+1 GÍN.GÍN KÙ.BABBAR *pa-a-i*]

(9) *ták-ku* ^{KUŠ}hu-u-ša-an *na-aš-ma* ^{KUŠ}ta-ru-uš-ḫ[a]

(10) *ku-iš-ki ta-i-e-ez-zi* 1 GÍN KÙ.BABBAR *pa-a-i*

f₃ (KBo 6.19) ii?

(5) [*ták-ku* ^{GÍŠ}ŠEN-a]n *ku-iš-ki ta-i-e-ez-zi* [x+1 GÍN KÙ.BABBAR *pa-a-i*]

(6) [*ták-ku* ^{KUŠ}hu-u-š]a-an *na-aš-ma* ^{KUŠ}ta-r[u-uš-ḫa]

(7) [*ku-iš-ki ta-i*]-e-ez-zi 1 GÍN KÙ.BABBAR [*pa-a-i*]

m (Bo 8202)

(1) [1 GÍN KÙ.BABBAR] *p[a-a-i]*

n (KBo 19.7 + KUB 13.15) obv.

(7) [*ták-ku* ^{GÍŠ}ŠEN-an *ku-iš-ki ta-i*]-e-ez-zi 1¹ [GÍN KÙ.BABBAR] *pa-a-i*

(8) [^{KUŠ}t[a-r]u-uš-ḫ[a *ku-iš-k*]i

o (KUB 29.27 + 26)

(4+7) [*ták-ku* ^{GÍŠ}ŠEN-an *ku-i*][š-ki *da-ia-az-zi* x+1 GÍN K]Ù.BABBAR *pa-a-i* < *ták-ku* ^{KUŠ}h[u-u-ša-an]

(5+8) [n]a-aš-ma ^{KUŠ}ta-ru-u[š-ḫa *ku-iš-ki da-ia-az-zi*] 1 GÍN K[Ù.BABBAR *pa-a-i*]

§ 125/22 If anyone steals a wooden water trough, he shall pay [...] + one shekel of silver. If anyone steals a leather ... or a leather ..., he shall pay one shekel of silver.

§ 126/*23

aa₂ (KUB 29.28) i

(4) [*ták-ku* I-NA KÁ É.GAL ^{GÍŠ}za-aḫ-ra-in³⁶¹ *ku-iš-ki ta-a-ia-az-zi* 6] GÍN.GÍN KÙ.BABBAR *pa-a-i*

(5) [*ták-ku* I-NA KÁ É.GAL ^{GÍŠ}ŠUKUR ZABAR *ku-iš-ki ta-a-i*]a-az-zi a-ki-aš

(6) [*ták-ku* ZI.KIN.BAR URUDU *ku-iš-ki ta-a-ia-az-zi*]³⁶² 1/2 PA-RI-SI ŠE *pa-a-i*³⁶³

(7) [*ták-ku* ga-pí-nu-uš ŠA 1 TÚG *ku-iš-ki ta-a-ia-az-zi* 1 TÚG].SÍG *pa-a-i*³⁶⁴

a (KBo 6.12) ii

(21) *ták-ku*

³⁶¹ m 2' ^{GÍŠ}za-aḫ-ra-in.

³⁶² So probably in aa, cf. line 5.

³⁶³ § line here in aa₂.

³⁶⁴ No § line here in aa₂.

(22) 6-[GÍN

(23) *k[u-iš-ki*

c₁ (KBo 6.10) ii

(11) *ták-ku* I-NA KÁ É.GAL ^{GÍŠ}za-aḫ-ra-in *ku-iš-ki ta-i-e-ez-zi*

(12) 6 GÍN.GÍN KÙ.BABBAR *pa-a-i* *ták-ku* I-NA KÁ É.GAL ^{GÍŠ}ŠUKUR ZABAR

(13) *ku-iš-ki ta-i-e-ez-zi* a-ki-aš *ták-ku* ZI.KIN.BAR URUDU

(14) *ku-iš-ki ta-i-e-ez-zi* 1/2 PA. ŠE *pa-a-i*

(15) *ták-ku* ga-pí-nu-uš ŠA 1 TÚG *ku-iš-k[i]*

(16) *ta-a-i-e-ez-zi* 1 TÚG.SÍG *pa-a-i*¹

f₃ (KBo 6.19) ii?

(8) [*ták-ku* I-NA KÁ É.GAL ^{GÍŠ}zu-aḫ-ra-in *ku-iš-ki* t[a(-a)-i-e-ez-zi]

(9) [6 GÍN KÙ.BABBAR *p*]a-a-i *ták-ku* I-NA KÁ É.GAL [^{GÍŠ}ŠUKUR ZABAR]

(10) [*ku-iš-ki ta(-a)-i-e-e*]z-zi a-ki-aš *ták-ku* Z[IZI.KIN.BAR URUDU]

(11) [*ku-iš-ki ta(-a)-i-e-e*]z-zi 1/2 PA. ŠE [*pa-a-i*]

(12) [*ták-ku* ga-pí-nu-uš ŠA] 1 TÚG *ku-i*[š-ki *ta(-a)-i-e-ez-zi*]

(13) [1 TÚG].SÍG [*pa-a-i*]

m (Bo 8202)

(2) [*ták-ku* I-NA KÁ É.GAL] ^{GÍŠ}1-za-aḫ-ra-in³⁶⁵ *ku-iš-ki ta-a-i-ez-zi*

(3) [6 GÍN.GÍN KÙ.BABBAR *pa*]-a-i *ták-ku* I-NA [KÁ É.GAL]

(4) [^{GÍŠ}ŠUKUR ZABAR *ku-iš-ki ta-a-i*]-ez-zi

(5) [a-ki-aš *ták-ku* ZI.KI]N.BAR URUDU *ku-iš-ki* t[a-a-i-ez-zi] 1/2 PA. ŠE]

(6) [*pa-a-i* *ták-ku* ga]-pí-nu³⁶⁶.uš Š[A 1 TÚG *ku-iš-ki*]

(7) [*ta-a-i-ez-zi* 1 TÚG] IŠ.TU SÍ[G *pa-a-i*]

o₂ (KUB 29.27:6-9 + 29.26:9-12)

(6+9) [*ták-ku* I]-NA KÁ É.GAL za-a[ḫ-ra-in *ku-iš-ki da-ia-az-zi*] 6 GÍN [KÙ.BABBAR *pa-a-i*]

(7+10) [*ták-ku* I-NA KÁ É.GAL ^{GÍŠ}ŠUKUR ZABAR *ku-i*][š-ki *da-a-i*]-[e-ez-zi a-ki-aš]

(8+11) [*ták-ku*] še-pí-nu-uš-ta-a[n URUDU *ku-iš-ki da-ia-az-zi*] 1/2 PA. ŠE [*pa-a-i*]³⁶⁷

(9+12) [*ták-k*]u ka-pí-nu-uš Š[A 1 TÚG *ku-iš-ki da-i-e-e*]z-zi [1 TÚG.SÍG *pa-a-i*]³⁶⁸

³⁶⁵ Over erased -ri. All signs in line 2' collated (Klengel).

³⁶⁶ The signs -pí-nu- are written over erased -nu-uš.

³⁶⁷ Paragraph line here in o.

³⁶⁸ No § line here in o.

§ 126/23 If anyone steals a wooden chair(?) in the gate of the palace, he shall pay 6 shekels of silver. If anyone steals a bronze spear in the gate of the palace, he shall be put to death. If anyone steals a copper pin,³⁶⁹ he shall give 25 liters of barley (= 1/16 shekel). If anyone steals the threads (or strands of wool) of one bolt of cloth, he shall give one bolt of woolen cloth.

§ 127/*24

aa₂ (KUB 29.28) i

(8) [tāk-ku GIŠ]G šu-ul-la-an-na-az ku-iš-ki ta-i-e-ez-zi ku]-it ku-it Ê-ri an-da-an

(9) [ḥar-ak-zi ta-at šar-ni-ik-zi Û 1 MA.NA KÙ.BABBAR pa-a-i pâr-na-aš-še-ia³⁷⁰ šu-wa-ia-az-zi

c₁ (KBo 6.10) ii

(17) tāk-ku GIŠ]G šu-ul-la-an-na-az³⁷¹ ku-i[š-ki] ta-i-e-ez-zi³⁷²

(18) ku-it ku-it ḥar-ak-zi ta-at šar-ni³⁷³ ik-zi

(19) Û 1 MA.NA KÙ.BABBAR pa-a-i pâr-na-aš-še-ia šu-wa-a-ez-zi

m (Bo 8202)

(8) [tāk-ku GIŠ]G šu-ul-la]-an-na-[az ...]

o₂ (=KUB 29.27:10)

(13) [tāk-ku GIŠ]G šu-ul-la-a[n-na-az ...]

§ 127/24 If anyone steals³⁷³ a door as a result of a quarrel, he shall replace everything that may get lost in the house, and he shall pay one mina (i.e., 40 shekels) of silver, and he shall look to his house for it.

§ 128/*25

aa₂ (KUB 29.28) i

(10) [tāk-ku SIG₄ ku-iš-ki ta-i-e-ez-zi ma-ši-ia-an ta-i-e-ez-zi] an-ta-ia-aš-še a-pé-ni-iš-ša-[an]

(11) [pa-a-i tāk-ku ša-ma-na-az NA₄ H₁.A ku-iš-ki ta-i-e-ez-zi A-NA 2 N]A₄ 10 NA₄ H₁.A pa-a-i

(12) [tāk-ku ... NA₄ ḥu-u-wa-a-ši na-aš-ma NA₄ ḥar-mi-ia-al-li ku-iš-ki] i t³⁷⁴ a-ia-az-zi

(13) [2 GÍN.GÍN KÙ.BABBAR p]a-a-i

c₁ (KBo 6.10) ii 20-25 + c₂ (KBo 6.20) 1-4

(20) tāk-ku SIG₄ ku-iš-ki ta-i-e-ez-zi ma-ši-ia-an

(21) ta-i-e-ez-zi an-da-aš-še-aš-še³⁷⁴ a-pé-e-ni-šu-u-wa-an pa-a-i

(22+1) tāk-ku ša-ma-na-az³⁷⁵ NA₄ [H₁.A ku-iš-ki] i t³⁷⁴ a-i-e-[ez-zi]

(23+2) A-NA 2 NA₄ 10 NA₄ H₁.A pa-[a-]i tāk-ki[u o o o o N]A₄ ḥu-u-[wa-a-ši]

(24+3) na-aš-ma NA₄ ḥar-mi-ia-al-li ku-iš-ki

(25+4) ta-i-e-ez-zi 2 GÍN.GÍN KÙ.BABBAR pa-a-i

§ 128/25 If anyone steals bricks, however many he steals, he shall give the same amount in addition to it. If [anyone] steals stones from a foundation, for 2 (such) stones he shall give 10 stones. If anyone steals a stela or a ḥarmiyalli stone, he shall pay 2 shekels of silver.

§ 129/*26

c₁ (KBo 6.10) ii + c₂ (KBo 6.20)

(26+5) tāk-ku ŠA.ANŠE.KUR.RA na-aš-ma ANŠE.GÌR.NUN.NA¹ KUŠan-na-nu-uz-[zi]

(27+6) KUŠga-az-zi-mu-el [o-o-o-a] r³⁷⁶-li kar-ra-al ZA[BAR?]

(28+7) ku-iš-ki ta-a-i-e-e[z-zi ka-r]u-ū 1 MA.NA KÙ.BABBAR p[é-eš-ker]

(29+8) ki-nu-na 12 GÍN.GÍN KÙ.BABB[AR pa-a-i] pâr-na-aš-še-ia šu-wa-a-ez-zi[i]

§ 129/26 If anyone steals a leather bridle(?)/halter(?), a leather gazzimuel, a [...], or a bronze bell(?) «of» a horse or a mule, formerly they paid one mina (= 40 shekels) of silver, but now [he shall pay] 12 shekels of silver, and he shall look to his house for it.

§ 130/*27

c₁ (KBo 6.10) ii + c₂ (KBo 6.20)

(30+9) tāk-ku GU₄-aš na-aš-ma ANŠE.K[UR.RA-aš ... i] a-a[r-r]a-lu-uš

(31) ku-iš-ki ta-i-e-ez-zi[i ... GÍN.GÍN KÙ.BABBAR pa-a-i]

(32) pâr-na-aš-še-ia šu-wa-a-[iz-zi]

§ 130/27 If anyone steals [...] of an ox or a horse, [he shall pay ... shekels of silver.] He shall look to his house for it.

§ 131/*28

c₁ (KBo 6.10) ii

(33) tāk-ku KUŠḥa-ap-pu-ut-[ri ku-iš-ki ta-a-i-e-ez-zi]

(34) 6 GÍN.GÍN KÙ.BABBAR pa-a-i [i pâr-na-aš-še-ia šu-wa-a-ez-zi]

§ 131/28 If [anyone steals] a leather harness(?), he shall pay 6 shekels of silver. [He shall look to his house for it.]

§ 132/*29

c₁ (KBo 6.10) ii

(35) tāk-ku LÚ EL-LAM [..... ta-a-i-e-ez-zi]

³⁶⁹ Or "(scribe's) stylus". See Commentary.

³⁷⁰ But see pâr-na-aš-še-a in §149, line 21.

³⁷¹ cc ii 5 [šu-ul-la-a]n-na-za.

³⁷² cc ii 5 kar-ap[.zi].

³⁷³ Copy cc: "lil[is]".

³⁷⁴ cc ii 9 [an-da-]ia-aš-ši.

³⁷⁵ cc ii 10 [ša-ma-a]n-na-za.

(36) 6 GÍN.GÍN KÙ.BABBAR [*pa-a-i pá-r-na-aš-še-ia šu-wa-a-ez-zi*]

(37) *ták-ku* ARAD-ša [3 GÍN.GÍN KÙ.BABBAR *pa-a-i*]

§ 132/29 If a free man [steals ..., he shall pay] 6 shekels of silver. [He shall look to his house for it.]

But if he is a slave, [he shall pay 3 shekels of silver.]

§ 133/*30†

aa₈ (KUB 29.38) ii

- | | |
|---------------------------------------|-----------------|
| (1) <i>ták-ku</i> [LÚ | <i>pa-a-i</i>] |
| (2) <i>pár-na</i> [- <i>aš-še-ia</i> |] |
| (3) <i>ták-ku-a</i> [<i>n?</i> |] |
| (4) <i>ták-ku</i> L[Ú? ³⁷⁶ |] |
| (5) <i>ke-el-l</i> [-(<i>a-</i>) |] |
| (6) <i>x - x</i> [|] |

c₁ (KBo 6.10) ii

- (38) [*ták-k*]*u* LÚ *EL-LAM* *ta-a-i-e-ez-zi*
- (39) [... GÍN.G]ÍN [KÙ.BABBAR *pa-a-i pá-r-na-aš-še-ia šu-wa-a-ez-zi*]
- (40) [*ták-ku* ARAD-ša GÍN.GÍN KÙ.BABBAR *pa-a-i*]

§ 133/30† If a free man [steals ...,] he shall pay [...] shekels [of silver, and he shall look to his house for it. If he is a slave, he shall pay ... shekels of silver.]

§ 142/*31

c₁ (KBo 6.10) iii

- (1) [.....] [*ku-iš-k*]*i p[é-e]n-n[a-i ...]*
- (2) [*a-pé*]-[*e¹.el-la* GIŠUMB[IN *ku-iš-ki ta-i-e-ez-zi A-NA*]
- (3) [1 GIŠ]UMBIN-*aš* ½(1) PA. ŠE *p[a-a-i ták-ku* ARAD-ša]
- (4) A-NA 1 GIŠUMBIN-*aš* [... PA. ŠE *pa-a-i*]

r (11/p)³⁷⁷

- (1) [A-NA 1 GIŠUMBIN-*aš* ... PA. ŠE] [*pa-a-i*]

§ 142/31* [If] anyone drives [a wagon(?) ..., ... anyone steals] its wheel(s), he shall give 25 liters of barley [for each] wheel. [If he is a slave, he shall give ... of barley] for each wheel.

³⁷⁶ Or ŠE[Š.

³⁷⁷ Unpublished fragment identified by S. Košak and communicated to me by letter in the form of an unpublished hand copy by H. Otten with a collation by E. Neu.

§ 143/*32

aa (KUB 29.29) ii

- (1) [.....] *pa-a-i*]

c₁ (KBo 6.10) iii

- (5) *ták-ku* LÚ *EL-LAM* URUDU_{zi-na-a}[*l-li* URUDU]
- (6) URUDUša-*an-ku-wa-al-li ku-iš-k*[*i ta-i-e-ez-zi*]
- (7) 6 GÍN.GÍN KÙ.BABBAR *pa-a-i pá-r-na-aš-š[e-ia šu-wa-a-ez-zi]*
- (8) *ták-ku* LÚARAD-ša 3 GÍN.GÍN KÙ.[BABBAR *pa-a-i*]
- r (11/p)
- (2) [*ták-ku* LÚ *EL-LAM* URUDU_{zi-n}]*a-al-li* URUDU_{x378}[-[.....]
- (3) [URUDUša-*an-ku-wa-al-li ku-i*]*š-ki ta-a-i-ia-z*[*i* 6 GÍN.GÍN]
- (4) [KÙ.BABBAR *pa-a-i pá-r-na-aš-še-i*]*a šu-wa-iz-zi*
- (5) [*ták-ku* LÚARAD-ša 3 GÍN.GÍN] 'KÙ.BABBAR' [*pa-a-i*]

§ 143/32* If a free man [steals] copper shears(?), a copper [...]. (or) a copper nail file(?), he shall pay 6 shekels of silver. [He shall look to] his house [for it]. But if it is a slave, he shall pay 3 shekels of silver.

§ 144/*33

aa (KUB 29.29) ii

- (2) [*ták-ku* LÚŠU.I URUDU_{zi-na-al-li a-ri}]-*iš-ši pa-a-i*]
- (3) [*tu-uš ḥar-ni-ik-zi o - o - o*] 'ša-a¹.k[*u-wa*]-*aš-ša-ru-uš pa-a-i*]
- (4) [*ták-ku* TÚG.SIG o - o - o *ku*]-*iš-ki tu-uḥ*[-[*š*]*a-ri* 10 GÍN.GÍN KÙ.BABBAR *pa-a-i*]
- (5) [*ták-ku* k]*u-iš-ki tu-uḥ*-'ša¹-*ri* 5 GÍN.GÍN KÙ.BABBAR *pa-a-i*

c₁ (KBo 6.10) iii

- (9) *ták-ku* LÚŠU.I URUDU_{zi-na}[-*al-li*³⁷⁹ *a-ri-iš-ši pa-a-i*]
- (10) *tu-uš ḥar-ni-ik-zi* [... ša-a-*ku-wa-aš-ša-ru-uš pa-a-i*]
- (11) *ták-ku* TÚG.SIG GIŠ_{ha-an-za-n}[*i-it?* *ku-iš-ki tuḥ-ša-ri*]
- (12) 10 GÍN.GÍN KÙ.BABBAR *pa-a-i* [*ták-ku* ...]
- (13) *ku-iš-ki tuḥ-ša-ri* [5 GÍN.GÍN KÙ.BABBAR *pa-a-i*]

³⁷⁸ Traces on an old copy by Otten resemble š[a, but not to be restored as URUDUš[*a-an-ku-wa-al-li*]. Since the preserved paragraph line between lines r 1 and 2 proves this line was the first, and c iii 5 requires restoring 8 signs inclusive of the -*na*-, the same number of signs are required for the beginning of line 3 before the preserved -*iš-ki*. Copy c iii 5 must therefore have had another noun following URUDU_{zinalli} at the end of the line.

³⁷⁹ Restored from §143.



§ 144/33 If a barber gives copper she[ars](?) to his associate, and (the latter) ruins them,³⁸⁰ he shall give [them] in full value. If anyone cuts fine cloth with a *hanzan-*, he shall pay 10 shekels of silver. If anyone cuts [...], he shall pay 5 shekels of silver.

§ 145/*34

aa (KUB 29.29) ii

(6) [ták-ku É GU₄ ku-iš-k]i ú-e-re-ez-zi 6 GÍN KÙ.BABBAR pa-a-i

(7) [ták-ku o - o - o - u]š ta-a-la-i na-aš-kán ku-uš-ša-na-az še-me-en-zi

c₁ (KBo 6.10) iii

(14) ták-ku É GU₄ ku-iš-ki [ú-e-te-ez-zi]

(15) 6 GÍN.GÍN KÙ.BABBAR pa-a-i [ták-kuuš ta-a-la-i]

(16) na-aš-kán ku-uš-na-az [ša-me-en-zi]

s HFAC 5³⁸¹

(1) [o - o - o -]x x[.....]

(2) [o - o - o -]x GIŠ-í{u?.....}

(3) [o - o - o -]x-an GU₄.H.A[.uš ...]

(4) [ku?-uš?-na-a]z? ša-me-e[n-zi]

§ 145/34 If anyone builds an ox barn, (his employer) shall pay him 6 shekels of silver. [If] he leaves out [...], he shall forfeit his wage.

§ 146a/*35a

aa (KUB 29.29) ii

(8) [ták-ku É-er URU-i]a?-an³⁸² GIŠKIRI₆ na-aš-ma ú-e-ši-in ku-iš-ki uš-ne-eš-[kat-ta]

(9) [ta-ma-i-ša pa-i]z-zi ták-kán pé-e-ra-an wa-la-aḫ-zi ta-aš-ša-an

(10) [ḫa-ap-pa-ri šo]-e-er ḫa-ap-pár i-e-ez-zi uš-tu-la-aš 1 MA.NA KÙ.BA[BABBAR pa-a-i]

(11) [... ḫa-an-t]e-ez-zi-ia-aš-pát ḫa-ap-pa-ri-uš wa-a-ši³⁸³

c₁ (KBo 6.10) iii

(17) ták-ku É-er na-aš-ma URU-an n[a-aš-ma GIŠKIR]I₆ na-aš-m[a ú]-e-[ši-in]

(18) [ku-iš-ki] uš-ne-eš-kat-ta ta-m[a-i-š]a pa-iz-zi

(19) [ták-kán pé-ra-an wa-aḫ]-aḫ-zi ta-aš-ša-an ḫa-ap-pa-ri

³⁸⁰ Melchert (personal communication) notes the use of common gender -uš to resume URUDUzinalli: "it reflects that zinalli- was animate and zinalli a collective plural. Thus one could switch to an animate/count plural in *tuš*, even if the motivation remains unclear".

³⁸¹ Uncertain if this is a fragment of the laws and belongs here. See HFAC p. 2 sub #5.

³⁸² For *ḫappiriya-* "city" see HED 3:127f.

³⁸³ § line here in aa.

(20) [še-er ḫa-ap-pár i-i]a-zi wa-aš-túl-aš 1 MA.NA KÙ.BABBAR pa-a-i

(21) [LÚ.U₁₉.LU-na-az ḫa-an-t]e-ez-zi-uš-pát ḫa-ap-pa-ri-uš wa-a-ši

t (KBo 14.67) ii

(1) [.....-z]i [.....]

(2) [... -pá]t ḫa-ap-p[a-ri-uš wa-a-ši]

§ 146a/35 If someone is in the process of³⁸⁴ selling a house, a village, a garden or a pasture, but another (seller) goes and strikes first(?), and makes a sale of his own instead,³⁸⁵ as a fine for his offence³⁸⁶ he shall pay 40 shekels of silver, and buy [the ...] at the original prices.

§ 146b/*35b³⁸⁷

aa (KUB 29.29) ii

(12) [ták-ku o o-i]a-an ku-iš-ki uš-ne-eš-kat-ta ta-ma-i-ša-kán pé-e-[ra-an wa-la-aḫ-zi]

(13) [uš-tu-la-aš] 10 GÍN KÙ.BABBAR pa-a-i LÚ.U₁₉.LU-na-az ḫ[a-a]n-te-ez-zi-ia-aš-pát[ra]

(14) [ḫa-ap-pa-ri-u]š da-a-i

§ 146b/35 [If] anyone offers a [...] for sale, but another strikes first(?), for his offence he shall pay 10 shekels of silver. He shall take³⁸⁸ the person at the [pric]es of the original (seller).³⁸⁹

§ 147/*36

aa (KUB 29.30 + 29.29) ii

(15) [ták-ku LÚ.U₁₉.LU-an] [da?-am?]-pu-pí-in ku-iš-ki uš-ne-eš-k[at-ta] [ra-ma-i-š[a-kán]

(1+16) [pé-e-ra-a]n wa-la-aḫ-zi [u]š-tu-la-aš 5 GÍN KÙ.BABBAR [pa-a-i]

c₁ (KBo 6.10) iii

(22) [ták-ku LÚ.U₁₉.LU]-an dam-pu-pí-in₄ ku-iš-ki uš-ne-eš-kat-ta

(23) [ta-ma-i-ša-k]án pé-ra-an GUL-aḫ-zi

(24) [wa-aš-túl-aš 5 G]ÍN.GÍN KÙ.BABBAR pa-a-i

t (KBo 14.67) ii

(3) [ták-ku ...]-an dam-pu-pí[-...]

(4) [... G]UL-aḫ-zi wa-a[š-túl-aš ...] ...]

³⁸⁴ See Commentary.

³⁸⁵ Literally, "makes a *ḫappar* on top of a *ḫappar*".

³⁸⁶ *uš-tu-la-aš* literally "(that) of (his) sin" (*waštul*). See Commentary.

³⁸⁷ § 146b is omitted in the post-Old Hittite copies.

³⁸⁸ So in OH copy aa; NH copy c reads "he shall buy".

³⁸⁹ So copy aa; c by substituting the accus. pl. *ḫantezziuš* makes the "original" refer to the prices.

§ 147/36 [If] someone is in the process of selling an unskilled person, and another (seller) strikes first(?), as the fine for his offence he shall pay 5 shekels of silver.

§ 148/*37

aa (KUB 29.30 + 29.29) ii

- (2+17) [rāk-ku GU₄-u]n ANŠE.KUR.RA ANŠE.GÌR.NUN.N[A ANŠE-in ku-iš-ki] [uš-ne-eš-kat-ta]
(3+18) [ra-ma-i]-ša-kán pé-e-ra-an wa-l[a?-ah-z]i [uš]-[tu-la-aš ... GÍN.GÍN KÙ.BABBAR pa-a-i]

c₁ (KBo 6.10) iii

- (25) [rāk-ku GU₄-un A]NŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE-in ku-iš-ki
(26) [uš-ne-eš-kat-ta]a ta-ma-a-i-ša-kán pé-ra-an GUL-ah-zi
(27) [wa-aš-tul-aš ... G]ÍN.GÍN KÙ.BABBAR pa-a-i

t (KBo 14.67) ii

- (5) [rāk-ku ANŠE.KUR.RA³⁹⁰ GU₃-u]n? A[NŠE.GÌR.N]UN.N[A ANŠE-in ku-iš-ki]
(6) [uš-ne-eš-kat-ta]a ta-ma-a-i-ša-kán pé-ra-an wa-a]l-ah-z[i ...]

§ 148/37 [If] someone [is in the process of selling] an ox, a horse, a mule or an ass, and another person strikes first(?), as the fine for his offence he shall pay ... shekels of silver.

§ 149/*38

aa (KUB 29.30:4-6) ii³⁹¹

- (19) [rāk-ku LÚ?]³⁹²an-an-na-mi-uh-ḥa-an ku-iš-ki ḥ[a-ap-pa-ra-iz-zi nu te-ez-zi ak-ki-iš-wa-ra-aš]
(20) [iš-ḥa]-a-aš-ši-ša-an ur-ki-ia-iz-zi n[a-an-za da-a-i an-ta-ia?-aš?-še?]
(21) [2 SAG.D]U pa-a-i pâr-na-aš-še-a³⁹³ šu-wa-i[a-az-zi]

c₁ (KBo 6.10) iii

- (28) [rāk-ku U[N?-an]³⁹⁴an-na-mi-uh-ḥa-an ku-iš-ki ḥa-ap-pa-ra-iz-zi
(29) [n]u te-ez-zi BA.ÚŠ-wa-ra-aš iš-ḥa-aš-ši-ša-an
(30) ur-ki-ia-iz-zi na-an-za da-a-i an-da-e-še
(31) 2 SAG DU pa-a-i pâr-na-aš-še-ia šu-lwa-a-ez¹-z[i]

³⁹⁰ Space for 5 to 6 signs before -u]n.

³⁹¹ Cumulative line numbering is used for aa in the remainder of this column, to facilitate use of Güterbock's newer copy in JCS 16:19.

³⁹² Since aa does not use UN for *antuhša-*, another single-sign Sumerogram for a human being should occur here: perhaps [LÚ]-an "man" or [MUNUS]-an "woman".

³⁹³ But see *pâr-na-aš-še-ia* in § 127 line 9.

³⁹⁴ So with Goetze 1969 ("a trained man"), Souček, Imparati, Haase 1984, von Schuler, Puhvel in HED s.v., HW² s.v.: U[K]Û, i.e. [UN] "person". Differently: Hrozný, Neufeld, Friedrich, Haase 1963: G[UD-un] "ox".

q (KBo 14.66 + KUB 48.78) ii

- (1) [] i[š? - ḥ]a?-aš u-u[r-ki-ia-iz] -[zi]
(2) [2] SAG.DU.MEŠ³⁹⁵ [p]âr-[n]a-aš-še-e-a [šu-wa]-a-iz -z[i]

t (KBo 14.67) ii

- (7) [rāk-ku UN-an-na-nu-uh-ḥa-an ku-iš-ki]i ḥa-a[p-pa-ra-iz-zi nu te-ez-zi BA.ÚŠ?-wa-ra-aš]
(8) [iš-ḥa-aš-ši-ša-an ur-ki]i-i-e-ez-[zi na-an-za da-a-i]
(9) [an-da-ia-aš-še 2 SAG.DU pa-a-i pâr-na]-[aš-še-a šu-wa-a-ez-zi]

§ 149/38 If anyone sells³⁹⁶ a trained pe[rson], and (afterwards, before delivery) says: "He has died," but his (new) owner tracks him down, he shall take him for himself, and in addition to him (i.e., to the trained person) he (the seller) shall give 2 persons (lit. heads).³⁹⁷ He shall look to his house for it.

§ 150/*39

aa (KUB 29.30:7-8) ii

- (22) [rāk-ku LÚ-e]š [ku]-uš-ša-ni ti-i-e-ez-zi A-NA I[TU.1.KAM ... GÍN.GÍN KÙ.BABBAR pa-a-i]
(23) [rāk-ku MUNUS-za k]u-uš-ša-ni ti-i-e-ez-zi A-NA ITU.1.KA[M ... GÍN.GÍN KÙ.BABBAR pa-a-i]

c₁ (KBo 6.10) iii

- (32) rāk-ku LÚ ku-uš-ni ti-ia-zi A-N[A ITU.1.KAM ... GÍN.GÍN KÙ.BABBAR pa-a-i]
(33) rāk-ku MUNUS-za ku-uš-ni ti-ia-zi [i A-NA ITU.1.KAM ... GÍN.GÍN KÙ.BABBAR pa-a-i]

q (KBo 14.66 + KUB 48.78) ii

- (3) rāk-ku LÚ-eš ku-uš-ša-ni ti-i-e-ez-zi A-NA I[TU.1.KAM I GÍN.GÍN K[Ù.BABBAR pa-a-i]
(4) rāk-ku MUNUS-za ku-uš-ša-ni ti-i-e-ez-zi [i A-NA I]TU.1.KAM ½ GÍN.GÍN [KÙ.BABBAR pa-a-i]

t (KBo 14.67) ii

- (10) []
(11) []x[]

§ 150/39 If a man hires himself out for wages, (his employer) shall pay one shekel of silver for one month. If a woman hires herself out for wages, (her employer) [shall pay] ½ shekel for one month.

³⁹⁵ The scribe has omitted *pa-a-i*.

³⁹⁶ Although *ḥapparai-* is a different verb from *ušniya-/ušneške-* in the preceding laws, the translation "sells" is appropriate for both. Perhaps the difference is that in §§ 146-148 the seller has not yet received payment, while in this law (§ 149) he has received payment and refuses to deliver the merchandise as previously agreed.

³⁹⁷ All translators since Hrozný 1922 have recognized the force of *andaše* as "in addition", but most have supplied an indirect object for the main verb ("to him") in their translations and have left unstated the full force of *andaše* "in addition to it". Imparati 1964 145, 275 ("oltre a ciò") seems to be the first to make the matter explicit. See also CHD P 50 (*pai-* B k l' a').

§ 151/*40

aa (KUB 29.30:9-10) ii

(24) [ták-ku GU₄.APIN.LÁ] *ku-iš-ki ku-uš-ša-ni-ez-zi A-NA ITU.1.KAM 1 G[ÍN.GÍN KÙ.BABBAR pa-a-i]*(25) [ták-ku ... k] *u-iš-ki ku-uš-ša-ni-ez-zi A-NA ITU.1.KAM ½ GÍN K[Ù.BABBAR pa-a-i]*

c (KBo 6.10 + 6.20) iii

(34) *ták-ku GU₄.APIN.LÁ ku-iš-ki k[u-uš-ne-ez-zi]*(35) *A-NA ITU.1.KAM 1 GÍN.G[ÍN KÙ.BABBAR pa-a-i] ták-ku GU₄AB ku-iš-ki*(36) *ku-uš-ne-ez-zi A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR pa-a-i*

q (KBo 14.66 + KUB 48.78) ii

(5) *ták-ku GU₄.APIN.LÁ ku-iš-ki ku-uš-ša[-ni-ez-zi A-NA I]TU.1.KAM [½ GÍN KÙ.BABBAR pa-a-i]*(6) *ták-ku GU₄AB ku-iš-ki ku-uš-ša-ni-[-ez-zi ...]*

t (KBo 14.67) ii

(12) [ták-ku GU₄.APIN.LÁ *ku-iš-ki ku-uš-ne-ez-zi A-NA ITU.1.KAM 1 GÍN.GÍN KÙ.BABBAR*] *pa-[a-i]*(13) [ták-ku *ku-iš-ki ku-uš-ne-ez-zi A-NA ITU.1.KAM ½ GÍN K]Ù.BABBAR pa-[a-i]*³⁹⁸

§ 151/40 If anyone rents a plow ox, [he shall pay] one shekel [of silver] for one month. [If] anyone rents a [cow, he shall pay] a half shekel of silver for one month.

§ 152/*41†

aa₄ ii (=KUB 29.30:11-12)(26) [ták-ku ANŠE.KUR.[R]A ANŠE.GÌR.NUN.NA ANŠE-in *ku-iš-ki ku-uš-ša-ni-ez-zi*(27) [A-NA ITU.]I¹ KAM 1 GÍN KÙ.BABBAR *pa-a-i*

c (KBo 6.10 + 6.20) iii

(37) *ták-ku ANŠE.KUR.R[A ANŠE.GÌR.NUN.NA ANŠE-in ku-iš-ki]*(38) *ku-uš-n[e-ez-zi A-NA ITU.1.KAM 1 GÍN KÙ.BABBAR pa-a-i]*

q (KBo 14.66) ii

(7) *ták-ku ANŠE.KUR.1RA ANŠE.GÌR¹.NUN.NA ANŠE-in [ku-iš-ki ku-uš-ša-ni-ez-zi]*(8) *A-NA ITU.1.K[AM 1 G]N KÙ.BABBAR [pa-a-i]*

t (KBo 14.67) ii

(14) [..... 1 GÍN KÙ.BABBAR] *pa-[a-i]*

§ 152/41 If anyone rents a horse, a mule or an ass, he shall pay one shekel of silver for one month.

³⁹⁸ No § line between lines 13 and 14.

§ 157/*42

aa₄ (=KUB 29.30:13-15) ii(28) [ták-ku a-*t*]e-eš ZABAR ŠA 3 MA.NA KI.LÁ A-[NA IT]U.1.KAM 1 GÍN KÙ.BABBAR *ku-uš-ša-aš-še-et*(29) [ták-ku a-*t*]e-eš ZABAR ŠA 1 MA.NA 20 KI.L[Á A-N]A ITU.1.KAM ½ GÍN KÙ.BABBAR *ku-uš-ša-aš-še-et*(30) [ták-ku *t*]a²-pu-ul-li ZABAR ŠA 1¹ [MA.NA K]I.LÁ A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR *ku-uš-ša-aš-še-et*

i (KBo 6.17) iv

(2) *ták-ku a-te-eš* [ZABAR ŠA 1 MA.NA KI.LÁ.BI A-NA ITU.1.KAM](3) 1 GÍN KÙ.BAB[BAR *ku-uš-ša-ni-iš-ši-it ták-ku URUDUa-te-eš*³⁹⁹]

(4) [Š]A ½ MA.[NA KI.LÁ.BI A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR]

(5) [ku-u]š-š[a--it *ták-ku ta-pu-ul-li ŠA 1 MA.NA KI.LÁ.BI*]

n (KUB 13.15) rev.

(1) [.....]x[.....]

(2) [A-NA ITU.1.KAM ½] 1 GÍN KÙ.BABBAR *ku-uš-ša-an-še-et ták-ku ta-pu-ul-li¹*(3) [o-o⁴⁰⁰ ŠA 1 MA.NA KI.]LÁ A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR *ku-uš-ša-an-še-et*

p (KBo 6.26) i

(1) *ták-[ku a]-¹te¹.eš* ZABAR ŠA 1 MA.NA KI.LÁ.BI A-NA ITU.1.KAM(2) 1 GÍN KÙ.BABBAR *ku-uš-ša-né-eš-ši-it ták-ku URUDUa-te-eš*

(3) ŠA ½ MA.NA KI.LÁ.BI A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR

(4) *ku-uš-ša-ni-iš-ši-it ták-ku ta-pu-ul-li ŠA 1 MA.NA*(5) KI.LÁ.BI A-NA ITU.1.KAM ½ GÍN KÙ.BABBAR *ku-uš-ša-ni-iš-ši-it*

q (KBo 14.66) ii

(9) [ták-ku a]-¹te-eš¹ [ZABAR ŠA 1 M]A[?].NA [.....]§ 157/42⁴⁰¹ If a bronze axe weighs 1.54 kg (variant: 0.513 kg), its rent shall be one shekel of silver for one month. If a copper axe weighs 0.77 kg (variant: 0.25 kg), its rent shall be ½ shekel of silver for one month. If a bronze *tapulli*-tool weighs 0.54 kg, its rent shall be ½ shekel of silver for one month.³⁹⁹ So, if following p. But perhaps: [ták-ku a-te-eš ZABAR] with copy aa.⁴⁰⁰ Judging from the required restorations in the following two lines, there is space in this line unaccounted for by readings from the duplicates.⁴⁰¹ Copy aa shows that there was no gap in which four additional laws (§§153-156 in Hrozný's numbering) might fit. We preserve the traditional numbering of §§157-200 for convenience of reference.

§ 158/*43

aa ii (=KUB 29.30 ii 16-19)

(31) [*ták-ku* LÚ?-e]š? *pár*⁴⁰² BURU₁₄-i *ku-uš-ša-ni* [*ti-i*]-[*e*]¹-*ez-zi* *še-ba-an iš-ḥa-a-i*(32) [G¹⁵MAR.G¹]D.DA *e-ep-zi* É IN.N[U.DA i]š-*ta-a-pí* KISLAḪ-an(33) [*wa-ar-š*]i-*an-zi* ITU.3.KAM 30 PA-RI-S[*I ŠE ku-u*]š-*ša-aš-še-et*(34) [*ták-ku* MUNUS-TU]M?⁴⁰³ BURU₁₄-i *ku-uš-ša-ni* *ti-i-e-ez-zi* ŠA ITU.3.KAM 12 PA. ŠE *ku-uš-ša-aš-še-et*⁴⁰⁴

n (KUB 13.15) rev.

(4) [*ták-ku* LÚ-aš BURU₁₄-i *ku-u*]š-*ša-ni* *ti-ia-zi* *še-e-pa-an iš-ḥa-a-i*(5) [G¹⁵MAR.G¹D.DA.ḪI.A *e-ep-zi*]i É IN.NU.DA *iš-tap¹-pí* KISLAḪ-an(6) [*wa-ar-ši-ia-an-zi* ITU].3.KAM 30 PA. ŠE *ku-uš-ša-an-še-et*⁴⁰⁵

p (KBo 6.26) i

(6) *ták-ku* LÚ-aš⁴⁰⁶ BURU₁₄-i *ku-uš-ša-ni* *ti-ia-zi*⁴⁰⁷ *še-e-pa-a*[n](7) *iš-ḥi-an-za* G¹⁵MAR.G¹D.DA.ḪI.A *e-ep-zi* É IN.N[U.DA](8) *iš-tap-pí* KISLAḪ-an *wa-ar-ši-ia-an-zi* ITU.[3.KAM](9) 30 PA. ŠE *ku-uš-ša-ni-iš-ši-it* *ták-ku* MUNUS-za B[URU₁₄-i](10) *ku-uš-ša-ni* *ti-ia-zi* ŠA ITU.2.KAM 12¹ PA. ŠE *pa-a-i*

u (KUB 29.31)

(1) [ŠA] ITU.3.KAM 12 PA. ŠE¹ [...] ⁴⁰⁸

⁴⁰² Starke 1977 60 n. 47 correctly points out that the traces before BE in the photo do not resemble [L]Ú, although Friedrich 1959 72 n. 19 (followed by Imparati 1964) read [L]Ú-aš? here on the basis of the copy j's LÚ-aš. The trace in the photo could be -e]š. Is there space for [*ták-ku* LÚ-e]š-*pár*? Cf. the following evidence for LÚ-ile-: LÚ-iš KUB 36.75 ii 18 (OH/MS), KUB 30.10 rev. 13, KUB 30.11 rev. 9, 22 (both OH/NS), KUB 23.72 obv. 40 (MH/MS), KBo 6.26 iii 20, (26), (27), (28), 40, iv 8 (but LÚ-aš e.g. iii (37), 49, 50), VBoT 58 i 5 (all OH/NS), KBo 12.126 i 13 (MH/NS), KUB 36.83 i 21, KUB 43.22 obv. 10 (both NS), KBo 27.134 i 7, KUB 24.7 i 38, LÚ-eš KBo 14.66 ii 3, KUB 29.34:5, 19 (both OH/NS), KUB 7.53 i 17 (NH), LÚ-eš₁₃ KBo 3.34 ii 9, 11 (OH/NS). Admittedly none of this is OS, but then neither is aa!

⁴⁰³ Or perhaps just [*ták-ku* MUNU]S?

⁴⁰⁴ No § line here in aa.

⁴⁰⁵ Paragraph line here in copy n. End of fragment n.

⁴⁰⁶ Long -aš written over an erased BURU₁₄.

⁴⁰⁷ -ia-zi written over erasure (photo).

⁴⁰⁸ No § line is visible after this line.

§ 158a/43 If a (free) man⁴⁰⁹ in the harvest season⁴¹⁰ hires himself out for wages, to⁴¹¹ bind sheaves, load (them on) wagons, deposit (them in) barns, and clear the threshing floors, his wages for 3 months shall be 1,500 liters of barley (= 3.75 shekels of silver). § 158b If a woman hires herself out for wages in the harvest season, her wages for 3 months⁴¹² shall be 600 liters of barley (= 1 shekel of silver).⁴¹³

§ 159/*44

aa ii (=KUB 29.30 ii 20)

(35) [*ták-ku* ŠÍ-I]M-DI GU₄.ḪI.A U₄.1.KAM *ku-iš-ki* *tu-u-ri-ez-zi* 1/2 PA. ŠE *ku-uš-ša-aš-še-et*

p (KBo 6.26) i

(11) *ták-ku* ŠÍ-IM-DUM G[U₄.ḪI.A] [*k*]u-iš-ki *tu-ri-ia-zi*(12) 1/2 PA. ŠE *ku-uš-ša*-[*ni-i*]š-ši -it

u (KUB 29.31)

(2) [*ták-ku* ŠÍ-IM-DUM? G]U₄.ḪI.A *ku-iš-ki*(3) [*tu-u-ri-ia-zi* 1/2 PA. ŠE *k*]u-uš-ša-an-še-et§ 159/44 If anyone hires up a team of oxen for one day,⁴¹⁴ its rent shall be 25 liters of barley.

§ 160/*45

aa (KUB 29.30:21-22) ii

(36) [*ták-ku* LÚSIMU]G ŠA 1 ME^o MA.NA ŠEN.URUDU *a-ni-e-ez-zi* 1 ME PA. ŠE *ku-uš-ša-aš-š*[e-et](37) [*ták-ku a-te-eš* Z]ABAR ŠA 2 MA.NA KI.LÁ *a-ni-e-ez-zi* 1 PA. ZÍZ *ku-uš-ša*-[*aš-še-et*]

p (KBo 6.26) i

(13) *ták-ku* LÚSIMUG.A Š[A 1 ME] MA.NA URUDUŠEN *a-ni-ia-zi*(14) 1 ME PA. ŠE *ku-uš-š*[*a-n*]i-iš-ši-it (§) ŠA URUDU *a-te-eš*(15) ŠA 2 MA.NA [KI].LÁ.BI *a-ni-ia-zi* 1 PA. ZÍZ *ku-uš-ša-ni-iš-ši-it*

⁴⁰⁹ So in p; reading in aa uncertain.

⁴¹⁰ So aa; p accidentally erased BURU₁₄ "(in) the harvest season" at this point and wrote a long -aš over it, but correctly included BURU₁₄-i in line 9. There is space for [*ták-ku* LÚ-aš BURU₁₄-i *ku-u*]š- in copy n also.

⁴¹¹ In order to produce a smooth English translation I have used an infinitival construction and made the subjects of all verbs singular. The Hittite actually reads: "he will bind the sheaf, seize wagons, stop up the straw house, (and) they will sweep the threshing floor".

⁴¹² NH p i 10: "for two months".

⁴¹³ So aa; copy p: "he (the employer) shall give 12 *PARISI* (= 600 liters) of barley (as her wage) of two months".

⁴¹⁴ NH p and u omit "for one day".

u (KUB 29.31)

- (4) [*ták-ku* LÚSIMUG.A ŠA 1 ME MA.NA U]RUDUŠEN *a-ni-ia-an-zi*
 (5) [1 ME PA. ŠE *ku-uš-ša-....-ši-it*] *ták-ku* URUDU_{a-te-eš}
 (6) [ŠA 2 MA.NA KI.LÁ.BI *a-ni-i*] *a-an-zi* (erasure)
 (7) [1 PA. ZÍZ *ku-uš-ša-....-še-el*]

v (KBo 6.15) iv?

- (1) [*ták-ku* LÚSIMUG.A ŠA 1 ME MA.NA URUDUŠEN *a-ni-ia*]-z[*i*]
 (2) [1 ME PA. ŠE *ku-uš-ša-....-ši-it* ŠA URUDU_{a-te-e}] ŠA 2 MA.NA KI.[LÁ.BI]
 (3) [*a-ni-ia-zi* 1 PA. ZÍZ *ku-uš-ša-....-ši-it*]

§ 160a/45 If a smith makes a copper box weighing 100 minas, his wages shall be 5,000 liters of barley (=12.5 shekels of silver). § 160b If he makes a bronze axe weighing 2 minas, his wages shall be 50 liters of wheat (=0.33 shekel of silver).

§ 161/*46

aa (KUB 29.30:23) ii

- (38) [*ták-ku* URUDU_{a-te-eš}] ŠA 1 MA.NA KI.LÁ¹ *a-ni-e-ez-zi* 1 PA. ŠE *ku¹-u[š-ša-aš-še-el]*

p (KBo 6.26) i

- (16) *ták-ku* URUDU_a-[*i*]e-eš ŠA 1 MA.NA KI.LÁ.BI *a-ni-ia-zi*
 (17) 1 PA. ŠE *ku-uš-ša-ni-iš-ši* -it

u (KUB 29.31)

- (8) [*ták-ku* URUDU_{a-te-eš} ŠA 1 MA.NA K]I.LÁ.BI *a-ni-ia-an-zi*
 (9) [1 PA. ŠE *ku-uš-ša-....-še-el*]

v (KBo 6.15) iv?

- (4) [*ták-ku* URUDU_{a-te-eš} ŠA 1 MA.NA KI.LÁ.B]I *a-ni-ia-zi* 1 PA. ŠE
 (5) [*ku-uš-ša-....-it*]

§ 161/46 If he makes a copper axe weighing one mina, his wages shall be 50 liters of barley (=0.125 shekels of silver).

§ 162a/*47

f₃ (KBo 6.19) iii

- (1) EGIR-ez-z[*i*?-i[*n*? ...]
 (2) *ta la-a*]r-pu-ut-ta [*ták-ku* ...]
 (3) *na-aš*] *a¹-pé-¹e¹[-el]*

p (KBo 6.26) i

- (18) *ták-ku* PA₃-an EGIR-an ar-ḫa *ku-iš-ki na-a-i* 1 GÍN KÙ.BABBAR
 (19) *pa-a-i* *ták-ku* PA₃-an EGIR-ez-zi-az *ku-iš-ki*
 (20) *ša-ra-a n[a]-a-i ta la-ar-pu-ut-ta⁴¹⁵* *ták-ku kat-ta-an-na*
 (21) *da-a-i na-aš* a-pé-e -el

u (KUB 29.31)

- (10) [*ták-ku* PA₃-an EGIR-an ar-ḫa *ku-iš-ki*] *i na-a-i*
 (11) [1 GÍN KÙ.BABBAR *pa-a-i* *ták-ku* PA₃-an ap?-p]é⁴¹⁶-zi-ia-an
 (12) [*ku-iš-ki* *ša-ra-a na-a-i ta la-ar-pu-ut-t*]a

v (KBo 6.15) iv?

- (6) [*ták-ku* PA₃-an EGIR-an ar-ḫa *ku-iš-ki na-a-i* 1 GÍN KÙ.BABBAR
 (7) [*pa-a-i* *ták-ku* PA₃-an ...-m]a? *ku-iš-ki* *še-er da-a-i*
 (8) [*ta la-ar-pu-ut-ta* *ták-ku kat-t*] *a-an-na da-a-i na-aš a-pé-el-pát*

w (684/c) ii

- (1*) *ták-ku* x[]
 (2*) *ta la-*[*ar-pu-ut-ta*]

§ 162a/47 If anyone (totally?) diverts an irrigation ditch, he shall pay one shekel of silver. If anyone upstream(?) partially(?) diverts⁴¹⁷ an irrigation ditch, he/it is ...ed. If he takes (the ditch at a point) below (the other's branch), it⁴¹⁸ is his (to use).

§ 162b/*47⁴¹⁹c₁ (KBo 6.10) iv

- (6) [-z]i
 (7) [*ták-ku* ... UDU.HI.A] *ú¹-e-ši-ia-az*
 (8) [*ku-iš-ki* *pé-en-na-i na-aš a-ki šar-n*] *i-ik-ze-el*
 (9) [Ú KUŠ-ŠÚ UZU-ŠU *pa-*] *a¹-i*

v (KBo 6.15) iv?

- (9) [*ták-ku* PA₃?-an? o o o *ku*]-iš-ki *da-a-i ku-i-e-la-aš*
 (10) [A.ŠÀ-iš-ši? o o o o]x *ḫa-an-da-a-iz-zi na-at-ša-an* x[...]

⁴¹⁵ So with Hrozný 1922 126, contra Friedrich 1959 74, 109, who read *ta-at ar-pu-ut-ta*. See Güterbock 1980 and collation in CHD L-N sub *larpu-*.

⁴¹⁶ Photo confirms the final trace as a winkelhaken.

⁴¹⁷ So copy p; v has "takes [the ditch (i.e., its water)] upstream(?)".

⁴¹⁸ Common gender *-aš* shows that the subject is the ditch, not the water, since *watar* is neuter.

⁴¹⁹ Copy p omits this §.

- (2) [na-aš-šu NINDA har-ši-i]n na-aš-ma GEŠTINiš-pa-an-[u-zi ki-nu-zi⁴³¹ 1 UDU]
 (3) [10 NINDA.ĤI.A 1 DUG KA.D]Ū pa-a-i ta É-SÚ a-ap-pa šu-up-p[*i-ia-aḥ-ḥi*]
 (4) [ku-it-ma-an ú-i-it-ti]me-e-a-ni a-ri ta É-iš-līš[] §

f₂ (KBo 6.18) iv

- (7) ták-ku ap[-pa-at-ri-wa-an-zi ku-is-ki pa-iz-zi]
 (8) ta š[ul-ul-la-tar i-ia-zi na-aš-šu NINDA har-ši-in]
 (9) na-aš-ma []
 (10) 10 NINDA.ĤI.A [1 DUG KA.DŪ pa-a-i]
 (11) [k]u-it-ma[-an]
 (12) [ta] [É-iš-ši]

p (KBo 6.26) i

- (28) ták-ku a-ap-pa-at-ri-wa-an-zi⁴³² ku-iš-k[i p]a-iz-zi
 (29) ta šu-ul-la-tar⁴³³ i-e-ez-zi [n]a-aš-šu NINDA har-ši-in
 (30) na-aš-ma GĪS.GEŠTINiš-pa-an-du-zi k[i-n]u -zi

- (31) ta 1 UDU 10 NINDA.ĤI.A 1 DUG KA.DŪ pa-a-i [a] [É]SÚ EGIR-pa
 (32) šu-up-pi-ia-aḥ-ḥi ku-it-ma-an MU.KAM-za me-e-ḥu-ni a-ri
 (33) ta É-iš-ši SAG.KI-za har -zi

bb (HFAC 4)

- (6) [ták-ku a-ap-pa-at-ri-wa-an-zi ku-iš-ki pa-iz-zi t]a š[ul⁴³⁴-ul-la-tar i-ia-zi]
 (7) [na-aš-šu NINDA har-ši-in na-aš-ma GEŠTINiš-pa-an-du-zi k]i^o-n[u^o-zi]

§ 164-165/49-50 If anyone goes (to someone's house) to impress (something), starts a quarrel, and opens⁴³⁵ either the (home owner's) sacrificial bread or libation wine, he shall give one sheep, 10 loaves of bread, and one jug of ... beer, and reconsecrate his house. Until [a year's] time has passed he shall preserve inviolate (what is) in his house.

⁴³¹ Although the NH copy p has a § line and (therefore has inserted?) a *ta*, since strictly speaking an asyndetic construction is appropriate here, I have left it so in this restoration of aa.

⁴³² a-ap-pa-at-ri-wa-an- written over erasure (photo).

⁴³³ -ar is written over erased -an-na-az. See §§1, 2, 127 for šullannaz.

⁴³⁴ If the restorations suggested for lines 1-5 above are correct, the first sign visible in line 6 ought to be the 17th or 18th, which would be *ta*, *šu*- or *-ul*-. In the HFAC copy the first sign *might* be a *t]a*, but certainly not a *š]u*-. HFAC copy looks most like [... *ku-iš-k] p[a-iz-zi]*, but neither my photo nor the lateral alignment favors this.

⁴³⁵ So correctly Friedrich 1959, Neufeld 1951; Goetze 1969 render "spoils(?)". Hoffner 1963 104, 164, 1995a also incorrectly implied the notion of damage in *kinu*-. The idea rather is that the trespasser tries to appropriate the materials for the cult. *kinu*- takes *išpantuzi* as its direct object also in KBo 11.35 obv. 2-8 (with dupl. KUB1 20.39 ii 1-5).

§ 166/*51

aa, 5' (=KBo 25.5:5'), aa₄ iii (KUB 29.30 iii 1'-5')

- (5) [rák-ku o o o o o o o o⁴³⁶ NUMUN-ni] NUMUN-an še-e-er ku-iš-ki⁴³⁷
 (1) [šu-ú-ni-ez-zi o o o o o⁴³⁸ GÚ-SÚ GĪŠAPIN-i?] še-e-er [i]-an-z[i]
 (2) [2? ŠÍ-IM-D] GU₄.ĤI.A tu-u-ri-ia-an-zi ke-e-el me-e-ni-iš-ši-it⁴³⁹ tu-wa-a-an ke-e-el-[a]
 (3) [me-e-ni-iš-ši-it tu-wa-a-an ne-e-ia-an-zi LÚ-aš-a-ki GU₄.ME]Š-ša ak-kán-zi
 (4) [Ū A.ŠÀ-LAM ka-ru-ú-pát ku-iš šu-ú-ni-et ta-a-z a]-pa-a-aš wa-ar-aš-še
 (5) [ka-ru-ú ki-iš-ša-an i-iš-še⁴⁴⁰]⁴⁴¹

p (KBo 6.26) i

- (34) ták-ku NUMUN-ni še-e-er NUMUN-an ku-iš-ki šu-ú-ni-ez-zi
 (35) GÚ-SÚ GĪŠAPIN-an⁴⁴² še⁴⁴³.er ti-ez-zi [1+]⁴⁴⁴ ŠÍ-IM-D] GU₄.ĤI.A
 (36) tu-ri-ia-an-zi ke-e-el⁴⁴⁵ me-n[e]⁴⁴⁶-iš-ši-it du-wa-a-an
 (37) ke-e-el-la me-ne-iš-ši-it du-wa-a-an
 (38) ne-e-ia-an-zi LÚ-eš₁₇ a-ki GU₄.ĤI.A-ia ak-kán-zi
 (39) Ū A.ŠÀ-LAM ka-ru-ú-pát ku-iš šu-ú-ni-et
 (40) ta-az a-pa-a-aš da-a-i ka-ru-ú ki-iš-ša-an e-eš-šer

§ 166/51 If anyone sows (his own) seed on top of (another man's) seed, they shall place his neck on a plow. They shall hitch up [tw]o teams of oxen: they shall turn the face of one in one direction and of the other in the other direction. The man will be put to death, and the oxen will be put to death. The party who first sowed the field shall reap⁴⁴⁷ it for himself. This is the way they used to proceed.

⁴³⁶ From available space it appears that aa had more material here than the NH duplicates.

⁴³⁷ *ku-iš-ki* is written above normal line level.

⁴³⁸ From available space it appears that aa had more material here than the NH duplicates.

⁴³⁹ There is no evidence how aa spelled *meni*-. I have restored using the spelling of KBo 3.22 (OS).

⁴⁴⁰ Restored conjecturally in the OH spelling *i-iš-š*... also in §121.

⁴⁴¹ No § line here in aa.

⁴⁴² One expects a locative case form here.

⁴⁴³ *še*- written over erased *ti*- (photo).

⁴⁴⁴ Friedrich reads [r]a? on the strength of the copy. The photo can be read [1+]¹.

⁴⁴⁵ -el written over erasure.

⁴⁴⁶ In the photo there is a small superfluous horizontal on the left edge of the *ne* sign unnoted in KBo 6.26. Perhaps the -*ne* is written over an erasure.

⁴⁴⁷ NH p i 40: "take".

§ 167/*52

aa₄ (KUB 29.30 ili 5-8 + 29.35 ili 1') ili

(5) [ki-nu-na 1 UDU LÚ-na-aš] aš ka-aš-ša-aš-ša-aš (23)

(6) [hu-e-et-ti-an-ta 2 UDU.ĪI.A GU₄.ĪI.A-aš ka-aš-ša-aš-ša-aš] aš hu-e-et-ti-an-ta (24)

(7) [30 NINDA.ĪI.A 3 DUG KA.DÙ pa-a-i ta a-ap-pa šu-up-pi] f-ia-aḫ-ḫi Û A.ŠĀ-LAM

(1+8) [ka-ru-ú-pát ku-iš šu-ú-ni-e-et ta-az a-p] a-a-aš wa-ar -ši

p (KBo 6.26) i

(41) ki-nu-na 1 UDU LÚ-na-aš ka-aš-ša-aš⁴⁴⁸-ša-aš hu-it-ti-an-ta(42) 2 UDU.ĪI.A GU₄.ĪI.A ka-aš-ša-aš-ša-aš hu-u-it-ti-an-ta 30 NINDA.ĪI.A(43) 3 DUG KA.D[Ù] pa-a-i ta a-ap⁴⁴⁹pa šu-up-pi-ia-aḫ-ḫi(44) Û A.ŠĀ-LAM ka-ru-ú-pát ku-iš šu-ú-ni-e-et⁴⁵⁰

(45) ta-az a-pa-a-aš wa-ar-aš -zi

§ 167/52 But now they shall substitute one sheep for the man and 2 sheep for the oxen. He shall give 30 loaves of bread and 3 jugs of ... beer, and re-consecrate (the land?). And he who sowed the field first shall reap it.

§ 168/*53

aa₆ (+) aa₄ ili

(2+9) ták-[ku A.ŠĀ-aš ar-ḫa-an ku-iš-ki pár-ši-i]a 1 ak-ka-a-la-an pé-e-da-i BE-LÍ A.ŠĀ

(3+10) A.Š[Ā-LAM 1 gi-pé-eš-šar kar-aš-še-ez-zí⁴⁵¹ 1]a-az da-a-i ar-ḫa-an-na ku-iš pár-ši-ia

(4+11) 1 UD[U 10 NINDA.ĪI.A 1 DUG KA.GAG pa-a-i ta A.ŠĀ-LA]M a-ap-pa šu-up-pi-ia-aḫ-ḫi

d (KBo 6.11) iv

(1) [tá]k-ku A.ŠĀ-aš ZA[G-an ku-iš-ki pár-ši-ia ...]

(2) pé-en-na-a-i [...]

(3) ta-za! da-a-i [...]

(4) 1 DUG KA.GAG pa-a-i [...]⁴⁵²e₁ (KBo 6.13) i

(1) [rák-k]u A.ŠĀ-aš ZAG-an ku-iš-ki pár-ši-ia 1 ag-ga-la-an

⁴⁴⁸ The signs -ša-aš are written over an erasure.

⁴⁴⁹ From here to end of line over erasure.

⁴⁵⁰ ku-iš šu-ú-ni-e-et in p i 44 is written over erased ki-iš-ša-an e-eš-šir.

⁴⁵¹ Restored following the more conservative copy e of this law, versus innovating p's kar-aš-zi. See also kar-aš-ši-i-ez-zi in laws §6 OH copy A and kar-aš-ši-e-ez-zi in §6 NH copy B.

⁴⁵² Followed by a double rule.

(2) [pé]-en-na-a-i EN A.ŠĀ A.ŠĀ-LAM 1 gi-pé-eš -šar⁴⁵³

(3) 1kar1-aš-še-ez-zi ta-az da-a-i A.ŠĀ-an-na ku -iš

(4) pár-ši-ia 1 UDU 10 NINDA.ĪI.A 1 DUG KA.GAG-ia pa-a -i

(5) 1ta1 A.ŠĀ-LAM EGIR-pa šu-up-pi-ia-aḫ -ḫi

p (KBo 6.26) i

(46) ták-ku A.ŠĀ-an ZAG-an ku-iš-ki pár-ši-ia 1 ag-ga-la-an

(47) pé-en-na-a-i EN A.ŠĀ A.ŠĀ 1 gi-pé-eš-šar kar-aš-zi

(48) ta-az da-a-i ZAG-an-na ku-iš pár-ši-ia 1 UDU 10 NINDA.ĪI.A

(49) 1 DUG KA.GAG pa-a-i ta A.ŠĀ-LAM EGIR-pa šu-up-pi-ia-aḫ-ḫi

§ 168/53 If anyone violates the boundary of a field and⁴⁵⁴ removes⁴⁵⁵ one *akkala*-,⁴⁵⁶ the owner of the field shall cut one *gipeššar* (0.25 square meters) of field (from the other's field) and take it for himself. He who violated the boundary⁴⁵⁷ shall give one sheep, 10 loaves, and one jug of KA.GAG-beer and re-consecrate the field.

§ 169/*54

aa₆ (+) aa₄ ili (KUB 29.35 (+) 29.30 [JCS 16:20])

(5+12) ták-ku [ar-ḫa-a]n pár-ši-ia NINDA ḫar-ši-1in da-a-i

(6+13) ta-an []-wa ta-a-ag-na-a [ar-š]a⁴⁵⁸-ke-e-et(7+14) ta ki-[iš-ša-an te-ez-zi⁴⁵⁹ UTU-uš⁴⁶⁰ U-a]š na-[at-ta šu-ul-la-]a⁴⁶¹-tare₁ (KBo 6.13) i

(6) ták-ku A.ŠĀ-LAM ku-iš-ki wa-a-ši ta ZAG-an pár-ši-ia

(7) 1NINDA1 ḫar-ši-in da-a-i ta-an⁴⁶² UTU-i pár-ši -ia

(8) 1GIŠ1el-zi-mi-it-wa tág-na-a ar-ši-ik-ke- et

(9) nu te-ez-zi⁴⁶³ UTU-uš⁴⁶⁴ U-aš⁴⁶⁵ U-UL šu-ul-la -tar

⁴⁵³ The scribe of e consistently moves the last sign to the end of the line, leaving a space. In §170/55 i 12, since the last word *a-ki* consists of only two small signs, he moves both to the end.

⁴⁵⁴ The construction is asyndetic, which ordinarily would imply a translation: "violates the boundary, thus removing one *akkalan*". This consideration militates against the view that *akkala*- is a kind of plow.

⁴⁵⁵ Old Hittite "carries off"; NH p i 47 "drives". The verb *pennai* "drives" takes *aggalan* as its object again in *nu aggalan naš[ma ...]* / *pennai* KUB 39.14 i 5-6, ed. Otten 1958 78.

⁴⁵⁶ An interpretation of *akkala*- as a type of plow is proposed by Oettinger 1976 14, 50, and supported by Melchert 1994 33. Even if *akkala*- means "furrow", the verb *pé-e-da-i* would not mean "digs", as per Puhvel, for reasons adduced by Melchert.

⁴⁵⁷ So aa and p; e has: "he who violated the field".

⁴⁵⁸ The photo shows that the copy in JCS 16:20, line 13, intended to represent the right side of the sign before -ki- as an unbroken vertical. The reading as -šja- is only one possibility, but the sign is definitely not -i]k-.

p (KBo 6.26) i

- (50) *ták-ku A.ŠA-L[AM ku-i]š-ki wa-a-ši ta 'ZAG-an párl-ši-ia*
 (51) NINDA *har-ši-i[1] da-a-i ta-an dUTU-i pár-ši-ia nu t[e]-ez-zi*
 (52) *GIŠe-el-[zi-mi-it-wa ar-ši-ik-ke-e⁴⁵⁹]*
 (53) *ki-iš-š[an-na? te-ez-zi dUTU-uš dU-aš Ú-UL šu-ul-la-tar]*

§ 169/54 If anyone buys a field and violates the boundary, he shall take a thick loaf and break it to the Sungod [and] say⁴⁶⁰: "You ...ed my scales into the ground." And he shall speak thus⁴⁶¹: "Sungod, Stormgod.⁴⁶² No quarrel (was intended)."⁴⁶³

§ 170/*55

aa₆ + aa₄ iii (KUB 29.35 (+) 29.30 [JCS 16:20])

- (8+15) [*ták-ku*] L[Ú *te-e*]z-zi
 (16) [] x

e₁ (KBo 6.13) i

- (10) *ták-ku LÚ EL-LAM MUŠ-an ku-en-zi ta-me-el-la ŠUM-an*
 (11) *te-ez-zi 1 MA.NA KÙ.BABBAR pa-a* -i
 (12) *ták-ku ARAD-ma a-pa-a-aš-pát* a-ki

p (KBo 6.26) ii

- (1) [*ták-ku*] LÚ EL-LAM¹ MUŠ-an ku-en-zi da-me-e-el-la ŠU[M-an]
 (2) *te-ez-zi 1 MA.NA KÙ.BABBAR pa-a-i ták-ku ARAD-ša a-pa-a-aš-pát a-ki*

§ 170/55 If a free man kills a snake, and speaks another's name, he shall pay one mina (i.e., 40 shekels) of silver. If it is a slave, he himself shall be put to death.

§ 171/*56

aa iii (KUB 29.32:1')

- (21) [... DUM]U.¹NITA¹-Š[A? a-ap-pa DUMU.NITA-ŠA? i-e-ez-zi]

⁴⁵⁹ Since neither *ta* nor *ne* without enclitics is normally written at the end of a line, perhaps the following *kiššani* had enclitic clause-connecting *-a*.

⁴⁶⁰ So in copy p; unexpressed but implied in aa and e.

⁴⁶¹ So aa and p; e omits "thus".

⁴⁶² The forms ^dUTU-*uš* and ^dU-*aš*, though employed here for direct address, are not vocatives, but nominatives.

⁴⁶³ Similarly Imparati 1964 "non v'è motivo di contrasto" and von Schuler 1982 "(es ist) kein Streit(fall beabsichtigt gewesen)". Differently Walther 1931 "Whether sun-god (or) weather-god, there is no quarrel (i.e., no difference)", followed by Goetze 1969 and Friedrich 1959 77. But for such a meaning one would certainly expect not *UL šullatar*, but *UL šuqqari*.

e₁ (KBo 6.13) i

- (13) *ták-ku an-na-aš⁴⁶⁴ DUMU.NITA-iš-ši TÚG-SÚ e-di na-a* -i
 (14) *nu-za-kán DUMU-ŠU pa-ra-a šu-wa-a-ez-zi ma-a-an DUMU-aš*
 (15) EGIR-*pa-an-da ú-iz-zi ta GIŠIG da-a* -i
 (16) *ta e-di na-a-i GIŠiš-ki-iš-ša⁴⁶⁵-ni-še* -et
 (17) *GIŠhu-u-up-pu-li da-a-i ta e-di na-a* -i
 (18) *tu-uš EGIR-pa da-a-i nu-za DUMU-ŠU EGIR-pa DUMU-ŠU i-ia-zi*

p (KBo 6.26) ii

- (3) *ták-ku an-na-aš⁴⁶⁶ TÚG-SÚ! DUMU.NITA-ši e-di! na-a-i nu-za-kán DUMU.MEŠ-ŠU pa-ra-a*
 (4) *šu-ú-i-ez-zi ma-a-an DUMU-ŠU EGIR-pa⁴⁶⁷ an-da ú-iz-zi*
 (5) *ta GIŠIG-ŠU da-a-i ta i-di na-a-i GIŠiš-ki-iš-ša-na-aš-ši-it*
 (6) *GIŠhu-u-up-pu-ul-li-iš-ši-it da-a-i*
 (7) *ta e-di na-a-i tu-uš EGIR-pa da-a-i*
 (8) *nu-za DUMU.NITA-ŠU⁴⁶⁸ EGIR-pa DUMU.NITA-ŠU i-e-ez-zi*

§ 171/56 If a mother removes her son's garment, she is disinherits her sons.⁴⁶⁹ If her son comes back into (her house, i.e., is reinstated), (s)he takes her door leaf and removes it, (s)he takes her ... and ... and removes them,⁴⁷⁰ and takes them (i.e., the items)⁴⁷¹ back, she makes her son her son again.

§ 172/*57

aa [JCS 16:20] iii (KUB 29.32:2'-3')

- (22) [*ták-ku LÚ EL-LAM ki-iš-du-wa-an*]-ti ú-i-it-ti k[*u-iš-ki hu-iš-nu-zi*]
 (23) [*ta PU-UH-ŠU pa-a-i ták-ku ARAD-š*]a 10 GÍN.GÍN KÙ.BABBAR [*pa-a-i*]

e₁ (KBo 6.13) i

- (19) [*ták-ku LÚ*] EL¹-LAM ki-iš-du-wa-an-da MU-ti ku-iš-ki

⁴⁶⁴ -*aš* over erasure.

⁴⁶⁵ Text: -*ta*.

⁴⁶⁶ The scribe has added the *-aš* above the line after having written the following TÚG-SÚ (photo).

⁴⁶⁷ Clear word space in photo.

⁴⁶⁸ DUMU.NITA-ŠU both times in this line is written over an erased DUMU.MEŠ-ŠU (photo).

⁴⁶⁹ Copy e: "her son/child".

⁴⁷⁰ If *huppulli* and *iškišani* (following the *i* termination in e i 16 rather than the *a* termination in p ii 5), instead of being neuters, can be regarded as collectives, their resumption by a common gender plural enclitic pronoun (*tu-uš*) is more understandable. Context seems to require that the *-uš* refer to them and the door leaf (GIŠIG) (CHD nai-9 c).

⁴⁷¹ The parallel position of *nu-za-kán DUMU-ŠU pa-ra-a šu-wa-a-ez-zi* and *nu-za DUMU-ŠU EGIR-pa DUMU-ŠU i-ia-zi* argues that they constitute the apodoses. *tu-uš EGIR-pa da-a-i*, as indicated by the conjunction *ta*, is a continuation of the protasis.



(20) [hu-iš-nu-zi ta P]U-Uḫ-ŠU < pa-a-i> ták-ku ARAD -ša

(21) [10 GÍN KÙ.BABBAR pa-a -i]

p (KBo 6.26) ii

(9) ták-ku LÚ EL-LAM ki-iš-du-wa-an-ti MU.KAM-ti ku-iš-ki

(10) hu-iš-nu-zi ta PU-Uḫ-ŠU⁴⁷² pa-a-i ták-ku ARAD-ša 10 GÍN KÙ.BABBAR pa-a-i

§ 172/57 If anyone preserves a free man's life in a famine year, (the saved man) shall give a substitute for himself. If he is a slave, he shall pay 10 shekels of silver.

§ 173a/*58a

aa₅ + aa₁₀ iii (KUB 29.32:4-5 [JCS 16:20] + KBo 25.85:1')

(24) [tá-k-ku DI-IN LUGAL ku-iš-ki] hu-ul-li-iz-zi⁴⁷³ [É-SÚ pu-pu-ul-li ki-i-ša]

(25) [tá-k-ku DI-IN LÚDUGUD ku-iš-ki] i hu-ul-li-i-[z-zi SAG.DU-S]Ú I-[NA-AK-KI-SÚ] §

p (KBo 6.26) ii

(11) ták-ku DI-IN LU[GA]L ku-iš-ki hu-u-ul-la-az-zi

(12) É-SÚ pu-p[u-u]l-li ki-i-ša [tá-k-ku DI-IN LÚDUGUD

(13) ku-iš-ki hu-u-ul-li-ia-az-zi SAG.DU-SÚ

(14) I-NA-AK-KI-SÚ⁴⁷⁴

§ 173a/58a If anyone rejects a judgment of the king, his house will become a heap of ruins. If anyone rejects a judgment of a magistrate, they shall cut off his head.

§ 173b/*58b

aa₅ + aa₁₀ iii (KUB 29.32:6 [JCS 16:20] + KBo 25.85:2)

(26) [tá-k-ku ARAD-aš iš-ḫi-iš-ši a-ra-]l a¹-u-ez-zi⁴⁷⁵ [A-NA DUGÚTUL] pa-i-[z-zi]

p (KBo 6.26) ii

(14) ták-ku ARAD-aš iš-ḫi-iš-ši a-ra-u-ez-zi

(15) A-NA DUGÚTUL pa-iz -zi

⁴⁷² PU-Uḫ-ŠU written over erasure.

⁴⁷³ On the vocalization of -LI-JZ- as -li-iz- see Melchert 1984 115. p's treatment of the verb is inconsistent: once as a-stem *hulla-*, then as *hullya-*.

⁴⁷⁴ Although there is a § line in pre-NH aa, there is none in NH p.

⁴⁷⁵ NH copy p 14 has a-ra-ez-zi, due to a careless copying of the OH a-ra-a-u-ez-zi. For the plene writing of the second syllable compare a-ra-a-u-e-eš-še-er KUB 24.4 obv. 28. An acceptable sense was achieved by associating the form with the *ḫi*-verb *arai-* "to arise (against)", and conveniently overlooking the fact that such a form should appear as a-ra-a-i. If the -mi verb *arai-* were intended, it would have to mean "s/he halts (something)" with an object in the accusative.

§ 173b/58b If a slave declares himself free⁴⁷⁶ from his owner, he shall go into a clay jar.

§ 174/*59

aa₅ + aa₁₀ + aa₃ iii (KUB 29.32:7 + KBo 25.85:3' + KUB 29.29:1')

(27) [tá-k-ku LÚ.MEŠ za-aḫ-ḫa-an-d]a l[a 1?-aš a-ki] l¹ SAG.DU pa-[a-]l¹

p (KBo 6.26) ii

(16) ták-ku LÚ.MEŠ za-aḫ-ḫa-an-da ta 1?-aš⁴⁷⁷ a-ki l SAG.DU pa-a-i

§ 174/59 If (when) men are hitting each other, one of them dies, (the other) shall give one slave (lit. head).

§ 175/*60

aa₁₀ + aa₃ iii (KBo 25.85:4-6 + KUB 29.29:2-4)⁴⁷⁸

(28) [tá-k-ku LÚSIPA.UDU⁴⁷⁹ MUNUS-na-an E]L-LE-TAM da-a-i! na-aš-šu I-NA M[U.2.KAM]

(29) [na-aš-ma I-NA MU.4.KAM GÉME-i]š⁴⁸⁰ -ša-re-ez-zi⁴⁸¹ Ú DUMU.MEŠ-ŠU uš-ḫu-na-an-[zi]

(30) [iš-ḫu-uz-zi-uš-ša⁴⁸² Ú-UL k]u-iš-ki e-ep -zi

p (KBo 6.26) ii

(17) ták-ku LÚSIPA.UDU na-aš-ma LÚAGRIG MUNUS-an EL-LE-TAM da-a-i

(18) na-aš na-aš-šu < I-NA > MU.2.KAM na-aš-ma I-NA MU.4.KAM GÉME-e-eš-zi⁴⁸³

⁴⁷⁶ Literally "exempts/frees himself from". The verb is an -e- verb, of the type discussed by Watkins 1973. The meaning is the same as *arawēšš-*, discussed in Sommer, AU (1932) 344, Gurney, AAA 27 (1940) 30f., HW² I 258, which construes with a dative of the person from whom the subject frees himself. Both here and in the occurrence of *arawēšš-* in the Muršili prayer KUB 24.3+ and its duplicate it is not a legal and proper freeing of oneself, such as one might do by paying a ransom, but an illegal renouncing of obligations to service, hence, a rebellion. The adjective *arawa-* and the derivative verbs *arawe-*, *arawēšš-*, *arawahḫ-* take things or objects from which one is free/exempt in the ablative case, but also in the dative, just as is the case with verbs like *da-* "to take" (from a thing or place in the ablative, from a person in the dative). An OH example from the laws of *arawa-* "exempt" from something in the dative is: Law §56 (KBo 22.62 + A iii 21-22) *eki BĀD-ni LUGAL-aš KASKAL-š-a takšwanzi* G¹ŠKIRI₆.GEŠTIN-aš *tuhḫušwanzi* (B iii 24 *tuhḫušwanzi*) ŠA (LÚURUDU.NAG)]AR / *natta kuiški arawāš*

⁴⁷⁷ Copy has *ta-ma-aš* with the -ma hatched. In the photo the signs *ta 1-aš* are deeply incised, but the horizontals between *ta* and *1* are very light, probably erased.

⁴⁷⁸ aa iii 28-30 shows that this seeming repetition of §35 existed already in the pre-NH version and was not just an accidental insertion in NH manuscripts.

⁴⁷⁹ Both space considerations in aa iii 28 and the version of this law in §35 suggest that here, as in §35, the pre-NH copy had only the shepherd, and the LÚAGRIG was added in the NH copies.

⁴⁸⁰ Copy confirmed by collation, courtesy of H. Klengel (letter).

⁴⁸¹ See above §35.

⁴⁸² Or: *iš-ḫu-uz-zi-ia-aš-ša* with p. The space required is roughly the same.

⁴⁸³ No word space between GÉME and -e-eš-zi (photo).

(19) *Ú DUMU.MEŠ-ŠU iš-ḫu-na-a-an-zi iš-ḫu-uz-zi-ia-aš-ša*

(20) *Ú-UL ku-iš-ki e-ep -zi*

§ 175/60 If a shepherd (NH j adds: or an 'administrator') takes a free woman in marriage, she will become a slave after⁴⁸⁴ either two or four years, (whereas) they shall ... her children, but no one shall seize (their?) belts.

§ 176a/*61

aa₁₀ + aa₃ iii (KBo 25.85:7-10 + KUB 29.29:5-8)

(31) [*ša-me*] -nu-uz-zi DI-IN LUGAL

(32) [U]DU.NÍTA MÁŠ.GAL-*aš* I-NA MU.3.KAM ḫa-a-
š[i]

(33) [ták-ku DUMU UM-MI-A-AN ku-iš-ki wa-a-ši na-aš-šu] LÚBÁḪAR LÚSIMUG LÚNAGAR

(34) [LÚE-PI] -IŠ KA-BAL-LI ku-iš-ki w[a-a-ši]⁴⁸⁵]

b₂ (KUB 29.22) iii

(1) [ták-ku] []

(2) I-NA MU.3 []

(3) na-aš-šu LÚBÁḪAR []

(4) na-aš-ma E-PIŠ []

p (KBo 6.26) ii

(21) *ták-ku GU₄.MAḪ-aš ḫa-a-li ku-iš-ki ša-me-nu-uz-zi DI-IN LUGAL*

(22) *ḫa-ap*⁴⁸⁶ *pár-ra-an-zi I-NA MU.3.KAM ḫa-a-ši GU₄.APIN.LÁ*

(23) UDU.NÍTA MÁŠ.GAL I-NA MU.3.KAM ḫa-a-ši *ták-ku DUMU UM-MI-A-AN*

(24) *ku-iš-ki wa-a-ši na-aš-šu LÚBÁḪAR LÚSIMUG.A LÚNAGAR*

(25) LÚAŠGAB LÚAZLAG LÚUŠ.BAR *na-aš-šu? LÚE-PIŠ TUGKA-BAL-LI*

(26) *ku-iš-ki wa-a-ši 10 GÍN KÙ.BABBAR pa-a -i*

§ 176a/61 If anyone keeps a bull outside a corral,⁴⁸⁷ it shall be a case for the king's court. They shall sell (the bull). (A bull is an animal which) is capable of breeding in (its) third year. A plow ox, a ram, (and) a he-goat (are animals which) are capable of breeding in (their) third year. § 176b If anyone

⁴⁸⁴ Or: for a period of.

⁴⁸⁵ The rest of this line must have been written on the edge, or else there was enough vertical space before the § line on the left side of the column to accommodate an additional line. Güterbock 1962a 22 shows more space than Otten's copy in KBo 25.85.

⁴⁸⁶ -ap- over erasure.

⁴⁸⁷ Lit., "dispenses with a bull's corral"; GU₄.MAḪ-aš is genitive.

buys a trained artisan—either a potter, a smith, a carpenter, a leather-worker, a fuller, a weaver, or a maker of leggings, he shall pay 10⁴⁸⁸ shekels of silver.

§ 177/*62

aa₁₀ + aa₃ iii (KBo 25.85:11 + KUB 29.29:9-10)

(35) [ták-ku LÚMUŠEN.DÙ-an an-na-nu-wa-an-ta-an ku-iš-ki wa-a-ši] 25 GÍN KÙ.BABBAR *pa-a-i*

(36) [*ku-iš-ki wa-a-ši 20 GÍN KÙ.BABBAR pa-a-*
[i] §

b₂ (KUB 29.22) iii

(5) *ták-ku LÚMUŠEN.DÙ(-?)an*⁴⁸⁹]

(6) *ták-ku LÚ-an na-aš-m[a MUNUS-an*]

p (KBo 6.26) ii

(27) *ták-ku LÚMUŠEN.DÙ-a[n a]n-na-nu-wa-an-ta-an ku-iš-ki wa-a-ši*

(28) 25 GÍN KÙ.BA[BBAR] *pa-a-i ták-ku LÚ-an na-aš-ma MUNUS-an*

(29) *dam-pu-u-pi-in ku-iš-ki wa-a-ši 20 GÍN KÙ.BABBAR pa-a-i*

§ 177/62 If anyone buys a man trained as an augur(?), he shall pay 25 shekels of silver. If anyone buys an unskilled man or woman, he shall pay 20 shekels of silver.

§ 178/*63

aa (KUB 29.29:11-14 [JCS 16:20])¹ iii

(37) [KÙ.BABB]AR ŠI-IM-ŠU

(38) [1 GU₄ÁB] i-ú-*ga-aš-ša-a[n]*

(39) []¹⁴¹ [GÍN KÙ.BABB]AR

(40) [ŠI](-IM-ŠU?)

b₂ (KUB 29.22) iii

(7) *ŠA¹ GU₄.APIN.LÁ 12 GÍN [KÙ.BABBAR ŠI-IM-ŠU ŠA 1 GU₄.MAḪ 10 GÍN KÙ.BABBAR ŠI-IM-ŠU]*

(8) *ŠA 1 GU₄ÁB.GAL 2+[5 GÍN KÙ.BABBAR ŠI-IM-ŠU 1 GU₄.APIN.LÁ 1 GU₄ÁB i-ú-ga-aš-ša-an]*

(9) *5 GÍN KÙ.BABBAR ŠI-IM-[-ŠU nu ŠA 1 GU₄ ša-ú-i-ti-iš-ta-aš 4 GÍN KÙ.BABBAR pa-a-i]*

(10) *ŠA 1 GU₄ÁB ar-[ma-aḫ-ḫa-an-ta-aš 8 GÍN KÙ.BABBAR]*

⁴⁸⁸ Figure preserved only in p; perhaps to be emended to 30? See Goetze 1957 105 n. 8.

⁴⁸⁹ DÙ and an are much closer together in the photo than in the copy in KUB 29.22, which may mean the an is the phonetic complement instead of the first syllable of the following participle. These two witnesses for law § 177 are the only evidence for the a-stem of the Hittite word underlying LÚMUŠEN.DÙ, see Pecchioli Daddi 1982 324.

(11) ŠA 1 AMAR 3 GÍN KÙ.B[ABBAR ŠI-IM-ŠU 1 ANŠE.KUR.RA.NÍTA 1 ANŠE.KUR.RA MUNUS.AL.LÁ]

(12) ŠA 1 ANŠE.NÍTA 1 AN[ŠE MUNUS.AL.LÁ ŠI-IM-ŠU QA-TAM-MA-pát]

p (KBo 6.26) ii

(30) ŠA GU₄.APIN.LÁ 10¹[+2]^o GÍN KÙ.BABBAR ŠI-IM-ŠU ŠA 1 GU₄.MAḪ 10 GÍN KÙ.BABBAR ŠI-IM-ŠU

(31) ŠA 1 GU₄.AB.GAL 7 GÍN KÙ.BABBAR ŠI-IM-ŠU 1 GU₄.APIN.LÁ 1 GU₄.AB

(32) i-ú-ga-aš-š[a⁴⁹⁰] 5 GÍN KÙ.BABBAR ŠI-IM-ŠU nu ŠA 1 GU₄ ša-ú-i-ti-iš-ta-aš

(33) 4 GÍN KÙ.BABBAR pa-ṭa¹-i ták-ku GU₄.AB ar-ma-aḫ-ḫa-an-ti

(34) 8 GÍN KÙ.BABBAR Š[A] 1 AMAR 2 GÍN KÙ.BABBAR ŠI-IM-ŠU 1 ANŠE.KUR.RA.NÍTA

(35) 1 ANŠE.KUR.RA MUNUS.AL.[L]Á ŠA 1 ANŠE.NÍTA 1 ANŠE MUNUS.AL.LÁ ŠI-IM-ŠU QA-TAM-MA-pát

x (KBo 9.71 + KUB 29.33) i

(1) [KÙ.B]ABBAR

(2) [] ŠI-IM-ŠU

(2a) QA-TAM-MA[-pát]

§ 178/63 The price of a plow ox is 12 shekels of silver. The price of a bull is 10 shekels of silver. The price of a fullgrown cow is 7 shekels of silver. The price of a yearling plow ox or cow is 5 shekels of silver. The price of a weaned calf is 4 shekels of silver. The price of a cow pregnant (with a calf) is 8 shekels of silver.⁴⁹¹ The price of one calf is 2 (variant: 3) shekels of silver. The price of one stallion, one mare, one male donkey, and one female donkey are the same.⁴⁹²

§ 179/*64

p (KBo 6.26) ii

(36) ták-ku 1 UDU 1 GÍN KÙ.BABBAR [Š]I-IM-ŠU ŠA 3⁴⁹³ UZ₆ 2 GÍN KÙ.BABBAR ŠI-IM-ŠU

(37) ŠA 2 SILA₄ 1 GÍN KÙ.BABBAR Š[I-I]M-ŠU-NU ŠA 2 MÁŠ.TUR ½ GÍN KÙ.BABBAR ŠI-IM-ŠU-NU

b₂ (KUB 29.22) iii

(13) ták-ku 1 UDU 1 GÍN KÙ.B[ABBAR]

⁴⁹⁰ Perhaps space for another sign: -an as in aa?

⁴⁹¹ So b; p reads: "If (someone pays) for a cow pregnant (with a calf)".

⁴⁹² The same as what? Güterbock 1961b 77-78, observing that the prices for equides in §180 are much higher than for the corresponding bovines, doubts that QA-TAM-MA can be correct here. But how it should be corrected is still unclear.

⁴⁹³ Over erasure.

(14) ŠA 2 SILA₄ 1 GÍN KÙ.BA[BBAR ...]

x₁ + x₂ (KBo 9.71 + KUB 29.33) i

(3) ŠA 1 UDU 1 GÍN KÙ.BABBAR Š[I-IM-ŠU ŠA] 13¹ UZ₆ 2 GÍN KÙ.BABBAR ŠI-IM-ŠU

(4) ŠA 2 SILA₄⁴⁹⁴ 1 GÍN KÙ.BABBAR ŠI-[I]M-ŠU-NU⁴⁹⁵

§ 179/64 If it is a sheep, its price is one shekel of silver. The price of 3 nanny-goats is 2 shekels of silver. The price of 2 lambs is one shekel of silver.⁴⁹⁶ The price of 2 goat kids is ½ shekel of silver.

§ 180/*65

p (KBo 6.26) ii

(38) ták-ku 1 ANŠE.KUR.RA tu-ri-ia-u-aš 120¹ GÍN KÙ.BABBAR ŠI-IM-ŠU

(39) ŠA 1 ANŠE.GİR.NUN.NA 1 MA.NA KÙ.BABBAR ŠI-IM-ŠU ŠA 1 ANŠE.KUR.RA

(40) 14 GÍN KÙ.BABBAR ŠI-IM-ŠU ŠA 1 ANŠE.KUR.RA.NÍTA i-ú-ga-aš 10 GÍN KÙ.BABBAR ŠI-IM-ŠU

(41) ŠA 1 ANŠE.KUR.RA.MUNUS.AL.LÁ i-ú-ga-aš 15 GÍN KÙ.BABBAR ŠI-IM-ŠU

b₂ (KUB 29.22) iii

(15) ták-ku ANŠE.KUR.RA tu-u-ri[-]

(16) ŠA 1 ANŠE.GİR.NUN.N[A ANŠE.KUR.RA]

(17) ú-e-ši-ia-ṭu⁴⁹⁷-wa-aš]

(18) ŠA 1 []

x (KBo 9.71 + KUB 29.33) i

(4) [Š]A ANŠE.KUR.RA tu-u-ri-ia-wa-aš

(5) 10 GÍN KÙ.BABBAR ŠI-IM-ŠU ŠA ANŠE.GİR.N[U]N.NA 1 MA.NA KÙ.BABBAR

(6) [Š]I-IM-ŠU ŠA ANŠE.KUR.RA ú-e-ši-ia-u¹-wa-aš 15 GÍN KÙ.BABBAR ŠI-IM-ŠU

(7) [Š]A ANŠE.KUR.RA.MUNUS.AL.LÁ i-ú-ga-aš 15¹ GÍN GÍN KÙ.BABBAR ŠI-IM-ŠU

⁴⁹⁴ Sign: AMA.

⁴⁹⁵ [Š]A ANŠE.KUR.RA of §180/65 follows immediately on the same line without § line. The MÁŠ.TUR entry is lacking in copy x.

⁴⁹⁶ Copy x lacks the following clause.

⁴⁹⁷ Or: -ia-w[a-.

§ 180/65 If it is a draft horse, its price is 20⁴⁹⁸ shekels of silver. The price of a⁴⁹⁹ mule is 40 shekels of silver. The price of a horse⁵⁰⁰ is 14⁵⁰¹ shekels of silver. The price of a yearling colt is 10 shekels of silver.⁵⁰² The price of a yearling filly is 15 shekels of silver.

§ 181/*66

p (KBo 6.26) ii

- (42) ŠA 1 ANŠE.KUR.RA.NÍTA Û ŠA 1 ANŠE.KUR.RA.MUNUS.AL.LÁ Ša-ú-i-ti-iš-ta-aš
 (43) 4 GÍN KÙ.BABBAR ŠI-IM-ŠU <ŠA> 4 MA.NA URUDU 1 GÍN KÙ.BABBAR ŠI-IM-ŠU
 (44) ŠA 1 zi-pát-ta-ni Ì.DÜG.GA 2 GÍN KÙ.BABBAR ŠA 1 zi-pát-ta-[ni]
 (45) Ì.ŠAH 1 GÍN KÙ.BABBAR ŠA 1 zi-pát-ta-ni Ì.NUN 1 GÍN KÙ.BABBAR
 (46) ŠA 1 zi-pád-da-ni LÁL⁵⁰³ 1 GÍN KÙ.BABBAR ŠA 2 GA.KIN.AG [1 GÍN KÙ.BABBAR]
 (47) ŠA 3 EM-ŠÚ 1 GÍN KÙ.BABBAR ŠI-IM-ŠU

x₁ (KBo 9.71 8-10) + x₃ (KUB 13.14 i 1'-6') i

- (8) [Š]A ANŠE.KUR.RA.NÍTA ANŠE.KUR.RA.MUNUS.AL.LÁ [4] GÍN KÙ.BABBAR
 (9) [Š]I-IM-ŠU ŠA 4 MA.NA URUDU 1 GÍN[GÍ]N KÙ.BABBAR ŠI-IM-ŠU

- (10) [ŠA 1] [zi]-[pád-da]-ni Ì.GA.DÜG (for Ì.DÜG.GA) [2] [GÍN KÙ.BABBAR ŠI-IM-ŠU]
 (11) [ŠA] 1 zi-pád-da-ni Ì.ŠAH 1 GÍN KÙ.BABBAR <ŠI-IM-ŠU>
 (12) [ŠA] 1 zi-pád-da-ni Ì.NUN 1 GÍN [KÙ.BABBAR <ŠI-IM-ŠU>
 (13) [ŠA] 1 zi-pád-da-ni LÁL 1 GÍN [KÙ.BABBAR <ŠI-IM-ŠU>
 (14) [ŠA 2 GA].KIN.AG 1 GÍN [KÙ.BABBAR <ŠI-IM-ŠU>
 (15) [ŠA 3 E]M-ŠÚ 1 GÍN KÙ.BABBAR <ŠI-IM-ŠU>

§ 181/66 The price of a weaned colt (or) a weaned⁵⁰⁴ filly is 4 shekels of silver. The price of 4 minas of copper is one shekel of silver,⁵⁰⁵ of one bottle⁵⁰⁶ of fine oil is 2 shekels of silver, of one bottle of

lard is one shekel of silver, of one bottle of butter/ghee is one shekel of silver, of one bottle of honey is one shekel of silver, of 2 cheeses is one shekel [of silver], of 3 rennets is one shekel of silver.

§ 182/*67-68

e₁ (KBo 6.13) ii

- (8) Š[A]
 (9) Š[A]
 (10) Š[A]
 (11) Š[A]
 (12) ŠA []
 (13) ŠA []
 (14) ŠA []
 (15) ŠA []
 (16) Š[A]
 (17) Š[A]
 (18) ŠA []
 (19) ŠI-I[M]
 (20) ŠI-IM]

p (KBo 6.26) ii 48-52, iii 1-2

- (48) ŠA TÚG⁵⁰⁷ha-ap-pu-ša-an-da-aš 12 GÍN KÙ.BABBAR 1 TÚG.SIG 30 GÍN KÙ.BABBAR
 (49) ŠA 1 TÚG.SÍG ZA.GÍN 20 GÍN KÙ.BABBAR ŠA TÚG⁵⁰⁷a-du-up-li 10 GÍN KÙ.BABBAR
 (50) 1 TÚG⁵⁰⁷iš-kal-li-iš-šar 3 GÍN KÙ.BABBAR ŠA 1 TÚG⁵⁰⁷im-m[?]-...]
 (51) 4 GÍN KÙ.BABBAR ŠA 1 TÚG.BÁR 1 GÍN KÙ.BABBAR ŠI-IM-ŠU
 (52) [ŠA] 1 TÚ[G].G[Ú].È.A SIG 3 GÍN [K]Ù.BA[B]BAR [ŠA] 1 TÚG.GÚ[]
 (53) []⁵⁰⁷
 (1) [ŠA] [1] TÚG 7 MA.NA KÍ.LÁ.BI [... GÍN KÙ.BABBAR]
 (2) ŠA 1 GAD GAL 5 GÍN KÙ.BABBAR ŠI-IM-ŠU

w (684/c) iv

- (1) [ŠA 1 TÚG.GÚ].È.A SIG

Hout 1990 525 (RLA Masse u. Gewichte), who is also unable to determine a size, although equivalence with BÂN is hinted.

⁵⁰⁷ End of the column. Perhaps one further line is missing.

⁴⁹⁸ So copy p. Copy x reads "10".

⁴⁹⁹ p and b specify "of one" (ŠA 1) regularly. Copy x omits the numeral "1" in the ŠA + animal name formula most of the time.

⁵⁰⁰ So copy p. Copies x and b₂ read: "of a pastured horse".

⁵⁰¹ Copy x reads "15".

⁵⁰² So p. This sentence is missing in x.

⁵⁰³ Over erasure.

⁵⁰⁴ So p; copy x lacks "weaned".

⁵⁰⁵ § line here in x.

⁵⁰⁶ Goetze (ANET) rendered *zipattani* as "tub", which seems too large. OED 441 lists "tub" as a measure of capacity, adding "the tub of butter must contain at least 84 lbs". This is surely too large a container for the *zipattani*. The commodities are all oils and valuable in smaller quantities. In the KBo 22.1:11 (OH/OS) 1 zi-pát-ta-an-ni contains high-grade lard (Ì.ŠAH DÜG.GA). Haase and von Schuler leave the word untranslated. See

x₃ (KUB 13.14) i

(7) ŠA TÚG_{ha-pu-ša-an-da-aš} 10[+2 GÍN] KÙ.BA[BBAR]

(8) ŠA TÚG.SIG 30 GÍN KÙ.BABBAR [ŠA TÚG.SÍG] ZA.GÍN 20 GÍN KÙ.B[ABBAR]

(9) ŠA TÚG_{a-tu-up-li} 10 GÍN.GÍN KÙ.[BABBAR]

(10) ŠA TÚG_{iš-kal-le-eš-šar} 3 GÍN.GÍN KÙ.[BABBAR]

§ 182/67-68 The price of a ... garment is 12 shekels of silver. The price of a fine garment is 30 shekels of silver. The price of a blue wool garment is 20 shekels of silver. The price of an *ADUPLI* garment is 10 shekels of silver. The price of a tattered(?) garment is 3 shekels of silver. The price of a ... garment is 4 shekels of silver. The price of a sackcloth garment is one shekel of silver. The price of a sheer/thin tunic is 3 shekels of silver. The price of an (ordinary) tunic is [...] shekels of silver. [...] ⁵⁰⁸ The price [of one] (bolt of) cloth weighing 7 minas is [...] shekels of silver]. The price of one large (bolt of) linen is 5 shekels of silver.

§ 183/*69

p (KBo 6.26) iii

(3) ŠA 3 PA. ZÍZ 1 GÍN KÙ.BABBAR ŠA 4 P[A. ŠE? ½? GÍN KÙ.BABBAR]

(4) ŠA 1 PA. GEŠTIN ½ GÍN KÙ.BABBAR ŠA PA.[... GÍN KÙ.BABBAR]

(5) ŠA 1 IKU A.ŠÀ *ši-iš-šu-ú-ra-aš* 3 [GÍN KÙ.BABBAR *ŠI-IM-ŠU?*]

(6) ŠA 1 IKU A.ŠÀ *HA.LA.NI* 2 GÍN KÙ.BAB[BAR *ŠI-IM-ŠU* ⁵⁰⁹]

(7) *a-ra-aḫ-zi-na-an-ši* 1 GÍN KÙ.BAB[BAR *ŠI-IM-ŠU*]

§ 183/69 The price of 150 liters of wheat is one shekel of silver. The price of 200 liters [of barley is ½ shekel of silver.] The price of 50 liters of wine is ½ shekel of silver, of 50 liters of [...] is [...] shekels of silver. The price] of 3,600 square meters of irrigated(?) field is 3 [shekels of silver. The price] of 3,600 square meters of ... field is 2 shekels of silver. [The price] of a (field) adjoining(?) it is one shekel of silver.

§ 184/*70

p (KBo 6.26) iii

(8) *ki-i ták-še-eš-šar URU-ri-ma-at-ša-at ma-aḫ-ḫa-an* ⁵¹⁰ *l[?]-[ia-an?]*

⁵⁰⁸ Break of one or two lines.

⁵⁰⁹ Hrozný 1922 and Friedrich 1959 restore *ták-ku* A.ŠÀ after *ŠI-IM-ŠU*. But since the immediately following *araḫzinan = ši* begins a new clause, this restoration is impossible.

⁵¹⁰ If we accept the traces as drawn by Hrozný in KBo, the readings *l[?]-[ia-an]* and *d[u-uq-qa-ri]* are quite possible. The former reading fits the frequent use of the verb *iya-* with the related word *takšul* as its object. From the photo, however, the trace looks more like the bottom of a BI sign (i.e., horizontal + winkelhaken), in which case the less semantically appealing restoration *l[?]-[ia-an]* ("is given") may be proposed.

§ 184/70 This is the tariff, how it [has been] m[ade(?)] ⁵¹¹ in/for it(?), (namely) in/for the city. ⁵¹²

§ 185/*71

p (KBo 6.26) iii

(9) ŠA 1 IKU GÍŠKIRI₆ GÍŠGEŠTIN 1 MA.NA KÙ.BABBAR *ŠI-IM-ŠU*

(10) ŠA KUŠ GU₄.GAL 1 GÍN KÙ.BABBAR ŠA 5 KUŠ GU₄ *ša-ú-i-ti-iš-ta-aš*

(11) 1 GÍN KÙ.BABBAR ŠA 10 KUŠ AMAR ⁵¹³ 1 MA.NA ⁵¹⁴ KÙ.BABBAR ŠA KUŠ UDU

(12) *wa-ar-ḫu-iš* 1 GÍN KÙ.BABBAR ŠA 10 KUŠ UDU *HA-RU-UP-TI* 1 GÍN KÙ.BABBAR

(13) ŠA 4 KUŠ ŪZ 1 GÍN KÙ.BABBAR ŠA 15 KUŠ ŪZ ⁵¹⁵ *wa-al-li*

(14) 1 GÍN KÙ.BABBAR ŠA 20 KUŠ SILA₄ 1 GÍN KÙ.BABBAR ŠA 20 KUŠ MÁŠ.TUR

(15) 1 GÍN KÙ.BABBAR 2 GU₄.GAL UZU-ŠU-NU *ku-iš wa-a-ši* 1 UDU *pa-a-i*

§ 185/71 The price of 3,600 square meters of vineyard is 40 shekels of silver. The price of the hide of a full-grown ox is one shekel of silver. The price of 5 hides of weanling cattle is one shekel of silver, of 10 calfskins is one shekel (text: one mina) of silver, of a shaggy sheepskin is one shekel of silver, of 10 skins of young sheep is one shekel of silver, of 4 goatskins one shekel of silver, 15 sheared(?) goatskins is one shekel of silver, of 20 lambskins is one shekel of silver, of 20 kidskins is one shekel of silver. Whoever buys the meat of 2 fullgrown cattle shall give one sheep.

§ 186/*72

p (KBo 6.26) iii

(16) ŠA 2 GU₄ *i-ú-ga-aš-ša-aš* UZU-ŠU-NU *[k]u-iš wa-a-ši* 1 UDU *pa-a-i*

(17) 5 GU₄ *ša-ú-i-ti-iš-ta-aš* UZU-*[ŠU-N]*U *ku-iš wa-a-ši* 1 UDU *pa-a-i*

(18) ŠA 10 UZU AMAR 1 UDU *pa-a-i* ŠA 10 [UZU] UDU 1 UDU *pa-a-i*

(19) ŠA 20 UZU SILA₄ 1 UDU *pa-a-i* *l[ák-ku]* ⁵¹⁶ 20 U]ZU MÁŠ.TUR *ku-iš-ki wa-a-ši* 1 UDU *pa-a-i*

y₁ (KUB 29.34) iv

(1) *[k]u-iš-ki wa-a-ši* [...] §

§ 186/72 Whoever buys the meat of 2 yearling cattle shall give one sheep. Whoever buys the meat of 5 weanlings shall give one sheep. (Whoever buys) the meat of 10 calves shall give one sheep. (Whoever

⁵¹¹ Or: "how it [is] v[alid]" or "how it [has been] g[iven]".

⁵¹² See Commentary.

⁵¹³ The photo shows the third *Winkelhaken* which characterizes the AMAR sign. What the copyist saw as the head of the small central vertical of GU₄ may actually be the slightly indented head of the top horizontal. See Commentary.

⁵¹⁴ Mistake for GÍN? See Commentary.

⁵¹⁵ Tablet has GI (with two verticals).

⁵¹⁶ So Friedrich 1959. Hrozný 1922 142 reads Š[A 20 U]ZU. The traces could be either, but the grammar favors Friedrich.

buys) the meat of 10 sheep shall give one sheep. (Whoever buys) the meat of 20 lambs shall give one sheep. [If] anyone buys the meat of [20] goats, he shall give one sheep.

§ 187/*73

p (KBo 6.26) iii

(20) *ták-ku LÚ-iš GU₄-aš kat-ta* {*wa-aš-t*}*a-i* *ḫu-u-ur-ki-il a-ki-aš*

(21) LUGAL-*an*⁵¹⁷ *a-aš-ki ú-wa-t*{*e°-ez-z*}*i ku-en-zi-ma-an LUGAL-uš*

(22) *ḫu-iš-n[u]-zi-i*{*a-an LUGAL-u*}*š LUGAL-i-ma-aš Ú-UL ti-ia-iz-zi*⁵¹⁸

x₂ (KUB 29.33) ii

(2) LUGAL-*i-ma-aš* {*Ú-UL ...*}

y₁ (KUB 29.34) iv

(2) *ták-ku LÚ-aš* [

(3) *ú-wa-da-an-z*{*i*}

(4) LUGAL-*i-ma-aš Ú-UL ti-ia-zi*

§ 187/73 If a man sins (sexually)⁵¹⁹ with a cow, it is an unpermitted sexual pairing: he will be put to death. They⁵²⁰ shall conduct him to the king's court (lit. gate). Whether the king orders him killed or spares his life, he shall not appear (personally) before the king (lest he defile the royal person).

§ 188/*74

p (KBo 6.26) iii

(23) *tá[k-k]u LÚ-iš UDU-aš kat-ta wa-aš-t*{*a-i*} *ḫu-u-ur-ke-el a-ki-aš*

(24) [LUGAL-*aš a-aš-ki ú-wa-da-an-z*]{*i ku-en-zi-ma-an LUGAL-uš*}

(25) [*ḫu-iš-nu-zi-i*]{*a-a*}[*n LUGAL-u*]}*š LUGAL-i-ma-aš Ú-UL ti-ia-iz-zi*

x₂ (KUB 29.33) ii

(3) [*ták-ku LÚ-aš U*]{*DU-aš kat-ta-an wa-aš-ta-a-i*}⁵²¹

(4) *ḫu-ur-k*{*e-el*}

(5) LUGAL-*an* {*a-aš-ki*}

⁵¹⁷ The KBo copy's "LUGAL-uš" was corrected to LUGAL-*an* by Hrozný 1922 142 n. 3. Friedrich 1959 82 n. 5 accepted LUGAL-*an* as an emendation(!), but commented "Text eher LUGAL-uš?" Imparati 1964 170 repeated Friedrich's verdict: "Nel testo si legge invece LUGAL-uš?, che però non ha senso." The photo, however, supports Hrozný. It shows not -uš, but rather a distinct (if incompletely drawn) -an.

