



## Hittite ega- and egan-

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HITTITE *ega-* AND *egan-*  
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The passage XIII 2 iv 23–26 (with its duplicate XIII 24 12–15) and the analogous XIII 1 iv 11–13 offer a glimpse of some of the duties of Hittite officials during the winter.<sup>1</sup> Yet each of these three passages poses problems for the transliteration and translation which are exceedingly difficult. In 1957 Einar von Schuler transliterated XIII 2 iv 23–26 and translated it into German as a portion of his critical edition of *Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte*.<sup>2</sup> Von Schuler assigned to the main text (XIII 2) the siglum “A,” to the duplicate (XIII 24) the siglum “H,” and to XIII 1, which in column IV exhibits a wording which seems to diverge too much from “A” and “H” to be termed a duplicate, the siglum “M.” His transliteration of this section was based on “A” with variants from “H” (but not “M”) in the footnotes. A few variants from “M” he incorporated in his commentary on the lines in question. A transliteration of “M” without translation he included separately at the end of his book.<sup>3</sup> I return to this problem passage, because it seems to me that recent studies offer a clue to the solution of a few of the more interesting problems. The main text (“A”) in iv 23–26 reads as follows:

..... *gi-im-mi-ya-aš-ša-[a]n* A-NA GUD.-  
MEŠ LUGAL  
IGI.ḪÁ-wa ḫar-du nu *gi-im-ma-an-da-aš*  
BURU<sub>x</sub>-aš<sup>4</sup> x-x [EGIR-an ar-ḫu-ut

1. This article is a by-product of my work on my forthcoming book *Alimenta Hethaeorum*, one chapter of which treats the schedule of agricultural activities during the seasons of the year.

2. Archiv für Orientforschung, Beiheft 10, 1957, pp. 51f.

3. *Op. cit.*, pp. 62–63.

4. The Sumerian pronunciation \*b u r u for the sign conventionally read EBUR is established by the Sumerio-Akkadian vocabularies, whose interpretation was the lifelong task of B. Landsberger. Entries such as b u-r u EBUR = *e-bu-rum* (Syllabar B I 327) and b u-r u EBUR (proto-Ea 417) and others cited from Landsberger’s manuscripts in the CAD E, page 16 s.v. *ebūru* are primary evidence for this reading. Landsberger’s own discussion can be found in JNES 8 (1949), pp. 248f, esp. note 1 on p. 248. But since according to the system of Thureau-

ŠA TU<sub>7</sub>.ḪÁ AŠ-RI<sup>5</sup> SIG<sub>5</sub>-ya-aḫ-ḫa-an e-eš-tu  
x-kán da-a-an  
e-eš-tu Ê ŠU-RI-PÍ ú-e-[d]a-an e-eš-tu  
The duplicate XIII 24 12–15 (“H”) offers:  
..... [ . . . *gi-im-mi-ya-aš-ša-an*]  
A-NA GUD.ḪÁ LUGAL IGI.ḪÁ-wa ḫar-du  
nu *gi-im-ma-an-da-aš* BURU<sub>x</sub>-aš x-x EGIR-  
an ar-ḫu-ut ŠA TU<sub>7</sub>.ḪÁ<sup>5</sup>]  
AŠ-RI<sup>5</sup> Ê.MEŠ TU<sub>7</sub>-ya SIG<sub>5</sub>-aḫ-ḫa-an e[-eš-du  
x-kán da-a-an e-eš-du  
Ê ŠU-RI-PÍ]  
ú-e-da-an e-eš-du .....

The restorations in XIII 24 are taken from XIII 2 (“A”). It is acknowledged that in fact what originally stood in the lacunae of “H” might not have corresponded so precisely to the wording of “A.” The juxtaposition of the two duplicates shows, however, for this section of column IV that between 14 and 17 signs (depending on their widths) are presently lost at the right-hand side of the column. None of the restorations suggested above for “H” presumes more than 17 missing signs.

