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Foreword

This book is a revised version of the PhD dissertation I submitted to the University of London in September 2007, entitled "*Hittite Logograms. Studies in their Origin and Distribution*". It has benefited from the criticism of the examiners to a considerable degree, and to these, Professors J.N. Postgate and J. Klinger, I am sincerely grateful. The book has also benefited from useful comments from the editor of this series, Professor Gernot Wilhelm.

The dissertation was begun at SOAS under the supervision of Professor J. David Hawkins. After his retirement I was lucky and privileged to find a willing supervisor in his successor at SOAS, Dr Daniel Schwemer, while Professor Andrew George was the official supervisor during the transition period. To all of these I am very grateful for the support they have given me.

This is a large topic, and where I have run into difficulties I have not been afraid to ask. I have benefited from discussion with numerous scholars on the topics treated here during the last six years, all of whom have been generous with their time and unpublished research. Among these I would like to thank in particular R. Akdoğan, G. Barjamovic, Y. Cohen, S. Gordin, Th. van den Hout, S. Košak, H.C. Melchert, J.L. Miller, J. Pringle, T. Scheucher, I. Singer, A. Süel, J. Taylor, W. Waal, M. Worthington and N. Veldhuis. Any mistakes or misinterpretations are of course my own responsibility.

I visited the Forschungsstelle Hethitologie of the Akademie der Wissenschaften in Mainz four times during the course of this work to use the card catalogue and the photo collection, and am very grateful to G. Wilhelm, S. Košak, J.L. Miller, and Chr. Rüster for their hospitality during my stays. One of these visits was paid for by a grant of £500 from the Central Research Fund of the University of London.

I also visited the Vorderasiatisches Museum in Berlin three times in order to collate tablets and to look at photos, and would like to thank J. Marzahn and his team for their facilitation of my visits. Thanks are also due to the staff of the British Museum Middle East Reading Room, especially Christopher Walker, Irving Finkel and Jon Taylor, for their help during numerous visits.

A further resource that has been available to me is the card catalogue of O.R. Gurney, which J.D. Hawkins kindly allowed me to use. This covers Hittite words from publications up until the Second World War.

After the completion of the PhD, a significant amount of re-writing and revision was achieved within the framework of my post-doctoral research post at SOAS, which is funded by the British Academy. It is also within the framework of this research position that I was able to make numerous collations relevant to the present work while visiting the Museum of Anatolian Civilisations in Ankara in Spring 2009. For permission to conduct this research I would like to thank Melik Ayaz of

the Turkish Ministry of Culture and Tourism. For facilitating my work in Ankara with much hospitality I am very grateful to Melih Arslan, the director of the Ankara Museum of Anatolian Civilisations, as well as to the staff of the tablet section in the museum, Dr Rukiye Akdoğan, Mine Çifçi, Ismet Aykut and Dr Şerife Yılmaz. A number of collations relevant to this work were performed during October 2009 at the Archaeological Museum in Antakya. I am most grateful to acting director Demet Kara and the head of the tablet section, Ömer Çelik, for their help during this period.

The final indexing would not have been possible without the help of Carol Smith and Philip Alves de Sousa, to both of whom I owe a great debt of gratitude. Christopher Metcalf offered some timely punctuation pointers. Not least thanks are due to Fr. A. Stoltz from Harrassowitz Verlag for her many suggestions and patience.

Note on Transliteration

Bound transcriptions of Hittite words use *s* for graphic *š*, but retain *h*. Transcriptions of names in English sentence contexts only use *s* and *h*. Akkadian words and names are transcribed using *š* and *h*. Transliteration of Akkadian is distinguished from transcription. In the former the simpler sign-values are used for the syllables involving stops: *šu-ub-du* for *šubtu*, *tu-tu* for *dūtu*.

Akkadograms in Hittite texts are written in italic capitals, as are partially logographic place and personal names. Sumerograms in Hittite texts are written in regular capitals. Sumerograms in Akkadian texts are usually written in regular minor case, as opposed to italic minor case for phonetic Akkadian.

The standard work used by Hittitologists in matters of transliteration orthography is Rüster and Neu 1989, *Hethitisches Zeichenlexikon*, commonly abbreviated as HZL. This book is no way intended to replace the standard transliterations presented there as a basic frame of reference. In some cases, however, it was thought useful to transliterate differently for the purposes of this work, given that reference is frequently made to the Sumero-Akkadian understanding of logograms and their more usual Assyriological transliterations, rather than those which may be required by Hittitology: thus DUMU LUGAL, but ANŠE.KUR.RA.

Akkadographic phonetic complements are here not written superscript, with the exception of ^DUTU^{SI}, which remains superscript for purely technical reasons.

The sign LÚ accompanying professional designations is sometimes understood as representing the Akkadian determinate relative pronoun *ša*, on other occasions it functions as a simple determinative indicating word-class. For the sake of clarifying Sumero-Akkadian grammatical relationships the former cases are written as logograms, e.g. LÚ TE₄-MI, "messenger".

Abbreviations

Bibliographical

- 3R: Rawlinson, H.C. (with Smith, G.) *The Cuneiform Inscriptions of Western Asia*. London. 1870.
- AAA: *Annals of Archaeology and Anthropology*. Liverpool. 1908-1948.
- AbB 3: Frankena, R. *Altbabylonische Briefe 3. Briefe aus der Leidener Sammlung*.
- AbB 5: Kraus, F.R. *Altbabylonische Briefe 5. Briefe aus dem Istanbuler Museum*. Leiden. 1972.
- ABoT: Balkan, K. Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri (Boğazköy Tablets in the Archaeological Museum in Ankara). Istanbul 1948.
- AfO: *Archiv für Orientforschung*. Vienna.
- AHw.: von Soden, W.F.. *Akkadisches Handwörterbuch. Unter Benutzung des lexikalischen Nachlasses von Bruno Meissner*. Vol. I-III. Wiesbaden. 1965-1981.
- AIT: Wiseman, D.J. *The Alalakh Tablets*. London. 1953.
- AKA: King, L.W. *The Annals of the Kings of Assyria*. London. 1902.
- AMT: Thompson, R.C. *Assyrian Medical Texts*. London. 1923.
- AnOr: *Analecta Orientalia*. Rome. From 1931.
- AnSt: *Anatolian Studies*. London. From 1951.
- AOAT: Alter Orient und altes Testament. Neukirchen-Vluyn. From 1969.
- ARM: Archives Royales de Mari. Cuneiform Texts. Paris.
- ARMT: Archives Royales de Mari. Texts in Transliteration and Translation. Paris.
- AoF: *Altorientalische Forschungen*. Berlin.
- AuOr: *Aula Orientalis. Revista de estudios del Próximo Oriente Antiguo*. Barcelona.
- BAM: Köcher, F. Die babylonisch-assyrische Medizin in Texten und Untersuchungen. Vol. I-VI. Berlin.
- BBVO: *Berliner Beiträge zum Vorderen Orient*. Berlin.
- BE: Babylonian Expedition of the University of Pennsylvania. Series A: Cuneiform Texts. Boğazköy-Ḫattuša 5. Berlin. 1967.
- Beran: Beran, Th. *Die hethitische Glyptik von Boğazköy. 1. Die Siegel und Siegelabdrücke der vor- und althethitischen Perioden und die Siegel der hethitischen Grosskönige*. Berlin 1967.
- BiOr: *Bibliotheca Orientalis*. Leiden. From 1943.
- BKT: Büklükale Texts.
- BM: Museum siglum of the British Museum.
- BSOAS: *Bulletin of the School of Oriental and African Studies*. London.
- CAD: Oppenheim, L., Reiner E., Roth, M. (eds) *Chicago Assyrian Dictionary*. Published by the Oriental Institute. Chicago, Illinois. From 1956.

- CBS: Museum siglum of the University Museum in Philadelphia (Catalogue of the Babylonian Section).
- CCT: Cuneiform Texts from Cappadocian tablets in the British Museum. London. 1921-1975.
- CHD: Güterbock, H.G., Hoffner, H.A., Hout, Th. van den (eds) *Chicago Hittite Dictionary*. Published by the Oriental Institute, Chicago, Illinois. From 1980.
- CRRAI: Comptes rendus de la rencontre assyriologique internationale.
- CT: Cuneiform Texts from Babylonian Tablets in the British Museum. London. From 1896.
- CUSAS: Cornell University Studies in Assyriology and Sumerology. Bethesda.
- CTH: Laroche, E. *Catalogue des textes hittites*. Paris. 1971.
- DBH: Dresdner Beiträge zur Hethitologie. Dresden/Wiesbaden.
- DCCLT: Digital Corpus of Cuneiform Lexical Texts.
<http://oracc.museum.upenn.edu/dcclt> (24.01.2010)
- DMOA: Documenta et Monumenta Orientis Antiqui. Leiden. From 1947.
- EA: Knudtzon, J. A. *Die El-Amarna-Tafeln*. Leipzig. 1915.
- Emar: Arnaud, D. *Recherches au pays d'Aštata*. Emar VI/1-4, Paris 1985-87.
- ePSD: Electronic Pennsylvania Sumerian Dictionary.
<http://psd.museum.upenn.edu/epsd>.
- FHL: Durand, J.-M. and Laroche, E. Fragments hittites du Louvre. *Mémorial Atatürk. Études d'archéologie et de philologie anatoliennes*. Institut Français d'études anatoliennes: Éditions Recherche sur les civilisations. Synthèse 10. Paris 1982, 73-107.
- FM: Florilegium Marianum. Paris.
- GAG: von Soden, W. *Grundriss der akkadischen Grammatik*. 3. ergänzte Auflage unter Mitarbeit von Werner R. Mayer. Rome. 1995.
- GLH: Laroche, E. *Glossaire de la langue hourrite*. RHA 34/35. Paris. 1976/1978.
- HALOT: Koehler, L., Baumgartner, W. and Stamm, J.J. *Hebrew and Aramaic Lexicon of the Old Testament*. Leiden. 1994-2000.
- HdO: Handbuch der Orientalistik. Leiden.
- HED: Puhvel, J. *Hittite Etymological Dictionary*. Berlin. From 1984.
- HFAC: Beckman, G. and Hoffner, H.A. Jr. Hittite Fragments in American Collections. JCS 37, 1985, 1-60.
- HKM: Alp, S. *Hethitische Keilschrifttexte aus Maşat Höyük*. Ankara. 1991.
- HSAO: Heidelberger Studien zum alten Orient. Heidelberg. From 1967.
- HWb¹: Friedrich, J. *Kurzgefaßtes Hethitisches Wörterbuch*. Heidelberg. 1952-1954.
 1.-3. Ergänzungsheft 1957-1966.
- HWb²: Friedrich, J., Kammenhuber, A., Hoffmann, I. *Hethitisches Wörterbuch: Zweite, völlig überarbeitete Auflage auf der Grundlage der edierten hethitischen Texte*. Heidelberg. From 1975.
- HZL: Rüster, Chr., Neu, E. *Hethitisches Zeichenlexikon. Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten*. Wiesbaden. 1989.

- IBoT: İstanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletleri. İstanbul. 1944.
- ICH: International Congress of Hittitology.
- IJDL: *International Journal of Diachronic Linguistics and Linguistic Reconstruction*. Munich.
- İK: Excavation number of tablet from İnandiktepe.
- ITT: Inventaire des tablettes de Tello conservées au musée impérial ottoman.
- JANER: *Journal of Ancient Near Eastern Religions*. Leiden.
- JAOS: *Journal of the American Oriental Society*. Chicago.
- JCS: *Journal of Cuneiform Studies*. New Haven.
- JNES: *Journal of Near Eastern Studies*. Chicago.
- KAH: Keilschrifttexte aus Assur historischen Inhalts. I: L. Messerschmidt. WVDOG 16. 1911. II: O. Schroeder. WVDOG 37. 1922.
- KAR: Ebeling, E. *Keilschrifttexte aus Assur religiösen Inhalts*. Leipzig. 1920.
- KAU: Schroeder, O. *Keilschrifttexte aus Assur verschiedenen Inhalts*. Leipzig. 1920.
- KBo: Keilschrifttexte aus Boghazköi. Leipzig/Berlin. From 1916.
- Konkordanz: Košak, S. *Konkordanz der hethitischen Keilschrifttafeln*, at www.hethiter.net.
- Kt/k: Kültepe kārum. Inventory numbers of Kültepe texts.
- KUB: Keilschrifturkunden aus Boghazköi. Berlin. From 1921.
- KuT: Kuşaklı-Texte.
- LIH: King, L. *The Letters and Inscriptions of Hammurabi*. London. 1889-1900.
- LS(U): Landschenkung(surkunde).
- M.A.R.I.: Mari, annales de recherches interdisciplinaires. Paris. From 1982.
- MARV: Mittelassyrische Rechtsurkunden und Verwaltungstexte. Berlin.
- MDOG: *Mitteilungen der deutschen Orientgesellschaft*. Berlin. From 1898.
- MEE: Materiali epigrafici di Ebla. Naples. From 1979.
- Mestieri: Pecchioli Daddi, F. *Mestieri, professioni e dignità nell' Anatolia ittita*. Roma. 1982.
- MRS: Mission de Ras Shamra.
- MS: Siglum for Tablets from the collection of Martin Schøyen, Oslo and London.
- MSL: Materials for the Sumerian Lexicon. Rome. From 1937. SS: Supplementary Series.
- MVAeG: *Mitteilungen der Vorderasiatisch-aegyptischen Gesellschaft*. Berlin and Leipzig.
- MVN: Materiali per il vocabolario neosumerico. Rome. From 1974.
- MZL: Borger, R. *Mesopotamisches Zeichenlexikon*. AOAT 305. Münster. 2003.
- NABU: *Nouvelles assyriologiques brèves et utilitaires*. Paris. From 1987.
- NH: Laroche, E. *Les noms des Hittites*. Paris. 1966.
- OA: *Oriens Antiquus*. Rome. From 1962.
- OBGT: Old Babylonian Grammatical Texts. MSL 4.47ff.
- OLZ: *Orientalistische Literaturzeitung*. Berlin. From 1898.

- OSP 2: Westenholz, A. *Old Sumerian and Old Akkadian Texts in Philadelphia Chiefly from Nippur*. Copenhagen. 1987.
- OECT: Oxford Editions of Cuneiform Texts. Oxford. From 1923.
- OIP: Oriental Institute Publications. Chicago. From 1924.
- OrSP: Orientalia. Series Prior. Rome. 1920-1930.
- PBS: University of Pennsylvania. Publications of the Babylonian Section. Philadelphia. From 1911.
- PIHANS: Publications de l'Institut historique-archéologique néerlandais de Stamboul. Istanbul. From 1956.
- PSD: Sjöberg, A. et al. *The Sumerian Dictionary of the University Museum of the University of Pennsylvania*. Vol. 1 (A), vol. 2 (B). Philadelphia. 1984.
- RA: *Révue d'assyriologie et d'archéologie orientale*. Paris. From 1886.
- RGTC: Répertoire géographique des textes cunéiformes. TAVO Beihefte Reihe B. Nr. 7. Tübingen. From 1974.
- RHA: *Revue Hittite et Asianique*. Paris. From 1930.
- RLA: *Reallexikon der Assyriologie und der vorderasiatischen Archäologie*. Munich.
- RS: Ras Shamra. Excavation numbers of tablets found at Ras Shamra/Ugarit.
- SBL: Society for Biblical Literature.
- SBo: Güterbock, H.G. *Siegel aus Boğazköy*. Vol. I (AfO Beiheft 5) 1940. Vol. II (AfO Beiheft 7) 1942.
- SCCNH: *Studies in the Civilization and Culture of Nuzi and the Hurrians*. Winona Lake. From 1981.
- SMEA: *Studi micenei ed egeo-anatolici*. Rome. From 1987.
- SP: Sumerian Proverbs.
- StBoT: Studien zu den Boğazköy-Texten. Wiesbaden. From 1965.
- STT: Gurney, O., Finkelstein, J. *The Sultantepe Tablets*. I/II. London 1957/1964.
- TAVO: Tübinger Atlas des Vorderen Orients. Wiesbaden. From 1977. Beihefte: Reihe A, Naturwissenschaften (from 1977); Reihe B, Geisteswissenschaften (from 1972).
- TCL: Textes cunéiformes. Musées du Louvre. Paris. From 1910.
- TdH: Texte der Hethiter. Heidelberg. From 1971.
- TTC: Contenau, G. *Trentes tablettes cappadociennes*. Paris. 1919.
- UET 3: Legrain, L. *Ur Excavations. Texts III. Business Documents of the Third Dynasty of Ur*. Philadelphia.
- UET 5: Figulla, H.H. *Ur Excavations. Texts V. Letters and Documents of the Old Babylonian Period*. London 1953.
- UET 6: Schaffer, A. and Ludwig, M.-Chr. *Ur Excavations. Texts VI. Literary and Religious Texts. Third Part*. London. 2006.
- UET 7: Gurney, O.R. *Ur Excavations. Texts VII. Middle Babylonian Legal Documents and Other Texts*. London. 1974.
- UF: *Ugarit-Forschungen*. Neukirchen/Vluyn. From 1969.
- VBoT: Goetze, A. *Verstreute Boğazköy-Texte*. Marburg. 1930.

- VO: *Vicino Oriente. Annuario dell'Istituto di Studi del Vicino Oriente, Università di Roma.* Rome. From 1978.
- VS: Vorderasiatische Schriftdenkmäler der (königlichen/staatlichen) Museen zu Berlin. Berlin. From 1907.
- WVDOG: Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig/Berlin. From 1900.
- YBC: Signum of museum catalogue: Yale Babylonian Collection.
- YOS: Yale Oriental Series. Babylonian Texts. New Haven. From 1915.
- ZA: *Zeitschrift für Assyriologie und vorderasiatische Archäologie.* Munich.
- ZATU: See bibliography Green and Nissen 1987.
- ZVS: Zeitschrift für vergleichende Sprachforschung auf dem Gebiet der indogermanischen Sprachen. Berlin/Göttingen. From 1852.

Technical Abbreviations

Acc. accusative	
ah “althethitisch” in S. Košak's <i>Konkordanz</i>	OH Old Hittite
Akk. Akkadian	OS Old Script
c. common gender	PN Personal Name
CVC Consonant-Vowel-Consonant	Rev. Review
DN Divine Name	sjh “spätjunghethitisch”
ENS Early New Script	Vol. volume
GN Geographical Name	* reconstructed form (but not in appendix).
jh “junghethitisch” in <i>Konkordanz</i>	† unattested form
Lit. literature	/ and/or
ms. manuscript	// duplicate manuscript
LNS Late New Script	= lexical equivalence
MA Middle Assyrian	= particle boundary (<i>n=as</i>)
MB Middle Babylonian	± insert last-cited lemma
mh “mittelhethitisch” in <i>Konkordanz</i>	[...] tablet broken, text lost
MS Middle Script] attestation damaged but recognisable
n. neuter gender]] attestation badly damaged
NA Neo-Assyrian	↑..↑ top half of sign(s) damaged
NB Neo-Babylonian	↓..↓ bottom half of sign(s) damaged
NS New Script	p : q :: x : y “p” bears the same relation to “q” as “x” does to “y”
OA Old Assyrian	
OB Old Babylonian	

1 Introduction

1.1 General Background

The Hittites ultimately inherited the cuneiform script from Mesopotamia, although the precise date and manner of this transfer are essentially unknown¹. They used it over a period of some 400 years through the middle of the second millennium, not only to write their own language, but also to write in the Akkadian language, which served as a *lingua franca* of international diplomacy and commerce during that period. Further to this, the archives excavated at their capital city of Hattusa, modern Boğazköy but today Boğazkale, contain documents in a number of other languages: Sumerian, the language for which the cuneiform script was invented and which formed the backbone of scribal education in Old Babylonian Mesopotamia; Hurrian, the language of the Mittani Empire which flourished during the 15th and early 14th century BC; Hattic, most probably the language of the pre-Hittite inhabitants of Hattusa; Luwian, a central and west Anatolian language closely related to Hittite, which gained ascendancy in the whole of the Hittite dominated area of Anatolia towards the end of the Hittite period; and Palaic, an older Anatolian language related to Hittite which had almost certainly died out by the beginning of the period covered by the archives².

This was an intensely multi-lingual scribal environment, and awareness of the differences between separate languages, even when they are closely related, is displayed by the tendency to write Luwian words with a single or double diagonal wedge (or *Glossenkeil*) before them towards the end of the period, although the precise significance of this remains obscure³. It should be noted, however, that these *Glossenkeilwörter* do not include the Sumerian and Akkadian words used as logograms or otherwise in Hittite texts. The characterisation of a Sumerian word in a

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- 1 Hypotheses range from an adoption of the script during the Syrian campaigns of Hattusili I around 1600 BC to a borrowing from a Syrian cuneiform culture using Old Akkadian orthography nearer the beginning of the second or even end of the third millennium BC. The evidence is reviewed in Part 2.1.
 - 2 For an overview of the languages of Hattusa, see Vanséveren 2006: 5-11. Yakubovich 2009 has proposed to change the perspective on Luwian from that of a language of the West to a language of the centre. For a similarly multilingual scribal environment at Persian Persepolis see Rubio 2006: 40 fn. 45.
 - 3 For a summary of the discussion and proposal to see *Glossenkeilwörter* as taboo words see Zorman 2007: 753-769; otherwise interpreted as words used by Luwian-speaking scribes after Hittite had died out (van den Hout 2006b); or as marking a change to a less formal stylistic register (Yakubovich 2009: 368-387).

Hittite text with a *Glossenkeil* indicates almost without exception that the underlying word is Luwian rather than Hittite⁴.

Adaptations made to the syllabic values of the cuneiform writing system as opposed to that current in Mesopotamia, either by the Hittites or by their predecessors in the line of transmission, conform to a certain general framework. The number of possible phonetic readings for an individual cuneiform sign is somewhat reduced. While polyvalence is a defining characteristic of Mesopotamian Akkadian cuneiform of all periods, the Hittite cuneiform syllabary generally eschews it. We may mention here⁵:

Sign	Mesopotamian value	Hittite value
PI	pi, wa, we, wi, wu, à	wa
NE	ne, dè (etc.), bí	ne
BAD	be, mid ^{it} , pít, pát, til, ziz	pát ^d , pít ^d , pè, pì
RU	ru, šub	ru
UD	ud/t/ł, u ₄ , tam, tú, pir, par, híš	ud/t, pir

Table 1

Several of the Mesopotamian phonetic values cited here are attested in Mesopotamia and Syria only from the Middle-Babylonian period: *pít*, *mid*, *ziz*, *šub*, *par*, *híš*. The value *tú* of the sign UD is only attested from the NB period apart from at Amarna and Alalah. PI is used for *pi* regionally in the OB period. A.R. George identifies it as a Southern Babylonian feature during the Old Babylonian period⁶. If we separate out the values that accrued in Mesopotamia during the Middle Babylonian period, then the Hittite syllabary is only marginally removed from the Late Old Babylonian syllabary. It was, however, also very resistant to change in the number of syllabic values assigned to a particular sign, unlike contemporary cuneiform in Babylonia.

The Hittites developed other means to write the sounds that were not represented by the sign-values they used. Apart from the obvious replacement of CVC values by CV-VC constructions in the older stages of the script, we also find that care was taken to distinguish in writing the various values of PI. Thus *we/wi* was written -ú-i/e- in Hittite texts, while the signs *we_e*, *wi_i*, *wu_ú* were invented for texts in other languages by placing a tiny subscript sign under the horizontal of PI in order to clarify its vocalism⁷. This last innovation is restricted to the writing of foreign language texts, notably Hurrian and Hattic. Clearly the Hittite scribes understood what was meant in their own language, but needed to clarify the matter for words written

4 E.g. Starke 1990: 478f. with fn. 1752; None of the logographic writings listed in Melchert 1993: 286-293 are supplied with a *Glossenkeil*.

5 Mesopotamian Akkadian phonetic values taken from von Soden and Röllig 1976. Hittite phonetic values rely on HZL. See also Vanséveren 2006: 23-26.

6 George 2009: 5.

7 This technique is also attested at Emar, see Cohen 2009: 63.

in a foreign language. This phenomenon alone displays not only a surprisingly modern tendency to systematise according to discrete units of signification, but also a remarkably conscious approach to the writing of foreign languages. This is partly explained by the largely cultic and thus linguistically prescriptive nature of the majority of contexts in which Hattic and Hurrian phrases occur in Hittite texts.

1.1.1 Logograms, Ideograms, Allograms

A major part of this work focuses on the way the Hittites used logograms, i.e. signs for words that had been imported with the cuneiform script from Mesopotamia, as a method to illuminate Hittite school practices and their heritage. It is therefore necessary to consider briefly some of the current definitions and usages for the term logogram and related termini.

The cuneiform script as imported from Mesopotamia distinguished between signs representing syllables and signs representing words. The latter are called logograms in the following work. This is done in order to allow the investigation to proceed in as neutral a fashion as possible, without prejudicing the issue from the beginning through choice of terminology. A logogram is simply a single sign or word that is written to express a (different) word. This is opposed to a pictogram, which is a symbol depicting an object or concept in a writing system. A pictogram does not have to be lexically realised, although it can be. Its lexical realisation can take a number of different forms according to context. A picture of a walking human figure with a cross through it placed next to a road, for example, could be lexically realised as “do not walk here”, “no walking”, “don’t trespass on the road”, “no entry”.

An ideogram, on the other hand, may be a symbol that schematically resembles an object associated with the meaning it is supposed to express⁸. It does have to be lexically realised and forms part of a writing system that is designed to convey meaning in a particular language, although the lexical realisation might also take place in a different language from that for which it was originally designed. The cuneiform script partially developed out of ideograms that were gradually formalised out of all resemblance to that which they were supposed to represent. The use of phonetic elements is, however, attested from the very earliest stages of the script⁹. There can be little question of the Hittites having understood cuneiform signs in an ideographic or pictographic manner.

A pictogram can be used to teach someone a word in a language, by depicting something recognisable from the world¹⁰. Its mode of definition is ostensive, and its relationship to the word that has been taught is intrinsic to the act of definition. A

8 Gelb 1963: 35, 65, against the use of the term “ideogram” in Oriental Studies.

9 Glassner 2003: 101.

10 I owe much of the following to discussions with M. Wildish of Durham University.

series of pictograms can be translated into any language with any number of different nuances.

An ideogram cannot be used to represent anything other than the object it refers to, for example a FOOT, or an activity or concept connected with that object, such as WALK. Similarly, an ideogram can be translated into any language. What defines it as an ideogram as opposed to a pictogram is that it is conceptually rather than ostensively related to its lexical realisation. One cannot learn to use an ideogram without learning a suite of conventionally determined, but conceptually related uses and thus significations. The more general term “ideography” is sometimes used by theorists of writing to refer precisely to the non-lexical or non-phonetic elements of script, such as paragraph arrangement, headings, punctuation¹¹.

A logogram is not conceptually bound in this way. It conveys a word or words in a particular language, not a thing, nor a bundle of concepts. It is always lexically realised and the rules for that lexical realisation will be known to the users of the writing system, whether expressed in the overt conventions of the script or inherent in the larger social context in which the writing system exists¹². The process of development from an ideographic to a logographic system of denotation, and simultaneously to the establishment of syllabic values for signs based on the words rather than the things they represent is one defining constituent of the distinction between writing and other forms of visual communication¹³. The logogram and the ideogram should thus be kept broadly separate, as referring to essentially different modes of definition¹⁴. The ideogram, in as far as it represents a word, is a type of logogram.

The use of the term “ideogram” in cuneiform studies to describe Sumerian words in Hittite or Akkadian texts is presumably due to the observable phenomenon that one Sumerian logogram can have numerous Hittite or Akkadian correspondents. Thus the Sumerian sign for statue (ALAM) can correspond to Hittite *esri-* (n.) “image”, but also *sena-* (c.) “figure, puppet”¹⁵. The Sumerian sign ^(DUG)GAL in the meaning “cup, goblet” as opposed to the meaning “large”, can correspond to Hittite *zēri-*, *tessumi-*, both being different types of vessels. Thus one might argue that the sign is “ideographic” in that it can correspond to a number of different conceptually

11 Raible 1997: 29.

12 I have purposefully avoided using Peircean semiotic terminology to refer to these semantic relationships. By this the pictogram would be an iconic signifier, the ideogram an indexical signifier and the logogram an arbitrary signifier. Notwithstanding the philosophical debate about how much clarity this brings to the discussion of meaning, it is not apparent to me that these terms are wholly appropriate for the discussion of graphic systems, and I am unsure how I could use them meaningfully. To use them at all would be jargonism.

13 For criticism of an approach which sees the origin of writing in pictorial representation see Glassner 2003: 49-53.

14 Many recent publications still refer to “ideograms” when discussing logographic writings: Christiansen 2006; Miller 2004a.

15 Miller 2004a: 115.

related words. I maintain that this is a false use of the term “ideogram”, as there is no synchronic conceptual relationship between the sign itself and the various words it may correspond to. The Sumerian sign or series of signs is a logogram, and as such will only represent one word or phrase in one graphic context. That it may represent a different word in a different graphic context is irrelevant for the question of definition, although it is certainly of interest for the question of scribal education. Furthermore, without clear evidence from lexical lists, or unambiguous phonetic writings of the Sumerian words, it is impossible to tell whether a Sumerian sign such as ^(DUG)GAL was learned with a different Sumerian phonetic value when indicating a different but conceptually related Hittite word.

One typical extension of the use of a logogram involves rhyme formations based on similarity between the word represented by the logogram to other words in the language. A good example of this is the once frequent French writing of the word “cassette” as K7, for “ka-sept”, at least when the product thus denoted was still widely distributed. Similarly we can observe similar abbreviation practices in mobile phone communication or “text-messaging”, for example “2u” for “to you”.

This is called a rebus writing in Ancient Near Eastern Studies. An excellent example from a late tablet (from Uruk) in Standard Babylonian is the use of the Sumerian word for “river” (Sum. íd, Akk. *nāru*) to represent the third person singular (S3) stative of the Akkadian verb *nāru*, “to strike, kill” with the meaning “it is struck, killed” (Akk. *nāru*)¹⁶. It is thus important to keep the terms “logogram” and “ideogram” separate also for pragmatic reasons. A logogram can represent a semantically wholly unrelated word¹⁷.

Akkadian texts in Mesopotamia used Sumerian words as logograms, or heterograms, to denote Akkadian words. The difference between calling this use of Sumerian “logographic” or “heterographic” depends on whether we interpret the use of the Sumerian sign simply as a means of writing an Akkadian word, or whether the choice of the Sumerian word-sign in an Akkadian text adds a further level of meaning, the selection of which would have indicated an intention on the part of the writer, perhaps to signal a particular stylistic register. In the latter case we need to call them Sumerograms. They are being used heterographically not only to transport the meaning associated with the direct message of the text, that is the underlying Akkadian word, but also functioning in their own right as Sumerian words with an independent set of associations coded by the scribe's educational environment. Can the logographic signs in Hittite be said to have been used as words in their own right, meaning that they were perceived as functioning elements from a different language, i.e. from Sumerian or Akkadian? This question is explicitly addressed in Part 4.1, but recurs throughout this work.

¹⁶ *ki-ma še-ri šá qaq-qa-su íd(nāru) i-te-et-ti* “(his head) kept going dark like a snake whose head has been struck”, von Weiher 1983: 23, l. 62; 239 ii 62.

¹⁷ For a categorisation of the options open to logographic writing systems to denote meanings, with particular reference to the 3rd millennium, see Civil 2008: 14-18.

Sumerian words are often monosyllabic, which speaks in favour of abbreviation as a selection criterion, but the signs for them are often very complex. Furthermore, it is far from clear whether and, if so, in which cases, the Sumerian words used as logograms in Akkadian texts were always pronounced as the “underlying” Akkadian word or as the Sumerian one, even if their function in the text was to express the Akkadian word.

The earliest evidence for Akkadian, in fact, comes from texts of the mid 3rd millennium from Fāra and Abu Salābih, which are written almost entirely using Sumerian words as logograms, but for which the underlying language is made clear by the writing of prepositions and various other particles in Akkadian, as well as the occasional use of Akkadian word order for the Sumerian logograms¹⁸. The use of Sumerian signs as logograms in Akkadian texts continued throughout the history of cuneiform writing, with the development of Akkadian phonetic complements to indicate the reading. These are rare in Old Babylonian literary texts, but become more frequent towards the first millennium, when knowledge of Sumerian had died out:

Gilgameš OB II 52 ¹⁹ :	SB I 206 ²⁰
<i>is-sà-qa[r-am] a-na ^den-ki-du₁₀</i> =	[<i>ha-rim-tu a-n</i>]a šá-šú-ma mu ^{ra} ...

“she speaks to Enkidu” = “[the harlot] speaks to him...”

In OB letters and other everyday documents, on the other hand, phonetic complementation of Sumerian words with Akkadian sounds is already very frequent, and is also attested in third millennium Akkadian.

While it is clear, on one level, that logographic writings in a poetic Akkadian text are used as means of writing the Akkadian words of the underlying text, there is some evidence to suggest that at another level, even in texts such as these, Sumerian signs were at least occasionally phonetically pronounced²¹. Whether this is

18 George 2007a: 37f. We should be careful when using the word “underlying” in this context. This is simply how writing was done at this period. An “alternative” syllabic means of writing existed only in very restricted contexts. Large-scale logographic writing, of the type that wrote Akkadian using mainly Sumerian logograms, has been referred to as “alloglottography” (Rubio 2006: 41-42). This term was coined to denote the relationship between Elamite and Old Persian according to the theory of Ilya Gershevitch, in which Old Persian texts were supposedly written in Elamite, although they were read in Old Persian (Gershevitch 1979; Rubio 2006). For present purposes, the term “logographic” is perfectly sufficient to describe the phenomena under consideration.

19 OB Pennsylvania Tablet (PBS I/3), George 2003: 174.

20 MSS. B and P from Nineveh, George 2003: 550. mu^{ra} = *izakkara*.

21 Such writings are extremely rare in later tablets. Possibly one should include here SB Gilgameš I 198, which may have a “phonetic” writing ZU-šu in ms. B, as opposed to the correct logographic writing in ms. P: SU-šu, both for Akkadian *zumrīšu* (ms. n: zu-

happening at the level of dictation, or as an error in the individual scribe's education that has slipped into the copying process, is practically impossible to gauge. The semiotics involved here are extremely complex. The Sumerian sign is used to denote an Akkadian word, but at the same time remains a Sumerian sign, with a Sumerian sound, along with whatever further associations may have been attached to it by the scribe's education.

Such multi-faceted semiotic relationships are well embraced by the comparatively modern linguistic and semiological distinction between "code" and "message". Thus the denotative semantic function of the graphic elements, their "message", also expresses meaning on the superordinate level of the relevant linguistic and cultural code in which they appear. The latter includes connotative rather than denotative semantic elements. This relationship has been expressed by linguists and semioticians in various fashions over the last half-century²². While it is a theoretical view-point which may well accommodate the complex semiotics of partially logographic and ideographic writing systems, it is deemed to be of little use in the present investigation as anything other than general background. The information on the cultural context is so fragmentary and biased by the nature of the sources, that only a philological approach to the material can bring advances at this stage.

The tension between a logographic interpretation of the Sumerian sign, meaning that it is solely representing the Akkadian word, and the heterographic or Sumero-graphic interpretation, meaning that the Sumerian value is indicating meaning in some way, is to be evaluated on a case by case basis. It is rare, however that evidence exists which helps us to decide on any individual attestation whether an extra level of reference is relevant for interpretation. The third millennium Sumerian

mur-i-[šú]). This phenomenon, which can be observed on a number of 1st millennium tablets, may on the other hand be influenced by the underlying word *zumru* (Farber 2000: 632; id. 2001: 261 fn. 17). In the OB period evidence is more plentiful, especially in areas of the cuneiform "periphery". See for example kù.zi for kù.sig₁₇ (KÜ.GI) at Mari, and elsewhere in Akkadian texts, under Borger MZL 745 (p. 195). Not to be confused here is the relatively widespread use of rebus writings in Ur III Sumerian, which is taken as evidence for widespread writing ability in Sumerian at Wilcke 2000: 47.

22 The best theoretical model to accommodate such semiotic complexity is that developed by R. Barthes as a reaction to the sign-theory of Ferdinand de Saussure and building on the linguistic work of R. Jakobson. Barthes essentially allows for an interplay of two theoretically separate levels of analysis: the paradigmatic (or vertical) and the syntagmatic (or horizontal). While the paradigmatic level functions on the level of selection, what could have stood in a sign-sequence instead of any given sign, the syntagmatic level refers to the level of combination with other elements of the sequence. By allowing semiotic value to paradigmatic associations of elements in sign-sequences Barthes is able to explain the construction of cultural meanings. For a striking practical illustration of this approach see the analysis of a Paris Match cover at Barthes 1957: 223-225; also Jakobson 1960: 209-248; Barthes 1967: 58-88.

writings of Akkadian words are almost certainly logographic, as this was the only means available of writing Akkadian at the time.

A complex semiotic situation is precisely what we should expect to find. It is a hallmark of many early systems of writing and a number of modern ones. Middle Persian (Pahlavi) employs in some of its forms a writing system which relies heavily on logographic writings, this time in Aramaic, the language of scholarship of the Achaemenid and Parthian periods²³. These are referred to as *huzwareš* in the Parsee tradition and as “ideograms” in much modern scholarship. Similar transliteration-practices obtain as in Assyriology and Hittitology. Thus the same sequence of letters will be written in capitals to indicate an “ideogram” and minor case to indicate a phonetic writing: lhyk = rahīg, “child”, while LHYK = dūr, “far”²⁴. In the one case the Pahlavi word is written phonetically, in the other an Aramaic word is written instead.

Similarly to the later Akkadian and Hittite practices, the Aramaic words are frequently complemented by a phonetic or grammatical indicator referring to the word's “underlying” Pahlavi form. Thus YKTYBWN YK^cYMWNt is a writing of Pahlavi nibist estēd, “it was written”, with the Pahlavi sound indicated solely by the final [t]²⁵.

Most probably in the Parthian and certainly by the Sassanian period, many, if not most scribes will have been ignorant of Aramaic. A Sassanian glossary of Aramaic words was created, the Frahang ī Pahlavīk, in order to aid scribes writing Pahlavi²⁶. When the Pahlavi texts were first received by Western scholarship, the Parsee tradition of transmission entailed that the “ideograms” were pronounced phonetically in a kind of mixed jargon. With few exceptions, scholars now agree that they are being used logographically to write Pahlavi words²⁷. The use of “ideograms” in later Middle Persian texts, when compared with the shorter Parthian “ideograms”, appears to have developed away from any relationship to spoken Aramaic by means of a pseudo-linguistic and scholastic patterning, which involves ever more complex

23 Durkin-Meisterernst 2003: 586f. Rubio 2006: 40-41.

24 MacKenzie 1971: xii.

25 Bivar 1991: 50.

26 The earliest manuscript of this was from around 1600 until the discovery of a related fragment among the Turfan texts, which employ a significantly different orthography with few or no “ideograms” (see Utas 1984: 65f.).

27 W. Lentz argued in several papers in the 1970s and 80s that they were pronounced phonetically in a mixed language form, comparing hybrid language forms found in Persian Hebrew (Lotera'i). While this does not overcome the overriding objection that one would expect to find Aramaic loan-words in modern Persian if this were the case, even if it had been a “special language” for scribes, the basic methodological principle invoked by Lentz is good. To assume that these “ideograms” do not correspond to linguistic reality is an assumption which works in the opposite direction to normal philology, i.e. it does not accord primary evidential value to the symbols written in the primary sources. See Lentz 1984: 73.

layers of pseudo-Aramaic determination being added around the central Aramaic kernel²⁸.

However, the point is made variously that such “ideograms” must have been pronounced phonetically at some level of discourse, as they are subject to exactly the same vicissitudes of the difficult Pahlavi script as regular Pahlavi words when it comes to representing sounds (e.g. alternation of *p/b*, *d/t*). This level of phonetic realisation is referred to as an “artificial pronunciation” by scribes who did not know Aramaic²⁹. I would object here that a grapheme is either pronounced or it is not pronounced. An “artificial pronunciation” is still a pronunciation.

Few, on the other hand, would assert that the Chinese characters used as *kanji* in Japanese writing were to be pronounced in Chinese. They are clearly used to write Japanese words and are thus logograms in the conventional sense of the word. They are also ideograms, as they represent the thing or concept referred to and can theoretically be understood without knowing the underlying language. Japanese presents a good comparandum for Akkadian and Hittite writing practices. It distinguishes between phonetic values derived from the Chinese phonetic readings of the ideograms, referred to as *on* readings, and those that are derived from the Japanese word corresponding to the Chinese ideogram. These latter are referred to as *kun* readings³⁰. Hittite, however, relies mostly on the phonetic values available to the Akkadian syllabary, although there is one case in which the Hittite reading of a logogram has been used to derive a phonetic value acrographically. Thus the Sumerian sign GEŠTIN (Akk. *karānu*, Hitt./Luw. *wiyana-*) meaning “wine”, is used with the phonetic value *wi₅* from the late Middle Hittite period onwards³¹.

Furthermore, the logographic use of these Chinese ideograms is intimately bound up with the history and context of Japanese culture and writing³². The choice of one form of writing, whether *kanji* or phonetic (*kana*), in combination with the choice of register indicated by the pronouns and particles used, could conceivably have a profound effect on the social and cultural implications of a written Japanese sentence.

28 Utas 1984: 60-64.

29 Durkin-Meisterernst 2003: 586. This is surely close to the “special language” of a closed circle posited by Lentz (see fn. 27).

30 Okutsu and Tanaka 1989: 12f. G. Wilhelm points out to me the similarity with the later Akkadian syllabary: the sign ŠU, “hand”, has the phonetic value šu which is derived from its Sumerian value (thus an *on* reading), as well as the phonetic value *qad/t*, which is derived from the corresponding Akkadian word for “hand” *qātu* (a *kun* reading). For explicit comparison between third millennium cuneiform writing and early Japanese see Rubio 2006: 42-45.

31 See below.

32 Okutsu and Tanaka 1989: 18.

1.1.2 “Sumerograms” and “Akkadograms” in Hittite Texts

In Hittite studies, it is usual to distinguish further between logograms derived from Sumerian, called Sumerograms, and Akkadograms, which are essentially logograms derived from Akkadian. These may also be called heterograms, or allograms, although there is no substantive difference between these appellations and the word “logogram” with reference to whether one finds a Sumerian or an Akkadian logogram in a Hittite text. The conventional distinction between the two is marked by writing the Sumerian logograms in block capital letters, while the Akkadian ones are written in italic capital letters, the Hittite words and sounds being written in minor case italic characters.

One might object that a Sumerian logogram should be called a logogram because it is a single sign representing a word, and its own phonetic value may or may not have been known to the writer, whereas an Akkadogram deserves a separate denotation because it consists of a syllabic writing of a word in a separate language, the phonetic form of which most certainly was known to the writer. The Sumerian language died out around 2000 BC³³. All that is significant in the word “logogram” for our purposes is that a grapheme is being used to represent a word. The collection of syllabic signs making up an Akkadian word may thus be a merely graphic means of representing a Hittite one, and the older Hittite texts occasionally mark Akkado-graphic words with Hittite phonetic complements. In each case the question is whether these are in fact heterograms, i.e. specifically and consciously Sumerian and Akkadian writings in the Hittite text.

As we shall see during the course of this study, many Sumerian logograms consist themselves of structurally complex syntagms. Were these actually understood as such by the Hittites, or were they simply written down as graphic means of representing Hittite (or Akkadian) words? Occasional phonetic spellings of Sumerian words in Hittite texts indicate that the Sumerian phonetic form was indeed known to some Hittite scribes at least (See Part 4.1)³⁴. Apparently conscious adaptations of Sumerian words that had long gone out of use to describe Late Bronze Age material artefacts may also indicate that the essential Sumerian meaning of the terms was known to the Hittites (see Part 3 s.v. ŠU.ŠÈ.LÁ).

Similarly, despite the occasional phonetic marking of Akkadian words with Hittite phonetic complements, it is clear that Akkadian words in Hittite texts were sometimes, if not always, pronounced in Akkadian³⁵. In such cases it is no longer

33 For differing views on this see the contributions of P. Michalowski and C. Wood in Sanderson 2006.

34 This does not mean that these were loan-words in Hittite. It makes no sense to say that the writing LUGAL-*i* for Hittite *hassuwi*, “to the king”, has been loaned into the language, even though one may have to admit the unpalatable possibility that some people said /lugali/ at the level of dictation (pace Zeilfelder 2005: 3).

35 See Part 3 s.v. *BĒLU*.

accurate to call them logograms, nor should they be called Akkadograms, but simply Akkadian words. With this in mind we need to ask what kind of entity Hittite cuneiform writing was. Is it a means of encoding the Hittite language in written form, or are we dealing with a written representation of a kind of mixed scholarly “dialect” which was either used for dictation among a small, closed circle, or was not intended to be read out at all³⁶? We know that this cannot have been the case for certain Hittite texts, such as treaties, where the injunction is sometimes contained that the text be read out³⁷. The Testament of Hattusili I (CTH 6) also contains such an injunction. What relationship the performed version bore to the written one, is something we can never know, however.

In Mesopotamian studies it has become more usual in recent scholarly literature to refer to as logograms, or even as Akkadograms, those collections of signs that do not completely, but only partially, conform to the phonetic pronunciation of the particular dialect of Akkadian being written. A.R. George, in his 2003 edition of the *Epic of Gilgameš*, describes writings such as ^d*iš-tar*, when used for the proper noun *ištaru*, pl. *ištarāti*, “goddess(es)”, in Standard Babylonian texts, as “logographic”³⁸. M.P. Streck, in his 1995 study of elements of Neo-Babylonian grammar, describes as “Akkadographic” those writings which reproduce the “correct” Akkadian declensional form of words by contrast to their Neo-Babylonian dialect form, which does not distinguish the quality of final short vowels³⁹. These two approaches essentially describe different phenomena.

In the first case it is a matter of a logographic usage imported from scribal education. Lexical lists from the OB period onwards frequently include Akkadian words in the Sumerian columns as if they were Sumerian. Thus the use of undeclined Akkadian words or names in a context where one might expect them to be declined will have been imported from these “retrographic” entries in lexical lists⁴⁰. In the second case it is a matter of traditional writings being conserved, particularly in set phrases, after the language has developed beyond them.

These are of relevance for designation of the part-logographic writings of Hittite place-names and the ethnic adjectives derived from them. Thus, while it is difficult to call a country-name such as KUR ^{URU}AR-ZA-WA (for Hitt. *Arzawas utne*)

36 More generally on the function of writing in and of itself beyond the mere encoding of the spoken word see Glassner 2003: ch. 7 and following. See also above for the “special language” of Pahlavi scribes posited by Lentz, and de facto accepted by other scholars.

37 By way of example: Kupanta-Kuruntiya Treaty §28 (Beckman 1999a: 81); Alaksandu Treaty §16 (Beckman 1999a: 91).

38 George 2003: 786f..

39 Streck 1995: 50f. and passim. Also Hackl 2007: 145 fn. 441. G. Wilhelm points out to me that Mayer 1971: 10 §5, 261b; 11 §6, 2 already used the term “Akkadogramm” to describe Middle Assyrian linguistic phenomena.

40 A striking example of this is the Akkadogram ^{GIŠ}GANNUM in Hittite texts, which almost always preserves mimation and is provided with Hittite phonetic complements, as if it were a Sumerogram. See discussion s.v. ^{GIŠ}GAN.KAL in Part 3.

“Akkadographic”, as is commonly done⁴¹, because these are not Akkadian words, it is certainly necessary to refer to it as logographic, as it does not entirely represent the Hittite form of the word. A discussion of this is given in Part 3 under the entries LÚ ^{URU}GN and KUR ^{URU}GN. It is also of relevance for the discussion of those Hittite words that are occasionally written with Akkadian prepositions and the so-called “stem-form” or “zero-case morpheme” such as *IŠ-TU LA-AP-PA* for Hittite *lappaz* or *lappit*, “with the tongs”⁴². I contend that this is no morpheme at all, but merely a conventional replacement of the Hittite case-ending, *-az*, by the Akkadian preposition *IŠ-TU*. Once again, this demonstrates a peculiarly pragmatic and modern alertness to the linguistic function of discrete morphological elements.

Some examples of “Akkadographic” writings in Hittite texts preserve traditional Akkadian writings that would certainly no longer have conformed to the contemporary pronunciation of Akkadian. This is the case with the preservation of “mimation” on certain Akkadian words in formulaic phrases. Mimation is the writing of an “m” after the case-vowel on the Akkadian noun (m.sg. *-um*, *-am*, *-im*, f.sg. *- (a)um*, *- (a)am*, *- (a)im* etc.) as well as on the ventive after verbs (sg. *-am*, pl. *-nim* etc.). During the late OB and OA periods and certainly by the MB and MA periods, this mimation is dropped, leaving only the case-vowel remaining. The earlier Hittite texts frequently preserve mimation in Akkadograms, but the later ones have usually lost it. One exception is the formulaic writing of the Akkadian demonstrative pronoun *annû* with mimation retained in phrases relating to contractual agreements (*TUP-PÁ AN-NI-IA-AM*, “this tablet”). Clearly this was a traditional writing. It would not have corresponded to the spoken Akkadian of the day. It is, however, quite possible that it was spoken in archaising Akkadian in the Hittite language text, thus preserving a traditional formula from legal terminology.

Here we should also mention the concepts of the so-called “pseudo-sumerogram” and the “pseudo-logogram”. While the first concept may make some sense, the second does not. A writing is either logographic or it is not, i.e. it represents a word by non-phonetic means or it represents it by phonetic means. The sense in applying the term pseudo-sumerogram to Hittite logograms is, however, limited. It can only apply to those logograms that have been consciously innovated in order to sound or look Sumerian. This is something that we can only tell in the rarest of cases, if at all, using phonetic complements and lack of declension as the clearest indicator of Sumerographic usage for essentially non-Sumerian items⁴³.

Frequently, Sumerian signs in Hittite texts are provided with phonetic complements in Akkadian, and sometimes with both Akkadian and Hittite complementation according to the part of speech. Such is the case with DAM-*an* (acc. sg.), “wife”, by contrast to DAM-ZU (nom./acc. sg.), DAM-ŠU (gen. sg.), “his wife”, which is

41 Hoffner and Melchert 2008: 242 §16.3; cf. Starke 1977: 34 fn. 33.

42 KUB 30.15+ obv. 4; “casus absolutus” according to Kassian et al. 2002: 283.

43 ^{TÚ}GAD.DAM; ^ŠUM; IR; ^{ŠI}-PÁT (Kümmel 1967: 108); ^NA⁴ZI.KIN; ^HUB^HI.A; NAM.-TÚL.

always written and in the most instances correctly declined as if it were formed from the Akkadian word *aššatu*, “wife”. Are they to be read as Hittite words or Akkadian? There is no case of the form without the possessive pronoun that has an Akkadographic phonetic complement, i.e. there is no †DAM-TUM. However, all cases of the form with the possessive pronoun are written with an Akkadographic possessive pronoun clearly attached to an Akkadian stem, albeit written Sumero-graphically (DAM for Akkadian *aššatu*). Or are these purely graphic conventions, conforming to no obvious underlying linguistic entity, and merely denoting a concept, as possibly for example [MY SON] (DUMU-IA), for which the representation in any particular language would not be something that can be usefully commented on⁴⁴? In this last case, the question of what language is being represented does not arise, as it is not possible for us to penetrate beyond the level of graphic form to an underlying linguistic reality without guesswork. These are questions that need to be addressed, if not answered, on a case by case basis, not only logogram by logogram, but also text by text and tablet by tablet.

Again, we have to ask: given that Hittite, and Akkadian, logographic writing practices at least from the Ur III period onwards, derive from a clearly scholastic environment, at what level, if at all, did the logograms function as words in their own right rather than simply representing words in the underlying language, being taken as they are from the languages of scholarship? This was Sumerian in the case of Akkadian, but Sumerian and Akkadian in the case of Hittite. In order to review this question for the Hittite cuneiform material, it is necessary to set at least some markers concerning the nature of scribal education at Hattusa.

1.2 Questions of Schooling

Scribal education was almost entirely in Sumerian in the earlier part of the second millennium in Mesopotamia, and the vast lexical texts to be learned by the students while learning to write represented a fundamental element of the transmission of Mesopotamian cultural knowledge. At this period (Old Babylonian), most lexical lists were unilingual in Sumerian. By the First Millennium BC the standard form of the lexical list in Mesopotamia contained a Sumerian column, (a phonetic column with the pronunciation of the Sumerian), (a commentary on the form of the sign using complex sign-names and descriptive formulae), and an Akkadian column, with the two bracketed entries being dispensable. The Hittite lexical lists show an important staging post on this journey.

In learning to write, the scribes were not simply learning an abstract set of signs, they were learning a vast repertory of ways of writing to denote artefacts of cultural heritage. The most compendious of such lists, Ur₅-ra = *hubullu* (referred to as Ura), can be understood as a compilation and adaptation of Early Dynastic and other so-

44 See Part 3 s.v. DUMU.

called “practical” didactic material to fit the requirements of a newly formed school environment stemming from the Edubba, or scribal school, of the Ur III period⁴⁵. It was not necessarily directly related to everyday life and the objects in it, but to learning and scholasticism. In this context it is no surprise that a further criterion for the selection of a logogram in a non-Sumerian text may be its learned and recherché register. This is a tendency particularly observable towards the end of the Old Babylonian and during the Middle Babylonian period.

Similarly we might expect on an *a priori* basis that learning and scholasticism may have played a role in the selection of logograms in Hittite texts. However, apart from the basic editions of Hittite lexical lists in the series *Materials for the Sumerian Lexicon*, astonishingly little work has been done on Hittite scribal education⁴⁶. This deficit is being addressed as part of the project *Transfer of Knowledge in Cuneiform Cultures*, a project of the university of Leiden⁴⁷. For our purposes we need to establish in broad outlines certain features of the conditions of scribal education and the nature of the transmission of lexical material at Hattusa in order to be able to summarise what role, if any, those lexical tablets that have been found there were playing in education, and what information they can give us about the transmission of cuneiform cultural knowledge into Anatolia⁴⁸. A brief overview of the lexical tradition and other elements of scribal education at Hattusa, as well as a more detailed analysis of the traditions of transmission for some of the Hittite fragments of Ur₅-ra (= *hubullu*) is provided in Part 2.2.

A comparison of the use of the term GÁB.ZU.ZU, meaning “apprentice (scribe)” as it is attested in tablet colophons at Hattusa to the way it is used on tablet colophons at Emar in Northern Syria suggests that the Hittite learner scribe was tested on quite different material to his Syrian or Mesopotamian counterpart. These are treaties and instruction texts rather than lexical lists and collections of proverbs. Perhaps compatible with this, the idea is to be found occasionally in secondary literature that Hittite scribal education was carried on in the home rather than in a scribal school, and that the scribal art and office was passed on from generation to generation⁴⁹. While this may explain on one level the apparently informal and extra-curricular nature of those texts manifestly written by a GÁB.ZU.ZU, it does not fit

45 Civil 1987b: 138ff.

46 The relevant editions of MSL are detailed in Part 2.2.

47 In particular, T. Scheucher is preparing a re-edition of the lexical fragments from Hattusa and Ugarit. See also the work of S. Gordin (2008; 2010) and G. Torri (2008; 2009).

48 A major work on the reception of Mesopotamian learning at Hattusa has been prepared by J. Klinger, but it remains unpublished and I have not had access to it. I wish to thank Prof. Klinger for taking the time to discuss related issues with me in Berlin. See also Klengel 1998 addressing the role of ideology in the reception of Mesopotamian cultural material; Klinger 2005.

49 Beckman 1995b: 539; Mabie 2004: 359, pointing out that there was at least one “Babylonian-style *eduba*” in Hattusa; Imparati 1995: 579.

the very scholastic and almost philological nature of the lexical tradition from Hattusa that emerges from the review presented here.

It is apparent that the Hittites had a highly developed scholastic culture of their own, which is manifest in such aspects as the creation of otherwise unique logograms as technical symbols in comments on lexical list-entries. It has been possible to demonstrate that two of these signs, which are not attested anywhere else in the cuneiform world, occur exactly at the point in a lexical list where the form of a sign in the Sumerian column changes by the addition of one extra wedge, at the same time as its Sumerian phonetic realisation changes along with its meaning⁵⁰.

However, it is also clear that the Hittite lexical remains, which provide, along with the lexical remains from the rest of the periphery, the only tangible representation of anything approaching Middle Babylonian traditions from the period, are in many respects closer to the lexical traditions of the first millennium and thus provide an important index to the progress of the Kassite-period reorganisation of the scholastic corpora in Babylonia. They are not to be regarded as peculiar aberrations of a peripheral and barbaric scribal environment, but as integral parts of a widely spread and diffuse tradition, strands of which can be identified as having passed into Anatolia through Syria, while others appear to have been through Assyrian hands.

Furthermore, it becomes apparent on comparison of Hittite “school texts” with those found in Mesopotamia, that many of those lexical lists transmitted to us from Hattusa are essentially different kinds of texts to the regular types of lists used by apprentice scribes in Babylonia, and even Syria, to learn writing in a school context. The typical lentil-shaped tablets used to write extracts from lists in OB Nippur are completely absent, and the small, rough-shaped extract tablets with list and literature fragments written at right angles to each other on obverse and reverse, which are so characteristic of school education in Kassite period Nippur, are also not to be found. Instead, the vast majority of the preserved fragments are from large multi-column tablets which would hardly have been very useful for teaching beginners. Moreover, the material treated in the Hittite “school texts” tends to come from the more difficult and advanced spectrum of the lexical lists, with the simpler lists being almost completely absent. This is a completely different type of material, and it is suggested here that these tablets, while mostly emanating from a school tradition, owe their peculiarity by contrast to the lexical material from Mesopotamia to the context of their archaeological discovery⁵¹.

Much work has been done in recent years on the archaeological find-spots of Hittite cuneiform tablets from Boğazköy⁵². This is difficult work given that the find-

50 LAGABxLÁL and LAGABxIGI as signs referring to the change in form and Sumerian sound between túg (written KU) meaning “clothing” and še (written TÚG) meaning “excrement” (for še₁₀ = KU) at KBo 1.45 rev.! 9f. See Part 2.2.1 on CTH 299 for discussion.

51 This follows a suggestion of N. Veldhuis, by personal communication.

52 Košak 1995; van den Hout 2005; id. 2006: 77-106; id. 2007: 401-409.

spots of the early and extremely abundant tablet finds were not documented. Principles governing the storage of tablets across the whole of the Hittite capital are rapidly being elucidated. In very general terms, we see a picture emerging of a city divided into the citadel on Büyükkale, where mainly “good” copies of tablets seem to have been kept in an archival context, and a working area of scribal production and archivisation in the area of the *Haus am Hang* and Temple I⁵³. This is by no means to suggest that tablets were not written on Büyükkale, as they must have been, as indeed they must have been elsewhere in the city. However, this general division of labour fits very well with observations concerning the distribution of tablets containing lexical material. The majority were found in the lower-city and have a late palaeography, with a small number of other tablets with older palaeography being found on Büyükkale (see Part 2.2.2).

Indeed, the archaeological context of a building to the South of Temple I excavated in the 1960s suggests a possible explanation for the almost total lack of typical school exercise tablets from the excavations at Boğazköy⁵⁴. It is quite possible, due to the circumstance of a chance tablet find there possibly detailing the staff of the building (KBo 19.28, see Part 2.2), that this was the or at least a scribal school during the late period⁵⁵. The building was obviously cleared prior to evacuation according to the excavators⁵⁶. If this was the scribal school and it was evacuated before the city's final calamity, then we should not expect to find many tablets there, in particular not exercise tablets. This provides one plausible explanation of the general absence of exercise tablets at Hattusa. Other completely plausible explanations are of course that they have simply not been found yet, were evacuated from somewhere else, were written on a perishable material such as wood, or that these kind of texts were simply not used in instruction⁵⁷.

By default this review also helps to illuminate the nature of the tablets found containing lexical lists. These were, however fleetingly, essentially library copies, although quite possibly themselves copies produced in the school environment. Some of those kept on Büyükkale may have been somewhat older, but this does not mean that those from the Temple magazines or the *Haus am Hang* were not also library copies, some of which may well even have been Kassite imports from Babylonia or possibly imports from Syria.

53 For manuscripts of prayers see van den Hout 2007: 408.

54 For possible examples of exercise tablets from Bogazköy see Wilhelm 1994: 5 fn. 28, 73f. and here Part 2.2.1.

55 This is also the conclusion reached by Gordin 2010. For a different view see Torri 2008.

56 Neve apud Bittel et al. 1969: 30.

57 A.R. George calls my attention to the 33 “scribes on wood” in KBo 19.28, and wonders if these may be the learner scribes. Wooden-writing boards were indeed recovered from the Uluburun shipwreck (Herbordt 2005: 37); Symington 1991; “clerks” van den Hout 2010.

The picture thus emerging is one of various grades of scribal activity and accomplishment, a fact we see reflected in the varying levels of cuneiform knowledge displayed by different scribes⁵⁸. Beyond this we also need to appreciate the overall context of the archives at Hattusa such as they have survived. These temple and palace collections contain exclusively texts that are designed in some way or another to safeguard the person of the king, whether that be by preserving his correspondence, collecting and collating ritual texts or recording the results of augury and omens. In this context it was important that the scribes knew what they were doing and were educated accordingly.

As a corollary we mention the differentiation between what appear to be different grades of scribes on hieroglyphic seals from Hattusa, that has been observed by S. Herbordt and J.D. Hawkins⁵⁹. SCRIBA is the most frequent professional designation on the tablets of the Nişantepe corpus of hieroglyphic seal impressions. The sign for scribe is occasionally accompanied by two, three or four strikes beneath, or by a sign somewhat similar to a boomerang above it. It is a sensible hypothesis that these additional qualifications indicate grades or types of scribes, but it has so far proved impossible to identify the various types of scribes mentioned in the cuneiform documents (GÁB.ZU.ZU, DUB.SAR TUR, DUB.SAR [ŠA GIŠ]), with any individual on a seal characterised by one of these special hieroglyphic designations⁶⁰.

A summary presentation of the lexical material from Hattusa is given in Part 2.2 of this work, including an edition of several Hittite fragments of *ur₅-ra* (= *hubullu*), the largest of the lexical lists from the earlier end of the Old Babylonian Mesopotamian school curriculum.

We should ask how relevant the lexical material from Hattusa is for the study of Hittite logograms in other kinds of texts. It is important to obtain an idea of the difference between Sumerian/Akkadian/Hittite equivalences in lexical lists as opposed to those gained from Hittite words being represented by Sumerian or Akkadian ones in other kinds of texts⁶¹. Information contained in lexical lists may be useful for determining the meanings of logograms, but we should be aware that these lists contain knowledge of a rarified and non-pragmatic type. Individual items in lexical lists need to be explained as functions of the phenomenon “lexical list”

58 A very full exposition of the evidence concerning scribal grades on the basis of prosopography is given in the excellent but unpublished Tel Aviv MA dissertation of S. Gordin.

59 Herbordt 2005: 98-100.

60 Herbordt 2005: 100 points out that the scribes with extra strikes against their office are sometimes attested on multiply sealed bullae in the company of very high-ranking princes or officials.

61 Awareness of this distinction and reluctance to accept a Sumerian-Akkadian-Hittite lexical equivalence as a translation is rightly demonstrated by Klinger 1992: 194; See Part 3 s.v. ^{LÚ}GAD.TAR.

before they can be profitably used to explain logographic phenomena in connected text.

1.2.1 The Roads to Hattusa: the Question of Influences

The development of cuneiform writing in Anatolia was: “keine innerhethitische Angelegenheit, sondern abhängig von der Wandlung der Zeichenformen im akkadischen Bereich”⁶². This often quoted phrase indicates a perspective that any work dealing with Hittite cuneiform writing should incorporate. The Hittite cuneiform writing system came to Anatolia from Mesopotamia and contacts continued throughout Hittite history. These contacts brought about changes in Hittite writing practice, which still require much elucidation⁶³. It is impossible to understand developments in the writing system without considering the wider context of cuneiform writing from surrounding cultures, as well as the historical context of international relations which may have prompted such change.

Besides housing texts in a variety of languages in its archives at Hattusa, the Hittite cultural area at its different stages, from the time before Hattusa at various locations in central Anatolia to the Old Kingdom and beyond to the Empire period, was surrounded by various different cuneiform and writing cultures. It is through these that transmission to Hattusa will have been carried. Of particular importance for cultural influence are:

i) Hattic

The pre-Hittite Hattic culture of Anatolia is usually assumed to have been important for cultural influence during the Old Kingdom. P. Goedegebuure posits a bilingual proto-Hattic and proto-Luwian community at Ḫattuš during the Old Assyrian period before the Hittite conquest⁶⁴. In line with the above-mentioned tendency to record foreign-language portions of Hittite texts as accurately as possible, Hattic texts are usually written phonetically and include few logograms. There are also numerous loan-words from Hattic into Hittite and the question of a possible influence of these in the construction of logographically written ethnic adjectives is discussed under the section LÚ URU GN, “the man from GN-town” in Part 3.

Furthermore, logograms are occasionally found in a Hattic context, if not in the Hattic portions of texts themselves, that are otherwise not attested and difficult to motivate from a Hittite, Sumerian or Akkadian perspective. It is possible that some of these arose through (mis)interpretations of Hattic constructions, although this is to explain *obscurum per obscurius* in view of our poor understanding of Hattic language material.

62 Otten in StBoT 20 (1972): XI. Quoted by Wilhelm 1984: 644; Rüster/Neu 1989: 16

63 Laroche 1978: 741, 747; Kühne 1988: 231f. Klinger 1998a: 368.

64 Goedegebuure 2008a.

Rather clearer, however, are cases where place-names are sometimes written logographically on the basis of apparently Hattic meanings which must have been transparent to the people who first used the writings. Such are of course ^{URU}KÙ.-BABBAR-TI for *Hatti*, which demonstrates that there must have been a Hattic word for “silver” that sounded similar to the place-name; ^{URU}TÚL-NA for *Arinna*, which may contain a Hattic word for “spring, well”⁶⁵.

Recently O. Soysal has explained the Hittite linguistic construction “to drink the god” in the meaning of “to toast” as a Hittite re-analysis of a Hattic construction with the dative in *-n*⁶⁶. This has every chance of being right. If it is in fact correct, it is rather evidence for a close proximity with Hattic speakers in the early period than for influence on cuneiform writing *per se*. Soysal has also pointed to Hattic linguistic influence on KBo 18.151, the oldest available Hittite oracle manuscript, as well as a Hattic origin for the royal title *Tabarna/Labarna*⁶⁷.

ii) Northern Syria and Upper Mesopotamia

The various cultural complexes of northern Syria and Upper Mesopotamia, with their admixture of Hurrian and West Semitic elements are undoubtedly of importance in the transmission of cuneiform culture into Anatolia, as one would expect. Here, however, it is perhaps useful to distinguish between different routes passing to Anatolia. There is the western route through northern Syria via Aleppo and Alalah, the latter of which was “destroyed” but not obliterated by Hattusili I in his third campaign in the late 17th century⁶⁸. Otherwise we have those passing through the Upper Mesopotamian cultural area of the Upper Ḥabur, with which direct contact is attested from the LOB period during the reign of Hattusili I.

Despite the common, but probably untrue, assumption that the Hittites adopted the writing system from Northern Syria during the conquests of Hattusili I, it has recently been argued that Syrian cultural influence, apart from writing, is to be restricted to the period after the Old Kingdom⁶⁹. An overview of the *status*

65 Literature at Soysal 2004: 458 (^{URU}Ha-at-tu-uš); 377-378 (^{URU}A-ri-in-na).

66 Soysal 2008; Goedgebuure 2008b.

67 Soysal 2000: 113-114; Goedegebuure 2008a: 170; Soysal 2005.

68 Dates are given here according to the conventional “Middle Chronology”. The writer is aware of the problems associated with this choice of dating scheme and observes the tendency in recent literature to favour the “low chronology” or the “ultra-low chronology” according to which the date of the fall of Babylon would be either 64 or 96 years respectively later than the Middle Chronology’s conventional 1595 BC. The Middle Chronology is chosen due to the fact that the writer is not convinced that the shorter chronologies have won the argument completely. The Middle Chronology is the more widely used, and this alone suffices for its selection for provisional use as a point of reference in a work such as this. For a recent discussion see Hunger and Pruzsinsky 2004: 43-94. With relevance to Hattusa see Schachner 2009: 10 fn. 5, 12; Simon 2010.

69 Miller 2004a: 463ff.

quaestionis with regard to early contact with Syria concerning writing is given in Part 2.1.

Historical Framework for Upper Mesopotamia

Contact between Hattusili I and Tunip-Teššub of Tigunānum: the so-called “Labarna’s Letter”, found in illegal excavations at the as yet unidentified site of Tigunānum, requests help from the king of Tigunānum in a campaign against Ḫabīhum. Ḫabīhum is possibly to be identified with Samsat Höyük on the Euphrates⁷⁰. The letter was most probably written by a Tigunānum scribe and exhibits isolated features of Middle Assyrian dialect, although it is written in Babylonian. At least one further document from the palace of Tunip-Teššub has recently come to light and awaits publication along with a number of other tablets in a similar ductus, which also show occasional features of Middle Assyrian as well as what appear to be Hurrian glosses. Already published is a large prism from Tigunānum with names of 376 *Hapiru*, most of which are Hurrian (See Part 2.1.4). The location of Tigunānum is subject to investigation, but it is likely to be somewhere in the northern reaches of the Tigris⁷¹. Further to this we also have OB cuneiform remains from the Upper Mesopotamian sites of Tell Leilan (Šehna) and Chagar Bazar. The later periods of Upper Mesopotamian cuneiform correspond to the parameters of Mittanian and Middle Assyrian influence.

Northern Syria

The archives of Mari and Alalah level VII provide evidence for writing traditions from the Old Babylonian period on the Middle Euphrates across to the Syrian coast. An almost definite synchronism with the Hittites is the destruction of the Alalah VII by Hattusili I. Alalah VII also provides a substitute for the archives of the provincial capital of the area at Aleppo, Old Babylonian Yamḥad, where it has not been possible to excavate beyond the Iron Age remains⁷². Later comparanda are provided by Alalah level IV (15th century)⁷³; Emar on the Middle Euphrates, capital of ancient Aštata, and under Hittite rule from the mid-14th century where extensive cuneiform remains have been found⁷⁴. Ugarit in central northern Syria was under Hittite control

70 Forlanini 1979: 182 fn. 84; Miller 2001: 414; Barjamovic 2011: 187-107.

71 Miller 2001: 421f. Charpin 2000; id. 2004: 144, 177, 378f.

72 Aspects of a specific but preliminary palaeographic comparison between Alalah VII and Boğazköy are sketched in Part 2.1.3.

73 The Alalah texts are published by D. J. Wiseman in Wiseman 1953 and 1954. Copies of Level VII tablets made in the 1960s by M. Dietrich and O. Loretz are published in Dietrich and Loretz 2004, 2005, 2007 and Zeeb 2001, while their copies of the Level IV tablets are published in Niedorf 2008.

74 Texts published in Arnaud 1985-1987; Westenholz 2000; for Emar scholarship see Cohen 2009.

from the mid-14th century and writing there is thus far only attested after the Hittite conquest⁷⁵. Despite this, the ductus of tablets from Ugarit generally conforms rather to Syrian standards than Hittite. Both Emar and Ugarit preserve letters from the as yet unexcavated Hittite chancellery at Karkamış, the provincial capital, which also show a mainly Syrian ductus but display numerous elements reminiscent of Hittite orthography⁷⁶.

iii) Hurrians and Mittani

During the Old Kingdom encounters with Hurrians are usually hostile. Hurrian cultural influence is assumed to begin with the reign of Tudhaliya I/II (late 15th century), and may well have been mediated by the kingdom of Kizzuwatna. Previous Hurrian influence is now observable in omen-texts from before the time of Zidanza II⁷⁷. Numerous later Hittite kings took wives with Hurrian names and had alternate names that were Hurrian. Although Mittani formed the political expression of Hurrian statehood, evidence for Hurrian population is attested across the whole of northern Mesopotamia and down into Syria as far as Qatna. Furthermore, merchants with Hurrian names are attested in Kültepe level Ib (18th century) in central Anatolia, using a script that has been compared to the Boğazköy ductus⁷⁸.

The Hurrian kingdom of Mittani formed a buffer between the Hittites and northern Mesopotamia from the 15th century until its defeat by Suppiluliuma I in the second half of the 14th century and its eventual destruction by the Assyrian king Adad-nērārī I in the mid-13th century. Mittani itself is, however, very poorly documented. Numerous Hurrian documents of a mainly cultic nature are preserved at Hattusa written in the Boğazköy ductus, along with several tablets of a scholarly or diplomatic nature, some of which are clearly imports⁷⁹. These share palaeographic similarities with tablets of letters found at Tell el-Amarna in Egypt written to the Pharaoh by the Mittanian king Tušratta and with Middle Assyrian documents of the 14th century. To describe the ductus of the small group of scholarly tablets at Hattusa, G. Wilhelm has coined the phrase “Assyro-Mittanian”, although it is clear that they belong to a much broader ductus-type that flourished in the 14th century⁸⁰.

Towards the end of the reign of Suppiluliuma I, the Hittites were involved in a power struggle with Mittani which triggered the dissolution of the Hurrian state after

75 van Soldt 1991: 519ff.

76 E.g. PAD^{MES} q.v. and Singer 2006.

77 Wilhelm in press.

78 See detailed discussion in Part 2.1.4.

79 E.g. KBo 1.2, the treaty with Šattiwaza of Mittani (CTH 52). See further Schwemer 1998: 15-17; Klinger 2003: 241; Weeden forthcoming b.

80 Wilhelm 1991: 88; see Schwemer loc. cit. KBo 1.2 is referred to by Wilhelm as the work of a Mittanian scribe in his electronic edition of CTH 51 at www.hethport.uni-wuerzburg.de (2008.05.14).

its king, Tušratta, was murdered by relatives. His son, Šattiwaza, sought refuge with Suppiluliuma who attempted to re-instate him as king of Mittani.

On the basis of the palaeography of a practice tablet containing a fragment of medical omens, G. Wilhelm has demonstrated in all likelihood that at least one scribe from a Mittanian scribal school was in residence in Hattusa during the later Empire period⁸¹. Scribes with Hurrian names at Hattusa have been documented by L.M. Mascheroni⁸². The Hurrian kingdom of Mittani has frequently been considered the conduit through which the main works of Babylonian literature were transmitted to Hattusa⁸³.

The kingdom of Kizzuwatna in south-east Anatolia, with Hurrian and Luwian population elements, also formed an important passage-way for cultural material en route to Hattusa. During the earlier period Kizzuwatna was independent and Hittite kings established treaties with Kizzuwatnian kings written in Akkadian. After the annexation of Kizzuwatna by Tudhaliya I/II, a large body of rituals “authored” by Kizzuwatnians is found at Hattusa. During the reigns of Hattusili III and Tudhaliya IV, the Hittite queen Puduhepa, herself Kizzuwatnian, ordered the collection and documentation of Kizzuwatnian ritual texts. The Kizzuwatnian ritual material from Hattusa has been the subject of several detailed studies in recent years⁸⁴. J.L. Miller envisages a period of influence from both Hattusa and Syria on Kizzuwatna during the earlier, independent stage of the relationship, followed by a sudden influx of material to Hattusa as “Hittite scribes apparently gained access to the archives of Kizzuwatna”⁸⁵. The evaluation of a Kizzuwatnian contribution to cuneiform writing at Hattusa is a very difficult undertaking in view of the fact that there are no excavated cuneiform remains from this area, all “Kizzuwatnian” texts being written by Hittite scribes, or at least by scribes resident in Hattusa⁸⁶.

The main domain of influence on Hittite logograms from Hurrian to be identified so far comes in the guise of Hurrian names written with Sumerograms based on Hurrian — Akkadian — Sumerian equivalences rather than on Hittite — Akkadian — Sumerian ones. Some examples are:

81 Wilhelm 1994: 5. A doctor with a Hurrian name at Hattusa is also attested in a catalogue-tablet. Wilhelm 1994: 1 with fn. 5.

82 Mascheroni 1984.

83 See recently Archi 2007.

84 Miller 2004a; Christiansen 2006; Strauß 2006.

85 Miller 2004a: 256.

86 At the 2008 International Congress of Hittitology in Çorum and the 2009 symposium on Palaeography and Scribal Practices held at Leiden, J.L. Miller presented a large Sammeltafel containing the remains of 6 compositions which the colophon describes as being written “in the manner of Arušna” according to Miller’s interpretation. The fragments are written in a late Hittite script with elements of ductus, format and orthography that lead Miller to suppose that they might have emanated from a Kizzuwatnian scribal school. See Miller forthcoming, for a pre-publication copy of which I am very grateful.

- 1) The case of *Ari-Teššub* who may be written ${}^1\text{SUM}-{}^D\text{IŠKUR}$ in KBo 1.8 obv. 8 with correct Sumerian rendering of the Hurrian, “Teššub gave”, but ${}^1\text{GUB}/{}^D\text{DU-}{}^D10$ elsewhere, either with an *interpretatio hethitica* as “Teššub stands”, arrives”, or as a pure rebus writing⁸⁷. However, the explanation of the first element of this name, or even the reading, has not yet been finally clarified.
- 2) The controversial case of ${}^1\text{BU-LUGAL(-ma)}$. Originally this was interpreted as a writing of *Hešmi-Šarruma* on the grounds that this was the Hurrian name of Tudhaliya IV⁸⁸, but Th. van den Hout destroyed this argument by pointing out that ${}^1\text{BU-LUGAL-aš}$ was said to be dead in a text now attributed to the same Tudhaliya (KBo 4.14)⁸⁹. He proposed the reading Taki-šarruma as a working hypothesis⁹⁰. Lexical and literary equations between Hurrian and Akkadian/Sumerian are used to support both readings:
 Hurrian *te-gi-še* = *ki.lam zalag.ga* “a good price”⁹¹
 Sumerian BU = Akk. *namāru* “shine”⁹² (=) Hurr. *hešmi* an epithet of silver⁹³.
 The reading *Hešmi-Šarruma* is, however once again supported by the reading of the name in a text from Ugarit as $[{}^1\text{B}]U-mi\text{-LUGAL-[w]a}$, interpreted by L. d' Alfonso as “*Hišmi-Šarru(wa)*”⁹⁴. Just because Hešmi-Šarruma is not Tudhaliya does not mean Hešmi-Šarruma cannot be ${}^1\text{BU-LUGAL}$. In any case, the choice of BU as a logogram is presumably motivated by its Akkado-Sumerian correspondence to a Hurrian word.
- 3) ${}^1\text{EN-LUGAL(-ma)} = {}^1ib\text{-ri-LUGAL-ma(-aš)}$ Evri-Šarruma, using the Hurrian reading of the logogram EN = “lord”⁹⁵.

87 J.L. Miller (2007: 137 and personal communication) prefers to read the Hittite logogram as ${}^1\text{GUB}-{}^D\text{IŠKUR}$ on the grounds that DU is not attested as a Sumerographic writing for *ar-* “to come”, whereas GUB is attested as a Sumerographic writing for Hitt. *arai-* “to rise, stand up”. This does not fit quite as well phonetically as *ari* “he comes” (DU), and one has to assume that the scribes only took the *ar-* from the stem *arai-* as phonetically significant. This is not impossible, compare for example the likely rebus writing of Hittite *muwa-* by Sumerian A.A, “water”, due to the Akkadian equivalent *mû*.

88 Güterbock apud Laroche 1956c: 117-119.

89 Van den Hout 1995: 128-131.

90 Van den Hout 1995: 136.

91 *Syria* 12 Pl. 50 col. iii 23; Ura 2, 134 (MSL 5.62). Van den Hout here uses the equivalences BU = Akk. *namāru* “shine” (CAD N/1 210), *namāru* also = Sum. *zalag*, “be bright” (CAD N/1 210) as a chain of evidence to suggest that *zalag* = *te-gi-še* = BU = *ta-ki*. There is no evidence that *namru* is the equivalent of *zalag* in the case of *ki.lam zalag.ga* “a fair price”.

92 CAD N/1 210.

93 KUB 29.8 iv 27.

94 RS.17.232, 2; d' Alfonso 2007: 162.

95 Van den Hout 1995: 137.

One peculiar idiosyncrasy of a text from a Kizzuwatnian milieu is the full phonetic writing of a word after its logogram. The Akkadian language but Middle Hittite ductus tablets of the treaty with Šunaššura of Kizzuwatna write EGIR *ar-ga/ar-ga-nu-um*⁹⁶ “after, afterwards”, KI *it-ti* “with”⁹⁷ and *iš-tu/ša* KAxU *pí-i-šu* “from/of his mouth”⁹⁸. G. Wilhelm has compared these writings with writings from Hurrian milieux⁹⁹. It is questionable whether this can be usefully compared with the common practice of Iron Age Luwian hieroglyphic writing, and indeed with the standard practice of Egyptian hieroglyphic writing where words are written fully phonetically after determinatives more regularly.

iv) Assyria

The presence of Assyrian merchants in Anatolia at various trading colonies centred around kārum Kaneš (Kültepe) in the 19th and 18th centuries BC is well documented by the over 20,000 cuneiform tablets excavated from that site alone thus far and several smaller finds around central Anatolia. The Old Assyrian ductus and orthography used by these Assyrian merchants had no visible effect on the writing of the Hittites at Hattusa, although the use of a slightly different ductus-type by a Hurrian merchant at Kültepe raises numerous questions about what other types of cuneiform writing were in use in Anatolia during the period¹⁰⁰.

Several tablets with Akkadian omen texts written in a “north-western” Late Old Babylonian cuneiform ductus, at least from the point of view of Mesopotamia, have emerged on the antiquities market in recent years and may belong to an alleged archive of the palace of Tunip-Teššub of Tigunānum (see below). These are scattered with Middle Assyrian language elements. An Akkadian letter from Hattusili I to this Tunip-Teššub (called Tuniya), allegedly from the same archive, has been published and also contains one Middle Assyrian dialect form¹⁰¹.

The famous Middle Hittite colophon KBo 19.99 on a prism inscribed with a text of a legend of Narām-Sîn and tracing the scribe Hanikuili's ancestry back to a scribe with the name Anu-šar-ilāni probably indicates an Assyrian scribal presence at Hattusa during the older phase of Hittite writing¹⁰². Even if the use of this name

96 KBo 1.5 obv. i 16; obv. i 6. Mentioned with reference to the writing GA *ši-íz-bá* (KBo 32.128 obv. 11) Wilhelm 1988: 102.

97 KBo 1.5 obv. i 2.

98 KBo 1.5 rev. iv 33, 36 (= KBo 28.110 rev. 68, 71).

99 Wilhelm loc. cit. fn. 17-18 (Nuzi and the Mittani Letter); fn. 17a (Ugarit and Karkamiš); Wilhelm loc. cit. fn. 18 also mentions Hittite GIŠ *ta-a-ru* or ^{GIŠ} *ta-a-ru*; ^D*ši-ú-* or DINGIR *ši-ú-* with literature.

100 For discussion see Parts 2.1.2, 4.

101 For discussion see Part 2.1.4

102 Thus following Borger 1975: 217, although Beckman 1983b: 104 with fn. 42 considers it more likely that the scribe was Babylonian for geo-political reasons. The mention of the god Aššur in the colophon makes a Babylonian provenance for the scribe more

indicates a Hittite steeped in Mesopotamian culture or even Hanikuili's membership of a larger scribal guild rather than his lineage, both of which alternatives are entertained by G. Beckman, we can at the very least count this as an early example of Assyrian scribal influence on broader scribal culture¹⁰³.

After Assyria had emerged from Mittanian domination in the 14th century, it became a direct competitor for imperial influence in northern Syria until the subjugation and then annexation of Mittani/Hanigalbat by Adad-nērārī I in the early 13th century¹⁰⁴.

A sighting of Assyrian troops near Karkamiš in the second year of the reign of Mursili II (the time of Aššur-uballit of Assyria) prompted the king to send his general Nuwanzah to the city, and it has been suggested that Assyrians were besieging Karkamiš in his 9th regnal year, after the death of Suppiluliuma's son Piyassili, viceroy at Karkamiš¹⁰⁵. This last suggestion is, however, completely based on a textual restoration and there is no evidence for it at all¹⁰⁶.

During the reign of Adad-nērārī I, Assyria campaigned twice against Mittani, first reducing it to vassal status and then annexing significant parts of it. Adad-nērārī's royal inscriptions claim that his conquests extended as far as Karkamiš on the Euphrates. There is no evidence that he ever took Karkamiš, and the dynasty installed there by Suppiluliuma I survived until after the fall of the Hittite Empire. At least from the reign of Shalmaneser I, an Assyrian administration is active in Waššukanni, the old Hurrian capital, as attested by letters from Dūr-Katlimmu¹⁰⁷.

A lively correspondence between the Assyrian and Hittite courts has been preserved, which ranges from a cordial to an insecure and arrogant tone. Unfortunately, it is hardly ever clear who is the sender and who the addressee of these letters¹⁰⁸. From these we know the names of numerous Assyrian diplomats in the Hittite capital and even of one Assyrian who owned property in Hattusa¹⁰⁹.

It was most probably Tudhaliya IV who was roundly defeated by the Assyrian king Tukultī-Ninurta I at the battle of Nihriya¹¹⁰. At the latest during the reign of Tudhaliya IV we begin to see traces of overt Assyrian cultural influence at Hattusa. A cylinder seal impression of Tudhaliya calling himself *šar kiššati*, the “king of the

unlikely, however. On the father of an eponym called Anu-šar-ilāni known from Assur in the first half of the 14th century see Freydank 1991a: 222-223.

103 Beckman 1983b: 104 with fn. 41.

104 In general see Harrak 1987.

105 Harrak 1987: 48.

106 Miller 2007: 138 fn. 43.

107 For the historical background in the reigns of Shalmaneser I and Tukulti-Ninurta I see Cancik-Kirschbaum 1996: 9-45.

108 Mora/Giorgieri 2004 *passim*.

109 Beckman 1983b: 108 fig. 4.

110 Singer 1985: 118 *et passim*.

universe”, very likely represents a co-opting of Assyrian titulary for the purpose of defending territorial claims against an insistent neighbour¹¹¹.

However, on impressions of a cuboid seal of Tudhaliya IV from the Nişantepe archive excavated in the early 1990s at Boğazkale, the king marks his filiation in peculiarly Assyrian fashion, by calling himself A *ha-at-tu-ši-li*, “son of Hattusili”, using the logogram A for Akkadian *māru*, “son”, rather than the usual Sumerian DUMU¹¹². This indicates that Assyrian writing practices were becoming accepted at a level far beyond that of explicit propaganda.

The question of an Assyrian palaeographic influence on the cuneiform signary in use at Hattusa is slightly more complicated, however, given that supposedly Assyrian sign-forms, if that is what they are, appear somewhat earlier than previously thought, as revealed by the palaeographic study performed in the course of this research.

v) Babylonia

From the end of the first dynasty of Babylon at the hands of the Hittite king Mursili I (1595 BC) through to the as yet poorly documented but culturally extremely important Kassite kingdom, Babylonia was a continual and significant source of influence on the whole cuneiform community in the production and reorganisation of written cultural material.

Frequent diplomatic exchanges, at least from the Amarna period onwards, leave us with numerous Babylonians directly attested at Hattusa, including a Babylonian princess, the daughter of Burnaburiš II, and wife of Suppiluliuma I. G. Beckman has suggested that Babylonians emigrated to Hattusa perhaps as early as the 15th century and set up families of scribes¹¹³. If these bear any resemblance to the scholarly genealogies leading back to the Kassite period that we know from first millennium Mesopotamia it is possible that this is no accident¹¹⁴.

On the other hand, it may be the case that Hittite scribes adopted Mesopotamian names in order to impress their contemporaries. This is possibly the case for the scribes with Mesopotamian names from Maşat Höyük, and perhaps also of the apprentice scribe *Ilu-ublanni* who writes under the supervision of *'Zidi* on an extravagantly written and doubtless late 13th century colophon which shows stylistic

¹¹¹ Herbordt 2008; ead. 2005: 45. Conversely, Tukulti-Ninurta I also owned a Hittite style signet-ring, cf. Herbordt loc. cit. Hittite representatives needed a translator in Assur, as documented in MARV 3.12 (Freydank 1994: 10), and Hittite artisans were also clearly present there (MARV 3.53, Freydank 1994: 12).

¹¹² Sealing no. 131 in Herbordt/Bawanypeck: forthcoming. I am very grateful to J.D. Hawkins for sharing this information with me.

¹¹³ Beckman 1983b: 105. See above for the consideration that Anu-šar-ilāni was Assyrian, however.

¹¹⁴ For the first millennium practice of tracing scribal ancestry back to Kassite forebears, see Lambert 1957: 1-14; George 2003: 28-33.

similarities to contemporary scribal productions from Emar on the Middle Euphrates¹¹⁵.

There is little evidence to suggest that scribes with Babylonian names were known any earlier than the late Middle Hittite period. On the basis of the perspective won from the evidence for the adoption of cuneiform writing at Hattusa presented in Part 2.1 as well as the evidence of the logograms studied in Part 3 of this work, the view is not accepted here that the introduction of writing at Hattusa was the work of a small group of Babylonian scribes¹¹⁶. However, it is clear that Babylonian scribes were active in Hattusa from time to time and that there was at the very least a fashionable inclination towards Babylonian scribal culture among scholars. Babylonian doctors were also clearly among visitors at Hattusa¹¹⁷.

vi) Egypt

Contact with Egypt is attested sporadically from the reign of Thutmosis III, and it is occasionally suggested that the Egyptians learned cuneiform writing from the Hittites¹¹⁸. This is now made very unlikely by the discovery of a Late Old Babylonian cuneiform fragment from the Hyksos capital of Avaris, which is being excavated by M. Bietak from the University of Vienna¹¹⁹. Various items of Egyptian material culture have been found at Hattusa and other Hittite centres, such as Ortaköy/Sapinuwa. The ongoing conflict and contact with Egypt from the reign of Suppiluliuma I certainly had cultural implications. Beyond alleged promotion of iconographic media (reliefs)¹²⁰, this is eloquently demonstrated by the assumption of an Egyptian name by Aman-Masu, a Hittite official attested at Ugarit¹²¹.

Apart from the various envoys sent as part of peace delegations to Hattusa, and from Hattusa to Egypt, doctors from Egypt are also documented at Hattusa¹²². It is debatable whether the practice of writing a logogram (as determinative) followed by

115 For *Ilu-ublanni* see Part 2.2; for Maşat Höyük see Alp 1991: 2f.; id. 1998: 46-61; Hoffner 2009: 92.

116 Alp 1998: 59.

117 KBo 1.10+ rev. 34-48; Wilhelm 1994: 1; see also Heeßel 2009 for the Babylonian doctor Rabâ-ša-Marduk, who is referred to in KBo 1.10.

118 Beckman 1983b: 112ff. presents some good arguments for this, including palaeographic ones. See also Wilhelm 1984, and now George 2007a: 53; Weeden 2008 (contra).

119 See the press-release by Alexandra Frey of the University of Vienna, 25.05.2009, <http://idw-online.de/pages/de/news316817> and now Bietak et alii 2009.

120 De Martino 2010: 68, 94.

121 Kitchen 2006: 32 sees him as an Egyptian, Amenmose, in Hittite service. He is, however, a bed-chamber attendant to Tili-Šarruma of Karkamış. The present writer finds it unlikely that an Egyptian would be employed so close to the royal family, although this may be an anachronistic view. His colleague has a similarly odd name: Ḫattohu, meaning “the Hittite” but using a Hurrian derivational suffix! Schaeffer 1956: 40-42, 142-145. See discussion s.v. LÚ E.ŠA (Part 3).

122 Wilhelm 1994: 1.

a full phonetic writing in Egyptian hieroglyphic is related to a similar practice in Iron Age Luwian hieroglyphic writing, as indeed in occasional cuneiform writings from a Kizzuwatnian milieu (see above).

vii) Luwians and Hieroglyphic

The people of the western and Southern areas of Anatolia, outside the Halys basin, and including parts of Kizzuwatna, are commonly held to have been speakers of the Luwian language(s), a group of Anatolian languages closely related to Hittite. Recent research into the socio-linguistic relationship between Hittite and Luwian indicates a more differentiated picture¹²³. Luwian is well attested in Central Anatolia beside Hittite in the Assyrian Colony and Old Hittite periods and even had the status of a prestige language. At some point Luwians move westward. The decisive development as far as Luwian is concerned in later Hittite history was the mass-deportation of people from western Anatolia by Mursili II during his Arzawa campaign. It is now becoming clearer that this had a profound effect on the Hittite spoken at Hattusa and may even have eventually resulted in the extinction of the Hittite language¹²⁴.

Associated with Luwian is the use of Hieroglyphic script, the major inscriptions of which date to the Iron Age and are exclusively in Luwian. The Hieroglyphic script was also used to write Luwian at least in the later Empire Period (Firaktin from Hattusili III; Yalburt from Tudhaliya IV)¹²⁵. However, it appears to have been used to write Hittite names as well as Luwian ones on sealings in the Middle and possibly the Old Hittite periods, although the evidence to this effect is extremely difficult to interpret. The origins of the script are thus shrouded in darkness although internal indicators may point to Hittites or at least bilingual Luwian-Hittite speakers having invented it¹²⁶.

It is tempting, although ultimately unverifiable on the basis of the current evidence, to associate the acrographic use of the hieroglyphic sign VINUM/VITIS as phonetic /wi/ with the use of the Sumerogram GEŠTIN (Sumerographic = “wine”,

123 Yakubovich 2009.

124 Rieken 2006: 282; van den Hout 2006b. A lead strip with Luwian (?) hieroglyphic writing dating to the Empire Period was found in 1937 on Büyükkale but largely forgotten about (Bittel 1938: 14). This was re-discovered by Dr. R. Akdoğan of the Museum of Anatolian Civilisations in Ankara, to whom I am extremely grateful for showing me modern photographs of it.

125 A hieroglyphic inscription on a silver bowl in Ankara museum had been dated to Tudhaliya I, mid to late 15th century, but a later, even post-imperial, dating is now thought to be more likely (Hawkins 2005: 193-205; Yakubovich 2008a; Simon 2009; Durnford 2010).

126 Evidence for a Hittite-Luwian bilingual invention of the Hieroglyphic script was presented by I. Yakubovitch at the 2008 Hittite Congress in Çorum, now in Yakubovich 2008a.

Hitt. *wiyana*-) as phonetic *wi₅* in cuneiform texts. Both are attested at least from the Late Middle Hittite period¹²⁷. Given, however, that it is unclear that the earlier Hieroglyphs were associated with Luwians per se, this cannot be used as evidence for Luwian influence on cuneiform.

Examples of a converse influence of cuneiform writings on Hieroglyphic ones have been mooted in the past. The writing ^DKASKAL.KUR, “underground water-course”, a writing itself imported from Mesopotamia, is exactly parallel to the hieroglyphic logographic expression for the same feature: DEUS.VIA.TERRA, i.e. “GOD.ROAD.LAND”¹²⁸. It is impossible that the hieroglyphic could have influenced the cuneiform here. The similarity of the archaic cuneiform sign GIŠ, “wood”, to the hieroglyphic sign LIGNUM, “authority”, both of which are essentially rectangular blocks, is surely not due to direct influence, however, but rather similar processes of ideation.

A stratum of Luwian cultural influence can certainly be identified within Hittite cult, dating back at least to the 15th century¹²⁹.

With the exception of the Hattic, the presence of individuals at the Hittite court from all of these cultural areas can be documented at various stages of its history. These range from diplomatic representatives or messengers, whether named or not, to visiting scholars, doctors and other skilled professionals. All of these were associated with the art of writing. Indeed, as far as palaeography is concerned, it is a credible hypothesis that certain changes to the Hittite sign-inventory were introduced at times due to the copying at Hattusa of diplomatic documents from abroad, such as treaties, but also possibly the copying of scholarly texts.

One case where it is fairly apparent that this is happening is KBo 1.8, the Akkadian language treaty between Hattusili III and Bentešina of Amurru. As observed by J. Klinger, this tablet shows an “essentially” Boğazköy ductus with a number of “Syrian” elements¹³⁰. Taken in combination with this, the spelling of the personal name *Muwatalli* with the Hittite nominative ending, ¹*mu-wa-ta-al-li-iš*, is a strong indication that the scribe was a Hittite, and that this is therefore not an imported tablet. This tablet demonstrates the two aspects of analysis which will be applied to the occurrences of logograms in their context on clay tablets in the present work as a

127 For Middle Hittite *wi₅* see KBo 17.62+ iv 20 (“mh?” according to S. Košak's *Konkordanz*) and KBo 15.10+ i 14, the tablet of which has a “Middle Hittite ductus”, and which must post-date the beginning of the reign of Tudhaliya I/II (c. 1440 BC). This phonetic value is likely to be derived under influence of the similar construction in hieroglyphic Luwian, also attested from the late Middle Hittite period onwards. For the hieroglyphic attestation see Yoshida 2006: 152-154.

128 As per Hawkins 1990: 314; id. 1995: 44-45; van den Hout 1995: 55. For the cuneiform logogram see Gordon 1967/69: 70-82; Otten 1988: 33-34.

129 Starke 1985 passim; Miller 2004a: 447ff.

130 Klinger 2003: 246. For a full treatment of the palaeography of this tablet see Devecchi forthcoming.

basic principle of methodology: on the one hand the palaeography of the particular tablet; on the other hand textual criticism (see further below).

A further process by which changes could be introduced to the writing system at Hattusa were doubtless also sojourns spent abroad by Hittite officials who were also scribes. This is only potentially verifiable in very few cases.

1.3 Previous Ideas about the Logogram in Hittite Cuneiform

General statements concerning logographic writings in Hittite texts are extremely rare in scholarly literature. The conventional wisdom on the function of the logogram in the Hittite writing system is summed up by E. Laroche: “les scribes hittites, ou leurs éducateurs, ne se sont pas contentés de copier le sumérien, ils ont forgé à l’occasion des pseudo-sumérogrammes, à seule fin d’abréger la graphie de mots fréquents et relativement longs” (my italics)¹³¹. While abbreviation is demonstrably the purpose in the choice of a number of logographic writings, this is by no means always the case.

The only summary treatment of Sumerian and Akkadian logograms in Hittite to date is still that of J. Friedrich in chapter IV, “Zum Verständnis der akkadischen und sumerischen Wortformen”, of his *Hethitisches Elementarbuch I*¹³². In this chapter, Friedrich is concerned with demonstrating the rudiments of Sumerian and Akkadian grammar for a better understanding of Hittite texts.

However, the task of describing a grammatical system such as that transmitted by a written text must seek to define the elements of the target-system on their own terms in the text, deciding what role they play by virtue of a text-immanent analysis, rather than importing a definition from another grammatical or graphic system. It may sometimes be helpful to know what a Sumerian or Akkadian word means or how it is used in Mesopotamia, but this can only be used as one element in the deduction of its meaning or function in Hittite texts and should not be used in the description of the data. The “original” Mesopotamian meanings of Sumerian and Akkadian words are of interest by contrast to their Hittite usage precisely because they may offer information about the routes of transmission through which cuneiform culture came to Anatolia. This historical interest should not be confused with the process of synchronic description.

This basic methodological priority is nevertheless followed by Friedrich in his short presentation, although it is not explicitly stated and even though the very premise of presenting a summary of Sumerian and Akkadian grammar in order to understand Hittite texts militates against it.

The following Akkadian elements are noted by Friedrich to be peculiar to Hittite, although their grouping is my own:

131 Laroche 1978: 74.

132 Friedrich 1960: 170-182.

- i) changes due to underlying Hittite constructions: the placement of the Akkadian genitive with ŠA before rather than after its head-noun, thus conforming to Hittite rather than Akkadian word order (§341b); the use of the free-standing genitive, such as ŠA MAMĪTI, “the one of the oath/curse; treaty-partner” is attributed to Hittite genitival syntax (§342), but is in fact a normal feature of Akkadian syntax; indiscriminate use of masculine and feminine gender (§348; §353d); plural for S3 pronouns, i.e. ŠU^{MES}-ŠU-NU “his (lit. their) hands (§357b); dissolution of the distinction between INA and ANA and other Akkadian prepositions expressing a syntactic dative in Hittite (§358); prepositions written as postpositions (§360); logograms in the oblique case written without Akkadian prepositions, on account of the Hittite case-ending being “thought” into them (§361);
- ii) the “Akkadianising” inflection of proper names without case inflection in a stem-form, be it consonantal or vocalic (§345).
- iii) the use of -TIM and -TI as “Pluraldeterminativ”, meaning that he sees these as equivalents to MEŠ and HI.A, the Sumerian plural determinatives, thus BĒLŪ-TIM alongside BĒLŪ^{MES};
- iv) the misinterpretation of Akkadian genitive constructions. An Akkadian “construct state” with genitive construction such as as lú tēmi, which Friedrich interprets as Akk. awīl tēmi, “man of the message”, is written in Hittite texts as a single word, thus using a determinative rather than logographic function of LÚ: ^{LÚ}TĒMU, “messenger”, the Hittite word being halugatalla- (§349)¹³³.

It is notable that most of these “peculiarities” concern Akkadian words or grammar rather than Sumerian. Friedrich observes both tendencies to transform the Akkadian on the basis of the underlying Hittite and to adapt Hittite to sound like Akkadian. However, it was also Friedrich who began to indicate that certain Sumerograms

133 On this see Otten 1969: 18. Otten suggests that the underlying Akkadian is ša tēmi, “the one of the message”, with the LÚ being read logographically and standing for the relative pronoun. By this account writings such as LÚ TĒMU, with the “wrong” Akkadian case-vowel, are to be explained as mistakes. However, this study shows that Akkadian words in Hittite texts, while frequently confusing nominative and accusative, only rarely use the genitive form improperly. It is thus possible that Friedrich’s original explanation is correct, and we should read ^{LÚ}TĒMU. The noun TĒMU is to be taken to represent the word “message” (Hitt. haluga-), while the professional determinative, ^{LÚ}, indicates that the word belongs to the class of professional designations, which in Hittite are very often expressed by the suffix(es) -(t)alla-: thus halugatalla- = ^{LÚ}TĒMU. The Akkadian case-vowel is thus irrelevant. Alternatively, G. Wilhem points out to me that LÚ TĒMU for ša tēmu does not have to be a mistake, ša tēmu possibly being construed as a māršipru type of univerbation (CAD M/1 262-263). It is observable that the non-univerbated LÚ TĒMI (nom./acc.) mostly appears in earlier (Middle Script) tablets. The logogram LÚ TĒMU/I for “messenger” only occurs in Hittite language texts, see CAD T 96, HWb² H 9, the Akkadian writing being in fact bēl tēmi (CAD T 97).

were only attested in Hattusa in his index of Sumerograms in his “*Kurzgefasstes Hethitisches Wörterbuch*”. This phenomenon has rarely been revisited in the secondary literature and provided the impetus for the collection of Sumerograms only attested at Boğazköy, or used differently there to their use in Mesopotamia, provided in this work¹³⁴.

Chr. Rüster and E. Neu's *Hethitisches Zeichenlexikon* appeared in 1989, and represents the most significant collection of logograms from Hittite-language texts and their sign-palaeography to date. The work contains sign-forms that are usually, but not always, ordered according to palaeographic dating (on which, see below). These sign-forms are followed by lexical entries detailing the logograms that can be composed out of the individual signs. The decision was taken not to include sign-forms from Akkadian texts generally¹³⁵. Very few attestations are listed.

A further general work on Hittite logograms is the *Deutsch-Sumerographisches Wörterverzeichnis* by Christel Rüster and E. Neu. This attempts to present those concepts represented by logograms in Hittite texts according to their correspondences in German. The aim is to facilitate the process of associating Hittite words with logographic writings, and as such the book is very useful. In a review article dealing with this publication, D. Schwemer points out some shared characteristics of certain Hittite logograms, namely the permutations of Sumerian KA according to its semantic category. KA can be read polyvalently in Sumerian, as zú (= “tooth”), ka (= “mouth”), kir₄ (= “nose”). The Hittite signary separates these signs out by inserting semantic indicators. KA_XU is the mouth, with the mouth represented by the sign for a “hole” (Sumerian bùr); KA_XUD is the tooth, with the white of the tooth indicated by Sumerian babbar (= UD), “tooth”; KA_XGAG is the “nose” with the nose indicated by the “peg” which is GAG (Akk. *sikkatu*)¹³⁶.

Although this method of differentiating these logograms conforms to the more general Hittite antipathy to polyvalence in the signary noted here above, the view is here taken that these cannot all have been inventions of Hittite scribes. KA_XU (“mouth”) is now attested in a Late Old Babylonian tablet in a north-Syrian ductus, which could conceivably have been influenced by Hittite writing, but is unlikely to have been thus influenced due to the otherwise completely different character of its ductus and orthography¹³⁷. Furthermore, the semantic value of the inscribed sign acting as an indicator in this case, Sumerian bùr, “hole”, is not attested at Hattusa¹³⁸.

134 Singer 2006: 254 fn. 51.

135 Rüster/Neu 1989: 20

136 Schwemer 1999: 188-90.

137 This tablet belongs to the Schøyen collection and will shortly be published by A.R. George. It stems from illegal excavations and thus has no provenance, but is similar to other tablets from the so-called Tigunānum “archive”.

138 The alleged attestation of KA_XU in the archaic signary from Uruk at Jaritz 1967: 33 (no. 46) should be regarded with extreme caution and is not reproduced in Green and Nissen 1987.

This does not mean that the other signs, using GAG and BABBAR, may not have been created at Hattusa, but as they are attested nowhere else we cannot speculate beyond noting that they conform to the tendency in the Hittite cuneiform signary to express discrete units of sound or meaning with dedicated signs.

Rare general statements on the status of logograms in Hittite cuneiform aside, it is in the editions of individual texts that the subject of the logogram is treated most frequently, starting with the pioneering works of the first Hittitologists. These editors were keen to work out what the texts meant, and their efforts in decipherment provide the background for most of their discussions of common logographic phrases. It is a symptom of the intractable nature of many of these problems of interpretation that the first attempts to deal with them have also remained the last.

Early editors were concerned with the rules by which logographic writings combine with each other. A. Goetze observed that the combinations LÚ^{URU}GN “the man of GN”, and KUR^{URU}GN, “the land of GN” occur, but never †LÚ KUR^{URU}GN, and formulated the following rule: “Tritt ein Ländername (dem nach allgemeinem Brauch das Wort KÚR — *sic!* — vorausgesetzt ist) mit einem vorausgehenden Nomen in sehr enge Verbindung, so bleibt KÚR weg”. He compared the “Assyrian” custom of omitting the word *bītu*, “house” when talking of members of an Aramaic “clan”: *bīt Adini* but *mārē Adini*. He then used this to come to the conclusion that the expression LÚ^{URU}HATTI, “a Hittite” refers to a country *Hatti* rather than a city *Hatti*, because the combination that specified that *Hatti* was a country, using the word KUR, was excluded by the rules of logographic syntax¹³⁹. This has far-reaching implications. Hittitologists are still split today into those who believe in the opposition Hattusa (town) vs. Hatti (country) and those who say that Hattusa was the name both for the city and the country, with ^{URU}HATTI being an “Akkadographic” writing of Hattusa (see Part 3).

Further rules concerning the syntax of logograms in Hittite texts were quickly established. The most important of these is the rule that Sumerian or Akkadian word-order is followed, unless a Hittite phonetic complement is used which then may entail a reversion to Hittite word-order. This is particularly visible in genitive constructions, where Akkadian/Sumerian word-order is abandoned if a Hittite phonetic complement is written on the head-noun of the genitive syntagm. Thus É NA₄ “house of stone” becomes NA₄ É-*ni* “to the house of stone”, with the Hittite phonetic complement -*ni* indicating the dative of Hitt. *parni* “to the house”. This dative could also have been written Akkadographically as A-NA É NA₄, thus retaining the Akkadian (and Sumerian) word-order.

139 Goetze's argument is not as clear as one might like (Goetze 1928: 50-53; further id. 1925: 83). For example, he then cites numerous cases where one does have a LÚ KUR^{URU}GN where he thinks the GN is adjectivally inflected. In each case an adjectival interpretation requires an animate inflection, as opposed to the neuter that the word KUR, *utnē*, should require. See discussions under LÚ^{URU}GN, KUR^{URU}GN and KUR^{URU}HATTI in Part 3.

We can observe the tendency among early editors to attempt interpretations of logograms in Hittite texts according to their Sumerian meaning. Thus Friedrich interprets ^{LÚ}ŠU.GÁL (KBo 5.3 iv 19) as “Machthaber”, “the one who has the power (= hand?) in him”¹⁴⁰. As the context is broken here, this is certainly a valid course of action to have taken. However, in view of the fact that this word is not attested in Sumerian, as well as that we cannot count on the Hittite scribe having known enough Sumerian to have created it himself, the solution is unlikely¹⁴¹. In such cases we need to look at the other idiosyncrasies exhibited by the scribe on the same tablet and ask whether he tends to use learned writings or not. While this may not solve the issue, it is an important factor to consider.

The question of a learned use of logograms was alive to the earliest editors of Hittite texts. J. Friedrich, in his *Staatsverträge des Hatti-Reiches* Vol. II, notes that the “Ideogramm” ¹NIR.GÁL for the personal name and adjective *muwatalli-* arises from an etymological play on the Akkadian *muttallu* (AHw. 690; Friedrich *mut-tellu*)¹⁴². This corresponds to NIR.GÁL in a lexical list from Mesopotamia, albeit a late one¹⁴³. Similarly the writing A.A for Hitt./Luw. *muwa-*, “power (vel sim.), lot”, has more recently been explained as an etymological play on Akkadian *mū*, “water”¹⁴⁴. While these apparently stood for the same sounds, it was apparently impossible for Hittite scribes to use A.A for *muwatalli-*, indicating that the representation of *muwatalli-* by NIR.GÁL was fixed by convention. Furthermore, it indicates that these were not merely graphic elements operating on a rhyme principle but were also understood as semantic elements in their own right. They had the same sound, but different meanings in Akkadian/Sumerian, even while the element *muwa-* is semantically the same in each instance in Hittite.

Another well-known example is the logogram KI.LAM, which has the Akkadian correspondent *mahīru*, “market rate”. In Hittite it is however particularly known as the logogram used in the title of the KI.LAM festival. This is not a festival of “markets”, or anything related. Instead, I. Singer has argued that it is a rebus writing based on the similarity between the sound of Sumerian KI.LAM and the Hittite word *hilammar*, “gate-house”, which plays a much larger role in the said festival¹⁴⁵.

The question of a non-standard Mesopotamian origin for certain Hittite logograms has occasionally been raised. HZL 252 remarks on the (Hittite?) recharacterisation of the Mesopotamian logogram GUKKAL, sheep with thick tail, by the addition of the sign KUN “tail”. The term “Ideogrammvertauschung” occurs

140 Friedrich 1930: 132.

141 Possibly it is a writing, perhaps learned, of Akkadian *sukkallu*, “vizier”, but one cannot know.

142 Friedrich 1930: 84, with reference to Weidner 1923: 127; van den Hout 1995: 69. See Part 3 s.v. A.A.

143 CAD M/2 306.

144 See discussion in Part 3, s.v. A.A.

145 Singer 1975: 94-95.

occasionally in the literature to refer to various kinds of atypical Hittite logographic formations. It is used to describe the appearance of a phonetically written BA.UŠ for usual Mesopotamian and Hittite BA.ÚŠ¹⁴⁶. Further, the expression LÚ PA₅, “canal inspector” has been recognised as a Hittite creation, literally “the one of the canal” as opposed to Mesopotamian Akkadian *gugallu*¹⁴⁷. It is likely that a formation such as this is based on analogy with other standard Mesopotamian writings for professions. The vector for this analogy, however, will have been the highly standardised professional suffixes in Hittite. This question is discussed under the lemma LÚ UR.GI₇ and in Part 4.1.2.

Traces of older Mesopotamian writing traditions frozen in Hittite logographic use have been alluded to in the past. A. Kammenhuber remarked that aspects of Hittite logograms found their origin in Ur III Mesopotamian writing practices¹⁴⁸. In their newly published grammar, H. Hoffner and H.C. Melchert adduce the use of the logogram LÚ MAŠ.EN.KAK, “poor man” as a relic of older Mesopotamian writing practices, dating from a time when the order of signs in Sumerian was free. The original word-order is said to be suggested by the fact that the Sumerian is itself a loan from Old Akkadian *maška ’en¹⁴⁹. While this is undoubtedly true, the writing is also the standard form in Old Babylonian, and thus cannot be used as evidence for a relic of third millennium writing practices only being preserved in Hittite and not being preserved elsewhere¹⁵⁰.

During the 1970s a lively debate concerning the dating of Hittite cuneiform tablets was conducted, in which logographic writings were deployed occasionally as a criterion by which to determine date of inscription. A consideration of the *status questionis* regarding the use of palaeography in the process of dating tablets is given below (1.5.1).

It is often believed that the use of logograms increased in frequency over time. Thus the OH ms. A of the Laws often has phonetic writings where the later mss. have logographic ones¹⁵¹. Akkadographic writings are also generally supposed to be older than Sumerographic ones¹⁵². It is common in Hittitology to use phonetic, logographic and Akkadographic writings of particular words as indicators of the age of a text or tablet, although most editors are careful to differentiate between the relevance of the logographic writing of one word and that of another¹⁵³.

146 Otten 1971a: 59.

147 Souček 1971: 1973-74 “eigenwillige Ideogrammbildung”.

148 Kammenhuber 1994: 119; I am grateful to J. Hazenbos for this reference.

149 Hoffner and Melchert 2008: 15.

150 CAD M/2 271-272. To demonstrate the uniqueness of the Hittite writing was surely not Hoffner and Melcher's intention.

151 Cf. Hoffner 1997a: 239 ff.

152 Starke 1985a: 106.

153 E.g. Christiansen 2006: 75, 228. For a summary of the debate in the 1970s, see Heinhold-Krahmer et al. 1979: 157, 162.

In one of the first text-editions to be concerned about separating different manuscripts as regards their time of inscription, H. Otten and V. Souček remarked, in their edition of an Old Hittite ritual for the royal couple, that the text was written with as few “Wortzeichen (Sumerogramme)” as possible, those restricting themselves mostly to names of professions and these with detailed phonetic complementation¹⁵⁴. Furthermore the use of logographic (called ideographic) writings is mentioned as a relevant criterion in deciding which copy is truer to its original. This later becomes a factor to be considered regularly in the evaluation of the relative age of a manuscript in the editions of the series StBoT¹⁵⁵.

Objections to a general application of a principle that phonetic writings are older while logographic writings are younger were raised by A. Kammenhuber¹⁵⁶. However, she reaches the conclusion that “fast jeder größere Text zeigt, sobald das Ideogramm, das seinerseits einen Terminus post quem ergibt (!), einmal eingeführt ist, heth. und ideographische Schreibungen im Wechsel”. While this leads to a certain aporia, it does suggest that it should be possible to determine the latest date of introduction for individual logograms at Hattusa.

The distinction has to be made between the dating of texts and the dating of tablets of texts. In the last case palaeography alone is relevant. This distinction was still not adequately appreciated in some of the earlier StBoT numbers¹⁵⁷.

F. Starke, in his edition of the cuneiform Luwian tablets, assumes that certain logographic writings, for example ^{LÚ}BE-EL SISKUR.SISKUR, when found in palaeographically young tablets, are indications that the tablet was copied from an older model, in this case one from the 15th century BC¹⁵⁸. On the other hand he uses the absence of certain typically late logographic writings for certain words, ḪUL, GAM, UGU, as evidence that a tablet may not have been written in a late period. Such an argument only works negatively, the underlying assumption being that these particular later writings had not reached the Hittite scribal schools by this period. However, examples are found in the course of this study which indicate that certain logograms generally considered to be later additions to the Hattusa cuneiform repertory may well have been available in earlier periods, but only used in certain circumstances, such as under space constrictions (see Part 3 s.v. EN *MADGALTI*).

Logograms used in dating tablets by such negative criteria are:

154 Otten and Souček 1969: 54f.

155 Cf. Neu 1970: 53f. with reference to the apparent exclusion of professional titles from these observed regularities.

156 Kammenhuber 1979: 206.

157 Riemschneider 1970: 54, KUR-*ni-i* “nur althethitisch belegt” but on tablets showing a New Script ductus and sign-forms.

158 Starke 1985: 143. Miller 2004a: 61 fn. 30, and 227 also observes a general tendency to write syllabically as opposed to logographically in older mss. where there is variation between the MS and NS versions of the Mastigga texts.

New Script: EGIR-*an*¹⁵⁹, EGIR-ŠÚ¹⁶⁰ GUL¹⁶¹ ḤUL¹⁶² GAM UGU SUD¹⁶³ GIM-*an*¹⁶⁴ BAL¹⁶⁵ KIN¹⁶⁶ DIB¹⁶⁷ GAR¹⁶⁸ ME¹⁶⁹ ZAG¹⁷⁰ UL¹⁷¹.

E. Neu presents a slightly different perspective when he notes the rarity of logographic writings of verbs as opposed to nouns in older Hittite manuscripts by comparison to younger ones, by the example of the tradition of the OH Anitta text¹⁷². The view that it is not generally logographic writings that are younger phenomena, but logographic writings of certain words, or even certain parts of speech, is illustrated by the present study and has formed a basic guideline of careful philological work in the last half-century¹⁷³.

The occurrence of Sumerograms without any phonetic complementation is also remarked upon as a facet of later writing habits¹⁷⁴. Here one should, however, distinguish between logograms that rarely ever appear with a phonetic complement, such as those of professional names, and those that appear earlier with phonetic complement and later appear to lose it.

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- 159 Christiansen 2006: 75, 159. I have taken this recent work as a point of reference for the modern discussion, especially in view of its painstaking and thorough presentation.
 - 160 Christiansen 2006: 159. EGIR-ŠÚ itself occurs remarkably rarely in the historical texts, only twice being attested in the catalogue in the appendix here, and one of those attestations being on a Middle Script tablet. Clearly EGIR-ŠÚ is late only by virtue of -ŠÚ.
 - 161 Christiansen 2006: 75. GUL-*ah-hu-wa-an-zi* is attested in a probably contemporary manuscript of Mursili II (NSa), cf. Miller 2008: 537.
 - 162 Christiansen 2006: 75 fn. 304.
 - 163 Christiansen 2006: 75 fn. 302; Strauß 2006: 311 in connection with IIIb ms.
 - 164 Christiansen 2006: 159.
 - 165 Christiansen 2006: 159, 216; Strauß 2006: 311.
 - 166 Christiansen 2006: 159.
 - 167 Christiansen 2006: 216. This conventional transliteration should more correctly be rendered DAB, “to grab”. DIB means “to pass by” (MSL 2.129, 3).
 - 168 Christiansen 2006: 217.
 - 169 Christiansen 2006: 217.
 - 170 Christiansen 2006: 217.
 - 171 Christiansen 2006: 75.
 - 172 Neu 1974: 50f. The recognition that the “OH” tablet of the Zalpa-text contains a number of verb forms written Akkadographically is all the more understandable in view of the recent shift to viewing that tablet as a Middle Hittite production (see below). Christiansen 2006: 75, 216.
 - 173 “Logographische Schreibung bestimmter Wörter” Oettinger 1976: 95; “Ideogramme, denen Datierungsrelevanz zukommt” Christiansen 2006: 75.
 - 174 Christiansen 2006: 159, 293. Miller 2004a: 229 does not observe significant diachronic or other patterns in the distribution between the earlier and later Mastigga manuscripts of complemented and uncomplemented forms; in fact it is the MH ms. I.A which has more uncomplemented forms compared to the later duplicates, but Miller is prudent not to draw conclusions about chronological distribution, noting that KU₆ appears in both complemented and uncomplemented form within four lines in that ms.

Numerous articles deal with the interpretation of individual logograms and mention of these is reserved for the relevant sections of Part 3. Particular mention should be made, however, of two essays by H.G. Güterbock, which are devoted to the discussion of a number of “difficult” and easily confused logograms¹⁷⁵. While these discussions are extremely detailed and hardly present a general thesis about Hittite logograms, they offer a common methodological approach. Güterbock's two essays are the only attempts to look at logograms across texts as logograms *per se*, rather than as elements of a particular text that need to be elucidated. While a good editorial method necessarily involves that one establish the use of a particular lexeme or grapheme “in Hittite texts”, the focus on one particular text or text-genre necessarily obscures the larger picture.

In each case the form and meaning of the logogram are analysed by Güterbock as elements of Hittite and not Mesopotamian writing. Sign-shapes commonly assumed to be the same according to the reading of Mesopotamian cuneiform are demonstrated to belong to different signs in Hittite cuneiform, while certain Mesopotamian sign-values do not exist at all. This is the case with the Mesopotamian sign LUL (“to lie”), which does not exist in Hittite, as Güterbock demonstrates, all putative occurrences being examples either of the sign $\text{H}U\ddot{S}$, “angry”, or $\text{KA}_5(\text{A})$, “fox”.

This basic methodological approach, distinguishing between varying significations in local systems of cuneiform writing while still assuming a historical development that has resulted in this distribution, must form the backbone of any investigation in this area.

Thus the majority of text-editions and grammatical works dealing with logograms treat them with a view to using them as a means of establishing the date of a tablet's inscription. An overview of this enterprise is not available. Older works are more concerned with explaining Hittite logographic uses by contrast or simply by reference to Mesopotamian ones. A collection of logographic uses in contrast to the Mesopotamian ones was only partially attempted by Friedrich, with a concentration on the use of Akkadian in Hittite texts. A. Kammenhuber noted that the aberrant uses of many Hittite logograms had correspondents in the usage of Ur III Sumerian. They have, however, never been used as an indicator of the lines of transmission taken by Mesopotamian scholarship into the Hittite world.

In order to make any adequate statements on this subject, however, it is first of all necessary to delineate certain aspects of the relationship between Hittite scholarship and Hittite writing (Part 2.2).

1.4 Purpose of Work

One purpose of the present work is to continue the process of documenting the uses and forms of Hittite logograms and comparing them with those of neighbouring

¹⁷⁵ Güterbock 1973; 1983.

cuneiform cultures, in order to make a contribution to the history of the Hittite cuneiform script. Complex signs and their uses are often misunderstood and reworked by scribes speaking different languages, or having grown up in different scribal, cultural and economic traditions. Such adaptations can serve as a clue as to the scribal contacts that brought developments in the script into the Hittite world¹⁷⁶. They can also give us an idea of the way in which the Hittites understood the signs they were using, how they learnt them and how scribal education functioned. The task is thus to begin delineating aspects of Mesopotamian and other kinds of cultural transmission in Hittite scribal practice.

After assessing some of the other evidence for a Hittite school tradition (Part 2.2), the present work will seek to achieve its goals by applying a unified methodology to two different corpora of Hittite logograms, in an attempt to provide a basis for making statements both about the internal aspect of Hittite logograms, i.e. their behaviour in the cuneiform script in Anatolia, but also about the geographical and historical aspect, i.e. the lines of transmission resulting in their presence in Anatolia.

i) An analytical catalogue of logograms from a significant number of the “Historical Texts” (Laroche CTH 1-216) has been created. This corpus provides a large number of texts composed at different periods of Hittite history, each with a terminus post quem for the dating of the text. It is also important that these texts are composed in what we might call a neutral stylistic register without the specialised lexicon or writing style that is found among the omen texts, for example¹⁷⁷. An exhaustive catalogue consisting of all logograms occurring in a broad selection from these texts is given in the Appendix.

This provides the research with a corpus from which to begin to establish the grouping of logographic writings according to ductus type as a complement to the large amount of work already done on this in the process of editing texts. For each of the manuscripts thus excerpted in catalogue form, a palaeographic and text-critical evaluation has been performed. Problematic here is that the historical texts have very few manuscript representatives that can be assigned to an Old Hittite script-type. Where possible the sample has therefore been augmented during the discussion of individual logograms to include texts of other genres, where the relevant logograms are attested. The results of the investigation thus reach beyond the confines of the

176 Compare “Paläographie kann einen Beitrag zur genaueren Kenntnis der Traditionenströme und Schulbeziehungen in der Keilschriftökumene liefern.” Wilhelm 1984: 644.

177 The concept of a “neutral stylistic register” is of course problematic. However, it is clear that the historical texts, as organised by E. Laroche in CTH and including letters, annals and treaties, have in common with each other more in terms of lexicon than with the other categories of text such as rituals, omens, scholarly literature. One might group mythological texts and the narrative sections of prayers with the historical texts at a later date, but the historical texts are here taken as a starting point.

corpus sampled. The investigation of the corpus thus presents no more than a window of access to what would otherwise have been an extremely intractable problem.

The questions to be tested by means of this corpus are:

- a) in what language are we to conceive of Akkadian and Sumerian words in Hittite texts?
- b) is there a relationship between ductus-type and the use of logograms in orthography?
- ii) The second corpus that has been studied is that of Anomalous Logograms in Hittite Cuneiform. Those Logograms which do not appear in Mesopotamia, or are used significantly differently in Anatolia, have been collected, and their attestations catalogued. This is not a hermetically sealed corpus. The logographic usages that occur in the logograms from the historical texts are also frequently different to those which are found in Mesopotamia. For this reason, as well as for ease of reference, the anomalous logograms are presented in the same catalogue in the appendix as the logograms from the historical texts, but are marked with one to three stars.

The basic tool used in the collection of anomalous logograms was the list of logograms given in the *Hethitisches Zeichenlexikon* (HZL). All logographic writings listed there, apart from abbreviations of Hittite or Hurrian words, were compared with R. Borger's *Mesopotamisches Zeichenlexikon* in the case of Sumerian words, and with the dictionaries of Akkadian (CAD, AHw.) in the case of Akkadian words. Should a Sumerian word not be found in MZL, the following were checked: A. Deimel's *Sumerisches Lexikon*, and the *Pennsylvania Sumerian Dictionary* in both its paper (PSD) and electronic forms (ePSD). Of 1,982 logograms listed in HZL, 133 were found to be anomalous from the point of view of Mesopotamian cuneiform on this basis. These then formed the basis of the second corpus. The questions which this second corpus was designed to address are different:

- a) Is it possible to establish lines of transmission for Mesopotamian scholarship into Hattusa? Of course, this question can also be asked of the corpus of historical texts.
- b) What are the differences between Hittite and Mesopotamian cuneiform? Can we talk of a Hittite contribution in the adaptation of the writing system?

In the case of the corpus of anomalous logograms, all attestations have not been recorded where it has not been possible on preliminary investigation to advance comprehension of the logogram in a way that would have substantive explanatory value.

In each case logograms have been selected for discussion in Part 3 on the basis of the contribution made by the evidence collected to an understanding of the above aspects of logographic writings in Hittite cuneiform formulated in the initial questions addressed to the corpora¹⁷⁸. Typical criteria for selection for inclusion in the discussion sections were:

- the logogram's discussion contains evidence for a phonetic pronunciation in Sumerian or Akkadian
- evidence for learned or playful writings
- evidence for aspects which may illuminate the nature of transmission to Hattusa
- peculiarities in construction with phonetic complements
- phrase-bound traditional writings
- metonymic uses of logograms
- semantically similar or identical concepts whose logographic writings may be distributed mutually exclusively according to ductus
- problems in the interpretation of determinative as against logographic writings
- clear evidence for a relationship between logograms and lexical texts
- logograms that are not attested at all in Mesopotamia
- logograms that are otherwise only attested in the third millennium in Mesopotamia

These categories are discussed in the concluding summary sections of Part 4.

1.5 Tools of Study

The method used in this work is philological. While it is certainly the case that the subject-matter is apt for semiotic investigation, it is not apparent that the material transmitted by the sources, with their partial and fragmentary information on social and cultural context, provides a suitable background for anything more than a very limited semiotic approach.

Semiotic approaches could conceivably be fruitfully applied to aspects of the modern Japanese writing system, for example, where we are in possession of vast amounts of information concerning the modern social and cultural context as well as considerable information on the history of the script and the Japanese perception of that history. It is a different philosophical question whether semiotics can even help us towards the goal of understanding meaning in the first place. Whatever approach we take, the over-arching common context of a shared world of meaning is not necessarily given with ancient societies such as the sources reveal them to us.

¹⁷⁸ Many logograms are catalogued in the Appendix which have not been selected for discussion. While it was in some cases not possible to advance the discussion substantively enough to warrant inclusion in the discussion sections, sufficient research was carried out to warrant documentation in the catalogue.

However, it is possible that a full description of the semiotic complex in which this writing system existed might remain the ultimate goal of inquiry. Of course, we want to know what everything means eventually. For the moment, however, we must limit ourselves to establishing little more than windows onto cultural complexes which largely escape our grasp. This is why philological method is so important, and two areas of philological method will be given priority in this work: palaeography and textual criticism.

1.5.1 Hittite Palaeography¹⁷⁹

Palaeography has an enormous importance in the study of Hittite texts. The fact that the Hittite archives preserve material that had obviously been kept and used from very early in their time at Hattusa until the very end of the Empire means that it is almost completely impossible to use the archaeological find-spots of tablets, where these were recorded at all in the case of the earlier excavations, as a criterion for dating tablets¹⁸⁰.

The discovery of a tablet, the so-called “Zukrasi-text”, from a supposedly securely Old Hittite layer on Büykkale in 1952 provided the impetus for an ever tighter definition of the dates of Hittite tablets according to their writing¹⁸¹. Thus a division of Hittite tablets into three main graphic periods was reached: Old Script, Middle Script and New Script. Old Script is said to correspond roughly to the time of the Old Kingdom down to Telipinu, Middle Script to the time from the 6 kings after Telipinu, through the Early Empire as far as and including a number of tablets written at the time of Suppiluliuma I, and New Script covers the period starting with the end of Suppiluliuma I as far as the end of the Hittite Empire.

With the publication of *StBoT* 20 and 21, by Chr. Rüster and E. Neu, a basic framework was provided by listing selected sign-forms from 22 texts, starting with the so-called Zukrasi tablet and proceeding through to texts that were composed in the late New Kingdom. A relatively complete sign-list was eventually published in 1989 with “Das Hethitische Zeichenlexikon” (HZL)¹⁸². This monumental work should provide the basic frame of reference for all studies of Hittite writing. However, due to considerations of space and cost, the authors did not include documentation of the attestations of the sign-forms they cited, which makes it more difficult to evaluate the status of the sign-form overviews under each lemma.

179 A concise history of Hittite palaeography is given in van den Hout 2009a. I am very grateful to Prof. van den Hout for giving me access to a draught of his article before it was published.

180 E.g. Klinger 2005: 106.

181 Otten 1953: 60 with photo of 29/k = KBo 7.14.

182 Rüster/Neu 1989. HZL does not always list the signs chronologically and does not generally include signs from Akkadian language texts.

In an attempt to systematise what had previously been a series of relatively casual palaeographic labels in the KBo volumes of H. Otten, and following the lead of E. Neu in this, F. Starke further divided each of these graphic periods into subdivisions, each with their own chronological slot in Hittite history, and replaced the descriptive labels Old, Middle and New with the numerical ones I, II, III¹⁸³. The most recent substantial modification to this system came from J. Klinger¹⁸⁴.

An enumeration of the distinctive features belonging to these sub-divisions, as they have been described by palaeographers, is as follows¹⁸⁵:

Old Script

Ia “schwer wirkende Handschrift”, “enge Zeichensetzung”, “geringe Wortabstände”, “Zeichenligaturen”¹⁸⁶, “eine leicht nach rechts hin schräge Neigung der Köpfe senkrechter Keile”¹⁸⁷.

Ib “Handschrift ... wirkt weniger schwer”, “das gesamte Schriftbild ... erscheint weniger gedrängt”, “Wortabstände machen sich stärker bemerkbar”¹⁸⁸,

Characteristic signs according to HZL¹⁸⁹: GA (159/6-8), TA (160A), ŠA (158A/2-4); E (187A/2, 5-6), URU (229/2-5), LI (343/A), ḤAR (333/A), AH (332/A), NA, UD (316A), KI (313/1-2), SAR (353A), AK (81A), IG (67A), AL (183/2), DA (214/5)¹⁹⁰

183 Starke 1985b: 21-27.

184 Klinger 1995: 32-39.

185 Given that many of the published results of Hittite palaeographical investigations have been tangential to other projects, it is perhaps unsurprising, although extremely regrettable, that the precise textual basis for most of the observations is lacking. Starke 1985: 21-27 hardly indicates which texts he has studied to arrive at the conclusions he presents and then applies to date manuscripts of the corpus of cuneiform Luwian. 12 texts, 9 historical and 3 prayers, are mentioned as examples for all Middle and New Script. I restrict myself here to presenting only explicit utterances of previous scholars on the subject, although this leaves numerous gaps in the presentation.

186 Neu 1980: XIV.

187 Starke 1977: 10 apud Neu loc. cit.

188 Neu 1980: XVI. Starke 1985b: 23, “...eben diese Merkmale nicht mehr so ausgeprägt”, appears to concur.

189 The selection essentially follows that of Otten/Souček 1969:43, with omission of ME.EŠ and addition of AH, SAR and AL. The form of NA given there is not in HZL. These signs are not all exclusively characteristic of the Old Hittite period, but are appropriate to illustrate the changes in later periods. According to Starke’s argument, in as far as it is made explicit, the only sign that could be said to be solely characteristic of Ia-b is TA with the central verticals raised level with the right vertical, or at least well above the top horizontal. Whether this actually fits the evidence is not at all clear.

190 A detailed appreciation of the forms of DA and IT in Old and Middle Script on the basis of the Landschenkunsurkunden, is given in Wilhelm in press.

Middle Script

IIa “wirkt insgesamt wesentlich graziler”, hardly any ligatures¹⁹¹. Characteristic sign: TA? (160/ 7-8, B)¹⁹².

IIb UK and AZ occasionally with subscript UD and ZA (93B, 92B). AR with unbroken horizontal¹⁹³.

Main characteristic: DA and IT with extended lower horizontal (214B/2-3, 215B/2, 4)¹⁹⁴.

IIc Raising of inscribed verticals level with top horizontals ŠA (158/1), E (187/3-4); level with other vertical URU (229A/1); slight extraction of central horizontal(s) in AH (332/4), HAR (333/4); SAR with two verticals (353B).¹⁹⁵ AL with a flat bottom (183/5 etc.)

Klinger: IG (67B) also rarely “mh”.

New Script

IIIa Starke: Uprights all pulled up virtually level with eachother:

GAD (173/6), KÙ (69/5-6)¹⁹⁶, ZU (209/2ff.), ŠA (158/6ff.), E (187B, 9-10), RU (43/B), EL (307A), NINDA (369/1). DU: 128A becomes 128/2-3? New Ù (265/10ff.) introduced.

Klinger: AG (81B) introduced.

IIIb Starke: AG (81B), IG (67B), LI (343B), URU (229B) SAG (192B), GI (30B), KI (313/19ff.) SAR (353/4-5, 353/6ff)

Klinger: LI (343B) URU (229B), SAR (353/6ff.) introduced. Late AG, IG frequent; later on, introduction of DA and ID with unbroken horizontal (214C, 215C)¹⁹⁷.

IIIc Klinger: HA with one Winkelhaken (367B), DI and KI with two uprights (312/8ff, 313/19ff.), UN without inscribed vertical (197/8).

191 Starke loc. cit., but see Miller 2004a: 46 with fn. 73, where ligatures A-NA, *kat+ta* are found in IIb mss.

192 Starke loc. cit. Of fragments of 46 OS tablets thus far counted by myself 9 show TA with its internal verticals level with the top horizontal, although hardly ever exclusively. The change, if ever there was one, should thus be dated earlier than MS.

193 Miller 2004a: 40f.

194 Starke 1985b: 24; Popko 2007: 577-579.

195 Starke loc. cit.

196 The “late” KÙ now appears in KBo 38.12, a tablet of the KI.LAM festival dated Old Hittite by D. Groddek (id. 2004), and as “ah.?” by S. Košak in his *Konkordanz*.

197 Klinger 1995: 37f. appears to see DA and ID with unbroken horizontals as part of a later wave of innovations during the IIIb period, if his reference to their sporadic absence in KBo 4.10+ is to be taken to indicate a date late in Hattusili’s reign, as opposed to the usual writing with a broken horizontal in other Hattusili texts.

There are problems with this exclusively chronological approach to the description of the script. Typologically such a rigid, linear development is quite peculiar. Either the scribal school at Hattusa was extremely small, or it was extremely disciplined and traditional, only rarely letting foreign influences in. Hittite scribes obviously used the standard Boğazköy ductus outside Hattusa, and it can be used to date tablets whether they be found in Ortaköy, Alalah, Kuşaklı, Maşat or Kayalı Pınar. While surrounding cuneiform cultures were using all manner of sign-forms contemporaneously, the Hittites would, according to this model, only have let in a new sign or stylistic element every few decades.

The continuum Ia-IIa is beginning to look difficult to separate out. There are no changes in sign-forms which can be used as diagnostics, apart from Starke's "slipping" of the verticals in TA (and GA)¹⁹⁸. One is left with subjective impressions based on the depth of the imprint of the stylus in the clay and the crowding of the signs, what should strictly be termed the ductus¹⁹⁹. In particular the hypothesis that Neu and Starke's Ia-b distinction be a chronological one has on occasion been denied completely. Furthermore, it is often very difficult to see exactly what Neu meant when he applied these categories²⁰⁰.

H. Berman suggested that the orthographic conventions regarding the distinction between inherited *e* and *i* are different in Ia and Ib²⁰¹. Ia tablets do not distinguish between the two, while Ib tablets do. Assuming /i/ and /e/ became confused during the course of documented Hittite, having been initially separate phonemes, the distribution should have been the other way round, so the distinction between the two "ductus"-types will not be one of chronology, but some other²⁰². If it is in fact borne

198 Given the Hittite scribe's observable habit of using older forms beside younger ones, whether it be that they crept in from the older original being copied or were employed as deliberate "archaisms", this particular change can be used to distinguish one set of texts from another chronologically only once, i.e. at this stage of the history of Hittite writing, if at all. Although this particular characteristic is regrettably frequently misrepresented in the editions, after and indeed during the OH period the same tablet frequently uses TA and GA with verticals above, on and below the line.

199 For the differentiation between "ductus" and sign-forms see Popko 2007: 576.

200 The photographs provided in StBoT 25 Tafel I-II, do allow recognition of the fact that the stylus imprint was heavier and thus wider in KBo 25.112 obv. than in KBo 25.31 obv. There is also more space between the lines and non-finally occurring words are occasionally more easily recognisable due to spacing in KBo 25.31. This is by no means the case, however, in all the Ib tablets identified by Neu, and is very difficult to determine as a criterion of differentiation.

201 Berman 1981: 653-654.

202 Miller 2004a: 463 fn. 773 sees Berman's argument demolishing the distinction between Ia and Ib in the first place, but this is not how I read Berman's position. See also van den Hout 2009a: 23. The argument has less force if it is the case, as common linguistic opinion argues, that /i/ and /e/ were distinguished at all periods of the Hittite language; cf. Eichner 1980: 141ff.; Melchert 1984: 78-146, Melchert 1994: 99; Kloekhorst 2007: 33-4, contra Kimball 1999: 78-9. Kloekhorst (2008: 92-93) particularly argues that

out by further investigation of the Old Hittite corpus, Berman's connection of a possibly consistent orthographic feature with one potential Old Hittite ductus as opposed to the other will be of great interest, as it suggests mutually exclusive strands of Old Hittite scribal education and/or practice, whether this difference be interpreted chronologically or typologically.

Beyond OS it is also difficult to see the differences between itself and the earlier stages of MS, without using subjective terminology such as "Eleganz", and several texts once thought to have been securely OS have since been re-classified as MS²⁰³. J.L. Miller suggests that it is at present, in the absence of datable texts from the earlier Old Hittite period, impossible to distinguish chronologically between texts "from the beginning of the OH period to the immediate predecessors of Tudhaliya I"²⁰⁴, presumably meaning through to the beginning of the postulated IIb writing period.

Theoretically, although this is never explicitly stated by anyone to my knowledge, it should be possible, if the above model for the development from OS to MS is to work, to draw up a sliding scale of adherence to the bundle of distinctive features for OS Ia gathered by Neu and Starke. The less of them a tablet possesses, the later it was written, would be the rule²⁰⁵. The problem here is that even the most cursory approach to the classification of the tablets on the basis of the above-mentioned features as observable in photographs shows that none of them displays all these features at once, while not a few exhibit distinctly contrary tendencies²⁰⁶.

spellings with -i- represent the earlier pronunciation in certain words which in New Hittite developed into -e-, particularly before /n/ and /s/.

- 203 Perhaps controversially KBo 22.2 "mh" at Košak *Konkordanz*. Klinger 1995: 210 describes the "Text" as "althethitisch" but this does not indicate his opinion of the tablet. Oettinger 2007: 563 still describes it as "altheth. Niederschrift".
- 204 Miller 2004a: 463 fn. 773. H.C. Melchert classes the treaty between Zidanza II and Pilliya of Kizzuwatna as OH/OS, thus extending the linguistic and palaeographic categories of "Old Hittite" beyond Telipinu (id. 2008: 526 fn. 8).
- 205 This would require corroboration from independent dating criteria, which are not at present available. It would also require that concepts such as "enge Zeichensetzung" be made more concrete and explicit by measurement. Using such a method, and the very features on which it relies, implicitly assumes that early Hittite writing was more clumsy than the "elegant" later style. This may be true, but it could also be a facet of scribal idiosyncrasy.
- 206 The tablet with most crowded script I have seen in photograph is KBo 16.71+ (Photos N04499, N04413, 4414, 4415), but even this shows TA with its central verticals below the top horizontal. On collation of the original, however, the impressions of the stylus are light. KBo 25.61 always has TA with high central verticals but is written in a neat and regular script (N00466). KBo 20.27 always has TA with very high verticals but has good spacing (Neu II, *Konkordanz* "ah.?"). It may be most efficient to dispense with the criterion of TA, GA and their internal verticals, although this still requires further research. See further Wilhelm 1987: 232 fn. 7; with specific reference to the land-donations see id. 2005: 77 fn. 18, where TA with the verticals level with the top horizontal is said to be attested on a comparatively early tablet (Bo. 90/729) while TA

Furthermore, even were we able to agree on a model of development something like that proposed by Neu, it would remain unverifiable without independently datable texts from the Old Kingdom.

The Zukrasi text (KBo 7.14+) is a case in point, as it is commonly thought to have provided a fixed point from which to define OS²⁰⁷. The heads of the uprights are rightward leaning, but there is some spacing between some of the words, and a good deal in the enumeration of Syrian nobles and their ranks. At the same time the stylus imprints appear heavy, in that they are fairly broad, but they do not appear as deep as those on other Old Script tablets. There are numerous ligatures. The regular forms of DA and ID, although not as exaggerated as in H. Otten's hand-copy, are clearly the "stepped" forms (214B/2, 215B) which are supposed to be characteristic of ductus IIb. We should also note the form of TA with inscribed verticals level with the top horizontal²⁰⁸ (but ŠA with the small inscribed vertical), as well as the "middle" URU alongside the old one. If we were to use Starke's "process of negative elimination" to establish the age of this tablet on "absolute" grounds, we would clearly label it MS, and possibly not even early MS²⁰⁹. The same is true of KBo 3.22 (OS, Anitta), which has the infamous stepped DA and ID, mixed high and low central verticals in TA, (but very tiny inscribed vertical in ŠA)²¹⁰.

The problem here is perhaps the frequent reliance on the stepped forms of DA and ID to define Middle Script, not the fact that they appear already occasionally in OS tablets²¹¹.

Tablet A of the Laws has quite a similar set of distinctive features, including a slightly stepped DA²¹². The heads of its uprights are sometimes slanted, but not particularly, and the writing, though tightly spaced, allows fairly clear spaces between words, as well as starting right on the column-divider. TA is written with its central verticals above, below and level with the top horizontal. ŠA occurs without

with the verticals raised above the top horizontal is attested as late as Ḫuzziya II and Muwatalli I.

- 207 Otten 1953: 60ff. Popko 2007: 578.
- 208 Wilhelm 1987: 232, fn. 7. An interesting aspect of the hand-writing of TA in this tablet is that the verticals were written before the horizontals, which thus partially obliterate them.
- 209 Konkordanz now dates the fragment as ah.?/mh.? Archi 2010: 38 comments that the sign forms in the Zukrasi-text are "generally speaking ... very similar to those found in the Treaty of Zidanza with Pilliya".
- 210 One might label KBo 3.22 as Ib, Neu's type II, or indeed (MS) IIa-b, due to the spacing and lighter impressions of the stylus. It also has slanting tops on verticals. See also KBo 20.26 (Neu II, Konk. ah.), which has a stepped DA. Several further factors also make the older Anitta tablet unique. It is shaped like a letter, an upright rectangle, and has writing going straight over the bottom edge round to the reverse. For this type see Waal 2010: 24.
- 211 Over-reliance on this used in isolation as a criterion for dating is in evidence in the recent article by M. Popko (id. 2007), on which see below.
- 212 See Hoffner 1997a: 232. See comments on KBo 22.1 at Kloekhorst 2010: 209 fn. 30.

an inscribed vertical as well as with a very small one. The usual form of TAR in Laws A is the one usually taken to be diagnostic of Middle Hittite tablets, with a slanting top (HZL 7B)²¹³.

Central importance should be accorded to the İnandık Land Donation, after G. Wilhelm's re-dating of it on prosopographical grounds to the reign of Telipinu or his predecessor, Huzziya²¹⁴. It does not share many of the characteristics of the Old Script that we know from the tightly crammed tiny writing of some Old Script tablets that fall under the terms of Neu's "type I" (Starke Ia). This is doubtless a matter of genre and tablet type. The pillow shaped tablet of the sealed administrative document tends itself to quite different writing, if one is pressing the stylus hard, to that of a broad 4 or even 6-column tablet. However, the tops of the verticals are generally slanted. It has ŠA with a tiny inscribed vertical and one case of TA without any verticals at all²¹⁵. It also contains a sign-form not booked in HZL: ID in l. 8, 9, 14. The form of U, particularly in obv. 9 with its three horizontals, is also very peculiar for Old Script tablets, which generally use HZL 265A.

A re-assessment of the development from OS to MS on the basis of collation of the originals is desperately needed. In particular questions of writing technology also need to be explicitly addressed in this context, as it seems more than likely that some of the differences between OS and MS are the result of the use of a different kind of stylus²¹⁶.

A radical re-interpretation of the historical significance of the Old Script/Middle Script palaeographic categories has recently been made by Th. van den Hout in two articles and several congress contributions²¹⁷. On the basis of mainly archivally focussed arguments, van den Hout comes to the conclusion that the majority of the tablets which we usually describe as OS Hittite inscriptions, were in fact written down in the 15th and early 14th centuries. The distinctions between OSa and OSb must by this explanation be differences of hand²¹⁸. Essentially this means that the beginnings of our traditional chronological fixed points of palaeographic investigation have been pushed into what was normally held to be the Middle Hittite period. This receives further attention in the section dealing with the origin of the cuneiform script at Hattusa (Part 2.1). It does not, however, affect substantially the use of the

213 A study of the Old Script tablets kept in Ankara Museum of Anatolian Civilisations, which I am in the process of preparing, indicates that a modification to this common assumption may be in order.

214 Wilhelm 2005: 276; Popko 2007: 572.

215 Photo at Balkan 1973: 82 Abb. 2 *ta-ba-ar-na*.

216 Kammenhuber 1988: 98.

217 Van den Hout 2009a+b.

218 Similarly to Miller, van den Hout also interprets H. Berman's objections to Neu's OSa and OSb as resulting in the demolition of the distinction between the two. Van den Hout further cites the fact that numerous joins have been made between tablets that were categorised differently according to ductus-type. I am grateful to Theo van den Hout for discussing his views with me.

categories OS, MS, NS to denote types of script, as long as the former two are held to be more or less purely typological categories.

Problems are also encountered with the chronological fine-tuning of New Script (IIIa-c), especially towards the end of the period. J. Klinger identifies script type IIIb mainly by the presence of the late LI and sees it beginning with Muwatalli-Hattusili²¹⁹, and then developing further still within Hattusili's reign with the introduction of DA and ID with an unbroken central horizontal. IIIc is then supposed to develop within the reign of Tudhaliya IV, with particular emphasis being given to the presence of ḪA with one Winkelhaken as a sign-form that was only introduced half-way through his reign.

A slightly different means of differentiating between the later stages of NS Hittite writing was used by Th. van den Hout in his 1989 dissertation²²⁰. The part of the dissertation devoted to palaeography remained unpublished, however, although it is frequently referred to by Dutch Hittitologists. The writer only gained access to this document at the very end of writing this work and was thus unable to include van den Hout's results in his own investigation, although these are particularly important for having been obtained on the basis of direct collation of tablets in the majority of cases. The signs that he decides to be indicative of a time of inscription in the second half of the 13th century are QA²²¹, EN, BI, UN and ḪA, where the important criterion is added that these signs should be used in as cumulative a manner as possible when establishing a date of writing²²². On the other hand, the use of UN in its younger form can be used “fast ‘automatisch’” to date a manuscript to the reign of Tudhaliya IV or Suppiluliuma II²²³.

The review of the palaeography of the historical texts carried out during the completion of this dissertation, the results of which I hope to publish elsewhere, allows the following re-alignment in the dating of some of these very late signs.

The Tawagalawa letter (KUB 14.3, Hattusili III) contains a number of IIIc signs, including ḪA with one Winkelhaken and the late UN, which are sometimes but not always marked on A. Goetze's copy, as shown by collation of the original. Given that it is also very unlikely not to have been an original document and cannot have been composed late in the reign of Tudhaliya for prosopographical reasons, we must entertain the possibility that signs of script type IIIc were introduced at least by Hattusili's reign. Further texts from the reign of Hattusili support this²²⁴.

219 Also Kammenhuber in HWb² I 546 s.v. *atta-* “father”.

220 Van den Hout 1989: 326-343.

221 Neu 1996: 5 notes “late” QA in a MS text.

222 See also Mora and Giorgieri 2004: 34-37 with doubts concerning the later dating of IIIc.

223 Van den Hout 1989: 342.

224 This is most clearly the case in two oracular reports, KUB 22.25 from before the capture of Neric and KUB 5.1 from after it (but see Orlamünde 2001, where KUB 5.1 is dated to the reign of Tudhaliya IV). See also KUB 26.58 (Ura-Tarhunda text); KBo 14.45 (?); KUB 21.19+, KUB 19.9; KUB 21.8.

The Manapa-Tarhunda letter (KUB 19.5+), which is generally ascribed to the reign of Muwatalli II, also displays regular ḪA with one Winkelhaken and the late KU with two verticals, although this latter is restricted to two occurrences of a personal name, Kupanta-^DKAL. Further, KBo 1.28 from the early reign of Mursili II also demonstrates NSc KI, DI, SAR, and NSb LI, unless it is a later copy or scribal exercise. Consequently, given that there are texts of Tudhaliya's reign which employ script type IIIb²²⁵, we have to entertain the possibility that the use of different sign-forms was not only a matter of chronology, but also one of differing scribal education and style. Once we admit this for the late period the possibility is raised for the other periods as well²²⁶.

It should be mentioned that this perspective gives some ground back to the often vehemently argued view-point of A. Kammenhuber, who was generally opposed to the use of ductus and often of sign-forms in the process of dating tablets²²⁷. While Kammenhuber's essential view that these were "just" matters of hand-writing (i.e. graphology) is certainly too far in the wrong direction and has rightly been discarded by most Hittitologists, the process of fine-dating on the basis of sign-forms alone has also led to anomalies which are in need of review. We are most certainly dealing with contemporary scribes who have been exposed to different traditions and educational experiences. These are reflected in their work.

A further problem is encountered when we find that certain of the diagnostic features occur in texts which would otherwise be classified quite differently if those features were not present. This ranges from the occasional ḪA with one Winkelhaken or KI with two uprights to whole groups of them²²⁸. This raises interesting questions about how these signs arrived in Hattusa in the first place. Very often it will have been the practice of copying foreign treaties or other documents which will have triggered a change in fashion, but these changes appear to have been effected

225 In particular ms. B of CTH 105, KUB 8.82+ (Kühne and Otten 1971: 80). Yet this has one example of ḪA with one Winkelhaken at rev. 16. KBo 4.14 (VAT 13049), dated by Th. Van den Hout (1995: 128f.) to Tudhaliya and labelled by him IIIb. The form of KI in iv 68 suggests rather IIIc, but this is not a criterion for van den Hout). KUB 6.47, labelled IIIa/b by van den Hout; KUB 13.34 (van den Hout IIIb/c). KUB 16.32+ (van den Hout IIIb); KUB 19.23 (van den Hout IIIb); KUB 19.55 (VAT 7477 - van den Hout IIIb/c); KUB 23.1 (van den Hout IIIb/c); KUB 26.18 (van den Hout IIIb/c, no IIIc elements as far as I can see on photo N03452); KUB 31.32 (van den Hout IIIb, Konk. sjh); KUB 31.68 (van den Hout IIIb, however cf. IIIc KI in l. 19, NO 3588); KUB 44.24 (van den Hout IIIb).

226 As a corollary, one tablet fragment showing IIIbii signs, ie. DA and ID with an unbroken central horizontal, has been found in a datable archaeological context: KBo 18.143, 494/w, "Bk. D, Büyük Kale p-q/10-11 Nordareal, UNTER heth. Lehmfüllung, aus schwarzer Schutterde über gestörter IVb-Mauer", Košak 2005: 22 fn. 660. Thus somewhat earlier than the very end of the Empire period?

227 See for example Kammenhuber 1988.

228 KUB 21.1 iii 19 ḪA (J. Klinger: Muwatalli, but cf. also URU and *kiš-an*); KBo 3.46 all ḪA (Konkordanz jh.).

very slowly, which militates against the idea of a revolution in writing brought about for example by the introduction of foreign scribes.

The sign LI, that J. Klinger takes to be diagnostic of the category IIIb, is supposed to have been introduced around the time of Muwatalli II, according to current hypothesis, although it is also used in KBo 1.28 from the beginning of Mursili II's reign. If we now find that signs belonging to the category IIIc are being introduced around the time of Muwatalli II and Hattusili III, one might suppose that these were changes happening as part of a single wave of change in Hittite writing practices. Although there is certainly a difference between the frequency of use of signs like the very late UN or HA in texts from the time of Hattusili and from the time of Suppiluliuma II, which remains to be investigated, it is not the case that one can use the presence or absence of the IIIc signs as a chronological marker. For this reason, I have refrained from using the category Late New Script (LNS) in the following work, in favour of the more chronologically neutral NSc.

With regard to the introduction of signs associated with the category IIIc, it is commonly assumed that this was due to Assyrian influence. We should beware of taking this too literally, however. Although these are signs which are characteristic of the Middle Assyrian sign-repertoire, it should be noted that such sign-forms had been spreading over the North and West of the Ancient Near East for some time. A glance at the Middle Babylonian tablets from Dur-Kurigalzu²²⁹ or from Alalah Level IV makes this immediately clear. The “Assyrian influence” does not, therefore have to have been transmitted by Assyrians at least in this case. Clearly these are sign-forms that are also characteristic of the so-called Assyro-Mittanian ductus, itself a 14th century pre-cursor to the Middle Assyrian ductus of the 13th century²³⁰.

For the purposes of the present study, the broad palaeographic categories “Old”, “Middle” and “Late” will be kept, while further determination of the palaeographic character of a manuscript will depend on which diagnostic signs occur within it in what combinations with each other on a case by case basis. While the categories established in the process of working out the scheme of fine-dating are not always necessarily to be interpreted solely chronologically, they serve well as the basis for an embryonic typology of script-types. For this purpose, the differentiation between the sign-forms in use within the ductus type IIIb, hinted at by J. Klinger, has been geared more explicitly to the identification of the types of signs present in a tablet rather than to chronological dating:

229 Gurney 1949; id. 1953.

230 One should bear in mind that KUB 18.2 is an omen-tablet with clearly NSc ductus which refers to Huqqana of Azzi and should thus most probably be dated to the reign of Suppiluliuma I, i.e. closer to the time of the use of the Assyro-Mittanian ductus at Boğazköy. For differing views on this tablet see Klinger 1998a. For the view that New Script signs in general were introduced under the influence of Mittanian script see Wilhelm 2010: 259–260, and Weeden forthcoming b, with slightly different emphasis.

IIIb (NSb) = LI IIIbi (NSbi) = URU IIIbii (NSbii) = DA and ID²³¹.

Thus it is hoped to begin making a contribution to a typology of scribal habits and ultimately scribal profiles by identifying clusters of co-occurring features, be they palaeographic or orthographic. The initial basis for this is provided by the historical texts.

1.5.2 Scribal Habits and Textual Criticism

Any work attempting to look at scribal practice as a reflex of scribal education must consider what methods can be used in the first place to characterise scribal activity once the options and methods for conducting palaeography have been considered. For a complete evaluation of the place of logograms in Hittite scribal activity a synchronic analysis of scribal traits is acutely needed.

Some indication of the place of the logogram in the writing of individual scribes may be given by the parallel texts of CTH 381, “*Muwatalli’s Prayer to the Assembly of the Gods through the Storm-God of Lightning*”²³². The importance of this text for the study of Hittite writing habits emerges from its apparent redactional history.

Ph. Houwink ten Cate convincingly suggested that KUB 6.45 (Text A) is a copy of KUB 6.46 (Text B) because: i) B has more errors than A; ii) the kind of errors in B suggest it was written hastily under dictation; iii) both manuscripts share common errors which suggest a dependence of the one on the other; iv) A has made mistakes of his own in copying²³³. I. Singer has additionally suggested that A was most probably copied while the clay of B was still moist. This is indicated by the shared addition of an omitted sign above the line, which could be adequately explained if A had started to copy while it was still possible to write on B²³⁴.

Singer was able to demonstrate quite convincingly that the tablets of CTH 381 showed evidence of various stages of “proof-reading” from a hastily written, probably dictated version (Tablet B) through a neat version and then corrections to both versions possibly carried out by a supervisor.

Having reached this conclusion about the relationship between the two texts, it is interesting to note with Singer²³⁵ that A contains many logograms where B has phonetic writings. If B is a hastily written, dictated version and A the neat copy, then it is hardly the case that A is using the logograms as a form of shorthand. Rather we should be thinking of learned and recherché usage in contrast to purely practical

²³¹ For the sake of convenience the notation OS, MS, NS will be used here instead of I, II, III. This is followed by the sub-types as specified above. thus NSa, NSb, NSbi, NSbii, NSc.

²³² Edition: Singer 1996.

²³³ Houwink Ten Cate 1968: 204-8

²³⁴ Singer 1996: 135-142.

²³⁵ Cf. Singer 1996: 130.

notation. On the other hand, it is precisely in the administrative texts from Boğazköy that logographic writings are used most densely, and these were certainly written for practical purposes, although that does not exclude that they could not have been written in a learned manner.

If Singer's characterisation of the redactional history of CTH 381 is correct, it is immediately not possible to use the presence or absence of logographic writings versus syllabic ones as a general indication of the time of a tablet's inscription. It is necessary to begin developing criteria to appreciate their use as facets of a particular scribe's practice, be they due to education or context of writing, in as far as it is possible to gauge these from the tablet. Numerous tablets from Boğazköy are written by the same scribes according to information in their colophons. Analysing different tablets written by the same scribe would be a good way of establishing the nature of scribal habits.

The only attempt to compare two manuscripts of one and the same scribe to my knowledge was that of J. Klinger in the case of the palaeography of two tablets by the scribe Tatigganna²³⁶. A further case study is briefly presented here.

Pikku, son of Tatta, appears in the colophons of (A) KUB 29.1 (a foundation ritual, written before Anuwanza, Bk. A), (B) KUB 7.53+KUB 12.58 (a magical ritual), (C) KUB 10.18 (a festival text — AN.TAH.SUM^{SAR}, written before Anuwanza), and (D) KBo 36.48+ KUB 29.11 (a lunar omen text, written before Anuwanza, Bk. q-r/16-17). All these tablets fall into the categories NSb/c²³⁷.

KUB 29.1 was studied by G. Kellerman in her 1980 dissertation on Hittite Foundation Rituals, where she argued that the text, our manuscript of which she identified as a copy of the 13th century, must be divided into two parts: i 1-iii 12 is a copy of an Old Hittite composition based on Hattic mythological material while iii 13-iv 29 describes the ritual and is a later composition. Thus we should expect older elements to be preserved in the copy of the first part, while the final 68 lines should be closer to the script, orthography and language of the time of the copy. This supposition is borne out by Kellerman's analysis of the orthography and language²³⁸.

Palaeographic analysis²³⁹, which was not conducted by her, shows no differences between the sign-forms in the first part of the tablet and the second. In both parts there is a mixture of old and new, the latest sign-form being two examples of KI

236 Klinger 1995: 38f., with the observation that the texts written by Tatigganna belong to “unterschiedlichen Datierungsgruppen”, KBo 3.3 being NSa, KUB 10.21 being NSb.

J.L. Miller supposes that Tatigganna may have been responsible for a contemporary document of Mursili II (Miller 2008: 545 in combination with the palaeographic observation on p. 537).

237 Van den Hout 1995: Index B p. 309: KUB 29.1 = IIIb; p.303 KUB 10.18 = IIIb; p. 309 KBo 36.48+ = IIIa! must be an error, as the tablet shows IIIc KI, KU and DA and ID with unbroken central horizontals and van den Hout elsewhere (loc. cit. 241f.) allows for a dating of Anuwanza's activity to the reigns of Hattusili (possibly) and Tudhaliya.

238 Kellerman 1980: 76-84.

239 Photos of all tablets are now published on the internet at www.hethiter.net.

with a front vertical in i 12, iv 10, and apart from that one likely case of DA with an unbroken central horizontal in iii 7. The hand-writing of A is not nearly as careful as that of the others and many signs are mal-formed.

Pikku tends to write RU in its older form with a lower central horizontal (HZL 43A) in B and C, while in D it has two lower central verticals. In A this is not so noticeable.

DA and ID appear in B and C in forms both with and without the broken central horizontal. There is a slight tendency in both to extend the top horizontal. D only appears to have the unbroken horizontal, although this is difficult to tell from the photograph, but also extends the top horizontal occasionally. A uses primarily the form with the broken horizontal and extends both the bottom and the top horizontal.

All manuscripts show a tendency to write MA with an extended top horizontal, although there are exceptions in B.

All manuscripts write LA with two extended front horizontals, not always keeping it separate from AD, which is then rather adapted to LA than vice-versa.

All manuscripts also appear to prefer the older form of AG, IG (except A which has more cases of late IG) and LI. In the last case, A, B and C all show old LI with markedly short initial pair of horizontals compared to the following pair, while there are no examples in D. A writes the old and the new LI signs side by side in ii 17, 18: *li-li-iš-ki-it-ten*.

A and B use exclusively the old SAR, whereas C uses the late one. D does not attest it.

Taken in isolation B and C would conventionally be said to be NSb manuscripts, while A would be said to be borderline NSb/c and D would be NSc. This is interesting if we remember that texts of the oracular genre were among the earliest yet identified regularly using NSc signs. Other sign-shapes which are not usually taken as being palaeographically significant, such as MA, KU etc., do appear to be used somewhat uniformly across the manuscripts.

Orthographically there are very few comparanda between A, B and C, that could be said to be at all idiosyncratic. D belongs to such a specialised genre that a comparison is not fruitful in this regard. One can highlight the fact that plene-vowels are generally written in certain words, such as *a-pa-a-aš*, *ka-a-aš*, *a-pé-e-ez*, *a-pé-e-da-aš* in all three manuscripts, although the practice is sometimes not uniform with the same word within the same manuscript. One idiosyncrasy is certainly the slight tendency to write logograms in the dative without either Akkadographic *A-NA* or a Hittite phonetic complement in B and C. See ŠUB-TI-KA (C); É[.MUŠ]JEN[?].NA (or É[.MUŠ]JEN[?]-na?) B vi 10^{NA4}ZI.KIN (B i 13). This is slightly reminiscent of the dense syntax of logographic writings in oracle texts²⁴⁰.

240 Eg. ŠUB-TI NÍG.ÚR.LÍMMU ÚŠ-*an ki-i-ša* KUB 8.27 left edge ii 4 “a plague will break out in the corpse(s) of the livestock” (Hoffner 1967a: 55 fn. 99). See also DINGIR^{MES} LÚ^{MES} at Christiansen 2006: 219.

The difference in complementation between LÚ-*aš* (A) and LÚ-*eš* for the nom. sg. of *pesna-, piseni-* “man” can presumably be explained by the fact that both cases of LÚ-*aš* are to be found in the part of A that was based on an Old Hittite original.

Akkadian grammatical complements are always used correctly in A, whereas in C there are occasional abuses of Akkadian case ending: LÚ-*LIM* (nom. sg.); TUR-*TIM* (id.).

Thus we can isolate at least two axes of influence for this Pikku. The fact that he was clearly involved with writing oracle texts shows some influence on the rest of his work. The second axis of influence proceeds from the textual tradition in which he is working. In palaeography we are prohibited from using the presence of an older sign-form in the dating of a tablet. It is even quite unsure to infer from the presence of older sign-forms beside younger ones that the tablet is a copy on an older one, although this is frequently done. In orthography, on the other hand, it is not possible to condemn a form as young just because it only occurs in palaeographically late texts. The textual tradition from which it has been copied, if there is one, must also be taken into account.

Just how complicated this may be is well illustrated by a tablet of the annals of Mursili II, KBo 4.4. The writing stops at the end of column II with the word *harran*, “destroyed”, followed by repeated PAP signs, which are used to indicate that the tablet from which the scribe is copying is here illegible. On the other hand, KBo 4.4 rev. iv 12 contains a clear case of a dictation error Ú-*UL* for *katta*. The scribe heard *natta* and wrote it as Ú-*UL*²⁴¹. Presumably the dictation error would have crept into the text during a previous writing on another tablet and simply been copied along with the rest of the text during the inscription of KBo 4.4. The alternative is to assume that the text was dictated for part of the tablet, and copied for another, which is of course not impossible.

The following examination will attempt to apply both aspects of methodology to the tablets in which logograms under discussion occur: on the one hand palaeography, which allows a grouping of tablets in larger categories, including chronological ones, according to their hand-writing; on the other hand textual criticism, which allows the evaluation of a scribe's habits from comparison with his particular idiosyncrasies on the whole of the particular tablet under discussion.

However, a further aspect which is of particular importance in the field of orthography, is the redactional history of a text as it is found on a particular clay tablet. B. Christiansen, for example, estimates the “Entstehungsgeschichte” of the ritual text KBo 15.10, apparently written for a specific purpose, i.e. the purification of the royal couple Tudhaliya and Nikkalmati, as possibly being as long as 100 years. This includes not only any possible sketches or models for any precise occasion that may or may not have been intended, but also model texts addressing

241 I thank H.C. Melchert for bringing this to my attention. The PAP-signs could of course also have been read out to indicate damage by the dictating scribe, as D. Schwemer points out to me.

similar themes, that may have had an influence on the orthography and language²⁴². The practice of Hattusan scribes in composing certain kinds of texts was clearly compilatory, to a certain extent. This type of scribal behaviour is not limited to ritual texts, but is most probably also evident in diplomatic correspondence.

Such elements as a change in person of verbs and pronouns can sometimes be taken as an indication of the use of various forerunners in the composition of a text, especially in rituals. The use of spelling conventions that are usually associated with different periods can then be interpreted against this background. However, it is simply not enough to identify different spelling conventions and then conclude that the text as we have it consists of chronologically separate layers of composition. Presumably Hittite scribes read texts as well as writing them, if only in the process of copying, and could become acquainted with archaic spellings in this manner. In order to argue that spelling conventions ostensibly belonging to different layers of composition are present in a particular text one must first demonstrate that there are other grounds for suspecting that the text has been through such a long-term redactional process. The presence of orthographic variants is one among many considerations to be weighed against each other in the establishment of a multi-layered text-history²⁴³

242 Christiansen 2007: 101.

243 This is indeed how B. Christiansen uses the orthographic variants.

Writing at Hattusa

Scribal Education and Scribal Environment

2.1 The Origin of Hittite Cuneiform Writing

The Old Hittite cuneiform writing system shows its closest affinities with some late Old Babylonian cursives of Upper Mesopotamia and Northern Syria and is often considered to have been adopted by Hattusili I during his campaign in Northern Syria. The syllabary itself, along with the manner of shaping and writing on the tablets is often referred as the Syro-Hittite style, to distinguish it from Old Assyrian writing and tablets, for example. Aleppo is thought by some to have been the precise location of the contact²⁴⁴. However the debate is not yet closed as to whether this or similar forms of writing may have been available in Anatolia to predecessors of Hattusili.

By contrast, other scholars appear to be agreed on the idea that the Hittite cuneiform script was borrowed early in the second millennium BC from a writing system still using Old Akkadian orthography. This idea was developed by T. Gamkrelidze in 1960-61 and 1968 on the basis of observed similarities between the Old Akkadian and Hittite use of the cuneiform syllabograms for the sibilants in each language²⁴⁵. Much has changed in the last four decades in the way we perceive Semitic sibilants and their representation in the Old Akkadian syllabary. Proponents of the “affricate hypothesis” invoke the Hittite use of the Z-series of syllabograms to represent the affricate /s/ in Hittite as proof that the Akkadian /s/ phoneme was still affricated in Old Akkadian, and indeed in many positions in Old Babylonian²⁴⁶.

The observation that the Z-representation of what became Akkadian /s/ is still observed in most positions in OB means that it is not necessary for the Hittite usage to have been adapted from an Old Akkadian orthographic system, and the transfer of the script does not run the risk of being propelled further back in time than might be plausible. This does not mean that the script has to have been adopted in the OB period, at most it means that those people from whom the script was adopted had not yet changed their Akkadian writing habits²⁴⁷.

244 Zeeb 2001: 68.

245 Gamkrelidze 1961; id. 1968: 91-92; Bomhard 1988: 124; Rubio 2006: 46.

246 See Streck 2006 for the Old Babylonian representation of sibilants.

247 Once established the Hittite opposition Š = /s'/ or /th/ vs. Z = /s/ could not be disrupted.

The phonetic deaffrication of the sibilants which provided the background for the orthographic change in Akkadian did not occur among the Hittites. The Amarna-letters

2.1.1 The Historical Background

Of primary importance here are the recent developments in the chronology of *Kārum Kaneš Ib*, which have brought the end of that level of inhabitation at Kültepe down to within a few generations of Hattusili I. The excavations at the site of Kültepe have yielded many thousands of tablets, the vast majority of which remain unpublished, and so relatively secure conclusions must be postponed until full publication has been achieved. However, on the basis of the Eponym List found at Kültepe in several copies in 1991 and 1992, in combination with the data of the Mari Eponym Chronicle, K.R. Veenhof was able to date the end of *Kārum Kaneš* level II to around 1836 B.C. using the conventional Middle Chronology²⁴⁸.

The time between the destruction of Kaneš Level II and the beginning of Kaneš Ib, the level from which the name of Anitta is attested on documents and inscribed artefacts from Kültepe, is now shown by the evidence from a recently published manuscript of the Kültepe Eponym List (KEL G) to have been only 2-3 years (1835-1833/32 BC)²⁴⁹. With 113 eponyms now available from the Eponym list for Kültepe Level Ib, the date for the end of the eponym list is now brought down to 1719 BC. The ruling dynasty at Kültepe Ib may have continued as far as 1710 BC²⁵⁰.

This leaves us with a manageable gap into which to fit the successors of Anitta and predecessors of Hattusili I, thus arriving at a historical framework from which to consider the likelihood of writing having been available to the Hittites before Hattusa.

The Anitta text informs us that Pithana, the father of Anitta, “[the ki]ng of Kussara ca[me] down from Kussara, the City, with [fu]ll power [and to]ok Nesa at night by force.”²⁵¹ The king of Nesa was taken, but Pithana did no evil to the inhabitants, in fact he made them “mothers and fathers”²⁵². “After his father”²⁵³, Anitta put down various rebellions, obviously using Nesa/Kaneš as his base. Even so, Anitta is called the “King of Kussara” in the introduction to the text.

The figure linking the chronology of Kaneš Ib with that of Upper Mesopotamia and northern Syria is Anum-Ḫirbi, who is attested as king of Mama in a letter to

of Tušratta also use -zz- in the OB manner: VS 11.9, 7: *al-ta-ta-az-zi* = *altatā's'si*, contemporary central Middle Babylonian *altatassi*.

248 Veenhof 2003: 57. Similar conclusions had been reached by Forlanini 1995: 126f.

249 Günbatti 2008a: 117 contra Veenhof 2003: 67, but tallying with K. Hecker’s theory, argued on a priori and prosopographical grounds, of an almost immediate resumption of business activity at the Kārum Kaneš after the destruction of Level II. Cf. Hecker 1998: 297-307; Kryszat 2008b.

250 Forlanini 2010: 124.

251 KBo 3.22, 5-6: ...^{URU}*KU-UŠ-ŠA-RA URU-az kat-ta [pa]-an-ga-ri-it ú[- it]* (6) [*nu*^{URU}*Ne-ša-an iš-pa-an-di na-ak-ki-it da[-a-aš]*]. Neu 1974: 11.

252 KBo 3.22, 7-9.

253 Meaning after his father had died, Kryszat (pers. comm.).

Waršama of Kaneš²⁵⁴, and under the names Aniš-ḥarwi, Aniš-ḥurpi²⁵⁵ at Mari in letters from the years Zimri-Lim 4-9, being called the king of Zalwar/Zaruar²⁵⁶ in the earlier texts and king of Ḫaššu²⁵⁷ in the later. His name also appears on two inscribed spear-heads supposedly found near Maraş as well as in the annals of Shalmaneser III (858 B.C.), who reports finding picture (NU = *ṣalmu*), presumably an inscribed relief, of a ¹AN-ḥír-be at Mt Adalur, somewhere in or near the Amanus range²⁵⁸.

Anum-Ḥerwa also appears in a fragmentary Hittite text (CTH 2) mentioning fighting around Zalpa²⁵⁹. Attempts have been made to synchronise the reign of Anum-Hirbi with that of Anitta, by means of the tale in the later text of the “shepherd’s boy”, who was born of a slave-woman of Anitta and has been interpreted to be the founder of the Hittite dynasty²⁶⁰.

However, the extension of the chronology of Kültepe Ib into the last third of the 18th century B.C. and the publication of documents connecting Anitta with a successor king called *zu-zu* in Kaniš have prompted scholars to place him further towards the end of the Ib period²⁶¹. That Zuzzu and Anitta should have reigned consecutively is shown by the appearance of the same two persons in documents from each of their reigns²⁶². That Zuzzu cannot have preceded Anitta, is clear from the fact that Anitta succeeded his father²⁶³. The arguments for placing Zuzzu towards the end of Level Ib also stem from the late iconography of his seals and the growing number of Hurrian names associated with him²⁶⁴. Both Donbaz and

254 Cf. Balkan: 1957. The letter also contains reference to a king Hurmeli, who is attested on an *iqqāti*-tablet certified by Warsama's predecessor Inar (Kt n/k 32). Hurmeli is now attested in a letter found at Kültepe, which addresses him as “my sun”, king of Harsamna, and informs him of the death of Šamši-Adad (Günbatti 2008b; Forlanini 2008: 76-78), another very important synchronism for the beginning of the Kaneš Ib period.

255 For a collection of the spellings of his name see Guichard 1993. The recognition of a shared identity for the differently spelled names in Mari and Kaniš dates back to Balkan 1957: 34.

256 Forlanini 1985: 55 and Miller 2001: 77 agree in identifying this Zalwar (presumably the Zalpa/Zalbar of the bilingual annals of Hattusili I) with Tilmen Höyük along the river Karasu.

257 Forlanini argues for an identification of Ḫaššu and Mama at Forlanini 1985: 55 and again at Forlanini 1995: 125. Miller 2001a: 81ff. disagrees.

258 3R 7 ii 10. CAD § 83 translates NU as “stela”. For discussions of the possible location see Hawkins 1995d: 95; Miller 2001a: 84ff.

259 KBo 12.3 and KUB 36.99.

260 KBo 12.3 ii 2-23. Helck 1983: 271-281.

261 KBo 12.3 should thus be read as a *Sammeltafel* with two unconnected stories on it. Miller 2001: 97f.; Forlanini 1995: 128. For an attempt at a chronology of the Kaneš Ib kings see Kryszat 2008a: 161-165.

262 Kt 89/k 371 (Donbaz 1993: 139-40); Kt j/k 625 (Donbaz 1989: 84-5).

263 Argued by Forlanini 1995: 129.

264 Forlanini loc. cit. In particular the two-headed eagle within a *guilloche* border on Kt k/k 1, when compared with similar eagles found on bullae from the “Palace of Warshama”,

Forlanini point out that Anitta in OIP 27, 49 is a *rubā'um* GAL, using the typical Kanešite title for a king (*rubā'um* = “prince”) with the addition of the epithet “great”, while Zuzzu in Kt 89/k 369, 1 is called a LUGAL GAL, which is an unusual title in Old Assyrian²⁶⁵. Forlanini sees here the creeping influence of Babylonian titulary, but it is quite likely that the title had already enjoyed a longer herit-age²⁶⁶.

In the reign of Zuzzu we begin to hear of several personages called Tudhaliya. In particular there is a Tudhaliya GAL *ša-qí-e*²⁶⁷. On the assumption that such a high post (Hitt. GAL ^{LÚ}SILA.ŠU.DU₈) would be likely to be occupied by a member of the royal family, Forlanini has suggested a connection with Hittite traditions concerning their earliest kings²⁶⁸. The Hittite offering list KUB 11.7 i 11 mentions a PU-Šarruma, son of Tudhaliya, [fath]er of Papaḥdilmah [...] father of La[barna]²⁶⁹. With Papaḥdilmah we are in the realms of Hittite historical account. Hattusili, in his *Testament*, speaks of his grand-father, who had nominated a certain Labarna as his son in the city of Sanahuitta, while the ^{LÚ}GAL.GAL-TIM “ignored” (*hurtaliyer*) his decision and set this Papaḥdilmah on the throne²⁷⁰. Clearly this attempt at insurrection failed, for the next line has Hattusili asking “the houses of the Great Men, where are they? Have they not gone to ruin?”²⁷¹.

Hattusili I never names his father, but calls himself “the son of the brother of Tawananna” in his Annals²⁷². That a certain Labarna was king before Hattusili, and

are mentioned in fn. 26, as well as the fact that the name Zuzzu is attested at Nuzi and probably Hurrian. He also has a minister with a Hurrian name: Šaušga-Ibra. The name Anitta is also attested at Nuzi (Otten 1966: 344 fn. 25).

265 Forlanini 1995: 129.

266 Kryszat 2008b: 202-203 points out that the king of Purušattum is already called a *rubā-im* G[A]L in TTC 27, from the final phase of Kaneš Level II, and considers that *rubā'um* will have been the Old Assyrian reading of the logogram LUGAL. However, for LUGAL representing Hurrian *šarri* “king” (and thus Akkadian *šarrum*?) at Kültepe see the Hurrian name Nanib-Šarri, written *Na-ni-ib*-LUGAL at TCL 4.33, 10 (Wilhelm 2008: 182), and *iš-tí ša-ri-im* GAL kt 92/k 309, 8 (Barjamovic 2011: 6 fn. 27). See further Veenhof 2008: 145 fn. 673, 168 fn. 730; Michel 2010: 77. For the notion of Purušattum as a “Luwian” capital during the (earlier) Old Assyrian period see Forlanini 2008: 80; Yakubovich 2009: 246-248. For views on the location of Purušattum, see Barjamovic 2011: 357-378.

267 Kt j/k 625, 2-3; Donbaz 1989: 84-5.

268 Forlanini 1995: 130; Beal 2003: 32; Forlanini 2010: 121-122.

269 Forlanini loc. cit. Cf. Beal 2003: 16f. with literature. Beal entertains both the idea that the lacuna should be restored to read [and], thus making Papaḥdilmah and Labarna brothers, both sons of Tudhaliya, and also that the text should run straight on, making Papaḥdilmah the father of Labarna (= Hattusili I).

270 KUB 1.16 iii 43-46. The verb used for the nomination of Labarna as son and presumably heir, *iskunayhis*, is a hapax. I follow the interpretation of Sommer and Falkenstein 1938: 156f.

271 KUB 1.16 iii 45: ŠA ^{LÚ}GAL.GAL-TIM É-ZU-NU *ku-wa-pí Ú-UL-at ḥar-ke-e-er*.

272 ŠA *ta-wa-an-na-an-na* DUMU.ŠEŠ-ŠU KBo 10.2, 3. Cf. de Martino 2003: 30; Forlanini 2010: 116-117, with the assumption, shared by many, that Papaḥdilmah was

not just a confusion of the Telipinu Edict between the title of Hattusili and his name, as H. Otten had suggested, has now been proved by the Cruciform Seal²⁷³. This four-winged seal, which has been reconstructed from numerous impressions found at Boğazköy, has on its reverse central panel hieroglyphs representing Great King Suppiluliuma and Great Queen Henti, on its reverse top wing Great King Labarna and Great Queen [Tawana]nna, on its reverse right wing Great King Hattusili and Great Queen Kaddusi, on its reverse bottom wing Great King Mursili and Great Queen Kali and on its left wing Great King Huzziya and Great Queen [...]zi.

The editors of the seal argue that this Labarna is in fact the first king mentioned in the Telipinu Edict, and that Huzziya is to be associated with a Ḫuzziya, whose name fragmentarily appears at the very beginning of the offering list KUB 36.21, supplemented by the prescription, utterly singular in the context of these lists, that “the musician [speak] the name of Huz[ziya].”²⁷⁴ We thus have another name to play with for the period before Labarna and Hattusili. The conclusion drawn from this by Beal, is that Huzziya is a person who must also have been active at the court of Zuzu in Kaneš, whose name has simply not yet been attested on the published documents from Kültepe²⁷⁵.

However we imagine the familial relations between these names, it is now becoming easier to reconstruct a continuity stretching from Kaneš to Hattusa. Beal has suggested that the Zalpa text (CTH 3) may deal with the transitional period²⁷⁶. Exactly when the Hittites moved to Hattusa is unknown. Anita calls himself the king of Kussar, and Hattusili I calls himself “the man of Kussar” in the Hittite version of his bilingual annals²⁷⁷. Hattusili I certainly died in Kussar, from where he dictated his Testament. Perhaps the Hittites kept their connections to Kussar, while moving to occupy resid-ences in thriving merchant towns that they could take by force²⁷⁸. Whether there was an interim period back in Kussar, or whether the Hittites proceeded straight to Hattusa after the destruction of Kaneš Ib, remains open.

Hattusili's father (with lit. ibid. fn. 11). I find this difficult to reconcile with the tone of the Testament.

273 Dinçol et al. 1993: 87-106.

274 Dinçol et al. 1993: 106. For the singularity of this prescription see Beal 2003: 31f.

275 Beal loc. cit.

276 Beal 2003: 21ff.

277 KBo 10.2, 2. Omitted from the Akkadian version because it was no longer relevant at the time of composition? Melchert 1978: 7 argues that the whole titulary phrase was a late insertion.

278 For the possibility that Hattusa was open for business once again very shortly after the destruction by Anita see Beal 2003: 25. Crucial from the archaeological perspective is that the inhabitants of Boğazköy Level IVc, which is where Old Hittite cultural artefacts start to appear, seem to have used the same defence wall on Büyükkale as those of IVd, the Kārum level. P. Neve comments: “Der Fluch des Anita schreckte die Bewohner offenbar nicht davon ab, die verwüstete Stätte des alten Hattusa weiter zu besiedeln.” Neve 1966: 21.

A more complex and highly subtle picture is now presented by M. Forlanini, with the various threads of the Hittite royal family having separate geographical bases from which they originated and to which they may have kept allegiance, Kussar, Zalpa, Sukziya, while contending with each other to exercise central power from Hattusa. This version of events sees a Hittite settlement in Hattusa already under king Huzziya, the first king of the cruciform seal, very soon after the fall of Kültepe Ib²⁷⁹. It is also argued that the narrative of the earliest historical texts based in Hattusa, such as the Palace Chronicles, the Cannibal Text and the siege of Uršu, stem not from the era of Hattusili I, but from that of his (adopted) father, Labarna I²⁸⁰. In the case of the Palace Chronicles, they would have been composed during Hattusili's reign. If correct, this would have important ramifications for the question of the dating of the earliest writing among the Hittites.

Forlanini's model is based on the assumptions that personal names, in this early period at least, are linked to place of origin, and that the same personal names are perpetuated in the individual branches of a family. While it would be easy to dismiss these premises as assumptions, it is nevertheless the case that Forlanini's model of events is compelling and that he uses a transparent and testable methodology. Thus Huzziya the earliest Hittite king would have been the grandson (?) of the Huzziya of Zalpa defeated by Anitta. The ensuing conflicts relating to the Hittite succession in the Old Kingdom and right the way through to Tudhaliya I/II (15th century) would have derived from the contrasting claims of various families, mainly allied by marriage.

2.1.2 The Oldest Hittite Cuneiform Writing

That Anitta used Old Assyrian cuneiform at Kaneš for the purpose of business records kept in Akkadian is beyond doubt. Of his own proclamation he tells us that “he [...] these words with/from a tablet in his gate”²⁸¹. E. Neu asked whether it was conceivable that he wrote the archetype of the text not only in Hittite, but also in an earlier form of the ductus later known from the first phases of writing as attested at Boğazköy²⁸². He postulates a campaign by Anitta's father in Northern Syria on the basis of a geographical name from Ugarit: **HUR.SAG^{HI.A} KASKAL^{MEŠ} ša¹ pí-it-ha-**

279 Forlanini 2010: 123.

280 Forlanini 2010: 118-119 with fn. 21.

281 KBo 3.22, 33 with duplicates. Neu 1974: 25f.

282 Neu 1974: 134f. For the view of V. Haas that the “Anitta”-text was translated from Akkadian see here Part 3 s.v. AZ.

na (RS 17.62 rev. 7 CTH 64)²⁸³. This campaign could have provided the point of contact for the adoption of the script, according to Neu²⁸⁴.

Yet there are traces of writing traditions in the “Old Script” manuscript of the Anitta text itself, which are extraneous to what is normally found at Boğazköy. KBo 3.22 rev. 62 writes *Ú LU[-]*, where the later duplicate (KUB 26.71 obv. 9) has the more usual *Ù LU-Ú*²⁸⁵. *ú lu-ú* is a regular writing of Akkadian *ū lū* in Old Assyrian²⁸⁶, and is also found sporadically in Old Babylonian texts from Tell ar-Rimah and rarely in texts from Alalah VII²⁸⁷. The writing of NE with two verticals in KBo 3.22, is indeed found in other texts from Boğazköy²⁸⁸, but especially in those which show “Syrian” traits, such as KBo 1.11 (the siege of Uršum text).

Furthermore, a few texts have now been discovered at Kültepe level Ib which show a marginally Syrian ductus and share a few similarities in sign-forms with those of the earliest Hittite sign-inventory. So far three of these have been published²⁸⁹. kt k/k 4 is a letter from Ehli-Addu to Unapše, both Hurrian names, which mentions the city of Haššu²⁹⁰. It concerns a loan of silver that has not been reimbursed for 25 years. The place of writing is unknown, possibly Tunip, but it is

283 Neu 1974: 135. See Nougayrol 1956: 66. For connection with a later Pithana contemporary with Muwatalli I and Tudhaliya I see Klinger 1995: 241 fn. 19; or contemporary with Suppiluliuma, see van Soldt 1997: 690 fn. 44.

284 See further Güterbock 1983b: 172f.; Wilhelm 2010: 256.

285 Neu 1974: 32.

286 E.g.: Letter of Anum-Hirbi l. 33.

287 *ú* for *ù* is also attested at KBo 10.1 obv. 37, *pānam u bābam* (CTH 4). I am reasonably convinced by the tentative suggestion of D. Schwemer (personal communication) that several aspects of the script of this predominantly regular “very late” (NSc) ductus tablet betray the relics of a “monumental” perhaps even “Syrian” writing tradition. This may be one aspect of this. See Imparati and Saporetti 1966: 84; CAD B pp. 25-26 s.v. *bābu* A5b.

288 As noted by Neu 1974: 134.

289 Hecker 1992: 53-63 and again Hecker 1995: 291-303. In the latter publication Hecker refers to “weitere ‘aA Syrien-Texte’” discovered in the Ankara museum and being prepared for publication by C. Michel. See now Michel 2010. Hecker 1995: 303 reported that K.R. Veenhof had identified another letter to Unapše in Ankara museum. This is now published at Veenhof 2008: 12-23. There is no connection between this tablet, kt 91/k 539, and kt k/k 4 apart from the name of the addressee. It is written in perfectly normal OA format, script, and language with a few peculiarities being due to it not being the work of a professional scribe (Veenhof 2008: 22, also letter dated 19.09.06, gratefully received in reply to an inquiry). It is not clear as yet which level this letter was found in. Of interest here is the following injunction (l. 29-31): *tup-pá-am a-na DUB.SAR* (30) *ša šu-bi₄-ri-a-ta-am* (31) *i-ša-me-ú dí-ma li-iš-ta-sí* “give the tablet to a scribe who understands Subarean (i.e. Hurrian), so that he may read it”. Cf. Veenhof 2003: 17; 2008: 13, with discussion p. 17).

290 For Haššu as a centre of Hurrian culture in this and the early Hittite period see Wilhelm 2008: 190-193, with further consideration of the geographical and personal names in kt k/k 4.

clear that Ehli-Addu had contacts in Haššu. The language is Old Babylonian, with “Syrian” elements known from Mari. The shape of the tablet, square, with slightly pointed corners is reminiscent of those from Syrian centres, and the manner of continuing lines on the other side, rather than the Old Assyrian habit of dropping signs a line down if they do not fit, is also known there as well as in Hattusa.

That Hurrians are found here using a script which shows, albeit very limited²⁹¹, affinities with (Syro-) Hittite script, in a palaeographically “Syrian”/“Old Assyrian” context, should give us pause for thought. We might remember the apparently Hurrian names of early representatives of the Hittite tradition from Kaneš through to Hattusa: Anitta, Zuzzu, PU-Šarruma, as well as the presence of Hurrian titles for officials in Kaneš such as *alalhinnum*, *šinahilum*²⁹². A Hurrian involvement in the acquisition of Hittite writing is possible, although it would be rash to do more than point in the general direction on the basis of the meagre sources at our disposal.

It is not possible, however, to posit a continuity from the type of writing in Kt k/k 4 to that in Hittite tablets from the Old Kingdom, due to the appearance on the tablet of sign-forms not known in Hattusa until the end of the writing tradition (LA, Ü). Nor is it the case that all sign-forms cited by Hecker as being Syro-Hittite, such as the “simplified” AH as against the Old Assyrian AH (= HAR), are completely unknown from Kültepe tablets²⁹³. These are rare, however, and Hecker is doubtless right in assigning Kt k/k 4 an “absolute Sonderstellung” among the Kültepe-tablets (loc. cit fn. 14). At the very least this tablet establishes the presence of signs from a similar repertory to that from which the Hittite script would presumably have been adapted.

A new and subtle argument has recently been introduced by S. Patri to demonstrate a continuity of sorts between Old Assyrian writing habits in connection with Hittite or Anatolian loan-words and the orthographic characteristics of later Hittite cuneiform²⁹⁴. After treating the evidence for the status of Hittite consonantal phonemes as provided by contemporary foreign languages, Patri notes that the later Hittite tendency to denote “voiced” consonants with a single written consonant and “unvoiced” consonants with a double written consonant is partially represented in

291 Forlanini 1999: 21 goes too far when he says of this text: “.. ce qui semble une innovation de Hattusili, l’ utilisation du système cunéiforme paléo-babylonien, est désormais attesté à Kaneš”. While this is broadly true, the implication that he wishes us to draw from the existence of such texts does not have to be that the Hittites were using such a script while in Kaneš.

292 Wilhelm 1992: 243, fn. 21; Schwemer 2006b: 222; Dercksen 2007: 37f.; Veenhof 2008: 17-18.

293 BM 115131 (CCT 5, 34c) obv. 3, *I-lá-li-ah-šu* has “simplified” AH contra copy, for example. (A more usual OA AH is ibid. rev. 6.).

294 Patri 2009: 116-121. I am grateful to Dr. Patri for allowing me to see his article prior to publication. See also van den Hout 2009a: 28.

Old Assyrian writings of Anatolian loan-words²⁹⁵. While “voiced” Hittite consonants, /b d g/, could be represented by either voiced or voiceless single consonants in Old Assyrian cuneiform, “voiceless” Hittite consonants /p t k/, could also be represented by doubled consonants, again whether voiced or voiceless. This option was not available for the “voiced” consonants. Patri interprets the later Hittite practice as an institutionalisation of what was originally the Assyrian perception of a Hittite phonemic distinction²⁹⁶. This presupposes a community of writing among the Anatolians and Assyrians living at Kaneš, which was at a great remove still connected to the later writing traditions of the Hittites.

Problematic here is that the practice of writing “voiceless” consonants double, but “voiced” consonants single is also attested for Hurrian, albeit only systematically for the Mittani letter²⁹⁷. Of course, Patri's explanation could also be applied to the Assyrian perception of Hurrian phonemes. It means, however, that a Hittite continuation of the relevant writing practice is not the immediate and only conclusion to be drawn from the available evidence.

2.1.3. The Syria Hypothesis and Alalah VII

Comparative studies are rarely attempted because they are so fraught with difficulty. Beyond the basic issue of the state of preservation of the sources and their extremely fragmentary transmission, there is the fundamental methodological problem of how to select which points of comparison are of interest without sacrificing the human scientist's claim to objectivity. This intrinsic handicap is compounded by the fact that a palaeography of one text corpus should properly be fully completed before comparison with that of another text corpus may be attempted. This does not mean, however, that such comparative efforts should not be made, nor that useful information cannot be gained from those attempts. The following is intended as a very general survey of aspects of the comparative palaeography of Anatolia and northern Syria, and should provide a palaeographic backdrop against which to judge the extent of Syrian scribal cultural influence and transmission in the earliest phases of Hittite writing.