⁵¹⁸ Scribal error for *ti-ia-iz-zi*? See p iii 25.

⁵¹⁹ Literally, "sins". So also in §§188-190, 199-200.

⁵²⁰ So y. Copy p: "He".

⁵²¹ For the restorations see x ii 10 and 12 in §189.

(6) *ḫu-u-i*{*š-nu-zi-ia*⁵²²-*an*}

(7) *ku-en-z*{*i-ma*⁵²³-*an*}

(8) LUGAL-*i-m*{*a-aš Ú-UL ti-ia-iz-zi*}

y₁ (KUB 29.34) iv

(5) *ták-ku LÚ-eš UDU-aš kat-ta w*{*a-aš-ta-i*}

(6) *ú-wa-da-an-zi ku-en-z*{*i*}

(7) LUGAL-*i-ma-aš Ú-UL* [

§ 188/74 If a man sins (sexually) with a sheep, it is an unpermitted sexual pairing: he will be put to death. They will conduct him [to the] king's [gate]. The king can have him executed or spare his life.⁵²⁴ But he shall not appear before the king.

§ 189/*75

p (KBo 6.26) iii

(26) [*ták-ku LÚ-i*]}*š a-pé-e-el*{*l-pá*}[*an-na-ša-aš kat-ta wa-aš-ta-i*]

(27) *ḫu-u-u*{*r-k*}[*i-il ták-ku LÚ-iš*] DUMU.MUNUS-*aš kat-ta wa-aš-ta-i*

(28) [*ḫu-u*]{*ur-ki-il*}*ták-ku LÚ-iš*] DUMU.NITA-*aš kat-ta wa-aš-ta-i* *ḫu-u-ur-ki-il*

x₂ (KUB 29.33) ii

(9) *ták-ku LÚ-a*{*š a-pé-e-el-pát an-na-ša-aš*}

(10) *kat-ta-an* {*wa-aš-ta-a-i*} *ḫu-ur-ki-il*

(11) *ták-ku LÚ-a*{*aš DUMU.MUNUS-aš kat-ta-an*}

(12) *wa-aš-ta-a* {*i*} *ḫu-ur-ki-il*

(13) *ták-ku DU*{*MU.NITA-aš kat-ta-an wa-aš-ta-a-i*} *ḫu-ur-ki-il*] §

y₁ (KUB 29.34) iv

(8) *ták-ku LÚ-aš a-pé-e-el-pát an-na-a*{*š?ša-aš kat-ta wa-aš-ta-i*} *ḫu-ur-ki-il*

(9) *ták-ku LÚ-aš DUMU.MUNUS-ašša kat-ta wa-a*{*š-ta-i*} *ḫu-ur-ki-il*

(10) *ták-ku LÚ-aš*, DUMU.NITA-*aš kat-ta wa-aš-ta-i*¹ {*ḫu-ur-ki-il*}

§ 189/75 If a man sins (sexually) with his own mother, it is an unpermitted sexual pairing. If a man sins (sexually) with (his) daughter, it is an unpermitted sexual pairing. If a man sins (sexually) with (his) son, it is an unpermitted sexual pairing.

⁵²² Or: -*ma*.

⁵²³ Or: -*ia*.

⁵²⁴ So p and y₁; x has the reverse sequence: "can spare his life or have him executed".

§ 190/*76

p (KBo 6.26) iii

(29) *ṛák-ku-uš¹-ša-an* GIDIM-*it*⁵²⁵ *ti-e*⁵²⁶-*zi* LÚ-MA⁵²⁷ MUNUS-TUM *Ú-UL ḥa-ra-a-tar*

(30) *ták-ku* LÚ-*aš* MUNUS-*an-na-wa-an-na*⁵²⁸ *aš-ša-aš* *kat-ta* wa⁵²⁹ *aš-ta-i*

(31) *Ú-UL ḥa-ra-tar* *ták-ku ad-d[a]-aš-ši-iš-ša* TI-*an-za* *ḥu-u-ur-ki-il*

x₂ (KUB 29.33) ii

(14) *ták-ku-uš[-ša-an]*]

(15) *wa-aš-i[a-a-i]*]

(16) *ṛák[-ku]*]

y₁ (KUB 29.34) iv

(11) *ták-ku-uš-ša-an ak-kán-ti-it ti-an-zi* LÚ-M[A? MUNUS-TUM *Ú-UL ḥa-ra-a-tar*]

(12) *ták-ku* LÚ-*aš an-na-wa-an-na-aš-ša-aš kat-ta* [wa-aš-ta-i *Ú-UL ḥa-ra-tar*]

(13) *ták-ku ad-da-aš-še-ša ḥu-iš-wa-an-za* [ḥu-u-ur-ki-il]

§ 190/76 If he has⁵³⁰ sex⁵³¹ with a deceased person—be it a man or a woman—it is not an offence. If a man sins (sexually) with his step-mother, it is not an offence. But if his father is (still) living, it is an unpermitted sexual pairing.

§ 191/*77

p (KBo 6.26) iii

(32) *ták-ku* ⁵³²LÚ *EL-LUM a-ra-u-wa?-an?-ni?-uš?*¹ *an-na-ne-ku-uš*

(33) *an-na-aš-ma-an-na ú-en-zi ka-a-aš*⁵³³ *ta-ki-ia ut-ne-e*

(34) *ka-a-aš-ša ta-ki-ia ut-ne-e-ia* *Ú-UL ḥa-ra-[tar]*

⁵²⁵ Cf. Ehelolf in KUB XXIX page VI on “Nr. 34” (“ein Mischgebilde von ‘ti’ und ‘it’”). Traces to the left of GIDIM and to the right of *-ti* are part of the underlying, erased sign.

⁵²⁶ Unlike KBo, the photo shows *ti-e-zi*.

⁵²⁷ Use of Akk. *-MA* here is unexplained by Friedrich 1959; Imparati 1964. Perhaps as copula in nominal sentence: see AHw sub *-ma* A 1, and Ungnad 1992 109 (§100b).

⁵²⁸ *-an-na-* written over erased *kat-ta* (photo).

⁵²⁹ Over erasure.

⁵³⁰ So copy p; copy yhas “If they have”.

⁵³¹ For this idiom outside of this passage see Commentary.

⁵³² After *EL-LUM* (itself written over an erasure) the scribe has drawn a line through everything up to the beginning of *an-na-ne-ku-uš*.

⁵³³ What resembles a small and damaged *-ma* to the right of *-aš* is part of the underlying erased word (Güterbock 1961b 72).

(35)⁵³⁴ *ták-ku 2-el pé-di nu ša?-ak-ki ḥur-ki-il*

(36) (erased *Ú-UL ḥa-ra-tar*)

y₁ (KUB 29.34) iv

(14) *ták-ku* LÚ *EL-LUM a-ra-u-wa-an-ni-uš an-na-ne-[ku-uš an-na-aš-ma-an-na]*

(15) *ú-en-zi ka-a-aš ta-ki-ia ut-ne-e k[a-a-aš-ša ta-ki-ia]*

(16) *ut-ne-e* *Ú-UL ḥa-ra-a-tar* *ták-ku ša-ni-ia* [pé-di nu ša-ak-ki]

(17) *ḥu-ur-ki-il*⁵³⁵

§ 191/77 If a free man has intercourse with free sisters who have the same mother and also with their mother—one in one country and the other in another, it is not an offence. But if it happens in the same⁵³⁶ location, and he knows (the women are related), it is an unpermitted sexual pairing.⁵³⁷

§ 192/*78

aa (KUB 29.35 [JCS 16:21]) iv

(1) [*na-at-ta ḥ[a-ra-a-tar*

p⁵³⁸ (KBo 6.26) iii

(37) *ták-ku* LÚ-*aš* MUNUS-*ni a-ki* [LÚḪA.LA-ŠU⁵³⁹ DAM-ŠU *da-a-i*

(38) (erased)

(39) (erased except for traces of *ḥa-ra¹-t[ar]*)

y₁ (KUB 29.34) iv

(17b) *ták-ku* LÚ-*aš* DAM-ŠU *a-ki A-ḪA-[ŠA DAM-an-ni da-a-i]*

(18) *Ú-UL ḥa-ra-a-[tar]*

§ 192/78 w₁ (KUB 29.34) If a man's wife dies, [he may take her] sister [as his wife.] It is not an offence.

⁵³⁴ This entire line is written over erased signs.

⁵³⁵ §192 begins on this same line without § line.

⁵³⁶ So y₁; p reads: “But if it happens in the place of the two (women)”, which means the same thing. Copy p seems to have been dissatisfied with the archaic word *šaniya*, although he understood its import.

⁵³⁷ p (iii 36) adds mistakenly: “It is not an offence”.

⁵³⁸ The scribe of KBo 6.26 (p) has erased a longer, three-line law, probably identical to that found in §192 aa and y₁, and replaced it with a shorter law.

⁵³⁹ The published photos of Bo 2015 (KBo 6.26) in Neufeld's and Hrozný's books seem to show LÚḪA.LA-ŠU instead of the hand copy's LÚ-*aš* ḪA.LA-ŠU, although the LÚ is impressed more faintly than ḪA.LA-ŠU. There is also no word space between LÚ (or possibly LÚ-*aš*) and ḪA.LA-ŠU. But from the published photos the hand copy's reading LÚ-*aš* ḪA.LA-ŠU is also possible. H. Klengel in a letter dated 27.2.1995 writes: “Was Bo 2015 III 36 betrifft, so dürfte LÚḪA.LA-ŠU zu lesen sein; weder auf dem Foto noch dem Negativ kann ich ein *-aš* erkennen, auch keinen *word space*.” If LÚḪA.LA-ŠU is to be read, the meaning would be “his (i.e., the deceased man's) partner shall take his wife”.

j (KBo 6.26) If a man dies to a woman,⁵⁴⁰ his partner shall take his wife.

§ 193/*79

aa (KUB 29.36 + 29.35 [JCS 16:21]) iv

(2) [ták-ku LÚ-aš MUNUS-na-an ḫar-zi ta LÚ-aš a-k]i DAM-S[Ú ŠEŠ-ŠU da]-a-i (erasure)

(3) [ta-an at-ta-aš-ši-iš da-a-i ma-a-an ta-a-a]n-na at-ta-aš-ši-š[a a-ki MUNUS]-na-an-na

(4) [ku-in ḫar-ta DUMU ŠEŠ-ŠU] (blank) [da]-a -i

p (KBo 6.26) iii

(40) ták-ku LÚ-iš MUNUS-an ḫar-zi ta LÚ-iš a-ki DAM-SÚ

(41) ŠE[Š-Š]U da-a-i ta-an A-BU-ŠU da-a-i

(42) ṽma-a-an ta-a-an A¹-BU-ŠU-ia a-ki MUNUS-na-an-na ku-in ḫar-ta

(43) ṽA?⁵⁴¹ ŠEŠ-ŠU da-a-i Ú-UL ḫa-ra-tar

y₁ (KUB 29.34) iv

(19) ták-ku LÚ-aš MUNUS-an ḫar-zi ta LÚ-eš a-ki DAM-SÚ [ŠEŠ-ŠU da-a-i ta-an A-BU-ŠU]

(20) da-a-i ma-a-an da-a-an A-BU-ŠU-ia a-ki MUNUS-na-[an-na ku-in ḫar-ta]

(21) ⁵⁴²DUMU ŠEŠ-ŠU [da-a-i]

§ 193/79 If a man has a wife, and the man dies, his brother shall take his widow as wife. (If the brother dies,) his father shall take her. When afterwards his father dies, his (i.e., the father's) brother shall take the woman whom he had.⁵⁴³

§ 194/*80

aa (KUB 29.36 + 29.35 [JCS 16:21]) iv

(5) [ták-ku LÚ EL-LAM GÉME.ḪI.A-uš an-n]a-ne-ku-uš an-na-aš-ma-an-ṽna¹ ú-en-zi

(6) [na-at-ta ḫa-ra-a-tar ták-ku a-ra-u-w]a-ni-ia-aš kat-ta AT-ḪU-Ú še-eš-kán-zi na-at-ta ḫa-ra-tar

(7) [ták-ku GÉME-aš na-aš-ma MUNUSKAR.KID-aš k]at-ta at-ta-aš Ú DUMU-ṽŠU¹ še-eš-kán-zi

(8) [na-at-ta ḫ]a-ra-a -tar

⁵⁴⁰ That is, if a husband pre-deceases his wife.

⁵⁴¹ Such a scribal omission is assumed by many commentators. KBo 6.26 shows the bottom of a single vertical before ŠEŠ. Space wide enough only for a narrow sign like A or ZA. In Akkadian texts A = *māru* (like DUMU), but this usage is not attested elsewhere in Boğazköy. What is, however, certain is that the scribe wrote ŠEŠ about one sign's width from the left margin. The photo shows that the first 8 signs of line 42 (concluding with A-BU) were written lower than the rest of the line, so that the scribe had little space in which to operate and drew -ŠU da-a-i on a lower level than ŠEŠ, crowded against the paragraph dividing line.

⁵⁴² A single winkelhaken indicates the scribe intentionally indented this line.

⁵⁴³ NH p iii 43 adds: There is no offence.

e₁ (KBo 6.13) (+?) e₂ (KUB 13.30) iii

(1) ták-ku[...]

(2) at-t[a-aš] ṽÚ¹-UL ḫa-r[a-tar] §

p (KBo 6.26) iii

(44) ták-ku LÚ EL-LAM GÉME.ḪI.A-uš an-na-né-ku-uš an-na-aš-ma-an-na

(45) ú-en-zi Ú-UL ḫa-ra-tar ták-ku a-ra-u-wa-an-ni-in⁵⁴⁴

(46) AT-ḪU-U-TIM še-eš-kán-zi⁵⁴⁵ Ú-UL ḫa-ra-tar

(47) ták-ku GÉME-aš na-aš-ma MUNUSKAR.KID-aš kat-ta ad-da-aš

(48) Ú DUMU-ŠU še-eš-kán-zi Ú-UL ḫa-ra-tar⁵⁴⁶

y₁ (KUB 29.34) iv

(22) ták-ku LÚ EL-LUM GÉME.MEŠ-uš an-na-né-ku-uš an-na-aš-m[a-an-na ú-en-zi]

(23) Ú-UL ḫa-ra-a-tar ták-ku a-ra-wa-an-ni-ia-aš k[at-ta AT-ḪU-... še-eš-kán-zi]

(24) Ú-UL ḫa-ra-a-tar ták-ku GÉME-aš na-aš-ma MUNUSKAR.[KID-aš kat-ta ad-da-aš]

(25) Ú DUMU-ŠU še-eš-kán-zi Ú-UL[ḫa-ra-a-tar]

§ 194/80 If a free man has intercourse with slave women, sisters who have the same mother, and also with their mother, it is not an offence. If brothers sleep⁵⁴⁷ with (the same) free (woman), it is not an offence. If father and son sleep with the same female slave or prostitute, it is not an offence.

§ 195a/*81

aa iv

(9) [ták-ku LÚ-aš MA-ḪAR DAM ŠEŠ-ŠU še-eš-ki-iz-z]i Ú ŠEŠ-ŠU ḫu-iš-wa-an-za ḫu-ur-[ki-il]

(10) [ták-ku LÚ-aš MUNUSa-ra-u-wa-an-ni-in ḫar-zi ta] DUMU.MUNUS-ši-ṽia¹ ša-li-g[a] ṽḫu-ur-ki-il¹

(11) [ták-ku DUMU.MUNUS-SÁ ḫar-zi ta an-ni-iš-ši n]a-aš-ma [NI]N-iš-ši-i[a] š[a-l]i-i-g[a]

(12) [ḫu - ur - ki - i]l

e₁ (KBo 6.13) iii 3-8 (+?) e₂ (KUB 13.30) 2-7

(3+2) ták-ku L[U-aš še-eš]-ki-iz-zi

(4+3) ŠEŠ-aš-m[a?-aš-ši] ḫur-ke-el

(5+4) ták-ku [-i]n ḫar-zi

(6+5) ta [ḫur-k]e-el

⁵⁴⁴ -in over erased -iš.

⁵⁴⁵ -ḪU-U-TIM še-eš-kán-zi over erasure (photo).

⁵⁴⁶ Contra KBo, in the photo the -tar is defective.

⁵⁴⁷ The -ške- form perhaps indicates they "carry on an affair" the woman.

- (7+6) *ták-ku* [*a*]n-na-še-ia
(8+7) na[-aš-ma] *hur-ke-el* §

p (KBo 6.26) iii

- (49) *ták-ku* LÚ-aš MA-ĤAR DAM ŠEŠ-ŠU še-eš-ki-iz-zi ŠEŠ-ŠU-ma
(50) *hu-u-iš-wa-an-za hu-u-ur-ki-il ták-ku* LÚ-aš
(51) MUNUSa-ra-u-wa-an-ni-in ĥar-zi ta DUMU.MUNUS-ši-ia ša-li-ga
(52) *hu-u-ur-ki-il ták-ku* DUMU.MUNUS-SÁ ĥar-zi ta an-ni-iš-ši⁵⁴⁸
(53) na-aš-ma NIN-iš-ši⁵⁴⁹ ša-li-i-ga *hu-u-ur-ke-el*

x₂ (KUB 29.33) iii

- (1) *ták-ku* LÚ-aš [MA-ĤAR]
(2) ŠEŠ-aš-ma-aš-š[i *hu-u-iš-wa-an-za*]
(3) *ták-ku-aš* LÚ[-aš]
(4) ia DUMU.MUNUS-ṭ[?]-⁵⁵⁰]
(5) *ták-ku* DUMU.MUN[US-SÁ ĥar-zi]
(6) [n]a-a[š-ma]⁵⁵¹

y₂ (KUB 29.37) + y₁ (KUB 29.34) iv

- (1+26) *ták-ku* LÚ-aš-ma MA-ĤAR DAM ŠEŠ-ŠU še-eš-kán(sic)-zi ŠE[Š-ŠU-ma *hu-u-iš-wa-an-za*]
(2+27) *hu-ur-ki-il ták-ku* LÚ-a[š] x-x 'MUNUS'a-ra-u-wa-a[n-ni-in ĥar-zi ta DUMU.MUNUS-ši-ia]
(3+28) ša-li-i-ga *hu-ur-ki-il* [*ták-ku* DUMU.MUNU]S-SÁ [ĥar-zi ta an-ni-iš-ši]
(4) na-aš-ma NIN-iš-ši ša-li-i-ga [*hu-ur-ki-il*]

§ 195a/81 If a man sleeps with his brother's wife, while his brother is alive, it is an unpermitted sexual pairing. § 195b If a (free) man has a free woman (in marriage) and approaches her daughter (sexually), it is an unpermitted sexual pairing. § 195c If he has the⁵⁵² daughter (in marriage) and approaches her mother or her sister (sexually), it is an unpermitted sexual pairing.

⁵⁴⁸ an-ni-iš-ši over erasure. What appears to have been erased are the signs an-ni-iš-ši-ia written a few millimeters to the left, leaving no word space after *ta*. The scribe suppressed them and re-wrote them to the right, leaving word space.

⁵⁴⁹ NIN-iš-ši over erasure.

⁵⁵⁰ Or: DUMU.MUNUS-aš[...]. A dative object is needed for the verb *šaliga*.

⁵⁵¹ x iii breaks off here. The preserved part of x iv is uninscribed.

⁵⁵² Literally, "her daughter".

§ 196/*82

aa₆ (KUB 29.35) iv

- (13) [*ták-ku* ARAD.MEŠ-ŠU GÉME.MEŠ-ŠU *hu-ur-ki-il i-ia-an-zi tu-uš*] ar-n[*u-an-z*]i
(14) [o o o o o o *ku-u-un-na ta-ki-ia URU-ri ku-u-un-na*] ta-ki-ia [UR]U-ri
(15) [a-še-ša-an-zi ke-e-el 1 UDU ke-e-el-la 1 UDU ka-aš-ša-aš] *hu-it-ti-ia¹-an-ta*

e₁ (KBo 6.13) iii 5-6 (+?) e₂ (KUB 13.30) 8-9

- (5+8) *ták-ku* [ARAD.MEŠ *hur-ke-e*]i i-ia-an-z[i ...⁵⁵³]
(6+9) ta[-ki?-ia? URU?-ri?]]x

p (KBo 6.26) iv

- (1) *ták-ku* ARAD.MEŠ-ŠU GÉME.MEŠ-ŠU [*hu-u-ur-ki-il i-e*]n?-z[?]
(2) *tu-uš a-ar-nu-wa-an-z[i*]¹ku-u-un-na ta¹-ki-ia URU-ri
(3) *ku-u-un-na ta-ki-ia* [U]RU-ri a-še-ša-an-zi
(4) ke-e-el 1 UDU ke-¹e¹[-e]l-la 1 UDU ka-aš-ša-aš⁵⁵⁴
(5) *hu-u-it-ti-ia-an* -ta

y₂ (KUB 29.37) iv

- (5) *ták-ku* ARAD.MEŠ-ŠU GÉME.MEŠ-ŠU *hu-u-ur-ke-el i-ia-an-zi*
(6) *ku-u-un-na ta-a-ki-ia URU-ri* [*ku-u-un-na ta-a-ki-ia URU-ri*]
(7) a-še-ša-an-zi ke-e-el-la [1 UDU ke-e-el-la 1 UDU]
(8) *hu-it-ti-ia-an* [-ta¹-zi]

§ 196/82 If anyone's male and female slaves enter into unpermitted sexual pairings, and they (the townsfolk?) (decide to) move them elsewhere,⁵⁵⁵ they shall settle one in one city and one in another, and they shall substitute a sheep for one and a(nother) sheep for the other.

§ 197/*83

e₁ (KBo 6.13) iii

- (7) *ták-ku* []
(8) na-[aš a-ki]

⁵⁵³ Since -zi is written right at the edge, if the indirect join is valid, KBo 6.13's next line is the last in the paragraph, indicating that its wording of this law was more concise.

⁵⁵⁴ ka-aš-ša-aš over erased pé-e-di-iš-ši. See §§ 10 and 76.

⁵⁵⁵ This clause is construed as part of the protasis because of its use of *ta* instead of the expected asyndeton. The scribe of y, confused by it, decided to omit it entirely.

p (KBo 6.26) iv

- (6) *ták-ku* LÚ-aš⁵⁵⁶ MUNUS-an HUR.SAG-i e-ep-zi LÚ-na-aš wa-aš-túl na-aš a-ki
 (7) *ták-ku* É-ri-ma e-ep-zi MUNUS-na-aš wa-aš-ta-iš MUNUS-za
 (8) a-ki *ták-ku-uš* LÚ-iš ú-e-mi-ia-zi
 (9) tu-uš ku-en-zi ha-ra-a-tar⁵⁵⁷ še-et NU.GÁL

y₂ (KUB 29.37) iv

- (9) *ták-ku* LÚ-aš MUNUS-an HUR.SAG-i l[e]-ep-zi]
 (10) e-ep-zi MUNUS-na-aš wa-a[š-ta-iš]
 (11) tu-uš ku-en-zi []

§ 197/83 If a man seizes a woman in the mountain(s) (and rapes her), it is the man's offence, and he shall be put to death, but if he seizes her in (her) house, it is the woman's offence: the woman shall be put to death.⁵⁵⁸ If the (woman's) husband (lit. the man) finds them (in the act) and kills them, he has committed no offence.⁵⁵⁹

§ 198/*84

p (KBo 6.26) iv

- (10) *ták-ku-uš* A-NA KÁ É.[G]AL ú-wa-te-ez-zi nu te-ez-zi
 (11) lDAMl-TI le-c a-ki n[u] DAM-SÚ hu-iš-nu-zi
 (12) LÚpu-pu-un-na hu-iš-n[u]-zi ta SAG.DU.SÚ
 (13) wa-aš-ši-e-ez-zi *ták-ku* [t]e-ez-zi 2-pát ak-kán-du
 (14) ta hu-ur-ki-in⁵⁶⁰ ha-l[i]-en-zi ku-en-zi-uš⁵⁶¹
 (15) LUGAL-uš hu-u-iš-nu-zi-ia-aš LUGAL -uš

y₂ (KUB 29.37) iv

- (12) *ták-ku-uš* A-NA []
 (13) nu DAM-SÚ [hu-iš-nu-zi]
 (14) *ták-ku* [t]e-ez-zi 2-pát ak-kán-du]
 (15) hu-u[r-ki-in⁵⁶²]

⁵⁵⁶ The scribe originally wrote *ták-ku* MUNUS-an, then realized his omission, erased *ták-ku*, and rewrote *ták-ku* LÚ-aš starting in the left margin.

⁵⁵⁷ *ha-ra-a-tar* is possibly written over an erasure (photo).

⁵⁵⁸ Cf. *Deuteronomy* 22:25f.

⁵⁵⁹ Lit., "his offence does not exist".

⁵⁶⁰ -in is written over erased -il.

⁵⁶¹ *ku-en-zi-uš* is written over an erasure.

⁵⁶² Or [ku-e[n-zi-...].

§ 198/84 If he brings them to the palace gate (i.e., the royal court) and says: "Let my wife not be put to death," and spares his wife, he must also spare the lover. Then he may veil her (i.e., his wife).⁵⁶³ But if he says, "Let both of them be put to death", and they 'roll the wheel',⁵⁶⁴ the king may have them killed or spare them.

§ 199/*85

p (KBo 6.26) iv

- (16) *ták-ku* ŠAH-aš UR.GI₇-aš kat-ta ku-iš-ki wa-aš-ta-i a-ki-aš
 (17) A-NA KÁ É.GAL-LIM ú-wa-te-ez-zi ku-en-zi-uš
 (18) LUGAL-uš hu-iš-nu-zi-ia-aš L[UG]AL-uš LUGAL-i-ma-aš Ú-UL
 (19) ti-i-ez-zi *ták-ku* GU₄-uš LÚ-[ni] wa-at-ku-zi
 (20) GU₄-uš a-ki LÚ-aš-ša Ú-UL [a]-[ki] 1 UDU LÚ-na-aš
 (21) ka-a-aš-ša-aš hu-u-it-ti-ia-a[n-ta] na-an-kán ku-na-an-zi
 (22) *ták-ku* ŠAH-aš LÚ-ni wa-at-ku-zi [i] Ú-UL ha-ra-a-tar

z (KBo 22.66) iv

- (1') lwa-a[l]š-ta-i]
 (2') ú-wa[-te-ez-zi]
 (3') TI-nu-z[i]]
 (4') *ták-ku* GU₄-u[š]
 (5') LÚ-ša lÚ[-UL]
 (6') hu-u-it-ti[-]
 (7') *ták-ku* ŠAH-aš [.....]

§ 199/85 If anyone sins (sexually) with a pig (or) a dog, he shall die. He shall bring him to the palace gate (i.e., the royal court). The king may have them (i.e., the human and the animal) killed or he may spare them, but he (the human) shall not approach the king. If an ox leaps on a man (in sexual excitement), the ox shall die; the man shall not die. They shall substitute one sheep in the place of the man and put it to death. If a pig leaps on a man (in sexual excitement), it is not an offence.

§ 200a/*86a*

p (KBo 6.26) iv

- (23) *ták-ku* LÚ-aš ANŠE.KUR.RA-i na-aš-ma ANŠE.GIR.NUN.NA kat-ta

⁵⁶³ So after Tsevat 1975, see Commentary.

⁵⁶⁴ An expression of uncertain significance. See Commentary.

- (24) *wa-aš-ta-i Ú-UL ḥa-ra-tar* LUGAL-*uš-aš*⁵⁶⁵ *Ú-UL ti-ez-zi*
 (25) LÚSANGA-ša *Ú-UL ki-i-ša ták-ku ar-nu-wa-la-an* [ku-iš-ki]
 (26) *kat-ta še-eš-ki-iz-zi an-na-aš-ša-an n[e-]k[aš⁵⁶⁶-aš-ša-an-na ú-en-zi]*
 (27) *Ú-UL ḥa-ra-tar*⁵⁶⁷

x₃ (KUB 13.14) rev.

- (1) *ták-ku ar-nu-wa-la-an kat-ta-an ku-iš-ki še-eš-k[i-iz-zi]*
 (2) [AMA-ša-a]n? n[e? -ka-aš]-š[a-an-n]a? ú-en-zi
 (3) [Ú-UL ḥa-ra-]tar⁵⁶⁸

z (KBo 22.66) iv

- (8') *ták-ku LÚ-aš A[NŠE*]
 (9') (erasure) [.....]
 (10') *Ú-UL ḥa-r[a-*]
 (11') LÚSANGA-*aš Ú[-UL*]
 (12') *ták-ku ar-nu-w[a-*]
 (13') *še-eš-ki-iz-z[i*]
 (14') DUMU.MUNUS-ŠÚ {]

§ 200a/86a If a man sins (sexually) with either a horse or a mule, it is not an offence, but he shall not approach the king, nor shall he become a priest.⁵⁶⁹ If anyone is regularly cohabiting with an *arnuwalaš*-woman, and⁵⁷⁰ has intercourse with her mother and her sister, it is not an offence.

§ 200b/*86b

p (KBo 6.26) iv

- (27) *ták-ku DUMU-an an-[na-nu-ma-]an-zi*⁵⁶⁹
 (28) *ku-iš-ki pa-a-i na-aš-šu* LÚNAGAR n[a-aš-ma LÚSIMUG.A LÚÚŠ.BAR]°
 (29) *na-aš-ma* LÚAŠGAB *na-aš-ma* LÚAZLAG n[u an-na-nu-um-m]a-aš
 (30) 6 GÍN KÙ.BABBAR *pa-a-i ták-ku-an* L[ÚU]M?.[M]E?.I A?I[-a]š? *wa-al-ki-iš-ša-ra*[-ah-ḥi]

⁵⁶⁵ -*uš-aš* over erasure. To be emended to LUGAL-*i-ma-aš*.

⁵⁶⁶ On the basis of a collation CHD L-N *nega-* a l' read the questionable trace as -*k(a-*.

⁵⁶⁷ §200b begins immediately on the same line. *ḥa-ra-tar* is written over a longer erased word which ended in -*zi*, probably *Ú-UL ḥu-e?-iš?ša?-zi* "he/they shall not remain alive(?)".

⁵⁶⁸ Or *ḥa-ra-a-]tar*.

⁵⁶⁹ That is, he has committed no punishable crime, but he has become so defiled by the incident that he may not enter the king's presence or ever become a priest. See above in Chapter One under "Authority and Law ...".

⁵⁷⁰ Asyndesis.

- (31) *nu-uš-ši* 1 SAG.DU *pa-a-i*

x₃ (KUB 13.14) + x₄ (KUB 13.16) rev.

- (4) [*ták-ku DUMU-*]an *an-na-nu-ma-an-zi ku-iš-ki pa[-a-i]*
 (5) [na-aš-š]u LÚNAGAR *na-aš-ma* LÚSIMUG.A n[a-aš-ma LÚÚŠ.BAR]
 (6) [na-aš-m]a LÚAZLAG *nu an-na-nu-u[m-m]a-aš* 6 GÍN [KÙ.BABBAR]
 (7) [pa]-a-i *ták-ku-an wa-al-ki-[iš-ša-r]a-ah-ḥi* [nu-uš-ši]
 (8) [1 S]AG.DU *pa-a-[i]*

§ 200b/86b If anyone gives (his) son for training either (as) a carpenter or a smith, a weaver or a leather worker⁵⁷¹ or a fuller, he shall pay 6 shekels of silver as (the fee) for the training. If the teacher makes⁵⁷² him an expert, (the student's parent) shall give to him (i.e., to his teacher) one person.⁵⁷³

Unplaced Fragments

bb (KBo 19.8) ii?/iii?574

- (1) [..... *ku-iš-ki da-a-i[-ez-zi* ...]
 (2) [..... *pár-na-aš-še-]e-a šu-wa-a[-ez-zi]*

- (3) [*ták-ku* 2 É NIM.LÀL *ták-ku* 3] É? NIM? LÀL *ku-iš-ki da-a-i-ez-z]*
 (4) [..... *pár-na-aš-še-]e-a šu-wa-a[-ez-zi]*
 (5) (blank line)

- (6) [..... *ku-iš-ki d]a-a-i[-ez-zi]*
 (7) [..... *ták-ku I-N]A [ŠÀ-BI NIM.L]ÀL?*
 (8) [NU.GÁL]a-iz-zi
 (9) [..... *pa-a-]i*

KBo 12.50⁵⁷⁵

- (1') [..... *x-in-k[án(-)*]
 (2') [..... *-a]n?* 30 GÍN KÙ.BABBAR [.....]

⁵⁷¹ x omits "or a leather worker".

⁵⁷² x "If he makes".

⁵⁷³ Or perhaps: "If (the teacher) makes him (i.e., the son) an expert (and retains him in his own employ), he (the teacher) shall give to him (i.e., the parent) one person." See Commentary.

⁵⁷⁴ The other side of this fragment, has only traces of single signs at the ends of the lines. Otten provisionally identified this side as duplicate to §§130-132 and the other side to §§149ff. or 164ff. This does not seem likely. But I have been unable to propose anything which will be widely convincing. It seems possible that "Vs. II 3'-9'" contain material very similar to §§91ff. This assumption underlies my restorations.

⁵⁷⁵ Otten in KBo XII: "Vielleicht Gesetze".

(3') [...] *da-aš-wa-aḥ-ḥa-a[n-*]

(4') [LÚŠIP]A.GUD LÚŠIPA<.UDU> x[

(5') []x *ku-na-an[-*

(6') []x [

z (KBo 22.66) iv

(15') *ták-ku TUR-an [*]

(16') *pa-a-i n[a-*]

(17') *na-aš-ma [*]

(18') 6 GÍN K[Ü.BABBAR]

(19') *nu-uš-ši [*]

Colophons

e₁ (KBo 6.13) iv

DUB.2.KAM *ták-ku* G¹⁸GEŠTIN-*aš QA-71*

CONCORDANCE

Selected treatments:

Editions are Hrozný 1922; Friedrich 1959; Imparati 1964. Translations without accompanying critical transliteration and variants are Sturtevant and Bechtel 1935; Neufeld 1951; Haase 1963; Hoffner 1963; Goetze 1969; von Schuler 1982; Haase 1984; Hoffner 1995a. Full treatment of copy A of Series One by Peckkeruhn 1988. Systematic commentary on the laws may be found in Hoffner 1963, and detailed and valuable commentary on individual laws in Güterbock 1961b.

Selected copies and photographs:

Publication details of copies and photographs of texts published through 1959 are found in Friedrich 1959:1-4. Good published photos are to be found in Hrozný 1922 and Neufeld 1951. I employ a modified form of the sigla introduced by Friedrich 1959 2-4 and revised by Güterbock 1961b; 1962a. Laroche 1971 43f. identified manuscripts A, K and M in the first series (laws §§ 1-100) as Old Hittite redactions in Old Hittite ductus. In series two (laws §§ 101-200) he identified only manuscript "q" (aa). For the find spots of the various tablets containing parts of the laws see Güterbock 1954 and Cornil 1987. In my opinion manuscript K in the first series does not show the Old Hittite ductus.

Table 8: Manuscripts of Series One (§§ 1-100)

Siglum	Publication	Coverage	Script	Find Spot
A	KBo 6.2 + KBo 19.1 (Ottén and Souček 1966 + KBo 22.62 (SMEA 22:65f.) + KBo 22.61 (Marazzi 1982) + KBo 19.1a	Col. I §§ 4-26b, Col. II §§ 28c(?) -50, Col. III §§ 51-71, Col. IV §§ 75-100	OS	Temple I

B	KBo 6.3 + KBo 22.63 (§§ 7-10)	Col. I §§ 1-27, Col. II §§ 27-48, Col. III §§ 50-77a, Col. IV §§ 77b-100	NS ⁵⁷⁶	Temple I
C ⁵⁷⁷	KBo 6.5	Col. I §§ 9-18, Col. II §§ 26b-28b, Col. III §§ 28b-30, Col. IV §§ 41-46	NS ⁵⁷⁸	Unknown
D + E	KBo 6.6 + KBo 6.7	Obv. §§ 51-59 (D), Rev.(?) §§ 86-91 (E), Colophon (D)	NS	Unknown
E	See D		NS	
F	KBo 6.8 (F ₁) (+) KUB 13.11 (F ₂) + KUB 29.15 (F ₃) (+) KBo 19.3 (F ₄) (+) KBo 19.4 (F ₅)	§§ 53-54 (F ₂ and F ₃), 64-66 (F ₁), §§ 58 (F ₄), 60-63 (F ₄), §§ 76-77a (F ₄), §§ 93-95 (F ₄), §§ 55, 98-100 (F ₅)	Late NS (13th Century)	Temple I
G	KBo 6.9	§§ 51-53	NS	Unknown
H (+) :	KUB 13.12 (H) (+) KUB 13.13 (I)	§§ 63-65 (H), §§ 66-69 (I)	NS	Unknown
I	See H		NS	
J	KUB 26.56	§§ 26a-27	(MS) ⁵⁷⁹ ?	Unknown
K	KUB 29.13	Obv. §§ 10-12, Rev. §§ 78-81	Uncertain ⁵⁸⁰	Unknown
L ⁵⁸¹	KUB 29.14 (L ₁) (+) KBo 12.49 (L ₂) ⁵⁸²	Col. II §§ 25-27 (L ₂), Col. III §§ 39-41 (L ₁ +L ₂), Col. IV §§ 49-50 (L ₁)	NS ⁵⁸³	SE of Temple I

⁵⁷⁶ See discussion under "Palaeography".

⁵⁷⁷ C contained the first tablet of a two-tablet exemplar of Series One.

⁵⁷⁸ C exhibits the latest orthography and writing of all exemplars of the laws.

⁵⁷⁹ The poorly reproduced photo in Neufeld shows a MH script NUMUN in J ii 2 is HZL 12/A, not 12/B as in the published copy. Ü in ii 2 and 3 is HZL 265/A with a left-to-right upward slant of the bottom horizontal. I (HZL 217) and DUMU (HZL 237) appear in their oldest forms, with the bottom horizontal either flush with the horizontals above it or slightly to the left ("out-dented"). DA in ii 6 and 7 is as drawn in the copy; there is no HZL form drawn exactly like it. The AZ in ii 7 is not as drawn, but more like HZL 92/1 and almost identical with the AZ in manuscript A. The E in ii 7 is not as drawn in the copy, but HZL 187/A. ID is HZL 215/3. The spelling mistakes which show the scribe was clumsy should not mislead us into thinking it is not MS. Scribes in the OH and MH periods also made mistakes! E. Neu (by e-mail 5/26/97) agrees with this assessment.

⁵⁸⁰ Claimed as OH manuscript by Güterbock 1962a 21. and Laroche, CTH, p. 43. But the photo shows a surface too small and badly damaged to determine the age of the script.

⁵⁸¹ Manuscript P is the second tablet of L.

⁵⁸² That KBo 12.49 belongs to L see Kammenhuber, Or NS 43 (1974) 117, Goetze, JCS 18 (1964) 90, and Archi 1968 76 n. 64.

⁵⁸³ Although L has been called "un ... manoscritto che conserva una redazione antica" (Archi 1968 76, Kammenhuber 1961b 81), the photos show that it is definitely not OS, nor even MS.

M	KUB 29.16 (M ₁) + KBo 19.2 (M ₂) (ed. Otten and Souček 1966)	Col. I §§ 58-63	OS	Temple I
N + V	KUB 29.17 (N) + KBo 14.64 (V)	Col. I §§ 59-60 (N), Col. II §§ 70-71 (V)	NS	Büyükkale
O (+) Q	KUB 29.18 (+) KUB 29.20 (Peckeluhn 1988 joins to F)	§§ 94-95 (O), 97-98 (Q)	NS	Unknown
P ⁵⁸⁴	KUB 29.19 ⁵⁸⁵	Col. IV §§ 95-96	NS	Unknown
Q	See O	§§ 97-98	NS	
R	KBo 6.21	Col. III §§ 82-84, Col. IV §§ 99-100	NS	Unknown
S	KBo 6.22	Obv.! ("Rev.") §§ 72-74, Rev.! §§ 77(?) - 78(?) or §§ 85-86(?)	NS	Unknown
T	KBo 9.70	§ 94	NS	Lower City (K/20)
U	KUB 40.32	§ 60	NS	Unknown
V	See N	§§ 59-60	NS	
W	KBo 14.65 (+) ⁵⁸⁶ Bo 88/5	Col. III §§ 86-89, Col. IV § 100	NS	Büyükkale (A)
X	KBo 12.48	§ 7-9	NS	SE of Temple I
Y	KBo 19.7	§§ 77-78?	NS	Temple I
Z	KBo 9.69 (Peckeluhn's "X")	§§ 95-96	NS	Temple I?
AA	KBo 19.5	§ 99-100	NS	Temple I
BB	KBo 22.65	§§ 82-83	NS	Temple I

Table 9: Manuscripts of Series Two (§§ 101-200)

New siglum	Old siglum	Publication	Coverage	Script	Find Spot
a	C	KBo 6.12	Col. I §§ 101-108, II §§ 121-126	NS	Unknown

⁵⁸⁴ Manuscript P is the second tablet of L.⁵⁸⁵ According to Güterbock 1962a 17 P has the same clay and handwriting as L and is therefore the second tablet of a single two-tablet edition of Series One (§§1-100).⁵⁸⁶ 96/q (KBo 14.65; findspot v/11) is described as "Gebr. Ton. Oberfl. rotbraun, Bruch z. T. grau", while Bo 88/5 (findspot Gebäude K, Südwest; Grabungsschutt) is "Hellroter, fein gemagelter Ton". As Košak (by letter 9/15/95) notes: "The descriptions don't match too well, but they also don't clash too badly, so in my Concordances I tentatively list them as an indirect join."

b	o ₁ (+) o ₂ (+) o ₃	KUB 29.21 (b ₁) (+) 29.22 (b ₂) (+) 29.23 (b ₃)	o ₁ §§ 101-106, o ₂ I §§ 104-108, III §§ 176-180, IV § 200a, o ₃ §§ 106-111	NS	Büyükkale (A)
c	a	KBo 6.10 (c ₁) + 6.20 (c ₂)	Col. I §§ 104-113, Col. II §§ 123-133, Col. III §§ 142-156, Col. IV §§ 162-163	NS	Unknown
d	b	KBo 6.11	Col. I §§ 105-113, IV § 168	NS	Unknown
e	d	KBo 6.13 (e ₁) (+) KUB 13.30 (e ₂)	Col. I §§ 168-172, II §§ 182?-183?, III §§ 194-197 (e ₁ + e ₂), IV colophon	NS ⁵⁸⁷	Unknown
f ₁ + f ₂ (+) f ₃	e ₁ + e ₂ (+) i	KBo 6.14 + 6.18 (+) 6.19	f ₁ §§ 118-122, f ₂ §§ 124-126, f ₃ IV §§ 163-165	NS	Unknown
g	y	KBo 19.6	§§ 104-105	NS	Temple I
h	z	KBo 19.9	§§ 106-108	NS	Temple I
i	h	KBo 6.17	§§ 106-109	NS	Unknown
j	g	KBo 6.16	§§ 109-111	NS	Unknown
k	p	KUB 29.24	§§ 112-113	NS	Unknown
l	cc	Bo 92/113 ⁵⁸⁸	§§ 119-121	NS	Büyükkale
m	dd	Bo 8202	§§ 125-127	NS	Unknown
n	l	KUB 13.15 + KBo 19.7	§§ 123-125, 157-158	NS	Temple I
o	v ₁ (+) v ₂	KUB 29.26 (+) 29.27	§§ 123-126	NS	Büyükkale (A)
p	j	KBo 6.26	Col. I §§ 157-169, II §§ 170-182, III §§ 182 bis-195, IV §§ 196-200	NS	Unknown
q	t	KBo 14.66 + KUB 48.78 (ZA 62:105)	§§ 122, 149-152, 157	NS	Büyükkale
r	bb	11/p (courtesy of S. Košak) ⁵⁸⁹	§§ 142-143	NS	Temple I?
s	ee	HFAC 5	§ 145	NS	Unknown
t	x	KBo 14.67	§ 146-150	NS	Büyükkale
u	r	KUB 29.31	§§ 159-162a	NS	Unknown
v	f	KBo 6.15	§§ 160-163	NS	Unknown

⁵⁸⁷ But right-justifications and archaic spellings suggest age or conservatism.⁵⁸⁸ Košak (by letter 9/15/95) gives the following information: Findspot: "Bk. Geb.-K, alter Mauerschutt".⁵⁸⁹ Košak (by letter 9/15/95) gives the following information: Findspot: "Von Bauern gebracht, angeblich aus d. Winckler'schen Schutt b. Gr. Tempel". description: "Grauer gebr. Ton".

w	ff	684/c	§§ 162, 182 (edited Güterbock 1980)	NS	Büyükale
bb		HFAC 4	§§ 163-165	NS	Unknown
	i	See e		NS	
x	s	x ₁ KBo 9.71 (in col. i) + x ₂ KUB 29.33	§§ 178-181, 187-190, 195	NS	Büyükale
x	k + m ⁵⁹⁰	x ₃ KUB 13.14 (obv. and rev.) + x ₄ KUB 13.16 (only rev.) x ₃ (old k) joins x ₁ (+) x ₂ in § 181	Obv. §§ 181-182, Rev. § 200	NS	Büyükale
y	w ₁ (+) w ₂	KUB 29.34 (+) 29.37	§§ 186-198	NS	Büyükale (A)
e ₂	n	KUB 13.30	§§ 194-196	NS	Unknown
z		KBo 22.66 (iv)	§§ 199-200	NS	
	m	See k	§ 200	NS	
aa	q	KUB 29.25 + KUB 29.28 + KUB 29.29 + 29.30 + 29.32 + 29.35 + 29.36 + 29.38 (new copy in Güterbock 1962a) + q ₉ = KBo 25.5 (joins KUB 29.30, cf. Hoffner 1981b) + q ₁₀ = KBo 25.85 (joins KUB 29.32 on left and KUB 29.29 on the right, join made by Hoffner) ⁵⁹¹	Col. I §§ 106-107, 118-122, 125-128, Col. II §§ 133, 144-161, Col. III §§ 166-170, 172-178, Col. IV §§ 192-196.	OS	Büyükale, Building A
bb	aa	KBo 19.8	Col. II §§ 130-132 (according to Otten in KBo XIX Inhaltsübersicht), III §§ 149ff. or §§ 164ff.?		Temple I
cc	Bo "2111"		§§ 126-128, 144 (known only from citations of individual variant readings in Hrozný (cf. Hrozný 1922 114 n. 4 and Friedrich 1959 66 n. 36), not as connected text).		Unknown

CHAPTER THREE

COMMENTARY

§ 1-2

The first subject we encounter in the Hittite laws is homicide. Although this subject is specifically addressed only in laws §§ 1-7, there are other cases scattered throughout the collection in which the offence involves causing the death of another person. In the laws concerning the *šardiyaš* (§§ 38-39) persons are killed. In § 43 a man drowns while fording a river, because another person shoves him away from the ox which he was holding onto. In § 44a someone causes another person to fall into a fire, so that he dies. The Tübingen dissertation by Sick 1984 is entirely devoted to the subject of homicide as treated in the cuneiform law collections. Other important treatments of the theme in Hittite law include Haase 1961, Hoffner 1963, 228-235, Haase 1978; Klengel 1980 and Hoffner 1997. On procedures for handling homicide see also Hattušili III's letter to Kadašman-Enlil KBo 1.10 rev. 15-26 (German translation and interpretation by Klengel 1980; English translation in Beckman 1996, no. 23 § 10). Hattušili's letter shows that among the Hittites homicide was not usually punishable by death, but by compensation. What the brothers of the slain person do is expressed by the Akkadian phrase *kasap mullē leqūlmaḥāru* "to accept silver as (literally 'of') compensation". The noun *mullū* "compensation" must be the Akkadian equivalent of Hittite *šarnikzel*, which occurs frequently in the laws. This accords with the ruling at the end of the OH Telipinu Proclamation (§ 49), which reads: *išḫanašš = a uttar kiššan kuiš ēšhar iezzi nu kuit ēšḫanaš = pat išḫāš tezzi takku tezzi aku = war = aš n = aš aku takku tezzi = ma šarnikdu = wa nu šarnikdu* "This is the procedure for homicide (lit. blood): (as for) him who commits homicide, (it is) what only the 'lord of the blood' (i.e., representative of the victim) says. If he says 'Let (the accused) die!', then let him die. But if he says: 'Let (the accused) make compensation!', then let him make compensation."

In Hattušili's Akkadian letter the verb "to kill" is *dāku*, and the killer *dā'ikānu*. In the laws the Hittite verb describing the offence, *kuen-* "to kill", outside of §§ 1-6, occurs in § 19 (with a dog as its object), not as an offence, but as part of the description of the actions of a person entitled to recover his lost lard from the dog's stomach. In § 170 someone kills a snake while pronouncing another person's (i.e., an enemy's) name. In §§ 187-188 and 198-199 the king is entitled to order the execution (*kuenzi*) of an offender. In § 197 a man who catches his wife and her lover in the act of adultery may kill (*kuenzi*) them both with impunity. In § 199 a sheep is killed (*kunanzi*) in place of a human offender. The laws also express killing another human being by the expression *walḫzi ... n = aš aki* "strikes ... (so that) he dies" (§§ 3-4) and the passive "is killed" by simple *aki* "dies" (§§ 6, 38, 44a, 121, 126) or *akkanzi* "they die" (§ 37). In some cases, such as § 42, it is unclear if *ak-* means "to be killed" or just "to die" (from an accident or disease). The same is true when an animal's death is in view (§§ 84, 86-89), especially since in some of these cases the liability is the same whether the death was intended or not (§§ 72, 75, etc.).

⁵⁹⁰ The old "k" and "m" (my new "x") were joined in Istanbul by Otten (Güterbock 1962a 17).

⁵⁹¹ As is shown in Güterbock's copy in JCS 16 (1962) 20, the join is direct on the subsurface, although the intervening surface is missing. KBo 25.85 (845/c) joins KUB 29.29 (863/c) directly even at the level of the surface.

Outside the laws homicide is mentioned many times, almost invariably with the verb *kuen-* “to kill” or its Akkadogram *UŠMIT*: in the Political Testament of Hattušili I,¹ the “Palace Chronicle”,² the Telipinu Proclamation,³ the Cannibal text,⁴ the Mašat letters,⁵ the Madduwatta letter,⁶ and elsewhere. In a few passages the action of “killing” (*kuen-*) human beings represents an act of punishment for the “sin” of treason.⁷ The verb is often used to describe killing in battle, which is justifiable homicide, killing in the discharge of a legal duty in wartime.⁸

šullatar denotes a quarrel. The distinction made in § III (late version of § 5): [*ma-a-an*] *a-aš-šu-ma Ū-UL pé-e ḫar-zi na-an-kán šu-ul-la-an-na-za* (7) [*k*] *u-[i]š-ki ku-en-zi* between an act motivated by theft and one springing from *šullatar* is important to understanding the legal force of the latter. *šullatar* denotes an intentional, but unpremeditated and impulsive action (see a summary of views in Imparati 1964, 184-185). See further comments below on §§ 3-4. *šu-ul-la-an-na-az* is an ablative of cause (Melchert 1977, 192) cf. also §§ 2, 127, III, V, VI (Imparati 1964, 184 n. 2), and outside the laws: *maḫḫan=ma* ŠEŠ-YA *mMuwatalliš IŠTU AMAT* (for AWAT) DINGIR-LIM-ŠU *katteri utne katta pait* “but when my brother Muwatalli because of a word (Akk. *IŠTU* covers the Hitt. abl.) from his god went down (from Hattuša) to the Lower Land” (Hatt. i 75-76). In § V (the PT version of § 7) the law-giver found it necessary to distinguish the culpable act of blinding another person “in a quarrel” (*šullannaz*) from the less serious “accidentally” (*ŠU-aš waštai*). In § 127 someone “steals” (*tayezzi*) (var. cc ii 5 “lifts” *karp[zi]*) another’s door *šullannaz*. Other ablatives in the laws usually denote spatial separation or origin: URU *Hattušaz* (§ 19), KUR URU *Luwiyaz* (§ 20, 21), ID-*az* (§ 22), GIŠBANŠUR-*az* (§ 47), Šarḫuwana-*az* (§ 90), Iuliyaz (§ 102), ḫuššelliyaz (§ 110), Šamanaz (§ 128), wešiyaz (§ 162). There is also the use with *šamen-* “to withdraw (from)” in the sense of “forfeit”: *ḫapparaz* (§ 48), *kuš[ša]naz* (§ 145).

arnu- is a derived (causative) stem in *-nu-* from the verb *ar-* “to arrive”.⁹ Unlike the verbs *uda-* “(her)bringen” and *peda-* “(hin)bringen”, it frequently takes living¹⁰ human beings as its object. If *arnu-* means “bring (for burial)” in these laws, it takes as its direct object a dead body—see Hrozný 1922, Sturtevant and Bechtel 1935, 224 (“he buries him”; “no doubt the courts compelled the murderer

to pay the costs of the funeral”), Neufeld 1951, 129, supported by Alp 1952, 95 n. 15 (who compares *arnuzi* in § 76 with *n=an išhi=šši EGIR-pa pai* in § 86), Güterbock 1961b, 66b, Imparati (“consegna”) and HW² 1329. Such an action was only possible if the death occurred near the victim’s home, i.e., at least within the land of Hatti (see comments below on § 5). Another possible OH example is: *nu=mu annaš=maš katta arnut ... nu=mu uwaš=maš katta arnut tiya=mu tiya* “Bring me (for burial) alongside my mother ... bring me (accus.) (for burial) alongside my uwa- (gen. plus *katta*)” KBo 3.40 14-15, versus the previous translation “bring me (dat.) down my mother’s (clothes)”.¹¹ In § 19a we find *-pat* (*É-er=šet=pat* “his own house”) with *arnuzi*, but without *-za*. Haase 1971 objects to the translation of *arnu-* in these laws as “beerdigen”, but in my opinion there are insufficient grounds to question the translation “bring (the dead body for the purpose of burial)”. None of the scholars cited above in favor of this interpretation has actually proposed that *arnu-* means literally “to bury”, for which there are other verbs available in Hittite (*ḫariya-*, perhaps even *padda-* in certain contexts¹²). Nor is it claimed that in all cases where the verb’s object is a dead body that the bringing is exclusively for the purpose of burial. See § 76, where the body of a dead horse, mule or ass is brought (*arnuzi*) to its owner, not for burial, but in order that he may verify its death (i.e., to legally establish that the animal was not simply stolen) and perhaps that he may use the meat, hide and bones in other ways. The reason for *-za* (... *arnuzzi*) in § 5 is unclear. Boley 1993, 123 (who still translates *arnuzzi* as Friedrich 1959 “büst er den betreffende”) incorrectly claims that *-za arnu-* in § 5 means “give restitution (for someone/thing)” and that this use is “strongly akin to the meaning ‘substitute’”. Among other objections to Friedrich’s translation is the fact that according to his interpretation *arnu-* would sometimes mean “atone/compensate for” someone/thing (accus.), and at other times “compensate with” something (accus.) (see *nu É-er=šet=pat arnuzi* § 19a).

In Hittite texts the Akkadian conjunction *U*, while fairly commonly used to join elements within the same clause (Goetze 1925; 1928b; Friedrich 1930a; Goetze 1933a; Sommer and Falkenstein 1938), is sparingly employed to join adjacent clauses. In word-connecting function it is associative rather than contrasting. In clause-connecting function it can be mildly contrastive (“but”, so Melchert 1978 8, and see laws § 26 and perhaps § 40), but need not be: *apūn arnuzi U ... pai* “he shall bring (the body for burial) and pay ...” (§§ 1-4), ... *aki U DUMU.MEŠ=Š[U ašanzi]* “(if) she dies (in her father’s house), and she has children” (§ 27). But as aptly stressed by Imparati 1964, 186f. (contra Koschaker and Friedrich), in no case may it be interpreted as “und (zwar)”, implying that the two clauses refer to one and the same action. For “und zwar” (English “that is”) introducing a rephrasing of the same idea Hittite employs asyndesis. In the following examples in the laws asyndesis is marked by “&”: (1) § IV *ták-ku Ū-UL-ma A.ŠA.GAR & dam-me-el pé-e-da-an* “but if it is not cultivated land, (that is, if it is) a virgin place”; (2) § XXXVIII *ták-ku-uš-ši A.ŠA.HI.A-uš ḫu-u-ma-an-za Ū-UL pí-an-za & te-pu-uš-ši pí-ia-an* “If the land was not given to him in its entirety, (that is,) only a small portion was given to him”; (3) § XL *L.ÜA-SI-RUM-za ḫa-ap-pár le-e-ku-iš-ki-ia-zi & DUMU-ŠU A.ŠA-ŠU GIŠKIRI, GĖSTIN-ŠU [I]e-e-ku-iš-ki wa-a-ši* “Let no one transact business with a *ḫipparaš*-man, (that is,) let no one buy his son, his field, (or) his vineyard”; (4) § 93 *A ták-ku LÜ-an EL-LAM ta-pé-eš-ni*

¹¹ HED A 165, following Watkins.

¹² But *padda-* never takes a human object, and *ḫariya-* only does so once, in a hostile action that is not to be taken in its literal sense of physically burying the person: KBo 2.9 (CTH 716) iv 13-15 *nu memai mān LUGAL MUNUS.LUGAL DUMU.MEŠ LUGAL=ya kuiški kuitki I iyan ḫarzi n=aš ḫariyan ḫarzi n=aš kan ka:ša I taknaz* SUD-naḫḫi.

¹ KUB 1.16 ii 75, iii 6-7.

² KBo 3.35 i 11-13, KBo 3.34 ii 17; new edition Dardano 1997.

³ KBo 3.1 + i 32, 64-65, 68. In this text homicide is also referred to as *ēšḫur* “bloodshed” and is seen as the cause of the gods’ anger against Hattii (ii 32-33).

⁴ KBo 3.60 (CTH 17.1) ii 3-5 *mān warka[ntan] / antuḫšan uwanzi n=an=kan kunanzi I š=an=ap atanzi*: KBo 3.60 iii 7-9 *AMA=ŠU ŠA mZippa / INA URUTinišipa eppir I š=an=kan kuenir š=an=ap eter*.

⁵ HKM 10:40; 21:4-5; 26:9.

⁶ KUB 14.1 (CTH 147) obv. 3-4 (see also obv. 5, 60) [*man=*] *a=kan kuent* “(Attarišiya) would have killed you (Madduwatta)”. This could have been conceived as a military action rather than an assassination, but the latter possibility cannot be excluded.

⁷ CTH 133 KUB 26.41 (+) 23.68 + ABoT 58 obv. 25’-26’.

⁸ KUB 23.11 (CTH 142.2A) ii 26 [*n=aš*] *ša ÉRIN.MEŠ LÚ.KUR tuzzi[n k(u)]enun*, ibid. iii 8 *n=uš=kan ḫašpir mKukkulin kuinnir*, ibid. iii 20-21, KUB 23.72+ (CTH 146) obv. 31 *nu=kan paer ša KUR URUKummaḫa URU.DIDL.HI.A kuenir*, KUB 14.1 (CTH 147) obv. 64, and in many other military contexts.

⁹ See HW² and HED A s.v. On *arnu-* in the law collection see Imparati 1964, 186 and Haase 1971.

¹⁰ The dead body of a human being (or the helpless body of a drowning human being) carried off by a river’s current (see law § 43) can be the direct object of *uda-*ipeda-**.

ap-pa-an-zi & an-da-ša-an pār-na na-a-ú-i pa-iz-zi "If they seize a free man at the outset, (that is, before he enters the house"; (§ 79 A "If oxen enter (another man's) field, and the field's owner finds (them)," U₄.I.KAM *tu-u-ri-ez-zi & ma-a-na-aš-ia* MUL.ĪI.A-*eš ú-en-zi* "he may hitch them up for one day, (that is, until the stars come out." For a sample of this use of asyndesis outside the laws see: Hatt. i 14-15 ANA *mḥattušili=wa* MU.KAM.ĪI.A *maninkuwanteš / UL=war=aš TI-ann(aš)* "Hattušili's years are short: he is not (destined) to live (long)"; Hatt. ii 49-50 *n=aš arḥa=pat pait / maninkuwan=aš=mu UL=pat uit* "(Muwatalli II) went right away: he did not come near me at all".

SAG.DU denotes persons, probably slaves. See §§ 2-4, 15, 19, 42, 53, 149, 174, 200. Imparati (p. 187) thinks they are of the same sex as the victim. I agree with Imparati (p. 187 n. 4) who saw no reason to assume such slaves were killed in the tomb of the victim. In law § 44a it is better to read DUMU.NITA-*an* than SAG.DU-*an* without numeral "1". See commentary on § 44a for further discussion.

*parnaššea šuwayezzi*¹³ occurs in many different spellings. In general the OS manuscripts prefer *pār-na-aš-še-e-a šu-wa-i-ez-zi* (see Glossary). In a minority of cases in OS the noun is written *pār-na-aš-še-a* § 7 A i 10, § 149 aa ii 21, *pār-na-še-e-a* A iii 30 (§ 58), 39, 42 (§ 63), *pār-na-še-a* A iii 34, 52, 55, 57, iv 18, 20, *pār-na-aš-še-ia* aa₂ i 9 (§ 127). For the evidence see the Glossary. The spelling of the verb is much more consistent in OS: overwhelmingly *šu-wa-i-ez-zi* passim; the sole exception is *šu-wa-ia-az-zi* aa₂ i 9 (§ 127). The latter variant together with the total absence in OS manuscripts of a spelling *šu-wa-a-iz-zi* strongly supports the interpretation of the -i- as a glide /suwayezzi/. Since the NS manuscripts often reproduce the OS spellings, both *pār-na-aš-še-e-a* and *šu-wa-i-ez-zi* frequently occur. But the following NH variants are found: *pār-na-aš-ši-ia* B iii 59 (§ 69), *pār-na-še-e-a* D i 38 (§ 57), I obv. 7 (§ 67), *pār-na-aš-še-a* D i 46 (§ 58), *pār-na-še-ia* a i 14 (§ 121), f₁ i 14 (§ 119), *pār-na-aš-še-ia* C i 13, 15, 17, 22 (§ 13, 14, 15, 17), a i 16 (§ 104), f₁ i 8 (§ 119), c₁ ii 4, 7 (§ 124), c₁ + c₂ ii 19 (§ 127), c ii 29, 32, 39 (§ 129, 130, 133), c iii 7 (§ 143). In NS manuscripts the verb has the following spellings: *šu-wa-iz-zi*, *šu-wa-a-iz-zi*, *šu-ú-w[a?]-i-z?-zi*, *šu-ú-w[a-iz-zi]*, *šu-ú-wa-a-cz-zi*, *šu-wa-a-i-ez-zi*, *šu-wa-a-i-e-ez-zi*, and *šu-wa-ia-zi*. For the references see the Glossary. It appears that although manuscript B is not MS (that is, a MH copy, as occasionally claimed), it may preserve traces of a MH copy which preceded it.

parnaššea is to be analysed (following Güterbock and Hamp 1956) as allative *parna* "to the house" + -*še* "for it" (i.e., the compensation required for the victim) + -*a* "and". One might expect -*a* "and" to precede -*še* according to the rules of particle sequence (HE² § 288). Its position here might appear to argue for its being the 3. sg. possessive enclitic. But if -*še* were to represent the possessive pronoun "to his/her (house)", it should be vocalized -*šša*. Compare *parna=šša* law § 27, KUB 17.10 iv 20, *išša=šša* KBo 3.38 obv. 4, *ḫumma=šša* KBo 25.151 + 26.136 obv. 18. In *nu=kan* SAG.GÉME.ARAD *annitti=še=ya pa[ir]* KUB 33.121 iii 6 (Kešši story) the -*še* seems to be the possessive pronoun despite its e-vocalism. The subject of the verb in *parnaššea šuwayezzi* is the injured party or (in the case of homicide) the person acting on behalf of the deceased victim. The -*še* "for it" represents the compensation or fine for the offence.

¹³ On this expression see (aside from the discussions in the editions of the laws) Haase 1956; Haase 1962b; Hoffner 1982; Güterbock 1983b.

Table 10. Compensations for Various Offenses

§	Offense	Compensation
1	homicide	4 SAG.DU
2	homicide	2 SAG.DU
3	homicide	2 SAG.DU
5	homicide	100 minas of silver
7-8	blinding an eye or knocking out a tooth	20 shekels of silver (free man), 10 shekels (slave)
11-12	breaking an arm or leg	20 shekels of silver (free man), 10 shekels (slave)
13-14	biting off a nose	1 mina (= 40 shekels) of silver (free), 3 shekels (slave)
15	tearing off an ear	12 shekels of silver (free).
17	causing a miscarriage	10 shekels (free)
19	abduction of a free Hittite	6 persons (SAG.DU)
20	abduction of a slave (ARAD)	12 shekels of silver
25	defiling a pond or cistern	3 shekels of silver
57	theft of a bull	15 oxen
58	theft of a stud horse (stallion)	15 horses

The two options regarding the verb *šuwayezzi* are *šuwe-* "to push, shove" (HW¹ *šuwāi-*) and *šūwaye-* "to look". Note the following translations. Sturtevant: "gives his farm buildings as security", Goetze: "shall pledge his estate as security", Friedrich: "stößt er (ihn) zu seinem Hause" Haase 1963 and Imparati "e «così» allontana «la colpa» nell'ambito della sua casa" seem to build on the first option. Güterbock 1983b proposed the second option, which has been followed by Hoffner 1963, von Schuler 1982, and Haase 1984.

Sick 1984, 100f, 103f., 107, 169, 171f., and passim.

§ 3-4

Although §§ 1-2 did not specify the victims as "free" (Hittite *arawanni-*, Akkadogram *ELLUMIELLETUM*), the Sumerograms LÚ and MUNUS (in implied opposition to ARAD and GÉME) always denote free persons. In § 3, however, the status is made explicit. On the general concept of free and slave in Hatti see Güterbock 1954; Souček 1956; Laroche 1960; Güterbock 1972; Giorgadze 1974; Souček 1988 and the *arawanni-* entries in HW² and HED. Note also Klinger 1992, 205 n. 2. *EL-LAM* (B i 6) in Akkadian is masculine. The correct feminine form (for a "free" woman) would be *EL-LE-TAM* (for rare Hittite examples of the feminine form see § 35 A ii 6, § 175 bb iii 28). Hittite scribes, influenced by their own language in which no masculine-feminine distinction existed, usually employed the Akkadian masculine forms indiscriminately.¹⁴ Note in § 35 that the OH copy has *EL-LE-TAM*, but the NH copy has changed it to the masculine. However, in § 175 the OH aa has *EL-LE-TAM*, which is retained in NH p. The Hittite equivalent of the Akkadogram *ELLU(M)* "free (person)" is *arawanni-*, while the related adjective *arawa-* means only "exempt" (see Hoffner 1983b, 409-411).

¹⁴ See Chapter IV, section "Orthography".

The change from *kuenzi* "kills" to *walḫi n=aš ... aki* "strikes so that he dies ..." (see Commentary on §§ 1-2) marks the transition from intentional (although unpremeditated) to unintentional homicide. The result clause "so that he dies" is introduced by *nu* (not *ta*) even in the OH copy; cf. OH copy in §§ 9, 38, 44a, but asyndetic in § 77a versus NS B with *nu*. See, however, *t=an ištarnikzi* in OH § 10, and possibly *t=aš ... kiša* in OH § 40. For further exx. of *walḫ-* resulting in death see § 38 (*šardiya-*) and §§ 84, 86 (pig), §§ 87-89 (dog). For *walḫ-* resulting in miscarriage see § 77. See also: KUB 14.29 i 27 followed by KBo 4.4 i 6 (AM 108) *nu mŠarrikušuhun / [ŠEŠ=Y]A [... ištār]kiyattat n=aš BA.ÚŠ*, expressing death as a consequence of illness; and KBo 17.78 i 1-5 [*mān*] *U-aš ḫatuga tethai nu antuḫšan / [na..... n=aš aki naššu=kan] āški anda našma dammeli pedi našma=kan Ê-ri / [anda ...] GUL-aḫzi n=aš aki* (restorations from ibid. ii 5-9).

The syllabic writing *keššaršiš waštai* is not preserved in § 3 of the OH A, which gives in § 4 QA-AS-ŠU *wa-aš-ta-i*. It is possible that we see gender inversion (Friedrich 1960a, 116 § 191 compares ŠU-*aš-še-et* in law § 4) in *keššar=šiš*. For although r-stem common gender nouns exist, like *ḫašterza* and *ḫikkarza* (see Oettinger 1994), if *keššar-* were such, we might expect a nom. sg. com. **keššarza*. In all manuscripts of §§ 3-4 this clause is asyndetic, perhaps suggesting a tight nexus between *n=aš aki* and QA-AS-ŠU *waštai* "so that he dies with his (sc. the assailant's) hand at fault".

keššaršiš waštai indicates an unintentional, i.e., accidental action, as understood already by Hrozný 1922, 5 n. 24: "C'est-à-dire: s'il le blesse et tue sans intention, par hasard." Friedrich 1959, 90 cites examples of ŠU-*aš waštul* from divination texts (KUB 5.3 i 3, 8, KUB 5.4 ii 27) and contrasts the sin of the hand with the sin of the head, citing SAG.DU-ŠU *wašta<š>* "(ifs, and) his head 'sin-ned'" KUB 13.9 ii 4 in support.¹⁵ On the other hand, *n=at=ši* SAG.DU-*aš waštul* (KUB 13.4 iii 16) means rather "for him it is a capital crime (lit. 'sin of the head')" and has nothing to do with intentionality.

Sick 1984, 62, 94-97, 99f., 200ff., 204ff.

§ II

The distinction in the sex of victims is carried out in PT only in the case of homicide, not in bodily injury (see Carruba, Souček, and Sternemann 1965, 2). Replacing a compensation in the form of "persons" with one in the form of silver is also characteristic of PT (ibid.), although note that in § 5, even in the OH copy A, the killing of a merchant requires a high monetary payment, not the giving of "persons". My translation "But if it is a woman, (that is,) a female slave" follows Hrozný 1922, 79; Güterbock 1961b, Goetze 1969, Imparati 1964, von Schuler 1982, 98, and Peckeruhn 1988, 17 and differs from Walther and Friedrich, who understood "a (free) woman (or) a female slave". Admittedly, one wonders why the scribe didn't write the less awkward *ták-ku-aš GÊME-aš-ma*.

§ 5

Here *kuēnzi* is not qualified by either *šullannaz* or *keššar=šiš waštai*. The victim's status implies the act is intentional and for the purpose of robbery. The silver payment for killing a Hittite merchant is extremely high (100 minas = 4,000 shekels)¹⁶ and is attested in both the OS and NS copies. Friedrich

¹⁵ Followed by Imparati 185, who incorrectly writes SAG.DU-ZU *waštai* for the text's SAG.DU-ZU *wa-aš-ta[-aš]*.

¹⁶ During the Hittite New Kingdom, specifically during the reign of Initešub of Kargamiš, the amount of compensation for the murder of a merchant in North Syria was 180 shekels, i.e., 3 minas of 60 shekels each (Klengel 1980, 193).

1959, 17 n. 7 even proposed to emend the text to 1½ MA.NA. A confusion of *ME* and ½ in an OH manuscript would be easier than in a NH one, since the distinctive OS form of *ME* shows the head of the horizontal wedge on or slightly overlapping the underlying vertical. Nevertheless the theory is improbable, since the scribes of A and B would have had to make the same mistake repeatedly. And since they too must have been aware how high the figure 100 minas was, this would have been the *lectio difficilior* for them. The silver payment applies to all three geographical settings. In addition, in Luwiya and Palā (where he was conducting business) the merchant's goods must be replaced, and in Ḫatti (where alone it would be practicable) the delivery of the merchant's body (for *arnuzi* see comments above on §§ 1-2). Friedrich 1959, 91 attributes the different disposition of the case in Luwiya and Palā to the honoring of local legal traditions, citing KUB 13.2 iii 9-16 (ed. von Schuler 1957). The laws elsewhere (§§ 19-21, 23) mention Luwiya (Arzawa) in such a way as to suggest that it had political connections with Ḫatti and that therefore Hittite legal claims were enforceable on its citizens (see Friedrich 1959, 91). For the history of Arzawa see Heinhold-Krahmer 1977. For more comments on law § 5 see Goetze 1964, 28 and Haase 1978.

Only here do we find the Hittite syllabic writing of the word for "merchant", *unattalla-*, elsewhere written with the Sumerogram LÜDAM.GĀR. Strangely, the word bears no determinative LÜ.

Sick 1984, 181-183, 200ff., 204ff.

§ III

PT distinguishes cases of homicide motivated by theft (*āššuwaš ... anda*, "in the midst of his goods"), personal quarrel (*šullannaza*), and accident (*kešširaš ... waštai*). Since the silver payment in case of theft is lost in the lacuna, we do not know if it approximated the 100 minas of the OH recension. But the compensation for the merchant's wares, which in the OH recensions applied only to a crime which took place in Luwiya or Pala, is now tripled and applies to all locales where a legal claim is feasible. Killing a merchant in a quarrel draws a 240 shekel (i.e., 6 mina) payment, compared to 4 persons for a free victim and 2 persons for a slave in §§ 1-2.

§ 6

B retains much from its OH (hyp)archetype: the archaic *takiya* not attested outside the laws, *arḫi* instead of NH *irḫi*, the longer verbal stem *karšiye-* instead of NH *karš-*. Modifications are few: *ta-ki-i-ia* > *ta-ki-ia*, *Gišgi-pé-eš-šar* > *gi-pé-eš-šar*, *kar!-aš-ši-i-ez-zi* > *kar-aš-ši-i-e-ez-zi*. The last-mentioned follows the trend of B to render explicit the e-vocalization for *šu-wa-i-ez-zi* as *šu-wa-i-e-ez-zi*. In this respect B is simply reflecting the OH > NH shift in treating verbs of this class (see Chapter IV sub "Orthography").

On this law see Hoffner 1969b, 39-40, 1973a and Haase 1994a, 75f. The victim here is not said to be a merchant, but someone who like the merchant is away from home. The law allows that the victim be male or female. The use of *takiya* URU-ri "in another (a foreign?) city" instead of *da-me-da-ni* A.ŠĀA.GĀR *an-da* "on another man's property" in PT §IV, suggests that the victim has been on a trip. The city or town in which he is found dead is not his own. As mentioned above, *taki(ya)* is found only in the laws. In §§ 191 and 196 the correlative *takiya utne ... takiya utne=ya* and *takiya* URU-ri ... *takiya* URU-ri suggest a complete separation of persons. The lands or towns mentioned cannot be close enough to permit easy intermingling of the populations. It is easy to see how Goetze could have suggested to Sturtevant and Bechtel 1935, 224f. a translation "distant", although the usual word for this is *tuwala-*. The later PT has generalized the situation to include persons found dead on others' property

even within the same city. The fine imposed in § 6 (equivalent to 8.25 shekels; for the price of land see § 183 and Chapter I "Table of Prices") is greatly increased in § IV (all his land plus 60 shekels). Although both A and B agree in reading 1 ME ^{GI}*šgipeššar*,¹⁷ Sturtevant and Bechtel 1935 object that this is too high and "would amount to a whole field". But that is just the point. The land is not, as Sturtevant thought, as a "burial plot", but is compensation to the heirs. In the Old Babylonian laws of Hammurapi § 23-24 the town in which a robbery or a homicide was committed was responsible to compensate the victim or his heirs, and in the case of a homicide the payment was one mina (60 shekels) of silver. Still, this amounts to much less than the sums for killing a merchant. Everything points to a very high status of the merchant in early Hittite society (Hoffner 1968b; Haase 1978; Klengel 1979).

§IV (late version of § 6)

ANET "But if there is no other man's field (and) fallow" mistakenly combines two adjacent, asyndetic clauses and fails to translate *pedan*. Friedrich ("Wenn aber der Ort nicht Feldflur eines anderen (ist)") also mistakenly combines the two clauses, although at least he tries to translate *pedan*, making it the subject of the sentence. His interpretation—which is followed also by Imparati ("Ma se il luogo non è il campo di un altro") and Haase 1963; 1984 ("Wenn aber Feld (und) Flur eines anderen nicht der (Tat)ort (sind)")—would require: *rāk-ku pē-e-da-an-ma Ū-UL dam-me-el A.ŠA A.GAR*. Von Schuler also combines, but takes A.ŠA A.GAR as the subject and *dam-me-el pē-e-da-an* as the negated predicate: "Wenn aber die Gemarkung keines anderen (Eigentümers) Ort (ist)". This interpretation would require: *rāk-ku A.ŠA A.GAR-ma Ū-UL dam-me-el pē-e-da-an*. Both of these false interpretations founder on the position of *Ū-UL* and fail to understand what is most crucial here: that we are dealing with two clauses, not one.

I understand *dam-me-el* in line 11 not as "of another" (genitive of *tamai-*), but as an adjective of Luwian origin¹⁸ of the type *adduwal(i)-*, *hantil(i)-*, *wantil(i)-*, i.e., *l*-stem in the neuter, but with *i*-motion in the common gender nom. and accus.

The attested forms of *dammel(i)-* are the following:

sg. nom. com. *ta-me-li-iš* KUB 16.66 obv. 8, *dam-mi-liš-ša* KUB 56.24 obv. 12, sg. acc. com. *dam-me-li-in* KUB 45.28 + KUB 39.97 obv. 1, KBo 16.41 i 23 (w. dupl. KUB 60.61 9), *dam-mi-li-in* KUB 43.58 ii 28, KBo 8.107 + 101 24?, *dam-mi-li-in* KUB 32.123 iii 43, *dam-mi-li-en* KBo 22.116 obv. 13, *da-me-li-in* KUB 15.42 ii 17, sg. nom.-acc. neut. *dam-me-el* KBo 6.4 obv. 11, KUB 45.28 + KUB 39.97 obv. 1, IBoT 2.119 (+) KUB 39.97 rev. 10, *dam-mi-il* KBo 13.101 i 15, sg. dat.-loc. *dam-me-li* KBo 2.6 + KUB 18.51 i 35, KBo 4.1 i 1, KBo 9.116 rev. (6), KBo 12.104 i 2, KBo 12.111:4, KBo 13.101 rev. 5, KBo 13.130 iv 7, KBo 13.168 i 5, KBo 17.78 i 2, KBo 21.20 i 23, KBo 27.67 obv. 8(!), IBoT 1.38 69, KUB 7.54 ii 21, KUB 9.27 + 7.8 i 16, KUB 27.37:16, KUB 58.83 ii 7, 15, iii 3, KUB 58.85 iv (18), KUB 58.95 rev. 15?, KUB 59.61 iii 14, VBoT 24 i 31, Bo 4951 (StBoT 29:124-127) rev.? 7', FHL 37 right col. 9, *dam-mi-li* KBo 3.21 iv 11, KBo 5.1 i 13, KBo 5.2 ii 30, 32, KBo 17.60 rev. 7, KBo 17.78 i 6, KUB 7.53 + 12.58 iii 17, KUB 12.57 + 55 i 15, KUB 17.28 iii 37, KUB 45.12 ii 15, 16, KUB 58.82 ii 23, Bo 1676 + 4809 + 6463 (ZA 72:140f.) ii 17, *ta-me-li* KUB 7.13 obv. 26,

¹⁷ The reading 1 ME (100) is also accepted by Hout 1990, 521f.

¹⁸ Aside from the well-known occurrences of *dammel(i)-* in Hittite contexts, see also the possible example in Hieroglyphic Luwian of Emirgazi: *502-mili LOCUS-ii (Meriggi apud Poetto and Salvatori 1981 51 n. 100), quoted by Hout 1995, 562 n. 84.

dam-mi-li-ia KBo 15.34 ii 11, sg. abl. *dam-m[i-e-la-(za)]* KUB 33.45 + 53 + FHG 2 iii 19 w. dupl. KUB 57.38 (+) 51.30 8', *dam-me-la-za* KUB 46.42 iii 3, 12, KUB 55.57 i 8, uncertain forms: *dam-me-lu-uš* KUB 42.16 iv 3;¹⁹ *dam-me-la* KUB 51.18 obv. 20, *dam-mi-la* Tel Aviv 2:91f., line 12.

Since the neuter forms are only attested to date in Hittite context, they do not bear the Luwian "case in -ša", i.e., **dammelza*. But the expected neut. sg. form *dammel* is attested both here in *dammel pedan*, in *dam-mi-il-ma paššuil* "fresh p." KBo 13.101 i 15, and in *mān-za UN-aš dam-me-el AŠ-RU dam-me-li-in URU-an ešari* "whenever a person settles in a previously unoccupied place (or) an uninhabited town" KUB 45.28 + KUB 39.97 obv. 1. The ablatives show the Hittite ending -az (as opposed to Luwian -ati), but these forms do not behave like Hittite *i*-stems, showing *dammelaz(a)*, not **dammeliyaz(a)*. The acc. pl. com. form: *dam-me-lu-uš*, if this indeed is the same word, shows the Hittite ending -uš rather than Luwian **dammelinzi*, but again not the expected Hittite *i*-stem form *dammeliuš*. The loc. sg. ending *dam-mi-li-ia* (in -iya) looks more like an *i*-stem. The correct Luwian locative of *dammel(i)-* is *dam-meli-li*.

The meaning of *dammel(i)-* has already been established by Güterbock 1964, 103-104.²⁰ The immediate context of law §IV makes the meaning of *dammel pedan* clear. After describing the the location negatively as *Ū-UL-ma A.ŠA A.GAR* "not cultivated land", the scribe expresses positively what he means: it is *dam-me-el pē-e-da-an* "uncultivated, open country". One of the principal uses of asyndesis in Hittite is in joining semantically equivalent adjacent clauses.²¹

The failure to express the subject of a "to be" clause ("if it is ...") with an enclitic pronoun is common enough in the laws:²² *takku ARAD-iš* "if (it is) a slave" laws §7-8, *šarnikzel* "(there will be) compensation" Laws §21, *takku ket* (B kez) *ÍD-az* "if (it is) on this side of the river" laws §22, *takku atti=ma anni UL aššū* "but if (it is) not the parents' wish" laws §28b (C), *alwanzatar* DI.KUD LUGAL "(it is) sorcery (and) a case for the king" laws §44b, *takku GUD šawitiš-za UL GU₄[(MAḪ-aš)]* "if (it is) a weanling, (it is) not a bull" laws §57b. The only example in the laws of the subject enclitic -aš in a "to be" clause is *n=aš apel(=pat)* "it is his (alone)" in §162A in the NH copies p and v. OH manuscript aa is not preserved for this law. Since only some of the previous examples are in the conditional clause, we cannot explain the suppression of -aš on the basis of *takku*.

The Hittite text of the law reads: *nu apitš=pat dai*. All interpreters agree that the subject of the verb is the victim's heir. "He shall take those same ones". The point at issue is: what are "those same ones"?²³ *a-pu-uš-pāt* is understood by Friedrich as "gerade die" referring back to "welche Ortschaft ... festgestellt wird". Von Schuler also writes "eben die Stadt, die ... festgestellt wird". Imparati too writes "e qualunque città entro «tale raggio» sia situata, allora quelle appunto prenda". Haase 1994a, 75-76 "so nimmt der Erbe des Toten diese [Siedlung] in Anspruch." That *apitš=pat* is plural common gender was noted by Imparati's "quelle", Haase's "gerade sie" and ANET's "he shall take those". But Friedrich's "gerade die" could be construed as feminine singular, and von Schuler's "eben die Stadt, die ..." is definitely singular. What is the significance of -pat here? Souček took the -pat as "nur",

¹⁹ Košak 1982, 43 correctly observes that we expect a nominative here. He renders it "not yet treated (i.e., tailored, or dyed)". "Virgin" cloth would be raw, unprocessed cloth.

²⁰ See also Hoffner 1974, 47-48, Oettinger 1982, 336.

²¹ See above in commentary on §§1-2.

²² The conditions under which enclitic subject pronouns were employed in "to be" clauses was not discussed by Coticelli-Kurras 1992a; 1992b, although she many varieties of predicates.

²³ For a discussion of this issue see also Hoffner 1997.

Friedrich and Haase “gerade”, *Imparati* “appunto”, von Schuler “eben”. ANET fails to translate it at all. The *-pat* could be translated as “only” (limiting the liability to the residents of that settlement) or “same”, indicating that the *apūš* were just mentioned. The residents of the town themselves were not just mentioned, but the settlement was. If the claimant takes the entire city or town, or all its inhabitants, this would amount to a penalty much higher than prescribed if the body was found on privately owned land. I would assume that the heir’s “taking” of the entire citizenry of the settlement would include all which they possess, animate and inanimate, and would therefore represent the practice of referring to animate and inanimate objects such as persons, land and buildings with the common gender pronoun *apūš*. It could be argued that, if the meaning had been that the heir or representative of the decedent received the same payments in either case,²⁴ the wording should have been: *nu=šši apūš=pat pīanzi* “they will give him those same (payments)”. The switch to *nu apūš=pat dāi* “he shall take those very (people who inhabit the village)” reminds us rather of *!nu-uz¹-za a-pu-ú-un-pāt da-an-[zi]* in law § 43, to be discussed below. There the heirs or legal representatives of the decedent “take” the perpetrator in the sense that he becomes their property. This would argue in favor of the interpretation that the heir/representative may confiscate the estates of all inhabitants of the town. Perhaps such a high penalty was intended to keep the inhabitants of the town from shielding one of their citizens. On the solidarity and corporate responsibility of a city or village see also: KUB 26.41 (+) 23.68 + ABoT 58 (CTH 133) obv. 25’-26’ *mān=kan KUR-ya=ma ištarna* I URU-LUM *wašd[ai LÚ.MEŠ KUR URU]šmirika anda arteni n[u apun URU-LAM] / ISTU LÚ.MEŠ kuenten NAM.RA=ma MAḤAR* 4U[TU-Šl uwa]reiten GU₄.ḪI.A=ma=za UDU.ḪI.A *šummeš* [... datten].²⁵

Deuteronomy 21.1-9 contains a similar Israelite law (see Hoffner 1963 232f.; Hoffner 1969b 226; Haase 1994a).²⁶ The same procedure of measuring to the nearest town is employed, but there is no limit to the distance to be measured, and there is no mention of blood money, only the right of the town’s elders to take an exculpatory oath. On the importance of venue for liability see also LH § 23-24 (Roth 1995 85). On the liability of the community for such a crime committed in their territory see Klengel 1980, 193 and 196 n. 23 (with lit.). Texts from Ugarit contemporary with the Hittite New Kingdom reveal that in cases in which the murderer was apprehended he had to make compensation for the murdered man and restore the stolen goods. When the murderer was not apprehended, the community took an oath to the effect that both the identity of the murderer and the location of any stolen goods were unknown. After this the community had to make compensation for the murdered man, but was not required to restore stolen goods.

In describing Hittite legal procedure in the case of merchants killed abroad in the time of Ḫattušili III KBo 1.10 rev. 20 reads: [... *aš-ja ša na-pu-ul-tu₄ i-na ŠÀ-šu di-ku ul-la-lu* “They shall purify the place in which someone was killed”.²⁷

On the required meaning “forfeits” for *šamenzi* here and in § 145 see comments on §§ 1-2 and § 9.

²⁴ This interpretation appealed to me earlier and was incorporated in my translation of this law in Hoffner 1995a 218. I would now prefer the alternate translation given *ibid.* 238 note 8.

²⁵ Text edition by Kempinski and Košak 1970.

²⁶ From the Old Testament side see Thompson 1974 224-227.

²⁷ On this text see also Souček 1960.

§§ 7-8

On the *karū ... kinuna* passages in the laws see Mascheroni 1979. On the “reforms” and the ratios of fine reductions see the introductory essay here and the fuller discussion in Hoffner 1963. In the *karū* clauses the verb is both iterative and plural, reflecting the many cases in the past, while in the *kinuna* clause it is non-iterative and singular, reflecting the single case under consideration.

For a law concerning blinding an animal see § 77. The fact that injuries to eye and tooth head the list of personal injuries is of interest when noting the similar Israelite law (Exodus 21.24-25). Eye and tooth (§§ 1-8), head (§ 9), arm and leg (§ 11-12) are in the same sequence in the Hittite and Israelite laws. The sequence in general seems to be from the more serious injuries to the less serious. Injuries to eye and tooth are covered in other ancient Near Eastern law collections: in LU § 22 and LE § 42 compensated by payments, in LH §§ 196-201 by the principle of *lex talionis*. Loss of sight rendered a person almost completely dependent and incapable of pursuing most occupations. Blinding was a penalty imposed for certain crimes against the monarch (see HKM 14 10-14; 16 11-15; 84 obv. 19; KBo 6.34 i 19-20, iii 7-8; etc.). Blind men—perhaps in this case blinded prisoners of war—were employed in grinding grain (HKM 58 and 59). Compare the fate of the biblical Samson: captured, blinded and put to work grinding by the Philistines (*Judges* 16.21). In KUB 13.9+ ii 11-19 (also iv 6-8) there seems to be an option of blinding a slave apprehended as a thief.²⁸

Even Friedrich 1959 “schief schlägt” implies the loss of the tooth, since once a tooth has been bent, it useless and will soon fall out. For this injury in the Mesopotamian laws see LU § 22, LE § 42, LH §§ 196, 198, 200, 201, cited already in Hoffner 1995a 238 n. 9. The ratio of penalties for injuring eye and tooth is about the same (2:1) in LE § 42 as in Hittite law.

Passages such as KBo 10.37 (CTH 429.1) iv 31 [NINDA.GU]R₄.RA.ḪI.A KAX[U] EME 12 ZU₉.MEŠ ANA *hujrlī paršiya*²⁹ suggest that stereotypically the Hittites numbered the full complement of teeth in the human mouth at 12, just as their full complement of body parts was 12.³⁰ Adult humans have a full complement of 32 permanent teeth, but before the days of dental hygiene and professional dental care the average adult’s mouth probably had substantially fewer.

Loss of several teeth made it impossible to eat many foods. Elsewhere also the importance of eye and tooth is stressed. Prayers and rituals for the king either claim that the gods have given him the keen vision of an eagle and teeth as strong as a lion’s—for example, *šakuwa=ši Á.MUŠEN-aš ier* / ZU₉.ḪI.A=ma=ši UR.MAḤ-aš ier KUB 29.1 ii 53-54—or beseech the gods to do so—for example, [Z]U₉.ḪI.A=ŠU=wa ŠA UR.MAḤ I[GI.ḪI.A=wa=šet=wa ḥ]arana[š] / [nu=wa ḥ]aranili ša<ku>iš[kizz]i KBo 21.22:27-28, and KUB 20.54 + KBo 13.122 rev. 6-11.

§ VII (= late version of §§ 7-8) suggests that the apparent singular form ZU₉.ŠU in §§ 7-8 covers multiple tooth loss as well. PT has introduced a distinction in payment for injuries to eye versus tooth as well as the familiar distinction of motive (quarrel versus accident). No distinction is made between male and female victims suffering the same injury. The male-female distinctions in the laws apply to homicide and wages.

²⁸ An early summary treatment of blinding as a punishment is in Güterbock 1942 37 and Otten 1979 276. The Mašat evidence is discussed by Alp 1991 310, 336. The Mašat material is discussed in great detail in my forthcoming article “The Treatment and Long-term Use of Persons Captured in Battle According to the Mašat Texts”.

²⁹ See Hoffner 1974 208.

³⁰ See Goetze 1938 42 with notes 125a and 126.

It is because of deliberate scribal adherence to the OH (hyp)archetype that the factitive verbs in *-aḥḥ-* retain the OH pres. sg. 3 form *-aḥ-ḥi* as opposed to *-aḥ-zi* not only in the NS copies like B, but even in the NH revision (PT). Examples in the laws are *tdaṣuwahḥi*, *arawahḥi* (§§ 47-48 in PT), *ṣuppiyahḥi* (§§ 165 and 167 in A), *walkiṣṣarahḥi* (§ 200). But see *[a]ṣuwahḥi* in NS copy of § 77 (B iv 1).

PT i 14 *EL-LUM* is accusative by context and illustrates the tendency in post-OH Hittite texts to use the Akkadian nominative forms for the accusative as well. Contrast "correct" *EL-LAM* in § 7 A and B. Interestingly, even in OH manuscript A the genitive of *ELLU(M)* can be written *EL-LAM-aš*, not **EL-LIM-aš*; see §§ 11, 13, 15.

The post-OH writing (it occurs already in MH/MS Maṣat) of the ablative ending as *...a-za*, instead of *-az* is characteristic of PT, but also in d (*tdg-ga-li-ia-an-da-za* § 108, *a-mi-ia-ra-za* 109). See below in Chapter IV sub "Orthography".

§ 9

Note how the OH genitive construction *LU₁₉.LU₁-aš* [SAG.DU-ŠU¹] is replaced in the NS copy by *skhēma* (Carruba, Souček, and Sternemann 1965 14): *LU₁₉.LU* [SAG.DU¹-ŠU¹]. Note also in the late parallel § VIII *LÜ-an* SAG.DU-*an*. See also in §§ 11 and 12.³¹ The error *da-aš-ke-e-er* A i 14 is further evidence that manuscript A is not an "original", but an OS copy. For other omissions and mistakes in OS copy A see §§ 53, 54, 57, 62, 63 and 79. ŠA É.GAL-*LIM* is a free-standing genitive—"that of the palace" = "the share for the palace"—which fills the role of an accusative, the direct object of *peššiya-*.

On this law see Riemschneider 1961 and Souček 1961, 460. Against Riemschneider see Haase 1962a.

The nature of the head injury is unclear. ANET renders *ḥuniki* as "batters", but *ḥapallašaizzi* in § 10 PT as "injures". Friedrich renders the former "verletzt" and the latter "schwer(?) verwundet(?)". Von Schuler renders the former "beschädigt" and the latter "verletzt". Haase 1984 translates the former "verletzt" and the latter "schwer(?) verletzt(?)". Hoffner 1963 suspected a relationship between the verb *ḥapallašai-* and the noun *ḥupala-* "scalp(?), skull(?)". Most commentators understand SAG.DU as referring to the head. Only Riemschneider 1961 179-180 prefers to understand it as a reference to the entire "person".

A three-shekel fine on the scale of penalties for bodily injuries is relatively low. On the role of the palace as fiscus here see Güterbock 1971, 306. *peššiya-* denotes a voluntary "waiving" of a right, as opposed to *šamen-* which denotes an involuntary "forfeiting" of a claim. Hrozný 1922 9 "a remis", Walther 1931 "has remitted", Goetze, ANET "has abolished"; Friedrich 1959, Haase 1984, and von Schuler 1982 "hat abgeschafft", Imparati "ha abolito", Hoffner 1995a 218 "has waived". See Güterbock 1966, 120, who properly criticizes the use of German "verzichten" to translate *šamen-*.

§ 10

The OH logogram *LU₁₉.LU-an* is once retained by NS B (i 25) and once replaced by a syllabic writing *an-tu-uḥ-ša-an* (i 26). Manuscripts even later than B (e.g., § 10 C i 4) employ the logogram UN (on this point see Kammenhuber 1961a). OH A i 18 *la-a-az-zi-at-ta* is replaced by logographic writings, *SIG₅-at-ta-ri* in B, *SIG₅-ri* in C, *SIG₅-ta-ri* in (OH) K obv. 2 and in NH PT. Locative *É-ri-iš-ši* of A, C and probably B, is replaced in PT by an endless locative *É-er-ši* (i 23). For these

"endless locatives" see Neu 1980b. The dative *LÜA.ZU-ia* of A, B and PT is replaced in C by *A-NA L[ÜA.ZU]*. The iterative *[an-ni-iš-ki-iz-zi]* shows the duration of the action, while the non-iterative *la-a-az-zi-at-ta* marks the point of its termination.

The physician's fee—unspecified in A, B and C—is set at 3 shekels in PT. The compensation for injury rises from 6 shekels in A, B and C to 10 shekels in PT. In the Sumerian law text LX §§ f-i the physician's fee is 5, 4 and 1 shekel for healing persons of various ailments. In LH § 215: "If a physician performs major surgery with a bronze lancet upon an *awilu* and thus heals the *awilu*, or opens an *awilu*'s temple with a bronze lancet and thus heals the *awilu*'s eye, he shall take 10 shekels of silver (as his fee)" (Roth 1995 123). The fee for this successful operation on a member of the "commoner-class" (Akk. *muškēnum*) was 5 shekels, for a slave 2 shekels (LH §§ 216-217).³²

§ 10 apparently covers only injuries to free persons, while PT extends the coverage to slaves. The ratio of 10:2 (i.e., 5:1) for compensation for free or slave is not the usual one, which is 2:1.

§ IX localizes the injury on the head, although § 10 does not. *ištarnink-* denotes here a (temporary) incapacitation, which calls for medical care, substitute labor, and compensation for the injury.

This law is parallel to the Israelite law Exodus 21.18-19, on which see F. C. Fensham, VT 10 (1960) 333-335 and Hoffner 1969b, 38, 1973a, 219. On the Indo-European backgrounds to sick maintenance see Watkins 1976. For physicians and medicine in Hittite texts see Güterbock 1962b; Burde 1974; Edel 1976; Beckman 1990b and Avalos 1997 451.

§§ 11-12

On the OH genitive becoming NH schma, see above on § 9. On *EL-LAM-aš* see above on §§ 7-8. The OH spelling *tuwarnai-* in A is retained by B but replaced by *duwarnai-* in C and PT. The pre-NH recension ignores the distinction between cases in which the bone fracture heals properly (after setting) and those in which it does not, leaving the patient crippled. The rare term *karmalaššai*, which—like *ḥapallašaizzi*—may be Luwian in origin, apparently denotes such a permanent disability. Starke 1990, 340f. ("etwa 'verkrüppeln' (Intransitiv!)") connects this verb with a Luwian noun **karmal*, which he interprets as "axe". In PT i 32 (late version of § 12) it is surprising to see OH *ták-ku-aš*, where in the identical context in PT i 29 the more usual NH *ma-a-na-aš* occurs. The translation of *karmalaššai* as "becomes disabled" assumes that the clitic pronoun *-aš* refers to the injured party rather than the latter's injured limb (both *keššara-* and *pata-* are common gender). The other interpretation is also possible.

Most translations of these laws render *QASSU* / *ŠU-SU* and *GİR-ŠU* as his/her "hand" and "foot". But in Hittite, as in many other languages, the word for hand can also mean "arm", and that for "foot" "leg". See on this Hoffner 1996 and CHD *pata-* "foot, leg". For this reason Sturtevant and Bechtel 1935 translates "breaks a free man's arm or leg". We cannot exclude the possibility that this law refers to broken arms and legs.

Injury to or loss of a free person's hand or foot is covered in Mesopotamian law: in LU § 18 by a payment of 10 shekels, in LE §§ 44-45 by 30 shekels.

³¹ See Yoshida 1987 23f., 34f.

³² Compare the penalties for blinding a free person (20 shekels in *kinuna* clause of main recension, 40 in PT) and a slave (10 shekels in § 8 and 20 shekels in PT), see "Table of Penalties" in Chapter I.

§ 13-14

On C's *IL-LAM* see textual footnote. It is possible that the numbers and the units of weight for silver are confused in §§ 13-14 and their late parallels. Goetze 1969 emends "3 shekels" to "30 shekels" in § 14 and "minas" to "shekels" in §§ XII-XIII in order to achieve a uniform 2:1 ration of free person to slave in each version and a 2:1 reduction in fine from the OH to the PT. As compared to the loss of eyes or teeth, which are vital for seeing and eating, damage to the external part of the nose has relatively little practical consequence. It is cosmetic, which might mean more to a free person than to a slave. Sturtevant and Bechtel 1935, taking the text as it stands without emendation, explained the low compensation for the slave (3 shekels) in the OH version by claiming that the offence of biting another's nose was an act of humiliation, which would not affect a slave as much as a free person. But this leaves the unusually high payments in PT (30 and 15 minas respectively) unexplained. Why was this crime so much more serious in the late period?

Goetze, Friedrich, von Schuler and Haase translate *wāki* as "bites off" (German "abbeisst"). Such an act can only be accomplished in the course of struggling or wrestling face to face. This would imply more than mere disfigurement of the face. *Imparati* renders the verb "morde violentemente" ("bites violently"), which seems to avoid the issue of whether the entire nose was severed. In the only other passage known to me in which a part of the body is bitten off (i.e., severed) — KUB 33.120 i 25-26 *paršinuš = šuš wakkiš LÚ-natar = šet = kan ANA dKumarbi ŠĀ = ŠU anda ZABAR / mān ulišta* — the particle *-kan* is absent, as it is here. In all occurrences of *wak-* where bread is bitten or chewed, *-kan* occurs. Culpable injuries to the nose are covered in Mesopotamian law: in LU § 20 (40 shekel fine) and LE § 42 (60 shekel fine). In LE § 42 the injury is specifically said to have resulted from a bite (Akkadian *appi awilim iššuk* "bit off a man's nose" from *našāku*).

§§ 15-16

iš-ta-ma-na-aš-ša-an B i 37 shows the assimilation of *nš* > *šš* typical of OH, as well as the typical OH vocalization of the possessive enclitic (see Chapter IV sub "Pronouns"). For *iškallai-* Sturtevant and Bechtel 1935 and Goetze gave "mutilates", Neufeld 1951 "pulls (off)", Fr "zerschlitzt" in the main version but curiously "verstümmelt" in PT, Güterbock 1961b, 67 "tear(s) off", Haase "zerschlitzt", and von Schuler "abreißt". In KUB 30.36 ii 9-10 *GIŠ-ru apet GIŠkaparu arha / iškallau* ("let the tree tear off its own *kaparu*") the verb must mean something like "detach" or "rip off", but in Tunn. ii 41-42 *namma TUG.GÚ.Ē.A GE₆-TIM kue waššan harzi / n = at = ši = šan MUNUS.ŠU.GI šer katta iškallaizzi* it must mean "tear up, tear to shreds". In the only ancient Mesopotamian law treating injury to someone's ear (LE § 42, fine 30 shekels), there is no verb to indicate the manner of injury. In the Instructions for Priests a punishment involving eyes and ears is mentioned: KUB 13.4 (CTH 264) i 29-30 *n = an = kan naššu kumanzi našma = ka[n]* KAXKAK = ŠU IGI.HI.A = Š[U] / GEŠTU.HI.A = ŠU *idālawahhanzi* (editions by Sturtevant and Bechtel 1935; Süel 1985; translation by McMahon in Hallo and Younger 1997 217ff.).

§§ 17-18

In B i 40 *MUNUS-aš EL-LI* the scribe has chosen the correct Akkadian genitive form instead of the usual OH *EL-LAM-aš*. A comparison of the variants in B, C and PT reveals that B writes the accusative as a common gender ("count") plural *šarḫuwandūš* (§§ 17-18), C as a neuter plural (or perhaps collective) *šarḫuwanda* (§§ 17-18), and PT as a common gender singular *šarḫuwantan* (§§ XVI-XVII). NH manuscript C (§ 18) and PT (§§ XVI-XVII) write the second syllable plene: *šar-ḫu-u-...* From § 77

we may assume that in the missing §§ 17-18 of A the corresponding term was *ŠA ŠĀ-BI-ŠA* (= Akk. *ša libbiša*) "that of her interior" = "her insides". Note the OH correct use of the 3 sg. feminine pronoun *-ŠA* "her" versus the masculine *-ŠU* "his". Compare LH § 209: *šumma awilum mārāt awilim imḫašma ša libbiša uštaddiši* 10 *šiqil kaspam ana ša libbiša išaqqal* "If an upper-class free man strikes a free woman of the upper class and thereby causes her to miscarry, he shall weigh and deliver 10 shekels of silver for her child". Compare also in MAL A § 21: *šumma a ʾilu mārāt a ʾile imḫašma ša libbiša ultašlēš ubta ʾeruš ukta ʾinuš 2 bilat 30 mana annaka iddan 50 ina ḫaṭiṣāte imahḫuš iṭten uraḫ imāte šipar šarre eppaš* "If a man strikes a woman of the upper class thereby causing her to miscarry, and they prove the charges against him and find him guilty—he shall pay 9,000 shekels of lead; they shall strike him 50 blows with rods; he shall perform the king's service for one full month." Translation with only minor change from Roth 1995 122, 160. Note that the OH *ŠA ŠĀ-BI-ŠA* matches precisely the Old Babylonian and the Assyrian expressions."

For *šarḫuwandūš = šuš peššiya-* in this law and § 77 Sturtevant and Bechtel 1935 and ANET render "causes ... to miscarry". Friedrich 1959, von Schuler 1982 and Haase 1984 "die Leibesfrucht ... abstösst", and *Imparati* 1964 "il frutto del suo ventre ... fa espellere". The choice of German "abstösst" to render this technical term more literally is doubtlessly influenced by the common meaning of *peššiya-* "to throw, hurl". But there is a close parallel to this present usage in the (likewise specialized) expression *aliyanan peššiya-* "to fell a deer", "to bring down a deer": *peššiandu = ya = an / aliyanan LÚ.MEŠŠĀ ʾIDŪTIM* "and let the hunters bring it down, (namely) the deer" KBo 32.14 ii 13-14 (Hurrian-Hittite bilingual). *peššiya-* in this idiom must mean something like "cause to fall" (Neu 1995a, 113, 431f.). In KUB 7.53 i 4-5 (CHD *maušš-* a 1 d') the passage is cited: (If a woman's children keep dying) *našma = šši = kan UZUšarḫuwanda mauššizzi* "or if her unborn children keep falling (i.e., she keeps miscarrying)". On ten lunar months (40 weeks) as the extent of a human pregnancy see Hoffner 1968a, 199, Siegelová 1971, 32 with n. 21, *Imparati* 1964, 203, Hoffner 1981a. For a similar law about causing a cow or a mare to miscarry see § 77. For *peššiya-* meaning "to make (someone) fall (into a fire)" see § 44a. Note that in LH § 209 the Akkadian expression *uštaddiši* (Št of *nadū*) matches Hittite *peššiya-* in the meaning "causes to fall".

Note that the compensation for a human miscarriage doubles from 10 shekels in § 17 to 20 in PT § XVI, and from 5 in § 18 to 10 in PT § XVII.

For similar laws elsewhere in the ancient Near East see LH § 209-214 and MAL § 21, 50-52.

§ 19-21

On the role of Luwiya (Arzawa) in the laws see above in comments on § 5. Friedrich 1930a, 40 n. 1 translated "er darf (ihn) in sein Haus schaffen", taking the *Ē-er-še-et-pāt* as "Akkusativ des Zieles". Neu 1968, 34 n. 6 took *Ē-er-še-et-pāt* as nominative and translated "sein Haus leistet Busse", but *arnu-* does not mean "büßen", and neuter nouns do not function as subjects of transitive verbs in Hittite. Sturtevant and Bechtel 1935 thought the Luwian abductor's entire "household" was to be brought to Hattuša. But *arnu-* may simply denote the transfer of ownership without a physical transfer of location. ANET: "shall forfeit his estate", *Imparati* 1964: "allora il colpevole la sua casa consegnerà", vSch: "so bringt er eben sein Haus hin". But von Schuler's alternate interpretation in note b, "(der Herr) bringt (den gestohlenen Menschen) lediglich in sein Haus" founders on the important evidence of the order and gradation of offences. On the gradation of penalties in §§ 19-21 see Güterbock 1943, 67 and the table below. According to the grading, the most severe penalty was in § 19a *nu ʾÉl-er-še-et-pāt arnu-uz-zi*. The lightest offence in § 21 requires only the return of the abducted person.