Column I of “M” (XIII 1) was edited by A. Goetze in JCS 14 (1960), pp. 69ff. He did not choose to edit what was preserved of column IV,

Dangin, which is followed in the sign-lists of Deimel, Labat and partially in that of von Soden, no *buru* value accompanied by an index number was assigned to the sign EN×GÁN, one must transliterate it as BURU<sub>x</sub>. If it is transliterated BURU, as has been done in J. Friedrich’s *HWb* (p. 267 and 270) and sporadically by other Hittitologists, a confusion results. For BURU stands for “BURU number one,” i.e., BUR = Akkad. *naptanu*.

5. The reading UTÚL is appropriate for the sign ḪIXBAD, when it can be translated by Akkadian *diqāru* (a container). When the Sumerian sign was translated by Akkadian *ummaru* (a soup or stew), its reading was TU<sub>7</sub>. For the evidence see CAD D, pp. 157–59, MSL II 371. Somehow in the process of transmitting the data from Landsberger through Güterbock to Friedrich for inclusion in *HWb* the readings were reversed, so that according to *HWb* one should read <sup>DUG</sup>TU<sub>7</sub> (= Akkad. *diqāru*) but UTÚL (= Akkad. *ummaru*; i.e., the food). See *HWb*, pp. 296 and 300. This is an unfortunate mistake, which should be corrected in a future revision of the *HWb*.

since his announced purpose was to supply the "Beginning of the Hittite Instructions for the Commander of the Border Guards." And although von Schuler did offer a transliteration of this column, I shall again transliterate iv 10-14 (which corresponds approximately to XIII 2 iv 21-26) here with a few suggested restorations:

*ma-a-an-kán* <sup>LÜ</sup>KUR-*ya-aš-ḫa-aš* A-NA  
SAG.GEM[É.İR.MEŠ *ku-it-ki ar-ḫa da-a-an*]<sup>6</sup>  
*ḫar-zi na-an EGIR-pa ti-i-ya na-at[-ši-kán*<sup>6a</sup> EGIR-  
*pa da-a . . . . .]*<sup>6</sup>  
*ge-e-mi-ya-aš-ša-an a-ni-ya-at-ta[-aš?*<sup>7</sup> *ud-da-ni-i?*  
*. . . . .]*<sup>6</sup>  
EGIR-*an ar-ḫu-ut na-at SIG<sub>5</sub>-aḫ-ḫa-an e-eš-tu*  
*. . . . .]*<sup>6</sup>

6. Since at no point is column IV preserved in its entire width, one can only estimate the length of the lacunae. Column IV should be, however, approximately as wide as column I which is inscribed on its back. In his edition of column I in JCS 14 (1960), pp. 69ff. A. Goetze offers restorations (many based on duplicates) for a number of the lines. If these restorations are correct, they should give us some idea of the width of column I. Since there are obviously wide signs and narrow signs, one cannot indicate the width of a column precisely by stating the number of signs it will accommodate. Yet an approximate idea of the width of the column can be obtained by averaging out the number of signs presumed for each of the lines restored by duplicates. Thus, if one counts both signs and spacing between words in the total, he discovers that the longest line which Goetze restores is line 9, for which he presumes a total of 46 signs and spaces between words. Other totals given in order of size are: 39 (line 35), 34 (line 31), 31 (line 12), 29 (line 29), 28 (line 4), 21 (line 5). When these figures are added up and divided by the number of lines taken into the account, the average total number of signs and signs dividing words is 32.5. The total number of signs and spaces separating words which I have assumed in my restoration of XIII 1 iv 10 is 30. Out of that number 13 and a half are in the lacuna. Since the line of the break runs almost directly vertical through lines 10 through 14, we can assume that about 13 spaces of average sign width lay to the right of the line of the break in each of these lines. Of course, in line 14 (the final line of a "paragraph") the scribe need not have used all of the line. Thus I have restored only IGI.ḪA *ḫar-ak*.