The importance of Alalah VII as a palaeographic comparandum to the Old Hittite Script emerges from its presumable contemporaneity with the supposed transfer of the script to Anatolia, if that is in fact how it happened. Alalah VII is almost universally agreed to have been destroyed by Hattusili I in his second year, although it is clear that the local dynasty was not interrupted and continued into

295 Patri 2009: 102-3. This is of course an over-simplification of Patri's position, which also holds that the distinction between single and double writings of consonants expressed a distinction between voiced and voiceless aspirate consonants (*ibid.* 104-106).

296 Patri 2009: 120.

297 Wegner 2000: 39-40.

Alalah VI, as is textually attested. Similarities between the script of Alalah VII and that of Boğazköy have frequently been remarked upon²⁹⁸.

However, many sign-forms occur at Alalah VII which either do not occur in the Old Hittite corpus or never occur in Hittite language texts. For the purposes of a preliminary comparison we can note the following discrepancies between the Alalah repertory and that of OS Hittite cuneiform. The following sign-forms are never attested in Hittite language texts:

- AG with no uprights: UF 36 20.06, 16; 22.05, 3, 22, 24
- AG with two uprights and three internal horizontals: UF 36, 20.01, 37, 20.01A, 14; 20.02, 8; 20.03, 19; 20.04, 1; 22.01, 18; 22.02, 14; 22.13, 17
- AG with two uprights and four internal horizontals: 22.09, 16
- AG with two internal broken horizontals: UF 36 21.04, 17; 22.03, 19; 22.06, 11, 19; 22.11, 7; 22.12, 16
- AḪ with broken horizontal: AIT 246, 35²⁹⁹; UF 36 20.03, 7, 10; 20.04, 3
- DA “stepped” with unbroken central: UF 36.23, 03
- E (HZL 187B) UF 36, 20.01
- E with 4 horizontals: UF 36 23.01, 7; UF 37 51.01, 11
- É = GIŠ UF 36, 21.01, 7
- É with one vertical: UF 36 20.01A, 12
- É = GÁ UF 36 21.01, 6; 20.05, 29
- É = GÁNA UF 36, 20.01, 1, 11³⁰⁰
- ḪAR with vertical: UF 36 20.03, 7
- ID stepped, unbroken: UF 36 20.03, 12³⁰¹; 20.04, 2
- ID with 4 unbroken horizontals: UF 36 20.05, 24
- KÙ with double broken verticals: UF 36 20.02, 15, 16
- NI with one vertical: UF 36, 20.01, 12; UF 36 20.02; 20.03; 20.05
- LA with one initial horizontal: AIT 61, 9 14; AIT 79, 5; UF 36, 21.01; 20.01A UF 36 20.02; 20.04; 20.05
- LÚ = EŠ over AŠ UF 36 20.04, 3, 7
- LUGAL with 4 horizontals UF 36 20.03 rev. 14
- ŠA = TA UF 36 20.02, 5
- ŠA with three horizontals³⁰²: UF 36, 20.01, 20.03; with four: AIT 76, 3; AIT 61, 11
- ŠAR UF 36, 20.01, 20.01A

298 Güterbock 1954; Wilhelm 1984: 649 fn. 17; id. 2010: 256; Rubio 2006: 47 fn. 89 with further lit.; van den Hout 2009b: 87; id. at the International Symposium on Palaeography and Scribal Practices, Leiden 17th-18th December 2009; Kloekhorst 2010: 197.

299 Zeeb 2001: 516 (Text 10).

300 = GIŠ my collation.

301 Contra UF 36.

302 This is attested in the Old Script Hittite language omen tablet KBo 18.151.

- TA without vertical: AIT 12, 11
 Ú with two verticals 20.03, 3³⁰³, 6, 12
 ˘U 265/26 UF 36, 20.01; UF 36 20.02
 ˘U = IGI + TÚG UF 36 20.01A, 20.04, 5; 20.05, 19
 = IGI + KU UF 36 21.01A

Even the most cursory of glances at the Alalah material shows that the inventory of basic sign-forms attested in the Late Old Babylonian period there includes not only almost all sign-forms known to the scribes of the Old Hittite period, but also most of those known down through to the very latest NSc period of Hittite cuneiform. In many cases these appear in the same tablet, and cannot be used as an indication of scribal hand³⁰⁴. In addition to these, the tablets of Alalah VII also display a number of sign-forms that are never attested among the Hittites³⁰⁵. NI is attested in variants without a vertical, with one vertical and with two verticals, whereas at Hattusa the variant without the vertical is almost exclusive in Old and Middle Script texts, while the variant with two verticals is primarily attested later in texts of foreign provenance, whether as copies of tablets written elsewhere or on tablets directly imported from abroad, and the variant with one vertical is not attested at all³⁰⁶. Certain tablets at Alalah also make no as yet discernible distinction between ŠA and TA, writing both of them with either one, two or no central verticals, although this can rarely also be observed in OH tablets³⁰⁷.

A number of very common signs at Alalah VII are never used at Hattusa. The various highly abbreviated forms of É, so typical of OB cursive, which at times resemble GIŠ or ĜÁ never occur at Hattusa³⁰⁸.

303 Contra UF 36.

304 At the International Symposium on Palaeography and Scribal Practices (Leiden, 17-18th December 2009), Th. van den Hout presented the highly plausible thesis that many of the Hittite New Script signs were already known to the Hittite scribes who wrote the Old Script tablets, but only used occasionally. He compared this with the distribution of “older” versus “younger” signs (seen from the Hittite perspective) in the tablets from Alalah VII. Those which occur more frequently only later in Hittite cuneiform also appear proportionately less often at Alalah VII.

305 For a similar conclusion and criticism of the hypothesis that Syria provided a single point of origin for Hittite cuneiform see Patri 2009: 119.

306 Exception: KUB 10.18 i 33 (? NSb).

307 E.g. KBo 6.2, İnandık Land Donation. For TA with no internal verticals from oracle texts cf. Soysal 2000: 109, wondering whether this is a trait of oracular stenography (in KBo 18.151, KBo 20.10, both “typical old ductus”). It could not be called a peculiarly Syrian trait of OB cursive, however, cf. Mittermayer 2006: 49 nr. 149. KBo 18.151 also contains, uniquely for a Hittite language tablet in the Boğazköy ductus, the form of ŠA with three horizontals.

308 The electronic dictionary entry of ePSD for e [HOUSE] is misleading in suggesting there was ever a separate Sumerian word ġá “house”. ġá as a separate word for a structure housing anything is used of a “shed” in various compounds, particularly

The writing of AH and IM is of interest for the determination of lines of transmission for early Hittite writing. The Hittite logogram ^{LÜ}GUDU₁₂ is written AH+ME in Mesopotamia, but IM+ME already in OS texts³⁰⁹. This pre-supposes that this sign at least was borrowed from a cuneiform tradition which did not always distinguish between AH and IM by writing the two verticals of the sign IM and thus allowed for confusion of the two³¹⁰. This is certainly the case in most Old Babylonian cursive scripts, frequently at Mari, and less so at Alalah VII³¹¹.

Furthermore, A. Goetze's tentative observation³¹² that the Hittite logogram for "magic", UH₇ (= U+KAK), could be derived from a frozen graphic variant of the sign AH (to be read uh, referring to "spittle"- úh- as a primary medium of magical effect), leads us further into Syria. At Alalah VII and also later at Ugarit and Emar, the phonetic sign AH is sometimes written in a form more resembling GU, with one or two Winkelhaken pulled forward over the central horizontal:



AIT 247, 4 (Zeeb 2001: Text 21, collated).

Ultimately this form, too, derives from OB cursive as it is known even from Nippur³¹³. However similar these variant forms may be, on the other hand, they are not the same as U+KAK, and one might like to search for a motivation for Goetze's "nachträgliche Differenzierung" between Hittite AH and UH₇, although it would have to remain entirely speculative. Given that Hittite cuneiform never confuses the sign AH, phonetically ah ih uh, with the logogram UH₇, this would presumably have to be a differentiation which had either taken place already in the tradition from which the cuneiform script was borrowed, or had become completely stabilised in Hittite cuneiform before the beginning of the archives at Hattusa.

ḡá.udu, "sheep-shed", the locus classicus for a distinction between ḡá and é in this regard in the third millennium being Ukg. 4-5 II 4-6 (Steible and Behrens 1982: 289); for OB see ḡá.udu é.ubur.ra, "in shacks, in shepherds' huts" at "Sheep and Grain" 90, Alster and Vanstiphout 1987: 20, 34f.; for further discussion of ḡá.udu = "sheep-shed" see Alster 1972: 94f., with an unpublished OB lexical equation with Akk. *rubbūm*, "litter". All other cases of ḡá "house", as collected at "ePSD Distribution Profile e [house]" are either suspect, obscure, or from texts which do not distinguish ḡá and é. Išme-Dagan K 26 [ḡ]á.kúr.ra is not only damaged but also obscure, but é in ibid. 28 is also like ĠÁ! See photo at Römer 1988: 27 and comment ibid. 46. For gá at Ebla see Biga 2009 especially fn. 5.

309 Schwemer 2003: 11f.

310 Schwemer loc. cit.

311 IM without any verticals is not registered as a variant form at Mittermayer 2006: 297 (p.119), although this does not mean that it was not used in non-literary Akkadian texts.

312 Apparently after a suggestion of P. Deimel, Goetze 1930a: 15 with fn. 1.

313 The form booked at Mittermayer 2006: 280 (p.111) for Lugalbanda I 87 B is quite close to UH₇, although one would have to accept a misinterpretation of the central horizontal as a vertical on the part of a scribe, which is quite possible in cursive script.

The prevalent form of URU at both Alalah VII and IV is HZL 229/10 (vel sim.), which is rarely attested in OH (Anitta) but also in some tablets of the later group of “Syrian Treaties”.

Interesting are those sign-forms that are not attested at Alalah VII but could be called characteristic of the Boğazköy ductus at various of its stages. In particular one thinks of Ù in Old and Middle Script (HZL 265A), at Alalah VII only attested as the divine name ^dIŠTAR, as well as the characteristic Ù of New Script (HZL 265/10-17). Such forms indicate that a Syrian location for the adoption of the script is not the immediately necessary inference on the basis of the available evidence.

Orthographic considerations also suggest that wherever Hittite writing was in fact adopted, the writing culture did not share some of the typical north Syrian orthographic tendencies. Hittite writing is defined from the beginning by the restriction of the use of the sign PI to the phonetic value /wa/. In order to write the syllables /we/, /wi/, for which PI was used at Mari and Alalah VII, Hittite scribes used other methods. From the earliest period scribes write -ú-i- (vel sim.) for Hittite words, while foreign (Hattic, later Hurrian) words with these sounds are written with -we_e-, -wi_i-. From the Middle Script on we have use of -wi₅- (= GEŠTIN) to represent this sound, which is likely to be a Hittite innovation based on the initial syllable of the word for “wine, vine”, *wiyana*³¹⁴.

There are two possible explanations for this situation. Either the Hittites did not borrow their script from one which used PI for /wi/, /we/, or the sound of the labial glide before the front vowels in Hittite was so completely different before the back vowels that the same sign could not be used for both /we/, /wi/ and for /wa/. There is no evidence that /w/ was treated any differently in either pre-vocalic position, so the first explanation lends itself as the more economical.

Many of the Alalah VII tablets display the heavy impression and cramped spacing of the Old Hittite ductus, along with a tendency to write the tops of verticals at a sharp slant to the right. While this is perhaps a distinctive feature of Old Script at Hattusa in comparison to Middle and much New Script, it cannot be said to be *sui generis* or uncommon among writers on clay tablets of the OB period. Indeed, some of the stylistic distinctions between the ductus of Alalah VII and IV can be said to be paralleled by developments in Hittite writing.

Chronological concerns may exclude the texts of Alalah IV being the precursor of such developments as that observed between the ductus of Old and Middle Script, however this is to be quantified, but they perhaps offer us a very small and incomplete window view of more general developments that were taking place in the wider north-western peripheral cuneiform community. This global change in style towards more straight, upright, level-headed stylus impressions, rather than impressing the stylus at an angle, which seems to be the case for Old Script tablets, may be

314 See Yoshida 2006: 152-154 and above.

connected with a change in writing technology, or simply a change in fashion among scribes as to how they hold the stylus.

A similar observation regarding global changes happening across the whole of the north-west peripheral cuneiform community could be said to hold of the development in sign-forms that characterise the palaeographic category NSc at Hattusa (see introduction p. 44), which can be paralleled by similar sign-forms at Alalah IV some 150 years previously. At Alalah the situation is far more complex, as they are mostly cases of sign-forms that appeared already but less frequently in Alalah VII. A full palaeography of the Alalah IV tablets, distinguishing tablets that might appear to be (Mittanian) imports from local productions, must be achieved before this issue can be commented on with any more security. Once again, the paucity of our sources allows us no more than to surmise that this must be part of a more general development in northern Mesopotamian and peripheral cuneiform extending up through Syria and into Anatolia, which can possibly be characterised as the spread of Mittanian and then Assyrian influence in cuneiform writing during this period.

The general comparison of OH script with that in vogue in northern Syria immediately prior to the establishment of the Hittite Old Kingdom is consistent with the surmise made above with regard to the typology of Hittite palaeography. The scribal school of Hattusa was either extremely small, or very disciplined and conservative. The borrowing of the script exhibiting the typical Boğazköy ductus is likely to have resulted from the writing practice of just one or a very small group of scribes. The Hittites did not stand in the centre of developments in writing among cuneiform cultures of the period.

2.1.4. Labarna's Letter and Tigunānum; the Uršum Text

The most important text for establishing the sign-forms in use during the earliest stages of Hittite writing is commonly held to be the so-called Labarna's letter, published by M. Salvini³¹⁵. This letter was acquired on the antiquities market by a private buyer with a number of other documents supposedly from the archive of Tigunānum. The find-spot, and indeed the precise location of Tigunānum itself, are unknown³¹⁶. The other documents so far published are a well-preserved prism, consisting of a list of 438 mainly Hurrian names of *Hapiru*, an Akkadian *Izbu* omen text and a Hurrian text.

Beyond this, a group of tablets of omen-texts of unknown origin from the Schøyen collection in Norway has recently come to light. Whether they all come from the same illegal excavation is unsure for the moment. The texts exhibit an OB

315 Salvini 1994: 61-80; Salvini 1996: 107-116

316 For discussion of the possible location of Tigunānum in the upper reaches of the Tigris, to the North-East of Tell Mozan and North-West of Tell Leilan, see Miller: 2001b: 410 ff.; further Charpin 2000; id. 2004: 144, 177, 378f.

script with north-western peripheral influence. One of them (MS 1807) has the colophon ŠU ^DUTU-*mu-úš-te-še-er i-na É.GAL š[a] tu-ni-ip-te-eš-šu-ub iti a-ia-ri* UD.26.KAM as well as a *līmu* name. This at least we can safely compare with the other apparent Tigunānum documents. The other tablets from the Schøyen collection belonging to this group are scattered with Middle Assyrian dialect forms as well as one or perhaps two Hurrian words. The only reasons for grouping them together are palaeo-graphic and thematic similarities³¹⁷.

The desire to exploit the Labarna's letter to the full for its palaeographic information is manifest in Salvini's edition, although the enterprise is not without its difficulties. On the one hand he is keen to use the letter as evidence to be used for the "absolute" dating of sign-forms in the Hittite tradition³¹⁸, on the other he points out that the ductus of the letters from Boğazköy was often different from that used in the chancellery at Hattusa³¹⁹.

The differences between the forms on the *Hapiru* prism and the Labarna's letter are listed at Salvini 1996: 115f. J. Klinger has pointed out, however, that the Labarna's letter shares many more features in common with the two other texts apparently from Tigunānum than it does with the prism, and that all the Tigunānum texts have more in common with each other than with the sign-inventory being used by Hittite scribes in Hattusa at the time³²⁰. As some important signs are omitted from his table of comparison, which includes the "Siege of Uršu" text (CTH 7, KBo 1.11), the Tigunānum prism and the Hurrian text from Tigunānum, it will be useful to add some details to the comparison here, including comparison with those texts adduced by Salvini, (kt k/k 4, İnandık, Bo. 1262³²¹) and the new text from the palace of Tunip-Teşsub (MS 1807).

1. The sign NI is written both with and without the two inscribed vertical wedges in the letter and is used by Salvini to prove the existence of the

317 See George, forthcoming. A further Tigunānum-tablet is now published at Akdoğan and Wilhelm 2010, showing similarities in ductus as well as onomastics with the prism.

318 The form of LI is described as 'absolut alt', Salvini 1994: 79.

319 Loc. cit. 80. See also Klinger 2003: 240, "Auch dieser Brief wurde in einem Schrifttyp abgefaßt, der ganz offensichtlich nicht in direkte Verbindung mit dem zu bringen ist, was wir heute als typisch althethitischen Duktus ... kennen".

320 Klinger 1998a: 371 and sign-lists on p. 375. It appears from his statements on p. 372 that by "das von hethitischen Schreibern genau zu dieser Zeit verwendete Zeicheninventar" he means the sign-forms used for Old Hittite Ductus I. Thus he assumes that Old Hittite Ductus I was in use during the reign of Hattusili I.

321 Salvini 1994: 77f. Klinger 2003: 240 fn. 15 comments that both the Hurrian oracle text and the İnandık document are "eindeutig ... mittelhethitische Niederschriften". After G. Wilhelm's re-assessment of the prosopography of the older Land-Donation Tablets this should be revised (see below).

variant with the verticals in the Old Hittite period at Hattusa³²². Neither of the texts kt k/k 4, İnandık or Bo. 1262 have the form with the verticals, while it is consistently used in the *Hapiru* prism, at *Izbu* 10, and in MS 1807. The form without vertical wedges never occurs in the other published Tigunānum texts. At Hattusa the form with the vertical wedges appears to be regular in later Akkadian texts written in the “Assyro-Mittanian” ductus³²³, and also occurs in the rarely attested “monumental script”, but is otherwise very infrequent. It does occur consistently in KBo 1.11, except in the passages that are written partially in the Hittite language in Hittite words and in a Hittite name, where in each case the form without the verticals is used³²⁴. This may not be an accident.

2. The form of AH in the Labarna’s letter is distinguished from those of İnandık and Bo. 1262 by the fact that it has a broken horizontal in the centre³²⁵. This feature it shares with AH in kt k/k 4. Such a form is not registered for Hittite writing at HZL 72³²⁶. The prism consistently uses the form with broken horizontal as does the one occurrence in the Hurrian text from Tigunānum, while MS 1807 fluctuates. Although Salvini lists this sign-form as one of the differences between the Labarna’s letter and the prism, the sign-forms in the two texts clearly have more in common with each other than with the texts adduced from Boğazköy. The form with the broken horizontal is used consistently in KBo 1.11, however.
3. The writing of ŠA in the Labarna’s letter, with three or four horizontals, is quite different to that in the İnandık document and Bo. 1262, but is matched well by the writings in the Prism, the *Izbu* text, the Hurrian text from Tigunānum and MS 1807³²⁷. It also occurs in KBo 1.11.

322 Apparently contra HZL 76 and cf. Rüster and Neu 1989: 20. It is worth pointing out that the sign without the two verticals is restricted to the word *qa-ni(-i)* =“horns” in ll. 27, 33, read *kā-ni-i* by Durand and Charpin 2006: 220, 223.

323 NI with verticals does occur in some very late Hittite language tablets: regularly in KUB 51.81 (NSb); KUB 18.20 (NSa/b); KBo 6.5 (Laws C, NSc); occasionally: KUB 26.84 ii 13 (place-name, NSbii), possibly KBo 3.6 iii 70 (could be over erasure); KBo 5.13 i 9 (?); KUB 23.68 rev. 17 (NS); KBo 3.60 obv. i 11, ii 2, 8, 12 (NSc); KUB 53.17 ii 22 (NSb/c); KUB 13.3 ii 22 (NSc?). For the label “Assyro-Mittanian ductus” see Wilhelm 1991: 88; Schwemer 1998: 9ff. NI with the verticals at 518/z rev. 7 (MDOG 103, Akkadian Land Grant).

324 KBo 1.11 obv.¹ 3, *Me-na-ni-ia*, rev.¹ 15, *la-ah-ni-it, kur-zi-wa-ni-eš*.

325 I do not see why Salvini sees such similarity between the forms of AH in Labarna’s letter and Bo 1262. Salvini 1994: 78. The form with the two horizontal wedges is regular in texts from Alalah VII.

326 It should be stressed, however, that HZL only rarely includes forms from Akkadian language texts from Boğazköy. Rüster and Neu 1989: 20. This is a case in point (see below). It does occur, along with IM with a broken horizontal in KUB 21.9 (CTH 90B - NH/NS).

327 Salvini 1996: 94 (Prism), 118-9 l. 13 (*Izbu*), 124-5 (Hurrian text from Tigunānum).

4. There is a great deal of fluctuation in the forms of Ú in the Labarna's letter. The form with only two verticals, a comparable version of which is known from later texts at Boğazköy³²⁸, occurs among these, but is not matched in any of the other texts compared³²⁹. It does occur, however, at *Izbu* 2 and *Hapiru* II 29, VI 22.
5. The forms of E used in the Labarna's letter³³⁰, in particular the form with four horizontals, is not matched by İnandık, Bo 1262, or KBo 1.11, and is not registered under HZL 187 for Hittite³³¹. Nor in fact is it matched by the forms in the Prism. Closer is the typically “Old Assyrian” form found in kt k/k 4 as adduced by Salvini, but closer still is the form found in the Hurrian text from Tigunānum, while it is written with 3-4 horizontals in MS 1807³³².
6. The use of the sign SU for /su/ or /zu/ is not attested for Hittite, which regularly uses ŠU for this purpose³³³. Akkadian at Boğazköy does not use phonetic SU “essentially”³³⁴, preferring to write -sú- or -šu-. It may be used for /zu/ at Labarna's letter 27³³⁵. The problems inherent in this reading are obviated by J.M. Durand's proposal to read *kà-ni-i kuš* “ceintures de cuir”³³⁶.
7. Special interest is rightly due to the form of LI at Labarna's Letter obv. 25, which Salvini can compare only with the “Syrian” form of kt k/k 4³³⁷. It is also paralleled at *Hapiru* I 47, and looks much like the LI used in MS 1807. This LI is often found in Middle Babylonian.
8. Apart from sign-forms attested in the compared texts, the logogram ŠE.BA³³⁸ occurs in the Labarna's letter l. 18, which does not appear to be otherwise

328 KUB 14.3, KBo 19.76+.

329 Salvini 1994: 76.

330 Salvini 1994: 71.

331 A similar form, with three horizontals, occurs in the “monumental” script fragment KUB 3.91 obv. 5. These texts are rather problematic. See below.

332 Salvini 1996: 124-5, ll. 4, 8. It is also, of course, well-attested at Alalah VII.

333 The Labarna's letter uses ša for phonetic /sa/ in ša-ra-ti in ll. 32, 36. This is fairly common in peripheral Akkadian.

334 Cf. Durham 1976: 358. The one example of -su- cited by Durham (p. 454) at KBo 1.10 obv. 35 in fact reads *a-ma-zu*, unless the copy is faulty. Perhaps Boğ. Akk. does not use SU phonetically at all, not just not “essentially” as Durham puts it. *su-lum-ma-a* is found at KUB 48.73 obv. 2 (dupl. KBo 1.7 obv. 15 has *sú-lum-ma-a*) but this is clearly an import from a foreign, in this case Egyptian, writing system. However, see *i-na-ak-ki-su* SBo I Text 2 rev. 7. Cf. Klinger 2003: 243ff.

335 Salvini 1994: 75. At Salvini 1996: 113 fn. 2 it is proposed to read *i-su* as an irregular writing for *enzu*, “goat”. The i-vowel is ascribed to “Sandhi” after *qa-ni*. The wrong case-vowel also needs to be explained in a text where case-vowels are otherwise written correctly.

336 Durand and Charpin 2006: 223.

337 Salvini 1994: 79.

338 Durand 2006: 220f. reads *še-pá-šu ki-ma UR.GI₇ a-ku-ul-šu* “mors lui les pieds comme un chien”, objecting that one would not use ŠE.BA of a king. However, this is figurative

attested at Hattusa, but is very frequent in northern Syria³³⁹. It is not clear to me, however, what Boğazköy Akkadian would have written for Akkadian *ipru*, which does not seem to be attested there. This is not surprising, since the institution of the *ipru* was only at home in the extended “palace economy”³⁴⁰. The “grain ration”, which could consist of items quite other than grain, was a regular payment to all kinds of people, and sometimes animals, in some way associated with the palace, from Ur III until its supercession in the Old Babylonian period in Mesopotamia. It was continued in peripheral areas such as Syria.

9. The form of U₈ in the complex logogram USDUHA in l. 12 is very different to that registered under HZL 45.
10. The Middle Assyrian forms found in the other possibly Tigunānum tablets from the Schøyen collection add credence to Salvini's emendation *lu-ú <a>-i-la-at* at Labarna's letter obv. 9 meaning “be a man” and the interpretation of the unemended form in l. 13.

Klinger's brief review leads him to the negative conclusion “daß die Schreiber dieser Texte (i.e. Labarna's Letter and KBo 1.11) nicht der hethitischen ‘Schreiberschule’ angehört haben können”³⁴¹. It is not significant for his argument where they were actually written, whether by foreign “specialists” at the Hittite court or by locals employed on campaign, the writing employed in these documents had no influence on the development of writing at Hattusa³⁴².

I would also suggest the possibility be entertained, in view of the similarities between the script of the letter and that of the other published and unpublished “Tigunānum” documents, that we have before us an archive copy of a Hittite letter from

language. One could conversely object if one wanted that Tunip-Teššub might not want to be compared to a dog. *akālu* “eat” is not attested meaning “bite”, which would of course be *našāku*.

- 339 Zeeb 2001: 17, 134, 206, 219, 241. ŠE.BA = *ipru* in Alalah VII cf. AIT 238 (Zeeb 2001: Text 24), Zeeb 2001: 134 fn. 51 “indirekte Gleichung”. Otherwise cf. AHw. *ipru*.
- 340 Similarly, other words for regular food payments of some kind from the palace or temple are not attested in Boğazköy: *kurummatu*, *ukullū*, both of which are attested at Alalah and Ugarit. The Ugarit attestation RS 20.212, 18f. *a-na* ^DUTU^{ŠI} *ku-ru-um-ma-ta* (19) *e-te-er-šu* “they (the people of Ura) have asked for food supplies from My Sun” in a letter from a Hittite to the king of Ugarit attests to knowledge of the word *kurummatu* in Hittite diplomatic circles, but does not refer to anything remotely comparable to the institution of the ŠE.BA. D. Schwemer brings this to my attention.
- 341 Klinger 1998a: 372. This has to be seen in the context of his general thesis, elaborated over two papers (Klinger 1998a and 2003), that the scripts used for Boğazköy Akkadian were essentially of the same type as those used for Hittite texts, with the exception of those written by foreign “specialists” and imports from abroad. To uphold this hypothesis in view of the script used in the texts in question, he needs to dissociate them from that tradition. See also van den Hout 2009a.
- 342 Klinger loc. cit.

Hattusili I, translated in Tigunānum. The typically “Hittite” forms of NI in the word *qa-ni* would then be explained as having been kept under the influence of an original written by Hittite scribes³⁴³. The use of the logogram ŠE.BA in the phrase ŠE.BA-šu ki-ma UR.GI₇ a-ku-ul-šu at Labarna 1. 10, could even be a Syrian scribe’s understanding of a Hittite idiom, although I am unable to offer any convincing candidates. As it is not clear why an archive copy should have been made of a letter, it is also possible that the text was written by a Tigunānuman scribe, possibly part of a delegation sent to meet the Hittite king on campaign³⁴⁴.

KBo 1.11 also looks as if it must be from a foreign tradition, although it is most probably a translation of a lost Hittite original³⁴⁵. The most recent editor demonstrates numerous “Hittitisms”, such as an apparent imitation of the phraseological verb construction, to which may be added the fact that at rev. 14-15 the scribe seems to have lapsed into Hittite³⁴⁶. There are many instances of omitted signs, extra signs, an erasure and “poorly formed signs”³⁴⁷. The question is whether this was due to a Hittite scribe or a translation into Akkadian by a foreigner.

D. Schwemer wonders whether KBo 1.11 may not have been the work of a Hittite student scribe, who was not only trying his hand at Akkadian, but also at an “Akkadian” ductus³⁴⁸. He sees this as possible evidence of a ‘digraphic’ scribal training at Hattusa³⁴⁹, and supports this idea with the fact that the text displays a number of signs known to Old Hittite script, as well as some that do not appear again in this form until the latest phases of Hittite writing (KI, ŠA, LA, E, AZ, IB, KU), although they are well known from earlier northern Syrian scribal traditions³⁵⁰.

343 That NI without the verticals was known in Northern Syria, e.g. Alalah VII, is beyond dispute.

344 This hypothesis ignores the very real correspondences between the Labarna letter and KBo 1.11 in unusual sign-forms (e.g. ZU, NE).

345 This tablet was deemed to be Old Hittite “Duktus I” by E. Neu (1983: X fn. 7), and has been held to the oldest piece of writing discovered at Boğazköy (Kempinski 1983: 33 fn. 20).

346 Beckman 1995: 32.

347 Beckman 1995: 23.

348 Schwemer 2004: 79.

349 Schwemer 2004: 78f. J. Klinger is opposed to this idea on general grounds, arguing that an earlier acquaintance with other types of script would not explain why it is only in C13 B.C., as he postulates, in agreement with C. Kühne, that a whole series of very late sign variants appear, that had been known only from archives outside of Hatti for 100 years or more. Cf. Klinger 1998: 368, with reference to Kühne 1988: 231f.

350 Paraphrase from Schwemer 2004: 79. Contrary to the assertion of Neu 1983: X fn. 7 (also Beckman 1995: 27 fn. 14), KBo 1.11 does contain at least two examples of the latest URU sign HZL 229B (obv.! 5, 9], collated on original; Neu had collated photos, Beckman follows him). The other URU signs are the typical “Syrian” ones (HZL 229/10) which appear in the later Hittite “Syrian” treaties, but also in Alalah VII. 229B is not known from the earlier “Syrian” tradition at present.

This is precisely the evidence used by Klinger to demonstrate how these texts are alien to the Hittite tradition.

Features of orthography such (Amorite) Mari-type *-ia-* > *-ē-* (or *-iyi-*³⁵¹), the use of PI for *-we-*, and the possible use of *gud.máḥ* (= AL) for a “heifer” (s.v. *amar.máḥ*, part 3), make it extremely unlikely that the author was Hittite³⁵². The peculiar Hittite sentence on the reverse is by this account a place where the translator was at a loss for words. It is also noticeable that the only cases where the typically Hittite NI is used are in these Hittite words or in a Hittite name³⁵³.

Forlanini's argument that the narrative of the Uršu text should be dated to the reign of Labarna I, instead of that of Hattusili I, must have repercussions for the dating of the Labarna-letter, as these two tablets resemble each other so very much in the sign-forms they use. The argument that the siege of Uršu cannot have happened at a time when Haššu was not under Hittite control³⁵⁴, which it was clearly not from years three to six of Hattusili's reign, must also apply to the campaign against Haḫḫu that is the subject of the Labarna letter. If this is the case, there are of course also repercussions for the dating of the other Tigunānum documents. All of these documents would thus belong much further away from Hittite cuneiform writing practices than previously thought, not only as productions of “foreign” scribal schools, but also in time.

Just because the theory of a digraphic scribal education does not necessarily work in the case of KBo 1.11, this does not mean that scribes were not able to write in different ductus types as we assign them³⁵⁵. This is clear for the two tablets manifestly written by the scribe Tatiganna, as realised by Klinger (see introduction 1.5.2). Furthermore, KUB 3.91, a late fragment of an Akkadian-language Palace-Chronicle type of text, has the Akkadian written in an OB “monumental” script while Hittite comments are written underneath in regular Boğazköy ductus. This kind of text is exceptional, however, and should rather be classed along with the “palaeographic” versions of sign-lists found at Ugarit. One should also consider the case of the reverse of KBo 10.1, the Akkadian version of the Annals of Hattusili I, where numerous signs alien to the ductus of the rest of the tablet occur over a stretch of four lines. It is just possible that these have crept in from the original that the inscription was written on³⁵⁶. Similarly, column iv of the Akkadian language treaty with Tette of Nuhašše (KBo 1.4) slips into a Syrian ductus, again presumably on the basis of an original from Syria.

351 Streck 2000: 187.

352 Also Archi 2010: 40.

353 Contrary to copy (and Beckman 1995: 24) AŠ is written in obv. 16 ^{URU}*ha-aš-šu* and not NI.

354 Forlanini 2010: 118 fn. 21.

355 The texts are also “von begrenzter Aussagekraft für die hethitische Schreibkultur insgesamt”, Schwemer 2004: 79.

356 Imparati and Saporetti 1965: 84; Weeden apud Heinhold-Krahmer *et alii*, forthcoming.

2.1.5. Land Grants

The Akkadian language Land Grants are a group of texts, whose earliest examples certainly reach back into the Old Hittite period. How far back is a different question. The earliest among them contain a seal of an anonymous Tabarna, mostly written around the three symbols of good fortune, the rosette, the ankh and the triangle. It is only with Alluwamna that the seals come to be associated with named kings. The İnandık Land-Donation (IK 74-66) appears from its ductus and sign-forms to be the oldest of all, and had been dated to the reign of Hattusili I by its editor K. Balkan on the basis of the names Zidi, Pappa and Askaliya appearing in it, who are also attested in the Palace Chronicles (CTH 8-9), albeit with different titles³⁵⁷. This dating has now been cast into serious doubt by G. Wilhelm, using a combination of stylistic and prosopographic criteria³⁵⁸. I shall restate his argument in reverse, as this seems the most effective way to present it in a few paragraphs.

The first Land-Donations with a seal naming a king are those of Alluwamna³⁵⁹. His seal has a single rosette in the centre, with the legend written anti-clockwise around it (Beran 146a). Wilhelm sees a more or less linear development from seal-types with the three symbols of good fortune to the rosette that becomes the regular seal decoration from Alluwamna through to Muwatalli II. Alluwamna's Land Donation KBo 32.136 lists in the position where a scribe's name would usually appear a ¹IS-PU-UN-N[U-U-MA DUB.SAR]. This Išpunnuma also appears as scribe on the unpublished tablet Bo. 90/732, a Land Donation with an anonymous Tabarna seal. In this case the seal has a rosette in the middle, with the triangle and the ankh pushed out into the cuneiform ring³⁶⁰. Wilhelm sees this as a transitional form between the older seal types (Beran 143-144b) and the later norm. The text concerns the disposal of the estate of a man called ^mHA-AP-PU-WA-AŠ-ŠU GAL DUMU^{MEŠ} É.GAL.

This man seems to have had a very long career, and is attested in numerous documents³⁶¹. Other persons appearing with him as fellow witnesses or in other

357 Balkan 1973: 72f. Zidi (KBo 3.34 ii 1 = 36 i 11), Pappa (KBo 3.34 i 5, 7 = KUB 26.104 i 3, 5) and Askaliya (KBo 3.34 ii 8, 15-19 = 36 rev. 16, 21-24; KUB 36.105, 4, 10 = VBoT 33, 12). These names are quite common. The reliability of the *Palace Chronicles* as a historical document should not be over-estimated, however, given that their anecdotal, proverbial character places their content outside of historical time. See Dardano 1997: 4 "...un'epoca anteriore, quasi mitica: il tempo di un generico 'padre del re'".

358 Wilhelm 2006.

359 KBo 3.136: [^{NA4}KIŠIB LUGAL.G]AL TA-BA-AR-NA AL-LU-W[A-AM-NA], and the document 304/e. Cf. also Beran 146a.

360 This must be the Land Donation photographed at Neve 1992: 60 fig. 163, bottom row, second from left.

361 KUB 48.102 (Wilhelm 23); SBo I 15 (only [...]ŠU and title (Wilhelm 20); unpublished 301/z (Wilhelm 19); MDOG 103: 63 fig. 3 (Wilhelm 18); SBo I 11 (Wilhelm 17); unpublished Bo 91/1791 (Wilhelm 14); SBo I 12 (Wilhelm 13); unpublished Bo 90/750

functions also appear with each other on separate documents, thus indicating that this is a group of people that lived roughly at the same time. The seals of the documents on which Happuwassu appears, always as GAL DUMU^{MEŠ} É.GAL, reach right through the stylistic development as sketched by Wilhelm, including three with seal-type Beran 143, the earliest in the scheme. It has the three symbols of good fortune in the centre and no separating line between the symbols and the text. This is probably also the seal type of the İnandık land donation, which is broken in its centre³⁶².

On two such documents³⁶³, Happuwassu, the GAL DUMU^{MEŠ} É.GAL, appears together with Sandamei, the UGULA I LI LÚ IS^{M(EŠ)I}LÚ MEŠ IS. This character also appears on the İnandık Land donation³⁶⁴. Thus we reach the oldest text in the series. The fact that one man could span the time from a document written by a scribe of the time of Alluwamna, and also have been contemporary with a figure from the İnandık Land Donation, leads Wilhelm to the conclusion that the majority of the anonymous Tabarna seals are to be dated to the reign of Telipinu, the İnandık document being dated perhaps a little before, from the reign of Huzziya or maybe even Ammuna.

Given that the İnandık document is, palaeographically speaking, the oldest datable text we have, we are left with a considerable gap between a supposed adoption of the script in the reign of Hattusili I or even earlier and the start of the available datable records³⁶⁵.

M. Popko (2007) has proposed that there was no Hittite writing before Telipinu. Popko's theory is rooted in the observation that the "Zukrasi-text" and a couple of the earlier Land Donations exhibit the "stepped" DA and ID otherwise usually taken as indicative of MSb. This he uses as evidence that the tablets exhibiting such features date to the very end of the OH period. At the same time he assumes that the

(Wilhelm 12); KBo 8.27 + MDOG 103: 63 fig. 3 (Wilhelm 6); SBo I 3 (only [....-Š]U and title (Wilhelm 5); MDOG 103: 61 fig. 2. (Wilhelm 4).

362 Balkan 1973: 63.

363 Wilhelm 4 and 5.

364 İnandık rev. 26. The initial ŠA of his name is copied as TA at Balkan 1973: 26. The photo does not show any vertical wedges, however. This is also the case for the writing of TA in TA-BA-AR-NA in l. 1. If this is not just a mirage of the light in which the photograph was taken, both ŠA and TA could thus be represented by the same sign, a phenomenon all too familiar from Old Babylonian cursive writing, but not so frequent at Boğazköy.

365 Otten thought that Tablet A of the Laws was older than the earliest anonymous Tabarna seals in 1971. This was, however, as he notes, prior to the publication of the İnandık Land Donation. Klinger 2003: 240 fn. 15 declares this and the other Land Donations to be "eindeutig ... mittelhethitische Niederschriften". The reasons for this in the case of İnandık could conceivably be the spacing on the obverse, but this is explained by the nature of the text, involving names and titles, and the amount of space available. Otherwise the tablet appears to satisfy the criteria for an OS classification, with the reservation that many of these critiera are also observable in Middle Hittite texts.

OS tablet of the Zukrasi-text must be among the oldest Hittite tablets, and hypotheses that the Hattusan writing tradition was devoted to writing Akkadian in the period before Telipinu, as with most contemporary peripheral cuneiform cultures³⁶⁶. The stepped DA and ID in the Land Donations are explained as reflexes of “Akkadian” writing habits, with reference to the presence of these forms at Alalah VII.

Recently Th. van den Hout has elaborated on this, stressing the distribution of datable original compositions among the earlier Hittite kings³⁶⁷. Akkadian language texts predominate among diplomatic documents until the reign of Tudhaliya I/II, and indeed all historically datable texts from the Old Kingdom have an Akkadian component. It was Telipinu who began to introduce Hittite language for official documents, but only sparingly. Van den Hout sees, as mentioned in the introduction, the beginning of large-scale writing in Hittite under the reign of Tudhaliya I/II, and pushes Old Script Hittite later into the 15th and early 14th centuries.

This ignores the relatively large number of E. Neu's OS type I tablets of rituals written in Hittite, or at least implicitly assumes that they are later or not relevant. While it remains itself a hypothesis that Neu's sketch of a development from OS Type I through to MS is anything approaching the actual state of affairs, one cannot ignore the possibility that this was the case. Furthermore, Popko's dating of the OS tablet of the Zukrasi-text to the end of the Old Kingdom is achieved on the basis of the hypothesis that the stepped forms of DA and ID are peculiarly characteristic of Middle Script, which, while it may be true, requires that there be an OS beforehand that is earlier. This is a question of definition, and requires further research. Neu's OS Type I tablets, which are all Hittite language, are good candidates for representatives of this older type, although nothing can be proven until independently datable texts are available for the Old Kingdom.

Furthermore, those texts which do attest an Akkadian tradition from the Old Kingdom, appear to be more or less clearly examples of translations into Akkadian from Hittite models³⁶⁸. Methodologically, however, Popko and van den Hout are correct to point this out, as there is no evidence that the Hittite models for these Akkadian translations would have been fixed in writing at the time³⁶⁹.

The evidence collected from the logograms studied in this work can do little to decide this question one way or another, as they are by definition imports at some

366 The Testament of Hattusili I (KUB 1.16, CTH 6) would appear to be a Hittite language text that must have been composed during the Old Hittite period. The position at issue here would have to argue that the text was only written down in Akkadian at the time. The text does not have any characteristics of an oral composition, however, although it is not impossible that it have been memorized. For further reflections see Archi 2010.

367 Van den Hout 2009a.

368 Annals of Hattusili I, see Melchert 1978: 1-22; the author of the Akkadian of the bilingual Testament of Hattusili I was also clearly not an Akkadian speaker, but this does not mean that the Hittite text definitely provided the model for translation into Akkadian.

369 See further Archi 2010: 41-44.

level from Mesopotamian writing traditions, and cannot be used as evidence for a language of writing. However, it is notable that once we begin to find so-called OS tablets, they exhibit an extremely uniform and established appearance and set of writing conventions. So uniform are they that one must either hypothesise a longer tradition that led to the concretisation of such coherent scribal practices, or they are in fact the work of a few scribes over a short period of time.

Some of the peculiarly Hittite uses and values of certain logograms are certainly well established in the Old Script tablets (eg. ^{UZU}NÍG.GIG meaning “liver”). In the case of AMA DINGIR-LIM we also have a logogram that must be built on a Hittite model: *siunzanna-* “mother of god”. Even so, the base language for the logogram, as made clear by the phonetic complement, is Akkadian.

2.2 Hittite Scribal Education and Scribal Institutions

2.2.1 Scribal Environment

Work on Hittite scribal education is only just beginning³⁷⁰. While fragments of most of the lexical lists known to the scribal curriculum of Babylonia have been found in Boğazköy, very little is known of methods of instruction, or whether these lists even played a role³⁷¹. The OB Edubba texts of Babylonia give us some insight into the methods of education for scribes in parts of Mesopotamia³⁷². However, the Edubba as an institution referred to in these texts was almost certainly defunct by the Old Babylonian period³⁷³. By this time tuition at such scribal centres as Nippur and Ur was apparently carried on in private houses, just as it had been in the 3rd millennium before the advent of the Ur III state and its monopolisation of a wide variety of social activities. According to A.R. George, it may be the Edubba of the Ur III period, an institution continued under the kings of Isin, that the Old Babylonian Edubba literature is referring to³⁷⁴.

There is however a reference to an É.DUB.BA.A in a Hittite letter from Maşat Höyük³⁷⁵, where it is cited as the location of a conversation, thus a concrete place. Given that the conversation cited involves a plea for the support of the father of the person thus addressed in the É.DUB.BA.A, it could be that we are dealing with young men in an institution of education. What is more, É.DUB.BA.A is a very specific spelling, ultimately obscure, but thought by some to enable an immediate graphic distinction between the É.DUB.BA, “scribal school”, and the É.KIŠIB(.BA),

370 The project “Transfer of Knowledge in Cuneiform Cultures” is addressing this deficit, in the form of a dissertation by Tobias Scheucher dealing with the Lexical Lists, and contributions from Jeanette Fincke dealing with the higher levels of the scribal curriculum from Boğazköy. The following should in no way be thought to anticipate this work. Otherwise, see Klinger 2005; Torri 2008; ead. 2009; Hoffner 2009: 7-12; 335-339; Gordin 2010; Weeden forthcoming a.

371 J. Klinger points out a possibly sequentialised, i.e. curricular, writing of a lexical list followed by a god-list on KBo 1.32. See Klinger 2005: 111.

372 Sjöberg 1974: 159-177.

373 George 2005: 127-136.

374 George 2005: 132ff. Also Tanret 2002: 168 with fn. 2; Charpin 2008: 77.

375 ABoT 65 rev. 8: *nu ha-an-da-a-an A-NA ¹A-TI-U-UN-NA I-NA* É.DUB.BA.A (9) *ki-iš-ša-an me-ma-ah-hu-un A-BU-KA-wa-mu-uš-ša-an* (10) EGIR-an-pát *ki-it-ta-ri* EGIR-an *ar-ha-wa-ra-aš-mu* (11) Ú-UL *nam-ma ne-e-a-ri* “and I spoke thus directly to Atiunna in the Edubba: Your father is right behind me, he will not turn away from me, will he?”; differently Rost 1956: 347; Hagenbuchner 1989: 176 (Nr. 123); Houwink ten Cate 1998: 175-176. Atiunna himself is not attested as a scribe, HKM 49, 2 being his only other secure attestation (Alp 1991: 55), nor is the letter's author, Tarhuntissa. For their relations see Houwink ten Cate 1998: 175f. Also Marizza 2007a: 120.

“storehouse”³⁷⁶. This distinction is achieved in Hittite texts by the use of the determinative NA₄ in the latter case³⁷⁷.

One should note, however, that the É.DUB.BA.A referred to in ABoT 65 is unlikely to be located in Hattusa. The letter specifically states that the recipient, Palla, had written to Hattusili and Armaziti sending his greetings, but that “they are not here” (*na-at Ú-UL ka-a*) and that Hattusili had “driven off to Hattusa” (*nu URU ha-at-tu-ši pé-en-ni-iš*). It is just possible that this É.DUB.BA.A was situated in Ortaköy/Sapinuwa, a periodical residence of the Hittite king and possibly the location of Hattusili, scribe and LÚ¹*BĒL MADGALTI*³⁷⁸. In this case it would most likely have been Hattusili’s house.

One further reference to an É.DUB.BA may well refer to a scribal institution within Hattusa. An offering list from the AN.TAH.SUM^{SAR} festival refers to offerings to be made “to the stag-god (protective deity) of the king and to the (divine) throne of the É.DUB.BA”³⁷⁹. It is possible that the mention of these two divinities together indicates that we are dealing here with an É.DUB.BA on Büyükkale, the royal citadel, itself. The tablet is written in the latest form of Hittite cuneiform, NSc, and is thus to be dated to the 13th century, although the material treated within it, as well as aspects of the language, can be assumed to go back to Old Hittite traditions³⁸⁰. One cannot exclude, however, that É *tuppas*, “magazine”, is meant here³⁸¹. The writing with BA and not PA, as well as the position of the enclitic connective =a may speak against this, but É *tuppas* appears to be how the fragment of a duplicate manuscript understood the text³⁸². The identification of a royal É.DUB.BA on the basis of this text is thus dubious.

If É.DUB.BA.A is a reference to an institution of scribal education, it is possible that the institution was borrowed with the script. It does not mean, however, that a Hittite É.DUB.BA.A of the early 14th century BC looked anything remotely like the Edubba at Nippur in the 21st century BC³⁸³. Edubba-texts, school exercises describing life in school, are preserved at Boğazköy, which form duplicates to late OB

376 Landsberger with reservations apud Sjöberg, loc. cit. 159, with further literature. More recently the writing é.dub.ba.a has been used as evidence that the Sumerian is to be construed as a nominalised verbal phrase: “the house that distributes tablets” (Volk 2000: 1).

377 See also the expressions for “stylus” GI É.DUB.BA(.A) and GI É *TUP-PÍ* (HZL 30) = Mesopotamian gi.dub.ba at MZL 141, p. 281.

378 Imparati 1997: 201-206.

379 KBo 4.13 obv. ii 14: *A-NA D¹L[AM]MA LUGAL É.DUB.BA-aš-ša D²DAG-ti*, wrongly normalised with one ŠA too many at Archi 1966: 99.

380 Cursorily Melchert 1977: 82.

381 For the É *tuppas*, “administration” see Otten 1988: 40.

382 KBo 45.27 obv. 7: [É *tup-*]pa-aš-ša G¹S DAG-ti. The copy leaves very little room for these two signs.

383 It is worth remembering that this has not yet been found.

school texts known from Mesopotamia, but it is as yet unclear whether these were imported pieces or copied in Hattusa³⁸⁴.

Hieroglyphic seal impressions make it very likely that there were different ranks of scribe, as the sign SCRIBA is often written with 2, 3 or 4 strokes beneath it, which may indicate status³⁸⁵. It has not been possible to equate these with the cuneiform terms for scribal educational rank: DUB.SAR TUR and GÁB.ZU.ZU.

As made clear by the colophons, a Hittite scribe often wrote under the watchful eye of a supervisor. Where genealogies of scribes are given, we can sometimes see that the supervisor was also the scribe's father, although this did not have to be the case³⁸⁶. The work of the supervisors is sometimes to be seen in colophons and interlinear and intercolumnial additions where it is clear that they have been added sometime after the clay of the tablet has started to dry. This can only be established by collation of the original³⁸⁷.

Sometimes the scribe is further qualified by the term GÁB.ZU.ZU, commonly translated as "apprentice"³⁸⁸. All but two occurrences of the term appear in

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- 384 M. Civil (id. 1987a) points, with all reserve due to a judgement made on the basis of a hand-copy, to a "Babylonian" form of TU in KUB 57.126. The other Edubba text is a four-sided prism, KUB 4.39 (Civil 2000: 109-116). J. Klinger (id. 2005: 111) notes that prisms were never used for genuinely Hittite texts.
- 385 For a breakdown of these among the Nişantepe seals see Herbordt 2005: 98-100. There is also the sign SCRIBA with a hook-shaped sign beneath it, which J.D. Hawkins has tentatively identified with the later hieroglyphic sign for "thousand" thus "scribe of the thousand". The connection with *LIM ŠERI* which he postulates is not so likely, due to the high probability that *LIM* in this case is a W. Semitic word for "clan". It is not impossible that this hook is a rendering of a tool some kind, thus relating to the EN GIŠ.KIN.TI, "lord of craftspeople" or head scribe.
- 386 [Talmi]-Teššub writes under the supervision of his father, ^lUR.MAH-LÚ, the GAL DUB.SAR^{MES} at KBo 15.37 rev. 14. This is not the place to branch into scribal prosopography, although a serious work on the subject is sorely needed. See Gordin 2008; id. 2010.
- 387 This is the case for the colophon of KBo 4.12, Mittanamuwa decree. For interlinear additons see the common addition of a missing sign to the two tablets of CTH 381 (introduction, Singer) and the possible interpretation of UN-aš at KUB 14.3 obv. ii 74 (Heinhold-Krahmer *et alii*, forthcoming). For the possible writing of the teacher's name in hieroglyphic on a student's exercise see Torri 2008; Hoffner 2009: 335-339.
- 388 For elucidation of the meaning of this term (-zu.zu = *talmīdu*) see Cohen 2004: 84f. and fnn. 10ff.; also id. 2009: 58. Most of its attestations are connected with scribal art, with all of these being from the periphery. Civil 1967: 10 explains Sumerian agent or instrumental nouns in gab- as a delocation from the cohortative verbal form with prefix ga- and infixes direct inanimate object -b-: thus ga.b.sar "let's inscribe it" becoming ^lgab.sar (Akk. *kabsarru* CAD K 24) "stonemason", ga.b.il "let's carry it" becoming gab.il (Akk. *kabillu* CAD K 20) "beams on the side of a chariot", ga.b.zu.zu "let's learn" becoming ^lgab.zu.zu "learner". One could also be sent to someone for an apprenticeship (AŠ-ŠUM LÚGÁB.ZU.ZU-UT-TIM AD-DIN) possibly to learn augury (KUB 23.108 obv. 7'-8').

colophons, followed by a personal name, presumably that of the teacher. The teacher does not have to be identical with the supervisor.

We have:

[Talmi]-Teššub, son of Walwaziti (^IUR.MAH-LÚ) the GAL DUB.SAR^{MES}, grandson of Mittannamuwa and GÁB.ZU.ZU of ^IMAH.DINGIR^{MES}-na, writing under the supervision of Walwaziti in KBo 15.37 (CTH 628.II.1, Hisuwa fest., NSb/c with older features)³⁸⁹;

Alihini son of ^{I,D}ŠUR-LÚ (*Ningaziti?*)³⁹⁰, grandson of ^{I,G}ÍŠKIRI₆-NU and GÁB.ZU.ZU of Zuwa the EN GIŠ.KIN.TI in KUB 13.9 + KUB 40.62 (CTH 258.1 Instructions of Tudhaliya IV, NSb/c).

Ashapa[la?], son of [Tarhun]tassu, grandson of Kuruntiyapiya (^{I,D}KAL-SUM), descendant of Warsiya and GÁB.ZU.ZU of ^ILÚ (Ziti), writing under ^ILÚ's supervision in KUB 33.120 + KUB 48.97 + KUB 35.45 + 1194/u (CTH 344.A, Kumarbi)³⁹¹

^INU-^GÍŠKIRI₆ the son of ^ISAG, the GAL DUB.SAR^{MES}, and the [GÁB.-]ZU.ZU of Ḫulanapi (KUB 44.61 left edge, CTH 461.A, medical text)

Palla, a GÁB.ZU.ZU whose “master’s” name is broken away at VBoT 12 rev. iv 7 (CTH 560.I) an Akkadian language omen fragment in a very peculiar ductus³⁹².

^IDINGIR-ub-la-an-[ni] who is the [G]ÁB.ZU.ZU of someone (name broken) and wrote the tablet under the supervision of ^ILÚ, according to KUB 4.38, a fragmentary colophon of an unidentified text written in a very exaggerated “monumental” script³⁹³.

389 One MAGNUS-TONITRUS (= Talmi-Teššub?) is attested on seals with the titles SCRIBA, SCRIBA-la and SCRIBA₃ (Herbordt 2005: 83f.), but this could also be read Uratarhunda.

390 *Ninga-* is the reading of ^DŠUR “cloudburst” suggested at CHD L-N 445, although it is not attested in names, whereas ^DŠUR is. One should note that the Assyrian writing ^dšur represents the god Tišpak in personal names (Freydank 2003: 247-254). Tišpak is not attested in Hittite names either.

391 Corti 2007: 111-113.

392 Photo Erm. 15609 ŠA with no central vertical in l. 5, KI and ŠU with extra horizontals. Palla is also mentioned in the colophons of CTH 783 (KUB 30.26, KBo 9.116), CTH 482 (KUB 32.133), as the father of the scribe Angulli, who wrote under the supervision of Anuwanza. See van den Hout 1995: 218; Herbordt 2005: 82.

393 The script of this otherwise uncommented fragment is similar to that of the colophon to Emar 567+, written by a student of Kidin-Gula, the foreign scribe at Emar treated by Cohen 2004. The script alone does not have to be an indication of foreignness (witness the clearly Hattusan KUB 3.91), but the name of this scribe, which is not otherwise attested, is also Mesopotamian. The supervisor's name may be Hittite (Zidi). Perhaps Ilu-ublanni was an assumed name of a pretentious young scribe. The occurrence of Mesopotamian scribal names at Maşat Höyük and Emar can be interpreted similarly (Cohen 2009: 46 fn. 148 with lit.).

[x-x]-A the scribe of the treaty of Talmi-Teššub with Suppiluliuma II, who is GÁB.ZU.ZU of Meramuwa the EN GIŠ.KIN.TI (KBo 12.41+, NSc).

[P]ihami the scribe of the NSc festival tablet KBo 45.69, and ^{lú}GÁB.ZU.ZU of ^{lú}¹Halwaziti, may also be designated as a [DUB.SA]R TUR! at ibid. rev. vi 4³⁹⁴.

The gáb.zu.zu is also attested at Ugarit and at Emar³⁹⁵, and in both these cases the colophons where apprentice scribes are mentioned are those of lexical lists³⁹⁶ or a wisdom text, i.e. texts more closely associated with what we commonly understand under scribal education. The Hittite apprentice dealt with very different material, covering almost all genres³⁹⁷. However, there is no evidence that the term was used before the 13th century, as all the tablets are demonstrably late, or that the term is not used to refer to fully trained scribes, perhaps indicating a kind of genealogy of knowledge rather than that the scribe was still a student. Similarly we are often interested today in who a particular scholar was taught by. The term is thus of limited use for establishing the contents of a Hittite scribal curriculum.

Twice the GÁB.ZU.ZU is apprentice of the EN GIŠ.KIN.TI. A frequent misinterpretation of this professional denomination is “Handwerker”, which is presumably a confusion of the Akkadian counterpart to Sum. GIŠ.KIN.TI, Akk. *kiškattû*, “craftsman”, with *bēl qāti*, an Akkadian expression for “craftsman”³⁹⁸. If anything, a direct translation from the Sumerian gives “lord (of the) craftsman/ lord

394 A fragmentary attestation of GÁB.Z[U.ZU] occurs in the colophon at KBo 42.2 iv 2, and presumably provides the basis for H. Otten’s dating of this ms. of the “Song of the Sea” to the thirteenth century (KBo 42 p. IV). A ^{MUNUS}GÁB.ZU.ZU named Šilalluhi is attested at KUB 30.28+ obv. 14 (further *Mestieri* 415).

395 For the attestations at Ugarit see Huehnergard 1989: 13, fn. 19; at Emar see Cohen 2004: 84 fn. 11.

396 lú = ša (Emar 602 AD) and izi = išātu, see Cohen loc. cit.

397 Torri 2009: 208 fn. 6 with further lit.

398 Sommer and Falkenstein 1938: 126; CAD K 453-454; *Mestieri*: 201. Tischler 2001: 229 has GIŠ.KIN.TI ‘Handwerk, Werkzeug’ EN GIŠ.KIN.TI ‘Handwerker’; É(GIŠ.)KIN.TI ‘Arbeitshaus, Werkstatt’. Akk. *kiškattû*: CAD K 453 gives the primary meaning of Akk. *kiškattû* as “furnace, kiln, oven” its secondary meaning as “craftsman, smith, armorer” and a tertiary meaning of “engineer”, for which the form appears to be *kitkittû*. AHw 491 has *kiška/ittû* as “Handwerker, Waffenschmied”. The passages cited in CAD from an OB Gilgameš tablet could just as well be interpreted as craftsman/men, although this is not the reading of the latest editor (“forge” at George 2003: 201). In fact, the second occurrence in the text does not show mimation, and could well be a plural. There is also no reason to assume that the simile *kīma kiškittē šādu* from the Standard Babylonian texts cited by CAD must require a reading “to glow like a forge”. Hypallage is well enough attested in literary works: *kīma kiškittē iṣudda* = (their weapons/the lands) “glowed like (the work of) a smith” cf. AAA 19 pl. 85: 14 and KAH 2.84:22. Furthermore the place-name written *ki-iš-ka-tu^{KI}*, *ki-iš-ga-tl^{KI}*, GIŠ.KIN.TI^{KI} in third millennium texts is no evidence for the meaning “forge”. It could just as well be “worker(-town)”. (See very similarly Loding 1974: 145f.). Thus CHD Š/1 196 correctly translates “House of the Craftsmen”.

of the work-camp". F. Pecchioli Daddi translates "maestro scriba" at *Mestieri* 625 on the basis of the two colophons above, and these are the only two attestations she records for this official. VBoT 12 was found in the House on the Slope, thus just to the east of the entrance to the Great Temple. KUB 13.9+ does not have a known find-spot, but it is interesting that the fragments of two of the three other tablets relating to this text, the Instructions of Tudhaliya IV, were found in the region of the Great Temple, either in the House on the Slope (1/u, cf. Košak, *Konk.*) or in the sectors to the north-north-west of the temple itself (K/20, J/20, cf. KBo 27, p. XV). The latter may well be a "Streufund" from the Temple Magazines. The third related fragment of a tablet of this text, KUB 13.7, is also without a recorded find-spot.

One may be reminded here of the É GIŠ.KIN.TI, commonly translated as "Arbeitshaus", or "House of Operations"³⁹⁹, referred to on a tablet found in the building complex directly South of the Great Temple's entrance⁴⁰⁰. The remaining lines of the tablet, which has a clearly NSc ductus, list numbers of personnel:

KBo 19.28

- obv. 1) ŠU.NÍGIN 2 ME 5 DUMU^{HI.A} É GIŠ.KIN.TI
 2) ŠÀ 18 ^{LÚ.MEŠ}šak-ku-né-eš
 3) 29 MUNUS^{MEŠ} kat-ra-aš
 4) 19 ^{LÚ.MEŠ}DUB.SAR ŠÀ 10 Ī.GÁL 9-ma UL SUM-ir
 5) 33 ^{LÚ.MEŠ}DUB.SAR GIŠ
 6) 35 ^{LÚ.MEŠ}HAL
 7) 10? ^{LÚr.MEŠ}NAR¹ HUR-RI
 8) []x

Col. rev.: x x

CHD Š/196: "Total 205 members of the House of the Craftsmen, including 18 priests, 29 *katra*-women⁴⁰¹, 19 scribes, of whom 10 are present, but 9 they did not give⁴⁰², 33 wood-tablet-scribes, 35 exorcists/diviners, 10 singers of Hurrian [...]".

399 Seeher 2005: 24.

400 KBo 19.28 was found in secondary layering in the earth-fill of room XIV/12 of the complex, but despite its apparently later find-circumstances it has been used by excavators from Bittel to Seeher to determine the function of the whole building complex (Neve apud Bittel et al. 1969: 30; Seeher 2005: 24f.). Fragments of three further tablets were found in-situ in this building, in rooms III/1, VII/3 and VIII/2. The whole area yielded very few in-situ finds otherwise, leading Seeher to speculate that it, along with much of the city, had been cleared before being left (Seeher 2001: 626). As for its function, Neve speculated that it must have had cultic associations, either as an appendage to the Great Temple or as a later cult institution of its own.

401 H. Otten translates this as "Sängerinnen" KBo 19 p. V fn. 6. Profession named after a ritual possibly of Hurrian origin related to worship of Ištar in northern Babylonia according to Miller 2002: 430.

Thus 144 of the 205 personnel are made up of officials associated with cultic functions or writing⁴⁰³. We might indeed expect an É GIŠ.KIN.TI to be the residence of an EN GIŠ.KIN.TI and for a good deal of scribal activity to have been located here. H.G. Güterbock went as far as to suggest that the South Area near Temple I, if the find-spot of this tablet is anything to go by, may have been the scribal school⁴⁰⁴. The (É) GIŠ.KIN.TI of the Hittites will necessarily have been a very different institution to that of Akkad or of the Ur III state, where Sumerian giš.kin.ti either refers to a skilled worker or to a “work-camp”⁴⁰⁵. The usage of the Sumerogram was changed by the Hittites via a process which we can no longer follow or only speculate about. We should remember, however, that the scribal art was generally subsumed under “craftsmanship” in the ancient world⁴⁰⁶.

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- 402 The use of “they did not give” for “were not present” is presumably a calque from the Akkadian found in the phrase *ša lā ublanni*, “which he didn’t bring here”. For the latter phrase see Freydank 1971: 536.
- 403 Hoffner 1997a: 192 refers to weavers “employed in the cult, like all artisans mentioned as working in the É GIŠ.KIN.TI (Akkadian *bīt kiškattī*) of the Great Temple in the Lower City at Hattusa”. I’m not sure where these “artisans” associated with the É GIŠ.KIN.TI at Hattusa are referred to, unless Hoffner means the scribes and cult personnel. He would thus be following ancient convention to label scribes as “craftsmen”; see now Hoffner 2009: 8, translating EN GIŠ.KIN.TI as “master of the craft”.
- 404 Güterbock 1975: 132; also Boehmer 1972: 197. Note the presence of central courtyard with various rooms surrounding it, which may suit a scribal school; cf. George 2005: 132. The narrow entrance to the courtyard could indicate that not everyone was supposed to come in. This was a closed institution. See now the examination of the É GIŠ.KIN.TI at Hattusa in Gordin 2010; also Archi 2009: 223 fn. 40; Hoffner 2009: 8.
- 405 Whatever the semantic connotation of the writing GIŠ.KIN.TI when it was adopted by Hittite cuneiform, the translations GIŠ.KIN.TI = “work”, É GIŠ.KIN.TI = “house of work”, EN GIŠ.KIN.TI = “worker” appear to be a Hittitological back-translation. The GIŠ.KIN.TI (*kiškattū*) in Mesopotamia is either the worker or the place of work understood as a collective of such workers (Loding 1974: 137ff.). The Hittite EN GIŠ.KIN.TI should not be assumed to be the same as the *bēl qāti*. There appears to have been a specific é giš.kin.ti at Nippur, which was given the name é ^den.ki and may have been connected with Narām-Sin’s re-building of the Ekur (Westenholz 1987: 26f.). The possible size of such an institution can be gauged from the rations for personnel belonging to a giš.kin.ti: “28,350 litres of barley, 1,820 litres of dried fish, 182 litres of salt, the work camp received” (OSP 2, 9, Westenholz ibid. 34). A tablet from the same collection (OSP 2, 10 lists some of the participants in a giš.kin.ti of the time of the kings of Akkad. These included some 417 workmen/soldiers, carpenters, joiners goldsmiths and sculptors along with 35 foremen and 6 “royal scribes” (Westenholz loc. cit.).
- 406 Houwink ten Cate 1998: 158. “Apparently the meaning was wider, at least in Hittite usage, to include professions demanding literacy” Güterbock 1975: 132. It is quite possible that a misinterpretation of Sumerian GIŠ.KIN.TI as based around the verbal root KIN (*aniya-*) lay behind the double application to hand-workers and cult-workers in Hittite. See KIN-ur for Hitt. *aniur*, “ritual” in the 13th century, HWb² 1 95f., and KIN-TI (var. *a-ni-ia-an*) at KUB 7.41 iii 18 (Kümmel 1967: 33).

Two further texts mention an É GIŠ.KIN.TI. The inventory tablet KUB 52.96 concerns the distribution of blankets, probably after washing. Obv. 6f.: V ^{TÚG}GUZ-ZA LUGAL KUR I-ŠU-WA (7) *a-pa-a-at-ma hu-u-ma-an A-NA* É GIŠ.KIN.TI (8) šar-ra-an-zi A^{MES}-za ar-nu-an-zi (9) É.GAL ti-an-zi “5 blankets of the king of Išuwa, but all that they distribute to the House of the Craftsmen, they carry away from the water, they put (in the) palace”.

The *apāt=ma hūman*, “but all that”, applies not only to the blankets of the king of Išuwa, but also to the other blankets and items mentioned in the previous 5 lines. The two destinations are the É GIŠ.KIN.TI and the palace. This is possibly to be understood in the context of the high standing of its inhabitants in Hittite social hierarchy⁴⁰⁷.

KUB 38.12 obv. i 11ff., concerning the cult personnel of ^DKAL of Karahna, lists persons labelled as ^{LÚ.MEŠ}*hi-la-ma-at-ti-eš* totalling 26:

^{LÚ}GUDU₁₂ (“GUDU-priest”), ^{LÚ}DUB.SAR (“scribe”), ^{LÚ}DUB.SAR GIŠ (“scribe on wood”), ^{LÚ}HAL (“exorcist”), ^{LÚ}NAR (“singer”), ^{LÚ}^{GIŠ}BANŠUR (“tableman”), ^{LÚ}MUHALDIM (“cook”), ^{LÚ}^{GIŠ}SUKUR (“spear-man”), ^{LÚ}LDU₈ (“doorman”), ^{LÚ}GALA (“lamentation-singer”), ^{LÚ}*palwatalla-* (“clapper”), ^{LÚ}*arkammiyala-* (“lyre-player”), ^{LÚ}TIN.NA (“brewer”), ^{LÚ}NINDA.DÙ.DÙ (“baker”), ^{LÚ}A.ÍL!.LÁ (“water-carrier”), ^{LÚ}KISAL.LUH (“cleaner”), ^{LÚ}MUŠEN.-DÙ (“augur”), ^{LÚ}BAHAR₅ (“potter”) ^{LÚ}ÉPIŠ BA.BA.ZA (“porridge-maker”)⁴⁰⁸.

These are the *hilammates*, the “gate-house people”. As opposed to these the list continues with:

i 17f. ^{LÚ.MEŠ}GUB.x.ḤA ŠA É GIŠ.KIN.TI-ši-kán (18) *an-da* DAB-an-za “the GUB.x.ḤA-people of the É GIŠ.KIN.TI are included for him”⁴⁰⁹.

Apparently this means that the É GIŠ.KIN.TI people have been included in the previous list.

Güterbock notes that some of the officials mentioned as *hilammates* here recur as members of the É GIŠ.KIN.TI in KBo 19.28. Here the two are contrasted, but the one group is subsumed under the other. Scribes are among the *hilammates*, possibly as members of the É GIŠ.KIN.TI. The É GIŠ.KIN.TI of a temple at Karahna need

407 On the high status of scribes see Houwink ten Cate 1998: 170-178.

408 Taggar-Cohen 2006: 21-26; Uchitel 2005: 57.

409 Taggar-Cohen 2006: 22, translates “a smith of the temple gear” apparently after Puhvel *HED* 1: 70, although there is no reference to either this text or that logogram there. The logogram designating these officials in obv. i 17 is ^{LÚ.MEŠ}GUB.x.ḤA (photograph BoFN 4020 consulted in Mainz). Güterbock compares the logogram in obv. i 9: ^{LÚ.MEŠ}GUB.AN-ma-kán, where these appear to be a designation for officials of a more general class than *hilammates* (Güterbock 1975: 131 fn. 29). M. Darga transliterates ^{LÚ.MEŠ}GUB.BA^{!?} and considers that this may be the logogram for *hilammates* (Darga 1973: 20), but it is difficult to reconcile with obv. i 9, where the ^{LÚ.MEŠ}GUB.AN are contrasted with the *hilammates*, if ^{LÚ.MEŠ}GUB.AN and ^{LÚ.MEŠ}GUB.x.ḤA are in fact connected.

not have been the same as the É GIŠ.KIN.TI of the Great Temple of Hattusa, however⁴¹⁰.

Despite the obscurity of the last passage, there is thus a decent body of evidence to suggest that the É GIŠ.KIN.TI in Hattusa had associations with writing and that the EN GIŠ.KIN.TI, who is twice named as having a scribal apprentice, may have had power over scribes, or perhaps have been a master scribe himself. In contrast to the archaeological environment of possible scribal centres at Ugarit and Nippur, however, large tablet deposits were not found in the immediate vicinity of the building in which KBo 19.28 was found, for instance in the rooms around the courtyard. The nearest large tablet finds in this area were the temple magazines and the Haus am Hang. If we are to take the find-spot of KBo 19.28 seriously and exploit the connection with scribal and cultic activity that it attests, then, although this may have been a possible location for scribal activity, it was clearly not where the tablets were stored.

The difference to the archaeological situation as interpreted at Ugarit, where school-tablets were found in private houses, may reflect a different social organisation of scribal activity in Hattusa, at least with regard to the vast majority of tablet finds thus far⁴¹¹. It is primarily organised via state and temple institutions, in as far as it is sensible to make a distinction between the two, possibly with co-ordination between centres of scribal production and tablet archivisation over quite large areas⁴¹². Here one must of course be extremely careful not to transfer modern categories of public and private onto the ancient world. It is also highly likely that outside of Hattusa, scribal activities including schooling were performed in scribes' houses.

This different social organisation may possibly find a further reflex in the inheritance, preservation and adaptation of some of the terminology of institutions of scribal learning: besides the É.DUB.BA.A, there is the re-interpretation of the Sumerian word *gi.dub.ba* “stylus” (lit. “reed of the tablet”), as GI É.DUB.BA or GI É *TUP-PÍ*, “reed of the tablet house”. The scribe Tarhunmiya writes to a counterpart, Uzzu, in Maşat Höyük that his GI É.DUB.BA is broken, asking the Maşat scribe to send him a new one⁴¹³. The most likely explanation here is that Tarhunmiya was on expedition and thus could not gain access to a stylus⁴¹⁴. The writing instrument was thus not simply a reed or something easily available, but a tool that was manu-

410 CHD P 281 assumes that KUB 38.12 i 17 is referring to the É GIŠ.KIN.TI at Hattusa.

411 Van Soldt 1991: 229.

412 See van den Hout 2006a; id. 2007: 401.; Košak 1995; Klinger 2005: 109.

413 HKM 71 i.e. (1) GI É.DUB.BA-*mu-[k]án har-ak-^{ta}1* (2) *nu-mu ŠEŠ.DÙG.GA-IA* [GI] É.DUB.BA (3) *up-pí* “(1) my stylus is broken. (2-3) My dear brother, send me a stylus”.

414 Marizza 2007: 87 contra Houwink ten Cate 1998: 163, who thinks that Tarhunmiya was in Hattusa and that styluses were made in Maşat Höyük.

factured and stored. Particularly in this regard it is striking that a number of bronze styluses for some kind of writing were found in complex XIII of the South Area⁴¹⁵.

However, the area south of the Temple was clearly built late in the Empire period, as a tablet was found under the floor of Magazine 72a bearing a colophon indicating that it was written under Anuwanza, who we usually date to Hattusili III and Tudhaliya IV⁴¹⁶. Thus the Südareal, or this part of it, was built late. This should warn against associating the Südareal with an É.DUB.BA.A known from a Middle Hittite text most likely found in Maşat Höyük and possibly sent from Ortaköy.

There must have been some concentration of scribal activity near the South area, however: by far the majority of those tablets of lexical lists with recorded find-spots at Boğazköy were discovered in the Lower City, in and around T.I. and the House on the Slope (see below). In one case, palaeography and the preservation of two tablets out of a series (Kagal) may suggest that a good copy was kept in Bk. A, while more frequent copies were made in the lower city⁴¹⁷. However, this can be taken as no more than a parallel and possibly coherent phenomenon, as the nature of the lexical lists found thus far at Boğazköy is not at all that which we would expect from learner scribes.

A similar conclusion concerning the É GIŠ.KIN.TI, based among other things on the occurrences of two GÁB.ZU.ZU-apprentices of the EN GIŠ.KIN.TI-officials, Zuwa and Mera-Muwa, is reached at Gordin 2010. A different emphasis is achieved in Torri 2008 and 2009, where the attestation of the GÁB.ZU.ZU exclusively on tablets from the House on the Slope is used to argue for the existence of a scriptorium in that building, i.e. an office for copying documents, not a school as such⁴¹⁸.

There were, however, other designations of houses where scribes were active. The ŠA ^{LÚ}DUB.SAR I É-TUM-pát, “just one scribe's house” in Tapikka (Maşat Höyük) mentioned by the high official and scribe Hattusili in HKM 52, is clearly identical with the “house” of Tarhunmiya, co-author of the letter, which the “men of the city” and “men of the land” have been doing damage to by imposing on it *sahhan* and *luzzi* tax-obligations. Hattusili takes pains to point out that there is only one professional scribe's house in Tapikka, the implication being that it is Tarhun-

415 Boehmer 1972: 133-4, 196-7; Gordin 2008: 36; id. 2010. It is however not immediately clear that the pointed ends of these styluses were used for writing cuneiform on clay. It is possible that these would have been the implements designated by *sepikkusta-* = (*URUDU*)*ZI.KIN.BAR*, “pin”, for which see Beckman 1983a: 63-64; Hoffner 1997: 204. It is just possible that *ZI.KIN.BAR* is a very distant, spoonerised phonetic logogram built from *sepikkusta-*. See also the West Semitic “pseudo-sumero-gram” ^{NAA}*ZI.KIN* < *SKN “to put” = Hitt. *huwasi-* (Beckman 1983a: fn. 165 with lit.).

416 Otten 1971b: IXf.

417 See Kagal, below; Klinger 2005: 109.

418 See also Cohen 2009: 52. Also important in this regard is the find of the tablet KBo 13.62 in the Haus am Hang, which appears to contain a good copy of a letter on the obverse with a student's copy on the reverse (Torri loc. cit.; Hoffner 2009: 335-339).

miya's house. There are, however, other scribes attested at Maşat, the scribe who receives the most messages and is clearly seated in Maşat being the scribe Uzzu. It is thus possible that the use of the term É DUB.SAR means that Tarhunmiya, who was based in Hattusa, used his house at Tapikka for more than simply living in, or allowed it to be used for non-residential purposes while he wasn't there.

É DUB.SAR is also attested in a fragment that must belong to the 13th century due to its use of the logogram KAR, “to find”⁴¹⁹: “we did not find any festivals in the scribe's house”. It would appear that this is somewhere for the storage of tablets at least. The É (LÚ.MEŠ)DUB.SAR GIŠ “house of the scribes on wood” is also attested in the KILAM festival as a place from where various ornaments are produced⁴²⁰. In the offering list KUB 25.31 obv. 10, it is also the source of numerous garments, curtains, and bronze daggers. In none of these cases is there any association with writing beyond the name of the building. Quite possibly there was a mixture, from a modern point of view, of professional function in the building parallel to that found in the listing of cultic officials beside scribes in KBo 19.28, the list of staff of the É GIŠ.KIN.TI.

2.2.1. Lexical Lists at Hattusa⁴²¹.

The relationship between lexical lists and scribal practice is not straightforward. In Mesopotamia as in Anatolia the number of items that only appear in lexical lists show that these were very much writing exercises, and not wholly related to writing practice in the world outside school, although the use of erudite and cryptic values of rare signs was also surely a certain way of guaranteeing the exclusivity of the scribal craft⁴²². However, given that certain Hittite logograms only appear outside of Anatolia in lexical lists we must consider the contribution these made to scribal education at Hattusa, albeit in restricted format.

The Hittites do not appear to have been interested in all the texts that Mesopotamian scribal apprentices had to learn by rote. In particular the Syllabic Alphabet A

419 [I-N]A É DUB.SAR EZEN^{MEŠ} [...] / Ú-UL ku-i-e-eš-qa KAR-u-en Bo. 3295 rev.[?] iii 6'.

420 KBo 10.31 iii 36'; KBo 30.18, 3'; KBo 34.220, 5'. Singer 1983: 166.

421 The following section has benefited from discussion with N. Veldhuis and J. Taylor. Professor Veldhuis generously commented on an early version of this section and gave me access to a preliminary draft of a chapter from a book he is writing on lexical lists for the purposes of orientation. As the draft of that chapter is too preliminary to be quoted directly, I will refer to ideas contained within it as “Veldhuis (pers. comm.)”, without distinguishing between ideas I took from the comments furnished by him on my earlier draft of this section and those I drew from the preliminary draft of his own chapter. Any errors remain my own.

422 For discussion of the processes by which lists evolved from archaic Uruk through to the OB Nippurite versions and especially the dynamic tension between changing practical and school requirements see Civil 1987b: 138ff; Veldhuis 1997: 12-21 For the relationship between lexical lists and cultural heritage see Veldhuis 2004: 81-106.

which formed the very first element of a Mesopotamian scribe's course in writing outside of OB Nippur, has only one possible fragment at Boğazköy⁴²³, while the elementary Nippur exercise tu-ta-ti, which is found at Ugarit, is almost completely missing⁴²⁴. The presence of Ea-type material (CTH 306) is unusual given the usual appearance of S^a (syllabary) in Northern Mesopotamian scribal centres where Ea is not well attested.

On the other hand, the best represented material is that of the more complex lexical traditions, Erimluš and Diri. Also very poorly represented are proverbs, which N. Veldhuis has argued to form the bridge between the first stage of scribal education in Old Babylonian Nippur and the second stage, which involved the copying of literary texts. All of these elements are in evidence in Emar and Ugarit. In these cases the tablets were mostly found in private houses, and certain archaeological structures have been thought particularly appropriate as centres for private scribal education⁴²⁵.

It is not clear when Mesopotamian scholarly texts would have reached Hattusa, but in the case of the word-lists it is very unlikely that some of these were not known in some form during the OH period, given that they would have been basic for learning the art of writing⁴²⁶. The ductus of most of the tablets and fragments is that of Boğazköy NS or NSc, as one would expect, but some tablets look as though they have at least been copied from older originals and may even be older than New Script themselves⁴²⁷. However, just what OH lists should have looked like is very unclear, given that the traditions adhered to by some Hittite lists are in certain respects even closer to the canonical versions of the first millennium than their counterparts at Emar and Ugarit, and can thus be descended from nothing earlier than late MB ancestors. On the other hand, the fact that some already OH logograms are only

423 Farber 1999: 127 sees KUB 3.114 as part of Syllabic Alphabet A; on Syllabic Alphabet A in the periphery see Cohen 2009: 196-197.

424 Erimluš Boğ. A 136-138 appears in desperation to use part of tu-ta-ti as a filler in the Akkadian column: KBo 26.20 obv. ii 39 DU.GAM = mu ma mi = ma-a-an (40) lú = hu ha hi = ku-it (41) e-še (?) = lu la li = GIM-an. This does not mean that Erimluš was an elementary exercise. See Klinger 2005: 112f.. tu-ta-ti is also not attested at Late Old Babylonian Sippar (Tanret 2002: 159). N. Veldhuis suggested that it was replaced by something else in Northern Mesopotamia (id. 1997: 78). It is also absent from the extensive curricular remains at House F in Nippur (Robson 2001: 47).

425 Cohen 2009: 54-56.

426 Klinger 2005.

427 KUB 3.102+ (Kagal Bogh I, B, E, F, G), mixes both Old (E. LI, RU, EL, AG, Ü) and New (AG, AL) sign-forms. The writing is tightly spaced despite the gaps expected in a list, and appears to be heavily impressed from the photographs. The one occurrence of New AG is at KUB 30.8, 3' pí-la-ak-ki, in a line before old AG is used in *ra-ak-šu*. This may be experimentation. The whole suggests an early New Script dating for the manuscript, given that the other O/MS forms are written consistently. Ü appears in a very old form. AL is written in the characteristic IIc form.

otherwise attested in lexical lists in the 2nd millennium suggests that they may well have passed into Anatolia by means of some sort of lexical tradition⁴²⁸.

The Lexical lists are covered by Laroche CTH 299 -309. A brief overview is presented here. The find-spots are summarised in table format:

List	Total	Unrecorded	HaH+T.I.	Bk.
S ^a Vocab	14	9	5	0
Diri	17	15	1	1
Izi	9	7	2	0
Kagal	14	6	5	3
Proto-Lú	6	4	2	
Ea?	1			1?
Ura	8	3	5	
Unidentified	45	4	23	

Table 2

It is difficult to identify practice tablets from photographs. However, those lexical tablets which can reasonably be identified as practice-tablets due to their clearly having been re-used are the following according to the photographs currently published by the *Mainzer Photoarchiv*⁴²⁹:

- S^a: KUB 3.105 (Photo N12971);
 Izi: KUB 3.104 (Photo N0239);
 Kagal: KBo 26.40 (Photo B14111).

Note on Palaeography: The palaeographic notes in brackets are oriented according to the principles outlined above in the section on Hittite Palaeography in the introduction. Similar cautions, however, are doubtless to be recognised for the palaeography of Hittite lexical texts as they are for Mesopotamian ones. For example, the use of archaic sign-forms is not necessarily a factor of absolute chronology. This is something which should be borne in mind in any palaeographic study⁴³⁰. In general, however, it has been possible to classify the texts palaeographically, or at least to make sensible statements concerning the distribution of sign-forms within them.

428 See also discussion of ^{UZU}NÍG.GIG, ŠU.ŠÈ.LÁ.

429 One must be cautious here not to confuse scratches on the surface of the tablet with traces of previous usage. This distinction is in most cases impossible to make from photographs. In the above cases, one sees signs that have been half wiped over, for example. For a further practice tablet at Boğazköy see Wilhelm 1994: 5, fn. 28, 71f.; also Torri 2008; Hoffner 2009: 337. The prism KBo 26.5+6 also uses apparently re-used clay, as inspection of the original shows.

430 Veldhuis 1997: 22

CTH 299. S^a Vocabulary

Currently fragments of 14 tablets have been found at Boğazköy and identified as belonging to S^a vocabulary, often with Hittite as well as Akkadian translations⁴³¹. The larger fragments are definitely from multi-column tablets⁴³².

- KBo 1.34: [gloss?]-[Sum.]-[Akk.] Hitt. (NSc)⁴³³
- KBo 1.43: [gloss]-Sum.-Akk.-[Hitt.?] (NS)⁴³⁴;
- KBo 1.45: [gloss?] -Sum.-Akk.-Hitt. (NSa)⁴³⁵;
- KBo 1.52: Gloss-Sum.-Akk.-Hitt. (NSc?);
- KBo 1.53: [gloss]-[Sum.]-Akk.-Hitt. (NSc)⁴³⁶;
- KBo 13.3 Sum.-gloss-Akk.([Hitt.?]) (NSbii)⁴³⁷;
- KBo 13.9 Sum. only preserved (NS)⁴³⁸;
- KBo 26.34 gloss, sign-name?-Akk. Hitt. (NSc)⁴³⁹;
- KBo 26.35 [Sum.] Akk. (NS);
- KBo 36.2 [gloss?]-[Sum.]-Akk. Hitt. (NSbii)⁴⁴⁰;
- KUB 3.95 [gloss?]-[Sum.]-Akk.-Hitt. (NSbii)⁴⁴¹;
- KUB 3.105 Sum.-gloss-Akk.-Hitt. (NS)⁴⁴²

In 2nd millennium Mesopotamia S^a is scarcely known at Nippur, most tablets coming from northern Babylonia, Emar, Amarna, Ugarit, Assur and Boğazköy. These are

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- 431 Konkordanz 299 includes the Ugarit S^a vocab. RS 94-2939.
 - 432 N. Veldhuis points out that this may not have been ideal material for scribal beginners.
 - 433 MSL 3.61f. cf. S^a (syllabary) 130-136.
 - 434 MSL 3.85f. cf. S^a (syllabary) 391-393.
 - 435 VAT 7434a displays New E, AG and ZU but otherwise no NS forms. The typically MS TAR (obv. 3, 11, 19) is thus either copied from an older original, or this tablet is to be dated to the early stages of NS. Old is also the peculiar “directive” *da-me-e-da* obv. 15. On the other hand LÚ-*iš*, obv. 18, may stand for Luwian *zitis*, but this is not conclusively late.
 - 436 MSL 3.87. Note [*qé*]-*el-du* = *qištu*, cf. *qí-il-da* VS 12.193 (EA 359) rev. 5, 18.
 - 437 Laroche (CTH 299.10) compares obv. 1-7 with MSL 3.84, 4-11, an S^a vocabulary fragment from Assur. Note: ŠE glossed *ša-i*, with *i-ú* as Akk. word for “grain” (cf. Cavigneaux 1989; id. 2010; Otten and von Soden 1968: 39 fn. 1 reading *še'-ú*; Weeden 2009).
 - 438 Laroche (CTH 299.11) compares S^a (syllabary) 161a-164 (MSL 3.25). Compare also the bilingual S^a from Emar 425-430 (Arnaud 1987: 20; id. 1985b: 430). In KBo 13.9 the UZ which begins the section is written to the right of the column divider in an untidy script—was it forgotten?
 - 439 Otten and von Soden 1968: 39-41.
 - 440 Listed with S^a by Konkordanz, but in fact, as per KBo 36 IV, the only lexical parallels are S^b 269 (MSL 3.120) and Ea III 106 (MSL 14.307).
 - 441 MSL 3.79, cf. S^a (syllabary) 386. DU (l. 8) written with top horizontal contra copy. See Hoffner 1997b: 192.
 - 442 MSL 3.72 (Fragment R).

mostly large multi-column tablets. S^a vocabulary, which is a version of the S^a sign-list supplied with translations, is only known from Assur and Emar (with Akkadian translations), Boğazköy (Akkadian and Hittite), and Ugarit (Akkadian, Hurrian and Ugaritic).

The function of S^a (syllabary) in Babylonia appears to have been as part of the elementary scribal education, fulfilling a role there which was played by Ea in Nippur⁴⁴³. Whether the large multi-column versions of S^a vocabulary in the periphery were a similarly elementary exercise is not clear. S^a Bog. largely follows the order of the S^a (syllabary), although KBo 26.34 may differ somewhat⁴⁴⁴.

An illustration of the sometimes tenuous relationship between the signs copied in the Sumerian column and the Hittite translation comes at KBo 1.45 rev.¹ 7f.:

- (7) KU = *lu-bu-uš-du* = *wa-aš-šu-u-wa-ar*
 (8) KU = *sú-u-pa-tu₄* = TÚG-*aš*

Clearly the Hittite writing of *waspa-*, “garment”, was so regularly effected with TÚG that TÚG-*aš* could be written in the Hittite column, while the Sumerian column required that KU be copied, presumably following the frequent Middle Babylonian evaporation of the formal distinction between KU and TÚG⁴⁴⁵.

The following text is very obscure, using two sign-forms that are nowhere else attested:

- | | | | | |
|------|-----------------------------------|-----------|------------|-------------|
| (9) | [ʃ]a ² du-gul-la-ag-ga | LAGABxLÁL | = zu-u | = za-ak-kar |
| (10) | [T]ÚG | LAGABxIGI | = zi-in-hu | = šal-pí-iš |

Line 9 appears to be a phrase of the type *ša* (= Sum. *šà*) SIGN-NAME_{1+ak-u} SIGN-NAME_{2-a} *i.gub*, “the sign-name 2 ‘stands’ inside the sign-name 1”, usually associated with Diri. Y. Gong interprets the final vowels in these phrases as nominative and accusative respectively⁴⁴⁶. This does not appear to be the case here: [ʃa?]

443 For example the material treated on the obv. of KBo 1.45 has some rough parallels in Ea: Proto-Ea MSL 14.30f., 10-24; 33f., 58-70; OB Secondary branch of Proto-Ea: MSL 14.140f.; Ea I: MSL 14.186, 182-191. See also Emar S^a 113-127 (Arnaud 1987: 13; id. 1985a: 140; 1985b: 389)

⁴⁴⁴ See Otten and von Soden 1968: 39ff; Cohen 2009: 199 with fn. 141. Note that the MA version is also quite different at this point to the usual S^a order.

445 Gordon 1958: 72ff. with fn. 9. R. Borger distinguishes between MZL 808 KU (DÚR, TUKUL, TUŠ), 809 (TÚG), 810 (ŠÈ). Some attempt to distinguish KU and ŠÈ appears to have been made in the S^a syllabary exercise tablet from Kiš (mss. LA), and in the OB Forerunner from Sippar TÚG and KU are written (mss. FC). KU is very rarely used for TÚG at Boğazköy (HZL 212/9), notably in the writing of UR.GI₇ in KBo 1.11, which is probably foreign, and at KUB 45.43 obv. ii 20, rev. iv 15, 19, 21, 24, 27 (MSc) where GI₇ it is also written with HZL 212/6-7 elsewhere on the tablet.

446 Gong 1995: 48.

dugullagga (TUKUL+AK-a)⁴⁴⁷. In fact, as it stands, šà TUKUL-ak-a gives perfect Sumerian sense without the need to interpret the final vowel as an Akkadian case-ending: “inside TUKUL” (with genitive in -ak- and inanimate locative -a), as indeed Gong forecasts for the original model of the phrase (loc. cit.).

CAD Z 150 interprets LAGABxLÁL as DÚRxME(?), and CAD § 200 has LAG-ABxIGI as U+DÚR, following MSL 3 ad loc. CHD Š/1, 107 also reads U+KU. However, KU (= DÚR) in this text is not written with the front vertical (the late NSc form) and the tablet otherwise displays a consistently NSa ductus. It is thus very unlikely that it would have written KU in this form⁴⁴⁸.

However, if this were the standard phrase for the modification of a sign-form in a list we would interpret: “inside TUKUL <it stands>“. LAGABxLÁL would in this case be a logogram for i.gub, but this is usually written *i-ku-ub* in Hittite and Emarite texts. It could also be another technical term the precise meaning of which is unclear, but which indicates a change in the form of the sign in the list⁴⁴⁹. This is the point where the sign-form changes by the addition of one extra horizontal, from KU to TÚG. The provisional translation should thus be: “inside tukul, (there is) LAG-ABxLÁL”, with the concrete result that an extra horizontal is added.

TÚG or ŠÈ comes next, the former of which fits the traces at the beginning of the next line better than the [L]U proposed by MSL 3.60 ad loc⁴⁵⁰. ŠÈ is in fact written TÚG at Boğazköy, and one is tempted to associate the value še₁₀ = KU with the

447 The reading of [š]a is not free from doubt. Collation shows that the upright is written very close to the column divider, which would mean the sign had to start in the column to the left. Given that there is not enough room anyway for the comment, which is continues on the vertical axis after exhausting the horizontal, this is a possibility. This could possibly even be [š]à, however.

448 An early case of KU with a front vertical occurs in the Manapa-Tarhunda Letter, but see palaeography section above. D. Schwemer has kindly collated the tablet KBo 1.45 and confirms that these are examples of the Hittite LAGAB with LÁL and IGI inscribed respectively, as copied, with the proviso that LAGABxIGI appears to have some faint other traces within the sign, although these could possibly be remnants of a previously written sign.

449 LÁL.LAGAB is given the value nimen_x = nigin₅ at Proto-Ea/Aa 78 (MSL 14.189), and nanga at S^b II 146 (see MZL 751, p. 197). Furthermore, at Ea I 255, reading ni-mé-en, it is equated with Akk. *na-gu-ú*, “district”, at the end of a list of other sign combinations involving LÁL which are all equated with Akk. *ribbatu*, “arrears”. In KUB 3.105 ii 10f. (S^a?) we read: (10) I LÁL.DÙ= *na-an-ga* = *na-[gu-ú]* (11) I LÁL.LAGAB = blank = *ri-pa-^ra¹[-tum]*, presumably also meaning “arrears”. a.šà.nanga (written LÁL.LAGAB) is found at Ura 20-24 Nippur Forerunner 39 in ms. I but LÁL.SAR in ms. A (MSL 11.98). To extrapolate a technical scribal meaning for this, such as *rebû*, “is squared”, leads to no comprehensible conclusion with the available evidence and involves tortuous reasoning.

450 Collation by D. Schwemer and myself confirms that there are four horizontals rather than the five copied.

meaning *zû*, “excrement”⁴⁵¹. Quite possibly LAGABxIGI is to be understood as LAGABxŠI, indicating the phonetic reading of the sign TÚG when referring to “excrement”: ŠÈ⁴⁵².

However we explain these obscure lines, it is clear that the scribe is able to recognise a difference between writings of the logograms for “garments” and “excrement” in the Sumerian column, yet writes the Sumerian for garment with KU, while casually writing TÚG-aš in the Hittite column. Confusion of KU and TÚG is not unattested at Boğazköy, but very rare (fn. 445). At the very least, the above example shows a looseness of binding between scholarship and writing practice that we should bear in mind when approaching the use of Hittite logograms in text. Although the Hittites will have learned cuneiform, like anyone else at the time, from lexical lists to at least some degree, it was not necessarily from the ones found at Boğazköy.

CTH 300 Diri

Fragments of 15 tablets are recorded in the *Konkordanz*, seven of which are from T.I., six without find-spot and one from Bk. A. Of these, KBo 26.17 (T.I.) is not included in the edition of MSL 15, and appears to belong to a list of body-parts, although it is not ugu.mu. The function of Diri was to teach scribes complex logograms, in particular with regard to their phonetic Sumerian pronunciation.

OB Diri had merely the complex logograms and their Akkadian correspondences, while 1st millennium Diri was organised, like 1st millennium Ea, in 3-4 columns: phonetic reading of complex logogram, complex logogram, (spelling of individual signs), Akkadian translation.

The format of Diri-tablets found at Boğazköy is as follows:

KBo 7.12 (A): I Complex logogram with gloss — [II Akk.?]- III Hitt. (NS) (Photo B0580x).

KBo 26.13 (B): [I Complex logogram with gloss] — II Akk. — [III Hitt.] (NS?)

KBo 26.11 (C): Hittite only preserved (NSb).

KBo 1.48 (D) I Complex logogram with gloss — II Akk. — III Hitt.

KBo 8.10+ (E): I Complex logogram with gloss — II Akk. — III Hitt. (NS) — (Photo B1409,1410)⁴⁵³.

⁴⁵¹ MZL 808, pp. 205, 425. Now is not the time to explore Borger's repudiation of the equation šè = zû in Mesopotamian cuneiform. It is not supported by this evidence. ŠÈ is written as TÚG in KBo 1.4 (Tette, *passim*, see fn. 1664), as well as in the logogram ŠU.ŠÈ.LÁ.

⁴⁵² One is reminded in both these cases of the obscure and presumably invented logogram denoting the song of the Kingship in Heaven myth: LAGABxMIN.È.A or GÁxÈ.A in 1194/u (Corti 2007). See below on Erimlüş

- KBo 26.10 (F): I complex logogram with gloss — II Akk. — III Hitt. (NSc) Photo B1310a⁴⁵⁴.
- KUB 3.98 (G): I complex logogram with gloss — II Akk. -[III Hitt.?] (NS, Photo N13028).
- KBo 26.14 (H): I [Complex logogram] with gloss — II Akk. — [III Hitt.] (NSa/b? Photo B0627i).
- KBo 26.12 (I): I Complex logogram with phonetic gloss — II Akk. — III Hitt. (NSc).
- KUB 3.103 (J): [I logogram] — II Akk. — III Hitt. (NSc).
- KBo 26.15 (K): [I Complex Logogram with gloss?] — II Akk. with comment on signs — III Hitt. (MS? Photo B 0906a X)⁴⁵⁵.
- KBo 26.16 (M): Only fragment of Akk. column preserved (NS)⁴⁵⁶.
- KUB 3.97 (N): I complex logogram with gloss — II Akk. — III Hitt. (NS?)⁴⁵⁷.
- KBo 26.19 (O): [I Logogram with?] — [?] — II Akk. — III Hitt. (NSc).

The sprinkling of older signs in these fragmentary texts, in particular the occasional use of TAR (HZL 7A) may indicate that at the very least copies were being made from older originals, even if the fragmentary nature of the tablets precludes definite datings to the Middle Hittite period. In the case of KBo 26.15 (K) the logogram was perhaps included in the same column as the Akkadian and the scholastic comments, as it is otherwise very unusual that such comments come in the Akkadian column. If this is the case, KBo 26.15 might be compared with the the Middle Hittite fragment of Ura 17 from Ortaköy (see below), which displays a similar position of the Akkadian. In all other cases scholastic comments are inserted in the Sumerian column, usually with a double or single Glossenkeil if directly after the orthographic Sumerian, or simply below the Sumerian. There are no cases where the syllabic Sumerian or sign-commentary has its own column⁴⁵⁸.

The scholastic comments on the sign-forms are the earliest such found to date. They are treated at Gong 1995, where the suggestion is made that certain facets of their practice, such as the employment of the term *gunū* (written *ku-nu*) for items referred to as *šessig* in first millennium texts, may represent a more original use of these terms compared to the first millennium standard usage (loc. cit. 49f.).

At least one consistent deviation with regard to the phonetic realisation of the Sumerograms is found in the Boğazköy version as opposed to those of Mesopotamia. KBo 7.12 ii 1ff. (Sumerian column): LAGAB.LAGAB (2) la.al.l[a] (3) la.gáb

453 Uses the value *rù* (AŠ) in *uḫ-hu-rù* and very peculiar Ú in *ga-a-ú* KBo 26.9 i 11. The entries in col. I are arranged in the order: Logogram, phonetic spelling, comment, e.g. (6) PA.IB, (7) ša-ab, (8) na-aš-ta ur.ta.ku.

454 Colophon rev. vi 13: [...]DIRI NU.TIL.

455 TAR is characteristically MS, also old AG, but ZU (229B) is usually thought to be later.

456 Uses šá.

457 New AG but old AH!

458 Lieberman 1977: 151f.

(4) me.en.n[a.bi] // KBo 26.10 rev. iii 16f. L[AGA]B.L[AGA]B 𒂗la.l[a (17) [l]a.ga.ab⁴⁵⁹. By contrast the Ugarit, Emar and late versions appear to gloss LAGABLAGAB as nígin or ni_x.ni_x⁴⁶⁰. It is not clear whether this is due to developments at Hattusa itself, or to the influence of an unidentified strain of tradition⁴⁶¹.

CTH 301 Erimḥuš

Fragments of 16 tablets, all known find-spots being T.I. and the HaH, have been found at Boğazköy. The fragments were edited by Güterbock and Civil in MSL 17.97-128. An overview of the tablet formats is given there on pp. 98-100. As noted by the editors, all formats are found: mono-lingual Sumerian⁴⁶²; Sumerian — Akkadian; Sumerian-Akkadian-Hittite; Sumerian — Phonetic Sumerian — Akkadian — Hittite. By contrast to Diri at Boğazköy, all phonetic Sumerian glosses are contained in their own separate column. All manuscripts are palaeographically NSb or c, in as far as this is ascertainable⁴⁶³.

Erimḥuš belongs to the class of so-called “group vocabularies”, due to their being divided into sections whose organisation followed associative principles, divided by A. Cavigneaux into 4 categories: (A) Akkadian synonyms for a single Sumerian word; (B) Words of similar meaning; (C) Akkadian homonyms (D) Sumerian associations⁴⁶⁴. Clearly in some of the sections the Akkadian is primary in dictating the order.

M. Civil has suggested that Erimḥuš was created in order to facilitate translation from Akkadian into Sumerian⁴⁶⁵. Some of the very peculiar Sumerian forms occurring in the Sumerian column are thus likely to be academic creations. On the other hand, P. Michalowski has demonstrated the dependence of parts of the text on passages from Sumerian literature, in particular In.nin šà.gur₄.ra (Hymn to Inanna C) as we will also see in the discussion of A.A (Part 2)⁴⁶⁶.

Erimḥuš was a MB creation. Contrary to other bilingual lists, it was not apparently meant to be read horizontally but vertically, linking words of similar meaning. Its associative structure makes it difficult to establish lines of tradition between the older versions and the standard 1st millennium version. Indeed, some parts of Erim-

459 Thus after Photo B1310a, contra MSL 15.91 𒊩芦-al-la-𒊩x. Gong 1995: 54.

460 Ugarit I (A) 276 ni-[. .] (MSL 15.73); Emar C 2: 30 ni-en-ni LAGAB.[LAGAB] (MSL 15.86); Diri 1, 335 ni-gi-in.

461 No phonetic values for LAGABLAGAB that are even remotely similar are listed under MZL 804 p. 204. However, the phonetic reading from Boğazköy is consistent with the kind of phonetic renderings of complex Sumerograms known otherwise from Diri.

462 The only definite example is KUB 3.108+, cf. MSL 15.99, 100; 124, a six(?)-column monolingual tablet.

463 KBo 1.36 (NSc) contains an “Assyrian” form of ŠA in l. 3.

464 Cavigneaux 1980-1983.

465 Apud Klinger 2005: 111.

466 Michalowski 1998; Klinger 2005: 112.

huš are transferred to other standard group vocabularies and vice-versa. While sections are ordered consistently over large geographical areas in the late version, they often differ significantly from the version found at Boğazköy, although consistency can be observed among parallel manuscripts there. It would be wrong to assign priority to the late version over the Boğazköy version, that it is in some sense more original, but certain obscurities in Boğazköy manuscripts are best explained as deviations from a version that was in some regards similar to the late one. The Boğazköy version is, however, the oldest we have. It does not include any material beyond that covered by tablets I and II of the late version, although it would be unwise to preclude on this basis the existence of further material at this period⁴⁶⁷.

Misunderstandings are frequent in the Hittite translations and this can make it very hard for us to understand. The following passage is an example from tablet B, MSL 17.117, 6ff⁴⁶⁸.

(6)	[bar]	pa-ar	ší-du	<i>pa-ra-a-kán pa-a-u-ar</i>
(7)	[bar.re]	pa-re	bi-ir-du	<i>ne-wa-la-an-ta-aš a-ša-[tar]</i> ⁴⁶⁹
(8)	[lúkúr] ⁴⁷⁰	lu-gur	na-ak-rum	^{LÚ} KÚR-aš
(9)		šu-uš-ša-a	ma-an-na-šu	<i>ku-en-zu-um-na-aš</i>
<hr/>				
(10)	[šú?] ⁴⁷¹	šu	šur-ru-u	<i>šud-da-ni-it an-da tar-nu-mar</i>
(11)	[UD.DU]	[ta]m-ma	ub-bu-bu	<i>pár-ku-nu-mar</i>
(12)	[gi.na]	[k]i-na	ku-un-nu-ú	<i>ha-an-da-a-u-wa-ar</i>
(13)	[en.ti]	[en-d]i	a-la-ak-du	KASKAL-aš
(14)	[en.ti.ti]	[en-di-d]i ¹	al-ka-ka-du	<i>pa-an-ku-uš KASKAL-aš</i>

In (6)-(7) the scribe has clearly misunderstood the Akk. phrase *šiddu u birtu* “mob, riffraff”. The first element, which appears as *šindu* in the late version (Erimluš II 132ff.), has been interpreted as Akk. *šítu* “exit, departure” and translated accordingly as “going forth”⁴⁷². The next line possibly reads *birtu* as “fort” and translates “seat of the powerless(?)”⁴⁷³.

467 Güterbock and Civil MSL 17.97. There are no Middle Assyrian representatives for the first two tablets of the late series, but there are for tablet III. Michałowski 1998: 71-72.

468 KBo 1.35 (+) KBo 26.25 iv (NSc)

469 KBo 26.26 (B₂) obv. ii 2 [n]e-wa-al-la-an-da-aš a-ša-tar.

470 KBo 1.37, 3 (B₃) has ḫur.ra in the Sumerian column, see p. 101.

471 KBo 1.37, 3 has BAR.

472 CAD § 172; CHD L-N 460.

473 Previous translations have attempted to make sense of the Hittite from the perspective of the “original” lexical list in which *birtu* meant “mob”, eg. Laroche 1966b: 164 “repaire des brigandes”; Starke 1991: 452 fn. 1630 “Sitz der Taugenichtse”. In the late version (132) bar.bar.re = *bi-ir-tú*, the reduplicated bar presumably reproduces that found in the lexical equation lú.nu.lú kúr.bar.bar = *si-id-du-um ù bi-ir-tum* (OBGT 12.1f.). Both the Sumerian and the Akkadian phrase have been divided over two lines in

The following two lines are problematic. KBo 1.35+ appears to have conflated what occurs as two separate series involving Sumerian bar in the late version: (132) bar = *šindu* (133) bar.bar.re = *birtu* (134) ur = *nakru*; as opposed to (136) [...] bar = *bēšu* “be far away” (137) bar.bar.re = *nukkušu*/var. *nukkuru* “set aside”, “remove” (138) [su-ús]-sa = *su-um-šú/-šum* which is obscure and where the Sumerian has been restored after the Boğazköy version. The bilingual Sum.-Akk. version KBo 1.37 does not have this line, but it is impossible to tell if it had a text that was closer to the late version.

The reading ùr.ra in the Sumerian column of the Boğazköy version of KBo 1.37 is peculiar given the familiarity of the signs and lexemes at issue. If he was using a similar text to that attested in the late version, the scribe was presumably wrong-footed by the use of UR for *nakru* and “hyper-corrected” the entry by using a more obscure logogram with the same phonetic value. If this is the case, the assumed [^{l^{id}}kúr] in the Sumerian column of KBo 1.35 must be an adaptation of the Sumerian column by a Hittite scribe to fit the sense required by the Akkadian column.

This would also appear to be the case for the next entry in KBo 1.35. The reading of KBo 1.37, 3ff. is doubtless more reliable: 3) BAR = *b[ur-ru?]* (4) UD.DU = *ub-b[u-bu]* (5) gi.na = *ku-u[n-nu-u]* corresponding to the late series: (129) bar = *burru* (130) bar.tam = *ubbubu* (131) gi.na = *kunnu*. In KBo 1.35 BUR appears to have been misread as ŠUR which in turn lead to the re-assignment of the phonetic value šu to the Sumerian and, presumably as Güterbock and Civil suggest, to the reinterpretation of BAR in KBo 1.35 as [šú]. The only problem with this chain of reasoning is that *burru* “to establish the legality of” is far better attested in Mesopotamia, and thus more familiar to us, than *šurrû*, which may be identical with Akk. *surrû* “to begin”⁴⁷⁴. *šurrû* thus may have the status of *lectio difficilior*, although it is a dubious methodology indeed to make assumptions about the familiarity at Hattusa of lexical items not otherwise attested there.

The reading *b[ur-]* at KBo 1.37, 3, although not assured by the traces but only suggested by comparison with the late version, is given further credibility by the context which leads from *burru* “to confirm legally” to *ubbubu* “to clear” with its frequent legal sense, ending with *kunnu* “to convict”⁴⁷⁵.

The change of BUR to ŠUR, apparently entailing a change in the Sumerian column, is a far larger change to the text than could simply have been the result of a

Erimḥuš. This was lost on the Hittite translator. The tentative proposed translation assumes an -ant- derivation from *niwalla/i-* “powerless”. For contrary discussion of this stem see CHD L-N 459 s.v. *niwalla/i-* “innocent” and the discussion of DUMU here. The sense given is good, if a fort is where the women and children, whether they be “powerless” or “innocent”, stay when a city is under attack. CHD L-N 460 sees the Hittite as “a scribal misunderstanding of some kind”, which it is.

⁴⁷⁴ Neither are attested at Boğazköy according to the collections of CAD B 127-130 and Š/iii 358-360. It is difficult to associate any of the other homophonous lemmata with the Hittite translation given here.

⁴⁷⁵ CAD E 6f. *ebēbu* mng. 2c-d.

miscopy, and may possibly have been suggested by an ambiguity in the Hittite translation, *uddanit anda tarnumar* “to let in with a word” (“to initiate”?), that is no longer transparent to us.⁴⁷⁶

The above considerations suggest that the bilingual KBo 1.37 was written by a scribe who knew more Sumerian and Akkadian, or was more conversant with the traditions of lexical lists, than the scribe of the trilingual with phonetic Sumerian, KBo 1.35.

As well as providing many examples of the previously observed disparity between the Sumerian of the orthographic Sumerian column and that of Sumerograms in Hittite texts⁴⁷⁷, on occasion Sumerian words are written in the Sumerian column with sign-forms that are otherwise restricted to Boğazköy or at least the periphery. This is the case in MSL 17.107, 121-123 (KAxGAG), and *ibid.* 108, 33-35 (ZU₉). Unfortunately the late version of Erimluš 1 is broken at this point, so it is not clear how this differs from the later version. Most likely ZU₉ (KAxUD) and KAxGAG were formed using semantic indicators to differentiate the various meanings of KA: KAxUD (= BABBAR, “white”) means “tooth” and KAxGAG (GAG = “peg”) means “nose”.⁴⁷⁸ The syllabic value ZU₉ is established for KAxUD by phonetic writings of the logogram ALAM.ZU₉ (*q.v.*), and corresponds to Mesopotamian KA = zú. It is also possible that KAxGAG had a value KIR₁₄ corresponding to Mesopotamian kir₄ (see ^{KUŠ}KIR₄.TAB.ANŠE). The KAxGAG series at Erimluš Boğ. A 121-123 is quite obscure. The KAxUD section however has at least one entry that has a Mesopotamian parallel suggesting that the phonetic reading zu₉ was meant and that this sign was selected to represent it.⁴⁷⁹

C. Corti has suggested that the lines from Erimluš quoted above (6-7) were also used to create a logogram used in a colophon in place of the name of the text generally known as the Theogony, or Kingship in Heaven myth⁴⁸⁰. The logogram, GÁxE.A, is not attested anywhere else in the cuneiform world: DUB.1.KAM ŠÁ SÌR GÁxE.A 'NU.TIL⁴⁸¹, “Tablet one of the song of release. Unfinished”

The GÁ part of the sign is used as a box into which to fit the Sumerian È.A, similarly to the construction of the signs KAxU, KAxUD, KAxGAG, although the casing here appears to be devoid of any semantic meaning. The Sumerian is

476 Goetze tentatively “durch eine Rechtserklärung auf endgültige Grundlage stellen?”, Goetze 1925: 70. Other specifically legal uses of *anda tarna-* are unknown.

477 MSL 15.110, 7 su^{su-u} = ši-ru = UZU.ı; *ibid.* 110, 17-22 érin = ÉRIN^{MES}; *ibid.* 117, 8 ùr.ra = lu-gur = na-ak-rum = ^{LÚ}KÚR-aš; *ibid.* 118, 13 en.ti = KASKAL-aš

478 See Schwemer 2003: 11f.; also see comments under KAxU in Part 3.

479 MSL 17.108, 33 (KBo 26.20 obv. ii 33'): zu₉ = sú-uh-hu = ha-ab-har-ša-na-an-za (Akk. and Hittite “laughter”), see zur.ra = su-ú-hu (Erim. c i 11) CAD § 137; see also OB zú (NE.NE) = sú-hu-um at MSL 13.246 a 6, 10.

480 Corti 2007: 116-119.

481 KUB 33.120+1194/u rev. iv 28'.

elucidated with the help of the passage from Erimhuš quoted above, along with its duplicate:

Sum.	Phonetic Sum.	Akk.	Hitt.
B ₂ [bar]	pa-ar	ṣí-du	<i>pa-ra-a-kán pa-a-u-ar</i> “going forth” ⁴⁸²
A pà.è.a	pa-e	uṣ-ṣú-du	<i>pa-ra-a-kán pa-a-u-wa-ar</i> ⁴⁸³

Corti's contention is (i) that *parākan pāwar* “the song of departure/going forth” is the title of the first song of the Kingship in Heaven myth, and he hypothesises (ii) that the text of Erimhuš has been used to create this logogram⁴⁸⁴. This is an illustration of precisely the function posited by Civil for the composition Erimhuš: a manual for translation into Sumerian.

This makes manuscript A more important for the attestation of this process than ms. B, the peculiarities of which were reviewed above. I would only add to Corti's brilliant analysis, that the use of the sign pà (PAD) in manuscript A instead of the sign PA is probably due to a similar hyper-correction to the one we saw in the case of ùr.ra for UR in KBo 1.37. Sumerian PA -- è.(a) means precisely “to grow”, the meaning that Corti also adduces for Akk. *waṣû(m)*, “to go out, rise, grow” as being significant in this context⁴⁸⁵.

If it is correct that MSL 17.103, 36-38 *qá-na-a-u* (= Hitt. *ar-š[a-na-a]t-tal-la-aš*) and *re-e-ú* (= Hitt. *kar-tim-mi-ia-za*) are West Semitic words, as suggested by von Soden, this has important repercussions for the question of transmission⁴⁸⁶. In the first case this is unlikely, as the root is now attested in Akkadian, and the word (*qannā'u*) presumably means “rival”, which fits the context⁴⁸⁷. W. Semitic or peripheral Akkadian lexical material, as it may be attested at Emar, for example, usually comes in the form of an additional translation or gloss after the standard Akkadian counterpart to a Sumerian word is given, sometimes marked with a Glossenkeil⁴⁸⁸. This is not the case with *re-e-ú*, however, and would entail that a West Semitic word had displaced the Akkadian, if it is in fact West Semitic.

482 KBo 1.35; var. *pa-a-wa-ar* KBo 26.6 ii 2.

483 KBo 1.44+ rev. iv 16.

484 Corti 2007: 119. Slightly differently Archi 2009: 219 fn. 26.

485 Admittedly, the logogram for the “(song) of going forth” is not *GÁxPA.É.A.

486 Otten and von Soden 1968: 12 relate *qá-na-a-u* to Hebr. *qanna* ‘jealous’ and *re-e-ú* to Hebr. *ḥ̄rī* ‘wrath’. AHw. 976; CAD R 303b.

487 OA *i-qí-ni-im* “out of jealousy” at Kt 92/k 204, 1 (Veenhof 2010: 110), cf. also NA *bēl qí-’i* (ibid. 112). Reference courtesy of M. Worthington and G. Barjamovic.

488 See Cohen 2002: 826, noting that these are not present in manuscripts of S^a; Pentius 2001: 13; also Cohen 2009: 196 with fn. 124, suggesting that the so-called W. Semitic forms in Emar lexical lists may be as yet unrecognised Akkadian words with aberrant vocalisation.

CTH 303 Izi⁴⁸⁹

This is a mainly acrographic list in the first millennium, compiled according to the shapes of leading signs, although associative semantic criteria also played a large role in the OB versions. These lists appear to have been quite popular in Hattusa but were often changed beyond recognition. OB mss. often allocate blocks of logograms featuring the same signs to completely different sets of acrographic lists to those in which they appear in the first millennium. It is probably wiser merely to note the difference in compilatory practice in the OB period from the later period rather than to assume that the OB versions are in some sense more original.

KBo 1.42 (NSc) Izi Boğ. A (Sum. — Akk. — Hitt.) has its leading signs in the following order⁴⁹⁰:

Á, (12-84), GÚ (85-183), SI (184-201), NÍG (228-234), (i-bí-za 235 — Hitt. KAR-ar 238), ZAG (239-257), DA (257-272), ŠE.BE.DA (273-6), Akk. ab-bu-du (*abbūtu*) (277), Hitt. GUL-ar (278), DAG (297-300), ^{GIŠ}DAG (301-307)⁴⁹¹, KIB (308), MÁŠ (309-318)⁴⁹².

KBo 1.31 (NSb) Izi Boğ. B (Sum. — Phon.Sum. — Akk. — Hitt.):

MUD ([1]-11), BU.LUḪ (12-?) rev. *dudduwanza* (3) — *arpallimmis* (7), IDIM (8-9), TIL (10-13), BAD (14-17), ÚŠ (18-20...).

KBo 1.33 (NSc) Izi Boğ. C (Sum. — Akk. — Hitt.) NAM (1-?).

KUB 3.104 (NS) Izi Boğ. D (Sum. — Akk. — Hitt.) BAL (ii 1-6), GÍR (7-?).

KUB 3.107: Izi Boğ. E (Sum — [Akk — Hitt.]) GI (5'-8')⁴⁹³.

KUB 3.113 (mh?)⁴⁹⁴: ([Sum.] — Akk. — [Hitt.]) KI = *iš-tu*, *a-ti* (*adi*), *šu-ub-du* (*šubtu*).

KBo 26.48 NS: Sum. only. 4 columns⁴⁹⁵.

KBo 26.49, Otten and von Soden 1968: pl. 4? (Sum. — Akk.) A.MAR.URU₅(TE) (3'-6'), ME (7'-11')⁴⁹⁶.

489 MSL 13.132-147.

490 MSL 13.127.

491 ^{GIŠ}DAG appears both in the Akkadian and the Hittite columns in these lines, while the Sumerian column reads: (301) *dag*, (302) *aš.ti*, (303) *dúr*, (304) *dúr.gar*, (305) *šú.šú*, (306) *lál.UD* (307) *lál.UD.šú*. This suggests the Akkadian and/or Hittite columns were responsible for dictating the leading sign.

492 CAD G 34 books KUB 3.116 as “Izi Bogh. A App.” It is not included in MSL 13.

493 Assignment to Izi uncertain (MSL 13.127).

494 The assignation of this fragment to the series Izi is very doubtful. It would have to correspond to a lost part of first millennium Izi C (MSL 13.175-9). This tablet itself is of doubtful attribution (MSL 13.175), probably belonging rather to Kagal rather than Izi (cf. Kagal C 226ff., MSL 13.241f.). The material in KUB 3.113 is not replicated exactly there either. The probable Middle Hittite ductus of KUB 3.113 may indicate that it should belong to the Kagal series, which has Middle or Early New Script representatives at Hattusa. The KI section belonged to Nigga in the OB period (MSL 13.175).

495 MSL 13.206f.

GÚ occurs in Nigga in the OB period, re-appearing in Izi = *išātu* tablet F of the First Millennium⁴⁹⁷. SI is found at Proto-Izi I (526-531), immediately prior to Á, but in the First Millennium it is treated in Erimhuš. NÍG entries are alien to both OB and late Izi lists. The whole ŠE.BE.DA section only recurs at first millennium še.be.da = *e-gu-ú* at SIG₇.ALAN IX 134.

Both monolingual and bilingual (Sum.-Akk.) versions were known at Ugarit, the former of which shares a great deal in common with the “associative” Nippur version, but the latter of which tends to a more acrographic organisation. The Boğazköy material is similarly caught between the two styles of arrangement⁴⁹⁸.

CTH 304 Kagal

This is a more strictly acrographic list than Izi, with remains of 15 tablets from Boğazköy, known find-spots being Bk. A (2 tablets), T.I. (6 fragments⁴⁹⁹). The two tablets from Bk. A are separate tablets from one series, showing that Kagal at Boğazköy consisted of at least two tablets⁵⁰⁰.

Palaeographically, the 2nd Bk. tablet is dated by G. Wilhelm to before the 13th century on the basis of the sign-forms⁵⁰¹. The same can be said of the first Bk. tablet, KUB 30.8+. Of those fragments which allow palaeographic comment from Temple I: KBo 26.47 is NS (solely on the basis of the form of E); KBo 26.40 is NSc (KI, KU); KBo 26.42 is NS (NÍG); KBo 26.45 is NSc (KI). Is the Bk. exemplar of the two tablet version a good copy?⁵⁰²

It is written on large multi-column tablets. In format the texts are mostly bilingual Sumerian and Akkadian, with syllabic Sumerian in a separate column, and sometimes, unusually, with syllabic Sumerian and an Akkadian gloss in the same column⁵⁰³. There is one trilingual tablet with orthographic and phonetic Sumerian as well as a trace of a Hittite column. There may be one unilingual Sumerian tablet.

Similarly to Erimhuš, Kagal also appears to write predominantly Hittite forms of the various values of KA in the Sumerian column. This applies at least to KAxU at

496 MSL 13.147 “Appendix to Izi Boghazköy”. TE = URU₅ possibly MB, see fn. 1405.

497 MSL 13.195f. Nigga is only OB.

498 See Miller 2005: 137-141 with a negative judgement on the attempt to link part of Izi Boğ. to alleged Old Babylonian forerunners of “Syrian” rituals found at Hattusa.

499 KBo 27.83, which was found in the waste from the 1968 dig in the Südareal, should be added to this dossier, see CAD R 347.

500 Wilhelm 1989: 77f.

501 Given the form of E (obv. i 6, obv. i 9), a (late) Middle Hittite dating might be entertained. *Konkordanz* classes the tablet as “jh.”.

502 The classifiable unprovenanced fragments are: KBo 1.49 NSb; KBo 1.38 NSb (Konk. “sjh”); KBo 1.59 NSbii; KBo 1.40 MS including an “Assyrian” GA with 3 verticals.

503 This is the case on the two tablets from Bk. A, KUB 30.5+, as well as KUB 30.8+, see Wilhelm 1989: 74ff. In each case the phonetic Sumerian is separated from the Akkadian by a single Glossenkeil.

KBo 1.38, 1ff. for which the value /ka/ (written qa-a-) is provided in the phonetic Sumerian column.

The two tablet version from Büyükkale also shows evidence of having been transmitted through a West Semitic milieu, showing the contraction of -ki'am to -kê otherwise known from Mari⁵⁰⁴.

CTH 305 LÚ⁵⁰⁵.

So far 4 fragments of tablets containing Lú = ša have been identified from Boğazköy, known find-spots being T.I. and the HaH:

A) KBo 26.36 (Fragment A)	Sum.-Akk.	3	= Proto-Lu 470
		6-11	= 477-482,
		6-9	= lú iii 18-23 ⁵⁰⁶
B) KUB 3.106 (= A col. ii)		5-7	= Proto-Lu 557-559
		10f.	= 559a-561
		5	= lú iv 208,
		10	= iv 209.
C) KUB 3.112+,	Sum.-Akk.	3	= Proto-Lu 713
		5-7	= 714-716
		rev. ⁵⁰⁷ 7-8	= Proto-Lu 641-642
		7-9	= lú iv 211-215

In addition to those listed at *Konkordanz*, M. Civil has identified KBo 26.53⁵⁰⁸ as part of lú = ša, corresponding to Proto-Lu 253-260 (MSL 12.42), lú IV 23-29 (MSL 12.128)⁵⁰⁹. Traces of an orthographic Sumerian column and a phonetic Sumerian column are preserved, which is not otherwise attested with Lú.

The fragment is of further interest in that it preserves an entry that is absent from OB Lu and lú = ša: (7) [am-x].qa.ra = (phon.) am-ma-ti-kar-r[a]. Civil suggests that [ama d]ingir'.ra would fit the context well but admits that it sits ill with the phonetic spelling and the remains of the sign in the Sumerian column. If this had been the case, one could note the Hittite logogram AMA DINGIR-LIM, which appears to have been created after Hittite *siwanzanna-* (see part 3, s.v. AMA DINGIR-LIM). This would in that case be likely to be a Hittite addition to the lexical list. As the reading is so unclear, one should refrain from making this connection.

504 Wilhelm 1989: 76; on this as an orthographic phenomenon see Streck 2000: 187.

505 I am grateful to J. Taylor for giving me access to his transliterations of the Emar and Boğazköy Lú material.

506 The other four lines lines have no correspondence.

507 Taylor makes the reverse of (C) into a different fragment of the text: (D).

508 Find-spot: Unterstadt J/20 aus Steinschütt über hethitischer Bauschicht (Haus 13).

509 Civil 1987c.

Lú is also attested at Ugarit (Sum., Sum.-Akk.), Nuzi (Sum.), Emar (Sum.-Akk.) and Ekalte (Sum.-Akk.) in the periphery. At Emar mss. A and A+, and AD preserve the beginning of lú = ša⁵¹⁰. The fragmentary Boğazköy remains do not overlap with any of the other peripheral versions. Those lines in the Boğazköy version which do not occur in Proto-Lu and Mesopotamian lú = ša are not unusual by comparison with “non-standard” lines in the Emar versions. Where Proto-Lu and lú = ša diverge, the Boğazköy texts side with Proto-Lu, with one exception (KUB 3.112+ rev. 9 = lú IV 215). This cannot be taken as significant given the paucity of text material.

lú.ázag = ašlāku is an OB list almost exclusively from Nippur which complements the list of professions represented by OB Lu by allegedly providing less professional, perhaps more psychological, characterisations of human agents⁵¹¹. It almost always appears on bilingual tablets, and even those that are not bilingual appear to have merely omitted the Akkadian translation rather than being monolingual forerunners in their own right⁵¹².

It is interesting that material from this tradition is found among the Hittites at all. The two tablet fragments from Boğazköy which contain comparable material (KBo 1.30, KBo 1.39) are written in a NSc script which makes heavy use of the “Assyrian” or Mittanian KU, KI and NI. It is tempting but unwise to posit an Assyrian model on this basis. The format of both tablets has separate columns for Sumerian — Phonetic Sumerian — Akkadian — Hittite. The overlap with the Nippurite versions is not overwhelming, but certainly enough to establish that this is essentially the same material⁵¹³.

CTH 306. Ea?

KUB 3.94 and KBo 26.50 are unclear in their affiliation. Laroche pointed out that KUB 3.94 had some similarity with the last sections of Ea = *náqu*, and it was discussed by Landsberger in MSL 2 with reference to logograms occurring in Ea, but was not included in the edition. Nor does it appear in MSL 14. CHD Š/1, 44 asks whether it could be an “appendix to S^a vocab.?”. Given that Ea is essentially an OB Nippur exercise in the early second millennium, it is interesting that Ea-style material should recur here⁵¹⁴. Ea is also attested in MA Assur. Occasional logo-graphic writings may point to further knowledge of Ea either at Hattusa or wherever

510 For Emar see Cohen 2009: 205-206 with further literature in fnn. 171-174.

511 MSL 12.151; Cavigneaux 2010.

512 MSL 12.152.

513 The Nippur recensions themselves show significant deviations between each other, see MSL 12.153.

514 N. Veldhuis points this out (pers. com.); see also the northern Babylonian Ea-style text with a different order of entries to the Nippur Ea at van Soldt 1995: 279ff.; for Ea at Mari see Waetzoldt 1990.

the particular writing practices were imported from (s.v. GUR = *tamai-*, “other” in part 3).

2.2.3 HAR.ra (*ur₅.ra*) = *hubullu* (CTH 302)

One of the most important texts in the tradition of elementary scribal education in Old Babylonian Mesopotamia was *ur₅.ra* = *hubullu* (abbreviated Hh, Ura), an encyclopaedic list of word-signs denoting objects of the world, and perhaps of scholastic fancy too, arranged according to type (trees, chairs, etc). There were 24 tablets of it in the series of first millennium Mesopotamia, but only 6 in Old Babylonian Nippur. How many the Hittites had access to is not definitely clear. W.H. van Soldt has shown that there were 15 in contemporary Ugarit, and it is likely that this was also the number available in Hattusa, or at least the number of tablets in the series from which the Boğazköy Ura fragments ultimately stem (see below). At Emar the series would also appear to have been divided into 15 tablets and it is clear that it was frequently used in scribal education⁵¹⁵.

However, the series Ura is significantly less well represented at Hattusa than Diri, S^a and Erimḫuš. There are fragments of 10 separate tablets, including 1 prism, preserving portions of Ura listed in S. Košak’s *Konkordanz*, of which 8 definitely belong to the series⁵¹⁶. In addition the Ortaköy fragment Or. 95/3 should be counted as belonging to the collection, being most likely a version of late Ura 17 (Middle Babylonian Ura 10)⁵¹⁷. The Ura formats at Boğazköy are Sumerian only, excepting one Sumerian — phonetic Sumerian — Akkadian, and one Sumerian and Hittite. It is not immediately clear just why this more elementary exercise in particular should have more Sumerian only tablets in contrast to those with translation⁵¹⁸.

The oldest of these, and indeed the stratigraphically oldest Hittite lexical list found so far, is the Middle Hittite fragment from Ortaköy/Sapinuwa (Or. 95/3), published by A. Süel and O. Soysal, which is probably to be dated to the first half of

515 Van Soldt 1995; Cohen 2009: 201.

516 CTH 302.4 (KUB 3.102+) actually belongs to Kagal, CTH 304. For the palaeography see above. (Wilhelm 1989: 77 fn. 14.). KBo 26.2 (a prism) appears to be part of an unidentified god-list.

517 Veldhuis, pers. com.; Süel and Soysal 2003 call the fragment a “practical vocabulary”, but the correspondances noted by themselves warrant an inclusion in the series Ura 17. The divergences from the Mesopotamian schemes of Ura are not enormous, and quite normal for what is seen from Ura elsewhere at Boğazköy (see below, in particular KUB 3.146 rev.).

518 W.H. van Soldt has commented on the monolingual lists from Ugarit that they display a more professional appearance, and inferred that the more advanced scribes would not need to write translations, as they would know the Sumerian by heart (van Soldt 1991: 753 tentatively; Veldhuis 1997: 68). The same is not true of the Hittite material, in as far as is observable from the published photographs, as well as collation of the originals, although there may be other reasons for thinking some unilingual versions “better” (see Erimḫuš above).

the fourteenth century⁵¹⁹. Remains of four columns are preserved on the obverse, but I see no reason from the photograph (loc. cit. 350-351) not to assume that there were more columns on the original tablet, especially given its width of 3.9 cm (but see below). There are two “Sumerian” columns and two with Hittite/Luwian correspondences. Interestingly some words in the Sumerian column are marked by a Glossenkeil, usually if they are of Akkadian origin, but also in one case before a Sumerian word (gub.ba obv. 8). This appears to be a stage before the development at Hattusa of vocabularies arranged in columns with Sumerian — (phonetic Sumerian) — Akkadian — Hittite.

No entry has the determinative SAR, all using Ú instead. This trait is opposed to the late version but is shared by the majority of Nippur forerunners, excluding C i-iii. In Or. 95/3 col. iii 6-12 all 6 entries correspond to entries from late Ura 270-280 and Ugarit 155-165⁵²⁰. The further correspondences are put together in a table here (table 3), although it should be noted that they are in some cases only rough correspondences. The OB Nippur version is very fragmentary.

If this is Ura 17, then it is likely that the obverse and reverse, supplied with question marks by the editors, should be re-assigned, given that the current obverse[?] contains elements in col. iii which precede those of col. i in late and Ugarit Ura 17. This is however, incompatible with the flatness of the better preserved side, although the editors point out that the curvature of the other side is difficult to determine⁵²¹. The new obverse[?] (editor's reverse[?]) should contain material that is found before the beginning of the first column on the reverse[?] (i.e. editor's obverse[?] iii). Unfortunately this is presently very difficult to fathom, but the repeated appearance of the element Ú HAB calls to mind the singular appearance of ú ḥab = *bu šanu* in the commentaries to late Ura 17, which quite possibly corresponds to material lost in Gap e of the late version, lines 234-242⁵²². This would indeed make sense being on the obverse, if the first preserved column of the reverse begins with material from l. 270 and following of the late Ura 17.

The main rogue elements here are the NU.LUH.HA and Ú SULLIM sections, the latter of which appears in a slightly different position in each of the traditions in which it is attested. The Ortaköy tablet most likely agrees with Ugarit. The position of Ú SULLIM makes it difficult to estimate what came before it at the end of rev.

519 Süel and Soysal 2003: 349.

520 Süel and Soysal 2003: 361 with lit.. The Ugarit version reverses the order of a.mu.šum^{SAR} and ḥa.za.an.nu.um^{SAR}, a local adaptation of Bo. and late Ura a.za.an.nu.um^(SAR).

521 Eid. 2003: 351 fn. 4.

522 ú ḥab = *bu-'*-šá-nu Ur₅-gud (HAR-gud) B 197; Ur₅-gud D 226 (MSL 10.104-105). For Gap e see MSL 10.91. Unfortunately the Ugarit text is of no help at this point. OB Nippur also has ú ḥab earlier on in the series.

i?⁵²³. Given that Ugarit (and Alalah) only insert three entries to cover “coriander” (ú še.lú) between “cumin” (last entry ZI-BU “black cumin” rev. i? 22), there is not likely to have been all too much in the gap. This indicates that the tablet cannot have been too much taller than the fragment, which makes it likely that it will have been an excerpt⁵²⁴.

The Ortaköy tablet may thus attest to a fairly coherent unification of the traditions of Ura 17 by the end of the Middle Hittite period, thus the first half of the fourteenth century BC, including close cohesion with Ugarit, but also close cohesion with the late version.

Order of entries in First Millennium version:

(269) za.ha.tin SAR = *šu-ḫu-tin-nu* (cf. also ZA.ḪA.TIN, [s]a-ha-at-ti-[i]n-nu Or. rev. i? 6'-7', Süel/Soysal 2003: 361); (272) a.za.an.nu SAR (Or. rev. i? 8', ibid.); (272d-e) a.muš.šum SAR = *e-[zi-zu]* (cf. Or. rev. i? 9-10 ibid.); (273) [sum.tur SAR] = *an-dah-sum* (cf. Or. rev. i? 11', ibid. 362); (280) kar.šum SAR = *kar-[šum]*; (285) [nu.luh.ḥa SAR] = *nu-ḥur-tú* (cf. Or. rev. i? 2', ibid. 361); (288) [ú kur.ra] (cf. Ortaköy 14', ibid. 362); (292) [sullim SAR = *šam-ba-lil-tu*] (cf. Or. rev. ii? 1', ibid. 355); (293) [sullim gub.ba SAR = *us-su-uh-tu*] (cf. Or. rev. ii? 2' Ú SULLIM Š[U.G]UB.BA, ibid.); (300) 'ú¹ gamun = *k[a-mu-nu]* (cf. Or. rev. i? 15 Ú GAMUN, ibid.); ú gamun babbar (SAR) = *ú-ka-x* (cf. Or. rev. i? 19' Ú GAMUN BABBAR ibid. 364); (302) ú gamun ġe₆ SAR (cf. Or. rev. i? 21' Ú GAMUN GE₆, ibid.); (303) zi.bu.u SAR (cf. Or. rev. i? 22', ibid.).

523 The position of ú sullim in late Ura is hypothetical as per MSL 10.93, 291-299 fn. One might possibly expect coriander (ú še.lú, Late Ura 304-308, MSL 10.94) to have intervened. This corresponds with the order at Ugarit.

524 If the preserved text ends with material from near the end of Late Ura 17, it is likely that the tablet at hand was originally an excerpt of the second half of Ura 17. This is also not too different from the quantity of Ura 17 material contained on the LOB prism. There is thus no room for the complete text of Middle Babylonian Ura 10, i.e. the rest of Ura 17 and Ura 16, before the beginning of the preserved text.

	Or.	Late Ura ¹	Ugarit ²	Emar ³	OB Nippur ⁴	LOB ⁵
Ú HAB+	obv. iii? 3'	Gap e 234-242?			A 37	
NU.LUH [?] .HA [?]	rev. i? 2'	285	167		C 25, C' 7	
ZA.HA.TI ...	rev. i? 6-12'	269-280	155-165	-	-	
ZI-BU-UM	13'					
Ú KUR	14-15'	[288]	187-190b	C 14-16	62-65	
ZI-BU-BI-TUM						
Ú GAMUN	18-21'	300-302	177-179	(D 20) ⁶	C"9-11	
ZI-BU	22'	303				
Ú SULLIM	rev. ii? 1-9'	292-299	186	C15, C'19-20	89-90	
SIU ² - ² -A-DU	11'	130a	192?			
TÚL.LA(GA.RAŠ)	14'	317-318	195	C14?	68a	
ZÀ.AH.LI	16-18'	325-326	199-200	C"6-7	69a-b	
BAR.BAR ^{H,A}	19-20'	323-324	210	C20	73	
						Table 3

¹ MSL 10.92-95.² MSL 10.113-114. MSL subsumes under Ugarit a tablet from Alalah (W).³ Arnaud 1987: 128 (554); Cohen 2009: 204.⁴ MSL 10.122-124. The wild differences between the versions from OB Nippur are explained by M. Civil (ibid. 119) as partially due to the fact that the edition relies on Type I manuscripts, i.e. multi-columned tablets usually filled with the whole of a particular composition. These sometimes represent "reforms" in the Mesopotamian teaching tradition and are prone to abbreviation.⁵ MSL 10.118-119, prism CT 6.11-14, iv 23 - vi 7 (BM 92611, collated). The second entry in the Plants section (iv 24) is ú UD, which collation shows to be as copied and thus not a possible candidate for ú hab, which does not otherwise occur on this prism.⁶ With Civil 1989: 18, this Emar fragment in fact belongs to Diri (Cohen 2009: 204).

Ura-Wood

First millennium Ura 3-7 deals with trees and wooden objects (Giš) and has Middle Babylonian tablets from Boğazköy, Emar and Ugarit in addition to the OB Fore-runners and the standard version of the first millennium. There is also a Kassite version of the sections on furniture from Nippur⁵²⁵. The standard OB Nippur version was reconstructed in a dissertation by N. Veldhuis. It will be useful to present the available comparative evidence in the form of a table (Table 4).

The Boğazköy exemplar is part of a prism which was published as fragments KBo 26.5 and 26.6. The text runs straight from the material treated in the first millennium in Ura 3 to that of Ura 4 at KBo 26.5 B ii 3-4 without marking a distinction. On tablet collation it is apparent that the prism had four sides, each with three columns separated by vertical dividing lines. It is partially preruled (“vorliniert”). It also appears that the two fragments fit together somewhat better than suggested in the copy. I estimate that each column had 50-60 lines, which gives us a prism with between 600 and 720 lines⁵²⁶. This probably corresponded to one tablet of the MB peripheral version as reconstructed by van Soldt for Ugarit, in this case Tablet III.

The prism has traces of a hole that ran through its vertical axis, thus corresponding to the practices of prism construction known from Babylonia. It also shares this aspect with the prism fragment preserving part of an unidentified god-list on KBo 26.4⁵²⁷.

The palaeography of the prism is Middle Hittite, or at least Early New Script. It has been thought to be an import, due to the rarity of prisms at Boğazköy and their exclusive use for non-Hittite texts, but the sign-forms are typical of Boğazkzöy. One cannot exclude, however, that it was copied elsewhere by a Hittite scribe.

525 PBS 12/1, 17 (CBS 4958) is a Kassite exercise tablet that has been cut in half to remove an Akkadian column, thus leaving only the Sumerian (Veldhuis 1997: 74). I am grateful to N. Veldhuis to allowing me access to his collated transliteration of this tablet from Nov. 2006. This is now available on the DCCLT web-site.

526 The estimate is calculated as follows: the number of entries in the OB Nippur version and the Emar version between the last entry of Aiii and the first entry of Bi is 39 and 40 respectively. Column Bi has 14 entries: thus 54 in total. This can be checked against column Bii, where KBo 26.5 has 16 entries and KBo 26.6 has 15. The space between the two, when the fragments are put together is 2.1cm, the equivalent of 6 lines of writing, giving us a total of 37 lines. The number of entries in the OB Nippur version and at Ugarit equivalent to the space between the end of Bi and the beginning of Bii is 14 and 17 respectively, which brings us to 52 or 55 lines for column Bii. Similarly column Biii has 15 lines in KBo 26.5 and 16 in KBo 26.6, with 2.8cm intervening, enough for 8 entries. Here, however, the lost section at the top would have to have been more equal in size to the First Millennium or Middle Babylonian versions (13 entries, 9 entries respectively) than to the OB Nippur version (4 entries).

527 See KBo 26 introduction. The god-list, however is unlikely to be part of Ura, and also has a 13th century palaeography (NSc), whereas the Ura prism is earlier.

Particularly the Hittite form of LAGAB⁵²⁸ (looks like GIŠ) should be mentioned for evidence of a Boğazköy palaeography, and the forms of LI, AG⁵²⁹, ḪA⁵³⁰ and “stepped” DA⁵³¹ should be mentioned as indicators of a Middle Hittite date of inscription.

There are occasional traces of erased signs between the lines. These are unlikely to be erasures occasioned during the writing of this text, which would not appear between lines⁵³². They may be evidence that the clay has been re-used.

Some brief comments on the text are in order, concentrating on those cases where Boğazköy deviates from the other exemplars. Here we should remember the kinds of texts we are dealing with. Despite being on a prism, the Hattusan text of Ura 3-4 (OB Ura 1, MB Ura 3) is essentially a one time text-performance from a school context, even though it was found in an archive. If something is missed out or added, we cannot say that there was a different tradition at Hattusa to elsewhere. This is not the kind of evidence that will permit that. We can, however, try to identify tendencies and in some cases even anomalies that might point to clusters of school practice. It is only in the rarest of cases that we can do this.

For the OB and Late Mesopotamian versions the composite text of MSL has been taken. For the peripheral texts the following sources were used:

- KBo 26.6 A iii 3-5 = Emar Msk. 731030;
- ibid. 6-8 = Emar Msk. 74163b iii 4-7 = Ugarit, *Syria* 12 (1931) pl. 46 obv. iii 33-35.
- KBo 26.6 B i 1-14 = Emar Msk. 731030 (A) obv. iv 38-51;
- ibid. 12-14 = Msk. 74163b (B) obv. iii 2-4
- 3-8 = Ugarit, *Syria* 10 (1929) obv. iii 6-12;
- 9-14 = Ugarit *Syria* 12 (1931) pl. 47 iv 12-21.
- KBo 26.5 Bii 3-8 = Ugarit, *Syria* 12 (1931) pl. 47 obv. iv 38-43.
- KBo 26.6 Bii 3'-15' = Emar Msk. 731030 (A) obv. v 24-37.
- KBo 26.5 Biii 1'-7' = Emar Msk. 731048 obv. i 4-11; = Emar Msk. 731030 obv. v 45-52.
- ibid. 11-15 = Emar Msk. 731030 obv. v 53ff..
- KBo 26.5 Ci 1'-23' = Emar Msk. 731030 rev. vi 25-39.

528 KBo 26.6 Bi 10.

529 KBo 26.6 Ci 14.

530 KBo 26.6 Bi 3.

531 KBo 26.6 Bii 11/12.

532 KBo 26.5 B ii 4-5 has 'A IB'.

KBo 26.6 Aiii	Ura III-IV (late) ¹	OB Nippur ²	Emar	Ugarit	Kassite
1' giš x[
2' giš.gišimmar 'x x'					
3' giš.gišimmar gig(.x')	306f.	77a		146	
4' giš.gišimmar ka₅.a	344	73		132	
5' giš.gišimmar libiš.bu[r].ra	294	74		147	
6' giš.gišimmar sukud				152 = geštin	iii 31=
				geštim	
7' giš šà gišimmar	351	81		154	33
8' giš šà.a gišimmar				155	
Bi					
1' [giš] 'ú.kiši ₁₇ . ¹ 'kur ¹ .x'	440	114		193	5?
2 [giš] sla-ma-núm (LUM)	447	115		195	6
5 [giš] sla-am-ha-zum	454	116		194?	8
4 [giš] peš ₇ .kal	450	117		196	9?
5]su-di-in-nu-um	451			197	
6 [giš] si-iš ² -tum ³	238	122		198	
7 [giš] zar	457			199	11
8 [giš] zar s! (=GAD)		123			12
9 [giš] ZAR-uš-tum	456			200	iv 14
10 [giš] šá.níg.nígin.na					
11 [giš] MUŠ.SÉŠ	467	121		202	iv 12

¹ MSL 5.83-150.

² From DCCLT composite text. <http://cuneiform.ucla.edu/dcclt/web/Q000039/Q000039.html>. Veldhuis 1997: 213ff.

³ The copy has IAⁿ, but the sign appears to be IS, although there are some faint, sloping horizontals inside the sign, possibly thus IS over erasure.

12 [giš gli.zú].um.x	468	125	203	19
13 [giš b]u.zú].um. ¹ um ⁴	470	126	204	20
14 [giš]dal.bu.um		127	[472.475	21
broken]				

KBo 26.5 Bii				
x+1 giš ga.me.el.lá				
2 giš i.dingir ⁵				
3 giš pa.gam	512!	141!	iv 38	
4 giš ^A ?um ⁶	1!	142!	39?	
5 giš PA.LUM				
6 giš li.um	2	145	40	
7 giš maš.dár	3	143	41	
8 giš dab.dab	6	144	43	
9 giš ki.á.bi	12	145b	break	
10 giš ha!(ZA).iá		146		
11 giš hé.bat		145a + 148?		
12 giš gi.tún		151?		
13 giš gi[i] úr?/ k[i].DUU?/?				
14 [giš] ⁷ x ¹ [x (x)?]				
15 [giš [x (x)] ⁷ x ¹				
16 [x (x)] ⁷ x ¹				
KBo 26.6				

⁴ Copy has MA, but the sign looks more like UM. At Hattusa we expect ZU₉ (KAXUD) instead of ZÚ. There is something inside the KA, but it is not an UD, and may just be damage.

⁵ Contra copy there is almost certainly an upright on this sign, thus DINGIR.

⁶ There is no room for SUG. NIG a possibility. But potentially just a single but hollowed out vertical (1-lum) or an ^A?

⁷ There appear to be a couple of signs between this line and the next, possibly ki.gub.

Bii (Ura IV)								
1' [giš x x] ^[x]								
2' [giš x x] ^[x]								
3' giš ba.šu.BAR	37?							
4' giš ba.šab	41	155						
5' giš húb	53	156						
6' giš narú.a	54	157						
7' giš gir.šu.du ⁷	55	158						
8' giš nig.na.UD		159						
9' giš gu.za ⁸	69	160						
10' giš gu.za sig.s,ga	70	161						
11' giš gu.za gí.d.da	71	162						
12' giš gu.za kéš.da	72	163						
13' giš gu.za munus.e.ne. ⁹ e ¹	73	163a						
14' giš gu.za zag.bi.úš	74	18						
15' giš gu.za i.zi KUR?		20						
16' giš gu.za aratta ki	77	182						
KBo 26.5 Bii:								
1' [giš gu.za níg.m]a.[á]?	90							
2' [giš] gu.za ki g[al]? ⁹	91	-ki.úš	187 — ki.úš					
3' giš gu.za gidim	93		186a?					
4' giš gu.za an[še]	95							
5' giš gu.za [ugal]?	88							
6' giš gu.za s[ah]	96							
7' giš gu.za giš.k]in.ti	97	164						
							37 A, B	22

⁸ Contra copy there is no especially marked divider before giš gu.za. The writing also becomes smaller after this point.

⁹ Traces appear to exclude US, which has a smaller bottom horizontal. Possible traces of horizontals and the remains of an upright suggest perhaps GI[AL], which may make some sense of the Emar variant entry ki.bal (see below).

8 giš gu za na.MES	10						
9 giš gu za [x x tʃi?							
10 giš gu za h[ar].h[aʃr]?							
11 giš gu za m[á]? x							
12 giš gu za kask[al]	79	195	29 B	24 A	38 A, B	RS 1.062	24?
13 giš gu za gár.[ba]	103					rev.i 6	8
						-	26
							30
14 giš gu za gár.[ba] kù.g[i.gar.ra]	104		39 A	40 A			30
15 giš gu za gár.[b][a]	105	196					29
k[ú].[b][abbar]							
<hr/>							
The traces of KBo 26.6 Biii are not included							
KBo 26.5 Ci							
0 DINGIR?							
1' [giš gir].gub ^d [lamma]	144	212	70				Rev. 16
2' [giš gir].gub zu ₉ .a[m.sí]/si ga	145	213?	71?				17?
3' giš gir.gub zu ₉ am.sí/QA.X							
4' [giš ná]	146	214	72				18
5' [giš] ná[?	?	?				?
6' [giš ná] [x x (x)]	?	?	?				?
8' [giš ná] [x x (x)]	?	?	?				?
9' [giš ná zi.n[á]							(21)
10' [giš ná] gó.zi.g[a]?	149	217	76				22!
11' [giš ná u[m]bin]	154	lost	77				23
12' [giš ná u]mbin [gud]	155	lost	78				24
13' [giš ná u]mbin sa[].la	156?	lost	79				25

10 Dividing line not in copy.

14' n]á šà an tuku	157	220 -tuku	81
15' giš ná šà an tuku	158	221	82
16' siłg? ga.ríg.ak			28!
17' šà an tuku	159?		29!
18']x [alg? ki?			30!
19' [giš nlá úri.ki].da	160	222	
20' giš nlá è.a x?			31-32
21' giš/zag gu.la ná	165?	223?	
22' nlá? x ná			
23'] sag.ná	169 g	226	35
24'] ri ná	170	227	
25' giš B]AD.ná	171	225	36
26']zi ná	172	228	37
27' u]mbin ná	173	[229]	38
28']x (LIŠ?)	174		39
29' lgal	175	231	
30' t]ur	176	230	

Table 4.

The *giš gišimmar* or date-palm section occupies lines 280-410 of the late version⁵³³ and lines 65-104 of OB Nippur⁵³⁴. We join it around a third of the way through. The Late and Emar entries are far more expansive than either Hattusa or OB Nippur. The placement of the entry *giš gišimmar libiš.bur.ra*, “the date-palm with its heart torn out”⁵³⁵, corresponds more closely to OB Nippur than to Late.

KBo 26.6 A iii 4: The entry *giš gišimmar ka₅.a* corresponds to Late *giš gišimmar.lul* and OB Nippur *giš.gišimmar LÚ.IM*. Both LÚ.IM and LUL are Mesopotamian logograms for *sarru*, “liar”⁵³⁶. Emar also has *giš gišimmar lul.la* (132). Güterbock argued that the signs registered by E. Forrer as LUL should be read in Hittite texts as *HUŠ*, “fear” or *KA₅*, “fox”. LUL = “lie” does not appear to have been used in Hattusa⁵³⁷. In this case, the LUL of a previous version has clearly been read *KA₅*, as indicated by the writing *KA₅.A*. This implies that the scribe, or someone before him in the transmission, did not know the meaning of what he was copying, and provides further evidence for Güterbock's revision of Forrer's LUL⁵³⁸. It is also further evidence for a Hittite scribe of this prism, in that it indicates a specifically Hittite anomaly. Both Emar and the late version have transferred *giš gišimmar lul* to a different section, whereas Hattusa agrees roughly with OB Nippur as regards its placement.

giš gišimmar sukud, a few lines later, exhibits a different kind of anomaly. This, while being a logical entry in such a list, “high date-palm”, has no correspondances elsewhere and N. Veldhuis suggests reading *sukud* as *geštin*⁵³⁹. GEŠTIN is the reading in a similar context in two manuscripts from Emar and at Ugarit. However, it is very unlikely that a Hittite scribe would have written the very common sign GEŠTIN with the sign SUKUD, which is not otherwise attested at Boğazköy. SUKUD has to be the *lectio difficilior*, and it is quite possible that the Emar and Ugarit have copied GEŠTIN from an original with SUKUD in order to adapt the sign to something more understandable. SUKUD also makes more sense even in the Emar and Ugarit contexts:

Emar A = C ⁵⁴⁰ :		
iii 57 <i>giš gišimmar an.na</i>		“the date-palm of heaven”

533 MSL 5.116-128; Landsberger 1967: 1-5.

534 DCCLT, <http://cdl.museum.upenn.edu>.

535 Landsberger 1967: 15.

536 Veldhuis 1997: 169 with literature.

537 Güterbock 1982: 83-89.

538 See also the logogram for “crab”, al.lul, Akk. *alluttu* (CAD A/1 360-361), which at Boğazköy is spelled AL.LUL.A (HZL 183), or more correctly in terms of the Hittite reading of the sign AL.KA₅.A. The element A, which is not found in Mesopotamian texts, indicates the reading KA₅.A.

539 Veldhuis pers. comm.

540 Msk. 731030 obv. iii 57-59, Arnaud 1985: 106; = Msk. 74163b iii 3-5 (Arnaud 1985: 415).

iii 58 giš gišimmar sukud ¹ (= GEŠTIN)	“the high date-palm”
iii 59 giš an.ki.ná gišimmar	“the lying in heaven and earth date-palm”

Ugarit:

iii 28 giš gišimmar an.na	“the date-palm of heaven”
iii 29 giš gišimmar ná	“the lying date-palm”
iii 30 giš gišimmar gam.ma	“the low/bent date-palm”
iii 31 giš gišimmar sukud ¹ (= GEŠTIN)	“the high date-palm”
iii 32 giš an.ki.gil.lá gišimmar	“the date-palm twisted in heaven and earth”

The Emar and Hattusa versions clearly have more in common in this section (giš gišimmar) with each other, than they do with the OB Nippur and Late versions. Despite the Hattusan version making more sense here, it does not have to be the case that Emar and Ugarit depended on it. All may have been influenced from a further source. As SUKUD is otherwise not known at Hattusa, a further Syrian source with good contacts to Babylonian writing practices is posited⁵⁴¹. The writing SUKUD, as it is not attested in Mesopotamia proper in this section, will presumably have originated as a gloss, quite possibly in Syria.

KBo 26.6 B i 1': The collated traces indicate Hittite GÍR, but that's all that I would commit to. Just possibly followed by 'kur', cf. OB Nippur 114: giš kiši₁₇.uh.-ha.kur.ra (UM 55-21-414 o i 7 is the only manuscript that omits HAR). On kiši₁₇ as the reading of ^{giš}GÍR see Molina and Such-Gutierrez 2004: 10-12. There is too much space for just GIŠ before GÍR, the two faint verticals must belong to Ú.

KBo 26.6 Bi 4': While Hattusa, Emar, Ugarit and the late version agree in separating out into two entries Ura 3, 450-451 giš.peš.gal and its Akkadian equivalent giš šu.da.nu.um, the OB Nippur version merely has this as a variant reading in a ms. that frequently writes Akkadian instead of Sumerian terms (Ni IV-12 r II 26⁵⁴²). On the other hand, only Hattusa and OB Nippur write PEŠ₇ (= TUR).

Bi 6': Hattusa, Emar and OB Nippur agree in including the almond (*šiqdum*), as against the late version that has transported it to the “fruits” section (238)⁵⁴³. At Bi 6 Boğazköy giš si.is¹.tum must be textually equivalent to OB Nippur ši.iq.du.um/dum and Emar giš ši.iq.dum/du.um, Akk. *šiqdu(m)*, “Mandelbaum, Mandeln” (AHw 1247), which is attested in OAkk. and NA (as ^{giš}šuqde) as well as at Ugarit (also ^{giš}šuqdu). The use of the sign IS instead of IG is clearly a corruption based on dictation⁵⁴⁴. ŠI is also written as SI, as sometimes the case in contemporary North

541 Note that Emar A differs sharply in other sections from Emar Ura 4 ms. B, for example, which J. Peterson has argued to show considerable correspondence with the MB version from Nippur (Peterson 2006: 586).

542 Veldhuis 1997: 256f.

543 MSL 5.113.

544 Following the copy in KBo 26.6 one could understand the writing si-ia¹-tum as a graphic error for si-IG-tum, with a visual mistake of older Hittite IG (HZL 67A) for IA.

Syrian scripts. For both errors, contrast the writing at KUB 3.98, 3 [giš LAM] = *ši-iq-du* (Diri). Clearly some Hittite scribes knew this word. The corruption shows in one word how complex the lines of transmission for such texts must have been. We have both evidence for Syrian orthography, which most likely arose from copying, and a phonetic error, that may have arisen from dictation at some stage in the process of transmission.

Furthermore, while the Emar version appears at times to be textually inferior to the Boğazköy version, this does not mean that it was dependent on a transmission from Hattusa. The use of SI shows that the transmission of this particular tablet has been through Syrian hands.

KBo 26.5 B i 10': The writing giš šà níg.nígin.na is attested nowhere other than Boğazköy in the tradition of Ura. Otherwise, the combination NÍG.LAGAB.NA occurs in the logogram ^{DUG,IM}ŠU.(NÍG.)RIN.NA⁵⁴⁵. D. Schwemer suggests that the occasional writing of NÍG before LAGAB is intended to function as a phonetic complement, indicating a variant reading ^{IM}ŠU.^{NÍG}NÍGIN.NA, as opposed to ^{IM}ŠU.RIN.NA⁵⁴⁶. This must have originated in Babylonia; a writing ^{im}šu.^{níg}nígin.na occurs in an unpublished forerunner to Ura 10⁵⁴⁷. It is possible that níg has a similar function here (giš šà.^{níg}nígin.na) although it may also be an abstract formation: “wood (its) inside of circling” (giš šà níg.nígin.na), perhaps as a reference to tree rings. In either case, it is very unlikely to be a Boğazköy Sumerian development.

KBo 26.5 B ii 1'-14'[ff.] contains the beginning of the later Ura 4 from line 4', which N. Veldhuis has argued to be concerned with implements of scribal education⁵⁴⁸. Of the three entries before line 4' two are unknown and one appears to have been misunderstood during the transmission from the other traditions: giš ga.me.el.lá may possibly related to Akkadian *gamlu*, a “crooked staff” or “mace”⁵⁴⁹, but this assumes a peculiar phonetic development not to mention an odd orthographic

IŠ, if it is the correct reading, can only be a phonetic error. There do appear to be some very faint horizontals within the box of the sign, as copied in KBo 26.6, although its external housing certainly appears to be IŠ. The best interpretation is thus IŠ over erasure.

- 545 (Akk. *tinūru*) HZL 337, cf. Süel and Soysal 2003: 356. See ibid. 353 where it appears that the Hittite word for ^{IM,NÍG}NÍGIN.NA would have been *harsi-*, Or 95/3: Ú SULLIM ^{IM}NÍGIN.NA ‘GUB.BA = *har-ši-it-kán ku-iš ša-an-hu-wa-an-za ta-rawa-ti-iṣ*’, “pot-roasted fenugreek” Süel and Soysal loc. cit. Also ^{IM}ŠU ^{NÍG}NÍGIN.NA KBo 6.34 iii 36.
- 546 Schwemer pers. comm. with reference to M. Civil's discussion of ^{im}tu-ru-na, “(potter's) oven” at Civil 1973: 174. For other possible Mesopotamian examples see im.gú.níg.nígin.na MZL 641 p. 390, CAD Q 53b, AHw. 892b.
- 547 CBS 4852, Civil loc. cit.
- 548 Veldhuis 1997: 86ff. The variant reading giš g̃ir.šu.du₇ (KBo 26.6 B ii 7') provides confirmation of the phonetic reading of the Sumerian sign ešgiri (U+ENxKAR₂) in the other versions. Veldhuis 1997: 171.
- 549 CAD G 34: Ur III period giš.gám.lum at UET 3.566, 5, ibid. 1498 iv 22.

representation of these supposed phonetics⁵⁵⁰. The entry *giš pa.gam*, instead of *giš.pa.kud.da* again appears to be a re-interpretation of the original connected with the meaning “crooked staff”, although the graphic similarity of GAM and KUD is likely to have been a prompt⁵⁵¹. The middle entry *giš i.dingir* in (2') is perplexing⁵⁵². The variant entries in the following section are also obscure.

B ii 4': If we could read *giš* [SU]G-lum, then it would correspond to *giš* as₄-lum, a kind of yardstick or measuring rod, in the other versions (SUG = as₄). As it is, the collated traces in no way support such a reading. If it is possible to read *giš* 'A¹-lum, then A is all that has remained of SUG (= LAGABxA). The otherwise unattested *giš PA-lum*, which follows in B ii 5', could conceivably be an early instance of PA = *ḥás*, which is otherwise restricted to late medical texts (Akk.Syll. 153). *giš ḥás-lum* would perhaps be a dialect form of *as-lum*. This is unlikely given the distribution of *ḥás*, which appears to be positionally restricted to the final root syllable of verbs in the late texts in which it occurs. More likely the Boğazköy addition ^{giš}PA-lum is an explanation of the fore-going *giš* [?].lum using the more familiar ^{giš}GIDRU = “staff”, although there are no Akkadian words for this which end in *-lum* or *-nūm*.

B ii 9': *giš za.ni* is written which is likely to be simply a mistake for *giš ḫa.ia* (cf. OB Nippur 146) the spouse of Nissaba, patroness of the Edubba⁵⁵³. The type of mistake suggests a copying error although it could also be an error arising from misreading during dictation. The lack of the divine determinative might also be explained as a mistake arising from a dictated context.

This omission of the divine determinative is repeated in the following entry, *giš hé-bat*, which is not attested in the other traditions. An association of Ḫēbat, wife of the Storm-god, with scribal education is otherwise unknown to me. It is conceivable that the entry resulted from an amalgamation of OB Nippur 145a (*giš gan*, later corresponding to Akk. *bukānum* “pestle”, CAD B 308) and OB Nippur 148 *giš šumun.gi*₄, where GAN is identical to *hé-* and ŠUMUN is identical to *-bat*. This is a conflation that must have happened some time before the text reached Hattusa.

12'-13' The entry *giš tūn*, “a wooden container”, from both OB Nippur and the late version, appears to have developed a GI, possibly as determinative. The next entry (*giš gi úr*³) may be related to the variant reading at OB Nippur 151: *giš UR*⁵⁵⁴. Otherwise there is a *giš úr* section at OB Nippur 641-644, and a *gi úr* section in the

550 The later version has a section including *giš gurus.uš*, translated among other things as Akkadian *kuṣīmu* “crooked staff” (MSL 5.137, 491).

551 Note the logogram PA.GAM in the Anitta text interpreted by E. Neu as a Hittite *kalmus*, or lituus (Neu 1974: 36).

552 I serves as a an equivalent for Akkadian *na’ādu* “to praise” in late lexical lists and Sumero-Akkadian bilinguals (CAD N/1, 102). The translation of *i.dingir* as Akkadian *nā’id ili*, “(tree) that praises god” is therefore tempting, but incomprehensible from the viewpoint of the rest of the Ura tradition.

553 Veldhuis 1997: 87 on ^{ḥa-ia} in this part of the list; also Weeden 2009: 93 fn. 95.

554 MSL 14.28 Ku rii 3'. Veldhuis 1997: 223 for manuscripts.

late Ura 8.65-66, but is difficult to explain what they should be doing here⁵⁵⁵. The interlinear k[i]._Lgub_J (?) is presumably a gloss.

KBo 26.5 B ii-KBo 26.6 B ii: The number of entries between giš gi.tùn and giš ba.šu.BAR must be at least 11. Here Boğazköy agrees with the late version in number of entries, if not in content, as opposed to the OB Nippur version, which proceeds directly from giš tùn to the giš ba section (OB Nippur 151-152)⁵⁵⁶. Emar A, which is also broken at this point, does at least appear to have also had more entries⁵⁵⁷.

KBo 26.6 B ii 8': The variant giš níg.na.MUD in Emar tablet A, directly before the giš gu.za section, is likely to be phonetic and demonstrates that this logogram was spelled out sign for sign, at least in Emar.

KBo 26.6 B ii 15': the Boğazköy entry (giš gu.za i.zi kur?) may rest on a misinterpretation of the following writing giš gu.za aratta^{ki} (aratta = LAM.KUR.-RU)⁵⁵⁸, but one should compare Emar 54' (A) giš i.zi.gu.za, the second to last entry in the giš gu.za section⁵⁵⁹. To be understood as “the chair of the country's festival” with i.zi for ezen?

KBo 26.5 B iii 2': Occasionally the Boğazköy version appears to have gone its own way. The reading giš gu.za ki.g[a]l fits the traces better than any of the variants (giš gu.za ki.uš/-úš) in all 3 Mesopotamian traditions, and is semantically compatible with the following giš gidim. It is possible that the Emar version A's giš gu.za ki.bal is a phonetic mistake for giš gu.za ki.gal. giš gu.za ki.gal itself, “underworld chair” must have arisen as a gloss on giš gu.za ki.uš, understood as “chair of the after-place”, rather than the latter being understood with its later translation, “footstool” (*napalsihtum*). giš gu.za ki.bal, however, “chair of the overturning”, from Emar, is not compatible and must result from a dictation situation, possibly using giš gu.za ki.gal⁵⁶⁰.

The very close correspondences between the MB Nippur Giš list at this point and the Emar manuscript B (Msk. 731048), have prompted J. Peterson to suppose a direct contact between Babylonia and Emar as the basis of the similarity. The Hattusa version also shows a striking similarity, corresponding to MB Nippur Giš 15-22 exactly, with the exception of MB Nippur Giš 19, which MB Hattusa Giš omits. There is, however, no way I can see of reconciling the traces in KBo 26.5 B

555 Veldhuis 1997: 188;

556 Veldhuis 1997: 155.

557 Arnaud 1987: 60.

558 For the writings of this toponym see Mittermayer 2009: 26-36.

559 Arnaud 1987: 61; variant reading in C: [giš (i.)zi gu.za (Arnaud 1985b: 416).

560 Peterson 2006: 586 reads Emar B (Msk. 731048) obv. 5' (his 2') also as giš gu.za ki.ba[ll], thus importing the reading from Emar A into Emar B. While this reading is possible from the copy (Arnaud 1985: 128), I would prefer to opt for a reading giš gu.za ki.ú[s], as ki.bal in A is clearly a mistake when compared with the rest of the tradition.

iii 8'-12' with the unified text presented by MB Nippur Giš 23-25 = Emar Giš B 12'-14'.

KBo 26.5 B iii 8': giš gu.za na.MES phonetic for giš gu.za giš. MES, known from OB Nippur, with a phonetic rendering of the Sumerian nasal ġ.

KBo 26.6 B iii-KBo 26.5 C i: N. Veldhuis has pointed out that the Middle Babylonian versions agree in inserting a section giš na₍₅₎ between the end of the giš gu.za section and the beginning of the giš šú.a section⁵⁶¹. This is only known from one OB tablet of unknown provenance, but not otherwise from Nippur. In the first millennium, a giš na₅ section occurs much earlier on in the tablet, before the giš gu.za section⁵⁶². Neither a giš na₅ section nor a giš šú.a section are preserved at Boğazköy, where the list resumes after the break in column Ci with the giš gır.gub section. There is space for 24 lines after giš gu.za g[är].b[a] k[ù].b[abbar] in line 15' of Biii. Emar manuscript A has 27 entries between giš gu.za gär.ba kù.babbar gar.ra and giš gır.gub ^dlamma⁵⁶³. There are likely to have been 5-6 lines above the first entry in KBo 26.5 C i, by comparison with the amount lost above the other columns. The Boğazköy version is thus with c. 30 lines marginally longer than Emar A at this point, and is thus likely to have contained both a giš na₍₅₎ and a giš šú.a section, with the MB versions but against OB Nippur. The traces at the bottom of B iii do appear to support this supposition on collation. I would claim that giš šú.a begins in KBo 26.5 B iii 11'. The traces in previous lines do indeed resemble the left hand side of a KA (na₅ = KAxA).

KBo 26.5 C i: The giš gır.gub (“footstool”) and giš ná (“bed”) sections are slightly more expansive at Hattusa than in the other MB traditions, and indeed than the OB tradition. Differences in this section between MB Nippur Giš and the other traditions are marked and clearly largely aberrant in rev. II. 16-30. Hattusa finds itself partially agreeing with OB Nippur against Emar and the first millennium versions (e.g. -tuku ≠ -tag; zag ≠ sag).

Summary of Boğazköy Giš-prism

There are a total of 86 identifiable readings on the prism. The scribe is Hittite, as shown by typically Hittite writings (ID, KA₅.A, LAGAB). The transmission of this text is likely to have come through northern Syria (SI for ŠI, possibly ki.g[a]ll). It is also possible that it was copied by a Hittite scribe in northern Syria.

In eight cases the Hattusa text has something demonstrably and significantly different to all the other traditions. In some cases these are readings which could not have or are unlikely to have developed in Hattusa (SUKUD, giš šà.níg.nígin.na).

561 Veldhuis 1997: 172.

562 MSL 5.154f.

563 Arnaud 1987: 61-62, ed. lines 40'-70; Arnaud 1985a: 106-107, Msk 731030 obv. v 24 - rev. vi 25.

The sharing of SUKUD⁽¹⁾ (= GEŠTIN) between Emar, Ugarit and Hattusa, which is not attested in the later or earlier Mesopotamian traditions, points to transmission through a Syrian centre as yet unidentified, with good knowledge of Babylonian writing habits, and quite possibly influence over the writing habits and schooling in smaller neighbouring Syrian towns.

In ten cases the Hattusa prism has readings which agree with the first millennium Mesopotamian traditions rather than the OB Nippur traditions. In six cases these readings agree also with MB Emar and/or Ugarit, and in 7 cases, they agree with MB Nippur.

In six cases the prism has a reading that agrees with OB Nippur as against the late version. In two of these cases it shares its reading with Emar and in one it shares it with Ugarit. There are only two cases where a reading is preserved at Hattusa and Emar/or Ugarit, but not in the Mesopotamian traditions.

Thus, in the majority of cases, the Hattusa prism agrees with all the attested traditions: OB Nippur, first millennium, MB Emar/Ugarit⁵⁶⁴ and MB Nippur. Those cases where difference can be ascertained demonstrate the Hattusan version to be well within the influence of current (Kassite) developments in the reorganisation Babylonian lexical material, but also to show a certain conservativeness vis-à-vis the Emar and Ugarit versions.

Ura Fields

Evidence of lines of transmission from quite a different direction comes from the Boğazköy fragments of Ura 20 (Table 5). The Nippur Forerunner of Ura 20 is very unified, while the later first millennium version is very fragmentary⁵⁶⁵. The two Boğazköy fragments re-edited in tables 5-7 on the basis of collation of the originals as well as of photographs available on the internet at www.hethiter.net, belong to the same tablet but do not join directly. Despite the beginning of the composition being preserved here, one cannot exclude that the tablet did not have Ura 19 or a similar composition before it.

564 One should of course be very wary of conflating these traditions, or even of assuming comparable traditions of education within one city. For Emar see particularly the remarks of Peterson 2006.

565 MSL 11.94.

KUB 37.146 obv. ¹⁾	Nippur Forerunner	AO 6447 ²⁾	OECT 4.157	Emar ³⁾	Ugarit	Late
0 [a.šà]		1 [a.šà]		1	1	
1' [a.šà] dju ₈	1	2	i 1	2	2	1
2' [a.šà] x SE	2	3	3	4	3	2
3' [a.šà é.m]á.uru ₆	5	4	4	8		
4' [a.šà]x						
5' [a.šà igi.ni]m.ma	7	ii 5	10		8	4
6' [a.šà igi.ni]m.ma.an.ta ⁴⁾	8					5
7' [a.šà igi.ni]m.ma.ki.ta	9					6
8' [a.šà x].um. [x x]	13?					7?
9' [x x]	[12?				

KUB 37.145 ⁴⁾	Nippur Forerunner	AO 6447 (OBb1)	BM 78226 (OBb2)	UET 7.9 (OBb6)	Ugarit
1 [a.šà]	x				
2 a.šà a.š[ur ₄]					
3 a.šà an.ta					
4 a.šà ki.ta		ii 13			
5 a.šà en.llí gar.ra	21	ii 34	ii 14	i 6]	23
6 a.šà en.llí gar.ra[
7 a.šà en.llí igi.ba[r]	22		ii 15	i 7]	24
8] a.šà pas.e é.x[37		(ii 16)		
9] x rē[

Table 5

Table 6

1 164/h, MSL 11.170. For Ugarit see van Soldt 1993: 427-426.

2 MSL 11.129.

3 MsK 731053 (Annaud 1985a: 129).

4 *Konkordanz* assumes that this is part of the same tablet.

KUB 37.146 rev. ¹	BM 72143 ¹	Nippur Forerunner	YBC 16318 ²	AO 6447	Ugarit
1' a[.š]a ¹ [
2' a.šā b[u ₁₄]?	9]ff.	16	ii 37	ii 12	5.3
3' a.šā níg.b[a]?	101?		i 23?	ii 22?	6.7
4' a.šā níg.gá[!]?			i 25		
5' a.šā nin			ii 34		
6' a.šā é.50	23	4	i 11		
7' a.šā lag.rí.ri.ga					
8' a.šā še.ní.ri.ga					
9' a.šā ^{giš} geštin.ma					
10' a.šā ^{giš} kiri ₆			i 1		
11' a.šā Ú x					
12' a.šā níg.nur / a.ºgá?					
13' a.šā níg.g[a]?					
14' a.šā ú.x					

Table 7

¹ This bilingual tablet from Sippar is presented in the Addendum to MSL 12, p. 171, but it is not clear which period it belongs to. If it is bilingual, then it is probably late.

² Cohen 2005: 55–61. The editor asserts that the tablet is not from Nippur, due to Nippur not being first in the list of city names of Ura 21. It is likely to be southern, however.

KUB 37.146 obv. (Table 5):

- 0: Photo N10266 shows traces not noted in MSL and possibly consistent with ŠA.
- 2': Traces of a sign before ŠE which looks nothing like any part of NISABA (ŠE+NÁG)
- 3': contra MSL alim. The sign is clearly the Boğazköy form of the complex logogram é.má.uru₆ (“quiver”) and thus ties in with the OB writings a.šà é.amar.ra (MSL 11.97, 5), = amar (MSL 11.129, 7; ibid. 136, 4), and a.šà é.má.ru at Emar A 8. The Emar and Boğazköy forms are clearly a mistake. For forms and attestations of this logogram at Boğazköy see Part 3 and Appendix.
- 4': The traces do not fit é.ninnu, which would have chimed with the rest of the traditions. This entry appears to have been shifted to later in the text at Boğazköy (KUB 37.146 rev. 6'). An upright is visible with a part of a Winkelhaken to its left, thus possibly ŠA, TA.
- 6': The sign is definitely TA, possibly over an erasure.
- 8': MSL reads AT, fitting with Nippur a.šà ḥa.at.núm. The sign is, however, UM. Could be compared with Emar A, 12 a.šà ḥu.um.bi.zé, cf. also Forerunner 4 (MSL 11.138) and Nippur Forerunner 13?

KUB 37.145 (Table 6):

- 2': reading to be preferred to ^dus[ar] (MZL p. 438 with lit.). This writing of the divine name also appears in the Ugarit recension of Ura 21 place-names (Rec. B sect. 5, 1-2), also with no obvious correspondent in the rest of the tradition.

KUB 37.146 rev.¹ (Table 7):

- 2': the traces may fit this, rather than MSL's NUMUN.LÁL, cf. OB Nippur 16 a.šà buru₁₄.mah ff., YBC 16318 ii 37, OBB2, 12, Ugarit 5.3ff.
- 3': The reading níg.b[a] is very unsure. It does appear to be a misreading of a.šà pad, attested elsewhere in the tradition.
- 4': the traces could also be ŠU. Pettinato 1967/2: 108 “Feld des Besitzes”.
- 5': This line is omitted from MSL 11. Pettinato loc. cit. 109 “Feld der Herrin”. a.šà nin may have been responsible for attracting a.šà é.ninnu from its usual position to here.
- 11': x is not QA contra MSL 11.
- 12': The signs A.¹GÁL¹ are written subscript underneath between the lines. The writing is very squashed, and this reading is difficult to comprehend: “the field which is small, there being water (?)”.
- 14': MSL reads ¹luh¹.

The entries of lines KUB 37.146 obv.¹ 5-8, as well as being paralleled by the OB Nippur text, find close correspondence with the very fragmentary remains of the late

version on the exercise tablet BM 33460⁵⁶⁶. The apparent continuity from OB Nippur to the 1st millennium suggests that there were Northern versions of the text of this lexical list which were closer to the Nippur version but which have not yet come to light. It must have been these which found their way to Hattusa. Indeed, the insertion of the divine name Aššur, which is not indicated elsewhere in the tradition, may indicate that the text of this tablet at least had passed through Assyrian hands⁵⁶⁷.

The reverse of the same tablet clearly preserves part of a tradition quite different from what is known of Ura elsewhere. Isolated entries may well be known from different parts of the same list, but the majority of those that are readable are not and the order is incomparable.

Given that most of these entries occur in Ur III texts as names of fields, and that this is the reverse of a tablet with clear Ura material on the other side, it is almost certain that this is authentic lexical material. It is very difficult to see how this series of entries fits in, however, especially given the fragmentary nature of the late version, which is not preserved at all at this point. The majority of comparisons to other traditions are to be regarded with extreme caution. Only assuming a mistake of NÍG for PAD in rev. 3 and reading NÍG.GÁ[L] instead of NÍG.ŠU in rev. 4 can we glimpse any semblance of similarity in order to the other versions. If this is in fact part of the same tablet as KUB 37.145 then it may be that its idiosyncrasies are due to its having come from an Assyrian tradition, although it is difficult to find evidence for Assyrian versions of the major lexical lists having suffered such distortion in comparison to the Babylonian tradition.

2.2.4 Lexical lists: Summary

N. Veldhuis suggests that the lexical material from Boğazköy was different to that known from Mesopotamia and Northern Syria on the grounds that it concentrated on the more complex lexical material. This is in part explained by the archival context of the tablets found thus far, which are part of temple and palace libraries. It should be emphasised, however, that the material was definitely part of the school tradition, and the fact that the majority of find-spots are in the region of Temple I even suggests a different type of archival context to that at the Palace, one that is marked by being near an area of intense scribal activity, possibly even the city's scribal school. On the other hand, if the South Area beside the temple was an area of scribal production as proposed by Güterbock and others, it is no surprise that we have not

566 MSL 12.4. The late version inserts (7) a.šà ḥu.bi.zi before (8) a.šà d[a].[ab.ta], which must be related to the sequence (11) a.šà ha.ba.zé (12) a.šà hu.um.bi.zé (13) a.šà ta-iš-tum (*ta-a-iš-tum*) in the Emar version (cf. a.šà ha.ba.za at RS 25.419 obv. i 9, but also a.šà hu.bu.zi at Nippur Forerunner 13, and not in OECT 4.57, the only other OB forerunner surviving at this point). As noted, however, OECT 4.57 does preserve a.šà igi.nim.ma elsewhere.

567 There are, however, no typically Assyrian sign-forms.

found the actual school texts used in scribal paedagogy, as the building in question appears to have been cleared prior to evacuation.

Collation of the Prism containing Ura Giš showed that occasional traces from a previous text could be detected on the clay and that these could not be erasures, indicating that the clay had been used again. This is a typical feature of school tablet use. The archival find-spot of the prism, as well as the fact that it belongs to a palaeographically earlier period than much of the other lexical remains at Hattusa, including prisms, may indicate that this was a good copy, made by a student on a particular occasion and thus archivised.

Veldhuis' further suggestion that the use of the Boğazköy lexical lists was less geared to learning than it was to reference is borne out by the evidence reviewed here to a certain extent. There is some evidence, notably one tablet of Erimḫuš, that the trilingual versions with Hittite columns were in fact written by scribes less versed in the lexical material than the bilingual tablets with only Sumerian and Akkadian. This tallies with the observation of van Soldt concerning the professionalism of the lexical material from Ugarit. However, the traditionally more elementary exercise Ura, although it is preserved with a Hittite translation from late MH Sapinuwa, was usually written monolingually in Sumerian. This may have been done by learners who had passed that particular part of the course before moving on⁵⁶⁸.

The “reference”-orientation of the Boğazköy material is illustrated by cases where a regular Boğazköy logogram in the Hittite column is Sumerographically used to explain a Sumerian word in the Sumerian column. The Sumerian words of the Sumerian columns were not generally used in common writing, although this is a phenomenon observable in all lexical lists. Veldhuis has argued that the lexical lists of Mesopotamia were part and parcel of the transmission of Mesopotamian cultural knowledge, as much as they had practical didactic use in teaching scribes how to write. The Hittite evidence may indicate that this was still regarded as Mesopotamian cultural knowledge, much of which needed explaining.

There is some evidence that a format of two sub-columns was the earlier one, where two elements may be combined in one sub-column separated by a Glossenkeil (Sumerian \Akkadian; Phonetic Sumerian \Akkadian). If KBo 1.40 is in fact Middle Script the presence of a separate sub-column for phonetic Sumerian is attested from

568 J. Klinger interprets the lack of Hittite column on the majority of the Ura material as evidence that these were essentially foreign texts and not as much part of the curriculum as some of the other lists (Klinger 2005). The predominance of S^a-type vocabularies over Ura is explained there by the fact the S^a-list taught students the use of signs, not about objects in the real world, which they would not have been familiar with anyway. It should be remembered, however, that many of the “objects” in Ura will not have existed by the OB period anyway, and thus would have been unfamiliar to any students. Furthermore, parts of Ura not otherwise attested at Boğazköy form the most likely source for a number of logograms in Hittite cuneiform which do not otherwise occur in the 2nd millennium cunei-form world. See for example ^{UZU}NÍG.GIG, Part 3.

among the earlier lists, but the two sub-column arrangement is most probably the older type.

The above review suggests various directions of transmission. While certain features of the Emar or Ugarit texts may be shown to be dependent on parts of traditions represented more faithfully at Hattusa, it is also undeniable that there are elements of transmission in the Boğazköy lexical texts that point to a Syrian stage, be they lexical (West Semitic elements), or orthographic (-é for -ia and SI for ši). This is not surprising. Additionally one must also consider the influence from Assyria, which is indisputable in the case of one fragment of Ura 20. The often-noted cohesion between the Boğazköy and the later versions of lexical lists indicates that these peripheral traditions stood under the influence of the major Kassite period re-organisation of cuneiform literary material, for which there is so little evidence from Babylonia. Those areas where Boğazköy shares material with the tendencies thus far observed for southern Mesopotamian scribal education (lú ázlag, Ea, parts of Ura) must be explained by the current gaps in our knowledge regarding the lexical traditions of northern Babylonia and Assyria in the middle of the 2nd millennium.

Discussion of Selected Logograms From Hittite Cuneiform Texts

A.A

Although the equivalence with Hittite/Luwian *muwa-* “strength” (vel sim.) has long been clear, this logogram and the associated Hitt./Luw. *muwa-* were long interpreted as meaning “sperm”, on the basis of Sumerian a.(a), “sperm, seed” (PSD A1/1, 22-24, a A 9), supported by two controversial entries in lexical lists from Boğazköy⁵⁶⁹. CHD L-N 315-316 refutes this explanation and suggests a rebus writing based on the Akkadian *mû*, “water”, the primary equivalent to Sumerian a.(a)⁵⁷⁰. A similar explanation is invoked in the same volume for the writings of *muwatalla-i-* with the logograms NIR.GÁL and KA.ZAL (Sum. *kir₄.zal* “with a shiny nose”?), the latter albeit only possibly in a divine name⁵⁷¹: both correspond to Akkadian *muttellum/muttallu*, “noble”, in lexical lists, and may have been used in this writing because of the phonetic similarity between the Akkadian and the Hittite with no implication for the meaning of the adjective or proper name (CHD L-N, 316f.)⁵⁷².

While it is becoming clear that *muwa-* does not have the meaning “sperm”⁵⁷³, the lexical equation at Erimluš Boğ. (MSL 17.115, 237-8) still requires comment. The text is given here in both manuscripts.

A = KBo 13.1 rev. iv 33f., Photo B1273 and collation of the original:

Sumerian	Akk.	Hitt.
[me]	tu-tu	A.A UR-aš
[téš]	₁pa₁-aš-du	UR ₁1 [?] -aš

Table 8

569 Güterbock 1950: 216; Carruba 1990: 244f. For Cuneiform-Hieroglyphic equivalences on seals see Hawkins apud Herboldt 2005: 429.

570 For discussion of *muwa-* and its shades of meaning see CHD L-N 314f.

571 ^DKA.ZAL-aš UR.SAG-iš KUB 33.120 ii 38 (Kumarbi).

572 CT 51.168 i 10: nir.gál = *mu-ta-al-lu* (Middle Assyrian Group Vocabulary 3).

573 CHD loc. cit. 315f. “unlikely”.

Duplicate A₅ (= KBo 26.25 rev. iii 1f., Photo B0800b and collation of the original):

Sumerian	Syllabic Sum.	Akkadian	Hittite
[me]	me-i	tu ¹ -u-tu ¹	ʳA.A [?] -aš ⁵⁷⁴
[téš]	ti-iš	pa [?] -aš-du	[iš]-ha-aš-ʳšar ¹ -w[a-tar] ⁵⁷⁵

Table 9

H. Otten and W. von Soden (eid. 1968: 27) relate UR in the Hittite column of KBo 13.1 to its use in the Sumerian column (UR = téš), apparently for the female sexual organ as understood by the Hittites, thus implying a levelling of the distinction between the logograms for male and female sexual organs parallel to the levelling in the reverse direction which is otherwise found in Hittite texts: ^{UZU}ÚR “penis” and ^{UZU}ÚR.MUNUS “pubic triangle”⁵⁷⁶. They apparently understand UR as a phonetic writing for Sumerian úr, which appears as a correspondent to Akk. *dūtu* in a late bilingual text⁵⁷⁷. UR ʳ1[?]-aš in KBo 13.1 rev. iii 34 would then have to be interpreted as “one (person)'s sexual organ”, as opposed to UR.M[UNUS][?]-aš, the reading of von Soden and Otten, which makes good sense but is difficult to reconcile with the traces. However, the reading of the Sumerian term written UR was clearly understood to be téš, at least by the scribe of KBo 26.25 rev. iii 2.

Furthermore, UR for “sexual organs” of either sex is not attested in any Hittite texts, and must here be a mistake, a rare case where the writing of the Sumerian column has not only been misread (téš read as ur), but also intruded on the writing of the Hittite column⁵⁷⁸. It should be noted that the sexual connotations of Akk. *dūtu* “manliness”, and Akk. *bāštu* “pride” are secondary meanings in Akkadian. Nothing to do with sexual organs is the Sumerian literary model this passage of Erimhuš, found in the OB composition “Hymn to Inanna (C)” 125: me téš ⁴alad ⁴lamma ki.šu.peš₁₁ zu ⁴inanna¹ [za-a-kam], “[it is yours] to know virility, dignity, Alad and

574 The reading results from inspection of the original. A reading A.A.UR-aš is excluded by space and traces. The traces most resemble ʳA.ZU¹-aš. Otten and von Soden say UR in A.A.UR-aš is “vorerst unklar” in their note to iv 33 (loc. cit 26f.), but assume UR for úr, = *dūtu*, in their note on iv 34 (loc. cit. 27 with fn. 3). For the readings see also Goetze 1970: 24.

575 Güterbock's restoration is convincing from photo b900 in Mainz and from collation of the original.

576 For ^{UZU}ÚR see Mouton 2008a: 567 with further literature.

577 CAD D 202: the late bilingual PBS 1/2, 115 i 21f. translates Sum. úr as *du-tú*, in the meaning “secret place” (vel sim., CAD D 202-3, mng. 3). The word *dūtum* is also attested associated with words having a similar meaning in the Diri tradition: Diri Oxford 27 (MSL 15.40), Diri I 49 (MSL 15.106). It does not, however, correspond to úr in these cases. The sense of [á].úr = *du-ú-tum* at lí = ša Excerpt ii 97 (MSL 12.107) is not clear, *pace* CAD D 203. Similarity with A.A.UR-aš at KBo 13.1 obv. 33 is presumably illusory.

578 For the types of deviations encountered in Erimhuš Boğ. see introduction.

Lamma, the cult-places, Inanna”⁵⁷⁹. Compare the order in Erimḫuš Boğ.: [me], [téš], [^dlamma], [^dalad?]. It is thus the Hittite, or at least the modern interpretation of the Hittite, which has introduced the sexual aspect in the first place.

While A.A UR-aš may perhaps mean “water of the penis (sexual organ), sperm”, the point made by CHD remains valid; the mere occurrence of A.A does not justify the conclusion that the Hittite word for “sperm” was muwa-⁵⁸⁰. In fact the collation of KBo 26.25 rev. iii 1' presented here suggests that A.A is simply being used here to represent muwa- “strength, power” as a Hittite correspondent to Akkadian *dūtu*, “virility”.

As it is, beyond personal names, the writing A.A for muwa- only occurs in three oracle texts: KUB 5.1; KUB 16.29; KUB 50.26, and only in the accusative singular, A.A-an, A.A-na.⁵⁸¹

Although all occurrences of NIR.GÁL, ^DKA.ZAL and A.A are in NS texts, it seems strange that as yet no writing of muwatalla-/i- with A.A has appeared, although one might expect this if the writing was based on purely phonetic association. One can only conclude that muwa- in muwatalla-/i- may have been separated from muwa-, the base-noun, in Late Hittite scribal education, although they are not generally in modern etymology. This need only have been a separation on the phonetic level: mu = A.A; mutual = NIR.GÁL⁵⁸². That Hittite scribes knew that *muttellu* was not semantically equivalent to *muwatalli*- is shown by the late lexical equation from Erimḫuš Boğ. 124: KA.zal = mu-ti-el-lu = wa-al-li-u-ra-aš (“proud”)⁵⁸³.

A more significant problem is the fact that the Sumerogram for “water” is always written A.A^{H.I.A} with the plural determinative when written doubled, although this only occurs in the expression *selbellias wātar*⁵⁸⁴. When written singly a plural determinative does not have to be attached⁵⁸⁵. It is just possible that A.A meaning “water” is written without the plural determinative in the obscure fragment KBo 42.6,

579 ETCSL 4.07.03, 125. See Sjöberg 1975 and here s.v. ^DKAL.

580 A.A UR occurs in broken context at FHL 49, 2. A.A is to be seen as the equivalent of A.A.UR-aš, according to Haas 1990: sp. 36. F. Starke (id. 1989: 668) also reads A.A.UR-aš simply as *muwas* and compares the name *Muwa-ziti*, “man of courage”.

581 A.A-an=za at KBo 1.30 obv. 2f. is now analysed as a nominative *a-a-an-za* meaning “equal(led)” by Goedgebuure 2002: 67.

582 As illustrated at CHD muwa- 2 (L-N, 315), the word was also used for the name of a token in lot oracles, and the logographic writing A.A occurs here too. The use of MU.(KAM), “year” as the name of a token “with all the same associations” (CHD loc. cit.) may be taken to indicate another rebus writing, this time using a homophonic Sumerogram, which was presumably restricted to oracular contexts. On the other hand, having “all the same associations” is not necessarily “being the same thing”, so it may be that we have to do with a slightly different interpretation of oracular language and practice.

583 KBo 26.20 obv. ii 27, MSL 17.107.

584 For A.A^{H.I.A} denoting “water” in Hittite texts see: A.A^{H.I.A}-ar KUB 19.4 i 59, 19.63 ii 16; A.A^{H.I.A}-aš KUB 19.4 i 59.

585 A-az (nom. sg.) at KBo 10.45 rev. iv 38 (NSc).

6ff.: x-mu A-tar-mi-it A-i-it-ta-at A-ma-mu-kán EM-\$A [...] (7) [...] A.A-ma-kán A-tar ŠAH-aš ar-ḥa la-a-hu-u-wa-it, “... my water, it (is mixed) with water, but my water is bitter [...] (7) [...] but as for the water^(?), the pig poured the water away”. There is presumably a pun intended here, but it is at present utterly unclear. A-tar in l. 6 may mean “sperm”, perhaps on a metaphorical or riddling level⁵⁸⁶.

A.A = “muwa-” is never written with the plural determinative, which is odd if it is supposed to be a writing phonetically based on Akkadian *mû*. At the same time, A^{MES} and A^{HLA} are never used phonetically for *muwa-*. There was obviously a scribal convention keeping the rebus usage and the logogram apart. It is also unclear how the use of A as a syllabogram with the value -*mu*_x at Emar is to be connected⁵⁸⁷.

ABU

The uncomplemented, unconnected or unbound form does not occur often, the only example collected so far being *A-BU*, of unclear case, in a possibly MS manuscript of the Telipinu edict⁵⁸⁸. Otherwise it is attested in lists of family members: *A-BU DUMU-RU-ia* “father and son”⁵⁸⁹, *A-BU AMA* “father (and) mother”⁵⁹⁰, and in genitive phrases (*A-BU ŠA AMAR*⁵⁹¹).