Table 11. Laws Concerning Abduction (§§ 19-21)

Law	Abductor	Abducted	Place from which abducted	Place to which abducted	Penalty
19a	Luwian	Hittite	Hatti	Luwiya/Arzawa	Forfeiture of estate
19b	Hittite	Luwian	Hatti	Luwiya/Arzawa	6 SAG.DU
20	Hittite	Hittite's slave	Luwiya/Arzawa	Hatti	12 GÍN
21	<i>kuiški</i>	Luwian's slave	Luwiya/Arzawa	Hatti	Return of abducted slave

Of course, this very grading suggests unequal treatment before the law of Hittite and Luwian slave owners, a situation which reflects a non-parity treaty between the two countries. See Korošec 1931; Kestemont 1974; Sühnhausen 1985.

The Hittite verb translated "abduct" is *taye-/taya-*, literally "steal", which matches exactly the terminology of LH § 14: *šumma awilum mār awilim šiḫram ištariq iddāk* "If a man should kidnap (literally 'steal' < *šarāqu*) the young child of another man, he shall be killed." One would expect the stem form LÚ URULuwiya without the final *š*. The corresponding word(s) in A are in the lacuna. The second occurrence of KUR Luwiya in A (i 37) is modernized by B (i 46) to KUR URUArzawa. Since the vantage point of the writer is Hatti, the verb denoting transfer in § 19a-b is *pehutezzi*, but in §§ 20-21 *uwatezzi*. On the use of *išhaš = šiš* in § 19a of a free person see the footnote to the translation. Although there is no *EL-LAM* to describe the abducted person in § 19a, the use of LÚ.U₉.LU-an LÚ-an-na-ku MUNUS-na-ku would not have been used for a slave, and the gradation and sequence of cases suggests that the abducted person must be more valuable than a slave.

In § 19b the use of URUHattuša = *pat* contrasts deliberately with URUHattuša₂ in § 19a. In § 19a case, since the abductor was not a Hittite, the abduction is described as "from Hatti"; whereas in § 19b, since the abductor is a Hittite, the abduction is described as taking place "in Hatti itself", i.e., in the abductor's homeland. The *-pat*, which I have translated "itself", is untranslated by Sturtevant and Goetze. Friedrich (followed by von Schuler) rendered it "hier in Hattuša". Imparati translates "nella stessa Hattuša" ("in Hattusa itself"). None of the translations make it clear that URUHattuša, despite the city determinative, can mean the same thing as KUR URUHatti "Hatti(-land)", as was already translated by Güterbock 1961b.

The forms URULu-i-in A i 39 and URULu-ū-i-ia-an, being accusative rather than genitive, seem to be ethnic adjectives meaning "Luwian".

§§ 22-23

On *kurur-* here as an adjective see Friedrich 1926, 88.

On this law see Güterbock 1972, 93. The four cases of returning a runaway slave described in §§ 22-23 are also arranged in a sequence, this time the gradation is from the easiest to the most difficult.

Table 12. Laws About Apprehending Fugitives (§§ 22-23)

Law	Location apprehended	Reward
22a	<i>manninkuan</i> "nearby"	shoes
22b	<i>ket</i> ID-az "on the near side of the River"	2 GÍN KÙ.BABBAR
22b	<i>edi</i> ID-az "on the far side of the River"	3 GÍN KÙ.BABBAR

23a	The land of Luwiya	6 GÍN KÙ.BABBAR
23b	Enemy land	keeps the slave

The largest river which encircles the Hittite heartland around Hattuša would be the modern Kızıl İrmak, the classical Halys. An "enemy land" is one with whom the Hittites had no treaty which could guarantee extradition of fugitives. Therefore, even if the finder brings the recaptured fugitive slave back into Hatti, he may keep him as his own. We do not know why the reward for recapturing a runaway slave "nearby" is a pair of shoes, nor do we know what their equivalent in silver would be, since shoes are not included in the priced items in the laws, or for that matter elsewhere in Hittite texts. But from the gradation of rewards in these paragraphs it is evident that a pair of shoes was worth less than 2 shekels of silver. LH § 17 regulates the capture of a fugitive slave in the open country (Akk. *ina šērim*). His reward is 2 shekels of silver.

§ 24

For legislation about persons who knowingly harbor fugitive slaves see LL § 12, LE § 50. In LL § 12 the slave is harbored for at least a month, and the penalty is the full value of the slave ("slave for slave"). In LH § 50 the offender harbors the slave for more than one month, and the penalty is that the palace brings a charge of theft against him. In LH § 16 no minimum period of harboring is specified. Rather if the harboring does not produce the fugitive after his flight has been publically announced by the herald, he is liable for the death penalty. In the Hittite laws there is also no minimum period of harboring, and the penalty is intended to be calculated on the basis of a monthly wage rate.

§ 25

On this law see Güterbock 1971, 307 n. 6, Watkins 1973, 80 ("a euphemism for 'urinates'"). Starke 1977, 56 ("Wenn sich ein Mensch in einem Bottich oder in einem Bassin als unrein erweist"), CHD sub *luli(ya)-* and *papre-* mng. 2 (with literature). While *luliya* could be allative or locative, DUGÜTUL-i is clearly locative. The verbs formed with the derivational suffix *-e-*, which denote "to be/become ..." what the underlying adjective denotes, do not generally take directional cases (allative or ablative).

§ 26

The law fragments assembled under § 26 are in very poor state of preservation and are difficult to restore and interpret. They all deal with the dissolution of marriage. If we confine ourselves to contexts here which are secure, the actions undertaken by the wife are called *nimma-* "to refuse (the husband)" (*m[i-im-ma-i]* J ii 1), and possibly *šuwe-* "to divorce" (*šu-wa-a[-iz-zi]* Y ii 11), since MUNU-za-ša is to be restored as the subject of a clause where LÚ-an is the preserved object. My restorations are based on the unproved assumption that J and Y can be used to restore each other. On the mildly contrastive force of *ū* see commentary on §§ 1-2.

§ 27

The first part of this law is fairly straightforward and clear. The subject of the law is the question of who receives the dowry. In the first situation the husband conducts (*pehutezzi*) his wife to "his house", which could be independent of his father's house, or could be another designation of his father's house. If he is his father's heir, his house could be all or a part of the father's. In the second situation the new

husband comes to live in the bride's father's house. In LH § 148-149 the "house of her husband" (*bīr mutiša*) can even refer to separate quarters that he constructs for his seriously ill wife and in which he supports her.

Two verbs take the dowry (*iwaru*) as direct object in this law: *anda peda-* and *da-*. The first describes taking custody of the dowry during the wife's lifetime. The second describes assuming ownership of the dowry. While the wife lives, even if the couple lives in the husband's house, she continues to own the dowry, but her husband enjoys custody. Once she dies he gains ownership (*dai* "he shall take") after something of uncertain identity is burned. If the couple lives in her father's house, and they have children, when she dies, the husband does not gain ownership. Although this latter is stated negatively, and there is no corresponding positive statement of ownership, we are to understand that the bride's father recovers the dowry. In the second situation too, there is no statement regarding the husband gaining custody (no *anda pedai*).

The difficulties of the second part of this law are manifold and, despite the helpful remarks of Haase 1994b, have not been completely cleared up. Haase 1994b proposes three situations in which the wife might "die in her father's house": (1) if she was living separately from her husband, (2) if her husband was away on a trip and she went to live temporarily with her father, and (3) if the husband agreed to become an *antiyanti-* living in his father-in-law's household. Most probably the situation is the third mentioned.

The greatest problem is the understanding of the burning of the *āššu = šet*. Goetze 1969 understood *warnu-* to occasionally interchange in meaning with *wahnu-* and translated "they turn her property into (property) of the man". Hoffner 1974, 33 saw a contrast between the *āššu* and the *iwaru* and believed them both to belong to the deceased wife: the one—her personal possessions—had to accompany her into the next world by being placed on her body in cremation rites,³³ and the other passed legally to her surviving spouse. He proposed to take *n = aš LÚ-aš* in C ii 7 as nominative and to restore the verb as singular: "He (-aš), (that is,) the man [shall] bur[n] her personal possessions". Beckman 1986, 16 followed this interpretation. This seemed grammatically permissible until Watkins (apud Garrett 1990a) pointed out that 3 sg. clitic subject pronouns like *-aš* are suppressed in clauses with transitive verb and direct object, which would have been the case here. Since Garrett himself admitted the existence of a handful of exceptions, the interpretation offered in Hoffner 1974, 33 could be correct. But if it is not an exception, we are forced by the grammar to restore the verb "burn" in the plural in copy C and to take *-aš* as a direct object further defined by *LÚ-aš āššu = šet*, in spite of the fact that the gender conflicts with the neuter of *āššu = šet*. Haase 1994b, apparently unaware of the discussion in Hoffner 1974, independently thinks the burned goods must have belonged to the wife but not as a part of her dowry, and that they were burned in the funerary rite. They are only "the man's possessions" in that he has temporarily gained control of them after the wife's death. This is an awkward solution, but probably the best we can suggest at present. See also Beckman 1986, 16 with n. 14.

Friedrich, Imparati, von Schuler and Haase 1984; 1994b, 67 incorrectly reconstruct the text of C ii 8-9, assuming that C ii 9's DUMU.NITA-ši belongs to the same sentence as what immediately follows it. Rather DUMU.NITA-ši "(and) she has a son" is merely C's equivalent of B iii 3's Û DUMU.MEŠ-

³³ Support for this (in all respects quite plausible) supposition must not be sought in the claim that on the seventh day of the royal funerary ritual "the dead man's personal property was burnt before his statue" (Popko 1995 155), since what is burned is *ezzan* "chaff" (Otten 1958 24-31, 48; Christmann-Franck 1971 68ff. ["on brûle la balle"]); Haas 1995 2025 ["Straw is burned"].

Š[U *ašanzi*(?)] "and she has children". It is a sentence in itself and does not form a part of what follows. This is also the understanding of Beckman 1986, 16. Goetze 1969 was right to translate the final clause as "the man will not receive her dowry".

Unlike in Mesopotamian law collections, the Hittite laws do not regulate the disposition of dowries in a case of multiple wives and their children (see LL §24), or in cases of divorce (LH §137-138, 142) and subsequent marriage and additional childbearing by the woman (see LNB §13A). LH §162 makes it clear that the dowry of a woman who goes to live with her husband and has children for him cannot be claimed by her father. LH §163 provides that the dowry of a woman who dies childless may be reclaimed by her father, if he returns the bridewealth/bride price (*terhātum*) that her husband paid (similarly LNB §10). LH §164 suggests that in Hammurapi's Babylonia the dowry was frequently larger than the bridewealth/price. See LH §§ 165-184 for further regulations concerning the dowry.

§ 28

Unless we are to restore *p[i-da-it]* in B ii 6, which would be unusual in view of the regular spelling with *pīd-da-* in the laws, we must assume that this unspecified transfer was represented by the verb *pai-* "to give" instead of *piddai-* which always expresses the payment of the *kušata* (§§ 29-30, 34-36). Although Goetze's change of *ku-uš-ša-an* to *ku-iš-ša-an* (see the notes on the transliteration and translation) works nicely in B, and may have been the original reading in A and B, it appears from the plural verb *šarninkanzi* in C that this scribe changed the scenario, making the parents rather than the eloper responsible for compensating the first suitor. In this case, if *ku-iš-ša-an* was the original reading, it would have been no longer appropriate, and C would have changed it to *ku-uš-ša-an*.

The usual explanation of the verb *pittenu-* / *pittinu-* based upon its derivation as a *nu*-causative of the verb *piddai-* "to run" is that the man causes the woman to run away with him, implying perhaps that she does this of her own volition (see Imparati 1964, 210f.). Such an understanding is reflected in the popular English translation of the verb as "elopes with" (Sturtevant, Goetze, Neufeld). But such a quasi-etymological translation of *pittenu-* as "causes her to run" cannot be sustained. Three passages show this verb used with inanimate objects that cannot be persuaded or caused to "run": *nu = za UN-an = a au ZI-aš = ta = kan kuiš : zuwan* IGI.HI.A-waz / *parā pittenuzi* "Behold the person who runs off with your favorite food (lit. bread) from before (your) eyes" KUB 13.4 ii 20-21; *ezzan GIM-an IM-anza / pittenuzi n = at = kan aruni parranta / pedai* "Just as wind puts chaff to flight and carries it out to sea" KBo 10.45 ii 50-52 (Otten 1961 124ff. ii 52-54); *NINDA kugullan UR.GI-aš UDUN-niya piran arḫa pittenu* "A dog ran off with a *kugulla*-loaf from in front of the oven" KBo 32.14 iii 9-10, ed. Neu 1995a, 166, 168, 427. The woman may have been persuaded; or she may not. The meaning of *pittenu-* cannot decide this.

The second half of this law, describing a case in which parental consent was not given to the second man, is similar to LE §26 (A ii 29-31) *šumma awilum ana mārāt awilim terhātum ubilma šanā balum šāl abiša u ummiša imšu šima ittaqabši dīn napištimmā imār* "If a man brings the bridewealth (*terhātum*) for the daughter of a man, but another, without the consent of her father and mother, abducts her and then deflowers (*ittaqabši*) her, it is indeed a capital offense—he shall die" (Roth 1995 63).

Further see Beckman 1988.

§ 29

LÚ-ni *hamenkanza* represents a step more advanced in the marriage proceedings than LÚ-ni *taranza* (§ 28), although this does not mean that duly attested oral agreements were less valid than written ones. For this reason the penalties for abrogating the agreement become heavier.

On the verb *hulli*- see commentary on § 173.

§ 30

The conjunction *-a* “but” in *ták-ku* LÚ-ša (B ii 14) shows that this law continues the preceding one. Hence, my translation “the man” instead of “a man”. *na-ú-i* in B is an older spelling than *na-a-wi*, in C; cf. CHD *nawi*. One assumes both from the sequence of laws and from the mention that he has paid the *kušata* “brideprice” that the woman is *hamenkanza*, as in § 29, at the time the man “refuses” her. Because, however, he has not yet “taken” her sexually, the marriage is not consummated, and no divorce proceedings are necessary. Yet because he has entered the contract of marriage through the payment of the *kušata*, he may not recover that payment. The verb *mimmai* may also have been employed in § 26 J ii 1, where it is the woman who “rejects” the man. In the interpretation of J ii 2-3 much depends upon whether or not the wording of Y ii 11-13 was the same as J and may be used to restore it. If so, then the mention of her being granted a “wage for her seed(s)” implies that this “rejecting” or “refusing” takes place after the couple had consummated their marriage. On *šamen*- see above in comments on § 9.

§ 31

§§ 31-32 concern marriages between slaves and free persons. The meaning of the wording of § 32 B ii 21 *DI-IN-ŠU-NU QA-TAM-MA-pát* is made clear by manuscript A: the free partner—whether husband or wife—receives the majority of the children. In § 33, where both partners are slaves, the wife receives the majority.

The hapax *ši-e-lí-e-eš* is of unclear meaning. It represents the status of a couple living together prior to marriage. But beyond saying that, it is difficult to be more precise. The proposed translation “lovers(?)” fits the context reasonably well, but another word for “lover” (*pupu-*) is already known.³⁴ All translations are ad hoc. Cf. Hrozný 1922 24f. (“sont épris (l'un de l'autre) et ils viennent (vont) ensemble”); Zimmern and Friedrich 1922 10 (“sich zugetan sind, diese dann sich zueinander gesellen(?)”); Walther 1931 252 (“are fond of each other(?) and come together”); Neufeld 1951 (“are in love and live together”); Goetze 1969, 190 (“are lovers(?) and they cohabit”); Friedrich 1959, 26f. (“in einander verliebt(?) (sind) und sie übereinkommen”), 95 (“einig werden”, or apud von Schuler “(in das gemeinsame Haus) hineingehen”); Kammenhuber, HW² (1978) 1:213b (“verliebt(?) (sind) und sie übereinkommen/hineingelangen”); von Schuler 1982 102 (“(einander) zugetan(?) sind, und sie (dann) zusammenkommen”); Haase 1984 26 (“(einander) zugetan(?) (sind) einiger werden”). Taking exception: Imparati 1964, 52f. (“sono: ... ed essi coabitano”), 214 (the usual tr. of *ši-e-lí-e-eš*, “innamorati, amanti” is “senza però alcuna giustificazione”).

The verbs *idalaweššanzi* and *harpantari* represent alternative conditions which lead to the dissolution. The former would seem to denote estrangement, each being *idatu-* toward the other. The latter verb seems also to involve reciprocal action (perhaps this is why the middle voice is used). In law § 66

the form *har-ap-ta* denotes an animal's reassociation—moving from one herd or flock to another. See also § 112, where a NAM.RA person enters into a new association as a LÚ GIŠTUKUL. For this reason, and in order to distinguish *harpantari* from *idalaweššanzi*, we assume that each finds a new partner.

§ 32

With § 32 the OH manuscript A begins to be preserved. Restorations in A suggested by available space and §§ 31 and “33”.

§ 34

Hrozný: “alors aucun ne la fait sortir” with note “c'est-à-dire: de son nouveau milieu social?” That is, no one can set her free again. Neufeld 10: “no one shall surrender her”, meaning that she may not be freed from her new status (Neufeld 1951 148). The opposite view by Walther: “nobody dare surrender her (to slavery)” and Witzel “so darf sie dann niemand (als Sklavin) einstellen”. Sturtevant's “no one surrenders(?) her” is ambiguous until it is specified to what she is surrendered. Goetze's (ANET) “no one shall change her social status” without further explanation could refer to her former free status or her new slave status. If it is the former, then the payment of the *kušata* by the slave husband protects the free status of their offspring. Bechtel: “no one releases her (from the marriage)” (apud Sturtevant and Bechtel 1935, 226). Friedrich's “so kann sie ihm niemand entziehen(?)” assumes a dative *-ši* which doesn't exist. On analogy with § 28 one would expect *n = an = ši = kan UL kuiški tušša(ri)* for Friedrich's translation. Although Güterbock 1961b thought the *-an* referred to the slave husband (“no one shall sell him”), I agree with all other interpreters, who assume it is the woman. Walther: “nobody dare surrender her (to slavery)”, Goetze: “no one shall change her social status”, Imparati: “allora lei nessuno fa uscire”, von Schuler: “wird sie niemand herauslassen” (with note: “D.h. vielleicht, der Frau ihren nunmehrigen sozialen Status entziehen”), Haase: “so wird sie (ihm) niemand wegholen(?)”. Beckman 1986, 17 renders *parā UL kuiški tarnai* in § 36 as “no one shall alienate him (i.e., the young man) (from the household of the slave)”.

Our understanding of *parā tarnā-* changed with the publication of the Hurro-Hittite bilingual text SÎR *parā tarnumaš* “Song of Manumission” (Otten 1984; 1985; 1988b; Neu 1988a; 1989a; 1993; edition: Neu 1995a). Earlier evidence had all been understood to mean “to deliver, hand over (into slavery)” (see the earlier translations of the laws). In the bilingual *parā tarnumar* translates Hurrian *kirenzi* and denotes the freeing of slaves. But since in other contexts the exact opposite (i.e., the reducing of someone to slavery) seems to be indicated, one wonders if Hrozný 1922's “fait sortir (de son milieu social?)” and Goetze 1969's “to change someone's social status” aren't after all correct. When the object is a slave, it means “to manumit”; when the object is a free person, “to enslave” (suggestion of my student, Mr. Steven Thurston).

§ 35

A comparison of the readings of A and B indicates that the LÚAGRIG “foreman, overseer” was assigned a low level on the social scale only in the NH period. In the pre-NH period this was not yet so. For the LÚAGRIG see the discussion in Singer 1984a. Comparison of the most likely reading GÉME-re-e[*z-z*i] in A with [GÉM]E-aš-ša-re-eš-zi in B shows both the archaism of the e-“stative” verbs and their semantic merger with the eš-inchoative verbs. See § 173b, where the e-verb of A ([*a-ra*]-a-u-ez-zi) was retained in B, but obscured by a scribal slip (*a-ra* < *-u* < *-ez-zi*).

³⁴ On the derivatives of *pupu-*, namely *pupuwatar* and *pupuwalai-*, see Güterbock 1983a.

The verb GÉME-(*ali*)ššare(šš)- is based on a noun GÉME-(*ali*)ššara- “female slave”. This noun in turn is a derivative in -šara- of an underlying noun meaning “(male) slave”, in the same way that išhaššara- “mistress” and haššuššara- “queen” are derived from išha- “master” and haššu- “king” respectively (Friedrich 1960a, 41, §50a). Copy B’s reading [GÉ]ME-aš-ša-re-eš-zi in this law (§ 35), when compared with [GÉME-i]š-ša-re-ez-zi (§ 175 aa), reflects the same alternation of *a*- and *i*-stem for “(male) slave” as is seen in the older ARAD-(*n*)a- and their NH replacement ARAD-i-. If Ehelolf did see [GÉ]ME-aš-ša-re-eš-zi in B, it would be a survival of an OS archetype (different from A, which wrote GÉME-re-[ez-zi]). And this might then indicate that aa represents a later (pre-NH) stage of Hittite than the OS manuscript from which B derived its reading in § 35.

I-NA MU.3.KAM has been translated in two ways: (1) “after three years” that is “in the third year”, and (2) “for a period of three years”. Following (1) are Friedrich 1959, 27, Imparati 1964, 55, and von Schuler 1982; following (2) are Hrozný 1922 28f., Walther 1931 252, Sturtevant and Bechtel 1935, Goetze 1969, and Hoffner 1995a. The latter would represent a term slavery, a kind of indentured servitude. Compare the ‘*ebed*’ *‘ibri* “Hebrew slave” in *Exodus* 21.2. There is a parallel construction in KUB 39.6 iii 18-19 *nu kuitman ALAM aššan INA UD.4.KAM / ešzi nu šipantiwanz / UD-at UD-at kiššan daškanzi* which Otten correctly renders “Und solange das Sitzbild für 4 Tage bleibt, nehmen sie um zu opfern Tag für Tag wie folgt” (Otten 1958 50f.). A second parallel is KBo 8.35 obv. 12 (apodosis of a Babylonian omen in Hittite translation) *INA MU.10.KAM kašza kišari*, which Riemschneider 1970, I/II 166, 170 translates: “zehn Jahre lang wird Hunger herrschen”.

§ 36

The LÜ *antiyant-* is a son-in-law who (in return for the payment to him of a *kušata*) comes to live in his father-in-law’s house. Upon the death of his wife her dowry remains the property of her father’s family; the husband has no claim upon it (see end of law § 27). The slave who pays a free young man to become his *antiyant-* does so in order to secure grandchildren that are non-slave. See the dictionary entries on the word in Friedrich 1952; Friedrich and Kammenhuber 1975-1984; Puhvel 1984, the published translations of the Illuyanka Myth (Güterbock 1961a; Hoffner 1975a; Beckman 1982a; Hoffner 1990; Pecchioli Daddi and Polvani 1990), and the article Imparati 1984.

§§ 37-38

The word *šardiya-* denotes a person or a group of persons who provide assistance or support for another. Sometimes in military contexts the translation “ally” is appropriate. In § 38 apparently only one person is in view, while in § 37 it consists of at least two or three men. There is one occurrence of the word in a Sumero-Akkadian-Hittite lexical text: (Sum.) [É]RIN.KASKAL.KUR.LÁ = (Akk.) *ti-el-la-tù* = (Hitt.) *[šar]-ti-ia-aš* KBo 26.20 iii 21, ed. MSL 17:111, cf. del Monte 1981, 210 n. 16 and Beal 1986, 117. *ki-iš-ia-at* A ii 12 is an OH middle pret. sg. 2, of which *ki-ša-at* B ii 30 is a NH modernization.

In both of these laws the *šardiya-* operates more or less outside the law, so that loss of life within the *šardiya-* receives no compensation.³⁵ The remarkable quote at the end of § 37 seems to be addressed to the abductor, who has stolen the bride-to-be like a wolf steals a sheep from the flock. Although the pursuit by the *šardiya-* represents a kind of private justice and cannot therefore claim le-

gal redress for the loss of life, it is unlikely that the *šardiya-* is addressed as a “wolf”, since that group has not acted as a predator.

On this law, its readings and interpretation see Haase 1965 and Güterbock 1961b.

The abduction of a woman, perhaps to become the wife of one of the two abductors, is recorded in HKM 57 10-17 *kāš kuiš mKaštanda<š> / ARAD LÜDUMU.SANGA URUUrišta / ešzi nu za=kan MUNUS URUGašša! / wašta³⁶ n=an=ši=kan / mHimmuliš / mTarhumuwaš=a / 2 LÜ.MEŠ URUHaššarpanda / arha dayer* “This mKaštanda, who is slave of a member of the priesthood of URUUrišta, bought (i.e., paid the *kušata* for?) a woman from URUGašša, and mHimmuliš and mTarhumuwa, two men of URUHaššarpanda, stole her away from him”. Of course, we do not know if either Kaštanda or the two abductors intended the woman to be a wife or simply a servant. The verb used in HKM 57 is not *pittenu-*, but *arha daye-*.

§ 39

“Holding” (*harzi*) land which belongs to another ([*dam*]ēl)³⁷ person must mean having the use of it to cultivate and realize a profit. He who does this is obligated to perform whatever services are incumbent upon it, which in this case are called its *šahhan*. If he refuses, he must relinquish the use of the land to another person who is willing to assume the obligation to perform the *šahhan*. The first man, being only a tenant and not an owner, has no right to sell the land.

§ 40

A man who holds (probably not “owns”) land by virtue of his being a TUKUL-man disappears. The verb *har-ak-zi* can mean “disappears”, “gets lost”, or even “dies”. Although we cannot be sure which nuance is meant, what is certain is that he no longer has the use of the land; he has “defaulted”. The man who replaces him already occupies the status of a LÜ *ILKI* “a man of the *ILKU*-obligation” which may be the same as Hittite *šahhan*. So long as the new man can fulfill both obligations he can enjoy the benefits of both statuses. If he—like his predecessor—defaults on the TUKUL-land, the “men of the town” will work it. These LÜ.MEŠ URU-*LIM* appear also in laws §§ 46-47, where they assign land for tenancy, and in the Mašat letter HKM 52 34-39, where a man complains that they have imposed (*rittanuer*) *šahhan* and *luzzi* obligations on his land, land which had never before been liable for this (Alp 1991, 216-217). A NAM.RA or *arnuwala*-man is someone who is at the disposal of the king and may be settled in any area which needs labor to farm it. Their very designation, *arnuwala-*, comes from the fact that the central government can move them about (*arnu-*), transferring them and settling them wherever they are needed. In military narratives such as the Annals of Mušili II they are captured or transferred back and forth between rival neighboring kingdoms. In the Deeds of Šuppiliuma Güterbock 1956 translated the term “civilian captives”. The definitive study of them is Alp 1950-1951. In law § 112 the procedure is described by which an *arnuwala*-man assumes the responsibilities of a TUKUL-man and gains the use of a field thereby. In law § 200 a case is described in which a man has sexual intercourse with a female *arnuwala-* and with her mother. In the *BEL MADGALTI* instructions,

³⁶ Alp 1991, 228f. reads *wa-aš-ia<-aš?* and translates “er hat gegen die Frau der Stadt Gašša gesündigt”. But *waš-* regularly takes -*za*, while *wašta-* does not.

³⁷ Copy A’s reading *ŠA ŠA-NI-I-IM-MA* makes it clear that this [*da-mi*]-*e-el* is indeed the genitive of *damai-* and not the adj. *da(m)mell(i)-*. A.Š.Š. H.I.A is by definition land which has once been cultivated, and therefore not *dammell(i)-* “virgin, never used”.

³⁵ On the question of homicide see commentary on §§ 1-2 and Hoffner 1997.

KUB 13.2 ii 36-41 (edited von Schuler 1957), we read: *arnuwalaš=a=kan kuiš KUR-ya anda arzananza nu=ši=šan / išhuesnit NUMUN.ĜI.A-it GUD UDU IGI.ĜI.A-wa ħark arnuwalaš=a=ta=kan / kuiš KUR-az arĥa uizzi pedi=ma=ši=šan kuiš āšzi / nu=ši NUMUN.ĜI.A aniya=pat namma=aš=kan A.ŠĀ.ĜI.A-it šuwanza ēštu / nu=ši pitta ĥudak ĥinkandu* "The *arnuwala-* who is provisioned in the land you must supply with seed grain, grain (for food), cattle and sheep. The *arnuwala-* who goes out of (your) land, (and) the one who remains in place for him, you must sow seeds for him, and further he must be fully supplied (lit. filled) with fields. Let them promptly allocate *pitta* (lands) to him".

§ 42

It is not clear if the trip (*lahḫa-*) here is a military campaign or a business trip. And if the former, it is unclear if the man was hired to serve in the military campaign instead of his employer or if he was hired for another job which he completed before going on the campaign (or trip). The former scenario is more likely, since it is not said that he finished the job for which he was hired. This law has to do with contractual obligations. If a person is paid in advance, his heirs cannot require further compensation in the event of his death incurred in the course of his employment. If a person is not paid in advance, the heirs can make claims. It is also unclear whether the man was a casualty of combat, or he merely died as a result of accident or disease (see commentary on §§ 1-2). Restrictions were sometimes imposed on men called up for military duties, that they could not send a slave in their place: *anda=ma UTU-ŠI ÉRIN.MEŠ kuwapi ĥalzihhi nu LÚ[-aš UL uiz]zi nu 1R LÚ le uizzi nu LÚ[-aš=pat] / uiddu* KUB 23.77+ rev. 90-91 (Kaška treaty, MH/MS), translation in von Schuler 1965 122.

§ 43

Since *zai-* is a transitive verb which takes the noun *ÍD-an* as its object, the causative verb *zinu-* must take a double object: GU₄ and *ÍD-an*. The *-ške-* form could be merely a vivid descriptive device to portray the action in its course. Bechtel 1936, 54, followed by Sommer and Falkenstein 1938, 70, sees in this *-ške-* form a *praesens de conatu*. But I concur with Imparati 1964, 230 and virtually all of the translations that the verb describes an action which the man did regularly, perhaps on his way to his fields on the other side of the river. But on one occasion, while he was doing this, he was knocked off and drowned. *šuwaiizzi* "pushes away/off" is the verb which means "divorces" in law § 26, etc. The original force of the *pe* element in *pedai* is prominent here: the river "carries him away (to death)".

The vivid details of this paragraph betray its origin as a precedent case. We are not told how the offender happened to be in the river near the man who forded it with his ox. But since he must have himself been in a life-threatening situation, it is understandable how he might have fought with the ox's owner for the only position on the tail of the ox which could pull him to safety through the current. Nevertheless, despite the extenuating circumstances, the act was homicide, and the dead man's heirs are entitled to take that man as a servant (see above in Commentary on § IV). Boley 1993, 56 is unable to explain why *-za* sometimes occurs and sometimes fails to occur with *da-* in this law. Copies A and C employ it here, while B does not.

See the Assyrian proverb ABL 555 rev. 3-6 cited by Oppenheim 1943 38 and treated by Lambert 1960 281. Cf. also Oppenheim 1956, 281 and 326 (iii 9). For a Mesopotamian law dealing with an ox which drowns while fording a river see: "If an ox dies while crossing a river, he (the renter) shall replace the ox; he shall return a healthy ox together with its compensatory hire" (SLHF vi 23-31, translation Roth 1995 52).

§ 44a

For *peššiya-* meaning "to cause (someone or something) to fall" see above on §§ 17-18 (miscarriages). For the reading DUMU.NITA-*an* see Hrozný, Walther, Neufeld, Goetze, Friedrich and Imparati. See also the remarks of Hoffner 1975b, 56f. SAG.DU-*an*, given by Friedrich 1959 as an alternative reading to DUMU.NITA-*an* in C iv 17, and initially preferred by Güterbock 1961b 68, was subsequently withdrawn by Güterbock 1962a, 23 (see also Imparati 1964, 60-62). It would be the only example of SAG.DU "person" with a Hittite complement and without a preceding numeral. The Hittite reading of SAG.DU in the meaning "person" is unclear. SAG.DU "head" can be *ḫaršar* (neut.) or *ḫaršana-* (com.). One would expect that the personified "head" (i.e., "person") would be the com. gender variant. DUMU.NITA-*an* (without preceding numeral) as an acc. sg. is attested in Ullik. I A iii 12 and as 1-*an* DUMU.NITA-*an*, object of *pianzi* "they shall give" in a non-legal context of the Appu myth (KUB 24.8 ii 9, ed. Siegelová 1971). There is no reason to prefer the translation "boy" rather than "son" for DUMU.NITA, as do Friedrich, von Schuler and Haase. The penalty is supposed to be high.

§ 44b

This law introduces us to the concept of *alwanzatar* "sorcery". *alwanzatar* is a grave offence, sufficiently so to merit trial before the king (C iv 20: DI.KUD LUGAL, restored as *DI-IN LUGAL* in A and B). Trial before the king was reserved for offences serious enough to require the death penalty, although not all cases for which the death penalty is prescribed are explicitly assigned to the king's law court. The offence consists of endangering another party by leaving on his property the materials used to absorb the impurities removed from a client by a purification ritual. Those materials with their impurities must be disposed of in the incineration dumps (*ukturiyaš*), where no one will unwittingly be exposed to them. "Der wichtigste Aufgabe am Ende eines Rituals besteht in der Deponierung der entfernten Lymata, da sie sonst erneut Schaden verursachen würden" (Haas 1994, 908). It is assumed that the person who leaves such *kuptar* (λύματα) on another person's property does so deliberately in order to endanger him or her. This is sorcery (*alwanzatar*). The OH manuscript uses *peššiezzi* "he causes to fall (i.e., drops) (the materials on the property)", while the NH manuscripts use *pedai* "he transports them". A normal (i.e., non-sorcerous) discarding of materials used in a ritual, described by *arĥa peššiyla-*, is: VBoT 24 ii 9-14 *n=ašta ĥūmanza KÁ.GAL-TIM katian / arĥa uizzi appezziyaz=ma / kuiš ĥuyananza nu KÁ.GAL-TIM arĥa / duwamizzi n=at arĥa / peššiiai nu taškupaizzi / n=at=kan arĥa piitiyanzi*. A deliberate discarding of materials contaminated with evil upon the person who was trying to inflict sorcery upon the patient is: KUB 24.14 i 25-28 *n=uš=du=šan idaluwatar kuiš šarā pippaš / kinuna=ta=kan arĥa ĥuittiyanništiki / n=at arĥa peššiškimi n=at=šan šara / alwanzeni UN-ši peššiškimi*. This too uses *peššiyla-*.

The subject of *alwanzatar* "sorcery" in the Hittite laws is discussed in Hoffner 1973b, 282-286 and in general in Goetze 1957, 153, 160, Haas 1994, 884ff. Instances in the laws are: molding clay into a *šena*-image to use like a voodoo doll in order to harm the person portrayed by the *šena-* (§ 111), and the present passage (§ 44b). Although the term *alwanzatar* is not used there, another probable case is killing a snake while pronouncing another person's name (§ 170). The death penalty is not prescribed, but the monetary fine (one mina = 40 shekels) is fairly high.

A somewhat similar case is found in MAL A § 47 (vii 1-31): *šumma lu a ʾilu lu sinniltu kišpī uppišunu ina qāēšunu iššabtu ubta ʾerušunu ukta ʾinušunu muppišāna ša kišpē idukku* "If either a man or a woman should be discovered practicing witchcraft, and should they prove the charges against them and find them guilty, they shall kill the practitioner of witchcraft." (text and translation according to

Roth 1995 172). According to ANET the opening lines are to be translated "If either a man or a woman made up magical preparations and they were found in their possession ... they shall put the maker of magical preparations to death".

On the use of *idalawešš-* in § XXXIV without *-za* see Carruba, Souček, and Sternemann 1965 12.

§ 45 and § XXXV

He who finds implements must attempt to find the owner. To protect himself against a charge of theft he must secure witnesses to the fact that he is only keeping them until he can locate the owner. In the capital the attestation takes place at the king's gate; in the countryside with the town elders. If he does not secure such witnesses, and the original owner finds him with the missing items, he may be prosecuted for theft. See also laws § 79 and § 86. If he is charged with theft, he must return the items and give in compensation three times their value. In HKM 30 it appears that a female slave has stolen from ^mḪašammili (or his household), so that threefold compensation is due to him. The NH revision (PT) fails to mention the obligation of the owner to reward (*piyanaizzi*) the finder who returns them, but adds a statement *n=an peḫutezzi*, which states how the owner "leads (the returned animal) away" (so correctly Hrozný 95 "et l'amène", Imparati 111 "e lo porti"), but which could be a scribal misunderstanding or corruption of *n=an piyanaizzi* (so Goetze 1969 "and he shall reward him"). Friedrich, followed by von Schuler and Haase 1963: 1984, understands this clause to be an elaboration of the preceding one ("beziehungsweise"). On these laws and the similar § 71 see Haase 1994a, 76-77. On the complications which can arise from goods lost and then illegally sold to an innocent third party, even when there are witnesses for both sides, see LH § 9-11.

§§ 46-47

On the LÚ.MEŠ URU-LIM "men of the town" see comments on § 40.

iwaru, elsewhere denoting a woman's dowry, which is what her father gives her in lieu of an inheritance share, may be used here as "inheritance share" (so Walther 1931 "as heritage (i.e., as a kind of entail)", Goetze 1969, Neufeld, Hoffner 1963, 301f., and Beckman 1986, 16), since we do not know if the person holding the land does so because it was part of a dowry or not. As the translation shows, we do not even know if the person who holds the land is a man or a woman. Friedrich, followed by von Schuler, translates *iwaru* here as "Schenkung", and von Schuler adds in a note "Feldanteil, den der Vater bei Lebzeiten dem Sohn zur Bewirtschaftung überlässt." Imparati translates *iwaru* here as "gift" ("dono") or "endowment" ("dotazione").

The criterion used to determine if the landholder is liable for *luzzi* services seems to imply that *luzzi* could not be shared or subdivided, but was a fixed service which attached to the undivided land or to the larger portion if it was subdivided.

A.ŠĀ(ḪIA) *kulēi*, which in A always is without intervening word space, and is shown by the placement of *-ma* in *takku A.ŠĀ.ḪIA.kulei=ma* § 47b A ii 47 to be a unit of determinative plus noun (see now Oettinger 1995, 211 n. 1 concurring), is an old crux, on which see recently Beal 1988, 165-180. Whatever its precise meaning, in the context of this law it is land over and above that which was received as a dowry or inheritance share, hence our translation "new(?) land". Goetze's "usurps" was an attempt to render *kulēi* *ārki*, since he did not realize that A.ŠĀ *kulēi* was an indissoluble unit. Friedrich tried to make *kulēi* the subject of the clause: "Wenn die Kleinbürgerschaft(?) die Felder ... aufteilt" (included as an alternative translation by von Schuler in a footnote), now known to be syntactically impossible because a neuter noun cannot be the subject of a transitive verb. Von Schuler and Imparati

advocate the translation "divides up fields as artisan land" (von Schuler "Handwerk(stand)", Imparati "spettanza artigianale"). Whatever the merits of this interpretation, it should not be based upon a misguided attempt to associate *ku-li-i* and *ku-le-e-i* with ^{GI}ŠTUKUL-*li*, the latter never written *TUKUL-*li-i* or *TUKUL-*le-e-i*. New light on the case ending of *kulēi* comes from recent research on the PIE number system. Neu 1989b, 12ff. proposed a PIE four-member system of number (singular, dual, plural and comprehensive/collective). This thesis received support from Eichner 1985, was contested by J. A. Hardarson (MSS 48, 1987, 71ff.), and further elaborated by Neu 1992, citing many Hittite examples. The existence of a collective in Hittite was established so recently that we were unfortunately unable to integrate it in the first two fascicles of the CHD (*pa* to *patta*). Oettinger 1995 has plausibly claimed that Hittite *kulēi* is a collective plural in *-ei* (full grade ending) of an adjective "fallow". Oettinger's interpretation fits in general with my surmised meaning "new land" (i.e., not currently planted/utilized). And his analysis of *kulēi* as a collective plural eliminates the difficulty that A.ŠĀ in OS copy A is regularly common gender rather than neuter.³⁸ Furthermore, a collective (rather than a "count" or "distributive plural") is particularly appropriate for something which is to be subdivided (*ārki*). It now seems likely to me that A.ŠĀ(ḪIA) *kulēi* is the semantic equivalent of PT's A.ŠĀA.GĀR. M. Civil informs me that in Sumerian the A.ŠĀ serves as a determinative for A.GĀR, which according to the CHD files fits the Hittite examples. Note especially that the scribes write A.ŠĀA.GĀR-ŠU, not *A.ŠĀ-ŠU A.GĀR-ŠU, indicating by the suppression of a possessive on the first element that it is an integral part of the second. It is therefore not "field and fallow" or "Feld und Flur", but "Feldflur" or "fallow". To be precise, it is land which—as opposed to *dammel(i) pedan* "virgin land"—has been cleared and (at least in Mesopotamia) irrigated, but has not yet been sown with a crop. It is "idle" land. Oettinger has argued that this is the meaning of A.ŠĀ *kulēi*. Beal cites *kūliešdu* with variant [ku]walešdu in the phrase "I have extinguished [the ...], so let the ZI of the Stormgod in the same way become calm/ide" to show that the root **kul-/kuwal-* was associated with the meaning "idle" or "at rest" elsewhere in Hittite. If A.ŠĀA.GĀR also means this, it is either the logographic writing of the A.ŠĀ *kulēi* or a synonym. Oettinger relates *kulēi* to PIE **k^wel-* "sich fürsorglich um etwas herum bewegen" which > Anatolian "Ackerbau treiben" and formed a noun **k^wel-o-* "bebautes Stück Land" which took a collective formation **k^wel-ēi* (> Hitt. *kulēi*). The phonetic complement of A.ŠĀA.GĀR-*an* (acc. sg.) and the nom. sg. agreement of *ḫarkanza* (both in § XXXVIII) show that in NH this word was an a-stem common gender. If we could assume that in OH this word formed a collective in *-ēi*, but retained its identity as an a-stem common gender for purposes of grammatical agreement, one could go beyond Oettinger's suppositions to posit the reading **kula-* or **kuela-* for the non-collective form A.ŠĀA.GĀR-*a-*. But this might be too daring. At the very least we need to recognize that the two words are (near?) synonyms.

§ 49

Hrozný 44, followed by all other editors, read A ii 54-55 as *ma-a-n[e ...] / [t]a-ia-az-zi-il pī-iš-kir*. Later editors modified Hrozný's translation, but kept his transliteration (Friedrich 32 and Imparati 66 transliterated: *ma-a-n[e? ...]*). No one to my knowledge has considered reading *ma-a-am[-ma-an ...]*, although it is equally possible palaeographically. Several considerations argue strongly for the second alternative: (1) The writing *ma-a-ne* (in this context) would have to be interpreted as potential *man*

³⁸ But in OS aa in § 106 A.ŠĀ(ḪIA) is neuter. See Glossary sub A.ŠĀ.

(written plene, as it can be, although only rarely and nowhere in Old Script³⁹) + -e “they” (common gender nominative plural enclitic pronoun. But Watkins (apud Garrett 1990b; 1990a) has shown that in Hittite these enclitic subject pronouns are regularly absent in clauses with transitive verbs and direct objects (Note: *tayazzil pišker!*). (2) *māman* (= *mān* + *-man*) gives both the conditional and potential particles required in this clause (“If they were to give ...”).

§ 50-51

For the interpretation of the neut. sg. part. *šakuwān* in this law see Hrozný 1922, 44f. (“est enfermé”), Walther 1931, 256 (“be shown”), Goetze 1933a, 203 (“zur Ruhe gebracht” d.h. “aufgehoben ist”), Hoffner 1963, 52f. (if *eyan* is a “pole” then *šakuwān* probably means “is erected”, if *eyan* is a type of tree then *šakuwān* probably means “seen, visible”), Stefanini 1964, 53 n. 2 (“custodito”), Friedrich 1959, 33 (“sichtbar(?)”), Josephson 1979, 95 (“hanging”), von Schuler 1982, 106 (“sichtbar”), Haase 1984 (“sichtbar”), Woodard in Westbrook and Woodard 1990. I connect this participle with the verb *šakuwai(ya)*- “to look, see”. Other examples of *šakuwant-*, with non-plene writing of the last syllable, are probably *šakuwant-* A “oily”. See Hoffner 1994.

On the *Gišeya(n)-*, aside from the dictionaries, see Haas 1977a; Klengel 1988.

The subject of the law is exemptions from *luzzi* obligations. The conditions of exemption are drawn more narrowly in the reform represented by § 51. Those exempted are priests and their immediate families (“houses”) in the three cult centers Nerik, Arinna and Ziplanta. “So heisst es in der revidierten Fassung des Königs Telipinu: Der ..., der in Nerik mächtig ist, wer in A[rinna], wer in Zippalanda Priester (ist), deren Häuser in jeder der Städte (sind) frei, (nur) ihre Teilhaber leisten Frondienst. Wenn in Arinna der elfte Monat eintritt, so (ist) dessen [Haus], an dessen Tor eine Eiche sichtbar ist, (von Abgaben) [frei].” (HG § 50). Früher (d.h. zur Zeit Hattušilis I.) (war der, der in Arinna Weber wa[r], und sein Hauswesen frei, und seine Teilhaber und seine Verwandten (waren auch) frei. Und jetzt ist nur (noch) sein Hauswesen frei; seine Teilhaber und seine Verwandten leisten Lehensdienst (und) Frondienst. Auch in Zippalanda (ist es) ebenso”. (HG § 51)” (Haas 1994, 583 n. 283). But if the objects of the exemption are cult personnel, why are weavers included (§51)? Perhaps because weavers were employed in the cult, like all the artisans mentioned as working in the É *GiŠ.KIN.TI* (Akkadian *bīt kiškatti*) of the Great Temple in the Lower City at Hattuša.

§ 52

The expression *BE-EL* (or EN) *SU-UP-PA-TI* has usually been left untranslated (i.e., rendered merely “lord of ...”). Hrozný 1922, 46f. wrote *šu-up-pa-ti* in lower case, as though it were Hittite. Subsequent editions/translations have considered it Akkadian, usually without translation (Friedrich 1959, 34; Imparati 1964), but by Walther 1931 as “habitations(?)” (= Akk. *šubāti*), followed by Hoffner 1963, 53f. (“lord (superintendent) of the (royal?) residences”). Imparati 1964, 69 leaves it untranslated by comments “un funzionario, probabilmente legato al culto”. Friedrich 1959, 100 with n. 6 was on the right track when he queried “Zu akkad. *šuppātu* ‘Binse?’” This identification was recorded by von Soden in AHw 1280 as “unkl(ar)”, but followed by von Schuler 1982, 106 § 52 note a. The translation

³⁹ The evidence in CHD L.N 139b shows only *ma-an* in OS (in this very paragraph KBo 6.2 ii 55, 57). Examples of *ma-a-an* or *ma-a-n* are at best OH/NS (KBo 3.1 ii 3) or MH/MS (KUB 14.1 rev. 27). [*ma?-n*]e? in A ii 56, if correctly read, would indicate by the available space in the break that A would write *man* + -e non-plene.

“a person entitled to wear a reed-shaped emblem(?)” was used in Hoffner 1995a 225. Since that book was intended for a general audience, I gave no justification for the translation. See CAD sub *šuppātu*.

§§ 54-55

On these two laws see Freydank 1971. For some reason Haase 1993, 97 understands the complaint of the petitioners “dass man nicht sie als Verwandte oder dgl. behandle”. Rather the complaint is that they are regarded as “men owing *ILKU* duty”.

§ 56

This law affords us a rare glimpse of just what services consisted *luzzi*. For the other evidence see CHD *luzzi-*. It is not to be assumed that the same principle did not apply to professions other than coppersmiths and gardeners. They are representative types. Starke 1977, 58f. hesitates to identify *e-ki* in A with the word for “ice”, and leaves it untranslated: “... in der Festung (ist) niemand von den Metallarbeitern frei, um dem Feldzug des Königs zugewiesen werden (oder) um den Weingarten abzuenten”. Melchert 1979, 57-64 interprets the passage as referring to the obligation of some to procure ice. This would presumably be related to the responsibility of the *BEL MADGALTI* to build ice-storage houses (É *ŠURIPi*) on which see Hoffner 1971. It is also a possible reason for the unnamed person’s obligation (“yoke”) in KUB 31.4 + KBo 3.41 obv. 7-8 to bring ice in a basket (see Hoffner 1971). Soysal (232 n. 127) objects to my interpretation on the basis of his assumption that the unnamed person is the Hittite king. But he does not prove his assumption. von Schuler 1982 translated “In einer jenseits (gelegenen) Festung (ist) keiner ... (davon) frei, einen Weg für den König zu unternehmen”. Soysal 1987, claims that the Old Hittite copyist has miscopied *e-di* (von Schuler’s “jenseits”) as *e-ki*. But although he points to the miswritten *e-ki* for *e-di* in the New Hittite copy (p) of iaw § 171, this has no more force than the existence of a miscopy of *edi* outside the laws, since the copyist of p was not the Old Hittite copyist of A. It is always possible that a reading is due to a scribal error. But before emending this passage one must first build a case that the allegedly intended *e-di* makes better sense in the context than the existing *e-ki*. Neither von Schuler nor Soysal have done this. Aside from its use in the phrase *edi nai-*, *edi* occurs together with an ablative to indicate the point of reference “beyond” which something is: *edi* *İD-a-* law § 171, and *edi taršanzipa-* KUB 43.30 ii 6, but never followed by a noun which is described as “(lying) over there”. That the New Hittite copyists of B and D did not preserve the older reading is clear to everyone. B misread the Old Script *e-ki* as A-NA, and D paraphrased the difficulty away. But this does not make their readings superior to A’s. Coppersmiths (*LURUDU.NAGAR*) could use their metal saws for cutting the ice into blocks of suitable size for transportation to the ice houses (É *ŠURIPi*) maintained by the *BEL MADGALTI*. On this law see also Starke 1977, 58 #88 and Josephson, *Kratylos* 26 (1981) 98f.

§ 65

Although I have translated *enant-* and *annanuhha-* alike as “trained”, it is obvious that there must have been some difference in meaning. Since the *annanuhha-* animals are wild, while the *enant-* one (the *MĀŠ.GAL*) is domesticated, perhaps *annanuhha-* means “tame(d)”. Literature and discussion is found in Friedrich and Kammenhuber 1975-1984 sub *annanuhha-*, Friedrich and Kammenhuber 1988 sub *enant-*. In law § 119 *annanuhha-* modifies a *luliyas* MUŠEN “pond bird” and a *kakkapa-* (a kind of mountain goat?), both wild creatures. Possibly such wild creatures were tamed and used as lures by Hittite hunters (Güterbock 1980).

§ 90

Carruba 1964, 409 discusses the use of *-ašta* in this sentence. As observed in the text note, the space in E seems (barely) adequate to accommodate [*na-aš-ta*] [ʔ] *-an*, but [*nu-kán*] is also possible. It is hard to see how the clause could stand without a local particle.

For the food-stealing dog compare the story in the Hurro-Hittite bilingual (Neu 1996a 84f.) about the dog that who steals a freshly baked loaf from the oven.

§ 91-92

On bee-keeping, as referred to in these laws see Otten 1942, 41f. n. 3, Hoffner 1974, 123. Law §92 is also discussed by Hoffner 1986, 85.

In E 16 the first stroke of the numeral is an unbroken vertical, which eliminates all numbers but 1, 2 or 3. Since the fine was reduced to 5 shekels, it is clear that the former payment was not in shekels. And in view of the severe penalty in the *karu* clause of §92 (exposure to multiple bee-stings, perhaps causing death), a fine of 1 to 3 minas would not be out of the question. The severe reduction (from 1 mina = 40 shekels to 5 shekels) is not out of line with that in § 92 (from painful corporal punishment, perhaps even death, to 6 shekels).

In § 92 the offence concerns stealing the hives themselves (É NIM.LÀL, German "Bienenstock"). For the "two or three bee hives", compare knocking out "two or three teeth" §VII and killing "two or three men" § 37. In § 37 A it is "three or two", while in B it is "two or three". No ruling is given on stealing a single hive. Could this be because the law is based upon a single precedent case, in which the thief stole more than one? Or does it have something to do with the fact that a thief would never take only one?

For the Akkadogram *bubu'ānu(m)* see Friedrich 1930b, 376f. and the Akkadian dictionaries. *bubu'ānu* denotes a boil or welt, and *bubu'ānu* one covered with such boils or welts. Bee-sting is described in the OH myth of the Absconding Deity: *mān[=an wemi]yaši / n=an QAT/ĪA-ŠU GĪR.ĪA-ŠU šiya n=aš ša[rā] / tittanut* (Speaking to a bee:) "When you find [him,] sting his hands/arms and feet/legs and make him stand up" KUB 32.5 ii 5-7.

§ 93

Starke 1977, 152 has translated *tapešni* "beim Einbruch(?)", thus formally putting into print an idea which I have toyed with for years in classroom teaching: namely, that *tapešni* is the semantic equivalent of Akkadian *pilšu(m)* "breach" which occurs in the LE § 60 and the LH §§ 20, 125. This would make excellent sense here in § 93, but the problem has always been the word's appearance in § 122, where it looks like it alternates *tapešni* ... *kinuna* like *karū* ... *kinuna* elsewhere. This would make it roughly synonymous with *karū*, the meaning "initially" or "at the outset" would fit.

§ 95

On cutting off or mutilating (*kukkurške-*) the nose and ears as a punishment see commentary on § 99.

§ 96

Further laws regarding breaking open grain-storage pits (with ÉSAG-*an kinu-* instead of *taye-*) can be found in CTH 258.1 (KUB 40.62 + 13.9) edited by von Schuler 1959; Otten 1979; Westbrook and Woodard 1990 Discussion also in Hoffner 1974. Law § 94 attests the use of *taye-* with the object not the item(s) stolen but the place where they are found ("to burglarize"): A iv 40-43 *lādk-ku* LÚ-LUM

[*EL-LUM É-er ta-i-ez-zi*]. Similarly, the passage *našma=kan ÉSAG.ĪA kuiški šarā / adan harzi* KUB 13.2+ iv 18-19 from the *BEL MADGALT* instructions means not to eat up the storage pit, but its contents. The MH letter passage *nu uwat duwaddu / halkiš=šmaš apiya aniyanza / kuit nu EGIR-an tiyatten / n=an anda ēpien n=an=kan ÉSAG-ĪA / anda išhuiten* "Hurry up! Because grain has been sown there for you, get behind (the matter), gather it in, and pour it into the grain storage pit!" HKM 18 left edge 1-5 seems to indicate that the last consonant of the Hittite word underlying ÉSAG was *h*. But see: ÉSAG-*nis kan šer šipanti* KBo 21.1 iii 9. The Akkadian compliment is seen in *ITTI ÉSAG-TI* KUB 20.1 iii 16.

§ 98

The OH version does not seem to be in order. This is another evidence that the OS manuscripts are not necessarily "originals"! There is no need to emend *na-at* in line 55 to *na-at-<ta>*, following Laroche. And the two verb forms in lines 54 and 55 show final *-za* instead of expected *-zi*. Like other laws this one ends with two short clauses joined asyndetically, which have been mistakenly taken as a single clause. Walther translated: "Nothing of these he need compensate." Haase 1963 "auch das fürwahr ersetzt er" (substantially the same translation in 1984). Friedrich was right to reject the Neufeld/Goetze interpretation of *nakkuš natia* as a double negative with a positive sense ("he shall replace as a matter of course"), but Friedrich's own translation "ersetzt er nicht im(?) vollen(?) Werte(?)" (followed by Imparati 1964, 95, 270f.: "egli però non ha l'obbligo di risarcirli come preziosi, ma soltanto nel loro normale, effettivo valore") is also unsatisfactory. Compare § 176 *DI-IN LUGAL ħa-ap-pār-ra-an-zi*, which Friedrich 79 also mistook for a single clause. Imparati appealed to a form *me-ek-ku-uš*, acc. pl. of *mekki-*, which she thought was parallel to *na-ak-ku-uš* as an acc. pl. of *nakki-*. But *mekki-* in OH also had a *k*-stem variant (see CHD *mekki-*). *nakki-* A adj. has no example (other than this alleged one) of an acc. pl. *na-ak-ku-uš*. For the word *nakkuš* see Laroche 1986 and now CHD s.v. ("loss(?), damage(?), fault(?)). Von Schuler ("B dafür irrtümlich: wichtige (Gegenstände) ersetzt er nicht") correctly recognized that B has misunderstood A, and that A's *na-at* should not be "corrected" to *na-at-ta*. But he did not try to render the one-word clause *nakkuš*.

§ 99

The OH Akkadogram *UZ-NA-A-ŠU* preserved in the NH copies is a faithful writing of the Akkadian dual form *uznāšu* "his two ears". Von Schuler interprets *ku-ug-gur-aš-kán-zi* as cutting off the nose and ears ("schneidet man ... ab"), not merely disfiguring them. This might be supported by comparison of MAL A § 4 ("If either a slave or a slave woman should receive something from a man's wife, they shall cut off the slave's or slave woman's nose and ears"). If, however, a disfigurement is in view here, and it is in addition to the compensation for losses, it may not be intended as a punishment so much as an outward warning to others that this slave once committed arson. On the disfiguring of insubordinate or rebellious slaves see *nu=kan mān* ARAD-Š[*U*] *kuwapi* EN-Š[*U*] / *TUKU.TUKU-nuzi n=an=kan naššu kumanti našma=kan KIR₁₄=ŠU* [G₁.ĪA-ŠU / *GEŠTU.ĪA-ŠU idalawahhanzi* "If ever a slave angers his master, they either put him to death, or disfigure his nose, eyes (or) ears" KUB 13.4 i 28-30, ed. Süel 1985, 24f. A similar "marking" of an adulterer has been assumed by some for § 198 p iv 12-13 with the words: *ta SAG.DU-ŠU wa-aš-ši-e-ez-zi* "he shall 'clothe his head'". But see the different interpretation in the commentary on § 198.

§ 100

The *-ške-* form *etreškizzi* is appropriate for long-term support of the animals. *parā* indicates the “following” spring. *hamešhanda* is an allative. As an ÉSAG is where one finds grain (*halki-*), so a *laišzi-* “shed” is where straw (IN.NU.DA) was kept to feed livestock. BB 4 has the variant *lu-uk-ki-iš-zi* for *lukkezzi*. This form, not registered in CHD L-N 78 is synonymous with *lukkizzi* “set fire to”, and is not another form of *lukkešš-*, *lukiš-* “become bright, dawn”. BB 4’s *lukkizzi* owes its (secondary) origin to a misunderstanding of the thematic verb *lukkila-* as an *e*-stative, which often in Hittite alternated with a synonymous *eš*-verb (cf. *arawe-larawešš-*, cf. commentary on § 173).

§ 101

On the vexed question of whether *šuppiwašhar* (SUM.SIKILSAR) is “onion” or “garlic” see Hoffner 1974. The unit is ZU₉ “tooth”, which seems more appropriate for a clove of garlic, which looks like a canine tooth, than “ein Gebinde Zwiebeln” (Friedrich, von Schuler). Imparati (translating “una matassa di cipolle”) cites a mode of assembling either garlic or onions (“gli agli e le cipolle”) in two strands which resemble a denture (Imparati 117 note 3). But would such an entire denture be called “1 ZU₉”?

[...] *ši-ia* GIŠUKUR-*an wa-al-ḥa-an-zi* is a difficult clause. Friedrich’s transliteration [...] *ši-ia* replaced Hrozný’s [I-NA É.GAL]-LIM-*ya*. Since this is part of a *karū* clause where elsewhere we find corporal punishments replaced by simple fines, it is possible that it refers to some sort of a blow delivered to the offender. This is the line of reasoning reflected in earlier translations. Friedrich even thought that the lacuna held a locative noun denoting a part of the body. On the other hand, the syntax is unusual. Normally the accusative object of *walḥ-* denotes the person or the part of his body which is struck, and the implement (GIŠUKUR-*an*) stands in the instrumental. [...] *ISTU* GIŠKAK.Ú.TAG.GA[.ḪI.A] *walḥir* KBo 14.3 iv 38 (DS fragm. 15); *n=an[=kan ḪI.D-i] anda ISTU* GIŠB[AN GIŠK]AK.Ú.TAG.GA *ISTU* NA₄ / *walḥiškir* KUB 31.20 + KBo 16.36 iii 7-9. Furthermore, other passages occasionally mention striking a wooden object: *GIŠpahhiša dān wal[(ḥan)zi]* “for the second time they strike the stick” edited in StBoT 29 124f. For this reason it is at least worth considering if the blow was not part of corporal punishment, but a gesture with some legal significance: striking the spear on its hand-guard or something similar. This archaic gesture was then subsequently eliminated, perhaps because its significance was no longer understood. But consider two rather exceptional cases in which the syntax (in one case via a passive> active transformation) permits the accusative of the implement and the locative of the part of the body that is struck: [(SAG.DU-i=ma=wa=ši=kan k)]*uiš* NA₄-*aš* / *walḥanniškattari* / *nu=war=aš* IGI.ḪI.A-i *waššiattaru* “the stone which is struck on his head, let it (rather) be soothing (or pleasant) to his eyes” Ullik. I C iii 27, B iii 18-19, cf. also KUB 33.95 + 33.93 iv 24-26. Proceeding on the assumption (which could be correct) that a blow was delivered to the perpetrator, Haase considers the theft of growing things “Frevel an der Gottheit” of plant growth and classifies it with §§ 126, 166, and 199b under “Vorschriften mit sakraler Betonung”.⁴³

§ 102

Contra CHD *luli-* 2 b, it is not uncertain whether the *luli-* in this law is a pond, spring, well, or basin. Rather it is clearly a lake, pond or spring. Timber would not be growing next to a well, basin or vat. A

⁴³ Haase 1996, 36f.

natural setting in a grove or wood is implied. For discussion of *DIN LUGAL* see under “Authority and Law ...” in Chapter One.

§ 103

The term *arši-* denotes small plants (Goetze “freshly planted things”, Friedrich “Pflanzung”, von Schuler “eine Anpflanzung”, Imparati “una piantagione”), not an orchard (GIŠKIRI₆ GEŠTIN) containing trees and vines. Neufeld’s “plantation” has entirely misleading connotations in modern English. Although at least two other words with the stem *arši-* are attested (HW2), this word denoting plants is not found outside the laws. For discussion of the force of Akkadogram *ū* see above in commentary on §§ 1-2.

§ 104

On these fruit trees see discussions in Hoffner 1974, especially p. 114. Walther’s translation “If anyone cut off [pomogr]anates ...” envisages plucking fruit from a tree, which is clearly not the case here. Friedrich’s “abhackt” (followed by Haase) also could suggest lopping off branches and thus damaging a tree. Much preferable is Goetze’s “cuts down” (also Neufeld, von Schuler [fällt]). The translation “damage by lopping off branches” might fit law § 113, where a *karšant-* vine is given to the perpetrator of the damage, while he must provide a “good” (SIG₅) vine to replace the original. One passage in which the meaning “cut down (a tree)” is particularly clear is: KBo 22.6 iv 14-16 *GIŠpaini=w[a=ri]a kuit* *Ḫilammi=šit ānta* / *nu=war=a<r>=(a)šta karšdu n=war=at* URU Agade *ḪIŠTAR-aš* / [GIŠTUKUL].ḪI.A-*eš* *iyandu* “Let him cut down the tamarisk which stands in the portico and let them make it into [weapon]s for *ḪIŠTAR* of Agade”.

§ 105/5

The “vineyard/orchard” (GIŠKIRI₆ GEŠTIN) here, like the Turkish *bağ*, contains not only grape vines (GIŠGEŠTIN, Weinstöcke) but other fruit trees as well (see Güterbock 1961b, 70). The crime is not arson: the field he sets fire to is his own, and the damage to his neighbor’s vineyard is not intentional. The one who sets the fire is negligent and is responsible for the damage done by his fire. The fire “catches” (*=za anda epp-*) the neighbor’s grapevines and fruit trees. Both the vineyard/orchard and the field that are damaged in this and the following law are called *miyant-* “in fruit, crop-bearing”, on which see § 107 and CHD *miyant-*. Vineyards/orchards are also described as *iyatniyant-* “productive” (§ 107), *dannatta-* “bare, not in fruit” (§ 107), and *taggaliyant-* “fenced-in” (§ 108). According to law § 48, the three most valuable possessions that a man might have to sell are his child, his field(s), and his vineyard/orchard. In the Telipinu Proclamation (KBo 3.1 ii 56-58) the possessions of members of the nobility (“princes”) are their houses, fields, vineyards/orchards, threshing floors, slaves, cattle and sheep (É.MEŠ=*SUNU* A.ŠA.ḪI.A=*SUNU* GIŠKIRI₆ GEŠTIN.ḪI.A=*SUNU* / [KISL]AḪ.ḪI.A=*SUNU* SAG GÉME.ARAD.MEŠ=*SUNU* GUD.ḪI.A=*SUNU* UDU.ḪI.A=*SUNU*). The possessions of a royal mausoleum (a “Stone House”) had the following components: A.ŠA GIŠTIR GIŠKIRI₆ SAR GIŠKIRI₆ GEŠTIN / *NAPŠATU=ya* “field(s), forest(s), garden(s), vineyard/orchard(s) and persons” KUB 13.8 15-17. See also in the non-narrative ending to the Illuyanka tale: 6 *kapunu* A.ŠA 1 *kapunu* GIŠKIRI₆ GEŠTIN / É-TIM U KISLAḪ 3 É.ḪI.A SAG.GÉME.ARAD[.MEŠ] / [É] *tuppi=ma ešzi* KBo 3.7 iv 24-28. Note also: “If he (the adopted son) declares to his father and mother, ‘You are not my father,’ or ‘You are not my mother.’” É a-šà kiri₆ arad-arad níg-gur₁₁-ra ib-ta-è-a “he shall forfeit house, field, orchard, slaves, and possessions” (SLEx § 4 in Roth 1995, 44). And:

"If there is either a soldier or a fisherman who is taken captive while serving in a royal fortress, and they give his field and his orchard to another to succeed to his holdings, and he then performs his service obligation" *šumma ittūramma ālšu iktāšdam eḡelšu u kirāšu utarrušumma šūma ilikšu illak* "if (the soldier or fisherman) should return and get back to his city, they shall return to him his field and orchard (*eḡelšu u kirāšu*) and he himself shall perform his service obligation." (LH § 27 in Roth 1995, 86), and *eḡlum u kirām* in LH § 28 (ibid.). *eḡelšu kirāšu u bisšu* "his field, orchard and house" LH § 31, cf. § 32, 36, 37. According to Hittite law § 56, harvesting fruit from a vineyard/orchard was one of the tasks one might be required to do as public labor. The instructions in KUB 13.2 ii 18-20 to the effect that threshing floors, straw-barns, groves, gardens and vineyard-orchards should be well "built" (*namma* KISLAḪ É IN.NU.DA É *karimmi* / *ḫarnueš* ŠA G IŠTIR.ḪI.A GIŠKIRI₆ SAR GIŠKIRI₆ GEŠTIN / SIG₅-in *wedanteš ašandu*) reflects the need to protect such plantings from wandering animals, as the reference to a "fenced-in" (*taḡgaliyant-*) vineyard-orchard already shows. See *Isaiah* 5.5 "And now I will tell you what I will do to my vineyard. I will remove its hedge (*mēšakkalā*), and it shall be devoured; I will break down its wall (*ḡēdērā*), and it shall be trampled down." According to KUB 12.44 iii 2-3 (CTH 392)—*nu* ŠA GIŠKIRI₆ GEŠTIN *kuwapi* KĀ.ḪI.A-eš *nu* KĀ-aš / EGIR-an *kez kezzi = ya tekan paddaḫḫi*—Hittite vineyard-orchards had gates/doors (KĀ.ḪI.A-eš). For laws regarding orchards in Mesopotamian law collections see Roth 1995, 280 sub "orchards".

§ 106/6

The reconstruction of the text represented in Friedrich and Imparati, namely *nu mi-ia-an-da-an* / [(*ia-na-a-i* A.ŠĀ *lu-uk-ke-ez-z*)]i neither makes sense, nor can it be translated as these scholars have attempted to do (Friedrich: "und (es) auf ein in Frucht stehendes lässt", Imparati: "e <dentro un campo che è in frutto <lo> lascia", von Schuler: "(das Feuer auf) ein fruchtragendes (Feld) (übergreifen) lässt"). The many parenthetical amplifications betray the awkwardness and artificiality of the interpretation. It is clear rather that d i 4-5 preserves a short clause—probably [... *na-at-kán an-da?*] (S) *ia-na-a-i*—which was not present in the other copies. See the transliteration and translation. Law § 107 also employs *tar-na-a-i* for letting one's sheep into a neighbor's cultivation and causing damage. The fire and the sheep are both "released" or "let into" the neighbor's property. Exodus 22.5-6 likewise groups liability for damage by livestock and fire.

The textual history of this law is complex. Copies i and b are quite similar. Copy a differs from the others in showing a common gender participle/adjective, *miyandan*, modifying A.ŠĀ, although that noun is resumed by the neuter pronoun *-at* "it". Copy b vacillates on the gender of A.ŠĀ, using neuter [/*ukkan* and common [S]IG₅-*andan* to modify it.

§ 107

GIŠKIRI₆ GEŠTIN is construed as neuter plural in this passage. *i-ia-at-ni-ia-an-da-aš* (d i 8, a i 26) is locative plural, and *mi-an-da* is neuter plural nom.-acc. (predicate nominative by function), as is *ia-na-na-ta* (b, 7). The problematic forms in this connection are [*ták-ku m*] *i-ia-an-da-an* "If it is fruit-bearing" in a i 27, and *ták-ku dan-na-at-ta-an-ma* (d i 10) which can only be common gender singular accusatives! It might be that the verb *ḫarnikzi* is implied which could take them as direct objects. But even then we have the problem of the different gender: common instead of neuter.

§ 108

In this law, as opposed to § 101, GIŠ(ḪI.A) seems to be interchangeable with GIŠ*maḫla-*. The payment of only 6 shekels for 100 stolen seems too small. On the basis of § 101 one expects 6 shekels for one vine (GIŠGEŠTIN "Reifling", cf. CHD sub *maḫla-* e) or vine branch, not for 100. See "Table of Prices and Fines" at the end of Chapter 3. Yet both d and b₂ have "1 ME" preserved, and a reading "1½" makes no sense, since one doesn't subdivide a vine or vine branch. The same ratio (1 ME GIŠ for 6 shekels) is found in § 109. All translators agree that *takkaliyant-* means "fenced (in)", although its limited use elsewhere, all in OH texts, is somewhat unclear. See Hoffner 1970. In both KBo 3.27 obv. 8-10 (edict of Hatt. I) and KUB 36.100 rev. 6 (Zukraši) it describes a military maneuver, perhaps the setting up of a fenced in military camp. For enclosing vineyards see above in commentary on § 105.

§ 109

In previous laws in this section of the collection we have seen nouns in the ablative (on the ablative see commentary on §§ 1-2) which designate the source from which trees or plants are illegally obtained. In § 102 a i 8-10 [*ták-ku ... (lu-ti-ti-i)*] *a-aš* GIŠ-*ru ku-iš-ki ta-a-i-e-ez-zi* "If anyone steals timber from a pond" means trees growing around a pond. In § 108 d i 12-15 *ták-ku táḡ-ga-li-ia-an-da-za* GIŠKIRI₆ GEŠTIN *GIŠna-aḫ-la-an ku-iš-ki* / *ta-a-i-ia-zi* "If anyone steals vine branch(es) from a fenced-in vineyard-orchard" means trees growing in a vineyard-orchard (Turkish *bağ*). § 110 d i 18-19 [*ták-ku*] *ḫu-u-iš-ḫi-el-li-ia-aš pu-[ru]-ut ku-iš-ki da-a-i-ia-zi*; § 128 a₁ + a₂ ii 22 *ták-ku ša-ma-na-az NA₄[ḪI.A ku-iš-ki] a-i-e-[ez-zi]*. From this perspective the verb *ārgi* in d i 16-17 *ták-ku a-mi-ia-ra-za* GIŠIN-B[*A-A*] *M ku-iš-ki a-ri-gi* might not mean "to cut off from (the irrigation ditch as a source of water)" but rather to remove them as a form of theft from the place where they were growing, completely analogous to § 102 cited above. This was the view of Walther, who, however, did not know the meaning of *amiyar* (a) "irrigation ditch", and was followed by Goetze and Friedrich. Imparati 1964 also held this point of view and even applied the meaning "si appropriā" to the verb *ark-* in § 73, where there is no ablative and the object is GU₄ *ḫu-iš-wa-an-da-an* "a living ox" B iii 69. The translation "cuts off from" was advocated by Neufeld 1951, Güterbock 1961b, Souček 1961, Hoffner 1963, Melchert 1977, 181, 278, von Schuler 1982, Puhvel 1984, 48, and Haase 1984. A third view, represented by Kammenhuber, HW² I 300 (sub *ark-*), takes *amiyaraz* as instrumental ablative: "bisects/divides with a canal". But how are fruit trees damaged by running a canal through their midst? And why would the number of affected trees be significant? Since all text witnesses for this law are NH, one cannot eliminate the third view by pointing out that there is no instrumental use of the ablative as early as OH. See also commentary on § 56 with literature cited there.

§ 110

an-da-še-ia which by the rules of grammar ought to be **an-da-ia-aš-še*, shows the same irregularity as *parna=šše=ya* (*šuwayezi*). Perhaps *an-da-še-ia* is influenced by the analogy to *katti=šši=ya* which is synonymous with *katta(n)=a=šši*.

The role of a *ḫuššelli* as a place for preparing clay for plastering is clarified by: KBo 32.19 ii 27-31 URUB[*eb*] URU-r[*i ... w*] *ahnuēšsar* / *arḫa* DUGreš[*summiyaš iwar*] *duwarniḫḫi* / *šarazzi*[*yaš=a ... wahnuešsar*] / *arḫa ḫu[ššidiyaš iwar]* / *šakkuri*[*emi ...*] "I will break apart the wall in the city of Ebla like an earthen cup; the wall of the upper [...] I will flatten like a clay pit", where *šakkurye-* must mean "flatten". See: KBo 10.2 ii 18-19 *nu* KUR URUHaššuma UR.MAH GIM-an / GİR.ḪI.A-[*t a*] *rḫa šakkuriyanun* "I knocked flat ... like a lion with its paws". Further passages on *ḫuššelli*: KBo 32.24 ii

14-18 (14) [...w]ahnuēššar (15) [...teššum]miyaš iwar (16) [du]warnahhi šarazziyaš=a (17) [...w]ahnuēššar arha huššiliyaš / [i]war šakkuriemi; KUB 31.100 rev. 8-10 (CTH 275) [nu=a k]amaršuwāš uddani mekki nahhan[teš ešen] (9) [nam]ma=kan URU[hatuši šer haššuwš le [...] / [n]=ašia [haš]šuwš katta šallai huššili=pa[i] [išhuwandu]; KBo 25.151 + 26.136 obv. 17-19 (CTH 370); UR.G17-aš=a huššili[li=ša paita] / [ŠA]B-aš [...] Ēhumma=ša [pai]tra ANŠE.KUR.RA[...uš] haliya=ša / [paita] UDU-uš ašai=ša pa[i]tra GUD-uš Ēkizzum[i=š] [paita] "The dog [went] to [its] huššili, [the pig ...] went to its sty, the horse [went to its corral,] [the sheep] went to its [fold, the ox went] to its [stall]".

§ 111

The transition from § 110 to § 111 is the mention of *purut* "clay". The interpretation of this law must begin with the verdict: *alwanziatar DIN LUGAL* (cf. "Authority and Law ..." in Chapter One). This tells us we are dealing with black magic (sorcery). Since the verb *epāri* is an obscure hapax, and the opening words are broken away, we ask: what does one do with *purut* "mud", "clay" to create black magic? It has been suggested by von Schuler (apud Friedrich 1959) and supported by Güterbock 1943 that this describes moulding mud clay into an image for purposes of black magic. The specific restoration [še-e-]ni was Güterbock's suggestion.

General summation in Sick 1984, 87-89, concentrating on aspects of sorcery.

§ 112

The old interpretation of the variant *hal-ki-im pi-an-zi* was that it was a sandhi writing of *hal-ki-in pi-an-zi* (Friedrich 1960a § 35). Otten's solution (1990) is better: that one should read the former as Akkadian *HAL-QI-IM*, and view the latter as a hypercorrection. Copy d preserves a syntactically awkward wording of the second half of the law: *I-NA MU.4.KAM-ma ša-a[h-ha-an e-eš-wa-an IT-T]/ LÚ.MEŠ GIŠTUKUL da-a-i]. har-ap-zi* "he joins" is not a mistake for *kar-ap-zi*, as Friedrich 1959, 106 thought. See Güterbock 1961b, 70.

§ 113

The durative form *niḥ-ša-an-na-i* is appropriate here. Such *-annai-* verb forms are relatively rare in OH texts. *niḥ-ša-an-na-i* is the only durative form in the laws.

§ 119/16†

On *annaniḥiḥa-* see above in comments on § 65. For discussion of *kakkapa-* see Ertem 1965, 190-193 (partridge [Turkish keklik]), Güterbock 1980, 90 (German Steinhuhn, Turkish keklik). The claim of Haas 1992, 104f. that a second *kakkapa-* occupies the same general semantic range as the Akkadogram *INBU* "fruit" is unlikely. The claim depends entirely on an "equivalence" of the words in passages that are only remotely parallel, not duplicates.

§ 120/17†

The term *ummiyanduwš* describing a variety of birds or an acquired attribute of birds (similar to *annaniḥiḥa-*?) is still obscure. Puhvel 1984, 48 translates "young (lit. 'grown up, adult') and is followed by Melchert 1994, 160 "ud-mi-yan- 'grown up' > ummi-yan- 'young adult'". *Qum-mi-ia-* (noun com.) is known from KBo 13.64 obv. 12, 13. The LÚ.MEŠ *ummiyannies* are known from the KILAM festival. KUB 10.1 i 5. But these terms cast no significant light on our passage. Their price (10 birds

for a shekel) is considerably lower than that of the trained bird in § 119. If the restoration *a[n-na-nu-uh-hu-uš]* is not correct, perhaps these are "ordinary" birds simply sold as meat.

§ 121/18†

For textual remarks see Güterbock 1961b, 70. As he noted, the old punishment described here would be similar to that of § 166. On plowing and its tools see Hoffner 1974, 42-48. For the plow itself as a cult object see Popko 1978, 129. The sacred character of the plow as an implement allowing food production is underlined by the fact that *GIŠAPIN* is listed among deities in KUB 10.92 v 13 (a festival for Teššub). On *GIŠappalašša-*, which occurs only here in published texts, see Rosenkranz, JEOL 19 (1965-66) 505 (plow?). Hoffner 1974, 45 w. note 215, Friedrich and Kammenhuber 1975-1984, 163 ("Pflug" oder "Pranger" sehr fraglich!), Puhvel 1984, 96 (*appala-* + pron. -šša-; "stocks, pillory, gibbet"). As Kammenhuber points out, there is no reason to expect an enclitic possessive here, so that the stem is probably *appalašša-*.

§ 122/19†

For the cost of hiring of a wagon in Mesopotamia see LE § 3 "A wagon together with its oxen and its driver — 100 silas of barley is its hire; if (paid in) silver, 1/3 shekel (i.e., 60 barleycobs) is its hire; he shall drive it for the entire day" (Roth 1995, 59.). LH § 271 "If a man rents cattle, a wagon, and its driver, he shall give 180 silas of grain per day" (Roth 1995, 131).

§ 124/21

Although in some passages the *šiši(y)anna* is made of copper and is therefore probably an implement (KUB 12.51 i 7 11-12, 14, with dupl. KUB 42.99.3-4, 6, KBo 27.147:15, translit. StBoT 15:46 as 1926/u), in the following passage it is clearly a tree: *Ú.SAL-Ī GIŠšišiyanma āta kattan=ma dašwanza dudumiyana: a ašanzi* "In a meadow stands a š. tree. Beneath it sit a blind man and a deaf man" KUB 12.62 rev. 7-8 (rit., pre-NH), continuation in CHD L-N s.v. *lāe* ("š-tree"). In law § 124 it could be either an implement or a valuable tree small enough to be dug up and stolen.

§ 126

Bo 8282 was communicated to me by H. Otten (letter dated 12/13/94) with the note "in einer Umschrift von mir vor 50 Jahren". The photocopy of the field transcription which he enclosed has signs drawn for line 6: [...]-pi-mu-uš [A ...], which show that the first three signs were written over erased signs. The photo (coll. Klengel) also shows that *-ti* in line 2 was written over an erased *-ri*. The erasures indicate a scribe who was somewhat inept. This may have a bearing on how seriously we should take the reading *GIŠza-hur-ti* in line 2. Was this simply his mistake in copying *GIŠza-aḥ-ri-in* or *GIŠza-aḥ-ri*, or is this a true variant with perhaps some claim to originality? Preliminary indications indicate this fragment was part of a NH copy of the laws. The part of the OH or MH manuscript *aa* which had this word is broken away. The translation "wooden chair(?)" is based on the assumption that the variant *GIŠza-hur-ti* can be taken as a semantic clue, for *GIŠza-hur-ti* is a kind of seat or chair. In KUB 11.25 iii 17-18 DUMU.MEŠ É.GAL GIŠŠÚ.A BABBAR *GIŠzahurtin* BABBAR=ya] / *danzi t-ašia pedanzi* it occurs alongside *GIŠŠÚ.A* "chair, throne". And in KUB 20.11 ii 8-10 UGULA *GIŠSALAN.ZU₉ / GIŠzahurtiya eša* one can sit on it. The *GIŠzahurai-*, on the other hand, occurs nowhere else in published texts outside this law. That it is stolen "in the palace gate" and the 6 shekel fine may indicate its relative value and importance. A bull cost 10 shekels, and a fullgrown cow 7 shekels. A

copper or bronze axe cost only a fraction of a shekel. See "Table of Prices" at the end of Chapter 3. It is somewhat unusual for three thefts to be listed in which the gradation of the penalties neither ascend nor descend. The middle case, the theft of a bronze spear, demands the death penalty! The ZI.KIN.BAR = *šepikkušta*- is a pin or needle (Güterbock 1957, 357, Beckman 1983, 63-65), but also a scribe's stylus: [...] *LE'E KÙ.BABBAR ZI.KIN.BAR [KÙ.BABBAR ...]* "a silver writing board and a [silver] stylus" KUB 17.20 ii 22; cf. Gurney, AAA 27:90;⁴⁴ 1 ZI.KIN.BAR LÜDUB.[SAR ...] "One scribe's stylus" KBo 18.172 rev. 13 (cult inv.). Perhaps since § 126 deals with items found in the palace gate, the meaning "(scribe's) stylus" is more appropriate here than "pin". On the other hand, what follows is theft of threads (*gapinuš*), which might provide a context for a needle!

Because the death penalty is prescribed for the theft of the bronze spear (GIŠSUKUR), Haase thinks it was a sacred implement and appeals to an occurrence of a bronze spear in the royal funerary ritual.⁴⁵ But Otten does not claim this in his translation or comments, and the fragmentary context makes it difficult to determine to what use the spear is put. Not every implement used in a ritual is necessarily "sacred".

§ 127/24

The important word *šullannaz* (see commentary on §§ 1-2) shows that the door was not stolen for the sake of its value to the thief, but out of anger at the householder in order to remove his security and defense against further thefts. It is for this reason that the penalty includes responsibility for anything which might be lost through the building's vulnerability. The monetary fine, one mina = 40 shekels of silver, is also very high. It is the price of either a mule or of one IKU (3600 m²) of vineyard, and is the penalty for blinding a free person (see § 7).

§ 128/25

The first half of this law deals with stealing bricks and stones, i.e. building materials. MAL B § 14-15 are laws concerning stealing bricks, which read: *šumma a'ilu ina lā qaqqirišu iglušuma libitta ilbin ubta'eriš ukta'iniš qaqqara šaššāre iddan libnārišu ilaqqe'ū 150'1 ina haṭṭāre imahḫuṣūš x ūmāre šipar šarre eppaš* "If a man digs(?) a pit and makes bricks in a plot not his own and they prove the charges against him and find him guilty, he shall give 'triple' the plot; they shall take his bricks; they shall strike him 50(?) blows with rods; he shall perform the king's service for x days"; *šumma a'ilu ina lā qaqqirišu ... libitta ilbin libnārišu ilaqqe'ū x ina haṭṭāre imahḫuṣūš x ūmāre šipar šarre eppaš* "If a man ... and makes bricks in a plot not his own, they shall take his bricks; they shall strike him x blows with rods; he shall perform the king's service for x days." (Roth 1995 180). Brickwork and foundation stones are also the subject of the following curse in a Hurro-Hittite literary text: *walḫdu = ya = an* ⁴⁶*AN-az AN.ZA.GAR nu = šši šamanuš šer huinuddu / [...].ar = šši = kan kaitania amiyari maušdu SIG₄ = ma = kan kaitania ID-i maušdu* "Let the Stormgod strike the tower: let him pull up its foundation stones; [...] let its [...]ar fall down into the ditch; let (its) brickwork fall down into the river" KBo 32.14 rev. 46-47.⁴⁶ Most likely the foundation stone (*šamana*-) referred to in § 128 is an ordinary one. But there is a possibility that what is meant is the foundation deposit, which consisted of

⁴⁴ See also discussion in Haas 1994, 258, where, however, the translation "Nadel oder Spange" should be corrected to "Griffel oder Stäbchen".

⁴⁵ Haase 1996 37. The passage is KUB 39.33 ii 2-5 edited in Otten 1958 114.

⁴⁶ Edition by Neu 1996a, 1996b. Provisional studies in Otten 1984; Neu 1985; Neu 1988a; Otten 1988.

šamana-stones made of gold, silver and precious stones.⁴⁷ Such stones were obviously extremely valuable. Since the *NAḫarmiyalli* and the *NAḫuwāši* are not terms for stones or minerals, but for objects made of stone, these words were not treated in Polvani 1988. Discussion of foundations as part of the structure of Hittite buildings can be found in Darga 1985; Boysan-Dietrich 1987.

§ 129/26

The objects mentioned in this law pertain to the harness of equids. Friedrich and Kammenhuber 1975-1984, 78 translates *annanuzzi* as "bridle, halter", and the adjective (understood by HW as a participle) *annanuzziyanti*- as "bridled, haltered".⁴⁸ A translation "tether(ing line)" would also be possible. Theft of any of these items of harness originally demanded an extremely high fine (one mina of silver), and even the reduced fine of 12 shekels, which is elsewhere the price of a plow ox (§ 178) and two shekels less than the price of a horse (§ 180), is considerable. The leatherworker or tanner (LÜAŠGAB) was one of the craftsmen who required special professional training (see §§ 176 and 200). Such skilled personnel were valuable to the state, and fugitive craftsmen (including leatherworkers/tanners) were required to be returned to Hatti according to CTH 67 (Targ.) = KBo 5.4 obv. 39-40 [*mān*] = *aš LÜAPIN.LAL = ma naṣma = aš LÜUŠ.BAR LÜNAGAR LÜAŠGAB kuiš = aš imma kuiš EN QATI nu = za = kan KIN UL [udaš] / [n = aš] huwai n = aš INA KUR URUḪatti uizzi n = an šara dahḫi n = an = ta EGIR-pa peḫ[hi]*. A desideratum for Hittitology would be a thorough monograph on the leather-working industry. Numerous terms with the KUŠ determinative occur, which should be studied as a group. A partial listing can be found in Reicht 1963 under the KUŠ determinative. An outline of the evidence for the LÜAŠGAB, LÜEPİŠ KUŠE SIR, and LÜEPİŠ (KUŠ)TAḪAPŠI can be found in Pecchioli Daddi 1982, 45-46.

§ 131/28

The word KUŠḫappuni denotes a leather harness. A form without the determinative occurs in a MH Mašat letter: *uddar = nu kue ḫaracš / LÜ.KÜR mah[h]an ḫalkiuš / dammeš[h]iškizzi / URUKapp[u]šiya mahḫan / ŠA É MUNUS.LUGAL walḫia / nu ŠA É MUNUS.LUGAL / GUD ḫapputi [dair] / ŠA LÜMEŠMAŠ.EN.KAK = ya / 30 GUD.ḪIA 10 LÜ.MEŠ = ya peḫuter / n = at AŠME* "I have heard from the letter you sent me how the enemy is oppressing the crops, and how he has attacked Kappušiya, (town) of the queen's household, and (how) [they took] one team/yoke of oxen belonging to the queen's house and carried off 30 oxen belonging to poor men and 10 men" HKM 8 3-11. Here, without the leather determinative, the word denotes a team or yoke of oxen.

§ 142/31

Misappropriation (i.e., theft) of various old parts of chariots, including wheels (GIŠUMBIN.MEŠ TAḪAPŠI ... LIBIR.RA.MEŠ *dašganun*), is mentioned in KUB 13.35 + i 39-40, 44-48 (edition by Werner 1967). See *ibid.* iv 8-13, 17. The observation that the rear wheel of a vehicle never overtakes the front one is mentioned in an "Analogiespruch" employed in an incantation KBo 11.14 ii 22-24 IGI-zian GIM-an GIŠhurkin EGIR-iš anda UL / *wemiyazi idaluš = a UD.KAM-az / EN SISKUR lē KAR-zi*. The same figure of speech also occurs in KUB 36.91 (+) KUB43.68 rev.? 10-12 with dupl. KUB

⁴⁷ For these see KBo 4.1 i 20-23, ed. Kellerman, Diss. 125-157; tr. ANET 356f. For foundation deposit rituals see also Haas and Wegner 1994 and 1994, 252-256 (especially 255) and 727.

⁴⁸ Haas 1994, 720 translates "sind (einander) geschirmt(?)"; cf. also Haas and Waffler 1976, 82-89.

60.156 rev. 12-14. A wheel weighing 12 shekels is employed in a ritual described in: KUB 9.1 ii 24-31 *n=ašta nu* / *GIŠUMBIN GIŠšui[nilaš]* / *ŠA 12 tawilaš KI.LAL.BI 12 GÍN //* *n=an ŠA KUR URUZidapara ḫalzan[zi]* / *nu GIŠUMBIN LUGAL-uš kiššarta [epzi]* / *nu kiššan memai* / *DINGIR.MEŠ=wa=za=kan GIŠUMBIN parā [...]* / *nu=war=an ḫurlaš KUR-e ḫa[laitten]* / *DINGIR.MEŠ=ša EGIR-anda ii[ten]*.

§ 143/32

šankuwalli only occurs here in published texts. It is a derivative in *-allī-* from *šankui-* / *šankuwal-* “finger- or toe-nail” (Sumerogram UMBIN). For lexical discussions of *šankui-* see Goetze, Tunn. (1938) 42 n. 126 (*šankuwaya-* “fingernail”; HW (1952) 183; Beckman 1990a, 52, and Hoffner 1996. For discussions of *šankuwalli* see Hrozný 1922 §143, Alp 1957, 4 n. 3 (Schneidewerkzeug für Fingernagel); Friedrich, HW (1952) 183, Friedrich 1959, 107 (Fingerhut?); Hoffner 1963, 90 (a nail file, nail clipper, or thimble).

§ 144/33

GIŠḫanzan- is an obscure implement with which one can cut cloth.

§ 146/35-148/37

The first matter to be resolved is the determination of the meaning of *ušneškatta* in §§ 146-148. *uššaniya-/ušniya-* according to HW 235f. and Neu 1968 s.v. is “feilbieten, verkaufen”, to which HW adds “einsetzen, aufs Spiel setzen” for KUB 21.27 iv 40. Walther 1931 renders it “be going to sell(?)”. Friedrich 1959 “feilbieten”, Imparati “ha messo in vendita”, Goetze 1969 “buys”, von Schuler 1982 “verkauft”, Haase 1963 “immer wieder verkauft”, Haase 1984 “zum Verkauf anbietet”, Hoffner 1995a “offers ... for sale”.

Goetze 1928b, 99, originally suggested a hypothetical noun **uššan* “Kaufpreis” on analogy with *kuš(ša)niya-* “um Lohn mieten” and *kuššan* “Lohn”. Oettinger 1979, 355 instead proposed Hittite **ušna-* from PIE **us-no-*. Goetze (1928b) did not translate *uš(ša)niya-* as “feilbieten”, but only “verhandeln, verkaufen”, nor did Oettinger, although the latter did not explicitly deny “feilbieten”.

None of the attested examples seems to me to require “offer for sale”, as opposed to “sell”, and several militate against such a translation. But although the verb *uš(ša)niya-* itself cannot be shown to mean “to offer for sale”, it is possible that in this law the incomplete nature of the transaction (i.e., “offer ...”) which allows the offender to intervene is communicated by the *-ške-* formation, which often portrays an action in progress.⁴⁹ Passages from two other texts show the use of *uš(ša)ni(e)ške-*, and in each one can recognize the “action in progress” aspect: [ANA] KUR URUN[er]ik U ANA [KUR] URU[Ḫakpiš] / [ape]l SAG.DU-an *apell=a* [Zl-an] / [uš]aniškit *kuitman* ANA LU[GAL KUR URUMiṣri] / [mena]ḫanda KASKAL-an *iyat* “he kept placing his person and his life at risk (lit. kept selling his person and his life) for the sake of Nerik and Ḫakpiš, until he made the campaign against the king of Egypt” KUB 21.27 + 676/v i 33-36 (prayer of Pud.). Later in the same prayer text: *nu=za ape]l SA*[G.DU-an Zl=ŠU=ya] / *uššaniškit kuitman* [ŠA] DINGIR-LIM EN=YA / UR UNerikkan aššiyant[an UR]U-an EGIR-pa / *weie* “he kept placing his person and his life at risk (lit. kept selling his person and his life) until he had rebuilt Nerik, the city beloved of the god, my lord” KUB 21.27 iv 39-41. In a second text it is even possible that the portrayal of the sale in progress could be translated

as “offer for sale”: *kāša GIŠ.RĪN karpiemi nu labarnaš taluḡauš MU.ḪI.A-uš / ušneškimi kāša GIŠ.RĪN karpiemi n=ašta* / *MUNUŠtawanannaš taluḡauš MU.ḪI.A-uš ušneškimi* “I am lifting the scales and offering Labarna’s long years for sale; I am lifting the scales and offering Tawananna’s long years for sale” KBo 21.22 18-20, ed. Archi 1979a 245ff.; obv. in Collins 1989, 55f.

The verbal expression *peran walḫ-* is central in the interpretation of this and the following paragraphs. Neufeld assumes that the offender offers the same merchandise as his competitor but at a lower price; i.e., he undercuts the other man’s sale. Goetze translates *ušneške-* as “buys” and thinks that the subject of *peran walḫ-* is the seller, who “demands [from the buyer] a purchase price over and above the (first) price”. At issue is whether *tamāiš* refers to “the other person” in the transaction (so Goetze) or “an other person” in addition to the two primary parties involved in the transaction. Comparison with law §28, where *tamāiš* refers to a second suitor, suggests that here too *tamāiš* denotes a third party, someone outside of the original transaction. In § 146ff. the *tamāiš* person stands in contrast to the *ḫantezziyaš* (aa ii 13). Friedrich 1959, 107 observes that *peran walḫ-* is used “in einer uns unbekannten und anscheinend sehr prägnanten handeltechnischen Bedeutung”.

The two passages in the laws are the only examples of this idiom. The *peran walḫ-* in KUB 53.14 ii 9 is an adv. “in front”. The *peran walḫ-* in KUB 31.69 obv.? 7 is a postposition governing ANA dUTU-ŠI; von Schuler’s restoration [wa-al?]-aḫ-mi in KUB 26.1 i 58 (von Schuler 1957, 11) is unlikely; cf. Otten, AfO 18:388.

Ordinary competition by offering to sell the same merchandise for less would not seem to be illegal. The offender has in some illegal way manipulated the sale value of his competitor’s offered merchandise, and as a punishment he must buy the merchandise himself at the price originally set by the seller. My translation of *peran walḫzi* as “strikes first(?)” merely reflects its literal meaning. Whatever the mechanics, the offender “obstructs” the sale by his competitor. See Hoffner 1995a, 232. The offence is called a *wašud* (OH *ušud*) “sin”,⁵⁰ which other than in these three related cases (§§ 146-148) occurs in the laws only in § 197, there describing the offence of adultery.⁵¹

On the difficult *peran walḫ-* in this context Klaas Veenhof (by e-mail 6/17/97) called my attention to his conclusion in Veenhof 1972[160 with footnote 274 that in Old Assyrian commerce the expression *qaqqadan naḫāšum* seems to mean “to establish a claim, to reserve for oneself”. In the same communication Veenhof added: “If the action means establishing a prior claim, that would indeed impede a free sale and make the stipulation somewhat understandable. A more or less forced sale, to one particular person only, who has a first claim, tends to reduce the price. Cf. in Laws of Eshnunna, par. 38, whether it concerns the sale of a share between ‘undivided brothers’ or between commercial partners. The price an outsider might pay in a free sale is expected to be higher, hence should apply also to the *aḫū*, in order to prevent the owner from suffering a loss.”

Friedrich (71: “von dem Menschen”), followed by Imparati (143: “dalla persona”) and Haase 1984, incorrectly analyzed LÜ.U₉.LU-na-az as an ablative designating the seller. But in Hittite taking, stealing, buying something “from” a person is always expressed with the dative, not the ablative, as clearly demonstrated by Starke 1977 91-101. Instead, the direct object is *antulḫšan* followed by enclitic “and”

⁵⁰ For the word-family of *wašra-* see Catsanicos 1991, and for OH *ušud* see ibid. 6, note 3. The Akkadian equivalent in Hattušili’s letter is *ḫitu* (Klengel 1980, 190). Goetze 1969 interpreted the genitive *waštulaš* as an independent clause (“He is a felon”), for which one would expect *waštulaš=aš*.

⁵¹ Catsanicos 1991, 30f. In KBo 1.10 rev. 22 *ša ḫiṭa ana šarri iḫatū* “he who ‘sins a sin’ against the king” describes treasonous behavior.

⁴⁹ Making unnecessary Haase 1963’s “immer wieder ...”.

(-a-) and the particle -z. Overlooking the presence of the correct direct object, Puhvel 1991, 125 ungrammatically segments the accusative plural *happariuš* ("at the prices"), which is not the first word of its clause, into a locative sg. *happari* + acc. pl. pron. -uš ("he buys them at the first one's price"). The grammar of the passage is correctly perceived by von Schuler ("Den Menschen nimmt er ... an sich") and Hoffner 1995a, 232. If the preceding analysis is correct, the LÚ.U₁₉.LU-(a)n is referring to the person originally offered for sale in line ii 12. But what could that be? In spite of the trace preceding -an one is sorely tempted to read [rāk-ku LÚ.U₁₉.LU]-an or perhaps [rāk-ku LÚ.U₁₉.L]U₁-an, for which the space is just right. An alternative would be to read [rāk-ku URU-i]a-an for which spacing, trace, and previous mention in § 146a aa ii 8 argue. But then the LÚ.U₁₉.LU-na-az, if understood as **antuḥšan* = a = z, would have to be translated as a collective "people", for which there is no precedent. *antuḥšatar*, not *antuḥša-* is "people". And if LÚ.U₁₉.LU-na-az is understood as *antuḥšannaz* (from *antuḥšatar*), we are back to the previously mentioned problem of the ablative with da-.

§ 147/36

The person being sold in § 146 was presumably skilled in a craft; in this law he/she is not. The penalties reflect this: 10 shekels in § 147, 5 shekels here. A *dampūpi*- person is someone without a skill, and "unskilled" or "not fully trained (in a skill)" is the correct rendering here, as already grasped by Walther 1931, Goetze 1969, and Friedrich 1959 ("ungelehrten"), and followed by Imparati, Haase's "minderwertig", while not strictly incorrect, is a step backward in clarity, since it is the lack of training which makes this person of less value. The translation "einen barbarischen Menschen" in von Schuler 1982 is even worse, for it implies that were the unskilled person a Hittite, he/she would draw a higher price. In Hatti, as in most lands in antiquity, a skilled person was highly valued regardless of his race or nationality. The discussion of *dampūpi*- intended by Pecchioli Daddi 1982 for p. 261 (see index entry on p. 614), seems to have been accidentally omitted there. Friedrich 1930a, 153, 1952, 208f. gives the translations "minderwertig, gemein, barbarisch" and notes that it translates Akkadian *nu 'ū* in the lexical entry KBo 1.30 i 8f. A rather full discussion of the word's usages is given in Hoffner 1963, 200f., where in addition to Friedrich's discussions the oppositions are stressed "unskilled, untrained" (*NU 'Ū* in contrast to the *UMME 'ĀNU*, *dampūpi*-in contrast to *annanuwant*-, cf. § 177) and "lay" (as opposed to the priestly "clergy"). Goetze (ANET) in § 177 had it right: "a man or woman ... not fully trained (therein)". The most recent discussion of the word known to me is Klinger 1992. The price of the *annanuwant*- in § 177 is 25 shekels, that of the *dampūpi*- is 20.

§ 148/37

The third instance of interfering with a sale concerns domestic animals. This follows similar regulations for sales of skilled and unskilled humans, although in monetary terms a mule (40 shekels in § 180) was more valuable than a skilled slave (25 shekels in § 177) and a draft horse (ANŠE.KUR.RA *turiyawas*) the same as an unskilled slave (both 20 shekels). The figure for the fine, broken away in all copies, could have been anything between 1 and 5 shekels.

§ 149/38

Another kind of fraudulent behavior in sales is treated here. After a deal has been struck, the seller fails to deliver the agreed-upon merchandise. The adjective denoting the trained slave has changed from *annanuwant*- to *annanuhha*-. This word usually modifies animals which are "trained". It shares some of the same semantic range as *enant*- "tame(d)". HW2 1:77f. considers *annanu*- and *annanuhha*- ety-

mologically unrelated, while Puhvel, HED relates them. See also the false claim: *maklannaz* = war = aš BA.ŪŠ *naššu* = wa = za *duwarneskit* KUB 13.4 iv 28, in this case in order to steal an animal rather than a trained person.

§ 150/39

§§ 150-161 in Sick 1984, 228 with n. 1057. On the question of the wages of men and women for agricultural labor see § 158, Hoffner 1974, 29, 1995b, 560, and Imparati 1995, 580. For Mesopotamian laws regarding hiring persons see LX § g-k; LE § 4, 7-11, 14, 32; LH § 215-217, 221-224, 228, 234, 239, 257-258, 261, 264, 271, 273-274 in Roth 1995. In these Mesopotamian examples the wage is paid either in silver or barley (Sum. še). From Mesopotamia we know that workers were given both wages and rations. Although a Hittite word for "ration" (*tarnatt*- "allowance") is known, nothing is mentioned in the laws about rations for Hittite workers, only their wages.

For the problem of which Hittite noun case underlies A-NA ITU both here and in § 157 see Starke 1977, 119 #177.

§ 151/40

For Mesopotamian laws regarding hiring animals see LL § a; LE § 3, 10; LH § 242/243, 268-271 in Roth 1995. The difference in rate of hire is determined by the kind of work done.

§ 152/41†

Although the prices of mules, horses and asses were quite different, their rate of hire was the same (one shekel silver per month), presumably because they were used for approximately the same kind of work, drawing vehicles and carrying loads.

§ 157/42

For Mesopotamian laws regarding renting equipment see LL § 5 (a boat); SLHF iv 42-v 11 (a boat), v 21-26; LE § 3-4 (wagon, oxen and driver), 9A (a sickle); LH § 275-277 (a boat) in Roth 1995.

For the problem of which Hittite noun case underlies A-NA ITU both here and in § 150 see Starke 1977, 119 #177.

Since the two axes have both a weight and rent ratio of 2:1, it is unlikely that the distinction between "bronze" and "copper" is significant here (see Commentary on § 160). And since the same is true of the *xapulli*, it appears that the weight of the copper/bronze is the most important criterion in setting the rent.

§ 158/43

See also § 150 for the wages of men and women, where copy q supplies both the time period and the wages. Here in § 158 the verb forms are not in order. Even in aa, which has the fewest irregularities, *iš-ha-a-i*, *e-ep-zi*, and *iš-ta-a-pf* should have been followed by *wa-ar-ši-ez-zi*, not *wa-ar-ši-an-zi*, since the wages given apply to only one individual. Copy p has introduced a further problem with his participle *iš-ḫi-an-za*, which may have originated as a corruption of a plural *iš-ḫi-an-zi* (like *wa-ar-ši-an-zi* in aa). The three text witnesses are also not agreed on the women's period of labor (and therefore wage rate), since aa's and u's 12 PA. of barley for three months = 4 PA./month, while p's 12 PA. for two

months = 6 *PA*/month.⁵² It is, of course, possible that one of the two month counts is a scribal error. If the three-month interval is correct, one would expect 15 *PA* as the wage, since it appears that women's wages were half of men's. If, on the other hand, the two-month interval is correct, one would expect 10 *PA*. Apparently then the women's wage in this case was not calculated as 50% of the men's, regardless of which time period is chosen. That the period of time used for both men and women is more than a single month reflects the situation that this is a seasonal labor force, the hiring of crews of men and women for a limited harvest period. Manuscript aa reckons on three months' labor for both men and women. But if p's "two months" is correct, women were sometimes used for a shorter period than men during the harvest season.

The tasks governed by the employment agreement are fairly clear from the general context of agricultural work (see Hoffner 1974). But the exact phraseology is sometimes ambiguous, and this ambiguity is reflected by the various translations offered. All translators agree on "binding sheaves". *GIŠMAR.GÍD.DA* (HIA) *e-ep-zi* (lit. "he seizes wagon(s)") is less transparent. Von Schuler: "(sie [d.h. die Garben] auf) Lastwagen packt"; Haase "er (sie auf) den Lastwagen nimmt". It is unclear if these translations accurately reflect the meaning of the Hittite. *GIŠMAR.GÍD.DA* HIA *sa[za] / anda ēpta* KUB 33.113 + 36.14 iv 10-11 (Ullik. 2nd Tabl.) offers a -za-transformed counterpart and means "and he got [himself] (onto) the wagon".⁵³ *É IN.N[UD.A] i[š-ta-a-pi]* ought to represent the next stage: bringing the bound sheaves on the wagons to the barn and storing them prior to threshing. Goetze is very free: "bring it into the barn". Von Schuler: "(sie in) den Speicher schliesst"; Haase: "(sie in) das Strohhhaus verschliesst". Puhvel 1984, 471 takes the *É IN.NU.DA* as the primary object: "he shuts the straw-house". Usually *ištap-* means "to close up (an opening)". Objects include the neck of a bottle, the windows of a house, etc. But the verb can mean "to obstruct or block access to", as in blockading cities, closing off roads, or barring the way to a ladder/staircase. References have been collected in Puhvel 1984, 471ff. The final activity is the clearing/sweeping of the threshing floor (*KISLAḪ-an wa-ar-ši-ia-an-zi* p i 8). A Mašat letter gives the following instructions: *nu=ššan mán / ḫalkieš aranteš / n=aš=kan arḫa waršten / n=aš=kan ANA KISLAḪ parā / arnuten / n=aš LÚ.KUR le / dammešjaizzi* "When the crops are ripe, reap them, and bring them to the threshing floor! Let the enemy not harm them!" HKM 25 15-21.

Cf. Ertem, VII. Türk Tarih Kongresi, p. 86, 88f.

NH scribes sometimes write *ku-uš-ša-ni-iš-ši-it* (see § 158 p), as though *kuššan* were an i-stem neuter noun. There can be no question of a locative in such cases. It is possible that this is an example of the collective plural ending, on which see Eichner 1985; Neu 1992; Oettinger 1995 and commentary on §§ 46-47.

§ 159/44

According to the price in § 183 (see table of prices) 1/2 *PA* of barley would be worth 1/16 of a shekel of silver. According to § 151 one could rent a plow ox (but not a team, *ŠÍ-IM-DUM*) for one shekel of silver per month, which amounts to 1/30 shekel per day, slightly more than half (1/32 shekel) the 1/16 shekel daily rent of a team, as described in this law. The figures check out.

⁵² The readings of all three copies have been confirmed from photos.

⁵³ The restoration of -za is from Güterbock 1952, 34. But Pecchioli Daddi and Polvani 1990, 158 translates "e prese il carro".