6a. I restore *-kán* because of the assumed presence of *-ši* and EGIR-*pa* ("take it away from him"). See other examples in my note 16.

7. The restoration *a-ni-ya-at-ta[-aš ud-da-ni-i . . .]* is based on *nu KIN.ḪA-aš ud-da-ni-i EGIR-an ar-ḫu-ut* of XXXI 84 iii 72, but depends for its validity on the assumption that no other verb intervenes between *a-ni-ya-at-ta[- . . .]* and EGIR-*an ar-ḫu-ut*. The lacuna in line 12 will accommodate about 11 more signs and word-separating spaces.

A-NA É.GAL-LIM<sup>ḪA</sup> *ḫu-u-ma-an-te-y[a IGI.ḪA*  
*ḫar-ak*<sup>8</sup> . . . . .]<sup>6</sup>

"If a . . . -man [has taken something away] from the serva[nts] pursue(?)<sup>9</sup> him and [recover] it [from him! . . .] And in winter with the equipm[ent(?)<sup>10</sup> . . .] concern yourself! And it/them keep in good co[n]dition!<sup>11</sup> . . .] On the palace(-building)s in every respect [keep your eyes!]"

Returning to the main text (XIII 2) and its duplicate (XIII 24), certain suggestions for the reading of doubtful signs and sign groups can be made. The sign group immediately preceding [EG]IR-*an* in XIII 2 iv 24, which von Schuler (following Ehelolf's copy) read as GÜB-aš, cannot be elucidated by XIII 24 ("H"), since in "H" 13 the portion of the text corresponding to this sign group in "A" is in a lacuna. In XIII 1 ("M") iv 12-13 the sign group which precedes EGIR-*an ar-ḫu-ut* is also in a lacuna. But at the beginning of that lacuna stands an expression, *a-ni-ya-at-ta[-aš ud-da-ni-i . . .]*, which has no visible counterpart in "A" or "H", unless it corresponds to the sign group preceding [EG]IR-*an* in "A" iv 24.

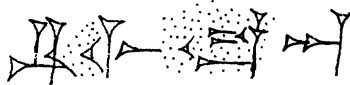
8. Restoration based on *nu-uš-ma-aš-ša-an ú-e-tum-ma-aš ud-da-ni-i IGI.ḪA-wa ḫar-ak* (XXXI 84 iii 70), *gi-im-mi-ya-aš-ša-an A-NA GUD.MEŠ LUGAL IGI.ḪA-wa ḫar-du* (XIII 2 iv 23-24), and above all [. . . É.] GAL<sup>LIM</sup>ḪA *ku-e ma-ni-ya-aḫ-ḫi-ya [. . . ḫu]-u-ma-an-te-ya IGI.ḪA-wa ḫar-ak* (XIII 2 iv 9-10).

9. The translation "pursue" or "go after" (the thief) seems most appropriate in this context. Yet *nu-wa-mu EGIR-pa ti-ya-at-tén* in XIII 4 ii 60 led Sommer to propose for *appa tiya-* the translation "zurücktreten (um Raum zu geben)" (AU 186<sup>1</sup>), whereas for *appan tiya-* he offered the translation "hinter etwas hergehen" (Heth. I 14<sup>2</sup>), "sich bemühen um, sorgen für" (Heth. II 52<sup>2</sup>). Our context seems to require exactly the opposite of Sommer's translation. On the basis of XIII 2 iv 21-22, where the duty of the *awariyaš išḫaš* is to seize the thief and send him to the king, one surely doesn't expect here the command: "stand back (and give him room)!"