The usual form for OB nom./acc.sg. “my father” (*abi*) is probably attested in OS at KBo 22.1, 16⁵⁹². It also occurs in a late Middle Hittite letter written by the scribe with the Babylonian name Mār-ešrē (HKM 33, 22)⁵⁹³, as well as in the term of deference *A-BI DÜG.GA-IA*, “my sweet father”, also known from letters.

A-BU-IA, known from Middle and Late Babylonian (nom. *abūia*, acc. *abāia*) appears in documents post-dating Suppiluliuma I. This is also written for the genitive in prepositional phrases: *A-NA* ɺ, *A-NA PA-AN/PA-NI* ɺ, *IT-TI* ɺ, *MA-HAR* ɺ as well as after the construct state nouns *ŠUM* and *RI-KIL-TI*. There is no significant distribution of gen. sg. *A-BU-IA* and *A-BI-IA* among the classes of New Script, although *A-BI-IA* when used correctly does appear to occur more frequently in NSc scripts, although this can in no way be said to be exclusive, nor can it be said to be a correlation of correct vs. incorrect usage with ductus⁵⁹⁴. It is also recorded for the

586 A partial photo of this NSc fragment is published at Seeher 2002: 163.

587 Von Soden 1987.

588 KUB 11.1 rev. iv 7. HWb² 545 a): “fast ausnahmslos mit enklit. Poss. pron. oder als Regens (status constructus) in Gen.-Verbindungen”.

589 KUB 12.34 obv. i 2 and duplicates Miller 2004a: 61, 108.

590 KUB 13.23 r. col. 3.

591 KBo 53.216 rev. iv 26.

592 CHD L-N 149. *A-BI* “my father”, for OB *abi*, may occur as subject in OS KBo 22.1, 16, 21 according to HWb² 544 c; also CHD P 277 s.v. per 1 a 3’).

593 Hoffner 2009: 159.

594 KBo 5.6 (NSc) uses *A-BI-IA* correctly at obv. i 36 where NS duplicates use *A-BU-IA*, but incorrectly for the acc. sg. at obv. i 28, as well as using *A-NA A-BU-IA* at rev. iii 9, 50.

Early New Script (NSa) version of the Hukkana treaty from the reign of Suppiluliuma I. On the whole, however, incorrect usage of *A-BI-IA* is far less frequent than incorrect usage of *A-BU-IA*⁵⁹⁵. *A-BA-[A]* KUB 14.8 obv. 25 (= *at-ta-aš-mi-in* KUB 14.11 obv. ii 22) is the only attestation of the correct MB declension with the 1st person enclitic I have found⁵⁹⁶.

A similar picture emerges for the 2nd person enclitics. A full triptotic declension with theme-vowel in *-a-* for the acc. sg. is extremely rare. *A-BU-KA* serves as both nom. and acc. sg., although this last has only yet been recorded once⁵⁹⁷. There is also at least one case of *A-BU-KA* for the genitive in *IŠ-TU A-WA-AT A-BU-KA* at KUB 21.1 obv. i 72.

The declension of *ABU* with the S3 enclitics, however, includes all three declensional variations. KBo 4.4 has both *A-BU-ŠU* and *A-BA-ŠU* for the acc. sg. at obv. ii 6, obv. ii 65 respectively⁵⁹⁸. *A-BA-ŠU* is used for the acc. sg. in KBo 3.3+ obv. ii 16 (scribe Tatiggana) and the duplicate KUB 19.41 obv. ii 20 (NSa and NSb respectively). *A-BU-ŠU* occurs rarely in the gen. sg.⁵⁹⁹. *A-BI-ŠU* is never used outside the gen. sg.

Most scribes in these texts thus seem to err less in their use of the genitive + enclitic pronoun in *-i-* than they do with the nom. and acc. markers in *-u-* and *-a-*. This is not necessarily to suggest, however, that the synthesis of Akkadian nom. and acc. sg. markers in one ending *-u*, observable in first millennium Akkadian texts, could be related to this phenomenon at this period (see Part 4.1.1).

With the meaning “forefathers” the genitive plural forms with S1 enclitic proun thus far recorded, all from the “Apology” of Hattusili III, appear at first sight to be descended from the “Middle Assyrian” form: *AB-BA^{H1A}-IA* (*A-NA* ፩, *A-NA PA-NI* ፪)⁶⁰⁰. While phonetic *abbāya* may well have corresponded to the Assyrian form as heard by Hittite ears, it is possible that inserted *H1.A* indicates that Hittite

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- 595 Only once does *A-BI-IA* appear in a Hittite historical text in the nom. sg. (KUB 19.29 obv. i 12) in a script that combines archaic and late features. It can be paralleled from an Amarna letter of Aziru of Amurru (see Arnaud 2004: 12), as well as the Akkadian language treaty with Bentešina of Amurru, KBo 1.8). The writing *A-BE-E-IA* (KBo 6.29 obv. i 12) deserves comment. Although a gen. sg. *abēya* is not booked under CAD A/1 67-73, oblique plural forms in *-e-* are (loc. cit 72) from both Middle Assyrian and Late Babylonian texts.
- 596 See GAG §65 i. HWb² records no cases at all and remarks that acc. sg. *A-BA-* is very rare (545 b).
- 597 KUB 23.1 (NSc) also has *AŠ-ŠUM EN-UT-TA* obv. i 22, 24, as against the duplicate’s [*AŠ-ŠUM EN-UT-T[IM]*] (1436/u+ obv. 8), acc. sg. ^{LÚ}*HA-DA-(A)-NU* obv. i 9, ii 17, *NIN-ŠU* acc. sg. obv. ii 18.
- 598 The tablet also has a possible dictation error: *Ú-UL* for *katta*; see Introduction 1.5.2.
- 599 *ŠA A-BU-ŠU-kán wa-aš-tál* KUB 14.11 rev. iii 30 NSc (// KUB 14.8 rev. 13). See also *ŠA A-BU-NI* KUB 38.37 iii[?] 18; *ŠA A-BU A-BU-NI-wa-na-aš* ibid. 13.
- 600 The relevant MA forms listed at CAD A/1, 72 are nom. pl. *ab-ba-ia*, *ab-ba-ú-ia*, acc. pl., gen. pl. *ab-be-ia*.

scribes were uncertain whether this was a Sumerogram⁶⁰¹. See also *A-NA AB.BA AB.BA^{HL.A}* (KBo 3.6 rev. iv 14]) where one duplicate omits the preposition, indicating that this was understood as a Sumerogram. The accusative plural form *A-BI-ŠU-NU* (KUB 34.23 obv. i 7, CTH 40) indicates awareness of the quality of the theme-vowel for correct Babylonian. The peculiar double plene writing in *A-BI A-AB-BA-A-IA* (KUB 21.5 obv. i 2) can be paralleled in initial position at least by OB *a-na a-ab-bi-ni* (AHw. loc. cit.), but also appears to display an essentially Assyrian declension⁶⁰². Conversely, a MA letter from Boğazköy may decline the nom. pl. in good Old Baby-lonian manner ^{lī}*ab[!]-bu* for *abbū* as opposed to *abbā'ū* at KBo 28.64 rev.⁷ 4, although the reading is thought to be unlikely⁶⁰³.

Similarly there is one case of a nominative singular *AB.BA-IA* “forefather” at KUB 32.133 i 2, interpreted as a plural (standing for singular?) at HWb² 545 a). This is further indication that it was in fact a Sumerogram, as suggested by J.L. Miller (2004: 315) for this attestation. The one case where there is no enclitic pronoun and no dependent genitive also supports this conclusion⁶⁰⁴.

Another Sumerogram for “father” is *A.A.MU*, “my father” definitely preserved in what may be a fragment of the Annals of Suppiluliuma (HWb² 542), and possibly at KUB 21.1 rev. iv 13.

The usual Sumerian for “father” I have only found thus far in *AD-bi-šu* (gen. pl.) at KBo 1.8 obv. 6, the Akkadian language treaty with Bentešina of Amurru, in a script that displays a distinct Syrian influence while keeping a basically Boğazköy ductus⁶⁰⁵. There may be some indication that the scribe was Hittite (see particularly the writing of the PN ^{lī}*mu-wa-ta-al-li-iš* obv. 12).

A-BI A-BI (Hitt. *huhha-*) shows the (enriched) Sandhi-writing *A-BA A-BI* in some instances, with no respect for case⁶⁰⁶. These forms occur in three Hittite manuscripts from each of the three categories of New Script: KBo 5.8 (NSa); KBo 6.28 (NSb);

601 See OB *lú* = *azlag*, C₄ 10 (MSL 12.194): *lú.ab.ba* = *ši-i-bu*. For *ab.ba* = *abu* in later lexical lists, see CAD A/1, 67a. HZL 97 records the Sumerogram, presumably referring to cases like this. Miller 2004a: 315 calls attention to RS 17.132, 8: *ab.ba^{mes}-ú-ka* (CAD A/1, 72, letter of Hittite King).

602 Further *A-NA A-AB-BA^D[UTU^ŠI]* “von den Vorfahren [der Majestät?]" KUB 38.37 rev. iii 5'. (Werner 1967: 56-57). For initial plene-writings in Akkadian see Kouwenberg 2003-2004; Weeden 2011: 64-65. *a-ab-ba-a* is attested meaning “father”, also in the genitive (*a-na —*), in OB letters: AbB 3.33, 30; *a-ab-ba* AbB 3.53, 1; next to *a-ad-da-a* AbB 3.48, 1; 3.50, 1; 51, 1 (Frankena 1968).

603 See von Soden 1988: 344f., although the most recent editors (Mora and Giorgieri 2004: 120) do not adopt this reading, instead following Freydank 1991b: 27.

604 *AB.BA^{HL.A}* KUB 1.1 rev. iv 54.

605 Klinger 2003: 246.

606 Kühne and Otten 1971: 31. Cf. MSL 2.112, 17: *a.a.a = a-ba-bi-im*. The term “enriched” I owe to my colleague M. Worthington, who points out the preservation of orthographic integrity in spite of a clear imitation of pronunciation in *A-BA A-BI*.

KUB 23.1 (NSc)⁶⁰⁷. *A-BU* is occasionally used for the construct case ($\varepsilon^1 pí-ha^-D10$, KUB 22.61 rev. iv 11), *A-BU*^D10 (KUB 58.39 rev. iv 5, *A-BU A-BU-KA* KUB 31.136 rev. 7). The phrase *a-bu a-ba a-bi-ia* ("great-grandfather"), which is entirely in the genitive, occurs in the Akkadian-language text KBo 1.3 (obv. 8), written in the Boğazköy ductus, and demonstrates both a u-construct, or possibly an honorific nominative, and "Sandhi".

LÚ *ABUBĪTUM*

This Akkadian expression was current at OB Mari (AHw. 8a, CAD A/1, 76, *a-bu é*) and most probably adopted from Syria. Further Mari attestations show that this was an office that one could exercise over a town (ARM 26.5: 24-7, "majordomo of Hisamta"). OB usage displays a peculiar disregard for vowel declension in the plural: [*a-na*] *ab-bu bi-tim aq-bi-ma* PBS 7.38, 7 (Nippur); at Mari the plural of the first element was declined as a masculine adjective⁶⁰⁸: *a-bu-ut é-tim*, while the sg. was not declined at all: ARM 7.190, 16 etc, ARM 1.18, 34.

The Hittite texts provide the most abundant examples of the word, however. A half-Sumerographic writing ^{LÚ.MEŠ}*A-BU(-)É-DU*₁ occurs in a possibly MS fragment of §34 of the "Edict of Telipinu" (KBo 12.4+ rev. iii 7), but also in one possibly later duplicate (KBo 12.6, 4, [A-B]U(-)É-TIM) and perhaps in another (KBo 19.97+, 5, *A-BI É/BI?[]*⁶⁰⁹). In the one surviving manuscript of §32 and both manuscripts of §33 it is written Akkadographically (^{LÚ.MEŠ}*A-BU(-)BI-TUM/-DU*). The use of the Sumerogram É with Akkadographic complement in this word indicates that the Akkadian sound is primary.

Otherwise, it always appears completely Akkadographically, and the theme-vowel of *A-BU* is always written with -u, apart from in the unclear case of KBo 19.97+, 5 above (CTH 19). The form LÚ *A-BU-U-BI-TUM* (KBo 10.13 iv 23, Aziru), as well as the consistent writing of the two words without any word-breaks, may indicate that this was felt to be a single word⁶¹⁰. See also DUMU^{MEŠ} LÚ *A-BU(-)BI-TI* at KUB 26.58 rev. 2a (NSbii, Hatt. III).

607 See Kühne and Otten 1971: 29 fn. 22 for further texts, although KBo 16.8 iv 3 is a mistake. KBo 1.8 is Akkadian in Bo.-ductus with Syrian features (Klinger 2003: 246 "Mischtuktus"); KUB 23.102 (letter of Muwatalli II to Adad-Nirari I). Against the use of the term "Mixed Ductus" see Devecchi forthcoming.

608 Interpreted as West Semitic declension at CAD loc. cit.

609 See also the undetermined cases [*hal-k*]u-eš-šar ŠA É.GAL *A-BU-BI-TI-pát* ABoT 14 rev. v 6 (NSc) // É.GAL LÚ *A-BU-BI-TI-pát* KBo 10.20 i 41, but LÚ^{MEŠ} É.GAL *A-BU-BI-TI* at KUB 12.2 i 6, KUB 53.22 ii 9, ABoT 14 rev. iv 19 (NSbii); this palace of the *ABUBĪTI* appears to be an institution in its own right, see *IŠ-TU* É.GAL *A-BU-BI-TI-ma* Bo. 5549, 11 (festival of Ziparwa; Klengel 1988: 106 fn. 21, 108 with fn. 39); also just É *A-BU-BI-TI* at KBo 24.118, 18.

610 Thus also Friedrich at HWb¹ 305. Pecchioli Daddi 2010, = LÚ *uriyanni-*.

The sixteenth day of the Nuntarriyasha festival involves the celebration of “a festival of the road to Nerik in the house of the ^{LÚ}*ABUBĪTU*, for the house-father gods”. KUB 10.48 ii 20-23 // IBoT 2.8 obv. 9-11⁶¹¹:

- (20) *nu* ^{URU}*ha-at-tu-ši* É*ha-le-en-tu-wa-aš šal-li a-š[e-eš-šar]*
- (21) ^{URU}*ha-at-tu-ša-aš e-ša-ri I-NA* É ^{LÚ}*A-BU-[(BI-TI-m)a]*
- (22) *A-NA DINGIR*^{MEŠ} *A-BU-BI-TI EZEN₄ ŠA KASKAL* ^{URU}*NE-RI-I[K]*
- (23) *i-ia-an-zi*

(20) “In Hattusa there is a great me[eting] in the Halantuwa-house, (21) Hattusa sits down. Bu[t] in the house of the ^{LÚ}*ABUBĪTU* (22-23) they celebrate the festival of the road to Nerik for the *ABUBĪTU* gods”.

One might infer from the specific mention of a festival related to a journey, presumably by the king, to another city, involving considerable distance, that this is the house, or palace, of the man who was in charge of Hattusa while the king was away. Other interpretations are of course possible.

AḪU

The plural of this Akkadogram is somewhat unusual in Hittite texts. CHD L-N 429 mentions the sg. constr. form *A-HI* (LUGAL) at KBo 3.35 i 6, but omits the nom. pl. (*id.*) from the same text at KBo 3.34 rev. iii 15 (*ku-i-e-eš e-eš-kán-ta*). It is possibly to be understood as a *māršipru* type Akkadian form, with the plural declined on the second element.

The typical Babylonian form of the plural, *aḥḥū*, with doubling of the *ḥ*, never occurs as an Akkadogram in a Hittite language context. Instead, even in an OS fragment of the Laws, the infixated-t root-form is used, *atḥû*, which means “partners” in Babylonian texts (AHw. 86b, CAD A/2 492f.)⁶¹². The OS fragment of Laws §194, KUB 29.36+ rev. iv 6, has the regular Old Babylonian form *AT-HU-Ú*, while the late duplicate KBo 6.26 iii 46 gives it as an adjective: *AT-HU-U-TIM*⁶¹³. Further attestations also write *AT-HU-TIM*⁶¹⁴.

611 Nakamura 2002: 21.

612 Paired with Sumerian tab and man in lexical lists, CAD A/II, 493. See German “Verbrüderete”. Nuzi ŠEŠ^{MEŠ} (Dosch 2009: 148).

613 The spelling also occurs in 932/v, 3.

614 Güterbock 1946: 70. KUB 60.137, 9 (NSbii) is too obscure to include here, but cf. Groddek 2006: 136, BoFN 5536; KBo 12.100 i 6 (NSc) *AT-HU-TIM anda* ^{TÚG}*sekonus* *ḥamengantat* means “the brothers were joined with respect to the garment”, possibly the opposite of ^{TÚG}*seknu- sarā pippa-*, which H.C. Melchert interprets as “to turn up the garment, insult” (Melchert 1983a: 141-145); *A-NA II AT-HU-TIM* KBo 22.55 obv. 6 (NS); KUB 31.59 iii 33 (NSbii); ^{LÚ.MEŠ}*AT-HU-TIM* ibid. rev.[?] 10, 13]; MUNUS-TUM-wa *AT-HU-TIM ú-e-en-ti-ir* “(her) brothers raped a woman” KUB 5.9 rev. 43 (NSbii); II ^{LÚ.MEŠ}*AT-HU-TIM* KUB 33.87+ i 20; KUB 24.7 i 30.

The form *athūtu(m)* in Babylonian and at Mari is always a singular abstract noun (CAD A/2, 493f.). There is no clear case where it is thus used in Hittite. The CHD article *negna-* omits *AT-HU-U* (nom. pl.) and *AT-HU-TIM* (gen. pl.) occurring in two later mss. of Telipinu documents, where they are usually translated “relatives”: KUB 11.1 rev. iv 9 (MS?) *at-ta-aš an-na-aš ak-kán-zi nu AT-HU-U EZEN₄ [i-ia-an-zi]* “[...] the father (and) the mother die, the relatives (?) [celebrate] the festival”; KBo 12.8 rev. iv 25 (NSc) [^l*hu-uz(-zi-ia-an)*](26) *QA-TUM VII AT-HU-TIM [ku-en-(nir)]*, “they killed Ḫuzziya along with 7 relatives (?)”⁶¹⁵. The translation “brothers”, according to usual Hittite Akkadographic usage, is perfectly appropriate in both contexts, however.

Akkadian texts from Boğazköy, especially the Egypto-Hittite correspondence, preserve quite different forms: acc. sg. *a-ha* at KUB 3.24+59 obv. 17 (Puduhepa to Ramses, Edel 1994: 138)⁶¹⁶; S1 stative: *ah-ha-a-ku* KBo 1.29+ obv. 18 (Naptera to Puduhepa; Edel 1994: 40, not Boğ. ductus); *a-hu-ti*, *a-na* ε: “brotherhood” KUB 3.35 obv. 6 (Hattusili to Ramses; Edel 1994: 210⁶¹⁷); *ki-i ab-hu-ti*: “like brothers” KBo 1.10 obv. 23 (Hattusili to Kadašman-Enlil)⁶¹⁸; *ah-bi-ú-ni* KUB 3.73, 4 (Middle Assyrian fragment).

All above tablets displaying the correct Akkadian forms, particularly the doubling of intervocalic *-hb-* in the plural and the abstract, were written by foreign scribes. However, *[a]h-he-le₁-šu*, with the correct Assyrian form of the plural, is found at KUB 4.4 obv. 15 (trilingual Hymn to Adad with only Akkadian and Hittite preserved; Schwemer 2001: 195). The script is NSc. The Hittite equivalent is not preserved, but the tablet is most likely the work of a Hittite scribe. Some scribes could obviously write correct Akkadian in Akkadian texts, but not in Akkadograms! This demonstrates just how much writing was a matter of graphic convention rather than of actual language.

615 Hoffmann 1984: 193 “Gefährten; Verwandte (?).” This appears to be an attempt to find a term that is somewhere between the fraternal relative and the extra-familial “partner” of Akkadian. There is no reason why Ḫuzziya should not have been killed along with 7 brothers (this was how O. R. Gurney understood it, according to a restoration [SES^{MES}-ŠU] to the duplicate KBo 12.9 recorded in his card catalogue). There is also no reason why the brothers of the mother and father, i.e the maternal and paternal uncles of the children, should not have organised the funerary arrangements, even if only under circumstances hidden from us by the break.

616 There is no reason from the ductus and sign-forms to think that this was not written by a Hittite scribe.

617 Despite the fragmentary state the ductus is consistent with Boğazköy.

618 Many elements of NSc (KI, ḪA, KU, DI, NI, EN all regularly), but the presence of “foreign” ŠA, UM, the use of SA for *ša* (rev. 59) and the writings *aš-šúm* (rev. 26), *šúm-ma* make it likely that this was a foreign scribe. Syrian rather than Babylonian is tentatively suggested on the basis of SA for *ša*, although *šúm* is also a regular Middle Assyrian writing.

^{LÚ} ALAM.ZU₉⁶¹⁹

The following deviant writings are collected at Kassian et al. (loc. cit.), but are reprised here on the basis of photo collations from the collections of the *Forschungsstelle Hethitologie* in Mainz:

^{LÚ.MEŠ} ALAM.KAxA KBo 23.74 obv. ii 9 (photo N00444, MS), ie. ^{LÚ.MEŠ} ALAM.NAG, possibly a mistake for ALAM.GU₇, either as a semantic error (NAG, “drink”, for GU₇, “eat”) or, more likely, a writing of A for NINDA (GU₇ = KAxA NINDA)⁶²⁰.

^{LÚ} ALAM.GU₇ (*maldi*) KUB 34.115+KBo 30.28 rev. iii 3 OS.

^{LÚ.MEŠ} ALAM.ZU KBo 34.2+ obv. 10 OSb⁶²¹; KBo 20.33+ obv. 16 (= SU?; photo B1262a) MS⁶²².

The usual Sumerian writing in Early Dynastic, Ur III and OB was ^{lú}ud.da.tuš, although ^{lú}alam.zu is also found in a lexical list from the OB period (Proto-Lu 581). It is presumably a phonetic “Sumerianisation” of Akkadian *aluzinnu(m)*, albeit a somewhat odd one⁶²³. What precisely the scribal association beyond the purely phonetic level may have been is not clear⁶²⁴. B. Landsberger was the first to point out a variant in the Old Babylonian lexical tradition, ^{lú}alam.zu instead of ^{lú}alam.zú, thus providing a bridge to Hittite ^{LÚ} ALAM.ZU₉⁶²⁵. The logographic writing alam.zú, without the determinative, is now found in a document from the First Sealand Dynasty (16th century BC)⁶²⁶.

The slight diffidence in two OS tablets in the writing of the second element, ZU₉, may indicate that this was a relatively new addition to the signary⁶²⁷. The writing ^{LÚ} ALAM.GU₇ is possibly a (mis-)reading of ^{LÚ} ALAM.KA as ^{lú}alan.gù, a mistake very likely to have crept in from the misunderstanding of a lexical list. It is tempting to see the occasional Old and Middle Script Hittite writings with ZU as evidence for

619 Literature: = *aluzinnu* Güterbock 1964: 95ff.; “reciter”? id. 1989: 307ff. (contra Badalì); “attore”, “mimo” De Martino 1984: 131-148; “adoratore di statue” Badalì 1984: 45-53; Singer 1983: 95 fn. 22 “comedian”, followed by Kassian *et alii* 2002: 180f.; “Komödiant” Schuol 2004, 5.2.4, ead. “Performer” in summary. For Mesopotamia see also Römer 1975-78; d’Agostino 2000: 26-38; Milano 2004.

620 Singer 1983: 95 fn. 22.

621 Slightly stepped DA and ID.

622 Singer loc. cit.

623 D’ Agostino 2000: 28 fn. 33 views by contrast alan.zú/zu “colui che conosce le forme, imitatore” as the origin of the Akkadian *aluzinnu*.

624 W. Römer (1975-78: 45-68) translates Akk. *aluzinnu(m)* as “Spaßmacher” (passim) and Sumerian ^{lú}alam.zú as “der mit großen (Masken)zähnen” (ibid. 48), while considering an “Anatolian” origin for the Akkadian word; see also AHw. 39.

625 MSL 12.72, 581, “lú”. Both variants are on Nippur mss., A and R; Güterbock 1964: 95-97; see also Güterbock 1989: 307 fn. 4.

626 MS 2200/410, 35; Dalley 2009: 228.

627 One might add KBo 40.200 ii 5 (OS), which omits the ZU₉.

transmission of both OB writings, although they could easily be Hittite phonetic writings. One Late Old Babylonian attestation in an administrative text also writes alam.zu and ^{lú}alam.zu is also found at Alalah VII⁶²⁸. The only later attestation of this logogram in Mesopotamia writes it as ^{lú}alam.zú (CAD A 392, Neo-Babylonian).

Phonetic complements are extremely rare, Hittite ones being found only five times, both in OS and NS texts. Akkadian complementation with -TIM is found only in two MS texts⁶²⁹.

The question of an “Anatolian” origin for Akkadian *aluzinnu(m)* in the first place, raised by W. Ph. Römer, remains unanswerable for the moment. The word *aluzinnum* itself is attested written phonetically from the Šakkanakkum period at Mari⁶³⁰. If it is “Anatolian” in any sense, then Hurrian would be the most likely candidate, and this is not an “Anatolian” language⁶³¹. The logogram is already attested in OB lexical lists from Nippur. If an “Anatolian” language derivation of the Akkadian word is in fact conceivable, given the tendency of OB and OA texts to phonetic writings, it is very unlikely that our logogram would have been used for it in whatever as yet undiscovered cuneiform may have been used by the speakers of that language, if they used any at all at such an early date. The origin of the logogram is thus most probably to be sought somewhere (northern Mesopotamia?) where the word *aluzinnum* was not understood and was thus given this peculiar pseudo-Sumerian “phonetic” etymology.

The activities of the ^{LÚ}ALAM.ZU₉ are described at De Martino loc. cit. 134, 143f. where the central function of this character is seen in the reproduction of

628 YOS 13.169, 9; ATOB 44.04, 28 (Dietrich and Loretz 2006: 128).

629 KBo 21.85 also has the unusual writing ^{LÚ.MEŠ}ME-ŠE-DU-TIM. Both tablets use the typically MH spelling *ma-a-ah-ja-an* (Neu 1985; Melchert 1977: 21-22).

630 *iš a-lu-zi-né-en* ARMT 19.304, detailing the issue of 4(+/-) *li-sá-nu* for 2 *aluzinnēn*; ibid. 364, 5 detailing a ration of 6 *qû* of beer (for) *a-lu-zi-nu* ^dUTU-*a-bi*, “the clowns of Samsu-abī”; ibid. 366 detailing a ration of 5 *qû* of bread for 5 *a-lu-zi-<nu>*. The issue of *lišānū*, “tongues”, for the *aluzinnēn* is interesting, given that their main ritual function in Hattusa appears to have been talking or saying *ahā*. What these would then be is very mysterious, perhaps models? Despite frequent manipulation of models of tongues in Hattusan anti-witchcraft rituals, the ^{LÚ.MEŠ}ALAM.ZU₉ are never directly associated. Limet 1976: 165 with fn. 14 suggests translating *lišān* as “lames”(?), given that “tongues” would not suit the context.

631 Römer loc. cit. See Old Assyrian *alaḥlinnum*, a functionary’s title which may be derived from Hurrian (Schwemer 2006b: 658 with fn. 24). A derivation from the Hurrian root *al(u)-* “say, speak”, with the root extension *-uzzi-* and the professional suffix *-nni-*, is immediately very tempting given the frequent characterisation of the activity of the ^{LÚ}ALAM.ZU₉ with verbs of speaking, *memai*, *maldi*, *tezzi*, but does not square with the apparently Hattic background of recitations from the ^{LÚ.MEŠ}ALAM.ZU₉. Nor is a combination of professional suffix with the root extension *-uzzi-* otherwise attested, nor the use of *-uzzi-* with a verbal root. The meaning would be “the one who does that which is to do with speaking”. If the Hurrian etymology for the Akkadian word is correct, we could guess the Hittite might be **mematalla-* or something similar.

Hattic cultural material in a possibly theatrical context⁶³². That the word is not of Hattic origin, however, is suggested by the apparent Hattic equivalence at KBo 5.11 obv. i 11: ^{LÚ}pár-ši-e-el: ^{LÚ}ALAM.ZU₉.

De Martino lists *halzai* (including calling *ahā*), *memai* (including *hattili*), *paluiskizzi*, *maldi*, *tezzi* and SÌR-RU as the verbs denoting actions of this character. Additionally mention is made of apparent costumes⁶³³; spinning movements⁶³⁴; crouching naked in a pond before having *marnuant-* beer poured on their backs, stepping out of the ponds and blowing horns⁶³⁵; fighting each other (*zahhanda*) before being chased off at a signal from the king by a LÚ ME-ŠE-DI⁶³⁶. One could add scooping wine⁶³⁷. They also appear to take position in front of the *tarsanzipa-*, possibly some sort of stage⁶³⁸, and go up on to the ^{GIS}pa-ra-na-al-la-[aš], a wooden structure of some kind⁶³⁹. Further possibly theatrical activity might be laughing⁶⁴⁰, and one text has one of them playing a ^{GIS}huhhupal- (possibly a lute)⁶⁴¹.

AMA

The peculiar form of AMA at KBo 3.60 rev. iii 7⁶⁴² (not booked in HZL) is otherwise unparalleled. Güterbock thought it more likely to be AMA than SILA₄, which is likely due to the cannibalistic context⁶⁴³. It is quite possible that the scribe himself was unsure of the sign, given two cases on the tablet where he seems to have been unsure whether to write NI with two verticals or none. A further word appears to be covered by this logogram, as betrayed by the phonetic complement -ti found in AMA-ti KUB 12.21 r.col. 13' // an-ni-it-ti at KBo 20.39 obv. 20. Note also the very peculiar form [A]MA².NÍTA²-TIM at KBo 53.268, 5'.

632 See also Schuster 1974: 44.

633 TÚG GÙN.A wa-aš-ša-an ḥar-kán-zı KBo 4.9 i 46.

634 na-at-ša-an pé-e-te-ši ú-e-ḥa-an-ta-ri ibid. 49; De Martino loc. cit. 137. Schuol 2004: 187.

635 KUB 2.3 ii 11-31; De Martino loc. cit. 138-140.

636 KBo 23.92+ ii 12-18; De Martino loc. cit. 140f.; Alaura 2007: 26-27.

637 ka-al-ti-az GEŠTIN ḥa-a-ni nu ki-iš-ša-an ma-al-di KUB 48.9 obv. ii 14-15 (NSc).

638 KUB 25.3 iii 13; De Martino loc. cit. 142.

639 KUB 20.76 i 9; De Martino loc. cit. 142f. interprets this as a Hattic word, whereas CHD P 134 (with lit.) appears to take it as Hittite.

640 ḥaharsiezi KBo 24.98, 2 MS-IIc (// KBo 19.138, 8 NSb); Pecchioli Daddi 1988: 204.

641 ^{GIS}huhhupalli sapzi Bo. 3542 obv. ii 3; Although the ^{GIS}huhhupal- can be “struck” (wally-), the usual verb for its operation is *ḥazz(isk-)*, frequently used of stringed instruments (see Schuol 2004: 108 - 110). Here we would have another verb for playing this instrument, itself in the semantic sphere of “hitting” (See CHD Š/1, 201f.: 1. “hit”, 2. “churn milk”).

642 (7) AMA¹-ŠU ŠA¹ZU-Ú-UP-PA (8) I-NA^{URU}TI-NI-ŠI-PA e-ep-pé-er (9) ša-an-kán ku-e-ni-ir (9) ša-na-ap e-te-er “they seized the mother of Zuppa in Tinišipa, and killed her and ate her up” (Photo B539).

643 Güterbock 1938: 107 fn. 10.

LÚ AMA.A.TU

LÚ AMA.(A.)AT is a unique variant for LÚ AMA.(A.)TU, Akk. *dušmû*, HZL 57, “Hausgenosse”, “domestic”. The interpretation of LÚ AMA.(A.)TU goes back to J. Friedrich, also “Haussklave”⁶⁴⁴. This meaning appears to correspond to that known from lexical lists of the MB period onwards: *ilitti bīti*, a slave born in the house as opposed, for example, to a slave born in a temple or a slave who may have been born free⁶⁴⁵. It may have its root in the common Mesopotamian distinction between the slave from abroad (İR, GÉME: man/woman + KUR) and the homegrown slave. D. Charpin has demonstrated the force of the component AMA in Sumerian words relating to slavery. Ama.ar.gi₍₄₎, Akkadian *andurāru*, “liberation”, means literally “return to mother”. Ama.a.tu(d) would thus be “born in the mother”, with no “mother” to return to⁶⁴⁶.

This says nothing about the status of the people denoted by LÚ AMA.(A.)TU as opposed to İR/GÉME in Anatolia or about the Hittite understanding of the logogram. The unique alternative writing LÚ AMA.A.AT is not attested outside Anatolia and is difficult to motivate from the perspective of Sumerian. It may indicate a different understanding of the logogram among the Hittites. The context at KBo 5.4 obv. 24 gives us:

*nam-ma-za zi-ik ¹tar-ga-aš-ša-na-al-li-iš tu-el Z[I-K]A t[u]-el É-KA tu-el-la
LÚ AMA.A.AT-kán ma-ah-ha-an uš-ki-ši.* “moreover, as for you, Targasnalli, just as you always look after yourself, your house, your domestic ...”.

The position of the enclitic *-kán* is unusual but not unexplainable, the sentence structure having been interrupted by the nominative for vocative *¹Targasnallis*.

The writing with AT rather than TU may be explained as a misinterpretation of the Sumerogram as an Akkadogram, here in the construct state. There is, however, no motivation for a construct state.

One ad hoc alternative is to see this as a complete misunderstanding of the Sumerian phrase and re-working in terms of elements more familiar to the scribe, containing the elements “mother” (AMA) and father (AD). The latter was known at Boğazköy, see here under A.A (KBo 1.8), although it is only attested once. The

644 Friedrich 1926: 79.

645 AHw s.v. *ilittu* (AHw. 371). The Sumerian AMA.(A.)TU is not prefaced by the determinative LÚ in Sumerian texts.

646 Note the “Instructions of Šuruppak” 155: ama.a.tu na.a.sa₁₀.sa₁₀ ú lipiš gig.ga.àm “you should not buy a house-born slave, he is a herb that will make your stomach turn ill” and 158: sag kur.ra kur.bi.ta um.ta.a.e₁₁ “you should make the personnel of the mountain come down from its mountain”, playing on the meanings “mountain” and “foreign land” attributed to Sumerian kur. Cf. Alster 1974: 103; ETCSL t.2.4.2.02, 376 (Šulgi B); Charpin 1987a: 36-44; Neu 1990: 332f.; Wilcke 2003: 54f.; van Koppen 2004.

“mother (and) father-man” is perhaps an apt designation of a family servant. This explanation suffers, however, under the intrusive presence of A. At best one can say that the writing ^{LÚ}AMA.A.AT reflects a phonetic pronunciation of the logogram at some stage in the process between learning the grapheme and writing it down on this tablet.

The function of the logogram ^{LÚ}AMA.A.TU to designate a house-servant in the Manapa-Tarhunda Letter (KUB 19.5+ obv. 12) has been called into question by I. Singer, where ^{LÚ}AMA.A.TU LÚ BANŠUR is used to designate the spokesperson of the *SĀRIPŪTI*, whom Singer interprets as “purple-dyers”⁶⁴⁷. Singer similarly questions the regular understanding of LÚ BANŠUR as “table-setter, butler” on the basis of the absence of the determinative GIŠ before the logogram BANŠUR. In this case I see no alternative but to translate mechanically from the logograms and accept the ensuing apparent social anomaly inherent in a leader of an important group of craftspeople also being a house-servant.

MUNUS AMA DINGIR-LIM⁶⁴⁸

This would appear to be a clear case of a logogram invented by Hittite scribes on the basis of a Hittite word: *siunzanna-/siwanzanna-*. The explanation of this Hittite word as a genitival expression “mother of god” had not until recently received any contradiction, although the form of the genitive is peculiar, presumably involving syncope from **siunas-anna-*⁶⁴⁹. The only OS phonetic writing allows derivation from the usual genitive of the paradigm of *siu-*: [MUNJUS]ši-un-za-an-na-aš (KBo 16.71+ rev. iv 22; StBoT 25: 43, no. 13)⁶⁵⁰. **siwanas* must simply be an otherwise unattested variant of *siunas*, with an anaptyctic vowel possibly following an accent shift to the second syllable related to the syncope.

The writings which place the DINGIR before the AMA, attested on maximally nine tablets from all periods, are likely errors based on the Hittite word order, showing in this case how clearly the original genitive construction and indeed the

647 Singer 2008: 33 note 8.

648 Lit.: Bin-Nun 1975: 190 - 202; Mestieri 408-12; Archi 1988: 10 with fn. 24; Taggar-Cohen 2006: 335-368.

649 Potentially comparable for the syncope is *ne-pí-iš-za-aš-ta* if it can be explained from **nepisas-asta* > *nepiszasta* at KBo 3.22 obv. 2 (OS, Anitta); but see Hoffner and Melchert 2008: 120 fn. 199. Recently A. Kloekhorst has proposed explaining the compound as a univerbated adjectival formation: **siwanz anna-*, “divine mother” (Kloekhorst 2008: 765). This construction does not explain the creation of the logogram, but see below.

650 E. Rieken (1999: 37, fn. 160) explains the later (from MH) nom. pl. *siwannes* as a Luwian re-interpretation of old *siunes*, possibly via an ablaut variant **siwanes*, on the basis of the Luwian suffix *-wann(i)-*. She refers to *siwanzanna-* in this context, but it is not clear to me what she wishes to compare it to; the ablaut variant or the “interpretatio luvica”.

Hittite was present in the minds of the scribes⁶⁵¹. However, one older tablet with MUNUS.MEŠ DINGIR-LIM AMA, the commonest deviation, at least shows other signs of scribal insecurity with logograms⁶⁵².

A. Taggar-Cohen argues that the logogram AMA DINGIR-LIM is derived from a third millennium usage of the sign AMA to denote a female deity⁶⁵³. DINGIR AMA would then be no more than this: “female deity”. The writings which preserve this word order would then stem from a time when the “title was not yet fixed”. The preservation of a third millennium (Syrian) designation for female deities is not impossible in Hittite cuneiform. However, I would hesitate to use a third millennium writing as an explanation when contemporary Hittite locutions are available. Furthermore, the frequency of MUNUS.MEŠ DINGIR-LIM AMA among the aberrant forms may also indicate that the genitive relationship was apparent in this construction.

Despite the parallel in formation to *siwanzanna-*, it is conceivable that the creation of the logogram MUNUS^{MES} AMA DINGIR-LIM was in some part influenced by the writing of the well known Mesopotamian priestess, ereš.dingir (= NIN.DINGIR), Akk. *entu*⁶⁵⁴. However, the EREŠ.DINGIR, who is attested exclusively in Hittite texts of OH content, is never written with an Akkadographic phonetic complement⁶⁵⁵, but is sometimes complemented in Hittite, which never happens with the MUNUS^{MES} AMA DINGIR-LIM. Furthermore, current thinking on the syntax of Sumerian ereš.dingir tends to interpret this as an appositional compound, “lady-god”, or adjectival phrase “godly lady”, rather than as a genitival phrase, “lady of god”. This is close to the above-mentioned DINGIR AMA, which has been translated as “divine female”⁶⁵⁶. Note, however, the differing positions of NIN and AMA in what would have to be essentially iso-semantic expressions.

651 Examples from *Mestieri* 408: MUNUS^{MES} DINGIR-LIM AMA KBo 11.29 obv. 10' (jh., NSa); MUNUS^{MES} DINGIR.AMA KBo 25.68+69+KBo 17.13 obv. 12, ii 7 (OS); KBo 25.83 r. 5 (OS).

652 KBo 30.28+. Includes ^{LÚ}ALAM.GU₇ and (+KUB 34.115 rev. iii 4) ^{LÚ}ALAM.⟨ZU₍₉₎⟩. Neu 1983: 371 has this as OS “Duktus II”, but is hard to see why it shouldn’t be MS.

653 Taggar-Cohen 2006: 30-31, after a suggestion of J. Klein. dingir.ama.zu “your divine mother” occurs at Gudea Cyl. B xxiii 19 (Edzard 1997: 100) referring to Ninsun the mother of Gilgameš. The case of ^dAMA-ra for Išvara at Ebla is also easily explained by the translation “mother” (Taggar-Cohen loc. cit). For Early Dynastic Mesopotamian ama as “female deity” see e.g. ^dama.geštin(an.na); ^dama.ušumgal.an.na with ref. at Steible and Behrens 1983: 377.

654 ENTU is attested twice in Boğazköy texts. Taggar-Cohen 2006: 387f. points out that both attestations of ENTU are associated with the cult of the goddess Išvara, in one case in Kizzuwatna (KUB 20.1 ii 11; KUB 40.2), and thus assumes that they stem from a different cultural milieu to the EREŠ.DINGIR. The ENTU of KUB 40.2, she argues, may be the Kizzuwatnian equivalent of the priestess designated by EREŠ.DINGIR in Hattusa. On the *entanni*-women, presumably formed from Akkadian *entu*, see Hoffner 2010a.

655 Contrast ^{GIŠ}NIN DINGIR-LIM KBo 4.13 rev. v 8; Laroche 1945-46: 7.

656 Taggar-Cohen 2006: 364.

The plural form, ^{[MUNUS.]MEŠ}EREŠ.DINGIR.DINGIR (nom. pl. KBo 38.12 rev.[?] vi 14, OS or MS), also indicates a discrete Sumerian concept: “the lady-gods, divine ladies”, not the “lady of the gods”⁶⁵⁷. Contrast the plural of ^{MUNUS}AMA DINGIR-LIM which only once substitutes the determinative MEŠ for the Akkadographic phonetic complement LIM, in the form ^{MUNUS.MEŠ}AMA DINGIR^{MEŠ} in a MS text.

Taggar-Cohen further argues that ^{MUNUS}AMA DINGIR-LIM was introduced as a general term for “priestess” in Hittite cult⁶⁵⁸ during the Middle Hittite period. Previously its function had been performed by the logogram ^{MUNUS}SANGA. The ground for this proposal is that the king's ritual categorisation is as a ^{LÚ}SANGA, to which the queen should be the ^{MUNUS}SANGA. However, the queen appears as a ^{MUNUS}AMA DINGIR-LIM, apart from in rituals relating to Ḫēbat⁶⁵⁹. Further evidence for this is taken from the fact that the priestess of Titiutti is called ^{MUNUS}AMA DINGIR-LIM in the KI.LAM festival tablet KUB 2.3, while she is called ^{MUNUS}SANGA in KBo 23.97+, from the cult of the goddess Titiwatti herself. This is supposed to be significant due to the fact that the Titiwatti tablet KBo 23.97+ is based on Hattic material, presumably stemming from an Old Hittite tradition⁶⁶⁰. However, the KI.LAM festival is also generally thought to go back to the Old Hittite period, and this does not necessarily provide proof that the two logograms have a mutually exclusive chronological distribution⁶⁶¹.

^{MUNUS}AMA DINGIR-LIM is most likely parallel to other apparent Hittite logographic calques in that it appears to use Akkadian as the vector language of the calque rather than Sumerian. This was probably also the case for É NA₄, the “house of stone”, as suggested by D. Groddek on the basis of KUB 57.46 obv. 6: 'É' [N]A₄-NI-ia-az-za⁶⁶² to be read as Akk. *bīt abni*. This was itself a calque on the Hittite expression which appears to have been a genitival syntagm as apparent from the OH writing NA₄-an pár-na-aš *hi-lam-ni* (KBo 17.15 rev.¹ 12), “in the fore-court of the house of stones”⁶⁶³.

657 When she completed her dissertation, KBo 38.12 was not yet available to the author of the last detailed study of the EREŠ.DINGIR (written NIN.DINGIR) priestess in Hittite: Taggar-Cohen 2006: 384-422. Taggar-Cohen's study aims at demonstrating that the EREŠ.DINGIR priestess was a “royal princess” (loc. cit. 389) with close parallels to the ^{LÚ}*tuḥukanti* from the perspective of ritual status (*ibid.* 413-416). Part of her argument depends on the EREŠ.DINGIR always being singular. This is not necessarily invalidated by the present text, but the picture must be slightly more complex.

658 Taggar-Cohen 2006: 367-368.

659 Taggar-Cohen 2006: 368; 338 fn. 870; 317.

660 Taggar-Cohen 2006: 338 fn. 870.

661 It is not entirely convincing that the ^{MUNUS}SANGA and the ^{MUNUS}AMA DINGIR-LIM be functionally identical, but an exploration of this complex is well beyond the bounds of this essay.

662 Groddek 2001: 214f. with lit.

663 Groddek loc. cit. The logogram É NA₄ is now attested, although most likely with a very different meaning, in early Middle Babylonian from the First Sealand Dynasty: MS 2200/49, 3 (Dalley 2009: 282).

AMAR.MAH

This logographic combination does not occur outside Boğazköy. At Boğazköy a number of terms are relevant for the discussion. AMAR(-uš)⁶⁶⁴ is a “calf” of either sex, as demonstrated clearly by the Puduhepa prayer KUB 21.27 i 7-8:

- (7) *am-mu-uk-ma-za pu-du-hé-pa-aš an-na-al-li-iš GÉME-[K]A*
 (8) ŠA É.GUD-du-za AMAR-uš ša-ma-na-aš-ma-ad-du-za [N]A₄-aš
 “I am Puduhepa, your maid-servant of old, a calf of your cow-stall, indeed a stone of your foundation”

The calf is the offspring of the GUD, “(generic) cow” at KUB 33.37+39 rev. iv 4-5:

- (4) GUD-uš-za AMAR-un Ú-UL *kap-pu-u-wa-iz-zi*
 (5) [UD]U-uš-ma-za SILA₄-an Ú-UL *kap-pu-u-wa-iz-zi*
 “The cow does not take account of her calf, even the sheep does not take account of her lamb”

Then we have the AMAR.ÁB (NIGA) and the GUD.MAH, as well as the GUD.ÁB (NIGA) and the GUD.AMAR.MAH, leaving aside the AMAR.APIN.LÁ, GUD.-APIN.LÁ, AMAR.GAL and AMAR DINGIR-LIM. The following combinations of these animals are attested in offering lists⁶⁶⁵:

- [I'] GUD.]ÁB I AMAR.ÁB 1 GUD.MAH I AMA[R.MAH²] KBo 57.32, 10'
] I AMAR.MAH NIGA II [...] I AMAR.ÁB NIGA KUB 25.44 ii 37'
 JII GUD.ÁB I AMAR.ÁB [KBo 34.184 rev. 2
 [X]IV SAG.DU IV GUD^{HIA} II ANŠE II GUD.ÁB I AMAR.ÁB II
 GUD.APIN.LÁ A-NA GUD.MAH *kat-ta-an* I AMAR KBo 5.7 rev. 37
 I']GUD.ÁB I AMAR.ÁB KBo 34.184 rev. iv 2
 I GUD.ÁB I GUD.APIN.LÁ KUB 44.53 obv. 3'

B. Landsberger drew attention to an older Sumerian meaning of MAH as a designation of greater age in animals⁶⁶⁶. K. Riemschneider extrapolated from this to give GUD.MAH the meaning “full-grown”⁶⁶⁷. H. Hoffner (loc. cit.) points out that MAH in the case of AMAR.MAH cannot refer to the age of the animal, it being a calf, and recalls B. Landsberger’s suggestion that MAH, as a designation of a cow’s age, may have faded in meaning over time and come to mean only “spared from agricultural

664 AMAR-*ti* is also attested, standing for Hurrian *hubiti*, “calf”, an epithet of Šarruma: KBo 11.5 i 23. Laroche 1966: 402; Mascheroni 1984: 157 (name of scribe).

665 I also ignore the ^{GUD}AMAR, which is only used of rhyta.

666 MSL 8/1: 63 fn. 1; Hoffner 1967c: 355.

667 Riemschneider 1958: 376-378; Hoffner loc. cit.

labour”. Alternatively he suggests reading GUD¹.MAH, which is unlikely in the cases where GUD and AMAR occur together and are clearly differentiated as signs (KUB 12.16 obv. ii 15).

We should, however, entertain the possibility that MAH is being used here to indicate sex. KBo 47.12 obv. 6 has a listing of animals that may exhibit parallel structure among the items in the list: “[x number of cattle², 1³ male⁴ co]w, 1 male/female calf, 6 sheep, 1 male lamb”. Indeed, the combinations listed above, as well as the attestations of AMAR.MAH in the appendix, display an exclusive combination with animals that are qualified by their sex. I propose that these are discrete qualifications of the generic logogram GUD “bovine” along the lines of age and sex:

	Neutral	Female	Male
Old	GUD	GUD.ÁB	GUD.MAH
Young	AMAR	AMAR.ÁB	AMAR.MAH

Table 10

Given that Hittite is a language with no male-female gender-distinctions it is quite possible, although not necessary, that the word for both male and female bovines was the same.

The qualifications as interpreted above make sense from the point of view of the Hittite attestations, but not from the Sumerian, or indeed the Old Babylonian use of the logograms⁶⁶⁸. We may ask where the basis for such a misunderstanding, or at least misuse, of Sumerian máh may have lain.

Mesopotamian máh (= AL) means “mature” when used of animals in general, “milk-bearing” when used of cows⁶⁶⁹. Hoffner has shown that MUNUS.AL(LÁ) is used to designate the female of a species when no specific Sumerogram is otherwise available⁶⁷⁰. This was obviously read as AL(LÁ) in Hattusa, but as máh in Mesopotamia.

668 OB gud.áb, for example, was not bovine(+female), but a bull for breeding (Stol 1995: 181).

669 The one example of máh amar cited by ePSD (OrSP 47-9, 343, 8) in fact reads 1 (diš) áb.MUNUS máh amar šà.bi?, the last two signs being visible on the cdli photo, but not recorded on the transliteration: “1 milking cow, a calf inside it”. R. Englund, on the other hand, reads kù.bi with a partial erasure here (personal communication). Either way, *máh amar, the **milk-bearing calf”, does not exist. M. Stol reviews the use of áb.máh (AL) in Old Babylonian (Stol 1995: 175-176), translating “mature”; Dalley 2009: 164 suggests that AL (=máh) is used as an abbreviation. In the Early Dynastic period MÁH (= AL) can be used interchangeably with MAH, and MAH also has the alternative value AL₆ (Krebernik 1992: 127).

670 Hoffner 1997: 324; id. 1967: 19. While MUNUS.AL(LÁ) is the regular designation of a female animal in Sumerographic usage at Boğazköy, we may have GUD.MÁH in the very obscure sequence of KBo 1.11 rev.¹ 15: GUD.MÁH² KISLAH³, “a heifer of the threshing-floor”, otherwise interpreted as GUD.SAG. On collation, the sign may resemble AL in having no top horizontal after the first main vertical. There is a line of

It may be that MAH in AMAR.MAH is a phonetic writing of máh⁶⁷¹. This is the kind of confusion that could easily have occurred within one of the “group” vocabularies. One would have to assume that the attribute “milk-bearing” had been generalised to sex in general. If MAH is in this case an indicator of sex, it is interesting that precisely the wrong sex was chosen.

Problematic here is the fact that this “Sumero”-graphic designation was not apparently extended to other animals: UDU and UDU.NÍTA, UZ₆ and MÁŠ.GAL etc. It is used of horses, ANŠE.KUR.RA MAH “stallion”, although these can also be qualified as ANŠE.KUR.RA NÍTA⁶⁷².

Furthermore, MAH is also used alone at Boğazköy in what must be something approaching its Sumero-Akkadian usage, meaning “grand, august”, Akk. *sīru, rabū*, although very rarely. UD^{KAM} MAH-za at 1230/z obv. i 6 marks the -tt- stem in the Hittite word for “day” and is thus of no use in determining the word behind free-standing MAH. GIŠ(.)MAH may or may not be identical to whatever Hittite word lies behind MAH. It may also be a compound Sumerogram signifying something different to MAH on its own, or a difference to MAH may be signalled by the presence of GIŠ. ^DMAH-ni is once written MAH-ni at 39/w, 12, but this is easy to emend to ^DMAH-ni. ^DMAH is generally read as *Hanhabanna-*, the mother goddess. The remaining four unambiguous examples of MAH standing alone are broken or obscure⁶⁷³.

Tischler 2001: 243 gives Hittite *sarku-* “mighty” as equivalent of Sumerogram MAH. There is no direct evidence for this, but one might infer it from the equivalence of passages such as ^D10 URU KÙ.BABBAR-TI šar-ku-uš AMAR-uš (KUB 6.45 obv. i 50) “Storm-god of Hatti, eminent/powerful calf”⁶⁷⁴, beside the existence of the logogram AMAR.MAH. However, *sarku-* is never otherwise used of animals (CHD Š/2 pp. 268-270) and in this case it refers to the theriomorphic aspect of a deity, and is thus metaphorical. The certain use of MAH in AMAR.MAH in the

some sort, as copied, but it does not look like an imprint. The two verticals across the front horizontals are reminiscent of monumental or OB script, but not of the AL-forms otherwise used on the tablet. It would have to be a frozen form of AL (= máh) to be distinguished from AL = /al/. This would have repercussions for the discussion of the scribe’s origin (see Part 2.1.4). It is unclear precisely what sense this might have, although a play on a man’s sexual orientation possibly has something to do with it.

671 See Proto-Ea 676 variant mah = AL, and later máh appears at Aa VII/4, 16-17 as the equivalent of Akk. *s[i]-ru*, *ra-b[u]-u*; 2 AB MAH^{HIL.A} for ÁB MÁH^{HIL.A} at MS 2200/4, 15 (first Sealand Dynasty, Dalley 2009: 22); Stol 1995: 175 has two further examples of OB MAH for máh.

672 ANŠE.KUR.RA MAH in Laws §58, but NÍTA in §§178, 180, 181 (Hoffner 1997: 312). Note that in the list of animal prices in §178 the GUD.MAH, “bull”, corresponds to the ANŠE.KUR.RA NÍTA, “male horse”.

673 KBo 53.224 obv. i 11': *lA₁-NA MAH 1 ANŠE.MA[H]*; Bo. 3288, rev. 7' *a-ra-an-da-aš MAH; MAH[...]* Bo. 6046, 4'; MAH^{MES}-x[...] KBo 18.77, 7.

674 CHD Š/2 269.

sphere of animal husbandry rather than divine eulogy makes the association with *sarku-* all the more unlikely.

MUNUS.AL(LÁ) is used of female horses, young and old, as well as of pigs. Apart from the one extremely insecure case of *gud.máh*⁶⁷⁵, there is no case of the sign AL being used logographically to denote the female of a species on its own. It is always accompanied by MUNUS and, apart from in the Old Hittite ms. A of the Laws, also by the apparent phonetic complement LÁ⁶⁷⁶. It is hard not to suspect that LÁ is a phonetic complement indicating an incorrect reading of the logogram as AL rather than máh. If this is the case, cuneiform cultures using LÁ phonetically are relatively few⁶⁷⁷. This of course raises interesting questions concerning the inheritance of the logogram, but there is nothing in either ductus or context of any of the tablets in which MUNUS.AL.LÁ is attested that might support such a derivation.

AN.BAR

The reading *hapalki-* “iron” is suggested by the parallel texts KUB 29.1 rev. iii 40 *na-an* (GUNNI) AN.BAR-*it ŠA-PA[L (?) i-e-]er* // HT 38 rev. iii 12' [*h*]*a-pa[l]-k[i]-i[t]*, // KUB 51.56, 2 *ha-pal-ki-it ka[t-ta-an?]*, “and they made it (the hearth) with iron underneath(?)”⁶⁷⁸. It is probably a loan-word from Hattic on the basis of KBo 37.1 obv. 23 (Hattic) *ha-pal-ki-ia-an te-te-ku-uz-za-an* = (Hitt.) AN.BAR-*aš GUNNI*⁶⁷⁹.

The reading *†kiklu-* has also been suggested by H.C. Melchert on the basis of the equivalence in RS 25.421 obv. 22: *un-qí AN.BAR = ki-ik-lu-ba-aš-ša-ri-iš-[m]a-aš* “she is a ring of iron”, analysed as *kiklu-* + *passari-* “ring”, which is allegedly seen in *passari-* “circumcised”. He also adduces the Luwian participial form at KUB 12.1 rev. iv 26: *ki-ik-li-ba-i-me-en-zi* which appears to be associated with metal objects in an inventory text⁶⁸⁰. Given the fragmentary nature of the bilingual text, it may well

675 See discussion in note 670 above.

676 KBo 6.2+19.1 iii 47; KBo 6.2 iii 53 (Hoffner 1997: 76, 78).

677 Old Assyrian late Kaneš II and Ib (Kryszat 2008b: 199 with further lit.); Middle Assyrian, Susa (von Soden and Röllig 1976: 277).

678 Photo B1270 shows that the gap in KUB 29.1 rev. iii 40 is a little too big for the previously proposed restorations: *ša-an-[hi-i]-ir* (Schwartz 1947: 36-37), *ša-an[-ni-i]-ir* (Kellerman 1980: 63; see also Siegelová 1984: 85 fn. 36). The restoration suggested here fits the traces and spacing better, but not perfectly, and remains tentative. I can find no archaeological examples of a hearth with an iron bottom, although an “iron hearth” is mentioned in a Hattic-Hittite bilingual (see below).

679 See also ibid. 15. Laroche 1957: 9-15; Klinger 1996: 643, 666; Schuster 2002: 221f.; Soysal 2004: 447f. with further literature.

680 Melchert 1983a: 139ff.; ibid. fn. 10 for Güterbock’s confirmation of the BA in *kiklibaimenzi* on collation, now to be seen in photo N01917 at www.hethiter.net. Melchert assumes a scribal confusion of BA for MA and posits a verb *kiklimai-*, “plate with iron” on the basis that there are no stems in *-ba-* in Hittite. *Kaluluba-* “finger”, however is surely just such a word, if judged by its consistent simplex writing. Tischler

be that the discussion concerning this reading is misplaced until further attestations are found. Although this would be unusual word-order, reproducing that of the Akkadian, the possibility cannot be discounted that the text had *kiklubassaris =ma=as* [AN.BAR], and that the word for iron is not contained in the first word at all. This word order is not uncommon with AN.BAR or with other logograms for metals⁶⁸¹.

A further peculiarity is exhibited in its apparent lack of Akkadographic or Hittite prepositional or phonetic complementation in the phrase AN.BAR GAR.RA at KUB 38.11 obv. 14; 32 obv. 1, where it appears to be following the tendency of KÙ.GI and KÙ.BABBAR to be construed either in the acc., as with Akk. *uhhuzu(m)* (CAD A/1, 179f.), or in the instrumental as with Hittite *halissiya-* (see HWB² s.v. *halissiya-* Bd. III J/11, 44-50: 0.0, IV 2b).

In another example AN.BAR also appears to be unmarked for case: KBo 21.22 (MS) rev. 41: ^DIŠKUR-aš *wa-at-ta-ru i-an-zi nu-wa wa-at-ta-ru ma-a-ab-ḥa-an i-ia-an* (42) *ku-un-na-ni-ta-at ú-e-da-an ar-zi-li-ta-at ha-ni-iš-ša-a-an* (43) AN.BAR-*at iš-ki-ia-an*. “They make a spring of the storm-god. How (is) the spring made? It is built with stone (?)⁶⁸², it is plastered with *arzila-*⁶⁸³, it is ‘smeared’ (with) iron”.

Most recent translations render *iskiyān* as “covered”, but the context is so opaque that it is wisest to keep as literal a translation as possible⁶⁸⁴. It is very unlikely that

2001: 78, goes one step further and reads *kiklumassari-*. HED K 174: *kikluba-/kikliba-* = “iron”. CHD P 204 *paššari-* “circumcised”? Starke 1990: 421-424 has Luwian **kiklubassar-* n. “Eisen”, *kiklubassari-* “eisern”, parallel in formation to *takkissar-* n. “Schmuckstück”; *nahissar-* n. “?”; **kuttassar-* n. “ein (in bestimmter Weise) bearbeiteter Stein”.

681 KBo 17.1+ i 18 *lalan* AN.BAR-aš (OS); KBo 17.2 i 4 *lales* AN.B[AR-aš] (OS); KUB 17.10 iv 16 *zakkis=(s)mes* AN.BAR-aš; KBo 30.20 iii 9: VII *issanappis* AN.BAR; KUB 59.30 obv. 14 [*galgalt*]uri AN.BAR; KUB 42.64, 12: V *kaluppas* A[N.BAR]; KUB 12.1 iii 12: *lupannes* AN.BAR; KUB 42.11 v 7: VII *palzahas* AN.BAR; KUB 17.21+ rev. 50: XX [*pur?*]purus AN.BAR; KUB 59.30 obv. 14: [*t*]uri AN.BAR; KBo 15.24+ ii 41: X *wallas* AN.BAR; ibid. 57: *wallus* AN.BAR; KUB 38.32 i 2: II *wattatra* AN.BAR. This phenomenon is probably rooted in the standardised list formulary of inventories, which may imply an influence of Akkado-Sumerian on Hittite word order, although in the cases involving enclitic possessives placed according to Wackernagel's rule, it may be a reflex of the syntactic relation between possessed noun and dative enclitic pronoun in possessive function. This is most likely the case for KUB 29.1 ii 52f.: ALAM-iš-ši NAGGA-aš SAG.DU-ZU AN.BAR-aš Ša-a-ku-wa-aš-ši ÁMUŠEN-aš i-e-er KAxUD^{Hl.A}-ma-aš-ši UR.MAH-aš i-e-er “his statue they made of tin, its head of iron, its eyes of an eagle, but its teeth of a lion”. For Wackernagel clitics and possessive relationships see Garrett 1990.

682 May be paralleled by NA₄-ta *ú-e-da-an* ibid. I. 37. Archi 1979: 47: NA₄-ta “in pietro”; *ku-un-na-ni-ta-at* “in rame” (“copper”).

683 For the interpretation of *arzila-* as “tin” see Soysal 2006.

684 Archi 1979: 47 “e rivestita di ferro”. HWB² Bd. J 12, 144, s.v. *haneš(š)-*, “mit Eisen ist er bedeckt” [I.Hoffmann]. But see HWB² Bd. I A, 366, s.v. *arzila/i-* “mit Eisen ist er

AN.BAR is not here instr. sg. Presumably the scribe felt that the phonetic marking of the enclitic pronoun *-at* was phonetic complement enough. See also DINGIR-LIM-an (s.v. DINGIR).

LÚ.MEŠ AN.BAR.DÍM.DÍM

These appear as recipients in a KI.LAM ration tablet at KBo 16.68 obv.! ii 15 (“mh”, OH/MSc). They are mentioned in a list including the [^{LÚ.MEŠ}]*h*a-pé-eš^{URU}A-li-š[*a*] (obv.! ii 3); [^{LÚ.MEŠ}K]Ù.GI.DÍM.[DÍM] (ibd. 9); ^{LÚ.MEŠ}AN.BAR.DÍM.DÍM (ibd. 15); ^{LÚ.MEŠ}KÙ.BABBAR.DÍM.DÍM (ibd. 21); ^{LÚ.MEŠ}URUDU.DÍM.DÍM (ibd. 27).

A similar order of officials with slightly different expression is found in an outline tablet of the KI.LAM festival. KBo 17.46+KBo 34.2 (OH/MS?) rev. 5ff.⁶⁸⁵: LÚ.MEŠKÙ.GI.DÍM.DÍM (rev. 5, 7); LÚ.MEŠ AN.BAR (rev. 8); LÚ.MEŠ KÙ.BABBAR (rev. 9); ^{LÚ.MEŠ}URUDU.DÍM.DÍM (rev. 10). In this case there is a clear and intriguing distinction between those artisans characterised by DÍM.DÍM and those that are simply LÚ.MEŠ⁶⁸⁶. The “goldsmiths” and the “coppersmiths” are both subjects of intransitive verbs or transitive verbs without an expressed object. The “goldsmiths come (*ú-en-zi*), stand (*ne ti-i-en-zi*) ... (and) sing (SÌR-RU)”. The “coppersmiths” create (? = *ša-am-na-an-zi*”), with no expressed object⁶⁸⁷. On the other hand both the “iron-men” and the “silver-men” heap up balls of iron and silver (*p[u-ur]-pu-ru-uš* AN.BAR/KÙ.BABBAR *šu-uh-ja-an-z[i]*).

Similarly in the ration-tablet KBo 16.68, where the craftsmen are not subjects of any verbal activity at all, DÍM.DÍM is used. The use of the Sumerian dím “make/build” is very unlikely to correspond to any difference in the Hittite. As with any professional designation, we would expect the Hittite of these names to be formed of the metal-name + -(*t*)alla-, or the like. The distinction appears to operate solely on the level of the Sumerian. Where the “smiths” are acting transitively, there is no need to add the verbal formant to the logogram. When they are not acting transitively, the Sumerian verbal form is added to the nominal compound, possibly to make clear that the “smiths” are “doers/makers” of some kind. This does not correspond to the methods used to characterise ergativity in Sumerian, and is most likely a

gesalbt”. Most probably this is a metaphorical usage, suggesting a quality that is imbued in the construction. See the “plastering” of “years” and of “terror” in KUB 29.1 i 6-10.

685 CHD Š/1 125, P 390. Konk. “ah”. OS II(-) Neu 1980: 52. After tablet collation in Ankara I can only conclude (provisionally) that this is a Middle Hittite tablet: AL with an almost flat bottom, GAR, NINDA with level tops. DA and ID are usually slightly stepped, but it is unclear what this means palaeographically.

686 Siegelová 1993: 117, “auch kurz LÚ KÙ.BABBAR”, plainly thinks this is an abbreviation and no more.

687 For a similar activity on the part of the ^{LÚ.MEŠ}DÉ.E (= SIMUG[!], “smiths”) see Bo. 3371, 6-12, CHD Š/1 125 with literature. In neither case can the object be lost in a lacuna as a new sentence starts immediately after the verb.

creation of the Hittite scribes. We should note that these words only occur in the tradition of the KI.LAM festival.

Of the above words, no direct correspondents are attested from Mesopotamia. The regular logograms for “metal-worker” (Akk. *gurgurru*) are ^{lú}tibira (URUDU +NAGAR), which is also attested at Hattusa (HZL 109) from the OH period⁶⁸⁸, as well as ^{lú}SIMUG, which is written ^{lú}E.DÉ(.A) at Hattusa⁶⁸⁹. There may be a kù.-babbar.dím in an OB copy of a Sumerian literary text⁶⁹⁰, of which our form could be the plural. We also find a kù.dím (Akk. *kutīmu*), “gold/silver-smith, jeweller”, who is attested in Hittite texts as ^{lú}KÙ.DÍM⁶⁹¹.

The others are not attested in Mesopotamia. an.dím.dím is the designation of a craftsman in Ur III texts, but should almost certainly be kept separate as the following formal considerations suggest:

At ITT 2.2680 the an.dím.dím are mentioned alongside the simug, “smith”, the nagar, “carpenter”, and the mu.sar, “scribe on stone”.

In ITT 2.4164 they appear with the nagar, the zadir, “bow-maker”, the simug, and the mu.sar. Similarly at UET 3.1474, 22, where an.dím.dím is singular and where the kù.dím is also mentioned, alongside a host of other craftsmen belonging to the ġiš.kin.ti.

At UET 3.342 an.dím.dím is attested in the singular as someone's profession.

The function of double dím in an.dím.dím is thus not to express plurality. “an” in these cases may be an abbreviation for AN.NA (= “late” Sum. *nagga*), “tin”⁶⁹².

Smiths of various types are designated in north Syrian Alalah VII by the logo-gram ^{lú}simug with further characterisation of the type of metal: ^{lú}simug ‘urudu¹ (AIT 247, 7). The Hittite expression is thus very likely to be an adaptation based on the Hittite form of the word: “metal”-*talla*- . At Mari we find ^{lú}URUDU.NAGAR (= ^{lú}tibira) and ^{lú}kù.dím, among others, both of which are abbreviated, by way of contrast to the Hittite method, by eliminating the word for the metal; thus ^{lú}nagar and ^{lú}dím⁶⁹³.

688 Siegelová 1993: 117.

689 HZL 187; Hawkins apud Dalley et al. 1976: 43.

690 Enki and Ninmah 68 (ETCSL c.1.1.2, 68, ed. G. Zolyomi. Benito 1969: 27, however, reads kù.babbar.gin₇ “like silver”).

691 Siegelová 1993: 118.

692 Suggestion of J.N. Postgate, personal communication. See further Landsberger 1964. Reiter 1997: 206-287; Mittermayer 2009: 223, where it is noted that AN.NA can be used in the Ur III period for lead as well as tin.

693 Durand 2005: 89, 164.

ANNIYAM

This OB form of the acc. sg of the demonstrative pronoun with mimation is attested in the Ulmi-Teššub treaty and the Bronze Tablet. In each case the Akkadian word qualified lacks mimation: *TUP-PA* =. It is likely to have been preserved as part of the formulary of the Akkadian-language Land-Donations, in which the form (*tup-pa-am*) *an-ni-(ia/a)-am* is preserved from the Old/Early Middle Kingdom⁶⁹⁴. It is also found in one further Hittite language text, IBoT 3.131, 3': [TUP]-PÍ AN-NI-I-IM, a colophon of an unassigned tablet.

Irregular placing of the demonstrative, reflecting Hittite usage, is found in the Hittite language Duppi-Teššub treaty at KUB 5.9 rev. iv 19: A-NA AN-NI-I RI-IK-SI⁶⁹⁵. Given the presence of apparent “Syrian” influence in the orthography of the Hittite version, it is possible that some elements have crept into the Hittite translation from an Akkadian language original or indeed previous Syrian treaties that may have been used to draught a treaty text. Other explanations are of course possible, such as that a Hittite scribe with experience in Syria was employed to write the Hittite version, which was then translated into Akkadian.

The only other form of *annû* that appears in Hittite language texts as an Akkado-gram is *AN-NU-UT-TI*, the nom. pl. m., which is found at KBo 16.65 obv. i 15⁶⁹⁶: AN-NU-UT-TI LÚ^{MES} URU^{ku}lu-lu-up-pa.

The contracted form *annû* is otherwise regular in Akkadian language texts from Boğazköy⁶⁹⁷ and in Akkadian passages in Hittite school-texts⁶⁹⁸. Note that the Aleppo treaty (Akk.), which explicitly states that the tablet was written in Hattusa, also writes *tup-pa an-na-a* (KBo 1.6 rev. 17)⁶⁹⁹. Akkadographic practice in Hittite texts is thus again different to the Akkadian writing of Akkadian texts from Boğazköy.

694 IK 174-66 rev. 22; SBo I Text 2, rev. 8; ibid. Text 11 rev. 7; 38/I rev. 8; 518/z rev. 7; KUB 48.103 rev. 5.

695 The tablet is palaeographically NSa, with a number of MS features (AR, TAR). The writing SI here, may indicate Syrian influence, as is clearly the case with the script of the Akkadian version, which would have to be classified as NSc with Syrian influence (ŠA, LI in obv. 4). This latter tablet may even have been an import.

696 The reading *AN-NU-TI* “diese (Worte)” at Otten 1988: 18-19 (BT ii 68) is problematic in terms of spelling (cf. *RA-BU-UT-TI* at ii 79) and interpretation, although it does best correspond to the traces. It may be a corruption on the basis of a “Vorlage” with ^DUTU^{SI}, although this explanation is not entirely satisfying. Would one really mistake a very common grapheme, ^DUTU^{SI}, for a rare one?

697 But see Assyrian *an-ni-ú* at KBo 1.20 obv. 13 (MA; Mora/Giorgieri 2004: 76-84).

698 KUB 33.52 rev. iii 10 (in Akk. col.). In the lexical text KUB 3.99+KBo 1.50 obv. ii 19 we also find Sum. NE.RI.RI = Akk. *an-nu[-u]* = Hitt. *ka-a-aš*.

699 This should be relativised. KBo 1.6 shows a number of Syrian features and may have been copied from a foreign original. A number of copies of the text exist, which puts into question the veracity of our understanding of “this tablet”, which is presumably being used in the sense of “text” or “document” in this case.

To sum up: on the present evidence *ANNÛ* is the “school” form and the form used by Hittites under “Akkadian” influence; *AN-NI-IA-AM* with mimimation is the “homegrown” Akkadographic writing, deriving from the tradition of Akkadian language land-donations at Hattusa, and ultimately dating from an earlier stage of Akkadian borrowing.

ANŠE.KUR.RA

For combinations with ÉRIN^{MES}, see below. For discussion of the underlying word as a u-stem see Weitenberg 1984 §81-3. For the HLuw. word *á-sù-wa/i-* see Hawkins 2000: 35f.⁷⁰⁰. Various attempts have been made to see a phonetic writing of the CLuw. word. Weitenberg and Starke see a CLuw. **aššu-*, while Melchert identifies it with the hapax *az-zu-wa-an-za=wa* at KBo 13.260 obv. ii 24. The latter occurs in an extremely unclear context and does not have to mean “horse” at all.

The Sumerogram does not frequently occur on its own⁷⁰¹. It is not always clear whether horses themselves are meant, or horses and riders/chariots when ANŠE.-KUR.RA alone are mentioned⁷⁰². The latter would be something similar to the

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- 700 For the debate whether to transliterate L. 448, which occurs regularly in HLuw. “horns” *surni*, “dog” *suwanni-* and “horse”, as *sù* or as *zú* see Melchert 1987: 202; Hawkins 2000: 35f. Both approaches have currently unsurmounted problems. Following writings may speak against *-sù*: (DEUS)á-la-*sù-wa/i-sa* (ÇİFTLIK §10; KULULU 5 §1), if it is to be equated with Hitt. ^D*Allanzu*, and *356-*wa/i-zi* (KARKAMIŞ A31 §8); *356(-)REL-*sù*- (ASSUR f+g §15) if both can be associated with CLuw. *kwanzu-* “heavy”. Conversely *zú* is not supported by the alleged derivation of the phonetic value *sú* from the sign CORNU “horn”, if acrographic. Further evidence for /s/ in words associated with CORNU: “CORNU+RA/I’(-)*su-ra/i-* (KARATEPE 1 §§6, 36.; translating Phoenician *šb* “plenty”) which is presumably derived from etymological /*s/ (Weeden 2011: 73); the writing of Assur as *su-ra/i-* (= Phoen. *šr*) at ÇINEKÖY §VI vs. *a-sú-ra/i-* at KARKAMIŞ A24a2+3 §6. See now further Simon 2008; Yakubovich 2009: 66 fn. 58.
- 701 See Beal 1992a: 190-198 for discussion of Hittite cavalry. For possible relevance of the Sumerogram’s meaning (“donkey of the mountain”) in Hittite texts see Klengel 2007: 158 fn. 26
- 702 Almost certainly horses and other troops in ANŠE.KUR.RA-*uš* at KBo 3.34 obv. ii 36. Not so clear are the Maşat letters, where S. Alp (1991: 421) generally interprets the Sumerographic plural ANŠE.KUR.RA^{HLA/MES} as “Wagenkämpfer”, while the singular is supposed to be “Pferd”. This division is not consistently followed in the translations, but only once does he translate “Pferde/Wagenkämpfer” (HKM 30 obv. 7, 9). While “horse” is in fact a possible translation in most cases of the plural, it appears necessary at least in HKM 39 u.Rd. 9, where the talk is of amounts of barley for the horses, and is thus translated by Alp (also Hoffner 2009: 168). I would extend this to cases where the ANŠE.KUR.RA^{HLA} are mentioned alongside the ^{GİS}GIGIR (HKM 27 rev. 13, contra Alp, with Beal 1992a: 33f., 145; Hoffner 2009: 145). Note Beal’s example of ANŠE.KUR.-RA^{MES} GN GUL-*ab-zi* “the horse(-troop) will attack GN” from an oracle-inquiry (KUB 22.25+KUB 50.55 obv. 37).

English collective “horse” in military usage⁷⁰³. The usage of “horse” for “rider” is paralleled at Nuzi⁷⁰⁴.

F. Starke sees the use of the word “horse”, Sumerographically ANŠE.KUR.-RA^{MES}, as essentially meaning “Gespann”, as a “pars pro toto” for “Streitwagen”, thus rejecting Beal’s interpretation of the expressions ANŠE.KUR.RA^(MES)-*it pennai-* and A-NA ANŠE.KUR.RA^(MES) *tiya-* as possible expressions for “riding”⁷⁰⁵. The phrase for a team of horses yoked to a chariot is from the earliest period §[IMDI (ANŠE.KUR.RA^{HIA})], but it is certainly clear that the verb *tiya-* (in the causative *tittanu-*) is used of standing on or making people stand on chariots⁷⁰⁶. Thus we should understand the lines at HKM 65 obv. 9: A-NA ANŠE.KUR.RA^{HIA} *ti-it-ta-nu-ut-te-en* (10) ÉRIN^{MES}-*ia-aš-ma-aš sar-di-ia ti-ia-ad-du* “make (them) stand in horse(-chariot)s, and let troops stand in your support”⁷⁰⁷. While this may be the case, it does not mean with Starke (loc. cit.) that ÉRIN^{MES} ANŠE.KUR.RA^{MES/HIA} can necessarily be used in the argument as this is a completely different syntagm. The cases of “horse” for “chariot-team” from the Madduwatta-Indictment and the Šunaššura Treaty quoted by Starke for the dating of the introduction of this metonymy are thus irrelevant, as they are all examples of ÉRIN^{MES} ANŠE.KUR.RA^{HIA}.

Beyond metonymic (*pars pro toto*) usage we should also recognise cases where “horse” stands for “man (associated with the horse)” in the same way as LÚ^H*hartaggas* means “bear-(man)”. The reason for the lack of professional (determinative) LÚ^(MES) in the case of these “horse(-soldiers)” is obscure, although one should note the phrase LÚ^{MES} ANŠE.KUR.RA-wa-at-ta *ku-e-eš ŠA DINGIR-LIM* at KUB 7.54 obv. ii 15.

703 It is, however, safest to simply translate “horse(s)”, unless specifically indicated otherwise. If the sender of a letter sends the recipient “horses”, these will presumably have been accompanied by riders or herders of some kind. Frequently a distinction is made between the “horses” and the “troops”, for which see below under ÉRIN^{MES} ANŠE.KUR.RA^{HIA/MES}.

704 HSS 15.36, 20, 28, 37, uses ANŠE.KUR.RA^{MES} to define lists of personal names, and cannot therefore be referring to horses as such (Dosch 2009: 135-137).

705 Starke 1995: 120 fn. 244.

706 KUB 14.3 obv. ii 60: DUMU-*an-na-aš-mu* LÚ^K*KAR-TAP-PU A-NA* GIŠ^G*GIGIR* (61) GAM-*an ti-iš-ki-iz-zi* “during my childhood he used to stand on my chariot as charioteer” vs. ibid. obv. i 9 *i-it-wa-ra-an-za-an-k[á]n A-NA* GIŠ^G*GIGIR GAM-an ti-it-ta-nu-ut* “go (and) make him stand with you on the chariot”.

707 Contra HBM 243: “dann setzt sie auf Pferde”. The translation using “put” requires a derivation of *tittanu-* from Hitt. *dai-* “to put” (for which see Melchert 1994: 19). The clear parallelism between “standing” in a chariot and making someone else “stand” (above) further supports the morphological parallel with Luwian *ta-* “stand”, *tanu-* “to make stand”. See Morpurgo-Davies 1987. For “putting” someone on a horse we might expect the use of Hitt. *asesanu-*, but this is not attested. Similarly I would interpret A-NA ANŠE.KUR.RA *ti-ia-az-zi* and IS-TU ANŠE.KUR.RA *kat-ta ti-ia-zi* at KUB 7.25 i 4-9 as cases of mounting and dismounting a chariot (contra Beal 1992a: 191).

Most commonly, when referring to a plurality of “horse”, the noun is syntactically construed in the (collective) sg., although there are exceptions (HKM 66 obv. 13f.). The precise distinction between the “matter of (the) horse” (ŠA ANŠE.KUR.-RA *ku-it ut-tar* HKM 30 obv. 7), and the “any horse” (ANŠE.KUR.RA^{MEŠ} *ku-iš-ki* ibid. 8) is not easy to pin down. There may have been none at all in Hittite, but the scribe perhaps imagined one in Sumerian. Interesting is the omission of a Sumerian plural determinative at KBo 3.34 obv. ii 27, where concrete reference is surely to a plurality of horses: (27) *da-i-iš-ša-an* ANŠE.KUR.RA-aš *ku-i-da* LÚ.MEŠ IŠ (erasure) (28) *a-am-mi-ia-an-tu-uš-mu-uš nu-uš iš-pu-ta-aš-i-na-ar-aš ma-ni-ia-ah-he-eš-ki-iz-zi*: “because he put (assigned?) their immature LÚ.MEŠ IŠ on (to?) horses, and Ispatas-Inara kept on (hist. pres.) instructing them”,⁷⁰⁸.

The distribution of the determinatives MEŠ and HI.A at Mašat and in the MH documents clearly favours the latter, while documents after Suppiluliuma I appear to favour MEŠ⁷⁰⁹.

LÚ.(MEŠ) APIN.LÁ

The writing of LÁ as ME is common not only in this logogram but also in GUD.-APIN.LÁ. The translation “ploughmen” is clearly to be preferred to the insipid “contadini” (*Mestieri*) or “Bauern” (Hoffmann 1984: 31, 109). At IBoT 1.29 obv. 37 the LÚ.MEŠ APIN.LÁ handle yokes (GIŠ.SUDUN^{HI.A}) in a ritual context. At KBo 3.1 ii 27-30 conspirators against Telipinu have their weapons taken from them, are given yokes and turned into “simple ploughmen”. They are also mentioned alongside other examples of particular tradesmen, all of who are subsumed under the title EN *QA-TI*, at KBo 5.4 i 39: LÚ.US.BAR, LÚ.NAGAR, LÚ.AŠGAB (see also KUB 19.54 i 4-7). They are mentioned among the staff of the stone-house beside the LÚ.MEŠ SIPA.GUD and LÚ.MEŠ SIPA.UDU at KUB 13.8 obv. 2ff.:

*nu A-NA É NA₄-NI *ku-i-e-eš* URU^{HI.A} pí-ia-an-te-eš LÚ.MEŠ BE-EL QA-TI *ku-i-e-eš* pí-an-te-eš (3) LÚ.MEŠ APIN.LÁ LÚ.MEŠ SIPA.GUD LÚ.MEŠ SIPA.UDU *ku-i-e-eš* pí-ia-an-te-eš*

708 The translation follows Beal 1992a: 536. Dardano 1997: 53, 105 “sui carri”, with reference to Starke 1995: 119f. fn. 244. Unfortunately the nature of the instruction detailed in the following text is unclear (For interpretation see Beal 1992a: 529-556). If this refers to chariot training, it provides a counter example to A-NA ANŠE.KUR.RA^{HI.A} *tittanutten* above by having *dai-* “put” describing the action of making someone get on a “chariot”. See Houwink ten Cate 1984: 60 (with comparison to Gk. *eph' híppōn baínein*), 77 fn. 29. The phonetic complement may have conditioned the omission of the plural determinative, but see also previous footnote for a case without either phonetic completementation or Sumerographic determination.

709 The only OS attestation of the Sumerographic plural in the Laws is at ANŠE.KUR.RA^{HI.A} KUB 29.16 iii 3, but the later versions also all write this here (Hoffner 1997: 70).

"and the villages which (have been) given to the house of stone, the workmen who (have been) given, the ploughmen, ox-herds and shepherds who (have been) given".

As frequently, a transliteration LÚ^{MES} APIN.LÁ might be considered, given that Sumerian apin.lá not only appears to function as an agent noun, but also possibly as a *nomen actionis*, thus "the ones of ploughing". See for example also GUD.APIN.-LÁ. However, the Hittite would appear not to have involved a genitive syntagm, rather an agent noun derivation in -(t)alla- (?*iugatalla-?): ^{LÚ}APIN.LÁ-li (dat.-loc. sg.) VBoT 24 iii 42.

^{A.ŠÀ}A.GAR, A.ŠÀ

The arguments for reading ^{A.ŠÀ}A.GÀR as determinative + noun rather than as two co-ordinate concepts, are marshalled at Hoffner 1997: 190f.: in particular the writing of the possessive suffixed form as ^{A.ŠÀ}A.GAR-ŠU rather than †A.ŠÀ-ŠU A.GÀR-ŠU is highlighted (see also ^{A.ŠÀ}A.GÀR^{HIA}). This follows the Sumerian usage, according to M. Civil apud Hoffner loc. cit., but it is not apparent from Pettinato 1967/I: 62ff.; PSD A/1, 170f. Hoffner translates "idle (?) land" and sees a semantic parallel between OS KBo 6.2 obv. ii 41 ^{A.ŠÀ}ku-le-e-i and the late parallel (but not duplicate) text KBo 6.4 rev. iv 25f. ^{A.ŠÀ}A.GÀR(-an), acc. sg. c., leading him to suspect that the latter may be the logographic writing of the former (or a synonym). The common gender in the NS text as opposed to the collective formation in the OS version is very tentatively explained by assuming a common gender a-stem *kula- for Old Hittite, which could form a collective in -ei. This is now explained by E. Rieken as a neut. stem in -ē < *-ei, recharacterised by -i and similar to utnē "land"⁷¹⁰. The common gender ^{A.ŠÀ}A.GÀR in the NS parallel would in this case need to be a synonym.

^{A.ŠÀ}A.GÀR is mentioned in lists of property to be ruined in the case of breach of oath. It is placed between the ^{GIŠ}KIRI₆ and the GUD^{HIA} UDU^{HIA} (see CTH 106 s.v. SAG.DU-KA in the catalogue).

Likely examples of A.ŠÀ as a determinative are ^{A.ŠÀ}kuera- and ^{A.ŠÀ}terippi-, the latter of which also forms a verb which is similarly determined: ^{A.ŠÀ}terippiya-⁷¹¹. Both are attested from Late MS on.

As a logogram A.ŠÀ^(HIA) is frequently associated with Hitt. kuera-⁷¹², although the determinative relationship mentioned above should discourage from this equation: a kuera- should be a type of A.ŠÀ, rather than the equivalent of A.ŠÀ itself.

710 Rieken 2004: 534.

711 For further occurrences and discussion of ^{A.ŠÀ}terippi- see Tischler HEG III/10 T,D/3: 333f. The equation of ^{A.ŠÀ}kuera- with ^{A.ŠÀ}A.GÀR at Puhvel HED 4, K: 216 is not sound. See ^{A.ŠÀ}harsauwar "field-tilling" (Puhvel loc. cit.)

712 Tischler 2001: 81.

This does not exclude A.ŠÀ from the equation, however. A.ŠÀ is attested both covering nouns with common gender and neuter. Hoffner (1997: 311 with fn. 3) sees a preponderance of common gender agreement in Old Script mss., although the OS ms. A of the Laws consistently uses the common and OS ms. aa the neuter. The distribution among the NS tablets of the Laws is even, but mutually exclusive, apart from in ms. b which has both neuter and common gender⁷¹³.

When phonetically complemented, A.ŠÀ appears to be either an a-stem (com.), an n-stem (or possibly a stem in -na- or a -tn- or -sn- stem), or a u-stem (com.), although the latter only appears in one late ms., albeit twice⁷¹⁴. There may thus be as many as three nouns behind A.ŠÀ. Variations in meaning in the use of A.ŠÀ, ranging from the designation of a parcel of land to a word for a whole territory assigned to part of the population, may align with separate words hiding behind the logogram⁷¹⁵.

F. Starke points out that *karsattar*, Luwian with the Hittite equivalent *karsessar*, alternates with A.ŠÀ in the cadastre text KUB 8.75+, referring in particular to obv. ii 10, rev. iv 16, right edge⁷¹⁶. This cannot, however, be the equivalent of A.ŠÀ in this text, and Starke does not suggest this explicitly. The gender of A.ŠÀ is consistently c. on this tablet, as noted by Hoffner. This does not exclude, however, that *karsattar/karsessar* might lie behind some of the n.-gender attestations of A.ŠÀ. If this is the case, it is interesting that the two words, clearly with different meanings, were used side by side, one was written with A.ŠÀ and the other not. The association A.ŠÀ = *karsessar* is thus by no means secure.

⁷¹⁴A.Š.NU₁₁.GAL

The value nu₁₁ appears to have been one Sumerian value of the sign ŠIR, according to MZL 115⁷¹⁷. The Akkadian word *ašnugallu*, the Boğazköy variant of Mesopotamian *gišnugallu*, “alabaster”, is always written *aš-nu-ga-(al)-la*, even in Akkadian texts found at Boğazköy (AHw. 82a, CAD G 104-106). It is unlikely that the Boğazköy pronunciation of the logogram-element NU₁₁ would have been different to the Mesopotamian one, despite ŠIR regularly being used in Hittite language contexts with the phonetic value -šer. KUB 37.46, however, where *ašnugalla* is attested at Boğazköy, is a tablet imported from Babylonia, which reduces its significance in establishing the phonetic value of the sign NU₁₁ at Hattusa⁷¹⁸.

713 It is unclear why the cadaster text KUB 8.75+ (CTH 239.1) should be felt to be “archaic” because of its common gender of A.ŠÀ, as per Hoffner loc. cit. fn. 3.

714 KBo 6.4 iv 22, 23: A.ŠÀ^{HIA}-uš *lu-u-ma-an-za*, but see ibid. 21: A.ŠÀ^{HIA}-*an*.

715 Beckman 1999b: 163-164.

716 Starke 1990: 455-56.

717 See further Civil 2008: 58.

718 Schwemer 1998: 5 fn. 19.

^dlamma ^{na4}aš.nu₁₁.gal, a “*lamassu*-statue of alabaster”, which is used as a logogram in the Akkadian column of the trilingual from Ugarit, is translated by Hittite *hu-pí-iš-na-aš-ma-aš* NA₄-aš še-e-na-aš, a “but it is a statue of stone of Hupisna” (RS 25.421, obv. 26). While interesting in its own right, this does not contribute to the elucidation of the Boğazköy form of the Akkadian word.

AZ

The Hittite word for “bear” is now generally accepted to be *hartagga-* (c.), despite a lack of direct proof. Which animal was referred to by the logogram AZ in Hittite texts is less clear⁷¹⁹. The sign AZ is constructed as PIRIGxZA when denoting “the bear”. As PÌRIG (= PIRIGxUD, or UG) it can be used to denote the “leopard” in the combination pìrig.tur = Akk. *nimru*, “leopard”⁷²⁰.

Important for the discussion of this logogram in Hittite texts is the list of animals from the Anitta text (CTH 1). H. Otten (1951: 42) translates it as “Wildtiere(??)”, on the basis that “120 AZ^{H.I.A}” forms the general heading which is then further differentiated by the various types of creature⁷²¹. AZ at KBo 3.22, 61 (the OS tablet of the Anitta text) is written with subscript ZA in contrast to all other instances of /az/ on the tablet. Possibly this is a mistake for PÌRIG = Akk. *umānu*, probably Hitt. *huitar*, “wild animals” (cf. HZL 92)⁷²². This does not have to entail that AZ was misread from an “Akkadian” original with PÌRIG, as recently suggested by V. Haas, merely that UG had been wrongly learned as AZ by the scribe in the first place⁷²³.

The form with subscript ZA is held to be later (StBoT 20 p. 9), in fact appearing only during the Middle Hittite period. In either case it may be that the use of the subscript at KBo 3.22, 61 is meant to distinguish the logographic use from the phonetic one, or at least to distinguish it from the following UG.(TUR), if that is indeed what followed in the OS version of Anitta. Such a distinguishing use of the subscript, when contrasted to a form without subscript, is unparalleled. However, the two signs AZ and UG are contrasted, each with its own subscript, at the lexical list KBo 1.52 i 6f.:

719 Kloekhorst 2008: 316, but associated with the Sumerogram UR.MAH, which means “lion”! However, see below and loc. cit. 951 on *walwa/i-*, “lion”.

720 HZL 93.

721 Followed by Neu 1974: 31f.

722 KBo 10.25 vi 5f. (apud Neu loc. cit.) prefaces a similar list of (statues of) animals including the AZ, with [hu]itar: (5) [hu-u]-i-tar UG.TUR KÙ.BABBAR UR.MAH KÙ.GI (6) [ŠA]H GIŠ.GI KÙ.BABBAR ŠA]H.GIŠ.GI ^{NA4}Z.A.GIN (7) AZ KÙ.BABBAR ú-wa-an-zi. Neu also compares the list in KBo 9.105, 6, which appears to be in the same order, but continues with other lost animal names to end with the DÀRA.MAŠ, and can neither be prefaced by *huitar* or AZ/UG.

723 Haas 1982: 215 fn. 15; id. 2006: 28 fn. 28. Whatever form a hypothetical Akkadian original may have taken, it is extremely unlikely that it would have used UG = *umānum*, for which there are only late lexical equivalences. OB *umānum* does not have UG as a logogram.

Phonetic	Sumerian	Akk.	Hitt.	
1 az	AZ	<i>a-zu</i> ^	[...]	“bear”
1 ug	UG	<i>mi-in-te-mu</i>	[...]	“panther”
1 ni-ib	PIRIGxKAL/E?	<i>ni-im-ru</i>	<i>pár-š[a-na-aš]?</i>	“leopard”

Table 11

This does not support the contention that AZ is being used for *umāmu*, Hitt. *ḫuitar*, “wild animals” in the Anitta list of animals, but is not necessarily of great relevance given the abstract relationship of the Hittite lexical tradition to Hittite writing as well as the lateness of the text. Indeed, so abstract is this particular exercise, which has elements in common with the list Ea, that a sign is invented in l. 8 according to the pattern with the subscript established in the previous two entries: PIRIGxAZ, PIRIGxUD, PIRIGx?⁷²⁴. The sign is then even given a Sumerian spelling, presumably created on the basis of its Akkadian counterpart⁷²⁵.

As noted by Neu (loc. cit.) Akk. *asu*, “bear”, is attested in the Standard Babylonian Epic of Gilgameš at tablets VIII 31 and X 259 heading a standardised list of wild animals that are hunted and killed for food, but this is as a specific animal⁷²⁶. While the AZ is attested in Hittite texts as a type of animal, it is not clear which one⁷²⁷.

The picture is further confused by the use of PÌRIG (= UG) in cuneiform texts in alternation with the logogram UR.MAH in the writings of two personal names⁷²⁸:

¹*ha-pa-ti*-UR.MAH KUB 20.8 vi 7 versus ¹*ha-pa-ti*-PÌRIG KBo 21.42 vi[?] 4
¹*li-la*-UR.MAH at KUB 7.20 rev. 6 versus ¹*li-la*-PÌRIG/PIRIG at KUB 25.23
left edge 5⁷²⁹.

724 The copy has PIRIGxKAL, but photo collation suggests rather PIRIGxE.

725 N. Veldhuis points out to me that the principle of composition is in accord with the organisational structure behind the lexical list Ea. It only allows one sign in the Sumerian column.

726 George 2003: 854.

727 Ertem 1965: 125 for further references: AZ KBo 1.52 obv. 6; KBo 9.105, 7; KBo 10.22, 4; KBo 1023 rev. v 24; KBo 10.25 rev. vi 7; AZ^{HL.A} KBo 3.22 obv. 61; AZ-an KUB 25.18 obv. i 17. Bo. 69/891 has AZ in a series of alternatives marked by LU-Ú. Not belonging to the disjunctive series in Bo. 69/891 are obviously a DÀRA.MAŠ and an UDU.KUR.RA as well as ŠAH^{GIŠ}GI, “stag”, “wild sheep” and “wild pig, lit. pig of the reed(s)”. These are somehow different kinds of creatures according to this text. KBo 43.176 rev. 5 mentions the head of an AZ next to that of a lion and possibly that of a ŠAH^{GIŠ}GI. Differently Haas 2003: 465, who reads ŠAH^{GIŠ}GI SAG.DU-az. 2 silver AZ are mentioned at KBo 38.12 obv. 15 (OS/MS, without subscript!).

728 HZL 93. I would like to thank Silvin Košak for pointing this out to me. *Hapati*-UR.MAH and *Hapati*-PÌRIG are definitely the same person, being the son of Tuwat/latzi.

The only known Anatolian equivalent of Sumerian UR.MAH (“lion”) is Luw. *walwi-*, although doubt was recently cast on this by A. Kloekhorst⁷³⁰. However, simple “PIRIG” is given as an equivalent to the Akkadian “lion” in KBo 1.52 obv. 4-5: (4) PIRIG = *ni-e-š[u]* (5) PIRIG = *la-bu-ú*. Both of these mean “lion”.

Hapatiwalwi could spell his name either with UR.MAH or PIRIG. This adds further credibility to the equation UR.MAH (= PIRIG) = *walwi* = “lion”. It is possible that PIRIG is supposed to be seen as a learned writing. On the other hand, the proposed Hittite equivalent of Luwian *walwi-*, “lion”, is *walkua-*. This word is used in a sense that clearly does not mean “lion” in any kind of referential way, but indicates an expression of dismay on the part of the Queen of Kaneš at the 30 sons she has just borne: “what a monstrosity!”⁷³¹. This may indicate that both *walkua-* and the particular logogram that could be associated with it, PIRIG, could be used of any large predatory animal, possibly in contradistinction to the logogram UR.MAH, which is restricted to lions.

BĀD.KARAŠ

For a full discussion see Beal 1992a: 22 fn. 62. The uses range from military encampment (for spending the winter KBo 3.4 ii 46-48), a fort or walled installation (KBo 14.16 i? 4-6) and the inhabitants or soldiers within such an encampment (“no-one could resist the BĀD.KARAŠ of my father” KBo 5.6 i 28-9). These appear not just to have been temporary installations, but some may have been permanently manned, or at least been more permanent structures (e.g. KUB 19.37 ii 24-26, the BĀD.KARAŠ of the king’s father as a landmark). In fact, BĀD.KARAŠ displays almost the same range of meaning as KARAŠ itself.

Recently a number of square, low-lying, flat mounds have been suggested to have been BĀD.KARAŠ installations⁷³². This does not sit well with the use of

729 The text references in HZL 93 are the wrong way round for both names. The reading of PIRIG (PIRIGxUD) in photo b2544 is clear enough despite damage.

730 Kloekhorst 2008: 951. Kloekhorst’s doubt comes from the fact that the evidence presented by Steinherr (1968) and Lehrman (1987) for the equation UR.MAH = *walwi-* turns on the alternation of the Sumerogram and the phonetic writing in separate writings of personal names, where one cannot be absolutely sure that the personal name would have been the same in each case. This may be so, but one should mention the evidence, presented initially at Otten 1969a, of the alternation between the ^{LÚ.MES}UR.MAH and the ^{LÚ.MES}*wal-wala-*. This is also not entirely probative, but extremely convincing, especially in combination with Steinherr’s evidence. See s.v. LÚ^{MES} UR.GI₇.

731 *ku-it wa-al-ku-an* KBo 22.2 obv. 2. See contrary view at Kloekhorst 2008: 950-951.

732 J. Tubb, lecture in the British Museum 15.3.07, suggests two flat, square mounds near Tell Nebi-Mend (Qadeš) may have been military outposts advancing into Egyptian territory on a North-South axis from Tell et-Tin towards Tell Nebi-Mend. The most northerly one is still visible, but the more southerly, behind Tell Nebi-Mend, is only visible from an aerial photograph. Tubb suggests this more southerly one may have been where the Hittite army waited to cut off Ramses II at the famous battle.

wahnu-, “to make go round, turn” as the verb denoting the act of constructing a BÀD.KARAŠ, but perhaps this point is pedantic. Certainly the textual evidence for the situation of the BÀD.KARAŠ at borders is quite suggestive in view of the location of these unusual structures in border areas.

The syntagm is consistently neuter, presumably taking its gender from KARAŠ. The word order may reflect the Hittite, with BÀD being a participial formation or possibly the genitive of an abstract noun⁷³³. It is always possible, however, that the BÀD was simply not represented in Hittite. Possibly there is a connection with name formations of the type Dür-PN, known from the OAkk. period on (CAD D 196).

URU^(DIDLI.HLA) BÀD on the other hand, as a probable case of Sumerographic head-noun + genitive, “town(s) of a wall”, has been suggested to represent Hitt. *sah̃esnas happira-*, “town of fortress/encircling wall?” (HWb² Bd. III § 14, 235f.). Problematic here is the fact that derivatives of *sahesnai-*, “to fortify (?)” using the logogram BÀD always write phonetic complements. If Hitt. BÀD-*essar* “fortress” is in fact to be identified with the OS phonetic writing *ša-hé-eš-šar* (KUB 36.110 rev. 8, KBo 13.52 rev. iv 15), the same problem would have to be surmounted⁷³⁴. This word never occurs without phonetic complements.

KUB 14.15 rev. iv 35 URU^{GNN} *wetenun na-aš BÀD-(m)eš-na-nu-un* (CHD Š 1, 10 with dupl.) “I built and fortified the towns GNN”, when compared to KBo 5.8 obv. ii 16 (with dupl.) URU^{DIDLI.HLA} BÀD *wedantes esir*, “the fortified towns were built”, may suggest a parallel structure. If the one sentence is in fact a transformational variant of the other, BÀD in KBo 5.8 obv. ii 16 would be likely to be a participle, although one might in this case expect a connective joining the statement that the towns were fortified with the statement that they were *wedantes*.

In KBo 2.5 rev. iii 29, *nu URU la-ak-ku-uš URU-aš BÀD-an-za e-eš-ta*, the phonetic complementation ensures that the word-order is Hittite, although this itself is ultimately dependent on the predicative position of the adjective: “Lakku the city was (a) fortified (one)”. This explanation also comes up against the same problem as that found in HWb², in that if URU-aš BÀD-an-za is indeed parallel to URU BÀD, the lack of phonetic complementation in the latter still needs to be explained. The possibility remains that BÀD-an-za is derived from a different verb to BÀD-*esnai-*. This is suggested by the fact that the phonetic complementation of BÀD-*esnai-* always begins with the *-eš-*.

733 See however the first millennium place name: BÀD-*ka-ra-šú*; and from the lexical tradition: é.dur₅ ka.raš.raš^{ki} = ŠU = BÀD *ka-ra-šú* Hg B V iv 20 (CAD K 211 karašu 1b).

734 CHD Š/1, 9 (s.v. *saheššar*) hesitates to equate the two definitively. Kloekhorst 2008: 692 affirms the equivalence.

BÁHAR, BAHAR₅: potters, hares and deserts

BÁHAR (DUG.SÌLA.BUR), HZL 162, is written DUG.BUR.QA at KBo 17.78 ii 21 (“mh” CTH 652) and DUG.BUR.GA at KUB 41.6 r.col. 9 (NSc CTH 470) apud HZL 162. Thus QA is pronounced phonetically and not SÌLA.

A similar phenomenon has been hypothesised for a writing of SÌLA.ŠU.DU₈.A at Mari. ARM 13.143, 8 writes ŠU.TAR.DU₈. D. Charpin posits a value *qa_x* at Mari for TAR on the basis of A.2808 *qa_x(TAR)-du-um gi-mi-ir-ti-šu*, which is matched in the parallel passage ARM 5.33, 7 by *i-na gi-mi-ir-ti-šu*⁷³⁵. This means that ARM 13.143, 8 could have been read ŠU.QA_x.DU₈ at Mari⁷³⁶. In light of the similar observations concerning BAHAR₅ at Hattusa it may be that the same was true there, i.e. a false phonetic pronunciation of SÌLA.

MZL 499 characterises DUG.SÌLA.BUR.NA = BAHAR₅ as only Hittite⁷³⁷. The form [DU]G.QA.BUR.NA.LÁ occurs at KBo 52.98, 4 (NS), photo collated: LÁ with raised horizontal and broken vertical! The context is unclear.

UZU DUG.QA.BUR.NA (BAHAR₅) is read (UZU) EDIN.NA by Berman and Hoffner at KBo 10.28+ 10.33 v 1-2, where it may alternate with ([U]ZU) AR-NA-BI (“hare”) in the duplicate KBo 10.36 iii 3⁷³⁸. HZL 168 (lemma AM) reads the component parts as AM.SÌLA.BUR.NA, for which reason the authors presumably excluded the logogram from HZL 162⁷³⁹.

The Sumerian for Akk. *arnabu*, “hare”, is KA.edin.na, according to lexical lists⁷⁴⁰. If KBo 10.28+ v 1-2 is in fact DUG[!].QA.BUR.NA, and it is the Boğazköy form of the Mesopotamian sign (KA.)EDIN(NA), it is possible that there is evidence for this reading at the obscure Ea-style vocabulary fragment KUB 3.94 ii 4f. (photo N02284): I DUG.QA.BUR(EDIN).NA = *še-e-[ru]*] (5) I DUG.QA.BUR = *pa-a-ḥa-[ru]*, with *še-e-[ru]* for Akkadian *sēru*, “steppe”⁷⁴¹. We thus have:

735 Charpin 1987b: 65.

736 However, we should remember that TAR also has the value SIL, although von Soden and Röllig 1976: 3 only have this value as a syllabogram in Akkadian from the MA period onwards. The evidence is thus equivocal for this Sumerogram. See also for a similar swap in the order of signs šu.sil.du₈[!] in Emar 283 see Durand 1989: 53; not convinced Pentiu 2001: 174.

737 ^{LÚ}DUG.QA.BUR.NA KBo 2.1 i 25, ii 6!; KUB 8.75 ii 17]. 62; KUB 38.12 i 10, 16; HT 2 v 22.

738 Berman and Hoffner 1980: 49, followed by Singer 1984: 86.

739 Criticised by Hoffner 1997: 220 fn. 65. The reading is correct, however: UZU AM.SÌLA.BUR.NA, photo b307.

740 CAD A/II, 294: Ura 14, 155-155a (MSL 8.19), Ura 11, 47. The variant reading at Ura 14, 155 ḫa¹.gú.edin.na (ms. D, Assur) suggests similar uncertainty about the writing. It would be rash and overly complicated to use this as evidence for a reading of Mesopotamian KA(edin.na) as gù(edin.na), or similarly to use Hitt. dug.qa.bur.na as evidence of a reading dug₄.edin.na.

741 Hoffner and Berman point out that the QA in ii 4 has two wedges, while the QA in ii 5 has only one Berman and Hoffner 1980: 50 fn. 2.

DUG.QA.BUR.NA (EDIN.NA) = *sēru* (lexical)

DUG'.QA.BUR.NA = (KA.?)EDIN.NA = *arnabu* (text)

^(LÚ)DUG.QA.BUR.NA (BAHAR₅) = *pahāru* “potter” (lexical and textual)

Given that LÍL (q.v.) is the usual logogram used to represent Akk. *sēru* at Boğazköy instead of the regular Sumerian EDIN, it is tempting to compare the equations from first millennium Ea V 34 with the Boğazköy Ea-style vocabulary at this point:

(34) ba-ḥar = DUG.QA.BUR *du-uk si-la bur-ru-u* = *pa-ḥa-rum*

(36) li-il DUG.QA.BUR = ^DDUG.QA.BUR.

The li-il is here clearly not Sumerian līl (which is equated with *sēru* at Boğazköy, s.v. LÍL), but *lillu*, the name of a demon. The first millennium version of Ea at this point may nevertheless contain a re-interpretation of something once contained in the Boğazköy or some other Middle Babylonian version of Ea.

This involves the following assumptions: 1) DUG.QA.BUR (= EDIN) could at some point serve as a writing of phonetic Sumerian /lil/; 2) līl is a legitimate correspondent to Akk. *sēru*, for which see here s.v.; 3) the Boğazköy version preserves a tradition where /lil/ = EDIN = *sēru*; 4) the first millennium version re-interpreted this /lil/ as *lillu*, “a demon”, which has more in common with the dominant lexical association of līl with Akk. *ziqīqu*, “wind, ghost” 5) the transmission of this part of Ea at some time passed through an area where EDIN was written DUG.QA.BUR.

EDIN has left the faintest of traces in Boğazköy cuneiform, its function mostly being taken over by LÍL. The form of ^(LÚ)BAHAR₅ (DUG.QA.BUR.NA), meaning “potter”, can only reasonably have been generated by a miswriting of a lexical list where EDIN.NA occurred next to BÁHAR. An instance of precisely this juxtaposition is provided by the Ea-type vocabulary KUB 3.94, although this particular scribe distinguishes the writings with and without the NA.

BAL in its more unusual uses

The meanings “sacrifice” (Hitt. *sipant-* = Akk. *naqū*), “rebellion, rebel” (Hitt. *wagg-ariya-* etc. = Akk. *nabalkutu*), “change” (= Akk. *enū*) are well known from Mesopotamia. For Hitt. *waḥnu-* “turn” cf. Hoffner 1997: 191-197, where the writing is found to be a diagnostic of 13th century texts (*ibid.* 196).

The ^{GIŠ}BAL (= Akk. *pilakku*) meaning “spindle” is attested with and without the determinative in Mesopotamian lexical lists⁷⁴² and BAL^{MEŠ} of bronze and gold are also found⁷⁴³. The specific logographic combination ^{GIŠ}BAL.TUR is not apparently attested outside Anatolia and may indicate a specific object of material culture

742 AHw. and CAD s.v. Cf. Kagal Boğ. B, KUB 30.8, 3: [É ^{GIŠ}BAL] = [É-b]a-la = *bi-it pí-la-ak-ki*, H.G. Güterbock, MSL 13, 1971, 149. See further Civil 2008: 64.

743 Cf. BAL KÜ.GI in Bo. at Privat Mb 1 (Photo b11226). Also possibly [^{URU}]DU BAL at KUB 59.75 i 16, Haas and Wegner 1988: 263 (fn.).

with its own denotation, rather than just “small spindle”⁷⁴⁴. Cf. [GISB]AL.TUR-*az ha-at-ta-ra-a-ru* KUB 36.35, 3 sjh (??); BAL.TUR ^DUTUŠI-*ia-kán* KUB 52.62 i 14 (jh) which may suggest a simple rather than complex syntagm behind the logogram. Note the lack of determinative in the last example, which is also found with BAL ZABAR and reflects Mesopotamian usage.

DUB.SAR BAL may mean “translator scribe” in KBo 19.99 b 2 (OS/MS), the Narām-Sîn prism, with Beckman *pace* HZL 4⁷⁴⁵. From a Mesopotamian perspective, it must be related to the form inim.bal(.bal) in SB lexical lists from Mesopotamia corresponding to Akk. *tu/argumannu* “translator” and *nāpalū*⁷⁴⁶, meaning “conversation” (but AHw. “Dolmetscher”!)⁷⁴⁷. Akk. *targumannu* is clearly related to Hitt. *tarkummāi-*, CLuw. *tarkummi-/ tarkummai-*⁷⁴⁸. Izi Boğ. D ii 3ff. (KUB 3.104) has BAL.BAL = Akk. *at-m[u-u]*, *š[u-te-nu]*, *š[u-bal-ku-tu]*⁷⁴⁹. None of these Akkadian words is attested meaning to “translate”⁷⁵⁰. A clear example of inim.bal meaning “translate” is to be found in a monolingual OB Sumerian Proverb from Ur, but this and another fragment from a proverb are the only examples listed in PSD⁷⁵¹. A third

744 Tischler 2001: 215 “Kleine Spindel”.

745 Beckman 1983b: 103f. HZL 4 collates BAL rather than Beckman’s BAL.BI which was read on the basis of Güterbock’s collation of a photograph. Direct collation of the prism in Ankara shows that the form of BAL attested here is different to any recorded at HZL 4, with two vertically parallel Winkelhaken both before and after the central vertical. It is thus most similar to the Old Babylonian forms from Sumerian manuscripts of Dumuzi’s Dream recorded at Mittermayer 2006: 3 (009). See van den Hout 2009b: 83.

746 Cf. AHw. 734, CAD N/1, 277: KA.bal.e, KA⁽ⁱ⁾.bal.e = *na-pa-[lu-u]* Nabnitu IV 76f.; [KA].bal = *na-pa-lu-u*, *tur-gu-man-nu* Lu Excerpt I 170f., Lu II 15f. In Sumero-Akkadian bilinguals of the first millennium BC (*ina nāpalē ṫāb kabatti* (literally “[in] conversation of sweetness of liver”) is given as a translation of two different Sumerian phrases *un.gi bar.zé.eb.(bi).ke₄* (RA 12.75: 51f.) and *inim.bal bar.zé.eb.ba.gá* (TCL 6. 51: 25f.///52 r. 3ff.). AHw. 734: “Vermittler v[on] Herzensfreude”.

747 The reference in CAD N I, 277 implies that KA.bal is a lexical equivalent for Akkadian *atmû*. However, the Akkadian translations in the OB text of Kagal D, from Nippur, render KA as “mouth” (Akk. *pûm*), and bal as *atwî*. E.g.: MSL 13.244, Section 3: (9) ka bal.e nu.du₇ = *pûm ša ana atwî lā w[asmu]* “the mouth that is not fit for conversing” etc. Cf. CAD A II/1, 86 with citation of lexical lists. Neither KA.bal nor even bal appear as a logogram for *atmû*, in Akkadian texts.

748 Starke 1990: 273f.

749 Izi Boğ. D, MSL 13.146.

750 AHw. 221a interprets AKA 248ff, l. 72 as prohibiting translation: EME-*šú a-na BAR-ti uš-te-en-nu-u*. lit. “(who) turns its tongue into an alien one”(?). This attestation is omitted from CAD E 176f. This must however refer to changing the content of the inscription, not translation.

751 Cf. PSD B/2, p. 55, 1.1.3: *eme.gi₇.ta inim e.da.bal.e(en) hé.éb.da.gál eme.gi₇ i.ri.dul.-la.(aš)* “if it happens to you that you have to translate from the Sumerian, the Sumerian is hidden from you” UET 6/2, 167: 41-2, with duplicate. See also the apparent contrast between the work of the scribe, dub.sar, and the “translator”, inim.bal.e at Sumerian Proverbs 2.49 and 56 according to Alster’s translations, Alster 1997/ I: 54, 56, II: 345,

millennium attestation is a Babylonian seal with the words *eme.bal me.luḥ.ha*, “translator of Meluhha”⁷⁵², and *eme.bal* is attested at Ebla in with the meaning “translate, translator” (*a-pa₂-lu-um, a-pi₂-lu-um*)⁷⁵³.

This as yet unique use of BAL for “translate” in Hittite texts, thus finds itself also isolated from the Assyro-Babylonian and Syrian traditions, which use *inim.bal* and *eme.bal* for the same term. This could plausibly be explained as a misunderstanding of *inim.bal* as “translate the word”. The reading BAL on KBo 19.99b, 2 is not, however, entirely secure, as collation of the tablet shows.

GIS BANŠUR

The form of the logogram is different to that predominant in Mesopotamia, writing the two elements of the sign next to each other (URU.URUDU) rather than inscribing the URUDU in the URU.

Sommer’s identification of ^{GIS}BANŠUR, “table”, with the object ^{GIS}*pa-pu-u-un*, which is “knocked over” (?) or “defiled” by a dog in a bakery at KUB 16.34 i 13, is rejected by CHD (P 108) on the grounds that the parallel passage adduced by him, where a dog knocks a table in a temple, is no parallel at all due to the opacity of the verb used with ^{GIS}*pa-pu-u-un*⁷⁵⁴. By contrast ^{GIS}*papu-* is simply defined as an implement used in a bakery and treated as a derivative of the semantically unclear verbal stem *pap(a)-*, which is related to another instrument associated with baking, ^{GIS}*pāpula/i-*. Tischler appears to reject the derivation from *pap(a)-* (HEG II, 11/12 P 431) and retains the identification with ^{GIS}BANŠUR, also adducing Laroche’s association with a Hurrian word from Alalakh at AIT 423, 6: VII ^{GIS}BANŠUR *pa-bu-un-na-še-na*⁷⁵⁵.

The alleged Hurrian etymology for ^{GIS}*papu-* is unlikely, whether or not this word has any association with tables. There are no Hurrian u-stems. As for the understanding of the phrase in AIT 423, 6, the Hurrian element can be analysed as *pabi+u* (compositional vowel) +*nna* (equative) +*še* (relative element) +*na* (suffix-carrier

364ff. Also taken to be a reference to translation from Sumerian into Akkadian by Sjöberg 1976: 161-162. The texts could, however, conceivably refer to the distinction between writing and reading out, Akk. *šasū(m)*, which is normally represented by Sumerian *gú...dè*, or between writing and talking. CAD Š/1, 147ff. s.v. *šasū(m)*. SP 2.49 *dub.sar eme.gi₇ nu.mu.un.zu.a inim.bal.e me.da hē.en.tùm* “the scribe not knowing Sumerian, how may the translator/talker carry (it off?)”, cf. Alster loc. cit. 54.

752 Edzard 1968-69: 15, no. 33.

753 Sjoeberg 2003: 541.

754 *arha hurutait* KUB 16.34 i 14, *laknut* KUB 5.7 obv. 25.

755 GLH 192. Tischler’s dissociation from *pa-a-pu-u-wa-an-zi* (loc. cit.) is unnecessary, particularly in view of the passage quoted by CHD which illustrates the action of *pa-a-pu-u-wa-an-zi* through the making of various types of bread and then goes on to talk about the ^{GIS}*p]a-a-p[u-u]n-na* (KBo 29.70 i 28, cf. CHD loc. cit. 96).

absolutive plural) “(Two tables) which (are) like a *pabi-*”⁷⁵⁶. The phonetic similarity is best avoided, even if it cannot be excluded that there is a relationship. Even if an etymological relation were proved, this would not contribute to the evidence for the phonetic reading of ^{GIŠ}BANŠUR. The relevant VII ^{GIŠ}BANŠUR *pa-bu-un-na-še-na* in AIT 423, 6 are only one item in a list of at least four types of table.

BAR/MAŠ

Hoffner (1997: 62 fn. 205) doubts the assertion of HZL p.100 that BAR and MAŠ are not separated in Hittite, claiming that BAR is consistently written with HZL 20/1 (= HZL 251/3) in OH manuscripts, whereas MAŠ used the other forms, thus continuing a distinction from OB. However, see also BAR at KBo 4.14 rev. iii 56, a NSc manuscript belonging to the period after the battle of Nihriya, indicating that this is not completely restricted to OH manuscripts. Also the writing of BAR in ZABAR in KUB 17.35 iii 12 (NSb/c, N04171), although this is not replicated on the rest of the tablet, which leads one to suspect that the form's appearance is secondary and dependent on surrounding impressions. A recent inspection by the author of all Old Hittite manuscripts held in Ankara's Museum of Anatolian Civilisations showed that clear and genuine cases of OB-style BAR are few and far between on OS tablets. In too many cases it is difficult to say whether a longer shaft of the vertical has merely been obscured under the horizontal.

^{TÚG}**BAR.DUL/.DUL₅**

MZL 121 lists ^{TÚG}BAR.DUL/.DUL₅ (= TÚG)/.DUL₈ (= DAB). HZL 20 keeps ^{TÚG}BAR.DUL₈ (= DIB) and reads ^{TÚG}BAR.”TE” additionally instead of ^{TÚG}BAR.-DUL₍₁₎ due to the fragment 359/z i? 14 which has Jx BAR.TE-E⁷⁵⁷. The signs DUL and TE look very similar. The BAR-TE-E reading has at any rate arisen from a false identification of DUL. The sign has traditionally been transliterated as DUL₅⁷⁵⁸.

However, the possibly phonetic writing at KBo 15.15 rev. 8 (ALAM ^{TÚG}BAR.-T[U]?), if it is in fact related, would indicate that there were differences of opinion on the pronunciation of this logogram.

Hittite texts also know the ^{TÚG}BAR.DUL, sometimes even in the same text as the ^{TÚG}BAR.TE. KBo 18.175 ii 5 has ^{TÚG}BAR.TE HI.HI, while ibid. vi 1 has ^[TÚG]BAR.-

756 Very problematic here is the non-signalling of the -šš- in the relative element. Furthermore, this should be attached to a finite verb, and not an equative phrase with ellipsis of the verb “to be”, as the interpretation here offered assumes is possible. D. Schwemer suggests a different analysis as a complex adjective with a series of adjective building formants: *pab(i)=o=nn(i)=ašše-* (cf. *kerašše-*).

757 The sign before the BAR is not immediately recognisable as a broken TÚG, but it can hardly be anything else. TE, DU₆ and DUL are not always immediately distinguishable in Bo. texts. In these cases the “TE” sign is usually supplemented by a further wedge in the centre of the cluster.

758 E.g. Košak 1982: 248.

DUL x[.]SAL-L[A]⁷⁵⁹, (2) [TÚG]BAR.DUL URU *ni-nu-wa*. Garments known as TÚG BAR.TE are only ever qualified by their colour in Hittite texts, whereas the [TÚG]BAR.DUL is qualified by its place of origin, perhaps indicating exoticism. The [TÚG]BAR.DUL is very rare in Hittite texts⁷⁶⁰.

Thus, although scribes could theoretically distinguish between the similar looking signs DUL and TE, it is not always clear which they mean, or how they conceive of the logogram. Is it DUL written like TE or is it actually TE in its own right? And are these always different logograms or are they simply competing interpretations of the same logogram? The isolated writing TÚG BAR.TE-E throws an interesting sidelight on what was apparently a difficult issue for scribes themselves.

TÚG BÁRA (HZL 235)

See Güterbock 1973: 71f. for forms of BÁRA, including from the logogram for the month *nisannu*: ^{ITU}BÁRA.ZAG.GAR. In the catalogue given in the appendix, individual sign-forms are identified according to HZL (235/-) and where they are not covered by HZL they are identified with those listed by Güterbock. Where neither list has them they are given the notice 235/?.

Palaeographically speaking, the “simplified” signs (235/15, Güterbock type 2) only appear in the later texts, NS onwards, perhaps even with a tendency to NSbii and NSc.

The price of the TÚG BÁRA regularly appears as 1 Shekel of silver. KBo 6.26 ii 51 has its price in a list of garments the most expensive of which is 30 silver shekels (TÚG SIG).

KBo 25.176 rev. 13-17 deals with the distribution of TÚG BÁRA in a ritual context and follows two passages detailing the distribution of other cloths in a clear hierarchical order: rev. 4-7 and 8-12, have TÚG *hantezzin* which are given to the LÚ.MEŠ SANGA; TÚG *da-a-an* given to the LÚ.MEŠ GUDU₁₂/LÚ *tazzelli*; TÚG ÉRIN^{MEŠ} given to the LÚ.SILA.ŠU.DU₈ and LÚ.NAR. All of these are given to the LÚ.MEŠ URU ARINNA in the first passage and the LÚ.MEŠ URU ZIPPALANDA in the second. Rev. 13 then has 4 TÚG BÁRA for the LÚ.MEŠ *zilipuriyatalli* (var. *zilipuriyatallas*). Rev. 14-15 has one (var. 2!) TÚG BÁRA for the LÚ ÉHÉ-EŠ-TA-A who lifted the KUŠ *kursa-*. Rev. 16-17 has one (var. 2!) TÚG BÁRA for the LÚ (var. ^D) *kán-te-pu-it-ti* (var. *kán-ti-pu-u-it-ti*) who lifted the KUŠ *kursa-*. Whether the TÚG BÁRA is thus supposed to be inferior to the TÚG ÉRIN^{MEŠ} is not clear. It could also be a reward for local officials as opposed to visiting ones. This is not the case for KBo 30.152 ii 2(?) where 78

759 Košak 1982: 17 refers to Veenhof's discussion of OA *raqqutum* in Veenhof 1972: 153 to justify reading SAL-LA here, with reference to tíg.bar.dul₅ sal.la = (*kusṭū*) *raqqatu* Ura 19, 106, MSL 10.130 (also attested in the Forerunner to Ura 19 from Ras Shamra l. 69 as tíg.bar.dul sal.la, MSL 10.150). This leaves unexplained what the further sign between DUL and SAL would be as tíg.bar.dul₍₅₎ x sal.la is nowhere attested.

760 It is not at all registered by HZL or in Tischler 2001.

^{LÚ.MEŠ}SANGA KUR.KUR-TIM ^{TÚG}BÁR-it wa-aš-ša-an-zi “78 priests of the lands are clothed with a ^{TÚG}BÁRA”, these most probably being visiting priests. If the ^{TÚG}BÁRA is indeed a garment of little worth, the fact that the priests don it in the presence of the king may indicate symbolic prostration or be part of some otherwise unclear rite of social inversion.

That this was a tunic of some kind is shown by the combination I ^{TÚG}BÁRA-an za-hur-ti-ia “1 ^{TÚG}BÁRA and belt” at KUB 56.46 rev. vi 20. See also KBo 38.12. ^{TÚG}BÁRA ^{LÚ}DUB.SAR is listed at KBo 9.131 rev. iv 17, although it is difficult to imagine what a specific scribe's tunic might be.

In KBo 9.132 it appears associated with the Zintuhi-women and in KBo 43.136 it may be associated with the ^{LÚ}GUDU₁₂ doing something MUNUS-ni-li, “in the manner of a woman”. KBo 18.200 ii 8 has I ^{TÚG}BÁRA L[Ú].

The Hittite evidence thus at no point indicates that this was any kind of sack, merely a comparatively common garment, irrespective of whatever material it was made of, possibly occurring in variations for women and men.

The sign barag (BÁRA) appears as a designation of a type of cloth in Mesopotamia and is usually translated “sack-cloth” (Akk. *bašāmu*)⁷⁶¹. It can be used for the sack as a container as well as for the cloth out of which it is made, as in English “sack”. Late Neo-Assyrian sources indicate that the wearing of the *bašāmu*-garment was associated with punishment of wrong-doing⁷⁶². It is unclear whether this association held for the earlier periods or for barag.

The relation of Akk. *bašāmu(m)* to *saqqu(m)*, juxtaposed in a late “group” vocabulary, is unclear⁷⁶³. In the OB period the *saqqum* cloth was obviously valued, and was particularly used for the ^{TÚG}BAR.SI, “head-band”⁷⁶⁴. On the other hand the *bašāmu(m)* did not have to be made of sack at Alalah, if it can be identified with AIT 415, 11: 1 *be-ša-mu ša SÍG*.

^{túg}barag as a garment is extremely rare in Mesopotamia, where it is usually used without the determinative for *bašāmu* “sack-cloth”. There is a *túg.šà.šà.barag*⁷ in a Susa Forerunner (2) to Ura 19, possibly a garment with this sort of cloth on the inside (MSL 10.155, 4), but both reading and meaning are unsure. [túg.]barag alone appears only at ED vessels 119 (DCCLT) and in reversed order at Ebla: barag.túg, the very occasional usage of which appears to denote a garment⁷⁶⁵.

761 PSD B/143 bára B.

762 AHw 111a, CAD B 137, citing *Esarhaddon* 102 i 3, 105 ii 18 (Borger 1956).

763 Antagal 8, 73ff.: bár = ú-du-ú (74) bár = *ba-ša-mu* (75) bár.ra = *saq-qu* (MSL 17.172).

764 ARM 18.49, 6ff.; Rouault ARMT 18.278 s.v.; as items for a dowry: *Iraq* 42.70 ii 13+15; Kraus AbB 5.268, 6; garments for the king: ARM 7.122, 2.

765 The Ebla material appears to have two distinct uses of “bára” referring to cloths. Picchioni 1997: 167 (v.VII 2) has bára in “un elenco ordinato di numerali” leading to the surmise that this is maybe a numerator, perhaps something to do with the meaning “sacco, recipiente”. D'Agostino 1996: 44 (Text 10 r. II 5) has 2 *mi-at* 50 bára.bára “naga, “250 sacchi di salicornia”, apparently a hapax (*ibid.* 46). bára.túg is attested as a logogram at Pettinato 1996: 329-30 (Text 19 xi 4) and Mander 1990: no. 29 xiv 12 “un

TÚG BÁRA only otherwise occurs once at Ugarit, where it is mentioned in the same breath as sheep, personnel, nu.luh.ha plant and birds of some kind, all totalling 320(?) shekels⁷⁶⁶. In this case it is unlikely to refer to the garment, rather the sack-cloth⁷⁶⁷.

The Hittite logogram thus appears to preserve material from an otherwise lost lexical tradition only preserved in very ancient sources, possibly continuing or adopting a North Syrian material cultural complex in which the designation of the material had been transferred to that of the garment. This tradition is not in evidence in the Ugarit attestation.

It is unclear if and in what manner the Old Assyrian textile designation ^(túg)*pirikannu*, ^(túg)*parakannu* (CAD P 396f.) might be related. The spelling of this word is most frequently ^(túg)*pí-ri-kà-ni/-num/-nam*, with and without the determinative, four times *pí-ra-kà-ni* (ICK 1.190, 36; OIP 27.55, 19, 24; BIN 6.10, 10) and twice *pá-ra-kà-nam/-ni* (Kültepe 2000/k 6, 69; HUCA 40.54 L-29-584, 12) as cited in the CAD article. One could also add ^(túg)*pá-ra-kà-ni* at Kt n/k 33, 4, 9 for which see Donbaz 2008: 54. The CAD article asks whether this was an Anatolian word.

It also appears to be a coarse cloth, suggested to be felt (CAD P 397 with lit.), which was locally made in Anatolia. A quick overview of the prices shows that the ^{túg}*parakannu* (and variant writings), could also cost one silver shekel or one and a half silver shekels a piece (CAD P 396), although higher prices were normally paid (Veenhof 1972: 124, 126). The suggestion that this was a cheap local version of the cloth usually used to make the Assyrian *kutānu*-garment receives support from the fact that the Assyrian government attempted to ban the import of this textile into Assur (Veenhof 1972: 126f.).

If this is an “Anatolian” or Hittite word, it has not apparently survived, unless it is an attempt to reproduce a Hittite *parkunuwant-* (vel sim.) “cleaned”, which it is unlikely. It is a striking coincidence that the word ^(túg)*parakannu* should have a partially similar shape to Akkadian *parakku*, “throne-dais”, the usual correspondent to the logogram BÁRA in Mesopotamia. However, the ^(túg)*parakannu*, or perhaps *parakkanu*, is clearly a designation for the cloth and not for the garment, unlike the case of TÚG BÁRA, and its superficial similarity has to be due to chance.

tipo di stoffa pregiata”: šušana_x kù.babbar/1 bára.túg “20 (sicli) per 1 stoffa a sacco”.

Either Ebla was suffering very high inflation or sack-cloth was a new invention! Pettinato 1996: 330 appears to think it must designate a different material from that usually associated with the logogram.

766 RS 20.16 rey. 33 (Nougayrol et al. 1968 no. 38): *u SÀM^{MES} UDÙ^{H.I.A.MEŠ} TÚG BÁRA^{MES} SAG.DU^{MES}* (34) *UN[U].[L]UH.HA gáb-bi MUŠEN^{MES} e-re-e.*

767 J. Nougayrol understands it as a writing for TÚG BAR.SI SAG.DU, “head-band”, but this is unlikely due to the complement on SAG.DU^{MES}, the apparent gap between the two words, as well as the fact that the complex and rare sign BÁRA would hardly be regularly used as a phonetic writing for the simple and common sign BAR. See Nougayrol et al. 1968: 120 fn. 2.

BE “if”

BE-*an-aš* for *mān=aš* in KBo 4.14 stands out not only because of its unusual logographic writing, but also because of its broken syllabification, standing as it does in the middle of a series of conditional *mān=as*, written *ma-a-na-aš*, describing a number of juxtaposed alternatives⁷⁶⁸. One explanation for this somewhat abrupt switch in writing style could be that the scribe underestimated the space remaining to him at the end of the line. Collation of the tablet shows that there would just have been room for another *ma-a-na-aš* of the same size as the one previously in the line, and the scribe is not shy of writing on the edge. Possibly he wanted to include the next nominal element, but then realised there was not enough room. Otherwise, he may have been showing off his erudition.

BE(-*ma*) is attested as a writing for Akk. *šumma* on Neo-Assyrian and Standard Babylonian tablets of the first millennium (CAD Š/iii, 275, 278)⁷⁶⁹. The writing BE-*ma* has led scholars to transliterate *šum₄-ma*⁷⁷⁰. The Hittite example shows that in Hattusa at least this was considered to be a logogram and not a phonetic writing.

This attestation is found in the treaty of Tudhaliya IV with an unknown king after the battle of Nihriya, where Hittite forces were roundly defeated by the Assyrians. The text contains a number of other “modernisms” which may be due to Assyrian influence. Given the inclination of BE(-*ma*) towards Assyrian contexts in the first millennium, BE-*an-aš* could be due to influence from a Middle Assyrian writing tradition. BAD (= BE) is used for *šumma* in the “Assyro-Mittanian” fragment of the anti-witchcraft text *šumma amēlu kašip* “if a man is bewitched” found at Boğazköy⁷⁷¹. The logogram was in use at Hattusa before the date of these Assyro-Mittanian tablets, however, as BAD is used for “if” on the Old Script liver-model KUB 37.223 C1, D1 (OS, Riemschneider 2004: 139). It is already established in northern Old Babylonian omen texts (e.g. from Sippar, Jeyes 1989: 12).

Otherwise within Hittite, BE-*an-aš* is only attested in omen texts. Given the tendency of KBo 4.14 to use not only the NSc sign repertoire, but also a number of uncomplemented logograms, both of which phenomena certainly begin to appear in

768 This writing is not included in the CHD article on *mān*. Recognised at HWb¹ 267, HEG L-M 116.

769 According to AHw. 1272a, BAD can be a logogram for Akk. *šumma*, while BAD-*ma* is read *šum₄-ma*, although this value is not attested in other words. AHw. considers the former to be an abbreviation (loc. cit.: z[um] T[eil] Abk[ürzung]). Von Soden and Röllig 1976: 42 dates *šum₄-ma* to the Neo-Assyrian period, including within this dating the forms found on Standard Babylonian dialect tablets from Nineveh and Assur. For *šumma* in the sense of “whether ... or” with this writing see AHw. 1273a (C), again from late SB sources. I have not found the writing in any of the recent publications of Middle Assyrian tablet collections: Radner 2004 Text 1, 17; 2, 24 et passim write *šumma*.

770 Von Soden and Röllig 1976: 42; MZL 113, AHw. loc. cit.

771 KUB 37.55+KBo 36.32. See now Abusch and Schwemer 2010: 67, where it is dated to the 14th-13th centuries.

omen texts at least from the reign of Hattusili III, it may also be the case that the scribe was directly influenced by techniques developed within that tradition. This does not have to exclude Assyrian-mediated influence in this case, but this logogram is not a clear indicator of transmission.

Akk. BĒLU Sum. EN

The writing *BE-LI-IA* is preserved in a late copy of the Anitta text (KUB 26.71, 6) but otherwise *BE-LÍ-IA*, the usual Babylonian writing, is written for Akkadographic *BĒLĪYA* at all periods⁷⁷².

The mss. tradition of the Hittite Laws attests Akk. *bēlu* in the OS tablet A and usually in the NS tablet which preserves archaic features, ms. B. The “late NH copies”, so Hoffner 1997: 254, almost always use EN⁷⁷³. Similarly with the Maşat letters, writings using *bēlu* far outnumber those using EN. In fact, EN at Maşat is almost entirely restricted to the phrase ^{LÚ}EN *MADGALTI*, which is never used in the same tablet as ^{LÚ}*BĒL MADGALTI*. It is possible, however, that one and the same Maşat scribe used both EN and *bēlu*; the one case of a possible reading E[N-IA] occurs on a tablet written by the scribe Tarhunmiya, who otherwise always writes *BE-LÍ-IA*, as well as writing ^{LÚ}*BE-EL MA-AD-*<kal>*-TI*. If this is the correct reading, lack of space remaining on the line would have to be the explanation for not using *BE-LÍ-IA*⁷⁷⁴.

bēlu(m) also presents one of the rare examples of an Akkadogram with a Hittite phonetic complement: ^{LÚ}*BE-LUM-aš* in either the nominative or genitive at KBo 17.30 rev. iii 11, and nom. sg. ^{LÚ}*BE-LÍ-ša* (either *ishas=a* or *ishas=mis=a*) at KBo 25.121 obv. i 10⁷⁷⁵, both on OS tablets.

The Maşat letters also demonstrate that for some at least, the Akkadogram *BE-LU* was to be pronounced phonetically in Akkadian, and not with the Hittite *isha-*.

772 E.g. Laws §168 ms. aa+aa₄ iii 2+9 (OS) *BE-LÍ A.ŠA* “the owner of the field”, nom. sg., with a construct state as if it were final weak; Hoffner 1997: 134. *BE-LÍ-(IA)* MS: KBo 18.95, 1; HKM 27c, 18; HKM 29, 11; HKM 36, 37; HKM 46, 1; ABoT 60, 20'; HKM 47, 1, 7, 14; HKM 48, 1, 4, 14; HKM 49, 1; HKM 50, 1; HKM 52, 19, 25; StBoT 45, 671-672, 1; Or. 90/800, 1, 3, 7, 13, rev. 1; KuT 50, 1; KuT 49, 1. NS: KBo 18.15, 1; KBo 13.62, 3 (all found in Hoffner 2009). The writing with LI in Anitta may owe something to either Old Assyrian, in the special case of this text, or Syrian influences, witness for example the writings at Mari.

773 There is otherwise only one possible example of an OS EN and that is very doubtful. See Neu 1983: 234 with fn. 17. Yoshida 1987: 48 fn. 2 “kaum verwendet”.

774 This is clearly also the case in KUB 23.11 rev. iii 5 ^{LÚ}^{MEŠ} *iš-me-ri-ia-aš* EN^{MEŠ}-*uš* compared to ibd. ii 35 [^{LÚ}^{MEŠ} *i*^l₂^l₃^l₄^l₅^l₆^l₇^l₈^l₉^l₁₀^l₁₁^l₁₂^l₁₃^l₁₄^l₁₅^l₁₆^l₁₇^l₁₈^l₁₉^l₂₀^l₂₁^l₂₂^l₂₃^l₂₄^l₂₅^l₂₆^l₂₇^l₂₈^l₂₉^l₃₀^l₃₁^l₃₂^l₃₃^l₃₄^l₃₅^l₃₆^l₃₇^l₃₈^l₃₉^l₄₀^l₄₁^l₄₂^l₄₃^l₄₄^l₄₅^l₄₆^l₄₇^l₄₈^l₄₉^l₅₀^l₅₁^l₅₂^l₅₃^l₅₄^l₅₅^l₅₆^l₅₇^l₅₈^l₅₉^l₆₀^l₆₁^l₆₂^l₆₃^l₆₄^l₆₅^l₆₆^l₆₇^l₆₈^l₆₉^l₇₀^l₇₁^l₇₂^l₇₃^l₇₄^l₇₅^l₇₆^l₇₇^l₇₈^l₇₉^l₈₀^l₈₁^l₈₂^l₈₃^l₈₄^l₈₅^l₈₆^l₈₇^l₈₈^l₈₉^l₉₀^l₉₁^l₉₂^l₉₃^l₉₄^l₉₅^l₉₆^l₉₇^l₉₈^l₉₉^l₁₀₀^l₁₀₁^l₁₀₂^l₁₀₃^l₁₀₄^l₁₀₅^l₁₀₆^l₁₀₇^l₁₀₈^l₁₀₉^l₁₁₀^l₁₁₁^l₁₁₂^l₁₁₃^l₁₁₄^l₁₁₅^l₁₁₆^l₁₁₇^l₁₁₈^l₁₁₉^l₁₂₀^l₁₂₁^l₁₂₂^l₁₂₃^l₁₂₄^l₁₂₅^l₁₂₆^l₁₂₇^l₁₂₈^l₁₂₉^l₁₃₀^l₁₃₁^l₁₃₂^l₁₃₃^l₁₃₄^l₁₃₅^l₁₃₆^l₁₃₇^l₁₃₈^l₁₃₉^l₁₄₀^l₁₄₁^l₁₄₂^l₁₄₃^l₁₄₄^l₁₄₅^l₁₄₆^l₁₄₇^l₁₄₈^l₁₄₉^l₁₅₀^l₁₅₁^l₁₅₂^l₁₅₃^l₁₅₄^l₁₅₅^l₁₅₆^l₁₅₇^l₁₅₈^l₁₅₉^l₁₆₀^l₁₆₁^l₁₆₂^l₁₆₃^l₁₆₄^l₁₆₅^l₁₆₆^l₁₆₇^l₁₆₈^l₁₆₉^l₁₇₀^l₁₇₁^l₁₇₂^l₁₇₃^l₁₇₄^l₁₇₅^l₁₇₆^l₁₇₇^l₁₇₈^l₁₇₉^l₁₈₀^l₁₈₁^l₁₈₂^l₁₈₃^l₁₈₄^l₁₈₅^l₁₈₆^l₁₈₇^l₁₈₈^l₁₈₉^l₁₉₀^l₁₉₁^l₁₉₂^l₁₉₃^l₁₉₄^l₁₉₅^l₁₉₆^l₁₉₇^l₁₉₈^l₁₉₉^l₂₀₀^l₂₀₁^l₂₀₂^l₂₀₃^l₂₀₄^l₂₀₅^l₂₀₆^l₂₀₇^l₂₀₈^l₂₀₉^l₂₁₀^l₂₁₁^l₂₁₂^l₂₁₃^l₂₁₄^l₂₁₅^l₂₁₆^l₂₁₇^l₂₁₈^l₂₁₉^l₂₂₀^l₂₂₁^l₂₂₂^l₂₂₃^l₂₂₄^l₂₂₅^l₂₂₆^l₂₂₇^l₂₂₈^l₂₂₉^l₂₃₀^l₂₃₁^l₂₃₂^l₂₃₃^l₂₃₄^l₂₃₅^l₂₃₆^l₂₃₇^l₂₃₈^l₂₃₉^l₂₄₀^l₂₄₁^l₂₄₂^l₂₄₃^l₂₄₄^l₂₄₅^l₂₄₆^l₂₄₇^l₂₄₈^l₂₄₉^l₂₅₀^l₂₅₁^l₂₅₂^l₂₅₃^l₂₅₄^l₂₅₅^l₂₅₆^l₂₅₇^l₂₅₈^l₂₅₉^l₂₆₀^l₂₆₁^l₂₆₂^l₂₆₃^l₂₆₄^l₂₆₅^l₂₆₆^l₂₆₇^l₂₆₈^l₂₆₉^l₂₇₀^l₂₇₁^l₂₇₂^l₂₇₃^l₂₇₄^l₂₇₅^l₂₇₆^l₂₇₇^l₂₇₈^l₂₇₉^l₂₈₀^l₂₈₁^l₂₈₂^l₂₈₃^l₂₈₄^l₂₈₅^l₂₈₆^l₂₈₇^l₂₈₈^l₂₈₉^l₂₉₀^l₂₉₁^l₂₉₂^l₂₉₃^l₂₉₄^l₂₉₅^l₂₉₆^l₂₉₇^l₂₉₈^l₂₉₉^l₃₀₀^l₃₀₁^l₃₀₂^l₃₀₃^l₃₀₄^l₃₀₅^l₃₀₆^l₃₀₇^l₃₀₈^l₃₀₉^l₃₁₀^l₃₁₁^l₃₁₂^l₃₁₃^l₃₁₄^l₃₁₅^l₃₁₆^l₃₁₇^l₃₁₈^l₃₁₉^l₃₂₀^l₃₂₁^l₃₂₂^l₃₂₃^l₃₂₄^l₃₂₅^l₃₂₆^l₃₂₇^l₃₂₈^l₃₂₉^l₃₃₀^l₃₃₁^l₃₃₂^l₃₃₃^l₃₃₄^l₃₃₅^l₃₃₆^l₃₃₇^l₃₃₈^l₃₃₉^l₃₄₀^l₃₄₁^l₃₄₂^l₃₄₃^l₃₄₄^l₃₄₅^l₃₄₆^l₃₄₇^l₃₄₈^l₃₄₉^l₃₅₀^l₃₅₁^l₃₅₂^l₃₅₃^l₃₅₄^l₃₅₅^l₃₅₆^l₃₅₇^l₃₅₈^l₃₅₉^l₃₆₀^l₃₆₁^l₃₆₂^l₃₆₃^l₃₆₄^l₃₆₅^l₃₆₆^l₃₆₇^l₃₆₈^l₃₆₉^l₃₇₀^l₃₇₁^l₃₇₂^l₃₇₃^l₃₇₄^l₃₇₅^l₃₇₆^l₃₇₇^l₃₇₈^l₃₇₉^l₃₈₀^l₃₈₁^l₃₈₂^l₃₈₃^l₃₈₄^l₃₈₅^l₃₈₆^l₃₈₇^l₃₈₈^l₃₈₉^l₃₉₀^l₃₉₁^l₃₉₂^l₃₉₃^l₃₉₄^l₃₉₅^l₃₉₆^l₃₉₇^l₃₉₈^l₃₉₉^l₄₀₀^l₄₀₁^l₄₀₂^l₄₀₃^l₄₀₄^l₄₀₅^l₄₀₆^l₄₀₇^l₄₀₈^l₄₀₉^l₄₁₀^l₄₁₁^l₄₁₂^l₄₁₃^l₄₁₄^l₄₁₅^l₄₁₆^l₄₁₇^l₄₁₈^l₄₁₉^l₄₂₀^l₄₂₁^l₄₂₂^l₄₂₃^l₄₂₄^l₄₂₅^l₄₂₆^l₄₂₇^l₄₂₈^l₄₂₉^l₄₃₀^l₄₃₁^l₄₃₂^l₄₃₃^l₄₃₄^l₄₃₅^l₄₃₆^l₄₃₇^l₄₃₈^l₄₃₉^l₄₄₀^l₄₄₁^l₄₄₂^l₄₄₃^l₄₄₄^l₄₄₅^l₄₄₆^l₄₄₇^l₄₄₈^l₄₄₉^l₄₅₀^l₄₅₁^l₄₅₂^l₄₅₃^l₄₅₄^l₄₅₅^l₄₅₆^l₄₅₇^l₄₅₈^l₄₅₉^l₄₆₀^l₄₆₁^l₄₆₂^l₄₆₃^l₄₆₄^l₄₆₅^l₄₆₆^l₄₆₇^l₄₆₈^l₄₆₉^l₄₇₀^l₄₇₁^l₄₇₂^l₄₇₃^l₄₇₄^l₄₇₅^l₄₇₆^l₄₇₇^l₄₇₈^l₄₇₉^l₄₈₀^l₄₈₁^l₄₈₂^l₄₈₃^l₄₈₄^l₄₈₅^l₄₈₆^l₄₈₇^l₄₈₈^l₄₈₉^l₄₉₀^l₄₉₁^l₄₉₂^l₄₉₃^l₄₉₄^l₄₉₅^l₄₉₆^l₄₉₇^l₄₉₈^l₄₉₉^l₅₀₀^l₅₀₁^l₅₀₂^l₅₀₃^l₅₀₄^l₅₀₅^l₅₀₆^l₅₀₇^l₅₀₈^l₅₀₉^l₅₁₀^l₅₁₁^l₅₁₂^l₅₁₃^l₅₁₄^l₅₁₅^l₅₁₆^l₅₁₇^l₅₁₈^l₅₁₉^l₅₂₀^l₅₂₁^l₅₂₂^l₅₂₃^l₅₂₄^l₅₂₅^l₅₂₆^l₅₂₇^l₅₂₈^l₅₂₉^l₅₃₀^l₅₃₁^l₅₃₂^l₅₃₃^l₅₃₄^l₅₃₅^l₅₃₆^l₅₃₇^l₅₃₈^l₅₃₉^l₅₄₀^l₅₄₁^l₅₄₂^l₅₄₃^l₅₄₄^l₅₄₅^l₅₄₆^l₅₄₇^l₅₄₈^l₅₄₉^l₅₅₀^l₅₅₁^l₅₅₂^l₅₅₃^l₅₅₄^l₅₅₅^l₅₅₆^l₅₅₇^l₅₅₈^l₅₅₉^l₅₆₀^l₅₆₁^l₅₆₂^l₅₆₃^l₅₆₄^l₅₆₅^l₅₆₆^l₅₆₇^l₅₆₈^l₅₆₉^l₅₇₀^l₅₇₁^l₅₇₂^l₅₇₃^l₅₇₄^l₅₇₅^l₅₇₆^l₅₇₇^l₅₇₈^l₅₇₉^l₅₈₀^l₅₈₁^l₅₈₂^l₅₈₃^l₅₈₄^l₅₈₅^l₅₈₆^l₅₈₇^l₅₈₈^l₅₈₉^l₅₉₀^l₅₉₁^l₅₉₂^l₅₉₃^l₅₉₄^l₅₉₅^l₅₉₆^l₅₉₇^l₅₉₈^l₅₉₉^l₆₀₀^l₆₀₁^l₆₀₂^l₆₀₃^l₆₀₄^l₆₀₅^l₆₀₆^l₆₀₇^l₆₀₈^l₆₀₉^l₆₁₀^l₆₁₁^l₆₁₂^l₆₁₃^l₆₁₄^l₆₁₅^l₆₁₆^l₆₁₇^l₆₁₈^l₆₁₉^l₆₂₀^l₆₂₁^l₆₂₂^l₆₂₃^l₆₂₄^l₆₂₅^l₆₂₆^l₆₂₇^l₆₂₈^l₆₂₉^l₆₃₀^l₆₃₁^l₆₃₂^l₆₃₃^l₆₃₄^l₆₃₅^l₆₃₆^l₆₃₇^l₆₃₈^l₆₃₉^l₆₄₀^l₆₄₁^l₆₄₂^l₆₄₃^l₆₄₄^l₆₄₅^l₆₄₆^l₆₄₇^l₆₄₈^l₆₄₉^l₆₅₀^l₆₅₁^l₆₅₂^l₆₅₃^l₆₅₄^l₆₅₅^l₆₅₆^l₆₅₇^l₆₅₈^l₆₅₉^l₆₆₀^l₆₆₁^l₆₆₂^l₆₆₃^l₆₆₄^l₆₆₅^l₆₆₆^l₆₆₇^l₆₆₈^l₆₆₉^l₆₇₀^l₆₇₁^l₆₇₂^l₆₇₃^l₆₇₄^l₆₇₅^l₆₇₆^l₆₇₇^l₆₇₈^l₆₇₉^l₆₈₀^l₆₈₁^l₆₈₂^l₆₈₃^l₆₈₄^l₆₈₅^l₆₈₆^l₆₈₇^l₆₈₈^l₆₈₉^l₆₉₀^l₆₉₁^l₆₉₂^l₆₉₃^l₆₉₄^l₆₉₅^l₆₉₆^l₆₉₇^l₆

The writing *BE-LU-uš-ša-an* (voc. sg.) can hardly be interpreted otherwise⁷⁷⁶. The two letters in which this form occurs (HKM 52, 25 and HKM 80, 5) both appear to be from Hattusili, the high-ranking scribe from Hattusa, who writes to the important official Himuili at Tapikka from a more or less even social stand-point, as well as probably both involving the scribe Tarhunmiya, who had a house at Tapikka. The apparently pleonastic *BE-LU BE-LÍ-IA* used by Tarhunmiya at HKM 52 rev. 25, 29 is also idiosyncratic, and demonstrates that one should at least exercise caution before translating *bēlu*, *bēli* without S1 possessive enclitic pronoun, as “(my) lord”. The conclusion from this might be that Akk. *bēlu*, when used without possessive pronoun, is a simple statement of social rank, whereas *bēlīya* is used as a term of deference and address⁷⁷⁷.

Other cases are less transparent. The use of *BE-LÍ* in the dative or genitive (from the point of view of the Hittite syntax) without any Akkadographic preposition at HKM 36 rev. 40 may indicate that this was understood by the writer as if it were a Hittite word with a dat.-loc. ending, and thus probably spoken out loud. There is no other evidence for a loan from Akkadian into Hittite with this approximate phonetic shape. It is also exceptional among all the historical texts, and could easily be a mistake: <A-NA>.

It is possible that the voc. sg. *BE-LÍ* represents OB *bēlī*, “my lord”, preserved in the address form, but given the frequency of wrong usage involving *BE-LÍ*, even in OS, it is unwise to assume this to be the case. In Akkadian names it is clear that this word was pronounced by the Hittites in Akkadian and even supplied with a Hittite declension: see ^DIŠKUR-*BE-LÍ-iš* (nom for voc.) HKM 66: 34, 39. By the late MH period at the latest, however, the MB form *bēlīya* in the vocative is just as frequent. This is also used for the nom. and gen. sg.. OB *bēl-ni* (“our lord”, nom. and acc. sg.) is never encountered, instead the oblique plural has been generalised through to the singular *BE-LÍ-NI*. With the S/P3 possessive enclitic, however, usage appears to be more regular by Akkadian standards: nom./acc. sg. *bēlšu*, gen. sg. *bēlīšu*

In general, the acc. sg. appears to have been a problem. It is either written *BE-LU*, with apparent diptotic declension, or rarely *BE-LÍ*, which at KBo 14.12 rev. iv 17 at least cannot have been an old Akkadian S1 enclitic pronoun. The only example of the correct *bēla(m)* is at KBo 5.3+ obv. i 14 (*BE-LAM*), the NS version of the Hukkana treaty⁷⁷⁸.

The determination of the plural with ^HI.A rather than MEŠ (*BE-LU^{H.I.A}*) is notable in being predominantly attested in texts originating in the reign of Hattusili III, with a few exceptions; a fragment of the DŠ which also employs the late URU, supposed by F. Starke to have been introduced during the reign of Hattusili III, and a

776 CHD P 276 s.v. per 1 a 3' is more cautious on this issue. See also Hoffner 2009: 384 fn. 154 for a slightly different explanation.

777 See below *bēlu* GAL. The term honorific nominative may be relevant here.

778 See also EN-LAM at KBo 16.17+ rev. iii 27.

copy of the Annals of Mursili II which displays a number of features of NSc⁷⁷⁹. Determination with MEŠ is attested as early as the sample reaches: the Mašat letters (Tudhaliya III).

No regular Akkadographic examples of the Akkadian oblique plural *bēlī* are found. MEŠ and ḤI.A thus serve as the only indications of plurality. This may be a reflex of the generalisation of the plural form to the singular oblique construct. Alternatively, the plural forms of the Mašat letters, among others, appear to be marked with an Akkadographic *TI*, *TIM*. It is unclear what the origin of this could have been unless analogy with the adjective declension, e.g. *bēlū rabûti(m)*. In HKM 55 rev. 23 and HKM 63 obv. 17 the Akkadographic t-plurals both occur in datives, from the Hittite perspective, which are not marked by *A-NA*. It is unclear what significance this has.

The apparent Sumerographic writing ^(LÚ.MEŠ)BE(-*TI*) as an abbreviation for *bēlu* and *bēlti* is known only otherwise from Neo-Assyrian⁷⁸⁰. The use of ^DBAD for *ba ‘al* is attested in 3rd millennium Ebla as a theophoric element in names⁷⁸¹. Some Hittite attestations are listed at Singer (1996: 51 fn. 176) while commenting on the title BAD (= BE) KUR ^{URU.GIŠ}GIDRU-*TI* (var. ^{URU}KÙ.BABBAR-*TI*) at KUB 6.45 obv. i 12 (dupl. KUB 6.46 obv. i 12) from the reign of Muwatalli II or after⁷⁸². Given that EN-IA is the very next word in both mss., Singer wonders whether this is in fact a different title, not “lord” at all⁷⁸³. It could, however, be an abbreviation for the Akkadian *bēl*, for which we have indicated some evidence that it was pronounced in Akkadian in Hittite texts.

See also KUB 26.17 ii 12 (MS)⁷⁸⁴: ŠA BE-TUM *a-aš-šu-u*, from a Middle Hittite context, which has been translated “the goods of his master”⁷⁸⁵. The feminine phonetic complement is obscure here. The Mašat attestations are a little confusing.

779 The only NSc sign is the consistent HA with one Winkelhaken. For reservations concerning this as a dating criterion among tablets from the latter half of the NH-period, see introduction. Otherwise it also contains the late URU and unbroken DA and ID. Further BE-LU^{ḤI.A}: KUB 17.16 rev. iv 5 (NSc, ḤA, incantation); KBo 22.8, 1 NS; KUB 23.11 obv. ii 35 (MH/NSc), employing a form of LU particularly known from texts of Hattusili III. See differently Hoffner 2010b: 150 fn. 134.

780 ^(LÚ)BAD (HZL 13) = *bēlu* cf. MZL 113, p. 271.

781 Schwemer 2001: 502 with fn. 4106.

782 For discussion of the dating of the tablets of this prayer see Klinger 1996: 37 with further literature. Singer’s citation of KBo 16.25 iii 1 is inaccurate, but add BE GAL KBo 16.25 rev. iii 8, 11, [17] (MH/MS). This leaves only KUB 45.47 iv 37 and HKM 81 as certain extra attestations. See HZL 13; Imparati 1979a: 302 fn. 37.

783 Also HZL 13, with R. Borger’s suggestion that it here stands for *nagbu* in the sense of “source” which is unlikely. Where we have a Hittite equivalent for *nagbu* in a bilingual, it appears to correspond to Hitt. *panku-* “assembly, totality”: KUB 1.16 obv. 1. This says nothing about any logographic usage.

784 *isha-* is otherwise written syllabically in the text, which also writes *ma-a-ah-ha-an* (i 12, see Neu 1985; Melchert 1977: 22-23).

785 Prins 1997: 44.

As suggested by Alp, they would appear to be a form of address directed at a woman otherwise addressed as “sister”⁷⁸⁶. Each of these may be an honorific title.

It is noticeable that the abstract formation (**isjiznatar*)⁷⁸⁷ is more often formed using the Sumerian EN than Akkadian *bēlu*. For cases where the phonetic complement is Hittite this is to be expected, but it is also the case when the phonetic complement is Akkadian, as well as occurring in Akkadian language texts (KBo 1.8 obv. 38). The Hittite complemented forms are restricted in historical texts to the earlier period covered by NS (Mursili/Muwatalli) as are the fully Akkadographic writings. EN-UT-(TI) as a combined Sumero- and Akkadographic writing starts to be used in historical texts originating with Hattusili III⁷⁸⁸.

It is difficult to know how to interpret such forms as AŠ-ŠUM EN-UT-TA at KUB 23.1 obv. i 22, whether they are an indication that the Akkadographic segment of EN-UT-TA had no function other than to indicate the abstract, or whether the Akkadian learned by scribes had ceased to distinguish between final vowels.

BIBRŪ

BI-IB-RU, (Akk. *bibrû*) “rhyton”, is used particularly of animal-shaped drinking or libation vessels. KUB 27.13 i 13f. has I NINDA SIG I *a-aš-šu-zé-ri* KAŠ in a list of *kaluti* offerings for Ḫēbat. For their respective circles of gods the list (ibid. i 4, 12; 14ff., 24ff.; 27) also has 1 NINDA SIG 1 ZA.ḪUM KAŠ. The parallel text KBo 14.142 i 2, 5, 22 has 1 NINDA SIG 1 BI-IB-RU KAŠ. From these parallels the equation Hitt. *assuzeri*-(n.) = Sum. ZA.ḪUM = Akk. BI-IB-RU has been derived⁷⁸⁹. The equation is rejected by HWb² on the basis of problems raised by Güterbock in a note on the subject, problems which were also dealt with by him effectively in the same note⁷⁹⁰. The following further equation is similarly dismissed by HWb² as “Schreiber-lapsus?”⁷⁹¹: 1 *hal-wa-ni-iš* KÙ.BABBAR ME-E (KUB 20.35 iii 22) = 1 ZA.ḪUM KÙ.BABBAR IŠ-TU ME-E (KBo 7.44 rev. 8f.)

Finally the trilingual Sumerian-Akkadian-Hittite text from Ugarit, imported from Boğazköy, offers us the equation Akk. *bi-ib-ru hu-uš-šu-u* = Hitt. *ha-li-wa-ni-iš-ma-*

786 HZL 13 considers reading ^{MUNUS}BE-<EL>-TI-IA in each case where EL is omitted.

787 Puhvel HED 2, 388.

788 For non-historical texts, however, see Muwatalli’s Prayer KUB 6.45 obv. i 19 (and dupl.).

789 HWb² A 541. The apparent parallelism of the phrases DN *a-aš-šu-zé-ri-it eku-*, and *IŠ-TU BI-IB-RI e-ku-* is also used to support this equation. The word in question is written with a space *a-aš-šu zé-e-ri* at KUB 1.17 i 4f.

790 Güterbock 1964: 110, point 3 raises the objections that ḪÚL (bibra) is the (Mesopotamian) Sumerogram of Akk. *bibrû* in lexical lists and that ZA.ḪUM is actually a borrowing from Akkadian *sāhum*. These he neatly deals with (ibid. 111 point 4) by pointing out that these were Hittite scribes and not Mesopotamian ones. For a full treatment of these logograms see now Soysal 2010a.

791 HWb² III Ḫ 12 (1994): 89 (3a)

aš S[IG₅-iš?]⁷⁹². This is rejected by HWb² (loc. cit. 3b), on the grounds that the Hittite translator must have misunderstood the Sumerian, which is missing, but can be partially reconstructed from Mesopotamian parallels. If so, the misunderstanding must have begun in the Akkadian column, because, as implied by HWb², phonetic *bi-ib-ru* can only have the meaning “rhyton”. The equivalence Akk. *bi-ib-ru* = Hitt. *ha-li-wa-ni-iš* stands as a translation, but does not offer direct evidence for the use of the Akkadogram, although it is highly suggestive.

Güterbock (loc. cit.) explains the rather unwieldy resulting equation *BIBRŪ* = *assuzeri* = ZA.HUM = *halwani-* = *bibrū* as a “substitution of synonyms”. A similar phenomenon may be found with other container names, especially when dealing with heterograms from foreign languages. See ^{DUG}HAB.HAB and discussion *sub voce*.

BIRTU “fort, garrison”, HALSU “district”

BIRTU “fort” (AHw. 129) is given as an Akkadographic equivalence to Hitt. *kutessar* (sic), *sahessar*, by Tischler 2001: 274, but not by CHD Š/1, 9, where both *sahessar* and *kutessar* (if it exists) are listed as proposed readings for Sumero-graphic BĀD-eš-šar. This begs the question whether BIRTU could be said to be the Akkadographic writing for BĀD-essar. Further, the relationship of HALSU “district”, commonly but falsely also construed as “fort”, to these terms should be considered.

Houwink ten Cate’s (1984: 79) distinction between the **kutessar* as a stone encircling wall and the *sahessar* as an encircling wall of earth, is rejected by CHD (loc. cit. 10) on the grounds that HLuw. *kutasari-* is not morphologically parallel to an inferred Hitt. **kutessar*. The further argument is made that neither word is semantically plausible, either contextually in the case of HLuw. *kutasari-*, which appears to mean “orthostat” or block for inscriptions, or etymologically in the case of **kutessar*, where Hitt. *kutt-* never refers to an outer wall.

This leaves *sahessar* as the proposed Hittite equivalent to BĀD-eš-šar. With CHD (loc. cit. 9), there is nothing in the contextual attestation of *sahessar* (OS), nor in its etymology⁷⁹³, to suggest that the notion has anything to do with “encirclement”, “enclosure”, the former of which may well in any case be expressed by Hittite *hulalessar*, “embracing, entwining”. There would thus be no inherent reason why Sumero-graphic BĀD = “wall” should find any direct correspondent in its possible Hittite equivalent. Any equation between BIRTU and BĀD-essar, given the absence of variant manuscript readings, has to be inferred from the contexts.

KBo 4.4 rev. iv 14 uses ŠA *BI-IR-TI* as a substantive genitive, “that which belongs to the fort” (HWb¹ “Festungszubehör”) referring to the spoils taken by the

792 “Splendid rhyton = fine rhyton” Nougayrol et al. 1968: 315, 775 no. 169 obv. 19f.

793 *sah-* meaning “to block up”.

Hittite army from the town of Aripsā: (13) [n]a-an^{URU}ha-at-tu-ši hu-u-ma-an-ti-i ša-a-ru-ú-i ma-ni-ia-ah-hu-un (14) [nu]-za ÉRIN^{MEŠ} ANŠE.KUR.RA^{HL.A} ŠA BI-IR-TI IŠ-TU NAM.RA^{HL.A} GUD UDU-ia (15) [me]-ek-ki ú-e-mi-ia-at. “and I assigned it (the town) to all Hattusa for plunder (14) and the infantry (and) horse(-troops) found for themselves in large quantities the fort’s (spoils) together with deportees, oxen and sheep”. This appears to make a distinction between the town, which is open for plunder by “all of Hattusa”, and the fort, which the army has plundered.

Further attestations are collected at Dardano 2006: 250. While not all are clear that they mean “fort” (as opposed to [šīdu u] *birtu* meaning “riff-raff”, see introduction) the omen text KUB 5.1 i 50 appears to make the distinction between the fort with its contents and the town: (50) ^{URU}tāš-maḥ-an ^{URU}hur-na-an-na RA-zi UN^{MEŠ}-za-aš-za ŠA BI-IR-TI KAR-zi “(if) he smashes Tasmaha and Hurna (and) the people take possession of (the spoils) of the fort, (let it be good)”⁷⁹⁴.

KBo 50.92a now provides several references to ÉRIN^{MEŠ} BI-IR-TI and an official, the GAL ÉRIN^{MEŠ} BI-IR-TI, in one case even being the GAL ÉRIN^{MEŠ} BI-IR-TI ^{URU}K[AR-GA-MIŠ(-ŠA)]⁷⁹⁵. It is not clear whether these are to be associated with the 8 ME NAM.R[A] of l. 7.

For discussion of *BIRTU* as (mis)understood in Erimḥuš, see Part 2.2.2 here. There is thus no unequivocal evidence in the Boğazköy texts for the meaning “riff-raff” for Akk. *birtu*, which was extrapolated from Akkadian *šīdu u birtu*. A further lexical equation gives (Sum.) [ÉRI]N.KA.KÉŠ (Akk.) *bi-ir-du* (Hitt.) *a-š[a-a]n-du-li-iš* ÉRIN^{MEŠ}-za, “the garrison-troop”⁷⁹⁶. Comparison with ÉRIN^{MEŠ} BI-IR-TI above may suggest that *BIRTU* is the Akkadogram for *asanduli-*. This does not contradict the translation “garrison” used for *asanduli-*. KBo 4.4 rev. iv 14 above, may thus be translated: “the infantry and horse of the garrison found much ...”.

HALSU at KUB 14.3 i 37f., despite a fragmentary and unclear context, does appear to refer to a whole town and not just a fortified part of one: (37) ^{URU}at-ri-ia-an 1^{EN} HAL-ŠÚ A-NA ^{URU}[. . .] (38) [h]a-an-da-aš da-li-ia-nu-un “I left Atriya as a single *HALSU* with respect to/opposite the town [x]”.

Akk. *halṣu*, “district”, is borrowed into Hurrian as *halzi*, and from this is formed the Hurrian word *halzuhli*, denoting an overseer of a *halzi*. This is in turn borrowed back into Akkadian as *halṣ/zuhlu*⁷⁹⁷. Hurrian *hal-zé-e-ni*, *hal-zi* are translated by Hittite *te-li-pu-ri-ia* in the MS Hurro-Hittite bilingual KBo 32.14 obv. i 33-35. Hurrian *hal-zu-u-uh-la* (essive case) on the other hand is translated by Hitt. *a-ú-ri-aš iš-ha-a-an* in the same lines, which is itself taken to correspond to Akkadographic LÚBE-EL MAD-GAL-TI.

794 See Ünal 1974/2: 41, 98. To be compared with the fragmentary [B]I-IR-TI KAR-an-zi in München Frag. 1, 6 (Ünal 1996a: 242).

795 KBo 50.92a, 3, 4, 5; further KBo 50.92b, 4.

796 KBo 26.20 rev. iii 18 (also Erimḥuš).

797 Neu 1996: 132ff. Now Michel 2010: 36.

From this we may learn that Hitt. *telipuri-* may correspond to Hurrian *halzi* and possibly that an *aurias isha-* may exercise authority over a district called a *telipuri-* in the same way that a Hurrian *halzuhli* might over a *halzi*. It is not immediately clear from this, however tempting it may be, that Akkadian *halṣu* is equivalent to the meaning of the loan-word in Hurrian or that an Akkadographic *HALSU* in Hittite texts can also have the same meaning.

However, the use of *HALSU* in HT 2 and its duplicate KBo 2.31, the list of female singers from different towns and districts around Hattusa, does indicate that it designates a larger area to which any number of URU can belong⁷⁹⁸. This appears to parallel the position of the *telipuri-* between the KUR and the URU in a list of possible types of enemy in a MS military instruction text, KUB 21.47+23.82 rev. 15'-16':

ma-a-na-at KUR-e ku-it-ki (16') *ma-a-na-at te-li-pu-ri-i ku-it-ki ma-a-na-aš*
URU-aš k[u]-i-ša-aš... “whether it be some country, or some district or some town...”.

It is possible that this passage can be used to restore a broken part of the treaty with Kupanta-^DKAL, if the remaining text of KUB 4.3 rev. iv 5f. is to be understood similarly, in this case listing entities that may become inimical to Kupanta-^DKAL: *nu tu-uk ma-a-an* (6) [^{LÚ(MES)}KÚR-KA *ku-(i)-e-eš/ku-iš-ki na-aš-šu KUR-e ku-i]t-ki*
na-aš-ma HAL-ŞÚ ku-it-ki (7) [*na-aš-ma URU-aš ku-iš-ki ú-wa-an-zi nu ki-i]š-ša-an me-ma-an-zi*⁷⁹⁹, “if [any enemies come] to you, [be it so]me [land], or some district, [or some town and] they speak [th]us”. This would provide us with a good parallel usage for *telipuri- = HALSU*, but too much weight should not be put on the comparison due to the level of restoration.

The possibility cannot be excluded that there were two Hittite words corresponding to the Akkadogram *HALSU*, one meaning “district” with the sense of Hitt. *telipuri-* and Hurrian *halzi*, and one meaning “fortress”, although the evidence for a meaning fortress rests on unclear and uncertain contexts. An obvious candidate for the Hittite word in this meaning is *auri-*, i.e. the installation ruled by the ^{LÚ}*BĒL MADGALTI*. The Akkadogram for this is, however, *MADGALTU*. Indeed, it is not at all clear in the first place that Akkadian *halṣ/zu(m)* ever means “fort” rather than “district” in Mesopotamia, as pointed out by J.N. Postgate⁸⁰⁰.

798 See Rutherford 2004; also KUB 26.43 obv. 44: “^{URU}Zuinnassa in the *HALSI* of ^{URU}Sananta”;

799 The reconstruction fits the space on photo b1280, but only just. It is meant only as a possible indication of the sense.

800 See Postgate 2007: 243-244. The attestations of Akk. *halṣ/zu* meaning “district” are particularly clear at Mari and in Middle Assyrian texts (CAD H 52; AHw. 314). The phrase *a-lum GN ù ha-al-ṣum* “city and district” attested at Mari referring to Terqa (in the letters of Kibri-Dagan, ARM 3) and Mari (in the letters of Balḍi-Lîm, ARM 6) is paralleled by the attestation in Akkadian from Boğazköy at KBo 1.3, 45 of *ina GN ù*

The hypothesis that there were two separate words in Hittite corresponding to the Akkadogram is supported by the animate gender of *HALSU* in the Apology of Hattusili III: (*am-m*)*u-uk-ma-wa-kán* [(*I^{EN}* *HAL-ŠÍ* *ku-*)]-*in* (70) [(*da-li-ia-at nu-wa-za Š*)*A I^{EN} HAL-ŠÍ LUGAL-u[š]*], translated by H. Otten “ich aber bin König der einen enzigen Feste, die du <mir> belassen hast”⁸⁰¹. Note the ending preserved in the variant ms. F (KBo 19.67+): *HAL-ŠÍ-i[n]*⁸⁰². This suits a reading *auri-* (c.) rather than *telipuri-* (n.), unless we can tolerate gender fluctuation for *telipuri-*. Indeed, the translation “district” is more suitable than “fort” here.

The decision as to which word is being used is not always easy. KBo 22.121 and dupl. KUB 41.17 deal with a scape-goat ritual against plague in the army. The location of the plague is either in a town (probably [URU]-*ri* KBo 22.121, 2) or in a *HAL-ŠÍ* (ibid. *na-aš-ma-kán HAL-ŠÍ*⁸⁰³). A ram is “decorated” (*tapananzi*) and bound at the border (of something). Then an incantation is spoken, in which the deity who has caused the plague is asked to go to an enemy country. Then KUB 41.17 ii 11: *nu ta-pa¹(BAR)-na-an-da-an UDU a-pé-e-da-ni A-NA HAL-ŠÍ me-na-aḥ-ha-an-^rda¹* (12) *pé-en-ni-ia-an-zi na-an-kán A-NA ZAG HAL-ŠÍ GIŠ-ru-i* (13) *an-da d[a-li]-ia-an-zi* “and they drive the decorated sheep before that *HALŠI* and leave it at a tree on the border of the *HALŠI*.” While it is certainly legitimate to imagine a “fort” being the location of the ritual given that this is a ritual for the purification of the army⁸⁰⁴, the obvious nature of the ritual action involves driving a noxious god out of one's own area and into someone else's. The translation should thus probably be “district” here too⁸⁰⁵.

The famous passage concerning the pursuit of Urhi-Teššub to Samuha has Hattusili's arrival there accompanied by a collapse of the *BĀD-eš-šar ŠA IZ-ZI*, which can hardly be anything other than a wooden palisade. KBo 6.29 obv. ii 31: *nu-uš-ši kat-ta-an EGIR-pa ku-e-da-ni me-e-hu-ni* (32) *ar-hu-un BĀD-eš-šar-ma ŠA IZ-ZI XL gi-pé-eš-šar* (33) *kat-ta ú-it* “I had just arrived after him (i.e. in his pursuit), and the wooden wall came down over 40 *gipessar*”⁸⁰⁶.

hal-ší. A similar phrase also appears in an OB letter from Mesopotamia: TCL 18 (ii).78, 5: *a-lum hal-sum ù mu-ut-ta-li-ka-[tum]* (6) *ša be-li-ia ša-al-ma* “the city, district and servants of my lord are well”. Further Mari attestations: *ha-la-aṣ qa-aṭ-tú-na-an^{ki}* FM 8.26, 5-6. *a-lum qa-aṭ-tú-na-an^{ki} ù ha-al-sú-um* ibid. 14.

801 Text and translation from Otten 1981: 22-23.

802 This is very unusual for an Akkadogram, but cannot be ignored.

803 For omission of *I-NA* compare ibid. 12: *ZAG HAL-ŠÍ // KUB 41.17 ii 12 A-NA ZAG HAL-ŠÍ*.

804 Bawanypeck 2005b: 7.

805 There are, however, no unambiguous cases where *HALSU* means “fort”.

806 The sign read as *HI* by Goetze (id. 1925: 50, 110) must be a numeral “40”, as expected before the unit of measurement, *gipessar*. Photo N12491 shows that there is no distance between it and the following word, contra copy, and it is also considerably larger than an average *HI* in this very tight, small script.

This relatively clear example, referring to a wall and not a whole settlement or area thereof, demonstrates that BĀD-eš-šar is not directly comparable to either BIRTU or HALŠU.

GIS BUBUTU

This logogram is four times paired with GIS ŠÀ.KAL in lists of exemptions from tax obligation and has been thought to be part of a chariot⁸⁰⁷. Possibly the two together represent a bipartite merism for chariots, as the obligation to pay particular parts of chariots seems a little obscure. Akk. *bubūtu* “(Wagen-)Achse” is only attested at Amarna, Nuzi and Mari in the 2nd millennium (AHw. 135b, CAD B 302)⁸⁰⁸. GIS šakk-ullu (GIS ŠÀ.KAL) is translated by AHw. 1141a as “eine Weidenart” and is attested as a material of which chairs and wheels are made, again in Nuzi as well as Middle Assyrian, although it is rare after Ur III in Babylonia⁸⁰⁹.

Alternatively, the following Hittite contexts suggest association with agriculture, rather than warfare. Among the exemptions provided from *sahhan* and *luzzi* obligations for the Hekur of Pirwa are:

KBo 6.28 rev. 23: *te-[ri]-ip-pu-u-wa-an-zi* GIS ŠÀ.KAL GIS BU-BU-TI [x x x x x] ŠE IN.NU.D[A] *síg̡hu-ut-tu-ul-li* (24) A-NA ₁É₁ ŠA LÚ^{MEŠ} MÁŠ.GAL ^{UDU}*ku-ut-ri* “(I freed from the obligation to provide) ploughing GIS ŠÀ.KAL, GIS BU-BU-TI [...] barley, straw, wool-cardings (?), a *kutri*-sheep for the house of the goat-herds ...”⁸¹⁰.

With regard to the temple of Ištar of Samuha we read:

KBo 6.29 rev. iii 20: UDU IG.I.DU₈.A ^{UDU}*ku-ut-ri* (21) GIS ŠÀ.KAL-az GIS BU-[BU-TI-az?]⁸¹¹ GIS wa-ar-ša-am-ma-za (22) ŠE LÍL IN.NU[.DA] “(let the temple be freed from) ... tax in sheep, *kutri*-sheep, GIS ŠÀ.KAL (and) GIS BUBUTI, warsamma-wood, wild barley, straw”⁸¹².

On the basis of these attestations an association with Akk. *bubūtum* meaning not only “hunger” but that which is used to quell it, “provisions, food”, may rather be

807 Goetze 1930a: 60f. Left untranslated by Imparati 1977: 40.

808 ‘Achse (des Wagenrades)’ Tischler 2001: 275.

809 CAD Š/1, 178.

810 This translation follows Otten 1988: 46 for the translation of LÚ MÁŠ.GAL as “Kleinviehbesitzer” rather than as “member of the royal family”.

811 The restoration involves an unusual Hittite phonetic complement to an Akkadogram.

812 Laroche inclined towards a translation “straw” (“paille”) for GIS *warsama-* due to its dryness, flammability and use in the construction of the ZAG.GAR.RA, and connected it etymologically with *wars(iya-)* “harvest”, but was reluctant to translate it thus on the basis of cases where it occurs alongside IN.NU.DA. Laroche 1948-49: 19, 24 fn. 16.

called for⁸¹³. As a sensible pendant to this, one might assume a phonetic confusion of ^{GIŠ}ŠÀ.KAL with the Sumerogram in use at Boğazköy, ŠÀ.GAL, “fodder”. Both explanations assume that GIŠ was here not pronounced, and thus to be read as a determinative, for which we can compare ^{GIŠ}ŠÚ.A ^DUTU-*ma*, “sunset, West” at KBo 18.24 iv 6 when compared with ŠÚ.A ^DUTU-*aš* at KUB 36.90 obv. 10, 35, again a clear case of confusion of two logograms with entirely different meanings (“stool”, “descent”) distinguished only by the use of the determinative GIŠ.

The other two attestations of this pair are not so clearly agricultural⁸¹⁴.

BÙLUG

The Sumerian reading is also *munu*₄, previously previously read *dim*₄, see MZL 93. BÙLUG BAPPIR is translated “Malz (und) Bierbrot” at HZL 257, but is literally “malt of beer(-bread)?”, “beer-malt”. Note when phonetically complemented: BAPPIR BÙLUG-*ša* KUB 33.6(+), 7; BÙLUG < BAP>PIR-*iš* KBo 31.32 rev. 10'; [BAP]PIR BÙLUG-*iš* KUB 33.5 iii 8'. This behaviour with the Hittite phonetic complement is best explained by a genitive syntagm. See also incantation: KUB 12.63 rev. 27 ^{DUG}KA.D[Ù *ku-iš*] (28) *nu-za* BAPPIR KI.MIN (= *dās*) BÙLUG-*ša* *ku-iš* *nu-za* BÙLUG KI.MIN (= *dās*), literally “[he who is] a beer-vess[el], he took BAPPIR, and he who is malt, he took malt.” The i-stem phonetic complement means that an identity with ^(SAR)*kugulla-*, as proposed by Hoffner, is unlikely (Hoffner 1967a: 56, fn. 102).

DABĀBU

IDABBUB S3 G-present. The rare use of *dabābu* for “to speak” instead of *qabū* at KBo 3.60 obv. i 2 is paralleled by attestations from a Hattic context: the colophon of the words of the *Zintuhi* women (KUB 28.7 colophon 2) *I-T[A]B-BU-UB* // KUB 28.84 iv 10 [I]-TAB-BU-UB. Cf. also Catalogue tablet KUB 30.42 rev. iv 13 in alternation with Hitt. *mema-*, again mainly Hattic context? It is further attested, most probably with its specialised meaning “conspire”, in the palaeographically interesting fragment of an Akkadian “Palace Chronicle”-type text with a Hittite commentary (of sorts): KUB 3.91 obv.^(?) 6: *ta-da-ab-bu-ba* (P2 G pres.). This theme-vowel in /u/ for the G-present is attested frequently in Mesopotamian ritual documents from the first millennium. However, the “Assyro-Mittanian” documents found at Hattusa do contain the form *i-tab-bu-ub*⁸¹⁵. As these fragments are mainly written in Babyl-

813 CAD B 302 (3).

814 KUB 26.43 rev. 11 has them following “wall-plastering”; KUB 26.58 has them after “sending of auxiliaries”. In each of these cases, however, agricultural items follow in the rest of the list.

815 KBo 36.29 obv. i 38'; Schwemer 1998: 88.

onian, although the scribe may well have been an Assyrian⁸¹⁶, it is legitimate to treat this attestation as a genuine reflection of the Middle Babylonian conjugation, even though the fragment itself was found at Hattusa.

GIS DAG

The Hittite ^{GIS}DAG-za (*halmasuiz*) translates Akkadian *šubtu* in two lexical lists from Boğazköy, but it is unlikely that this correspondence correlates to a relationship between Sumerogram and Akkadogram⁸¹⁷. The problems of translating *halmašuitt-* or ^{GIS}DAG as “throne” are discussed in detail at Starke 1979: 86-96, albeit with the implication that the meaning of *šubtu* itself supports an interpretation of ^{GIS}DAG as not referring to the throne⁸¹⁸. The regular Mesopotamian logogram for Akk. *šubtu* “seat, throne; base, socle; abode” (CAD Š/3 172) is, however, KI.TUŠ, “the sitting place”.

Outside of lexical lists in Mesopotamia DAG is used as a writing for *šubtu* only in a few late extispicy texts, referring to a part of the liver (CAD Š/3 184-185). In Mesopotamian lexical lists it is restricted to Proto Aa (MSL 14.98, 236:2); Proto-Nabnītu (MSL 16.46, 6) and late Erimluš (MSL 17 plate 3, see CAD Š/3 172). That there was some confusion among scribes at Hattusa about the shape and identity of the logogram ^{GIS}DAG is evidenced by the use of E for DAG¹, as well as other miswritings (MA, TÚG, BÁRA for DAG¹, see Appendix).

Of interest is the repeated writing of ^{GIS}DAG as ^{GIS}BÁRA in the unassigned ritual fragment KBo 2.37, 2, 4 (photo N01199). This fragment clearly belongs to the New Script period, but has several archaic features, such as the writing of AZ without the subscript ZA (lines 2 and 4) and one writing of E with the initial vertical below the top horizontal (line 8 by contrast to line 5). An archaic orthographic feature is also the spelling *ti-i-e-ez-z[i]* (lines 5 and 8). An interesting error is the writing GAL É.DUMU^{MEŠ} in line 7 for GAL DUMU^{MEŠ} É.GAL, which could possibly be an attempt to reproduce Hittite morphology. These considerations make it likely that KBo 2.37 is a copy of an older tablet.

The writing ^{GIS}BÁRA where we would normally expect ^{GIS}DAG in a Hittite document raises the question whether ^{GIS}DAG is not itself derived from BÁRA (Akk. *parakkum*, CAD P 145-153), also meaning “throne-dais”, as an abbreviation of the logogram’s complex form. BÁRA is, however, never attested in Akkadian texts with the determinative GIŠ. The alternative is to assume that the scribe of KBo 2.37 has mistakenly written BÁRA for DAG. As BÁRA = *parakkum* is never otherwise attested as a logogram in Hittite texts, this seems unlikely. The only other

816 Wilhelm 1992: 90.

817 KBo 1.42 ii 14; KBo 1.52, 3'. Starke 1979: 86 fn. 80.

818 Starke loc. cit. fn. 80 interprets ^{GIS}DAG as “Symbolsockel” and continues: “Demnach bezieht sich ^{gis}DAG nur ganz allgemein auf die kultische Funktion des Gegenstandes, stellt also keine Übersetzung von *halmašuitt-* ... dar ...”.

possible confusion would be with ^{TÚG}BÁRA “(sack-cloth) garment”, which is extremely unlikely. The consequence of a conclusion that KBo 2.37 correctly writes ^{GIŠ}BÁRA for ^{GIŠ}DAG is that he alone writes in a tradition that preserves the correct understanding of the logogram, a scenario which is wholly unlikely. Although suggestive, this evidence cannot yet be used to argue for a definite derivation of ^{GIŠ}DAG from BÁRA.

The phonetic complementation of ^{GIŠ}DAG is always Hittite, with the most frequent form ^{GIŠ}DAG-*ti* indicating the dative *halmasuitti*. There is no reason to assume that Akkadographic ŠUBTU ever lies behind ^{GIŠ}DAG-*t*- . The only possible exception comes in the NSc fragment 739/z, 9, A-NA ^{GIŠ}DAG-TI, where it would otherwise have appeared that a zero-case stem-form of *halmasuitt-* had been used, albeit somewhat unusually manifesting itself as an i-stem.

Sum. DAM “wife”, Akk. AŠŠATU, Hitt. a-stem⁸¹⁹.

Unlike NIN (MUNUS+TÚG), “sister”, DAM (MUNUS+KU) is less often mistakenly written with an extra horizontal, i.e MUNUS + TÚG, an exception being the MS tablet from the time of Suppiluliuma I, KBo 19.44 rev. 47. Occasionally, DAM^{M-EŠ} appears to be written in a kind of ligature, DAM^{M-EŠ}, but this occurs too seldom to be considered anything more than an occasional mistake. Where it makes a difference, in the nom. and acc. sg., it is always written with the expected sibilant from the point of view of Akkadian phonotactics when combined with the S3 possessive pronoun: -ZU. This may indicate that the combination was read in Akkadian, but does not have to. A reflex of a purely graphic education has to remain a possibility, as shown by the fact that an Akkadographic phonetic complement is written rarely, and a Hittite phonetic complement is usually found in the simplex form without any pronominal suffix (DAM-*an*, A-NA DAM-*i!*, rather than †DAM-TUM, †DAM-TAM etc., which are not attested at all)⁸²⁰. However, the fact that Hittite scribes without exception write the genitive + S3 possessive with correct Akkadographic -ŠU indicates very strongly that the word was being pronounced in Akkadian at least when combined with pronouns.

819 The possibility that an i-stem also existed cannot be ruled out. KBo 6.3 ii 21 reads *ták-ku-za īR-iš MUNUS-an x[-i]n ḫda-a-i* where x could be EL or DAM with no room for an extra sign. Hoffner 1997: 41 fn. 105 emends to *E[L-LAM-i]n*, which brings with it the twofold problem of assuming an unusual phonetic complement on an Akkadogram as well as a mistake. Given that this tablet also shows īR-iš as opposed to īR-aš, the variant form in the OS duplicate (KBo 6.2 obv. ii 3), it may well be safer to assume D[AM-i]n with Friedrich, although the i-stem is usual with īR, and not with DAM.

820 †DAM-TI at KBo 6.26 iv 11 (NS, Laws §198) has a pronominal suffix, for Akk. *aššatū*, “my wife”. Interestingly there is no nom. sg. *DAM-IA by contrast with DUMU-IA, EN-IA etc. (qv.)

This suggests an interesting dichotomy: the Hittite word was used by scribes when no pronominal suffix was present, the Akkadian was used with a pronominal suffix.

^{LÚ}DAM.GÀR “merchant”

The equivalence with Hitt. *unattalla-*, lit. “the one who drives in” (cf. Gr. *emporós*), is established by the alternation between the two in Laws §5, without there actually being a variant reading between manuscripts⁸²¹. Hurrian, as attested at Boğazköy, on the other hand, has loaned Akkadian *tamkāru*: *dam-ga-ri-ta* (KUB 47.31 i 6), DAM.GÀR-*ra-a-ši* (KUB 27.1 ii 23), *dam-ki-ra-a-ši* (KUB 34.102 ii 13).

The determinative nature of LÚ in this case is suggested by ^{LÚ}DAM.GÀR-*ša* LÚ-*aš* (KUB 30.10 rev. 12-13) and ^{LÚ}DAM.GÀR LÚ-*iš* (KUB 36.75 ii 18 // KUB 30.11 rev. 9).

Double marking of the plural occurs in an Akkadian context in the MS Šunaššura treaty, KBo 1.5 rev. iv 5: ^{LÚ.MEŠ}DAM.GÀR^{MEŠ}. According to CAD T 125-140, this is only paralleled by three writings in a tablet found at Ugarit (RS 17.145: 4, 8, 14) and stemming from Ini-Teššub at Karkamiš. Whether this was a specifically North Syrian/Kizzuwatnian writing is difficult to say on the basis of these two tablets alone, especially given the large lapse in time between the two documents⁸²².

DÀRA

DÀRA (HZL 71) = Akk. *turāhu* “ibex”, DÀRA.MAŠ, = Akk. *ayālu*, “stag”. Beyond Güterbock's treatment of this logogram (id. 1973: 82f.) here is some further comment on the sign-forms. The very complex later forms were prone to be miswritten. KUB 36.98c, 6' writes UBBIN.MAŠ, or something similar, where DÀRA.-MAŠ is written in the duplicate KUB 26.71, 9 (see Neu 1974: 14, 32). The OS version of Laws §65 (KBo 19.1+ iii 44) also has a complex form, which is drawn at HZL 71/8⁸²³. Interestingly, the simplest form is that attested in the OS version of Anitta, KBo 3.22, 62: GAM+ŠU+BI⁸²⁴. A comparable but not identical short form

821 Now explicitly cast into doubt at Yakubovich 2009: 240.

822 Further orthographic idiosyncrasies of KBo 1.5 include writing place-names with the determinative KI, including KUR^{KI} and URU^{KI} (see s.v.), well attested in texts from Alalah IV and in some texts from Ugarit; writing a word phonetically after a logogram, e.g. EGIR *ar-kà/ar-kà-nu-um*, KI *it-ti*, which is somewhat reminiscent of Hurrian writing practices, but also known from Amarna, and indeed from First Millennium HLuw. The palaeography of the tablet is by now well established to be typical MS Boğazköy ductus. These orthographic features are neither particularly indicative nor regular, but may conceivably have been imported from a Kizzuwatnian original.

823 Photo at Hoffner 1997: Plate 3a.

824 HZL draws 71A as GAM+ŠU+DIŠ+BI. This presumably stems from this attestation and most likely goes back to Forrer's drawing in fn. 7 to BoTU 30, to which Güterbock

of the sign is written at at Ugarit, RS 17.340 rev. 5 (Suppliliuma I), in the name [HUR.SAG] *i-ga-ri-DÀR*. Closest of all, however, are those drawn by O.R. Gurney from Middle Babylonian administrative documents from Dür-Kurigalzu which consist of TAR+ŠU+BI⁸²⁵. The administrative nature of the documents make it likely that this is a cursive form.

The OB cursive sign-forms mostly from Nippur catalogued at Mittermayer 2006: 144 (365) are also directly comparable, although mostly retaining the diagonals representing the nose, which are here represented as a BI-shaped sign-element. However, the OB forms also tend to abbreviate the “head” part of the sign (here GAM+ŠU) into one or two Winkelhaken⁸²⁶. The “Anitta” form of DÀRA is thus most likely issue of a Late Old Babylonian or Early Middle Babylonian writing tradition. Directly comparable are also the forms used in the tablets of the first Sealand Dynasty⁸²⁷. The more complex forms show similarities to DÀRA as it is written in first millennium Babylonian texts. The typical Assyrian forms, by contrast, do not occur at Boğazköy at all.

Sum. DINGIR, Akk. *ilu*; Hitt. *siu-*⁸²⁸

The Hittite readings of this logogram and their etymological relations have been treated so often that a further investigation, despite many points which remain unclear, must remain outside the scope of this work. The orthographic conditions of the use of the logogram in its variously complemented forms have been treated so rarely on the other hand that it has proved hardly possible to do more than formulate a few questions on the basis of the forms collected from the historical texts and those in van Gessel 1998: 970-1032⁸²⁹.

The frequent writing of the Hittite personal name element *-ili-* with DINGIR-LIM leaves little doubt as to the fact that this is a rebus writing on the basis of the oblique stem of the Akkadian reading: *ili* (without mimation). How this oblique stem in the logographic form DINGIR-LIM then came to hypostatised in forms

draws attention (loc. cit. 83) and to which I have not had access. On collation of the tablet I did not see a DIŠ.

825 Gurney 1953: 25, 27; e.g. text 20, 3, 6.

826 Mittermayer 2005: 61-69 for the development of this sign from Uruk through to the OB period.

827 Directly comparable are Dalley 2009: Plate 134 MS 2200-409, 8; Plate 121 MS 2200-378, 19; not directly comparable is plate 140 MS 2200-415.

828 For a summary of the declension of the logogram see Laroche 1946-47: 15-18, but the form “DINGIR-LIM-jaš”, which pre-supposes an i-stem genitive, listed ibid. 16 for KUB 19.37 iii 33, 34, does not in fact exist. Van Gessel 2001: 93f. does not include it, and it there is no writing warranting the reconstruction of this form recorded in the card catalogue at the *Akademie der Wissenschaften, Forschungsstelle Hethitologie* in Mainz.

829 This collection was supplemented by use of the Mainz card catalogue (see previous footnote).

shown to be nominative by Hittite phonetic complements, DINGIR-*LIM-iš*, is obscure. To begin with, it is still unclear what lies behind DINGIR-*LIM-iš*. *†siuni-*, *†siwanni-* and Luw. *massani-* have all been proposed⁸³⁰.