The older manuscript aa uses what apparently the scribe considered the singular construct form [*ŠÍ-IM-DI* GU₄ HIA "a team of oxen" (accus. obj. of *turiya-*), while the later scribe of copy p writes *ŠÍ-IM-DUM* GU₄ HIA. The restoration in u is uncertain. *ŠÍ-IM-DI* occurs as a plural in the following constructions followed by the animal name: 40 *ŠÍ-IM-DI* ANŠE.KUR.RA.HIA (accus. obj. of *ḫutiya-* KBo 3.22 71, OS Anitta), 10 *ŠÍ-IM-DI* ANŠE.KUR.RA.HIA as accus. obj. in KUB 14.1 rev. 51 (MH/MS), 30 *ŠÍ-IM-DI* ANŠE.KUR.RA.HIA probably accus., obj. of *šinaḫ[a daiš]*, HKM 25 5 (MH/MS), 1000 *ŠÍ-IM-DI* ANŠE.KUR.RA.HIA BoSt 8 106:21 (cited AHw 1102b). In the later MH (HKM 19 21 20 *ŠÍ-IM-DU* ANŠE.KUR.RA.HIA *wa=kan* accus. obj. of *parā nai-*) and early NH period scribes begin to write the Akkadian nominative form in this construction: 6 *ŠÍ-IM-DUM* ANŠE.KUR.RA.MEŠ accus. obj. of *ḫar-* KBo 14.3 iv 28 (Deeds of Šupp.), cf. ANŠE.KUR.RA.MEŠ *ma* 800 [(*ŠÍ-IM-DUM ēšia*)] nom. in Hatt. ii 36. Note also: one "rents" or "hires" (*kuššaniye-*) a single ox, but "hitches up" (*tūriye-*) a team.

§ 160/45

The smith's wages (100 *PA* of barley) for making a 100-mina copper box translates to 12.5 shekels silver according to § 183, roughly the price of a plow ox (§ 178). In contrast a bronze axe weighing 2 minas sold for only 1/3 shekel silver (§ 160). Since 100 minas of copper cost 25 shekels silver (§ 181) on the market, the smith would have to have procured it more cheaply or he could not have afforded to sell the finished product at 12.5 shekels. Since both copies aa and p have 1 *ME*, and if one were to emend to 1 1/2 *MA.NA*, the heavier bronze axe of § 160b would cost less than the copper box, it is unwise to try to emend the 1 *ME* *MA.NA*. Walther overlooked the 100 mina weight of the box and wished "against the text" to emend the 100 *PA* of barley to 1 1/2. Goetze emended the barley to 1 1/2 *PA*, and for some strange reason described the box as weighing only 1/2 mina without specifying its material as copper. Although Walther and Goetze correctly identified the *ŠEN* as a "box", Friedrich called it a pipe ("eine Röhre"),⁵⁴ emending the first 1 *ME* to 1 1/2, but retaining the second as 1 *ME* for the wages in barley, in this he was followed by Haase 1984. Von Schuler incorrectly described it as "aus Bronze", but correctly retained both examples of 1 *ME*. The axe would clearly have to be solid bronze. But perhaps the box was only partly of copper, for example mostly wood but with copper corners and fittings. In that case the total amount of copper necessary for the box might have been considerably less than 100 minas. Since from § 183 we can calculate the price ratio of barley to wheat as 3 to 8 (or 1:2.67), a comparison of § 160b (2 mina bronze axe) with § 161 (1 mina copper axe) which would indicate that the price ratio of barley (*ḫalki-*, *ŠE*) to wheat (*ZÍZ-rar*) was 1:2 if bronze and copper were the same price, suggests that in this case at least there was no significant cost difference between copper and bronze (see commentary on § 157). If bronze was (for example) twice as valuable as copper, the price ratio of barley to wheat would be 1:4. But § 183 reveals a 3:8 ratio instead. Goetze, Friedrich and Haase obscure the evidence for the relative prices of barley and wheat by translating *ŠE* as "grain", "Korn" or "Getreide", whereas a contrast to the specific variety *ZÍZ* is clearly called for. Since there was a clear difference in price of wheat and barley, it would be senseless to require payments of set amounts of (undifferentiated) "grain", since the payer would always prefer to pay in barley and the payee to receive it in wheat! Von Schuler corrected this error, but renders *ZÍZ* rather implausibly as "Spelt". On the identification of the cereal terms see Hoffner 1974, 60-82. Since 1974 an important and unnoticed new bit of evidence has emerged which confirms the argument of Hoffner and Güterbock in Hoffner

⁵⁴ Von Schuler also called it "ein Abflussrohr".

1974 that ZÍZ was not “emmer” or “spelt” but bread wheat. A list of cereals in HKM 109 contains separate entries for 4 ME PA. ZÍZ “400 PARISU of (bread) wheat” (line 12) and 1 ŠUŠI PA.𒀭𒀭𒀭 KU-NA-ŠU “60 PARISU of emmer wheat” (line 13). Apparently ZÍZ was not considered the reading of Akkadian *kunāšu* in Hittite texts!

§ 162/47

This part of aa is not preserved, leaving us uncertain if it had this law. On the law see Melchert 1979. The scaling of the three situations is from the most serious offence to no offence at all. Common sense suggests that the most serious would be robbing a downstream neighbor entirely of the canal’s water, and the least serious would be merely taking some of the water downstream without affecting the upstream neighbor in the least. The middle situation is not obvious from simple *a priori* reasoning. But it might well be taking some of the water upstream, thus reducing only slightly the flow to the downstream neighbor.

The most serious offence is described by the verbal construction EGIR-*an ar-ḫa na-a-i*. Both Walther and Goetze used the English term “diverts”. Friedrich resigned himself to a literal translation of the Hittite components: “hinten wegführt”. Imparati wrote “indietro ... devia”. Von Schuler rendered it “nach hinten ableitet”. Haase 1984 following Melchert 1979: “oberhalb(?) (ab)leitet”. The EGIR-*an* must mean “upstream (from the claimant/plaintiff in the case)”.

The least serious case (which appears to allow no claim against the “perpetrator”) is described as *ták-ku kat-ta-an-na da-a-i* “if he takes (the water) down(stream)”.

The middle case is described as *ták-ku PA₅-an EGIR-ez-zi-a: ku-iš-ki ša-ra-a n[a]-a-i* in p, [*ták-ku PA₅-an EGIR-ez-zi-az/an-m*]a? *ku-iš-ki še-er da-a-i* in v, [*ták-ku PA₅-an EGIR-e:!!-zi-ia-an*] [*ku-iš-ki ...*] in u. The verb *na-a-i* in p relates the action more to the first case (EGIR-*an ar-ḫa na-a-i*) than to the third (*kat-ta-an-na da-a-i*), while v’s version with *da-a-i* is closer to the third than the first. In spite of the difference in the verbs, one cannot assume that *nai* takes PA₅-*an* as its object but *dai* takes *watar*. For in case three where the verb is *kattan dai*, the resumptive pronoun -*aš* preserved in v and p shows that the antecedent is the common gender noun *amiyar(a)-*, not the neuter *watar*. p’s EGIR-*ez-zi-az* recalls EGIR-*an* “upstream(?)” in the first case, while p’s *ša-ra-a* and v’s *še-er* set up an opposition to *kat-ta-an-na* “downstream(?)” in the third case. So that, without claiming to solve all parts of the middle case,⁵⁵ its elements can be fairly said to support the middle scenario proposed *a priori*, namely taking some of the water upstream.⁵⁶ The fines are: one shekel silver in case one, an unclear verb in case two,⁵⁷ and no penalty at all in case three. See also HW² 188a.

§ 163/48

On this law see Güterbock 1961b and Goetze 1966. The three lexical cruxes of this law are the verbs *parkunuzi* and *šieuniahḫa* and the noun *išuwān* with its derivative *išuwānalli*. It is well known that *parkunu-* is a causative-factitive verb, meaning “to render *parkui-*”. *parkui-* in turn can mean “pure”, “clean”, “innocent (of a specific charge)” or “free (of debts)”. Walther thought *parkunuzi* meant that

⁵⁵ Von Schuler, who takes j’s EGIR-*ez-zi-az* in the middle case as “später”, translates only j and gives none of f’s variants in footnotes.

⁵⁶ In my translation in Roth 1995, 233, I rendered EGIR-*ezzi-az* as “stealthily”, a translation I am no longer happy with.

⁵⁷ For the verb see CHD *tarpu-*.

the owner of a fold into which the animal had strayed “releases” it. Goetze 1969 thought the animals were “branded” (*šieuniahḫa*), and that *parkunuzi* meant that someone other than the owner “removes the brand” (i.e., “cleans/purifies” them). Friedrich 1959, 75 thought that the owner of animals that have been struck by a divinely sent disease (*šieuniahḫa*)⁵⁸ lets them run free (*parkunuzi*). Güterbock 1961b thought this owner has a purification ritual performed upon them (*parkunuzi*) to heal them of the disease. In this he was followed by Imparati, von Schuler and Haase.

Given the many possible translations of *parkunu-*, Hittitologists had no sound basis for interpreting the verb *šieuniahḫa* until Ehelolf 1936 discovered that *šiu-šiuini-* was the Hittite word for “god(dess)”. Goetze 1969’s translation “branded” was based upon an incorrect attempt to relate the verb to the word-family of *šiya-* “to seal, mark with a seal”. Friedrich 1959’s “von der Gottheit geschlagen werden” represented a significant advance, with which no one but the present writer even slightly demurred. Nor did I in Hoffner 1963, 99-103. But in the following years I began to question the morphological basis of this translation. An active verb in -*ahḫ-* means to make something what the basic noun or adjective means (e.g., *šuppiyahḫ-* “to make *šuppi-*”). The middle of such a verb ought to mean to make oneself or to be made what the basic noun or adjective means. If *šieuni-* means “divine (being)”, then *šieuniahḫa* should literally mean “be made (> become) divine”. How then would this denote an illness in livestock? It is well known that grazing animals can eat a plant which produces in them erratic and incomprehensible behavior. This could have been described by the Hittites as livestock “becoming divine”. This tentative understanding was expressed in my translation of this law in Roth 1995, 233 (“go crazy(?)”), 239 n. 50. The only other occurrence of the verb is in a somewhat broken and unclear passage from the Telepinu Proclamation (KUB 11.1 iv 15, ed. Hoffmann 1984 52f. “Deswegen wurden sie (3. sg.) von der Gottheit (mit Krankheit) geschlagen”), where evildoers are punished by undergoing this action ([*ne*] *a-pád-d[a] šī-ū-ni-ia-ah-ḫa-ti* “and therefore they were driven mad(?)”). A translation “they were smitten by a god” is also possible. Insanity was often regarded as a punishment from the gods.

Friedrich 1959 and von Schuler 1982 understood *išuwān* as a supine with *dai* “begins to ...”. Friedrich thought the infection began to spread to the plaintiff-colleague’s animals. Since Güterbock objected that the spreading of infection is an entirely modern conception unknown to the Hittites, von Schuler only translated the clause as “Beginnt er aber das ... zu ...”. Imparati 1964 also was noncommittal in her translation of this clause. Güterbock 1961b, followed by Hoffner 1963, 1995a and Haase 1984, took *išuwān* as a concrete substance (ordinarily harmless, but in this case used in the purification ritual and consequently bearing the residual impurities) placed upon an *išuwānalli* (a place where uncontaminated *išuwān* was normally found). See also Haase 1983, 1993, 98f., and Watkins 1972, 21-22 (animals smitten by gods) who comment on this law.

§§ 164-165

The concatenation of laws §§164-169 is significant: they all describe sacril offences. The significant verb *appa šuppiyahḫ-* is found in §§ 165, 167, and 168, and § 169 requires an exculpatory prayer. These are not mere civil offences, but religious ones against the deities who guard the field, the seed, the boundaries and the growth of crops, in both §§ 165 and 167 that the offender must reconsecrate (*appa šuppiyahḫ-*) the plaintiff’s house or his land. The force of *šuppiyahḫ-* should not be weakened here nor its distinction in meaning from *parkunu-*, not only because of the above-mentioned context of

⁵⁸ In this he followed Ehelolf 1936, 179f. On *šiuuniahḫ-* see also HW (1952) 195, Neu 1968, 156.

laws, but because in § 164 the offence is one of sacrilege: seeking to seize (*appatriya*- “to impress, commandeer”) the offering materials of another person’s domestic cult.

On § 164 see Goetze 1966. More recently see Haase 1993, 98 and 1994a, 73, who mistakenly compares Deuteronomy 24 6, 10-13 and seeks to interpret the offence in the Hittite law as depriving the debtor of necessary food and drink. NINDA⁴harši- and GEŠTINišpanuuzzi hardly can bear this meaning, but are clearly cultic trappings. Furthermore, *appat(a)riya*- is more likely to refer to the right of legally constituted parties to “impress” or “commandeer” items for temporary use, than to the taking of a pledge from a debtor. It is true that the “pawn” interpretation was once popular (see Goetze 1969, 195, Friedrich 1959), but there are good lexical reasons for no longer retaining this view (see Goetze 1966, 130f., Goetze 1968, 17. In fact, Haase seems to have been unaware of Goetze 1966, which deals with the interpretation of this very law. For the understanding of *appat(a)riya*- the passage KUB 13.8/1-18 is particularly important, on which see Otten 1958, 106-107, who translates *appatriyazi* “soll ... niemand requirieren”. On this verb see comments above on § 76. As indicated by the prominent role of re-consecrating the victim’s house (É-SU *appa šuppiyahhi*), the offence is not depriving a poor debtor of his necessary food, but the desecration of someone’s domestic cult. This aspect of reconsecrating a cult place is reinforced by two other points. The term *witti meyan* which occurs in copy aa and is therefore more likely to have stood in the original than copy p’s MU.KAM-*za me-e-hu-ni*, is often employed to express a year’s cycle of cultic activity. Furthermore, the offender is required to supply the home owner with what looks like a year’s supply of offering materials. In the cult inventories of the late NH period, for example KBo 2.1, small temples often celebrated only two festivals in the course of a year (one in fall and one in spring), sacrificed only two sheep (e.g., 4U URU⁴Harruwašā), and offered only one DUG KA.GAG (the towns of Huršalašši, Aššaradda, Šarpaenta). KBo 2.1 doesn’t number the sacrificial loaves, but gives expenditures of flour and wheat instead. Viewed against the relatively modest expenditures of sheep, KA.GAG beer and bread in a small temple of the late Hittite period, the three amounts given here seem plausible as the offerings for a single year in a domestic cult.

Then one must consider the meaning of SAG.KI-*za* (= *hanza*) *har*-, preserved only in copy p. In the MH prayer KUB 17.21+ iv 13-14 *nu=wa=hanzan šumeš harten / nu=war=a* KASKAL-ši le *kuiški walhzi* the objects of *hanzan har*- are the sacrifices (ŠISKUR) which are sent to Nerik, which are to be protected and kept inviolate. In the Tawagalawa letter (KUB 14.3 iii 1-2 ŠEŠ=YA=ya=an=za=an *hanza ep n=an tuel* [UN-aš] / *uwatettu*) the object of the related *hanza ep*- is a person whose safety is guaranteed by the king while he travels to Hattuša and returns to his own land. Like the sacrifices sent to Nerik, this man too must be kept safe and inviolate. In the series of oracle questions KUB 5.1 iii 53-55 BE-an=ma=mu=za 4U URUNerik SAG.DU DINGIR-LIM-iš / *duwan para* GIM-an SAG.KI-*za hanta kinina=ya QĀTAMMA kedani=za=kan LIL-ri / kuwatan imma kuwatan neyahhi* *nu=mu pīan huyaši* “If you, O Stormgod of Nerik, the deity (of my) person, have protected(?) me as heretofore, now too (it is) the same. On this campaign, wherever I turn, you will go before me”, the meaning is to keep the king safe and (perhaps) his sacred person inviolate. See also KUB 5.4 + 18.53 i 11-15 [...]*janda* SAG.KI-*anza appannaš* KIN *tiyawen nu* KIN SIG₃-*ru* and KUB 5.6 + 18.54 i 27-28 *nu menahhanda* ANA 2 EZEN.MEŠ ŠA URU⁴Aštata U ANA EZEN AYARI / ŠA Mizzulla iwar *hanza appannaš* TE.MEŠ IR-*ker*.

KUB 32.130 27-34 ANA 4UTU-ŠI=kan *anda aššuli naištari katti=mi aššuli artari / INA* KUR LÜ.KÜR=ya *kuwapi pīnū / nu=mu katti=mi aššuli artari / ammel=za* ANA SAG.DU=YA *aššuli* TI-*anni / hanza harši* LÜ.KÜR.MEŠ-YA=mu / *para piškiši n=uš / harninkiškimi* “You turn in favor to My Majesty, you stand by me in favor, and when I go against an enemy country, you stand by me in favor.

you keep my (sacred) person, wellbeing (and) life safe; you hand over to me my enemies, so that I destroy them”. This too shows the force of *hanza har*- as to keep someone or something safe and inviolate. Furthermore, here, as in law § 164, the object is in the dative-locative case: *ammel ANA* SAG.DU=YA *aššuli* TI-*anni*. Compare É-ri=šši in law 164, which may therefore be the logical direct object: “he shall keep his house inviolate until a (cultic) year has passed”.

The equivalent of Hittite *appatriya*- in Sumerian legal terminology is the *gu₄-dab₃* and *u₄-dab₃* of LU A iii 114-124: “I established freedom for the Akkadians and foreigners(?) in the lands of Sumer and Akkad, ... for the herdsmen (free from) those who appropriate(?) oxen, sheep, and donkeys.” (Roth 1995, italics in the translation mine.)

On the identification of KBo 25.5 as part of manuscript “aa” and the lexical implications of the variants [*i-i-it-i*] *me-e-a-ni* (aa) and MU.KAM-*za me-e-hu-ni* (p) see Hoffner 1981b.

§ 166-167

As in §§ 164-165, so here too there is a “sacral” aspect to the offence which is betrayed by the substitution of sacrificial animals for the execution of the man and the oxen, and by the stipulation *ta a-ap-pa šu-up-pī-ia-aḫ-ḫi* that something (perhaps the land) be reconsecrated. There is a parallel in Deuteronomy 22 9 and Leviticus 19 19 (Haase 1994a, 74). In the older version the man who sowed the land second is killed, because he has sought to use land which belonged to another, and because by double sowing he has broken an ancient tabu. The oxen are killed because they have been used to execute a human being, or perhaps because they were used in the original crime of sowing the field, if the seed was sown not by hand but with a seeder plow. The significance of the double sowing as competing claims for the same piece of ground is perhaps symbolized by the mode of execution: the oxen pull the man apart! The description of the mode of execution was elucidated by Güterbock 1961b, 71. On capital crimes in Hittite law see Korošec 1980, Haase 1987. It might not be correct, as Haase claims, that there is no comparable law in the cuneiform collections. One could compare MAL B § 4 (ii 27-38): [*šumma*] *aḫḫi ina egle la šēse* [iḫēn] *aḫi ina libbišunu* [...] *zēra izru* [...] *eqla ēruš* [*aḫi šaniū*] *mima italka* [zēr mēr] *ēše ša aḫiḫi* [...] *ina*] *šaniṭešu* [ilqe ub] *ta ʾeruš* [ukta] *ʾinuš* [ina ūme šūt ill] *akanni* [*aḫi ša eqda*] *ērušuni* [ziṭašū] *ilaqqe* “If there are brothers in possession of an undivided field, and one brother among them ... sows seed ... cultivates the field, and a second brother then comes and for a second time [takes the seed] of his brother’s cultivation ..., and they prove the charges against him and find him guilty—on the day that he himself comes forward, the brother who cultivated the field shall take his inheritance share.” (Roth 1995 176f.).

§ 168/53-169/54

On § 169 see Ardzinba 1988. For *paršiya*- with a boundary as object see CHD *parš*- B mng. 3. *ar-ha-an* in aa is the older writing of ZAG-an “boundary” (see HED 1 129). See also law § 6, and KBo 22.1 31 (OS). *akkala*- (Sum. AB.SĪN) is thought to mean “furrow” (HED 1:23, HW² 1:52), although CHD P, page 237 implies its meaning is still uncertain. The older version aa’s *pē-e-da-i* has been changed to *pē-en-na-a-i* in the later copies d and e. Puhvel’s (HED 1:23) suggestion that *pē-e-da-i* is an OH writing of “*pē-da-i*” (i.e., *pād-da-i*) “digs” (Neu 1980a, 18 n. 48) is unacceptable for the reasons given in CHD P, p. 237. The use of the value *pē* for the BE sign is extremely rare and therefore unsuitable as the reading of choice for the very common verb BE-*da*- “to dig”. If BE-*da*- “to dig” was really being read as /*pe-da*-/ in NH, there would have been no reason for the NH scribes to change *pē-e-da-i* in this law to *pē-en-na-a-i*. Whereas *pēda* “carries off” and *pennāi* “drives” are closer to each

other in meaning. The former would emphasize that he deducts a furrow from his neighbor's field by cultivating that portion himself. The latter would mean that in plowing he "drives"⁵⁹ the plow one furrow beyond where he is entitled to and thus encroaches upon his neighbor's field. Another solution is to take *akkala-* as a type of plow (Oettinger 1976; Melchert 1994, 33).

For another example of *aggalan penna-* in a context mentioning a plow (GĪŠAPIN) see: *namma = šan* GĪŠA[PIN ...] / *antuḫṣaš* [...] / *nu aggalan naš[ma ...]* / *pennai nu* | DUG[...] / *nu aggalī* EGIR-an [...] / *nu kiššan* [...] / GĪŠAPIN=ya=war=an d((aga))n UL na[...] KUB 39.14 i 3-9 (royal funerary ritual) w. dupl. KBo 3.49, ed. Otten 1958, 78. for IŠTU A.ŠA=ŠU=ma=ši=kan *aggali* | *welkuwan le uizzi* KBo 6.34 iv 16-17, cf. Friedrich 1924; Oettinger 1976; Comil 1994.

The settlement shows the same features of atoning for sacrilege as are found in §§ 164-167: giving offering materials and reconsecrating (*appa šuppiyahh-*) the profaned property. The violating of boundaries was an offence against the gods who were believed to have set them. The passage KUB 17.29 ii 10-12 cited in CHD sub *parš-* B mng. 3 makes the point vividly: violating boundaries or roads constituted an attack upon the person of the Stormgod himself. In § 169 it is the owner of the field who perhaps unintentionally (so Friedrich 111) violates a boundary. It is unclear why *wāši* "buys" rather than *harzi* "holds > owns" is used. Perhaps, if this law is based upon a real incident, a man who had only recently acquired land and was still unsure of the location of its boundaries, accidentally transgressed one, and this became the precedent case. Even though the offence may have been unintentional, an exculpatory prayer is required.⁶⁰

For *tāg-na-a ar-ši-ik-ke-et* (e i 8), *ta-a-ag-na-a* [ar-ši?]-*ke-e-et* (aa iii 6+13), Friedrich⁶¹ translated "Du hast ... in die Erde gepflanzt" and derived the form from *aršāi-* "pflanzen (HG 119). In §§ 103/3 copies a and b this verb shows a 3 pres. sg. *ar-še-ez-zi*, which suggests an OH stem *arše-*. Oettinger 1979, 186 registers *ar-ša-a-iz-zi* from § 105/5, but not *ar-še-ez-zi* from § 103/3. He follows Starke 1977, 30 in taking [ar-ši] *kētaršikket* in § 169 as a form of *ar-š-* "to flow": "Meine Waage (= was immer ich mir abgewogen habe) ist ständig in die Erde zerronnen". Although he objects to Friedrich's translation as yielding no satisfactory sense, his own is equally open to fault: why should a balance (or whatever the person has weighed out for himself) "flow" like a liquid into the earth? Neither he nor Starke offers an explanation.

If my reading of aa as [ar-š] *a?-ke-e-et* is correct, it offers one more clue, since HW² 1:217, 344a offers a form *a-ar-ša-ki-iz-zi* KUB 13.2 i 23ff. from *ar-ler-* "to arrive". If the form in law § 169 must be intransitive, it would create less difficulty if it were taken from *ar-* and not necessitate a conception of liquid flowing into the earth.

If the form is from *ar-*, we may find another passage which will shed light upon it. *nu HUR.SAG-i dammeli pedi* | [paiwani nu k] *uwapi* GĪŠAPIN-aš UL *arškizzi* | [nu apiya] *paiwani* "[We go] to the mountain, to an uncultivated place. Where the plow never reaches, [there] we go." VBoT 24 i 31-33 (rit. of Anniwiyani), ed. Sturtevant and Bechtel 1935. Here the iterative-durative of *ar-* describes the movement of a plow. If the speaker is the accused who makes an exculpatory prayer, is it possible that

⁵⁹ See Greek *oḡmon* [a]ein "draw a furrow" cited by HED A 23 as similar to Hitt. *pēda-* and *penna-*, but Latin (*sulcus/sulcos*) *patefacere* "lay open" or *infundere*. For the ancient Near East compare Akk. (*šer'am*) *šakānum* "lay" or *maḫāsum* "strike".

⁶⁰ Puhvel (HED 2:269), on the other hand, assumes that the speaker is the wronged party, who says of his opponent: "He has planted my scale in the earth." Puhvel does not explain what the wronged party means by this.

⁶¹ Followed by HED A (1984) 74 and HW² 1:343b.

he regards his plowing of the field which he has legally purchased as the frequent or regular (iterative) coming of his *elzi* "balance" (that which authenticates his legal claim and protects him against a charge of fraud) into the ground?

§ 170

On the aspects of homicide here see Sick 1984, 87-89. Friedrich, 111 is doubtless right in seeing analogic magic at work here. He who kills the snake probably said something like: "As this snake dies, so may so-and-so (i.e., his enemy) also die". For a discussion of such analogic magic in Hatti see Goetze 1957, 156ff. and more recently Hoffner 1966c; Haas 1977b; del Monte 1985; Giorgieri 1990/publ 1991; Frantz-Szabó 1995. According to KUB 53.50 i 4 it was a bad omen if a snake was found dead on the altar (*išranani*), in a storage vessel (*DUGharšiyalli*), or in a bed. In a more positive sense, for purposes of divination a snake might bear the king's name or the name "king" (MUŠ ŠUM LUGAL).⁶²

§ 171

On this law see Melchert 1979. More than just vocabulary is unclear in this law. There are two clauses in the first half of this law and seven in the second half. In the second half the son is the actor in the first clause (*mān ... uizzi*), and the mother in the last one (*nu=za ... iezzi*). But one would like to know who is the actor in the middle clauses. If one is to be guided by symmetry, one would assume that, since in the first half the mother performs the action *edi nai*, she also performs it in the second half. Melchert assumes that in the second half it is the son who does the *edi nai*. It seems to me that the correct interpretation of this law depends upon gestures attested in Ancient Near Eastern law associated with disinheritance and reinstatement. In CHD *nai-* mng. 9c and 9g I cited several which derived from Ugarit during the Hittite period. These reasons remain decisive to me. The particular case which formed the precedent was one in which a widow disinherited her son. LH § 172 is also concerned with ensuring the protection of a widow against injustices from her or her husband's adult children. Hittite *rawanna's*, however, did not have the legal right to "disinherit" a son who had succeeded his father to kingship.

§ 172

On this law see Yaron 1963. The ten shekel payment for saving the life of a slave can be compared to the same figure in law § 8 (blinding a slave's eye, or knocking out his tooth) and § 12 (breaking the hand or foot of a slave). These latter are serious injuries which considerably reduce the value of a slave. Ten shekels is the fine for accidentally causing the death of an unborn child at pregnancy term: ten months (law § 17). Ten shekels is also the purchase price of someone (i.e., a slave) trained in a craft (DUMU UMMIĀN). From this evidence one can see how for a slave ten shekels is indeed equivalent to Akk. *pūḫšu* ("a replacement for him") for a free man.

§ 173

On this law see recently Haase 1994c. The offence in case one is refusing to comply with a royal verdict in a legal case. Although the verb *ḫull^hla-* / *ḫulliye-* in military contexts means "to strike > to de-

⁶² See CHD *laman* a (CHD L-N, p. 31) and Laroche 1958.

feat, overcome",⁶³ it is its legal usage alone which concerns us here. The legal nuance of *hull-la-* is attested in Law § 29 (B ii 11-13): *takku DUMU.MUNUS-aš LÚ-ni hamenkanza nu = šši kušata piddaizzi / appezzin = ar* (C iii 7 EGIR-zi[-an-na-at]) *attaš annaš hullanzi n = an = kan LÚ-ni / tuššanzi*, where a young betrothed woman's parents refuse to comply with their contractual obligation. The common notion is a refusal to respect or comply with authority.

The highest court was the king's. The *BEL MADGALTI* also administered justice in conjunction with local authorities (von Schuler 1957, 47f. Law § 173 informs us that there was also a sphere of jurisdiction which belonged to the LÜDUGUD "dignitary; magistrate". Haase 1994c, 223 quotes Beal 1986, 504 for the opinion that this was a relatively low military rank ("from captain down to sergeant or even corporal"), but—because of the severity of the punishment described in this law—prefers to see it as a higher rank. Whatever his precise military rank, the LÜDUGUD here is a judicial official whose verdict must not be questioned. The judicial duties of the LÜMEŠDUGUD are most clearly brought out in the OH instructions tablet KBo 22.1, edited by Archi 1979b; Marazzi 1988. That text describes corrupt magistrates who have been accepting bribes from rich citizens to pervert justice. Their duties include investigating (*punuške-*) the complaints of the poor. Corrupt, unjust behaviour on their part is called *gullakkuwan* ("corruption, filth"), a word which in another text describes a hair found in the king's drinking water (KUB 13.3 iii 27, edited Friedrich 1928).

In § 173, as we have seen in earlier sequences of laws, we have a gradation of offences from the most to the least serious. On this principle in cuneiform legislation see V. Korošec cited in Haase 1994c, 223 note 11. Refusing to comply with a royal verdict is the most serious, and the punishment for this must be interpreted so as to reflect the most severe sanction. The text reads É-SU *pupulli kiša* "his house will become a heap of ruins". This must mean more than the physical wrecking of his house, although that may have formed a small part of the entire punishment. Very likely it means that he and his whole family must be killed, so that there will be no continuance of his line.⁶⁴ Haase 1994c, 222 n. 6 concurs with this assessment of the punishment. On *pupulli* see: (Sum.) *gú-bal* = (Akk.) *re-lu* (understood by the Hittite scribe as) "tell" = (Hitt.) URU-*aš p[u-pu-ul-li]* "the [ruins] of a city" KBo 1.42 iii 6 (Izi Bogh, NH), ed. Hoffner 1967c, 303 w. n. 23, MSL 13:137, cf. AHw 1359b, s.v. *tilu* "(Schutt-)Hügel".

On this phrase in law § 173 see Friedrich 1959, 76f., cf. Güterbock 1954, 17; Hrozný 1922, 133 ("amas de m[or]ts"); Walther 1931, 269 ("ruin(?)"); Friedrich 1959, 111 ("ein Substantiv, etwa 'Ruine(?)', oder ein Adjektiv, vielleicht 'wüst, zerstört(?)' oder auch 'friedlos(?)'"); van Brock 1962 120; Kronasser 1966, 120; Hoffner 1967c, 303 w. n. 23; Neumann 1971 266.

The punishment for refusing to comply with the verdict of a LÜDUGUD is less severe in that the offender himself is executed, but not his entire family and lineage. As Haase puts it: "Da im zweiten Falle nicht der König entscheidet, fehlt der sakrale Einschlag." The form of execution, beheading, is attested in the OH land grant texts edited by Riemschneider 1958, 335f. On the death penalty in Hittite law see Korošec 1980.

⁶³ A common PIE root was seen *forwalh-* and *hulli-* by Oettinger 1979, 264 and Melchert 1984 115, but this is now rejected by Lehman, Puhvel and Melchert (cited in Melchert 1994 82, 169).

⁶⁴ Imparati 1964, 305 ("la pena ricadrà ... su tutta la sua casa"). Deliberate refusal to comply with the *mrj* decree of Yahweh, Israel's king, resulted in the identical punishment inflicted upon Achan and his family (*Joshua*, chapter 7). See Gurney 1990, 93 n. 1 and Hoffner 1963, 109f., 335.

In the oldest witness, aa, there is a paragraph division between the first two cases and the third case, hence, the division in the numbering between § 173a and § 173b. The NH witness p has no division. Since, contra Haase, one cannot regard manuscript p as earlier than aa, we must conclude that § 173b was eventually united with § 173a because a similarity was felt to exist between the two, perhaps the idea of challenging legally constituted authority. In the footnotes to the transliteration and translation it has been shown that an earlier reading *a-ra-a-u-ez-zi* preserved (as [a-ra-]a-u-ez-zi) in aa became *a-ra-iz-zi* in p. It is possible that this was due to an accidental omission of -u- (the smallest Hittite sign and the easiest to overlook) between -ra and -iz. *arawezzi* would have meant that the slave "is/becomes free" > "declares himself free" from his master, but not that he necessarily physically assaulted him. This might take the form of refusal to perform duties (Haase: "Man kann sich mit Worten widersetzen"). This is what we would call insubordination (Haase: "Unbotmässigkeit"). Such behaviour is punished in the LH § 205 and 282 with mutilation of the slave's ears (noted by Haase, 225 note 22). This procedure is also mentioned in the Hittite instructions for priests: "If a slave angers his master, he either kills him, or he mutilates his nose, eyes, or ears" (KUB 13.4 i 28-30, edited Sturtevant and Bechler 1935; Süel 1985). But once the scribal error yielded *a-ra-iz-zi*, an association of the verb with *a-ra-a-i* "rises (against his master)" would have suggested itself to the scribe. To be sure, the *mi*-conjugation form looks like the verb *arai-* "to halt, stop (something)", but the lack of an accusative object and the employment of a dative would deter him from interpreting *a-ra-iz-zi* as "halts". "Rises against his master" might well have involved a physical assault (Haase: "man kann auch handgreiflich werden"), which would be not just insubordination, but rebellion. Therefore the NH scribe removed the paragraph line and included this case with the preceding two. Somewhat ironically, because Hittitologists have read aa's form as [...]*ha-iz-zi*, no one has realized that *a-ra-iz-zi* in p is secondary and faulty, and have in fact followed p's interpretation ("rises against his master") rather than aa's.

The complex and still somewhat unclear history of the interpretation of the verb *arawezzi* > *arai* most probably affected the understanding of the punishment clause. If *arawezzi* in the OH recension was regarded as refusal to obey, but not outright assault, and was therefore separated from the preceding clauses by a paragraph stroke, it is conceivable that the punishment clause "he shall go into a clay jar" originally was not a circumlocution for the death penalty, but was a kind of humiliation and discipline to cure the slave of insubordination. Haase (225) envisages the slave sitting in an empty cistern or wine barrel, thinking long and soberly about the consequences of his insubordination. That such large vessels existed in which an adult man could sit or crawl is clear from passages in cultic texts. In one such text a man is described as crawling into one open end of a *DUGpalhi* and out the other (see CHD *palhi*-B d). Passing through such a vessel (like a culvert) was probably part of an acted-out spell, which removed evil and allowed the patient to emerge as a "clean" and cured man, much as the chastened slave might emerge from the *DUGUTUL*. In another text two LÜMEŠALAN.ZU₉ are squatting naked inside a vat (*luli-*) and a priest pours beer over their backs (see CHD *luli*-3 a). Otten (cited in Haase, 224) conceives of "going into a clay jar" as an unclear form of determining guilt or innocence ("ein Gerichtsverfahren gegen den Unfreien"). Either of these interpretations would be possible in the earlier, OH period. But in the NH period, when the offence was described as *a-ra-iz-zi* with its overtones of physical assault and perhaps attempted murder, the going into a clay jar might have been reinterpreted as a form of the death penalty. Almost all interpreters regard it as a form of capital punishment, whether by being cooked in a cauldron or buried alive. My reconstruction of the history of this law is based upon the NH merging of § 173a and b into a single paragraph, and a possibly more

severe understanding of *araizzi* versus *arawezzi*, neither of which may be able to bear the weight of my reconstruction. If it cannot do so, then the going into the clay jar was probably always understood in the same way. Haase hesitates to state that it was the death penalty, since the loss of a slave was a serious financial penalty on the master. Yet consider the procedure for execution of a rebellious (incorrigible) son in *Deut.* 21.18-21. Haase rejects Diakonov's suggestion that the slave's action represented a class protest, i.e., a threat of all slaves to revolt, since Haase thinks such a rarity would not be incorporated into law.

§ 174/59

On *zahhiya*- here in a reciprocal sense see (among others) Boley 1993, 144. Compare law § 4 where even the accidental ("hand sins") killing of a male or female slave requires that the homicide give "one person", and law § 42, where, someone who has hired another to go on a trip or campaign, but not yet paid him, and the hired person dies, must give "one person".

§ 175/60

This law is a repetition of § 35 in the first series. See discussion there.

§ 176a/61a

On this law see Goetze 1966, who plausibly suggested that *DI-IN LUGAL* and *ha-ap-pár-ra-an-zi* are two clauses: "(It is a case for) the king's court. They shall sell (the bull)" (see above in commentary on § 98). As my translation indicates, the rest of § 176a merely elucidates what constitutes a "bull" (*GU₄MAḪ*) (see laws § 57 and 60). A *tāyugaš* animal ('two-year-old', i.e., one in its third year) is a bull.

§ 176b/61b

The laws §§ 176-186 concern standard prices for commodities (Goetze 1957, 121f., Gurney 1990, 68-71, Hoffner 1995b, 560, Imparati 1995, 580). Law collections (such as the Laws of Eshnunna) and royal edicts from ancient Mesopotamia frequently contained such lists (Grayson 1972, 20-21 n. 64, Greengus 1995, 481, Postgate 1994, 194). Some of the Old Babylonian ones could be realistic, and I would be inclined to so regard the prices in the Hittite laws. But other listings, particularly those from first millennium Assyria and Babylonia are clearly "ideal" prices. Such "ideal" prices are also found in hieroglyphic Luwian inscriptions (Hawkins 1986).

Hittite law § 176 sets the purchase price for a person (i.e., slave) trained in a craft. See above in commentary on § 129. Seven trades are named: potter,⁶⁵ smith, carpenter, tanner (or leather worker), fuller, weaver, and maker of *KABALLU*-leggings. The professions/occupations mentioned in the following paragraph (§ 177) were even more valuable, unless (with Goetze 1957, 105 n. 8) we emend the "10" of copy p to "30". No figure is preserved in the other copies. This paragraph is cited in transliteration and German translation, but without commentary, in Müller-Karpe 1988 151.

⁶⁵ On *LÚBÁḪAR* (and *LÚBÁḪAR₂*) in addition to Rüster and Neu 1989 sign number 162 see Müller-Karpe 1988 150. In both discussions, however, the explanation of *DUG.QA.BUR.NA* omits the evidence of Berman and Hoffner 1980 that this complex also occurs in Boghazköy denoting a hare: *KBo* 10.28 + 10.33 v 1-2 *UZU GU[D] UZU UDU UZU EDIN.NA MUŠE[N.ḪI.A] / UZU [ḪÁD].DU.A parḫūwayaš*, and parallel *KBo* 10.36 iii 3 *[U]ZU ARNABI MUŠEN ḪI.A parḫū[...]*. Cf. discussion in *CHD* P 148 sub *parḫūwayaš*.

§ 177

The Sumerograms *LÚMUŠEN.DÙ* and *LÚIGI.MUŠEN* are synonymous in Hittite texts, just like *LÚḪAL* and *LÚAZU*. A very nice example of training someone for this occupation is given in *KUB* 23.108 rev. 7-13: *[m...]* *AŠŠUM LUKAB.ZU.ZU-UTTAM ADDIN / [...]* *LÚIGI.MUŠEN-UTTAM annanūt / [...]* *za nūwa ḫarzi INA É.GAL-LIM=ma=wa / [...]* *arunjanun IŠTU É.GAL-LIM=ma=wa=mu / [...]* *x-mi mZAG.A.A=ma=wa=kan káša / [...]* *n-iyā ēšzi nu=wa IŠTU É.GAL-LIM / [...]* *yandu nu=war=an a-ap!-pár-ri-ia[-an-du?]* "I gave *[m...]* for apprenticeship/training, and *[...]* trained *[him in]* the craft of augury. *[But ...]* he still holds *[...]*! I *[appealed to the palace [...], but I [...]* for myself from the palace. Look! *mZAG-muwa* is sitting in *[...]*. Let them *[...]* from the palace and arrest / commandeer him!" This "giving" someone for apprenticeship/training also elucidates § 200.

The purchase price (25 shekels) is higher than that for the trained persons in § 176b (10 shekels). With the augur this might be because his services were of particular value, even to the king in battle. By his craft he was able to foresee and help to avoid difficulties. But this fails to explain the 20 shekels price for a *dampūpi*-person. See Imparati 1964, 255 ("inesperto, non addestrato"), 284. In § 147 the fine for interfering with the sale of a *dampūpi*-person is 5 shekels, one quarter of the price given here.

§ 178/63

The tables of prices for domestic animals given by Güterbock 1961b, 75 are worth reproducing here.

Table 13. Cattle Prices

Price (in shekels) of live animal § 178		Price of hide § 185		Price of meat §§ 185-186	
GU ₄ .APIN.LÁ	12	GU ₄ .GAL	1	GU ₄ .GAL	0.5
GU ₄ .MAḪ	10				
GU ₄ .ÁB.GAL	7				
GU ₄ .APIN.LÁ <i>yugaš</i>	5	—		GU ₄ <i>yugaš</i>	0.5
GU ₄ .ÁB <i>yugaš</i>	5				
GU ₄ <i>šawitišt-</i>	4	GU ₄ <i>šawitišt-</i>	0.2	GU ₄ <i>šawitišt-</i>	0.2
pregnant GU ₄ .ÁB	8	—			
AMAR	2 (var. 3)	AMAR(!)	0.1	AMAR	0.1

Table 14. Prices of Equides (§§ 178, 180-181)

animal	shekels
<i>ANŠE.KUR.RA.NÍTA</i>	<i>QATAMMA</i> ⁶⁶

⁶⁶ The text says that the prices of the *ANŠE.KUR.RA.NÍTA*, *ANŠE.KUR.RA.MUNUS.AL.LÁ*, *ANŠE.NÍTA* and *ANŠE.MUNUS.AL.LÁ* are analogous (*QATAMMA*) to those of the bovines. And since *MUNUS.AL.LÁ* (contra Friedrich 1959 140 "Zugstute", "Zugeselin") has nothing to do with "draft animals", but merely denotes the female (see Glossary sub *MUNUS.AL(LÁ)*), I assume that the two comparable prices among the bovines were for the adult male and female, i.e., the *GU₄MAḪ* and *GU₄ÁB.GAL*. But 10 shekels for the male and 7 for the female do not seem high enough to fit with the 14 shekel price of one *ANŠE.KUR.RA* in § 180 or 15 shekels for a "yearling filly" (*ANŠE.KUR.RA.MUNUS.AL.LÁ i-ú-ga-aš*, § 180).

ANŠE.KUR.RA.MUNUS.AL.LÁ	QATAMMA
ANŠE.NÍTA	QATAMMA
ANŠE.MUNUS.AL.LÁ	QATAMMA
ANŠE.KUR.RA <i>turiyawaš</i>	20
ANŠE.GÌR.NUN.NA	40
ANŠE.KUR.RA (<i>wešiyawaš</i>)	14 (var. 15)
ANŠE.KUR.RA.NÍTA <i>yugaš</i>	10
ANŠE.KUR.RA.MUNUS.AL.LÁ <i>yugaš</i>	15
ANŠE.KUR.RA.NÍTA (<i>šawitišt-</i>)	4
ANŠE.KUR.RA.MUNUS.AL.LÁ (<i>šawitišt-</i>)	4

Table 15. Prices of Sheep and Goats (§ 179)

Live animal	Shekels	Hide	Shekels	Meat	Shekels ⁶⁷
UDU	1	UDU <i>warhūš</i> UDU <i>ḤARUPTI</i>	1 0.1	UDU	0.1
SILA ₄	0.5	SILA ₄	0.05	SILA ₄	0.05
MÁŠ/UZ ₆	0.67	MÁŠ/UZ ₆ MÁŠ/UZ ₆ <i>walli</i>	0.25 0.067	no meat	
MÁŠ.TUR	0.25	MÁŠ.TUR	0.05	MÁŠ.TUR	[0.05]

§ 179-180/64-65

The use of *takku* in b₂ and p is awkward. x uses the normal formulation with ŠA found in all manuscripts of the adjacent laws.

§ 184

This paragraph has always been a riddle. What is meant by the five signs following URU-ri? Walther 1931, 271 n. 1 correctly observed that the scribe “has corrected this line probably several times and incompletely”. Neufeld 1951, 52 n. 173 noted the same thing from his photo. Walther’s translation “This (is the?) tariff; but as it is in the town(?) (village?), [in the country (?at Hattusas?) it is just the same(?)])” supposes that the five signs in question are enclitic to URU-ri, and that much is to be restored in the break at the end of the line. Neufeld’s translation “This (is) the tariff, in the town (and in) the country (it shall be the same)” seems to regard the five signs as a separate word “the country”, perhaps interpreted as a form of Akkadian *mātu*. Goetze 1969 renders “As it is (valid) in a town, [it is also valid in the capital]”, similar to Walther. Friedrich 1959, 80, 112, like Neufeld, regarded the five signs as a separate word and interpreted it as Akkadian *ma-ad-dá!-at* “zugeteilt(?)”, 3rd person sing. feminine of the Stative of *madādu* “messen, zumessen”. He recognized the problem that the Hittites would have used an Akkadian feminine verb as predicate to a Hittite neuter noun *takšeššar* “tariff”.

⁶⁷ Meat prices are actually expressed in the text as ratios of the value of a live sheep. But since the value of a live sheep was one shekel (§ 179), there is no practical difference. See Gurney 1990, 95, and Hawkins 1986, 95.

Friedrich’s view was followed by Haase 1984, 91, 1963, 45 and CHD L-N 211 under the lemma [*ma-at-ša-at*]. Von Schuler (1982, 121) was less certain, translating “Dies (ist) der Tarif, wie er in der Stadt ... [..]”. Imparati 1964 followed Friedrich in her transliteration (p. 168), but used “...” in the translation (p. 169) and resigns herself in the commentary (p. 309f.) to summarizing the views of her predecessors. Although I admit that this line has been much corrected and is suspect of several mistakes, it should be noted that there is no word space between URU-ri and the following five signs, which favors Walther’s view that they belong to this word and militates against Friedrich. Also against Friedrich’s view is the unusual position of *mahhan* following the five signs, which he takes as the predicate. If the true predicate were in the break at the end of the line, it would leave little space, even including writing out on the edge, for yet another clause containing QATAMMA or *apeniššan*. Perhaps there was no following QATAMMA-clause, but the *mahhan* clause simply meant “(this is the tariff,) just as it [was established] in/for the city (Hattusa)”. § 184 has no OH witness: the only text witness is NH p. It is well-known that there exist in NH enclitic chains of the type *-at-ši-at* in which the nom. or acc. pronoun occurs twice, flanking another enclitic element. See KUB 1.1 iii 18, KBo 4.10 obv. 43, and construed with *kittaru* as the main verb KUB 26.1 i 61-62 and KUB 21.42+ ii 36. Two possibilities exist for using this NH pattern to explain § 184: (1) the sequence *-ma-at-ša-at* < *-ma-at-ši-at*, in which *-at* refers back to *takšeššar* and *-ši* to the URU-ri, and (2) *-ma-at-ša-at* is a unique “resolved” writing of the graph 2, making the sequence equivalent to *-ma-a-at* attested in KUB 6.45+ i 29. In neither case is there a need to assume a following QATAMMA-clause, and the sense of the clause would be “This is the tariff, as it [has been established(?) in/for it, namely the city]”.

§ 185

Goetze 1933b, 113, 1957, 121 saw correctly that p iii 11 was to be read: ŠA 10 KUŠ AMAR 1 GÍN KÜ.BABBAR, which he achieved by a double emendation. In this he was followed by Güterbock 1961b, 77 n. 45. Collation by photo suggests that no emendation is needed in KBo 6.26 (p) iii 11 for 10 KUŠ AMAR. The correction of 1 MA.NA in the same line to 1 GÍN requires a true emendation. The reason for the mistake is unclear. Güterbock’s suggestion that the scribe was misled by his own mistaken reading KUŠ GU₄ into substituting a higher price collapses with the discovery that he actually wrote AMAR. The following table shows the pattern. Immature, unweaned animals’ hides are in the range of 10 to 20 per shekel.

Table 16. Prices of Animal Skins

Animal	Most valuable	Intermediate	Immature
GU ₄	GU ₄ GAL 1 GÍN	GU ₄ <i>šawitiššaš</i> 1/5 GÍN	AMAR? 1/10 GÍN! (text MA.NA)
UDU	UDU <i>warhūš</i> 1 GÍN UDU <i>ḤARUPTI</i> 1 GÍN		SILA ₄ 1/20 GÍN
UZ ₆ /MÁŠ	UZ ₆ 1/4 GÍN	UZ ₆ <i>walli</i> 1/15 GÍN	MÁŠ.TUR 1/20 GÍN

§ 187

This law introduces *hurkel*, the concept of which is difficult to grasp. It has been translated in a variety of ways: Hrozný "punition", Walther "capital crime", Goetze "capital crime", Friedrich "Greuel", von Schuler "eine Missetat", Haase "(etwas) Ungeheueres", Hoffner 1963, 187 "abomination; depravity", Puhvel 1986; 1991, 401 "strangulation; hanging matter", Hoffner 1973b; 1995a "unpermitted sexual pairing". It occurs very rarely outside the laws themselves. Inside the laws it denotes instances of sexual pairing which for some reason were considered *inherently* inappropriate. It does not pertain to instances of extra-marital sexual misconduct like fornication and adultery. It seems rather to be primarily concerned with the *intrinsic* unsuitableness of certain pairings. A strong resemblance can be seen between Hittite *hurkel* and the ancient Israelite laws of *Leviticus* 18-20 and *Deuteronomy* 22.9-11 regarding unsuitable sexual pairings (called *tebel* and *tô'ebah* in biblical Hebrew and *πορνήν* and *βδέλυμα* in biblical Greek). But although all sexual concourse of humans with animals is forbidden in the Hebrew Bible, Hittite law makes further distinctions between animals which do or do not qualify as permitted sexual partners: the horse and mule are permitted (§ 200a). The criterion or criteria used to draw this distinction are not stated, and it is probably futile for a modern to attempt to recover the ancient Hittite presuppositions which informed this decision. Probably the same kind of thinking lies behind the distinctions between "clean" and "unclean" animals in ancient Israelite law. But there the criteria themselves, or at least the working rules, are explicitly stated, even if the reasons behind them are not. The secondary literature on the subject of Israelite "clean/unclean" distinctions is too vast to even begin to cover here. The corresponding Hittite concepts have to my knowledge only been studied in any depth by Moyer 1983 in a dissertation guided by me. In ancient Israelite law the "clean" land animals which were permitted for eating and for sacrifice were the ox, the sheep and the goat, animals which had the longest history of domestic association with the early Israelites going back to their semi-nomadic period. The pig, being an animal normally kept by settled (non-nomadic peoples) appeared relatively late in Israelite domestic experience and was therefore never included among the "clean" animals. The horse and the camel also were relatively late entrants in the Israelite domesticated animal scene. We may apply somewhat the same logic to the Hittite animal world. Animals such as the ox, sheep and pig were kept by the Hittites and their ancestors long before the horse and mule were introduced. *Perhaps* the late comers were not introduced into the field of domesticated animals proscribed to humans for sexual pairing. But this is only a guess.

One should not translate *hurkel* as "capital crime", since there were many offences requiring the death penalty which are not labelled *hurkel* (§§ 121, 126, 166, 170, 173, 197 and 199; see Hoffner 1963, 336f.). Furthermore, we know from texts later than the laws that *hurkel* was punishable in some localities by death and others by banishment, and ritual fragments show that an offender could be purified by ritual from the effects of *hurkel* so as to go on living in his original community, thus avoiding even the necessity of banishment (Hoffner 1973b). In the laws themselves it is indicated that a man who has sexual relations with two prohibitively closely related women (e.g., mother and daughter) was not restrained or punished so long as they lived in separate cities and the relationship was not known. Since we do not know the linguistic origin of *hurkel*, it is premature to speculate on an Indo-European root or etymology. Such premature speculations and the application of the alleged root meaning to the Hittite occurrences can only distort and prejudice the evidence. *hurkel*

On the use of *wašša-* here see the discussion in Chapter I sub "The Terminology of Law". The *katta* in *katta ... waššai* is not a preverb, but governs the noun indicating the sexual partner, which (in OH) is in the genitive case. The similar *GAM-an wa-aš-ta-i* occurs in KUB 41.11 rev. 2, 32 (colophon) where

it describes the offense of a man having sexual relations "with a sheep or goat", see Hoffner 1973b, 86f.

§ 190

For this idiom elsewhere see: [*maḥḥan* ITU.7?KAM *tiya*]zī nu namma LÚMUZA=ŠU ITTI DAM=ŠU UL *tiy[azzi]* "[When the seventh(?) month (of pregnancy) arrives, then the husband does no any longer 'en[ter]' with his wife" KBo 17.65 obv. 5 (birth ritual).⁶⁸ Beckman, who correctly interprets KBo 17.65 obv. 5, does not cite law § 190, but the similarity is very close, including the use of *ITTI* and its equivalent, the Hittite instrumental (*akkantir*). The only minor difference is the absence of *-šan* in KBo 17.65 obv. 5. *-šan* is especially appropriate when the implication is sexual intercourse, where one party is superimposed on the other. The OH spelling *ti-e-zi* in p, together with a better sense in the singular, makes that reading more likely the original, instead of the plural *ti-an-zi* in copy y.

§ 191

Although it is difficult to say positively what the precise force of the verb *wen-* is, one can at least eliminate one possibility. In several Mesopotamian law codes the offence of "deflowering" a woman is treated (LU §5, SLEx §§7-8, SLHF iv 10-11, LE §§26, 31). The Sumerian verbal construct is *a-gi* or *6-gi*, to which the Sumerogram *MUNUSĒ.GI.A* in Hittite ("bride, daughter-in-law", literally "deflowered woman") is related. The Akkadian verb in these cases is *naqābu*. Since the direct object of the verb *wen-* is "women and their mother", it is clear that *wen-* does not have the precise meaning "to deflower". Its syntax differs from *karia(n) wašša-* which associates with a noun in the genitive. Since the *-ške-* form *uwanšikke-* takes people (*antuhšus*) as its direct object in a context of abusing or humiliating a defeated enemy (KBo 3.60 iii 10-13), it is possible that both "beat up" and "knock up (sexually)" in their colloquial American senses could be covered by the verb. It is likely that the verbal root is found in the deverbal noun instrumenti *wenal* "stick, club, pole", i.e., the implement with which one strikes or beats.

§ 192

On this law see Haase 1994b.

As is explained in a footnote to the transliteration of § 192, it seems necessary to read [L]ÚḪA.LA-ŠU "his partner" in p iii 37 instead of [L]Ú-aš ḪA.LA-ŠU "the share of (her) man" in copy p, which results in a completely different meaning. Instead of the wife taking the share of her husband, the clause means "his partner shall take his (i.e., the deceased man's) wife".

The tablet shows that p has erased a longer law originally written in this position, probably identical to what is preserved at this point in aa and y₁. This law ("If a man's wife dies, [he may take her] sister [as his wife.]") ended with the words *UL ḫaratar* "(there is) no offense", a phrase occurring essentially only in the cases where *hurkel* might otherwise be suspected. In practice *UL ḫaratar* seems almost to mean "there is no *hurkel*". p did not conclude the shorter law with the words *UL ḫaratar*, because the LÚḪA.LA would not necessarily be a blood relation of the deceased husband, and consequently there would be no question in anyone's mind about the possibility of *hurkel*.

But if we are intended to read j's law this way, how does it agree with the immediately following law, which prescribes levirate marriage when a husband predeceased his wife? It would appear that,

⁶⁸ Edited Beckman 1983, 132f., and comments on page 152f., quoting Hoffner 1967a, 79.

since in copy p § 192 precedes § 193, if a man predeceased his wife and he had a partner (LÚHA.LA), that partner had first claim on the widow (and presumably her inherited share in the partnership). If no business partner existed, the provisions of § 193 became effective: a near kinsman of the husband married her. In other words, among the Hittites the economic motive of preserving the wife's dowry in the family of her husband (which motive probably lies behind all the levirate laws known in the ancient Near East) was restricted by the prior right of his business partner. This protection of the interests of a business partner is also reflected in other laws, where the exemptions from *luzzi*, etc., once covered not only a man but also his business partner(s) (laws §§ 50-53).

§ 193

This law treats what is called "levirate marriage" (from Latin *levir* "brother-in-law"). On this law see Beckman 1986, 16f. A possible example of this law in practice can be found in the treaty of Suppiluliuma I with Hūqqana of Hayaša (Hūqq. iii 55-56), where the Hittite king orders Hūqqana to "take your daughter away from (the deceased?) Mariya and give her to (his) brother" (Friedrich 1930a, 128f.). In his footnote 9 Friedrich suggested that this was the brother (or stepbrother) of Mariya, the original husband. See also Klinger 1992 on the Hūqqana incident. There may also be an example in the Inandik landgrant (Balkan 1973. j). See also § 192 with its Commentary.

§ 198

Earlier translators and commentators treated the phrase *ta SAG.DU-SÚ* (13) *wa-aš-ši-e-ez-zi* as follows: Hrozný 1922 149 ('sa tête il marque'), Walther 1931 273 ("then mark his head"), Friedrich 1959 115 ("Der Satz 'er kann seinen Kopf bekleiden' ist von allen Übersetzern wohl mit Recht auf eine äusserlich sichtbare Kennzeichnung des Ehebrechers, etwa durch eine besondere Kappe, gedeutet worden"), Imparati 1964 179 ("e la sua «= dell'adultero» testa copre"), 321 ("può ottenerla: in tal modo però fa restare in vita anche l'adultero, la cui testa viene coperta, probabilmente con un segno d'infamia visibile a tutti"), and even as recently as Hoffner 1995a 237 ("and 'clothe his head'"). This would constitute something like the mark placed upon the adulteress in Nathaniel Hawthorne's novel *The Scarlet Letter*. But Tsevat 1975 correctly considered the wife the object of the verb in the Hittite law and translated: "Then he may veil her". According to him, the veiling is not part of the punishment, but constitutes a reaffirmation of the couple's marriage (which has been called into question by her adultery) by symbolically re-enacting her bridal status. Tsevat has correctly observed that the symmetrical treatment of wife and paramour would require that if the paramour were being somehow marked here in a humiliating manner, the wife should also receive this treatment, which she apparently doesn't. The symmetrical treatment of wife and paramour is also illustrated in MAL A § 15: "If a man should seize another man upon his wife and they prove the charges against him and find him guilty, they shall kill both of them; there is no liability for him (i.e., the husband). If he should seize him and bring him either before the king or the judges, and they prove the charges against him and find him guilty—if the woman's husband kills his wife, then he shall also kill the man; if he cuts off his wife's nose, he shall turn the man into a eunuch and they shall lacerate his entire face; but if [he wishes to release] his wife, he shall [release] the man" (Roth 1995 158). Tsevat 1975 also notes this Assyrian law, citing the earlier edition and discussion by Driver and Miles.

§§ 199-200

On these two laws see Friedrich 1960b. There is a certain naively analogical thinking here about human-animal sexual couplings that understands them in a manner similar to inter-human couplings. Just as between humans who couple one can distinguish cases of mutual consent from those in which one partner is unwilling (rape, see § 197), so also in some human-animal sexual encounters the human is unwilling, but the sexually excited animal initiates sexual activity (*tdk-ku GU₄-uš LÚ-[ni] wa-at-ku-zi ... tdk-ku ŠAH₄-aš LÚ-ni wa-at-ku-zi* [f], § 199). When the human partner initiates the encounter, it is assumed that the animal consents. And just as in the rulings on inter-human couplings, so also in the human-animal ones, in the former case the unwilling partner is not punished, but in the latter both receive symmetrical punishment: *ku-en-zi-uš LUGAL-uš hu-iš-nu-zi-ia-aš L[UG]AL-uš*. A broad survey of the subject is found in Hoffner 1973b, while a later study focussing more narrowly on the laws themselves is Haase 1976.

§ 200

On giving someone for apprenticeship/training see comments above on § 177 and the brief remarks of Neu 1995b regarding the Hurrian parable about the master (*UMMI'AN*) and his ungrateful apprentice. On law § 200B see also Haase 1959. In KBo 3.34 ii 30-32 it is the heads (*GAL*) of various crafts or professions (cupbearers, heralds, guards) who perform the action of *ulkiššarahli*. And since they then retain the person in their service, does this perhaps mean that the LÚUMMEĀN pays the young man's parents one person in order to keep the trainee?

CHAPTER FOUR MANUSCRIPTS

The various manuscripts of the Hittite laws show by their spellings both the habits of scribes as a group in each of the major chronological periods and the peculiar habits of the individual scribes. It is doubtful—and certainly unprovable at present—that any of the preserved copies of the laws is an “original”. Even the Old Hittite manuscripts show that they are “copies” by the presence of scribal errors.

Although Korošec compared the manuscripts of the first series (A, B, C and PT) in 1959 and already earlier in 1932/62f, the relative dating of the copies of the laws began in earnest with the reviews of Friedrich's 1959 edition by Kammenhuber 1961b and Güterbock 1961b; 1962a. A comparison of the readings of the late parallel text (PT) with the versions of the main series was made by Carruba, Souček, and Stemmann 1965.

Goetze, Güterbock and Korošec suggested dating the redaction of the laws to the reign of Telipinu,¹ while Kammenhuber more generally dated them to the Old Kingdom.² Carruba argued on the basis of the *-yezzi* forms of the verbs which in NH show *-ya(z)zi* that manuscript A of the first series should be dated in the reign of Hattušili I or Muššili I.³ Archi cited a few forms which appear to be exceptional in that they do not show the *-iya-* writing in NH: *mar-ki-ši* KUB 21.38 ii 4 (Hattušili III)⁴ and *wa-aq-ga-ri-ez-zi* in Alaks. iii 41 (Muw. II, SV 2 215) with the variant *wa-aq-qa-ri-ia-zi*.⁵ But surely so few exceptions do not affect Carruba's point, nor did Archi seem to claim that they do. Archi claimed that the *-ye(z)zil-ya(z)zi* alternation was not a morphological problem, since it occurs in diverse types of verbs, some primary thematic (six examples: *aniya-*, *hullela-*, *peššiya-*, *tāya-*, *tiya-*, and *wemiya-*), others denominatives (*appai(a)riya-*, *kuššaniya-*, *šiyattaliya-*, *tūriya-*, and *urkiya-*).

Aside from the limitation of Archi's bound transcription (far inferior to transliteration in the discussion of spellings), there are a few mistakes which he should have corrected in Friedrich's variants. “[*ūdāi/iaizzi* o i v.]” is clearly [*d/a-a-i-e-ez-zi*] in KUB 29.23 11, and therefore to be read [... *ūda-a-’i-i-e-ez-zi* three lines earlier in KUB 29.22 15. All the variants in *-iaizzi* (*peššiiaizzi*, *tiiaizzi*, and *urkiiaizzi*) are in the latest manuscripts, except for *ur-ki-ia-iz-zi* § 149/38 in Friedrich and Archi's “q”. It is also not correct that “Si ha dunque una vocale di legamento anticamente scritta con *-i-*, che tende ad essere espressa con *-e-*”, since the vowel before *-zzi* represented by the IZ sign is always readable as *-ez-*,⁶ and the form *ū-e-mi<-ez>-zi* in manuscript A of §79 is obviously to be emended as shown.

¹ Goetze 1928a, 21, Güterbock 1954, 21, Korošec 1969, 291.

² “Von Telepinu, seinem Sohn oder einem früheren König!” (Kammenhuber 1961b, 80 note 3).

³ Carruba 1962, 157ff. and Carruba, Souček, and Stemmann 1965 13-15.

⁴ See now CHD L-N 189.

⁵ Archi 1968 55 with n. 8. The form *ī-e-ši* in Huqq. II 3, 49 cited by Archi poses no problem, since it is now well known that the Hukkana treaty is linguistically archaic, showing MH language (Neu 1979; Carruba 1988).

⁶ See Oettinger 1979, 343-356, Melchert 1984, 89-90, 161, Melchert 1994, 24, 66, 73. See Kronasser 1966 37, 490 for an earlier analysis of the *wem(i)yezzi* forms.

Archi thinks that the use of A-B/ LUGAL in law §55 indicates Hattušili I and that he was responsible for the reforms in the laws represented by the *karū ... kinuna* clauses.⁷ This is, of course, quite possible, but — alas — not yet proven.

I have followed the consensus of recent Hittitological research in classifying manuscripts A and M as Old Hittite copies, but I am unable to follow Güterbock 1962a 21 and Laroche 1971 43 in assigning manuscript K to the Old Hittite period. Nor can I follow Neu, Oettinger (1979) and others in their claim that manuscript B is a Middle Hittite copy. Hart 1983 103 already expressed doubts based entirely upon the orthography of B. My own doubts arise from palaeography: I see no evidence of a consistent Middle Hittite ductus or sign shapes. Occasional preserving of older sign forms from the hyparchetype (either an OS or MS copy) can easily explain the few older sign forms. Carruba 1962 158 speculated that copy B was made no later than the reign of Šuppiluliuma I and was based on a hyparchetype (“Vorlage”) “*B” that could have been made during the reign of Telipinu. By contrast, he dated the hyparchetype of A (“*A”) somewhat earlier, to the reign of Muṣṣili I. Carruba, like most others, has been influenced in his relatively early dating of B by its greater retention of OS spellings, particularly in comparison with manuscript C and PT. But this does not necessarily mean the actual copy is MH. Only palaeography can demonstrate the age of the copy. Some post-OS manuscripts appear to have closely emulated the spelling habits of their (hyp)archetypes, while others seem to have been more ready to replace older spellings with those current in their time. It is very likely that scribes working contemporary with each other could differ in the degree to which they modernized their traditional texts. Orthographically, all that we can claim about B is that it is conservative. On the basis of published photos I am inclined to identify J as a MH copy.⁸ Among the post-OS manuscripts it is currently impossible to demonstrate that any has used as its model an OS manuscript which we have today. For example, copy A is OS, but we cannot prove that any of the post-OS copies (B, C, D, etc.) used A specifically as its model.

Palaeography

The table on the following eight pages shows the characteristic forms of the more common signs occurring in two OS manuscripts (A in Series One and aa in Series Two), and two NH manuscripts (B in Series One and the late parallel text PT which parallels part of Series One). Other manuscripts could have been chosen. I did not devote an entire column to the sign forms of the OS manuscript M, because so little of it is preserved that it is impossible to give representative shapes for most of the signs. B was chosen to represent a typical NS manuscript, although the even later copy C in Series One or p in Series Two could also have served this purpose.

The sign value listed in the left-most column, though set in upper case letters, is not necessarily a Sumerographic value in Hittite texts. On the contrary, it is often the most common syllabic value of the sign.

⁷ Archi 1968, 58-59. On the A-B/ LUGAL in CTH 8 as Hattušili I see Pecchioli Daddi 1995 322 with literature.

⁸ See the long footnote on the entry for manuscript J in Table 8: Manuscripts of Series One, at the end of Chapter II.

Table 17. Palaeographical Overview of Principal Manuscripts
























Value	A	aa	B	PT
ÁB				
AG				
AH				
AL				
ANŠE				
APIN				
ARAD				
AŠ (ZIZ)				

Table 17. Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
AZ				
BA				
BAD				
DA				
DAM				
DU				
DUMU				
E				

Table 17. Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
EL				
EN				
GA				
GI				
GIN				
GIR				
GU				
HA				

Table 17. Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
ĤAR				
ĤÉ				
I				
IG				
IL				
KA				
KAB				
KAM				

Table 17. Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
KI				
KÜ				
KUN				
KUŠ				
LA				
LAM				
LI				
LUM				

Table 17: Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
MAH				
ME				
MEŠ				
NA				
NA ₄				
NÍG				
NIM				
NUN				

Table 17: Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
RA				
RU				
SAG				
ŠA				
ŠAR				
TA				
TAR				
TI				

ISCHES SEMINAR DER - NHD
1901

Table 17: Palaeographical Overview of Principal Manuscripts (Continued)

Value	A	aa	B	PT
Ú				
Û				
UD				
UG				
UL				
URU				
ZU				

Orthography in OS versus Post-OS Manuscripts

Series One

The following table shows spellings characteristic of the OS manuscripts contrasted with different spellings of the same words found in post-OS (almost all NS) manuscripts. The sequence is that of the laws. If a characteristic is noted in an earlier law, it is not necessarily repeated at subsequent occurrences. This table only intends to show the principal examples of variants that illustrate the developments over time of Hittite orthography. It does not list all variants, since these can be easily seen in the transliterated score. Nor does it list all variant writings in the laws of the chosen examples. For this one needs to see the relevant entries in the Glossary.

§	A, M	B, K and other NS
1	šū-wa-i-ez-zi passim	šū-wa-a-ez-[zi], etc.
2	ku-e-e[n-zi] §2, 5	ku-en-zi §2 B, 5 B.
3-5	ar-nu-uz-zi A §§3, 4, 5, 19a; but ar-nu-zi §76 (A)	ar-nu-zi §§2 (B), 3 (B), 4 (B), 19a (B), 100 (B).
6	kar!-aš-ši-i-ez-zi A §6	kar-aš-ši-i-e-ez-zi B §6
6	gišgi-pé-ef-sar §6	gi-pé-ef-sar §6 B.
7	pí-iš-ker §7, 9, 19b, 25, 49, 57, 59 (A, M), 63 (A, M), 67 (A), 81 (A), 94 (A)	pé-eš-ker §7 B, §9 B, §19b (B), 49 (L), 57 (B, D), 58 (B, D), 59 (B), 63 (B, H), 67 (B, I), 69 (B, I), 81 (B, K), 91 (B), 94 (F, T); pí-iš-ker §94 (O)
9	A-NA É.GAL (A)	A-NA É.GAL-LIM (B)
9	da-aš-ke-e-er §9,	da-aš-ke-er §9 B.
10	LÚ U ₁ LU-an §10 A	an-nu-uh-ša-an §10 B, UN-an §10 C
10	[an-ni-iš-ki-i-zi] §10 A, an-ni-iš-kán-zi [i] §40 (A)	[an-né-eš-ki-i-zi] §10 B, [a]n-né-eš-kán-zi §40 (B) ⁹
10	ku-ir!-ma-a-na-aš §10 A	ku-ir-ma-na-aš §10 BC,
10	la-a-aš-zi-a-ta §10 A, la-a-zi-at-ta §10 (A)	SIG ₅ -at-ta-ri §10 B, SIG ₅ -ir! §10 C, . SIG ₅ -ta [...] §10 K
10	nu-uš-še §10 A,	nu-uš-ši §10 B,
10	[pé]-e-di-iš-ši-ma §10 A,	pé-e-di-iš-ši-ma §10 B, pé-di-ši-ma §10 C, PT,

⁹ Not to be read as [an-ni-eš-ki-i-zi] §10 B, [a]n-ni-eš-kán-zi §40 (B) with -Ci-eC- for *-ye-, since the OS forms in -ni-iš- already show the syncope as having occurred (Melchert 1984, 102).

11	Genitive construction LÚ.U ₁₉ .LU-aš EL-LAM ¹ -aš QA-AS-SÚ §11 (A), ARAD-na-aš na-aš ¹ -ma GÊME-aš QA-AS-SÚ §12 (A), LÚ.U ₁₉ .LU-aš EL-LAM-aš KIR ₁₄ -še-et §13 (A).	schma LÚ.U ₁₉ .LU-an EL-LUM QA-AS-SÚ §11 (B, cf. C, PT), ARAD-na-an na-aš ¹ -ma GÊME-an QA-AS-SÚ §12 (B), LÚ.U ₁₉ .LU-an EL-LAM ¹ KIR ₁₄ -še-et §13 (B), but see genitive construction in LÚ.U ₁₉ .LU-aš EL-LAM-aš iš-ta-ma-na-aš-ša-an §15 (B) and MUNUS-aš EL-LI šar-hu-wa-an-du-uš-šu-uš §17 (B), while in both §§15 and 17 the text of A is broken away.
11	QA-AS-SÚ §11 (A)	QA-AS-SÚ §11 (B), ŠU-SÚ §11 (C. PT)
11	20 GÍN §11 (A, B)	10 GÍN §11 (X)
11	nu-wa-a[r-ni-iz-zi] §11 (A)	nu-wa-lar-mi ¹ -iz-zi §11 (B), du-wa-ar-[ni-iz-zi] §11 (C), du-wa-ar-ni-iz-zi §XX-XI (PT) ¹⁰
16	Asyndeton in §16 (B), probably following A (which is broken away here)	nu-uš-ši §16 (C) replaces earlier asyndeton.
19a	1KUR Lu-ú-i ¹ -[ia] §19a (A)	KUR URULu-za-u-wa §19a (B)
19a	ga-ne-eš-zi §19a (A), ga-n[e-eš-zi] §60-61 (A), ga-ne-[eš-zi] §62 (A), ga-né-eš-zi §20-21 (A)	ga-ne-eš-zi §19a (B), [ga-ne-e]š-zi §20-21 (B), ka-ni-iš-zi §61-62 (B), ga-né-eš-zi §62 (F), §70 (B)
19b	pé-hu-te-ez-zi §19b (A)	[pé]-e-hu-te-ez-zi §19b (B), pé-e-hu-te-ez-zi §27 (B, C), §XXXV (PT)
19b	LÚ URULu-i-in §19b (A) is apparently an i-stem adjective (ethnic)	1LÚ URULu-ú-i-ia-an ¹ (B) is an ethnic adj. in -ya-
20	ta-a-i-ez-zi §20 (A)	da-a-i-ez-zi (B)
21	LÚ URULu-ú-i-u-ma-na-aš (A)	LÚ URULu-i-um-na ¹ -aš (B)
21	nu-uz-za (A)	nu-za (B)
22	hu-wa-a-i (A)	hu-u-wa-i (B)
22	ke-e-ei (A)	ke-e-ez (B)
23	A-NA KUR 1ku ¹ -u-ru-ri 1an ¹ -[da] (A)	ku-ru-ri-i KUR-e (B)
23	na-an-za (A)	1na-an-za-an ¹ (B), cf. § 53
24	ARAD-aš (A)	ARAD-iš (B)
24	MUNUS-ša 1uš ¹ (-1)ku-ša-an metathesis for MUNUS-ša ku-uš-ša-an (A) ¹¹	MUN[US-š]a-1ma ku-uš-ša-an ¹ (B)

¹⁰ Even PT does not use the *hi*-conjugation sg. 3 form *duwarnai* which replaced *1duwarni:zi* in the 13th century.

¹¹ See the footnote on the transliteration of § 24.

25	[LUGAL?-w]a-an-na pár-na ¹²	[A-NA É.GAL-LIM] (B) restored from § 9
32 ¹³	1ák-ku ... 1da-a-i ¹ (A)	1ák-ku-za ... da-a-i (B)
35	MUNUS-na-an (A), see § 37	MUNUS-an (B)
35	EL-LE-1TAM ¹ (A)	EL-LUM (B)
35	LÚAGRIG (A)	LÚAGRIG na-aš-ma LÚSIPA (B)
35	GÊME-re-e[z-zi] (A)	[GÉM]E?-aš-ša-re-[e]š-zi (B)
37	pí-ti-nu-uz-zi (A)	pí-te-nu-uz-zi (B)
37	n[u-kán šar-d]i-i-eš a-ap-pa-an-an-da pa-a-a[n]-z[i] (A)	EGIR-an-da-m[a]-a[š-m]a-aš-k[án ša]r-1di ¹ -ia-aš pa-iz-zi (B)
37	ki-iš-ia-at (A)	ki-ša-at (B)
38	ap-pa-1a ¹ -[an-i]e-eš (A)	ap-pa-an-te-eš (B)
38	ha-an-ne-eš-na-aš iš-ha-a-aš (A)	[LÚ?ha-an-n]e??-tal-wa-aš (B)
38	le-1e ¹ -[da]-ni-at-ta (A)	kar-tim-mi-ia-an-ia-1ri (B)
38	šar-ti-an-n[a] (A)	1nu šar-di-ia ¹ -an (B)
39	ŠA ŠA-NI-1-IM-MA (A)	[da-m]e-e-el (B)
39	da-a-la-i (A)	da-a-1a-i (B)
39	na-ar-ia-an ha-ap-pa-ra-iz-zi (A)	Ú-UL-[an-za] ha-ap-pa-ra-iz-zi (B)
40	LÚ GIŠTUKUL-ša ¹ §40 (w. Hitt. gen. ending + -a)	ŠA LÚ GIŠTUKUL §40 (B),
40	LOGOGRAM.C(onsonant)+a (versus LOGOGRAM.+ya: LÚ GIŠTUKUL-ša ¹ §40 (A), A ŠA.ÛI.A-ša § 46 (A), KASKAL-ša §56 (A), ARAD-ša ¹⁵ §95 (A, B)	LÚ-ša ¹⁶ §26b (J), §30 (B).
40	ra-ra-an-zi §40 (A)	1[a-ra-an-zi] §40 (B), da-ra-an-[zi] §40 (L)
41	da-an-zi §41 (A, B)	pí-an-zi §41 (C)
42	pí-ia-a-an §42 (A, B)	pí-ia-an (B), pí-i-ia-an (C)
42	šar-ni-ik-zi-1[NU.GÁL] §42 (A), cf. § 21	Ú-UL šar-ni-ik-zi (B ¹⁷ , C)
42	1ák-ku ku-uš-ša-na §42 with adversative -a (A)	no -a (B, C)

¹² The allative *pár-na* in a clause whose main verb is *da-* "to take" is quite unusual and difficult to understand.

¹³ In §§ 26-31 there is little if any OH text witness.

¹⁴ The *š* here is the genitive sg. ending.

¹⁵ The *š* here is the gen. sg. ending.

¹⁶ The *š* here is the nom. sg. com. ending.

¹⁷ But in § 21 B preserves A's *šar-ni-ik-zi-1* NU.GÁL.

43	zi-i-nu-uš-ki-iz-zi § 43 (A)	zi-nu-uš-ki-iz-zi (B), ze-e-nu-uš-ki-iz-zi (C)
43	ta-ma-i-ša-an § 43 (A, B)	ta-ma-a-i-ša-an (C)
43	Clause-connecting Ū § 43 (A), cf. § 195 (aa)	nu (B, C)
43	ʿnu-uz ¹ -za § 43 (A)	nu (B), nu-za (C)
43	a-pu-ú-un-pát § 43 (A)	a-pu-un-pát (B, C)
44	ʿa[-ap-pa-aš-še] § 44 (A)	nu-uš-ši EGIR-pa (B, C)
44	LÚ.U ₁₉ .LU-an § 44 (A)	an-tu-uh-ša-a[n] (B), UN-an (C)
44	ʿku ¹ -up-ta-ar-ra § 44 (A)	ku-up-tar-ra (B, C)
44	ták-ku-wa-ta-an § 44 (A) for takku = at = an with the OH local particle -an	ták-ku-at omitting both the glide and the local particle (B, C)
44	pár-na-ma § 44 (A)	pár-ni (B, C)
44	pé-eš-ši-ez-zi § 44 (A)	pé-e-da-i (B, and probably C)
45	a-pu-ú-un § 45 (A)	a-pu-u-un (C)
46	pí-ia-an-za § 46 (A) modifying common gender A.ŠĀ.HI.A	pí-i-ia-an (C) modifying neuter A.ŠĀ.HI.A
46	A.ŠĀ.HI.A-ša § 46 (A) nom. sg. common gender word for "fields" + adversative -a "but"	A.ŠĀ.HI.A ʿte-e-pa-u-i-eš ¹ (C) is nom. pl. common gender and lacks the adversative particle
46	i-wa-a-ru (A)	i-wa-ru (B)
46	kar-pí-i-ez-zi (A)	kar-ap-zi (B)
46	ʿi-wa ¹ -ru-aš (A) ¹⁸	[i-w]a-ru-wa-aš (B)
47	ša-aḥ-ḥa-an lu-uz-zi (A)	lu-uz-zi (B)
47	na-a[ri-ta] (A)	ʿÚ ¹ .[UL] (B)
47	ra-aš-še (A)	na-an-ši (B)
51	[URU]ʿZi ¹ -ip-ta-an-ti-ia (A)	URUZi ¹ -ip-pa-la-an-ti-ia (B, G)
53	gi-im-ra-aš-ša-aš (A)	gi-im-ma-r[a-aš-š]a-[aš] (B), gi-im-ra-aš-ša-aš (D)
53	ma-a-an-za (A)	ma-a-an-za (B, F), ma-a-an-za-an (D, cf. § 23)
53	Redundant Ū ...za in Ū LÚ.MEŠka-ru-ḥa-le-eš-me-eš-ša (A)	Retained in B, but eliminated in Ū LÚ.MEŠka-[ru-ḥ]a-li-iš-me-eš (D, see also F)
53	Nom. pl. ending -eš in LÚ.MEŠka-ru-ḥa-le-eš-me-eš-ša (A)	Nom. pl. ending -iš in LÚ.MEŠka-ru-ḥa-li-iš-me-eš-ša (B, see also D).

¹⁸ For the omission of the glide in OS see below in discussion of Orthography.

55	A-NA A-BI LUGAL with asyndeton (A)	nu A-BI LUGAL with nu and with omitted or implied A-NA (B, D) ¹⁹
55	ʿtar ¹ -ši-kán-zi (A)	tar-aš-kán-zi (B) ²⁰
55	mi-im-ma-an-zi (A)	me-em-ma-an-zi (B, F)
55	nu-uš an-da šī-it-ta-ri-et (A)	nu an-da [šī]-it-ta-ri-et (B, D)
55	ma-a-aḥ-ḥa-an-da (A)	ma-aḥ-ḥa-an (B, F)
55	i-iš-te-e[n] (A)	e-eš-te-en (B, D)
56	e-ki BĀD-ni (A)	A-NA BĀD-ni(B), BĀD-ni (D)
56	LUGAL-aš KASKAL-ša (A)	KASKAL LUGAL (B, D)
56	ták-šū-an-zi (A)	ták-šū-an-zi (B), pa-a-u-wa-an-zi (D)
56	a-ra-u-aš (A)	a-ra-u-wa-aš (B, D) ²¹
57	da-a-i-ez-zi (A)	ta-ia-az-zi (B), da-a-i-ia-zi (D)
57	ša-ú-di-iš-za (A), see § 58 M ²²	ša-ú-i-ti-iš-za (B), ša-a-ú-i-ti-iš-za (B), ša-a-ú-i-te-eš-za (D), ša-a-ú-i-ti-eš-za § 58 D
57	na-at-ta GU ₄ .MAḤ-aš (A)	Ū-UL GU ₄ .MAḤ-aš (B, D), Ū-UL GU ₄ .MAḤ (D)
57	a-pa-aš (A)	a-pa-a-aš (B, D)
57	ra-a-i-ú-ga-aš (A), see § 58 M	ra-a-i-ú-ga-aš (B), da-a-i-ú-ga-[aš] (D)
59	UDU.MUNUS.ÁŠ.GĀR § 62 (A), § 69 (A), UDU.MUNUS.Á[Š.G]ĀR § 59 (M), [UDU.MUNUS.ÁŠ.GĀR]R § 62 (M) ²³	UDU.ÁŠ.MUNUS.GĀR § 62 (F); ÁŠ.MUNUS.GĀR § 62 (B)
64	ut-tar ¹ -še-da ki-i-pát (A)	ʿut-tar ¹ -še-et QA-TAM-MA-pát (B, F), [ut-tar]-še-et ki-i-pát (H)

¹⁹ Since also in § 74 B uses a logogram unmarked for case as a dative, this may be not an isolated error but a feature of B's orthography.

²⁰ On the two spellings of the iterative of tar- as a dating criterion see Otten 1973 27. Perhaps relevant to the post-MH dating of manuscript B is the observation that MH/MS texts use the older form tar-ši(-ik)-k... exclusively (tar-ši-ik-ki-mi HKM 46 left edge 1, tar-ši-ki[-it-te-ni] KUB 23.72+ rev. 41, tar-ši-ik-ki-ši KUB 14.1+ obv. 34), although in these three cases tar-šik-ki is the iter. of tar(n)-, not tar-.

²¹ a-ra-u-wa-aš 4/ŠSTAR with glide does occur in KUB 8.41 iii 12 (OS), but from context it is not a form of arawa-, but the gen. verbal substantive of arai-, as in a-ra-u-wa-aš 4/LAMMA-i KUB 2.1 ii 42. Cf. HW² A 258a (undecided between adj. arawa- and verbal subst. of arai-).

²² On the u (OS) > ui (NS) phenomenon see Otten 1973 21, 39.

²³ See Friedrich 1959 149, HZL 210 note. For vacillation in the sequence of components in complex Sumerograms in Hittite texts see also "SAL.DUMU" in Otten 1973 24.

65	<i>ma-a-aḥ-ḥa-an-da ŠA GU₄ APIN.LÁ²⁴ ta-ia-zi-la-aš¹ ki-in-za-an¹ [na u] [tar?] QA-TAM-MA (A)</i>	<i>ma-a-aḥ-ḥa-an (H), ma-aḥ-ḥa-an ŠA MÁŠ.GAL(sic) šar-ni-ik-zi-i-il a-pe-e-el-la QA-ITAM-MA¹ pár (B, F)</i>
66	<i>ANŠE.KUR.RA MUNUS.AL-aš (A), ANŠE.KUR.RA MUNUS.AL § 68 A</i>	<i>ANŠE.KUR.RA MUNUS.AL.LÁ (B, F), ANŠE.KUR.RA MUNUS.AL.LÁ § 68 B</i>
66	<i>iš-ḥa-ši-ša-an (A), see also § 70</i>	<i>iš-ḥa-aš-ši-š[ā-an] (B), EN-ša-an (F)</i>
68	<i>A-WA-AS-SÚ (A)</i>	<i>A-WA-SÚ (B, I)</i>
70	<i>a[n-da-aš-še (A)</i>	<i>an-da-ia-aš-ši-¹kán¹</i>
75	<i>I-NA QA-TI DINGIR-LIM (A)</i>	<i>IŠ-TU DINGIR-LIM wa-ra-aš (B), IŠ-TU DINGIR-LIM (I)</i>
75	<i>a-ak-ki-iš (A)</i>	<i>BA.ÚŠ (B, I)</i>
75	<i>[i]i¹-ik-zi</i>	<i>li-in-¹ga¹-zi (B), li-in-kán-[zi](I)</i>
76	<i>ap-pa-ra-ri-ez-zi (A)</i>	<i>ap-pa-al-ri-ez-zi (B)</i>
76	<i>[ku-uš¹-ša-aš-še-et-ra(A)</i>	<i>ku-uš-ša-aš-še-et-[a¹] (B), ku-uš-ša-an-še-et-[ta] (I)</i>
77	<i>ar-nu-an-da-an (A), see also § 83</i>	<i>ar-ma-u-an-da-an (B), [ar-m]a-aḥ-ḥa-an[¹-da-an] (K)</i>
78	<i>ku-uš-ša-ni-ez-zi (A)</i>	<i>ku-ša-ni-ez-zi (B)</i>
78	<i>nu-uš-še-an (A) with OH local particle -an²⁵</i>	<i>nu-uš-ši-kán (B)</i>
79	<i>Ú (A)</i>	<i>Asyndeton in B</i>
79	<i>ma-a-na-aš-ia (A)</i>	<i>ku-it-ma-na-aš-ia (B)</i>
79	<i>MUL.ĪI.A-eš ú-en-zi (A)</i>	<i>MUL.MEŠ ú-wa-an-zi (B)</i>
79	<i>nu-uš (A)</i>	<i>na-aš (B)</i>
80	<i>UR.BAR.RA-ni (A)</i>	<i>A-NA UR.BAR.RA (B)</i>
80	<i>da-a-i (A)</i>	<i>-z ... da-a-i (B)</i>
83	<i>kap-pu-u-en-zi (A)</i>	<i>kap-pu-u-an-zi (B)</i>
94	<i>te-e-pu ... te-e-pu-še (A), see also § 95</i>	<i>te-pu ... te-pu-uš-ši (B, F)</i>
95	<i>še-e-er-ši-it-wa (A), see also § 99</i>	<i>še-er-wa-aš-ši (B)</i>
95	<i>šu-ú-iz-zi(A)</i>	<i>šu-wa-a-ez-zi (P), šu-ú-w[a-iz-zi] (Y)</i>
96	<i>ḥal-ki-aš (A), see also § 97</i>	<i>ḥal-ki-ia-aš (B)</i>
98	<i>na-at [šar-ni-ik]-za (A)</i>	<i>Ú-UL šar-ni-[i]k-zi (B)</i>
100	<i>an-da-an (A)</i>	<i>an-da (B)</i>

²⁴ B iii 50 and F₁ 5 ŠA MÁŠ.GAL(sic).

²⁵ See Otten 1973 81-82.

The OS manuscripts (especially A) show the Old Hittite ductus, OH forms of the verbal stems (especially thematic -ye-f-ya- for later athematic -ya-), the OH forms of the enclitic pronouns such as -(š)še for NH -(š)ši, the spelling nu-u₂-za for later nu-za, the allative ending pá¹-na for later pá¹-ni, the older form išš(a)- for NH ēšša- “to perform”, the OH practice of showing the final consonant of the noun connected to the enclitic “and” after Sumerograms (nominative “and the king” LUGAL-ša instead of LUGAL-ia), and the tendency to write syllabically rather than logographically.

The syncopated writing of kuššan as kušni... and the denominative verb kuššaniye- as kušniye- are not found in OS manuscripts, but are clustered in NS manuscripts c and t. Similarly, ḥa-ap-ra-iz-zi § 26b (J) is NS and not found in OS A, which has ḥa-ap-pa-ra-iz-zi § 39.

OS manuscripts such as A can be copies and are subject to mistakes just like later copies.²⁶ Additional examples of A's errors are: da<-aš-ke-e-er § 9, ḥar-zi § 53, URU-Ta-ma-al-ki-ia § 54, pa-a-i § 57, pa-a-i § 62, [ša-ú-dí-i]š<-za> § 63, ú-e-mi<-ez>-zi § 79, kar!(text: la-a)-aš-ši-i-ez-zi § 6, LÚ GIŠTUKUL-ša!(text: uš) § 40, k[ul-iš-ki ...] § 45, ḥa-¹a-le!(text: tu)-e-aš § 66, BE¹-E[L GU₄] § 74. Much less text is preserved of OS copy aa, but there too we find an error da-a-i! § 175 (KBo 25.85 = 845/c), where the i sign is drawn defectively like TAB+TAB. The errors of OH scribes seem to be either purely graphic (i.e., using a non-standard or defective shape of signs) or cases of accidental omission of a sign.

Series Two

§	aa	Later manuscripts	OS copy A and other OS evidence
105		<i>ma-za-an (a), nu-za (b), nu-za-kán (g)</i>	
106	<i>lu-uk-ke-ez-zi § 106 (aa)</i>	<i>Also § 106 (b),</i>	<i>lu-uk-ke-ez-zi § 98-100 (A), lu-uk-ke-er KBo 3.22 69</i>
106	<i>[SI]G₅-ia-an-na (neut. w A.ŠÁ) § 106²⁷ (aa)</i>	<i>SIG₅-an-da-an § 106 (a, b), mi-ia-an-da-an § 106 (a, c), lu-uk-kán (b, d), SIG₅-an (d)</i>	
107		<i>[m]i-ia-an-da-an (a) has to be a predicate (nom.?), but why this form? mi-an-da (d) and mi-an-[a] (h) are easier readings.</i>	
118	<i>na-at-[a] § 118 (aa)</i>	<i>na-at-ia § 27 (B) 71 (B), (Correspondence in lacuna in other mss.)</i>	<i>na-at-ia § 39 (A), § 42 (A), § 46 (A), 47 (A),</i>

²⁶ Of course, OH scribes had the advantage of speaking and writing in the OH manner and were not faced with as many words and forms which were unfamiliar to him as the NH scribe copying an OH text. They were therefore not as susceptible to certain kinds of errors as NH scribes were.

²⁷ See discussion in commentary on § 106.

119	[p]i-š-kiker §119 (aa)	pé-eš-ker §119 (f).	
120	da-a-i-ez-zi §120, ta-a-i-ez-zi §125, [ta-a-i]a-az-zi §126, [ta ¹ -a-ia-az-zi §128 (aa)	ta-a-i-e-ez-zi §120 (f), §125 (c), §126 (c), [ra]-a-i-ez-zi §120 (l), ta-i-e-ez-zi §125 (c, f, n?), §126 (c), §128 (c)	
121	GfN. GfN with numbers higher than 1, §121, §126; "1 GfN" §125, but 6 GfN §145 (aa)		
121	iš-ħa-a-aš-ši-š[a-a]n §121, [iš-ħa]-a-aš-ši-ša-an §149 (aa)	EN-ša-an §121 (a), iš-ħa-aš-ši-ša-an §149 (c)	
127	É-ri an-da-an §127 (aa)	Omitted in §127 (c)	
128	an-ia-ia-aš-še §128 (aa) (restored in §149 aa)	an-da-aš-še-aš-še §128 (c), an-da-e-še §149 (c),	
144	tu-uh-[š]a-ri §144 (aa)	túh-ša-ri §144 (c),	
144	¹ ša-a ¹ .k[u-wa]-aš-ša-ru-uš §144 (aa)	[...] §144 (c)	
145	ku-uš-ša-na-az §145 (aa)	ku-uš-na-az §145 (c)	
145	še-me-en-zi §145 (aa)	ša-me-e[n-zi] §145 (s)	
145	ta-a-la-i §145 (aa)		
146	i-e-ez-zi §146a (aa)	i-e-ez-zi §164-165 (p), §46 (B), 55 (B), [i-i]a-zi §146a (c), i-ia-az-zi §XXXVI, i-ia-zi §XXXIXa, XXXIXb, XL, i-ia-zi §112 (k), 171 (e)	i-e-zi §26a (A), i-e-zi §48a (A) (2x), i-e-e[z-zi] §55 (A),
146	pé-e-ra-an §146a, §148 (aa)	pé-ra-an §147 (c), §148 (c, t)	
146	še-e-er §146a, 166 (aa)	še-er §95 (B), 99 (Z), 162a (V), 166 (p)	še-e-er §95 (A)
146	uš-tu-la-aš §146a, 147 (aa)	wa-aš-túl-aš §146a (c), 147 (t)	
146	wa-la-aḥ-zi §§146, 147 (aa)	GUL-aḥ-zi §147 (c), wa-al-aḥ-zi §§3 (B), 38 (B)	wa-al-aḥ-zi §4 (A), §77 (A)
146	[URU-i]a?-an §146a (aa)	URU-an §146a (c)	
149	ur-ki-ia-iz-zi §149 (aa)	ur-ki-ia-iz-zi §149 (c), [ur-k]i-i-e-ez-[zi] §149 (t),	
150	ti-i-e-ez-zi §150, 158? (aa)	ti-i-e-ez-z[i] §150 (q), ti-ia-zi §150 (c), 158 (n, p)	

150	[LÚ-e]š §150, 158 (aa)	LÚ-eš §150 (q), LÚ §150 (c), LÚ-aš §158 (p)	
151	ku-uš-ša-ni-ez-zi §151, 152 (aa)	ku-uš-ša-ni-[ez-zi] §151 (q), ku-uš-ne-ez-zi §151 (c, t), 152 (c)	
157	KI.LÁ §157, 160 (aa)	KI.LÁ §157 (n), KI.LÁ.BI §157 (p), 160 (p)	
157	ku-uš-ša-aš-še-et §157 (aa)	ku-uš-ša-an-še-et §157 (n), ku-uš-ša-ne-eš-ši-it §157 (p), ku-uš-ša-ni-iš-ši-it §157 (p), §160 (p), §161 (p)	
158	ku-uš-ša-ni §158 (aa)	ku-uš-ša-ni-i §158 (p),	
158	PA-RI-S[ri] §158, PA §158, 160 (aa)	PA §158 (n, p), 160 (p)	
158	še-ba-an §158 (aa)	še-e-pa-an §158 (n, p)	
158	[i]š-ia-a-pí §158 (aa)	iš-rap-pí §158 (n, p)	
158	[MUNUS-TU]M? §158 (aa)	MUNUS-za §158 (p)	
158	[wa-ar-š]i-an-zi §158 (aa)	wa-ar-ši-ia-an-zi §158 (p),	
159	tu-u-ri-ez-zi §159, tu-ri-ia-an-zi §166 (aa)	tu-ri-ia-zi §159 (p), tu-u-ri-ia-zi §79 (B), tu-ri-ia-an-zi §166 (p), tu-ri-ia-u-aš §180 (p)	tu-u-ri-ez-zi §71 (A), 75 (A), 79 (A), tu-u-ri-ia-w[a]-aš §64 (A), tu-u-ri-ia-u-aš §66 (A)
159	[šf-i]M-Dí §159 (aa)	šf-IM-DUM §159 (p)	
160	ŠEN.URUDU §160 (aa)	URUDUŠEN §160 (p, u, v)	
160	a-ni-e-ez-zi §160, 161 (aa)	a-ni-ia-zi §160 (p), 161 (p, v), (dupl.) a-ni-ia-an-zi 161 (u)	
160	LÚSIMUG §176, [LÚSIMU]G §160 (aa)	LÚSIMUG.A ²⁸ §176 (p), §160 (p), §200b (x)	
164	a-ap-pa §164-165, §168 (aa)	EGIR-pa §164-165 (p), §168 (e, p)	a-ap-pa §22 (A), 23 (A), [EG]IR- ¹ pa ¹ §99 (A)
164	GESTINiš-pa-an-r[ur-zi] §164-165 (aa)	GİS.GESTINiš-pa-an-du-zi §164-165 (p)	
164	me-e-a-ni §164-165 (aa)	me-e-ḥu-ni §164-165(p)	

²⁸ On the transliteration "LÚSIMUG A" see HZL 187 note. The shorter writing without final "A" is found in the Song of Release (e.g., KBo 32.14, cf. SiBoT 32). All NH manuscripts preserving the word have the longer form with "A". On this basis it is the restoration of choice in all other NH manuscripts.

166	<i>tu-wa-a-an</i> §166 (aa)	<i>du-wa-a-an</i> §166 (p)	
166	<i>wa-ar-aš-še</i> ²⁹ §166, <i>wa-ar-ši</i> §167 (aa)	<i>wa-ar-aš-zi</i> §167 (p), in §166 p substitutes <i>da-a-i</i>	<i>wa-ar-ši</i> IBoT 1.136 i 69 (MH/MS), ³⁰ KBo 39.8 iv 18 (2Mašt.), <i>wa-ar-aš-zi</i> in HKM 47.19 (MH/MS), KBo 34.88 ii 2
167	<i>hu-e-et-ti-an-ta</i> §167, <i>hu-et-ti-ia-an-ta</i> §196 (aa)	<i>hu-it-ti-an-ta</i> §167 (p), <i>hu-u-it-ti-an-ta</i> §167 (p), <i>hu-u-it-ti-ia-an-ta</i> §196 (p), <i>hu-it-ti-ia-an[-tal-zi]</i> §196 (y)	
167	<i>šu-up-pi-ia-aḥ-ḥi</i> §§167-168 (aa)	<i>šu-up-pi-ia-aḥ-ḥi</i> §§167ff. in e, p	<i>-aḥ-ḥi</i> spelling of pres. sg. 3 of <i>-aḥḥ-</i> factitives dominates in even the NS copies of the laws. An exception is <i>[ta]-šu-wa-aḥ-zi</i> §77 (B)
168	<i>ak-ka-a-la-an</i> §168 (aa)	<i>ag-ga-la-an</i> §168 (e, p)	
168	<i>ar-ḥa-an-na</i> ³¹ §168 (aa)	ZAG-an §168 (e i 1, p), erroneously A.ŠÀ-an-na §168 (e i 3)	See <i>arḥa-</i> in StBoT 26:27 (OS), and <i>ar-ḥa-an</i> KBo 22.1 31 (OS). Further examples (all OH) in HED A 129
168	<i>BE-LÍ</i> A.ŠÀ §168 (aa) ³²	EN A.ŠÀ §168 (e, p)	<i>BE-EL</i> A.ŠÀ §72 (A), 79 (A); <i>BE-EL</i> G[U ₄] §43 (A, B versus EN GU ₄ C); <i>BE-EL ŠU-UP-PA-TI</i> §52 (A, B, D versus EN <i>ŠU-UP-PA-TI</i> G)
168	<i>pé-e-da-i</i> §168 (aa)	(replaced by <i>pé-en-na-a-i</i> in §168 d, e, p)	

²⁹ See Melchert 1984 11 (n. 7), 68 (n. 127), 94 (n. 37), 98 who however misread *wa-ar-ši* in KUB 29.30 iii 8 (§168 aa) as *wa-ar-aš-ši*.

³⁰ Güterbock and Hou 1991, 12f., without comment on the archaic form. *wa-ar-ši* from IBoT 1.35 i 69 is noted by Oettinger 1979 428 as characteristic of the verb's inflection, but no mention is made there of the mid-conjugation form *wa-ar-aš-zi* as a NH innovation, nor of the more archaic *wa-ar-aš-še* in KUB 29.30 iii 4 (aa).

³¹ See KBo 22.1:30-31 (OS) *nu kiššan / AWAT ABI = YA ar-ḥa-a-an ḥarteni* "Is this the way you hold my father's word as a boundary?"

³² The sign value LÍ is not attested elsewhere in the laws. In the nominative one expects here *BE-EL* A.ŠÀ, as in §§72 and 79 (A).

168	Probably [A.ŠÀ-aš] §168 (aa)	A.ŠÀ-af §168 (d, e) is older than A.ŠÀ-an §168 p, since in other laws the sch'ma construction in NS copies replaces the genitive in OS. ³³ This confirms other evidence which shows that copy p tends to have the most NH innovations	
169	<i>na-[ar-ta šu-ul-la-]a¹-tar</i> §169 (aa)	<i>Ú-UL šu-ul-la-tar</i> §169 (e)	
169	<i>ta-a-ag-na-a</i> §169 (aa)	<i>úg-na-a</i> §169 (e)	
169	<i>[ar-š]a³⁴-ke-e-et</i> §169 (aa)	<i>ar-ši-ik-ke-et</i> §169 (e)	
171	[DUM]U. ¹ NITA ¹ .Š[A?] "her ³⁵ son" §171 (aa)	DUMU.NITA-ŠU §171 (p), DUMU-ŠU §171 (e)	
172	<i>ú-i-it-ti</i> §172, (restored in §164) (aa)	MU- <i>ti</i> §172 (e), MU.KAM- <i>ti</i> §172 (p), MU.KAM- <i>za</i> §164 (p)	
172	<i>[ki-iš-du-wa-an]-ti</i> §172 (aa)	<i>ki-iš-du wa-an-ti</i> §172 (p), <i>ki-iš-du-wa-an-da</i> §172 (e)	
173	<i>hu-ul-li-iz-zi</i> §173 (aa)	<i>hu-u-ul-la-az-zi</i> and <i>hu-u-ul-li-ia-az-zi</i> §173 (p)	
173	<i>[a-ra-]a¹-u-ez-zi</i> §173 (aa)	<i>a-ra-u-ez-zi</i> §173 (p)	
175	<i>uš-hu-na-an-zi</i> §175 (aa)	<i>iš-hu-na-a-an-zi</i> §175 (p)	
175	[GÉME-i]š-ša-re-ez-zi §175 (see commentary on §35) (aa)	GÉME-e-eš-zi §175 (p)	
176	<i>KA-BAL-LI</i> §176 (aa)	<i>TÜGKA-BAL-LI</i> §176 (p)	
176	<i>MÁŠ.GAL-aš</i> (nom.) §176 (aa)	<i>MÁŠ.GAL</i> §176 (p)	
176	[LÜE-PÍ]-iš §176 (aa)	(LÜE)-PÍŠ §176 (b, p)	

³³ See §11, where A uses the genitive, while B and C replace it with σχῆμα.

³⁴ See footnote to the transliteration.

³⁵ Archaically, preserving the proper Akkadian distinction between -ŠA "her" and -ŠU "his". See (in an unlikely NH copy) the proper feminine possessive pronoun: DUMU.MUNUS-ŠÁ (§195 p, y).

192	[h]a-ra-a-tar §192, 194 (aa)	ha-ra-a-[tar] §192 (y), ha-ra-a-tar 194 (y), ha-ra-tar §194 (p)	
193	at-ta-aš-ši-š[a] §193 (aa)	A-BU-ŠU-ia §193 (p, y)	
194	AT-ĦU-Ū §194 (aa)	AT-ĦU-U-TIM §194 (p)	AT-ĦU-U in KUB 11.1 iv 9' (=BoTU II 23) (OH/NS). See other examples cited in CHD L-N 429a
194	at-ta-aš §194 (aa)	ad-da-aš §194 (p)	ad-da-aš KBo 3.28 22 (OH/NS), at-ta-ma-an StBoT 25 #1 i 6 (OS), ad-da-aš-ša-an THeth 11 i 68 (OH/NS)
194	[a-ra-u-w]a-ni-ia-aš ³⁶ §194 (aa)	a-ra-wa-an-ni-ia-aš §194 (y), a-ra-u-wa-an-ni-in ³⁷ §194 (p)	
194	[an-n]a-ne-ku-uš §194 (aa)	an-na-né-ku-uš §194 (p, y)	
195	hu-iš-wa-an-za §195 (aa)	hu-u-iš-wa-an-za §195 (p)	
195	hu-ur-ki-il §195 (aa)	hu-ur-ki-il §195 (y), hur-ke-el §195 (e), hu-u-ur-ki-il §195 (p), hu-u-ur-ke-el §195 (p)	
195	ša-li-g[a] and š[a-l]i-i-g[a] §195 (aa)	ša-li-ga and ša-li-i-ga (p), only ša-li-i-ga (y)	
195	Ū ŠEŠ-ŠU §195 (aa), cf. § 43 (A)	ŠEŠ-ŠU-ma §195 (p) against ŠEŠ-aš-ma-aš-š[i] §195 (x, e)	
196	ta-ki-ia §196, ; cf. OS ta-ki-i-ia §6 (A) (aa)	ta-ki-ia §196 (p), ta-a-ki-ia (y)	

Orthography and Grammar arranged by Lexemes

In the remarks that follow I have concentrated on showing how OS manuscripts differed from post-OS ones in the writing of certain Hittite words and in the choice of grammatical forms. Further documentation in each case can be found in the word's entry in the Glossary (Chapter V). Diachronic developments of a more generalize nature that affect more than a single lexeme are discussed further below in this chapter under "Grammar".

-a- (clitic pron.). As might have been expected, the -at form of the nom. com. pl. and the nom.-acc. neut. pl. of -a- is attested only in post-OS manuscripts. Possible exceptions: na-at a-ap-pa iš-ḫi-iš-š pa-a-i § 45 A ii 35-36, where the -at refers back to a-[aš]-šu?, which could be neut. pl. or a collective

neut. sg. Since Watkins has shown that the true plural form of this word is written a-aš-šu-u with plene final syllable, and A ought to have used OH ne (= n = e), I would opt for the collective sg. interpretation. But in any case, since the collective takes neut. sg. agreement in Hittite, -at here would not be a NH replacement for -e. The common acc. pl. -uš is well attested in OS manuscripts: §26a (L), §55 (A), §79 (A) (modernized in NH copy B to -aš), §144/33 (c), §171/56 (e, p), §196/82 (p), §197/83 (p 2x, y), §198/84 (p 2x), §199/85 (p); versus NH -aš in §198/84 (p), §199/85 (p). The OH form -e occurs for the pl. nom. com. (§ 53 A, D, F), but not for the nom.-accus. neut.

ak(k)- "to die". The writing a-ak-ki-iš is found only in § 75 (A).

akkāla- "furrow(?)" shows sg. acc. ak-ka-a-la-an § 168/53 (aa, OS?), versus ag-ga-la-an in NS § 168/53 (e, p).

alwanzatar "sorcery" is spelled differently in A as a-lu-[wa-an-za-tar] § 44b.