10. Among the acceptable translations of *aniyat-* (KIN-at-) are: "work, output, production; priestly attire (of the king); materials for performance of a ritual" (Götze, Madd. 79<sup>1</sup>; Götze, AM 225f.; Goetze, JCS 1 [1947], 176f.; HWb 22; HWb Erg. 2 [1961], 7). In this context the *awariyaš išḫaš* could have been directed to oversee the work or output of the servants, or he could have been instructed to look after the materials or equipment, which in the off-season might need repairs. If in certain contexts *aniyat-* can denote the materials for the performance of a ritual (i.e., the equipment), might it not also in this passage denote agricultural implements?

11. For this translation of SIG<sub>5</sub>-*aḫ-* (*lazziyah-*) see Goetze, JCS 14 (1960), pp. 72-73.

Could we read those two signs, which von Schuler transliterated as GÜB-*aš*, as KIN-*ši*, i.e., *aniyatti* = *ši* “its (resuming BURU<sub>x</sub>-*aš*) equipment”?<sup>12</sup> What I have proposed to read KIN in XIII 2 iv 24 does not resemble closely any of the shapes given for KIN by J. Friedrich in his *Hethitisches Keilschriftlesebuch*, Teil II, p. 52, entry #294. In March of 1971, while in Istanbul, I collated Bo 2063. According to that collation the sign appears as in the first of the accompanying drawings. It



resembles most closely the second shape for TUKU (entry #297) in Friedrich's sign list. But this shape is also attested for KIN in column IV, line 6 of this same tablet (XIII 2 = Bo 2063). The palaeography of XXXI 88 (“B”) iii 72 for KIN is similar, in that it too lacks the gunification in that sign, which sets it apart from TUKU in other texts (such as, for instance, XIII 1 [“M”] i 17, iv 34). Collation of Bo 2063 showed: (1) that a division of “GÜB” into two signs (KIN or TUKU + part of another sign) is in no way excluded, as Ehelolf's copy might suggest by its (incorrect) connection of the diagonal wedge with the following *Winkelhaken*; (2) that the first sign in the group is quite compatible with KIN as drawn elsewhere in Bo 2063; and that (3) the sign which follows KIN might be -*ši*, but is not unequivocally so, since a slight trace above the first *Winkelhaken* might indicate a reading -*wa*, which would not fit my interpretation proposed above; and (4) that more traces of [EG]IR can be seen on the tablet than indicated on Ehelolf's copy (see the drawing given above). A collation of the following line (XIII 2 iv 25) made at the same sitting revealed that the fifth sign from the right is not NA<sub>4</sub>, as proposed by Freydank,<sup>13</sup> but *e* (see the following drawing).



The extreme right-hand vertical wedge of the sign is unbroken (unlike the normal *e*), but the same is

12. I owe the suggestion of reading -*ši* and interpreting it as the locative of the possessive pronoun to H. G. Güterbock.

13. WdO I (1947-52) 203. What appeared on the photo to be an additional *Winkelhaken* between the two horizontals proved upon collation to be a fault in the surface.

true of the first sign on the left end of the following line (Ehelolf's copy of this sign is incorrect), which must be *e* (in *e-eš-tu*). All other features of the fifth sign from the right on line 25 fit *e* perfectly. I would read *e-kán da-a-an* (26) *e-eš-tu* with absolutely no doubts of a palaeographic nature. As to the interpretation of *e-kán*, I cannot agree with Freydank<sup>14</sup> that the -*kán* is the local particle. Nothing in this sentence requires the local particle -*kan*. The only sentences which I know of in which both -*kan* and *da-* (“to take”) occur contain also either a preverb/postposition<sup>15</sup> or a noun or pronoun in a local case.<sup>16</sup> Neither is true in this instance. I would conclude that the sign -*kán* in this passage is part of the noun *e-kán*, which serves as the subject of the predicate *da-a-an e-eš-tu* “Let *ekan* be procured!” The commands given to the royal official in XIII 2 iv 23-26 are expressed in a series of imperatives, some third person active voice (in -*tu*)<sup>17</sup> and one third person medio-passive voice (in -*hut*).<sup>18</sup> Lines 25-26 seem to contain a triad of clauses exhibiting the same grammatical structure: nominal subject + passive participle + *eštu*. No coordinating conjunction joins them to each other. There is, therefore, no evidence that the three actions are in any way dependent upon each other. They could be three totally unrelated duties. But the grammatical structure does not exclude a relationship. To come to the point, the sentence structure does not require that we understand *ekan dan eštu* as an action related to É ŠURĪPI *we[d]an eštu*, but neither does it require that we divorce the two. Could the *ekan* which is “taken” be something which is to be stored in the É ŠURĪPI? More specifically, could the *ekan* be a syllabic spelling of the Hittite reading of Akkadian ŠURĪPU?

