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Hittite Etymological
Dictionary

Volume 5: Words beginning with L
Indices to volumes 1–5

by

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Preface

The preface of the K volume (1997) termed it “a waystation at the ap-
proximate half-way point of the alphabetic inventory of Hittite”. Yet,
judging by bulk per se, rather than by *CHD*’s manner of slicing, it ap-
pears that the initial reaches of M are the true midway of the roster.
Hence L has been included to complete the first half, along with joint
indices for volumes 1–5, a desideratum of reviewers (such as Günter
Neumann in *KZ* 106:311 [1993]). These indices will hopefully (nay, doubt-
less) facilitate use of the Hittite data by comparatists at large.

Starting here *HED* takes stock of the anteriority of *CHD* and the mel-
ioration of Tischler’s *Glossar*, both to update and correct and to lighten
the bulk of referrals to marginal matter or secondary sources (dated edi-
tions, repeat discussions, superseded exegesis, etc.), so as to center on
primary data and current research. Anyone looking for bulk attestation
or detailed past bibliography will want to keep these antecedents in mind
and at hand. Especially for larger entries, references to relevant subsec-
tions of *CHD* articles are with some regularity given for comparison or
in lieu of context quotations.

The second half is now projected as M–N, P, S–Z, T, and U–W with
indices, to appear hopefully at a faster pace than was hitherto feasible,
keeping in mind the *dandukessar* of all concerned. On the day of this
writing came the devastating word of the premature passing of Erich Neu
with the century and the *aión*. The *MU.HI.A GÍD.DA* which Emmanuel
Laroche bestowed as his blessing at the outset of the current enterprise
now seem more precious than ever.

“Cosmetic” changes are minor. Square brackets (rather than semicola)
are increasingly used for references. Abbreviations of primary sources
(like *KUB*) are always spelled out (rather than depending on preceding
entries).

J. P.

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List of abbreviations (additional to volumes 1–4)

BMEC: *Bulletin of the Middle Eastern Culture Center in Japan*.

Hout, *Purity*: Theo van den Hout, *The Purity of Kingship. An edition of CTH 569 and Related Hittite Oracle Inquiries of Tuthaliya IV (DMOA 25)* (Leiden, 1998).

Hout, *Ulmitešub*: Theo van den Hout, *Der Ulmitešub Vertrag. Eine prosopographische Untersuchung (StBoT 38)* (Wiesbaden, 1995).

JIES: *Journal of Indo-European Studies*.

KBoVM: *Keilschrifttexte aus Boghazköy im Vorderasiatischen Museum*. Ed. L. Jakob-Rost (*Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin. Neue Folge. Heft XII* [1997]).

Klinger, *Untersuchungen*: Jörg Klinger, *Untersuchungen zur Rekonstruktion der hattischen Kultschicht (StBoT 37)* (Wiesbaden, 1996).

McMahon, *State Cult*: Gregory McMahon, *The Hittite State Cult of the Tutelary Deities (Assyriological Studies, No. 25)* (Chicago, 1991).

Melchert, *Studies*: H. C. Melchert, *Studies in Hittite Historical Phonology* (Göttingen, 1984).

Neu, *Epos der Freilassung*: Erich Neu, *Das hurritische Epos der Freilassung I (StBoT 32)* (Wiesbaden, 1996).

OLP: *Orientalia Lovaniensia Periodica*.

Rieken, *Stammbildung*: Elisabeth Rieken, *Untersuchungen zur nominalen Stammbildung des Hethitischen (StBoT 44)* (Wiesbaden, 1999).

RO: *Rocznik Orientalistyczny*.

SCO: *Studi classici e orientali*.

Ünal, *Hantitassu*: Ahmet Ünal, *The Hittite Ritual of Hantitassu from the City of Hurma Against Troublesome Years (Publications of Turkish Historical Society, Serial VI – No. 45)* (Ankara, 1996).

UF: *Ugarit-Forschungen*.

Volume 5

Words beginning with L

lahh(a?)- (c.) 'war(path), field-expedition, (military) campaign', dat.-loc. sg. *la-ah-hi* (e.g. *KUB XXXI 42 III 18-19 namma lahi QA-TAMMA pāiwani* 'then we likewise go on campaign'; von Schuler, *Orientalia* 25:228 [1956]; *KUB XIII 20 I 6 nu mān* ^{PUTU-ŠI} *lahhi apāsila iyatta* 'if my majesty in person goes on campaign'; ibid. 16-17 mān ^{PUTU-ŠI} *ma lahi ukila ŪL paimi nu tuzziya kuin DUMU-LUGAL nasma BE[L GAL] wātarnahhi nu tuzzin lahi apās pehutezzi* 'but if I the king do not myself go on campaign, the prince or high officer whom I ordain for the army, he leads the army on campaign'; Alp, *Belleten* 11:388, 390 [1947]; *CHD* 1.a.2', 1.b.2', 1.c), *la-a-ah-ha* (e.g. *KBo XVII 22 II 6 mān lāhha pais[i* 'if thou goest to war' [Neu, *Altheth.* 207; cf. *KBo III 7 III 22 zahhiya pait* 'went to battle']; *KBo XXV 100 II 1, 2, 3* [Neu, *Altheth.* 176]; *KUB XIV 1 Rs. 13 nu-wa-mu kuwapi* ^{PUTU-ŠI} *BELI-YA lāhha halzissati* 'when you the king, my lord, summon me to war' [cf. Otten, *Sprachliche Stellung* 24; *CHD* 1.e)], *la-ah-ha* (e.g. *KBo III 1 II 17* [OHitt.] *nu URU Hassuwa lahha pāun nu* ^{URU} *Hassuwan harninkun* 'I went to war against H. and I destroyed H.' [cf. *hapā pai-* 'go to the river', viz. for a water-ordeal]; *KBo XVI 47 Vs. 6 lahha iyantari* '[the troops] march to war' [*CHD* 1.b.1']; *KBo XVI 24+25 I 42 mahhan lahha nininkanzi* 'when they levy for a campaign'; A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 522 [1979]; *CHD* 1.e), abl. sg. *la-a-ah-ha-az* (*KBo XX 59, 10*), *la-ah-ha-az* (e.g. *KUB IX 16 I 1 mān LUGAL-us lahhaz uizzi* 'when the king returns from the field'; S. Košak, *Ling.* 16:60, 64 [1970]; *CHD* 2.c; *ABOT* 14 V 12 ^{PUTU-ŠI} *ma kuwapi lahhaz neyari* 'when his majesty returns from the field'; *KUB XXII 12,2 kuitman-as lahhaz* [Hout, *Purity* 108]), *la-ah-ha-za* (*KUB XXV 14 VI 3*), acc. pl. *la-a-ah-hu-u-us* (*KBo XVI 86 I 10 lāhhūs lahhiskiuwan* 'fight campaigns' [see sub *lahhiyai-* below]).

Besides *KBo XII 5 + III 1 II 3* (OHitt.) *lahha-ma kuw[att]a ERÍN.MEŠ-us paizzi* 'wherever infantry went on campaign', dupl. *KUB XI 1 II 9* has *lahhan kuwatta ERÍN.MEŠ* [with seeming acc. sg. (*CHD* 1.a.1', with inverted referencing of duplicates), perhaps influenced by constructions like *KAS*[*KAL-an-ma kuin iyandari* 'which way they march' (*KUB XXXVI 5 I 5*) besides *KASKAL-an ep(p)-* 'take the road' (*KUB VII 53 II 11*) or *KASKAL-an iya-* 'make one's way' (*KUB XII 65 + XXVI 71 III 3* [*HED* 1-2:340])]. *KASKAL* syntactically juxtaposed to *lahh(a)-* does not distinguish a mere "trip" from a military campaign (as claimed in *CHD* 2.d); it is rather a hendiadys for 'warpath' (like e.g. *armahhuwazza wassiyaz* 'with the

medicament of pregnancy' [KUB XXX 43 III 20–21] or *ishunauwar siyauwar* 'bowshot'), so that KUB XIII 21 Vs. 8–10 *mān-kan LÚ.SIG₅ [nasma appizzis] antuhsas lahhaz KASKAL-az* [EGIR-*pa hūwāi*] means 'if an officer or enlisted man deserts from a military mission' (literally 'runs back'; *appa huwai-* is here antonymic to *appan huwai-* 'run behind, back up' or *piran huwai-* 'run in front, help along' [HED 3:419]).

Thus KASKAL expresses 'trek' (cf. KASKAL-*siyahh-* 'mount an expedition'), and a military sense inheres in *lahh(a)-*, perhaps attenuated for non-hostile locomotion in certain usages (cf. Engl. *campaign, foray*). KARAŠ 'host, army' is semantically closer to *lahh(a)-*, as is seen in the Akkadian version of the Edict of Telipinus: KBo III 1 I 4 *ku[watta-as lahma-ma paizzi* 'where he went on campaign' is rendered as KUB III 85 I 5–6 *ina aimē KUR LÚKUR-šu ana KARAŠ ERÍN.MEŠ-šu iššakan* 'where to his enemy's land *ana* KARAŠ he deployed his troops', and three lines later *lahhaz-ma EGIR-*pa uizzi** 'returned from campaign' matches *ištu KARAŠ ittur. lahh(a)-* is close in meaning to the secondary sense of *gimra-* 'field' as 'field action, military campaign', so that besides the figura etymologica *lahhus lahhiyai-* occurs the inner accusative *gimrus lahhiyai-* 'fight campaigns' (KUB XXVII 1 I 7–9). The CHD, glossing *lahh(a)-* by 'journey, trip, voyage' and *lahhiyai-* by 'travel', ignored the always inherent or implicit military sense.

lah(h)iya(i)- 'go to war, wage war, (go on) campaign; make war on, attack, take on, confront; brave (natural obstacles, notably mountains)', 1 sg. pres. act. *la-ah-hi-ya-mi* (KUB XXI 5 III 20 'wage war' [CHD 1.a]), *la-hi-ya-am-mi* (KUB V 1 II 17 *n-as URU Lihaya-ma kuwapi lahiyammi* 'when I take on them [and] L.' [CHD 2.a]), 2 sg. pres. act. *la-ah-hi-ya-si* (KUB XXI 1 III 7 'you shall campaign' [CHD 1.a]), 3 sg. pres. act. *la-ah-hi-ya-iz-zi* (KUB XXVI 17 I 4 *mān DUTU-ši-ma kuwapi apasila lahhiyaizzi* 'if my majesty in person ever goes on campaign' [cf. KUB XIII 20 I 6 sub dat.-loc. sg. *lahhi* above; CHD 1.a]; 299/1986 I 62 *mānn-a-ssi LUGAL KUR URU Hatti sarā lahhiyaizzi* 'if the king of Hatti mounts a campaign against him'; ibid. III 40 *nasma DUTU-ši kezz-a ištu KUR URU-ŠAPLITI lahhiyaizzi* 'or my majesty wages war also from this lowland' [Otten, *Bronzetafel* 12, 22]; KUB LII 66, 5, 6, 9), *la-ah-hi-ya-zi* (ibid. 8; KUB L 57, 5; KUB L 59b, 3), *la-hi-ya-iz-zi* (passim in KUB V 1, e.g. I 5 *URU Tanizilan lahiyaizzi* 'shall [he] attack T.?', II 62 *parā-ma URU Kammama URU Saqamaha lahiyaizzi* 'further shall he

attack K. and S.?' [wrongly taken as "allative" in CHD 1.b]; ibid. II 66 *HUR.SAG Haharwa lahiyaizzi* 'shall [he] attack Mount H.?', 2 pl. pres. act. *la-ah-hi-ya-at-te-ni* (KUB XXI 47 Vs. 21 + XXIII 82 "Rs." 26 *n-an lahhiyatteni ŪL* 'you do not make war on him' [CHD 2.a]), 3 sg. pret. act. *la-ah-hi-ya-it* (KUB XXI 17 I 14–15 *kuit LUGAL KUR Mizri [...]* ... *lahhiyait* 'because [he] had made war on the king of Egypt' [CHD 2.a]; KBo XII 33 II 5), 2 sg. imp. act. *la-ah-hi-ya-ya* (sic KUB XXVII 67 III 64 *it lahhiyaya HUR.SAG.HI.A GIŠ lahhurnuzzi* 'go brave the leafy mountains' [CHD 1.c]), 2 pl. imp. act. *la-ah-hi-ya-at-tin* (KUB XXXI 119, 9); partic. *lahhiyant-*, nom.-acc. sg. neut. *la-ah-hi-ya-an* (KUB XXVII 1 I 8 *nu masiēs gimrus lahhiyan harzi* 'as many campaigns as he has fought' [CHD 1.c, wrong]); verbal noun *lahhiyatar* (n.), nom.-acc. sg. *la-ah-hi-ya-tar* (KBo XXII 264 I 14–16 *nu-kan DINGIR-LUM ANA DUTU-ši lahhiyatar kedani MU-ti ZAG KUR Nerik-ma malān harti* 'have you, god, approved for his majesty as campaigning [ground] this year the border of N.?' [Otten, *Materialien* 49]; similarly ibid. 1–2 [CHD s. v.]; KUB XXI 5 III 24 *URU Hattusaz-ma-wa-tta ke lahhiyatar* 'but starting from Hattusas this [is] your campaign [plan]' [CHD s. v.]; KUB L 23 II 9; KUB LII 66, 11), dat.-loc. sg. *la-ah-hi-ya-an-ni* (299/1986 III 35–36 *nu-ssi zilatiya ŠA KUR URU Hatti lahhiyanni* 1 ME ERÍN.MEŠ GİR *iyattaru* 'in the future on a campaign of Hatti a hundred infantry of his shall go' [Otten, *Bronzetafel* 22]; par. KBo IV 10 Vs. 44 and dupl. ABoT 57 Vs. 17 [CHD s. v.]; verbal noun *lahhiya(u)war* (n.), gen. sg. *la-ah-hi-ya-u-wa-as* (KBo XVI 24+25 I 44 'of campaigning'; A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 522 [1979]; CHD 1.a); inf. *la-ah-hi-ya-u-an-zi* (KUB XXXIV 33, 6 + KBo XIV 20 I 20 *lahhiyauanzi ŪL pāun* 'I did not go to war' [CHD 1.a]), *la-ah-hi-ya-u-wa-an-zi* (KUB XXXIII 11 III 9–10 *nu-za kuitman ... INA KUR URU Assuwa lahhiyauwanzi esun* 'while I was in A. on campaign'; ibid. 24, 26, 29 'to wage war'; R. Ranszek, *RO* 9:59–60 [1934]; Carruba, *SMEA* 18:161–2 [1977]; CHD 1.a; KUB III 119 Vs. 16 *nu-za lah[-]*, dupl. KUB XXI 49 Vs. 13 *-juwanzi ŪL namma tarahh-eskit* 'he was no further capable of waging war', matching KUB III 14 Vs. 17 [Akk.] *ana LÚKUR alaki ul iel'i* 'he could not go at the enemy' [Friedrich, *Staatsverträge* 1:8]; KUB XXII 39 III 11; KUB XXI 1 III 7–8 *nasma mān BELU kuinki [kez KUR-az] lahhiyauwanzi uiyami* 'or I send some lord to wage war from this country'), *la-ah-hi-u-wa-an-zi* (dupl. KUB XXI 5 III 22–23 [CHD 1.a]), *la-hi-ya-u-an-zi* (KUB V 1 III 10 *DINGIR-LUM-ma lahiyauanzi ŪL pesti* 'god,

grant you [us] not to attack?'; ibid. III 28–29 *nu lahiyauanzi* URU-Tanizilan pian arnumi 'shall I stir T. to wage war?'; ibid. IV 80 DINGIR.MEŠ-za-pat ANA HUR.SAG.Haharwa lahiyauanzi arān 'determined by divine oracle to attack Mt. H.' [CHD 2]); iter. *lahhiyaški-*, *lahhieski-*, *lahhiski-*, 2 sg. pres. act. *la-ah-hi-ya-is-ki-si* (KUB XXI 4 I 28), *la-ah-hi-es-ki-si* (dupl. XXI 5 III 21 *nu-mu ... kattan lahhieskisi* 'you shall campaign along with me'; XXI 1 III 9 *lahhieskisi* [CHD 1.a]), 3 sg. pres. act. *la-ah-hi-ya-is-ki-iz-zi* (KUB II 1 VI 1–3 HUR.SAG.HI.A ... *kuēs lahhiaiskizzi* 'the mountains which [he] braves' [McMahon, *State Cult* 114; CHD 1.c]), *la-ah-hi-is-ki-iz-zi* (KBo XII 59 I 5 'braves' [river]; McMahon, *State Cult* 132), 1 sg. pret. act. *la-ah-hi-es-ki-nu-un* (KUB XXXI 4 + KBo III 41 Vs. 17 *mān lahhieskinun nu-nnas* HUR.SAG-as *nakkiet* 'whenever I went on campaign, the mountain was in our way'; O. Soysal, *Hethitica VII* 175 [1987]; wrongly CHD 1.c), 3 sg. pret. act. *la-ah-hi-ya-is-ki-it* (KUB VIII 50 II 8–9 *nu* HUR.SAG.M[ēš ...] [*la*]hhiyaški 'he braved the mountains' [CHD 1.c]), *la-ah-hi-es-ki-it* (KBo XIV 4 I 4 *namma kuitman* [... *lah*]hūs *lahhieskit* 'while he fought campaigns' [CHD 1.d]; KUB XXVII 1 I 7 LUGAL-us-ma *kuyēs gimrius lahhieskit* 'the field actions which the king fought' [CHD 1.c, wrong]), 2 sg. imp. act. *la-ah-hi-ya-is-ki* (KUB XXI 4 I 31 [*kattan lahhiaški*]), *la-ah-hi-es-ki* (dupl. KUB XXI 5 III 23 *nu apedani-ya kattan lahhieski* 'campaign along with him also' [CHD 1.a]), 3 pl. imp. act. *la-ah-hi-es-kān-du* (KUB XL 40 II 7); supine *la-ah-hi-is-ki-u-wa-an* (KBo XVI 86 I 9–10 LUGAL-us *karuiliū[s] lāhhūs lahhiskiuwan* 'the king [shall begin] to fight campaigns as before' [CHD 1.d]); iterative-durative *lahhiyanna-*, iter. 1 pl. pres. act. *la-ah-hi-ya-an-ni-is-ga-u-e-ni* (KBo IV 4 III 49–50 *nu-wa-dda kattan lahhiyannisgaweni* 'we shall constantly keep campaigning along with you' [Götze, *AM* 130; CHD 1.a]). *lahhiyai-* + acc. 'make war (on), confront, attack' differs in syntactic construction and sometimes semantic nuance from *kururiyah(h)-* + dat. 'wage war (against), act hostile (towards), become enemies (with)'.

lahhiyala- (c.) 'campaigner, (field-)fighter, warrior, infantry', nom. sg. *la-ah-hi-ya-la-as*, acc. sg. *la-ah-hi-ya-la-an* (KUB XII 63 Rs. 2–6 *nu-wa-smas pihhi ma-uwa gimri lahhiyalan mahha[n ...]* [... A]NA É DIM *lahhiyalas-wa nu-war-at-si-kan dāuwani* [...] *suppizzi tarpatarpan-a-wa-z dāi nu-wa-nnas-za awan* [arha ...] *nu-wa-nnas-za-kan awan arha karaszi kūs kez kūs* [kez ...] *lahhiyalas kuit* 'I grant you, if in the field [you confront him] like a fighter.' [The ogres

say] to the storm-god's temple: "[He is a] fighter, we shall take it from him ...; but he lustrates himself and takes coriander and ... us utterly, cuts us off utterly, some here, some there ..., because he [is] a fighter" [CHD wrongly 'traveler']; KUB XIII 9 + XL 62 I 6 DUTU-Ši-wa anzel BELI-NI LU *lahhiyalas* [z]ik 'thy majesty, our master, hast been a field-warrior' [and consequently unavailable to dispense civil justice; cf. HED 3:81]; KBo XVIII 14 Rs. 5–7 10 LU *lahhiyalan u[watezzi]* 20 LU *lahhiyalan-ma UL uwatez[zi]* 'he will bring ten infantry, but will not bring twenty infantry' [cf. Hagenbuchner, *Korrespondenz* 2:50]), dat.-loc. sg. *la-ah-hi-ya-li* (KUB XXXVI 85, 11–12 LU *lahhiyal[i ... k]arpan harzi* 'has lifted from the warrior'), nom. pl. *la-ah-hi-ya-li-es* (KBo XX 16 Vs. 9 [OHitt.] L¹MEŠ *lahhiyalies dan[zi]* 'the warriors take' [cf. ibid. 7 SA]L¹siunzannas 'priestess', ibid. 8 *arzanālas* 'innkeeper'; Neu, *Altheth.* 43]). For deverbative derivation cf. e.g. *arnuwala-* 'deportee', *ardala-* 'saw', *tarwesgala-* 'dancer'.

lahhema- (c.) 'military field action, raid, maneuver' (vel sim.), acc. pl. *la-ah-hé-mu-us* (KBo III 34 II 23 *ispanti lahhemus hueskizzi* 'by night he runs raids' [viz. as *uralla-* 'overseer' of horse troops; R. Beal, *Organization of the Hittite Military* 535–9 (1992)]). *lahhemus huwai-* is close in meaning and construction to *lahha pai-* and *lahhus* (or: *gimrus*) *lahhiyai-*. For deverbative derivation cf. e.g. *weritema-* 'fright', *tethima-* 'thunder'.

Lyd. *λαίλας*: ὁ τύραννος ὑπὸ Λυδῶν (Hes.). Cf. Hitt. *lahhiyala-* 'warlord' (Neumann, *Untersuchungen* 69).

Luw. *lahhi(ya)-*, 3 pl. pres. midd. *la-ah-hi-ī[n]-ta-ri* (KUB XXXV 79 IV 12 [Starke, *KLTU* 399]); redupl. *lahhiya-* in acc. sg. c. *kuwalanallin-tar lalhiyan* 'military campaign' (KUB XXV 39 IV 12 [Starke, *KLTU* 330]).

Lyc. *λαχα-* 'strike, attack', 3 sg. pres. act. *laχadi* (TLy 44c.52; cf. Neumann, *Untersuchungen* 51)? Or *laχα-* 'campaign', instr. sg. *laχadi* (cf. V. V. Ševoroškin, *Lidijskij jazyk* 62 (1967))?

lahh(a)- occupies a semantic interspace between KARAŠ 'army' and KASKAL 'road, trek' and means 'military on the move', hence 'warpath, warfare', especially far-flung expeditionary campaigning rather than generalized hostilities.

Of the explanations assembled by Tischler (*Glossar L–M* 8–11), the comparison with Gk. (Hom.) *λαός*, Ionic *ληός*, Attic *λεός* 'men, troops, army, folk' (often pl. *λαοί*), first advanced by Sturtevant (*Lg.* 7:120 [1931]), continues to claim primacy. **leA₁-(o)-*: *leA₁-wo-* are propped up by the tertium comparationis of OIr. *lāech* 'warrior'

(< *leA₁-w-iko- like Gk. *λαϊκός*; cf. C. Watkins, *Celtica* 6:241 [1963], *Ériu* 27:122 [1976]) and the military sense of Myc. *ra-wa-ke-ta* 'army-leader' (Gk. *λαγέτας*; cf. e.g. A. M. Quattordio, *Studi e saggi linguistici* 12:237–41 [1972]). The basic meaning would be '(men)folk' or the like, but with a martial tinge, even as 'folk' finds its synecdochic match in Russian *polk* 'host, regiment', or OE *folc-toga* equals *heretoga* (German *herzog* 'duke'; with *lāw-āgētās* or **koryo-dowk*- cf. Hitt. *tuzzin huittiya*- 'march the army' [HED 3:347]; *huittiya*- means 'draw', like Lat. *dūcō*, Goth. *tiuhan*, secondarily 'lead' [cf. Lat. *dux*]; with Lat. *uxorem ducere* 'get married' cf. the etymon of *huittiya*-, Skt. *vadhūh* 'wife'). From 'fighting folk' is a simple metonymy to 'fighting foray, campaign', even as ON *valr*, German *wal* has moved from the concrete 'dead bodies' to a more abstract 'killing field, carnage'.

Gusmani's comparison (SMEA 6:14–7 [1968], *Lessico* 85, *Studi linguistici in onore di V. Pisani* 511 [1969]) of Hitt. dat.-loc. sg. *lahhi* with Hom. *δαί* 'in battle', Myc. *da-i-qo-ta* 'Δαϊφόντης' (cf. *Δηϊά-ναιρα*, etc.), effectively contradicted a preform **dawī*- (and thus a tie to *δαίω* 'burn'), in favor of a **dā-s*, dat. *δαί* (cf. e.g. *ὄφρῦς*, *ὄφρῦ*). *δαϊκτάμενος* is 'killed in battle', whereas *δαίφρων* means 'warlike' in the Iliad but 'skilled' in the Odyssey (8:373, said of a craftsman). The last-mentioned *δαί*- is to Skt. *dasrá*- 'skilled' what e.g. *κῶδιάνειρα* is to *κῶδρός*. The "warlike" *δαί*- might be connectible with Gk. *δῆρις* (< *dāsri*-) 'struggle', Skt. *dāsá*- 'foe' (cf. M. Durante, SMEA 11:43–6 [1970]). An alternative reconstruction **dā*- < *leA₁- would impute to this latter root a primary martial meaning and suggest that perhaps the nonattested nom. sg. of *lahh(a)*- was not **lahhas* but **lah* + *s*, and the stem thus **lah(h)*-. In this case the metonymy of *λαός* would be reversed ('army' < 'campaign'). For the Greek *l* : *d*- variation cf. *λάφνη* beside *δάφνη* or *λαβύρινθος* beside Myc. *da-pu₂-ri-to*. In this light formal comparisons like *δηῖω* 'ravage' and *lahhiya*- 'attack', or *δηϊότης* : *lahhi-yatar* 'battle' become possible.

Cf. *lahlahhiya*-.

lahan(n)i-, lah(i)ni- (c.) 'flask, flagon', frequently of metal (silver, gold, copper) (LAHAN[N]i), nom. sg. *la-ah-ni-is* (KUB XXVIII 102 IV 11–15 1 DUG^{HAB}.HAB *mē lahnis anda immeyanza* GIŠ^{alan}zanān GIŠ^{hata}kisnas galaktar ANA DUG^{HAB}.HAB *anda dāi* 'one jug, a flask of

water mixed in, she puts into the jug alderwood [and] nutriment of thorn-bush'), instr. sg. *la-ah-ni-it* (KBo I 11 Vs. 15 KISLAH *lahnit sehuwaen* 'the threshing-floor with a flask we sprinkled [?]', abl. sg. or pl. *la-ha-an-na-az* (KUB XLVI 47 Vs. 22]GEŠTIN-ya *lahannaz sipanti* 'he libates [...] and wine from a flask' [CHD b]), *ISTU LAHAN(N)I* (KUB XXXII 128 I 13–15 EGIR-ŠU-ma LU^{SANGA}-ŠU *ISTU LAHANNI KÙ.BABBAR sipanti* LUGAL-us-ma *ISTU* 2 LAHANNI GUŠKIN *sipanti* 'afterwards his priest libates from a silver flask, but the king libates from two gold flasks'; similarly ibid. 21–23 [CHD a, with transcription errors]; similarly KBo XX 114 I 7–9, 20–21; KUB XXVII 19 III 12 LUGAL-s-a *ISTU* 2 LAHANNI G[USKI]N *sipant[ti]* [CHD c]; XLIV 17, 5]ŠTU 2 LA-HA-A-NI], nom. pl. URUDU^{la}-hi-ni-es (VBoT 4, 6), acc. pl. *la-ha-an-ni-us* (e.g. KBo XXI 34 I 8 n-asta GAL D^{IM} *sunnai lahannius-s-a sipanti* 'he fills the storm-god's cup and libates flasks' [CHD b]; ibid. 14, KUB XLV 52 Vs. 13 and 26, KUB XLVI 47 Vs. 18–19 and 19–20 EGIR-ŠU-ma *lahannius sipanti* 'but afterwards he libates flasks'; ibid. Rs. 14 EGIR-ŠU *lahannius sipanti*; ibid. Rs. 16]*lahannius sipanti*; KBo XV 61 I 14 and 19 *lahannius sipanti*; KBo XV 49 IV 1, 4–5, 6, KBo XXI 34 II 40 and 60, III [45 and] 56, IV 20, KBo XXI 34 IV 28 and 34 + IBoT I 7 IV 6 and 14 EGIR-ŠU-ma *lahannius sipandanzi*; KUB XLVII 72 IV 16, 20, 26, 27 EGIR-ŠU-ma *lahannius*; KUB LIII 41, 2]*lahannius sipan*-; KUB LI 6 Rs. 1 *la*]hannius *kuit* GEŠTIN], *la-ha-an-ni-ush*.A (KBo XXI 34 I 36 EGIR-ya *lahannius*.A *sipandanzi*; KUB XXXIX 100, 6 u]itenas GUŠKIN *lahannius*.A 'of water gold flasks'), *la-a-ha-an-ni-us* (KBo XXI 34 I 29–30 EGIR-ŠU-ma *lahannius* EGIR-pan *danzi* 'thereupon they take back the flasks'), *la-a-ha-ni-us* (VBoT 89 IV 5 EGIR-ŠU-ma *lahanius sipan*[-, *la-ha-ni-us* (ibid. 24 EGIR-ŠU-ma *lahanius*]).

For the seeming intrusion of *a*-stem forms (*lahannaz*) cf. e.g. s. v. *hulukan(n)i*- (HED 3:372). The source of this utensil name in Hurroid rituals is a Hurrian borrowing of Akk. *lahannu*, in turn from Sum. (*dug*.)*la.ha.an* (CAD L 39–40 'bottle'). Curiously the DUG determinative is absent in Hittite. The verb used is *sipand*- 'libate', rather than creating a potential jingle with *lahhu(wa)*- 'pour' (contrast e.g. KBo XXI 34 I 14 *lahannius sipanti* with ibid. 25 2 GAL *ISTU* GEŠTIN *sūwandus lāhūwanzi* 'they pour two cups filled with wine'). The possibly related Akk. *lahtanu* 'vat', Sum. (*dug*.)*lahtan* is, however, glossed by Hitt. *arrumas lahus* in KUB III 94 II 17 (see s. v. *lahhu(wa)*-).

Classical echoes of this culture word include Gk. *λάβυνος*, *λάγνη-voς*, Lat. *lagōna*, *lagūna*, *lagēna* 'flask, flagon'. For the gamma-

-rendering of Anatolian intervocalic laryngeals cf. e. g. Hitt. *huhha-*: Lyc. *χυγα-*: *Κουγας* (HED 3:357). Cf. V. Pisani, *Paideia* 15:249–50 (1960): Furnée, *Erscheinungen* 121; Frisk, *GEW* 2:143.

lah(h)anza(n)- (c.), a migratory waterfowl, perhaps 'loon', nom. sg. (and pl.) *la-ha-an-za* (KUB XLIII 60 I 11–13 *n-apa iyatar-mit udandu takku arunaz-ma n-at lahanza udau n-at-san pedi-ssi dāu* 'let them bring my plenty; but if from the sea, let the 1. bring it and put it in its place' [CHD b]; KUB XXXIX 7 II 8–9 *nu ša GIŠ.HI.A 10 lahanza^{MUSEN} iyanza n-us ištū KÙ.BABBAR halissiyanzi* 'of wooden 1.-bird[s] [are] made, and they plate them with silver' [Ottén, *Totenrituale* 36]; *ibid.* 10–11 *siGiyatnass-a 10 lahanza^{MUSEN} iyanza* 'and of thick wool ten 1.-bird[s] [are] made'; *ibid.* 13–14 *mān lahanza-ma UL mehur nu MUŠEN HURRI.HI.A appanzi* 'but if the 1. [is] not in season, they catch drakes' [CHD a]), *la-ah-ha-an-za* (e. g. dupl. KUB XXXIX 8 I 7 *m]ān lahanza-ma^{MUSEN} ū[*; KUB XXXIX 7 II 11–12 *n-as 30 lahanza* 'this [makes] thirty 1.'; *ibid.* 12–13 [syntactically acc. pl.] *huuyiswantess-a nassu 5 lahanza nasma 6 lahanza^{MUSEN} appanzi* 'and live ones they catch, either five or six 1.-birds'; *ibid.* 11 *isnass-a 10 lahanza^{MUSEN.HI.A} iyanza* 'and of dough ten 1.-bird[s] made'), *la-ah-ha-an-za-as* (dupl. KUB XXXIX 8 I 4 *laahhanzas^{MUSEN} iy[anza]*, *la-ha-an-za-na-as* (KBo I 34 Vs. 8; MSL 3:61 [1955]; Laroche, *RHA* 24:161 [1966]), dat.-loc. sg. *la-ha-an-za-ni* (KUB XXXIX 7 II 9–10 *nu ANA 5 lahanzani* [dupl. KUB XXXIX 8 I 2 *-las^{MUSEN}*, dat.-loc. pl.] SAG.DU.MEŠ-ŠUNU GUŠKIN GAR.RA 'on five 1.-birds the heads are plated with gold'), acc. pl. *la-ha-an-zu-us* (KUB XXXIX 7 II 31), *la-ah-ha-an-zu-us* (*ibid.* 33 *huuiswandus-a-kan lahanzus* 'live 1.-birds'; *ibid.* 35 *lahhan-zus^{MUSEN} GIŠallangišrui* '1.-birds to an oak-tree'; KUB XXXIX 8 I 32), *la-ha-an-zi-us* (sic KUB XXXIX 7 II 24 and 37), *la-ha-an-za-nu-us* (KBo XXXIX 290 Rs. 1 *lahan[zanus] anda ha[menk-]*; *ibid.* 8 *GIŠ-rui MUŠEN HURRI.HI.A anda ha[menk-]* 'tie drakes to a tree'; *ibid.* 9 *lahanzanus anda ha[menk-]*; *ibid.* 10), *la-ah-ha-an-za-nu-us* (KUB XXXIX 7 II 18–19 *huiswandus-ma-ssan lahan[zanus] ... halissiyan-] das lahanzanus^{MUSEN.HI.A} [sic] anda hamenkan[zi* 'live 1.-birds they tie to plated 1.-birds'), gen. pl. *la-ha-an-za-na-as* (KUB XXXIX 6 Vs. 17 [Ottén, *Totenrituale* 48]; KUB XXX 19 IV 29 *lahanzanas^{MUSEN.HI.A}-nas* [sic; Ottén, *Totenrituale* 46]), *la-ah-ha-an-za-na-as* (dupl. KUB XXXIX 8 IV 34 *lahha[nzanus]*; KUB XXXIX 7 II 7–8

n-asta é-ri anda lahanzananas^{MUSEN} himus iyanzi 'inside the house they make replicas of 1.-birds').

For the declension pattern with *n*-stem intrusions and reverberations see s. v. *istanza(n)-* (HED 1–2:470); even as e. g. *sum(m)anza(n)-* reflects an original **suman-s* (cf. Gk. *ὐμήν*), *lah(h)anza(n)-* points to **lahhan-s* (with nominative -s).

This waterbird was distinct from *MUSEN HURRI* 'drake, duck', apparently also as regards seasonal migration habits with reference to Anatolia, but apparently close enough to have the drake as its (more readily accessible?) ritual accompaniment or surrogate. Perhaps *lahhanza* < **lahhan-s* < **laA₁m-s*, cognate with ON *lomr*, Swedish *lom*, English *loom*, *loon* (< **laA₁mos*) 'diver, loon' (genus *Gavia*, vs. *Anatina* for 'duck'). This term may originate with the root **lā-* (IEW 650), seen in Skt. *rāyati*, Lith. *lōti*, OCS *lajati*, Lat. *lātrō* 'bark', *lāmentum*, ON *lōmur* 'outcry', and in such further ornithonymy as Arm. *lōr* 'quail', Gk. *λάρος* 'seagull' (the latter was connected with *lahhanza* as 'Möwe' by Oettinger, *IBS Vorträge und Kleinere Schriften* 37:29 [1986]). Cf. Puhvel, *H. A. Hoffner Festschrift*.

lahhi(t)- (n.) 'relief, release' (Luwianism), nom.-acc. sg. *la-ah-hi-is* (with gloss-wedges: KUB L 90 Vs. 10 *PUTU-ŠI INA URU A[...]* *parhesnaza paimi PANI KUN^D [...]* *mān-ma-at-mu lahhis ŪL DÜ-ri 2 UDU.NITA SIG₅-r[u* 'I the king shall go posthaste to A., before the doorstep of [deity ...]; but if for me that proves to be no relief, two male sheep: may it succeed'), *la-ah-hi-sa* (KUB IX 4 II 1–4 *lahhisa-sta kisaru n-as-si-kan anda tamektaru GIŠintaluzzi-ma-as kisaru n-as-si-ssan anda türishari* 'may he [viz. the UDU.ŠIR 'ram' as ritual surrogate] become [a source of] relief, and may [the patient] be affixed to him [viz. body part to body part]; may [the patient] become (symbolically) a spade, and he shall be attached as its shaft'; cf. Beckman, *Orientalia* 59:37 [1990]; Neu, *Interpretation* 164, 180; Hutter, *Behe-xung* 78–9; Tischler, *Glossar* T 462).

Both instances deal with the relief or release resulting from the ritual manipulation of male sheep. The Luwian abstract noun *lahhi(t)-* corresponds to Hitt. *lātar* 'release' (s. v. *lai-*); nom.-acc. sg. neuter in -sa (strange to Hittite grammar) shows signs of commingling with Hittite nom. sg. c. (gloss-wedged *lahhis* pro *lahhisa*). For the "short spelling" *la-ah-hi-* (< **laya-* + *-ahi-*) cf. e. g. *hantai-* (< **hayant-aye-* [HED 3:107]).

lahlahhiya- 'be perturbed, be in commotion, scurry, scamper' (normally with *-kan*), 2 sg. pres. act. *la-ah-la-ah-hi-ya-si* (KBo XII 17, 3; *Mašat* 75/63 Vs. 7 and 1. R. 5 [Alp, *HBM* 246–8]), 1 pl. pres. act. *la-ah-la-ah-hi-ya-u-e-ni* (KUB V 11 IV 24 *UL-kan kuitki lahlahhiyaweni* 'we are in no way perturbed'; KUB XVI 62 Rs. 6 *UL-kan kuitki lahlahhiy[a-]*, 3 sg. pret. act. (Luwoid?; hardly 3 sg. midd.) *la-ah-la-ah-hi-ya-at-ta* (KBo XXII 6 I 14–15 LUGAL+GI-nas^{URU} *Purus-handa iyannes ta-z-kan tuzz[is]-(s)mis arahzanda lahlahhiyatta* 'Šar-rukinas [Sargon] marched to P. and our [sic] army scurried all around'; Güterbock, *MDOG* 101:19 [1969]; *CHD* 2); iter. *lahlahheski-*, *lahlahhiski-*, 2 sg. pres. act. *la-ah-la-ah-hi-is-ki-si* (*Mašat* 75/44 1. R. 4–5 and 73/79 Rs. 6–7 *le kuwatqa lahlahhiskisi* 'be not at all perturbed' [Alp, *HBM* 122, 188]), 3 sg. pres. act. *la-ah-la-ah-hi-is-ki-zi* (*Mašat* 75/40 1. R. 1 [Alp, *HBM* 124]), 3 sg. pres. midd. *la-ah-la-ah-hi-is-ki-it-ta-ri* (KBo III 21 II 24–27 *-i]et hatuga ANA DUMU.NAM.LÚ.ULÚ.LU.MEŠ [... -it]ta hewun-ma hinganas [... n-asta tandukis DUMU-as [... la]hlahhiskittari* 'they ... terribly ... to mankind, but rain of death ..., and mortal man is kept in perturbation'; A. Archi, *Orientalia* 52:23 [1983]; *CHD* 1), 1 pl. pres. act. *la-ah-la-ah-hi-es-ga-u-e-ni* (KBo II 2 I 43–44 *piran-kan kuedani memiyani lahlahhesgaweni* 'over what matter [viz. the king's fever sickness] we are perturbed beforehand'; ibid. II 7–8 *mān-kan piran-m[a] lahlahhesgaw[e]ni* 'if we are perturbed beforehand' [*CHD* 1]; Hout, *Purity* 126, 128).

lah(hi)lahhinu- 'perturb, make scurry, (hippological) make gallop', 3 pl. pret. act. *la-ah-la-ah-hi-nu-e-ir* (KUB IX 34 III 30–31 *kuiiss-an weritenuir kues-an-kan lahlahhinue<nue>ir* 'those who caused him dread, those who made him perturbed' [Hutter, *Behe-xung* 38]); iter. *lahlahhinuski-*, inverted suffixation *lah(hi)lahheskinu-* (Kikkulis), 3 sg. pres. act. *la-ah-la-ah-hi-es-ki-nu-zi* (KUB I 13 + KBo VIII 53 IV 7–8 *UD-at UD-at-ma-as tepu penneskizzi INA 7 IKU.HI.A-ma lahlahheskinuzi* 'daily he makes them trot a bit, but for seven field-lengths he makes them gallop' [Kammenhuber, *Hippologia* 70, with wrong reading *la-ah-hi-la-ah-hi-]*; ibid. I 16 *lahl]ahheskinuzi-ma-as ANA 7 IKU.HI.A*, besides the usual *parahzi-ma-as* 'chases them' for 'makes gallop' ibid. 5 [and passim]; cf. A. Nyland, *JNES* 51:293–6 [1992]), *la-ah-hi-la-ah-hi-es-ki-nu-zi* (ibid. IV 42 *tepu penneskizzi lahlalahhesk[inuzi]*, 3 pl. pret. act. *la-ah-la-ah-hi-nu-us-ki-ir* (KUB XXXV 146 II 16 *lahlahhinuskirr-an-kan kuyēs* 'those who have kept him perturbed' [Starke, *KLTU* 268]).

lahlah(h)ima- (c.) 'perturbation, turmoil, commotion', acc. sg. *la-ah-la-ah-hi-ma-an* (KUB XIV 10 I 16–18 *ammuk-ma-z šā-az lahlahhiman UL tarahmi NI.TE-az-ma pittuliyān namma UL tarahmi* 'but I evict not the turmoil from my heart, nor do I evict the anguish from my body'; dupl. KUB XIV 11 I 10–12 [Götze, *KIF* 206; *CHD* a]; similarly KUB XIV 14 + XIX 2 Vs. 40 [Götze, *KIF* 170]; KUB XIV 12 Rs. 4 *nu-mu-kan šā-az lahlahhiman* [Götze, *KIF* 238]; KBo XIV 75 I 12 *šā-az lahlahhiman UL*; KUB LX 157 II 9–10 *nu-wa kel antuhsas idālu inan idāl[un] uriteman nahsaratta(n) lahlahhi[man]* 'this man's bad disease, bad fear, fright, turmoil ...'), *la-ah-la-hi-ma-an* (KUB XIV 14 Rs. 38–39 + XIX 1 Rs. 52 *nu-mu-kan šā-az lahlahiman arha weya[ttin NI].TE-az-ma-mu-kan pittuliyān dāttin* 'from my heart chase away the turmoil, from my body take the anguish' [Götze, *KIF* 176]), *la-ah-la-hi-im-ma-an* (KUB XLIX 2 I 25 [Hout, *Purity* 116]), gen. sg. *la-ah-la-ah-hi-ma-as* (KUB XVIII 15 Vs. 17 *nu IGI-anda lahlahhimas MUŠEN.HI.A NI[MUR]* 'facing us we saw birds of perturbation', distinct from other augural specimens like *hūkannas MUŠEN.HI.A* 'birds of conjuration' [*HED* 3:325] or *MUŠEN.HI.A miyanas* 'birds of proliferation'; cf. A. Archi, *SMEA* 16:141, 149–50 [1975]; wrongly *CHD* L–M–N 232–3; KUB XVIII 12 Vs. 15 *nu IGI-anda lahlahhimus* [sic] *MUŠEN.HI.A NIMUR* [cf. ibid. 7 *hūgan-nas MUŠEN.HI.A*, ibid. 3 and 24 *MUŠEN.HI.A miyanas*]; KBo XVI 98 II 23 *nu IGI-anda lahlahhimas MUŠEN.HI.A* [Hout, *Purity* 98]; KUB V 22, 35 *lahlahhi(m)as MUŠEN.HI.A gallareski[r]* 'birds of perturbation came out inauspicious' [*CHD* c]), dat.-loc. sg. *la-ah-la-hi-mi* (KUB XXII 38 I 7–8 *tamais-ma-kan MUŠ.GUNNI-is IŠTU É.LUGAL parā uit n-as-kan lahlahimi pa[it]* 'a second hearth-snake [i.e. oracular eel] came forth from Palace and went to Perturbment' [two of many symbolic "stations" in the divination tank]; Laroche, *RA* 52:150 [1958]; *CHD* b), abl. sg. *la-ah-la-ah-hi-ma-za* (IBoT I 33, 62 *lahlahhimaza hadandaza GAM-anda uit* 'from Perturbment' [and] Terra Firma [it] came down'; Laroche, *RA* 52:154 [1958]; *CHD* b; ibid. 46 *lahlahhimaza uit*), *la-ah-la-hi-ma-za* (ibid. 15 *lahlahimaza uit*; ibid. 110 *lah<la>himaza UGU-za DIB-za uit* 'from Perturbment held on high it came'; KUB I 72 I 3 *lahlahim[az]*). For derivation cf. e.g. *tethima-*, *tuhhima-*, *weritema-* (Laroche, *BSL* 52.1:73–8 [1956]).

lahlahhiya-, *lahlahhinu-*, *lahlahhima-* resemble in formation (and hippological application) *katkattiya-*, *katkattinu-*, *katkattima-* (*HED* 4:134–6), both being quasi-phonesthetic reduplicates (like

tastasiya- 'whisper') without convincing derivation from concrete base-words (the much-repeated adduction of *lahha-* 'war' [cf. Tischler, *Glossar* L–M 13] is hardly compelling in the face of *lahhiya(i)-* 'wage war', despite *KBo* XXII 6 I 14–15 *tuzzis ... lahlahhiyatta* [quoted above]). At most there might be a reinforced echo of the same onomatopoeic root as in *lah(h)anza(n)-* (q. v.), expressive of noisy agitation in men and birds or animals. The more elaborate occasional reduplication form *lahhilahhi-* recalls *halihlai-* or *pariparai-*.

lahpa-, lahma- (c.) 'ivory' (KA^xUD [AM.SI]; Akk. *šinni* [*piri*] 'tooth [of elephant]'); 'elephant', nom. sg. *la-ah-ma-as* (*KBo* XVII 43 IV 5–6 [Neu, *Altheth.* 105] *peris uizzi* [...] *peran šir-RU lahmas paizzi* 'p. comes, [...] sing before [...], l. goes'; seemingly quasi-synonymous *pi-e-ri-* alternating with *lahma-*; cf. other OHitt. passages where the single (metal-and-ivory?) *pi-e-ri-* is paraded with a menagerie [*huedar*] of iconic beasts in precious materials and live performers in a sort of ritual circus [*CHD* P 312; Singer, *Festival* 1:92–7]), acc. sg. *la-]ah-pa-an* (Teddy Kollek's tablet 12 *]ahpan dās*; A. Kempinski, *Tel Aviv* 2:92 [1975]), gen. sg. *la-ah-pa-as* (RS 25.421 Recto 28–29 *lahpas-ma-as kurakkis mān zinnanza* 'she [is] like a perfect ivory column'; cf. *ibid.* Akk. *makut* KA^xUD *quttutu* 'pillar of ivory, finished', matching Sum. *dim.ma zú til.la*; Ugaritica 5:313, 773 [1968]; *KUB* XXXVI 25 I 2–4 [*as]ann-wa-[ssi* ^{GIŠ}ŠÚ.A-*kī*] *handandu nu-[ssi...]* *lahpas* [with gloss-wedges] *unuwandu* 'for sitting let them prepare a chair for him, let them adorn ... of ivory for him'; Laroche, *RHA* 26:73 [1968]), *la-ah-ma-as* (*KBo* XXI 87 II 4 ^{GIŠ}G]A.-ZUM.HI.A *lahmas* 'combs of ivory'; *ibid.* 5 *]lahmas* GUŠKIN-*ya anda* ['of ivory, and in[laid with] gold'; dupl. *KBo* XXI 30 I 8), (*ša*) KA^xUD (AM.SI) (e. g. *KUB* XXIX 4 I 26 1-NUTIM ^{GIŠ}GA.ZUM *mān ša* ^{GIŠ}TÚG *mān ša* KA^xUD AM.SI 'one set of combs either of boxwood or of ivory'; similarly *ibid.* 24–25, 27 [Kronasser, *Umsiedelung* 8]; *KUB* XLII 12, 7 1 GA.ZUM KA^xUD 'one comb of ivory'; S. Košak, *Hittite inventory texts* 174 [1982]; Siegelová, *Verwaltungspraxis* 402; *KUB* XLII 32 I 3 3 GAM *tiannas* KA^xUD AM.SI BABBAR 'three depositional trays of white ivory' [Košak 176; Siegelová 436]; *KUB* XII 1 IV 6 1-EN ^{AMUŠEN} KA^xUD AM.SI 2 AŠRA GUŠKIN GAR.RA 'one eagle of ivory, two spots overlaid with gold'; Košak, *Ling.* 18:101 [1978]; Siegelová, *Verwaltungspraxis* 446; many other examples in Güterbock,

Anadolu 15:1–7 [1971]), instr. sg. (*ištu*) KA^xUD (AM.SI) (e. g. *VBoT* 1, 37–38 10 ^{GIŠ}GU.ZA *ša* ^{GIŠ}ESI *ištu* KA^xUD AM.SI *ūhhuuz* 'ten chairs of ebony, inlaid with ivory'; cf. L. Rost, *MIO* 4:335 [1956]; *KUB* XXXVIII 3 II 12–13 ^{AMUŠEN} KA^xUD AM.SI SI UR.MAH KA^xUD AM.SI SI 'an eagle inlaid with ivory, a lion inlaid with ivory' [von Brandenstein, *Heth. Götter* 18]; *KUB* XLII 34 Vs. 7 15 ^{GIŠ}GA.ZUM KA^xUD SI SÍG 'fifteen combs inlaid with ivory, for wool'; similarly *ibid.* 5, 6, 8; Košak, *Hittite inventory texts* 54; Siegelová, *Verwaltungspraxis* 56).

lahmant- '(of ivory')(?), acc. pl. c. *la-ah-ma-an-du-us* (*KUB* II 13 II 35 *lahmandus uda[i]* 'brings ivory ...' [Klinger, *Untersuchungen* 552]).

Apparently Hittites knew the elephant both as *pi-e-ri-* (almost exclusively OHitt.; cf. Akk. *pīru* 'elephant', Hurr. *šiniperuhhi* 'of ivory' [Tušratta letter]) and as *lahpa-*, *lahma-* 'elephant; ivory' (like Egypt. *3bw*; contrast Hebr. *šen-ha-bbīm* 'ivory'). The Near East was conversant with both animal and product, but ivory reached Europe ahead of the zoonym (Lat. *ebur* 'ivory'; Myc. *e-re-pa[-te]*, Gk. *ἐλέφαντ-* 'ivory', later also 'elephant' [> Lat. *elephantus*]). The phonetic variant *lahma(nt)-* recalls Lat. *elementa* (antedating *elephantus*), denoting at the start Etruscan abecedaria of ivory for practising the "basics" (Gk. acc. sg. *ἐλέφαντα* [with Etruscoid phonetics and case confusion] yielded "neut. pl." *elementa*, like e. g. *κρηπίδα* 'last' [nom. sg. *κρηπίς*] > nom. sg. fem. *crepida*; the singular [*elementum*] and extended meaning ["rudimentum"] are secondary). Cf. Laroche, *RPh* 39:56–9 (1965); A. Sacconi, *Minos* 13:174–5 (1973); Ivanov, *Ėtimologija* 1975 158–61 (1977), *Ėtnogenez narodov Balkan i severnogo Pričernomor'ja* 66–75 (1984), *Elementa* 1:1–5 (1993); Puhvel, *Ling.* 33:187–90 (1993), *Proceedings of the IVth International Congress of Hittitology*.

lahhura- (c.) 'bench, stand' (^{GIŠ}GAN.KAL; of varying size, moveable, for holding utensils and supplies near an altar [*istanana-* = ZAG.-GAR.RA], distinct from table [*BANŠUR*], trivet [*hapsalli-* = GANNUM], and tray [*kistu-* = GANNUM]), nom. sg. *la-ah-hu-ra-as* (HFAC 8 Vs. 9 + *KUB* XLII 81 Vs. 2 1-EN *lahhuras išši* GUŠKIN GAR.RA 'one bench of wood, gold-plated'; JCS 37:22 [1985]; Siegelová, *Verwaltungspraxis* 490; *VBoT* 58 IV 18 1 ^{GIŠ}sūnilas ^{GIŠ}lahhuras TUR 'one small bench of pinewood'; Laroche, *RHA* 33:86 [1965]; *CHD* a; *KBo* XVII 58 I 2 *]lahhuras*), *la-ah-hu-u-ra-as* (*ibid.* 7 *]ahhūra[s]*; *KBo*

V 2 I 23–24 14 ^{GIŠ}lahhūras 14 TABAL ^{GIŠ}GANNUM AD.KID 5 ^{GIŠ}BANŠUR AD.KID ‘fourteen bench[es], fourteen trivet[s] of reed, five table[s] of reed’ [Witzel, *Heth. KU* 100]; *KUB* XXIX 5 I 12 2 lahhūras 2 ^{GIŠ}BANŠUR ‘two bench[es], two tables’), ^{GIŠ}GAN.KAL (dupl. *KUB* XXIX 4 I 28 2 ^{GIŠ}GAN.KAL 2 ^{GIŠ}BANŠUR 2 ^{GIŠ}GANNUM ^{GIŠ}1-NUTIM ^{GIŠ}kishita ‘two benches, two tables, two trivets of wood, one set of chairs’ [Kronasser, *Umsiedelung* 8]), acc. sg. la-ah-hu-ra-an (*KBo* XXIX 188 IV 13 n-asta ^{GIŠ}[l]ahhuran anda pe[danzi ‘they take the stand inside’; dupl. *KBo* XXIX 189, 5 n-asta ^{GIŠ}lahhuran INA É ‘they [take] the stand into the house’; *KUB* XX 1 III 4 nu-kan ^{GIŠ}lahhuran anda tiyanzi ‘they place the stand inside’; *KBo* XIX 142 III 12–13 nu ^{GIŠ}lahhuran QADU NINDA.KUR.RA.HI.A UZU.HI.A karpanzi ‘they lift the stand together with breadloaves and meats’; *KBo* IV 13 IV 35–36 EGIR-ŠU ^{LÚ}HAL ^{GIŠ}lahhuran ANA PANI ^{GIŠ}ZAG-GAR.RA dāi ‘afterwards the diviner places the stand before the altar’; *KBo* XIV 88 III 8]^{GIŠ}BANŠUR ^{GIŠ}lahhura[n; *KUB* XLV 12 II 18 ^{GIŠ}lahhuran; *KBo* XXVI 136 Rs. 12 ^{GIŠ}lahhuran; *KUB* XXXII 116, 8 ^{GIŠ}lahhuran hūp[rushinna-a; ibid. 9 ^{GIŠ}lahhuran), la-ah-hu-u-ra-an (dupl. *ABOT* 34, 19 ^{GIŠ}lahhūran hūprushinn-a; ibid. 21 ^{GIŠ}lahhūran; *KBo* V 2 II 33–34 2-ŠU 7 ^{GIŠ}lahhūran dāi ‘he places twice seven bench[es]’), dat.-loc. sg. la-ah-hu-ri (e.g. *KBo* XXIX 188 IV 9 n-us-kan lahhuri tianzi ‘they place [breads] on the stand’; ibid. 12 n-us-kan lahhuri tianzi ‘they place [silver cups filled with wine and water] on the stand’; *KUB* IX 31 II 8–9 n-at-san ^{GIŠ}lahhuri suhhai nu menahhanda GEŠTIN lahhūwai ‘he scatters [broken loaves] on the stand, and pours wine over’ [Starke, *KLTU* 52]; *KUB* XLV 3 I 15 namma-kan GAL.A katta ^{GIŠ}lahhuri dāi ‘he puts the cup of water down on the stand’ [*CHS* 1.2.1:267]; *KBo* XIX 142 III 15 n-an-san ^{GIŠ}lahhuri tianzi ‘they place [the cup filled with wine] on the stand’; *KUB* XII 11 III 10–11 kuit ^{UZU}NÍG.GIG ^{UZU}ŠA harzi n-at-san ^{GIŠ}lahhuri dāi ‘what liver [and] heart he has he places on the stand’; ibid. 26 n-an-kan ^{GIŠ}lahhuri dāi ‘he places [the clay cup] on the stand’; ibid. IV 10 n-at-san EGIR-pa ^{GIŠ}lahhuri dāi ‘he places [the cedarwood] back on the stand’ [*CHS* 1.2.1:304–8]; *KBo* XV 33 III 1–3 n-asta ^{LÚ}SANGA ^{DIM}URU Kuliuisna QADU NINDA [...] istananaz kattan dāi n-an-san ŠA ^{DU} [...] ^{GIŠ}lahhuri luttia piran tianzi ‘the priest takes the storm-god of K. down from the altar, and they put him on the storm-god’s stand before the window’; *KUB* XXX 41 III 13–14 2 SAG.DU GUD ^{GIŠ}lahhuri [...] 1-an ZAG-az 1-an-ma GÜB-laz[‘two oxheads on the stand, one on the right and one on the

left’; *KBo* XX 72 I 9 ^{GIŠ}lahhuri), la-a-hu-ri (*KBo* XI 18 V 12]lahhuri-ya arha), la-ah-hu-u-ri (e.g. *KBo* XXIII 67 III 4 n-at-san EGIR-pa ^{GIŠ}lahhuri tianzi ‘they put [broken loaves] back on the stand’; *KUB* XXXII 74 III 10–11 + *KUB* XXXII 47, 6–7 nu-ssi-kan GAL GEŠTIN arha dā n-an-san ^{GIŠ}lahhūri dāi ‘take the cup of wine from him and place it on the stand’ [*CHS* 1.2.1:383–4]; *KBo* V 2 II 52–54 n-an-kan ANA ^{GIŠ}ŠU.A huprushu ^{GIŠ}lahhūri EN.SISKUR-ya ser arha wahnuzzi ‘[the priest] swings [the small bird] over the seat, the h., the bench, and the offerant’; *KBo* XIX 129 Vs. 17 ANA ^{GIŠ}lahhūri), la-ah-hu-u-ra (*KBo* V 2 II 35–36 n-asta ANA 1 ^{GIŠ}lahhūra katta kisan handaizzi 32 hupuwāi ‘on one stand he thus arranges thirty-two pots’; similarly ibid. 45–46, 46–47; *KBo* XXIII 67 II 18–19 nu NINDA.SIG.HI.A kue parsiyannai n-at-san EGIR-pa lahhūra zikk[izzi ‘the flatbread that he fritters he puts back on the stand’; ibid. 20–21 n-asta 1 halwanin ŠA ŠU.GI sunnai n-an-san EGIR-pa ^{GIŠ}lahhūra ANA DINGIR EN-YA dāi ‘he fills one cup of the old woman and puts it back on the stand for the god my lord’; *KUB* XXXII 84 I 5 and 10 EGIR-pa ^{GIŠ}lahhūra dāi ‘afterwards he places [...] on the stand’), abl. sg. ištū ^{GIŠ}la-ah-hu-u[- (*KBo* XVII 83 I 17), nom. pl. la-ah-hu-u-ri-s(a), la-ah-hu-u-ri-e-es, dat.-loc. pl. la-ah-hu-u-ra-as (*KUB* LVIII 88 II 22–26 ^{GIŠ}lahhūris-a-sma(s) piran katta arantari ^{GIŠ}lahhūras-ma piran katta ŠA SIG₄ GUNNI.MEŠ iyantes ANA GUNNI.MEŠ-ma namma piran katta ^{GIŠ}lahhūrēs arandari ‘benches stand alongside them [viz. chairs]; alongside the benches [are] made fireplaces of dried brick; but also alongside the fireplaces stand benches’; cf. Otten, *ZA* 72:285 [1982]).