-an (sentence particle) only occurs in OS manuscript A: tāk-ku-wa-ia-an (= takku=at=an) pār-na-ma ku-e-el-ka pē-eš-ši-ez-zi § 44b. See also aušta=at=an Kammarsēpaš in KUB 17.10 ii 35-36 (OH/MS) and kuit andan paizzi n=asra l nanma šara UL uizzi anda=at=an ḫarkzi ibid. iv 16-17.

anna- "mother". The loss of n in the common sg. acc. immediately before clitics beginning with š already occurs in OS, but in the laws seems not to have been restored in the NS copies: an-na-aš-ma-aš § 191/77 (p), § 194/80 (aa, p), an-na-aš-m[a-an-na] (y).

aniya- "to make, work". The contrast a-ni-e-ez-zi § 160-161 (aa) versus a-ni-ia-zi § 160-161 (p, v) is expected, since aa appears to be pre-NH. But whether this is proof of its being OH(OS) is another matter. an-ni-iš-k³⁸ in A versus an-né-eš-A³⁹ in B, L and PT is also noteworthy.

andan "therein, inside, in it". OS A's tāk-ku IN.NU.DA an-da-an INU1.[GÁL § 100 was modernized by NH B (also in F and W) to: tāk-ku IN.NU.DA [a]n-da NU.GÁL.

anūšša- "human being" is written fully syllabically only in post-OS manuscript B (§§ 10, 42, 44). OS manuscript A (and OS or MS manuscript aa, LÜ.U₁₉.LU-na-az § 146b) consistently uses the Sumerogram LÜ.U₁₉.LU, usually with complements to indicate grammatical case. Late NH manuscripts C and PT use UN with complements.

-apa (OH sentence particle). Occurs only in § 110/10 (b) as a variant of an-da-še-ia "and in addition to it" in d.

appa (local adverb). The spelling a-ap-pa is largely confined to the older manuscripts: A, and aa, being retained rarely in more conservative NH copies: B and b. The writing EGIR-pa has replaced it in B, C, E, a, b, e, k, p and PT.

The OH writing a-ap-pa-an-an-da § 37 (A) is replaced by EGIR-an-da in the early NH copy B.

The OH writing ap-pa-ia-ri-ez-zi § 76 (A) is replaced by syncopated ap-pa-at-ri-ez-zi in B, this stem appatri(ya)- occurs in the infinitive a-ap-pa-at-ri-wa-an-zi in § 164-65 (p).

The OH writing a-pē-ni-iš-ša-an § 55 (A), a-pē-ni-iš-ša-[an] § 128/25 (aa), a-[pē-ni-iš-ša-an] § 50 (A) is changed to a-pē-e-ni-iš-ša-an in § 55 (B, D).

apēniššūwan. an-ta-ia-aš-še a-pē-ni-iš-ša-[an] § 128/25 (aa) appears to be older than an-da-še-ia a-pē-e-ni-iš-šu-u-wa-an § 110/10 (d); an-da-aš-še«aš-še» a-pē-e-ni-iš-šu-u-wa-an § 128/25 (c). In clearly datable texts apēniššūwan(-t-) appears to occur first in MH (see nu apēniššūwan ḫattat KBo 32.13 ii 19-20, MH/MS), which supports what appears to be the case here in the laws that OH apēniššan was replaced in some post-OS copies by apēniššūwan.

arāwe- "to be (or declare oneself) free, exempt". OS [a-ra-]a¹-u-ez-zi § 173b/58b (aa) was miscopied by the NH scribe of p as a-ra-iz-zi, which he then took as a sloppy equivalent of a-ra-a-i

³⁶ OH genitive sg. governed by following katta.

³⁷ Transformed into accus. sg. obj. of šeš- conceived of as transitive here.

"rises (in rebellion against his master)". This scribe's mistake may have been facilitated by the disappearance of productive "stative" verbs in *-e-* from post-OH Hittite.

arḫa- c. "boundary, border". Fully syllabic writings of this word appear to be confined to sg. acc. *ar-ḫa-an* § 168/53 (aa), d.-l. *ar-ḫi* § 6 (A, B), where B has conservatively followed A. Later copies (e, d, p) used ZAG-*a-*. This may indicate that aa is almost as old a copy as A.

arnu- "pregnant (animal)". OH writings sg. acc. c. *ar-nu-an-da-an* § 77a (A 2x), § 83 (A), § 84 (A) seem to be replaced in post-OH copies by sg. acc. c. *ar-ma-u-an-da-an* § 77a (B 2x), *ar-ma-an-da-an* § 83 (B), § 84 (B), [a]r-ma-u-an-[da-an] § 83 (BB), *ar-ma-an-da-an* § 83 (B), § 84 (B) might be a twofold scribal error for *ar-ma-<u>an-da-an*, but it is also quite possible to take this as a participle of the verb *armai-*. The semantics of deriving the word for "pregnant" from *arnu-* "to bring (forward)" are unclear. See Commentary on § 77.

arnu-. The form *ar-nu-uz-zi* is normal in A, while B usually has *ar-nu-zi*. Obviously, this raises a question which cannot be answered with reference only to the verb *arnu-*: Do the derived verbs in *-nu-* take the writing *-nu-uz-zi* in OS but *-nu-zi* in NH and NS? Seven such verbs occur in the laws: *arnu-*, *ḫuišnu-*, *kinu-*, *parkunu-*, *pittenu-*, *šamenu-* and *titanu-*.

Table 18. Orthography of *-nu*-Causative Verbs in the Laws

Forms in <i>-nu-uz-zi</i>	Forms in <i>-nu-zi</i>
prs. sg. 3. <i>ar-nu-uz-zi</i> § 4 (A), § 5 (A, B), § 19a (A), § 76 (B);	
	pres. sg. 3. <i>ḫu-iš-nu-zi</i> § 172/57 (p), § 198/84 (p), § 199/85 (p); <i>ḫu-iš-n[u]-zi</i> § 187/73 (p), § 198/84 (p); <i>ḫu-u-iš-nu-zi</i> § 198/84 (p); TI-nu-z[i] § 199/85 (p).
Pres. Sg. 3. <i>pār-ku-nu-uz-zi</i> § 44b (A, B, C), § 60 (A, M), § 61 (A, M), § 62 (M), § 163/48 (f);	pres. sg. 3. <i>ḫ[i-n]u-zi</i> § 164/165/49-50 (p);
<i>pīti-nu-uz-zi</i> § 37 (A); <i>pīti-te-nu-uz-zi</i> § 28 (B), § 37 (B); <i>pīti-te-nu-[u]z-zi</i> § 28 (B).	<i>pār-ku-nu-zi</i> § 60 (B, N), § 61 (B), § 62 (A, B), § 163/48 (p); [p]ār-ku-nu-zi § 62 (F); <i>pār-ku-nu-zi</i> § XXXIV (2x).
[ša-me]-nu-uz-zi § 176a/61 (aa); <i>ša-me-nu-uz-zi</i> § 176/61a (p).	<i>pīti-te-nu-zi</i> § 28 (C); <i>pīti-te[-nu-z]</i> § 28 (C); <i>pīti[-te-nu-z]</i> § 35 (B); <i>pīti-te-n[u]z</i> § 28 (C).
<i>ti-iti-ta-nu-uz-zi</i> § 121/18 (e).	

While there are NH copies in the lefthand column above, there are no OH copies in the righthand one. Clearly the older writing *-nu-uz-zi* was retained by later copyists alongside their newer writing *-nu-zi*. That this merely illustrates a trend among the scribes of the law corpus and does not prove that the writing *-nu-uz-zi* was unused by NH scribes overall is clear from examples in late texts: *ar-nu-uz-zi* KUB 21.29 ii 11 (Hatt. III), KBo 4.10 obv. 31, *te-ep-nu-uz-zi* KBo 4.10 rev. 13, *wa-ah-nu-uz-zi* ibid. rev. 14, *wa-ar-ku-nu-uz-zi* KUB 5.3 + 18.52 i 48, etc. But it does seem that the first *-nu-zi* writings show up in MS and later.

aršai- (Va) "to plant, cultivate". In the pret. sg. 2 an older writing [ar-š]a2-ke-e-ei § 169/54 (aa) may have been supplanted by *ar-ši-ik-ke-er* § 169/54 (e).

aria- c. "father". The syllabic writing with the *ta* sign (B, aa, e) is older than that with the *da* sign (c, p, y), although the former is not preserved in an OH copy (unless aa is judged to be OS): sg. nom. *ar-ia-aš* § 28a (B), etc., § 193/79 (aa); § 194/80 (aa); *at-t[a-aš]* § 194/80 (e); *ad-da-aš* § 28b (C), § 29 (C), § 190/76 (y), § 194/80 (p); *ad-d[a-aš]* § 190/76 (p).

išša-, *ēšša-* (II 2 d) "to do, to perform". The OH writings pres. sg. 3 *i-iš-ša-i* § 39, § 40, § 41; pret. pl. 3. *i-iš-še-er* § 54; imp. pl. 2 *i-iš-ie-e[ri]* § 55 are characteristic of A. NH manuscripts spell the word either *iš-š...* or *e-ēš-š...*

ēriški- "to feed". The OH writing pres. sg. 3. [e-et-r]i-iš-ki-iz-zi § 100 (A) is replaced in NH manuscript B by *e-et-re-ēš-ki-iz-zi* § 100 (B), but retained in other NH manuscripts F and R.

ḫalki- c. "grain". OH writing sg. gen. *ḫal-ki-aš* § 96 (A), § 97 (A) is replaced by *ḫal-ki-ia-aš* § 96 (B), § 97 (B). The sequence *Ci-aC* instead of *Ci-ia-aC* (with *-ia* glide) is characteristic of OH manuscripts. *Ci-aC* stands the best chance of being preserved in NH copies or compositions when a morpheme boundary occurs between the vowels: *wa-a-ši-an* "he buys it", *a-ki-aš* "he dies". In preserved portions of manuscript aa the sequence *Ci-ia-aC* occurs only twice: [... *ḫa-an-ti*]e-ez-zi-ia-aš-pāt § 146 (aa), [... *a-ra-u-w*]a-ni-ia-aš § 194 (aa). In A it is not attested at all. See also below under *tēlaniya-*.

ḫamešḫant- c. "spring". OH copy uses the allative form in *pa-ra-a ḫa-me-eš-ḫa-an-da* "through the following spring", "until next spring" § 100 (A, B), which was changed to the locative in NH copy [pa-ra-a ḫi]a-mi-iš-ḫa-an-ti § 100 (Z).

ḫāppar n. s-st. "sale, business". OH copy A writes the first syllable plene: *ḫa-a-ap-pār* § 48 (A 2x); *ḫa-a-ap-pa-ra-az* § 48 (A); discontinued in NH copies.

ḫapparāi- (*ḫappirai-*, *ḫaprai-*) (Va 1) "to sell". OH copy A writes *ḫa-ap-pa-ra-iz-zi* § 39 (A, B), *ḫa-ap-pa-ra-a-i* § 48 (A) with *a* in the second syllable, while NH copies use the other two stems: *ḫa-ap-pī-ra-iz-zi* § XL; *ḫa-ap-ra-iz-zi* § 26b (J).

ḫark- 1) "to get lost, to disappear, to cease"; 2) "to die, to perish"; 3) "to default". The second syllable is always written with *-kán-* in OH copy A, versus *-ga-an-* in NH copy L (§ 40). *ḫar-ga-an-ta-aš* § 40 (L) is in fact the only instance of either *(-)ga-an(-)* or *(-)ka-an(-)* in the law corpus.

LÚ *ḫippara-* n. com. "captive, prisoner" (enslaved class). OH writings such as sg. nom. LÚ *ḫi-ip-pār-aš* § 48 (A 2x); LÚ *ḫi-ip-pār-aš* § 49 (A) are replaced in NH copies by LÚ *ḫi!-ip-pa-ra-aš* § XL; LÚA-SI-RUM § XL (3x); [LÚ]A-[SI]R-RUM § XLI. LÚ *ḫi-ip-pār* [aš] § 48 (B) could also be restored as [LÚ *ḫi-ip-pa-ra*] [aš] following the NH syllabification. The phonetic interpretation of the OH spelling is unclear.

ḫuišnani- "living, alive". OH writing sg. nom. com. *ḫu-iš-wa-an-za* attested in § 195a/81a (aa) and § 190/76 (y), seems to have been changed in NH copy *ḫu-u-iš-wa-an-za* § 195a/81a (p); TI-an-za § XXXVII, § 190/76 (p). For the NH writing acc. com. *ḫu-iš-wa-an-da-an* § 73 (B) I have substituted a probable OH equivalent [ḫu-šu-wa-an-d]a-an § 73 (A) on the basis of the occurrence of such a writing in OH copies outside the laws: KBo 22.2 rev. 9, StBoT 8 ii 19 = KBo 17.1 + 25.3 ii 5, StBoT 25 Nr. 4 ii 14" and Nr. 112 ii 4"; cf. StBoT 26:68 and HED H 338-340.

ḫuitiya- (Va 1) "to pull"; here "to substitute, to offer in place of (something)". In this verb the spelling of the first syllable varies even within the single oldest manuscript attesting the word (aa): pres. pl. 3. med.-p. *ḫu-e-ei-ti-an-ra* § 167/52 (aa); *ḫu-it-ti-ia-an-ta* § 196/82 (aa); *ḫu-u-it-ti-an-ta* § 167/52 (aa). The spellings *ḫu-it-ti-* and *ḫu-u-it-ti-* are also found in NH copy p, but *ḫu-e-et-ti-* is not. HED H 343-352 gives the stems *ḫuet-*, *ḫuit-*, *ḫut(t)-*, *ḫuu(i)tiya-*, but does not explicitly date them.

Melchert, AHP gives *huett(iya)-* 69, 100. Neu, StBoT 26:68 gives *hu-ut-ti-an-na-i* and *hu-ut-ti-an-na-a-i* as the only two OS forms in rituals.

hullela- (Va 1), *hulliya-* (Va 1) "to contest, to reject". Melchert 1994 gives *hullela-* 55, 166, 92, 12ri, 169; *hullanzi* 79. In OH the verb was thematic *hullela-* as represented in the laws by pres. sg. 3 *hu-ul-li-iz-zi* § 173a/58a (aa); *hu-ul-li-i-z-zi* § 173a/58a (aa); and NH continuation of the pl. 3 *hu-ul-la-an-zi* § 29 (B); *hu-u-ul-la-an-zi* § 29 (C). In NH copies this changed sometimes to pres. sg. 3. *hu-u-ul-la-az-zi* § 173a/58a (p), and sometimes to *hu-u-ul-li-ia-az-zi* § 173a/58a (p). Oettinger 1979 261-265 gives a fuller picture not as simple as appears from the limited occurrences in the law texts.

hünink- (Va 1) "to injure". While the spelling pres. sg. 3. *hu-u-ni-ik-zi* § 9 is found in both OH A (§ 9), and post-OH B (§§ 9-10), and PT § VIII, the spelling *hu-ü-ni-ik-zi* § 10 (A), being confined to A, is probably OH. It is difficult to tell if *hu-u-ni-kán-za* occurs alongside *hu-u-ni-in-kán-za* in § 9 (A) is a genuine OH writing, since it appears to occur as *hu-u-ni-ká[n-za]* in NH § 9 (C).

hürkel n. l-St. "unpermitted sexual pairing". There are several variables in the writing of this word: (1) whether the first syllable is written *hur-*, *hu-ur-* or *hu-u-ur-*; (2) whether the final syllable is written with *i*-containing *-il*, or *e*-containing *-el*, the word is not attested in the first series and therefore never in A or M. In aa it is written only *hu-ur-ki-il* so far as the preserved parts of the word indicate. Only the NH copies show *hur-*, *hu-u-ur-* or *-el*.

KUŠhūša- c. (a leather part of a piece of equipment). That plene writing is not necessarily a sign of an earlier stage in the writing of a word is shown here. OH copy A has *KUŠhu-ša-an* § 78, while sg. acc. *KUŠhu-u-ša-an* § 78 (B), § 125/22 (c) comes from two NH copies and therefore indicates the probability of the following restorations: [*KUŠhu-u-š*]a-an § 125/22 (f); *KUŠh[u-u-ša-an]* § 125/22 (o).

hūwai- (V 1) "to run away". pres. sg. 3. *hu-wa-a-i* § 22 (A), § 23a (A), § 23b (A), § 24 (A); *hu-u-wa-i* § 22 (B), § 23a (B) in all probability shows a shift in vowel length (and therefore stress?) from the first syllable in OH to the second in NH.

iya- (Va 1) "to do, to perform, to make". *i-e-zi*, *i-ez-zi* and *i-e-ez-zi* (probably pronounced *yezi*) are all found in OH copy A, although *i-ez-zi* is the most common in that manuscript. Post-OH manuscript B continues to use A's *i-ez-zi* and *i-e-ez-zi* in the sg. and *i-en-zi* in the pl. Copy p also uses *i-e-ez-zi* § 171/56 once, but other NH copies use only *i-ia-zi* and *i-ia-az-zi* in the sg. and *i-ia-an-zi* in the pl.

išha- c. "lord, owner, master". In the sg. nom. the differentiation in the syllabic spellings is not consistent: *iš-ha-a-aš* and *iš-ha-aš* both occur in A. Almost all examples of EN are from late NH copies. The Akkian construct form *BE-EL*, on the other hand, is frequent in A and occurs in aa, as well as in the conservative NH copy B.

išhi- (Va 1), *išhai-* (Va 2) 1) "to tie, to bind". 2) "to impose (a service or a fine) upon someone". Copy A shows a consistent preference for *iš-hi-an-zi* (pres. pl. 3) instead of *iš-hi-ia-an-zi* (copies B, F, P). No other inflected form of this word found in A or aa contrasts clearly with an alternate writing in the NH manuscripts. See Melchert 1994 168 for the word's derivation. See Oettinger 1979 466 for its inner-Hittite development.

išhunai-(?) (Va 1) "(?)". The pre-NH writing *uš-hu-na-an-[zi]* § 175/60 (aa) contrasts with the NH copy's *iš-hu-na-a-an-zi* § 175/60 (p).

išpanduzzi- n. "a vessel for wine, libation wine". Older GĒSTINiš-pa-an-t[u-zi] § 164-165/49-50 (aa) is changed to GĒSTINiš-pa-an-du-zi § 164-165/49-50 (p).

ištamana- c. "ear" is written once syllabically *iš-ia¹-...* § 95 and once Akkadographically *UZ-NA-A* (dual nom.) § 99 in A, B and F. The later NH copies C and PT write it with the Sumerogram GĒŠTU.

ištap(p)- (Va 2) "to stop up, block" > "to deposit (something in)". The writing [*iš-ta-a-pi*] § 158/43 (aa) appears to be older than *iš-tap-pi* § 158/43 (n, p).

iwāru- n. "a dowry, an inheritance share". *i-wa-a-ru* § 46 (A) (preserved also in NH *i-w[a]-a-ru* § 27 J) appears to be older than *i-wa-ru* in B, C and PT. Similarly, the writing sg. gen. *i-wa-ru-aš* § 46 (A) in *i-wa-ru-aš iš-ha-a-aš* (lit. "lord of an inheritance (share)/a dowry") without the glide *w*, appears to be older than [*i-w*]a-ru-wa-aš *iš-ha-a-aš* § 46 (B); *i-wa-ru-wa-aš* EN-aš § XXXVIII. See also inf. *idk-šu-an-zi* § 56 (A), *idk-šu-wa-an-zi* § 56 (B). *idk-ku-wa-ta-an* § 44b (A) (> *takku=at=an* with OH local particle *-an*) has a very atypical glide *w* at morpheme boundary in an OS manuscript.

kanešs- (Va1) "recognize, to claim". *ga-né-eš-zi* § 19a (A, B), § 20 (A), § 21 (A), § 62 (F), 70 (B); *ga-né-[eš-zi]* § 62 (A); *ga-n[eš-zi]* § 60 (A), § 61 (A) are attested for copy A, while *ka-ni-iš-zi* § 61 (B), § 62 (B) is confined to post-OH copies. See Oettinger 1979 198f.

kappue- (OH), *kappuwai-* (Va1) "to count". *kap-pu-u-en-zi* § 83 (A), but later *kap-pu-u-an-zi* § 83 (B); [*kap-pu-w[a-an-zi]*] § 83 (BB). See Melchert 1994 128, 130 for the development of **kappu-yēš* > **kappu-ela-* > *kappuwela-*. Oettinger 1979 332 for OH *kappue-* > NH *kappuwai-*.

karpiyela-, *karp-*. OH copy A shows the following: *kar-pi-i-ez-zi* § 46 (A 2x), § 47b (A), § 48 (A), *kar-pi-ez-zi* § 47b (A), *kar-pi-an-zi* § 56 (A); *kar-pi-an-zi* § 52 (A), all consonant with the first stem *karpiyela-*. While B, D and G preserve some of the same writings, and even additional ones not preserved in A: *kar-pi-i-e-el* § 54 (D), they introduce forms of the typically post-OH stem *karp-*: *kar-ap-zi* § 46 (B), § 47b (B), § XXXVIII (2x), § XXXIXa, § XXXIXb. See Oettinger 1979 345 and Melchert 1994 136f. (accent on the root), 158.

kari-, *kariyela-*. In this case it is the shorter stem *karp-* which is original and *kariyela-* is a post-OH development according to Oettinger 1979 200f., 581 n. 2 (explaining parenthesized stems) (see also Melchert 1994 136). The form *kar!-aš-i-i-ez-zi* § 6 (A), continued in *kar-aš-ši-i-e-ez-zi* § 6 (B), seems to disprove this development, since A is an OH copy. But Oettinger explains its occurrence in A as analogically influenced by *karpiyela-*.

LÜkaruhali- c. (a functionary), pl. nom. com. OH *LÜ.MEŠka-ru-ha-li-iš* § 54 (A) was replaced in post-OH copies with *LÜ.MEŠka-ru-ha-li-iš* § 54 (B), *LÜ.MEŠka-[ru-h]a-li-iš* § 54 (D). I assume that this was an i-stem, since the NH nom. pl. com. of an a-stem noun would have been *LÜ.MEŠka-ru-ha-lu-uš*. In late New Hittite (Hattušili III, Tudhaliya IV, Šuppiluliuma II) texts the earlier nom. pl. ending *-eš* was retained (sometimes as *-iš*) in the consonantal stems (e.g., *hūmant-* and the participles in *-ant-*) and in the i- and u-stems (including the relative *kuieš*), but was replaced in the a-stems with *-uš*.

kēi "on this side" (OH); is replaced by *kéz* "on this side" (NH) in § 22b. On *kēt* see Neu 1983 98 n. 356, cf. also *kitkar* and *ke(i)-pandalaz*. For grammatical discussions of demonstratives in *-er* see Houwink ten Cate and Josephson 1967 125f., Melchert 1977 259-271.

gipeššar n. l/n-St. (0.25 square meters). The use of the determinative GĒŠ is confined to OH copy A (§ 6).

kiš- (mid.) "to become, to be considered". In OH copy A the first syllable is written plene when it is open: *ki-i-š[ia]* § 40, *ki-i-š[ia-an]* § 51, *ki-i-š[ia-an-ta-ti]* § 49. When it is closed, it is not written plene: *ki-iš-ia-at* § 37. In post-OH copies the first syllable is only written plene in an archaizing retention of the OH archetype: *ki-i-š[ia-an]* § 51 (A, B), and presumably *ki-i-š[ia]* § 40 (L), § 86 (B, W), § 173a/58a (p), § 200a/86a (p), where no OH archetype is preserved.

kuen- (v. act.) "to kill, to put to death". OH copy A consistently writes *ku-e-en-zi* (§§ 2, 5), whereas the post-OH copies write *ku-en-zi*. In OH the originally short *e* vowel was lengthened under

stress. See Melchert 1994 134f. on the atypical treatment of the stressed short *e* vowel before *n* and a dental (paradigmatic analogy).

kui- (rel. pron.) "who, what, which". The OH writing *ku-i-eš* § 52 (A) of the nom. pl. com. usually written *ku-i-e-eš* is attested elsewhere in OS texts: see Neu 1983 102.

kuiški "some(one), any(one)". gen. *ku-e-el-ka* 44b (A); [*k*]u? -*e?*-*e!*?-*ka?* § 72 (A) seems to be a writing distinctive of copy A.

kuitman (conj.) 1) "when". 2) "until". OS *ku-it-ma-a-na-aš* § 10 (A) is replaced in post-OH copies by *ku-it-ma-na-aš* § 10 (B, C), § IX. In OH the vowel in the second syllable of this word was lengthened under rightward shift of the word stress due to the addition of the enclitic *-aš* (so correctly Melchert 1994 106). Most likely the accent remained in this position through NH, but the plene writing to indicate this was discontinued in post-OH.

kukkurš- (Va 1) "to mutilate". OS writings include: [*ku-uk-kur*]-*iš-ki-iz-zi* § 95 (A),³⁸ *ku-uk-ku-tir*-[*ai-iš-kán-zi*] § 99 (A), versus post-OH copies *ku-ug-gur-aš-kán-zi* § 99 (B); *ku-uk-kur-aš-kán-zi* § 95 (F), [*ku-ug-gu*]-*r-aš-kán-zi* § 95 (P); [*ku-uk-kur-š*]-*a-an-zi* § 99 (Z); *kur* < *aš-kán*? [-*zi*] § 95 (Y).

kulēi- (collective) n. "unused/idle land (?)". OS plene writing *A.ŠA.ĸu-le-e-i* § 46 (A); *A.ŠA.ĸu-le-e-i* § 47b (A) is replaced in post-OH copy by *A.ŠA.ĸu-le-i* § 46 (B); *A.ŠA.ĸu-le-i* § 47b (B).

kuptar n. r-St. "remnants (of the ritual)". OS sg. nom.-acc. *ku-up-ta-ar* § 44b (A) is replaced by post-OH *ku-up-tar* § 44b (B, C).

kurur- adj. "enemy, hostile, foreign (land)". OS sg. d.-l. *ku-u-ru-ri* § 23b (A) is replaced by post-OH *ku-ru-ri-i* § 23b (B), perhaps showing accent displacement.

kuššan- n. n-St. "fee, rent, wages". OH copy A is distinctive in the forms with ungeminated *š*: *ku-ša-an* § 24 (A); *ku-i-ša-an* § 55 (A, B, F), but also uses the geminate form: *ku-uš-ša-an* § 10 (A, B). OS A and oldish aa also become distinctive with clitic poss. pron. and assimilation of *n* to following consonant: *ku-uš-ša-aš-še-el* § 76 (A), § 157/42 (aa 3x), § 158b/43b (aa), § 159/44 (aa). Syncopated forms such as *ku-uš-na-aš* and *ku-uš-ni* are only found in post-OH copies.

kuššaniya-, *kušne-* (1 4) "to hire, to rent". The writing with non-geminate *š* in this case is not characteristic of copies A and aa, but occurs once in *ku-ša-ni-ez-zi* § 78 (B) (perhaps as a scribal error for *ku-uš-na-aš-še-el*), where the variant in A is *ku-uš-ša-ni-ez-zi*. The syncopated forms *ku-uš-ne-ez-zi* § 151/40 (c); *ku-uš-n[e-ez-zi]* § 152/41 (c); *k[u-uš-ne-ez-zi]* § 151/40 (c), are all in the same late copy. For another case of syncope between OH and NH see *appatriya-* > *appatriya-*.

kušata- n. "brideprice". Unfortunately, there is no preserved writing of this word in OH copy A. But if we may assume, as in other laws, a closer approximation to A's spellings in B than in C, then we may guess that A's writing might have been *ku-ú-ša-ta* as in § 29 (B 2x), § 30 (B), § 34 (B), § 35 (B), § 36 (B). Comparison with *ku-ša-a-ta* § 29 (C) suggests an accent shift of *kušata* (OH) > *kušáta* (NH). *ku-ú-ša-a-ta* § 29 (C) would then be a conflation of the OH and NH spellings.

lahha- c. "voyage, campaign". The one occurrence in A, namely allative *la-aḥ-ha* in § 42, fails to show the plene writing of the first syllable found in some OS and MS texts, but this non-plene writing is matched also in KUB 43.25 10 (OS) (see CHD L-N 4b). There is therefore no contrast of A and B in this spelling, but late NH copy C has replaced the allative with the locative *la-aḥ-ḥi*.

³⁸ If we restore this as [*ku-uk-ku-ri*]-*iš-ki-iz-zi*, it cannot be from *kukkurš-* but *kukkur(i)ye-*; see Melchert 1984, 120 sub § 2.2.4.

lazziya- v. mid., "to recover". OH syllabic writings *la-a-z-zi-at-ta* § 10 (A), *la-a-z-zi-at-ta* § 10 (A) are replaced in post-OH copies by semi-logographic *SIG₅-at-ra-ri* § 10 (B), *SIG₅-at-[ta-ri]* § 10 (B), *SIG₅-ri* § 10 (C), *SIG₅-ta[...]* § 10 (K); *SIG₅-ta-ri* § IX (2x); *SIG₅-at-ta* § 113/13 (k).

lēlaniya- v. mid., "to become furious". pres. sg. 3. *le-e-[la]-ni-at-ta* § 38 (A) is replaced by a synonym *kar-īm-mi-la-an-ta* in B, which prevents contrasting of spellings. Nevertheless, *le-e-[la]-ni-at-ta* conforms to what we have seen in other words as the OS spelling: plene writing of the stressed initial syllable and failure to write a glide **ni-ia-at-ta*. See above under *ḥalki-*, *ḥuittiya-*, *išhi-*, and *lazziya-*.

link- v. act., "to swear". Contrast pres. sg. 3 *li-ik-zi* § 75 (A) with *li-in-ga-zi* § 75 (B). See Oettinger 1979 135-139, 186f. and CHD s.v.

lukke- (thematic), *lukkiš-* v. act., "to ignite, set fire to". See Oettinger 1979 271-277 but differently Melchert 1984 34f. All manuscripts follow OS writing *lu-uk-ke-ez-zi* § 98 (B), § 99 (A, B), § 100 (A, B); § 105/5 (a), § 106/6 (aa, a); *lu-uk-ke-ez-zi* § 98 (A); *lu-uk-ke-e[zi]* § 106/6 (b); *lu-uk-k[e-ez-zi]* § 100 (F); *lu-uk-[ke-ez-zi]* § 105/5 (b); *lu-u[k-ke-ez-zi]* § 106/6 (b, i); [*lu-u*]*k-ke-ez-zi* § 99 (F), with one NH innovation *lu-uk-ki-iš-zi* § 100 (Z).

luli- n. c., "basin, pond". OS all. *lu-li-ia* § 25 (A) does not show the plene writing of later copies (abl.) *lu-ú-li-ia-az* § 102/2 (b); [*lu-ú-li-i*]*a-az* § 102/2 (a).

māḥḥunda (adv. and conj.) "as". *ma-a-ah-ḥa-an-da* § 55 (A), § 65 (A) is replaced in post-OH copies (B, D, F) by *ma-aḥ-ḥa-an*. See CHD s.v.

mān "if" replaces *rakku* (A) in §§ 40-41 (B), replaces *našma* "or (if)" (A) in § 5 (B). *ma-a-na-aš-ta* § 79 (A) "but when" replaced by *ku-ia-ma-na-aš-ta* "until" in B. See translation of § 79 for explanation.

maninkuwan (Adv.) "nearby, in the vicinity". *ma-an-ni-in-ku-an* § 22 (A) without contrasting example from post-OS, but showing typical OS writing *-ku-an* without glide. Post-OS writings without glide such as *ták-ku-aš* § XI, § 27 (B, C), [*ták-ku-an*] § 28 (C), *ták-ku-at* § 44b (C), § 45 (B, C) and *wa-ar-nu-an-zi* § 27 (B) are at morpheme boundaries. But even there, see *ták-ku-wa-an* § 28 (B).

marše- v. act., "to be dishonest, false, corrupt". A stative verb in *-e-*, elsewhere in the laws sometimes replaced by an *-ešš-* verb. In its only other occurrence, in KUB 11.1 i 20-21 (Tel. pr., OH/NS) *maršēr* is replaced in another NS duplicate with *mar-še-eš-še-er* (cf CHD L-N 200). Different analysis as **maršye-* by Oettinger 1979 29, 239, 342 is opposed by Melchert 1984 32, 117 on the basis of *mar-še-e-er* law § 49 (A).

meyani- "(temporal) cycle, extent (of time)". *me-e-a-ni* § 165/50 (aa) is replaced by the synonym *me-e-ḫu-ni* "time" in the post-OH copy p. Cf. CHD *meya(n)ni-* a 1st.

mekk-, *mekki-* adj., "much, many, most (of)". Although the occurrence of *me-ek-ku-uš* § 33 (A), *m[e-e]k-[ku-uš]* § 32 (A) in the laws is not cited in the morphology of CHD *mekki-* A for the stem *mekk-*, it clearly adds another example of OS evidence for this particular accus. pl. form from that stem.

-mi- (enclitic poss. pron.) "my". OH copy A uses only *-me-et* for the nom.-acc. n. form. The writing *-mi-it* in the law manuscripts is confined to post-OH copies (B, C, e). This conforms with the conclusions of Melchert 1984 122-125 as to the OH form *-et* of the neut. poss. enclitics. In none of the above examples is *-met* affixed to an adverb or an instrumental. In the post-OH copies the OH distinction of *-mit* and *-met* has been lost and the scribes used *-mit* throughout.

minma-, *memma-* v. act., "to refuse, reject". Copy A never has the *e* vocalization of the first syllable appearing in some post-OH copies (B, C, F). That B writes *me-em-m...* is crucial for its date.

since *memma-* outside of the laws seems to occur first in the Tawagalawa letter (Hatt. III) according to Melchert 1984 145f., 153, 100 n. 53. CHD L-N 263 morphological sect. shows several cases of "OH/NS", but the "NS" could be late NS, and no examples of MS.

natta (adv.) "not". In A and aa it is written exclusively as syllabic *na-at-ta*. Syllabic writing retained twice in post-OH copy B. Other post-OH copies utilize logographic writing *Ú-UL*. To date no clear examples of late NH writing *UL* in the law manuscripts. See CHD L-N 409ff.

nawi (adv.) "not yet". *na-a-ú-i* § 93 (B and F 2x); *na-ú-i* § 30 (B); *na-a-wi₂* § 30 (C). From the evidence for writings compiled in CHD L-N 421 sub *nawi* there is no basis yet for determining the relative age of the two writings *na-a-ú-i* and *na-ú-i*, since the former is found in all periods and the latter from MH/MS through NH. Writings with *wi₂* are exclusively NH.

pai- v. act., "to go". *a-ap-pa-an-an-da pa-a-a[n]-z[i]* "(and supporters) go after (them)" § 37 (A) is replaced by EGIR-*an-da-m[a]-a[š-m]a-aš-k[án ša]-r-di-l-ta-aš pa-i-z-i* "and a group of supporters goes after them" in B.

pai- v. act., "to give". The most interesting comparison here is stem of the iterative, which in OH and perhaps MH was *piške₁la-*, but in perhaps late MH and NH was *peške₁la-*.

peššiyē-, peššiya-, peššiyai- v. act. "to shove, throw, reject; to let fall, abolish; to cause a miscarriage." OH copy knows only the stem *peššiyē-*: *pé-eš-ši-ez-zi* § 44a (A, B), § 44b (A), § 77 (A 2x), § 80 (A, B).

pittinu-, pittenu- v. act. "to run off with (a woman)". The OS writing is *pít-ti-nu-uz-zi* § 37 (A), versus *pít-te-nu-uz-zi* § 28 (B), § 37 (B) and *pít-te-nu-zi* § 28 (C).

šāktāi- (Val) "to tend or care for (an injured person)". The second syllable is long in this verb in OH, but not in NH: *ša-a-ak-ta-a-iz-zi* § 10 (A), *ša-ak-ta-iz-zi* § IX (PT).

šakuwaššar(a)- "in full value". Note the typical OH lack of a glide in *ša-ku-aš-ša-ra-[an]* § 66 (A). Otherwise, OH and most post-OH copies write the common gender acc. as *ša-ku-wa-aš-ša-ra-an* and *ša-a-k[ū-wa]-aš-ša-ru-uš* except certain NH copies which have *ša-ku-wa-aš-šar-ra-an* § 66 (B), *ša-ku-wa-aš-šar-ra-an* § 66 (F). The writing of this form with *-šar-* seems to be a NH innovation. The plene writing *ša-a-ku-wa-aš-šar* § 94 (F), § 95 (B), *[ša-a-ku-wa-aš-ša]r* § 94 (B) does not have a precedent in A, but might in *ša-a-k[ū-wa]-aš-ša-ru-uš* § 144/33 (aa).

šalik- v. mid. "to intrude" > "to have sexual intercourse with". *ša-li-g[a]* § 195a/81 (aa), *š[a-l]i-i-g[a]* § 195a/81 (aa). For *ša-li-i-ga* in OS see *ta DUGÚTUL-ša ša-li-ga* KBo 17.43 i 14-16 (fest., OS), (where var. B KBo 17.18 ii 16-18: *ša-li-i-ga* is OS, and D: KBo 17.42 + Bø 2599 vi 3-10 *ša-a-li-ga* is post-OS).

šemen-, šamen- v. act. "to pass by, bypass, forfeit" (with *-kan*). *šemen-* is the written form of choice in OH manuscripts of the laws, although in OS rituals both are attested (Neu 1983 156). StBoT 25 Nr. 19, where *šamenzi* is found, would appear to be slightly later than Neu's OS types I and II (Neu 1983 52 "dass ... die Schrift von Nr. 19 eher etwas jünger denn älter als Duktustyp II wirkt"). It is probable that the word was spoken */šmen/* (Melchert 1984 107): *še-me-en-zi* § 145/34 (aa), *[še-me-e]n-zi* § 48 (A), *ša-me-en-zi* § IV, § 30 (B), § XL, *ša-me-e[n-zi]* § 145/34 (s).

šarhuwant- n. neut. pl. 1) "unborn child, unborn calf"; 2) "(a dog's) stomach". The oldest manuscript, A, uses a logographic writing *ša šā-BI-ša* § 77a (A 2 x), which is interpreted syllabically in the oldest NH copy B as a neut. pl. *šar-hu-wa-an-da* § 77a (B 2x); *[šar-hu-wa-an-]da* § 77a (K); *šar-hu-u-wa-an-da* § 17 (C), § 18 (C). The abl. *šar-hu-wa-an-ta-aš-še-er* § 90 (B), *šar-hu-wa-an-ta-za-ši-ir* § 90 (E) can also be understood as neuter. The earliest evidence for a common

gender sg. is from the late NH parallel text: *šar-hu-u-wa-an-da-an* 1) § XVI, § XVII (both times obj. of *peššiya-*).

šarnikzil, šarnikzel n. l-stem "compensation, replacement". The earliest writings show *šarnikzil*.

šartiya-, šardiya- com. 1) "helper". 2) "auxiliary troop". The writing without the glide, *šar-ti-an-n[a]* § 38 (A), is OH. A also prefers to use the *ti* sign in this word.

šaudiš-, šawūš- n. com. "weanling, weaned animal". The earliest (OS) writing is *ša-ú-di-iš-za* found in copies A and M. Post-OH copies introduce *ša-ú-i-ti-iš-za* with minor variations.

-še-, -ši "him, her" (enclitic dative of the pers. pron. 3 sg.). All examples from A and aa show the characteristic OH form *-še*. Many examples of *-še* are retained in the post-OH copies (B, F, O, P, c, d), but in these are also to be found the later form *-ši*. Only *-ši* forms are found in the late NH copies C and p.

šepa- com. "sheaf(?)". The earliest writing is *še-ba-an* § 158/43 (aa), followed by *še-e-pa-an* § 158/43 (n); *še-e-pa-a[n]* § 158/43 (p).

šer (local adverb) 1) "(up)on". 2) "for, on behalf of". A and aa write plene *še-e-er*, while later manuscripts write *še-er*.

-ši- (enclitic poss. pron.) "his, her, its". In the nom.-acc. neut. sg. OS A uses *-šer* in preference to *-ši* on nouns, but *-šir* on the local adverb *šer*. See my remarks above on the OS form *-mi-* "my" with reference there to Melchert 1984 122-125. Post-OH copies either retain OS *-šer* or substitute *-šir*. Late NH copies such as C and p rarely retain *-šer*.

šietuniah- (mid. used as a passive?) "to be struck (with illness) by a deity". Although none of the preserved forms comes from an OS or MS manuscript, it is possible on the basis of our knowledge of OH orthography to arrange these variants in somewhat chronological order. The forms written *-ni-ah-* without the glide would be older. And the preservation of *ši-e-ú-* might bear the mark of an OH tradition. Does this reflect **šyeu-*, or is the E sign merely functioning as a glide, indicating **šiyuniah-*? See Melchert 1984 56f., 60. The order would then be: *ši-e-ú-ni-ah-ta* § 163/48 (p), *ši-ú-ni-ah-ta* § 163/48 (c), *[ši-ti-n]i-ah-₁[a]* § 163/48 (bb), *ši-ú-ni-ia-ah-ta* § 163/48 (v). In this case, unexpectedly, the late NH copy p actually preserves the oldest form.

tāyuga- "two-year-old". OS spellings *ta-a-* replaced by *da-a-*.

takkaliyanti- (Part.) "fenced-in, enclosed (vineyard)". Spellings with *-ka-* and without *-ia-* glide are older, although earliest copies not OS.

takš- On the spellings with and without the glide see above under *iwāru-*.

takku "if". On *tak-ku-wa-ta-an* § 44b (A) see above under *iwāru-*.

dampupi- "untrained, unskilled". *[da?-ani?]pu-pi-in* § 147/36 (aa) versus *dam-pu-*... is perhaps older spelling.

tān and *dān* are both in NS manuscripts here. But *ta-a-an* is attested in OS Anitta (KBo 3.22 36) and is found chiefly in OH/NS manuscripts, whereas *da-a-an* is widespread in MH and NH original compositions.

tar-, te- "to speak, say". The iterative spelling *[tar]-ši-kān-zi* § 55 (A) is older than *tar-aš-kān-zi* I 55 (B).

ridašuwah- "to blind (someone)". The choice of initial sign appears indifferent, but the treatment of the ending in pres. sg. 3 shows the typical OH > NH shift of *-ahhi* > *-ahzi* with the factitive verbs.

rekan- n. n-stem. "earth". The pre-NH manuscript aa shows *ta-a-ag-na-a* § 169/54, versus *tāg-na-a* in § 169/54 (d, j), which are NS.

tēpu- “little, few”. The plene writing *te-e-* characterizes the OS manuscript A. NS manuscripts use *te-*. Plene writing is the rule in OS rituals (StBoT 26:194).

tiye-, *tiya-* v. OS A shows *ti-ez-zi*, and aa *ti-i-e-ez-zi* and *ti-an-zi*. OS rituals attest the writings *ti-ez-zi*, *ti-i-ez-zi*, *ti-i-e-ez-zi*, *ti-e-ez-zi* (StBoT 26:197).

tuhš- v. OS A shows inf. *tūh-ḥu-šu-an-zi* § 56, aa *tu-uḥ-[š]a-ri* § 144. OS rituals show *tu-uḥ-ša* and *tūh-ḥu-uš-zi* (StBoT 26:199).

turiya- v. All non-plene writings of the first syllable are in NH manuscripts. One example *tu-u-ri-an[-...]* in OS ritual (StBoT 26:201).

tunān adv. The plene second syllable characterizes the OS manuscript aa and is continued in NS p, but not in PT (§ IV). *tu-wa-a-an* and *tu-u-wa-an* in OS SBoT 26:202).

tuwarnali- v. OS A and K show initial *tu-* sign.

uktiri- adj. Plene writing of second syllable characteristic of OS StBoT 26:204 and conservative NH manuscript B. Contrasted with *uk-tu-ri-...* in less conservative NH manuscript C.

unattalla- n. The writing *-ra-al-* is OS, the *-tal-* is NS.

urkiya(i)- v. The occurrence of *ur-ki-ia-iz-zi* § 149 (aa, c) is doubtful as an unambiguous sign of OH, especially since *[ur-k]i-i-e-ez-zi* § 149/38 (t) looks like an old spelling attesting a stem *urkiye-*.

uwa- v. OS *ú-en-zi* (A) contrasts with NH *ú-wa-an-zi* (B). Both spellings attested in StBoT 26: 207 with the second found only once.

walḥ- v. Many examples of *wa-al-aḥ-zi*. Few examples in aa of the typical OS *wa-la-aḥ-zi* (StBoT 26: 210).

warš- v. The pres. sg. 3 in *-i*, attested in *wa-ar-ši* and *wa-ar-aš-še* (aa), is older than that in *-zi* in this verb.

waštul- n. The typical OS gen. *uš-tu-la-aš* is found in aa.

wemiye- v. Typical of OS is: *ú-e-mi-ez-zi*. NS B has *ú-e-mi-e-ez-zi*, *ú-e-mi-ia-az-zi*, and *ú-e-mi-ia-zi*.

-z(a) (reflexive particle) On the expanding use of *-z(a)* with particular verbs see Glossary sub *-za* and Carruba, Souček, and Sternemann 1965 9-10. The reflexive particle (HE § 101) *-z(a)* is written *-az* in situations where the particle is immediately preceded by an *a* vowel: *i-wa-ru-še-ta-a*: (**iwaruše-ta-a-z*) § 27 (OH J and NH B) and DUMU.MEŠ-*az* (*DUMU.MEŠ-*a-z*) § 31 (B). The only example of *-z(a)* following an *a* vowel and written in the NH way as *-za* is *am-me-¹el¹-pāt-wa-¹za¹* § 74 (B), where OH manuscript A is broken, but may have had *am-me-el-pāt-wa-az*. In these cases the particle not considered to be *-az* but *-z*.³⁹

zīnu- v. The plene writing *zi-ē-nu-uš-ki-iz-zi* in A exemplifies OH.

Grammar

Orthography. In addition to orthographic features associated with particular lexemes, such as those cited above, there are certain orthographic practices of the OH scribes that occur on all forms of the same class. For example, while in OS texts the ablative ending is regularly expressed with the *-az* sign, and only rarely appears as *-za* on certain s-stem nouns like *nepišza*, ablatives begin already in MH/MS to be written CONSONANT+*a-za*. See above in Commentary on § 8. The beginnings of this can be clearly seen in the Maṣṣat texts: HKM 46 23-27 ḪUR.SAG-aš-*wa* / ŠA LÚ.KUR *uddanaz parkuiš* /

nu=kan URU⁴⁰Tapiggaza / GU₄.ḪI.A UDU.ḪI.A *katta QATAMMA* / *taršikkimi*. Of course, the older writings with *-az* persist alongside the newer ones in *...a-za*.⁴⁰ It is possible that the *a* vowel inherent in the ZA sign was not pronounced in these cases, but that issue is irrelevant to the concerns of orthography. We see here a distinct diachronic pattern.⁴¹ In the laws manuscripts the example that best shows this diachronic distribution is: *šu-ul-la-an-na-az* § 2 (B), undoubtedly preserving the same spelling as OH copy A, versus *[šu-ul-la-an]-na-az-za* § 26a (B); *šu-ul-la-an-na-za* § III, § V, § VI, all from NS manuscripts.

In thematic verbs of the *-ye-* class NH manuscripts render explicit the e-vocalization (*kar-aš-ši-i-e-ez-zi*, *šu-wa-i-ez-zi*, *i-ez-zi*, *ku-uš-ša-ni-i-e-ez-zi*, *da-i-e-ez-zi*), while OH ones do not (*kar¹-aš-ši-i-ez-zi*, *šu-wa-i-ez-zi*, *i-ez-zi*, *ap-pa-ta-ri-e-zi*, *kar-pl-i-ez-zi*, *ku-uš-ša-ni-ez-zi*, *pé-eš-ši-ez-zi*, *ši-it-ta-ri-ez-zi*, *ra-a-i-ez-zi*, *ti-ez-zi*, *tu-u-ri-ez-zi*, *ú-e-mi-ez-zi*, see Commentary on law § 6, comments on page 231, and the respective Glossary entries).

For the omission of the w glide in OS see *ták-šu-an-zi* and *a-ra-u-aš* in § 56 (A), *ar-nu-an-da-an* § 77 (A) and Otten 1973 47, but note *ták-ku-wa-ta-an* § 44 (A), with *ták-ku-at* in the NS copies.

Another diachronic distinction in general orthography is the treatment of gender distinctions in Akkadograms.⁴² OH manuscripts preserve the distinctively feminine forms such as *EL-LE-TAM* “free (woman)”, while NH ones substitute the masculine *EL-LAM* or *EL-LUM*.⁴³ Similarly the distinctive feminine possessive pronoun *-ša* is preserved in OH manuscripts, but generally replaced by masculine *-šu* in post-OH manuscripts. See Glossary sub *-šu* for evidence.

The typical OH writing *nu-uz-za* occurs in § 5 (A), § 21 (A), § 33 (A), while in §§ 5 and 21 the NH manuscripts write *nu-za*. Even post-OH manuscripts preserve the *-z* representation following the vowel *a*: *a-pa-a-ša-az* (§ 80 B), *i-wa-ru-uš-še-et-az* (§ 27 B), *ta-az* § 53 (B).⁴⁴ Following *i* or *e* the writing *-za* is attested in *ma-a-né-za* § 53 A iii 7.

Regardless of how one reconstructs the underlying Hittite, the use of Akkadian *U* as a clause connector (not as a word connector) is typical of the OH copies, and is often preserved by the NH copies,⁴⁵ but not always (§ 79 in A is replaced in B by asyndeton, in § 195A in OH aa, but replaced in NH p and x by *-ma*). Never does a clause-connecting *U* in a NH copy replace something else in the OH version, although in § 42 B it occurs in a clause apparently added to the shorter version represented by OH copy A. Could B's longer version in § 42 have already existed in another OH copy which he used? See Glossary sub *U* and Commentary on §§ 1-2.

Phonology. In OH (but no longer in NH) an alternative form of the stem of *waštul* occurs, namely *uš¹ud*. In the laws it occurs in the gen. sg. *uš-tu-la-aš* § 146a/35a (aa); *[u]š-tu-la-aš* § 147/36 (aa); *uš-[tu-la-aš]* § 148/37 (aa)— all in OS manuscript aa; but *wa-aš-tul-aš* § 146a/35a (c); *wa-a[š-tul-aš]* § 147/36 (t) in NH manuscripts. In an OH divination text we even have the nom.-acc. *uš-tu-ul ta-aš* “It ‘took’ Sin” KBo 18.151 rev. 15 (OS), ed. Kammenhuber and Ünal 1974. Undoubtedly, a form like

⁴⁰ *maniyahhiyaz* HKM 5:8, KIN-*az* ibid. 13, *nippiyaz* HKM 13:6; URU⁴⁰Kašepuraz HKM 25:5; etc.

⁴¹ For other examples in Maṣṣat see: HKM 48:15-15, 50:3-4, 59:4, 96 rev. 11, etc.

⁴² On this see also Otten 1973 16, 32.

⁴³ See Chapter III Commentary on §§ 3-4.

⁴⁴ On the orthography of *-za* in the laws manuscripts see Carruba, Souček, and Sternemann 1965, 9.

⁴⁵ OH A continued by NH B often, once in § 41 by L, in § 127 OH aa continued by NH c., in §§ 167 and 175 OH aa continued by NH p.

³⁹ Carruba, Souček, and Sternemann 1965, 11 and note 37, citing Sommer and Falkenstein 1938, 176.

**ul-ki-iš-ša-ra-aḥ-ḥi* stood in the OS manuscript aa in § 200, where the NH copies have *wa-at-ki-[iš-ša-r]a-aḥ-ḥi* § 200b/86b (x); *wa-at-ki-iš-ša-ra-[aḥ-ḥi]* § 200b/86b (p).

The OH thematic verbal stems in *-ye/a-* which become athematic *-ya-* in NH are well attested in the OS manuscripts of the laws, and are often preserved in the NH copies as well (Carruba 1962 157-158, 1965 13f., Houwink ten Cate 1970 16f., and Oettinger 1979 28f., 343ff. [wemye-class]): pres. sg. 3 *a-ni-e-ez-zi* § 160a/45a (aa), § 160b/45b (aa), § 161/46 (aa); versus *a-ni-ia-zi* § 160a/45a (p), § 161/46 (p, v); pres. sg. 3 *ap-pa-ra-ri-ez-zi* § 76 (A); *ap-pa-at-ri-ez-zi* § 76 (B); [*ap-pa-at-ri-ez-zi*] § 76 (I); pres. sg. 3 *i-e-zi* § 26a (A); *i-ez-zi* § 48 (A 2x, 1x with *-za*); *i-ez-iz[i]* § 48 (B); [*i-ez-iz[i]*] § 48 (B); *i-e-ez-zi* § 46 (B), § 55 (B), § 146a/35a (aa), § 164-165/49-50 (p); *i-e-e[z-zi]* § 55 (A) (with *-za*); versus *i-ia-zi* § XXXIXa, § XXXIXb, § XL; [*i-i*] *a-zi* § XL (with *-za*); *i-ia-zi* § 112/12 (k); [*i-i*] *a-zi* § 112/12 (c), § 146a/35a (c); *kar-pi-i-e-ez-zi* § XXXVIII, § 47b (B); *kar-pi-i-ez-zi* § 46 (A 2x), § 47b (A), § XXXIXb, § 48 (A), § 51 (G); *kar-pi-ez-zi* § 47b (A), § XL; *kar-pi-ez-zi* § 46 (A); *kar-pi-ez-zi* § 46 (B); [*kar-pi*] *e-zi* § 47b (A); [*ka*] *r-pi-ez-zi* § 48 (B); *kar!-aš-ši-i-ez-zi* § 6 (A); *kar-aš-ši-i-e-ez-zi* § 6 (B); *ku-uš-ša-ni-i-e-zi* § 42 (B); *ku-uš-ša-ni-ez-zi* § 42 (A), § 78 (A), § 151/40 (aa 2x), § 152/41 (aa); *ku-uš-ša-ni-[ez-zi]* § 151/40 (q); *ku-uš-ša[ni-ez-zi]* § 151/40 (q); *ku-ša-ni-ez-zi* § 78 (B) versus *ku-uš-ša-ni-ia-zi* § 42 (C); and see above in entry *peššiye-*. It is true, as Houwink ten Cate 1970 16 observed, that *šu-wa-ia-az-zi* and [*d*] *a-ia-az-zi* occurring in copy aa suggest that both *-ya-* and *-ye-* forms coexisted in OH. But since manuscript aa seems in many respects later than manuscript A, it may be that in aa we are already seeing the beginning of MH innovations.

Anticipatory total assimilation is seen in *ns > ss* (HE § 36) in OH copies in the common sg. acc. immediately before clitics beginning with *š*. See above sub *anna-* "mother". See also the following examples: *iš-ia-ma-na-aš-ša-an* § 15 and *GEŠTU-aš-ša-an* § 16 (B, presumably continued from its lost OH archetype), *ku-uš-ša-aš-še-et* see Glossary sub *kuššan*, but in NH see the restored forms *ku-uš-ša-an-še-et* § 42 (B), § 76 (I), § 157/42 (n 2x), § 158b/43b (n); [*k*] *u-uš-ša-an-še-et* § 159/44 (u). There are no examples in the laws of the well-attested *nḥ > ḥ*, *nmi > (m)m*, or *nw > w*.

Pronouns. Characteristic of OH independent pronouns (HE § 96-99) is the exclusive use of *ūk*, *zik*, *weš* and *šumeš* for the nom. *ūk* does not occur in the laws. *zik* occurs in § 37, and *šumeš* in § 55, both as nom. The characteristic OH gen. pl. form *šumenzan* does not occur, but neither does its NH replacement *šumel*. The only characteristic OH feature of the enclitic dative and accus. pronouns (HE § 100) is *-še* (for NH *-ši*), which in fact regularly occurs in *parnaššea*, but also in *nu-uš-še* § 10 (A), § 22 (A), where NH manuscript B has *nu-uš-ši*. Of course, NH manuscripts like B often simply preserve the readings of their archetypes, as witness *nu-uš-še* in § 11 (B) and *ia-aš-še* § 28 (B). On the *-šel-ši* alternation in the laws see Carruba, Souček, and Sternemann 1965 16. There are no forms of *katti = šši*, *ištar-ni = šmi* so characteristic of the older language.

As stated above in the "Orthography" section, sub *-a-*, the *-at* form of the nom. com. pl. and the nom.-acc. neut. pl. of *-a-* is attested only in post-OH manuscripts. More diachronic evidence above sub *-a-*.

Manuscript B uses in § 23 the double representation of *-an* "him" (*n=an=za=an*) typical of NH texts, whereas OH copy A reads *na-an-za* without the double representation. *na-an-za-an* does not occur in OS or MS texts. It occurs in KUB 1.16 ii 44 (OH/NS), KBo 15.34 iii 13 (OH/NS), KBo 5.3 iii 49 (Šupp. I), and later. This would provide further evidence for a post-MH dating of manuscript B.

The enclitic possessive pronouns have older forms in the accus. sg.: *-man*, *-lan*, *-šan*, *-šumman* and *-šman*. Of these, *-šan* "his/her" is attested in § 15 (B), 16 (B), § 200/86a (p), *-š[a-an-]* § 200/86a (x), and *-šman* "their" is attested in § 191/77 (p), § 194/80 (aa, p, y); cf. *an-na-aš-ma-an-na* "and their

mother" § 194 (aa) is OS. The NH vocalization *-šin* is found in *-ši-in-* § XXXV. See the Glossary and Carruba, Souček, and Sternemann 1965 18.

Noun cases. The allative case is fully productive in OH and MH, but occurs only sporadically and as a residual feature in NH. In the laws we see this diachronic characteristic in *ḥamešḥant-* c. "spring" (see above): OH copy uses the allative form in *pa-ra-a ḥa-me-eš-ḥa-an-da* "through the following spring", "until next spring" § 100 (A, B), which was changed to the locative in NH copy [*pa-ra-a ḥa-mi-iš-ḥa-an-ti*] § 100 (Z). Other allatives in the laws: sg. all. *pār-na* § 25 (A), § 27 (L), § 44b (A), § 93 (B 2x, F 1x); all. *lu-ti-ia* § 25 (A); [*lu-ti-ia*] § 25 (L); sg. all. *ia-a-ag-na-a* § 169/54 (aa), *tāg-na-a* § 169/54 (d, j); sg. all. LUGAL *an a-aš-ka* § 71 (B), [L]UGA[L *an a-aš-ka*] § 71 (A).

The OH gen. ending *-an* is not found in the laws.

Noun number. The discovery of a formal collective ending in Hittite as opposed to a count plural (Eichner 1985; Neu 1992; Oettinger 1993, 1995) has its effect on the interpretation of several forms in the Hittite laws. *A Šāku-le-e-i* § 46 (A); *A Šāḫlu-ke-e-i* § 47b (A); *A Šāḫlu-ke-i* § 46 (B); *A Šāḫlu-ke-[i]* § 47b (B) has been convincingly interpreted as a collective by Oettinger 1995. Also *šar-ḫu-wa-an-da* § 77a (B 2x); [*šar-ḫu-wa-an-ida*] § 77a (K); *šar-ḫu-u-wa-an-da* § 17 (C), § 18 (C) is a collective pl., in contrast to count pl. acc. com. *šar-ḫu-wa-an-du-uš-šu-uš* § 17 (B); *šar-ḫu-wa-and[u-u]š-šu-uš* § 18 (B). In § 77 it is unfortunate that we cannot prove that the collective forms stood in the OH recension. For in § 77 the OH manuscript A has the logographic *ŠA ŠA-BI-ŠA* in place of *šarḫuwanda*. Finally, *kuššani = ššir* in §§ 157-161, which is usually taken as an alternative *i*-stem nom.-acc. neut., may be a collective in *-i* (cf. Commentary on § 158). But in this case it appears that the form *kuššani = ššir* is not in the OH archetype, since aa has *ku-uš-ša-aš-še-et*. For this reason the collective interpretation is more doubtful.

Noun stems. In a few cases there is evidence of a change of stem-vowel in common gender nouns from OH *a* to NH *i*. This seems to be the case with the nouns *pišna-* (Sum. *LÚ-(n)a-* "man" and ARAD "male slave" (see Carruba, Souček, and Sternemann 1965 17). The change in the stem vowel of the latter is also reflected in the word for "female slave" (behind the logogram *GÊME*), which is derived from "male slave" by the addition of the stem complement *-šara-*. NH copy B preserves the older stem in *a*, while surprisingly⁴⁶ the (late?) OH copy aa was already re-forming the word based on the newer *i*-stem form of the word for "male slave". See Glossary sub *GÊME-aleššarešš-*.

Verb stems. The denominative statives in *-e-* (much more commonly attested in OH than NH)⁴⁷ are represented in *arawe-* § 173 (aa), *GÊME-(ašša)re-* § 35 (A; replaced in B by *GÊME-aššarešš-*), and *pa-re-* § 25 (A 3x and B).

Verb endings. The older ending *-rai* of the 2 sg. of the middle verb is attested in *zi-ik-wa UR.BAR.RA-aš ki-iš-ia-at* § 37 (A), modernized as *zi-ik-wa UR!BAR.RA ki-ša-at* in NH manuscript B. The older middle verb endings in *-(i)a*, versus their later counterparts in *-(i)ari*, occur in *ku-ii-ma-na-na-aš ia-a-at-zi-at-ia* § 10 (A), versus *ku-ii-ma-na-na-aš SIG₅-at-ia-ri* in B. Cf. above in this chapter sub *lazziya-*. Other exx. from the laws of the shorter pres. 3rd sg. and pl. middle endings without *-ri* follow: sg. 3 *le-e-[ia]-ni-ar-ia* § 38 (A), sg. 3 *šaliga* § 195a/81 (aa, p, y); sg. 3 *har-ap-ia* § 66 (A and B); pl. 3 *tu-ih-ša-an-ia* § 28 (B); sg. 3 mid. *uš-ne-eš-kat-ia* § 146a (c), § 146b (aa), § 147/36 (c); [*uš-*

⁴⁶ If we can trust the reading of [*GÊME-ii-ša-re-ez-zi*] § 175/60 (aa).

⁴⁷ On the denominative stative verbs in Hittite see primarily Watkins 1973, 79f., but with later additions and comments in Melchert 1984, 19, 33 n. 68 (contra Oettinger 1979, 284 n. 50) and Hoffner (in a forthcoming festschrift).

ne-eš-kat-ti § 148/37 (c); *uš-ne-eš-[kat-ta]* § 146a/35a (aa); *uš-ne-eš-k[at-ti]a* § 147/36 (aa); pl. 3 *za-aḥ-ha-an-da* § 174/59 (p); [*za-aḥ-ha-an-d*]a § 174/59 (aa). The longer ending with *-ri* is seen in NS copy: mid. pl. 3 *ḥar-pa-an-ta-ri* 1) § 31 (B with *-kán*); pres. pl. 3 *kar-tim-mi-ia-an-ta-ri* § 38 (B); *iš-kal-la-a-ri* § 15 (B, C), § 16 (C); *iš-kal-la-ri* § 16 (B); but also in OS aa: mid. pres. sg. 3 *tu-uh-[š]a-ri* § 144/33 (aa).

The 3rd sg. pres. of factitive verbs in *-aḥḥ-* in OH is *-aḥḥi*, whereas in NH it is *-aḥzi*. For discussion and examples from the laws see Commentary on §§ 7–8.

Verb voice: actives and middles. On the use of the dynamic middles (Carruba, Souček, and Sternemann 1965 16–17, Houwink ten Cate 1970 18f.), later replaced by active verbs, see *iškallāri* §§ 15–16 replaced by *iškallai* in §§ XIV–XV, and *kar-tim-mi-ia-an-ta-ri* § 38 (B) compared with active *kartimmiyanun* in KUB 13.3 iii 27 (NS).

Syntax. The reflexive particle *-(a)* fails to occur in OH nominal sentences to indicate a 2nd or 3rd person subject, as it regularly does in NH and sporadically in MH: LÚ MEŠ *IL-KI-wa šu-me-eš* § 55 (A), carried over by NH B. The verb *kiš-* with a predicate nominative “X becomes Y” normally takes *-za* in NH, but not in OH. For OH examples in the laws see: *zik-wa* UR.BAR.RA-*as kišat* § 37 (A), *n-aš* LÚNÍ.ZU *kišari* § XXXV. In §§ 32–33 Manuscript A uses *da-* without *-za* for taking a wife, while B uses *-za* both times.

On the use of *-za* and *-kan*, which expands in post-OH manuscripts, see Carruba, Souček, and Sternemann 1965 9–12.

There is a tendency in post-OH manuscripts to replace the genitive construction with partitive apposition (σχημα, see Commentary on § 9), which does not occur in the OH manuscripts (see Carruba, Souček, and Sternemann 1965 14).

Conditional *mān* in the continuation of a law is generally asyndetic in A (so in §§ 33, 49 and 53; also § 10 in a contrasting condition; asyndetic temporal *mān* in continuation in § 79), but in the PT takes *nu* (on this see Carruba, Souček, and Sternemann 1965 15–16).

The OH adversative clitic *-a*, which in OS contrasts with non-adversative connecting *-a* by not doubling the preceding consonant,⁴⁸ occurs in § 42 (A) and § 46 (A), and is omitted in the post-OH manuscripts B and C.

Word order. The typical word order for the conditional sentence is *rakku* + nominal subject + optional object complement + verb. When the subject is expressed not by a noun but by the indefinite pronoun *kuiški*, the latter appears usually immediately before the verb, or in rare cases following the verb, as in § 3.⁴⁹ *kuiški* can break the nexus between locative noun and dependent postposition-adverb, as in [*rakku* LÚDAM.GĀR URU^h] *ari aššuwaš kuiški anda kuenzi* § III. *kuiški* used as an attributive either precedes (§ 19a) or follows (§ 20) its noun and stands immediately before the verb.

Lexical substitutions. In § 38 OH copy A's *ḥa-an-ne-eš-na-aš iš-ḥa-a-aš* is replaced by [LÚ^h *ḥa-an-ne*?-*tal-wa-aš*, and *le-le*]-[*da*]-*ni-at-ta* by *kar-tim-mi-ia-an-ta-ri*].

⁴⁸ Houwink ten Cate 1973.

⁴⁹ On this fixed word order in the *rakku* clauses see Carruba, Souček, and Sternemann 1965, 3. For *kuiški* following the verb see also §§ 85, 124. Outside the laws this sequence is found with conditional *mān* and in post-OH texts, but not in OH ones, e.g. KUB 23.77 rev. 57 (MH/MS) *mān huwāi kuiški*, KBo 4.10+ obv. 9 (NH) *mān DUMU=KA DUMU.DUMU* [=KA *karḫa waštai kuiški*], KBo 18.2 rev. 8–10 *namma=nu mān uppai / kuiški mān=mu UL / kuiški uppai*.

GLOSSARY

GLOSSARY

A

-a- (enclitic defective pronoun of the 3rd person) "he/him, she/her, it".

sg. nom. com. -aš § 3 (A, B), § 4 (A, B), § 6 (A, B), § 11, § IV, § 10 (A and B 2x, C 1x), § IX (2x), § X (2x), § XI (2x), § 23 (A 2x, B 1x), § 27 (B 1x, C 2x), § 28a (B), § 30 (B), § XXIVa, § 35 (A, B), § 38 (A, B), § XXXII (2x), § 40 (A, B), § 42 (A 1x, B and C 2x), § 44a (A, B, C), § 45 (B, C), § XXXV, § 48 (A), § XL, § 71 (B), § 75 (A, B and I 2x), § 76 (B, I), § 79 (B), § 84 (A, B), § 86 (B and E 2x, W 1x), § 87 (B, W), § 88 (B, W), § 89 (B, W), § 118/15 (f), § 126/23 (aa, c, f), § 145/34 (aa, c), § 149/38 (c), § 162a/47a (p, v), § 162b/47b (v), § 175/60 (p 2x), § 187/73 (p 2x, x and y 1x), § 188/74 (p 2x, y), § 197/83 (p), § 199/85 (p 2x), § 200a/86a (p); -a[š] § 84 (R), § 86 (S); [-a]š § 48 (B).

acc. com. -an § III, § 6 (A, B), § 10 (A, B), § 19a (A 1x, B 2x), § 19b (A, B), § 20 (A and B 2x), § 21 (A and B 2x), § 22 (A, B), § 23 (A 3x, B 2x), § 24 (A), § 26a (B, L), § 26b (J), § 27 (C), § 28a (B), § 28b (B, C), § 28c (B 1x, C 2x), § XXI, § 29 (B, C), § XXII, § 30 (B), § 31 (B), § 34 (B 2x), § 36 (B 2x), § XXVI, § 39 (A), § 40 (A, B), § 43 (A and B 1x, C 2x), § XXXIV (2x), § XXXV (2x), § 47a (B), § XXXVI, § XXXIXa, § 60 (A 2x, M, B, F and N 1x), § 61 (A 2x, M, B and F 1x), § 62 (A, M, B, F), § 66 (A and F 2x, B 1x), § 70 (A and B 2x), § 71 (B 6x), § 75 (A 1x, B 2x), § 78 (A, B), § 86 (B 1x, E 2x), § 90 (B, E), § 95 (A, P), § 99 (B, F, Z), § 103/3 (a 2x, b 1x), § 113/13 (k), § 118/15 (f), § 121/18 (a, l), § 149/38 (a 1x, c 2x), 169/54 (aa, e, p), § 187/73 (p), § 188/74 (p), § 193/79 (p), § 199/85 (p), § 200b/86b (p, x); -a[n] § 71 (A), § 133/30 (aa), § 188/74 (p); [-a]n § 62 (A), § 66 (l), § 95 (B), § 121/18 (aa).

sg. nom.-acc. neut. -ar § 28a (C), § 29 (B), § 44b (A, B, C), § XXXIV, § XXXV (3x), § XL, § 98 (A), § 106/6 (a, b, i), § 127/24 (c), § 162b/47b (v), § 163/48 (f 3x, p 4x), § 187/70 (p); [-a]r § 98 (Q).

pl. nom. com. -e § 53 (A, D, F); -ar § 31 (B 3x), § XXV, § XXIX.

acc. com. -uš § 26a (L), § 55 (A), § 79 (A) (in B -aš), § 144/33 (c), § 171/56 (e, p), § 196/82 (p), § 197/83 (p 2x, y), § 198/84 (p 2x), § 199/85 (p); -aš § 198/84 (p), § 199/85 (p).

nom.-acc. neut. -ar § 45 (A and C 1x, B 2x); -a[r] § 45 (C).

-a (after a final consonant), **-ya** (after a final vowel or logogram) (enclitic conjunction for joining individual words within a clause and for joining adjacent clauses) 1) "and", 2) "also", 3) "but". For adversative **-a** that doesn't geminate the preceding consonant see § 42 (A) and § 46 (A) and Houwink ten Cate 1973.

-a 1) § 5 (A, B), § III, § 6 (A, B), § IV, § 25a (A), § 28a (B), § 28b (B 2x), § 28c (B), § 31 (B), § 41 (A 2x, B and C 1x), § 42 (B), § 46 (B), § XXXVIII, § 49 (A), § 50 (A, B), § 53 (A, B, F), § 55 (B), § 95 (A, B), § 97 (B), § 98 (A, B, Q), § 99 (B, Z), § 142/31 (c), § 146b/35 (aa, c), § 163/48 (p), § 166/51 (p), § 170/55 (e, p), § 189/75 (y), § 191/77 (p), § 194/80 (aa, p).

2) § 39 (A, B), § 44b (A, B, C), § 54 (A, B), § 55 (A), § 64 (A), § 65 (B), § 73 (B), § 76 (A), § 106/6 (b), § 110/10 (d), § 166/51 (aa), § 191/77 (p), § 193/79 (aa), § 198/84 (p), § 200a/86a (p, x).

3) without gemination of preceding consonant: *ták-ku-za* LÚ-ša (not LÚ-aš-ša) § 26b (J), § 30 (B), *ták-ku-aš ar-ra-aš-ša-ša É-ri a-ki* § 27 (B), LÚ GIŠTUKUL-ša! § 40 (A), *ták-ku ša-aḫ-ḫa-na mi-im-ma-i* § 41 (A) (compare *ták-ku GIŠTUKUL-li-ma mi-im-ma-i* § 40 A), *ták-ku ku-uš-ša-na na-ar-ta pi-ia-a-an* § 42 (A), *ták-ku-uš-še A.ŠÀ.ḪI.A-ša te-[e-pu-uš pi-ia-an-za]* § 46 (A), *ták-ku*

A.ŠĀ.ĤI.A-na (not A.ŠĀ.ĤI.A-an-na) *me-ek-ki-i wa-a-ši* § 47b (A), *ma-a-na-an iš-ḥa-aš-ši-ša ú-e-mi-ia-zi* § 71 (B, [A]), *a-pa-a-ša* (B: *a-pa-a-ša-az*) KUŠ UDU *da-a-i* § 80 (A, B), *ták-ku ARAD-ša* § 101/1 (a), § 105/5 (a), § 121/18 (aa, a, f), § 132/29 (c), § 143/32 (c), *ta-m[a-i-š]a pa-iz-zi* § 146a/35a (c, [aa]), *ta-ma-i-ša-kán pé-e-[ra-an wa-la-ah-zi]* § 146b/35b (aa), cf. § 148/37 (aa, c), § 162a/47a (p, v), § 168/53 (aa, e, p), § 170/55 (p), § 172/57 (aa, e, p), § 175/60 (p), § 190/76 (p, y), § 191/77 (y), § 196/82 (y 2x, p 3x), § 199/85 (p, z); cf. also *kinun-a*, *parnašše-a šuwaezzi*).

-ya 1) § XXIVa, § 39 (B), § XXXIV, § 34 (A), § 70 (B), § 168/53 (e), § 195b/81b (aa, p), § 195c/81c (e), § 198/84 (p), § 199/85 (p); -i[a] § 195a/81a (aa); [-i]a § 188/74 (p).

2) § IV, § 10 (A, B), § IX, § XXXIV, § 51 (A, B), § 70 (B), § 101/1 (a), § 110/10 (d), § 128/25 (aa), § 166/51 (a, p); [-i]a § 51 (D).

3) § III, § 26a (L), § 191/77 (p), § 193/79 (p, y); -i[a] § 26a (B).

-(y)a - (y)a "both ... and" § 40 (A, B).

ak(k)- v. 1) "to die" (e.g., § 27, § 75, § 76, § XXXVII, § 149/38, § 163/48, § 192/78, § 193/79); 2) "to be killed" (serves as the passive of *kuen*- "to kill") (e.g., § 199/85).

pres. sg. 3 *a-ki* § 3 (B), § 4 (A, B), § II, § 6 (A and B 2x), § IV, § 27 (B), § 38 (A, B), § 42 (B, C), § 44a (A, B, C), § 72 (B), § 75 (A, B, I), § 76 (A, B), § 84 (A, B), § 86 (B, E, H, W), § 87 (B, W), § 88 (B, W), § 89 (B), § 126/23 (aa, c, f), § 163/48 (p), § 166/51 (p), § 170/55 (e, p), § 174/59 (p), § 187/73 (p), § 188/74 (p), § 192/78 (p, y), § 193/79 (p and y 2x), § 197/83 (p 2x), § 198/84 (p), § 199/85 (p 2x); *a-k[i]* § XXXII (2x), § 76 (F); *a-[ki]* § 3 (A), § 89 (W), § 199/85 (p); *a-[k]i* § 72 (A); *[a-k]i* § 89 (E), § 193/79 (aa).

pl. 3 *ak-kán-zi* § 37 (B), § 166/51 (aa, p), *ak-[kán-zi]* § 37 (A).

pret. sg. 3 *a-ak-ki-iš* § 75 (A); BA.ÚŠ § 75 (B), § 149/38 (c) (where BA is the Sumerian verbal prefix and ÚŠ the verbal root).

imp. pl. 3 *ak-kán-du* § 198/84 (p).

agga- n. com. "furrow(?)" or perhaps a kind of plow(?). See commentary on § 168.

sg. acc. *ak-ka-a-la-an* § 168/53 (aa), *ag-ga-la-an* § 168/53 (e, p).

akkant- (substantivized) part. "deceased/dead person; ghost(?)".

sg. inst. *ak-kán-ti-iṭ* § 190/76 (y); GIDIM-*ti-iṭ* § 190/76 (p).

-(a)ku ... -(a)ku (apocopated form of correlative *takku* ... *takku* "if ... if"; cf. *mān* ... *mān*) "whether ... or". Paraphrased in my translation of §§ 1, 2, 19 as "male or female respectively".

LÚ-na-ku MUNUS-na-ku § 1 (B), § 2 (B), [LÚ-na-k]u MUNUS-na-[ku] § 2 (A), LÚ-na-ku MU[NUS-na-ku] § 19a (A), LÚ-an-na-ku¹ MUNUS-na-ku § 19a (B).

-ku ... -ku ... -ku § 98 (B, Q).

alwanzatar n. neut. r/n-stem "sorcery".

sg. nom.-acc. *al-wa-an-za-lar* § 44b (B, C), *a-lu-[wa-an-za-lar]* § 44b (A), *al-wa-an-za-lar* § 111/11 (c, d).

ammel "my" (gen. sg. of the personal pron. *ug(a)* "I").

am-me-el § 74 (B).

amiyar(a) ? - n. com. "(irrigation) ditch, canal".

sg. acc. *PA₃-an* § 162a/47a (p 2x); *PA₃-a[n]* § 162b/47b (w).

abl. *a-mi-ia-ra-za* § 109/9 (d); *PA₃-az* § 109/9 (b).

-an (OH sentence particle).

ták-ku-wa-ta-an (= *takku=at=an*) § 44b (A), *nu-uš-še-an* (= *nu=šše=an*) § 78 (A).

anna- n. com. "mother".

sg. nom. *an-na-aš* § 28a (B), § 28b (B 2x, C 1x), § 28c (B), § 29 (B, C), § 171/56 (e, p).

acc. (with enclitic possessive pron.) *an-na-aš-ša-an* § 200a/86a (p), [*an-n*][*a*[-aš]-š[*a-an*]] § 200a/86a (x); *an-na-aš-ma-an* § 191/77 (p), § 194/80 (aa, p), *an-na-aš-m[a-an-na]* (y).

gen. (with enclitic possessive pron.) *an-na-ša-aš* § 189/75 (p), *an-na-a[š?]-ša-aš* § 189/75 (y).

dat.-loc. *an-ni* § 28c (C), § 195c/81c (p); (with enclitic possessive pron.) *an-ni-iš-ši* § 195c/81c (p), [... *a*][*n-na-še*] § 195c/81c (e).

annaneka- n. com. "sister having the same mother, (in polygamous marriage) full sister".

pl. acc. *an-na-né-ku-uš* § 194/80 (p, y), *an-na-ne-ku-uš* § 191/77 (p), *an-na-ne-[ku-uš]* § 191/77 (y), [*an-n*][*a-ne-ku-uš*] § 194/80 (aa).

annanu- v. act. "to instruct, train".

inf. *an-na-nu-ma-an-zi* § 200b/86b (x), *an-[na-nu-ma]-an-zi* § 200b/86b (p).

verbal subst. gen. *an-na-nu-u[m-na]a-aš* § 200b/86b (x), [*an-na-nu-um-m*][*a-aš*] § 200b/86b (p).

part. *annanuwani*- "trained".

sg. acc. com. [*a*][*n-na-nu-wa-an-ia-an*] § 177/62 (p).

annanulḥa- adj. "trained".

sg. acc. com. *an-na-nu-uh-ḥa-an* § 65 (A, B), § 119/16 (f, l), § 149/38 (aa, c); *an-na-nu-uh-ḥa-[u]n!* § 119/16 (l = Bo 92/113); [*an-na-nu-uh-ḥa-an*] § 119/16 (aa), [*an-na-nu-uh-ḥa-an*] § 65 (H).

KUŠ*annanuzzi*- n. neut. (part of the harness), for derivation see Melchert 1984 166.

sg. acc. KUŠ*an-na-nu-uz-zi* § 129/26 (c).

MUNUS*annawanna*- n. com. "step-mother".

sg. gen. *an-na-wa-an-na-aš* § 190/76 (y), MUNUS*an-na-wa-an-na-aš* § 190/76 (p).

aniya- v. act. 1) tr. "to make" (§ 160-161), 2) inir. "to work" (§ 10, § IX), 3) tr. "to work, tend" (obj. land § 40, § XXIII).

pres. sg. 3 *a-ni-e-e-zi* § 160a/45a (aa), § 160b/45b (aa), § 161/46 (aa); *a-ni-ia-zi* § 160a/45a (p), § 161/46 (p, v).

pl. 3 *a-ni-ia-an-zi* § 160a/45a (u), § 161/46 (u); [*a-ni-i*]*a-an-zi* § 160b/45b (u); [*a-ni-ia*]-*z[i]* § 160a/45a (v).

Iter. *anneški*-

pres. sg. 3 *an-ni-iš-ki-iz-zi* § 10 (A), § IX; *an-né-eš-ki-iz-zi* § 10 (B); *an-né-e[š-ki-iz-zi]* § XXXIII;

pl. 3 *an-né-eš-kán-zi* § 40 (L); *an-ni-iš-kán-zi* § 40 (A), [*a*][*n-né-eš-kán-zi*] § 40 (B).

anda adv. 1) "therein, inside, in it" (§ IV, § 100), 2) "(and) in addition (to it)" (*anda=ya=šše/i* § 70, cf. § 149/38).

an-da § 100 (F, W); [*a*]*n-da* § 100 (B); *an-da-ia-aš-ši* § 70 (B); *an-da-e-še* (for *anda=ya=šše*) § 149/38 (c); [*a*]*n-da-aš-še* § 70 (A); *an-da-še-ia a-pé-e-ni-iš-šu-u-wa-an* § 110/10 (d); *an-da-aš-še-e-aš-še* *a-pé-e-ni-iš-šu-u-wa-an* § 128/25 (c); *an-ia-ia-aš-še a-pé-ni-iš-ša-an* § 128/25 (aa) "and as much in addition"; cf. *apeniššuwān*.

anda (Postpos. with dat.-loc.) "inside of, in the midst of (goods), on (a field)".

§ III, § IV (2x), AMA KUR *kuriuri an-[da]* "into an enemy land" § 23 (A);

anda (as preverb): see *ar-*, *epp-*, *pai-*, *peda-*, *šitariye-*, *dai-*, *tiya-*, *uwa-*, etc.

andan adv. "therein, inside, in it".

an-da-an § 100 (A) (var. *an-da* in § 100 B, F, W); *an-da-n...* § 98 (A, B, Q), *an-da-na-pa a-pé-e-[ni-iš-šu-u-wa-an]* § 110/10 (b) "and as much in addition"; cf. *apeniššuwān*.

andan (postpos. with dat.-loc.) "inside of, within".

an-da-an § 127/24 (aa; É-ri *an-da-an* omitted in c).

LÚ*antiyiani*- n. com. "live-in (i. e., dependent) son-in-law" (Turkish içgüvey).

sg. acc. LÚ*an-ti-ia-an-ia-an* § 36 (B).

antuhša- n. com. "person, human being". Described: *lák-ku* LÚ.U₁₉.LU-*an* LÚ-*an-na-ku* MUNUS-*na-ku* (§ 19a) "a human being—whether man or woman".

sg. nom. § 98 (B); LÚ.U₁₉.L[U...] § 39 (L); LÚ.U₁₉[LU] § 98 (A); [LÚ.U]₆.LU § 98 (Q); with Hittite complements: LÚ.U₁₉.LU-*aš* § 6 (A, B), § 25 (A, B), § 107/7 (b, d, i).

gen. LÚ.U₁₉.LU-*aš* § 9 (A), § 11 (A), § 13 (A), § 15 (B).

acc. *an-tu-uh-ša-an* § 10 (B), § 42 (B); *an-tu-uh-ša-a[n]* § 44b (B); LÚ.U₁₉.LU § 9 (B); [LÚ.U]₁₉[L]U? § 9 (X); with Hittite complements: LÚ.U₁₉.LU-*an* § 7 (A, B), § 10 (A 2x, B 1x), § 11 (B), § 13 (B), § 19a (B), § 42 (A), § 44b (A); [LÚ.U]₁₉.LU-*an* § 19a (A); [LÚ.U]₁₉.LU-*an* § 147/36 (c); UN-*an* § 10 (C 2x), § 1X, § 11 (C), § 13 (C), § 15 (C), § 42 (C), § 44b (C); U[N...] § XXXII, § 149/38 (c).

abl. LÚ.U₁₉.LU-*an-az* § 146b/35b (aa).

pl. nom. LÚ.U₁₉.LU.MEŠ § 38 (A, B).

-apa local particle.

an-da-na-pa a-pé-e-[ni-iš-šu-u-wa-an] § 110/10 (b), variant of *an-da-še-ia* "and in addition to it" in d.

apa- demonstr. pron. "that (one), the aforementioned".

sg. nom. com. *a-pa-a-aš* § 57 (B, D), § 58 (B, D), § 73 (B), § 74 (B), § 106/6 (a, b, d, h, i), § 113/13 (k), § 166/51 (p), § 167/52 (p); *a-pa-a-š* ... § 80 (A, B); [*a*]-*pa-a-aš* § 167/52 (aa); *a-pa-aš* § 57 (A), § 58 (A); *a-pa-a-ša-aš* (*apāš=aš*) § 80 (B); *a-pa-a-aš-pát* § 10 (A, B, C), § 23 (A, B), § 25 (A), § 170/55 (e, p);

acc. com. *a-pu-u-un* § 2 (B), § 3 (B), § 10 (A, B), § 45 (C), § 74 (B), § 76 (A, B); *a-pu-u-[n]* § 45 (A); *a-[pu-u-u]* § 10 (B); [*a*]-*pu-u-un* § 4 (B); [*a-pu*]-*u-un* § 4 (A); [*a-pu-u-u*]*n* § 45 (B); *a-pu-u-un-pát* § 43 (A), *a-pu-u-un-pát* § 99 (B), *a-pu-un-pát* § 43 (B, C).

nom.-acc. neut. *a-pa-a-at* § XXXVII, § XXXIXb.

gen. *a-pé-e-el* § XXIVa, § 65 (B), § 113/13 (c), § 162a/47a (p); *a-pé-e-[el]* § 50 (A), § 113/13 (d), § 162a/47a (f), § 189/75 (y); [*a-pé*]-*e-el* § 142/31 (c); [*a-pé-e-el*] § 113/13 (k); *a-pé-e-el-pár* § 162/47 (v); *a-pé-e-el-[pár]* § 189/75 (p).

dat.-loc. *a-pé-e-da-ni* § XXXVII.

pl. acc. com. *a-pu-u-uš-pát* § IV.

appa adv. "back, again".

a-ap-pa § 22 (A), § 23a (A), § 23b (A), § 45 (A), § 48 (A), § 79 (A), § 95 (A, B), 103/3 (b), § 164-165/49-50 (aa), § 167/52 (p), § 168/53 (aa); *a-[ap-pa]* § 44a (A); EGIR-*pa* § 22 (B), § XXXIV (3x), § 45 (B), § XXXV, § XL, § 79 (B), § 86 (B, E), § 99 (B), § 100 (B), § 103/3 (a, b), § 105/5 (a), § 168/53 (e, p), § 171/56 (e and p 3x); EGIR-[*pa*] § 23b (B); EGIR-[*pa*] § 44a (B); [EGIR]-*pa* § 44a (C); [EGIR]-*pa* § 98 (B), § 99 (A), § 113/13 (k); [EGIR]-*pa* § 105/5 (b);

appan

EGIR-*an* § 99 (F), variant to EGIR-*pa* in A and B. See § 27, § 162.

Gišappala- (tool made entirely or partly of wood).

pl. dat.-loc. (?) *Gišap-pa-la-aš* § 121/18 (f).

appari(-)anda, EGIR-*anda* adv. "after (him/it/them)".

a-ap-pa-an-an-da § 37 (A), EGIR-*an-da* § 37 (B).

appatariya- (*appatriya-*) (4) "to commandeer".

pres. sg. 3 *ap-pa-ra-ri-ez-zi* § 76 (A); *ap-pa-at-ri-ez-zi* § 76 (B); [*ap-pa-at-ri-ez-zi*] § 76 (I); inf. *a-ap-pa-at-ri-wa-an-zi* § 164-165/49-50 (p), *ap[-pa-at-ri-wa-an-zi]*, § 164-165/49-50 (f); [*a-ap-pa-at-ri-wa-a*]*n-zi* § 164-165/49-50 (aa).

apeniššan adv. "in such a way, so".

a-pé-ni-iš-ša-an § 55 (A), *a-pé-ni-iš-ša-[an]* § 128/25 (aa); *a-[pé-ni-iš-ša-an]* § 50 (A), *a-pé-e-ni-iš-ša-an*, § 55 (B, D).

Written as Akk. *QA-TAM-MA* § 53 (B, D), § 65 (A), § 73 (B); *Q[A-TAM-MA]* § 53 (A).

with *-pár* * § 32 (B), § 33 (B), § 51 (D), § 64 (B), § 65 (B), § 68 (B), § 84 (A), § 178/63 (p); *QA-TAM-MA-pár* [i] § 68 (I); *QA-TAM-MA-[pár]* § 64 (F), § 68 (A), § 178/63 (x); *QA-TAM-M[A-pár]* § 51 (B); *QA-TAM-[MA-pár]* § 51 (A); *Q[A-TAM-MA-pár]* § 65 (F); *[QA-TAM-M]A-pár* § 84 (B).

apeniššuwari- adj. "such a"; also "as much".

[...*n*]*i-iš-šu-wa-an* § 110/10 (j).

anda-še-ya apeniššuwari, *andan-apa apeniššuwari*, *anta-ya-šše apenišša[n]* (sg. nom.-acc. neut.) "and as much in addition".

an-da-še-ia a-pé-e-ni-iš-šu-u-wa-an § 110/10 (d); *an-da-aš-še* «*aš-še*» *a-pé-e-ni-iš-šu-u-wa-an* § 128/25 (c); *an-ra-ia-aš-še a-pé-ni-iš-ša-[an]* § 128/25 (aa); *an-da-na-pa a-pé-e-[ni-iš-šu-u-wa-an]* § 110/10 (b); cf. *anda(n)*.

appizziyan adv. "subsequently".

ap-pé-ez-zi-an § 31 (B); *ap-pé-ez-zi-n* ... § 29 (B), EGIR-*zi-an* § XXXV (2x); EGIR-*zi-[n]* § 29 (C), § XXII; EGIR-*an* § XXIVa, [*ap-p*]-*é-zi-ia-an* § 162a/47a (u); EGIR-*ez-zi-aš* § 162a/47a (p); [EGIR-*ez-zi*]?-*i[n?*...] § 162/47 (f).

apiya adv. "there".

a-[pi-ia] § 27 (A), *a-[pí-ia]* § 27 (C).

ar- v. act. "to arrive" (also of time).

pres. sg. 3 *a-ri* § 164-165/49-50 (aa, p).

arda ar- "to come together, cohabit(?)".

pres. pl. 3 *an-da-a-ra-an-zi* § 31 (B).

(LÚ)*ara-* n. com. "fellow, companion, colleague"; see Akkadogram LÚTAPPÚ and Sumerogram LÚĜA.LA=ŠU.

sg. nom. LÚ-*a-ra-aš* § 163/48 (p), *a-[ra-aš]* § 163/48 (v).

dat.-loc. *a-ri* § 163/48 (f, p).

pl. nom. *a-re-eš* § 55 (B), *a-re-[eš]* § 55 (A).

arāhzena- (or *arāhzenant-*) adj. "neighboring, surrounding".

sg. nom.-acc. neut. *a-ra-ah-zi-na-an* § 183/69 (p).

arāt- v. See *arawe-*.

arawa- adj. "free from, exempt from". Cf. Hoffner 1983b.

sg. nom. com. *a-ra-u-aš* § 56 (A), *a-ra-u-wa-aš* § 56 (B, D).

nom.-acc. neut. *a-ra-a-u-wa-an* § 51 (G).

pl. nom. com. *a-ra-u-e-eš* § 51 (B); *a-ra-a-u-e-eš* § 51 (G); *a-r[a-u-e-eš]* § 51 (A); [*a-ra-u*]-*e-eš* § 51 (D).

arawahh- v. act. "to exempt, free".

pres. sg. 3 *a-ra-wa-ah-ḫi* § XXXIXa, *a-ra-u-wa-ah-ḫi* § XXXVI.

arawanni- (substantivized) adj. "free (person)". Cf. also Akk. *ELLU*. Cf. Hoffner 1983b.

sg. nom. com. *a-ra-u-wa-an-né-eš* § 101/1 (a), [*a-r*]-*a-u-wa-né-eš* § 101/1 (b).

acc. com. *a-ra-u-wa-ni-in* § 194/80 (p), MUNUS-*a-ra-u-wa-an-ni-in* § 195b/81b (p); MUNUS-*a-ra-u-wa-a[n-ni-in]* § 195b/81b (y).

gen. [*a-ra-u-wa-ni-ia-aš*] § 194/80 (aa), *a-ra-wa-an-ni-aš* § 194/80 (y).

pl. acc. com. *a-ra-u-wa-an-ni-uš* § 191/77 (y), *a-r[a-u-wa-a]n-ni-uš* § 191/77 (p).

- Akkad. *ELLU*, fem. *ELLETU* (cf. commentary on §§ 3-4): sg. nom. masc. *EL-LUM* § 31 (B), § 94 (B, T), § 96 (A), § 98 (A, B, Q), § 121/18 (f), § 191/77 (p, y), § 194/80 (y); *EL-[LUM]* § XXX, § 94 (A, O).
- EL-LAM* (acc. as nom.) § IV, § 94 (F), § 132/29 (c), § 142/32 (c), § 170/55 (e, p), § 194/80 (p); *EL-[LAM]* § 133/30 (c).
- gen. masc. *EL-LIM* § 36 (B).
- fem.(!) *EL-LI* (masc. as fem.) § 17 (B), § XVI.
- masc. *EL-LAM-aš* (acc. as gen.) § 15 (B).
- acc. masc. *EL-LAM* § 3 (B) (as masc. and fem.), § 7 (A, B), § 13 (B), § 17 (C), § 93 (B, F), § 172/57 (e, p); *[E]L-LAM* § 11 (C); *E[L-LAM-i]n* § 32 (B).
- masc. *IL-LAM* § 13 (C); *IL-L[A]M* § 15 (C).
- fem. *EL-LE-TAM* § 35 (A), § 175/60 (p); *[E]L-LE-TAM* § 175/60 (aa).
- masc. *EL-LUM* (nom. as acc.) § V, § VII, § IX, § 11 (B), § X, § XII, § XIV.
- fem.(!) *EL-LUM* (nom. masc. as acc. fem.) § 35 (B).
- sg. predicate masc. *EL-LUM* § 51 (D). pl. predicate masc. *EL-LU* § 50 (A).
- (with Hitt. compl.): sg. gen. masc. *ELLAM-aš* § 11 (A), § 13 (A).
- arawe-* v. act. "to be (or declare oneself) free, exempt" (cf. Hoffner forthcoming in a festschrift):
- pres. sg. 3 *a-ra-u-ez-zi* § 173/58b (p); *[a-ra-]a-u-ez-zi* § 173/58b (aa). *[a-ra-]a-u-ez-zi* § 173b/58b (aa) was miscopied (and perhaps reinterpreted) by (p) as *a-ra-iz-zi*, which interpreters who did not understand how to read the broken form in aa took as a sloppy equivalent of *a-ra-a-i* "rises (in rebellion against his master)".
- arha-* n. com. "boundary, border".
- sg. acc. *ar-ha-an* § 168/53 (aa), *ZAG-an* § 168/53 (e 1x, p 2x), § 169/54 (e, p); *ZA[G-an]* § 168/53 (d); *[ar-ha-a]n* § 169/54 (aa).
- dat.-loc. *ar-ḥi* § 6 (A, B).
- ark-* v. act. 1) "to divide up (a living ox)" (§ 73); 2) "to cut off (fruit trees from a canal)" (§ 109). 3) "to cut up or subdivide (land, AŠaku-le-e-i)" (§ 46, § 47b).
- pres. sg. 3 *a-ar-ki* § 46 (A), § 47b (A), § 73 (B), § 109/9 (c); *a-ar-[ki]* § 46 (B); *a-a[r-ki]* § 73 (A), § 109/9 (j); *a-ar-gi* § 109/9 (d).
- armahh-* v. "to impregnate".
- part. sg. acc. *[ar-m]a-ah-ha-an[-da-an]* § 77a (K); dat.-loc. *ar-ma-ah-ha-an-ti* § 178/63 (p), *ar-[ma-ah-ha-an-ta-aš]* § 178/63 (b).
- armawant-* adj. "pregnant".
- sg. acc. com. *ar-ma-u-an-da-an* § 77a (B 2x), (with var. *ar-nu-an-da-an* in A 2x); *ar-ma-an-da-an* or *ar-ma-u-an-da-an* § 83 (B) (with var. *ar-nu-an-da-an* in A), § 84 (B) (with var. *ar-nu-an-da-an* in A); *[a]r-ma-u-an[-da-an]* § 83 (BB) (with var. *ar-nu-an-da-an* in A).
- arnu-* v. act. 1) "to move, transport". 2) "to replace(?)". 3) "to bring (a dead body for burial)".
- pres. sg. 3 *ar-nu-uz-zi* § 4 (A), § 5 (A, B), § 19a (A), § 76 (B); *[ar-nu-u]z-zi* § 3 (A); *[ar-nu-uz-zi]* § 76 (I); *ar-nu-zi* § 2 (B), § 3 (B), § 4 (B), § 19a (B), § 76 (A), § 100 (B, F); *ar-[nu-zi]* § 100 (A); *[ar-nu-z]i* § 1 (B);.
- pl. 3 *ar-n[u-an-z]i* § 196/82 (aa), *a-ar-nu-wa-an-z[i]* § 196/82 (p).
- part. *arnuwant-* "pregnant (animal)" (see above sub *armawant-*).
- sg. acc. com. *ar-nu-an-da-an* § 77a (A 2x), § 83 (A), § 84 (A).

- arnuwala-* n. com. (noun denoting persons captured in battle who can be settled on state-owned lands to work them, sometimes translated as "civilian captive"; logogram NAM.RA).
- sg. acc. *ar-nu-wa-la-an* 200a/86a (p, x); *ar-nu-w[a-...]* § 200a/86a (z); pl. NAM.RA.HI.A § 40 (B); [NAM.RA.HI.A] § 112/12 (d); with Hittite complements: NAM.RA.HI.A-an § 40 (A).
- arpu-* v. mid.
- pres. sg. 3 *ar-pu-ut-ta* § 162/47. Read rather *la-ar-pu-ut-ta* according to Güterbock 1980. See also HW² I (1980) sub *arpu-* and CHD L-N sub *larpu-*.
- aršai-* v. "to plant, cultivate".
- pres. sg. 3 *ar-ša-a-iz-zi* § 105/5 (a); *[ar-ša-a-iz-zi]* § 105/5 (c); *ar-ša-iz-zi* § 105/5 (b); *ar-še-ez-zi* § 103/3 (a), *[a]r-še-ez-zi* § 103/3 (b); *[ar-še-ez-zi]* § 103/3 (a).
- Iter. *aršik(k)e-*.
- pret. sg. 2 *ar-ši-ik-ke-et* § 169/54 (e), *[ar-š]a?-ke-e-et* § 169/54 (aa).
- arši-* n. com. "planting".
- sg. nom. *ar-ši-iš* § 103/3 (a), *[a]r-ši-iš* § 103/3 (b).
- acc. *[a]r-ši-in* § 105/5 (a), *[ar-ši-i]n* § 103/3 (b).
- aruwai-* v. "to prostrate oneself, bow down".
- pres. pl. 3 *a-ru-wa-[a-an-zi]* § 55 (A), *a-ru-wa-a-a[n-zi]* § 55 (B), *a-r[u-wa-a-an-zi]* § 55 (D).
- ašawar* n. neut. r/n-stem "pen (for sheep and goats)".
- sg. dat.-loc. *a-ša-ū-mi* § 66 (A); *a-ša-ū-[n]i* § 66 (B).
- ašēš-* v. "to settle (someone)".
- pres. pl. 3 *a-še-ša-an-zi* § 196/82 (p, y).
- aška-* "gate, entrance, doorway".
- sg. dat.-loc. *a-aš-ki* § 50 (A, B).
- LUGAL-an *aška-* "the kings' gate (as the place of royal adjudication)".
- sg. all. LUGAL-an *a-aš-ka* § 71 (B), [L]UGA[L-an *a-aš-ka*] § 71 (A).
- sg. dat.-loc. LUGAL-an *a-aš-ki* § 187/73 (p), LUGAL-an *[a-aš-ki]* § 188/74.
- ašra* (local particle).
- aš-ra* § 38 (B), § 79 (A, B), § 90 (B).
- aššu-* adj. "good, dear, valuable".
- sg. nom.-acc. neut. *a-aš-š[u]* "desirable, right, appropriate" § 28c (C).
- aššu-* n. neut. "goods, wares, possessions, property".
- sg. nom.-acc. *a-aš-šu* § III (2x), § 5 (B), § 27 (B, C, J); *a-[aš]-šu?* § 45 (A); *[a-aš-šu]u?* or *[a-aš-ša-]u-wa?* § 27 (L); (with poss. pron.) *a-aš-šu-uš-še-et* (= *aššu-ššer*) § 5, § 32 (A), § 33 (A); pl. dat.-loc. *a-aš-šu-wa-aš an-da* § III.
- atna-* n. com. "father".
- sg. nom. *at-ta-aš* § 28a (B), § 28b (B 2x), § 28c (B), § 29 (B), § 193/79 (aa); § 194/80 (aa); *at-t[a-aš]* § 194/80 (e); *at-[ta-aš]* § XXI; *ad-da-aš* § 28b (C), § 29 (C), § 190/76 (y), § 194/80 (p); *ad-[a]-aš* § 190/76 (p).
- dat.-loc. *at-ti* § 28c (C).
- (Written with Akkadogram) sg. gen. (Status constr.) *A-BI* § 55 (A and B 2x, D 1x); (with poss.) nom. *A-BU-ŠU* "his father" § 193/79 (p 2x, y 1x); gen. *A-BI-ŠU* "his father's" § 46 (A, B), § XXXVIII.
- (URUDU) *ateš* n. neut. "axe".
- sg. nom.-acc. *a-te-eš* § 157/42 (i); *[a]te-eš* § 157/42 (p, q); *[a-i]e-eš* § 157/42 (aa 2x); URUDU *a-te-eš* § 157/42 (p), § 160/45 (p, u); URUDU *[a]te-eš* § 161/46 (p); [URUDU *a-te-eš*] § 160b/45b (v).

TÚGadupli (a kind of garment).

TÚGa-du-up-li §182/67-68 (p); TÚGa-tu-up-li §182/67-68 (x).

E

Gišēia- (Gišēian-) n. neut. (an evergreen tree).

sg. nom.-acc. Gišē-ia-an §50 (A), Gišē-ia §50 (B).

eka- n. neut./com. "ice".

sg. dat.-loc. e-ki §56 (A).

Gišēzi- n. neut. "balance, (set of) scales".

sg. nom.-acc. (with poss.) Gišēl-zi-mi-it §169/54 (e), Gišē-el-[zi-mi-it] §169/54 (p).

enani- adj. "trained?" (of animals).

sg. nom. com. e-na-an-za §66 (A, B, F).

acc. com. e-na-an-da-an §65 (A and H 1x, B and F 2x), e-na-[an-da-an] §65 (A).

ep(p)-, ap(p)- v. "to seize, capture, acquire".

pres. sg. 3 e-ep-zi §22 (B), §36 (B), 43 (A, B, C), §49 (A, L), §66 (A, B), §71 (B), §105/5 (a), §118/15 (f), §158/43 (aa, p), §175/60 (aa, p), §197/83 (p 2x, y 1x); e-ep-zi[i] §49 (A); e-ep-[zi] §66 (I); e-e[p-z]i §22 (A); e-e[p-zi] §118/15 (aa); e[-ep-zi] §197/83 (y); [e-ep-zi] §158a/43 (n).

pl. 3 ap-pa-an-zi §93 (A 2x, B and F 1x); ap-pa-an-[zi] §93 (B).

part. appant-:

pl. nom. com. ap-pa-an-ze-es §38 (B), ap-pa-a-[an-t]e-es §38 (A).

anda ep(p)- "to pack(?)".

part. pl. nom.-acc. neut. an-da ap-pa-an-da §122/19 (f), an-da a[p-pa-an-da] §122/19 (a).

epa- (meaning unclear)

mid. pres. sg. 3 e-pa-a-ri §111/11 (d); [ap-pa-a-ri] §111/11 (c).

eš- v. "to be, to exist".

pres. sg. 3 e-eš-zi §XXXVII, §98 (B); e-eš-za! §98 (A); e-[eš-zi] §98 (Q).

pl. 3 a-ša-an-zi §53 (A, D); a-ša-an-zi[i] §53 (B); [a-ša-an-zi] §53 (F).

imp. pl. 2 e-eš-lén §55 (B) (i-iš-te-e[n] §55 (A) is to be understood as a form of ēšša- "to perform").

išša-, ēšša- (II 2 d) "to do, to perform" (iter.-dur. of iya- "to do")

pres. sg. 3 i-iš-ša-i §39 (A), §40 (A), §41 (A); iš-ša-i §41 (B); iš-š[a-i] §40 (B); [iš-š] a-a-i §39 (B); e-eš-ša-i §XXX, §41 (C), §XXXVII (2x); e-eš-ša-[i] §XXXI; e-eš-ša-a-i §XXXVI.

pret. sg. 3 e-eš-še-eš-ra §XXV.

pl. 3 i-iš-še-er §54 (A); e-eš-šer §101/1 (a), §121/18 (f), §166/51 (p); e-eš-še-er §54 (B), e-eš-še-er §54 (D).

imp. pl. 2 e-eš-lén §55 (B); e-eš-[te]-en §55 (D); i-iš-te-e[n] §55 (A).

e-eš-šu-u-wa-an da-a-i "he begins to perform" §112/12 (k).

edi adv. "from that side".

e-di §22b (A, B), §171/56 (e), i-di §171/56 (p).

ēriya- v. "to feed".

iter. ēriški-:

pres. sg. 3 [e-ei-r]i-iš-ki-iz-zi §100 (A); e-et-re-eš-ki-iz-zi §100 (B), [e-e]r-ri-iš-ki-iz-zi §100 (F); [e-et-ri]-iš-ki-iz-zi §100 (R).

H

hāli- n. neut. "corral (for bulls)".

sg. nom.-acc. ha-a-li §176a/61a (p).

pl. dat.-loc. ha-a-le-le-e-aš §66 (A); ha-a-l[i-i]a-aš §66 (B); ha-a-li-aš §66 (F).

haliya/e- v. act. "to roll (the wheel)?".

pres. pl. 3 ha-l[i]-en-zi §198/84 (p).

halki- n. com. "grain".

sg. acc. [hal-ki-i]n §96 (A); hal-ki-in §112/12 (d) as hypercorrection of HAL-QÍ-IM §112/12 (c) (see Otten 1990); cf. Akk. HALQU(M).

sg. gen. hal-ki-aš §96 (A), §97 (A); hal-ki-ia-aš §96 (B), §97 (B).

inst. hal-ki-ie §96 (A, B), §97 (A, B); hal-ki-i[r] §97 (Q).

hamenk- v. act. "to bind, to tie".

part. hamenkant-: sg. nom. com. ha-me-in-kán-za §29 (B); ha-am-me-en-kán-za (C).

haneššani- n. com. "spring".

sg. dat.-loc. pa-ra-a ha-me-eš-ha-an-da "through the following spring", "until next spring" §100 (A, B); pa-ra-a ha-mi-iš-ha-an-ti §100 (Z).

hanneššar n. neut. r/n-stem. "case, litigation, judgment, lawsuit".

sg. gen. ha-an-ne-eš-na-aš iš-ha-a-aš "a litigant" §38 (A) (var. in B [LÚ?ha-an-n]e?-tal-wa-aš).

dat.-loc. ha-an-ne-iš-ni §38 (A); [ha-a]ha-ne-eš-ni §38 (B).