In a recent article<sup>19</sup> E. Laroche has identified

14. *Ibidem*.

15. [nu]-*kán* URU A-*ri-ip-ša-a-an za-aḥ-ḫi-ya-az kat-ta da-aḥ-ḫu-un* (KBo IV 4 iv 12; AM 133-34); *na-an-za-an-kán a-pi-ya-ya ŠA ŠEŠ-YA [na-ak-ki-ya]-an-ni ḫa-an-da-aš da-aḥ-ḫu-un* (KBo VI 29 ii 37-38); *nu-uš-ši-kán* GIŠPA *ar-ḫa da-a-i* (IBoT I 36 i 24).

16. É-ZU-*ma-aš-ši-kán* [...] *da-an-zi* (XXXVI 58 obv 18-19); *nu-uš-ši-kán :la-pa-na-li-ya-an-za le-e da-an-zi* (KBo IV 10 obv 34); *na-at-ši-kán* GEŠPŪ-*za da-a-i* (KBo IV 10 rev 19); etc.

17. Examples: *ḫar-du* (line 24), *e-eš-tu* (lines 25-26).

18. Line 24 (*ar-ḫu-ut*).

19. E. Laroche apud J. Nougayrol et al., eds., *Ugaritica VI* (1970) 369-73.

KUB XXI 18 as a portion of a Hittite version of the treaty of Šuppiluliuma I with Kurtiwaza ("Mattiwaza") of Mittanni (Akkadian version KBo I 1 edited by E. F. Weidner in 1923 [BoSt 8, pp. 2-37, treaty #1]). By comparing these two versions Laroche was able to identify Akkadian *er-se-tu<sub>4</sub> lu-ú šu-ri-pu-ma* "Let the ground become ice!"<sup>19a</sup> of KBo I 1 rev 67 with XXI 18 rev iv 19 (only partially preserved), which reads: *e-ga-aš x[...]*. Laroche argued that *e-ga-aš* was intended to translate Akkadian *ŠURĪPU* "ice," and that it should be connected with the root of the adjective *ekuna-* "cold, icy" and perhaps even with the verb *igai-*, the medio-passive form of which (*i-ga-e-et-ta*) in VII 58 i 2-5 H. Ehelolf once translated "zerspringt."<sup>20</sup> J. Friedrich in his *Hethitisches Wörterbuch* and E. Neu in his dissertation on the medio-passive verbs in Hittite both followed Ehelolf in this translation.<sup>21</sup> Laroche has proposed to translate *igai-* "refroidir, geler."<sup>22</sup> The form *e-ga-aš* in XXI 18 iv 19 could be the nominative singular of an *a*-stem noun *ega-* "ice." As other occurrences of this word in Hittite texts Laroche cited KBo III 41 + KUB XXXI 4 obv 8 (with duplicates KBo XII 22 12; KBo XIII 78 obv 8): *uwami kidanda piddanit ekan utiškimi ta zahḫiškimi ta udne ḫarnikmi*, "j'irai, j'apporterai de l'eka avec ce seau; je livrerai bataille et je détruirai le pays."<sup>23</sup> This text was dealt with six years previously in *Zeitschrift für Assyriologie* 55 (1963), pp. 156-68 by H. Otten. He translated the same lines as follows: "Es wird (nun) dazu kommen, dass ich mit diesem Korbe immer wieder *ekan* bringe. Stets aufs neue werde ich in den Kampf ziehen und die Länder werde ich vernichten, mit diesem Pfeile, den [ich] in ihr Herz schie[ssen werde]."<sup>24</sup> The noun which Laroche vocalizes *piddanit* (i.e., *pūt-ta-ni-it*) and translates with French *seau* "bucket" had better be vocalized *pāt-ta-ni-it*, since reference is made in this sentence to the same article which earlier (in line 2 of the text) was spelled *pa-at-tar*.<sup>25</sup> In line 2