We can note that such a bilinguistic phonetic complementation does not occur in cases where the Akkadian nominative or accusative are indicated, DINGIR-*LUM* and DINGIR-*LAM*, whether these correspond to the nominative or accusative in the context of the Hittite syntax or not. DINGIR-*LIM* otherwise, without Hittite phonetic complement, is generally used correctly for the Akkadian genitive case, as well as being used where oblique cases are marked by Hittite phonetic complementation (DINGIR-*LIM-na-aš*, DINGIR-*LIM-aš*, gen. sg., DINGIR-*LIM-ni*, dat. sg.). We can also note that DINGIR-*LIM-iš* as the nominative only appears in datable texts composed during or after the reign of Mursili II, although a NS version of the Annals of Tudhaliya I also uses it in the traditional phrase DINGIR-*LIM-iš ki-ša-at* (KUB 23.27 obv. 2)⁸³¹. DINGIR-*LIM-in* is written twice in a MSc tablet KUB 36.32+ iii 5, 11, dated by A. Archi to the period between Tudhaliya I/II and Suppiluliuma I on the basis of photo collation⁸³². A case of DINGIR-*LIM-ni* occurs in KUB 1.16, a text-composition from the end of Hattusili I's reign preserved in a NS copy⁸³³, and in later texts⁸³⁴. Genitive DINGIR-*LIM-aš* is also post-Mursili II, while DINGIR-*LIM-na-aš* is attested from OS⁸³⁵.

Two cases of “incorrect” usage of the Akkadian phonetic complement *LIM* for the nominative as a logogram in Hittite texts are attested, from documents originating in the reign of Hattusili III, where an (anaphoric) enclitic pronoun is involved: ^D*IŠTAR* DINGIR-*LIM-aš-mu* (KUB 1.1 rev. iv 74), “Ištar, she (is) my goddess”⁸³⁶; DINGIR-*LIM-an-mu* (KBo 6.29 obv. i 20), “the deity (allotted) her to me (in a dream)”. On the basis of these two attestations alone it would be unwise to derive a

830 Tischler (HEG S/2: 1079) writes *siunis kis-* as the reading of DINGIR-*LIM-iš kis-*, “to become a god”, without explanation. Kronasser had proposed **siwanni-*, and Tischler (loc. cit. 1084) allows the possibility that it may be Luw. *massani-*.

831 DINGIR-*LIM-iš* is attested in the Death Rituals (KUB 30.16 i 2), which doubtless originated in an older period, but are only transmitted in late copies. DINGIR-*LIM-iš* does occur outside the phrase DINGIR-*LIM-iš ki-ša-at*: KUB 8.35 obv. 5' (*kaneszi*).

832 Archi 2002: 1-10. Irritating here are the several examples of DA and ID with unbroken central horizontal in the hand-copy, but these are doubtless due to the worn surface of the tablet (BoFN 2124-6, 12950). Further DINGIR-*LIM-in* KUB 33.106 iii 32, 39 (Ullikummi, NSbii); KBo 9.133 i 8 (NS); KBo 31.79, 7 (MS?).

833 The “Testament of Hattusili” (CTH 6) is in NSa ductus, thus traditionally nearer the beginning of the NS era than the end.

834 Otherwise 121 entries in Mainz card catalogue (25.06.07).

835 KBo 20.18+ obv. ? i 10 (= TÚG-an), Neu 1980: 139 Nr. 65 (OS/I).

836 Contra Tischler HEG II/2 (S/2), 1076 who takes *-aš* as the nom. sg. of a thematised oblique stem (**siunas*). The sentence makes good sense as it is with a topic (casus pendens) asyndetically and anaphorically resumed by the enclitic pronoun. This is also clearly how H. Otten understood the syntax (Otten 1981: 22, 105). I am grateful to S. Patri for comments on an earlier version of this argument.

rule, but one may compare AN.BAR-*at* (s.v. AN.BAR), where the writing of the enclitic pronoun also may have entailed cancellation of the phonetic complement. If the usage is parallel, DINGIR-LIM thus serves in these cases as the standard logo-graphic writing for GOD, rather than simple DINGIR.

DINGIR-LIM is also attested as nom. sg. in an Akkadian text at KBo 1.8 obv. i 10, but this may be due to the influence of foreign writing traditions⁸³⁷. All further examples of DINGIR-LIM Nom.-Acc. in Hittite texts are:

KUB 22.70 obv. 27 and passim (oracle); KBo 53.10 obv. ii 13 (MSb); KBo 23.41 rev. 14, 16, 18, 19 (of a statue, Išvara cult, NSbii), rev. 9 (of the goddess); KUB 5.3 ii 6 (NSb, oracle); KUB 36.55 (MSc, see above); KBo 53.12 (NS); KBo 9.137 ii 20 (MS, libation for the throne of Ḫēbat); KUB 6.4 ii 15; Bo. 3689 r. col. 3 (AN.TAH.ŠUM, NS); 516/z (NS, scapegoat rite); KUB 6.45+ iii 57 (prayer); KUB 6.46 iv 27 (// [DINGIR^{LUM}] dupl.); KBo 53.12, 3; KUB 7.41 ii 43 (acc. dupl. DINGIR-LUM); ABoT 14 rev. iv 5 (acc.); KBo 4.6 rev. 14; KUB 9.31 ii 51 (dupl. DINGIR-LUM), 56. DINGIR-LIM is also attested in the vocative: KUB 22.70 obv. 37; KBo 2.2 i 23 (oracle); KUB 15.24 i 10.

By contrast DINGIR-LUM is attested 830 times in the nom. and acc.⁸³⁸. An apparently older form of Hittite phonetic complementation for the nom. sg. is DINGIR-*uš* preserved at KBo 25.112 obv. ii 12 (OS/I); KUB 31.130 obv. 2f. (OH/MS); KUB 33.11 iii 18 (OH/NS)⁸³⁹. It is still used rarely in later texts⁸⁴⁰.

The allegedly complemented “nominative” form DINGIR-LUM-*na-aš* is cited as occurring “in NH times” at Kloekhorst 2008: 763 and given as evidence of the nominative of a thematised stem †*siuna-*. This in fact only occurs in two tablets, both oracles relating to the Arma-Tarhunda affair⁸⁴¹. Th. van den Hout interprets the form as DINGIR-LUM=*nas* “Oh god, for us...”. It is part of the plea to the god not to reveal evil portent in the flight of the birds. It is thus best not to use this as evidence of a complementation pattern, as its status as a nom./voc. †*siunas* is very insecure. I can find no evidence for an n-stem complementation of DINGIR-LUM. There is in fact no secure evidence that I can see for any phonetic complement from the under-

837 For the palaeography and redactional history of this tablet see Klinger 2003: 246; Devecchi forthcoming. DINGIR-LIM (nom.) is recorded in the hand-copy of KUB 41.17 ii 8, a Hittite ritual, but the photo BoFN 5683 shows an attempted erasure of DINGIR^{MES} or of DINGIR-LIM with no further correction.

838 Count of Mainz card catalogue, 24.08.07.

839 Neu 1974: 38; Melchert 1977: 20; Tischler loc. cit., but the otherwise unique *DINGIR-LIM-*uš* (KUB 24.2 obv. 3) does not exist: read DINGIR-*uš*, with dupl. DINGIR-LIM-*iš* (KUB 24.1 obv. 3). See Kassian and Yakubovich 2007: 428. Van Gessel also lists DINGIR-LUM-*uš* but I was unable to find this in the card catalogue at Mainz.

840 KUB 55.39 rev. iii 31' (OH/NSbii).

841 KBo 2.6 i 39'; iii 48, iii 65 (van den Hout 1998: 196, 224-225); KUB 16.58 rev. 5'.

lying Hittite word being expressed with DINGIR-LUM⁸⁴². Similarly, DINGIR-LAM is never once phonetically complemented for Hittite as far as I can see. The only Akkadographically complemented form that certainly receives Hittite complements from the underlying word is DINGIR-LIM.

It is possible, but ultimately unverifiable, that the writing DINGIR-LIM-*iš/in* was imported wholesale as a purely graphic imitation of the writing of the nominative singular of personal names in -*ili-*, i.e. by confusion of the nom. sg. of the logographic writing of the word for god with the nom. sg. of part of a homophonous word which was written using the logogram of the word for god. One was perhaps used to writing the series of signs in names for the sound -*ili-*. An extension to cases where the logogram was used referentially and not phonetically, i.e. an association in the reverse direction to that of the original rebus writing for -*ili*, is not without its logic. This might explain the peculiar hypostasis of DINGIR-LIM in the nom. sg.

At the same time, however, we may ask whether the available evidence is best served by supposing an i-stem Hittite word for god in the first place, if DINGIR-LIM-*iš* is understood as purely graphic. There is little other evidence for an i-stem *tsiwa(n)ni-*, and DINGIR-LIM-*iš/* DINGIR-LIM-*in* are unlikely to have always represented Luwian *massani-* as they occur in texts which are otherwise unaffected by Luwisms and do not have a Luwian context. We might further consider that the only occasions when Luwian *massani-* is represented by DINGIR an i-stem is not apparent, although plural determination may play an unclear role here (^fDINGIR^{MES}-IR = *Massan(a)uzzi*; ^lDINGIR^{MES}-GAL = *Massan(a)ura*). The Luwian explanation also suffers under the same inability to explain how DINGIR-LIM came to be used for the nom.-acc. sg.

The large draw-back in assuming a graphic import from the writing of personal names is that what is usually transliterated as a Hittite phonetic complement, -*iš*, would in this case lose its status as as a Hittite phonetic complement in this combination outside names of the -*ili-* type. One would have to transliterate it as a form of heterogram: DINGIR-LIM-*IŠ*, where the vowel of the sign IŠ, or that of IN on the one tablet in which it occurs, has lost its relevance for determining the quality of the vowel in the underlying word⁸⁴³. This is quite unparalleled in Hittite cuneiform, but not without example in Hieroglyphic Luwian writing, at least at the present stage of our knowledge (OMNIS-MI-za = *tanimanza*).

The possibility should also be kept open that, at least at the level of “scribe-talk”, i.e. the language of dictation, one said/read or even thought to oneself nom. sg. *ilis*,

842 DINGIR-LUM-*an* is attested seven times times, but should be interpreted DINGIR-LUM=an, “the god/O god him/it” at: KUB 14.3 obv. ii 54 (Piyamaradu); in the oracles KUB 5.1 obv. i 65, rev. iii 62; KUB 16.66, 17 (referring to a festival); KUB 16.28+KUB 6.21 obv. 22. That leaves KUB 6.3 obv. 14 (DINGIR-LUM-*an ar-nu-ši*), an obscure context where DINGIR-LUM should probably again be in the vocative and -*an* refer to the king. Thus CHD P 153, contra HWb² A 331.

843 One would not like to insist on this transliteration.

acc. sg. *ilin*, oblique *ili* in a mixed declension somewhat similar to that encountered in personal and place-names. This would obviate the need for reading a silent /i/ in DINGIR-LIM-iš, but is a somewhat unattractive prospect. We might possibly be able to compare some facets of the use of *BĒLU* noted above, as well as DUMU LÚ.LU₇^{LU}.

The only unproblematically attested examples of DINGIR-iš, which might suggest an i-stem, are the following: DINGIR-iš *na-ak-ki-iš* in fragmentary context at KUB 31.64 obv. i 16 (OH/NSc). This speaks for an i-stem Hittite noun, although not definitively⁸⁴⁴. Its very uniqueness makes it suspect, given that all other cases but one of the supposed i-stem write DINGIR-LIM-iš⁸⁴⁵; the only other relatively sure case of DINGIR-iš comes in a letter, most probably to the Hittite king, mentioning the son of Manninni, KUB 33.94, 6: *A-BI-KA DINGIR-[i]š ki-ša-at*⁸⁴⁶. This may well be a simple error for DINGIR-LIM-iš, or indeed for DINGIR-uš⁸⁴⁷. It is not methodologically sound to posit stem-forms on the basis of what are essentially aberrations. If we only had 20 or so attestations of this logogram, then it would indeed be necessary to posit an i-stem on the basis of 2 secure attestations of DINGIR-iš. With thousands of attestations, we should perhaps look for other explanations first.

DINGIR-uš in the colophon IBoT 1.130 rev. 2 (NSbii) in the phrase (1) *ma-a-an LUGAL-uš* <eras.> (2) DINGIR-uš *ki-ša-ri*, as well as at KUB 39.9 obv. 2⁸⁴⁷, attests its use in a phrase where DINGIR-LIM-iš is otherwise always written. This does not mean that one word (*sius*) cannot theoretically have been replaced by another (†*siwan(n)i-/massani-*) in all cases, or even that the former was not used mistakenly for the latter in this one case. I think the most economic explanation, however, is simply to assume that *sius* remained *sius*.

Thus I am inclined to disregard much of the evidence for an i-stem †*siuni-*, as well as much of the evidence for a thematised stem †*siuna-*. In the latter case, the only real evidence remaining is the accusative *siunan*⁸⁴⁸. Would a post-OH athem-

844 All examples of DINGIR+nakki- quoted at CHD L-N 364f., s.v. *nakki-* A 1a, place the adjective before the noun, in the usual adjectival position. However, the fragmentary passage at hand could have been predicative: “the god (is) awesome”. Photo N05621 shows that the second vertical of IŠ is considerably fainter, especially compared with the two verticals in IŠ in *na-ak-ki-iš*. This could be an erasure, correcting to UŠ. Collation of the original may help to decide.

845 Laroche 1968: 61 fn. 12 has DINGIR-in at KUB 33.85, 6, but this could be ^Din[-], see Siegelová 1971: 56 with fn. 62. DINGIR-iš read by Sommer in the Milawata letter (KUB 19.55 bottom edge 3) is very unlikely. For Güterbock's collation see Hoffner 1982: 136 fn. 25 with emendation to IR-iš. On collation of the original the IŠ sign is fairly clear, but the sign before has been damaged.

846 Hagenbuchner 1989: 420f. The fragment contains no criteria for a palaeographic analysis due to its very worn surface (BoFN 1145).

847 Kassian et al. 2002: 304, 690.

848 Kloekhorst loc. cit.

atic n-stem paradigm *sius*, *siunan/siwanan* etc. (like *haras*, *haranan*) be inconceivable? It would at least explain all the securely attested forms, as well as their chronological distribution. Nom. DINGIR-*uš*, gen. DINGIR-(*LIM*)-*na-aš* is attested at all periods.

DINGIR is the only word apart from URU, and rarely HUR.SAG, which is sometimes determined by DIDLI in the plural, although itself very rarely. In three cases, all from the OH/MS Zalpa-text, it is written with a Hittite phonetic complement, and DIDLI is never combined with MEŠ. In another case, a NS copy of the Anitta-text (CTH 1), DINGIR^{DIDLI}-IA is written with an Akkadian S1 enclitic pronoun, where it alternates with URU-IA in a duplicate.

DI, DINU

DI appears to be an extrapolation from Sum. di.kud, “judge a court-case”, which is itself only attested as a logogram in Hittite in the late Laws tablet KBo 6.5 iv 20: DI.KUD LUGAL (= *D[I-IN LUGAL-RI]* KBo 6.3 ii 56 NS). I am unaware of DI being used alone in Sumerian contexts with this meaning, but is found in OB lexical lists in the Sumerian column equated with Akk. *dīnu*, as well as being used as a logogram in Akk. texts, and in phrases such as di.til.la, “finished court-case”.

Among the historical texts the Akkadographic *DI-NU* predominates in, but is not restricted to, tablets belonging to texts composed in the time of Suppiluliuma I and Mursili II⁸⁴⁹. Sumerographic DI^{HIL.A} without phonetic complement is restricted to texts from the reigns of Suppiluliuma I and Mursili II, but also occurs at Mašat (Tudh. III)⁸⁵⁰. The phonetically complemented DI-*eš-šar* and related forms appear particularly frequently in texts from the time of Hattusili III⁸⁵¹. A form with reduced phonetic complementation, DI-za, then appears in KBo 4.14 rev. iv 59 (NSc, Tudhaliya IV), a text with a number of abbreviated logographic usages.

This general scheme of distribution does not tally with the palaeography of the individual manuscripts, however. *DI-NAM* occurs in KBo 3.4 ii 14 the large *Annals of Mursili* fragment with occasional NSc characteristics. *DI-NU*, but not DI^{HIL.A}, is attested in OS: *DI-IN-ŠU* KBo 22.1, 30⁸⁵².

EN DI-NI: “lord of the judgement”. HWb² Bd. III: H 12 (1994) 155 claims that the meaning “opponent in a court-case” (“Prozeßgegner”) for this phrase is practi-

849 *DI-NA-A-A-T[IM]* KUB 36.83 i 13 (Tud. IV); *DI-NAM*^{HIL.A} KUB 13.20 i 32 (NSc).

850 Except in the case LÚ DI-ŠÚ from a Hattusili III text, for which see below. See also the attestations from Ugarit: DI-*šu-nu* RS 17.133 obv. 13; DI^{MEŠ}-*ti* RS 17.368 obv. 5.

851 See however *BE-LU*^{HIL.A} *DI-NI-IA Apology* iv 45; EN *DI-NI-ŠU* ibid. iv 84, KBo 6.28 rev. 41.

852 The remaining OH instances quoted by HWb² III H (12), 149 are either restorations or later additions to the text of the Laws. Otherwise see below from EN *DI-NI*.

cally restricted (“nur oder fast nur”) to texts from the time of Hattusili III⁸⁵³. Hittite *ḥannesnas išhas* is written phonetically in the OS version of the Laws⁸⁵⁴, and is also used as a title of the sun-deities as well as of the Hurrian divinity Iripitiga⁸⁵⁵. In all these cases the translation “Herr des Gerichtes/Rechtes” is advocated by HWb², on the basis that “Prozeßgegner” would not be suitable as a title for a god⁸⁵⁶.

On the contrary, however, the gods are called upon in Hittite texts as legal opponents to enemies. The sun-god(dess) may be marked out by being given the title “righteous lord of the judgement”, or “lord of a righteous judgement”, thus specifying that he (she) is not just any “legal opponent”, but the one who has right on their side:

- KUB 31.127 obv. i 1f.: *ha-an-da-an-za ḥa-an-né-eš-na-aš* (2) *iš-ḥa-aš* (NS-Na⁸⁵⁷)
 ibid. i 24f. (+ABoT 44+KUB 36.79): *ha-an-né-eš-na-aš iš-ḥa-^{ta}aš zi-ik nu ha-an-né-eš-na-aš pē-e-di / da-ri-ia-aš-ḥa-aš-ti-iš* NU.GÁL “you are the lord of judgement (prosecutor) and in the place of judgement (the court) you have no exhaustion”⁸⁵⁸.

853 Occurrences from Hattusili III texts collected ibid. 152. Exceptions per HWb²: KUB 13.7 i 14 BE-EL DI-NI-ŠU (NSc?). KUB 29.9 i 16 (omen, NSc? Konk. jh.) EN DI-NI-kán = EN DI-NI-KA-kán (NSa?) KUB 29.10 i 12. EN DI-NI-ŠU KUB 57.21, 9 (NSc! Konk. jh.).

854 *ha-an-ne-eš-na-aš iš-ḥa-a-aš* KBo 6.2 ii 14 with difficult NS variant [^{LÚ}*ha-an-n*e??-tal-wa-aš] at KBo 6.3 ii 32 (VAT 12889), see Hoffner 1997: 45 with fn. 127 (on the basis of photo collation) and the extensive discussion at HWb² Bd. III § 12 (1994). The translation “litigant” is accepted by Hoffner. On collation of the original it was impossible to make any further contribution. The remaining traces resemble neither NE nor AT.

855 See van Gessel 1998: 195. The three attestations are: KUB 39.99+ obv. 12f. *ha-an-ne-eš-na-[aš]* (13)[iš-ḥa-(a)-aš] (Konk. mh., but ḪA with one Winkelhaken l. 12; there is no room to restore [EN-aš] at the end of the line with Archi 1990: 123; a full phonetic writing at the beginning of the next line [of +KBo 14.100] requires 5-6 signs, which matches the 5 signs required at the beginning of the previous line, and obviates the need for Archi’s unwanted [nu? ...]); KUB 39.101 obv. ii 20 [D]I-eš-na-aš EN-an (Konk. sjh., but DA is only late sign); KBo 21.13 rev. iv 6 *ha-an-né-eš-na-aš iš-ḥa-a-an* (Konk. jh., MS/NS).

856 HWb² (loc. cit.) also sees no sense in the understanding of *ḥannesnas išhas* in the Laws as a participant in the legal proceedings. As translated by Hoffner the paragraph deals with the eventuality that a litigant kill a supporter of his opponent in a legal case, when he has been approached, presumably with violent intent, by that supporter. This makes perfect sense.

857 All cases of ḪA with one Winkelhaken in KUB are in fact visibly older ḪA-signs on photo N11532.

858 Singer 2002: 36 translates “there is no tiring of you”. I take the phrase as meaning that the sun-god is a tireless prosecutor.

KUB 24.3 obv. 34f.: *ha-an-ta-an-da-ša-a[z]* / (35) *ḥ[a-a]n-né-eš-na-aš EN-aš zi-ik-pát* “you alone are the lord of the just judgement” (of the sun-goddess of Arinna).

The following example, however, would be difficult to interpret other than by the deity (the sun-god of heaven) being a judge rather than a prosecutor: KUB 17.18 obv. i 24 *hu-ma-an-da-aš ha-an-né-eš-na[-aš iš-h]a-aš* “the lord of every judgement” (sun-god of heaven).

There is thus insufficient evidence to prove the one interpretation over the other in doubtful cases. It is not sufficient that we simply appeal to notions of what is “suitable” for a god or “likely” in a court case without fully grounding our reasoning.

D. Yoshida notes the similarity between the Hittite expressions *eshanas ishas*, *hannesnas ishas*, *uddanas=sas ishas* and wonders whether all three could be calques from Akkadian *bēl dāmi* “lord of blood, murderer”, *bēl dīni* “lord of the court-case, accuser”, and *bēl awātim* “lord of the word, accuser”, stemming from a certain backwardness in Hittite legal terminology⁸⁵⁹. He rejects this on the basis that the semantic equation is not exact in all cases⁸⁶⁰. If we exclude the case of *eshanas ishas*, the other two, which can both have the meaning “accuser” in Akkadian, could quite possibly be calques from Akkadian phraseology.

The LÚ DI-ŠÚ at KUB 21.17 rev. iii 26, however, is possibly the opponent in court of the goddess Ištar of Samuha, although the phrase could equally well mean “susceptible to (her) judgement”. LÚ DI-ŠÚ at KBo 1.28 rev. 12 is clearly the “legal adversary” of the gods and has taken over from Akkadian *bēl dīnišu*.

DU₆

The meaning “ruin-heap, tell” is similar to that in Mesopotamian cuneiform. The Hittite construction in the phrase URU.DU₆ is not clear, however. Izi Boğ. A 146 (KBo 1.42 iii 6) reads according to H.G. Güterbock's restoration: gú.bal = (Akk.) *te-lu* = (Hitt.) URU-aš 'DU₆'-[x]. Güterbock makes clear in his note that the restoration DU₆ is suggested on the basis of Akk. *te-lu*. Little help can be gleaned from the surrounding items in this part of the “group vocabulary” Izi, as it is fairly clear that the surrounding entries at least have been selected on the basis of similarity of signs in appearance, not meaning: 144-5 gú.TAR, 147 gú.gır. The Sumerian collocation gú...bal “to turn over the neck” is very rare⁸⁶¹. Given an indirect association with camel or ox humps in a Mesopotamian lexical list it is possible that this was a word

859 Yoshida 1987: 48-50.

860 *bēl dāmi* = “Mörder”: *e-eš-ha-na-aš-pát iš-ha-a-aš* (KBo 3.1 rev. iv 27/19) “etwa ‘Familienoberhaupt’, zuständig für die Entscheidung der Bestrafung eines Mordes”, Yoshida loc. cit.. For consideration of *ishnatalla-* as “murderer” see Groddek 2007, to which I have not had access.

861 For gú.bala in lexical lists including from Ebla see Sjöberg 2003: 270.

denoting something with a bump-like shape⁸⁶². If the restoration URU-*aš* DU₆ is in fact correct, URU should not be read as a determinative in the logogram URU.DU₆, “mound of a town”, even though the word-order does not follow the Sumerian.

An alternative restoration, which fits the traces in the hand-copy much better, is proposed at CHD P, using the word *pupulli-* (n.) “ruin-heap” vel sim. This is used of the ruin of a house in Laws §173⁸⁶³, and is most probably also used as a loan-word in the Akkadian of Boğazköy⁸⁶⁴. In this case, too, we should read URU as a logogram here, as it is clearly specifying what kind of “ruin-heap” this is, i.e. that of a city rather than that of a house, for example.

DUB

Hitt. *tuppi-* is hardly ever attested in colophons, which write it mostly logographically, but see KUB 24.3 rev. iv 3', KUB 56.55 rev. iv 10' (references courtesy of W. Waal). DUB is attested sparsely outside of them, see DUB.BA on p. 462

The standard colophon formula DUB.x^{KAM} detailing the number of the tablet in a particular series is probably attested earliest on the 5 column tablet KBo 20.10+, which is categorised as OS I/II by Neu and ah./mh.? by Košak's *Konkordanz*⁸⁶⁵: [DU]B.II^{[KA]M} ŠA ḤA-R[U]-[U]P-T[I ...]x[...]x x x[;], although the reading is quite unsure⁸⁶⁶. Almost certainly from the time of Suppiluliuma I is the colophon DUB.II^{KAM} ŠA ¹HU-UQ-QA-A-NA-A li-in-ki-ia-aš at KBo 19.44+ left edge.

The earliest historical text with a tablet showing an Akkadian writing denoting the tablet to which the colophon belongs, *tup-pí*, is KUB 1.16, the *Testament of Hattusili* in a NS copy. Akkadographic *TUP-PA^{HLA}* from KUB 30.75 of the *Annals of Mursili II* is the next oldest composition, although the tiny fragment itself (photo N13505h) is undatable⁸⁶⁷. Akkadographic *TUP-PÍ* also appears in a colophon from the Deeds of Suppiluliuma as narrated by Mursili II, KBo 5.6 rev. iv 17, although here referring to a “tablet of bronze” into which the present tablet (DUB) has yet to be made. Outside the historical texts *TUP-PÍ* appears in the colophon to KBo 17.74+, which displays OS characteristics⁸⁶⁸. However, in most of the Akkadian or

862 The entry ^{uzu}gú.bal.giš.dù.a is attested as an equivalent of *as-qu-um-bit-tum*, “hump” (of a camel or an ox) at Ura 15, 69 (MSL 9.8). It may correspond to Akk. *elītu*, “raised”, in a late OB Nigga tablet, see Sjöberg loc. cit.

863 KBo 6.26 ii 12; Tischler 2001: 653.

864 KBo 1.1 rev. 61f. *pu-[pu]-wa-l[i²]*, formerly read as Akk. *bu-bu-wa-hi*, “salt-pile”, see AHw. 879; Tischler 2001: 654.

865 Neu 1980: 241; Photo N10475 shows a good deal less than transliterated by Neu, and the remaining traces of DUB are not entirely convincing.

866 Neu 1983: 295 fn. 5 for the reading. See Hoffner 1997: 142, 147.

867 From the photo this does not appear to be the fragment of a colophon, but rather a circular label of some kind.

868 The suggestion to read *tup-pí te-et-hé-eš-n[a-aš]*, with a Hittite reading, in the colophon to KBo 17.74+ (Neu 1983: 201 fn. 587) is surely misconceived. There is no evidence

Akkadographic cases the number of the tablet not indicated, which appears to be primarily reserved for DUB.x^{KAM}. An exception is KUB 28.15 rev. 37' (OS), reference courtesy of W. Waal. Note in particular the alternation in the variants on tablets of the Alaksandu treaty: DUB.[I^{KAM}] = DUB.II^{KAM} = *TUP-PU RI-KE-EL-TI*. A further means of indicating tablet number, however, is the writing DUB.1-*PU* (eg. KUB 38.12 rev. iv 10').

Outside of colophons the writing *TUP-PA-A-TI* occurs in the OS Zukrasi text, KBo 7.14, written with the Akkadian feminine plural⁸⁶⁹. The Akkadian nominative form *TUP-PU* is frequently attested in the acc. n. sg. It is also occasionally used for the construct case instead of the regular *TUP-PÍ* (BT obv. ii 86). The Akk. acc. sg. form *TUPPA* is correctly applied both in text-compositions from the beginning and the end of the NS period (DŠ and CTH 106), as is *TUPPU*, so there is no possible evidence for a decay in correct usage⁸⁷⁰.

Instead of using correct Akk. *tuppāti*, plural construct and bound forms *TUP-PÁ^{MEŠ}* may be found in KUB 19.37, a NS copy of the treaty between Telipinu and Ispatalhsu of Kizzuwatna⁸⁷¹. The writing using BA for PÁ may either be a relic of older writing practices, or it is possible that this is a Sumerographic writing based on a misunderstanding of the Sumerian genitive form *dub.ba*.

TUP-PA^{HIA} is also generalised to the plural in all cases, see *hantezziyas A-NA TUP-PA^{HIA}* KBo 4.10 obv. 23. This is presumably an analogical process starting in the bound and construct forms, although it is difficult to see how it would have worked. An analogical formula of the type *tuppi* (construct): *tuppa-* (bound):: *tuppī* (pl.): x (= *tuppa* pl.) would have to be assumed. It remains unusual that the masc. plural *tuppū*, *tuppī* is never attested in Hittite sources, given that it would be required for such a process of analogical levelling to have worked. If we assume that the Akk. fem. pl. *tuppāti*, which is after all attested in Hittite texts from OS, provided the

for a Hittite reading in a colophon anywhere else and the position of the genitive is wrong. The example of Akk. *tup-pí ta-bar-na* in KUB 1.16, although the whole colophon is in Akkadian, does at least offer evidence of the Akkadian writing in an OS tradition, if not of the Akkadographic. KBo 17.74 is labeled “nachalthethitisch” by Neu (1980: 63), but categorised as “ah.?” by Košak (Konkordanz).

- 869 Also *TUP-PA-A-TI* at KBo 18.32 lower edge 8'. This is the regular OB plural according to AHw. 1394f. Although von Soden gives the masc. pl. as a possible form in his summary (AHw. loc. cit.), it is not clearly documented in the examples. *tuppāte* is the regular MA plural, and *tuppu* is also always feminine in MA. The feminine plural is also found at Mari (CAD T 141-142, 144).
- 870 KUB 19.4 displays no very late signs, possibly NSa, although the fragment is too small to be of any more use palaeographically or concerning the scribe's use of Akkadograms otherwise.
- 871 [TUP]-PÁ^{MEŠ} *iš-hi-ú-li^{HIA}* appears to be using the nom.-acc. neut. pl. *ishiuli* as an Akkadogramming genitive plural, unless this is to be understood as an apposition: “[the tabl]ets, (which are) the contracts”. Contrast, however, *TUP-PA^{HIA} iš-hi-ú-ul-la-aš* at KBo 4.10 obv. 38 (Hatt. III), where the gen. sg. of the Hittite word is clearly indicated, but Akkadian word-order preserved.

starting point for *tuppa^{MEŠ/HI.A}* in the plural, then it is clear that different processes are at work, possibly abbreviation. Akkadian *tup-pa^{mes}* (plural) is also attested in Middle Babylonian documents of the periphery (Emar, CAD T 133, 139).

It is doubtless correct to keep É *tuppas*, ^{GIŠ}*tuppa-*, a Hittite a-stem noun, separate from the complex Hitt. *tuppi-*, Akk. *TUPPU*, Sum. DUB on the grounds that the Hittite word for “tablet” is an i-stem⁸⁷².

DUGUD

The discussion in CHD L-N 367f. s.v. *nakki-* recognises *dassu-* as the primary Hittite word for “heavy”⁸⁷³, logographically written DUGUD-*u-*, while “important” and “difficult” are regarded as the primary meanings of Hittite *nakki-*⁸⁷⁴. This sides rather with the analysis of del Monte than that of Friedrich⁸⁷⁵. This means explaining the clear case where DUGUD is the equivalent of *nakkiyatar*, or any other cases where the meaning of *nakki-* might best be expressed as physically “heavy”, as secondary developments.

It is furthermore hypothesised there that *nakki-* might be the phonetic reading of ^{LÚ}DUGUD, there being one phonetic writing which may denote people of a similar status or rank to the ^{LÚ.MEŠ}DUGUD: *na-ak-ki-i-e-eš pé-di ta-ru-up-pa-a[n-ta-ri]* KUB 34.19 i 8 (omen, pre-NH, NS⁸⁷⁶): “the important people will gather in the place”. This is at variance with the primary meaning of *nakki-* as inferred by CHD, as the ^{LÚ.MEŠ}DUGUD are already present in OS texts. If *nakki-* does not basically mean “heavy”, it is rather odd that it be, from the earlier period already, the phonetic reading of a logogram which certainly does mean “heavy”, Akk. *kabtu*.

It is, however, unusual that the professional determinative ^{LÚ.MEŠ} is not present in KUB 34.19 i 8. This speaks against the specific ^{LÚ.MEŠ}DUGUD being referred to here. They may simply be “important people”. The analysis of CHD and del

872 Otten 1988: 40. (^{GIŠ})*tuppa-*, “Truhe, Korb”, É *tuppas* “Lager-haus, Magazin”, DUB.SAR ^{GIŠ}*tuppas* “Magazin-Schreiber/Verwalter”. Van den Hout 2010.

873 The lexical entry *gu[n.dugud] = [bi-il-d]u kab-bi-tu₄ (biltu kabbitu) = da-aš-šu GUN-an* “a heavy load” (KBo 1.42 iii 26, MSL 13.138, 166) is particularly convincing. Further lexical equations collected at del Monte 1980: 110. CHD also does well to point out areas of semantic convergence between *dassu-* and *nakki-*. Del Monte 1980: 119 “la vicinanza obiettiva delle aree semantiche”. See also the discussion of *malisku-* “light, unimportant” at CHD L-N 130f.

874 Del Monte 1980: 118, while accepting the equation ^{LÚ}DUGUD = ^{lú}*kabtu*, does not accept that *nakki-* is definitely the Hittite reading. *nakki-* is still commonly accepted as the Hittite for “heavy”, DUGUD, even when complemented DUGUD-*uš*. See for example Zinko 2007: 743 on *hé-e-uš* DUGUD-*uš* “heavy rain” in KUB 5.1 iv 77 (NSc - Hattusili III).

875 Del Monte 1980: 108-118; CHD does not see a central meaning of *nakki-* as being “powerful”, however, unlike del Monte ibid. 114ff.

876 CHD loc. cit. 365 A 1 b.

Monte regarding the primary meaning of *nakki-* would thus be saved, but by cutting out the ^{LÚ.MEŠ}DUGUD⁸⁷⁷.

The office was fully discussed by E. von Schuler⁸⁷⁸, who saw it denoting a primarily military function with various civilian and courtly duties appended. This would entail that the ^{LÚ.MEŠ}DUGUD were a specific professional group. One question is whether these were “the heavies” and whether these could then be the same as the ^{LÚ.MEŠ}*nakkayes*.

The restoration of KUB 3.105 i 3 in MSL 3.69 to read Sum. [ninda?] = Akk. [ak-lu?] = Hitt. *na-ak-ki-i-iš* is inspired, positing a misunderstanding of Akk. *aklu* “bread” for Akk. (w)*aklu* “overseer”, but far too uncertain to be used in this context.

It is only possible to provide a coherent account that keeps both an identification of ^{LÚ}DUGUD with *nakki-* and an analysis of *nakki-* which does not proceed from the primary meaning “heavy” if we assume that the logogram was imported with further semantic implications than merely “heavy”.

Akkadian has a usage of *kabtu* designating an influential person at the royal court. This is often written IDIM, but also DUGUD. The equation ^{lí}dugud = *ka-ab-tum* is known from OB Lu⁸⁷⁹ and there was certainly a Boğazköy recension of OB Lu, although this particular entry is not preserved⁸⁸⁰. Akkadian texts from Boğazköy certainly knew a group of people known as the *kabtūti*. Furthermore OB *kabtu* could be used to refer honorifically to the gods, rather similarly to Hitt. *nakki-*. It is thus quite possible that *nakki-* could be the reading of ^{LÚ}DUGUD. Following the semantic spectrum of DUGUD, however, this could also be used for physically heavy, in Hitt. marked with a phonetic complement: *-u-*. There is thus no reason to assume with del Monte that writings of DUGUD for *nakki-* are secondary and late developments, they remain well within one side of the semantic spectrum of DUGUD = *kabtu*.

DUMU, DUMU.MUNUS etc.⁸⁸¹

The sign-forms: the order in HZL appears to correspond to that which I have observed in the historical texts. Particularly the forms of DUMU with an internal vertical appear to be NS forms. The final form, commented on by HZL s.v., from the colophon to KUB 43.77 (rev. 3) should not be anything other than DUMU, due to its

877 As indeed del Monte does, loc. cit. 118.

878 Von Schuler 1957: 209ff.; Beal 1992a: 488-504 with more emphasis on the military; del Monte 1995b: 96.

879 OB Lu recension B v 24, MSL 12.178.

880 KBo 1.30+, 39, MSL 12.214.

881 The last comprehensive treatment of DUMU, DUMU.NITA, “son, child” is that of J. Pringle’s unpublished dissertation (Pringle 1993: 23-33).

position in the colophon, but looks very unlike any attested from of DUMU, even those compared by HZL⁸⁸².

DUMU is never found without phonetic complementation or possessive clitics unless it is occurring in a genitival phrase: “son of *z*”.

The regular OS Hittite phonetic complementation was DUMU-*aš*, DUMU-*an*, with an -l- being indicated only in the d.-l. sg.: DUMU-*li*. Complementation of the nom. voc. and acc. sg. as DUMU-*la-* is particularly apparent in text-compositions from the time of Mursili II, although the manuscripts may of course be later. The one exception here is the *Testament of Hattusili I* (KUB 1.16), although this is surely a NS copy belonging to the NSa category⁸⁸³.

The phonetic writing of the Hittite S1 enclitic pronoun is only attested in two NS tablets, both from OH text-compositions.

The few times that DUMU is complemented Akkadographically, consistency is not usual within the individual tablets. KBo 3.1 ii 36, 37 (NSbi/ii) writes DUMU-*RU* (dupl. DUMU^{MESI}.NITA KBo 12.4 ii 5 = NSbii) for the nom., but Hitt. DUMU-*an* for the acc. sg.⁸⁸⁴. KBo 5.6 rev. iv 15 (NSb/c) marks the Akk. (masc.) genitive doubly: ŠA DUMU-*RI* (*kattan*), which is odd in as far as we would normally expect A-NA x *kattan* in Akkadographic writing. Is this an attempt to represent an archaizing Hittite genitive + postposition construction? Finally, A-NA DUMU-*RI* *katta* is indeed what we find at KBo 14.12 rev. iv 22 (NSbii). Once again there is no particular division among the ductus types of NS.

The authentic OB S1 enclitic complementation of [DUMU]-*ri* (Akk. *mārī*, “my son”) in KUB 1.16 obv. i 14, the Akkadian column, as opposed to the usual DUMU-*IA* in the Hittite, raises once again the question of what the scribes were intending by logographic writings in the first place. Clearly the scribe is aware of the correct Akk. form, and yet this is not how he has learnt to write it in a Hittite context, which suggests that this was indeed a kind of shorthand for the Hittite word. DUMU-*IA* in the nom./acc. sg. is not paralleled as a writing in CAD M/1, 308-316. It is thus either a phonetic rendering of what later became a NA form such as *mārayya*, a purely

882 J.D. Hawkins (pers. comm.) suggests doubt in the reading, not only due to the peculiarity of the sign, but also because the scribe is here said to be DUMU ¹A-NU-WA-AN-ZA ^{LÜ}SAG, i.e. the “son” of a eunuch. DUMU may also be an expression of scribal hierarchy, see Hoffner 2009: 10.

883 Given that DUMU-*la-* occurs in mss. of Mursili II texts with different ductus types (KBo 16.1: NSa; KBo 3.4: NSb/c), one cannot argue that DUMU-*la-* in KUB 1.16 is possibly due to its being a copy from around the time of Mursili II on the basis of its ductus-type. See also DUMU-*la-tar* KUB 15.34 ii 18 (MS = evocation ritual); DUMU-*la-aš(-ša)* KBo 12.112 rev. 12; DUMU-*la-an(-na)* ibid. rev. 15 (NSc tablet of a text dated by Beckman “no later than the early fourteenth century”. Beckman 1983a: 70; Pringle 1993: 25).

884 The syntactic function is emphatic: *hanteziyas=pat* DUMU.LUGAL DUMU-*RU* *kikki-staru* “let always only the foremost prince become *the son*”. Further discussion of this below.

graphic notation for SON+S1, or a case of generalisation from the regular oblique stem *mārīya*.

The second possibility is potentially favoured in cases where the Akk. S1 possessive enclitic pronoun appears to be used pleonastically, i.e. would most likely not be written in Hittite due to the S1 being expressed by a dative enclitic pronoun in the clitic chain. This is a common phenomenon in the use of Akkadographic enclitic pronouns⁸⁸⁵. The locus classicus here has to be KBo 5.6 rev. iii 11: DUMU-IA-ma-wa-mu NU.GÁL tu-uk-ma-wa DUMU^{MEŠ}-KA me-eg-ga-uš me-mi-iš-kán-zi. “I do not have a son, but they say you have many sons”. On the other hand it is quite feasible that a vocative form such as DUMU-IA-ma-mu-kán will have contained the S1 poss. enclitic pronoun: SON = mi = ma = mu = kan.

One should note in this context the frequent Akkadian expression of filiation, DUMU-šu ša PN, which may have had an influence on the retention of the Akkad-ian enclitic possessive pronoun in cases like these during the NH period⁸⁸⁶. On the other hand, the fact that DUMU-ia is attested in Akkadian from Boğazköy should indicate that this is an attempt to actually represent something in Akkadian⁸⁸⁷.

The plural DUMU^{H.I.A} is only attested once on one tablet (var. DUMU^{MEŠ}), in the *Apology* of Hattusili III; see similarly BE-LU^{H.I.A}. The occasional use of DUMU^{MEŠ} with a singular attributive noun indicates that it may have been amenable to a collective use: DUMU^{MEŠ} šu-ul-la-an as opposed to DUMU^{MEŠ} šu-ul-lu-uš/šu-ul-le-e-eš in Middle Script KBo 16.27+, although this could equally well be a facet of the word

885 A.J. Garrett, in his study of Hittite pronominal clitics, refrains from giving Hittite values to Akkadographic possessive pronouns on the reasonable basis that Hittite rather than non-Hittite material should be used to determine the Hittite rules of possessor marking (Garrett 1990: 164; CHD L-N 222). Garrett proposes that pronominal possession was marked by the enclitic possessive pronouns in OH, and that this was gradually replaced in MH by marking possession through the enclitic pronoun in Wackernagel’s position. He only goes as far as to hint that this trend may have continued in NH. At no point is it possible to determine, however, as far as I can judge on the basis of these rules, whether the possessive pronoun was still being spoken in pleonastic cases where the possessive pronoun is written Akkadographically and the Wackernagel clitic also appears in possessive function. However, the few NH examples collected by Garrett (loc. cit. 222f.) and Melchert (1977: 36-38) appear to indicate that phonetic writings of the possessive pronoun in NH do not co-occur with Wackernagel clitics in possessive function. It is therefore possible that this is evidence for Akkadographic possessive enclitics not being pronounced in Hittite when involved in a pleonastic possessive construction. Quite possibly an Akkadographic -ZU does not correspond to an enclitic possessive pronoun, but refers to a dative Wackernagel clitic with possessive function, in the following case: KUB 29.1 obv. ii 52: ALAM-iš-ši NAGGA-aš SAG.DU-ZU AN.BAR-aš (53) i-e-er, “they made for him a statue of tin, for it a head of iron”. The Akkadographic enclitic pronoun is thus added for reasons of Akkadian, not of Hittite.

886 CAD M/1, 310f.

887 Note Akk. Boğ. DUMU-ia (nom. sg.?) KBo 1.8 obv. 18; DUMU-ia DUMU DUMU-ia KBo 1.8 obv. 40 (acc. sg.). On a Hittite scribe for this tablet, however, see p. 29f.

*sulla/i-*⁸⁸⁸. The case of [*hantezzi*]yas DUMU^{MES} ... [g]anessir from the MS Zalpa-tablet KBo 22.2 obv. 18 is most probably simply a mistake, anticipating the *apezziyas* of the next clause.⁸⁸⁹

The fact that DUMU(-la-) is attested in the birth ritual texts, denoting the baby, may indicate that the word behind it could mean “child” or “son”⁸⁹⁰. One cannot exclude the possibility that other motivations may have lain behind the choice of the word “son” in such a context, should the meaning actually be that exclusive. In the case of DUMU^{HL.A/MES} from KUB 1.1 obv. 9 (and dupl.), the list of the children of Mursili II from the Apology of Hattusili III, the translation is clearly “children” and not sons, although the female, Massanauzzi, is distinguished as a “daughter”. KUB 1.1 obv. i 9f.:

A-BU-IA-an-na-aš-za ¹mur-ši-li-iš IV DUMU^{HL.A} ¹hal-pa-šu-lu-pí-i[n] (10)
¹NIR.GÁL-in ¹ha-at-tu-ši-li-in ¹DINGIR^{MES}-IR-in-na DUMU[(.MUNUS-an)] (11) ha-aš-ta

“My father Mursili begat us four children, Halpasulipi, Muwatalli, Hattusili and Massanauzzi the daughter.”

This indicates that DUMU^{HL.A} was the inclusive term, “children”, but that the female still needed to be marked separately. It is thus very likely that “child” and “son” were the same word.

See also the introduction to the MS tablet of the Zalpa-text, KBo 22.2 obv. 1, where the 30 DUMU^{MES} borne by the queen of Kaneš are clearly identical with the DUMU.NITA^{MES} from *ibid.* 7, and distinguished from the 30 MUNUS.DUMU of line 6⁸⁹¹. The phrase DUMU^{MES} DUMU.MUNUS^{MES} “the sons (and) the daughters” of KBo 40.1 r.col. 5' also indicates the meaning “son” for DUMU^{MES}, if only delimited semantically from “children” through the juxtaposition of the female.

We also need to consider Puduhepa's description of her having children with Hattusili: *nu-za* DUMU.NITA^{MES} DUMU.MUNUS^{MES} DÙ-nu-un, “and I produced sons and daughters”⁸⁹². If there were no distinction between “son” and “daughter” in Hittite, we should imagine that the Hittite phrase merely had “children”. If this phrase is identical to DUMU^{MES} DUMU.MUNUS^{MES} then the identity of DUMU and DUMU.NITA is also assured.

888 Tischler HEG S/2: 1142. Given that DUMU^{MES} alternates with LÚ^{MES} in this phrase, it is unwise to transliterate either as a determinative, given that the distinction between “sons” and “men” to be given as hostages is important.

889 For Otten 1973: 35 this was evidence enough to admit a nom. pl. c. ending -as for the *-tyo- formations in OH.

890 KBo 12.112 rev. 11ff. Beckman 1983a: 68f. (Text E).

891 “... DUMU alone could mean both ‘child’ and ‘male child’, but where it was necessary to distinguish sex, the logograms NITA or MI could be attached” Pringle 1993: 24.

892 KUB 21.38 obv. 58'.

The a-stem DUMU.NITA, “male son”, has the phonetic complement DUMU.-NITA-*li* KUB 24.8+36.60 obv. i 19, 20 (NSbii// Bo. 8728, 3: DUMU-*iš-š[i]*)⁸⁹³. Of 67 occurrences of the plural of this logogram, currently recorded in the card catalogue at Mainz, 66 are determined by MEŠ, while only KUB 42.82 r.col. 8 (NSbii?) is determined by HIA⁸⁹⁴.

If DUMU can mean both “son” and “child”, it may well be that the underlying Hittite word had a similar semantic extension. What then was the force of DUMU.-NITA, literally “male child/son”? Some equivalence has to be assumed as suggested by text variants such as DUMU.NITA-*an-ni* KBo 5.13 obv. i 13 // DUMU-*an-ni* KBo 4.7 obv. i 61; also DUMU-*RU* KBo 3.1 obv. ii 36 // DUMU^{MEŠ!}.NITA in duplicate KBo 12.4 obv. ii 5, with DUMU.NITA reprising DUMU-*RU* in KBo 3.1 obv. ii 38.

In this light, the passage of the Zalpa-text above would have to be interpreted as a purely graphic distinction. While “children” and “sons” were perhaps not distinguished in Hittite, they were in Akkadian and could be in Sumerian. The MH ritual KUB 15.34 ii 18 defines DUMU-*latar* as DUMU.NITA^{MEŠ} DUMU.MUNUS^{MEŠ} *hassus hanzassus*⁸⁹⁵.

Again, even here we cannot claim for sure that DUMU.NITA has to be a different Hittite word: male words are often morphologically gender-indifferent, a phenomenon observed in Indo-European languages that distinguish masculine and feminine grammatical gender as well as in those that don’t.

Neither Sumerian nor Hittite distinguish gender grammatically. Akkadian does. The maleness of the child could be indicated Akkadographically by a phonetic complement: DUMU-*RU/RI*. Quite possibly the use of DUMU.NITA was an attempt to render an Akkadian distinction in Sumerian. One cannot exclude the possibility, however, that DUMU.NITA hid a wholly different word⁸⁹⁶.

S. R. Bin-Nun distinguished between the DUMU.NITA, which she reads as IBILA (Akk. *aplu*) “heir”, and the DUMU.LUGAL, “prince”. The function of the logogram DUMU.NITA would be to indicate that the children were sons of a royal wife of the first rank⁸⁹⁷. The context is that of royal succession. J. Pringle argues decidedly against reading DUMU.UŠ(NITA) as IBILA, convinced that in all cases DUMU.NITA can be read, and that contexts suggesting “heir”, Akk. *aplu*, are merely “consequential to the basic meaning ‘male child, son’”⁸⁹⁸. This is very convincing at KBo 5.7 rev. 34-6 where 3 DUMU.NITA^{MEŠ} are listed as belonging to an estate. These cannot be “heirs”.

893 Siegelová 1971: 4f.; Hoffmann 1992: 291.

894 List of persons, also has ŠEŠ^{HIA} at ibid. 11.

895 Cited Pringle 1993: 27.

896 Pringle loc. cit.

897 Bin-Nun 1975: 264.

898 Pringle 1993: 28. See also Imparati 1979b: 176 fn. 5. Slightly varying the theme, Marizza 2007: 9, with further literature.

We should remember, however, that at least in the case of the royal “heir”, a different Hittite word was on hand: ^{LÚ}*tuh(u)kanti-*. This was rendered Akkadiographically as *TARTENNU*. There is, however, one case, although it is fragmentary and obscure, where a decent contextual argument can be made for interpreting DUMU.UŠ, or IBILA, as referring to one such individual Sumerographically: KUB 14.3 obv. ii 30, a line of the so-called Tawagalawa-Letter.

An established theme of the narrative is that the Hittite King has sent the ^{LÚ}*tuhkanti/TARTENNU* to meet the elusive Piyamaradu and give him his hand, but that the latter has refused him and further insulted him in front of the nations⁸⁹⁹. In column ii 30, Atpa, the son-in-law of Piyamaradu, is addressing the king and says: [D]UTUŠI-wa ŠU-an A-NA DUMU.NITA *pa-a-i* [x x x] (31) [a-p]é-e-da-ni pé-eš-^rdu¹ “My majesty, give (your) hand to the male child..., [and] let him give [it] to that man (i.e. Piyamaradu)”. It is very likely that Atpa is here referring to the ^{LÚ}*tuhkanti*, and that DUMU.NITA is here to be understood specifically as “heir”, in the sense of Sumerian IBILA, although it is not necessary that the logogram have been read as such⁹⁰⁰.

DUMU.MUNUS

The phonetic complement DUMU.MUNUS-*la-an* at KBo 20.101 rev. 3 (MS) may indicate a suffix-consonant like DUMU-*la*⁹⁰¹. This demonstrates that the word for daughter cannot simply be a femininisation of the word for child on the model of *hassu-* “king”, *hassussara-* “queen”, as one might have expected from the above exposition on the use of DUMU and DUMU.NITA. It may be the case that one word was used for “child” of whatever sex, DUMU(MUNUS)-*la*-, and another for daughter.

One should mention Luw. *tuwatri-* and the Hittite-declined ^{MUNUS}*duttariyati-*, the first of which is of which is clearly descended from the Indo-European word for “daughter” and also has this synchronic meaning⁹⁰². f./^{MUNUS}*duttariyati-* is generally accepted to be derived from the same Indo-European pre-form, but its synchronic status is in doubt⁹⁰³. It is also not entirely clear whether this isn't a (Hittitised?)

899 Ibid. col. i 12.

900 One should also consider the connection of the Akk. *redû*, “follow”, with paternal succession (NA *bīt rēdūti*, the home of the heir apparent). It is just conceivable that the loan-word from Hurrian, *terdennu*, was folk-etymologised in Akkadian as a *tapras-* from of *redû* (see Wilhelm 1970a). Parallel to this the DUMU.ÚS (IBILA) might be the “following child”, i.e. “the heir”, although Ockham's razor should discourage from multiplying such hypotheses. Furthermore, IBILA (Akk. *aplu*) is not securely attested in Hittite texts.

901 Pringle 1993: 34. The noun apparently stands in apposition to ^D*Halkin*. Thus tentatively Otten-Rüster KBo XX p. IX fn. 22; Yoshida 1996: 145 with fn. 31 and further literature.

902 Starke 1987.

903 Starke 1987: 251-252 asking whether this is a proper name or a title. Similarly Melchert 1993: 238; Rieken 1999: 102A. Hittite (origin and) declension is predicated by all

Luwian stem and thus not Hittite at all⁹⁰⁴. Nevertheless, the option should be left open that DUMU.MUNUS may hide more than one word, these being possibly separate words, one for “child” (DUMU.MUNUS-*la-*), where the gender determination is only relevant for the logogram, and one for “daughter”. Here one should note the very rare i-stem complement of DUMU.MUNUS-*iš* at KUB 24.8+ i 16 (NSbii; the duplicate writes [DUMU].MUNUS-*aš*-*š*[*a*] at KUB 36.59+ ii 4, elsewhere in the text).

The writing XXX MUNUS.DUMU, which appears twice in the MS tablet of the Zalpa-text (KBo 22.2 obv. 6, 13), is obscure. Otten reckons with an original differentiation between DUMU.MUNUS (= Akk. *mārtum*) and MUNUS.DUMU or TUR (= Akk. *sehertum*) that became confused in Hittite, but notes similar confusion at Mari and Nuzi, albeit very rarely⁹⁰⁵. Peculiar here is the restriction to the position after the numeral for the variant form MUNUS.DUMU. It also appears to be singular, which is normal after numerals.

Akkadographic phonetic complementation DUMU.MUNUS-*ti* at KUB 1.16 rev. iii 25 chimes with the appropriate quality of sibilant in the Akkadographic S3 enclitic possessive pronoun: DUMU.MUNUS-ZU⁹⁰⁶.

As with DUMU-*IA* the Akkadographic S1 encl. poss. pron., DUMU.MUNUS-*IA*, is not regular from a Mesopotamian point of view. This is surprising given the correct Akkadian usage in an Akk. text from Boğ.: DUMU.MUNUS-*ti* (acc. sg., *mārtī*) “my daughter” at KBo 1.1 obv. 62, and the otherwise correct use of DUMU.-MUNUS-*ia* in Akk. texts for the genitive (*mārtīya*)⁹⁰⁷.

Interpretation

The working hypothesis to be derived from the considerations above is that Hittite “child” = “son” ≠ “daughter”. However, the distinction between “daughter” and “child” may sometimes be expressed on the purely Sumerographic level, such as DUMU.MUNUS-*la-*, “child”, assuming in these cases that the same word can be hidden by DUMU-*la-* and DUMU.MUNUS-*la-*.

authors on the basis of gen. sg. MUNUS *duttariyatiyas* at KBo 24.126 obv. 28, although the i-stem gen. ending in -*iyas* is admissible for HLuw. at least.

904 Also Kloekhorst 2008: 903.

905 Otten 1973: 24, referring also to Mari: ARM 15 p. 90 no. 554, 36, where MUNUS.TUR is given as the Sumerogram for *suhartum*, “maid servant”, with one mistaken writing for DUMU.MUNUS at ARMT 1.46, 11: *te-er-ha-at* MUNUS.DUMU-*šu*.

906 The NS tablets of Laws §29, from the series dealing with betrothal, have variant readings KBo 6.3 ii 11 (B): DUMU.MUNUS-*aš* // KBo 6.5 iii 6 (C): MUNUS-TUM (Hoffner 1997: 39). The scribe of C has gone his own way, for whatever reason, and this is not to be taken as an indication that the word for “daughter” could be identical to the word for “woman”.

907 DUMU.MUNUS-*ti* acc.sg. + S1 pron. also at EA 21: 14 (Tušratta). CAD M/1 301f.

The Hitt. phonetic reading of “son” remains unclear. I. Hoffmann’s attempt to read Hitt. *pulla-* as the Hittite word behind DUMU, DUMU.NITA and DUMU.-MUNUS on the basis of an equation between É *pu-ul-l[a-aš]* in KBo 17.29, 2 and É.DUMU^(MEŠ) in KBo 17.1+ has been rejected on the grounds that there is nothing from a text-critical standpoint to suggest that the fragments are otherwise in any way related or that two institutions were the same⁹⁰⁸. One might add that a supposed pre-form *putlo- “son” would give Hitt. †putalla- by regular sound-change, not *pulla-*⁹⁰⁹.

H.C. Melchert proposed the hapax *ayawala-* (KUB 14.3 obv. i 12) as a reading of DUMU, but this is unlikely as the word may mean “agent” contextually, which may also have a cogent etymology (professional derivative of Luwian *aia-*, “do”), and is in the final analysis an insecure reading⁹¹⁰.

F. Starke has suggested that “child” is one meaning of Hitt.-Luw. (兮) *niwalli-/a-*, which he derives from Luwian *ni*(privative)+ †*walli-* “strength”⁹¹¹: “powerless”. The meaning is rejected by CHD for Hitt./Luw. *niwalla/i-* on the grounds that the Hittite word patently means “innocent” in the majority of attested cases. While this is true, the derivation may still be correct⁹¹².

Pringle (loc. cit. 25f.) wonders whether *niwalla-* may not have lain behind DUMU-*la-*, adducing a new reading of KUB 48.106, 19f. (MS) which I reproduce here:

(19) [am-me-e]l DUMU-an ma-ah-ḥa-an Ū-UL da-at-ti nu-wa-az ŠA
MUNUS.LUGAL ni-wa-[al-la/i-a/in (?) le-e] (20) da-at-ti.

“So [...] as you will not take [m]y child, do [not] take the chi[ld? (lit. 'innocent one) of the Queen!”⁹¹³

908 Hoffmann 1992: 292f.; CHD P 374: “equates it arbitrarily”; “..attractive but uncertain” Melchert 1994: 160; accepted by Tischler 2001: 645.

909 Starke 1987: 243f. fn. 3 and Melchert 1994: 160 see the possibility of a derivation from *pu(t)slo-, apparently the pre-form seen in Latin *pullus* “young animal”. The text-critical objection remains.

910 Melchert 1980: 90-95; “fraglich” Neu 1983: 229 fn. 9. For discussion of a different etymology and meaning see Goedegebuure 2002). It is worth pointing out that the reading is not entirely free of doubt, after collation of the original, although it is most likely. E. Rieken now proposes reading II-*ia-wa-la-aš* “second in command”, vel sim., for which see Heinhold-Krahmer *et alii* forthcoming.

911 See HLuw. *ni(muwi)za-*, lit. “powerless”, meaning “son” etc. Starke 1990: 452 with fnn. 1630-34. The CLuw. lexeme **walli-* is reconstructed from HLuw. *wali-*, which Starke translates as “strength”. This is not at all certain, see infra.

912 With Melchert 1993: 159. We should remember that ideas of innocence and guilt vary between cultures and that the Hittite expression of guilt, at the least, seems to have involved the use of the verb “to be”.

913 Pringle loc. cit 26 with fn. 109; Ünal 1984: 99-100 reads ḫR-*a[n* instead of *ni-wa-[...]*. Pringle points out that ḫR in the copy (l. 21) looks slightly different. D. Schwemer kindly confirms this for me on collation of the tablet in Berlin (VAT 6700).

This, as admitted by Pringle, does not prove that *niwalla-i-* was the word behind DUMU-*la-*, even if it is the correct reading of this passage. It is in fact very unlikely that a Luwian word would stand behind a logogram in OS Hittite contexts (DUMU-*li*)⁹¹⁴.

Furthermore, there is serious doubt that HLuw. *wali-* actually means “strong”, the attestations adduced by Starke being nom.-acc. n. pl. in adverbial function in a curse formula:

wa/i-tu-ta za-zi DEUS-ni-zi wa/i-la “PES”-tu KULULU 5, 6 §8⁹¹⁵ “upon him may the gods come *wala*”
a-pa-ti-pa-wa/i (god-names) (CRUX)*wa/i-la* “PES”-*wa/i-tu* CEKKE 2, 11 §24
 “against him may (the god-names) come (CRUX)*wa-la*. See further: [*wa/i-tu-tá-*’ (god-name) | (“CRUX”)*wa-la/i/u* | PES *wa/i-tu* KARKAMIŠ A4d §2.

(CRUX)*wa/i-la-ha* “I was ill(?)”, KARKAMIŠ A23, 4 §9, is connected with these and with HLuw. verb(s) *arha* (“MORI”)*wala-/wara-*, (MORI)*wawariya-*, meaning “to die”, by J.D. Hawkins⁹¹⁶. If this is correct then the construction of *niwalla-i-* as “powerless” is truly without substance, but it is not entirely clear to me at present that these are all the same verbs or derivations from the same root⁹¹⁷.

A convincing reconstruction of the CLuw. word for “child” behind writings such as DUMU-*ni-iš*, DUMU-*ni-in* has been made by Starke: **niwaran(n)i*⁹¹⁸. The sense posited is *ni-warra-ann-* (“keine Hilfe habend, Hilflos”) “Kind”. The word is attested in HLuw. at MARAŞ 4, 5 §14: (INFANS)*ni-wa/i+ra/i-ni-zi-pa-wa*⁹¹⁹.

914 The construction of the word is certainly Luwian, but while the i-stem rather than the a-stem appears with a double Glossenkeil, it also occurs without it. See CHD L-N/4, 459.

Possibly Luwian lexemes are restricted to a very few OS texts. See Neu 1983: 315-317.

915 Hawkins 2000: 486; Kloekhorst 2008: 949.

916 See Hawkins 1981: 152; id. 2000: 486. For elucidation of the verb “to die” (CLuw. *walanti-/ulanti-* “dead”) see id. 1980: 109-119. See also: KARKAMIŠ A18h §3: *wa/i-wa/i+rā/i-mi-sa ARHA PES₂-ha* “having died I went away” (Hawkins 2000: 181 “I went away WAWARAMIS”).

917 Problems remaining include the supposed difference in meaning between *arha* (MORI)-*wala-* and (CRUX)*wala-*, where Hawkins suggests it lies in the difference between “suffering” (CRUX)*wala-* and “dying” *arha* (MORI)*wala-*, with MORI perhaps even being the cursive form of CRUX (Hawkins 1981: 152). The latter is unlikely if Melchert’s analysis of MORI as MAN-MINUS is correct (Melchert 1988b). Furthermore, the context of (CRUX)*wa/i-la-ha* is very fragmentary, and the meaning “suffer” is not unambiguously clear from the context alone, although it does make sense. Further attestations of CRUX as a determinative would help solve this matter. If it turns out to have a positive sense this might invalidate the connection of (CRUX)*wala* with *wala-* “die”.

918 Starke 1990: 452; Melchert 1993: 287 “probably” with attestations; “might also be identified” with the CL forms Pringle 1993: 25.

919 Hawkins 2000: 258.

A further candidate for the Hittite word “son” has been suggested by J. Tischler: *†tunasalla-*⁹²⁰. This word is attested in the Boğazköy fragment of the scribal exercise Ugumu and occurs in the abstract, *tunasallatar*, in a list of words denoting stages of life. There are, however, no Sumerian or Akkadian correspondences preserved. The fragment will shortly be edited by Y. Cohen.

DUMU.DUMU

Hattusili III is the first ruler to begin citing his genealogy including his grandfather⁹²¹. DUMU.DUMU.DUMU-ŠU appears to alternate in the introductory genealogical formulae of Hattusili III with NUMUN and ŠÀ.BAL.BAL.

At least from the time of Suppiluliuma I (KBo 5.9 rev. iv 9, although this is apparently a later copy) a formula was used to denote the validity of a treaty not only with the current partner, but also with future generations of treaty-partners: DUMU-IA/-KA/-ŠU DUMU.DUMU-IA/-KA/-ŠU *hassus hanzassus*⁹²².

This has been variously translated. The usual translation of the Hitt. part of the phrase proceeds from the notion that *hassa-* must mean “grandchild” and *hanzassa-* “great-grandchildren”. This involves a tautologous reduplication of grandchild. In Cuneiform and Hieroglyphic Luwian, an etymological cognate of Hittite *hassa-* is *hamsi-*, which clearly has the meaning “grandchild”⁹²³. This occurs in connection with *hamsukalla/i-* “great-grandchild”, usually taken as corresponding to Hittite *hanzassa-*.

H.C. Melchert’s interpretation of Hitt. *hassa-* as “child, descendant” and *hanzassa-* as “grandchild”, as opposed to the usual interpretation as “grandchild” and “great-grandchildren”, has the advantage that it avoids this repetition, although substituting it for one of another kind: “offspring of the first and second generations”⁹²⁴. Melchert identifies cases where it appears from parallel contexts that *hassa hanzassa* may even stand for DUMU.DUMU.DUMU:

KUB 26.1 i 15-16 *katta hassa hanzassa* NUMUN (Instructions for ^{LÚ}SAG)
 KUB 23.1 ii 9 *katta-ya* DUMU^{MES} DUMU.DUMU^{MES} NUMUN (Šaušgamuwa)

920 Tischler HEG 10, 436-437. This was brought to my attention by Y. Cohen, who showed me a first draught of an article he has written on Ugumu from Boğazköy. I would like to thank him expressly for this kindness.

921 Pringle 1993: 56, citing KUB 26.58 obv. i 3.

922 Various declensional patterns are found for the last two terms.

923 Forms listed at Kloekhorst 2008: 323. Hitt. *hassa-* is interpreted as derived from the full-grade of the root **h₂éms-*, while Luwian *hamsi-* and Hitt. *hanzassa-* are interpreted as derived from the zero-grade of the root: **h₂ms-*. See also Rieken 1999: 233.

924 Thus positing two different words for “child”. Melchert 1973: 57ff.; id. 1983: 6-8; id. 1988: 211-214.

where the parallel phrases may indicate that DUMU^{MEŠ} DUMU.DUMU^{MEŠ} is standing for *hassa hanzassa*, although the grammar is fairly clearly against this⁹²⁵.

Furthermore, NUMUN can also be used where *hassa hanzassa* can otherwise stand. The Sumerographic and Hittite version with *hassa hanzassa* is used regularly into the reign of Hattusili III. The last three historical texts to document the phrase, however, show traces of a development:

A-NA DUMU-ŠU DUMU.DUMU-ŠU KBo 4.10 rev. 13 NS (= ŠA ¹UL-MI-^D10-UB; cf. BT iv 13 A-NA NUMUN ^{ID}KAL)
 DUMU-KA DUMU.DUMU-KA KBo 4.10 obv. 8 NH/NS (cf. NUMUN-*an-za* BT ii 98), 9] (cf. BT ii 99).
 DUMU^{MEŠ} DUMU.DUMU^{MEŠ} NUMUN ŠA ^DUTU^{ŠI} acc. pl.: KUB 23.1 obv. ii 4, 31 (A-NA =).

While the Ulmi-Teššub treaty (Hattusili III) does not use *hassa- hanzassa-*, parallel passages in the Bronze Tablet (Tudhaliya IV) use NUMUN instead of DUMU DUMU.DUMU. The Šaušgamuwa Treaty uses NUMUN where otherwise *hassa-hanzassa-* is found in previous texts. This is not to suggest that NUMUN, which corresponds to Hitt./Luw. *warwalan-*, is the equivalent of *hassa- hanzassa-*. NUMUN is used in the Hukkana Treaty to differentiate between relatives through direct lineage (ŠA MÁŠ-TI) and affinal relations (ŠA NUMUN). The later substitutions of NUMUN for DUMU DUMU.DUMU and *hassa hanzassa* may be an attempt to capture a broader definition of relatives to be affected by the provisions of these treaties than merely the direct line. This may have political relevance given the unusual circumstances of succession leading to the enthronement of Hattusili III.

A more general meaning for *hassa- hanzassa-* is accepted by A. Kloekhorst: *hasses hanzasses* is translated “further offspring”, and the adverbial *hassa hanzassa* is translated “down all generations”⁹²⁶.

All of these suggestions involve positing a more general meaning for *hassa-* and *hanzassa-*, associated with their derivation from the root *hās-/hass-* “to beget” (**h₂éms-*, **h₂ms-*, **h₂óms-*). Thus the only attestation of *hassa-* without *hanzassa-* is translated by Kloekhorst as “descendant” instead of “grandchild”, referring to

925 A grammatical problem not noted is that A-NA would be required with the Sumerogram to express the allative. Melchert concedes that KUB 23.1 ii 9 could be acc. pl., which it most probably is. That the late Hittite scribe still understood the allative in *hassa hanzassa* is unlikely.

926 Kloekhorst 2008: 323-324. DUMU.NITA^{MEŠ} DUMU.MUNUS^{MEŠ} *ha-aš-še-eš ha-an-za-aš-še-eš* (KUB 29.1 iv 2) “sons, daughters and further offspring”; DUMU-IA DUMU DUMU-IA *ha-aš-ša ha-an-za-aš-ša* (KUB 21.1 i 70) “my son (acc.) (and) my grandson (acc.) down all generations”. Otherwise *hassa-* = “descendant”, while “*hanzassa-*” = “offspring” Kloekhorst 2008: 320.

Zintuhi⁹²⁷. The logical if not the semantic referent is “grandchild”, as the rest of the text refers to the sun-goddess of heaven and the storm-god as her grand-mother and grand-father respectively. It also remains to be explained how the Luwian pair *hamsi-* and *hamsukalla-* became specialised as “grandchild” and “great-grandchild” rather than as general designations for “progeny”. That Hitt. *hassa-* is used of a grandchild's relationship to her grandparents and Luw. *hamsi-* is used meaning “grandchild” would have to be a large co-incidence under this interpretation. However we explain it, it does appear that texts using both DUMU.DUMU and *hassa-* are using two different expressions for the same logical referent, if not definitely the same lexical one.

DUMU LUGAL

Beside being used for the well-known gentilics, H.C. Melchert has demonstrated that the suffix *-uma-*, *-umna-*, *-umen*, reflecting generalisations from a holokinetic-all ablauting suffix, forms locational adjectives and nouns: KUB 21.1 i 70 “in the forecourt” from *hantezzi-uman-* “that which is in front”⁹²⁸. Given the very specific locational nature of these stems, with the possible exception of the late *tameumma-* “other's” all refer to locations of some kind, it is unwise to extend the remit of *-uma-* to patronymics, or words denoting parental affiliation in any way. EZEN₄ *hassumas* from the colophon to IBoT 1.29, a ritual involving the DUMU LUGAL, for example, has occasionally been interpreted as providing the key to the reading of this logogram: *hassu-uma-*, “the one of the king”⁹²⁹. The semantics of *-uma-* speak against this. As pointed out by J. Pringle, derivation from a verbal noun **hassuwar*, from *hass-* “beget”, fits the content of the ritual just as well as the participation of the DUMU LUGAL⁹³⁰. This was also the meaning adopted for EZEN₄ *hassumas* by H.G. Güterbock (“festival of procreating”)⁹³¹, and similarly by Otten and Siegelová (“Zeugungsfähigkeit”)⁹³².

Most recently HWb² objects to the translations “begetting” due to the fact that the assumed verbal root *has(s)-* rarely has the meaning “beget”, but more frequently the meaning “give birth”⁹³³. Instead they assume a derivation from *hassuw(ai)-* “to be king”, translating *hassumar* as “königlicher Rang/dynastische Abfolge”. The

927 KUB 21.27 iii 43: ^dzi-in-tu-*hi-i-iš* GAŠAN-IA ŠA ^dIŠKUR (44) ^dUTU ^{URU}TÚL-NA-ia *a-aš-ši-ia-an-za ha-aš-ša-aš*, “My Lady Zintuhī, beloved descendant of the Storm-god and the Sun-goddess of Arinna”. For the translation “grandchild” see e.g. Bryce 2002: 145; Singer 2002: 102, 104; Haas 1994: 428.

928 Melchert 1983b: 11.

929 Hoffmann 1983: 100.

930 Pringle 1993: 32.

931 Güterbock 1969: 103. *ha-aš-šu-mar*, gen. *ha-aš-šu-ma-aš* is given the meaning “begetting, genitals” at Kloekhorst 2008: 319.

932 Otten and Siegelová 1970: 37.

933 HWb² H 455.

EZEN₄ *hassumas* is subsequently translated as “Fest (des Mannes) von königlichem Rang”. It is not made explicit whether this “(man) of royal rank” is meant by them to be equated with the DUMU LUGAL. Such an proposition assumes that *hassumas* is a substantive genitive of an abstract noun. There is no †DUMU LUGAL-UT-TA or similar abstract written logographically.

F. Imparati introduced the idea that the DUMU.LUGAL is an official rank that does not have to be occupied by a “son of a king”⁹³⁴. This has been challenged on the grounds that it is only used of people belonging to the extended royal family⁹³⁵. However, there are clear cases where the hieroglyphic equivalents, REX.FILIUS and REX.FILIA are used of personnages who cannot otherwise be integrated into any known form of Hittite extended royal family, such as the prince and princess documented at Malkaya near Kırşehir⁹³⁶. The use of DUMU.LUGAL as designation of a social class is also documented at Nuzi and thus possibly a wider areal phenomenon⁹³⁷.

The evidence of the logograms, given that enclitic particles are placed after the phrase, e.g. DUMU LUGAL-*ma*, indicates that we are indeed dealing with one Hittite word rather than a construction of genitive with head-noun. However, this adds complications when we consider that we also need to distinguish DUMU.DUMU^{MES} LUGAL, “grandsons of the king”, as indeed a DUMU.MUNUS LUGAL, daughter of the king. As often, it may be the case with the sons and daughters of the king that these were distinctions required in Akkadian/Sumerian, but not in Hittite. The genealogical phrase DUMU^{MES} LUGAL DUMU.DUMU^{MES} LUGAL *katta hassa hanzassa* (CTH 146), sons and grandsons of the king, down to grandsons and great-grandsons”, can be contrasted with DUMU^{MES} DUMU.-DUMU^{MES} *hassa hanzassa*, “sons and grandsons, grandsons and great-grandsons”, which was discussed above. Here again, I would suggest that in this fixed genealogical formulary the distinctions are being made on the level of the Sumerian. It is of no relevance for the genealogical message that the sons and grandsons be sons and grandsons of the king. The written code, on the other hand, may be making a distinction not apparent from whatever words may lie behind it. For further discussion of gentilics see LÚ^{URU}.

DUMU.NIN(-TI), DUMU.ŠEŠ

The only attestation of DUMU.NIN with Akkadographic phonetic complement, DUMU.NIN-TI-ŠU (acc. sg.) KUB 1.16 ii 9, corresponds to DUMU.NIN₉-ŠU in the Akkadian column. The most we can surmise is that DUMU.NIN-TI -ŠU represents Akkadian *mār ahātišu*. Whether there was a specific Hittite word for “nephew” or

934 Imparati 1975; Hawkins apud Herbordt 2005: 307.

935 Mora 2008: 556-557.

936 See Hawkins and Weeden forthcoming.

937 Dosch 1993: 24-28; von Dassow 2009: 613.

just descriptive terms, “sister’s son”, “brother’s son”, is not ascertainable from this⁹³⁸.

J. Pringle also points to the HLuw. construction FRATER-*la-sa* | INFANS-*ni-sa* (nom. sg.) “brother’s son” TELL AHMAR 2, 8 §18⁹³⁹, when contrasted with FRATER-*la-sa-na* (INFANS)*ni-za-*’ (dat. sg.) KARKAMIŠ A4a⁹⁴⁰, each formed with different words for son⁹⁴¹.

DUMU PN/^{URU}GN

KBo 3.22, 1: ¹A-NI-IT-TA DUMU ¹PÍ-IT-HA-NA LUGAL ^{URU}KU-UŠ-ŠA-RA *QÍ-BÍ-MA*¹. “Anitta, son of Pithana, King of Kussara, speak:” The question of how this would be read in Hittite is thorny. Luwian and Lycian use a genitival adjective to express patronymics, with the father’s name being written after as a kind of surname: e.g. *si-pi-ia ni-ia-sa-na* “to Sipi (son) of Niya” (KARABURUN 2 §7, Hawkins 2000: 481). Hittite also had genitives that were adjectival in function. With normal Hittite word order could we thus expect something like *Pithanas* (gen. sg.) *Anitta(s)* (nom. or voc. sg.) *Kussaras* (gen. sg.) *hassus*? Or, with a different interpretation of the syntax *Pithanas Kussaras hassuwas Anitta(s)*. Filiation is, however, never expressed in Hittite texts without the use of the Sumerographic phrase, and it is only comparison with related languages that leads one to suspect that the word “son of” was not present or optional in Hittite.

J. Pringle compares the no longer productive “Anatolian” suffix -ahsu-, known from the Kültepe tablets, as well as other Anatolian names, with phrases involving DUMU ^{URU}X⁹⁴². -(a)hsu- has been derived from *hass-* “beget” as a syncopated u-stem⁹⁴³. While this indeed indicates, should the analysis be correct, that Anatolian may have possessed another method of forming phrases of affiliation at some point, this cannot be what is represented by DUMU constructions in Hittite texts⁹⁴⁴.

Cited are Udniahstu (NH 1458), *Upatiahsu* (NH 473), *Nakkiahsu* (NH 849), *Niwaḥsusar* (NH 891), *Isputahsu(s)* (NH 473). None of these correspond to actually attested DUMU ^{URU}GN phrases, nor are there any place-names among the examples. In fact Anatolian personal names from Kültepe that appear to be formed from place-names appear to use the -uman- suffix: *Lihsuman*, from Mt. Lihsa⁹⁴⁵.

Rather the alternation in the titles of Hattusili I, from documents of the reign of Hattusili III and beyond, between LÚ ^{URU}KUSSAR and DUMU ^{URU}KUSSAR may

938 Thus Pringle 1993: 72f.

939 Hawkins 2000: 228.

940 Hawkins 2000: 152.

941 Pringle loc. cit.

942 Pringle 1993: 31.

943 Goetze 1954c: 355; id. 1960: 48f.

944 Pringle loc. cit. “doubly hypothetical”.

945 See Goetze 1960: 46ff.; Melchert 1983b: 4.

indicate that the same Hittite expression was being written simply by two different methods. This would probably have used the well-known suffix *-uma-*, *-umna-*⁹⁴⁶. This appears clearly in the writing DUMU ^{URU}*pu-ru-uš-ha-an-du-um-na-an* at KBo 3.28 ii 5 (OH/NSc?), literally “the Purushandan son”⁹⁴⁷.

Both DUMU^{MES URU}GN and LÚ^{MEŠ URU}GN are attested from OS texts, the former being attested only once, in the Anitta text, but this reflects its rarer attestation throughout the corpus.

On the other hand there appears to be a distinction implied at KBo 14.12 rev. iv 27f.: *ma-ah-ḥa-an* LÚ^{URU}*KU-RU-UŠ-TA-MA* (28) DUMU^{URU}*HA-AT-TI* ^D10-*aš da-aš*, “when the storm-god took the man of Kurustama, the son of Hatti”. Here there appears to be a distinction between the gentilic expressed by LÚ^{URU}GN and another relationship. Does this refer to the Kurustamans being subject to or vassals of Hatti? Surely this would be expressed by ḫR.

This opens up the possibility that political ends were being followed by the choice of DUMU^{URU}GN over the simple gentilic LÚ^{URU}GN, in an attempt to define a particularly close relationship between subject area and capital⁹⁴⁸. Where this is demonstrably the case it would be churlish not to expect the Hittite to have had its own expression to give this the weight it deserves, most probably involving the use of a word for “son”. This of course has repercussions for the initial question, whether the word “son” was in fact represented in patronymics.

É

The forms of the Hittite cuneiform É are regular and do not exhibit the drastically abbreviated forms found in OB cursive scripts from Mesopotamia or Northern Syria (see Part 2.1.3). It is not clear whether the Sumerogram was pronounced /e/ or /a/ at Hattusa, the only possible evidence in this regard being the optional use of É as the optional initial sign in the logogram (É.)MÁ.URU₆, for the third millennium writing a.ma.ru⁹⁴⁹. Even in this case, it is quite possible that scribes understood this as a determinative or other purely graphic phenomenon. Unfortunately the use of the Akkadogram AIAKKU in an epithet of Ištar, which is an Akkadianisation of Sumerian é.an.ak (written é.an.na) the name of Ištar's main temple at Nippur, informs us solely about the pronunciation of Sumerian é at some remote point in time among the Akkadian speakers who coined the expression *ayakkum*⁹⁵⁰.

946 On this see Melchert 1983b: *passim*.

947 With Laroche 1973: 186f.; CHD P 393 translates “prince (?)”, followed by Tischler 2001: 667, without the “(?)”.

948 DUMU^{URU}x “implies a similar, although possibly more personal, relationship” than LÚ^{URU}x at Pringle 1993: 31.

949 a.ma.ru UET 3.50, rev. ii 6; a.má.ru UET 3.826 rev. ii 15 (ePSD).

950 Beaulieu 2002.

If J. Puhvel is correct, the mostly undeclined Hittite word ^{NA4}*hēkur*, a mortuary construction or feature related to the cult of the dead kings, is ultimately a loanword from Sumerian é.kur, literally “house-mountain”⁹⁵¹. This would have to have been through foreign mediation, most likely Hurrian, as KUR is, with very few exceptions, not used as a logogram or determinative for “mountain” in Hittite cuneiform. Here one would also have to pay attention to the vocalism of the initial syllable, as it is well known that the Sumerian sign É reflects an original /ha/. All cases where a sound-change /ha/ > /e/ can be documented in Akkadian and in loan-words in neighbouring languages show the complete loss of the initial laryngeal⁹⁵². The undeclined behaviour of the grapheme, however, makes a logographic explanation quite likely⁹⁵³. Sumerian é.kur, the main temple of Enlil at Nippur⁹⁵⁴, is attested in lexical lists from Boğazköy⁹⁵⁵. The borrowing, however, must have occurred from a source which retained the laryngeal consonant while also effecting the change a > e.

Also of note for the use of the word ^{NA4}*hēkur* for these structures is the apparent Middle Assyrian use of é.kur to denote “temple”, not specifically that of Enlil. There is some evidence that é.kur^{mēs} in one Middle Assyrian text are associated with monuments to dead kings⁹⁵⁶. If this connection can be securely made, either the Middle Assyrian usage has influenced the Hittite, or they are both influenced from a third source, most likely Hurrian.

EGIR.KASKAL(-NI), EGIR.UD(-MI)

Oracular term for the flight of birds, either interpreted as “(auf dem) Rückweg” with HZL 126, or “hinter dem Weg” with HWb² A 157. Against the latter speaks the non-oracular MS attestation KUB 32.130, obv. 13, 22, where EGIR.KASKAL(-ma-aš-ši) clearly appears to be used adverbially meaning “on the way back” (cf. ibid. 23 *a-ap-pa I-NA URU ŠA-MU-HI*)⁹⁵⁷. Presumably this is a formation by analogy with (*I-NA*) EGIR.UD(-MI) = *appasiwatt-*. However, the Hittite, at least in oracle contexts, is clearly shown by KASKAL-ši EGIR-an “hinter dem Weg” at KuT 49 u. Rd. 30; KuT 50 obv. 21⁹⁵⁸.

951 Puhvel HED 3: 287. Accepted by Kloekhorst 2008: 339. On the lack of declension see Weitenberg 1984: 154; Rieken 1999: 289.

952 For further literature on the treatment of Semitic /ḥ/ see Hasselbach 2005: 80-81, Weeden 2009: 90, to which should be added Streck 2000: 244-246. Note that Hurrian *haikalli* = Akk. *ekallu* (Sum. é.gal) also may preserve a representation of /ḥ/ (Neu 1996: 229). For Akkado-Sumerian /e/ as (Hurro?-)Hittite /ai/ compare še = ša-i (fn. 437).

953 Rieken 1999: 289 calls it a “Pseudosumerogramm”.

954 George 1993: 116-118.

955 Kagal Boğazköy I E 11 (MSL 13.151).

956 MARV 7.4, 27'-28'.

957 Contra HWb² 155b, 159b for obv. 22, obv. 13 apparently not quoted there. See Otten 1958: 88.

958 Wilhelm 1998: 179-180, 184, 186.

With regard to (*I-NA*) EGIR.UD-*MI*, it appears without the Akkadographic preposition in EGIR.UD-*MI* at KBo 7.28, 41 = *ap-pa-ši-wa-at-ta* ibid. 43, while EGIR-*pa*-UD-*ti* with Hittite phonetic complemetation at KBo 3.3 ii 7 clearly shows that the dative *appasiwatti* corresponds to Akkadographic *I-NA* EGIR.UD-*MI* (for Akkadian *ina arkāt ūmī*). The complementation of both Sumerian parts with Hittite phonetic complements in EGIR-*pa*-UD-*ti*, taken together with the fact that *EGIR.UD without any phonetic complement never occurs, suggests very strongly that the underlying word was either read in Hittite or Akkadian, and not Sumerian. Similarly EGIR.UD-*aš* is written, presumably for *appasiwattas*, at BKT 1 obv. 13'.

EN KUR-TI

Hitt. ^{LÚ}*ut-ni-ia-aš-ha-an* = Hurr. *ha-zि-ia-na* at KBo 32.14 rev. 25 = 30. A form ^{LÚ}KUR-*ia-aš-ha-aš* is attested at KUB 13.1 rev. iv 10 (MS), a ms. of the ^{LÚ}*BĒL MADGALTI* instructions⁹⁵⁹. These have been associated with the Sumerogram EN KUR-TI by E. Neu⁹⁶⁰.

This has in turn been associated with the hieroglyphic designation REGIO-DOMINUS found on seals from Boğazköy. For discussion of the political implications of the title in Hieroglyphic Luwian, particularly with reference to the Iron Age inscriptions see Hawkins 1995: 73-85. Writings such as REGIO-*ni(-ia)*-DOMINUS may indicate that a compound form parallel to *utniyashas* was kept in Luwian at least, but see also REGIO-*ni-ia-si* DOMINUS-*ia-sa* (KARKAMIŠ A3, 1 §16). With reference to the cuneiform and Empire period hieroglyphic evidence, Hawkins mentions that the EN KUR seems to have been a subordinate official.

R.H. Beal sees the *utniyasha-* (= *HAZANNU* = EN KUR) being on a level with the ^{LÚ}*bēl madgalti/auriyas isha-*, arguing that they have similar functions⁹⁶¹. The *utniyasha-* had power over districts with large cities in them and the ^{LÚ}*auriyas isha-* was responsible for a “relatively rural district”. This theory is required to explain the alleged absence of the *utniyasha-* from the ^{LÚ}*BĒL MADGALTI* instructions and suffers under the identification of ^{LÚ}KUR-*ia-aš-ha-aš* in these, as above.

The EN KUR-TI is attested five times in the Tiliura agreement (KUB 21.29), although it has been suggested to read EN MAD<-KAL->TI (CHD L-N 166a-b). The

959 It is very unlikely that ^{LÚ}KUR-*ia-aš-ha-aš* is meant to stand for ^{LÚ}*auriyas ishas* here. KUB 13.87 obv. ii 5, which belongs to the same tablet, writes ^{LÚ}*a-ú-ri-ia-ša₁-kán* EN-*aš* and in the passage in question the ^{LÚ}KUR-*ia-aš-ha-aš* appears to be doing something in the third person, while the order to the *aurias ishas* is in the 2nd person imperative KUB 13.1 obv. 10 *ma-a-an-kán* ^{LÚ}KUR-*ia-aš-ha-aš A-NA SAG.GÉME.[ÍR MÉS*] (11) *har zi na-an EGIR-pa ti-i-ia* “if a country-lord has [done something bad] to [his] serva[nts], step after him”. See Pecchioli Daddi 2003: 124, 181, and ibid fn. 475, where she suggests that the ^{LÚ}*utniyasha-* was inferior to the *auriyas isha-*.

960 See Neu 1994: 199 “naheliegen”; id. 1996: 182.

961 Beal 1992a: 441.

writing of EN *madgalti* at *ibid.* iii 9, however, (EN KUR-TI-KAL-TI) suggests that the Akkadogram *MAD-KAL-TI* was re-analysed as KUR(-TI) KALAG-TI (*māti dannati*), before the scribe thought better of it and erased -*TI-KAL-TI*. Thus EN KUR may have been the more understandable term to the scribe⁹⁶². The EN KUR-TI according to this text will have ruled several towns (URU^{DIDLI.HLA} ... *ma-ni-ia-ah-hi-eš-ki-ši*, obv. i 8 f.). Attestations beyond the historical texts:

KBo 2.4 left edge 2 (NSbii, only URU); KBo 13.150 rev. 3 (sjh); KBo 26.227 rev. iii 10 (sjh.); KUB 25.22 ii 13 (NSc); KUB 25.23 i 16 (NSc, jh.), of the town of Urista⁹⁶³; KUB 25.25 i 10 (NSc, Tudhaliya IV), KUB 26.43 [obv. 19, rev. 12 (*EL-KI* =, NSbii, Tud. IV⁹⁶⁴), = KUB 26.50 obv. 10, rev. 4; KUB 26.58 obv. 9 (NSc, Hattusili III); KUB 48.83 obv. 5.

All attestations, with one exception, occur in documents that can be dated after Hattusili III. Those which cannot be dated show typically late or very late palaeography. This type of a cluster of occurrences after a chronological gap with no attestations raises the question whether Middle Hittite LÚ^{H.I.A} *utniyasha-* is in fact something different to the later Hittite EN KUR-TI. We should also consider that the determinative LÚ is used in both MS phonetic writings, but EN KUR-TI is never attested with a determinative. It is worth remarking that EN KUR-TI, despite its frequent Akkadographic complement, is never written with Akk. *bēlu*.

In the Bilingual the LÚ^{H.I.A} *utniyashas* multiplies (*maknut*) “taxes” (IGI.DU₈^{H.I.A}) from a city [URU-*ri*]⁹⁶⁵. Given that the same words are used to describe the corruption of another official in the same text, this does not tell us very much.

EN KUR.KUR^{H.I.A} in KBo 11.1 obv. 11 (NSbii, URU, DU) is used as an epithet of Muwatalli II, and is thus not directly relevant to an understanding of this logogram⁹⁶⁶. The EN^{MES} KUR-TI in Puduhepa’s letter to Rameses II (KUB 21.38 obv. 19), to whom the pharaoh is to send riders with “writing boards” (GIŠ.HUR^{MES}) may be peripheral representatives of Hatti, thus also with border duties like the LÚ^{H.I.A} *BĒL*

962 See von Schuler 1969: 148f.; *Mestieri* 451 fn. 2, -*TI-KAL-TI* was erased.

963 Hazenbos 2003: 30 dates this palaeographically to Hattusili III “at the earliest” due to “late SÌLA” (iv 59). Also regular HA with one Winkelhaken, DA and ID with broken and unbroken central horizontals. Generally thought to be a document of Tudhaliya IV. Hazenbos (loc.cit. 36) translates “the lord of the district”, presumably including more than just the town.

964 Consistently URU with extended middle horizontal. Broken and unbroken DA and ID.

965 Restored from *ibid.* rev. iii 15.

966 Also not relevant is KBo 47.67 obv. i 12 (MSc): KUR-*ia-an-ta-aš iš-x-[.]*, where the traces at the end do not fit HA and there is very little room (BF00502), contra Neu 1994: 199 fn. 26. Perhaps: LÚ ŠAH KUR-*ia-an-ta-aš SAHAR^{H.I.A}-uš]*

(13) [DU]G*iš-pa-an-du-wa-az GEŠTIN-it* (14) [*ši-pa-an-di*], “the pig-herd libates the earth of the land/people”.

MADGALTI. Unlike the ^{LÚ}*utniyashas*, the ^{LÚ}*BĒL MADGALTI* does not disappear temporarily from view after the MH period.

In the *Annals of Mursili*, Anniya, the EN KUR AZ-ZI⁹⁶⁷, in a broken context, may be undertaking some duties with regard to a town called Ura, which is defined as [ŠA KU]R AZ-ZI IGI-zi-iš a-ú-ri-iš, “the foremost fort [of the lan]d of Azzi”. This again puts him in a similar function to the ^{LÚ}*BĒL MADGALTI*.

The equation Hitt. ^{LÚ}*ut-ni-ia-aš-ha-an* = Hurr. *ha zi ia na* from the bilingual was made by Neu (loc. cit.) under the proviso that one could not exclude that Hurrian *haziyani*, a loan-word from Middle Assyrian *hazīānu*, might have acquired a different meaning during its transfer. Other scholars have extended the equation to the Akkadogram ^{LÚ}*HAZANNU* in Hittite texts⁹⁶⁸. This involves a series of assumptions: 1) that the Akkadogram meant the same to Hittite writers as it did to Akkadian writers⁹⁶⁹; 2) that the Hurrian word as adapted from Assyrian also shared that meaning; 3) that *haziyani* was readily understandable as ^{LÚ}*HAZANNU* (for example, why didn't the scribe just write that in translation instead of *utniyasha*-?).

Güterbock and van den Hout 1991: 55 comment that “The traditional translation ‘mayor’ for Akk. *hazannu* should be avoided. The instruction for the Hittite official whose title is written with this Akkadogram ... makes it clear that he was responsible for the security of the capital.” This would make the equation *HAZANNU* = *utniyasha*- = EN KUR-TI much less likely. Beal suggests that a restriction of the *HAZANNU* to the capital is due to the surviving instructions being for the *HAZANNU* of Hattusa, which does not exclude there being a *HAZANNU* elsewhere.

Five hundred years later, the Hieroglyphic Luwian inscriptions of CEKKE and BULGARMADEN attest an official (LIGNUM)*ha-za-ni-sa(-)*⁹⁷⁰ and *ha-^rz1-ia-ni-sá-*⁹⁷¹. In CEKKE this is a subordinate official, much like a village “headman” and inferior to Kamani, the *kar-ka-mi-sà*(URBS) *MA_x-zá*(URBS) REGIO.DOMINUS, “Country-Lord of Karkamiš (and) Malizi (?)”⁹⁷². This leads J.D. Hawkins to suppose: i) that *haz(i)yani*- is a loan-word in Luwian; ii) that it probably also existed

967 It is hard to decide whether this would have been read *Azziyas utniyasha*-, or *Azziyas utniyasa isha*-.

968 Nakamura 2002: 162 with full literature accepting ^{LÚ}*HAZANNU* = ^{LÚ}*utniyasha*- . Further attestations as per *Mestieri* 449f. with palaeography: KBo 8.116 obv. 3 (fest., NS); KBo 13.207 obv. 7] (fest., sjh), KBo 16.68 i 27(MS, KI.LAM fest.); KUB 2.7 i 16 (fest, NS); KUB 10.28 iii 5 (fest. NS); KUB 24.13 iii 21 , = HT 94 obv. 5 (^{LÚ}*HA-AZ-ZI-IA-AN-NI*, rit. Allaiturahı, NS); KUB 30.32 i 13 (fest., MS); KUB 34.128 rev. 4 (fest. MS); KUB 53.29 obv. ii 8 (fest., NS); IBoT 1.36 iii 47 (instructions, MS); IBoT 2.66 rev. 9 (fest. NS).

969 Beal's review (1992: 440f.) shows quite different social functions for this official across the regions where he appears, ranging from tributary kings in Amarna to a village “headman” in Mesopotamia.

970 CEKKE 5 §14, Hawkins 2000: 149f.

971 BULGARMADEN 4 §10, Hawkins 2000: 525.

972 Hawkins 2000: 145.

already in Hittite as a loan-word behind ^{LÚ}*HAZANNU*. Comparison is made with the loan-word (LIGNUM)*su-ka-la* “vizier” at EĞRİKÖY §3 = Akk. *sukallu*, Hurr. *šukalli*. There is a great deal that could have happened in the intervening time, however.

A hypothetical way out of this confusing mass of evidence is offered by taking a historical approach. The ^{LÚ}*utniyasha-* was a low-grade official in the Middle Hittite period who could be punished for misdemeanours by the ^{LÚ}*BĒL MADGALTI*. At this stage the ^{LÚ}*HAZANNU* may have been identical with the *utniyasha-*. After the imperial expansion of Suppiluliuma I an EN KUR was introduced, who may have been operative in areas where there was no ^{LÚ}*BĒL MADGALTI*. Whether he was also called a *utniyasha-*, or whether *†utniyas isha-* was used for his office, is undecidable. These EN^{MES} KUR-TI increase in power towards the end of the imperial period (see the Tiliura-declaration above), a development which continues through to the post-imperial struggle between the “Country-Lords” and “Great Kings” posited by Hawkins on the basis of hieroglyphic evidence.

The ^{LÚ}*HAZANNU* remained a lower grade official, one whose standing in a capital city like Hattusa will naturally have been higher than in a provincial centre. It is possible that this was a similar position to that of the EN URU-*LIM*.

EN MADGALTI

For further discussion see lemma above. This is the only phrase using Hitt. *isha-*+gen. that uses EN instead of Akk. *bēlu* on MS tablets. This includes cases with phonetic writings of the first element.

The title ^{LÚ}*BĒL MADGALTI* is restricted to Hittite cuneiform. The Akk. word *madgaltu* may be attested in a Neo-Assyrian text, and also is a Middle Assyrian place-name, attested once (CAD M/1, 16). Hittite *auri-* is derived from the verb “to see” (*au-*), just as Akk. *madgaltu* is derived from the verb “to look” (*dagālu*). The linguistic parallelism *aurias isha-* = *bēl madgalti* promotes the probability of a calque, although it is not clear in which direction, as the office *bēl madgalti* is not otherwise known from Akkadian texts.

ÉRIN^{MES}

R.H. Beal argues that the word underlying ÉRIN^{MES} is likely to be a common gender stem ending in *-att-*, as is supposed to be apparent from the nom. sg. ÉRIN-*az*, acc. sg. ÉRIN^{MES}-*ta-an*, dat. ÉRIN^{MES}-*ti*⁹⁷³. This is one of the considerations leading Beal to rule out an identification of ÉRIN^{MES} with Hitt. *tuzzi-*, first proposed by Friedrich, the other reason being the apparent co-occurrence of these two terms in contexts which indicate they are something different to each other: “ÉRIN^{MES} (‘troops’) are a

973 See Beal 1992a: 1 fn. 1 for OS references, also Neu 1983: 235.

component of the *tuzzi-*⁹⁷⁴. The other proposed correspondent to Hitt. *tuzzi-* is KARAŠ [Ehelolf], which Beal also rejects, mainly on the basis of the neuter gender of KARAŠ.

On the other hand, Beal follows the argument of A. Kammenhuber that the Old Hittite term ÉRIN^{MES} was “meant to include both mounted troops and infantry”, and further observes that ÉRIN^{MES} alone, without further qualification, is, with a few exceptions, rare in texts after Mursili II⁹⁷⁵. Given the restricted semantic range of the later ÉRIN^{MES}, it is possible that it had come to be used to denote a different word, although the continued attestation of dat.-loc. sg. ÉRIN^{MES}-*ti* and ÉRIN^{MES}-*az* (nom. sg.) in NS mss. militates against this⁹⁷⁶. To account for these forms we may simply assume that a word *tuzziyant-* “army, soldier” lies behind them⁹⁷⁷.

The interpretation of KBo 3.1 obv. ii 13 as ÉRIN^{MES}-*iš*¹ (UŠ), referring to the army of Ammuna, presents problems for Beal, who wishes to see this as ÉRIN^{MES}-*uš* in a plural construction. While the word is definitely construed plurally in the next clause (*n=e*), it is singular in its own clause (*paazzi*). Plural construal in adjacent clauses is common as a constructio ad sensum (usually with acc. pl. *n=as*, sometimes also with verb forms⁹⁷⁸). Either this is a further word underlying the logogram, possibly u-stem, or ÉRIN^{MES} could also stand for *tuzzi-* (with UŠ for -*iš*¹ in this case) at this period. Although the text is OH, the script is definitely NS, thus a later copy.

There also appears to be an n-stem underlying the logogram, as apparent from the OS tablet KBo 17.1 obv. i 32', 33': ÉRIN^{MES}-*na-an*, although the same tablet uses ÉRIN^{MES}-*ta-an* (obv. ii 52'). It is possible that this is to be associated with Luw-

974 Beal loc. cit. 29 mainly on the basis of ŠA ÉRIN^{MES} LÚ KÚR *tu-uz-zi-in*, “the army of the enemy troops” in the Annals of Tudhaliya KUB 23.11 ii 22, 26 (NSc).

975 Beal 1992a: 5 with fn. 16.

976 NS ÉRIN^{MES}-*az* also KBo 21.13 rev. iv 12 (Konk. jh., MS/NS); KBo 54.1 Rs. r. Kol. 10: EGIR-*iz-zi-iš-ma* ÉRIN^{MES}-*az*[, although the group of texts to which this fragment probably belongs (CTH 310, see Groddek KBo 54) have been shown to tend to archaisms; also ÉRIN^{MES}-*az-ma-kán* KUB 1.2 obv. ii 21, nom. sg. (Hatt. III). The OS cases of ÉRIN^{MES}-*az* could still be read *tuzziy(a)n*z. Neu 1989: 5 compares nom. sg. *tu-uz-zi-az* from KUB 23.11 rev. iii 16, a NS version of the Middle Hittite Annals of Tudhaliya. For similar spelling of -*anz* compare also URU-*az* for *happiryanz* in KUB 41.8 rev. iii 30' (NSc), *pé-e-ra-az-mi-it* <*peran=smit* KBo 17.2 rev. iii 45, OS (Otten and Souček 1969: 58); ^{MUNUS}*da-ga-zi-pa-aš-sa* KBo 3.38 obv. 3 (NS copy of OH), *da-a-ga-zi-pa-aš-sa* KUB 31.127 obv. i 2 (NS, MH tradition). Admittedly, to explain the oblique cases in -*t-* we would have to posit not only a personifying nom. sg. in -*ant-* but a whole declension *tuzziyant-*, “one who *tuzzi*'s”, as opposed to *tuzzi-*, the nomen actionis, denoting the act/place of *tuzzi*-ing. On the verb *tuzziya-*, “to camp, vel sim.” see Beal 1992a: 23-24. This does away with the need to posit an original but otherwise unattested neuter gender for *tuzzi-* (Tischler HEG III 10/3, 499) which would have served as the motivation for the creation of the personifying nom. sg. in -*ant-*.

977 For the etymology of *tuzzi-* see Kloekhorst 2008: 908.

978 KBo 5.8 obv. i 4 has ÉRIN^{MES} URU *ta-ag-ga-aš-ta-aš-ma* construed with the sg. verb *ḥarta* and then with the plural *sekkir*.

ian *kuwalan*-(n.), which may be associated with a different logogram in the later period.

According to Ph. Houwink ten Cate, KARAŠ replaces ÉRIN^{MEŠ} in the phrase ÉRIN^{MEŠ} ANŠE.KUR.RA^{HI.A/MEŠ} in later New Hittite texts as well as replacing ÉRIN^{MEŠ} in the phrase ÉRIN^{MEŠ} (ù) GIŠ GIGIR^{MEŠ} in later Akkadian language texts from Boğazköy⁹⁷⁹. Given that KARAŠ definitely appears in alternation with Luwian *kuwalan(a)*-, in names at least, it may be worth asking if this is because *kuwalan(a)*- had started to replace the word underlying ÉRIN^{MEŠ} (see below). Some functions of ÉRIN^{MEŠ} are never usurped by KARAŠ, however: the non-collective singular; the construction ÉRIN^{MEŠ}+place-name.

The writing ÉRIN^{MEŠ.HI.A} is of interest in that it appears to be restricted to use in the late Middle Hittite period, the earliest attestation being Arnuwanda I (Madduwatta) and the Early Hittite Empire period, the latest attestation being Mursili II (Targasnalli). Also of interest is its occasional but not exclusive plural construction, although nothing different is expressed by it, apparently. See now Hoffner 2010b.

ÉRIN.MEŠ ANŠE.KUR.RA^{HI.A/MEŠ}

After the full discussion by Beal (1992: 5-7) it is clear that these two Sumerian words are not a compound nor a genitive syntagm (“troops of horse”) but two, separate terms referring to different types of troops: “infantry (and) horse-troops”⁹⁸⁰. The meaning of ÉRIN^{MEŠ} is thus specialised in this case to refer solely to foot-soldiers. The ANŠE.KUR.RA^(MEŠ/HI.A) in this particular bipartite phrase may include chariots in the metonymic sense proposed by Starke (see s.v. ANŠE.KUR.RA) but the evidence is ambiguous, as is demonstrated by one of the earliest occurrences: in KUB 14.1 Madduwatta and his hungry retinue are provided among other things with chariots, beer, malt (and?) beer-bread after being saved from Attarissiya, the Ahhiyawan, by the Hittite King.

Unusually, the description of the retinue includes ÉRIN^{MEŠ} ANŠE.KUR.RA^{HI.A-KA}, as in obv. 11, but has simple ÉRIN^{MEŠ}-KA in obv. 9⁹⁸¹. It is tempting to see the gift of chariots from the Hittite King as effectively upgrading Madduwatta’s

979 Houwink Ten Cate 1984: 57; Beal 1992a: 14 fn 58. The quotation from the Alaksandu-Treaty (Muwatalli II) is misleading in that it suggests a connective, KARAŠ and ANŠE.KUR.RA^{MEŠ}, which is not in the text (KUB 21.1+ iii 3-7). Thus a text originating in the reign of Muwatalli is the earliest attestation (Klinger 1996: 37 “zeitgenössische Niederschrift”). The phrase ÉRIN^{MEŠ} (ù) GIŠ GIGIR^{MEŠ} is attested in Akkadian language documents at least as late as the treaty between Hattusili III and Bentešina of Amurru.

980 Beal refrains from using the traditional translation, “infantry and chariotry”.

981 Goetze read ÉRIN^{MEŠ}-KA A[NŠE.KUR.RA^{HI.A}] in obv. 7. As copied the traces could be G[IR]. The traces on the photo (Goetze 1928, Tafel I) far more resemble EL. If the former is the case we would have an explicit progression from “foot-soldiers” (obv. 7) to “troops (and) horse” (obv. 11). The latter alternative could entail a restoration E[L]-Q[É] with Akkgr. S1 for S3, which fits the traces but is unlikely.

ÉRIN^{MEŠ} to ÉRIN^{MEŠ} ANŠE.KUR.RA^{HL.A}. On the other hand, the two references to the father of His Majesty's beneficence towards the ungrateful Madduwatta and his extended retinue presumably refer to the same event, and not two separate events differentiated by the types of military at Madduwatta's disposal.

The earliest attestations are agreed to be Middle Hittite (the Akkadian language Šunašura Treaty and Madduwatta-Indictment), but it is a remote possibility that there is also an occurrence in the Old Hittite Zukrasi-text⁹⁸². If this were the case it would skew the outline of the development sketched by Beal from an older ÉRIN^{MEŠ} and GIŠGIGIR^{HL.A} to a later ÉRIN^{MEŠ} ANŠE.KUR.RA^{HL.A}.

As well as it being possible for an individual to be an ÉRIN^{MEŠ}, it was also possible for one person to be an ÉRIN^{MEŠ} ANŠE.KUR.RA^(HL.A/MEŠ). The best example here is KBo 5.13 obv. ii 4 (*kuis imma ε*) and 31 (*ε nasma=as kuis imma kuis antuhsas*)⁹⁸³, where a particular type of soldier must be meant as a member of a particular troop. The absence of the professional determinative LÚ(.MEŠ) may possibly be conditioned by the presence of ÉRIN^{MEŠ}, the two of which are generally mutually exclusive⁹⁸⁴. It is strange, on the other hand, that there is no single case of a miswriting.

Furthermore, the question of the syntactic relationship between the two words still remains to be clarified. While we do indeed find phrases such as ÉRIN^{MEŠ} U GIŠGIGIR^{MEŠ} from as early as the Zukrasi text, never once do we find a writing †ÉRIN^{MEŠ} U ANŠE.KUR.RA^{HL.A}. There is one example of ÉRIN^{MEŠ}-ma ANŠE.-KUR.RA-ia, apparently connected by -ia, in one ms. of the Kupanta-^DKAL treaty: KUB 6.41 rev. iv 4, but the duplicate has a different reading⁹⁸⁵: “[writ]e to My

982 KBo 7.14 rev. iii 2 is read by Houwink Ten Cate 1984: 57 as [x] LI ÉRIN^{MEŠ} GÌR U II ME ÉRIN^{MEŠ} GIŠGIGIR^{HL.A} “[x] thousand foot-soldiers and 200 ch[ariot]-troops” which is followed by Beal 1992a: 141, 279. There is a little more on the tablet than copied by Otten as can be seen on the photos published on the Hethitologieportal Mainz (PhB0575b, B1472), and the traces do not support the restoration GI[Š]. Collation of a photo in Mainz suggested the reading U II ME ÉRIN^{MEŠ} A[NŠE.-KUR.RA^{HL.A/MEŠ}], although ÉRIN^{MEŠ} L[Ú] might theoretically be possible. The reading is too insecure to use as the basis of further investigation. If A[NŠE.KUR.RA] is correct it would leave no doubt about a distinction between horse-troops and infantry in Old Hittite times.

983 See Beal 1992a: 6f. fn. 25.

984 For exceptions see Beal 1992a: 7f. with fnn. 28, 29.

985 KUB 6.41 rev. iv 3: nu A-NA ^D[UTU^{ŠI}] (5) ha-at-ra]-ra-i ÉRIN^{MEŠ}-ma ANŠE.KUR.-RA^{MEŠ}-ia A-NA I-EN LÚGAL-KA pé-ra-an hu-[i-nu-ut], dupl. KBo 3.4 rev. iii 8: nu A-NA ^DUTU^{ŠI} ha[-at-ra-a-i] (9) A-NA [ÉRIN^{MEŠ} ANŠE.KUR].RA^{HL.A}-wa I LÚGAL pé-ra-an hu-u-e-nu-ut. The -wa in KBo 3.4 is unusual. It is either a mistaken insertion of the quotative particle resulting from a misconstrual of the syntax after *hatrāi*, or it is a stray phonetic element, albeit unwanted after A-NA. If the latter, it would also have to be either an “Akkadianising” writing ending in the “stem-vowel” of a thematic stem, which *ekwos was in non-Anatolian Indo-European, or a Luwism, as it does not have the expected Hitt. dat. sg. ending -uwi for a u-stem noun.

Majesty, but put infantry and horse under the command of one general of yours". This refers to an exceptional situation where Kupanta-^DKAL will not be able to come to the aid of the Hittite king himself, but will instead send a single proxy commander, chosen from the commanders of the various types of military division. It cannot be taken as the normal construction, as is shown by a rare form with double phonetic complementation: ÉRIN^{MES}-*it* ANŠE.KUR.RA^{[HIL]A}-*it* KBo 5.3+ obv. ii 28 MH/NS CTH 42⁹⁸⁶.

Another case where the two components are joined by a connective and even construed in different cases is HKM 15 obv. 6-rev. 13: *nu* ÉRIN^{MES} *an-da* (7) *da-ru-up-pa-an-te-et* (8) ANŠE.KUR.RA^{HIL.A}-*ia-aš-ma-aš-kán* (9) *ku-iš an-da* (10) *na-an MA-HAR* (11) ^DUTU^{ŠI} *I-NA UD.III*^{KAM} (12) *li-li-wa-ab-ju-wa-an-zi* (13) *ar-nu-ut-tēn*: "and together with the troops gathered there, bring also the horse-troops which you have there in great haste before My Majesty." In this case "horse" is nom. sg. c. in the relative clause, while ÉRIN^{MES} is instr. c. or n.⁹⁸⁷.

The two terms of the syntagm can be separated not only by considerably lengthy clitic chains attached to ÉRIN^{MES}, but even by other parts of the sentence (ŠA ÉRIN^{MES}-*ma-mu ku-it* ANŠE.KUR.RA^{HIL.A} *ut-tar* HKM 26 obv. 11). Despite the bipartite structure of the phrase, it is never definitely directly construed as a plural⁹⁸⁸. In certain cases we saw that an individual can be an ÉRIN^{MES} ANŠE.-KUR.RA^{MES}. Under normal Hittite rules of syntax, if these were two words in apposition, or even merely listed co-ordinately, the number or gender of the final element should determine that of the whole group⁹⁸⁹.

As is well-known, the gender of ÉRIN^{MES} ANŠE.KUR.RA^{MEŠ/HIL.A} fluctuates⁹⁹⁰. Secure Middle Script cases with transparent gender or number cannot be found⁹⁹¹. Both neuter and common gender are found in all three classes of New Script. The earliest identifiable cases are in texts originating in the reign of Mursili II. Indeed, all cases of neuter determination, apart from KBo 3.6 obv. ii 31 (Hattusili III), occur in texts originating in the reign of Mursili II, the greatest number being in the various mss. of the treaty with Kupanta-^DKAL of Mira⁹⁹².

986 For similar complementation in a co-ordinate phrase see KBo 54.19, 10: ī-*it* LÀL-*it*.

987 The connective *-ia* after ANŠE.KUR.RA^{HIL.A} is used according to NH writing convention for the expression of connectives after logograms (Hoffner and Melchert 2008: 42 §1.115).

988 The exception here may be the plural verb *a-ra-an-zi* in HKM 26, 13f. The reading is not at all clear, however, and could conceivably refer to a slightly different combination using ÉRIN^{MES,HIL.A}, given that [ÉR]IN^{MES} ANŠE[.....] occurs in the next line as well.

989 Drohla 1933: 11, 72, 87.

990 Beal 1992a: 6 with fnn. 20, 21. With *ibid.* fn. 22, however, it can be resumed by a plural common noun, but this is a *constructio ad sensum*.

991 KUB 23.77 obv. 21 is restored by von Schuler 1965: 119 as follows: "[Fußtruppen und Wagenkämpfer] *wa-al-ju-wa-an-zi pa-iz-zi na-aš-kán....*", indicating common gender.

992 All mss. share neuter agreement here. In the mss. of the Annals both occur. Common gender occurs in the Targasnalli Treaty. See Beal loc. cit.

Both ÉRIN^{MEŠ} and ANŠE.KUR.RA^{HI.A/MEŠ} are consistently common gender. If ÉRIN^{MEŠ}, however, is to be associated with *tuzzi(yant-)*, then it may have had a neuter collective at some time, from which the “ergative” *tuzziyant-* was formed, as suggested by Tischler (HEG III 10/3, 499, but see above fn. 976). On the other hand, it may be that it is the Luwian word *kuwalan-*, which F. Starke argues to be neuter, that lies behind ÉRIN^{MEŠ} in these cases⁹⁹³. This may be correlated with the concentration of neuter examples in the Kupanta-^DKAL treaty. While this may be what lies behind the relatively frequent neuter gender of our phrase, it is unusual that it should be taken as determining the gender of the whole phrase rather than the gender being determined by the second element, “horse”. A further possibility is that the syntactic agreement is regular according to Drohla’s rule, i.e. determined by the second element, but that horse here appears in the “collective” case, and takes neuter singular agreement.

As discussed at Beal 1992a: 12-16, ÉRIN^{MEŠ} in this phrase can sometimes be replaced by KARAŠ, which entails a similar restriction of semantic range for KARAŠ (from “army” to “infantry”) as was found in ÉRIN^{MEŠ} (from “troops” to “infantry”). It should be noted, however, that it is only in the case of KARAŠ ANŠE.KUR.RA that different numbers are given for the “infantry” and “horse” components of the army⁹⁹⁴. As demonstrated by Beal, the KARAŠ (which appears to be equivalent to and alternate with ÉRIN^{MEŠ} in the relevant passages) is subject to different conditions in the requirements laid down for the king of Tarhuntassa in the Bronze Tablet to those laid down for the ANŠE.KUR.RA^{MEŠ}. While members of the KARAŠ can be used for farming, shepherding or other jobs, there shall be no requirement on Kuruntiya to provide ANŠE.KUR.RA^{MEŠ} for Hittite campaigns⁹⁹⁵. To introduce this subject both KBo 4.10 obv. 42 and BT iii 32, parallel texts of different treaties, however, use a writing in reverse order with clitics positioned after the second element: ANŠE.KUR.RA KARAŠ-*wa-aš-ši* and ANŠE.KUR.RA^{MEŠ} KARAŠ-*ia-at-ta*⁹⁹⁶. The position of the clitics indicates that this is not a regular case of “horse-troops (and) infantry”, at least syntactically speaking⁹⁹⁷. Here too, it does

993 Starke 1990: 234 reconstructs a Luwian neuter n-stem, *ku(wa)lan-* with a “hethitiserten” common gender stem *kulanā-*. The forms cited for this “Hittitised” stem, however, are both marked by the double Glossenkeil, and there is no reason I can see to posit common gender for them, given that both occurrences are in the genitive. Further there is no reason to reconstruct an n-stem from the available cuneiform material, although an n-stem in Hieroglyphic Luwian does appear to be correct (Starke 1990: 235). The form AŠ-ŠUM ÉRIN^{MEŠ}-*na-aš* read by von Schuler (id. 1965: 116) at KBo 8.35 rev. iii 5 (MSc) must be ÉRIN^{MEŠ}=*nas*.

994 1 SIG₇ KARAŠ VII ME ANŠE.KUR.RA^{HI.A} KBo 4.4 obv. ii 73-74; Beal 1992a: 13. KARAŠ in this phrase never appears with a plural determinative.

995 Beal 1992a: 16; BT iii 32, 38.

996 A similar order is apparently observed in the fragments of the parallel ABoT 57, 13. See van den Hout 1995: 34, who translates “Die Wagenkämpfer (und) die Truppen”.

997 Contra Beal 1992a: 52f.; van den Hout loc. cit.

not appear to be “horse” which determines the gender of the syntagm, but rather “army”⁹⁹⁸. KBo 4.10 obv. 47 ends the section with a reversion to the usual order and syntactic alignment: KARAŠ-ma-aš-ší ANŠE.KUR.RA^{MEŠ} le-e ku-it-ki ša-an-ha-an-zi “but they shall not seek from him infantry (and) horse-troops at all”.

For a possible pairing of “chariot and horse” in Hieroglyphic see Laroche HH 293, interpreting the sign, which only occurs in KARAHÖYÜK 11, as a ligature of chariot and horse's leg. Hawkins 2000: 295 also “likely”.

One possible inference from the preceding considerations is that the actual Hittite word-order is betrayed by those cases where the the gender is neuter, or where the order has been reversed as in KBo 4.10 obv. 42 and BT iii 32: *akkus *tuzzi-/kuwalana-*.

A number of syntagms including ÉRIN^{MEŠ} appear to have been similarly construed: ÉRIN^{MEŠ} *asandula/i-*; ÉRIN^{MEŠ} *panku-*; ÉRIN^{MEŠ} *warrai-*; It is worth listing the entry from Erimluš Boğ. on the compounds with ÉRIN⁹⁹⁹:

- | | | |
|----------------------------------|-----------------|--|
| (17) [érin].rā ¹ .dah | <i>na-ra-ru</i> | <i>wa-ar-ri-iš ÉRIN^{MEŠ}-za</i> |
| (18) [éri]n.ka.kéš | <i>bi-ir-du</i> | <i>rā¹-š[a-a]n-du-liš ÉRIN^{MEŠ}-za</i> |

In both cases where the Sumerian word is translated into Hittite, the word defining the kind of troop is placed in front of the phonetically complemented logogram, as is usual in Hittite adjectival syntax. In text examples where ÉRIN^{MEŠ} is not phonetically complemented, the order is reversed (eg. ÉRIN^{MEŠ} *asandula/i-*). Thus in these cases, too, the syntactic priority of ÉRIN^{MEŠ} is established, making it all the more likely that this is the case for ÉRIN^{MEŠ} ANŠE.KUR.RA^{H.I.A/MEŠ}, although the phrasal syntax is in each case different. ÉRIN^{MEŠ} ANŠE.KUR.RA^{H.I.A/MEŠ} thus follows regular logographic word-position. The fact that the word-order could change within 6 lines of one text from ANŠE.KUR.RA^{MEŠ} KARAŠ to KARAŠ ANŠE.KUR.RA^{MEŠ} probably indicates that it was possible to change the word order in Hittite as well, depending on whether it denotes a “horse-troop”, i.e. a troop that consists of horses or “troops and horses”.

GA KALAG.GA/DANNU

This concept is unattested in Mesopotamia, but is unlikely to have been a Hittite creation if we compare the use of *dannu*/KALAG.GA, “strong” to characterise liquids. However, its use qualifying “milk”, as here, is quite probably very different to the qualities specified when it is used of vinegar, wine and beer in Mesopotamia

998 With van den Hout 1995: 65f.: KBo 4.10 obv. 43, 44 resumes with *kuit* and *apāt*. The individual soldiers, whose various non-military uses are then detailed, are referred to as *kuin*. This pattern appears to be followed by ABoT 57. The Bronze Tablet, however, uses only the common gender, and could thus be referring to the “horse”.

999 MSL 15.110.

(CAD D 93-94)¹⁰⁰⁰. An obscure ZÍZ^{HI.A} KALAG.GA, “strong emmer” also occurs as a hapax at Maşat Höyük (HKM 109, 7).

The equivalence GA KALAG.GA = ^{DUG}*har-šu-ša* is not completely unproblematic, given that *harsusa* is likely to be determined as a container of some kind. See, however ^{DUG}KA.GAG/DÙ, which is both used of the drink and the container. The tablet needs collating¹⁰⁰¹. If it reads GA *har-šu-ša*, *harsusa* may be an adjective, which might mean that GA “milk” is (neut.) plurale tantum in this case¹⁰⁰². A connection between this word, *harsusa*, and NINDA *harsi-* “thick bread/oven bread” (NINDA.GUR₄.RA) cannot be excluded, but presents difficulties in its stem formation¹⁰⁰³. Ortaköy Ura 17 indicates that *harsi-* may be the Hittite word for “oven” (see fn. 545). Shape or baking might explain the bread NINDA *harsi-* (HWb² H 358) or the pot ^{DUG}*harsi-* (HWb² 366) but a semantic connection to yoghurt is difficult.

GA.KIN.AG

This logogram for “cheese” is not attested at all in Mesopotamia, but is found at Ugarit¹⁰⁰⁴. The different types of Mesopotamian cheese are reviewed by M. Stol in his two articles on dairy products¹⁰⁰⁵. The usual Sumerian for Akk. *eqīdu(m)* is GA.HAR(RA), which was probably also read ga.kín when referring to a different type of cheese, although the correlations between Sumerian and Akkadian are not at all apparent. The latter reading is assumed by CAD beside ga.har (s.v. *eqīdu*), without giving an explanation, and the Hittite GA.KIN.AG is mentioned by Stol in this connection, although he does not venture beyond a mention. It appears that Hittite GA.KIN.AG is in fact the only indirect evidence for the reading Sumerian ga.kín, apart from the general fact that there must have been different Sumerian words for the different types of cheese, more than one of which was spelled with the sign HAR.

1000 Note also a *kalag.ga*, “strong (i.e. stormy) water” is attested at OB Kagal 316 (MSL 18.76); for Sumerian usage see Mittermayer 2009: 234 with further literature.

1001 Photo B24 shows that the right vertical is raised over the level of the left one, thus very likely to be DUG.

1002 See CHD P 96. Wegner 2002: 175 translates “1 Opferschale Dickmilch”, possibly assuming that this is the stem-vowel representing the genitive, although an accusative of respect could also give this translation.

1003 The stem would probably have to be a Luwian genitival adj. to a u-stem, although the lack of -ss- is disturbing, as is the a-vocalism. Cf. ^{NINDA}*harsupanni-* (Puhvel HEG 3, 88) and ^{NINDA}*har-šu-wa-an-du[-uš]* (KUB 45.52 obv. i 13), although the -u- in the latter does not have to belong to the stem.

1004 MRS 12.4, 8 (CAD Š/3, 230); Hoffner 1966b: 28 fn. 18. The OB Forerunner to Ura 22, VAT 682, does not have [ga.k]in.ag, as read at MSL 11.166, which was compiled from a photo. Collation of the original reveals that it may well have [ga.ga]l.la.

1005 Stol 1993-1997: 189-201; id. 1993: 99-113. See also Hoffner 1966b: 27-31 for GA.KIN.AG GA-PA-AN at KUB 9.28 obv. ii 2 as an Akkadian cognate of West Semitic *GBN, “cheese”.

ag/dù are commonly appended to kin “work”, especially in lexical lists, and generally imply the formation of an auxiliary verb in a participial construction. GA.KIN.AG is thus “worked cheese”, although the Sumerian compound verb, kin — ak, is specifically used in connection with agricultural labour¹⁰⁰⁶. The absence of writings †ga.kín for ga.kín, “cheese” from Ur III texts, encourages caution, however. kín may occur as a writing for kin at OBGT 3.21 (še.kín.GAM.ma)¹⁰⁰⁷. The use of àr = *tēnu(m)*, “grind” in Mesopotamian cheese designations may make sense in terms of the types of cheese available in Iraq, for example the cheese balls that appear to have provided a kind of cheese powder for later hydration and longer storage¹⁰⁰⁸. Diri 2, 67 preserves a phonetic spelling of ḪAR.ḪAR when used as a verbal adjective (*tēnu*): ki-in-ki-in ḪAR.ḪAR = *te₄-e-nu* (CAD T 99, MSL 15.124). Was ga.kín related to this cheese-powder? *tēnu* is not otherwise attested with milk-products. Cheese balls are known from Hittite texts, if that is how we are to interpret Hittite *purpura-* in this context (CHD P 390e, KBo 19.128 i 14-16), but it seems very unlikely that this particular form of cheese storage should have dictated the logogram used for cheese in Anatolia.

It cannot now be decided whether the writers of the logogram GA.KIN.AG simply misinterpreted Mesopotamian ga.kín, because they didn't know about Mesopotamian cheese-grinding practices, or whether local scribal school invented GA.KIN.AG on the basis of comparable compound logograms found in lexical lists. The writing GA.KIN.GA¹ may indicate that some scribes were pronouncing this phonetically (Bo. 3267, 16).

(TÚG) GAD.DAM

If this logogram is formed from its Sumerian elements, then it must be a creation meaning the “cloth of the wife” which is as yet unexplained, has no relation to any obvious cultural complex and could only be hypothetically explained by reference to an underlying (Hittite?) linguistic construction, which does not occur elsewhere. The determinative KUŠ, attested once in KUB 42.77 (NSc), may militate against creation of a logogram using GAD, “cloth”. Furthermore, ^{TÚG}GAD.DAM would be the only example of a genitive construction using GAD which is additionally determined by TÚG. See GAD.SU₆, GAD (ŠA) QĀTI/ŠU-aš, GAD.IGI^{HIA}(-aš), GAD MUNUS²KÚRUN.NA. This suggests that the association with GAD, “cloth”, was not immediate. The logogram required further determination by TÚG as the sign for an article of clothing. That this article of clothing was not restricted to women is obvious from its usage, as well as by the specification GAD.DAM MUNUS in one text,

1006 Civil 1994: 79.

1007 MSL 4.69 “overripe, parched barley” with reference to Ura 24.170 še.kín.GAM.ma = Akk. (ŠE-im) *ha-ma-di-ri*.

1008 àr = *tēnu* CAD T 98.

suggesting that a ^(TÚG)GAD.DAM was not immediately or necessarily associated with women, if it had to be so characterised.

The suggestion of a phonetic pseudo-Sumerogram for *†kattama* is entirely speculative, but no more so than “cloth of the wife”. The *†kattama* would be the “low things”, composed either of *katta+man-* in a similar construction to ^(NINDA)*sarā-man-*, or as a simple superlative formation to comparative *kattera-*. Thus *†kattama* “lowest things”, *kattera-* “lower”¹⁰⁰⁹. A. Goetze also proposed reading it as a pseudo-Sumerogram for Akkadian *kattāmu*, “covering”¹⁰¹⁰. For further discussion see LÚGAD.TAR below.

Akk. *kimšu/kinšu* means “knees”, and in Amarna and Nuzi refers to textiles most probably associated with that part of the body (CAD K 375). Its logographic writing was *dùg.gam*. The word *kimšu* is attested at Boğazköy in the meaning “foot” at KBo 1.18 i 4. Another Akkadian word for “leggings” was *kaballu(m)*, which is attested in Hittite as an Akkadogram¹⁰¹¹.

LÚGAD.TAR

This logogram does not occur at all outside Boğazköy¹⁰¹². The main context, which may also provide a manuscript variant with possible phonetic or Akkadographic reading, is from the EZEN₄ SAG.ÚS:

KUB 25.27 rev. iii 13: *lu-uk-kat-ti-ma I-NA É* ^D10 ^{URU}*HAL-PA* (14)
^{LÚ.MEŠ}*GAD.TAR-ma-za* (9) ^D*DAG-ti-<in> i-ia-an-zi* (15) 1 GUD ŠA ^{É-ŠU} A-NA
UDU^{HLA}-ma KÁ.GAL^{HLA} (16) *ap-pa-an-zi* III PA ZÌ.DA III ^{DUG}*KA.DÙ*
“*The next day (it is) in the temple of the storm-god of Aleppo, and the*
^{LÚ.MEŠ}*GAD.TAR celebrate the ^DDAG (statue-base, throne?). One ox of his house,*
but for the sheep they take the (ones of) main gates. 3 measures of flower, 3
(beer-)jugs”.

The duplicate KUB 55.5 rev. iv 8 offers: *lu-uk-kat-ti-ma I-NA É* ^D10 ^{URU}*HA-LA-AB*
^{LÚ.MEŠ}*KAT-TA-RU-UT-TI-ša-za* (9) ^D*DAG-ti-in i-ia-an-zi hal-ku-eš-šar* I GUD ŠA
^{É-ŠU-NU} (10) *UDU^{HLA}-ma KÁ.GAL ap-pa-an-zi* UD.17.KAM. “*the next day (it is)*
in the temple of the storm-god of Aleppo and the^{LÚ.MEŠ}*KATTARUTTI celebrate the*
'throne-dais' for themselves. The offering (is) one ox of their house, but they take the
sheep of the main gate. The 17th day.”

Ph.J. Houwink ten Cate interprets ^{LÚ.MEŠ}*GAD.TAR-ma-za* as a dictation error¹⁰¹³. The logogram is attested elsewhere, however: KUB 20.92 i 9-11 (see Nakamura

1009 For *kattera-* as a regular comparative formation <**katéro-*> see Kloekhorst 2008: 465.

1010 Goetze 1955: 50; this could be supported by the writing [GA]D.DAM-ME-E, or even [KA]T.TÁM-ME-E at KBo 52.95, 6'.

1011 Laws §178b. See Hoffner 1997: 220. AHw. 414b.

1012 Ünal 1987: 477; Klingler 1992: 191f.; Mestieri 53-4 “sarto”?; Nakamura 2002: 56f.

2002: 56, fn. 205); KBo 5.11 obv. i 17. J. Klinger thinks *kattaruttē=a=za* may be the Hittite word for the Sumerian ^{LÚ.MEŠ}GAD.TAR, while M. Nakamura transliterates as a phonetically complemented Akkadogram (see below). A further possibility is that ^{†LÚ.MEŠ}GAD.TAR-UT-TI-ša-za was meant, with bilingual (Akkadian and Hittite) phonetic complementation and a writing *TA-RU-* for TAR-UT-¹⁰¹⁴.

If this *kattarutt-* is the Hittite stem, it is very unusual¹⁰¹⁵. On the other hand, the phonetically complemented Akkadograms assumed by the two other interpretations are equally unusual, but not unparalleled.

KBo 1.30 obv. 8-9 offers a lexical equation with Akk. *nu ̪ū*, Hitt. *dampupi-*:

8: ^{LÚ} AŠ.HAB	= lu.aš.ha.ab	= <i>nu- ̪-ú</i>	= <i>dam-pu-pí-iš</i>
9: ^{LÚ} GAD.TAR	= lu.ga.ad.tar	= <i>nu- ̪-ú</i>	= <i>dam-pu-pí-iš</i> ¹⁰¹⁶

The traditional explanation of this *dampupi-*, based on its occurrences in the Hukkana treaty to describe the land of Hayasa, and its occurrence in the Laws to describe someone who can be bought for 20 shekels, as opposed to someone trained in augury, who can be bought for 25 shekels, is that of Friedrich: “minderwertig, gemein; unkultiviert”. The semi-alternative translation suggested by J. Klinger, “schlicht auch «fremd»”, is based on the assumption that one would not call the land of a vassal “barbarian” in a vassal treaty. However, it is not immediately apparent that a Hittite king would not do so, especially in a treaty which begins by calling its treaty-partner the “last dog” (*appezzin U[R].G[I]₇-an*). The essential passage for the definition of the *dampupi-* remains Laws §177. With Klinger, it is not immediately convincing that *dampupi-* is the Hittite phonetic form of ^{LÚ}GAD.TAR just because it corresponds to it in a lexical list¹⁰¹⁷.

Nakamura emphasises the Hattic correspondence in KBo 5.11 i 17 (NSc): ^{LÚ}GAD.TAR = ^{LÚ}tu-uš-ha-wa_a-du-un t'ā-a¹-n[i]-š[a]-t'ū¹-t'e¹, which he explains as

1013 Houwink ten Cate 1988: 191f.

1014 Tischler 2001: 76.

1015 There are no direct comparisons. Stems in (-r)-u-tt- are very unusual: *pur-u-tt-* (Rieken 1999: 160ff.); *tep-u-tt-* (Rieken 1999: fn. 773; contra Weitenberg 1984: §962). They are both formed directly from the root, which does not appear to be the case here.

1016 MSL 12.214-216; The ^{LÚ}AŠ.HAB (Akk. *ishappu*, OB *ašappum*) is translated “Schurke, Schuft” at AHw. 387a, cf. CAD 189a.

1017 OA *nuwā’um*, the Assyrian designation for the local inhabitants of Anatolia is invoked by Klinger (loc. cit. 194) but kept separate by Nakamura (fn. 203). The semantic field of Akk. *nū’u* (thus CAD N/2, 356f.) is very difficult to determine. In the SB and NB Kudurru passages cited in CAD, it could equally well be translated “foreigner” as “uneducated man”. Then again, the Old Assyrian merchants may have called the Anatolian locals *nuwā’ū* because they regarded them as ignorant. For discussion of the interpretation of this word as “Luwian”, not accepted here, see Carruba 1992: 251-257. Further: Edzard 1989; Yakubovitch 2009: 222. For a full treatment of *dampupi-* (in Turkish) see Akdoğan 2010b.

the “*tanišaue*-(Mann) der (Gottheit) Tušhawadu”¹⁰¹⁸. Given that the Hattic LÚ ta-a-ni-ša-wa is identified with Sumerian LÚ GIŠ GIDRU in the previous line, the LÚ GAD.TAR is seen as a special kind of LÚ GIŠ GIDRU¹⁰¹⁹.

Beside the semantic context yielding the association of the LÚ(MEŠ)GAD.TAR with that which is *dampupi*-, their *halkuessar*, “offering”, to the GIŠ DAG-TI in the temple of the Storm-God of Aleppo (above) is marked by the fact that they provide one ox from their own house, and sheep from the main-gate. One explanation for this could be that they did not have their own sheep.

Given the “low” social status of the *dampupi*- (see Laws §177), as well as their possible impetuosity with regard to sheep, it is tempting to bring the Hittite word behind LÚ GAD.TAR into relation with that proposed for TÚG GAD.DAM. While this may be a phonetic, pseudo-Sumerographic rendering of **katta-ma(n)*-, or superlative †*kattama*-, GAD.TAR could be formed by a similar process for an otherwise unattested †*kattara*- related to Hittite *kattera*- “lower”¹⁰²⁰. The three words would denote various shades of “lower”, *kattera*- continuing as the regular word for this in Hittite, the other two developing specialised meanings related to clothing or social status. This still leaves the LÚ(MEŠ) KAT-TA-RU-UT-TI-ša of KUB 55.5 without explanation, unless we assume an extremely cumbersome Hittite derived form: *kattar-u-tt*-.

M. Nakamura (loc. cit. 56) offers the transliteration LÚ(MEŠ) QÀT-TA-RU-UT-TI, presumably with reference to the Neo-Assyrian literary hapax *qadaruttu*, although he dismisses its relevance (BM 134505, 9; Postgate 1970b: 125), which is also associated (by Güterbock?) at CAD Q 45-6 with our grapheme. A somewhat desperate alternative would be to assume an otherwise unattested Akkadian professional designation: †*qattārum*, “incense-burner”, but why these would be particularly *dampupi*- is not at all clear.

Neither explanation is satisfying and the logogram must remain ultimately unclarified.

1018 See treatment of this passage, detailing “functionaries who sleep up at the palace” at Klinger 1996: 202ff, with no further informative comments concerning our Sumerogram. Similarly Klinger reads *tušhawadun* as a further determination of *tanišawe*, but without assuming identity with a deity.

1019 Further literature at Soysal 2004: 839.

1020 Kloekhorst 2008: 465 interprets this as comparative **kmt-éro*-. In this case **kattara*- would have to be a Luwian form, although one might expect **kattarra*- to be the outcome in this case according to Čop’s Law. It is indeed the case that Hittite *kattera*- is frequently spelled with a double -rr- on NS tablets, but never with /a/ for /e/. **kattama*- would be a straight superlative form by this account.

GAL

^{LÚ}*a-an-tu-GAL* at KUB 40.1 rev.! 33 (Scribe ^IMARDUK-^DKAL) is clearly a writing for the Hittite functionary's title *andu(wa)salli-* (HWb² 124f.). The writing illustrates some of the different ways in which logographic writing can be interpreted by modern scholarship. H. Hoffner sees it as a rebus writing, meaning that it is only the sound of *salli-* (logographically GAL) which is of importance here. He divides **antuwas-alli-*. E. Neu regards it as a composite writing, meaning that he divides the word *antuwas-salli-*, “(the one who is) great indoors” and reads it as a compound noun, with GAL representing *salli-*; A. Kammenhuber (HWb² A 125) is persuaded that GAL is employed as a folk etymology for a foreign word, meaning that the word had nothing to do with *salli-*, “great”, but was later re-interpreted as a compound using it, so the scribe is once again employing the real value of GAL = *salli-*. The essential choice remains between a rebus writing and a linguistically real usage, whether that usage was based on a false folk etymology or otherwise¹⁰²¹.

The use of GAL on the model of Akkadian *rab(i)* to mean “chief (of)” is documented at *Mestieri* 522-526. Of the fifty offices, only two are constructed of GAL plus object associated with trade, rather than GAL plus professional title: GAL GEŠTIN and GAL MEŠEDI. The professional determinative LÚ^{MEŠ} can also be used in these. Veenhof and Eidem 2008: 220ff. documents the OA titles. There is little overlap.

^{GIŠ}GAN.KAL/^{GIŠ}KANNUM

^{GIŠ}GAN.KAL KUB 29.4 i 28 = *la-ah-hu-u-ra-aš* KUB 29.5 i 12 (NH). “Offering table(?)” CHD L-N, 15. This hapax only occurs at Boğazköy. It could possibly be related to the Mesopotamian logogram ^{GIŠ}GAN = Akk. *kannu*¹⁰²², the latter of which occurs as an Akkadogram at Boğazköy, ^{GIŠ}KANNU(M), always written with GA-. It is worth considering whether ^{GIŠ}KANNU(M) itself could also be used for Hitt. *lahhura-* although it is often read ^{GIŠ}kistu-, and a firm mss. variant exists with ^{GIŠ}hapsalli-¹⁰²³.

^{GIŠ}GA-AN-NU-UM-it at KBo 5.2 iv 36 shows unusual Hittite phonetic complementation of an Akkadogram. Where ascertainable ^{GIŠ}KANNU is always written with mimation, apart from:

1021 *Mestieri* 501-502; Hoffner 1966a: 386-8; Neu 1968: 111 fn. 2.

1022 CAD K 154: “1. wooden rack (or similar installation) for storing earthern containers...2. metal potstand”. See also *bukānum* = ^{GIŠ}GAN.na “pestle” CAD B 308, Edzard 1970: 21-21.

1023 ^{GIŠ}GA-AN-NU-UM KUB 20.76 i 19 (NSbii?) // ^{GIŠ}ha-ap-ša-al-li(-)[...] KBo 8.121, 9 (NS), Gonnet 1982: 67; ^{GIŠ}GA-NU-UM KUB 41.44 ii 11 (NSbii?) // [^{GIŠ}h]a-ap-[š]a-al^{H,L,A} KUB 20.28 ii 31 (NSc). The traces on photo b2954 are consistent with the transliteration given here, although the reading is not entirely secure. Groddek 2004b: 52 fn. 1 the traces are “hoffnungslos”. The form is not mentioned at HWb² III § 14, 251 s.v. ^(GIŠ)hapsalli-.

[^G]^{IS}GA-AN-NU KUB 9.28 i 12 (sg.)// [^{GIS}G]A-AN-NI KBo 27.49 i 9; GA-AN-NI GIR₄ KUB 59.53 i 16 (acc. sg.); ^{GIS}GA-AN-NI, IŠ-TU ≠ KUB 31.147 ii 13; the oblique case is occasionally written with NIM: ^{GIS}GA-AN-NIM KBo 32.176 obv. 11 (A-NA ≠, MS); KUB 39.88 i 9 (A-NA ≠ AD.KID), iv 10 (I-NA ≠ AD.KID-ia, NS); KBo 7.66 iii 13 (IŠ-TU ≠, MS). The plural is written: ^{GIS}GA-AN-NU-UM^{MEŠ} KBo 30.81 obv. iii? 4; ^{GIS}GA-AN-NU-UM^{HIA} KUB 20.76 i 19; KUB 10.17 v 6; 127/w r.col. 6; KUB 25.9 iv 21; KBo 17.88+ ii 15; KBo 17.75 iii 19; KUB 9.34 i 47; Possibly plural: ^{GIS}GA-A-NI KUB 41.4 ii 9 (NS).

E. Neu suggested that the word behind ^{GIS}GA-AN-NU-UM would be a “collective”, due to “one” of it being signalled by I-NU-TIM¹⁰²⁴. According to Neu's interpretation, any more than “one” of a “collective” concept is signalled by the use of TAPAL. This is the case for ^{GIS}ki-iš-du-un, which is declined in the singular¹⁰²⁵. On the other hand, the apparent formation of the variant reading ^{GIS}hapsal^{HIA} (?), ^{GIS}hapsalli (n.), fits the “collective” pattern established by Neu very well. Notably, when during the death rituals the remains of a man are to be put somewhere, it is on a ^{GIS}ŠÚ.A<<.AN>>, while the remains of a woman are put on ^{GIS}ha-ap-ša-li-ia-aš, in the d.-l. pl.¹⁰²⁶. This leads Kassian, Korolëv and Sidell'tsev to consider that it may be plurale tantum, despite its occasional use in the d.-l. sg.¹⁰²⁷. It is sporadically used with TA-PAL in the numerated plural¹⁰²⁸.

However, the fact that two lexical or graphic items function sententially as collectives is no ground to posit their identity. ^{GIS}hapsalli- appears to occur in similar functions to ^{GIS}GIR.GUB “foot-stool”, particularly as a seat for women when contrasted to ^{GIS}ŠÚ.A for men¹⁰²⁹. HWB² is reluctant to posit an identity of these three terms and proposes the following development: “Entwicklung aus Bed. 'Frauenstuhl' zu 'Fußbank' (mit ^{GIS}GIR.GUB) und zu 'Hocker' sowohl als Sitzgelegenheit als auch als 'Gestell', z.T. mit ^{GIS}KANNUM”. Nothing in any of the instances cited, however, definitively prohibits substituting one of the other terms. We therefore cannot assume that “Frauenstuhl”, “Fußbank”, “Hocker”, and “Gestell” were not all the same word in Hittite, although HWB² is doubtless

1024 Neu 1992a: 207.

1025 Neu 1992a: 206.

1026 KUB 39.19 + 30.15 obv. 8 na-at-ša-an A-NA ^{GIS}ŠÚ.A<<.AN>> a-ša-an-na-[aš] (9) ti-ia-an-zi ma-a-an MUNUS-za na-at-ša-an ^{GIS}ha-ap-ša-li-ia-aš ti-an-zi, “and they put them (the bones) on the Š-chair for sitting, but if it is a woman they set them on the h.-benches” (trans. Kassian et al. 2002: 261). See also KUB 39.14 iv 8 (eid. 2002: 46), However, from beyond the Death Rituals see KUB 55.53 obv. 8f.: ki-i Ú-NU-TE^{MEŠ} (9) hu-u-ma-an ^{GIS}ha-aš-ša-al-li-ia-aš da-a-i, where the noun must be a real plural due to multiple items being placed upon these objects, whether this is a miswriting for *hapsalliyas* or a different lexical item.

1027 Kassian et al. 2002: 285.

1028 KUB 58.103, 12: II ha-ap-ša-al-li vs. KUB 1.17 ii 9: III TA-PAL ^{GIS}ha-ap-ša-li

1029 KUB 29.8 i 58ff. HWB² loc. cit. 254.

methodologically correct in assuming that different meanings expressed by different graphic means do not have to all refer to the same word.

lalhura-, on the other hand, with its common gender and singulative syntactic usage is almost certainly to be kept separate from this complex¹⁰³⁰. It is also mentioned in a list alongside the ^{GIŠ}KANNUM¹⁰³¹. This provides a good example of how a Mesopotamian logogram (^{GIŠ}GAN) should not be immediately associated with its Mesopotamian Akkadian counterpart (*kannu*), even if that counterpart occurs in Hittite as an Akkadogram itself.

GEŠTIN ḤÁD.DU.A

“Raisin” (HZL 131) = GEŠTIN ḤÁD.A in Mesopotamia. Although this particular combination is restricted to Hittite cuneiform, the writing of Sum. *ḥád*, “to dry” with a following vowel as *ḥád.rá* (i.e. UD.DU) fits an established Sumerian pattern and may indicate that the final consonant displayed Sumerian d/r alternation¹⁰³². It is not clear that the Hittites would have been aware of this distinction, or if they would have distinguished between ḤÁD.DU.A and È.A (UD.DU.A).

ḤÁD.DU.A is also used of meats and can be written Akkadographically as ŠĀBULU: ^{UZU}ÚR UDU ḤÁD.DU.A “dried mutton-limb” KUB 39 obv. i 11, cf. ŠĀBULU in KUB 30.32 rev. iv 10; UZU ḤÁD.DU.A “dried meat” KUB 13.3 obv. i 4; UZU.UDU<.ḤÁD>.DU^{MES} “dried mutton” KBo 10.31 iii 31. ŠĀBULU is also used of “hare” (ARNABU, KUB 30.32 rev. iv 11) and birds, (MUŠEN^{HL.A} KUB 30.32 rev. iv 12)¹⁰³³.

GI.DUR₅

HZL 30 “eine Art Schilf(rohr)”, similarly Tischler 2001: 226. In lexical lists it is equated with Akk. *sippātu* and *appāru*, “marsh” (Ura 8, 12-13; MSL 7.8; Diri 4, 210, MSL 15.158). The clear association with “wetness” present in the component parts of the logogram are at odds with its use in Hittite texts, and offers a possible case of a logogram being lifted straight from the lines of a lexical text. The occasion for such a transfer may have been a translation context. The logogram is unlikely to have denoted anything wet in Hittite texts. Its Hittite correspondent was probably the word *harduppi-*, “grass” on the basis of a manuscript alternation in an instruction text: GI.DUR₅^{HL.A} with three verticals at KUB 31.87+ obv. ii 10' may correspond to *har-du-up-pí-iš* in the duplicate tablet KUB 13.2++ ii 10', although the equivalence is not exact. The form of the logogram GI is paralleled (see below), and there is no reason to read ^U1^{HL.A} with HWb² Ḥ 380. See Appendix s.v. ^{GIŠ}KA.BAL^{HL.A}.

1030 See examples at CHD loc. cit.

1031 KBo 5.2 i 23f. CHD loc. cit.

1032 Attinger 1993: 143; Edzard 2003: 18.

1033 Hoffner 1967a: 33 fn. 38, 40.

The Sumero-Akkado-Hittite trilingual found at Ugarit (an import from Hattusa) has an Akkadian equivalent. The Akkadian and Hittite are preserved, but it is difficult to match the two¹⁰³⁴. RS 25.241 obv. 24-25:

$\check{sh}ur\text{-}\check{hu}\text{-}ul\text{-}lu \check{s}i\text{-}ip\text{-}pa\text{-}tu$ $\check{sh}a \ i\text{-}na \ k\acute{a}\text{-}\check{sha}\text{-}ti \ i\text{-}\check{hal}\text{-}lu\text{-}lu$	GI.DUR₅-aš-ma-aš $\check{hu}\text{-}\check{uh}\text{-}hur\text{-}ta\text{-}al\text{-}la\text{-}aš$ UZU GÚ.HAL-iš-ša-an $ku\text{-}i\text{-}e\text{-}e\check{s}$ $kal\text{-}x\text{-}li\text{-}i\check{s}\text{-}x$
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CAD Š/2 315 s.v. *šerhullu* “(my mother is) a š. (and) a *sippatu* which they hang around the neck” connecting it with a word for a metal object appearing otherwise as *šerhullum*, *šarhullu*, *šulhullum*, and explained by reference to the Hittite word *huhurtallas* here as “necklace”. If this is so, the “necklace” words are qualified by *sippatu* (in apposition) and GI.DUR₅-aš (genitive) in Akkadian and Hittite respectively. First of all, it appears that the Hittite translator has confused Akkadian *sippātu* C “a metal or alloy” with *sippatu* D = “(a reed)” (CAD § 203 and “eine Rohrart; Gemüse” at AHw. 1104). The other lexical equivalences of *sippatu* support an image of this type of plant as dry. gi.zi/gi.bar₇ of Ura 8, 6-9 (lit. “straight reed”¹⁰³⁵, “burnt reed”) correlates well with the cited uses of *sippatu* for making fire (RS 9.159 ii 13) and in connection with materials for carving a *lamassum* figure at ARM 13.42, 12, where 2 talents of *sippātam* are to be delivered instead of an equally obscure 1 talent of *širḥān*¹⁰³⁶.

The equivalence gi.ki.^(a)A (gi.ki.A.A = *sippatum*) of Ura 8, 12a (MSL 7.8) is unclear, but may provide the associative transition from gi.zi/gi.bar₇ to gi.dur₅ (= gi.A) in line 13 (= *appāru*, “marsh”). Ura 8, 12b provides us with gi.dur₅ = *sip-pa-a-tu*. Presumably this reed was used in dry form and was still called “wet reed”. Interestingly, gi.dur₅ (= *appāru*) is not attested at all in Ura 8 of the 2nd millennium, whereas variations on gi.zi (Nippur Forerunner), and gi.izi.(sahar.ra) = *sippatum* (Emar) do occur¹⁰³⁷. The use of GI.DUR₅ to translate *sippatu* evidenced at Ugarit in the trilingual from Boğazköy must result from a lexical tradition closer to the First Millennium Ura 8 than what we otherwise have in the second millennium, one in which gi.dur₅ = *appāru* (“marsh”) was already present, and positioned in the vicinity of gi.x = *sippātu*.

The attestation of GI.DUR₅ at KUB 31.87 obv. ii 11 (MS Instructions) also appears to be in a very dry context, describing the furnishings of fortifications and

1034 For the Sumerian of the whole text see Civil 1964: 2-4. This particular line is lexically very different to anything in the Sumerian text, although its subject matter is similar to line 8 (for example).

1035 gi.zi (Akk. *kīsu*) is “summer fodder” at Civil 1987d: 45.

1036 AHw.’s intriguing but perplexing interpretative note ad loc, “für Schreiber”, does not fit the context. Is it a misprint for “für Schreiner”? This could or even should be the metal *sippātu* (C). Further Mittermayer 2009: 237.

1037 gi.dur₅ = *ratbu* does occur at Emar, but occurs toward the end of the series: Emar 546, 120', Arnaud 1987: 85), Msk. 74155+74191b rev. iv 17' (Arnaud 1985b: 473).

coming just after IN.NU^{HIA} “straw”. The peculiar form of GI with three verticals cited at HZL p. 105 for RS 25.241 obv. 24 is paralleled by KUB 31.87 obv. ii 11: IN.NU^{HIA} GI.DUR₅, as noted by HZL¹⁰³⁸. The logogram is also attested in the NS fragments KBo 57.8, KBo 57.38.

GIŠ/URUDU GÍR

With the possible exception of HZL 6/16-17, the Hittite sign-forms of this logogram are quite different to the regular OB cursive forms known from Mesopotamia, particularly Nippur¹⁰³⁹. The three or more verticals remind far more of the regular Assyrian form of the sign. A similar sign-form is also found at Alalah VII, however (ATOB 44.02, 12; 44.04, 3).

MZL p. 48 distinguishes between MZL 6 (GÍR with the values gír, mèr etc.) and MZL 7 (GÍR-gunû with the values ád, ul₄ etc.)¹⁰⁴⁰. Formally the Hittite corresponds to GÍR-gunû, but there is little evidence for the use of ád or ul₄ among the Hittites apart from the Sumerian column of a lexical list (with HZL ad loc.), where it is written in the simple, non-gunned form (KBo 1.44 i 8-10): ul₄.gal. In other words it appears that the Hittites had got the readings precisely the wrong way round! The Akkadian and Hittite correspondences to this are very difficult to reconcile to this meaning, and it is not clear that one should translate “sword” with HZL 6¹⁰⁴¹. AHw. 463 (s.v. *kâšu* “sich verspäten”) has this as GÍR.gal, while Sumerian ul₄.gal itself corresponds in Mesopotamian lexical lists to Akkadian *magal*, “very” (AHw. 574b).

Thus, not only does the Hittite Erimluš have a non-gunned GÍR for ul₄ where it is supposed to be attested, but the meaning of ul₄.gal is very unclearly reflected in the Akkadian and Hittite translations. Thus it is best to relinquish ul₄ as a reading for GÍR at Hattusa. On the other hand, giš.GÍR-gunû(kiši₁₇) does appear to have been used by the Hittite scribe of the Ura prism (KBo 26.6 Bi 1).

GIŠ.HUR

The Sumerogram GIŠ.HUR is used in Hittite texts to express the Hittite word GIŠ(HUR)kurta- and the Luwian word GIŠ(HUR)gulzattar, both referring to a wooden writing board, most probably covered in wax¹⁰⁴². This is different to the Mesopo-

¹⁰³⁸ GI transliterated as x at von Schuler 1957: 44 fn. 14 and ḫÚ in HWb² ḫ 380 (s.v. *hardu*).

¹⁰³⁹ Mittermayer 2006: 5 no. 008.

¹⁰⁴⁰ For the distinction between GÍR and GÍR-gunû from archaic through to Ur III times see Biggs 1974: 69-70. For the terminology see Hoffner 2007b.

¹⁰⁴¹ Biggs 1974: 70 suggests disregarding the proposal “sword” for GÍR-gunû.gal.

¹⁰⁴² Singer 1983: 41-43 (with previous literature); Starke 1990: 457-464; Symington 1991; Herboldt 2005: 37; Kloekhorst 2008: 495-6; Hoffner 2009: 50. GIŠ.HUR determinative at Starke 1990: 458. A full study is now Waal forthcoming.

tamian terms used to denote a writing board: giš.zu and giš.da, which are used as logograms representing Akkadian *GISlē'u* in the Neo-Assyrian and Neo-Babylonian periods¹⁰⁴³. This word for a wooden writing tablet is also attested from the Ur III and OB periods, including at Alalah VII, as well as at Boğazköy from Middle Script onwards¹⁰⁴⁴. It is not entirely clear that it refers to the same type of document as the GIŠ.HUR in Hittite texts, and is thus its Akkadographic equivalent, although this is usually assumed¹⁰⁴⁵. The Mesopotamian giš.hur is not used in this sense, but rather expresses the Akkadian word *uṣurtu*, a drawing or plan, derived from *eṣeru* “to draw” (AHw. 1440). W. Waal (forthcoming) suggests that the use of Hitt. *guls-* to mean both draw and write (hieroglyphs), not paralleled by Akk. *eṣeru*, may have occasioned the use of GIŠ.HUR. There may be one case at Hattusa where a wooden writing tablet is referred to as ^{GIS}DUB^{HIA}¹⁰⁴⁶.

While the logogram is not attested in Old Assyrian, texts from that period frequently refer to an *iṣurtum* as a kind of document, the precise nature of which has still not been adequately elucidated¹⁰⁴⁷. It appears to be associated with notes referring to debts incurred by Anatolian natives. No Old Assyrian text refers to itself as an *iṣurtum*. A possible parallel between the use of Old Assyrian *iṣurtum* and Hittite GIŠ.HUR for types of document, when neither of these terms are used similarly in Mesopotamia, would be striking.

The earliest use of GIŠ.HUR in Hittite cuneiform dates to the early 14th century. The scribe Sarpa refers to a court-case about which he had previously written to two officials at Maşat by means of a wooden board ([IŠ-T]U GIŠ.HUR, HKM 60, 6)¹⁰⁴⁸. One must assume that writing boards as such were used prior to this, however. J. Dahl suggests to me that the model for the Hittite practice of writing tablets in two to three columns, attested already in Old Script, may have been inspired by diptychal

1043 CAD L 156-159. Symington 1991: 111, 114 with fn. 14.

1044 Ur III: CAD L 157; OB: ibid.; Alalah VII: ATOB 43.12, 4 (*ša a-na GISlē-i [iš-t]ú-rū*).

Boğazköy: IŠ-TU ^{GIS}LE-E-I KUB 15.34+ iv 36 (MS); IŠ-TU LE-EH-E KBo 4.2 rev. iv 45 (NH); II ^{GIS}LE.U₅ KUB 42.11 ii 3; A-NA LE.U₅ *i-pu-ra-u-aš* KBo 18.181 obv. 15, rev. 30; ^{GIS}LE.U₅ KUB 13.35 iv 36; [^{GIS}L]E.U₅ (acc.) KBo 4.14 i 25 (NSc). The use of ^{GIS}LE.U₅ as a “pseudo-sumero-gram” (HZL 25) is also attested in Babylonian cuneiform. Note that these “pseudo-sumero-grams” only appear on 13th century tablets in Hittite.

1045 Hoffner 2009: 50.

1046 *nu GIS*DUB^{HIA} EGIR-pa *ha-aš-ša-an-zi* “and they open up the document” KBo 5.1 i 5f. Pringle 1985: 658; Symington 1991: 114. “boards”, Beckman 1983a: 116. ^{GIS}AB^{HIA} “windows” could also be a reading. The activity allows the participants to see that the birth-stool is not clean.

1047 Veenhof 1995 gives an illuminating but inconclusive overview of the uses of *iṣurtum* in OA texts, as well as a consideration of usages of the Akkadian verb *eṣeru* that may be relevant. It is not thought that Anatolian Hieroglyphs existed for writing at this period.

1048 Hoffner 2009: 211. This had not been published at the time of Starke 1990: 459, where the logogram is exclusively attested for the 13th century.

or triptychal writing boards¹⁰⁴⁹. This does not have to have originated with the Hittites of course, but would indicate an earlier use of writing boards at least in the larger cultural area to which they belonged.

The most frequent phrase in which GIŠ.HUR occurs is A-NA GIŠ.HUR-kán ha-an-da-a-an, which occurs in the colophons to late festival tablets¹⁰⁵⁰. This phrase was originally translated as “gemäß der Vorlage”, which assumes that the clay tablets were being copied from wooden ones¹⁰⁵¹. F. Starke suggested the translation “für die Holztafel bereitgestellt”, further proposing that clay tablets with this phrase in the colophon were merely library copies, while the wooden tablets themselves might be used in the ritual¹⁰⁵². Clearly these would have been easier to handle than clay tablets¹⁰⁵³.

The distinction is thus not necessarily between originals on wood and copies on clay tablets, but between different functional spheres for the use of these objects. One festival tablet colophon containing this phrase also lists two separate scribes, one being a scribe on wood¹⁰⁵⁴. In cases where the phrase is used, the event consisting of the preparation of the text would thus seem to have included the writing of a version on wood. In other cases, however, it is specifically detailed that a clay tablet has been inscribed “from an old wooden writing board”¹⁰⁵⁵. According to one interpretation of the tablet concerning Mursili II’s reform of the cult of the deity of the night, it may be the case that Mursili II arranged for the rites of DINGIR.GE₆ at Samuha to be transferred from wooden writing boards to clay tablets because the wooden tablets were being altered by the scribes on wood and the priests, but this is not explicitly stated in the text¹⁰⁵⁶.

1049 For the example of a writing board from the Ulu Burun shipwreck see Symington 1991: Plate XVII; Herbordt 2005: 37.

1050 A-NA GIŠ.HUR-kán ha-an-da-a-an KBo 19.128 vi 34 (Otten 1971b: 19, 48); KBo 10.24 rev. vi 3' (Singer 1984: 22); KUB 10.1 rev. vi 5' (Singer 1984: 26); KBo 30.11 rev. 3' (Singer 1984: 32); KBo 10.26 rev. vi 4' (Singer 1984: 46); KBo 10.25 rev. vi 39' (Singer 1984: 54). IBoT 2.1; KUB 2.9; KUB 11.35.

1051 Goetze 1933: 2; “Nach der Vorlage ausgefertigt” (Otten 1971: 48); “true to the original script” Goetze 1948: 231; “true to the (original script on a) wooden tablet” Singer 1983: 41.

1052 Starke 1990: 459 fn. 1668, with reference to KUB 10.45 iii 12ff.: LUGAL-uš-ma-kán ma-ah-ḥa-an UD-ti-li (13) ši-pa-an-za-ki-iz-zi nu GIŠ.HUR (14) LÚ.MEŠ.DUB.SAR GIŠ ḥar-kán-zi “The scribes on wood have a wooden writing board (concerning) how the king performs offerings on a daily basis”. Also Singer 1983: 42. One should note the emphasis on “daily” here. These were ephemeral records.

1053 Symington 1991: 117. For a clay tablet in a ritual see KUB 20.59 rev. v 2-6.

1054 KBo 30.15 rev. iv/vi? 5': [A-NA] GIŠ.HUR-kán ha-a-da-a[n] (6') [pal]-ha-UR.MAH DUB.SAR GIŠ (7) [pal]-lu-wa-rra-ZA DUB.SAR (Singer 1984: 75).

1055 KUB 38.19+IBoT 2.102 rev. 4f. Symington 1991: 116 fn. 41.

1056 KUB 32.133 obv. i 5-7. Singer 1983: 42; Symington 1991: 117; but note the translation of Miller 2004: 312 “I have re-edited them from the tablets” (*tuppiyaz appa anniyanun*).

The notion surfaces occasionally in the literature that the GIŠ.ḪUR was specifically designed for writing Hieroglyphic¹⁰⁵⁷. This cannot be exclusively true, as it would be virtually impossible to write such large ritual and festival texts using the hieroglyphic script. Nevertheless, the metal styluses found in the Südareal of Temple I can hardly have been used for writing cuneiform at the pointed end¹⁰⁵⁸. Note here the 33 scribes on wood registered in the tablet KBo 19.28, which was also found in this area, and contains a list of the staff of the É GIŠ.KIN.TI, as mentioned here in Part 2.2. This implies a mixture of use for the wooden tablets, hieroglyphic and cuneiform, depending on function and possibly also social context.

While we do not have everyday documents in cuneiform from Hattusa, it is clear that certain scribes must have been responsible for producing such material. The scribe who wrote the inscription identified on the Lion Gate at Hattusa¹⁰⁵⁹, if this indicates that there was a scribe of the gate sitting there, and the “scribe of the donkey-house”¹⁰⁶⁰, attested on a seal from the Nişantepe corpus, would presumably have been writing ephemeral documents. One might speculate that these were written on perishable material, such as wood, and that they may have been in a form of hieroglyphic writing. For the use of ink to write hieroglyphic as well as for further comments on public scribes see the forthcoming work of W. Waal.

GIŠ.KIN.TI^{HIA}

In his edition of CTH 448.4, a Middle Hittite ritual, P. Taracha draws the following equivalences for this and other wagons. The ritual describes a series of model wagons belonging to the king and queen that are to be installed in the É.ŠA, the inner chamber or bedroom¹⁰⁶¹. After the GIŠ.GIGIR^{MEŠ} come the GIŠ.KIN.TI^{HIA}:

KBo 15.16 obv. ii 2 (MSc): 2 TA-PAL = ŠA.BA [...] (3) [...] I^{EN} ŠA
 MUNUS.LUGAL nu ANŠE.G[IR.NUN.NA^{HIA}]
 // KBo 39.94 obv. ii[?] 3:] TA-PAL = [...] (4) ŠA MUNUS.LUGAL nu
 ANŠE.G[IR.NUN.N[A^{HIA}]

The next wagons listed are either described as [I]R-KU-TU₄ GIŠ^{hu-u-lu-ga-an-ni-uš} (KBo 34.94 obv. ii 7) or as GIŠMAR.GÍD.DA. This is explained by suggesting that the GIŠMAR.GÍD.DA is a “long” version of the GIŠ^{huluganni-}¹⁰⁶². The GIŠ.KIN.-

1057 Literature at Singer 1983: 41 fn. 10; Symington 1991: 115 fn. 33. Note, however, the opinion of D.J. Wiseman at Symington 1991: 115 fn. 31. Also Waal forthcoming.

1058 Boehmer 1972: 133, Tafel XLI. Waal (*loc. cit.*) has the flat end of the same objects being used for cuneiform.

1059 Neve 1976: Tafel 1-2. Hawkins 1995: 97f.; Hawkins apud Herbordt 2005: 285.

1060 Herbordt 2005: 225 (Kat. 634), 285, 301. “Scribe of the Stable Area” Hoffner 2009: 10.

1061 Taracha 2000: 121f.

1062 Taracha 2000: 122.

TI^{HIA} are otherwise attested after the ${}^{\text{GIŠ}}\text{MAR.GÍD.DA}^{\text{MEŠ}}$ in the fragment Bo. 3257 rev.¹ iii 5 in a broken context. Two further triads of wagons are then adduced:

KUB 48.100 ii² 7f. (NSb, *Mursili's Aphasia*):
 ${}^{\text{GIŠ}}\text{GIGIR TUR} — {}^{\text{GIŠ}}\text{MA-AD[-NA-NU TUR}^2\text{]} — {}^{\text{GIŠ}}\text{MAR.GÍD.DA TUR}$
KBo 15.10 i 10 (MS, Ziplantawiya fest.):
 ${}^{\text{GIŠ}}\text{GIGIR TUR} — {}^{\text{GIŠ}}\text{a-ša-an-na-aš} — {}^{\text{GIŠ}}\text{a-aš-na-te-ia-u-wa-aš}^{1063}$

From this it is argued that $\text{GIŠ.KIN.TI}^{\text{HIA}}$ was the Hittite Sumerogram for ${}^{\text{GIŠ}}\text{MAD-NANU}$ and that it is either read (${}^{\text{GIŠ}}\text{GIGIR}$) *asnateiawas* or (${}^{\text{GIŠ}}\text{GIGIR}$) *asannas* in Hittite. Whichever of these terms does not correspond to ${}^{\text{GIŠ}}\text{MADNANU}$ would the Hittite reading of ${}^{\text{GIŠ}}\text{MAR.GÍD.DA}$.

On this interpretation $\text{GIŠ.KIN.TI}^{\text{HIA}}$ would correspond to Mesopotamian Sumerian ${}^{\text{GIŠ}}\text{MAR.ŠUM}$ which is known as the Sumerian equivalent of Akk. ${}^{\text{GIŠ}}\text{mai-altum}$, “bed or sledge”, from late copies of lexical lists and two MB documents¹⁰⁶⁴. It is only in a late synonym list that ${}^{\text{GIŠ}}\text{MAR.ŠUM}$ corresponds to ${}^{\text{GIŠ}}\text{madnanu}$, and that only by virtue of the latter's association with ${}^{\text{GIŠ}}\text{mai-altum}$, but ${}^{\text{GIŠ}}\text{MAIALTUM}$ is a variant reading of ${}^{\text{GIŠ}}\text{MADNANU}$ in the Bilingual Annals of Hattusili I. The ${}^{\text{GIŠ}}\text{mai-altum}$, however, with its obvious Akkadian association with lying down, is unlikely to correspond to a Hittite chariot named after “sitting” or “sitting and standing”!²!

On the other hand it appears that the construction ${}^{\text{GIŠ}}\text{GIGIR MADNANU}$ (KBo 10.2 iii 13) bears some possible similarity to the constructions of (${}^{\text{GIŠ}}\text{GIGIR}$) *asannas*, *asnateiawas*, most probably being a noun plus genitive.

PBS 13.73, 4 (MB) details the use of *kiškanū* (GIŠ.KÍN) wood for a ${}^{\text{GIŠ}}\text{MAR}^1\text{-}.$ ŠUM and wheel. If it is in fact possible to link ${}^{\text{GIŠ}}\text{MADNANU}$, ${}^{\text{GIŠ}}\text{MAIALTU}$ and ${}^{\text{GIŠ}}\text{MAR.ŠUM}$ as variant names for the same thing in Mesopotamia, it is just possible that the use of $\text{GIŠ.KIN.TI}^{\text{HIA}}$ for a “wagon” in Hittite texts, if it is the same vehicle, developed from a confusion of the material it was built from with its name, a common phenomenon in natural language but not necessarily in the transmission of scholastic knowledge. For GIŠ.KÍN at Hattusa, see Güterbock 1997: 154 with fn. 17. This still would not explain the TI, however, which calls to mind the form of (É) GIŠ.KIN.TI (Akk. *kiškattū*), “worker (work-camp)” (see Part 2.2.1). This would be a very peculiar conflation indeed.

The fact that a triad of wagons occurs in several different texts with different names, does not mean that these must be different names for the same three wagons. This basic objection to Taracha's scheme remains despite any of the above considerations.

1063 The genitives are to be understood as dependent on an assumed ${}^{\text{GIŠ}}\text{GIGIR}$. For $*{}^{\text{GIŠ}}\text{asnateiawar}$ Szabó 1971: 61; Neu 1982: 133; A.S. Kassian interprets the *a-aš-/* as an expression of “phonetic plene” 2000: 79. Also restored at KBo 39.94 ii 8 by Groddek 2002: 206.

1064 CAD M/1, 117. cf. PBS 13.73, 4; BE 14.124, 16.

GUD.APIN.LÁ

Sumerian apin.lá can be a professional designation (*nomen agentis*, “planter, tiller”), and may thus be used in Hittite cuneiform (^{LÚ.MEŠ}APIN.LÁ), apart from when it is applied to animals. Sumerian apin.lá may also be used as a *nomen actionis* or simply as a verbal noun, “ploughing”. See for example apin.lá.sè in the Laws of Urnammu (e.g. B v 10f., D ii' 23') translated as “zur Pacht”, “on leasehold”, at Wilcke 2002: 321, 325, with an alleged development in meaning from the concrete activity of ploughing to the property relationship that confers ploughing rights. Such a metonymy is unlikely to be attested in the Hittite logogram, where the LÚ^{MES} APIN.LÁ, transliterating thus on the understanding that APIN.LÁ be a noun, are explicitly associated with ploughing activities (see s.v.).

Sumerian gud apin.na “plough-ox” occurs in Hittite cuneiform as GUD.APIN.-LÁ, which directly translates as either “the ox bound to the plough”, the “plough-man’s ox” or “the ox of ploughing”. The GUD *iugas*, literally the “ox of the plough” appears to be have a slightly different connotation (HED 2, 496-499).

(UZU)GÚ.HAL

Akk. *ur ’udem*, “throat”, usually corresponds to Sumerian gú.mur in late lexical lists¹⁰⁶⁵. At Boğazköy, however, Izi Boğ. A i 154 has gú.[mur] = *ur-du-x-du* = GÚ.HAL-iš (= *haḥris?*). Outside the lexical lists GÚ.HAL occurs in a votive text of Puduhepa in an obscure context: ^{U^{TUM}}MUNUS.LUGAL KA ^{UZU}GÚ.HAL-kán (KUB 15.1 obv. i 2): “dream of the queen: (when) the mouth of the throat....”¹⁰⁶⁶.

It also occurs as a translation of the Akkadian word *kišādu* “neck” in the Sumero-Akkado-Hittite trilingual from Ugarit¹⁰⁶⁷. This, rather than “throat”, is presumably the meaning that accounts for writings such as GÚ.HAL KÙ.GI (KUB 42.64 rev. 8; KBo 9.92, 2-4), “golden neck”, which approaches one of the meanings usually covered by GÚ “neck”. (UZU)GÚ.HAL is not attested in Mesopotamia.

This writing may indicate a reading of the Mesopotamian logogram GÚ.MUR as †GÚ.HAR at some point in the tradition, quite possibly as a response to the Hittite word *haḥri-*, but does not explain the r/l fluctuation. While an r/l fluctuation is occasionally attested in Sumerian (e.g. tur = dil₄), we would certainly not expect this to have been present in the minds of Hittite scribes.

GUR

GUR for Hitt. *tamai-*, “other”, is not attested in Mesopotamia as a logogram. Following a suggestion of D. Schwemer (pers. comm.), it is quite likely that the Hitt.

1065 AHw. 1436.

1066 Left untranslated at Hoffner 2003c: 66.

1067 RS 25.241 obv. 25.

logogram for *tamai-*, “other”, derives ultimately from Sumerian kúr = Akk. *nakru* “enemy”, *nakāru*, “change, be hostile”. The Akkadogram ŠANÛ is occasionally used for *tamai-* in the standard expression *damedani pedi*: KBo 4.9 i 15 (“sjh”) has ŠA-NI-I pé-di¹⁰⁶⁸. Akkadian *šanûm*, “second, other”, occurs as an equivalent to [[kúr]] at OB Proto-Aa 82.3 (Nippur)¹⁰⁶⁹:

82.1 [ku]r PAP	<i>na-k[a-ru-um]</i>
82.2	<i>na-ak-ru-[um]</i>
82.3	<i>ša-nu-ú-um</i>

While this equivalence does not appear in first millennium Ea/Aa, PAP = *nakru* is spelled “gur” in the syllabic column at Ea I 261¹⁰⁷⁰, Aa I/6, 8¹⁰⁷¹. The Hittite axis GUR = ŠANÛ = *tamai-*, “other”, thus finds its only comparanda in the Ea tradition, combining elements of it both old and late.

It is not necessarily apparent that Hitt. *tamai-* “other” shared the negative associations of Sumerian kúr, Akk. *nakru* “enemy”, although this can doubtless be read into many of its occurrences. GUR appeared late in the logographic repertory. When looking for a logographic writing for *tamai-*, the space occupied by KÚR was found to be already negatively nuanced. Thus a new logogram was necessary, which was provided by the phonetic writing of kúr. This presupposes a level of independent and creative abstraction the part of the Hittite scribes, utilising a phonetic reading of an already established logogram to express something logographically that they could not associate with the existing repertory. The less likely alternative is that the development of GUR = *tamai-* was based on a faulty interpretation of a lexical list.

^{DUG}HAB.HAB/^{DUG}GUR₄.GUR₄

This logogram, transliterated as ^{DUG}HAB.HAB at HZL 179, is difficult to disentangle from a number of similar words, which may or may not be different ways of writing the same thing.

The identification with Hitt. *hanissa-* (Carruba 1966: 10-11) rests on the parallelism of KUB 29.4 ii 54, 65 (^{DUG}HAB.HAB, NSb) with KUB 44.52, 3, 9 (^{DUG}ha-ni-iš-ša-aš, NSb/c) as well as its writing in KUB 29.4 ii 54, 65 in a pair with ^{DUG}huppar, which is elsewhere always paired with ^{DUG}hanissa-¹⁰⁷². The identification is rejected at HWb² III/12 145 as a “verfrühte Gleichsetzung”, and it is not mentioned in HED 3, 77, s.v. *han-*, or at Kloekhorst 2008: 286. A variant manuscript reading, however,

1068 Tischler HEG 3 (T, D), 68.

1069 MSL 14.92. CAD N/1, 189.

1070 MSL 14.190.

1071 MSL 14.225.

1072 For the relationship between KUB 29.4 and KUB 44.52 see Miller 2004a: 425-30.
Miller dates KUB 44.52 to IIIb/c, apparently on the basis of TAR and one late HA.

coupled with a pairing in identical contexts, should be enough at least to accept this identification as a working hypothesis.

The logogram read in Hittitology ^{DUG}HAB.HAB was read ^(DUG)GUR₄.GUR₄ in first millennium Babylonia, as made clear by Landsberger on the basis of a NB source of Ura probably from Babylon: BM 36643 reads dug.LAGAB^{kur-[kur]}LAGAB] (MSL 9.189f.). This prompted the revision of the readings of MSL 7.82 (Ura 10, 111 ff.) to ^{DUG}GUR₄.GUR₄ (Akk. *gukurru*, CAD G 122, Ura 10, 87ff. = dug.níg.ta.gur₄, also = dug.la.ha.an.gíd.da)¹⁰⁷³. The reading is accepted for Hittite texts by Nakamura on the basis of the Mesopotamian evidence, but has not been otherwise adopted¹⁰⁷⁴. The use of the Sumerian *gur₄* “roll round”, “be thick, fat” of a jug is far more suitable than *hab* “stink”. There is no evidence of Akkadian *gukurru* in Hittite texts, however. The form *ku-kur-ra* at KBo 2.8 obv. ii 9 is clearly an exclamation of some kind.

Yet there remains the issue of the reading at Diri 5, 266, which had originally occasioned the reading ^{DUG}HAB.HAB, because it is there equated with Akk. *hap-hap-pu*. This is itself also only attested here, and is supplied with a question mark by M. Civil at MSL 15.176. Diri 5 is only represented by a Middle Assyrian tablet from Assur at this point and Civil remarks (ad loc.) that *HAP-HAP-pu* is clearly visible on the tablet.

If the Hittites were reading ^{DUG}HAB.HAB, this would align the Hittite writings with the Assyrian lexical tradition¹⁰⁷⁵. However, the relatively frequent writings ^{DUG}KU.KU^(H.I.A), rather than always requiring the restoration ^{DUG}KU-KU-<UB>, are most likely to be understood as phonetic “Diri-type” renderings of ^{DUG}GUR₄-GUR₄¹⁰⁷⁶. The pronunciation of this in Sumerian is suggested by Akk. *gukurru*, so we might expect KU.KU to be a phonetic rendering of a Sumerian /gugur/ or something similar.

1073 Civil still reads dug.níg.ta.hab = *gugguru*, *kukkubu* in the edition of Ura 10, 89-90 at Sallaberger 1996: 138 on the basis of the reading of Attinger 1993: §847. Sallaberger (loc. cit. 101) points out that the vessel itself was largely out of use by the Ur III period, but the use of *gukurru* in Ura 10, 89 to denote this and the dug.níg.ta.hab must mean that the vessels must: i) still have been in use; ii) have come to be quite similar. This is predicated on the assumption that the OB Forerunner to Ura 10 would have been a list of pots that were in use at the time. See also the Ebla forms ^{dug}gur₄ = *gú-gú-ru₁₂-tum/-du-um*; ^{dug}gur₄.gur₄ = *gu-ra-ru₁₂/lu* apud Sallaberger 1996: 101.

1074 Nakamura 1989: 139.

1075 The only possible evidence for this is the writing ^{DUG}HAP-HAP-PÍ, although this can of course be read ^{DUG}GUR₄.GUR₄-BI, or indeed ^{DUG}GUR₄.GUR₄ KAŠ.

1076 ^{DUG}KU.KU occurs 11 times from the period covered by Middle Script onwards (see catalogue). ^{DUG}KU.KU^(H.I.A) TUR KBo 21.1 ii 4 (NS) is cited by Coşkun (1979: 59-62) as a case of ^{DUG}HAB.HAB^{UB} (see below). Rüster (1992: 478) suggests reading ^{DUG}KU-KU-<UB> where we have ^{DUG}KU.KU. The two cases referred to by D. Bawanypeck (ead. 2005a: 101, 363) are in fact ^{DUG}GUR₄.GUR₄ (Photo B1483, see below).

Matters are further complicated by the unclear relationship of ^{DUG}GUR₄.GUR₄ to ^{DUG}KU-KU-UB/BU¹⁰⁷⁷ (HDL 206, CAD K 499f., H 84¹⁰⁷⁸). Both are listed separately as containers of wine at KBo 13.114 ii 16f. (Carruba loc. cit.), and therefore cannot be completely identical¹⁰⁷⁹.

KUB 9.28 iii 22'ff., however, has always been interpreted on the basis that the two were interchangeable, although the context is lexically and grammatically obscure and this interpretation is by no means necessary:

II ^{DUG}KU-KU-UB ŠĀ.BA I-NA I ^{DUG}GUR₄.GUR₄ KAŠ (23) *a-ku-wa-an-na-aš pár-šu-il šu-u-uš* (24) I GI [š]u-uh-mi-li-iš tar-na-an-za.

This is translated by CHD P 192: “Two pitchers: in one pitcher of beer for drinking a rigid (?) drinking straw full (of?) *p.* (or a full *p.?*) is inserted” (s.v. *parsuil*)¹⁰⁸⁰.

Inspection of the photograph N11162, however, makes it very unlikely in my view that we can read ^{DUG}GUR₄.GUR₄ KAŠ, as there is no spacing between the words. On this tablet the scribe always leaves generous word-space, and if a word will not fit onto the end of the line, he starts a new line. The same can be said of the duplicate manuscript, which reads ^{DUG}KU-KU-BI¹⁰⁸¹. The translation of the passage would then need to be: “two pitchers. In a pitcher among them there is a full *parsuil*. One *rigid* reed (has been) inserted.” It is therefore necessary to read the final logogram in KUB 9.28 iii 22' as ^{DUG}GUR₄.GUR₄-BI. Either the -BI is a phonetic complement for an underlying KUKUBI, or GUR₄.GUR₄ has been mistakenly written for KU[!]-KU[!]-.

Furthermore ^{DUG}GUR₄.GUR₄-UB at KUB 7.20 i 9 (“sjh”?¹⁰⁸²) is difficult not to understand as an Akkadographically complemented logogram, unless it is again simply a mistake: ^{DUG}KU[!]-KU[!]-UB¹⁰⁸³. Such a mistake will have been all the easier to make due to the existence of a “phonetic” Sumerogram ^{DUG}KU.KU for ^{DUG}GUR₄-GUR₄, which, although occurring rarely, occurs more frequently than ^{DUG}GUR₄-GUR₄ with Akkadographic phonetic complement (e.g. ^{DUG}GUR₄.GUR₄-BI/-UB). It

1077 Sommer-Ehelolf 1924: 57. See also the writing ^{DUG}KU-KU-UB-BI KBo 29.168 rev. 2; ^{DUG}KU-UK-KU-UB KBo 13.135, 2; KUB 6.45 iv 22.

1078 See also the Hitt. ^{DUG}kukupalla-? For the *ku-ku-ub* at Mari see Guichard 2005: 219.

1079 Also KBo 15.24 ii 46: I ^{DUG}HAB.HAB GEŠTIN I ^{DUG}KU-KU-UB GEŠTIN. These appear to be more than just variations in writing (contra Nakamura loc. cit.). There would be no point in writing the same thing twice.

1080 Similarly the two translations offered by J. Tischler: “zwei Henkelkrüge, davon in einem Henkelkrug Bier zum Trinken (und) *parsuil*, gefüllt; 1 wohlgeformtes Rohr ist hineinge-legt” Tischler HEG II 11/12 (P) 365; “2 Kannen; in einer Kanne der beiden (befindet sich) Bier zum trinken. (Sie ist) voll” II 2/14 (S 2) 1127.

1081 Duplicate KBo 19.132 rev. 10': [I-NA] I ^{DUG}KU-KU-BI (photo N04232).

1082 Only one late HA, otherwise all old LI, DA and ID with broken central horizontals.

1083 Sommer-Ehelolf 1924: 57.

should also be noted that *-UB* is typologically slightly odd as an Akkadographic phonetic complement¹⁰⁸⁴.

There are three variant manuscript readings where the two alternate: eg. KUB 41.18 rev. iv 4 (^{DUG}KU-KU-UB GEŠTIN, MS/NS) // KUB 9.32 obv. 16 (^{DUG}GUR₄-GUR₄, NSbi)¹⁰⁸⁵. By contrast, KBo 17.105 iii 12 apparently writes ^{DUG}GUR₄.GUR₄ over erased ^{DUG}KU-KU-UB¹⁰⁸⁶. They are thus clearly different writings according to that particular scribe. Whether he made the distinction because the writings denote different objects, however, is less clear. Indeed, in nearby Mittani, *kukkubu* appears to have denoted various different types of vessels, that were each given different Egyptian names in the list of presents given to the Pharaoh¹⁰⁸⁷.

The ^{DUG}GUR₄.GUR₄ GÚ.GÍD.DA GEŠTIN is also attested (e.g. KUB 2.9 v *passim* -NSc?; KBo 11.43 vi *passim*, cf. Coşkun loc. cit. 60 for further references¹⁰⁸⁸), translated “Langhals” by HWb² loc. cit. There is no such vessel type for the ^{DUG}KUKUB. Similarly, a bronze ^{DUG}GUR₄.GUR₄ with a bronze lid is attested at VBoT 58 rev. iv 14, 27¹⁰⁸⁹. Again, there is no Hittite evidence for a ^{DUG}KUKUB having a lid, although in Mittani it could¹⁰⁹⁰.

The provisional conclusion is thus that the ^{DUG}KUKUB is to be kept separate from the ^{DUG}GUR₄.GUR₄ and the ^{DUG}KU.KU, both of which latter represent Hitt. *hanissa-*, although evidence that the one is the Akkadographic writing of the other is mounting. Those cases where ^{DUG}GUR₄.GUR₄ appears to be complemented as ^{DUG}GUR₄.GUR₄-BI/-UB may possibly be scribal errors. The cases where there is a manuscript alternation between the ^{DUG}GUR₄.GUR₄ and ^{DUG}KU-KU-UB/BI may be due to the similarity in sound between the two logograms, thus possibly dictation errors. They could also possibly be due to the fact that these may have been similar receptacles, or that the ^{DUG}GUR₄.GUR₄ is perhaps a type of ^{DUG}KUKUB.

1084 Compare however TÚG-UŠ-TUM (*lubuštu*), UD-UM.

1085 See also ^{DUG}GUR₄.GUR₄ at KUB 35.10, 44// ^{DUG}KU-KU-UB KUB 9.31 i 16; KBo 17.105 iii 12 (photo B1483). ^{DUG}GUR₄.GUR₄^{HI.A} KBo 40.371 obv.[?] 4' // ^[DUG]KU-KU-BI^{HI.A} KBo 3.23 obv. 13.

1086 Photo B1483 and note in Mainz card catalogue ad loc. Bawanypeck 2005a: 101 differently, see fn. 1076.

1087 Pointed out at Schneider-Ludorff 2010: 518 fn. 226 with regard to EA 14 ii 50, iii 37, iii 40, 42, 43, 48, 61. Also Edel 1988: 110ff.

1088 Also KUB 58.6 i 3; Bo, 6570 ii 17; KBo 30.77 rev. 23 (NSc).

1089 (14) U NA-AK-TÁM-ŠU ZABAR; (27) QA-DU NA-AK-TÁM-MI-ŠU ZABAR (NSa but with late TAR). See also Mittanian *kukkubu qadu naktamīšu* at EA 14 ii 41.

1090 Nakamura 1989: 143 fn. 16 points out that the ^{DUG}KUKKUB is attested made of iron, while the ^{DUG}HAB.HAB is not.

Hattusa, KUR^{URU}*HATTI*¹⁰⁹¹

Beside the phonetic writings for this place-name, the logographic writings KUR^{URU}*HA-AT-TI*, KUR^{URU.GIŠ}*GIDRU-TI*, KUR^{URU}*GIDRU-TI*, KUR^{URU}*KÙ.BABBAR-TI* are attested. The writing¹⁰⁹² KÙ.BABBAR-TI is generally assumed to be based on an as yet otherwise unidentified Hattic word for “silver”¹⁰⁹². It is only found in NS and very late MS texts¹⁰⁹³. The writing with¹⁰⁹³ GIŠGIDRU is clearly based on the Akk. word *haṭtu* “staff”, and can be traced back as early as the late Middle Hittite period (e.g. Maşat, ABoT 65, obv. 6)¹⁰⁹⁴. The writing without the “wood”-determinative, here interpreted as a logographic writing¹⁰⁹⁵ URU^{URU}*GIDRU-TI* (otherwise syllabically¹⁰⁹⁵ *HAT-TI*), is the latest of all to appear, with a high frequency in texts of the time of Hattusili III¹⁰⁹⁶ and tablets in ductus-type NSc¹⁰⁹⁶.

H.G. Güterbock advocated /Hattusas/ as the reading of the Akkadogram¹⁰⁹⁷ *HA-AT-TI*¹⁰⁹⁷. This he took to be both the name of the capital city and of the country¹⁰⁹⁸. Hoffner, commenting on Laws §19b, states that “...^{uru}Hattusa, despite the city determinative, can mean the same thing as KUR^{uru}*Hatti* “Hatti (-land)...”¹⁰⁹⁹.

This is supported by textual variations in narrative: KUB 8.81+KBo 19.39 (MH/MS) forms one of the Hittite versions of the Šunaššura treaty (CTH 41). It concerns the regulation of fugitives. Obv. ii 2 has *ma-a-na-aš ta-[me-d]a-az* KUR-az *I-NA* KUR^{URU}*KI-IZ-ZU-WA-AT-NI a-pa-ši-la pa-iz-[z]i* “if he goes by himself from

1091 Otten 1973: 61f.; Klinger 1996: 87-91.

1092 HWb¹ 316; Hoffner 1967a: 52 fn. 88 compares the place-name¹⁰⁹³ *URUha-wa-al-ki-na* (KUB 7.24 rev. 9), *URUha-wa-ar-ki-na* (KBo 2.4 rev. iv 6) as an example of a toponym formed from a metal-name (“iron”).

1093 See Otten and Kühne 1971: 35f. These are not necessarily all texts of the 13th century with Klinger 1996: 88 fn. 32. KBo 3.3 and KBo 5.9, both of which write KUR^{URU}*KÙ.BABBAR-TI*, are both NSa documents, the last having a number of MS features (AR, SAR). Of course, they may still have been written in the 13th century. This is less likely with KUB 3.7 (Akk., Aziru-Suppiluliuma I Treaty), which is to be classed as MSc, and “sich gut in das Schriftbild der sonstigen Überlieferung einfügt” (Klinger 2003: 242).

1094 Klinger 1996: 88 fn. 32.

1095 Klinger 2003: 244.

1096 It does also occur in KBo 1.4, the Tette-Suppiluliuma I treaty, which has a script with Syrian features, particularly in col. iv.

1097 Güterbock apud Landsberger 1950a: 350; id. 1950b: 327-328 with fn. 115; Güterbock 1956: 98, fn. o.

1098 Güterbock 1956: 98, l. 35: [k]a-ru-ú-i-li-ia-za-wa-kán^{URU}*ha-at-tu-ša-aš* (36) [^{URU}*mi-iz-ra-aš-ša iš-tar-ni-šum-mi a-aš-ši-ia-an-te-eš* (37) [e]-šir... “of old Hattusa and Egypt were friendly with each other”. Compare l. 29: ...*nu-kán*^d*10-aš* (30) [A-NA] KUR^{URU}*mi-iz-ri* *U A-NA* KUR^{URU}*HA-AT-TI ma-ab-ḥa-an* (31) [*iš-hi-ia-at*] *iš-tar-ni-šum-mi iš-hi-ia-at*, “...and how the storm-god concluded a treaty between the countries of Egypt and Hatti”. Also ibid. p. 93, where A ii 19 has¹⁰⁹⁹ *URU**KÙ.BABBAR-TI*, but D 1 has [...^{URU}] *ha-at-t[u-ša-aš* ...].

1099 Hoffner 1997: 180.

another country into the land of Kizzuwatna". Describing a parallel movement of a fugitive a little later on, obv. ii 11: *ma-a-na-aš-ta* ^{LÚ}*pít-te-an-za* ^{URU}*ha-at-tu-ša-az* ^{URU}*k[i-iz-zu-wa-a]t-[ni]*¹¹⁰⁰ *pa-iz-zi* "or if the fugitive goes from Hattusa to Kizzuwatna".

Further on, the co-ordination of ^{URU}*Hattusa* and ^{URU}*Kizzuwatni* parallel to entities denoted by KUR is clear, although the text has been restored: rev. iii 9 [*ma-a-a*]n-kán ^{LÚ}*pít-te-[an-za]* ^{URU}*ha-at-tu-ša-az* (10) *ta-mi-e-ta-ni* [KUR-e] *p[a]-iz-zi na-aš ta-mi-e-da-az* (11) KUR-i-a-az EGIR-p[a (A-NA/I-NA?)] ^{URU}*Ki-iz-zu-wa-at-ni pa-iz-zi* "if a fug[it]ive goes from Hattusa to another [land] and he goes from another country back into Kizzuwatna".

In these cases Hattusa is clearly being referred to as an entity on the same level as a "country".

Akkadogram or Hittite stem-vowel?