Akkadogram sg. status constructus DI-IN §102/2 (a, b), §111/11 (c, d), §173a/58a (p 2x).

§176a/61a (aa, p); DI-IN §44b (B).

status pronominalis DI-IN-ŠU-NU "their case" §32 (B), §33 (B).

hanniraiwa- n. com. "litigant".

pl. nom. [LÚ?ha-an-n]e?-tal-wa-aš §38 (B) (var. in A ha-an-ne-eš-na-aš iš-ha-a-aš).

handai- v. act. "to prepare".

pres. sg. 3 ha-an-da-a-iz-zi §162b/47b (v).

hantezziya- adj. "former, first".

sg. nom. com. ha-an-te-ez-zi-ia-aš §28a (B); IG1-zi-iš §28a (C).

pl. acc. com. [ha-an-r]e-ez-zi-ia-aš §146a/35a (c); [ha-an-r]e-ez-zi-ia-aš §146a/35a (aa); h[a-a]n-te-ez-zi-ia-aš §146b/35b (aa).

hanri hanri adv. "(to divide) equally".

ha-an-ri h[a-an-ri] iar-r[a-a]n-zi §33 (A).

Gišhanza(n)- n. neut. ? (an implement?).

sg. dat.-loc. (?) Gišha-an-za-n[i-i]2 ... §144/33 (c).

hanza han(k)- "to preserve inviolate(?)".

pres. sg. 3 SAG.KI-za han-zi §164-165/49-50 (p).

hapallašai- v. act. "to injure".

pres. sg. 3 ha-pal-la-ša-iz-zi §IX.

happar n. neut. r-stem. "sale, business".

sg. nom.-acc. ha-a-ap-pár §48 (A 2x); ha-ap-pár §XL (2x), §146a/35a (aa).

dat.-loc. ha-ap-pa-ri §146a/35a (c).

abl. ha-a-ap-pa-ra-aš §48 (A); ha-ap-pár-ra-aš §XL.

happarai- (*happirai-*, *haprai-*) v. act. "to sell".

pres. sg. 3 *ha-ap-pa-ra-iz-zi* § 39 (A, B), § 149/38 (c); *ha-a[p-pa-ra-iz-zi]* § 149/38 (t); *h[a-ap-pa-ra-iz-zi]* § 149/38 (aa); *ha-ap-pl-ra-iz-zi* § XL; *ha-ap-ra-iz-zi* § 26b (J); *ha[-ap-ra-iz-zi]* § 26a (L).

pl. 3 *ha-ap-pár-ra-an-zi* § 176a/61a (p).

pret. sg. 3 *ha-ap-pa-ra-a-i* § 48 (A).

happari (ya?) - n. com. "price".

pl. acc. *ha-ap-pa-ri-uš* § 146a/35a (aa, c); *ha-ap-p[a-ri-uš]* § 146a/35a (t); *[ha-ap-pa-ri-uš]* § 146b/35b (aa).

TÚG*hap(p)ušant-* n. com. (a garment).

sg. gen. TÚG*ha-ap-pu-ša-an-da-aš* § 182/67-68 (p); TÚG*ha-pu-ša-an-da-aš* § 182/67-68 (x).

KUŠ*happutri-* a leather harness(?).

sg. acc. KUŠ*ha-ap-pu-ul-[ri]* § 131/28 (c).

haratar n. neut. r/n-stem. "offence".

sg. nom.-acc. *ha-ra-a-tar* § 190/76 (p), § 191/77 (y), § 194/80 (y 2x), § 197/83 (p), § 199/85 (p); *ha-ra-a-[tar]* § 192/78 (y); *[h]a-ra-a-tar* § 192/78 (aa), § 194/80 (aa); *ha-ra-tar* § 190/76 (p), § 193/79 (p), § 194/80 (aa 1x, p 3x), § 200a/86a (p 2x); *ha-r[a-tar]* § 194/80 (e), § 200a/86a (z); *ha-ra-[tar]* § 191/77 (p); *[ha-ra]-[tar]* § 192/78 (p); *[ha-ra]-tar* § 200a/86a (x).

har(k)- v. act. "to have, to hold".

pres. sg. 3 *har-zi* § 39 (A, B), § 40 (B, L), § 41 (A, B, C with -za), § 46 (A, B), § XXXVIII, § 47a (A, B), § XXXVI, § XXXIXa, § 53 (B, D), § 164-165/49-50 (p), § 193/79 (p, y), § 195b/81b (e, p), § 195c/81c (p); *har-z[i]* § 41 (L); *har-[zi]* § 40 (A); *[har-z]i* § 53 (F).

pres. pl. 3 *har-kán-zi* § 52 (A, B); *har-kán-[zi]* § 52 (G).

pret. sg. 3 *har-ta* § 193/79 (p).

pē har(k)- "to have in one's possession".

pres. sg. 3 *pē-e har-zi* § III.

hark- 1) "to get lost, to disappear, to cease"; 2) "to die, to perish"; 3) "to default".

pres. sg. 3 *har-ak-zi* 1) § 41 (B, C), § XXXIV (with -kán), § 75 (A, B, L), § 127/24 (c); *har-ak-zi* [i] § 41 (A); *[ha]r-ak-zi* § 40 (B).

2) § XXXVII (with -kán), § 98 (A, B).

3) § 41 (A, B, C); *[har-ak-zi]* § 41 (L).

part. *harkant-*: sg. nom. com. *har-kán-za* "vacated" § XXXVIII, § XXXIXb.

acc. com. *har-kán-ta-an* § 40 (B); *har-kán-ta-[an]* § XXX; *ha[r-kán-ta-an]* § XXXIII; *har-kán-ta-aš* § 40 (A); *har-ga-an-ta-aš* § 40 (L).

nom.-acc. neut. *har-kán* 1) § XXXV (w. sentence particle -kán).

NA*harmiyalli-* n. neut. (a kind of stone).

sg. nom.-acc. NA*har-mi-ia-el-i* § 128/25 (c).

harnink- v. act. "to destroy, to ruin".

pres. sg. 3 *har-ni-ik-zi* § 107/7 (b, d), § 144/33 (c); *[har]-ni-ik-zi* § 107/7 (h).

harp- v. act. "to join, associate, rank"; mid. 1) (of spouses) "to get separated, to become estranged". 2) (of livestock) "to stray (into another corral)".

pres. act. sg. 3 *har-ap-zi* § 112/12 (c).

mid. sg. 3 *har-ap-ta* 2) § 66 (A and B 2x, F 1x).

mid. pl. 3 *har-pa-an-ta-zi* 1) § 31 (B with -kán).

NINDA *harši-* n. com. "thick loaf of bread".

sg. acc. NINDA *har-ši-in* § 164-165/49-50 (p), § 169/54 (aa, e); NINDA *har-ši-i[n]* § 169/54 (p); [NINDA *har-ši-i*]n § 164-165/49-50 (aa).

haš- (V 1/2) "to breed, to give birth".

pres. sg. 3 *ha-a-ši* § 176a/61a (p 2x); *ha-a-š[i]* § 176a/61a (aa).

hašša- n. com. "hearth, brazier".

sg. dat.-loc. *ha-aš-ši-i* § 24 (A).

**hilaar* n. neut. r/n-stem. "yard(?), enclosure(?)". See Laroche 1957 18, and the notice taken by HW (Erg. 1) 6 and Friedrich 1959 102 note 2.

sg. gen. *hi-la-an-na-aš* in: UR.G1, *hi-la-an-na-aš* "a dog of the enclosure(?)" § 89 (B, E); ŠAH *hi-la-an-na-aš* "a pig of the yard" § 82 (A, B).

hink- v. act. "to present".

pres. sg. or pl. 3 *hi-in-ga-zi* § 71 (B).

pl. 3 *hi-in-kán-zi* § 71 (B).

LÚ*hippara-* n. com. "captive, prisoner" (enslaved class).

sg. nom. LÚ*hi-ip-pár-aš* § 48 (A 2x); LÚ*hi-ip-pár-aš* § 49 (A); [LÚ*hi-ip-pár*]-[aš] § 48 (B); LÚ*hi-ip-pa-ra-aš* § XL; LÚA-Š-RUM § XL (3x); [LÚ]A-[Š]-RUM § XLI.

dat.-loc. LÚ*hi-ip-pa-ri* § 48 (2x).

hišnu- v. act. "to keep (someone) alive, to preserve/spare someone's life".

pres. sg. 3. *hi-iš-nu-zi* § 172/57 (p), § 198/84 (p), § 199/85 (p); *hi-iš-n[u]-zi* § 187/73 (p), § 198/84 (p); *hi-u-iš-nu-zi* § 198/84 (p); *hi-u-i[š-nu-zi]* § 188/74 (x); TI-nu-z[i] § 199/85 (p).

hiššuant- adj. "living, alive".

sg. nom. com. *hi-iš-wa-an-za* § 190/76 (y); § 195a/81a (aa); *hi-u-iš-wa-an-za* § 195a/81a (p); TI-an-za § XXXVII, § 190/76 (p); acc. com. *hi-iš-wa-an-da-an* § 73 (B); *[hi-šū-wa-an-d]a-an* § 73 (A).

hulliya- v. act. "to pull"; here "to substitute, to offer in place of (something)".

pres. pl. 3 med.-p. *hu-e-et-ti-an-ta* § 167/52 (aa); *hu-it-ti-an-ta* § 167/52 (p); *hu-it-ti-ia-an-ta* § 196/82 (aa); *hu-it-ti-ia-an[-taf-zi]* § 196/82 (y); *hu-u-it-ti-an-ta* § 167/52 (aa); *hu-u-it-ti-ia-an-ta* § 196/82 (p); *hu-u-it-ti-ia-a[n-ta]* § 199/85 (p); *hu-u-it-ti[- ...]* § 199/85 (p).

hullela- v. act., *hulliya-* v. act. "to contest, to reject".

pres. sg. 3 *hu-u-ul-la-az-zi* § 173a/58a (p); *hu-u-ul-li-ia-az-zi* § 173a/58a (p); *hu-ul-li-iz-zi* § 173a/58a (aa); *hu-ul-li-i[z-zi]* § 173a/58a (aa); pl. 3 *hu-ul-la-an-zi* § 29 (B); *hu-u-ul-la-an-zi* § 29 (C).

humant- adj. "all, entire".

sg. nom. com. *hu-u-ma-an-za* § XXXVIII (2x).

acc. com. *hu-u-ma-an-da-an* § 47b (A), § XXXVII, § XXXIXb.

dat.-loc. *hu-u-ma-an-ti-ya* § 56 (A, B, D); *hu-u-ma-an-t[i]* § 50 (A).

pl. nom. com. *hu-u-ma-an-te-eš* § 49 (A).

hūnink- v. act. "to injure".

pres. sg. 3 *hu-u-ni-ik-zi* § 9 (A, B), § VIII, § 10 (B); *hu-ū-ni-ik-zi* § 10 (A).

hūninkant- part. "injured"

sg. nom. com. *hu-u-ni-in-kán-za* § 9 (A 1x, B 2x), § VIII; *hu-u-ni-kán-za* § 9 (A); *hu-u-ni-ká[n-za]* § 9 (C).

GIŠ*hūppulli* n. neut. (an important part of a house).

sg. nom.-acc. GIŠ*hu-u-up-pu-li* § 171/56 (e); GIŠ*hu-u-up-pu-ul-li* § 171/56 (p).

hürkel n. neut. *l*-stem. "unpermitted sexual pairing".

sg. nom.-acc. (attested in aa): *hu-ur-ki-il* § 191/77 (y), § 195a/81 (y), § 195b/81 (aa, y); *hu-ur-[ki-il]* § 195a/81 (aa); [*hu-ur-ki-il*] § 195c/81 (aa); (not attested in aa): *hu-u-ur-ki-il* § 187/73 (p), § 189/75 (p), § 190/76 (p), § 195a/81 (p), § 195b/81 (p), *hu-[u]-ur-ki-il* § 189/75 (p); *hu-u-u[r-k]i-il* § 189/75 (p); *hur-ki-il* § 191/77 (p, y); *hu-u-ur-ke-el* § 188/74 (p), § 195c/81 (p); *hu-u-[ur-ke-el]* § 198/82 (y); *hu-ur-k[e-el]* § 188/74 (x); *hur-ke-el* § 195a/81 (e), § 195c/81 (e); [*hur-k*]e-el § 195b/81 (e); [*hur-ke-el*] § 196/82 (e).

hurki- n. com. "wheel".

sg. acc. *hu-ur-ki-in* § 198/84 (p); *hu-u[r-ki-in]* § 198/84 (y).

In broken context:

hur-ki-[-] § 123/20 (a); *hur-k[-i]* § 123/20 (c).

Written as Sumerogram:

acc. G¹ŠUMB[IN] § 142/31 (c).

With Hittite complements: gen. G¹ŠUMBIN-*aš* § 142/31 (c); [G¹Š]UMBIN-*aš* § 142/31 (c).

KUŠ*hūša-* n. com. (a leather part of an equipment).

sg. acc. KUŠ*hu-u-ša-an* § 78 (B), § 125/22 (c); [KUŠ*hu-u-š*]a-an § 125/22 (f); KUŠ*h[u-u-ša-an]* § 125/22 (o); KUŠ*hu-ša-an* § 78 (A).

hūššelli- n. neut. "pit".

sg. abl. *hu-u-uš-ši-el-li-a-az* § 110/10 (d); *hu-uš-ši-li-a-az* § 110/10 (b); [*hu-u-uš-ši-li-i*]a-az § 110/10 (j).

hūwai- v. act. "to run away".

pres. sg. 3 *hu-wa-a-i* § 22 (A), § 23a (A), § 23b (A), § 24 (A); *hu-u-wa-i* § 22 (B), § 23a (B).

NA*hūwāši-* n. neut. "stela".

sg. nom.-acc. [N]A*hu-u-[wa-a-ši]* § 128/25 (c).

I

-(i)a "and, also". Cf. -a.

iya- v. act. "to do, to perform, to make".

pres. sg. 3 *i-e-zi* § 26a (A); *i-ez-zi* § 48 (A 2x, 1x with -za); [*i-ez-iz*] § 48 (B); [*i-ez-zi*] § 48 (B); *i-e-zi-zi* § 46 (B), § 55 (B), § 146a/35a (aa), § 164-165/49-50 (p); *i-e-e[z-zi]* § 55 (A) (with -za); *i-ia-zi* § XXXIXa, § XXXIXb, § XL; [*i-i*]a-zi § XL (with -za); *i-ia-zi* § 112/12 (k); [*i-i*]a-zi § 112/12 (c), § 146a/35a (c); *i-ia-an-zi* § 112/12 (d); *i-ia-az-zi* § XXXVI.

pl. 3 *i-en-zi* (with -za) § 31 (B); [*i-en-zi*] § 33 (A); [*i-e*]n²-z[?] § 196/82 (p); *i-ia-an-zi* § 196/82 (e); [*i-ia-a?*...] § 184/70 (p).

imp. pl. 2 *i-it-te-en* § 55 (A, B).

appa iya- "to make again".

pres. sg. 3 EGIR-*pa i-ia-zi* § 171/56 (e); EGIR-*pa i-e-zi* § 171/56 (p).

iyatniyan- "productive".

pl. dat.-loc. *i-ia-at-ni-ia-an-da-aš* § 107/7 (d); *i-ia-at-n[i-ia-an-da-aš]* § 107/7 (b); [*i-ia-a*]t-ni-ia-an-da-aš § 107/7 (h); [*i-ia-at-n*]i-ia-an-da-aš § 107/7 (a).

TÜGim-*m[?]-...*] (a kind of garment).

§ 182/67-68 (p).

išha- n. com. "lord, owner, master".

sg. nom. *iš-ha-a-aš* § 38 (A), § 46 (A, B), § 60 (A, M), § 61 (M), § 86 (B), § 99 (A), § 121/18 (aa); *iš-ha-[a-aš]* § 62 (M), § 86 (S); [*iš-h*]a-a-aš § 86 (W); [*iš-ha*]a-a-aš § 149/38 (aa); *iš-ha-aš* § 20

(A, B), § 21 (A, B), § 24 (A, B), § 60 (B), § 62 (B), § 66 (B), § 70 (B), § 71 (B), § 78 (B), § 80 (A, B), § 99 (B), § 149/38 (c); *iš-h[a-aš]* § 61 (B); [*iš-?h*]a²-aš § 149/38 (q); [*iš-ha-aš*] § 19a (B); *iš-ha-* § 61 (A), § 62 (A), § 66 (A), § 70 (A), § 78 (A).

dat.-loc. *iš-hi* § 45 (B), § 79 (A, B), § 86 (B), § 95 (A, B), § 99 (A, B), § 173b/58b (p); [*iš-hi*] § 45 (A).

(written logographically) EN § 43 (C), § XXXVII (3x), § 52 (G), § 106/6 (d), § 113/13 (c, d), § 168/53 (c, p); [E]N § 118/15 (f); with Akkadian complements EN-ŠU § XXXV (2x); with Hittite complements: sg. nom. EN-*aš* § 86 (E); [E]N-*aš* § 99 (z); (with poss.) EN-š[e-ša] § 99 (F); EN-š ... § 66 (F), § 121/18 (a); sg. acc. (with poss.) EN«-iš»-š*i-in* § XXXV; gen. EN-*aš* § XXXVIII; dat.-loc. (with poss.) EN-*iš-ši* § XXXV, § 99 (F); EN-š*i* § 86 (E).

(written with Akkadogram) sg. Status constr. BE-EL § 43 (A, B), § 52 (A, B), § 72 (B), § 74 (B 2x), § 79 (A, B); BE-E[*L*] § 72 (A), § 74 (A), § 90 (E); B[E-E]*L* § 90 (B); BE-[*EL*] § 52 (D); [B]E-EL § 74 (A); [BE-E]*L* § 113/13 (k); BE-*L* § 168/53 (aa); (with poss.) BE-EL-ŠU § 95 (B).

BE¹L ŠUPPATI "a person entitled to wear a reed-shaped emblem(?)" BE-EL ŠU-UP-PA-TI § 52 (A, B); BE-[*EL* ŠU-UP-PA-TI] § 52 (D); EN ŠU-UP-PA-TI § 52 (G).

iš*hai-* v. act., iš*hiya-* v. act. 1) "to lie, to bind". 2) "to impose (a service or a fine) upon someone".

pres. sg. 3 iš-*ha-a-i* § 158/43 (aa, n).

pl. 3 iš-*hi-an-zi* 2) § 94 (A 2x), § 95 (A); iš-*hi-an-zi* § XLI; [*iš-hi-an-zi*] § 94 (O); iš-*hi-ia-an-zi* § 95 (B, P); iš-*hi-ia-a[n-zi]* § 94 (B), § 95 (F); iš-*[hi-ia-an-zi]* § 94 (O); [*iš-hi-ia-an-zi*] § 94 (F); [*iš-hi-ia-a*]n-zi § 95 (P).

iš-*hi-an-za* 1) § 158/43 (p).

iš*hiZZi*(ya)- v. mid.

EN-iz-*[zi-ia-at-ia-ri ... Zi-an-za]* "s/he (becomes) angry?" § XXIVa.

iš*hunai*(?) v. act. "(?)".

pres. pl. 3. iš-*hu-na-a-an-zi* § 175/60 (p); uš-*hu-na-an-zi* § 175/60 (aa).

iš*huzzi-* c. "belt".

pl. acc.(?)¹ iš-*hu-uz-zi-ia-aš* § 175/60 (p).

iš*kallai-* v. act., mid. 2? "to tear off".

pres. sg. 3 act. iš-*kal-la-i* § XV, iš-*gal-la-i* § XIV; mid. iš-*kal-la-a-ri* § 15 (B, C), § 16 (C); iš-*kal-la-ri* § 16 (B).

TÜG*iškallišar* n. neut. *r/n*-stem. "a tailored(?) garment".

sg. nom.-acc. TÜG*iš-kal-fi-iš-šar* § 182/67-68 (p); TÜG*iš-kal-le-eš-šar* § 182/67-68 (x).

G¹Š*iškışšana-* n. neut. (an important part of the house). Cf. HED E/1 426 s.v. and add KUB 29.1 iii 18-19 misinterpreted and misattributed to iškış on HED E/1 424.

sg. nom.-acc. (with poss.) G¹Š*iš-ki-iš-ša-na-aš-ši-it* § 171/56 (p); G¹Š*iš-ki-iš-ša!-ni-še-et* § 171/56 (aa).

iš*panduzzi-* n. neut. "a vessel for wine, libation wine".

sg. nom.-acc. G¹Š.GESTIN*iš-pa-an-du-zi* § 164-165/49-50 (p); GESTIN*iš-pa-an-[u-zi]* § 164-165/49-50 (aa); [GESTIN*iš-pa-an-du-zi*] § 164-165/49-50 (bb).

iš*tamana-* n. com. "ear".

sg. acc. with 3 poss. iš-*ta-ma-na-aš-ša-an* § 15 (B).

pl. acc. iš-*ta-a-ma-nu-uš* § 95 (B); [*iš-ta!-* ...] § 95 (A); [...]-*ma-nu-uš* § 95 (F).

¹ Taken as free-standing gen. by Friedrich 1959 112, 122 and Puhvel 1984 401.

Written logographically with Hittite complements: sg. acc. GEŠTU-*an* § 15 (C), § XIV, § 16 (C), § XV; with 3 poss. GEŠTU-*aš-ša-an* § 16 (B); written with UZNU: dual nom. UZ-*NA-A* § 99 (A, B); U[Z-*NA-A*] § 99 (F).

ištap(p)- v. act. "to stop up, block" > "to deposit (something in)".

pres. sg. 3 iš-tap-pí § 158/43 (n, p); [i]š-ta-a-pí § 158/43 (aa).

ištarna postpos. "among".

iš-tar-na § 52 (D, G).

ištarnink- v. act. "to cause sickness, to incapacitate".

pres. sg. 3 iš-tar-ni-ik-zi § 10 (A, B); iš-tar-ni-ik-zi[i] § 10 (C).

išuwān dai "to put on the mud pile(?)".

(with -*kán*) i-šū-wa-an da-a-i § 163/48 (p); i[-šū-wa-an da-a-i] § 163/48 (f, v).

išuwānalli- (šūwānalli-) n. neut. "mud(?)".

sg. loc. i-šū-wa-na-al-li § 163/48 (p); i-šū-wa-[na-al-li] § 163/48 (bb); [i-šū-wa-na]-al-li § 163/48 (v); šū-wa-na-al-li § 163/48 (f).

idalawešš- v. act. 1) "to go wrong", 2) "to become estranged" (reciprocal, with -*za* or -*kan*).

pres. sg. 3 i-da-a-la-u-e-eš-zi 1) § XXXIV.

pres. pl. 3 i-da-a-la-u-e-eš-ša-an-zi 2) § 31 (B) (with -*kán*), § 53 (D) (with -*za*); i-da-la-u-e-ša-an-zi[i] § 53 (G); i-da-a-la-u-iš-š[ā-an-zi] § 53 (F); i-[a-la-u-e-eš-ša-an-zi] § 53 (A).

idalu- adj. "evil".

sg. nom. com. -[da-lu?-uš] § 26 (A).

iuga- adj. "yearling".

sg. nom. com. i-ú-ga-aš § 57 (A 1x, B and D 2x), § 58 (B 2x, D 1x); i-ú-g[a-aš] § 58 (D); i-ú-[ga-aš] § 58 (F).

gen. i-ú-ga-aš § 178/63 (aa, p), § 180/65 (p 2x, x 1x); i-ú-ga-aš-ša-aš (!?) § 186/72 (p).

(written logographically) MU.1 § 60 (A, M, B, U), § 61 (A, M), § 63 (A, B, H), § 67 (A, B, I); MU.1 § 61 (B).

iwāru- n. neut. "a dowry, an inheritance share".

sg. nom.-acc. i-wa-a-ru § 46 (A); i-w[a]-a-ru § 27 (J); i-wa-ru § 27 (B, C), § 46 (B), § XXXVIII; i-wa-ru-... (with poss.) § 27 (C); i-wa-[ru] § 46 (C);

sg. gen. i-wa-ru-aš § 46 (A) in i-wa-ru-aš iš-ḫa-a-aš (lit. "lord of an inheritance (share)/a dowry"); [i-w]a-ru-wa-aš iš-ḫa-a-aš § 46 (B); i-wa-ru-wa-aš EN-aš § XXXVIII.

K, G

ka- (demonstrative pron.) "this".

kaš- *kaš* "one - the other", "this one - that one".

sg. nom. com. ka-a-aš § 49 (A), § 191/77 (p 2x, y 1x); k[a-a-aš] § 191/77 (y); [ka]-a-š... § 49 (A).

sg. acc. com. ku-u-un § 49 (A 2x), § 196/82 (p 2x, y 1x).

sg. nom.-acc. neut. ki-i § 40 (A and L 1x, B 2x), § XXX, § 41 (A, B and C 2x), § XXXI, § 64 (A and H), § 184/70 (p); [k]i-i § 40 (A).

sg. gen. ke-e-el § 133/30 (aa), § 166/51 (aa 1x, p 2x), § 196/82 (p, y); ke-e-[e]/ § 196/82 (p).

pl. gen. ki-in-za-an-[na] § 65 (A).

kakkapa- n. com. (a bird, "duck(?)", swan(?)).

sg. acc. ka-ak-ka-pa-an § 119/16 (aa); [ka-ag]-ga-pa-an § 119/16 (I).

kammara- n. com. "cloud, smoke"; "swarm of bees (?)".

sg. dat.-loc. kam-ma-ri § 91 (A, B, E).

-*kán* (enclitic local particle).

On the use of -*kan* which expands and diversifies in post-OH manuscripts see Carruba, Souček, and Stenemann 1965 10-12.

The following verbs are accompanied by -*kan* in the laws:

arawaḫḫ- "to set free, to exempt" § XX XVI, § XXXIXa.

ḫark- "to lose, to eliminate," or "to cease, to disappear, to default, to perish" § XXXIV, § XXXV, § XXXVII. (Cf. *ḫark-* for references without -*kán*).

ḫarp- "to get separated, to separate oneself from others" § 31 (B). (Cf. *ḫarp-* for references without -*kán*).

išuwān dār "to put on the mud pile(?)" § 163/48 (f, p, v).

idalaweš- "to estrange, to alienate" § 31 (B). (Cf. *idalaweš-* for references without -*kán*).

kuen- "to kill" § III, § 90 (B, E), § 199/85 (p). (Cf. *kuen-* for references without -*kán*).

pai- "to go" § 37 (B), § 70 (B).

šamen- "to forfeit" § IV, § 30 (B), § 48 (A, B), § XL, § 145/34 (aa, c).

para šuwai- "to turn out, to expel" § 171/36 (e, p).

anda dai- "to put smth on" § 78 (B), § 163/48 (f, p, v).

para tarri- "to take away, to deprive someone of something" § 34 (B), § 36 (B).

ruḫš- "to separate" § 28c (B), § 29 (B, C); -k[án] § 28c (C).

piran walḫ-/GUL "to strike first" § 146b/35b (aa), § 148/37 (aa, c); [-k]án § 147/36 (c)

SiXSÁ "to lie within the radius of" § IV.

-*kán* in broken context: § XXII, § XXV (2x), § XXIX, § 105/5 (g).

kanešš- v. act. "recognize, to claim".

pres. sg. 3 ga-ne-eš-zi § 19a (A, B), § 20 (A), § 21 (A), § 62 (F), 70 (B); ga-ne-[eš-zi] § 62 (A); ga-n[e-eš-zi] § 60 (A), § 61 (A); [ga-ne-e]š-zi § 20 (B), § 21 (B); ka-ni-iš-zi § 61 (B), § 62 (B).

kappi- adj. "small".

sg. nom.-acc. neut. kap-pí § 85 (A, B).

kapina- n. com. "thread, strand of wool".

pl. acc. ga-pi-nu-uš § 126/23 (c); [ga]-pi-nu-uš § 126/23 (m); ka-pi-nu-uš § 126/23 (o).

kappue-, kappuwai- v. act. "to count".

pres. pl. 3 kap-pu-u-an-zi § 83 (B); [ka]p-pu-w[a-an-zi] § 83 (BB); kap-pu-u-en-zi § 83 (A).

garāp-, garēp- (Oelt. II 1 c) "to eat (for the animals), to devour". Oettinger 1979 53.

pres. sg. 3 ka-ra-a-pí § 75 (A, B), § 90 (B, E).

karmalaššai- (mid. 1?) "become crippled/disabled (?)".

pres. sg. 3 kar-ma-la-aš-ša-i § X (2x), § XI (2x).

karpīyela-, karp- (Va 1) 1) "to lift, to carry"; 2) "to carry out, to render (feudal services)".

pres. sg. 3 2) kar-ap-zi § 46 (B), § 47b (B), § XXXVIII (2x), § XXXIXa, § XXXIXb; k[ar-ap-zi] § 47b (B); kar-pi-i-e-ez-zi § XXXVIII, § 47b (B); kar-pi-i-ez-zi § 46 (A 2x), § 47b (A), § XXXIXb, § 48 (A), § 51 (G); kar-pi-ez-zi § 47b (A), § XL; kar-pi-ez-zi[i] § 46 (A); kar-pi-ez-zi[i] § 46 (B); [kar-p]i-ez-zi § 47b (A); [ka]r-pi-ez-zi[i] § 48 (B).

pres. pl. 3 2) kar-pi-ia-an-zi § 56 (D), kar-pi-an-zi § XXXVIII, § 51 (D), § 52 (D, G), § 56 (A); kar-pi-an-zi[i] § 52 (A); ka[r-pi-an-zi] § 50 (A), § 52 (B); k[ar-pi-an-zi] § 46 (A, B).

pret. pl. 3 2) kar-pi-i-e-e[r] § 54 (D), kar-p[i-e-r] § 54 (A).

GIŠkarpina- n. com. (a tree).

sg. acc. GIŠkar-pi-na-an § 101/1 (a).

- karš-*, *karšiyēa-* v. act. 1) "to cut", 2) "to cut down", 3) "to separate", 4) "to cut out, to deduct".
 pres. sg. 3 *kar-aš-zi* 4) § 85 (A, B), 2) § 104/4 (a), § 113/13 (d, k), 3) § 168/53 (p); *kar-aš-[zi]* § 104/4 (b); *ka[r]-aš-zi* 4) § 85 (S); *[ka]r-aš-zi* 2) § 113/13 (c); *kar-aš-še-ez-zi* 3) § 168/53 (e); *kar!-aš-ši-i-ez-zi* 4) § 6 (A); *kar-aš-ši-i-e-ez-zi* 4) § 6 (B).
 part. sg. nom.-acc. neut. *kar-ša-an-da-an* 2) § 113/13 (c); *kar-aš-ša-an-da-[an]* 2) § 113/13 (d); *kar-š[a-an-da-an]* 2) § 113/13 (k).
- kartimmiya-* v. mid. "to become furious".
 pres. pl. 3 *kar-tim-mi-ia-an-ta-ri* § 38 (B); in broken context: *kar-tim-m[i-ia- ...]* § XXXII.
- karū* adv. "formerly, previously".
 Always spelled the same in the laws. For the rare *ka-a-ru-ū* outside the laws with secondarily stressed anaptyctic vowel see Neu 1980b 46ff. and Melchert 1994 30. *ka-ru-ū* § 7 (A, B), § 9 (A, B), § 19b (A, B), § 25 (A), § 51 (B, G), § 54 (A, B, D, F), § 57 (B, D), § 58 (B, D), § 59 (A, M, B, D), § 63 (A, B), § 69 (A, B, I), § 81 (A, B), § 91 (B, E), § 92 (B), § 94 (A, F), § 101/1 (a), § 121/18 (a, f), § 166/51 (p 2x), § 167/52 (p); *ka-[ru-ū]* § 63 (F); *[k]a-ru-ū* § 51 (D), § 67 (A, B), § 94 (B); *[k]a-r[ū]-ū* § 51 (A); *[ka-r]u-ū* § 63 (M), § 129/26 (c); *[ka-ru-ū]* § 25 (L).
- LÚ *karuḫali-* n. com. (a functionary).
 pl. nom. LÚ.MEŠ *ka-ru-ḫa-li-eš* § 54 (A); LÚ.MEŠ *ka-ru-ḫa-li-iš* § 54 (B); LÚ.MEŠ *ka-[ru-ḫ]a-li-iš* § 54 (D).
- karuili-* adj. "ancient, former, previous".
 sg. acc. com. *ka-ru-ū-i-li-in* § 53 (B, D); *ka-ru-ū-li-in* § 53 (F); *k[a-ru-ū-i-li-in]* § 53 (A).
- kaššaš* postpos. "in place(?)".
ka-aš-ša-aš § 167/52 (aa 1x, p 2x), § 196/82 (p); *ka-a-aš-ša-aš* § 199/85 (p).
- kattan* (prep.) "below". Cf. *kattan dai-*.
- katral* n. "bell(?)" (a bronze part of an equipment).
 sg. nom.-acc. *kat-ra-al* § 129/26 (c).
- KUŠ *gazzimuel-* n. neut. (a leather part of an equipment).
 sg. nom.-acc. KUŠ *ga-az-zi-mu-el* § 129/26 (c).
- keššar-*, *keššera-* n. com. "hand"; "part, share" is written QĀTAM § 53.
 sg. nom. *ke-eš-ši-ra-aš* § III; nom. w. poss. pron. *ke-eš-šar-ši-iš* § 3 (B);
 written with QĀTU. sg. acc. 1 QĀTAM § 53 (A, B); 1-EN QA-TAM § 53 (D);
 2 QATAM § 53 (A, B, D, F).
 Status constr. INA QĀTI "by the hand of" § 75 (A).
 QA-AS-ŠU "his/her hand" 1) § 4 (A, B), § 11 (A, B, alternating with ŠU-ŠU in var. C), § 12 (A, B).
 ŠU colophon (F₂).
 ŠU-ŠU "his/her hand" § 11 (C), § X, § XI.
 with Hitt. complements: sg. nom. ŠU-aš § II, § V, § VI.
- kēz* adv. "from this side" (var. to *kēz*).
ke-e-er § 22b (A).
- kēz* adv. "from this side".
ke-e-ez § 22b (B).
- gimra-/gimmara-* n. com. "land, field, steppe".
 sg. gen. *gi-im-ra-aš* § 53 (A 2x, D 1x); *gi-im-ma-r[a-aš]* § 53 (B); *gi-im-r[a-aš]* § 53 (F); *gi-ī[m-ra-aš]* § 53 (F); LÍL-aš § 53 (D).
- kinu-* v. act. "to open" > "to seek to appropriate".
 pres. sg. 3 *k[i-n]u-zi* § 164-165/49-50 (p); *k[i?-nu-zi]* § 164-165/49-50 (bb).

- kinun* adv. "now".
kinun+ -a "and" > *ki-nu-na* "and now, but now" § 7 (A, B), § 9 (A, B, C), § 19b (A, B), § 25b (A), § 51 (G), § 57 (A, B, D), § 58 (M, B, D, F), § 63 (B, F), § 67 (I), § 69 (A, B), § 81 (A, B), § 91 (B), § 94 (A, F), § 101/1 (a), § 119/16 (aa, f), § 121/18 (f), § 129/26 (c), § 167/52 (p); *ki-nu-n[a]* § 63 (A), § 94 (T); *ki-nu-[na]* § 59 (M); *ki-[nu-n]a* § 59 (B); *ki-n[u-na]* § 51 (B); *k[i-nu-n]a* § 67 (B); *k[i-nu-na]* § 51 (D), § 59 (A); *[k]i-nu-na* § 67 (A), § 92 (B), § 119/16 (I); *[ki-nu-n]a* § 7 (X), § 121/18 (aa).
- gipešsar* n. neut. *ir-na-stem*. (0.25 square meters).
 1 *gi-pe-eš-sar* § 103/3 (a), § 168/53 (e, p).
 2 *gi-pe-eš-sar* 103/3 (a).
 1 ME *gi-pe-eš-sar* § 6 (B); 1 ME GÍŠ *gi-pe-eš-sar* § 6 (A).
- kiš-* (mid.) "to become, to be considered" (without -za!).
 pres. sg. 3 *ki-ša-ri* § 40 (B), § XXXV, § 71 (B); *k[i-ša-ri]* § 45 (B), § 71 (A); *ki-ša-a-ri* § 45 (C); *ki-i-ša* § 40 (L), § 86 (B, W), § 173a/58a (p), § 200a/86a (p); *ki-i-š[a]* § 40 (A).
 pret. sg. 2 *ki-i-ša-at* § 37 (B); *ki-iš-ra-at* § 37 (A).
 pret. sg. 3 *ki-i-[ša-at]* § 51 (A, B).
 pret. pl. 3: *ki-i-ša-an-ta-ri* § 49 (A).
- kiššan* adv. "thus, so, this way".
ki-iš-ša-an § 166/51 (p); *ki-iš-š[a-an]* § 169/54 (p); *k[i-iš-ša-an]* § 121/18 (a), § 169/54 (aa); *[ki-iš-ša-an]* § 101/1 (a); *kiš-an* § 121/1851 (f).
- kišduwant-* "hungry" > "(a year) characterized by famine".
 sg. *dai-loc. ki-iš-du-wa-an-ri* § 172/57 (p); *[ki-iš-du-wa-an]-ti* § 172/57 (aa); *ki-iš-du-wa-an-da* § 172/57 (e).
- ku* - *ku* "be it ... or ...", cf. under *-aku* - *aku*.
- kuen-* (v. act.) "to kill, to put to death".
 pres. sg. 3 *ku-e-en-zi* § 5 (A); *ku-e-e[en-zi]* § 2 (A); *ku-en-zi* § 1 (B), § 2 (B), § 5 (B), § III (2x) (with -*kān*), § 90 (B, E) (with -*kān*), § 170/55 (e, p), § 187/73 (p), § 188/74 (p), § 197/83 (p, y), § 198/84 (p), § 199/85 (p with -*kān*); *ku-en-zi[i]* § 188/74 (x, y).
 pres. pl. 3 *ku-na-an-zi* 199/85 (p); *ku-na-an[...]* unplaced fragments KBo 12.50.
- kui-* (rel. pron.) "who, what, which".
 sg. nom. com. *ku-iš* § 25 (A 2x, L 1x), § 26c (C), § 28c (C), § 43 (C), § XL (with -za), § 50 (A 3x), § 51 (B, G), § 106/6 (a, b, h, i), § 166/51 (p), § 167/52 (p), § 168/53 (aa, e, p), § 185/71 (p), § 186/72 (p); *ku-[iš]* § 51 (A, D); *k[u-iš]* § 25 (B); *[k]u-iš* § 186/72 (p); *[ku-iš]* § 48 (A); *ku-i-š ...* § 23 (A 2x); *[ku]-i-š ...* § 23 (B); *ku-i-[š ...]* § 106/6 (d).
 sg. acc. com. *ku-in* § 193/79 (p).
 nom.-acc. neut. *ku-ū* § 30 (B), § XXXIV, § XXXV, § XXXVII, XXXIXb, § 48 (A), § 98 (A, B); *ku-ri[i]* § XXII; *[ku-i]* § XL.
 sg. gen. *ku-e-el* § 24 (A), § XXXIXb; *ku-e-l ...* § 6 (A, B), § 50 (A, B); *ku-i-e-l ...* § 162/47 (v).
 pl. nom. com. *ku-i-eš* § 52 (A); *ku-i-e-[eš]* § 52 (B); *k[u-i-e-eš]* § 52 (G); *[ku-i]-e-eš* § 52 (D).
- kuiš* *kuiš* rel. pron. "whatever".
 sg. nom. com. *ku-iš* *ku-iš* § IV.
 nom.-acc. neut. *ku-it* *ku-it* § 28a (B), § XXXIV, § 127/24 (c); *k[u-i]r* *ku-[it]* § 28a (C); *[ku]-it* *ku-it* § 127/24 (aa).
- kuiški*, *kuiški* 1) adj. "a, some". 2) (pron.) "anyone, somebody, anything, something".
 sg. nom. com. *ku-iš-ki* 1) § 19b (A, B), § 20 (A), § 21 (A), § 38 (A, B); *ku-iš-k[i]* § 21 (B); *ku-iš[-ki]* § 19a (B).

- 2) § 1 (B), § 2 (B), § 4 (B), § 5 (A, B), § III, § 7 (A, B), § V, § 8 (A, B), § VI, § VII, § 9 (A, B), § VIII, § 10 (A, B), § IX, § 11 (A, B), § X, § 12 (A, B), § XI, § 13 (A, B, C), § XII, § 14 (B, C), § XIII, § 15 (B, C), § XIV, § 16 (B, C), § XV, § 17 (B, C), § XVI, § 18 (B, C), § XVII, § 22 (A, B), § 37 (A), § 42 (A, B, C), § 44a (A, B, C), § 44b (A), § 45 (C), § XXXV, § 46 (A, B), § XXXVIII, § 47a (A, B), § 47b (A), § XXXVI, § XXXVII, § XXXIXa, § XXXIXb, § 48 (A), § XL (2x), § 53 (A, B, D), § 57 (A, B, D), § 58 (B, D), § 59 (B), § 60 (B), § 61 (B), § 62 (A, B, F), § 63 (A, B, F), § 64 (A, B, F), § 65 (A, B, F), § 67 (A, B, I), § 68 (A, B), § 69 (A, B), § 70 (A, B), § 71 (A, B), § 73 (A, B), § 74 (A, B), § 75 (A, B), § 76 (A, B), § 77a (A 2x, B 1x), § 77b (A), § 78 (A), § 80 (A, B), § 81 (A, B), § 82 (A, B), § 83 (A, B), § 84 (A, B), § 85 (B), § 87 (B, E), § 88 (B, E), § 89 (B, E), § 91 (B, E), § 92 (A 1x, B 2x), § 100 (A, B, F), § 102/2 (a), § 103/3 (a), § 104/4 (a, b), § 106/6 (b, i), § 108/8 (d, i), § 109/9 (d, j), § 110/10 (d), § 111/11 (d), § 113/13 (k), § 121/18 (f), § 122/19 (f), § 124/21 (c), § 125/22 (c 2x, f 1x), § 126/23 (c 3x, f and m 1x), § 128/25 (c 2x), § 129/26 (c), § 130/27 (c), § 144/33 (c), § 145/34 (c), § 146/35a (aa, c), § 146b/35b (aa), § 147/36 (a, c), § 148/37 (aa, c), § 149/38 (aa, c), § 151/40 (aa and c 1x, q 2x), § 152/41 (aa), § 159/44 (aa, u), § 162a/47a (p 2x, v 1x), § 164-165/49-50 (aa, f), § 166/51 (aa, p), § 168/53 (e, p), § 169/54 (e), § 172/57 (e, p), § 173a/58a (p 2x), § 176a/61a (p), § 176b/61b (aa, p), § 177/62 (p 2x), § 186/72 (p), § 199/85 (p), § 200a/86a (x), § 200b/86b (p, x); *ku-iš-ki* § 68 (I), § 77b (K), § 106/6 (d), § 119/16 (F), § 126/23 (c), § 143/32 (c), § 162b/47b (v), § 164-165/49-50 (p); *ku-iš-[k]* § 3 (B); *ku-iš-[ki]* § 44b (C), § 47b (B), § 69 (I), § 110/10 (j), § 124/21 (n), unplaced frg (bb); *ku-iš-[ki]* § 63 (H), § 102/2 (b), § 109/9 (b), § 110/10 (b), § 124/21 (c), § 125/22 (o), § 126/23 (f), § 127/24 (c); *ku-iš-[i]* § 37 (B); *ku-iš-[ki]* § 59 (D), § 77b (B), § 126/23 (m); *k[u-iš-ki]* § 45 (A), § 76 (I), § 91 (A), § 92 (A), § 111/11 (b), § 124/21 (a, c), § 125/22 (a), § 126/23 (a), § 172/57 (aa); *[k]u-iš-ki* § 3 (A), § 44b (B), § 103/3 (b), § 106/6 (a), § 120/17 (aa), § 144/33 (aa), § 151/40 (aa), § 159/44 (p), § 162a/47a (v); *[k]u-iš-[ki]* § 186/72 (y), *[k]u-iš-[i]* § 111; *ku-iš-ki* § 45 (B), § 48 (A), § 61 (M), § 110/10 (c), § 113/13 (d), § 126/23 (m), § 144/33 (aa), § 162b/47b (v); *[ku-iš-ki]* § 88 (W), § 101/1 (a), § 105/5 (b), § 118/15 (aa), § 124/21 (n, o), § 126/23 (o), § 143/32 (r), § 169/54 (p), unplaced fragments (bb); *[ku-iš-ki]* § 4 (A); *[ku-iš-[ki]* § 111/11 (j); *[ku-iš-ki]* § 2 (A), § 59 (M), § 60 (M), § 78 (B), § 105/5 (a), § 124/21 (n), § 125/22 (n), § 128/25 (aa), § 142/31 (c), § 145/34 (a), § 149/38 (t), § 162a/47a (u), § 173a/58a (aa); *ku-iš-ka* § 10 (C).
- nom.-acc. neut. *ku-it-ki* 2) § XXXIV.
- gen. *ku-e-el-ka* 44b (A); *[k]u?-e?-el?-ka?* § 72 (A); *ku-el-qa* § 72 (B), *ku-e-el-qa* 163/48 (p); *ku-el-ga* 44b (B); *ku[e-el-qa]* § 163/48 (f); *[ku]-e-il-ka* 44b (C).
- UL *kuiški* "no one, nobody". *Ū-UL ku-iš-ki* § 34 (B), § 55 (B), § 56 (B, D), § 175/60 (p); *Ū-UL ku-iš-ki* § 55 (D); *[Ū-UL ku-iš-ki]* § 36 (B); *[Ū-UL k]u-iš-ki* § 175/60 (aa); *na-ar-ia ku-iš-ki* § 55 (A), § 56 (A).

kuitman (conj.) 1) "when". 2) "until".

1) *ku-it-ma-a-n* ... § 10 (A); *ku-it-ma-n* ... § 10 (B, C), § IX.

2) *ku-it-ma-n* ... § 79 (B); *ku-it-ma-an* § 164-165/49-50 (p); *[k]u-it-ma[an]* § 164-165/49-50 (f), *[ku?-i]a?-[m]a?-an* § 113/13 (c, d).

kukkurs- v. act. "to mutilate".

Iter. *kukkurs[i]ki* pres. sg. 3 *[ku-uk-kur]-iš-ki-iz-zi* § 95 (A).

pl. 3 *ku-ug-gur-aš-kán-zi* § 99 (B); *ku-uk-kur-aš-ká[n-zi]* § 95 (F), *ku-uk-ku-úr-[a]š-kán-zi* § 99 (A); *[ku-ug-gur]-aš-kán-zi* § 95 (P); *[ku-uk-kur-š]a-an-zi* § 99 (Z); *kur-aš-kán-zi* § 95 (Y).

kulēi- n. neut. "unused/idle land(?)".

collective nom.-acc. A ŠA *ku-le-i* § 46 (A); A ŠA *ku-le-i* § 47b (A); A ŠA *ku-le-i* § 46 (B); A ŠA *ku-le-i* § 47b (B).

kuplar n. neut. r-stem. "remnants (of the ritual)".

sg. nom.-acc. *ku-up-ra-ar* § 44b (A); *ku-up-ia* § 44b (B, C).

kurški- v. act. iter. See under *kukkurs-*.

kurur- adj. "enemy, hostile, foreign (land)".

sg. dat.-loc. *ku-u-ru-ri* § 23b (A); *ku-ru-ri-i* § 23b (B).

kusšan (conj.) "as soon as, when". On the formation see Melchert 1994 154.

ku-uš-ša-[a]n § 28a (C).

kusšan- n. neut. n-stem. "fee, rent, wages".

sg. nom.-acc. *ku-ša-an* § 24 (A); *ku-ū-ša-an* § 55 (A, B, F); *ku-uš-ša-an* § 10 (A, B), § IX, § 24 (A, B), § 42 (A 2x, B 4x, C 3x); *ku-uš-[ša-an]* § 10 (K); *[k]u-uš-ša-an* § 26a (J); *[k]u-uš-ša-an* § 26a (L); *[ku-uš-š[a]-a]n* § 24 (B).

with poss. pron. *ku-uš-ša-aš-še-et* § 76 (A, B), § 157/42 (aa 3x), § 158b/43b (aa), § 159/44 (aa), § 160/45; *ku-uš-ša-aš-š[e-et]* § 160a/45a (aa); *ku-uš-ša-[aš-še-et]* § 160b/45b (aa); *ku-uš-ša-aš-še-et* § 161/46 (aa); *[ku-uš-ša-aš-še-et]* § 158a/43a (aa); *ku-uš-ša-an-še-et* § 42 (B), § 76 (I), § 157/42 (n 2x), § 158b/43b (n); *[k]u-uš-ša-an-še-et* § 159/44 (u);

collective(?) (cf. Commentary on § 158). *ku-uš-ša-né-eš-ši-it* § 157/42 (p); *ku-uš-ša-ni-iš-ši-it* § 157/42 (p 2x), § 158a/43a (p), § 160b/45b (p), § 161/46 (p); *ku-uš-ša-[ni-i]š-ši-it* § 159/44 (p); *ku-uš-ša-ni-iš-ši-it* § 160/45 (p); *[k]u-uš-ša-an-še-et* § 159/44 (u); *[ku-uš-š[a]-a-...-i]* § 157/42 (i); *[ku-uš-ša-...-š]a-ir* § 160b/45b (v), § 161/46 (v).

dat.-loc. *ku-uš-ša-ni* § 42 (C), § 150/39 (aa, q 2x), § 158a/43a (aa), § 158b/43b (aa), § 158b/43b (p); *[ku-uš-ša-ni]* § 158a/43a (n); *ku-uš-ni* § 150/39 (c 2x); *[k]u-uš-ša-ni* § 150/39 (aa); *ku-uš-ša-ni-i* § 158a/43a (p).

abl. *ku-uš-ša-na-az* § 145/34 (aa); *ku-uš-na-az* § 145/34 (c); *[ku?-uš-na-a]* § 145/34 (s).

kusšanip[la-], *kušne-* v. act. "to hire, to rent".

pres. sg. 3 *ku-uš-ša-ni-i-e-ez-zi* § 42 (B); *ku-uš-ša-ni-ez-zi* § 42 (A), § 78 (A), § 151/40 (aa 2x), § 152/41 (aa); *ku-uš-ša-ni-[ez-zi]* § 151/40 (q); *ku-uš-ša-ni-ez-zi* § 151/40 (q); *ku-ša-ni-ez-zi* § 78 (B); *ku-uš-ne-ez-zi* § 151/40 (c); *ku-uš-n[e-ez-zi]* § 152/41 (c); *[k]u-uš-ne-ez-zi* § 151/40 (c); *ku-uš-ša-ni-ia-zi* § 42 (C), [... *ku-uš-š]a-ni-ia[...]* § 78 (K).

kusšara- n. neut. "brideprice".

sg. (or pl.?) nom.-acc. *ku-ū-ša-ra* § 29 (B 2x), § 30 (B), § 34 (B), § 35 (B), § 36 (B); *ku-ū-ša-a-ra* § 29 (C), *ku-ū-ša-a-ra* § 30 (C); *ku-ša-ra* § XXXIII; *ku-ša-a-ra* § 29 (C).

kurruwai- v. act. (with -za) "to secure witnesses".

pres. sg. 3 *ku-u-ut-ru-wa-a-ez-zi* § XXXV; *ku-ut-ru-wa-a-ez-zi* § XXXV.

L

lahha- n. com. "voyage, campaign".

sg. dat.-loc. *la-aš-ha* § 42 (A, B); *la-aš-hi* § 42 (C).

lag- v. act. "to knock out (someone's tooth)".

pres. sg. 3 *la-a-ki* § 7 (A, B), § 8 (A, B, X), § VII (2x).

lapu- v. mid.2 (meaning unknown).

la-ar-pu-ut-ia § 162a/47a (p); *la-ar-pu-ut-ia* § 162a/47a (w); *[la-a]r-pu-ut-ia* § 162a/47a (f); *la-ar-pu-ut-ia* § 162a/47a (u).

lazziya- v. mid., "to recover".

pres. sg. 3 *la-a-az-zi-at-ia* § 10 (A); *la-az-zi-at-ia* § 10 (A); *SiG₅-at-ia-ri* § 10 (B); *SiG₅-at-[ia-ri]* § 10 (B); *SiG₅-ri* § 10 (C); *SiG₅-ia[...]* § 10 (K); *SiG₅-ia-ri* § IX (2x); *SiG₅-at-ia* § 113/13 (k).

- le* (prohibitive negation) "let not".
le-e § 48 (A 2x), § XL, 198/84 (p); [*le-e*] § XL.
- ləlaniya-* v. mid., "to become furious".
 pres. sg. 3 *le-e*-[*la*]-*ni-at-ia* § 38 (A).
- link-* v. act., "to swear".
 pres. sg. 3 *li-ik-zi* § 75 (A); *li-in-ga-zi* § 75 (B).
 pl. 3 *li-in-kán*-[*zi*] § 75 (I).
- lukke-* (thematic), *lukkiš-* v. act., "to ignite, set fire to".
 pres. sg. 3 *lu-uk-ke-ez-zi* § 98 (B), § 99 (A, B), § 100 (A, B); § 105/5 (a), § 106/6 (aa, a); *lu-uk-ke-ez-z[i]* § 98 (A); *lu-uk-ke-e[z-zi]* § 106/6 (b); *lu-uk-k[e-ez-zi]* § 100 (F); *lu-uk-[ke-ez-zi]* § 105/5 (b); *lu-u[k-ke-ez-zi]* § 106/6 (b, i); [*lu-u*]*k-ke-ez-zi* § 99 (F); [*lu-uk-ke-ez-z[i]*] § 105/5 (g), § 106/6 (a); *lu-uk-ki-iš-zi* § 100 (Z).
- part. *lukkani-*: sg. nom.-acc. neut. *lu-uk-kán* § 106/6 (d), [*lu-u*]*k-kán* § 106/6 (b).
- luli-* n. com., "basin, pond".
 sg. gen. *lu-li-ia-aš* § 119/16 (f) (*luliyaš* MUŠEN "pond bird").
 all. *lu-li-ia* § 25 (A); [*lu-li-ia*] § 25 (L).
 abl. *lu-ú-li-ia-az* § 102/2 (b); [*lu-ú-li-i*]*a-az* § 102/2 (a).
- luzzi-* n. neut. "compulsory public work, corvée".
 sg. nom.-acc. *lu-uz-zi* § 46 (A 3x, B 1x), § XXXVIII (3x), § 47a (A, B), § 47b (A 3x, B 1x), § XXXVI (2x), § XXXIXa (3x), § XXXIXb (3x), § 48 (A), § XL, § 50 (A), § 52 (A, B), § 54 (A, B, D), § 56 (A, B, D); *lu-uz-z[i]* § 47b (B), § 51 (B, D); *lu-u[z-zi]* § 47b (B), § 54 (F), [*lu-uz-zi*] § 52 (D); [*lu-uz-zi*] § 46 (B); [*lu-u*]*z-zi* § 48 (B), § 52 (D); [*lu-uz-zi*] § 46 (B).

M

- ma* (conj.) "but".
 I 10 (2x), [23], 24, 26? 28a, 28c var. 29, 30, [37], 40, 41, 41 var. 43 44b 45 46 –47b], 71, 75, 86, 95, 98 var. ? 99. - Par. II, III (2x), IV, IX (3x), X, XI, XXIII, XXIV, XXV (3x), XXX, XXXI, XXXV (4x), XXXVI, XXXVII (2x), XXXVIII, XXXIXa, XL - 106/6, 107/7, 8 12, [13] var. [47] var., 163/48 (2x), 55 var., 73 (2x), 74 (2x), [77], 195/81a, 195/81a var., 197/83, 199/85.
- ma+-aš* "he" > *-ma-aš* 187/73, 74.
-ma+-an "him" > *-ma-an* 187/73, 74.
-ma+-at "es" > *-ma-at* 135 (2x), - 163/48.
- maḥḥan* (adv. and conj.) "as".
ma-aḥ-ḥa-an § 55 (B, D, F) (var. in A *ma-a-aḥ-ḥa-an-da*), § 65 (B, F) (var. in A *ma-a-aḥ-ḥa-an-da*), § 73 (A, B), *ma-aḥ-ḥa-[an-?]* ...] § 73 (S), - 70 (j).
- māḥḥanda* (adv. and conj.) "as".
ma-a-aḥ-ḥa-an-da § 55 (A), § 65 (A).
- Giš*maḥḥa-* n. com. "vine branch".
 sg. acc. Giš*ma-aḥ-la-an* § 101/1 (c), § 108/8 (b 2x), dat.-loc. Giš*ma-aḥ-di* § 101/1 (c).
- man* and (enclitic) *-man* (particle of the unreal or potential).
 ~ 49 (4x). - Par. XLI. *ma-a-am*-[*ma-an*] § 49 (A).
- māni* (conj.) 1) "when" (OH), 2) "if" (NH).
 1) § 55 (A *[ma]-a-an*, B, D), § 10 (A, B, C), § IX, 2) § 5 (B, var. of A *na-aš-ma*), § 27 (J), § 33 (A), § 40 (B, replacing *ták-ku* A), § 41 (B, C, replacing *ták-ku* A, L), § 49 (*ma-a-am*-[*ma-an*] A), § 50 (A), § 53 (A, D, F 2x, 1x *ma-a-né-za*), § 64 (F), § 71 (A, B), § 79 (*ma-a-na-aš-ia* A replaced by

- ku-it-ma-na-aš-ia* in B), - Par. VII, X (2x), XI, XXV, XXX, XXXII, XXXIV, XXXV (2x), XXXVI, XXXVII (2x), XXXIXa—§ 171/56 (e, p), § 193/79 (p, y).
- mán + aš* "er" > *ma-a-na-aš* § 10, § 27 (J) - Par. IX, X.
mán + an "ihn" > *ma-a-na-an* § 71 (A, B). - Par. XXXVI, XXXIXa.
mán + e "they" > *ma-a-né(-za)* § 53 (A).
ma-a-am-[*ma-an*] § 49 (A).
- mān - mán* "whether ... or". Par. XXXVII.
- manninkuwan* adv. "nearby, in the vicinity".
ma-an-ni-in-ku-an § 22 (A).
- marše-* v. act., "to be dishonest, false, corrupt".
 pret. pl. 3 *mar-še-e-er* § 49 (A).
- mašiyān* adv. "as much as, as many as".
 sg. nom.-acc. neut. *ma-ši-ia-an* 128/25 (c), broken away in aa.
- meḥur* n. neut. r/n "time".
 sg. dat.-loc. *me-e-ḥu-ni* 165/50 (p) (var. in aa *me-e-a-ni*).
- meyanī-* "(temporal) cycle, extent (of time)".
me-e-a-ni § 165/50 (aa).
- mekk-*, *mekki-* adj. "much, many, most (of)".
 sg. nom. com. [*me-ek-ki-iš*] § 46 (A?, B), sg. nom.-acc. neut. *me-ek-ki* § 94 (A, B, F, O), § 95 (A, B, P), pl. acc. com. *me-ek-ku-uš* § 33 (A), [*me-e*]*k-[ku-uš]* § 32 (A). Since A writes the sg. nom.-acc. neut. twice as *me-ek-ki* (§§ 94, 95), *me-ek-ki-i* § 47b (A) may be an adverb; cf. CHD *mekki* B (morphology sect.) and Melchert 1994 85, 102, 131, 184.
- mene-* n. neut. "face".
 sg. nom.-acc. neut. *me-ne-iš-ši-it* § 166/51 (p) (2x); broken away in aa, but probably *me-e-ni-iš-ši-it*.
- mi-* (enclitic possessive pron.) "my".
 sg. nom.-acc. neut. *-me-er* § 40 (A, B), § 41 (A 2x, B 2x); *-mi-it* § 40 (B), § 41 (C), § 169/54 (e).
- miyan-* (part. of *mai-* "to grow") "growing, in bloom" (modifying a vineyard in § 105/5 or a field in § 106/6).
 sg. A. com. *mi-ia-an-da-an* § 106/6 (a) (var. *ta-me-e-el-[a]* § 106/6 i), [*mi*]-*ia-an-da-an* § 106/6 (c) (var. *ia-me-e-el-[a]* § 106/6 i), [*mi*]-*ia-an-da-an* § 107/7 (a), *mi-ia-an-ra-[an]* § 105/5 (b).
 pl. nom.-acc. neut. *mi-an-da* § 107/7 (d), [*mi*]-*an-da* § 107/7 (b), *mi-an-ra* ...] § 107/7 (h).
- midit-* n. neut. "honey".
 Written with Sumerogram LĀL: § 181/66 (p, x).
- minma-*, *nemma-* v. act., "to refuse, reject".
 pres. sg. 3 *mi-im-ma-i* § 30 (B) (with *-za*), § 40 (A), § 41 (A, B), § 28 (B; the clause is replaced in C with *ták-ku at-ri-ma an-lni Ū1-UL a-aš-[u]*), [§ 95], [*mi-i*]*m-ma-i* § 40 (B), *mi-im*-[*ma-i*] § 40 (L), *me-em*->*ma-i* § 41 (C); pl. 3 *mi-im-ma-an-zi* § 55 (A), *mi-im-ma-a*-[*n-zi*] § 28 (A), *me-em-ma-an-zi* § 55 (B), *me-em-ma-an*-[*zi*] § 55 (F).

N

- nai-* v. act., "to lead, turn".
 pres. pl. 3 *ne-e-ia-an-zi* § 166/51 (p).
appan arḥa nai- pres. sg. 3 EGIR *an ar-ḥa ... na-a-i* § 162a/47a (p); [...] *na-a-i* § 162a/47a (u, v).
edi nai- pres. sg. 3 *e-di na-a-i* § 171/56 (e 3x, p 2x), *i-di na-a-i* § 171/56 (p).
šara nai- pres. sg. 3 *ša-ra-a* n[*a*]-*a-i* § 162a/47a (p).

nakkuš n. neut.

na-ak-ku-uš § 98 (A, B)

n=an "and him", *n=aš* "and he", *n=at* "and it" cf. under *nu*.

-naš (enclitic personal pron.) "us"

(dat. and acc.) § 55 (A 2x); *-n[a-aš]* § 55 (B); *-n|a-aš* § 55 (F).

našma (conj.) 1) "or", 2) "or (if)".

Always written *na-aš-ma* 1) § 3 (B), § 4 (B), § 5 (A, B), § 6 (A, B), § 8 (A, B), § VII, § 11 (A, B, C), § X, § 12 (A and B 2x), § XI, § 14 (B), § XIII, § 16 (B), § XV, § 24 (A, B), § 25 (A), § 31 (B), § 35 (B), § 37 (A), § 44b (B, C), § XXXV, § 69 (A, B, I), § 74 (B), § 77 (A), § 78 (A), § 86 (B, E), § 101/1 (a), § 104/4 (a, b), § 105/5 (b), § 125/22 (c, f), § 128/25 (c), § 129/26 (c), § 130/27 (c), § 146a/35a (aa, c), § 164-165/49-50 (aa, f, p), § 175/60 (p 2x), § 176b/61b (b), § 177/62 (p), § 194/80 (p, y), § 195c/81c (p), § 200a/86a (p), § 200b/86b (p 2x, x 1x), Unplaced Fragments (z); *na-aš-ma* § 195c/81c (y); *na-aš-m[a]* § 14 (C), § 16 (C), § 86 (S), § 146a/35a (c), § 177/62 (b); *na-a[š-m]a* § 37 (B); *na-a[š-ma]* § 8 (X); *na-[aš-ma]* § 86 (H), § 195c/81 (e); *n[a-aš-ma]* § 146a/35a (c), § 200b/86b (p, x); *[n]a-aš-ma* § 1 (B), § 25 (L), § 125/22 (o), § 195c/81c (aa); *[n]a-a[š-ma]* § 195c/81c (x); *[na-a]š-ma* § 2 (B); *[na-aš-m]a* § 74 (A), § 86 (S), § 200b/86b.

2) 5 (A), § 7 (A, B), § 8 (A, B), § 47b (A), § XXXVII; *[n]a-aš-ma* § 8 (X); *na-[aš-ma]* § 47b (A), *na-aš-m[a]* § 46 (A).

našma +aš "he" > *na-aš-ma-aš* § XXXIXb, § 75 (A, B); *[n]a-aš-ma-aš* § 75 (I).

našma +an "him" > *na-aš-ma-an* § 75 (B).

našma +at "it" > *na-aš-ma-at* § 31 (B).

naššu (conj.) "either".

na-aš-šu § 31 (B), § XXV, § 175/60 (aa, p), § 176b/61b (b 1x, p 2x), § 200b/86b (p); *[n]a-aš-šu* § 164-165/49-50 (p); *[na-aš-š]u* § 200b/86b (x).

natta adv. "not".

na-at-ia § 27 (B), § 39 (A), § 42 (A), § 46 (A), 47b (A), § 54 (A 2x), § 55 (A), § 56 (A), § 57 (A 2x), § 58 (A), § 66 (A), § 71 (B), § 99 (A), § 194/80 (aa); *na-at-[a]* § 118/15 (aa); *na-a[tr-ia]* § 47a (A); *na-[at-ia]* § 169/54 (aa); *n[a-at-ia]* § 71 (A); *Ú-UL* § III, § IV, § X, § XI, § 28a (B, C), § 28c (C), § 34 (B), § 35 (B), § 39 (B), § 42 (B and C 2x), § 45 (B), § XXXV (2 x), § 46 (B), § XXXVIII (2x), § XXXVI, § XXXVII, § XXXIXa, § XXXIXb, § XLI, § 54 (B 2x, D 1x), § 55 (B, D), § 56 (B, D), § 57 (B and D 2x), § 58 (B and D 2x), § 66 (F, I), § 71 (B), § 86 (B, E), § 98 (B), § 99 (B), 108/8 (b, d, h), § 112/12 (d, k), § 163/48 (p 2x), § 169/54 (e), § 175/60 (p), § 187/73 (p), § 188/74 (p, y), § 190/76 (p 2x), § 191/77 (p, y), § 192/78 (y), § 193/79 (p), § 194/80 (e 1x, p 3x, y 2x), § 199/85 (p 3x), § 200a/86a (p 4x, z 1x), *Ú-[UL]* § 27 (C), § XXXIII, § 45 (C), § 54 (D), § 194/80 (y), *Ú-[UL]* § XXXIX, § 47a (B), § 54 (F), § 187/73 (y), § 199/85 (z), § 200a/86a (z), *Ú-[UL]* § 36 (B), § 47b (B), § 66 (B), § 163/48 (bb).

nawī adv. "not yet"

na-a-ti-i § 93 (B and F 2x); *na-ú-i* § 30 (B); *na-a-wi*, § 30 (C).

nega- "sister".

n[e-]k[a-aš] § 200a/86a (p).

Written logographically (with dat.-loc. poss.): NIN § 195c/81c (p, y); [NI]N-iš-šī § 195c/81c (aa).

Akkad. A-ḪA-ŠÁ (**aḫāt* + *-ša*): "[her] sister" § 192/78 (y).

negna- "brother".

Written logographically: ŠEŠ-ŠU "his brother" § 193/79 (p, y), § 195a/81a (aa 1x, p 2x); ŠEŠ-ŠÚ § 195a/81a (y); ŠE[Š-ŠU] § 193/79 (p); ŠE[Š-ŠU] § 195a/81a (y).

With Hittite complements: ŠEŠ-aš § 195a/81a (e, x).

Plural nom. *AT-ḪU-Ú* § 194/80 (aa); *AT-ḪU-U-TIM* § 194/80 (p).

nu (conj.) 1) (connecting equal clauses) "and, and then, and by that", 2) (introducing the final clause) "therefore, so" (It does not occur in the laws as regularly as in the texts of later period).

1) § IV, § 9 (B), § 10 (A, B), § IX, § 38 (A, B), § XXX, § 41 (A 1x, B 2x), § 43 (A 1x, B and C 2x), § XXXIXb, § 48 (A), § 55 (A 3x, B 4x, D 1x), § 77a (B 2x, F 1x), § 106/6 (a), § 108/8 (d), § 169/54 (e), § 178/63 (p), § 191/77 (p), § 198/84 (p, y); *[n]u* § 149/38 (c), *n[u]* § 198/84 (p).
2) § 10 (A, B), § 19a (A, B), § 25 (A), § 28a (B), § 28b (B, C), § XXI, § 39 (A, L), § 40 (B 2x), § 41 (B and C 2x), § XXXI, § 42 (B, C), § 43 (B), § XXXVI, § XXXVII, § XXXIXb, § 49 (A), § 50 (A), § 55 (B, D), § 75 (A, B), § 94 (B), § 95 (A, B, P), § 99 (B, Z), § 100 (B, F), § 200/86b (x); *n[u]* § XXXIII, § 200/86b (p).

In conjunction with other enclitics:

nu+ -a- "he" > *na-*:

sg. nom. com. *na-aš* "and he" 1) § 3 (A, B), § 4 (A, B), § II, § X, § XI, § 23 (A 2x, B 1x), § 27 (C), § 38 (A), § XXXII, § 40 (B), § 42 (A 1x, B and C 2x), § 44a (A, B, C), § 75 (A, B, I), § 76 (B, I), § 84 (A, B), § 86 (B, E), § 87 (B, W), § 88 (B, W), § 89 (B), § 197/83 (p); *na-a[š]* § 84 (R), § 86 (S), *na-[aš]* § 23 (B), § 197/83 (e); *n[a-aš]* § 42 (A); *[n]a-aš* § 38 (B), § 79 (B), § 86 (W), § 89 (W).

2) § IV, § 30 (B), § 35 (B), § 45 (B, C), § XXXV, § 48 (A), § XL, § 71 (B), § 86 (B, E), 145/34 (aa, c), § 162a/47a (p, v), § 175/60 (p); *[n]a-aš* § 35 (A); *[na-a]š* § 48 (B).

1) or 2) § XXIII (2x).

sg. acc. com. *na-an* "and him" 1) § III, § 6 (A, B), § 19a (A, B), 19b (B), § 21 (A, B), § 22a (A, B), § 29 (B, C), § 31 (B), § 34 (B), § XXVI, § 36 (B), § 40 (A, B), § XXXIV, § XXXV, § 47a (B), § 71 (B), § 90 (B, E), § 95 (A, P), § 99 (Z), § 199/85 (p); *[n]a-an* 19b (A), § 20 (A, B), § 99 (B, F); *[na-a]n* § 95 (B).

2) § 23b (A, B), § 26a (B, L), § 26b (J), § 27 (C), § 28 (B 1x, C 2x), § 30 (B), § 34 (B), § 36 (B), § XXXV, § 66 (A, B, F), § 70 (A, B), § 71 (B 3x), § 75 (A, B), § 86 (B), § 149/38 (c); *n[a-an]* § 149/38 (aa); *[na-a]n* § 27 (L).

1) or 2) § XXII.

sg. nom.-acc. neut. *na-at* "and it" 1) § 163/48 (f and p 2x); *n[a-at]* § 163/48 (f).

2) § 28a (C), § XXXIV, § XXXV, § XL, § 98 (A), *[na-a]t* § 98 (Q).

1) or 2) § XXV, § XIX, § 162b/47b (v).

pl. nom. com. *na-ai* "and they" 1) § 31 (B).

pl. acc. com. *nu-uš* "and them" 1) § 26a (L), § 55 (A), § 79 (A) (in B *[na-aš]*).

pl. nom.-acc. neut. *na-at* "and them" 1) § 45 (A, B), *na-a[tr]* § 45 (C).

nu+ -ašia > *na-aš-ia* 1) § 38 (B), § 90 (B).

nu+ -kán > *nu-kán* 2) § IV: 1) *n[u-kán]* § 37 (A).

nu+ -šar > *nu-šar* 1) § 100 (B); *nu-uš-ša-a[n]* § 100 (F); *[nu-uš-ša-a]n* § 100 (A).

nu+ -šī "him, her" > *nu-uš-šī/ie* "and him" 1) § 29 (B, C), § XXXV, § 78 (A with *-an*, B with *-kán*)
nu-uš-šī 10 (B, C), § IX, § X (2x), § XI (2x), § 16 (C), § 20 (B), § 22 (B 2x), § 40 (B, L), § 44a (B), § XXXVII, § XLI, § 78 (B), § 200b/86b (p), unplaced fragments (z); *nu-uš-šī* § 44a (C); *[nu-u]š-šī* § 26a (L).

nu-uš-še § 10 (A), § 11 (A, B), § 22 (A 2x), § 23 (A, B), § 40 (A), § 78 (A).

nu+ -šmaš "them" > *nu-uš-ma-aš* "and them" 1) § XXIVa, § 38 (B).

nu+ -za > *nu-za* 1) § 9 (A, B, C), § 31 (B), § XXV, § 40 (B), § 41 (B 1x, C 2x), § 105/5 (a, g); *[nu]-za* § 105/5 (b).

2) § VIII, § 21 (B), § 31 (B), § XXIVa, § 43 (C), § XXXV, § 106/6 (d), § 171/56 (e and p 2x); *[n]u-za* § 5 (B).

nu-uz-za 1) § 33 (A), 2) § 5 (A), § 21 (A), § 43 (A).

nu+-zan (< -za-šan) > *nu-zan* 1) 105/5 (a).

P, B

pa-

p[a-] §162b/47 (w).

paḥḥur n. neut. r/n-stem. "fire".

sg. nom.-acc. *pa-aḥ-hur* §106/6 (d, i); [*p[a-aḥ-hur* §106/6 (b).

dat.-loc. *pa-aḥ-hu-e-ni* §44a (A, B); *IZI-ni* §44a (C).

pai- v. act. "to go".

pres. sg. 3 *pa-iz-zi* §23 (A), §38 (B), §42 (A, B, C), §118/15 (f), §146a/35a (c), §164-165/49-50 (f), §173b/58b (p); [*p[a-iz-zi* §164-165/49-50 (p); [*p[a-iz-zi* §118/15 (i); [*p[a-iz-zi* §118/15 (aa); [*p[a-i]z-zi* §146a/35a (aa); [*p[a-iz-zi* §38 (A), §164-165/49-50 (aa); *pa-i[z-zi]* §86 (B), §173b/58b (aa); *pa-iz-z[i]* §23 (B), §118/15 (aa).

pres. pl. 3 *pa-a-an-zi* §79 (A, B).

imp. pl. 3 *i-it-te-en* §55 (A, B).

inf. *pa-a-u-wa-an-zi* §56 (D) (var. in (A) *rāk-šu-an-zi*; in (B) *rāk-šu-wa-an-zi*)

anda pai- "to go in(to)".

pres. sg. 3 *an-da ... pa-iz-zi* §93 (B, F); [*an-da ... p[a-iz-zi* §93 (F); [*an-da ... pa-iz-zi* §93 (B); [*an-da ... pa-iz-zi* §93 (A); *an-[da] pa-iz-zi* §23 (A); *an-da ... [pa-iz-zi* §93 (A).

āppan(-)anda pai- "to go after, pursue".

pres. pl. 3 *a-ap-pa-an-an-da pa-a-a[n]-z[i]* §37 (A) (var. EGIR-*an-da-m[a]-a[š-m]a-aš-k[ān šu]r-ī di-ia-aš pa-iz-zi* in B).

appanda pai- "to go after, pursue".

pres. sg. 3 EGIR-*an-da ... pa-iz-zi* §37 (B) (var. *a-ap-pa-an-an-da pa-a-a[n]-z[i]* in A).

pai- v. act. 1) "to give, replace".

pres. sg. 3 *pa-a-i* §1 (B), §2 (B), §3 (A, B), §4 (A, B), §II, §5 (A and B 2x), §III (2x), §IV (2x), §7 (A), §V (2x), §8 (A, B), §VI (2x), §VII (2x), §10 (A 3x, B and C 2x), §IX (4x), §11 (A, B), §X (2x), §12 (A, B, C), §XI (2x), §13 (B), §XII, §14 (B, C), §XIII, §15 (B, C), §XIV, §16 (B, C), §XV, §17 (B 2x, C 1x) §XVI, §18 (C), §XVII, §19b (A, B), §20 (A, B), §22 (A 3x, B 1x), §23 (A, B), §24 (A 2x), §25 (A 2x), §26a (J), §40 (A, B), §42 (B and C 3x), §45 (B), §47a (A, B), §57 (A 1x, B and D 2x) §58 (A, B and D 2x, M and F 1x), §59 (A, M and N 1x, B 2x), §60 (A and M 1x, B 2x), §61 (A and F 1x, B 2x), §62 (A and M 1x, B and F 2x), §63 (A, B and F 2x), §67 (A 2x, B 1x), §69 (A and B 2x, I 1x), §70 (A, B), §72 (A, B), §74 (A 1x, B 2x), §75 (A, B), §76 (A), §77 (A 3x, B 1x), §78 (A, B), §81 (A, B), §82 (A, B, R), §83 (A 2x, B 1x), §85 (A), §86 (B, E), §87 (B, E), §88 (B, E), §89 (B, E), §91 (B), §92 (A 1x, B 2x), §93 (B 2x, F 1x), §94 (B, F, T), §95 (A 2x, B 1x), §96 (B), §97 (A, B), §101/1 (a), §103/3 (a, b), §104/4 (a), §105/5 (a, b, c, d), §106/6 (d, i), §107/7 (a and c 1x, d 2x) §108/8 (c and d 2x), 109/9 (c, d), §110/10 (c, d, j), §113/13 (k), §121/18 (a), §122/19 (a), §124/21 (c 2x, f and o 1x), §125/22 (c, n, o), §126/23 (aa and c 3x), §127/24 (c), §128/25 (aa 1x, c 2x), §142/31 (r), §143/32 (c), §144/33 (aa 3x, c 1x), §145/34 (aa, c), §146a/35a (c), §146b/35b (aa), §147/36 (c), §148/37 (c), §149/38 (aa, c), §150/39 (aa), §152/41 (aa), §158/43 (p), §162a/47 (p), §164-165/49-50 (aa, p), §167/52 (p), §168/53 (e, p), §170/55 (e, p), §172/57 (p 2x), §174/59 (p), §176a/61 (p), §177/62 (aa 1x, p 2x), §178/63 (p), §185/71 (p), §186/72 (p 6x), §200b/86b (p 3x), Unplaced Fragments (z); *pa-a-i!* §124/21 (n); [*p[a-a-i* §III, §40 (L), §85 (B), §104/4 (b), §126/23 (f), §128/25 (aa); [*p[a-a-i]* §86 (H); [*p[a-a-i* §60 (N), §88 (W), §94 (B), §95 (O), §97 (Q), §101/1 (a), §126/23 (m), §162b/47 (c), §200b/86b

(x); [*p[a-a-i!* §124/21 (aa); [*p[a-a-i]* §10 (B), §60 (F), §106/6 (b, h), §107/7 (aa), §127/24 (aa), Unplaced Fragments (bb); [*p[a-a-i]* §67 (B); [*p[a-a-i]* §63 (M), §125/22 (aa, m), §142/31 (c), §143/32 (r); *pa-[a-i]* §128/25 (c), §174/59 (aa); *pa[-a-i]* §26c (C), §58 (M), §95 (F), §151/40 (t 2x), §152/41 (t), §200b/86b (x); *pa-a-[i]* §7 (B), §13 (C), §18 (B), §83 (BB), §91 (A), §94 (A), §108/8 (b), §113/13 (d), §120/17 (aa), §124/21 (o), §131/28 (c), §143/32 (aa), §144/33 (aa), §168/53 (d), §177/62 (aa), §200b/86b (x); *pa-a-i-* §62 (A); *pa-a[- ...]* §72 (S); *pa-[...]* §109/9 (j).

pres. pl. 3 *p[ān-zi]* §40 (A), §46 (A), §XXXVIII, §47b (A, B), §XXXIXb, §112/12 (c); [*p[ān-zi]* §40 (B); *p[ān-zi]* §46 (B); *p[ān-zi]* §28 (C), §40 (L); *p[ān-zi]* §112/12 (d); *p[ān-zi]* §28 (B), §XXX.

pret. sg. 3 *p[ē-eš-ia]* §28 (B).

part. *piyant-* sg. nom. com. *p[ān-zi]* §46 (A); *p[ān-zi]* §XXXVIII (2x).

nom.-acc. neut. *p[ān-zi]* §42 (A 2x, B 1x); *p[ān-zi]* §42 (B), §XXXVIII; *p[ān-zi]* §42 (C 2x), §46 (C).

pl. nom. com. *p[ān-zi]* §46 (C).

Iterative *piške-* (OH and early MH), *piške-* (later MH and NH):

pret. pl. 3 *p[ān-zi]* §7 (A), §9 (A), §19b (A), §25 (A), §49 (A), §57 (A), §59 (A, M), §63 (A), §94 (A); [*p[ān-zi]* §69 (A), §94 (B); *p[ān-zi]* §63 (M), §94 (O); *p[ān-zi]* §67 (A); *p[ān-zi]* §81 (A); *p[ān-zi]* §81 (K); [*p[ān-zi]* §119/16 (aa); *p[ān-zi]* §7 (B), §9 (B), §19b (B), §57 (B, D), §58 (B, D), §59 (B), §63 (B, H), §67 (B, I), §69 (B), §81 (B), §91 (B), §94 (F, T), §119/16 (f), §122/19 (f); [*p[ān-zi]* §63 (F); [*p[ān-zi]* §58 (F); *p[ān-zi]* §69 (I); [*p[ān-zi]* §129/26 (c); *p[ān-zi]* §49 (L).

āppa pai- 1) "to give back". 2) "to replace again".

pres. sg. 3 *a-ap-pa pa-a-i* 2) §100 (A); *a[-ap-pa ... pa-a-i]* §44a (A); *a-ap-pa ... [pa-a-i]* 1) §45 (A)

EGIR-*pa pa-a-i* 1) §86 (B, E), 2) §100 (B); [E]GIR-*pa ... pa-a-i* 1) §44a (C); [EGIR-*pa pa-a-i* 1) §86 (W); EGIR-*pa ... [pa-a-i]* 1) §45 (B); EGIR-*pa ... pa-a-i* 1) §44a (B).

pres. pl. 3 *a-ap-pa ... p[ān-zi]* 1) §95 (A, B).

EGIR-*pa ... p[ān-zi]* 1) §95 (Y); [E]GIR-*pa ... [p[ān-zi]* 1) §99 (A); [EGIR-*pa ... p[ān-zi]* 1) §95 (F); EGIR-*pa ... p[ān-zi]* 1) §99 (B); [...] *p[ān-zi]* §99 (R).

EGIR-*an ... [p[ān-zi]* 1) §99 (F).

papre- "to be(come) impure" > "to do something impure or defiling". Cf. CHD P 106f.; Melchert 1984 19, 33 n. 68 (contra Oettinger 1979 284 n. 50).

pres. sg. 3 *pa-ap-re-ez-zi* §25 (A 3x); *pa-ap-[re-ez-zi]* §25 (B); [*pa-ap-re-ez-zi* §25 (B).

parā adv. 1) "in addition". (Prev.) 2) 2.

1) *rāk-ku* A.Š.Ī. *A ku-e-el-la pa-ra-a wa-a-ši* "If he buys in addition someone (else)'s land" §XXXIXb.

1) *parā ḥamešḥanda* "to the following spring", *pa-ra-a ḥa-me-eš-ḥa-an-da* §100 (A, B), [*pa-ra-a ḥa-mi-iš-ḥa-an-ti* §100 (Z); [*pa-ra-a* §100 (W).

2) *parā tarnai-* to change someone's social status. pres. sg. 3 *pa-ra-a tar-na-i* §36 (B); *pa-ra-a tart-na-i* §34 (B); *pa-ra-a [tar-na-i]* §XXIX.

2) *-za ... parā šuwai-* to disinherit. pres. sg. 3 *-za ... pa-ra-a šu-wa-a-ez-zi* §171/56 (e); *-za ... pa-ra-a šu-wa-i-ez-zi* §171/56 (p).

parkuešš- v. act. "to be pure, innocent".

pres. sg. 3 [*pār-ku-e-eš-zi* §25 (L); *pār-ku-e-eš-zi* §25 (L).

parkunu- v. act. "to purify (ritually)".

pres. sg. 3 *pár-ku-nu-uz-zi* §44b (A, B, C), §60 (A, M), §61 (A, M), §62 (M), §163/48 (F); *pár-ku-nu-zi* §60 (B, N), §61 (A, B), §62 (A, B), §163/48 (p); [*pár-ku-nu-zi*] §62 (F); *pár-ku-nu-zi* §60 (F); *pár-ku-nu-zi* §61 (F).

appa parkunu- "to make pure again".

pres. sg. 3 *EGIR-pa pá-ku-nu-zi* §XXXIV (2x).

parn- (stem of the oblique cases of *per* n. neut.) "house".

sg. all. *pár-na* §25 (A), §27 (L), §44b (A), §93 (B 2x, F 1x).

sg. dat.-loc. *pár-ni* §44b (B); *pár-n[i]* §44b (C).

Written logographically: É §IV, §XVIII?, §XXIX, §46 (A, B), §XXXVIII, §XXXVII, §52 (D).

With Hittite complements: sg. nom.-acc. É-er §31 (B 2x), §XXIV (2x), §XXV, §94 (A, B, F, T), §95 (A, B, O), §98 (A, B), §99 (A, B), §146a/35a (c); É-er-še §19a (A, B); É-e[r] §98 (Q).

dat.-loc. É-ri §27 (B), §XXIV, §98 (A, B), §127/24 (aa), §197/83 (p); É-ri-ši §10; É-er-ši §1X; É-ši-ši §164-165/49-50 (aa, p); É-ri[i] §98 (Q).

With Akkadian complements: sg. gen. É-TIM (Akk. *bitim*) §XXV.

É-SÚ (Akk. *bissu*) "his house" §51 (G 2x), §164-165/49-50 (aa, p), §173a/58a (p); É-SÚ-NU (Akk. *bissunu*) "their house" §53 (A, B, D); É-SÚ(sic)-NU §33 (A); pl. É-Ī A-SÚ-NU (Akk. *bitātšunu*) "their houses" §50 (A).

parna-šše-e-a šu-wa-iz-zi "and he shall look to (his) house for it":

In OS: *pár-na-aš-še-e-a šu-wa-i-iz-zi* §5 (A), §8 (A), §19b (A), §20 (A), §57 (A), §59 (A), §77 (A), §81 (A), §94 (A); [*pár-na-aš-še-e-a šu-wa-i-iz-zi*] §61 (A); [*pár-na-aš-še-e-a šu-wa-i-iz-zi*] §61 (M); [*pár-na-aš-še-e-a šu-wa-i-iz-zi*] §3 (A); [*pár-na-aš-še-e-a šu-wa-i-iz-zi*] §97 (A); *pár-n[a-aš-še-e-a šu-wa-i-iz-zi*] §4 (A); *pár-na[aš-še-e-a šu-wa-i-iz-zi]* §60 (M); *pár-na-aš-še-e-a š[u-wa-i-iz-zi]* §13 (A), §58 (M), §62 (M); *pár-na-aš-še-e-a šu-wa-i-iz-zi* §12 (A); *pár-na-aš-še-e-a šu-wa-i-iz-zi* §11 (A), §59 (M); *pár-na-aš-še-e-a šu-wa-i-iz-zi* §7 (A), §25 (A); *pár-na-aš-še-e-a šu-wa-i-iz-zi* §149/38 (aa); [*pár-na-aš-še-e-a šu-wa-i-iz-zi*] §119/16 (aa); *pár-na-aš-še-e-a šu-wa-ia-iz-zi* §127/24 (aa); *pár-na-še-e-a šu-wa-i-iz-zi* §63 (A); [*pár-na-še-e-a šu-wa-i-iz-zi*] §96 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §62 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §58 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §60 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §67 (A), §82 (A), §83 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §69 (A); *pár-na-še-e-a šu-wa-i-iz-zi* §70 (A); [*pár-na-... šu-wa-i-iz-zi*] §63 (M);

In NS: *pár-na-aš-še-e-a šu-wa-a-iz-zi* §2 (B), §57 (B), §59 (B), §60 (B), §61 (B), §62 (B), §63 (B), §91 (B), §107/7 (d), §108/8 (d); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §3 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §5 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §8 (X); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §87 (W); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §25 (L); [*pár-na-aš-še-e-a š[u-wa-a-iz-zi]*] §61 (F); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] Unplaced Fragments (bb 2x); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §1 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §60 (N), §105/5 (a); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §105/5 (b); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §97 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §104/4 (b); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §4 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §88 (W); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §63 (F); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §8 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §7 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §105/5 (d); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §94 (F); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §72 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §149/38 (q); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §124/21 (o); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §63 (H); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §108/8 (b); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §67 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §25 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §20 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §19b (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §11 (B), §12 (B), §14 (B), §15 (B), §58 (B), §70 (B), §81 (B), §82 (B), §87 (B), §88 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §77 (B); [*pár-na-aš-*

še-e-a šu-wa-a-iz-zi §94 (B); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §96 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §83 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §17 (B); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §13 (B), §XII; *pár-na-aš-še-e-a šu-wa-a-iz-zi* §62 (F); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §149/38 (1); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §88 (E); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §87 (E); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §58 (D); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §17 (C), §104/4 (a), §127/24 (c); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §124/21 (n); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §124/21 (n); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §122/19 (a); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §143/32 (c); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §124/21 (c); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §129/26 (c), §149/38 (c); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §130/27 (c); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §124/21 (c); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §119/16 (1); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §13 (C); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §15 (C); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §14 (C); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §143/32 (r); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §69 (B); *pár-na-še-e-a šu-wa-a-iz-zi* §57 (D); [*pár-na-aš-še-e-a šu-wa-a-iz-zi*] §67 (1); [*pár-na-še-e-a šu-wa-a-iz-zi*] §104/4 (g); *pár-na-še-e-a šu-wa-a-iz-zi* §121/18 (f); [*pár-na-še-e-a šu-wa-a-iz-zi*] §108/8 (h); [*pár-na-še-e-a šu-wa-a-iz-zi*] §124/21 (f); *pár-na-še-e-a šu-wa-a-iz-zi* §12 (C); [*pár-na-še-e-a šu-wa-a-iz-zi*] §124/21 (f); *pár-na-aš-še-e-a šu-wa-a-iz-zi* §108/8 (i).

pár-na-aš-še-e-a [...] §97 (Q); [*pár-na-aš-še-e-a* [...] §70 (V); *pár-na-aš-še-e-a* §133/30 (aa); *pár-na-aš-še-e-a* §123/20 (n); *pár-na-aš-še-e-a* §121/18 (a); *pár-na-aš-še-e-a* [...] §83 (R); [*pár-na-aš-še-e-a* [...] §77 (K)

paršiya- (HE §192) 1) "to violate" 2) "to break".

pres. sg. 3 *pár-ši-ia* 1) §168/53 (aa 1x, e and p 2x), §169/54 (aa, e, p), 2) §169/54 (e); [*pár-ši-ia* 1) §168/53 (aa).

-pat (enclitic particle of identification). 1) "that very, the aforementioned", 2) "(the) same", 3) "only", 4) (with poss. pron.) "own".

-pát §5 (A, B), §IV, §95 (A, B, P); vgl. auch *apaš-pat* u. *apa-*. §10 (A, B, C), §9 (A, B), §25 (A), §26a (J), §49 (A), §51 (G), §146a/35a (aa, c), §19a (A, B), §21 (A, B), §23 (A, B), §74 (B), §158/43 (aa), §162a/47 (v), §170/55 (e, p), §189/75 (y), §43 (A, B, C), §99 (B, Z), §XXXIV, §56 (A, B, D), §64 (A, B); [*-pát*] §146a/35a (t), §189/75 (p), §99 (F); [*-pát*] §146b/35b (aa).

QATAMMA-pat "in the very same way": *QA-TAM-MA-pát* §32 (B), §33 (B), §51 (D), §64 (B), §65 (B), §68 (B), §178/63 (p); [*QA-TAM-M-pát*] §84 (B); [*QA-TAM-MA-pát*] §65 (F); *QA-TAM-MA-pát* §51 (A); *QA-TAM-M-pát* §51 (B); *QA-TAM-MA-pát* §178/63 (x); *QA-TAM-MA-pát* §64 (F), §68 (A); *QA-TAM-MA-pát* §68 (1).

ša-ku-wa-aš-šar-pát "in full value": *ša-ku-wa-aš-šar-pát* §94 (A); [*ša-ku-wa-aš-šar-pát*] §94 (O); *ša-ku-wa-aš-šar-pát* §95 (A); *ša-ku-wa-aš-šar-pát* §95 (B); [*ša-ku-wa-aš-šar-pát*] §94 (B); *ša-ku-wa-aš-šar-ra-an-pát* §66 (B); [*ša-ku-wa-aš-šar-ra-an-pát*] §66 (F); *ša-ku-wa-aš-šar-ra-an-pát* §70 (B), §75 (A, B); [*ša-ku-wa-aš-šar-ra-an-pát*] §66 (1); *ša-ku-wa-aš-šar-ra-an-pát* §66 (A).

humaniteš-pat "all": *hu-u-ma-an-te-ēš-pát* §49 (A).

2. *-pat* "both": 2. *pát* §198/84 (p).

URU *Hattuša-pat* "in Hattuša/Hattii itself": [URU] *Hā-at-tu-ši-pát* §19b (A); URU *Hā-at-tu-ši-pát* §19b (B).

karū-pat "already previously" > "first": *ka-ru-ū-pát* §166/51 (p), §167/52 (p).

pe har(k)- v. act. "to have/hold in one's possession, to keep".

pres. sg. 3 *pē-e har-zi* §III.

pehu-te- v. act. "to lead away".

pres. sg. 3 [*pē-e-hu-te-iz-zi*] §19a (A); *pē-e-hu-te-iz-zi* §19a (B), §27 (C), §XXXV; [*pē-e-hu-te-iz-zi*] §19b (B); *pē-e-hu-te-iz-zi* §27 (B); *pē-e-hu-te-iz-zi* §19b (A).

penna- v. act. "to drive (there)".

pres. sg. 3 *pé-en-na-a-i* §163/48 (p), §168/53 (d, p); [*pé*]-*en-na-a-i* §168/53 (e); [*pé-e*]-*n-na-i* §163/48 (bb); [*pé-e*]-*n-n[a-i]* §142/31 (c); *pé-en-n[a-a-i]* §163/48 (v).

appa penna- v. act. "to drive back (there)": pres. sg. 3 *a-ap-pa* ... *pé-en-na-i* §79 (A); EGIR *pa* ... *pé-en-na-i* §XXXV, §79 (B).

arha penna- "to drive away": pres. sg. 3 *ar-ha pé-en-na-a-i* §163/48 (p); [*ar-ha p*]-*é-en-na-i* §163/48 (c); [*ar-ha pé-en-na-*]-i §163/48 (bb).

peššiye-, peššiya-, peššiyai- v. act. "to shove (a man into a fire, §44a), throw away, dispose of (remnants of a ritual, §44b); to let fall, abolish, waive (a right or privilege) (§§9, 25); to cause (a pre-born child or animal foetus) to fall, cause a miscarriage (§§17-18, 77); to abandon (a sheep to a wolf)" (§80). For discussion see Commentary on §§9, 17-18, 44a, 44b, and 80.

pres. sg. 3 *pé-eš-ši-ez-zi* §44a (A, B), §44b (A), §77 (A 2×), §80 (A, B), §77 (B 2×); [*pé-e*]-*i-š[i-i]*-*a-zi* §17 (B); *pé-eš-š[i-i]*-*a-zi* §18 (B), *pé-eš-ši-ia-zi* §18 (C); *pé-eš-ši-ia-az-zi* §17 (C); *pé-eš-še-ia-az-zi* §XVI, §XVII; *pé-eš-ši-i[a- ...]* §77 (K); *pé-eš-ši-ia-iz-zi* §44a (C).

pret. sg. 3 4) *pé-eš-ši-e* §9 (A, B); [*pé-eš-ši-e*]-*r* §25 (A).

pret. pl. 3 3) *pé-eš-ši-e[r]* §49 (A).

arha peššiya- "to refuse, reject".

pres. sg. 3 *ar-ha pé-eš-ši-ia-zi* §39 (B).

peda- (2c) "to carry off, carry away".

pres. sg. 3 *pé-e-da-a-i* §43 (C); [*pé-e-da-a-i*]-i §44b (C); *pé-e-da-i* §43 (B), §44b (B), §106/6 (a, b), §168/53 (aa); [*pé-e-da-i*]-i §44b (B).

anda peda- "to carry in": pres. sg. 3 *an-da pé-e-da-a-i* §27 (C); *an-da* [*pé-e-da-a-i*]-i §27 (B) (with *-a*); *an-da* [*pé-e-da-i*]-i §27 (L); *an-da pé-e-d[a-i]* §27 (J).

arha peda- "to carry off/away": pres. sg. 3 *ar-ha pé-e-da-i* §XXXV.

peda- n. neut. "place".

sg. nom.-acc. *pé-e-da-an* §IV.

dat.-loc. *pé-e-di* §10 (A, B), §76 (B); *pé-di* §10 (C), §IX, §76 (I), §191/77 (p); [*pé-d*]-i §76 (A).

piyanai- v. act. "to reward (someone)".

pres. sg. 3 *pí-ia-na-iz-zi* §45 (B, C); [*pí-i*]-*a-[n]a-iz-zi* §45 (A).

per nom.-acc. of *parn-* "house"; q.v.

piddai- (13) "to pay as required".

pres. sg. 3 *píd-da-iz-zi* §29 (B); *píd-da-a-iz-zi* §34 (B), §35 (B); *píd-d[a-a-iz-zi]* §36 (B); *píd-da* [...] §XX.

pret. sg. 3 *píd-da-a-it* §30 (B).

part. *piddant-*: sg. nom.-acc. neut. *píd-da-a-an* §29 (C).

pittinu-, pittenu- v. act. "to run off with (a woman)".

pres. sg. 3 *pít-ti-nu-uz-zi* §37 (A); *pít-te-nu-uz-zi* §28 (B), §37 (B); *pít-te-nu-[u]z-zi* §28 (B); *pít-te-nu-zi* §28 (C); *pít-te-[nu-z]*i §28 (C); *pí[t-i]e-[nu-z]*i §35 (B); *pít-te-n[u]z-zi* §28 (C).

punuš(š)- v. act. "to ask, inquire".

pres. pl. 3 *pu-nu-uš-ša-an-zi* §XXXIXb.

LÜ *pipu-* n. com. "lover".

sg. acc. LÜ *pu-pu-un* §198/84 (p).

pulli- n. neut. "heap of ruins".

sg. nom.-acc. *pu-p[u-u]l-li* §173a/58a (p).

purur- n. neut. "mud".

sg. nom.-acc. *pu-ru-ur* §110/10 (b), §111/11 (b); [*pu-r*]-*u-ur* §111/11 (d); *pu-[ru]-ur* §110/10 (d); *pu-u-ur* §110/10 (j). On the loss of *r* in *pu-u-ur* see Melchert 1994 125.

S

šalḥan n. neut. n-stem (a payment or service required by the state).

sg. nom.-acc.: *ša-ah-ha-an* §41 (B 1×, C 2×), §47a (A), §XXXVII (2×), §51 (B, G), §54 (A, B); *ša-ah-[i]a-an* §41 (L), *ša-ah-ia-a[n]* §51 (A), [*ša-ah-h*]-*a-an* §54 (D), [*ša-ah-ha-a*]-*n* §54 (F), §112/12 (d), *ša-a[h-ha-an]* §112/12 (d). With conj. "but" or "and": *šalḥai n* *n=a*: (with *n=a*:) *ša-ah-ha-na* §40 (B), §41 (A 2×), [*ša-a*]-*h-ha-na* §46 (B), *ša-ah-ha-[na]* §40 (L). (with *nn=a*:) *ša-ah-ha-an-na* §41 (A, B, C), §XXXVIII, [*š*]-*a-ah-ha-an-na* §40 (A), *ša-ah-ha-an[-na?]* §41 (B).

With possessive enclitics: *ša-ah-ha-me-er* §40 (A), §41 (A, B), [*ša-ah-ha-me-e*]-*r* §41 (L), *ša-ah-ha-mi-ir* §40 (B), [*ša-ah-ha-mi-ir*]-i §40 (L), §XXX, *ša-ah-ha-ni-mi-ir* §41 (C) (cf. *kuššani=šširi*), *ša-ah-ha-aš-še-er* §39 (A), *ša-ah-ha-an-[na]* §39 (B), *ša-ah-ha-an[-še-er]* §39 (L).

gen. *ša-ah-ha-na-aš* §46 (C).

šak(k)- v. act. "to know".

pres. sg. 3 *ša-ak-ki* §163/48 (f, p); *ša? ak-ki* §191/77 (p).

šaktāi- v. act. "to tend or care for (an injured person)".

pres. sg. 3 *ša-a-ak-ra-a-iz-zi* §10 (A), *ša-a-ak-ra-a-iz-zi* §10 (B), *ša-ak-ra-iz-zi* §IX.

šakurwai- "visible(?)", erected(?) (part of *šakurwai-* "to see?").

sg. nom.-acc. neut. *ša-ku-wa-a-un* §50 (A), [*ša-ku-wa-a-an*]-i §50 (B).

šakurwaššar(a)- "in full value".

sg. acc. com. *ša-ku-aš-ša-ra-[an]* §66 (A), *ša-ku-wa-aš-ša-ra-an* §70 (A, B), §71 (A, B), §75 (A, B), [*ša-ku-wa*]-*aš-ša-ra-an* §66 (I), *ša-ku-wa-aš-šar-ra-an* §66 (B), [*ša-ku-wa-aš-šar-ra-an*]-i §66 (F).

nom.-acc. neut. *ša-ku-wa-aš-šar* §94 (A, T), §XXXV, *ša-ku-w[a-aš-šar]* §95 (A), [*š*]-*a-ku-wa-aš-šar* §94 (O), *ša-ku-wa-aš-šar* §95 (F); *ša-a-ku-wa-aš-šar* §94 (F), §95 (B); [*ša-a-ku-wa-aš-šar*]-i §94 (B).

pl. acc. com. *ša-a-k[u-wa]-aš-šar-ni-uš* §144/33 (aa).

šalik- v. mid. "to intrude", "to have sexual intercourse with".

pres. sg. 3 *ša-li-g[a]* §195a/81 (aa), [*ša-li-i-g[a]*]-i §195a/81 (aa); *ša-li-ga* §195a/81 (p), *ša-li-i-ga* §195a/81 (p 1×, y 2×).

šamana- n. com. "foundation (stone)".

sg. abl. *ša-ma-na-az* §128/25 (c).

šemen-, šamen- v. act. "to pass by, bypass, forfeit" (with *-kan*).

pres. sg. 3 *še-me-en-zi* §145/34 (aa), [*še-me-e*]-*n-zi* §48 (A), *ša-me-en-zi* §IV, §30 (B), §XL, *ša-me-e[n-zi]* §145/34 (s).

šamenu- v. act. "to dispense with, do without".

pres. sg. 3 *ša-me-nu-uz-zi* §176/61a (p); [*ša-me*]-*nu-uz-zi* §176a/61 (aa).

-šan (enclitic sentence-particle).

With postposition/adverb *šar*: *ra-aš-ša-an* [*ha-ap-pa-ri še*]-*e-er* *ha-ap-pár i-e-ez-zi* §146/35 (aa); *ra-aš-ša-an* *ha-ap-pa-ri* [*še-er* *ha-ap-pár i-i*]-*a-zi* §146/35 (c).

Attested with the following verbs:

penna- v. act. "to drive (there)".

pres. sg. 3 *pé-en-na-a-i* §163/48 (p), §168/53 (d, p); [*pé*]-*en-na-a-i* §168/53 (e); [*pé-e*]-*n-na-i* §163/48 (bb); [*pé-e*]-*n-na-i* §142/31 (c); *pé-en-na-a-i* §163/48 (v).

appa penna- v. act. "to drive back (there)": pres. sg. 3 *a-ap-pa* ... *pé-en-na-i* §79 (A); EGIR-*pa* ... *pé-en-na-i* §XXXV, §79 (B).

arha penna- "to drive away": pres. sg. 3 *ar-ha pé-en-na-a-i* §163/48 (p); [*ar-ha p*]-*é-en-na-i* §163/48 (c); [*ar-ha pé-en-na-*]-i §163/48 (bb).

peššiya-, *peššiya-*, *peššiyai-* v. act. "to shove (a man into a fire, §44a), throw away, dispose of (remnants of a ritual, §44b); to let fall, abolish, waive (a right or privilege) (§§9, 25); to cause (a pre-born child or animal foetus) to fall, cause a miscarriage (§§17-18, 77); to abandon (a sheep to a wolf)" (§80). For discussion see Commentary on §§9, 17-18, 44a, 44b, and 80.

pres. sg. 3 *pé-eš-ši-e-i-zi* §44a (A, B), §44b (A), §77 (A 2x), §80 (A, B), §77 (B 2x); [*pé-e*]-*š-i-š-i-i-a-zi* §17 (B); *pé-eš-š-i-i-a-zi* §18 (B), *pé-eš-š-i-i-a-zi* §18 (C); *pé-eš-š-i-i-a-zi* §17 (C); *pé-eš-š-e-i-a-zi* §XVI, §XVII; *pé-eš-š-i-i-a-* ...] §77 (K); *pé-eš-š-i-i-a-zi* §44a (C).

pret. sg. 3 4) *pé-eš-š-i-e-i* §9 (A, B); [*pé-eš-š-i-e*]-i §25 (A).

pret. pl. 3 3) *pé-eš-š-i-e[r]* §49 (A).

arha peššiya- "to refuse, reject".

pres. sg. 3 *ar-ha pé-eš-š-i-i-a-zi* §39 (B).

peda- (2c) "to carry off, carry away".

pres. sg. 3 *pé-e-da-a-i* §43 (C); [*pé-e-da-a-i*]-i §44b (C); *pé-e-da-i* §43 (B), §44b (B), §106/6 (a, b), §168/53 (aa); [*pé-e-da-i*]-i §44b (B).

anda peda- "to carry in": pres. sg. 3 *an-da pé-e-da-a-i* §27 (C); *an-da* [*pé-e-da-a-i*]-i §27 (B) (with -a); *an-da* [*pé-e-da-i*]-i §27 (L); *an-da pé-e-d[a-i]* §27 (J).

arha peda- "to carry off/away": pres. sg. 3 *ar-ha pé-e-da-i* §XXXV.

peda- n. neut. "place".

sg. nom.-acc. *pé-e-da-an* §IV.

dat.-loc. *pé-e-di* §10 (A, B), §76 (B); *pé-di* §10 (C), §IX, §76 (I), §191/77 (p); [*pé-d*]-i §76 (A).

piyanai- v. act. "to reward (someone)".

pres. sg. 3 *pí-i-a-na-iz-zi* §45 (B, C); [*pí-i*]-*a-[n]a-iz-[zi]* §45 (A).

per nom.-acc. of *parni-* "house"; q.v.

piddai- (I 3) "to pay as required".

pres. sg. 3 *píd-da-iz-zi* §29 (B); *píd-da-a-iz-zi* §34 (B), §35 (B); *píd-d[a-a-iz]-zi* §36 (B); *píd-da* ...] §XX.

pret. sg. 3 *píd-da-a-i* §30 (B).

part. *piddani-*: sg. nom.-acc. neut. *píd-da-a-an* §29 (C).

pittinu-, *pittenu-* v. act. "to run off with (a woman)".

pres. sg. 3 *pít-ti-nu-uz-zi* §37 (A); *pít-te-nu-uz-zi* §28 (B), §37 (B); *pít-te-nu-[u]-i-zi* §28 (B); *pít-te-nu-zi* §28 (C); *pít-te*[-*nu-zi*]-i §28 (C); [*pít-te*]-*nu-zi* §35 (B); *pít-te-nu-zi* §28 (C).

punuš(š)- v. act. "to ask, inquire".

pres. pl. 3 *pu-nu-uš-ša-an-zi* §XXXIXb.