this *pattar* is held on the head of the speaker (*ḫar-ša-ni-x[... pa-at-tar ki-i[t]-ta*), and it is in this container that the speaker proposes to "bring" (*utiškimi*) the *ekan*. The previously proposed translations of this *pattar*, which occasionally bears the Sumerian determinative GI ("reed"), are "Tablett"<sup>26</sup>, "Korb"<sup>26</sup>, and "tray."<sup>27</sup> Laroche's "seau" ("bucket") is not impossible, since one assumes that when the word does not bear the determinative GI, it need not have been constructed out of reed. It could be a wooden bucket. We shall see below that in another text the *ekan* was contained in a vessel elsewhere employed for liquids, thus not a basket or tray. As for the meaning of this passage, neither Otten nor Laroche has attempted to explain why "repeatedly (or continually) bringing *ekan* in/on a *pattar*" should be associated with marching to battle and destroying lands. The speaker has appealed for help (*nu uwarra ḫalzaiš*, obv 3) and complained that although he has not been guilty of any wrong doing (obv 4-6), the persons whom he addresses have imposed upon him a "yoke" (*iugan*, obv 7) which consists of certain forced labor. The lines obv 8-9, which immediately follow the mention of the "yoke," may indeed specify these duties: transporting the *ekan*, and going forth to battle. The vassal states of the Hittites during the period of the empire were required both to bring tribute to the capital city and to provide troop levies on a regular basis.<sup>28</sup> A standing obligation of this type could be expressed by means of the verbal forms in *-šk-*. *Ekan-* also occurs in an unpublished text Bo 6980, knowledge of which I owe to the courtesy of H. Otten. This text, which seems from its orthography and morphology (conjunction *šu* in the form *ša-an* [i.e., *š-an*] in line 6: [...]-*ša pa-a-an-zi ša-an pār-ku-nu-wa-an-zi*; the Old Hittite spellings in line 7: [*ŠA A-BI LUGAL zi-ri-al-li ḫa-pa-na zi-ki-ir*, "they kept putting the potstand(s) of the father of the king *ḫapana*(?)<sup>29</sup>") to be composed in Old Hittite, contains the following in line 11: [...-*zi e-ka-aš ḫa-ri-ul-li da-a-i LÜ.ŠU.I-x[...]*. I would interpret *ḫa-ri-ul-li* as a locative and *e-ka-aš* as a genitive governed by

19a. A. Goetze translates this line (ANET 206): "May the earth be coldness, so that you fall down slipping."

20. *Kleinasiatische Forschungen* I (Weimar, 1930) 400.

21. Friedrich, HWb 81; Neu, SBOT 5 (1968) 68f.

22. *Art. cit.*, 373.

23. French translation of Laroche, *loc. cit.*

24. Otten, ZA 55 (1963), p. 159.

25. *Art. cit.*, p. 162; cf. also HWb, 1. Ergänzungsheft, p. 15 (citing KBo VIII 74 i 7).

26. HWb, p. 166, which cites Friedrich, ZA 37 (1926), pp. 190f. and H. Otten, BiOr 8, p. 226 n. 13.

27. A. Goetze, Tunlawi (1938), p. 118.

28. A. Goetze, Kleinasien (2nd ed., 1957), p. 99.

29. If *ḫa-pa-na* is analyzed as *ḫapan = a*, one could translate: "the potstand(s) and *ḫapa-* of the father of the king."