An ‘altar’ (*istanana*-, itself cognate with Engl. *stand*) was surrounded by various pieces of support furniture for both sitting and setting. For *lahhura*-, Ivanov’s adduction (*Obščeeindoeuropejskaja* 105) of lah(h)u(wa)- ‘pour’ (cf. *lāhuwar*) is conceivable, weakly supported by *lahhuri suhhai* ... *lahhūwai* (*KUB* IX 31 II 8–9, above) or *KBo* XXXIII 24 + *KUB* XLVII 45 III 5–6 nu ^{GIŠ}lahhūri kattan lahuwan ‘poured down on the stand’ (*CHS* 1.2.1:331). More plausible seems L. S. Bayun’s tie-in with Russ. *lávka* ‘bench, stand, shop’ (*Vestnik drevnej istorii* 1982/2, 189), itself a diminutive of *lava* ‘plank, platform, footbridge’, cognate with Latv. *lava*, Lith. *lōva* ‘plank, bunk-bed’. A common denominator **leA₁wo(A₂)* would match **leA₁w-ro-* in *lahhura*-. This formula would be hard to reconcile with **leA₂-*: *lew-* (extended **leA₂-w-*: *lew-A-*) ‘cut’ (*IEW* 681–2), if assumed for both *lai-* and *luzzi-*; if, however, *lai-* is derived instead

from IE **leE₁-* (see s. v.), **leA₂-* may be revised to **leA₁-(w-)* and accommodate *lahhura-* as 'cut plank' (cf. the parallel of ON *lǫðr* 'trough' as 'carved trunk'). Cf. *lahhuwarnuzzi-*

lah(h)u(wa)- 'pour (liquids, fluids; containers of these); cast (objects from metal); (intransitive) flow fast, stream, flood', 1 sg. pres. act. *la-hu-uh-hi* (KUB VII 1 I 29–30 EGIR-*anda-ma-ssi-kan issi-ssi la-huhhi n-at katta paszi* 'but thereupon I pour [the concoction] into his mouth, and he swallows it'; cf. Kronasser, *Die Sprache* 7:143 [1961]), 2 sg. pres. act. *la-ah-hu-ut-ti* (KUB XXX 34 IV 14–15 *nu wātar EGIR-pa* ^{GIŠ}PISAN *lahhutti nu kī-ma EGIR-an artahhiya lahhutti* 'you pour water down the drain, but afterwards you pour it into the sewer' [HED 1–2:176]), 3 sg. pres. act. *la-hu-i* (e. g. KUB IX 22 II 25–26 YÀ.DÙG.GA-*ya-ssi-ssan* SAG.DU-ŠU *lahui* 'and good oil he pours on her head' [Beckman, *Birth Rituals* 90]; KBo XX 128, 5–6 *wātar ... lahui*), *la-a-hu-i* (e. g. KBo XVII 1 I 17 *n-at hurtiyaliya lahui* 'she pours it [viz. *suppi wātar* 'holy water' after handwashing] into the decoction-bowl'; similarly ibid. 16 and dupl. KBo XVII 3 I 12 and 11 [Neu, *Altheth.* 5, 12]; KUB XXXI 4 + KBo III 41 Vs. 14 [OHitt.] *[arun]an tarmāmi nu āppa natta lahui* 'I make fast the sea, and it will not flood again'; cf. O. Soysal, *Hethitica VII* 175 [1987]; CHD 3; KBo XVII 25 Vs. 5 [OHitt.] *]appan lahu[i]*; KUB XV 31 I 25–26 *namma GEŠTIN sipanti nu-ssan sanizzi ishuwāi* YÀ.DÙG.GA-*ya-ssan ser lahui* 'then he libates with wine, scatters aromatics, and pours on good oil' [Haas–Wilhelm, *Riten* 150]; KBo XVI 56 + KUB XXIV 85, 27 *pahhu]eni wātar lahui* 'pours water in the fire'; cf. Kühne, *Festschrift H. Otten* 162 [1973]; KUB X 11 V 4 *katta-ya 3-šU lahui* 'and pours [wine] down three times'; KBo XXI 33 I 21–22 *nu wātar ANA DINGIR-LIM menahhanda lahui* 'he pours water in front of the deity' [similarly ibid. 25–26]; KBo V 2 III 56 *wātar ... lahui*; KBo XXI 17, 14 *]DUG-ÚTUL-i lahui* 'pours into a pot' [Burde, *Medizinische Texte* 36]; KUB XVII 24 III 14–16 *nu-kan uizzi apāt GAL DINGIR-LIM KAŠ ANA* ^{SAL}*alhitra* EN.SISKUR-*ya katta lahui n-at-kan arha* NAG-*anzi* 'he goes [and] pours this beer cup of the deity for the priestess and the offerant, and they drink it up'; KBo XXXIX 8 III 22–23 *n-asta YÀ-an anda lahui* 'she pours in oil' [dupl. KBo II 3 II 31 *lahuwai*]; cf. L. Rost, *MIO* 1:358 [1953]), *la-a-hu-u-i* (e. g. KBo XI 51 IV 11 *]LUSILA.ŠU.DUG.A lahuui* 'the cupbearer pours' [ibid. 8 I DUG GEŠTIN *lahūwanzi* 'they pour a jar of wine'];

cf. E. Badali, *SELVO* 2:71 [1985]; KUB XIII 4 I 62 and dupl. KUB XIII 5 II 1 KAŠ-*ma-kan GEŠTIN iŠTU GAL-ya ser arha le kuiski lahuui* 'let no one pour away excess beer [or] wine from a cup'; cf. Sturtevant, *JAOS* 54:370 [1934]; KBo V 1 IV 15–16 *namma arrummas wātar PANI DINGIR-LIM lahuui* 'then he pours the bathwater before the god'; ibid. 14 [Sommer–Ehelolf, *Pāpanikri* 12*]), *la-hu-wa-i* (e. g. KUB XV 35 I 7 YÀ.DÙG.GA *tepu lahuwai* 'pours a little good oil'; KBo X 45 IV 7 *nu-kan DUG KA.DÙ NAG lahuwai* 'he pours a jug of light beer for drinking'), *la-a-hu-wa-i* (e. g. dupl. KUB XLI 8 IV 6 *nu-ssan SÜR.DÙ.A* ^{MUSEN}*NAG lahuwai* 'he pours a falcon [sic! a beer brand or jug type?] for drinking'; cf. Otten, *ZA* 54:134 [1961]; KUB X 18 I 10–11 *nu* ^{NA4}*ZI.KIN piran GEŠTIN lahuwai* '[the king] pours wine before the baitylos'; cf. V. Haas and M. Wäfler, *Oriens Antiquus* 16:232 [1977]; KUB XXVIII 89 I 14 *]lahuwa(i) hūwasi piran* 'pours before the baitylos'; HT 5, 13–14 EN.SISKUR-*ya-kan* ŠU.MEŠ-*as wātar parā lahuwai* 'the offerant pours forth hand-water'; KBo XV 37 IV 48–50 *n-asta ... GEŠTIN taksan hāni n-as-san ANA GAL LUGAL lahuwai* 'he jointly draws wine and pours [it] into the king's cup'; KBo XXI 20 I 13 *namma-san ser YÀ.GIŠ lahuwai* 'then he pours over [it] olive oil' [Burde, *Medizinische Texte* 42]; KUB XXIV 9 IV 17–18 *nu-ssi-kan A.MEŠ andan [...]* *]p-i anda lahuwai* 'in it waters ... she pours in the river' [dupl. KBo XI 12 IV 2 *lahui*]; KBo II 19 Vs. 9 = KUB VIII 2 Vs. 8 *arunass-a lahuwai* 'and the sea will flood' [CHD 3]), *la-hu-u-wa-i* (e. g. KUB XXXIII 67 I 23 YÀ.DÙG.GA-*ya-ssan lahuwai* 'and fine oil she pours' [Beckman, *Birth Rituals* 72]; KUB VI 45 IV 51 and 54 LĀL YÀ.DÙG.GA *lahuwai* 'he pours honey [and] good oil' [ibid. 58 LĀL YÀ.DÙG.GA *piran lahuwai*]), *la-a-hu-u-wa-i* (e. g. dupl. KUB VI 46 IV 55; cf. Singer, *Muwatalli's Prayer* 29 [1996]; KUB XXXII 128 I 30–32 *human-kan QATAMMA handan watar-a ... lahuwai* 'everything is likewise ready, and she pours water ...'; KUB XXVII 29 III 10 'he pours' [cf. ibid. 8–9 *nu* EN.SISKUR 7-ŠU *hūppāizzi [...]* *sarapi nu pāsi* 'the offerant blends seven times, ... he sips and swallows'; KBo XI 17 I 4 KAŠ.GEŠTIN *lahūwai* 'pours "beer-wine"'; ibid. 5 YÀ.DÙG.GA *lahūwa[i]*; KUB XXIV 11 III 13–14 *nu-ssan wassihla AN[A ...]* *lahūwai* 'she pours medicaments into ...' [dupl. KUB XXIV 9 III 22–23 *nu-ssan nu wātar [...]* *lahu-wai* 'she pours water'; Jakob-Rost, *Ritual der Malli* 44–5]), *la-hu-wa-a-i* (e. g. KBo XXI 59, 11), *la-a-hu-wa-a-i* (e. g. KBo XVII 94 III 24–25 EGIR-*anta-ma* KAŠ.GEŠTIN YÀ.DÙG.GA [...]*ya ANA āpi kattan lahuwāi* 'but afterwards he pours "beer-wine", good oil and ...

down into the pit'; KUB VIII 38 + XLIV 63 III 14–15 *nu-kan* ANA GAL ZABAR GEŠTIN *lāhuwāi* 'he pours [the concoction] into a bronze cup of wine' [Burde, *Medizinische Texte* 30]; KUB XLIV 55 Rs. 10]GAL *katta* [lāhuwāi 'pours down [into] a cup'), *la-hu-u-wa-a-i* (e.g. KUB XLI 26 IV 13; KUB XLI 40 I 19–20 ANA QATI LUGAL *wātar parā* ... 3-šU *lahūwāi* 'pours water thrice on the king's hands'; KUB XLIV 63 II 15–16 *namma-at-kan* EGIR-*pa* ANA P[ISÀN] ZABAR *anda lahūwāi* 'then he pours it back into the bronze pipe' [ibid. 21 *lāhu-wai*; Burde, *Medizinische Texte* 28–30]). *la-a-hu-u-wa-a-i* (e.g. KUB II 3 II 25–27 *nu-kan* ANA LÚ.MEŠ ALAM.KA^xUD *iskisi-ssi* [...] *marnuan* 3-šU *lāhū[w]āi* 'he pours near-beer three times on the actors' back[s]' [dupl. KBo XXIII 74 II 14 *lāhui*; Singer, *Festival* 2:64]; KUB IX 28 IV 7–8 *n-at-san* *tuikki-ssi* *lāhūwāi* *nu-za* YÀ.DÜG.GA *iskizzi* 'he pours it [viz. ibid. 5 *wātar*] on his body and daubs himself with ointment'; KUB XXVIII 82 II 8–9 *nu-ssan* ANA LUGAL ŠU.MEŠ-*as* *wātar parā lāhūwāi* 'he pours forth water on the king's hands'; HT 23 obv. 5–6 A]NA YÀ.DÜG.GA GEŠTIN [...] *lāhūwāi* 'on good oil [and?] wine ... pours'), *la-ah-hu-u-wa-i* (e.g. KUB XIII 3 I 12; KUB IX 31 II 8–9 *nu menahhanda* GEŠTIN *lahhūwai* 'pours wine in front' [Starke, *KLTU* 52]), *la-hu-uz-zi* (KUB XXIV 7 II 13; cf. Güterbock, *JAOS* 103:158 [1983]), 3 sg. pres. midd. *la-hu-wa-a-ri* (KBo III 29 Vs. 11 [OHitt.]), *la-hu-u-wa-a-ri* (KUB XXV 37 I 26–27 *n-asta mān* ... *arhaya lahūwāri n-at-kan katta* ... *lahūwāri* 'which it is poured separately ..., it is poured down'; ibid. 28 *ūL lahū[wā]ri* 'is not poured'), *la-hu-ut-ta-ri* (not *la-hu-wa-ta-ri*; KUB XIII 8 Vs. 8 YÀ-*an-ma-kan lahuttari* 'oil is poured' [Otten, *Totenrituale* 106]; 829/z, 3 *lahutt[ari]*), *la-a-hu-ut-ta-ri* (ibid. 1), 1 pl. pres. act. *la-hu-e-ni* (KUB XXXII 117 "Rs." 7 + KBo XIX 156 Vs. 15 -a]n *uitār katta* ^{DUG}GIR.KIŠ-*ya lahueni* 'waters we pour down into a mixing bowl'; KUB XXXV 93 Rs. 5 H]A *lahueni* [Neu, *Altheth.* 222]; KBo XVII 25 Vs. 9 *n-as-san katta* ^{DUG}GIR.KIŠ-*ya lahueni* [Neu, *Altheth.* 224]), 3 pl. pres. act. *la-hu-an-zi* (e.g. KBo XX 33 Vs. 10 and 14 'they pour' [viz. GEŠTIN 'wine'; Neu, *Altheth.* 53; Singer, *Festival* 2:89]; KBo XXI 70 I 14 *marnuan lahuanzi*; ibid. 24 *wa]lhi lahuanzi*), *la-a-hu-an-zi* (e.g. KUB IX 1 III 26 *wātar* ^{UZU}*panduhas* *anda lāhuanz[i]* 'they pour water into the cowbellies'; KUB XXV 48 III 24 *anda lāhuanz[i]* [dupl. KBo XX 116 Rs. 2 *lāhuwanzi*]), *la-hu-u-an-zi* (e.g. KUB XX 11 II 18 [OHitt.] 'they pour' [viz. GEŠTIN 'wine']; KUB XLV 59 Rs. 19; KUB XLIII 38 Rs. 8 [EGIR-*a*]nda-*ma-kan wātar arha lahuanzi* 'thereupon they pour out water' [ibid. 13 and 17 *lāhui* 'he pours'; Oettinger,

Eide 20]), *la-a-hu-u-an-zi* (e.g. KBo XXI 21 III 7–8 GEŠTIN-*ya nasma siyes[sar ...]* [...] *lāhuuanzi* 'wine or beer ... they pour' [Burde, *Medizinische Texte* 37]; KUB XLVIII 9 II 12 2 DÜG GEŠTIN *anda lahuanzi* 'they pour in two jars of wine' [Singer, *Festival* 2:96]; KUB XLVI 61 Rs. 7–8 *āszi-ma-kan kuit* YÀ.DÜG.GA *n-at namma* [...] *n-at-san hassi lāhuuanz[i]* 'what good oil remains, it they also ... and pour it at the hearth'; KUB XXV 37 I 45; KBo XXIII 70 II 11; IBoT III 26, 10), *la-hu-wa-an-zi* (e.g. Izmir 1270 + 1271 + 1272 III 22 [nu-]kan *wātar sarā lahuanzi* 'they pour on water' [Singer, *Festival* 2:73]; KUB XXX 56 III 8 [Laroche, *CTH* 181]; KBo XXIII 10 IV 7; KBo II 3 IV 4–5 *nu-za-kan* 2 EN.SISKUR *wātar* INA SAG.DU.MEŠ-*šUNU sarā lahuanzi* 'two offerants pour water over their heads'), *la-a-hu-wa-an-zi* (e.g. dupl. KBo XXXIX 8 IV 23–34; cf. L. Rost, *MIO* 1:366 [1953]; KBo X 16 IV 7–8 KAŠ-*essarr-a kuit āszi n-at-san* ANA [...] *lāhuwanzi n-at-kan arha arkuwanz[i]* 'the beer which is left they pour for ..., and they drink it up'; KUB XV 34 II 42 *anda immiyanta-ya lahuanzi* 'and the mixed stuff they pour' [Haas–Wilhelm, *Riten* 192]; KBo XXXIX 8 II 41–42 LĀL-*ya-ssi-kan* YÀ ^{GIŠ}ZERTUM *pittalwan ser lāhuwanzi* 'they pour over it honey and pure olive oil'; cf. L. Rost, *MIO* 1:356 [1953]; KBo XXV 20 Vs. 12]DUG *lāhuwanzi* [Neu, *Altheth.* 58]; KUB XXIV 9 IV 20 KUK]UB *igi-anda lāhuwanzi* 'they pour jar[s] in front' [ibid. 18 *id-i anda lahuanzi* 'she pours in the river'; dupl. KBo XI 12 IV 4 *lahuanzi*; ibid. 2 *lahui*; Jakob-Rost, *Ritual der Malli* 54]), *la-hu-u-wa-an-zi* (e.g. KUB XXX 33 IV 2 ^{GIŠ}PISÀN-*i a-tar* EGIR-*an lahūwanzi* 'they pour the water back into the drainpipe'; KBo XX 34 Vs. 9 *nu-kan* ... *parā lahūwanzi* 'they pour out [a vessel]' [CHD 2]; KUB XLVIII 75 I 8 [Oettinger, *Eide* 16]; KUB XV 34 III 27 LĀL YÀ.DÜG.GA YÀ.NUN GA.KU₇ *anda lahūwanzi* 'honey, good oil, butter, sweet milk they pour in' [dupl. 1897/u, 5 *la-hu-u-wa-a-an-za*; Haas – Wilhelm, *Riten* 196–7]), *la-a-hu-u-wa-an-zi* (e.g. KUB XXIX 4 III 24–25 *nu-ssan* YÀ.DÜG.GA ^{GIŠ}*tallai lāhūwanzi* 'they pour a vial of good oil' [Kronasser, *Umsiedelung* 24]; KBo X 26 I 3 *ta-ssi-kan wātar lāhūwanzi* [Singer, *Festival* 2:41]; KBo II 18 Rs. 7 *kattan lāhūwanzi* [Haas–Wilhelm, *Riten* 250]), *la-a-hu-wa-a-an-zi* (e.g. KUB XV 31 III 53 *anda imiyanda-ya kattan lāhuwānzi* 'and the mixed stuff they pour down' [Haas–Wilhelm, *Riten* 164]), 1 sg. pret. act. *la-ah-hu-un* (KUB XXXIII 66 III 11, which Laroche, *RHA* 23:131 [1965], *read te-eh-hu-un*), *la-a-hu-un* (KBo XXXII 14 II 53–54 *kuwat-wa URUDU-an kuin lāhun nu-wa-mu āppa hūrzakizi* 'why does the cop-

per that I poured afterwards curse me?' [Neu, *Epos der Freilassung* 81, 144]; *KUB XXIX 7* Vs. 49 *kāsa-smas* YÀ.DÙG.GA LĀL-ya EGIR-*anda lāhun* 'lo, I have poured in their wake good oil and honey' [ibid. 43 *lāhui*; Lebrun, *Samuha* 124]), *la-a-hu-wa-nu-un* (*IBoT III 106* Rs. 3), 3 sg. pret. act. *la-a-hu-us* (*KBo XXXII 14 II 42–43 tessummin* ^{LU}SIMUG walliyanni *lāhus lāhus-an tissait* 'a smith poured a goblet as a prestige object, poured and shaped it'; similarly ibid. 45, 46 [Neu, *Epos der Freilassung* 81]; *XXXII 47a III 8* [Neu 515]), *la-a-ah-hu-us* (*KUB XXXIII 24 II 7–8 nu* ^{DUTU}ŠI-as *wahešnas wātar 2[-is ANA?]* *QATI-ŠU lāhhus* 'the sun-god poured w.-water twice [?] on his hands'; cf. Laroche, *RHA* 23:116 [1965]), *la-a-hu-u-wa-is* (*VBoT 30, 13*), 3 sg. pret. midd. *la-hu-ut-ta-at* (*KBo XIII 106 I 15*), 3 pl. pret. act. *la-hu-wa-a-ir* (*KBo XXIII 26 IV 3*; cf. S. Košak, *Hittite inventory texts* 88 [1982]; Siegelová, *Verwaltungspraxis* 264), 3 pl. pret. midd. *la-a-hu-u-wa-an-da-at* (*KUB LIX 64 II 16*), 2 sg. imp. act. *la-a-ah* (*KUB VII 41 + IBoT II 128 II 3–5 wātar 7-ŠU* [...] *lāh* 'pour water seven times!'; cf. Meriggi, *RHA* 18:101–2 [1960]; Otten, *ZA* 54:124, 157 [1961]; *KBo XXI 22* Vs. 12), 2 pl. imp. act. *la-ah-hu-tin* (*KUB X 3 II 27–28 n-an-kan* ^{DUTU}i *menah-handa arha lahutin* 'pour it [viz. large water-filled jar] out before the sun-god'), *la-a-ah-hu-wa-tin* (ibid. III 1–2 *nu-wa-kan apel zi-an DINGIR.MEŠ uwitenas iwar arha lāhhuwatīn* 'pour away his soul like water, ye gods!' [viz. for giving the king ibid. II 30 *harran wātar* 'spoiled water'; in accordance with the humoral, "flowing" soul concept of the Hittites; Oettinger, *Eide* 55]), 3 pl. imp. act. *la-hu-wa-an-du* (*KUB XLI 33* Vs. 15), *la-a-hu-wa-an-du* (ibid. 14), *la-hu-wa-a-an-du* (ibid. 14), *la-a-hu-u-wa-an-du* (*KUB XLI 32* Vs. 15), *la-a-hu-u-wa-a-an-du* (ibid. 14), 3 pl. imp. midd. *la-hu-u-wa-ru* (*KBo X 45 I 26 [pa]rā lahūwaru* 'let be poured forth!'; cf. Otten, *ZA* 54:118 [1961]; Neu, *Interpretation* 104; *CHD* 1.b); partic. nom. sg. c. *la-hu-an-za* (*KBo XXX 1, 12–13 ka[ppi]-ma-ssan kuis* [hurnāis? *lah*]uanza 'but in a bowl what sap [was] poured' [Beckman, *Birth Rituals* 92, 110; *HED* 4:63, 3:404]), *la-hu-wa-an-za* (e.g. *KBo X 45 IV 24*), *la-a-hu-wa-an-za* (e.g. dupl. *KUB XLI 8 IV 23 nu-smas-san* DUG KA.DÙ NAG *lāhuwanza* 'for you a jug of beer [is] poured for drinking'; cf. Otten, *ZA* 54:136–7 [1961]; *KUB XI 34 V 56 ūL lāhuwanza*), *la-a-hu-u-wa-an-za* (e.g. *KUB VII 46 IV 3 arh[a] lāhūwanza* [dupl. *KUB LIX 47 I 7 a[r]ha lahūwanzi* (sic)]; cf. M. Popko, *AoF* 18:49 [1991]), nom.-acc. sg. neut. *la-hu-wa-an* (e.g. *KBo XXXIII 24 + KUB XLVII 45 III 6* [*CHS* 1.2.1:331]), *la-a-hu-an* (e.g. *KUB XLV 47 I*

15–16 YÀ.DÙG.GA *tepu n-at-san ... lāhuan* 'a little good oil, it [is] poured ...'; *KBo XVII 40 IV 11 [w]ātar ... lāhuan* ...; cf. V. Haas and M. Wäfler, *UF* 8:82, 88 [1976]), *la-a-hu-wa-an* (e.g. *KBo XV 10 II 2–3 nu isnas kurtali* YÀ LĀL *kuwāpi lāhuwan* 'when into the dough hamper oil [and] honey [is] poured' [Szabó, *Entsühnungsritual* 20]; *KUB XXIV 9 III 26–27 nu kuitta arhaya sarra[i ...]* *lāhuwan* 'she divides everything separately ... [it is] poured ...'), *la-hu-u-wa-an* (e.g. dupl. *KBo XXI 8 III 8–9 nu* *kuitta sessaranzi* [*n-at-san*] *INA* 5 ^{DUG}LIŠ.GAL *lahūwan* 'they strain everything apart, [and it is] poured into five bowls' [cf. dupl. *KUB XXIV 10 III 19–20 nu ku-itta*] *arhayan kinaizzi n-at-san ANA* 5 GAL *GIR₄ lahūwai* 'she sifts [everything] separately and pours it into five clay bowls'; Jakob-Rost, *Ritual der Malli* 46]; *KBo XXI 8 III 9* *INA* 5 ^{DUG}LIŠ.GAL *lahūwan* 'poured into five bowls'), *la-a-hu-u-wa-an* (e.g. *KUB XXXII 8 + 5 III 1–2 nu-ssan ANA* GAL *GIR₄ LĀL* [...] *lāhūwan* 'honey [is] poured into a clay bowl'; ibid. 20–21 *nu-kan ANA* GAL *GIR₄ kuedani LĀL* YÀ ^{GIŠ}ZERTI *lāhūwan* 'into what clay bowl honey and olive oil [is] poured' [Starke, *KLTU* 118–9]; *KBo XIX 145* Rs. 26 GAL *GIR₄ lāhūwan* [Haas–Thiel, *Rituale* 302]; *KBo XXI 34 II 34* 'poured' [viz. *GEŠTIN tepu* 'a little wine'], *la-hu-a-an* (e.g. *KBo XVII 15* Rs. 17 *wātar ...*] *lahuān andan tuhhuisar ishiyan* 'water ... poured, within incense attached' [dupl. of *KBo XVII 40 IV 11 lāhuan* above; Neu, *Altheth.* 74), *la-hu-wa-a-an* (e.g. *KUB IX 28 III 17 INA* ^{DUG}GAL *sēhur lahuwān* 'in the bowl urine [is] poured') *la-hu-u-wa-a-an* (e.g. *KUB XV 34 I 9 YÀ.DÙG.GA sāhi-ya anda lahūwān* 'good oil and s. [is] poured in' [Haas–Wilhelm, *Riten* 182]), *la-a-hu-u-wa-a-an* (e.g. *KUB XXXV 54 III 12–13 nu-ssan ANA* GAL *GIR₄ kuit wātar lāhūwān* *MUN-ya-kan anda ishuwān* 'the water that [is] poured and the salt sprinkled into the clay bowl' [Starke, *KLTU* 68]); verbal noun nom.-acc. sg. neut. *la-a-hu-u-wa-ar* (*KBo I 42 III 50*, matching ibid. Akk. *šapaku*; cf. Güterbock, *MSL* 13:139 [1971]), *la-a-hu-wa-ar* (ibid. IV 10), gen. sg. **la-(a-)hu-(wa-)as* (seen in *ser lahuwa-* below); verbal noun **lahhuessar* (n.), gen. sg. **lahhuesnas* glimpsed in *parā lahhuessa-* below; inf. *la-a-hu-wa-an-zi* (*KBo XXIII 53 +, 6–8 mān* ^{LU}SIMUG.A DINGIR-LAM GIBIL *lā[hu]wanzi ... zin[nanzi]* 'when the smiths finish pouring the new deity' [Neu, *Epos der Freilassung* 144]); iter. *lahuski-*, *lahuiski-*, *lahuwaiski-*, 3 sg. pres. act. *la-hu-us-ki-iz-zi* (*KBo XXXIX 8 III 32 nu-kan lahuskizzi* 'she keeps pouring [vessels]' [*CHD* 2], *la-hu-is-ki-iz-zi* (*Bo* 6404 + *KUB XXXIII 84 + KBo XIX 109a, 21*] *arha lahuiskizzi n-at dagān hatugaus kariddu[s*

'keeps pouring away, and on earth terrible floods ...' [Siegelová, *Appu-Hedammu* 60]), 3 pl. pres. act. *la-a-hu-wa-is-kán-zi* (*KBo* XXVI 129 IV 4).

ser lahuwa- (c.) 'tool for lifting liquid, ladle', nom. sg. UGU *la-hu-as* (*KBo* XVIII 181 Rs. 33 1 ^{URUDU}UGU *lahuas* 'one [copper] ladle'; cf. S. Košak, *Hittite inventory texts* 121 [1982]; Siegelová, *Verwaltungspraxis* 377; URUDU is determinative, 'of copper' would have been postposed [šA] URUDU), gen. sg. *se-ir la-a-hu-wa-as* (*KUB* XXXIII 45 + 53 + *FHG* 2 III 23–26 [*udas-k*]an *wattarwas* SAL.LUGAL-as *supp[i w]ātar [nu-ss]an ser lāhuwas alpas arais [...]* *war-sulas sarā uit [n-as-k]an* ^{MAH-i} *tuikki-s<si>* *anda pait* 'the queen brought from the well holy water, off the ladle a cloud rose, an aroma went up and penetrated the body of the mother-goddess'; cf. Laroche, *RHA* 23:141 [1965]).

parā lahhuesna- (c.) 'pouring cup' (vel sim.), instr. sg. *la-ah-hu-e-es-ni-it* (*KUB* XLI 40 I 19–20 ANA QATI LUGAL *wātar parā* [*lah-huēsniit* 3-šū *lahūwāi* 'pours water three times with a pouring cup on the king's hands').

ser lahuwa- and *parā lahhuesna-* are nominalizations of "free-floating" elliptic genitives of verbal nouns (*lahuwas* of nom.-acc. *lahuwar* [q. v. above], *lahhuesnas* of nom.-acc. **lahhuessar*), literally 'of pouring up' and 'of pouring forth'. Parallels are *piran pedunas* (or: *pedumas*) 'proffering platter' (literally 'of bringing forth'), *kattān tiyannas* (or: *tiyauwas*) 'depositional tray' (literally 'of putting down'). Cf. also (^{LÜ})*kurura-* 'enemy' (< LÜ *kururas* 'man of war'; similarly *taksula-* 'ally', *wastula-* 'sinner').

Doubtful forms include *la-ah-ha* (*KUB* VII 51 Rs. 22 *nu kī lahha* [Haas–Wilhelm, *Riten* 244, 278]), hardly 2 sg. imp. act. ('pour these!') in lieu of normal *lāh*, since preceding objects are solids rather than liquids. The hapax *a-ar-ru-ma-as la-ah-hu-us* 'vat for bathing', combined with Akk. (< Sum.) *lahtanu* 'vat' (*CHD* L 44) in *KUB* III 94 II 17 (*HED* 1–2:114; Weitenberg, *U-Stämme* 166–7; cf. *KBo* V 1 IV 15–16 *namma arrummas wātar ... lāhuui* 'then he pours the bath water'), is most probably contractional for *lahhu-(wa)s* (as in *ser lahuwa-* above; cf. *KBo* XXIX 123 Rs. 6 ^{URUDU}LAHTAN-wa *lāhuw[a-]*; in any event it cannot serve as a prop for a denominatively derived verb *lah(h)u(wa)-* (as abortively suggested by Alp, *Anatolia* 2:23 [1957]; cf. Tischler, *Glossar* L–M 4).

Luw. *la(h)una-* 'pour' (vessel or contents), 1 sg. pret. act. *la-hu-ni-i-ha* (*KUB* XXXV 54 III 37–38 [*ā*]tta *zaaui lahuniha a[dduwalza]*

utarsa 'lo, I have poured [out] bad water'); partic. *la-ū-na-i-mi-* (nom. sg. ibid. 32 *launai[mis-as ās]du*), *la-a-ū-na-i-mi-* (ibid. 34 *lāunaimis-as āsdu* 'let it [viz. the clay cup] be poured out'). Cf. Starke, *KLTU* 69, *Stammbildung* 566; H. C. Melchert, *KZ* 101:218 (1988), *Cuneiform Luvian Lexicon* 120 (1993), who inaccurately translated 'wash'. Cf. also (*li*)*luwa-*, *elha-* s. v. *lilhu(wa)-*.

lah(h)u(wa)- is influenced semantically by Akk. *šapāku* (*CAD* S 412–22), especially by the technical sense of 'pour metal for casting'. But unlike *šapāku*, which also means 'heap up' (solids), *lah(h)u(wa)-* is strictly confined to liquids. Even fine-grained solid "pourables" like salt (MUN) usually require *ishuwa-* (e. g. *KUB* XXXV 54 III 12–13 quoted under *lāhūwān* above, *KUB* XXXIX 71 II 63) or *suhha-* (e. g. *KBo* XI 14 I 20). Only in mixed lists does MUN sometimes slip in under *lah(h)u(wa)-*, in a kind of semantic zeugma, as in *KBo* XV 24 II 34 *istappulliyas-ma-kan anda* YÀ-DÜG.GA YÀ.NUN YÀ.GI[š...] LÀL MUN *kuwapitta tepu lahui* 'inside the lid he pours all over a little good oil, butter, olive oil, honey, and salt' (conversely *KBo* XI 32 Vs. 13 YÀ-kan *memal ızı-i suhhai* 'pours oil [and] groats in the fire', besides ibid. 9 YÀ-kan ^{GIŠ}*tepaza ızı-i lahu<i>*; cf. G. F. Del Monte, *Oriens Antiquus* 24:150–1 [1985]).

The basic stem is monosyllabic *lahw-* (not **lahu-*, which would have yielded **lah(h)umeni* [rather than *lahueni*] and **lah(h)umar* [rather than *lahuwar*]); *w* in word-final position was lost (**lahw* became *lah*), and in internal juncture -*w-w-* was reduced to -*w-*. OHitt. *lahw-* gradually evolved to the younger type *lah(h)uwa-*, perhaps by mutual paradigmatic rapprochement with the semi-synonym *ishuwa(i)-* (in origin denominative from **ishu(wa)-*, the way Alp envisaged for *lah(h)u(wa)-* [cf. *HED* 1–2:409; Oettinger, *Stammbildung* 423]).

The elaborate details of past researches (Tischler, *Glossar* L–M 3–8) can be pared to a few essentials: The basic old comparison (since Sturtevant, *Lg.* 3:122 [1927], 4:162 [1928], 7:118 [1931], *Comp. Gr.*¹ 138) of *lahw-* with Gk. *λοέω*, *λούω*, *λόω* and Lat. *lavō* 'wash' survives, as does for Hittite the root shape **leA₁-w-* (since Sturtevant, *Lg.* 14:107 [1938], 19:305 [1943]).

**leA₁-w-* is a bona fide suffixed root (cf. e. g. **geA₁-w-* in Gk. *γάνυμαι*, Lat. *gaudeō*). The occasional geminate spelling *lahhu-* underscores *A₁* by sporadic adherence to "Sturtevant's rule", even in the absence of original intervocalic position. Attempts to bring Greek and Latin into line have involved assumptions of *o*-grade

vocalism or *o*-coloring laryngeal (i.e. A_2^w), sometimes with a postulated metathesis $*wH > Hw$ in Hittite (as in e.g. *pahhur* vs. Gk. $\pi\acute{o}\rho$ (e.g. Benveniste, *Hittite* 14–5; Mayrhofer, *Die Sprache* 10:182–3 [1964]; W. Cowgill, in *Evidence for laryngeals* 159 [1965]; F. Bader, *Hethitica IV* 64 [1981]). No better is the reverse $*A_1w > *wA_1$ in all of Indo-European except Anatolian, with Hittite alone preserving the pristine $*leA_1-(w-)$ in *lah(h)u-* (F. O. Lindeman *seriatim*, e.g. in *Tilegnet C. H. Borgström* 83–7 [1969], down to *Introduction to the Laryngeal Theory* 110, 170 [1997]). It is small consolation that Lindeman's umbrella might also cover the implausible adduction of Lat. *lāma* 'puddle, morass, slough' (Latv. *lāma*, Finnish *lampi* 'puddle': *IEW* 653–4), started by Schmitt-Brandt (*Entwicklung* 65) with a regrettable bandwagon effect (e.g. H. Eichner, in *Hethitisch und Indogermanisch* 55 [1979], *Lautgeschichte und Etymologie* 129 [1980]; Oettinger, *Stammbildung* 424; Mayrhofer, *Indogermanische Grammatik* 1.2.132 [1986]; Peters, *Die Sprache* 33:286 [1987]; Tischler, *Glossar L–M* 5, 7).

Granted the root $*leA_1w-$, there are ways to understand the Latin and even Greek forms (amazingly Cowgill and Eichner separated Gk. $\lambda\omicron\acute{\epsilon}\omega$ altogether, with Eichner putting his etymological faith in Lat. *lāma*). Hittite notoriously prefers $*leA_1w-$ to $*lA_1ew-$ (cf. e.g. *ard-* vs. Ved. *rad-* [HED 1–2:175], *hasp-* vs. Ved. *sap-* [HED 3:233]), which together account for Lat. *lavō*, *lavere*, *lāvī*, *lautus* (> *lōtus*) 'wash' (supplanted by the originally intransitive *lavāre*); *lāvī* may well reflect $*lōA_1wA_1ey$ and be a direct formal equivalent of Hitt. *lahuhhi*. *lave-* can be in origin either a thematic present ($*lA_1éwe-$) or an aoristic one ($*lA_1wé-$). With Lat. *lōtium* 'urine' cf. *KUB IX 28 III 17 sēhur lahuwān* 'urine (is) poured'. Cf. also Umbrian (2a. 38–39) *manf ... vutu* 'let him wash his hands' (< $*lA_1éwetōd$).

Lat. *lavā-* (< *lovā-*) points to denominative origin, from a stem $*lA_1owēA_2-$, $*lA_1owA_2-$ (type of *toga*) which may explain stray forms in various languages (Arm. *loganam* 'bathe'; Gaul. *lautro* 'bath', OIr. *lōthar* 'basin', ON *lauðr* 'suds, lather' [< $*lA_1owA_2tro-$]). The latter formula also takes care of Gk. $\lambda\omicron\epsilon\tau\rho\acute{o}\nu$ 'bath' (with strange [secondary?] Mycenaean metathetic *re-wo-to-ro-*) and indirectly even Lat. *lātrīna*. Gk. $\lambda\omicron\acute{\epsilon}\omega$ is probably from $*lA_1owéyō$ (like $\phi\omicron\rho\acute{\epsilon}\omega$ from $\phi\acute{\epsilon}\rho\omega$), with imperfect $\lambda\acute{o}\epsilon\omicron\nu$, aorist $\lambda\acute{o}\epsilon\sigma(\sigma)\alpha$, while forms like $\lambda\omicron\acute{\upsilon}\omega$, $\lambda\acute{o}\omega$ are back-formations from contractions.

Semantically $*leA_1w-$ lost ground in Anatolian to the verb *arr-* 'wash' (cf. Toch. A *yār-* 'bathe'), usurping instead the slot occupied

elsewhere by $*ghew-$ 'pour' (*IEW* 447–8). Since $*leA_1w-$ implied shower-type ablutions (rather than immersion or scrubbing), the prevalence of 'pour' lay at hand (perhaps abetted by original dual constructions: 'shower water on someone: shower someone with water', like Lat. *mactāre* (*victimam deō : deum victimā* [cf. HED 1–2:267]).

Cf. *lahhura-*, *lelhu(wa)-*.

lah(h)u(wa)rnuz(z)i- (n., pl. also c.) 'leafage, foliage, fronds, leaf-bed, greenery, verdure, greensward' (as perch, cover, litter, matting), nom.-acc. sg. (and pl.) neut. *la-ah-hu-ur-nu-zi* (*KBo XV 10 II 17 nu lahhurnuzi tagān dāi* 'he sets a leaf-bed on the ground' [and breaks breadloaves to deities]; *ibid.* 28–29 *nu lahhurnuzi QADU NINDA. KUR₄.RA.HI.A ... sarā dāi* 'he takes up the leaf-bed along with the loaves'; *ibid.* 30 *nu n[amma la]hhurnuzi tamai dāyir* 'they also took other foliage'; similarly *ibid.* 36 and 37; III 48 and 62; *ibid.* II 65–66 *]lahhurnuzi hassi [... n-at arha w]arnuir* 'the foliage in the fireplace ...; and they burned it'; cf. Szabó, *Entsühnungsritual* 22–6, 30, 42–4, *Studia Orientalia* 46:333–41, esp. 334–5 [Helsinki, 1975]), *la-ah-hu-ur-nu-uz-zi* (*KBo XV 25 Vs. 15 HUR.SAG.HI.A-ma-wa lahhurnuzzi katta appandu* 'may the mountains conceive greenery' [i.e. sprout foliage; for *katta epp-* matching Lat. *concipere* see HED 1–2:277]; Carruba, *Beschwörungsritual* 2, 21–3, 54–5; Goetze, *JCS* 22:115–6 [1968–9]; *KUB XXVII 67 III 64 it lahhiyaya HUR.-SAG.HI.A* ^{GIS}*lahhurnuzzi* 'go brave the leafy mountains!' [partitive apposition: 'the mountains, the foliage']), ^{GIS}*la-ah-hu-wa-ar-nu-u]z-zi* (*KBo XXII 216, 4*), *la-hur-nu-zi* (*KUB IX 25 + XXVII 67 II 43 nu* ^{GIS}*ruwas* ^{GIS}*lahurnuzi dāi* 'he takes tree-foliage' [CHD d]); *ibid.* III 48 *nu namma damēdani pidi* ^{GIS}*lahur[- ... d]āi* 'also in another place he takes tree-foliage'), *la-ah-hur-nu-zi* (e.g. *KUB XXXIII 86 + VIII 66 III 4–5 ammu-k-za* ^{SAL}*KI.SIKIL hars[alanza] nu-mu sarau-war GIM-an HUR.SAG.MEŠ-us lahhurnuz[i* 'I [Ištar] [am] an irascible maid; rage [overcomes] me like verdure [overgrows] mountains'; Siegelová, *Appu-Hedammu* 56; Ünal, *Studies in Honour of S. Alp* 497 [1992], with wrong translation 'treetop'; *KUB VII 23, 7–8* ^{GIS}*alanzanas* ^{GIS}*hat[alkisnas ...]* ^{GIS}*lahhurnuzi* 'leafage of alder [and] hawthorn'; *VBoT 24 II 31–32 ša* ^{GIS}*HAŠHUR.KUR.RA* ^{GIS}*lahhurnuzi isparanzi* 'they scatter foliage of mountain apple' [CHD d]; *KBo XVII 105 III 24–25 nu-kan KASKAL-saz ZAG-az* ^{GIS}*lahhurnuzi dagan*

dāi 'to the right of the road he sets a leaf-bed on the ground'; VBoT 24 I 41 ^{GIŠ}lahhurnuzi; dupl. KBo XII 104 I 12 ^{GIŠ}lahhurnuzi tianzi; KUB XVIII 15 Vs. 15 ^{GIŠ}pait nu ^{GIŠ}lahhurnuzi wahnume[n] '... went, and we waved fronds'; A. Archi, SMEA 16:166 [1975], *la-ah-hur-nu-uz-zi* (KBo XIX 142 II 16–17 [^{GIŠ}al]anzas ^{GIŠ}lahhurnuzzi ^{GIŠ}h-arauwas ^{GIŠ}lahhurnuzi 'leafage of alder, leafage of poplar'; KBo XII 111, 6 ša ^{GIŠ}MA lahurnuzzi[i] 'figleaves'; KUB VII 22 Vs. 10 ^{GIŠ}karsaniyass-a ^{GIŠ}lahhurnu[zz]i 'leafage of soda plant'; RS 25.421 Verso 42–43 IGI-ziyas-ma-as ITU.KAM-as ^{GIŠ}lahhurnuzzi 'she [is] the verdure of the first month', matching ibid. [Akk.] muthumi nissani and dupl. KUB IV 97, 8 muthumu nissāni; Ugaritica 5:314, 774 [1968]; KUB IX 32 Vs. 38 nu ^{GIŠ}lahhurnuzzi kattan isparranzi 'they scatter down foliage'; dupl. KUB IX 31 III 62–63 nu ^{GIŠ}lahhurnuzi kattan isparranzi; dupl. KBo XIII 212, 8 nu lahurnu[zz]i; dupl. KUB XLI 17 III 11 nu ^{GIŠ}lahhurnuzi katta isparran[zi]; KUB IX 32 Rs. 27, dupl. IX 31 IV 35–36, dupl. HT 1 IV 38–39 nu ^{GIŠ}lahhurnuzzi dagān isparranzi 'they spread a leaf-bed on the ground'; KUB IX 31 IV 17–19 nu ^{GIŠ}lahhurnuzzi isparranzi nu-ssan 3 NINDA.KUR₄.RA ^{GIŠ}lahhurnuzzi ser tianzi 'they spread a leaf-bed and place three breadloaves upon the leaf-bed'; dupl. KUB IX 32 Rs. 13 nu lahurnuzzi; dupl. HT 1 IV 22 nu lahurnuzzi isparranzi, gen. sg. (or pl., or dat.-loc. pl.) *la-ah-hur-nu-uz-zi-as* (KBo X 37 III 52 nu ^{GIŠ}lahhurnuzzias piran pahhur ishu[wāi] 'before the foliage he sheds fire'), dat.-loc. sg. *la-hur-nu-zi* (KBo IV 2 III 32–34 nu ^{GIŠ}lahu[rnuzi] ...] ^{GIŠ}alanzanas ^{GIŠ}karsaniya[s] ...] nu-ssan ^{GIŠ}lahurnuzi NINDA.KUR₄.RA 'leaf-bed of alder [and] soda plant ..., on the leaf-bed ...'; Kronasser, *Die Sprache* 8:95 [1962]; KUB IX 32 Rs. 28 nu ^{UZU}GAB ^{UZU}ZAG.LU ZAG-an ^{UZU}NIG.GIG ^{UZU}šA ^{GIŠ}lahurnuzi dai 'he places on the leaf-bead breast, right shoulder, liver, and heart'), *la-ah-hur-nu-zi* (KBo IX 126, 9–10 nu-ssan MĀŠ.GAL ^{GIŠ}lahhurnu[zi] ...] *n-an arha kuranzi* 'a he-goat on the leaf-bed [they slaughter] and cut him up'; ibid. 4 ^{GIŠ}lahhurnuzi; IBoT III 57, 4 ^{GIŠ}lahhurnuzi, *la-ah-hur-nu-uz-zi* (e.g. KUB IX 31 IV 8–10 and dupl. HT 1 IV 13–15 nu-kan ^{UZU}GAB ^{UZU}ZAG.LU ZAG-an ^{UZU}NIG.GIG ^{UZU}šA zeyantaz ^{GIŠ}lahhurnuzzi dāi; dupl. KUB IX 32 Rs. 7 [zey]andaza 'in cooked fashion'] ^{GIŠ}lahhurnuzzi dāi; KBo X 37 III 34–35 kī-ma namma-pat arhayan [...] ^{GIŠ}lahhurnuzzi dagān['these also separately ... on the leaf-bed on the ground [he scatters]', viz. breadloaves consecrated to various speech organs like ibid. 36 KA×U-i 'mouth'; similarly ibid. 27–28, ^{GIŠ}lahhurnuzi), abl. sg. (perhaps in KUB XXXII 123 II

12–13 6 KĪLILU-ya ^{GIŠ}alanzanas lahurnuzzi[i] ...] iyanda 'six wreaths [are] made of alder-foliage' [CHD e]), nom. pl. c. *la-hur-nu-uz-zi-e-es* (KBo XIV 142 II 17 mahhan-ma ^{PUTU}AN[-E] lahurnuzziēs appanzi 'but when greensward grabs the sun of heaven' [image of sunset; CHD c; cf. nekuzā mēhuni kisari 'it gets to be evening', Luwoid UD.KAM kulanittar 'the day is at an end']), *la-ah-hur-nu-uz-zi-us* (KUB XXV 23 I 23–24 GIM-an ^{PUTU}AN[-E] lahurnuzzius appanzi nu DINGIR-LUM URU-ri arha pedanzi 'when greensward grabs the sun of heaven, they take the deity away to town'; ibid. 48 GIM-an-ma ^{PUTU}AN[-E] lahurnu[zz]i; ibid. II 27 lahurnu[zz]i; HT 71,6 + IBoT III 100, 11 ^{PUTU}AN[-E] lahurnu[zz]i appanzi; KUB LVIII 29 I 10 -n]uzzius appanzi DINGIR; KUB XVII 36, 11 -zius appanzi), *la-ah-hur-nu-zi-us* (Bo 5230, 8 lahurnuzius DIB-zi), *la-ah-hur-nu-zi-as* (KUB LVI 39 IV 26 lahurnuzias appanzi DINGIR-LUM SAL.MEŠ hazq-ara [ar]ha pedanzi PANI ^{GIŠ}ZAG.GAR.RA GAM taninuwanzi '[when] greensward grabs [the sun of heaven], the percussionist-women take away the deity and set him down before the altar'), dat.-loc. pl. *la-hur-nu-uz-zi-ya-as* (KUB IX 25 + XXVII 67 II 46 n-an-san ^{GIŠ}lahurnuzziyas dāi 'places [the broken breadloaf] on the leaf-bed'), *la-ah-hur-nu-zi-as* (VBoT 24 II 31–32 namma-an-san ^{GIŠ}lahhurnuzias sarā hukanzi 'then they slaughter [the he-goat] over the leaf-bed' [CHD f]; KBo XVII 105 III 37 ^{GIŠ}lahhurnuzias), *la-ah-hur-nu-zi-ya-as* (ibid. 28 nu-ssan MĀŠ.GAL ŠIR ^{GIŠ}lahhurnuzziyas sarā hukanzi; KBo XX 107 + XXIII 50 III 17 n-as-san ^{GIŠ}lahhurnuzziyas dāi 'she places them on the leaf-bed'; KUB VII 38 Vs. 7 ^{GIŠ}lahhurnuzziyas-san), *la-ah-hur-nu-uz-zi-as* (KUB XLIII 62 III 5–7 ^{GIŠ}lahhurnuzzias-san ser ^{AMUŠEN}tiyat katta-ma-an-zan ^{GIŠ}GAPANU-ssi MUŠ-as neyat istarna pidi-ma-kan NIM.LĀL ney[at] 'on top of the foliage an eagle alit, below at its stump a snake coiled, about the middle the bee circled' [CHD b]), *la-ah-hur-nu-uz-zi-ya-as* (KUB XXXVIII 25 I 7).

lahhurnuzziyant- (c.), nom. pl. *la-ah-hur-nu-uz-zi-ya-an-te-es* (KBo XVII 22 III 10–12 [OHitt., emended from dupl. KUB XXVIII 8 Rs. r.K. 7–9] Labarnas surkius-s[es?] tēga-sset wemiya[nzi] ...] lahurnuzziyant[es-ses] (nepis) [wemiyanzi(?)] 'L.'s roots seek out his [own] soil, his [figurative arboreal] foliage touches heaven'). Clearly the transitive-verb subject case was formed on this *-ant-* stem in Old Hittite; the nom. pl. c. forms of *lahhurnuzzi-* seemingly occur only in the "sunset" locution and are probably innovational.

lahhurnuzzi- is semantically close to another word for arboreal greenery, *happu(t)riya-*, also 'spread' (*ispar-*) as bedding (HED

1-2:441-2, 3:135). The word *lahhura-* 'bench' and the 'instrument' suffix *-uzzi-* (Kronasser, *Etym.* 1:241) are of little immediate derivational help. **lahhu(wa)r-nuzzi-* suggests a compound, formally of the determinative type *tuzziy-esssar* 'army camp', semantically something like Swedish *löv-verk* or German *laub-werk* 'foliage'. An etymology of *lahhu(wa)r-* may be sought jointly with *lahhura-* (q.v.) in the root **leA₁-(w-)* / *lew-* 'cut, clip', with 'cut wooden plank' and 'tree clippings' as the source meanings. In the shape **lew-bh-* this root is widely spread as 'cut wood, bark, foliage, grass' (Lith. *luobas*, Russ. *lub* 'bark, bast', Lat. *liber* 'book' < **lubhro-*, Goth. *lauf(s)*, Germ. *laub* 'leafage', OIr. *luib* 'herb'). Lithuanian has both *lubà* and *lóva* meaning 'wooden plank'; similarly Hittite may show **leA₁w-ro-* for 'bench' and **leA₁w-r-* for 'arboreal matter'.

Nuzzi-, in turn, suggests a noun like *luzzi-* or *tuzzi-*, perhaps from **nud-ti-*, from the root **new-(d-)* meaning 'catch, gain, make use of, enjoy', seen in Hitt. *nu(t)-* in the formula *nu-ú-un istamassuwar* (acc. sg. 'contentment [and] complicity'), dat.-loc. *nu-ú-ti tuman-tiya* (with Luwoid second-element equivalent), Goth. *niutan* 'catch, gain', *nuta* 'catcher, fisher', *un-nuts* 'useless', ON *njóta* 'use, enjoy' (cf. the German figura etymologica *nutznießung* 'usufruct, profit'). *lahhuwar-nuzzi-* is thus literally 'leafcrop, foliage harvest, verdant resource' (vel sim.).

J. A. C. Greppin (*Revue des études arméniennes* 15:5-9 [1981]) suggested Arm. *laxur* 'celery, parsley' as a loan from the Anatolian substratum, presumably from **lahhuwar* 'leafage'. Cf. Puhvel, *Annual of Armenian Linguistics* 19:33-6 (1998).

lai- 'loose(n)', let loose, (set) free, release, unwind, unwrap, untie, undo, unharness; relax, relieve, remit, abate, alleviate' (DU₈ = DUH), 1 sg. pres. act. *la-a-mi* (KBo XI 1 Vs. 12 EGIR-*pa lāmi* 'remit [sins]' [CHD 8a.3]); KUB XXIV 14 I 2 and IV 28 EGIR-*pa lāmi* 'free [a hexed person]' [CHD 6.a]), 2 sg. pres. act. *la-a-si* (KUB XV 11 II 7 *nu halkis ishiyantes* [mā]n GAŠAN-YA GE₆-in KI-an *lāsi halkis* SIG₅-ri 'grains [are] bound; if thou my lady freest [viz. from the grip of winter] the dark earth [and] the grain thrives ...'; cf. A. Archi, *UF* 5:16 [1973]; P. Cornil and R. Lebrun, *OLP* 3:49 [1972], with wrong translation), DU₈-*si* (KUB XXII 35 II 7 *mān-ma* GIDIM ZI-an DU₈-*si* 'if you, ghost, relax the spirit' [CHD 7]), 3 sg. pres. act. *la-a-i* (KBo

XVII 54 I 6 bis 'frees [from the hex the sheep and the ox]' [CHD 6.b]; KUB XVII 27 II 37 and 38 'unwinds [a cord]' [CHS 1.5.1:193; CHD 2]; KBo XIII 137, 8 GİR.HI.A-ŠU *lāi* 'frees his feet'; IBoT I 36 I 54 *nu-ssi-kan* KUŠE.SIR *arha lāi* 'undoes [the guard's] shows' [CHD 3]; VAT 7470 II 7-8 *n-an-kan sasti dāi n-an-kan arha lāi* 'he puts it on a bed and he lets it loose' [a symbolic launching of a year]; cf. V. Haas and M. Wäfler, *UF* 9:100 [1977]; KBo XIV 133 III 7-8 *n-an kissiran arha lāi is[kis?]* *arha lāi* 'lets loose his hand, lets loose his back' [partitive apposition]; KUB I 13 I 6 [and passim in „Kikkulis"] *arha lāi* 'unharnesses' [racehorses; CHD 4.a]), *la-a-iz-zi* (KBo XVII 105 III 21 *arha lāizzi* 'unties [wool]'; KUB XXXV 19, 11 *arha lāiz[zi]*, *la-a-i-iz-zi* (KBo XVII 105 III 19 *arha lāyizzi* [viz. what was *anda hamankanza* 'tied down' and *anda ishiyanza* 'bound'; CHD 1.a]), 3 sg. pres. midd. *la-it-ta-ri* (KBo II 6 III 48 and 65 'is relieved' [viz. evil matter; CHD 8.b; Hout, *Purity* 210, 212]; KBo II 2 IV 37 [Hout, *Purity* 136]; KUB XVI 58 Rs. 5 [Hout, *Purity* 192], *la-a-it-ta-ri* (KUB XVI 77 II 65), DU₈-*ta-ri* (KBo II 6 I 38), DU₈-*a-ri* (KUB XLVI 37 Rs. 48), DU₈-*ri* (KUB XVI 41 + 7/v III 14; cf. ZA 62:106 [1972]; KUB XVI 77 III 24), DU₈-*da* (KUB XXII 31 Vs. 14 *nu-kan arha* DU₈-*da* 'is loosed'), 1 pl. pres. act. *la-a-u-e-ni* (KBo XI 1 Vs. 3, 5, 9 *nu ša* DU TUKU.TUKU-an *piran lāweni* 'we abate the storm-god's wrath' [CHD 8.a.2']), 3 pl. pres. act. *la-a-an-zi* (e.g. KUB XXXVI 83 I 26 *n-an arha lānzi* 'set him free', besides *ibid.* 27 *n-an arha tarnan[zi]* 'let him go'; KUB XXXIX 57 I 8 ZI-TUM *uisuriyantān arha lānzi* 'they relax the uptight spirit' [CHD 7]; profuse [*arha*] *lānzi* 'unharness' [Kammenhuber, *Hippologia* 355]), *la-an-zi* (KBo XVII 36 III 8 [OHitt.]; KUB XXXIV 118, 6 'they undo [the king's shoes]' [CHD 3]), 1 sg. pret. act. *la-a-nu-un* (KBo X 2 III 19 *n-as QABLI-šUNU arha lānun*, matching KBo X 1 Rs. 12-13 *qabli-šunu ipturma* [paṭāru] 'loosed their waist[band]s', i.e. 'freed them from bondage'; cf. F. Imparati and C. Saporetti, *SCO* 14:52, 70, 79 [1965]; KUB XVII 27 II 34 *ishaminan-ma-an* GIM-an *arha lānun* 'I have unwound it like a cord' [CHS 1.5.1:192]; KUB XXIX 7 Rs. 35-36 *n-at* ŠU.SAR-as *iwar tarupta n-at* ... EGIR-*pa lānun* 'he twined them like a cord, and I unwound them' [CHD 3; Lebrun, *Samuha* 124]; KUB XXVII 29 I 3 + VBoT 120 I 18 UH₄-*anda[n L]ū-an* EGIR-*pa lānun* 'I set free the bewitched man' [Haas-Thiel, *Rituale* 134]; KBo XIX 145 III 41-43 *alwanzahhandan* SAL-an *lānun* ... *alwanzahhandan* LÚ-an *lānun* [CHD 6.a; Haas-Thiel, *Rituale* 304]), 2 sg. pret. act. *la-i-is* (KUB IX 34 III 28-29 *sallis-wa-kan* DINGIR-LIM-is URU Lantaz

ūnnies layis-wa 'great god, thou hast hied from Lanta and hast brought relief' [Hutter, *Behexung* 38]), 3 sg. pret. act. *la-a-it* (*KUB* XXI 8 II 10 [P. Cornil and R. Lebrun, *Hethitica* 17]; *KUB* XXXIV 110, 8), *DU₈-it* (dupl. *KBo* XII 85 II 1 EGIR-*p*)*a* D[U₈-it; ibid. 2 EGIR-*pa* DU₈-[it] [Haas-Thiel, *Rituale* 138; *CHS* 1.5.1:132]; *KUB* XXVII 29 I 30 and 32 EGIR-*pa* DU₈-it 'freed [from witchcraft]' [Haas-Thiel, *Rituale* 136; *CHD* 1.5.1:131]; *KUB* XVI 55 IV 4 ŠA DINGIR-LIM TUKU.TUKU-an DU₈-it 'did she abate the deity's wrath?' [*CHD* 8.a.2']), 3 sg. pret. midd. *la-at-ta-at* (*KBo* III 8 III 21), *la-a-at-ta-at* (ibid. 21, 22, 23, 24, 26, 27, 30, 31 [bis]), *la-a-ad-da-at* (ibid. 25, 28, 29), *la-a-an-ta-at* (sic ibid. 23 ^DIM-as wellu lāntat 'the storm-god freed the meadow'; all occurrences middle voice 'set free' [subjects GAL-is id ibid. 20 and ^DIM-as ibid. 23, paralleling *hamikta* 'tied' ibid. 1-13; cf. *HED* 3:65-6, 427; Kronasser, *Die Sprache* 7:157, 159 [1961]; hardly passives [with partitive apposition], as taken by Neu, *Interpretation* 103, and *CHD* 6.c), 1 pl. pret. act. *la-a-u-en* (*VBoT* 120 III 2-3 and *KUB* XXVII 29 I 2 + *VBoT* 120 I 17 *ishiyantan-man-kan ishiyalaz arha lāwen* 'we freed him who was bound from the bond' [Haas-Thiel, *Rituale* 144, 134]), *la-a-u-e-en* (*KBo* XIX 145 III 39-40 *ishiyantan-war-an arha lāwēn* [*CHD* 6.a]), 3 pl. pret. act. *la-a-ir* (*KUB* XLIII 75 Vs. 17 GUD.HI.A-us-⟨s⟩*mus lāir* 'they freed their cattle'; *KBo* XII 85 II 6-7 HUL-lu *astayaratar* [...] EGIR-*pa* lāir 'bad sin ... they remitted' [Haas-Thiel, *Rituale* 138]; *KBo* XI 1 Rs. 10 *n-an arha lāir* 'set [the bird] free' [*CHD* 5], *la-a-e-ir* (*KUB* XXXI 101, 9-10 MUŠEN.HI.A-wa-nnas-kan *warpi lāer* 'they released the birds to us at the enclosure' [*CHD* 5, wrongly 'from']), 2 sg. imp. act. *la-a* (*KUB* XXXVI 75 III 11 *arha lā* 'release!' [from the bonds of sin; *CHD* 6.a]; *KUB* XLIII 23 Vs. 14 [OHitt.] *arha lā*), *la-a-a* (*KBo* XI 14 II 16-17 and 18 *lāa dariyantān turiya-ma* [18: *tūriya-ma*] *warsiyantan* 'unhitch the tired one, harness the rested one!' [Ünal, *Hantitassu* 20; *CHD* 4.b]), *la-a-i* (*KUB* XXXI 66 I 28 *apāt harātār lāi* 'remit that offense!'; similarly *arha lāi* [*CHD* 8.a.3']), 3 sg. imp. act. *la-a-ú* (*KBo* XVII 54 I 8, 9, 10 (bis), 12, 14, 16, e. g. 10 *zi-nas impan lāu* 'let him alleviate the soul's burden'; cf. Haas, *Orientalia* 40:418-9 [1971]; *CHD* 8.a.1; *KUB* XLIII 52 III 15 [OHitt.] *tititan lāu* 'let him relieve the nose'; ibid. 17 *h]ahhari lāu* 'let him relieve the lung[s]'; later dupl. *KUB* VII 1 III 20-26 has corrupt *la-a-ú<-un>*, apparently by unsuccessful conversion to a nonce 1 sg. pret. act. [*CHD* 6.c)], *la-a-ad-du* (*KUB* XLI 20 Rs. 3-4] *la-a-ad-du* [...] *warsulas ser lād[du* 'for humor's sake let relax'),

3 sg. imp. midd. *la-a-at-ta-ru* (*KBo* XI 1 Rs. 18 *n-at lāttaru* 'may it be relieved [or: abated]'), 2 pl. imp. act. *la-a-at-te-en* (*KUB* XXIV 4 Vs. 24), *la-a-at-tin* (dupl. *KUB* XXIV 3 II 36-37 *nu tariyandan lāttin warsiyandan-ma turiyattin* [for translation see under 2 sg. imp. act. *la-a-a* above]; *KBo* XIX 145 III 46 and 48 'free [the bound]' [Haas-Thiel, *Rituale* 304]), 3 pl. imp. act. *la-a-an-du* (*Bo* 6405 Vs. 6 UH₄-an UKÜ-an EGIR-*pa* lānd[u] 'let them set free the bewitched man' [Haas-Thiel, *Rituale* 292; *CHS* 1.5.1:172]; partic. *lānt-*, nom. sg. c. *la-a-an-za* (*KUB* XIII 4 I 26 *n-as zi-an arha lānza* 'he [is] relaxed in spirit' [passive partitive apposition; *CHD* 7]; *KUB* XXII 70 Vs. 70 ^{GIS}TUKUL lānza 'the tool [is] loose' [Ünal, *Orakeltext* 76]; *KUB* XIII 27 Rs. 20; *KBo* XVI 97 Rs. 20 [*CHD* 1.b]), *DU₈-an-za* (*KUB* XXII 52 Vs. 2; *KUB* XXII 55 Vs. 16; *KUB* XXII 56 Vs. 19 and Rs. 13); verbal noun nom.-acc. sg. neut. *la-a-u-wa-ar* (*KUB* XXIV 5 + IX 13 Vs. 18 *nu-kan lāuwar sarā pessi-yazi* 'he throws on solution' [Kümmel, *Ersatzrituale* 10]; *KUB* XVII 32 I 10-11 *nu-smas zi-as lāu[war...] kanqatanzi* 'relieving their minds ... they mollify' [Haas-Wilhelm, *Riten* 242]; *KUB* XLIV 50 II 13, with gloss-wedges [Starke, *Stammbildung* 548]), gen. sg. *la-a-u-wa-as* (*KBo* XXVII 134 I 19-20 and IV 8-9 EGIR-*pa* ŪL lāuwas hūkmān kissan hūkmi 'I utter thus a conjuration of no release' [*CHS* 1.5.5:366, 369; *CHD* 6.a]; *KUB* XX 96 V 1); verbal noun nom.-acc. sg. neut. *la-a-tar* (Teddy Kolleks's tablet 10 *lātar-samett-a* 'and their [?] release'; cf. A. Kempinski, *Tel Aviv* 2:91-2 [1975]), dat.-loc. sg. *la-a-an-ni* (*KBo* XI 1 Vs. 8 *n-as ANA ŠA* ^DU sāuwarri EGIR-*pa* lānni kutruwanni artar[i] 'he stands to witness the abatement of the storm-god's anger'; for syntax cf. not only the Latin double datives like *decreto scribendo adesse* [cf. Josephson, *RHA* 25:129-31 (1967)] but the Vedic double *dṛśāye sūryāya* 'to see the sun' [*RV* 10.14.12] and triple *sātāye dhīyē jiṣē* 'for the hymn to win the prize' [*RV* 1.111.4]); inf. *arha la-u-an-zi* (*KBo* XVII 105 IV 25); iter. *lāiski-*, 1 sg. pres. act. *la-a-is-ki-mi* (*KUB* XVII 27 II 40 'unwind' [ibid. 39 *taruppiyat* 'has twined'; *CHS* 1.5.1:193]; *KUB* XXVI 86 III 10; *KUB* XLVI 44 Rs. 20), 3 sg. pres. act. *arha la-a-is-ki-iz-zi* (*KBo* XVII 105 IV 19).

Oettinger (*Stammbildung* 63-7, 500-1) incomprehensibly collated the paradigms of *lā-* (sic) and *dā-* 'take' (despite e. g. pret. sg. act. *lanun*, *lais*, *lait* vs. *dahhun*, *datta*, *das*). Instead *lai-* conforms to the conjugation of *hai-* 'trust' (*HED* 3:9-10) and especially *sai-* 'rage' (*lanzi:sanzi*, *lanun:sanun*, *lait:sait*, *lantat:santati*, *lanza:sanza*, *lauwar:sauwar*, etc.). *hai-* is cognate with Goth *aīps* 'oath', and *sai-*

with Lat. *saevus* 'raging', Proto-Germanic **sairaz* in Finnish *sairas* 'sick', OIr. *sāeth* 'affliction', IE **séA₂-y-*, **sA₂-éy-* > **sāy-*, **say-* (IEW 877). That **sa-a* reflects **saya-* is likely from the spelling *sa-ra-(a-)u-wa-ar* beside *sa-a-u-(wa-)ar*, where the hiatic *r* seems to be a reflex of *-y-*, as in *a(r)impa-* (HED 1–2:15) or *lilariski-*, *lileski-* as iteratives of *lilai-* (whether or not the latter is a reduplicate of *lai-*). By the same token *la-la-at-ta-ru* (KBo XII 96 I 14; cf. Rosenkranz, *Orientalia* 33:239 [1964]) may be a variant of 3 pl. imp. act. *la-a-at-ta-ru*, with a hiatus-filling *l* dissimilated from *r* rather than reduplication. Thus the stem was *lai-* or *lāi-*, with **laya-* yielding *lā-*. Parallel to **hay-āye-* (HED 3:9) and **say-āye-* would be **lay-āyela-* > *lā-ye-*: *lā-a-* > *lāi-*: *lā-*.

Further etymology boils down to a conjectural choice between Hrozný's (Heth. KB 59) and Sturtevant's (Comp. Gr.¹ 138, 248, Comp. Gr.² 46, 75–6, 137) adduction of IE **lew-llēw-* 'cut loose, set free' (IEW 681–2), and Kurylowicz's (Études 74) formula **le₁-* (IEW 666 **lē[i]-* 'let [loose]'). The latter equals **léE₁-(y)-*, **lE₁-éy-*, which might account for the rare 3 sg. pres. act. *lāi* < **lōye* < **loE₁ye* but not for the dominant thematic paradigm (for which Melchert [Studies 37–8] assumed an "iterative-causative" **loE₁éyel o-*). The semantic base is narrow and yet diffuse, confined mainly to Germanic **lēd-* 'let' (Goth. *lētan*) and Baltic **lēid-* (Lith. *lēisti* 'let') plus nominal items (Lat. *lētum* 'death', *lēnis* 'smooth', Lith. *lēnas* 'calm', OCS *lěnū* 'sluggish'). Nor does the main semantic thrust (more like Hitt. *tarna-* 'let go' or *taliya-* 'let be') match that of Hitt. *lai-* with its distinct antonymy to *hamank-* 'tie', *ishiya-* 'bind', *tarup(p)-* 'twine', *wisuriya-* 'constrict', and *turiya-* 'harness'.

Semantically better is the old comparison with Skt. *lunāti* 'cut (off)', Gk. *λύω* 'loose, set free, dissolve, discharge, unharness' (cf. *λύτρον* 'ransom', *βουλῶτος* 'evening'), Lat. *luō* 'redeem, pay for', *solvō* (< **se-luō*) 'set free', Goth. *lun* 'ransom', *fra-liusan* 'lose', OHG *lōs* 'loose'. The phonological discrepancies are daunting but not insurmountable. **lew-llēw-* is attested in Hitt. *luzzi-* 'forcible prestation, corvée' [q.v.] and in *kattaluzzi-* 'cut-along, cross-cutting', hence 'horizontal cross-beam, sill, lintel' (q.v.). Hitt. *lai-* beside **lew-* may be explained by a variation **leA₂-*: **lew-* comparable to **g^heA-*: **g^hem-* 'come' (Ved. *gā-* beside *gam-*, Gk. *βᾶ-* beside Osc. *ben-*, etc.), thus **lā-*: *lew-*, with **-yelo-* formations in Hitt. *lai-* and Gk. *λύω*/Lat. *luō*, much as in Latvian *gāju* 'I went' beside Gk. *βαίνω*/Lat. *veniō*. Thus can also be seen the parallelism of ver-

bal abstract nouns: Hitt. *lāuwar*, Lat. *lūmen* < **loumen* < **lewmn̥* (see s. v. *kattaluzzi-*) besides Gk. *λύσις* (Lat. *so-lūti-ōn-*), comparable to Ved./Avest. *gāman-* 'step' besides Ved. *gāti-*/Gk. *βάσις*/Goth. *-qumps* (Lat. *con-venti-ōn-*).