LÜ*pupu-* n. com. "lover".

sg. acc. LÜ*pu-pu-un* §198/84 (p).

pupulli- n. neut. "heap of ruins".

sg. nom.-acc. *pu-p[u-u]*[-*li*] §173a/58a (p).

puriu- n. neut. "mud".

sg. nom.-acc. *pu-ru-ut* §110/10 (b), §111/11 (b); [*pu-r*]-*u-ur* §111/11 (d); *pu-[ru]-ut* §110/10 (d); *pu-u-ur* §110/10 (j). On the loss of *r* in *pu-u-ur* see Melchert 1994 125.

Š

šahhan n. neut. n-stem (a payment or service required by the state).

sg. nom.-acc.: *ša-ah-ha-an* §41 (B 1x, C 2x), §47a (A), §XXXVII (2x), §51 (B, G), §54 (A, B); *ša-ah-hi*[-*a-an*] §41 (L), *ša-ah-hi-ha-a[n]* §51 (A), [*ša-ah-hi*]-*a-an* §54 (D), [*ša-ah-ha-a*]-*n* §54 (F), §112/12 (d), *ša-a*[-*hi-ha-an*] §112/12 (d). With conj. "but" or "and": *šahha(n)n=a:* (with *n=a:*) *ša-ah-ha-na* §40 (B), §41 (A 2x), [*ša-a*]-*hi-ha-na* §46 (B), *ša-ah-ha-[na]* §40 (L), (with *nn=a:*) *ša-ah-ha-an-na* §41 (A, B, C), §XXXVIII, [*š*]-*a-ah-ha-an-na* §40 (A), *ša-ah-ha-an*[-*na?*] §41 (B).

With possessive enclitics: *ša-ah-ha-me-ei* §40 (A), §41 (A, B), [*ša-ah-ha-me-e*]-*r* §41 (L), *ša-ah-ha-mi-i* §40 (B), [*ša-ah-ha-mi-i*]-*r* §40 (L), §XXX, *ša-ah-ha-ni-mi-i* §41 (C) (cf. *kuššani=ššir*), *ša-ah-ha-aš-še-ei* §39 (A), *ša-ah-ha-an-[na]* §39 (B), *ša-ah-ha-an*[-*še-ei*] §39 (L).

gen. *ša-ah-ha-na-aš* §46 (C).

šak(k)- v. act. "to know".

pres. sg. 3 *ša-ak-ki* §163/48 (f, p), *ša-ak-ki* §191/77 (p).

šākrāi- v. act. "to tend or care for (an injured person)".

pres. sg. 3 *ša-a-ak-ra-a-iz-zi* §10 (A), *ša-a-ak-ra-a-iz-zi* §10 (B), *ša-ak-ra-iz-zi* §IX.

šakuwani- "visible(??), erected(??)" (part of *šakuwai-* "to see"?).

sg. nom.-acc. neut. *ša-ku-wa-a-an* §50 (A), [*š*]-*a-ku-wa-a-an* §50 (B).

šakuwaššar(a)- "in full value"

sg. acc. com. *ša-ku-aš-ša-ra-an* §66 (A), *ša-ku-wa-aš-ša-ra-an* §70 (A, B), §71 (A, B), §75 (A, B), [*ša-ku-wa-*]-*aš-ša-ra-an* §66 (I) *ša-ku-wa-aš-šar-ra-an* §66 (B), [*š*]-*a-ku-wa-aš-šar-ra-an* §66 (F).

nom.-acc. neut. *ša-ku-wa-aš-šar* §94 (A, T), §XXXV, *ša-ku-wa*[-*aš-šar*] §95 (A), [*š*]-*a-ku-wa-aš-šar* §94 (O), *ša-ku-wa-aš-šar* §95 (F); *ša-a-ku-wa-aš-šar* §94 (F), §95 (B); [*ša-a-ku-wa-aš-šar*]-*r* §94 (B).

pl. acc. com. *ša-a-k[u-wa]*[-*aš-šar-ur-ur*] §144/33 (aa).

šalik- v. mid. "to intrude" > "to have sexual intercourse with".

pres. sg. 3 *ša-li-g[a]* §195a/81 (aa), [*š*]-*li-i-g[a]* §195a/81 (aa); *ša-li-ga* §195a/81 (p), *ša-li-i-ga* §195a/81 (p 1x, γ 2x).

šamana- n. com. "foundation (stone)".

sg. abl. *ša-ma-na-aš* §128/25 (c).

šamen-, *šamen-* v. act. "to pass by, bypass, forfeit" (with -*kan*).

pres. sg. 3 *še-me-en-zi* §145/34 (aa), [*še-me-e*]-*n-zi* §48 (A), *ša-me-en-zi* §IV, §30 (B), §XL, *ša-me-e*[-*n-zi*] §145/34 (s).

šamenu- v. act. "to dispense with, do without".

pres. sg. 3 *ša-me-nu-uz-zi* §176/61a (p); [*ša-me*]-*nu-uz-zi* §176a/61 (aa).

-šan (enclitic sentence-particle).

With postposition/adverb *šer*: *ia-aš-ša-an* [*ha-ap-pa-ri še*]-*e-er ha-ap-pár i-e-e-zi* §146/35 (aa); *ta-aš-ša-an ha-ap-pa-ri* [*še-er ha-ap-pár i-i*]-*a-zi* §146/35 (c).

Attested with the following verbs:

- ar-nu-* "to carry over to". [*nu-uš-ša-a*] *n pa-ra-a ha-me-eš-ša-an-da ar* [*nu-zi*] § 100 (A); *nu-uš-ša-an pa-ra-a ha-me-eš-ša-an-da ar-nu-zi* § 100 (B); *nu-uš-ša-a* [*n ha-me-eš-ša-an-da*] *ar-nu-zi* § 100 (F).
- anda pai-* "to enter". *an-da-š[a-an pâr-na na-a-û-i pa-iz-zi]* § 93 (A); [*an-da-aš-š*] *a-an pâr-na na-a-û-i pa-iz-zi* § 93 (B); [*an*] *da-aš-ša-an pâr-na na-a-û-i p[a-iz-zi]* § 93 (F).
- dai-* "to place, impose (*šahhan*)". *nu-uš-ši-iš-ša-an ku-it ša-aḥ-ḥa-an* LUGAL-*uš da-a-i* § XXV. *tittiya-* "to associate with" *ták-ku-uš-ša-an* GIDIM-*ti* [*ti-it*] *ti-an*!?-*zi* § 190/76 (p); *ták-ku-uš-ša-an ak-kân-ti* [*ti*] *ti-it* *ti-an-zi* § 190/76 (y); *ták-ku-uš-š* *ša-an* ...] § 190/76 (x); in broken context: *na-at-ša-an x* [...] § 162b/47b (v).
- šani*(*ya*?) "one and the same(?)".
sg. dat.-loc.(?) *ša-ni-ia* [*pé-di*] "in the same [place]" § 191/77 (y); p has instead: 2-*el pé-di* "in the place of the two (women)", which means the same thing.
- URUDU *šankuwalli-* n. neut. (a copper object).
sg. nom.-acc. URUDU *ša-an-ku-wa-al-li* § 143/32 (c).
- šarra-* v. act. "to divide up".
pres. pl. 3 *šar-ra-an-zi* § 53 (A, B and D 3x, F 1x), [*š*] *ar-ra-an-zi* § 32 (A), [*š*] *ar-ra-an-zi* [i] § 53 (F), [*šar-ra-a*] *n-zi* § 53 (G), *šar-r[a-a]* *n-zi* § 33 (A), *šar* [*ra-an-zi*] § 33 (A).
- takšan šarra-* "to half, divide equally".
pres. pl. 3 *ták-ša-an šar-ra-an-zi* § 31 (B, with -za).
- šarḥuwant-* n. com. 1) "unborn child, unborn calf"; 2) "(a dog's) stomach".
sg. acc. com. *šar-ḥu-u-wa-an-da-an* 1) § XVI, § XVII (both times obj. of *peššiya-*).
count pl. acc. com. *šar-ḥu-wa-an-du-uš-šu-uš* § 17 (B); *šar-ḥu-wa-an-d[u-u]š-šu-uš* § 18 (B).
collective pl. *šar-ḥu-wa-an-da* § 77a (B 2x); [*šar-ḥu-wa-an*] *da* § 77a (K); *šar-ḥu-u-wa-an-da* § 17 (C), § 18 (C).
abl. *šar-ḥu-wa-an-ta-aš-še-et* 2) § 90 (B), *šar-ḥu-wa-an-ta-za-ši-it* 2) § 90 (E).
logographic acc.: *ŠA ŠA-BI-ŠA* § 77a (A 2x);
- šarnikzil, šarnikel* n. neut. l-stem "compensation, replacement".
sg. nom.-acc. *šar-ni-ik-zi-il* § 21 (A, B), § 37 (A, B), § 38 (B), § 42 (A), § 49 (A), § 90 (B), § 163/48 (p), *šar-ni-[ik]-zi-il* § 38 (A), *šar-ni-ik-zi-i-il* § 65 (B), *šar-ni-ik-ze-el* § 65 (F), [*šar-ni-i*] *k-ze-el* § 90 (E), [*šar-ni*] *i-ik-ze-el* § 162b/47 (c), [*šar-ni-i*] *k-ze-el* § 162b/47 (v), [*šar-ni-ik-ze-e*]!? § XLI.
- šarnink-* v. act. "to replace, make compensation for".
pres. sg. 1 *šar-ni-ik-mi* § 95 (A, P), *šar-ni-ik-m[i]* § 95 (B), *šar-ni-i* [*k-mi*] § 95 (Y).
pres. sg. 3 *šar-ni-ik-zi* § 5 (A, B), § III, § 28 (B, C), § 29 (C), § 42 (B, C), § XXXV, § 49 (A), § 99 (A 1x, B 2x), § 127/24 (c), [*šar-ni-ik*] *zi* § 98 (F), [*šar-ni-ik-zi*] § XLI, § 99 (F, Z), *šar-ni-[i]k-zi* § 98 (B), [*šar-ni-ik-zi*] § 99 (Z), *šar-ni-ik-[zi]* § 98 (Q), § 99 (A, F), *šar-ni-ik-zi* [i] § 95 (A), [*šar-ni-ik*] *za* § 98 (A), pl. 3 *šar-ni-in-kân-zi* § 28 (B), § 29 (B), *šar-ni-in-kâ[n-zi]* § 28 (B), *šar-ni-en-kân-zi* § 28 (C), *šar-ni-e* [*n-kân-zi*] § 28 (C).
- appa šarnink-* "to replace again".
pres. sg. 3 EGIR-*pa* ... *šar-ni-ik-zi* § XXXIV.
- šarriya-, šardiya-* n. com. 1) "helper". 2) "auxiliary troop".
sg. nom. *šar-di-ia-aš* 1) § 38 (B), *šar-ti-ia-aš* § 38 (A), [*š*] *ar-di-ia-aš*? § XXXII, [*ša*] *r-di-ia-aš* 2) § 37 (B).
acc. *šar-di-ia-an* 1) § 38 (B), *šar-ti-an-n[a]* § 38 (A).
pl. nom. [*šar-d*] *i-i-eš* 1) § 37 (A).

- šaudišt-, šawitšt-* n. com. "weanling, weaned animal".
sg. nom. *ša-û-di-iš-za* § 57 (A 2x), § 58 (A), § 60 (A, M), § 61 (A, M), [*ša-û-di*] *iš-za* § 58 (A), [*ša-û-di-iš-za*] § 58 (M), [*ša-û-di-iš-za*] § 58 (M), *ša-û-di-iš-za* > § 63 (A), [*ša-û-di-iš-za*] > § 63 (M), *ša-û-di-iš-za* § 67 (A), *ša-û-i-iš-za* § 57 (B), § 58 (B), § 61 (B), § 63 (B), *ša-û-i-iš-za* § 60 (B), *ša-û-i-iš-za*? § 63 (H), *ša-a-û-i-iš-za* § 67 (1), *ša-a-û-i-iš-za* § 57 (B), *ša-a-û-i-iš-za* § 58 (B), [*ša*] *a-i-iš-za* § 67 (B), *ša-a-û-i-iš-za* § 58 (D), *ša-a-û-i-iš-za* § 57 (D), § 58 (D), § 61 (F), *ša-a-û-i-iš-za* § 57 (D), *ša-û-i-iš-za* § 58 (F), [*ša*] *a-û-i-iš-za* § 63 (F).
gen. *ša-û-i-iš-za-aš* § 178/63 (p), § 181/66 (p), § 185/71 (p), § 186/72 (p).
-*še, -ši* "him, her" (enclitic dative of the pers. pron. 3 sg.).
-*še* § 10 (A), § 11 (A, B), § 22 (A 2x), § 23a (A, B), § 28 (B), § 40 (A), § 46 (A 2x), § 47a (A), § 70 (A), § 78 (A), § 94 (F and O 1x, A 2x), § 95 (A, B, F, P), § 110/10 (d), § 128/25 (aa, c), § 149/38 (c); -*š[e]* § 94 (F), § 95 (F).
-*ši* § 10 (B, C), § 1X, § X (2x), § XI (2x), § 16 (C), § 20 (B), § 22 (B 2x), § 26a (L), § 28 (B, C), § 29 (B, C), § 35 (B), § 40 (B, L), § 44a (B), § XXXIV, § XXXV, § 46 (B), § XXXVIII (4x), § 47a (B), § XXXVII, § XXXIXb, § XLI, § 70 (B), § 78 (B), § 94 (B), § 95 (B, P), § 183/69 (p), 200/86b (p), Unplaced Fragments (z); -*š[i]* § 44a (C), 195a/81 (x).
- šeli-* n. com. "grain heap".
sg. gen. *še-li-ia-aš* § 86 (H), *še-e-li-ia-aš* § 86 (E), [*še*] *e-li-ia-aš* § 86 (B).
dat.-loc. *še-e-li-ia* § 86 (B).
še-e [*li-ia*] § 86 (A), [*še-li*] *ia* § 86 (H), *še-e* [*li*] *i* § 86 (E).
- šeli*-(?) "lover".
pl. nom. com. *ši-e-še-eš* (?) § 31 (B).
- šen-* n. com. (a statuette or figurine used for magical purposes).
[*še-e*] *ni* § 111/11 (b).
- šepa-* n. com. "sheaf(?)".
sg. acc. *še-ba-an* § 158/43 (aa), *še-e-pa-an* § 158/43 (n); *še-e-pa-a* [*n*] § 158/43 (p «j»)
- šepik(k)ušta-* n. com. "pin".
sg. acc. *še-pi-ku-riš-ra-a* [*n*] § 126/23 (o), ZI.KIN.BAR § 126/23 (c), [ZI.KI]N.BAR § 126/23 (m), ZI.KIN.BAR § 126/23 (f).
- šer* postpos. "on behalf (of)".
še-er § 99 (Z), *še-e* [*r*] § 99 (B).
- šer* (local adverb) 1) "(up)on". 2) "for, on behalf of".
še-e-er 1) § 166/51 (aa), *še-er* § 166/51 (p), *še-er-wa-aš-ši* 2) § 95 (B), *še-e-er-ši-it-wa* § 95 (A), [*še-e-er-ši-i*]!? § 99 (A) (var. postpos. *šer*), [*še*] *er-še-e-er-wa* § 95 (P).
- katta(n) šeške-* "to sleep with (a woman)". Friedrich 1959 132 distinguished two syntactic frames: one with *katta(n)* governing the woman in the dative, the other with *katta(n) šeške-* taking the woman as an accusative direct object ("trans. '(eine Frau) beschlafen'"). The second construction is found in the late NH copy § 194/80 p (KBo 6.26 iii 44-48), and in § 200b (p, x).
pres. sg. 3 1) *še-eš-ki-iz-zi* § 195a/81 (p), [*še-eš-ki-iz-zi*] *i* § 195a/81 (aa), [*še-eš*] *ki-iz-zi* § 195a/81 (e), *še-eš-kân* (sic) *zi* § 195a/81 (y).
pl. 3 2) *še-eš-kân-zi* § 194/80 (y 1x, aa and p 2x).
- katta(n) šešk-* with gen. "to sleep with (a woman)".
pres. sg. 3 2) *kar-ta še-eš-ki-iz-zi* § 200a/86a (p), *še-eš-ki-iz-zi* [i] § 200a/86a (z), *kar-ta-an* ... *še-eš-k* [*i* *iz-zi*] § 200a/86 (x).

- ši* "him, her" (see -*še*, -*ši* above).
- ši-* (enclitic poss. pron.) "his, her, its".
- sg. nom. com. -*šiš*. -*ši-iš* § 3 (B). § 49 (A, L), § 80 (A, B). § 190/76 (p); -*ši-ša* § 71 (B); -*ši-ša* § 19a (B), § 20 (A, B), § 21 (A, B), § 24 (A), § 60 (A), § 61 (A), § 62 (A), § 66 (A), § 70 (A, B), § 78 (A, B), § 149/38 (aa, c); -*ši-i-ša-* § 60 (B), § 62 (B); -*ši-š[a]* § 99 (A), § 193/79 (aa); -*ši-š[a]* § 24 (B), § 60 (M), § 66 (B), § 121/18 (aa); -*še-ša* § 99 (B), § 190/76 (y); -*š[e-ša]* § 99 (F).
- acc. com. -*šan*. -*ša-an* § 15 (B), 16 (B), § 200/86a (p); -*š[a-an]* § 200/86a (x); -*šin*. -*ši-in* § XXV.
- nom.-acc. neut. -*šet*: -*še-et* § II, § 5 (A, B), § 13 (A, B, C), § XII, § 14 (B, C), § XIII, § 19a (A, B), § 27 (C 1x, B 3x), § 42 (B), § 64 (B, F, H), § 76 (A, B, I), § 157/42 (n 2x, aa 3x), § 158/43 (n 1x, aa 2x), § 159/44 (aa, u), § 163/48 (f 1x, p 2x), § 171/56 (e), § 197/83 (p); -*š[e-et]* § 160/45 (aa); -*še-et* § 27 (J); -*še* <-et> § 95 (P); -*še-ta* § 27 (B, J); -*še-ta-* § 27 (J); [*še-ta-*] § 26a (B); -*še-da* § 64 (A); -*šit*: -*ši-it* § 27 (C), § 95 (A), § 157/42 (p 3x), § 158/43 (p), § 159/44 (p), § 160/45 (p 2x), § 161/46 (p), § 166/51 (p 2x), § 171/56 (p 2x); -*ši-it* § 160/45 (v); -*ši-i* § 99 (A); -*ši-ta* § 27 (C).
- gen. -*šaš*. -*ša-ša* § 27 (B); -*ša-aš* § 53 (A and D 2x), § 159/75 (p), § 190/76 (y); [*š-a-aš*] § 53 (B); -*š[a-aš]* § 27 (C); -*ša-aš* § 190/76 (p).
- dat.-loc. -*ši* § 10 (B, C, A 2x), § IX (2x), § 27 (C), § XXV, § 50 (A, B), § 76 (A, B, I), § 79 (A, B), § 86 (B, E), § 95 (A, B), § 99 (A, B, F), § 144/33 (aa), § 163/48 (f, p), § 164-164/49-50 (aa, p), § 171/56 (e, p), § 173b/58b (p), § 195a/81 (y, aa 2x, p 3x); -*še* § 195a/81 (e).
- inst. -*šer*: -*še-et* § 90 (B); -*ši-it* § 90 (E).
- pl. acc. com. -*šus*. -*šu-uš* § 17 (B), § 18 (B).
- dat.-loc. -*šaš*. -*ša-aš* § 167/52 (aa 1x, p 2x); -*ša*-*aš* § 167/52 (aa).
- anda šiyattalliya* "to secure a sealed deed". See Starke StBoT 31(?), who supposes this stem arose through a mistaken reading of *ši-e-et*-RI-*an*.
- pres. sg. 3 *an-da ši-ia-at-tal-ti-ia-az-zi* § 41 (C), (var. to *anda šiyattariyazi*).
- anda šiyattariya-* (*šittariya-*) "to secure a sealed deed" 1) without -za; 2) (with -za).
- pres. sg. 3 1) *an-da ši-i-a-at-ta-ri-ia-zi* § 40 (L); *an-da ši-i-ia-at-ta-ri-ia-zi* § XXXI; [*an-da ši-ia-at-ta-ri-e-ez-zi*] § 41 (L); *an-da ši-it-ta-ri-ez-zi* § 40 (A); *an-da ši-it-ta-ri-ez-zi* § 41 (A); *an-da ši-e-[et-ta-ri-ia-zi]* § XXX.
- 2) *an-da ši-i[a-at-ta-ri-ia-zi]* § 40 (B); *an-da ši-ia-at-ta-ri-ia-ez-zi* § 41 (B); pret. sg. 3 1) *an-da ši-it-ta-ri-et* § 55 (A); *an-da [ši-it-ta-ri-et]* § 55 (B); *an-da ši-e-[e]-[a-ri-et]* § 55 (D).
- GIŠšiyam(m)a- n. neut. ? (a tree or its wood).
- sg. nom.-acc. GIŠšī-*ši-a-ma* § 124/21(c).
- [GIŠšī-*ši-i*]-a-m[a] § 124/21 (f).
- šiššura- "watered, irrigated"
- sg. gen. A.ŠŠ *ši-iš-šu-ū-ra-aš* § 183/69 (p).
- šieuniyahh- (mid. as pass.) "to be struck (with illness) by a deity".
- pres. sg. 3 *ši-e-ū-ni-ah-ta* § 163/48 (p), *ši-ū-ni-ah-ta* § 163/48 (c), [*ši-ū-ni-ah-ta*] § 163/48 (bb), *ši-ū-ni-ia-ah-ta* § 163/48 (v).
- šiwat- n. com., "day"; written also as Sum. U₄
- U₄.1.KAM "for one day" § 79 (A), § 159/44 (aa); [U₄].1.[KA]M § 79 (B).
- šmaš "to them" (enclitic dat. of personal pron. pl. 3).
- uš-ma-aš § XXIVa, § 38 (B); -a[š-m]a-aš § 37 (B).
- šmi- (enclitic poss. pron.) "your (pl.)".
- pl. nom. com. -šmeš: -eš-me-eš § 55 (B), -e[š-me-eš] § 55 (A).

- šmi- (enclitic poss. pron.) "their".
- sg. acc. com. -šman; -aš-ma-an- § 191/77 (p), § 194/80 (aa, p); -aš-m[a-an-] § 194/80 (y).
- nom.-acc. neut. -šemet. a-aš-šu-uš-še-me-et § 33 (A), a-aš-šu-uš-še-me-[et] § 32 (A).
- pl. nom. com. -šmeš; -eš-me-eš § 54 (A); -iš-me-eš § 54 (B,D); [...]-me-eš § 54 (F).
- šulatar- n. neut. "quarrel, dispute".
- sg. nom.-acc. šu-ul-la-tar § 164-165/49-50 (p), § 169/54 (e); š[u-ul-la-tar] § 164-165/49-50 (f); š[u-ul-la-tar] § 164-165/49-50 (bb); [*šu-ul-la-ta-tar*] § 169/54 (aa).
- abl. šu-ul-la-an-na-az § 2 (B), § 127/24 (c); [*šu-ul-la*]-an-na-[az ...] § 127/24 (m); [*šu-ul-la-a*]-n-na-az ... § 127/24 (o); [*šu-ul-la-a*]-n-na-[a]z § 1 (B); [*šu-ul-la-an*]-na-az-za § 26a (B); šu-ul-la-an-na-za § III, § V, § VI.
- šumeš pers. pron. "you (pl.)".
- šu-me-eš § 55 (A 2x, B and D 1x).
- šu-[me-eš] § 55 (B).
- šurana- "to fill".
- pres. sg. 3 šu-un-na-i § 96 (A, B), § 97 (B).
- [šu]-un-na-i § 97 (A).
- šunīya- v. act. "to drop, sow (seed); sow (a field)".
- pres. sg. 3 šu-ū-ni-ez-zi § 166/51 (p).
- pret. sg. 3 šu-ū-ni-et § 166/51 (p); šu-ū-ni-e-et § 167/52 (p).
- šuppal- n. neut. l-stem. "cattle".
- pl. nom.-acc. šu-up-pa-la-aš-še-et § 163/48 (f 1x, p 2x).
- appa šuppiyahh- v. act. "to make sacred/holy again, reconsecrate; make pure again(?)".
- pres. sg. 3 EGIR-pa šu-up-pi-ia-ah-hi § 164-165/49-50 (p), § 168/53 (e, p), a-ap-pa šu-up-pi-ia-ah-hi § 167/52 (p), § 168/53 (aa), a-ap-pa šu-up-p[ia-ah-hi] § 164-165/49-50 (aa), [a-ap-pa šu-up-p]ia-ah-hi § 167/52 (aa).
- šurwai- v. act. "to shove", see sub šuweli-.
- šurwai-, šurwaye-, šurwaya- v. act. "to look (to something)".
- pres. sg. 3 šu-wa-a-ez-zi § 1 (B), § 2 (B), § 3 (B), § 4 (B), § 5 (B), § 7 (B), § 8 (B, X), § 12 (C), § 17 (C), § 25 (L), § 26a (L), § 26c (C), § 43 (C), § 57 (B, D), § 58 (D, F), § 59 (B, N), § 60 (A, B, F, N, U), § 61 (B, F), § 62 (B), § 63 (B, F, H), § 67 (B), § 69 (B), § 72 (B), § 87 (W), § 88 (W), § 91 (B), § 94 (F), § 95 (P), § 97 (B), § 104/4 (a, b, g), § 105/5 (a, b, d), § 107/7 (d, h), § 108/8 (b, d, h, o), § 121/18 (f), § 122/19 (q), § 123/20 (o), § 124/21 (c, f), § 127/24 (c), § 129/26 (c), § 130/27 (c), § 149/38 (c, q). Unplaced Fragments (bb 2x).
- šu-wa-[a?]-zi § 43 (B), šu-ū-wa-[a-iz-zi] § 95 (Y).
- šu-wa-iz-zi § 13 (C), § 14 (C), § 15 (C), § 143/32 (r).
- šu-ū-wa-a-ez-zi § 67 (I); šu-ū-wa-a-[ez-zi] § 62 (F).
- šu-wa-i-ez-zi § 2 (A), § 3 (A), § 4 (A), § 5 (A), § 7 (A), § 8 (A), § 11 (A), § 12 (A), § 13 (A), § 19b (A), § 20 (A, B), § 25 (A, B), § 57 (A), § 58 (A, M), § 59 (A, M), § 60 (M), § 61 (A, M), § 62 (A, M), § 63 (A, M), § 67 (A), § 69 (A), § 70 (A), § 77 (A), § 81 (A), § 82 (A), § 83 (A), § 94 (A), § 96 (A), § 97 (A), § 105/5 (g), § 119/16 (aa).
- [šu-wa-i]-e-ez-zi § 19b (B).
- šu-wa-a-i-e-et-zi § 13 (B), § XII.
- šu-wa-a-i-ez-zi § 11 (B), § 12 (B), § 14 (B), § 15 (B), § 17 (B), § 58 (B), § 70 (B), § 77 (B), § 81 (B), § 82 (B), § 87 (B), § 88 (B); [*šur-wa-a-i*]-e-ez-zi § 83 (B), § 94 (B).
- šu-wa-ia-zi § 43 (C).
- šu-wa-ia-az-zi § 107/7 (aa), § 127/24 (aa), § 149/38 (aa).

šuweli- v. act. "to shove or push off (§43; without -za); divorce (a wife, §26b; with -za in MH J); forfeit or lose (a slave, §§95, 99; without -za in NH B, OH A broken)".
šu-ú-[iz-zi] §26b (J), *šu[-ú-ez-zi]* §43(A), *šu-ú-iz-zi* §95 (A), *[šu-ú-i]z-zi* §99 (A), *šu-ú-iz-zi* §99 (B), *šu-ú-e-ez-zi* §99 (F), *š[u-ú-e-ez-zi]* §99 (Z).

parā šuweli- "to drive out" (with -za).

pres. sg. 3 *pa-ra-a šu-ú-i-ez-zi* §171/56 (p); *pa-ra-a šu-wa-a-ez-zi* §171/56 (e).

šuwanaŋli-. Cf. *išuwanaŋli-*.

T, D

ta 1) (for the joining of coordinate independent clauses) "and", 2) (to introduce a secondary, further qualified apodosis) "then" (in OH having the same value as *nu*).

1) I 10 (C!), 43 (A, B, C), 86 (E). - §106/6 (i), §107/7 (b), 124/21 (c, f), §164-165/49-50 (aa, f, p, bb), §167/52 (aa, p), 168/53 (aa, d, e, p), 169/54 (aa, e, p), 171/56 (aa, p), 174/59 (aa, p), 193/79 (p, y), 195/81 (p), 198/84 (p).

2) §46 (A, B), 47b (A). - Par. XXXVIII. §164-166/49-50 (aa, f, p, bb), 172/57 (p), 198/84 (p).

As base for the attachment of other enclitics:

ta + *-a-* (pron. 3 pers.) > *ta-*: sg. nom. com. *ta-aš* §118/15.

sg. acc. com. *ta-an* 1) I 10, 60, 61, 62. - §103/3 (a, b), §113/13 (k), §169/54 (aa, e), 193/79 (p); 2) Par. XXXIV. - §103/3 (a, b), broken §118/15 (f).

nom.-acc. neut. *ta-at* 1) §163/48 (p, v) (var. in f: *na-at*); 2) §127/24 (c), not *ta-at ar-pu-ut-ta* in §162/47, rather *ta la-ar-pu-ut-ta* (see footnote in transliteration).

pl. acc. com. *tu-uš* 1) 144/33 (c), 197/83 (p, y); 2) 171/56 (e, p), 196/82 (p).

N. com. *ta-a* as nom. pl. neut.; 1) *ta-a* §107/7 (d), as acc. pl. (or sg. ?) neut. 1) §168/53 (d, var. to *ta-az* in aa).

ta + *-kan* > *tāk-kān* 1) §146a/35a (aa).

ta + *-šan* > *ta-aš-ša-an* 1) §146/35 (aa, c).

ta + *-še* "to him/her" > *ta-aš-še* 1) I 47a (A, var. to B *na-an-ši*), 2) I 28a (B, var. to C *na-at-za*).

ta + *-z* (a) > *taz(a)*: *ta-az* 1) §53 (A, B). - §106/6 (a, b, d, h), 168/53 (aa, e, p), 2) §48. - §166/51, 167/52; *ta-za* 1) §53 (D), *ta-za!* (text: *ta-a*) §168/53 (d).

da- (II 2a) "to take".

pres. sg. 1 *da-aḥ-ḥil* §74 (B).

pres. sg. 3 *da-a-i* 1) §6 (A, B), 9 (A, B), 21 (A, B), 23 (A), 27 (C, J), 30 (B), 31 (B), [32a] (B), 33 (A, B), 34 (B), 43 (C), 47a (A, B), 48 (A), 53 (A, B, D, F), 66 (A, B, F), 70 (B), 71 (B), 74 (B), 80 (A, B), 90 (E; var. to A: K[A]R-iz-zi); Par. IV, VII — §106/6 (a, d, h, i), 113/13 (c, k), 146b/35b (aa), 149/38 (c), 162a/47a (p, v), 166/51 (p; var. to aa *wa-ar-aš-še*), 168/53 (aa, d, e, p), 169/54 (aa, e, p), 171/56 (e, p), 175/60 (p), 192/78 (p), 193/79 (p, y); *da-a-[i]* §106/6 (b), [da]-a-i §113/13 (k), 162b/47b (v), §193/79 (aa), *da-a-i!* §175/60 (aa); pres. pl. 3 *da-an-zi* 1) §41 (A, B, C), 43 (B, var. to C *da-a-i*), *da-an[-zi]* §43 (A); imp. sg. 3 *da-a-ú* §53 (A, var. to D, F *da-a-i*).

iterative *daške-*: pret. pl. 3 *da-aš-ke-er* §9 (B, var. to A *da-aš-ke-e-er*), §25 (L, var. to A, B *da-aš-ke-e-er*), *da-aš-ke-e-er* §25 (A, B), *da-aš-ke-e-er* §9 (A).

appa da- "to take (back)":

pres. sg. 3 EGIR-*pa da-a-i* §171/56 (e, p), Par. [XL]; *a-ap-pa dai* §48 (A).

kattan dā- "to take below".

pres. sg. 3 *kat-ta-an-na da-a-i* §162/47 (p, [v]).

šer dā- "to take above (i.e., upstream?)".

pres. sg. 3 *še-er da-a-i* §162/47 (v, var. to p *ša-ra-a n[a]-a-i*).

dāi- v. act. "to put, place; impose (an obligation)".

pres. sg. 3 *da-a-i* Par. XXXVII (obj. *šahḥan*), §163/48 (p, c, obj. *išuwān*)

For *dāi* in *iššuwān dai-* see under the verb *išša-išša-*.

anda dāi- "to place upon" (with *-kan*).

pres. sg. 3 *an-da da-a-i* §78 (A, B) (objs. *KUŠhu-ša-an*, *KUŠia-ru-uš-ḥa*).

rāya/i- v. act. 1) (trans.) "to steal (something)" (§19, 20, 21, 57, 63, 65, 120, etc.). 2) (intr.) "to steal" (§XL1). 3) "to burglarize (a house)".

pres. sg. 3 *da-a-i-ez-zi* 1) §19 (B), 20 (B), 57 (A), 63 (B), §65 (B), §120/17 (aa), *da-a-i-ez-zi* §63 (F), *da-i-e-ez-zi* §58 (B), *da-a-i-e-ez-zi* §66 (I), *da-a-i-e-ez-zi* §110/10 (j), *ta-i-ez-zi* §69 (A), §82 (A), §83 (A), §94 (A), §95 (A), §97 (A), *ta-a-i-ez-zi* 1) §19a (B), 19b (A), §20 (A), §21 (A), §49 (A), §59 (B), §63 (A), §64 (A, B), §65 (A), §67 (A, B), §68 (A, B), §69 (B), §70 (A, B), §81 (A, B), §82 (B), §83 (B), §85 (B), §92 (B), §94 (B), §95 (B), §96 (B), §103/3 (b), §125/22 (aa), *ta-i-e-ez-zi* §110/10 (c), §125/22 (c, f), §126/23 (c), §127/24 (c), §128/25 (c), §130/27 (c), *ta-i-e-ez-zi* §96 (P), *ta-i-e-ez-zi* §125/22 (c), *ta-a-i-e-ez-zi* §101/1 (a), §102/2 (a), §120/17 (f), §124/21 (c), §126/23 (c), *ta-a-i-e-ez-zi* §95 (P), §129/26 (c), *ta-a-i-e-ez-zi* §122/19 (f), §124/21 (n), *ta-i-ia-zi* 1) §103/3 (a), *ta-ia-az-zi* 1) I 57 (B), *ta-a-i-ia-zi* 1) §64 (F), §108/8 (d), §143/32 (r); *ta-a-ia-az-zi* 1) §128/25 (aa); *da-ia-az-zi* §125/22 (o), *da-a-i-ia-zi* 1) 57 (D), 58 (D), §94 (T), §110/10 (d), 2) Par. XLI; [da]-a-i-ia-az-zi 1) §110/10 (d);

tayazil- n. neut. l-stem "theft".

sg. nom.-acc. *ta-ia-az-zi-il* §49 (A).

gen. *tayazilaš* 1) "(that) of the theft" = "compensation for theft" (§65, 94, 95), 2) "(he) of the theft" = "the thief" (§§73, 94?, 95?).

ta-ia-zi-la-aš 1) §65 (A), §94 (B), §95 (A), *ta-[ia-zi-la-aš]* 1) §94 (F), *dā-ia-zi-la-aš* 2) §73 (B), *d[ā-ia-zi-la-aš]* 1) §94 (A).

tāšrai- v. act. "to load".

pres. sg. 3 *ra-a-iš-ra-i* §124/21 (c).

part. *taišriyant-*: pl. nom.-acc. neut. [*ra-i*]š-ri-an-da §124/21 (o).

taišzi- n. com. "shed(?)".

sg. acc. *ta-iš-zi-in* §100 (A, B, F) (2×), [*ra-i*]š-zi-na-aš-ši §100 (F).

dāyuga- "two-year-old" (alternating with MU.2 in §60, §61, §63):

sg. nom. com. *ra-a-i-ú-ga-aš* §57 (A, B) (2×), §58 (A, B) (2×) *ta-a-i-ú-[ga-aš]* §58 (M), *ra-a-i-ú-ga-aš* §58 (B), *da-a-i-ú-ga-aš* §58 (D), *da-a-i-ú-ga-[aš]* §57 (D), *da-a-i-ú-ga-aš* §57 (D).

iaggaliyant- (part.) "fenced-in, enclosed (vineyard)" (modifies GÍŠKIRI, GEŠTIN):

sg. (?) abl. *iág-ga-li-ia-an-da-za* §108/8 (d), *tāk-ka-li-an-da-az* §108/8 (b); pl. nom.-acc. neut. *iág-ga-li-ia-an-da* §108/8 (d), *tāk-ka-li-an-d[a]* §108/8 (b, i).

taki- "another":

sg. dat.-loc. *ta-ki-ia* §6 (A) *ta-ki-ia* §6 (B); *taki-* ... *taki-* "one ... the other": sg. dat.-loc. *ta-ki-ya* (utnē) ... *ta-ki-ya* (utnē) §191/77 (p, y) (2×), 196/82 (2×).

taḡn- stem of the oblique cases of *tekan* "earth", q.v.

takš- (Val/2) "to construct, fabricate, make".

inf. *tāk-šu-an-zi* §56 (A), *tāk-šu-wa-an-zi* §56 (B).

takšan adv. "together".

takšan aš-leš "to dwell together":

rāk-ša-an a-ša-an-zi § 53 (A, B);

takšan šarra "to divide (something) equally, to halve (something)":

pres. pl. 3 *rāk-ša-an šar-ra-an-zi* § 31 (B).

takšeššar n. neut. r/n-stem. "price list(?)".

sg. nom.-acc. *tāk-še-eš-šar* § 184/70 (p).

takku "if".

Always written *tāk-ku*: §§ [4], 5 (2×), 6, 7, 8, 9, 10, 11, 12 13 14, 15, 16 [17] (2×), 18 (2×), 19a, 19b, 20, 21, 22 (4×), 23 (2×), 24, "26a", "26b", 27 (3×), 28a, 28b, 28c, 29, 30, 31, 32, "32a", "32b", 33, "33", 34, 35, 36, 37 (2×), 38 (2×), 39 (2×), 40 (2×), 41 42 (3×), 43 44a 44b (2×), 45 (2×), 46 (4×), 47a, 47b (3×), 53 (3×), 57 (4×), 58 (4×), 59, 60, 61, 62, 63, 64, 65 (3×), 66 (7×), 67 68 69 70 (4×) 71 (3×) 72 73 74 (2×), 75 (2×), 76 77a (2×), [77b], [78] [79] [80] 8182, 83, 84, 85, 86 (2×), 87, 88, 89, 90, 92 (3×), 93 (2×), 94 (3×), 95 (3×), [97], [98], 99 (2×), 100 (2×). colophons. PT §§ [II], III, IV (5×), V (2×), VI (2×), VII (2×), VIII, IX (2×), X, XI (2×), XII, XIII, XIV, XV, XVI, XVII, [XVIII], XIX, XX, XXI, XXII, XXIII, XXIV, XXV, XXVI, [XXVII], XXIX, XXX, XXXI, XXXII, XXXIII, XXXV, XXXVI, XXXVII, XXXVIII (4×), XXXIXa, XXXIXb (3×), XL — 102/2, 103/3, 105/5 (2×), 106/6, 107/7 (3×), 108/8 (3×), 109/9 (2×) 119/16 17 (2×), 121/18 (2×), 122/19, 20, 124/21 (2×), 125/22 (2×), 126/23 (4×) 127/24, 128/25 (3×), 129/26, 130/27, 131/28, 132/29 (2×), 133/30, 143/32 (2×), 144/33 (3×), 145/34, 146/35, [149]/[38], 150/39 (2×), 151/40, 152/41, 157/42 (3×), 158/43 (2×), 159/44, 160/45, 161/46, 162/47 (3×), 163/48, 164/49, 166/51, 168/53, 169/54, 170/55 (2×), 171/56, 172/57 (2×), 173/58a, 173/58b, 174/59, 175/60, 176a/61a, 176b/61b, 177/62 (2×), 178/63, 179/64, 180/65, 187/73, [188]/[74], 189/75 (3×), 190/76 (3×), 191/77 (2×), 192/78, 193/79, 194/80 (3×), 195/81a, 195/81b, 195/81c, 196/82, 197/83 (3×), 198/84 (2×), 199/85 (3×), 200/86a (2×), 200/86b (2×). colophon.

With attached enclitics:

rakku +a- "he" > *takku(w)a-*:

sg. nom. com. *tāk-ku-aš* "if he" § 27 (B, C). Par. XI. - § 195/81b (x).

A. com. *tāk-ku-an* "if ... him/her" § 28b, 86 (B). - Par. XXI. - § 200/86b (p, x). *tāk-ku-wa-an* I § 28 (B), 71 (B), § 86 (E), *tāk-ku-a[n?] ...*] § 133/30 (aa).

nom.-acc. neut. *rakku=at* "if it" *tāk-ku-at* I 44b (B, C), § 45 (B, C), *tāk-ku-wa-ta-an* § 44b (A) (with OH local particle *-an*).

pl. acc. com. *rakku+uš* "if ... them" *tāk-ku-uš* § 197/83 (p), § 198/84 (p, y).

rakku +-šan > *tāk-ku-uš-ša-an* § 190/76 (p, y).

rakku+ši (*-še*) "him/her" > *tāk-ku-uš-še* § 46 (A 2×). *tāk-ku-uš-ši* § 46 (B). - Par. XXXVIII (2×).

rakku+za > *tāk-ku-za* § 26a (J), § 26b (J), § 32 (B), § 33 (B), Par. XL.

rakku never with *-kan*.

dala- v. act. "to leave".

pres. sg. 3 *ta-a-la-i* § 145/34 (aa), *da-a-la-i* § 39 (A)

damai- (indefinite pronoun) "another".

sg. nom. com. *ta-ma-i-ša-kán* § 146b/35b (aa), § 147/36 (aa, c), § 148/37 (c), *ta-ma-i-ša-an* § 28 (B), § 43 (A, B), *ta-ma-a-i-ša-kán* § 148/37 (c, t), *ta-ma-a-i-ša-an* § 43 (C).

gen. [*da-mi*]-e-e-l § 39 (B) (var. in A: *ŠA ŠA-NI-I-IM-MA*); *ta-me-el-la* § 170/55 (e), *da-me-e-el-la* § 170/55 (p), *ta-me-e-el-[a]* § 106/6 (i).

dat.-loc. *ta-me-e-da-ni* § 28 (B), *da-a-me-e-da-ni* § 28 (C), *da-me-e-da-ni* Par. IV, XXXVII.

dammel(i)- adj. "unused, untouched, uncultivated, virgin".

dam-me-el pé-e-da-an § IV.

dampupi- "untrained, unskilled".

sg. acc. com. *da?-am?i-pu-pi-in* § 147/36 (aa), *dam-pu-pi-in* § 147/36 (c), *dam-pu-pi[- ...]* § 147/36 (t), *dam-pu-u-pi-in* § 177/62 (p).

dán "secondly, next, afterwards".

ta-a-an § 193/79 (p), *da-a-an* § 193/79 (y).

dannaria- "bare, empty" > (GIŠKIRI₆.GEŠTIN "vineyard") with no fruit".

sg. nom.-acc. neut. *dan-na-ar-ta-an* § 107/7 (d), pl. nom.-acc. neut. *ta-an-na-ta* § 107/7 (b), *ta¹²-an-na-an-da* § 107/7 (h).

[*ta(p)peššar* n. neut. r/n-stem.] sg. dat.-loc. *ta(p)pešni* as adv. "previously".

ra-pé-eš-ni § 93 (A, B, F) (2×), § 122/19 (a, f), *rap-pé-eš-ni* § 122/19 (q).

dapiya- "entire, in (their) entirety".

sg. nom.-acc. neut. *tāk-ku* A.ŠĀ.HI.A *da-pi-an pi-i-ta-an* § 46 (C) "if fields have been given in (their) entirety". Cf. *tāk-ku-uš-ši* A.ŠĀ.HI.A *uš hu-u-ma-an-za pi-an-za* § XXXVIII.

tapullī- n. neut. (a copper implement).

sg. nom.-acc. [*ta*]-pu-ul-li § 157/42 (aa), *ta-pu-ul-li* (n, p).

tar-, *re-* v. act. "to say; promise", part. *tarant-* "(woman) spoken for (by suitor)", or "(woman) promised (to suitor by parents)" (§ 28a).

pres. sg. 3 *re-ez-zi* § 40 (A, B), 41, 74, 75, 95, Par. XXXIXb, § 149/38, 163/48, 169/54 (2×), 170/55, 198/84 (2×).

pl. 3 *ta-ra-an-zi* § 40 (A), *da-ra-an-zi* § 40 (L).

sg. nom. com. *ta-ra-an-za* § 28a (B) (var. in C *da-ra-an-za*).

iterative *tarš(i)k-* pres. pl. 3 *tar-š-i-kán-zi* § 55 (A), *tar-aš-kán-zi* I 55 (B).

tarna- v. act. "to let, release (animals into an area)" (§ 107/7), *parā tarna-* "to free, emancipate" (with *-kan*) (§ 34, § 36).

pres. sg. 3 *tar-na-i* § 34 (B), § 36 (B), § 39 (L) - § 107/7 (a, c), *tar-na-a-i* § 107/7 (d), [*tar-na*]-i § 39 (A), *tar-na-[a-i]* § 107/7 (i).

raruḫ- v. act. "to be in charge(?)".

pres. sg. 3 *ta-ru-uh-zi* § 50 (A).

rarušḫa- n. neut. (a leather part of the harness).

sg. nom.-acc. *KUŠta-ru-uš-ḫa* § 78 (A), [*KUŠta-ru-uš-ḫa*] § 78 (B) - *KUŠta-ru-uš-ḫ[a]* § 125/22 (c), *KUŠta-ru-[u-uš-ḫa]* § 125/22 (f), [*KUŠta-ru-[u-uš-ḫ[a]*] § 125/22 (n), *KUŠta-ru-u[š-ḫa]* § 125/22 (o).

d/rašuwaliḫ- (v.) "to blind (someone)".

pres. sg. 3 *da-šu-wa-aḫ-ḫi* § 7 (A, B), § 8 (A, B), § V, § VI, *ta-šu-wa-aḫ-ḫi* § 77 (A), [*ta?*]-šu-wa-aḫ-zi § 77 (B).

re- v. act. "to say", cf. *tar-*.

rekan- n. neut. n-stem. "earth".

sg. all. *ta-a-ag-na-a* § 169/54 (aa), *rāg-na-a* § 169/54 (d, j).

² Or perhaps *da¹-*.

tēpu- “little, few”.

te-[e-pu-uš] §46 (A). sg. nom.-acc. neut. *te-e-pu* §94 (A 2x), 95 (A 2x) (var. in B, F both times *te-pu*), *te-pu* §94 (B, F, O 2x), §95 (B, F 2x) - Par. XXXVIII. pl. nom. com. *te-e-pa-u-ſ-wa* §46 (C).

tiya- v. act. 1) “to arrive (of time)” (§50), 2) *kušni tiya-* “to enter into a wage-earning agreement” (= hire oneself out for wages) (§150, 158), 3) LUGAL-*i tiya-* “to approach the king” (§§187, 188, 200), 4) *akkanit tiya-* “to enter into (sexual relations) with a dead person” (§190).

pres. sg. 3 *ti-e*°-zi §190/76 (p) (var. in y *ti-an-zi*), *ti-ez-zi* §50 (A, B), §166/51 (p), §200/86a (p), *ti-i-ez-zi* §188/74 (p), 199/85 (p), *ti-i-e-ez-zi* §150/39 (aa 2x, q 2x), §158/43 (aa 2x), *ti-i-zi* §150/39 (c 2x), §158/43 (n and p 2x), *ti-ia-ez-zi* §187/73 (p), pl. 3 *[i]-an-zi* §166/51 (aa), *ti-an-zi* §190/76 (y).

šer tiya- (“to step upon”) “be placed upon”. pres. sg. 3 *še-er ti-ez-zi* §166/51 (p) (var. in aa *[še-er i]-an-zi*).

(šara) *titianu-* v. act. “to place upon”.

pres. sg. 3 *ti-it-ta-nu-uz-zi* §121/18 (e).

tittiyant- (part. ?) “installed(?)”.

sg. nom. com. *ti-it-ti-an-za* §40 (A, B), §41 (A, B, C).

tūhš- (v. act. and mid.) 1) “to cut up (cloth)” (§144/33; 2) “to cut/harvest (grapes)”, §56, §113/13 (with -za). 3) “to separate” (maritally) §28c

act. pres. pl. 3 *tūh-ša-an-zi* §28 (C), §29 (B), *tūh-šu-iš-ša-[an-zi]* §29 (C).

-annīye- pres. sg. 3 *tūh-ša-an-na-i* §113/13 (k).

mid. pres. sg. 3 *tu-uh-[š]a-ri* §144/33 (aa), *tūh-ša-ri* §144 (c); pl. 3 *tu-uh-ša-an-ſ-ia* §28 (B).

inf. *tūh-šu-šu-an-zi* §56 (A), *tūh-šu-u-wa-an-zi* §56 (B), *tūh-šu-wa-an-zi* §56 (D).

tuekkant- n. com. sg. nom. *tu-ek-kán-za-ši-iš-pár* §49 (A).

tuliya- n. com. “assembly”. sg. dat.-loc. *tu-li-ia* §55 (B).

turiya- v. act. “to hitch, harness”.

pres. sg. 3 *tu-u-ri-ez-zi* §71 (A), §75 (A, B), §79 (A), §159 (aa), *tu-ri-ia-zi* §159 (p), pl. 3 *tu-ri-ia-an-zi* §166 (p).

Iterativ *turiške-*: pres. sg. 3 *tu-u-ri-iš-ki-iz-zi* §71 (B).

Verbal substantive gen. *tu-u-ri-ia-w[a]-aš* §64 (A), *tu-u-ri-ia-u-wa-aš* §64 (B), §66 (B), *tu-u-ri-ia-u-wa-aš* §64 (F), *tu-u-ri-ia-u-wa-[aš]* §64 (H), *tu-u-ri-ia-u-aš* §66 (A), *tu-ri-ia-u-aš* §180/65 (p), *tu-u-ri-ia-wa-aš* §180/65 (x).

duwan ... duwan adv. “hither ... thither”.

tu-wa-a-an ... tu-wa-a-an §166/51 (aa), *du-wa-a-an ... du-wa-a-an* §166/51 (p), *du-wa-an ... du-wa-an-na* Par. IV.

tuwarnali- (13) “to break, smash”.

pres. sg. 3 *tu-wa-a[r-ni-iz-zi]* §11 (A), §74 (A), *tu-w[a- ...]* §11 (K), *tu-wa-lar-ni-iz-zi* §11 (B), *du-wa-ar-[ni-iz-zi]* §11 (C), *du-wa-ar-ni-iz-zi* §X, XI, *tu-wa-ar-na-zi* §12 (B).

U

ukturi- n. com. pl. “incineration place”.

pl. dat.-loc. *uk-u-ri-aš* §44b (B); *uk-[tu-u-ri-aš]* §44b (A); *[uk-i]u-ri-ia-aš* §44b (C).

ummiyanti- com. (adj. of unclear meaning; modifying birds).

pl. acc. *um-mi-ia-an-du-uš* §120/17 (f).

unna- “to drive (here)”.

pres. sg. 3 *u-un-na-i* §71 (B).

unarialla- n. com. “merchant”.

sg. acc. *ú-na-ar-ia-al-la-an* §5 (A); *ú-na-ar-ial-la-an* §5 (B); LÚDAM.GÀR §5 (A, B).

urkiya(i)- “to trace, track down”.

pres. sg. 3 *ur-ki-ia-iz-zi* §149/38 (aa, c); *u-u[r-ki-ia-iz-zi]* §149/38 (q); *[ur-k]i-i-e-ez-[zi]* §149/38 (l).

uš See -a-.

ušmiya- v. “to sell”.

Iter. *ušneške-*: pres. sg. 3 mid. *uš-ne-eš-kat-ta* §146a (c), §146b (aa), §147/36 (c); *[uš-ne-eš-kat-ta]* §148/37 (c); *uš-ne-eš-[kat-ta]* §146a/35a (aa); *uš-ne-eš-k[ar-ta]* §147/36 (aa).

ušhunnai- See *išhunnai-*.

uſtar n. neut. r/n-st. “matter, (legal) case”.

sg. nom.-acc. *uſ-tar* §64 (A, B, F); *[u]r?*, *[tar?]* §65 (A).

A-WA-AS-ŠÚ “his/its case” §68 (A), §84 (A); A-WA-ŠÚ §68 (B, I); A-[WA-ŠÚ] §84 (B).

uſne- n. neut. “land, territory”, also “country” (in contrast to the city).

sg. dat.-loc. *uſ-ni-ia* §71 (A, B); *uſ-ne-e* §XXXVII, §191/77 (p and y 2x); KUR §5 (A and B 3x), §19a (A, B), §19b (A), §20 (A and B 2x), §21 (A and B 2x) §23 (A 2x); [K]UR §23 (B); KUR-e §XXCVII, §23 (B).

uwa- (18) “to come”.

pres. pl. 3 *ú-wa-an-zi* §79 (B); *ú-en-zi* §79 (A).

pret. pl. 3 *ú-e-er* §55 (A, B, F).

appa anda uwa- “to come back in”.

pres. sg. 3 EGIR-*pa-an-da ú-iz-zi* §171/56 (e, p).

uwate- v. act. “to lead, conduct (here)”.

pres. sg. 3 *ú-wa-te-ez-zi* §20 (A, B), §21 (A, B), §198/84 (p), §199/85 (p); *ú-wa[te-ez-zi]* §199/85 (z); *ú-wa-t[e-ez-zi]* §187/73 (p).

pres. pl. 3 *ú-wa-da-an-zi* §188/74 (y); *[ú-wa-da-an-zi]* §188/74 (p); *ú-wa-da-an-zi* §187/73 (y).

appa uwate- “to lead back here”.

pres. sg. 3 *a-ap-pa ... ú-wa-te-ez-zi* §22 (A), §23 (A); *[a-ap-pa] ú-wa-te-ez-zi* §23 (B); *a-ap-pa ú-wa-t[e-ez-zi]* §23 (A).

EGIR-*pa ... ú-wa-te-ez-zi* §22 (B); EGIR-*[pa ... ú-wa-te-ez-zi]* §23 (B).

W

-*wa(r)* (quotative particle).

-*wa* §37 (A, B), §55 (A, B), §95 (A, B, P), §169/54 (aa, e); -*wa* §55 (A, B), §74 (B); -*wa-aš* §95 (B); -*wa-ra* §75 (B), §149/38 (c). The particle can be omitted, as in: §40 (A and B 2x, L 1x), §XXX, §41 (A, B and C 2x, L 1x), §55 (A, B and D 2x), §75 (A, I), §169/54 (e), §198/84 (p and y 2x).

wak- v. act. “to bite (off)”.

pres. sg. 3 *wa-a-ki* §13 (A, B, C), §XII, §14 (B, C), §XIII.

walḫ- v. act. “to strike”.

pres. sg. 3 *wa-al-aḫ-zi* §3 (B), §4 (A, B), §77 (A and B 2x), §84 (A, B), §86 (B), §87 (B), §88 (B, W); *[wa-al-aḫ-zi]* §87 (W); *[wa-al-aḫ-zi]* §89 (W); *wa-al-[aḫ-zi]* §89 (B); *wa-al-aḫ-zi* §38 (B); G[UL-aḫ-zi] §88 (E), §89 (E); GUL-*aḫ-zi* §87 (E).

- pres. pl. 3 *wa-al-ḥa-an-zi* § 101/1 (a).
piran walḥ "strike first (> preempt)".
 pres. sg. 3 *pé-e-ra-an wa-la-ḥ-zi* § 146a/35a (aa); [*pé-e-ra-a*]n *wa-la-ḥ-zi* § 147/36 (aa); [*pé-ra-an wa-a*]l-*ḥ-zi* § 148/37 (t); [*pé-ra-an wa-a*]l-*ḥ-zi* § 146a/35a (c); *pé-e-[ra-an wa-la-ḥ-zi]* § 146b/35b (aa); *pé-e-ra-an wa-l[a'-ḥ-zi]* § 148/37 (aa); *pé-ra-an GUL-ḥ-zi* § 147/36 (c); § 148/37 (c); [... G]UL-*ḥ-zi* § 147/36 (t).
walli "shorn(?), smooth(?) (of hides)".
 sg. nom.-acc. N. *wa-al-li* § 185/71 (p).
walkiṣṣarahḥ v. act. "to make (a student) an expert".
 pres. sg. 3 *wa-al-ki-[iṣ-ṣa-r]a-aḥ-ḥi* § 200b/86b (x); *wa-al-ki-iṣ-ṣa-ra[-aḥ-ḥi]* § 200b/86b (p).
war v. mid. "to burn" (intr.).
 pres. sg. 3 *wa-ra-a-ni* § 105/5 (a); [*wa-ra-a-ni*] § 105/5 (b).
-war (quotative particle) see *-wa*.
warḥui adj. "rough, shaggy".
 sg. nom. com. *wa-ar-ḥu-iṣ* § 185/71 (p).
warmu v. act. "to burn" (trans.).
 pres. sg. 3 *wa-a[r-nu-zi]* § 27 (I); BIL-n[*u-zi*] § 27 (C).
 pres. pl. 3 *wa-ar-nu-an-zi* § 27 (B).
warṣ v. act., *warṣiya* v. act. 1) "to sweep up, clean". 2) "to harvest, reap".
 pres. sg. 3 *wa-ar-aṣ-zi* § 167/52 (p); *wa-ar-ṣi* § 167/52 (aa); [*wa-ar-ṣi*] § 106/6 (aa); *wa-a[r-ṣi-]* § 106/6 (h); *wa-ar-ṣe-e-zi* § 106/6 (a); [*wa-ar-ṣi-a*]l-*az-zi* § 106/6 (b); *wa-ar-aṣ-ṣe* § 166/51 (aa); *wa-ar-x* [...] § 106/6 (d).
 pres. pl. 3 1) *wa-ar-ṣi-an-zi* § 158/43 (p); [*wa-ar-ṣi*]i-*an-zi* § 158/43 (aa).
waš v. act. "to buy, acquire".
 pres. sg. 3 *wa-a-ṣi* § 47b (A 2x), § XXXVII, § XXXIX (2x), § 48 (A), § XL, § 146a/35a (aa, c), § 169/54 (e, p), § 176a/61 (p 2x), § 177/62 (aa 1x, p 2x), § 185/71 (p), § 186/72 (p 3x); [*wa*]a-*ṣi* § 47b (B); w[*a-a-ṣi*] § 26b (J), § 176/61 (aa).
wašṣiya v. act. "to clothe, cover".
 pres. sg. 3 *wa-aṣ-ṣi-e-zi* § 198/84 (p).
wašta v. act. "to sin, commit an offense".
 pres. sg. 3 *wa-aṣ-ta-i* § 4 (A, B), § II, § V, § VI; [*wa-aṣ-ti*]a-i § 3 (B).
wašta with postpos. *katta(n)* governing a noun in gen. "to sin with, commit a sexual offense with".
 pres. sg. 3 *kat-ta wa-aṣ-ta-i* § 189/75 (p 3x, y 1x), § 190/76 (p), § 200a/86a (p); [*kat-ta wa-aṣ-ti*]a-i § 188/74 (p); *kat-ta* [*wa-aṣ-ti*]a-i § 187/73 (p); *kat-ta* [*wa-aṣ-ta-i*] § 190/76 (y); *kat-ta* w[*a-aṣ-ta-i*] § 188/74 (y); *kat-ta wa-aṣ-ta-i* § 189/75 (y); *kat-ta* ... *wa-aṣ-ta-i* § 199/85 (p); [*kat-ta-an*] *wa-aṣ-ta-a-[i]* § 189/75 (x); *kat-ta-an* [*wa-aṣ-ta-a-i*] § 189/75 (x); ... *wa-aṣ-ta-i* § 199/85 (z); ... *wa-aṣ-ti*[*a-a-i*] § 190/76 (x).
waštai n. com. "sin, offence".
 sg. nom. *wa-aṣ-ta-iṣ* § 197/83 (p); *wa-a[ṣ-ta-iṣ]* § 197/83 (y).
waštul n. neut. "sin, offence".
 sg. nom.-acc. *wa-aṣ-tul* § 197/83 (p).
 gen. *wa-aṣ-tul-aṣ* § 146a/35a (c); *wa-a[ṣ-tul-aṣ]* § 147/36 (t); *uṣ-tu-la-aṣ* § 146a/35a (aa); [*uṣ-tu-la-aṣ*] § 147/36 (aa); *uṣ-tu-la-aṣ* § 148/37 (aa).
watku v. act. with dat.-loc. "to leap upon".
 pres. sg. 3 *wa-at-ku-zi* § 199/85 (p); *wa-at-ku-z[i]* § 199/85 (p).

- wemiya* v. act. "to find, to come across".
 pres. sg. 3 *ú-e-mi-ez-zi* § 62 (A), § 66 (A), § 71 (A), § 78 (A), § 96 (A); [*ú-e-mi-ez-zi*] § 45 (A), § 61 (A); [*ú-e-mi-e*]z-zi § 61 (M); *ú-e[-mi-ez-zi]* § 78 (K), § 79 (K); *ú-e-m[-i-ez-zi]*? § 121/18 (aa); *ú-e-mi-ez-zi* § 79 (A); *ú-e-mi[-ez-zi]* § 24 (A); *ú-e-mi-ez-zi* § 60 (M); *ú-e-mi-ez-zi* § 71 (A); *ú-e-mi-e-er-zi* § 60 (B); [*ú-e-mi-e-er-zi*] § 60 (A); *ú-e-mi-ia-zi* § 24 (B), § XXXV (4x), § 66 (F), § 71 (B 3x), § 78 (B), § 79 (B), § 197/83 (p); [*ú-e-mi-i*]a-zi § 61 (F), § 90 (E); [*ú-e-mi-ia*]a-zi § 60 (F), § 97 (B); *ú-e-mi-ia-zi* § 66 (1); *ú-e-mi-ia[-zi]* § 71 (V); *ú-e-mi-ia-z[i]* § 62 (F); *ú-e-mi-ia-az-zi* § 45 (B), § 61 (B), § 62 (B); [*ú-e-mi-ia-az-zi*] § 66 (B); *ú-e-mi-ia-az-zi* § 90 (B); *ú-e-mi-ia-az-zi* [...] § XXXV; KAR-zi § 45 (C); K[A]R-iz-zi § 90 (B).
wen v. act. "to poke, fuck".
 pres. sg. 3 *ú-e-n-zi* § 191/77 (p, y), § 194 (aa, p), § 200a/86a (x).
weš n. com. "pasture".
 sg. acc. *ú-e-ṣi-in* § 146a/35a (aa); [*ú-e-ṣi-in*] § 146a/35a (c).
 abl. *ú-e-ṣi-ia-az* § 162b/47 (c, v).
wešiya v. act. "to graze".
 v. subst. gen. *ú-e-ṣi-ia-u-wa-aṣ* "Weidepferd" § 180/65 (x); *ú-e-ṣi-ia-u[-wa-aṣ]* § 180/65 (b).
wete v. act. "to build".
 pres. sg. 3 *ú-e-te-er-zi* § 100 (A, B), § 145/34 (aa); [*ú-e-te-er-zi*] § 100 (W); [*ú-e-te-er-zi*] § 100 (F).
appa wete "to rebuild".
 pres. sg. 3 [*a-pa-pa ú-e*]te-er-zi § 98 (A); [EG]IR-pa *ú-e-te-er-zi* § 98 (B); ... [*ú-e-te-er-zi*] § 98 (Q).
wit n. com. "year".
 sg. nom. MU.KAM-za § 164-165/49-50 (p).
 dat.-loc. *ú-i-i-ri* § 172/57 (aa); MU-ri § 172/57 (e); MU.KAM-ri § 172/57 (p).
 MU.1.[KAM] "one year" § 24 (B).
 MU.2.KAM "two years" § 175/60 (p); M[U.2.KAM] § 175/60 (aa).
 MU.3.KAM "three years" § 35 (A), § 176a/61a (aa 1x, p 2x); [M]U.3?.[KAM] § 35 (B); MU.3[...] § 176a/61a (b).
 MU.4.KAM "four years" § 112/12 (c, d), § 175/60 (p).
-za (-z) (enclitic reflexive part. for all persons) "(to/for/by) oneself".
 For the OH writing *nu-iz-za* see § 5 (A), § 21 (A), § 33 (A).
 Verbs with inconsistent use of *-a* (-z) in the laws:
aniya v. act. without *-za* 1) tr. "to make" (§ 160-161), 2) intr. "to work" (§ 10, § IX), 3) tr. "to work, tend" (Obj. Iand § 40, § XXXII). Iter. *anneške*: pres. sg. 3 [*an-ni-iṣ-ki-iz-zi*] § 10 (A), *an-ni-iṣ-ki-iz-zi* Par. IX, [*an-né-eṣ-ki-iz-zi*] § 10 (B), *an-né-eṣ-ki-iz-zi* § XXXIII; pl. 3 *an-né-eṣ-kán-zi* § 40 (L).
 with *-za* pres. pl. 3 *-za* ... *an-ni-iṣ-kán-zi* § 40 (A), but without *-za* in B.
ar-nu without *-za* pres. sg. 3 *ar-nu-zi* § 2 (B), § 3 (B), § 4 (B), § 19a (B), § 76 (A), § 100 (B, F); [*ar-nu-z*]i § 1 (B), § 100 (R); ar-[*nu-zi*] § 100 (A); *ar-nu-uz-zi* § 4 (A), § 19a (A), § 76 (B); [*ar-nu-u*]z-zi § 3 (A); [*ar-nu-uz-zi*]i § 76 (1).
 with *-za* pres. sg. 3 *-za* ... *ar-nu-iz-zi* § 5 (A, B).
ep(p) usually without *-za* "to seize" (references above under *ep*(p)-). pres. sg. 3 *e-ep-zi* § 22 (B), § 36 (B), § 43 (A, B, C), § 49 (A, L), § 66 (A, B), § 71 (B), § 118/15 (f), § 158/43 (aa, p), § 175/60 (aa, p), § 197/83 (p 2x, y 1x); [*e-ep-zi*]i § 158/43 (n); [*e-ep-zi*] § 197/83 (y); *e-e[p-z]*i § 22 (A); *e-e[p-zi]* § 118/15 (aa); *e-ep-zi* § 66 (1); *e-ep-z[i]* § 49 (A).
 once with *-za* "seize for oneself". pres. sg. 3 *-za-an* ... *e-ep-zi* § 105/5 (a); *-za* ... [*e-ep-zi*] § 105/5 (b); *-za* ... § 105/5 (g).

happarai- (*happirai-*, *haprai-*) v. act. without -za. "to sell". pres. sg. 3 *ha-ap-pa-ra-iz-zi* § 39 (A, B), § 149/38 (c); *ha-a[p-pa-ra-iz-zi]* § 149/38 (t); *h[a-ap-pa-ra-iz-zi]* § 149/38 (aa); *ha-ap-pi-ra-iz-zi* § XL; *ha-ap-ra-iz-zi* § 26b (J). pl. 3 *ha-ap-pár-ra-an-zi* § 176a/61a (p). pret. sg. 3 *ha-ap-pa-ra-a-u* § 48 (A).

with -za? pres. sg. 3 -za ... *ha[ap-ra-iz-zi]* § 26a (L); -za[... *ha-ap-ra-iz-zi*] § 26a(B).

har(k)- v. act. without -za. "to have, to hold". pres. sg. 3 *har-zi* § 39 (A, B), § 40 (B, L), § 41 (A, B), § 46 (A, B), § XXXVIII, § 47a (A, B), § XXXVI, § XXXIXa, § 53 (B, D), § 193/79 (p, y), § 195b/81b (e, p), § 195c/81c (p); *har-z[i]* § 41 (L); *har-[zi]* § 40 (A); *[har-z]* § 53 (F). pres. pl. 3 *har-kán-zi* § 52 (A, B); *har-kán-[zi]* § 52 (G). pret. sg. 3 *har-ta* § 193/79 (p).

with -za. pres. sg. 3 -za ... *har-zi* § 41 (C).

iya- without -za "to make, do" (references sub *iya-*) act. pres. sg. 3 *i-ia-zi* § XXXIX (2x); *[i-i]a-zi* § 112/12 (c); *i-ia-z[i]* § 112/12 (k); *i-ia-az-zi* § XXXVI; *i-e-ez-zi* § 46 (B), § 55 (B), § 164-165/49-50 (p). pres. pl. 3 *i-ia-an-zi* § 112/12 (d); *i-ia-an-z[i]* § 196/82 (e); *[i-e]n?-z[i?]* § 196/82 (p).

with -za "to make for oneself". pres. sg. 3 -za ... *i-ia-zi* § 171/56 (e); -za ... *i-e-ez-zi* § 171/56 (p); -za ... *i-e-e[?z-zi]* § 55 (A). pres. pl. 3 -za [... *i-en-z[i]* § 33 (A).

É-ir iya- with -za "to found a family/household". pres. pl. 3 -za ... *i-en-zi* § 31 (B).

happar iya- without -za "to carry on trade". pres. sg. 3 *[ha-ap-pár i-i]a-zi* § 146a/35a (c); *ha-a-ap-pár ... i-ez-zi* § 48 (A); *[ha-a-ap-pár] ... i-ez-zi* § 48 (B); *ha-ap-pár i-e-ez-zi* § 146a/35a (aa).

with -za "to make a trade for/by oneself". pres. sg. 3 -za *ha-ap-pár ... i-ia-zi* § XL; -za ... *ha-ap-pár [i-i]a-zi* § XL; -za ... *ha-a-ap-pár i-ez-zi* § 48 (A); [-za] ... *[ha-a-ap-pár i-i]e-z[zi]* § 48 (B).

idalawešš- v. act. without -za. 1) "to go wrong". 2) "to become estranged". pres. sg. 3 *i-da-a-la-u-e-eš-zi* § XXXIV. pres. pl. 3 *i-da-a-la-u-e-eš-ša-an-zi* § 31 (B).

with -za "to become estranged, have a falling out". pres. pl. 3 -za *i-da-a-la-u-e-eš-ša-an-zi* § 53 (D); -za *i-t[a-la-u-e-eš-ša-an-zi]* § 53 (A); -za *i-da-a-la-u-iš-š[an-zi]* § 53 (F); -za *i-da-la-u-e-ša-an-z[i]* § 53 (G).

karp-/karpiya- without -za. 1) "to lift, to carry"; 2) "to carry out, to render (feudal services)". pres. sg. 3 2) *kar-ap-zi* § 46 (B), § XXXVIII (2x), § XXXIXa, § XXXIXb; *kar-pi-i-ez-zi* I § 46 (A 2x), § 47b (A), § XXXIXb, § 48 (A), § 51 (G); *kar-pi-ez-zi* § 47b (A); *kar-pi-ez-zi[i]* § 46 (A); *kar-pi-ez-zi[i]* § 46 (B); *[kar-p]i-ez-zi* § 47b (A); *[ka]r-pi-ez-zi[i]* § 48 (B). pres. pl. 3 2) *kar-pi-ia-an-zi* § 56 (D), *kar-pi-an-zi* § XXXVIII, § 51 (D), § 56 (A); *ka[r-pi-an-zi]* § 50 (A), *k[ar-pi-an-zi]* § 46 (A, B). pret. pl. 3 2) *kar-pi-i-e-e[r]* § 54 (D), *kar-p[i-e-r]* § 54 (A).

with -za? pres. sg. 3 -za ... *kar-pi-zi* § XL.

kuuruwai- v. act. with -za. "to secure witnesses". pres. sg. 3 -za *ku-u-ut-ru-wa-a-ez-zi* § XXXV; -za ... *ku-ut-ru-wa-a-ez-zi* § XXXV.

minimai- v. act. "to refuse, reject": without -za. pres. sg. 3 *mi-im-ma-i* § 28 (B), § 40 (A), § 41 (A, B); *[m]i-im-ma-i* § 95 (B); *[mi-i]m-ma-i* § 40 (B); *[mi-im-ma-i]* § 95 (P); *mi-im-[ma-i]* § 40 (L); *me-em->ma-i* § 41 (C). pres. pl. 3 *mi-im-ma-a[n-zi]* § 28 (A); with -za. pres. sg. 3 -za *mi-im-ma-i* § 30 (B); [-za *mi-im-ma-i*] § 30 (C); -za ... *m[i-im-ma-i]* § 26a (J). pres. pl. 3 -za *mi-im-ma-an-zi* § 55 (A); [-za] *me-em-ma-an-zi* § 55 (B); -za *me-em-ma-an-[zi]* § 55 (F).

anda peda- with -za "zu sich hineinschaffen". pres. sg. 3 [-a]z *an-da [pé-e-da-i]* § 27 (L); [-a:] *an-da pé-e-da-a-i* § 27 (C); -az *an-da [pé-e-da-a-i]* § 27 (B); -az *an-da pé-e-d[a-i]* § 27 (J).

pittenu- "to run off with" without -za. pres. sg. 3 *pít-te-nu-zi* § 28 (C); *p[í-t]e-[nu-zi]* § 35 (B); *pít-te-nu-zi* § 28 (C); *pít-te-nu-uz-zi* § 28 (B), § 37 (B); *pít-te-nu-[u]z-zi* § 28 (B); *pít-ti-nu-uz-zi* § 37 (A); with -zan. pres. sg. 3 -za-an *pít-te-[nu-zi]* § 28 (C).

šarra- without -za. pres. pl. 3 *šar-ra-an-zi* § 53 (A, B, D); *[š]ar-ra-an-zi* § 32 (A); *[š]ar-ra-an-z[i]* § 53 (F); *šar[-ra-an-zi]* § 33 (A); *šar-r[a-a]n-zi* § 33 (A); with -za. pres. pl. 3 -za ... *šar-ra-an-zi* § 31 (B), § 53 (A, D); [-za] ... *šar-ra-an-zi* § 53 (B); [-za] ... *[šar-ra-a]n-zi* § 53 (G); -za ... *[šar-*

ra-an-zi] § XXI Va, § 53 (F); -za-an ... *šar-ra-an-zi* § 53 (D); -az ... *šar-ra-an-zi* § 53 (A, B); [-az] ... *šar-ra-an-zi* § 53 (F).

šarnink- "to make compensation", usually without -za. pres. sg. 1 *šar-ni-ik-mi* § 95 (A, P); *šar-ni-[ik-mi]* § 95 (Y); *šar-ni-ik-m[i]* § 95 (B). pres. sg. 3 *šar-ni-ik-zi* § 5 (A, B), § III, § 28 (B), § 29 (C), § 42 (B, C), § XXXIV, § XXXV, § 49 (A), § 99 (A 1x, B 2x) § 127/24 (c); *[šar-ni-ik-zi]* § 98 (F); *[šar-ni-ik-z]* § XLI, § 99 (F, Z); *[šar-ni-ik-zi]* § 99 (Z); *šar-ni-[ik-zi]* § 98 (B); *šar-ni-ik-[zi]* § 98 (Q), § 99 (A, F); *šar-ni-ik-z[i]* § 95 (A); *[šar-ni-ik]-za* § 98 (A). pres. pl. 3 *šar-ni-in-kán-zi* § 28 (B), § 29 (B); *šar-ni-in-ká[n-zi]* § 28 (B); *šar-ni-e[n-kán-zi]* § 28 (C); once (perhaps twice) with -za. pres. sg. 3 [-za(?)] ... *šar-ni-ik-zi* § 28 (C). pres. pl. 3 -za *šar-ni-en-kán-zi* § 28 (C).

anda šiyatariya- without -za (usually OH). pres. sg. 3 *an-da [š-i-ia-at-la-ri-ia-zi?]* § XXXI; *[an-da š-i-ia-at-la-ri-e-ez-zi]* § 41 (L); *an-da š-i-ia-ri-ez-zi* § 40 (A); *an-da š-i-ia-ri-ez-zi[i]* § 41 (A); *an-da š-i-e[-et-ia-ri-ia-zi]* § XXX. pret. sg. 3 *an-da š-i-ia-ri-et* § 55 (A); *an-da [š]i-ia-ri-et* § 55 (B); *an-da š-i-e[-e]t-ia-ri-er* § 55 (D); with -za (usually NH). pres. sg. 3 -za ... *an-da š-i-ia-at-la-ri-e-ez-zi* § 41 (B); -za ... *an-da š-i-ia-at-la-ri-ia-zi* § 40 (L); -za ... *an-da š-i-ia-at-la-ri-ia-zi* § 40 (B); -za ... *an-da š-i-ia-at-la-ri-ia-zi* § 41 (C).

šuwai- without -za "to push or shove off, forfeit, lose" pres. sg. 3 1) *šu-wa-[a]-iz-zi* § 43 (C); *šu-wa-ia-zi* § 43 (C); *šu-ü-w[a?]i-z-zi* § 43 (B); 2) *šu-wa-a-ez-zi* § 95 (P); *[šu-wa-a-ez-zi]* § 26a (B); *šu-ü-w[a-iz-zi]* § 95 (Y); 2) *šu-ü-iz-zi* § 95 (A); *[šu-ü-i]-zi* § 99 (A); *šu-ü-iz-zi* § 99 (B); *šu[-ü-ez-zi]* § 43(A); *šu-ü-e-ez-zi* § 99 (F); *[šu-ü-e-ez-zi]* § 99 (Z). Because the text is broken in §§ 95 and 99 of A, it is uncertain if it construed with -za in this meaning.

with -za "to shove away from oneself, divorce (a wife)" pres. sg. 3 [-zu] ... *šu-wa-a-iz-zi* § 26a (L), § 26c (C); -za ... *šu-ü-[iz-zi]* 26b (J); -za ... *šu-wa-a-ez-zi* § 171/56 (e); -za ... *šu-ü-i-ez-zi* § 171/56 (p).

da- without -za "to take". pres. sg. 3 *da-a-i* § IV, § 27 (C, J), § 30 (B), § 31 (B 2x), § 33 (A 2x), § 47a (A, B), § 53 (A 1x, B and F 3x, D 4x), § 74 (A, B), § 80 (A 2x, B 1x), § 90 (E), § 106/6 (h, i), § 113/13 (c 1x, k 2x), § 146b/35b (aa), § 162a/47 (p 1x, v 2x), § 162b/47 (v), § 169/54 (aa, e), § 171/56 (e and p 3x), § 175/60 (p), § 192/78 (p), § 193/79 (p 3x, y 1x), *da-a-i!* § 175/60 (aa), *[da]-a-i* § 113/13 (k), § 162b/47 (v), § 193/79 (aa 2x); *d[a-a-i]* § 30 (C), § 32 (A); *da-[a-i]* § 113/13 (d); *da-a-[i]* § 53 (F). pres. pl. 3 *da-an-zi* § 43 (B). pret. sg. 3 *da-a-i* § 9 (A, B). imp. sg. 3 *da-a-ü* § 53 (A). Iterative pret. pl. 3 *da-aš-ke-er* § 9 (B); *da-aš-ke-e-er* § 9 (A).

with -za "to take for oneself". pres. sg. 1 -za ... *da-aš-ü* § 74 (B). pres. sg. 3 -za *da-a-i* § 6 (A, B), § 149/38 (c); -za ... *da-a-i* § 9 (B), § VIII, § 21 (A, B), § 23 (A), § 31 (B), § 32 (B), § 33 (B), § 34 (B), § 43 (C), § 66 (B, F), § 70 (B), § 71 (B), § 74 (B), § 106/6 (d); [-za] ... *da-a-i* § 106/6 (a); [-za] ... *da-a-[i]* § 106/6 (b); -za ... *[d]a-a-i* § 66 (A); -za ... *[da-a-i]* § 70 (A); -za ... *d[a-a-i]* § 26a (L), § XL; -za ... *da-[a-i]* § 9 (A); -za-an ... *[da]-a-[i]* § 23 (B); -az *da-a-i* § 168/53 (aa, e, p); -az ... *da-a-i* § 48 (A), § 80 (B), § 166/51 (p); [-az] ... *da-a-i* § 27 (C); [-az] ... *[da-a-i]* § 27 (J); -az ... *[da-a-i]* § 26a (B), § 27 (B). pres. pl. 3 -za ... *da-an-zi* § 43 (A).

uñš- usually without -za "to cut off, harvest" (for references see *ruñš-*). pres. sg. 3 *túh-ša-ri* § 144/33 (c); *tu-uh-ša-ri* § 144/33 (aa); *tu-uh-[š]a-ri* § 144/33 (aa). pres. pl. 3 *túh-ša-an-zi* § 28 (C), § 29 (B); *túh-hu-š-š-ur-zi* § 29 (C); *tu-uh-ša-an-ia* § 28 (B).

once with -za "to harvest for oneself" pres. sg. 3 -za ... *túh-ša-an-na-i* § 113/13 (k).

tu-riya- without -za "to hitch up, harness". pres. sg. 3 *tu-u-ri-ez-zi* § 75 (A, B), § 79 (A), § 159/44 (aa); *tu-u-ri-ia-zi* § 79 (B); *[tu-u-ri-ia-az]* § 75 (I); *tu-ri-ia-zi* § 159/44 (p). pres. pl. 3 *tu-u-ri-ia-an-zi* § 166/51 (aa); *tu-ri-ia-an-zi* § 166/51 (p). v. subst. gen. *tu-u-ri-ia-u-wa-aš* § 64 (B), § 66 (B, F); *tu-u-ri-ia-u-wa-aš* § 64 (H); *tu-u-ri-ia-u-wa-aš* § 64 (F); *tu-u-ri-ia-w[a]-aš* § 64 (A); *tu-u-ri-ia-wa-aš* § 180/65 (x); *tu-u-ri-ia-u-aš* § 66 (A); *tu-ri-ia-u-aš* § 180/65 (p); *tu-u-ri[- ...]* § 180/65 (b).

- with *-za* "to hitch up for oneself". pres. sg. 3 [-*za*] *tu-u-ri-ez-zi* § 71 (A). Iterative pres. sg. 3 *-za tu-u-ri-iš-ki-iz-zi* § 71 (B).
- warš-* (*waršiya-*) without *-za* "to sweep, clear". pres. pl. 3 *wa-ar-ši-ia-an-zi* § 158/43 (p<ej>); [*wa-ar-ši-ia-an-zi* § 158/43 (aa)]
- with *-za* "to reap for oneself". pres. sg. 3 *-az wa-ar-še-e-ez-zi* § 106/6 (a); *-az [wa-ar-]ši-a[-az-zi]* § 106/6 (b); *-az wa-a[r-ši- ...]* § 106/6 (h); *-az wa-ar-x[...]* § 106/6 (d); [*-az] ... wa-ar-ši* § 167/52 (aa); [*... wa-ar ...]-ši* § 106/6 (aa); *-az ... wa-ar-aš-zi* § 167/52 (p); [*-az] ... wa-ar-aš-še* § 166/51 (aa).
- za* with no verbal complement. *-za* § XXV.
- zah-* v. mid. "to hit one another".
pres. pl. 3 *za-aḥ-ḥa-an-da* § 174/59 (p); [*za-aḥ-ḥa-an-da*]a § 174/59 (aa).
- GIŠ*zahrai-* n. com.
sg. acc. GIŠ*za-aḥ-ra-in* § 126/23 (aa, c, f); *za-a[ḥ-ra-in]* § 126/23 (o); GIŠ*za-ḥur-li* § 126/23 (m).
- zai-* v. act. "to cross (a river)".
pres. sg. 3 *za-a-i* § 43 (A, B, C).
- zan* (enclitic particle, < *-za-šan*).
-za-an § 23 (B); *-za* in A, § 26a (L₂), § 28 (C), § 49 (A), § 53 (D); *-za* in A, F and G, § 105/5 (a); *-za* in b and g; *-za[-an]* § 26a (B).
- zik* (personal pron.) "you".
sg. nom. *zi-ik* § 37 (A, B)
- URUDU*zina-* n. com. (Plur. !) "shears(?)".
sg. acc. [URUDU*zi-n[al-li]* § 143/32 (r); URUDU*zi-na-[al-li]* § 144/33 (c); URUDU*zi-na-a[l-li]* § 143/32 (c).
- zinu-* (for *zainu-*) v. act. "to cause (an animal) to cross (a river)".
Iterative *zinuške-*
pres. sg. 3 *zi-i-nu-uš-ki-iz-zi* § 43 (A); *zi-nu-uš-ki-iz-zi* § 43 (B); *ze-e-nu-uš-ki-iz-zi* § 43 (C).
- URUZ*planta-*
dat.-loc. sg. URUZ*i-ip-la-an-i* § 50 (A); [URUZ*i-ip-la-an-ti* § 51 (A); URUZ*i-ip-pa-la-an-ti* § 51 (B); URUZ*i-ip-pa-la-a[n-i]* § 51 (G)
- zipittani-* (*zipattani-*?) n. neut. (small unit of capacity).
sg. nom.-acc. *zi-pát-ra-ni* § 181/66 (p 2x); *zi-pát-ta-[ni]* § 181/66 (p); *zi-pád-da-ni* § 181/66 (p 1x, x 3x); *zi-[pád-da]-ni* § 181/66 (x).

SUMERIAN WORDS

A

A.GÀR Only in the combination ^AŠĀ.A.GÀR. Cf. below.

A.ŠĀ n. "field, land" (Akk. *eqīlu*). A.ŠĀ takes common gender agreement in OS copy A, but neuter in OS copy aa. In later manuscripts the underlying noun is common gender in a and c, neuter in C and d, and vacillates in b. See Commentary on §§ 46-47 and Chapter IV (Manuscripts), Orthography sub § 106.³

§ 6 (A, B), § 26a (B), § XXXVIII, § 72 (B), § 79 (A, B), § 106/6 (b and i 1x, d 3x), § 124/21 (o), § 168/53 (aa and e 1x, p 2x).

pl. A.ŠĀ.HI.A § 39 (B 2x), § 40 (A 2x, B 3x, L 1x), § 41 (A, B and C 2x, L 1x), § 46 (B 1x, C 3x), § 47a (A), § XXXIXb; A.ŠĀ.HI.A § 46 (B); A.ŠĀ[HI.A] § 46 (B); A[ŠĀ.HI.A] § 39 (B); [A.ŠĀ.HI.A] § 40 (L); [A.ŠĀ.HI.A] § 39 (A), § 40 (L 2x), § 47a (B).

A.ŠĀ-ŠU (Akk. *eqel-šu*) "his field" § XXXIXb, § 48 (A), § XL, A-NA A.ŠĀ-ŠU (= *ana eqli-šu*) § 106/6 (d).

A.ŠĀ.HI.A-ŠU § 47b (A).

With Hittite complements:

sg. nom. A.ŠĀ.HI.A-š=a § 46 (A), A.ŠĀ.HI.A-uš § XXXVIII (2x).

acc. A.ŠĀ-an § 168/53 (e, p); [A.ŠĀ-a]n § 106/6 (a); A.ŠĀ.HI.A-an § 40 (A), § 46 (A 2x), § XXXVIII, § 52 (A, B, G), § 53 (D); A.ŠĀ.HI.A-an § 46 (B); A.ŠĀ.HI.A-n- § 39 (A), § 47b (A), § 53 (A, B, F); A.ŠĀ[HI.A-n-a] § 39 (L).

gen. A.ŠĀ-aš § 86 (E), § 168/53 (d, e); A.ŠĀ-na-aš § 86 (B); A.ŠĀ.HI.A-aš § XXXIXa; A.ŠĀ.HI.A-š- § 46 (A); A.ŠĀ.HI.A-aš § 46 (A).

dat.-loc. A.ŠĀ-ni § 44b (B), § 79 (A, B), § 86 (B); A.ŠĀ[ni] § 86 (E); (with poss.) A.ŠĀ-iš-ši § 162b/47b (w), A.ŠĀ-i[š?]-š? § 124/21 (f); A.ŠĀ.HI.A-ni § 72 (B).

Akkad. complements:

sg. nom. A.ŠĀ-LUM (Akk. *eqīlum*) § 106/6 (a, c) (as acc.).

acc. A.ŠĀ-LAM (Akk. *eqīlam*) § 106/6 (d), § 112/12 (d), § 166/51 (p), § 167/52 (aa, p), § 168/53 (e 2x, p 1x), § 169/54 (e); A.ŠĀ-L[AM] § 169/54 (p); A.ŠĀ-LAM § 168/53 (aa); [A.ŠĀ-L]AM § 106/6 (b); [A.ŠĀ-L]M § 106/6 (h), § 168/53 (aa).

^AŠĀ.A.GÀR "land, property". § IV (3x), § XXXVI, XXXVII (4x), XXXVIII, § XXXIXb.

With Hittite complements:

sg. acc. ^AŠĀ.A.GÀR-an § XXXVIII, § XXXIXa.

A.ŠĀ.HI.A.LA.NI (some kind of field) § 183/69 (p).

A.ŠĀ šiššura- "irrigated(?) field". sg. gen. A.ŠĀ šiššuraš § 183/69 (p).

LÚA.ZU "physician".

§ 10 (A, B), § IX; L[ÚA.ZU] § 10 (C).

GU.ÁB "cow".

§ 66 (A, B), § 67 (A, B), § 77a (A, B), § 151/40 (q), § 178/63 (b 1x, p 2x); [GU.ÁB] § 67 (I).

GU.ÁB.GAL "fullgrown cow".

§ 178/63 (b, p).

LÚAGRIG "foreman, administrator". *verseek*

§ 35 (B), 175/60 (p).

³ This observation about the diachronic difference in gender of A.ŠĀ attributes a somewhat "archaic" character to the cadaster text KUB 8.75+ (CTH 239.1), in which A.ŠĀ is always common gender.

AMAR n. com. "calf".

§ 178/63 (b, p), § 185/71 (p), § 186/72 (p).

ANŠE n. com. "ass".

§ XXXV, § 70 (A), § 76 (B, I).

With Hittite complements: sg. acc. ANŠE-in § 70 (B), § 71 (A), § 75 (A, B), § 76 (A), § 148/37 (c), § 152/41 (aa, q); [AN]ŠE-in § 148/37 (aa).

ANŠE.GİR.NUN.NA n. com. "mule".

§ 70 (A), § 75 (A, B), § 76 (A, B, I), § 129/26 (c), § 148/37 (c), § 152/41 (a, q), § 180/65 (p), § 200a/86a (p); ANŠE.GİR.NUN.N[A] § 148/37 (aa); ANŠE.GİR.NUN.N[A] § 180/65 (b); ANŠE.GİR.N[U]N.NA § 180/65 (x); A[NŠE.GİR.N]UN.N[A] § 148/37 (t); [ANŠE.GİR.NUN.N]A § 71 (A).

With Hittite complements: sg. acc. ANŠE.GİR.NUN.NA-an § 70 (B), § 71 (B).

ANŠE.KUR.RA n. com. "horse".

§ XXXV, § 58 (A and B 2x, D 3x, F 1x), § 61 (A 1x, B 2x), § 64 (A, B, F, H), § 66 (B, F), § 70 (A, B), § 71 (B), § 75 (B), § 76 (A, B), § 77a (A, B), 129/26 (c), § 148/37 (aa), § 152/41 (q), § 180/65 (b 1x, p and x 2x); ANŠE.KUR.R[A] § 152/41 (c); ANŠE.[KUR.RA] § 71 (A); AN[ŠE.KUR.RA] § 61 (F); A[NŠE.KUR.R]A § 66 (A); A[NŠE.KUR.RA] § 71 (V), § 200a/86a (z); [A]NŠE.KUR.RA § 148/37 (aa); [AN]ŠE.KUR.RA § 75 (A); [ANŠ]E.KUR.RA § 61 (F); [AN]ŠE.KUR.[RA] § 75 (I); [ANŠE.K]UR.[R]A § 152/41 (aa); [ANŠE.KUR.R]A § 76 (I).

pl. ANŠE.KUR.RA.MEŠ § 58 (B), § 61 (B); ANŠE.KUR.RA.ḪI.A I § 58 (M and D 1x, B 2x); ANŠE.KUR.R[A.ḪI.A] § 58 (D); A[NŠE.KUR.RA.ḪI.A] § 58 (F).

With Hittite complements:

sg. gen. ANŠE.KUR.RA-as § 77b (A); ANŠE.K[UR.RA-as] § 130/27 (c).

dat.-loc. ANŠE.KUR.RA-i § 200a/86a (p).

ANŠE.KUR.RA.MAḪ n. com. "stallion".

§ 58 (B 3x, D 1x), § 61 (B); [ANŠE.KUR.RA.MA]Ḫ § 58 (M).

With Hittite complements: sg. nom. ANŠE.KUR.RA.MAḪ-as § 58 (A 2x, D 3x); ANŠE.KUR.RA.-MAḪ-a[š] § 58 (B); [ANŠ]E.KUR.RA.M[AḪ-aš] § 58 (F); [ANŠE.KUR.RA.MA]Ḫ-as § 58 (A).

ANŠE.KUR.RA.NÍTA "male horse".

§ 178/63 (p), § 180/65 (p), § 181/66 (p, x).

ANŠE.KUR.RA.MUNUS.AL.LÁ "mare, (yearling) filly". Not "Zugstute" (Friedrich 1959 140 and still Siegelová 1986 24)! See below under MUNUS.AL(.LÁ).

§ 66 (B, F), § 68 (B), § 180/65 (p, x), § 181/66 (p, x); ANŠE.KUR.RA.MUNUS.AL.[L]Á § 178/63 (p); [ANŠE]KUR.RA.MUNUS.AL.LÁ § 68 (I); ANŠE.KUR.RA.MUNUS.AL § 68 (A).

With Hittite complements: ANŠE.KUR.RA.MUNUS.AL-as § 66 (A).

ANŠE.NITA "jackass".

§ 178/63 (b, p).

ANŠE.MUNUS.AL.LÁ "female ass, jenny". See below under MUNUS.AL(.LÁ).

§ 178/63 (p), AN[ŠE.MUNUS.AL.LÁ] § 178/63 (b).

GIŠAPIN n. com. "plow".

With Hittite complements: sg. acc. -GIŠAPIN-an § 121/18 (f), § 166/51 (p); G[IS...] § 121/18 (a).

ARAD n. com. "(male) slave" (Akk. *ardu*).

§ 20 (B), § 21 (A, B), § 52 (A and G 1x, B and D 2x), § 99 (B), § 170/55 (c, p); [AR]AD § 20 (A), § 52 (A, G), § 99 (A).

ARAD-ŠÚ (Akk. *ara(d)-zu*) "his slave" § 21 (A, B).

ARAD.MEŠ-ŠÚ "his slaves" § 196/82 (p, y).

With Hittite complements:

sg. nom. ARAD-as § 22 (A, B), § 23 (A 2x), § 24 (A), § 32 (A), § 33 (A 2x), § 95 (A, O), § 97 (A, B), § 99 (A), § 173b/58b (p).

ARAD-as § VII, § IX, § 23 (B), § 24 (B), § 32 (B), § 33 (B), § 34 (B), § 36 (B), § 95 (B), § 99 (B);

ARAD-i[š] § XXVI.

ARAD-š- § 101/1 (a), § 105/5 (a), § 121/18 (a, f), § 132/29 (c), § 170/55 (p), § 172/57 (c, p); [AR]AD-š- § 121/18 (aa); LÚARAD-š- § 143/32 (c).

acc. ARAD-an § 4 (B), § 8 (B), § VI, § XI, § 14 (B, C), § XIII, § 16 (B, C), § XV, § 93 (A), § 95 (A, B, P); ARAD-[an] § 93 (B, F); ARAD-na-an § 8 (A, X), § 12 (B).

gen. ARAD-na-as § 12 (A); ARAD-na § 99 (F); ARAD-š- § 95 (A, B).

ARAD É NA, "slave of a Stone House". See Otten 1958 104f.

§ 52 (B); ARAD É N[A₄] § 52 (D); [AR]AD É NA₄ § 52 (A, G).

LÚAŠGAB "leatherworker".

§ 176b/61b (p), § 200b/86b (p).

LÚÁZLAG "fuller"

§ 176b/61b (p), § 200b/86b (p, x).

B

BA.ÚŠ "he died" (from Sum. ÚŠ "to die"). Cf. *ak(k)-*.

BĀD "fortification (wall), fortress".

With Hittite complements: sg. dat.-loc. BĀD-ni § 56 (A, B, D).

LÚBĀḪAR "potter".

§ 176b/61b (aa, p); L[ÚBĀḪAR] § 176b/61b (b).

GIŠBAN "bow". Cf. LÚ GIŠBAN.

GIŠBANŠUR (Akk. *paššūru*) "table".

With Hittite complements: sg. abl. GIŠBANŠUR-az § 47a (A); GIŠ[BANŠUR-a]z § 47a (B).

BIL "to burn (up)" Cf. *warnu-*.

BURU₁₄ "harvest (season)".

With Hittite complements: sg. dat.-loc. BURU₁₄-i § 158/43 (aa 2x); B[URU₁₄-i] § 158/43 (p).

D

DAM n. com. "wife" (Akk. *aššatu*).

§ 26a (A), § 195/81a (p, y); DA[M-an-ni] § XXIVa, § XXVI.

DAM-ṬṬ (Akk. *aššati*) "my wife". nom. § 198/84 (p).

DAM-ŠÚ (Akk. *ašša(1)-zu*) "his wife". nom. § 192/78 (y); acc. § 27 (I), § 192/78 (p), § 193/79 (p, y), § 198/84 (p, y); DAM-Š[Ú] § 193/79 (aa).

DAM-ŠU (Akk. *aššati-šu*) "(of) his wife"

gen. § 31 (B), § 34 (B), as acc. § 27 (C).

LÚDAM.GĀR "merchant". Cf. *unattalla-*.

DANNA (unit of linear measure; = Akk. *bēru*)

3 DANNA § IV (2x).

DĀRA.MAŠ "deer"

§ 65 (A, B); DĀRA.[MAŠ] § 65 (F).

DI.KUD “case”.

§ 44b (C) (B is restored as: *D[1-1N LUGAL-RI]*)

DINGIR “god”.

With Akkadian complements: sg. gen. DINGIR-*LIM* § 75 (A, B, I).

DUB “tablet”.

DUB.1.KAM colophon (F₂).

DUB.2.KAM colophon (D), colophon (e).

DUB.3.KAM colophon (ABOT 52). I couldn't find that

DUB.SAR “scribe”.

colophon to PT (KBo 64).

DUG “jug”.

§ 164-165/49-50 (p), § 167/52 (p), § 168/53 (d, e, p).

LÜDUGUD “dignitary; magistrate” (military officer; cf. von Schuler, *Orientalia* NS 25, 56, pp. 209-223; Beal 1995).

§ 173a/58a (p).

DUMU n. com. “son; child” (Akk. *māru*).

colophon to PT (KBo 64), § 193/79 (y)

pl. DUMU.MEŠ § 26a (J), § 31 (B 2x), § 55 (A, B, D); [DUMU].MEŠ § 26a (L)

DUMU-ŠU “his/her son” § 48 (A), § XL, § 171/56 (e 3x, p 1x), § 194/80 (aa, p, y)

DUMU.MEŠ-ŠU “his sons” 175/60 (aa, p); DUMU.MEŠ-Š[U] § 27 (B); for sg. “her son” § 171/56 (p).

With Hittite complements:

sg. nom. DUMU-*aš* § 171/56 (e).

acc. DUMU-*an* § 200/86b (p); [DUMU-]*an* § 200/86b (x).

Akk. complements: sg. acc. DUMU-AM (Akk. *māram*) § 31 (B), § 32 (A), § 33 (A).

DUMU.DUMU “grandchild, grandson”.

DUMU.DUMU-ŠU “his grandson”, colophon to PT (KBo 6.4).

pl. DUMU.DUMU.MEŠ-ŠU “his grandson” colophon to PT (KBo 6.4); DUMU.DUMU.MEŠ-Š[U] colophon to PT (KBo 6.4).

DUMU.LUGAL “king's son, prince”.

§ 52 (A, B, D, G)

DUMU.MUNUS n. com. “daughter, girl” (Akk. *mārtu*).

§ 28a (B, C), § 30 (B), § XXIII; DUMU.MU[NUS] § XXII; [DUMU.MUN]US § 30 (C).

DUMU.MUNUS-SĀ (Akk. *mārassa*) “her daughter” § 195c/81c (p); DUMU.MUN[US-SĀ] § 195c/81c (x); [DUMU.MUNUS]S-SĀ § 195c/81c (y); DUMU.MUNUS-SŪ § 200a/86a (z).

With Hittite complements:

sg. nom. DUMU.MUNUS-*aš* § 29 (B).

gen. DUMU.MUNUS-*aš* § 189/75 (p, y).

dat.-loc. (with poss.) DUMU.MUNUS-*ši* § 195b/81b (aa, p); DUMU.MUNUS-*-7[?]* § 195b/81b (x).

DUMU.NITA n. com. 1) “son, 2) “young man”.

2) § 36 (B).

DUMU.NITA-ŠU “her son” § 171/56 (p 2x); [DU]MU.NITA-Š[A?] § 171/56 (aa).

With Hittite complements:

sg. gen. DUMU.NITA-*aš* 1) § 189/75 (p, y); DU[MU.NITA-*aš*] § 189/75 (x).

acc. DUMU.NITA-*an* 1) § 44a (C).

dat.-loc. (with poss.) DUMU.NITA-*ši* 1) § 27 (C), § 171/56 (p); DUMU.NITA-*iš-ši* § 171/56 (e).

DUMU *UMMIĀN* “trained artisan, craftsman”.

§ 176b/61b (p).

E

KUŠE.SIR n. com. “shoe”.

With Hittite complements:

pl. acc. KUŠE.SIR-*uš* § 22a (A, B).

É n. “house, estate” (Akk. *biu*). Cf. *per/parn*.

É.GAL “palace” (Akk. *ekallu*).

§ 9 (A), § 126/23 (c 2x, f and o 1x); É[G]AL § 198/84 (p); É.G[AL] § 126/23 (o); [É.G]AL § 126/23 (f).

With Akkadian complements:

sg. gen. É.GAL-*LIM* (Akk. *ekallim*) § 9 (A 1x, B 2x), § 25 (A), § 41 (A, B, C), § XXXIXa, 199/85 (p); É[GAL-*LIM*] § 41 (L), § XXXI.

ÉGU₄ “an ox barn, stable”.

§ 145/34 (c).

É IN.NU.DA “(straw)barn”.

§ 158/43 (n); É IN.N[U.DA] § 158/43 (aa, p)

É.NA₄ “stone house”, “mausoleum”.

§ 52 (A, B, G); É N[A₄] § 52 (D).

É.NIM.LĀL “beehive”.

§ 92 (A and B 2x); [É.NIM.LĀ]L § 92 (A); É? NIM?<LĀL> Unplaced fragments.

EGIR adv. “then, afterwards”.

§ XIX is missing in the Hittite HD copy § XXIX.

With Hittite complements:

EGIR-*an* “reverse(?)” § 162a/47a (p).

EGIR-*an-da* “after (him/it/them)”. Cf. *appanda*.

EGIR-*pa* “back, in return, again”. Cf. *appa(n)*.

EGIR-*ez-zi-az* “upstream(?)”. Cf. *appezziyan*.

EGIR-*zi-an* “afterwards, consequently”. Cf. *appezziyan*.

EN n. com. “lord, owner, master”. Cf. *išja-* (= Akk. *bēlu*).

ÉRIN.MEŠ “troops”.

§ 54 (A and D 7x, B 6x, F 1x); ÉRI[N.MEŠ] § 54 (F); É[RIN.MEŠ] § 54 (B); [ÉRIN.M]EŠ § 54 (F).

ÉSAG n. com. “storage pit (for grain)”.

With Hittite complements:

sg. acc. ÉSAG-*an* § 96 (A 2x, B 1x), § 97 (A 2x, B 1x); [ÉSAG-*an*] § 96 (P 2x); [ÉSAG-*an*] § 97 (B); [ÉSAG-*a*]n § 96 (B), § 97 (Q)

gen. ÉSAG-*aš* § 97 (B); ÉSAG-*š-* § 96 (B); ÉS[AG-*aš*] § 97 (A).

G

GA.KIN.AG “cheese”.

§ 181/66 (p); [GA].KIN.AG. § 181/66 (x).

GAD "linen(cloth)"

GAD.GAL "large (bolt of) linen". § 182/67-68 (p).

GAL.NA.GAD "chief herdsman"
colophon to PT (KBo 6.4).

GÉME n. com. "female slave".

§ II; pl. GÉME.MEŠ-ŠU "his female slaves" § 196/82 (p, y).

With Hittite complements:

sg. nom. GÉME-aš § 24 (A, B), § 31 (B).

acc. GÉME-an § 2 (B), § 4 (B), § 8 (A, B), § 12 (B), § 14 (B, C), § XIX, § 16 (B, C), § XV, § 18 (C), § XVII, § 33 (A, B).

gen. GÉME-aš § 12 (A), § 18 (B), § 194/80 (p, y).

pl. acc. GÉME.ĤI.A-uš § 194/80 (p); GÉME.MEŠ-uš § 194/80 (y).

GÉME-(ašša)re- v. act. "to become a (female) slave".

GÉME-re-e[z-zi] § 35 (A).

GÉME-a/eššarešš- v. act. "to become a (female) slave".

pres. sg. 3 GÉME-e-eš-zi § 175/60 (p); [GÉM]E?-aš-ša-re-[e]š-zi § 35 (B); [GÉME-i]š-ša-re-er-zi § 175/60 (aa).

(GIŠ)GEŠTIN n. com. 1) "vine". 2) "wine".

GIŠGEŠTIN 1) § 113/13 (d 1x, k 3x); GEŠTIN 1) § 113/13 (c). 2) § 183/69 (p).

With Hittite complements:

sg. nom. GIŠGEŠTIN-iš 1) § 105/5 (a, b); GIŠGEŠTIN[-iš] 1) § 105/5 (g); GIŠGEŠTIN-aš 1) colophon (D), colophon (e).

acc. GIŠGEŠTIN-an 1) § 113/13 (k); GEŠTIN-an § 113/13 (c); [GIŠ]G[GEŠTIN]-an § 113/13 (d).

GEŠTU n. com. Cf. *ištamana*- "ear".

GIDIM "dead person, ghost". Cf. *akkant-*.

GÍN "shekel".

½ GÍN § 151/40 (aa), § 157/42 (aa and p 2x, i and n 1x), § 179/64 (p), § 183/69 (p).

½ GÍN.GÍN § 150/39 (q).

1 GÍN § 89 (B), § 103/3 (b), § 122/19 (f), § 125/22 (aa, c, f, o), § 152/41 (aa), § 157/42 (aa, i, p), § 162a/47a (p, v), § 179/64 (p, b and x 2x), § 181/66 (p and x 4x), § 182/67-68 (p), § 183/69 (p 2x), § 185/71 (p 8x); 1 G[ÍN] § 181/66 (x).

1 GÍN.GÍN § 89 (E), § 101/1 (aa 2x), § 103/3 (a), § 125/22 (aa), § 150/39 (q); 1 GÍN.G[ÍN] § 120/17 (f), § 151/40 (c); 1 G[ÍN].G[ÍN] § 181/66 (x); 1 G[ÍN].GÍN § 151/40 (aa).