The Hattic name for the capital of the Hittites was *Hattuš*, which is a writing of the place-name in OA texts from Kültepe, Alişar and Boğazköy¹¹⁰¹ and is generally accepted to have been adopted into Hittite in the thematic form *Hattusa*¹¹⁰². This "Hittite" name may have formed the basis for the ethnic adjective *ha-tù-š[a]-i-am* attested in an Old Assyrian text¹¹⁰³, and the writing *[h]a-[a]t-tu-ša^{ki}*, which occurs at Mari in a text from the reign of Zimrī-Līm¹¹⁰⁴. Dossin 1939: 71, 8f.: *[i]š-tu ka-ni-iš^{ki}* *ha[r]-sa-am-na-a^{ki}* (9) *[h]a-[a]t-tu-ša^{ki1105}*.

Indeed, the writing ^{URU}*HA-AT(HAT)-TI* never occurs in the nom. or acc., but only ever in what appears to be the genitive after KUR, DUMU^{MEŠ}, LÚ^{MEŠ}, or after the Akkadographic pronouns *INA* and *ANA*. This appears to indicate an Akkadographic, or at least an Akkadianising, writing, in that it shares exactly the distribution of an Akkadogram.

1100 As per CHD P 362 with literature. The minor character writing of *Kizzuwatni* indicates that I mean it to be taken as a locative and not an abbreviation of an Akkadogram KUR ^{URU}*KI-IZ-ZU-WA-AT-NI*.

1101 Nashef RGTC 4, 97; Otten 1973: 61 fn. 16.

1102 Klinger 1996: 87 with lit.

1103 Larsen 1971: 101, with the argument that the text in question, which is unprovenanced, might belong to Kültepe Ib on the basis of this Hittite form of the name. As he further notes, the retention of mimation points to the text being earlier. While the usual OA ethnic formant certainly is *-ium*, it is a little opaque why the variant *-aium* should be restricted to stems in *-a*, and this be used as proof of the undeniable presence of Indo-Europeans in OA Kültepe as per Klinger 1996: 88 with fn. 30.

1104 Dossin loc. cit. 70 dates the tablet to the reign of Zimrī-Līm on the basis of the handwriting. cf. also ARM 16/1 15.

1105 A further possible Anatolian "stem-vowel" in a personal name from Mari has been suggested for ARM 1.68 ^d*İŞKUR-LÚ-ti* and ARM 1.25 ^d*İŞKUR-LÚ-ti₆* an official under Šamši-Adad. J. Sasson reads this as *Tarhunda-Ziti* (Sasson 1966: 155f.).

On the other hand it is clear that the Hittite language had a designation for text in the Hattic language that was based on quite a different stem to *hattusa-* or *hattu(s)-*: *hattili*. Comparison with other such stems in *-ili* suggests that the stem here would have been \dagger *hatta-* (cf. e.g. *nesili*), although a stem \dagger *hatti-* would also be possible¹¹⁰⁶. It must then remain a possibility that ^{URU}*HATTI* was formed from this latter, with a stem-vowel formation exactly parallel to all other “Akkadianising” stem-vowel forms in place-names. Why forms such as \dagger ^{URU}*hattis*, \dagger ^{URU}*hattin*, or \dagger KUR/INA/ANA ^{URU}*HATTUSA* are never found, is left obscure by this account. Furthermore, *hattili* itself appears to be an adverbial language description that may have only been created once the language Hattic had ceased to exist, and thus cannot be said to be itself definitely old¹¹⁰⁷. On the other hand, what other designation for “in Hattic” might one have used in Hittite of the time before *hattili* is attested?

Besides *Hattuš* OA also preserves the place-name \dagger *Hatum*, which is always written in the gen. *ha-tim*, unless the personal name *ha-tum* is also to be included here¹¹⁰⁸. Kh. Nashef argues that this must refer to a country, to which a town such as *Purušhattum* may have belonged¹¹⁰⁹. If the OA city-name *Hattuš* hypothetically developed to Hittite *Hattusa*, is it possible that the country-name \dagger *Hatum*, *Hatim* developed to an Akkadian/Akkadographic \dagger *HATTU*, *HATTI* in Hittite texts¹¹¹⁰? If this were the case, we would at least expect forms of the nominative and the accusative \dagger *HATTU*, \dagger *HATTA* to be preserved somewhere¹¹¹¹. While *HATTI* itself is not attested in the nominative, which lends credibility to its status as an Akkadogram, ^{URU}*KÙ.BABBAR-TI* most certainly is.

Furthermore, the equivalence “Land” = “Town” Hattusa is often ambivalent. In the Instructions for the Temple Officials (KUB 13.4 ii 46 // KUB 13.6+ ii 31f.) royal gifts to individual temple officials can only be sold on under the watchful eye of the EN^{MEŠ} ^{URU}*HA-AT-TI*¹¹¹²; EN^{MEŠ} ^{URU}*HA-AT-TI a-ra-an-ta-ru nu uš-kán-du*, “may the lords of Hattusa stand by to inspect.” These can only be the lords of the city Hattusa, as these are the instructions for temple officials specifically in that city. On the other hand, if particular officials are meant here, rather than generic “lords”, the text can only be referring to the EN^{MEŠ} *KUR-TI*, who in the case of Hattusa would probably

1106 Landsberger 1950: 325f., 350.

1107 Klinger 1996: 90f.

1108 Nashef RGTC 4, 57. Barjamovic 2011: 154-164, “Central Anatolia”.

1109 Nashef loc. cit.; Dercksen 2001: 58f.; Barjamovic loc. cit. and ibid. 291-295, 357-378.

1110 Otten 1953: 63 with additional reference to the OA personal name \dagger *Hatūtum*.

1111 ^{URU}*ha-at-tu[-ši]* is in all likelihood to be read at KBo 13.55 rev. 6, with the final sign at the end of the line. A reading ^[URU]*HA-AT-TU-te*, ^{URU}*HA-AT-TU-az* at KBo 7.14+ rev. iii 15 is a possible candidate for the nominative of the Akkadogram with Hittite phonetic complements as consistent with the occasional OH practice of complementing Akkadograms. An Akkadogram *HATTU* could also theoretically indicate a Hittite u-stem! See further Otten 1953: 62; de Martino 2003: 120.

1112 Taggar-Cohen 2006: 52, 101. I am grateful to J.L. Miller for bringing this to my attention.

have been officials of quite a different order to those EN^{MEŠ} KUR-TI outside it¹¹¹³. In that case ^{URU}*HA-AT-TI* may be referring to the “land” in this attestation after all, although only by reference to this official designation.

Hieroglyphs of the Empire Period appear to have had two different writings for Hattusa, but it is unclear what they refer to. The usual writing with L. 196, *HATTI* (REGIO), is attested on SÜDBURG, YALBURT and NİŞANTAŞ. *HATTI*(URBS) on KARAKUYU, along with the writing of the name Hattusili as L. 196+LI, show that this could also be used for the city “Hattusa”¹¹¹⁴. The Yalburt writing LINGUA +CLAVUS-tu-sa, which appears from context to be in the dative, can be little else than *Hattusa*¹¹¹⁵. The writing LINGUA+CLAVUS is opaque, as is the precise nature of the logogram *HATTI*, which is not to be confused with the sign TONITRUS (L. 199)¹¹¹⁶.

Two signs in Hieroglyphic Luwian may require two words for the capital. If LINGUA+CLAVUS is Hattusa, which is not proven beyond doubt, then *HATTI* may correspond, indirectly via Luwian, to a Hittite *Hatti*, although the only evidence for its pronunciation (the name Hattusili) is that it, too, was pronounced *Hattusa*. One cannot exclude that L. 196 was susceptible of a changed phonetic realisation according to its determinative, whether *Hatti*(URBS) or *Hattusa* (REGIO). The two-name theory for the two different signs is of no use, however, if LINGUA+CLAVUS is a rebus writing.

The options then are these: 1) Hittite had two, perhaps originally three, words for the country and the city, which may have originally been distinguished semantically but later came to be used interchangeably: *Hattusa-* (city) which is always declined, *Hatti-* (country), which is never declined (and *Hattu-* which is only attested in one text, declined); 2) *Hattusa-* was the only Hittite word for the city and the country, with *HATTI* (and the oddly complemented *HATTU-e*, *HATTU-az*) serving as Akkadianograms. At present it is not possible to move the choice of alternative forward in any meaningful sense.

1113 For the observation that these were lowly officials in Hattusa see EN KUR s.v.

1114 Hawkins 1995b: 24f., 72f.

1115 YALBURT Block 2 §2; Poetto 1993: Tav. 3; Hawkins 1995b: 72f.; Dinçol 1998: 169-171; Hawkins apud Herbordt 2005: 292; Dinçol and Dinçol 2008: 69.

1116 One unverifiable solution is to see LINGUA+CLAVUS as a logogram for Hitt.(-Luw.?) *hatta-*, *hazzie-* “stick, pierce” (B. Dinçol 1998: 169-171). This may suit a tongue pierced by a nail, although the precise choice of image remains obscure. This would then be a rebus writing. Van den Hout 2007b points out a wordplay on Hittite *hazzie-* “to pierce” and the name of Hattusa from the Anitta text (KBo 3.22 rev. 49-51, OS), showing that the rebus writing in this case may have been lexically rooted. Mark Antony’s wife, Fulvia, was reported to have pierced Cicero’s tongue with her hair-pin after he was killed, but no such activity is attested in Hittite ritual or incantation. For a nail in the tongue as a punishment for breach of contract in Mesopotamia and Nuzi see Gurney 1983: 7. For the most recent review of the evidence see d’Alfonso 2010b.

The Syntax of the Phrase KUR^{URU}HATTI

The most convincing phonetically complemented forms of this phrase indicate one unambiguous syntactic interpretation of this phrase as a genitive phrase “the land of Hattusa”:

VBoT 1, 27 (letter from Egypt): *ha-at-tu-ša-aš-ša* KUR-e (dat. sg.).
 IBoT 1.30 obv. 3f.: ^{URU}KÜ.BABBAR-aš KUR-e (4) *hu-u-ma-an pa-iš*

A possible example of an appositional phrase is provided by the duplicate tablets of CTH 381. While it is impossible to compare the texts of KUB 6.45 i 14 and 6.46 i 15 directly due to the amount of erasure and apparent “proof-reading”, which has resulted in the two tablets having essentially different texts at this point, it is not possible to interpret the unerased phrase in KUB 6.46 i 15 (B) as anything other than a syntactically appositional reading of the logogram: ^{URU}*ha-at-tu-ši* KUR-e, “in the land, (in) Hattusa”. A further slightly ambiguous example with normal position of uncomplemented logogram and fully phonetic Hittite word is d.-l. KUR! ^{URU}*ha-at-tu-š[i]* at KUB 31.64 obv. ii 38 (OH/NSc). An appositional phrase for a place-name is not that unusual:

KUR KUR *a-la-ši-ia-an-ma-za-kán* KBo 12.38 obv. i 7; KUR ^{URU}*har-ra-na-az-ma-[a]* KUB 19.13 obv. ii 31; KUR ^{URU}*har-zí-ú-na-aš* KUB 21.6a rev. iii? 14; KUR ^{URU}*ha-at-ra-aš* (nom.) KBo 3.46 obv. ii 15; KUR ^{URU}*iš-hu-pí-it-ta-aš* KUB 19.9 obv. i 23; KUR ^{URU}*iš-hu-p[í-it(?)]-ta-az-ma* KBo 14.16, 3; KUR ^{URU}*kam-ma-la-aš-ša* (gen. sg. *Kammalass=a*) KUB 19.10 obv. i 9; KU[R ^{URU}[ka]t-ha-ri-ia-aš] (nom.) KUB 19.10 obv. i 21; KUR ^{URU}*ma-a-ša-aš* (gen.sg. = ÉRIN^{MES}) KUB 19.10 obv. i 8; KUR ^{URU}*pár-ha-an-na* BT i 63 (*nu utnē Parhann=a*); KUR ^{URU}*šal-la-ab-šu-wa-aš* KBo 10.2 obv. i 42; KUR ^{URU}*ša-ad-du-up-pa-an* KUB 1.6 obv. ii 12; KUR ^{URU}*táq-qa-aš-ta-aš* nom. sg.: KBo 3.6 obv. ii 17; KUR ^{URU}*za-al-la-ra-aš* nom. sg.: KUB 21.6a rev. iii? 12.

In fact, evidence for phonetic writings of place-names other than Hattusa that indicate a genitive syntagm, “land of GN”, is decidedly lacking. If KUR ^{URU}HATTI were similarly primarily an appositional phrase, the translation “the land Hatti” using the stem-form of a Hittite i-stem noun *Hatti-* would win more credibility. However, a form ^{URU}*Hatti* KUR-e, for example, is never found.

Other Akkadianising Writings

From the dawn of Hittitology there has been a tendency to see the endingless form which occurs in the compound logograms of place-names (KUR ^{URU}GN), as well as after Akkadographic prepositions, as essentially Akkadographic or Akkadianising. Akkadographic is certainly the wrong term for this phenomenon, as the forms are not usually specially Akkadian names that are different to the Hittite ones. The fully

phonetic forms of names after KUR^{URU} demonstrating apposition, and listed above would not be called Akkadographic, as they are full Hittite words, although their position is owed to the usual Hittite cuneiform rule of writing an uncomplemented logogram before its dependent Hittite word in a compound. This is presumably borrowed from Akkadian syntax. It is thus erroneous to call them Akkadographic. However, the declensional pattern resulting from the use of these endingless forms has much similarity with that of Akkadian declension, in that one has a nominative, accusative, and an oblique case, which fulfils the functions of the Hittite genitive, instrumental, ablative and dative-locative by the addition of Akkad-ographic prepositions. We are thus dealing with a morphological calque¹¹¹⁷.

There are however a number of other uses of the endingless form in place-names without any of the qualifying criteria for pseudo-Akkadographic usage such as Akkadographic prepositions, which demonstrate a tendency to use these as logograms. Those collected in the course of the current project are as follows:

- URU *AN-KU-WA-i* KBo 22.214 rev. vi 2 colophon¹¹¹⁸.
- URU *KA-RA-AH-NA* URU *MA-RI-IŠ-TA* nom. sg. (?) KBo 3.6 obv. ii 16 NH/NS (// URU *ka-ra-ah-n[a-aš]-ša* URU *ma-ri-iš-ta-aš* KUB 1.1 obv. ii 31f. NS) CTH 81.
- URU *HA-IA-ŠA* (d.-l.) KBo 4.4 rev. iii 26 (*pāun*) NH/NS CTH 61.II.5.
- URU [HI-I]N-DU-WA KUB 14.1 obv. 67 (*i-it-ten*) MH/MS, 68 (*zahhiya pehutet*) CTH 147.
- URU *GA-AŠ-GA*^{HLA} KBo 3.6 rev. iii 57 (*ku-i-e-eš*) NH/NS (= KUB 1.8 rev. iv 12 NS, = LÚMEŠ *GA-AŠ-GA*^{HLA}] KUB 1.1 rev. iv 27 NS) CTH 81. KBo 16.36 obv. ii 11 (-jan-za anda aras) NH/NSc CTH 83. KUB 21.11 obv. 8 (*ḥūmantes*) NH/NS CTH 90, KBo 22.73 obv. i 13 NH/NS CTH 90?
- URU *HAT-TI* KBo 12.30 obv. i 1 NH/NSc CTH 122.
- [A-NA?] URU *IŠ-NA-TI* KUB 31.19 rev. iv? 10 NH/NSc? CTH 82?
- URU *KU-WA-LA-PA-AŠ-ŠA* d.-l. sg.? KUB 31.19 rev. iv? 6 NH/NSc? CTH 82.
- URU *PA-AH-HU-WA* *za-ah-hi-ia* *QA-TAM-MA* *pa-i-mi* KUB 23.72 rev. 31 MH/MS CTH 146.
- URU¹¹¹⁹ *ŠA-AH-HU-U-I-LI-IA* KUB 26.71 rev. iv 12 (*pa-it*). Not clear from photo B0545b if actually URU. Also enough room for preposition. OH/NS CTH 18.
- URU *TA-AK-KU-MI-ŠA* KUB 26.71 rev. iv 10 (broken context went/ conquered etc, cf. ibid.
- 11 [GUD^{HLA}-ŠU]-NU UDU^{HLA}-ŠU-NU) OH/NS CTH 18.
- URU *DA-LA-U-WA* KUB 14.1 obv. 67 (*pa-i-mi*) MH/MS CTH 147.
- [URU] *TE-GA-RA-MA* acc. sg.: KBo 6.28 obv. 12 NH/NS CTH 88.
- URU *TI-PÍ-IA* KUB 26.71 rev. iv 13 (*pa-a-ir*) OH/NS CTH 18.
- URU *TI-PÍ-IA-ma* (loc. sg.) KUB 26.71 rev. iv 5 OH/NS CTH 18.
- URU *TI-WA-RA* KUB 23.11 rev. iii 16 (loc. sg.) MH/NSc CTH 142.

1117 Some scribes appear to mark Akkadian case endings in such phrases: ^D*STAR* URU *ŠA-MU-HI* KUB 21.17 rev. iii 5; ^D*LIŠ* URU *ŠA-MU-HI* KUB 21.17 obv. i 11, obv. ii 5, rev. iii 2] NH/NS CTH 86.1.

1118 ŠU *a-la-li-mi* (with “Syrian” LI) + hieroglyphs *p[i]*+ *ha* or *l[i]*.

^{URU}TÚL-NA KUB 26.71 rev. iv 9 (^{URU}*ha-at-tu-ši* = ú-it) OH/NS CTH 18.

^{URU}WI₅-IŠ-TA-W[A-AN-DA] KUB 19.9 obv. ii 4 (*wemiyānun*) d.-l.? NH/NS CTH 83.

^{URU}WA-AŠ-HA-NI-IA ^{LÚ.MEŠ}*hu-wa-an-ta-lu-uš a-ša-an-zi* BT i 83 “die *huwantala*-Leute von Washanija sind vorhanden.” (Otten 1988: 15) NH/NSc CTH 106.

The MS cases all appear in the d.-l. sg. and could very well be late examples of the OH directive in *-a*, thus not endingless at all. The same may be true of the OH texts on NS manuscripts. The writing ^{URU}AN-KU-WA-i in a colophon may represent a scholastic variation on I-NA ^{URU}ANKUWA. It would then also indicate that the final “stem-vowel” of these forms was not pronounced¹¹¹⁹. The nom. sg. cases are either constructed after the endingless personal names or perhaps represent the “collective” in some form. Like ^{URU}KÙ.BABBAR-TI in the nom. sg. they only appear late.

It is at present unclear what this endingless form is supposed to represent and a full investigation must unfortunately remain beyond the scope of this work¹¹²⁰. Quite clear, however, is that the fully declined form *Hattusa-* is substantially different to the undeclined form *HATTI*, in a way that cannot be paralleled by any other place-name.

^{LÚ}IGI.MUŠEN

The bird-watcher or auspec, who takes omens from the flight of birds, despite its obvious Sumerian construction, appears to be peculiar to Hittite cuneiform. Neo-Assyrian has a *dāgil iṣṣūrē* in lists of personnel¹¹²¹. There is a stone recorded at Ura 16, 232 called the na₄ igi.mušen-na = MIN *i-ni iṣ-su-ri*, the “bird's eye stone”¹¹²². This is clearly unrelated to the “watcher of birds”. Similarly, ^{LÚ}MUŠEN.DÙ, another logogram for an augur in Hittite cuneiform, deviates from its Mesopotamian meaning of “bird-catcher, fowler”, *usandû*¹¹²³. There is even a logogram that appears to be a hybrid of the two, ^{LÚ}IGI.DÙ, which alternates with ^{LÚ}MUŠEN.DÙ in the manuscripts of a ritual of the augur Maddunani the Arzawan¹¹²⁴.

1119 Admittedly this can only be proved by a similar writing using a sign that does not have an i-value in cuneiform outside Anatolia, which is the case for PI (= *wa*, *wi* etc.). Note the “Syrian” LI used here, Syrian texts being characterised by just such a use of PI with the value *wi*.

1120 The use of the endingless case in the so-called “vocativus commemorativus” springs to mind, but E. Neu is no doubt right in keeping these phenomena separate. For further remarks see the section LÚ^{MEŠ} GN below.

1121 CAD D 25; Archi 1975: 119.

1122 MSL See also Hg. commentary to Ura 16, 78 na₄ *i-ni iṣ-su-ri* na₄ *ki-il-li* “stone of the eye of the bird, stone of the cry.”

1123 On a possible difference between the terms see Bawanyepck 2005: 3; further Archi 1975: 129-134.

1124 KUB 7.54 i 1 // KUB 57.111 r. col. 3' (Bawanyepck 2005: 128-129).

One peculiarity in the construction of the “Sumerogram” LÚ IGI.MUŠEN is that Sumerographic IGI is not used in Hittite as a verb “to see”, instead being used as an adjective meaning “first, in front” (IGI-zi = *hantezzi*, also IGI-anda = *menahhanda*). The construction of the Hittite word lying behind the logogram LÚ IGI.MUŠEN is unlikely to involve the stems *hant-* “forehead” or *mēna-* “face” in any way, however.

J. Hazenbos has suggested comparing LÚ IGI.MUŠEN with the hieroglyphic AVIS₃¹¹²⁵. The profession of the auspex is thus represented in Hieroglyphic merely with a bird, if that is indeed what it is. Here too the underlying word for the profession is unknown. It is quite possible, however, that a parallelism exists between the Hittite and the Hieroglyphic Luwian expressions: “bird-professional”. In this case, IGI has been introduced into the Sumerian logogram in order to clarify the meaning purely on the level of the Sumerian. Instead of writing †LÚ MUŠEN, they write LÚ IGI.MUŠEN. The fact that we have not only LÚ IGI.MUŠEN, but also LÚ IGI.DÙ, suggests however that in these terms at least, it is the “looking” that is emphasised rather than the bird.

Recently Dinçol and Dinçol have offered a different interpretation of the hieroglyphic sign AVIS₃ on the basis of comparison of all cases¹¹²⁶. They argue that the ideogram is in fact a snake, and that the cuneiform correspondent will be LÚ HAL “exorcist” or LÚ A.ZU/LÚ AZU “doctor”, on the basis of names attested in the cuneiform record and on seals occurring with these designations. The association of the LÚ HAL with snakes is assumed to be due to their shared chthonic associations. While the drawings can indeed resemble a snake, they also well resemble a peacock, i.e. a long-necked crested bird¹¹²⁷, although it is not clear to me that these would make good birds for augury, as they do not fly very far. Other bird-forms are possible.

However, the association with *Hutupi* the LÚ A.ZU and *Iriya* the LÚ HAL made by Dinçol and Dinçol has to be weighed against the individuals who appear to be designated by L. 135.2 on seals and are at the same time designated as “augurs” in the cuneiform record. This is the case with Pihatarhunta, Nanuwa and Ukkura¹¹²⁸.

A dedicated study of the use of the professional terms for augurs, doctors, exorcists and other related disciplines would doubtless bring much illumination, but is beyond the scope of this discussion. It is quite clear that those expressions which are used in Mesopotamia, such as LÚ HAL and LÚ AZU, have a very different range of responsibilities associated with the professions they designate in Anatolia to those associated with the same professions in Mesopotamia. The processes which led to such differentiations, whether they are lexically or culturally rooted, will have been complex.

1125 Hazenbos apud Herbordt 2005: 311, with other attestations of L. 135.2. Also Bo. 2005/12 (Herbordt 2006: 185-186).

1126 Dinçol and Dinçol 2008: 67-68, transliterating L. 135.2 as “MEDICUS/MAGUS ?”.

1127 Suggestion of R. Akdoğan and A. Süel independently in conversation.

1128 See Hazenbos 2007: 100-103.

GIŠ^(D)INANNA

Hitt./Hatt. *zinar*, Akk. *zannaru*, *kinnāru*, HZL 178, = GIŠ^(D)MÙŠ. See Schuol 2004: 97-108 for discussion, meaning "lyre". The idea advanced there of a borrowing of the word *zannaru* from Hattic into Akkadian (*ibid.* 97) is very unlikely. This is a culture word appearing in numerous Ancient Near Eastern languages. The alternation between velar and sibilant in the various forms of this word may indicate borrowing from a language that had a palatal /k'/ at some stage, similarly to the manner in which velar and sibilant reflexes of originally palatal consonants occur in some diachronic linguistic developments, e.g. Indo-European *centum* vs. *satem*.

The logogram, very frequently attested in Hittite, only otherwise appears in Mesopotamian lexical lists, to my knowledge, all of which are late: Ura 7B, 81-82 (MSL 6.123-124): (81) giš.mù[š] (82) giš.zà.munus ^dmùš. Sjoeberg 1965: 64 restores [za-an-na-ru] in the Akkadian column of (81). Diri 3.43-46 (MSL 15. 138-139): (43) GIŠ.ZA.MÙŠ = z[a-an-na-ru] (44) [GIŠ.ZA.]MÙŠ = [ki]n-na-ru (45) [GIŠ.ZA.]MÙŠ = ^rti¹-in-du-ú (46) [GIŠ.ZA.]MÙŠ = har-ha-du-ú. Note that none of these cases, as far as can be seen, carry the divine determinative, although collation would be needed for the broken passages. An immediate association with the goddess Ištar, is thus not necessarily what the logogram is supposed to imply, although MSL 6.124, 82, does specifically name her in connection with a slightly different logogram. Those cases where the the divine determinative is used in Hittite texts may be false interpretations on the part of Hittite scribes.

On the use of the signs ZA.MÙŠ to denote a stone object in the third millennium, perhaps phonetically realised as subi/šuba, see Civil 2008: 67-68. The ZA represents a petrified determinative for "stone". For possible OB alternation between stone ZA.MÙŠ (subi) and MÙŠ see Mittermayer 2009: 234. It is just possible that this reading of the logogram is in some way implicated in its development into a designation of a musical instrument.

The writing šúba^{ba} (ZA.MÙŠ.ba) is used to denote the city of Uruk in an Old Babylonian bilingual scholastic text, for which see George 2009: 84, as well as in a first millennium geographical text (MSL 11.54, 21, George loc. cit. 89). Possibly this was an "Urukean" instrument, although here the boundaries between an instrument called after Uruk and an instrument named after the goddess of that city, would have to be fluid, and thus essentially meaningless. A further place-name constructed using ZA.MÙŠ (if not ZA.MÙŠ) in its logographic designation, is Zabalam (Civil 2008: 68), a wholly unlikely candidate. The instrument is also never given a place-related determinative.

Neither explanation has relevance for the Hittite understanding of the logogram. They would both, however, point to a Mesopotamian origin for this otherwise unattested grapheme, meaning that its non-occurrence in connected text outside Anatolia would have to be counted as an accident of preservation. The form ZA.MÙŠ, preserved in the late lexical lists as the logogram for the musical instrument, would in

this case preserve more accurate evidence for the grapheme's history than the Hittite form.

IR

Beal's suggestion that the verb IR "ask" was formed as a back-formation from the abbreviation *IR-TUM* (Akk. *erištum*) is attractive¹¹²⁹. The number of phonetically complemented forms indicating the underlying Hittite may suggest that this could be treated as a Sumerogram. The overwhelming majority of instances are from oracular texts, with the exception of a few "late" ritual mss. and a couple of letters. The other exception is the writing of the name Massanauzzi¹¹³⁰.

Akkadographic complementation is attested for the noun. *IR-TUM* is attested 229 times according to the card-catalogue of the "Forschungsstelle Hethitologie" in Mainz, while *IR-TAM* is only attested 22 times. There are 2 cases of *IR-TI*. *IR-TUM* is in most cases accusative. *IR^{MES}* and *IR^{HL.A}* only occur in KBo 27.203 (obv. ii 2, rev. iii 14), most probably an oracle summary tablet with Hurrian components and a predominantly MS ductus, mentioning a certain Mursili¹¹³¹.

The evidence suggests that IR was not introduced into the oracular scribal repertory until the advent of NS. This conforms to the observation that OS and MS oracle manuscripts have less of the typical oracular abbreviations. KBo 27.203 is most probably the earliest instance, possibly attesting uncertainty in usage, in particular as to whether the noun should be treated as a Sumerogram or an Akkadogram. Similar uncertainty is attested for ŠUM and HUB.

Miller (forthcoming) mentions a use of IR as a logogram for *hurtai-* "curse" in a tablet ensemble he suggests may contain traces of a Kizzuwatnian writing tradition. He also supposes that IR in this case may be a form of abbreviation for Akkadian *erretu*. This would be precisely parallel to IR being used for Akkadographic *erištu*. If so, this might point to Hurrian or northern Syrian progenitors for such a writing practice, rather than it being a Hittite invention. One might think of the traditions of writing omen texts as a possible conduit for transmission, but this is speculation in the absence of direct textual evidence from the region.

1129 Beal 1992b: 129, review of HZL.

1130 Hawkins apud Herboldt 2005: 296f. with further names. For the Emar attestation f.d 10-*IR-mi* see also Schwemer 2001: 570 with fn. 4577, although with wrong reading, for which see again Hawkins loc. cit.

1131 For the status as oracle summary see van den Hout 1998: 13³⁵; S. Košak books it under CTH 500, "Fragmente der (Fest)rituale aus Kizzuwatna", and labels it "jh". The only indices of a NS ductus are AL in rev. 8 (183B) and possibly EL in rev. 12, although it is not clear to me that this form (307/6) is necessarily late. One should bear in mind, however, the apparent predilection of oracle texts for MS sign-forms, even when they are in a "late" ductus.

^{LÚ}IŠ, ^{LÚ}KARTAPPU, ŠA ^{KUŠ}KIR₄.TAB.ANŠE?

The Sumerian reading of ^(LÚ)IŠ, Akkadian *kizû*, is disputed. The readings kuš₇ or šuš have both been proposed¹¹³². In particular, šu-uš is a gloss on a divine name found in a Middle Assyrian god list: ⁴IŠ šu-uš ZU.AB (KAV 179, 13), which is read ku!-uš at MSL 9.116. As all evidence is currently ambiguous, the most logical course of action is to retain a transliteration ^{LÚ}IŠ¹¹³³.

In the Ur III period the IŠ appears to be an official of some kind who is frequently associated with cattle, horses and sheep¹¹³⁴. By the Old Babylonian period IŠ is used as a logogram for *kizû*, an official mainly associated with horses, who has subordinates described Sumero graphically as kir₄.dab^{meš}, literally “nose-holders”, or “grooms, animal-drivers”¹¹³⁵.

Beal's study of the term ^{LÚ}IŠ in Hittite texts led him to the conclusion that the ^{LÚ}IŠ (Beal ^{LÚ}SUŠ) is a chariot-fighter, as such a different occupation from that of the charioteer¹¹³⁶. ^{LÚ}KARTAPPU is by this account the charioteer, who holds the reins in the chariot, while the ^{LÚ}IŠ does the fighting¹¹³⁷. The Akkadian word *kartappu* is clearly derived from Sumerian kir₄.dab, the “nose-holder, groom”, is represented by it logographically in OB Akkadian texts and is given as the equivalent of *kir-dap-pu* in lexical lists¹¹³⁸. By contrast to the lowly position of the kir₄.dab/*kartappu* in the Old Babylonian period (CAD K 225 a), the Hittite ^{LÚ}KARTAPPU is a reasonably highly placed official, frequently charged with conducting official communication with foreign powers¹¹³⁹.

1132 CAD K 478; Beal 1992c; Cavigneaux 1992. Weiershäuser 2008: 39 fn. 107 with further literature. Support for kuš₇ over šuš in the earlier period in Mesopotamia is advocated by Weiershäuser due to the fact that šuš is only attested in “later lexical texts” (Visicato and Westenholz 2000: 1112). However, all evidence for either reading derives from later lexical texts. The only further possible ground for reading kuš₇ is the wish to integrate this Sumerian lexeme into the cluster of words from various languages (Egyptian, Hurrian, Canaanite) that may be related to Akkadian *kizû* as a culture-word. See von Dassow 2008: 312-313.

1133 This does not entail support for the suggestion of Rüster and Neu at HZL 151 that ^{LÚ}IŠ is an abbreviation for an unattested *^{LÚ}ismeriya-, the reins holder, i.e. ^{LÚ}iš. See Beal 1992a: 165-166.

1134 CAD K 477-78 s.v. 1. Müller 1978: 158-161; Weiershäuser 2008: 39.

1135 LIH 26.19; CAD K 478 b 1'. Beal 1992a: 163-164.

1136 Beal 1992a: 162-172. By contrast, E. von Dassow's study of the evidence from Alalah IV led her to the conclusion that the ^{LÚ}IŠ is the chariot driver there at least (von Dassow 2008: 311-313).

1137 Beal 1992a: 155-162.

1138 CAD K 225 with *kir-dap-pu* read as *kirdippu*. See ^{LÚ}GÍR-TAP-PU at KBo 18.50 obv. 7 for ^{LÚ}KAR-TAP-PU, a learned writing.

1139 Pecchioli Daddi 1977: 174 “segretario per gli esteri”; Singer 1983: 9ff.; id. 1995, where it is argued (*ibid.* 11) that the phrase ^{LÚ}KARTAPPU had during the late period become divorced from the job of driving a chariot and incorporated into the foreign office. See also Taş 2008 (in Turkish).

The high-social position of one LÚ KARTAPPU in particular is illustrated by the description of Dabala-Tarhunda, the LÚ KARTAPPU with whom the author of KUB 14.3 (Hattusili III) used to ride on the chariot when he was a child, and who is married into the family of the queen¹¹⁴⁰. However, the proviso made by both Beal and Pecchioli Daddi concerning this character is that Hattusili has to emphasise in the text that Dabala-Tarhunda is not just any old person, but that he has connections to the royal family¹¹⁴¹. The reasonable implication from this is that it was quite possible, or even usually expected, that a LÚ KARTAPPU was not a man of high standing.

Hattusili III also writes in his *Apology* that he was as a child, or as a young man, a ŠA KUŠ KIR₄.TAB.ANŠE-za, “the one of the rein”,¹¹⁴², presumably a professional noun derived from the word for “rein” (*ismeri-*). I do not interpret this as a menial job that might be given to a child. Rather the passage is to be understood in terms of what happens next in the narrative. Due to the agency of Ištar, Hattusili’s father Mursili dreams that his other son Muwatalli comes to tell him that Hattusili’s life will be short, and that he should be given into the service of the goddess so that he may live¹¹⁴³. In other words, he is to be removed from the sphere of war, where a ŠA KUŠ KIR₄.TAB.ANŠE might be expected to be at home, and put somewhere safe.

Was this the childhood or youthful situation in which Dabala-Tarhunda was also riding on his chariot? In this case ŠA KUŠ KIR₄.TAB.ANŠE would either have a similar meaning to Beal’s interpretation of LÚ IŠ, or this is a different expression altogether. The Sumerian word ^{kuš}kir₄.tab.anše “bridle, rein” is an entirely separate word from kir₄.dab (= *kartappu*), and corresponds to Akkadian *appatu* “rein, leash” in late lexical lists (CAD A/2 181-182), although the Sumerian form is already attested in an Old Babylonian lexical list¹¹⁴⁴. It is not to my knowledge used as a logogram in connected text. Indeed, the logogram for Akkadian *appatu* in Neo-Assyrian texts is ^{kuš}PA ^{meš}(CAD A/2 182-183). In order to denote the one who handles the bridle/reins, the Akkadographic preposition ŠA = is necessary. Slightly peculiar about this logogram is that it never once employs the Hittite cuneiform version of the Sumerian word kir₄/giri₁₇, “nose”: KAXGAG/KIR₁₄. It may be that the literal Sumerian meaning of this phrase was not known to the Hittites.

1140 KUB 14.3 obv. ii 59-61; *ibid.* 72-74. Pecchioli Daddi 1977: 175-176. The reading *na-aš-mu Ú-UL im-ma LÚ A-BU* in line 76 advocated by Pecchioli Daddi does not, however, fit the traces, which are best served by Forrer’s LÚ HA-DA-NU (Sommer 1932: 138) “is he not an in-law of mine?”.

1141 KUB 14.3 obv. ii 58: ¹Da-ba-la-^d10-aš-ma Ú-UL x[x x x x] (59) EGIR-ez-zi-iš UN-aš, “but Dabala-Tarhunda (is) not [...] a lowly (lit. “last”) man”. Pecchioli Daddi 1977: 176-177; Beal 1992a: 161-162.

1142 Otten 1981: 5.

1143 *Apology* i 13-17 (Otten 1981: 4-5).

1144 Hg. to Ura 11, 166 (^[kuš]kir₄.tab.ba anše = *ap-pa-a-tum*), 167 (^[kuš]kir₄.tab.ba anše = *aš-šá-a-tum*); MSL 7.150. OB Ura (Nippur) 2.442 (DCCLT) = MSL 7.219, 110 (^{kuš}kir₄.tab anše).

$\check{S}A\ KU\check{S}KIR_4.TAB.AN\check{S}E$ must correspond structurally at least to the $[L\check{U}^ME\check{S}KU\check{S}KIR_4.TAB.AN\check{S}E]$ attested in an offering list¹¹⁴⁵. The $[L\check{U}]$ represents here no more than the Akkadian determinate relative $\check{s}a$, if $[\check{S}A]$ is not in fact to be read here. From a New Script copy of a Middle Hittite text we also have the $L\check{U}.ME\check{S}ismeriyas BE-LU^{HLA}$, which at first sight also seems to offer a structurally parallel and conceptually related Hittite expression, “the ones in charge of the reins”¹¹⁴⁶. There is also an Akkadographic phrase in a broken context: $L\check{U}^ME\check{S}AP-PA-TI$ (KBo 18.32, 6, 8)¹¹⁴⁷.

However, it appears that the $\check{S}A/L\check{U}^KU\check{S}KIR_4.TAB.AN\check{S}E$ was not the only one to be handling a bridle or reins. We also have the $L\check{U}.ME\check{S}I\check{S}\ KU\check{S}KIR_4.TAB\ AN\check{S}E$ in the offering list KBo 12.135 rev. vi 8', “the chariot-fighters of the bridle” whose offering in $URU\ Kappitta$ is immediately followed by that of the GAL $L\check{U}.ME\check{S}KARTAPPI$ in $URU\ Sekta$ (*ibid.* rev. 12')¹¹⁴⁸. These attestations might suggest to us that the offices $L\check{U}I\check{S}$ and $L\check{U}KARTAPPU$ are different, but equally well might suggest that they are different writings for the same thing! The relationship to $L\check{U}/\check{S}A\ KU\check{S}KIR_4.TAB\ AN\check{S}E$ is unclear for the moment. The fact that the $L\check{U}.ME\check{S}I\check{S}$ could have “bridles” associated with them most likely means that they could theoretically also drive the chariot. The fact that the qualification is made, however, “the chariot-fighters of the reins”, should indicate that they were not normally expected to handle the reins.

Further complications are brought by the hieroglyphic evidence¹¹⁴⁹. The Hieroglyphic sign AURIGA (L. 289) consists of what appears to be a lozenge above between two and four reins (?). It has an established correspondence with cuneiform *kartappu* on the hieroglyphic seals of Takhulina and Zuzzuli on cuneiform tablets from Ugarit¹¹⁵⁰. On the other hand, it has been hypothesised that L. 289 might be equivalent to $L\check{U}I\check{S}$ if the same person is meant by *Gassu* the GAL $L\check{U}.ME\check{S}I\check{S}$, who is a witness from the Sahurunuwa Land Grant, and *kà-su* the MAGNUS.AURIGA from the seal impression SBo II 115¹¹⁵¹. If the personal identity holds, Laroche saw this correspondence as establishing the correspondence $L\check{U}I\check{S} = L\check{U}KARTAPPU$ in Hittite,

1145 $[L\check{U}^ME\check{S}KU\check{S}KIR_4.TAB.AN\check{S}E]^{HLA}$ KIR₄.TAB.AN_{SE} KBo 8.83, 6'.

1146 KUB 23.11 ii 11-12, 34-35, iii 5 // KUB 23.12 ii 1-3. Carruba 1977: 160f.; Beal 1992a: 153-154.

1147 Beal 1992a: 154-155.

1148 Beal 1992a: 166 fn. 608 translates $\check{S}A\ L\check{U}.ME\check{S}I\check{S}\ KU\check{S}KIR_4.TAB.AN\check{S}E$ as (offering) “of the chariot fighters (and) chariot drivers”. This assumes preservation of the OB use of *kir₄.dab* as a logogram for *kartappu*, meaning the professional rather than the object with which he is connected. In Hittite texts $KU\check{S}KIR_4.TAB.AN\check{S}E$ always refers to the reins/bridle. Beal is correct, however, to argue against the translation “the reins of the $L\check{U}^ME\check{S}I\check{S}$ ” on the basis of the structure of the text.

1149 Hawkins apud Herboldt 2005: 301.

1150 RS 16.273 and RS 17.371+18.20 (Laroche apud Schaeffer 1956: 140, 153), although Hawkins (*loc. cit.*) notes that Takhulina is a MAGNUS!.AURIGA.

1151 NH 538.3; Laroche 1956: 30-31; Beal 1992a: 165-168 with previous literature. Hawkins *loc. cit.*

which gives us a neat relationship between Sumerogram and Akkadogram. The number of people named *Gassu* in Hittite texts, however, makes this identity statistically less likely¹¹⁵².

Hawkins further proposes a reading of hieroglyphic AURIGA (= ^{LÚ}IŠ = ^{LÚ}KARTAPPU) as Hittite (and Luw.?) *taruppasani-*. The basis for this reading is the Nişantepe seal Kat. no. 105-107, in which the name is written L. 282-*la*-AURIGA-*ni*. The only candidate listed by Laroche in *Noms des Hittites* that would fit a reading X-*la*-Y-*ni* is ¹*Hahlataruppasani-*, who is mentioned a few times in Kuniya-Piya's court-case, unfortunately without a profession. In fact there are two other names of this structure, but neither of them likely: ¹*Allawani* (NH 28), ¹*Hilanani* (HKM 113 rev. 16). The use of the verb *tarupp-* “join, unite” is thought to be not completely meaningless as a constituent of the word for charioteer, but the *-sani* element is obscure. The name *Hahlataruppasani* “driver in the greenery” (?) is even less transparent.

It is slightly problematic that the form of AURIGA used in this and other phonetic uses, complemented by *-ni*, is always rotated by 90° clockwise¹¹⁵³. It is never found in this position when it is used as a professional designation. For this reason I would hesitate to assume that the one rotation have the same reading as the other. Even if we assume that *Gassu* and *kà-su* are the same person, I am not convinced that this is clear evidence for an identity of ^{LÚ}KARTAPPU and ^{LÚ}IŠ. It may have been that the one hieroglyphic ideogram was used as an equivalent for two conceptually related cuneiform logograms, AURIGA = ^{LÚ}IŠ or ^{LÚ}KARTAPPU.

Various other Hittite readings have been proposed for ^{LÚ}KARTAPPU. Laroche proposed reading ^{LÚ}*uriyanni* on the basis of ¹AMAR^{MUŠEN}-*iš* being a ^{LÚ}*uriyanni* at Puduhepa's Oath ii 9¹¹⁵⁴ and in KBo 4.10 rev. 29, while he is ^{LÚ}KARTAPPU at KUB 13.35 ii 43¹¹⁵⁵. Similarly, a Zuzu is a ^{LÚ}*uriyanni* in the Land-grant VAT 7436 rev. 11 (SBo I 84) but a ^{LÚ}KARTAPPU at KUB 21.38 i 22. S. Alp added another: Marakui is a ^{LÚ}KARTAPPU at HKM 44 obv. 4 but apparently a ^{LÚ}*uriyanni* in the Land-grant SBo I 11 rev. 9, 12 and 10¹¹⁵⁶. Beal observed that the Land-grants concerning Zuzu and Marakui were generations apart from the other attestations, which leaves us only with the identity of AMAR^{MUŠEN}-*iš* the ^{LÚ}KARTAPPU and the ^{LÚ}*uriyanni*¹¹⁵⁷. Van den Hout suggests that AMAR^{MUŠEN}-*iš* was promoted from KARTAPPU to *uriyanni*¹¹⁵⁸. The evidence is thus severely weakened, but cannot be entirely

1152 Beal 1992a: 168; van den Hout 1995: 226-232; Hazenbos 2007: 98.

1153 Herbordt 2005: Kat. 443, 445, 446; Dinçol and Dinçol 2008: 51 (Kat. 226), 58 (Kat. 282). Bittel 1976: fig. 6a.

1154 KUB 15.17+ ii 9 with duplicates. Otten and Souček 1965: 24.

1155 Laroche 1949: 71

1156 Alp 1991a: 323-24.

1157 Beal 1992a: 364-366. Pecchioli Daddi 1977: 187 fn. 83. Ead. 2010 differently.

1158 Van den Hout 1995: 206. This theory is not necessarily affected if one disagrees with van den Hout's dating of KBo 4.10 to the reign of Tudhaliya IV.

discounted. It is, however, difficult to see how *uriyanni* might mean “chariot-driver”. ^{LÚ}*uriyanni* gives us a word that ends in the -ni required for AURIGA-ni. It is not composed in names as far as I know.

Alp appears to support the notion that ^{LÚ}KARTAPPU = ^{LÚ}*uriyanni* and LÚ *ismeriyas* = ŠA ^{KUŠ}KIR₄.TAB.ANŠE¹¹⁵⁹. Note that this last proposal involves treating the syntagm LÚ^{MEŠ} *ismeriyas BE-LU^{HIL.A}* as “the ones of the rein, the lords”, rather than “the ones in charge of the reins” (^{LÚ.MEŠ}*ismeriyas BE-LU^{HIL.A}*). The word-order favours Alp’s understanding, as a Hittite genitive would not be expected before an Akkadogram. A further word that clearly has a related function, although it does not necessarily have to be associated with any of the logograms is the hapax LÚ.MEŠ *iš-ma-na-li-iš* (nom. pl. KUB 9.1 iii 18'; Mestieri 113). With J.D. Hawkins it is probably best to regard this and LÚ^{MEŠ}*ismeriyas BE-LU^{HIL.A}* as conceptually related but for the moment isolated words or phrases, rather than to establish them as secure equivalents of the logograms under discussion¹¹⁶⁰.

^{DUG}KAB.KA.GAG/DÙ

HZL 49, “ein Gefäß”. This is not attested in Mesopotamia, but twice at Boğazköy. ^{DUG}(KAŠ.Ú/ÚS.SA.) KA.GAG on the other hand = Akk. *pīhu*, “ein Bierkrug” (AHw. 862b, CAD P 369-371, MZL 24); according to a note in the *Nachträge* to HWb¹ (p. 343) Güterbock apparently thought (on the basis of KUB 1.17 iii 36) that ^{DUG}KAB.KA.GAG and ^{DUG}KA.GAG were variants of the same Sumerogram, both signifying Akk. *pīhu* and also Hitt. *walji-* “a kind of beer”. It is clear from the context, however, that this is a container of *walji-* and not the *walji-* itself¹¹⁶¹.

The article s.v. *pīhu(m)* in CAD makes it clear that the OB logogram was not strictly ^{DUG}KA.GAG as suggested in AHw., but ^{dug}kaš.ú.sa.ka.dù, as perfectly illustrated by CH §111: 46, with the variant *pí-[ha-am]*¹¹⁶². ^{dug}ka.dù alone only appears in later SB and NA texts (CAD P 370 lex.), apart from at Boğazköy¹¹⁶³. It is tempting to assume that the Hitt. ^{DUG}KAB.KA.GAG was a misreading of ^{dug}kaš.ú.sa.ka.gag, although it is difficult to see how this may have arisen.

KAŠ.Ú.SA (Sum. dida; Akk. *billatu*) appears as a type of beer in a Sumero-Akkadian bilingual from Boğazköy: KUB 37.115(+KBo 7.2 rev. 23 (- SIG₅.GA), but this is almost certainly either an imported tablet or copied from one¹¹⁶⁴. The logogram is thus unlikely to have been known beyond very learned circles.

1159 He at least proposes that ^(KUŠ)*ismeri-* is the equivalent of ^{KUŠ}KIR₄.TAB.ANŠE (Alp 1991a: 323-24).

1160 Hawkins apud Herbdort 2005: 301.

1161 (35) *ták-kán wa-al-ah-ḥi-ia-aš* (36) ^{DUG}KAB.KA.DÙ-an (37) *an-da ú-da-anzi*. It is somewhat difficult to believe Güterbock was responsible for this conflation. See Klinger 1996: 449 fn. 3.

1162 Del Monte 1995a: 219f. for a full summary of the lexical evidence.

1163 For full discussion see Del Monte 1995a: 219-224.

1164 Cooper 1972: 73.

G. del Monte sees *dug.ka.gag* as an abbreviation of *dug.kaš.ú.sa.ka.gag*¹¹⁶⁵. If so, it is quite possible that the Hittite ^{DUG}KAB.KA.GAG presents a stage in the process of abbreviation. The KAB¹².KA.GA at KBo 20.33 obv. 8 does not help, as KAB appears to be written KIN+LIŠ (photo collation, Mainz)¹¹⁶⁶. This must denote a container, despite the absence of the determinative DUG. The beer-vessel ^{DUG}KAB.-KA.GAG is a good candidate, especially as it is supposed to contain KAŠ.LÀL. In this case the final GA would have to be phonetic for GAG¹¹⁶⁷.

Alternatively, J.N. Postgate suggests reading KAB¹².KA.GA as a Sumerian writing of Akkadian *kaptukkû*, a measuring container, thus interpreting KAB¹².-dug₄.ga¹¹⁶⁸. This would have to be a continuation of the Ur III writing kab.dug₄.ga, also a measuring container, which had otherwise fallen out of use by this period. The reverse hypothesis is that ^{DUG}KAB.KA.GAG/DÙ is in fact a further development from this kab.dug₄.ga, but this falters against the fact that GAG = †gax is never attested, while *ka*₁₅ is only attested rarely in NB and NA documents. It is possible that ^{DUG}KAB.KA.GAG/DÙ is a conflation of KAB.DUG₄.GA (= Akk. *kaptukkû*?) and ^{DUG}KA.DÙ/GAG, although direct proof of this is lacking.

KA.GÌR

(HZL 133) “Weg, Pfad”, for Akk. *padānu(m)* (CAD P, 2-5), is only attested in the OB extispicy report YOS 10.19, 1, 13 as a logogram outside Anatolia. The logogram

1165 Del Monte loc. cit. 220. This is further supported by the fact that ^{DUG}PÍ.HU occurs in an administrative text from Maşat (HKM 113, del Monte 1995b: 131-132). This is hardly likely to be associated with the obscure *dug.kaš.ú.sa.ka.gag* in Hittite texts.

1166 The suggestion of HZL p. 115 to read KIN.DUG₄.GA involves just as surprising a form of KIN as the reading KAB requires, as well as positing an otherwise unattested logogram. This text is dated OH?/MS at CHD Š/1, 35, but “ah” by Konk and OH II(-) by Neu 1980: 52. The form of KAB (KIN + LIŠ) can now perhaps be compared to a form with a broken right hand vertical at MS 1807 rev. 2, from a Late Old Babylonian tablet of Akkadian birth-omens written in a north-western peripheral ductus, to be published by A.R. George. GAB is also occasionally written with a broken right vertical in the Akkadogram *HÚP-PÍ. HÚ[B]* at KBo 20.33+ obv. 22 does not have the horizontals between the initial two verticals (tablet collation). Is this an attempt to distinguish HÚB and GÁB? Lack of comparanda prohibits a final answer.

1167 Del Monte 1995a: 224 fn. 30 “Hörfehler”.

1168 Postgate, personal communication; attested in syllabic writing in OB and at Nuzi, see AHw. 445; CAD K 191. The logogram for *kaptukkû* in Mesopotamian texts of the first millennium is *dug.banmin* (i.e. ^{dug}PA), which is also found at Ura 10, 24 as an equivalent (CAD loc. cit.); in the first millennium it is used for beer. CAD also follows a suggestion of M. Civil that *kaptukkû* is a borrowing from Sumerian kab.dug₄.ga (Civil apud Lambert and Millard 1969: 170). kab.dug₄.ga is attested in an Ur III document (Sigrist 2003: 439, 2, as a measuring container for barley) and in an OB literary Sumerian manuscript concerning Inanna and Dumuzi (Sefati 1998: 236-246, A 19) in unclear context. See further Civil 1994: 153-163.

for *padānu* as a “crease in the sheep’s liver” in extispicy texts of the first millennium is GÍR or KASKAL, the former of which is already well established as a writing by the Old and Middle Babylonian periods¹¹⁶⁹. In Hittite texts KA.GÍR is found outside extispicy contexts. In one text we have manuscript alternations between what is probably KA[GÍR] and PA-A-TA-NI, not only between different duplicate tablets of the same text, but even between two versions of the one text written by two (different?) scribes on the same tablet¹¹⁷⁰. In this case the divinity has disappeared from a building due to impurity and fled either to the mountain, the sea or the seven paths (VII KASKAL^{MES} KBo 23.1 i 22). The divinity is asked to return from these or other locales, and the “seven paths” are expanded to the “paths and the seven ways”:

KBo 23.1 i 25: *IŠ-TU* [(VII)] KASKAL^{HIA} *e-hu IŠ-TU VII PA-A-TA-NI e-hu*
 // KBo 23.1 iii 1 *IŠ-TU VII KASKAL^{MES} [e-hu] IŠ-TU VII KA[GÍR]^{HIA} e-hu*¹¹⁷¹

“Come from the seven paths, come from the seven ways”.

The logogram KA.GÍR is not given as an equivalent of Hitt. *palsa-* in CHD, and must mean something different from KASKAL = *palsa-*, as this text demonstrates¹¹⁷². The Hittite word *haruwa-* “way” is also attested in a purification ritual in this phrase “the 7 ways”, and is probably the word lying behind KA[GÍR^{HIA}] and PA-A-TA-NI in these cases¹¹⁷³. This word only occurs in one text, where again it is kept separate from the VII KASKAL^{MES}, each set of seven paths or ways being the object of separate ritual operations: *IŠ-TU VII KASKAL^{MES}* KBo 24.45+ rev. 19; VII *ha-ru-wa-az* ibid. rev. 23. It is thus quite likely that Hitt. *haruwa-* is the equivalent of KA.GÍR/PADĀNU¹¹⁷⁴.

The form KA.GÍR.KASKAL^(MES) also occurs as an apparent variant: attested at KUB 15.31 ii 36, 64; KA.GÍR.KASKAL-ia-aš-ša-an KUB 14.31 i 29 // KA.GÍR-ia-

1169 Jeyes 1989: 54ff. See also gír in the MB extispicy reports from Nippur collected by Kraus 1985: 170f.; and Hattusa (KBo 9.61, 1; NSc, Riemschneider 2004: 21).

1170 Strauß 2006: 254 sees ¹Tarussiya and ¹AMAR^{MUŠEN}, the two scribes mentioned on the left edge of the tablet, each being responsible for a version of the text on the tablet. S. Gordin has recently suggested that ¹AMAR^{MUŠEN} has re-copied or edited the whole text from a copy previously made by ¹Tarussiya (Workshop on Scribal and Archival Space among the Hittites, TOPOI, Berlin, May 2010). Without direct collation, which may itself be fruitless, or without a secure dating of the scribes to different epochs, it is very difficult to decide this question, but see Waal forthcoming. The colophon at KBo 23.1 ii 17-21, situated between the two versions and declaring that the tablet either itself is or was copied from 1 IM.GÍD.DA, i.e. a single column tablet, also needs to be explained.

1171 Restoration Groddek 1994: 331 fn. 15; Strauß 2006: 259.

1172 See also KASKAL-ši at KBo 23.1 i 12, Strauß 2006: 258.

1173 HWb² H 381; Strauß 2006: 317.

1174 Following a suggestion of J.D. Hawkins, personal communication.

aš-ša-an KUB 15.32 i 31). GÍR, on the other hand, is also found as a logogram for *padānu* in Akkadian extispicy reports from Boğazköy (CAD P 4).

KAXIM = BÚN

“Gewitter, Donner”, (Hitt. *tethessar*, cf. alternation in KUB 5.4 i 38 and ii 21; Tischler HEG T, D 3, 349). The Akkadian lexical equivalents all have to do with breath of some kind: *nappah(t)u* (CAD N/I 306f., AHw. 739), “bellows”, *edēpu* (PSD B 181, CAD E 28) “to blow into, inflate”.

The SI KAxIM (“blowing horn”) of KBo 2.1 iv 2 and KBo 2.16, 10 (q.v.) and the LÚ SI¹ (=GADA) KAxIM (“man of the blowing-horn”) at IBoT 2.103 iv 12 are possibly to be interpreted in this fashion (CHD P 107), thus showing a similar semantic nuance to the Akkadian and Sumerian uses of BÚN. That the logogram was read BÚN, just as in Mesopotamia, is likely considering NÍG.BÚN.NA^(KU6), “toad” (see HZL 369).

The development of BÚN (KAxIM) from “bellows” to “storm”, although intuitively somehow right, is not easy to follow philologically. Akk. *napāhu(m)* “blow” and *edēpu* “id.” are not generally attested used of the action of a storm (*rahāṣu* etc.)¹¹⁷⁵, and neither are Hittite *parai-* “blow” and related words (CHD P)¹¹⁷⁶.

BÚN at Emar appears to represent *killu* (Akk. *ikkillu*) “wailing, cry”, if D.E. Fleming is correct in associating two passages, not duplicate, detailing a characteristic action of the *nugagtu*-priestess, as seems likely. Emar 369.48 (and dupl.) reads ^f*nu-gag^{ag}-tu₄* BÚN SUM, while Emar 388.4 reads ^f*nu-ga₅-ag-tu₄ ki-il-la-ši i-na-an-di-in* “the *nugagtu* gives her cry”¹¹⁷⁷. It is further attested in meteorological omens in the phrase ^DIŠKUR BÚN-šú ŠUB-di (Emar 608, 11ff.; 611, 23), which occasionally appears as ^DIŠKUR KA-šú ŠUB-di (ibid. 610, 36; 611, 127)¹¹⁷⁸, and thus represents the Emar equivalent of Akk. *rīgmu*, “roar, thunder”. See also the name BÚN-^DIŠKUR, read by D. Schwemer as *Killi-Ba’lu* “the cry (thunder) of Ba’lu”¹¹⁷⁹.

At Ebla the entry KA.IM = *ga-ra-um*, *ga-la-um*, *ga-ru₁₂-um* in a bilingual lexical list has been associated with KAxIM = BÚN¹¹⁸⁰. The Eblaite translations remain obscure, however. A. Sjöberg suggests a connection to Akk. *gerū* “to be hostile”,

1175 BÚN-*uh* is attested once at CAD N/1, 264 (mng. 1c) for the hissing of a snake and the D-stem is predicated of wind at ibid. 268 (mng. 5), both late oracle texts.

1176 S^a Boğ: [NAB] = Akk. *nap-pa-ab-hu* = Hitt. *pa-ri-pa-ri-ia-u-wa-ar* (Otten and von Soden 1968: pl. 3 iv 8; CAD loc. cit. 234; CHD P 155). Hitt. *za-a-hi* appears describing the action of the storm-god at KBo 6.25+ iii 7, the equivalent in function of Akk. *irahhiš* (Riemschneider 1970: 25).

1177 Fleming 1992: 173.

1178 Schwemer 2001: 690 with fn. 5654.

1179 Schwemer 2001: 569 with fn. 4559; *Killu-^DIŠKUR* Pruzinsky 2003: 560.

1180 Sjöberg 2003: 542 with comparison to KA.SAR (= KAxSAR) = mu₁₁/ma₈ = *qa₂-ma(-u₉)-um* (= Akk. *qemū*) “to grind”.

rejecting the association made by M. Krebernik with Akk. *gerû* “to call to, invite”. Although there can be no question of their being used for the sound of thunder, the W. Semitic cognates of this latter are more clearly situated in the semantic area of vocal utterances¹¹⁸¹. Ugaritic *qr'* is used of invoking or calling upon gods, and in one case is used of a goddess calling down from heaven: *špš b šmm tqru* “the sun-goddess calls/shouts from heaven”¹¹⁸². It is thus quite possible that at Ebla the logogram BÚN was already associated with loud speaking, if not “roaring”. This association, continued at Emar, would have provided the link to BÚN for “thunder-storm” at Hattusa, “the roar of the storm-god”.

If KA.IM-*aš* at KBo 37.13 obv. 15 (NSa) is connected, it is unlikely to be related to the Ebla writing, but rather an re-interpretation of the logogram as the “voice of the wind”.

(UZU)**KAXU**

This writing for “mouth”, Hitt. *ais*, is ubiquitous. Instead of attempting to list the occurrences of KAxU, the occasions where the normal Sumerian logogram KA are used for “mouth” are noted here:

KA = mouth at Bo.: KBo 56.28 (NSc), 2: *an-da KA-i*; KBo 43.94 (NS), 5: ^{UZU}_{KA}; Bo. 69/989 (NS) l.c. 6, 7], 8: ^{UZU}_{KA}-az-mi-it.¹¹⁸³

All of these pieces are very fragmentary. It is not clear whether the attestations in Bo. 69/989 shouldn't be read ^{UZU}_{ka-az-mi-it}. This would involve positing an unattested body-part. The writing on both KBo 56.28 and Bo. 69/989 is tiny. In all three texts KA is written with very close parallel verticals. That these are late writings suggests perhaps external cuneiform influences. KAxU is well established already in OH.

D. Schwemer is doubtless correct in assuming that KAxU is the equivalent of KAxBÙR, (see Part One, 1.3, and Summary). BÙR, “hole”, is being used as a semantic indicator to specify the facial feature out of the several that can be represented by KA. However, BÙR is not at all attested as a logogram in the Hittite texts¹¹⁸⁴. The school Sumerian pronunciation of KAxU at Hattusa was apparently /ka/, quite regularly, as indicated by the phonetic Sumerian column of KBo 1.38, 1ff.

1181 MHebr. *qr'* “read recite, crow” HALOT 1128ff.

1182 For further literature see HALOT loc. cit.; Olmo Lete and Sanmartin 2003: 708.

1183 Photos collated. Furthermore: KA-*ni* at Bo. 6675, 5 is not clear semantically. It has been joined to KUB 36.87 (CTH 383.6 - “sjh”). KBo 13.68 obv. 17 KA-*ar* needs checking.

1184 KUB 31.77 obv. i 10 to be read *u-ša-ru-un-ti-in*, as demonstrated by KUB 29.4 iii 6 *uš-ša-ru-un-ta-az*. If the words are connected the alternative reading BÙR-*ša-ru-un-ti-in* is very unlikely. The word must be Luwian due to the i-mutated declensional pattern. It is just possible that the *u* might be a Glossenkeil, *uš-ša-ru-un-ti-in*. This would make it likely that *uš-ša-ru-un-ta-az* arose out of a misreading. Miller 2004a: 337 gives the stem as *ussarunt(a)*, “spring?”.

KAxU is also attested at Emar, Amarna (EA 14 ii 67, iii 3: letter to Burnaburiaš), as well as in an unpublished tablet from the Schøyen collection which otherwise betrays a “north-western” Late Old Babylonian ductus and may belong to the illegally excavated possible archive of Tigunānum (MS 1806 obv. 3). KAxU is thus unlikely to be a Hittite creation.

Other signs consisting of KA with inscribed element are less certainly imported from outside. KAxD, which in Hittite texts stands for “tooth”, is in fact attested as the Sumerian correspondent to Akkadian *sūmu* “thirst” in first millennium copies of a lexical list (S^b I 268; MSL 3.119, read as Sum. *immin*) from Babylon and Sultantepe (MSL 3.94f.f), as well as in a bilingual Middle Assyrian commentary on instructions related to horses, where it corresponds to the D-stem of the related verb, *tu-ṣa-ma*, “you will make thirsty” (CAD § 95, Ebeling 1951: 38, VAT 9426 rev. 14). The relationship, if any, is extremely unclear. Either this is a case of independent developments in Assyria and Hattusa, although *immin* is already attested in the Ur III period (UET 3.835, 2, KAxD), or this is another case of manipulation of lexical lists to adapt logograms. Which lists is unclear. The use of zu₉ = *ṣūhu* “laughter” in Erimḫuš from Boğazköy, where the Babylonian lexical lists clearly have zú (“tooth”) as an equivalent (for which see fn. 493) offers no help, as it must stem from after the development of zu₉ to mean “tooth”. For KAxDAG and KAxDGIŠ I have found no Mesopotamian parallels.

^DKAL or ^DLAMMA: Stag-god or Tutelary Deity?

The association of the deity or deities denoted by ^DKAL with the deity either represented as a stag or in connection with a stag in Hittite glyptic is now well established¹¹⁸⁵. Furthermore, it is beyond doubt that the name(s) of this deity are used in onomastics where Anatolian Hieroglyphic writing expresses the particular onomastic elements, (*Ku*)Runtiya and Innara, by use of signs representing a stag or an antler (CERVUS₁₋₃)¹¹⁸⁶.

The Sumerian phonetic reading of the deity denoted by the logogram ^DKAL is given as la-am-ma in a lexical text from Boğazköy (Erimḫuš), which exists in two duplicates. ^dlamma is the Sumerian reading for the logogram used in Mesopotamia to denote the Akkadian “protective deity”, the female *Lamassu*¹¹⁸⁷. This same sign with the addition of the element BAD (KALxBAD) can be read as ^dalad, the logogram used for Akkadian Šēdu, the male partner of *Lamassu*¹¹⁸⁸. In the lexical list,

1185 McMahon 1991: 2-5. Hawkins apud Herbordt 2005: 290. Hawkins 2006.

1186 Hawkins apud Herbordt 2005: 290.

1187 McMahon 1991: 10.

1188 According to Borger MZL 496 (pp. 138, 353), the value álad for KAL is not attested in lexical lists. ^dalad (= KALxBAD, also KAL-BAD MZL 497) is the only attested writing for this deity's name. Of course, we cannot know whether the Hittites would have known this, but their otherwise attested attention to detail in the Sumerian column of

Sumerian [^dlamma] is once translated as Hittite ^DKAL-aš, i.e. using the same logogram as for a Hittite divine name, and once as *a-an-na-ri-iš*, with a roughly clear meaning “strength, potency”¹¹⁸⁹. The Sumerian [^dalad] corresponding to Akkadian Šēdu is both times translated by Hittite *tar-pí-iš*.

KBo 26.25(+) ^D KBo 1.35 iii 3'-4' (A ₅) ¹¹⁹⁰			
[^d lamma (KAL)]	= la-am-ma	= <i>la-ma-zu</i>	= ^D KAL-aš
[^d alad (KAL)]	= a-la	= <i>še-e-du</i>	= <i>tar-pí-iš</i>

KBo 13.1+KBo 1.44 iv 35-36 (A):			
[^d alad]	= [<i>še-</i>]du	= <i>tar-pí-iš</i>	
[^d lamma]	= [<i>la-ma-z</i>]u'	= <i>a-an-na-ri-iš</i>	

In both cases the manuscripts form part of a vertical block in the Erimluš sign-list that is inspired by the text of the Sumerian hymn to Inanna C, 125 (see s.v. A.A): *dūtu* “virility”; *bāštu* “dignity”; Šēdu; *Lamassu*¹¹⁹¹. ^DInara- (^DKAL) and *tarpi-* or *annari-* and *tarpi-* have been taken as the equivalents of Šēdu and *Lamassu* on this basis, with a tendency among scholars to interpret the Hittite-Luwian pair as deities. The pair *annari-* and *tarpi-* together have been supposed to be benevolent, while *tarpi-* on its own is destructive¹¹⁹². This is thought to reproduce the Mesopotamian pairing, in which Šēdu, should he appear on his own, is malevolent, but *Lamassu* and Šēdu together are considered agreeable¹¹⁹³.

McMahon argues that this basic Mesopotamian motif is applicable to the deity denoted by ^DKAL, which he in turn calls “the Tutelary Deity”¹¹⁹⁴. The relevance of this lexical text for our understanding of the logogram is, however, questionable, even if the text does, as McMahon argues, form part of a theological reform during the reign of Tudhaliya IV. The lexical text derives from a learned tradition, the fruits of which were not always relevant for writing as we find it in connected text. It may seek to explain a writing that had already become established in Hittite cuneiform by

lexical lists would probably speak for their having been aware of the difference in a scholastic context at least.

1189 HWb² 78-79; Melchert 1993: 15.

1190 Edition at MSL 17.115.

1191 ETCSL 4.07.03; Sjoerberg 1975: 235. Ms. Oa (OB bilingual from Tell 'Abu Ḥarmal): me tēš ^dalad^{a-la-tā} ^dlamma ki.šu.peš, zu.zu “(it is yours) to assign the virility, dignity, Alad, Lama (and) the cult-places”; Akk.: *du-tam ba-áš-tam ši-da-a[m l]a-ma-sa-am / ma-ha-za-am wu-du-um* (Sumer 13 [1957] plate 2. Sjoerberg also refers to very similar wording in the OB Hymn to Ištar at Thureau-Dangin 1925: 172, 175 l. 16. See also Michalowski 1998.

1192 Hoffner 1968: 64-66. McMahon 1991: 10.

1193 McMahon 1991: 10.

1194 McMahon 1991: 10. The validity of the comparison is doubted at Haas 1991-92: 210 fn. 17.

reference to Mesopotamian learning, an attempt to make sense of established writing practice in the perspective of imported scientific knowledge.

J.D. Hawkins devotes a detailed discussion to *innara-* and *annara-*, in which he comes to the conclusion that *innara-* is the Hittite word and *annari-* the Luwian word for the same quality¹¹⁹⁵. Here I would only add that *annari-* is never preceded by the divine determinative, while ^D*Inara-* and ^D*Innara-* always are¹¹⁹⁶. The only case where we find ^D*annar-* is in the derived adjective ^D*annarumminzi*, which occurs in a cuneiform Luwian context parallel to Hittite ^D*Innarawantas* in Luwian and Hittite incantations from the Zarpiya ritual¹¹⁹⁷.

The word *tarpi-* occurs frequently in Iron Age Luwian inscriptions as something negative that one should not do to a stela¹¹⁹⁸. It is not apparent to me that the attestations of *tarpi-* in Hittite/Luwian texts can ever indicate “an evil demon” without a significant amount of extraneous material being interpreted into the contexts¹¹⁹⁹. At what point abstract concepts become divinities is of course debatable.

The previous entries in the Hittite column of the lexical list quoted above are very obscure (A.A UR-aš // A.A-aš, UR 1¹-aš // *ishassarwatar*; see s.v. A.A). It is striking that *tarpis*, *annaris* // ^D*innaras*, *tarpis* are listed in the same horizontal box as Akkadian *dūtu*, “manliness, virility”. As noted, the order of the items in the Akkadian column is dictated by a Sumerian literary model, something the Hittites may not have been aware of. It is quite possible that the whole Hittite box with four entries was explaining the entries in the Akkadian box, in which case the equivalences *Šēdu* = *tarpis* and *Lamassu* = *annaris* should not be held to be such a

1195 Hawkins apud Herbordt 2005: 291 with previous literature. A contrasting analysis is found at Starke 1990: 159-160 with fn. 520.

1196 HWb² 78-79; Melchert 1993: 15. Note particularly ^D*in-na-ri* (not *annari*) followed by *tarpi* at KBo 38.46 obv. 4 and KBo 38.47 iii 4 (van Gessel 1998/I: 191).

1197 HT 1 i 29 (Starke 1985: 50) // KUB 9.31 ii 22 (Starke 1985: 53); Yakubovich 2009: 282.

1198 Hawkins 2000: 487 with literature. Melchert 1993: 214 separates the lexemes differently. See also Starke 1990: 233-234.

1199 Tischler HEG T, D/2, 214-217. Melchert 1993: 216 “strength; stronghold/secure room. At KUB 33.66 obv. ii 11 (MSB) we find *tarpi* being put in a container at the bottom of the sea along with *eshar* “bloodshed”, *ishahru* “tears” and possibly 1¹-[da-a-lu] “evil” among other things (Hoffner 1968: 65, photo N00478). The context *ha-ri-iš-ta-ni-uš* *tar-pí-i-uš-ša* in the bilingual KBo 12.70 obv. 13b remains obscure. The Akkadian *ù ka-ni-ni-šu* (*ganīnīšu*) is likely to translate *tarpiuss=a*. Akk. *ganūnu* (CAD G 42) refers to a larger storage or living facility than a container (contra interesting suggestion at Hoffner 1968: 64 fn. 28). Paired item *haristani* compares with later hieroglyphic (DOMUS.SUPER) *ha+ra/i-sà-tá-ni/na-zí/za* (KARKAMIŠ A 11b+c §§15, 20, 33, 34); (DOMUS)*ha+ra/i-sà-tá-ni-zí* (KARKAMIŠ A 11a §19), which are almost certainly (raised) living quarters (for women). See Hawkins 2000: 99. The filling of the *haristanis* and *tarpis* with grain, is possibly thus an unusual use of them, or denotes an excessively cautious approach to grain-storage.

binding proof of identity. The Hittite entries may be little more than a collection of synonyms: *muwa-*, *ishassarwatar*, *tarpi-*, *annari-*.

It has been long suggested, and this is not opposed by McMahon, that the logogram ^DKAL was chosen to represent *Inara* because of a folk etymology: KAL(AG.-GA) = “strong” and Hittite *innarawant-* = “strong”¹²⁰⁰. There appear to have been two Hittite deities, Hattic *Inar*, who was female, and Hittitised *In(n)ara*, who was male by the late period at least, although it is unclear whether this was a separate deity or a case of gender-transfer over time¹²⁰¹. In the later period, *Inar* is frequently written with the logogram ^DKAL, even when she is clearly *Inar* the Hattic deity in Hattic myths, presumably because of the sound of her name¹²⁰².

Sumerian *kal.(la)* is equated with Akk. (*w*)*aqrū* “rare” (CAD A/2 207), and does not mean “strong”, which would be written KALAG.GA (Akk. *dannu*) in Hittite cuneiform from the Late Middle Hittite period onwards (HKM 109, 7 ZÍZ^{HL.A} KAL-AG.GA)¹²⁰³. To retain the association with “strong”, one would have to argue that the logogram was adapted to denote I(n)nara much earlier than the Hittites started using KALAG.GA for “strong”, which, it should be admitted, they only ever did in specific contexts (GA KALAG.GA, KALAG.GA in royal titulary, KALAG.GA for *hatuga-*). However, the evidence here is not conclusive. The only evidence cited by McMahon for an Old Script attestation of ^DKAL was in the tablet KUB 43.23, which is now judged to be “mittelhethitisch” in S. Košak’s *Konkordanz*¹²⁰⁴. The writing ^{I,D}KALAG.GA is however attested as a personal name in broken context at HKM 78 obv. 2’, where it could be read Innara(wa) or Kuruntiya.

The transliteration ^DKAL, rather than appealing to the folk etymological connection with “strength”, admits to a certain *aporia* in the face of the available options: scholastic creation of a logogram by Hittite scribes on the basis of a folk etymology of the name ^DInara, or the direct meaning of the name ^DInnara, versus import of logographic writing along with the associated influence of the written traditions attached to a religious system. Crucial here is the question of whether ^DKAL can

1200 HWB² (1975) 78; “jeu de mots unanimement reconnu” Laroche 1980-83: 455; McMahon 1991: 26; conversely Kammenhuber 1976b: 83 sees the use of ^DKAL-aš in the lexical list KBo 26.25+ iii 3’ as a purely rebus use of the logogram for ^DInara to denote a “Hittite” word *annari-*.

1201 Hawkins apud Herbordt 2005: 291 “completely unconnected Hatt. goddess”. Good evidence for a Hittite awareness of this word-play in their writing practice is provided by spellings of Inar with -nn-. There are not many of these. ^D*in-na-ri* KBo 38.46 obv. 4, KBo 38.47 iii 4; ^D*i-na-ra-aš-mi-iš* KUB 55.39 iii 32 is spelled ^D*in-na-ra-aš-mi-iš* ibid. iii 26 and ^DKAL-aš-mi-iš KUB 20.24 iv 9 (van Gessel 1998/I: 190-191).

1202 McMahon 1991: 23-27.

1203 One should note with Borger MZL 496 (p. 138), however, that the Sumerian value *kalag* for KAL = “strong” is not attested in lexical lists. It is inferred from the writing KAL-GA.

1204 “Fraglos mittelhethitisch” Haas 1991-92: 211; no Old Hittite attestation of ^DKAL, Klinger 1996: 287 fn. 4.

represent more than one divinity, and is thus, as McMahon would have it, more of a title than a writing for a name¹²⁰⁵.

Here it becomes important whether we view local, person or context-bound divine manifestations, such as ^DKAL LÍL, ^DKAL ^{URU}HATTI, ^DKAL LUGAL, as in fact being separate divinities in their own right, or as the same deity with a different sphere of competence requiring different offerings to his or her other incarnations¹²⁰⁶. It makes no difference whether we find the logogram in the plural, ^DKAL^{HLA/MES}, because other deities are similarly pluralised: ^DIŠKUR^{MES1207}. This is not something that should be discussed here, but I will at least take issue with McMahon's translation of a key passage that is important for his argument. In KUB 2.1, a tablet belonging to what McMahon calls "The Festival for All the Tutelary Deities" various lines give a summary of the offerings being made:

- KUB 2.1 obv. i 42: II ^{GUD}GAL A-NA ŠUM!^{HLA}^DKAL *hu-u-ma-an-da-aš*.
McMahon 1991: 97 translates "Two large oxen to the names of all the tutelary deities"
- KUB 2.1 obv. iii 25: ŠU.NIGIN I ME XII ŠUM^{HLA}^DKAL. McMahon 1991: 107, "a total of 112 names of tutelary deities".
- KUB 2.1 obv. iii 26: I ^{GUD}ÁB *gi-im-ma-ra-aš* III MÁŠ.GAL (27) ^Da-a-la-aš ŠUM^{HLA}-aš *hu-u-ma-an-da-aš*. McMahon 1991: 109 translates "one cow (and) three billy-goats of the countryside, to all the names of Ala".

In all of these cases I would translate "(to) all the names of DN", with the divine name appearing in the singular¹²⁰⁸. McMahon recognises this in the case of ^DA(ya)la, but not the others. In each case the divine name appears in the genitive, as explicitly clear in the case of ^DA(ya)la, which is written phonetically, but not in the case of ^DKAL, which is written with a Sumerogram. The complementation of ŠUM^{HLA}-aš entails Hittite word-order, with placement of ^DA(ya)las in normal Hittite genitive position. The position of ^DKAL thus follows Sumero-Akkadian word order, and is placed exactly where it should be. This does not entail that it agrees with *humandas* "all". Of course, this reading does not obviate need for theological discussion concerning the number of deities referred to by the logogram ^DKAL.

1205 McMahon 1991: 27. McMahon does think here (e.g. p. 4) that most cases of ^DKAL without further qualification refer to one underlying tutelary deity, but then on p. 51 (for example) he explains that the Hittites "recognised many tutelary deities represented by the title ^DLAMMA".

1206 For a complete enumeration of the tutelary deities, which he thinks are separate deities, see McMahon 1991: 23-57, although see *ibid* 57 "manifestations of the tutelary deity"; van Gessel 1998/II: 681-714.

1207 In fact there are only four plural attestations listed by van Gessel: ^DKAL^{HLA} KUB 5.1 obv. ii 94; KUB 46.17 iii 7, KUB 40.135 obv. 9 (van Gessel 1998/II: 687); ^DKAL^{MES} KUB 31.121 iv 11 (*ibid*. 689).

1208 See also Hawkins 2004: 53.

Matters are of course complicated by the fact that ^DKAL clearly has more than one reading. ^{I,D}KAL is the designation for Kuruntiya of Tarhuntassa¹²⁰⁹. ^{ID}KAL is further used in personal names to signal the elements (*Ku*)Runtiya and Innara. When denoting a deity, however, the only evidence we have points towards Innara being the name that is most frequently used (^DKAL-ri), although ^DKAL-ia-aš is also attested¹²¹⁰. Already McMahon suggested that *Kurunta* was a possible Luwian reading of ^DKAL, and more recently J.D. Hawkins has suggested that *Kuruntiya* was the Luwian name of the same god¹²¹¹. The problem with this solution is that its meaning, particularly apposite, would have to be something like “the horned one”, but that this would betray an anomalous treatment of Indo-European palatal *k’ in Luwian¹²¹². One would have to invoke an anomalous treatment due to taboo of some kind, but this is not satisfactory. If this is a different god, then we have immediate proof of the interpretation of ^DKAL as a title, not tied to a specific graphic phenomenon in specifically Hittite scribal culture, but applicable to a range of similar gods.

KAŠ.GEŠTIN¹²¹³

The older interpretation according to which this logogram was rendered “beer (and) wine” should now definitely be rejected. In its phonetic complementation and adjectival congruence, the word is certainly a simple neut. stem in -na-.

Furthermore, the identification of KAŠ.GEŠTIN with Akkadian *kurunnum* (KAŠ.DIN) should also be abandoned, based as it is on a misreading of an entry in OB Diri¹²¹⁴. Consequently, the definition of kurun as a “sweet red alcoholic beverage of high quality” (Stol) can have no significance for the interpretation of KAŠ.GEŠTIN in Boğazköy and other peripheral texts¹²¹⁵.

1209 Evidence for the equivalence ^DKAL = *Kurunta* at van den Hout 1995: 38ff.; reading *Kuruntiya* Hawkins apud Herboldt 2005: 290; id. 2006: 51-52. *Kruntiya* Yakubovich 2009: 80 fn. 5.

1210 KBo 13.260 i 35; KBo 29.25 ii 8 (Van Gessel 1998/II: 688), also voc. ^DKAL-ia KBo 29.25 ii 7, iii 9 and acc. [^DKA]L-ia-an KBo 13.260 i 33 (van Gessel loc. cit.).

1211 McMahon 2006: 24 with reference to Houwink ten Cate 1961: 130 fn. 3; Hawkins 2006: 51.

1212 The Luwian word for “horn” appears in Cuneiform Luwian *zarwani(ya)*- “of a horn” Melchert 1993: 281; for Hieroglyphic Luwian *surni* see last Yakubovich 2009: 66-67 with fn. 58.

1213 Kammenhuber 1970: 563; Archi 1973: 217⁵⁷ “beer (or) wine”. Neu 1983: 246 “eine besondere Art Bier”, with fn. 32b: = Akk. *kuru(n)nu(m)* as at AHw 513b, and further literature; del Monte 1995a: 211-219.

1214 AHw. 513b has kaš.geštin = *kurunnum* attested in an OB Diri fragment, but this has since been corrected to kaš.din (MSL 15.46, 433).

1215 Stol 1994: 165 for Neo-Babylonian times; del Monte 1995a: 217.

At Emar, a clear distinction was made between alcoholic drinks made from barley, KAŠ.ŠE, “beer”, and those made from grapes, KAŠ.GEŠTIN, “wine” which is glossed as *hamra* in two texts¹²¹⁶. While ^{geštin}*hamra* eventually crossed into NA Akkadian in the first millennium, KAŠ.GEŠTIN did not¹²¹⁷. It remained a phenomenon of the second millennium periphery.

G. del Monte argues that KAŠ kept its “original” Sumerian meaning of general “alcoholic drink”, rather than just “beer”, in Hittite cuneiform. This is supposed to explain cases where a text mentions KAŠ.GEŠTIN in one line and then appears to resume the narrative with KAŠ or vice-versa¹²¹⁸. GEŠTIN itself is also often no more than an abbreviation for KAŠ.GEŠTIN, it is argued¹²¹⁹, and furthermore KAŠ.GEŠTIN and KAŠ.LĀL can be synonymous¹²²⁰. KAŠ.LĀL itself can also be used for *marnuan*-beer, as well as being able to represent other sweet alcoholic drinks. We are thus left with a somewhat confusing situation¹²²¹.

The equivalence of KAŠ with KAŠ.GEŠTIN is taken to be proven from an apparent switch between the use of KAŠ.GEŠTIN and KAŠ at KUB 32.126+ rev. iv 7-9 (MSc). This is based on a misreading. The text runs (according to both hand-copy and photo N03263): ^{LÚ}SILA.ŠU.DU₈-as^{MUNUS}*hu-wa-aš-ša-an-na-al-li* GAL KAŠ *pa-a-i* (8) [n]a-an pa-iz-zi A-NA DINGIR-LIM pa-ra-a e-ep-zi na-aš ti-ia-zi GAL KAŠ-ia *har-zi* “the cup-bearer gives a cup of beer to the priestess of Huwassana, and goes and takes her forward to the deity, and she steps forward and holds the cup of beer”¹²²². After this “proof” is removed, the equivalence of the two is no more than a theory to explain certain other passages where they both occur.

The equivalence KAŠ.GEŠTIN = KAŠ.LĀL is based on KBo 13.114 obv. ii 28-29 // KBo 15.24+ rev. iii 10-11. A libation to Ea consists of GEŠTIN KAŠ.GEŠTIN *marnuan* at KBo 13.114 obv. ii 28 whereas [(GEŠTIN)] KAŠ.LĀL *mar-nu-an* is listed in the duplicate at KBo 15.24+ rev. iii 10. KAŠ.LĀL was not included in the list of ritual ingredients at KBo 13.114 obv. ii 16-18, but could represent one of the other items mentioned there: *tawal*, *walhi*¹²²³.

1216 *ka-sà-ti* KAŠ^{MEŠ}.GEŠTIN ^{ha-am-[ra]} Msk. 731042 obv. 23; [...] GEŠTI]N ^{ha-am-ra} Msk. 74303a obv. 30. Fleming 1992: 143; Also Schwemer 2001: 245 fn. 1717, with ref. to Neo-Assyrian KAŠ^{MEŠ}.KAŠ *hammurtu* (a kind of beer), Mari *himrum*.

1217 Schwemer loc. cit. with an attestation from a NA medical text, BAM 42 obv. 31: ^{geštin}*ha-am-ra*.

1218 Del Monte 1995a: 215.

1219 Accepted by D. Groddek (2004a: 30 with fn. 52).

1220 Del Monte loc. cit. 217.

1221 See Hoffmann 1997: 39.

1222 See also parallel, but not duplicate, text at Schwemer 2006: 237f.

1223 A note under KAŠ.LĀL in the card-catalogue of the Forschungsstelle Hethitologie in Mainz shows that H.Otten (?) connects it with *walhi*: “wohl gleich heth. *walhi*”.

The use of KAŠ.LÀL to represent *marnuant-* is clearly demonstrated from KBo 25.178 obv. i 5-15. The overseer of the cooks fills a *tapisana*-vessel with *marnuant-* and then purs a libation of KAŠ.LÀL¹²²⁴.

The supposed synonymy of KAŠ.LÀL and KAŠ.GEŠTIN informs the identification of KAŠ.GEŠTIN as a “sweet wine”¹²²⁵. Consider however the contrast at KUB 15.34 rev. iii 26 where we find the following in a list of liquids being poured: KAŠ.GEŠTIN KU₇ GEŠTIN *kar-ši*, “sweet wine”, unmixed² wine¹²²⁶. If KAŠ.-GEŠTIN is sweet anyway, why do we need it qualified as such? The contrast to GEŠTIN *kar-ši* may well support the identity of KAŠ.GEŠTIN and GEŠTIN here, “sweet” vs. “plain” versions of the same thing, however.

There are indeed numerous cases where KAŠ.GEŠTIN may be resumed by GEŠTIN, for which see KBo 39.15, 4 for example in the catalogue (Appendix), but there are certainly passages where both of these words appear side by side and therefore cannot be the same thing (KBo 13.114 obv. ii 28 above¹²²⁷), unless we interpret the lists of ingredients for rituals as being completely removed from any kind of reality and merely writing exercises on the part of the scribes. The identity of the two is further supported by the explanation of occasional writings of GIŠ.-GEŠTIN “vine” for “wine” as dictation errors for KAŠ.GEŠTIN¹²²⁸, although one cannot exclude the possibility of metonymic usage.

To sum up the Hittite evidence:

KAŠ does not alternate with KAŠ.GEŠTIN.

KAŠ.GEŠTIN can alternate with GEŠTIN. They most probably denote the same thing (*wiyana-* n.), “wine”. Cases where the two are listed side by side are obscure by this account.

KAŠ.GEŠTIN is not the equivalent of KAŠ.LÀL.

KAŠ.LÀL can indeed be used for various alcoholic beverages: among others *marnuant-* and probably *walhi-*.

Del Monte's interpretation of KAŠ.GEŠTIN as “wine” (i.e. an alcoholic drink of grapes) is illuminating from the point of view of the Sumerian and ties in nicely with the evidence from Emar, but is peculiar from the point of view of transmission. If we assume that KAŠ.GEŠTIN retains an old specification of the kind of alcoholic drink, from a time before KAŠ became restricted to beer, we should certainly expect to find kaš.geštin in third millennium or OB texts. If it is not to be found, and so far it has not been, the development must have been a peripheral one. KAŠ.ŠE from Emar, which appears to exist in an obvious symmetry with KAŠ.GEŠTIN, is also known from an Ur III text (BBVO 11.256 ii 5) and an obscure entry in a lexical list: kaš še.sa.a (MSL 11.116, 45), “beer with roast barley(?)”.

1224 Del Monte loc. cit. 218f.

1225 Groddek 2004a: 66 “süßwein”.

1226 HWb² J 14, 261.

1227 Groddek 2004a: 30 fn 52 “wohl ein Fehler”.

1228 Del Monte loc. cit. 217.

KU₇

KU₇, Akkadian *matqu*, “sweet”, appears to have the phonetic value *mitgaimi-* in Hittite, at least when it qualifies NINDA(.GUR₄.RA)¹²²⁹, although it may also represent other words with similar meanings when qualifying wine or milk: *sanezzi-*, *maliddu-/ miliddu / meliddu-*, or have an as yet unidentified phonetic form¹²³⁰. The last-mentioned Hittite word is clearly related to the Indo-European word for “honey”, Hitt. *milit-* n., while *mitgaimi-* has been suggested to be a Luwianised loan-word from a Semitic root *mtq*¹²³¹.

As far as the logogram’s form is concerned it has been compared with OB counterparts from Mesopotamia¹²³². However, there is significant variation between the forms as they appear both within Mesopotamia and when compared to Anatolia. The Mesopotamian forms vary between one that looks like UŠ, called *uš-nu-til-lu-u* in lexical lists, and one that looks like NAB or AB¹²³³. The palaeography of the Mesopotamian forms is very poorly understood. The Anatolian forms are different, the “UŠ”-type being absent, and the “NAB”-type having apparently developed into something approaching “AL”. The forms attested in lexical lists from Emar and Ugarit retain the *uš-nu-til-lu-u*¹²³⁴.

Collation of the photographs of a number of older instances of KU₇ in Hittite texts reveals that the bottom two horizontals are often at a larger angle to each other, and thus closer to the lower part of an AB, than indicated in the copies or in the drawings under HZL 184. The first vertical is also often not upright but distinctly slanted. This is much closer to the 3rd millennium form as encountered at Ebla¹²³⁵.

Orthographic usage deserves comment. It is always encountered written double (KU₇.KU₇) when used as a logogram meaning “sweet” in Mesopotamian Akkadian and Sumerian texts and in all lexical lists apart from S^a, S^b and (Proto-)Ea. In particular a Sumerian, Akkadian and Hurrian trilingual version of S^a from Ugarit writes

1229 Goetze 1951: 67-73. Kassian et al. 2002: 178f. argue for NINDA as a determinative here, with *mitgaimi-* meaning “sweet bread”. This is due to the fact that KU₇ is never spelled out phonetically in other combinations. This interpretation misses the contrastive use of NINDA KU₇/*mitgaimi* as against NINDA(.GUR₄.RA) EM-ŠA, “sweet bread” vs. “bitter (thick) bread”.

1230 CHD L-N: 306. Hoffner 1974a: 171

1231 Goetze loc. cit. 72-3. CHD loc. cit. sceptical? StBoT 31 does not mention *mitgaimi-* at all.

1232 Goetze loc. cit. 71. These need collating.

1233 *uš-nu-til-lu-u* at Ea 4, 182-8 (MSL 14.362) written singly meaning “sweet”, Diri 1, 245 mss. A+E (MSL 15.112), written double meaning “sweet”. For the AB type cf. Fossey 1926: 294f. The mss. of Proto-Ea 283-4 (MSL 14.43) do not appear to be published, unfortunately.

1234 Emar: Msk. 731064.

1235 See the photo of éš-bar-kin_x *Fonc A* rev. xi 29 at Picchioni 1997: 282; Mander apud Pettinato et al. 1981: 355, no. 284.

it single¹²³⁶, whereas the trilingual Sumerian Akkadian and Hittite poetic text imported to Ugarit from Hattusa writes it double in the Sumerian text. This is translated *mi-li-it* “honey” (for sweet) in the Hittite version, and *du-uš-šu-pu* in the Akkadian¹²³⁷, with a possible attempt to render the doubling through the use of the D-stem intensive.

In the Sumerian literary texts edited in the ETCSL, KU₇ meaning “sweet” is written double in all but three cases. In one instance it may be a word for a kind of weapon, and is fragmentary in all mss¹²³⁸. The other two instances occur on one tablet from Nippur, where, in one line at least, an association with honey may be present, although the line is damaged¹²³⁹. However, it is attested written singly in archival documents from the archaic period (Uruk IV) on, but with the reading *kurušta*, which is equated with Akkadian *marû* “fat(tened)” in later lexical lists (also *kuš₆*)¹²⁴⁰. Thus in only one possible case that I have found from Mesopotamia might we have a single writing that may be associated with the meaning “sweet”.

Other than the trilingual from Ugarit, KU₇ meaning “sweet” is attested written singly in Hittite in all but a couple of cases. The OS ritual fragment KBo 25.150: 1 is difficult to interpret otherwise than as a double writing NINDA.GUR_{4.RA}^{HIA} KU_{7.KU₇}[!], although the broken second KU₇ seems to be written quite differently to the first in the copy¹²⁴¹. The double writing could be an attempt to render the plural. However, the double writing is also attested qualifying I NINDA *har-ši-in* in the thunder ritual KBo 17.74 rev. iii 29', which has also been held to be Old Hittite, and I NINDA.GUR_{4.RA} at ibid. 23'¹²⁴². This tablet also writes KU₇ with a sharply sloping bottom horizontal.

Otherwise, the difference between the OH/MH and the later orthography may be due to different methods of transmission. The concentration of the single writing in the syllabic lexical traditions in Mesopotamia (Ea, S^a, S^b) may point to these having been the medium of transmission into Anatolia for this logogram. The Old Hittite double writing could also have been learned from lexical lists, but may also have made its way into the Hittite world via other kinds of texts.

1236 KU₇ = *ma-at-qu* = (Hurr.) *ni(?)-šu* Nougayrol et al. 1968: 135 r. 6.

1237 RS 25.421: 47-8, ed. Nougayrol et al. 1968: Nougayrol 314f., 318, 445, Laroche 774f., 779 and dupl. KUB 4.97, 11. CHD L-N 250.

1238 To be read as Sum. *gamle* according to Civil 1976a: 93 fn. 98. Copies: UET 6.17, PUL 551 in Limet 1971: 11-28; “AB”-type sign form.

1239 Ni 4171, Šulgi Z: ETCSL t.2.4.2.26, l. 19. Kramer 1969: 18-23.

1240 ZATU 445, 446.

1241 Neu 1980: 235, No. 150. CHD L-N 205.

1242 Serious doubt should be cast on the classification of this tablet as Old Hittite. S. Košak in his *Konkordanz* classifies it as “ah?”. The tablet has mostly level tops to its verticals, i.e. few or no rightward sloping ones, it uses the DA with an extended central horizontal and the Middle Hittite AR with an unbroken horizontal (collated on original in Ankara). Word-spacing is strictly observed with gaps of 1-2mm between words. One might thus venture to classify this tablet as MSb.

KUR^{URU}GN

KUR^{URU}GN is by far the predominant writing although omissions of the determinative URU and occasional uses of the determinative KI do occur. The following are the only examples of tablets using KI as a determinative booked in del Monte/Tischler 1978 and del Monte 1992.

- KUR[?]URU^{AN-KU-WA^{KI}}LSU 3 rev. 29
 KUR^{URU}*a-ta-ni-ia^{KI}* KBo 1.5 passim (Šunaššura, MS¹²⁴³)
 KUR^{URU}*ha-at-ti^{KI}* KBo 1.5 rev. iv 61, 64¹²⁴⁴
 KUR^{URU}*I-LA-AN-ZU-RA^{KI}* KBo 3.60 rev. iii 11 (cannibal text, OH/NSc)¹²⁴⁵
 KUR^{URU}*ki-iz-zu-wa-ta-na^{KI}* KUB 34.1+22, 34, 38; KUR^{URU}*ki-iz-zu-wa-ta-ni^{KI}* ibid. 30;
 KUR^{URU}*ki-iz-zu-wa-at-na^{KI}* ibid. 16¹²⁴⁶
 KUR^{URU}MAR.TU^{KI} KUB 34.13 obv. 6 (sun-omen)¹²⁴⁷
 KUR^{URU}NIM.MA^{KI} KUB 8.8, 2], 5; KUB 29.11 ii 15 (moon-omens)¹²⁴⁸

See also: ^{URU}*ha-la-ab^{KI}* KBo 1.11 rev.¹ 25, 28. ^{URU}*ha-an-ha-na^{KI}* LS 2 rev. 8. ^{URU}*I-IA-HA-LA^{KI}* KUB 8.14 rev. 11. KÁ.DINGIR.RA^{KI} KUB 31.64 iii 17; ^{URU}*ku-uš-šar^{KI}* KUB 1.16 iv 75 (Akk.); ^{URU}*ne-ša-as^{KI}* KBo 3.40 obv. 13; ^{URU}*ús-sa^{KI}* KBo 19.95 obv. 4¹²⁴⁹.

The distribution demonstrates a clear direction. With the exception of Hanhana there are no Northern or Western names. Kizzuwatna and northern Syria are otherwise the most frequent geographical areas with place-names marked by KI among the Boğazköy texts. In most cases these are Akkadian texts, or, in the case of KUB 1.16, an Akkadian colophon to a bilingual, or Hittite translations of Akkadian omen-literature¹²⁵⁰. The finding that determination of place-names with KI has a bias towards Kizzuwatna and Syria can be compared with the frequent use of the determinative KI in the writing practices of Alalah, Ugarit and Emar.

1243 See ibid. iv 49, 51 ^{URU}*a-na-mu-uš-ta^{KI}*. ^{URU}*a-ru-u-na^{KI}* iv 43, 45; ^{URU}*e-ri-im-ma^{KI}* iv 46; ^{URU}*la-mi-ia^{KI}*; ^{URU}*lu-wa-na^{KI}*; ^{URU}*pí-tu-ra^{KI}* iv 40; *pí-i-tu-ra^{KI}* iv 43; ^{URU}*ša-a-li-ia^{KI}* iv 48; ^{URU}*še-ri-ig-ga^{KI}* iv 58.

1244 [LÚ]^{MES}URU^{HA-AT-TI^{KI}} KBo 3.45 obv. 3 OH/NS.

1245 LUGAL^{URU}*I-LA-AN-ZU-RA^{KI}* ibid. 14; LÚ^{URU}*ŠU-Ú-DA^{KI}* ibid. ii 7, ^{URU}*hal-pa^{KI}* (“Dir.” Del Monte/Tischler 1978: 71) iii 6.

1246 But see ibid. 17, 28 without KI.

1247 Del Monte/Tischler 1978: 14. Contrast without KI KBo 18.19 rev. 10; KUB 8.2 rev. 8; KUB 8.21, 13; KUB 15.34 i 55 = 38 i 3.

1248 Contrast KUR^{URU}NIM.MA KUB 43.20, 8; KUR NIM.MA KUB 8.1 iii 13; 8.35 rev. 13; KUR NIM.MI KUB 8.35 rev. 15 (Del Monte/Tischler 1978: 138).

1249 This unassigned NSc (contra Konkordanz “jh.”) Akkadian fragment displays a number of orthographic peculiarities: (3) LUGAL^{URU}*ha-at-tu-uš*, (11) *iš-bat-zu*.

1250 Exception: *ne-ša-as^{KI}*.

Among the writings without URU, i.e. KUR GN, I propose to recognise the following groups:

- 1) Examples from OS tablets or later tablets from OH traditions: eg. KUB 36.104 obv. i 9: KUR *AR-ZA-Ú-I-IA* (= KBo 3.34 obv. i 11 NS). KBo 17.21+ obv. 36 *ha-ni-ik-ku-un* ^D*k[a-taḥ-ha-an]*¹²⁵¹. These are very rare.
- 2) Examples from tablets of texts dealing with “Syrian” affairs, e.g. KBo 3.3 (Barga Arbitration, scribe Tatiggana, NS), KBo 1.4 (Tette, NS), KBo 1.5 (Šunaššura, MS).
- 3) Tablets from texts originating in the time of Hattusili III or later.
- 4) Tablets exhibiting NSc or at least features of NSc. KBo 3.4 (eight occurrences), a tablet of the annals of Mursili II which exhibits a few NSc features should be mentioned in particular.

There are a number of exceptions to this very general division¹²⁵². Absent here are any MS tablets that are not concerned with “Syrian” affairs (with one exception¹²⁵³), as well as the vast majority of OS tablets. This suggests that we are once again in the realm of ultimately Syrian writing practices when we encounter this writing; the consequence of this conclusion would, however, be to assume that there was a lull in the influence of Syrian place-name writing on Hittite cuneiform during the periods during which MS and the earlier stages of NS were in use. This does not square with what we usually assume about cultural influence on Hattusa during this time.

If we are able to accept the few deviations from this general grouping, a welcome corollary is the pairing of groups (3) and (4) above, especially in light of the fact that the signs associated with NSc may have been introduced in Hattusa around the time of Muwatalli II and Hattusili III. Whether these two phenomena had anything to do with each other is speculative.

LÍL

HZL 194 is the logographic writing for Hitt. *gimra-*, “field”¹²⁵⁴ (Luw. *imra-*), and appears to be used in the sense of Akk. *šēru*, “Steppe” while the other regular

1251 Neu 1980: 55 with fn. 198 with ref. to Laroche RHA 31 (1973): 89, reading this as Hattic for ^{URU}*Ankuwas* ^D*Kataḥhan*.

1252 Exceptions: KUR *AR-ZA-U-WA* (nom.) KUB 14.15 obv. ii 4 NH/NS CTH 61.II.2; KUR *BA-LA-A* KUB 21.16 obv. i 9 NH/NS CTH 84.1; KUB 23.72 rev. 39 (A-NA ... *Ū* =) MH/MS CTH 146; KUR.KUR^{MES} *GA-AŠ-GA-ia* nom. (*būmanda*) KBo 5.8 obv. i 33 NH/NS CTH 61.II.7; KUR *PA-LA-A* KBo 5.8 obv. ii 30 (ŠA =; pre-posed) NH/NS CTH 61.II.7; LUGAL KUR *AH-HI-Ū-W[A-A]* (A-NA =) KUB 14.15 obv. i 24 (coll.) NH/NS CTH 61.II.2.

1253 The Mita of Pahhuwa text (CTH 146) omits URU once (see previous footnote).

1254 LÍL-ri KBo 10.45+ rev. iv 44 (NSc) // *gi-im-r[a]* (photo N12199) KUB 7.41 rev. 11 (MS). Otten 1961: 139 fn. 251 has the correct reading against the copy. This must be a directive, corresponding to a d.-l. in the later copy. See further Beckman 1999b: 161-

Mesopotamian logogram for *šēru*, Sumerian EDIN, used at Emar, is not thought to be used at Boğazköy¹²⁵⁵. See however HZL 203 and 168 and discussion of BAḪAR₅ above. In Mesopotamia LÍL classically corresponds to *ziqīqu* “wind, breeze; ghost”. EDIN was most probably contained in the broken portion of the trilingual Hymn to Adad, as the syllabic Sumerian column makes clear, but as with so many other cases, the Hittite column uses the logogram that was regularly used in Hattusa. KUB 4.5+KBo 12.73 obv. ii-iii 18: [EDIN] i-te-[en-na] LÍL-ri¹²⁵⁶

The same hymn gives us the other Hittite equivalence for Akk. *šēru* at KUB 4.4 iii-iv 10:

(10) ša-[a]m-mi še-e-ri	= ú-li-li-ia-aš-ma (11) ki-ik-la-an
“the grass of the meadow”	
(11) a-na ku-ru-um-ma-at bu-li	= LÍL-aš h[u'-it-na-aš] (12) a-da-an-na
“to feed the animals”	= “for the a[nimals] ⁷ of the field to eat”
(12) ta-bá-an-ni	= e-eš-ša-[at-ti]
“you create”.	

It is unclear whether *gimras* or *uliliyas* is hidden behind LÍL-aš in l. 11. If the former, then it is not clear that the axis *uliliya-* = *šēru* = LÍL is always correct. A further possible equivalent for LÍL is provided by Hitt. *kuera-* if the correspondence KBo 3.45 obv. 8 // KBo 22.7, 5 can be trusted.

A Mesopotamian correspondence between LÍL and *šēru* does occur in the first millennium lexical tradition, however: STT II 116, 159 (*Anatolian Studies* 6.158, 159). There also appear to be traces of such a meaning in Ur III texts, the māš/udu niga líl.la lú ma.rí^{ki} should be translated “fattened goat/sheep of the desert of the man of Mari”,¹²⁵⁷ Also OB Lu associates the lú líl.la with the Sutaeans, the desert nomad¹²⁵⁸. The Hittite use either represents an otherwise lost lexical tradition that is picked up again at Sultantepe, or it was adapted to the local situation by some means.

The cuneiform sign LÍL corresponds to the use of the hieroglyphic sign L. 463 in position after the name of the stag-god, as elucidated by J.D. Hawkins¹²⁵⁹. Unfortunately this does not help explain why LÍL came to replace EDIN as the equivalent of Akk. *šēru*.

LÍL^{H1.A}-aš is used at KUB 27.1 obv. i 17, LÍL-ri at ibid. 23, 25, 32 for *gimri* describing the circumstances of offerings to ^DIŠTAR LÍL (of Samuha):

162. Perhaps Akk. *šēru*, and thus in Hattusa Sumerian LÍL, were also used as logo-graphic writings for *uliliya-*, see below.

1255 Noted by Soysal 1999: 139.

1256 Ed. in Laroche 1964: 73. Schwemer 2001: 194.

1257 AnOr 7.99, 1; MVN 5.111, 2.

1258 MSL 12.186, OB Lu Rec B, 26 ff.

1259 Suggestion of I. Wegner apud Hawkins 1995: 33f.

- (17) ŠA ¹MUR-ŠI-LI a-pé-da-aš LÍL ^{H.I.A.}-aš (18) še-er
 (23) LUGAL-uš-ma ... ku-e-da-ni LÍL-ri pa-iz-zi
 (24) LUGAL-uš a-pé-da-ni (25) LÍL-ri še-er
 (31) LUGAL-uš-ma ... (32) LÍL-ri Ú-UL pa-iz-zi ... LÍL-ri pa-a-u-wa-aš.
 “on/to those — of Mursili ... (23) but whatever — the king goes on/to (24) the king ... on/to that — (31) but the king ... (32) does not go on/to — ... of going on/to —”

These are parallel to the earlier lines:

- (7) LUGAL-uš-ma ku-i-e-eš gi-im-ri-uš la-ah-he-eš-ki-it
 (8) nu ma-ši-e-eš gi-im-ru-uš la-ah-ji-ia-an har-zi ...
 (10) nu-za a-pé-e-da-aš gi-im-ra-aš še-er ...
 “whichever *gimra-* the king is waging (8) and as many *gimra-* as he has waged (10) on those *gimra-* ...”

The role of Ištar of “the countryside”, or of the king's expeditions into the “fields”, would be obscure in these cases. H. Ehelolf suggested translating IŠTAR LÍL as “Ištar des Schlachtfeldes”¹²⁶⁰, and is followed by I. Wegner, who emphasises that the epithet (Hurrian *avarri-ve*) is particularly used in texts where Ištar's warlike aspect is emphasised¹²⁶¹. KUB 30.1 (MS) also asks for the support of Ištar ŠĒRI of Samuha in a Northern campaign¹²⁶².

This assumes that Hittite *gimra-* could mean “country-side, field”, but also “military campaign”, which is not an isolated phenomenon cross-linguistically (cf. French “campagne”)¹²⁶³. The usual Hittite word is however *palsa-*, Sum. KASKAL, “way, campaign”. One might ask if the use of *gimra-/LÍL* was a calque on the use of Hurrian *avarri-*, which clearly also means “field, steppe” as opposed to city¹²⁶⁴. The root *av-* appears to be used with other stem-formants in equivalence to A.ŠĀ in the Hurro-Hittite bilingual¹²⁶⁵. Apart from the attestations with Ištar, however, there is no evidence that Hurrian *avarri-* and related words meant “battle” so that the explanation of a calque into Hittite suffers from being one that tries to explain *obscurum per obscurius*.

Attention should be drawn to the form of LÍL used to write the name ^{LD+}EN.LÍL-EN-UN^{MEŠ} at KUB 21.38 rev. 9, referring to Ellil-bēl-nišī, the envoy of the

1260 Ehelolf KUB 27 p. III, no. 1.

1261 Wegner 1981: 28; ead. 1995: 36, “Feldzüge”. Further Beckman 1999b: 163f.

1262 Danmanville 1956: 41.

1263 CHD L-N, 8, 1c translates KUB 27.1 i 7-8 as “what regions the king used to travel in”, however.

1264 Laroche 1980: 65 gives equivalences of *avarri* to Akk. *eqlu* (Ugarit, Nuzi), Sum. EDIN (Emar).

1265 Possibly *a-wa-a-al-li-we-e-na* = ŠA A.ŠĀ IKU at KUB 32.13 ii 5-6 (Neu 1996: 241, also 414).

Babylonian king in Puduhepa's letter to Ramesses II. This looks more like GUR than a standard Hittite LÍL. Compare OB cursive forms at Mittermayer 2006: 65 (163).

LÚ É.ŠÀ, LÚ SAG

(HZL 78) “eunuch”? *Mestieri* (p.123) records LÚ É.ŠÀ as a hapax from a NSc copy of the DŠ and its duplicate¹²⁶⁶. A further attestation is at KBo 31.44 (NSc) which is possibly part of a legal document referring to the brother of “my sun”, itself possibly part of the Kuniya-Piya case¹²⁶⁷:

KBo 31.44, 2: *nu-wa-kán* II GÍN KÙ.GI *ar-ha* [ME-un] (3) *na-at-za* ^{GIŠ}*hu-la-li* DÙ-*nu-un* *n[a-at]* (4) A-NA ¹*Pal-lu-lu-wa* LÚ É.ŠÀ SUM-*u[n]* (5) *nu-wa-za* VIII UDÚ ME-un “and I [took] 2 shekels of gold away and I made it into a spindle and [I] gave it to Palluluwa the bed-chamber man and I took 8 sheep.”

One possible further attestation is KBo 4.14 iii 47. CHD (P 354) restores to read: [LÚ SAG]-*ma-an-kán* É.ŠÀ-*za pa-ra-a pít-ta-a-iz-zi*. The traces on collation would might better permit [LÚ É.Š]À-*ma-kán*¹²⁶⁸. LÚ É.ŠÀ-T[IM] at KBo 14.9 rev. iii 10, may indicate that this was a genitival phrase in Akkadian at least. Precisely what the Akkadian should then have been is unclear.

At Ugarit there are two LÚ^{ME[Š]} É *ur-ši ša* ¹*ti-li-LUGAL-ma* DUMU LUGAL KUR *kar-ga-mis* (RS 17.28 obv. 5-6), literally “men of the bed-house of Tili-Šarrumma, prince of the land of Karkamīš”, who conduct business on behalf of said prince in his dealings with the king of Ugarit. Their names are Aman-mašu, which appears to be Egyptian, and Ḥattuḥu, which must be an Akkadianised Hurrian word meaning “the Hittite”. Aman-mašu has an extravagant seal and was thus probably an important, or at least bombastic, person (see Schaeffer 1956: 50 fig. 68). While LÚ É *urši* is a similar construction and doubtless concerns a very similar office to the LÚ É.ŠÀ, LÚ SAG, it does not explain the *TIM* of the Hittite logogram, unless there has been a mistake and the *TIM* represents the end of Akk. *bīti*. One should point out that É.ŠÀ is not the regular logogram for “bedroom” in Akkadian texts from Mesopotamia, which is É^{GIŠ}NÁ, standing for *bīt erši* (CAD E 318, AHw. 133), while *uršu* both on its own and in the combination *bīt urši* appears to have corresponded to Sumerian é.šà.ga (AHw. 1434).

For the equation of the titles LÚ SAG = EUNUCHUS₂ (L. 254) = ^{LÚ}*ša re-ši* (É.GAL-lim) on digraphic seals see Hawkins 2002: 225f. Güterbock also held that

1266 The form is definitely not LÚ É.ŠÀ-*aš*, contra *Mestieri* loc. cit., see photo N03582.

1267 Tani 2002: 827ff.

1268 There are two uprights here rather than the one copied, as well as the lower point of a Winkelhaken.

LÚ É.ŠÀ was a further term for “eunuch”¹²⁶⁹, the eunuch being associated with the É.ŠÀ (Hitt. *tunakkessar*, “bed chamber”)¹²⁷⁰.

If this is in fact a further term for “eunuch”, would it hide a different word to LÚ SAG? Hawkins (loc. cit. 232) suggests that *wasinasi-*, “he of the body”, “could have been the Cun. Luw. reading of LÚ SAG, possibly even the Hittite”¹²⁷¹. That the Hittite word was already a Luwian loan is quite possible. It is possible, however, but highly speculative that the two logograms, could have referred to different words for “eunuch”, in the respective different languages, possibly *wasinasi-* and †*tunakkesna-(ta)lla-* or †*tunakkesnas* (*antuhsa-*). The alternative is to consider the two as similar but different offices.

Hawkins also suggests that LÚ in LÚ SAG is the equivalent of the determinate relative in the expression *ša rēši*. This has been questioned by J.L. Miller, on the basis of the colophon of KUB 32.133: (rev. 7) ŠU ¹*an-gul-li* LÚ DUB.SAR DUMU¹ *Pal-la-a* (8) PA.₁NI ¹*a-nu-wa-an-za* ŠA LÚ SAG IŠ-TUR. The ŠA is taken as corresponding to the *ša* of *ša rēši* and proving that the LÚ is in fact a determinative, “at least here”¹²⁷². This does not have to be the case. The ŠA here serves solely to indicate that the logogram stands for a Hittite word in the genitive and does not reproduce the *ša* of the Akkadian determinate genitive *ša rēši*. In this case we can be reasonably sure that the logogram is no more than a mask for the Hittite word.

On the other hand it also appears superfluous to claim that the LÚ in this or many other professional or indeed ethnic syntagms represents anything more than Akkadian *ša*, “the one of (the object associated with the profession)”, corresponding either to a Hittite genitive phrase, an agent noun in -(t)alla- or an ethnic adj. of the type -umna-. Note the parallel between the writings LÚ *ismeriyas* (BE-LU) and ŠA ^{KUŠ}KIR₄.TAB.ANŠE. Whether one used ŠA or LÚ to represent an Akkadian substantive genitive appears to be bound to which particular logogram is being used¹²⁷³.

A lú é.šà.ga is apparently attested in Ur III documents from Lagaš, but his social status and function are obscure¹²⁷⁴. The grapheme is otherwise neither known as a logogram nor lexically, as far as I have been seen. One thus has to choose between an adaptation of a Mesopotamian logogram from an unidentified transmission and an ad hoc creation of a logogram on the basis of the underlying Hittite word.

1269 Güterbock 1957a: 361; Hawkins loc. cit. 222.

1270 KUB 30.23+ ii 11-16 illustrates the presence of the “bed”, *sasta-*, in the É.ŠÀ-*ni*.

1271 For CLuw. *wa-aš-ši-ni* = NÍ.TE-*ni* (KUB 35.48 iii 11 // KUB 35.58 ii 8) see Laroche 1958: 105.

1272 Miller 2004a: 318-319.

1273 Duplication of LÚ and ŠA is also attested in the Urartian writing LÚ ŠA SAG^{MES} at VAT 7770 obv. 10 (Salvini 2007: 38).

1274 Yamamoto 1981: 108 refers to the lú é.šà.ga as a class of person mentioned in the “palace tablets” (šà.dub é.gal) of Lagaš alongside the GA₅.ŠU.DU₈ (“cup-bearer”), muhaldim (“cook”), sukkal (“court messenger”) and dub.sar (“scribe”) but gives no references.

LÚ.LU₇^{LU1275}

This logogram undergoes numerous variations in Hittite, its central core (LÚ.)-LU₇^(LU) being expanded by both Sumerographic and Akkadographic abstract (NAM/-UTTU) and dependent genitive formations (DUMU+gen.), which do not appear to affect its Hittite meaning, with one or two exceptions. It essentially remains Hittite *antuhsa-*, “man, person”, although it can be used for *antuhsatar* and occasionally alternates with *hūmant-*, “all”. The following presents a brief review of the forms and their uses in Hittite.

Starting with simplex LÚ.LU₇^{LU} the logogram clearly signifies a gender indifferent “person” (*antuhsa-?*) in one passage of the Laws¹²⁷⁶. Furthermore, the reading *antuhsa-* is confirmed by the manuscript alternation LÚ.LU₇^{LU}-*an* KBo 6.2 ii 27' (OS) // *an-tu-uh-ša-an* KBo 6.3 ii 48 (NS), also from the Laws. We also find Old Script manuscripts using LÚ.LU₇^{LU} where New Script manuscripts use the logogram UN for *antuhsa-*: LÚ.LU₇^{LU}-*an* KBo 6.2 i 16' (OS) // UN-*an* KBo 6.5 i 4' (NS).

In the following case from a celestial omen text it appears that the abstract (*antuhsatar*), meaning “people”, is being used in the ergative with a singular verb, with the ergative ending (*antuhsannants*) graphically represented by -az. The plurality of the logical referent is indicated by pluralising the logogram LÚ:
LÚ^{MES} LU₇^{LU}-az-za D[UMU^{MES}-ŠU?] (13) A-NA KÙ.BABBAR *ha-ap-pí-ra-iz-[zi]*, “the population will sell its children for silver”,¹²⁷⁷ There is also a clear space between LÚ^{MES} and LU₇^{LU1278}. It is difficult to imagine precisely what the scribe was thinking here.

More usually the abstract *antuhsatar* is represented by Akkadographic (LÚ.-LU₇^{LU}-UT-TI for *amēlitti*) or Sumerographic (NAM.LÚ.LU₇^{LU}) means. The following case, which uses the Akkadographic writing of the abstract, is interesting in that it juxtaposes two logographic ways of writing *antuhsa-*:

a-ši UN-aš IŠ-TU ZI LÚ.LU₇^{LU}-UT-TI “that man from the life of humanity (let him be taken)”¹²⁷⁹.

1275 Modern Sumerological practice is followed here in indicating that the sign U₁₈/ULU (GIŠGAL, MZL 80) is to be read LU₇, with the LU acting as a phonetic complement, indicating the Sumerian value. This was already Deimel's reading (LU₈, MZL 80). The word is related to Akkadian *hullû* (CAD L 242), which is exclusively used in literary texts, and is thought to be a Sumerian loan-word. That the Sumerogram was occasionally pronounced as a Sumerogram or as its underlying Akkadian word in Hittite texts is shown by the form DUMU.LÚ.LU₇^{LU}-*us-ša-an* (nom. sg.) KUB 17.27 iii 13 NSbii.

1276 *ták-ku LÚ.LU₇^{LU}-aš LÚ-aš na-aš-ma MUNUS-za*, “if a person, man or woman,...”, KBo 6.3 i 14 (NS) = KBo 6.2 i 7 (OS); CHD P 325; Hoffner 1997: 20.

1277 KUB 34.14+KBo 34.122 rev. iii 11-12'.

1278 As visible in photo N13675b.

1279 KBo 34.139 obv. i 3'.

In one case it is possible that the abstract Akkadogram may correspond to the concrete noun *antuhsas*: [L]Ú.LU₇^{LU}-UT-TI *hu-u-ma-an-da* ^{UZU}ÚR^{HI.A} “all the limbs of the person”¹²⁸⁰.

Clearly with abstract/collective meaning and in a position that appears similar to a well-known phrase, is the following example: *hal-ki-iš-wa ma-ah̄-ha-an* NAM.-LÚ.LU₇^{LU} GUD UDU *hu-i-tar-ra hu-u-ma-an hu-iš-nu-uš-ki-iz-zi* “(saying) like barley brings to life the people, cattle, sheep and all the animal world”¹²⁸¹.

Here the word *antuhsatar* clearly plays the same role as the Sumerogram NAM.-RA in the phrase NAM.RA GUD UDU, here indicating not a “folk taxonomy of wealth” but rather a taxonomy of living beings¹²⁸². Here living beings are divided into human and non-human. From an Akkadian tablet in MS Boğazköy-ductus we have the same logogram used possibly for Akkadian *amēluttu*, but more likely for *nīši* “population” (see below): (5) NAM.LÚ.LU₇^{LU!} (6) [*s*]a ^{URU}ú-ru-uš-ša, “the people of Urussa”¹²⁸³.

However, the Sumerian abstract noun clearly also stands for the concrete *antuhsa-*, at least in sense: [GU]D-uš-ša-a[n] U]DU-uš NAM.LÚ.LU₇^{LU}-aš ŠAH.TUR-ša-an UR.TUR-ša-an [pár-ku-nu-uš-ki-iz-zí]¹²⁸⁴, “[he keeps purifying the [ox]en [sh]eep, humans, the piglets, the dogs...”]. An understanding of how this works grammatically is rather difficult, however. Far simpler is the following case: ŠA 1 NAM.LÚ.LU₇^{LU}-ma-as ME-EL-QÍ-ZU “but it is the ration of one man”¹²⁸⁵.

An interesting re-interpretation of the abstract form brings the LÚ element to the head of the phrase, thus leaving it as a genitival syntagm in Sumerian: “the man of

1280 KBo 52.26, 11'. Ritual of Alli, = [k]u-u-un UN-an U[ZU^{HI.A}] KBo 24.9 rev. iii 8' (NSbii) = ku-u-un EN.SISKUR ^{UZU}ÚR-ni'-eš KUB 41.1 rev. iii 17' (NSc); Jakob-Rost 1972: 42-43. However, if there is enough space, this is likely to be [DUMU.L]Ú.LU₇^{LU}-UT-TI.

1281 KBo 4.2 i 5.

1282 For analysis of the phrase NAM.RA GUD UDU see Watkins 1979, especially 285 and fn. 3 for examples not using NAM.RA. NAM.LÚ.LU₇^{LU} also appears to be used for “population” in the text Bo. 7833 ii 3. cf. N]AM.^{!LÚ!}[L]U₇-aš GUD-aš UDU-aš HUL-lu KBo 12.94, 6'.

1283 KBo 1.5 rev. iv 5.

1284 KUB 41.7 obv. i 5. It is not immediately clear what case these nouns are supposed to be in. The context is the purification of impurities which are then to be locked in a jar (Haas 2003: 757). One would suppose that the nouns are acc. plural, but *antuhsas* is not an acc. pl. form (Hoffner/Melchert 2008: §3.16). The parallel KUB 28.82+ i 11 has [GUD]^{HI.A}-ša-an UDU^{HI.A}-uš at this point, which would appear to argue for an accusative plural. Later in the same context the parallel text writes (i 16) [GU]D-un UDU-un LÚ.[LU₇^LU].DUMU-an ta-ru-up-pí-ia-ah̄-ha-aš, “he collected the ox, the sheep and the human's son” (see below). The scribe of KUB 41.7 obviously didn't know -as was not acc. pl. common gender, unless he was using a free-standing genitive of the abstract *antuhsannas* (Hoffner/Melchert 2008 §16.61, and next fn. but one).

1285 KUB 32.123 ii 33'. This could also be interpreted as “the ration of one people”, however, although this is unlikely.

“humanity”, parallel in structure to the phrase DUMU NAM.LÚ.LU₇^{LU}. The Hittite will nevertheless still have been *antuhsa-*, as most probably to be read in the Hymn to the Sun-god: KUB 31.127+ i 48 *ku-u-un-na* LÚ NAM.LU₇^{LU}-*aš* īR-KA, ibid. 56 *ka-a-ša* LÚ NAM.LU₇^{LU} īR-KA. “this human, your servant”¹²⁸⁶. Most probably extrapolated from this is the abstract form NAM.LU₇^{LU}¹²⁸⁷.

“Human(ity)’s child”-constructions: DUMU (NAM.)LÚ.LU₇^{LU}

The construction involving “child”+“humanity” in some combination is the most frequently encountered of all expressions using (LÚ.)LU₇^{LU}. However, it is frequently unclear whether we are dealing with a simple or a complex Hittite expression. Does it simply represent “human”, *antuhsa-*, or is it really “the child of humanity”, *antuhsannas* CHILD?

Starting again with the simplex LÚ.LU₇^{LU}+DUMU, the conceptual area inhabited by DUMU LÚ.LU₇^{LU} is made clear in ritual prescriptions. Defilement (*paprahta*) in front of the gods, in front of the dead and PA-NI DUMU LÚ.LU₇^{LU} are mentioned as occasions for performance of ritual¹²⁸⁸. This leads us to expect *antuhsa-*, meaning “human”, although a more complex phrase cannot be excluded.

In the following example it appears to represent simple Hittite *antuhsa-* on a notional level (division of life into humans and beasts), although the right-movement of the Sumerian head-noun due to the addition of a phonetic complement is only usually seen in complex phrases that consist of Hittite head-noun+genitive: [(GU)]D-un UDU-un L[Ú.LU₇^L]^U DUMU-an ta-ru-up-pí-ia-ah-ha-aš¹²⁸⁹, “he has collected the ox, the sheep the h[uma]n’s child”. Similarly see [LÚ.L]U₇^{LU} DUMU-aš KUB 26.65 rev. iii 9' (NSc — Suppiluliuma II). In both cases the head-noun is complemented phonetically for Hittite, thus revealing the word’s true Hittite position in the phrase.

The above-mentioned possible use of the simplex Sumerian logogram LÚ.LU₇^{LU} to represent a Hittite abstract is continued in the following example, where the underlying Hittite abstract form (-anni) is indicated by the Hittite phonetic complement. The Akkadian [*ana nī*]šī, “to the people” is apparently translated by a Hittite appositional phrase using the abstract *antuhsatar* (or *dandukessar*?) + “child” in the trilingual Hymn to Adad: [*ana nī*]-šī ub-bal = LÚ.LU₇^{LU}-ni DUMU[-li ú-da-i

1286 The writing in line 48 would appear to be a nominative + genitive syntagm, with the Hittite phonetic complement marking the genitive. This is one way to explain how the whole phrase is clearly in the accusative. What this phrase would have been, however, is not clear: *antuhsannas antuhsan*? Or is it simply a free-standing genitive, “the one of humanity”, in Hittite expressed simply as *antuhsannas*? (See Hoffner/Melchert 2008: 16.61).

1287 KUB 36.55 ii 19'. See also DUMU NAM.LU₇^{LU} below.

1288 KUB 12.58+ ii 31.

1289 KUB 28.86+ i 16 (NS).

(?)¹²⁹⁰; literally “he brings to humanity, to the child” in partitive apposition, but pragmatically identical to the phrase “child of humanity”. The same text also has the correspondence Akk. [n]i-šu = DUMU LÚ.LU₇^{LU}-ia¹²⁹¹, where one might suppose that the Hittite is using the singular *antuhsas*, or even “child of *antuhsas*” in a collective sense.

While LÚ.LU₇^{LU} could thus conceivably be used to express either an abstract (*antuhsatar*?) or a concrete (*antuhsas*) noun, the same does not appear to be true of the complex phrase DUMU LÚ.LU₇^{LU}. The one case where the whole phrase appears to be given the phonetic complement -tar, which would make a good, although not conclusive, argument for DUMU LÚ.LU₇^{LU} being a simplex Hittite phrase, is shown by photo collation to be unreliable¹²⁹².

The text of the Hedammu myth shows alternation between the Akkadographic abstract and the Sumerographic abstract formations: DUMU LÚ.LU₇^{LU}-UT-TI versus DUMU NAM.LÚ.LU₇^{LU}-an:

KUB 33.103 ii 9: ku-wa-at-pát-wa [še-er z]i-ik ^Dku-mar-pí-iš DUMU LÚ.LU₇^{LU}-UT-TI i-da-la-u-wa-ni ša-an-hi-iš[-ki-ši] // KUB 36.16, 18' DUMU NAM.LÚ.LU₇^{LU}-an
“why, Kumarbi, do you seek humanity//human(s) for evil?”.

It is debatable whether these variants actually hide different words. Either the first is DUMU.LÚ.LU₇^{LU}-UT-TI “humanity” or it is DUMU LÚ.LU₇^{LU}-UT-TI “child of humanity”, or it is simply “(the) human” used in a collective sense. The lack of Hittite phonetic complement as against the variant reading DUMU NAM.LÚ.LU₇^{LU}-an may be conditioned by the fact that the writing is Akkadographic. DUMU LÚ.LU₇^{LU}-UT-TI as a genitive syntagm appears to be the safest interpretation according to the above analysis. This is supported by the almost completely Akkadographic writing of the phrase as DUMU A-MI-LU-(UT)-TI in the Annals of Mursili II and CTH 85 (Hattusili III)¹²⁹³.

Precisely parallel to the indication of the plural of the logical subject in LÚ^{MES} LU₇^{LU}-az for *antuhsannanz* we also have DUMU LÚ^{MES} LU₇^{LU}. This is also thus likely to represent an underlying Hittite abstract by means of the collective determinative: “son of humanity”¹²⁹⁴.

1290 KUB 4.5 obv. iii 6 // KBo 12.72 obv. iii 6 (NSc), Schwemer 2001: 193-194 “bringt er den Menschen”.

1291 KUB 4.4 rev. 9'-10'.

1292 Siegelová 1971: 42 reads D[U MU LÚ.]LU₇^{LU}-tar₁ in KBo 26.72 obv. i 17, but photo Mainz B1319b shows that this broken sign could equally well be -a[n], which is to be preferred in view of the uniqueness of a writing with -tar.

1293 See catalogue in appendix.

1294 KBo 43.319 obv. i 27.

DUMU NAM.LÚ.LU₇^{LU} itself has also been supposed to correspond to simple *antuhsas*¹²⁹⁵, although there is no direct evidence for this. In fact, where variant readings between manuscripts do exist, the evidence is less than obvious. The alternation between DUMU NAM.LÚ.LU₇^{LU}-*aš* and *hu-u-ma-an-za*, “everyone” across two manuscripts of the Apology of Hattusili, is assumed by H. Otten to represent “more than a graphic variant”¹²⁹⁶. Further complication is added by *da-an-du-ke-eš-na-ša* DUMU-*aš*, “child of mortality”, from the MS prayer of Kantuzzili, which has been supposed to be a half-phonetic writing, due to parallel writings with DUMU NAM.LÚ.LU₇^{LU} in similar passages from related hymns¹²⁹⁷. Possibly related to both of these phenomena is the expression *da-an-du-ki-iš hu-u-ma-an-za* “every mortal”, again from the Hymn to Adad¹²⁹⁸.

DUMU NAM.LU₇^{LU}-*li* in KUB 36.32, 7 (MS) is the equivalent of *dandukesnas* DUMU-*li* “child of mortality” according to I. Hoffmann¹²⁹⁹. It was more recently translated by A. Archi as an adverb in *-ili*¹³⁰⁰.

Yet another complex syntagm is evidenced by the phrase *zammanti* DUMU.-NITA¹³⁰¹ which corresponds to DUMU.<LÚ.>LU₇^{LU} in obv. 12' of the parallel text¹³⁰².

As we saw above for LÚ.LU₇^{LU} DUMU-*aš* The form with the Sumerographic abstract NAM.LÚ.LU₇^{LU} is also attested swapping positions with its head-noun, presumably because of Hittite phonetic complements on DUMU, although this is not attested without damage¹³⁰³.

An apparently pleonastic Sumerian and Akkadian phonetic complementation is also attested: DUMU NAM.LÚ.LU₇^{LU}-*UT-TI*¹³⁰⁴. One should probably understand this as no more than the correct Sumerian word being used as a logogram for the

1295 Otten 1981: 34.

1296 Otten loc. cit.

1297 KUB 30.10 i 21.

1298 KBo 3.21 ii 21.

1299 Hoffmann 1992: 291.

1300 Archi 2002: 9 “...(the king who) as a human being...”. The tablet is notable in that it always writes DUMU NAM.LU₇^{LU} (KUB 36.32, 7, 32 + KUB 36.55 ii 19), which Archi always restores with <LÚ>. This is perhaps evidence for the phonetic value LU₇. See also *'I-NA UD.II^{KAM} 'DUMU'* LU₇^{LU}-*UT-TI-[ká]n* *l^DUTU[-i me-na-aḫ-ha-an-da]* (13') [Q]A-TAM-MA *a-ša-a-ši* “on the second day he seats the son of humanity in this way [before] the Sun-god”, KUB 24.10 obv ii 12' (NSbii) = KUB 24.11 obv. ii 33' (NSc), contrast DUMU LÚ.LU₇^{LU}, KBo 24.10 rev. iii 5'. Jakob-Rost 1972: 40 (ed. ii 55') corrects to DUMU.LÚ.ULÙ^{LU}-*UT-TI* without comment. See also: DUMU.NAM.LU₇-*aš* KBo 58.27 i 8; KUB 15.35 obv. i 49; KUB 15.35+KBo 2.9 obv. i 49. DUMU.LU₇^{LU}-*TI-ma-mu* VBoT 120 ii 19'.

1301 KUB 44.4+ rev. 24.

1302 Beckman 1983a: 185.

1303 KBo 34.110+ obv. 7: URU-*ri-an pa-an-ku-un* NAM.LÚ.LU₇^{LU} DU[MU-*an*]: “the city, the assembly, the person”, as a phrase meaning “everyone”.

1304 DUMU.NAM.LÚ.LU₇^{LU}-*UT-TI* KUB 23.103 ii 14; KUB 1.1 obv. i 49.

Akkadian word *amīluttu*. In one prayer it appears that DUMU NAM.LÚ.LU₇^{LU}-UT-TI is being used in contrast to the simple *antuhsan*, denoting the individual as against the group:

an-tu-uh-ša-an *ti-i-a-aš nu-mu* DUMU NAM.LU₇^{LU}-UT-TI *pí-ra-an ša-ak-la-i-e-ma-an* GÙB-la-ah-ta KUB 31.127 rev. iii 33'.

“you made (me) a person (unwelcome at the king's gate), and you have spoiled my standing before the child of humanity”,¹³⁰⁵.

As evidence against the interpretation of “humanity's son” as a Hittite genitive syntagm, both DUMU LÚ.LU₇^{LU} and DUMU NAM.LÚ.LU₇^{LU} are used in ethnic phrases, where more than a simple *antuhsas* should not be expected, although this is rare:

(14) *ma-a-an-ma-aš* (15) [^{LÚ}*a-ra-ah-zé-]na-aš* ^{Ú-UL-aš} ^{URU}*ha-at-tu-ša-aš* DUMU L[Ú.]LU₇^L[^UDIN]GIR^{MES}-aš *t[i-ia-z]i*.

“but if he (as) a foreigner — he is not someone of Hattusa — will approach the the gods ([he will die]).”¹³⁰⁶

DUMU NAM.LÚ.LU₇ *tu-ug[-ga-aš-ta-aš]* “The man of Tug[gasta]”¹³⁰⁷

Thus we have to conclude that a very wide variety of phrases can lie behind this logogram and its relatives, which can only be judged on the basis of contexts which are as yet all too unclear. If we are emphasising mortality and talking of the *dandukesnas* DUMU, then it is likely that we are in a literary text. Otherwise it is clear that the complex phrases with the Sumerian or Akkadian meaning “the son of humanity” can often mean nothing more than *antuhsa-*, “person”. We should also be aware however, that the popularity of the free-standing genitive in Hittite may have contributed to the development of phrases such as *antuhsannas* “the one of the people/of humanity”, which lent themselves well to expression through Sumero-Akkadographic dependent genitive constructions using LÚ (“the one of” = Akkadian *ša*), or even DUMU. It is fully conceivable that these themselves were open to learned re-analysis and back-translation into Hittite, thus creating ever more complex Hittite phrases to parallel their complex logographic representation.

LÚ UR.GI₇ and other animal-men

The professional designations involving LÚ(MEŠ) with the name of an animal are peculiar to Hittite cuneiform¹³⁰⁸. The difficulties involved in understanding

1305 CHD Š 46; Singer 2002: 39.

1306 KUB 13.5 ii 15 (// KUB 40.63 i 17; // KUB 13.4 ii 6ff.); Klinger 1992: 202 with note 97.

1307 KUB 31.127+ FHG 1+ KUB 36.79 obv. ii 22.

LÚ(MEŠ) as determinative or as a Sumerographic writing of the Akkadian determinate relative pronoun should be addressed here.

S. Alp proposed an equivalence of LÚ.MEŠUR.GI₇ with LÚ *sarmeya-* on the basis that *sarmiya-* is clearly a wild animal of some kind according to HKM 48 obv. 12 and that there are no other suitable candidates from among those functionaries with animal names apart from the LÚUR.GI₇ that could correspond logographically. Furthermore, the LÚ *sarmeya-* is occasionally found in the company of similar officials to the LÚUR.GI₇. This proposal has been variously accepted and rejected¹³⁰⁹. There is of course no reason why LÚ *sarmiya-* must have an attested logographic correspondence in the first place. At present, however, there is insufficient evidence to decide one way or the other in this matter¹³¹⁰.

F. Pecchioli Daddi distinguishes between two meanings of LÚ(MEŠ) UR.GI₇: 1) “cacciatore” 2) “uomo cane”. It is the latter which takes part in rituals, characteristically barking when required to do so. Are there two separate Hittite words beneath these logograms?

H.C. Melchert identified the morphology of the I.-E. word for “dog”, **kwón*, **Kwónm̥*, **Kunós* in the phonetically written LÚ₁*ku-wa-aš-ša*, LÚ₂*ku-wa-na-an-na*, [LÚ₃*k*]u-ú-na-aš-ša at KBo 7.48, 10-12 and KUB 10.66 vi 1-4¹³¹¹. Each of these is last member in a threesome of officials, the other two being LÚ₄*ha-at-wa_a-ia-aš/-an* and LÚUR.GI_{7(-an)}¹³¹². The fact that we have two “dog-men” appearing next to each other is explained as being the result of a specialisation of the meaning of *kuwan-*, as in the case of English “hound”, the synchronic word for dog being thus hidden behind the word LÚ.MEŠUR.GI₇. This could still be Alp’s *sarmiya-*, or an as yet unidentified word¹³¹³.

However, if, as is sensible to assume, the ritual performer was someone pretending to be a dog in some way, this explanation requires the distinction of two

1308 LÚPIRIG.TUR, LÚ *parsna-*, LÚUR.BAR.RA, LÚUR.MAH, LÚUR.GI₇, LÚ *hartagga-*, LÚ *kuwa-*. One may compare the Neo-Assyrian “lion-men” in sculpture identified with the ur.mah.-lú.lu₇^{lu} in NA texts (Ellis 1977: 74); also the isolated and peculiar mention of 1,188 LÚUR.-GI₇ at VAT 7770 obv. 14 in Urartian (Salvini 2007: 38).

1309 F. Pecchioli Daddi 2000: 349f. compares It. *mastino* “dog, watchdog”; Hoffner 1997: 11f. excludes *sarmiya-* on the basis of the co-occurrence of GAL LÚ.MEŠ *sar-mi-ia-aš* and GAL LÚ.MEŠ KÁ.GAL UR.GI₇ at VS 28.7 i 9-12 (NH/NSa), although one might also infer the opposite from the same attestation.

1310 CHD Š/2 278f.

1311 Despite Melchert’s characterisation of the palaeography as Neo-Hittite, KBo 7.48 could be MS (with Konk. “mh?”). KUB 10.66 is NSb/c (one possible late ḪA).

1312 The comparison between LÚ₁*ku-wa-na-an-na* and Gk. *kuón* had been made by A.H. Sayce in *AfO* 4, 1924, but subsequently forgotten (see Melchert loc. cit. 101).

1313 D. Groddek prefers Melchert’s explanation to Alp’s on the grounds that it is unlikely that there be two words for the same creature and that Melchert’s is more susceptible to Indo-European etymology (Groddek 2002: 83). However, Melchert’s point is precisely that these are different types of dogs, referred to by different words.

different dog types by whatever means, such as masks or costumes, the ritual performers were using to identify themselves as dogs apart from by barking. It is alternatively possible that these are two different professional/cultic designations, each involving the word for “dog”, one being perhaps the hunter with dogs, the other being the “dog-man”. The personal name ^fKuwattalla, although female, offers itself as an obvious candidate for the “hunter with dogs”, as an agent noun most probably formed on the basis of the stem *kuwa-* “dog”¹³¹⁴. This would have to assume a re-analysis of the old hysterokinetic n-stem as an a-stem¹³¹⁵. The phonetic spellings of ^{LÚ}*kuwas/kuwanassa/kunas* would thus have been used in the relevant attestations in order to distinguish the two types of ^{LÚ.MEŠ}UR.GI₇: the ^{LÚ}*kuwas* and the ^{†LÚ}*kuwattalla*-¹³¹⁶. Until a phonetic writing in a suitable context is attested, however, this remains highly speculative¹³¹⁷.

The morpho-syntactic arrangement of ^{LÚ}*kuwa(n)-*, “dog(-man)”, may apply to ^{LÚ}*parsna-* (acc. sg. ^{LÚ}*parsnan*, CHD P 189)¹³¹⁸ and indeed the ^{LÚ}*sarmeyas* (nom. pl. ^{LÚ.MEŠ}*sarmēs*), as well as possibly ^{LÚ}*hartaggas*, “bear-man”, but it does not seem to have been the case with the ^{LÚ}UR.MAH, “lion-man”, which H. Otten identified with a phonetic writing, *walwalla(-)*: KBo 53.134 (1461/u, NSc), 2-3 has phonetic ^{MUNUS.MEŠ}*ha-az-ka-ra-ri(-) x[] (3)*^{LÚ.MEŠ}*wa-al-wa-al-la-ma*₁?¹³¹⁹.

These appear 4 further times together with the ^{MUNUS.MEŠ}*ha-az-qa/ka/ha-ra-ri/ia-*, who were associated with the temple and also appear frequently in combination with the ^{LÚ.MEŠ}UR.MAH¹³²⁰. Their concerted actions (fetching fruit and putting

1314 It is not apparent to me that this name would be inappropriate for a woman: for gender-indifferent names related to “power”, for example, see ^f*Mizramuwa* (Zehnder 2010: 222; NH 811-813); ^f*Muwa* (Zehnder 2010: 223; NH 832). For ^f*Kuwattalla* see Zehnder 2010: 191-192.

1315 Van Brock 1962 omits this famous name. For a similar explanation of the morphology see ibid. 86.27 (*halugatalla-*), and Melchert loc. cit. 100 fn. 4.

1316 It was obviously very unusual for these officials to appear together. The ^{LÚ}*ha-at-wa_a-ia*, whose speciality appears to be shouting *hatwaya*, or even *waya*, also only appears in this context.

1317 It is worth considering whether one should transliterate LÚ UR.GI₇ (*ša kalbi*) for **kwatalla-* and LÚ UR.GI₇ for LÚ *kuwas*. On the other hand LÚ UR.GI₇ (= *kuwas*) + connective particle never occurs, so it may be that these were two words that were supposed to be read in apposition: *pesnas kuwas*: “dog-man”, although we cannot know from the evidence. In this case we would have to opt for the transliteration LÚ UR.GI₇ in both cases. Until a phonetically complemented LÚ is attested for any of the phrases of the type LÚ *kuwas*, LÚ *hartaggas*, LÚ *parsnas*, LÚ PIRIG.TUR etc., it is advisable to continue transliterating LÚ as a determinative in these cases: “a dog (e.g.) that belongs to the class professional (man)”.

1318 Pecchioli Daddi 1987: 364f.

1319 Otten 1969a: 95. Otten was reluctant to transliterate the last sign. It is most probably - *ma*, but collation is needed.

1320 *Mestieri* 387, in combination with the ^{LÚ.MEŠ}UR.MAH: KBo 2.8 iii 11, 23, 26; KUB 17.36 obv. 10]; KUB 44.42 obv. 7], rev. 19 (?); KUB 12.2 i 4 ^{LÚ.MEŠ}*wa-al-w[a-* parallel

it before the god, KBo 2.8 iii 23-27), are bland¹³²¹. In KUB 55.15 rev. iii (?) 7f. (NSc) they set up the god in front of the *huwasi*-stone (on?) Mt. Daha¹³²². The following sacrifice, eating and drinking is presumably not just theirs, but includes the other participants. There are ^{LÚ.MEŠ}UR.MAH from ^{URU}LA-K[I]-MI-IŠ-Š[A] in KBo 12.65 ii 3, a NSc list of officials found in the House on the Slope¹³²³.

The stem(s) of ^{MUNUS.MEŠ}*hazkara*(-), interpreting it as a Hittite word, were last treated by H. Hoffner¹³²⁴, who came to the conclusion that this is an *a*-stem used collectively and occasionally marked by an old collective marker *-i*. When subject of a transitive verb, however, it uses the suffix *-ant-*, expressed as *-az*, *Ca-za*, the so-called ergative. In some cases the collective *-ai* is re-interpreted as a stem-vowel, giving the ending *-ais* (athematically) or *-ayas* (thematically). Hoffner points out that a similar distribution is observable for *walwalla*: ^{LÚ.MEŠ}*walwalla* as subject of intransitive verbs, ^{LÚ.MEŠ}*walwallaz* as subject of transitive.

Where an ending is preserved, *walwalla-* appears to be a neut. pl./collective. In addition to KBo 53.134 there is KBo 26.158 obv. i 4: [^{LÚ.MEŠ?}*w]a-al-wa-al-la pí-ia-an-d[u]*¹³²⁵, and ibid. 7: [^{LÚ.MEŠ}*wa-al-wa-al-la-za ar-ḥa pí-tan_x-zi*¹³²⁶. Comparable with the last mentioned is the nom. *-Ca+za* (Hoffner: *-ants*) ending of their female counterparts: KUB 12.2 i 4 NSc (^{MUNUS.MEŠ}*ha-az-ga-rra-ia-za*), KUB 17.36, 10, KUB 51.47 obv. 2 [^{MUNUS.MEŠ}*ha-az-ga]-ra-za*¹³²⁷. KUB 41.14, 7 has *w]a-al-wa-al-la-ia la-[* where it may be joined to ^{MUNUS.MEŠ}*hazkara* by the connective¹³²⁸. The

to the first two passages (Otten loc. cit.); Also KUB 50.47 (IIIbi) obv. 9 (cf. Hoffner 1998b: 40, Groddeck 2004c: 75f.).

1321 When the ^{[MUNUS.MEŠ}*ha-a]z-qa-ra-i* go to the fruit in KUB 42.44 obv. 15 it is the ^{[LÚ.MEŠ}*ḥulhula* who box in the next line (see Hazenbos 2003: 128, 130). It would be rash to conclude that these are from among the ^{LÚ.MEŠ}*walwalla*.

1322 [EG]IR-ŠU ^{MUNUS.MEŠ}*ha-az-qa-ra-i* ^{LÚ.MEŠ}*wa-al-wa-l[!AT-...]/* DINGIR-LUM ^{NA4}*ḥu-wa-aš-ši pí-ra-an ta-ni-nu-na-an-zi*.

1323 *Mestieri* 376. The writing has NSbii URU and NSc KI. It lists female singers from various places (Del Monte and Tischler 1978: 195); also a ^{LÚ}*ḥa-a-pí-aš* (l. 5), a ^{LÚ}*m[i]-[n]i-[i]a-aš* (ibid.), ^{LÚ}AGRIG ^{URU}*ne-ri-ik* (! rev. 4), a ^{LÚ}SANGA ^{D10}IZ-ZA-A-KI(?) x[] (rev. 5) and a ^{LÚ}EN.NU.UN ^{GIŠ}TIR (= ŠAH) ^{URU}*ne-r[i'-ik]* (rev. 6). Lakimissa (Del Monte/Tischler 1978: 239) is in the district of Kukuwawa according to HT 2 vi 2. I. Rutherford argues that HT 2 lists female singers from the districts around Hattusa (Rutherford 2004). The other place names in this section are either unknown or known only from broken contexts (Del Monte/Tischer 1978: 195).

1324 Hoffner 1998b: 37-40. See now Soysal 2010b, with a very different approach.

1325 To conform with Hoffner's model this would have to be [A-NA ^{LÚ.MEŠ}*w]a-al-wa-al-la pí-ia-an-du*.

1326 On the value *tan_x* for DIN in similar texts see Hazenbos 2003: 5 with fn. 34.

1327 *Mestieri* does not put the *-za* on this form under the rubric nom.pl., even when citing KUB 12.2 i 4. This may indicate analysis as nom.pl *-a + -za* reflexive. There are no full phonetic writings retaining both the ending of *ḥazgara*- and of *walwalla*-

1328 It is unclear if a *[w]a-al-wa-lu-wi₅-iš* in a cult inventory of Pirwa, KBo 19.131, 9, is related.

formation LÚ.MEŠ + collective is paralleled by ^{[L]Ú.MEŠ}*hu-ul-hu-la* GÉŠPU *ti-ia-an-zi* “the *hulhula*-men step into a fight” (KUB 44.42 obv. 16), although the verb is not singular¹³²⁹. Contrast this with ^{LÚ.MEŠ}*hu-ul-hu-li-ia-an-te-eš*¹³³⁰. Evidence for the collective ending of ^{MUNUS.MEŠ}*hazkara* is offered by occasional construction with a singular verb: KBo 2.8 rev. iii 12 ^{MUNUS.MEŠ}*ha-az-qa-ra-ri* EGIR *i-ia-at-ta-ri*¹ (see HED loc. cit.; Hoffner loc. cit. 38)¹³³¹.

The ^{MUNUS.MEŠ}*hazkara*(-) have been interpreted on etymological grounds as a group of percussionists of some sort¹³³². This involves derivation from *hazzik-* “to play a musical instrument” by an archaic agent suffix *-r*, which is unlikely to have been productive in Hittite during the historical period¹³³³. If the *hazkara* women are in fact musicians, perhaps *walwa-* relates to an onomatopoeic musical or oral function, possibly parallel to *palwa-(talla-)*. It may be possible to interpret the ending in *-ri* on ^{MUNUS.MEŠ}*hazkara-* in KBo 53.134, 2 (above)¹³³⁴, as ^{MUNUS.MEŠ}*ha-az-kara-tal-l[a]?*¹³³⁵. In this case the *hazkara* would have to be less the professional designation rather than the instrument or sound used by this troop. We should remember that *walwa-* is not the Hittite word for lion, but the Luwian (*walwi-*), and none of the contexts appear to be under Luwian influence¹³³⁶. The use of LÚUR.MAH would thus be a rebus writing which arose under Luwian influence.

The construction that is being used (LÚ/MUNUS^{MEŠ}+collective) perhaps indicates the activity performed by the functionaries in an abbreviated form: (the people who do) *walwa-, hazkara, hulhula*. That the suffix *-ant-* is used when subject of a

1329 Hazenbos 2003: 16 leaves the trace as x, and translates *hulhula* as an adverbial accusative with *ti-an-zi*. It is here interpreted as the equivalent of LÚ.MEŠ *hulhulyantes* Puhvel 1988: 30 “wrestlers”, with GÉŠPU as “boxing”.

1330 Neu 1974: 78f. not a transitive formation, but possibly denominal.

1331 Other examples of groups in the singular: LÚ.MEŠ *ha-a-pí-an pár-na pé-e-da-an-zi* KBo 38.12 rev. vi 11 contrast LÚ.MEŠ *ha-a-pí-eš* ibid. 13 (OS/MS).

1332 Kronasser, Carruba apud Puhvel HED III, 1991, 280f.; rejected by Tischler HEG I, 1983, 234 who translates “Mädchen” on the basis of an apparent alternation with Sumerian KI.SIKIL (Archi 1971b: 222). However, KI.SIKIL is also used of the *zintuhī*-women. The *hazgara* and *walwalla* are attested acting in combination with the ^{MUNUS}*palwatalla-* (KBo 2.8 rev. iii 16-27), who may well be a percussionist of some sort (but cf. CHD P 82-83, “crier”), here using the ^{GIŠ}*suruhā-* and the ^{GIŠ}*māri-*. For the latter see Schuol 2004: 122ff. They do not, however, engage in noise making, but merely move things around.

1333 Alternatives have involved using the agent Suffix *-tara-* (Kronasser), or *-sara-* (Carruba).

1334 Hoffner 1998b: 40.

1335 J.L. Miller's drawing in KBo 53 indicates too much space for the tiny traces of the final sign to belong to the same word. This space seems less on photo B0800h, but I have not measured it.

1336 For *walkuwa-* as the possible Hittite word for “lion” see Lehrmann 1987: 13-18; further interpretations at Holland and Zorman 2007: 44; but now also Kloekhorst 2008: 950-951.

transitive verb may indicate that LÚ/MUNUS^{MEŠ} should be read as a determinative. Further research is needed to determine when such collectives were used in professional designations. Apart from in the case of the ^{[L]U}_J^U.MEŠ *hulhula* there is no immediately apparent connection between the activity in the ritual and the activity in the name. This we might expect to find if the *hazkara* women were in fact musicians and the *walwalla*-men were making noises of some kind¹³³⁷.

The LÚ UR.BAR.RA¹³³⁸ may have been a hunter of wolves or someone dressed as a wolf. In one ritual with Luwian elements a male child who has not yet been with a woman is dressed in a goat-skin and cries out “like a wolf”¹³³⁹. The context of sexual initiation is clear, although precisely what is meant by it lies well beyond the confines of the present investigation. An illicit sexual context is in evidence in Laws §37, where it appears that the abductor of a woman is addressed with the words *zi-ik-wa* UR.BAR.RA-aš *ki-iš-ta-at* “you have become a wolf” (KBo 6.2 ii 12)¹³⁴⁰. While neither of these examples involve the use of the professional determinative LÚ, they are both examples of people acting like wolves in ritual and social contexts. The LÚ.MEŠ UR.BAR.RA appear together with the MUNUS.MEŠ KAR.KID as ritual actors in Hattic festivals¹³⁴¹. They dance together and stand in line, one beside the other. This may have a sexual background but one cannot be sure.

One fragmentary complex of related tablets attests the MUNUS.MEŠ KAR.KID and the LÚ.MEŠ UR.BAR.RA together, KUB 57.77, 2ff.¹³⁴²: XV LÚ.MEŠ UR.BAR.RA (3) [(XV MU]^{NUS.MEŠ} KAR.KID I LÚ UR.BAR.RA (4) [(I MUNUS K)]AR.KID *nam-ma* I LÚ UR.BAR.RA (5) [(I MUNUS KA)]R.KID *hu-u-ma-an-te-eš* (6) [(ki-i)]ša-an *iš-ga*(dupl. *ka*)-*ra-an-te-eš*, “15 wolf-men (and) 15 prostitutes, 1 wolfman (and) 1 prostitute and then 1 wolf-man (and) one prostitute they are all positioned thus.” This appears to be taking position for a feast of mutton cooked by the chefs.

Similar activity is attested in the parallel text, which is not a duplicate, KUB 58.63 rev. iii⁷ 7-8. On the other side of the tablet a number of items called *ulupanni*- are manipulated in some way (*ar-ši-ki-iš-kán-zi*) in the “É.ŠÀ of the god” (*ši-ú-na-aš* É.ŠÀ-*ni*). Then 12 of these items are taken by the GUDU₁₂-priest of Inar. Whether this has anything to do with the procession of LÚ.MEŠ UR.BAR.RA and MUNUS.MEŠ KAR.KID on the other side of the tablet, and whether the *ulupanni*- have

1337 No mention of the *hazkara*-women is made in Schuol 2004.

1338 Lit. *Mestieri* 373-375; Popko 1991: 125.

1339 UR.BAR.RA-i-li *hal-zi-iš-ša-i* KUB 9.31 ii 12; Starke 1985: 52. This was originally interpreted, Bossert 1944: 107, as being a writing of *luili*, “in Luwian”, assuming a derivation from a PIE **lukos* but it is followed by no speech, and the Hittite word for “wolf” is an n-stem, most probably declined nom. **ulipas* (cf. ú-li-ip-za-aš-ša-an nom. sg. +san with irregular syncope and possibly subsequent anaptyxis before -san KBo 3.8 iii 28), acc. ú-li-pa-na-an KBo 3.8 iii 10. See also Alp 1991: 326f.

1340 Hoffner 1997: 44, 186f.

1341 Schuster 1974: 26f.

1342 // KUB 57.76 obv. i 17-2 // KUB 57.78 obv. i 5-10. Note the “Syrian” ŠA in KUB 57.77, 6.

anything to do with Hitt. *ulipan-*, Luw. *ulipni-*, *walipna/i-*, “wolf”, is completely unclear¹³⁴³.

The hieroglyphic sign for “hunter” has been identified by J.D. Hawkins as that which was previously read VITELLUS *285, now to be read CERVUS₄.IACULUM as an ideogram for “hunter”¹³⁴⁴. The Empire period and Iron Age occurrences of this ideogram are listed ibid. 60f. Most important here is the case of KOCAOĞUZ, a relatively new stele that appears to have a dog’s head instead of the cervid’s (CANIS.IACULUM, loc. cit. 61)¹³⁴⁵. An unpublished Empire period button-seal from Kaman-Kalehöyük also has a sign consisting of IACULUM+animal’s head (CANIS_x?) as an onomastic element: TA₄-“HUNTER”¹³⁴⁶. The animal is long-haired with large ears, most probably a dog, but of a different type to the one featured in KOCAOĞUZ. This may indicate that there were different words for different kinds of hunters in Luwian, depending on how they hunted or what they hunted, and the same may have been the case in Hittite¹³⁴⁷. However, it has not been possible to trace anything other than cultic functions for the ^{LÚ}*walwalla* or the ^{LÚ}UR.BAR.RA.

The “hunter” with his dog only appears in limited contexts, particularly the Laws, the Kessi story and in a portion of the ritual of Alli KBo 12.126 i 27f.:

- 27 [ki-i]š-še-ra-aš ^DUTU-uš ^{LÚ}UR.GI₇-aš-ša LÚ-aš pé-ra-an nu-uš-ši ^{GIŠ}PAN-
ŠU e-eš-zí
28 [nu-uš-ši G]^{H1.A}-ŠU e-eš-zí nu-uš-ši A-NA UR.GI₇-ŠU NINDA UR.GI₇-ŠU e-
eš-zí.

“(27) Oh Sun-God of the [ha]nd, even the dog-hunter, the man (is) in front, he has his bow (28) [he] has his [arr]ows, and for his dog he has the bread of his dog”¹³⁴⁸.

As in the cases of ^{URU}GN URU-aš, this passage can be taken as evidence that LÚ here in ^{LÚ}UR.GI₇ is a determinative, although this is slightly problematic as one

1343 For the Luwian forms see Melchert 1993: 252.

1344 Hawkins 2006: 57, 58ff. The ideographic interpretation has now been challenged by Z. Simon, who prefers to interpret IACULUM (L. 285) as phonetic *zu(wa-)*, the underlying word being *zwanis*, an “aulic title” with the meaning “dog” (Simon 2008). The argument involves reading the hieroglyphic sign L. 448 which is used to write the words for “dog”, “horn” and “horse” otherwise, as *za_x*. A multiplication of phonetic values for the same sign should be avoided if possible, so I am currently reluctant to accept this proposal.

1345 Published at Şahin and Tekoğlu 2003; Ehringhaus 2005: 48f.; The CANIS.IACULUM in KOCAOĞUZ, could well be an onomastic element, as with the seal from Kaman-Kalehöyük.

1346 The seal (KL 03-22, 0300306) was printed on a T-Shirt for the 2004 excavation season, but has not otherwise been published. Collated Kirşehir museum September 2009.

1347 For a review of the words for “hunter” in Hittite and Luwian see Hawkins loc. cit.

1348 Jakob-Rost 1972: 24f, 62f.

might have liked to understand the LÚ as an Akkadian substantive genitive (*ša kalbi*). One conclusion may be that just as MUNUS.MES^S*hazgara-* appears to denote the performers of a particular cultic activity simply by mentioning that activity prefaced by a professional determinative, thus a hunter with dogs is denoted by simply mentioning the tool of his trade, the dog, prefaced by a professional determinative. As indicated above, in this case the parallel construction in Hittite language may be *kuwatalla-*, i.e. DOG+professional suffix = logogram DOG+professional determinative.

LÚ^{URU}GN

F. Starke asserts the equivalence of LÚ^{MES}^{URU}*HA-AT-TI*, “Hittites”, with phonetic *Hattusumenes* and declares that this phrase: “... meint klarlich nie die Bevölkerung des heth. Staates, sondern ebenso wie der Begriff *bangu-* 'Gemeinschaft' deren massgeblichen Teil, die Angehörigen der grossen, weitverzweigten königlichen Sippe”¹³⁴⁹. He does not say whether this is supposed to be extended to all cases of LÚ^{MES}^{URU}GN. It is thus not clear whether he means the restriction of the population denoted by a place-name to the royal family to be specifically a function of the use of the place-name Hattusa, or whether it has to do with the ethnic suffix *-umen-* or its Sumerographic representation LÚ^{MES}.

The examples cited to underline this point do not necessarily imply what Starke wants. KUB 36.109 (OS/MS), 6f.: *na-an-za ŠEŠ^{MES}-ŠU NIN^{HI.A}-Š[U] (7) [pa-]anku-uš-ša LÚ^{MES}^{URU}*HA-AT-TI še-ek-kán-du** should be translated “let his brothers (and) his sisters, and all the Hittites recognise him”. Although *pangu-* is not declined adjectivally here, it is construed as a zeugma “the totality, the Hittites” which can be translated as “all”¹³⁵⁰. If this were an apposition, wherein *pankus* was then further defined by “the Hittites”, we might not expect the verb to be plural. As a zeugma we might expect it to follow Drohla's rule, whereby the number of the predicate is determined by the last entry in a list.

Without the special definition of *panku-* as those who belong to the king's council, the definition of LÚ^{MES}^{URU}*HA-AT-TI* as referring solely to the members of the extended royal family is unnecessary. LÚ^{URU}GN does, however, often refer to the leaders of a community rather than to the whole population. Certain rulers are

1349 Starke 1996: 153 with fn. 54. Refers to Imparati 1991: 176 (this book was not available to me).

1350 CHD P 89. The objection that *panku-* can be used for a kind of assembly which cannot have consisted of the whole population is irrelevant (Starke 1996: 142 fn. 9 with ref. to Imparati loc. cit. 161ff.). The adjectival uses applying to a totality of objects (e.g. mountains) are well documented (CHD P 88-90; Tischler 2001: 410-414). Whatever assembly this was (Beckman 1982: 435ff.) it is not unusual for elites to refer to themselves as if they were referring to everyone. CHD P 92 gives the noun the basic sense “all those present (on a given occasion)”.

never referred to as LUGAL, but only as LÚ¹³⁵¹. Mita of Pahhuwa exclaims indignantly that he is not a LÚIŠ but a LÚ-aš, not a “chariot-fighter” but a “ruler”, where the word for “ruler” is probably identical with the word for “man” as male procreator, pesna-, although it could also stand for *antuhsa-*¹³⁵². It is quite possible, although it cannot be proved from the available evidence, that the expression LÚ^{URU}IŠUWA, for example, is to be read as **Isuwas pesna-*. At the very least we should be wary of associating LÚ^{URU}GN immediately with the ethnic adjectives. CHD wonders whether this use of LÚ^{URU}GN for “ruler” has been influenced by Akkadian usage. The question arises whether the other primarily ethnic uses of LÚ^{URU}GN are not also examples of genitival phrases in Hittite.

There are several ethnic adjectives in Hittite, primarily apparent in names, and there are no examples where they alternate convincingly with the ethnic LÚ^(MEŠ)^{URU}GN. It is commonly accepted that the first of these, -umna-, attested relatively frequently in Old Hittite, is the most common Hittite equivalent to the ethnic phrase LÚ^{URU}GN¹³⁵³.

1) The gentilic suffix -uma-, -umna-, -umen- has been convincingly explained by H.C. Melchert as (-u-) plus a locatival suffix *-men- with a holokinetic Ablaut-pattern¹³⁵⁴. When the LÚ(.MEŠ) is written alongside the full phonetic spelling of the gentilic suffix, it is usually understood as a determinative, LÚ^{MEŠ}ša-la-am-pu-me-ne-eš etc. This follows the sensible tendency assuming that Hittite adjectives capable of substantivisation are thus substantivised in such phrases. Thus “the Salamps” rather than “the men of Salampa”. However, when it is written before the short “stem-form”, it is often written as a logogram, LÚ^{MEŠ}URUŠA-LA-AM-PA, as this is understood as an “Akkadicising” genitive construction. This does not mean that the LÚ is supposed to represent a specific Hittite word, merely that it has a function, in this case as part of a noun-phrase, in the Akkadian linguistic register of a text.

As in the case of ethnic adjectives in -umna- the phrase LÚ^{URU}GN can function adjectivally as well as nominally, as is demonstrated by KBo 5.4 rev. 39 (Targasnalli):

na-aš-ma-za-kán IŠ-TU KARAŠ-pát ku-iš-ki ar-ḥa an-tu-uh-ša-an LÚ^{URU}AR-ZA-U-WA ta-i[a-az-zi]
“or if anyone k[idnaps] an Arzawan person from the army”

1351 CHD P 327 g 1'-2'.

1352 KUB 23.72 obv. 40. It is also possible that the contrast is between LÚ-iš (*pisenis/zitis*) and LÚ-aš, although a (class-related?) inferiority of one of the former to one of the latter is not otherwise attested.

1353 Gentilic forms are used frequently in name-giving (*Suppi-luli-uma-*) and these are discussed by Laroche 1966a: 255-263.

1354 Melchert 1983b.

Beckman 1999a: 72 translates *an-tu-uh-ša-an* LÚ^{URU}AR-ZA-U-WA as an apposition: "... a man — an Arzawan ..." presumably in order to avoid having LÚ^{URU}AR-ZA-U-WA in adjectival function. However, both LÚ^{URU}GN with "stem-form" and -umna- already appear in OS texts with no immediately apparent difference in meaning.

KBo 20.3+ obv. 1-6 lists the LÚ^{MEŠ} UR.BAR.RA^{URU}ša-lam-pu-u-me-né-eš, =^{URU}ka-a-da/ta-pu-u-me-né-eš, =^{URU}Kar-da-ba-h[u-u-me-né-eš], "the wolf-men of Salampa, Katapa, Kardabaha", who all give an ^{UZU}UR to the old woman of the palace¹³⁵⁵. In ll. 8-10 all of these are written in the stem-form: LÚ^{MEŠ} UR.BAR.RA^{URU}ŠA-LAM-P[A], =^{URU}KA-A-DA-BA, [=^{URU}KAR-DA-BA?]. The only perceptible motivation for this is as an abbreviation, although it does not occur in any other part of the text with ethnic adjectives from these place-names. The stem-form is always used, however, when other place-names occur in the rest of the tablet, e.g. [^{LÚ}AGRIG^{URU}]^UZI-IP-LA-AN-DA^{LÚ}AGRIG^{URU}A-AN-KU-WA KBo 20.4 obv. i 3¹³⁵⁶.

A similar alternation between the ethnic adjective and LÚ^{URU}GN is found in a NSc copy of an OH text: KBo 3.60 obv. ii 6 LÚ^{URU}šu-tu-um-ma-na-aš is presumably identical to *ibid.* 7 LÚ^{URU}ŠU-Ú-DA^{KI}, as already noted by Güterbock¹³⁵⁷. If, as Güterbock contended and subsequent commentators have not contested¹³⁵⁸, the form LÚ^{URU}šu-tu-um-ma-na-aš is a nominative, it squares ill with Melchert's observations concerning the distribution of the ablaut variants -uma-, -umna-, -umena- in OH and would have to be a modernisation for original *Sutumas on the part of a later scribe.

2) The adjective suffix *-ili-* was clearly used at some time to denote geographic or ethnic origin in names such as Hattusili-. It was also used to form a limited number of other adjectives (*karuili-*) and adverbs. Its apparent lack of productivity at all documented stages of the language is tentatively ascribed by E. Rieken to its early restriction to an adverbial function in the nom.-acc. sg. n. *-ili* when used to denote the language of an utterance (*nēsili* "in Hittite", *hattili* "in Hattic") or the way in which something is done (MUNUS-*ni-li* "like a woman")¹³⁵⁹. That it apparently remained productive in this last function at least is shown by the doubly suffixed *nesumnili* found in the Middle Hittite Arzawa Letter (VBoT 2 rev. 24), meaning "in Hittite", literally "in the manner of the people of Nesa"¹³⁶⁰. A case such as this may indicate that the gentilic aspect of *-ili-* was not as strong as we suppose, and needed

1355 Neu 1980: 44

1356 Neu 1980: 42 (rev. iv!) Other ethnic formations of the type LÚ^{URU}GN with stem-forms on OS tablets are documented at Neu 1980: 354-360.

1357 Güterbock 1938: 109.

1358 Güterbock loc. cit.; Soysal 1987; id. 1999.

1359 For these adjectives and adverbs see van Brock 1962: 121-125.

1360 On the reading see note in CHID L-N 454. Collation shows that not only the form of -um- (= RA) is very peculiar, but also the syllabification: *ne-e[š-u]m'-ni-li*. See also ^{URU}*Palaumnili*, ^{URU}*kanesumnili*.

recharacterising in Hittite. It is very unlikely that the Hittites ever used *-ili* for the ethnic adjective, apart from in the construction of personal names, but it is necessary to consider these formations in more detail for the possible light they may throw on the status of the so-called “stem-form”.

Both *-umna-* and *-ili-* are sometimes affixed directly to the so called stem-form of the base noun: ^{LÚ.MEŠ URU}*an-ku-ul-la-u-me-né-eš* KUB 28.97 obv. ii 3 (OH/MS), ^{URU}*Palaumnili*, ^{URU}*Gasgaili*, ¹*Gasgaili*, ¹*Neriqqaili*, ¹*Hupišnaili*, ¹*Katapaili*, ¹*Sunaili*¹³⁶¹. This is highly unusual from the point of view of Hittite suffix-formation. We expect the thematic vowel to be deleted when a further suffix is added to the suffix chain after it. When the thematic vowel is retained it is usually a case of nominal composition¹³⁶².

Several Hittite place-names construct their stem-forms from a vocalic as well as a consonantal stem: *Nerik* vs. *Nerikka*, *Pittiyarik* vs. *Pittiyariga*. It is usual to assume that the vocalic stem-form is a simple derivation from the consonantal one using the thematic vowel, as often thought for *Hattusa* in relation to *Hattus*¹³⁶³.

The conventional derivation of the *-ili-* gentilics assumes an origin at least partially identical with that of Hattic adjectives with the suffix *-il*¹³⁶⁴, although it is impossible to exclude a relation to the inherited stems using a suffix *-il-* in all cases. This explanation accounts well for the lack of productivity enjoyed by the suffix in Hittite¹³⁶⁵. Just as with *Hattušil* from *Hattuš*, as attested in the OA period, *Nerik-il* would be the normal Hattic derivation from “*Nerik*”, as far as the evidence permits us to see, and this is indeed attested in a Hattic context: ^{URU}*ne-ri-ki-il*, “(the storm-god) of *Nerik*” at KUB 28.92 i 5¹³⁶⁶.

That this Hattic expression was clearly considered identical with LÚ ^{URU}GN by scribes familiar with Hattic is explicitly shown by the phrase *ha-ni-ik-ku-i-li* spoken in Hattic and referring to the man “from the house of Ankuwa” at KBo 10.24 rev. iv 30¹³⁶⁷.

In VBoT 68¹³⁶⁸ however, a tablet listing officials from various cities and consistently using the Hattic construction, the possessive/ethnic suffix *-il* is always preceded by the vowel *-a-*, e.g. obv. ii 19 ^{URU}*ha-at-te-na-a-il*, or with a different

1361 ¹*šu-na-i-li-iš* KBo 8.34 rev. iii 1 (MS).

1362 Examples: *anna-nega-*; *assu-zēri-*; *suppi-washar-*. For an overview of Hittite nominal compounds see Hoffner 1966a; Vanséveren 2006: 115–118.

1363 Klinger 1996: 87; here s.v. *Hattusa*.

1364 Rieken 1999: 430 contra Kammenhuber apud Friedrich et al. 1969: 297f. See also ibid. 446, 461.

1365 The association with the Hittite pronominal genitive in *-el* and the particle *-ila* “oneself” made at Kammenhuber loc. cit. 298 is unconvincing, but the elements themselves remain obscure. See Rieken 1999: 430f.

1366 The writing ¹*ne-ri-ki-i-li* also occurs at KUB 3.27 rev. 15, an Akkadian letter from Ramses II to Hattusili and Puduhepa.

1367 Klinger 1996: 191.

1368 Goetze 1930b: 18–23; Klinger 1996: 194f.

convention obv. ii 14 ^{URU}*ga-it-har-za-i-il*¹³⁶⁹. Otherwise Hattic had the facility to reduce the sequence -ail(-) in toponyms and other words to -al-, cf. ^{URU}*iš-ta-ha-ra-al* (< **Istahara-il*)¹³⁷⁰. In VBoT 68 the pattern ^{URU}GN-*a-il* is clearly performing the same function in Hattic as LÚ^{URU}GN does when used as a logogram in Hittite texts. KBo 4.13 obv. i contains a similar list of place-names, contraposed to VBoT 68 by A. Goetze for his geographical investigation, and gives the following correspondences:

KBo 4.13 i	VBoT 68
20 <i>Ta-wi₅-ni-ia</i>	^{URU} <i>Ta-ú-ni-ia-il</i>
21 <i>Za-al-pa</i>	^{URU} <i>Za-al-pu-ú-i-il</i>
23 <i>Tu-ḥu-pí-ia</i>	^{URU} <i>Tu-ḥu-up-pí-ia-il</i>
<i>Zi-iš-par-na</i>	^{URU} <i>Zi-iš-par-na-il</i>
25 <i>Kaš-ta-ma</i>	^{URU} <i>Ga-aš-ta-mu-il</i>
<i>A-li-ša</i>	^{URU} <i>A-li-ša-il/A-li-ša-a-il</i>
26 <i>Ša-na-ḥu-it-ta</i>	^{URU} <i>Ša-na-ḥu-it-ti-ia-al</i>
<i>Ha-ag-miš</i>	^{URU} <i>Ha-ag-ga-mi-iš-ši-ia-il</i>
28 <i>Iš-ta-ha-ra</i>	^{URU} <i>Iš-ta-ha-ra-al</i>
<i>Ta-pí-ka</i>	^{URU} <i>Ta-pí-ik-ki-ia-al</i>

Interestingly, the -a-il in Hattic is metathesised in cases where the penultimate syllable of the GN contains an i-vowel. **Tapikkail* > *Tapikkiyal*; **Haggamissail* > *Haggamissiyal*.

Thus a parallelism emerges:

Hattic Akkadicising Hittite
-il : -a-il :: LÚ^{URU}GN : LÚ^{URU}GN-*A* :: -ili : -aili- (:: -umna-: -a-umna-)

The case of ^{URU}*pa-la-um-ni-li* might be excluded from the comparison on the grounds that the stem form *pa-la-a* is always written plene, in contrast to the other words and names¹³⁷¹. In this case, however, we might expect its derivational form also to be written plene, see ^{URU}*ha-at-te-na-a-il*. In the one other case where both a Hittite ethnic adjective from a place-name and a name utilising the elements -(a)-il are preserved, the -a- does not appear in the ethnic adjective: ¹*ka-ta-pa-DINGIR-*

1369 See also KBo 10.24, KUB 10.1.

1370 Hoffner 1998a: 117f.

1371 Tischler 2001: 391. Kloekhorst 2008: 5 fn. 7 uses the writing *pa-la-um-ni-li* as evidence that ^{URU}*pa-la-a* was pronounced /pla'a/.

LIM-(iš)¹³⁷² at KBo 2.2 iv 24 (NSbii); KUB 16.32 ii 25 (NSbii) vs. ^{URU}*ka-a-ta-pu-u-me-né-eš* KBo 20.3 obv. ii 5 (OSa)¹³⁷³.

Given that VBoT 68 is a late manuscript, although doubtless reproducing older material¹³⁷⁴, it is difficult to infer from this whether -a-il is a case of influence from writings of the type LÚ ^{URU}*NERIKKA* on the Hattic construction or vice-versa. The Hittite *-a-ili-* formation is however attested in a personal name on a tablet exhibiting features of Middle Script: *Alaša-ili* (Laroche 1966: 27) at KBo 28.137, 4, and the name *Tahurwa-ili-*, “the Tahurpan”, certainly goes back to the earlier part of the Middle Hittite period. There are no -a-il forms in Hattic language material in OS nor are there any *-aili-* forms in Hittite personal names from OS tablets, but this may well be coincidence.

The alternation between consonantal and vocalic stem-forms of the same place-names is largely not paralleled in Akkadian texts from Syria or Mesopotamia¹³⁷⁵. If the ethnic personal names in *-aili-* are not to be derived from the stem vowel of the relevant name and are difficult to derive from Akkadian, the logical conclusion is that these are already (Hattic?) variants of the old place-names: *Nerik*, *Nerikka* etc., possibly using a Hattic particle *-a*¹³⁷⁶. If so, this must have been re-interpreted as the stem-vowel and generalised to include place-names which do not originate in a Hattic context, but which still show both vocalic and consonantal stem-forms, such as *Kargamis*, *Kargamissa*. This -a will have formed Hattic adjectives in -a-il, and by extension also provided the model for Hittite names in *-a-ili-*. Such an interpretation is overly cumbersome.

Alternatively, if we assert that these are already the thematised stem-forms of Hittite, as with Laroche 1966a: 251, we should assume a re-interpretation of the suffix GN-*il-i-* as a nominal compound with -il- assuming nominal function: “the x of GN”, rather than just “the one of GN”. This is parallel to, but cannot have arisen from analogy with, other later ethnic onomastic constructions using nominal compounds, such as *Hattusa-zidi-* “the man of Hattusa”, *Tarsa-zidi-* the “man of Tarsa”, but separates -il- in *-ili-* from -il- in *karuili-* “previous”. Note that where we can

1372 Laroche 1966a: 90 no. 543.

1373 Goetze 1960: 53f. fn. 40 adduces the classical place-name Lukaonia < * *Lukkaumna* and compares *Pa-la-a* with *Lu-uk-ka-a*. Here he wishes to see a parallel to the addition of *wa* in place-names such as *Aḥ-bi-ia-a* to *Aḥhiyawa*.

1374 Klinger 1996: 197.

1375 The case of Hittite *Halpa* for *Halab* is interesting, as it not only displays the addition of an -a to the end of the root, but also shows a typical Sumero-Akkadian syncope, not found in *Nerikka* and others. See the unusual spelling ^{um}*ha-al-ba^{ki}* in a text from Alalah VII: ATOB 22.05, 7 (Dietrich and Loretz 2004: 105).

1376 Soysal 2004: 207 records two particles -a. -a¹ is attached to nouns, and -a² to verbs, neither to place-names, although -a² could conceivably have a locative sense.

juxtapose the forms, names of the type GN-*zidi*- may be the later forms of those of the type GN-(a)-*ili*, although they can not be said to replace them all¹³⁷⁷.

If this is the case, we need to understand the Hattic GN-a-il for LÚ^{URU}GN in Empire period texts as a non-Hattic scribal creation under the influence of the Hittite thematised form, demonstrating perhaps an insecurity how to deal with the Hattic suffix -il¹³⁷⁸. One problem with this solution is that Hittite determinative compounds are relatively rare, and that ethnic determinative compounds appear late in the onomasticon, exclusively with Luwian language material. Furthermore, the oldest attestation of a name using -*ili*-, *Tahurwa-ili*- may use a Hattic form of the place name: *Tahurwa* for Hitt. *Tahurpa*¹³⁷⁹.

It thus seems likely that the gentilic forms in (LÚ+) GN-a (+-il), are not merely graphic variants of the more usual forms without -a, but do in fact originally represent either different phonetic shapes of the place-names, or the thematised form re-interpreted as a compound. The preservation of a- instead of its usual deletion in these cases perhaps indicates an awareness of the foreign origin of the suffix. Although ethnic formations using this suffix to make names are most frequently the only evidence for ethnic adjectives formed from place-names, it is not permissible to expect that an -*ili*- form was ever represented by a LÚ^{URU}GN construction in writing.

3) -*a-hsu*- This has clearly died out by the time of the Hittite archives, but is attested in Anatolian names from Kültepe (See above under DUMU). At HKM 51, obv. 4 and rev. 8-7 there is a suggestive alternation between two writings for the same place, albeit both in the Akkadicising genitive construction: (4) LÚ^{URU}PÍ-IT-TA-LA-AH-ŠU-WA, (8) LÚ^{MEŠ} ŠU.GI (9) ^{URU}PÍ-IT-TA-LA. One can only wonder whether the first is a relic of an older, no longer productive ethnic adjective in -*ahsu*-. *Pittala*- would be the original place-name, **pittalahsu*- at some time a “denizen of Pittala” and †*Pittalahsumna*- or †*Pittalahsuwas* (*pesna*-) a later re-characterisation of the no longer understood and unproductive formation, written heterographically as LÚ^{URU}PITTALA.

4) An ethnic adjective in -*iya*- also appears to be preserved in the Laws, but only for the word “Luwian”. The OS manuscript A has LÚ^{URU}lu-i-in (KBo 6.2 i 39), while later ms. B has LÚ^{URU}lu-i-ia-an (KBo 6.3 i 48). I am unaware of this ethnic formation being used elsewhere. -*iya*- is a suffix in Luwian producing adjectives such as

1377 *Halpa-ili* (HKM 111 rev. 21), *Halpa-zidi* (Laroche 1966a: 56 no. 259); *Tahurwa-ili* (Laroche 1966a: 169 no. 1205); *Tahurpa-zidi* (KBo 32.136 obv. 5]).

1378 With Laroche 1966a: 251.

1379 See *Tahurpa-zidi*. Contrast Hattic *hal-wuu-u[i]-te-la-aš-ha-a-wi*; KUB 28.83 obv. 4, *ka=hal-wuu-uz-ze-el* KUB 28.75 ii 3-4 with Hitt. ^D*Halputili-* and ^{G/S}*Halputili-* (van Gessel 1998: 79). However, the Hattic is also written with a [p]: *ka-a=hal-pu-u-ut-ti* KUB 28.15 rev. 34b. Laroche 1966a: 248.

tatiya- “paternal”, *amiya-* “mine”, but it is not overly productive in attested Luwian. One might speculate that *-iya-* was at one time an ethnic suffix beside the well known Luwian ethnic suffix, *-wani*. The appearance of this Luwian suffix here in a Hittite context may be reproducing Luwian usage for the word “Luwian”.

5) A few forms are preserved which write a Hittite genitive instead of a stem-form after LÚ^{MEŠ}:

LÚ^{URU}*ha-at-ti-na-aš-kán* KUB 40.36 obv. i 8 (MH/MS)¹³⁸⁰
 LÚ^{MEŠ} KUR^{URU}*Hur-la-aš-ša* KUB 26.72 obv. 9 (OH/NS)

To these can be added those cases where further sentence elements have been inserted between the LÚ and the place-name:

KBo 8.35 obv. ii 30: V LÚ^{MEŠ} *kat-ti-iš-mi* ^{URU}*tal-ma-li-ia-aš* (MH/MS),
 vs. ibid. 32: V LÚ^{MEŠ} *kat-ti-iš-mi* ^{URU}*IA-AH-RI-IŠ-ŠA*¹³⁸¹.

Here both the construction using the stem-form and that using the Hittite genitive follow the rule, presumably inherited from Akkadian-language writing practice, that uncomplemented logograms are followed by genitives dependent on them rather than being preceded by them as is normal in Hittite syntax. A similar occasional occurrence of this is found among the place names using KUR^{URU}GN. We can therefore expect that the Hittite in these cases at least will have been *Hattinas* / *Talmaliyas pesna-* / *antuhsa-* etc.¹³⁸² In the cases of LÚ KUR^{URU}GN we are then doubtless dealing with e.g. *Hurlas utniyas pesna-/antuhsa-*.

A parallel for these from the onomasticon is to be found in the determinative compounds expressing ethnicity, *Hattusa-zidi-*, *Tahurpa-zidi-*, etc. Equally comparable and implying a parallel construction which indicates the normal position of the genitive, is the phrase designating a woman from a particular area: ŠA KUR^{URU}AZ-ia-za MUNUS KBo 22.40 rev. 27 (Hukkana, MS).

LÚ NAM.NUN.NA-*iš*

This term occurs in an obscure Hattic context at KBo 37.89, 8¹³⁸³. nam.nun.na is attested lexically equalling *ru-bu-tu₄* at Izi Q 297, but not otherwise, and only in late bilinguals¹³⁸⁴.

1380 // KBo 8.35 obv. i 3: *-a]t-ti-na-aš-kán* (MS).

1381 // KBo 50.67+ obv. ii 31] MS.

1382 It is also conceivable that a substantive genitive construction without head-noun was used, although these are otherwise perhaps too rare in Hittite to have stood behind such a common gentilic phrase in any quantity.

1383 NSbii script, unbroken + broken DA, late LI, late URU, *kat-an*.

The logogram is of interest in that it presents a conundrum for anyone wishing to decide whether LÚ is to be read as a determinative or not. “nun” is the normal Sumerian equivalent of Akk. *rubû*, “prince”. nam.nun(.na) is the office of “prince-hood”, Akk. *rubûtu*. A *lú nam.nun.na would thus literally be a *ša *rubûti*, the “one of the princehood”. The lú functions as the head of a genitive phrase.

Is this the same as a “prince”? There is no evidence that a *rubû* should have anything to do with a DUMU.LUGAL or a ^{LÚ}*tuhkanti-*, and this should warn us against associating ^{LÚ}*tuhkanti-* with the LÚ NAM.NUN.NA-iš on the basis of the i-stem. Theoretically the phrase could also reproduce a Hittite phrase “man of princehood” using the i-stem *piseni-*. For the moment, however, we are dealing with intangibles.

MÁŠ = *hassatar*

Akk. *kimtu* (“family”) has the logogram IM.R.I.A, which is the regular word for family in Sumerian and does not appear in Hittite texts¹³⁸⁵. The equation *MÁŠ = *hassatar* does not occur in the apparently complete treatment of MÁŠ in Izi Boğ. A 309-318¹³⁸⁶.

Hittite cuneiform, or its predecessor, inherited the Sumerograms MÁŠ, MÁŠ.-TUR and MÁŠ.GAL as logograms for different kinds of Akk. *urīšu* “billy-goat”¹³⁸⁷. However, MÁŠ on its own is not used for the goat in Hittite, rather UZ₆, which represents Akk. *enzu* (= “female goat”) in Mesopotamian cuneiform. Obviously Hittite did not distinguish between male and female goats by individual logograms¹³⁸⁸. The sign MÁŠ on its own was thus left free to assume another meaning, which did not occur with the compound logograms. How it came to mean “family” is obscure.

1384 MSL 13.222. It is not attested in the nam-section of Proto-Izi II (MSL 13.47-48), but may be hidden in a break. The collation of ms. B (Nippur) at loc. cit. 244 nam.lú.x, could be a starting point, given that the edition was prepared from a photo. See CAD R 401. nam.nun.na is well attested in Sumerian literature (e.g. níg nam.nun.na Šulgi D 391, ETCSL).

1385 CAD K 375ff. It does occur in the Akkadian-language letter of Hattusili III to Kadašman-Enlil II, KBo 1.10+ rev. 58-61, where it is clearly a Babylonian term (Singer 2009: 179).

1386 MÁŠ is treated at Proto-Izi 344-348, but does not occur in the First Millennium Izi texts.

1387 The precise meanings of these terms and their Akkadian will have varied geographically. The distinction was recognised by B. Landsberger: māš.gal = *daššu* “ausgewachsenes Männchen”; māš = *gizzu* “zweijähriges Männchen”; māš.tur = *lalû* “einjähriges Männchen” (Landsberger 1935: 158-9). Ura 13, 215-216 makes no distinction, glossing *urīšu*, ŠU-lum respectively. The Nippur forerunner is very similar to the first millennium text in its order, but we cannot tell if a distinction was made as it is unilingual.

1388 For Sumerographic distinctions between male and female animals see Hoffner 1997: 324 and the discussion of MUNUS.AL(LÁ) here s.v. AMAR.MAH.

E. Forrer argued for a development of MÁŠ, “family”, from MUD in the meaning “give birth”, Akk. *(w)alādu*. MUD itself, when used in Hittite texts, appears to be translatable by “rebellion”, especially in KBo 4.14 obv. ii 26 and obv. iv 67 (MUD.BAL). This Forrer attributed to a second wave of influence from the Assyro-Babylonian area¹³⁸⁹. Most recently, in her unpublished dissertation on the “Hittite Family”, J. Pringle argues for a development of MÁŠ by loss of a vertical from MUD = *(w)alādu* and compares the OB forms of MUD and MÁŠ¹³⁹⁰. Similar relations exist between signs in Sumerian, such as *dal* = “fly” and *mušen* = “bird”, where one vertical has again been lost to cross from verb to noun. Such an innovation would be quite unparalleled in Hittite scribal practice, but is not unthinkable.

A similar development of MÁŠ from MUD might be posited using the meaning “blood” as the bridge to “family”. However, the primary Mesopotamian logogram representing Akk. *dāmu*, “blood” is ÚŠ (= BAD), which can also be read MÚD, the latter belonging to the first millennium lexical tradition¹³⁹¹. MUD is also attested lexically with the meaning “blood”, but again only late and then with a number of question marks as to the relevant lexical tradition¹³⁹².

While at least one use of MUD-tar at KBo 4.14 obv. i 42 may refer to the “family of the [k]ing”, there is no instance where it definitely means “blood” in Hittite¹³⁹³. Furthermore, the use of Hitt. *eshar*, “blood”, to refer to “family” is restricted to two texts, the edict of Telipinu, if the phrase *eshanas-pat ishās* is in fact to be interpreted in the sense of “pater familias”,¹³⁹⁴ and the phrase expressing the relationship of Arma-Tarhunda to Hattusili III, KUB 19.67+ i 18: *[ku]it ishanas antuhsas ēsta*, “because he was my blood-relative”¹³⁹⁵. From neither of these cases is it clear that “blood” is an immediate metaphor for family, and the only case of MUD that may mean “family” is complemented MUD-tar anyway¹³⁹⁶.

This leaves the equivalence of MUD = *(w)alādu* as a possible fulcrum for the development of the meaning “family” for MÁŠ, presumably by means of the patent etymology of *hassatar* from *hass-* “to give birth”. More strictly this is: mud = *ba-nu-*

1389 Forrer 1926: 161; Sommer 1932: 136.

1390 Pringle 1993: 78. Some of these can now be seen at Mittermayer 2006: 14-15.

1391 uš BAD = *da-mu* Proto-Ea 103 (MSL 14.35); mu-ud BAD = *da-a-mu* Ea II 78 (MSL 14.250).

1392 mu-ud MUD = *da-mu* certainly occurs in the late S^b 1, 58. It is also contained in the Neo-Babylonian version (A) of Aa II/6, 29 (MSL 14.293). The Neo-Assyrian version (B, 19ff.) has MÁŠ = *si-ib-tu, bi-ru, bi-ru-ú*¹ at this point and no MUD at all. The equivalent passage from Ea II, which is only preserved on a MA tablet at this point, has neither.

1393 Sommer 1932: 136.

1394 Hoffmann 1984: 53 “des Blutes Herr”; Puhvel HED I, 307 “the one in charge of the murder [i.e. the kinsman entitled to extra-judicial settlement]”.

1395 Puhvel HED I, 307.

1396 Sommer 1932: 136.

u šá a-la-di at Idu II 53 and Nabnītu I 14¹³⁹⁷. Pringle associates the use of the verb *iya-* of “creating” children used by Hattusili and Puduhepa¹³⁹⁸. Nabnītu is a MB composition, one of the “group vocabularies” organised according to associations based on its Akkadian rather than its Sumerian column. It is not attested at Hattusa, although of course such material (e.g. Erimšuš) was popular there. MUD = (*w*)alādu is not attested at Hattusa as a logogram, however. This would be purely lexical material creeping into the logographic repertory.

(KUŠ/GIŠ)(É)MÁ.URU.URU_{6/7} “quiver”

Ehelolf suggested the value URU_x for what he saw as TE-gunû (URU_{6/7}) in this logogram on the basis of the Hittite phonetic complementation by URU¹³⁹⁹. M. Nakamura (loc. cit.) points out the fact that the Hittite forms of the final sign correspond rather to URU₆ (NÍNDAXÚ-AŠ) or URU₇ (ÚRXÚ-AŠ), while the value URU₅, as adopted by HZL 87, should be reserved for URU_x only when it is identical to TU, itself also in fact TE-gunû. This latter use of the sign-form TU is not attested at Hattusa¹⁴⁰⁰. The false identification of URU₅ in this logogram was also a criticism levelled by H. Hoffner at J. Friedrich's Hethitisches Wörterbuch in 1967. Hoffner 1967c: 355-356 divides the attestations according to their distribution as URU₆ or URU₇. At this time there was only one known attestation of URU₇. This number has now increased to at least seven published attestations. The synoptic overview of forms and palaeography in the table below indicates a clear bias of URU₇ to “older” script categories, even if there is no attestation before Middle Script. On the other hand the three occurrences of an earlier URU₆ are in doubtfully MS manuscripts, the others all occurring in New Script. Forms 14 and 15 of URU₆ NS may represent a development of the sign in the later New Script period, i.e. from the time of Muwatalli II onwards (NSc).