Cf. *huwantalai-*, *kattaluzzi-*, *lahhit-*, *lahhura-*, *le*, *lela-*, *luri-*, *hussanu-*, *lustani-*, *luttai-*, *luzzi-*.

lak-, lakai- (act.) 'lie, recline' (OHitt.); 'lay, fell, knock out (tooth), train (ears)' (OHitt. +, largely supplanted by *laknu-* after OHitt.); (midd.) 'lie, be laid (low), be felled' (after OHitt., always with particle *-kan*, *-san*, *-asta*), 3 sg. pres. act. *la-a-ki* (KBo VI 2 I 9 and 11 [= Code 1:7–8, OHitt.] *ZÚ-ŠU lāki* 'knocks out his tooth'; par. KBo VI 4 I 18–19 *takku LÚ-an ELLUM ZÚ-ŠU kuiski lāki mān 2 ZÚ nasma 3 ZÚ lāki* 'if someone knocks out a freeman's tooth, or he knocks out two or three teeth' [CHD 1]), 3 sg. pres. midd. *la-ga-a-ri* (KUB XIX 23 Rs. 17–20 *nu-kan mān KUR^{URU} Lala[nda] dapian-pat lagāri nu-nnas-at GEŠPÚ-uwas [...]* *man-ma-kan KUR.HI.A ŠAPLI-ma lagāri nu-nna[s-at] UL manqa iyauwas* 'if the entire land of L. is laid low, it [is] up to us to use force on it; but if the nether lands were laid low, there would be nothing we can do about it' [cf. S. Heinhold-Krahmer, *Arzawa* 313–4; CHD 4.c]; KBo XXXIV 116 IV 8 *n-at-kan lagāri KUR-e harakzi* 'it is laid low, the land goes to ruin' [CHD 4.c]; KUB VIII 36 III 9–10 *mān-kan antuhsas lagāri nasma-as-kan* ^{GIS}GIGIR-az *katta mauzsi* 'if a man is laid low or he falls down from a chariot' [CHD 4.a]; KUB XXIX 9 I 26–28 *takku-kan UKÜ-an* ^{GIS}NÁ-antes *kattan sarā siyanzi n-as-san [...]* *lagāri* 'if a bed tosses a man up and down, and he is laid low' [HED 4:134; CHD 4.d]), *la-qa-a-ri* (KUB XXXIV 79, 8–9 *n-asta nepis mahha[n...]* *UL laqāri* 'even as heaven does not lie low'), *la-ga-a-it-ta-ri* (KUB V 7 Vs. 18 *-[at-kan lagāittari* 'and it [viz. house?] is laid low'), 2 sg. imp. act. *la-a-ak* (KBo XXI 22 Rs. 46–49 [OHitt.] [...]*s]aliki* ^{GIS}māhli *n-apa iskisi-tti āppa lāk [...]* *s]aliki akuki nu-za parkunumar dā [...]* *s]aliki ANA GEŠTIN KU₇ nu-za miliddu-ssit [...]* 'approach the vine, recline on your back; approach a. and take lustration; approach the sweet grape, and ... its sweetness' [CHD 3, with wrong translation]; KBo VII 28 + VIII 92, 11–13 [OHitt.] *āssū IGI.HI.A-KA lāk LIM laplippus karap [...]* *LUGAL-un anda āssu sakuwaya GEŠTUG.HI.A-KA lāk āssu uttar* [īstamas 'lay your eyes well, raise a thousand eyelashes, eye the king well, train your ears, hear the good word' [CHD 2]; KUB XLIII 63 Vs. 7

IGI.HI.A-KA *lāk*; ibid. 12 and 18; par. KUB XLIII 61 I 5 [OHitt.]), 3 sg. imp. midd. *la-ga-a-ru* (KBo II 3 III 17–22 [emended from dupl. KUB X 76, 5–10 + XII 59 III 7–12] [*kui*]s-war-at weteskit^{NA4}hu-wāsi.HI.A *sanita kinunn-a*-[war-at-kan] *kāsa lagāri nu-wa-kan* ANA 2 E[N.SISKUR] *kuit apedani UD-ti KA-U-az E[ME-az] uit nu-wa-kan ape-ya uddā[r]* QATAMMA *lagāru* 'whoever would erect baityloi one by one, and now behold they are laid low, likewise let those words, which on that day came from the mouth and tongue of the two offerants, be laid low!' [CHD 4.b]), *la-a-ga-a-ru* (par. KBo IX 106 III 18 -.]MEŠ QATAMMA *lāgāru*); partic. *lagant-*, nom.-acc. sg. (or pl.) neut. *la-ga-an* (KUB XXXVI 110 Rs. 9–10 [OHitt.] *nu-za-pa utniyanza humanza iski<s>-smet anda URU Hattusa lagan hardu* 'may every land lie supine [literally 'their backs' in partitive apposition] within [the realm of] Hattusas' [Neu, *Altheth.* 22; CHD 2, with wrong translation]; IBoT III 113 Rs. 3–4 *iski<s>-summet assuli* [...] *andan lagan ēs[ten?* 'in loyalty lie supine within ...'), *la-ga-a-an* (e.g. KUB XXXIII 68 II 4–5 *nu GEŠTUG-an lagān harak nu-tta kuit LUGAL [SAL.LUGAL] memiskanzi n-us istamaski* 'keep your ear trained and hear what king and queen are saying to you' [CHD 2]; KBo XII 96 IV 13–14 *nu-tta kuit memieskizzi nu-ssi GEŠTUG-an parā lagān harak* 'keep your ear trained at what he is saying to you'; cf. Rosenkranz, *Orientalia* N.S. 33:240 [1964]; KUB XXIV 1 I 15–17 [with dupl. XXIV 2 Vs. 13–14] *nu-tta kuit memiskimi nu-mu DINGIR-LUM istamanan lagān harak* 'keep your ear trained, my god, at what I am saying to you'; KBo XXXII 37 r. K. 13 [lagān harak [Neu, *Epos der Freilassung* 505]; as epic formula soliciting attention, esp. in „Ullikummi“ and „Hedammu“, *uddar-ta kue temi nu-mu uttanas GEŠTUG-an parā lagān harak* [ref. in CHD 2]); iter. *lakkiski-*, 2 sg. imp. act. *la-ak-ki-is-ki* (KBo XI 14 II 6 ^DUTU-us *harkis GEŠTUG-KA lakkisk[i]* 'bright sun, keep your ear trained!' [Ünal, *Hantitassu* 19]). Rather than 'perk, prick, cock', the metaphor resembles 'keep your ear to the ground'.

laknu- (no OHitt. attestations) 'make lie, lay, put down, topple, fell, trip up, make settle' (usually with *-kan*); *ispantan* (or: *siwattan*) *laknu-* [without *-kan*] 'while away the night (or: day)', i. e. pass time by letting settle a clepsydra measuring 'watches' (*hali-* [HED 3:26]; for intrusive *ispantan lukkanu-* 'light up the night' see Neu, *Anitta-Text* 79–80; HED 1–2:432; HED 5 s.v. *luk[k]-*), 2 sg. pres. act. *la-ak-nu-si*, 2 sg. imp. act. *la-ak-nu-ut* (KUB XXVI 1 III 37–44 *nasma-kan* ANA ^DUTU-ši *āssuwanni kuiski andan neanza tūk-ma-kan*

ša ^DUTU-ši ^{LÚ}KÚR-as EGIR-pa UGU *dāi asi-wa-kan* PAN ^DUTU-ši *laknut zik-ma-at iyasi n-an-kan laknusi nasma tuk kuiski* HUL-lus PANI ^DUTU-ši-ma-as SIŠA-anza *zik-ma-an-kan innarā laknusi nu-ssi-kan huwapti kuitki nu-tta-kkan kūs DINGIR.MEŠ harninkandu* 'if someone is in the good graces of his majesty, but an enemy of his majesty puts it up to you: "Put him down in the eyes of his majesty!", and you do it and put him down, or someone is bad to you but just in the eyes of his majesty, and you of your own accord trip him up and spoil something for him, may these gods destroy you' [CHD 5]), 3 sg. pres. act. *la-ak-nu-zi* (KBo XXIII 55 I 22 *n-an-kan mahhan anzel laknuzi* 'when our man topples him' [in wrestling]; cf. Puhvel, in *Archaeology of the Olympics* 29–30 [1988]; CHD 3), *la-ak-nu-uz-zi* (KUB XXIX 9 IV 9–12 *takku INA ITU.4.KAM DEN.ZU-as kattanda pāuwas mēhuni aki GE₆-an laknuzzi* 'if in the fourth month the moon at the time of going down is eclipsed [and in this condition] outlasts the night' [CHD 7]), 3 pl. pres. act. *la-ak-nu-an-zi* (KUB LVI 57 II 15–16 *nu LU.MEŠ^{NAR} GE₆-an laknuanzi* 'the singers while away the night'; KUB XLIV 32, 14), *la-ak-nu-wa-an-zi* (e.g. KUB XLIII 55 IV 7–8 ^{NA4}ZI.KIN.HI.A-ma-ssan *laknuwanzi* 'they topple baityloi' [CHD 1]; KUB XXVII 1 IV 50 ^{LÚ}.MEŠ^{NAR} ^{LÚ}.MEŠ^{AZU}-ya *GE₆-an laknuwanzi* 'the singers and magicians while away the night' [Lebrun, *Samuha* 85; CHD 7]; KBo XXIV 5 Vs. 13 *nu GE₆-an laknuwanzi*; dupl. KBo XXIV 6 Vs. 7 *špandan laknu-wa[nzi]* [Beckman, *Birth Rituals* 224]), *la-ak-nu-u-wa-an-zi* (KUB XXX 19 I 8 + XXXIX 7 I 14 *n-an-san* ANA ^{GIŠ}BANŠUR *akkantas anda laknuwanzi* 'they lay it [viz. a wreath of grapevine decorated with cloth, grapes and wool-tufts] at the bier of the deceased' [CHD 4, with wrong translation]; KUB XXXIX 1 II 13 *nu GE₆-an laknu-w[an]*), 3 sg. pret. act. *la-ak-nu-ut* (KBo XI 1 Vs. 40 *mān GIŠ^{GU}.ZA DU NA4^{ZI}.KIN kuiski katta laknut* 'if someone has toppled the seat of the storm-god [or] a baitylos' [CHD 1]; KUB V 7 Vs. 24–25 *UR.GI₇-wa-kan šā É.DINGIR-LIM pait nu-kan GIŠ^{BANŠUR} laknut* 'a dog went inside the temple and toppled a table' [CHD 1]; KUB XVI 29 Vs. 25 *-jan-kan laknut* '[the ram] toppled the ...'; KBo XXVI 102, 3–4 *GIŠ-ru la[k-...]* [... *GIŠ-r*]u *laknut* 'he felled the tree'; KUB XIV 3 IV 7–10 *LUGAL KUR Hatti-wa-nnas-kan ūk kuedani* ANA INIM ^{URU}-Wilusa *ser kurur esuwen nu-wa-mu apedani INIM-ni laknut nu-wa tak-sulawen* 'in the matter of Wilusa, over which the king of Hatti and I were in conflict, in that matter he made me settle, and we made peace' [Sommer, *AU* 16; CHD 6]); iter. *laknusk-*, 1 sg. pres. act. *la-ak-nu-us-ki-mi* (KUB XXXVI 75 III 7–8 *pittuli[ya]s piran*

UD.HI.A-us GE₆.HI[A-us] *laknus[ki]mi* 'from anxiety I keep whiling away days and nights' [CHD 7]).

lilak(k)- 'topple' (vel sim.), 3 sg. pres. act. *li-la-ak-ki* (KUB XXIV 8 I 3-4 *hūwappas-a-kan* LÚ.MEŠ-us [GIŠ-ru] *mān lilakki* '[he who] topples evil men like trees'; dupl. KBo VII 18, 2]LÚ.MEŠ-us GIŠ-ru *mān* [CHD s. v.]). The gemination of *-kk-* is surprising vis-à-vis *lak-*; the reduplication may have iterative-durative force, surrounded by *ibid.* 2 *sarliskizzi* 'extols' and *ibid.* 5 *walhannai* 'smites'.

lagan- (n.) 'mindset, disposition' (?), nom.-acc. sg. *la-ga-an* (KUB XLI 8 IV 1 *laga(n)smit ep* 'take [away] their mindset' [?]), gen. sg. *la-ga-na-as* (KUB XII 26 II 11-13 *nu-war-an* EGIR-*pa* *aliyas laganas essanzi nu-war-an* EGIR-*pa* AMA-*ni* DUMU-*an* *essanzi* 'they make it again of a roe's disposition, they make it again a kid to its dam' [?]; cf. Laroche, *RHA* 23:169 [1965]).

While the etymon (IE **leg-* 'lie down' [IEW 658-9]), first proposed by Sturtevant (*Lg.* 6:216-7 [1930], *Comp. Gr.*¹ 82, 93-4), remains beyond doubt, the Hittite attestations are better understood via internal reconstruction than by external comparison. This applies to the attempt by H. Eichner (*MSS* 31:99 [1973]; in *Flexion und Wortbildung* 97 [1975]), approved by Oettinger (*Stammbildung* 425), to derive *lāki* from a causative **loghéyeti*, matching Goth. *lagjan* (German *legen*) and OCS *ložiti* 'lay'. The Hittite data themselves point rather to two stems, an intransitive *lak-* 'lie' seen in *lāki*, formally resembling the Gothic preterit *lag* < **loghe* 'he lay' beside the old stative present **legyō* seen in OHG *liggiu*, OCS *ležq* 'lie' [vs. the innovational Goth. *ligan*, Gk. *λέγεται*]), and a *lagai-* 'lay' which points to **loghāye-* (perhaps denominatively innovative for a transitive/causative **loghéye-*). *lagai-* underlies the mediopassive *lagāri* and especially *lagāittari* 'is laid'. OHitt. nom.-acc. sg. neut. participle *lagan* was from *lag-*, whereas the commonplace *lagān* could equally well reflect *lagai-*; the diathesis was either a statival 'lain' (= been lying) or a transitive 'laid', leading to confusion comparable to the sad fate of lie, lay, lain beside lay, laid, laid in contemporary English. In the common construction *lagan har(k)-* the ambiguity was complete: *istamanan lagān harak* meant 'keep your ear laid (i. e. trained, focussed)', with transitive object, whereas *iski(s)-smet lagan hardu* signified 'stay with their backs reclined', with partitive apposition and intransitive verb (cf. e. g. *asān harweni* 'we are seated', *karussiyan harak* 'keep quiet!' [HED

3:155]), thus literally 'lie down with respect to their backs'. Such ambiguity may have backfired on the transitive verb, leading initially to a potential alternative transitivity of *lak-*, but in the long run more importantly to the polarized paradigms of a mediopassive *lagāri* and a causative *laknu-* in the classical language: this left the active paradigm of *lak-* a diathetically ambivalent Old Hittite curiosity, the only transitive survival of which in the later language was the legal archaism denoting tooth-bashing.

Cf. *saliga-*.

lak(k)arwant- (n.), 'podded leguminous vegetable, legume', nom.-acc. sg. (or pl.) *la-ak-kar-wa-an* (KBo V 2 I 15 *gangātr^{SAR} lakkarwan^{SAR}* 'greens [and] legumes' [Lat. *holera et legumina*]; KBo XIX 142 II 17-18 *hasduir lakkarwan artartin* 'twigs, legumes, artarti-tree', preceded *ibid.* 16-17 by 'leafage of alder and poplar'; KUB VII 1 I 20-21 *tīyati* AN.TAH.ŠUM^{SAR} *hazzuwanis hasussarān lakkarwan* 'asafoetida, crocus, lettuce, h. [HED 3:241], legume', in a list of garden vegetables; cf. Kronasser, *Die Sprache* 7:143 [1961]; *ibid.* 37 EGIR-*anta-ma sāna kukkullan lakkarwan* YÀ.UDU *anda tarnāi* 'afterwards she pours in s. k. [HED 4:233], legumes, and sheepfat'; KBo X 45 III 53 ^{GIŠ}*tīt[...]-lan* MUN *lakkarwan* 't.-tree, salt, legume', at the end of long list of seeds and fruits, including beans and peas; cf. Otten, *ZA* 54:132 [1961]), *la-kar-wa-an* (KUB LV 35 Vs. 5), *la-kar-wa* (KBo XII 90, 8-10 ^{GIŠ}*sāhis e- ...*] § ^{GIŠ}*lakarwa ki[- ...]* *galaktar ki[- ...]* 's.-tree ...; there is planted legume ..., there lies nourishment ...'; for the stray determinative GIŠ beside SAR cf. the two soda-plants, *hasuwai^{SAR}* and ^{GIŠ}*karassani-*).

The stem is ambiguous: the hapax *lakarwa* hardly justifies comparison with tree names like *eya(n)-* or *alanza(n)-*; unless emendable as a *la-kar-wa(-an)*, it may be an *o*-stem back-formation from *lakarwan*. The likely stem is rather *lak(k)arwant-* (cf. R. Stefanini, *JNES* 42:147 [1983]), which in turn can reflect *lak(k)ar-wa(-nt-)* (unlikely, in view of the rarity of the suffix [e. g. *pittalwa-*]) or *lak(k)ar-want-* (denominative like *samankur-want-* 'bearded'), or *lak(k)arwa-nt-* (participle of a denominative verb *lakkarwai-* from **lakkar-u-*, like *isharwai-* from **isharu-* 'bloodiness' [HED 1-2:311]; similarly perhaps *tametarwant-* 'fat-laden, luxuriant' [cf. *tametarwatar* 'luxuriance', like *isharwātar*], as opposed to denomi-

native *ishanuwant*- 'bloody', *saknuwant*- 'shitty' from *ishar*, *sakkar*).

Hence one can postulate an *r*-stem **lakkar*, gen. **lakkaras* (type of *kallar*-, *huppar*-), or an *r/n*-stem **lakkar*, gen. *lakkanas* 'pod, hull, shuck'; in both cases the derivational result would be *lakkarwant*- (from *lakkar-want*- and **lakkarway-ant*- respectively) 'podded', nominalized nom.-acc. sg. (or pl.) neut. *lakkarwan* (viz. *welku[wan]* 'plant' or *taru* 'tree').

The dominant scriptio difficilior *-kk-* points to etymological **k* and a reconstruction **lókr*, suggesting a comparison with Lat. *legūmen*, originally **lékm̃n* > **legmen* (cf. *segmen* from *secō* 'cut') > *legumen* (cf. *tegmen*, *tegumen*) > *legūmen* (with tribrach elimination, or assonance to *frūmen[tum]*; cf. Cicero, *De natura deorum* 2.62.156: *terra ... fēta frūgibus et variō legūminum genere*). Varro (*De re rustica* 1.32.2) included under *legūmina viciam lentem cicer- culam ervilam ceteraque* 'vetch, lentil, chickpea, pulse, et al.', and Vergil (*Georgica* 1.74) spoke of *laetum siliquā quassante legūmen* 'luxuriant legume with rattling pod'.

Greek cognates may be *λέκιθος* 'lentil-gruel' and *λέκος*, *λεκάνη* 'dish, pan'. The root **lek-* in Greek has had heavy competition from **lep-* (*λέπω* 'strip, peel', *λέπος*, *λεπίς*, *λέπυρον*, *λοπίς* 'peel, shell, husk, hull', *λεπρός* 'scaly', *λοπάς* 'plate, dish') and **leb-* (*λεβηρίς* 'bean-shell' [Hes.], *λοβός* 'lobe, capsule, pod', *λέβης* 'kettle, basin, pan').

The root **lek-* thus postulated seems to have a meaning inherent in the abstract (and by extension concrete) noun formations **lókr*, **lékm̃n*, **lékos*, centering semantically on either podding or peeling and referring concretely to podded vegetal types. Gk. *λάχανα* 'vegetables', which D. Weeks adduced for *lakkarwa(n)-* (*Hittite Vocabulary* 94 [1985]) does not seem to mean specifically 'legume' (Modern Gk. *λάχανο* 'cabbage') and could be fitted phonologically only by a tour de force (**[k-syn-A]*).

For the "vegetal" town name (with typically degrammaticalized ending) ^{URU}*La-ak-kar[-wa]* (*KBo* XVIII 157, 3), ^{URU}*L[a-kar-wa]* (dupl. *KBo* XVIII 156, 2), cf. e. g. *Σελῖνοῦς* < **Σελῖνο-φεντις* (river and town in Sicily; reflecting Gk. *σελίνον*, Myc. *se-ri-no* 'parsley').

Semantically related vocables are *kanka(n)ti-* 'garden greens' (of Hurrian origin), *hazzuwanis* 'lettuce' (Near Eastern culture word), *kalwesna-* (cf. Lat. *caulis* 'kale').

Cf. Puhvel, *H. A. Hoffner Festschrift*.

laksai-, laksena-, laksina- (c.), lightweight metal object, perhaps 'pin, needle, stick', nom. sg. c. *la-ak-sa-is* (*KBo* XVII 65 Rs. 55–56 *nu-ss[an] laksais* KÙ.BABBAR TUR KILAL-ŠU 1 *tarnas[...]* *pask[anza(?)]* 'a small silver l., its weight one *tarna*, [is] stuck [in]', *pask-* denoting the planting of pins, e. g. in a hairdo [*KUB* XXVII 49 III 22]; cf. Beckman, *Birth Rituals* 144, 174), uncertain *la-ak-sa-ī-* (*Bo* 6976 IV 8 [SÍG] SA₅ SÍG ZA.GIN *laksai[-]* 'red wool, blue wool l.'). acc. sg. *la-ak-si-na-an* (*KBo* XXXII 47c III 4–5]UL ^{KUŠ}*annanuzin t[ar- ...]* [...^{URUDU} *laksinan tarnai* 'lets not go of the halter, lets not go of the [copper] l.'], *la-ak-si-i-na-an* (ibid. 8 ^{URUDU}*laksinan hante[-]* [Neu, *Epos der Freilassung* 517]), nom. pl. *la-ak-se-ni-is* (*KBo* XXIII 52 III 3–6, quoted in full *HED* 1–2:397, where each actor holds an *ishāur* [probably a miniature yoke-plow combination] plated with a shekel's worth of silver, *laksenis-<s>mis-a* Z[ABA]R 'and their l. are of bronze').

Probably *laksena-* is a further derivate of *laksai-*, like *arahzena-* from *arahziya-* (*HED* 1–2:133). *laksai-* has no obvious etymology.

lak(k)us(s)anzani- (c.) 'sheet, bedcover', nom. sg. *la-ku-sa-an-za-ni-is* (*KBo*-XVIII 181 Rs. 23 1 ^{TUG}*lakusanzanis* 1 ^{GIŠ}*N[Á]* 'one sheet, one bed'; ibid. 9 *laku[sanzanis]* MAYA[LI 'bedsheet'; ibid. 1 *laku[s]anzani[-]*; cf. S. Košak, *Hittite inventory texts* 119–20 [1982]; Siegelová, *Verwaltungspraxis* 374, 376), nom. pl. in *KUB* XLII 57, 8 6 ^{TUG}*lak-usa[-]* [Košak 185; Siegelová 512], *la-ak-ku-sa-an-za-ni-es* (*KBo* XVIII 170a Rs. 10]TAPAL ^{GAD}*lakkusanzanies* 'pair of sheets' [Košak 110; Siegelová 486]), Luwoid *la-ak-ku-sa-an-za-ni-en-zi* (*KBo* XVIII 175 V 13–16 1 ^{GIŠ}*NÁ* KA^xUD AM.SI 4 GÍR UR.MAH GUŠKIN GAR.RA 1-NUTUM *lakkusanzanienzi* BABBAR GAD-ya MAYALU ^{DIM}*URU* *Nerik ša KASKAL-ni* 'one bed of ivory, four gold-plated lion's feet, and one set white linen sheets, bed of the storm-god of Nerik, of the road' [Košak 12; Siegelová 420]), acc. pl. *la-ak-ku-sa-an-za-ni-us* (*KBo* XVIII 154, 9 1-NU<TUM> ^{GAD}*lakkusanzanius* [Košak 163; Siegelová 479]), uncertain *KBo* XVIII 170 Vs. 8 [1-NU]TUM ^{GIŠ}*NÁ* ^{GIŠ}*TUG* 1-NUTUM ^{GAD}*lakkusanzani[-]* 'one bedset of boxwood, one set sheets' (Košak 109; Siegelová 484), *KUB* LIX 62 I 7 ^{GIŠ}*NÁ* ^{TUG}*la-ak-ku-us-sa-an[-]*.

lak(k)us(s)anzani- recalls formations like *hu(wa)lpanzina-*, *hulpanzana-* 'protuberance, embossment' (*HED* 3:424–6): in view of the Luwoid element in both instances, **lakkusanti-* may underlie

further derivation. This in turn can reflect a Luwoid **lak(k)usa-*, where the spelling *-kk-* may indicate unvoicing before *s* (*llakwsa-l*). One is tempted to compare the Germanic terms for 'bedsheet', Old Saxon and Swedish *lakan*, OHG *lahhan*, German *Laken*, cognate with Gk. *λήγω, λαγᾶσαι* 'let go, slack off', *λάγανον* 'flat pancake', *λαγᾶρός* 'slack, thin', Lat. *laxus*, and with *s*-mobile Engl. *slack* etc. (IEW 959–60).

Neumann (*Palaeograeca et mycenaea Antoniano Bartoněk quinque et sexagenario oblata* 99–101 [1992]) postulated a Greek 'thread' (in *δίλασσον* as cloth type, etc.), allegedly an Asianic loan (< **lakyo-*, vs. Luwoid **lakku-* < **dakku-* cognate with IE **dek-* in Skt. *daśā* 'thread, fringe', Goth. *tagl* 'hair', Eng. *tail*).

lala- (c., rarely n.) 'tongue' (either in the anatomical sense or as ritualistic model [made of metal, clay, wax, dough]), 'blade' (of cutting tool); metonymically 'speech, talk', especially in malam partem (*idālus lalas* 'evil tongue') 'badmouthing, slander', in a public context (*pangauwas lalas* 'tongue of the multitude') 'defamation, obloquy' (mostly EME, rarely ^{UZU}EME), nom. sg. c. *la-a-la-as* (KBo XXXIX 8 III 6–7 *kedas-a-wa-ssan idālus lālas QATAMMA tuekki le paizzi* 'likewise shall the evil tongue not get to them personally [lit. in the body]'; cf. L. Rost, *MIO* 1:358 [1953]), *la-la-as* (KBo XI 72 III 5 *lalas-wa armizzi* 'the tongue [is] a bridge'), EME-as (frequent, e. g. dupl. KBo XI 10 III 17 EME-as-wa ^{GIS}armizzi [CHD 1.b]; vocative KBo XV 10 II 8 and III 50 *ais* EME-as *gagas* 'mouth, tongue, tooth!' [Szabó, *Entsühnungsritual* 20, 42; CHD 1.b]; KUB II 8 II 12 *tepu pedan* EME-as *handanza* 'Little Place, Tongue Fit' [CHD 3]), acc. sg. c. *la-a-la-an* (KBo XVII 1 I 18–19 [similarly dupl. KBo XVII 3 I 13–14] LUGAL-as SAL.LUGAL-ass-a *issaz-(s)mit lalan* AN.BAR-as [*dāi* 'the page] takes from the mouths of king and queen the iron tongue' [Neu, *Altheth.* 6; CHD 2.a]), EME-an (e. g. KBo XXIV 3 + 2000/u I 9 [*idālu*n *harpanallas* EME-an *kuraskimi* 'I am cutting off the evil tongue of the adversary'; 'calamity list' KBo X 45 II 49–51 *parkunuddu suppis a-anza HUL-lun* EME-an *papratar ēšhar wastul hurtain kurkurain pangauwa(s)* EME-an 'let holy water cleanse evil tongue, defilement, blood[shed], despoliation, curse, spookery, public obloquy' [CHD 4.b]; KBo XIX 128 VI 22–24 *tepu pedan* EME-an *handantan lammar TAR-tan* ^{PUD.SIG}₅ 'Little Place, Tongue Fit, Hour Severed, Good Day' [HED 4:109; CHD 3]), EME

(e. g. KBo X 37 II 18–19 *nu ... HUL-lun* EME ANA DUMU-RU *a[wan] arha parahtin* 'drive the evil tongue away from the child' [CHD 4.a.1]), acc. sg. c. or nom.-acc. sg. neut. *la-a-la-an* (KUB XVII 28 II 33–34 [*mān antuhsi* ^{LU}TAPPU-ŠU *lālan karapzi* 'if against a person his fellow citizen raises his tongue'; ibid. 40–42 *kuis* DUMU.LU.ULU.LU-ya *lālan DINGIR.MEŠ-nas piran karapta* 'whatever individual has raised his tongue before the gods'; KUB XXXVI 49 I 5–8 [OHitt.] [*hūrnapistan karapta lappiya[n karapta] dammishantan [lālan karapta [...]] [lālan karap[ta š]A DINGIR-LIM lālan [karapta ...]] [lālan karapta* 'lifted hauntedness, lifted fever, lifted suppressed tongue, lifted ... tongue, lifted the deity's tongue, lifted ... tongue' [HED 3:405; CHD 4.a.2]), *la-la-a-an* (KBo XI 11 I 9 *kāsa-asta katta huittahhat idalawas lālān alwanzinas* EME-an 'lo I have pulled down the tongue of evil [and] the tongue of sorcery'), EME (e. g. KBo III 8 + KUB VII 1 III 35 *n-as* ^{UZU}EME-ŠU *hamikta* 'his tongue was tied' [CHD 1.a.3]), nom.-acc. sg. neut. EME-an (e. g. KBo XXIII 72 + KUB XXXII 87 Rs. 24 [*tepu*] *pedan* EME-an *handan* [CHD 3]), gen. sg. *la-la-a-as* (KBo XI 11 I 1 *mān lālās aniyami* 'when I [ritually] treat [a case] of obloquy' [CHD 4.b.5]), *la-la-as* (KUB XXX 51 IV 11 *n-an lalas kissan aniyami* 'I treat him thus for obloquy'; KUB XXX 35 I 1–2 *mān URU-an ishanas linkiyas pangauwas lalas aniyami* 'when I treat the city for blood[shed], perjury, and public obloquy'; similarly ibid. IV 6–7 [dupl. KUB XXXIX 102 I 2 has ablatives throughout, q. v. infra]), EME-as (e. g. KBo XXXIX 8 IV 20 *uddār KA-U-as* EME-as 'words of mouth [and] tongue'), ŠA EME (e. g. KUB VII 53 + XII 58 I 63–64 EGIR-*anda-ma-ssi-ssan* EME IM *ser epzi nu ŠA EME hukmain hukzi* 'afterwards she holds over him the clay tongue and utters the conjuration of the tongue' [CHD 2.c]), dat.-loc. sg. *la-a-li* (KBo XX 59, 16 *lāli lāli* 'on every tongue', epanadiplosis like e. g. *ilani ilani* 'at every step' [HED 1–2:357]), EME-i (e. g. KBo XXXIX 8 II 29 KA-U-i EME-i 'for mouth [and] tongue'), ANA EME (e. g. KUB XLIII 53 I 21 EME-ŠU ANA EME-ŠU GAL-li [neut.!] 'his tongue [is] bigger than his tongue' [CHD 1.a.4]), instr. sg. *la-a-li-it* (KUB XL 65 + I 16 III 7–9 [OHitt.] *ishahru-smi[t ... sa]nhun takku-man-a(s)ta UL-ma san[hun nu-za kusduwauwanzi(?)m]ammu lālit epten* 'I avenged your tears; if I had not avenged [them], you would have started defaming me with your tongue' [CHD 1.a.1', with questionable restorations; cf. rather preceding *kusduwai-* in KUB I 16 II 35, 51, 55, 64]), EME-it (e. g. KBo II 3 II 43, KBo XXXIX 8 II 24 KA-U-it EME-it 'by mouth [and]

tongue' [CHD 1.b], *īSTU* EME (e. g. *KUB* VI 45 III 22 *īSTU* EME-YA *halzihhun* 'I invoked with my tongue'; cf. Singer, *Muwatalli's Prayer* 21 [1996]; CHD 1.c), abl. sg. EME-az (e. g. *KUB* XVIII 67 Vs. 12 KA^xU-az EME-az), EME-za (e. g. *KUB* XXX 33 I 10 EME-za *ishanaza ishahruwaza linkiy[aza]* 'from obloquy, blood[shed], tears, perjury'; *KUB* XXXIX 102 I 2 *nu mān URU-an ishananza linkiyaza* EME-za *aniyami* 'when I treat the city against blod[shed], perjury, obloquy' [dupl. *KUB* XXX 35 I 1–2 has genitives throughout, q. v. supra]), nom. pl. c. *la-a-la-as* (*KUB* IX 34 III 29–31 *taksani piran huiyantes inanas lālas kuiss-an weritenuir kues-an-kan lahlahhinue<nue>ir* 'running [off] front center [are] the tongues of illness which caused him fright, which made him perturbed' [Hutter, *Behexung* 38, 82]), EME.HI.A (e. g. *KUB* XXX 48, 12–14 *AWAT-man-kan* EME.HI.A *kuedaniki uwantes šIPAT hamenkuwas* 'if word[s of evil] tongues have come upon someone, [this is a] spell against being [magically] tied'; *KBo* XI 12 I 3–4 *nu kursus karpan harkanzi n-asta anda* EME-HI.A IM 'they hold bags raised, and inside [are] clay tongues'; dupl. *IBoT* II 123, 3]EME.HI.A *kiyanta* '... have been placed tongues' [CHD 2.a]), EME.MEŠ (e. g. dupl. *KBo* XII 126 I 3]EME.MEŠ *kiantari*), acc. pl. c. *la-a-li-es* (*KBo* XVII 2 I 4–6 *namma 2 GAL lāles AN.BA[R]* *anda DUMU É.GAL petai 1-EN ANA LU[GAL 1-EN ANA SAL.LUGAL ta LUGAL-us SAL.LUGAL-s-a issā-sma]* 'then a page brings in two big iron tongues, one for the king, one for the queen; king and queen ... in their mouth' [Neu, *Altheth.* 4]), EME.HI.A-es (*KBo* XXXIV 8 I 23–25 *kāsa-wa-tta parā tittanunun mantalliyēs* EME.HI.A-es 'lo, to thee I have set forth mendacious [?] tongues'; par. *KUB* XXXII 113 II 10 *BEL* EME 'party to defamation' [lit. 'lord of the tongue', cf. *KUB* XII 62 Vs. 10 EME-as EN-as, Rs. 3 EME EN-as, and *BEL DINI* 'party to a lawsuit']), *la-a-lu-us* (*KBo* XVII 1 I 11 [k]āsata-smas-kan *utniyandan lālus dāhhu[n]* 'lo I have taken from you the tongues of the lands' [Neu, *Altheth.* 5]; *KBo* XVII 4 II 6 *paprātar-samet hatu-gaus lālus AN.B[AR-]* 'their defilement, the terrible iron tongues' [Neu, *Altheth.* 13]), EME-us (e. g. dupl. *KBo* XVII 5 II 11 -]met *hatu-kaus* EME-u[s] [Neu, *Altheth.* 19]), EME.MEŠ-us (e. g. *KBo* X 37 III 24 *HUL-lus* EME.MEŠ-us 'evil tongues'), EME.MEŠ (e. g. ibid. I 33 *idal]amus* EME.MEŠ *HUL-lu uttar* 'evil tongues, evil word'), EME.HI.A (e. g. *KBo* XV 10 I 30–31 *qāsa idālamus alwanzinnus* EME.HI.A 'behold evil sorcerous tongues'; *KUB* XXIV 12 II 13 *nu* EME.HI.A *alwanzinas anda gulsanzi* 'they engrave thereon sorcerous tongues'), nom. pl. c. or n. EME (with numerals; e. g. *KBo* XV 10 I 2–4 2 *kurdāli isnas*

nu-ssan kedani 7 EME *isnas ishuwān kedani-ya-ssan* 7 EME *isnas ishu-wantes* 'two hampers of dough, in one seven tongues of dough [are] poured, and in the other seven tongues of dough [are] poured').

lalai- 'betwitch with the tongue' (vel sim.), 3 sg. imp. midd. *la-la-at-ta-ru* (*KBo* XII 96 I 12–15 [nu UR.GI]7-as *wappiyazi šAH-as hunt-arnuzzi* [nu DINGI]R-LAM *le kuelqa istamasti [mā]n šA* URU *Lalanda memai nu lalattaru [mā]n šA* URU *Wattarwa memai nu wattarittaru* 'the dog barks, the pig grunts; o god, hear none [of it]; if one of Lalanda speaks, let him be bewitched; if one of Wattarwa [wattaru-'waterhole'] speaks, let him be dunked' [nonce figurae etymologicae]); inf. *la-la-u-wa-an-zi* (*KUB* XII 62 Vs. 10–15 EME-as EN-as *ku-wapi pāsi KASKAL-si karipuwa[nzi pāimi]* UR.MAH *tarwauwanzi pāimi alili warsuwanzi pāimi DUMU.<LÚ>ULU.LU lalauwanzi pāimi KASKAL-as-za karipuwanzi ŪL memmai UR.MAH-as-za tarwauwanzi UL mem-mai alilas-za warsuwanzi ŪL memmai* DUTU-us-za *HUL-mus* EME.HI.A *UL memai* "Defamer, whither goest thou?" "To devour the road I go, to dance with the lion I go, to pluck the flower I go, to bewitch mortal man I go". "The road does not refuse to be devoured, the lion does not refuse to dance, the flower does not refuse to be plucked, (but) the solar deity says no to the evil tongues" [which wither in the sequel]), Luwoid *la-la-u-na* (*KUB* XLIV 4 + *KBo* XIII 241 Rs. 22–24 EME.HI.A EME.HI.A *kuwapi-wa paitte[ni]* NA⁴ *piruni :palhuna* [with gloss-wedges] *pāiweni* ... ANA NA⁴ *KA :duwarnuma[nzi p]āiweni* UR.MAH *GIŠ-ruanzi KI.MIN UR.BAR.RA :patalhauna KI.MIN :zammanti DUMU.NITA lalauna KI.MIN* "Tongues, tongues, whither go ye?" "To shatter rock we go ..., to crack flint we go, to dance with the lion likewise, to fetter the wolf likewise, to bewitch mortal man likewise" [Beckman, *Birth Rituals* 179, 191–5]). These passages are concerned specifically with the 'sorcerous tongue of evil' (*KUB* XII 62 Rs. 2 *HUL-uwas* UH₄ EME; similarly ibid. 6), which also determines the meaning of the verb and its derivation (no truck with Luw. [la]la- 'take' or Hitt. lai- 'loose', pace CHD 3.1.25–6; Beckman, *Birth Rituals* 195; Melchert, *Cuneiform Luvian Lexicon* 121 [1993]; for a correct appreciation see rather Carruba, *SMEA* 22:361–2 [1980]).

Luw. *lali-*, *lala-* (c.) 'tongue; talk, slander', nom. sg. *la-li-is* [?] (*KBo* XXIX 38 Rs. 18 [Starke, *KLTU* 370]), EME-is (e. g. *KUB* XXXV 28 I 6 *mayassis* EME-is 'full-blown slander' [Starke, *KLTU* 96]; *KUB* XXXV 21 Rs. 21 *adduwalis* EME-is 'evil tongue', *KUB* XXXV 49 IV 8 [ādduw]ālis EME-is, besides ibid. 9 [ādduw]ālis *dāuīs*

'evil eye' [Starke, *KLTU* 151]), acc. sg. *la-a-li-in* [?] (*KUB* XXV 37 II 38 [Starke, *KLTU* 346]), EME-*in* (e. g. *KUB* XXXV 29 I 14, *KUB* XXXV 43 II 30 and III 37 *māyassin* EME-*in* [Starke, *KLTU* 98, 145, 147]; *KUB* XXXV 45 III 17 *adduwalin* EME-*in* [Starke, *KLTU* 154]), ^{UZU}EME-*in* (*KBo* VII 68 II 17 [Starke, *KLTU* 362]), EME-*en* [*KBo* XXII 254 Vs. 7 and 9 [Starke, *KLTU* 195]), E]ME-*an* (*KUB* XXXV 58 III 11 [Starke, *KLTU* 165]), instr.-abl. sg. (or pl.) EME-*ti* (e. g. *KUB* XXXV 26, 8, *KBo* XXX 190 III 3 *māy}assanzati* EME-*ti* [Starke, *KLTU* 103, 201]; *KUB* XXXV 23, 3, *KBo* XXIX 21, 1 *adduwa}lati* EME-*tī* [Starke, *KLTU* 90, 199]), nom. pl. EME.MEŠ-*inzi* (*KUB* XXXV 49 IV 1 and 2 [Starke, *KLTU* 150]), gen. adj. *lalassi-in* ^D*La-la-as-si-* (*KBo* IV 13 I 5; cf. e. g. ^D*Hilassi-* [*HED* 3:307]); *mayassis lalis* and *adduwalis lalis* are the counterparts of Hitt. *pan-gauwas lalas* and *idāhus lalas*.

Hier. *lali-* (Meriggi, *HHG* 78) and TONGUE-*la-ti-* (= *lalanti-* 'language' [?]; Hawkins, *Anatolian Studies* 25:150–1 [1975]).

The literal or metonymic 'tongue' sense is specific to Old Anatolian, distinct from the unchecked "Lallwort" which proliferates elsewhere as a phonesthetic verbum dicendi (Lyd. *lalē-* [Gusmani, *Lyd. Wb.* 158], Gk. *λαλέω*, Lat. *lallō*, etc. [*IEW* 650]). 'Tongue' in Anatolian is hardly a back-formation thereof, rather its lexeme has homophonously and metonymically connected with it. The nearest basic comparand is rather Hitt. *lahu-* 'penis', a different "Lallwort" which evokes verbs like Skt. *lōlati* 'move to and fro', *lālati* 'dance', Engl. *loll*. Tongues do indeed 'wag'; the association of the two boneless, mobile anatomical protuberances is commonplace in folklore.

lala(k)ues(s)a- (c.) 'ant, emmet', nom. sg. *la-la-ū-e-sa-as* (*KUB* VIII 63 IV 12 *lalawesas garapi* 'ant devours'; cf. Laroche, *RHA* 26:76 [1968]; *KUB* LIII 50 I 8 *lalawesas istananit hassit* 'ant by altar [and] hearth' [omen of indoor emergence of critters and crawlers: bee, snake, etc.; cf. *HED* 4:323]; *KUB* XVII 27 II 5 EGIR-ŠÚ-*ma la-law[esas]*, *la-la-ū-i-s[a-as]* (*Bo* 4130, 7; cf. Otten, *ZA* 72:286 [1982]), *la-la-ū-i-is-sa-as* (*KBo* XIII 29 II 5 *mān-zan* NIM.LĀL *lalauṭssas* É.H[.I.A ...] 'if a bee ... anthills' [cf. *ibid.* 6 É.H[.I.A] NIM.LĀL 'beehives']), *la-la-wi-sa-as* (*KUB* III 94 II 26, matching *ibid.* Akk. *gul-pa-ab-du* [i. e. *kulbabu* 'ant']; *KBo* XL 346, 5 *asi sallis lalawisas* 'this large ant', *ibid.* 4 *lalawisas istarna*, *ibid.* 2 *lalawisas*), acc. sg. *la-la-ku-e-*

-sa-an (*KUB* XXXIII 93 III 22 *lalakuesan-ma-war-an[-kan GIM-an]* GİR-it *anda pasihaiddu* 'like an ant with his foot let him crush him!'; cf. Güterbock, *JCS* 5:152 [1951], 6:37 [1952]), *la-la-ū-e-sa-an* (par. *KBo* XXVI 91 II 4; *KUB* VIII 63 IV 8 [*lala*]wes^{an} *weri[r]* 'they called the ant').

lala(k)uessar (n.) 'ant-colony, ant invasion' (vel sim.), nom.-acc. sg. *la-la-ku-e-es-sar* (*ABOT* 38, 3–4 *lalakuēssar uizzi* 'an ant invasion occurs' [*CHS* 1.5.1:431]), gen. sg. *la-la-ū-e-es-na-as* (*KUB* LV 67 I 3 *lalawēsnas* AMA-as GUD-us 'of ant-colony mother cow'; par. *KUB* LVIII 79 I 17 *akuwas* AMA-as GUD-us [*HED* 1–2:26]), *la-la-ū-i-is-na-as* (*KUB* XLIII 59 I 3), *la-la-wi-sa-na-a[s]* (*KUB* LVIII 109 IV 7 [*CHS* 1.5.1:86]).

The "collective" *lala(k)uessar* (Kronasser, *Etym.* 1:290) is basic; the metonymic individualization *lala(k)ues(s)a-* (of the type of German *Frauenzimmer*) results from a reinterpretation of a variant with lost final -*r* (of the type *hannessa[r]*) as an *a*-stem (like e. g. *hanessa-* from *hannessa[r]*; cf. *HED* 3:76–7; Oettinger, *MSS* 34:106 [1976]). The loss of -*r* may be a Luwianism, and so is the phonetic fluctuation *lalakuessa-* : *lalawesa-*, which matches the pairs Hitt. *sakui-* : Luw. *dau-* 'eye' (cf. Gk. *σάφα*) and Hitt. *eku-* : Luw. *ū-* 'drink' (cf. Lat. *ēbrius*). These point to intervocalic IE **gh*^w and confirm Neumann's etymology (*KZ* 75:87–8 [1957]) of *lalakuessa-* via IE **legh*^w- 'light, nimble' (*IEW* 660–1), with "entomological reduplication" as in Lat. *cicāda* or Gk. *τέττιξ* 'cicada' or Hitt. *akuwakuwa-* 'spider' or Lat. *papilio* (Ital. *farfalla* 'butterfly'). Base-forms **lelegh*^w*o-* or **lelegh*^w*i-* may underlie a (Luwoid) Anatolian **lala(g)wa-* or *lala(g)wi-* as basis for *lala(k)uessar*. Assonantal echoes are also rife in the standard Indo-European term for 'ant' (Gk. *μύρμηξ*, Arm. *mrjiwn*, Lat. *formīca*, Skt. *vamrā-*, *valmīka-*, Avest. *maoiri-*, Farsi *mōr*, OCS *mravi*, ON *maurr*, Swed. *myra*, OIr. *moirb* [*IEW* 749]).

lalami- (c., pl. also n.) 'receipt', nom. sg. c. *la-la-mi-is* (*KUB* XXXI 53 Vs. 7–8 2 *ME* 87 UDU.SÍG+*SAL* 1 *ME* UDU.NITÁ 11 MÁŠ.GAL *ištu* É.GAL-LIM *kuin piyer lalamis* 'Receipt which they issued from the palace: 287 ewes, 100 rams, 11 he-goats'), *la-la-mi-es* (*KUB* XIII 35 I 4–6 [*nu*] UNUTUM *kuit kuendani pieskit n-at ŪL siyaeskit nu-ssi* : *dusdumis ŪL ēsta* : *lalames-si* [with gloss-wedges] *ŪL ēsta* 'what object he had given to whom, that he had never documented; he had

neither voucher nor receipt'; *ibid.* IV 39–40 *nu-wa-at ūL namma siyanun :lalamess-a ūL siyānza* 'I no longer documented them [viz. horses and mules on sealed wood tablets], and a receipt [was] not formalized' [Werner, *Gerichtsprotokolle* 4, 14, 72]), *la-la-me-es* (*KBo* XVIII 153 Vs. 4) ^{GIŠ}*tuppaza lalames* 'receipt for gold from the container'; similarly *ibid.* 14, 15, 16 [S. Košak, *Hittite inventory texts* 71–2; Siegelová, *Verwaltungspraxis* 98–102]; *KBo* IX 91 Vs. 1, 5, 11, 15, 19 [paragraph headings of equipment issued to Araunna-members of the Nerik garrison], e.g. 5: *lalames ša* ^{GIŠ}*PISAN parā SUM-uas* 'receipt of delivery of container'; 11: *lalames tuppas GİR* 'receipt [of] container of knives'; 15: *lalames* ^{GIŠ}*PISAN KUR Mizri BIBRI KÙ.BABBAR* 'receipt [of] container of Egypt: silver rhyta' [S. Košak, *Hittite inventory texts* 24–5; Siegelová, *Verwaltungspraxis* 332]; *Bo* 4514, 8 [Siegelová 122]), nom.-acc. pl. neut. *la-la-a-ma* (*KUB* XXXVI 89 Vs. 23 :*lalama piran arnuddu* 'let him produce the receipts!').

Occasional gloss-wedges indicate a Luwoid mercantile word, as does the plausible parallel of *dusdumi-* (*HED* 1–2:484) and analysis as a participial derivative of Luw. (*la*)*la-* 'take' (Rosenkranz, *ZA* 57:246 [1965]; Werner, *Gerichtsprotokolle* 72; Starke, *Bi. Or.* 39:361 [1982]), literally 'the received', nominalized as 'receipt' (for the nom.-acc. pl. neut. *lalāma* see *HED* 1–2:37–8 [s. v. *alpa-*] and Caruba, *SMEA* 22:362 [1980]). Starke's preference (also *Stammбилдунг* 269–70) for a putative Luwian *lalam(m)an-* (perhaps glimpsable in Hier.) and Melchert's nominal *lalami-* (*Cuneiform Luwian Lexicon* 122 [1993]) are no improvements.

lalla(m)puri(ya)-, lal(l)am(m)uri(ya)- (c., n.), bread or cake made from mush (BA.BA.ZA), distinct from ^{NINDA}*harzazu-* 'breadmash', similar in kind to and often co-occurring with ^{NINDA}*harsupanni-*, nom. sg. c. ^{NINDA}*la-al-la-pu-u-ri-ya-as* (*KBo* XXI 34 III 35; cf. *ibid.* 36 ^{NINDA}*har*supannis), *la-al-la-am-pu-u-ri-ya-as* (*ibid.* III 52 and IV 5 1 ^{NINDA}*lallampūriyas*; cf. *ibid.* III 53 1 ^{NINDA}*harsupannis*), *la-al-la-am-pu-ri-is* (*ibid.* II 24 5 ^{NINDA}*lallampuris*), ^{NINDA}*la-al-la-am-mu-ri-is* (*KUB* XXXII 128 I 8; cf. *ibid.* I 7 ^{NINDA}*harsupanis*), ^{NINDA}*la-la-mu-ū-ri-is* (dupl. *Bo* 5593 II 24), ^{NINDA}*la-la-mu-ri-ya-as* (*KBo* XXI 38, 4; cf. *ibid.* 3 ^{NINDA}*harsupanis*), nom.-acc. sg. neut. *la-la-mu-ri* (*KUB* LV 51 IV 18–19 1 ^{NINDA}*harsupannis* [BA.BA.ZA ½ *UPNI* ^{NINDA}*lalamuri* BA.BA.ZA *UPNT*; dupl. *KUB* XLV 58 IV 10–11 1 ^{NIN-}

^{DA}*harsupanis* BA.BA.ZA ½ *UPNI* 1 ^{NINDA}*lalamuri* BA.BA.ZA *UPNI* 'one h. of half a handful mush, one l. of a handful mush'; cf. *ZA* 72:145–6 [1982]), *-a* *m-mu-u-ri* (*KUB* XXVII 19 III 5 *-a* *mmuri* BA.BA.ZA *UPNI*); uncertain gender in *KBo* XVII 98 V 3 1 ^{NINDA}*la-al-la-am-mu-r*[i(-)].

Occurs only in Kizzuwatna rituals. The *p* : *m* variation points to Hattic phonetics (cf. e.g. *halputi-lhalmuti-* from Hatt. *halpūtti-*, *halwutte-* [*HED* 3:44]). Perhaps a compound Hittite (folk?)-etymology is conceivable, involving *lala-* 'tongue' and *puri-* 'lip', for some soft, non-chewy pastry that could be ingested without benefit of teeth and biting? Cf. e.g. *KUB* XXVII 69 III 5–7 [*nu-s*] *san SAL.LUGAL ANA* ^{NINDA}*harzazūti pūrin dāi* 'the queen puts her lip to the breadmash'.

lalu- (n.) 'penis', nom.-acc. sg. *la-a-lu* (*KBo* I 51 Rs. 19 *lā[lu]* matching *ibid.* Akk. *išāru*; *ibid.* 20 *la-a-lu[-pāt]* matching *ibid.* Akk. *mušāru*; *KUB* XXXIV 19 IV 5 *takku IZBU lālu-sset* ['if the penis of an aborted fetus ...' [partitive apposition; Riemschneider, *Geburtsomina* 56]), *išARI* (*KUB* XLIV 61 Rs. 19–21 [*mā*] *n-kan antuhse ištU* ^{UZU}*išARI-ŠU z[appiyazi? ...]* [...] ... *nu tappin enuz[i...]* [...*n-a*] ^{UZU}*išARI-ŠU anda zikkizzi* 'if there is a dripping from a man's penis, one heats a t. and places his penis inside it' [partitive apposition; Burde, *Medizinische Texte* 20]; 125/r II 11–12 1 *AMAR* 1 *MUSEN GAL ša* ^{DU}*PUQQATI ANA išARI-ŠU-ya* 'one calf [and] one big bird for the storm-god's buttocks and penis'.

The IE 'penis' word (Lat. *pēnis* < **pes-ni-*, Gk. πέος, πόσθη, Skt. *pāsas-*) has cognates in the metonym Hitt. *pesna-* 'male, man', in *pes-* 'rub' and *passari-* 'circumcised'; but for the organ as such there were other terms, both precise (*hapos-*, literally 'attachment, shaft'), approximative metonymic (*pishnatar* 'manhood'), and euphemistically vague (*genu-* [like Akk. *birku* 'knee']; cf. Sum. ^{UZU}*ūr* and Engl. *member*). All this in addition to the "Lallwort" *lalu-* (not unrelated to *lala-* 'tongue' [q. v.]), which (despite glossing Akk. *išāru* [from *ešēru* 'straighten up']) need not have meant 'penis erectus' but originated in babytalk. It is used of the organ of an unborn infant, and the matching Anatolian Greek (Lydian-base?) hapax *λάλου* is the "lowest" term on the scale of juvenile penises by Hadrian's contemporary Straton of Sardes (*Anthologia Palatina* 12.3), beneath *κωκώ* and *σαύρα* (cf. Friedrich, *Glotta* 23:210–3 [1935]).

The seemingly homophonous dat.-loc. sg. ^{GAD}la-a-lu-i (KUB LIV 36 Vs. 7), abl. sg. ^{GAD}la-a-lu-wa-az (KUB XLVI 48 Vs. 16) belong with the cloth-term *alalu-* (cf. CHD L-M-N 28; Weitenberg, *U-Stämme* 251; pace Kammenhuber, *OLZ* 80:541 [1985], M. Popko, *Orientalia* 57:89 [1988]), textually and perhaps phonetically; cf. e. g. ^{NINDA}(a)lattari (HED 1-2:32).

lalukki-, postulated reduplicate adjective from the verbal stem *luk(k)-* (q. v.), forming the basis of derivatives:

laluk(k)es-, *laluk(k)is-* (also *lalukke[s]-* or *lalukkiye-?*) 'light up, become luminous, flare', 3 sg. pres. act. *la-lu-ki-es-zi* (KUB VIII 16 + 24 III 8-10 *takku-kan MUL lessallas uizzi nu-ssi-kan happarnu-watar-set parā mekki lalukeszi* 'if a starswarm comes and its emanation gives off much light'), *la-lu-ki-e-es-zi* (KBo VI 25 + XIII 35 IV 2 [Riemenschneider, *Geburtsomina* 22]), *la-lu-uk-ki-is-zi* (KUB XXXIII 51, 5-9 [n]u ^{GIS}warsaman mahhan lukkanzi n-asta anda 4-tas halhaltūmarī[vas] *lalukkiszi* DINGIR.MAH-niya-kan AN[A ZI-K[A karates-tes-a [anda QATAMMA] *la[lukkī]sdu* 'as one lights brushwood and it flares in four corners, even so may it flare in your soul and innards, mother-goddess!'; Laroche, *RHA* 23:140-1 [1965]; cf. dupl. KUB XXXIII 45, 9 + FHG 2 III 4 *lukkanzi*), *la-lu-uk-kis-zi* (par. KUB XXXIII 11 III 10 *lu-uk-kán-zi*, ibid. 11 *la-lu-uk-kis-zi*; Laroche, *RHA* 23:109 [1965]), *la-lu-ki-is-zi* [KUB XLIII 2 II 2; cf. ibid. 1 GAL-is MUL-as 'big star'], 3 sg. pret. act. (?) *la-lu-uk-ki-it* (KUB XXXIII 66 + KBo XL 333 II 16-17 ANA DUMU.LÚ.ULÙ.LU-ma *tuikki-ssi [a]ndan lalukkit* 'it lit up [?] ... in the mortal's body'; cf. Laroche, *RHA* 23:130 [1965]; D. Groddek, *ZA* 89: 38 [1999]). 3 sg. imp. act. *la-lu-uk-ki-es-du* (KUB XV 34 II 26-28 *kidani-kan ANA SÍG SA₅ mahhan an[da la]lukkissan ANA DINGIR.MEŠ LÚ.MEŠ ^{GIS}ERIN tueggas-[(s)mas a]nda QATAMMA lalukkesdu* 'even as luminosity inheres in this red wool, may it likewise light up in your bodies, you male cedar gods!'), *la-lu-uk-ki-is-du* (e. g. IBoT III 108, 3), *la-lu-kis-du* (KUB XLI 20 Rs. 2]SAG.KI-ma-pa *lalukisdu* 'let it light up frontally'; partic. *lalukkissant-*, nom.-acc. sg. neut. *la-lu-uk-ki-is-sa-an* (KUB XV 34 II 27 above).

laluk(k)esnu-, *laluk(k)isnu-* 'make light up, illumine, bring light (to)', 3 sg. pret. act. *la-lu-uk-ki-is-nu-ut* (KBo XXXII 14 II 44-45 *n-an gulasta n-as-se-sta maisti anda lalukkisnut* 'he engraved it [viz. the cup] and illumined them [viz. the incisions] upon it in radiance' [Neu, *Epos der Freilassung* 81, 148]), 3 sg. imp. act. *la-lu-uk-ki-is-nu-*

-ud-du (KUB XXXIV 77 Vs. 3-6 nu ^{DUTU}-us mahhan se[r...] *nepisza huyanza n-asta utniy[as ...] lalukisnuwan harzi Û DINGIR.MAH A[NA ...] INA ZI-ŠU andan QATAMMA lalukk[isnuddu* 'as the sun courses heaven above and has brought light to ... lands, even so may the mother-goddess bring light into the soul of ...'; KUB XXX 30 Vs. 2-3 [nu] DINGIR.MAH Z[I ...] *lalukkī[snuddu* [Beckman, *Birth Rituals* 200]); partic. *laluk(k)isnuwant-*, nom.-acc. sg. neut. *la-lu-ki-is-nu-wa-an* (KUB XXXIV 77 Vs. 5 above); iter. *lalukkesnuskī-*, 3 sg. imp. act. *la-lu-uk-ki-es-nu-us-ki-id-du* (KBo XVIII 133, 20 -[kan zi-ni anda lalukkesnuskiddu 'may [the deity] ever bring light into [your] soul').

laluk(k)iwant- 'lit up, luminous, shiny', nom. sg. c. *la-lu-uk-ki-u-wa-an-za* (KUB XXXI 71 IV 33 UDU me[kkī] *kuis lalukkiuwanza* 'a sheep who is very shiny'; cf. Werner, *Festschrift H. Otten* 328 [1973]), nom.-acc. sg. neut. *la-lu-uk-ki-u-wa-an* (KUB XXXIX 17 III 3-4 *nu-wa-ssi uk[turī] lalukkiuwan ēsdu* 'lux perpetua luceat ei' [Otten, *Totenrituale* 86]), *la-lu-ki-u-wa-an* (KBo XIII 101 Rs. 15-17 [nu-ssi piran] *nanakussiyan ēsdu [tuk-ma] piran lalukiuwan ē[sdu]* 'before him let it be tenebrous, but before you let it be luminous'), *la-lu-ki-wa-an* (KBo VII 29 II 12-14 -[ma-wa-kan mahhan anda la-lukiwan [... ANA Z]I-TI ^DIŠTAR-ya-wa-kan Û ANA EN.SISKUR an[da QATAMMA lalukki]sdu 'as it is lit up within, in the soul of Ištar and the offerant let it likewise light up'), nom. pl. c. *la-lu-uk-ki-u-wa-an-te-es* (KUB LVII 63 II 16-19 *nepisas ^{DUTU}-ui m[ai]šzas-tis kuēl misri-wanza happarnuwashes kuēl lalukkiuwantes* 'sun-god of heaven, whose gleam [is] aglitter, whose beams [are] luminous'), *la-lu-uk-ki-u-an-te-es* (dupl. KUB LVII 60 II 13 [A. Archi, *Documentum Otten* 18, 28]).

lalukkima- (c.) 'light, light source, luminary' (ZÁLAG.GA), nom. sg. *la-lu-uk-ki-ma-as* (KUB XXX 11, 2 + XXI 135 Vs. 9 ^DJUTU-was [alu]kkimas *tiya[rī]* 'the sun's light steps' [at rising over all the lands]; KBo XXV 112 II 11-13 ^{DUTU}-i d[anduskisni] ^{DUTU}-us zik DINGIR.MEŠ-nas-a *istarna laluk[kimas]* DINGIR-us SAL.LUGAL zik 'sun, to mortal man thou [art] the sun, but among the gods thou [art] the luminary deity, the queen' [Neu, *Altheth.* 191]; KUB XXIV 3 I 43-44 *nepisass-az taknass-a hūlalēsni zik-pat ^{DUTU} URU Arinna lalukkimas* 'in the compass of heaven and earth thou alone, sun-goddess of Arinna, [art] the light source' [Gurney, *Hittite Prayers* 24]), *la-a-lu-ki-ma-as* (similarly KUB XXXI 127 I 14-15, addressing ^{DUTU}-us [male sun-god]; cf. Güterbock, *JAOS* 78:239 [1958]), acc.

sg. *la-lu-uk-ki-ma-an* (KUB XVI 37 II 9; KUB XXIV 1 III 6–8 *nu-smas-kan* ANA ZI-ŠUNU *anda* [... *lahu*]kkiman *dusgaradann-a* [*peski* 'give their souls within ..., light, and joy' [Gurney, *Hittite Prayers* 22]; KUB XXXIV 3 III 18–19 + XXXI 144, 6–7 *ti-tar hattul[atar inna]rauwātar* ŠA EGIR.UD-MI [ZI-as *lahu*]kkiman 'life, health, vigor for the future, soul's light'; KUB XV 32 I 55–58 *nu-ssi pisk[ittin] haddulātar innarauwātar* MU.HI.A GID.DA DINGIR.MEŠ-as *dusgarattan* DINGIR.MEŠ-as *miumar* ZI-as *lahu*[kiman] DUMU.MEŠ DU-MU.SAL.MEŠ *hassus hanza[ss]uss-a piskattin* 'give him health, vigor, long years, gods' joy, gods' grace, soul's light, sons, daughters, progeny of progeny give!' [Haas–Wilhelm, *Riten* 154]), *la-lu-ki-uk-ma-an* (sic KUB XXXIV 56, 13), *la-a-lu-ki-ma-an* (KBo XVIII 95 Rs. 3 *haddulātar* ZI-as *lālu*[kiman] [Hagenbuchner, *Korrespondenz* 2:194]), dat.-loc. sg. *la-lu-uk-ki-mi* (KUB XLVIII 88 Vs. 4 [ŠA DUTU *lahu*]kkimi ŠA DU *kalmesni* 'for the sun-god's light, for the storm-god's bolt'), nom. pl. *la-lu-uk-ki-mi-is* (KUB XXXVI 19 IV 13–14 [e-wa-nnas-kan *kuesi wes-a-wa* [*nepisas taknass*]-a *lahukkimis* 'Do not kill us! Of heaven and earth we are the luminaries' [sun and moon speaking]; dupl. KUB XXXIII 91, 8 [ZÁLAG.G]A-as-mi-is 'we are] their light'; Laroche, *RHA* 26:67–8 [1968]; H. A. Hoffner, *Documentum Otten* 160).

At the base of all these derivatives seems to be an "intensive" reduplicate adjective *lalukki-* from **lewk-* (nearest formative parallel would be the Vedic perfect *rurucé*). The deadjectival inchoative *lalukkes-* resembles e. g. *alpues-* 'become blunt' (HED 1–2:40), with its own unique secondary deverbative causative *lalukkesnu-* replacing a deadjectival factitive **lahuk(ka)nu-* (of the type *palhanu-*, *tepnu-*). Deadjectival *lahukkiwant-* and *lahukkima-* are normal. The whole string resembles e. g. *hah(al)li-* 'yellow (color)', *hahhales-* 'become yellow', *hahliwant-* 'yellow', *hahlimma-* 'jaundice' (HED 3:3–4). Cf. on the whole cogently, Oettinger, *Stammbildung* 276–7, 341. Deverbative derivation (*lahukk[a]i-*: N. Van Brock, *RHA* 22:128–30 [1964]; *lahukke-*: C. Watkins, *TPhS* 1971:75–6) is neither cogent nor probable.

Cf. *lūha-*.

lam- 'distribute oneself mutually, commingle, become mixed', medium tantum in 3 sg. pret. act. *la-am-ta-ti* (KUB XLI 23 II 18–20 *marnu-wān mān siēssarr-a* [*anda?*] *anku lamtati istanzanas-(s)mis karaz-*

-(s)miss-a 1-is *kisat* 'as ale and beer have been fully mixed (and) their mind and heart have become one'; ibid. 22 KAŠ GEŠTIN-is *mān walhiyanza anda* <an>*ku lamtati* 'as beer, wine and *walhi* have become internally fully mixed'; ibid. III 14 *s[essarr-a anda* <an>*ku lamt[ati]*.

lam- is a Hittite remnant of IE **nem-* (IEW 763–4), supplanted in general by *henk-* (HED 3:295–6), but surviving medially in a sense akin to that of Gk. *νέμεσθαι* 'distribute among oneself, possess in common' (cf. Oettinger, *Stammbildung* 525–6; Starke, *Bi. Or.* 39:362 [1982]). For **nem-* > Anat. *lem-/lam-* cf. *laman-*, *lammar*.

CHD L–M–N 30 would rather see in (*anda*) <an>*ku lam-* a strange vox nihili (*anda*) *kulam-* 'to be mixed together'.

A fell swoop by Rosenkranz (*A Linguistic Happening in Memory of Ben Schwartz* 259–281 [1988]) unconvincingly combined under an alleged IE **lem-* 'be low' (vel sim.) an astounding segment of Hittite vocabulary: *lalami-*, *lam-*, ^{DUG}*lammaya-* (q.v. rather as *galamma-* HED 4:18), (Luwian) *lammami-*, *laman-*, *lammar*.

Cf. *lammar*, *latti-*.

laman, lamn- (n.) 'name; (famous) name, renown, reputation, remembrance' (mostly *šum[u]*), nom.-acc. sg. *la-a-ma-an* (KBo XIX 152 I 20 [OHitt.]; KBo III 21 III 18–19 ^{URU}KÁ.DINGIR.RA-ma-ssan *kuedani* URU-ri ^DAnus *lāman dais* 'Babylon, on which city Anu imposed the name'; cf. A. Archi, *Orientalia* N.S. 52: 24 [1983]; CHD c.1'.a'; KUB XXXIV 16 III 9–10 *lāman* [...] *harakzi* 'the name [...] will perish' [CHD i]; KUB XXXI 124 II 23 *lāmann-a ūl kuiski ū[-]*, *la-a-am-ma-an* (KUB I 16 III 13 [OHitt.] *a[mmel-a lāmmā-mit* 'and my name' [Sommer, *HAB* 12–3; CHD h]), *lam-ma-an* (KUB L 38, 2 and 5), *la-ma-an* (FHG 1 II 17 *laman-mit*; Laroche, *RA* 45:133 [1951]), *lam-an* (KUB XXIV 8 III 7 + XXXVI 60 III 8 *nu-ssi-ssan sanizzi laman* ^{LÜ}HUL-lu *dāis* 'he conferred on him the proper name Evil'), *šum-an* (e. g. ibid. 13 *nu-ssi-ssan NÍG.SI.SÁ-an šum-an dais* 'he conferred on him Just as name' [CHD c.1'.a']; KUB XXIV 8 I 7 URU-as *šum-an-set* ^{URU}Sudul 'there is] a town by the name of S.' [CHD b.1'.b'.2"]; KUB XXXI 141, 4 *šum-an-tit dassu* 'thy name [is] mighty' [CHD f]; KUB XXI 38 Vs. 16 *ūl-at šum-an ishassarwatarr-a* 'this [is] not lordly repute', lit. [good] name and lordliness' [hendiadys; CHD h]), *šu-um* (KUB XXX 15 Vs. 29–30 GIDIM-ma-kan *šum-an halzāi* [w]edaizzi-war-an *UMMA šu-um* 'she

calls out the dead person's name: "one brings the so-and-so" [lit. 'thus the name'; cf. *MIMMA ŠUM-ŠU* 'whatever its name', i. e. 'of all kinds'; Otten, *Totenrituale* 68; *CHD* d.2'.a'.3".a", g)], *šUM* (e. g. *KUB* VII 61 Vs. 6 *šUM* ^{LÜ}KUR ^{DUTU}-šr 'the name of his majesty's enemy' [*CHD* e]; *KUB* XII 63 Vs. 28 *nu anniskimi kuin n-an-kan šUM-ŠU halzihhi* 'him whom I treat I call his name' [*CHD* d.2'.a'']), *šUM^{UM}* (*KBo* III 6 II 13–14 ^DIŠTAR-mu-kan GAŠAN-YA IGI-zi palsi *šUM^{UM}* kedani KASKAL-si halzāis 'Ištar my lady for the first time on this campaign called my name' [Otten, *Apologie* 12]), *šUM-MI* (e. g. *KBo* VII 28, 19, 29, 34 [OHitt.] *n-asta šUM-MI LUGAL tagnas* ^{DUTU}-i piran āssu taraski 'speak well the name of the king before the sun-goddess of the earth!'; Friedrich, *Rivista degli studi orientali* 32: 218–9 [1957]; *CHD* d.1'; *KUB* I 17 VI 17–18 *mahhan-ma-kan* ^{LÜ}-NAR *šUM-MI LUGAL weriyazi* 'when the singer calls out the king's name [*CHD* d.1'']), gen. sg. *la-am-na-as* (*Bo* 5698, 5), *lam-na-as* (ibid. 8–9 *lamna[s LUGAL-us utni and]an kisa utne[-kan harakzi* 'a king of renown will appear in the land, and the land will perish'; *KBo* XIII 34 IV 2 *]lamnas LUGAL-us*], matching *šarru dannu* 'mighty king' or *šar kiššati* 'king of the world' of similar Akkadian omina, as does *sarkus LUGAL-us* 'exalted king' [*KUB* VIII 23, 5 and 7; Riemschneider, *Geburtsomina* 28, 33–5; *CHD* h)], dat.-loc. sg. *la-am-ni* (*KUB* XXX 41 IV 5 and 18 *LUGAL-as lamni 1-šU* [*sipanti*] 'libates] once to the king's name' [*CHD* a]; *KUB* XXX 11 Rs. 16–17 [OHitt.] *namma-mu-ssan lamni-mi ser āssu* [l] [*natta*] *isduwari* 'over me [and] my name [divine] favor is not manifest'), *lam-ma-an* (par. *KUB* XXXI 127 III 6–7 *lamman-mu-ssan?*) *ser assul* ... [suffixless locative like e. g. *dagan* 'on the ground']), *šUM-ni* (*KUB* XXI 38 Vs. 16 *ūL-at šUM-ni handas iyanun* 'have I not done this for [my good] name's sake?'; R. Stefanini, *Atti La Colombaria* 19:12 [1964]; *CHD* h), *ANA šUM-MI* (*KBo* XIII 245 Rs. 18 *nu ANA šUM-MI LUGAL SAL.LUGAL dāi* 'he puts [them] to the name of king [and] queen' [*CHD* a]), *ANA šUM-MU* (*KUB* XLII 100 IV 34 *ANA šUM-MU DINGIR.MEŠ* 'to the gods' name'), instr. sg. *lam-ni-it* (*šUM-it*) frequent in *lamnit halzai-* (or: *halzissa-*) 'call (someone or something) by name', instead of the common double accusative (partitive apposition) 'call someone, his name' (*HED* 3:55, 61; *CHD* d.2'.b'), otherwise e. g. *KUB* LIII 4 IV 21 *asessar lamnit QATAMMA esa* 'the congregation is likewise seated by name' [cf. Haas–Jakob-Rost, *AoF* 11:75 [1984]; G. F. Del Monte, *Oriens Antiquus* 24:151 [1985]; similarly 1524/u + LIII 7 IV 2 and 20 [*ZA* 68:275 [1978]; *Mašat* 75/56 Vs.