2 GÍN § 22 (A), § 74 (B), § 77a (A 1x, B 2x), § 178/63 (p), § 179/64 (p, x), § 181/66 (p), § 183/69 (p); 2 G[ÍN] § 74 (A).

2 GÍN.GÍN § IX, § 103/3 (a), § 128/25 (c).

3 GÍN § 9 (A and B 3x, C 1x), § 14 (C), § 16 (C), § 22 (A, B), § 25 (A 2x, L 1x), § 77a (A), § 92 (A, B), § 102/2 (b), § 107/7 (d), § 108/8 (b, d, h, i), § 124/21 (n 1x, o 2x), § 178/63 (b), § 182/67-68 (p); 3 G[ÍN] § 182/67-68 (p); 3 G[ÍN] § 25 (A).

3 GÍN.GÍN § VIII, § IX, § 101/1 (a), § 102/2 (a), § 105/5 (a), § 121/18 (aa, f), § 123/20 (c), § 143/32 (c), § 182/67-68 (x); 3 G[ÍN].G[ÍN] § 123/20 (a).

4 GÍN § 178/63 (p), § 181/66 (p, x), § 182/67-68 (p).

5 GÍN § XI, § 17 (B), § 18 (B), § 91 (B), § 107/7 (b, i), § 147/36 (aa), § 178/63 (b, p), § 182/67-68 (p); [5 G]ÍN § 91 (A).

5 GÍN GÍN § 144/33 (aa).

6 GÍN § VII, § 9 (A, B), § 10 (A, B, C), § 12 (C), § 23 (A), § 24 (A), § 42 (B, C), § 77b (A, B), § 82 (A, B), § 83 (A, B), § 92 (B), § 93 (A), § 95 (A, Y), § 97 (A, B), § 101/1 (b), § 105/5 (d), § 108/8 (b), § 109/9 (d), § 126/23 (o), § 145/34 (aa), § 200b/86b (p, x), Unplaced fragments (z); 6 G[ÍN] § 23 (B), § 108/8 (h).

6 GÍN.GÍN § XV, § 25 (L), § 83 (BB), § 93 (F), § 95 (F), § 102/2 (a), § 121/18 (aa, f), § 126/23 (c), § 131/28 (c), § 132/29 (c), § 143/32 (c), § 145/34 (c); 6 GÍN.G[ÍN] § 83 (R); 6 GÍN.[GÍN] § 105/5 (b).

7 GÍN § 178/63 (p).

8 GÍN § 178/63 (p).

10 GÍN § 7 (X), § 8 (A, B), § VI, § IX, § X, § 12 (B), § 17 (B), § 18 (C), § 107/7 (d), § 146b/35b (aa), § 172/57 (p), § 176b/61b (p), § 178/63 (p), § 180/65 (p, x), § 182/67-68 (p).

10 GÍN.GÍN § XI, § XVII, § 107/7 (a, c), § 144/33 (aa, c), § 172/57 (aa), § 182/67-68 (x).

12 GÍN § VII, § 15 (B), § XIV, § 20 (B, C), § 24 (A), § 26c (C), § 42 (B, C), § 81 (A, B), § 88 (B, E), § 93 (B, F), § 94 (A), § 96 (B), § 178/63 (b), § 182/67-68 (p); [1]2 GÍN § 15 (C), § 20 (A); [10+2] GÍN § 178/63 (p); 12 G[ÍN] § 94 (F).

12 GÍN.GÍN § 88 (E), § 119/16 (f), § 129/26 (c).

14 GÍN § 180/65 (p).

15 GÍN § 180/65 (p, x).

15 GÍN.GÍN § 180/65 (x).

20 GÍN § IV, § 7 (A, B), § V, § VI, § 11 (A, B), § X, § 17 (C), 87 (B), § 177/62 (aa, p), § 180/65 (p), § 182/67-68 (p, x).

20 GÍN.GÍN § XVI; [20 G]ÍN.GÍN § 87 (B).

25 GÍN § 177/62 (aa, p).

30 GÍN § 182/67-68 (x), Unplaced fragments KBo 12.50; 30 G[ÍN] § 182/67-68 (p).

50 GÍN § 24 (B).

numeral lost in lacuna: [...] GÍN § 14 (B), § 94 (B), § 108/8 (d), § 157/42 (n); [...] G[ÍN] § 108/8 (c), § 133/30 (c); [...] G[ÍN] § 25 (A), § 109/9 (j), § 152/41 (c); [...] GÍN.GÍN § 107/7 (a), § 126/23 (aa), § 37; [...] G[ÍN].GÍN § 101/1 (a, b), § 147/36 (c), § 148/37 (c); [...] G[ÍN].GÍN § 124/21 (f); [...] G[ÍN].G[ÍN] § 25 (L), § 101/1 (aa), § 105/5 (b), § 133/30 (c).

GİR "foot" (Hittite *pada-*).

§ 74 (A, B).

GİR-ŠU "his leg" § 11 (A, B), § X, § 12 (A, B), § XI; GİR-ŠU § 11 (C).

GIŠ 1) "tree". 2) "wood, timber". (Hittite *ruru*, Akk. *išu*).

2) § 102/2 (a 2x), 1) § 105/5 (b) (var. a GIŠ-Š, cf. below); [GI]Š 2) § 102/2 (a 1x, b 2x)

pl. GIŠ.ĤI.A 1) § 108/8 (b, h) (var. d GIŠ-Š, cf. below), § 118/15 (f).

With Hittite complements: sg. nom.-acc. GIŠ-ru 2) § 102/2 (a, b).

With Akkadian complements:

sg. nom. GIŠ-ŠU 1) § 108/8 (d), § 109/9 (d).

gen. GIŠ-Š 1) § 105/5 (a); GIŠ[-Š] § 105/5 (g); [GIŠ-Š] § 105/5 (c); LÜMEŠNAGAR GIŠ-Š "carpenters" § 54 (D); [LÜMEŠNAGAR GIŠ-Š] § 54 (F).

LÜGIŠ.NU.KIRI₆ (LÜNU.GIŠ.KIRI₆) "gardener".

pl. LÜ.MEŠNU.GIŠ.KIRI₆ § 56 (A); LÜ.MEŠGIŠ.NU.KI[R]I₆ § 56 (D); LÜ.MEŠG[IS.NU].GI[Š]KIRI₆ § 56 (B).

GÜ "neck" (Akk. *kišādu*).

GÜ-ŠU' (Akk. *kišāssu*) "his neck" § 166/51 (p).

GU₄ com. "bull" (Akk. *alpu*).

Without phonetic complement: § 43 (B and C 2x), § XXXV, § 57 (A 4x, B 5x, D 6x), § 60 (A and M 2x, B 3x, F and V 1x), § 63 (A 3x, B 2x, F and H 1x), § 67 (A 3x, B and I 2x); § 70 (A, B), § 71 (V), § 72 (B), § 73 (B), § 74 (A 2x, B 5x), § 76 (B), § 98 (B, Q), § 178/63 (p), § 185/71 (p), § 186/72 (p 2x); G[U₄] § 43 (A), § 60 (F); [G]U₄ § 60 (N), § 67 (I).

GU₄-ŠU (Akk. *alap-šu*) "his bull" § 43 (A, B), § 74 (A, B).

With Hittite complements:

sg. nom. GU₄-uš § 199/85 (p 2x); GU₄-u[š] § 199/85 (z); GU₄-aš § 72 (B), § 130/27 (c).

acc. GU₄-un § 71 (A, B), § 74 (B), § 75 (B), § 78 (A); [GU₄-u]n § 76 (A).

gen. GU₄-aš § 43 (A), § 77b (A), § 187/73 (p).

pl. GU₄-HI.A § 43 (C), § 53 (A, B, D, F), § 57 (A 1x, B and D 2x), § 60 (B), § 63 (A and B 2x, M, F and H 1x), § 67 (A, I), § 79 (A, B), § 159/44 (aa), § 166/51 (p 2x), § 167/52 (p); GU₄-HI.A § 67 (I); [G]U₄-HI.A § 159/44 (u); [GU₄]-HI.A § 57 (A); [GU₄-HI].A § 67 (B); G[U₄-HI].A § 159/44 (p); G[U₄-HI].A § 67 (B).

[G]U₄?.HI.A-ŠU "his bulls(?)" § 100 (B).

With Hittite complements: [GU₄.ME]Š-š. § 166/51 (aa); G[U₄ HI].A -ir § 121/18 (aa); G[U₄-HI.A-ir] § 121/18 (q); GU₄-HI.A[-uš] § 145/37 (aa, t).

GU₄.APIN.LÁ "plow ox".

§ 63 (A, B, F), § 65 (A), § 66 (A, B, F), § 151/40 (c, q), § 176a/61a (p), § 178/63 (b 1x, p 2x);

G[U₄.API]N.L[A] § 63 (H); [GU₄.APIN.L]Á § 151/40 (aa).

GU₄.GAL "fullgrown ox".

§ 185/71 (p 2x).

GU₄.MAH "bull".

§ 57 (D 2x), § 60 (B), § 178/63 (p).

With Hittite complements:

sg. nom. GU₄.MAH-aš § 57 (A and D 2x, B 1x); GU₄.M[AH-aš] § 57 (B 2x); G[U₄.MAH]-aš § 57 (A).

acc. GU₄.MAH-an § 57 (A, B).

gen. GU₄.MAH-aš § 176a/61a (p).

GUL- "to strike" Cf. *wah-*.

GUN "load".

§ 102/2 (a 2x, b 1x).

H

HA.LA "part, share". Cf. A.ŠÀ HA.LA.NI and LÚ HA.LA.

GIŠHAŠHUR "an apple tree".

§ 105/5 (a); [GIŠHAŠHUR] § 105/5 (b, c).

GIŠHAŠHUR.KUR.RA "pear(?) tree".

§ 105/5 (b); [GIŠHAŠHUR.KUR.RA] § 104/4 (b); [GIŠHAŠHUR.KUR.RA] § 104/4 (a).

HUR.SAG "mountain".

With Hittite complements:

sg. dat.-loc. HUR.SAG-i § 197/83 (p, y).

I

(UZU)ḫ "oil, fat".

UZUḫ § 80 (A); [UZU]U (B); ḫ § 90 (A).

With Hittite complements:

sg. acc. ḫ-an § 90 (B); [ḫ]-an § 90 (E).

ḫ.DÜG.GA "fine oil".

§ 181/66 (p); ḫ.GA.DÜG § 181/66 (x).

ḫ.NUN "butter/ghee".

§ 181/66 (p, x).

ḫ.ŠAH "lard".

§ 90 (A, B), § 181/66 (p, x).

İD n. com. "river, stream".

With Hittite complements:

sg. nom. İD-aš § 43 (B, C).

acc. İD-an § 43 (A, B and C 2x).

abl. İD-a: § 22b (A and B 2x).

GIŠIG "door".

§ 127/24 (c), § 171/56 (e).

GIŠIG-ŠU "her door" § 171/56 (p).

IGI "eyes".

IGI-ŠU "his (her, its) eyes" § 77b (A), [IGI]-ŠU § 77b (K).

IGI-zi- "first". Cf. *hantezziya-*.

IKU (measure: 3,600 square meters).

1 IKU § 107/7 (a, d, i), § 183/69 (p 2x), § 185/71 (p).

IN.NU.DA "straw".

§ 100 (A, B, F, Z). Cf. also É IN.NU.DA "(straw)barn".

ITU "month".

ITU.1.KAM "one month" § 24 (A 2x), § 151/40 (aa 2x, c 1x), § 157/42 (aa 2x, n 1x, p 3x);

[ITU.1.KA[M]] § 150/39 (aa); [ITU.1.K[AM]] § 152/41 (q); [I]ITU.1.KAM § 150/39 (q 2x),

§ 151/40 (q); [IT]U.1.KAM § 152/42 (aa); [ITU.]1.KAM § 157/41 (aa); I[ITU.1.KAM] § 150/39 (aa).

ITU.2.KAM "two months" § 158b/43b (p).

ITU.3.KAM "three months" § 158a/43a (aa), § 158b/43b (aa, u); ITU.[3.KAM] § 158a/43a (p);

[ITU].3.KAM § 158a/43a (n).

ITU.5.KAM "(her) fifth month" § 17 (B).

ITU.10.KAM "(her) tenth month" § 17 (B), § 18 (B).

With Hittite complements:

sg. nom. 11 ITU-aš "the eleventh month" § 50 (A).

IZI "fire". Cf. *palḫur*.

K

KÁ "door, gate".

KÁ É.GAL "the gate of the palace" § 126/23 (c 2x, f and o 1x); KÁ É.[G]AL § 198/84 (p); KÁ

É.G[AL] § 126/23 (o); [KÁ É.G]AL § 126/23 (f); with Akk. complements: KÁ É.GAL-LIM § 199/85 (p).



KA.DÙ or KA.GAG (a kind of beer).

§ 164-165/49-50 (p), § 168/53 (e, p); KA.D[Ú] § 167/52 (p); [KA.D]Ú § 164-165/49-50 (aa).

KAM (suffix). Cf. DUB, ITU, MU, UD.

KAR "to find". Cf. *wemiyā*.

MUNUSKAR.KID com. "prostitute".

With Hittite complements:

sg. gen. MUNUSKAR.KID-*aš* § 194/80 (p); MUNUSKAR.[KID-*aš*] § 194/80 (y).

KASKAL n. com. "road, campaign".

§ 56 (B, D).

With Hittite complements: pl. acc. KASKAL-š- § 56 (A).

KI.LÁ "weight".

§ 157/42 (aa 1x), § 160b/45b (aa), § 161/46 (aa); KI.L[Á] § 157/42 (aa); [KI.]LÁ § 157/42 (n).

KI.LÁ.BI "its weight" § 157/42 (p 3x), § 160b/45b (p), § 161/46 (p), § 182/67-68 (p); [K]I.LÁ.BI § 161/46 (u); § 161/46 (v); KI.[LÁ.BI] § 160b/45b (v); [KI.LÁ.BI] § 161/46 (v).

KIR₁₄ n. "nose"

KIR₁₄-ŠU "his nose" § 95 (A, B, O), § 99 (A, B, F).

KIR₁₄-še-*er* "his nose" § 13 (A, B), § XII, § 14 (B, C), § XIII; [K]IR₁₄-še-*er* § 13 (C).

GIŠKIRI₆ n. com. "garden".

§ 146a/35a (aa); [GIŠKIRI]₆ § 146a/35a (c).

With Hittite complements: sg. gen. GIŠKIRI₆-*aš* § 86 (B); GIŠ[KIRI₆-*aš*] § 86 (B).

dat.-loc. GIŠKIRI₆-*ni* § 86 (B).

GIŠKIRI₆.GEŠTIN "vineyard"

§ 48 (A), § XL, § 56 (B, D), § 107/7 (a, d), § 108/8 (d, h); [GIŠKIRI₆.GEŠTIN] § 105/5 (a);

GIŠK[IRI₆.GEŠTIN] § 108/8 (b); GIŠ[KIRI₆.GEŠTIN] § 107/7 (h); GIŠKIRI₆ GIŠGEŠTIN § 185/71 (p). With Hittite complements: pl. acc. GIŠKIRI₆.GEŠTIN-*aš* § 56 (A).

KISLAḪ n. com. "threshing floor".

With Hittite complements:

sg. acc. KISLAḪ-*an* § 158/43 (aa, n, p).

KÜ.BABBAR "silver".

§ II, § 5 (A and B 2x), § III (2x), § IV (2x), § 7 (A and B 2x), § V (2x), § 8 (A, B), § VI (2x), § VII (2x), § 9 (A and B 4x), § VIII, § 10 (A, B, C), § IX (3x), § 11 (A, B), § X (2x), § 12 (B, C), § XI (2x), § 13 (B, C), § XII, § 14 (B, C), § XIII, § 15 (B, C), § XIV, § 16 (B, C), § XV, § 17 (B, C), § XVI, § 18 (B, C), § XVII, § 20 (A, B), § 22 (A 2x, B 1x), § 23 (A), § 24 (A), § 25 (A 3x, L 2x), § 26c (C), § 42 (B 1x, C 2x), § 74 (B), § 77a (A and B 2x), § 77b (A, B), § 81 (A and B 2x), § 82 (A), § 83 (A), § 87 (B, E), § 88 (B, E), § 89 (B, E), § 91 (A, B), § 92 (B 2x), § 93 (A 2x, B and F 1x), § 94 (A, F and O 1x, B 2x), § 95 (A, F), § 96 (B), § 97 (A, B), § 101/1 (a 5x, b 1x), § 102/2 (a 2x, b 1x), § 103/3 (a 2x), § 104/4 (a), § 105/5 (a, b, d), § 107/7 (a and d 2x, c and i 1x), § 108/8 (b and c 1x, d 2x), § 109/9 (d, j), § 121/18 (aa), § 122/19 (f), § 124/21 (f and n 1x, o 2x), § 125/22 (aa, c, f), § 126/23 (aa, c), § 127/24 (c), § 128/25 (c), § 129/26 (c), § 131/28 (c), § 132/29 (c), § 143/32 (c, r), § 144/33 (aa 2x, c 1x), § 145/34 (aa, c), § 146a/35a (c), § 146b/35b (aa), § 147/36 (aa, c), § 148/37 (c), § 152/41 (aa, q), § 157/42 (aa and p 3x, n 2x), § 162a/47a (p, v), § 177/55 (e, p), § 172/57 (aa, p), § 176b/61b (p), § 177/62 (aa 2x, p 1x), § 178/63 (b 1x, 7x), § 179/64 (p and x 3x), § 180/65 (p 5x, x 4x), § 181/66 (p 7x, x 2x), § 182/67-68 (p 6x, x 1x), § 183/ 69 (p 2x), § 185/71 (p 10x), § 200b/86b (p), Unplaced fragments KBo 12.50; KÜ.BABBA[R] § 9 (C); KÜ.BABB[AR] § 108/8 (h), § 129/26 (c); KÜ.BAB[BAR] § 125/22

(aa), § 157/42 (i), § 183/ 69 (p 2x); KÜ.BA[BBAR] § 25 (L), § 146a/35a (aa), § 177/62 (p), § 179/64 (b), § 182/67-68 (x); KÜ.B[ABBAR] § 92 (A) § 108/8 (b), § 123/20 (c), § 178/63 (b), § 179/64 (b), § 182/67-68 (x); KÜ.[BABBAR] § 83 (B), § 94 (A), § 121/18 (aa), § 143/32 (c), § 182/67-68 (x 2x); K[Ü.B]A[BBAR] § 101/1 (b); K[Ü.BABBAR] § 7 (X), § 17 (B), § 24 (A), § 93 (F), § 103/3 (b), § 108/8 (i), § 119/16 (aa), § 121/18 (f), § 125/22 (o), § 150/39 (q), § 151/40 (aa), § 181/66 (x), § 182/67-68 (p). Unplaced fragments (z); [K]Ü.BABBAR § 23 (B), § 92 (A), § 108/8 (c), § 125/22 (o), § 151/40 (i), § 181/66 (x 2x); [K]Ü.BA[BBAR] § 182/67-68 (p); [KÜ].BABBAR § 12 (A), § 121/18 (aa); [KÜ.B]ABBAR § 178/63 (x); [KÜ.BA]BBAR § 25 (A); [KÜ.BAB]BAR § 95 (B); [KÜ.BABB]AR § 178/63 (aa 2x), § 181/66 (x); [KÜ.BABBA]R § 91 (B), § 105/5 (c).

KUN n. com. "tail".

§ 43 (B, C).

With Hittite complements: sg. acc. KUN-*an* § 43 (A).

KUR n. neut. "land". Cf. *uine*.

KUŠ "hide, skin".

§ 80 (A, K, B), § 185/71 (p 9x).

KUŠ-ŠU "its hide" § 162b/47b (v).

LÚKUŠ, "chariot warrior".

pl. LÚMEŠKUŠ, § 54 (A, B); LÚMEŠKU[Š,] § 54 (D).

L

LÁL n. neut. "honey". Cf. *milir*.

LÍL "land, field, steppe". Cf. *gimmarā-gimra*.

LÚ n. com. "man" (Akk. *awilū*). Syll. reading *pišna*.

§ IV, § IX, § X, § XIV, § 19a (B), § 19b (A and B 2x), § 20 (A and B 2x), § 21 (A, B), § 26a (J), § XXIVa, § XXV, § XXX, § 94 (F), § 96 (y), § 98 (A), § 121/18 (f), § 132/29 (c), § 133/30 (c), § 143/32 (c), § 150/39 (c), § 170/55 (e, p), § 172/57 (p), § 191/77 (p, y), § 194/80 (p, y); L[Ú?] § XXIVa, § XXIX, § 133/30 (aa), § 170/55 (aa).

pl. LÚMEŠ § 37 (A 2x, B 1x), § 40 (A, B), § 46 (A), § XXXVIII, § 47b (A), § XXXIXb, 174/59 (p); L[Ú.M]EŠ § 37 (B); [LÚ].MEŠ § 47b (B).

With Hittite complements:

sg. nom. LÚ-*aš* § 6 (A, B), § IV, § 26a (B, L), § 27 (C 4x, B and J 1x), § 28a (B, C), § XXIII, § 31 (B 2x), § XXIVa, § XXV, § 43 (A, B, C), § 96 (A, B), § 98 (B, Q), colophon (D), § 158/43 (p), § 187/73 (y), § 188/74 (x), § 189/75 (y 2x), § 190/76 (p, y), § 192/78 (p), § 193/79 (y), § 195a/81a (p, x, y), § 195b/81b (p), § 197/83 (p, y), § 199/85 (p), § 200a/86a (p, z); LÚ-*a[š]* § 189/75 (x), § 195b/81b (y); LÚ-*a[š]* § 27 (B), § 189/75 (x), § 195b/81b (x); L[Ú-*aš*] § 195a/81a (e).

LÚ-*iš* § 187/73 (p), § 193/79 (p 2x), § 197/83 (p); LÚ-*i[š]* § 189/75 (p); L[Ú-*iš*] § 188/74 (p), § 189/75 (p); [LÚ-*iš*] § 189/75 (p).

LÚ-*eš* § 150/39 (q), § 188/74 (y), § 193/79 (y); [LÚ-*eš*] § 150/39 (aa); § 158/43 (aa).

LÚ-š- § 26b (J), § 30 (B), § 199/85 (z).

LÚ-*eš*₁₇ (sg. !) § 166/51 (p).

acc. LÚ-*an* § V, § VII, § VIII, § XII, § 19a (B), § 26a (J), § XXV, § 44a (A, B, C), § 93 (B, F), § 177/62 (b, p); [LÚ]-*an* § 26a (L), § 93 (A), § 149/38 (aa); [LÚ-*a*]n § 3 (B); LÚ-*n*- § 1 (B), § 2 (B), § 19a (A).

- gen. LÚ-*na-aš* § 24 (A, B), § 27 (J), § 167/52 (p), § 197/83 (p), § 199/85 (p); [LÚ-*na-*]*aš* § 167/52 (aa); LÚ-*aš* § 192/78 (y).
- dat.-loc. LÚ-*ni* § 28a (B), § 28b (B), § 29 (B 2x, C 1x), § 199/85 (p); LÚ-*[ni]* § 199/85 (p).
- LÚ-*i* § 28a (C), § 28b (C), § XX.
- With Akkadian complements:
- LÚ-*MA* § 190/76 (p); LÚ-*M[A?]* § 190/76 (y).
- sg. nom. LÚ-*LUM* (Akk. *awilum*) § 94 (A, B, O).
- gen. LÚ-*LIM* (Akk. *awilim*) § 29 (C).
- LÚ GIŠBAN “bowman”.
- pl. LÚ.MEŠ GIŠBAN § 54 (A, D); LÚ.MEŠ GIŠB[AN] § 54 (B).
- LÚ.ĪA.LA “partner, associate”.
- LÚ.ĪA.LA-ŠU “his partner” § 53 (A, D and F 2x, B 3x); [LÚ.ĪA.LA-ŠU] § 192/78 (p); [LÚ.ĪA.LA-ŠU] § 53 (F); LÚ.ĪA.LA-ŠU § 53 (A).
- pl. LÚ.MEŠĪA.LA-ŠU “his partners” § 51 (D), § 53 (D, G); LÚ.MEŠĪA.LA-ŠU § 51 (G); [LÚ.MEŠĪA.LA-ŠU] § 51 (A 2x); LÚ.MEŠĪ[A.LA-ŠU] § 51 (D).
- LÚ.MEŠĪA.LA-ŠU-NU “their partners” § 50 (A).
- LÚ IL-KI “man owing *ILKU*-services”.
- § 40 (A and B 2x, L 1x), § 41 (B 4x, A and C 3x); LÚ IL-K[*I*] § XXX; LÚ I[*L-KI*] § XXXI; LÚ [IL-KI] § XXXI.
- LÚ.MEŠ IL-KI § 55 (A and B 2x); [LÚ].MEŠ? IL-KÍ § 55 (D); LÚ.MEŠ IL-K[*I*] § 55 (D); [LÚ.MEŠ I]L-KI § 55 (F).
- LÚ.MEŠNI-ŠU-Ú-ŠU “his relatives”.
- § 51 (A and B 2x, G 1x); [LÚ.MEŠNI-Š]U-Ú-ŠU § 51 (D).
- LÚ GIŠTUKUL n. com. “man having TUKUL-obligation?”.
- § 40 (A 1x, B 2x), § 41 (A 2x, B, C and L 1x), § XXXVII, § XXXIXb, § 53 (A and B 2x, D and F 3x), § 112/12 (c, d); LÚ GIŠT[UKUL] § 40 (L); LÚ GIŠ[TUKUL] § 40 (A, B); LÚ G[*IŠTUKUL*] § 47b (B); [LÚ] GIŠTUKUL § 53 (G).
- pl. LÚ.MEŠ GIŠTUKUL § 52 (A, D), § 112/12 (c, d); [LÚ.MEŠ] GIŠTUKUL § 52 (G).
- With Hittite complements: sg. gen. LÚ GIŠTUKUL-*aš* § 47b (A); GIŠTUKUL-ša! § 40 (A).
- LÚUM.ME.A n. com. “master, expert”.
- With Hittite complements: sg. nom. L[ÚU]M?.[M]E?.[A?] [-a]š? § 200/86b (p).
- LÚUK.KI.E: (or perhaps Akkad.?) (a personnel).
- [LÚ]UK?I.KI.E § 50 (A).
- LÚ.U₁₉.LU n. com. “person, human being”. Cf. *antiuḥša-*.
- LÚ.UR.GI₇ n. com. “dog trainer, hunter”.
- [LÚ.]UR.GI₇ § 88 (E). With Hittite complements:
- sg. gen. LÚ.UR.GI₇-*aš* § 88 (B); LÚ.UR.GI₇-[*aš*] § 88 (W).
- LUGAL n. com. “king” (Akk. *šarru*). Syll. reading *haššu-*.
- § 44b (C), § 47a (A, B), § XXXVI, § XXXIXa, § 53 (A, B, D, F), § 55 (A and B 2x, D 1x), § 56 (B, D), § 111/11 (c, d), § 176a/61a (aa, p); LU[GA]L § 173a/58a (p).
- With Hittite complements:
- sg. nom. LUGAL-*uš* § 9 (A, B), § 25 (A), § 40 (B), § 47a (A), § XXXVI, § XXXVII, § XXXIXb, § 187/73 (p), § 188/74 (p), § 198/84 (p 2x), § 199/85 (p); LUGA[L-*uš*] § 9 (C); LU[GA]L-*uš* § 199/85 (p); LUG[AL-*uš*] § XXX; [LUGAL-*u*]š § 187/73 (p), § 188/74 (p).
- LUGAL-š. § 40 (A).
- acc. LUGAL-un § XXXIXb.

- gen. LUGAL-*wa-aš* § 49 (A, L); LUGAL-*aš* § 56 (A); LUGAL-an § 71 (B), § 187/73 (p), § 188/74 (x), [L]UGA[L-an] § 71 (A); [LUGAL-w]a-an § 25a (A).
- dat.-loc. LUGAL-i § 187/73 (p, x, y), § 188/74 (p, x, y), § 199/85 (p); written LUGAL-*uš* (should be LUGAL-*i*) § 200a/86a (p).
- With Akkadian complements:
- sg. gen. LUGAL-*RI* (Akkad. *šarri*) § 102/2 (a).

M

- MA.NA “mina” (a measurement).
- ½ MA.NA § 157/42 (p); ½ MA.[NA] § 157/42 (i).
- 1 MA.NA § IV, § 7 (A, B), § V, § 13 (B, C), § 81 (A, B), § 94 (B, F, O).
- § 127/24 (c), § 129/26 (c), § 146a/35a (aa, c), § 157/42 (aa 1x, p 2x), § 161/46 (aa, p), § 170/55 (e, p), § 180/65 (p, x), § 185/71 (p 2x); [1] MA.NA § 94 (A); [1 M]A.NA § 119/16 (aa), § 157/42 (q).
- 2 MA.NA §, § III, § 160b/45b (aa, p, v).
- 3 MA.NA § IV, § 157/42 (aa).
- 4 MA.NA § 181/66 (p, x).
- 6 MA.NA § III.
- 7 MA.NA § 182/67-68 (p).
- 15 MA.NA § XIII.
- 30 MA.NA § XII.
- 1 ME (i.e., 100) MA.NA § 5 (A 2x, B 1x), § 160a/45a (aa); [1 ME] MA.NA § 160a/45a (p); [1 ME M]A.NA § 5 (B).
- GIŠMAR.GÍD.DA “wagon”.
- § 122/19 (f); [GIŠMAR.GÍD.DA] § 158a/43a (aa).
- pl. GIŠMAR.GÍD.DA.ĪI.A § 124/21 (n), § 158a/43a (p); GIŠMAR.GÍD.DA.[ĪI.A] § 124/21 (o).
- MÁŠ.GAL “he-goat”.
- § 65 (A 1x, B and F 2x), § 66 (A), § 176a/61a (p); [M]ÁŠ.GAL § 65 (H); [M]ÁŠ.GA[L] § 66 (B); MÁŠ.GAL-*aš* § 176a/61a (aa).
- MÁŠ.TUR “goat kid”.
- § 179/64 (p), § 185/71 (p), § 186/72 (p).
- MU, MU.KAM n. com. “year”. Cf. *weir-*.
- MU.1 “yearling”. Cf. *iuga-*.
- MU.2 “two-year-old”. Cf. *daiuga-*.
- MUL n. com. “star”; syll. reading *hašier-*.
- pl. MUL.MEŠ § 79 (B).
- With Hittite complements: MUL.ĪI.A-*aš* § 79 (A); MUL.ĪI.[A-*aš*] § 79 (K).
- MUNUS n. com. “woman” (Akk. *šinnišru*).
- § XXIVa, § 42 (B).
- With Hittite complements:
- sg. nom. MUNUS-*za* § 11, § 6 (A, B), § IV, § 26a (J), § 27 (B, C), § 31 (B), § 150/39 (c, q), § 158b/43b (p), § 197/83 (p).
- acc. MUNUS-an § 1 (B), § 3 (B), § 17 (C), § 26a (L), § 26b (J), § 32 (B), § 35 (B), § 37 (B), § 175/60 (p), § 177/62 (p), § 193/79 (p, y), § 197/83 (p, y); MUNUS-na-an § 35 (A), § 37 (A), § 193/79 (p); MUNUS-na-[an] § 193/79 (y); MUNUS-n[a-an] § 32 (A); MUNUS-n-*i* (B), § 2 (A, B), § 19a (B); MU[NUS-n-] § 19a (A); [MUNUS]-na-an § 193/79 (aa).

gen. MUNUS-*aš* § 17 (B), § 42 (C); MUNUS-*na-aš* § 197/83 (p, y); MUNUS-*š-* § 24 (A); MUN[US-*š*] § 24 (B).

dat.-loc. MUNUS-*ni* § 192/78 (p); MUNUS-*n[i]* § XIX.

With Akkadian complements: sg. nom. MUNUS-*TUM* (Akk. *sinništum*) § 29 (C), § XXV (2x), § 190/76 (p); [MUNUS-*TU*]*M*? § 158b/43b (aa).

gen. MUNUS-*TIM* (Akk. *sinništum*) § 34 (B); MUNUS-*TI* (Akk. *sinništi*) § XVI.

MUNUS.AL(.LÁ) denotes the female animal in the following combinations attested in the laws: ANŠE.KUR.RA.MUNUS.AL.LÁ "mare, (yearling) filly", ANŠE.MUNUS.AL.LÁ "female ass, jenny". I showed clearly in Hoffner 1965 19f. note 2, 1966a 399f., and 1967b 185 that the signs "SAL.AL.LAL" were used by Hittite scribes to designate the female of the species, especially when there was no distinct Sumerogram for the female (as there was in the case of UZ₆, GU₄ÁB and UDU.U₈). Add now further examples in KUB 55.38 i 15-17 and KBo 39.24 ii 2-9. I MÁŠ.GAL MUNUS[.AL.]LAL KBo 39.24 ii 6 is interesting, since it shows that MÁŠ.GAL, usually translated "Ziegenbock" (billy goat), when supplemented by MUNUS.AL.LAL could represent the female goat. And since there are examples of its use with the pig (ŠAḫ MUNUS.AL.LAL KUB 35.142 iv 6) and the dog (UR.GI, MUNUS.AL.LAL ibid. iv 7), which are very unlikely draught animals, one should finally give up the implausible translation "female draught animal" popularized in Friedrich 1952 and retained as recently as Siegelová 1986 24 ("Zugstute"). Correctly interpreted now in HZL p. 238, but with only partial bibliography.

MUŠ n. com. "snake".

With Hittite complements: sg. acc. MUŠ-*an* § 170/55 (e, p).

MUŠEN n. com. "bird".

pl. MUŠEN.ḪI.A § 120/17 (f).

With Hittite complements:

sg. acc. MUŠEN-*i[n]* § 119/16 (f).

pl. acc. MUŠEN.ḪI.A-*uš* § 120/17 (f).

LÚMUŠEN.DÙ n. com. "augur".

With Hittite complements:

sg. acc. LÚMUŠEN.DÙ(-?)*an* § 177/62 (b); LÚMUŠEN.DÙ-*a[n]* § 177/62 (p).

N

NA₄ "stone"

§ 128/25 (c); [N]A₄ § 128/25 (aa).

pl. NA₄.ḪI.A § 128/25 (aa, c); NA₄[ḪI.A] § 128/25 (c).

LÚNAGAR "carpenter".

§ 176b/61b (aa, p), § 200/86b (p, x).

LÚNAGAR GIŠ-*š* "carpenter who makes wooden objects".

pl. LÚMEŠNAGAR GIŠ-*š* § 54 (D); L[ÚMEŠNAGAR GIŠ-*š*] § 54 (A); [LÚMEŠNAGAR GIŠ-*š*]*f* § 54 (F).

NAM.RA n. com. "civilian captive". Cf. *arnuwala-*.

LÚNÍ.ZU n. com. "thief".

§ 45 (B), § XXXV, § 71 (B).

pl. LÚMEŠNÍ.ZU § 49 (A, L).

With Hittite complements:

sg. nom. LÚNÍ.ZU-*aš* § 45 (C), § 86 (B); L[ÚNÍ.ZU-*aš*] § 86 (E); [LÚNÍ.ZU-*aš*] § 86 (W).

acc. LÚNÍ.ZU-*an* § 66 (A), § 71 (B); [LÚNÍ.ZU-*an*] § 66 (I); LÚNÍ.[ZU-*a*]*n* § 66 (F); LÚNÍ[Í.ZU-*a*]*n* § 66 (B).

NÍG.BA "gift, a grant".

§ 47a (A, B), § XXXVI, § XXXIXa, § 53 (A, B, D, F 2x).

NÍM.LÁL com. "bee".

§ 92 (A, B); NÍ[M.LÁL] § 92 (B).

With Hittite complements:

sg. acc. [NÍM.L]ÁL-*an* § 91 (E); pl. acc. [NÍ]M.LÁL.ḪI.A-*an* § 91 (B).

NIN "sister". Cf. *nega-*.

NINDA n. com. "bread".

pl. NINDA.ḪI.A 164-165/49-50 (f, p), § 167/52 (p), § 168/53 (e, p).

With Hittite complements:

sg. acc. NINDA-*an* § 47a (A, B).

NINDA *harši-* Cf. *harši-*.

NU.GÁL "there is no, it doesn't exist".

§ IV, § 21 (A), § 37 (A, B), § 38 (B), § 49 (A), § 90 (B, E), § 92 (A, B), § 100 (B, F), 197/83 (p);

[N]U.GÁL § 38 (A); [N]U.G[ÁL] § 49 (L); NU.[GÁL] § 100 (A); [NU.G]ÁL § 100 (W).

NUMUN n. com. 1) "seed", 2) "offspring".

With Hittite complements:

sg. acc. NUMUN-*an* 1) § 166/51 (aa, p).

dat.-loc. NUMUN-*ni* 1) § 166/51 (p).

pl. gen. NUMUN.ḪI.A-*aš* 2) § 26a (J).

P

PA₅ "(irrigation) ditch, canal". Cf. *amiyar(a?)*.

S

SAG.DU n. com. 1) "head" 2) "person" (Akk. *qaqqadu*).

1 SAG.DU 2) § 4 (A, B), § 42 (A, B), § 174/59 (aa, p), § 200/86b (p); [1 S]AG.DU § 200/86b (x); 1 SAG.DU-*SU* § 42 (C).

2 SAG.DU 2) § 2 (A), § 3 (A, B), § 149/38 (c); [2 SAG.D]U § 2 (B), § 149/38 (aa); 2 SAG.DU.MEŠ § 149/38 (q).

3 SAG.DU 2) § 53 (A, B, D).

4 SAG.DU 2) § 1 (B).

6 SAG.DU 2) § 19b (A, B).

7 SAG.DU 2) § 53 (D, F); 7 SA[G.DU] § 53 (A).

10 SAG.DU 2) § 53 (A); 10 SAG.DU.MEŠ § 53 (D); [10 SAG.D]U § 53 (F).

12 SAG.DU 2) 19b (A, B).

SAG.DU-*SU* (Akk. *qaqqad(d)-su*) "his head" § 9 (A, B, X), § IX, 173a/58a (p), § 198/84 (p).

With Hittite complements:

sg. acc. SAG.DU-*an* § VIII.

SAG.KI "forehead".

SAG.KI-*za har(k)-* "to preserve inviolate (?)". Cf. *hanza har(k)-*.

LÚSANGA n. com. "priest".

With Hittite complements:

- sg. nom. LÚSANGA-*eš* § 50 (A); LÚSANGA-*š-* § 200/86a (p); LÚSANGA-*aš* § 200/86a (z).
 SI "horn".
 § 74 (B); S[I] § 74 (S).
 SIxSÁ "to determine".
 pres. sg. 3 mid.-pass. SIxSA-*ri* § IV.
 SIG "wool".
 SI[G] § 126/23 (m).
 SIG₄ "brick(s)".
 § 128/25 (c).
 SIG₅ "good, healthy".
 § 74 (B).
 With Hittite complements: sg. acc. com. SIG₅-*an-da-an* § 106/6 (a); [SI]G₅-*an-da-an* § 106/6 (b).
 nom.-acc. neut. SIG₅-*an* § 106/6 (d), § 113/13 (k); [SI]G₅-*ia-an* § 106/6 (aa).
 SIG₅- (Mid.) "to recover, to become healthy". Cf. *latziya-*.
 SILA₄ "lamb".
 § 179/64 (p, b, x), § 185/71 (p), § 186/72 (p).
 LÚSIMUG.A "smith".
 § 160a/45a (p), § 176b/61b (p), § 200b/86b (x); LÚSIMUG § 176b/61b (aa); [LÚSIMU]G § 160a/45a (aa).
 LÚSIPA "herdsman".
 § 35 (A, B), § 87 (E). With Hittite complements: sg. gen. LÚSIPA-*aš* § 87 (A).
 LÚSIPA.GUD "cowherd".
 [LÚSIPA.GUD Unplaced fragments KBo 12.50.
 LÚSIPA.UDU "shepherd".
 § 175/60 (p); LÚSIPA<.UDU> Unplaced fragments KBo 12.50.
 SUM.SIKIL.SAR "garlic". Syll. reading *šuppiwašhar*.
 § 101/1 (a).

Š

- ŠĀ "(heart) in, inside" (Akk. *libbu*).
 § XXIX.
 INA ŠĀ-BI (Akk. *ina libbi*) "among/in (them/it)" § 92 (A, B).
 ŠĀ-BI-ŠĀ (Akk. *ša libbi*) "her intestines/belly"="her foetus".
 ŠĀ ŠĀ-BI-ŠĀ (Akk. *ša libbi-ša*) "that of her intestines/belly"="her foetus" § 77a (A 2x).
 ŠAH n. com. "pig, sow".
 § 83 (A, B), § 84 (A, B), § 86 (A, B, E); ŠA[H] § 83 (R); Š[AH] § 84 (R).
 With Hittite complements:
 sg. nom. ŠAH-*aš* § 199/85 (p, z).
 gen. ŠAH<-aš> § 199/85 (p).
 ŠAH ŠE n. com. "fattened pig".
 § 81 (A, B); Š[AH ...] § 81 (K).
 ŠAH *hi-la-an-na-aš* "pig of the courtyard".
 § 82 (A, B).

- ŠAH.TUR "piglet".
 § 83 (A 1x, B 2x), § 85 (A, B), pl. ŠAH.TUR.HI.A § 83 (A).
 ŠE "com, barley".
 § 78 (A, B), § 83 (A, B), § 85 (A), § 126/23 (aa, c, f, o), § 142/31 (c), § 158/43 (aa, n and u 1x, p 2x), § 159/44 (aa, p), § 160a/45a (aa, p), § 161/46 (aa, p, v).
 ŠEN (GIŠŠEN, URUDUŠEN) n. com. "(copper) box".
 URUDUŠEN § 160a/45a (p); ŠEN.URUDU § 160a/45a (aa); [U]RUDUŠEN § 160a/45a (u).
 With Hittite complements: sg. acc. GIŠŠEN-*an* § 125/22 (c, o).
 GIŠŠENNUR "plum(?) tree".
 § 104/4 (a, b); [GIŠŠ]ENNUR § 105/5 (a).
 ŠEŠ n. com. "brother". Cf. *negau-*.
 LÚŠU.GI n. com. "old man".
 With Hittite complements: pl. dat. LÚ.MEŠ ŠU.GI-*aš* § 71 (B 2x); [LÚ].MEŠ ŠU.GI-*aš* § 71 (A);
 see Otten 1973 34.
 LÚŠU.I "barber".
 § 144/33 (c).
 GIŠŠUKUR n. com. "lance, spear".
 § 126/23 (c).
 With Hittite complements:
 sg. acc. GIŠŠUKUR-*an* § 101/1 (a).
- T
- TI-*ant-* "alive". Cf. *hūišuante-*.
 TÚG "garment, bolt of cloth" (Akk. *šubātu*).
 § 126/23 (c, f), § 182/67-68 (p).
 TÚG-ŠÚ (Akk. *šubā(t)-zu*) "his garment" § 171/56 (c, p).
 TÚG.BÁR "sackcloth garment?"
 § 182/67-68 (p).
 TÚG.GÚ (a kind of garment) "an ordinary tunic".
 TÚG.GÚ[...] § 182/67-68 (p).
 TÚG.GÚ.È.A (Akk. *naḫlapu*) "shirt, tunic".
 TÚG.GÚ.È.A SIG "sheer/thin tunic" TÚ[G].GÚ.È.A SIG § 182/67-68 (p); [TÚG.GÚ].È.A SIG
 § 182/67-68 (w).
 TÚG.SIG "light/fine garment/cloth".
 § 144/33 (c), § 182/67-68 (p, x).
 TÚG.SÍG "wool garment".
 § 126/23 (c), § 182/67-68 (p); [1 TÚ]G.SÍG § 126/23 (f); [1 TÚG].SÍG § 126/23 (aa), [1 TÚG] *IŠ-7U* SÍ[G] § 126/23 (m).
 GIŠTUKUL n. (property assigned to a TUKUL-man).
 § 40 (B 3x), § 41 (C 3x); GIŠ[TUK]UL § 41 (B).
 With Hittite complements:
 sg. nom.-acc. GIŠTUKUL-*li* § 40 (A 3x), § 41 (A 2x, B and L 1x); GIŠTUKUL[*-li*] § 40 (A);
 GIŠTUKUL-*[li]* § 40 (B); GIŠ[TUKUL-*li*] § 41 (L); [GIŠTUKUL-*li*?-iš] § 40 (L).

TUR 1) "child". 2) "little, small".

TUR-*an* Unplaced fragments KBo 12.50 (z).

U

U₄ "day". Cf. *šiwatt-*.

UDU n. com. "sheep".

§ XXXV, § 80 (A, K, B), § 98 (Q), § 164-165/49-50 (p), § 167/52 (p), § 168/53 (e, p), § 179/64 (p, b, x), § 185/71 (p 3x), § 186/72 (p 7x), § 196/82 (p 2x), § 199/85 (p); UD[U] § 168/53 (aa); [UDU] § 98 (B).

pl. UDU.ĤI.A § 53 (A, D, F), § 59 (A and M 1x, B 2x), § 62 (A, B, F), § 69 (A and B 2x, I 1x), § 107/7 (a, d), § 162b/47b (v), § 167/52 (p); U[DU.ĤI.A] § 53 (B); UDU.[ĤI.A] § 59 (D); [UDU].ĤI.A § 69 (I); [UDU.ĤI.A] § 107/7 (c).

With Akkadian complements: UDU.ĤI.A-ŠU § 107/7 (i).

With Hittite complements:

sg. acc. UDU-*un* § 80 (A, B); UDU[-*un*] § 80 (K).

gen. UDU-*aš* § 188/74 (y); U[DU-*aš*] § 188/74 (x).

UDU.A.LUM "ram".

§ 59 (B, D), § 62 (A, B); [UDU.A.L]UM § 62 (F).

UDU.ÁŠ.MUNUS.GÀR "lamb, (sexually) immature sheep".

§ 59 (B), § 69 (B); [UDU].ÁŠ.MUNUS.GÀR § 62 (F); UDU.MUNUS.ÁŠ.GÀR § 62 (A), § 69 (A); UDU.MUNUS.Á[Š.G]ÀR § 59 (M); [UDU.MUNUS.ÁŠ.GÀR] § 62 (M); ÁŠ.MUNUS.GÀR § 62 (B).

UDU.KUR.RA n. com. "mountain goat".

§ 65 (A, B, F, H).

UDU.NÍTA n. com. "wether".

§ 59 (B), § 62 (A, B), § 66 (A, B, F), § 69 (A and I 1x, B 2x), § 176a/61a (p); [U]DU.NÍTA § 176a/61a (aa); [UDU.NÍTA] § 59 (M); [UD]U.NÍTA § 62 (F).

With Hittite complements:

sg. acc. UDU.NÍTA-*an* § 69 (A).

UDU.U₈ n. com. "ewe". HZL 210's UDU."SÍG+MUNUS" is a deliberately cautious writing. On the advice of Miguel Civil I regard this as the Boğazköy equivalent of standard UDU.U₈. In earlier fascicles of the CHD we read it UDU.U₁₀. It is the Sumerogram for Akkadian *immetu* and *lahru*.

§ 59 (B, D), § 62 (A, B), § 66 (A, B, F), § 69 (A and B 2x, I 1x); UDU.[U₈] § 62 (F); [UDU].U₈ § 69 (I).

GIŠUMBIN "wheel". Cf. *hurki-*.

UN n. com. "man". Cf. *anuhša-*.

UR.BAR.RA n. com. "wolf".

Without phonetic complement: § 37 (B), § 80 (B).

With Hittite complements: sg. nom. UR.BAR.RA-*aš* § 37 (A), § 75 (B); [U]R.BAR.RA-*aš* § 75 (A).

dat.-loc. UR.BAR.RA-*ni* § 80 (A).

UR.GI₇ n. com. "dog".

§ 87 (B, E).

UR.GI₇ *hi-la-an-na-aš* "gate dog" > "watchdog" § 89 (B); [UR.]GI₇ *hi-la-an-na-aš* § 89 (E);

UR.G[₁₇ *hi-la-an-na-aš*] § 89 (W).

With Hittite complements: sg. nom. UR.GI₇-*aš* § 90 (B); [UR.G]I₇-*aš* § 90 (E).

acc. UR.GI₇-*an* § 88 (B, E).

gen. UR.GI₇-*aš* § 199/85 (p).

URU n. com. "town, city" (Akk. *ālu*).

pl. URU.DIDL I § 50 (A).

With Hittite complements:

sg. nom. URU-*aš* § 1V (2x).

acc. URU-*an* § 146a/35a (c); [URU-*i*]a?-*an* (for Hittite *ḫappiriyān*) § 146a/35a (aa).

gen. URU-*r*[*i-aš*] § 40 (B).

dat.-loc. URU-*ri* § 6 (A, B), § 46 (A, C), § XXXVIII, § 184/70 (p), § 196/82 (p, y); [U]RU-*ri* § 196/82 (p); URU-*ri* § 196/82 (aa); [URU-*r*]i § 46 (B).

With Akkadian complements:

sg. gen. URU-*LIM* (Akk. *ālim*) § 40 (A), § 46 (A), § XXXVIII, § 47b (A, B), § XXXIXb; [UR]U-*LIM* § 40 (L).

URUDU "copper".

§ 126/23 (c, m), § 181/66 (p, x).

LÚURUDU.NAGAR n. com. "coppersmith".

§ 56 (D); [LÚURUDU.NAG]AR § 56 (A).

LÚUŠ.BAR n. com. "weaver".

§ 51 (A, B), § 176b/61b (p); [L]ÚUŠ.BAR § 200b/86b (p); L[ÚUŠ.BAR] § 51 (G).

DUGÚTUL "vessel, pot".

Without phonetic complement: § 173b/58b (p).

With Hittite complements: sg. dat.-loc. DUGÚTUL-*i* 1) § 25 (A); DUGÚTUL-*[i]* § 25 (B).

UZ₄ n. com. "(nanny)goat".

§ 179/64 (p, x), § 185/71 (p 2x).

UZU "meat, flesh".

§ 186/72 (p 2x); [U]ZU § 186/72 (p).

UZU-ŠU "its meat" § 162b/47b (v).

UZU-ŠU-NU "its meat" § 185/71 (p), § 186/72 (p); UZU-*[ŠU-N]*U "their meat" § 186/72 (p).

Z

ZA.GI_{1N} "(lapis lazuli-) blue"

§ 182/67-68 (p, x).

ZABAR "bronze"

§ 126/23 (c), § 157/42 (aa 3x, p 1x); [Z]ABAR § 160b/45b (aa); ZA[BAR?] § 129/26(c).

ZAG n. com. "border, boundary". Cf. *arḫa-*.

ZI.KIN.BAR "pin". Cf. *šepik(k)ušta-*.

ZÍZ n. neut. "(bread) wheat".

§ 160b/45b (aa, p), § 183/69 (p).

ZU₉ 1) "tooth". 2) "clove (of garlic)".

1) § VII (2x), 2) § 101/1 (a).

1) ZU₉-ŠU "his tooth" § 7 (A, B), § 8 (A, B, X); ZU₉-ŠÚ § VII.

AKKADIAN WORDS

A

ABU "father". Cf. *attaš*.

AĦĀTU(M) "sister". Cf. *nega-*.

ANA (prep.) "to, for, towards" (corresponds to Hittite dative).

A-NA § 9 (A, B), § 10 (C), § 19a (A, B), § 19b (A, B), § 20 (A, B), § 21 (A, B), § 23a (A), § 23b (A), § 29 (C), § 31 (B), § 34 (B 2×), § 36 (B), § 41 (A), § 55 (A), § 56 (B), § 80 (B), § 83 (A, B, R), § 101/1 (a 2×), § 105/5 (a, b, g), § 106/6 (d 2×), § 107/7 (a, d, i), § 113/13 (c, d), § 128/25 (c), § 142/31 (c), § 150/39 (aa 2×), § 151/40 (aa 2×, c 1×), § 152/41 (q), § 157/42 (aa and n 1×, p 3×), § 173b/58b (p), § 198/84 (p, y), § 199/85 (p); *A-N[A]* § 26a (L), § 106/6 (b), § 159/39 (c), § 151/40 (c); *A-[NA]* § 157/42 (aa); *[A-N]A* § 157/42 (aa).

LÚASĪRU(M) "captive, prisoner" (enslaved class). Cf. *LÚhippara-*.

ATHU "relatives, brothers". Cf. *nega-*.

AWATU "matter; (legal) case, disposition". Cf. *utar*.

B

BĒLU "lord, owner, master" Cf. *išha-*.

BUBŪTĀNU "covered with welts or swellings (*bubūnu*)?".

BU-BU-Ū-TA-NU-UM SA' NI[M.LĀL] "(the offender would have been) exposed to bee-sting." § 92 (B).

D

DĪNU(M) "case, litigation, judgment, lawsuit". Cf. *ħanneššar*.

E

ELLU(M), fem. sg. *ELLETU* "free (person)". Cf. *arawanni-*.

EMŠU "rennet".

EM-ŠU § 181/66 (p); *[E]M-ŠU* § 181/66 (x).

EPİŠU ("maker"; part. of *epēšu* "to make").

masc. sg. status constructus *LÚE-PIŠ TUGKA-BAL-LI* "maker of leggings" § 176b/61b (p); *E-PIŠ* [...] § 176b/61b (b); *[LÚE-PI]-IŠ KA-BAL-LI* § 176b/61b (aa).

H

LÚĦĀLIBU (a title).

masc. sg. gen. *LÚĦA-A-LI-BI* colophon of PT (KBo 6.4).

ĦALQU(M) "(one who has) disappeared".

masc. sg. gen. *ĦAL-QI-IM* § 112/12 (c).

ĦARPU "young" (of animals from whom skins are taken). Cf. tables in commentary on § 178 and 185.

fem. sg. gen. *ĦA-RU-UP-TI* § 185/71 (p).

I

ILKU "ILKU-services". Cf. *LÚILKI* "man owing *ILKU*-services".

ILLAM (another writing for *ELLAM*). Cf. *ELLU* "free".

INA prep. "in, into"; 1) answering the question "where?" (of location). 2) answering the question "when?" (of time). 3) answering the question "(in)to where?, for what?".

I-NA § 5 (A and B 3×), § 50 (A), § 92 (A, B), § 126/23 (c 2×, f, m and o 1×), *[I]-NA* § 126/23 (o); § 35 (A), § 112/12 (c, d), § 175/60 (aa, p), § 176a/61a (a and b 1×, p 2×); *I[-N]A* § 35 (B); § 41 (B, C), § XXXI; *[I-N]A* § 41 (L), § 124/21 (o), unplaced fragments (bb).

I-NA QA-TI "by the hand of" § 75 (A).

INAKKISU "they cut off" (pres. pl. 3. of Akk. *nakāsu* "to cut off").

I-NA-AR-KI-SU § 173a/58a (p); *I-[NA-AR-KI-SU]* § 173a/58 a (aa).

GIŠINBU "fruit, fruit tree".

sg. acc. *GIŠIN-BA-AM* § 109/9 (b); *GIŠIN-B[A-A]M* § 109/9 (d); *[GIŠ]IN-BA-AM* § 109/9 (j).

IŠTU prep. 1) "from" 2) "out from, through, by".

IŠ-TU § 20 (A, B), § 21 (A, B), § 46 (A, B), § XXXVIII; § XXXIXa, § 75 (B, I), § 126/23 (m).

ITTI prep. "with, by".

IT-TI § 112/12 (k); *[IT]-TI* § 112/12 (c); *[IT-TI]* § 112/12 (d).

K

TUGKABALLU (legging).

masc. pl. gen. *TUGKA-BAL-LI* § 176b/61b (p); *KA-BAL-LI* § 176b/61b (aa).

M

-MA (Akk. encl. part.) "also, even".

colophon of PT (KBo 6.4), § 190/76 (p); *-M[A?]* § 190/76 (y).

MAĦAR (Status constr. of *maħru* "front side" as prep.) "before; at; with".

MA-ĦAR § 195a/81a (p, y).

MANDA (a type of troops).

ÉRIN.MEŠ MA-AN-DA § 54 (A, B, D).

ME "hundred".

1 *ME* § 5 (A 2×, B 1×), § 6 (A, B), § 108/8 (b, d), § 109/9 (d), § 160a/45a (aa 2×, p 1×); [1] *ME* § 108/8 (h)

N

NISU "people" > "relatives".

LÚMEŠNI-SU-Ū-SU "his relatives" § 51 (2× A, B, D, G).

P

PA, abbreviation for *PARISU*. Cf. below.

PANI prep. "before, in front of, in the presence of".

colophon (F₂).

PARISU (a measure of capacity; for Hittite metrology see Hout 1990).

sg. (status constr.) ½ *PA-RI-SI* §126/23 (aa); 1 *PA-RI-SI* §78 (A); 30 *PA-RI-SI* §158a/43a (aa); [1 *PA-RI-SI* §78 (B); [P]A-RI-SI §85 (A); 2 P[A-RI-SI] §85 (S).

abbreviation *PA.*: without number (=1 *PA.*?) §83 (B), §183/69 (p); ½ *PA.* 126/23 (c, f, o), §142/31 (c), §159/44 (aa, p); 1 *PA.* §83 (A), §160b/45b (aa, p), §161/46 (aa, p, v), §183/69 (p); 3 *PA* §183/69 (p); 4 P[A.] §183/69 (p), 12 *PA.* §158b/43b (aa, p, u); 30 *PA.* §158a/43a (n, p); 1 *ME PA.* §160a/45a (aa, p).

PŪHU “substitute”.

PU-UH-SU “substitute for himself/herself” §172/57 (p); [P]U-UH-SU §172/57 (e).

Q

QĀTU 1) “hand”. 2) “part”. Cf. *kešsar-/keššera*.

QĀTAMMA adv. “the same as just mentioned, the very same, in the same manner, in the same ratio”. Cf. *apeniššan*.

QATI “is complete, is finished” (stative sg. 3. masc. of *qatū* “to be complete, finished”).

QA-TI colophon (D), colophon (e).

Š

SIMDU(M) “team (of draft animals)”.

ŠI-IM-DUM §159/44 (p); sg. status constr. *ŠI-IM-Dİ* §166/51 (p); [ŠI-IM-Dİ] §159/44 (aa).

Š

ŠA 1) (determinative pron.) “that one (of), he (of)”.

2) (used as a relative pron.) §160b/45b (p)

3) (attested before ideograms or Akk. words to indicate gen., in some exceptional cases it also occurs before the Hittite gen. forms, like: *ŠA* 1 *zi-pāt-ta-ni* “of one bottle” §181/66 (p 2x); *ŠA* 1 *zi-pāt-ta-ni* §181/66 (p); *ŠA* 1 *zi-pād-da-ni* §181/66 (p); [ŠA] 1 *zi-pād-da-ni* §181/66 (x 3x); [ŠA] 1 *zi-pād-da-ni* §181/66 (x); *ŠA* “of a ... garment” (p); *TUGḡa-pu-ša-an-da-aš* §182/67-68 (x).

1) *ŠA* É.GAL-*LIM* “that of the palace = “the palace’s share (of the fine)” §9 (A, B), §25 (A).

ŠA ŠA-BI-*ŠA* “that of her intestines/belly”=the child in her womb §77a (A 2x).

3) *ŠA* A-BI-*UTU-ŠI* “of the father of the Sun?” colophon (D).

ŠA ARAD “of the slave” §99 (B); [ŠA] [AR]AD §99 (A)

ŠA É-TIM “of the house” §XXV.

ŠA LÚGAL.DUB.SAR “of the chief scribe” colophon of PT (KBo 6.4).

ŠA GU₄.APIN.LÁ “plow ox” §65 (A).

ŠA *mḡa-ni-ku-DINGIR-LIM* “of Hanikili” colophon of PT (KBo 6.4).

ŠA ITU.2.KAM “for 2 months” §158/43 (p).

ŠA ITU.3.KAM “for 3 months” §158/43 (aa)

ŠA “*Ka-ru-nu-wa* “of Karunuwa” colophon of PT (KBo 6.4).

ŠA KUR UGU “of the Upper Land” colophon of PT (KBo 6.4).

ŠA LÚ ILKI “of the man owing *ILKU*-services” §41 (A, B and C 2x); [ŠA] LÚ IL-KI §41 (L).

ŠA LÚ GIŠTUKUL “of the man having a TUKUL-obligation” §40 (A 1x, B 2x), §112/12 (d); [ŠA] LÚ GIŠTUKUL §112/12 (c).

ŠA ½ MA.NA “weighing one half mina” §157/42 (p); [ŠA] ½ MA.[NA] §157/42 (i)

ŠA 1 MA.NA “weighing one mina” §157/42 (aa, p), §161/46 (aa, p).

ŠA 2 MA.NA “weighing two minas” §160b/45b (aa, p, v).

ŠA 1 ME MA.NA “weighing 100 minas” §160a/45a (aa); [ŠA] 1 ME MA.NA §160a/45a (p).

ŠA MÁŠ.GAL “of a he-goat” §65 (B, F); [ŠA...] §65 (H).

ŠA MU.1.[KAM] “one year’s” §24 (B); *ŠA* [MU.1.KAM] §24 (B).

ŠA MUNUS “of a woman” §42 (B).

ŠA NI[M.LÁL] §92 (B).

ŠA NUMUN.HI.A-aš “for the seed” §26a (J).

ŠA ŠA-NI-*I-IM-MA* “another person’s” §39 (A).

ŠA 1 TUG “of one bolt of cloth” §126/23 (c); [ŠA] 1 TUG §126/23 (m, o).

ŠA LÚURUDU.NAGAR “of the coppersmiths” §56 (D); *ŠA* [LÚURUDU.NAG]AR §56 (A).

in the extended price catalog §178/63 (b and p 5x), §179/64 (b 1x, x 2x, p 3x), §180/65 (p 4x, x and b 2x), §181/66 (p 8x, x 1x), §182/67-69 (e 5x, p 6x, x 4x), §183/69 (p 6x), §185/71 (p 10x), §186/72 (p 4x); [ŠA] §178/63 (p), §182/67-68 (e 6x, p 2x); [ŠA] §180/65 (x 2x), §181/66 (x).

Damaged: *ŠA* L[Ú ...] “of the man?” §XXIVa, §XXIX.

ŠANŪ adj. “another”.

masc. sg. gen. *ŠA* ŠA-NI-*I-IM-MA* “another person’s” §39 (A).

ŠIMU “price”.

ŠI-IM-SU “its price” §178/63 (p 6x, a and x 1x), §179/64 (p 2x, x 1x), §180/65 (p 5x, x 1x), §181/66 (p 3x, x 1x), §182/67-68 (p), §185/71 (p); *ŠI-IM-SU* §180/65 (x 2x), §181/66 (x 3x); [ŠI-IM-SU] §179/64 (p), §180/65 (x), §181/66 (x); *ŠI-IM-[SU]* §178/63 (b); *ŠI-[IM-SU?]* §182/67-68 (e); [ŠI]-*IM-SU?* §178/63 (aa); *ŠI-IM-SU* §179/64 (x), §182/67-68 (e, p).

ŠI-IM-SU-NU “their price” §179/64 (p); *ŠI-[IM-SU-NU]* §179/64 (x)

-*ŠU* encl. poss. pron. “his/its”, “her/its”.

sg. masc. -*SU* “his/its” §7 (A, B), §8 (A, B, X), §11 (A, B), §X, §12 (A, B), §XI, §27 (C), §31 (B), §34 (B), §43 (A, B), §XXV (2x), §46 (A, B), §XXVIII, §47b (A), §XXXIXb, §48 (A 3x), §XL (2x), §51 (A 4x, B and D 2x, G 1x), §53 (B, D and F 3x, A 2x, G 1x), §74 (A, B), §77b (A, K), §95 (A and O 1x, B 2x), §99 (A and B 2x, F 1x), §100 (B), colophon of PT (KBo 6.4), §106/6 (b 2x, d 1x), §107/7 (i), §162b/47b (v), §178/63 (aa and x 1x, p 6x), §179/64 (p 2x, x 1x), §180/65 (p 5x, x 2x), §181/66 (p 3x, x 2x), §182/67-68 (p), §185/71 (p), §192/78 (p), §193/79 (p 3x, y 2x), §194/80 (aa, p, y), §195a/81a (aa 1x, p 2x), §196/82 (p and y 2x); -*SU* §180/65 (x 2x), §181/66 (x 3x); [-*SU*] §48 (B); §95 (A), §193/79 (p).

-*SU* §VII, §11 (C), §XL, colophon of PT (KBo 6.4), §162b/47b (v), §195a/81a (y).

-*SU* §4 (A, B), §9 (A, B, X), §11 (A, B, C), §IX, §X, §12 (A, B), §XI, §27 (J), §21 (A, B), §42 (C), §51 (G 2x), §68 (A, B, I), §84 (A), §164-165/49-50 (aa, p), §166/51 (p), §171/56 (e), §173a/58a (p 2x), §192/78 (p, y), §193/79 (p, y), §198/84 (p 2x); -*SU* §193/79 (aa); [ŠU] §173a/58a (aa).

sg. fem. -*ŠA* “her/its” (in OS manuscripts) §77a (A 2x); -[ŠA?] §171/56 (aa).

-*ŠA* in DUMU.MUNUS-*ŠA* (Akk. *mārassa* < *mārat-ša* “her daughter”) §195c/81c (p, y).

But also -*SU* for fem. (in NS copies except for §175/60 (aa), unless this means “his children”):

-[ŠU?] §27 (B), §171/56 (e 3x, p 5x), §175/60 (aa, p); -*SU* §200a/86a (z).

pl. masc. -*SU-NU* “their” §32 (B), §33 (A, B), §50 (A 2x), §179/64 (p 2x), §185/71 (p), §186/72 (p); -*SU-NU* §179/64 (p); [-*SU-N*]U §186/72 (p)

-*SU-NU* §53 (A, B, D, F).

SUMU “name” (*SUM* sign used as ideogram).

With Hittite complements: sg. nom.-acc. *SUM-an* §170/55 (e); *SU[M-an]* §170/55 (p).

SUPPATU “reed-shaped emblem (?)”. Cf. *išḡa*.

T

TUPPU “(clay) tablet”.

sg. gen. *TUP-PI* §53 (A, B); *TUP-PU* §53 (D); *TUP-P[U]* §53 (F).

U

Ū conj. “and; also”. See discussion in commentary on §§ 1-2.

§ 1 (B), § 3 (A, B), § 4 (A, B), § 26a (J 2×), § 27 (B), § 31 (B), § 32 (A), § 33 (A), § 40 (A), § 41 (A 1×, L 2×), § 42 (B), § 43 (A) (in alternation with *nu*), § 50 (A), § 51 (A, B and G 2×), § 53 (A, B and D 4×, F 2×, G 1×), § 54 (A, B, D), § 74 (A 1×, B 2×), § 79 (A), § 83 (A, B), § 96 (A, B), § 97 (A, B), colophon of PT (KBo 6.4) (2×), § 103/3 (a 2×, b 1×), § 127/24 (c), § 162b/47b (v), § 166/51 (p), § 167/52 (aa, p), § 175/60 (aa, p), § 181/66 (p), § 194/80 (aa, p, y), § 195a/81a (aa).

UK-KI-E, cf. LÜ *UK-KI-E*.

UL adv., cf. *natta*.

UNŪTU “vessel”.

pl. *Ū-NU-TEMEŠ* §45 (B, C), §XXXV.

UZNU “ear”. Cf. *ištamāna-*.

a) Divine Names

^dU “Stormgod”.

sg. nom. ^dU-*aš* §169/54 (e); [^dU-*a*]*š* §169/54 (aa).

^dUTU “Sungod”.

sg. nom. ^dUTU-*uš* §169/54 (e).

sg. dat.-loc. ^dUTU-*i* §169/54 (e).

^dUTU-*ŠI* (i. e. Akk. *Šamši*) “My Sun, My Majesty”.

sg. gen. ^dUTU-*ŠI* colophon (D).

b) Personal Names

^m*Hā-ni-ku-DINGIR-LIM* “Hanikuili” (= “man from Ankuwa”).

^m*Hā-ni-ku-DINGIR-LIM* colophon of PT (KBo 6.4); ^m*Hā-ni-ku-DINGIR-LIM-iš* colophon of PT (KBo 6.4).

^m*Ka-ru-nu-wa* “Kārunuwa”.

^mNU.GIŠ.[KIRI₆] colophon of PT (KBo 6.4)

^m[]

sg. dat.-loc. ^m[... *iš*.*ṬUR*] colophon (F).

c) Geographical Names

URU*Arinna*.

dat.-loc. URUA-*ri-in-na* §50 (A), §51 (B, G); URUA-*[ri-in-ni]* §50 (A).

KUR URU*Arzawa*.

KUR URU*Ar-za-u-wa* §19a (B).

URU*Haita*.

URU*Hā-at-ra-a* §54 (D); URU*Hā-[at-ra-a]* §54 (A)

KUR URU*Haiti*.

dat.-loc. KUR URU*Hā-at-ri* §5 (A, B), §20 (A, B), §21 (A, B).

URU*Haiti*.

dat.-loc. URU*Hā-at-ri* §5 (B), §19b (A, B), §20 (A 2×, B 1×), §55 (A, B); [URU*H*]*a-at-ri* §III; URU[*Hā-at-ri*] §55 (D); URU*Hā-at-ri*[*i*] §20 (B)

URU*Haituša-*.

dat.-loc. [URU]*Hā-at-ri-ši* §19b (A); URU*Hā-at-ri-ši* §19b (B).

abl. URU*Hā-at-ri-ša-az* §19a (B).

URU*Hemuwa-*.

URU*Hē-mu-wa* §54 (A, B); URU*Hē-im-mu-[w]*a §54 (D).

KUR URU*Luwiya-*.

dat.-loc. KUR URU*Lu-ū-i-ia* §5 (B); [K]UR URU*L[ū-ū-i-ia]* §23 (B).

abl. KUR URU*Lu-ū-i-ia-az* §20 (B), §21 (B).

KUR *Luwiya-*.

dat.-loc. KUR *Lu-ū-i-ia* §5 (A), §19b (A), §23 (A); KUR *Lu-ū-i-[ia]* §19a (A).

abl. KUR *Lu-ū-ia-at* §20 (A), §21 (A).

LÜ URU*Luwiya-* n. com. “Luwian man”.

sg. nom. LÜ URU*Lu-ū-i-ia-aš* §19a (B).

sg. acc. LÜ URU*Lu-i-in* §19b (A); LÜ URU*Lu-ū-i-ia-an* §19b (B).

LÜ URU*Luwiumna-* com. “Luwian man”.

sg. gen. LÜ URU*Lu-ū-i-u-ma-na-aš* §21 (A); LÜ URU*Lu-i-um-na-aš* §21 (B).

Maṇda (a people).

Ma-an-da §54 (A, B, D).

URU*Nerik*.

dat.-loc. URU*Ne-e-ri-ik-ki* §50 (A).

KUR URU*Paḫa*.

dat.-loc. KUR URU*Pa-la-a* §5 (A, B).

Šāla (a city?).

gen. sg. *Ša-a-la* §54 (A, B, D); [*Ša-a-la*]*a* §54 (f).

URUT*amalki*.

gen. sg. URUT*a-ma-al-ki* §54 (B, D); URUT*a-ma-al-ki* §54 (A); URUT*a-ma-al-[ki]* §54 (F).

URUT*ašhiniya*.

gen. sg. URUT*a-āš-ḫi-ni-ia* §54 (A, B); URUT*a-āš-ḫi-ni-i[a]* §54 (F); URUT*a-āš-ḫē-ni-ia* §54 (D).

KUR U[GU] “Upper Land”

colophon of PT (KBo 6.4).

URUZ*alpa*.

URUZ*a-al-pa* §54 (A, B, D).

URUZ*ippalantiya*.

dat.-loc. URUZ*i-ip-pa-la-an-ti* §51 (B); [URUZ*i-ip-pa-la-an-ti*] §51 (A); URUZ*i-ip-pa-la-a[n-ti]* §51 (G);

URUZ*i-ip-pa-la-an-ti* §50 (A); [URUZ*i-ip-pa*]-*la-an-ia* §50 (L).



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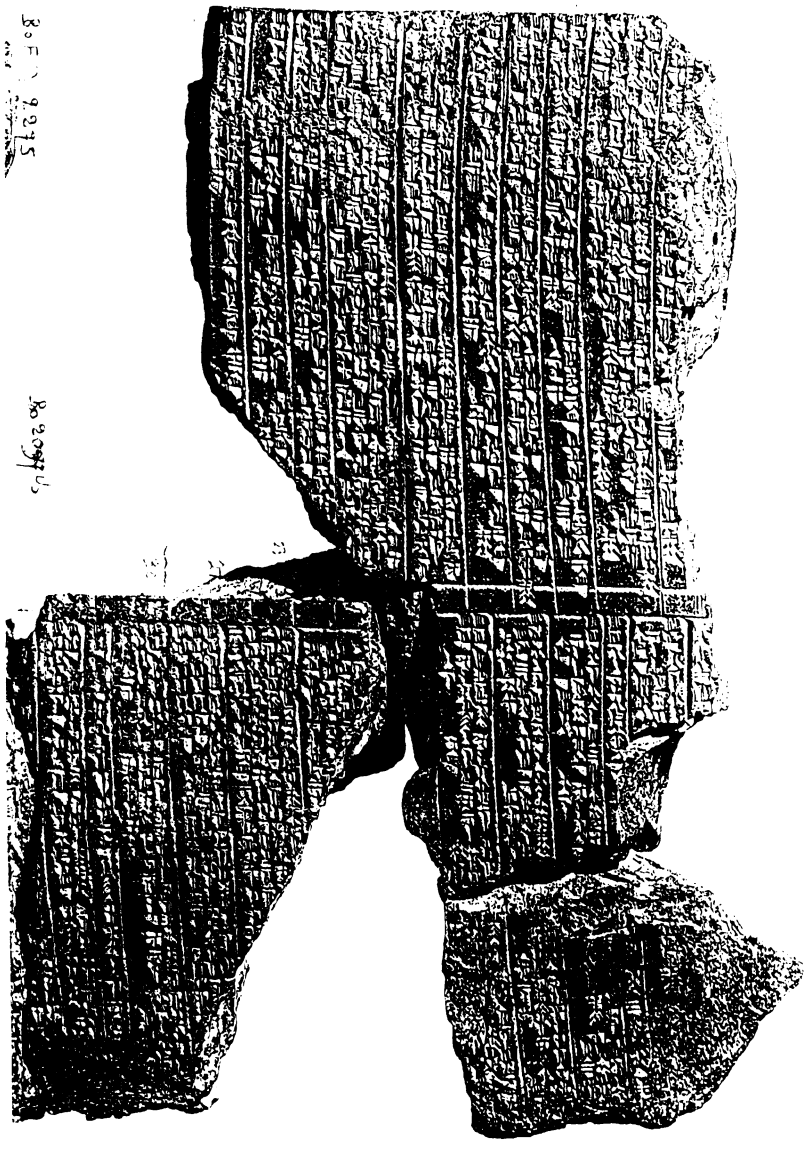
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PLATES



Bo 20975

Bo 20975

Plate I. KBo 2.2 (Bo 20975). Series One (copy A, OH script). Column I on the left contains lines 28-34 of column II on the right contains §§ 28-32 (copy A). The photo made long before additional joins were made does not show the joining fragments published as KBo 19.1 (338) and 19.1a (341) or KBo 22 of (Bo 09) 635 and 22.02 (195) or, for KBo 22.01 (Bo 09) 633, which joins at §§ 24 see Plate IV. For a photo of column II showing the right side of §§ 32-38 see Hirozumi 1992; [his] plate A. Photo from Vorderasiatisches Museum Berlin.

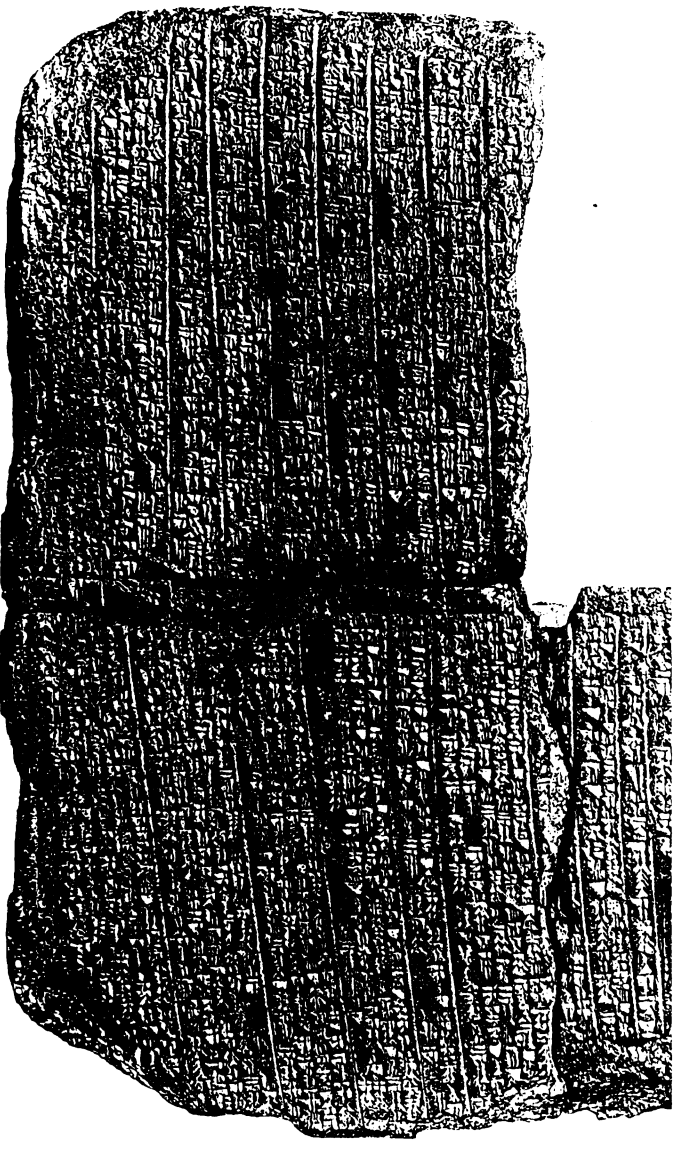


Plate IV. KBo 2.2 (Bo 20975). Series One (copy A, OH script). Column I on the left contains lines 28-34 of column II on the right contains §§ 34-VIII. Photo from Vorderasiatisches Museum Berlin.

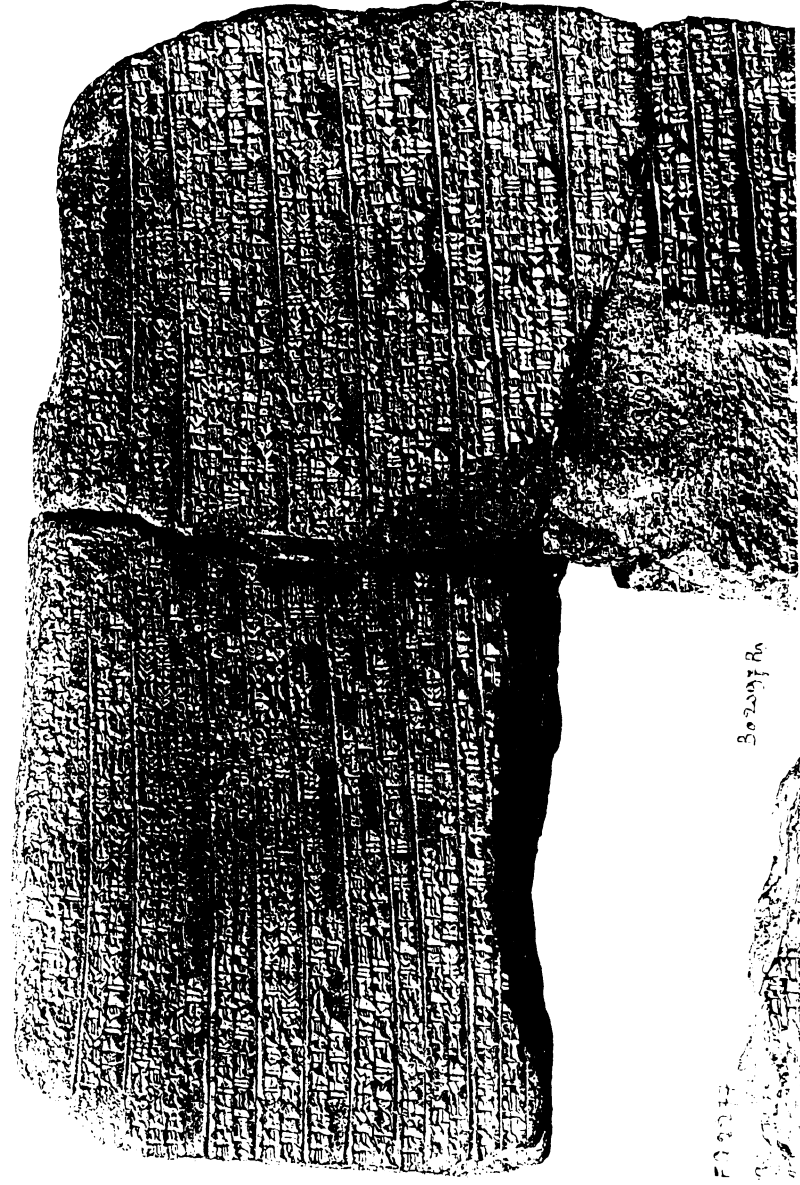


Figure 2a. KBo 6.2 (Bo 2097a). Series One, Copy A, OH script. Upper portion of column III, lines 1-17 on the right shows lines 22-30 on the left. IV 12-14 shows lines 88-91-100. Photo from Vorderasiatisches Museum, Berlin.

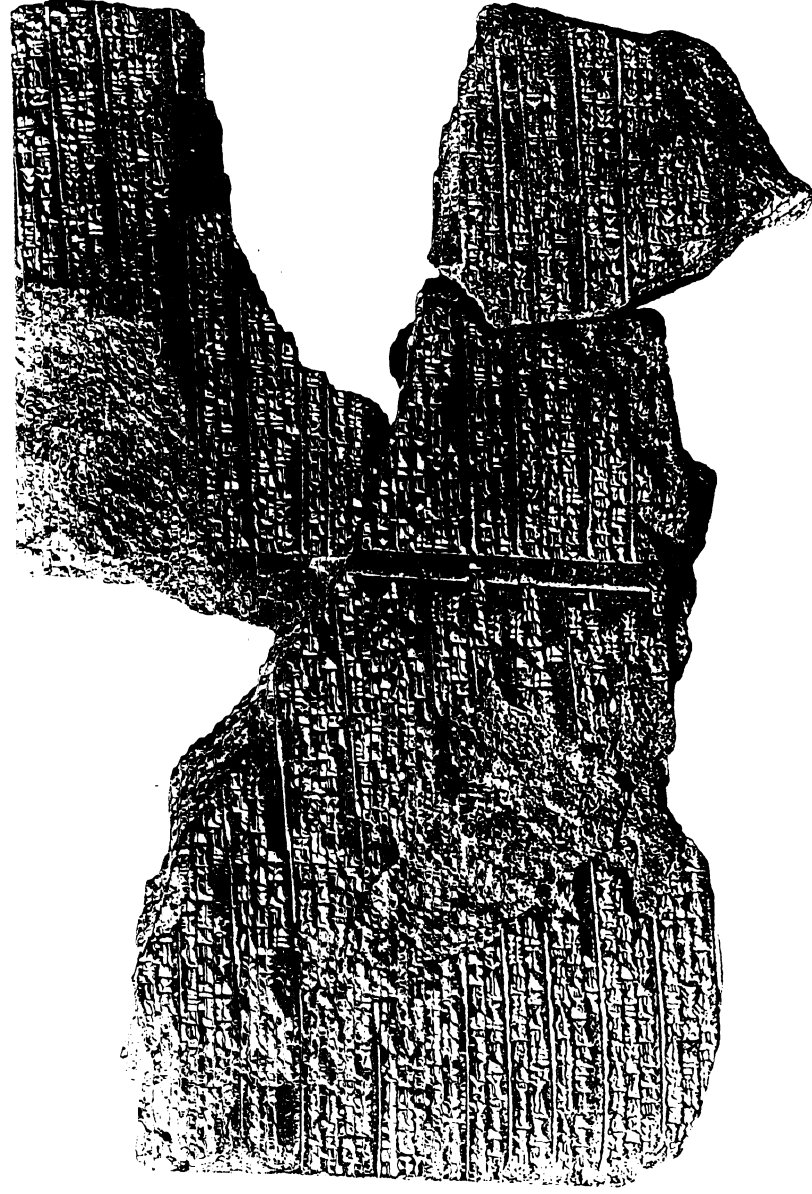


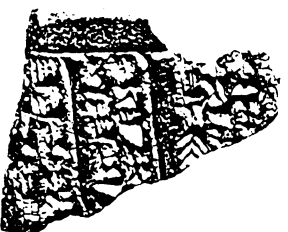
Figure 2b. KBo 6.2 (Bo 2097b). Series One, Copy A, OH script. Lower portion of column III on the right contains lines 1-17 on the left. IV 12-14 shows lines 88-91-100. Photo from Vorderasiatisches Museum, Berlin.



Fig.

1338 u

Plate 3 at KBo 19.1 (1338 u). Series One, Copy A. Old script, from to KBo 6.2 in column II, showing laws SS 7.7.57 and in III 38.52 showing laws SS 6.2.67. Photo from the German Boghazkoy Expedition archives.



1195 u



Plate 1b. Left: KBo 22.62 (1195 u). Series One, Copy A. Old script, from to KBo 6.2 in column III 17-21, showing laws SS 7.7.57. Right: KBo 19.1a (1338 u). Series One, Copy A. Old script, from to KBo 6.2 in column III, showing laws SS 7.7.57. Photo from the German Boghazkoy Expedition archives.



Plate 14. Khab. I A VI 12889. Scenes One (copy B, Nil script) A: upper portion of column I, lines 1-16; on the left shows laws 27-30. Photo from Vorderasiatisches Museum, Berlin.

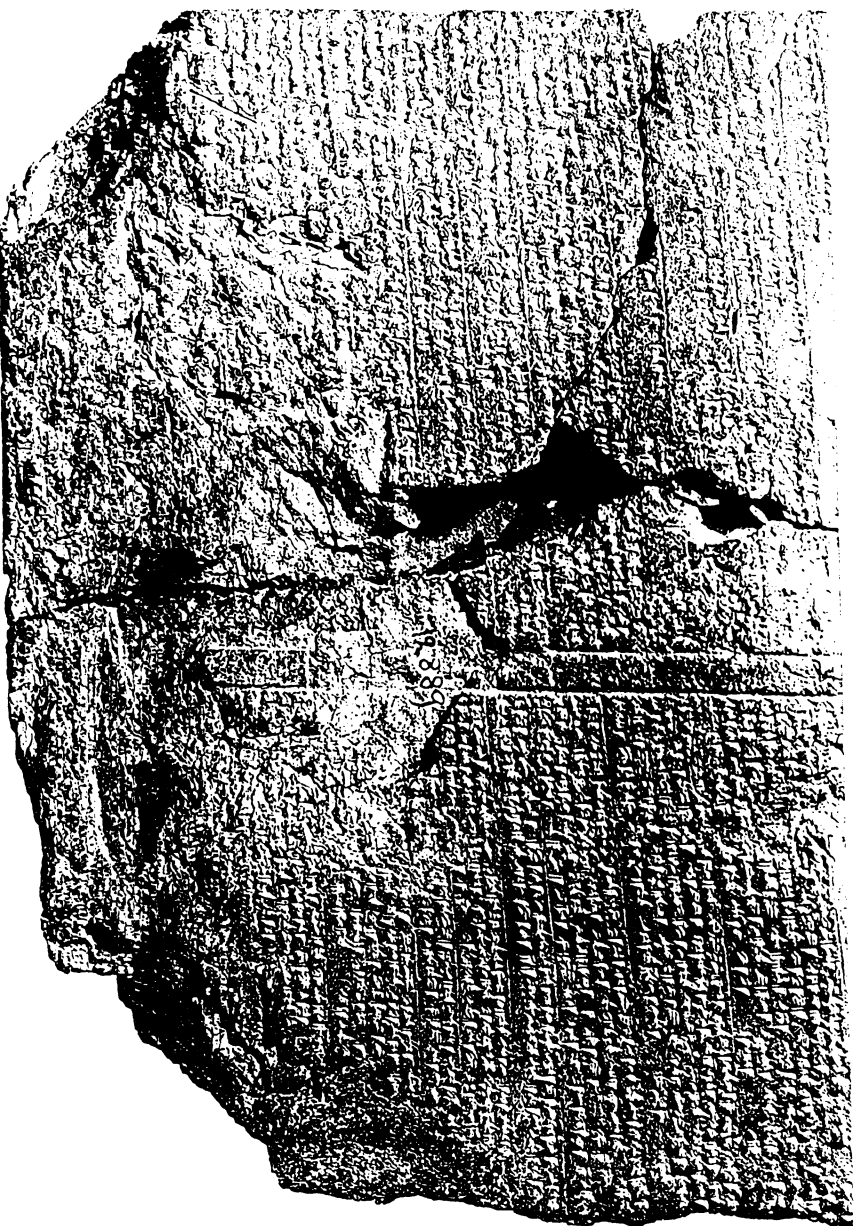


Plate 15. Khab. I A VI 12890. Scenes One (copy B, Nil script) A: lower portion of column I, lines 17-21; on the left shows laws 31-34, on the right 11-17. Photo from Vorderasiatisches Museum, Berlin.

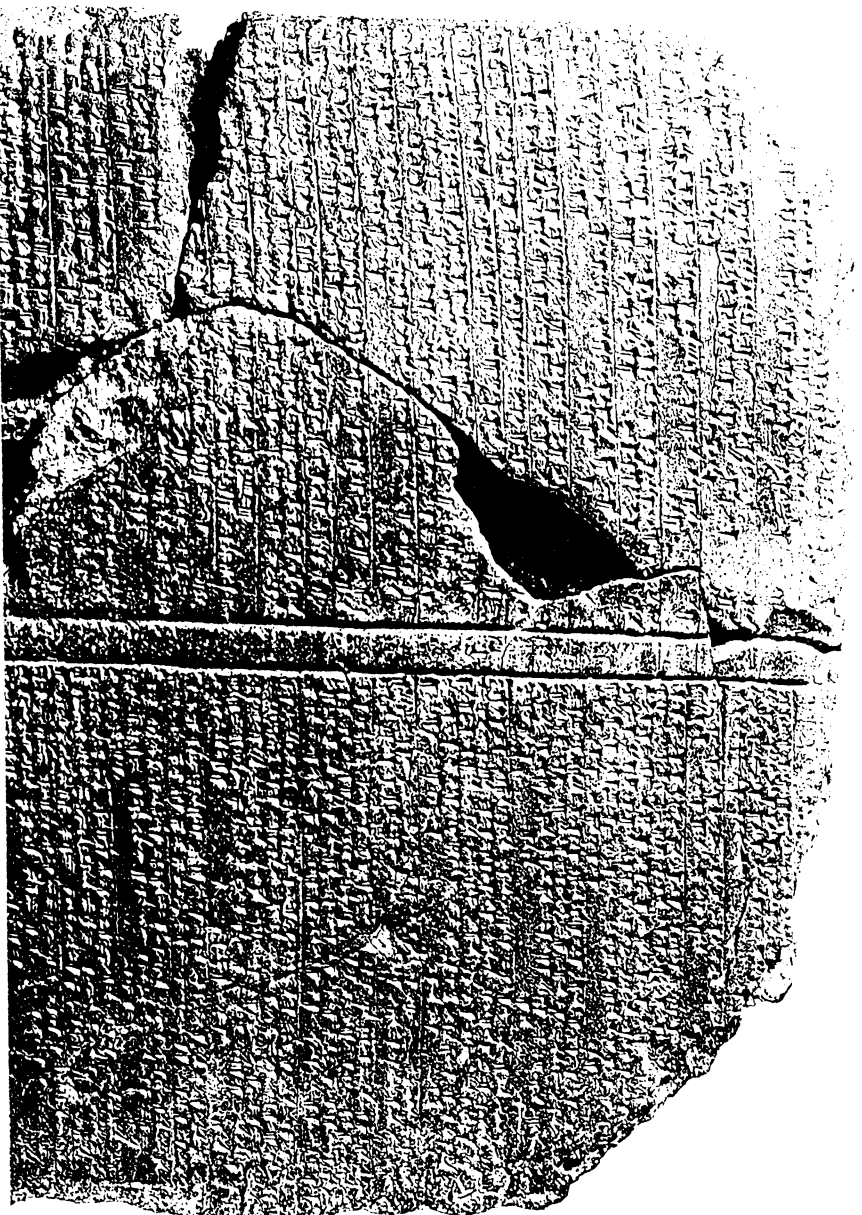


FIGURE 1. KIBO 6, IAA VI 12580. Series One, Copy B. NH script. Upper portion of column III, lines 1-45, on the right shows jaws 28-3002. On the left, IV C HE shows jaws 28-2734. Photo from Vorderasiatisches Museum, Berlin.

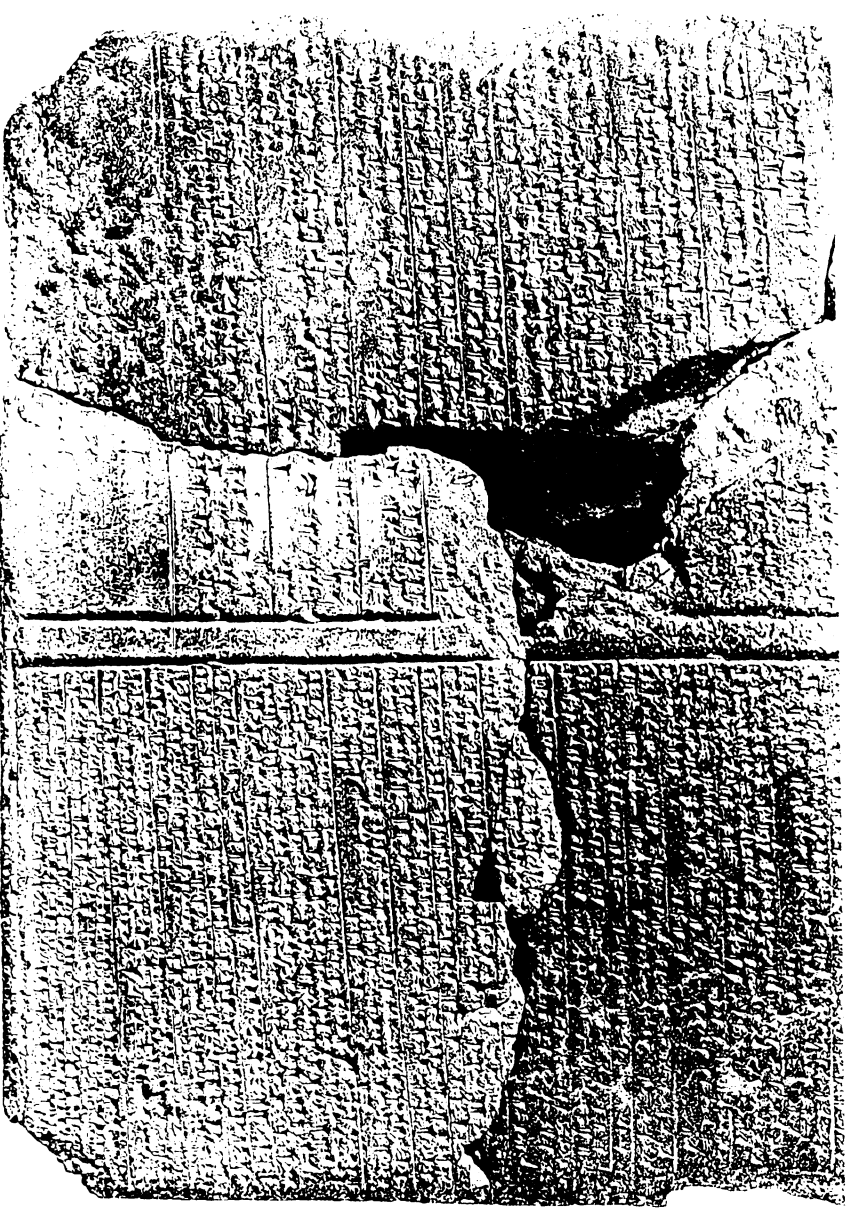


FIGURE 2. KIBO 6, IAA VI 12580. Series One, Copy B. NH script. Lower portion of column III, lines 47-80, on the right shows jaws 28-3002. On the left, IV B 022 shows jaws 28-92, 100. Photo from Vorderasiatisches Museum, Berlin.

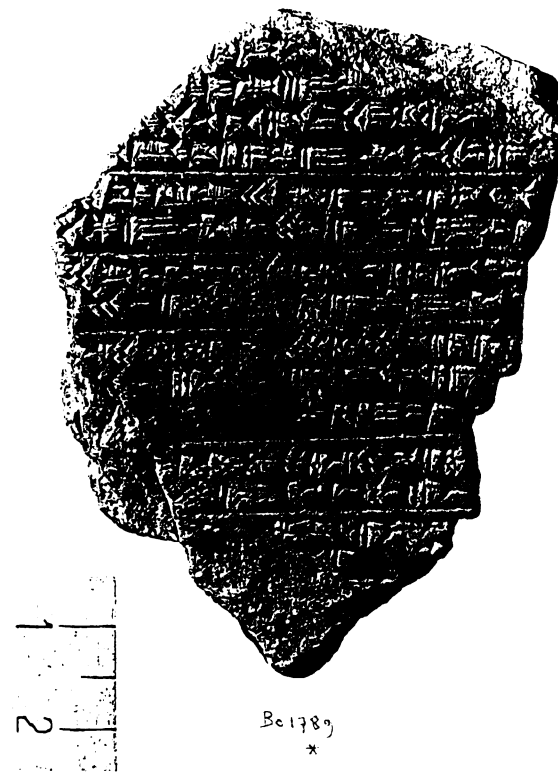
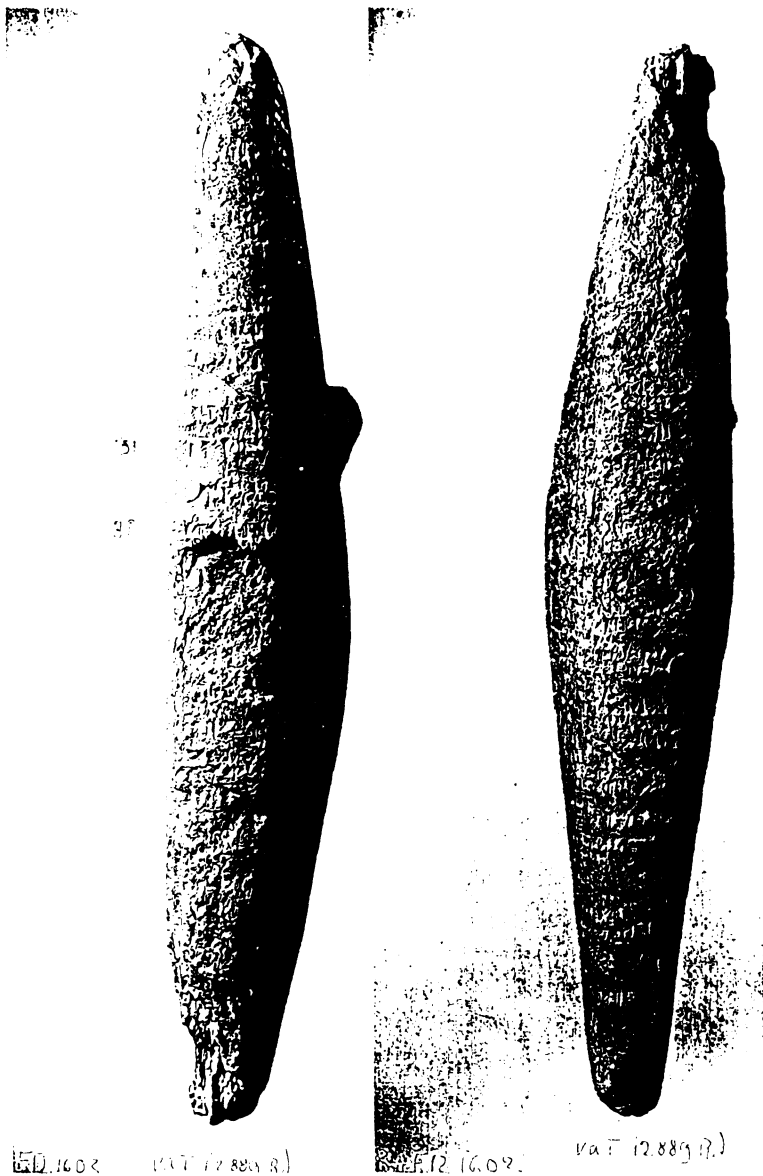


Plate 6 b. KUB 29.16 (Bo 1789), Series One, Copy M, OH script. Shows column I §§ 58-63. Photo from Vorderasiatisches Museum Berlin.

Plate 6 a. KBo 6.3 (VAT 12889), Series One, Copy B, NH script. Two orientations of the right edge. On the left the overruns from column II are seen right side up. On the right the tablet has been turned and lighted so that overruns from column III are seen right side up. Photo from Vorderasiatisches Museum Berlin.

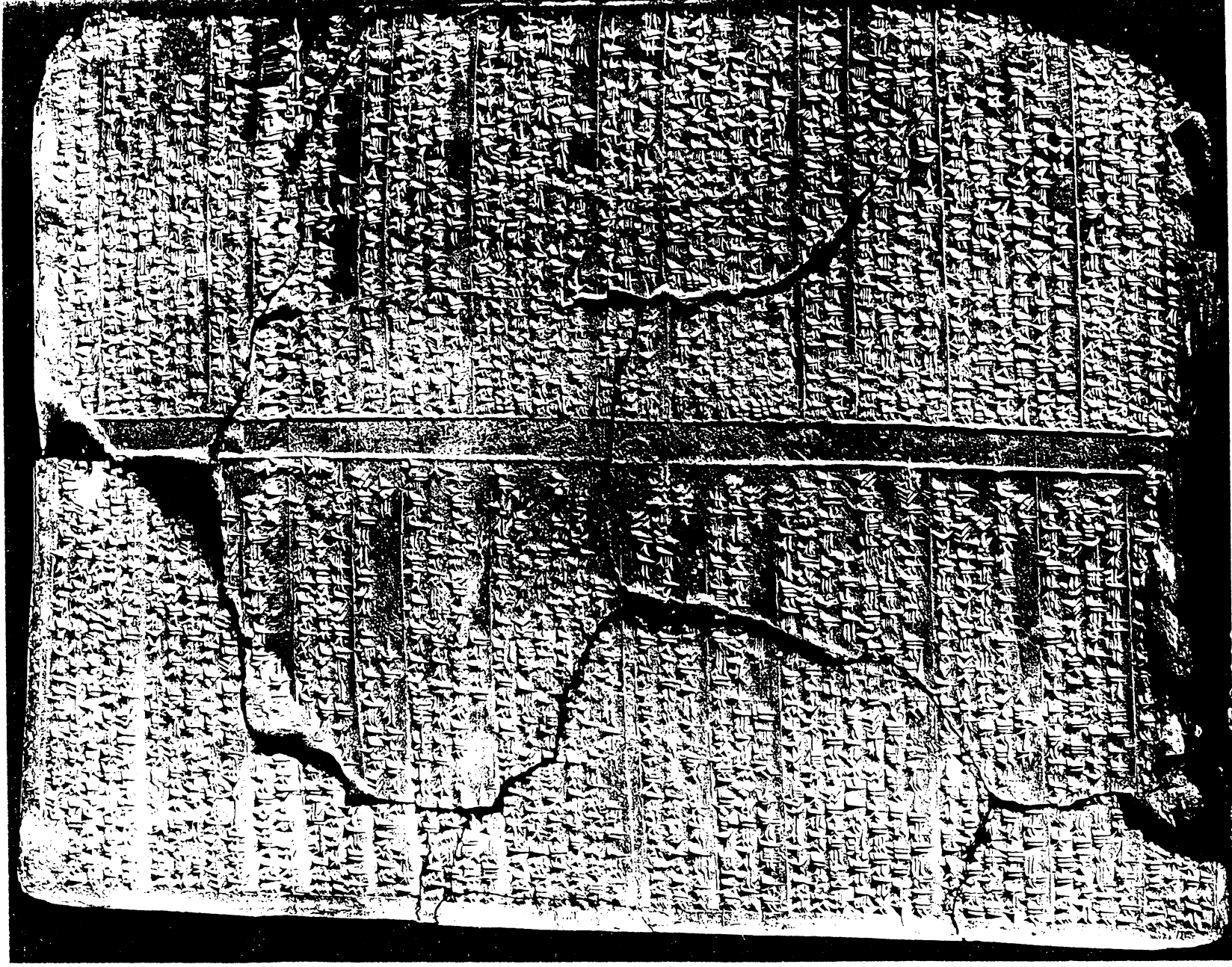


Fig. 1. - KBo. 6. 26. Fragment 7. Series Two, Copy p. III script. Column I on the left contains laws §§ 137-140. Column II on the right contains §§ 141-142. Photo from Vorderasiatisches Museum Berlin.



Figure 8. KBo 1.26 (Bo 2015). Series Iwo, Copy B. NI script. Column III on the right contains 88 Is² bis. 105 A column IV on the left contains 88 Iwo² Iwo. Photo from Vorderasiatisches Museum Berlin.

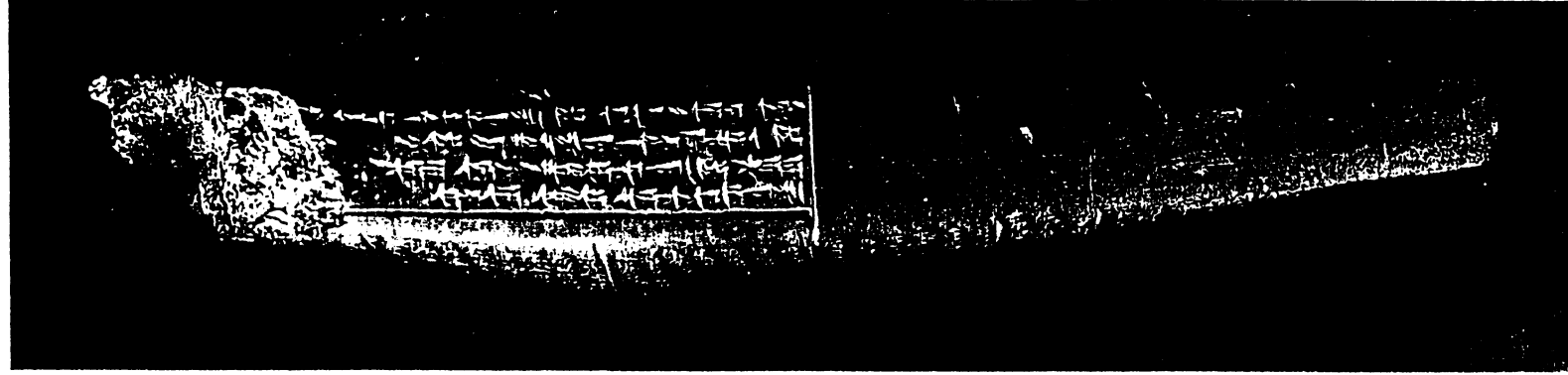


Plate 10: KBo 22.61 (Bo 69/633), Series One, Copy A, OH script. Join to KBo 6.2 in column I, showing laws §§ 2-4. Photo from the German Boghazköy Expedition archives.



Plate 9: Left edge of KBo 6.4 (Bo 2094, copy PT) in the middle, showing the colophon of PT. Photo from Vorderasiatisches Museum Berlin.