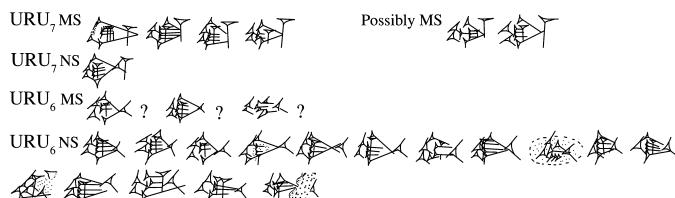


Table 12¹⁴⁰¹

1397 MSL 16.5, 13, 38, 45-46; 51. AHw. 103.

1398 Pringle 1993: 79 with reference to KUB 1.1+ iii 4 and to Beckman 1983a: 9-10.

1399 Ehelolf 1924: 46f.; Goetze 1968: 22; Wilhelm 1973: 73; Nakamura 2002: 157.

1400 One writing with TE is the lexical text KBo 26.49, 3'-6': A.MAR.URU₅(TE), see p. 104.

1401 All attestations are traced from photos, with the exception of URU₆ MS? form 3, which was copied from KUB. For manuscript palaeography and attestations see Appendix.

As can be seen from the collection of logographic writings listed under HZL 87, with their attestations in the appendix here, the character of the URU element as a phonetic complement for the sign URU_{6/7} is made clear by its behaviour: it is omitted, placed after the URU_{6/7}, and replaced in one case by the phonetic complement RU. Apparently unknown in Hittite texts is the frequent OB writing (é.)mar.-uru₅, which also occurs at Amarna¹⁴⁰². Instead, Hittite scribes employed a very archaic-looking phonetic use of MÁ¹⁴⁰³.

Unsurprisingly the Hittite scribes had some problems with the complex sign URU_{6/7}, which they used in a particularly archaic form¹⁴⁰⁴. A conflation with TE or TU (= TE-g.), as witnessed in Mesopotamia already in the early Middle Babylonian period, has not occurred¹⁴⁰⁵. The number of attestations in texts which, while being palaeographically late, still show markedly archaic features is interesting, although the rarity of the Akkadogram *IŠPATU* indicates that the Sumerogram is in fact the regular cuneiform designation at Hattusa¹⁴⁰⁶.

The use of this rather complex logogram for “quiver” rather than the common Mesopotamian logogram É^(GIS)PAN may be connected to the use of the latter at Hattusa to mean “Bogenhaus” (HZL 199). LÚ^(GIS)PAN is attested as “archer”, although the MUNUS^(GIS)PAN is more frequently attested at Hattusa¹⁴⁰⁷.

With M. Nakamura (loc. cit.), the underlying word for “quiver” must have been common gender, due to its resumption by *na-an* at KUB 25.13+ obv. ii 9-11.

Tangentially, the use of URU as phonetic complement shows that Hittite scribes definitely pronounced URU as uru and not as iri. The Mesopotamian lexical traditions can be divided into later ones, which give the pronunciation of Sumerian URU as /uru/, and earlier ones which book it as /iri/. For present purposes it is not relevant what distinction in Sumerian this rests on, merely what traditions of transmission can be isolated¹⁴⁰⁸. Contrast the use of URU as a syllabogram *rí* in Akkadian texts

1402 See Wilhelm loc. cit and CAD I-J, 258.

1403 See Early Dynastic Practical Vocabulary 290, Ebla me-uru₅ as against Tell Abu Ṣalābīkh mar-uru₅ (Civil 2008: 126).

1404 It is not clear what has gone wrong with ^{KUŠ}MÁ.URU.NU! at VSNF 12.128 obv. 8. The tablet is very badly written and has many scribbles on it. Early Dynastic URU₇ (for example) in mar.uru₇ at T.A.S 267(//268) 53 (Biggs 1974: 47 transliterates uru₅).

1405 Now é.mar.uru₅ (TE) at MS 2200/137, 6, suggested at Dalley 2009: 14 to evidence a different tradition of scribal education in Southern Mesopotamia to that represented by Ura.

1406 *IŠPATU* attested 12 times at Hattusa: *IŠ-PA-TUM* Bo. 5015, r. col. 7; [*I*]^I*Š-PA-TUM* KUB 26.66, 5b, 6; ^{KUŠ}*IŠ-PA-TUM* KUB 18.170a rev. 7; KUB 42.81, 7 (\in ^{URU}*HA-AT-TI*), ibd. 8 (\in ^{URU}*HUR-RI*), 9 (\in ^{URU}*GA-AŠ-GA*); KBo 49.292, 8; ^{KUŠ}*IŠ-PA-DU* KUB 36.67 ii 18 (*nu* ^{GIS}PAN^{HI}A *ú-e-ki-ir* ^{KUŠ}*IŠ-PA-DU* AN.ZA.GĀR [...]]; *IŠ-PA-A-TUM* KBo 32.176 obv. 17] (MS); KBo 23.47 rev. iii 6; *IŠ-PA-A-TI-ŠU*, A-NA \in : KBo 23.47 rev. iii 6 // A-NA ^{KUŠ}*IŠ-PA-TI-ŠU* (KBo 46.62); ÉRIN^{MES} *IŠ-PA-T[I]* KBo 28.61 rev. 10.

1407 See Nakamura loc. cit. fnn. 8-9 for references.

1408 Arguing for a Sumerian value iri see Edzard 1991: 77-78; Rubio 1999: 7 fn. 13. Whether uru and iri were in fact synchronic Sumerian dialect or other types of variants

from Alalah IV. This is perhaps another piece of evidence that the streams of cuneiform transmission did not always flow into Anatolia via northern Syria. The Hittite evidence thus sides with the First Millennium lexical traditions (Ea VI C 1) rather than the earlier ones (Proto-Ea 538)¹⁴⁰⁹.

ME (= LÁ)

ME is used as a logogram for *dai-* “put” and *dā-* “take”, frequently in the same text. This logogram serves as the paradigm example of a sign that can be used to represent words with opposite meanings based on homophony¹⁴¹⁰. Perhaps the best illustration of this is to be found in the difficult incantation KUB 56.17 edited by H. Klengel that relies on the frequent homophony of forms of *dai-* and *dā-* for poetic effect. Each can be written as ME in the text, either standing for *dai-* or *dā-*, and there is some dispute over which verb is meant when¹⁴¹¹. As Klengel did not provide a translation, an attempt is made here for lines obv. 14 to rev. 6 by means of demonstration¹⁴¹².

- (obv. 14) *nu-za DINGIR^{MEŠ}-iš ḤUL ME-er nu-za ˘U-an x[x x (x)]*
- (15) *nu-za pít-tu-li-an ME-er nu NÍ.TE-aš-ma-aš ta-`a¹[-er?]*
- (16) *na-at UGU nu-u-ma-an a-ri-an-zi i-ia-an-ni-an-z[i]*
- (rev. 1) *nu ^Dka-tah-zi-pu-ri-iš te-et `a¹-[p]é-e-uš ni-ik[-ne-eš²]*
- (2) *DINGIR^{MEŠ}-iš ḤUL na-at-kán at-ta-za-m[a] an-na-za da-a[-er]*
- (3) *na-at-kán ŠEŠ^{HIA}-za-ma NIN^{MEŠ}-za da-a-er na-at-kán KUR^{MEŠ}[-za]*
- (4) *^{DUG}LIŠ-az da-a-er ku-wa-pí-it-ta-at ME-er DINGIR^{MEŠ}*
- (5) *^DUTU-i-at-za GAM-an ME-er na-at al-pa-aš-ša ni³-`r⁴x¹⁴¹³*
- (6) *na-at ÍD-i-ma TÚL-i ú-e-el-lu-ú-i da-a-e[r]*

“(obv. 14) the gods have taken¹⁴¹⁴ the evil, [have x-ed] the dream (15) they have taken the fear. and they have p[ut]¹⁴¹⁵ (it) in their bodies (16) And they do not want to take an oracle concerning (this), they go on doing (it). (Rev. 1) And Katažipuri

(Lambert 1992; Bauer 1998: 476) is irrelevant for the current argument, which considers only the distribution of the spellings in the lexical traditions.

1409 CAD A/1 379; MSL 14.53.

1410 Stefanini 1983: 147.

1411 Klengel 1988: 103 fn. 2.

1412 The manuscript is dated by S. Košak as a “Niederschrift des späten 13.-en Jahrhundertes” (id. 1988: 147). CHD P 366 has it as MH/NS, without translating the passage.

1413 This could be a T[A] instead of a NI+`r¹x¹.

1414 ME-er is here taken to be from *dai-* “put” by H. Klengel (id. 1988: 103 fn. 2) but more convincingly explained from *dā-* “take” with S. Košak loc. cit.

1415 This restoration is unsure, as *dai-/dā-* is consistently spelled with initial DA in this text. *ta-i-iš* is an OH/MH spelling at KBo 18.151 rev. 10-11. See Kloekhorst 2010.

said they¹⁴¹⁶ (are) bro[thers]¹⁴¹⁷ (2) (from whom) the gods (have taken) evil, and they have tak[en] it from the father and the mother (3) and they have taken it from the brothers, too, (and) from the sisters and they have taken it (from) the lands (4) from the bowl, but wherever they took it from, the gods, (5) they set it down for the Sun-god and even the cloud [x-ed] it (6) and they set it in the river, too, in the spring, in the meadow.”

There is clearly a poetic character to the repetition of *dāer* in contrary meanings. This is reinforced on the graphic level by the distribution of the logographic versus the syllabic writings. Note for example the use of *dāer* “they took” in lines rev. (2) and (3) followed by the use of ME-*er* in each of (4) and (5), first with the meaning “they took” and then with the meaning “they put”. The syllabic writings are resumed in rev. (6) with *dāer* meaning “they put”. The use of the logographic writing at the point where the meaning changes from “take” to “put” highlights the paradox inherent in the word-play, in that it overlays another level of identity: not only identity of sound, but also identity of scholarly writing.

Total homophony only occurs of course in a limited number of forms, primarily the S3 present *dāi* “takes/puts” and the Ps pret. *dāer*. Phonetic complements in other forms make it unproblematic in the majority of cases to identify which lexeme is being used. ME-*as*, for example, which is the most numerous form written with ME, occurring in 400+ attestations, can only be from the verb *dā-*, S3 pret. *dās*.

The vast majority of attestations of ME are in omen texts, perhaps suggesting a genre bias. On the other hand, the repetitive nature of omens may account for the proportionately larger number of attestations in texts of that genre. This is something that can only be profitably investigated in the process of editing omen texts. A selection of attestations from omens along with typical objects of the action or other further contexts is given in the Appendix. A complete list of attestations of ME from non-omen texts, frequently with wider context, is also given.

ME = “put” is attested 18 times outside of omen texts in festivals, rituals, cult inventories. Interestingly, ME-*iš* for S3 pret. *dais* “put” is only attested in omen texts, apart from two attestations: in the famous Milawata-letter from the reign of Tudhaliya IV; in the incantation built around *dā-/dai-*, KUB 56.17.

ME = “take” is attested 45 times outside of omen-texts in festivals, rituals, cult inventories, court protocols, letters, oaths, annals and prayers. ME-*er*, which could theoretically be P3 pret. either “they took” or “they put”, is attested only in omen-texts, apart from KUB 56.17, and only with the meaning “they took”¹⁴¹⁸. It is hard to

1416 The form *apēus* like *keus* (Hoffner/Melchert 2008: 143, 144 § 7.5) is a late conflation of the of the old nominative plural and the late nom./acc. pl. ending of the demonstrative.

1417 The restoration is a guess based on the inappropriateness of any other word beginning with *ni-ik[-]*. A noun is required.

1418 The only possible exception here is -za ḪUL ME-*er* at KUB 56.17 obv. 1, 14, but see directly above for translation as from *dā-* “take”.

see what kind of constraints are operating here, but it does appear that usage was in some way conventionally determined.

It is difficult to establish which of *dai-* or *dā-* was the first to be represented logo-graphically by ME and thus provided the impetus for the other to be represented as well. It is further not clear whether this question makes much sense with our current understanding of the logogram, as the writing ME is not attested in either Sumerian or Akkadian with either of these meanings. ME appears to be the “Hittite” logogram par excellence. In the following we shall consider what it might have been adapted from and when the adaptation may have occurred.

Occasional writings of the sign LÁ in the form ME, in logograms such as GUD.-APIN.LÁ, indicate that this may have been the sign from which ME was adapted, although this is in no way probative. More convincing is the clear writing of LÁ-*an-te-eš* where one would usually expect ME-*an-te-eš* (See Appendix) or *da-an-te-eš* in an omen text recently joined by Sakuma:

- KBo 44.204+KUB 6.9+KUB 18.59¹⁴¹⁹:
 (22) *INA UD.III^{KAM} ŠA¹ [DINGIR^{MEŠ} mi-nu-mar^{HI.A}]*
 (23) LÁ-*an-te-eš nu-[k]án A-NA GIG.TUR* [SIG₅/NU.SIG₅]

A further, but disputed, example of LÁ-*zi* for *zikkizzi* occurs at KUB 8.35 obv. 2': DUMU-*aš ŠA-aš hu-u-iš-wa-tar* ME-*zi* K. Riemschneider read ME-*zi* here for Hittite *zikkizzi*¹⁴²⁰: “er wird das Leben des Herzens bewirken(?)”¹⁴²¹. In two other cases ME-*zi* stands for *zikkizzi*¹⁴²², and in one case ME-*ši* almost certainly stands for *zikkisi*¹⁴²³.

G. Beckman reads LÁ-*zi* at KUB 8.35 obv. 2', assuming that LÁ-*zi* here stands for Hitt. *waksiyazi*, “lacks”: “this child will lack inner vitality”¹⁴²⁴. This reading of LÁ is otherwise not attested in Hittite texts, although perhaps imaginable after the regular Mesopotamian meaning of the logogram LÁ: Akk. *maṭū* “become less”¹⁴²⁵.

J. Fincke reads <I>GI-*zi* for Hittite *auszi*, “sees”, translating “er wird ein Leben nach eigenen Vorstellungen führen (lit. das Leben des Herzens sehen)’¹⁴²⁶. Hitt. ŠA-*aš hu-u-iš-wa-tar* is taken as a translation of ŠA TI.LA. cf. Akkadian omen apodosis ŠA TI.LA IGI-*mar*, “he will see the heart of life” (CT 40.10, 17). This does not entirely settle the matter, however. IGI-*zi* for *auszi* would be an unparalleled writing

1419 Van den Hout 1991: 282f. without the join. LÁ is clear in photo BoFN 6014.

1420 Riemschneider 2004: 103, 214 with fn. 1 “falls ME-*zi* für *zikkizzi* steht”.

1421 Fincke 2004: 224 citing Riemschneider *Omina III*, 363, to which I have not had access.

1422 KBo 20.87 obv. 5; Bo. 2985 obv. ii 1-2.

1423 KBo 50.73+Bo. 3626, 5'

1424 Beckman 1983a: 14-15.

1425 LÁ = *waksiyazi* also noted at HZL 358 and p. 333 as one of the very few Hittite equivalences given for a logogram in that book.

1426 Fincke 2004: 224-225.

in Hittite texts, where IGI-zi is always used for *hantezzi* “first”. This is not totally destructive to Fincke's argument as the same line also includes a unique use of the logogram 'BIR¹-ia-zi “he will scatter”¹⁴²⁷.

Returning to the tablet, the shape of the sign in question on Photo B860 resembles LÁ strongly enough to support Beckman's reading, although his interpretation remains questionable due to its uniqueness. The “horizontal” is high, with its upper head tails reaching over the top of the vertical, and the horizontal being downward sloping. Although this is not impossible given other downward sloping horizontals on the photo, the only other usable cases of IGI (obv. 3', 11'), and the comparably formed sign PI (obv. 2', 11') both show a lower and more lightly impressed horizontal than in the case of alleged <I>GI (obv. 2'). To omit the first Winkelhaken of IGI is moreover an extremely unusual error, although not unparalleled, albeit in other signs¹⁴²⁸.

I conclude that Beckman's reading of the sign is correct, but that his interpretation should be adjusted to that offered by Riemschneider, who read ME-zi for zikkizzi. We thus have two examples of the sign LÁ being used where the sign ME would more usually have been used: LÁ-an-te-eš and LÁ-zi.

It may well be the case that there are further examples of LÁ being used in cases where ME is transliterated. Investigation of this must take place particularly in the process of editing the omen texts. KUB 5.1 writes ME with a fairly high horizontal, but this is the case also with all signs formed with a vertical and single right-bearing horizontal on the tablet (wa, ši). The basic principle in the identification of LÁ should be: that the tails of the head of the horizontal spread higher than the level of the head of the vertical wedge. KUB 6.14 definitely writes LÁ-aš “took”, instead of ME, the two signs are clearly differentiated on the tablet¹⁴²⁹. KUB 6.7+ writes ME-aš but IGI.LÁ. For this scribe it is thus apparent that ME “take” is ME and not LÁ¹⁴³⁰.

LÁ is also further used without phonetic complements in one Old Script omen text from Hattusa which contains considerable Akkadian elements. It appears to represent either Akkadian *tarāṣu* “to stretch out, set in place”, which is indicated in

1427 As also noted at HZL 334; Fincke 2004: 218 fn. 11. Fincke loc. cit. 238 also argues that the author of this tablet was not Hittite. The “non-Hittite” forms of RA, LA and É are adduced. RA (as at obv. 9) is written thus in palaeographically late Hittite texts, like this one. See particularly HZL 233/28, but also 24 (e.g. KUB 19.36 NSc), 27. LA is also attested, see HZL 98/11-14. É (obv. 11) is indeed not the Hittite norm, but it is entirely usual to find foreign influence on sign-forms in texts translated or copied from foreign exemplars. Very similar forms of É are in fact found in older Hittite tablets. The writing 'KUR¹ HAT-TI (rev. 15) instead of KUR^{URU}HAT-TI is also no indication, see discussion here s.v. KUR^{URU}GN.

1428 See e'(A)-ep-ta at KBo 5.6 i 11. Kloekhorst 2008: 269 s.v. *hai(n)k-*.

1429 Photo B1829 at www.hethiter.net: see rev. 9' ME-aš, but rev. 17' LÁ-aš.

1430 Photo B1768.

S^a Voc. Q 26' as an equivalent of LÁ¹⁴³¹, or Akkadian *hâtu*, “to examine, weigh out”, which also corresponds to LÁ in S^a Voc. Q 18'.

KUB 4.72 obv. 2: A-NA IGI-ŠU LÁ A-NA QA-TI-IA ku-it-ki ú-wa-az-zi
(*tariṣ/itrus*)

“It (the weapon) is positioned in front of it/is looking directly at it (the finger”), something will come into my possession”.

Akk. *tarāṣu* is used of putting objects in position in rituals, or of taking up position. All examples of this usage, however, are from the first millennium and/or Assyrian¹⁴³². Akk. *hâtu* is used of looking over and inspecting something carefully, and its association with the logogram LÁ most probably comes from its transferred meaning in the sphere of examining and paying attention to money: “weighing out”¹⁴³³. Güterbock transcribes LÁ as *ḥīt* here, a stative form, which he translates as “is facing”¹⁴³⁴. Riemschneider transcribes as *tariṣ*, is “positioned”,¹⁴³⁵. Unfortunately neither verb is attested with a logographic writing in the OB period or even until the first millennium. When they are attested written with LÁ, *tarāṣu* is always provided with a phonetic complement (LÁ-*as*), but *hâtu* is never written with one. The orthography, although wholly derived from later evidence, agrees with *hâtu*, while we might have preferred *tarāṣu* to have been the verb in question, in view of its partial overlap with one of the meanings of ME. Very problematic here is that this relevant case of OH LÁ meaning “put” requires an intransitive/stative verb. There are no cases of intransitive, or medio-passive finite verb forms among the later attestations of ME. In fact it covers two essentially transitive verbs, “put” and “take”.

Given the attestation of ME in Hittite ritual and festival texts for *dai-* “to put”, it is worth considering whether this is the original function of the logogram, which was then secondarily extended to *dā-* “to take” by the principle of homophony. However, we have to concede that this cannot be proven from the evidence.

It is not clear under what circumstances a transformation from LÁ to ME occurred, whether this was the result of conscious innovation on the part of the Hittite scribes or simply a matter of persistent error. It is more likely that this was a conscious innovation, as ME “take/put” frequently appears on tablets that also use LÁ in other logograms. Given that LÁ is used in contexts where we usually find ME, it is advisable to keep the traditional transliteration ME and not regard ME as merely a variant writing of LÁ. We know too little to make such an assumption.

1431 CAD T 208.

1432 CAD T 212, 5a).

1433 CAD H 160-161.

1434 Güterbock 1987: 150.

1435 Riemschneider 2004: 61.

Certainly, ME is never used for LÁ in logograms using LÁ on tablets written in the older ductus types¹⁴³⁶. It is very difficult to establish at what period ME begins to be used. A significant problem here is, as usual, that “older” writing practices are frequently perpetuated in later mss., and this not only when the text has been copied from a later model. The two datable omen texts from the reign of Hattusili III, KUB 22.25 (from before the capture of Nerik) and KUB 5.1 (from after the capture of Nerik, but see Orlamünde 2001), are suggestive in that KUB 5.1 shows repeated use of ME, whereas KUB 22.25 does not, using phonetic writings instead. One should hesitate before positing an introduction of ME in the reign of Hattusili on this basis, however. KUB 22.25 is fragmentary, and may have used ME on the portions that are not preserved. ME is not used in historical texts until the reign of Tudhaliya IV, if KBo 4.14 can be dated to his reign¹⁴³⁷. It was, however, certainly in use by the time of Hattusili III, at least after the capture of Nerik. It is likely to have been introduced before this, however.

KUB 18.2 is an omen tablet mentioning Hukkana of Azzi and written with NSc sign-forms¹⁴³⁸. It also uses ME. If we can accept that this is the same Hukkana of Azzi and Hayasa that made a treaty with Suppiluliuma I, this would mean that ME was introduced considerably earlier than Hattusili III, as an omen tablet is unlikely to be a copy. The back-dating of the NSc sign-forms presented in the introduction to this work envisaged NSc sign-forms reaching Hattusa at least by the time of Muwatalli II. This would also have to be reviewed if this tablet is an original. It is of course conceivable that this is a later Hukkana, in which case we have no grounds for using it as any dating criterion at all, or that Hukkana is merely being used as a *nom de guerre* to refer to unknown enemy kings of Azzi.

The early oracle tablet KBo 18.151 (MSa) uses only phonetic writings of *dai-* and *dā-*. However, the following are the oracle texts and court protocols which use phonetic *ta/da-a-aš* instead of ME-*aš*¹⁴³⁹:

- KBo 16.98 iv 20', 25' NSbi
- KBo 18.151 OS/MS
- KBo 24.134 rev. 11' “sjh” (HA, KI, URU)
- KUB 5.11 obv. i 24 NSb (LI)
- KUB 5.24+KUB 18.57 i 27, 51, 73, ii 3, 7 “sjh”, NSbi (URU, DU but old LI!)

1436 The Middle Script Prism KBo 26.5+6 consistently writes LÁ with a higher top horizontal.

1437 ME-*an* is transliterated by A. Ünal at KUB 19.9 obv. ii 21 (- *ēsdu* NH/NS, Ünal 1974/2:7) and translated “soll (es) (sc. das ḫ.-Haus) gelegt sein” (Ünal 1974/1: 68). The copy has I-*an*, as does photo B1654b, “let (the house) be one (i.e. united)”.

1438 Beal 2002: 32 fn. 92 dates it as “Supp. I?/LNS”. Klinger 1998b also expresses concern about the paradox presented by this document.

1439 This form is selected as the basis for a sample, as it is the most frequently attested word that uses ME. There are 160+ attestations of phonetic writings of *das* “he took” contained in the Mainz card-catalogue.

- KUB 16.49, 4' NSc'jh" (new IG, late ḪA)
 KUB 16.50, 6', 7 "jh" (late IG)
 KUB 22.25 obv. 22, 23 "jh" NSc (ḪA, DA/ID, DU)
 KUB 22.38 iv 17', 18', 19' "jh" NS — late DU but old LI
 KUB 34.45+ obv. 8 = KBo 16.68 "mh" (court protocol)
 KUB 49.31 rev. 21' NSbii (DA/ID)

It is clear that the vast majority of omen-texts use ME-*aš* and not the full phonetic writing. There is also no apparent allegiance to older mss among those that do use the phonetic writing. It is thus not possible to obtain any clearer idea of the date of introduction of ME than: "at least by Hattusili III".

MU (HZL 17) "year"

The choice of the sign MU to represent "year" in Sumerian remains obscurely motivated. At Hattusa examples of MU "year" without the numerical determinative KAM appear to be restricted. Apart from MU-*ti* with the phonetic complement for the Hittite dative *witti*, MU-*anti* for the Hittite dative **wittanti*, and MU-*anni* for the dative **wittantanni*, "in the year after", MU without KAM is only found in two tablets of the corpus (MU^{HIA}, MU^{HIA}-*us*) of the NS and NSc types, one of which (KUB 1.16) comes from an Old Hittite tradition.

The form MU^{KAM}-*e-az* is unexplained and shows that there was either a further word for "year" in Hittite, or possibly an i-stem derivation **witti*-, with irregular writing of the adjective.

MU.IM.MA is rendered at HZL 17 as "im vergangenen Jahr", while MU.-IM.MA-*an-ni* is rendered as "im kommenden Jahr". Akkadian *šaddagda* "in the previous year" is rendered by the logogram MU.IM.MA in Mesopotamia from the MB period onwards, while *ana/ina balāt* "in the coming year", is always written syllabically¹⁴⁴⁰.

Mesopotamian Akkadian	Hattusa Hittite	Hattusa Akk.
MU.IM.MA	= <i>šaddagda</i>	MU.IM.MA- <i>an-ni</i>
		<i>a-na ba-la-at</i>
MU.AN.NA	= <i>šattu (annū)</i>	MU.IM.MA (<i>šaddagda</i>)

The correspondence MU.IM.MA-*an-ni* (KBo 10.2 i 15) = *a-na ba-la-at* (KBo 10.1 obv. 6) in the bilingual annals of Hattusili, probably derives from a mistaken interpretation of the logogram on the part of the Boğazköy scribe of the Hittite version KBo 10.2, as pointed out by G. Beckman¹⁴⁴¹. It is, however, possible that the

1440 CAD B 51-52; CAD Š/1 39 citing PBS 1/2 52: 11 (MB letter).

1441 Beckman 1995: 30.

logogram was more generally misused to refer to the following year at Hattusa, although it is MU-an-n[i]-m[a] in a duplicate (KBo 10.3 obv. 15) and even MU^{KAM}-an-ni-ma in another occurrence on the same tablet (KBo 10.2 ii 11)¹⁴⁴². However, both other attestations of MU.IM.MA occur in texts written in Akkadian and using scripts that do not exhibit the Boğazköy ductus¹⁴⁴³.

MU.AN.NA, which is used in Mesopotamia for “year” or “this year”, does not occur at all at Boğazköy.

MU^(KAM)-aš SAG.DU-aš for “beginning of the year” (HZL 17 “Jahresanfang”), lit. “head of the year”, corresponds in structure to a common Middle Eastern expression for the beginning of the year and related New Year festivals (Akkadian *rēš šatti*) or indeed for the beginning of any period of time (Akkadian *rēš warhim*, “beginning of the month”)¹⁴⁴⁴. However, the Hittite Sumerogram clearly represents Hittite word-order, by contrast to the Sumerographic practice in Akkadian texts from Mesopotamia¹⁴⁴⁵. This has to be clear evidence for a Hittite pronunciation of the logogram. Contrast the parallel phrase for the beginning (or end) of the month as attested in Akkadographic format: *I-NA RE-EŠ ITU^{KAM}*¹⁴⁴⁶. Note also the use of SAG.DU for Mesopotamian sag, according to normal Boğazköy practice.

^{NA₄}MUL

HZL 101 “Sternförmiger Stein?” at HFAC 84, 6]?; “star-shaped seal”. JCS 37, 84, 6; KUB 43.68+ rev. iii 15 (MH/NSa?, prayer) appears to have this logogram according to the hand-copy (lx ^D10-aš-ša ^{NA₄}MUL) but I. Singer (2002: 25) translates “[the seal] of the storm-god and the seal [of the Sun-god(?)]” thus presumably splitting MUL into KIŠIB+DINGIR and reading ^{NA₄}KIŠIB ^D<UTU>. the full text KUB 43.68 rev. 12'ff. (// KUB 60.156 rev. 15'ff./ KBo 59.4 rev. iii 12'ff.) reads:

(12') [nu (ka-a-ša DINGIR^{MEŠ}-aš)] ud-da-a-ar AN.BAR-aš^{GIŠ}GAG-an (13') [x x x x tar-ma-(_{LA})]-it nu ITU-aš GIBIL (14') [DINGIR^M^{EŠ} GAL.GAL AN) x x ku-ut-r]u-e-eš a-ša-an-du (15') [x x x x x]x ^D10-aš-ša ^{NA₄}MUL(/ ^DIŠKUR-aš-ša[!] ^{NA₄} [x])¹⁴⁴⁷

1442 Beckman 1995: 30.

1443 KBo 1.11 rev.⁽¹⁾ 17; KUB 3.125 rev. 3' is right at the beginning of a line directly below the paragraph divider. It is therefore likely to be adverbial, like *saddagda*.

1444 CAD R 285 for Mesopotamian examples, with the proviso that *rēš warhim* can also mean the completion or the end of a month. HWB² H 356f. for Hittite examples.

1445 Albeit in NB texts: SAG MU.AN.NA at Nbn. 1030: 15.

1446 KBo 9.136 i 1f.

1447 According to the hand-copy the scribe possibly wrote -aš-ša- over an erased NA₄. Collation is needed.

“the words of the gods he has just [hamm]ered [like] an iron peg and the new moon [...] the great gods may be witnesses [...] and the star-stone of the the storm-god”.

The duplicate KBo 59.4 rev. iii 15 has the identical sign. The edition given by H. Otten and Chr. Rüster (1975: 243f.) only transliterates KBo 59.4 (871/z) as far as its parallel at KUB 43.68 iii 12, however.

Singer's translation is faulty in that he renders the connective =*a* as if it came after the alleged ^{NA4}KIŠIB. It has the advantage, however, of introducing a familiar topos, as opposed to the literal translation “and the ^{NA4}MUL of the Storm-god”. We can either split this logogram up into an otherwise unattested collocation, ^{NA4}KIŠIB.DINGIR, referring to a special type of divine seal, or retain ^{NA4}MUL, possibly again referring to a special type of seal, perhaps suitable for gods¹⁴⁴⁸. One thinks of the cruciform seal-type famously found at Boğazköy (Mursili II), but also as yet unpublished cruciform seal-impressions found at Kaman-Kalehöyük, most probably to be dated to the late Middle Hittite period (e.g. 95 N-Se 31, 95 N-Se 37, 95 N-Se 140). These latter occasionally have star-shaped patterns on the wings of the cross.

The translation “Reifen(?)” offered by Siegelová (1986: 523) for MUL as a qualification of a type of belt at KUB 42.56, 8 is just as ad hoc as assuming that it simply means “shiny”.

MUŠEN *HURRI*

This is well attested in Akkadian, particularly Assyrian, texts as *işşür hurri*, lit. “bird of the hole in the earth”: AHw. 390. HZL 24 transfers the Akkadian interpretation: “Steinhuhn”, Höhlenente², Brandente³,¹⁴⁴⁹. Beckman (loc. cit.) translates “sheldrake” without explanation. The qualification (ŠIR) MUŠEN *HUR-RI* NÍTA at KUB 37.8, 8 may well indicate that the basic designation is not marked for gender, so it should be “shelduck” if anything¹⁴⁵⁰.

The partially phonetic writing I MUŠEN *HUR-RI-li-in* SUM-an-z[i] at KUB 41.11 rev. 4 (NSc, purification ritual)¹⁴⁵¹ could indicate an adjective in -alli- formed

1448 Lexical attestations of na₄ in combination with mul are quite obscure as to whether they could be related to seals of any kind: na₄.za.gìn.mul.mul = *kak-ka-b[a-n]u* Ura 16, 64 (MSL 10.6) appears to have mul used participially; [na₄.mul.za.gìn] = [*kak*]-ka-bu RS Forerunner 64 (*ibid.* 40) does appear to relate to the shapes of the stones (see l. 65 na₄.igi.za.gìn = [i]-nu); [na₄.z]a.gin.mul at Nippur Forerunner 26c is surrounded by obscure entries.

1449 Kammenhuber 1976a: 11; Beckman 1983a: 91, 314.

1450 The shelduck, however, inhabits purely coastal regions and inland waterways as well as being migratory. The rock partridge (Steinhuhn), which also nests in burrows, is perhaps a more likely candidate.

1451 Hoffner 1973a: 86-88; Strauß 2006: 86f.

to a word for “hole”. Alternatively, this has been seen as a re-interpretation of the Akkadian term and the transliteration MUŠEN *hur-ri-li-in*, “Hurrian Bird”, has been offered¹⁴⁵². While the transliteration advocated here admittedly involves an unusual phonetic complementation of an Akkadogram, the alternative leaves us with an otherwise unattested (possibly Luwian?) word for “Hurrian”, which in Hittite clearly has an a-stem: *hurla-*.

Whether Hurrian or not, the practice of “asking the Hurri-bird” has long been thought to be in some way related to extispicy¹⁴⁵³. The Schøyen tablet MS 1806, from the palace of Tunip-Teššub of Tigunatum, now provides a previously unattested form of oracular inquiry combining features of both oracle by oil and oracle by animal entrails. The heart of a bird is cut out and thrown into water and the behaviour of the flesh and fluids in the water are observed. Although this is not specifically called a Hurri-bird oracle, it may be related. The sacrificial bird would presumably be one that does not fly particularly well, otherwise it would be subject to the normal augury practice. This may indicate the use of rock partridges or other flightless birds, which fits with the other evidence on the identity of the MUŠEN *HURRI*.

^{UZU}NÍG.GIG

This logogram has been taken to mean “liver” since the discussion at Sommer and Falkenstein 1938: 78–83, but is not listed or even mentioned under the CHD entry for Hitt. *lesi-*, *lissi-*, which Goetze interpreted as meaning “liver”¹⁴⁵⁴. One likely reason for this omission is the fact that ^{UZU}NÍG.GIG is always complemented as an a-stem. Sommer and Falkenstein’s reasons for equating ^{UZU}NÍG.GIG with the liver essentially derive from its position in lists of bodily organs. The chief logogram for liver in Akkadian texts is UR₅.

While NÍG.GIG is well attested in Mesopotamian cuneiform representing Akkadian *ikkibū* “taboo” or *maruštu* “illness” the combination with UZU as a body part is not attested. Sommer and Falkenstein tentatively propose a graphic development based on the Akkadian word for “liver”, *kabittu*, which they understand as a feminine substantive formed from the adjective *kabtu*, meaning “heavy”¹⁴⁵⁵. The Sumerian word for heavy is *dugud*, its sign consists of MI+AŠ. The sign GIG consists of MI+NUNUZ. An unattested logogram *NÍG.DUGUD is posited for Akkadian *kabittu* which was then changed by (Hittite?) scribes to NÍG.GIG. This imaginative proposal involves a graphic development from the most simple sign-

1452 Hoffner 1973a: 86, with the proviso that one could also read 1 MUŠEN <1> *hur-tal-li-in*.

1453 It is, however, undeniable that the Ḫurri-birds were also used in non-extispicy functions in rituals, e.g. KUB 58.88 rev. iii 15–22, where they are “turned” (*wahnu-*) and “let go” (*arha tarna-*).

1454 Goetze 1954b: 403.

1455 See however CAD K 13–14.

element, AŠ, to one of the more complicated, NUNUZ, which makes it *prima facie* unlikely.

E. Laroche saw ^{UZU}NÍG.GIG as a development from the rarely attested UZU^{H.I.A.}GIG^{H.I.A.}, found at KUB 20.1 ii 5ff jh (CTH 719ff.); KUB 53.30 jh CTH 634. With regard to KUB 17.35 i 35 he writes: “il ya entre GIG et NÍG.GIG la différence du genre à l’espèce, du collectif indivis au singulier déterminé, ...”¹⁴⁵⁶. It is unlikely that Hittite scribes would have created ^{UZU}NÍG.GIG on this basis, especially given that ^{UZU}GIG^{H.I.A.} is not only attested rarely, but also late. Furthermore, Sumerian words that do not otherwise appear in cuneiform outside Hattusa generally appear to be formed on the basis of Akkadian rather than Sumerian grammatical principles.

A similar combination of signs in the context of the liver is found in the Emar version of Ura 15, the list of body parts. Ms. B (Msk. 731086) rev. ii 5, 6 has: (5) uzu níg.gig.gi.a (6) uzu ur₅¹⁴⁵⁷. The form in 1. 5 is not attested in the Mesopotamian versions of Ura 15. The closest form in the Forerunners to Ura 15 is 1. 44a: uzu níg.kíg.gi₄a, which brings us into the realm of liver-oracles (Akk. *tērtu*)¹⁴⁵⁸. The Emar version, uzu níg.gig.gi.a, sounds very much like a dictation error for uzu níg.kíg.gi₄a¹⁴⁵⁹. The Hittite ^{UZU}NÍG.GIG may then be then a reinterpretation of this incomprehensible phrase.

It is difficult to see the motivation for a converse influence from Hattusa (^{UZU}NÍG.GIG) on Emar (uzu níg.gig.gi.a), although influence from Hattusa on Emar in matters of scholarship cannot be excluded. However, we must assume that the dictation error, which does not have to have originated precisely at Emar, will have become the normal writing for this particular body-part at least in the tradition of this lexical list, quite possibly over a large area and over several hundred years, in order to account for the earlier attestation of the Hittite reinterpretation.

The ritual fragment Bo. 3936 displays a number of orthographic oddities, including the writing ^{UZU}NÍG.GI₄.A (line 4), which looks like it could be a mistake or abbreviation for ^{uzu}níg.kíg.gi₄.a, or perhaps a confusion of the latter with the usual Hittite writing ^{UZU}NÍG.GIG. At least one other spelling on the small NS fragment looks as if it could be a scholastic writing: A.ŠĀ.GA^{H.I.A.} (ibid., for ^{UZU}ŠĀ.GA?). There is also the rare logogram [^{UZU}]SA.DU in the same line, and the probably erroneous writing of LÍL for É at ibid. 6, possibly also URUDU^{H.I.A.} for UDU^{H.I.A.}

1456 Laroche 1950: 43.

1457 Emar 551 C, 39, 40. Peculiar in this tablet is that it writes the “Hattusa” form of UZU on the obverse, but the Assyrian form on the reverse.

1458 MSL 9.43. Akk. *tērtu* is attested in lexical lists from Boğazköy both equivalent to Hitt. *hatressar* and *li[ssi]*. Cf. AHw. 1350a. This is indirect evidence of a meaning “liver” for uzu.níg.kíg.gi₄.a in the second millennium in Mesopotamia. Akk. *amūtu*, “liver-omen” (and *kabitu*, “liver”) are given as equivalents to uzu.kíg.gi₄.a in late lexical lists, AHw. 43.

1459 This can only be the case assuming that the scribes in question did not hear the difference between the nasal ġ in Sumerian kíg and the guttural in gig.

ibid. 5. The number of elements that fit into established patterns if one assumes an error is quite significant given only 15 fragmentary lines. These are either peculiar cryptographic writings or the work of an overly ambitious learner. The value of this writing is thus quite limited for the discussion of ^{UZU}NÍG.GIG, especially given that both its relevance in this passage and its relationship to ^{UZU}níg.kíg.gi₄.a are no more than hypotheses.

On the other hand, one value of GIG in Mesopotamian texts is gi₁₇. This value is also attested at Hattusa in the logogram for “meteoric iron”, which is occasionally written AN.BAR GIG (= GE₁₇) rather than AN.BAR GE₆¹⁴⁶⁰. It is thus also possible that ^{UZU}NÍG.GI₁₇ is the correct reading of the Hittite Sumerogram ^{UZU}NÍG.GIG. In this case we may wish to interpret the Emar lexical writing ^{UZU}NÍG.GIG.GI.A as ^{UZU}níg.gi₁₇gi.a, with gi as a *mater lectionis* for the reading of GIG. Evidence for a regular abbreviation of ^{UZU}níg.kíg.gi₄.a to *^{UZU}níg.gi₄.a from Mesopotamia would make this a far more likely possibility.

(URUDU) PAD

See the full discussion at Singer 2006: 252-258. The assertion is made there that PAD^{MES} a-na LÚ^(MES)hi-a/ia-ú-wi-i in two unpublished letters from Ugarit refer to payment in copper ingots for (Ah)hiyawans in the Lukka lands rather than food rations, and comparisons are drawn with the archaeological record, in particular with the cargo carried on the shipwreck off Cape Gelidonya¹⁴⁶¹. It is also tentatively suggested that še-bi-ra še-bi-r[a] in RS 20.255 left edge 1-2¹⁴⁶², another letter from a Hittite king, may refer to a similar kind of currency involving broken pieces of metal (parallel to Mesopotamian še/ibirtum, = lagab, kù.pad.rá/.da)¹⁴⁶³.

Both in Mesopotamia and Anatolia there is much contamination between terms for metal ingots and cakes, loaves of bread etc., presumably on the basis of similarity in shape. PAD^(MES) in Hittite texts, however, is never used for “food-rations” (*kurummatu*), its main usage in Mesopotamia (read šug/kurum₆). This “restricted semantic field” (Singer loc. cit.) in Hittite cuneiform is not immediately explainable, and does not appear to have applied in parallel to the loan-word (and Akkadogram) via Hurrian, *kakkari-*, which refers to (round?) loaves and copper discs in Hittite texts as well as referring to both loaves and metals in Syria, albeit with apparently

1460 E.g.: KBo 4.1 i 39; KUB 12 i iii 8, 13, 22 (NA₄ id.), 24 i 8.

1461 RS 94.2530: 31-18 from the Hittite king to the king of Ugarit; RS 94:2523: 35-37 from the Hittite official Penti-Šarruma. Singer loc. cit. 250. Ford 2009: fn. 26 assumes these refer to *kurummatu*, “food rations”.

1462 Nougayrol et al. 1966: no. 30.

1463 For the development of kù.(babbar).pad.rá (“Bruchsilber”) and šebirtum (“Stücksilber”) from the OAkk. and Ur III through to the Middle Babylonian period see Reiter 1997: 89f., 98ff., where (p. 100) “erst ab mittelbabylonischer Zeit ist ein Bedeutungsübergang zu Bruchstücken (aus Metall) feststellbar”.

mutually exclusive geographical distribution¹⁴⁶⁴. Akkadian *kakkartu(m)* refers to loaves of bread in Mesopotamia from the OAkk. period (HED 4, 15ff.; CAD K 49f.). Although the lack of Hittite economic documents makes such surmising very tentative, we may perhaps infer that this disproportion was due to the fact that payment in items of food was less well institutionally established among the Hittites than in Syria and Mesopotamia. Witness also the absence of the ŠE.BA “(barley)-ration” from Hittite cuneiform.

Mesopotamia: pad = *kusāpu* (late) meaning a “bite”, “loaf” (AHw. 514a); pad = *kasāpu(m)* “to break in pieces” particularly used of bread, OB onwards (AHw. 453a). kù.pad.rá = še/ibirtu(m), “piece (of metal)” (ED, OAkk., UrIII onwards, AHw 1227a). (Presumably Akk. *kaspum* is itself a transferred epithet meaning “broken [silver]”, which was generalised due to its predominance as currency.) PAD (šug) = *kurummatu*, usually a food-ration, but also occasionally of silver (CAD K 575).

All occurrences of PAD are New Script, which correlates with the extension of Mesopotamian pad(rá)/šebirtum to units of metals other than silver noted by Reiter (1997: 100) for the MB period.

LÚ/MUNUS.MEŠ SÌR

Hitt. *ishamatalla-* HED 2, 394. For “male singers” *Mestieri* 369 lists only the entry KUB 28.79 obv. 8, “the Tuḥm[iyarean] male singers” (^{LÚ.MEŠ}SÌR). Since then we have KUB 55.43 (MS) which has numerous mentions of the ^{LÚ.MEŠ}SÌR, including the specification *pé-e-da-as*^{LÚ.MEŠ}SÌR, “the male singers of the place”, referring to local singers as opposed to a foreign troop¹⁴⁶⁵. The ^{MUNUS.MEŠ}SÌR occur more frequently, in particular in the list of female singers, HT 2 (// KBo 2.31 rev., *Mestieri* 426-433¹⁴⁶⁶).

It is difficult to decide whether LÚ^{MEŠ} and MUNUS^{MEŠ} are functioning as determinatives here, as the Sumerian word is both verbal (“sing”) as well as nominal (“song”). One could interpret “the ones of the song” given the nominal derivation of *ishama-talla-* (HED loc. cit.), or one could equally well use the same evidence to transliterate ^{LÚ/MUNUS}SÌR, “the song-professional”. The extension of determinate pronoun status to MUNUS, however, does not follow Mesopotamian Sumerographic usage and would constitute an innovation. See also MUNUS ^{GIŠ}PAN.

1464 *kakkaru* at Alalah exclusively refers to copper discs, weighing one talent (CAD K 49; always nominative case-form, Niedorf 2008: 254). At EA 41:42 (an Akkadian letter from Boğazköy) it refers to silver units weighing 5 mina; at Ras Shamra it only refers to silver; at Mari it only refers to bread. On *kakkarum/kakkartum* as units of copper specifically (“Scheibenbarren”) see Muhly 1980-83: 358, §3:17.

1465 See Schuol 2004: 145f., 175.

1466 See also Schuol 2004:175; Rutherford 2004.

lú sir is known from ED Lu C22 and E107. A lú sìr.sag = š[a] šer-[š]a-n[im]¹⁴⁶⁷, ša si-ir-hi-im is known from OB Lu A 255, 256, referring to the singer of a particular kind of Sumerian song, the sìr.sağ. Otherwise SÌR is used as a logogram for the Akk. verb zamāru(m), as indeed it is in Hittite SÌR-RU, “they sing”, as well as for the related noun zimru “song”. It does not, however, appear as a logogram for the related agent-noun zammeru(m) (CAD Z, 40), which may well be juxtaposed to the Sumerian equivalent NAR (= Hitt. kinirtallas=pat) at S^a Boğ. L 15f. The imagined Akkadian behind ^{LÚ.MEŠ}SÌR SÌR-RU may thus have been ša zimrū izammarū, Hitt. ishamatalles ishamianzi.

ŠU.AN

KBo 3.6 i 10, ii 26; KUB 1.6 ii 19: both times accusative object of *wedahhun*, “I built” designating something built in Wistawanda by Hattusili III after a victory in Ḫahha¹⁴⁶⁸. “Siegesdenkmal?”. Otten (1981: 11 fn. 25) transliterated thus, invoking Sumerian ŠU.NIR, Akk. šurīnum “(Gottes-)emblem”, while Goetze had rendered ŠU-an. The latter is also the option preferred by J.M. Durand, who compares Hebrew Yad, “hand, memorial”¹⁴⁶⁹.

Hawkins 2000: 106 compares the Hittite ŠU.AN (*weda-*) to the phrases *wa/i-ta-*’ (SCALPRUM.CAPERE₂)*u-pa-ní-zi a-tá* / (“CAPERE₂”) / *u-pa-ha*, tentatively translated as “I brought in the *trophies*” at KARKAMIŠ A11b 4 (§13), and *wa/i-tu-*’/*pa+ra/i(-i)-ha* (SCALPRUM.CAPERE₂)*u-pa-ní(-i)-na* / (CAPERE₂)*u-pa-ha* “before him I brought a *trophy*” at KARKAMIŠ A1a 2 (§7, 10). In both hieroglyphic instances we have gods aiding victorious campaigns of rulers of Karkamiš against countries or cities (Kawa, Alatahana) followed by an etymological construction *upani- upa-*, in the first case with the locative particle *-ta* and *anda*, in the second with the dative of the enclitic pronoun indicating an offering to a god (Saparkean Tarhunzas).

In the Hattusili passages it is again a victorious campaign aided by Ištar of Samuha. The use of the determinatives SCALPRUM, indicating a stone object, and CAPERE₂ (the “taking” hand), would thus be compared to the use of *weda-* and ŠU. While highly intriguing, I cannot at the moment see this working, and assume that the determinatives in Hieroglyphic Luwian are due to developments within the

1467 Thus ePSD. CAD § 206: ša še-er-^rša¹-g[i-im]

1468 Thus following H. Otten’s interpretation of the narrative of *Apology* II 2 - 47. The fighting ranged from Hakmis in the very North-East, which escaped the Kaskan ravages but lost its lands, to Hahha, which is probably in Eastern Sivas, rather than assuming an identity with OA Ḫahhum (Barjamovic 2011: 102). Thus the site of the victory monument, if it was one, at Wistawanda, does not necessarily need to have been near Ḫahhum. KUB 19.9 ii 13-19 indicates a proximity to Hisashapa, which is itself associated with place-names further to the North-West from Ḫahha (Timuhala etc.). See RGTC 6, 1978: 485f., 111f.

1469 Durand 2005: 174.

hieroglyphic script and language which post-date Hattusili's usage of "hand" here and are motivated by the conventions of a different writing system¹⁴⁷⁰.

The further reference to the hand-motif as part of a stone cult of northern Syria, although very tantalising, also has its problems. In particular there is the anomaly that the West Semitic loan ^{NA4}ZI.KIN, which serves as a pseudo-sumero-gram in Hittite cuneiform, already appears to refer to this institution, or its (distant) Hittite relative (^{NA4}huwasi). One would thus require the ŠU-monument of Hattusili III to have either a different meaning or a different chronological distribution to the ^{NA4}ZI.KIN. The enormous amounts of speculation that would be necessary to make this whole complex fit together are best avoided here.

ŠU.GÁN

The Hittite word behind this hapax may be related to the more frequently attested plant-name ŠU.GÁN^{SAR} (HZL 68), which is only attested in Hattusa: ŠU.GÁN-i (A-NA 𒊩) KUB 25.1 i 5, or A-NA ŠU.GÁN TUR!. The barber places a sweet bread upon this object as part of the ritual activity on the 16th day of the AN.TAH.SUM^{SAR} festival. The parallel passage at KBo 4.9 rev. v 11, misses this action out, saying merely that "the barber brings a sweet bread". It has been suggested, according to an anonymous comment on the catalogue cards in the *Forschungstelle Hethitologie* in Mainz, to read this ŠU.GUR₆ and associate it with Akk *šugurru/um* (AHw 1260), a hapax meaning a kind of (rollable) mat. This in turn is associated with Sumerian šu.gur.ra. šu.gur₆ occurs at Ura 20-24, OB Forerunner 16 iv 12-18 (from Kish), clearly as a kind of container (MSL 11.179¹⁴⁷¹). It is highly unlikely that Early Dynastic ^{kuš}ŠU₄.GAN, later written ^{kuš}dùg.gan, another kind of container, is related (for this see Civil 2008: 122).

1470 There are numerous problems. If "hand" is enough to denote this installation for Hattusili, what is the sense of *upani-* *upa-*? The Luwian verb *upa-* means "to bring" (possibly related to Hitt. *uppa-* "to send"; Hawkins 2000: 630), which makes some sense of the "taking" hand determinative, but is no good for a monument. One would thus need a different but homographic verb in Luwian, possibly *uba-* "to found" (cf. Starke 1990: fn. 1921; Hawkins 2000: 247, 260). This in its turn makes no sense of CAPERE₂ as a determinative, given that *uba-* appears to be determined by AEDIFI-CARE elsewhere. The possibility raised by Hawkins that the two verbs have fallen together (loc. cit. 260), while quite conceivable, would eliminate the relevance of the determinative CAPERE₂ as it would thus have been attracted to *uba-* "found" phonetically. This eliminates its relevance for comparison with ŠU-an. The further determination of *ubani-* by SCALPRUM may well have been its primary determinative, CAPERE₂ having been attracted additionally given its use in determining the verb *uba-*. See further Melchert 2004; Yakubovich 2005.

1471 The drawing in OEKT 4.158 breaks off before these entries, but the tablet was collated by O.R. Gurney for the MSL edition.

^{GIS}ŠU.I “barber’s knife”(?)

See discussion at Starke 1990: 200-205. The Hittite stem *sittar-/sittra-* is according to Starke “Speerspitze”, represented by the logogram ŠU.I-*ta-ra-an* at KUB 36.95 iii 4. “Spear” would thus be ^{GIS}ŠU.I (implicitly loc. cit. 203 “Spitze + Holzschaft”), possibly Hitt.-Luw. ^{GIS}siyattrit-. However, Starke’s account of the evidence for the stem involves positing a scribal error reading TAL for RI to obviate the numerous writings which suggest a separate stem *siyattal*¹⁴⁷². This reduction is rather unlikely. ^{GIS}ŠU.I may represent a word for the blade used by the barber, ^{GIS}ŠU.I being simply that blade with a wooden handle.

The most economic explanation is surely the old one, implicitly rejected by Starke, that there has been a re-interpretation of the Sumerian professional designation (^{LÚ}ŠU.I as LÚ ŠU.I), leading to the creation of the logogram ^(GIS)ŠU.I by back-translation, possibly referring to a broad blade mounted on a wooden handle¹⁴⁷³. The “barber” would thus be the man who carried such an instrument; the “knife-man”.

The shortcomings of the translation “barber” for ^{LÚ}ŠU.I have been noted (Starke loc. cit. fn. 667 with lit.). That the barber also fulfilled the function of a cleaner is possible on anachronistic *prima facie* grounds, but does not have to be the case¹⁴⁷⁴. These may also have been different officials.

IBoT 1.36 i 64ff. illustrates that a Hattic word for ^{LÚ}/LÚ ŠU.I was ta-ḥa-ia¹⁴⁷⁵ and secondly that this had been loaned into Hittite (stem *tahaya-*) where it existed beside ^{LÚ}taḥiyala-¹⁴⁷⁶. What this does not show, however, is that the Hittite word behind ^{LÚ}ŠU.I was anything similar, in fact it indicates quite the contrary¹⁴⁷⁷.

1472 Read as *siyatāl-* at Tischler 2001: 151; id. HEG II/2 14 (S2) 1031f., 1070ff.; Rieken 1999: 432 (fn. 2136). Kloekhorst 2008: 753.

1473 The shape of the blade is important due to its comparison with Ullikummi and punning connection with a shoulder [(^{GIS}ŠU.)]I KUB 33.102+ iii 23' // ^(GIS)ši-ia-tal KUB 17.7 iv 2' (Güterbock 1951: 154). See also CAD s.v. *naglabu* on the association between the barber’s blade and the shoulder-blade, indicating a broad slicing blade. Laws §144 contains words for two cutting instruments associated with barbers: ^{URUDU}zin[alli] (n. pl.) and ^{GIS}hanzan-, cf. Hoffner 1997:119, 206, the latter of which is used for cutting fine cloth. Neither of these provide a stem-formation to explain ŠU.I-*ta-ra-an*.

1474 Van Brock 1962: 126-127 “nettoyeur”. Klinger 1996: 251 fn. 461 with lit. and comparison with the activities of the Mesopotamian *gallabu(m)*. See also Jasink 1979.

1475 Mestieri 195; Soysal 2004: 7, 25f.

1476 Mestieri 147-149; HEG III/ 8, 16f.; Klinger 1996: 250-251.

1477 *nu hattili ta-ḥa-ia halzai tahayan=ma=za hattili* ^{LÚ}ŠU.I *halzissanzi* “and he calls out ‘taḥaya’ in Hattic; the tahaya is what they call the barber (?) in Hattic”. If anything this shows that it is precisely not the Hittitised stem *tahaya-* which is behind the logogram. The further example of KBo 5.11+ iv 23f. (NS on the basis of TAR, but many archaic features; Klinger 1996: 201 with fn. 295) supports the non-Hittite context of the word. KBo 5.11+ obv. 8-20 lists Hattic names for officials with their Hittite or Sumerographic correspondents. In part of the ritual (rev. iv 23f) the ^{LÚ}ŠU.I is asked by the gate-keeper who he is, and replies ta'-a-h[a'-ia]. tahaya, if the reading can be supported from photo N01243 (ta'= GĀN), is thus very much the Hattic word, in the context of a ritual using

The fragment Bo. 6681 obv. 5 lists the ^{LÚ.JMEŠ}ŠU.I next to the ^{LÚ.MEŠ}*ta-hi-ia-le-e-*[*eš*], prompting Otten to reject the identification, and despite pleading to the effect that this is a case of a special troop of ^{LÚ.MEŠ}ŠU.I associated with the EZEN₄ *dahiyas*¹⁴⁷⁸, it is most prudent to follow his lead¹⁴⁷⁹. It is tempting to see in ^{LÚ}ŠU.IŠ-kán (KBo 14.72 rev.? 14, NS — “son” fest.) a phonetic writing of ^{LÚ}ŠU.I+s (nom.)=*kan*.

GISŠU.NAG.NAG etc.

S. Alp’s argument for the identification of *kattakurant-* with libation arms found in Hittite centres proceeds on the basis of logic: they resemble an arm that has been “cut underneath” given that the the “amputated” stump would have to function as a base for the arm to stand¹⁴⁸⁰. One could equally well argue on the basis of an entirely different logic that the Sumerogram ^{GISŠ}ŠU.NAG.NAG refers to these “drinking arms” due to its composition out of Sumerian “hand” and “drink”¹⁴⁸¹. Unless both arguments are coincidentally correct, this does not imply that ^{GISŠ}ŠU.NAG.NAG can be read as Hittite *kattakurant-*, which itself could equally well refer to a different kind of vessel, for example one with a pointed base¹⁴⁸². The Sumerian combination is unique to Anatolia and may have been coined to denote precisely these very Anatolian implements.

There is obviously a limited degree of contamination between this logogram and ^{GISŠ}ŠU.GU₇.GU₇, as illustrated by forms such as ^{GISŠ}ŠU.NAG.GU₇ and ^{GISŠ}ŠU.GU₇-.

Hattic terminology and identifying it as such. ^{LÚ}*tahiyalla-*, by contrast, is never written **ta-hi-ia-*, but always *ta-(a)-hi-ia-*.

1478 Jasink 1979: 213-231.

1479 Otten 1973: 77 fn. 2; Mestieri 147; Klinger loc. cit. Furthermore, the ^{LÚ.MEŠ}*ta-hi-ia-le-e-**eš* appear in the NS outline tablet of the KILLAM festival KBo 25.176 obv. 17. Parallel in the Old (ABoT 5+, 10, 12) and the Middle (KBo 20.33+ 9-12) versions are the ^{LÚ.MEŠ}E.DÉ(.A), or SIMUG, and ^{LÚ.MEŠ}KAS₄.E, although it should be emphasised that these are not duplicates but parallel and fairly fragmentary versions. However, considerable agreement in officials listed can be observed where the three versions are otherwise preserved in parallel. See further Singer 1984: 171, 216, who also accepts the equation ^{LÚ}ŠU.I = ^{LÚ}*tahiyala-*.

1480 Alp 1967: 529. ^{DUG}*kattakurant-* had previously been argued to stand for the Akkadogram ^{DUG}KU(K)KUBU, but this appears separately in a list: KBo 30.124 iii 7 (see Carruba 1966: 10).

1481 Note that the Hittite use of NAG is not directly equivalent to the Sumerian: “wash” in the sense of “giving a drink” to objects, such as stelae, is sometimes a better translation than “drink”. See CHD Š/1, 49.

1482 For the morphology compare še-er-ku-ra-an-te-eš KUB 9.2 obv. i 19, Hoffner 1967a: 27 with fn. 28; id. 1966a: 394-5. It is also quite possible that this expression refers to the method of production, i.e. a string-cut base or similar technique. String-cut bases are often associated with Old Assyrian pottery, but this technology was surely not exclusive to the Middle Bronze Age.

NAG. The distribution of the two is striking in that ^{GIŠ}ŠU.GU₇.GU₇ occurs predominantly in MS documents, while ^{GIŠ}ŠU.NAG.NAG is entirely NS and NSc. It is thus possible that they in fact refer to the same vessel as variant writings from different periods. This would either be a phonetic rather than ideographic use of the logograms, or earlier scribes simply did not take the inscribed signs too seriously.

ŠU.ŠÈ.LÁ

This logogram, read ŠU.TÚG.LÁ at HZL 68, following the original reading by H.G. Güterbock, was identified as the Ur III name for a vessel, šu.šè.lá by H.A. Hoffner¹⁴⁸³. See Singer, forthcoming, identifying the “Ahhiyawan” ŠU.ŠÈ.LÁ of KBo 18.181 with a type of Mycenaean crater with handles, and the URUDU *la-hu-ash*, together with which it is named, as a ladle or dipper¹⁴⁸⁴. This would imply that the users understood the reference of the Sumerian construction of šu.šè.lá and were able to re-apply it to a new and foreign vessel-type¹⁴⁸⁵.

The logogram appears in Ur III documents and earlier (šu.šè.lá, šu.uš.lá, šuš.lá), but disappears in the second millennium apart from in the Emar version of Ura 11 and 12, where it appears alongside the zag.šè.lá¹⁴⁸⁶. It has disappeared at Mari, although the Sumerian names for possibly related vessels continue to be used there: šu.uš.gar.ra (= Akk. *šušmarrûm*), which occurs in conjunction with *mušarrum* (= *mušarrirtum*), thought to be from the root ŠRR “to flow” (see Ugaritic *mṣrrt*, later Akk. *surruru* “libate”). This set is thought by Durand and Guichard to be a basin (*šušmarrûm*) with a ladle (*mušarrum*) for washing¹⁴⁸⁷.

Besides the *šušmarrûm* there is a vessel at Mari called the *turnipakkum*, or *tarnapakkum*, which is associated with the *mušarrum* in documents from the time of Yahdûn-Lîm¹⁴⁸⁸. This was likely a foreign word due to its many different spellings¹⁴⁸⁹. An “Anatolian” etymology is very unlikely at this period, though tempting

1483 Güterbock 1936: 321; Hoffner 2001b: 188 fn. 47; Singer, forthcoming.

1484 I am very grateful to Prof. Singer for sending me a copy of his essay prior to publication.

1485 The lexical equivalent of the verb šu.šè -- lá is Akk. *šuqallulu*, which simply means “to hang”. This does not in itself imply that the vessel had handles, and indeed the words for vessels with handles at Mari, listed at Guichard 2005: 133ff., have more to do with “lifting” (*šuššûm*) than carrying. See, however, the obviously similar construction in the pot-name zag.šè.lá, “hanging from the shoulder”.

1486 Ura 11: šu.uš.gar.ra, šu.šè.lá, zag.šu.šè.[l]á Emar 548 Annexe IX, 19'-21' (Arnaud 1987: 102); Ura 12: šu.šè.lá kù.gi, zag.šè.lá kù.gi Emar 549, 162-3 (Arnaud 1987: 106).

1487 Durand ARMT 21: 356ff. Guichard 2005: 201-202 . An Ur III šu.ša.gar with a “handle (?)” (kun.dù) occurs in UET 3.335. On kun.dù see, however, Sallaberger 1995: 17.

1488 Guichard 2005: 107-9, 324f., where it is supposed that this was a larger version of the *šušmarrûm*.

1489 The Akkadian for šu.šè.lá is unknown. The ePSD equates Akkadian *kandu*, a late word with apparent West Semitic cognates, although it is unclear on what basis they do this; possibly as a loan-word from Sumerian *kun.dù*, for which see Sallaberger 1995: 17?

in view of the superficial resemblance to the Hittite root *tarna-*, “let go”, as well as its semantic suitability for part of a word denoting a handled basin or jug (“lets go the arms”?).

The present evidence thus has the logogram šu.šè.lá preserved only in the Syrian lexical tradition during the second millennium, yet being used to denote objects in Hittite texts. It is presumably only accident that it is not preserved in other late second millennium texts from northern Syria. The absence from Mari prevents a link to the regular Ur III or third millennium usage of the logogram.

NA₄ TI

See Polvani 1988: 161-163. The NA₄ is usually read as a determinative. The instance of TI-an-za NA₄-aš from KUB 12.24 i 11 (NS — Kizzuwatnean ritual) she cites, however, indicates that we should read NA₄ TI and not read the NA₄ as a determinative, as do the Sumerian and Akkadian designations of stones she mentions (^{na}ka.gi.na til.la = [šadānu] *baltu*) from a Ras Shamra version of Ura 16, 2ff., and the attestation of ^{na}ka.gi.na ti.la in the OB versions of *Lugal-e*. The Hittite may thus be a re-interpretation of the Sumerian, reading the determinative as a logogram. Whether this is Hittite language imitating scholastic writing or the adaptation of a logogram to suit an already existing Hittite phrase must remain unclear for the moment.

TUKU(.TUKU)¹⁴⁹⁰

This is presumably a phonetic writing for Sumerian tuku₄ (BUL = LAGABxEŠ) = *ra'abu*, “to shake, tremble” with an understandable, although unique, transference of meaning to “shake with anger”¹⁴⁹¹. The equivalence [tuku₄-tuku₄] = *ra-a'-ri¹-bu* = TUKU.TUKU-u-wa-an-za, “angry”, is even attested at Erimḫuš Boğ. A 38 (MSL 17.103). This comes a section after a vocabulary group introduced by Sumerian tuku (ibid. 29-32), so it is legitimate to ask whether in fact [tuku.tuku] should not be restored in column (1)¹⁴⁹². The discursive, associative nature of the ordering of Erimḫuš

The Akkadogram ^{K[UŠ]}GA-AN-TI at HKM 107 obv. 6' rev. 12' has been supposed to be related to ^{dug}*kandu* (del Monte 1995b: 119), but it is unclear how this makes sense, being made of leather, unless these are in fact leather handles, and a ^{dug}*kandu* is a handled jug.

1490 Van Brock 1960: 146. TUKU.TUKU-eš- for **kartes-* rather than **kartimmes-*, as derived verbs in -es- are formed from adjectives.

1491 This semantic leap is not attested for the equivalents of tuku₄ = “shake”, Akkadian *ra'abu*, *narātu*, which are associated with fear if any emotional state (CAD N/1 348 1b, 349 2b; CAD R 56, 1c, 2b), nor does it appear as a meaning of tuku₄ in Sumerian.

1492 Güterbock at MSL 17.103 fn. 39(1) expects TUKU₄ instead of TUKU in col. (3), but I do not see why TUKU should not be the correct writing in a Hittite column. The only

prevents clarity, as do the obscure Akkado-Hittite associations in the two preceding lines¹⁴⁹³. Moreover, the sign *tuku*₄ (= BUL) is present in the same list from *ibid.* 25-26 (= *ubbulu* = *e-et-ri-x-y*, *šubbulu* = *ha-aš-te-lli-[a]n-za*). At Erimluš Boğ. fragment Ea 9-10 (= Akk. *na-r[a]-du*, = *da-a-[]*), however, assuming that *tuku*₄ was meant, it appears to be written ITU, which could be either a graphic or a phonetic error. Clearly certain scribes had difficulties with this sign, and it is certainly one such phonetic error which produced this logogram.

It is curious that the sign TUKU is not used for *tuku*₄ in Mesopotamia, but this appears not to be the case. It remains to be mentioned that Sumerian *tuku*₄, despite clearly having the meaning “shake” in OB Sumerian texts, is never found as an equivalent for *ra ḫabu* or *narātu* in Sumero-Akkadian bilinguals of the first millennium¹⁴⁹⁴. Perhaps it was a purely lexically preserved meaning already by the Hittite period.

UDU.SÍG+MUNUS

See Tischler 2010 for discussion of logograms for several other types of sheep in Hittite. Hoffner 1997: 71 fn. 240 transliterates UDU.SÍG+MUNUS as UDU.U₈ on the basis that the sign-group “denotes what Akkadian *lahru* means” thus assuming that “the Boğazköy sign-group is intended as a variant of UDU.U₈”, meaning “ewe”. Beal (1992: 128) argues for U₂₃, on the basis that this is a Boğazköy permutation, and CHD (s.v. *mān* 8b) has it as U₁₀.

The peculiar form UDU.DU+MUNUS (= SAL) at KBo 42.80, 5 (CTH 772, jh., photo collated) may speak for a scribal separation of the two component parts of the sign, UDU.DU+ being a hearing error for UDU.U+, but it is impossible to know whether the MUNUS (= SAL) was read out separately or added for clarification only in the writing.

Graphically, however, it is easy to see how Mesopotamian U₈ (= LAGAB x GUD+GUD) may have been re-interpreted (from an OB cursive form as at Mittermayer 2006: 399) as being composed of SÍG+MUNUS, to be read as U_x. Thus the transliteration U₈ is kept here.

U₈ occurs alone at KBo 20.39 i 13 (MS), KUB 12.16 ii 16 (448, jh), and presumably requires a restoration of UDU in each case.

reason for expecting *tuku*₄ in col. (1) is the writing [BUL]^{lu-ukMIN}BUL at Erimluš V 239 (MSL 17.77, CAD loc. cit.).

1493 The West Semitic explanations of (37) *qa-na-a-u* = *ar-š[a-na-a]t-tal-la-aš* (38) *re-e-ú* = *kar-tim-mi-ia-za* presented at Otten/von Soden 1968: 12, remain problematic, see fn. 487. Cohen 2002, which posits a West Semitic word for lung to explain an entry in Emar S^a (1 ḤAR = *ri-i-ú* Emar 537, 6'), cannot be used to explain this entry.

1494 CAD R 1; N/1 348.

UH₇

UH₇ (Hitt. *alwanzatar*) replaces the two central Sumerian words for magic, namely uš₇ (KAXLI) and uš₁₁ (KAXBAD), and is completely unknown from Mesopotamia¹⁴⁹⁵. An investigation of the uses of Sumerian uš₇ and uš₁₁ concluded that:

- i) uš₇ is the older, third millennium term for “magic”, and is connected with magic as incantation (mu₇, tu₆)¹⁴⁹⁶.
- ii) uš₁₁ is introduced during the OB period and is connected with destructive “black magic”, often associated with “spit” (*ru’tu*) and “venom” (*imtum*, the spit of the gods)¹⁴⁹⁷.

The association of magic with spittle has presumably partially informed the suggestion of R. Borger to transliterate the Hitt. logogram U+GAG as UH₇, given that úh is the Sumerian for “spit”, which is written uh (AH) at Emar¹⁴⁹⁸. The notion that U+GAG was derived from a frozen variant form of AH was already mentioned in Part 2.1.3. Comparison with similar variant forms of AH from Syria and Mesopotamia does not lend credibility to the notion, however. One should also mention the similarity with the logogram MUD₄ (Akk. *hubūru*), a container of beer and wine, which is composed of LAGAB/KU+U+GAG. How this might be connected is unclear and quite possibly a blind alley. The comparison does demonstrate, however, that the long popular formal derivation of UH₇ from AH, which is itself problematic, does not have to be the only possible solution to this enigma.

LÚUKU.ÚS

On the form of UKU and the practical argument for keeping it separate from AGA for Hittitological purposes, see Güterbock 1973: 75f and HZL 96. A very similar form of the sign in the same logographic writing can be found in Amarna¹⁴⁹⁹. The form from Mari is written with two to three horizontals in both front and rear as is

1495 On these terms see Schwemer 2007: 17-21.

1496 An Ur III ms. of the Laws of Urnammu now gives KAX^rLI¹ for “magic”: MS 2064 i' 13'. I am grateful to Andrew George for drawing this to my attention.

1497 Geller 1988: 629-632.

1498 Emar 537, 78 (S^a vocabulary), contrary to the reading at CAD R 435 (ÚH), has: UH = *ru-ú-tu₄* (Arnaud 1987: 12).

1499 S. Izre’el’s collation of VS 12.193 obv. 30 looks very much like it may contain a similar form of UKU to than found in Boğazköy (Izre’el 1997: plate XXXVI). Izre’el 1997: 67 reads [a]-šar im-dah-₁šú₁ ir-ra²-qa²-du¹ (= UŠ). I would suggest that the sign-sequence starting with *ir-* is to be read ^{lú!}uku.ús(-ú), reading *ir-* as lú!, but otherwise achieving an unproblematic sequence of signs. Another possibility would be *im-dah-₁šú₁-ni* uku.ús(-ú), but regard Izre’el’s objections to reading NI. It is unclear whether the following ú belongs with this as the phonetic complement after *rēdū*, or with the next sequence, as Izre’el understands it.

normal in Mesopotamian texts¹⁵⁰⁰. The form known at Alalah VII also differs from the Hittite form in having four horizontals attached to the right-hand upright (ATOB 20.09, 8)¹⁵⁰¹.

For explanation of the role of the ^{LÚ(MEŠ)}UKU.ÚS as a “gendarme” rather than “Schwerbewaffneter” see Alp 1991: 321f.; “scorta” Rosi 1984: 109-129.

In the earliest attestation, KBo 7.14 obv. ii 14f., two or three Aleppine generals are mentioned as allies of Hašsum: (14) [^lZ]a-lu-di-iš GAL ÉRIN^{MEŠ} MA-AN-DA ^lZU-UK-RA-A-ŠI UGULA UKU.ÚS.E.NE (15) [LÚ ^{UR}]U^{HA-LA-AB} QA-DU ÉRIN^{MEŠ}-ŠU ^U Giš GIGIR^{HIL.A}-ŠU ^{URU}ha-al-pa-az (16) [ú]-e-er. “Zaludi, head of the Manda-troops, Zukrasi, overseer of the UKU.ÚS (15) [(and?) the man] of Aleppo with his troops and chariots, came from Aleppo”.

The Sumerian animate plural ending -ene in KBo 7.14 obv. ii 14 (OS/MS?), is attested otherwise in LUGAL.E.NE, KBo 1.3 obv. 5 (Šattiwaza Declaration), a NS manuscript showing signs of some external orthographic influence (PI = pe). The later manuscript of CTH 14 (KUB 31.5 obv. ii 8), which treats similar thematic material, presents us with the surely hypercorrect Sumerian UGULA UKU.ÚS.SA.-E.NE, where the quality of the sibilant appears to have been marked by the addition of SA, written as the participial form of ús, “follow” + -ene¹⁵⁰². Perhaps the ending .E.NE was associated with “Syrian” writing styles.

Debate on the role of the ^{LÚ(MEŠ)}UKU.ÚS centres around whether these soldiers were part of the Hittite standing army or in some way adjuncts to it. Ironically it is precisely the fact that these troops spent the winter in garrison with the king which is used to argue both for their belonging or not belonging to the standing army¹⁵⁰³. The ^{LÚ(MEŠ)}ÉRIN^{MEŠ}UKU.ÚS are mentioned sometimes in conjunction with the LÚ^{MEŠ}KIN, where it may be that they are to guard construction works in Hattusa for example, and sometimes with the ^{ÉRIN.MEŠ}sarikuwa. These latter, always construed in the singular despite a plural determinative, are otherwise attested in what appear to be merisms expressing the totality of the army, or even the population, by mention of its parts. A similar series of merisms, aiming to include all types of people in the the provisions for the scope of a ritual’s efficacy, KBo 22.37, 10-13, is plausibly restored thus with CHD Š2, 261:

[... mān=aš DAM BELI DUMU] BELI mān=aš É[RIN^{MEŠ} UKU.ÚS mān=aš
 ÉRIN.MEŠ/LÚ.MEŠ ša-r]i-ku-wa-aš mān=aš [... mā]n=aš ^{LÚ}ELLUM [mān=aš ...] // [...
 mā]n=aš ÉRIN^{MEŠ} x[...]

1500 See FM VIII 64: 19, 22, photo p. 163. Charpin 2010: 52-53 (M.5719, ii 13', 15').

1501 Dietrich and Loretz 2004: 78.

1502 Unfortunately the form of this Sumerogram is broken in the duplicate, KBo 19.91, 7, where apparent care is also taken to mark a “foreign” sibilant at ibid. 5: ^{URU}HA-AŠ-ŠI. See also ^{URU}ÚS-SA in KUB 3.34 rev. iii 20 (NS-NSbi).

1503 “Non appartenenza all’esercito regolare ittita” Rosi 1984: 117; contra CHD Š2, 262 (2005) s.v. šarikuwa-.

“[Whether it is the wife or son] of a lord, or [an UKU.ÚS-soldier or a šar]ikuwa-soldier, or a [slave], or a free man, or [...], or a [...]soldier”.

This gives us three sets of oppositions: wife : son :: [UKU.ÚS] : *sarikuwa* :: [unfree] : free, all designed to encompass the totality of the population. It is tempting to assume that the category “unfree : free” in some way partially replicates or describes the category “[UKU.ÚS] : *sarikuwa*”¹⁵⁰⁴. This calls to mind the stipulation of the Ismeriga-treaty that the LÚ.MEŠUKU.ÚS provided by the Ismerigans for duty in Kizzuwatna, should be “free” (^{LÚ}*ELLUM*) and not “slaves” or “paid-men” (ÍR or LÚ*kussanatalla-*)¹⁵⁰⁵. The status of the *sarikuwa*-soldiers on the other hand may have been rather unfree, according to one’s interpretation of the fact that they are elsewhere “taken” and “given” to the stone-house (mausoleum) to serve in its staff (KUB 13.8, 1-5, CHD Š/2, 261).

This approach returns us to Goetze’s original interpretation of the *sarikuwa* as a social class¹⁵⁰⁶. The pairing of LÚ.MEŠ/ÉRIN.MEŠUKU.ÚS and LÚ.MEŠ/ÉRIN.MEŠ*sarikuwa* may thus be a merism, rather like “free or unfree”, but not necessarily identical, alluding to the totality of the standing army. Thus we can interpret the following inquiries at the beginnings of letters not as questions about the health of particular types of soldiers, but as about the health of the army in general:

KBo 18.54 obv. 3-6: MAHAR ^DUTU ŠI MUNUS.LUGAL assul kuit mahhan ŠÀ
 ÉRIN.MEŠ ša-ri-ku-wa=ia-kán U ŠÀ ÉRIN.MEŠUKU.ÚS hattulannaza kuit mahhan
 (“write back to me) what kind of welfare (there is) in the presence of My
 Majesty (and) the queen, and how (it is) healthwise among the š-troops and the
 UKU.ÚS-troops”.

This analysis vindicates Beal’s translation “standing army troops” (Beal 1992a: 37), but is contrary to his dismissal of the interpretation of ÉRIN.MEŠ*sarikuwa*- as a social class. The two do not have to be opposed to each other.

The inference from the use of this bipartite merism is that the LÚ.MEŠ/ÉRIN.MEŠUKU.ÚS are paired with the ÉRIN.MEŠ*sarikuwa* on the basis of the opposition in a particular aspect of their functions. The other possible bipartite merism in which the ÉRIN.MEŠ*sarikuwa* are attested is with ÉRIN^{MEŠ} ANŠE.KUR.-RA^{MEŠ/H.I.A}. Although an equivalence of the ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ} and the ÉRIN.MEŠUKU.ÚS is out of the question, this may reflect a similar or parallel social opposition, the ÉRIN.MEŠ*sarikuwa*- being opposed to the ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ} in the same way as they are opposed to the ÉRIN.MEŠUKU.ÚS. Troops associated with horses, or cavalry, have until quite recently been populated by the upper classes. Similarly the

1504 Opposite interpretation at Beal 1992a: 50.

1505 CTH 133 §11 (Beckman 1999a: 16).

1506 Goetze 1933a: 231; dismissed by Beal 1992a: 49ff.

UKU.ÚS troops, being free-men, as possibly opposed to *sarikuwa*, may be distinguished according to their social position.

On KBo 7.14, above, note: if Zukrasi is “the Ḫalabean”, rather than translating “the man of Ḫalab” as a separate entity, the singular number of the enclitic pronoun -ŠU should refer to only one of the officers mentioned, namely Zukrasi. This brings him as UGULA UKU.ÚS.E.NE into association with chariot-troops. I would contend that the general troops are here designated by ÉRIN^{MEŠ} MA-AN-DA, a military category also appearing in the Laws (§54), where it seems to be ethnic. Akkadian *ummān-manda* is of course a pseudo-ethnic literary term referring to any foreign hordes, whether construed as belonging to an imagined ethnic group or not, and survives as such into the Achaemenid period.

The consequence of this reconsideration would be that any derivation of the function of the LÚ.MEŠ UKU.ÚS from the Akkadian equivalent *rēdūm*, as apparent in such translations as “escort”, i.e. members of a particular military unit or squad, cannot be given any substance. These are simply members of the standing army labelled in terms of their social class. Further it calls into question cross-cultural identifications of apparently homographic military posts from other cuneiform centres, as for example the identification made with Zukrasi of Aleppo with all its far-reaching historical consequences¹⁵⁰⁷.

MUNUS/LÚ.ÙMMEDA

The sign, composed of URUDU+DA, is read ÙMMEDA under HZL 109. The sign combination does not occur in MZL except by way of reference to HZL 109 under MZL II 238. It is not apparent where HZL have taken this reading of the sign from.

Borger's MZL 238 is UMMÉDA, which is composed of UM+ME.DA and can be found in lexical equivalences with Akkadian *tārītu* = “nurse, nanny”¹⁵⁰⁸. The relevant manuals contain no example of URUDU = umme_x, so one can only assume that HZL has inferred this reading from the similarity between the sign URUDU and the ligature UM+ME which occurs in the OB Sumerian word for wet-nurse: umme-

1507 The presence of Zukrasi in texts from Alalah VII can be used as an argument sealing the question of whether Hattusili I destroyed Alalah VII. Although there can be little doubt that he actually did this in his fourth regnal year as told in his Annals, the supposed instance of ¹Zukrasi UGULA UKU.ÚS in the witness list of the testament of Ammitakum at ALT 6 rev. 9 is not corroborated by the recently published copy (UF 36: 21.01, 27). Dietrich and Loretz transliterate as UGULA NAR^{MES}, which is not convincing either graphically or contextually. Collation is needed. The tablet is currently (October 2009) on display in Antakya Archaeology Museum, but it is displayed the wrong way up!

1508 AHw. 1330; CAD T 232. The earlier lexical tradition appears to have e-me-da as the read-ing for UM.ME (Proto-Aa, MSL 14.96, 186, 1), but pre-Sargonic texts show that UM+ME and UM+ME.DA were originally different terms (Steinkeller 1981: 89).

da/ga-lá¹⁵⁰⁹. There are no examples of UM that are identical to URUDU in Fossey 1926 and that the Hittites would have known this particular Sumerian word cannot be assumed. We can be almost certain that the unorthodox analysis umme+da (da being the Emesal word for “milk”, Emegir ga) was not known. The most cautious approach would be to keep the transliteration URUDU.DA.

The earliest (?) occurrence is found without the determinative in the case of the ÙMMEDA ANŠE.KUR.RA^{Hl.[A]} belonging to the estate in the Kuwatalla land donation KBo 5.7 rev. 13 (Arnuwanda I). The determinative is also missing, on the other hand, in the late lexical list KBo 1.42 i 39, where it means “nurse-maid”.

The span from wet-nurses to horse-attendants to functionaries of some kind possibly associated with pastures (BT i 79), and also with the delivery of oxen and sheep for festivals (KUB 16.39 ii 33f.) strongly indicates that the conceptual association works via the Akkadian verb(s) (*t*)arû, which underlies *tāritu* (also male *tārū*)¹⁵¹⁰. This may well be supported by the writing of ÙMMEDA as URUDU.UŠ (AN[ŠE.-KUR.RA]), as documented in the catalogue, where UŠ, could conceivably be functioning as a semantic indicator (ÚS, “follow”). This would leave URUDU very opaque, which it is under any interpretation.

Furthermore, the Hittite understanding of the function of the wet-nurse is amply illustrated by the lexical list KBo 1.42 i 39: ÙMMEDA-za *ku-iš* DUMU-an *kar-pa-an ḥar-zi* “the wet-nurse who has lifted the child”¹⁵¹¹. It is lifting, not leading, that the Hittites associated with their activity.

URU

The usual OS form, which remains regular at least through to MSb, is in fact HZL 229/2, with the left-hand vertical under the top horizontal. 229/A and 229/1 are the forms encountered in MSc, and characteristic of NSa. F. Starke claims that the “late” form of URU, 229/B, is introduced during the reign of Hattusili III¹⁵¹². It is by far

1509 Earlier UM.ME.ga.gu₇ (Steinkeller 1981: 90). For umme.da.lá, cf. Alster 1972: 104; PBS 5.22 obv. 22-28 (Inanna’s Descent); um.me.ga.lá = *mu-še-niq-tum* Lu Excerpt II 41. Sommer and Falkenstein refer to this at iid. 1938: 125. They also adduce Amarna (EA 25 iii 62) ^{MUNUS}EME.DA, where it is not clear to them whether EME is an error of writing for URUDU, or a dictation error for UMxME. A rebus writing (cf. fn. 1508 e-me-da, Proto-Aa) should suffice as explanation. It is URUDU.DA that needs explaining, not EME.DA.

1510 CAD T 250 s.v. *tārū* “male nurse-maid” points out that the verb for the activity of nurse-maids is always *arû* in Akkadian. For *tarû* of “fetching” animals see T 248.

1511 Güterbock (MSL 13.134) translates “a nurse who has lifted (abducted?) a child for herself”, but compare VBoT 120 obv. ii 16 (Tunnawi) and KUB 36.60 iii 5-6 (Siegelová 1971: 10).

1512 F. Starke in lecture, at the conference “Hittites and Achaeans” Jan. 4, 2006, with reference to KUB 26.91. A similar form, with a slightly longer bottom horizontal than in 229/B, occurs in the OH Siege of Uršu, KBo 1.11, but see introduction.

the most frequently represented in the historical corpus, and tends to appear mainly in texts with other NSbii or NSc sign-forms. Inspection of photos and/or originals shows, however, that it is very frequently drawn with a longest central horizontal, shorter bottom horizontal and shortest top horizontal. This precise variant is not listed at HZL 229. It is found throughout Copy A of the Alaksandu Treaty, for example, which is dated to Muwatalli II by J. Klinger¹⁵¹³.

HZL 229/10 represents a “Syrian” form, well known from tablets of both Alalah levels VII and IV, and occurring occasionally on tablets from Boğazköy with Syrian connections.

HZL 229/16 with the split longer central horizontal is very rare: KUB 13.8 obv. 5. It is thought by H. Otten to be a contamination of the older and the younger forms¹⁵¹⁴.

Orthography: Determination by KI is rare in Hittite language texts. VSNF 12.57+ i 14' ŠA URU^{KI} is matched in its dupl. (KUB 58.109+ i 25) by ŠA URU-LIM. A regular exception to this is ^(LÚ)MAŠKIM URU^{KI} which is always written with the determinative KI from Old Hittite texts through to Hattusili III (HWb² loc. cit. 248, 3.3). In Akkadian language texts uru^{ki} is attested in the MS Sunassura treaty, KBo 1.5, but not in the duplicate, and in the MS treaty of Tahirwaili with Eheya of Kizzuwatna, KBo 28.108.

The regular Sumerographic plural writing is URU^{DIDLI.HI.A}. URU^{HI.A} as a plural is unusual. See KUB 13.8 obv. 2 (nom. pl.); KUB 26.43 (Tud. IV) obv. 50 (A-NA =), rev. 8 (acc. pl.); KBo 27.51 obv. 11 (NSc?). All of these are cases of the meaning “villages” according to the interpretation of HWb² (loc. cit. H 15, 234f., 1.1.1, 3)¹⁵¹⁵. It may be that the determinative DIDLI^(HI.A) referred to larger entities¹⁵¹⁶. See, however, the manuscript alternation at KUB 57.84 iii 21 URU^{DIDLI.HI.A} // KUB 57.82, 4 URU^{HI.A}.

URU^{HI.A.DIDLI} is attested repeatedly in RS 17.368, referring to the settlements involved in Mursili II’s edict concerning the border between Ugarit and Siyannu (CTH 65). This will have been a local copy. Note also from Alalah VII: URU^{KI.DIDLI}-šu at ATOB 21.01, 7; URU^{KI.DIDLI} at ATOB 20.17, 7’.

The dat.-loc. URU-ri is attested in texts from all periods. Complementation by 3 signs: URU-ri-ia-aš=ša-an KUB 13.2+ iii 4 gen. sg. (MH/NS).

1513 Klinger 1996: 37. Similar forms occur irregularly such as at KBo 12.14 obv. i? 5, rev. 3 (PhB0420, 421b), KUB 8.57+ obv. i 11, but the usage in CTH 76A is constant.

1514 Otten 1974: 246 remarks that this form is otherwise unattested.

1515 KBo 16.10, 8 reads UDU^{HI.A} contra HWb² loc. cit. 243, 12.29. The point in understanding these as villages is that they are mostly cases of settlements small enough to belong in some sense to someone. In KUB 13.8 the inhabitants of the villages (URU^{HI.A}) of the ÉRIN^{MES} sariku?wa are given to the stonehouse along with the sarikuwa themselves.

1516 DIDLI has restricted use in Hittite texts: HUR.SAG^{DIDLI}, DINGIR^{DIDLI} are the only other words determined by it in the plural apart from the dubious PA^{DIDLI} at KUB 36.98b rev. 4.

Mistaken Akkadographic complementation is relatively rare with this grapheme and is not attested at all in Old or Middle Script manuscripts:

^{URU}-LIM acc. KUB 26.71 i 12 (Anitta NS); KUB 1.1+ ii 78, iii 19 (= DINGIR-LIM)¹⁵¹⁷.

^{URU}-LIM-ŠU acc. KUB 26.71 obv. 12.

^{URU}-LUM acc.: KUB 16.32 i 2 (oracle, NH/NS); KUB 15.1 iii 20 (NSbii); KUB 46.42 iv 9 (NS).

gen.: KUB 5.1 iii 42¹⁵¹⁸, KUB 58.58 obv. 13 (DINGIR-LIM =) sjh.

The normal form in apposition is of the type ^{URU}GN URU-aš/-an for the nominative and accusative singular¹⁵¹⁹. This demonstrates that the first URU in this phrase is a determinative and makes it highly probable, but not definite, that the URU in the phrase KUR ^{URU}GN is also a determinative and thus not pronounced¹⁵²⁰. The appositional form of the GN in these phrases in the dative is not the regular d.-l. sg. but appears in the so-called “stem-form”¹⁵²¹. The pattern nominative, accusative, oblique, suggests a morphological calque from Akkadian style declension, although other interpretations are possible¹⁵²². The fact that the form with the “stem-vowel” never occurs in this appositional phrase in the accusative singular militates against an interpretation from within Hittite grammatical categories, such as the collective.

On the other hand, the pre-posed stem-vowel form with the dative never occurs with an Akkadian preposition, *I-NA* or *A-NA*, which is expected with an Akkadographic writing¹⁵²³. Stem-vowel in apposition:

^{URU}Aš-TA-TA URU-ri KBo 4.4 obv. ii 61 NH/NS

^{URU}I-IT-LA URU-ri [KUB 8.62 obv. i 8 (NS, Gilgameš)

^{URU}ne-e-š[(a A-NA URU-IA) KBo 3.22 rev. 63 (OS)+ dupl. KUB 22.71 obv. 10 (NSbii)

1517 There is, however, a Babylonian variant form of the construct: *āli*.

1518 DINGIR-LUM-za *dapian* ZI-an (42) URU-LUM *minumarr=a* ME-aš “Die Gottheit nahm sich die ganze Seele und die Gunst der Stadt” (HWb² loc. cit. 240). This interpretation is logical from the parallel passages using *minumar* (CHD L-N 292f.), but one would expect indication of the Akkadographic genitive with ŠA. Conversely, CHD loc. cit. interprets this as an accusative: “*m.* not qualified by a gen. never occurs as the sole object taken but always in association with other objects” referring to this line of text by way of example.

1519 Exception: ^{URU}*Samuhann=a* URU-LIM DINGIR-LIM KUB 1.1+ ii 78, iii 19.

1520 For an alternative possibility see HWb² loc. cit. 235 “Land (und Haupt-)Stadt von”, and KUR URU, interpreted ibid. as “Land (und Haupt-)stadt”. See s.v. KUR.

1521 The one exception is KBo 8.80+23.50+HT 21+, 4: [^{URU}Waššugg]anni URU-ri (Beckman 1997: 87). Even here, however, the -i may be the vowel of a variant stem.

1522 One might for example think of a graphic zero case-marking where the case is made apparent by the phonetic complement in the following word, but would this not apply to the nominative and accusative singular?

1523 Admittedly the only probative cases are ^{URU}I-IT-LA, ^{URU}ÚR-MA, ^{URU}TI-LI-I-Ú-RA-kán.

[^{URU}]x-pe-e-ra URU-ri (*ša-ra-a pē-e-da-aš*) KUB 33.121 rev. iii 5' (NSc)¹⁵²⁴
^{URU}TÚL-NA ^DUTU-aš URU-ri KUB 23.13, 9 (NSbi)
[^{URU}simm]urra URU-r[i] KBo 26.88 iv 9 (NSbii/c)
^{URU}TI-LI-I-Ú-RA-kán URU-ri KUB 21.29 obv. ii 6 (NSb)
x ^{URU}U-RA URU-ri KBo 18.40 obv. 6 (MS)
[^{URU}U-R]A-GA URU-ri KUB 8.57+ i 11 (NSc?) *a-ar-aš*
^{URU}ÚR-MA URU-ri KUB 27 iv 42 (NSbii?) *a-ar-aš*
A-NA ^{URU}PADA =ma =z =kan assiyanti URU-ri es̄hut KBo 3.21 iii 24f. (MS)
A-NA URU^{DIDLI.HI.A} ^{URU}GA-AŠ-GA KBo 5.6 obv. i 15

Phonetic Dat. Sg. in Apposition:

^{URU}Zi-ip-pí-ri-ma-az ^DUTU-wa-aš uk-tu-ri URU-ri KBo 3.21 iii 18f. (MS) “in Sippar, indeed, the eternal city of the sun-god (... take up residence)”.

A distinction in complementation between marking the terminative and the d.-l. in apposition may exist at KBo 20.67+ rev. iii 7f. (MS) with dupl. [^{URU}Hattuš]a ši[un]a[n URJU]-ri-i(a ^{URU}ḥ)]attusi=ma [(DINGIR^{MES}-aš)] (8) [(URU-i)a “nach Ḫ., der [Sta]dt der Götter. In Hattuša aber, der Stadt der Götter...” (HWb² loc. cit. 239) but the traces on photo N07644 do not fit the restorations (Klinger 1996: 391-393)¹⁵²⁵. There is no OS terminative case apposition with URU.

The Akkadian prepositions used with place-names are similarly written with the “stem-vowel”, when there is no apposition to URU, or a gap between name and URU-ri. This indicates that these are in fact Akkadograms of some kind (see further s.v. Hattusa). Hittite word order, with the place-name before the word “city”, is preserved in the cases where URU is phonetically complemented as a Hittite word: URU-ri. Where an Akkadian preposition is used for case-marking, as expected, Akkadian/Sumerian word-order is preserved: A-NA URU^{DIDLI.HI.A} ^{URU}GA-AŠ-GA. Admittedly, the last example functions better if understood as an adjective, as there was no city of Gasga¹⁵²⁶. If the elements of the appositional phrase are separated by further sentence components, however, the Akkadian preposition is used with the stem-vowel form (see A-NA ^{URU}PADA). In the case of Akkadian phonetic complementation, however, the case is marked before the URU with the Akkadian preposition¹⁵²⁷.

1524 Probably not ^{URJU}Pera with HWb² loc. cit. 3.1. See photo N05672, where the traces are too short for URU.

1525 See also VSNF 12.30 iv 3f.: ^{URU}Haddusa{s} (4) siunan URU-ri-ia (7) ^{URU}Hattusi=ma DINGIR^{MES}-nas URU-ri.

1526 Similarly, we nowhere hear of a city of Arzawa, but the geographic name is always written with URU as a determinative.

1527 In the case of KUB 26.71 obv. i 10 it is impossible to tell definitely if [A-NA] also stood before ^{URJU}ne-i-ša. The OS version KBo 3.22 simply has ^{URU}ne-e-š[a] with the directive case.

“Hauptstadt” is suggested as a translation of this appositional phrase at HWb² loc. cit. 237, although this is only supposed to be transparent in some attestations¹⁵²⁸. “Bei den übrigen Belegen könnte eine Stadt gemeint sein, zu der noch etwas Umland gehört”.

The word-order in two examples from the Išmeriga Treaty is different to the pattern above, displaying different sentential topicalisation:

KUB 23.68 rev. 14f. ¹*wa-ar-l[a- ... (15) ...]IŠ-MI-RI-GA URU-aš-ma[-aš]-ši*
^{URU}*zi-ia-zi-ia-aš I-NA KUR* ^{URU}*KI-I[Z-Z]U-WA-AT-NI-ma-aš-ši* ^{URU}*wa-aš-šu-*
u[q-qa-na-aš URU-aš]

“Warla-[...], the Ismerigan, his city (is) Ziyaziya, but in Kizzuwatna
 Wassuq[qana (is)] his [city]”

ibid. 18 ¹*ma-az-zi-ia-aš* ¹*hur-la-an-ni-iš II LÚ^{MEŠ} URU**IŠ-MI-RI-GA [URU-a]š-ma-*
^{URU}*a-da-ra-aš (19) [I-NA KUR* ^{URU}*KI-IZ-ZU-WA-A]T-NI-ma-aš-ma-aš*
^{URU}*a-ra-na-aš URU-aš*

“Mazziya (and) Hurlanni the two Ismerigans, their [city] (is) Adara, but [in
 Kizzuwatna Arana (is) their city.]”

Both sentences present two co-ordinate phrases joined by a connective with contrastive force. The first phrase seeks to identify one city out of many as the city of the Ismerigans by means of a place-name, the second seeks to define the status of a place-name with reference to those Ismerigans when in Kizzuwatna: it is their city. We might similarly understand the appositional phrases: GN URU-*aš/-an/-ri*. A place-name could refer to more categories of geographic or ethnic entity than just an URU. The apposition defines the place-name more closely, i.e. it is the URU and not the, *HALŠU* (q.v.) KUR (q.v.) or the people that is referred to. These concepts may have been relatively fluid.

Another phrase understood by HWb² as indicating that URU can mean capital is KUR URU in KBo 4.14, “Land (und Haupt)stadt” (loc. cit. 235, 1.2). Similar to this is the connected phrase that is reconstructed from OS KBo 3.22 rev. 66 and NS KUB 26.71 obv. i 12: *KU[(R-e-še-et Ū URU-LIM-ŠU)]*. This interpretation is belied by KBo 10.12 i 6 (Aziru) KUR URU-KA, where, if we followed the translation of HWb², “dein Land (und deine Haupt)stadt”, we would rather expect *KUR-KA URU-KA. Alternatively we should understand this genitivally as “the land of your (home)-town”. The cases from KBo 4.14, which we take to be a treaty between Tudaliya IV and an unknown king sometime after the battle of Nihriya, are best interpreted as “the land of the city”, possibly referring to Hattusa, but perhaps just to one’s home country, the land where one’s city is. Similarly we are to understand the

1528 One assumes that the editors understand KBo 3.4 ii 19 as a likely case of URU meaning capital: *ŠA* ¹*U-UH-HA-LÚ-ia* ^{URU}*a-pa-a-ša-an URU-an GUL-ab-ta*. This would be clear if the text read **ŠA KUR* ^{URU}*MI-RA-A URU-an*, but as it is this could equally well mean that Apasa was Uhaziti’s home-town.

prayer passage KUB 24.1 ii 7f. *tamedani* KUR URU (var. ¹KUR^{1-e}) KUB 24.3 i 19) as “in another (home-) land”, i.e. where other people have their city. Of course, the home-town of a ruler is the capital city of an area.

UZ₆

HZL 23 must be the same sign as ÙZ, MZL 203 (Fossey 1926: 284f.), which is analysed as “MÁ+KASKAL”, Akkadian *enzu* “goat”. Previously confused with MÁŠ (HZL 38 with reference to Güterbock 1962: 23). The Hittite sign-forms, mostly with only one vertical, presumably to prevent confusion with the “old” form of GI, do not have any direct counterparts in the palaeography-manuals, which all show variants with more than one vertical. A half-way stage is possibly to be found in the simplified “cursive” OB Nippurean form at Mittermayer 2006: 054 LU 68D (Lamentation on the Destruction of Ur), perhaps to be compared with the form with two verticals at KBo 32.7 obv. i 12 (NS Telipinu *mugawar*¹⁵²⁹), which appears descended from a more complex immediate progenitor than any other Bo. example, although here too care appears to have been taken to avoid confusion with “old” GI.

Forms not attested under HZL 23:

KUB 54.67 obv.i 9 (NSc), KBo 5.7 rev. 30, 38 (MS — Arn. I), KUB 54.85 obv. i 13 (MS — Telipinu *mugawar*), KBo 4.6 rev. 10? (no photo of rev. right edge).

It should further be noted that while UZ₆ is consistently used for the female goat, MÁŠ is used for the male goat, but only appears in compound forms: MÁŠ.GAL, MÁŠ.ŠIR, MÁŠ.TUR¹⁵³⁰. While this may continue a usage inherited from OB writing practices (CAD E 182), it is also possible that the peculiar development of MÁŠ as a logographic designation for *hassatar* “family” may have impeded its use for “goat” in the simplex form (see s.v. MÁŠ). From another perspective, the use of UZ₆ for both male and female goat left MÁŠ free to be re-assigned to *hassatar*, possibly according to a logic examined above s.v. MÁŠ.

1529 Otten 1985: 145; Rüster 1992.

1530 Tischler 2001: 244.

Summaries and Conclusions

The following section attempts an amplification and synthesis of data covered in the preceding part 3, as well as in the catalogue in the Appendix, with reference to the the central questions posed in the Introduction. With regard to question (a), “in what language are we to conceive of Akkadian and Sumerian words in Hittite texts?”, a section collecting comments from the secondary literature on the phenomenon of phonetic writings of logograms as well as further evidence that has arisen in the course of this study and could only be subsumed under the heading of “phonetic writings”, and a short section detailing certain aspects of the Akkadian of the Akkadograms are prefaced to a more general consideration of the question.

4.1 Evidence for a phonetic pronunciation of Hittite logograms

H. Otten points out that BA.ÚŠ is surely the correct reading of BA.BAD among the Hittites, in contradistinction to the older interpretation as BA.UG₆. He refers to KBo 3.54, 8 [LU]GAL ERÍN^{MEŠ} *HUR-RI* BA.ÚŠ (CTH 13), which he sees as “Ideogramm-vertauschung”¹⁵³¹. Similar apparently phonetic Sumerian writings are collected at Hoffner and Melchert 2008: 22 fn. 30. Phonetic writings of Sumerian signs are especially frequent in third millennium Sumerian (Ur III), as well as peripheral Sumerian of the Old Babylonian period. The writing UŠ for úš (BAD) is frequently attested in Ur III incantations, for example. KBo 3.54, 8, however, is simply a case of the scribe writing what he heard at dictation, or thought to himself while copying, rather than writing the correct logogram in a manner inherited from an earlier model.

This explanation is clearly also called for in the passage that Ph. H. J. Houwink ten Cate refers to in an attempt to prove the point that Sumerograms and Akkadograms were dictated in Sumerian and Akkadian rather than being read out in Hittite. KUB 14.13 obv. i 51 (CTH 378) has LÚ.MEŠ DINGIR.MEŠ EN.MEŠ which is clearly a mistake for šu-meš DINGIR^{MEŠ} EN^{MEŠ}¹⁵³².

C. Kühne draws attention to another possible case of phonetic/graphic confusion in KBo 22.3, a late Hittite copy of an Old Hittite text associated with the fragments

1531 Otten 1971a: fn. 1. The Mesopotamian Sumerian reading of BAD with the meaning “kill” or “die” will also have been úš, at least in the *hamtu*-sg., whereas pl. *hamtu* and sg. and pl. *marû* is uḡ₇ (Thomsen 1984: 136). See perhaps the pun in the Sumerian proverb CT 58.30, 5: uš₁₁.ḡu₁₀ nu.mu.ni.úš “my magic did not die there.”

1532 Houwink Ten Cate 1970: 54.

mentioning Zukrasi and dealing with Hattusili I's wars in northern Syria¹⁵³³. Lines 2 and 5 mention a ^mA-na-an-ma-aš, which Kühne interprets as a dictation error. The original text would have had *^mDINGIR.DINGIR-ma (for Ilim-Ilimma) which, the person dictating misunderstood and misread as ^mAn-an-ma. We might also consider that the Boğazköy pronunciation of the Sumerogram DINGIR could well have occasionally been AN¹⁵³⁴. This is explicitly the case in the syllabic Sumerian version of the Iškur-Hymn KUB 4.6 (A) obv. 4 [x] abgal.dingir.e.ne kalag.ga = ni.gal.a.ni nu.kal a.né¹⁵³⁵.

Occasional phonetic pronunciations have been uncovered in the course of this investigation. The case of BE-LU-uš-ša-an can be complemented by that of DUMU.LÚ.LU₇^{LU}-uš-ša-an, indicating that at some level at least this too was being read phonetically. This is complemented by the occasional Hittite phonetic complementation of Akkadian names: ^DIŠKUR-BE-LÍ-iš (HKM 66, 39). The fact that BE-LU-uš-ša-an is also from a letter may attest to a dictated environment, involving quick writing, quite the opposite of the finding derived from Singer's analysis of the two manuscripts of CTH 381 (see introduction). At least once we find a Sandhi phenomenon that can only be explained if the Akkadogram was being pronounced in Akkadian: A-NA PA-NI IA-BI-RAD-DA (KUB 19.41 obv. ii 19), for the PN Abir-adda. It is quite possible that a kind of learned pidgin had emerged for diction purposes.

The writing NINDA A.GÚG (see Appendix), which in one case alternates with NINDA GÚG may be explained as a partially phonetic writing indicating that this is NINDA, not NÍG, rather than indicating a different kind of cake. However, I have not found this elsewhere, despite the many hundreds of attestations of NINDA. Transliteration as NINDA^A GÚG may thus be in order. Of course, this indicates that the NINDA was pronounced in this case, it being a determinative in Mesopotamian cuneiform, see Akk. *kukku* (CAD K 498).

The writing ŠÀ.BAL.LÁ at KBo 3.6 obv. i 4 (// KUB 1.2 obv. i 4 // ŠÀ.BAL KUB 1.1 obv. i 4 // ŠÁ.BAL.BAL KUB 19.69 obv. i 4) also appears to fit into the category of a one off phonetic error during dictation, albeit one that was made twice¹⁵³⁶. This may be an indication of differing traditions of education during the period of writing (Hattusili III and after). On the other hand, it is clear that the

1533 Kühne 1972: 248.

1534 M.C. Astour (1997: 24, fn. 118), proposes reading Anailimma on the basis of a name in a text from Alalah VII: *a-na-i-lim-ma* ATOB 22.11 (AIT 63) rev. 15. This is copied and transliterated as *a-a-i-lim-ma* at Dietrich and Loretz 2004: 117-118. Collation in Antakya Museum (October 2009) showed that Wiseman's copy in AIT is in fact correct.

1535 Schwemer 2001: 192 fn. 1318 as reading for AN.e.né.

1536 Del Monte 1995b: 98-99 also calls attention to ŠÁ.BAL.BAL at ABoT 56 obv. i 7 and the the use of ŠÀ for Akkadographic ŠA at KUB 58.75 rev. 5'. I am, however, not convinced that his explanation of ŠA = ŠÀ (*andan*) at HKM 100, 9', 23' is correct. These are simply genitives.

Hittite designation for a female animal, MUNUS.AL.LÁ, must have been a regular and already systemic phonetic error for the Sumerian word máḥ, = AL (see under AMAR.MAH in Part 3), at least after the period during which Old Script was used.

By contrast to these occasional phonetic confusions, there are more systemic ones that indicate the kind of tradition the Hittite writings were developing from.

^{LÚ}NINDA.DÙ.DÙ, meaning baker, Akkadian *ēpū*, is the only logogram for this profession in Hittite texts. Otherwise the Mesopotamian logogram is NINDA.-DU₈.DU₈¹⁵³⁷. The Sumerian for the verb “to bake” appears to be du₈, which also means to “open” or “release”¹⁵³⁸. Both ninda.dù.dù and ninda.du₈.du₈ occur at Alalah in texts from Level VII¹⁵³⁹. The writing with DÙ is possibly an archaic phonetic rendering. According to A.R. George, the phonetic value /DÙ/ for GAG is not current in Mesopotamia after the late third millennium¹⁵⁴⁰.

Commenting on the various writings of the name of Gilgamesh's companion Enkidu, George points out that the writing ^{d/m}en-ki-dù, known from the Standard Babylonian version of the epic, as opposed to the Old Babylonian and Sumerian writing ^(d)en-ki-du₁₀, is first attested in the Diyala region of the Old Babylonian period, before occurring at Hattusa, Emar, Ugarit and in Middle Babylonian fragments¹⁵⁴¹. In the peripheral regions an archaic phonetic writing may have survived. That DÙ was pronounced /du/ at Boğazköy, and consequently that logographic DU = “go” was also conceived of as DU and not GEN, is supported by the writing DÙ-at-ta-ri for DU-at-ta-ri (Hitt. *iyattari*) at KUB 15.9 iv 28¹⁵⁴², although this may just be a rebus writing using Hittite *iya-*, common to both *iya-* “to do” and *iya-(med.)* “march”.

Both in the cases of ^(m/d)en-ki-dù and ^{LÚ}NINDA.DÙ.DÙ, this older phonetic spelling was susceptible to learned re-analysis. ^(m/d)en-ki-dù can be scholastically explained as the “creature of Enki/Ea”¹⁵⁴³, and NINDA.DÙ.DÙ as the “bread-maker”. This presupposes both knowledge of the old phonetic value of GAG and of the meaning of this Sumerogram among the Hittites. The scholastic re-interpretation of an older spelling would have supported the choice to write DÙ instead of DU₈. It is surely only a matter of chance that archaic writings of the type NINDA.DÙ.DÙ have not yet been found in Mesopotamia.

1537 CAD E 248 s.v. *ēpū*.

1538 ^{du-u}du₈, du₈.du₈ = e-pu-u ša ak(a)li CT 12, 11 iii 4 (Aa), AHw 231a.

1539 NINDA.DÙ.DÙ at AIT 240, 8 (= Zeeb 54). NINDA.DU₈.DU₈ at AIT 256, 26 (BM 131564 = Zeeb 12); AIT 283b, 16 (BM 131577 = Zeeb 16); AIT 268, 7 (AM 9027 = Zeeb 46). All texts refer to a baker called *Bur-ra*. NINDA.DU₈.DU₈ is already attested at third millennium Ebla, however: ARET 5.6 vi 5, Krebernik 1992: 133.

1540 George 2003: 140.

1541 George 2003: 138ff.

1542 Cf. HZL 75. “So konnte sowohl der Gleichklang der hethitischen Verbalstämme wie die dem hethitischen Schreiber aus seiner Schulzeit bekannten homophonen sumerischen Lesungen der Ideogramme zur Vertauschung führen” Kümmel 1967: 106.

1543 George loc. cit. 140.

If MUNUS.AL.LÁ, “female animal”, does in fact contain a LÁ as phonetic complement to the Sumerogram and not as a separate Sumerian grammatical entity, e.g. “bind”, there is hardly any other source it can come from than a writing system connected with Old Assyrian. However, we would then need to explain why it apparently arrives later than MUNUS.AL, which is already attested in Old Script.

4.1.1 Aspects of the Akkadian of the Akkadograms

In general the Akkadograms of Boğazköy adhere to Babylonian forms, but Assyrianisms are not unknown¹⁵⁴⁴. It is, in fact, very likely that some Assyrian influence was present in a dialect of Akkadian connected with the earlier attested periods of the script. Already a text from the reign of Suppiluliuma I attests to a spelling of the Akkadian abstract formant -UT- with a -TT- in the Assyrian style¹⁵⁴⁵. How much value should be attached to this as an indicator, however, is not clear, as the suffix for the masc. pl. of the adjective -UT-, identical in both Babylonian and Assyrian, is also occasionally written with a double -T-, e.g. RA-BU-UT-TIM, by Hittite scribes. From the period during or after the reign of Muwatalli II we have the Assyrian form BE-E-LA-AT A-IA-AK-KI “mistress of the Eanna” from Muwatalli’s prayer¹⁵⁴⁶. A clear Assyrianism is also the form E-PU-ŠU (Assyrian ēpušu for Babylonian īpušu, “which they did”) at KBo 3.39+ ii 4’ (// KUB 4.33 ii 6'; Puduhepa’s Oath¹⁵⁴⁷), but it is more likely that the whole passage in which it occurs was in Akkadian, and the designation “logogram” is here inappropriate¹⁵⁴⁸. The form TAQ-BI “she spoke” might come from Assyrian, but could also have entered the repertoire of Hittite writing via literary Babylonian (KBo 5.6 rev. iii 52 NH/NSb/c // KBo 14.12 rev. iii

1544 The data used for the following observations stem initially from the Catalogue presented in the Appendix, supplemented by the editions in the series StBoT and Texte der Hethiter, McMahon 1991; Kassian et al. 2002; Nakamura 2002; Strauß 2006; Görke 2010.

1545 GAG §20d, §56s. From the Appendix here see ^{LÚ.MEŠ}APIN.LÁ-UT-TI, BE-LU-UT-TIM, DAM-UT-TIM, LUGAL-UT-TIM, EN-UT-TIM, DUMU A-MI-LU-UT-TI, GAL.DUB.-SAR-UT-TA, GAL.ME-ŠE-DI-UT-TIM, īR-UT-T[IM], ^{LÚ.MEŠ}KISAL.LUH-UT-TI, MU-IR-DU-UT-TIM, ^{LÚ}SANGA-UT-TA, ŠEŠ-UT-TA, ^{LÚ}TAR-TE-EN-NU-UT-TI-ŠU-NU and their related declined forms. The earliest form collected here from among the historical texts comes from the Early New Script version of the Hukkana-Treaty (DAM-UT-TIM).

1546 KUB 6.45 i 44 // KUB 6.46 ii 10; compare also [GAŠAN-a]t ^Da-a-ak-ki KUB 37.36, 25 “Schülertafel” HWb² A 47. AYAKKI from Supp. I onwards (*ibid.*), but not considered by HWb² to be an Akkadogram, rather of Hurrian origin.

1547 Otten and Souček 1965: 24.

1548 It is a different question whether the passage is supposed to be “alloglottographic”, one that I fear we cannot answer. Further features of the language to note in this passage are UN-DU for ulti (*ibid.* 4’// *ibid.* 6’), and the verbal form IT-TA-TA-AD-DIN, which seems to be an attempt to reproduce a Gtn perf. *ittataddin* (*ibid.* 3’// *ibid.* 5’). Both of these are rather more Babylonian than Assyrian.

35 NS). Occasional cases of /e/ for /i/, especially in the oblique plural of Akkadograms, might also be considered Assyrianisms.

E for I: *EL-KI* (*ilku*)¹⁵⁴⁹; *E[L-Q]É* (*ilqe*)¹⁵⁵⁰, *MA-ME-TE^{MEŠ}-mu*¹⁵⁵¹, *E-EŠ-BAT* for *IŠBAT*, *ÉRIN^{MEŠ} NA-RA-A-RE-E*, *A-WA-TE^{MEŠ}*, *QA-TE*, *LÚŠE-B[U]-TUM* (*šibūtum*).

While the first three of these could be orthographic features using the values *il₅* and *mi* respectively, the fifth is a relatively clear example of /e/ for /i/ in the prefix vowel of the preterite of a strong verb¹⁵⁵². Note however *I-ŠAR-TI* for *esertu*.

Phonology and Orthography. The following review shows that Akkadographic writings are influenced by factors related to lexicon, syntactic function and date of inscription.

Plene-writings¹⁵⁵³:

#A-AC: *A-BI A-AB-BA-A-IA* KUB 21.5 obv. i 2; *A-AŠ-^rŠA-TI^l-I[A]* KUB 26.18, 7';

-(CA)-A-(AC): *A-BI A-AB-BA-A-IA* nom. sg.: KUB 21.5 obv. i 2; *AN-NI-A-AM* KUB 4.10 rev. 28; *A-WA-A-AT* LUGAL KBo 3.27, 17; *A-NA DA-A-AR* KBo 6.28 rev. 40; *ÉRIN^{MEŠ} NA-RA-A-RE-E* KBo 5.8 obv. i 19; *LÚHA-DA-A-NU* acc. sg.: KUB 23.1 obv. i 9; *IM-PA-A-RU* KBo 19.76 obv. i 25; *HU-U-UR-PA-A-LU-*

1549 See also Akkadian from Boğ. *el-ki* (KUB 3.56, 2, CAD I-J 75); *el-ku* Nuzi HSS 5.48, 28 (CAD I-J 78).

1550 For the determination of the vowel quality of EL in the prefix-conjugation in OA see *i-il₅-ta-á-p-tú-ni* Chantre 15, 7 (OA) CAD L 85; for the vb. *leqû* see OA e.g.: *il₅-qé* CCT 4.10a, 30 (CAD L 135); TCL 20.117, 10 (CAD L 144); AAA 1.14, 7; *ni-il₅-qé* ICK 1.124, 19 (ibid. 141); *il₅-qé-ú* Jankowska KTK 62, 10 (ibid. 142); *li-^ril₅-qé^l-ma* KT Hahn 13, 10 (ibid.); *il₅-qé-ú-ma* TCL 19.36, 18 (ibid.); *li-il₅-qé-šu* TCL 19.28, 19 (ibid.); *il₅-té-qé* Anum-Hirbi 23 (ibid. 144); KTS 30, 27f. (ibid. 145); *il₅-ta-na-qé-ú* BIN 4.45, 13 (ibid. 146); *il₅-ta-qé-ú* CCT 2.28, 6 (ibid.); OB: *li-il₅-qú-ú* BIN 7.49, 14 (CAD L 142); *tu-ši-il₅-qé-a-a[n]-ni* UET 5.78, 20 (ibid. 146).

1551 This is the regular OA spelling, but occasionally occurs also in the late period (CAD M/1 189-195); Kümmel 1967: 38. Babylonian *mamāti*.

1552 It is possible that this is an Assyrianism but one might call attention to the occasional Babylonian tendency to write the Š-preter. of this verb with an /e/: *tu-še-eš-bi-tu-uš* ABL 1380, 6 (CAD § 25); *li-še-eš-bi-su* BBSt 8 iv 31 (MB Kudurru, CAD § 27); *uš-te-eš-bi-is-si-ma* KAR 196 r. i 14 (CAD § 29); *lu-še-eš-bi-it-ka* EA 357, 82 (CAD § 48); *uš-te-eš-bi-ta* En. el. IV 139 (CAD § 37); *ul-te-eš-bi-[tu]* PBS 1/2.44, 14 (MB let., CAD § 38); *uš-te-eš-bi-it* BE 17.49, 4 (MB let., CAD § 38). This accords with the tendency noted at GAG §§88b, 89b. Possibly the writer of *E-EŠ-BAT* had misunderstood this phenomenon and extended the vocalism to the prefix-vowel in the G-stem.

1553 The frequent plene-writings in logographic place and personal names have been left out of consideration.

U ŠA GUSKIN KBo 10.2 obv. ii 43; ^{GIŠ}*BU-RA-A-ŠU* KUB 44.1 rev. 19; *MA-A-HAR* KUB 48.48 obv. 5'; *RA-MA-A-AN* ^D*UTU^{ŠI}* (*A-NA* =) KBo 5.3+ obv. i 24; *ŠA-A-TI* KUB 21.17 obv. ii 4; ^{LÚ}*ŠA-A-I-D[U]* KUB 14.1 rev. 59; *ŠA LA-A NA-A-DI-IA-AM* KBo 6.28 rev. 29. *ŠA LA-A ŠE-BÉ-E-RI* KBo 1.28 rev. 7.

(-)CA-A: *MAH-RA-A* KBo 5.9 obv. i 22.

The initial plene on *ĀBBĀYA* and *ĀŠŠATIYA* are difficult to explain, although the former is paralleled in OB (s.v. *ABU*, Part 3). Otherwise, the plene-writings which have -A- word-internally occur in remarkable agreement with classical OB Akkadian vowel length, or in the case of *AN-NI-A-AM*, with the OB tendency to mark a glottal stop word-internally with a vowel sign: thus *anni am*¹⁵⁵⁴. One should remark however, that regular plene-writings, from the point of view of Akkadian, are the exception rather than the rule for those words that are attested in more than one text¹⁵⁵⁵.

(CI)-I-(IC)-CV: *RI-I-TI ANŠE.KUR.RA* KUB 26.43, 12, 18; [^{KU}]^Š*A-RI-I-TI*¹⁵⁵⁶.

(-)CI-I#: *ŠA-NI-I*¹⁵⁵⁷.

#E-EC: *E-EŠ-BAT* KUB 23.11 rev. iii 11;

(CE)-E-(EC): *BE-E-EL* ^{GIŠ}*TUKUL* KBo 3.35 obv. i 9; *RE-E-ET* KBo 4.10 obv. 35; ^{LÚ}*TAR-TE-E-NU* KUB 14.3 obv. i 67¹⁵⁵⁸.

(-)CE-E#: *ÉRIN^{MEŠ} NA-RA-A-RE-E* KBo 5.8 obv. i 19; ^[TÚG]*G]AD.DAM(-)ME-E* KBo 52.95, 6; KBo 4.10 obv. 35 HT 8, 8; *KI-ME-E* KBo 31.7 + KUB 30.62 obv.

1554 Weeden 2011: 63-64. Further cases of Akk. /ā/ corresponding to an Akkadographic plene-writing: *AŠ-HA-A-LUM* “sieve” KUB 13.35+ ii 14; ^{GIŠ}*BU-RA-A-[ŠI]* KUB 44.65 obv. i 7'; *PA-A-ŠU* (“axe”) KUB 13.35+ i 45, ii 15; *NA-AP-TA-A-NI* KUB 34.123+ rev. iv 13' (OS); *I-GA-A-RI* KUB 44.64 obv. i 18; *Ú-PA-A-NI* (*ubānī*) KUB 44.64 ii 17'.

1555 Exceptions: *MA-A-HAR* (Dardano 2006: 253) for Akk. *mahar*; *GA-PA-A-NU* KBo 21.76 r. col. 14', *GA-A-PA-A-NU* KUB 44.64 i 9' for *gapnu* “bunch, clove (of garlic)” (Bürde 1974: 22, AHw. 281; CAD G 44-45); *PA-A-TA-NI* (Akk. *padānu* gen. “way”) KBo 23.1 i 25 (Strauß 2006: 259); *RA-A-MA-[NI-K]U-NU-ia* KUB 43.58+ ii 42' (Akk. *ramānu* “self”) Strauß 2006: 336; *ŠA LA-A NA-A-DI-IA-AM* for *ša lā nadi im*.

1556 See also “wrongly” plene *ŠI-I-TI* (S2 imp. < *šatū* “drink”) cited without attestation at HZL 288.

1557 See also ^{GIŠ}*ŠA-A[H]-HAR-KI-I* (*QA-DU* =) KUB 13.35+ i 45 for Akk. *sahargū* “dust-guard” (CAD S 36); *MAH-RI-I* KBo 34.162 iv 2' (colophon); KBo 5.3 iv 43, 47 (Strauß 2006: 232).

1558 See further *SE-E-RI* KBo 19.198 v 16, 43 (Anuwanza).

3; ÉRIN^{MEŠ} ZU-TE-E KUB 19.12 rev. iii 8; ÉRIN^{MEŠ} SU-TE-I KBo 5.6 obv. ii 4¹⁵⁵⁹.

A plene -I- is apparently rare among the Akkadograms. The initial plene of *EŠBAT* was referred to above. *BĒL* and *RĒT* both correspond to Akkadian length, but of different kinds. A special means of denoting the vowel -î- resulting from contraction, or possibly even an independent phonetic development, appears to be attested in ŠA NA-A-DI-IA-AM, NA-TI-IA-AM for *ša nadim*. Quite possibly the Babylonian model was *nadi im*. ^{LU}TARTĒNU falls into the category of nouns that alternate between a writing a long vowel with a plene-vowel and a writing with a double consonant. The word-final instances of plene-E may all be attempts to reproduce an Assyrian -ē as opposed to a Babylonian -ī in the oblique plural of the noun, whereby the scribe of KBo 5.6 obv. ii 4 is either confused or wishes to mark a diphthong. Plene-E also marks the /-ē/ resulting from contraction: ŠAMĒ, MĒ, KI-ME-E on the other hand reproduces the *kimē* found in peripheral Akkadian texts (CAD K 366).

CU-Ú#: IM-PA-RU-Ú nom. sg.: KUB 14.20+ obv. i 16 (17 has *IM-PA-RU*); LU-Ú KBo 3.22, 61-2 (OS); MA-AH-RU-Ú KUB 14.1 (edge) (compare *MAH-RU-IA* nom. pl.: KUB 1.1 rev. iv 50); MU-LU-Ú KUB 19.37 obv. ii 30; RA-BU-Ú KBo 5.4 obv. 6; TÁM-LU-Ú KBo 10.2 obv. ii 32-33.

CU-Ú-: RA-BU-Ú-TIM KUB 11.1 obv. i 11 (Contrast *RA-BU-UT-TIM*).

CU-U#: IŠ-MU-U-MA KBo 3.38 obv. 18; MU-LU-U KUB 19.37 obv. ii 34; HU-U-UR-PA-A-LU-U KBo 10.2 obv. ii 42; TAM-LU-U VBoT 13, 10-11¹⁵⁶⁰.

CU-U-: ^{LU}A-BU-U-BI-TUM KUB 10.13 iv 23f.; HU-U-UR-PA-A-LU-U KBo 10.2 obv. ii 42; IŠ-KU-U-UN KBo 16.29 obv. 14; ŠU-U-RI-PU KUB 14.16 rev. iii 38;

The typical OB writing of a contracted u-vowel in final position (*TAM-LU-Ú*, *MU-LU-Ú*) is with -Cu-ú. There is only one case of word internal -Ú- (*RA-BU-Ú-TIM*) in the corpus¹⁵⁶¹. Cu-u (*IŠ-MU-U-MA*, *TAM-LU-U*, *MU-LU-U*) is more often found in

¹⁵⁵⁹ See also *ME-E QA-TI* KUB 34.123+ rev. iii 11' (OS); KBo 19.128 i 17, v 33 vi 8; *AŠ-RE-E* KUB 41.53 rev. iv 13' (NSc Nakamura 2002: 172).

¹⁵⁶⁰ Possibly also [I]Z-BU-U (acc.) KBo 13.31 obv. i 4' (Riemenschneider 1970: 78); PU-U-i-iš-mi “in their mouths” KBo 17.105+ ii 30', PU-U-i-ia-aš-mi ibid. 33' (contrast KAxU-iš-mi ibid. 41', Bawanypeck 2005a: 99, MS).

¹⁵⁶¹ See further *MU-Ú-ŠU* (“night”, *mūšu*) KUB 31.53 obv. 3' (Otten and Souček 1965: 18); *MU-Ú-DU* (Akk. *mūtu*) “husband” KUB 58.79 i 2 (NSc Miller 2004a: 146).

post-MB writing¹⁵⁶². The above shows that there is not a distinction in Hittite Akkadograms between the two writings, and that both are also used to write an uncontracted short final vowel: *IM-PA-RU-Ú* vs. *HU-U-UR-PA-A-LU-U*. A word-internal writing such as *RA-BU-Ú-TIM* shows good OB pedigree, but *HU-U-UR-PA-A-LU-U*, *ŠU-U-RI-PU* and *IŠ-KU-U-UN* are incongruous¹⁵⁶³. The last of these may show evidence for a Hittite sound-change operating on an Akkadogram, which would be a further piece of evidence that the Akkadian word was being pronounced in Akkadian¹⁵⁶⁴.

Sibilants¹⁵⁶⁵. Akkadograms consistently write the sound resulting from Akk. -t + š- in the combination of dental stem and enclitic pronoun as -zz-, thus adhering to the writing practices and phonology of Old Babylonian as displayed for example in the Law Code of Hammurabi¹⁵⁶⁶. Sometimes this was misunderstood as a root-form: see Middle Script ^{LÚ}*MU-ZA-ŠU* (nom. sg.) "her husband" KBo 17.65 obv. 5, 20, although the same tablet writes the genitive of the same word correctly (*ibid.* 21).

However, it also appears that occasionally stems ending in dentals were treated as though they ended in vowels: *IR-TUM-ŠU*⁽²⁾ KUB 23.72 rev. 68 (MH/MS CTH 146), *NIN-ŠU* KUB 19.26 rev. iv 1 (NH/NS CTH 44), KBo 5.3 rev. iii 33 (MH/NS CTH 42). It is possible that this can be explained as a misconstrual of the bound form of the noun¹⁵⁶⁷. These examples are however very few compared to the overwhelming majority of correct forms (*IR-ZU*, *NIN-ZU*).

In other positions too, Hittite Akkadograms appear to have kept to a spelling of sibilants that is even more archaic than that of the Laws of Hammurabi, using the Z-series for simple as well as double sibilants:

1562 The only attestations recorded by CAD for a final u-vowel *šemû* are *ú-šá-áš-mu-u-ni* at KAR 143 r. 20 (SB), *áš-mu-u* at ABL 1120 r. 8 (NB), *il-te-mu-u* PRT 139, 23 (CAD Š/2, 278), *iš-mu-u-ma* Esarḥ. 44 i 83 (SB, *ibid.* 279); *i-šá-mu-u* ADD 460 r. 5 etc (NA, *ibid.* 282); *i-šem-mu-u* CT 16.15 v 45 (SB *ibid.* 284); *še-mu-u* K2832, 4; *iš-šem-mu-u* AFO 23.42, 17. The majority of these are in Standard Babylonian dialect, all are from tablets of the first millennium. Further attestations from Boğ. Akk.: *še-mu-u* S^a Voc. AG 8' (CAD Š/2, 277); *ši-ti-mu-u* Erimḥuš Boğ. A iii 3f.; *ši-mu-u* Izi Bogh. A 192; *li-il₅-te-mu-u* KBo 1.1 r. 39, 59.

1563 See further *TU-U-TI-IT-TUM (tudittum)* KUB 29.4+ i 19 (NSb Miller 2004a: 272).

1564 Kloekhorst 2008: 35-60 presents the most extensive argument to date for a representation of a Hittite phoneme /o/ by the sequence *Cu-u(-)*, by contrast to the representation of /u/ with *Cu-ú(-)*. *Ibid.* 54 posits a sound-change in Hittite from OS to NS: u > o /— n. Thus OH *pa-a-ú-un* (páun) > NH *pa-a-u-un* (páon). It is just possible that this is what has happened to *IŠ-KU-UN*, which has become *IŠ-KU-U-UN*, although I am unaware of a writing **IŠ-KU-Ú-UN*.

1565 For the writing of Akkadian sibilants in diachronic perspective from the Sargonic down to the OB period see: Sommerfeld at GAG §30; Hasselbach 2005: 95-97; Streck 2006.

1566 See Streck 2006: 228-231.

1567 See *QA-TI-ŠU* acc. sg. KBo 19.198 i 19, vi 9 (time of Anuwanza, C13 BC).

I-NA-AK-KI-ZU “they cut”¹⁵⁶⁸, *ZU-GUL-LI* “of the herd”¹⁵⁶⁹, *ZU-UH-A-LU*¹⁵⁷⁰ “cough”, *ZÉ-ER-DU*₄ “olive”¹⁵⁷¹, *ÉA-BU-UZ-ZI*¹⁵⁷², *AR-ZA-AN-NU(-UM)*¹⁵⁷³.

Cases where the S-series does occur in “Akkadograms” are usually in place-names: ^{URU}*ÚS-SA* KBo 3.34 rev. iii 20; ^{URU}*HA-AŠ-ŠÍ* KBo 19.91, 7¹⁵⁷⁴. It is also regular in the writing of the Akkadian measure *PA-RI-SI*¹⁵⁷⁵. On the other hand the word *RIKSU* “treaty” appears in a form that uses the S-series¹⁵⁷⁶. Note also the alternation between writings with Z-, Š- and S-series signs in *ÉRIN*^{MES} *ŠU-TI*. Further S-representing Akkadograms: [S]*I*[?]-*EL-QÉ-TUM* “hot wine(?)”¹⁵⁷⁷, *ÉRIN*^{MES} *SA-AM-HA-R[U]*¹⁵⁷⁸.

Akkadian words beginning with *s-* are sometimes represented by the Š-series, which is not surprising given the synchronically probable interdental fricative nature of the inherited Hittite /s/ which is represented by Š-signs: *EZEN*₄ *ŠUM-MA-[TE^{MES}]*

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- 1568 *inakkisū*; KBo 6.26 ii 14 (NS) Laws §173a, presumably to be restored for the OS duplicate (Hoffner 1997: 138). Contrast Akkadian *i-na-ak-ki-su* SBo I Text 2 rev. 7.
- 1569 *sugullu*; KBo 25.122 rev. iii 5'-6' (OS). The Z-series is also used in this word at Nuzi, whereas even by the OB period the word is otherwise usually written with the S-series: *su-ku-ul* (UET 5.839, 9, 22). Note the use of the S-series in *su-gul-la-ti* at KUB 3.57, 4 from the Egypto-Hittite correspondence.
- 1570 For *su 'ālu*; KUB 8.36 obv. ii 15', iii 6' (Bürde 1974: 38; Dardano 2006: 228, 229).
- 1571 Always spelled like this: e.g. Kassian et al. 2002: 964; Miller 2004a: 206. The use of *SE₂₀* (= ZÉ) corresponds to Amarna (VS 12.193 r. 25, EA 359). Old Akkadian writes *ze-er-dum* (BIN 8.260, 4). For both see CAD S 311.
- 1572 KUB 29.4 ii 22, 23.
- 1573 Miller 2004a: 345. This word is never spelled with a sibilant-sign other than ZA. Hoffner 1974b.
- 1574 *sa-am-du* at KUB 4.72 b 2 (OS liver omen, Güterbock 1987: 149) is not an Akkadogram, but Akkadian formulary in an omen context. It is interesting as it appears to use the S-series hypercorrectly for the verb *šamātu* “spitz herausragen” (AHw. 1155).
- 1575 KBo 25.79 rev. iv 2', 3', 4' (OS, Neu 1980: 157, etc.). Apart from at Hattusa, *parīsu* is only attested at OB Mari and Alalakh, as well as MB Emar (CAD P 186). See [(PA)]-*RI-ZI* at KBo 6.2 iv 22 (OS).
- 1576 *RI-IK-SI* (*A-NA* ܰ) KBo 5.9 rev. iv 19; see further CAD R 353; *ri-ik-sa* UEMT1, 2 (Cooper, Schwartz and Westbrook 2005: 46); TB 6002, 3 (Finkel 1985: 192); TB 8001, 2 (Illingworth 1998: 99).
- 1577 KBo 31.4+ vi 10” (suggestion of W. Mayer apud Dardano 2006: 118) for Akkadian *silqētum*. The sign [S]I on photo N08294 is very doubtful. I would suggest reading [Z]É-*EL-QÉ-TUM* with a representation of the sibilant by the Z-series, which is otherwise regular in Hittite Akkadograms (sometimes expressed as *SE₂₀*), and fits the traces better.
- 1578 This word is spelled with *S-* and with Š- (see catalogue). If this word is related to Akkadian *tamḥāru* “battle”, the expression of the /t/ with a sibilant would have to be understood in the context of the pronunciation of Š as /th/. Note here the occasional OB use of TV-signs for šV-signs (von Soden 1968: 218f.; id. 1972: 83; George 2009: 58). See, however, the Kassite ethnic phrase *šāb samḥarî* at RGTC 3, 201 (Groneberg).

KBo 31.27 obv. ii 3¹⁵⁷⁹; ^{UZU}*KUR-ŠI-IN-NU* KUB 9.25 obv. ii 54¹⁵⁸⁰; ^{UZU}*ŠA-LI-DU*¹⁵⁸¹; *EŠERTU*¹⁵⁸². The representation of Š by S is, however, a writing habit typical of Late Bronze Age northern Syria.

While it is possible to invoke Syrian writing practices to account for the writing of Š with S (*ša*₁₀, etc.) in the place-names, it is not so easy to use these in the case of *SAMHĀRU*. One can only assume that these writings are an attempt, possibly involving hypercorrection in the case of *SAMHĀRU*, to reproduce the sound /s/ without using Š, which appears to have represented the interdental fricative /th/. Such a usage may indicate contact with northern Mesopotamian Late Old Babylonian or Middle Babylonian sources¹⁵⁸³. Otherwise, the Hittite Akkadographic use of the sibilant sign-series, especially the Š- and Z-signs, indicates contact with a writing tradition that preserves older writing practices than those in vogue in central Babylonia of the (Late) Old Babylonian period.

D for T: ^{LÚ}*A-BU-BI-DU* (2 out of 10 attestations), ^{LÚ}*HA-DA-A-NU* (*hatānu*, 5x), *MU-IR-DU-UT-TIM* (*muirtūtim*, only in CTH 86), ^{LÚ}*MU-DI-IA* (*mūtiya* 10 out of 14 attestations); ^{LÚ}*QÍ-IP-DU* (*qīptu?* 1x); ^{TÚG}*ŠA-1DUR₁-RA-DU* (*saturatu*, 1x KUB 29.4 i 48 NSb); *[I\$-B]A-DU* (*işbatū*, 1 out of 2 attestations).

These attestations from the catalogue are clearly very few¹⁵⁸⁴. The almost total absence of the use of the D-series to mark the phonetic complement of the genitive Akkadographically on Sumerograms in this sample should be remarked upon. Presumably this is related to the practically standardised use of -TIM and -TI in this function. There is no **KUR^{DI}* for example¹⁵⁸⁵. However, it does appear that the nominative can only be spelled -DU or -TUM. There is no *-TU. The frequency of the D-spelling in the words ^{LÚ}*MŪTU*, “husband” and ^{LÚ}*HATĀNU* is arresting but obscurely motivated¹⁵⁸⁶.

1579 Dardano 2006: 152, for *summatu* “dove” CAD S 378-379.

1580 For *kursinnu* “fetlock” CAD K 566; NSc Christiansen 2006: 73.

1581 AHw. 1148, for *silitu* “afterbirth” (AHw. 1043), Hitt. ^{UZU}*sarnanta* (CHD Š/2 279).

1582 See *esirtu* (CAD E336).

1583 For the writing of #Z- instead of #S- as a southern Old Babylonian writing trait see George 2009: 5, 18, 43.

1584 See further *QA-DU* (*qātū*) nom. pl. KBo 2.3+ i 22', 24' (NSb/c Miller 2004a: 53); KUB 12.34+ i 22', 24' (NSb, Miller loc. cit.); *ŠI-IP-DU* (*šiptu*) KBo 15.8, 9'; *ŠA-A-DU* (*šātu*) KUB 29.4 ii 64 (NSb Miller 2004a: 272), contrasting to *ŠA-A-TI* ibid. ii 47. ^{KUŠ}*IS-PA-DU* (*işpatu*, 1 against 4 times -TUM, 3 times -TI; see s.v. ^{KUŠ}*É.MÁ.URU*_{6/7}). The relatively frequent cases of DAM for TÁM have not been included here.

1585 There is, however, an *É^{DI}* for *bīti* “of the house” KUB 55.52 obv. 1, 3, 8] (Nakamura 2002: 279).

1586 For further examples of ^{LÚ}*MŪTU* written with the D-series at Boğazköy see CAD M/2, 315; Miller 2004a: 206. Apart from Old Assyrian (CAD M/2, 314) where it is written in

T for D: *ZÉ-ER-TI*¹⁵⁸⁷; *TU-TI-IT-TUM*¹⁵⁸⁸; GAL ^{LÚ.MEŠ}*ME-ŠE-TI*.
 D for T: MUNUS/LÚ *LI-DU* (Akk. *lītu*);
 T for T: LÚ *TE-MU* (Akk. *tēmu*).

The paucity of useful evidence, i.e. writings which make a clear distinction between D and T, encourages caution with regard to the writing of /t/. However, it would appear that the Hittite representation of the Akkadian emphatic dental consonant /t/ in Akkadograms was more dependent on the writing habits of surrounding cuneiform cultures than it was on a conscious distinction from the other dentals /t/ and /d/.

G for K: ^{GIŠ}*GA-AN-NU-UM* (see s.v. ^{GIŠ}*GAN.KAL*); *HA-AS-GA-AL-LA-TUM* KUB 29.5+ i 8¹⁵⁸⁹; *UŠ-GE-EN*¹⁵⁹⁰, *GA-IA-TUM*;
 P for B: *Ú-PA-A-NI* (*ubāni*) KUB 44.64 ii 17'; *PA-AŠ-LU* (*bašlu*); *IM-PA-A-RU* (*imbaru*).

The well-known Hittite orthographic practice of representing a voiced (or similar) stop through a single writing of the consonant, while a voiceless (or similar) stop is written double, does not appear to be observed in the writing of Akkadograms. All double writings of stops either correspond to double consonants in Akkadian or can be explained according to tendencies otherwise observable in peripheral Akkadian, such as the double writing of a consonant following a long vowel or at the morpheme boundary. This itself surely has repercussions for the discussion of the distinction expressed by this contrast in Hittite. It was not the same as that expressed by Akkadian voiced versus voiceless consonants.

Loss of initial *w*-. This is the case for the two probable examples of Akk. (*w*)*ardu* “slave, servant”:
 [AR]-DI-ŠU-NU (?) KBo 3.1 obv. ii 58 (= ḪR^{MES}-ŠU-NU KUB 11.6 obv. ii 4)
 both OH/NS CTH 19¹⁵⁹¹.
AR-TE[!]-KA-MA nom. sg. HKM 27 rev. 19 MH/MS.

the genitive with DI, this word is not otherwise spelled with a D-series sign among the attestations collected in CAD.

- 1587 896/z+ ii 46' (NSb, Miller 2004a: 53); KBo 44.19 iii 2' (NSb, Miller loc. cit.)
 1588 For *tuditum* “toggle-pin” KUB 29.4+ i 46 (NSb Miller 2004a: 272) contrast *TU-DI-IT-TUM* KUB 29.5 i 3' (MSC/NSa Miller loc. cit.).
 1589 KUB 29.5 i 8' MSC/NSa, contrast *HA-AS-KAL-LA-TUM* in NSb duplicate KUB 29.4 i 24 (Miller 2004a: 272, 345). Admittedly these are the only attestations of this word (CAD Ḫ 127).
 1590 KBo 22.228+KBo 39.67 obv. i 11'] (probably 13th century, Nakamura 2002: 66); KBo 8.90 ii 18, 26 (NSb Miller 2004a: 272).
 1591 *ARDU*: The attestation at KBo 3.1 obv. ii 38 can no longer be verified on the tablet, [...] -ŠU-NU being all that is left. An old photograph preserves the DI, however, and it does look very similar to the DI in l. 40.

Representation of medial *-w-* by /m/ is attested for *AMĀT DINGIR-LIM* in the Apology of Hattusili.

*Mimation*¹⁵⁹²:

One should avoid labeling cases of CVm writings as definite examples of mimation, either as part of Akkadograms, e.g. *BE-LAM*, or as complements to Sumerograms, e.g. *KUR-TUM*. *TUM* is definitely used occasionally to write the syllable *-tu-* in Hittite words: *ú-e-tu₄-un* (KUB 21.11 obv. 12 NH/NS), as well as Akkadograms: ^{LÚ.MEŠ}*MU-IR-TU₄-TI*, ^{LÚ.MEŠ}*MU-NAB-TU₄-TI*. Occasionally we also find it being complemented by *UM*, which could be understood as a writing *-tu₄-um* for *-tu-um*: ¹*TU₄-UM-MA-AN-NI* KUB 43.77 rev. 3 (Colophon, Akk.). While *tu₄* is clear in the writing of *wedun*, it is not so apparent in the other case, where the writing *TUM^{UM}* is paralleled by various cases of phonetic complements to other CVC signs, always in Akkadian words or else names: *DAN^{AN}* (see the name Mittanamuwa), *MAŠ^{AŠ}* (see the name Mashuila). This is a phenomenon known from Amarna, and indeed from much cuneiform.

Mimation is generally lost in Akkadograms. In the case of *AN-NI-IA-AM* for OB Akk. *anni'am* a form with mimation has been retained on the model of formulae of the Akkadian-language Land-Grants, which were borrowed from a Late OB Akkadian dialect that obviously preserved mimation at least sporadically. A similar phrase with an archaic Akkadian ring attested on a 13th century tablet is *ŠA LA-A NA-A-DI-IA-AM ŠA LA-A ŠE-B[I]-RI-IM* (KBo 6.28 rev. 29). Mimation is also kept in some other Akkadograms, sometimes consistently (^{GIS}*GA-AN-NU-UM*), sometimes sporadically as in *AR-ZA-(AN-)NU(-UM)*.

A form such as ^{GIS}*GA-AN-NU-UM-it* (see Part 3 s.v. ^{GIS}*GAN.KAL*) shows not only preservation of obsolete mimation but also Hittite phonetic complementation. The tendency to interpret apparently Akkadographic forms as Sumerograms will doubtless have been promoted by the habit of writing “retrographic” Akkadian forms (with mimation) in the Sumerian columns of lexical lists. This explanation does not, however, hold true of a mimeted form such as *AN-NI-IA-AM* from the reigns of Hattusili III and Tudhaliya IV, where the mimation is clearly kept for reasons of tradition and genre.

Gender: Hittite does not distinguish between masculine and feminine gender. One way of showing that an Old Assyrian tablet was written by a local Anatolian is ignorance of gender distinctions in the possessive pronouns. In later Hittite the Akkadographic possessive pronouns are overwhelmingly written *-ŠU* even when the referent is feminine. However, some texts from Old Hittite traditions do use the feminine possessive *-ŠA* correctly. Note however, that even the Middle Script

1592 Labat 1932: 48-50. Durham 1976: 483-487 and ibid. 187f. with the use of the word “Akkadographic” to denote the writing of Akkadian words in Akkadian texts.

version of the Zalpa text uses both *-ŠU* and *-ŠA* with a feminine referent (*-ŠU* KBo 22.2 obv. 3 vs. *-ŠA* obv. 17). The re-analysed form ^{LÚ}*MU-ZA-ŠU* "her husband" shows an inability to identify the feminine already in Middle Hittite times (see "Sibilants" above).

Case-confusion (from Appendix Catalogue):

- Nom. for acc.: *PA-AŠ-LU* (*bašlu*), *BE-LU*, *BI-IB-RU*, *DINGIR-LUM*, *DI-NU*, *É-TUM*, *HAL-ŠÚ*, ^{LÚ}*HA-DA-(A)-NU*, *IM-PA-A-RU*; *İR-TUM*; ^{LÚ}*KAR-TAP-PU*; *KUR-TUM*¹⁵⁹³, *LÚ-LUM*; *MAH-RU-Ú*; *MA-MI-DU* (*mamītu*); *MA-ME-TUM*, ^{LÚ}*MU-IR-TUM*, *MU-LU-Ú*, ^{LÚ}*MU-NAB-TUM*, *MUNUS-TUM*, *NA-RA-RU*, [*QÚ-U*]T-RU, *TUP-PU*, ^{LÚ}*TAR-TE-NU*, *TE₄-MU*, *URU-LUM* (7x).
- Acc. for nom. *NU-KÚR-TA*.
- Correct acc.¹⁵⁹⁴ abstracts in *-UT-TA*¹⁵⁹⁵, *BE-LAM*, *DI-NAM*, *EM-SA*¹⁵⁹⁶, *MAH-RA-A*, *TUP-PA*, *URU-LAM*.
- Acc. for gen.: *KUR A-BA*, *AŠ-ŠUM EN-UT-TA*.
- Gen. for nom.: *A-BI-IA*, ^{LÚ}*E-MI-ŠU-NU*, *LUGAL-UT-TI*¹⁵⁹⁷.
- Nom. for gen. *MIM-MU-KA*, *URU-LUM* (1x).
- Construct for genitive: *MA-MIT*, *AŠ-ŠU-UM BE-LU-UT*, *SE-EH-HE-ER*¹⁵⁹⁸.

1593 23 cases of *KUR-TUM* in the accusative against 9 cases of its "correct" nominative use. The correct accusative form occurs exclusively in the various manuscripts of CTH 68 (Kupanta-^DKAL). *KUR-TI* is never used in the nom. or acc.

1594 These cases are referred to here as they are rare. See also *NA-AK-DAM-MA-ia-aš-ma-aš* (Akk. *naktāma* "lid"-acc.+ia+smas), KBo 5.1 i 20, Strauß 2006: 287. The connective particle *-ia-* may either indicate that the word was pronounced in Akkadian or that it was considered to be a Sumerogram.

1595 *EN-UT-TA* (2x); *GAL DUB.SAR-UT-TA* (2x) *LUGAL-UT-TA* (14x); ^{LÚ}*SANGA-UT-TA* (1x); *ŠEŠ-UT-TA* (2x).

1596 This word is frequently used correctly in all periods: *EM-ŠA* acc. KUB 34.123+ iii passim (OS); KBo 39.8+ i 19 (MSb see Miller 2004a: 40, 144); KBo 44.17+ i 4', 19' (MSc-NSa Miller loc. cit.); KBo 22.109 i 4 (NSb? Miller loc. cit.), KBo 19.198 i 20, 22, v 12, 28, vi 26 (1250-1230 BC, Otten 1971b: 49). See further Nakamura 2002: 413; Kassian et al. 2002: 959-960; KBo 5.1 ii 32 (Strauß 2006: 290). By contrast acc. *EM-ŠÚ* only: KUB 29.4+ iii 64 (NSb Miller 2004a: 272, not *EM-ŠU* contra ed. ibid. 293, 345); Bo. 7051, rev. iv 1, 8 (Otten 1971c: 29). *EM-ŠU* (sic. in ed.! Copy unavailable) at Bo. 3471, 13' (Christiansen 2006: 292) might be nom. or acc., and has the nominal meaning "rennet" rather than adjectival "sour". Similarly nom. meaning "rennet" in list at KUB 7.54 ii 30 (NSc, also *-ŠU* in ed., Bawanypeck 2005a: 140); also KBo 5.2 obv. i 14 (Strauß 2006: 220). Despite being the object of their verbs, ingredient lists frequently book their individual items in the nominative.

1597 See also ^{LÚ}*MAH-RI-NI* KUB 13.35+ iv 8, 13 nom. sg.

1598 Note the clearly singular *parras*-form of the adjective *šebru*, usually used to form optional plural forms of dimensional adjectives, for which see literature at George 2003: 882. I am indebted to D.J. Moir for the reference.

— Adjectival (?) plural in nouns¹⁵⁹⁹: BE-LU-TIM, AT-HU-TIM¹⁶⁰⁰, [LÚ.M]EŠ TE₄-MU-TIM, LÚ.MEŠ ALAM.ZU₉-TIM, LÚ.MEŠ ME-ŠE-DU-TIM, LÚ.MEŠ UM-MI-IA-NU-TI¹⁶⁰¹

In general the Akkadographic accusative is used correctly in OS tablets. The cases of a false use of final CVC-syllables may be connected to a separate problem, that of a possible indeterminate regard for vowel quality in these signs in the Old Babylonian period¹⁶⁰². However, the ratio of accusatives in final CAM-syllables to accusatives in final CUM-syllables (3:10 in this sample) is comparable to the ratio of accusatives with final CA-syllables to accusatives with ending in CU-syllables (4:16). This OB phenomenon of vowel indeterminacy in CVC-signs, itself as yet unexplained, is thus most probably not relevant for the Hittite data.

Despite frequent use of the clearly marked Akkadian nominative to designate a grammatical accusative in the Hittite texts, rarely do we encounter a false use of the accusative for the nominative. Taken on its own, this might indicate that the Akkad-ian accusative was more highly marked, i.e. more distinctive, in a Hittite text with regard to the nominative. This was apparently not so much the case vis à vis the genitive. The use of the genitive for the nom. or acc. is very rare, as remarked s.v. ABU, and may in the case of those forms appearing with an enclitic possessive pronoun (ABĪYA, LÚ EMİŞUNU) be conditioned by other factors and not be a form of this particular case-confusion at all¹⁶⁰³. The genitive frequently appears to be more stable and less likely to be confused with the nominative or accusative than the nominative with the accusative¹⁶⁰⁴. On the other hand the few cases of accusative for genitive when ranged beside the cases of construct for genitive, may indicate an apocope or reduction of a final short -i to schwa.

The case of the abstract formations in -UT- is special. I have found no case of a nominative †-UT-TU (vel sim.) being used for the accusative, but also few cases where a nominative would be required by the syntax and the Akkadogram is used in the first place (LUGAL-UT-TI). The accusative appears to have assumed the function of the default case, and occasionally even strays into the genitive, unless this is caused by phonetic factors. One might theorise that the lack of an Akkadographic

1599 As opposed to Friedrich's interpretation of TIM as the equivalent of an Sumerian plural determinative. Some could be interpreted as genitive pseudo-abSTRACTS, LÚ BĒLŪTIM “man of lordship” etc., but simple BE-LU-TIM also exists. Is this a West Semitic plural?

The regular adjective suffix is well attested: RABŪTIM, [I]RKŪTU KBo 34.94 obv. ii 7.

1600 See s.v. AHU, contrasting the correct Ass. plural form *aḥḥē*, and less correct *aḥḥūti* in Akkadian language texts from Boğazköy.

1601 Bo. 6670 r. col. 2, 3.

1602 George 2009: 83.

1603 In the case of ABĪYA this could be the use of the voc. *abīya* for the nom. *abī*; in the case of LÚ E-MI-ŠU-NU and LÚ MAH-RI-NI the apparent Akkadian genitive may be another case of re-analysis as LÚ E-MI (etc.), although it is impossible to say what the scribes understood by this (LÚ *irhanittara-* “relation by marriage”?).

1604 Compare Nuzi, Wilhelm 1970b: 64.

nominative in the abstract be due to the underlying Hittite tendency to replace the neuter abstract with an ergative case (-*anz*) when it is subject of a transitive verb¹⁶⁰⁵.

The frequent use of the nominative for the accusative, and much less frequently vice-versa, can be paralleled in the Akkadian of Alalah IV, as well as that of Nuzi and Mittani¹⁶⁰⁶. These phenomena are generally explained with reference to the lack of case-distinction in Hurrian between the object of a transitive verb and the subject of an intransitive one, i.e. the lack of an accusative case. The usage thus assumes a Hurrian substrate for these manifestations of Akkadian. If this explanation has any validity for the Hittite data, then the influence of this substrate would have been taken over with the Akkadograms used in Hittite texts, and applied consistently by Hittite scribes, although they themselves spoke a language which largely respected nominative and accusative case-distinction. It is also just possible, that the growing use of the ending -*u* for the accusative comes from a dialect of Akkadian closer to that which we know from the first millennium BC in Mesopotamia, where both nominative and accusative show that same ending¹⁶⁰⁷.

This is not the place to investigate case-distribution in Akkadian texts of Boğazköy, but it is quite obvious that most Hittite language texts after the Old Hittite period were oblivious to the use of correct triptotic Akkadian case endings in Akkadograms. Particularly the accusative singular appears to have suffered, and even texts that show an awareness of its form (e.g. acc. sg. + S1 enclitic pronoun, *abaiā*), are not otherwise prone to use the correct form (see e.g. s.v. *ABU*). By contrast the Akkadian genitive has shown itself to be relatively stable. On the one hand this may indicate that the development toward a diptotic declension found in first millennium Akkadian was underway in the Akkadian dialect(s) from which later Hittite Akkadograms were borrowed. On the other hand it could also be seen as an indication of the extent to which some Akkadograms were themselves viewed as logograms at least after the Old Hittite period.

The treatment of the Akkadian construct state, used before genitives, is irregular. The case of *A-NA TUP-PÍ RI-KIL-TI*, but *TUP-PU RI-KIL-TI* (acc. sg.) in the Bronze Tablet may indicate that the scribe was aware of Akkadian declension, but not of the

1605 Hoffner and Melchert 2008: §3.8. If correct, this explanation raises interesting questions about the treatment of superstratal nominative case syntax in situations where the substrate is an ergative language. Due to the lack of distinction between the case-marking of an intransitive subject and a transitive object, it is in fact the accusative that one might expect to be generalised to assume the role of the nominative, rather than the nominative suppressing the accusative, which is what we tend to observe. See following paragraph.

1606 Nuzi, Wilhelm 1970b: 64-70; Mittani, Adler 1976: 105-107; Alalah IV, Niedorf 2008: 254, 274, 295.

1607 GAG §63e. Militating against this explanation and for the “ergative” substrate explanation is the occasional use of the nom. pl. for the acc. pl.: *BE-LU^{MES}* instead of *bēlī*, where the replacement with -*ū* is not a feature of Akkadian until the Neo-Babylonian period.

construct state in nouns of this structure (correct e.g. *TUP-PÍ ZABAR* KBo 5.6 rev. iv 16). This is a regular writing at Boğazköy (CAD T 148). Declined forms of *tuppu* in what should be the construct case are also found in Middle Babylonian Alalah (AIT 209, 1), where a non-Akkadian substrate language was also present, and at Emar (CAD T 145). See also LUGAL-UT-TA ^{URU}GIDRU-TI vs. A-NA LUGAL-UT-TI ^{URU}GIDRU-TI (BT rev. iv 7 vs 9).

Similar problems are posed by URU-LUM DINGIR-LIM, which alternates with but is numerically more frequently attested (seven times) than the correct forms URU DINGIR-LIM (once) and URU-LUM ŠA DINGIR-LIM (once). Ignorance of the construct state is shown in ^{GIŠ}MA-AD-NA-NU KÙ.GI, MA-IA-AL-TUM KÙ.GI, A-IA-LU KÙ.GI/KÙ.BABBAR, ^{KUŠ}IS-PA-TUM ^{URU}HA-AT-TI. It is unlikely that these represent the literary Babylonian construct form in -u (GAG §64a).

^{DUG}KU-KU-UB is regularly used with the correct construct before a genitive. The cases where this form occurs after numbers may well be a correct implementation of the absolute state. Ú-NU-UT is also consistently used correctly in the construct before a genitive, as is BE-(E-)EL in the phrases BĒL ^{GIŠ}TUKUL, BĒL MADGALTI. A-ŠAR the construct of AŠRU, “place”, is used correctly, as is A-WA-AT “word”.

Verbs. By far the commonest verb-forms are G-stem preterite: *IŠBAT* “took”; *IŠPUR* “sent, wrote”, *IBNI* “made, built”; *IQBI* “said”; *ADDIN* “I gave”. There are a few verbs that consistently write the G-present Akkadographically: *DABĀBU* “talk, conspire”, *RAGĀMU* “claim”, *I-BA-AŠ-ŠU-Ú* “are”¹⁶⁰⁸. One present tense N-stem from *ŠABĀTU* (*iššabat*) may be preserved in an Akkadographic context (q.v.). The striking writing of *ittataddin*, S3 Gtn perfect from *NADĀNU* (q.v., appendix) occurs in an extended Akkadian phrase which can hardly be treated as Akkadographic. A Š-stem present may be preserved in a tablet of the KI.LAM festival: Ú-ŠA-AB-BA-L[A] “he has (someone) bring” KUB 20.4 rev. v 5' (NSc, Singer 1983: 83 with fn. 68), but the context is broken. The Š-pret. of *mātu* “die” (q.v.) is used in the meaning “kill”.

Syntax. Prepositions. A full study of the syntax of Akkadian prepositions in Hittite texts is beyond the scope of this investigation. The following remarks have only summary nature. The central issue is whether the Akkadian prepositions correspond to Hittite pre- or post-positions or whether they indicate case-forms.

A-NA and *I-NA*: F. Starke established that the Old Hittite use of *A-NA* and *I-NA* corresponds clearly to the use of the Hittite terminative and dative terminative on the one hand (*A-NA*) and the locative on the other (*I-NA*)¹⁶⁰⁹. In this it corresponds to the

1608 CAD D 2-3 (*dabābu*) does not record a G-stem present, but see discussion s.v. Part 3. *iraggum*, on the other hand, was regular from the OAkk. period (CAD R 62). *IBAŠŠU* KUB 58.63 obv ii⁷ 7. Due to the space before the beginning of the word and the non-plene vowel at the end of the previous one, this is unlikely to be *LĀ IBAŠŠU* (Otten 1971c: 22).

1609 Starke 1977: 118-120.

usage known from Akkadian. The collapse of the Old Hittite system of dimensional cases is supposed to have resulted in the collapse of the correct usage of *A-NA* and *I-NA*¹⁶¹⁰. After Old Hittite *A-NA* and *I-NA* appear to be used solely to designate the use of the dative-locative in the underlying word. This usage is thus meant to explain their apparent interchangeability, or the use of the one where we might expect the other: *A-NA BĀD.KARAŠ sesta* “he slept at the camp” KUB 19.37 obv. ii 25. However, we never find **I-NA+PN*, an observation which indicates a vestigial consciousness of the semantics of *I-NA* vs. *A-NA*.

It should be noted, however, that similar observations have been made for the grammars of other peripheral Akkadian dialects such as Alalakh IV¹⁶¹¹. Whether these too are due to the influence of an underlying language still needs to be investigated. It is not the case that a weakening of the semantic distinction between *A-NA* and *I-NA* is to be observed in Mesopotamian Akkadian of the later second and first millennia. The case for substrate influence, as in the case of Hittite, thus remains strong, but the fact that similar phenomena are observable in the Akkadian of neighbouring cuneiform cultures prohibits us from using this as evidence for a Hittite rendering of Akkadographic prepositional phrases.

There is also a tendency in some very late texts, as pointed out for the case of the scribe Pikku in the introduction, to write Sumerograms or Akkadograms in the d.-l. without *I-NA* and *A-NA*. This tendency is also observable for some place-names in certain Middle Hittite texts, although it is likely here to have had a different origin, possibly as a relic of the terminative in *-a* (see s.v. URU).

The double meaning of the New Hittite ablative, which combines both ablative and instrumental-comitative functions is reflected in the use of the Akkadogram *IŠ-TU* with both meanings. However, one should not forget the frequently confused Akkadian preposition *išti* meaning “with”, which originally appeared as *ištu-* before a pronominal suffix, eg. 3rd millennium *man-ištū-šu*, but late *man-ištē-šu* “who (is) with him?”¹⁶¹². It is extremely unlikely that this grammatical distinction, observable particularly in Assyrian, has been imported by the Hittites, given that an Akkadogram **IŠ-TI* is never attested to my knowledge.

The function of Akkadographic *ITTI* in a Middle Hittite text is well illustrated by a passage from the Indictment of Madduwatta: KUB 14.1 rev. 29 refers to a fugitive in the terms *IT-TI ḫMA-AD-DU-WA-AT-TA pa-it*. This resumes a description of the same event earlier in the text, this time as part of a second-person discourse: *kat-ti-ti ú-it* (*ibid. obv. 60*). The parallel is not absolutely exact. In the one case the action is described from the point of view of the speaker, in the other it is described from the point of view of Madduwatta, as indicated by the opposite use of the preverbs *pa-* and *u-*. This should, however, not affect the meaning of the adverbial phrase.

1610 Starke 1977: 119.

1611 Aro 1954-56: 364.

1612 GAG §114 l. In Babylonian this is only used in poetic texts, in Assyrian, however, it is quite usual.

Parallel to *katti-ti* we should thus expect Hittite *Madduwattas katta* for *IT-TI¹MA-AD-DU-WA-AT-TA*.

In this case we can thus say that there is, at least on occasion, a direct correspondence between an Akkadian preposition and a Hittite post-position (*ITTI* = *katta*), whereas the function of *A-NA* and *I-NA* is usually confined to marking the presence of a Hittite dative-locative in later texts.

Occasionally we find Akkadographic prepositional phrases in Hittite language texts which are not to be found in regular Akkadian: *IŠ-TU ŠA* + noun (gen.) is used to mean “on the side of”, “from (the portion of)”:

KUB 12.12 vi (7) *nu IŠ-TU ŠA^DLE-LU-RI a-da-an-na* (8) *ú-e-ek-zi*
“(the queen) demands to eat from Leluri's (portion?)”¹⁶¹³.

In this case it is likely that the Hittite would be rendered with a partitive genitive (*Leluriyas*). In other cases it is more likely that *IŠ-TU ŠA* renders a Hittite ablative, meaning “on the side of”¹⁶¹⁴. Outside of Hittite, the Akkadian phrase *ištu ša bēlīya la apaṭarmi* “I shall not leave my lord” occurs at Amarna: EA 55, 6 from Akizzi of Qatna; a similar but broken phrase at EA 56, 11 (unknown sender), EA 183, 6 from Šuttarna of Mušiluna (CAD I-J 287). These are the only attestations recorded in CAD for *ištu ša* + noun (gen.), while *ištu ša* + verb is also attested at Mari and *ultu muḥhi ša* + verb becomes common in the NB period (CAD I-J 285).

It is possible, although ultimately unverifiable, that this double case marking is a calque from Hurrian. In particular one thinks of the Hurrian “relator”-particle: NE¹⁶¹⁵. This is not the only allowable conclusion, as prepositional determination of genitival phrases is certainly possible in Akkadian (e.g. *a-na ša é a-bi-ša la-a i-qar-ri-ib* “he will not approach the (property) of the house of her father” KAV 1.1 obv. iii 107-108). I have not encountered such constructions being formed with *ištu ša* other than in the possible Hurrian substrate context of the examples from Amarna cited in CAD. The locution *qadu ša ...*, “together with (the contents of)...”, on the other hand, is adequately well attested in literary Akkadian (CAD A/1, 124), and

1613 // KBo 7.64 v 4' - 6'; HWb² H 460-461. Wegner and Salvini 1991: 167 (Nr. 23). The text continues (8) ... *ma-a-an MUNUS.LUGAL-ma Ú-UL* (9) *a-pí-ia IŠ-TU ŠA^DLE-EL-LU-U-RI* (10) ^{LÚ}*SANGA ú-e-ek-zi* “but if the queen is not there the priest asks (to eat) from (the portion of) Lellūri”.

1614 See the use of the ablative meaning detailed at Hoffner and Melchert 2008: 265-266 (§16.92), although *IŠ-TU ŠA* is not explicitly mentioned. The most usual phrase is *IŠ-TU ŠA^DUTU^{ŠI}* “on the side of my majesty” (with *tiya-* or *ar^{-tari}*), which occurs as early as the Madduwatta text. We also have *IŠ-TU ŠA MU-DI-KA* (*ne-ia-ri*), “(will be mobilised) on the side of your husband” at *Apology of Hattusili* iv 11 (Otten 1984: 24).

1615 This supposition of a Hurrian background is favoured by the Hurrian background of the Amarna attestations of *iš-tu ša* —. For the Relator-particle, -NE, see for example Wegner 2007: 70-72.

also occurs in the in parts heavily Akkadian, rather than Akkadographic, Puduhepa's Oath: KUB 31.56, 8' (Otten and Souček 1965: 34).

The frequent practice of preposing an Akkadographic genitive noun marked by ŠA to its head-noun is convincingly explained by underlying Hittite syntax, where the genitive generally precedes the head-noun. It should however be noted that the frequent Babylonian (also Nuzi) construction Noun₁-šu ša Noun₂, where Noun₁ is the head-noun and Noun₂ is the genitive, is occasionally found as ša Noun₂ Noun₁-šu. This is possibly found too rarely to have been of any influence on the Hittite Akkadographic writing, although Hittite scribes were clearly aware of the idiom. See ŠA ^UGAL.GAL-TIM É-ZU-NU “of the great ones their houses” (KUB 1.16 rev. iii 45).

It has been noted on a number of occasions during this work, that a correct Akkadian usage in Akkadian language texts can be juxtaposed to an incorrect Akkadographic one in Hittite language texts. This is particularly obvious with [DUMU]-ri vs. DUMU-IA in the bilingual annals of Hattusili I, but also finds parallels across unrelated texts. Thus one also finds Akkadographic ATHŪTIM, but Akkadian *ahhe(-šu)*, “brothers”, Akkadographic ANNIYAM but Akkadian *annā*. Contrasts in “correct” usage appear in DUMU.NIN₉-ŠU (Akkadian) and DUMU.-NIN-TI-ŠU (Akkadographic) both for *mār ahātīšu*, both from the bilingual Testament of Hattusili I.

Merely on the basis of the compelling evidence that Akkadographic *BĒLU* was pronounced phonetically in some late Middle Hittite texts we cannot generalise to saying that all Akkadograms were pronounced phonetically at all times. This has to be a decision that is made on a case by case basis, with the majority of cases offering no evidence whatsoever.

The rule that Akkadograms are not complemented with Hittite phonetic complements has to be said to hold true, although there are a number of apparent exceptions in older documents¹⁶¹⁶. Furthermore, Old Script documents occasionally also indicate case through a pleonastic double marking with both Akkadographic preposition or connective and Hittite phonetic complement: *IŠ-TU GAD-it*¹⁶¹⁷, LUGAL *Ù MUNUS.LUGAL-aš-ša*¹⁶¹⁸.

In conclusion a greater amount of awareness for correct Akkadian declension and even gender is observable in Akkadograms from the Old Hittite period. Certainly the OH practice is generally accurate regarding case (accusative), and the use of gender could also be accurate.

The above consideration of phonology places Hittite Akkadograms firmly within the context of peripheral Akkadian. In the case of the dentals, they are mostly written correctly, with a small number of cases where the distinction between voiced

1616 Neu 1983: 297, 298, 304. See also *PU-U-i-iš-mi* KBo 17.105+ ii 30' (Bawanypeck 2005: 99), with comments below on the status of this grapheme as a Sumerogram.

1617 Neu 1980: 50¹⁷⁴.

1618 KBo 25.62, 4'; Neu 1980: 137; on this see further Starke 1977: 118.

and unvoiced consonants is not observed. The provisional proportions of correct vs. incorrect writings based on the evidence surveyed here are somewhat similar to the Akkadian from the Assyro-Mittanian documents from Boğazköy, for example, for which see Weeden forthcoming b. In some graphemes in Hittite cuneiform the proportion of such writings is higher than in others. One might also wish to compare the treatment of dentals in texts from Alalah IV.

Particularly the treatment of the sibilants points to borrowing through a peripheral dialect of Akkadian that had not yet undergone changes characteristic for the Late Old Babylonian period, or even for the time of Hammurabi. A cautious suggestion based on similarities from the Amarna corpus might point to a Mittani-Hurrian intermediary for the transmission of many of these Akkadographic writings.

4.1.2. In what language are we to conceive of Hittite logograms?

The two criteria for deciding this question must be the amount of evidence for phonetic writings of logograms and the evidence for an innovative but at least partially correct semantic use of Sumerian or Akkadian linguistic elements.

Evidence from the lexical lists found at Hattusa demonstrates that correct Sumerian values of signs, varying according to the different meanings of the same sign, must have been in currency at some level of scribal education. We saw how efforts were made in the S^a Vocabulary to distinguish between different Sumerian values of the sign TUKUL (KU) when it meant “garment” and “excrement”. Here one might also mention the case of the Sumerian word GÙN (sign = DAR, meaning “multi-coloured”), quoted in the Appendix, which was clearly understood to be Sumerian /gun/ due to its mistaken use to indicate the Sumerian GUN (= Akk. *biltu*, “talent”) in one lexical list¹⁶¹⁹.

Convincing phonetic writings of Sumerian words indicating that they were, if only at the level of dictation, pronounced in Sumerian are quite rare (see III.1 above): BA.UŠ for BA.ÚŠ (only once), DÙ for DU in (DÙ-*attari*)¹⁶²⁰, LÚ ALAM.ZU (for LÚ ALAM.ZU₉), DUG KU.KU (for DUG GUR₄.GUR₄), ŠÀ.BAL.LAL for ŠÀ.BAL.BAL, LÚ^{MEŠ} for *sunes*, GUR for Sumerian kúr, possibly LÚ ŠU.IŠ-kán for LÚ ŠU.I-s-kan, UDU.DU+MUNUS for UDU.U₈, TÚG BAR.T[U]?, [URJU] NE.MA^{KI} (for URU NIM.MA)¹⁶²¹. These writings would have to be attested more often and in less ambivalent contexts were we to infer from their attestations a wholesale use of the Sumerian pronunciation of words during dictation. Nevertheless, the few attested

1619 See Catalogue s.v. GÙN.

1620 This could, however, be a rebus writing on the basis of the Hittite value *iya-* (see above) and thus comparable to ^DIŠKUR for *Ari-Teššub* (see introduction), if that is at all correctly understood.

1621 For further examples see Hoffner and Melchert 2008: 22 fn. 30.

examples show that some scribes or teachers were pronouncing the Sumerograms in Sumerian, if only in their heads¹⁶²².

Whether phonetically pronounced or not, it is reasonably clear that ^(GIŠ)ŠU.-NAG.NAG, which is attested nowhere else in the cuneiform world, was created using known meanings of Sumerian signs in order to describe a peculiarly Anatolian item of material culture, “the libation arm”. The use of ŠU.GU₇.NAG and ŠU.-GU₇.GU₇ in earlier texts, if they do in fact all refer to the same thing, may indicate that there was some difference of opinion as to which Sumerian sign was most appropriate to denote this object, the difference between GU₇ (KAXNINDA) and NAG (KAXA) consisting solely of one small wedge.

If the suggested use of ^{NA₄}MUL to denote a star-shaped or cruciform seal is correct, this too indicates knowledge of Sumerian at the level of innovative logo-graphic usage.

It is perhaps to be assumed that the possible application of ŠU.ŠÈ.LÁ, lit. “hanging from the hand” to an “Ahhiyawan” crater, as posited by I. Singer (s.v.), rests on a live understanding of the Sumerian word and what it should be applied to, the use of this Sumerian word having died out in the Ur III period and being only preserved in Syrian lexical lists during the second millennium. On the other hand, the presence of a Middle Hittite exemplar of Ura 17 at Ortaköy with Akkadian translations must indicate that bilingual Ura could well have been present at Boğazköy as well. The transmission of the requisite knowledge to apply the logogram to material objects anew could thus just as well have been transmitted via the Akkadian translation, although it is not entirely clear what this would have been in this case.

The use of inscribed semantic indicators to reduce the polyvalence of Sumerian signs such as KA by the insertion of an U (= bür) has been discussed on several occasions so far, the conclusion being that this particular example is not original to Hittite cuneiform. The usefulness of the other adaptations to the usual Mesopotamian syllabary (KAXGAG, “nose”, KAXUD, “tooth”) for statements about the knowledge of Sumerian among the Hittites required to create these adaptations is thus severely limited.

GA.KIN.AG, if it is, as is likely on the present evidence, a Hittite rather than a Syrian development, involves the semantic redetermination of the sign KIN, phonetic for Sumerian kín(kín), “ground”, by the addition of the sign AG, “to do”. It is thus indicated that the meaning of KIN here is “work”. One could represent the levels of semantic determination involved here schematically as: [MILK [WORKED [DO]]]. This is a Sumerian rather than a Hittite adjectival structure¹⁶²³. Also exhibiting

1622 See also the syllabic spellings of Sumerograms in the Akkadian sections of the Hittite translation of a Babylonian ritual (CTH 432): MU.UL for MUL “star” KUB 4.47 rev. 36; QA for KÁ “gate” ibid. 39 (Beckman 2007; Schwemer forthcoming).

1623 It would not be surprising, however, to find this logogram in Hurrian texts. One must therefore be very careful to assert that this is a purely Hittite development merely because it is only attested in Anatolia.

a Sumerian rather than a Hittite adjectival syntax is URU BÀD, if it is to represent a Hittite *sahesnas/sahesnanz /appiriya-*, “fortified city”.

The reasonably clear distribution of the professional designations LÚ^{MEŠ} AN.-BAR (/URUDU /KÙ.BABBAR) vs. LÚ.MEŠ AN.BAR.DÍM.DÍM (etc.) as subjects of transitive and intransitive verbs respectively in OS tablets of the KI.LAM festival indicates that some level of distinction is occurring in the Sumerian as conceived by the Hittite scribes. Given that these logograms are not attested in these forms outside Anatolia, it is possible that the scribes of these tablets were projecting an incorrect interpretation into the Sumerian that they thought could be rendered via the use of the doubled use of DÍM. Such speculation is very highly dubious, however.

Further we noted the possibility in the Zalpa text that Sumerian DUMU.NÍTA was being used to express the same as DUMU, the difference between the two existing solely on the level of the Sumerian.

This is not an enormous amount of evidence for logograms derived from Sumerian being conceived of in Sumerian. Far more convincing, however is the evidence for the assumption that a fundamental currency of Hittite scholarly writing was Akkadian, and that the Sumerian signs were used solely as a means of writing Akkadian words or graphemes.

One of the most complex logograms used to express one of the most simple words displays an intricate and not wholly understood interplay between Sumerographic, Akkadographic and Hittite writing: DUMU NAM.LÚ.LU₇-UT-TI meaning *antuhsa-/dandukesnas* DUMU-aš. We attempted to pick apart some of the layers of this process, involving re-analysis, back-translation and pragmatic discourse context in Part 3.

The use of DINGIR-LIM(-i-) to denote the Hittite syllabic value -ili- has been remarked upon. This proceeds from the Akkadian value of genitive DINGIR-LIM, as marked by the Akkadographic phonetic complement: *ili(m)*. The fact that this grapheme and almost exclusively this alone is used to write the alleged Hittite i-stem of the noun “god” in the form DINGIR-LIM-iš has been used here to call into question the existence of this i-stem in the first place. All we have evidence for is a writing *ILI-*.

The use of the sign DINGIR, for the Sumerian word diğir, thus has no other function here than to indicate the Akkadian sound -ili-, as used phonetically in personal names, and as used logographically to write the Hittite word for “god”. In this case, however, we can say that the logographic writing DINGIR-LIM-iš is in fact also allographic, in this case Akkadographic, because it is via the Akkadian, not via the Sumerian, that the writing developed.

Further evidence for Akkadian being the main phonetic carrier of logographic representation is given by A.A = Hitt. *muwa-* “strength (?)” on the basis of Akk. *mû*, “water”. This is purely phonetic and it is the Akkadian phonetic value that is used to create the logogram. The writing of *muwatalli-* as ¹NIR.GÁL on the basis of its Akkadian correspondent *muttelli* was recognised early.

The case of *PU-U-i-iš-mi*, “in their mouth(s)”, from a Middle Script tablet, is transitional from a typological point of view¹⁶²⁴. The grapheme is clearly derived from the Akkadian word *pû*, “mouth”, but is treated as a Sumerogram, with no declension, no Akkadographic preposition, but with Hittite phonetic complementation. If this were an Akkadogram, we would expect **I-NA PÍ-I-ŠU-NU*. That the same text later uses KAXU in the same context is instructive in this regard. It is tempting to assume that *pû* is a mistaken phonetic writing of the Sumerogram, although derived from its Akkadian equivalent. It is easy to imagine how a confusion between phonetic Sumerian and Akkadian translation might have occurred in a school context.

In cases such as EN-UTTA (s.v. Part 3, *BĒLU*), LUGAL-UTTA, DAM-ZU, it is also relatively clear that the Sumerian word is only being written as a means of writing the Akkadian one, possibly starting by means of abbreviation. In the case of DAM-ZU, however, it is interesting to note that the logogram is always complemented in Hittite when there is no S3 possessive pronoun: DAM-*an*. It is doubtful whether Hittite would have had an enclitic possessive pronoun in this position by the New Hittite period. If not, the Akkadian enclitic pronoun functions purely on the level of Akkadian syntax, as well as preserving the correct Akkadian sound. This needs further investigation.

Akkadian also provides the semantic background for GA *DANNU/KALAG.GA*, where it is the use of Akk. *dannu* to describe in some way “developed” forms of beverages such as “beer”, “wine”, “vinegar”, which has been used by extension to apply to “yoghurt”. KALAG.GA is also used for *hatuga-*, “terrifying”, which also suits the semantics of Akkadian *dannu*.

Akkadian constructions for place-names such as Dür-PN may provide the basis for the logogram BÀD.KARAŠ, which does not appear to be substantially distinguished from the use of KARAŠ in Hittite texts.

Again, it is the semantic ambiguity of Akkadian *kabtu*, “heavy”, “important”, which allows for the occasional use of DUGUD to represent *nakki-*, “important” and *dassu-*, “heavy”, although these are also semantically overlapping in Hittite. The Akkadian *tarû*, “to lead” must lead us from ÚMMEDA “wet-nurse” to ÚMMEDA (URUDU.DA) “horse-groom”, although here too it was possible to speculate, somewhat desperately, whether one writing as URUDU.ÚS was in some sense semantically qualified by the Sumerian sense of ÚS, “follow”.

Underlying Akkadian syntax is shown by EN KUR-TI (*bēl māti*), even though the locution presumably derives from a Hittite *utniyasha-* or **utniyas isha-*. This is also the case for ^{MUNUS}AMA DINGIR-LIM although dependent on Hittite *siwan-zanna-*, and for É NA₄-NI (dependent on Akkadian *bīt abni* for Hittite NA₄-*an pēr*). EGIR.KASKAL^(N) also demonstrates by its phonetic complement that the language of the logograms was Akkadian ([*ina*] *arkāt ḥarrāni*), but the phrase itself is

1624 KBo 17.105+ ii 30'.

probably Hittite (cf. *appasiwatt-*: EGIR.UD-MI) as the Akkadian would mean “after the journey” rather than “on the way back”. Furthermore, ÉRIN^{MES} ANŠE.KUR.RA shows agreement that may proceed from an underlying Hittite phrase headed by ÉRIN^{MES} (*kuwalana-* n.), but shows Sumero-Akkadian word order.

Akkadographically written verbs are sometimes used with Akkadian semantics that are not paralleled by their Hittite counterparts. Akkadian *šapāru* can mean “send” (CAD Š/1 430-436) and “write” (CAD Š/1 437-446), and can thus have as its objects both people and letters. Hittite *hatrai-* “to write” is interpreted as the phonetic writing of Akkadographic *IŠ-PUR*, *AŠ-PUR*, but the Akkadogram is occasionally used of sending “people” (HWb² H 523). HWb² entertains the possibilities that this meaning has been calqued for *hatrai-* from *ŠAPĀRU*, or that *IŠ-PUR* and *AŠ-PUR* in these cases would correspond to phonetic *peya-* “to send”. The former explanation is very unlikely, while the latter is possible, but lacking in direct evidence. Both explanations, however, are unnecessary if we assume that the Akkadogram is being used as an Akkadian word in the Hittite text with the full range of Akkadian meaning. A similar argument can be made for the use of the Akkadogram *BANÛ*, which has both the meanings “build” and “make” in Akkadian and can correspond to Hittite *wede-* “build” as well as *iya-* “do, make”.

Evidence for Hittite as the base language for the use of logograms beyond the mere fact of complementation by Hittite phonetic elements is as follows:

The use of KI.LAM to represent Hittite *hilammar* “gate-house” has been proposed by I. Singer. It has been suggested here that two logographic writings have been created solely on the basis of the Hittite words they represent: ^{LÚ}GAD.TAR for a supposed Hittite **kattara-*, ^{TÚG}GAD.DAM^{MEŠ/HI.A} for a supposed Hitt./Luw. **kattama-*. These are both extremely uncertain, and the latter could also be based on Akkadian *kattāmu*, “cover”.

The metonymic use of logograms such as ANŠE.KUR.RA “horse” for “chariot” is something that appears peculiar to Hittite and presumably rests on a Hittite locution involving “horse”. Similarly we should interpret the use of the logogram ANŠE.KUR.RA for “horse-rider”, also not attested in Mesopotamian cuneiform¹⁶²⁵.

Underlying Hittite syntax is also shown by URU.DU₆, if it is to be interpreted as “the ruins of a town”; EGIR.KASKAL^{N1} was mentioned under the evidence for Akkadian as the underlying language.

Hittite-Sumerian sound-correspondences may also provide the background for the rebus writing of the name Ari-Teššub as ¹DU/GUB-^DİŞKUR, if this is how the name is in fact to be read, where the Hittite value of the Sumerogram, be it from *ar-*, “come, arrive”, or *arai-*, “stand up”, may have been used to select the logogram¹⁶²⁶. This may of course simply have been a misunderstanding of the Hurrian name, rather than an attempt at playful writing. Whether this is also the case for DÙ-*attari*

1625 CAD S 326-328.

1626 See view of J.L. Miller on this in the introduction. Other explanations are also possible.

instead of DU-*attari*, both of which represent a verb beginning *iya-*, cannot be decided (see above, under phonetic writings).

Peculiarly Hittite morphology appears to motivate, if not the construction of, at least the regularity of the terms for filiation, ethnicity and profession. Each of these was expressed by a number of suffixes as well as genitival phrases in Hittite. Thus we have -(*t*)alla- as the suffix for professions, affixed to a noun denoting what it is that the profession has to do with: *haluga-* “message”, *haluga-talla-* “messenger”. It is frequently very difficult to decide, however, just how the Sumerian and Akkadian writings of these Hittite words were to be understood. For *halugatalla-* we have the Akkadogram in Hittite texts: ^{LÚ}*TĒMU/I*. If we transliterate LÚ *TĒMI* it means that we understand LÚ as *ša₁₁*, standing for the Akkadian determinate relative: “the one of the message”. If we transliterate ^{LÚ}*TĒMU/I* we mean that the LÚ is to be understood merely as an indicator of the word-class “professional” and the Akkadian word *TĒMU* is to be understood as a logogram “message(-man)”. With the exception of the cases of LÚ *TE₄-MI*, showing an Akkadographic *ša tēmi*, which are mostly Middle Hittite, as per Hoffner 2009: 53 with further literature, the other forms, LÚ *TE₄-MU*, LÚ *TE₄-MA*, can be interpreted as *māršipru*-type declension forms, where the case is indicated on the second term of the syntagm. A form such as ^[LÚ.MJES]*TE₄-MU-TIM*, on the other hand, appears to be an attempt to reproduce the Hittite morphology by an approximation to a supposed Akkadian morphology, either pseudo-adjectival, or genitival with a pseudo-abstract suffix: [LÚ^{MJES} *TĒMŪTIM* “the ones of messagehood”].

It is a good working hypothesis that the application of this LÚ as either determinative or logogram to all professions, by contrast to the Old Babylonian practice of leaving professional designations largely uncharacterised, was in some sense furthered by the fact that the professional suffix(es) in Hittite are so ubiquitous and so standardised. However, it is occasionally clear that scribes must have on occasion, and doubtless not consistently, understood this LÚ as representing the Akkadian *ša*. This is indicated by back-formations such as AŠGAB, “leather-work” from LÚ AŠGAB, “leather-worker”, whereas AŠGAB only refers to the craftsman in Mesopotamian texts; similarly for AD.KID “wicker-work”, where the Sumerogram only refers to the associated professional in Mesopotamia. More controversially we have the discussion of the LÚ or ^{LÚ}SAG as the Sumerian equivalent of the *ša rešēn* (s.v. LÚ É.ŠĀ).

In the case of LÚ DI-ŠU and LÚ ḤA.LA-ŠU we see the Hittite generalisation of a pseudo-Akkadian construction using LÚ at the expense of the actual Akkadian expressions using *bēl* (= *dīnišu*, = *zittīšu*). This is also possibly the case for LÚ É.GAL instead of DUMU É.GAL. An intermediary position may be occupied by an expression such as LÚ^{MEŠ} *ismeriyas BE-LU^{HIL.A}* or LÚ.^{MEŠ} *ismeriyas BE-LU^{HIL.A}* (“reins-men, lords” or “those in charge of the reins”, see s.v. ^{LÚ}IS), where it may even be that the scribe was undecided between the two constructions. Unfortunately,

this matter has to be explored on a case by case basis and general principles are not yet visible, if indeed it may be possible to discern them.

In cases of ethnic designation we also have to distinguish between the level of logographic representation *per se* and that of a transliteration that reproduces the linguistic reality. LÚ^{MES}_{URU}HA-AT-TI *per se* means “the men of Hattusa”, while *Hattusumenes* is most probably the Hittite equivalent, “the Hittites”. For this reason we would not, however, start writing LÚ^{MES}_{URU}HA-AT-TI. Transliterating LÚ^{MES}_{URU}HA-AT-TI assumes that we are granting a level of linguistic reality, or at least notional linguistic reality, to the logographic phrase. Perhaps this could be accommodated by the semiotic framework that distinguishes between the “message”, what the utterance or piece of writing denotatively says and the “code” in which it is framed, the code in this case also encompassing denotative signification.

Special mention is due to the status of the so-called “stem-forms” in personal and place-names that have been discussed under the sections *Hattusa*, LÚ^{URU} GN, KUR^{URU} GN. It is common in Hittitology to call these “Akkadographic”¹⁶²⁷. However, few follow the convention introduced by F. Starke and adopted here of transliterating them in the italic capitals reserved for Akkadograms¹⁶²⁸. As already outlined, these forms derive from a three-ending nominal declension like the one seen in Akkadian, although they consist of Hittite rather than Akkadian language material. I have called them a “morphological calque”. This morphological calque, however, only appears on the level of writing and is thus a graphic phenomenon. Most accurate would be to transliterate, for example, I-NA^{URU}wa-al-la-ri-im-MA standing for the dative *Wallařimmi*; KUR^{URU}WA-AL-LA-RI-IM-MA for *Wallařimmas utnē*, where neither the position nor the ending are noted.

The decision to follow F. Starke’s writing practice in this book was motivated by the desire to indicate the position that this is a graphic phenomenon, without wishing to introduce another writing convention. It is not to say that these are definitely Akkadograms, and that’s the end of it. They are logographic writings.

The linguistic situation represented by these phrases is complex. This is Hittite language material used logographically, just as Akkadian language material can be used logographically in Akkadian. The morphology that informs it is, however, Akkadian-style morphology in the case of the three-ending declension. The syntax that informs the genitive construction is the orthographic rule of Hittite cuneiform

1627 Hoffner and Melchert 2008: 242 §16.3. For the use of the word “Akkadographisch” with respect to the bare stem-form of proper nouns beyond names see e.g. Rieken 2004: 8, to whom I am also very grateful for sending me her article.

1628 Starke 1977: 34 appears to equate “sprachunwirklich” with Akkadographic: “die sogenannte Stammform ist eine sprachunwirkliche Form (Graphik) und wird deshalb wie ein Akkadogramm behandelt”. Other forms, such as Sumerograms, are, however, just as “sprachunwirklich”. The choice of cursive capitals for transliteration is therefore random from the point of view of cuneiform studies. It is, however, the preferred method for the transliteration of logographic graphemes with a significant phonetic element in Hieroglyphic Luwian.

that a Hittite genitive must follow an uncomplemented logogram, whether it have an ending or not. A further governing principle that informs these constructions synchronically is that the writing system should not use more than one element to express one thing. Thus, if Akkadographic prepositional *INA* is used, there is no need for the Hittite phonetic complement *-i*; if the Akkadographic genitive position is used, then there is no need for *-as*. This in itself is a very Hittite form of economy in expression, if we may speak of such a thing.

Indeed, while the general three-termed declensional pattern may well be Akkadian (nom., acc., oblique), it is certainly not the case that Akkadian place-names are declined in Akkadian very frequently, certainly not beyond the third millennium. The nominative is used for the accusative and genitive of well-known names, whereas the absolute form is used for nom., acc. and oblique syntactic cases of names felt to be foreign, according to GAG §64 e 5. Place-names in the Akkadian of Alalah are almost always in the absolute form. It thus appears that this format of expression is an artificial construction of the Hittite scribal schools.

By conclusion, Hittite cuneiform presents a complex linguistic picture. Some knowledge of Sumerian cannot be disputed, especially for those scribes responsible for introducing innovations into the orthography, but those examples that definitely demonstrate some knowledge of Sumerian are rather faltering and lack confidence (ŠU.GU₇.NAG), while those examples which may demonstrate the most confidence with Sumerian, albeit misplaced, are in fact the most unsure in terms of their value as evidence (^{LÚ.MEŠ} AN.BAR.DÍM.DÍM vs. LÚ^{MEŠ} AN.BAR).

By contrast, it is clear that Akkadian formed the basis of most of the innovations in logographic usage made by the Hittites and is thus demonstrably the underlying language of scholarship. This is no surprising conclusion given that this was also the situation with Kassite-period education of the period in Mesopotamia. For the Hittites, as users of logograms in writing texts, Sumerian had retreated to the Sumerian column of a lexical list, whence occasionally an innovation could be fashioned for a logographic writing (see GUR for kúr, Part 3).

That Akkadian was itself often construed according to the rules of Hittite morphology and syntax is not all too surprising. Furthermore the Hittite scribal school appears to have developed its own jargon, especially in the use of Akkadianising constructions to deal with common phrasal or compositional syntax.

4.1.3. Reflections on the relationship between ductus and orthography

Problematic here is the restriction of the corpus of texts investigated to the historical texts, CTH 1-216. Any conclusions reached within the next section can only be applied to those texts. It is clear, however, that the conclusions reached here do little more than to complement the philological basis already in use for the edition of texts in Hittitology.

A simple mapping of orthographic variants onto ductus types is not possible. Between dating by means of palaeography and by means of orthography there exists

an unbridgeable chasm. A palaeographic dating proceeds from the latest signs attested in a text and assumes by default that any later sign-forms were not yet known at Hattusa, meaning they had not yet been introduced into the active scribal repertory¹⁶²⁹. This is not the case for logograms. EGIR(-ŠU), for example, may be known in OS¹⁶³⁰, but it is clear that the predominant writing in OS is phonetic *a-ap-pa*. The phonetic writing is also continued in later texts, especially as a variant manuscript reading in OH textual traditions.

A blanket assumption that a phonetic writing is in some sense “earlier” is unwarranted. Among the writings of *iya-* and *kis-* (both = DÙ) collected from the historical texts, the predominant writing in texts displaying NSc characteristics is in fact the phonetic one¹⁶³¹.

Suppiluliuma I:

DÙ KBo 5.3 (NSbi)

ki-: KUB 19.24 (MSc)

Mursili II:

DÙ KBo 3.4 (NSb/c); KUB 14.15 (NSbi); KUB 6.41 (NSbii); KBo 5.13 (NSbii); KBo 5.8 (NSa); KBo 5.9 (NSa); KBo 3.3 (NSa).

iya- KBo 16.1 (NSb/c); KBo 4.3 (NSb/c); KBo 4.7 (NSbi); KBo 5.13 (NSbii); KUB 6.44 (NSa);

kis- KUB 14.16 (NSb);

Muwatalli II:

DÙ KUB 21.1 (NSbi, but one late ḪA); KUB 21.5 (NSb/c);

iya- KUB 21.1 (NSbi); KUB 19.4 (NSa?)

kis- KUB 21.5 (NSb/c); KUB 21.4 (NSc);

Hattusili III

DÙ KBo 4.12 (NSbi, but one late ḪA); KBo 3.6+ (NSbii); KUB 1.6+ (NSa); KUB 1.1+ (NSb); KUB 21.37 (NSbi)

iya- KUB 1.1+ (NSb); KUB 19.67+ (NSbii)

Tudhaliya IV:

DÙ KUB 23.1 (NSc); KBo 4.14 (NSc)

iya- KUB 8.82 (NSc).