10 *nu-mu zik kuyēs lamnit hatrāes* 'those whom you wrote to me by name' (Alp, *HBM* 230), abl. sg. *šUM-za* (*KUB* XVII 9 I 8), *šUM-az* (*KUB* XXXIX 97 Vs. 12), nom.-acc. pl. *šUM.MEŠ* (e. g. *KUB* XXXI 61 II 1–2 1 *SAL-TUM* ^{SAL}udati Zakappauteni *šUM-ŠU* 2 *DUMU.MEŠ-ŠU* ¹Happanus ¹Sarraduwass-a *šUM.MEŠ* 'one woman, a widow, her name Z.; two sons of hers, names H. and S.' [Otten–Souček, *Gelübde* 22]), *šUM.HI.A* (*KBo* XIX 128 III 8–12 *n-us-kan sippanduwanzi šUM.HI.A-ŠUNU hūmandus-pat halzāi* 'he calls them all by their names to receive libation' [Otten, *Festritual* 8; *CHD* d.2'.a'1'']), *šUM-MA-TE* (*KUB* XXXII 124 Vs. 4 *šUMMATE-ŠUNU* 'their names'; *KUB* LIV 2 IV 12 *šUMMATE.MEŠ-ŠUNU halzissai* 'calls their names'), dat.-loc. pl. *lam-na-as* (*KUB* XXIV 3 I 30 *nu-tta-kan šUM-an lamnas istarna nakkī* 'your name [is] important among names'), *šUM.HI.A-as* (par. *KUB* XXIV 1 II 21 *šUM-a]n šUM.HI.A-as istarna<<s>> nakkī* [*CHD* f]; *KUB* II 1 III 27 ^DĀlas *šUM.HI.A-as hūmandas* 'to all the names of A.'), *ANA šUM.HI.A* (ibid. I 42 *ANA šUM.HI.A* ^DLAMA *hūmandas*; A. Archi, *SMEA* 16:110, 108 [1975]; McMahon, *State Cult* 96, 108; *CHD* a).

lam(ma)niya- 'name, call, summon, nominate, designate, delegate, assign, consign' (*šUM-*), 2. sg. pres. act. *lam-ni-ya-si* (*KUB* XXXI 112, 17 *nu-ssi kuit lamniyasi* 'what you delegate to him'; F. Daddi Pecchioli, *Oriens Antiquus* 14:108 [1975]; *CHD* 4.b), 3. sg. pres. act. *lam-ni-ya-az-zi* (*KBo* X 37 III 55 *nu-kan DINGIR.MEŠ šUM-an lamniyazzi* 'he calls the gods by name' [*CHD* l.a]; *KUB* XLIII 58 IV 6–7 [*k]ī-ma SISKUR.SISKUR EN.SISKUR.SISKUR* [*kuedas*] *DINGIR.MEŠ-as lamniyazzi n-at apedas handanzi* 'to what gods the offerant designates this offering, for those they arrange it' [*CHD* 4.b]), *lam-ni-ya-zi* (*KBo* XIII 177 I 14 *kuius antuhsus EN.SISKUR-SISKUR lamniyazi* 'what persons the offerant names' [*CHD* 2.b]; *Bo* 4962 I 3–4 *LUGAL-us LÜ parā uwandan kuin* [*ANA*] *EZEN wurulli lamniyazi* 'whom the king names overseer for the w. festival' [Alp, *Beiträge* 262; *CHD* 4.c]; *KBo* IV 13 IV 33–34 *NINDA.KUR₄.RA parsiyanzi masiwan LUGAL-us lamniyazi* 'they fritter breadloaves, whatever number the king names' [*CHD* 3]; *KUB* XLI 35 II 8–9 *LUGAL-us masi[wan] lamniyazi n-an parsiyanzi*; *KUB* XXIX 4 I 15 *n-as ANA* ^{LÜ}.MEŠ^E.DÉ.A *aniūr-set* ^{LÜ}SANGA *lamniyazi* 'them the priest consigns to the smiths as their task' [Kronasser, *Umsiedelung* 6; *CHD* b]; *KBo* VIII 123, 6), *lam-ni-az-zi* (*KUB* XXXII 124 Vs. 6), *lam-ni-e-iz-zi* (*KUB* XXXIV 98, 8), *lam-ni-iz-zi* (*IBoT* I 36 I 30–31 *mān-an*) *LUGAL-us-ma lamnizzi n-an-za parā pie[zzi]* 'but if the king nomi-

nates him, [the dispatcher] sends him forth' [Güterbock, *Bodyguard* 8; *CHD* 4.c)], 1 pl. pres. act. *lam-ma-ni-i-e-ue-ni* (*KBo* XVI 50 Vs. 16–17 *wēss-a-ssi damai pedan lammaniyeweni* 'and we designate for him another place' [*CHD* 2.a]), 3 pl. pres. act. *lam-ni-ya-an-zi* (*KUB* XVII 35 III 9–11 *n-as lamniyanzi nu-smas taksan sarran* LÚ.MEŠ URU^{PA-ti} *halzessanzi taksan sarra-ma-smas* LÚ.MEŠ URU^{Māsa} *halzi-sanzi* 'they give them names: half of them they call men of Hatti, but [the other] half of them they call men of Masa' [*HED* 3:61; *CHD* 1.b]; *KUB* XXV 27 I 11 and 15 *mašsiwan lamniyanzi* 'as many as they name'; *KUB* XXXII 123 II 37 *nu MELKITA mahhan ištū É.GAL-LIM lamniyanzi* 'they name the tribute as [being] from the palace'), 1 sg. pret. act. *lam-ni-ya-nu-un* (*KUB* XXIII 11 II 29 *nu ki kue* KUR.KUR.HI.A *lamniyanun* 'the countries which I have named' [*CHD* 2.b]), 3 sg. pret. act. *lam-ni-ya-at* (*KUB* XXXVIII 12 II 19–21 6 LÚ.MEŠ^{hilammadis} ... GAL LÚ^{DUB.SAR.MEŠ} *lamniyat* 'the head scribe named six court personnel'; *KBo* III 6 + *ABoT* 62 I 31 ANA^{DUBBIN} *lamniyat* '[my brother Muwatallis] summoned me to the Rota' [*HED* 3:400; *CHD* 4.e]), 1 pl. pret. act. *šum-u-en* (*IBoT* I 33 I 17 MUŠ.SAG.DU-kan ANA^{Du} *harsanas šum-wen* 'we have named the head snake for the storm-god of the head'; *ibid.* passim), *šum-en* (*ibid.* 9 MUŠ.SAG.DU-kan^{Du} *šum-en* 'we have named the head snake for the storm-god'; *ibid.* passim; Laroche, *RA* 52:152–5 [1958]; *CHD* 4.d), 3 pl. pret. act. *lam-ma-ni-ir* (354/z I 11 MUŠ.SAG.DU-kan ANA^{Du} *lammanir* 'they have named the head snake for the storm-god' [*CHD* 4.d]), *lam-ni-ir* (*KUB* XXXVI 109, 5–7 *kāsa* ANA DUMU.MEŠ.LUGAL *istarna* [...] [...] LUGAL]-uizni *lamnir n-an-za* ŠEŠ.MEŠ-ŠU NIN.HI.A-š[U ...][p]ankuss-a LÚ.MEŠ URU^{Hatti} *sekkandu* 'lo, among princes they have nominated ... for kingship; may his brothers, his sisters, and the Hittite community acknowledge him! [*CHD* 4.c]), *lam-ni-e-ir* (*KBo* IV 2 II 22–23 *nu-wa-smas kuwapi* DINGIR.MEŠ *kuedani lamnier nu-wa ke kallat uttar apiya paiddu* 'whatever place the gods have designated for them, let those demonic entities repair thither!' [*CHD* 4.a]); partic. *lamni(y)ant-*, nom. sg. c. *lam-ni-ya-an-za* (*Mašat* 75/51 u. R. 8–10 *kāsa-za piran damedani* ANA ERIN.MEŠ *lamniyanza* 'lo [it is] assigned to another army unit' [Alp, *HBM* 254]), *lam-ni-an-za* (*KUB* XXXII 137 II 5–6 *nu-za* DINGIR-LIM-ni *kuedani lamnianza n-asta menahhanda apūn-pat* DINGIR-LAM *uski* 'for what deity thou [art] named, that deity alone look in the face!' [*CHD* 4.b]), nom. acc. sg. or pl. neut. *lam-ni-ya-an* (*KBo* IV 2 II 12–13 *nu-war-at kuwapi* DINGIR.MEŠ *lamniyan har-*

kanzi nu-war-at apiya arnuddu 'where the gods have consigned it, let him carry it thither'; *KUB* XIII 4 II 33–34 *n-at lamniyan ēsdu kās-war-at-si* LUGAL-us *pais* 'let them [viz. royal gifts] be named thus: "This king gave it to him"' [*CHD* 2.b]; *KBo* XXI 37 Rs. 6 *masiwan lamniyan* 'whatever number [is] named'), *šum-an* (*KUB* XXII 56 Rs. 9 KUR.KUR URU^{PA-ti} AN-za *šum-an edani-pat* LÚ^{KUR} 'are] the lands of Hatti by heaven consigned to this very enemy?' [*CHD* 4.b]); iter. *lamniski-*, 3 pl. pres. act. *lam-ni-is-kán-zi* (*Bo* 6111 Vs. 4).

Lyd. *ētam-* 'stipulation', *fētamni-* 'stipulate, determine'? Cf. Caruba, *Gedenkschrift für H. Kronasser* 13 (1982); differently Gusmani, *Lyd. Wb. Ergänzungsband* 1:52 [1980].

Hier. *ataman-* (n.) 'name', nom.-acc. *ataman-za*, dat. sg. *atamani*. Cf. Hawkins and Morpurgo-Davies, *Journal of the Royal Asiatic Society* 1975, 127, 131, *Anatolian Studies* 28:104 (1978); Starke, *Die Sprache* 31:252 (1985), *Stammbildung* 288–91.

Perhaps also Hier. ^{SPEAK}*lam(a)nisati* (3 sg. pres. iterative) 'keeps mentioning' (vel sim.; cf. Hitt. *lamniski-*). Cf. Meriggi *HHG* 78; Hawkins, *Anatolian Studies* 31:156–7 (1981); Oettinger, *Festschrift für G. Neumann* 236 (1982).

Lyc. *alāma* (nom.-acc. pl.) 'name' (TLy 83.8)? Cf. Laroche, *Fouilles de Xanthos* 6:71 (1979).

lam(m)an-/lamn- < IE **nom̥n/nomn-* resembles closely Lat. *nōmen*, Skt. *nāma(n)*, Goth. *namō*, and more remotely such further 'name' words as Gk. *ὄνομα*, Arm. *anun*, OPru. *emmens*, OCS *ime*, OIr. *ainm*. In Anatolian, Hitt. *laman*: Hier. *ataman-* point to PANat. **naman/lanman-* from IE **nóm̥n/ḥm̥n-*, with **n-* > *l-* in Hittite (as in Hitt. *lammar* [q. v.], or the cognates of 'name' in Sardinian [*lūmene*] and parts of Uralic [Mari *lām*, Mordvian *l'em* vs. Finnish *nimi*], or in Italian *Girolamo* vs. Spanish *Geronimo* < *Hieronymus*). Hier. *at(a)man-* reflects **n* > *d*, as in Luw. *tappas-* vs. Hitt. *nepis-* 'heaven' (cf. also Lith. *debesis* 'cloud'). Anatolian exhibits no laryngeal reflexes, but some of the other branches profit from formulas like **E₁néA₁m̥n̥* to account for "prothetic" or long vowels (for details see Tischler, *Glossar* L–M 28–9; Mayrhofer, *EWA* 2:36).

Parallel derivatives like *lamniya-*, Gk. *ὄνομαίνω*, Goth. *namnjan* (vs. Lat. *nōmīn-ā-*, Gk. *ὄνομαζω*) may be just that (rather than prototypical), but Homeric usages echo the Hittite material, e. g. *Iliad* 14.278 *θεοὺς δ'ὀνόμηνεν ἀπάντας*, 'called by name all the gods', or 23.90 *σὸν θεράποντ' ὀνόμηνεν* 'he named (me) your compan-

ion'. For figurae etymologicae of the 'name names' type, cf. *laman lamniya-* with Hesiod (fragm. 116.2) *καὶ οἱ τοῦτ' ὀνόμην' ὀνομ' ἔμμεναι* 'and he named this to be his name'.

Traces of name-magic lurk in such variation as *KUB XII 63 Vs. 18 nu-kan antuhsas zi-šu halzihhi* 'I call the person's soul' besides *ibid. 13 šUM-šu halzihhi* 'I call his name' (*HED* 3:53–4), in the *šUM-an-tit dassu* or "hallowed be thy name" type (cf. e. g. *RV* 2.33.8 *gr̥n̥t̥māsi tvešām Rudrāsya nāma* 'we praise the fearsome name of Rudra'), and in offerings to the king's "name". For name as "identity" cf. Lat. *nōmen Latīnum*, Umbr. *Turskum numem*, Skt. *āryam nāma* 'Aryan nation', and the ancient term for 'proper name' (Ved. *priyām nāma*, OE *frēo nama*, Estonian *priinimi*), where the adjective has the meaning "one's own", with such additional notions as 'dear' in India and 'free' in Europe, much as Gk. *φίλος* 'one's own' also means 'dear'. Similarly Hitt. *sanizzi laman* signified 'name of one's own, individual name' (cf. *sani-* 'one and the same', Skt. *sānutya-* 'apart'), with *sanizzi-* meaning 'one of a kind, apart, unique' (cf. German *sonder-*), and thence 'exclusive, exquisite, pleasing, dear'. Cf. Puhvel, *Fiorella Imparati Memorial Volume*.

The common combination *laman dai-* 'set a name' (in contrast to the rare *laman piya-* 'give a name', only in *KUB XXXIII 93 III 14* [Ullikummi epic, based on Hurrian]) has many parallels, such as Ved. *nāma dhā-*, Avest. *nāman dadāt* (*Yasna* 38.4), Gk. *τίθεσθ' ὄνομα* (*Odyssey* 19.406), OLat. (Plautus) *nomen fecit Peniculo mihi* (*Menaechmi* 77), Lat. *indere nōmen*, Toch. A *ñom tā-*, B *ñem tā-*, thus joining such other Indo-European collocations with **dhē-* as **kred-dhē-*, **yews-dhē-*, **m̥s-dhē-* (Avestan *zrazdā-*, *yaoždā-*, *mazdā-*). Cf. e. g. Ivanov, *Balto-slavjanskije issledovanija* 1982, 107–8 (1983); G. Pinault, *Etudes indo-européennes* 3:23–8 (1982).

The association of name with fame (cf. *KUB XXIII 103 Rs. 14 man-wa-za šUM-an kuitki iyami* 'I would fain make some name for myself' [*CHD* h]) is commonplace (cf. Gk. *ὀνομαστός*, OLat. [Ennius] *nominātus*, German *namhaft* 'noted, renowned'), even though Hittite fails to make use of the root **klew-* (*HED* 1–2:460) associated with this meaning (e. g. Ved. *nāma śrūtyam*, Gk. *ὀνομάκλυτος*, Toch. A *ñom-klyu*, B *ñem-kālywe*). Such name-fame could either be immortalized (Hom. *κλέος ἄφθιτον*, Ved. *ākṣiti śrávas*), or conversely expunged in a "damnatio memoriae" (*KBo VI 34 II 16–18 apedani-ya-kan UKÜ-si šUM-šu ... harakdu* 'may that person's name perish' [*CHD* i]).

Cf. *alalamniya-*.

lammar (n.) 'hour' (or similar time-unit); 'time at hand' (as in 'appointed hour'), hence also '(this) instant' (cf. *pantala-*), nom.-acc. sg. *lam-mar* used adverbially (embedded nom.-[acc.] sg. like *nekuz mehur* 'in nighttime', Lat. *nox* 'by night' [Neu, *Lokativ* 39–40]) in epanadiplosis (*KUB XXI 27 III 46–47 nu-ddu-za lammar lammar katta uskanzi* 'they keep looking at you hour after hour [or: every instant]'; *Mašat* 75/74 u. R. 14 'at any moment' [Alp, *HBM* 132]) and singly ('this very hour, this instant, right away, at once'): e. g. *KBo V 3 II 28 nu-mu-ssan m̥an ... lammar ūL ārti* 'if you do not come to me this instant' (similarly *ibid. 31* [Friedrich, *Staatsverträge* 2:116, 92–3]); *KBo V 3 IV 23 m̥an warri lammar ūL erteni* 'if you do not come to aid right away' (cf. *ibid. 20–21 m̥an hūdāk ūL erteni* 'if you do not come at once' [Friedrich, *Staatsverträge* 2:134]); *KBo V 9 II 18 nu-ssan ... warri lammar ārhut* 'stand by for help right away!' (similarly *KBo V 4 Vs. 11, 19, 20* [Friedrich, *Staatsverträge* 1:16, 52, 54]); *KBo V 13 III 2 nu-war-at-mu-kan warri lammar arnut* 'make them come to my aid right away!' (similarly *ibid. 3, 10, 15; IV 3 III 6; KUB VI 41 III 29 and IV 5* [Friedrich, *Staatsverträge* 1:124, 126, 132]); *Mašat* 75/23 Rs. 3–5 *n-an MAHAR* ^D[UTU-š] *lammar uwada[ndu]* 'let them bring him before my majesty at once!' (Alp, *HBM* 138); gen. sg. *lam-na-as* (*KBo IX 106 II 1 apēl-wa lamnas* 'of that hour'), dat.-loc. sg. *la-am-ni* (*KUB XVII 15 III 15 kedani lamni* 'at this hour'), *la-am-ni-i* (dupl. *KUB XXXV 145 Rs. 3–4 kedani* MU.KAM-ti *kedani* ITU.KAM-mi *kedani* UD[KAM-ti] [ke]dani GE₆.KAM-anti *lamni* 'in this year, in this month, on this day, in this night, at the hour'), *lam-ni* (*KUB XXI 47 + XXIII 82 Rs. 24 nu-mu-ssan m̥an warri lamni* ūL *erteni*; *KBo X 24 III 9 lamniy-as seszi* 'it lies still for a while' [*HED* 4:249]; possibly *KUB XXXV 148 IV 11 lamni-san*; cf. Carruba, *SMEA* 22:362 [1980]; G. F. Del Monte, *Oriens Antiquus* 24:151–2 [1985]), *lam-ni-i* (*KBo V 3 II 34–35 n-an-mu m̥an apedani lamni ūL mematti* 'if you do not report him to me that instant' [Friedrich, *Staatsverträge* 2:116]).

The divinized *lammar* TAR-tan (= *kartan* 'cut') 'Hour Severed' whom the king toasts in *KBo XIX 128 VI 23*, preceded by *tepu pedan* EME-an *handantan* 'Little Place (and) Tongue Fit' and followed by ^DUD.SIG₅ 'Good Day' (Ottén, *Festritual* 16), is a probable euphemism for 'Hour of Death', even as ^DUD.SIG₅ may correspond to ^DSiwattas (*KBo XVII 15 Rs. 10* [OHitt.]) as 'Day (of Death)' (V. Haas and M. Wäfler, *UF* 9:87 [1977]). The parallel 453/d Vs.

4–6 (Otten, *Festritual* 46–7) ^DInnari ^DTarpi lammar TAR-t[anti] tepu pidi EME hanta[nti] ^DUD.SIG₅-ya dai lists datives to whom offerings are placed and shows quasi-compositional lammar TAR-t[anti] (with uninflected first part, rather than lamni TAR-tanti), like tepu pidi (instead of tepau pidi). Cf. Puhvel, *Kratylos* 25:135–6 [1980].

Luwoid lamarhandatti- ‘hour-fixing’, nom. sg. c. la-mar-ha-an-da-at-ti-es (KUB II 1 II 40 ^DLA)MA tepauwas pe<d>as lamarhandattes ‘tutelary god of little place, hour-fixing’); Luwoid genitival adjective lamarhandattassi- (ibid. III 46 ^DĀlas lamarhandattass[is], with dupl. KUB XLIV 16 + IBoT III 69 VI 1 -d]attassis [McMahon, *State Cult* 102, 108]). lam(m)ar hantai- ‘fix the hour’ is obviously of the same semantic sphere as lammar TAR-tai- ‘cut short the hour’ and EME hantai- ‘fix the tongue’ cited above; it likewise combines with tepu pedan. For Hitt. handatt- ‘determination’ and the adjectival Luwoid possessive compound lamarhandatti- see also HED 3:106.

Hier. laminiā ‘at the moment’ (Karahöyük 2; cf. H. Nowicki, KZ 95:252–4 [1981])?

lammar reflects IE *nóm̥r, gen. *nomnós (*nem-, IEW 763–4), with regressive dissimilation as in lam- (q.v.); cf. Lat. numerus ‘number, measure, rhythm, time’, OLat. numerō ‘in measure, to time’, also ‘in time, right away’ (*nomes-o-, related to *nóm̥r or nómor/nomnós as Vedic áhas- to áharlāhnas). Cf. J. Duchesne-Guillemin, *TPhS* 1946, 85; Kammenhuber, *Sommer Corolla* 105, KZ 77:66 (1961); Neumann, *GGA* 209:171 (1955).

lap(p)- ‘catch fire, flare (up), flash’, 3 sg. pres. act. la-ap-zi (1234/u, 9]pahhur lapzi] ‘fire flares’; KUB XIX 23 Rs. 3 lapzi-ma-at kuwapi ‘but when it flares’), 3 sg. pret. act. la-a-ap-ta (398/w, 6 [OHitt.] s-at lāpta ‘it flared’), la-ap-ta (Mašat 81 r. K. 2 waran pahhur lapta ‘burning fire flared’; KUB XVII 8 IV 25 nu id-as lapta ‘the river flared’; ibid. 26 -a]s lapta; cf. ibid. 23 id-ni pehuter ‘they took to the river’ [apparently the bottled-up, magically stored fever-heat, lappiyas, ibid. 21, 23 et passim]; similarly meadow and mountains ‘burn’ [war-] ibid. 27–28; Laroche, *RHA* 23:167–8 [1965]; G. Kellerman, *Hethitica VIII* 218 [1987]; KUB XLVI 54 Vs. 14 HUR.SAG-as lapta ‘the mountain caught fire’; ibid. 16]lapta [cf. ibid. 17 warāni ‘burns’]; KBo XXIII 108 I 6); partic. lappant-, nom. sg. c. la-ap-pa-<an>za (KUB III 35 Vs. 4–5 apās-kan DUMU-as id-az [a-a-

-(?)]antaza iza-za lappa<n>za iyattari ‘that child will come from a heated (?) river, flashing with fire’ [Beckman, *Birth Rituals* 14, with wrong translation]). Cf. Hephaistos’s fire-storming of the river Xanthos in *Iliad* 21.342–382.

lap(pa)nu- ‘light, kindle, cause to flash, make sparkle’, partic. lap(pa)nu(w)ant-, nom.-acc. sg. neut. la-ap-pa-nu-wa-an (KUB XLII 69 Vs. 14 GURUN GUŠKIN NA₄ lappanuwan anda ‘fruit [ornament], gold [and] sparkling stone in[laid]’; S. Košak, *Ling.* 18:115 [1978]; Siegelová, *Verwaltungspraxis* 456; Bo 3778, 2 G]UŠKIN lappanuwan [Siegelová 476]), la-ap-pa-nu-an (KUB XXXII 76, 20]GUŠKIN lappanuan ‘shiny gold’); iter. lap(pa)nuski-, sup. la-ap-nu-us-ki-u-wa-an (KUB XVII 1 II 7–8 nu ¹Kissiyas attas DINGIR.MEŠ pahhur lapnuskuiwan dāir ‘the gods, Kessi’s fathers, set about lighting fire’).

lappi(y)a- (c.) ‘flare-up, fever’, Giš lappiyas ‘burner-wood, wood-ember, pilot flame’, nom. sg. la-ap-pi-as (KBo XVI 63 Vs. 12 lappias uwanza ēsta nu-mu ¹Hutupis ¹Akiyass-a LÜ.MEŠ AZU-TIM SIG₅-ahhiskir ‘fever had risen, but the medicine men H. and A. made me well’ [Werner, *Gerichtsprotokolle* 50]), la-ap-pi-ya-as (KBo XIII 2 Rs. 3; KUB XVII 8 IV 14 nu-ssi lappiyas merta nu iyawaniskizzi ‘his fever disappeared, and he is recovering’; similarly ibid. 16, 21, 23, 30 [HED 1–2:353, 3:153]), acc. sg. la-ap-pi-ya-an (KUB XXXVI 49 I 5–6 [OHitt.] lappiya[n karapta] ‘lifted fever’ [HED 3:405]), gen. sg. la-ap-pi-ya-as (KBo VIII 91 Vs. 10 nu-kan mahhan Giš lappiyas; KBo XXXVIII 260 + XXI 37 Vs. 4 I Giš lappiyas; ibid. 7 nu-kan mahhan Giš lappiyas anda arnuanz[i; ibid. 19 Giš lappiyas piran; cf. D. Groddek, *AoF* 26:36 [1999]). For derivation, cf. e.g. tapar- ‘govern’, tapariya- ‘governance’.

lappina- (c.?) ‘flame-holder, lighter, wick’, lappina-(SAR) ‘tinder, dry vegetation, flammable growth, underbrush’, acc. sg. la-pi-na-a-an (KUB XXIX 8 I 17), la-ap-pi-na-an (dupl. KUB XXXIX 7 II 20 ^{si}giyatna<s> lappinan i]yanzi ‘of thick wool they make a l.’ [ibid. II 10–11 and I 11–12 fake loonybirds and grapes are similarly fashioned: HED 1–2:351]; Teddy Kollek’s tablet 17 la-a]p-pi-na-an; ibid. 20 la-ap-pi-na-as-sa[-?; A. Kempinski, *Tel Aviv* 2:92 [1975]; perhaps similarly KBo XXIII 9 I 11–12 lappinassan [= lappinan-san] ar[- ...] arsassūr pahsi ‘[thou storm-god] ... thy l., guard the flow!’; KBo XX 79, 14 lappinan tianzi ‘they put l.’; KBo XXI 106 Vs. 6 lappinan^{SAR}, Vs. 6 instr. sg. la-ap-pi-ni-it (KBo X 47g III 13–15 HUR.SAG.MEŠ-us warhunuskizzi [...] lappinit arsantes ‘[Huwawa] makes the mountains rough [for passage] ... overflowing

with underbrush' [*HED* 1–2:171–2]); *lappinai-* 'light', 3 pl. pres. act. *la-ap-pi-na-an-zi* (*Bo* 5230, 11–12 ^{DUG}*sasanus* [...] *lappinanzi* 'they light lamps'; *KUB* XLVI 21 Vs. 2–3 [... *sas*] *anus tianzi* [...] *lappinanzi* 'they place lamps, they light ...'). For formation cf. e. g. *kapina-* 'thread': *kapinai-* 'to thread', *happena-* 'fire-pit, kiln', ^{GIS}*karpina-*. There is also a toponym ^{URU}*La-ap-pi-na-a[s]* (*KBo* XIII 237 Rs. 5).

Luw. *la-a-pi-ya-an* (*KUB* XXXV 109 II 7), *la-ap-pi-an* (ibid. 14; Starke, *KLTU* 266), is of unproven meaning (though glossed 'Glut' in Starke, *Stamm-bildung* 63, 332). Luwoid *tapassa-* with alleged *l/d* variation (Carruba, *SMEA* 22:362 [1980]) is dubious as 'fever' and (even if vindicated) connectible rather with Skt. *tāpas-* 'heat' (cf. Tischler, *Glossar* T 1:121–3).

The verb *lap(p)-* has been connected since C. L. Mudge (*Lg.* 7:252 [1931]) and Benveniste (*BSL* 33:140 [1932]) with Gk. *λάμπω* 'shine', *λαμπάς* 'torch', *λαμπρός* 'shiny', Lith. *lōpė* 'light', Latv. *lāpa* 'torch', OPru. *lopis* 'torch, flame' (*IEW* 652–3). The root is **leA-p-* (with *A* lost in Hittite before stop; cf. OHitt. spelling *la-a-ap-ta*), seen in Latv. *lāpa*, infixed **lA-n-ép-*, **lA-n-p-* in Gk. *λαμπ-*. Oettinger's speculations about *-hi* conjugation origin (*Stamm-bildung* 443) were unconvincing and unnecessary, as was the suggestion of an underlying IE perfect *(*le-*)*lóAp-e*. The present *lap(p)-* is in line with e. g. *hap-*, *nah-*, *pas-*, *sap-*, and similar verbs.

lappa- (n.) 'scoop, shovel', nom.-acc. sg. or pl. ^{URUDU}*la-a-ap-pa* (*KUB* LVIII 43 V 10), instr. sg. *la-a-ap-pi-it* (*KBo* XXXVIII 168 Vs. 6) *lāppit dās* 'took with a scoop', *ištu lappa* (*KUB* XXX 15 Vs. 3–4) *nu hastai ištu lappa* *KÙ.BABBAR daskanzi* 'they take the bones with a silver scoop' [Otten, *Totenrituale* 66]), uncertain *la-ap-pa-a[s]* (*KUB* XVI 42 Vs. 20).

'Scoop' (rather than 'tongs' [vel sim.]) seems an appropriate implement for transferring cremains from pyre to bowl. Ivanov (*Éti-mologija* 1983 160–1 [1985]) appositely compared Lith. *lōpeta*, Russ. *lopáta* 'spade, shovel', to which may be added Finnish *lapio*, Estonian *labidas*. Cf. *IEW* 679.

KUB VIII 35 Vs. 5 *la-ap-pa-za* is interpreted rather as *la-ap-pa-⟨an⟩-za*, nom. sg. c. participle of *lapp-* (q. v.).

lapana- (c.) 'saltlick' (Luwianism, normally with gloss-wedges), acc. sg. *la-pa-na-an* (299/1986 II 10–13 *lapanan hūmandan :likin hūman-*

dan *ANA* ^D*LAMA LUGAL KUR* ^{URU} ^D*U-tassa* *ABU-YA* ^I*Hattusilis pesta* 'the entire saltlick, the entire *liki* my father Hattusilis gave to Kur-untas king of Tarhuntassas'; par. *KBo* IV 10 Vs. 35 *lapanann-a hūmantan* *LUGAL.GAL ANA LUGAL KUR* ^{URU} ^D*U-tassa pihhun* 'the entire saltlick I the great king gave to the king of Tarhuntassas'), dat. loc. sg. *la-a-pa-ni* (299/1986 II 5–8 *mānn-a ištu KUR* ^{ID}*Hulaya salli lāpani :wāniya ūnnanzi nu-ssi-kan :lapanalianza le danzi* *ANA LUGAL KUR* ^{URU} ^D*U-tassa-at piyan MUN-ma daskiddu* 'if they do herding from the land of the H. river to the great saltlick cliffwall, they shall not take control of the saltlick from him; it [has been] given to the king of Tarhuntassas, let him keep taking salt' [Otten, *Bronzetafel* 16, with wrong translation]), *la-pa-ni* (par. *KBo* IV 10 Vs. 33–34 *mānn-a ištu KUR* ^{URU} ^{ID}*Hulaya salli :lapani :waniya pen-nanzi nu-ssi-kan :lapanaliyanza le danzi* *ANA LUGAL KUR* ^{URU} ^D*U-tassa-at piyan MUN-ma daskiddu* [Hout, *Ulmitešub* 32, still with wrong translation 'summer pasture']), gen. adj. *lapanassi-*, nom. sg. c. *la-[pa-n]a-as-si-is* (*KUB* II 1 IV 16), *la-pa-n]a-as-si-es* (dupl. *KUB* XLIV 16 IV 15, epithet of ^D*Ālas*; A. Archi, *SMEA* 16:112 [1975]; McMahon, *State Cult* 110). Cf. the toponym ^{URU}*Lapana* (*KUB* XXXVIII 1 IV 1) and the theonym (acc. sg.) ^D*La-pa-na-a-an* (*KBo* XXII 125 I 9).

lapanalli- (c.) 'saltlick-warden', nom. pl. ^{LÜ.MEŠ}*la-pa-na-al-li-e-[es]* (*IBOT* II 131 Rs. 10–11 *nu* ^{LÜ.MEŠ}*lapanalliē[s]* 1 *UDU hūkanzi* 'the saltlick-wardens slaughter one sheep'), *la-pa-na-al-liH.A-us* (ibid. Rs. 17–19 *nu* ^{LÜ.MEŠ}*lapanalliH.A-us* 300 *NINDA.KUR₄.RA ŠA MUN* 100 *NINDA.HI.A* 2 *DUG KAŠ* 20 *UDU* ... *MU.KAM-tili peskir* 'the saltlick-wardens would give yearly 300 loaves of salt [cf. *kukulla-*: *HED* 4:122–4]), 100 breads, 2 kegs of beer, 20 sheep ...), *la-pa-na-al-liH.A-us* (ibid. Vs. 42 3 *UDU* ^{LÜ.MEŠ}*lapanalliH.A-us* ... *peskir*; ibid. Rs. 22). For formation cf. *parnalli-* 'houseboy' or *tapariyalli-* 'commander'.

lapanaliya- (n.) 'control of saltlick', Luwoid nom.-acc. sg. *la-pa-na-li-an-za* (*Bo* 299/1986 II 6), *la-pa-na-li-ya-an-za* (par *KBo* IV 10 I 34); contexts sub *lapana-* above.

lapanallahit- (n.) 'saltlick wardenship', dat.-loc. in *KBo* IV 10 Vs. 45 + *KUB* XL 69 "Rs." 9 *AŠŠUM :lapanallahiti* 'for saltlick wardenship' (cf. ibid. *AŠŠUM* ^{LÜ.MEŠ}*APIN.LAL-UTTI* 'for plow-manship' [Hout, *Ulmitešub* 36]).

Luw. *lapnalli-* (c.), nom. sg. *la-ap-na-al-li-is* (*KBo* XXIX 38 Vs. 6 [Starke, *KLTU* 369; *Stamm-bildung* 230–2, 172, with superseded sense of 'summer pasture']).

Hier. *lapaniya*- 'keep at saltlick', 1 sg. pres. act. *la-pa-ni-wi* (Andaval, fr. 4: *awa*^{HORSE} *asuwaza zati lapaniwi* 'I shall keep the horses here at the saltlick'). Cf. Meriggi, *HHG* 78; *Manuale* 2, 2a serie, 13.

lap- is the Luwian counterpart of Hitt. *lip-* 'lick' (q.v.). The iteration of *:lapana-* by *:liki* (q.v.) in the redundant legalese of the Bronze Tablet juxtaposes a genuine Hittite synonym (cf. C. Watkins, *Studies in Honor of Jaan Puhvel* 1:29–35 [1997]).

labarna- : see **tabarna-**.

laplappa-, laplipa- (c.), *laplapi-*, *laplipi-* (n.) 'eyelash(es)', acc. sg. c. *la-ap-la-ap-pa-an* (KUB XXIV 12 II 32 *innaren laplap<pi>>pan*; D. Yoshida, *BMEC* 4:47 [1991]), *la-ap-li-pa-an* (KUB IX 34 III 40 *iniran aumen laplipan-zan aumen* 'eyebrow we saw, his eyelash[es] we saw' [Hutter, *Behexung* 38]; **laplipan-san*, with *-n-s-* treatment diverging from e.g. *addassan* < **attan-san*; hardly "Luw. acc. pl." [CHD], nor "*n*-stem **laplipan-*": Oettinger, *KZ* 94:56 [1980]; Starke, *Bi. Or.* 39:362 [1982]), *la-a-ap-li-ip-pa-a[n]* (par. KUB IX 4 III 2 + Bo 8057, 6; Beckman, *Orientalia* 59:38 [1990]), *la-ap-li-e[-pa-an]* (KUB XXXII 8 III 6–8 *kuitman-ma-zan BEL SISKUR.SISKUR İSTU SAG.DU-ŠU teta<n>an laple[pan] enerann-a huuyittiyannai* 'while the offerant pulls from his head a hair, an eyelash, and an eyebrow [hair]' [Starke, *KLTU* 118]), nom.-acc. sg. or pl. neut. *la-ap-la-pi* (KUB XXIV 12 II 21 *inniri laplapi zamangur* 'eyebrow[s]', eyelash[es], beard'; ibid. III 34 [*laplapi zamangu[r]*], *la-ap-li-pi* (ibid. III 6 *inniri laplipi*), instr. sg. or pl. *la-ap-li-pi-it* (KUB XLVIII 13 Vs. 15), abl. sg. or pl. *la-ap-la-pa-za* (KUB IX 34 III 46 [*e[niraza-war-as k[ars]i laplapaza-war-as karsi* 'from the eyebrows remove them, from the eyelashes remove them!'], *la-ap-li-pa-az-za* (par. KUB IX 4 III 10–11 *enira[za-war-as karse] laplipazza-as [karse]*], *la-ap-li-pa-az* (HT 55 + 910/v. r. K. 6–8 *eniraz kī [...] laplipaz kī [...] İSTU 12 UZU UR.HI.A-za* 'from the eyebrows this, from the eyelashes this, from the twelve body parts ...'; ZA 72:148 [1982]), acc. pl. c. *la-ap-li-ip-pu-us* (KBo VII 28 Vs. 11 [OHitt.] *āssū IGI.HI.A-KA lāk LIM laplippus karap* 'lay your eyes well, raise a thousand eyelashes!'), *la-ap-li-pu-us* (KUB XV 34 II 11–12 LIM *laplipus karaptin n-asta LUGAL SAL.[LUGAL] anda assuli austin* 'raise a thousand eyelashes and look in favor upon king and queen!' [Haas–Wilhelm, *Riten*

190]; *FHG* 4, 5–6 LIM *laplipus* [...] [...] LUGAL SAL.LUGAL *anda assuli*; Laroche, *RA* 45:136 [1951]; KUB IX 19, 5 ŠA IGI.HI.A-ŠU *lappus* 'the lashes of his eyes'), *la-ap-li-pa-as* (KBo XXII 120, 4), dat.-loc. pl. *la-ap-li-pa-as* (KUB XXXIII 66 II 19–20 *hanti-ssi KI.MIN ene[ras] KI.MIN laplipass-a KI.MIN* 'on the forehead likewise, on the eyebrows likewise, on the eyelashes likewise').

lapla(i)- (c.) 'eyelid' (?) (KAPPI ENI), frequently "paral" plural, occasionally with determinative KUŠ 'skin, hide', nom. sg. KAPPI ENI (KUB XXII 70 Vs. 20, 25, 71 ŠUR ENI KAPPI ENI ŠA NA₄ 'eyebrow [and] eyelid of [gem]stone', viz. on a SÜR.DÜ.A^{MUSEN} '[hooded] falcon [= *kallikalli-*] of gold') [HED 1–2:272]), instr. *la-ap-li-t(a)* (KBo XVII 17 I 8 [*laplit-a[t-k]an dā[u* 'with the eyelid[s] let him take it'; cf. ibid. 6 *lali[t]-at-kan liptu* 'with the tongue let him lick it', and esp. dupl. or par. KBo XXX 30 "Rs." 4 *i-ne-ri-da-at-kan [dāu* 'with the eyebrow[s] let him take it' [Neu, *Altheth.* 24, *StBoT* 26:368]), nom. pl. *la-ap-li-es* (IBoT II 134 III 17–18 2 *laples* 1 ZAG-a[z 1 GÜB-laz] GA.KIN.AG ZAG-az IMŠU GÜB-laz 'a pair of eyelids, one on the right, one on the left, cheese on the right, rennet on the left'; ibid. 2 KUŠ [*la-a[p]-*], *la-ap-la-is* (KUB XXVIII 102 "IV" 7–8 2 KUŠ [*la-ap-la-is* 1 UZU^{SA} 'a pair of eyelids, one sinew'), *la-ap-la-a-is* (KUB XLI 7 II 3 + XXVIII 102 "V" 8 2 [KUŠ] *laplāis* 2 UZU^{SA} GUD 'a pair of eyelids, a pair of sinews of a bovine'). Such *lapla(i)-* may be the starting point (rather than truncated variant) of *laplapali-*, *laplipali-*, with the labial suffix having a "diminutival" function (cf. e.g. *kalulupa-* 'finger' [HED 4:32], or *dampupi-* 'ruffian' from *dampu-* 'rough').

Luw. *lalpi-* (c.) 'eyelash' or 'eyelid' (?), acc. sg. *la-al-pi-in* (KUB XXXV 45 II 24 *lalpin kuwannanin* 'eyelash [and] eyebrow' [Starke, *KLTU* 153]; KUB XXXV 73, 11 [KLTU 101]; KUB XXXV 19, 10 [*lalpin*], *la-al-pi-i-in* [KUB XXXII 8 III 14–16 *lalpiyin-ti-tta lādda kuwannanin-ti-tta lādda* 'took from you an eyelash, took from you an eyebrow' [Starke, *KLTU* 118]; for *kuwannani-*, corresponding to Hitt. *enera-* following *laplepa-* ibid. 7–8, see HED 4:310–1). May be metathetic for **lapli-* or syncopational for **la(p)l(a)pi-*.

The stem and gender varieties of *laplapali-*, *laplipali-* closely parallel those of the semantically adjacent *enera-*, *enira-*, *inera-*, *inira-*, *innari-*, *in(n)iri-* 'eyebrow' (q.v. HED 1–2:271–2, 3:451–2).

Phonesthetic formation expressive of 'fluttering'; 'thousand' seems a set adjunct of poetic hyperbole. For a general parallel cf. a Uralic term for 'butterfly', Estonian *liblikas*, Hungarian *lepke*,

Samoyed *leberu*. Both onomatopoeia and reduplication are characteristic of Hittite body terms, e.g. *lala-* 'tongue', *gakkartani-* and *halhalzana-* 'shoulder', *pappassala-* 'esophagus', as well as birds and insects (*kallikalli-* 'falcon', *lalakuesa-* 'ant').

lapruwa- (n.) 'soft parts, flank'(?), nom.-acc. pl. *la-ap-ru-wa* (933/u I 11–13 *n-asta* ANA MÁŠ.GAL ZAG-n[a ...] ^{UZU}GEŠTUG-NI ^{UZU}lapruwa ^{UZU}GIR ^{UZU}KÁLAM [...] *kurasizzi* 'he cuts from the he-goat the right ..., ear, flank [?], foot, kidney').

Perhaps cognate with Gk. (Iliad +) *λαπάρη* 'soft part, flank', *λαπαρός* 'soft, slack', *λαπάσσω* 'slacken', itself without clear further cognates.

L. S. Bayun (*Vestnik drevnej istorii* 1982:2, 189–90 [1982]) suggested for comparison Lat. *labrum* 'lip', q.v. rather s.v. *lip(ai)-* 'lick' ('lip' is Hitt. *puri-*).

lariya-, 2 sg. imp. act.(?) *la-(a-)ri-ya* (*KBo* XXI 90 Rs. 51–52 [similarly 53–54] *nu-wa-ssan mān paimi nā[hi-mu] parasni* UR.BAR.RA-ni *lariya-wātar* 'if I go, have fear for me of the panther and the lion! *Lariya* water!'; dupl. *KBo* XXI 103 Rs. 28 *pašmi nahi-mu par(as)ni* UR.BAR.RA-ni *lariya-wa*; ibid. 30 + *KBo* XXV 155 Rs. 3 *mān paimi nāhi-mu [...lāriya-wa]*).

Seeming finite verbal form in direct utterance, coordinated with *nahi* 'fear!', with 'water' as object. Meaning and etymology inferential. Cf. H. A. Hoffner, *Documentum Otten* 149–51.

latti- (c.) 'nomad population, nomad military (unit); (nomad) roaming ground, habitat; locale, region (in extispicy)' (*ZUTU*, *SUTU*, *ŠUTU*), nom. sg. *la-at-ti-is*, acc. sg. *la-at-ti-en*, e.g.: Mašat 75/113 Vs. 3–7 *kāsa-kan* ^{LÚ}KÚR pangarit 2 AŠRA zāis nu-kan 1-is lattis INA ^{URU}Isteruwa zāis 1-is-ma-kan lattis INA ^{URU}Zispa zais 'lo, the enemy has crossed over in strength in two places: one nomad force crossed at I., and another crossed at Z.' (Alp, *HBM* 200; *CHD* 1.a); 1550/u, 3–4 *a]pel latt[i-...]* [...] *apel latt[i-]*; dupl. *Bo* 4171, 3–4 *apēl šUTUM piran [...]* [...] *apēl šUTUM piran tianzi* 'his nomads they place in front' (*ZA* 68:271 [1978]; *CHD* 1.c); ERÍN.MEŠ *ZUTĒ* 'nomad troops' (Güterbock, *JCS* 10:62, 126 [1956]); *KBo* V 6 II 1–5 ERÍN.MEŠ *ŠUTE-*

-ma pangarit anda ar[i] nu-ssi-kan ANA KARAŠ GE₆-za anda GUL-a[hzi] nu ANA ŠEŠ-YA DINGIR.MEŠ ABI-ŠU piran huuiyan[zi] nu-za ERÍN.MEŠ *SUTEI* ^{LÚ}KÚR tarahzi n-an-kan [kuenzi] nu-za GIM-an ERÍN.MEŠ *SUTE*.MEŠ tarahza ... 'a nomad force invaded in strength and struck at his army by night. The gods of his father helped my brother, he overcame the enemy's nomad force, and he killed it. When he had overcome the nomad forces ...'; *KBo* XIV 3 III 15–16 [n]u-kan ABU-YA kuin ^{LÚ}KÚR ^{URU}Gasgan INA ŠA KUR-TI [i]KŠUD n-as 12 *ŠUTI kisat* 'the Gasga enemy whom my father encountered inside the country turned out to be twelve nomad units' (*CHD* 1.a); ibid. III 17–19 *nu-kan uni* ^{LÚ}KÚR ^{URU}Gasgan ERÍN.MEŠ *ŠUTI* kuin kuwapi damaskit n-an-kan kuwaskit 'what nomad unit of the Gasga enemy (partitive apposition!) he ever defeated, he would kill it'; ibid. III 54 p]ankus *ŠUTI*; ibid. IV 9 p]ankun *ŠUTI*; *KUB* XIX 11 I 6 nu ^{LÚ}KÚR ^{URU}Gasga pankun ERÍN.MEŠ *ŠUTI* IN[A ŠA KUR-TI] IKŠUD 'he encountered the full nomad force of the Gasga enemy inside the country' (*CHD* 1.a); *KUB* V 1 II 47 nu ANA ¹Temeti ERÍN.MEŠ *ŠUTI* SUM-zi 'shall he give nomad troops to T.' (Ünal, *Hatt.* 2:58; *CHD* 1.b); *KBo* XVIII 39, 9 INIM ERÍN.MEŠ *ŠUTI* TAŠPUR 'you wrote in the matter of nomad troops' (Hagenbuchner, *Korrespondenz* 2:212; *CHD* 1.b); *KUB* XXII 51 Vs. 13 (similarly ibid. 12 and *KUB* L 108, 9 and 10) ¹Maniya-LÚ-ma TA ERÍN.MEŠ *ŠUTI* tiessanzi 'shall they put M. into action with nomad troops?' (*CHD* 1.b); *KUB* XXII 25 Rs. 21 ERÍN.MEŠ *ŠUTI*.HI.A-ya-ssi parā tiyanzi 'and nomad troops move ahead of it [viz. chariotry]' (*CHD* 1.b); *KUB* XIX 37 III 27 and dupl. *KBo* XVI 16 III 19 *nu-kan* ERÍN.MEŠ *ŠUTI*.HI.A parā nehun 'I sent forth nomad troops' (Götze, *AM* 174, 242; *CHD* 1.b), *KUB* XXXI 10, 8 ERÍN.MEŠ *ŠUTI*.HI.A; *KUB* XIX 11 IV 6 9 ERÍN.MEŠ *ŠUTI*.HI.A taruppi[r] 'they bunched together nine nomad units' (*CHD* 1.a); *KUB* L 30 Vs. 1–2 *kūs* LUGAL ERÍN.MEŠ *ŠUTUM* kuezza ūlliskat-tari 'by whatever route these king's nomad troops slip away'.

Extispicy: *KBo* XVI 97 Rs. 10–11 ZAG-as lattis GÜB-lazz-ya wal-han 'the right region (is) stricken on the left' (*CHD* 2.b.2'); ibid. 22 *la-at-ti-us* (sic, pro probable *-is*); *KUB* XVIII 2 II 14 *ŠUTI* ZAG-as GÜB-za RA-IS; *Alalah* 454 I 18–19 (similarly ibid. 49) lattis ZAG-as iskisa GAM uskizz[i ...] 10 ŠA DIR SIG₅ 'right region faces down the backside ... ten windings of innards, favorable' (*CHD* 2.a); *KUB* XVI 77 II 29–30 *ŠUTI* ZAG-nas [...] *u]skizzi* 10 ŠA DIR SIG₅; *KUB* XXII 70 Rs. 50 *ŠUTI* ZAG-as 12 ŠA DIR SIG₅ (Ünal, *Orakeltext* 94); *KUB* XLIX 11 II 27 *ŠUTUM* ZAG-as 'right region', nearby ibid. 21

ERÍN.MEŠ ŠUTUM 'nomad troops'(!); KUB XXII 70 Vs. 5 ŠUTI GÜB-las NU.SIG₅; ibid. 27 and 64 ŠUTI GÜB-as NU.SIG₅ 'left region; unfavorable' (Ünal, *Orakeltext* 54, 60, 74); KUB XVI 16 Vs. 11 and 1. R. 2 ŠUTI GÜB-las NU.SIG₅; KUB V 20 I 18 ŠUTI GÜB-as NU.SIG₅; KUB V 11 I 27 ŠUTUM GÜB-as NU.SIG₅; uncertain (nom.-acc. neut.?) 388/ i II 10 la-ti GÜB[(Lebrun, *Samuha* 202); KUB XVII 18 III 14–15 GIM-an-ma zennanzi namma latten-s[i-in? ...] [...gu]lsanzi 'but when they finish, they also record its (?) region' (CHD 1.c).

CHD's rendering 'tribe' was based mainly on Güterbock (JCS 10:62 [1956]) and H. A. Hoffner (*Studia mediterranea P. Meriggi dicata* 261–6 [1979]). "Sutaeans" (nomadic Bedouin tribes of the Syrian desert) were adduced by Götze (AM 242) as possible mobile attack units employed by Hittites and others (cf. R. H. Beal, *The Organization of the Hittite Military* 104–8 [1992]). They were associated by Egyptians with their verb šṭj 'shoot the bow', but seemed out of place referring to the northern Gasgas. The parallel appearance of latti- at Maṣat (near Gasga territory) now provides important early linkage (cf. Alp, HBM 324) but difficulties remain, especially with the concomitant latti- = ŠUTU equation in extispicy (ŠUTU is not attested in Mesopotamian divination).

Besides the frequent ERÍN.MEŠ ŠUTI, *ERÍN.MEŠ latti- is not found. In fact, latti- remains stubbornly singular, and so does morphological congruence underneath the akkadographic plurals (cf. ERÍN.MEŠ = tuzzis). The singular latti- has the looks of a collective term, the 'totality' of which is underlined by the adjective panku-. At the same time it is grammatically normal Hittite rather than some semi-inflected foreignism.

Normally an inherited Anatolian *latti- should affricate to *lazzi- in Hittite, unless appeal is made to Palaic (Gasga) or Luwian origin, as in fact by Hoffner (*Studia ... Meriggi* 266) and Carruba (SMEA 22:363 [1980]) respectively.

Perhaps latti- < *lamti- < *nṃti-, abstract (or collective) noun (type of luzzi-) from the root *lam- (q. v.), with cluster attrition of *-mt- (unlike fresh conjugational juncture in lamtati). Such a nuance of *nem- would specifically match that of Gk. νομάδ-, from νέμω in the sense of 'pasture' < 'share, possess in common'. Hitt. latti- would thus be 'nomadkind', well matching ŠUTU, and in a more spatial sense (like Gk. νομή, νομός) 'nomadic habitat, pasturage, locale, region', technically applied to extispicy.

ŠUTI is distinct from ŠU-TI = QATI 'hand' (Hitt. *kessar*), also in the specific sense of 'thing at hand, task, item' (Hitt. *aniyatt-* [HED 1–2:69–70]). Cf. Ünal, *Bi. Or.* 44:486 [1987].

lawarriya- 'break, destroy' (Luwianism, normally with gloss-wedges), 3 sg. pret. act. la-wa<-ri>-it-ta (KBo XVIII 147 Rs. 5 arha lawa<ri>tta), :la-wa-ar-ri-it-ta (KUB XIII 35 II 31–32 ^{GIS}BAN.HI.A -ya-wa-za ape[z ũ]L dahhun apadda-ya-ma ũL ID[I ku]s-war-at :lawarritta 'the bows I had not taken thence, and thus do not know who broke them'); partic. lawarrim(m)a-, nom.-acc. pl. neut. la-wa-ar-ri-ma (ibid. 28–29 ^{GIS}BAN.HI.A GUŠKIN GA[R.RA ... k]ue SAL.LU-GAL kappūwait nu-war-at hēs[anda :]lawarrima wemiyānun 'the gold-inlaid bows which the queen set store by, I found them dismantled and broken' [Werner, *Gerichtsprotokolle* 8]); inf. la-u-wa-ar-ru-na (KUB XXIV 3 II 30 É.HI.A DINGIR.MEŠ-ma lauwarruna sanhiskanzi 'they seek to destroy the temples of the gods' [Gurney, *Hittite Prayers* 28, 96–8]; on -una see Kronasser, *Etym.* 1:287).

la(u)warriya- is the Luwian match of Hitt. tuwarna- 'break' (cf. Carruba, *Beschwörungsritual* 17–8, *Oriens Antiquus* 9:85 [1970]). On the t : l variation cf. Tischler, *Glossar* T 494; on tuwarna- see also G. T. Rikov, *Orpheus* 6:71–9 (1996).

Of uncertain relevance are :la-wa-ri-ya (819/f Rs. 9) and la-wa-ri-i-is[describing a chest of drawers (KUB XLII 11 V 17; S. Košak, *Hittite inventory texts* 34 [1982]; Siegelová, *Verwaltungspraxis* 406).

lawatt- (c.?) 'mire, slush, muddiness'(?), gen. sg. la-a-wa-at-ta-as (KBo XX 21 Rs. 1 [OHitt.] [... ham]eshi lawattas meh[uni 'in the spring, at the time of muddiness' [?; Neu, *Altheth.* 51, *StBoT* 26:109]).

Much hinges on the (autoptic?) emendations in CHD L–M–N 49, which exceed KBo XX. L. S. Bayun (*Vestnik drevnej istorii* 1982: 2, 190) adduced for comparison IE *lew-(H-) (IEW 681) seen in Lat. lutum 'mire, mud', lustrum 'morass, slough', polluō 'to soil', Gk. λῦμα 'filth', OIr. loth 'dirt', con-luan 'dogshit', Lith. lutynas 'clay-pit', liūnas 'morass'. If correct, perhaps lawattas mehur was a subdivision of hamesha- as (early) spring, possibly even a calendaric month name (cf. for meaning e.g. Finnish loka-kuu 'October', lit. 'mud-month'). For suffix cf. siwatt- 'day'?

lazz(a)i- (c.) 'sweet flag, calamus' (GI.DÜG.GA), nom. sg. (and pl.?) *la-az-za-is* (KUB XVII 10 II 31–32 GI-az lazzais mähhan handānza zig-a^D Telepinus QATAMMA handahhut 'even as a calamus reed is firm, be thou T. likewise firm!' [cf. ibid. 30–31 GI^Ssāhis GI^Shappuriyas]; 950/c IV 1–3 GI^Shasik allayanis happuriyas GI^Slazzais GI^Ssāhis GÜ.TUR GÜ.GAL 'fig, olive, greenery, calamus, s.-wood, pea, bean'; KBo XIII 86 Rs. 3–4 GI^Slaz[za]is ... ēsdu GI^Shappuriyas; KUB LIII 15 IV 8 sah]is 20 GI lazzais 'twenty calamus reeds'), GI.DÜG.GA (ABoT 1 I 22]sāhis 7 GI.DÜG.GA; KUB VII 9, 5 5 GI^SGI.DÜG.GA; KUB XXXIII 8 III 19–20 GI.DÜG.GA mahhan handanza 'even as a calamus is firm' [cf. ibid. 18 GI^Ssāhis GI^Shapp[uriyas]; KUB XLI 13 II 21–23 GI.DÜG.GA GI^Ssahi-ya GI^Shappuriyas GI^Sparnulli-ya), acc. sg. GI.DÜG.GA (412/b II 22–25 n-an-za^D Kamrusepass-a dās AN.BAR-as GUNNI n-an dais nu par[ais] GI^Ssahin GI^Sparnulli-ya parais-ma GI.DÜG.GA GI^Shappuriyan[n-a] 'K. took it, an iron brazier, set it up, fanned to flame s.- and p.-wood, fanned calamus and greenery'; IBoT II 39 II 20–22 apās-a GI^SERIN iskallan GI^Seyan ... sanizzi hūmanda ... GI.DÜG.GA GI^Sparnulli happuriyan alil hūman dāi 'split cedarwood, yew-wood, ... all aromatics ... calamus, p.-wood, greenery, flowers, he takes all' [CHS 1.1.47]; KUB XXVIII 102 IV 8–9 1 ERIN 3 GI^Ssāhis 3 GI.DÜG.GA ZAG-za dāi '... with the right hand takes'; KBo XIII 146 I 16 happuriyan GI.DÜG.GA), gen. sg. GI.DÜG.GA (VBoT 58 IV 23–24 sanezzi kinānta GI^Ssāhiy[as] [GI^Sparnull]iyas GI.DÜG.GA 'assorted aromatics of s.-wood, p.-wood, calamus'), uncertain KBo XVII 75 I 35 n-asta LUGAL-us GI^Slaz[-; KBo II 12 II 19 GI^Sla-z[i-. Cf. Ertem, *Flora* 117–9; von Schuler, *Studi ... dedicati a G. Pugliese Carratelli* 245–8 (1988).

The equation *lazz(a)i-* = GI.DÜG.GA = Akk. *qanū tābu* 'good reed' is firmly established (cf. Otten, *ZA* 72:286–7 [1982]), and identification with the araceous aromatic plant *Acorus calamus* is probable, as is etymological nominalization of *lazz(a)i-* 'good', perhaps starting adjectivally with an implied *nata-*, *nati-*, **natatt-* 'reed, arrow' (cf. KUB XVII 10 II 31 GI-az lazzais [above], possibly still literally *nataz lazzais* 'good reed' as a translation of *qanū tābu*, rather than 'calamus reed'; KUB VII 58 I 11 GI-za 'arrow'; Luw. collective plural *na-a-ta-at-ta* 'reeds' [KUB XXXV 39 III 27, besides ibid. 30 GI.HI.A; Starke, *KLTU* 115]).

lazzai-, lazzi(ya)- 'good, right, straight, prime, sound' (DÜG.GA, SIG₅), nom. sg. *la-az-za-is* (nominalized in preceding entry, as [natatt-]

lazzai- 'good reed', translating Akk. *qanū tābu*, described as 'firm' [hantant-]), *la-az-zi-is* (KUB XXXI 143a III 1–2 + VBoT 124, 12 [OHitt., emended from KUB VIII 41 III 8] [t]andukisni [Halkis zik DINGIR.MEŠ-n]as istarna [...] lazzis [zik] 'to mortals thou [art] Halkis, but among gods thou [art] ... the Good'), nom.-acc. sg. neut. **lazzin* in the profuse SIG₅-in 'well' (cf. *appizzin besides appizian* 'afterwards' [HED 1–2:93]; Goetze, *JCS* 14:71 [1960]; e.g. VBoT 1, 3 *katti-mi* SIG₅-in 'I'm [doing] fine').

lazziya- (active) 'make good, set (a)right, set straight; be good (sign)'; (midd.) 'be good, be right, be straight, be favorable (omen or oracle), do well, get well, let up' (SIG₅-[ziya-]), 1 sg. pres. act. SIG₅-ziyami (KUB XXXIII 24 I 43–45 tuē[l-ku wastais] ug-at SIG₅-ziyami ūl-a-kku tu[ēl wastais] ug-at SIG₅-ziyami 'if [it is] your fault I shall right it; if not your fault, I shall [likewise] right it' [HED 4:204; CHD 1]), 3 sg. pres. act. SIG₅-iz-zi (KUB XLIII 8 II 9 [...k]A^x-KAK GÜB-la pān SIG₅-iz-zi '[if a man's] nose [has] gone leftward, it is [a] good [sign]' [CHD 2]), 3 sg. pres. midd. *la-(a-)az-zi-at-ta* (KBo VI 2 I 18 [bis, Code 1:10, OHitt.] 'gets well [healthwise]'; dupl. KBo VI 3 I 27 SIG₅-at-ta-ri, KBo VI 5 I 7 SIG₅-ri, KUB XXIX 13 Vs. 2 SIG₅-ta[-; var. KBo VI 4 I 24 [bis] SIG₅-ta-ri), SIG₅-at-ta-ri (KUB VIII 19 I 14 [irm]alas SIG₅-attari 'the patient will get well' [CHD 4.d]; KUB XVII 24 II 12–13 kuedani pedi ištū DINGIR-LIM SIG₅-attari nu apedani pedi hūkanzi 'at what place by divine token it is favorable, at that place they slaughter' [cf. e.g. par. KUB XXXII 105, 11 ištū] DINGIR-LIM handāittari 'by divine token it is fixed'), SIG₅-at-ta (KUB XXIX 11 II 6 and 8, KUB VIII 6 Vs. 6 and 8 MU.2.KAM hameshanza SIG₅-atta 'two years spring will be good' [CHD 2.d]; KUB IV 72 Rs. 3 armaniyatta n-as SIG₅-atta '[a man] will fall ill [but] will get well' [CHD 4.d]; KBo III 7 III 20–21 mān ēsre-ssi āppa karuuliatta SIG₅-atta 'when he is again sound in body as formerly' [CHD 7.a]; KUB XXIX 24, 6 [= Code 2:13] GI^SGEŠTIN SIG₅-atta 'the vine recovers' [viz. from improper pruning]; IBoT I 36 IV 37 '[the food] gets done' [Güterbock, *Bodyguard* 38]), SIG₅-ad-da (KUB VII 1 II 38 + KBo III 8 II 4 'gets well'; Kronasser, *Die Sprache* 7:150 [1961]), SIG₅-ta-ri (KUB XXXIV 14 Rs. 7 uttar SIG₅-tari 'the matter will turn out fine'; cf. KUB IV 63 III 24 [Akk.] INIM DÜG.GA; KUB XXX 24 III 33 UD.KAM-az SIG₅-tari 'the day is auspicious' [Otten, *Totenrituale* 64]; KUB XLIII 3 II 4 '[a lunar eclipse] improves [towards the west]'; cf. KUB IV 63 II 25 [Akk.] ana IM.MAR.TU iwair [nawāru 'get light, brighten'] [CHD 7.b]; KUB

VIII 21, 12), SIG₅-ta (KUB L 101, 9), SIG₅-ri (KUB XV 11 II 7 *halkis* SIG₅-ri 'the grain thrives' [context s. v. *lai*-, beginning; CHD 3.c]; KUB IV 3 Vs. 13–14 *marsanza* GUD-us *hameshi-pat* SIG₅-ri 'in springtime even lousy cattle looks good' [HED 3:70; CHD 2.b]; KBo V 11 IV 18 *mahhan-ma* SIG₅-ri, KUB XVII 16 IV 5–6 GIM-an-ma SIG₅-ri 'when it turns out well'; frequent '[patient] gets well', '[illness] lets up' [CHD 4.b, e; 5]), 2 pl. pres. act. SIG₅-at-te-ni (KUB XXXIX 99 Vs. 16–17 + KBo XIV 100 Vs. 11 *sumenzan-at* *uttar sumes-at* SIG₅-atteni 'it is your thing, you will straighten it out'), 3 pl. pres. act. SIG₅-an-zi (VBoT 108 I 15 [CHD 1]), 3 pl. pres. midd. SIG₅-ya-an-ta-ri (KBo X 7 II 29), SIG₅-an-ta-ri (KUB XLIII 4 I 6 DUMU.MEŠ-ya SIG₅-antari 'and children will do well' [CHD 3.a]), SIG₅-an-ta (KUB VIII 1 III 9 EBUR.HI.A SIG₅-anta 'crops will be good' [CHD 3.c]; cf. KUB IV 63 III 21 [Akk.] EBUR *i-iš-še-ir* [ešēru 'be straight']; KUB XXXVIII 14 Vs. 4 É.DINGIR-LIM-si ŪL SIG₅-anta 'his shrines are not in shape'; cf. L. Rost, MIO 8:201 [1961]; KBo XVI 97 Rs. 2), SIG₅-an-da (KUB VIII 4, 2 E]BUR.HI.A SIG₅-and[a [CHD 3.c]; KUB XXXIV 16 II 12; KBo XXXIV 121, 6), 1 sg. pret. midd. *la-az-zi-ah-ha-at*, SIG₅-ah-ha-at (KUB XXX 10 Vs. 17–18 *kinun-a-man mān lazziahhat nu tuel siunas uddanta natta* SIG₅-ahhat 'had I now gotten well, would I not have gotten well from your word, o god?' [CHD 4.f]), 3 sg. pret. midd. SIG₅-ta-ti (KUB XXIII 103 Vs. 4, KUB XXXIV 50, 4), SIG₅-ya-at-ta-at (KBo IV 8 II 20–21 *nu ammel dammeshas ša DAM-YA hinkan* SIG₅-yattat 'has my affliction, my wife's death, let up?'; H. A. Hoffner, JAOS 103:188 [1983]), SIG₅-at-ta-a[ti] (KBo XIII 87, 2), SIG₅-ta-at (KBo XXXV 168 IV 11), SIG₅-at (KUB V 6 IV 26 '[the oracle] was favorable'; KUB V 8, 8), 3 pl. pret. midd. SIG₅-ya-an-ta-at (KUB XXXIII 36 III 6 '[the gods] got well', viz. from being stifled [ibid. II 6 *uis*]uriyantat]), SIG₅-an-ta-[at] (dupl. XXXIII 67 IV 12, 13, 14; Laroche, RHA 23:137 [1965]; CHD 7.a; in parallel passages the gods *hantantati* 'turned aright' [HED 3:100]), 3 sg. imp. midd. *la-az-zi-ya-at-ta-ru* (KUB XIV 8 Rs. 9 *nu-kan* INA [...] *hingan lazz[iya]ttaru*), SIG₅-ya-at-ta-ru (dupl. KUB XIV 11 III 23–24 *nu-kan* INA ša KUR URU^{URU}PA-ti *hinkan* SIG₅-yattaru 'in Hatti may the plague let up' [CHD 5]; ibid. II 9), SIG₅-ta-ru (KBo VIII 55, 18 [UZU^{UZU}NI^{NI}G.GI]G.HI.A SIG₅-taru 'may the entrails be favorable'), SIG₅-ru (e.g. KUB XXXVI 89 Rs. 55 *nu-wa* DUMU LÚ.MEŠ-LUTTI SIG₅-ru 'may the son of mankind do well' [CHD 3.a; 5]; esp. 'may [illness] let up', and profusely in oracle texts, e.g. KBo II 6 I 16–17 and II 26–27, KUB XVI 31 IV 14

nu IGI-zi SU.MEŠ SIG₅-ru EGIR-ma NU.SIG₅-du [= *kallaresdu*] 'may at first the meats be favorable, but subsequently unfavorable' [CHD 3.a; 5; 6]), SIG₅-rū (e.g. KUB XXII 52 Vs. 9, 13, 15, 17), ŠE-ru (e.g. KBo XIII 68 Vs. 1 and Rs. 15), ŠE-rū (KUB VI 2 Vs. 1, 3, 5, 7 et passim); partic. *lazzi(y)ant- (SIG₅-ant-, which may also equal *assuwant*- 'favorable, good' [HED 1–2:199]), nom. sg. c. SIG₅-an-za (e.g. KUB XXIII 103 Rs. 6 and 7; cf. ibid. 3 SIG₅-es- [inchoative, see below]), acc. sg. c. SIG₅-an-ta-an (e.g. KBo III 34 II 3 SIG₅-antan GEŠTIN-an 'good-quality wine'), SIG₅-an-da-an (e.g. KUB XIII 35 IV 11 ^{GIS}DUBBIN LUGAL SIG₅-andan 'a royal wheel in good shape'; KUB XVII 28 II 60 SIG₅-andan KASKAL-an 'straight road' [cf. Ital. *diritta* via beside *diritto* 'right, law' < Lat. *directum*; Akk. *išaru* 'straight, right', *mīšaru* 'justice' from *ešēru*), SIG₅-an (KUB XXIX 24, 4 [= Code 2:13] SIG₅-ann-a ^{GIS}GEŠTIN 'a healthy vine'), nom. pl. c. SIG₅-an-te-es (e.g. KUB XIII 2 II 24–25 *maniyahhiya-ya-ta-kan kuyēs* MUŠEN.HI.A-as *lūliyas anda n-at* SIG₅-antes *asandu* 'in your jurisdiction what bird ponds there are shall be well maintained' [von Schuler, *Dienstanweisungen* 45]), acc. pl. c. SIG₅-an-du-us (e.g. KUB XIII 35 II 6–8 *tamedani-ma-wa kuedani* ANŠU.GIR.NUN.NA *sarnikzilas* EGIR-pa *pihhi nu-wa-smas* SIG₅-andus ŪL-pat *pihhi* 'to everyone else [but myself] I give back a substitute mule, no way do I give them the prime ones' [Werner, *Gerichtsprotokolle* 6]); verbal noun *la-az-zi-ya-u-wa-ar* (n.), nom.-acc. sg. in KUB XVII 27 II 2–3 (emended from ibid. 9–10) *ke[ll-a-kan UKÜ-as]* *lazziyauwar-set* [TI-tar-set QA-TAMMA *sarā udāu*] 'may it bring up likewise this person's wellness and life' [CHS 1.5.1:190, with wrong translation 'Gestalt']; KBo I 42 IV 50 *la-az-zi-* matching ibid. (Akk.) *dub-bu-du* (i.e. *tubbātu* 'goodness') may also reflect *lazziyatar (SIG₅-tar; SIG₅-[u]tar also stands for *assu[wa]tar* 'favorableness' [HED 1–2:202]); iter. SIG₅-iski-, 3 sg. pres. midd. SIG₅-is-kat-ta-ri (KBo VI 29 I 11 *išTU* DINGIR-LIM-mu *parā parā* SIG₅-iskattari 'thanks to the goddess things keep getting ever better for me' [Götze, *Hattusilis* 44–6]).