*ha-ri-ul-li*. The direct object of *dai* ("takes" rather than "puts"?) is probably to be found in the lacuna at the beginning of the line. One could translate: "[...] in an *ekaš hariulli-* (he) takes." One expects from this passage the *hariulli-* to be a container of some sort, and in fact two other Hittite texts mention a <sup>DUG</sup>*hariulli* which can hold fluids. In IBoT II 91 iii 1'-10' the GAL LÚ-MEŠ GEŠTIN uses the <sup>DUG</sup>GAL-*me*.<sup>30</sup> to dip (*han-*, line 7<sup>31</sup>) and pours (*lahuwa*.<sup>32</sup>) into the <sup>DUG</sup>*hariulli-*. In KUB XII 8 ii 2'-3' we read: [...]x *mar-nu-an* 1 <sup>DUG</sup>*ha-ri-ul-li* [*ha*]-*pal-zi-li-it šu-u-an ti-an-zi*, "they set out [...] *marnuan*-drink (and) one *hariulli*-container filled with *hapalzil*." The term *hapalzil/hapalzir*, which usually bears the determinative TU<sub>7</sub> (= Akkad. *ummaru*<sup>33</sup>), denotes a prepared food of the consistency of soup or stew. Thus it appears that the *hariulli-*, which in IBoT II 91 iii 2 and 8 and KUB XII 8 ii 3' contained fluids, was used in Bo 6980 11' to hold *e-ka-aš*. This in itself does not prove that *ekaš* was a fluid, but it fits the interpretation that a fluid might always accompany *ekaš*. Certainly, if *ekaš* were ice, its container would have to be able to hold the water produced by melting. Furthermore, Bo 6980 helps by showing that *ekaš* is not "coldness" or "cold weather" but rather an object which can be kept in a container.

But what relationship exists between this word *ega-* (nominative: *egaš*, genitive: *egaš*, accusative: *egan*) and the word *egan* (neuter *n*-stem?) in KUB XIII 2 iv 25? There exists a group of Hittite nouns, members of which were originally neuter *a*-stems with nom.-acc. in *-an* (*pedan*, *yugan*), which developed nominatives in *-aš* (*pedaš*, and possibly *\*yugaš* if the <sup>GIŠ</sup>ŠUDUN-*aš* in VII 8 iii 6 is really a nominative and not gen. "one of the yoke; a yoke-fellow").<sup>34</sup> This development in-

30. For <sup>(DUG)</sup>GAL-*mi-* = <sup>DUG</sup>*teššummi-* see H. Otten & V. Souček, SBOT 8 (1969) 101. For <sup>(DUG)</sup>GAL = *zeri* and discussion cf. Güterbock, RHA 74 ('64) 97ff.

31. For *han-* "schöpfen" see Götze, *Kleinasiatische Forschungen I* (1930) 201<sup>1</sup>.

32. For *lahuwa-* "giessen" see HWb 125 and literature cited there.

33. See note 5 above.

34. Both of these developments are documented by A. Götze in *Mélanges linguistiques offerts à M. Holger Pedersen* (1937), pp. 488-495. Unfortunately, only a portion of Götze's analysis ever found its way into J. Friedrich's *Heth. Elem.* (2nd edition, 1960!) 88. It is Götze's analysis which makes possible a solution to the

fluenced also original *n*-stems of neuter gender (*memiyan* > *memiyaš*; *tuekkan* > *tuekkaš*).<sup>35</sup> Perhaps all of our bits of evidence, when considered together, best support the following theory. The Old Hittite noun was a neuter *a*-stem with the following paradigm: *egan* (nom.-acc.), *egaš* (gen.). The nom. sg. *egan* persisted in texts whose date of composition antedated the reign of Šuppiluliuma I. Beginning in the reign of that king we find the appearance of a nom. sg. in *-aš*, namely the *egaš* of the Kurtiwaza (Mattiwaza) treaty.