Suppiluliuma II DÙ KBo 12.38 (NSc); KUB 23.44 (NSc).

1629 At the International Symposium on “Palaeography and Scribal Habits” held at Leiden, Dec. 16-17 2009, Th. van den Hout pointed out that some of the typically New Script signs were in fact already attested very occasionally on otherwise Old Script tablets.

1630 KBo 17.18 ii 6 is declared “aheth ‘orig.’“ at HWb² A 149, and by S. Košak in the Konkordanz, but it displays all the characteristics of at least Neu’s OS II, if not already MS. See Heinhold-Krahmer et al. 1979: 162.

1631 DÙ is not attested in OS but is in MS, cf. A-NA DÙ EME KBo 15.10 iii 58-59 (MH/MS), CHD L-N 23.

This overview of the historical manuscripts using DÙ and their duplicates that use *iya-* and *kis-/ki-* demonstrates that DÙ was well established in tablets of ductus NSa, being used in 3 NSa tablets of texts from the reign of Mursili and in a possibly NSa fragment of Hattusili's Apology. Variant mss. of NSb-c do not show any penchant for the logographic form. The Bronze Tablet (Tudhaliya IV) is missing here because it only uses *iya-* in the phonetic form (Otten 1988: 62). By contrast, KBo 4.14 (Tudhaliya IV) only uses DÙ.

It is thus quite clear that DÙ cannot be used as an additional criterion for the assignment of a text or tablet to a ductus-type within the NS category. Similarly, substantially phonetic writings (such as EGIR-pa-an-da for normal EGIR-an-da) cannot be said to be antecedent to less complete ones as far as dating or assignment to ductus-type is concerned. The examples collected in the Appendix come from all varieties of New Script, with three attestations belonging to NSc tablets.

It should be assumed that both the Sumerian and the Akkadian words for “lord”, EN and *BĒLU*, were known by scribes and could be used by them from an early period. However, the usual writing before NS is the Akkadogram, although EN may even be used in one Middle Script text, for example, where the scribe has run out of space, a practice also observable in late copies. EN *MADGALTI* is one of the earliest logograms to use EN rather than *BĒL*, again presumably because the whole phrase was so unwieldy in terms of space.

By contrast, with the possible exception of the ductus type NSc, one cannot say that a general tendency towards the abbreviation of unwieldy logographic writings existed. Witness for example the occasional Middle Hittite tendency to write *NAP-ŠĀTI* for *IR^{MES}*, “slaves”, or *SAG.DU^{MES}*, “personnel”, which is otherwise attested at Amarna but primarily in northern Neo-Assyrian documents¹⁶³². Each of the other writings is attested as early as OS.

A “mechanical” inference from an orthographic form to a dating of a manuscript is not permissible. This is also the case for logographic writings. The most one can observe is clusters of particular writings in particular periods, which reflects little more than fashion among scribes and their teachers, as long as the particular writings have not been inherited from earlier textual traditions. Among further such clusters are the following:

DI-essar (q.v.) in the reign of Hattusili III.

GAM for *katta* begins to be used during the reign of Hattusili III, while GAM-an for *kattan* is used earlier in the NS period, but also later.

GIM-an is clustered in the last two ductus types, NSb/c, there being 10 cases where a NSc GIM-an corresponds to a NSa or NSb *ma-ah-ha-an* in duplicate manuscripts. There is only one case where a NSc *ma-ah-ha-an* corresponds to a

1632 For the Hittite use see Alp 1991: 314, and CAD N/1, 301.

NSb(ii) GIM-*an*¹⁶³³. There is not a single case, as far as I have seen, of GIM-*an* on a NSa tablet.

IGI used as a logogram (IGI-*anda* for *menahhanda*, IGI-*zi-* for *hantezzi-*) appears to be restricted to documents of Hattusili III and NSc.

The kind of clusters thus observed for GIM-*an*, IGI and GAM indicate a small degree of parallelism between sign-forms as categorised in ductus-types and the occurrence of logographic writings. It does seem possible to distinguish between the use of some writings in NSa as opposed to NSb/c, for example. The NSa writings, along with their sign-forms, are from this perspective to be seen as a continuation of the MS writing traditions. The label “Early New Script” used by the Chicago Hittite Dictionary may be apt in this regard, but “Post-Middle Script” would be just as fitting a name to describe the essential characteristics of NSa, without necessarily wanting to derive chronological conclusions from its use on this or that tablet. It would appear that some scribes were writing “Post-Middle Script” at least as late as ms. E of the Apology of Hattusili III!

KAR (= *wemiyā-*) is only found in NSb and NSc documents, with the majority of those that are not NSc being omens. KAŠĀDU is the older heterogram for *wemiyā-* and is attested several times in texts originating in the reign of Mursili II, although the tablets themselves may well be later (i.e. NSc), as well as in the Tawagalawa-document (KUB 14.3 i 29; NSc). The distribution is thus not mutually exclusive between the Akkadographic and Sumerographic writings of this word in the ductus-types.

It does appear, however, that KAR belongs to a set of logograms that cleave to NSc and “similar” ductus-types¹⁶³⁴. Among these are RA (Akk. *mahāsu*, Hitt. *walb-*) “strike”, for which the “older”, or more usual, logogram is GUL; KIN (verbal); ME (for *dai-* “put” and *dā-* “take”), SUD (for *luittiya-* “pull”), TA (= *IŠTU* “from”). Each of these is earliest attested in omen texts. This observation combined with the observation that the earliest attestations of the sign-forms belonging to the ductus-type NSc also occur in omen texts provides a possible background for the introduction of these sign-forms, as well as an indication that not only absolute chronology but also genre may have played a role in the use of sign-forms. This does not necessarily mean that an individual scribe would partially change the sign-forms or orthography he was using according to the kind of text he was writing. It could perhaps be explained by the presence of different teachers for the writing of different kinds of texts. Some of these teachers may well have come from abroad, and brought their sign-forms with them.

1633 The last case is that of the Bronze Tablet (NSc) which frequently writes phonetically as opposed to the logographic writings found in KBo 4.10. Of course, these two texts can not strictly be called duplicate manuscripts.

1634 Compare the list compiled on p. 37 from one of the most recent text-editions.

The other text-genre displaying early use of NSc sign-forms is the “letters”, which may lead one to infer that the use of such signs crept in, initially generically, in text-genres that require fast writing. Here one is reminded of the “späthethitische schreiberliche Arbeitsökonomie” once mentioned by C. Kühne, implying a simplification of sign-forms and logographic writings towards the end of the Imperial period¹⁶³⁵. While it cannot be said that all NSc sign-forms are immediately “simpler” than their earlier counterparts, there is a noticeable tendency to write logograms with less phonetic complementation. Logograms that in other ductus-types may have been given Hittite phonetic complements from a suffix morpheme following the root, are in NSc sometimes only complemented at the ending (cf. DI-essar/DI-za q.v.). This is not completely generalisable, however (see ḫR-ahh-/ḥR-nahh-). Proof of the link between NSc logographic writings and the omen-genre would require a more exhaustive study of the palaeography and orthography of omen texts than could be possible here, but it remains a credible hypothesis.

It is also noticeable that this group of particularly “late” writings contains a number of verbal roots as well as two Sumerian writings of prepositions. In the introduction we sketched the findings of previous research as to which parts of speech occur represented by logograms at which periods. In the following the verbal logograms catalogued from the historical texts are presented. Of over 600 lemmata for logographic writings collected from the historical texts, the following are verbs:

Akkadograms:

ABNI/IBNI (*banū*); *IDABBUB* (*dabābu*); *UHALLIQ* (*hulluqu*); *IDI*; *IKKIR* (*nakāru*); *AŞBAT/İSBAT/EŞBAT* (*şabātu*); *IŞKUN* (*şakānu*); *IŞME* (*şemû*); *IKŞUD* (*kaşādu*); *ELQE* (S1+3, *leqû*) *ADDIN/IDDIN* (*nadānu*); *AQBI/IQBİ/TAQBI* (*qabû*); *ŞA I-RA-AG-GU-U[M]*¹ (*ragāmu*); *IRDİ* (*redû*); *AŞPUR/IŞPUR/ŞUPUR/TAŞPUR* (*şapāru*); *IŞTUR* (*şatāru*); *AŞME/IŞME/IŞMÛ* (*şemû*);

In total 16 verbs are written Akkadographically in the historical texts as catalogued. One should note immediately the predominance of preterital forms.

Sumerian logograms:

BÀD-esnai-; *BAL-ahh-/uwanzil-nu-*; *BA.ÚŠ*; *DÙ-at/-nu-/mi* etc; *GAR-ri/-ru/-tari*; *GIG-at/-zi/GIG.GIG-at*; *GUL-ahh-/anne/-un*; *HJUL-ahh/-ues-*; *İR-(n)ahh-*; *[KA]LAG-asta*; *KAR-at* etc.; *KIN-mi*; *LUGAL-uit/-ezzi/-ueznai-*; *MÈ-ia-*; *PAP-ahh-/nu-*; *RA-(ah)zi*; *SID-it*; *SIG₅-ahh-/es-*; *SUD-at/-nu-*; *SUM-ir/-un/-anzi*; *ŞE₁₂-ia-*; *TI-nu-*; *TUKU.TU[KU]-es*¹⁶³⁶.

1635 Kühne 1988: 231 with fn. 137.

1636 The form NU.GÁL is not included here because it does not certainly always function as a verb in Hittite texts, frequently being construed NU.GÁL *e-eš-zi* (see Starke 1977: 165 fn. 21). However, not all cases without *e-eš-zi* can be construed as verbless predicates (Cotticelli-Kuras 1991: 85ff.). In Middle Hittite tablets it only appears to occur alone, see KUB 43.58 i 17 (Strauß 2006: 328, 331). This may indicate a verbal construction for NU.GÁL in the earlier period. Also OS/MS: ABoT 5 ii 17, 20, 30

23 verbs are written Sumerographically in the catalogued texts.

This weighting towards a Sumerographic writing of verb-forms in the historical texts is doubtless conditioned by the nature of the texts catalogued, which, as mentioned in the introduction, are composed mainly of texts written in New Script. While Akkadographic writings of verbs do occur in the earlier ductus-types (MS, *ISBAT*), the Sumerographic writings do not at all.

Note also that, by contrast to nouns, the Sumerian words denoting verbs are only ever complemented with Hittite phonetic complements. This indicates that they are being used to write Hittite words rather than Akkadian. This is perhaps a development from the perspective of the conclusion reached in the last section, that Sumerograms were essentially conceived of as writings for Akkadian words.

To complement the palaeographically somewhat skewed picture provided by the historical texts, we may look at the editions of Old Script tablets. In the Old Script tablets edited in the series StBoT the following occur from Sumerian: SÌR-RU (Hitt. *ishamianzi* “they sing”, Akk. *izammarū*)¹⁶³⁷, TUŠ-aš (Hitt. *asandas* “sitting” part.); GUB-aš (Hitt. *arandas* “standing” part.)¹⁶³⁸; from Akkadian: MA-HI-I[Š] (“is struck”)¹⁶³⁹ UŠ-KE-EN, UŠ-KE-EN-NU (“he/they prostrate themselves” *šukēnu*)¹⁶⁴⁰.

E. Neu notes that the Old Hittite storm-ritual KUB 34.123+ has only two examples of SÌR-RU beside numerous examples of phonetic *ishamianzi*. One of these he attributes “perhaps” to space considerations¹⁶⁴¹. Thus it is possible that the logographic writing was in fact something to be avoided in this case, and only written if necessary.

From the OS mss. of the Laws there are no verbs written Sumerographically. Akkadographically written is only: *I-[NA-AK-KI-SÚ]* (“they will cut off [his head]”, Akk. *nakāsu*, §173a/58, ms. aa)¹⁶⁴².

If we exclude the non-finite participial forms (TUŠ-aš, GUB-aš) it is clear that finite verbs were only written in logographic form under clearly defined and regular circumstances: Singing and prostration. The two further examples, the stative of

(Groddek 2004a: 44), Neu 1983: 263. This diachronic aspect is not respected in Cotticelli-Kuras' investigation, but it is clear that she assigns the common earlier usage the meaning “ist nicht vorhanden” with the substantive verb, *ēszi*, expressed by the Sumerian.

1637 Neu 1970: 53f. 97; Singer 1984: 214f. also Groddek 2004a: 31 (with lit. fn. 60), 68; Neu 1983: 271 also with nominal SÌR-RA.

1638 Neu 1983: 241, 275. Out of 8 texts listed by Neu with these logograms, only 3 fall into his OS category I, the rest are I/II, II or II(-). Also the OS/MS ms. at Groddek 2004a: 68.

1639 Neu 1983: 297 (OS II).

1640 Neu 1983: 302; Groddek 2004a: 69f., although not ŠD but G-stem with doubling of the root-final consonant, as usual with middle weak quadrilateral roots.

1641 Neu 1970: 54.

1642 Hoffner 1997: 331. The -ZU writing for -SÚ is restored from the late duplicate.

mahāṣu and the G-present of *nakāsu* are too isolated to allow any judgement, but it is clear that they are Akkadograms. Given this circumstance it is probably wisest to interpret SÌR-RU as no more than a writing for Akk. *izammarū*.

The verbal logograms from the historical texts also demonstrate a semasiological division. The Akkadograms denote basic action verbs: “build” (*banū*); “put” (*šakānu*), “take” (*leqû*), “seize” (*sabātu*), “destroy” (*hulluqu, leqû*), “know” (*edû*), “hear” (*šemû*), “give” (*nadānu*), “say” (*qabû*), “speak” (*dabābu*), “lead” (*redû*), “refuse” (*nakāru*), “send” (*šapāru*), “write” (*šaṭāru*), “find” (*kašādu*). All of these are active-transitive. The only exception is *ragāmu* which is used for its specific legal overtones, and therefore belongs to a special code.

This is the case with some of the Sumerograms: “strike” (GUL), “do” (DÙ), “give” (SUM), “to be set” (GAR), “die” BA.ÚŠ, “pull” (SUD), but several denote more complex activity: “count” (SID), “be king”, (LUGAL-uezzi-), “make/be bad” (HUL-ahh/-ues), “be ill” (GIG.GIG), “enslave” (IR-nahh-).

One should not put too much faith in the semasiological approach, however. It is clear that we are not in a position as moderns to appreciate ancient semantic nexuses on the basis of our own translations. However, we can observe that the introduction of the use of Sumerograms to write Hittite rather than Akkadian in verb-forms brought with it the possibility of expressing a variety of diatheses for one particular semantic root, whether factitive (-ahh-), or stative (-es-). This was not possible with the Akkadogram, which could only be used in its one function, that expressed by Akkadian. The change that brought with it the use of Sumerograms to write verbs thus also brought about an increased flexibility in the use of logograms to write Hittite.

It is not possible, however, to say that Akkadographic writings of verbs automatically indicate a slightly older date of inscription or textual tradition. Consider for example the Akkadographic writing ŠA TA-RA-(A)-AM-MI, “which you love” (S2f. pres. G. subj.) found in a ms. from the reign of Hattusili III/Tudhaliya IV as secured by the name of its scribe¹⁶⁴³.

The change that brought with it the facility to write verbs with logograms derived from Sumerian may possibly be seen in terms of the more general change throughout the Ancient Near East that the Kassites brought with them to Babylonia. While the beginnings of this process are wholly dark, it is clear that by the time we reach the late second millennium, many elements of Mesopotamian cuneiform that were previously written syllabically were now written logographically using Sumerograms. This affects the verbs, but also all other areas of cuneiform. It is perhaps typical of a people, the Kassites, who were trying to wrestle with a language that they themselves needed to learn from the school environment.

1643 Miller 2004a: 346. The particular phrase is, however, possibly not Akkadographic, given the Mesopotamian context of the evocation, but may be meant to be spoken in Akkadian. Further verbs used in late tablets: [TA/I]-MA-AN-NU “[you/he] shall recite” KBo 15.8, 9'.

Earlier stages of this process are now beginning to be observed for Middle Babylonian writing of the late 16th to 14th centuries on the Middle Euphrates and at Alalah IV¹⁶⁴⁴. Interestingly, the change of the orthographic practices observed at Terqa goes hand in hand with a palaeographic change, involving at least one sign that was not widely used at Hattusa until the end of the Middle Hittite period: AZ with subscript ZA¹⁶⁴⁵.

While we should be very careful indeed given that the whole of Kassite Mesopotamia is cast in such darkness at this period, particularly with regard to the substance of scholarly reforms, this is indeed a tantalising perspective on the kind of influences that may have been coming from Mesopotamia more generally. These are the kind of changes that provide the background to developments in Hittite orthography. The arrival of Sumerographic writings for verbs at Hattusa most probably came some time after AZ with a subscript ZA, which can be found in Middle Script mss., but given that we should date the end of Middle Script to the period of Suppiluliuma I, it may not have been too long after.

4.1.4 Phonetic complements and dating

It has been suggested that Sumerograms without phonetic complementation tend to increase in later texts, or at least that it belongs to the “older” orthography to provide phonetic complements¹⁶⁴⁶. It is at least also the case that certain classes of word always tended to avoid phonetic complementation and that other classes of word never lose it.

Where we expect Sumerograms to remain uncomplemented in the first place is where they represent Akkadian construct states, such as LUGAL KUR for *šar māti*.

The professional designations provide a noun-type that is clearly not embraced by any tendency to write phonetically earlier, while writing Sumerographically later¹⁶⁴⁷. Furthermore, OS tablets, while writing other personal designations with phonetic complements, do not often do so for the professional ones¹⁶⁴⁸. Accordingly it can be difficult for us to find out what the Hittite correspondences of so many of these labels were.

There are exceptions to this rule:

1644 For the replacement of syllabic writings with Sumerograms at Terqa, north of Mari, see Podany 2002: 212ff.

1645 Podany 2002: 183f.; also mentioned is the form of LUGAL with three verticals, generally thought to have arrived much later in Hattusa than AZ with a subscript ZA. We do well to remember that the communication of cuneiform developments did not happen in blocks, so much as trickles.

1646 Christiansen 2006: 293; but see Miller 2004a: 129. More detail in Junghänel forthcoming.

1647 E.g. Neu 1970: 53.

1648 This excludes LUGAL, MUNUS.LUGAL, which are always complemented in the nominative, unless occurring in an Akkadian phrase (*UMMA -*).

- ^{LÚ.MEŠ}ALAM.ZU₉-*uš* Neu 1983: 224 (acc. pl.).
^{LÚ}ALAM.ZU₉-*TI* ibid. 64 (gen. sg.).
^{LÚ GIŠ}BANŠUR-*aš* Neu 1983: 250 (nom. sg.)
^{LÚ GIŠ}GIDRU-*aš* Groddek 2004a: 66.
^{LÚ}SANGA-*eš* etc. ibid. 68; Neu 1983: 267ff.
^{LÚ}NAR-*aš* Neu 1983: 260 (nom. sg.).

It should also be mentioned that these forms with phonetic complement are extremely rare among the attestations of each logogram. Those that do appear with phonetic complements do so perhaps because they are among the most frequent participants in ritual activity, not because it was necessary to indicate what the underlying word was, but because it was necessary to indicate the underlying grammatical relation and syntactic function of the logogram.

It is difficult to know what to conclude from this. Can we speculate that the less frequently a word is used the less likely it is to receive a phonetic complement? The fact that it is particularly among the professional designations that phonetic complementation is rare indicates that it should be something to do with this class of words that determines their aversion to Hittite phonetic complements. One might suppose that this may have something to do with the way the logograms were learned, but to go any further would be guesswork¹⁶⁴⁹.

We might compare the rarity of the phonetic complementation of Akkadograms in this regard (see fn. 797), the conclusion possibly to be drawn from this fact being that they were more likely to have been read in Akkadian. Does this mean that the Sumerian logograms for professions were pronounced in Sumerian, or something approaching it?

One class of words which does not lose its phonetic complement once it has started being represented by logograms is that of the verbs, at least within the corpus of historical texts. No examples have been found of Sumerographic verbs that are not phonetically complemented in the corpus, and it has not been possible to find any elsewhere.

A further group of logograms that are not often given phonetic complements is the metals (see remarks s.v. AN.BAR in Part 3), although here, too, a phonetic complement was on occasion provided in order to clarify syntax: AN.BAR-*aš* *tup-pí hazziyanun* KBo 4.10 rev. 22 (NSbii), “I engraved it on a tablet of iron”. It was suggested in Part 3 that the usual omission of the complement came under influence of the frequent occurrence of these items in inventory or other lists, which may have

1649 It is surely of no relevance that two examples of possible phonetic readings of Sumerograms found during this study come from the professional names: ^{LÚ}ALAM.ZU; ^{LÚ}ŠU.IŠ. If one was forced to guess, one could speculate that the lexical list of professions LÚ occupied a fundamental place in the beginner's curriculum at Hattusa, and the terms were therefore better known. Its attestation there, however, is scant.

been written largely Sumerographically. Once again one could speculate on an educational context for this usage¹⁶⁵⁰.

No cases of non-complemented EGIR for *appa* or *appan* have been found in the course of this study. It is attested for a Middle Hittite ms. of the Mastigga corpus at Miller 2004: 229, but this could simply be an idiosyncrasy of that scribe, who does use non-complemented forms occasionally (LĀL for LĀL-it, KU₆ accusative) but not consistently. In the case of GAM, however, it is possible to identify a provisional *terminus post quem* for its use in the uncomplemented form according to the current evidence, namely the reign of Hattusili III. However, it is used just as frequently in the complemented form in later texts!

The above remarks invite caution when using an uncomplemented Sumerogram as evidence of a later dating. These were most probably issues that related not only to the way cuneiform was taught at Hattusa, but also to the idiosyncrasies of the individual scribe. We might hypothesise: the phonetic complement was essentially an aid to comprehension, not of the sound of a word, but of its grammatical function. If the grammatical function was clear to the scribe, there was no need to write it. This may provide a far less useful framework for dating than we might wish, but perhaps a more realistic one that we might otherwise construct.

H̄I.A and MEŠ

These plural determinatives have been mentioned several times during this study with regard to the ductus-type or the absolute chronology of their use. For a fuller treatment of these plural markers see now Hoffner 2010b. In the case of ANŠE-KUR.RA^{H̄I.A/MEŠ} we observed that cases of ANŠE.KUR.RA^{H̄I.A} are more numerous in the Middle Hittite period, with the writing in KUB 14.1 (Madduwatta) using typically H̄I.A, which is also mainly used in the late Middle Hittite Mašat letters, although here the use of MEŠ has begun to insinuate itself. Particularly instructive is the contrast between the MS version of CTH 142 (Annals of Tudhaliya I) by contrast with the NSc version: [ANŠE.KUR.R]A^{MEŠ GIŠ}GIGIR KUB 23.11 obv. ii 11 MH/NSc (// [ANŠE.K]UR.RA^{H̄I.A GIŠ}GIGIR^{MEŠ} KUB 23.12 obv. ii 2 MS).

Similarly, while the plural determination of GUD and UDU may fluctuate between MEŠ and H̄I.A in NS tablets, H̄I.A is exclusively used in MS tablets.

Beyond the animal kingdom, when speaking of mountains HUR.SAG^{(DIDL.)H̄I.A} is mostly used in MS tablets, for which see Hoffner 2010b: 154 fn. 171, while NS and NSc tablets use predominantly HUR.SAG^{MEŠ}. A similar picture emerges for rivers, the evidence for ÍD^{H̄I.A} being sparse, however.

On the other hand we never encounter a *LÚ^{H̄I.A}. Perhaps unsurprisingly, however, the plural determinative of NAM.RA *arnuwala-* (c.) “deportee” is most

1650 For further examples see Polvani 1988: 130-179.

frequently MEŠ in NS tablets¹⁶⁵¹. ÉRIN^{MEŠ} is also determined consistently thus with a cluster of ÉRIN^{MEŠ.HI.A} (q.v.) occurring in texts from Arnuwanda I to Mursili II. As far as objects are concerned the writing ^{GIŠ}GIGIR^{HI.A} is restricted to MS tablets (or texts from OH traditions).

Here it would be churlish not to see a reflex of the distinction between animate and inanimate plurals in Sumerian. Although it is important to remember that me.eš and hi.a did not represent means of forming plurals in Sumerian, they were certainly used to do so on Sumerograms in Akkadian. me.eš was the Sumerian enclitic copula with plural ending, while hi.a represented the nominalised or participial form of the verb hi “to mix”. me.eš, later the determinative MEŠ, was used in late Sumerian texts to “pluralise” animate nouns (persons, human or divine), while hi.a was used to “pluralise” animals and things, e.g. udu hi.a “various sheep”¹⁶⁵². The observed distinction that appears to have held until the end of the Middle Hittite period at Hattusa is very similar to this. We are thus presented with the paradoxical situation that it is just after this period that Sumerograms start being used for verbs, while a perceived Sumerian distinction that may have been inherited intact from Old Babylonian was destroyed around the same time.

Around the time of Hattusili III, however, a fashion seems to have arisen which involved giving the plural of certain Sumerograms representing people as HI.A. Thus we find DUMU^{HI.A} in one manuscript of the *Apology* referring to the children both male and female, whereas the male children are referred to as DUMU^{MEŠ}. This may hint at a perceived distinction between “male and female” and “male alone”. Further: BE-LU^{HI.A} is also attested in texts from the reign of Hattusili III and a number of manuscripts of Mursili II that have late palaeography. One might adduce the unique DUMU.NITA^{HI.A} and ŠEŠ^{HI.A} from the NSbii (?) tablet KUB 42.82.

H. Hoffner recently made the interesting observation that MEŠ and HI.A are usually used to pluralise logograms of counted items only when the Sumerogram in question consists of a single sign, rather than a compound one¹⁶⁵³. This rule of thumb appears to hold in a great many cases: 15 GUD^{HI.A} (KBo 6.2+ iii 25), 120 AZ^{HI.A}, 2 MUL^{HI.A} compared to 3 NINDA.GUR₄.RA, 20 NINDA.GÚG, 2 NINDA KU₇. Cases of single-sign logograms with a determinative behave just as other single-sign logograms: 2 ^{GIŠ}TUKUL^{HI.A}, 9-it UZUÚR^{HI.A}-it. As Hoffner remarks “it does appear that is a pattern which has nothing to do with the actual singular or plural form of the underlying Hittite”¹⁶⁵⁴.

1651 As with Hoffner 2010b: 151 fn. 142, contra Weeden 2007: 303. Interestingly, however, while we find NAM.RA^{HI.A/MES} GUD^(HI.A) UDU^(HI.A), never once do we find a NAM.RA^{HI.A/MES} GUD^{MES} UDU^{MES}, although NAM.RA^{MES} GUD^{MES} UDU^{HI.A} does occur in the letter of Puduhepa to Ramses II and in two manuscripts of the Annals of Mursili II.

1652 Thomsen 1984: 62f.; Black 2007: 11.

1653 Hoffner 2007c: 328-329.

1654 Hoffner 2007c: 329.

4.2 Anomalous Writings and Lines of Transmission

In Part 3 we reviewed a number of logographic writings in Hittite cuneiform that were sufficiently peculiar from the point of view of standards of Mesopotamian cuneiform for us to wonder where they could have come from; whether the Hittites had created them themselves, or whether they displayed aberrations accrued on the way from Mesopotamia to Boğazköy that could hint to us some of the routes taken by cuneiform during its transmission to Anatolia. These logograms are marked with stars in the appendix.

The discussion of the previous sections, as well as the reflections on palaeography from the Introduction, have begun to exhibit a framework that most definitely confirms the dictum of H. Otten that was quoted in the Introduction: the development of cuneiform writing in Anatolia was “keine innerhethitische Gelegenheit, sondern abhängig von der Wandlung der Zeichenformen im akkadischen Bereich”. Thus, as we began to attempt to sketch details of a historical development, we noted that some the changes occurring within Hittite cuneiform may have been paralleled by more general changes in the world of Mesopotamia. This we should keep in mind when discussing how it is that Hittite cuneiform comes to be different from Mesopotamian.

Before detailing some of the ways in which Hittite cuneiform could be said to be different from Mesopotamian, we shall pass in review those neighbouring areas of cuneiform culture detailed in the Introduction as possible conduits for cuneiform cultural influence:

i) Hattic:

In the Introduction we mentioned how dangerous it is to try to explain unknown logograms via Hattic, a poorly understood language. This was further demonstrated through the case-example of the ^{LÚ}ŠU.I, who has been insecurely identified with the ^{LÚ}*tahiyalli-* on the basis of the similarity of this professional label to a name the ^{LÚ}ŠU.I is called in Hattic in a Hattic ritual.

However, it is very probable that the Hattic language was responsible for the writing ^{URU}KÙ.BABBAR-TI for *HATTI* or *Hattusa*, on the basis of an as yet unidentified word for “silver” in Hattic. If ^{URU}KÙ.BABBAR-TI can stand directly for *Hatti*, this is an example which contravenes the interpretation of *Hatti* as Akkado-graphic only, as ^{URU}KÙ.BABBAR-TI can stand in the nominative.

ii) Northern Syria:

The commonly accepted thesis that Hittite cuneiform was adopted during Hattusili I's Syrian campaign was found to be unlikely in Part 2.1. The fact that the Hittites had at the dawn of our evidence a highly developed and extremely stable writing system, that was already clearly differentiated from that of the Syrian neighbours makes it more likely that the adoption happened at an earlier period, perhaps even within Anatolia itself. This is supported by a meagre degree of internal evidence

within Hittite texts (limited Old Assyrian style orthography, palaeography and expression in the Anitta text), as well as by the existence of limited non-Old Assyrian ductus at Kültepe, although the significance of this has been overestimated in the past.

A tablet from Boğazköy (KBo 1.11) showing a Syrian ductus similar to that found on the Labarna's letter from Tigunānum, was decided to be written down by a Syrian and not a Hattusan scribe primarily due to the different orthographic conventions used on it.

In Part 2 we saw evidence that the prism of Ura III-IV had at least passed through Syrian hands, even if it was unlikely to have been an import itself. This evidence consisted of Syrian orthography and manuscript variants that pointed at a route through northern Syria from Mesopotamia, with particular reference to one variant tradition at Emar. This evidence is obviously culled from the later stages of cultural transmission.

Evidence that similar routes of transmission were already in place in the earlier period, once again via the northern stretch of the Middle Euphrates, is offered by the fact that the only comparandum for (Old) Hittite ^{UZU}NÍG.GIG “liver” that makes sense with respect to Mesopotamian Sumerographic writings for the “liver”, albeit as an object of oracular inquiry, is a reading from Emar, to be read ^{uzu}níg.gig.gi.a or ^{uzu}níg.gi₁₇gi.a, as a development from Mesopotamian ^{uzu}níg.kíg.gi₄.a. There are many problems with this comparison but I maintain it is the best offered yet.

Another logogram preserved solely in lexical lists in Syria in the second millennium but in use at Hattusa was ŠU.ŠE.LÁ, possibly a “crater” or “pot with a handle”. The absence of this logogram from Mari, despite the existence there of utensils associated with it in the Ur III period, leads us to suspect that the Sumerogram really had gone out of use by the OB period and was resurrected by the Hittites to describe, among other things, foreign vessels.

Further older Syrian evidence for early transmission at least through this area came through the comparison of the OH form of KU₇ with that found at Ebla in the third millennium. This is to be compounded with the comparison of Hittite TÚG BÁRA with Ebla barag.túg, where only Hattusa and Ebla use the logogram a) in this determinative combination, b) with BÁRA/barag as an item of clothing in the first place. We also made a comparison between the use of KA.XIM at Hattusa for “thunder” and KA.IM possibly meaning “roar” at Ebla and demonstrably continuing in this meaning at Emar, by contrast to the semantic development taking place in Mesopotamia (“blow”). One may also mention the possible BAD for “lord” at Ebla. This is by no means to say that there is a special “Ebla-Hattusa connection”, merely that some of the scholarly material preserved at Hattusa finds its only context in traditions that were ancient and otherwise lost. One is tempted to think of the “Kishite” culture with its links between Babylonia and Ebla in the mid-third

millennium¹⁶⁵⁵. Further excavation in Syria may well reveal that these were far more widespread elements of cuneiform culture during the mid-second millennium BC, but at the moment this is all we have to go on.

Comparison with early second millennium northern Syrian writing traditions was also offered by the writing ^{NA4}DUH.ŠÚ.A, for Mesopotamian ^{NA4}DUH.ŠI.A, both found at Mari and at Hattusa.

In the designations of “hand”-monuments (ŠU.AN) connections have been seen with Syria once more, and the West-Semitic loan-word that functions as a pseudo-sumerogram in Hittite cuneiform, ^{NA4}ZI.KIN, = ^{NA4}*huwasi*, “standing stone” has been referred to. Here one should also consider the use of *LİM* in the professional term UGULA *LİM ŠERI*, which is also thought to be West Semitic. Here one might need to consider the -*UTIM* endings of many Akkadograms, thought to be logo-graphic plural markers by Friedrich, possibly an irregular extension of the adjectival plurals, but otherwise possibly standing under influence of West Semitic plural markers. This is an area that could benefit from further research.

The illegally excavated tablets from Tigunānum offer an important comparandum to the early Hittite material, especially if those tablets are in fact from the same archive, displaying very early Middle Assyrian dialect forms, just as in the Labarna's letter, at least one Hurrian gloss and what must be the earliest example of KAxAU = “mouth” attested thus far. In fact it is precisely from an area and multilingual environment such as that supposed for the location of Tigunānum that we might expect early influence to have proceeded to Hattusa. This area was later occupied by the kingdom of Mittani and after that by the Assyrians.

iii) Hurrians and Mittani:

The Mittanian state was doubtless an extremely important conduit of cultural material to Hattusa. It is however, very difficult to identify any specific logographic writing practices in Hittite cuneiform that can be said to have developed due to the influence of the Mittanian state, due to the fact that we have so little material from the period. From Tušratta's Akkadian letters to the Pharaoh we can tell that he was using an orthography with many similarities to that used at Hattusa for Akkadograms, for example in his use of the Z-series of signs to write /ss/. It is just possible that the Akkadogram *IŠ-TU ŠA* — was a calque from Hurrian. By the time we get to the tablets that have been found at Tell Fekheriye, probably Wašukanni, or were found at Dūr-Katlimmu sent from Wašukanni, we are dealing with a Middle Assyrian administration.

The only mention that Mittanian Sumerographic writing conventions have received in the course of this study have been negative, for example the fact that Tušratta writes É.AMAR.RU as opposed to Hittite É.MÁ.URU.URU₅ (q.v.).

1655 Steinkeller 1987 on GUD.SI.DILI, “battering ram”, as a similar survival from “Kishite” cuneiform. This is also attested at Hattusa. Possibly also ibidem for É.NA.SA “stone-house” at Ebla?

As regards Hurrian, however, it has been possible to identify Hurrian origins for Akkadograms in Hittite cuneiform, *HALŠ/ZU*, *HAZANNU* (the Hurrian itself being here a borrowing from Assyrian *haziyānu*), but these are likely to have been borrowed via Babylonian Akkadian. An explanation for the use of the Hitt. *gimra-*(LÍL) for both “battle” and countryside on the basis of a calque on Hurrian *avarri* was criticised for explaining what we know little about by reference to what we know less about.

A possible Hurrian background was speculatively postulated for Akkadian *aluzinnu*, ultimately the basis of ^{LÚ}ALAM.ZU₉, but this is of no use given our present state of knowledge due to the fact that ^{LÚ}ALAM.ZU/ZÚ is already attested in OB lexical lists from Mesopotamia and in two Late Old Babylonian administrative texts.

The possibility of Kizzuwatnian transmission was raised by the logogram MUŠEN SÚR.DÙ “falcon”, which is written MUŠEN SUR₁₄.DÙ at Hattusa, with the Mesopotamian SÚR being kept in mss. of Kizzuwatnian rituals. This leads nowhere, because almost all attestations of the logogram are in these rituals, apart from KUB 19.20+ rev. 22', the letter of Suppiluliuma I, where SUR₁₄ is used. We would further find it difficult to tell the difference between a Boğazköy and a Kizzuwatnian writing, due to the fact that all Kizzuwatnian material is found at Hattusa¹⁶⁵⁶. Does the preservation of SÚR in a possibly Kizzuwatnian context indicate a closer relationship to original Babylonian distinctions between similar signs than that preserved at Hattusa?

iv) Assyria:

The use of MUNUS.AL.LÁ to denote female animals for which there is no specific logogram available involves a phonetic complement to indicate a reading as AL instead of as regular Sumerian máh. Despite the conventional wisdom that Old Assyrian cuneiform had no influence on Hittite cuneiform, it is difficult to imagine where else this element could have come from, as no other cuneiform cultures use LÁ as a syllabogram as regularly as the later Old Assyrian. It is, however, also sporadically used in this way in Middle Babylonian.

Proceeding presumably from precisely the same area as that occupied by the Mittanian empire after its downfall, Assyrian influence begins to be felt in cultural matters towards the end of the imperial period, as we saw in the Introduction. The one tablet of Ura 20 (KUB 37.145) that mentions a field of Aššur, but without showing any Assyrian sign-forms, demonstrates that scholastic traditions were passing via Assyria to Hattusa with yet other intermediaries between. Another possible connection is the attestation of early tablets of the group-vocabularies, particularly Erimḥuš, at Assur and at Hattusa, although silence on this topic from Kassite Mesopotamia in this period obscures the issue considerably.

1656 For important developments in this regard see Miller forthcoming.

The beginnings of Assyrian-style sign-forms at Hattusa, to be dated to around the time of Muwatalli II and Hattusili III according to the palaeographical study performed in the course of this research, do not have to have come directly from Assyria. They are just as likely part of a general movement of a north Mesopotamian cuneiform koine westwards. The typical Middle Assyrian TA, or AḪ, for example, are never found at Hattusa other than in Assyrian or Assyro-Mittanian documents. The sign ŠÚ, used as a syllabic sign (*e-šú-un*) and as -ŠÚ (Akkadographic), is usually understood as Assyrian influence¹⁶⁵⁷.

Further early Assyrian influence may be displayed by the consistently used form of GÍR in its “gunated” Assyrian form from OS tablets onwards. This is, however, also the form in use at Alalah VII. One should also adduce here the reasonably “older” but not quite so consistent use of the Akkadographic abstract form in -UTTU, which is clearly Assyrian, as well as the frequent oblique plural in -Ē.

The possibility was mooted that the writing *AB-BA^{Hl.A}-IA* for “my fathers” may have been an Assyrianism, but this is more likely to be a Sumerogram: *AB.BA^{Hl.A}-IA*. We found the Assyrian first weak conjugation in *ēpuš* (Babylonian *īpuš*), but were loathe to interpret this as an Akkadogram, due to its appearing in an extended piece of Akkadian text, albeit within a Hittite text. Possibly a misguided imitation of the Assyrian first weak prefix conjugation is the spelling *E-EŠ-BAT* in a NSc version of the Annals of Tudhaliya I, although this is not all too surprising at this date¹⁶⁵⁸. It would indicate a scribe who has been in contact with Assyrians, and add another piece of evidence that the Akkadograms were phonetically spoken or thought out. This tallies in time with the evidence that is provided by the seal calling Tudhaliya IV the A *Hattusili* instead of DUMU *Hattusili* (see Introduction).

While the uses of BE/BAD for “lord”, as well as for “if”, are attested in the first millennium in Neo-Assyrian, it is not permissible to assign the first to Assyrian influence during this period as well. BE for “lord” is just as likely to derive from a more ancient Syrian tradition. BAD for “if” is attested in the so-called Assyro-Mittanian documents from Hattusa, most likely written by Assyrians, although also in an older Hittite omen-text as well as in Old Babylonian.

The scant evidence collected above suggests a sporadic Assyrian influence on Hittite cuneiform from its earlier periods, coming into focus more clearly with the intensified often hostile contacts with Assyria in the late imperial period. While the later stage of Assyrian influence is likely to be due to direct contact with a local rival, the earlier stages are just as likely to be the result of mediation via “peripheral” cuneiform cultures themselves affected by Assyrian influence. The scattered Middle Assyrianisms in the otherwise essentially Babylonian Tigunānum documents show just the kind of milieu from which this influence could have proceeded.

1657 Kühne 1988: 232 fn. 138. The logogram *GIŠŠÚ.A* is OS.

1658 By contrast, a case such as *EL-QE* for *ilqe* does not have to be an Assyrianism due to the possibility of EL being read *il₅*. See above, Part 4.1.1.

v) Babylonia:

The dominant influence was continually from Babylonia, but more and less directly.

We have shown how the forms of complex signs such as DĀRA are consistently aligned with the Babylonian ones, whether that be the Old Babylonian cursive form in the OS Anitta text or the later and more complex forms which rather resemble the Neo-Babylonian forms of the sign.

Again, when a Hurrian word is available for borrowing, *haziyani*, and that is itself borrowed from Assyrian, Hittite scribes usually chose the Babylonian form: *hazannu*, although the Assyrian form is attested (fn. 968).

It was argued during the discussion of the lexical lists, that the Hittite material provides a window onto the development of Kassite period reforms of the scholastic corpora, given that the Hittite lists sometimes have more in common with the first millennium lists than they do with other peripheral Middle Babylonian relatives.

Hittite cuneiform, from its beginnings onwards, essentially remains a Babylonian phenomenon. The material transmitted from Babylon remains often filtered by the transmission through neighbouring cuneiform cultures. However, it is quite likely that only direct contact between the courts can explain the presence of mainly southern Mesopotamian elements such as Ea at Hattusa, not only in the lexical lists but also when we consider the basis for some of the logographic adaptations such as GUR from kúr for *tamai-* “other”. These are elements that neighbouring scribal schools do not have, and may perhaps be due to the influence of high level diplomatic and cultural exchange during the 14th and 13th centuries.

vi) Egypt:

The Corpus investigated in this work was not designed to find traces of Egyptian influence on the use of Hittite cuneiform logograms.

vii) Luwian and Hieroglyphic:

The development of GEŠTIN to the syllabic value *wi₅* can be traced to the late Middle Hittite period, as can the syllabic value *wí* for the hieroglyphic sign VITIS. Given that acrography is an established principle of hieroglyphic writing, but not of Hittite cuneiform, I suggest that the cuneiform followed the hieroglyphic.

The use of the logogram GIŠ.HUR (Akk. *ušurtu*. “drawing”) for the wooden writing board is likely to be due to its Luwian correspondent, *gulzattar*, as indicated by the verbal root Hitt./Luw. *guls-* not distinguishing between writing (hieroglyphs) and drawing (Akk. *ešēru*). For this suggestion see Waal forthcoming.

The main conduit for cuneiform scholasticism to Hattusa thus appears to be northern Syria, which is exactly what we might expect. In the later period, Assyria also became influential, although it is not clear how early this influence is to be dated. Certainly by the thirteenth century direct Assyrian influence was well established.

4.2.1. The Different Logograms

The logograms that only occur in Anatolia need to be considered carefully. It is not always the case that just because a logogram is used in a particularly different manner among the Hittites that it will have been invented there.

At the 5th International Hittite Congress in Rome, September 2004, H.A. Hoffner presented a paper concerning the Hittite number system for higher numerals. In particular he demonstrated how one proceeds from ME “100”, to 10 ME = IGI (*LIM*) “1,000”, which is always written *LI-IM* in Hittite texts, to IGI-*gunû* = SIG₇ “10,000”. While the first step is obviously Mesopotamian, the use of SIG₇ for “10,000” by means of adding horizontals to IGI, so-called gunification, is only found in peripheral cuneiform. Hittite knows one further symbol for a still higher number, reconstructed by Hoffner as IGI-*gunû-šessig*, using Mesopotamian scribal terminology, or as SIG₇-*šessig*. This hapax appears to have been misinterpreted by the Middle Hittite scribe as GAŠAN+TI¹⁶⁵⁹. The sign itself is thus unlikely to have been a Hittite development, although the possibility cannot be excluded.

Y. Cohen has demonstrated that SIG₇ was in use at Emar in the same function, representing “10,000” as a very large number in the cryptographic writing of the name of the scribe Saggar-Abu: ^{1,D}NU₁₁^{NU}.SIG₇-AD. This Emar use is surely distantly related to the use of GAL to express 10,000 at Mari, itself based on the use of the root for “large” RBB (*ribbat, rabbâtim*)¹⁶⁶⁰. The peripheral scribes would thus have been using the same repertory of sign metamorphosing implements that were available to Babylonian scribes in order to create their own signs, further reinterpreting them by means of local linguistic phenomena.

Similar writing traditions, using *gunû*-forms of familiar signs can be demonstrated to have existed in OB Northern Syria. The OB writing ^{LU}MÁŠ.ŠU.GÍD.GÍD (for *bārūm*, “haruspex”) occurs at Mari and Alalah VII with GÍD (= BU) in a *gunû*-form (= SUD), often transliterated MÁŠ.ŠU.SU₁₃.SU₁₃¹⁶⁶¹. While the latter might be misinterpreted as a different logogram or pronunciation, D. Schwemer points out that this is a different writing tradition, using BU-*gunû* instead of BU. It is likely that the use of IGI-*gunû* for “10,000” as a development from *LIM* “1,000”, or GALxU according to a different analysis of the sign, will have been the product of a similar environment.

Thus it is that a number of logograms that appear so peculiar in Hittite cuneiform are products of more widespread peripheral norms, in particular those of northern Syria. MUD₄, which is sometimes written KU+GAG in Hattusa rather than the

1659 KBo 17.38+ iii 38, Hoffner 2007b: 380. 10,000 is booked as a value for SIG₇ “im Westland” at MZL 564 (p. 367). For the *šessig*-form, essentially the addition of extra Winkelhaken to a sign, see Hoffner 2007b: 382.

1660 Cohen 2006: 76f. Cohen interprets SIG₇ as GALxU, which is used as an intensive attribute to NU₁₁^{NU} (= *nūru*), thus giving “very great light” = Saggar, as the western name for *Sīn*. For 10,000 at Mari see Durand 1983, and Hoffner 2007b: 378.

1661 Schwemer 1999: 189f. ATOB 23.05 rev. 20.

normal Mesopotamian LAGAB+GAG, is also written KU+GAG at Alalah; KAŠ.-GEŠTIN is attested at Emar and Alalah. ^{GIŠ}BANŠUR (written URU.URUDU) is also attested at Nuzi. On the other hand, that the writing KARAŠ = KI.KAL.BAD, rather than KI.KALxBAD, for example, is not attested outside of lexical lists in Mesopotamia or Syria is surely a matter of chance. The same can probably be said for SIxSÁ for Mesopotamian SI.SÁ.

The frequent development of an E prior to a complex sign as in the case of SIMUG (E.DÉ)¹⁶⁶² and HZL 188-90 is also a mark of this peripheral writing context, which is clearly north Syrian but also stretches further east. Related to this feature is the possible reforming of ^{TÚG}ÍB “belt” to ^{TÚG}E.ÍB in order to clarify the difference to Akkadian TÚG-TUM (*šubātu*, “garment”). This does not have to have happened at Hattusa, and a variant form without TÚG is indeed attested at Alalah VII, which makes the explanation redundant (E.ÍB ZABAR, ATOB 44.02, 11).

The logograms which only occur in Anatolia are divided into the following groups:

- 1) Those which appear to be inner-Hittite/Anatolian creations:

Sumerograms: ^{MUNUS}AMA DINGIR-LIM; AN.BAR GE₆?; ŠU.NAG.NAG/GU₇.-GU₇; BĀD.KARAŠ?; EGIR.KASKAL-NI; EZENxŠE; KAxGAG?; KAxGIŠ?; KAxUD?; KAxÚR?; ^{TÚG}GAD.DAM; ^{LÚ}GAD.TAR; KI.LAM; ME; NA₄ TI; MUŠENKASKAL; Akkadograms: ^{LÚ}BĒL MADGALTI, MU'ERTU, ^{LÚ.MEŠ}MURIDI, LÚ TE₄-MI (etc.).

How do we decide whether something is an inner-Hittite or Anatolian creation? These range from the logograms that may have been created using known Sumerian elements to describe some part of material culture, such as the drinking arms (see category 6 below), which are specifically Anatolian, to logograms apparently created on the basis of Hittite phrases, such as ^{MUNUS}AMA DINGIR-LIM, although the base-tongue here appears to be Akkadian.

The group of inscribed signs represents an uncertain quantity. The occurrence of KAxU at MS 1806 obv. 3, in a late OB tablet of birth omens, displaying sign-forms very similar to the so-called Tigunānum tablets, means that KAxU at least cannot have been a Hittite invention. Whether the further inscribed signs for parts of the face were added by the Hittites on the analogy of KAxU is unclear. Certainly, whoever created these signs was using semantic values of the Sumerian, BÙR, GAG, that were quite different to those attested at Hattusa. This inclines one to think that they will have been created somewhere else in the periphery and then transported to Hattusa as well as partially to the other peripheral areas.

By contrast, it is possible that some logograms were created at Hattusa with inscribed signs. We saw in Part 2.2.2 the fragment of a lexical list that appeared to

1662 Peripheral distribution documented by Hawkins in Dalley et al. 1976: 43.

be marking the phonetic value of ŠÈ by means of a sign LAGABxŠI. This, of course, does not have to have been a Hittite creation either, as it refers solely to the Sumerian pronunciation and could well have been imported with the school tradition. The use of the logogram GÁxÈ.A to denote the name of the Kingship in Heaven story, noted by C. Corti, however, is highly likely to be a Hittite invention forged on the basis of lexical lists available at Hattusa (Erimhüš). Under one interpretation EZEN₄ (= EZENxŠE) would have to be a Hittite creation. Either the inscribed ŠE refers to “barley”, with reference to a semantic complex that we are unaware of, or it is a phonetic indicator for the Hittite word *siyamana-* “festival”¹⁶⁶³.

Thus it is that the only logograms that can be said with any security to be Hittite creations are those that can be demonstrated to have been formed on the basis of Hittite linguistic or material phenomena. On the one level this expresses itself through such writings as ^{MUNŪS}AMA DINGIR-LIM, É NA₄, EGIR.KASKAL-NI, KASKAL ^{MUŠEN} which have been created to capture Hittite linguistic realities, although we have seen the medium for that creation to have been the Akkadian language in all these cases. Compare ^{LÚ}BĒL MADGALTI for Hitt. *aurias isha-*; probably LÚ ME-ŠE-DI, LÚ TE₄-MU and similar Akkadographic writings for Hittite professional expressions: “spear-man”, “message-man”. NA₄ TI on the other hand is a direct translation into Sumerograms, presumably from Hittite.

If the explanation offered here for ^{TÚG}GAD.DAM and ^{LÚ}GAD.TAR (**kattama-*, **kattara-*?) carries any weight, these have been created due to similarity with Hittite words, in a similar manner to the re-assignment of the meaning of KI.LAM “market-rate” to “gate-house” via Hittite *hilammar*.

2a) Logograms which are almost only otherwise attested in lexical lists: MUŠEN.-MUŠ, GIŠ ^(D)INANNA, KU₇ (written singly), ZA, ^{GIŠ}KA.BAL.

Usages derived through misunderstanding or manipulation of lexical lists or aberrant traditions thereof. ^{LÚ}ALAM.GU₇; AMAR.MAH?; BAḪAR₅/EDIN.NA; GI.DUR₅; GUR (*tamai-*); MÁŠ (“family”); ^{UZU}NÍG.GIG.

In the case of MÁŠ “family”, Hittite *hassatar*, it would appear that the use of UZ₆ in the space occupied by MÁŠ otherwise in Mesopotamian cuneiform had opened a space for the use of the sign with a radically different meaning. The route towards the re-assignment of its meaning possibly proceeded via information from lexical lists and similarity in shape to the sign MUD. The same can be said for GUR, and possibly for BAḪAR₅. The logogram GI.DUR₅ may have arisen in a translation context from direct use of lexical equivalences. ^{UZU}NÍG.GIG may be an abbreviation of an obscure word for “liver” in an extispicy context preserved in a lexical list from Emar.

1663 EZEN₄ = *siyamana-* see Singer 1978: 51ff. Hoffner 2007b: 382 sees EZEN₄ as the *šessig*-form of Mesopotamian EZEN, an interpretation which circumvents the need for semantic or phonetic explanation.

b) Usages corresponding to First Millennium writing and lexical tradition: Ī.GAB; LÍL; GUR; GI.DUR₅.

It is quite clear that a number of logograms can only have reached Hattusa via lexical lists, being already out of use in Mesopotamia for hundreds of years, and that the ability to use them correctly shows that the educational tradition was still very much alive. In some cases the use of logograms even suggests the presence of lexical traditions more commonly associated with the Southern Mesopotamian lexical tradition (e.g. Ea in the case of GUR = *tamai-*, GI.DUR₅ = *sippatu*). The hypothetical lexical material from Hattusa as reflected in the use of logograms sometimes appears to occupy a position that can only be explained by reference to the lexical material of the first millennium. This provides further evidence for lively contact with Kassite period lexical traditions which formed the basis for those of the first millennium. The Kassite re-organisation of the great corpora of Babylonian learning will, if the extant lexical and logographic material from Hattusa is anything to go by, have been significantly advanced by the late Middle Hittite period at the latest.

3a) Those which had gone out of usage in the 3rd millennium:

ŠU.ŠÈ.LÁ, ^{TÚG}BÁRA, ^{DUG}HAB.HAB(/GUR₄.GUR₄); KUŠ.LÁ, unless this is a misunderstanding for Mesopotamian ^{kuš}a.edin.lá; MÁ.URU.URU₆; MUG; NINDA GÚG; ŠUDUN₄; HUPPU. The non-preservation of these logograms in other forms of cuneiform than Hittite is likely to be a matter of chance.

b) Those which may preserve otherwise unattested Sumerian usage: GEŠTIN HÁD.RÁ.A.

4) Those which can be explained as re-interpretations of Mesopotamian logograms by means of re-analysis of the Sumerian.

a) by back-formation: AD.KID; AŠGAB; GUD.GAZ; HUB^{HI.A}; ^{GIŠ}ŠU.I; URU DU₆.

b) by phonetic similarity to Hittite words: ^(UZU)GÚ.HAL?; KI.LAM; ^{TÚG}GAD.-DAM?; ^{LÚ}GAD.TAR?.

c) by otherwise reconstruing the Sumerian: GI É.DUB.BA(A) for gi dub.ba; GA.KIN.AG for ga.kín?; ^{LÚ}ŠU.DAB; ^{LÚ}ŠU.GÁL?; ŠU.NÍG GALGA (hapax); ÚR.GÌR;

5) Phonetic writings of Sumerian words, false or not: MUNUS.AL.LÁ; BA.UŠ (hapax); ^{TÚG}BAR.T[U]?; ^{DUG}KU.KU; ^{UZU}MÁŠ.TAR/SIL (hapax); ^{LÚ}NINDA.-DÙ.DÙ; ^{URJU}NE.MA^{KI}; NINDA A.GÚG?; TUKU.TUKU; ^{LÚ}Ú.SIG₅ (for Akk. *usukku*); ZAG.TAR/SIL (hapax); MAŠ.TAR(?).

6) Those which appear to be adaptations to fit Hittite/Anatolian material, social and religious phenomena. ^{TÚG}E.ÍB GÍR; ^{TÚG}E.ÍB KUN; EN ^{GIŠ}KUN₄; EN KUR; GAL

GIR₄; GÍR LÍL; ^{LÚ}IGI.MUŠEN; ^{LÚ}IŠ KÙ.GI; GIŠ.MAH; LÚ É.ŠÀ; ^{NA₄}MUL; NAM.RA; NINDA AMARxKU₆; PAD; SILA₄ DINGIR-LIM; ^{GIŠ}ŠEN; ŠU.NAG.-NAG; SI KAxIM; URUDU.NAG.

It is surely chance that we do not otherwise find, or have not found during this investigation, Mesopotamian forms of: gal gir₄, gír líl, en kur, ^{túg}ib gír/kun. The “horn of thunder” (si búñ) seems self-explanatory. LÚ É.ŠÀ probably belongs to the class of professional words constructed using a Hittite professional suffix attached to the word for the object or sphere of activity that the official is concerned with. ^{NA₄}MUL may be the result of experimentation to name certain kinds of seals. NAM.-RA, PAD, ŠU.NAG.NAG, ^{GIŠ}ŠEN and URUDU.NAG on the other hand, appear to be specifically Hittite developments in the usage of Mesopotamian logograms. ^{GIŠ}ŠEN has had its referent changed from a cauldron to a gutter or drain, while the ŠU.NAG.NAG appears to have been directly created to describe an item of Hittite material culture. The specialisation of NAM.RA to refer only to people rather than to include goods, arose from the larger social and linguistic context of the use of the word *arnuwala-* in Hittite, as opposed to *sallatu* in Akkadian, as suggested by C. Watkins (1979).

7) Misunderstanding of Sumerian constructions: AL.GAZ; GUD.GAZ; BAL “translate”; ^{LÚ}MUŠEN.DÙ “augur”;

In the case of AL.GAZ, “zerquetscht, zerstoßen”, with regard to “malt” (HZL 183), it is possible that this preserves a tendency towards the univerbation of the Sumerian prefiz al., which is also observable in an Old Babylonian scholarly text¹⁶⁶⁴. GUD.GAZ, “cow for slaughter”, has confused GAZ as verb and as agent-noun. BAL, if it is indeed a correct interpretation, has misunderstood inim.bal “translate”.

8) Mistaking or varying the form of Sumerian signs: BAR.TE.E; E'.KISIM₅ and other E-x writings, although this is common to the whole north-west periphery; ^{GIŠ}DAG for barag (?); ^{DUG}KAB.KA.DÙ?; EDIN = DUG?.SILA.BUR.NA; ME from LÁ; SUR₁₄.DÙ^{MUŠEN}; ^{GIŠ}TIBULA; UDU.SÍG+MUNUS; UH₇ if from AH?; ^{LÚ}ÜMMEDA; KARAŠ (= KI.KAL.BAD); SIxSÁ; KA.IM (hapax); ^{GIŠ}BANŠUR (= URU+URUDU); MÈ (AG+ÉRIN). In some cases this is more apparently likely to be due to unidentified strains of influence than direct Hittite interference.

9) Pseudo-Sumerograms based on a) Akkadian: IR; ^{TÚG}GAD.DAM if from *kattāmu*; ^{GIŠ}GAN.KAL?; ^{UZU}DIR; b) West Semitic: ^{NA₄}ZI.KIN; ^{URUDU}ZI.KIN.BAR (?).

¹⁶⁶⁴ George 2009: 90; the text further uses Sumerian še corresponding to Akkadian *ina* (MS 2624 obv. 3-4; George 2009: 84), to which one can parallel the use of ŠE for *ana* in the Akkadian language Tette treaty from Boğazköy: KBo 1.4 obv. ii 16, 51, 53, 55, rev. iii 2, 4, 11, 12, 59. These are faint but intriguing traces of access to scholastic Sumerian at Boğazköy.

- 10) Extispicy context: KA.GÌR; ^(UZU)NE; ^{UZU}DIR;
- 11) Those which remain obscure, e.g.: A.DAM.MA; GA KALAG.GA; GIŠ.KIN.-
TI^{H.I.A.}; GIŠ.INANNA; ^{GIŠ}KA.BAL^{H.I.A.}; TÚGKA.BAR.ZU; MUD; ^{GIŠ}MU.AN; ŠU.AN;
ŠU.GÁN^{SAR}; ŠU.KIŠ^{SAR}.

The number of question marks above is disconcerting. For most of the logograms handled in this section only partial and very speculative explanations have been found, if at all.

The above attempt at a typological classification of differences between Mesopotamian and Hittite cuneiform needs some comment. Throughout one should be careful to distinguish between i) simple error ii) error that has become systemic and iii) conscious innovation.

At one level we have the mistakes confusing one sign for another that Chr. Rüster has begun to catalogue and categorise¹⁶⁶⁵. The second level is best exemplified, if the account provided here be correct, by ^{UZU}NÍG.GIG. In this case an error would appear to have occurred quite some way back in the process of transmission, and have become standardised as the correct writing. In this case I believe there is evidence that the error is in evidence in a lexical list in Northern Syria, although at a much later date than we must posit as *terminus post quem* for the introduction of ^{UZU}NÍG.GIG at Hattusa.

The third case is exemplified by ^{MUNUS}AMA DINGIR-LIM, or to a lesser extent any of the prima facie ad hoc creations that appear to have been created to describe objects and institutions of Hittite material culture that were not covered by the Mesopotamian sign repertory (^{GIŠ}ŠU.NAG.NAG).

Restrictions in use in the semantic fields in which certain Sumerograms can be used might even be called unconscious innovations. If C. Watkin's explanation of the difference between Hitt. NAM.RA (GUD UDU) and Akk. šallatu "booty" is correct, it would have been impossible for a Hittite speaker to categorise animals or goods as NAM.RA (*arnuwala-*), whereas this presented no problem for the Akkadian speaker using šallatu¹⁶⁶⁶. Similarly there appear to have been problems with the application of PAD to units of food. These issues have to do with the socio-linguistic environment in which cuneiform culture was received.

At present it is not possible for me to create any more categories, for the processes involved in the creation of these "pseudo-sumerograms" are too obscured

1665 Rüster 1988: 295-306.

1666 Watkins argues that Hittite society will have inherited an Indo-European "folk-taxonomy of wealth" that divides property into "men and chattels", archetypally expressed in the Iranian compound *pasu-vīra-* "cattle (and) men". According to this, Akkadian šallatu (NAM.RA) "booty in goods" in the phrase NAM.RA GUD UDU will have been re-interpreted as "human booty" (*arnuwala-*) next to the cattle, GUD UDU. Watkins 1979: 269-289.

by the poor lexicographical understanding of the elements themselves. It is hoped that some progress has been made in the lexicography of a number of these elements in this work.

4.3 Hittite Cuneiform

The Hittite cuneiform system was probably inherited some time before Hattusili I, possibly within Anatolia itself. This form of cuneiform had some similarity with that being used in northern Syria in the Late Old Babylonian period. When it was inherited it was designed to write Akkadian¹⁶⁶⁷. The Akkadian from which it borrowed must already have had significant Sumerographic elements, in contradistinction to the normally syllabically written Akkadian of Old Babylonian. This explains the fact that a number of word classes appear to be written exclusively Sumerographically from the beginning of the script even in Old Hittite. It could also be influenced by the kind of educational structure that the Hittites inherited with the script.

Alongside the Akkadian use of the script, Hittite cuneiform was later developed into a means of writing the Hittite language. Either in the form in which it was inherited, or as part of the process of adaptation for writing Hittite, it was adapted into an extremely economical and stable form. The polyvalence of Mesopotamian syllabic signs was somewhat reduced.

Changes happening throughout the history of the script can be understood as adaptations in a similar basic direction, that towards finding means to express the Hittite language as economically as possible. The archives as we find them are already fully developed to be able to write the Hittite language with an extremely regular script and orthographic system. A consciousness seems to have remained, however, that the basic purpose of this script was the writing of Akkadian. Thus it is that so many logographic innovations are made through the medium of Akkadian, even if Hittite be the underlying language. The story of the Hittite engagement with the script is partially the story of the attempt to express the Hittite language most economically.

To insist that this could simply have been done by writing phonetically, as scribes were obviously capable of doing for foreign languages such as Hurrian, is to forget that logography is inherent in the process of learning the script in the first place. It is the lack of logograms in the foreign-language texts from Hattusa which mark them as peculiar. Even the rather more phonetically written older Hittite texts have a significant layer of logograms, as do the earlier Akkadian texts from Hattusa.

¹⁶⁶⁷ Thus with the essential point of Popko 2007, that the script was originally designed to write Akkadian at Hattusa.

As such, Hittite cuneiform was at first burdened with a layer of Akkadograms which could not flexibly represent Hittite words. Paradoxically it was the extension of the domain of the Sumerian words that allowed the Hittite language to be expressed more freely but still use logograms. This, in conjunction with the other items of evidence we have mentioned, indicates that the Akkadian words were most probably pronounced in Akkadian, while the Sumerian ones were really logographic. It is a point of change when the Sumerian words are no longer logographic masks for Akkadian words, but for Hittite ones.

Through the analysis of logographic writings, both as inherited from Mesopotamia and as innovated among the Hittites or their immediate neighbours, we have reached the unsurprising conclusion that the primary languages of Hittite scholarship were Akkadian and Hittite. Sumerian does appear to have been partly understood by some scribes at least. The frequency of phonetic Sumerian spellings, while not enormous, is enough to realise that school texts were probably recited.

The nature of the lexical lists preserved at Hattusa demonstrates an apparently much higher level of scholastic endeavour than that used in writing texts. The care taken to write and find the correct sound and sign representation for elements of the Sumerian columns of the lexical lists is far in excess of what is normally expected from “learner tablets”. Given the necessarily brief nature of the investigation in Part 2.2, such conclusions must remain provisional. This provisional conclusion is that the lexical material at Hattusa mostly, with the exception of the few obvious practice tablets, forms part of a series of scholarly libraries rather than the litter of school production. Such libraries would have been contributed to the state archives in the temple and on Büyükkale. One might further speculate that it was such scholars who were responsible for the careful planning of the development of orthography in Hittite cuneiform. Such cases as the choice of GUR for kúr = *tamai-* “other” show a pragmatic but also controlled and philological approach. Indeed the kind of regular, deliberate and gradual changes that separate Hittite cuneiform from Mesopotamian in its antipathy to polyvalence in the signary are not the kind to develop at random through convention.

One very noticeable thing about Hittite cuneiform, as we have remarked, is the fact that, especially in its earlier stages, it is apparently static for so long. This is true even if we push the date of our earliest attested Hittite texts to a later period, after van den Hout 2009. One might guess that this observation is consonant with a small group of scribes under the tight control of one master or a few masters.

There are many perspectives for further research on the topics that have been addressed here, as this work has only scratched the surface. Corpus-based studies of the uses of logographic writings in texts of particular genres, or in texts which are grouped together by other criteria such as find-spot, will doubtless bring much light on the transmission and status of cuneiform writing at Hattusa and, increasingly, other locations. The letters provide a prime example of a corpus that might offer

itself for study, being historically situated documents. The questions of foreign scribes and foreign language competence among Hittite scribes can be fruitfully tested on this terrain. The various types of omen text offer a similar opportunity for investigation of these factors in the sphere of texts that clearly stood directly under the influence of imported learning. The same could be said of many literary texts.

Across text-groups it will be of use to establish a typology of words that are written logographically and words that aren't. It is only by establishing the total number of words that are written both logographically and phonetically in Hittite texts that we can hope to achieve any meaningful statistics for the distribution of logographic versus phonetic writings. Clearly it is less meaningful to establish a percentage of words on a particular tablet that are written logographically as opposed to being written phonetically, when a large number of the graphemes are only ever written logographically or phonetically. This is the case with many professional designations, for example. The central means for establishing a database to enable such judgement must be the completion of the Hittite Dictionary projects.

The various projects currently aiming towards a digitisation of the Hittite text corpus will also make such research considerably easier. An application of information technology to the sphere of palaeography is also to be aimed for, possibly the only way of constructing usable databases for sign-forms and their attestations. Here the relationship between palaeography and genre, particularly in the case of the omen texts, is a field that could bring many concrete results. Digitisation is not a prerequisite for these types of research, it must be emphasised.

A typology of scribal habits, based primarily on the analysis of manuscripts produced by individual named scribes, must remain a major desideratum in the field of Hittite philology, as it has been for many years. Here progress is being made by S. Gordin. We should hope to be able to combine palaeographic, graphological and orthographic analysis to the delineation of an individual scribe's profile, in as far as this is at all possible. Here the word "graphological" is used advisedly, as the development of a cuneiform graphology in the strict sense of the word is still far from conceivable. It refers to the identification of idiosyncrasies in hand-writing that are not solely interpreted as factors of a script's age.

The status of the lexical lists found at Hattusa in the transmission of cuneiform knowledge and their relation, however tenuous, to scribal education, will doubtless become much clearer after they have been fully edited and studied as a whole. I have referred to the work of T. Scheucher in this field. Here it is desirable that this process be effected within the larger framework of the reappraisal of all Mesopotamian lexical lists from the perspective of their use and function, which will have differed from place to place and period to period.

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Appendix

Catalogue of Logograms.

The following catalogue contains logograms from Hittite language texts. Included are 718 lemmata with over 20,000 attestations, a tiny fraction (c. 2.5%) of the estimated total number in Hittite texts. The catalogue was compiled from two separate corpora. Firstly all logograms from a selection of Historical Texts were systematically excerpted. Entries that derive from this corpus are booked as follows, for example: KUB 1.8 rev. iv 19 ($\approx ta-pu-[u]-\check{sa}$) NH/NS (// KBo 3.6 rev. iii 66 NS, KUB 1.1 rev. iv 36] NS) CTH 81. The siglum // indicates a duplicate manuscript; an incomplete square bracket] indicates that the attestation is broken; \approx indicates where the lemmatised item should be inserted. The text is indicated by the CTH no.

Further attestations were collected for logograms that show a special or atypical use in Anatolia when compared to Mesopotamia. These are taken from the whole of the Hittite corpus. These entries are logged as follows: KBo 22.235 rev. 5 (NSc 832). The CTH no. is given without the letters CTH, and the palaeographic comments and indications of context are offered in round brackets. These atypical logograms are indicated with either one, two or three stars (*): *only attested in lexical lists in Mesopotamia or Syria; **only attested in Anatolia; ***used differently in continuous text in Mesopotamia.

Unless explicitly noted, the order of entry is: forms with Hittite phonetic complements; uncomplemented forms; forms with Akkadian phonetic complements; forms with Hittite enclitics; forms with Akkadian enclitics. The 77 historical texts, which were systematically excerpted from publications of Hittite tablets until KBo 50, are the following:

CTH 1 (Anitta); CTH 2 (Anum-Hirbi and Zalpa); CTH 3 (Zalpa); CTH 4 (Annals of Hattusili I); CTH 5 (decree of Hattusili I); CTH 6 (Testament of Hattusili I); CTH 8-9 (Palace Chronicles); CTH 10 (Fragments mentioning Mursili I's campaign against Babylon); CTH 11 (Mursili's campaign against Aleppo); CTH 12 (Mursili's campaign against Aleppo); CTH 13 (Mursili I [?] against the Hurrians); CTH 14-15 (*Res Gestae* of Hattusili I); CTH 16 (Puhanu-chronicle, Crossing of the Taurus story); CTH 17 (Cannibal-text); CTH 18 (Chronicle of Ammunā); CTH 19.II (Edict of Telipinu in Hittite); CTH 20 Telipinu's campaign against Lahha; CTH 21 (Treaty of Telipinu with Isputahsu); CTH 22 (Fragment mentioning Telipinu); CTH 23 (Fragment mentioning Alluwamna); CTH 24 (Fragment mentioning Pimpira); CTH 25 (Treaty of Zidanza II with Pilliya of Kizzuwatna); CTH 27 (Treaty with the Ḫapiru); CTH 28 (Middle Hittite Treaty); CTH 40 (Deeds of Suppiluliuma I as narrated by Mursili II); CTH 41.II (treaty of Tudhaliya I/II with Sunassura in Hittite); CTH 42 (Treaty of Suppiluliuma I with Hukkana); CTH 44 (Decree of

Suppiluliuma I); CTH 49.II (Treaty of Suppiluliuma I with Aziru in Hittite); CTH 51.II (Treaty of Suppiluliuma with Šattiwaza); CTH 52.II (Treaty of Šattiwaza with Suppiluliuma I); CTH 57 (decree of Mursili II concerning Piyassili); CTH 61.I (Ten Year Annals of Mursili II); CTH 61.II (Extended Annals of Mursili II); CTH 62.II (Treaty of Mursili II with Duppi-Teššub); CTH 63 (Barga-arbitration of Mursili II); CTH 67 (Treaty of Mursili II with Targasnalli); CTH 68 (Treaty of Mursili II with Kupanta-Kuruntya); CTH 69 (Treaty of Mursili II with Manapa-Tarhunta); CTH 72 (Report on a conflict with Egypt in Syria); CTH 76 (Treaty of Muwatalli II with Alaksandu); CTH 81 (Apology of Hattusili III); CTH 82 (Annals of Hattusili III); CTH 83 (Report of Hattusili III on the campaigns of Suppiluliuma I); CTH 84 (Report on the deeds of Suppiluliuma I and Mursili II); CTH 85 (Conflict between Mursili III and Hattusili III); CTH 86 (Decree concerning Arma-Tarhunta); CTH 87 (Decree concerning the sons of Mittanamuwa); CTH 88 (Decree concerning the Hēkur of Pirwa); CTH 89 (Decree concerning the people of Tiliura); CTH 90 (Decree concerning the restoration of Nerik); CTH 105 (Treaty of Tudhaliya IV with Šauškamuwa); CTH 106 (Treaties of Hattusili III with Ulmi-Teššub and of Tudhaliya III with Kuruntya); CTH 121 (Inscription of Suppiluliuma II on the conquest of Alašiya); CTH 122 (Treaty of Suppiluliuma II with Talmi-Teššub); CTH 123 (Treaty of Tudhaliya IV with an unknown king after the battle of Nihriya); CTH 124 (Oath of a scribe); CTH 126 (Fragments mentioning Suppiluliuma II); CTH 127 (Letter concerning famine); CTH 132 (Treaty with Kizzuwatna); CTH 133 (Treaty of Arnuwanda I with the Išmerikans); CTH 134 (Treaty with Kuruštama); CTH 136 (Treaty of Suppiluliuma I with Mukiš); CTH 137 (Treaty of Arnuwanda I with the Kaskans); CTH 138 (Treaty of Arnuwanda I with the Kaskans); CTH 139 (Treaty of Arnuwanda I with the Kaskans); CTH 140 (Fragments of Kaska-Treaties); CTH 141 (Treaty of Suppiluliuma II with Alašiya); CTH 142 (Annals of Tudhaliya I/II); CTH 145 (Oath from the time of Suppiluliuma II); CTH 146 (Mita of Pahjuwa); CTH 147 (Madduwatta); CTH 171 (Letter of Muwatalli II to Adad-nērārī I); CTH 176 (Letter of Puduhepa to Ramses II); CTH 181 (Tawagalawa-Text); CTH 182 (Milawata Letter of Tudhaliya IV); CTH 191 (Manapa-Tarhunda Letter).

A: Hitt. *watar*, “water”.

See Discussion Part 3 s.v. A.A. A-az abl. sg.: KBo 16.36 rev. iii 5 NH/NS CTH 83.

A.A: Hitt. *muwa-* “power”.

Phonetic from Akk. *mû?* CHD L-N 316. See Part 3. Names: ¹*MI-ID-DA-NA-A.A, A-NA* ε KBo 4.12 obv. 6 (= GAL DUB.SAR-*i*) NH/NS CTH 87; ¹*pu-ra-an-da-A.A-an-ma* KBo 4.12 obv. 18 NH/NS CTH 87. See also DUMU^{MES} ε.

¹*up-pa-ra-A.A* (gen. sg.) KBo 4.10 rev. 30 NH/NS CTH 106.

A.A.MU: “my father”.

(*A-NA* ε *kattan*) KBo 14.18, 12 NH/NS (cf. Güterbock 1956: 50 “an orthographic feature which very definitely sets this fragment apart”. Güterbock: fragment could be part of a plague prayer of Mursili II rather than the DŠ. HWb² A 542: fragment of Suppiluliuma’s own Annals) CTH 40?

A.AB.BA: Akk. *tâmtu* Hitt. *aruna-* c. “sea”. HWb² A 350-354. A.AB.BA-*az* (abl.) KBo 22.2 obv. 4 (OH/MS) CTH 3.

A.AB.BA KUB 1.8 rev. iv 19 (= *ta-pu-[u]-ša*) NH/NS (// KBo 3.6 rev. iii 66 NS, KUB 1.1 rev. iv 36] NS) CTH 81. KUB 19.5+ obv. 16 (= *p[ár-ra]-an-ta*) NS/NSc CTH 191. A-NA A.AB.BA KUR ^{URU}*Za-al-pu-^rwa*¹ (Term.) KBo 22.2 obv. 4 (OH/MS) CTH 3. ŠĀ A.AB.BA KBo 12.38 rev. iii 6 NH/NSc, 8 CTH 121. Š[Ā A.A]B.BA KBo 4.4 rev. iv 5? NH/NS CTH 61.II.5; *IS-TU* ε: KBo 22.73 obv. i 14] NH/NS CTH 90? A.AB.BA-*pát* (ŠĀ ε) KBo 3.4 obv. ii 53 NH/NSc? CTH 61.I.

GIŠAB: Hitt. *luttai-* n., sg./c. pl. “window”. CHD L-N 88-90. ^{GIŠ}AB-*az* KBo 5.3 rev. iii 55 MH/NS (*arha auszi*, // KBo 22.40 rev. 40 NSa) CTH 42.

ABU: Hitt. *atta-* “father”, Sum. AD, A.A. HWb² 541f. Discussion Part 3.

A-BU KUB 11.1 rev. iv 7 (nom. sg.?) OH/MS? CTH 19. [A-B]I “my father” KUB 23.102 obv. i 16 (= ¹*A-BA A-BI-IA-ia*) NH/NSbi(c) CTH 171.

A-BU-IA (nom. sg.): KUB 19.11 obv. i 2, 4, 11 (¹*A-[BU-IA]*) NH/NS Güterbock 1956: 62; KBo 14.1 obv. ii 5 + KUB 26.84 obv. ii 2 (*A-B[U-I]A*) NH/NS Güterbock 1956: 63, KBo 14.1 obv. ii 12 (nom. sg.) NH/NS, KUB 19.11 rev. iv 9 (nom. sg.) NH/NS; (*ammel* ε) KUB 19.11 rev. iv 13 (nom.sg.) NH/NS, KUB 19.10 obv. i 18 nom. sg. NSc, KBo 14.3 rev. iii 12, 15, 20, 41, 47], 52 NSc, KUB 19.18 obv. i 3 NH/NS ibid. 7 (omitted in KBo 14.3 rev. iv 12 NSc), ibid. 21 (// KBo 14.3 rev. iv 25), KBo 14.3 rev. iv 26 NH/NSc, ibid. 28 (// KUB 19.18 obv. i 24), ibid. 30, KUB 19.18 obv. i 28 (// *u-ni-in* KBo 14.3 rev. iv 33), KBo 14.3 rev. iv 39 NH/NSc, ibid. 42, KUB 19.18 rev. iv 12], 20 NH/NS, KUB 14.4 obv. i 10] NH/NS, ibid. 16, 23, 28, KBo 14.7 obv. i 10 NH/NSc, KBo 12. 27 rev. iii 8 NH/NS, KBo 12.26 obv. i 12 NH/NS, KBo 5.6 obv. i 10 NH/NSb/c, ibid. 29] with dupl. KBo 14.11 obv. i 1] NS, KBo 5.6 obv. ii 21 NH/NSb/c, 26, 42 (// KUB 34.25, 2 NS), ibid. iii 1, 16, KBo 14.9 rev. iii 9, 27 (// KBo 5.6 rev. iii 45) NSb/c, KBo 5.6 rev. iv 13, KBo 14.12 rev. iv 25 NH/NS, 26, 34, KUB 19.4 obv. 7 NH/NS, KUB 19.13 obv. i 13 NH/NS, KUB 19.13 obv. i 29, rev. iv 7 NH/NS, ibid. 15, 22, KBo 14.17 ii 2 NS, KUB 31.11, 5, 7 NS NH/NS, KBo 9.75, 3] NS, KBo 14.42 obv. 8 NS (// KUB 19.22 rt. col. 1] NSc), KBo 14.42 obv. 12 CTH 40.

KBo 3.4 obv. i 4 NH/NSc? (// KBo 16.1 obv. 5 NS), rev. iii 47, 67, 94 CTH 61.I. KUB 14.15 rev. iv 39 NH/NS (// KUB 14.16 rev. iv 12 NS) CTH 61.II.2. KBo 4.4 rev. iv 57 NH/NS CTH 61.II.5. KUB 14.17 obv. ii 32 NH/NS CTH 61.II.4. KBo 5.8 obv. ii 8 NH/NS, 20 CTH 61.II.7. KUB 3.119 obv. 11 NH/NS-SYR? (// KUB 21.49 obv. 9] NS) CTH 62.II. KUB 6.44 obv. i 11 NH/NS (//

KBo 4.7 obv. i 11 NS) CTH 68. KUB 19.50 rev. iii 3 NH/NSc CTH 69.

KUB 21.1 obv. i 43 NH/NS CTH 76. KUB 1.1 obv. i 17] NH/NS (// KBo 3.6 obv. i 15 NS, KUB 1.2 obv. i 16 NS), 22 (// ibid. 19, ibid. 20) CTH 81. KBo 6.29 obv. i 8 NH/NS, 22 CTH 85.1. KBo 4.12 obv. 6 NH/NS, 13 CTH 87. KBo 6.28 rev. 9 NH/NS CTH 88. BT i 23 NH/NSc, 87, 91, ii 12 (= ¹*ha-at-tu-ši-li-iš*), 18 (= id. LUGAL GAL), 35, 43, 45, 46, 53, iii 57, 64, 73, iii 33 (= ¹*Hattusilis*), 64 CTH 106. KBo 12.38 obv. ii 11 (= ¹*Tuthaliyas*) NH/NSc, rev. iii 1] CTH 121.

[A]-*BU-IA* (acc. sg.) KUB 26.84 obv. ii 5 NH/NSbii, A-*BU-IA* (acc. sg.) KBo 14.3 rev. iii 10 NH/NSc, KBo 12.27 rev. iii 7 NH/NSc “and he my father did not something in battle”?? cf. Goetze JCS 18: 89ff. CTH 40. KUB 21.16 obv. i 14 NH/NS CTH 84.1.

A-*BU-IA* [A-N]A =: KUB 26.84 rev. iii 3 NH/NSbii; KBo 14.3 rev. iii 16 NH/NSc; KUB 19.18 obv. i 1 ([A-NA A-B]U-I[A]), ibid. 4 NH/NS (// KBo 14.3 rev. iv 7 NSc), KBo 14.3 rev. iv 31 (// KUB 19.18 obv. i 26], KUB 19.18 rev. iv 3, KUB 34.23 obv. ii 34 NH/NS, KUB 19.7 obv. i 7 NH/NS, KBo 5.6 rev. iii 9 NH/NSb/c, ibid. 50, KBo 14.12 rev. iv 13 NH/NS, KUB 19.13 rev. iii 3 NH/NS (cf. Gütterbock 1956: 111³⁰), KUB 31.11, 3 NH/NS, KUB 21.10 obv. i 15 NH/NSc, ibid. 22 CTH 40. KBo 19.46, 6] NH/NS CTH 61.II.5. KUB 21.49 obv. 3 NH/NS CTH 62.II. KBo 6.29 obv. i 8 NH/NS CTH 85.1. KUB 26.32 obv. i 6 (= AMA-*IA-ia*) NH/NSc CTH 124.

A-NA PA-NI =: KBo 4.12 obv. 5 (= -mu) NH/NS CTH 87. (IT-TI =) KUB 19.7 obv. i 8 NH/NS CTH 40. KUB 19.8 obv. i 8 NH/NS CTH 83. ŠA: KUB 19.9 obv. ii 19 (= ^é*halinduwa*) NH/NSc CTH 83. BT i 24 (A-NA TUP-PÍ RI-KIL-TI =) NH/NSc CTH 106. (A-NA PA-AN =) BT i 88 (*tarkumanun*) NH/NSc CTH 106. MA-HAR =: KBo 5.6 rev. iii 4 NH/NSb/c CTH 40. ŠUM =: KUB

19.9 obv. ii 21 NH/NS CTH 83. unclear: KUB 19.9 obv. ii 26 NH/NS CTH 83.

A-*BU-IA-ia* “and my father” (nom. sg.) KUB 19.10 obv. i 12 NH/NSc, KUB 19.11 rev. iv 41 (A-*BU-IA*-[ia-aš-ši]) CTH 40. KUB 3.119 obv. 7 NH/NS CTH 61.II. KBo 6.28 rev. 11 (*nu=kan* =) NH/NS CTH 88. BT obv. ii 47 NH/NSc CTH 106. A-*BU-IA-ia*-kán KBo 5.4 rev. 51 (nom. sg.) NH/NS CTH 67.

A-*BU-IA-ma* (nom.sg.) KUB 19.18 obv. i 18 NH/NS, ibid. rev. iv 11, KBo 5.6 obv. ii 13 NH/NSb/c, KUB 34.29 rev. iii 7 NH/NS CTH 40. KUB 6.44 obv. i 1 NH/NS CTH 68. KUB 19.15++ obv.[?] ii 18' NH/NSa CTH 72. A-*BU-IA-ma*-kán KBo 3.4 obv. i 16 (nom. sg.) NH/NSc? CTH 61.I. KUB 19.34 rev. (?) 6 CTH 61.III.3 [A-B]U-*IA-ma*-kán KUB 19.12 rev. iii 7 NH/NS KBo 14.7 obv. i 7 NH/NSc, KUB 19.13 obv. i 31 (nom. sg.) NH/NS CTH 40. A-*BU-IA-ma-an* nom. sg.: KUB 6.44 obv. i 5 NH/NS (// KBo 4.7 obv. i 5 NS) CTH 68. A-*BU-IA-aš-ši* (nom.sg. + -ssi) KUB 19.10 obv. i 16 NH/NSc (// KUB 19.11 rev. iv 25 NS) CTH 40. A-*BU-IA-ma-za* KUB 34.23 obv. i 18 NH/NS, KBo 12.26 rev. iv 11 NH/NS CTH 40. KBo 19.46 + KBo 4.4 rev. iv 65 NH/NS CTH 61.II.5. A-*BU-IA-an-na-aš-za* (nom. sg.) KUB 1.1 obv. i 9 NH/NS (// KBo 3.6 obv. i 8 NS, KUB 1.2 obv. i 8 NS CTH 81. A-*BU-IA-pát* acc.: KUB 21.49 obv. 5 NH/NS CTH 62.II. A-*BU-IA-wa-ma-*za** KUB 19.15++ obv.[?] ii 22' (nom.) NH/NSa CTH 72. A-NA A-*BU-IA-za* KBo 6.29 obv. i 6 (= ¹*MUR-ŠI-LI*) NH/NS CTH 85.1.

A-*BU-IA-MA* (nom. sg. UM-MA =) KBo 14.3 rev. iii 10 NH/NSc CTH 40.

A-*BI-IA* nom. sg.: KUB 21.29 obv. i 12 NH/NS CTH 89. [A-B]I-*IA-an-na-a[š-]* KUB 19.69 obv. i 9] NSc?) CTH 81. Gen. sg.: KBo 3.1 obv. ii 16 OH/NS CTH 19. BT i 90 (A-NA TUP-PÍ RI-KIL-TI =) NH/NSc CTH 106.

A-NA =: KBo 5.6 obv. ii 23 NH/NSb/c CTH 40. KBo 4.4 rev. iv 57] NH/NS CTH

61.II.5. KBo 5.8 obv. ii 20 NH/NS, rev. iv 7] CTH 61.II.7. KUB 21.49 obv. 16 NH/NS CTH 62.II. KUB 1.1 obv. i 13 NH/NS (// KBo 3.6 obv. i 11 NS, KUB 1.2 obv. i 13 NS) CTH 81. KUB 21.16 obv. i 16 NH/NS CTH 84.1. KUB 23.1 obv. ii 28 NH/NSc CTH 105. DINGIR^{MEŠ} ε: KBo 5.6 obv. i 26 NH/NSb/c, 34 (= [A-BI]-IA) KBo 14.4 obv. i 6 NS), ibid. ii 34]. MA-HAR ε: KBo 5.6 obv. i 36 (// A-BU-IA) KUB 31.7 obv. i 6, KBo 14.11 obv. i 8 both NS) CTH 40. KUB 14.15 rev. iv 39. PA-NI ε: KBo 5.8 obv. ii 15 NH/NS CTH 61.II.7. A-NA PA-NI ε: KUB 23.81 rev.? 5 NH/NS CTH 61.III.3. IŠ-TU ε: KBo 4.12 obv. 9 (*kanessanz*) NH/NS CTH 87. IT-TI ε: KBo 5.6 obv. ii 13 NH/NSb/c CTH 40. ŠA ε: KUB 21.29 obv. i 20 (ε IŠ-T[U]) NH/NS, 22 (ε ŠUM) CTH 89.

A-BI-IA-ia ([Š]A ε ki-e NI-I[Š] DINGIR^{MEŠ}) KBo 19.44b rev. 9 MH/NSa CTH 42. A-BI-IA-ma KBo 5.6 obv. i 28 (acc. sg.) NH/NSb/c (// KUB 31.7 obv. i 1) NS) CTH 40. A-BI-IA-ma-aš, A-NA ε: KUB 21.1 rev. iii 34 NH/NS (// KUB 21.5 rev. iii 50 NS) CTH 76.

A-B[É]-IA-mu gen. sg.: KBo 6.29 obv. i 12 (ŠA ε) NH/NS CTH 85.1

A-BU-KA nom. sg.: KBo 5.9 obv. i 11 NH/NS, 12 CTH 62.II. KBo 5.13 obv. i 18 NH/NS (// KBo 4.3 obv. i 7 NSc?), KBo 4.3 obv. i 35, KBo 5.13 rev. iv 18 NS (// KUB 6.41 rev. iv 26] NS, KUB 6.44 rev. iv 7 NS) CTH 68. KUB 19.49 obv. i 2 NH/NS CTH 69. BT ii 40 NH/NSc CTH 106. KUB 19.55 obv. 6 NH/NSbii, 15, 19, 20, 24, 25, 28, 31, rev. 6 CTH 182. Acc. sg.: KUB 23.1 obv. i 44 NH/NSc CTH 105. A-NA ε: KUB 19.55 obv. 34 NH/NSbii CTH 182.

A-BU-KA-ma: KUB 19.55 obv. 36 NH/NSbii CTH 182. A-BU-KA-mu nom. sg.: KBo 5.9 obv. i 12 NH/NS CTH 62.II A-BU-KA-wa-at-ta nom. sg.: BT ii 38 NH/NSc CTH 106.

A-BI-K[A], A-NA ε: KBo 5.9 obv. i 29 NH/NS CTH 62.II. KUB 6.44 obv. i 5 NH/NS (// KBo 4.7 obv. i 5] NS) CTH 68.

A-NA A-ŠAR ε: KBo 5.9 obv. i 17 NH/NS, 20 CTH 62.II. A-WA-AT ε: KBo 5.9 obv. i 19 NH/NS CTH 62.II. ŠA ε: KUB 19.29 rev. iv 8 NH/NSbii CTH 61.II. A-BI-KA-ia KUB 19.49 obv. i 8] (ŠA ε ŠUM-an hal-za-iš) NH/NS CTH 69. A-BI-KA-wa, A-NA ε: KUB 21.16 obv. i 17 NH/NS CTH 84.1.

A-BU-ŠU (nom. sg.) KUB 23.68 obv. 23 NH/NSbi CTH 133. KBo 4.4 obv. ii 6 (acc. sg.) NH/NS, 11 (id.) CTH 61.II.5. KBo 5.13 obv. i 15 (ε kuēl) NH/NS (// KBo 4.7 obv. i 63 NS, KBo 4.3 obv. i 4 NS) CTH 68. KUB 23.72 obv. 38 (ŠUM-an hal-za-iš) MH/MSb CTH 146. A-BU-ŠU-wa-aš-ši KBo 3.4 obv. i 10 (nom. sg.) NH/NSc? (// KBo 16.1 obv. 15 NS) CTH 61.I. [A]-BU-ŠU-wa-za KBo 4.4 obv. ii 44 NH/NS CTH 61.II.5

A-BA-ŠU KBo 4.4 obv. ii 65 (acc. sg.) NH/NS CTH 61.II.5. KBo 3.3+ obv. ii 16 NH/NSa (// KUB 19.41 obv. ii 20 NSbi) CTH 63.

A-BI-ŠU KBo 3.27, 14 (gen. sg.; [G]ŠU.A ε) OH/NSa? CTH 5. KBo 4.4 rev. iv 64 (bis KUR ε; A-ŠAR ε) NH/NS CTH 61.II.5. KBo 5.8 rev. iii 7 (KUR ε) NH/NS CTH 61.II.7. KBo 3.3+ obv. ii 15 (A-NA PA-NI ¹A-BI-RAT-TA ε) NH/NS (// KUB 19.41 obv. ii 20] NS) CTH 63. KUB 21.16 obv. i 15 (A-ŠAR ε) NH/NS CTH 84.1. ŠA A-BI-ŠU KBo 3.57 obv. 10 OH/NSb/c (// KUB 26.72 obv. 4) CTH 11. A-BI-ŠU-wa KUB 19.29 rev. iv 8 (A-NA PA-NI ε) NH/NSc CTH 61.II. A-BI-ŠU-ia-wa-za (ŠA ε) KUB 19.29 rev. iv 9 (ε iš-ži-ú-ul) NH/NSc CTH 61.II. A-BI-ŠU-NU (acc. pl.) KUB 34.23 obv. i 7 NH/NS CTH 40.

A-BI LUGAL KBo 3.38 obv. 12 (OH/NS) CTH 3. [A-BI] LUGAL-MA *ibid.* 19. KBo 3.34 (OH/NS) obv. i 1, 13, 15 (// KUB 36.104 obv. i 13 OS, KBo 13.44+, obv. i 15] NS), 19, 25] (// KBo 3.35 obv. i 1 NS), 27 (// KBo 3.35 obv. i 3 NS), ii 1 (// KBo 3.36 obv. 11] NS), ii 30, ii 36, rev. iii 1, iii 8, KUB 31.38 obv. (?) 31 NS, KBo 12.11 obv. (?) 3 NS, KBo 3.35 obv. 9 NS CTH 8. I-NA QA-TI A-BI [LUGAL] KBo 3.34 rev. iii 10

OH/NS CTH 8. A-NA P[A-NI A-BI L]UGAL
KBo 3.34 rev. iii 15 OH/NS CTH 8. A-NA
A-BI LUGAL ŠU.G[I] KBo 3.38 Obv. 20
(OH/NS) CTH 3.

A-BI ^DUTU^{šl} KUB 14.1 obv. 3 (nom.
sg.) MH/MS, 6, 9, 10, 11, 13, 14, 19, 42, 53,
rev. 14], 15 CTH 147. acc. sg.: KUB 23.1
obv. i 45 NH/NSc CTH 105. Gen. sg.: KBo
3.3+ rev. iii 13 NH/NS (// KUB 19.41 rev. iii
12 NS) CTH 63. KUB 21.16 obv. i 1 NH/NS
CTH 84.1. A-NA ԑ: KUB 14.1 obv. 22
MH/MS, 28], 36], 39], 40], 41], 75], rev. 20
etc CTH 147. ŠA ԑ: KUB 19.37 obv. ii 29
(ŠA ԑ; pre-posed) NH/NSa CTH 61.II.9.
KUB 23.1 obv. ii 12 (*kuiēs* ԑ) NH/NSc CTH
105. KUB 14.1 obv. 15 (..... *e-eš*) MH/MS,
42] (= [*li-in-ga-*]^r*a*¹*-uš*) CTH 147.

A-BI ^DUTU^{šl}-ma (nom. sg.) KUB 14.1
obv. 17 MH/MS, 61 CTH 147. A-[*BI*
^DUTJU^{šl}-ma-aš-ši KUB 14.1 obv. 28
MH/MS CTH 147. A-BI ^DUTU^{šl}-ma-kán
KBo 5.3 rev. iii 55 MH/NS (nom. sg., //
KUB 19.24 rev. 35 MS) CTH 42. KBo
19.70, 18 NH/NS CTH 69. [A-BI ^DJUTU^{šl}-
ma-at-ta ^DUTU^{šl}-ia KUB 14.1 rev. 87 (*ha-*
at-re-eš-ki-ir) MH/MS CTH 147. A-BI
^DUTU^{šl}-ma-wa-mu KUB 14.1 rev. 59
MH/MS CTH 147. A-BI ¹ŠU-UP-PÍ-LU-LI-
IA-MA KUB 26.68 obv. i³ 6 NH/NSc CTH
126.

AB-BA^{Hl.A} (A-NA ԑ) KUB 1.1 + XIX 60
rev. iv 54 NH/NS (// KBo 3.6 rev. iv 14 NS,
// B]A^{Hl.A} KUB 1.8 rev iv 33 NS) CTH 81.
AB-BA^{Hl.A}-IA (A-NA PA-NI ԑ) KUB 1.1 rev.
iv 58 NH/NS (// KBo 3.6 rev. iv 18] NS,
KUB 1.8 rev. iv 36 NS) CTH 81.

ABI ABI: Hitt. *huhha-*, “grandfather”.

A-BA A-BI-IA nom. sg.: KBo 6.28 obv. 16
NH/NS CTH 88. KUB 23.102 obv. i 16
NH/NSbi(c) CTH 171. A-NA ԑ: KBo 6.28
rev. 13] NH/NS CTH 88. [A-N]A A-BA A-
BI-IA KBo 5.8 rev. iv 6, 7 NH/NS CTH
61.II.7. A-NA A-BI A-BI LUGAL *ták-šu-ul i-*
ia-at (dat.-loc.) KBo 3.38 obv. 8 (OH/NS)
CTH 3.

A-BI A-BI-IA KUB 23.2 obv. 5 NH/NSc;
A-BI A-[BI-IA] (gen.sg.?) KUB 14.23 obv. i
5 NH/MS?; KUB 19.12 obv. ii 4a NH/NSbii;
A-BI A-BI-IA (nom. sg.) ibid. 6, 12; ibid iii 3
NH/NS; KBo 14.1 obv. ii 8 NH/NS. KUB
19.10 obv. i 7 (*ammel=ma* ԑ nom.sg.), ibid.
i 10; KUB 19.10 obv. i 15 (nom.sg.) NSc,
ibid. 20 (nom. sg. // KUB 19.11 rev. iv 29
NS), KUB 19.11 rev. iv 33 NH/NS, ibid. 40,
42; KBo 14. 3 rev. iii 7, 11, 30] NH/NSc,
KUB 31.21, 1 NH/NS CTH 40.

A-NA ԑ: KUB 19.10 obv. i 12 NH/NSc,
ibid. 13 (// KUB 19.11 rev. iv 22] NS), 15 (//
ibid. 24]), KUB 19.11 rev. iv 34 NH/NS, 38,
KBo 14.3 rev. iii 26], 38 NH/NSc, KUB
19.12 obv. ii 9 NH/NS, KUB 26.84 obv. ii 2
NH/NSbii, [A-BI?] A-BI-IA KBo 14.3 obv. ii
9 NH/NSc CTH 40. KBo 3.4 rev. iii 57 (A-
NA-PA-NI ԑ) NH/NSc? CTH 61.I. ŠA ԑ:
KBo 3.3+ obv. i 15 (*ammel* ԑ) NH/NS CTH
63. KUB 21.5 obv. i 17 NH/NS CTH 76.
KUB 19.9 obv. i 7 NH/NS, 10, 20 CTH 83.

A-BI A-BI-IA-ma KUB 19.12 rev. iii 12
NH/NS; KBo 14.3 rev. iii 8, 22 NH/NSc
CTH 40. A-BI ABI-IA-MA (UM-MA ԑ) KBo
14.3 rev. iii 8 NH/NSc CTH 40.

A-BA ABI-KA (nom. sg.) KUB 23.1 obv.
i 21 (“Sandhi-Schreibung”, Kühne and Otten
1971: 31) NH/NSc CTH 105. A-BI A-BI-KA
(A-NA ԑ) KBo 5.9 obv. i 29 NH/NS CTH
62.II. A-BI A-BI-ŠU nom. sg.: KUB 21.16
obv. i 10 NH/NS CTH 84.1. A-NA ŠA ¹A-BI-
RAD-DA A-BI A-BI-ŠU KBo 3.3+ obv. i 5 (//
KUB 19.42 obv. i 5], KUB 19.45 obv. i 6]
NS NH/NS CTH 63. A-NA A-BI A-BI-ŠU
ŠA ¹TE-IT-TE KBo 3.3+ obv. i 6 NH/NS
CTH 63. A-BI ABI ^DUTU^{šl} (IT-TI ԑ) KUB
23.1 obv. i 15 (*uit*) NH/NSc CTH 105.

AB.BA AB.BA^{Hl.A} (A-NA ԑ) KBo 3.6
rev. iv 14] NH/NS (// KUB 1.8 rev. iv 33, A-
NA om. KUB 19.60+ rev. iv 54 NS), KUB
1.1 rev. iv 58] (A-NA PA-NI AB-BA^{Hl.A}-IA
ԑ; // KUB 1.8 rev. iv 36] NS, // ˘ A-NA
[....]A KBo 3.6 rev. iv 19 NS) CTH 81.

A-BI A-AB-BA-A-IA nom. sg.: KUB 21.5
obv. i 2 NH/NS (^l*Labarnas* -; “my fore-

father” Beckman 1999a: 87; // *A-BI* [...] KUB 48.95, 3 NSc) CTH 76.
cf. *A-WA-AT A-BI-KA* etc.

LÚ(MEŠ)ABU(-)BĪTU: “majordomo”.
Mestieri 517-520; CAD A 76; HWb² A 568-9. Pecchioli Daddi 2010, = ^{LÚ}*uriyanni-*.
^{LÚ}*A-BU BI-DU* KBo 3.1 obv. ii 70 (nom. sg.) (// ^{LÚ}*A-BU BI-TUM* KUB 11.2, 9) both OH/NS CTH 19.
^{LÚ.MEŠ}*A-BU BI-TUM* KBo 3.1 obv. ii 62 (nom. pl.) OH/NS CTH 19.
^{LÚ.MEŠ}*A-BU* [É^{DU}] KBo 12.4+ rev. iii 7 OH/MS? (// [A-B]U É-TIM KBo 12.6, 4 NS, *A-BI* [É]?[], without ^{LÚ.MEŠ}, KBo 19.97+, 5 NS) CTH 19.
Cf. also beyond Historical Texts: ^{LÚ}*A-BU BI-TI* KUB 31.68 rev. 38 (NSb, Tud. IV). ^{LÚ}*A-BU-BI-TUM* KUB 26.58 rev. 2a (NSbii, Ḫatt. III). *I-NA* É ^{LÚ}*A-BU [BI-TI]* *A-NA DINGIR*^{MEŠ} *A-BU BI-TI EZEN ...iyanzi* KUB 10.48 ii 21 (NSbii). ^{LÚ}*A-BU-U-BI-TUM* KUB 10.13 iv 23f. *DUMU*^{MEŠ} ^{LÚ}*A-BU BI-TI* KUB 26.58 rev. 2a.

**A.DAM(MA)

CAD A/1 95b only Hattusa.

Possibly a Sumerogram? KBo 1.51 rev. iii 17' [*a-d*]am-mu = *iš-har*. This and Erimuš Boğ. at KBo 1.44 obv. 3 (without Hittite equivalent) are the only occurrences of an Akkadian nominative, *adammu. esħar* possibly misunderstanding for *dāmu*. Did the Hittites think this meant blood? All attestations in Hittite texts are A.DAM.MA (vel sim.). All attestations are in oracle texts. All accusative. +ia at KUB 5.1 i 2 (A.TAM.MA-ia), KUB 49.22, 4', KBo 2.6 i 23, KUB 5.24 i 59, indicates that it was a Sumerogram.

Further writings of interest: A.DAM(-)ti-i[n] KUB 50.16 obv. ii 2'. (ŠA LUGAL) A.DAM-ia KUB 22.1 rev. 7'.

Cf. CAD N/1 249-251, s.v. *namû* 1 (b) 2': A.DAM^{MEŠ}/Á.DAM^{MEŠ} in omens “herds” that will be taken away.

***AD.KID: “wicker-work”

Mesopotamian usage always the artisan: (^{LÚ})AD.KID = *atkuppu* “reed-weaver”.
AD.KID^{Hl.A} KBo 40.371 obv.[?] 5 OH/Script? CTH 24. cf. also ^{GIŠ}*AŠ-HA-LUM* ε KBo 46.258, 4'; Bo. 6821 obv.[?] i 5'. ^{GIŠ}*BANŠUR* AD.KID KUB 9.31 i 30 (AD.KID om. // HT 1 i 23'); KUB 32.129+ i 18; KUB 42.45 obv. 11', 12'; KUB 51.64 obv.[?] 3'; KBo 31.102, 12'; KBo 47.266 obv. 19', 21'; Bo. 6821 obv.[?] i 3; KBo 33.184 obv.[!] ii 5'. ^{GIŠ}*har-ši-ia-al-li* A[(D.KID-ma-kán)] // KBo 22.194 left col. 17'. *da-ga-an* ŠA ε KBo 44.48, 7'. ^{GIŠ}*DÍLIM* GAL ε: KUB 56.48 obv. ii 25, rev. iii 5'; 1328/z ii 6, 10. *A-NA* ^{GIŠ}*DÍLIM* GAL AD.KID-at-kán an-da KUB 59.29 ii 17'. [^{GIŠ}*GA-A*]N-NU-UM ε KBo 32.153 rev. 5'; KBo 44.79, 2'. *gur-šu-uš* AD.KID KBo 31.121 ii 4'; KBo 13.101 rev. 26' (I *gursi* ε); KUB 39.71 iv 31 (^{GIŠ}*kur-ši-in* ε). ^{GIŠ}*pu-u-ri-ia-aš* AD.KID KBo 46.258, 5'; KBo 47.42 rev.[?] iv 12; KUB 41.13 ii 17'; Bo. 6821 obv.[?] i 6'.

^Ú*-NU-UT* ε: KBo 25.56+20.6; ABOT 20+, 20. ^{GIŠ}*ha-a[(re-e-x)]* AD.KID KUB 20.59 obv. ii 12'/// KUB 7.31, 6. ^{GIŠ}*ta-hu-pa-az-zi* KUB 41.1 obv. 3; KBo 41.1a obv. 3. ^{GIŠ}*tup-pa-aš* KUB 29.4 i 37.

^{LÚ}**AD.KID:** Akk. *atkuppu* “basket-weaver”, Hitt. r-stem.
^{LÚ}**AD.KID-ta-ra-aš-wa** KUB 19.5+ obv. 33 NH/NSc CTH 191.

(KUŠ)A.GÁN.LÁ: “(leather) bag”.
See lit. HWb¹: 371 “Ledersack, Schlauch”.
Akk. *naruqqu* “sack, bag” CAD N/1, 379-382. Written ^{KUŠ}A.GÁ.LÁ and ^{KUŠ}A.GÁN.-LÁ at Hattusa. Made of *TAHAPŠI* at IBoT 1.31 obv. 5-6.

In Mesopotamia stands for *naruqqu* in late bilingual texts (CAD loc. cit), also

written á.ḡá.lá, i.e. “hanging on my arm”, OB Ura MSL 7.216, 59.

[KUŠ] A¹.GÁN.LÁ -an KBo 12.3 rev. iv 13 OH/NSc CTH 2.

A.GÀR: “irrigated area, field”.

Cf. discussion ^{A.ŞÀ} A.GÀR, Part 3.

A.GÀR^{HL.A} KUB 11.1 rev. iii 20 (=KBo 3.1 rev. iii 45, KBo 3.67 rev. iii 2) OH/MS? CTH 19. A.GÀR-a[n] KBo 5.6 obv. i 43 NH/NSb/c CTH 40

LÚAGRIG: Akk. *abaraku* “administrator”, Hitt. “?”; Singer 1984.

^{LÚ}AGRIG-an KBo 3.34 obv. ii 11 //

^{LÚ}AGRIG KBo 3.36 obv. 18 OH/NS CTH 8.

^{LÚ}AGRIG (nom. sg.?) KBo 40.1 l.col. 4 OH/NS CTH 24. ^{LÚ.MEŠ}AGRIG (nom. pl.) KUB 11.5 rev. 2 OH/NS CTH 19.

^{LÚ}AGRIG-*ahh-* “to nominate to AGRIG”. ^{LÚ}AGRIG-*hi-iš* KBo 3.36 obv. 10 OH/NS CTH 8.

AHU: Sum. ŠEŠ Hitt. *negna-* “brother”.

See discussion Part 3.

A-HI LUGAL (nom. pl.) KBo 3.34 rev. iii 15 NH/NSbii // DUMU^{MEŠ} LUGAL KBo 12,11 obv. [?] 5 (NSc); KBo 3.35 obv. i 6 (acc. sg.) NSc? // KBo 3.35 obv. i 31] all OH/NS CTH 8. A-HI-IA (broken) KBo 3.38 Rev. 1 (OH/NS) CTH 3. KBo 3.35 obv. i 8 (gen. sg.?) OH/NS CTH 8.

A-HI (acc. sg.?) KBo 3.35 obv. ii 40 (= LÚ [URJU]*Pa-kum-ma-li-ia*) OH/NSc? CTH 8.

A-HU-ŠU (nom. sg.) KBo 3.34 rev. iii 23 OH/NS CTH 8.

AHITIŠU: “separately, by himself”.

Not “to his demise”. Latter meaning is only attested in KBo 1.2 obv. 20, an imported Akkadian language tablet. cf. A-HI-TI-IA // “by myself” KUB 30.10 obv. 16'-17'.

A-HI-TI-ŠU KUB 14.1 obv. 56 (nom. sg.: = *a-ra-ah-za ha-an-da-it-ta-at*) MH/MS CTH 147. *arḥza* here as gloss?

AIALU: Hitt. *kūrala-* (?), *aliya(n)-* (?) “stag, deer”.

Collins 2003: 73-82. A-IA-LU KÙ.GI KBo 10.2 obv. ii 46 OH/NSbii: incomprehensible in context. See de Martino 2002: 62. 1 A-IA-LU KÙ.BABBAR KBo 10.2 rev. iii 13 (OH/NS) CTH 4.

GIŠAL: Hitt. ^{GIŠ}*tēgan-*(?) Akk. *allu*, “hoe”.

See Kloekhorst 2008: 863 for doubts of equivalence ^{GIŠ}AL // ^{GIŠ}*tēgan-*.

IŠ-TU : KBo 4.14 rev. iv 51 (*apel* =) NH/NSc CTH 123.

****MUNUS.AL(LÁ):** “female animal”.

See discussion Part 3 s.v. AMAR.MAH. See KUB 35.142 iv and Hoffner 1966a: 400.

[...] MAH 1 ANŠE.KUR.RA MUNUS.-AL 1 ANŠE.KUR.R[A KBo 14.132 rev. iii 5 (mh); KBo 6.3 iii 51 ANŠE<.KUR.RA> MUNUS. AL.LÁ, ibid. 57 (ANŠE.KUR.RA =).

KUB 31.53+ obv. 5, I ANŠE.KUR.RA MUNUS.AL.LÁ I ANŠE.KUR.RÁ MU-RU MUNUS.AL.LÁ II ANŠE.KUR.RA NITA (6) II ANŠE.KUR.RA TUR *'na-na-ta-al-li nu-u-wa EGIR-pa ḥar-zi*.

ALAM: Hitt. *esri-n., sīna-* c. (?) Akk. *śalmu* “statue”, “figure”.

HWb² E 126-127.

Acc. Sg.: ALAM KUB 21.17 obv. ii 14 NH/NS CTH 86.1. KBo 12.38 obv. ii 4 (*ki-i-ma-za* =) NH/NSc, 18 CTH 121. Acc. Pl.: 2 AL[AM] KUB 23.20, 9 NH/NS CTH 4. 13 ALAM KÙ.-BABBAR KÙ.GI VBoT 13, 6 OH/NS // 3 ALAM K[Ū.] KBo 10.2 obv. ii 28 OH/NS // 13 ALAM^{HL.A} KÙ.BABBAR ù KÙ.GI (Akk.); 3 ALAM KÙ.BABBAR / 2 ALAM KÙ.G[I] KBo 10.2 obv. ii 38-9 // VBoT 13, 14-15.

ALAM-IA ŠA KÙ.GI KBo 10.2 rev. iii 21 (acc. sg.) (OH/NS) CTH 4.

***^{LÚ}**ALAM.ZU₉**; Akk. *aluzinnu* “speaker”

See Part 3.

With phonetic complement:

^{LÚ.MEŠ}A]LAM.ZU_{9-an} KBo 17.42+KUB
56.46 vi 3 OH/NSbi (= [(GİR-ŠU-NU)])
(NSbi 649.I).

^{LÚ.MEŠ}ALAM.ZU_{9-uš} (acc. pl.) *walžzi*
KBo 17.18 obv. ii 15 OS; KBo 17.43 obv. i
13 (OS 649.II).

^{LÚ}ALAM.ZU₉ attestations after *Mestieri*:
KBo 10.24 obv. ii 23 (*iskattalžhi*; jh 627);
KBo 22.171 r.col. 5 (jh 591.I); KBo 22.201
obv. iii 3 (jh NSc 591); rev. iv 6; KBo
22.235 rev. 5 (NSc 832); KBo 23.91 i 2 (MS
627); KBo 24.113 obv. 6 (*maldi*, NSb 648);
KBo 25.155 + KBo 24.98 (- *haļharsiezi*);
KBo 27.42 rev. iv 5, rev. vi 8 (jh 627); KBo
30.7 rev. v 7 (NSc 627); KBo 30.48 obv. i 10
(jh 592); KBo 30.83 obv. i 11 (mh 670);
KBo 30.98 rev.? iii? 7 (NSbii- 626.4); KBo
30.126 rev. 4; 1/e r.col. 9 (jh, MS? 592);
KBo 32.106 rev. 6, 10 (mh 738); KBo
32.114 obv.? 11 (mh 738); KBo 34.151+
rev. iii 5 (mh 591); KBo 38.79, 6 (k.A. 670);
KBo 38.94, 8 (mh? 670); KBo 39.62 ii 10 (jh
626); KBo 39.81 rev. 1 (jh 648); KBo 39.86
rev. v 5, 17 (NSa 660.4); KBo 39.91 rev. v
21 (jh 660.3); KBo 39.138, 7 (k.A. 670);
KBo 40.207, 2 (NSb/c 670); KBo 41.74
obv. ii 6 (NSb 648); KBo 41.86 obv. i, 2 (jh
650); KBo 42.31 obv. iii 8, rev. iv/19 (jh
598); KBo 44.178, 5 (jh 670); KBo 45.8 obv.
i 13 (*a-ha-a hal-za-a-i*, jh 594); KBo 45.128,
6 (jh 670); KBo 49.89 rev. iv 10 (NSbii
611.2); KBo 53.147 l.col. 2 (jh 670); KBo
53.150 r.col. 3 (jh?- 670); KBo 53.189 rev.
iii 8 (jh. 670); KBo 53.214 obv.? 23 (NS
685); KUB 44.13 obv. iii 11 (NSc 634);
KUB 46.14 rev. 5 (sjh 669); KUB 48.9 obv.
ii 14 (*kaltiaz GEŠTIN hāni nu kissan maldi*
sjh 627); KUB 51.84 r.col. 8 (jh 627); KUB
53.3 obv. i 6 (*palwaizzi a-ha-a hal-zi-ia*
[n]askan parā pēdai), 14 (=memai a-ha-a
hal-zi-ia; jh 638); KUB 55.26 rev.? iii 6 (jh
670); KUB 56.33 obv. iii 22 (jh 627); KUB

56.50 rev. iii 10 (jh 670); KUB 57.65 obv. 6
(jh 670); KUB 57.100 obv. ii 6, 19 (jh 670);
KUB 57.120 obv. 6 (sjh 238); KUB 58.22 ii
4 (sjh 626); KUB 59.9 rev. iii 6 (jh 626);
KUB 59.38 obv. ii 7 (jh 670); KUB 60.47
rev.? 8 (jh 670); VSNF 12.7 i 18 (-ia
memiskizzi while the INANNA instruments
play, jh 462); VSNF 12.30 iv 21 (sjh 591);
VSNF 12.12 obv. i 8 (jh 648); VSNF 12.31
obv. i 15 (- SÍG *wēkzi nussi* GA KU₇ *pí-an-*
zi; sjh 670); Bo 68/525 obv. i 6 (jh 670); Bo
3461 r. col. 4 (jh 626?); obv. iii 7; Bo 5977
obv. i 2? (k.A. 627.1.b.B); Bo 6207 rev. iii 9
(k.A. 635); Bo 3328 obv. iii 5 (jh 670); Bo
69/711 r. col. 6; Bo 5124 obv. i 3; Bo 5265 r.
col. 9; Bo 2701 obv. ii? 15; Bo 3542 obv. ii
3 (= ^{GIS}*huhupalli sapzi*); 1243/z, 5; 505/s,
4; 22/u r.Kol. 6; Bo 68/215+ rev. v 20; 642/u
r.col. 4 (jh 670); 937/z, 3, 8 (jh 612).

^{LÚ}ALAM.ZU₉^{HI.A} KBo 13.252 rev. iii 5]
(sjh 530). KBo 32.106 rev.? 6 (-pát *harzi*;
mh 738); KBo 41.86 obv. i 2 (jh 666); KUB
39.15 i 6 (*halzessanzi*; jh 450).

^{LÚ.MEŠ}ALAM.ZU₉ (selected): KBo 20.33
obv. 16' (OS 627); KBo 22.193 obv. iii 4, 50
(NSc 677); KBo 30.28, 2 (OS 648); KBo
30.171, 5; KBo 34.2 rev. 46 (*zahhanda*,
OS/MS 627) Kassian et al. 2002: 180⁶// ZU,
+ obv. 16; KBo 34.149 + KUB 34.127 iii 6
(*tezzi HUR.SAG[...]*) (NSc 591); KBo 34.6
l.col. 5 (=SÌR-RU) — Photo out of focus,
may or may not be some sort of vertical
inside KA (OS 670); KBo 38.61 rev.? 5]
(MS 670); KBo 39.115, 6 (670); KBo 40.200
ii 5 (^{LÚ.MEŠ}ALAM.ZU₉, *pí-ra-an a-h[a]*
collated, Ankara) (OS 670); KBo 41.63, 3
(OS/MS? 670); KBo 41.74 obv. ii 13 (NS
648.4); KBo 53.120 obv. 7 (NSc 627); KUB
58.47 obv. 9 (jh 670); KUB 58.63 rev. iii? 9
(= *piran huiantes*, jh 670); IBoT 4.131 r. col.
6' (NSc 670); VSNF 12.10 rev. iv 8 (=
huiantes, mh 631); 701/z, 7 (jh 670).

^{LÚ.MEŠ}ALAM.ZU_{9-TIM} KBo 21.85 obv. i 34
cf. also ^{LÚ.MEŠ}ME-ŠE-DU-TIM (MS, 630);
IBoT 1.36 iii 72 (MH/MS 262).

AMA: Hitt. *anna-* “mother”, Akk. *ummu* HZL 57.

AMA-*aš* KUB 6.44 obv. i 8 NH/NS (// *anna-aš* KBo 4.7 obv. i 8 NSb) CTH 68. AMA-*aš-ma* KBo 4.3 rev. iv 41 NH/NSc? CTH 68. AMA-*ni* KUB 23.102 obv. i 15 (1-*e-da-ni* ≠ *ha-aš-ša-an-te-eš*) NH/NSbi(c) CTH 171.

AMA-*IA-ia*, *A-NA* ε: KUB 26.32 obv. i 7 NH/NSc CTH 124. AMA-*KA* (ŠA ε) KUB 21.1 obv. i 64 (= UD-*az*) NH/NS CTH 76. AMA[!]-*ŠU* (ŠA ¹Zu-ú-up-pa) (Acc.) KBo 3.60 rev. iii 7 OH/NSc CTH 17. KUB 14.15 rev. iv 28 (acc. sg.) NH/NS CTH 61.II.2.

AMA-*ŠU* KBo 3.4 rev. iii 14 (nom. sg.) NH/NSc? CTH 61.I. KUB 23.68 obv. 23 NH/NS CTH 133. AMA-*ŠU-NU* (Nom.) KBo 22.2 obv. 16 (OH/MS) CTH 3. AMA-*ŠU-NU* (acc. pl.) KUB 34.23 obv. i 7 NH/NS CTH 40. Abl.-Instr. KUB 1.16 obv. ii 47] (HAB 78) OH/NS CTH 6.

^{LÚ}AMA.(A.)TU: “house-servant”.

Friedrich 1930: 79 “Hausgenosse”; AHw. s.v. *ilittu*, Singer 2008: 33 fn. 8. Hitt. ending in -*ka*-? See Part 3.

^{LÚ.MEŠ}AMA.A.AT-*kán* KBo 5.4 obv. 24 (acc. sg.?) NH/NS CTH 67.

^{LÚ.MEŠ}AMA.A.TU KUB 19.12 obv. ii 14 NH/NS “servants” Güterbock 1956: 60 CTH 40. KUB 19.5+ obv. 12 (= ^{LÚ}BANŠUR) NS/NSc CTH 191.

^{LÚ.MEŠ}AMA.A.TU-*KA* acc.: KBo 5.13 rev. iv 2 (HZL 57/7) NH/NS (// HZL 57/LZ KUB 6.41 rev. iv 10 NS, KBo 4.3 rev. iii 14] NSc?) CTH 68.

**^{MUNUS}AMA DINGIR-LIM: *siwanzanna-*c. “mother of god, priestess”.

See Part 3. Taggar-Cohen 2006.

KUB 57.63 ii 22 *ši-wa-an-za-a[n-n]a-an-da-an* // KUB 57.60 ii 15 ^{MU[NUS]}AM]A DINGIR-LIM-*KA* (jh 385).

The attestations since *Mestieri*: KBo 27.42 ii 51 (jh 627); KBo 30.56 i 2 iv 40 (jh 669); KBo 30.129 iv 6 (jh 648); KBo

43.185, 7 (k.A. 670); KBo 44.149, 3 (jh 670); KBo 45.42 rev. iii 5 (sjh 627); KBo 46.89, 3 (jh 612.1); KBo 47.74, 8 (jh 649); KBo 50.44 r. col. 10 (NSb 71); KBo 50.280b, 6 (mh 261.A); KBo 53.202, 5 (k.A. 670); KUB 38.12, 17 obv. ii 12, rev. iv 15 (jh 517.A); KUB 48.124 (jh 590); KUB 52.102 i 19 (jh 648); KUB 53.30, 5 (jh 634); KUB 56.39 i 5 (jh 670); KUB 56.51 iii 9 (jh 670); KUB 56.56 i 12 (jh 670); KUB 58.32 i 15 (jh 419?); KUB 59.17 (jh 648); KUB 59.30 obv. 10 (jh 648); VSNF 12.13 v 14 (jh 648.1); Bo. 2686 ii 20 (sjh 530); Bo. 3325, 6, 7 (jh 595); Bo. 3705 ii 3 (jh 670); Bo. 4919 ii 4 (k.A. 653); Bo. 5088, 10 (jh 828); Bo. 5631, 7 (sjh 670); Bo. 5836, 11 (k.A. 670); Bo. 6096+KUB 20.81 i 10 (sjh 647); Bo. 6670 r.col. 2, 3 (with ^{LÚ.MEŠ}UM-MI-IA-NU-TI, k.A. 670); 2120/g l.col 8 (NSbi 626.13.T); 2121/g r.col. 12 (jh 592); 586/t, 16 (jh 678); 346/z, 3 (jh 409.II); 826/z rev. 5 (jh 522); 919/z ii 7 (jh 670).

^{MUNUS}DINGIR AM[A] KBo 34.18, 2 (OS 670). ^{MUNUS}AMA DINGIR-LIM-*za-kán* KUB 56.39 i 4 (jh 670).

^{MUNUS.MEŠ}AMA DINGIR-LIM KBo 30.74 obv. ii 12] (jh 670); KBo 31.192, 9 (jh 649); KBo 42.31 obv. iii 11 (jh 591); KBo 43.185, 7 (k.A. 670); KBo 50.276b (jh 264); KBo 50.289, 3 (jh-NSb 275); KUB 53.17 ii 6 (// KBo 54.134) AMA-LIM (jh-NSb/c 647); KUB 55.60 iv 9 (sjh 678); KUB 56.54 rev. 9 (jh 678); KUB 58.16 ii 9 (jh 648); KUB 58.31 iii 22 (jh 678.13.C); KUB 59.17 obv. 20 (jh 648); VSNF 12.8 obv. 4 (jh 650); Bo. 3472, 10 (mh? 648); Bo. 3663 rev. 12 (mh? 649); Bo. 3968, 7 (jh 650); Bo. 6096 obv. i 6 (sjh 647.4); 1327/z, rev.? 13 (k.A. 670).

^{MUNUS.MEŠ}AMA DINGIR^{MEŠ} Bo. 3249 obv. i 9 (mh 648). ^{MUNUS.MEŠ}DINGIR-LIM AMA KBo 11.29 rev. 10 (jh.- NSa 670); KBo 30.28, 5 (“ah”, MS 648.3); KBo 44.174 rev. iii 1! (NSa? 670); Bo 3673, 7 (jh 595); Bo. 4958+, 4 (ah 648).

**AMAR.MAH: “male calf”.

Discussion Part 3. [^{l?} GUD[?].MAJ^H I AMAR.MAH VI UDU I SILA₄ NÍTA KBo 47.12 obv. 6 (jh 444); I AMAR.MAH I UDU NÍTA KBo 39.129 obv. 3 (jh 670); I AMAR.MAH I GUD.ÁB NIGA I AM[AR ...] I SILA₄ NÍTA I U₈ I SIL[A₄] KUB 12.16 obv. ii 15-16 (jh 448.4); I AMAR.-MAH I GUD.ÁB NIGA); AMAR.MAH NIGA KUB 25.44 ii 37 (jh 704.5). Bo. 6046, 9 (jh 500).

AMAR^{MUŠEN}: “chick, young bird”
Personal name (NH 1734): ^lAMAR^{MUŠEN} KBo 4.10 rev. 29 NH/NS CTH 106.

KUB 19.20 rev. 19' (= I-an, acc. sg.), simile NH/NSa CTH 154.

**AMAR.APIN.LÁ: “ploughing calf”.

KUB 31.53+ obv. 4: (4) 4 AMAR.ÁB 3 AMAR.APIN.LÁ GUD.GAZ-kán EGIR-pa da-a-an-za (“jh” 585.G+I); cf. GUD.APIN.-LÁ.

A-NA: Akkadographic mark of dative(-locative) in NH, in OH also used in terminative function (Starke 1977: 107-120).

A-NA ^lA-BI-RAD-DA KBo 3.3+ obv. ii 4 NH/NS (=KUB 19.41 obv. ii 7 NS) CTH 63. A-NA ^lA-BI-RAT-TA KBo 3.3+ obv. i 25 NH/NS (*tuk ε*; // A-NA ^lA-BI-RAD-DA KBo 16.23 obv. i 13 NSc) CTH 63. A-NA ^lA-LA-AK-ŠA-A[N-DU] KBo 19.74 + rev. iii 7 (*tuk ε*) NH/NS (// *tuk* ^lA-LA[-.....] KUB 21.1 rev. iii 74 NS) CTH 76. A-NA ^lA-LA-AK-ŠA-AN-DU KBo 19.73 + KUB 21.1 obv. ii 8 NH/NS, KUB 21.1 rev. iii 26 CTH 76. A-NA ^lAN-NI-IA KBo 3.4 rev. iii 93 NH/NS? CTH 61.I. A-NA ^lA-PÁR-RU-Ú KBo 2.5 rev. iii 26 NH/NSa CTH 61.II.10. A-NA ^lA-RI-IH-PÍ-JZ-ZI-IA KUB 23.72 rev. 37 MH/MS CTH 146. A-NA ^lA-RI-WA-ŠU KBo 14.18, 7 NH/NS CTH 40. A-NA ^lAR-NU-WA-AN-DA KUB 26.33 obv. ii 10 NH/NS CTH 122. A-NA ^lAT-PA-A KUB 14.3 obv. ii 21 (*AQ-BI*) CTH 181. KUB 19.5+ obv. 14 (*kiš-sa-an*

[*ar-ku-w*]a-ar i[-e]-er]) NS/NSc, 25 (IŠ-PUR) CTH 191. A-NA ^lAT-TA-RI-IŠ-ŠI-IA KUB 14.1 obv. 61 (*me-na-ah-ḥa-an-ta*), 63 (id.) MH/MS CTH 147. A-NA ^lAT-TAR-ŠI-IA KUB 14.1 obv. 12 (*hu-iš-ú-e-te-en=na*) MH/MS CTH 147. A-NJA ^lAT-TAR-ŠI-IA-ia [...]KUB 14.1 obv. 39 MH/MS CTH 147. A-NA ^lA-ZI-RA KBo 10.12 obv. ii 4, 26, 53 (*tuk ε*), rev. iii 13, 29 NH/NSc, KBo 42.73, 3 NSc. CTH 49.II. A-NA ^lA-ZI-RA-za-kán KBo 10.12 obv. i 22 NH/NSc CTH 49.II.

A-NA ^lHA-AT-TU-ŠI-LI KUB 1.1 rev. iv 22] (// KUB 1.10+ 511/v obv. ii 61], KBo 3.6 rev. iii 53, // IŠ-TU ^lGIŠGIDRU-ši-DINGIR-LIM KUB 1.8 rev. iv 9 NS) CTH 81. A-NA ^lHA-AT-TU-ŠI-LI-wa KUB 1.1 obv. i 14 NH/NS (// KBo 3.6 obv. i 12 NS, KUB 1.2 obv. i 13 NS) CTH 81. A^l-NA ^fHI-IŠ-TA-IA-RA KBo 3.34 obv. ii 2 (*maniyahhir* // KBo 3.36 obv. 11]), ibid. 30 both OH/NS CTH 8. A-NA ^lHU-TU-PÍ-IA-AN-ZA KBo 5.8 obv. ii 32 NH/NS CTH 61.II.7. [A-NJA ^lHU-DU-PÍ-IA-AN-ZA KBo 16.8 obv. ii 18 NH/NSc CTH 61.II.7.

A-NA ^lir-^D10-ub KBo 3.3+ obv. ii 9 NH/NS (=KUB 19.41 obv. ii 13 NS) CTH 63. A-NA ^lKA-AS-ŠU-Ú HKM 1/2, 2/2, A-NA ^lKI-IŠ-NA-PÍ-LI KUB 14.1 obv. 66 (*hatrāit*) MH/MS CTH 147.

A-NA ^lMA-NA-PA-^D10 KBo 3.4 rev. iii 24 NH/NSc? CTH 61.I. KUB 6.44 obv. i 18 NH/NS (// KBo 4.7 obv. i 18 NS, KUB 6.41 obv. i 19 NS) CTH 68. A-NA ^lMA-RI-IA-iá-kán (*arha dā*) KBo 5.3 rev. iii 65 MH/NS (// A-NA MA-RI-I[A...]) KBo 19.44+ rev. 50 MS) CTH 42.

A-NA ^lMAŠ-^DHU-I-LU-WA KBo 3.4 rev. iii 23 NH/NSc? CTH 61.I. KUB 14.15 obv. i 28 NH/NS CTH 61.II.2. KBo 4.7 obv. i 20 NH/NS CTH 68. A-NA ^lMAŠ-^DHU-I-LU-U-WA KBo 19.71 rev. iii 4 NH/NS (// KUB 14.26 rev. iii 7] NSc) CTH 69. A-NA ^lMAŠ-^DHU-^IU-[L]U-A (?) KUB 14.15 rev. iv 52 (+KBo 16.104) NH/NS CTH 61.II.2. A-NA ^lMAŠ^{as}-^DHU-I-LU-WA KUB 14.15 rev. iv 38 NH/NS CTH 61.II.2.

A-NA ¹MA-AD-DU-WA-AT-TA KUB 14.1 obv. 17 (*tu-uk* ≠) MH/MS, 19, 46], 53, 59, 65, 79] (*menahhanta*), 55] CTH 147. A-NA ¹MI-I-TA KUB 23.72 obv. 18 MH/MS CTH 146. A-NA ¹MI-I-TA¹ KUB 23.72 obv. i 1 MH/MS CTH 146. A-NA ¹MUR-ŠI-LI KUB 1.1 obv. i 13 NH/NS (// KBo 3.6 obv. i 11 NS, KUB 1.2 obv. i 12 NS) CTH 81. A-NA ¹NU-WA-AN-ZA KBo 4.4 obv. ii 50 NH/NS, 68 CTH 61.II.5. A-NA ¹NU-U-WA-AN-ZA KBo 4.4 obv. ii 52, 58 NH/NS CTH 61.II.5. A-NA ¹[PÍ-IH-HU]-NI-IA-m[a] KUB 19.30 obv. i 16 NH/NSc CTH 61.II.4. A-NA ¹PÍ-IA-MA-RA-DU KUB 14.3 obv. ii 61 NH/NSc CTH 181. A-NA PÍ-IA-AŠ-ŠI-L[I] KBo 1.28 obv. 6 NH/NSc CTH 57. A-NA ¹PÍ-IT-TÁG-GA-TAL-LI KBo 5.8 rev. iii 20 NH/NS (// ¹PÍ-TÁG-QA-TAL-LI KBo 16.8+ rev. iii 19 NSc) CTH 61.II.7. A-NA ¹PÍ-IT-TA-PA-RA KBo 5.8 rev. iii 19, 40 NH/NS CTH 61.II.7. A-NA ¹ÚPÍ-I[D-D]U-RI KBo 12.38 obv. i 10 NH/NSc CTH 121. ¹ŠU-UT-TAR-NA KUB 19.13 obv. ii 37 NH/NS CTH 40.

A-NA ¹TAR-HI-NI KBo 2.5 rev. iii 8 NH/NS CTH 61.II.10. A-NA ¹TAR-GA-AŠ-NA-AL-LI KBo 3.4 rev. iii 24 NH/NSc? CTH 61.I. A-NA ¹TA-WA-GA-LA-WA KUB 14.3 obv. i 3, ii 60 (¹TA-WA-KA-LA-WA) NH/NSc CTH 181. A-NA ¹UZ-ZU-U HKM 2 rev. 14. A-NA ¹WA-AL-MU-ma KUB 19.55 rev. 38 NH/NSbii CTH 182. A-NA ¹ZU-U-WA KUB 14.1 rev. 51 MH/MS CTH 147.

To Deities: A-NA DINGIR[] VBoT 13, 7 (OH/NS): KBo 10.2 obv. ii 29 and Akk. KBo 10.1 obv. 39 differently CTH 4. A-NA ^DIŠTAR KUB 1.1 obv. i 8 NH/NS (// KBo 3.6 obv. i 7 NS, KUB 1.2 obv. i 7 NS) CTH 81. A-NA ^DLE-EL-WA-[NI] KBo 2.5 rev. iii 16] NH/NS, 19 CTH 61.II.10. A-NA ^DUTU ^{URU}TÚL-NA (*pí-ih-hu-un*) KBo 10.2 obv. i 11 (OH/NS), var. ^{URU}A-r[i-], *pé-e-da-ah-hu-un* KBo 10.3, 9-10 (OH/NS) // a-na ^DUTU ^{URU}TÚL-na ú-še-li KBo 10.1 obv. 5 (Akk.); *pé-da-ah-hu-un* KBo 10.2 obv. ii 37] (// VBoT 13+, 13]), rev. iii 5, 28; *tar-na-ťa-ħ-*

ħrū-u-ħn ibid. 20 // KUB 23.20, 4 (OH/NS) // i-na É GN iš-ta-ka-an-šu-nu KBo 10.1 rev. 13 (Akk.). *ti-it-ťa-ł-[nu-nu-un]* KBo 10.2 rev. iii 22 CTH 4.

A-NA ^D10 KUB 14.15 obv. i 16 NH/NS CTH 61.II.2. Broken: A-NA [...] KUB 23.31 rev. 10 (OH/NS) // a-na ^DUTU ša-me-e KBo 10, 1 rev. 24 (Akk.), KBo 10.2 rev. iii 40 (OH/NS) omits A-NA CTH 4. A-N[A] KBo 12.8 obv. i 8 OH/NSc CTH 20. A-NA KUB 26.77 obv. i 1 OH/NS CTH 23.

To/in places and things: ^r A¹-N^rA¹ ^{URU}TAP-PA-AŠ-ŠA-AN-DA KUB 1.16 obv. ii 63 OH/NS CTH 6. A-NA ^{URU}^{DIDLI,HIA} (*kuedas* ≠ dat. pl.) KUB 19.10 obv. i 18 NH/NSc (// KUB 19.11 rev. iv 27] NS) CTH 40. A-NA GN (= *panz esta*) KUB 19.11 rev. iv 37 NH/NS CTH 40.

A-NA ≠ EGIR-an “behind” KBo 5.6 obv. i 15 (^{URU}^{DIDLI,HIA} ^{URU}Ga-aš-ga-aš) NH/NSb/c CTH 40. A-NA ^{URU}ŠU (*apel-*) KUB 19.11 rev. iv 15 NH/NS (// ^rA¹-[N]A ^{URU}LIM-ŠU KUB 19.10 obv. i 5 NSc) CTH 40. A-N[A] (*edani* ≠ [X]) KBo 14. 1 obv. ii 6 NH/NS Güterbock 1956: 63f. CTH 40.

[A-N]A ^{rURU}HA-AH-HA KUB 26.71 rev. iv 15 (*pa-it*, *nu-kán* ^{URU}ħa-ah-ha-aš pár-aš-ta) OH/NS CTH 18. A-NA ^{URU}HI-IN-DU-WA KUB 14.1 obv. 67 (*sardiya* Ú-[UL] ú-iz-z[i]) MH/MS CTH 147. A-NA ^{URU}PA-KAR-RI-PA-ma KUB 8.80, 8 NH/NS CTH 52.II. A-NA ^{URU}PU-RA-A[N-D]A KUB 14.15 rev. iii 54 NH/NS (... P]U-U-RA-AN-DA KUB 14.16 rev. iii 24 NS) CTH 61.II.2. A-NA ^{URU}ŠAL-LA-P[A] KUB 14.15 obv. ii 7 NH/NS CTH 61.II.2. A-NA ^{URU}TU-UM-MA (*har-x*) KBo 12.26 obv. i 16 NH/NS (// A-NA ^{URU}TU-U-UM-MA KBo 12.25, 5 NSbii) CTH 40. A-N[A] (*maninkwan*) KBo 5.6 rev. iii 36 NH/NSb/c CTH 40.

Terminative:

[U]RU Ne-i-ša A-NA ^{URU}IA *udaħħun* KUB 26.71 obv. 10 (NS), “to Nesa, my city” Neu 1974: 14-15 // ^{URU}Ne-ša A-NA DINGIR^{DIDLI}-IA “to my gods” KUB 36.98b obv. 9, *ibid.* p.

14, l. 63. *A-NA A.AB.BA KUR^{URU}Za-al-pu-w^a*¹ KBo 22.2 obv. 4 (OH/MS) CTH 3. [A-NJA^{URU}KAR-...] KUB 34.25, 4 NH/NS // ^{URU}*Kar-ga-miš-ša* KBo 5.6 obv. ii 44 NH/NSb/c CTH 40.

A-NA AN TU RU UM MA KUB 19.25
obv. i 4 NH/NS CTH 44.

ANĀKU: Akk. “I” Hitt. *uk, ammuk.*
UM-MA A+NA-KU-MA KBo 8.42 obv.² 7' (OS) CTH 9.

AN.BAR: “Iron”, Hitt. *hapalki-* n., Akk. *parzillu*
See HWb² § 13, 206-215. Discussion Part 3.
AN.BAR-aš *tup-pí* (d.-l. sg.) KBo 4.10
rev. 22 (*hazziyānun*) NH/NS CTH 106.
šu-mu I ^{GIŠ}SÚ.A AN.BAR I GIDRU
GAM AN.BAR [*hé-en-gur ú-da-aš*] KBo 3.22, Rev. 75 (OS) “and [he brought] me one
throne of iron (and) one sceptre (?) of iron
[as a present]”. Dupl. KUB 36.98b rev. 4
(OH/NS) I PA^{DIDL/HAL} AN.BAR CTH 1.

****AN.BAR GE₆:** “black iron”.
HWb² § 207-208, from Supp. I ibid. 207;
Košak 1986: 125, 132-133.
-aš KUB 7.24 obv. 3; 9.23 vi 4; 17.10
iv 16; 20.87 i 12. -it KUB 29.1 iii 40.
AN.BAR GIG (*nepisas*) KBo 4.1 i 39;
KUB 12 i iii 8, 13, 22 (NA₄ id.), 24 i 8.

^{LÚ.MEŠ}AN.BAR.DÍM.DÍM**
“iron-workers”. Discussion Part 3. KBo
16.68 obv¹ ii 15 OH/MSc 627.

ANNŪ: Hitt. *ka-*, “this”.
See discussion Part 3. *AN-NI-A-AM* KUB
4.10 rev. 28 (*TUP-PA* =) NH/NS (cf. *AN-NI-IA-AM* BT iv 16 NSc) CTH 106.
AN-N[U]-T[I] BT obv. ii 68 (*kuitman* =;
“diese <Worte gelten“ Otten 1988: 19,
possibly read ^DUTU!^{š!}?, or even *QA-{x}-TI*,
which fits the traces as well as *AN-NU¹-TI*,
but makes no sense. Photo Otten 1988: Tafel

3.) NH/NSc CTH 106. *AN-NI-I* (*ana annī riksi*): KBo 5.9 rev. iv 19 NH/NS CTH 62.II.

ANŠE: “donkey” Akk. *imēru*, Luw. *tarkas-na/i-*

Hoffner 1966a: 398-400; Hawkins and
Morpurgo-Davies 1998.

ANŠE-iš (nom. sg.) KBo 22.2 obv. 9],
10 OH/MS CTH 3. AN[Š]E-iš-mi-iš KBo
13.78 obv. 11 OH/NSc (=ANŠE-i]š-mi-iš
KUB 31.4 obv. 11 NSa) CTH 16. ANŠE-in
(acc. sg.) KBo 22.2 obv. 8 (OH/MS) CTH 3.

ANŠE.KUR.RA: Akk. *sīsū*. (Hitt. *ekku-?)
c., u-stem, “horse”. See discussion Part 3.
Kloekhorst 2008: 237-239.

ANŠE.KUR.RA-uš (nom. sg.) KBo 3.34
obv. ii 36 (*ar-ta*) OH/NS CTH 8.
[AN]ŠE.KUR.RA^{H1A}-un KBo 8.36 obv.
4 ([ÉRIN^{MEŠ} =?]) MS CTH 832, but clearly
historical fragment — letter.

ANŠE.KUR.RA-aš (d.-l. pl.?) KBo 3.34
obv. ii 27 OH/NS CTH 8.

I ME XX ANŠE.KUR.RA KUB 19.9
obv. ii 30 NH/NS CTH 83.

[A]NŠE.KU[R.RA] HKM 64 obv. 9 ([a]r-ha
hu-wa-iš; Alp: “Pferd”) MH/MS.

ŠA ANŠE.KUR.RA KUB 19.9 obv. ii 31
(= N]A-RA-RI kuis =) NH/NS CTH 83. ŠA
LÚBE-EL =: HKM 19 obv. 13 (Alp: “den
Befehlshaber der Wagenkämpfer”) MH/MS.
ŠA ANŠE.KUR.RA-ma-mu HKM 30 obv. 7
(= kuit uttar; Alp: “Pferde/Wagen-kämpfer”)
MH/MS.

ANŠE.KUR.RA ^{GIŠ}GIGIR^{MEŠ} KUB 23.
11 obv. ii 34 MH/NSc CTH 142.
[ANŠE.KUR.RA]^{MEŠ} ^{GIŠ}GIGIR KUB
23.11 obv. ii 11 MH/NSc (// [ANŠE-
KJUR.RA]^{H1A} ^{GIŠ}GIGIR^{MEŠ} KUB 23.12 obv.
ii 2 MS) CTH 142. ŠA ANŠE.KUR.RA
^{GIŠ}GIGIR-ia-mu HKM 52 rev. 42 (= kuit
uttar; Alp: “Pferd[e] und Kriegswagen”)
MH/MS.

ANŠE.‑KUR.RA^{H1?, A?} nom. sg. n.:
HKM 39 obv. 6 (*yu-u-it-ti-ia-an* (7) e-eš-du)
MH/MS.

[*h*] *u-la-le-eš-šar-še-et* I *LI-IM* IV ME ÉR-IN^{MEŠ} *GIS*^{MEŠ} *GIGIR*^{MEŠ} ANŠE.KUR.RA^{HL.A} KUB 26.71, 14 (OH/NS) “Its (the town’s) confinement (?) (consisted of) 1,000 troops (and) chariots with horses”, dupl. KBo 3.22, 71 (OS): *nu XL SÍ-[IM-D/TI* ANŠE.KUR.-RA^{HL.A}]. KBo 4.4 obv. ii 73 (I SIG; KARAŠ VII ME = *tīyat*) NH/NS CTH 61.II.5.

nom. sg.: HKM 19 obv. 16 (*na-ú-i ku-iš-ki ú-iz-zi* Alp: “noch keine Wagenkämpfer”) MH/MS. nom. pl.: HKM 66 obv. 13 (*tar-pu-li-iš-xx / tu-u-re-eš-ki*), 14 (*ha-an-te-ia-ra-‘a* [...] / *ku-i-e-eš*) Alp: “Die Pferde” MH/MS. KUB 14.1 rev. 32 (... *e-eš-ta*) MH/MS CTH 147. ANŠE.KUR.RA^{HL.A} HKM 1 rev. 9 (acc.; *pa-ra-a ne-eħ-ħu-un*); HKM 2 obv. 7 (*na-an-za-kán*); HKM 84 rev. 16 (= *zi-ik t[u-u-re-eš-ki]*), Alp: “Pferde” MH/MS.

A-NA =: HKM 65 obv. 9 (= *ti-it-ta-nu-ut-te-en* // ÉRIN^{MEŠ}-ia-aš-ma-aš šar-di-ia ti-ia-ad-du) MH/MS. [I]T?-TI =: KBo 2.5+ obv. ii 47 NH/NS CTH 61.II.10.

ANŠE.KUR.RA^{HL.A}-ia, *A-NA* =: HKM 39 u.Rd. 9 (Alp: “Den Pferden”); HKM 66 rev. 48 (*A-NA x x x* =); ANŠE.KUR.RA^{HL.A}-ia-aš-ma-aš-kán HKM 15 obv. 8 (nom.sg.: ÉRIN^{MEŠ} *an-da da-ru-up-pa-an-te-et* = *kuis*; Alp “die Wagenkämpfer”) MH/MS. ANŠE.KUR.RA^{HL.A}-kán HKM 19 obv. 14 (Alp: “die Wagenkämpfer”).

ANŠE.KUR.RA^{HL.A}-mu, ŠA =: HKM 2, 4 (*ku-it ut-tar ħa-at-ra-e-eš*; Alp: “Wagenkämpfer”); 9 obv. 6.

ANŠE.KUR.RA^{HL.A}-ŠU HKM 50 u. Rd. 15 (IŘ^{MEŠ}-ŠU =; Alp: “seine Wagenkämpfer”). KUB 14.1 rev. 33 (*a-pé-el* =) MH/MS CTH 147.

ANŠE.KUR.RA^{MEŠ} nom. sg.: HKM 30 obv. 9 (*ku-iš-ki* Alp: “Pferde/Wagenkämpfer”).

ANŠE.KUR.RA^{M[MEŠ]} KUB 31.64 rev. iii 19 OH/NSc; ANŠE.KUR.RA^{MEŠ} KBo 46.265 rev. 4 OH/NS CTH 12.

ANŠE.KUR.RA^{MEŠ} (*pais*) KUB 19.22 rt. col. 5 NH/NSc CTH 40. Acc.: [...ANJ]ŠE.-KUR.RA^{MEŠ} (*bulleti*) KBo 14.18, 6 NH/NS CTH 40. KUB 21.5 rev. iii 29] NH/NS (// KUB 21.1 + KBo 19.73a rev. iii 15 NS) CTH 76.

ANŠE.KUR.RA^{MEŠ} (*taparha*) KUB 1.1 obv. ii 60 NH/NS (// KBo 3.6 obv. ii 40 NS) CTH 81. *A-NA* =: KBo 14.7 obv. i 11 NH/NSc CTH 40.

ANŠE.KUR.RA^{ME[Š]}, ŠA = (*k[u-it]*// = *ut-tar*) HKM 28 u. Rd. 10 MH/MS. IŠ-TU =: KBo 14.19 obv. ii 2 NH/NSbii CTH 61.II. KUB 14.16 rev. iii 9 NH/NS (// KUB 14.15 rev. iii 41 NS), ibid. 11] (// ANŠE.KUR.RA KUB 14.15 rev. iii 42 NS) CTH 61.II.2. (*A-NA* =) HKM 85 obv. 2?

ANŠE.KUR.RA^{MEŠ}-IA (nom. sg.) KUB 19.29 rev. iv 19 NH/NSc CTH 61.II.

ANŠE.KUR.RA^{MEŠ} *URU*^{URU}*HUR-RI-ia-wa-š-ši* (nom. sg.?) KBo 14.13 obv. ii 20 NH/NS, ibid. 22 (ANŠE.KUR.RA^{MEŠ} *URU*^{URU}*HUR-RI-ia* nom. sg.), CTH 40. ANŠE.-KUR.RA^{MEŠ} *KI.KAL.BAD-ia-at-ta* BT iii 32 (*kuin*) NH/NSc (cf. ANŠE.KUR.RA *KI.KAL.BAD-wa-š-ši kuit* KBo 4.10 obv. 42 NS, cf. also ABoT 57, 13], NSc) CTH 106. ANŠE.KUR.RA^{MEŠ}-ma-an (acc. pl. + -man) KBo 4.14 rev. iii 43 NH/NSc CTH 123.

ANŠE.KUR.RA^{MEŠ}-ma 8 ME SÍ-IM-TUM *e-eš-ta* KBo 3.6 obv. ii 18 NH/NS (// KUB 1.1 obv. ii 29] NS, ANŠE.KUR.RA[KUB 1.2 obv. ii 20 NS) CTH 81. ANŠE.KUR.RA^{MEŠ}-ma-aš-ši BT iii 38 (nom. sg. — ēszj) NH/NSc CTH 106.

ANŠE.KUR.RA^{MEŠ}-wa-at-ta (*A-NA* =) KUB 19.29 rev. iv 18 NH/NSc CTH 61.II. KBo 6.29 rev. iii 23 (= *wahann[as]*) abl. NH/NS CTH 85.1. KBo 6.28 rev. 26 (*wehannas*) NH/NS CTH 88.

Unclear context: ANŠE.KUR.RA^{MEŠ} KUB 19.13 rev. iii 6 NH/NS CTH 40. Broken: [ANŠ]E.KUR.RA[^{MEŠ}] KBo 14.7 obv. i 1 NH/NSc CTH 40. KUB 34.23 obv. i

37 NH/NS, (= ŠA x) KUB 19.13 rev. iii 24 NH/NS CTH 40.

Cf. *SIMDI ANŠE.KUR.RA^{MEŠ}*, *ÉRIN^{MEŠ}* ANŠE.KUR.RA^{MEŠ}.

AN.TA “upper” cf. KUR ^(URU)UGU(-*TI/-TIM*).

AN.ZA.GÀR: Akk. *dimtu* “tower, fortified post”.

Could be part of a house, Haas 1988: 182f.; KBo 1.11 obv.[!] 29 (Akk.) refers to siege-tower. Nuzi refers to settlement smaller than URU (e.g. Müller 2009 *passim*). KUB 19.11 rev. iv 14 (acc.sg., *ú-e-te-et*) NH/NS CTH 40. [A]N.ZA.GÀR-*aš* acc. pl.? (-*aš* not in Güterbock 1956: 65) KUB 19.10 obv. i 19 NH/NS CTH 40.

GIŠAPIN: “plough”.

GIŠA[PIN??], *A-NA* =: KUB 14.1 rev. 33 is not at all secure. Collation of the original suggests perhaps GIŠA[Z], but this makes little sense. Possibly GIŠGI[GIR], but this fits the traces less well.

(LÚ) APIN.LÁ: Akk. *errēšu* “ploughman”.

Mestieri 13-15 (HZL 9). See Part 3.

LÚ APIN.LÁ-*ma* KBo 5.4 obv. 39 NH/NS CTH 67. KUB 19.54 obv. i 4 NH/NS CTH 68

[LÚ.MJEŠ] APIN.LÁ (= ME) KBo 3.1 obv. ii 30, [LÚ.MEŠ] APIN.LÁ (= ME) ibid. iii 44 (= KUB 11.1 rev. iii 21 MS?, KBo 3.67 rev. iii 2 — both LÁ) OH/NS CTH 19.

LÚ.MEŠ APIN.LÁ-ŠU KUB 31.64 obv. i 4 OH/NS CTH 12. LÚ.MEŠ APIN.LÁ-UT-TI KBo 4.10 obv. 45 NH/NS (cf. ABoT 57, 22 LÚ APIN.LÁ NSC) CTH 106.

N^AARA₅: (HAR.HAR)/ÀRA (HAR) Hitt. “?” “millstone”.

LÚ N^AÀRA // LÚ *minalla-* “miller” Laroche 1962: 30; van Brock 1962: 166. Hoffner 1967a: 59 fn. 109. The LÚ.MEŠ *minalles* grind

at the N^AÀRA in IBoT 1.29 rev. 19; further Klengel 2008: 69 fn. 7.

Historical texts: *IS-TU N^AARA₅* KBo 10.2 rev. iii 16 (OH/NS) // KUB 23.20, 2] (NH/NS) // *ina N^AÀRA* KBo 10.1 rev. 11 (Akk.) CTH 4. [.x]ÀRA KBo 12.38 obv. i 21 “[mi]ll (?)” (Hoffner 2003b: 193) NH/NS CTH 121.

KUŠ/URUDU ARITUM: “shield”.

AHW 68f. “Schild, Setztartsche”. (^{KUŠ}*A-RI-TUM* 18 attestations + 3 *A-RI-TUM* + 1 ^{URUDU}*A-RI-TUM*. Always -TUM even when acc., e.g. KUB 30.36 iii 13. But once [^{KUŠ}] *A-RI-I-TI* KUB 40.56 rev. [!]iv 7’).

Historical texts: acc. sg.: KUB 19.49 obv. i 25 NH/NS CTH 69.

ARDU: “slave”.

Not in HZL. [AR]-DI^{HIA}-ŠU-NU (?) KBo 3.1 obv. ii 58 (// ^{LR}MEŠ-ŠU-NU KUB 11.6 obv. ii 4) both OH/NS CTH 19. Tablet collated, break larger than copy and photo. Photo clearly DI. *AR-TE[!]-KA-MA* nom. sg. HKM 27 rev. 19 MH/MS.

A.ŠÀ: Akk. *eqlu* Hitt. (?) n-stem, u-stem “field, allotment (?)”

See discussion Part 3. Starke 1990: 455-456 alternates with Luw. *karsattar* (Hitt. *karsessar*) in cadastre text.

A.ŠÀ (*ku-e*) KUB 23.77 obv. 4] MH/MS CTH 138. A.ŠÀ^{HIA} KUB 1.16 obv. ii 78] OH/NS CTH 6.

= -KU-NU (*QA-DU* =) KBo 5.3 rev. iv 37 MH/NS CTH 42. A.ŠÀ^{HIA}-[ŠU], *QA-DU* =: KBo 16.27 obv. ii 17 (= [GIŠ] *KIRI₆.GEŠ-TIN^{HIA}-ŠU?*] MH/MS CTH 137. KUB 26.19 obv. ii 43 (= GIŠ *KIRI₆.GEŠ-TIN^{HIA}-ŠU*) MH/MS CTH 140. A.ŠÀ^{HIA}-ŠU, *QA-DU* É-ŠU = x[...]: KUB 26.41 obv. 16 MH/NS CTH 133.

= -ŠU-NU KUB 40.65 rev. iii 4 OH/NS CTH 6. KBo 3.1 obv. ii 57 (*A-NA* =) OH/NS CTH 19.

^{A.ŠĀ}*ku-e-ra-an* KUB 23.77 obv. 21 (*šume-en-za-an* =) MH/MSc, 23 (= *iš-tar-na ar-ha*), + KUB 26.40 rev. 93 (id.) CTH 138. [^{A.ŠĀ}] ^{A.ŠĀ}*ku-e-ri* (determinative? // ^{A.ŠĀ}A.GĀR?) KUB 31.38, obv.(?) 33 (OH/NS) CTH 8. KBo 3.4 rev. iii 81 (= *anda*) NH/NSc? CTH 61.I. KBo 5.8 rev. iii 22 (=*an-da*) NH/NS CTH 61.II.7 KUB 23.77 rev. 60 (*a-pé-en-za-an* = *an-da*) MH/MS CTH 138. Broken context: KUB 31.64 obv. ii 22 OH/NSc CTH 12.

^{A.ŠĀ}A.GĀR: “(irrigated) field”.

See discussion Part 3, cf. Hoffner 1997: 190f. ^{A.ŠĀ}A.GĀR = ^{A.ŠĀ}*kulēi*, n. collective, but cf. Rieken 2004: 534.

^{A.ŠĀ}A.GĀR-*a[n]* (of Hattusa) KBo 5.6 obv. i 43 NH/NSb/c CTH 40.

^{A.ŠĀ}A.GĀR KUB 19.37 obv. ii 32 (acc.) NH/NS (// id. with HZL 240/4 KBo 16.16 obv. ii 4 NSa) CTH 61.II.9. KBo 16.18 rev. iii 2], 3, 4 (240/4) NH/NS CTH 61.III.5.

^{A.ŠĀ}A.GĀR NAM.RA, *Iš-TU* =: BT obv. ii 60 (= *hu-u-ma-an-ta-za*) NH/NSc CTH 106. ^{A.ŠĀ}A.GĀR Ú.SAL, *Iš-TU* =: KBo 4.10 obv. 34 (= *Ù Iš-TU RE-E-ET UDU*) NH/NS (cf. id. BT ii 10 NSc, but without *Ù Iš-TU*) CTH 106. ^{A.ŠĀ}A.GĀR-KA (*Iš-TU* =) KUB 21.1 rev. iv 35 NH/NS (// KUB 21.4 rev. iv 2 NSc) CTH 76. *QA-DU* =: KUB 21.4 rev. iv 13 NH/NSc CTH 76. ^{A.ŠĀ}A.GĀR-*ŠU*, *A-NA* =: KBo 3.4 obv. ii 59 NH/NSc? CTH 61.I. *QA-DU* = KUB 19.37 obv. ii 21, 23 NH/NS CTH 61.II.9.

^{A.ŠĀ}A.GĀR^{HIA} (acc.pl.) KBo 3.1 rev. iii 45 (// KUB 11.1 rev. iii 21, KBo 3.67 rev. iii 2) OH/NS CTH 19. ^{A.ŠĀ}A.GĀR^{HIA}-*ma-aš* acc. pl. + =*ma=aš*: KUB 21.8 obv. ii 9 (= *GIS GEŠTIN^{HIA} [GIS KIRI₆^{HIA}-*ia*]*) NH/NSc CTH 90.

cf. É-*ŠU*, SAG.DU-KA

***LÚ AŠGAB: “leather-worker” Hitt. “?”. See discussion Part 3. KBo 5.4 obv. 39 NH/NS CTH 67. Cf. AŠGAB “leather-work” KBo 20.13 rev. 15 (OS 635).

A.ŠĀNU₁₁(ŠIR).GAL Hitt. “*Hupisnas NA₄-as*”, “alabaster”.

Equivalence RS 25.421, 26, see Part 3; Laroche 1966: 178. Polvani 1988: 130-132. [ALAM ŠJA A.ŠĀNU₁₁.GAL KBo 10.2 rev. iii 27 // A.ŠĀNU₁₁.A.Š.GAL (?) KBo 10.1 rev. 17 (acc.) CTH 4.

AŠRU “place” Hitt. *peda-* (n.) Sumgr. KI. CHD P 330-345; also “instead of”.

Aš-RU-UM only once attested KBo 13.263 r. col. 4' (jh 770). *A-ŠAR A-BI-KA* KBo 5.9 obv. i 17 NH/NS, 20 (*A-NA* =) CTH 62.II. *A-ŠAR A-BI-ŠU* KBo 4.4 rev. iv 64 (acc. sg.) NH/NS CTH 61.II.5. KUB 21.16 obv. i 15 NH/NS CTH 84.1. *A-ŠAR-ŠU* (acc. sg. *nu kuissa apel* = EG[IR-pa e]pt-a) KUB 40.8 obv. i 4 NH/NSc (+ KUB 34.23 obv. i 12 NS) “and everyone took refuge in his own place” CHD P 345. *A-ŠAR-ŠU-NU-ia* KBo 4.12 rev. 11 (*assulas* = *lē wehtari*) NH/NS CTH 87.

Aš-RU KUB 19.37 obv. ii 16 (*arpawan*) NH/NS (// KBo 9.76, 5 NSb) CTH 61.II.9. KUB 19.70+ rev. iv 23 (*kuit* =) NH/NS (// -*JRU*) KUB 1.1 rev. iv 63 NS) CTH 81. BT ii 25 (*ŠA GUD UDU^{HIA}* =) NH/NSc, KBo 4.10 obv. 10, 15 (acc.), 18 (nom.) CTH 106. KUB 26.33 rev. iii 2 (broken context) NH/NSc CTH 122. *Aš-RU-ma* acc. sg.: BT ii 28 (*UL kuitki*) NH/NSc CTH 106.

URU BÀD(eras.) EGIR-pa ap-pa-an-na-*š* *Aš-RU NU.GÁL* *ku-iš-ki e-eš-ta* KBo 5.8 obv. ii 24f. NH/NS CTH 61.II.7 CHD P 336 “place of retreat”.

Aš-RI^{HIA} KBo 4.4 rev. iv 31 (acc. pl. n. *nakkī* =) NH/NS CTH 61.II.5. KBo 22.73 rev. iii 7 NH/NSb CTH 90? *Aš-RI^{HIA}-ia* KBo 22.73 rev. iii 4 NH/NS, 9 CTH 90?

Loc. Pl.: II *Aš-RA* “in 2 places” KBo 10.2 obv. i 6 (OH/NS) // 2-e *A[š-]* KBo 10.3, 4 (OH/NS) // *a-na* 2-*šu* KBo 10.1 obv. 3 CTH 4. III *Aš-RA* KUB 14.3 obv. i 23 (*za-ab-hi-ia ti-ia-at*) NH/NSc CTH 181.

AŠŠATU: “wife” Hitt. “?”, Sumgr. DAM. [A-Š]A-AT?? 1513/u + obv. i 24 (cf. Otten 1981: 18, or [DA]M-AT *ibid.* 39?) NH/NS CTH 81.

Otherwise attested in Hitt. texts only at: ŠA A-AŠ-^rŠA-TI^l-I[A] KUB 26.18, 7' (NSb 275); ^{MUNUS}A-ŠA-ZU KBo 21.45 obv. i 3' (jh 500).

AŠŠUM: “because of” Hitt. *ser.*

HW^b 474. (= BE-LU-UT) KUB 6.43 obv. i 4 NH/NS CTH 68. (= BE-LU-TIM) KBo 5.3+ obv. i 8 MH/NS CTH 42. (= BE-LU-UT-TIM) KBo 4.3 obv. i 42 NH/NSc, 44, 47; KBo 5.13 obv. ii 14 NS, 16 CTH 68. (= DAM-UT-TIM) KBo 5.3+ obv. i 5 MH/NS CTH 42. KUB 6.44 obv. i 7 NH/NS (// KBo 4.7 obv. i 7 NS) CTH 68. = E[N-UT-TI] KUB 14.24 rev. iii 15 NH/NS CTH 61.II.6; = EN-UT-TIM KUB 21.49 obv. 12 NH/NS CTH 62.II (= LUGAL-UT-TIM) KBo 14.12 rev. iv 21 NH/NS CTH 40. (= MU-DI-ŠU) KBo 14.12 rev. iv 22 NH/NS CTH 40.

([A-Š]UM ^{LÚ}ŠU.DAB *ap-pa-an-n[a-š?]*) KBo 50.30+KUB 14.17 obv. ii 6 NH/NS CTH 61.II.4.

= *čapanallahti* KBo 4.10 obv. 45 NH/NS (cf. ABoT 57, 23]) NSc) CTH 106. Cf. LUGAL-UTTI(M).

Á.TAH: “help” Hitt. *warri-*, Akk. *narāru*^D 10 Á.TAH see van Gessel 1998/II: 779.

ATHŪ: “brothers” (?)

See discussion Part 3 s.v. *AHU*. AT-HU-U (nom.pl.) KUB 11.1 rev. iv 9 OH/MS? CTH 19. AT-HU-TIM (QA-TUM VII =) KBo 12.8 rev. iv 26 OH/NSc (// QA-TUM VII[...] KBo 12.9 rev. 4 NS) CTH 20.

AWĀTU: Sumgr. INIM Hitt. *uttar* n. “word, matter”, *memiya(n)-* c./n.

The evidence collected here bears out the observation of CHD L-N 269 that the plural forms *AWĀTE^{MEŠ}* and *INIM^{MEŠ}* almost

always show neuter agreement and thus represent *uttār* rather than *memiya-*.

A-WA-AT A-BI-KA (*IŠ-TU* =) KBo 5.9 obv. i 19 NH/NS CTH 62.II. A-WA-AT A-BU-KA (*IŠ-TU* =) KUB 21.1 obv. i 72 NH/NS CTH 76. A-WA-AT BAL acc. sg.: KBo 5.13 rev. iii 6 (*kūn*) NH/NS (// KUB 6.41 rev. iii 25 NS) CTH 68.

A-MA-AT DINGIR-LIM -ŠÚ (*IŠ-TU* =) KUB 1.1 obv. i 75 NH/NS (// KBo 3.6 obv. i 64 NS) CTH 81.

A-WA-AT DINGIR-LIM BT rev. iii 62 (*kuin*) NH/NSc CTH 106. *IŠ-TU* =: BT rev. iii 13 NH/NSc CTH 106. = ^fPU-DU-HÉ-PA KBo 6.29 obv. i 5 NH/NS CTH 85.1. A-WA-AT ^{NA}₄HÉ.KUR SAG.ÚS-ia-kán, A-NA =: BT i 91 NH/NSc CTH 106. A-WA-AT KARAŠ KUB 1.16 obv. ii 40, rev. iii 36 (= LUGAL-ma // LUGAL-aš *uddār* eg. rev. iii 33, 38) OH/NSa CTH 6. A-WA-AT KUR ^D10-TA-AŠ-ŠA, A-NA =: BT iii 2 NH/NSc CTH 106. A-WA-AT ^{LÚ}KÚR KBo 5.4 obv. i 18 NH/NS CTH 67. KBo 4.7 rev. iii 31 (*kuiski* =) NH/NS (// KBo 4.3 rev. iii 1 NSc?) CTH 68. A-WA-AT MUNUS-TI (ŠA É.GAL-LIM =, acc. sg.) KUB 19.24 rev. 32+ KBo 19.44 rev. 37 MH/NSa (// ŠA [... A]-WA-AT MUNUS KBo 5.3 rev. iii 51f. NS) CTH 42.

A-WA-AT NA-RA-RI BT iii 44 (nom. sg. *isparzazi*) NH/NSc, A-WA-AT NA-RA-RI-aš-*ma-aš* BT iii 53 (*lē ēszī*) NH/NSc CTH 106. A-WA^l-TUM^l TA-BA-AR-NA KBo 1.28 rev. 5 NH/NSc CTH 57. A-WA-AT TA-BA-AR-NA KBo 6.28 rev. 28 NH/NS CTH 88.

A-WA-AT ^DUTU^{ši} acc.: KBo 5.13 obv. ii 29 NH/NS (// KUB 6.41 rev. iii 15] NS), 11 (// KUB 6.41 rev. iii 30, KBo 4.3 obv. ii 7 NS), 17 (// *ibid.* 36, *ibid.* 13 + KBo 19.64) CTH 68. A-WA-A-AT LUGAL KBo 3.27, 17 OH/NS CTH 5.

A-WA-TE^{MEŠ} KUB 19.29 rev. iv 15 (*e-ni* =) NH/NSc CTH 61.II. KUB 14.17 rev. iii 20 NH/NS (// INIM^{MEŠ} KUB 26.79 obv. i 13 NSc) CTH 61.II.4. KBo 4.4 obv. ii 28 NH/NS CTH 61.II.5. Acc.: KBo 5.9 obv. ii

47 (*i-da-a-la-u-wa* =) NH/NS CTH 62.II. KBo 5.4 obv. 26] (nom. pl.) NH/NS CTH 67. KBo 5.13 rev. iii 20 (*kē*) NH/NS (// KUB 6.41 rev. iii 39 NS, KBo 4.3 obv. ii 15! NSc?), rev. iv 8 (// KUB 6.41 rev. iv 16, om. KBo 4.3 rev. iii 20) CTH 68. KUB 31.83 obv. 22 NH/NS CTH 69. KUB 21.5 rev. iii 31 NH/NS (// INIM^{MES} KUB 21.4 obv. i 41 NSc), KUB 21.1 rev. iii 76 NS (// KBo 19.74 rev. iii 9 NS), rev. iv 32] (*kī tappiyas*), 37 (// INIM^{MES} KUB 21.4 rev. iv 7 NSc) CTH 76. KUB 21.15 rev. iv 6 (*kē* =) NH/NSb CTH 85.1. KBo 13.55 rev. 1 (= SIG₅-TIM) NH/NSa CTH 136. KUB 21.38 rev. 1 (*ku-i-e*) NS/NSbii/c, rev. 4 CTH 176. KUB 14.3 obv. i 60 (*memahhi*) NH/NSc CTH 181. A-NA =: KUB 14.3 obv. i 62 (= *ku-e-da-aš har-ku-un* [63] [*na-a-t*] NH/NSc CTH 181.

AZ: Akk. *asu(m)* // “bear” Hitt. *hartagga*- c. CAD A 344 a/b, AHw 76a, see discussion Part 3.

I ME XX AZ^{HL.A} LU-Ú [(UG.TUR LU-Ú UR.MAH^{HL.A}) LU-Ú DÀRA.MAŠ)] LU-Ú DÀRA Ú-LU [...] (TU)R] KBo 3.22, 61-2 (CTH 1 — OS) restored from KUB 26.71, 10 + 36.98b 8'-9' (both OH/NS).

BABBAR: Hitt. *hark(a)i-* “white”.

HWb² Ḫ 307-314. KUB 34.76 i 2 // KUB 33.54, 13.

BÀD-esnai-: to “fortify”, possibly Hitt. *saħesnai-* (?) CHD Š/1 p. 9f. BÀD-an-za KBo 2.5 rev. iii 29 (*e-eš-ta*) NH/NS CTH 61.II.10. BÀD-(*m*)eš-na-nu-un KUB 14.15 rev. iv 35, 44 (// BÀD-eš-na-nu-un KUB 14.16 rev. iv 16) NH/NS CTH 61.II.2. KUB 19.30 obv. i 14] NH/NSc CTH 61.II.4. BÀD-eš-šar-ma KBo 6.29 obv. ii 32 NH/NS CTH 85.1.

BÀD.É^{MES} LUGAL, IS-TU =: KUB 14.3 obv. i 2 NH/NSc CTH 181.

BÀD.KARAŠ: n. “encampment, fort”. Part 3. KARAŠ = KI.KAL.BAD.

nom. sg.: KUB 19.37 obv. ii 26 (*a-pa-a-at* =) NH/NS CTH 61.II.9. KBo 4.3 obv. i 17 (= ŠA¹DU-UT-HA-LI-IA) NH/NSc? (// KBo 5.13 obv. i 29 NS, KUB 6.41 obv. ii 5 NS) CTH 68. (acc. sg.) KBo 3.4 obv. ii 47 (*wahnunun*) NH/NSc? CTH 61.I. A-NA: = KUB 19.37 obv. ii 25 (*sesta*) NH/NS CTH 61.II.9.

BÀD KI.KAL.BAD (acc. pl. n. *kue* =) KBo 5.6 obv. ii 23 NH/NSb/c CTH 40. BÀD KI.KAL.BAD (dat. pl. n. *humandas A-NA* =) KBo 5.6 obv. ii 24, 25 NH/NSb/c CTH 40. [B]ÀD [KI.KAL.B]AD A-BI-IA-ma (A-N[A =]) KBo 5.6 obv. i 28 NH/NSb/c CTH 40. With numeral: BÀD K[ARAŠ] (III =) KBo 14.6, 6 NH/NS CTH 40. Broken: BÀD [KARAŠ] KUB 14.16 rev. iii 38 NH/NS CTH 61.II.2.

Cf. URU BÀD

BÁHAR: Akk. *pahāru* “potter”, Hitt. “?” See discussion Part 3. Written DUG.-BUR.QA KBo 17.78 ii 21 and DUG.BUR.-GA at KBo 41.6 r. col. 9.

Ú-NU-UT DUG.QA.B[UR] (acc.sg) KBo 3.23 obv. 11 OH/MS CTH 24.

LÚ.^{MES}BÁHAR-kán nom. pl.: BT i 80 NH/NSc CTH 106.

BAL: Hitt. *wakkaressar* “rebellion”.

Grélois 1988: 133; *wakkariyauwar* Houwink ten Cate 1966: 186. Vb. *wahnu-* Hoffner 1997: 191-197, C13 BC. See also KI.BAL.

Noun: KBo 3.4 obv. i 58 SAG.DU^{MES} = NH/NSc? CTH 61.I. KBo 14.20+ obv. i 17 (*da-pár-ri-ia-e-er*) NH/NSc; KBo 14.19 obv. ii 17 (*da-pár-ri-ia-an har-ta*) NH/NSbii; KBo 14.19 rev. iii 20 (*iyat*) NH/NSbii CTH 61.II. KBo 5.13 obv. ii 32 (*iyazi*) NH/NS (// KUB 6.41 rev. iii 18 NS), rev. iii 24 (*ēssai*; // ibid. 43); KUB 6.41 rev. iii 49 (*zikkizzi*) NH/NS (// KBo 4.7 rev. iii 7 NS, KBo 5.13 rev. iii 30 NS) CTH 68. KUB 19.50 rev. iii 2] (*iyazi*), iii 10 ([*iyazi*]) NH/NSc CTH 69. KUB 21.5 rev. iii 28] (*iyazi*) NH/NS CTH 76. KBo 3.6 obv. i 68 NH/NS (// KUB 19.62

obv. ii 4] NS) CTH 81. KUB 23.11 rev. iii 4 (*i-ia-at*) MH/NSc (// -*i*] *n i-e-et* KUB 23.12 rev. 5 MS) CTH 142.

A-WA-AT ε: KBo 5.13 rev. iii 6 NH/NS (// KUB 6.41 rev. iii 25 NS) CTH 68. *memian ŠA ε:* KBo 5.4 obv. i 10 NH/NS, 14 CTH 67. KBo 5.13 rev. iii 22 NH/NS (// KUB 6.41 rev. iii 41 NS, KBo 4.3 obv. ii 17 NS?) CTH 68. *memiyas ŠA ε:* KBo 5.13 obv. ii 27 NH/NS (// KUB 6.41 rev. iii 13] NS) CTH 68. KUB 21.1 obv. ii 58 NH/NS CTH 76. *BAL-ma-an-wa* KBo 14.19 obv. ii 18 NH/NSbii CTH 61.II.

Verb: *BAL-nu-ši* KBo 4.14 obv. ii 34 NH/NSc CTH 123. *BAL-nu-ut* KUB 26.33 obv. i 8 NH/NSc CTH 122. *BAL-nu-un* KUB 19.55 rev. 3 NH/NSbii CTH 182.

BAL: “libate, sacrifice” Hitt. *sipand-*. *BAL-ah-hu-un* KUB 1.1 obv. i 19] NH/NS (// KBo 3.6 obv. i 16 NS, KUB 1.2 obv. i 17 NS, // š[i-i]p-p[a]-an-d[a]-ah-hu-un, 10 NS) CTH 81. *BAL-u-wa-an-zi* KUB 1.1 + 1304/u obv. ii 81 NH/NS (// ši-pa-an-tu-u-wa-an-zi KBo 3.6 obv. ii 59 NS) CTH 81.

*****BAL:** “translater” (?)

See discussion Part 3.

KBo 19.99b, 2 (mh 819).

(^{GIŠ}BAL.TUR:** “small spindle”.

KUB 36.35, 3 (sjh 342); KUB 52.62 i 14 (jh 582).

BÁN: (*sūtu*) “capacity measurement”.

Van den Hout 1987-1990: 522-525. KBo 12.38 obv. i 13, 15 (or 3-ŠÚ?), 19 (or 3-ŠÚ?) NH/NSc CTH 121.

***^{GIŠ}**BANŠUR:** Akk. *paššuru*, Hitt. (?) CHD P 108 s.v. ^{GIŠ}*pāpu-;* Weitenberg 1984: 253ff. KUB 16.34 obv. i 14 ^{GIŠ}*pa-pu-u-un* in similar context to KUB 5.7 obv. 24 ^{GIŠ}**BANŠUR** (Sommer apud Weitenberg 1984: 254). But cf. CHD loc. cit.

Form (URU.URUDU) different from Mesopotamian (URUxURUDU). For form

see also Nuzi, Wilhelm 1995a: 122-125, ERL 82 + SMN 2963.

^{GIŠ}**BANŠUR-uš-ma-aš** (nom. sg.+ -smas) KBo 3.34 rev. iii 18 // ^{GIŠ}**BANŠUR-uš[-ma-aš]** KBo 12.11 rev. (?) 9 both OH/NS CTH 8. ^{GIŠ}**BANŠUR-[uš]-še** (nom. sg. + -še) KBo 3.34 rev. iii 21, 24] OH/NS, ^{GIŠ}**BANŠUR-u[š?]-še** KUB 36.104 rev. iv 5 OS, collated Ankara CTH 8.

As booty dedicated to gods:

I ^{GIŠ}**BANŠUR** KÙ.GI *TAM-LU-Ú* (var. -*U*) II (var. III) ^{GIŠ}**BANŠUR** KÙ.BABBAR / [II (?) ^{GIŠ}**BANŠUR**] KÙ.BABBAR KBo 10.2 obv. ii 32-3 (OH?/NS), var. VBoT 13, 10-11 (OH/NS) // I ^{GIŠ}**BANŠUR** KÙ.GI *tam-lu-ú* / [...] II ^{GIŠ}**BANŠUR** ša KÙ.GI III ^{GIŠ}**BANŠUR** ša KÙ.BABBAJR KBo 10.1 obv. 41 Akk.). I ^{GIŠ}**BANŠUR** KÙ.GI / I ^{GIŠ}**BANŠUR** KÙ.BABBAR KBo 10.2 rev. iii 13-14 // I ^{GIŠ}**BANŠUR** ša KÙ.GI I ^{GIŠ}**BANŠUR** KÙ.-BABBAR KBo 10.1 rev. 7 CTH 4. cf. LÚ^{MEŠ} ^{GIŠ}**BANŠUR**.

BANŪ: Hitt *iya-* “make”, *wede-* “build”.

ABNI and *IBNI* only Akkadographic forms from Akk. *banū*. Only 8 attestations in Hitt. texts. Only direct manuscript alternation is KBo 26.132, 8' (NSbii) *uk-tu-u-ri-in* UDUN-*in* *IB-NI* // 264/v *i-e-et* (mh) “made”. Akkadian usage (*banū* = “build” and “do”, two different Hittite verbs) is thus reproduced in Akkadogram.

Historical Texts: *AB-NI* “I built”. Temple: KUB 26.71, obv. 5, 6 OH/NSc // KUB 36.98b obv. 5 OH/NS. By contrast KBo 3.22, rev. 55 URU^{DIDLI} ú-e-te-nu-un [OH/OS] // KUB 26.71, 4: [U]RU^{DIDLI} x [-x-x-u]*n*, *ibid.* pp. 13, 55, so *ABNI* // *wetenun* not one to one equivalence here CTH 1.

Fortifications: *AB-NI* KBo 3.57 rev. 16, 18 OH/NSb/c CTH 11. *IB-NI* KBo 3.57 rev. 13 OH/NSb/c CTH 11.

^{TÚG}BAR.“TE”:** “item of clothing”.

Goetze 1955: 57. Discussion Part 3.

^{TÚG}**BAR.T[E]^{H[L.A]}** KUB 25.39 i 6

(^{KUŠ}E.SIR^{HLA} ε; jh — Starke C13, NSb — only late DU 773). ^{TÚG}BAR.“TE”^{HLA} Bo 3573, 7 (^{TÚG}GÚ.É.A ε, NS 523?).

^{TÚG}BAR.“TE”^{MES} KBo 47.266, 8 (I-NU-TUM ^{KUŠ}E.SIR I-NU-TUM ε; NSa? 773); KUB 7.21, 15 ([I-N]U-TIM ε (NS 452); KUB 35.133 i 21 (^{KUŠ}E.SIR^{HLA} ε ^{TÚG}GAD.-DAM^{MES} ε NSc 665); KUB 29.4 i 48 (I ^{TÚG}E.ÍB MAŠ-LU I-NU-TIM ε ^{TÚG}ŠA-TÚR₁-RA-DU NSbii 481). I-NU-TUM ε KBo 57.159, 3 (NSbii 670).

^{TÚG}BAR.TU?? KBo 15.15 rev. 8 (MS 448) cf. Kümmel 1967: 136ff.

**^{TÚG}BÁRA: Akk. *bašāmu(m)* “sack-cloth garment”?

HZL 235. See discussion Part 3. Güterbock 1973: 71f.

^{TÚG}BÁRA-an KBo 38.12 rev. v? 8 (MS 627; Güterbock MURUB₄ type 5!); KUB 56.46 rev. vi 20 (NSbii 649; HZL 235/?). ^{TÚG}BÁRA-it KBo 30.152 + KBo 20.74 obv. ii 2 (MS 635?; HZL 235/?).

KBo 6.26 obv. ii 51 (jh 292.II; HZL 235/15); KBo 8.112 vi 22 (jh 669.1.B); KBo 9.131 iv 17 (jh 650; HZL 235/8); KBo 17.27, 3 (“ah” 832; HZL 235/?); KBo 18.200 ii 8 (NSbii 250 HZL 235/14); KBo 22.160, 7 (jh 243; HZL 235/4); KBo 25.176 rev. 13, 15, 17 (NSbii 627; Güterbock type 2); KBo 34.219 l.col. 7 (jh 832; HZL 235/?); KBo 34.220, 3] (jh 832; HZL 235/9); KBo 43.136, 2 (MSc 670; Güterbock type 5); KUB 10.13 iii 14, 18, 21 (NSbii 627; HZL 235/15); KUB 12.8 i 19 (NSc 739.1; Güterbock type 7]); KUB 20.33 i 6 (sjh 609; HZL 235/15); KUB 29.39 i 5 (jh 269; Güterbock type 7); KUB 40.2 rev. 32 <TÚG> (NSbii 641; HZL 235/12); IBoT 3.75 (MS 269; Güterbock type 7).

BAŠLU: “cooked, purified”.

PA-AŠ-LU acc. sg.: KUB 21.49 obv. 8 NH/NS (// *pa-aš-la* KUB 3.14 obv. 9 NS-SYR Akk.) CTH 62.II. PA-AŠ-LA acc. sg.: KBo 5.9 obv. i 30 NH/NS CTH 62.II.

BA.ÚŠ: Hitt. *akkis* “he died”.

HWb² A 51f. BA.UŠ KBo 3.54, 8 OH/NS CTH 13. BA.ÚŠ KBo 3.38 obv. 14 (OH/NS) CTH 3; KBo 3.34 obv. ii 7 // 3.36 obv. 15], KBo 3.34 rev. iii 9 // KUB 31.38, rev.(?) [12, KBo 3.35 obv. i 15, KUB 31.38, obv. (?) 10], 19] all OH/NS CTH 8. KUB 36.100 obv. ii 9] OH/OS CTH 15. KBo 3.1 obv. ii 32 (bis — 2nd uit ...BA.ÚŠ) OH/NS CTH 19. KBo 5.6 rev. iii 8 NH/NSb/c, 10, rev. iv 5, KBo 14.12 rev. iv 18 NH/NS, KBo 14.16, 11 NH/NSb CTH 40 (*pangarit* ε) KUB 19.11 obv. i 9 NH/NS ibid. rev. iv 39, KUB 19.18 obv. i 6 NH/NS (// KBo 14.3 rev. iv 10 NSc), ibid. 8, 10, ibid. rev. iv 5, KBo 5.6 obv. i 28, KUB 19.13 rev. iii 12 NH/NS, KBo 7.16, 7 NSc, KUB 21.10 obv. i 18 NSc CTH 40. KBo 5.3 + KUB 40.35 rev. iii 53 MH/NS (// KUB 19.24 rev. 34 MS), KBo 5.3 rev. iii 57 (// KUB 19.24 rev. 37 + KBo 22.40 rev. 42 NSa) CTH 42. KBo 3.4 obv. ii 52 NH/NSc? CTH 61.I. KUB 19.29 obv. i 9, rev. iv 13 NH/NSc CTH 61.I. KBo 14.19 obv. ii 12 NH/NSbii CTH 61.II. KUB 19.3+ obv. i 32 NH/NSa, KBo. 4.4 obv. i 6, ii 46! NS CTH 61.II.5. KBo 5.9 obv. i 11 NH/NS CTH 62.II. KBo 6.29 obv. i 22 NH/NS, 33 CTH 85.1. KUB 21.37 obv. 18 NH/NSb CTH 85.2. KBo 4.14 rev. iii 40 NH/NSc CTH 123.

BE-an Hitt. *mān* “if”.

See discussion Part 3. BE-an KBo 4.14 rev. iv 66? (or ÚŠ-an) NH/NSc CTH 123. BE-an-aš KBo 4.14 rev. iii 67 NH/NSc CTH 123.

BE: “master, mistress”.

See discussion Part 3 s.v. *BĒLU*. BE-TI gen. sg., A-NA ε: HKM 80 o. Rd. 1. MUNUS BE-TI-IA gen. sg. HKM 80 rev. 30 (PA-NI ε).

BĒLU: Sum. EN, Hitt. *isha-*, “lord”.

See discussion Part 3. BE-LU (nom.sg.) KBo 14.12 rev. iii 27 NH/NS (// KBo 5.6

rev. iii 44 NSb/c) CTH 40. KBo 5.4 rev. 25 NH/NS, 44 CTH 67. KUB 21.1 rev. iii 48 NH/NS (// KUB 21.5 rev. iii 64 NS) CTH 76. KBo 6.28 rev. 29 NH/NS CTH 88; HKM 71 obv. 9. KBo 10.12 obv. ii 25 (acc. sg.), rev. iii 36 NH/NSc CTH 49.II. KUB 21.4 obv. i 29 (*kuinkī*) NH/NSc (// KUB 21.5 rev. iii 22 NS, KUB 21.1 rev. iii 7 NS) CTH 76. HKM 36 rev. 41 (*pa-ah-ša-an-ta-ru*); 46 rev. 15 (*kuinkī*)

BE-LU voc. sg. HKM 52 rev. 38 MH/MS; 71 obv. 4; HKM 80 obv. 10?; *BE-LU* KUB 23.1 rev. iii 10 NH/NSc CTH 105. *BE-LU-ma* (voc. sg. + -ma) HKM 52 rev. 40 MH/MS; HKM 80 obv. 12;

BE-LUM (*kuiskī*) KBo 5.4 obv. i 12 NH/NS CTH 67. *BE-LU-mu* (voc. sg.+ -mu) HKM o. Rd. 23 MH/MS. *BE-LU-uš-ša-an* HKM 52 rev. 25 (voc. sg. + *BE-LÍ-IA* also voc.) MH/MS, 38; 80 obv. 5;

BE-LAM (acc. sg.) KBo 5.3+ obv. i 14 MH/NS CTH 42.

BE-LÍ voc. sg.: KUB 14.15 rev. iv 21 NH/NS CTH 61.II.2; KBo 19.76 obv. i 40 NH/NSb/c CTH 61.II.8. (acc. sg.) KBo 14.12 rev. iv 17 (“a lord”) NH/NS CTH 40. *BE-LÍ* dat/gen. HKM 36 rev. 40 (= DINGIR^{MES} // TI-an *har-kán-du*). *A-NA* =: KBo 4.4 rev. iv 34 NH/NS CTH 61.II.5; HKM 27 rev. 17 (= ^{lú}*BE-EL MA-AD-<KAL>-TI BE-LÍ-IA MAH-RI-IA*) MH/MS; 29 rev.? 11 (= *BE-LÍ* ¹*HI-IM-MU-DINGIR-LIM MA-AH-RI-IA*); 52 obv. 19 (id. but ¹*HI-MU-*, *MAH-*). *PA-NI* =: (dat. sg. ≠*kuedaniki*) KUB 19.26 rev. iv 4 NH/NS CTH 44.

BE-LÍ-IA (voc. sg.) KBo 14.12 rev. iv 13 NH/NS, KUB 19.13 obv. i 14 NH/NS, ibid. rev. iv 3], 5] CTH 40. HKM 47 rev. 13 (DUTU^{ŠI} ≠); 52 rev. 25 (*BE-LU-uš-ša-an* ≠), 29 (*BE-LU* ≠).

(nom. sg.) KUB 14.16 obv. i 27 NH/NS, ii 17 CTH 61.II.2. KBo 4.4 obv. ii 57 NH/NS, rev. iii 33, rev. iv 9 CTH 61.II.5 KBo 5.8 obv. i 12 NH/NS CTH 61.II.7. HKM 46 rev. 15 (DUTU^{ŠI} ≠), l.Rd. 1 (id.); 47 obv. 7 (DUTU^{ŠI} *ku-it* ≠); 48 obv. 4 (id.);

49 obv. 11 ([id.]), rev. 28 ([id.]); 51 rev. 10 (id.). KUB 14.1 rev. 13 (voc. sg.) MH/MS CTH 147. Acc. sg.: KBo 4.4 rev. iii 34 NH/NS CTH 61.II.5. KUB 31.79 rev. 21 (nom.sg.) MH/MS CTH 188.

A-NA ≠: KUB 14.15 rev. iv 22 NH/NS CTH 61.II.2. HKM 46 obv. 1 (*A-NA* DUTU^{ŠI} ≠); 47 obv. 1 (id.); *MA-HAR* ≠: HKM 51 obv. 6 (DUTU^{ŠI} ≠); 52 u. Rd. 22; *BE-LÍ-ma*, *ŠA* ≠: HKM 27 1. Rd. 1 (= *ku-i-e-eš* LÚ.MEŠTE₄-MI).

BE-LÍ-NI (acc. sg. in apposition) KBo 14.12 rev. iv 24 NH/NS CTH 40. *BE-LÍ-N[.]* (voc. sg.) KBo 14.13 rev. iii 12 NH/NS CTH 40. KUB 14.15 rev. iii 47 (// KUB 14.16 rev. iii 17], rev. iv 30] NH/NS CTH 61.II.2. KBo 4.4 rev. iii 25 NH/NS, rev. iv 22, 34, 46 (bis) CTH 61.II.5. KUB 14.24 rev. iii 6 NH/NSbii CTH 61.II.6. KUB 14.20 obv. i 26 NH/NS CTH 61.II.8. *BE-LÍ-NI* (gen. sg. DUMU ≠) KBo 14.12 rev. iv 20 NH/NS CTH 40. *A-NA* ≠: KBo 4.4 rev. iv 47] NH/NS CTH 61.II.5. HKM 48 obv. 1 (*A-NA* DUTU^{ŠI} ≠); 49 obv. 1 (id.), rev. 21 (id.).

BE-LÍ-NI-ma-wa-an-na-aš (Gen. sg. + =ma=wa=nnas, DAM ≠) KBo 14.12 rev. iv 19 NH/NS CTH 40. *BE-LÍ-NI-wa* KBo 19.76 obv. i 25 NH/NS CTH 61.II.8. [BE]-LÍ-NI-wa-kán KUB 26.79 rev. iv 10 NH/NSc CTH 61.II.4. *BE-LÍ-NI-wa-an-na-aš* KUB 14.16 rev. iii 17 (= BE - [...] KUB 14.15 rev. iii 47), rev. iv 3] (// KUB 14.15 rev. iv 29) NH/NS CTH 61.II.2. KBo 4.4 rev. iii 47, rev. iv 20, 33 NH/NS CTH 61.II.5. *BE-LÍ-wa-an-na-aš* KBo 4.4 rev. iv 45 (nom. sg.) NH/NS CTH 61.II.5.

É D¹⁰ *BE-LI-IA* KUB 26.71, 6 (OH/NS) “the house of the Storm-god, my lord”. OH/OS dupl. KBo 3.22, 57 É D¹IŠKUR-n[a]-a[š].

BE-EL-ŠU (nom. sg) KUB 8.81 rev. iii 4, 6 (*BE-EL-<ŠU->-ma*) MH/MS CTH 41. *BE-LÍ-ŠU*, *ŠA* ≠: KUB 23.77 rev. 53] (= a-a-šu-u) MH/MS, 55 (= Ú-NU-TE^{MES}) CTH 138. *BE-LÍ-ŠU-NU* (DUMU) KBo 5.6 rev. iii 23 NH/NSb/c CTH 40.

BE-L[U] KUB 14.3 obv. ii 26 (1-*EN* ε) CTH 181.

BE-LU^{HIL.A}-uš KUB 23.11 obv. ii 35 ([_{LÚ.MEŠ}*i*]š-me-ri-ia-aš ε) MH/NSc CTH 142.

BE-LU^{HIL.A} acc. pl.: KUB 26.44+ rev. iv 19 NH/NS (// KUB 1.8 rev. iv 7 NS KBo 3.6 rev. iii 51] NS) CTH 81. KUB 19.9 obv. ii 32 (*kuī̄es*, case?) NH/NS CTH 83. *BE-LU^{HIL.A}-ia* KUB 19.7 obv. i 6 (nom. pl.) NH/NS CTH 40. KUB 19.30 rev. iv 7 NH/NSc CTH 61.II.4. KUB 19.8 obv. i 6 (case?) NH/NS CTH 83.