*lazzies- 'become good, get well' (SIG₅-es-, SIG₅-is- [cf. e.g. *supplies*- 'become pure'], which might also reflect *ass[a]ues- [cf. e.g. *idalaues*- 'turn evil' or *tampues*- 'become prickly'], 3 sg. pret. act. SIG₅-es-ta (KUB XVI 51 Vs. 22), 1 pl. pret. act. SIG₅-es-su-u-en (KUB XXIII 103 Rs. 3 [bis]).

*lazziyahh- 'make good, set (a)right, set straight, restore, redress, compensate, repair, atone for, make well, cure, alleviate, relieve, care for, reward, favor' (SIG₅-[y]ahh-, often with EGIR-pa = *appa*),

1 sg. pres. act. SIG₅-ah-mi (KBo XI 1 Vs. 41 and 32–33 *n-at* EGIR-pa SIG₅-ahmi 'I shall set it right again' [viz. cultic vandalism; CHD 1.a]; KUB XXIV 13 IV 3–4 *mān alwanzahhandan* UKÜ-an EGIR-pa SIG₅-ahmi 'when I restore a bewitched person' [HED 1–2:45; CHD 1.b]; KUB XXVI 12 III 21 ^DUTU-ši kuinki SIG₅-ahmi 'I the king reward someone' [CHD 2]; KUB IX 39 I 1), 2 sg. pres. act. SIG₅-ah-ti (KUB XLVIII 119 Vs. 3 [*mān*]n-a-mu DINGIR-LUM kī ūL sekkan GIG SIG₅-ahiti 'if thou god curest this unknown illness of mine'), 3 sg. pres. act. SIG₅-ah-zi (KUB XIV 8 Rs. 25 *kuit nakkiyahhan n-at-si* SIG₅-ahzi 'what [is] weighing on him he relieves' [CHD 1.d]; KUB XLIV 64 II 10–13 *n-at anda tarnāi namma-at kīnaizzi pūwāizzi* SIG₅-ahzi 'those [medicinal herbs] he uses as ingredients; then he sifts [and] pounds them, makes them right' [CHD 4, with wrong translation]; similarly KBo XXI 74 III 9; KUB VI 10, 8), SIG₅-ah-hi (KUB XXVI 1 III 62–65 *nu-za parā kuinki kuedanikki uiyami apās-ma-an* SIG₅-ahhi *apās-ma* KA*U-is *duwarnāi nu-ssi* INIM.MEŠ LUGAL *parā memai* 'I send somebody to someone, but the latter butters him up, and he breaches his mouth and blurts out to him the words of the king' [CHD 2]; KUB XXII 61 I 7 *man* UL *kuitki* SIG₅-ahhi 'if nothing comes up favorable'), 1 pl. pres. act. SIG₅-ah-hu-e-ni (KUB XVIII 18 Rs. 23 *n-at* EGIR-pa SIG₅-ahhueni 'we redress them' [viz. wrongs determined by oracle: *ibid.* 22 GAM *ariyaweni*]), SIG₅-ah-hu-ni (1691/u II 18 *n-at* SIG₅-ahhuni 'we set it right' [CHD 1.d]), 2 pl. pres. act. SIG₅-ah-te-ni (KBo X 75 Rs. 8–9 *nu mān* DINGIR.MEŠ [...]) SIG₅-ahteni 'if you gods will cure ...' [CHD 1.b]), 3 pl. pres. act. SIG₅-ah-ha-an-zi (KUB VI 45 III 46–47 *nu-mu-kan kuis idalus memias* ZI-ni *anda n-an-mu* DINGIR.MEŠ EGIR-pa SIG₅-ahhanzi 'what bad matter [is] in my soul, the gods will set it right'; Singer, *Muwatalli's Prayer* 22 [1966]; CHD 1.c; KBo XI 1 Rs. 5 *n-at* EGIR-pa SIG₅-ahhanzi; *ibid.* 6 *nu apiya-ya* EGIR-pa SIG₅-ahhanzi 'in that case too they will set it right' [CHD 1.d]; VBoT 24 II 24–26 *nu kuwapi* MUŠEN.HI.A SIG₅-ahhanzi *n-at anda* URU-riya *panzi* 'when the birds are auspicious they go into the city' [CHD 3]; KUB XVIII 25 IV 2), 1 pl. pret. act. SIG₅-ah-hu-u-en (KUB XXVIII 1 IV 7 'we made [him] well'), 3 pl. pret. act. SIG₅-ya-ah-hi-ir (KUB V 6 I 38 ANA DINGIR-LIM *kuyēs waskuyēs* SIXSÁ-antat *n-as* EGIR-pa SIG₅-ya-ah-hi-ir 'what offenses against the deity were determined, those they atoned for' [CHD 1.d]; *ibid.* I 8), SIG₅-ah-hi-ir (*ibid.* IV 24; KUB XVI 51 Vs. 1), 3 pl. imp. act. SIG₅-ah-ha-an-du (KUB XIII 2 II 38–39 *n-at* ... EGIR-pa SIG₅-ahhandu '[they] shall repair it' [viz. leaky roof; CHD 1.a]); par-

tic. SIG₅-yahhant-, nom.-acc. sg. and pl. neut. SIG₅-ya-ah-ha-an (*ibid.* IV 25 ŠA UTÚL.HI.A AŠRI.HI.A SIG₅-yahhan *ēstu* 'let places for pots be in good repair' [CHD 1.a]; KUB XL 56 IV 8 SIG₅-yahhan *ēsdu*), SIG₅-ah-ha-an (KUB XIII 24, 14–15 AŠRI.HI.A É.MEŠ UTÚL-ya SIG₅-ahhan *ēsdu* 'let places and houses for pots be in good repair'; KUB XXXVIII 12 I 1–2 É.DINGIR-LIM-si [and]urza ... SIG₅-ahhan 'the interior of his temple [has been] restored' [CHD 1.a]; iter. SIG₅-ahheski-, SIG₅-ahhiski-, 1 sg. pres. act. SIG₅-ah-hi-es-ki-mi (KBo XI 1 Vs. 43). SIG₅-ah-hi-is-ki-mi (KUB XIV 8 Rs. 38–39 *n-at* *kuitman* [EGIR-p]a SIG₅-ahhiskimi 'while I am setting it right' [CHD 1.d]), 1 pl. pres. act. SIG₅-ah-hi-es-ki-u-wa-ni (1691/u II 8–10 *kuit-a-smas-san waqqariya* ... *n-at* SIG₅-ahheskiuw[anī] 'whatever is lacking for you, it we will compensate' [CHD 1.a]), 3 pl. pres. act. SIG₅-ah-hi-is-kán-zi (KUB XXXI 112, 3 É-ŠU SIG₅-ahhis[kanzi] 'they restore his house' [alternatively 3 pl. imp. act. -kán-du; CHD 1.a]). 3 pl. pret. act. SIG₅-ah-hi-is-ki-ir (KBo XVI 63 I 12 *lappiyas uwanza ēsta nu-mu* SIG₅-ahhiskir 'fever had risen, but [the medics] made me well' [CHD 1.b]).

Hier. *arha lata-llara-*, *arha laranu-* '(make) prosper', -ti *arha lara-* 'prosper, flourish'. Cf. Hawkins and A. Morpurgo Davies, *Anatolian Studies* 28:104–6 (1978).

The base-meaning of *lazzi-* is 'good, right, straight, sound', expressing 'wellness', as opposed to *marsa-* 'wrong, false, fake, twisted'. The semi-synonym *assu-* (antonym of *idalu-* 'bad') means 'dear, favored, good, valuable'; there is some semantic overlap, especially in oracular terminology (in the sense of 'favorable, auspicious').

The sumerogram SIG₅ is shared, being occasional with *ass-* but dominant with *lazzi(ya)-* (with phonetic spellings rare and mostly OHitt.). The verbs *assiya-* and *lazziya-* are mediopassive, but active forms of *lazziya-* linger. Derived transitive verbs are *as(sa)nu-* 'favor, set aright' (like *marsanu-* 'falsify') and **lazziyahh-* (SIG₅-[y]ahh-) 'make good, straighten out' (factive like *newahh-* 'make new'). While *idalawes-* and *idalawahh-* exist, their antonymic counterparts **assawes-* and **assawahh-* are unattested and improbable under cover of SIG₅ (pace HW² A 494); *as(sa)nu-* largely makes up for **assawahh-*, and *idalawahh-* has veered from 'make bad' to 'treat badly'.

Hitt. *lazziya-* (also OHitt. *lāzziya-*) and Hier. *lata-* point to PANat. **lātya-* (cf. **haltya-* > Hitt. *halziya-*, Luw. *halta-*), perhaps denomi-

native (*lātya-ya-) from an adjective *lātya- > Hitt. *lazzi(ya)-* (cf. e. g. *appizzi[ya]-* < *opéy-tyo- or *hantezzi[ya]-* < *A₁ntéy-tyo-). In turn *lātya- reflects IE *loE₁-tyo-, affirming the old etymological connection by Sturtevant (Lg. 10:270 [1934]) and Juret (*Vocabulaire* 22) with Gk. λώϊον (nom.-acc. sg. neut. < *lōE₁-is-on), λῶον (acc. sg. fem. < *lōE₁-iyosm), λωῖτερον 'better'. For a parallel set of derivatives, cf. Hitt. *sani-* 'one', German *sonder-* 'special', Hitt. *sanizzi-* 'unique, exclusive', Skt. *sánutya-* 'apart'. The root adjective or noun *loE₁- is connectible with Gk. λῆν 'to wish' (for type cf. e. g. πτωκ- 'cowering', nominalized 'hare'), λῆμα 'a wish', and the basic meaning of *lazzi(ya)-* is thus 'to be wished, desirable'. This nuance of 'good' is discernible also in the Greek pleonasms λωῖτερον καὶ ἄμεινον (Odyssey), λῶον καὶ ἄμεινον (Xenophon), ἄμεινον καὶ λῶον (Plato).

laz(z)andati- (c.), nom. sg. *la-za-an-da-ti-iš* (KBo XXIX 94 l. R. 2), acc. sg. *la-az-za-an-da-ti-in* (KBo XXIV 26 III 3–4) *hāwēs lazzandatin hasta* [... *laz*]zandatis ^DAyindupinzu hasta 'sheep [?] bore [sg.!] l., l. bore A. [hapax]'. Both attestations occur in rituals of Huwassan(n)a (= ^DGAZ[.ZA].-BA.A[.A]; cf. GAZ 'kill') of Hupisna (classical Cybistra). Probably Luwian in view of the pairing of ^DGAZ.BA.A.A with her own tutelary ^DLAMA (KUB XVII 14 Vs. 12–13, KBo XXIX 194, 4 [Kümmel, *Ersatzrituale* 60, 69; McMahon, *State Cult* 49–50]), known at Hupisna as ^DLAMA sarlaimi- (Luwian for 'exalted'). Cf. also Luw. *ha-a-u-i-is* 'sheep'.

le (spelled *li-e*), profusely attested modal negative, usually "subjunctival" in negative commands or prohibitions, with verb in indicative (sometimes elliptic; rarely verb in imperative), occasionally (with particle *man*) "optatival" in negative wishes, with verb in indicative (or elliptic), e. g.: KUB XXI 38 I 37 *nu-le-pat zaluganumi* 'let me not tarry' (CHD a.1'); KBo V 3 III 38 *danna-ma-za le ilaliyasi ūl-at āra* 'but desire not having sex; it's against the law' (CHD a.2'.c'); KBo III 28 II 14–15 ANA É.EN.NU.UN *le daitti idalu-ma-an le iyasi henkan-se le takkissi* 'do not put him in prison, do not treat him ill, do not plot death for him!' (Laroche, *Festschrift H. Otten* 187 [1973]; CHD a.2'.a'); KUB IV 3 Vs. 12 *hameshi-za GUD-un le wasti*

'in spring do not buy cattle!', matching RS 22.439 III 10 (Akk.) *ē tašām [alp]a [ina pān šatti]* (Laroche, *Ugaritica* 5:781 1968]; *ibid.* 279); KUB I 1 I 38 *nu-wa le nahti* 'fear not!' (Otten, *Apologie* 6); KUB XIV 3 IV 4–5 *nu-wa-za damedaza KUR-eza kurur ēs ammetaza-ma-wa-za-kan arha le kurur* 'make war from another country, out of mine don't!' (CHD 4); KUB I 16 III 65–68 *le-ma-mu-ssan paskuyitta le-man-se* [LUG]AL-us *kissan tezzi* 'Do not forsake me! May the king not speak thus of her', matching *ibid.* IV 64–67 (Akk.) *lā [te]pperekkia-nni* (verb *naparkū*) *lā inuma LUGAL ki-e-a-am iqab[bi-šum]* (Sommer, *HAB* 16–17); KUB XXXI 66 III 5–8 ABU-YA-man-wa-kan SAL.LUGAL-ya *le hannetalwanēs ammuqq-a-man-wa le kuitki* HUL-uēszi 'May my father and the queen not [become] legal adversaries! And may it not turn bad for me in any way!'; *ibid.* 19 *le-man-wa-mu kuitki* HUL-uēszi; KUB XXXVI 89 Rs. 41 *id-as arsanuwa le epuraizzi* 'let him not dam up the courses of the river!'; KBo VI 2 II 49 (= *Code* 1:48 [OHitt.]) *nu ^Lhippari hāppar le [ku]iski izzi* 'let no one ply trade with a bondsman' (CHD a.3'.a'); KBo VI 34 II 40–41 *wel[huw]as anda welkuwan le huwāi* GUD.HI.A-ŠU UDU.HI.A-ŠU AMAR SILÁ *le hāsi* 'in the meadows grass shall not grow, his cows and ewes shall not calve or lamb' (Oettinger, *Eide* 10); KBo III 27 Vs. 11 *ir-mis le* 'he (shall) not (be) my subject' (CHD d); 299/1986 I 92 ^{ID}LAMA-as-wa ANA ^{NA4}hekur SAG.UŠ *le manninkuwan* 'Kuruntas (shall) not (go) near the monumental rock tomb!'; *ibid.* II 3 *n-at le dattari* 'it shall not be accepted' (Puhvel, *KZ* 112:65–6 [1999]); KUB XL 28, 4 *le umēni* 'let us not see!' (CHD a.4'); KUB VIII 51 II 15 *le-wa nahtēni* 'fear ye not!'; KBo III 28 II 8–9 LUGAL-was-a *sākuwa-met le usteni* 'do not watch the eyes of me, the king' (CHD a.5'.a); KUB XXIV 3 II 55–56 *n-asta [e] āssawēs idālauwas anda harkanzi* 'let not the good perish among the evil' (Gurney, *Hittite Prayers* 30; CHD a.6'); KUB XII 62 + 1696/ u Rs. 9–10 *ikniyanza piddai le* UH₄.HI.A-ass-a *uddanantes* EN.SISKUR QATAMMA *le uwanzi* 'a cripple runs not, even so let sorcerous words not come at the offerant' (*le* as emphatic postverbal negation, in analogic comparison ending in prophylactic prohibition; ZA 63:87–8 [1973]; CHD e, with wrong translation); KUB XXXI 86 II 17–18 *n-asta [uhha warh]ui zappiyattari le* 'a thatched roof is leakproof'; dupl. KUB XXXI 89 II 7 *suhha le warhūi zappiya[ttari]* 'an unthatched roof is leakprone' (CHD a.3'.b', with wrong translation; cf. Carruba, *SMEA* 22:363 [1980]).

Imperatives with *le* are archaically idiomatic or rhetorical in kind. Thus *le-ta nāhi* 'fear not' (besides *le nahti* [above]; KUB XXX 33 I

15, *KUB XXX 36 II 8*), *le-wa-tta nāhi* (*KUB XXXIII 24 I 43*), *le-ya-as nāhi* 'fear them not' (*KBo XIII 131 Vs. 14*) have irregular imperative parallels elsewhere (Lat. *nē timē*, Hom. *μη δειδῖθι*, Goth. *ni ōgs þus*; cf. Sommer, *OLZ* 42:683–4 [1939]). Their bunching is characteristic of the Old Hittite Farewell Address of Hattusilis I and cannot be lightly foisted on the "late copy". Even as Vergil's Laocoon (*Aeneid* 2:48) warns his Trojans not to trust the horse (*equō nē crēdite*), the old king enjoins his subjects that 'defamation not sit right' with them (*KUB I 16 II 51 kusduwāta le handān-pat ēsdu*), repeating the phrase verbatim but with *le le* 'never, ever' a few lines later (ibid. 55). A little later he switches from one construction to the other in the same sentence (*KUB I 16 II 59–60* ^{LÚ.MEŠSU.GI} *uddār le memiskanzi ... nu-tta* ^{LÚ.MEŠSU.GI URU KÙ.BABBAR-TI} *le memiskandu* 'the elders shall not speak words ... to thee the elders of Hatti must not speak' [Sommer, *HAB* 8]).

This imperative is an archaism which shows no tendency to spread (despite the doubts of e.g. Neu, *Anitta-Text* 105–6), being overshadowed in ordinary prose by the indicative; the latter is the mantle-bearer of the lost subjunctive or injunctive, in the manner of Lat. *nē crēdideris*, Gk. *μη εἴπῃς*, Ved. *mā bhūh*. As opposed to such specific "aoristic" prohibition there is the old use of the present imperative also in Latin (*nē timē*), Greek (*μη λέγε*), and Vedic (*mā bháva*). A third, innovational feature is the Latin addition of new negational devices, either with the infinitive (*noli facere*) or with an asyndetic subjunctive (*cave facias, fac ne facias*; cf. English *don't do*).

Hitt. *le* has been derived from IE **nē* 'not' (repeatedly since Friedrich, *Afo* 11:77 [1936], e.g. Kronasser, *Etym.* 1:60), with reference to e.g. *laman* < **nomn* (where it is rather a matter of dissimilation); even so, **nē* is essentially non-modal (Skt. *nā*, etc.), except intrusively in Italic. Phonetic affinity to IE prohibitive **mē* (Skt. *mā*, Avest. *mā*, Arm. *mi*, Gk. *μη*) being improbable, recourse has been had instead (since Pedersen, *Hitt.* 163–4, and Sommer, *Hethiter und Hethitisch* 65–6 [1974]) to the *cave facias* model, assuming *le* to be an imperative relic form of the verb *la(i)*- 'let (loose)', comparing such alleged offshoots of IE **lē-* (**leE₁-*) as OHG *lān* 'let' (V. Pisani, *Paideia* 8:308 [1953]). Most radically, Oettinger (*Stammbildung* 501, 497) compared an asyndetic injunctival Hitt. **le weksi* 'wish not' (literally 'let be [that] you wish') with Ved. **mā vaks*, connecting *mā* < **meE₁* with Hitt. *memma-* 'refuse', literally

'hold back [that] you wish'. Such projecting of the *cave facias* model into prehistory is perforce speculative, as are a fortiori other hypotheses built on a putative **lē* 'let!', notably H. Eichner's attempt to explain the 1 sg. pres. imp. ending *-(al)lu* (in *Flexion und Wortbildung* 80 [1975]; cf. W. Meid, in *Hethitisch und Indogermanisch* 171 [1979]).

Relevance of the Semitic general negative *lā* (Akk. *lā*) is also dubious, whether via plain borrowing (Hrozný, *SH* 92), "Indo-Semitic" archaism (Pedersen, *Hitt.* 163; A. Cuny, *RHA* 6:100 [1943]), or contamination of *lā* with IE **mē* into *le* (Kronasser, *VLFH* 161–2). Hitt. *le* does, however, more cogently recall the prohibitive negation verb in Uralic (e.g. Mansi *äl*, Mordvian *il'a*, Lappish *alē*, Finnish *älä*), which was followed by the bare stem of the verb, so that Hitt. **le dā* 'take not' would originally have resembled in construction Finn. *älä tuo* 'bring not' (for such "Indo-Uralic" similarity cf. e.g. Čop, in *Hethitisch und Indogermanisch* 16 [1979]). Following modal grammaticalization of the stem as "imperative" (and ensuing paradigmization), the negation verb was frozen as a negative adverb (parallel to IE **mē*), combinable modally also with the injunctive-subjunctive (*le datti*, like *le nahti* beside *le nāhi* 'fear not'; in Hittite indistinguishable from the indicative). Whether or not there is a "genetic" or typological tie between Hitt. *le* and the Uralic prohibitive, the model seems archaic rather than asyndetically innovational in the Latin *cave facias* manner, with the Old Hittite imperatival *le* anterior to the productive "injunctive" type.

Hittite strictly keeps the archaic distinction between *natta* and *le*, while elsewhere in Anatolian (as in Italic) variants of IE **nē* have taken over (even as conversely in Toch. AB *mā* has prevailed): uniform negative *ni(t)* in Palaic, *nid* in Lydian, *nawa* vs. prohibitive *nis* in Luwian (like Lat. *non* : *nē*; with indicative, e.g. *nis aztūwari* 'eat not!'), Hier. *na(wa)* vs. *ni(s)* (cf. Hawkins, *Anatolian Studies* 25:119–156, esp. 124 [1975]), Lyc. *ne(pe)* vs. *ni(pe)*.

lela-, lila- (c.) 'loosening up, soothing, appeasement, propitiation (of uptight deities); relief, release, remission, absolution (of mortals; in mortuary texts it is unclear whether a perturbed spirit is being placated, or a departed soul "released" [cf. Indic *vimocana*, or "Liberate me" of the Requiem Mass]), acc. sg. *li-la-an* (*KUB XXXIX 45 Vs. 1* INA UD.6.KAM *lilan anda appanz[i]* 'on day six they undertake a

propitiation'; *KUB* LIII 21 Rs. 8 [below]), gen. sg. *li-e-la-as* (*KUB* IX 15 II 24 *mān-ma lelas* UD.KAM.HI.A *kisandari* 'when the days of propitiation come around'; Souček, *MIO* 8:375 [1963]; *KBo* II 8 I 15 EZEN *lelas* 'festival of propitiation'; *IBoT* II 106 I 8 EZEN *le[as]*, *li-la-as* (*KBo* II 1 I 43 and IV 8, *KUB* LV 14 I 10 EZEN *lilas*; *KUB* XXXI 53 Vs. 9 ŠA EZEN *lilas* [Otten, *Gelübde* 20]; *IBoT* II 23, 3 *n-an ina é lilas ped[anzi]* 'they carry it into the house of propitiation'), dat.-loc. sg. *li-i-la* (*KUB* XLVI 38 II 24 *n-as lila pedanzi n-as lilanti* 'they carry them [viz. divine icons] to propitiation and propitiate them'), *li-la* (*KUB* LIII 21 Rs. 8–11 ^{URU}*Neriqqa lilan kuwapi KÙ-anzi nu ANA* ^DMAH[...] ^{NA4}ZI.KIN *lilassalla kuwapi nu ANA* ^DMAH[...] ^DU ^{URU}*Nerik EZEN tethes[as] ANA* ^D[...] *lila kuwapi* ^{NA4}*passi-lu[s]* 'when at N. they sanctify propitiation, to the mother-goddess ..., when the propitiatory [?] stela to the mother-goddess ..., ... the storm-god's of Nerik feast of thunder, when to deity X for propitiation pebbles ...'; Haas, *Nerik* 409–10; G. F. Del Monte, *Oriens Antiquus* 24:152 [1985]), Luwoid instr.-abl. sg. *li-la-ti* (*KUB* XXXIX 12 Rs. 9 *lilati handan*; cf. *ibid.* 8 *ina UD.1.KAM li[la-]*; *ibid.* 10 *li-lauwar* [see below; Otten, *Totenrituale* 70]).

lelai-, lilai- 'soothe, mollify, relax, appease, (re)concil(iat)e, placate, propitiate; relieve, release, remit, absolve (someone from suffering/guilt; or suffering/guilt from someone [for the syntactic variation see *HED* 1–2:267]), 3 pl. pres. act. *li-la-an-zi* (*KUB* XXXIX 6 II 2 [Otten, *Totenrituale* 48]; *KUB* XXX 27 Vs. 10 IGI-ziyan UD.KAM-ti *kuwapi :lilanzi* 'when on the first day they placate [or: release] him' [Otten, *Totenrituale* 98]), *li-la-a-an-zi* (*KBo* XV 10 I 1 [ma]n *ishanas* ^DUTU-un ^DIM-n-a EGIR-pa *lilanzi* 'when they reconcile the sun-god of blood and storm-god'; similarly *ibid.* II 69), Luwoid *li-la-an-ti* (*KUB* XVII 32 I 19 *n-an lilant[i]*), Luwoid *li-i-la-an-ti* (*KUB* XLVI 38 II 24 *n-as lila pedanzi n-as lilanti* [for translation see above]), 3 sg. pret. act. *li-la-a-it* (*KUB* XLI 19 Vs. 17), 3 sg. imp. act. *li-e-la-ad-d[u]* (*ibid.* 12 [*CHS* 1.5.1:103]), 3 sg. imp. midd. (?) [*li*]-*li-e-ya-ru* (*KUB* XXXIV 80 Vs. 10; Güterbock, *JAOS* 88:71 [1968]); Luwoid partic. *lilaimmi-* (*KBo* XXIX 82 IV 8 ^DLAMA *li-la-im-m[i(-)]*); verbal noun *lilauwar* (n.), nom.-acc. sg. *li-la-u-wa-ar* (*KUB* XXXIX 41 I 14 *lilauwar kuwapi anda app[anzi]* [cf. *lilan anda appanzi* above]; *KUB* XXX 27 Vs. 1 *lilauwarr-a anda appanzi* [Otten, *Totenrituale* 98]; *KUB* XXXIX 12 Rs. 8 *li[lauwar ina é.NA4-ŠU anda appanzi* 'they undertake a propitiation [?] in his mausoleum'), gen. sg. *li-la-u-wa-as* (*KUB* XXX 42 I 1 *šir lilauwas šA LÚ.MEŠ* ^{URU}*Ista-*

nuwa 'song of appeasement of the men of I.' [Laroche, *CTH* 161]); inf. *li-la-u-wa-an-zi* (*KUB* XII 26 I 9; *KUB* XXXIX 12 Rs. 17 and 18); iter. *liliski-, lileski-, lilariski-, lilaeski-,* 1 pl. pres. act. *li-la-ri-is-ki-wa-ni* (*KBo* XV 10 I 25–27 *nu-ssan ANA šeš-šu [ku]e takkiskit n-at-kan ANA BELI QADU DAM-ŠU DUMU.MEŠ-ŠU arha* [*lilariskiwani* 'whatever she would concoct against her brother, let us relieve it for the lord along with his wife and children'], *li-la-a-ri-is-ki-wa-ni* (*ibid.* 22 *q[āsa] ishanas* ^DUTU-un ^DIM-ann-a EGIR-pa *lilāriskiwani* 'behold, let us appease the sun-god of blood and the storm-god'), 3 sg. imp. act. *li-la-ri-es[-ki-id-du]* (*KUB* XXXIII 38 I 4; Laroche, *RHA* 23:144 [1965]), *li-la-a-ri-es-ki-id-du* (*KUB* XXXIII 69 + *HT* 100, 7–8 [*kāsa liti ki[tt]a nu zi-ka*] [*li*]āreskiddu 'lo, an l.-plant is lying, may it relax your spirit!'; *KUB* XXXIII 74 I 8–9 [*kās*]a-[i]ta letis *k[ittari]* nu ŠA DINGIR-LIM [*zi-ka karates-i*]ess-a NÍ.TE.MEŠ-us [*lilār*]e-skiddu 'lo, an l.-plant is lying for you, may it relax your inmost divine spirit and body!'; Laroche, *RHA* 23:163, 165 [1965]), 2 pl. imp. act. *li-li-is-ki-it-tin, li-li-es-ki-it-tin* (*KUB* XXIX 1 I 17–18 LUGAL-un-wa *liliskittin, sakuwa-sset lileskittin irman-si-kan dattin* 'relieve the king, relieve his eyes, take illness from him!'; dupl. *KUB* XXIX 2 II 9–11 [*liliskittin*] [...] *liliskit<tin> irman-si-kan* [...]; M. F. Carini, *Athenaeum* 60:492 [1982]; M. Marazzi, *Vicino Oriente* 5:152–4 [1982]). For parasitic -r- in the hiatic slot of y cf. e.g. *a(r)impa-* (*HED* 1–2:15); further *sa-ra-(a)-u-wa-ar* besides *sāu(w)ar* 'rage' (see Neu, *Altheth.* 221, 226; Siegelová, *Appu-Hedammu* 56), and perhaps even *dusgara-, dusgariya-* beside *dusk(iya)-*.

lilassalla- 'propitiatory, conciliatory' (?) (*KUB* LIII 21 Rs. 9, context above) seems to be derived from a Luwian gen. adj. **lilassi-* (cf. Luwoid derivatives like *:tarpassa-, :tarpalli-* 'surrogate', *kiklu-bassari-* 'steel ring' [*HED* 4:174]). Luwoid forms occur in Hittite ritual context with both *lela-* (*lilati*) and *lelai-* (*lilanti, lilaimmi-*) above; pure Luwian 1 sg. imp. act. [*li*]-*la-i-lu li-la-i-lu* (*KUB* XXXII 13 I 6), 3 pl. imp. act. *li-la-an-du(-an)* (*ibid.* 7 and 10 [Starke, *KLTU* 353]), *li-i-la-an-du* (*KBo* XX 56 Vs. 6 [Starke, *KLTU* 352]).

Both noun and verb are reduplicates of *lai-* 'loose(n), set free; relieve, remit' (q.v.); possibly the reduplicate was more typical of Luwian (where *lai-* is not attested). But note the large number of *l*-reduplicates in Hittite (*lelhuwa-, lilak-, lellipai-, laluk-*; further *lelaniya-, leliwa-*). The only unsolved question is whether the noun *lela-* is more basic, and *lelai-* its denominative verb (thus Kronasser,

Etym. 1:571; Szabó, *Entsühnungsritual* 48–51; Tischler, *Glossar* L–M 57), or whether rather *lelai-* is a direct reduplicate of *lai-* and *lela-* a deverbal action noun (of the type *kuera-*, perhaps from **lelay-a-*; for this view N. Van Brock, *RHA* 22:141 [1964]; Neu, *IF* 79:260–1 [1974]). Attested forms of *lelai-* can indeed be superimposed on *lai-*: (li)lanzi, (li)lait, (le)laddu, (li)lauwar, (li)laiski-, but not even *(li)laizzi vs. *(li)lai would be diagnostic either way, granted the similarity of the paradigms.

lelaniya- ‘infuriate’, 3 sg. pres. midd. *li-e-la-ni-at-ta* (*KBo* VI 2 II 13–15 [= Code 1:38, OHitt.] *takku LÚ.ULÙ.LU.MEŠ hannesni appa[ntes] nu sardiyas kuiski paiz[zi] takku hannesnas ishās le[lan]iatta nu LÚ sardian [w]alahzi n-as aki sarnikzil NU.GÁL* ‘if persons [are] under arrest for trial and some accomplice shows up, if the litigant becomes infuriated and strikes the accomplice, and he dies, there is no wer-geld’; cf. dupl. *KBo* VI 3 II 32–33 *n-asta [hann]etalwas kartimmiy-antari* [sic] ‘the litigator gets angry’ [*HED* 3:88]), 3 sg. pret. midd. *li-e-la-ni-it-ta-at* (*KUB* XXXIII 10 Vs. 15), [*li-e-la*]-*ni-e-it-ta-at* (ibid. 9), ^D*Telipinus li-e-la-* (*KUB* XXXIII 8 II 12 ‘T. was infuriated’; cf. Laroche, *RHA* 23:106, 105, 100 [1965]); part. *lelaniyant-*, nom. sg. c. *li-e-la-ni-ya-an-za* (*KUB* XVII 10 II 33–34 ^D*Telipinus lelaniyanza uit uwantiwantaz tithiskitta katta dankui tēkan zah-hiskizzi* ‘T. came infuriated, with lightning he kept thundering, keeps beating down on the dark earth’; ibid. IV 4 ^D*IM-as lelaniyanza uizzi* ‘the storm-god comes infuriated’; cf. Laroche, *RHA* 23:93, 96 [1965]), *li-la-ni-ya-an-za* (*KBo* XII 78, 4 ^D*IM-as lilaniya-a[nza]*; dupl. *KUB* XXXIII 46 I 8 ^D*IM-as lilaniyanza*; cf. Laroche, *RHA* 23:81–2 [1965]).

This rare verb is found so far only in the Old Hittite laws (later variant: *kartimmiya-* ‘be angry’) and in mostly old versions of the Telipinus myth and its analogues. In the latter, the four canonic sequential nouns of the propitiation formulas are *karpis* ‘wrath’, *kartimmiyaz* ‘anger’, *wastul*, and *sāuwar* ‘rage’. Three of these are matched with verbs expressing anger (*karpiya-* ‘be wroth’, *kartimmiya-* ‘be angry’, *sai-* ‘rage’), but *wastul* seems out of place, as paired with the verb *wasta-*. Its usual gloss ‘sin’ fails to convey the base-meaning ‘come up empty, miss, fail’. The sense of *wastul* is here rather that of rational failure, of blind fury, in Greek terms being subject to the etymologically cognate ἄτη, by whom Aga-

memnon says his senses were devastated (*Iliad* 19:136 ἄφάσθην; cf. Puhvel, *KZ* 105:7 [1992]). Thus *wastul* is here the counterpart of Lat. *furor*, which Cicero (*Tusc.* 3.5.11) defined as the height of blind rage (*mentis caecitas*). It may be that *lelaniya-* fills a gap as the ritual verb matching *wastul*; Güterbock (*Festschrift J. Friedrich* 210 1959) used for *lelaniya-* the gloss “wüten” as “den höchsten Grad des Zornes”.

In that case *lelaniya-* may be a reduplicate (for the type cf. *leliwant-*) of the equally rare ritual verb *elaniya-* (*HED* 1–2:268–9), attested in the iterative *elaneski-* ‘assail, plague’, i. e. ‘drive to distraction’, the same way as its Greek cognate ἐλάω, ἐλαύνω ‘drive, harass, plague’ (ἐλαύνεσθαι τὴν γνώμην ‘be driven out of one’s mind’). If *elaneski-* be alternatively connected with *ila(n)-* ‘stair, ladder’ in the sense of ‘escalate, put on pressure’ (*HED* 4:320), the same sense of ‘push beyond the limit’ would obtain.

lelhu(wa)-, lilhu(wa)-, lilahu(wa)-, lalhuwa- ‘pour (liquids), decant (wine)’, 3 sg. pres. act. *li-il-hu-wa-i* (*VBoT* 1, 14 *nu-ssi lilhuwai ḫā-an* SAG.DU-si ‘he shall pour oil on her head’; cf. L. Rost, *MIO* 4:334 [1956]; *CHD* a), *li-la-hu-i* (*KBo* XXI 47 II 13; cf. ibid. 16 *lāhuī*), *li-el-hu-wa-i* (*KBo* XII 112 Rs. 3 -k]án parā *lelhuwai* ‘pours forth’ [Beckman, *Birth Rituals* 68]), *li-el-hu-u-wa-i* (*KBo* XV 37 V 11 and dupl. *KBo* XXV 172 IV 8 ‘decants’ [wine which he keeps drawing from a container into cups; *CHD* c]; *KBo* XV 52 I 5 and par. *KBo* XV 69 I 21 *li-e]l-hu-wa-i* [the cupbearer] pours’ [wine from a decanter; *CHD* c]; *KBo* XXXIII 201 III 2 *li-el]hu-u-wa-i*; *ZA* 72:142 [1982]), *li-el-hu-wa-a-i* (*KUB* XLV 5 II 21 ‘pours’ [wine and oil from a bowl and washes the deity’s feet]; *CHS* 1.2.1:107; *CHD* d)), 3 pl. pres. act. *li-e-el-hu-an-zi* (*KUB* XXXII 121 II 36), 3 pl. imp. act. *li-el-hu-wa-an-du* (*KBo* XXIII 65, 6); partic. *lalhuwant-*, instr. sg. *la-al-hu-u-wa-an-ti-it* (*KUB* XXXVI 2b II 20; cf. ibid. 19 κ]AŠ GE-ŠTIN *arser* ‘flowed [with] wine [and] beer’; Laroche, *RHA* 26:33 [1968]; *CHD* s. v.); supine *li-il-hu-wa-an* (*KBo* XXXII 14 III 19 and Rs. 32 *nu IGI.DU₈.HI.A kue pāsiskit n-at PANI BELI-ŠU lilhuwan dais* ‘what oblations he had kept swallowing, these he began spewing forth before his lord’ [Neu, *Epos der Freilassung* 83, 85, 176]), iter. *lilhuski-*, supine in *KUB* XXIX 48 Rs. 18 *wātar li-il-hu-us-ki-w[a-an*

tianzi 'they start pouring water' (viz. on the racehorse; Kammenhuber, *Hippologia* 164; CHD b).

lelhuntai- (c.), *lelhuntalli-* (c.), vessels for pouring ('pitcher', vel sim.); *lelhuntai-* 'use a pitcher, pour from a pitcher': acc. sg. ^{DUG}li-el-hu-u-un-da-in (KUB XXX 19 IV 18), ^{DUG}li-el-hu-un-ta-al-li-in (KUB XXXIX 8 IV 10; ibid. 25 -a]lin); 3 pl. pres. act. li-el-hu-u-un-da-an-zi (KUB XXX 19 IV 12), -u]n-ta-an-zi (dupl. KUB XXXIX 8 IV 12); inf. li-el-hu-u-un-da-u-wa-an-zi (KUB XXX 19 IV 17), -u]n-ta-u[-wa-an-zi (dupl. KUB XXXIX 8 IV 12 [Otten, *Totenrituale* 46]). The verb *lelhunt-ai-* is denominative from the participle *lelhu-(wa)nt-* (literally 'handle the poured, do the pouring'; cf. e.g. *hantai-* [HED 3:107]); the noun *lelhuntai-* is deverbative (*lelhuntai-* + *-ai-*, the opposite derivation from e.g. *halluwai-* 'brawl', where *halluwai-* 'to brawl' is *halluwai-* + *-ye-* [HED 3:51]), whereas *lelhuntalli-* is denominative from *lelhunt-* (cf. e.g. *sankuwalli-* 'nail-clipper').

lelhu(wa)rtima- (c.) 'floodwaters' (vel sim.), nom. pl. (?) li-el-hu-ur-ti-ma-as, li-el-hu-wa-ar-ti[- (KBo XXVI 105 IV 10–13 *lelhuwar-ti[mas]* [utn]ē anda kārier [arā]ir *lelhurtimas nu sarā* ^{DUTU} ^{D_{SIN}} wem-ī[er] [nu sa]rā nepisas MUL.HI.A-us we[mier] 'floodwaters covered the land; floodwaters rose, they reached up to the sun and moon, they reached up to the stars of heaven'; cf. ibid. 9 *garittis* 'floods' [CHD s. v.]). What follows *lelhu-* is obscure (derivational complex, or compound with Luw. *war-* 'water?').

Luw. (li)huwa- 'pour', 3 pl. pret. act. lu-u-wa-an-da (KUB XXXV 107 III 19 *a-wa-tta* IGI.HI.A-wa ānda uwarsa lūwanda 'into eye (-opening)s water they poured' [Starke, *KLTU* 238]), lu-ū-un-ta (KUB XXXV 124 II 2 and 5 [Starke, *KLTU* 413]), 2 sg. imp. li-lu-u-wa(-a) (KUB XXV 39 I 26 *lilūwa tāin* 'pour oil'; ibid. 27 *lilūwā lilūwa* [Starke, *KLTU* 329]). Cf. H. C. Melchert, *KZ* 101:217–8 (1988), *Cuneiform Luwian Lexicon* 128, 130 (1993)).

Relevance of Luw. *elha-*, *ilha-*, *ililha-* 'wash' appears far-fetched (cf. Tischer, *Glossar* L–M 5). Any remote tie-in should involve Indo-European root structure, viz. *E₁el-A₁- vs. *(E₁)leA₁-w-, comparable to e.g. *A^w₁ey-w- (Gk. οἶαζ vs. *(A^w₁)yew-g- (Lat. *iugum*).

lilhu(wa)- (*lelhuwa-*, *lalhuwa-*) is a reduplicate of *lahhu(wa)-*, typical of present stems and well represented in Hittite (e.g. *kis-* : *kikkis-*, *luk-* : *lalukki-*, *lip-* : *lilipai-*) and in other Indo-European (e.g. Skt. *sīsarti*, *tiṣṭhati*, Gk. τίθημι, μίμνω, Lat. *sistō*, *stōdō*), mainly (though not exclusively) with *i*-vocalism in the reduplication

syllable. It is distinct from the more blatant and fuller intensive reduplication in Hittite (and elsewhere), e.g. *halihla(i)-*, *hulhuliya-*, *katkattiya-*, *kuaskuas-*, *pariparai-*, *tastasiya-*, also found in nouns (*halhalzana-*, *harsiharsi-*, *kunkunuzzi-*), a quasi-onomatopoeic mode little different from French *joujou* or English *weewee*. Of the first group, *lilhu-* and *kikkis-* are notable for forming non-iterative supines for the ingressive periphrasis, *lilhuwan* and *kikkissūwan*; the double attestation of *lilhuwan* : *lilhuskiwan* has some nonreduplicated parallels, *hannuan* (HED 3:81) : *hanneskiwan* (HED 4:326) and *karipūwan* : *karipaskiwan* (HED 4:73; cf. Puhvel, *Miscellanea ... W. Belardi* 164 [1994]). Perhaps some iterative-durative tinge attaches to *lilhu-* vs. *lahu-*, apparent from contextual nuances like 'decant', 'dribble', and 'spew'.

leliwant-, liliwant- 'swift, nimble; requiring swift action, pressing', nom. sg. c. li-li-wa-an-za (KBo III 21 II 15–16 *liliwanza-ma-ssan ikza-tes* KUR-e katta hūppan harzi 'your swift net holds the land ensnared'; A. Archi, *Orientalia* 52:23 [1983]; KUB XLI 8 II 8–9 ^{D_{IŠTAR}} is liliwanza n-asta ^{URU} Ninuaz ^{SUR.DU.A} ^{MUSEN} IGI-anda pait 'Ištar [was] swift, from Ninive she went to meet the falcon'; KUB XXIV 7 III 65–66 ^{li}iliwanza IM.MEŠ sarku 'swiftly put on the winds as shoes!'; KUB XXXIII 33, 5 *hār]as liliwanz[a* 'the swift eagle'), li-li-wa-az (KUB XXXIII 24 I 26 *hāras liliwaz*; Laroche, *RHA* 23:113 [1965]), acc. sg. c. li-e-li-wa-an-da-an (KUB XVII 10 I 23–24 ^{DUTU} us hāranan ^{MUSEN} leliwandan ^{IŠPUR} 'the sun-god sent the swift eagle'; Laroche, *RHA* 23:91 [1965]), li-li-wa-an-da-an (par. KUB XXXIII 4 I 12 ^[Pu]tu-us liliwanda[n hara]nan piye[t]; Laroche, *RHA* 23:99 [1965]; par. KUB XXXIII 24 I 23; Laroche, ibid. 113; KUB XXXIII 33, 8 NIM.LÀL liliwanda[n 'the nimble bee'; Laroche, ibid. 125), nom.-acc. sg. neut. li-li-wa-an (KUB XII 65 III 7 [and dupl.] nu-wa uttar liliwan nu-wa hūdak ehu 'the matter is pressing, come at once!'; Laroche, *RHA* 26:50 [1950]; Siegelová, *Appu-Hedammu* 50), acc. pl. c. li-li-wa-an-du-us (e.g. KUB XXXIII 106 II 3–4 ^{INA} GİR.MEŠ-ŠU-ma-za ^{KUŠ} E.SIR.HI.A-us liliwandu[s IM.MEŠ-us] sarkuit 'on his feet as shoes the swift winds he put' [recurring topos of "Ullikummi"; Güterbock, *JCS* 6:20, 34 [1952], 5:146, 154 [1951]; KUB XXXVI 24 II 6 *li]iwandus* IM.HI.A-us).

liliwahn- 'make haste, hurry', sometimes in pleonastic binomial epic formula *nuntarnu- liliwahn-* 'hurry up and hasten', 3 sg. pret.

act. *li-li-wa-ah-ta* (KUB XXXVI 12 III 15–16 *nu nuntarnut* [li]i-wahta; Güterbock, JCS 6:16 [1952]; KBo XXII 79, 5 li]liwahta), 3 pl. pret. act. *li-li-wa-ah-hi-ir* (KUB XXXIII 102 III 15 li]liwahhir; dupl. KUB XXXIII 98 III 6 liliw]ahhir; Güterbock, JCS 5:154 [1951]), 2 pl. imp. act. *li-li-wa-ah-tin* (ibid. 12 *nun*]arnuttin-wa lili-wahtin; dupl. KBo XXVI 61 + KUB XXXIII 102 III 22 *nuntarnut*[tin-wa li]liwahtin); inf. *li-li-wa-ah-hu-wa-an-zi*, used adverbially in the sense of 'posthaste' (ABOT 60 Rs. 4 *nu-mu-kan* ^DUTU-ŠI BELI-YA IR.MEŠ-KA liliwahhuwanzi nai 'your majesty, my lord, send your servants to me posthaste' [Hagenbuchner, *Korrespondenz* 2:77]), li-li-wa-ah-wa-an-zi (KBo XXXVIII 263 + 134 Rs. 21; D. Groddek, *AoF* 26:41 [1999]), li-li-wa-ah-hu-u-wa-an-zi (Mašat 75/9, 1–9 *ziga-kan* ¹Pipappas ERÍN.MEŠ UKU.UŠ pariyan liliwahhūwanzi uwate n-an-kan tuzziya anda uwate mān ŪL-ma uwasi haraksi 'you, P., bring the constabulary posthaste and bring it into the army; if you don't, you come, you are dead' [Alp, *HBM* 182]), li-li-wa-ah-hu-u-an-zi (VBoT 2, 10–12 *nu-mu-kan* ¹Kalbayan EGIR-pa parā IŠTU LÚ TEMI-YA liliwahhuuanzi nai 'send K. back to me posthaste along with my messenger!'; L. Rost, *MIO* 4:329 [1956]; KBo XXXII 37, 8 [Neu, *Epos der Freilassung* 505]; frequent in Mašat letters [Alp, *HBM* 309], e. g. Mašat 75/39 Vs. 7–9 *nu-mu liliwahhuuanzi hatrāi* 'write me posthaste' [*HBM* 126]; Mašat 75/10 Vs. 3–7 *māhhan-ta kās tuppianza anda wemiyazzi nu MAHAR* ^DUTU-ŠI liliwahhuuanzi ūnni 'when this letter reaches you, travel posthaste to his majesty's presence'; similarly Mašat 75/69 Vs. 5–10 [*HBM* 140–2]; Mašat 78/157 Vs. 6–12 *nu annin 1 LIM 7 ME 1 ERÍN.MEŠ* ^{URU}Ishupitta liliwahhuuanzi niniktin n-an MAHAR ^DUTU-ŠI INA UD.2.K[AM ^{URU}S]ap-inuwa liliwahhuuanzi uwatettin 'levy that one regiment of 1700 men of Ishupitta posthaste and bring it before his majesty in two days to Sapinuwa posthaste' [*HBM* 152]); sup. *li-li-wa-ah-hu-u-an* in the same sense (Mašat 75/45 Vs. 10–12 *n-an MAHAR* ^DUTU-ŠI liliwahhuuan-kan uwateddu 'let him bring him posthaste before his majesty' [*HBM* 138]); iter. *liliwahheski*-, 3 sg. pret. act. *li-li-wa-ah-hi-es-ki-it* (KBo I 44 I 16 *liliwahheskit-ta* 'he would hasten to you', matching ibid. [Akk.] *ihdamta-kku* (*hamātu*); *MSL* 17:102 [1985]). The factitive *liliwahh-* (type *newahh-*) is formed on a stem **leliwa-* secondarily abstracted from *leliwant-*.

leliwant- (type of *lalukki-want-* 'shiny', *misri-want-* 'radiant') contains an unattested *i*-stem **leli-* (Goetze's [Tunnawi 93] *li-li-in* 'moving' in *HT* 35 Rs. 5 is rather *sar-li-in* 'upper' [viz. millstone], *sar*

being subject to misreading as *li*). This **leli-* seems to be a reduplicate, not however of the full *le-la-* type (q. v.) but rather like *lelaniya-* vs. *elaniya-* (q. v.). Underlying **eli-* figures to be IE **ey-li-* 'a going', related to Gk. *οἶμος* 'path' on the lines of Skt. *dhūli-* 'dust': *dhūmā-* 'smoke', Lat. *fūligō* 'soot': *fūmus* 'smoke', Lith. *dūlis* 'mist': *dūmai* 'smoke'. In Germanic a denominative verb **eyli-yo-* > **īliya-* yielded OE *īlian*, OHG *īllan*, German *eilen* 'hurry' (*IEW* 296).

lenk-, li(n)k- 'swear, take an oath, state under oath'; dat. + *ser* (or: *menahhanda*) *lenk-* 'swear to (or: before, by)'; (-*za-kan*) *link-* 'adjure'; 'forswear oneself, perjure oneself', 3 sg. pres. act. *li-in-ik-zi* (KUB LIV 1 II 13–14 *kedani-wa ANA DINGIR-LIM* [kuis] *linikzi nu-war-as ŪL TI-eszi* 'he who forswears himself to this god shall not live'; A. Archi and H. Klengel, *AoF* 12:55 [1985]), *li-ik-zi* (KUB XXXVI 127 Rs. 16 'he takes a [pauper's] oath' [viz. over inability to pay a fine; *CHD* a]; KBo III 29 I 16; KUB XL 88 III 16–17 *namma NU.ZU.A* [nāw]i *likzi* 'further he has not yet sworn to not knowing' [Werner, *Gerichtsprotokolle* 24]; KUB VII 1 II 11–12 *namm-us-za-kan likzi* 'she adjures them' [viz. ineffective dietary measures, applying magic]; wrongly G. F. Del Monte [*Oriens Antiquus* 24:153 (1985)], who appealed to Starke's erroneous "other *lik-*" [IE **leyk-* 'leave'], which should have yielded **likuzi* [see sub 1 pl. pres. act. *likuwanni*]; for construction cf. *huek-* 'conjure' with either dat. or acc. object [*HED* 3:323–5]; KBo VI 2 IV 3 [= *Code* 1:75, OHitt.] *takku te]zzi INA QATI DINGIR-LIM akkis nu likzi* 'if he says it [viz. the animal] died at the hand of deity, he swears [to it]'; *CHD* a), *li-in-ga-zi* (possibly also 3 pl.; dupl. KBo VI 3 III 75 *takku tezzi-ma IŠTU DINGIR-LIM-war-as BA.UG₆ nu li-in-ga?-zi*; KBo XV 1 II 7 [Kümmel, *Ersatzrituale* 141; *CHS* 1.5.1:234]; KUB XLIII 76 Rs. 5), *li-in-kán-zi* (sic dupl. KUB XIII 13 Rs. 5 [*Code* 1:75] *linkan[zi]*; for this impingement of 3 pl. forms cf. the rhyme-verb *henk-*, *hink-* 'bow', 3 sg. pres. act. *hi-ik-zi*, but also KUB X 89 I 7 *hi-in-ga-zi*, ibid. 10 *hi-in-ga-an-zi*, ibid. 13 *hi-in-ga-~~an~~-zi* [with erasure; *HED* 3:293]), 1 pl. pres. act. *li-in-ku-u-e-ni* (KUB XXXI 42 III 11–16 *ANA LUGAL SAL.LUGAL ser ANA PANI* ^DU ... *kuitman linkuweni* 'meanwhile we swear by the king and queen ... before the storm-god'; von Schuler, *Orientalia* N. S. 25:227–8 [1956]), Luwoid *li-ku-wa-an-ni* (*HT* 1 I 34 and dupl. KUB IX 31 I 41–42 *nu uwattin nu*

ezzattin nu likuwanni ‘“Come, eat!”, let us [so] adjure’ [Starke, *KLTU* 51]; no credence accrues to Starke’s [*Bi. Or.* 39:363 (1982)] adduction of IE *leyk- ‘leave’ here and for *HT* 1 I 43 lengawen [1 pl. pret. act.], 3 pl. pres. act. *li-in-kán-zi* (*KUB* XVII 21 IV 15–19 *nu-wa uwanzi* NÍG.BA.MES *danzi namma linkanzi mahhan-ma-at* EGIR-*pa aranzi n-asta lingāus sarranzi nu-za sumēnzan ša* DINGIR.MEŠ *memiyanus tepnuwanzi nu ša* ^{DIM} *linkiyas* ^{NA4} *KIŠIB arha hullanzi* ‘they come, accept gifts, then swear [friendship]; but when they pay a return visit they break oaths, make light of your words, o gods, and smash the seal of the storm-god of swearing’ [von Schuler, *Die Kaškāer* 160]), 1 sg. pret. act. *li-en-ku-un* (299/1986 II 41 *ammuk-ma* ANA ^{ID} *LAMA ser kissan lenkun* ‘but I swore to Kuruntas as follows’ [Otten, *Bronzetafel* 16]), *li-in-ku-un* (*KBo* IX 73 Vs. 2–3 *kāsa* ER-*in*.MES SA.GAZ-*as* [mēnahhanta] *linkun* ‘lo, before the Hapiru-army I have sworn’; Otten, *ZA* 52:220 [1957]; *CHD* b; *KUB* XIII 35 I 29–30 *karū linkun* ‘I swore a long time ago’ [Werner, *Gerichtsprotokolle* 4]; *KUB* XIV 3 I 32–33 *nu-tta ke kue* INIM.MEŠ *AŠPUR nu GIM-an* [...] *nu LUGAL.GAL linkun* ‘how these matters which I wrote to you [came about], I the great king have stated under oath’ [*CHD* a]; *KUB* XXX 10 Vs. 12 *nu ANA DINGIR-YA ŪL kussanka linkun lingainn-asta ŪL kussanka sarrahat* ‘I never forswore myself to my god and I never broke an oath’ [*CHD* c]), 3 sg. pret. act. *li-ik-ta* (*KUB* XIV 1 Vs. 27 *nu likta nu-za ke uddār šAPAL NI-IŠ DINGIR-LIM* [da]s ‘he swore and placed these words under oath’ [*CHD* b]; *KUB* XXVI 32 I 1–4 [ANA ¹Sup] *piluliyama tabarna LUGAL.GAL* [I. .] *LUGAL-ma GAL DUB.ŠAR.GIŠ ANA SAG.DU-ŠÚ ... kisan ser likta* ‘to the head of Lord S., great king, chief of wood scribes Šarruma ... swore as follows’; Laroche, *RA* 47:74 [1953]; *KBo* IV 14 IV 53–54 [ANA ZI LUGAL UGU *likta* [...] A]NA NUMUN LUGAL-ya *ser kisan ligdu* ‘[even as] he swore to the king’s soul, let him also swear thus to the king’s progeny’), *li-en-kat-ta* (299/1986 II 38 *nu ANA ZI-YA ser kissan lenkatta* ‘he swore to my soul as follows’; *KUB* XXI 37 Vs. 25 *ū ANA* ^{DSEN} *lenkatta* ‘and he swore to the moon-god’; A. Archi, *SMEA* 14:204 [1971]; Ünal, *Hatt.* 2:120), *li-in-kat-ta* (*KUB* XXI 7 III 6 AN]A DINGIR.MEŠ *linkatta* ‘swore to the gods’; R. Stefanini, *Athenaeum* 40:19 [1962]; *KUB* VII 41 I 12 *nassu DUMU.LÚ.ULÚ.LU linkatta nasma ēšhar* [iyat] ‘[if] a person either perjured himself or shed blood’; *KUB* VI 41 III 51–52 [na]mma EGIR-*pa-pat wahnut n-as* ANA ¹E.GAL.KUR *anda weriyattat* [nu-]ssi *menahhanda linkatta n-at-za* 1-NUTIM *kisantat* ‘then he became a turncoat, found a com-

mon voice with E., swore by him, and they became united’; dupl. *KBo* IV 7 III 11 *nu-ss[i me]nahhanda linkatta*), *li-in-ik-ta* (dupl. *KBo* IV 3 II 28 *nu-ssi menahhanda linkatta* [Friedrich, *Staatsverträge* 1:128–9; *KUB* V 6 IV 22), *li-in-kán-ta* (sic *KUB* XIII 35 I 9–10 ¹*Ukkuras linkanta nu-za-kán linkiya anda kisan pedas* ‘U. took an oath and under oath submitted the following’), *li-in-ki-es-ta* (*KUB* XIV 14 Vs. 14–15 *nu-ss[si-kan* ^{URU} *Hat]tusas ... hūmanza ser link-esta* ‘to him all Hattusas had sworn [allegiance]’ [Götze, *KIF* 166]), 1 pl. pret. act. *li-in-ku-en* (*KUB* XXXVI 106 Vs. 6 [OHitt.] ^{URU} *Hat-tusi menahhanta linkuen* ‘we have sworn to Hattusas’; Otten, *ZA* 52:217 [1957]; *CHD* b), *li-in-ku-u-en* (*KUB* XXIII 29, 8 3-*is linku-wen* ‘we swore thrice’ [Ünal, *Hatt.* 2:131]), *li-en-ga-u-en* (*HT* 1 I 43 *kāsa* ^{DAMAR.UD} ^D*Innarauwantess-a lengawen* ‘lo, we have adjured Marduk and the Strong Gods’ [Starke, *KLTU* 51]), 3 pl. pret. act. *li-in-ki-ir* (*KBo* VIII 35 II 28–29 *nu ke-a QATAMMA* [l]inkir *nu-za linkiya kattan QATAMMA daier* ‘these also took the oath and likewise placed themselves under oath’), *li-in-kir* (*KUB* XXIII 59 I 4; *KBo* XVI 27 II 3), 2 sg. imp. act. *li-i-ik* (*KBo* IV 14 I 41; R. Stefanini, *ANLR* 20:48 [1965]), *li-in-ki* (*KUB* XIV 3 II 5–6 *it-wa-ssi linki* ‘go swear to him!’ [Sommer, *AU* 6]), 3 sg. imp. act. *li-ig-du* (*KBo* IV 14 IV 54, quoted under 3 sg. pret. *likta* above), 2 pl. imp. act. *li-en-ik-tin* (*KUB* XXVI 1 III 53–54 *kinun-a-smas ŪL kuyēs kā ēstin nu-kan* 1-*eda leniktin* ‘and now you who were not here, swear in unison!’), *li-in-ik-tin* (*KUB* XXVI 1 + XXIII 112 I 2–3 [nu-]wa *sum-mes* LÚ.MEŠ SAG ANA SAG.DU ^D*UTU-š[er]* *kisan linik* [tin] ‘you men in charge swear thus to my majesty’s head!’ [von Schuler, *Dienstanweisungen* 8]), *li-e-ik-te-en* (942/z Rs. 2), *li-ik-te-en* (*KBo* XVI 27 II 5), 3 pl. imp. act. *li-in-kán-du* (*KUB* XIII 35 I 8 *ina ē* ^D*Lelwani linkandu* ‘let them take an oath in the temple of L.’); partic. *lenkant-, linkant-,* nom. sg. c. *li-in-kán-za* (*KUB* VII 41 I 15 *nasma-kan eshaskanza linkanza an* [da uit] ‘or a bloodied or perjured one entered’ [*CHD* c]), nom.-acc. sg. neut. *li-en-qa-an* (299/1986 II 49–50 *MAMETE.MEŠ-mu kue piran lenqan harta* ‘the oaths which he had sworn to me before’; similarly *ibid.* 55), *li-in-kán* (*KUB* XXX 45 “III” 15 *nasma linkan harzi* ‘or has perjured himself’ [Laroche, *CTH* 160]), *li-in-ga-an* (*KUB* XXX 51 I 17–18 *man UKU-as p* [apr] *ahhan lingan harzi* ‘if a person has polluted or perjured himself’ [Laroche, *CTH* 158]; *KUB* XIV 1 Vs. 79 *nu-wa* ANA ¹*Ma* [dd] *u-watta* ¹*Kupanta* ^D*KAL-as ke-ma menahhanta lingan harzi* ‘to M. K. has sworn the following’; *ibid.* Rs. 53 *lingan harkanzi* [Götze,

Madd. 20, 32]); iter. *linkiski-*, 3 sg. pret. act. *li-in-ki-is-ki-it* (KUB XIV 1 Rs. 51 *karū linkiskit* 'he would formerly swear'; KBo VI 34 III 14–17 *ūl inkiskit nu DINGIR.MEŠ-as piran [link]atta namma-kan NIŠ DINGIR-L[IM sar]radda n-an linkiantes eppir* 'Was he not a habitual perjurer? He swore before the gods, then he broke the oath, and the Oaths seized him' [Oettinger, *Eide* 12; CHD 2.a), 3 pl. pret. act. *li-in-ki-is-ki-ir* (KUB XLVIII 110 III 7), 2 pl. imp. act. *li-in-ki-is-ki-tin* (KUB XIII 3 II 25–26 LUGAL-was *zi-ni ser ITU-mi ITU-mi linkiskitin* 'swear month by month to the king's soul!' [Friedrich, Meissner AOS 47]).

lengai-, *lingai-* (c., logographically also n.) 'swearing, oath-taking, oath; false oath, perjury; Oath, numen of swearing, personified or invested in divinity, singular or plural, punishing perjury and oath-breaking' (NAM.ERIM [rare]; MA-MI-TU, NI-IŠ DINGIR-LIM, NI-IŠ DINGIR.MEŠ; cf. Gk. *ὄρκος* 'oath', Styx-water being the greatest and most fearsome Oath for the Greek gods [*Iliad* 15.38], *Ὀρκος* as the divine punisher of perjurers [Hesiod, *Erga* 804], and "all-hearing" *Διὸς ὄρκος* [Sophocles, *Oed. Colon.* 1767] personifying Zeus's guardianship of oaths), nom. sg. c. (and pl.?) *li-in-ga-is* (KUB XXIX 7 + KBo XXI 41 Rs. 26 *hurtaiš lingaiš paprātarr-a* 'curse, oath, and defilement'; ibid. 50 *li-in-g[a-is]-ma hu-ur-ta-is-sa* [Lebrun, *Samuha* 123–4; CHD L–M–N 64, 69 questionably restored from inconclusive traces an otherwise unattested nom.-acc. sg. neut. **li-in-ga-e*]; KUB XXIX 9 I 7–8 *lingaiš-si-kan EGIR-pa UD.KAM-as parni-ssi andan kisari* 'an oath of the future [= curse] will be on his house'; cf. CT 38.31 Rev. 17 NAM.ERIM *ana bīt amēli īrub* 'an oath will be on the man's house'; Güterbock, *Afo* 18:78–9 [1951]; CHD 6; for *lingai-* as potentially 'curse' cf. the asyndetic [hendiadys?] binomial *hurtaiš lingaiš* or *lingaiš hurtaiš* above; KUB XXXV 148 IV 18–19 *kūnn-a UKÙ-an lingaiš [...]* *le appanzi* 'may not Oath[s?] ... seize this person'), *li-in-ga-i-is* (KUB XXX 45 "III" 10 *mān UKÙ-an dassus lingaiš epzi* 'if strong Oath seizes a person' [Laroche, *CTH* 160]), MA-ME-TUM (KBo XV 7, 6 MAMETUM EN-YA 'Oath, my lord' [Kümmel, *Ersatzrituale* 36]), NI-IŠ DINGIR-LIM (e.g. KBo XVI 25 IV 16 NIŠ DINGIR-LIM-ŠU *ēsta* '... was his oath'), acc. sg. c. *li-in-ga-in* (e.g. KUB XIV 1 Rs. 20 ¹*Madduwattas-a-k[an AN]A ABI DUTU[-š] lingain sarrattat* 'M. broke his oath to my majesty's father'; KUB XXX 10 Vs. 12 *lingainn-asta ūl kussanka sarrahhat* 'I never broke an oath'; KBo XVII 54 I 15–16 *paprātarr lingain [hull]anzatar lāu* 'may he alleviate defilement, perjury, and defeat';