KUB XIII 2 iv 25-26 (and duplicate KUB XIII 24 13-15) enumerates in three clauses exhibiting similar grammatical structure three tasks of the *aw(a)riyaš išhaš* in winter: (1) "let the 'places' of the TU<sub>7</sub>.HÁ (var.: the places [of the TU<sub>7</sub>.HÁ] and the houses of the TU<sub>7</sub>.HÁ) be kept in good condition;" (2) "let *egan* be procured;" (3) "let an ice-storage house be built." The *egan* which is to be procured need not be the object which is to be stored in the ice-storage house, but it is certainly possible that it is, especially in view of the close similarity in spelling between *ega-* "ice" (acc.: *e-ka-an* or *e-kán*,<sup>36</sup> gen.: *e-ka-aš*, late [and secondary?] nom.: *e-ga-aš*) and this form *e-kán*. Furthermore, if an ice-storage house was built, the same official would have to supervise the obtaining of ice from the mountainsides and frozen streams to stock the É ŠURĪPI. And since we admittedly know so little about the specific vocabulary employed to express the action for obtaining ice, we can neither affirm nor deny that the term used was *da-* "take." The verb *da-* need not be translated "gather" or "collect" in XIII 2 iv 25, since this translation cannot be justified from other occurrences of the verb. Yet a translation "obtain" or "acquire" can be fully supported from other passages. I will cite here only two. *An-da-ma-za šu-me-e-eš ku-i-e-eš* LÚ.MEŠ *E-PIŠ* <sup>KUŠ</sup>E.SIR ... *nu KUŠ.GUD ŠA É LÚ.MUḪALDIM da-a-aš-ka<sub>4</sub>-te-en dam-ma-i-in-ma le-e da-a-aš-ka<sub>4</sub>-te-e-ni*,<sup>36</sup> "Further: you who are shoemakers, ... always take oxhides from the (royal) kitchen! Do not take any other!" The shoemakers obtained their

nom. sg. for *egan* given above. The Indoeuropean root of Hittite *ega-* "ice" is *ieg-* (J. Pokorny, *Indogermanisches etymologisches Wörterbuch*, I, 503; cf. also Pedersen, Hitt. 171).

35. KUB XXXI 4 obv 8 + KBo III 41 rev 7 gives *e-ka-an*; the unpublished duplicate Bo 1868 8 gives the variant *e-kán*. Cf. Otten, ZA 55 (1963) 158f., 163.

36. XIII 3 iii 3-6 (cf. ANET 207).

hides from the kitchen (or "slaughter-house"). The text employs a very general term, *da-*, for this acquisition. Another example, which employs the same construction (passive participle of *da-* + jussive of *eš-*) as XIII 2 iv 25, is XIII 4 iii 7-8: *nam-ma-kán GE<sub>6</sub>-az LÚ.MEŠ ú-e-(he)-eš-kat-tal-li-iš da-an-te-eš a-ša-an-du nu GE<sub>6</sub>-an hu-u-ma-an-da-an ú-e-he-eš-kán-du*, "Furthermore, at night<sup>37</sup>

37. *GE<sub>6</sub>-az* (=išpandaz), as distinguished from *GE<sub>6</sub>-an humandan*, is an ablative of time and conveys a meaning similar to German *nachts* "at night." In this sentence the presence of the particle *-kan* is required by the local case of *GE<sub>6</sub>-az*.

let sentries be taken, and let them patrol throughout the night!"

So that, while for the verb *da-* we cannot propose the specific translation "collect," it is quite proper to translate it with "procure" or "acquire," translations which aptly convey the nature of the officer's responsibility with regard to the *ekan*. If the *ekan* were a commodity, one would have to manufacture, cultivate, or purchase it. If, however, it were something which occurs free in a natural state not in need of processing, it could be simply "taken."