Haas, *Orientalia* 40:419 [1971]; KBo VIII 35 II 8 *nu kāsa lingai[n] iyawen* 'lo, we have done the swearing'), *li-in-ga-en* (dupl. KUB XL 36 + XXIII 78, 4 *nu kāsa lingaen iyawen*; KUB XXXVI 108 Vs. 10 *n-asta lingaen sarra[t]i* 'you break the oath'; Otten, *JCS* 5:129 [1951]; KUB XXVI 76 III 6), *li-in-ga-in* (KBo XXIV 47 III 22 and 24, besides ibid. 17 1 *lingainn-a URUDU* 'one copper oath [tablet]'), *li-in-qa-en* (KUB XL 79, 2), MA-ME-TUM (KUB XXI 42 IV 21 *nu apūn MAMETUM arha pessiyattin* 'repudiate that oath!' [von Schuler, *Dienstanweisungen* 28; CHD 1.g]), nom.-acc. sg. neut. MA-ME-TUM (e.g. KUB XXVI 1 IV 46–48 *[nasma-za] kī MAMETUM seknus pip-puwar* [*kuiski* *īlyazi nasma-za-at arha aniyazi* GAM NEŠ DINGIR-LIM GAR-ru 'if someone makes this oath a cloak-tossing [expression for abandonment or neglect], or abrogates it, let it be placed under oath' [von Schuler, *Dienstanweisungen* 16; CHD P 271]), NI-IŠ DINGIR-LIM, NI-EŠ DINGIR-LIM, NI-ŠI DINGIR-LIM (e.g. KUB XXVI 92, 7 *apāt-wa NEŠ DINGIR-LIM* [Hagenbuchner, *Korrespondenz* 2:401]), uncertain gender acc. sg. (or sometimes pl.) e.g. KBo V 9 II 37 *nu-ssan MAMIDU sarrai* 'breaks the oath' (Friedrich, *Staatsverträge* 1:18); KUB VII 41 IV 18–20 *idalu papratar ēšhar wastul NIŠ DINGIR-LIM kurkurain* 'evil defilement, blood(shed), despoliation, perjury, spookery'; KBo V 13 II 23–24 *kāšma zik ... ANA PANI NEŠ DINGIR.MEŠ wastasi nu-kan NEŠ DINGIR-LIM sarratti* 'lo, thou comest up short before the Oaths and violate the oath' (Friedrich, *Staatsverträge* 1:124), KBo V 9 I 23 *nu NIŠI DINGIR-LIM ŠA LUGAL ū ŠU LUGAL pahsi* 'guard the oath of the king and the king's hand!' (Friedrich, *Staatsverträge* 1:12), gen. sg. *li-en-ki-ya-as* (KUB XXII 38 I 6 *parā-ma-as ishanas lenkiyas ANA NA⁴ZI.KIN andan pait* 'it [viz. the divinatory eel] went forth to the stela of blood [and?] oath'; Laroche, *RA* 52:150 [1958]; KUB XXXVI 89 Rs. 18–19 *lenkiy[as-w]a-ta ēšdu nu-wa-za-kan ārsanu le wahnusi* 'may it be [a matter] of oath for you [viz. the Halys river]: do not turn your flow!' [Haas, *Nerik* 152; CHD c. 7']; 299/1986 II 34 *nu-nnas lenkiyas esuwen* 'we were oath partners'; ibid. 47–48 *nu-nnas lenqanut 1-as-wa 1-an pahsaru nu-nnas ABU-YA lenqanut anzāss-a-nnas hanti lenkiyas UKÙ.MEŠ esuwen* 'He made us swear "Let one protect the other!" My father made us swear, and we were to each other mutually oath partners'; KBo X 12 III 24 *[ammu]k-wa-za ishiulas lenkiyas* 'I [am a man] of covenant and oath'), *li-en-ki-as* (similarly ibid. II 33 *am]muk-wa-za lenkias*; cf. H. Freydank, *MIO* 7:364, 362 [1960]; KBo VI 34 IV 11–12 *n-an lenkias DINGIR.MEŠ HUL-lu hurtandu* 'him

let the gods of oath evilly curse' [Oettinger, *Eide* 14]), *li-in-ki-ya-as* (ibid. I 26 *linkiyas* DINGIR.MEŠ; the main 'gods of oath' were the moon-god [^DSIN], the goddess Isharas, and the storm-god [^DIM]; cf. Kümmel, *Ersatzrituale* 38–9; Oettinger, *Eide* 41–2, 74; KBo XV 10 III 63 *linkiyas* ^DIM [Szabó, *Entsühnungsritual* 44]; KUB XVII 21 IV 19 ŠA ^DIM *linkiyas* ^{NA}KIŠIB 'the seal of the storm-god of swearing'; KBo V 3 + XIX 43 II 60–61 *ūL-ya kuit uttar wemiyaweni n-at-s[an ked]ani linkiyas tuppiya ūL kitta[rī]* 'because we do not find the word and it is not set down on this oath tablet' [Friedrich, *Staatsverträge* 2:120]; KBo VI 34 I 14 *linkiyas pidi* 'at the place of swearing'; KBo XXXI 44 II 24 *kī-wa linkiyas [uddār, dupl. KUB XXXI 42 II 26 linkiyas] uddār* 'these words of the oath' [cf. KBo V 9 IV 21 (Akk.) *awate.MEŠ ša riksi u ša mameti* 'words of treaty and of oath'; Friedrich, *Staatsverträge* 1:24]; KBo XXXII 215, 7 *linkiyas kiss[i-* 'hand of swearing' [Neu, *Epos der Freilassung* 552–3]; KUB VII 41 Vs. 1–2 *[m]ān ē-ir ēshanas papran[nas] kurkurimas linkiyas parkunuwa[nzi]* 'when they cleanse a house of blood, defilement, spookery, perjury'; KUB VI 41 I 46–47 ¹PīŠ.TUR-as-wa-mu *linkiyas antuhs[as] ēsta* 'Mashuiluwas was my liegeman' [Friedrich, *Staatsverträge* 1:112]; KBo IV 14 II 31–32 *nasma-tta ... linkiyas UKÜ.MEŠ-us esir* 'or [they] were your liegemen'; KBo II 5 IV 12–13 *linkiyas kuit [UKÜ.MEŠ-ya esir nu-kan lingain sarriyer* 'whereas [they] had been my liegemen and had broken [their] oath' [Götze, *AM* 192]; KUB XIV 1 Vs. 13–14 *namma-z uit ABI ^DUTU-Šī tuk ¹M-adduwattan linkiyas-sas iet nu-[tta lin]ganut nu-[tta] linkiya [ka]ttan ke uddār dais* 'then it came to pass that my majesty's father made thee M. his liegeman [lit.: of his oath], made thee swear, and put these words under oath for thee'; KUB XXIII 68 + ABoT 58 Rs. 7 *nu-za kāsā sumes ... hūmantēs IT[TI] ^DUTU-Šī [i]n[ki]yas-sas* 'lo, you all [are] liegemen of his majesty' [similarly ibid. 8]), *li-in-ki-as* (ibid. 9 DUMU.DUMU.MEŠ-KUNU-ma-smas ITTI DUMU.DUMU.MEŠ LUGAL *linkias-pat* 'your grandsons [will likewise be] liegemen to the grandsons of the king' [CHD 1.c.5]); KUB XIX 49 I 36 *linkias* DINGIR.MEŠ [Friedrich, *Staatsverträge* 2:6]; KBo VIII 35 II 17 *linkias* DINGIR.MEŠ ^{ES}*hūmantēs* 'all gods of the oath'; ibid. 10 ^DIsharas *linkias ishās* 'I. mistress of the oath' [CHD d]; KUB XXIII 75, 3–4 *linkias* ^DSAL.LUGAL-as 'queen of the oath'; KUB XL 94 Rs. 7), *li-in-ga-ya-as* (KUB XIV 17 II 13 *lingayas* DINGIR.MEŠ [Götze, *AM* 84]; KBo IV 4 IV 59–60 *namma-an-zan ANA SAG.DU-ŠU ser anzās-a* [ANA DUMU.]MES-ŠU *ser linganut n-an-zan lingayas IR-DUM iyat* 'then

he had made him swear to his head and to us his sons, and had made him his liegeman'; ibid. 68–69 *n]amma-as-si lingayas IR-DUM* [*ēsta* 'then he was his liegeman' [Götze, *AM* 140–2]), ŠA MA-ME-TI (e.g. KUB XXI 42 III 3–5 *nu-za ša MAMETI le kuiski kuedanik[kī] kisari* 'let none [of you] become a liegeman to anyone'; KUB XIII 7 IV 1–2 DUB.2.KAM ... ŠA MAMETI 'second tablet of the oath'), MA-MIT (KBo XVIII 28 Rs. 13 TUPPU MAMIT-ma-mu kuit TAŠPUR 'the oath tablet which you wrote me about' [Hagenbuchner, *Korrespondenz* 2:407; CHD 1.c.2']), ŠA MA-MI-TI (e.g. KBo II 5 III 32–33 *nu-kan ¹Aparrus kuit NEŠ DINGIR-LIM sarrit n-an ša MAMITI DINGIR.MEŠ eppir* 'because A. had violated his oath, the oath gods seized him'), MA-MI-TI (e.g. ibid. IV 14–15 *nu-smas DINGIR.MEŠ MAMITI [par]ā handātar tikkusnuir* 'the oath gods gave them a taste of divine justice' [Götze, *AM* 190–2]), MA-A-ME-TI (KUB XL 33 Rs. 16 DINGIR.MEŠ MĀMETI), MA-ME-TI (e.g. KUB XXVI 43 Rs. 19 ^DSIN EN MAMETI ^DIsharas SAL.LUGAL MAMETI 'moon-god lord of the oath, Isharas queen of the oath'; Imparati, *RHA* 32:36 [1974]; KUB XXVI 50 Rs. 10 ^DSIN MAMETI; KUB VII 56 I 9 JEN MAMETI; KBo XV 7, 13 [i]ZKIM.HI.A MAMETI 'portents of Oath'), NI-EŠ DINGIR-LIM (e.g. KUB XIX 50 IV 10 ^DSIN NEŠ DINGIR-LIM besides dupl. KUB XXVI 36 IV 5 ^DSIN EN MAM[ITI] [Friedrich, *Staatsverträge* 2:14]; KUB XXI 1 IV 14 ^DIshara SAL.LUGAL NEŠ DINGIR-LIM [Friedrich, *Staatsverträge* 2:78]), dat.-loc. sg. *li-en-ki-ya* (e.g. KBo VI 34 IV 18–19 *mān ERİN.MEŠ-an lenkiya pehudanzi* 'when they take the soldiery to be sworn in'; KBo VIII 35 II 31 *nu-za linkiya taksulas uttar kattan QATAMMA-pat daier* 'they likewise placed under oath the terms of their treaty'; KUB XXIII 68 + ABoT 58 Rs. 25–26 *nu-za DAM.MEŠ-KUNU DUMU.MEŠ-KUNI ¹[ū... ked]ani linkiya tettanuttēn* 'make stand by this oath your wives, your children, your ...!'; ibid. 11 *hūmantēs linkiya ardumat* 'you all stand by the oath!' [CHD 1.b.5']); KBo VI 34 II 25 *nu-war-as linkiya harweni* 'we hold them for oath-taking'; KBo VIII 35 II 13 *kedani linkiya kutruwenes* 'witnesses to this oath' [cf. KBo V 9 IV 19 (Akk.) *ana mametum ^{LU}šebutum*; CHD e]; dupl. KUB XXIII 78, 9 *kedani linkiya kutarwenes* [sic]; ibid. 6 ^DIsharan *linkiya*; KUB XIII 35 I 10 *linkiya anda* 'under oath'; KUB XLI 8 IV 24–25 *n-as-san HUL-lai papranni linkiya was-tulli ēshani hurtiya happutri haminkandu* 'let them tie a halter to evil defilement, perjury, despoliation, bloodshed, curse'; ABoT 56 I 16), *li-in-ki-i-ya* (KUB XIV 14 Vs. 4 *linkiya ku[t]ruwanni* 'for witnessing the oath' [Götze, *KIF* 164; CHD e]), *li-en-ga-i* (HT 1 I 57 *kedani*

lengai kutruenes), *li-in-ga-i* (dupl. *KUB IX 31 II 4 kedani lingai kutruēs* [Starke, *KLTU* 52]; *KUB XIX 49 I 61–62 n]-e-tta lingai kattān kittaru* ‘let these [matters] be placed under oath for you’ [Friedrich, *Staatsverträge* 2:10]; *KBo XII 31 IV 16 kedani lingai*), *li-in-ga-e* (*KUB XLIII 58 I 55*), *li-en-ga-i* (*KUB IV 3 Vs. 10–11 tuk-ma lenqai sallannianzi* ‘they will drag [?] thee to a swearing’ [ibid. 10 (Akk.) *ina māmiti*]; Laroche, *Ugaritica* 5:781 [1968], cf. ibid. 279), *li-en-ga-a-i* (*KUB XLIII 72 II 7*; *KUB XLIII 47, 8*), *ANA MA-ME-TI* (*KBo XV 6, 2 and 3* ‘to Oath’ [Kümmel, *Ersatzrituale* 42]), *MA-ME-TI* (e.g. *KUB XXI 42 IV 15 šAPAL MAMETI* ‘under oath’), *MA-MI-TUM* (ibid. 32 *šAPAL MAMITUM* [von Schuler, *Dienstansweisungen* 28]), *MA-MIT* (*KBo IV 14 II 72 and 77 GAM MAMIT GAR-ru* ‘let [it] be placed under oath’), *ANA MA-MIT* (ibid. 51 *kās-ta INIM-as ANA MAMIT GAM-an GAR-ru* ‘let this matter be placed under oath for you’; R. Stefanini, *ANLR* 20:42–3 [1965]), *NI-IŠ DINGIR-LIM* (frequent, e.g. *KBo V 3 I 38–39 nu-tta kāsā ke uddār šAPAL NIŠ DINGIR-LIM tehhu* ‘lo, these words I have placed under oath for you’; ibid. III 43 *šAPAL NIŠ DINGIR-LIM-ya-tta kittaru* ‘let it be placed under oath for you’ [Friedrich, *Staatsverträge* 2:110, 126]), *ANA NI-IŠ DINGIR-LIM* (*KBo IV 10 Rs. 16 n-at ANA NIŠ DINGIR-LIM kattān arha GAR-ru* ‘let it be excluded from the oath’ [similarly ibid. 17; Hout, *Ulmitešub* 46]), abl. sg. *li-en-ki-ya-za* (*KUB XLI 22 III 4* [“calamity list”], *li-en-ki-az* (*KBo IX 146 Rs. 18*), *li-in-ki-ya-za* (*HT* 18, 5; *KUB XII 61 II 10*), *li-in-ki-ya-az* (*KUB XV 42 II 9–11 sumes-a DINGIR.MEŠ-as idālāz uddānaz linkiyaz hurdiyaz ēsha-na-z ishahruwaz QATAMMA parkuwaēs ēstin* ‘you, gods, too, be likewise clean of evil business, oath, curse, blood, tears’; *KBo V 3 IV 32–33 nu-za* ^DUTU-ši *apez linkiyaz ANA PANI DINGIR.MEŠ parkuis ēslit* ‘and I the king shall be free of that oath before the gods’ [Friedrich, *Staatsverträge* 2:134]; *KBo XVI 47 Vs. 14* ^{URU}Hattusas-a *linkiyaz parkuis ēstu* ‘and H. shall be clear of the oath’), *li-in-ki-az* (ibid. 23 *linkiaz parkues ēstu*; *KUB XXX 31 I 16–17 apez idālauwaz uddānaz linkiaz hurtiyaz ishanaz ishahruwaz parkuwaēs asandu* ‘may [the gods] be clear of that evil business, oath, curse, blood, tears’ [Lebrun, *Hethitica* II 95]; *KUB XLIII 58 II 40–41 idālauwaz uddānaz linkiaz hurdi[az] ēshanaz ishahruaz* [similarly ibid. 21–22]), nom. pl. c. *MA-ME-TE.MEŠ* (*KUB XV 1 II 13 kuyēs MAMETE.MEŠ* ‘the oaths which ...’), *NI-IŠ DINGIR.MEŠ* (*KBo XVI 28 III 8 -]an ke NIŠ DINGIR.MEŠ harnin[kandu* ‘may these oaths destroy him’; *KBo VIII 35 II 23–24 nu-smas-kan NIŠ DINGIR.MEŠ DUMU.HI.A-KUNU andan kardi-smi-pa[ṭ*

a]zzikandu ‘may the Oaths eat your children inside your bowels!’; dupl. *KBo XVI 29 Vs. 11 n]u-smas-kan linkiyas DINGIR.MEŠ* [CHD 2.b.1’; cf. *KBo VI 34 III 22–23 andurza-ma[-ssi]-kan INA šA-šU DUMU* ^DIshara [^DSIN? *appand]u n-an karipandu* ‘inside in your bowels may Isharas [and the moon-god?] seize your child and devour it’; Oettinger, *Eide* 12, 41–2]), acc. pl. c. *li-en-ga-us* (*KUB XIV 3 II 53 ammell-a lengaus* ‘and oaths to me’ [Sommer, *AU* 10]), *li-in-ga-us* (*KBo VI 34 III 39–41 kuis-wa-kan ke lingaus sarrizzi nu-ssi* ^DIM-as ^{GIŠ}APIN *arha duwarnāu* ‘who breaks these oaths, may the storm-god shatter his plow!’; *KBo IV 4 II 9 kinun-a-kan lingaus kuit sarriskir* ‘now because they kept breaking oaths’; *KUB VII 56 I 6 li]ngaus-ma šA DINGIR.MEŠ* ‘oaths of the gods’), *li-in-ga-a-us* (*KUB XVII 21 IV 16–17 n-asta lingāus sarranzi* ‘they break oaths’; *KBo VIII 35 II 16 mān-asta kūs-a lingāus sarraduma* ‘if you break these oaths’ [CHD 1.f]; ibid. 14 *nu mān kūs li-li-ga-a-us* [sic] *pahhasduma* ‘if you safeguard these oaths’; *KUB XXIII 78, 10 lingāus pahhasduma*]; *KUB XVII 26 I 11*), *li-in-ga-nu-us* (sic *KBo IV 4 I 45–46 kuit šA A[B]I-YA ammell-a linganus [sarr]eskir* ‘because [they] kept breaking oaths to my father and to myself’ [Götze, *AM* 112]), *NAM-ERIM.HI.A* (*KUB XV 1 II 34 NAM-ERIM.HI.A arha aniyazi* ‘abrogates oaths’), *ME-ME-TI.HI.A* (*KUB V 6 V 6*), *NIŠ DINGIR.MEŠ* (*KBo VI 34 IV 7–8 n-asta kuis kūs NIŠ DINGIR.MEŠ sarrizzi n-an ke NIŠ DINGIR.MEŠ appandu* ‘he who breaks these oaths, him these Oaths shall seize’), nom.-acc. pl. neut. *MA-ME-TE.MEŠ* (299/1986 II 49–50 *MAMETE.MEŠ-mu kue piran lenqan harta* ‘oaths which he had sworn to me before’ [similarly ibid. 55]; *KBo XVI 98 IV 21 kuye MAMETE.MEŠ dapianda* ‘all the oaths that ...’ [P. Cornil and R. Lebrun, *Hethitica* 5]), *MA-MIT.HI.A* (*KUB XXVI 25 II 2 kī MAMIT.HI.A*; ibid. 5–6 *ke-ya-ta-kkan MAMIT.HI.A Q[ATAMMA ...] katta iskiyan ēsdu* ‘as you salve your body] may these oaths likewise be smeared on you’; ibid. 7 *ke-ya-za MAMIT.HI.A QATAMMA wassi* ‘[as you put on clothes] likewise put on these oaths’ [CHD 1.d]). Gender (and sometimes number) is often uncertain, especially with *NIŠ DINGIR-LIM* and *NIŠ DINGIR.MEŠ* (qualifying pronouns *ke* or *kī* ‘these’ can be nom. and acc. pl. c. and neut. alike, also nom.-acc. sg. neut. ‘this’).

linki(y)ant- (c.), apparent “animation” of nom.-acc. sg. **lingai*, despite (and besides) nom. sg. (and pl.?) c. *lingais*, as subject of transitive verb, nom. sg. *li-in-ki-ya-an-za* (*KBo XI 72 II 39–40 nu-tta uittu kēl šA SISKUR.SISKUR linkiyanza ebdu* ‘may the Oath of this ritual come and seize you’), *li-in-ki-ya-az* (*KUB XXX 34 IV 7–8*

nu *ēshananza linkiyaz* ^Éhalinduwa É.DINGIR.MEŠ *le epzi* 'may bloodshed [and] perjury not take hold of the temples of the palace'), nom. pl. *li-in-ki-ya-an-te-es* (KUB XXXVI 106 Rs. 5–6 [OHitt.] *tuḫppias uttār sarrit* [...] *linkiyantes appantu* [...] *n-as haraktu* 'who] violated the terms of the tablet, [him] shall the Oaths seize ... he shall perish'; Otten, *ZA* 52:218 [1957]; KBo VI 34 IV 1–2 *sumās-a linkiyantes anda QATAMMA appandu* 'even so may the Oaths seize you!' [Oettinger, *Eide* 14]; KUB XIV 14 Vs. 18 nu ¹*Duthaliyan linkiyan[tes eppir* [Götze, *KIF* 166], *li-in-ki-an-te-es* (KBo VI 34 III 17 *n-an linkiyan[tes eppir]*). In older texts *linkiyantes* matches *linkiyas* DINGIR.MEŠ or NIŠ DINGIR.MEŠ as acting numinous Oaths, while NIŠ DINGIR-LIM covers *lingain* or *lingaus* as oath(s) being kept or (more often) violated; in newer texts the distinction still occurs (e.g. KBo VI 34 II 46 and 48) but is badly commingled, mostly in favor of NIŠ DINGIR.MEŠ for both (e.g. ibid. IV 7–8), more rarely NIŠ DINGIR-LIM for both (e.g. ibid. I 15 and 18), sometimes in place but with reversed meanings (e.g. ibid. I 34 and 37, II 23 and 26 [Oettinger, *Eide* 6–10, 14]).

linganu- 'make swear' (dat. [+ *ser* or *kattan*] *linganu-* 'make swear to'), the swearer being then *linkiya anda* 'under oath' (but 'put [matters] under oath' is *linkiya kattan dai-*, which matters then *linkiya kattan kitta* = GAM MAMIT GAR, ŠAPAL NIŠ DINGIR-LIM GAR 'lie under oath'), 1 sg. pres. act. *li-in-ga-nu-mi* (KBo XVI 24 I 11 *apiya-at linganumi* 'there I make it swear'; A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 517 [1979]), 3. sg. pres. act. *li-in-ga-nu-zi* (KUB XXI 42 IV 20 ANA ŠEŠ.MEŠ ^DUTU-ŠI-ya-smas *kuel ser linganuzi* 'about which to the brothers of my majesty he makes you swear' [von Schuler, *Dienstanweisungen* 28]), 1 pl. pres. act. *li-in-ga-nu-ma-ni* (KUB XVII 21 IV 11–12 LÚ.MEŠ ^U[^{RU}] *Gasga-ma halziwani nu-smas* NÍG.BA.HI.A *piueni namma-as linganumani* 'we invite the Gasgas and give them presents, then we put them under oath' [von Schuler, *Die Kaškäer* 160]), 3 pl. pres. act. *li-in-ga-nu-an-zi* (KUB V 4 I 52 *namma-as linganuanzi*), 1 sg. pret. act. *li-en-ga-nu-nu-un* (KUB XXVI 1 III 46–47 *nu-smas* ^DUTU-ŠI *kuit linganunun* 'whereas I my majesty have made you swear' [von Schuler, *Dienstanweisungen* 14]), *li-in-ga-nu-nu-un* (KUB XXVI 29 + XXXI 55 Vs. 7 *nu-smas* [za k]āsa ^DUTU-ŠI *linganunun* 'lo, I the king have made you swear to me'; KUB XXIII 72 Vs. 35 [kāsa ^DUTU-ŠI *linganunun*; KBo IV 4 III 14 *nu-ssi* KUR ^{URU}Kargamis *ser linganunun* 'I made K. swear [allegiance] to him' [similarly ibid. 16; Götze, *AM*

124]; ibid. IV 39 nu LÚ.MEŠ ^{URU}Azzi *linganunun* 'I made the men of Azzi swear'; KBo V 9 I 16–18 *nu-tta tuk* ... ŠEŠ.MEŠ-KA KUR ^{URU}Amurri-ya *ser linganunun* 'I made your brothers and Amurru swear to you'; ibid. 21–22 *nu-tta kāsma* ANA LUGAL KUR ^{URU}Hatti ... *ser linganunun* 'and lo I made you swear to the king of Hatti' [Friedrich, *Staatsverträge* 1:10–12]; KBo XVI 17 III 28 [na]mma-an *linganunun* 'I had also put him under oath'; Otten, *MIO* 3:173 [1955]; KUB XIV 3 I 66–67 *n-as linganunun nu-tta memian saku-wassar memandu* 'I have put them under oath, let them tell you the truth' [Sommer, *AU* 6]; KUB LIV 1 II 12 *n-an linganunu[n]*; KBo V 12 IV 5 [Friedrich, *Staatsverträge* 2:130]), 3 sg. pret. act. *li-en-ga-nu-ut* (KUB XXVI 1 III 17–18 *lenganut-wa-mu kuis nu-wa karū :halliya wehtat* 'he who made me swear is long since deceased'), *li-en-ga-nu-ut* (299/1986 II 34 *nu-nnas lenqanut* 'he made us [mutually] swear'), *li-in-ga-nu-ut* (KUB XIV 1 Vs. 43 *namma-tta linganut* 'he then made you swear' [Götze, *Madd.* 10]; ibid. 13 and 74; KBo XVI 27 III 12 and IV 32), 3 pl. pret. act. *li-in-ga-nu-e-ir* (KUB XL 88 IV 10 [Werner, *Gerichtsprotokolle* 24]); partic. *linganuwant-*, nom. sg. c. *li-in-ga-nu-wa-an-za* (KBo V 3 II 36 *ammuk-wa-za linganuwanza* 'I [am] bound by oath' [Friedrich, *Staatsverträge* 2:116]), *li-in-ga-nu-wa-an-za*, *li-en-ga-nu-an-za* (KBo IV 14 II 46–47 :allallā *pāuwanzi-wa-za* UGU *linganuwanza kī-ma-wa-za* UL *lenqanuanza* 'I [was] made to swear to [not] defecting, but this I [was] not made to swear'; R. Stefanini, *ANLR* 20:42 [1965]), *li-ig-ga-nu-wa-za* (KUB V 9 Vs. 32), nom. pl. c. *li-in-ga-nu-wa-an-te-es* (KUB XIV 8 Vs. 16 *namma-at ištū* ^DU ^{URU}Hatti *li[n]ganuwantes* 'they [had been] put under oath by the storm-god of Hatti' [similarly ibid. 17, KUB XIV 11 II 2 and 41]), *li-in-ga-nu-an-te-es* (similarly KUB XIV 8 Vs. 34); iter. *linganuski-*, 3 pl. pres. act. *li-in-ga-nu-us-kán-zi*, 3 pl. pret. act. *li-in-ga-nu-us-ki-ir* (KUB XXI 42 I 8–10 *nu-wa-nnas kedan[i GIM]-an ser linganuskir kedani-ya-wa[-nnas]* [QA]TAMMA *ser linganuskanzi* 'even as they made us swear to the one, they will make us swear to the other'; KBo XVI 25 IV 9 *lin[ganuskir]*), 3 sg. pret. act. *li-in-ga-nu-us-ki-it* (KUB VI 41 III 53 [nu-za] *ir.MEŠ-YA kattan linganuskit* 'he would make my subjects swear [allegiance] to himself'; KUB XIV 1 Rs. 39 *linganuskit*).

The verb *lenk-*, *link-* is notable for being fundamentally active intransitive (unlike e.g. Gk. *ὀμνυμι θεού*, OLat. *iovesat deivos* 'swear by the gods'), not even prone to inner-accusative objects (unlike Gk. *ὀρκον ὀμνυμι* 'swear on oath', Lat. *iusiurandum*

'oath'). As in Germanic (Gothic *swaran*), *lenk-* means intransitively 'swear', but (unlike Germanic) lacks a separate term for 'oath' (Gothic *aiþs*), having merely a derivate (*lingai-*), although *aiþs* has a cognate in Hitt. *hai-* 'trust' (*HED* 3:9–10). Germanic legal uses of **swer-* may provide a semantic model for Hitt. *lenk-*, against which etymology can be tested: In Gothic (*Matthew* 26:72) *μεθ' ὀρκου* 'under oath' is rendered by *miþ aiþa swarands* 'swearing under oath'. In Old Norse *svara* (besides *sveria* 'swear') means not only 'respond' but 'be responsible, give security', and *andsvar* is not merely 'answer' but 'court verdict'. Old English *andswaru* is both 'response' and 'responsibility', and the legal meaning of 'answer (in court)' may well be more basic than the trivial 'respond, reply'. The original sense of **and-swer-* (similarly Lat. *re-spondere* or *al-ligāre*) is thus 'render an obligation, be liable'. This leaves 'swear' to mean originally 'obligate oneself'. In these renderings the root of Lat. *ligāre* 'bind' obtrudes, and it is not surprising that already Hrozný (*SH* 16) saw therein the etymon of Hitt. *link-*. This widely endorsed connection (from e. g. Couvreur, *Hett.* 325 to Gusmani, *Lessico* 64) implies IE **ley-g-* (*IEW* 668) with a potential nasal infix (**li-n-ég-*, **li-n-g-*), not implausible in view of the Hittite-Latin pairing of *sarnik-* : *sarcire*, though requiring an assumption of a "frozen" infix in *link-* (as in Lat. *iungō*); even as the latter is back-formed on 3 pl. *iungunt*, *linikzi* /*linkti*/ would be based on *linkanzi*, i. e. **li-n(in)kanzi* (cf. *sarninkanzi*), with an intermediate stage of the back-formation still reflected in 3 sg. *lingazi* beside *li(n)kzi*. From a broader cultural point of view, the oath as "binding", and especially perjury leading to watery enteric "confinement" (dropsy, in *KUB* VI 34 III 12–23, comparable to Indic inflictions on perjurers by the water-god Varuṇa with his "bonds" [Oettinger, *Eide* 71–4]), underscore the semantic plausibility of this etymology.

This explanation was challenged by Sturtevant's comparison of *lenk-* with Gk. *ἐλέγχω* (impenitently from *Lg.* 6:218 [1930] to *Comp. Gr.*² 58), a verb of imprecise meaning with a Homeric sense of 'put to shame, revile', later on 'reject, refute, confute, prove wrong'. The pairing, requiring a proto-form **E₁lengh-*, has made a small fortune (e. g. Pedersen, *Hitt.* 39; H. Eichner, *MSS* 31:55 [1975]; Oettinger, *Stammbildung* 181) but remains semantically vague and questionable, even if one downplays the Homeric sense in favor of a proto-meaning 'accuse under oath' (vel sim.) and adduces OHG *antlingen* 'answer' in the sense of 'counter-swear, riposte' (cf. Tischler, *Glossar* L–M 61).

J. Otrębski (*Die Sprache* 6:163–4 [1960]) adduced as etyma Lith. *leñkti* 'bend, bow', OCS *sū-lešti* 'bend together', pointing out that the Slavic verbs for 'curse' (OCS *kletī*) and 'swear' (OCS *kletī se*) have a similar proto-meaning of 'bow' or 'bend' (assertedly relating to Slavic posture in swearing). A root **lenk-* for Hitt. *lenk-*, *link-* is contraindicated by the consistent spelling *li-in-ga-* (rather than **li-in-ka-*), pointing to /ling-/. The Hittite for 'bow' is *henk-* (*HED* 3:292–6), with no visible connection to swearing.

less-, liss-, lisai- 'pick, gather', 3 sg. pres. act. *li-i-sa-iz-zi* (*KUB* XV 31 II 14–15 *sarā lisaizzi*), *li-sa-iz-zi* (*KUB* XV 32 II 9 *sarā lisaizzi* 'gathers up' [Haas–Wilhelm, *Riten* 156]), 3 sg. pres. midd. *li-is-sa-ta-ri* (*KBo* XIII 24, 6 [Neu, *Interpretation* 108]), 3 pl. pres. act. *li-is-sa-an-zi* (*KBo* II 8 III 1 SAL.MEŠ GURUN *lissanzi* 'women pick fruit'; *KBo* XV 25 Rs. 18 *nu hastāe [sarā] lissanzi* 'they pick up the bones' [Carruba, *Beschwörungsritual* 6]); inf. *li-es-su-u-wa-an-zi* (*KUB* XXX 15 Vs. 1 *hastias lessūwanzi*, *ibid.* 7 *hastai lessūwanzi*, *ibid.* 17 *hastiyas lessūwanzi* 'to gather the bones' [Ottén, *Totenrituale* 66]), *li-šs-su-u-wa-an-zi* [*KBo* XIII 24, 8). Cf. Sommer, *OLZ* 42:680 (1939), *Hethiter und Hethitisch* 41 (1947); Kronasser, *Etym.* 1:473; C. Watkins, in *Flexion und Wortbildung* 374 (1975).

lessalla- (c.) 'gathering, collection', in the expression MUL *li-es-sal-la-as* 'star-collection, meteor-swarm'; perhaps 'comet' (R. Stefanini, *JNES* 42:150 [1983]; *KUB* VIII 16 + 24 III 8 and 11 [for contexts see *HED* 3:119]; *CHD* L–M–N 72). Formation like e. g. *hattalla-* 'club, mace'.

IE **les-* (*IEW* 680), seen in Goth. *lisan* 'pick, gather', Lith. *lèsti* 'pick up'. This is an Anatolian-Baltic-Germanic isogloss, vs. **leḡ-* in Greek and Italic (cf. Puhvel, in *Akten der IX. Fachtagung der Indogermanischen Gesellschaft* 321 [1994]).

les(s)i-, lissi- (n.) 'liver' (^{UZU}NIG.GIG; Akk. *kabittu*; *KBo* I 51 Vs. 9 *lissi* = Akk. *gabidu*), nom.-acc. sg. *li-e-si* (*KUB* XII 58 I 24 *lesi tepu* 'a small amount of liver'; cf. Goetze, *Tunnawi* 8, 71–2), *li-is-si* (*KBo* III 21 III 12–13 *kirti-tta minuandu lissi-ma-tta warasnuandu* 'let them soften your heart, and let them pacify your liver' [partitive apposition]; similarly *ibid.* 10, 16, 22, 26), *li-es-si* (*KUB* XXII 4, 6).

lissiyala- 'liver-related, located in the liver', nom.-acc. pl. neut. *li-is-si-ya-la* (*KBo* III 21 II 6-7 *lissiyala-tta-ma nepisas daganzi-pass-a uddār kattan arha petummanzi* 'the words of heaven and earth (i.e. *omina caelestia et terrestria*) [are] contained for you in the liver, to be brought forth' (i.e. by extispicy or hepatoscopy). Cf. Goetze, *JCS* 2:140-50 (1948); N. Van Brock, *RHA* 20:88 (1962); Kronasser, *Etym.* 1:171; A. Archi, *Orientalia* N. S. 52:23-4, 27-8 (1983).

les(s)i, *lissi* < **laysi* or **lisi*; cf. Arm. *leard*, 'liver', if from **lis-rt*; further possible connections are Gk. *λαρπῖνος* < **layes-r-īnos* (?) 'fatted, fattened', Lat. *lārdum* < *lāridum* < **layes-idom* (?), *laetus* 'rich, fat, fertile'. For the "Caland's law" type interplay of stems cf. Gk. *κῶδι-*, **κῶδαρ*, *κῶδος*. On the other hand, Arm. *leard* may alternatively reflect **lip-rt* and in either case have been formally shaped by a lost cognate of IE **yek*~*rt* which it perhaps first qualified and then replaced (cf. also *neard* 'sinew' < **snēwrt*). For meaning, cf. ON *lifr*, OE *lifer*, OHG *lebara* 'liver' (literally 'fatted'; cf. Gk. *λίπος*, *λιπαρός*); Italian *fegato*, French *foie* (< Lat. [*iecur*] *ficātum* 'fig-fattened'). *les(s)i-* may similarly be an adjective originally qualifying a lost neuter cognate of IE **yek*~*rt*(*t*). Cf. *IEW* 652, 504; Frisk, *Göteborgs Höskolas Årsskrift* 57/4:3 (1951); V. Pisani, *Paideia* 8:308-9 (1953); Čop, *Univerza v Ljubljani. Zbornik Filozofske Fakultete* 2:399 (1955); J. Schindler, *Die Sprache* 12:77-8 (1966); H. Eichner, *Die Sprache* 24:154 (1978); Y. Arbeitman, *Proceedings of the First International Conference on Armenian Linguistics* 225-31 (1980).

leti-, liti- (c., n.), a tree or plant and its fruit of oily, balmy quality, nom. sg. c. *li-e-ti-is* (*KUB* XXXIII 74 I 8-9 [*kās*]a-[*t*]ta *letis* k[ittari] nu šA DINGIR-LIM [ZI-KA *karates-t*]ess-a NÍ.TE.MEŠ-us [lilār]eskiddu 'lo, I. is lying for you, may it relax your inmost divine spirit and body'; Laroche, *RHA* 23:165 [1965]), nom.-acc. sg. neut. *li-e-ti* (*KUB* XXIX 1 IV 4-7 ^{GIS}*samama* ^{GIS}*GEŠTIN* HÁD.DU.A ^{GIS}*leti* ^{GIS}*suwaitar* KUŠ.GUD 'sesame, raisins, I. s., cowhide'; 139/d I 9-10 ^{GIS}*GEŠTIN* HÁD.DU.A ^{GIS}*ZERTUM* ^{GIS}*NU*[RMU] ^{GIS}*sammama* ^{GIS}*leti* 'raisins, olive, pomegranate, sesame, I.' [Otten, *Totenrituale* 134]), *li-i-ti* (*KUB* XXXIII 69 + *HT* 100, 7-8 [*kāsa* liti ki[tt]a nu ZI-KA] [*lil*]āreskiddu 'lo, I. is lying, may it relax your spirit'; Laroche, *RHA* 23:163 [1965]; *KUB* XVII 10 II 22-23 *kāsa* ^{GIS}*liti* kitta nu šA ^D*Teli-*

pinu [...] *iskiddu* 'lo, I. is lying, may it anoint T.'s ...'; Laroche, *RHA* 23:93 [1965]).

Probably a "Mediterranean" fruit tree. Güterbock (*JAOS* 88:71 [1968]) suggested 'almond'.

lihsa[- (c.) 'bison, buffalo', *KBo* I 52 I 12 matching (ibid.) Sum. *alim* and Akk. *karšanu* (*MSL* 3:64 [1955]).

Ibid. 11 occurs the synonymous string Sum. *alim*, Akk. *kusarihhu* (i.e. *kusarikku*), Hitt. *ti-sa-nu-u[s]*. The latter compares with Akk. *tišānu* and Hebr. *dšōn* (ovine and wild caprine species respectively). Perhaps *lihsa[-* beside *tisanu-* is of the same approximate word stock, this time for a bovine, with Anatolian *t-* : *l-* variation (as in *tabarna-* : *labarna-*).

liki- (c.) 'saltlick', pleonastically glossing the Luwoid *:lapana-* in 299/1986 II 10 *:lapanan hūmandan :likin hūmandan* (see s. v. *lapana-*).

The repetition of gloss-wedges with *:liki-* may indicate real "glossing" (rather than another "foreignism"); in any case *liki-* is not Luwoid, because *-k-* < IE **ǵh* would have deoccluded in Luwian (cf. e.g. *tiyammi-* vs. Hitt. *tekan*), in view of the obvious etymon IE **leyǵh-* 'lick', seen in Skt. *réḍhi*, *lēḍhi*, *lihāti*, Avest. *raēz-*, Arm. *lizem*, Gk. *λείχω*, Lat. *lingō*, Goth. *bi-laigōn*, Lith. *liežiù*, OCS *ližq* (*lizati*) (*IEW* 668).

liki- is a primary deverbative animate *-i-* stem abstract noun, quite rare in Hittite, comparable to *wesi-* 'pasture' (beside *westara-* 'shepherd') and perhaps *puri-* 'lip'; derivatives of **leyǵh-* are few and sporadic, as in Skt. *lehā-* 'licker' or *madhu-lih-* 'bee', or in Lat. *ligula* 'spoon' (< **liǵhlā*; cf. from the synonymous root **leb-/lab-* [Lat. *lambō* etc.] OHG *leffil* < **lablo-*). In Hittite the primary verb **lik-* has succumbed to *lip-* (q. v.).

lilak(k)- see *lak-*.

lilipai- see *lip-*.

lim(m)a- (c.), cultic beverage, perhaps a type of ale, nom. sg. *li-im-ma-as* (*KUB* XII 16 I 2 [emended from dupl. *Bo* 3351 I 13] *KAŠ*] *limmas*

'beer [and] l.'; cf. *ibid.* 4 1 ^{DUG}KUKUB GEŠTIN *karsi* 'one jar dry wine'; *KBo XXI* 1 I 16–18 1 ^{DUG}KAŠ 2 ^{DUG}GEŠTIN 1 ^{DUG}hanessas *tauwal* 1 ^{DUG}[haniss]as *walhi* 1 ^{DUG}haniss[as *lim*]mas 'one jug beer, two jugs wine, one flagon t., one flagon w., one flagon l.'; dupl. *Bo* 4045 Vs. 7–8 *haness[as marnuan [...]] limmas* [Hutter, *Behexung* 16, 48, 61–2]), acc. sg. *li-im-ma-an* (*Bo* 3298 + *KUB XXV* 32 + *KUB XXVII* 70 + *KBo XXXIX* 154 III 38 KAŠ GEŠTIN *limman* BAL-zi 'they libate beer, wine, l.'; A. M. Dinçol and M. Darga, *Anatolica* 3:108 [1969–70]; McMahon, *State Cult* 72 [1991]; *KUB LIX* 44 Vs. 14–15 *namma-kan* KAŠ GEŠTIN *limman ta[wal...]] anda sipanti* 'then he libates beer, wine, l., t.'; similarly dupl. *KBo XXIII* 90 I 8–9), *li-ma-an* (*KUB LI* 50 III 16–18 EGIR-ŠU EN.SISKUR ANA PANI DINGIR-LIM *tawal walhi* KAŠ *lima[n]* BAL-anti 'afterwards the offerant facing the deity libates t., w., beer, l.'), Luwoid dat.-loc. sg. *li-im-ma* (*KBo IV* 14 III 8 *sumas-ma-kan kās memiyas gulsan :limma* 'for you this matter has been traced in l.'; cf. *KBo XX* 34 Vs. 11 *nu* 1 ^{DUG}KAŠ *hupran hassan arahzanda siessanit gulaszi* 'with a keg of beer he marks with beer a cloth around the hearth'), instr. sg. *li-im-mi-it* (*KUB LIX* 44 Vs. 18–19 KAŠ-it-ma-za GEŠTIN-it *limm[it tawalit]* *walhit ninkantes ēstin* 'be satiated with beer, wine, l., t., w.'; *KBo XXII* 150, 8 *limm[it]*; cf. *ibid.* 7 GEŠTIN-it), *li-mi-id-d(a)* (*KBo XX* 34 Rs. 6 NINDA.YÀ.E.DÉ.A *līmīlidd-a ispanzakizi* 'with sweet fatbread [and] l. she makes offerings'). For unpublished attestation references see Otten, *ZA* 72:287–8 (1982).

In the lineup of ritual beverages the mainly sumerographic KAŠ 'beer' (*si-es-sar*, KAŠ-es-sar) and GEŠTIN 'wine' (*wiyana-*) coexist with the phonetic *marnuan*, *tawal*, *walhi*, and *lim(m)a-*. Except for the last one, neuter gender dominates. They are presumably alcoholic, most probably beers or ales of different types, although mead or other fermented potables may be included. With *marnuan* and *tawal* cf. OAss. *marnu'atum* and *tabalatum*, both varieties of beer.

lip(ai)- 'lick, lap', 3 sg. pres. act. *li-ip-zi* (*KUB XXXV* 148 III 14–18 UR.TUR-as-za *mahhan* 9 ^{UZU}happessar-set *lipzi* ... *kiyell-a happenas inan* QATAMMA *libdu* ^{UZU}ZAG.LU-as *inan libdu* 'even as a dog licks its nine body parts ... so may it likewise lick the ailment[s] of this one's body parts, lick the ailment of his shoulder'; *inan libdu* also *ibid.* 19 and 22; cf. M. Poetto, in *Hethitisch und Indogermanisch* 206 [1979]), *li-pa-iz-zi* (744/u, 3), 3 pl. pres. act. *li-pa-a-an-zi* (*KBo*

VI 34 I 29 *harnammar INA QATI-ŠUNU dāi n-at lipānzi* 'he puts yeast in their hands and they lick it') *li-ip-pa-an-zi* (sic similarly *ibid.* II 20), 3 sg. pret. act. *li-ip-ta* (*KBo XIV* 98 I 9 *ēshar-set lipta* 'lapped its blood'), 3 pl. pret. act. *li-i-pi-ir* (*KBo XXIV* 51 Vs. 4 [OHitt.] *līpir harki līpīr* '[the hounds] licked ..., licked the white [an ailment?]; *ibid.* 5–12, 14 in every line, probably with some affliction as [largely broken] object; *KBo XXIV* 52, 4–5 *ēshanas UR.ZÍR.HI.A-es uer* [...] ... *līpir* 'the bloodhounds came ... licked'; cf. passim in *KBo XXIV* 51 Rs. and 52 *kis[sa]nuski-* 'rake over, harrow' [*HED* 4:158]), 3 sg. imp. act. *li-ip-tu* (*KBo XVII* 17 Vs. 6 [*lalit*]-at-kan *liptu* 'with the tongue let him lick it'; cf. *ibid.* 12 *gīnut-at-kan [d]āu* 'let him take it by the knee' [Neu, *Altheth.* 24]), *li-ib-du* (*KUB XXXV* 148 III 18 [bis], 19, 22 quoted above; *KUB XXXV* 149 I 7 E]ME-an *lib-d[u]* 'let it lick the obloquy'; cf. par. *KUB IX* 34 IV 9 EME *mutaiddu* 'let it flush the obloquy' [Hutter, *Behexung* 40]).

lellipai-, *lilipai-* 'lick, lap (up), quaff', 3 sg. pres. act. *li-li-pa-a-i* 711/u, 3), *li-el-li-pa-a-i* (*KUB VIII* 67 IV 18–20 L]M-tili-ya *azzik-kizzi* [...] *mil*]it GIM-an *katta :paski[zzī]* [...] G]IM-an *lellipāi* '[Hedammu] gobbles ... by the thousand, ... like honey he gulps down, like ... he quaffs' [Siegelová, *Appu-Hedammu* 40]), 3 pl. pres. act. *li-li-pa-an-ti* (sic) and iter. 3 sg. imp. act. *li-li-pa-is-ki-id-du* (*KBo XI* 14 I 21–22 MUN GIM-an UDÜ.HI.A *lilipanti nu uiddu kūs hūkmaus* ^{PUTU-us} QATAMMA *lilipaiskiddu* 'even as sheep lick salt, may the sun-god likewise come lick these conjurations'), *li-li-pa-as-ki-id-du* (dupl. *KUB XLIII* 57 I 23 [Ünal, *Hantitassu* 18]). For the reduplication cf. e. g. *lelhuwa-* (s. v.).

The nearly consistent single spelling of intervocalic -p- ties *lip-* (and Luwoid *lapana-* [q. v.]) in with IE **leb-/lab-* seen in Gk. *λάπτω*, Lat. *lambō*, OE *lapan* 'lap', Lat. *labia*, *labra* 'lips', OE *lippa* 'lip'. In Hittite *lip(ai)-* has relegated IE **leygh-* 'lick' to marginal status (see s. v. *liki-* 'saltlick').

Seemingly aberrant forms are 3 pl. pres. act. *lilipanti* and *lippanzi*. The nonaffrication of *t* (to *z*) in the former may well be simple archaism rather than improbably Luwoid in this old text (cf. C. Watkins, *Harvard Studies in Classical Philology* 79:182 [1975]). After first (*Eide* 32) declaring *lippanzi* a hapax error, Oettinger (*Stammbildung* 207–8) was moved to give primacy to -pp- and revert to the superseded, semantically implausible tie-in of *lip(p)-* (since Sturtevant, *Lg.* 6:26–7 [1930]) with IE **leyp-* (Skt. *limpāti* 'smear', Gk. *λίπος* 'fat', Lith. *lipūs* 'sticky'), and to assume Luwian

influence in the incidence of *-p-*. His reason was a possible second attestation of *lippanzi*, *KUB* LV 35 Vs. 7 *Ġir-as sappui tepu li-ip-p[a-an-zi (?)* which seems to mean 'on the hoof of the foot they daub a little'. Perhaps there was rather a residual second verb *lip(p)-* meaning 'smear' (generally supplanted by *iski[ya]-*), the spelling of which the scribe of the soldier's oath commingled with *lip(ai)-* (*KBo* VI 34 II 20 *li-ip-pa-an-zi* pro **li-pa-an-zi* from *lip-*, besides *ibid.* I 29 *li-pa-a-an-zi* from *lipai-*).

lips(ai)- 'abrade, scale, peel' (?), 3 sg. pres. act. *li-ip-sa-iz-zi* (*KUB* XII 52 I 1–2 [*ham*]eshi *INBAM* [...] *lipsaizzi* 'in spring ... scales fruit' [McMahon, *State Cult* 227–8]); partic. *lipsant-*, nom. sg. c. *li-ip-s[a-an-za?* (*KUB* LV 35 Vs. 7 *Ġir-as sappui tepu lips[anza* 'foot a bit abraded at the hoof' [?]; M. Poetto, *AION-L* N.S. 1:117–21 [1979]), nom.-acc. sg. *li-ip-sa-an* (*KUB* XXXI 4 + *KBo* III 41 Vs. 14 *karāwar-set tepu lips[an* 'his [viz. the bull's] horns [were] a bit abraded'; *ibid.* 15 *karāwar-set kuit handa lipsan* 'wherefore [were] his horns abraded'; *ibid.* 18–19 *nu uni HUR.SAG-an karapta* [...] ... *arunan-a tarhuen nu karāwar-set apeda lipsan* 'he lifted that mountain, and we overcame the sea; therefore his horns [were] abraded'; cf. O. Soysal, *Hethitica* VII 175 [1987]).

Connectible with Gk. λέπω 'peel' (cf. Oettinger, *Stammbildung* 208). Cf. *sap-*, *sapai-*, *sippai-* 'peel' (of bark).

lūha- (c.) 'light', mostly with gloss-wedges, nom. sg. :*lu-u-ha-as* (*KUB* XVII 20 II 9–12 *EGIR-ŠU-ma dusgarasza ēszi EGIR-ŠU-ma nūs :dum-manteyas ēszi EGIR-ŠU-ma kariyasha<s> :lūhas MU.KAM.SIG₅ āannis apasdus hattulatar :usassa asanzi* 'behind it sits joy, behind it sits contentment-compliance, behind it sit mercy, light, good year, ?, ?, health, [length] of years [?]', acc. sg. :*lu-u-ha-an* (*KBo* III 65 Vs. 4), dat.-loc. sg. *lu-u-ha* (*IBoT* III 83, 5 *kari[yashi lūha* [misspelled *lu-nu-ha*] MU.KAM SIG₅ 'for mercy, light, good year').

This Luwoid list of blessings strongly resembles the kind exemplified by e. g. *KUB* XV 32 I 55–58 (quoted s. v. *lalukki-*): *haddulātār innarauwātār MU.HI.A ĠID.DA DINGIR.MEŠ-as dusgarattan DINGIR.MEŠ-as miumar zi-as laluk[kiman]* 'health, vigor, long years, gods' joy, gods' grace, soul's light'. This accordance adds circumstantial plausibility to Bossert's pairing of :*lūha-* with *zi-as lalukkima-* (*MIO*

4:202–3, 208 [1956]) and consequent derivation from IE **lew̥k-*. This in spite of the brittleness of some other alleged cases of *h(h) < *k* in Luwian (*nahhuwa-*, *sahuitara-*, *sahha-*; cf. *Dict. louv.* 135 and s. v., versus Melchert, *Cuneiform Luvian Lexicon* s. v. [1993]). The form would imply **lowkō-* matching Ved. *rokā-* 'light' (*RV* 3.6.7 *divás cid ā te ru-cayanta rokāh* 'to heaven even shine thy lights').

Cf. *lalukki-*, *luk(k)-*, *lukkatt-*.

luk(k)- '(it) gets light, (night) lights up, (day) dawns', 3 sg. pres. act. *lu-uk-zi* (*KUB* XXIV 5 Vs. 28 *GIM-an-ma lukzi* 'but when it gets light' [Kümmel, *Ersatzrituale* 10]; *KUB* IX 15 II 16–20 *n-as-kan šà URU-LIM sesdu mahhan-ma GE₆-anza lukzi MUL.UD.ZAL.LI-kan uizzi lukzi nāui n-as-kan URU-riaz arha hūdāk paiddu DUTU-us-an-kan šà URU-LIM le wemiyazzi* 'let him sleep in town; but when night lights up, the morning star comes [but] it is not yet [day]light, he shall go away from town at once; let the sun not find him in town!' [Kümmel, *Ersatzrituale* 32–3]; *KUB* XLIV 21 III 10 [?]), 3 sg. pres. (and pret.?) midd. *lu-uk-kat-ta* (e. g. *KUB* XVII 1 II 14 [emended from dupl. *KUB* XXXVI 62, 1] *GE₆-anza lūkkatta DUTU-us-kan kalmaraz uit* 'the night lit up and the sun came with [its] rays'; *KUB* VII 2 I 19 *kuitm]an-ma lukkatta DUTU-us-kan nauu uizzi* 'while it dawns [but] the sun does not yet come'; cf. *ibid.* 5 [emended from *IBoT* II 115 + *KBo* XV 22 + *KUB* XLI 3 I 8] [*GIM-an nekuzzi DUTU-us-kan nū]wa tepu ser* 'when night falls [but] the sun [is] still a little above [the horizon]' [Kümmel, *Ersatzrituale* 33, 140]; *KUB* XXIX 4 II 14–15 *INA UD.3.KAM-ma mān lukkatta nu EN SISKUR.-SISKUR kariuuriwar hūdāk INA É DINGIR-LIM uizzi MUL.HI.A nuua ar-anda* 'on day three as it gets light the offerant goes at daybreak forthwith into the temple; stars still stand' [Kronasser, *Umsiedelung* 14–6]; *KUB* LVII 63 I 11 *mān lukkatta-ma karūwariwar* 'when it gets light at daybreak' [A. Archi, *Documentum Otten* 16]; *KBo* V 2 II 29 *mān lukkatta DUTU-us-kan ūpi* 'when it gets light [and] the sun rises'; *KUB* XXI 10, 13 *GIM-an lukkatta DUTU-us-kan ūptat* 'when it dawned [and] the sun rose'; cf. Güterbock, *JCS* 10:117 [1956]; *KBo* XVII 1 II 30 and IV 7, *KBo* XVII 74 I 30 [OHitt.] *mān lukkatta-ma* [Neu, *Altheth.* 8, 10; *Gewitterritual* 14]; *KBo* X 23 I 2–4 *mān luk-katta Éhalentuwa hassanzi* 'when day dawns [and] they open the palace' [Singer, *Festival* 2:9]; *VBoT* 24 I 22, *VBoT* 58 IV 40 *mān lukkatta*; cf. Laroche, *RHA* 23:87 [1965]; *KUB* VII 1 I 19, *KUB*

XXX 15 Vs. 1 *mān* INA UD.2.KAM *lukkatta* 'when it dawns on day two'; cf. Kronasser, *Die Sprache* 7:143 [1961]; Otten, *Totenrituale* 66; KUB XX 84, 5 *mān*] INA UD.2.KAM *lukkatta*; KBo XI 5 VI 22 *mān* INA UD.6.KAM *lukkatta*; KUB XXXIX 4 Vs. 1 *mān* IN]A UD.7.-KAM *lukkatta* [Otten, *Totenrituale* 24]; KBo XV 37 II 47 *mān* INA UD.8.KAM *lukkatta*; KBo XV 8, 11 *mān* INA UD.9.KAM *lukkatta* [Kümmel, *Ersatzrituale* 68]; KUB IX 32 Rs. 9 [similarly ibid. 19], KBo XX 72 II 14 INA UD.3.KAM *mān* *lukkatta*; KBo XII 96 IV 4 .K]AM *mān* *lukkatta*; KUB XXIX 55 I 1 INA UD.10.KAM *mān* *lukkatta* [Kammenhuber, *Hippologia* 150]; KBo IV 2 I 38 *mahhann-a* *lukkatta*; cf. Kronasser, *Die Sprache* 8:91 [1962]; KUB XII 58 I 53, KUB I 13 + KUB II 12c I 37 and 59, II 12 and 60, KUB I 11 II 1 and III 49, KBo III 5 III 29 *mahhan-ma* *lukkatta* [Goetze, *Tunnawi* 8; Kammenhuber, *Hippologia* 56, 58, 62, 91, 94, 112, 118, 336]; KUB XIII 1 I 29 *māhhan-ma* *lukkatta*; cf. ibid. 18 *māhhan-ma* *nekuzzi* 'when night falls' [von Schuler, *Dienstanweisungen* 60]; KUB XXIX 7 Rs. 19 *māhhan[-ma]* UD.14.KAM *lukkatta* 'when day fourteen dawns' [Lebrun, *Samuha* 122]; KUB XVII 3 III 7 GIM-*an-ma* *lukkatta*; cf. Laroche, *RHA* 26:19 [1968], *lu-kat-ta* (KUB XLI 1 III 12, besides dupl. KUB XXIV 9 + JCS 24:37 [1972] III 2 *mān* *lukkatta-ma*; cf. H. A. Hoffner, *JCS* 24:84 [1972]; Jakob-Rost, *Ritual der Malli* 42; KUB XXVII 70 II 11 INA UD.3.KAM *mān* *lukatta*; cf. A. M. Dinçol and M. Darga, *Anatolica* 3:104 [1969–70]; KUB X 91 II 2 INA UD.4.KAM *mān* *lukatta*; KBo II 4 I 27, KUB LVI 49 Vs. 13 *mahhan-ma* *lukatta* [dupl. KBo II 4 III 8 GIM-*an-ma* *lukkatta*], *lu-uq-qa-ta* (KBo X 41, 6, besides dupl. KUB XXIV 9 + JCS 24:37 [1972] II 48 INA UD.2.KAM *mān* *lukkatta*), *lu-ug-ga-at-ta* (KBo XVII 3 IV 21 *mān* *luggatta-ma* [Neu, *Altheth.* 17]; KBo XXVII 136 II 9 *mān* INA UD.2.KAM *luggatt(a)*, 3 sg. pres. (and pret.?) midd. or pret. act. *lu-uk-ta* (KBo XVII 13 + XXV 68 Rs. 9 UD.2.KAM *mān* *lukta* [Neu, *Altheth.* 144; Lokativ 18]; KBo V 8 I 25–26 *nu* GE₆-*az* *iyahhat nu-mu* INA ^{URU}*Kattitimuwa* *lukta* 'I marched by night, and it lit up on me at K.' [dupl. KUB XIX 36 I 22 *lukkatta*; Götze, *AM* 148], 3 sg. pret. midd. *lu-uk-ta-at* (KBo V 8 III 21–23 *nu* *ispandan hūman-dan* *iyahhat nu-mu-kan* INA ^{URU}*Sapidduwa* A.ŠA *kueri anda luktat* 'I marched all night, and it lit up on me in the area of S.' [Götze, *AM* 158]; KBo III 34 I 19 *mān luktat nu* ABI LUGAL *halzais* 'when it dawned, the king's father called'; dupl. KUB XXXVI 104 Vs. 17 [OHitt.] *m]ān luktat n[u]*, *lu-uk-kat-ta-ti* (KBo III 38 Vs. 2 *m]ān* *luk-katati* [Otten, *Altheth. Erzählung* 6]).

luk(k)es- '(it) becomes light', 3 sg. pres. act. *lu-ki-is-zi* (KBo XXI 20 Rs. 14 'it dawns' [Burde, *Medizinische Texte* 44]) *lu-ki-e-es-zi* (KBo VI 25 + XIII 35 IV 2 [Riemschneider, *Geburtsomina* 22]), 3 sg. pret. act. *lu-uk-ki-es-ta* (KUB VIII 48 I 1 'it dawned'; cf. Laroche, *RHA* 26:17 [1968]).

lukkanu- 'make it light, use lighting', 3 pl. pres. act. *lu-uq-qa-nu-wa-an-zi* (KUB LVI 39 IV 22 GE₆-*an* *dapiān luqqanuwanzi* 'they use lighting all night'; KUB XLVI 27 Vs. 22 GE₆-*za* *luqqanuwanzi* 'they make it light at night'), *lu-ug-ga-nu-wa-an-zi* (KUB LVIII 39 I 12 GE₆-*an* *lugganuwanzi*). This nonce causative mimics the older expression *ispantan laknu-* 'topple the night' (for alternation in duplicates see HED 1–2:432). While *laknu-* refers to whiling away either days or nights (perhaps from the image of tripping a clepsydra [cf. s. v. *lak-*]), *lukkanu-* alludes solely to "burning the midnight oil".

For the string *luk(k)-*, *luk(k)es-*, *lukkanu-* cf. e. g. *hat-* 'dry up' (act. and midd.), *hates-* 'become dry', *hatnu-* 'cause to dry up'. Cf. *lap(p)-* 'catch fire, flare up', *lappanu-* 'light, kindle'.

luk(k)-, *lukkai-*, *lukkīya-* 'light, set ablaze, set fire to, kindle, ignite, torch, burn' (semantic shift from 'illuminate', fire being the sole source of artificial [and ultimately universal] light; cf. the other side-meaning of **lewk-*, 'see' [Skt. *lōkate*, Gk. *λεύσσω*, Toch. *lāk-*] and the early view that sight is an intraocular form of fire [Plato, *Timaeus* 45b–d; Suśruta, *Sūtrasthāna* 21.7]), 3 sg. pres. act. *lu-uk-zi* (e. g. KBo XIX 137 I 8), *lu-uk-ki-iz-zi* (e. g. KBo VI 11 I 4–6 [= Code 2:6; emended from dupl. KUB XXIX 21, 17–19 and KBo VI 17 I 1–5] *takku pahhur* ANA A.ŠA-ŠU *kuiski* [pedai *ta tamell-a* A.ŠA] *tarnāi* A.ŠA *lukkizzi kuī[s-at* *lukkizzi]* *nu-za lukkan* A.ŠA-LAM *apās dāi* SIG₅-*an-ma* [A.ŠA-LAM] ANA EN A.ŠA *pāi* 'if someone sets fire to his field and lets it loose on another's field as well, and burns the field, he who burns it takes the burned field for himself and gives a good field to the field's owner'; KBo VI 12 I 17 [= Code 2:5]; KBo VI 2 IV 53 [OHitt.], KBo VI 3 IV 52 [= Code 1:98] *takku LÚ-as ELLUM é-ir lukkizzi* 'if a free man torches a house'; similarly ibid. 56 and 55 'if a slave ...' [= Code 1:99]; KBo VI 2 IV 59 [OHitt.], KBo VI 3 IV 59 [= Code 100] *takku taiszin kuiski lukkizzi* 'if someone torches a barn'; dupl. KBo XIX 5, 4]*lu-uk-ki-is-zi* [sic]; KUB XXXII 8 III 22–23 *nu-ssan* ^{GIŠ}*warsaman sēr lukkizzi n-at arha urāni* 'she kindles brushwood above and it burns up' [Starke, *KLTU* 119]; KBo XXV 14 II 7 *parastu lukkizzi* 'ignites foliage'; IBoT II 121 Rs. 10–11 *ta* 8 ^{GIŠ}*eyan* [...] *n-at lukki]zzi* 'eight [bits of] yew-wood ... and he kindles them' [Haas, *Nerik* 136]; KBo XXII 236, 9 -*jan hassi*

lukkizzi 'ignites [yew-wood?] in the fireplace' [cf. *ibid.* 10 ^{GIS}*ean*]; *KUB* LIII 16 VI 7–9 ^{GAL} ^{LÜ.MEŠ} ^{SU.I} ^{GIS}*zupparu KASKAL-si dāi ta tamai lukkizzi ta apidda KASKAL-si dāi* 'the head doorman places a torch by the road, lights another and places it there by the road' [Otten, *Materialien* 21]; *KBo* XV 48 II 12–14 *apāss-a damai zuppari* ^{stG}*alit SA₅ anda ishiyanda lukkizzi* 'and he lights other torches bound up with red wool'; dupl. *IBoT* IV 83, 11 and *KBo* XXVII 194, 5 *lukzi*; cf. A. M. Dinçol, *Belleten* 53:14 [1989]; *CHS* 1.4:51, 76, 80; *KUB* XX 10 III 4–5 *ta tamai zupparu sākuwan lukkizzi* 'then he lights another spare torch'; *KBo* XXXIII 188 IV 4–5 *nu-za* ^{LÜ}-*SANGA dān pedan* [...] *n-at lukkizzi* 'the priest [takes an] extra [torch] and lights it'; *ibid.* III 7–8 1 ^{GIS}*zupparu dai n-at-san ANA huprushishyas lukkiizzi* 'he takes a torch and lights it for the pots' [Otten, *Materialien* 42–3], 3 pl. pres. act. *lu-uk-kān-zi* (e.g. *KUB* XLIV 57, 7 [^{GIS}*pa*] *rasdun lu[kk]anzi* 'they ignite foliage'; *KBo* XX 34 Rs. 10–11 ^{GIS}*zupari 2-šū 9-an kiz lukkanzi* [*k*] *izziya 9-an lukkanzi* 'twice nine torches – nine on one side, nine on the other they light' [Ünal, *Hantitassu* 89]; *KBo* X 26 I 1–2 ^{GIS}*zupparu danzi ta lukkanzi* 'they take a torch and light it' [Singer, *Festival* 1:41]; *KUB* XXXII 128 II 10 ^{GIS}*zuppari-ya piran lukkanzi* 'and beforehand they light a torch'; *KBo* VIII 72 Vs. 10 ^{GI}*zuppari lukkanzi*; *KBo* VM 11 III 3 *nu* ^{GIS}*zupparu lukkanzi* [Otten, *Materialien* 31], *lu-kān-zi* (*KUB* LIV 76, 7 ^{GI}*zupparu lukanzi* [Otten, *Materialien* 18]), 1 sg. pret. act. *lu-uk-ku-un* (*KBo* XII 38 III 7–9 *n-as-kan haspun* ^{GIS}^{MÁ.HI.A}-*me eppun n-as-kan šā* ^{A.AB.BA} *lukkun* 'I took care of them by seizing the ships and torching them at sea'; cf. Otten, *MDOG* 94:20 [1963]), *lu-u* ^q-*qa-nu-un* (*KBo* III 46 Rs. 27; cf. A. Kempinski and S. Košak, *Tel Aviv* 9:91 [1982]), 3 sg. pret. *lu-uk-ki-it* (*KUB* XXVI 71 I 13 *nu URU-šū lukkit* 'he torched its town' [Neu, *Anitta-Text* 14]; *KUB* XXIII 20, 13 *ūL a[rha] lukkit* 'did not burn down', besides *ibid.* 15 *n-as izi-az kat[an tarnahhun* 'I brought them down by fire'; dupl. *KBo* X 2 III 34–35 *ūL* *arha warnuzzi* 'did not burn down', besides *ibid.* 39 *n-as izi-az kattan*], matching *KBo* X 1 Rs. 21 [Akk.] *i-ša-tū ú-ul it-ta-di* besides *ibid.* 23 *i-ša-tū it-ta-di* 'threw fire' [par. *ibid.* I 42–43 matching Vs. 21–22]; cf. F. Imparati and C. Saporetti, *SCO* 14:58, 52, 54, 79, 80, 46, 77, 72, 62 [1965]; Melchert, *JNES* 37:21 [1978]; *KUB* XIX 12 II 5–6 *nu* ^{URU}*Sallapan izi-az* [...] *ABI ABI-YA URU-an lu[kk]it* 'S. with fire ... [when?] my grandfather torched the town'; cf. Güterbock, *JCS* 10:60 [1956]), *lu-ki-it* (perhaps *Bo* 6405 II 8 [*CHS* 1.5.1:172]), 3 pl. pret. act. *lu-uk-ki-e-ir* (*KUB* XIV 1 Rs. 54 ^{URU}*Mar-*

asna [*n URU-a*] *n kattan lukker n-an a[rha]* 'they set fire to the town of M. and [burned] it down' [Götze, *Madd.* 32]), 2. pl. imp. act. *lu-uk-tin* (*KBo* XLI 13, 6 *zuppari luktin* [Otten, *Materialien* 37]); partic. *lukkant-*, nom.-acc. sg. neut. *lu-uk-kān* (e.g. *KUB* XX 96 IV 1–2 ^{GIS}*zuppari* ^{HI.A} ^{GAL} ^{HI.A} *siuni piran lukkan harkanzi* 'they hold big torches lit before the deity'; *KUB* X 91 II 9–10 ^{GIS}*zupparu lukkan pe harkanzi* 'they have in hand lighted torches'; *KBo* XXIII 10 IV 23 *namma* 9 ^{GIS}*zuppari kuit lukkan harkir* 'also nine torches which they had lit' [Otten, *Materialien* 38]; *KBo* XVII 61 Rs. 21 *takn* ^{as} ^{DUTU-i} ^{GIS}*zuppari lukkan hardu* 'to the earth's sun-goddess let him hold a lighted torch' [Beckman, *Birth Rituals* 44]; *KUB* LI 74 Rs. 6 ^{GIS}*zupparu lukkan* [(-); *ibid.* 14 *lukkan har*[-] [Singer, *Festival* 2:119]; *IBoT* III 119, 4 *lukkan ha[r-]*; *KUB* XX 2 III 38 *lukkan harkanzi*, acc. pl. c. *lu-uk-kān-tu-us* (*Bo* 4767, 6 -] *mus lukkantis*; cf. *ibid.* 7 *piran lukkanzi* [Neu, *Altheth.* 180]), *lu-uk-ka-an-du-us* (*KUB* XXXIII 49 III 6 [*nu* ^{GIS}*warsamus* *lukkandus udanzi* 'they bring ignited pieces of kindling'; cf. Laroche, *RHA* 23:143 [1965]), nom.-acc. pl. neut. *lu-uk-kān-ta* (*KBo* XIX 137 I 6; cf. *ibid.* 8 *lu-uk-zi*); verbal noun *lukkiwar* (n.), gen. sg. *lu-uk-ki-u-wa-as* (1260/1969, 7–8 *mahhan-ma* ^{GIS}*zuppariyas lukkiu* [*was*] *mehur tiyazi* 'when the time of torch-lighting comes' [Alp, *Beiträge* 366]); iter. *lu-uk-ki-es-ki*[-] (*KUB* XLIV 42 Vs. 19).

The patent etymon (since Sommer, *Heth.* II 22–32; H. Zimmern, *OLZ* 25:300–1 [1992]), IE **lew*k- (*IEW* 687–90), is found verbally in Skt. *rócate* 'be light, shine', *rocáyati* 'light up, illumine', the latter (< **lowkéyeti*) matching OLat. *lūceō* (Ennius, *Annales* 156 *candida lūmina lūcent* 'they light bright lights'; Plautus, *Casina* 118 *lūcēbit* ... *facem* 'will light a torch', *Curculio* 9 *lūcēs cereum* 'you light a candle' [cf. Neu, *Interpretation* 110]) besides *lūceō* 'be light, shine, dawn' (< **luk-ē*-, with *ū* generalized from the root noun *lux*, *lūc*- 'light'). Nonthematically there is RV aor. midd. participle *rucāná*- 'shiny'.

In *luk-t-* paradigmatic pressure has inhibited or reversed the *kt* > *tt* assimilation across morpheme boundary (unlike *har[k]-* and *luttai-* [HED 3:156]). It is still not clear (despite e.g. Oettinger, *Stammbildung* 274–5) whether *lukkatta* is a mere spelling variant of *lukta* (attested in OHitt.; cf. the duplicate variation [historical present or nonincremented preterit middle?] *lukta* : *lukkatta* '[the night] lit up', and spellings like *wehtat* : *wehatta*). If the *a* is phonetic, *lukkatta* might reflect innovations within the Hittite middle

formations (e. g. a crossing of *lukka and lukta), rather than allow conclusions on thematic vowels in proto-forms. The OHitt. form *lukta*, in turn, may (as /lukt/) be the active preterit of 3 sg. *lukzi* 'gets light' (three NHitt. attestations, which [pace Oettinger, *Stamm-bildung* 274] does not brand them *e silentio* as "innovations"). Since all forms of the transitive verb except 3 sg. *lukkizzi* and *lukkitt* (and perhaps *luqqanun*) are derivable from *luk(k)-*, it is implausible to discount the latter merely because *lukkun*, *luktin* are in "late" texts (Neu, *Anitta-Text* 79; *CHD* L–M–N 76; why would Hittite on its last legs revert to minting archaic root verbs?).

In short, Hittite still has both an intransitive (partly impersonal) active root verb *lukzi* 'gets light' and a transitive one 'light, kindle', both reflecting **léwk-ti* (with intransitive 3 sg. *lukta* reflecting either act. **léwkt* or midd. *luktó*). These homophones were overwhelmed by more marked innovations in Sanskrit (middle *rucāná-*, with thematization *rócate*, vs. causative *rocáyati*) and Latin (stative **lukē-* vs. causative **lowkéye-*), and their residuals overshadowed in Hittite (middle voice vs. *-ai/-iye-* derivations, which latter are innovative for the old causative: cf. e. g. *lagai-* < **logháye-*, besides Goth. *lagjan*, OCS *ložiti* < **loghéye-* 'lay' [s. v. *lak-*]). The paradigm of the Hittite transitive verb is thus largely explained from *lukk(ai)-*; cf. *lak(ai)-*, where active OHitt. *lak-* still means either 'lie' or 'lay' (largely bifurcating into middle voice and *laknu-* thereafter); with *zupparu lukkan hark-* 'hold a torch lit' cf. *istamanan lagān hark-* 'keep [one's] ear trained'; suppletive *lukkizzi* and *lukkitt* may be more direct lingering descendants of the old causative **lowkéye-* (cf. e. g. *wassizzi* < **woséyeti*, besides 2 pl. imp. *ú-e-es-tin* [like *luktin*]). This contraindicates alleged further prototypes involving Indo-European thematic stems such as **léwketi* > *lukkizzi* (e. g. Sturtevant, *Comp. Gr.*¹ 222; T. Milewski, *L'indo-hittite et l'indo-européen* 41 [1936]; K. Hoffmann, *KZ* 82:214–20 [1968]; Oettinger, *Stamm-bildung* 273, 277; Mayrhofer, *EWA* 2:464), or **lukéti* > *lukkizzi* (Sturtevant *ibid.*; A. Vaillant, *BSL* 38:90 [1937]), or **luk-o-* > *lukkatta* (R. Kellogg, *Studies in Hittite and Indo-European Philology* 1:36 [1925]), or **lewko-* > *lukkatta* (C. Watkins [TPHS 1971:68–9] and acolytes).

Cf. *laluk(k)i-*, *lūha-*, *lukkatt-*, *luttai-*.

lukkatt- (c.) '(day)light, daybreak, dawn, morning; the morrow, the next day', *lukkatt-siwattas* 'light of day', *lukkattas siwatt-* 'day of tomor-

row', *lukkatt-siwatt-* 'tomorrow', (cf. Swedish *morgondag*), gen. sg. *lu-uk-ka-at-ta-as*, dat.-loc. sg. *lu-(uk-)kat-ti*, *lu-uq-qa-ti*, *lu-ug-ga-ti*, *lu-(uk-)kat-te*, *lu-uk-kat-ta*, *lu-(uk-)kat* (e. g. *KUB XXXVI* 90 Vs. 14–19 *nu lukkatta UD.KAM-as ANA EZEN-KA ehu lukkattas-kan UD.KAM-ti*¹ *Duthaliyan tuedas assiyantas pedas ... iskanzi nu lukkatti UD-ti ANA EZEN-KA ehu* 'At the light of day come to thy feast! On the day of tomorrow they anoint D. in thy favorite places ... Tomorrow come to thy feast!'; cf. Haas, *Nerik* 176–8; Carruba, *SMEA* 22:364 [1980]; *KUB XXV* 51 IV 11–12 *lukkatti NIN.DINGIR waganna wekzi* 'in the morning the priestess asks to have a bite'; *KBo IX* 82 Vs. 6 *UKÜ-as-wa lukkatti EGIR-anda uiddu* 'let the man come after tomorrow!'; *ibid.* 8 *kinun-an lukkatti KASKAL-ahita* 'now on the morrow you have despatched him' [Hagenbuchner, *Korrespondenz* 2:149]; *KUB VI* 43, 6–7 [emended from dupl. *KUB VI* 41 I 25–26] [*antuhsatar-ma-wa-]nnas arantallienzi nu-wa lukkatti* [*kissan nasma-wa k*] *jissan* 'the populace is insurgent against us; tomorrow thus or thus' [i. e. anything can happen; Friedrich, *Staatsverträge* 1:108]; *KUB LV* 5 IV 17 *lukkatti-ma INA É LÚ.MEŠ MUHALDIM askaz sallī* 'at dawn at the house of the cooks outdoors ...' [Otten, *Materialien* 20]; *KBo XIII* 208, 2 *luqqati*; *KUB XXII* 25 + L 55 Vs. 37 *lugga[ti]*; *KUB XXV* 23 I 10, 26, 32, 40, *KUB XXV* 24 II 1 *lukatti-ma* 'but the next day'; *KUB XX* 80 III 1 *lukkatta-ma INA UD.9.KAM* 'on the morning of day nine'; *KBo XIII* 168, 8 *lukkatta-ma-za*; *KUB XXV* 21 IV 2 *lukatta-ma-kan*; *KUB I* 12 Vs. 8 *lukatta-ma*; *KBo IV* 4 III 40 and 52, IV 17 *lukkatta-ma* [*ibid.* III 43 *lukkatti-ma* 'the next day'; Götze, *AM* 128, 134]; *KBo V* 8 I 30 *lukkatta-ma-kan* [dupl. *KUB XIX* 36 I 27, *KBo XVI* 8 I 6 *lukkatti-ma*; Götze, *AM* 150]; *IBOT* III 148 III 24 *lukkatta-ma* 1 ^{GIS} *BANŠUR dāi* 'in the morning he places a table' [*ibid.* IV 8 *lukkatti-ma*; Haas–Wilhelm, *Riten* 224, 228]; *KUB XIII* 5 III 42 *lukatta DINGIR.MEŠ-as adanna[s] mehu[ni* [dupl. *KUB XIII* 4 III 71–73 *n-asta kuitma[n] DUTU-us sarā* [*hūdāk*] *warapdu n-as-kan lukkatti DINGIR.MEŠ-as* [*adanna*] *s mēhūni hūdāk aru* 'while the sun (is coming) up, he shall quickly scrub and in the morning, the gods' mealtime, arrive quickly'; Sturtevant, *JAOS* 54:388 [1934]; *CHD* b]; *KUB VII* 1 + *KBo III* 8 II 45 *lukkatta-ma-kan kuit[man] DUTU-u[s] nāui uizzi* 'at dawn while the sun does not yet come'; *ibid.* 25 *lukkatta-ma-kan DUTU-us upzi* 'at dawn the sun rises'; cf. Kronasser, *Die Sprache* 7:150 [1961]; *KUB XXIX* 4 I 55 *luk[kat]ta-ma INA UD.2.KAM kuitman DUTU-us nuua* [sic, pro *nāui*] *artari* 'at dawn on day two when the sun is not yet standing' [in the

sky; Kronasser, *Umsiedelung* 12, 45]; *VBoT* 24 IV 11 *lukkatta-ma* NINDA.KUR₄.RA.HI.A 9 *edri KAŠ-ya sarā danzi n-at arha adanzi aku-wanzi* 'in the morning they take breadloaves, nine dishes, and beer, and eat and drink them up'; *KUB* XXXII 123 II 28 *lukkatta-ya* INA UD.2.KAM-pat 'in the morning on day two'; *KBo* XIII 164 I 8 *lukkatta karūwariwar* 'in the morning at daybreak'; *KBo* XVII 105 III 1 *lukkatta-ma* INA UD.3.KAM *karūwariwar* 'in the morning on day three at daybreak'; *KBo* III 2 Vs. 22 *lukkatta-ma-as karū āriwar hūdāk tūriyazzi* 'in the morning at daybreak he quickly harnesses them' [Kammenhuber, *Hippologia* 128]; *KBo* III 5 II 27 and III 47 *mahhan-ma-as lukkatta tūriyanzi* 'when the next day they harness them' [Kammenhuber, *Hippologia* 90, 96]; *IBoT* I 36 I 6–7 *ta lukkatta arahza askas zakkīHI.A karpanzi* 'in the morning on the outside they lift the doorbolt of the gate' [Güterbock, *Bodyguard* 4]; *KUB* XXV 27 I 20 *lukkat*; ibid. III 17 and 28, *KBo* XX 87 I 6, Rs. 4 and 8 *lukat*; *KUB* XXXVIII 26 Vs. 8 and 35 *lukat* DINGIR.MEŠ *karpanzi* 'in the morning they lift the deities'; ibid. 7 and 27 *lukat* DINGIR-LUM *karpanzi* [ibid. Rs. 21 *lukat*]; *KBo* II 7 Vs. 11, 15, 26, Rs. 7 and 19 *lukat-ma* [ibid. Vs. 29 *lukatti-ma* UD.KAM]; *KUB* XXXVIII 32 Rs. 15 and 27 *lukat-ma* [ibid. Vs. 11 and 29 *lukatti-ma-kan*]; *KUB* XVII 32 I 17 [Haas–Wilhelm, *Riten* 242], *KBo* II 13 Rs. 2, *KUB* XLVI 38 II 19 *lukat-ma*).

lukatt- < **lewko-* resembles in derivation Goth. *liuhap* < **lewko-* *tom* 'light', even as *siwatt-* < **dyewot-* recalls Ved. *dyūt* 'light, brightness' (see *HED* 1–2:435): The gen. and dat.-loc. adverbial case usages parallel those of *siwatt-* and its compounds *appasiwattas*, *appasiwatti*, *appasiwatta* 'in the future' (*HED* 1–2:96), *anisiwat(ti)* 'to-day' (*HED* 1–2:52, 3:444), and *tāsiwatti* 'on the second day' (*KUB* XXXII 123 III 5 *tā* UD-ti; cf. ibid. II 28 *lukkatta-ya* INA UD.2.KAM, quoted above).

This clear-cut and commonsensical matching and derivation (cf. e. g. Goetze, *Lg.* 27:474–6 [1951]; Laroche, *RHA* 28:34–5 [1970]) has been "superseded" by the faulty logic of conclusions based on excessive text dating: *lu(k)katti* and *luk(k)at* are not attested in "Old Hittite" script (a tiny percentage of texts, thus practically *e silentio*), while *lukkatta* barely is (hapax in *CHD* L–M–N 76): therefore they are "innovations" (supposedly after *siwatt-*), whereas *lukkatta* is no case form at all but a mere "reinterpretation" of the verbal *lukkatta* 'it dawns' as an adverb 'at dawn' (for this bandwagon see Kammenhuber, in *Hethitisch und Indogermanisch* 123,

141–2 [1979]; Oettinger, *Stammbildung* 275–6; Neu, *Lokativ* 16–9; *CHD* L–M–N 77; Tischler, *Glossar* L–M 65–6; as well as Starke's triumphant "*lukatt-* 'Morgen' existiert nicht" [*Bi. Or.* 29:360 (1982), *Stammbildung* 150]).

Even if it were conceivable that (abetted by syntactic ambiguity) finite verbs were contorted into adverbs, what would be the impetus and the model? The synonym *karūwariwar* 'at daybreak' was already handy, and *lukat(ti)* allegedly did not yet exist. By these same accounts the "directive" case into which *lukkatta* fell was a poor semantic fit for 'at dawn' (hence the newer "analogical" *lukat[ti]*). If we rather stick with the proscribed noun *lukkatt-*, an early dat.-loc. *lukkatta* (call it "directive", "terminative", "allative" or whatever) need not have been so restrictive in usage (cf. Oettinger, *Eide* 24), and besides there could have been idiomaticity involved (cf. English *to-morrow*).

As a pair *lukkatt-* and *siwatt-* resemble *nekut-* and *ispant-*, both formationally and semantically. While *siwatt-* and *ispant-* are straightforward 'day' and 'night', *lukkatt-* and *nekut-* are 'daybreak' and 'nightfall', although *nekuz mehur* can be generalized 'nighttime' (with *KUB* IV 47 Vs. 11 *nekuz mehur kuitman-kan* ^{DU}UTU-us *nāwi* *ūpzi* 'at night while the sun does not yet rise', cf. *KUB* VII 1 + *KBo* III 8 II 45 *lukkatta-ma-kan kuit[man* ^{DU}UTU-u[s *nāwi* *uizzi* 'at dawn while the sun does not yet come'). For a near-synonym of the verb *luk(k)-*, cf. *KUB* XXIX 55 I 1–3 *mān lukkatta nu nūwa ispanan* ... *nāwi anku haruwanāizzi* 'when it dawns but still does not yet quite light up the night' (*HED* 3:204). It was even possible to say *ispanza lukzi* 'night lights up', but 'it is not yet daylight' (*lukzi nāwi*) (*KUB* IX 15 II 16–20, quoted s. v. *luk[k]-* above).

Cf. *luk(k)-*, *laluk(k)i-*.

luli(ya)- (c.) 'pool, lake, pond; (well)basin, cistern, reservoir, tank, vat' (not 'source, well, spring, fountain' [*altanni-*, *wattaru-*, *sakuni-*, *sayatti-*, TÚL = PU; cf. *HED* 1–2:41–3]); the onomastic equation KÙ(GA).TÚL-ma = *Suppi-luli-uma-* or *Suppi-luliya-ma-* involves a sumerographic approximation which does not extend to the simplex *luli[ya]-*; TÚL-ant- [Kronasser, *Etym.* 1:261] does not fit **luliant-*, perhaps rather **wattaruant-* from the neuter *wattaru*), nom. sg. *lu-li-is* (*KUB* XII 62 Vs. 7–8 [*lulis artari* 'a cistern stands' cf. ibid. 16 *altannis arta andan-asta* GİŠ-ru *arta* 'a wellpond stands, in it stands

a tree'; *KBo* XIII 58 III 18–20 *namma ša DINGIR-LIM kuis lulis kungaliyas nu-kan* ^{LÚ}NIMGIR *halenzu ser arha daskizzi* 'further what pond of the deity [is] overhung, the warden clears away the overgrowth'; F. Daddi Pecchioli, *Oriens Antiquus* 14:104 [1975]), acc. sg. *lu-ú-li-in* (*KUB* XIX 18 I 14–15 *nu* ^{HUR.SAG} *Ammuna KUR* ^{URU} *Tu-paziya* [... -n]a *lūlin walahta* 'he struck Mt. A., T.-land, and Lake ...'; Güterbock, *JCS* 10:76 [1956]), *lu-li-in* (*KUB* XXXVI 111 Rs. 12 *wet]ēnas lūlin* 'water-tank'; *KBo* XXIII 74 II 10 [context sub dat.-loc. *lu-ú-li-ya* below]), *lu-li-ya-an* (*KUB* XXVII 13 IV 21–23 ^{TUL} *Kuwannaniyan sar[h]uliyān* [?] *luliyān ēssanzi* '[they] "do" [i. e. celebrate] the outflow [?] basin of the Copper Well' [partitive apposition]; other wells are "done" *ibid.* 4, 7, 10–11 [G. F. Del Monte, *Oriens Antiquus* 19:223 (1980)]; cf. *HED* 4:309–10 and *KBo* XXI 22 Rs. 41–43 *nu-wa wattaru mahhan iyan kunnānit-at wedan* ... 'How is the well made? It [is] built of copper ...', gen. sg. *lu-ú-li-as* (*KBo* XVI 49 I 6–11 ^D *Ištar-as lūlias KÁ.GAL-az uwan[zi]* ^{GEŠTIN-as} *ispanduzziya lūli(-) ...*) *tianzi* ^{UDU.HI.A-us} ^{LÚ.MEŠ} *MUHALDIM ap-panz[i] t-us edi lūlias arhi* ^{LUGAL--i} [...] *iskaranzi* ^{LUGAL-us} *uizzi lūlias ser AŠAR-[šU epzi]* 'they come by the gate of Ištar's pool and place libation-vessels of wine by the pool; the butchers take the sheep and position them on the far edge of the pool facing [?] the king. The king comes and takes his place above the pool'; misinterpreted by Kammenhuber, *Orientalia* 39:559–60 [1970], as gen. and dat.-loc. pl. meaning 'large containers' [*lu-ú-li-*], vs. *lu-li* 'pond'), *lu-ú-li-ya-as* (*KBo* II 12 II 33–34 *lūliyas sēr kuyus* [...] *hukanzi* 'the [bovines] whom they butcher above the pool'; *KBo* XVII 100 I 12 *lūliyas ser*), *lu-li-ya-as* (*KBo* XXIII 92 II 12–14 ^{LÚ.MEŠ} ^{URU} *Halla-piya lūliyas sēr aranta* ^{LÚ.MEŠ} ^{ALAM.ZU₉} *pānzi ta lūliyas ser zahhanda* 'the men of H. stand above the pool; the actors go and fight above the pool'; *KBo* XXV 14 II 6 *t-as lūliyas se[r]*; *KBo* XIV 24, 6 *lūliyas uidār* 'waters of the pool'; *KUB* XLII 1 III 12 A.ŠÀ *lūliyas* 'field of the pond'; Souček, *Arch. Or.* 27:38 [1959]; *KBo* VI 14 I 6–7 [= *Code* 2:19] *takku lūliyas MUŠEN-ī[n annanuhhan nasma kakkapan]* *kuisk[i] tayezi* 'if someone steals a trained pool-bird or a trained partridge', dat.-loc. sg. *lu-ú-li*, *lu-li*, *lu-ú-li-ya*, *lu-li-ya* (e. g. *KUB* II 3 II 12–19 *t-as tiyazi* ^{GUNNI-as} *kattan marnuwandas lūliya* [dupl. *KBo* XXIII 74 II 9 *lūliya*] 2 ^{LÚ.MEŠ} ^{ALAM.ZU₉} *nekumantes lūli-kan anda parasnāntes* ^{SAL} ^{AMA.DINGIR-LIM} ^D *Titiutti* ^{UGULA} ^{SAL.MEŠ} ^{KAR.KID} *marnuwandas lūliya* [dupl. 10 *lūlin*] 3-šU *huyanzi* '[the king] steps along the fireplace to a beer-vat; two actors crouch naked inside

the vat; the priestess of T. and the head of prostitutes run thrice to the beer-vat' [Singer, *Festival* 2:64]; *KUB* II 3 III 19–21 ^{LÚ.MEŠ} ^{MU-} *ŠEN.DÙ.HI.A NINDA.HI.A lūliya tarnanzi n-us* ^{LÚ.MEŠ} *HUPPI appanzi*, with dupl. *KBo* XXV 66 I 2 *lūli anda tarn[anzi]* 'the auspice-takers pour breads into the vat and the dancers grab them'; *KUB* II 3 III 33–34 ^{LUGAL-us} *lūliya ser tiyazi*; dupl. *KBo* XXV 66 I 11 ^{LUGAL-us} *lūliya ser tiyazi* 'the king steps above the vat'; *KUB* XXXIII 98 + XXXVI 8 I 12–14 *n-as :ikunta lūli-kan anda āras nu-kan* [:*ikunta lūli a*] *nda sallis* ^{NA⁴} *piruna[s]* *kittari* 'he arrived at Cold Pond; within Cold Pond lies a big boulder'; Güterbock, *JCS* 5:146 [1951]; *KUB* VIII 75 IV 16 2 *karsattar :tapasuwanti lūli* 'two parcels at the malarial pond' [cf. *ibid.* II 10 2 *karsattar lūliyashas* 'two parcels marshland']; Souček, *Arch. Or.* 27:20, 12 [1959]; *KBo* VI 2 I 56 [= *Code* 1:25, OHitt.] [*takku*] ^{LÚ} ^{ULÙ} ^{LU-as} ^{DUG} ^{UTÚL-is} *nasma lūliya paprizzi* 'if a person befouls himself in a tub or a pool'; *IBOT* II 90, 6 and 10 *lūliya ser* 'above the pond'; *KUB* XLIII 60 I 33–34 *paimi id-p[a m]ūhhi lūliya* *mūhhi* 'I go, I fall into the river, I fall into the pond'; *KBo* XIII 58 III 21–22 *mān-ma-kan* ^{LÚ} ^{HAZANNU} [... *ANA lūli kun-galiya[s?]* *halenzu tepu an[da daliy]anzi* 'but if the mayor ..., [they] leave a little overgrowth on an overhung pond'), instr. sg. *lū-lit-it* [*KBo* XXI 22 Rs. 37), *lu-ú-li-az* (*KBo* XXI 22 Rs. 38–39 *wātar-sed-a-kan* [...] *lūliaz araszi* 'and its [viz. *wattaru* 'well'] water flows from a basin'), *lu-ú-li-ya-az* (par. *KBo* XII 98, 6; *KUB* II 3 II 28–31 ^{LÚ.MEŠ} ^{ALAM.ZU₉} *lūliyaz ariyanzi sawatarr-a* 3-šU *pariyanzi t-asta pānzi* 'the actors rise from the vat and blow the horns thrice; then they go'; cf. I. Wegner, *UF* 10:404–7 [1978]; *KUB* XXIX 21, 3 [= *Code* 2:2] [*takku*] *lūliyaz* ^{GIŠ-ru} *kui[ski] tayezi* 'if someone steals wood from a pond'), *lu-li-ya-za* (*KUB* XIII 4 III 33–34 *nu wātar* 3-šU *Labarnas lūliyaza* ^{INA} ^{É.DINGIR-LIM-šU} *pedāu* 'let him carry water three times from L.'s cistern to his shrine'; Sturtevant, *JAOS* 54:382 [1934]), nom. pl. *lu-li-is* (perhaps *KBo* XIV 96 II 12 *lulis siyen* [a 'pools [and] rivers'; hurrianism, cf. Hurr. *si-i-e* 'water, river' [*KBo* XXXII 20 IV 6], Hurr. *si-i-e-ni* matching Hitt. *anda weteni* 'into the water' [*KBo* XXXII 14 Rs. 62 besides *ibid.* I. R. 4] and *id-i* 'into the river' [*ibid.* I 59 and Rs. 40, besides *ibid.* II 59 and Rs. 46; Neu, *Epos der Freilassung* 96–7, 213; 82–3, 90–1, 194–6; 439, 450, 453), *lu-ú-li-ya-as* (*KUB* XIII 2 II 24–25 *maniyahhiya-ya-ta-kkan kuyēs* ^{MUŠEN.HI.A-as} *lūliyas anda* 'what bird ponds [there are] within your jurisdiction' [von Schuler, *Dienstanweisungen* 45])).

Toponyms ^{URU}Lulī- (*KBo* VII 24 Rs. 1), OAss. *Supilulia* (E. Bilgiç, *AfO* 15:36 [1945–51]), ^{URU}*Suppiluliyān* ‘Purepond, Holywell’ (*KUB* XXII 51 Vs. 11), ^{ID}*Suppiluliyā* (*KUB* XVII 20 III 14); theonym ^D*Supiluliyas* (*KUB* XXXVIII 7 III 12; L. Rost, *MIO* 8:193–4 [1962]); ethnicon as king’s name ^I*Suppiluli(u)m(m)a-* (I, II; most typically e.g. *KBoVM* 7 IV 9 ^I*Su-up-pi-lu-li-u-ma-as* LUGAL-us), ^I*Suppiluliyama-* (II only), ^IKÜ(.GA).TUL-ma, Hier. PURE-POND-ma, Egypt. *špr*, Ugar. *lpllm*, Assy. *Sapalulme* (cf. Laroche, *Noms* 166–7, 255–9; H. Gonnert, *Hethitica* III 43–7, 63–4, 74–5, 81).

For etymology see s. v. *luwaressa-*.

Cf. *luliyasha-*, *lulim(m)i-*, *lulu-*.

luliyasha- (c.) ‘stagnant pond, slough, marsh(land)’, nom. sg. *lu-li-ya-as-ha-as* (*KUB* VIII 75 II 10 2 *karsattar luliyashas* ‘two parcels marshland’ [cf. *ibid.* IV 16 2 *karsattar :tapasuwantī lūli* ‘two parcels at the malarial pond’]; *ibid.* 13 1 A.ŠA *luliyashas* 2 KASKAL.HI.A-kan *istarna arha panzi* ‘one marshfield, two roads go through it’; *ibid.* 16 1 A.ŠA *luliyashas* ANA KASKAL ^{URU}*Taqqapasuwa[-kan ZA]G-za* ‘one marshfield to the right of the road to T.’; cf. *KUB* XLII 1 III 12 A.ŠA *luliyas*; Souček, *Arch. Or.* 27:12, 38 [1959]), *lu-ú-li-ya-as-ha-as* (perhaps *KUB* XXI 18 Rs. 20 *lūliyashas kisaru* ‘may [it] turn into a marsh’, matching *KBo* I 1 Rs. 67–68 [Akk.] *eršetū ša māti-kunu lū sāhu ... lū tašallāma lā tebbirā* ‘may the soil of your land become a swamp, may you sink and not get across’ [E. Weidner, *BoSt* 8–9:34; CAD E 11; Laroche, *Ugaritica* 6:372–3 (1969)]), gen. sg. *lu-li-ya-as-ha-as* (perhaps *KBo* XII 140 Rs. 11 HUR.SAG.MEŠ *salliyas lu[li]yashas* ‘the mountains of the Great Marsh’ [unless *luliyas* ‘Great Lake’]). For the (deverbative) suffix cf. e.g. *nuntariyasha-* ‘haste, hurry’, *happarnuwasha-* ‘burst of light’ (*HED* 3:119).

For etymology see s. v. *luwaressa-*.

Cf. *luli(ya)-*, *lulim(m)i-*, *lulu-*.

lulim(m)i- ‘becalmed, passive’, nom. sg. *lu-li-mi-es* (*VBoT* 24 I 28–29 *parā-wa-kan ehu* ^DLAMA *lulimes anda-wa-kan* ^DLAMA *innarau-wanza uizzi* ‘out with L. the Passive, in comes L. the Potent’), acc. sg. *lu-li-mi-in* (*ibid.* IV 35–36 *mān* ^DLAMA *lulimin* ^DLAMA *in(na)rauwandann-a sipanti* ‘when one sacrifices to L. the Passive and L. the Potent’), *lu-li-im-mi-in* (*KUB* XXX 65 II 4 *mān-za*

^DLAMA *lulimmin* *DÙ-anzi* ‘when they celebrate L. the Passive’; *ibid.* 11 *mān* ^DLAMA *lulimmin* [Laroche, *CTH* 169–170]), gen. sg. *lu-li-mi-ya-as* (*VBoT* 24 I 2–3 *mān* ^DLAMA *lulimiyas* *SISKUR iyami* ‘when I do the ritual of L. the Passive’; 335/w, 8 ^DLAMA *lu-li-mi-ya-s(a)*, dat.-loc. sg. *lu-ú-li-mi* (*VBoT* 24 II 2–3 *n-asta* *MÁŠ.GAL ANA* ^DLAMA *lūlimi sipanti* ‘he sacrifices a he-goat to L. the Passive’; Sturtevant, *TAPA* 58:8 [1927]), *lu-li-mi* (108/e, 306 *mān* ^DLAMA *KUŠkursas man* ^DLAMA *lulimi muganzi* ‘whether they pray to L. of the Bag or to L. the Passive’).

Onomastically there is ^I*Lu-lim-me* (RS 17.244, 9 [Akk.]; Laroche, *Noms* 336).

lulim(m)i- has the looks of a Luwoid participle; cf. e.g. Luwian *karsammi-* ‘cut’ (*HED* 4:106), *kisammi-* ‘combed’ (*HED* 4:159), Luwian and Luwoid *sarla(i)m(m)i-* ‘exalted’ (*Dict. louv.* 86), Luwoid *lilaimi-* ‘soothed, mollified’ (*KBo* XXIX 82 IV 8 ^DLAMA *lilaim[i(-)]*). For the underlying verb see the etymological discussion s. v. *luwaressa-*.

Cf. *luli(ya)-*, *lulu-*.

lulu- (n.) ‘evenness, steadiness, stability, security’, nom.-acc. sg. *lu-ú-lu*, *lu-lu*, *lu-lu-ú* (e.g. *KUB* XLIII 2 III 7–8 [emended from dupl. *KBo* IX 68 r. K. 10–11 and *KUB* XXIV 15, 10–11] *n-asta* *KUR-an[ti] kuedani anda* [nanakusz]i *nu-za lūlu auszi* ‘the land in which it gets dark will see stability’; dupl. *KUB* XXXIV 15, 11 *nanaku[szi] nu-za lulu*; *KBo* XIX 145 II 20 *nu lūlu ū[hhun] [?]*; *KBo* V 3 II 12–13 *n-asta* ANA *QAT* ^DUTU-ši *anda āssu lūlu uski* ‘see good stability in the hand of my majesty’ [Friedrich, *Staatsverträge* 2:114]; *KBo* V 4 l. R. 4 *āssu lūlu a[u]* [Friedrich, *Staatsverträge* 1:70; *KUB* XXI 5 IV 48–50 *nu-kan* ANA ^DUTU-ši *šu-i anda āssu lūlu au nu-kan* ANA ^DUTU-ši *šu-i anda miehuvwandahu[t]* ‘in my majesty’s hand see good stability and grow old in the hand of my majesty’; dupl. *KUB* XXI 4 IV 16–17 *nu-kan* ANA ^DUTU-ši *šu-i anda* SIG₅ *lulū [au] nu-kan* ANA ^DUTU-ši *šu-i anda* ^{LÜ}ŠU.G[I-ahhur] [Friedrich, *Staatsverträge* 2:82–3]; *KUB* XIX 28 IV 10–11 *nu-za apās UKÜ-as* [DÜG.GA] [?] *lulu ausdu* ‘may that person see good stability’; *KBo* XVII 61 Rs. 4 *lulu-ma talugaus* MU.H[LA] ‘steadiness, long years’; cf. H. Berman, *JAOS* 92:466 [1972]; *KBo* VI 34 IV 5–11 *kī-ya-asta warān pahhur* GIM-an *kistati* ... *n-asta apell-a* TI-tar-set ^{LÜ}GURUŠ-tar-set *lulu-sset* INA EGIR.UD-

-MI ... QATAMMA *kistaru* 'as this burning fire was extinguished, thus let his life, his vigor, his security in the future also be snuffed out' [Oettinger, *Eide* 14]; *KUB* I 1 I 20, *KUB* I 2 I 18, *KBo* III 6 I 17 *nu-za-kan ANA ŠU DĪŠTAR GAŠAN-YA :lūlu ūhhun* 'at the hand of my lady Ištar I saw security' [Otten, *Apologie* 4]), Luwoid dat.-loc. sg. *lu-lu-ti* ('station' in snake- or eel-divination; *IBoT* I 33 I 5 and 91–2 *MUŠ.SAG.DU-kan :luluti šUM-wen* 'we have named the head snake for Security'; *ibid.* 27 *TA MAMETI uit :luluti KIMIN* 'it came from Oath and likewise [hid] at Security'; *ibid.* 102–103 *MUŠ.SAG.DU DUTU-ŠI-kan ANA MU.HI.A GID.DA ŠUM-en n-as-kan TI-ni :luluti* 'we have named the head snake of his majesty for Long Years, and it [made] for Life [and] Security'; *ibid.* 104–105 *ANA GUNNI KU₆ epta :luluti ezza<s>* 'at Hearth it caught a fish and ate [it] at Security'; *ibid.* 49, 94; Laroche, *RA* 52:152–5 [1958]; *KUB* XXII 38 IV 14 [*luluti pait*; *KUB* XVIII 6 IV 1 *GIM-an-kan luluti pedas*], *lu-lu-u-ti* (1472/u Vs. 11).

The occasional gloss-wedges and dat.-loc. *luluti* are signs of luwianism; in view of the theonym ^D*Lulutassi-* (*KBo* IV 10 Vs. 53 [Hout, *Ulmitešub* 38]; 299/1986 III 86 [Otten, *Bronzetafel* 24]) *luluti* may show more than a Luwoid case ending (as in e.g. *irhuiti* [*HED* 1–2:284, 3:453]), pointing rather to an extended Luwian stem **lulut-*, comparable to *irhatt-* (*HED* 1–2:130) or *hirut-* (Carruba, *RHA* 25:154 [1967]), as distinct from Hitt. *lulu-*.

lulu(wa)-i- 'keep even, keep safe, steady, secure, stabilize' (midd. 'be safe, thrive'), 2 sg. pres. act. *lu-lu-wa-i-si* (*KUB* XXXI 135 Vs. 16), 3 sg. pres. midd. *lu-lu-wa-it-ta* (*KUB* VIII 34 III 19 *LÚ-as luluwaitta* 'the man will be safe'; *KBo* VI 34 IV 13–15 *nu-ssi-ssan wēllus hāli-ssi asauni-ssi suple-ssi le luluwaitta* 'let meadow not thrive in his corral, in his sheepfold, for his livestock!') [Oettinger, *Eide* 14]), 1 sg. pret. act. *lu-lu-wa-nu-un* (*KBo* XIX 51 Rs. 10–11 + 49 Rs. 1–2 ^{URU}*Hattusan luluwan[un]* [...] *happinahhun* 'I kept H. safe, I made it wealthy'; cf. S. Heinhold-Krahmer, *Arzawa* 290 [1977]), 3 sg. pret. act. *lu-lu-wa-it* (*KUB* XIV 14 Vs. 29 *nu KUR URU Hatti luluwait nu-ssi ZAG.HI.A-us kez kezziya* 'he kept H. secure and [added?] to it territories right and left' [Götze, *KIF* 168]), 3 pl. pret. act. *lu-ú-lu-wa-a-ir* (*KUB* XXVI 74 I 5 [*lūluwāir n-at happina[h]hir* 'they secured [it] and enriched it'), 3 pl. pret. midd. *lu-lu-wa-an-da-at* (*KUB* XIV 14 Vs. 31–32 *kuyēs İŠTU KUR LÚK[UR wetantes esir (?) n-at luluwan-*

dat *ŪL kuitki harakta* 'those who had been brought from enemy land were safe, there were no losses'), 2 sg. imp. act. *lu-lu-wa-a-i* (*ABoT* 44 I 49–50 *kūnn-a LÚ.NAM.ULÚ.LU-as* [sic] *İR-KA DUTU-us luluwāi* 'and this person, thy servant, o sun-god, steady thou!'; *KBo* II 9 I 35 *n-at luluwāi happinahhi-ya-at* 'stabilize it and enrich it!'; par. *KBo* XXI 48 Vs. 8 [*luluwāi happinahhi-ya*]), 2 pl. imp. act. (?) *lu-lu-wa-it-tin?* (*KUB* XXIII 43, 5); Luwoid participle (?) *lulummi-* (*KUB* XXXV 153, 5 *lu-lu-um-m[i-]*, *ibid.* 2 *lu-lu-u[m-]*); inf. *lu-lu-wa-u-an-zi* (*KUB* XXXI 130 Rs. 8); iter. *luluwiski-*, *lulūyiski-*, 2 sg. imp. act. *lu-lu-wi-is-ki* (*KBo* V 13 IV 4–5 and dupl. *KUB* VI 41 IV 11–13 *n-an-zan katta QATAMMA uski n-an luluwiski na-an-zan SIG₅-in ēssa idalawahti-ma-an le kuitki* 'likewise keep an eye on it, keep it safe, treat it well, do not abuse it in any way' [Friedrich, *Staatsverträge* 1:132–4]), *lu-lu-ú-i-is-ki* (*KBo* V 4 Vs. 26 *n-an-zan kattān QATAMMA uski n-an lulūyī[ski]* [Friedrich, *Staatsverträge* 1:56]).

For etymology see s. v. *luwaressa-*.

Cf. *luli(ya)-*, *lulim(m)-i-*.

lulluri- (c., n.), a metallic mineral, probably 'iron ore, hematite' (KA.GI-NA), nom. sg. c. *lu-ul-lu-ri-is* (*HT* 3, 7–8 *tarnas lulluris tarnas UR-UDU* 'a handful l., a handful copper'; par. "Frankfurt tablet" 5 *hula-bas lulluri[s]*, *ibid.* 8 *hulubas URUDU* [recipes, cf. both texts 1–2 ^{NA₄}*SAMU isuās* 'of making redstone', ^{NA₄}*GUG*, i. e. red glass; cf. *HED* 4:189 and Riemschneider, *Anatol. Stud. Güterbock* 266–7]), nom.-acc. sg. neut. *lu-ul-lu-(u-)ri* (e.g. *KUB* XLIII 60 IV 12–13 *nu-ssan KÙ.BABBAR GUŠKIN NAGGA AN.BAR URUDU A.BÁR lulluri n-at-za pūriyas-san piran epzi* '[there are] silver, gold, tin, iron, copper, lead, and l., he holds them before his lips'; *KBo* XXII 142 IV 4 [1?] *MA.NA AN.BAR 1 MA.NA lulluri* 'one mina of iron, one mina of l.'; *KBo* XI 11 III 3 1 *GİN NAGGA 1 GİN lulluri 2 LÚE.DÉ.A* 'one shekel of tin, one shekel of l., two smiths'; Weidner 1911:81, I 7–9 *KÙ.BABBAR GUŠKIN AN.BAR NAGGA A.BÁR lulluri NA₄ZA.GİN NA₄GUG NA₄DU₈.ŠÚ.A NA₄KÁ.DINGIR.RA NA₄parusha[s] kuitta tepu* 'silver, gold, iron, tin, lead, l., lapislazuli, carnelian, crystal, Babylon-stone, marcasite, a little of each' [*CHS* 1.5.1:76]; *KBo* XV 10 I 8–9 *KÙ.BABBAR GUŠKIN NA₄ZA.GİN NA₄KÁ.DINGIR.RA NA₄parashas NA₄DU₈.ŠÚ.A lulluri NAGGA UR-UDU kuitta parā tepu dāi* 'silver, gold, lapislazuli, Babylon-stone, marcasite, crystal, l., tin, copper, he takes a little of each' [Szabó,

Entsühnungsritual 12]; *KUB XXVII* 67 II 59–62 *namma* KÙ.BABBAR GUŠKIN [... NA₄]GUG NA₄KÁ.DINGIR.RA NA₄lulluri NA₄.TI [...]-as AN.-BAR NAGGA URUDU ZABAR [...] *tepu suhhai* ‘further he pours a little silver, gold, ..., carnelian, Babylon-stone, l., lifestone [...], iron, tin, copper, bronze’; *ibid.* III 61–63 nu KÙ.BABBAR GUŠKIN NA₄ZA.GÌN NA₄GUG [...] NA₄KÁ.DINGIR.RA NA₄lulluri NA₄parashi AN.BAR NAGGA URUDU-an ZABAR ANA DINGIR-LIM *kuitta tepu suhhai*; *ibid.* IV 34–36]GUŠKIN NA₄ZA.GÌN NA₄GUG NA₄KÁ.DINGIR.RA [...] NA₄pa[rashi NA₄lu-[ll]uri AN.BAR NAGGA URUDU ZABAR [...] *suhh[āi]*; *KUB LII* 107 I 7 *lullur[i]*.

In weighing *lulluri* is consistently matched with metals. In a list of metals it occupies last place. In combined lists of metals and lithonyms it tends to occur at the transition point from one kind to the other. In *KUB XXVII* 67 it veers to the “lithic” side and wears the determinative NA₄. All this points to some metallic ore or compound, rather than purified metal.

Several metals have color names: *harki-* ‘silver’ (‘white’, KÙ.BABBAR), *parkui-* ‘bronze’ (‘bright’, ZABAR), *dankui-* ‘tin, pewter’ (‘dark’, NAGGA), *sul(a)i-* ‘lead’ (‘bluish, livid’, A.BÁR; cf. Vergil, *Aeneid* 7:687 *liventis plumbi*, OCS *sliva* ‘plum’). But two of the commonest, copper (URUDU) and iron (AN.BAR), have “exotic” names, *kuwanna-* and *hapalki-*, and these may well originally denote their ores rather than the purified variety. NA₄kuwanna- (with “lithic” determinative) in fact means ‘copper ore, copper carbonate, azurite’ (*HED* 4:308–11). Besides *hapalki-* there is *kikluba-* ‘steel’ (*HED* 4:174–5), but there may also have been a term (NA₄)lulluri- for untreated iron ore, marked by red oxide (hematite, FeO₃). Thus Laroche (*RHA* 24:180, 177 [1966]) was probably right, also in adducing the possible sumerogram NA₄KA.GI.NA. The suggestion ‘antimony’ by A. M. Polvani (*La terminologia dei minerali nei testi ittiti* 59–63 [1988]) is distinctly less plausible, while affinity with Akk. *lulu* (mineral used in glassmaking) is at least conceivable.

lumpasti-, lup(p)asti- (c.) ‘grief, grievance, chagrin’ (vel sim.), usually with gloss-wedges, nom. sg. *lu-um-pa-as-ti-is*, *lu-u-pa-as-ti-is*, acc. sg. *lu-um-pa-as-ti-in*, *lu-up-pa-as-ti-in*, *lu-pa-as-tin* (*KUB XXI* 38 Vs. 65 *mān-ma-at ANA ŠEŠ-YA UL ZI-za nu ANA ŠEŠ-YA ZI-ni lupastin DÙ-mi* ‘if this [is] not to my brother’s inclination, I am causing him grievance’; *ibid.* Rs. 11–13 ANA ŠEŠ-YA *kuis ZI-[ni] lupastis ammu-*

-ma-an ANA ŠEŠ-YA UL namma iyami [m]ān ŪL kuit IDI nu ANA ŠEŠ-YA :lum[pasti]n apūn DÙ-mi karū-ma kuit IDI nu [AN]A ŠEŠ-YA :lumpastin ŪL-pat iya[mi] ‘What grievance [is] in my brother’s soul, I shall not again cause my brother that. Unwittingly I might cause my brother such grievance. But what I already know, [over this] I shall not cause my brother grievance’; W. Helck, *JCS* 17:92–3 [1963]; R. Stefanini, *Atti La Colombaria* 29:13–6 [1964]; *KUB XXXVI* 97 III 8 – IV 3 *nu kuedani DINGIR-LIM-ni kuis ZI-as :luppastis nu-za idalun [:]luppastin ZI-ni piran arha uiyaddu* ‘whatever grievance [may lurk] in this deity’s soul, may he banish forth from his soul the bad grievance’; Otten, *OLZ* 51:102–3 [1956]).

The possibly acephalic *lum-pa-sa-kán* (*Mašat* 75/94 Vs. 9; Alp, *HBM* 218) is too uncertain for evaluation. H. A. Hoffner’s suggested underlying *lumpa-* (*RHA* 25:76–7 [1967], *JNES* 27:65 [1968]) turned out to be *si-pa-an* rather than *lum-pa-an* (see Tischler, *Glossar* L–M 76–7). Even so an adjectival base **lu(m)pi-* (vel sim.) is possible, and the Hittite (and Luwian?) deadjectival abstract noun suffix *-asti-* (e. g. *palhasti-* ‘width’, *dalugasti-* ‘length’) imposes itself (cf. OCS *dlūgostī*, *qzostī*, OHG *angust*). V. Pisani (*AION-L* 7:51 [1966] = *Lingue e culture* 202 [1969]) adduced as etymon Gk. *λύπη* ‘pain, grief’, *λυπρός* ‘grievous, wretched’. These in turn recall the near-synonyms *λυγρός*, *λενγαλέος* ‘wretched, baleful’, Lat. *lūgēre* ‘grieve’, *lūgubris*. Even as the latter are tied in with verbs like Skt. *rujāti* ‘break, torment’, Lith. *lūžti* ‘be broken’ (*širdis lūžta* ‘the heart breaks’), **lewp-* may be identical with verbs meaning ‘tear off, peel, strip, flay’ (Lith. *lūpti*, OCS *lupiti*), expressing originally (as ‘tear at oneself’) self-infliction in grieving rituals. Here may belong also Skt. *lumpāti* ‘break, plunder’, *lopáyati* ‘wound’, the latter formally matching Lith. *laupýti* ‘strip, rob’ and OCS *lupiti*; it would show the nasal, as in *lumpasti-* (but here the alternative attachment of *lumpāti* to Lat. *rumpō* ‘break’ obtrudes).

lupan(n)i-, luwanni- (c., n.) ‘headband, (regal) cap, diadem, crown; cap- (ping), pommel (on a sword’s or dagger’s hilt)’, nom. sg. c. *lu-pa-an-ni-is* (*KUB XXIX* 4 I 44–46 1 *TÚG sarā huittiyanza* 1 *TÚG* E.ÍB *MAŠLU* 1 *TÚG kariulli* 1 *TÚG lupannis* 1 *TÚG kaluppas* 1-NUTIM *TÚG* E.ÍB *TAHAPŠI* 1-NUTIM *TUTITTUM* KÙ.BABBAR *kī ša SAL-TIM* ‘one hitched-up dress, one trimmed shirt, one hooded gown, one headband, one petticoat, one set tunic with waistband, one set breast-ornaments

of silver — all this of a woman' [Kronasser, *Umsiedelung* 10]; *KUB* XLII 51 Vs. 4]^{TUG}lapanni[s [S. Košak, *Hittite inventory texts* 183 (1982); Siegelová, *Verwaltungspraxis* 345]; *KUB* XLII 13 VI 6]lu-pannis HAŠMANT 'blue-green headband' [Košak 126; Siegelová 425]; *KUB* XLII 59 Rs. 7 1 ^{TUG}lapannis HAŠMANT), nom. sg. or pl. c. lu-pa-an-ni-es, lu-ba-an-ni-es, lu-wa-an-ni-es (ibid. 12 1 ^{TUG}lupannes HAŠMANNI; ibid. 15 1 lupannes HAŠMANNI [Košak 133; Siegelová 340–2]; *KBo* XVIII 186 I. R. 2]^{GAD}lupannes LUGAL-UTTI 'the [linen] cap of kingship' [Košak 170; Siegelová, *Verwaltungspraxis* 379]; *KUB* XII 1 III 6–13 21 ĠIR ŠA-BA ... 2 EME AN.BAR GE₆ GAB lupan-n[es] ANA 1 EME ZABAR luban[nes] 11 EME ZABAR lupannes GAB [...] ... GAB lupannes AN.BAR 1-EN sikkis AN.BAR GE₆ GAB lupannes NA₄-ZA[.ĠIN '21 swords including ... 2 [with] blade [of] black iron, front capping; on one, bronze blade, capping; 11 [with] bronze blade, capping front ..., one s. of black iron, front capping of bluestone' [S. Košak, *Ling.* 18:100 (1978)]; *KBo* XVIII 170 Rs. 2]EME ZABAR luwannes GAB AN.BAR GE₆ 'bronze blade, capping front, black iron' [Košak 109; Siegelová 488]; *KUB* XLII 42 IV 5 [1]-EN EME AN.BAR GE₆ lupannes[; ibid. 6 1 EME ZABAR lupannes[; ibid. 3]EME ZABAR lupa[nnes G]AB [Košak 58; Siegelová 474]; *VBoT* 87 IV 2 2 lupannes GUŠKIN GAR.RA 'two cappings inlaid with gold' [Siegelová 453]; *KBo* XXXI 54, 6]lupannes GUŠKIN NA₄ 1-EN UR.MAH['capping [of] gold and [gem]stone; one lion ...' [Siegelová 454]; *KUB* XXXVIII 38 Vs. 5 lupannes GUŠKIN NA₄ [L. Rost, *MIO* 8:209 (1963)], lu-pa-ni-is (*IBoT* I 31 Vs. 9 1 ^{TUG}kalupas ZA.ĠIN 1 lupanis ZA.ĠIN 'one blue petticoat, one blue headband' [Košak 4; Siegelová 80]), acc. sg. c. lu-pa-an-ni-n(a)- (*KUB* XXIV 5 + IX 13 Vs. 20–22 kã]sa-wa kãs LUGAL-us ŠUM LUGAL-UTTI-ya-wa-kan kedani [tehhun ^{TUG}LU]GAL-UTTI-ya kedani wassiyannun [^{TUG}lupannin-a-wa-kan kedani siyan[u]n 'lo, he [is] the king; on him I have set the name of kingship, on him I have put the robe of kingship, on him I have placed the cap' [Kümmel, *Ersatzrituale* 10, 30–1), lu-u-pa-an-ni-in (*KUB* XXXV 145 II 17 ŠA ^{DU}TU lūpan[nin; dupl. *KUB* XVII 15 II 13–16 n-asta anda ^{DU}TU-as [lūpanni]n kistanun [n-asta anda]a ^{DU}U-as nahsarada[n] [kistan]un 'I have extinguished within the sun-god's crown, I have extinguished within fear of the storm-god' [Starke, *KLTU* 231–2]; *KBo* XV 15 Rs. 5 [nu]-ssan ^{TUG}lupa[nnin ANA SAG.DU-ŠU siyanzi] 'on his head they place the cap' [Kümmel, *Ersatzrituale* 136]), nom.-acc. sg. or pl. neut. lu-pa-an-ni (*KUB* XLII 49 Vs. 8 ^{TUG}lup]anni ZA.ĠIN 'blue headband' [Košak 127; Siegelová 348]; *KBo* XVIII 175

I 16 ^{TUG}lu]panni ZA.ĠIN [Košak 10; Siegelová 410]; *KUB* XLII 22 II 6 ^{TUG}lupanni LUGAL[- 'six caps of kingship' [Košak 50; Siegelová 42]; *KBo* XXXI 52 + VII 25, 7 3 ^{TUG}lupan[ni [Siegelová 432]), lu-pa-ni (*Bo* 6989 Vs. 2 ^{TUG}lupani HAŠMANNI 'blue-green headband' [Siegelová 352]).

lupannawant- 'capped, crowned', nom. sg. c. in *KUB* XXXVIII 1 II 7–8 1 ALAM GUŠKIN LÚ [G]UB-an .lupannauw[a- 'one gold likeness of a man standing, capped' (von Brandenstein, *Heth. Götter* 44; L. Rost, *MIO* 8:180 [1963]). Formation like e.g. *eshanuwant-*, *Luw. ashanuwant-* 'bloody'. For the proper Luwoid case ending (-antis, -antas?) see Starke, *Bi. Or.* 39:363 (1982).

The alternation *lupanni-* : *luwanni-* recalls both Hattic (cf. *HED* 4:310) and Hurrian phonetics (S. Košak, *Hittite inventory texts* 110 [1982]) and points to local culture-word origin. The formation parallels *mannin(n)i-* 'necklace', certainly borrowed from Hurrian; the two words co-exist with the more homespun near-synonyms *harsanalli-* 'headpiece, crown' and *kuttanalli-* 'necklace'. The neuter *lupanni* may be the "frozen" borrowed stem form rather than a true grammatical gender variant. Little can be made of acc. sg. *lu-u-wa-an* (*Mašat* 75/68 Vs. 10, 75/64 u. R. 18–21; Alp, *HBM* 180, 274, 320, improbably rendered as 'knife', in which case cf. Skt. *lāvaka-* 'cutter' [*IEW* 681]); it seems irrelevant to *lupanni-lluwanni-*.

Ivanov *Ėtimologija* 1979 138 [1981]) compared *lupanni-* with OCS *lŭbĭnŭ* 'κρᾶνίου, of the skull', Serbo-Croatian *lŭbina* 'skull' (cf. Russian *lob* 'forehead'); it would yield a rare Anatolian-Slavic isogloss or (even less probably) be a mitannicism (from unknown Indic sources) via Hurrian (even as *manninni-* has been connected with Vedic *mañi-* 'necklace').

With *lupan(n)i-lluwanni-* as primarily a cloth cap may be combined *lupari-* (*KUB* XVIII 29 IV 6]^{TUG}lu-pa-ri SA₅ 'red l.'), which Kammenhuber (*OLZ* 80:542 [1985]) compared with (Egypto-)Akk. ^{GAD}lu-bá-ru 'linen piece of cloth'. The phonetic relationship of *luwanni-* to *lupari-* would match that of Hitt. *kuwanna-* to Lat. *cuprum* 'copper'.

luri- (c., n.) 'loss, shortfall, decimation; loss of standing, comedown, disgrace, degradation' (*KBo* I 42 IV 8 *lu-u-ri* matching ibid. [Sum.] *i-bi-za*, [Akk.] [*i-bi-zi*]-ú 'financial loss'; Güterbock, *MSL* 13:140 [1971]), nom. sg. c. *lu-ú-ri-is* (*KUB* XIII 18 III 6), *lu-u-ri-is* (dupl.

KUB XIII 5 III 5), *lu-ú-ri-es* (dupl. *KUB XIII 4 III 31–24 n-an-kan mān ūl kunanzi luriyahhandu-ma-an nu nekumanza tūg-as-si-kan ní.te-i-ssi anda le-pat ēszi nu wātar 3-šū Labarnas luliyaza ina É.DINGIR-LIM-ŠU pedāu nu-ssi apās lūres ēsdu* ‘if they do not kill him, they shall degrade him: naked – there shall not be a garment on his body – let him carry water three times from L.’s cistern to his shrine: that shall be his degradation’; Sturtevant, *JAOS* 54:382 [1934]), acc. sg. c. *lu-u-ri-in* (*IBoT I 33, 90–91 mān-za lūrin tepnumarr-a ūl ūhhi* ‘if I shall not see degradation and humiliation’; cf. Laroche, *RA* 52:155 [1958]; *IBoT II 121 Vs. 8*; *KUB XXXI 68 Rs. 32 innara-wa-kan lūrin*), nom.-acc. sg. neut. *lu-u-ri* (*KBo I 42 IV 8* quoted above: *KUB XXX 32 I 11–12* [emended from dupl. *KBo XVIII 190, 6–7*] *kuwapi w[etesnas] GIŠ-ru nassu lūri kuitki nasma purastan [kuitki]* ‘when [in the matter of] construction lumber [there is] some shortfall or some p.’; V. Haas and M. Wäfler, *UF* 8:96 [1976]), dat.-loc. sg. *lu-u-ri* (ibid. 44 *zik-ma-wa-kan innarā anda tiyasi* ‘but you willfully step into disgrace’; R. Stefanini, *Athenaeum* N. S. 40:28 [1962]), abl. sg. *lu-ri-ya-az* (*KBo XIII 57 I. R. 2*] *luriyaz kuinki dahhun* ‘I saved someone from disgrace’ [Hagenbuchner, *Korrespondenz* 2:102], nom. pl. c. *lu-u-ri-e-es* (*IBoT II 121 Vs. 14*), acc. pl. c. *lu-u-ri-us* (*KBo XVII 15 Vs. 7 is[him[an]us lūrius 2 KUS an-nanuzzius 2 KU[š]* ‘straps, short supply: two bridles, two ...’; V. Haas and M. Wäfler, *UF* 8:82 [1976]; Neu, *Altheth.* 73).

luriyatar (n.) ‘disgracing, despoliation’, nom.-acc. sg. *lu-u-ri-ya-tar* (*KUB XXXVI 35 I 24–25* ^D*Aserdus* [...] *lūriyatar išME nu-ssi zi-za anda HUL-ue[sta]* ‘when A. heard of the despoliation, she was sick at heart’; Otten, *MIO* 1:126 [1953]; Laroche, *RHA* 26:26–7 [1968]). For this denominative abstract noun cf. e.g. *hastaliyatar* ‘heroism’, *nakkuyatar* ‘heaviness, importance’.

luriyah(h)- ‘put down, disparage, disgrace, degrade, despoil’, 3 sg. pret. act. *lu-ri-ya-ah-ta* (*KUB XIX 5 Vs. 7–8* ¹*Piyam*] *aradus-ma-mu GIM-an luriyahta nu-mu-kan* ¹*Atpān* [piran U] *GU tittanut* ‘when P. had put me down, he set up A. above me’; Houwink Ten Cate, *JEOL* 28:39 [1983–4]), 2 sg. imp. act. *lu-u-ri-ya-ah* (*KUB XXXVI 35 I 21* [n] *u-war-an lūriyah* ‘despoil her!’), 3 pl. imp. act. *lu-ri-ya-ah-ha-an-du* (*KUB XIII 4 III 32*, quoted under nom. sg. *lu-ú-ri-es* above); iter. *luriyahheski-*, 3 sg. pret. act. *lu-u-ri-ya-ah-hi-es-ki-it* (*KUB XXI 37 Vs. 20 apās-ma ammuK tepnummanzi ser lūriya[hheskit* ‘he kept putting me down in order to belittle me’), 2 pl. pret. act. *lu-u-ri-ya-ah-hi-es-ki-it-tin* (ibid. 15 *HUL-ahtin lūriyahheskittin-*

-mu ‘you kept maltreating and disparaging me’; A. Archi, *SMEA* 14:204 [1971]; Ünal, *Hatt.* 2:118). For this denominative factitive verb cf. e.g. *siuniyah(h)-* ‘make (divinely) possessed, demonize’, *ishiulah(h)-* ‘obligate’.

luri- is a deverbative noun of the type *auri-* ‘lookout’, *esri-* ‘likeness’, *edri-* ‘food’, *kisri-* ‘carding’. The root is **lew-* ‘cut, sever’ (*IEW* 681–2), same as in *lustani-*, *luzzi-*, and possibly *luttai-* and *lai-* (q. v.). The specific comparands are Goth. *fra-liusan* ‘lose’, *fra-lusts* ‘loss’, OE *los* ‘loss’. Cf. also M. Weiss, *KZ* 109:204 (1996).

lussanu-, dis legomenon 3 sg. pres. act. *lu-us-sa-nu-(wa)-an-zi* (*KUB XLIV 61 Rs. 12–17 nu-ssi-kan šURŠA-ŠU arha dā[i...] anda siku-waizzi ANA KUS¹ MAD[...]* UG.TUR *kuit kunan harzi mān[...]* *dāi n-at-kan lussanuwanzi* [...] *n-at papparsanzi namma-at dā[nzi...]* ^{UZU}*SA-ma huyidnaimas-pat danzi* [‘he takes away from him his root, and wraps it up in a skin strip [?]; whereas he has killed a panther, if ..., he takes and they l. it, ... and they spray it, and then they take it ... but the sinew of the same creature they take ...’ [Burde, *Medizinische Texte* 29]; *IBoT II 131 Rs. 10–14 nu LUMES¹ lapanal-liē[s]* 1 UDU *hūkanzi ... nu lu-us-sa-nu-an-zi ... wahnuanzi nu-kan YÀ.NUN.NA GIŠ¹ lutiya arha pessiyanzi* ‘the saltlick-wardens slaughter one sheep, ..., they l. ..., [they] swing ... and throw butterfat out of the window’).

The common denomination of these fractured passages entails the aftermath of a blood sacrifice, when something has been made liquefied or loose enough to be sprayed or heaved outside. A possible etymon might be Goth. *laus* ‘loose, free’, *gudalaus* ‘godless’, *lausjan* ‘loose, set free’, with *lussanu-* a denominative verb to an adjective **lowsi-* or **lusi-*, in the manner of *palhanu-* ‘widen’, *dahuganu-* ‘lengthen’ from *palhi-*, *dalugi-*.

Cf. *lai-*, *luri-*, *lustani-*, *luzzi-*.

lustani- (c.) ‘(rear) outlet, back exit, postern’, KÁ.GAL *lustani-* ‘postern gate’, nom. sg. *lu-us-ta-ni-is* (*KUB LIV 37 III 7–9 mahhan-ma LUGAL-us lūli ser ari n-asta GUB-laz kuis GIŠ¹ lustanis* [‘but when the king arrives above the pool, then what [wooden!] back exit [is] on the left ...’], acc. sg. *lu-us-ta-ni-in* (*KBo XXX 164 III 12–13 n-as-kan šA É^D Mizzulla É¹ lustanin katta paizzi* ‘he goes down the [house-

-like!] postern of the temple of M.), gen. sg. (or pl.) *lu-us-ta-ni-ya-as* (*KUB* XIII 1 I 26 *lustaniyas* ERÍN.MES EGIR-an *handan*du] 'they shall position the postern's soldiers behind'; par. *KUB* XL 57 I 12 *lustaniyas* EN.M[ES 'those in charge of the postern[s]'] [von Schuler, *Dienstanweisungen* 60]), dat.-loc. sg. *lu-us-ta-ni-ya* (*IBoT* I 36 I 51–52 *lustaniya-ma-as ari* 'he arrives at the postern'; ibid. IV 35 *lustaniya ari* [Güterbock, *Bodyguard* 10, 36]), abl. sg. *lu-us-ta-ni-ya-az* (*KBo* XXV 171 II 4; *IBoT* I 36 IV 7 *namma-at-kan* [h]ustaniyaz *katta pānzi* 'then they go down via the postern'; ibid. I 53 *n-asta* ^{GIS}SUKUR *lustaniyaz katta pedai* 'he carries his spear down from the postern'), *lu-us-da-ni-ya-az* (ibid. I 61 *n-at lusedaniyaz katta pais*[kand]a 'they shall go down via the postern'), *lu-us-ta-na-za* (*KBo* XXX 179, 4 *lustanaza parā paizzi*] 'goes forth from the postern'; ibid. 8 *lustanaza parā pānz*[i; for form cf. e.g. *hulugannaz* [*HED* 3:372]), nom. pl. *lu-us-ta-ni-e-es* (*KUB* XXXI 89 II 3–4 *namma* KÁ.GAL-TIM *lustaniēs* ^{GIS}ilana[s SAG.DU.MEŠ] BÀD.HI.A-as ^{GIS}AB.HI.A-us ^{GIS}IG-antes *hattal-want*[es *asandu* 'also let postern gates, heads of staircases, and windows of fortifications be shuttered and bolted'), *lu-us-ta-ni-ya-as* (par. *KUB* XXXI 86 II 13 *lustaniyas ilanas* SAG.DU.MEŠ-US [von Schuler, *Dienstanweisungen* 43]), acc. pl. *lu-us-ta-ni-i-e-es* (*KUB* XL 57 I 10–12 *nu* KÁ.GAL-TIM *lustaniyē*[s *hatalwandu*] *nu zakkiyēs pessi-yandu* 'they shall bolt the postern gates and throw on the bars').

Since the proto-meaning seems to be 'rear outlet' in the sense of back exit or escape hatch, *lustani-* may well be derived from a **lus-ti-* 'outlet, exit', in the manner of *karsani-* 'soda plant' from *karsi-* 'caustic' or *sakuni-* 'fountain' from *sakui-* 'eye'. The obvious etyma would be Goth. *laus* 'loose, free', *fralusts* 'loss', and the like.

Cf. *lai-*, *luri-*, *hussanu-*, *luzzi-*.

lutta(i)- (n. sg., c. pl.) 'window' (AB; APTU), nom.-acc. sg. neut. *lu-ut-ta-i* (*KUB* XXX 29 Vs. 17 ^{GIS}luttai NU.GAL-an 'there is no window' [Beckman, *Birth Rituals* 22]; *KUB* XVII 10 IV 21 ^{GIS}luttai *kammaras tarnas* 'the bee-swarm let go of the window'; Laroche, *RHA* 23:97 [1965]), *lu-ud-da-a-i* (*KUB* XXXIII 52 II 10 *luddai hasta* 'opened the window'; Laroche, *RHA* 23:148 [1965]), ^{GIS}AB-i (*KUB* XXXIII 32 II 4 ^{GIS}AB-i *kam*[maras *tarnas*]; Laroche, *RHA* 23:125 [1965]), gen. sg. (or pl.) *lu-ut-ti-ya-as* (*KBo* XVII 74 + *ABoT* 9 I 13–14 [OHitt.] LUGAL-us *luttias* [p]eran *aruwāizzi* 'the king prostrates himself before the window[s]'; similarly ibid. 25–26; ibid. 16

[LUGAL]-us *luttias piran sipant*[i 'the king libates before the window[s]'] [Neu, *Gewitterritual* 12]), dat.-loc. sg. *lu-ut-ti-ya* (e.g. *KBo* XIX 156 Rs. 8 *nu*]-ssan ^{DUTU-i} *luttia dāi* 'places for the sun-god at the window' [Neu, *Altheth.* 223]; *KBo* XVII 74 II 5, 11, 23, III 5, IV 39 [OHitt.] *luttia* [viz. *sipanti*; Neu, *Gewitterritual* 18, 24, 34]; *KBo* XV 33 III 2–3 *n-an-san ša* ^{DU} [...] ^{GIS}lahhuri *piran tianzi* 'they put him on the storm-god's stand, before the window'; *VBoT* 58 IV 25 *é-ri anda* 2 ^{GIS}BANŠUR ^{GIS}luttia *dāi*] 'in the house he places two tables at the window'; Laroche, *RHA* 23:86 [1965]; *KBo* XIX 138 Vs. 7 -]san *sarāzziya* ^{GIS}luttia *arta* 'stands at the upper window'), AB-ya (e.g. *VBoT* 24 I 34–35 *n-an-san nassu* ZAG.GAR.RA-ni [*dāi* *n*]asma-an-kan ^{GIS}AB-ya *dāi* 'she places it either on the altar or at the window'; *KUB* XXVII 69 V 4–5 *n-as sarazzi* ^{GIS}AB-ya *tapusza tiyazzi* 'she steps beside the upper window'; *KBo* IV 9 II 47–48 *hassī* 1-šU ^{GIS}[DA]G-ti 1-šU ^{GIS}AB-ya 1-šU 'to the hearth once, to the throne once, to the window once' [profuse libation formula]; *KUB* XX 45 I 17 ^{DAB-ya} 1-šU [sic, with divine marker, like e.g. ^{DAG-ti} below]), AB-i (*KBo* XI 32 Vs. 17 *ša* ^éhalituas-kan ^{GIS}AB-i *anda tianzi* 'in the palace window they place'), AB (*KBo* IV 9 III 6–7 *hassī* 1-šU *sipanti* ^{DAG-ti} 1-šU ^{GIS}AB 1-šU 'to the hearth once he libates, to the throne once, to the window once' [Badali, 16. Tag 18]; *KBo* XVII 75 I 27 *n-as* PANI ^{GIS}AB *ušken* 'he prostrates himself facing the window'), instr. sg. AB-it (*KUB* LVII 79 IV 8 ^{GI}AB-it *a[rh]a* 'out of the window' [Ünal, *Hantitassu* 92]), abl. sg. *lu-ut-ti-ya-az* (*KBo* XXI 85 IV 11–12 *n-asta* LUGAL-us ^D[...] *luttiaz arha* 1-šU *sippanti* 'the king libates to [deity] out of the window once'; *KBo* XX 61 III 46–47 DUMU.É.GAL-kan ^{GIS}luttiaz *arha* ... *sipanti* 'a page libates out of the window'), *lu-ut-ti-ya-za* (*KUB* XXVI 1 II 60 *kuit luttiaz* *anda* ['what through the window inside' [von Schuler, *Dienstanweisungen* 12]), *lu-ti-ya-az* (*IBoT* II 131 Rs. 13–14 *nu-kan* YÀ.NUN.NA ^{GIS}lutiya *arha pessiyanzi* 'they throw butterfat out of the window'), *lu-ut-ti-an-za* (*KBo* XXI 95 I 11 ^{GIS}luttianza *arha*), *lu-ut-ta-an-za* (*KUB* XVII 6 I 19–20 *zigga-war-asta* ^{GIS}luttan[za] *arha le autti* 'do not look out the window!'; dupl. *KUB* XVII 5 I 24 *luttanza arh*[a; cf. Laroche, *RHA* 23:68 [1965]; *KBo* VIII 42 Vs. 2 ^{GI}luttanza *uskizzi* 'looks from the window'), AB-ya-az (*KBo* XXI 95 I 14 NIN-DA.KUR₄.RA ^{GIS}AB-ya-az *dāi* 'takes a breadloaf from the window'), AB-ya-za [*KUB* II 8 II 27 ^DHasameli 1-šU ^{GIS}AB-ya-za-kan *arha* 'to H. once out of the window'), AB-az (e.g. *KUB* II 13 I 47–48 LUGAL-us-kan ^{GIS}AB-az *arha kūs-pat* DINGIR.MEŠ-as 13-šU *sipanti* 'the king

libates out of the window to these deities thirteen times'; *ibid.* I 18–19 *n-asta* ^{GIS}AB-az *arha* ANA ^{D7.7-Pf}12-šu *sipanti* 'out of the window he libates to the Pleiades twelve times'; *KBo* V 3 + *KUB* XL 35 III 55 *ABI* ^{DUTU-ši-ma-kan} *imma* ^{GIS}AB-az *arha auszi* 'his majesty's father looks out the window' [Friedrich, *Staatsverträge* 2:128], *AB-za* (*KBo* IV 13 V 14 *LUGAL-us-kan* ^{GIS}AB-za *arha auszi*), *iš-TU A-AP-TI* (*Alalah* 454 II 9–10 ^{DU-wa} *UL uskanzi nu-wa-kan* *SAL-TUM ištU āPTI andan austa* 'one does not look at the storm-god, [yet] a woman viewed [him] through a window'), nom. pl. c. *AB.MEŠ-us* (*KBo* XXVI 83, 8 ^{GIS}AB.MEŠ-us *arantes* 'raised [?] windows'), *AB.HI.A-us* (*KUB* XXXI 89 II 4 *BAD.HI.A-as* ^{GIS}AB.HI.A-us ^{GIS}IG-antes *hattalwant[es] asandu* 'let windows of fortifications be shuttered [and] bolted' [von Schuler, *Dienstanweisungen* 43]), *AB* (*VBoT* 58 IV 16 2 ^{GIS}AB *ZABAR* 'two [wooden] windows [with] bronze'; Laroche, *RHA* 23:85 [1965]), acc. pl. c. *lu-ut-ta-a-us* (*KUB* XVII 10 IV 21 ^{GIS}*luttāus kammarās išBAT* 'a bee-swarm gripped the windows'; Laroche, *RHA* 23:90 [1965]), *AB.HI.A* (e. g. *KUB* XXXIII 36 II 5 ^{GIS}AB.HI.A *tuhhuis išBAT* 'smoke gripped the windows'; Laroche, *RHA* 12:136 [1965]; Beckman, *Birth Rituals* 74; *KBo* V 1 I 5–6 *nu* ^{GIS}AB.HI.A *EGIR-pa hassanzi* 'they open up the windows' [Sommer-Ehelolf, *Pāpanikri* *2]; *KUB* VII 13 Vs. 8 ^{GIS}ÜR.MEŠ ^{GIS}AB.HI.A-ya *arha hashassanzi* 'they pry loose the rafters and the windows'; *KBo* V 11 IV 14 *nu* ^{LÚ.U.HUB} ^{GIS}AB.HI.A *anda istāpi* 'the deaf man shut[ter]s the windows'), *AB* (*VBoT* 58 IV 28 2 ^{GIS}AB *ZABAR INA* ^{GIS}BANŠUR ANA ^{DUTU} *dā[i]* 'he puts two bronze windows on a table for the sun-god'), dat.-loc. pl. *lu-ut-ti-as* (*KBo* XIV 80, 11 1-šu ^{GIS}*luttias* 'once to the windows'), *AB.HI.A-as* (*KBo* XX 186 II 13–14 ^{GIS}AB.HI.A-as *EGIR-an šir-RU* '[they] sing behind the windows').

luttant- (c.) 'window' ('animated' singular transitive verb subject), nom. sg. *lu-ut-ta-an-za* (*KUB* XVII 10 IV 10 ^{GIS}*luttanz-at tar-nau* 'may the window let them [viz. Telipinus' various rages] go!'; Laroche, *RHA* 23:97 [1965]). For formation and origin see *HED* 1–2:476–7.

Luw. ^{GIS}*lu-u-da-an-za* (*KBo* XXIX 49 Vs. 9 [Starke, *KLTU* 386]) is formally ambiguous (nom.-acc. sg. neut. or acc. pl. c., thus matching either Hitt. *luttai* or *luttāus*).

For identification and description see Friedrich, *ZA* 37:297–9 (1927); M. Popko, *Kultobjekte in der hethitischen Religion* 44–8 (1978). Consonant with technology, *luttai-* was in the nature of a (shuttered) venthole of wood and (rarely) bronze (cf. ON *vindauga*

'wind-eye' > English *window*). Such may also be the basic sense of Sum. *ab* (cf. *HED* 1–2:101).

The repeated mention of an 'upper' (*sarazzi-*) window suggests a venthole for smoke and light alike, such as ON *ljōri* 'flue, windway' borrowed in Estonian *lõdr* (connected with *lutta[i]-* by Juret, *Vocabulaire* 22). Like ON *ljōs* < **leuhsa-* 'light', *ljōri* is from IE **lewk-* (*IEW* 689) and strengthens the case for *lutta(i)-* from **luk-ta-* (since Sturtevant, *Comp. Gr.*¹ 126), with assimilation of **kt* to *tt* in a detached derivative (cf. Kronasser, *Etym.* 1:206), unlike the preservation (or restoration) of root-integrity in the paradigm of the verb *luk-* (*lukzi*, *lukkatta*; cf. Puhvel, *KZ* 86:112–3 [1972] = *Analecta Indoeuropaea* 221–2 [1981]). Luw. *lu-u-ha-* (< **lowkó-*?) and *lu-u-da-* (< **luktó-*, with compensatory lengthening?) do not compromise this etymology.

A vaguer sense 'cut(out)' (**léwHto-*; cf. Skt. *lunāti* 'cut off' [*IEW* 681–2]) was suggested for *luttai(i)-* by H. Eichner (*MSS* 31:80 [1973]), to which Melchert (*Studies* 59–60, 71) added Toch. B *ly-auto* 'opening', Toch. A *lot* 'hole' (disputed in turn by J. Hilmarsson, *KZ* 101:166–9 [1988]).

Cop (*Indogermanica minora* 42) improbably adduced Lat. *lūra* 'thong, (mouth of) skinbag', where semantic imprecision compounds other uncertainty (dialect variant of *lōrum* 'thong, strap').

luwarnessa- (n.?) 'level ground, flatland', dat.-loc. sg. *lu-wa-ri-es-si* (*KUB* XLII 1 III 8 1 A.ŠA *luwarnessi-kan pariyan* 'one field beyond the flatland'; Souček, *Arch. Or.* 27:38 [1959]), Luwoid gen. adj. nom. sg. c. *lu-u-wa-ri-es-sa-as-si-is* (*KBo* XIX 20, 7 'of level ground' [viz. A.ŠA, vs. *KUB* XLII 1 III 12 A.ŠA *luliyas* 'field of the pond'], *lu-wa-ri-is-sa-as-si-is* (88/1969, 9 and 11 + *KBo* XIX 20 II 3 and 5; cf. H. Otten and C. Rüster, *ZA* 68:150 [1978]), unclear *lu-u-wa-ri-es-si-ya-an* (88/1969, 7 + *KBo* XIX 20 II 1 *luwarnessiyan ša* ^{TUL}*Limaddus*[(–) 'l. of the spring L.']).

luwarnessa- seems to denote level soil as distinct from plots and parcels "beyond" (*pariyan*) or involving ponds and marshes (*luliyas* [–]). As a Luwianism it has the marks of Luw. *happisa-* or *kuppressa-* vs. Hitt. *happessar* 'limb', *kuppišsar* 'stool', i. e. of a verbal noun in *-essar* (gen. *-esnas*) which has become identified as an *a-*stem after loss of *-r*. Underlying it may be a verb **luwariya-* > **luwaliya-* (*l-r* > *l-l*, the converse of *l-r* > *r-r* in e. g. *hastariyatar*

[HED 3:236]) > *lu-ú-li-ya-* 'make level, becalm', of which Luwoid *lu-ú-li-mi-* 'becalmed, passive' was the participle and Hitt. *luliyasha-* a derivative noun. The Anatolian verb **luwar-iya-* (cf. e.g. Hitt. *eshar-iya-* 'to bloody') points to **lewr-yo-* and an underlying noun meaning 'level, evenness', identical with Benveniste's postulated heteroclit **lewr-/lewn-* as the basis of Gk. λευρός 'even, level, smooth': λε(φ)αίνω 'even out, smoothe' (*Origines* 112). A further derivative is **lewr-i-* > Hitt. *lu-ú-li-* (cf. Hes. ἔδαρ : Hitt. *edri-* 'food') 'even surface' > 'level water' > 'lake, pond' (cf. Lat. *aequor* 'calm sea' beside *aequum* 'flatland', *aequus* 'even, level, calm'; Gk. λευρὸν ἐνὶ χόρῳ 'on level ground' [*Odyssey* 7:123, Herodotus 1.67]). Besides **lewr-i-* stands **lewr-u-* > Hitt. and Luw. *lu-ú-lu-* 'evenness' (cf. Hitt. **esharu-* 'bloodiness') with its denominative verb *lulu(wa)i-* 'keep even' (cf. Hitt. *isharwai-* 'bleed').

Rewinding this derivational reel there are instructive parallels: Hitt. *hattalu-* 'bolt' and Hitt. and Luw. *hattara-* 'prick' point to an original **hattar*. They yield the denominative verbs Hitt. *hattalwai-* 'to bolt' and Hitt. and Luw. *hattarai-* 'to prick' (+ Luwoid *hattarniya-*). Parallel to the Luwoid participle *lulimi-* and verbal noun *luwaraessa-* stand Hitt. *hattarant-* 'pricked' and *hattaressar* 'penetration, intersection'. Hitt. *luliyasha-* 'stagnum' has a counterpart in *hatarniyasha-* 'roadfork, crossroads'. The interpenetration and parallelism of Hittite, Luwoid, and Luwian formations is observable in both instances and helps to recognize Proto-Anatolian patterns.

lu(w)essa(r), luyessar (n.) 'incense(-wood)', usually with determinative *GIŠ*; *GIŠ^{ERIN} luwessa(r)* (cedarwood as incense material, cf. Baudelaire's "arôme de cèdre"), nom.-acc. sg. *lu-i-es-sar* (*KUB* VII 37, 12 *GIŠ^{zuppari}HI.A* *GIŠ^{luyessar} dāi* 'takes torches [and] incense-wood' [*CHS* 1.5.1:317]), *lu-e-es-sar* (*KUB* XXXIX 71 II 7 [*nu* *LÚ^{sakun}jes* *GIŠ^{luessar} katta tarnā[i]* 'the priest deposits incense-wood'), *lu-u-e-es-sar* (e.g. *KBo* XXXIX 169 I 14–15 [emended from par. *KUB* XXXIX 71 II 38–39 *nu* *GIŠ^{luwessar} [sarā dāi kattan-ma* *SI^Gkⁱsrin* *epzi* 'he takes up the incense-wood but beneath he holds the skein of wool'; *KUB* XXXIX 71 II 46 [emended from par. *KUB* XXXIX 70 I 6] [*kuitman-ma* *GIŠ^{luwessar} wahn[uskizzi* 'but while he is waving the incense-wood'; *KUB* XLV 47 I 27–28 *nu* *huprushin iya[zi]* *nu-ssan* *GIŠ^{luwessar} katta handaiz[zi]* 'he makes a fire-pot and

readies incense-wood'; KUB XXXIX 71 II 18–19 kuitman-ma *GIŠ^{luwessar} w[arani* 'but while the incense-wood is burning'; par. *KBo* XXXIX 169 I 2 [*luwessar warāni*; *KBo* XXIII 34 IV 6 *GIŠ^{ERIN} luwessar* 'cedar incense-wood'), *lu-u-e-es-sa* (*KUB* XXXII 49a II 12–15 *nu-ssan* ANA *DUG^{gal}.HI.A wātar GEŠTIN-ya tamai* ANA *DUG^{ahrūshiya}-ssan* YÀ.GIŠ *tamai lāhui* *GIŠ^{ERIN}-ya-kan luwessa anda dāi* 'into cups other water and wine, into the censer other oil he pours, and puts in cedar incense-wood'; for loss of -r cf. Neu, *Festschrift für G. Neumann* 209 [1982]; similarly ibid. III 21–23; *KBo* XXI 33 I 7–9; dupl. *KBo* XXIII 44 I 6–8; *KBo* XXIII 42 I 9–12), *lu-u-es-sar* (similarly dupl. *KBo* XXIV 57 I 9–11), gen. sg. (or pl.) *lu-u-e-es-na-as* (*KUB* XLII 99 I 7 6 *GIŠ^{zuppariya-ssa}n [luwēssnas awan [katta dāi]* [*CHS* 1.5.1:319]), *lu-u-is-na-an* (dupl. *KUB* XII 51 Vs. 15 6 *GIŠ^{zuppariya-ssa}n luuisnan awan katta dāi* 'he places six torches down on the incense-wood' [Otten, *Materialien* 26, *ZA* 67:62–3 (1977); *CHS* 1.5.1:322]), uncertain *GIŠ^{lu-ú-i-es-na-}* (*KUB* XLVII 35 IV 12 [*CHS* 1.5.1:482]), dat.-loc. sg. *lu-u-e-es-ni* (*KUB* XXXIX 73, 2–6 [emended from dupl. *KUB* XXXIX 71 IV 33–38] 1 *DUG^{PURZI}TUM dāi*] [*ser-ma-k*]an *GIŠ^{luwessar} hantaizzi* ANA *DUG^{PURZITI}-ma katta*]n 1 *SI^Gkisrin dāi ser-ma-kan* 1 *TUG^{kuressar} BABBAR dāi*] *namma* *SI^G* ... [*anda tarnā*]i *n-at-kan* *GIŠ^{luwēssni} ser dāi* 'he takes one bowl and ranges incense-wood on top, beneath the bowl he puts a skein of wool, but above he puts one width of white cloth; then he mixes together wool [of several colors] and places it over the incense-wood'; *KUB* XXXIX 70 I 10–13 [emended from par. *KUB* XXXIX 71 II 51–55] *nu-ka*]n *LÚ^s]*SANGA-nis [*GIŠ^{luwessar}*] *GI^{kursi} katta dāi* [*nu* AN]A EN.SISKUR [ZA.HUM ŠA] KAŠ *arha dāi nu-kan* *GIŠ^{lu}[wēssni* [*anda sippan*]ti *n-at-kan kistanuzi* 'the priest puts the incense-wood down in a reedbag, takes away from the offerant a keg of beer, libates into the incense-wood and puts it out'; *KUB* XXXIX 71 II 32–33 *n-at arha parsiyazi n[at-kan* *GIŠ^{luwēssni} s[er]* *dāi* '[the priest] fritters it [viz. flatbread] and places it over the incense-wood'; ibid. 35 *]GIŠ^{luwēssni} ser dāi*; ibid. 36–38 *namma* 1 *KU⁶ dāi n-an-kan* ANA EN.SISKUR *ser arha wahnuzzi nu-ssan apūnn-a* *GIŠ^{luwēssni} ser dāi* 'again he takes one fish, waves it up and away at the offerant, and places it also on the incense-wood').

luwesnant- (c.), nom. sg. *lu-u-e-es-na-an-za* (*KUB* XXXIX 71 II 44–46 *mahhan-ma-za* *GIŠ^{luwēssnanza} arha* [...] *n-at* ANA DINGIR-LIM *ser arha wah[nuzi]* 'when the incense-wood has ... away, he waves it up and away at the deity' (par. *KUB* XXXIX 70 I 3 *GIŠ^{lu-u-e-es-}*

-sar, thus not a case of "animation" as subject of transitive verb [cf. e. g. *linkiyant-* s. v. *lenk-*, or *luttant-* s. v. *luttai-*]).

To all appearances *luwessar* is a dialectal (Luwoid?) phonetic mutant of *tuhhuessar* 'smoke-substance, incense(-resin)' (q. v. s. v. *tuhhu[wa]i-* 'smoke'); the pair *duhwessar/luwessar* (cf. Gk. *θύος* 'incense') exhibit the combined features of Hitt. *duwarnai-* / Luwoid *lawarriya-* 'break' and Hitt. *sehur* / Luw. *du-ú-úr* 'crud, urine'.

Melchert's interpretation of *luwessar* (*A linguistic happening in Memory of Ben Schwartz* 218, 229 [1988]), as 'cutting(s)' (same root **lew-* 'cut' as suggested for *luttai-* 'window') further overextends the assumed derivational progeny of that root in Hittite (see s. v. *lai-*, at the end), without benefit of an attested primary verb; besides, 'to cut incense' is well attested in Hittite as *tuhhuessar tuhs-*.

luzzi- (n.) 'forced service, public duty, corvée', usually coupled with *sahhan* 'socage, feudal ground rent' in the merism *sahhan luzzi*, nom.-acc. sg. *lu-uz-zi* (*KUB XXVI* 43 Rs. 13 *sahhan luzzi ša LUGAL n-at-kan dapiza arawahhan* 'socage [and] corvée of the king, it [shall be] totally exempted'; cf. *Imparati*, *RHA* 32:34 [1974]; *KBo VI* 6 I 31–32 [= *Code* 1:56] *LÚ.MEŠ GIŠ.NU.ŠAR hūmantiya-pat luzzi karpiyanzi* 'gardeners have corvée duty in every instance' [viz. military tasks, vine-harvest, etc.; cf. *HED* 1–2:257]; dupl. *KBo VI* 2 III 22 [OHitt.] *LÚ.MEŠ NU.GIŠ.ŠAR hūmantiya-pat luzzi karpiyanzi*; *Code* 1:46–54 passim *luzzi karp[ia]y-* 'take on corvée' or *luzzi iya-* 'do corvée' [*HED* 4:92–3], detailing who is obligated and who is exempt; 299/1986 III 53–54 *nu-smas sahhan luzzi le ēszi ... kuit-at imma kuit sahhan luzzi* 'they shall have no socage [or] corvée ... whatever socage [or] corvée it [may be]' [Ottén, *Bronzetafel* 22]; *ibid.* 60 *sahhan luzzi*, dat.-loc. sg. *lu-uz-zi-ya* (*Meskene* 127 + 107, 13), *lu-uz-zi* (*ibid.* 25; *KBo IV* 10 Vs. 44–45 *apāt-ma-ssi KARAŠ ša DINGIR-LIM sa[hh]ani luzzi EGIR-an SUM-ir* 'but that soldiery they have given back to him for duty and service to the deity' [viz. as yard sweepers, plowmen, saltlick wardens, *ibid.* 45–46; cf. *Hout*, *Ulmitešub* 36]; 299/1986 III 70 *sahhhani-ya-an luzzi le kuiski dāi* 'nobody shall take him for socage [or] corvée'; *KUB I* 1 IV 85 *sahhani-ya-as luzzi le kuiski epz[i]*; dupl. *KUB I* 3 IV 6–7 *sahhani-ya-as luzzi [le kuiski ep]zi* [Ottén, *Apologie* 30]; *KBo VI* 28 Rs. 22–25 ^{NA4}[*hekjur Pirwa-ma-kan arauwahun n[at sahhan]* luzzi [*š*]A UD.KAM-MI harsuwanz[i] te[r]i ppūwanzi ... le kuiski piran EGIR-p[a

epz[i] 'I exempted P.'s rock-sanctuary; let no one hold it liable for socage, corvée, [or] daily tilling [and] plowing ...'; cf. *Imparati*, *SMEA* 18:40 [1977]; *KUB XXI* 15 + 715/v IV 10–11 *ē-ir-ma sah-hani luzzi ūL tiddanuzi* 'does not set up the house for socage [and] corvée'; cf. *ZA* 63:85 [1973]; *KBo VI* 29 III 25–27 *n[u-ka]n AN[A D¹IŠTAR UR^U]Samuha sah-hani luzzi[i-ya] le kuiski tiyazz[i]* 'let nobody approach Ištar of Samuha for socage [and] corvée' [Götze, *Neue Bruchstücke* 50]; *KUB XXVI* 58 Vs. 13 *sahhani luzzi*, instr. sg. *lu-uz-zi-it* (*KBo X* 2 III 18–19 *n-as-kan sahhanit luzzit arawahhun* 'I freed them from socage [and] corvée', matching *KBo X* 1 Rs. 13–14 [Akk.] *AMA.AR.GI-šunu aštakan* 'I established their freedom'; cf. *F. Imparati* and *C. Saporetti*, *SCO* 14:52–3, 79, 82 [1956]; *Neu*, *Epos der Freilassung* 12; *KUB XVII* 21 I 24–25 *sahhanit luzzit dammishiskir* 'they would oppress by socage [and] corvée', abl. sg. *lu-uz-zi-az* (*KBo VM* 129 Rs. 8–9 *s[ah]hanaz luzziaz dammishiskanzi*; *Hagenbuchner*, *ZA* 89:51 [1999]), *lu-uz-zi-ya-az* (*KUB XXVI* 43 Rs. 8 *sahhanaz luzziy[az]*; *ibid.* 11 *luzziyaz*; *KBo XXII* 60 Rs. 4 *s[ah]hanaz luzziy[az]*), *lu-uz-zi-ya-za* (*KUB XXI* 12 + *KBo VI* 29 III 19–25 *ē-irr-a kuit ša D¹IŠTAR UR^U]Samuha n-at-kan sahhanaza [luzziyaza ... arawa[hh]an ēsdu* 'the house that [is] of Ištar of Samuha, let it be freed of socage [and] corvée [and ...]' [Götze, *Neue Bruchstücke* 48–50]; *ABOT* 56 III 5 *lu-uz-zi-ya-z[a-at]* [*ibid.* 10 *luzzi*]), *lu-zi-ya-za* (*KUB XIII* 8 Vs. 6 *n-at-kan sahhanaza luziyaza arawēs asandu* 'let them be free of socage [and] corvée' [Ottén, *Totenrituale* 106]).

The comparison of *luzzi-* as **lu-ti-* 'discharge of duty' with Gk. *λύσις* and Lat. **so-lūti-ōn-* 'freeing, ransom', going back to R. Kellogg (*Studies in Hittite and Indo-European Philology* 1:46 [1925]) and Sturtevant (*Comp. Gr.* 1 138, 155), still holds the field, despite occasional doubts (e. g. Benveniste, *Hittite* 105–6). For further cognates, formal and semantic, see s. v. *kattaluzzi-* (*HED* 4:125) and *lai-* (at the end). The root is clearly **lew-* here, in preference to Neu's analysis **l-uzzi* from *la-* (sic, for *lai-*; *IF* 79:261 [1974]).

Corrections and Additions to Volumes 1–2
(further to *HED* 3:443–461 and 4:317–322)

Page

- 27, line 26: strike line beginning “Reduplicated? ...” and substitute:
allapantes-, 3 sg. pres. act. *al-la-pa-an-te-es-zi* (*KUB* XLIII 22 Vs. 6 ANA ^{GIS}HASHUR *apās LÚ-as allapanteszi* ‘to an apple tree that man starts to deviate [?]’). This hapax in an ornithomantic text (Ünal, *AoF* 25:115 [1998]) resembles inchoatives like *miyahuw-antes-* ‘become old’ and recalls *allallā pai-*. Perhaps *alla pai-* ‘go beyond’ is the true Hittite variant (vs. the Luwoid reduplicate), with the sense of Italian *traviarsi* ‘lose one’s way, go astray’. For etymology cf. perhaps Lat. *uls* ‘beyond’, *olim* ‘back then’, Umbr. *ulu* ‘thither’, thus a pronominal stem of remote deixis.
- 32, line 3 from end: acc. sg. *a-li-la-an* (D. Groddek, *AoF* 26:35 [1999]).
- 40, line 14: par. *KUB* LVII 79 IV 3 sī *al-pu-i-e-m[ar]*; cf. Ünal, *Hantitassu* 92.
- 40, line 20: 222/b is *KBo* XXXIV 82.
- 42, line 14: (nom. pl.) *al-dan-ni-es* (*KUB* XXII 38 I 5; cf. Laroche, *RA* 52:150 [1958]).
- 61, line 11: (acc. sg.) ^{KUS}*an-na-nu-zi-in* (*KBo* XXXII 47c III 4; cf. Neu, *Epos der Freilassung* 517), also (in *Code* ...).
- 73, line 19: (nom.-acc. sg.) *a-ki-is* (*KBo* XXII 156 I 17).
- 114, line 3 from end: (iter.) *arraski-*; line 2 from end *ar-ri-es-ki-iz-[-zi]* (*KUB* XXXI 68 Rs. 48); last line *ar-ri-is-ki-iz-zi* (*KUB* XLVIII 10 II 6).
- 115, line 2: (3 pl.) *ar-ra-as-kán-zi* (*KBo* XXXII 15 II 29; cf. Neu, *Epos der Freilassung* 293, 338–9), *a-ar-ra-as-ká[n-zi]* (*KBo* XVII 93, 21).
- 128, line 3 from end (further to *HED* 3:446): “Hurr. *asar*” is a vox nihili (misunderstood Akk. preposition): G. Wilhelm, *Richard F. S. Starr Memorial Volume* 348–9 (1996). Strike lines 5–3 from end (“Most probably ... Akk. *ašipi-*”).
- 128, line 2 from end: change “the non-metathetic” to “a metathetic”.
- 157, line 5 from end: On moon and pregnancy see also S. Zeilfelder, in *Sprache und Kultur der Indogermanen* 437–50 (1998).

- 160, new entry: *armantalliya-*, qualifier of 'king' (*KBo VM 7 IV 15* [nom. sg.] *ar-ma-an-ta-al-li-ya-as* LUGAL-us; *ibid.* I 15 [dat.-loc. sg.] *ar-ma-an-ta-al-li-ya* LUGAL-ī).
- 184, line 19: nom. sg. c. *a-ru-wa-an-za* (*KBo XXXII 15 III 2*; cf. Neu, *Epos der Freilassung* 297).
- 185, new entry: *arwana-* (n.) 'pea' (?), nom.-acc. pl. *ar-wa-na* (*KUB LVIII 79 I 11–12 nu-kan apiti anda GEŠTIN-an*]... -]wan *lāhuwai nu arwana pissiyazzi* 'pours wine ... into the pit and throws a.'). M. Popko (*KUB LVIII:vi*) compared Hes. *ἄρνα* 'nut' (beside Gk. *κάρπον*). More likely comparands are Lat. *ervum*, Gk. *ὄροφος* 'vetch', Gk. *ἐρέβινθος* 'chick-pea', OHG *arwiz*, German *erbse* 'pea'.
- 202, line 21: (nom.-acc. sg.) *as-su-wa-a-tar* (*KBo XXXII 13 II 34*; cf. Neu, *Epos der Freilassung* 225).
- 204, line 5 (new paragraph): *assulant-* (c.) 'well-being', nom. sg. *a-as-su-la-an-za* (*KBo XXXVIII 263 + 134 Rs. 17*; cf. *ibid.* 16 [āssul; D. Groddek, *AoF* 26:40–1 [1999]]).
- 227, line 23: 905/c, 8 is *KBo XXXVIII 206 Vs. 8*.
- 227, line 5 from end: 2470/c is *KBo XXXV 115*.
- 230, line 13: (dat.-loc. sg. *a-ū-li* also in) *KUB XL 107 + IBoT II 18 I 12 auli* [katt]an 'alongside the sacrificial'; cf. McMahon, *State Cult* 118.
- 234, last line: correct to 'oversee; overlook, ...'
- 238, last line: *Bo* 4962 I 3–4 LÚ *parā uwandan ... lamniyazi* 'names [as] overseer'; cf. Alp, *Beiträge* 262.
- 244, line 15: *Bo* 2583 is *KUB LIV 10*.
- 258, line 5 from end: An example may be seen in *KUB LVIII 58 I 10 kuedani mēhuni ekunizzi hass[i* 'at what time it is cold, at the hearth ...'; cf. Alp, *Beiträge* 292. Cf. also *KUB XLV 20 I 8 e-ku-na-i*.
- 262, line 14: *Bo* 2923 Vs. is *KUB LVIII 54 III*.
- 263, line 19: correct *sanizzesta* to *sanizziēsta*.
- 280, line 2 from end: dat.-loc. sg. *ap-pa-an-ni* (*KBo XXXII 215, 5*; cf. Neu, *Epos der Freilassung* 552).
- 281, line 22: (3 sg. pres. act.) *DIB-ki-iz-zi* (*KBo X 37 I 26*).
- 283, line 22: improve (*KBo XXI 37 Vs. 4*) to (*KBo XXXVIII 260 + XXI 37 Vs. 2 and 5*; cf. D. Groddek, *AoF* 26:36 [1999]).
- 284, line 4 (following addition in *HED* 4:319): dat.-loc. pl. ^{GIŠ}*e-ir-hu-u-i-ya-as* (*KBo XXXVIII 260 + XXI 37 Rs. 11*; cf. D. Groddek, *AoF* 26:36 [1999]).

- 295, line 19: nom. sg. c. *a-sa-a-an-za* (*KBo XXXII 19 II 25 and III 51* 'inhabited' [town]; cf. Neu, *Epos der Freilassung* 383, 395).
- 308, line 10: correct *linkiyaza* to *linkiyaz*.
- 317, line 16: (3 sg. imp. act.) *e-iz-za-ū* (*KUB LVIII 94 I 15*; cf. Ünal, *Hantitassu* 95).
- 349, end: G. T. Rikov (*Linguistique balkanique* 36.3:245–8 [1993], 38.1:1 [1996]) connected (*i*)*yasha-* with Hitt. *hai-* 'trust'.
- 350, line 4 from end: *KUB II 1 IV 38 GURUN-as iyatnas* 'of plenty of fruit'.
- 351, line 20: Thence also the secondary genitive *i-ya-ta-as* (*KBo XVIII 133 Vs. 2 and 8*).
- 354, line 6 from end: 3 sg. pres. act. *ik-sa-a-i* (*KUB LVIII 93 Vs. r. K. 7*).
- 363, line 9: 3 sg. pret. midd. *i-mi-ya-at-ta-at* (*KBo XXXII 215, 16*; cf. Neu, *Epos der Freilassung* 552).
- 368, line 10: *Bo* 2372 is *KUB LV 39*.
- 374, line 7: correct to *kattaluzzi-*.
- 377, lines 24–25: strike "since gloss-wedges ..." to end.
- 377, line 29: Similarly Starke, *Stammbildung* 504–9.
- 399, line 16: (nom.-acc. sg. neut.) also *is-hi-ya-a-an* (e.g. *KBo XXXII 10 III 5*; cf. Neu, *Epos der Freilassung* 457, 462).
- 400, line 27: *KUB XXXVI 104 Vs. 18* ^{TUG}*ishial-šeme[t*; *KBo XXXIV 49 Vs. 13* [^{TU}]^G*ishiyal*), ^{TUG}*is-hi-ya-li* (dupl. *KUB XXXVI 83 IV 10*).
- 400, line 30: (abl. sg.) also *VBoT 120 II 2 ishiyalazz-a*.
- 408, line 5: (nom.-acc. sg. neut.) *is-hu-es-sar* (*KBo XXXII 15 II 15*; cf. Neu, *Epos der Freilassung* 291, 320–2).
- 411, line 5: (*isiyahhūwar* also) *KUB XLIX 90, 10*.
- 414, line 4: nom.-acc. pl. neut. *is-kal-la-an-ta* (*KUB XII 53, 13*).
- 417, line 3: (3 sg. pret. act.) *is-]kar-ra-as* (*KBo XXXII 215, 11*; cf. Neu, *Epos der Freilassung* 552–3).
- 418, line 10: dat.-loc. pl. *is-ka-ra-an-ta-as* (*KUB LV 43 II 3, 5, 12*), *is-ga-ra-an-ta-as* (*ibid.* 8; cf. McMahon, *State Cult* 146).
- 421, line 22: 2 pl. pres. act. *is-kat-te-e-ni* (*KUB XIII 3 I 14*).
- 433, line 7 from end: (abl. sg.) *is-pa-ta-za* (*KBo III 13 II 3*; cf. Güterbock, *ZA* 44:70 [1938]).
- 442, line 5: *VAT 7448* is *KBo VM 11*.
- 447, line 27: (*isparzāi* also) *KBo XXII 260 Vs. 15*.
- 449, line 22: (3 sg. imp. act.) *is-pār-za-du* (2029/g, 6; cf. Ünal, *Hantitassu* 20, 85).

Corrections and Additions to Volume 3
(further to *HED* 4:323–333)

Page

- 4, line 12: (nom.-acc. pl. neut.) *ha-]ah-li-wa-an-da* (*KUB* LIX 65 Rs. 13).
- 6, line 23: add inside parenthesis: also *KBo* XXXII 14 I R. 6 *ha-ah-ra-an-ni* [Neu, *Epos der Freilassung* 97, 216].
- 7, lines 5–6: correct to “nom. sg. n. *ha-ah-ri*”.
- 7, line 7: correct to *hahri-sset-a*.
- 7, line 9: insert after comma: nom. sg. c.
- 9, lines 25–28: strike “2 sg. imp. act. ... [1961]” (instead of *ha-a* read *ZAH* ‘ruin’).
- 11, lines 22–23: strike “*ha-la* ... ‘bowl’” (read rather *UZU HA.LA* ‘meat ration’).
- 15, line 24: correct to [h]a-i-kal-li and *hēkāl*. Cf. Neu, *Epos der Freilassung* 220–1, 228–30, 548.
- 25, lines 19–22: Unless from *haliya-* ‘kneel’ (page 29).
- 29, line 7: (*haliyatar* also in) *KBo* XXXII 16 II 12; cf. Neu, *Epos der Freilassung* 227, 282.
- 29, line 8: (3 sg. pres. midd.) *ha-li-is-ki-it-ta* (*KBo* XXXII 15 III 11; cf. Neu, *Epos der Freilassung* 295, 354–6).
- 76, line 25: (3 sg. pres. act.) *ha-a-ni-es-ki-iz-zi* (dupl. *KBo* XXV 172 IV 6).
- 82, line 2: 3 sg. pres. act. *ha-an-ni-is-ki-iz-zi* (*KBo* XXXII 224 Vs. 8).
- 97, line 32: correct *hantezzi PANI* to *hantezzi[a]nni*.
- 97, line 33: correct “first in front” to “in the front line”.
- 100, line 28: improve (*KBo* XXI 37 Rs. 19) to (*KBo* XXXVIII 260 + XXI 37 Rs. 19; cf. D. Groddek, *AoF* 26:37 [1999]).
- 101, line 3: correct “good arrow” to “calamus reed”.
- 101, line 26: (nom. sg. c.) *ha-an-ta-an-za* (*KUB* II 1 IV 14).
- 103, line 11: correct *DUMU.SAL-ya* to *DUMU.SAL.YA*.
- 111, line 15 (new paragraph): *hantezziatar* (n.) ‘firstness, front position’, dat.-loc. sg. *ha-an-te-iz-zi-[a]n-ni* (*IBoT* I 36 IV 21; cf. Güterbock, *Bodyguard* 34, 58).

- 112, line 12: (acc. pl. also) *KBo* X 37 I 39–40 *GIM-an hanzanas* [...-] *az arha tuhsan[zi n-a]sta TUG-an danzi* ‘as they cut away the fabric and take off the cloth’.
- 112, line 23: The discarded interpretation (of *hanzana-*) as ‘black’ led an etymological life of its own as **Homsno-* (vel sim.) from Oettinger (*KZ* 94:45 [1980]) to Melchert (*Die Sprache* 29:6 [1983] et alibi) to Weitenberg (*U-Stämme* 160) to Kammenhuber (*HW*² 3:195–6) to M. Ofitsch (*Festschrift für W. Meid* 269–76 [1999]), picking up an alleged cognate in German *amsel* (and Lat. *merula*) ‘blackbird’ in the process. Melchert’s clinching case of ‘black eyebrow’ (cited by Ofitsch) was a misreading (for *halhanzanan* ‘shoulder’ [*HED* 3:22]).
- 112, line 25: (*ha-ap-ti* also) *KUB* XXXI 64 I 6; cf. O. Soysal, *AoF* 25:8 [1998].
- 112, line 29: 1 sg. pret. act. *ha-ap-pu-un* (*KBo* XXXII 224 Rs. 5).
- 113, line 12: (abl. sg.) *ha-ap-pi-es-na-za* (*KBo* XI 14 III 33; cf. Ünal, *Hantitassu* 24).
- 116, line 16: (add after parenthesis) and the participle *ha-pal-li-ya-an-da* (*KUB* XXXI 100 Vs. 20; cf. S. Košak, *Ling.* 33:108, 110 [1993]).
- 118, line 16: *Bo* 1291 II is *KUB* LX 41 Vs.
- 121, line 15: (dat.-loc. sg.) *UDUN-ni* (*KBo* XXXII 12 III 9 and 10; cf. Neu, *Epos der Freilassung* 85).
- 124, line 30: 274/p is *KBo* XXXIV 132.
- 124, lines 31–32: strike, and substitute new paragraph: *happinatt-* (c.) ‘wealth’, nom. sg. *ha-ap-pi-na-az* (*KUB* XXXVI 49 IV 11 *happinazz-uwa*), acc. sg. *ha-ap-pi-na-at-ta-an* (ibid. 9 *happinattan-za wek* ‘wish for wealth!’; *KBo* XXXIV 45 + XXVIII 185, 6 *parnas happinattan* ‘wealth of the house’), *NIG.TUKU-an* (*KBo* XVIII 133, 13 *NIG.TUKU-an iyata-ya dā* ‘take wealth and plenty’).
- 127, line 8 from end: (dat.-loc. sg.) *URU-ri* (e. g. *KBo* III 2 I 34).
- 127, line 7 from end: (abl. sg.) *URU-az* (*KBo* XXXIV 68 III 6).
- 129, line 29: acc. sg. c. *ha-ap-pu-un* (*KBo* XXXII 224 Rs. 5).
- 133, line 16: Inconclusive and unenlightening also S. Zeilfelder, *KZ* 110:188–210 (1997). Gk. *ὀπνίω* was belabored once more by M. Ofitsch, *KZ* 108:20 (1995), and Ch. Zinko, *Festschrift für W. Meid* 559–71 (1999).
- 134, line 5: 2 sg. imp. act. (?) *ha-pu-us* (*KUB* LX 136, 2).
- 144, line 23: (3 sg. pres. act.) *ha-a-ri-ya-zi* (*KUB* LX 132 Vs. 4).
- 157, line 25: correct *KUB* XIII 4 III 50–51 to *KUB* XIII 5 III 21–22.

- 161, line 9: correct *KUB VII* to *KUB VIII*.
 170, lines 2–3: correct to *KUB XXXIII* 66 + *KBo XL* 333 II 18 IGI.HI.A-as harkī[a]s dankuwayas ‘on the whites and darks of eyes’; cf. D. Groddek, *ZA* 89:38 [1999];
 170, line 29: 1112/c + is *KBo XXXIX* 8.
 171, line 25: Note also KÙ.BABBAR-i-an-za, perhaps *harkiyant- (*Bo* 5019, 11; H. A. Hoffner, *Documentum Otten* 161).
 174, line 15: (acc. sg. c. har-na-a-in also) *KUB X* 91 II 10.
 178, lines 12–13: strike “ha-ra-ap-ta ...[harapta]”; instead insert after comma on line 16: 3 sg. pret. midd. ha-ra-ap-ta-ti (XXXI 64a + *KBo III* 55 Vs. 3; cf. O. Soysal, *AoF* 25:9 [1998]).
 184, lines 20–21: correct ha-a-ra-as-ta to ha-a-ar-as-ta.
 184, line 21: 214/b is *KBo XXXIV* 29.
 184, line 26: *KBo XXXII* 19 II 18 and III 42 A.ŠÀ har-sa-a-u-ar; cf. Neu, *Epos der Freilassung* 381, 392.
 186, lines 6–7: strike.
 201, line 28: (dat.-loc. sg.) ^{LU}har-ta-ak-ki (*KUB LVIII* 14 Rs. 1. K. 17).
 203, line 9 from end: dat.-loc. sg. ha-ru-ú-i (*KBo XXXV* 200 + XXVII 202 III 33 ŠÀ-BA ANA haruui ‘in the middle of the road’).
 203, lines 9–7 from end: revise parentheses after ha-ru-wa-az as follows: (ibid. 32; dupl. *KBo XXIV* 45 + XXXVIII 196 Rs. 23 EGIR-ŠU-ma DINGIR-LAM 7 haruwaz huittianzi).
 203, line 3 from end: acc. pl. ha-ru-ú-us (*KBo XXIV* 45 + XXXVIII 196 Rs. 27; cf. D. Groddek, *AoF* 26:39 [1999]).
 209, line 4: 1744/c, 4 is *KBo XXXIX* 8 I 14.
 210, lines 2–4: strike “XXI 22 Vs. 22 ...” to “[1978]”.
 210, line 6 from end: (acc. pl. ha-as-su-us also) *KUB LVIII* 68, 6.
 218, line 11: Nor did the study by M. Ofitsch (*Festschrift für F. Lochner von Hüttenbach* 51–62 [1995]) mark progress in research.
 218, line 29: (1 pl. pres. act.) hé-e-su-u-e-ni (*KUB L* 6 III 44; cf. Hout, *Purity* 188).
 219, line 3: correct *RHA* 23:248 to *RHA* 23:148.
 219, line 12: cancel the correction given in *HED* 4:328.
 219, line 13: replace (59/g + 103/g Vs. 17) as follows: (*KUB LV* 2 Vs. 5; *KBo XVIII* 48 Vs. 17 nu TUPPU hēs ‘open the tablet!’).
 223, line 30: nom. pl. ha-a-as-se-s(a) (*KBo XXXII* 16 III 2; cf. Neu, *Epos der Freilassung* 278, 283).
 223, line 3 from end (new paragraph): Lyc. xaha, instr.-abl. xahadi. Cf. H. C. Melchert, *Lycian Lexicon* 81 (1989).

- 230, line 5: (3 sg. pret. act.) ha-as-si-ik-ta (*KBo XXXIV* 266, 6).
 233, line 4: 3 sg. pret. act. ha-as-pád-da (*KUB XXXIII* 66 + *KBo XL* 333 III 5; cf. ibid. 11 hasp[un]; D. Groddek, *ZA* 89:38, 46 [1999]).
 236, line 8: (acc. sg. c.) UR.SAG-in (*KUB LX* 46, 5).
 240, line 14: (gen. sg.) ha-as-su-w[a-as] (*KBo XIII* 165 II 6–7 hassu-w[as lamni?]) 1-šU sipanti ‘libates once to the king’s name’; cf. *KUB XXX* 41 IV 5 and 18 LUGAL-as lamni 1-šU[].
 244, line 14: correct [...KA-ya to [...G]IG-ya.
 244, line 17: correct ‘gate’ to ‘illness’.
 253, line 6: (nom.-acc.) ha-az-zi-es-sar (*KBo XXXIV* 27 I 8), ha-az-zi-e-es-sar (*KBo XXXIV* 25 I 8; cf. 424, lines 2–1 from end [below]).
 263, line 22: abl. sg. ha-da-an-te-za (*IBOT* I 33, 78), ha-da-an-da-za (e.g. ibid. 62, 65, 72 et passim; cf. Laroche, *RA* 52:152–5, 161 [1958], who still equated ^{GIS}TUKUL ‘weapon’).
 270, line 28: 2 pl. pres. act. ha-at-ra-a-at-t[e-ni] (*KUB XXIII* 72 Rs. 47).
 272, line 3 from end: (after parenthesis insert) gen. sg. ha-at-ri-es-na-as (*KBo XXXII* 202 Rs. 7).
 275, line 22 (new paragraph): hatukessar (n.) ‘terror’ (verbal noun or denominative abstract), gen. sg. ha-du-ki-is-na-as (*KBo XXXIV* 25 I 10; *KBo XXXIV* 27 I 10). Cf. 424, lines 2–1 from end (below).
 287, line 14: correct “ascend” to “bar access”.
 287, line 15: add at the end: Puhvel, *KZ* 112:70–3 [1999].
 301, line 12: abl. sg. hi-e-ri-na-az (*KUB LX* 151 Rs. 5 ka]mannaz herina[z ‘with a cedar-brand’; cf. *HED* 4:27).
 313, line 6 from end: (acc. pl.) hi-li-es-tar-ni-us (*KBo XXXIII* 187 Vs. 9).
 313, line 5 from end: correct “ibid. 12” to “*KUB XXV* 48 IV 12”.
 313, line 4 from end: 2023/g is *KBo XXXIII* 187.
 325, line 14: (hu-u-uk-ki-is-ki-mi also) *KBo XI* 14 II 33.
 325, line 14: (1 sg. pres. act.) hu-ki-es-ki-mi (par. 2029/g, 15; cf. Ünal, *Hantitassu* 21, 85).
 326, line 9: (hu-u-uk-ma-in also) *KBo XI* 14 II 27 and 34; cf. Ünal, *Hantitassu* 21, 75–6.
 326, line 19: (acc. pl.) hu-u-uk-ma-us (*KBo XI* 14 I 22), hu-u-uk-ma-a-us (*KUB XIV* 4 III 8).

- 329, line 6: nom.-acc. pl. neut. *hu-u-kán-ta* (KUB LVII 79 IV 26 and 30; KUB XLIII 57 IV 5), *hu-u-ga-an-ta* (ibid. 13; par. KBo XI 14 IV 7 and 14; cf. Ünal, *Hantitassu* 93–4, 24–5, 75–7).
- 329, line 16: gen. sg. *hu-u-kán-na-as* (KUB LI 36 Vs. 3; cf. McMahon, *State Cult* 136).
- 336, line 5 from end: abl. sg. *hu-es-wa-za* (KUB LVII 79 IV 18 *hues-waza zey[antaza]*; cf. Ünal, *Hantitassu* 93).
- 337, line 16: (abl. sg.) *hu-i-sa-u-wa-az* (KBo XXXVIII 260 + XXI 37 Rs. 8 and 9; cf. D. Groddek, *AoF* 26:37 [1999]).
- 339, line 8 from end: correct to: within'), *hu-u-us-wa-an-du-us* (KBo III 55 Vs. 8), ...
- 344, line 2 from end: (3 sg. pres. act.) *SUD-ya-zi* (e. g. KUB L 6 II 46).
- 345, line 5: 1 pl. pres. act. *SUD-u-e-ni* (KUB L 6 + 7/v III 57).
- 347, line 13: correct 49–50 to 24–25.
- 353, line 28: correct 'god's son' to 'god's dog'.
- 359, line 14: (nom.-acc. pl.) *hu-hu-pa-a-al-li* (KUB XXXII 18 + KBo XXX 39 + KUB XXXV 164 + KBo XXV 139 III 23), *hu-hu-wa-a-al-li* (ibid. 18; cf. D. Groddek, *AoF* 25:239 [1998]).
- 361, line 5: Further discussion (of *huipi-*) in Rieken, *Stammbildung* 113–5.
- 366, line 8 from end: iter. "durative" *hullanniya-*, supine *hu-ul-la-an-ni-wa-an* (KBo XXXII 19 III 42 *hullanniwan dāi* 'begin[s] to smite'; cf. Neu, *Epos der Freilassung* 392, 490).
- 381, line 5 from end: inf. *hu-u-ni-in-ku-wa-an-zi* (KUB V 6 IV 7 and 12).
- 384, line 4: cf. 701/z, 10 ^{GIS}*hu-un-zi-nir*.
- 384, line 16 (new paragraph): Cf. perhaps KUB XLI 28 II 7 ^{LÜ.MES}*ha-zi-ni-ir-tal-* 'musicians' (cf. Daddi, *Mestieri* 235; M. Popko, *Zippalanda* 81, 266 [1994]).
- 385, line 5: acc. sg. c. *hu-u-up-pa-an-da-an* (KUB LX 146 Vs. 5).
- 386, line 3: acc. ag. c. *hu-up-ra-an* (KBo XX 34 Vs. 11 [HED 4:240]).
- 392, line 4: Cf. ^E*hu-wa-ap-ra-as* (KUB LVI 51 I 1 and 4), ^E*hu-u-wa-ap-ra-as* (ibid. 2; KUB II 1 III 20; McMahon, *State Cult* 106–7).
- 392, line 21: For discussion see Rieken, *Stammbildung* 122–3.
- 396, line 6: For further and variant attestations (*hu-wu-ur-ni*, *hu-u-wu-ur-ni*) see Ünal, *Hantitassu* 87.
- 396, line 26: ^{DUG}*hu-u-pu-wa-a-ya* (KBo XXXIII 117, 7).
- 399, line 5: nom. sg. *hur-ki-is* (KBo XIII 145 Vs. 7 EG) *IR-is hurkis GIM-an IGI-z[in]*.

- 405, line 19: correct to [*hu-*]*u-ur-na-pi-is-ta-an*.
- 405, line 21: correct to [*h*]*ürnapistan*.
- 410, line 9: 1 pl. pres. act. *hu-u-us-ku-u-e-ni* (KUB L 6 III 24; cf. Hout, *Purity* 186).
- 413, line 8: further Akk. *elmešu*, Hebr. *ḥašmal* (cf. Puhvel, *Festschrift für W. Meid* 347–50 [1999]).
- 416, line 27: (add at end) ^{DUG}*hu-da-an-ni(-)* (KBo XXXII 155 I 4).
- 416, lines 28–29: rephrase as follows: With rare ^{DUG} determinative, *hutanni-* is not just a container (Kronasser, *Etym.* 1:221; Tischler, *Glossar* 319) ...
- 417, line 10: cf. S. Košak, *Ling.* 33:108–9 (1993).
- 419, line 4 from end: (3 pl. pres. act. *hu-u-e-an-zi* (KUB LIX 19 II 6)).
- 420, lines 20–21: strike *hu-wa-as* (KBo II 6 III 56).
- 421, line 12: (gen. sg.) *hu-u-ya-u-wa-as* (KUB XLIV 16 + IBoT III 69 V 4; cf. McMahon, *State Cult* 100).
- 421, line 2 from end: partic. *hu(u)inuwant-*, nom.-acc. sg. neut. *hu-u-i-nu-wa-an* (KUB LX 46, 9 and 10).
- 422, line 10 (new paragraph): *huwala-* (c.) 'runner', nom. sg. *hu-wa-la-as* (KUB XLIII 60 I 14 *takku id-az-ma n-at huwalas udu* 'but if from the river, let the "runner" bring it'; probably a shore-bird, between [ibid. 12] the water-bound loon from the sea [*arunaz*] and [ibid. 16–7] the soaring eagle from the sky [*nepisaz*]). For formation cf. *appala-* 'catcher, trap', *ardala-* 'saw'. The connection with English owl (C. Watkins, *How to Kill a Dragon* 286 [1995]) was gratuitous. For 'owl' see s. v. *hapupi-* (HED 3:130–1).
- 424, line 30: Rieken (*Stammbildung* 398–401) inconclusively argued for a meaning 'charcoal', connecting *hu(wa)llis-* with Arm. *gol* 'heat'.
- 424, line 31: correct *huwalpant-* to *huwalpa(nt)-*.
- 424, lines 2–1 from end: strike "224/b I 9 ..." to end of paragraph, and substitute: (*huwalpanza* also) KBo XXXIV 27 I 9, besides ibid. 8 *hazziessar* 'perforation', ibid. 10 *hadukis[as]* 'of terror'; par. KBo XXXIV 25 I 9 *hu-wa-al-pa-as* [sic], ibid. 8 *hazziessar*, ibid. 10 *hadukisnas*).

Corrections and Additions to Volume 4

Page

- 4, line 30: correct *SAL* to *SAL*.
 5, line 9: (gen. sg.) *ki-i-el* (e. g. *KUB XXXV* 148 III 17).
 6, line 10: correct *lahhiyauwanzi* to *lahhiuwanzi*.
 13, line 20: (acc. pl.) ^{LÜ}.MEŠ *ka-i-nu-us* (*KUB LVII* 79 Vs. 39; cf. Ünal, *Hantitassu* 81). For combination with another male (kinship?) term cf. *KUB LVIII* 51 II 17 ^{LÜ}HADANU ^{LÜ}hé-y-al-la-a-as-sa, ibid. 2]hé-y-al-la-as-sa[, ibid. 23 ^{LÜ}hé-y-al-la-a-
 26, lines 18–20: strike the parenthesis (*KUB XVII* ... [1950]) and substitute: (*KUB XVII* 1 II 14 GE₆-anza]lukkatta ^{DUTU}-us-kan *kalmaraz uit* ‘the night lit up and the sun came with [his] rays’; emended from dupl. *KUB XXXVI* 62, 1).
 27, line 22: (dat.-loc. sg.) *kal-mi-es-ni* (*KUB XLVIII* 88 Vs. 4 ŠA ^{DUTU} *kalmesni* ‘for the storm-god’s bolt’).
 29, line 23: instr. sg. *kal-mu-si-it* (473/t Vs. 14), abl. sg. ^{GIŠ}*kal-mu-sa-az* (*KBo XXXIV* 149 + *KUB XXXIV* 127 II 15).
 31, line 27: correct “soft” to “four”.
 33, line 19: (acc. sg.) *ka-a-lu-ti-in* (*KBo XXXV* 168 IV 7).
 34, line 8: partic. *kalutiyant-*, nom. pl. c. *ka-lu-ti-ya-an-te-es* (*KBo XXIII* 67 II 23).
 35, line 9: (acc. sg.) *k]al-ú-i-is-si-na-an* (*KBo XIV* 19 II 8).
 35, line 2 from end: correct ^{GIŠ}*luttaus* to ^{GIŠ}*luttāus*.
 47, line 24: (*ka-a-ni-in-ti* also) *KUB XIV* 16 III 15.
 47, line 24: (dat.-loc. sg.) *ka-ni-in-t[a* (*KBo XXXIV* 271, 2), *ka-ni-en-ta*] (*XXXII* 47c III 11; cf. Neu, *Epos der Freilassung* 517).
 47, line 4 from end: (dat.-loc. sg.) *ka-ni-ru-wa-an-ti* (*KBo XXXII* 44, 11; cf. Neu, *Epos der Freilassung* 512).
 55, line 1: (nom.-acc. sg. or pl.) *ka-an-kur* (*KUB LVIII* 33 IV 29).
 62, line 1: (nom. sg. c.) *kap-pis* (par. 2029/g, 5; cf. Ünal, *Hantitassu* 20, 85).
 67, line 6 from end: 1112/c is *KBo XXXIX* 8.
 71, last line: Cf. Puhvel, *JIES* 26:161–2 (1998).
 72, line 8 from end: 2 pl. pret. act. *ka-ri-ip-tin* (*KUB XXXI* 64 III 19; cf. O. Soysal, *AoF* 25:31 [1998]).
 77, line 27: gen. sg. *ka-ra-u-na-as* (*KBo XXX* 129 III 4).

- 80, line 18: partic. *kariyant-*, gen. sg. *ka-ri-ya-an-da-as* (*Bo* 6113, 6; cf. McMahon, *State Cult* 112).
 85, line 24: (nom. sg.) *ga-ri-iz* (*KUB LVII* 30, 8).
 85, line 8 from end: (nom. pl.) *ka-ri-it-ti-es* (*KBo XXXIV* 112 II 5).
 87, line 7: (*karuuarivar* also) *KUB LV* 43 III 30; cf. McMahon, *State Cult* 152.
 87, line 20: correct *lukkata-ma-as* to *lukkatta-ma-as*.
 104, line 23: correct *luli* to *lūli*.
 104, line 26: strike “Tischler, *Glossar* 3:123”.
 117, end: Cf. addendum s. v. *kaz(z)arnul-* (141, below).
 118, line 2 from end: correct “eleborated” to “elaborated”.
 122, line 4: (nom. sg. c.) *ki-is-du-wa-an-za* (*KBo XXXII* 15 II 8; cf. Neu, *Epos der Freilassung* 289).
 122, line 21: 2 pl. pret. midd. *ki-i]s-ta-an-zi-ya-tu-[ma-at]ti* (*KUB XXXI* 64 III 18 ‘you suffered famine’; cf. O. Soysal, *AoF* 25:31 [1988]).
 128, line 3 from end: correct *KBo* to *KBo*.
 140, line 26: Possibly *kadupai-* is a mere scribal inadvertence for *ka<s>dupai-* (q. v.).
 141, line 4: *KUB XLV* 47 I 13 1 GAD *kazzarnul*.
 141, line 6: (nom.-acc. sg. or pl.) *kaz-za-ar-nu-ul* (*KUB XXIX* 6, 6, *KUB XXIX* 4 II 58 1 GAD *kazzarnul*; *KUB XXXIX* 71 I 13 3 GAD *kazzarnul*; ibid. 31), *kaz-za-ar-nu-ú-ul* (*KBo XXIV* 45 Rs. 5 1 GAD *karzzarnūl*).
 141, line 16: (*kazzarnulli* also) *KUB XLV* 47 I 19.
 141, line 17: S. Rössle (*MSS* 58:111–28 [1998]) compared *karza* ‘spool’ (vel sim.) as a weaver’s tool (*kazzarn-* < **kartsn-*).
 149, line 4: correct *ŪHHA* to *Ūhha*.
 152, line 4 from end: iter. *ginuski-*, 3 pl. pres. act. *gi-nu-us-kán-zi* (*KUB LVII* 79 IV 38 [Ünal, *Hantitassu* 94]).
 154, line 4 from end: instr. sg. *[gi]-en-zu-i-t(a)* (*KBo XXX* 30 “Rs.” 7 [Neu, *StBoT* 26:368]).
 157, line 7 from end: correct *išU* to *išTU*.
 160, line 8 from end: correct *talugē[s]* to *talugaē[s]*.
 166, line 24: gen. pl. *ki-is-hi-ta-as* (*KUB LVIII* 88 II 19).
 167, line 29: correct *kī-asta* to *kī-ya-asta*.
 175, line 11: Cf. Puhvel, *Archivum Anatolicum* 2:61–6 (1996).
 182, line 21: correct *A[ZU* ro *A[ZU*.
 189, line 7 (new paragraph): *girennauwant-*, nom. pl. c. in *KUB LVIII* 32 I 15 ^{SAL}AMA.DINGIR-LIM *gi-ri-en-na-u-wa-an-te-es* ‘mothers divine decked with g.’ (?).

- 190, line 29: (dat.-loc. sg.) *kar-ti-i* (*KUB* XXVI 25 II 4).
 193, line 24: correct "ascend" to "bar access".
 203, line 2 from end: correct *KBo* XXXI to *KBo* XXXII.
 204, line 2: (on *KUB* XLIII 76 Vs. 11) cf. H. A. Hoffner, *Atti del II Congresso internazionale di hittitologia* 191–4 [1995].
 204, line 11: correct to "devastated".
 205, line 25: (nom. pl.) *ku-e-lu-wa-ni-es* (*KUB* XXXI 100 Rs. 11; cf. S. Košak, *Ling.* 33:109 [1993]).
 207, line 22: correct *KÚR* to *KUR*.
 209, line 2 from end: 3 pl. pres. act. *ku-wa-as-kán-zi* (*KBo* XIII 179 II 12 [cf. McMahon, *State Cult* 165]).
 212, line 28: correct "out" to "cut".
 227, line 15: *ku-i-it-ma-an* (*KUB* XXXVI 79 II 48).
 231, line 11: (also) *kussanga*.
 231, line 17: *KBo* XXXII 19 III 50–51 *ūL kussanga asānza URU-as* 'a never settled town' (cf. Neu, *Epos der Freilassung* 395).
 234, line 11: (nom. [pl.?] c.) *ku-ug-gul-la-i-mi-is* (*KUB* LIX 62 I 5 3 *tūG kuggullaimis*).
 235, line 20: correct to *kuwakuwar<as>kimi*.
 241, line 29: correct *kas* to *kās*.
 242, line 8: correct 86 to 86.
 242, line 9: (verbal noun) *gul-su-wa-ar* (*KBo* XIII 2 Rs. 2 *Gulsas gulsuw[ar]*).
 248, line 27: Cf. *ku(wa)ttar*.
 252, line 8 from end: (dat.-loc. sg.) *ku-un-ku-nu-zi* (*KBo* XXVI 65 II 12 ^{NA4}*kunkunuzi aggatar ZAG-ni* ^{UZ}*[U* *ZAG.UDU-ni* 'death on the Rock's right shoulder'; *KBo* XXXII 10 III 6–7 *hinkan anda* ^{NA4}*kunkunuzi ishiya[n] harzi* 'he has tied in death with the rock'; cf. Neu, *Epos der Freilassung* 457, 461).
 254, line 20: correct "dat.-loc. sg." to "uninflected nom. sg.".
 254, line 21: strike "at the".
 254, line 22: Puhvel, *KZ* 112:71 [1999].
 254, line 3 from end: correct *kunduraizzi* to *kündurāizzi*.
 255, line 11: correct 105 to 109.
 260, lines 26–27: strike "Equally opaque ..." (end); see rather *HED* 4:256.
 264, line 28: acc. pl. *ku-ri-im-mu-us* (*KBo* XI Rs. 3).
 266, line 2 from end: (3 pl. pres. act.) *kur-ak-kán-zi* (*KBo* XXI 89 + VIII 97 II 26 [cf. McMahon, *State Cult* 176]).
 274, line 13: ([Güterbock was] followed by McMahon, *State Cult* 143–88, 250–4).

- 277, last line: (nom.-acc.) *gur-ta-al* (*KBo* XIX 145 III 18).
 278, line 2 from end: Cf. also *SIBI* 'seven, heptad'?
 282, line 28: correct *KUR* to *KÚR*.
 286, line 26: Cf. Puhvel, *Studies in Honor of C. Watkins* 607–9 (1998).
 291, line 24: (nom.-acc.) *ku-ú-sa-an* (sic *KBo* VI 2 III 17 and dupl. VI 3 III 20 [= *Code* 1:55]).
 297, line 24: (nom. pl.) *ku-ut-ti-e-es* (*KBo* XVI 59 Vs. 18).
 297, line 28: (acc. pl. *kuddus* also) *KBo* XXIV 93 III 20.
 298, line 22: correct [1955] to [1995].
 300, line 24: (nom.-acc. pl.) ^{UZU}*ku-du-ur-riH.A* (*KUB* LVIII 71 II 16).
 300, line 30: [McMahon, *State Cult* 120, 122, 126].
 302, line 30: correct *Luv.* to *Luw.*
 307, line 4 from end: correct 'woman' to 'woman'.
 310, line 4 from end: Neu (*Glotta* 73:1–7 [1977]) would rather connect *κῦπρος* with *Hurr. kābli* 'copper'. I. R. Danka and K. T. Witczak (*JIES* 25:361–9 [1997]) postulated IE **k̑w̑nHos* allegedly also reflected by *Lith. švinas*, *OCS svinīčī* 'lead', and *Iranian *s(p)ana-* 'iron' (*Sogd. 'spn*).
 311, line 28: correct *hululiyat* to *hulhuliyat*.
 313, line 17: nom.-acc. sg. and pl. *ku-us-ku-us-su-ul-li* (*KBo* V 2 I 25).
 313, line 20: abl. sg. *ku-us-ku-us-su-ul-la-az* (*KBo* XXXII 13 II 23 [cf. Neu, *Epos der Freilassung* 223, 261]; for declension cf. *huluk-anni-* [*HED* 3:372]).
 314, line 3: (cf. also) Hout, *Purity* 98.
 315, line 6: Cf. Puhvel, *Hannah Rosén Festschrift*.
 315, line 6: Cf. *kunna-*.
 315, line 7: correct *KUB* to *KUB*.
 320, page 363: correct Vs. 7 to Vs. 6.
 328, page 219, line 12: strike the whole item.
 333, page 434, line 20: correct *hu-ur-za-ki-si* to *hu-ur-za-ki-zi*.

Index to Volumes 1–5

ADYGH

epe-pšine 3.384

AKKADIAN

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