BE-LU^{MEŠ} KBo 5.6 obv. i 23 (nom. pl.) NH/NSb/c, (acc. pl.) KBo 14.12 rev. iv 6 NS CTH 40. KBo 10.12 rev. iii 6 (acc. pl.) NH/NSc CTH 49.II. KBo 4.4 obv. ii 28 NH/NS CTH 61.II.5. KUB 21.37 obv. 8 (nom. pl.; ε š[al-l]i-iš???) NH/NS^b CTH 85.2.

BE-LU^{MEŠ} KBo 19.53 obv. ii⁷ 7 (= še-er tar-na-ab-hu-un) NH/MS² CTH 40. *BE-LU^{MEŠ}-ia* KBo 3.4 rev. iv 46 NH/NSc? CTH 61.I. *BE-LU^{MEŠ}-ia-mu* KBo 4.4 rev. iii 24 (nom.pl.) NH/NS CTH 61.II.5. *BE-LU^{MEŠ}* (dat. pl. A-NA ε) KBo 5.6 obv. i 26 NH/NSb/c CTH 40. KUB 14.3 rev. iii 10 (acc. pl.) NH/NSc CTH 181.

BE-LU^{MEŠ}-TI HKM 55 rev. 23 (dat. pl. without A-NA ε? nu-un-na-aš-ša ε). ŠA ε HKM 55 rev. 25 (= NUMUN^{HIL.A}). *BE-LU^{MEŠ}-TIM* HKM 63 obv. 17 (= EGIR-an-tyanun).

BE-LU GAL KUB 19.26 obv. i 19 NH/NS CTH 44. *BE-LU G[A]L* KUB 26.32 obv. i 10 (e-šú-un) NH/NSc CTH 124; HKM 71 obv. 15 (nu-za zi-ik Ú-UL *BE-LU GAL* “you are no great lord”; contra Alp 1991: 255 “Bist du kein grosser Befehlshaber?”).

[*B*]E-LU^{MEŠ} GAL-ia ([A-NA] ε DUMU^{MEŠ} sullin pāi) KUB 19.49 obv. i 68 NH/NS CTH 69.

LÚ.MEŠ *BE-LU GAL-T[I]M* KUB 14.1 obv. 58 MH/MS CTH 147. *BE-LU RA-BU-Ú* KBo 5.4 obv. 6 NH/NS CTH 67.

BĒLTU : “lady, mistress”.

BE-EL-DI-IA (nom. sg.) KUB 14.16 obv. i 28 NH/NS CTH 61.II.2. *BE-EL-DI-NI-ma-wa-ra-an* (ANA MUNUS-TI ε) KBo 14.12 rev. iv 22 NH/NS CTH 40. ^D*BE-EL-TI ŠA* URU_{LA-A-AN-DA} KBo 5.9 rev. iv 9 NH/NS CTH 62.II.

†**BĒLŪTU**: “overlordship”.

A-NA *BE-LU-TIM*: KUB 23.72 rev. 26 (za-am-mu-ra-a-an-zi) MH/MS CTH 146. *BE-LU-UT* (AŠ-ŠUM) KUB 6.43 obv. i 4 NH/NS CTH 68. *BE-LU-TI-KU-[N]U*, A-NA ε: KUB 23.72 rev. 39 MH/MS CTH 146.

BE-LU-TIM (AŠ-ŠUM ε) KBo 5.3+ obv. i 8 NH/NS CTH 42. KUB 21.5 obv. ii 12 NH/NS (// AŠ-ŠU[M] KBo 19.73+, 5 NS) CTH 76. *BE-LU-UT-TIM* (AŠ-ŠUM ε) KBo 4.3 obv. i 42 NH/NSc, 44, 47; KBo 5.13 obv. ii 14 NS, KUB 19.54 obv. i 17]! CTH 68.

BĒL DĪNI: “accuser” Hittite *hannesnas ishas*.

See discussion Part 3. See also EN *DI-NI*. *BE-LU^{HIL.A} DI-NI-IA* acc. pl.: KUB 1.1 rev. iv 45 NH/NS (// KUB 1.8 rev. iv 25 NS) CTH 81. *BE-EL ḤA.LA-ŠA* KUB 31.64 obv. ii 23 OH/NSc CTH 12.

^{LÚ}BĒL MADGALTI**: Hitt. *aurias isha*-“watchpost commander”.

^{LÚ}*BE-EL MA-AD-KAL-TI* KUB 23.77 obv. 26 MH/MS, 28, 36, +KUB 13.27 rev.[!] 10 (A-NA ε), 12 (id.), + KUB 23.77 rev. 87 (nom. sg.) CTH 138.

[^{LÚ}]E-EL MA-A]D-KAL-TI KBo 8.35 obv. i 19 MH/MS CTH 139.

BĒL GIŠ-TUKUL: “weapon-lord”.

At Alalah IV “bearing arms”, von Dassow 2008: 203-204.

BE-EL GIŠ-TUKUL KUB 23.72 obv. 1 MH/MS CTH 146. KUB 14.1 obv. 34 MH/MS CTH 147. *BE-E-EL GIŠ-TUKUL* (nom.

sg.) KBo 3.35 obv. i 9 OH/NS CTH 8. Cf. LÚ GIS TUKUL.

BIBRŪ: “rhyton”, Hitt. *halwani-*. See discussion Part 3. Güterbock 1964: 110. Hazenbos 2003: 324f. Soysal 2010a. BI-IB-RU^{H1.A}- kán KBo 22.73 rev. iii 11 NH/NS CTH 90? BI-IB-RU acc. sg.: KUB 21.17 rev. iii 11 (= ŠA DLIŠ URU ŠA-MU-HI) NH/NS CTH 86.1.

BIRTU: “fort” Hitt. *asanduli-* “garrison” See discussion Part 3. BI-IR-TI KBo 4.4 rev. iv 14 (= ŠA =; substantive gen. =acc.-za ... *wemiyat*) NH/NS CTH 61.II.5.

I-BU-LUGAL PN.

Van den Hout 1995: 128-131.

I-BU-LUGAL-aš KBo 4.14 rev. iii 40 (BA.ÚŠ) NH/NS CTH 123.

GIS **BUBŪTU**: “axle”, “fodder(?)”.

See discussion Part 3 s.v. GIS ŠA.KAL.

GIS BU-[BU-TI-az]? KBo 6.29 rev. iii 20 NH/NS CTH 85.1. GIS BU-BU-TI KBo 6.28 rev. 23 NH/NS CTH 88.

BÙLUG: “Malt” Akk. *buqlu* Hitt. “?” i-stem.

See discussion Part 3. Historical texts:

BÙLUG BAPPIR^{H1.A} KUB 14.1 obv. 8, = EM-ŠA (probably separately “rennet”, space between, collated) MH/MS CTH 147.

BURU₁₄: “harvest” Akk. *ebūru*. “Summer”, n.

HZL 274. CAD E 16-20. Separate from Ú.BAR₈ (HZL 195 = Ú.BURU₁₄), “spring”, Akk. *dīšu*, Hitt. *hamesha(nt)-*. BURU₁₄ occasionally intercalated between Spring (Ú.BAR₈/hamesha-/DIŠU) and Autumn (*zēnант-*), cf. Puhvel *HED* 73; Klockhorst 2008: 1034 with confusion of logograms.

BURU₁₄ ku-it e-eš-ta KUB 34.23 obv. ii 25 (sign-form not in HZL) NH/NS // KBo 12.27 rev. iii 9 (HZL 274/25) NS CTH 40.

DABĀBU: “speak, conspire” Hitt. *mema-*. See Part 3.

[I-DA-A]B-BU-UB (?) KBo 3.60 obv. i 2 OH/NS CTH 17 (Soysal 1988: 109; id. 1999: 138, Hattic context — Colophon of words of *Zintuhi* women — KUB 27.7 Kol. 2 I-T[A]B-BU-UB // KUB 27.84 iv 10 [I]-TAB¹-BU-UB. See also Catalogue tablet KUB 30.42 rev. iv 13 in alternation with Hitt. *mema-*, again mainly Hattic context?).

GIS **DAG: “throne-dais” Hitt. *halmasuitt-*. Part 3; Archi 1966: 83-102; Starke 1979. HWb² H 65-78. DAG-ti (dat.) KBo 4.9 ii 45 (sjh 612 // GIS DAG-ti) KUB 11.29 iii 3 NSbii); KUB 20.59 v 21 GIS DAG-ti, ibid. vi 21 DAG-ti (sjh 616); KBo 4.13 obv. ii 13, 14 (// GIS DAG-ti) KBo 45.27 obv. 7) et passim (NSc 625.1).

GIS DAG-za nom. KBo 1.42 ii 14 = Sum. GÚ, Akk. *šu-ub-du*; KBo 1.53, 3 = Akk. *šu-ub-tum* (Izi Boğ. in Hittite column CAD Š/3 172). KBo 1.42 v 6-12 (Izi = *išātu* CTH 303); KUB 16.78 rev. iii 16 (jh 530); KUB 49.79 obv. i 13 (jh 577); KUB 50.86 obv. 5, 7 (jh 572); KUB 51.78 obv. 7 (jh 630); = GUB KUB 18.58+6.7 rev. iii 20 (jh 572); = GUB-iš KUB 16.29+81 rev. 7, 16 (NSc 578); KUB 5.1 obv. i 9, 30 rev. iii 64, 89 (NSc 561); KUB 6.14 obv. 15 (NSb 578); KUB 18.58+KUB 6.7 rev. iii 22 (sjh 572). KUB 5.4 rev. iii 10 (NSbi 563.2); KUB 6.3 obv. 9 (NSb 572). Abl. KBo 30.56 ii 6 LUGAL-uš-kán GIS DAG-za *kat-[a ti-]ia-zi* (NSbii 669); KBo 1.53, 3 (jh 299); KUB 10.28 i 1 (*kat-ta ú-iz-zi*, jh 598).

GIS DAG-an KUB 29.1 obv. i 34 (NSb 414). GIS DAG-aš KUB 2.8 ii 11 (!, = DINGIR^{MES}, jh 617). GIS DAG-aš-ša KUB 43.13 iii 24 (= EGIR-an-da, mh? 549). GIS DAG-az KBo 2.37, 2, 4 [*kat-]ta ti-i-e-ez-z[i]*; in both writings the scribe has written BÁRA (late form, HZL 235/15) instead of DAG (Photo N01199, NS 670); KBo 30.56 iv 11 (NS 670); KUB 34.117, 9 *kat-ta ti-ia-zi* (NS 670); Bo. 5036 rev. iv 8 LUGAL-uš

Giš DAG-az *kat-ta ú-iz-zi* (k.A. 670); also Bo 68/241 obv. ii⁷ 9 (NS 670); Giš DAG-ti-in KUB 15.42 iii 22 (*ga-an-ga-ta-iz-zi*, NSa? 491); KUB 55.5 iv⁷ 6 LÜ.MES ša-la-aš-hu-uš-ma-za ≠ (7) IŠ-TU É-ŠU-NU *i-ia-an-zi* ... (8) LÜ.MES *kat-ta-ru-ut-ti-ša-za* (9) ≠ *i-ia-an-zi* (jh 626).

Giš DAG-ti-iš KUB 18.26 iii⁷ 2] (NSbii 578); Giš DAG-iš KBo 24.132 obv. 13 (= GUB-iš; NSbii 582); KUB 16.82 obv. i 4 (= ḫGUB-iš, NSbii 572); KUB 16.75 obv. ii 9 (jh 582); KUB 6.23 obv. 5 (NSbii, 572); KUB 22.64 ii 6 (jh 582); KUB 22.59 rev. 7 (NSbii 582); KUB 42.69 rev. iii⁷ 9 (= KÙ.GI NA₄, jh 245.3); Giš DAG-iš-ša NAGGA GAR.[RA] KUB 38.7 iv 3 (sjh 521); Giš DA₁G-iš-ši₁ GAM-an₁ KÙ.GI URUDU Bo KBo 48.262 obv. 2 (NSb 242). Giš DAG-in KUB 5.1 iv 45 (= ŠA LUGAL-ia, NSc 561); Giš DAG-iz KUB 29.1 obv. ii 11; obv. i 23, 50 (NSb 414).

Dative: DAG-ti VSNF 12.10 obv. i 3 (MUNUS.-LUGAL-ma-aš-ša-an DAG-ti (4) [...] *hi-in-ga*; MSb 631); Giš DAG-ti KUB 15.34 ii 14 (mh 483); KUB 55.61 rev. iii⁷ 9 (jh 670); KBo 25.176 bottom edge 27 (OH/NSbii 627); KBo 25.66 obv. ii 3 (jh 627); KBo 17.25 ii 32 (OS 752); KBo 53.147 left col. 3 (jh 670); KUB 11.18+ ii 12 (jh 611); KBo 30.56 obv. ii 45, obv. iii 27 (*ta-pu-uš-za*) (jh 669); KUB 40.40 rev. iv 26 (jh 275); KBo 3.11, 2 (jh 670); KBo 34.213 obv. i 13 (jh 670); KBo 2.30 i 3 (NSbii 660); KBo 58.126 rev. iii⁷ 6 (jh 646); KUB 10.11 iii 8, iv 14 (sjh 660); KUB 25.16 i 33 (NSb 606.2); KUB 11.19 iii 11, iv 4 (NSbii 669); KBo 10.26 i 23 (jh 627); KUB 2.6 iv 37 (jh 598); KUB 10.38, 2 (NSbii 670); KBo 15.36 iii 13 (mh 330); KUB 18.33, 6 (NSc 582); Bo. 5001 r. col. 8 (= *an-d[a]*, k.A. 670); KUB 46.15 obv. 3 (jh 670); KUB 15.34 obv. ii 14, 37 (*tap-ri[-i]a*, mh 483);

KBo 25.178 i 9 (*sipanti* NSbii 630); KUB 25.18 iii 31, v 20 (id. sjh 618); IBoT

1.4 obv. iii 8 (sjh 670); KUB 40.107+ obv. i 19 (NSbi 618); KUB 20.39 rev. v? 3 (NS 669); IBoT 3.15, 3 (jh MS 625); KUB 10.32 v 11 (jh 670); KUB 25.18 rev. iv 27 (sjh 618); KBo 54.147 r.col. 9 (jh 618); KUB 20.42 obv. ii 13 (jh 611); KBo 38.124 obv. ii 9 (jh 670); KUB 56.50 iii 5 (jh 670); KUB 20.69 obv. i 7 (jh 606); KBo 19.128 i 27 (NSa/b — rev. v 48 one new LI — 625.2); IBoT 4.101 ii 2 (jh 670); KBo 44.139 obv. iii 12 (jh 669); KUB 56.50 obv. ii 16 (jh 670); KBo 39.84 obv. ii 7 (NSc 648);

VSNF 12.30 iv 17, 29 (AN.BAR-aš ≠ *pa-id-du*, sjh 591); KBo 17.88+ rev. iii 25 (id., mh 591); KUB 1.15, 2 (id. NSb/c 591); KBo 20.67 iv 11 (mh 591); KBo 22.2101 rev. iv 3 (*pa-id-du*, NSc 591); KUB 57.27, 5 (jh 591);

Putting on: KBo 30.76 left col. 8 (*da-a-i*) (jh 670); KUB 51.30 obv. ii 4 (jh 334); KBo 38.6 obv. i 19 (= IT-TI Giš *kal-mu-ši da-a-i*, jh 594); KUB 2.2 iii 22 (= *da-a-i*), 25 (id., cf. ibd. 18 Giš *hal-ma-aš-šu-it-ta-an i-e-et*) (NSb 413); KBo 4.9 ii 42 (*da-a-i*), iii 31, iv 9 (= LUGAL-i ... *da-a-i*, sjh 612); KUB 54.71 r. col. vi (*da-a-i*, jh 682); KBo 44.147 obv. iii⁷ 7 (sjh 670); Bo. 3635 obv. i 9 (jh 626); Bo. 3652 obv. ii 21 (jh 596); IBoT 4.53 obv. 10 (jh 591); KUB 33.40 obv. i 11 (jh 335); IBoT 3.1 rev. 79 (*ta-pu-uš-za da-a-i*, sjh 609); IBoT 3.59, 9 (Giš *kal-mu-uš-ma-kán*, jh 669); KUB 10.3 i 26 (Giš *kalmus-massan*, sjh 606); KUB 10.21 i 20 (id., jh 669); KUB 10.17 ii 14 (Giš *kalmusmakan* Giš *märin* Giš ŠUKUR-ia ≠ *da-a-i*, NSbii 594); KUB 11.24 rev. vi 19 (*da-a-i*, jh 592); IBoT 4.192 obv. r.col. 6 (jh 670); KBo 45.8 obv. ii 5 (jh 594); KUB 11.35 ii 18 (jh 626); KBo 38.94, 6 (mh? 670); Bo. 6909 rev.⁷ v 4 (k.A. 670); KUB 20.13 iv 4 (IV AŠ-RA ≠ NSb 683); KUB 48.6, 4 (*da-i[s]* ≠, jh 725); KBo 27.42+ obv. i 10 (*kat-ta* ≠ *da-a-i*, jh 627); KBo 19.128 obv. ii 2-3, obv. iii 26 (NSa/b — rev. v 48 one new LI — 625.2); KUB

56.50 rev. iii 14 (jh 670); ABoT 13 i 21 (*an-da da-a-i*, NSb 596); KUB 41.52+11.29 rev.[?] iv 12 (= LUGAL-*i*); ibid. obv.[?] iii 5 (PA-NI *z*) jh 612; KUB 58.34 iii 21 (GIS ŠU.A PA-NI DINGIR-LIM GIS DAG-ti *ti-an-zi* GIS DAG-ti-*ma-at-kán pár-ki-ia-an* NSbii 670)

Walking to: Bo. 5257 r.col. 4 (*ti-ia-zi*, k.A 670); IBoT 3.1 rev. 41 (id. sjh 609); KBo 4.9 ii 42 (sjh 612)// KUB 9.29 iii 3, jh); KBo 25.178 i 16 (*ti-ia-az-zi*, NSbii 630); KBo 10.51 left col. 7 (*ti-ia-zi*, jh 627); KBo 25.173 rev. vi 2 (*ti-i-e-x*, jh 670); KBo 10.23 i 21 (*ti-i-e-zi*, jh 627); KUB 58.34 iii 20 (*ti-an-zi*, jh 670); KUB 2.13 ii 33 obv. ii 33 (*ti-... NSbii 591, Anuwanza*); IBoT 4.205, 8 (*ti-an-zi*, jh 670); KUB 10.13 iv 12 (NSbii 627); KUB 27.69 obv. ii (*ša-ra-a ti-i-e-ez-zi*, jh 591); KBo 22.169 left col. 2 ([*ti*]-*ia-zi*), 7 (id. [ka]*t-ta*) jh 670; Bo. 3224 ii 6 (*ti-an-zi*) jh 670; KUB 11.8+9 GIS DAG-ti *še-er* GIS AB-ia *ta-pu-uš-za ti-ia-zi* (NSbi 661); KUB 58.17 obv. iii[?] 13 (= *ta-pu-uš-za ti-ia-zi*, jh 598); KBo 30.56 iv 5 (*ti-ia-zi*, jh 669); Bo. 68/241 obv. ii[?] 1 (*ti-x*, jh 670); KBo 16.97 rev. 33 (= *kat-ta-an ti-i-ia-an-na*, mh 571); Bo. 5444 (= *ta-pu-uš-za ti-ia-zi*, k.A. 670), KBo 44.128 obv. ii 17 (jh 626);

Sitting on: KUB 10.17 ii 9 (*a-ša-an-da* NSbi 594); KBo 4.9 ii 26 (sjh 612); KUB 10.21 i 16 (*e-ša-an-da* NSa 669.2); KUB 25.16 i 6 (*e-ša-an-ta* NSb 606.2); KUB 27.69 rev. vi 3 (= GIS *ku-ra-ak-ki pé-ra-an e-ša-ri* NSa/b 591); KUB 58.22 ii 14 (*e-ša-an-ta* sjh 626); Bo. 3418, 6 (= *esan[ta]* k.A. 670).

EGIR GIS DAG-ti KUB 5.3 i 27 (NSbii 563.1); EGIR-pa GIS DAG-ti KUB 5.1 rev. iii 96 (NSc 561); KUB 16.50, 7 (GIS MA! jh 579); KUB 20.12 ii 9 (jh 670); KUB 22.25 rev. 19, 24 (NSbii 562); KBo 22.64 iii 9 (jh 582); KUB 52.59, 4 (jh 582); KUB 52.64, 4 (jh 563.1); KUB 22.38 iv 17 (jh 575); KBo 16.98 iv 26 (NSb 577); KUB 60.43 obv. 7 (jh 470.52); KUB 5.3 i 12, 40 (NSbii 563.1); KUB 24.122, 27 (= I-NA UD.III^{KAM} DINGIR.MAH-aš GUB-iš NSbi 580).

Other semantic areas of GIS DAG-ti: KUB 34.130 obv. ii[?] 12 (= *ar-ta-ri*, mh 670); KUB 16.8 obv. 3 (jh 577); KBo 40.52 rev. 1 (jh 577); KBo 50.44 r. col. 14 (*e-eš-šu-wa-aš-ta-zi* NSbi 71.B); KUB 22.39 rev. iv 23 (jh 577); KUB 18.11 rev. 1 (NSb 576); KBo 46.154 obv. i 1 (= *ša-ra-a pa-iz-zi[i]* jh 670); KBo 19.128 ii 27 (*pár-ši-ia* NSa/b — rev. v 48 one new LI — 625.2); KUB 15.42 iii 21 (*pé-eš-ši-az-zi*, NSa? 491); KUB 11.35 ii 18 (*šu-uh-ḥa-i* jh 597.1); KUB 29.1 obv. i 10 (*te-ez-zi*, NSb 414). KBo 27.42, 33 (= *kat-ta-ma-ni-in-ku-wa-ah-ḥu-wa-an-zi* ... EGIR-pa *ti-i-iz-zi* jh 627.1); = GU[B] KBo 8.58, 11 (NSb 582);

GIS DAG-ti-az KUB 10.89 v 3 (NSc 591.III); GIS DAG-ti-ia KBo 19.128 ii 31 (*pár-ši-ia* NSa/b — rev. v 48 one new LI 625.2); GIS DAG-ti-i[š]/uš KUB 58.37, 14 (PA-NI DINGIR-LIM mh 470).

EGIR GIS DAG KUB 5.1 i 62, iv 88 (NSc 561); EGIR-pa GIS DAG KBo 41.151 rev. 12 (NSb 572); KBo 44.210 obv. i[?] 17 (sjh 578); KUB 5.1 rev. iii 21, iv 32 (NSc 571); KUB 5.11 rev. iv 54 (NSb 577); KUB 6.3 obv. 5 (NSb 572); KUB 6.7+ rev. iii 10 (NSc 572); KUB 16.29 obv. 18 (NSc 578); KUB 49.21 obv. ii 19 (jh 577); KUB 50.74, 5 (jh 572).

dat. sg. KUB 2.8 i 35, ii 26 (jh 617); KUB 43.49, 18 (= EGIR-pa), 20 (= *pé-ra-an*) (jh 421); Bo 6029 left. col. 4 (*še-eš-zi*) (k.A. 670); A-NA = KUB 56.38 obv. ii[?] 2 (jh 670).

GIS DAG ŠA LUGAL KUB 5.1 rev. iii 59 (NSc 561); GIS DAG-kán (*ši-pa-an-ti*) KBo 30.124 rev. 3 (jh 626). GIS DAG-TI, A-NA =: 737/z, 9 (= SIxSÁ-an-za, sjh 452). GIS DAG^{HIL.A} KUB 16.41 + KUB 50.6 obv. ii 40 (*pár-ku-nu-an-zi*), iii 4 (*AŠ-RI*)^{HIL.A} LUGAL-UT-TI =: NSc 569.II). GIS DAG^{HIL.A}-ia KUB 50.6 obv. ii 40.

GIS DAG.SI: “a hanger” (?)

Some sort of stand HZL 243A. Civil 1987d: 47 “part of donkey harness” for hanging bags or paniers. Ur III normal writing da-ag-

si. Košak 1991: 147, sometimes written ^{GIŠ}TÚG.SI in editions.

KUB 58.17 obv. iii 3 (LÚ^{MEŠ} GIŠ BANŠ-UR-ma ^{GIŠ}DAG.SI[...]) (4) *kar-ap-pa-an har-kán-zi* (5) *na-at-kán ēhi-i-li a-ra-an-ta-ri* (jh 598); KUB 51.35, 10 (also *kar-ap-pa-an har-kán-zi*, sjh 670).

^{GIŠ}DAG.SI^{H.I.A} 971/z, 8 also in connection with LÚ^{MEŠ} GIŠ BANŠUR (jh 670). KUB 10.28 ii 13: GAL LÚ.^{MEŠ}DUB.SAR^{MEŠ} GIŠ GAL LÚ.^{MEŠ}E.DÉ.A-ia (12) *ši-it-tar har-kán-zi* DUMU^{MEŠ} LUGAL (13) ^{GIŠ}DAG.-SI^{H.I.A} *har-kán-zi na-at i-ia-an-ta-ri*; KUB 11.21a vi 18f. ta UGULA LÚ^{MEŠ} GIŠ BANŠUR (19) VII TA-PAL ^{GIŠ}DAG.SI SÍG (20) *da-an-zi* (21) *na-at A-NA LÚ^{MEŠ} GIŠ BANŠUR* (22) *pí-an-zi* (SI not to be read GAD, quite different from GAD ibid. 15, jh 598.1).

DAM: “wife” Akk. *aššatu* Hitt. “?”

See discussion Part 3. Uncomplemented forms listed here first: DAM BE-LÍ-NI-ma-wa-an-na-aš (nom. sg.) KBo 14.12 rev. iv 19 NH/NS CTH 40. DAM (acc. sg.) ¹Mur-ši-DINGIR-LIM KUB 11.1 obv. i 31 OH/MS? CTH 19. DAM (gen. sg.) KUB 1.1 + 1304/u rev. iii 2] (ŠA LÚ MU-DI = assiyatar “the love of husband and wife”) NH/NS (// KBo 3.6 obv. ii 60 NS) CTH 81. DAM LÚ-LIM KUB 23.72 rev. 58a (acc. sg.; = DUMU.MUNUS LÚ-LIM) MH/MS CTH 146.

DAM-an (*ħarta*) KUB 11.1 obv. i 31 (// DAM-an-ni < DAM-atar KBo 3.1 obv. i 31) OH/NS CTH 19. DAM-an-ma-an-za KBo 5.3 rev. iii 65 MH/NS (*lē iyasi*, // KBo 19.44+ rev. 49 NSa) CTH 42. DAM-TI KUB 21.38 obv. 51 (not NIN-TI, see ŠEŠ DAM-TI) NH/NSbii/c CTH 176.

DAM-IA, A-NA ε; KUB 1.1 rev. iv 9 NH/NS (// A-NA ^DAM-i' KUB 1.4+Bo 69/256 rev. iii 53 NS) CTH 81. KUB 14.1 rev. 8 MH/MS CTH 147. DAM-KA acc. sg.: KBo 5.9 obv. i 24 NH/NS CTH 62.II.

A-NA ε: KBo 3.1 rev. iii 76 OH/NS CTH 19. KUB 14.1 obv. 77 (*peħħi*) MH/MS CTH 147. ŠA ε: KUB 21.1 obv. i 66 NH/NS CTH 76. IŠ-TU ε: KUB 21.1 rev. iv 34 NH/NS CTH 76. QA-DU ε: KUB 21.1 rev. iv 42 NH/NS (// KUB 21.4 rev. iv 11 NSc) CTH 76. (ŠA = NIN-ZU) KBo 5.3 rev. iii 35 (// KBo 19.44 rev. 23 NSa) MH/MS CTH 42. DAM-ZU (nom. sg.) KBo 5.3 rev. iii 35 (// KBo 19.44 rev. 23 NSa) MH/MS CTH 42. DAM-ZU (acc.sg.) KUB 36.127 rev. 12 MH/NS? CTH 41. DAM-ZU(-ia-wa-za) DUMU^{MEŠ}-ŠU NAM.RA^{MEŠ}-ia KBo 3.4 obv. ii 73, 76] NH/NSc? (=KBo 16.1 rev. iv 29, 33 NS) CTH 61.I. D[A]M-ZU-ma-an-za DUMU^{MEŠ}-ŠU KBo 50.30+KUB 14.17 obv. ii 7 (acc.) NH/NS CTH 61.II.4. DAM-ZU-ma-aš-ši-kán KUB 14.16 rev. iii 42 NH/NS CTH 61.II.2. DAM[!]-ZU[!], ŠA ε KUB 21.38 obv. 44 (DAM written NIN!) NH/NSbii/c CTH 176. DAM-ZU-ši ... DUMU^{MEŠ} É-TUM-ia KUB 14.3 rev. iii 56 (-ši “Luwian”-style error, S1 for S2 pron. —suggestion E. Rieken) CTH 181.

DAM-ŠU, A-NA ε: KUB 14.1 obv. 77] ([pa-i]t-ta) MH/MS, 80 (*har-zi*) CTH 147. A-NA DAM-ŠU DUMU-ŠU KBo 3.46 obv. ii 11 OH/NSc CTH 13. A-NA DAM-ŠU DUMU^{MEŠ}-ŠU KBo 3.1 obv. ii 54 OH/NS CTH 19. KBo 50.30+KUB 14.17 obv. ii 6 NH/NS CTH 61.II.4. QA-DU DAM-ŠU DUMU^{MEŠ}-ŠU KUB 19.67 obv. i 7 NH/NSbii CTH 81. KUB 21.29 rev. iv 4]] NH/NS CTH 89. QA-DU DAM-ŠU DUMU^{MEŠ}-ŠU GUD^{H.I.A}-ŠU UDU^{H.I.A}-ŠU KUB 23.72 obv. 42 MH/MS CTH 146. QA-DU DAM-ŠU DUMU.MUNUS ¹U-ŠA-A-PA DUMJU^{MEŠ}-ŠU QA-DU E-ŠI-<IR>-TI-ŠU QA-DU SAG.GÉME.İR^{MEŠ}-ŠU GUD^{H.I.A}-ŠU UDU^{H.I.A}-ŠU KUB 23.72 rev. 6 MH/MS CTH 146. QA-DU DAM-ŠU DUMU-ŠU KUB 1.1 + 1304/u obv. ii 77 NH/NS (// KBo 3.6 obv. ii 56]]? NS, DAM-ŠU DUMU.N[ITA-ŠU?] 236/v, 4) CTH 81. DAM-ŠU-an DUMU-ŠU 670/v, 2 NH/NSc

CTH 105. DAM^{ME.EŠ}-ŠÚ DUMU^{MEŠ}-ŠÚ, TA = KBo 12.38 obv. i 3 NH/NSc CTH 121.
 DAM-KA DUMU^{MEŠ}-KA NUMUN-KA KUR-KA, Q[A]?-D[U]? =: KUB 26.25 obv. 13 NH/NSc CTH 122. [DAM-K]A DUMU-KA ĪR^{MEŠ}-KA nom. pl.: KBo 4.14 rev. iii 10 NH/NSc CTH 123. DAM-KA DUMU^{MEŠ}-KA ĪR^{MEŠ}-KA nom. pl.: KBo 4.14 rev. iii 16 NH/NSc CTH 123. DAM-KA [DUMU]^{MEŠ}-KA SAG.GÉME.ĪR^{M[MEŠ]}-K]A ʳU¹ QA-DU ÉRIN^{MEŠ}-KA ANŠE.KUR.RA^{HLA}-KA, QA-DU =: KUB 14.1 obv. 11 MH/MS CTH 147. DAM^{M-EŠ}-KA DUMU^{MEŠ}-KA ÉRIN^{MEŠ}-KA ANŠE.KUR.RA^{MEŠ}-KA, QA-DU =: KUB 23.1 obv. ii 34 NH/NSc CTH 105. DAM^{MEŠ}-KA DUMU^{MEŠ}-KA, QA-DU =: KUB 23.1 obv. ii 36] NH/NSc CTH 105. DAM^{MEŠ}-KA [DUMU^{MEŠ}-]KA ÉRIN^{MEŠ}-KA-ia, QA-DU =: KUB 14.1 obv. 9 MH/MS CTH 147. DAM^{MEŠ}-KA DUMU^{MEŠ}-KA ÉRIN^{MEŠ}-KA AN[ŠE.KUR.RA^{HLA}-KA], QA-DU =: KUB 14.1 obv. 1 MH/MS CTH 147. DAM^{M-EŠ}-KU-NU DUMU^{MEŠ}-KU-NU ī[R^{MEŠ}-KU-NU] KUB 23.68 rev. 25 NH/NSc CTH 133. DAM^{MEŠ}-KU-NU DUMU^{MEŠ}-KU-NU É^{MEŠ}-KU-NU KUR-KU-NU (QA-DU =) KBo 5.3 rev. iv 17, ibid. 37 further extended list MH/NSc CTH 42. DAM^{MEŠ}-ŠU [DU-MJU]^{MEŠ}-ŠU] NAM.RA^{HLA}-ZU a-aš-š[u-u-i]a KUB 14.1 obv. 49 ([ŠA ¹M]A[-AD-DU]-WA-AT-TA =), 50] (= hu-u-ma-an-ta-pát), 55 (ŠA ¹KU-PA-AN-TA-[^DKAL]-ia-ia-kán =; ʳa¹-p[a]-ʳa¹-[a]t-ta) MH/MS CTH 147.
 DAM^{MEŠ}-ŠU-NU DUMU^{MEŠ}-ŠU-NU SAG.GÉME.ĪR^{MEŠ}-ŠU-NU GUD^{HLA}-ŠU-NU UDU^{HLA}-ŠU-NU, QA-DU =: KUB 23.72 rev. 7 ([É] PN₁ É PN₂ =) MH/MS CTH 146. [D]AM^{MEŠ}-ŠU-NU DUMU^{MEŠ}-ŠU-NU DUMU.DUMU^{MEŠ}-ŠU-NU SAG.GÉME.-ĪR^{MEŠ}-ŠU-NU GUD^{HLA}-ŠU-NU UDU^{HLA}-ŠU-NU QA-DU MI-IM-MI-ŠU-NU KBo 50.65+KUB 23.72 obv. 41 (*ar-nu-ut-ten*) MH/MS CTH 146.
 [DAM]^{MEŠ}-ŠU <DUMU^{MEŠ}-ŠU> NAM.-RA^{HLA}-ZU-NU a-aš-šu-u-ia KUB 14.1 obv. 54 (ŠA ¹MA-[AD]-DU-WA-AT-TA =

MH/MS) CTH 147. DAM^{ME.EŠ}-ŠU-NU DUMU^{ME.EŠ}-[ŠU]-NU, QA-DU =: KUB 21.29 rev. iv 10f. NH/NSc CTH 89. KBo 16.27 obv. ii 14 (= QA-DU GUD^{HLA}-ŠU-NU UDU[...]) MH/MS CTH 137. DAM-ŠU DUMU^[MEŠ]] KUB 26.41 obv. 22 ([QA-DU =] J) MH/NSc CTH 133.
 Cf. SAG.DU

Abstract:

DAM-an-ni KUB 19.34 rev. (?) 9 NH/NSc CTH 61.III.3. KUB 1.1 rev. iii 2 NH/NSc (// KBo 3.6 obv. ii 60]) NSc CTH 81. KUB 23.1 obv. ii 2 (*pehlyun*, DAM-an-[ni]) NH/NSc, 18 CTH 105. BT obv. ii 85 NH/NSc CTH 106.

DAM-UT-TIM KBo 5.3+ obv. i 5 NH/NSc CTH 42. KUB 6.44 obv. i 7 NH/NSc (// KBo 4.7 obv. i 7 NS) CTH 68. DAM-UT-TIM (A-NA =) KBo 5.3 rev. iii 62 MH/NSc (// DAM¹-UT-TIM KBo 19.44 rev. 47, DAM written NIN! NSa) CTH 42. AŠ-ŠUM =: KBo 6.29 obv. i 19 NH/NSc CTH 85.1. DAM-U[T-TI-K]A (A-NA =) KBo 5.3+ rev. iii 25 MH/NSc (// KUB 19.24 rev. 9] NSa) CTH 42. DAM-UT-TI-ŠU KUB 14.15 rev. iv 41 (3rd for 2nd person, cf. also *uit*, *tiyat*) NH/NSc CTH 61.II.2. KBo 4.4 rev. iv 59] NH/NSc CTH 61.II.5.

^{LÚ}DAM.GÀR: “merchant” Hitt. *unattalla-* c. See Part 3. Cf. ú/u-na-at-ta-al-la-an KBo 6.3 i 13, NS, KBo 6.2 i 6, OS and ^{LÚ}DAM.GÀR ibid. 3 i 10, 2 i 3, although equivalence now doubted at Yakubovich 2009: 240 fn. 41. *Mestieri* 87-89.

^{LÚ}DAM.GÀR nom. sg.: KUB 23.1 rev. iv 14 (*tuel=kan* =) NH/NSc CTH 105.
^{LÚ.MEŠ}DAM.GÀR (ŠA =) KBo 10.12 obv. i 11 NH/NSc CTH 49.II.

DĀRU: “eternity”.

A-NA DA-A-AR KBo 6.28 rev. 40 NH/NSc CTH 88. This appears to be the only attestation — otherwise *ana dārīti*, *ana dārāti* in Akk. texts from Boğazköy.

DÀRA: “Ibex”, Akk. *turāhu*

See Part 3. Güterbock 1973: 82. *LU-Ú DÀRA Ú-LU [...] (3.22, 62 OS?)* “whether an ibex or...”. s.v. AZ. Neu 1974: 14, l. 62 Sign written in a late-looking “Mesopotamian” form (KI+BI) as opposed to more standard Boğazköy DÀRA in the late duplicate KUB 26.71, 9.

DÀRA.MAŠ: “stag”, Akk. *ayālu*, Hitt. *kūrala-?*

Collins 2003: 76-82. *LU-Ú DÀRA.MAŠ LU-Ú DÀRA...KUB 26.71, 9 (OH/NS)*, whether a stag or an ibex...”. OH/NS dupl. KUB 36.98c 6 writes UBBIN.MAŠ, or something similar. *StBoT* 18, p. 14, l. 61-2, p. 32.

Cf. LUGAL MUNUS.LUGAL TUŠ-aš ^DLAMMA *a-aš-ka-az IŠ-TU BI-IB-RI* DÀRA.MAŠ *a-ku-ua-an-zi* KBo 19.128 iv 47’ ff.: LUGAL MUNUS.LUGAL TUŠ-aš *IŠ-TU BI-IB-RI A-IA-LI* ^DLAMMA *a-ku-ua-an-zi* Bo. 5036 iii 13f. Neu 1974: 32).

DI Hitt.: *ḥannessar*, “judgement, court-case”, Akk. *dīnu*.

See Part 3. Also *DI-NU* (below). HWb² Ḫ 149-155. *DI-aš-sar* KUB 21.29 obv. ii 14 NH/NS CTH 89. *DI-eš-šar* nom. sg.: KUB 1.1 rev. iii 11 NH/NS (// *ha-an-ne-eš-šar* KUB 19.67 obv. i 2 NS) CTH 81. Acc. sg.: KUB 19.67 obv. i 5 NH/NS; KUB 1.9, 1] NSc (// *[ha-a]n-ni-eš-šar* KUB 1.4+ rev. iii 39 NS, *ḥ[a-a]n-ni-eš-šar* KUB 19.67 + obv. ii 23+KUB 1.10, 4 NS, *]šar* KUB 1.6+ rev.iii 19 NS) CTH 81.

[D]I-eš-šar-ma KUB 48.74, 6 + KUB 40.39, 8 NH/NSc CTH 69. *DI¹-eš-ni* KUB 1.1 obv. i 40 NH/NS (// *ha-an-na-aš-ša-ni* KBo 3.6 obv. i 34 NS), rev. iv 12 (*ḥuwappi* =; // KUB 1.10+ obv ii 31!] NS) CTH 81. KBo 6.29 obv. ii 3 NH/NS CTH 85.2. *DI-eš-ni-ma-aš-kán* KUB 21.29 obv. ii 14 NH/NS CTH 89.

DI-eš-na-az KUB 19.67 obv. i 15 NH/NSb; KUB 1.9 rev. iii 8 NSc (// *DI-eš-na-za* 674/v+ 45, *[ha-a]n-ne-meš¹-na-az*

KUB 1.10+ obv. ii 15 NS) CTH 81. *DI-eš-na-za* KBo 6.29 obv. ii 4 NH/NS, 6 (// *DI-eš-na-za* KUB 21.15 obv. ii 8 NS) CTH 85.1. *DI-za* (abl. sg.) KBo 4.14 rev. iv 59 NH/NSc CTH 123.

DI^{HIA} acc.: KBo 3.3+ rev. iii 28 (*punuskiddu*) NH/NS CTH 63. *A-NA DI^{HIA}* KBo 3.3+ rev. iii 28 (*teskiddu*) NH/NS, rev. iv 9 (*punusmi*; // KUB 19.44 rev. iv 9 NSbii) CTH 63.

LÚ DI-ŠÚ KUB 21.17 rev. iii 26 NH/NS CTH 86.1.

Verb: *JDI-un* KBo 12.64 rev. iv 3 NH/NSc CTH 83?? Cf. *TUPPU ŠA DI^{HIA}*.

DĪNU:

DI!(KI)-NAM KUB 19.26 rev. iv 3 (acc. sg. *ḥannandu*) NH/NS CTH 44. *DI-NAM* KBo 3.4 obv. ii 14 (*ḥannau*) NH/NSc? CTH 61.I. KBo 8.43 obv. 11 NH/NSb/c CTH 85.4. KBo 8.35 obv. i 22 MH/MS CTH 139. *DI-NI, IŠ-TU* ε: KBo 5.4 rev. 20 (*ḥa-an-ne-eš-na-az* l. 18) NH/NS CTH 67. *DI-NU-ma* KBo 5.4 rev. 16 (*kuitki*) NH/NS CTH 67. *DI!(KI)-NU-ma* nom. sg.: KBo 3.3+ rev. iii 27 NH/NS, 29 (id.!) CTH 63. *DI-NU* KUB 14.3 rev. iv 46 (acc.) NH/NSc CTH 181. Cf. *DINGIR^{MES} DI-NI*.

DIDLI

Plural sign arising from Sumerian dili-dili, “one (plural)” used in Hittite texts only of URU (- ḪI.A), DINGIR and ḤUR.SAG (s.v.), the latter two, however, sparingly.

Mesopotamian cuneiform knows rare OB and MB usage of URU^{DIDLI} (AHw. 39a). There is one OB case of DINGIR^{DIDLI} PN (VS 16.16, 9; AHw. 374a).

Hittite bias towards using DIDLI with URU, DINGIR and ḤUR.SAG is perhaps rooted in an association with concrete geographical locations and their divinities. The force of the determinative is thus individualising, if at all more than purely conventional.

DAB: Akk. *šabātu*, Hitt. *ep-* “sieze”.
Also transliterated DIB. D[A]B-*mi* KBo 4.14
rev. iv 50 (*kuin* KASKAL-*an* ε) NH/NSc
CTH 123. DAB-*an-du* KUB 21.38 obv. 33
NH/NSbii/c CTH 176.

DINGIR (Logogram): Akk. *ilu*, Hitt. *siu-* c.
See Discussion Part 3. Akk. *ilu* not used as
Akkadogram.

Personal Names: ^fDINGIR^{MEŠ}-IR KUB 23.1 obv. ii 18 NH/NSc CTH 105. ^l*a-na-* DINGIR-*ma-an* // Anailimman? (mistake for DINGIR.DINGIR-*ma-an*? Otten and Rüster KBo 22 p. XIII) KBo 22.3, 2], 5 (^l*a-na-* DINGIR-*ma-aš*) OH/NSbii CTH 14. ^l*HA-TU-ŠI*-DINGIR-LIM KUB 26.68 obv. i? 5 NH/NSc CTH 126. [*Ha-at-tu-ši*]DINGIR-LIM-*iš* KBo 3.57 obv. 12 OH/NSb/c CTH 11. ^l*HA-AT-TU-ŠI-DIN[GIR^L]M* KBo 6.28 rev. 28 NH/NS CTH 88. [*Hi*]-*mu*-DINGIR-LIM-*iš* KBo 14.4 obv. i 24 NH/NS, ε -*ma* KBo 5.6 obv. i 11 NH/NSb/c CTH 40. [*Hi-mu*-DJINGIR-LIM (gen. sg. [ŠA] ε *hullumar*) KBo 14.4 obv. i 28 NH/NS CTH 40. ^l*Hi-mu*-DINGIR-LIM-*in* KUB 19.rev. iv 6 NH/NS, KUB 14.4 obv. i 22] NH/NS, KBo 12.26 obv. i 17 NS (// KBo ^l*Hi-mu-i-li-in* KBo 12. 25, 6 NSc) CTH 40. ^l*hi-mu*-DINGIR-LIM-*ma*, ŠA ε: HKM 2 low.e. 10. ^l*Kán-tu-uz-zid*-DINGIR-LIM KUB 14.22 obv. i 10 NH/NS CTH 40 Güterbock 1956: 60. ^l*mur-ši*-DINGIR-LIM nom. sg.: KUB 19.49 obv. i 1 NH/NS CTH 69. KUB 21.8 obv. ii 1 NH/NSc CTH 90. Dat. sg.: KUB 21.1 rev. iii 35 NH/NS (// KUB 21.5 rev. iii 50 NS) CTH 76. Gen. sg.: KBo 12.41 obv. 4 (ŠA.BAL.BAL ŠA ε) NH/NSc CTH 122.

Hittite phonetic complements: DINGIR-*iš* (nom. sg.) KUB 31.64 obv. i 16 OH/NSc CTH 12. DINGIR-LIM-*aš* KBo 4.4 obv. i 8 (gen. sg.) NH/NS CTH 61.II.5. DINGIR-LIM-*ni* KUB 1.16 rev. iii 60 OH/NS CTH 6. KUB 1.1 obv. i 40 NH/NS (// KBo 3.6 obv. i 34 NS, KUB 1.5 obv. i 14 NS?), rev. iv 13 (// KUB 1.8 rev. iv 2] NS, KUB 1.10+ obv. ii 31 NS, // INIM DINGIR-LIM Bo 69/256+

rev. iii 56 NS) CTH 81. DINGIR-LIM-*ni-wa-at-ta* KUB 1.1 obv. i 37 NH/NS (// KBo 3.6 obv. i 32 NS, KUB 1.5 obv. i 12 NS?) CTH 81. DINGIR-LIM-ú-*ni-it* or ^Dši-ú-*ni-it* KBo 6.28 obv. 5 (ŠA LUGAL ^{URU}KU-UŠ-ŠAR ε) NH/NS CTH 88. DINGIR-LIM-*za* KUB 1.1 obv. i 39 NH/NS (// KBo 3.6 obv. i 33 NS, KUB 1.5 obv. i 13] NS?) CTH 81.

Plural: DINGIR^{MEŠ}-*eš* KBo 13.55 obv. 7 NH/NS CTH 136. KBo 8.35 obv. ii 11 (- ŠA KUR ^{URU}KA-AŠ-KA) MH/MS (// DINGIR-[e]š KUB 26.6 obv. 8 MS), 14, 17 (*li-in-ki-aš* ε; // DINGIR^{MEŠ} KUB 40.36+ 14 MS) CTH 139. DINGIR^{DIDLI}-*eš* KBo 22.2 Obv. 16 OH/MS CTH 3. DINGIR^{DIDLI}-*ša* (+ -*a*) KBo 22.2 obv. 4] OH/MS CTH 3. DINGIR-LIM-*ša* KBo 12.39 obv. i 15 NH/NSc CTH 141. DINGIR^{MEŠ}-*iš* (case?) KUB 26.87, 12 OH/NS CTH 832. DINGIR^{MEŠ}-*mu-uš* KBo 8.35 obv. ii 8 (spoken **siwus* Von Schuler 1965: 115) MH/MS CTH 139. DINGIR^{DIDLI}-*aš* (dat. pl.) KBo 22.2 Rev. 13 OH/MS CTH 3.

DINGIR^{MEŠ}-*na-aš* KBo 3.38 Rev. 30 OH/NS CTH 3. DINGIR^{MEŠ}-*aš* KUB 31.74 obv. ii 11 (d.pl.?) OH/NS CTH 23. KBo 5.6 rev. iii 32 (dat.-loc.? ε *na-ah-ha-[a-an-za]*) NH/NSb/c CTH 40. KBo 4.4 obv. i 10 (d.-pl.?) NH/NS CTH 61.II.5. KBo 4.14 obv. i 11 (d.-l.pl.) NH/NSc CTH 123. KUB 19.28 rev. iv 7 (*pé-ra-an*) NH/NS CTH 145. DINGIR^{MEŠ}-*aš-kán* KUB 1.1 obv. i 7 (*iš-tar-na*) NH/NS (// KBo 3.6 obv. i 7 NS, KUB 1.2 obv. i 7 NS) CTH 81. DINGIR DINGIR-LIM-*ni* KBo 19.76 obv. ii 21 (?? -broken context) NH/NS CTH 61.II.8.

Akkadian phonetic complements: DINGIR-LUM KBo 3.60 obv. ii 14] OH/NS CTH 17. KUB 1.1 obv. i 39 (GAŠAN-IA) NH/NS (// KBo 3.6 obv. i 33 NS), 51 (// ibid. 43, ibid. 23), + 1304/u rev. iii 4 (// KUB 19.71, 6 NS), 7 (// KUB 1.7 obv. 3 NS), KUB 1.1 rev. iv 60] (GAŠAN-IA) NS (// KUB 1.8 rev. iv 37[, GAŠAN-IA om. KBo 3.6 rev. iv 20 NS) CTH 81. KUB 21.16 obv. i 16 NH/NS CTH 84.1. KUB 21.12 rev. iii

18 NH/NS CTH 85.1. KUB 21.17 obv. ii 9
NH/NS CTH 86.1. BT ii 32 NH/NSc, 57
(*dās*) CTH 106. KUB 21.38 rev. 15

NH/NSbii/c CTH 176. Acc. sg.: KUB 1.1
obv. ii 82 (-za = *iyunun*) NH/NS CTH 81.
KUB 21.8 obv. ii 2 (*i[yat]*) NH/NSc, 7 (*iyat*)
CTH 90.

d.-l. sg.: KBo 6.29 obv. i 14 (= GAM-
an) NH/NS CTH 85.1. KUB 21.17 obv. ii 11
NH/NS CTH 86.1.

case?: KUB 23.1 rev. iv 25 (= ŠA KUR-TI-
KA) NH/NSc CTH 105.

DINGIR-LUM-mu KUB 1.1 obv. i 46 (=
GAŠAN-IA) NH/NS (// KBo 3.6 obv. i 38
NS, KUB 1.5 obv. i 38 NS?) CTH 81.
[DINGI]JR-[L]UM-mu-kán KBo 4.14 rev. iii
53 NH/NSc CTH 123. DINGIR-LUM-mu-
za-kán KUB 1.1 obv. i 50 (= GAŠAN-IA)
NH/NS (// KBo 3.6 obv. i 42 NS, KUB 1.5
obv. i 22) NS?) CTH 81. DINGIR-LUM ŠA
SAG.DU-IA KUB 21.38 obv. 57'
NH/NSbii/c, 62' (*am-me-el-la* ŠA SAG.DU-
IA ≈) CTH 176.

DINGIR-LUM-an KUB 14.3 obv. ii 54
NH/NSc CTH 181. DINGIR-LIM-an-mu
KBo 6.29 obv. i 20 (<an=mu) NH/NS CTH
85.1. DINGIR-LIM-aš-mu (*sius=as=mu*)
KUB 1.1 rev. iv 74 NH/NS CTH 81.

DINGIR-LIM-iš KBo 3.4 obv. i 4
NH/NSc? (// KBo 16.1 obv. 5 NS), 8 (=ibid.
11), 11 (=ibid. 17), 13 (=ibid. 20) CTH 61.I.
KUB 21.49 obv. 9 (*kisat*) NH/NS CTH 62.II.
KUB 6.44 obv. i 11 (*kisat*) NH/NS (// KBo
4.7 obv. i 11 NS) CTH 68. KUB 1.1 obv. i
22 (*kisat*) NH/NS (// KBo 3.6 obv. i 19 NS,
KUB 1.2 obv. i 20 NS) CTH 81. KUB 21.16
obv. i 5 NH/NS, 13 (*kisat*) CTH 84. KUB
21.17 obv. ii 16 (*ki-š[a]-*) NH/NS CTH 86.1.
KBo 4.12 obv. 13 (DÜ-at) NH/NS, 20 (id.)
CTH 87. KUB 23.1 obv. i 41 (*ki-ša-at*)
NH/NSc, 20 (*ki-ša-at*) CTH 105. BT obv. ii
53 (*kisat*) NH/NSc CTH 106. KUB 23.27
obv. i 2 (*ki-ša-at*) MH/NSc CTH 142.
D[INGI]JR-LIM([-iš]) *ki-ša-at* KBo 4.4 rev.
iv 65 NH/NS CTH 61.II.5. DINGIR-LIM-mu
(IŠ-TU ≈) KBo 6.29 obv. i 10 NH/NS CTH

85.1. Gen. sg.: X DINGIR-LIM KUB 14.15
obv. ii 13 (AM 48 KA x IM?) NH/NS CTH
61.II.2.

ŠA DINGIR-LIM KUB 1.1 obv. i 45 (=
handandatar) NH/NS (// KBo 3.6 + ABoT
62, obv. i 38 NS), KUB 1.6+ rev. iii 10]] (=
assulan) NSa CTH 81. KBo 6.29 obv. i 9 (=
assulan) NH/NS CTH 85.1. KBo 4.10 obv.
42 (= *sahhana*) NH/NS (cf. ABoT 57, 42
NSc), 44 (= *sahhani luzzi*) CTH 106.
DINGIR-LIM-ŠÚ KUB 1.1 obv. i 75 (A-MA-
AT=) NH/NS (// KBo 3.6 obv. i 64]]? NS)
CTH 81.

Dat. Sg.: A-NA DINGIR [] VBoT 13, 7
OH/NS CTH 4, // KBo 10.2 obv. ii 29 (De
Martino 2002: 56). A-NA DINGIR-LIM
KUB 1.1 obv. i 18 NH/NS (// KBo 3.6 obv. i
15 NS, KUB 1.2 obv. i 16 NS, ^DIŠTAR
GAŠAN-J[A] Bo 3726, 9 NS), obv. ii 47 (=
GAŠAN-IA KBo 3.6 obv. ii 28), obv. ii 81
(=ibid. 59), rev. iii 5 (// KUB 19.71, 7] NS),
rev. iv 70 (*parā pehhun*), 76 (id.), 79 (= AD-
DIN), 80 (*ñkarnan ñmarnan ēssau*, HZL
248/3) CTH 81. KBo 6.29 obv. i 8] NH/NS
CTH 85.1. KUB 21.8 rev. iii 12 NH/NSc
CTH 90. PA-NI ≈: KUB 1.1 obv. i 74
NH/NS (// KBo 3.6 obv. i 63 NS) CTH 81.
DINGIR-LIM-ia-at KUB 14.3 rev. iii 41
(case?) NH/NSc CTH 181. DINGIR-LIM-ia-
at-kán, [A-NA] ≈: KUB 21.17 rev. iii 35
NH/NS CTH 86.1.

Plural Nom.: DINGIR^{MEŠ} (*a-nu-um-hé-
er-wa-a-ša* ≈) KBo 12.3 rev. iii 8 OH/NS
CTH 2. DINGIR^{MEŠ}-wa (case?) KBo 3.38
Rev. 10 OH/NS CTH 8. (of Ulma) KBo 10.2
obv. i 39 // IBoT 3.134, 7 (both OH/NS)
CTH 4. (*ku-u-uš*) DINGIR^{MEŠ} (of *Hahha*)
KBo 10.2 rev. iii 14 (OH/NS) // DINGIR^{MEŠ}
an-nu-ti KBo 10.1 rev. 8 (Akk.), i.e. statues?
(De Martino 2002: 67). (Of Zalpa) KBo 10.3
obv. i 13 (OH/NS), var. KBo 10.2 obv. i 13
(OH/NS) omits. Clause omitted from KBo
10.1 (Akk.) CTH 4. DINGIR^{MEŠ} KUB 26.87,
7 (Palace Chronicles Dardano 1997: 67)
OH/NS CTH 832. KBo 3.33 obv. (?) ii 18
(warser) OH/NS CTH 9. DINGIR^{MEŠ} KBo

3.45 obv. 4 OH/NS CTH 10. KBo 3.46 obv. ii 5 OH/NSc CTH 13. KBo 3.53 obv. 3 OH/NSc CTH 13. KBo 19.37, 8 (case?) OH/NS CTH 21. DINGIR^{MEŠ} (nom. pl.) KUB 19.11 obv. i 7 NH/NS KUB 26. obv. ii 4 NH/NS Güterbock 1956: 64; KUB 19.10 obv. i 13 NH/NSc, KUB 19.11 rev. iv 34 NH/NS, KBo 14.3 rev. iii 17, 26 rev. iv 7 NH/NSc (// KUB 19.18 obv. i 4 NS) ibid. 31, KUB 19.rev. iv 3 NH/NS, KBo 14.13 obv. ii 24] NH/NS, (= A-BI-IA) KBo 5.6 obv. i 26, NH/NSb/c, ibid 34], (= A-BI-ŠÚ) obv. ii 3, KUB 21.10 obv. i 15 NH/NSc CTH 40. DINGIR^{MEŠ} (A-NA =) KUB 19.4 obv. 8 NH/NS CTH 40. KUB 14.17 rev. iii 11 NH/NS *tiandu*, *hannandu* (// KUB 26.79 obv. i 11 NSc) CTH 61.II.4. KBo 3.3+ obv. i 16 (*appa pāi*) NH/NS, 24 CTH 63. KUB 1.4 + 674/v rev. iii 45 NH/NS CTH 81. KBo 6.29 obv. i 33 (*daninut*) NH/NS, KUB 21.15 obv. i 11 NS CTH 85.1. BT obv. ii 51 (*kanissanzi*) NH/NSc CTH 106.

(*per an huier*) KBo 3.4 passim NH/NSc? CTH 61.I. KUB 14.16 obv. i 27, (+) KUB 14.15 obv. i 28 (*ammel* =) NH/NS CTH 61.II.2. KUB 19.3+ obv. i 22 NH/NS, KBo 4.4 rev. iv 10 CTH 61.II.5. KBo 5.8 rev. iv 30 NH/NS CTH 61.II.7. KBo 2.5 obv. ii 10 NH/NS CTH 61.II.10. KUB 6.44 obv. i 13 (= A-BI-IA) NH/NS (// KBo 4.7 obv. i 13 NS) CTH 68. KUB 21.38 obv. 37 (*i-ia-an-du* =) NH/NSbii/c CTH 176.

Case? KBo 8.43 obv. 11 NH/NS CTH 85.4. KUB 23.11 rev. iii 19 (*pa-ra-a pí-i-er*) MH/NSc CTH 142.

LI-IM DINGIR^{MEŠ} (*tuliya haliven*) KBo 5.3+ obv. i 40 MH/NS CTH 42. KBo 19.72, 7 + KBo 22.41, 6 NH/NS CTH 69. *LI-IM* DINGIR^{MEŠ} KUB 21.1 rev. iv 38 NH/NS (// KUB 21.4 rev. iv 8 NSc) CTH 76.

DINGIR^{MEŠ}-*ma* KBo 50.30+KUB 14.17 obv. ii 17 (// 1415/u, 5]) NH/NS CTH 61.II.4. Voc. Pl. KUB 19.4 obv. 9 NH/NS CTH 40. Acc. pl.: KUB 19.9 obv. ii 5 (*ess[esta]*) NH/NS CTH 83. DINGIR^{MEŠ}-*ma-pát* KBo 12.39 obv. i 9 NH/NSc CTH 141.

Broken: KUB 34.29 rev. iii 9 NH/NS CTH 40. DINGIR^{MEŠ}-*ma-aš-ši* KBo 10.2 iii 4 (OH/NS) // IBoT 4 264, [6] (OH/NS) CTH 4.

DINGIR^{MEŠ} (A-NA =) KBo 16.15 obv. i 6 NH/NSc CTH 61.II. A-NA PA-NI =: KBo 4.7 rev. iii 29 NH/NS + KBo 4.3 rev. iii 1 NSc? CTH 68. KBo 5.13 rev. iv 6 NH/NS (// KUB 6.41 rev. iv 14 NS) CTH 68. KUB 21.1 obv. ii 55 NH/NS CTH 76. KUB 1.1 obv. i 48 NH/NS (// KBo 3.6 obv. i 40] NS, KUB 1.5 obv. i 20] NS?) CTH 81. ŠÀ =: KUB 1.1 rev. iv 88 (= A-NA ^DIŠTAR^{URU}ŠA-MU-ḪA) NH/NS (// KUB 1.3 rev. iv 11, // [DINGIR^{MEŠ}-*a*]š *iš-tar-na* KBo 3.6 + Bo 68/76 rev. iv 48 NS) CTH 81.

Dat. Pl. A-NA DINGIR^{DIDLI}-IA KUB 36.98b obv. 9 (OH/NS) // URU-IA KUB 26.71 obv. 10 CTH 1. DINGIR^{MEŠ}-ŠÚ (of Zalpa) KBo 10.2 obv. i 10 // KBo 10.3 obv. i 8 (both OH/NS) // KBo 10.1 obv. 4 (Akk.) CTH 4. DINGIR^{MEŠ}-ŠÚ KBo 5.3 rev. iv 33 (A-NA PA-NI =) MH/NS CTH 42. 7 DINGIR^{MEŠ} (of Ulma) KBo 10.2 obv. i 37 // IBoT 3.134 4] (OH/NS) // KBo 10.1 obv. 18 (Akk.).

= ŠÀ DINGIR^{MEŠ} BT ii 26 (= *hazziwi*^{HIL.A}), iii 65 (id.) NH/NSc CTH 106. KBo 12.30 obv. ii 14] (= *zammuratti*) NH/NSc CTH 122.

= ŠÀ ^{URU}A-MUR-RI KBo 5.9 rev. iv 14 NH/NS CTH 62.II. DINGIR^{MEŠ} AN-E KBo 12.39 obv. i 11 NH/NSc CTH 141. DINGIR^{MEŠ} DI-NI KUB 21.37 obv. 35 (*a-pu-u-uš* =) NH/NS CTH 85.2. = ^{GIŠ}EREN-*aš* KBo 6.29 obv. i 31 NH/NS CTH 85.1. DINGIR^{MEŠ} HA-AP-PÍ-RI KBo 5.9 rev. iv 12 NH/NS CTH 62.II. [*ku-u-u*]š DINGIR^{MEŠ} (of Hassuwa) VBoT 13, 13 (OH/NS) // KBo 10.2 ii [36]? // [DINGIR^{MEŠ} *an-nu-*]tum ša ^{URU}Ha-[*aš-*]šu KBo 10.1 obv. 43 (Akk.).

DINGIR^{MEŠ} ^{URU}HA-AT-TI: KBo 14.42 obv. 8 NS // (= ^{URU}GIDRU-TI) KUB 19.22 rt. col. 1 NSc CTH 40. = ŠÀ ^{URU}HA-AT-TI KBo 5.9 rev. iv 13 NH/NS CTH 62.II. = ^{URU}HA-AT-TI KUB 21.1 rev. iv 40 NH/NS (// =

KUR ^{URU}*HA-AT-TI* KUB 21.4 rev. iv 11
NSc) CTH 76. acc.: KBo 3.6 obv. ii 33
NH/NS (// KUB 1.1 obv. ii 52 NS) CTH 81.
 ε ^{URU}GIDRU-TI KBo 6.29 obv. i 30] NH/NS
(// ε ^{URU}*HA-AT-TI* KUB 21.15 obv. i 2 NS)
CTH 85.1.KBo 16.27 obv. ii 9 MH/MS CTH
137. DINGIR^{MEŠ} KUR ^{URU}*HA-AT-TI*, A-NA
 ε : KBo 16.27 obv. ii 8 MH/MS CTH 137.
DINGIR^{MEŠ} ŠA KUR ^{URU}*HA-AT-TI* KBo
8.34 obv. ii 11 MH/MS (// KUB 23.78b
+KUB 26.6 obv. ii 8 MS) CTH 139.

DINGIR^{MEŠ} IR^{MEŠ} KUB 21.1 obv. ii 56
NH/NS CTH 76. DINGIR^{MEŠ} *ka-ru-ú-i-le-e-*
eš KBo 5.9 rev. iv 14 NH/NS CTH 62.II.
[DINGIR^{MEŠ} LJÚ^{MEŠ} DINGIR^{MEŠ} MUN-
US^{MEŠ} KUB 26.39 rev. iv 23 MH/MSa CTH
42. *li-in-ga-ia-aš* ε KBo 50.30+KUB 14.17
obv. ii 16 NH/NS CTH 61.II.4. *li-in-ki-aš* ε
nom.pl.: KUB 19.49 obv. i 16 NH/NS CTH
69. *li-in-ki-ia-aš-wa-ra-aš* ε KBo 4.4 obv. ii
10 NH/NS CTH 61.II.5. ŠA LUGAL
DINGIR^{MEŠ} KBo 2.5 obv. ii 48 NH/NS CTH
61.II.10
ŠA MA-MI-TI DINGIR^{MEŠ} (nom. pl.)
KBo 2.5 rev. iii 32 (*epper*) NH/NS CTH
61.II.10. DINGIR^{MEŠ} MA-MIT (nom. pl.)
KBo 4.14 rev. iii 52 (*tiyandu*) NH/NS CTH
123. DINGIR^{MEŠ} MA-MI-TI (nom. pl.) KBo
2.5 rev. iv 14 NH/NS CTH 61.II.10.
DINGIR^{MEŠ} NI-JIŠ DINGIR-LIM KBo 5.9
obv. ii 21 NH/NS, 29 CTH 62.II. DINGIR-
LIM MUNUS-TUM ^t*ka-ti-ti* (gen. sg. I GUD
KÙ.BABBAR ε) KBo 10.2 obv. i 38 NSb //
Akk. DINGIR-ni-ka-ti-ti KBo 10.1 obv. 19,
from *siuni Katiti?*). DINGIR-LIM ^{URU}PÁR-
ŠA (gen. sg.) BT iii 50 NH/NSc CTH 106.

DINGIR^{MEŠ} ^{URU}QA¹-AŠ-GA KBo 16.27
obv. ii 8 MH/MS CTH 137. DINGIR^{MEŠ}
KUR ^{URU}QA-*AŠ*-QA, A-NA ε : KBo 16.27
obv. ii 9 MH/MS CTH 137. DINGIR<sup>[IR^{MEŠ}
KU]^{URU}QA-AŠ-GA-ma KBo 16.27 obv. ii
5 MH/MS CTH 137. ^{URU}TÚL-NA KBo 6.29
obv. i 30 NH/NS (// KUB 21.15 obv. i 2 NS)
CTH 85.1. ε ^{URU}Ú-LU-ŠA KUB 21.1 rev. iv
40 NH/NS (// ε KUR ^{URU}WI₅-LU-ŠA-ia
KUB 21.4 rev. iv 10 NSc) CTH 76.</sup>

DINGIR^{MEŠ} ^{URU,D}10-TA-AŠ-ŠA, A-NA ε BT
rev. iii 68 NH/NSc CTH 106. ŠA ε : BT ii 24
(*arkammus* ε *hazziwi^{HLA}*), iii 59 (ε *sahhan*
luzzi cf. KBo 4.10 obv. 40 NS, ABoT 57 4f.
NSc: ŠA DINGIR-LIM *sahhan*) NH/NSc
CTH 106. A-NA ε : BT ii 26 NH/NSc, 29
CTH 106. DINGIR^{MEŠ} ^{URU,D}10-ta-aš-ša-aš-
kán, A-NA ε : BT iii 56 NH/NSc CTH 106.
DINGIR^{MEŠ} ^{URU,D}10-TA-AŠ-ŠA-at, A-NA ε :
BT i 81 NH/NSc CTH 106.

DINGIR^{MEŠ} ^{URU,D}10-TA-AŠ-ŠA-ia acc.
pl.: KBo 4.10 obv. 41 NH/NS (cf. ABoT 57,
8 NSc) CTH 106.

DINGIR GAL, A-NA ε KUB 21.38 obv.
11 NH/NSbii/c CTH 176.

**UZU DIR: Akk. *tīrānu* “intestines”.
HZA 89. Mesopotamian: ^{UZU}ŠÀ.NÍGIN

(AHw. 1361a). KBo 1.51 ii 11 *te-ra-a-*
nu // Hitt. *hu-u-u[p-pár-ti]*? Laroche 1952:
26f. notes four writings in texts: ŠÀ.DIR
(over 100 exx.), ŠÀ.TIR (in only five
tablets); *te-ra-a-nu* (KUB 5.6 ii 56, iii 70);
te-ra-nu KUB 22.27 i 30; ^{UZU}DIR in KUB
5.20 + 18.56 only! See Sakuma 2009: 302.

¹DU-^DIŠKUR: PN Ari-Teššub (?)

NH 1736. Miller 2007: 141 with lit. and for
the reading ¹GUB-^DIŠKUR. The reading of
the name is very doubtful in the first place,
however.

¹DU-^DIŠKUR-aš-ša KBo 3.3+ obv. ii 24
NH/NS (// ¹DU-^D10-aš-š[a] KUB 19.41 obv.
ii 28 NS) CTH 63. ¹DU-^D10 nom. sg.: KBo
3.3+ obv. ii 15 NH/NS (// KUB 19.41 obv. ii
19] NS) CTH 63. ¹DU-^D10 (A-NA ε) KBo
3.3+ obv. ii 11 NH/NS (// KUB 19.41 obv. ii
15 NS) CTH 63. ¹DU-^D10-ub KUB 21.49
obv. 17 NH/NS CTH 62.II. ŠA ε , pre-posed:
KBo 3.3+ obv. ii 17 NH/NS (// KUB 19.41
obv. ii 21] NS) CTH 63. ¹DU-^D10-an-na
KBo 3.3+ obv. ii 31 NH/NS, KBo 16.23
obv. ii 5 NSc CTH 63. ¹DU-^D10-aš KBo
3.3+ obv. ii 10 NH/NS (// KUB 19.41 obv. ii
14 NS), 28 CTH 63. ¹DU-^D10-aš-ša KBo
3.3+ obv. ii 21 NH/NS CTH 63.

DÙ: “do” (med.-pass.) = *kis-*; (act.) = *iya-*.
DÙ-mi KUB 1.1 obv. i 74 NH/NS CTH 81.
 KUB 23.1 obv. ii 29 NH/NSc CTH 105.
 KBo 4.14 obv. ii 35 NH/NSc CTH 123.
 KUB 21.38 obv. 64' NH/NSbii/c, rev. 12
 CTH 176. DÙ[?]-*mi* KBo 5.9 rev. iii 5 NH/NS
 CTH 62.II. DÙ-*ši* KUB 21.5 rev. iii 39
 NH/NS (// *i-ia-ši* KUB 21.1 rev. iii 24) NS,
 KUB 19.4 obv. i 50 NS) CTH 76. KBo 4.14
 obv. ii 75 NH/NSc, 6, rev. iii 31 CTH 123;
 KUB 19.55 obv. 29 NH/NSbii CTH 182.
DÙ-zi KBo 3.3+ rev. iv 11 NH/NS CTH 63.

DÙ-nu-un (*ianun*) KBo 3.4 rev. iii 38,
 66, rev. iv 34 NH/NSc? CTH 61.I. KBo 5.8
 rev. iv 22 NH/NS CTH 61.II.7. KUB 6.41
 rev. iv 31 NH/NS (// *i-ia-nu-un* KBo 4.3 rev.
 iii 35 NSc?, KUB 6.44 rev. iv 14) NS, KBo
 5.13 rev. iv 24) NS) CTH 68. KUB 21.5 obv.
 ii 15 NH/NS CTH 76. KBo 3.6 obv. i 41
 NH/NS (// KUB 19.57, 3] NS?, // *i-ia-nu-un*
 KUB 1.1 obv. i 50 NS), KUB 1.7 obv. 22
 NS (// *da-a-li-ia-nu-un* 1513/u + KUB 19.67
 obv. i 23 NS), KUB 31.13, 9 NS (// [i]-*ia-*
n[u-un] KUB 19.63+ rev. iii 50 NS), KUB
 26.46+ rev. iii 62(A) NS (// KBo 3.6 rev. iii
 30 NS, // *i-[* KUB 19.67 obv. ii 7 NS), KUB
 1.6+ rev. iii 13 (// KUB 1.4+ rev. iii 33], // *i-*
ia-nu-un KUB 19.67 obv. ii 15 NS), KUB
 1.1 rev. iv 61 NS, 75 CTH 81. KUB 21.37
 obv. 40 NH/NS CTH 85.2. KUB 23.1 obv. ii
 2 NH/NSc (// *i-i[a-nu-un]* KUB 8.82 obv. 12
 NSc), ii 3, 8 CTH 105. KBo 12.38 obv. ii 18
 NH/NSc CTH 121. KBo 4.14 rev. iii 24 (s.v.
 INIM^{MEŠ}) NH/NSc CTH 123. KUB 23.44
 rev. iii 13 NH/NSc CTH 124. KUB 21.38
 obv. 58 (DUMU.NITA^{MEŠ} DUMU.-
 MUNUS^{MEŠ}) NH/NSbii/c CTH 176.

DÙ-at KBo 3.4 obv. i 4 NH/NSc? (//
k[i]-š[a]-a[t] KBo 16.1 obv. 5 NS), 11 (// *ki-*
ša-at ibid. 17) CTH 61.I. KUB 14.15 obv. i
 32 NH/NS CTH 61.II.2. KBo 5.13 rev. iii 29
 NH/NS (// *i-ia-at* KUB 6.41 rev. iii 48 NS,
i-ia-at KBo 4.3 obv. ii 23 NSc?, *[i-ia]-at??*
 KBo 4.7 rev. iii 6 NS) CTH 68. KUB 21.5
 obv. ii 22 NH/NS CTH 76. KBo 4.12 obv.
 13 (DINGIR-LIM-*iš*) NH/NS, 20 (id.)

CTH 87. KUB 23.1 obv. i 39 NH/NSc (// [i-
i]a-at KUB 8.82 obv. 8 NSc), 45 (// *i-ia-at*
 KUB 8.82 obv. 10), obv. ii 17, 26 CTH 105.
 KBo 12.38 rev. iv 1] NH/NSc CTH 121.
DÙ?-iā KBo 5.9 rev. iii 4 NH/NS CTH
 62.II. DÙ-*an-du* KBo 4.12 rev. 9 NH/NS
 CTH 87.

DÙ-ri KUB 14.15 rev. iii 41 (// *ki-ša-at*
 KUB 14.16 rev. iii 10) NH/NS CTH 61.II.2.
 KBo 4.14 obv. ii 12 (*mēhur*
škuwayammanza nom. sg.n.) NH/NSc, 27,
 rev. iii 30, rev. iv 43 CTH 123.

DÙ-ru (*kittaru* S3 med.-pass. imp.) KBo
 5.3+ rev. iii 21 MH/NS // *ki-[it-ta-ru]*? KUB
 19.24 rev. 8 NSa CTH 42. KUB 21.1 obv. ii
 80 NH/NS (// *ki-ša-ru* KUB 21.5 rev. iii 6
 NS, *ki-ša-[ru]* KUB 21.4 obv. i 8 NSc) CTH
 76.

DU¹-u-en KUB 19.55+KUB 48.90 rev.
 45 (phonetic for DÙ-*u-en*) NH/NSbii CTH
 182.

DU₆: Akk. *tillu* “(ruin)-mound”, Hitt. *pup-*
ulli(?).

See Part 3. CHD P 382; Sumerian DU₆ see
 Steinkeller 2007: 219 fn. 2.

^D10 DU₆ (KBo 22.39 rev. iii 10 (HZL?)
 NH/NS CTH 62.II.) cf. van Gessel 1998/II:
 780. URU.DU₆^{MEŠ} nom. pl.: BT i 69 (=
 URU^{A-AN-TA}) NH/NSc CTH 106.

DUB: Akk. *tuppu* “tablet” Hitt. *tuppi-* n.

See Part 3. CAD T 129-149.

DUB.I^{KAM} KBo 10.2 rev. iv 1]? (De
 Martino 2002: 78 n. 228) (OH?/NS) CTH 4.
 KBo 3.67 rev. iv Col. OH/NS CTH 19. KUB
 19.49 rev. iv 51 NH/NS CTH 69. DUB
 [I^{KAM}] Š[A¹A-LA-AK]-ŠA-AN-DU KUB 21.1
 rev. iv 47 NH/NS (= KUB 21.4 rev. iv 18
 NSc: DUB.II^{KA}[^M ŠA] (19) RI-K[I- ...] (20)
 ŠA¹A-[....], // KUB 21.5 rev. iv 47 NS 51:
 TUP-PU RI-KE-EL-T[I Š]A¹A-LA-AK-ŠA-
 AN-DU CTH 76.

KUB 21.29 rev. iv 17 (= ŠA^{URU}TI-LI-Ú-
 RA¹ iš-ji-ú-la-aš) NH/NS CTH 89. KUB
 23.72 rev. 80] (= ŠA KUR^{URU}PA-AH-HU-

W[A ... d]a-a-aš? MH/MS CTH 146. KUB 14.1 edge (MA-AH-RU-Ú ŠA ¹[MA-AD-DU]-WA-AT-TA wa-aš-túl-la-[aš]) MH/MS CTH 147.

[DU]B.II^{KAM} KUB 34.28+, rev. iv 8 NH/NSc CTH 40. DUB.II^{KAM} ŠA ¹HU-UQ-QA-A-NA-A li-in-ki-ia-aš KBo 19.44 +KUB 19.24 left edge MH/NSa CTH 42. DUB.VII^{KAM} KBo 5.6 rev. iv 16 NH/ NSb/c CTH 40. DUB.VIII^{KAM} KBo 5.8 rev. iv 23 NH/NS CTH 61.II.7. DUB.XIII^{KAM} KBo 2.5 rev. iv 29 NH/NS CTH 61.II.10.

DUB.₁BA₁^{HB,A?}-ia KUB 21.38 obv. 20 (acc. pl.) NH/NSbii/c CTH 176. [DUB.-]BA^{MES}-ia iš-hi-ú-li^{HLA} KBo 19.37, 1, DUB.-BA^{MES}-IA-ia ibid. 6 OH/NS CTH 21.

LÚDUB.SAR: Akk. *tupšarru*, Hitt. *tuppala* “scribe”.

LÚDUB.SAR-aš KBo 16.27 rev. iii 12 (= URU^{ha-at-tu-š[i]}) MH/MS CTH 137.

LÚDUB.SAR KBo 1.28 rev. 13 NH/NSc CTH 57. DUB.SAR KBo 12.41 rev. 2 NH/NSc CTH 122. LÚ.MEŠDUB.SAR^{GIŠ}tup-pa-aš nom. pl.: BT i 78 (^{URU}Dagannuntas^{URU}Mūnantass=a ε?; cf. Otten 1988 ad. loc.) NH/NSc CTH 106.

GAL DUB.SAR-i[!] KBo 4.12 obv. 6 NH/NS CTH 87.

DUG: “pot” Akk. *karpatu*.

i-stem c. gender noun [R]I-QA-AM DUG-in KBo 20.26+ rev. 8 (OS/II). DUG GAL^{HLA} DUG TU[R^{HLA}] KBo 3.23 obv. 12 OH/MS (// [DUG] TUR^{HLA} KBo 40.371 obv.[?] 4' CTH 24.

DUG IŠ not in HZL. KBo 12.96 iv 22ff. apud Stefanini 1965: 53f. qualifying GIŠú-e-ra-an (which he translates “braciere”).

DUGUD: Akk. *kabtu*, Hitt. *dassu-*, “heavy”, *nakki-* “significant”.

See discussion Part 3. DUGUD-an-ni KUB 1.8 rev. iv 14 NH/NS (// na-ak-ki-ia-an-ni KBo 3.6 rev.iii 60 NS, 1683/u+ rev. iv 29 NS) CTH 81. DUGUD-ni KUB 21.38 rev.

15 (= ha-an-da-aš) NH/NSbii/c CTH 176. DUGUD-eš-[zi] KBo 14.113, 3 NH/NSc CTH 124. DUGUD-zi KUB 23.44 obv. ii 13 NH/NSc CTH 124.

LÚDUGUD dignitary, lit. “important one” Akk. *kabtu*, Hitt. *nakkis* (?) LÚ.MEŠ DUGUD KUB 36.104, rev. iv 7, 9 OS CTH 8.

NA₄**DUH.ŠÚ.A:** Akk. *dušû* “faience” (?).

NA₄**DUH.ŠÍ.A** = Akk *dušû* in Mesopotamia, also Alalah VII (AIT 456, 26). Mari similar to Hittite. Polvani 1988: 132-136; Dalley 2000.

KBo 15.24 (675/b) ii 7 (jh 415.A); KBo 18.165, 3, 8 (jh 250); KBo 41.128, obv. 22 (mh 822.A); KUB 42.11 obv. v 18 (jh 241.7.A); KBo 16.68 obv. i 2 (mh 627.5); (RS 25.421, 16); 869/z (jh 670); KUB 29.4 obv. i 10 (NSbii 481.A); KBo 34.56, 9 (sjh 450.I); KBo 17.96, 21 (mh 449.8); KUB 29.4 obv. i 17 (NSbii 481.A); KBo 15.24 obv. ii 18, 37 (jh 415.A); KUB 55.57 obv. i 13 (jh 470); KUB 42.99 obv. i 6 (jh 490); KUB 7.48 obv. i 11 (jh 470); KUB 9.33 obv. 14 (jh 725.B); KUB 57.79 rev. iv 3 (sjh 395); KBo 34.66+56 obv. i 9 (sjh 450.I); KBo 15.10 obv. i 8 (mh 443); KBo 12.42 rev. 39.45 (jh 822.B); KUB 42.73 rev. 2 GIŠEN TUR DUH.ŠÚ.A (jh 242.11B). KBo 9.91 obv. 9 (jh 241); KBo 4.1 obv. 21, 37 (jh 413.A); KBo 4.1 rev. 15, 18 (jh 413.A); DUH.ŠÚ.A: KUB 60.29 obv. 4 (jh 250); KUB 31.65b, 2, 7 (jh 240); KBo 18.161 rev. 10 (sjh 242.13); KUB 42.33, 6 (jh 250); KUB 42.11 obv. ii 19, 20, 28 rev. v 30], 31], all GIŠEN ε, (jh 241.7); VSNF 12.116, 5, 7, 8, 11, 12, all GIŠEN ε, (sjh 241); KBo 18.173 2], 3], 4] (jh 241.7.B); KUB 42.20, 3, 5, GIŠEN ε (jh 241.6B); KUB 42.11 obv. ii[?] 8, GIŠEN ε, (jh 241.7.A).

DUMU: Hitt. “?”. Akk *māru*, “son, child”.

DUMU in filiation: DUMU ¹AH[-] KUB 14.1 obv. 58 (pu-uš-ku-ru-nu-wa-an=na ε) MH/MS CTH 147. DUMU ¹AR-NU-WA-AN-

DA, ŠA ε: KUB 21.7 rev. iii² 9 (-L]I-IA-MA ε; Photo N04200) NH/NS CTH 126. DUMU ¹*HA-AN-TI-I-LI* KBo 3.67 obv. ii 10 OH/NS CTH 19. DUMU ¹*I-NI-D10-UB* KUB 40.37 obv. i 3 NH/NSc CTH 122. DUMU ^D*İŞKUR* BT rev. iii 67 NH/NSc CTH 106. DUMU ¹*IT-TI-I-LI* KBo 8.35 rev. iii 4 MH/MS CTH 139. DUMU ¹*K[A]-AZ-ZI-PÍ-IR-RI* KBo 8.35 rev. iii 2 MH/MS CTH 139. DUMU ¹*LUGAL-D30-UH* KBo 4.4 rev. iii 13 NH/NS CTH 61.II.5. DUMU ¹*MI-ID-DAN-NA-MU-U-WA* acc. sg.: KBo 4.12 obv. 18 NH/NS, 30 (-DAN^{AN}-) CTH 87. DUMU^{MES} ¹*MI-ID-DAN^{AN}-NA-A.A* KBo 4.12 rev. 7 NH/NS CTH 87. DUMU^{MES} ¹*MI-ID-DAN^{AN}-NA-MU-U-WA*, A-NA ε: KBo 4.12 obv. 26 (= *ser memiyahhat*) NH/NS CTH 87. DUMU ¹*MUR-ŠI-LI* KUB 1.1 obv. i 2 NH/NS (// KBo 3.6 obv. i 2 NS, KUB 1.2 obv. i 2 NS, KUB 19.69 obv. ¹ 2 NSc?) CTH 81. KBo 4.12 obv. 1 NH/NS CTH 87. KBo 6.28 obv. 3 NH/NS CTH 88. KUB 21.29 obv. i 2 NH/NS CTH 89. DUMU ¹*MUR-ŠI-DINGIR-LIM* KUB 21.5 obv. i 1 NH/NS (// DUMU[.] KUB 21.2 obv. i 2 NSc) CTH 76. KBo 6.29 obv. i 2 NH/NS CTH 85.1.

DUMU ¹*MU-U-WA-UR.MAH* KUB 14.15 rev. iv 19 NH/NS CTH 61.II.2. DUMU ¹*MU-U-WA-UR.[MAH]* KBo 16.104 rev. iv 53 NH/NS CTH 61.II.2. DUMU ¹*NIR.GÁL* KUB 23.1 obv. ii 21 NH/NSc CTH 105. DUMU ¹*PÍ-AZ-ZI* KUB 23.28+, obv. ii 7 OH/NS CTH 14. DUMU ¹*PÍ-IG-GA-PA-AZ-ZU-U-I* KBo 8.35 rev. iii 3 MH/MS CTH 139. DUMU ¹*PÍ-I-PÉ-EL-LU-x* KBo 8.35 rev. iii 2 MH/MS CTH 139. DUMU ¹*PÍ-IT-HA-A-NA* KBo 3.22, 1 (OS) CTH 1. DUMU ¹*SU-UP-PÍ-LU-LI-U-MA* KBo 3.3+ obv. i 1 NH/NS (// KUB 19.42 obv. i 2), KUB 19.45 obv. i 2] NS) CTH 63. DUMU^{MES} ¹*ŠU-UP-PÍ-LU-LI-[U-MA]*, [A-N]A ε: KUB 40.37 obv. i 5 NH/NS? CTH 122. DUMU ¹*TE-ET-TE* KBo 3.3+ obv. i 27 NH/NS CTH 63. DUMU ¹*TE-LI-PÍ-NU* KBo 4.4 obv. ii 15 NH/NS CTH 61.II.5. DUMU ¹*DU-UD-HA-LI-IA* KUB 21.7 rev. iii² 11

NH/NS CTH 126. DUMU ¹*TU-UD-HA[-LI-IA]* KBo 12.38 obv. ii 7 (nom.) NH/NSc CTH 121. DUMU ¹*TU-UD-HA-LI-IA* KBo 12.41 obv. 2] NH/NSc CTH 122. KUB 19.28 rev. iv 16 NH/NS CTH 145. DUMU ¹*U-UH-HA-LÚ* KBo 3.4 obv. ii 67, KUB 23.125 rev. iii 4 NH/NSc? CTH 61.I. DUMU ¹*U-ŠA-A-PA* KUB 23.72 obv. 4 MH/MS CTH 146. DUMU ¹*ZI-DA-A* KBo 5.8 obv. ii 19 NH/NS, 21 CTH 61.II.7. KUB 1.1 obv. i 28 NH/NS (// KBo 3.6 obv. i 24 NS, KUB 1.5 obv. i 3] NS?), 33 (// *ibid.* 28), obv. ii 74 (// KBo 3.6 obv. ii 54) CTH 81. DUMU ¹*D30-D10* KUB 1.1 rev. iv 3 NH/NS (// KUB 1.4+ 674/v rev. iii 48 NS, ¹[A]R-MA-D10 KUB 1.10+ rev. iii 18 NS) CTH 81. DUMU ¹*ZI-IT-TA-RA* KUB 19.12 rev. iii 14 NH/NS Güterbock 1956: 62 NH/NS CTH 40.

Nom. Sg. Hitt.: DUMU-*aš* KBo 3.27, 14 OH/NS CTH 5. KBo 7.14 obv. ii 12 (case?) OS CTH 15. KUB 19.29 obv. i 10 NH/NSc CTH 61.II. KUB 19.29 rev. iv 16, 20 NH/NSc CTH 61.II. KUB 6.42 obv. i 4 NH/NS CTH 68. KUB 19.49 obv. i 3 NH/NS CTH 69. KUB 1.1 obv. i 11 NH/NS (// KBo 3.6 obv. i 11 NS, KUB 1.2 obv. i 11 NS) *ibid.* 12 (// KUB 1.2 obv. i 11, clause omitted in KBo 3.6), 73 (*esun*; // KBo 3.6 obv. i 63 NS, KUB 2.11+ obv. i 5 NS?), rev. iii 40 (*huihussuwallis* ε; // 922/v, 9 NS) CTH 81. KBo 6.29 obv. i 35 NH/NS CTH 85.1. BT obv. ii 91, 92 NH/NSc CTH 106. KUB 26.33 obv. ii 16 (= SAG.DU-*aš e-eš-ta*) NH/NSc CTH 122. KUB 23.88 rev. 22 NH/NSbii CTH 175. KUB 14.3 rev. iv 34 (*esun*) NH/NSc CTH 181. [D]JUMU-*aš-ma-wa-aš-ši* (= -as=ma=wa=ssi) KBo 14.12 rev. iv 19 NH/NS CTH 40.

DUMU-*la-aš* KBo 3.4 obv. i 14 NH/NSc? (// KBo 16.1 obv. 23] NS) CTH 61.I. KBo 4.4 obv. ii 4 NH/NS CTH 61.II.5. KBo 5.13 rev. iv 19 NH/NS (// KUB 6.41 rev. iv 27 NS) CTH 68. Voc. Sg.: DUMU-*la-ma-aš-ša-an* (-*la=ma=ssan*) KUB 1.16 rev. iii 62 // Akk. DUMU-*ri* OH/NS CTH 6.

Acc. sg. Hitt.: DUMU-*la-an* KBo 3.4 obv. i 24 NH/NSc?, ii 12 (// KBo 16.1 rev. iii 11 NS) CTH 61.I.A. DUMU-*an* KBo 3.38 obv. 21 (OH/NS) CTH 3. (*ḥassannas* =) KBo 3.1 obv. ii 35 OH/NS CTH 19. KUB 19.49 obv. i 68 NH/NS CTH 69. DUMU-*an* KUB 21.1 obv. i 74 ([*ḥass*]a ḥanzassa tuēl =) NH/NS CTH 76. KUB 1.1 obv. i 17 NH/NS (// KBo 3.6 obv. i 15 NS, KUB 1.2 obv. i 16 NS) CTH 81. KBo 6.29 obv. i 7 NH/NS, + KUB 23.127 rev. iii 10 CTH 85.1. KUB 21.37 obv. 40 NH/NS CTH 85.2. KBo 4.12 obv. 5 (*kap-pí-in* =) NH/NS CTH 87. KBo 4.10 obv. 4 NH/NS, BT ii 90 NSc CTH 106.

DUMU-*aš-ša-an* (-*an* + -*šan*) KBo 3.35 obv. i 10 OH/NS CTH 8. KBo XIX 96, 2] OH/NS CTH 19. DUMU-*ša-an* KUB 1.16 rev. iii 42 OH/NS CTH 6.

Abstract: DUMU-*an-ni* KUB 6.43 obv. i 8 NH/NS (KUB 6.41 obv. i 27 NS), 10 CTH 68. DUMU-*an-na-aš-mu* KUB 14.3 obv. ii 59 NH/NSc CTH 181.

+ encl. S1 Hitt.: DUMU-*mi-iš* KUB 1.16 obv. ii 52 OH/NS CTH 6. DUMU-*mi-ša* KBo 3.27, 14 OH/NS CTH 5. DUMU-*mi (la-ba-ar-ni ... pí-il-ḥ[u-un])* KUB 1.16 obv. ii 31 OH/NS CTH 6. DUMU-*la-ma-an* KUB 1.16 ii 4 (// Akk. DUMU-*am*), 57, [63] OH/NS CTH 6.

Akkadographic complement: DUMU-*RU* KBo 3.1 obv. ii 36 (// DUMU^{MEŠ}.NITA KBo 12.4 obv. ii 5), 37 OH/NS CTH 19. DUMU-*RI* (ŠA = *kattan*) KBo 5.6 rev. iv 15 NH/NSb/c CTH 40. DUMU-*RI* (d.-l. sg. *A-NA* = *katta*) KBo 14.12 rev. iv 22 NH/NS CTH 40.

+ encl. S1 Akkgr.: DUMU-*IA* KUB 1.16 obv. ii 14 (// Akk. [DUMU]-*ri*), 37, rev. iii 27 OH/NS CTH 6. KBo 5.6 rev. iii 49 (acc.), 53 NH/NSb/c, KBo 14.12 rev. iv 10 (acc.) NS CTH 40. KBo 5.3+ obv. i 34 (*ammel* =), also 37 MH/NS CTH 42. KUB 1.1 rev. iv 78 NH/NS CTH 81. Bo. 2810 obv. ii 4 (voc. sg.) NH/NSb, 8 (voc. sg. *iyat* S2 pret.), 11

(voc. sg.), 13 (id.) CTH 127. KUB 14.3 obv. ii 4 (acc.) NH/NSc CTH 181. KUB 19.55+ 48.90 obv. 2 (voc. sg.) NH/NSbii, 21, 35, rev. 2, 40 CTH 182. *IT-TI* =: KUB 19.55 + KUB 48.90 rev. 39 NH/NSbii CTH 182.

DUMU-*IA-ia* KBo 5.3+ obv. i 9 MH/NS CTH 42. DUMU-*IA-ia-at-ta* acc. sg.: KUB 1.1 rev. iv 76 NH/NS CTH 81. DUMU-*IA-ma*: voc. sg. KUB 19.55 obv. 1 NH/NSbii CTH 182. *A-NA* =: KUB 21.37 obv. 11 NH/NS CTH 85.2. DUMU-*IA-ma-wa-mu* (nom. sg.) KBo 5.6 rev. iii 11 NH/NSb/c CTH 40. DUMU-*IA-wa-mu* KBo 5.6 rev. iv 6 NH/NSb/c CTH 40. DUMU-*IA-ma-mu-kán* Bo. 2810 obv. ii 6 (voc. sg.) NH/NS CTH 127.

DUMU-*KA* acc. sg.: KBo 5.6 rev. iii 13 NH/NSb/c ibid. iv 11, KBo 14.12 rev. iv 24 NH/NS CTH 40. KBo 5.4 obv. 41 NH/NS CTH 67. KBo 4.10 obv. 7 NH/NS, BT ii 96 NSc CTH 106. DUMU-*KA-ia* acc. sg.: KBo 5.9 obv. i 26 NH/NS CTH 62.II.

DUMU-*ŠU* nom. sg.: KBo 3.57 obv. 4 OH/NSb/c CTH 11. KBo 4.4 obv. ii 11 NH/NS CTH 61.II.5. KBo 3.3+ obv. ii 6 NH/NS (// KUB 19.41 obv. ii 9 NS), 15 (// ibid. 19) CTH 63. KBo 5.13 obv. i 15 NH/NS, 19 (// KBo 4.3 obv. i 8 NS), KBo 4.3 rev. iv 42 NSc? CTH 68. KUB 23.68 obv. 23 NH/NS CTH 133. DUMU-*ŠU* (case?) KBo 19.91, 2 // KUB 31.5 obv. ii 2] OH/NSc? CTH 14.

DUMU-*ŠU* acc. sg.: (*ḥassannassas* =) KBo 3.1 obv. ii 6 OH/NS CTH 19. (PN =) KBo 5.6 obv. ii 29 (acc. sg.) NH/NSb/c, KBo 14.12 rev. iii 17 NH/NS CTH 40. KUB 19.25 obv. i 3 NH/NS CTH 44. KBo 3.4 obv. ii 22 NH/NSc? (// KBo 16.1 rev. iii 26 NS) CTH 61.I. KUB 23.1 obv. ii 26 NH/NSc, KUB 31.43 obv. 8 NSc CTH 105. BT obv. ii 86 (*apēl* =; f.) NH/NSc CTH 106.

DUMU-*ŠU* d.-l. Sg.: KUB 1.16 rev. iii 55 (A-NA ¹*MU-UR-ŠI-I-LI* =) OH/NS CTH 6. (A-NA PN =) KBo 3.3+ obv. ii 9 NH/NS (// KUB 19.41 obv. ii 13 NS) CTH 63.

DUMU-*ŠU-ia* (acc. sg.) KUB 19.67 obv. i 24 NH/NS CTH 81. DUMU-*ŠU-ia* KBo 3.1 obv. ii 60 OH/NS CTH 19. DUMU-*ŠU-ia-at*, *A-NA* ε: KBo 4.10 rev. 23 NH/NS (cf. *A-NA* DUMU-*ŠU-at* BT iv 24 NSc) CTH 106. DUMU-*ŠU-ma-wa-aš-ši-za-kán* acc. sg.: KBo 3.4 obv. i 11 NH/NSc? (// KBo 16.1 obv. 18 NS) CTH 61.IA DUMU-x[(acc. sg.) KBo 22.2 obv. 11 (OH/MS), DU[MU] KBo 3.38 obv. 22 (OH/NS) CTH 3.

Plural: DUMU^{MEŠ}-*uš* acc. pl.: KBo 22.2 obv. 4 (OH/OS) CTH 3. DUMU^{HIA} acc. pl.: KUB 1.1 obv. i 9 NH/NS (// DUMU^{MEŠ} KBo 3.6 obv. i 8 NS, KUB 1.2 obv. i 8 NS) CTH 81. DUMU^{HIA}-*KU-NU* KBo 8.35 obv. ii 23 (acc. pl.) MH/MS CTH 139.

DUMU^{MEŠ} nom. pl. KBo 22.2 obv. 11 (*UM-MA* ε), 18 ([*ha-an-te-e*]z-zi-aš! ε *ni-ku-uš-mu-uš na-at-f[a g]a-ni-eš-šir*) OH/MS CTH 3. DUMU^{MEŠ} (nom. pl. *akteni ziga* ε LÚ.M[ES..]) KBo 3.23 rev. 4 CTH 24. KUB 21.37 obv. 12 (ε MUNUS.LUGAL) NH/NS CTH 85.2. DUMU^{MEŠ} acc.pl.: KBo 22.2 obv. 1 OH/MS CTH 3. KBo 40.1 r.col. 5 (DUMU^{MEŠ} DUMU.MUNUS^{MEŠ}) OH/NS CTH 24. KUB 19.49 obv. i 69 (ε *sullin pāi*) NH/NS CTH 69. DUMU^{MEŠ} dat.pl.: KUB 21.37 obv. 9] NH/NS CTH 85.2. KUB 36.106 rev. 6' (*ap-pa-an-tu*) OH/OS? CTH 27.

Case?: DUMU^{MEŠ} KUB 1.16 obv. ii 2 OH/NS CTH 6. KBo 3.27, 8 (gen. pl?) OH/NS CTH 5.

DUMU^{MEŠ}-*IA* nom. pl. KBo 5.3+ obv. i 12 MH/NS CTH 42. DUMU^{MEŠ}-*KA* (nom. pl.) KBo 5.6 rev. iii 11 NH/NSb/c, ibid. iv 9 (ε *-wa-at-ta*) CTH 40. KBo 5.13 obv. ii 11 NH/NS CTH 68. KUB 21.5 obv. ii 11 (*-ħassa* [*ħanzassa*]) NH/NS CTH 76. KBo 4.10 obv. 6 NH/NS CTH 106.

DUMU^{MEŠ}-*KA* acc. pl.KBo 5.3+ obv. i 34 (bis, second with *tuel* -) MH/NS CTH 42. DUMU^{MEŠ}-*KA* (*A-NA* ε) KBo 5.3+ obv. i 36 MH/NS CTH 42. *Iš-TU* ε: KUB 21.1 rev. iv

34 NH/NS CTH 76. DUMU^{MEŠ}-*KA-ia* acc.pl.: KBo 5.3+ obv. i 37 MH/NS CTH 42. Uncertain case: KUB 21.1 obv. ii 45 NH/NS CTH 76.

DUMU^{MEŠ}-*KU-NU*, *QA-DU* ε: KUB 26.77 obv. i 11 (ε *arha suwe*) OH/NS CTH 23. KUB 21.18 rev. 8 NH/NS CTH 51.II. KBo 5.3 rev. iv 17, 37] MH/NS CTH 42. DUMU^{MEŠ}-*KU-NU* (case?) KUB 31.64 obv. ii 5 OH/NSc CTH 12.

DUMU^{MEŠ}-*ŠU* nom. pl.: KBo 3.67 obv. i 2], 14 (// KBo 3.1 obv. i 12, KUB 11.1 obv. i 12) KBo 3.1 obv. i 23 (=KUB 11.1 obv. i 23 MS?), ii 41 OH/NS, DUMU^{MEŠ}-*ŠU* (*kuissa* ε) KBo 3.67 obv. i 9; KBo 3.1 obv. i 17 OH/NS CTH 19. DUMU^{MEŠ}-*ŠU* acc. pl. KBo 22.2 KBo 22.2 obv. 3 (OH/MS) CTH 3. KUB 1.16 rev. iii 41 OH/NS CTH 6. KBo 8.42 rev.? 7' (nom.?) (OS) CTH 9. KUB 36.127 rev. 12 (acc. pl.) MH/NS? CTH 41.

QA-DU DUMU^{MEŠ}-*ŠU* KUB 26.71 obv. 11 (OH/NS), var. [DUMU^{MEŠ}-*ŠU*] *QA-DU* KUB 36.98b obv. 11 (OH/NS) CTH 1. [*QA-DU* DUMU^{MEŠ}-*ŠU* *ku-e]n-nir* at KBo 3.1 obv. i 57 OH/NS restored from *qa-du* DUMU^{MEŠ}-*šu* (Akk.) KBo 1.27 obv. ii 4 (possibly // *G[A-DU DUMU^{MEŠ}-*ŠU*]* at KBo 3.67 obv. ii 2 OH/NS but cf. *QA-DU* DUMU^{MEŠ}-*ŠU* ibid. 10. obv. ii 2 read *-ká[n e-ip-pir* *QA-DU* DUMU^{MEŠ}-*ŠU..]* at Hoffmann 1984: 22) *QA-DU* D[U] DUMU^{MEŠ}-*ŠU*] KBo 3.1 obv. ii 7, 8 (// [*QA-DU*] DUMU^{MEŠ}-*ŠU*] KUB 11.1 obv. ii 15 MS?) CTH 19. ŠA DUMU^{MEŠ}-*ŠU* KBo 3.27, 7 OH/NS CTH 5. DUMU^{MEŠ}-*ŠU* (*A-NA* ε) KBo 3.1 obv. ii 54, 56 (// KUB 11.6 obv. ii 2) OH/NS CTH 19. *A-NA* DAM-*ŠU* DUMU^{MEŠ}-*ŠU* KBo 3.46 obv. ii 11 OH/NSc CTH 13. DUMU^{MEŠ}-*ŠU* (*A-NA* ε) KBo 10.12 obv. ii 5, 7 NH/NSc CTH 49.II.

DUMU^{MEŠ}-*ŠU-NU* acc. pl.: KUB 19.9 obv. i 17 NH/NSb CTH 83. DUMU^{MEŠ}-*ŠU-NU-ia-aš-ši* nom. pl.: KBo 3.4 obv. ii 51 (pl. for. sg. pron.!), 52 (id. *-ma-za*) NH/NSc? CTH 61.I.

DUMU.MUNUS: Hitt. “?”, Akk. *mārtu* “daughter”.

DUMU.MUNUS-*an* (acc. sg.): KUB 1.1 obv. i 10] NH/NS (// KBo 3.6 obv. i 9 NS, KUB 1.2 obv. i 9 NS) CTH 81.

DUMU.MUNUS ^DA[L-LA-TI] (Hepat) KBo 10.2 ii 38 // VBoT 13, 14] (both OH/NS) CTH 4.

DUMU.MUNUS ¹PÉ-EN-TI-IP-[ŠAR]-*RI* KUB 1.1 + 1304/u rev. iii 1 NH/NS (// KBo 3.6 obv. ii 60 NS) CTH 81. KBo 6.29 obv. i 17 (= ¹PÉ-EN-TI-IP-LUGAL) NH/NS CTH 85.1. DUMU.MUNUS ¹Ú-[ŠA-A-PA] KUB 23.72 rev. 6 (QA-DU *z*) MH/MS CTH 146. DUMU.MUNUS ^DUTU KBo 3.38 obv. 3 (OH/NS) CTH 3.

DUMU.MUNUS nom. sg.: KBo 3.1 obv. ii 38 (*hanteziyas*) OH/NS CTH 19. KUB 21.38 rev. 5 (*ari*) NS/NSbii/c CTH 176. Acc. Sg.: DUMU.MUNUS KBo 3.38 obv. 10 OH/NS CTH 3. KUB 1.16 obv. ii 69 OH/NS CTH 6.

ŠA *z*: BT rev. iii 11 (= NUMUN-*an*) NH/NSc CTH 106. KUB 23.72 rev. 55 MH/MS CTH 146. KUB 21.38 obv. 49' (ŠA LUGAL GAL *z*) NH/NSbii/c, 55' (id.), 63', rev. 1 (*pa-ra-a [p]é-eš-ti*) CTH 176.

DUMU.MUNUS-*TI* KUB 1.16 rev. iii 25 OH/NS CTH 6. DUMU.MUNUS-*IA* KBo 3.38 obv. 12 nom./acc.sg. (OH/NS) CTH 3. KUB 14.1 obv. 77 MH/MS CTH 147. ŠA *z*: KUB 21.12 rev. iii 16 (= ^{1/2}HA[....-a]*n-ti-iš*) NH/NS CTH 85.1. DUMU.MUNUS-*KA* KBo 5.3 rev. iii 65 MH/MS CTH 42. KUB 14.1 obv. 76 MH/MS CTH 147.

DUMU.MUNUS-ŠU, *IT-TI* *z*: KUB 23.72 rev. 9 MH/MS CTH 146. DUMU.-MUNUS-ZU acc. sg.: KUB 14.16 rev. iv 13 (// KUB 14.15 rev. iv 40) NH/NS CTH 61.II.2. KBo 4.4 rev. iv 58 (acc. sg.) NH/NS CTH 61.II.5. KUB 6.44 obv. i 7 NH/NS CTH 68. KUB 23.72 obv. 16 MH/MS CTH 146. KUB 14.1 obv. 80]] (ŠA ŠA-ŠU *z*) MH/MS CTH 147. DUMU.MUNUS-ZU-*ia* acc. sg.: KUB 14.1 obv. 85 MH/MS CTH 147.

DUMU.MUNUS^{MEŠ}-ŠA KBo 22.2 obv. 17 acc. pl. OH/MS CTH 3.

DUMU.MUNUS-*ma*, ŠA *z*: KBo 4.10 obv. 12 (gen. for acc.) NH/NS (// ŠA DUMU.MUNUS-*ma* NUMUN-*an* BT iii 11 NSc) CTH 106. ¹DUMU.MUNUS-pát¹ KUB 21.38 obv. 28 (acc. sg.) NH/NSbii/c CTH 176. DUMU.MUNUS-wa, KUB 21.38 obv. 25 (acc.) NH/NSbii/c CTH 176. A-NA *z*: KUB 21.38 obv. 17, 41 NH/NSbii/c CTH 176. ŠA *z* KUB 21.38 obv. 34 (= za-lu-ga-nu-m[ar]) NH/NSbii/c CTH 176. DUMU.MUNUS-wa-ta KUB 21.38 obv. 7 (acc. sg.) NH/NSbii/c CTH 176. DUMU.MUNUS-za-kán KUB 21.38 obv. 26 NH/NSbii/c CTH 176. DUMU.MUNUS LÚ-LIM KUB 23.72 rev. 58a MH/MS CTH 146.

DUMU^{MEŠ} DUMU.MUNUS^{MEŠ} (acc. pl.) KBo 40.1 r.col. 5 OH/NS CTH 24. DUMU.NITA^{MEŠ} DUMU.MUNUS^{MEŠ} acc. pl.: KUB 1.1 rev. iii 4 NH/NS CTH 81. DUMU.MUNUS ne-pí-ša-aš KI-T[I?] KUB 21.38 obv. 6 NH/NSbii/c CTH 176. DUMU.MUNUS KUR ^{URU}KA-RA-AN-DU-NI-IA-A[Š] KUR ^{URU}ZU-LA-BI KUR ^{URU}A-AŠ-ŠUR, A-NA *z* KUB 21.38 obv. 13 (ku-e-da-ni *z* ha-an-^rda^l-m[i]) NH/NSbii/c CTH 176. DUMU.MUNUS KUR ^{URU}GA-RA-AN-DU-NI-IA-A[Š] KUB 21.38 obv. 47 (acc. sg.) NH/NSbii/c CTH 176. DUMU.MUNUS ^{URU}KAR-DU-NI-IA-AŠ-wa-aš KUB 21.38 rev. 7 NH/NSbii/c CTH 176.

cf. DUMU.MUNUS LUGAL.

XXX MUNUS.DUMU ha-a-aš-ta KBo 22.2 obv. 6, 13 OH/MS CTH 3. Sum. lit. // “little girl” MUNUS.TUR).

DUMU.NITA: “male child”.

Marizza 2007a: 9 with further lit. Discussion Part 3. DUMU.NITA-*an* KBo 12.3 rev. iv 17, 20 OH/NS CTH 2.

DUMU.NITA KBo 12.3 rev. iv 3 (nom.sg.) OH/NS CTH 2; KBo 3.1 obv. ii 38 nom. sg. c. OH/NS (// KBo 12.4 obv. 6 MS?) CTH 19. KUB 6.43 obv. i 7 NH/NS (// KBo 4.7 obv. i 25 NS, KUB 6.41 obv. i 26 NSc?)

CTH 68. KUB 6.41 obv. i 23 NH/NS; KBo 5.13 obv. i 12 NH/NS (// KBo 4.7 obv. i 60 NS) CTH 68.

Acc. sg.: KBo 5.9 obv. i 22 NH/NS (*iysi*) CTH 62.II. KUB 23.72 rev. 55 MH/MS CTH 146. A-NA =: KUB 23.127 rev. iii 3 NH/NS, 5 CTH 85.1. ŠA =: KBo 4.10 obv. 10 (gen. for nom.) NH/NS (// ŠA DUMU.NITA NUMUN-aš BT iii 10 NSc) CTH 106. KUB 14.3 obv. ii 30 (acc. = *tuhkanti*-?) CTH 181.

DUMU.NITA-ma acc. sg.: KBo 6.29 rev. iii 31 NH/NS CTH 85.1. DUMU.NITA-^{du}¹-ma-at KUB 23.88 rev. 21 NH/NSbii CTH 175. DUMU.NITA-wa nom. sg.: KUB 6.43 obv. i 6 NH/NS (// KBo 4.7 obv. i 23] NS) CTH 68.

DUMU.NITA-ŠU-wa-an KBo 8.42 rev.[?] 2 (*da-iš-te-e[n]*, OS) CTH 9. DUMU.NITA^{MEŠ} ¹AM-MU-NA ^{LÚ}_{t[u-]} KUB 11.3, 5 (case?) OH/NS CTH 23.

Nom. pl.: DUMU.NITA^{MEŠ} KBo 22.2 obv. 7] (OH/MS), ibid. 13 x 2 CTH 3. Acc.pl.: KUB 1.1 rev. iii 4 NH/NS CTH 81. KUB 21.37 obv. 10 (= ^DUTU^{ŠI}) NH/NS CTH 85.2. KUB 21.38 obv. 58 (= DUMU.-MUNUS^{MEŠ}) NH/NSbii/c CTH 176. Dat. Pl.: A-NA DUMU.NITA^{MEŠ}-ŠA KBo 22.2 Obv. 17 (OH/MS) CTH 3.

Abstract: DUMU.NITA-an-ni KBo 5.13 obv. i 13 NH/NS (// DUMU-an-ni KBo 4.7 obv. i 61 NS) CTH 68.

DUMU NIN(-TI): “sister's child, nephew”. DUMU NIN-TI-ŠU KUB 1.16 ii 9 (= Akk. DUMU NIN₉-šu?) OH/NS CTH 6. DUMU NIN-ŠU KUB 21.1 rev. iii 35 NH/NS (// DUMU.NIN₉-ŠU KUB 21.5 rev. iii 50 NS) CTH 76.

DUMU.ŠEŠ: “brother's child”.

DUMU.ŠEŠ-JA nom. sg.: KUB 6.43 obv. i 8 NH/NS (// KBo 4.7 obv. i 26 NS, KUB 6.41 obv. i 27 NS) CTH 68. KUB 21.37 obv. 18] NH/NS CTH 85.2. Acc. sg.: KBo 4.12 obv. 20a NH/NS CTH 87. DUMU.ŠEŠ-ŠU KBo

10.2 obv. i 3 (nom. sg.) // KBo 10.3 obv. i 2] (both OH/NS) CTH 4. DUMU.ŠEŠ-ŠU acc. sg.: KBo 5.13 obv. i 13 NH/NS (// KBo 4.7 obv. i 61 NS, KBo 4.3 obv. i 1 NS) CTH 68.

DUMU.DUMU: “grandson” c. Luw. *ḥamsi-*, Hitt. *hassa* (?)

See Part 3. Melchert 1973: 57ff., with different interpretation; Kloekhorst 2008: 324f.

DUMU.DUMU-ŠU KBo 6.29 obv. i 3 (= ŠA ¹ŠU-UP-PÍ-LI[-]) NH/NS CTH 85.1. KBo 4.12 obv. 3 (= ŠA ¹ŠU-UP-PÍ-LU-U-LI-MA) NH/NS CTH 87. KBo 6.28 obv. 3 (ŠA ¹ŠU-UP-PÍ-LU-LI-U-MA) NH/NS CTH 88. KUB 21.29 obv. i 3] (id.) NH/NS CTH 89.

KBo 12.41 obv. 3 (= ŠA ¹GIŠ¹GIDRU-DINGIR^{M[ESI?]}) NH/NSc CTH 122.

DUMU.DUMU-ŠU KUB 1.1 obv. i 3 (= ŠA ¹ŠU-UP-PÍ-LU-LI-U-MA) NH/NS (// KBo 3.6 obv. i 3 NS, KUB 1.2 obv. i 3 NS, // DUMU.DUMU-ŠU KUB 19.69 obv. i 1] NSc?) CTH 81. KBo 12.38 obv. ii 8 (= ŠA ¹HA-AT-T[U-ŠI-LI] NH/NSc CTH 121.

Plural: [D]JUMU.DUMU^{M[ESI?]} (A-NA =) KBo 10.12 obv. ii 7 NH/NSc CTH 49.II. DUMU.DUMU^{MEŠ}-KU-NU-ma-aš-ma-aš KUB 23.68 rev. 9 NH/NS CTH 133. DUMU^{MEŠ}.DUMU^{MEŠ!}-ŠU KBo 1.28 obv. 8 (= zi-la-ti-[ia]) NH/NSc CTH 57.

“Son or grandson”:

DUMU^{MEŠ} ^DUTU^{ŠI} DUMU.DUMU^{MEŠ} ^DUTU^{ŠI} KBo 4.12 rev. 4 NH/NS, 9 CTH 87. DUMU^{MEŠ} DUMU.DUMU^{MEŠ} NUMUN ŠA ^DUTU^{ŠI} acc. pl.: KUB 23.1 obv. ii 4 (+ KUB 23.37 obv. edge) NH/NSc, 9, 32 CTH 105. A-NA =: KUB 23.1 obv. ii 31 NH/NSc CTH 105.

DUMU-IA DUMU.DUMU-IA nom. sg.: KBo 6.28 rev. 18 NH/NS CTH 88. = *ha-aš-ša ha-an-za-aš-ša*] KUB 21.1 obv. i 68 (*pahsanzi*) NH/NS CTH 76. KUB 21.15 rev. iv 7 (= *ha-aš-š[a]*) NH/NS CTH 85.1. BT obv. ii 73! (DUMU-IA DUMU-IA¹-ia) NH/NSc, 76 CTH 106. [DUMU-IA] DUMU.-DUMU-IA *ha-aš-ša ha-an-za-aš-ša-an* KUB 23.127 rev. iii 14 NH/NS CTH 85.1.

acc. pl.: KUB 21.1 obv. i 70 NH/NS (// KUB 21.3 obv. i 1] NSa) CTH 76. DUMU^{MEŠ}-IA DUMU.DUMU^{MEŠ}-IA

nom. pl.: KUB 21.1 obv. i 74 ([*pah*] *santari=pat*) NH/NS CTH 76. Acc. pl. ≠ *hassus* [*hanzassus*] KBo 5.12 rev. iv 9 MH/NS CTH 42. KBo 5.9 obv. i 28 NH/NS CTH 62.II. DUMU^{MEŠ}-IA DUMU.DUMU^{MEŠ}-IA (A-NA ≠) KBo 5.9 obv. i 22 NH/NS CTH 62.II.

DUMU-KA DUMU.DUMU-KA nom. sg.: KBo 4.10 obv. 8 NH/NS (// NUMUN-an-za BT ii 98 NSc), 9] (// BT ii 99) CTH 106. DUMU-KA DUMU.DUMU^{MEŠ}-KA KUB 21.5 obv. ii 6 (*kuiski, sanhanzi*) NH/NS (// KUB 21.3 obv. i 9]) NS) CTH 76.

DUMU^{MEŠ}-KA DUMU.DUMU^{MEŠ}-KA QA-DU ≠: KUB 21.1 rev. iv 42] NH/NS (// KUB 21.4 rev. iv 12 NSc) CTH 76.

DUMU-ŠU DUMU.DUMU-ŠU nom. sg. KBo 1.28 obv. 11 (ŠA ¹PÍ-IA-ŠI-LI *ku-iš* ≠) NH/NSc CTH 57. BT rev. iii 11 (= ŠA ^{1,D}KAL) NH/NSc CTH 106. A-NA ≠: BT obv. ii 95 NH/NSc, KBo 4.10 rev. 13 NS (= ŠA ¹UL-MI-^D10-UB; cf. BT iv 13 A-NA NUMUN ^{1,D}LAMMA) CTH 106.

DUMU-ŠÚ DUMU.DUMU-ŠÚ nom. sg.: KUB 1.1 obv. i 7 NH/NS (// KBo 3.6 obv. i 6 NS, KUB 1.2 obv. i 6 NS, [DUMU-Š]U DUMU.DUMU-ŠU KUB 19.69 obv. i 7 NSc?), KUB 1.1 rev. iv 86 (// Bo 68/85+ KBo 3.6 rev. iv 46 NS, // DUMU-ŠU DUMU.DUMU-ŠU KUB 1.3 rev. iv 8 NS) CTH 81. KUB 23.127 rev. iii 11] NH/NS (// KUB 21.15 rev. iii 6! NS, final DUMU-ŠÚ looks quite like AL!?) CTH 85.1.

DUMU^{MEŠ}-NI DUMU DUMU^{MEŠ}-NI KBo 4.12 rev. 8 NH/NS CTH 87. DUMU^{MEŠ}-ŠU-NU *ku-i-e-eš* DUMU.DU-MU^{MEŠ}-ŠU-NU *ku-i-e-[eš]* KUB 23.11 obv. ii 38 MH/NSc CTH 142.

[DUMU.DUMU]U.DUMU-ŠU “his great-grandson” or “descendant” KBo 6.28 obv. 4 (= ŠA ¹HA-AT-TU-ŠI-LI) NH/NS CTH 88.

DUMU.DUMU.DUMU-ŠÚ KBo 12.38 obv. ii 9 (= ŠA ¹MU[R]-ŠI-^TDINGIR-LIM^T) NH/NSc CTH 121.

DUMU^{URU}GN: “citizen of GN”.

See Part 3 s.v. LÚ^{URU}GN. DUMU^{MEŠ} URU A-AN-KU-WA KBo 3.46 rev. iii 28 OH/NSc (tablet usually declines place-names in Hittite) CTH 13.

DUMU^{URU}HA-AT-TI (acc. sg. LÚ^{URU}KURUŠTAMA) KBo 14.12 rev. iv 28 NH/NS CTH 40. KUB 19.49 obv. i 65 NH/NS, 66 CTH 69.

(= ^{URU}KÙ.BABBAR-TI) KUB 1.16 obv. ii 26 (Akk. broken); (= ^{URU}HA-AT-TI) ibid. 68, 76, rev. iii [6] OH/NS CTH 6. DUMU^{MEŠ} URU^{URU}HA-AT-TI KBo 5.9 obv. ii 30 NH/NS CTH 62.II. DUMU^{URU}KU-UŠ-ŠAR gen. sg.: KBo 4.12 obv. 4 NH/NS CTH 87. DU[MU]^{URU}H[U-U-PÍ-]Š-NA KBo 3.34 rev. iii 23 OH/NS CTH 8.

DUMU^{MEŠ} URU^{URU}KU-RU-UŠ-[TA-MA] Bo. 3508, 7 CTH 134. DUMU^{MEŠ} URU^{URU}ne-e-š[a-aš] KBo 3.22 obv. 7 (OS) CTH 1. [DUMU^{URU}NI-NA-AŠ-ŠA KBo 3.34 rev. iii 16 OH/NS CTH 8. DUMU^{URU}ŠU-UK-Z[I-IA] KBo 3.34 rev. iii 16 // LÚ^{URU}ŠU-UK-Z[I-IA] KBo 12.11 rev. (?) 6 both OH/NS CTH 8. DUMU^{URU}ŪS-SA KBo 3.34 rev. iii 20 OH/NS CTH 8. DUMU^{MEŠ} URU^{URU}ZA-AL-PA KBo 22.2 rev. 6 (OH/MS) CTH 3.

DUMU É.GAL: “courtier, palace attendant”

Hitt. “?” i-stem c.

Possible indirect indication of Hittite reading in GAL É.DUMU^{MEŠ} KBo 2.37, 7'. See also É.GAL written É (s.v. É.GAL) “the house-people” (?), [†]parnalli- vel sim. (?).

DUMU É.GAL-in KBo 17.4 obv. ii 11' (OS). DUMU É.GAL KBo 3.34 obv. i 24 (nom. sg.) OH/NS CTH 8. KBo 5.4 obv. i 6] NH/NS CTH 67. DUMU É.GAL(-)iš[(-)? KUB 26.71 rev. iv 19 ([A-N]A ¹li-il-li) ≠ OH/NS CTH 18.

DUMU^{MES} É.GAL-ša (nom. pl.) KUB 1.16 rev. iii 66 // Akk. DUMU^{MES} É.GAL OH/NS CTH 6.

DUMU^{MES} É.GAL KBo 3.27, 19 (gen. pl.?) OH/NS CTH 5. KBo 3.29 obv. i 14 (nom. pl.) OH/NS CTH 9. [DUMU]^{MES} É.GAL (acc. pl.) KBo 3.1 obv. i 55, DUMU^{MES} É.GAL (voc. pl.) ibid. ii 66 OH/NS CTH 19. DUMU^{MES} É.GAL-IA KUB 1.16 obv. ii 73 OH/NS CTH 6.

DUMU LUGAL: Hitt. “?”, “prince”. Imparati 1975: 80-95; Jasink 1977; Mora 2008: 556-557.

DUMU LUGAL KBo 3.1 obv. ii 32 nom. sg. (// KBo 7.15 obv. ii 6), ibid. 36 (bis, once with vertical after DUMU^I) nom. sg. ibid. 59 nom.sg. (= KBo 12.4 obv. ii 11) OH/NS CTH 19. ([A]luwamnass=a ε, nom. sg.) KUB 11.3, 6 OH/NS CTH 23. KBo 14.13 rev. iii 5 NH/NS CTH 40. KUB 19.25 obv. i 7 (nom. sg.) NH/NS CTH 44. KUB 19.3+ obv. i 17 (*kuis ε*) NH/NS CTH 61.II.5. KBo 5.4 obv. 6 NH/NS CTH 67.

KUB 1.1 rev. iv 41 NH/NS (// KBo 3.6 rev. iv 1 NS, KUB 1.8 rev. iv 22 NS) CTH 81. KBo 6.28 rev. 29] NH/NS CTH 88. KUB 23.1 rev. iii 10 NH/NS CTH 105. Acc. sg.: KBo 10.12 obv. ii 25 (acc. sg.) NH/NS CTH 49.II. KBo 14.20 obv. i 22 NH/NS CTH 61.II. KBo 4.4 obv. ii 52 NH/NS, 58, 68 CTH 61.II.5. KBo 5.8 obv. ii 19 (acc. sg.) NH/NS, rev. iv 16 CTH 61.II.7. KUB 19.60+ rev. iv 48 NH/NS (// KUB 19.72 rev. iii 12 NS) CTH 81. Gen. sg.: KBo 4.10 rev. 28, 29 NH/NS 30, 31 CTH 106. (*IT-TI ε*) KUB 19.26 obv. i 8 NH/NS CTH 44.

DUMU LUGAL-ma nom. sg. KBo 3.1 obv. ii 38 (// KBo 12.4 obv. ii 7), ibid. 55 nom. sg. OH/NS CTH 19.

DUMU^{MES} LUGAL KBo 12.11 rev. (?) 5 // A-HI LUGAL KBo 3.34 rev. iii 15 OH/NS CTH 8. KBo 3.1 obv. i 20 nom. pl., ibid. ii 60] gen.pl. (// DUMU LUGAL KUB 11.6 obv. ii 7) OH/NS CTH 19. KUB 21.37 obv. 8 NH/NS CTH 85.2. KUB 14.1 obv. 37

(LUGAL^{MES} ε) MH/MS CTH 147. *IT-TI ε*: ABoT 58+ rev. 8 NH/NS CTH 133. DUMU^{MES} LUGAL-ma nom.pl. KBo 3.1 obv. ii 56 OH/NS CTH 19. DUMU^{MES} LUGAL-ma-za KBo 3.4 rev. iv 46 (nom.pl.) NH/NSC? CTH 61.I. DUMU^{MES}.LUGAL DUMU.DUMU^{MES} LUGAL KUB 23.72 + KUB 40.10 rev. 38 (ε *kat-ta ha-a-aš-ša ha-an-za-aš-ša*, 39] (id. but *ha-an-za-a-aš-ša*) MH/MS CTH 146.

DUMU.DUMU^{MES} LUGAL, *IT-TI ε*: KUB 23.68 rev. 9 NH/NS CTH 133.

DUMU.MUNUS LUGAL (case?) KUB 26.77 obv. i 2 OH/NS CTH 23. acc. sg.: KUB 21.37 obv. 12 NH/NS CTH 85.2. DUMU.MUNUS^{MES} LUGAL KUB 21.38 obv. 60' (acc.pl.) NH/NSbii/c CTH 176.

DUMU.MAH.LÍL: PN. “The august son of the field”.

CHD P/2, 1995, 138 emends to ¹DUMU^{DEN!}LÍL. ¹DUMU.MAH.LÍL (nom. sg.) KBo 3.60 obv. ii 17 OH/NS CTH 17. ¹DUMU.MAH.LÍL-in (acc. sg.) KBo 3.60 obv. ii 9 OH/NS CTH 17. ¹DUMU.MAH.-LÍL-aš (gen. sg.) pí-ra-an KBo 3.60 obv. ii 13 OH/NS CTH 17.

DUMU NAM.LÚ.LU₇^{LU}: Hitt. *antuhsa-* (?). Otten 1981: 34. See discussion Part 3. Historical texts: DUMU NAM.LÚ.LU₇^{LU}-aš (nom. sg.): KUB 1.1 obv. i 6 NH/NS (// KBo 3.6 obv. i 5 NS, KUB 1.2 obv. i 5 NS, // *ḥu-u-ma-an-za* KUB 19.69 obv. i 6 NSc? “mehr als nur eine graphische Variante” Otten 1981: 34. cf. Goetze 1930a: 5) CTH 81. DUMU LÚ.LU₇^{LU} KUB 21.1 rev. iv 2] NH/NS (// HT 8, 8] NSa) CTH 76.

DUMU A-MI-LU-TI KUB 19.37 obv. ii 18 (nom. sg.) NH/NS CTH 61.II.9. DUMU A-MI-LU-UT-TI-ia, IŠ-TU ε: KUB 21.15 rev. iv 16 NH/NS CTH 85.1. DUMU NAM.LÚ.LU₇^{LU}-UT-TI (ŠA ε) KUB 1.1 obv. i 49 (ε *ḥul-lu*) NH/NS (KUB 1.5 obv. i 21] NS?, // ŠA DUMU LÚ.LU₇^{LU}-U[T-] KBo 3.6 obv. i 41 NS) CTH 81.

DUMU NAM.LU₇^{LU}-za nom. sg. + -za?
KUB 21.37 obv. 7 NH/NS (Ünal 1974: 117
“Du (bist) ein Menschenkind”. Archi 1971:
206 “People!”, i.e. *hūmanza?*), 10 CTH 85.2.
DUMU.NA[M...] KBo 4.10 obv. 2 NH/NS
CTH 106.

DUMU ŠIPRI: *halugatalla-*, “messenger”.
DUMU^{MEŠ} ŠI-IP-RI-KA KBo 22.3, 8 + KUB
36.103, 4 OH/NSbii CTH 14. DUMU^{MEŠ} ŠI-
IP-RI-ŠU KBo 22.3, 9 + KUB 36.103, 5
OH/NSbii CTH 14; (= ŠA LUGAL ^{URU}HA-
LA-A[B]) KBo 3.60 rev. iii 5 OH/NS CTH
17. Further B. Dinçol 2007: 240 (from MS).

Other DUMU: DUMU BE-LÍ-NI (acc. sg.)
KBo 14.12 rev. iv 20 NH/NS CTH 40.
DUMU BE-LÍ-ŠU-NU KBo 5.6 rev. iii 23
(nom. sg.) NH/NSb/c CTH 40. DUMU^{MEŠ}
EL-LU-TIM KUB 23.68 rev. 2 NH/NS CTH
133; DUMU EN-ŠU-NU-wa-aš-ma-aš KBo
5.6 rev. iii 47 (nom. sg.) NH/NSb/c CTH 40.
DUMU ^{MUNUS}KAR.KID KUB 26.77 obv. 16
OH/NS CTH 23. DUMU ^{LÚ}SANGA (case?)
KUB 19.26 obv. i 2 NH/NS CTH 44.

DUMU šu-u[...] KBo 16.27 rev. iv 20
(I^{EN}-); DUMU(-)šu-ul-la-an KBo 16.27 rev.
iv 25 (I =) M/MSc; V DUMU^{MEŠ} šu-ul-la-an
KBo 16.27 obv. i 8 (+ KBo 40.330), 10
(DUMU^{MEŠ} šu-ul-lu-uš) 12 (= šu-ul-le-e-es),
13 (= šu-ul-la-[..]) MH/MSc CTH 137. KUB
13.27 obv.¹ 12 (= šu-ul-lu-uš-ma) MH/MS
CTH 138. *kardiyas* DUMU^{MEŠ} KBo 3.34
rev. iii 17 (*ki-i kar-di-i[a-aš-ša-a]š = e-še-er*,
var. *ke-e* KBo 12.11 rev. 7) OH/NS CTH 8.
See Cammarosano 2006: 52-60 for discussion
of phrase, understood as possible calque
from Akkadian: “natural sons”.

DUMU ^DUTU, A-NA ≠ KUB 21.38 obv.
15 NH/NSbii/c CTH 176.

DUMU^{MEŠ} ^DUTU^{ŠI}: KBo 4.3 obv. i 43
NH/NSc, obv. ii 9] (// KBo 5.13 obv. ii 9
NS, KUB 6.41 rev. iii 32 NS) CTH 68. Acc.
sg.: KBo 4.10 rev. 5 NH/NS (cf. BT rev. iv 5
NUMUN ^DUTU^{ŠI} NSc), 8, 9 (cf. BT iv 13
id.) CTH 106. A-NA ≠: KUB 21.1 obv. ii 36

NH/NS CTH 76. DUMU^{MEŠ} ^DUTU^{ŠI}-ia
KUB 21.1 obv. ii 30 NH/NS CTH 76.
DUMU^{MEŠ} ^DUTU^{ŠI}-pát (acc. pl.) KUB 21.5
obv. ii 17 NH/NS CTH 76. A-NA ≠: KBo
5.13 obv. ii 9 NH/NS, 14 CTH 68. DUMU
^D10, A-NA ≠ KUB 21.38 obv. 15
NH/NSbii/c CTH 176.

**^{TÚG}E.ÍB: Hitt. ^{TÚG}ga-pa-ri-iš “belt”.
HZL 187; Goetze 1955: 55-56, with documentation,
interpreting “tunic with kilt”. Allegedly
“peculiar to Boğazköy” (ibid.), and viewed as a graphic device to avoid confusion with ^{TÚG}-TUM. Further Hawkins 2000: 551-552; but also E.ÍB at Alalah VII (ATOB 44.02, 11).

KUB 22.70 rev. 10 (white, NSbii 566).
^{TÚG}E.ÍB GÍR “Gürtel zum Einsticken eines Dolches” Goetze 1955: 55.

^{TÚG}E.ÍB ZAG.TAR “eine Gürtelart”
Goetze 1955: 55 with fn. 66; discussion Part
3. HT 50 r. col., 3; KUB 42.56 12: XI
^{TÚG}E.ÍB ŠÀ VI MAŠ-LU V ZAG.TAR.
^{TÚG}E.ÍB KUN (HZL 187) “Gürtelanhänger”
see Siegelová 1986: 637f.

**E¹.KISIM₅xGUD (UTUL₅) HZL 188
cf. MZL 452 DAG.KISIMxGUD

**E¹.KISIM₅xGA (UBUR) HZL 189 cf.
KUB 22.42 obv. 5, 10 ^{UZU}UBUR written
without E (Košak apud HZL loc. cit.).

**E¹.KISIM₅x.A.MAŠ HZL 190 =
asauwar “sheep-pen” at MSL 2.103,
interpreted by Landsberger as confusion
with AMAŠ (Akk. *supūru*).

**GIŠE.URUDU (HZL 187) writing for
GIŠURU.URUDU (Hittite GIŠBANŠUR). The usual
Mesopotamian writing of BANŠUR is
URU/GIŠGALxURUDU. GIŠE.URUDU at
KBo 25.94, 5' (OS/MS) is an error for
GIŠURU.URUDU arising from proximity to
preceding sign (collated, Ankara).

É: Hitt. *per, parnas*, n.; Akk. *bītu* “house”.
CHD P 273-291. É-ir nom. sg.: KUB 1.1 +
1304/u rev. iii 7 NH/NS CTH 81. KBo 6.29

obv. i 15 NH/NS, rev. iii 33 (+ 2026b) CTH 85.1. É-*ir* ([ša-a]l-la \approx) KUB 1.16 obv. ii 66 OH/NS CTH 6. KUB 1.1 rev. iv 75 (*ku-it ha-aš-ti-ia-aš* \approx) NH/NS CTH 81. KUB 21.17 obv. ii 23 CTH 86.1. KUB 23.68 obv. 27 (*r̄a-l-pa-a-at* \approx LÚ^{MES}-it a-ku) NH/NS CTH 133. Acc.: KUB 1.1 rev. iii 6 NH/NS CTH 81. É-*ir-ma* acc. sg.: KUB 1.1 rev. iv 79 (\approx *kuit*) NH/NS (// É-i[r-m]a 248/w, 2 NS) CTH 81. KUB 21.15 rev. iv 10 NH/NS CTH 85.1 É-*ir-za* abl. sg. KUB 11.1 rev. iv 18 (// KBo 3.67 rev. iv 5) OH/MS? CTH 19. KBo 14.41 rev. iv (?) 15 OH/NS CTH 24. É-*ni?* KUB 36.99 obv. 4 OH/OSb CTH 2.

É-*ri-iš-ši-pát* KBo 3.67 rev. iv 14 (om. KUB 11.1 rev. iv 26) OH/MS? CTH 19. É-*ri-iš-ši-iš-ši* KBo 3.1 obv. ii 54 OH/NS CTH 19.

É-*ir-mi-it* (*sarā sunnahūn*) KBo 10.2 obv. i 20 (OH/NS) CTH 4. -*me-et* KUB 1.16 rev. iii 18 OH/NSa CTH 6. É-*ir-ma-wa-ták-kán* acc. sg.: KUB 21.37 obv. 24 NH/NS CTH 85.2. É-*ir-ra* KUB 23.127 rev. iii 10 NH/NS, + KUB 21.12 rev. iii 19 CTH 85.1. É-*ma-an* (nom. sg. + =*man*) KBo 4.14 rev. iii 44 (Ú-UL e-eš-zí) NH/NSc CTH 123.

É-*T[I]*⁷ nom. sg.? KUB 21.38 obv. 10 ([wa²-a]r-nu-wa-an \approx) NH/NSbii/c CTH 176. É-*TI* (A-NA \approx) KBo 4.3 rev. iv 39 NH/NSc?, 43 CTH 68. KUB 21.37 obv. 24 (\approx *anda*) NH/NS CTH 85.2. ŠÀ \approx : KUB 1.4+ rev. iii 34 NH/NS (// KUB 1.6+ rev. iii 14 NS, KUB 19.67+ obv. ii 17 NS) CTH 81. KUB 21.38 obv. 59' (ú-wa-nu-un) NH/NSbii/c, 60' (ú-e-mi-ia-nu-un) CTH 176. IŠ-TU \approx : KBo 6.28 rev. 15] NH/NS CTH 88.

IŠ-TU 10 \approx : KBo 6.29 rev. iii 28 NH/NS CTH 85.1. É-*TI-IA* (QA-DU \approx) KUB 1.1+1304/u rev. iii 5 NH/NS (// KUB 19.71, 9] NS, QA-DU [..]-IA) KBo 3.6 obv. ii 64) CTH 81. É-*TI-wa'-mu* ([QA-DU] \approx) KUB 1.1 rev. iii 5 NH/NS (// KBo 3.6 obv. ii 63] NS) CTH 81. É-*TIM* KUB 23.11 rev. iii 34 MH/NSc CTH 142.

É-*TUM* KUB 23.68 obv. 27 (I \approx) NH/NS CTH 133. Acc. sg: KBo 3.6 rev. iii 67

NH/NS CTH 81. KBo 4.10 obv. 10 NH/NS (// BT iii 1 NSc) CTH 106. É-*TUM-ia* KUB 14.3 rev. iii 56 (acc.) CTH 181. É-*TUM-ma-aš-ši-kán* nom. sg. KUB 21.29 rev. iv 10] (particles?) NH/NS CTH 89.

I-NA É ^DIŠKUR (var. ^D10) KBo 10.2 obv. i 12, var. KBo 10.3 obv. i 11; I-NA É ^DME-EZ-ZU-UL-LA KBo 10.2 obv. i 13, 40 (// IBOT 3.134, 8), ii 39 (// VBOT 13, 15) (OH/NS); I-NA É ^D10 KBo 10.2 ii 44 (OH/NS); I-NA É ^DUTU ^{URU}TÚL-na KBo 10.2 obv. i 37 OH/NS // IBOT 3.134, 4, 6 (KBo 10.2 obv. i 39 and Akkadian KBo 10.1 omit) CTH 4.

É-IA (I-NA \approx) KUB 14.16 rev. iii 20 NH/NS CTH 61.II.2. KUB 19.37 obv. ii 42 NH/NS CTH 61.II.9. É-K[A] KUB 31.64 obv. ii 24 OH/NSc CTH 12. QA-DU \approx : KBo 10.12 obv. i 29 NH/NSc CTH 49. IŠ-TU \approx : KBo 6.29 obv. i 15 NH/NS CTH 85.1.

É-KA (acc. sg.) KBo 5.4 obv. 21 (*tuel* \approx) NH/NS CTH 67. KBo 5.13 rev. iv 2 (*tuella* \approx) NH/NS (// KUB 6.41 rev. iv 9 NSc?, // UN^{MES}-tar x[...] KBo 4.3 rev. iii 13 NSc?) CTH 68. É-KU-NU, I-NA \approx : KUB 13.27 obv.¹ 14 MH/MS CTH 138.

É-ZU acc. sg.: KBo 3.3+ obv. ii 3 NH/NS (// KUB 19.41 obv. ii 3 NS) CTH 63. KUB 14.1 obv. 50 (?) MH/MS CTH 147. É-ZU-ma-aš-ši dat. sg. + -ma + -si KUB 11.6 obv. ii 6 (// KBo 3.1 obv. ii 60]) OH/NS CTH 19. É-ZU-NU KUB 1.16 rev. iii 45 (nom. pl.) OH/NSa CTH 6. É-ZU-ia KBo 3.3+ obv. ii 9 NH/NS (=KUB 19.41 obv. ii 12 NS) CTH 63.

É-ŠU-ma-aš-ši-iš-ša-an dat. +ma + -ssi + -ssan KBo 3.1 obv. ii 55 OH/NS CTH 19. É-ŠU (A-NA \approx) KUB 36.127 rev. 10 (*andan wemianzi*) MH/NS? (= I-NA \approx *wemianzi* KUB 8.81 obv. ii 14 MH/MS) CTH 41. KBo 3.3+ obv. ii 12 NH/NS (=KUB 19.41 obv. ii 16 NS) CTH 63. I-NA \approx : KUB 13.27 rev.¹ 21 (ÉRIN^{MES}) MH/MS CTH 138. QA-DU \approx : KBo 3.3+ obv. ii 1 NH/NS (// KUB 19.41 obv. ii 4 NS) CTH 63. ŠÀ \approx : BT iii 52 (\approx saħħan luzzi) NH/NSc CTH 106.

É-ŠU A.ŠÀ-ŠU ^{GIŠ}KIRI₆.GEŠTIN-ŠU,
 [Q]A-DU \vDash : KUB 23.68 rev. 18 NH/NS
 CTH 133. [QA-DU] É-ŠU DAM^{MES}-ŠU
 DUMU^{MES}-ŠU KUB 1.7 obv. 16 NH/NS (//
 DAJM-ŠU DUMU-ŠU KUB 1.1 rev. iii 21
 NS, QA-DU DAM-ŠU DUMU^{MES}-ŠU É-ŠU
 KUB 19.67 obv. i 13 NS) CTH 81. KUB
 26.41 obv. 16 (\vDash A.ŠÀ^{HIL}-ŠU) MH/NS CTH
 133.

Plural: I ŠU-ŠI É[...] (case?) KBo 3.38
 obv. 15 (acc. pl.) (OH/NS) CTH 3. É^{HIL}
^{URU}MA-A-HAR-MA-ia-az KUB 14.1 rev. 71
 MH/MS CTH 147. É^{MES} acc. pl. KBo 3.1
 obv. ii 13; É^{MES} LUGAL KUB 11.6 obv. ii
 10 OH/NS CTH 19. É^{MES}-KU-NU (QA-DU
 \vDash) KBo 5.3 rev. iv 17, 38 MH/NS CTH 42.
 É^{MES}-ŠU-NU acc. pl. KBo 3.1 obv. i 20 (//
 É^{HIL}-ŠU-NU KUB 11. obv. i 20); KBo 3.1
 obv. ii 57 dat. pl. OH/NS CTH 19.

Other types: É A-BI-KA acc. sg.: KBo
 5.13 obv. i 20 NH/NS (// KBo 4.3 obv. i 9
 NSc?), 24 (// KBo 4.7 obv. ii 2 NS), 25 (//
 KBo 4.7 obv. ii 3, // É-KA KBo 4.3 obv. i
 13), KBo 4.3 obv. i 37, 39, rev. iii 23 (//
 KBo 5.13 rev. iii 12, KUB 6.41 rev. iii 20),
 KBo 5.13 rev. iv 22 (// KUB 6.41 rev. iv 30
 NSc?), rev. iv 26] (// ibid. 33, KBo 4.3 rev.
 iii 37 NSc?, KUB 6.44 rev. iv 16 NS), KBo
 4.3 rev. iii 39 (// KUB 6.44 rev. iv 18, KUB
 6.41 rev. iv 35) CTH 68. É A-BI-ŠU acc. sg.:
 KBo 5.13 obv. i 16 NH/NS (// KBo 4.7 obv.
 i 64 NS, KBo 4.3 obv. i 5 NS) CTH 68.

[É] ^IHA-A-Š-ŠA-A-NA É ^I[KA-LI-M]U-NA
 KUB 23.72 rev. 7 MH/MS CTH 146. É ^IKA-
 LI-MU-NA-ia KUB 23.72 obv. 42 MH/MS
 CTH 146. É PÍ-ŠE-NI KUB 14.1 rev. 67
 (am-me-el DUMU-I[A]) MH/MS CTH 147. É
^IPÍ-ŠE-NI, ŠA \vDash : KUB 14.1 rev. 66 MH/MS
 CTH 147. É ^ID30-^D10 acc.sg.: KUB 1.1 rev.
 iv 66 NH/NS (// É[..] KUB 19.70 rev. iv 27
 NS) CTH 81. KUB 21.17 obv. ii 8 NH/NS,
 35, KUB 31.26, 4 CTH 86.1. \vDash -ma-aš-ši
 acc. sg.: KUB 1.1 rev. iv 71 NH/NS CTH
 81.

É ^{LÚ.MES}ZABAR.DAB (\vDash it) KBo 3.23
 obv. 10 OH/MS CTH 24.

É A-BU-(UZ-)ZI: “storehouse”.

Neu 1992b: 157; Hoffner 1980: 202a; CAD
 A/1, 92a-93a s.v. *abūsu*. Hurrian at Goetze
 1952: 5f. KUB 29.4 ii 22f., iii 66 (NSbii
 481) locality in temple where images of gods
 are temporarily placed. *Mestieri* 501.

Attestations: KBo 4.10 rev. 31 (NSbii
 106); KUB 18.11 rev. 12 (NSbii 576), KUB
 26.43 rev. 32 (NSb 225), KUB 29.4 ii 23, 4
 iii 66 (NSbii 481). KBo 23.93 i 28, iv 11
 (NSbii 495).

É DINGIR-LIM: Hittite *siunas pēr* n. “tem- ple”.

CHD P 279-284. Alp 1993. Puhvel HED 4:
 83f. *karimna-* \neq É DINGIR-LIM; Wilhelm
 2002: 60.

É DINGIR-LIM KUB 19.37 rev. iii 36
 (nom. sg.; \vDash ŠA ^DHA-TI-PU-NA-A, // KBo
 16.16 rev. iii 27 NS) NH/NS CTH 61.II.9.
 KUB 23.1 rev. iv 26]? (contra Kühne/Otten
 1971: 26) CTH 105. É DINGIR-LIM-mu-kán
 KBo 4.14 rev. iii 53 NH/NSc CTH 123.
 É^{MES} DINGIR^{MES} acc. pl.: KUB 21.17 obv. ii
 7 (*iyanun*) NH/NS, rev. iii 8 CTH 86.1. KUB
 21.8 rev. iii 13 NH/NSc CTH 90.

Also: É ^Dhal-ma-šu-it-ta-aš É ^DİŞKUR-
 n[a]-^Taš^I KBo 3.22 rev. 57 (OS), OH/NS
 dupl. KUB 36.71 obv. 6: *t*a-aš É ^D10 BE-LI-
 IA \dot{U} É ^Dši-ú-na-šum-mi-iš CTH 1. *ne-pi-ša-*
 aš ^DİŞKUR-na-aš É-ir \dot{U} É ^Dši-^Tú-[na-]
 KBo 3.22, rev. 56 (OS) CTH 1. É ^DİŞSTAR
 acc. sg.: KUB 1.1 rev. iv 77 NH/NS CTH
 81.

É ^D10 ^{URU}HUR-NA KUB 19.37 rev. iii
 42 (nom. sg.) NH/NS CTH 61.II.9. É ^Iga-ru'-
 pa-*hi*-aš-za KUB 1.1 rev. iv 82 (ŠA \vDash ezzan)
 NH/NS (// KUB 1.3 rev. iv 3 NS) CTH 81.
 É ^Ihi-lam-ni-ia KUB 34.23 obv. i 8 NH/NS
 CTH 40.

É DU₁₀.ŪS.SA: “(part of) wash-house”.

HT 34 rev. 7 (jh 646 // KUB 25.15 obv. 4,
 rev. 7, 16 NSa?) KUB 2.13 i 3 (NSbii Anu-
 wanza 591); KUB 9.20, 1,2 (jh 591) KUB
 11.22 i 16, 19 (jh 611); KUB 12.5 i 9, 24

MSc 713); KUB 18.16 ii 1 (jh 582), KUB 20.79: 5, 8 (sjh 597); KUB 27.29 i 9, 24 (jh 780.II); KBo 11.5 vi 26 (NSb 703).

É EN.NU.UN: “guard-house” Akkadographic É *KI-LI*.

(É) EN.NU.UN, which can mean both “prison” and “watch”, will have had *lustani-*, a structure associated with the gate-house, as one of its readings according to Laroche 1949-50: 26.

A-NA É EN.NU.UN KBo 3.34 obv. ii 17 // KBo 3.36 obv. 23 OH/NS CTH 8. *IŠ-TU*: KBo 3.34 obv. ii 19 // KBo 3.36 obv. 24 OH/NS CTH 8. É *KI-LI*, ŠA ε: KUB 21.29 rev. iii 31 NH/NS (// KUB 23.123 rev. iii 3 NS), 32 (// *ibid.* 4]) CTH 89.

See also LÚ EN.NU.UN BÀD/HUR.-SAG.

É.GAL: Hitt. *halantu(wa)-* n.; *per* n. “palace” Akk. *ekallu, bītu rabū*

Alp 1993: 1-104 contra equation with *halantu(wa)-*, for equation with *saramna-* id. 1991: 319; Imparati 1997: 201-206; Klinger 1996: 572;

See particularly KBo 19.128 obv. i 1-4 and colophon for É-TIM GAL // ^É*ha-le-en-tu-u-wa*; Hittite-Hurrian bilingual ^É*halen-tuwas* // Hur. *haikalli* (Neu 1996: 229). Probably not to be associated with É *a-la-an-du-wa* (*I-NA* ε: KUB 17.24 ii 11). Occasional alternation of É and É.GAL in certain phrases may indicate that these could express the same word: Hittite *per* (cf. CHD P 278); this also explains É.GAL-*ni*, unless *saramni*; see also É^{NA}KIŠIB.

IŠ-TU É.GAL KUB 36.104 rev. iv 8 OS CTH 8. É.[GAL][?]-LIM NH/NSc CTH 105. É.GAL (KÁ ε) KUB 11.1 rev. iv 24 (// É.GAL-LIM KBo 12.7 rev. 9 -join to ms. A-, KÁ ^É[...] KBo 3.67 rev. iv 12) OH/MS? CTH 19. É.GAL U-R[A??] (ŠA ε) KBo 8.29 obv. 4 NH/NS (dupl. has [...R]A^{MEŠ} GUD^{HIL}A UDU^{HIL}A KUB 26.84 obv. ii 14

both NH/NSbii) Güterbock 1956: 64 fn. a CTH 40.

É.GAL-LIM (ŠA ε *saklaus*) KBo 5.12+ rev. iii 4 MH/NS CTH 42. ŠA ε MUNUS KBo 5.3 rev. iii 32 MH/NS (// MUNUS-TUM KUB 19.24 rev. 27 MS), KBo 19.44 rev. 35 (ε *kuwapi* ε) NSa CTH 42.

ŠA ε -ia-za MUNUS-TUM KBo 5.3 rev. iii 44 (// εia-az KUB 19.24 rev. 26 MS) MH/NS CTH 42. ŠA ε A-WA-AT MUNUS-TI: KUB 19.24 rev. 32+ KBo 19.44 rev. 37 MH/NSa (// ŠA É.GAL-LIM A-WA-AT MUNUS KBo 5.3 + KUB 40.35 rev. iii 51f. NS) CTH 42.

IŠ-TU ε: KBo 19.44b rev. 13 MH/NSa CTH 42. (A-NA ε) =an KUB 19.26 obv. i 26 (*memi[ya]*) NH/NS CTH 44. (I-NA ε) KBo 5.13 obv. i 17 NH/NS (// KBo 4.7 obv. i 66 NS) CTH 68.

É.GAL-LIM-IA (*I?-NA* ε *uwadanzi*) KBo 5.12+ rev. iii 3 MH/NS CTH 42. (*I-NA* ε *sarā iyattati*) KBo 5.3 rev. iii 61 (= *iyat-tari* KBo 22.40 + KBo 19.44+ rev. 46 NSa) CTH 42.

LÚ É.GAL KBo 3.33 obv. (?) ii 17 OH/NS CTH 9. See DUMU(^{MEŠ}) É.GAL

IÉ.GAL-PAP (PN).

É.GAL-zalma (Yakubovich 2009: 90 with lit.).

¹É.GAL-PAP-aš-ša KBo 19.76 obv. i 6 NH/NS CTH 61.II.8. ¹É.GAL-PAP-aš-wa-za-kán KUB 6.41 rev. iii 49 NH/NSc? (// KBo 4.7 rev. iii 7 NS, // ¹É.GAL-PAP-wa-za-kán KBo 4.3 obv. ii 24 NSc?, KBo 5.13 rev. iii 30 NS) CTH 68.

¹É.GAL-PAP [...] KBo 19.76 obv. ii 16 NH/NS, 18 CTH 61.II.8. KUB 19. 34 obv.(?) 3 NH/NS 61.III.3.

A-NA ε: KUB 6.41 rev. iii 51 NH/NSc? (// KBo 4.3 obv. ii 27 NSc?, KBo 4.7 rev. iii 10 NS) CTH 68. ŠA ¹É.GAL-PAP-ma: KUB 6.41 rev. iii 48 (*memian* ε) NH/NSc? (KBo 4.7 rev. iii 6 NS and KBo 4.3 obv. ii 24] NSc? om. -ma) CTH 68.

MUNUS É.GI₄.A “daughter-in-law”, Akk. *kall-
atu* “bride”.

AŠ-ŠUM \approx : KUB 21.38 obv. 49 (-za ...
dahyun) NH/NSbii/c CTH 176. A-NA \approx
KUB 21.38 obv. 50 NH/NSbii/c CTH 176.

É GUD: “cattle-stall”.

CAD A/1 372 “OA, Bogh., NB” only. ŠÀ \approx :
KUB 21.29 rev. iii 40 NH/NS CTH 89.

**É *hé-eš-ti-i*: “Hesti-house”.

(*I-NA* \approx) KBo 2.5 rev. iii 19 NH/NS, 21
CTH 61.II.10. É *hé-eš-ti-ia* nom. sg. + -ia:
KBo 6.28 obv. 15 NH/NS CTH 88. É *hé-eš-
ti-ma* (*I-NA* \approx) KBo 2.5 rev. iii 16 NH/NS
CTH 61.II.10.

É KUR ^{URU}GIDRU-TI

“House of Hattusa”.

KUB 21.38 obv. 10 (-za ... *ša-ak-ti*) NH/
NSbii/c CTH 176.

É ^{NA₄}KIŠIB: lit. “sealing house”, “store-
house” Hitt. *siyannas per*.

É ^{NA₄}KIŠIB = É *siyannas* Archi 1973: 214-
6. É *ši-ia-an-na-aš* ABoT 14 iv 18; É.GAL
ši-ia-an-na-aš KUB 12.4 i 5; Kloekhorst
2008: 753.

(É) KBo 3.1 rev. iii 33, 42 (É in KUB
11.1 rev. iii 7 MS?; ŠA É[at KUB 31.17,
4), KUB 11.5 rev. 2 OH/NS CTH 19.

É^{MEŠ} ^{NA₄}KIŠIB (*ŠA* \approx) KBo 3.1 rev. iii 17
OH/NS CTH 19.

É LUGAL: “king's house”, Hitt. *hassuwās
per*

Güterbock 1997: 75; Singer 2009: 178.

Nom. sg.: KBo 6.28 rev. 18 (*tepauēsta*)
NH/NS CTH 88. LUGAL-*aš* É-ir KUB
19.28 rev. iii 9 NH/NS CTH 145.

(*I-NA* \approx *uwatet*) KBo 5.6 rev. iii 42
NH/NSb/c (// KBo 14.12 rev. iii 14) CTH
40. KBo 3.4 obv. ii 41 (*I-NA* \approx *uwatenun*)
NH/NSc? (// KBo 16.1 rev. iii 4 NS), rev. iii
33 (id.), iii 52 (id.), rev. iv 41 (id.) CTH 61.I.

É [LUGAL] or É-[*I*]A in above phrase at
KBo 4.4 rev. iv 27 NH/NS CTH 61.II.5?

É^{MEŠ} LUGAL KUB 14.3 obv. i 2 (*IS-TU*
B[Ā]D \approx) NSc CTH 181.
cf. INIM É.LUGAL

É¹ ŠA LÚ^{MEŠ} MÁŠ.GAL: “goatherd's
house”.

A-NA \approx : KBo 6.28 rev. 24 NH/NS CTH 88.

É LÚSANGA: “priest's house”.
(broken context) KUB 19.26 rev. iv 1
NH/NS CTH 44.
É LÚNINDA.DÙ.DÙ: “Bäckerei” (HZL 199)
É TU₇: “eine Art Küche” (HZL 199)

É.ŠA: Hitt. *tunnakkessar* “inner chamber”,
“bedroom”.

Alp 1993: 86-88. Note: A-NA É.Š^rĀ¹-na!
KBo 17.1+ obv. ii 41 (OS).

É.ŠA-za abl. KBo 4.14 rev. iii 48 (*parā
pittāizzi*) NH/NSc CTH 123.

É *tuppas*: “administrative building”.

Otten 1988: 40; van den Hout 1995: 63; id.
2010: 266f.; Waal forthcoming.

Nom. sg. BT iii 33 NH/NSc (cf. É *du-
up-pa-aš* KBo 4.10 obv. 43 NS, // [...]pa-aš
ABoT 57, 15 NSc) CTH 106.

IS-TU É *tup-pa-aš-ma-aš-ši* BT iii 36
NH/NSc (cf. ŠA É *du-up-pa-aš-ma-aš-ši*
KBo 4.10 obv. 44 NS, ŠA É *tup-pa-aš-ma-
aš-š[i]* ABoT 57, 18 NSc) CTH 106.

È.A ^DUTU: “sun-rise”.

KBo 12.39 obv. i 14 ([*IS-TU*] \approx) NH/NSc
CTH 141.

(KUŠ) E.SIR: Akk. *šēnu* “shoe”.

Possibly Hitt. **sarku-* “shoe” CHD Š: 270;
Kloekhorst 2008: 735.
KUŠ E.S[IR] (acc. sg.) KUB 35.157, 6
OH/NS? CTH 24.

EGIR: Hitt. *appa* “back”. Akk. *arki*
HWb² A 148-162.

See *AR-KI* HKM 106, 4; 107, 7, 13; EGIR-*KI* HKM 108, 8, 9 (del Monte 1995b: 117-118). EGIR KUB 19.55 rev. 4 (SUM-*u-anzi*) NH/NSbii, *ibid.* 15 CTH 182.

EGIR-*an*: Hitt. *appan*

A-NA DN EGIR-*an tarnahhun* KBo 10.2 rev. iii 20 (OH/NS) CTH 4. A-NA ^DUTU^{ŠI} = KBo 5.3+ obv. i 15 (“behind My Majesty’s back” CHD Š 1/ 29) MH/NS CTH 42. [EG]IR-*an (sanahha)* KBo 3.57 obv. 11 OH/NSb/c CTH 11. EGIR-*an (sekten)* KBo 3.1 obv. ii 68; EGIR-*an (ammel -)* KBo 12.4 obv. ii 16 OH/MS? (// EGIR-*an-da* KBo 3.1 obv. ii 40 OH/NS); KUB 11.5 rev. 1 (// EGIR[.] KBo 3.67 rev. iii 8) both OH/NS; (= *sanhta*) KBo 3.67 obv. ii 4 OH/NS; (= *maknun*) KBo 3.1 rev. iii 44 OH/NS (// KUB 31.17, 5 OH/NS, KBo 3.67 rev. iii 20 MS?) CTH 19. KUB 19.11 rev. iv 14 NH/NS “behind” Güterbock 1956: 65, KBo 5.6 obv. i 16 NH/NSb/c, “again”? (// KUB 19.10 obv. i 3 NSc), *ibid.* 27 (// *ibid.* 18) CTH 40. KBo 5.3+ obv. ii 7 “later, again” MH/NS CTH 42. KBo 16.1 obv. ii 52 NH/NS, KBo 3.4 obv. ii 2 NSc?, KBo 16.1 rev. iv 17 (AŞBAT) CTH 61.I. KUB 19.29 rev. iv 14 (“later, again”) NH/NSc CTH 61.II. KBo 50.30+KUB 14.17 obv. ii 17 (*uškā[n-du]zī*) NH/NS CTH 61.II.4. KBo 4.4 rev. iii 37 (*uemiyānun*) NH/NS CTH 61.II.5. KUB 19.37 obv. ii 31 (= *sarā uwāsi*) NH/NS rev. iii 37 (no vb. *nu=ssan*), 39 (= *ssan = esir*), 43 (= *ssan = ēsta*), 45 (-*ssan = esir*) CTH 61.II.9. KBo 16.18 obv. i 6 NH/NS CTH 61.III.5. KBo 5.9 obv. i 14 (*sanjhūn*) NH/NS, 20 (*saḥhūn*) CTH 62.II. KBo 3.3+ rev. iii 10 (*sanheskatteni*) NH/NS (// KUB 19.41 rev. iii 9] NS), 22 (*sanjhūn*), 23 (id.) CTH 63. KBo 5.4 rev. 13 (*sarā ... dāi*) NH/NS, 27 (*uwatten*), 28 (*uizzi*), 35 (*uš-...*) CTH 67. KUB 6.44 obv. i 13 NH/NS (// KBo 4.7 obv. i 13 NS, KUB 6.41 obv. i 13 NS) KBo 5.13 obv. ii 8 (*arḥut*); KBo 4.3 rev. iv 28 (“heimlich” Friedrich 1926: 147) CTH 68. KUB 19.59 rev. iii 3 (= *arḥa waḥnusi*)

NH/NSc CTH 69. KUB 1.1 rev. iv 67 (*tarnahhūn*), 70 (id.) NH/NS, 72 (either *hūmantiya=pat -*, or = ^{NA4}ZI.KIN) CTH 81. KBo 12.64 rev. iv 3 (= *e-eš*) NH/NSc, 4 (ZI-ni =) CTH 83. KUB 21.17 rev. iii 24 (*ku-i-eš = [....]*) NH/NS CTH 86.1. KUB 26.19 obv. ii 27 (A-NA I LÚ = III LÚ^{MES} *pí-iš-kat-te-ni*) MH/MS CTH 140. KUB 23.72 rev. 12 (*ku-e-da-ni URU-ri =*) MH/MS, 55a (KASKAL-ši =) CTH 146. KUB 14.1 obv. 4 (*ar-ḥa ka[r-]*) MH/MS, 6 (id.), 60] (= *ku-na-an-na ša-an-h[i-iš-ki-]it*), rev. 27 (“hinterrücks” KASKAL^{MES}-TIM I[§]-B[AT]) CTH 147.

EGIR-*an (tiya-)* KBo 5.3+ obv. ii 2, 6, rev. iii 6 (join KUB 26.38), rev. iv 15 MH/NS CTH 42. KBo 3.4 obv. i 21 NH/NSc?, ii 34 CTH 61.I. KUB 14.15 rev. iv 18 NH/NS, 26 (*tiyat* S2 pret.?), 26f. (id.), 42f.] (// KUB 14.16 rev. iv 15) CTH 61.II.2. KBo 3.3+ rev. iii 7 NH/NS CTH 63. KBo 5.4 obv. i 9 NH/NS, rev. 7, 8 CTH 67. KUB 6.44 obv. i 10 NH/NS (// KBo 4.7 obv. i 10 NS), 12 (// *ibid.* 12); KBo 5.13 obv. ii 20 NS, KBo 4.3 rev. iv 18 CTH 68. KUB 19.49 obv. i 33] NH/NS; KUB 19.50 rev. iii 8 NSc CTH 69.

KUB 1.1 rev. iv 16] NH/NS (// KUB 1.10+ obv. ii 36] NS, KBo 3.6 rev. iii 48 NS), 28] (// KBo 3.6 rev. iii 58), 29 (// *ibid.* 59) CTH 81. KBo 6.29 obv. ii 14 NH/NS, 15 (// KUB 21.15 obv. ii 16 NS) CTH 85.1. EGIR-*an-wa-mu (tiya-)* KBo 6.29 obv. ii 15 NH/NS CTH 85.2.

KBo 6.28 obv. 7 NH/NS, rev. 7 (*da-a-ash-ta*), 9 (*dās*), 14 CTH 88. KUB 21.29 obv. i 17 (= *esir*) NH/NS, rev. iii 35 (*k[a]r-an'-z[i]?* “entdeckt” von Schuler 1965: 146.), rev. iv 12 (*sanheskitten*) CTH 89. KUB 23.1 obv. ii 28 (*tiyat*) NH/NSc CTH 105 BT iii 3 (*iyan*, “nachträglich festgelegt” Otten ad loc.) NH/NSc, KBo 4.10 obv. 13 (*sanhandu*; // BT iii 18 NSc); BT i 81 x2 (*asanzi*), 82 (*piyantes*), iii 18 (*sanḥandu*), 56 (*arawāḥhūn* with Otten ad loc.), 68 (*peḥḥūn*), KBo 4.10 obv. 45 (SUM-*ir*), 46 (id.) CTH 106.

KBo 4.14 obv. ii 11 (*esun*) NH/NSc, 44 (DINGIR^{MEŠ} = [u]skandu), rev. iii 52 (= *uwandu*) CTH 123. KUB 23.68 obv. 4 (*ta-me-e-da-aš-ma-at* = [...p]a-ah-ša-nu-ut-te-ni), rev. 12 (Beckman 1999a: 16 “secondarily” NH/NS CTH 133. KUB 23.77 rev. 58 (= *pí-iš-te-en*) MH/MS, KUB 23.77a rev. 8 (*le-e da-it*) CTH 138. KUB 23.72 obv. 30 (= *ša-ra-a zi-ik-ki-it*) MH/MS CTH 146. KUB 14.1 obv. 49 ([....]-e-eš-ta) MH/MS, rev. 50 (*i-e-et*) CTH 147. KUB 14.3 obv. i 13 NH/NSc CTH 181.

EGIR-*an-ma-kán* KBo 12.38 obv. ii 16 NH/NSc CTH 121. EGIR-*an-ma-an* (*appan=man tiya-*) KBo 3.3+ rev. iii 6 NH/NS (// KUB 19.41 rev. iii 4 NS) CTH 63. EGIR-*an-ma-wa-ra-aš-ta* Ú-UL *ti-i-ia-at* KUB 14.15 rev. iv 41 NH/NS CTH 61.II.2. EGIR-*an-ma-aš* KBo 3.4 obv. i 5 NH/NSc? (// EGIR-*an-da-ma-aš* KBo 16.1 obv. 7 NS) CTH 61.I. KUB 14.15 rev. iii 56 (// KUB 14.16 rev. iii 28 NH/NS CTH 61.II.2).

Broken: KUB 26.84 rev. iii 2 NH/NSbii CTH 40. KUB 19.29 rev. iv 3 NH/NSc CTH 61.II.

EGIR EGIR-*an* (?) KUB 21.1 obv. ii 52 NH/NS (erroneously written but not erased Friedrich 1930: 62) CTH 76.

EGIR-*an-na* (*appann=a*) KUB 8.81 obv. ii 9 MH/MS CTH 41. (*appann=a ... arhut* “support + dat.”) KBo 5.3+ obv. i 31, EGIR-*an-na A-NA ... artati* “support” obv. ii 12 NH/NS, KUB 26.37 obv. 13 NH/NSa? CTH 42.

EGIR-*pa-an-na* MH/NS CTH 42. EGIR-*pa-an-na-mu* KUB 23.11 rev. iii 10 NH/NSc (// EGIR-*an-na-m[u]* KUB 23.12 rev. iii 11 MS) CTH 142. EGIR-*pa-an-na-at-ta* KBo 5.3+ obv. ii 50 MH/MS CTH 42. EGIR-*an-na-aš-ši* KBo 5.13 obv. ii 7 (*tiyasi*) NH/NS CTH 68. EGIR-*an-na-an* KUB 19.18 obv. i 23 NH/NS (// KBo 14.3 rev. iv 27 NSc) “in the rear” Güterbock 1956: 76 CTH 40. EGIR-*an-na-kán* “and in the rear” (Güterbock 1956: 90) KBo 5.6 obv. i 9 NH/NSb/c CTH 40.

[EGIR]-*an-na-az-za-an??* (-*ann=a=z=an*; = EGIR-*pa*) KUB 23.77 rev. 78 MH/MS CTH 138.

EGIR-*an-pát* KUB 21.48 obv. ii OH/NS CTH 22. KUB 14.22 obv. i 2 NH/NSbi. KUB 34.23 obv. i 33 NH/NS CTH 40. KBo 3.4 obv. ii 28 NH/NSc? CTH 61.I.A. KUB 14.1 obv. 2 (*ki-[x]-x-x*) MH/MS CTH 147.

[EG]IR-*pa-an* (*ar-ḥa pa-it*) “he went away again (?).” KUB 26.71 obv. 13 (OH/NS) CTH 1. = (*ša-az-ki-it-ta*) KUB 1.16 obv. ii 58 OH/NS CTH 6.

EGIR-anda: Hitt. *appanda*

EGIR-*an-da* KBo 3.1 obv. ii 40 OH/NS (// EGIR-*an* KBo 12.4 obv. ii 16 OH/MS?) CTH 19. KBo 14.4 obv. i 25 NH/NS “[came] after” Güterbock 1956: 80 CTH 40 KUB 34.23 obv. ii 24 NH/NS (// EGIR-*an-na* (*appann=a*) KBo 12.27 rev. iii 9? NH/NSc, KBo 5.6 obv. ii 15 NH/NSb/c (*auer* “from the rear”? With Güterbock 1956: 92d), KUB 31.21, 9 CTH 40. [EGI]R-*an-da* (*pāiuwani*) KBo 5.3 rev. iv 12 MH/NS. KBo 3.4 obv. ii 37 (*pāun*) NH/NSc? (// KBo 16.1 rev. iii 44 NS), 74 (*uiyanun*), 75 (*tamassir*) CTH 61.I. KBo 14.20 obv. ii 10 (*pāun*) NH/NSc, KBo 14.19 obv. ii 5 (*pā[un]*) NSbii CTH 61.II. KUB 14.15 obv. ii 3 (*uskit*) NH/NS CTH 61.II. KUB 14.16 rev. iii 25 (*pāun*), 36 NH/NS CTH 61.II.2. KUB 26.79 obv. ii 4 NH/NSc CTH 61.II.4. KBo 4.4 obv. ii 52 (*parā neħħun*), 59 (id.) NH/NS CTH 61.II.5. KBo 5.8 rev. iii 33 (*tarnahħun*, // KBo 16.8 rev. iii 37 NSc) 40 (*pāun*), 41 (*pāun*) NH/NS CTH 61.II.7. KUB 19.37 obv. ii 12 NH/NS CTH 61.II.9. KUB 23.36 obv. ii 6] NH/NS CTH 61.III.4. KUB 6.41 rev. iii 49 (*karussiyattat*) NH/NSc? (// KBo 4.3 obv. ii 25 NSc?, KBo 4.7 rev. iii 8 NS), 59 ([l]ē *karussiyari*; // KBo 19.65 rev. iii 20 NS, KBo 4.3 obv. ii 36 NSc?) CTH 68. KUB 21.5 obv. i 1 NH/NS (// EGIR-*an* [...] KUB 21.2 obv. i 1 NH/NSc) CTH 76. KBo 3.6 obv. ii 29 (*uit*) NH/NS (// KUB 1.1 obv. ii 48 NS), rev. iii 54 (om. KUB 1.8 rev. iv 9 NS, //

an-da-an KUB 26.44+ rev. iv 22 NS) CTH 81. KBo 6.29 obv. ii 21 (*pāūn*) NH/NS, 34 (+ 2026/b, *pehhī*) CTH 85.1. KUB 21.37 obv. 23 (*pel̪hi*) NH/NS CTH 85.2. KUB 21.17 obv. i 31] (= *uiyat*) NH/NS CTH 86.1. KUB 21.29 obv. i 21 (broken context) NH/NS CTH 89. KUB 21.8 rev. iii 5 (*iz-*) NH/NSc, 8 (*watarnah[ta]*) CTH 90. KBo 4.10 obv. 37 NH/NS (cf. id. BT ii 17 NSc), 39 (*iyat*) CTH 106. KUB 26.19 obv. ii 38 (= *pa-it-te-ni*) MH/MS CTH 140. KUB 21.38 obv. 51' (*ú-iz-zi*) NH/NSbii/c, 64' (= [*ti-ia-an-z]i*] CTH 176. KUB 14.3 obv. i 44 (Ú-UL *pa-a-u-u[n]*) NH/NSc CTH 181.

EGIR-*an-da-ia* KBo 16.27 obv. i 8 MH/MS CTH 137. EGIR-*an-da-[i]a-aš-ši* KBo 4.10 rev. 21 (*piłhun*) NH/NS CTH 106. EGIR-*an-da-ma* KBo 10.2 obv. i 9] (omitted var. KBo 10. obv. i 7 and Akk. KBo 10.1 obv. 4), 16, 33 CTH 4 (both Hitt. OH/NS). EGIR-*an-da-ma-aš* KUB 14.22 obv. i 6 NH/NS CTH 40. HT 21, 12 NH/NS CTH 52.II. KBo 2.5 rev. iv 23 NH/NS CTH 61.II.10. KUB 21.17 obv. ii 14 ([*iya]nun*) NH/NS CTH 86.1

EGIR-*an-da-pát* KUB 23.11 rev. iii 14 (*Iš^l-BAT*) MH/NSc (// [EGI]R-*an-pát*) KUB 23.12 rev. iii 15) CTH 142.

EGIR-*an-ta* KUB 14.1 rev. 27 MH/MS, 35, 60 (*ha-at-re-eš-ki-nu-un*) CTH 147; KUB 19.55 rev. 7 (= *uppesta*) NH/NSbii CTH 182. [EG]IR-*an-ta-ma* KUB 14.1 rev. 54 (= *ú-wa-nu-un* ^DUTU^{šl}) MH/MS CTH 147.

EGIR-*pa-an-da* KBo 5.8 obv. i 24 NH/NS (// KUB 19.36 obv. i 20 NS, // KBo 16.8 obv. i 1] NSc) CTH 61.II.7. KUB 23.1 obv. i 33 NH/NSc CTH 105. KBo 4.14 obv. ii 31 (*tiyazi*) NH/NSc, 38 CTH 123. KUB 21.38 rev. 8 (*pa-a-ir*) NH/NSbii/c CTH 176. KUB 14.3 obv. iii 51 (*paddaeskir*) NH/NSc CTH 181.

EGIR-az(ziyaz): “from behind” *appaz(ziyaz)*.

?E[GIR]-*az* KUB 14.1 rev. 29 MH/MS CTH 147.

EGIR-*az-ma* KBo 5.8 obv. ii 9 NH/NS CTH 61.II.7. KBo 3.6 obv. i 67 NH/NS (// KUB 1.1 obv. ii 2 NS, Bo 69/363+ obv. i 49 NS?) CTH 81. KUB 19.9 obv. i 23 NH/NS CTH 83.

EGIR-*az-ia-za-ma-mu-kán* KBo 10.2 obv. i 24 // KUB 23.31 obv. 1] (both OH/NS) CTH 4. EGIR-*az-ma-za* KUB 19.10 obv. i 16 NH/NSc (// EGIR-*az-ma*[...] KUB 19.11 rev. iv 25 NS), KBo 5.6 rev. iii 27 NH/NSb/c CTH 40. EGIR-*az-za-ma-kán* KUB 31.19 obv. i 3 NH/NSc? CTH 82.

“EGIR-*ez*” KUB 14.1 rev. 43 unlikely from traces, collated in Berlin. EGIR-*ez* KUB 40.36 obv. i 2 MH/MS CTH 139. EGIR-*za* KBo 14.19 rev. iii 3 (“in the rear”) NH/NSbii CTH 61.II.

EGIR-*pa*

KUB 1.16 obv. ii 45 (= *ú-wa-at-ten*), rev. iii 61 (= *punuski*), 62] (= *pangaui=pat*) // Akk. [*i-na ku-ta-a]l-li* OH/NS CTH 6. [*at-t]a-aš-ma-aš* E[GIR-?] KUB 36.98 obv. 4 (OH/NS). Dupl. *at-ta-aš-ma-aš a-ap-pa* KBo 3.22 obv. 10 (OH/OS) “after my father”. URU-*an* EGIR-*pa* KUB 26.71 obv. 4; var. KBo 3.22 rev. 55: URU-*ia-an a-a[p-pa]* “after the cities”. Neu 1974: 12f. “nach der Stadt(befestigung)” CTH 1.

^{URU}*Kum-man-ni* EGIR-*pa* KBo 3.38 rev. 17 (OH/NS); ^{URU}*Ha-at-tu-ša* EGIR-*pa* ibid. 26, var. KBo 22.2 rev. 9 omits EGIR-*pa* CTH 3. [E]GIR-*pa* ... *pé-hu-te-er* KBo 3.34 obv. ii 42 OH/NS CTH 8. EGIR-*pa e-eš-ḥati* KUB 31.64 rev. iii 28 OH/NSc CTH 12. EGIR-*pa* KBo 12.13+, obv. ii 5 OH/NSbii // *a-ap-pa* (*wěhta*) KUB 23.28+, obv. ii 6 NSbi CTH 14. KUB 26.71 rev. iv 9 (*ú-it*), 13 (*pa-a-ir*) OH/NS CTH 18. EGIR-*pa* KUB 11.5 obv. 16 (// *a-ap-pa* KBo 3.1 obv. ii 3) OH/NS; EGIR-*pa* KBo 3.1 obv. i 7, 17 (*uizzī*) (// KUB 11.1 obv. i 8, 17 MS?) CTH 19. KBo 16.47 obv. 5' (*pais*) MH/MSb CTH 28; KUB 14.23 obv. i 8, 11] NH/MS?; KUB 19. obv. ii 2 (*ianni[t]*) NH/NS Güterbock

1956: 60 KUB 19.11 obv. i 10 (*uwater[t]*) NH/NS Güterbock 1956: 63 CTH 40.

EGIR-*pa* “back to” KUB 19.11 rev. iv 15 NH/NS (// KUB 19.10 obv. i 5 = *pehuet* NSc), ibid. 40 (EGI[R-*p*]a), KUB 19.18 obv. i 20 NH/NS (= [ú/pa]it // KBo 14.3 rev. iv 24 NSc), ibid. rev. iv 26; (*uwater*) KUB 14.4 obv. i 3 NH/NS, ibid. 19 (= *pa-a-i*), KUB 34.23 obv. ii 4 NH/NS, KUB 40.8 obv. i 8 (*tarnas*) NH/NSc, KBo 12. 26 obv. i 11 (*tarnu-um-u-e-ni*) NH/NS, rev. iv 11 (*uit*) KBo 5.6 obv. i 1 NH/NSb/c, ibid. 40 (// KUB 31.7 obv. i 8 NS), 49, (*pa-an-te-eš*) KBo 5.6 obv. i 15 NH/NSb/c, (*I-NA URU*^{DIDLL.HI.A} = *pa-a-an e-eš-ta*) KBo 5.6 obv. i 20 NH/NSb/c, (*wahnut*) ibid. ii 45 (// *an-da* KUB 34.25, 5 NS), (*uter*) iii 4, (*uda*) 22, 25, 26 (*uit*), KBo 14.12 rev. iii 22 NS, KBo 5.6 rev. iii 51 (*hatraizzi*) NH/NSb/c, KUB 19.13 obv. i 46 NH/NS, KBo 9.75, 6 (= *I-N[A]*) NS, KUB 21.10 obv. i 2 NH/NSc (*uizz[i]*) CTH 40. KUB 8.81 rev. iii 11 MH/MS CTH 41. KBo 10.12 rev. iii 5 (*kattan* = *ue[t]*), 39 ([*pāi*]), 41 (*ul pāi*), rev. iv 8 NH/NSc CTH 49.II. KUB 8.80 obv. 5 NH/NS CTH 52.II.

KBo 3.4 obv. ii 7 (*uwanun*) NH/NSc?, 11 (*wewakkinun* // KBo 16.1 obv. ii 9 *wekiskinun*), 12 (*paista/ ibid. paesta*), 50 (*appa INA* = *uwanun*), rev. iii 10 (= *uwanun*), 55 (id.), 66 (id.), 79 (*hatraes*), 80 (*pihhi*), 84 (*IŠPUR*), 85 (*Ú-UL pest*), 90 (*uwanun*), rev. iv 37 (*epper*) CTH 61.I. KUB 19.29 rev. iv 22 (*piēr*) NH/NSc; KBo 14.20 obv. i 18 (*paiweni*) NH/NSc, obv. ii 6 (*nuntarnunun*), 18 (*pait*), KBo 14.19 obv. ii 14 NSbii (*uwanun*), 19 (*pa-i-e-er*), KBo 16.10, 4 (*uwater*) CTH 61.II. KUB 14.15 obv. i 10 (*uwa[nun]*), KUB 14.16 obv. ii 8 (*uwanun*) rev. iii 31, XIV 15 rev. iii 34 (*epper*), rev. iv 34 (*uwanun*) NH/NS CTH 61.II.2. KUB 26.79 rev. iv 3 (*pāun*) NH/NSc CTH 61.II.4. KBo 4.4 obv. ii 7 (*wahnuer*) NH/NS, rev. iii 40 (*uwanun*), 54 (id.), 55 (id.), rev. iv 49 (*pí-i-e-er*), 51 (id.), 63 (*pait*) CTH 61.II.5. KBo 5.8 obv. ii 24 (= *appannas*) NH/NS, KBo 16.8 obv. ii 21

(*uetet*) NSc, KBo 5.8 rev. iii 37 (*uwanun*, // KBo 16.8 rev. iii 40 NSc) CTH 61.II.7. KBo 5.9 obv. ii 42 (*pesti*) NH/NS CTH 62.II. KBo 3.3+ obv. i 17 NH/NS (*pāi*; // KBo 16.23 obv. i 6 NSc), rev. iii 21 (*pais*) CTH 63. KBo 5.4 obv. 31 (*hatrāmi*) NH/NS, 37 (*pehhi*), 37 (*piyanna*), 40 (*peh[hi]*), 43 (*pehhi*) CTH 67. KBo 4.3 obv. i 13 NSc? (*AD-DIN* // KBo 5.13 obv. i 25 NS, KBo 4.7 obv. ii 4] NS, // KUB 6.41 obv. ii 1 NSc?, KUB 19.53 obv. ii 2 NS), 39, rev. iv 26 (*hatrāmi* // KUB 6.44 rev. iv 3 NS, om. KUB 6.41 rev. iv 23 NSc?, om. KBo 5.13 rev. iv 15 NS), KUB 19. obv. i 7 (*pehhi*) NS CTH 68. KUB 19.15++ obv.? i 23' (= *AŠ-PUR*) NH/NSa, 24' ([*p*]esta) CTH 72. KBo 19.70, 2 NH/NS (*daitten*, // KUB 40.39, 9 NSc), 20 (*h[u]wāi*), 20 (*pest[i]?*) CTH 69. KUB 21.1 rev. iii 22 (*hatrāmi*) NH/NS, 42 (*pāi*; // KUB 21.5 rev. iii 58 NS) CTH 76. KUB 1.1 obv. i 63 (*dās*) NH/NS (// KBo 3.6 obv. i 52] NS), 69 (*nāis* // ibid. 58), obv. ii 80 (*iyahhat*; // KBo 3.6 obv. ii 58), KUB 1.7 obv. ii 10 (*quittiyattat*; // KUB 19.67 obv. i 2 NS), KUB 19.67 obv. i 16 (*maushahat*), 27 (*parā pihun*), KUB 1.1 rev. iv 31 (*pāun*; // KBo 3.6 rev. iii 61 NS, KUB 1.8 rev. iv 15 NS) CTH 81. KUB 19.9 obv. ii 28 (*iyannir*) NH/NS CTH 83. KBo 6.29 obv. ii 31 NH/NS, KUB 21.12 rev. iii 18 (*piran* = *tarnāi*) NH/NS, rev. iv 13 (*piran* = *tarnāi*) CTH 85.1. KUB 21.37 obv. 43, 44 (*lē pēdatti*) NH/NS CTH 85.2. KUB 21.17 obv. i 10 (*ti-eš-ki-it*) NH/NS, obv. ii 4 (*pehun*) CTH 86.1. KBo 6.28 rev. 25 (*piran* = [*épz*]i) NH/NS CTH 88. KUB 21.29 obv. i 18 (*ú-wa-t[e-n]u-[un]?*) NH/NS, 19 (*I-NA URU*^{T[I-LI-Ú-RA]}), ii 11 (*paiddu*) CTH 89. KUB 21.8 obv. ii 16 (*épt[i]*) NH/NSc, 15 (*uwanun*) CTH 90.

KUB 23.1 rev. iii 13 (= *anda udai*) NH/NSc, KUB 23.1b, 4 (= *anda uizzi*) CTH 105. BT i 25 (*tehun*) NH/NSc, ii 64 (*tehun*), 65 (*pehun*), iii 19 (*uwadandu*), 55 (*piran appa lē kuiski paizzi*), 68 (*pihun*)

CTH 106. KBo 12.30 obv. ii 9 (*anda uizzi*) NH/NSc, 15] (id.) CTH 122.

KBo 16.27 rev. iv 21 (*ú-iš-zi*) MH/MS, 26 (*ú-wa-te-[iš-zi]*) CTH 137. KUB 13.27 obv.[!] 21 (= *I-NA KUR U[RU]*) MH/MS, 40 (*pa-iš-te-[ni]*), 56 (*pí-i-ú-e-ni*), 58 (*a-pád-da ú-iš-zi*), 60 (// ^{URU}*ha-at-tu-ši pí-iš-te-ni*), + KUB 13.27 rev.[!] 2 (*mu-u-ki-iš-kán-z[i]*), + KUB 26.40 rev. 91 (*lahhaz = n[e]-ia-z[i]*) CTH 138. KUB 26.19 obv. i 17 (*pí-iš-hi*) MH/MS CTH 140. KUB 23.11 obv. ii 13 (*ú-e-ħu-un*) MH/NSc (// *a-ap-pa* KUB 23.12 obv. ii 4 MS), 33 (*ar-ħa [ú-wa-te]-nu-un*) CTH 142. KUB 40.11, 2 (*i-e-et*) MH/MS CTH 146. KUB 14.1 rev. 37 (*ha-at-re-eš-ki-[ši]*) MH/MS CTH 147.

KUB 23.88 obv. 7 (NH/NSbii) CTH 175. KUB 14.3 obv. i 20 (*an-da tar-na-at-ti*) NH/NSc, ii 72 (*ú-ez-zi*), iii 61 (id.) CTH 181. KUB 19.55+KUB 48.90 rev. 41 (*ti-ih-hi*) NH/NSbii CTH 182. KUB 19.5+ obv. 4 (*pa-a-ir*) NH/NSc CTH 191.

“Again” KUB 19.10 obv. i 6; KBo 14.3 rev. iii 21 (= *peskit*), rev. iv 3 NH/NSc, KUB 19.18 obv. i 31 NH/NS, ibid. rev. iv 8 (= *da-a-an*), (= *iyat*) KBo 5.6 obv. i 39, 48 NH/NSb/c (// KUB 31.7 obv. i 8, KBo 14.11 obv. i 11 both NS), 47 (*wetet*), KUB 19.13 obv. i 44 (= *da-a-an*) NH/NS, KBo 14.18, 11 (*iet*) NH/NS CTH 40. (*mematti*) KBo 5.12+ rev. iii 13, 17 (// KBo 19.44+ rev. 6 NSa), 20] (// KUB 19. 24 rev. 5 MS), 23 (// KBo 19.44 rev. 12 NSa) MH/NS CTH 42. KBo 3.4 obv. i 41 (*dān =*) NH/NSc? (KBo 16.4 obv. i 10 om.), 47, 54, rev. iii 91 (*wetenun*), 92 (*iyunun*) CTH 61.I. KBo 14.20 obv. ii 3 NH/NSc, 25 (*aseskattat*), rev. iii 29 (*īR-alħun*) CTH 61.II. KUB 14.16 obv. i 4 (*īR-naħħun*) NH/NS, 31 (*tarahħun*) CTH 61.II.2. KBo 50.30+KUB 14.17 obv. ii 5 (*memāi*), 7 (*tarna[h]ħun*), 14 ([*a*]ppanzi), 15 (*ēppir*) NH/NS CTH 61.II.4. KUB 19.30 obv. i 14 (*wedahħun*) NH/NSc CTH 61.II.4. KBo 2.5 rev. iv 28 ([*iya*]t) NH/NS CTH 61.II.10. KUB 23.36 obv. iii 5 (*epper*) NH/NSa CTH 61.III.4.

KBo 3.3+ rev. iii 3 (*asisanuskanzi*) NH/NS CTH 63. KUB 19.15++ obv.[?] i 15' (*pa-a-i*) NH/NSa CTH 72. KBo 3.6 obv. ii 11 (*asesanunun*; // KUB 1.2 obv. ii 14 NS), obv. ii 47 (id.; // KUB 1.1 obv. ii 67 NS), 48 (= ^{URU}*ħa-at-tu-ša-an iyanun*; // ibid. 68), 70 (// *asesanunun*; ibid. 50), KUB 1.7+ rev. iii 5 NS (*asesanunun*), KUB 31.13+ rev. iii 7 (*we[dahħun]*), KUB 1.1 rev. iii 57 (// KUB 1.6+ rev. iii 4] NS) CTH 81. KUB 19.9 obv. i 8 (*wetet*), 8 (*taninut*) NH/NS, KUB 19.8 obv. i 13 (*wa-ar-*) CTH 83. KUB 21.17 obv. i 17] (*pait* // KUB 31.27 obv. 5 NH/NS CTH 86.1. KBo 6.28 obv. 18] (*da-a[n EGIR-pa a-še-ša-nu-ut*) NH/NS CTH 88. KUB 21.29 obv. i 13 (*uedet*) NH/NS CTH 89. KBo 4.10 obv. 14 (*uwadandu*) NH/NS (// BT iii 17 NSc) CTH 106.

KBo 8.37 rev. 12 (= *a-la-la-an[...]*) MH/NSc CTH 134. KUB 23.77 rev. 67 (= *am-mu-uk kat-ta-an [...]*), 77 (URU-ia tar-na-at-te-ni) MH/MS, + KUB 26.40 rev. 99 (id.) CTH 138. KUB 19.5+ obv. 24 NS/NSc CTH 191.

EGIR-pa-m[a] ^{URU}*Ne-ša* “back to Nesa” KUB 26.71 obv. 17 (OH/NS), cf. dupl. KUB 36.98b rev. 4 (OH/NS) [...]EGIR-pa-ma[] and var. KBo 3.22 rev. 76: *a-ap-pa-ma* CTH 1. KUB 26.74 obv. ii 3 OH/NS CTH 10. EGIR-pa-ma (*uit*) KBo 3.1 obv. ii 32 OH/NS CTH 19. EGIR-pa-ma (*hassuet*) KUB 11.1 obv. i 12 OH/MS? (// [EGIR-p]a KBo 3.1 obv. i 12 // EGIR-ŠU-ma KBo 3.67 obv. i 13, both OH/NS) CTH 19. EGIR-pa-ma KUB 31.74 obv. ii 14 OH/NS CTH 23. KUB 14.1 rev. 38 (*ú-wa-te-nu-un*) MH/MS CTH 147. KUB 21.38 obv. 21 (“back”) NH/NSbii/c CTH 176. EGIR-pa-ma-aš KBo 3.1 obv. i 28 (*pait*) OH/NS CTH 19.

EGIR-pa-ma-a-na-an KUB 14.3 obv. i 46 NH/NSc CTH 181. [E]GIR-pa-mu-za pu-nu-uš-ki-[pát] KUB 1.16 rev. iii 70 // Akk. *ši-ta-i-li-in-ni ši-ta-i-li-in-n[i]* OH/NS CTH 6. EGIR-pa-ma-aš “but again he/it” KBo 14.18, 17 NH/NS CTH 40.

EGIR-*pa-pát* KUB 6.41 rev. iii 51 (*waḥnut*) NH/NSc? (// KBo 4.7 rev. iii 10 NS) CTH 68. EGIR-*pa-wa-du-za* (*appa=wa=du=za*) KBo 4.14 rev. iii 1 NH/NSc CTH 123. EGIR-*pa-wa-ra-aš* KUB 19.5+ obv. 22 NS/NSc CTH 191. EGIR-*pa-wa-at-ta* (*appa=wa=tta*) KBo 4.14 rev. iii 2 NH/NSc CTH 123.

EGIR-*pa epp-* cf. CHD P 345: EG[IR] KUB 40.8 obv. i 3 NH/NSc CTH 40. KUB 19.9 obv. i 9 (*ēpta*) NH/NS, KUB 19.8 rev. iii 37 (*ep[pun]*) CTH 83. KUB 23.11 rev. iii 17 (*tuzziaz* = ^{GIŠ}TIR *IS-BAT*, Carruba: “hinter dem Lager...”) MH/NSc CTH 142.

EGIR-*pa es-* “become rebellious” KUB 19.37 rev. iii 28 NH/NS (// KBo 16.16 rev. iii 20 NS) CTH 61.II.9. KBo 2.5 obv. i 1 NH/NS CTH 61.II.10

EGIR-*pa har-* “occupy” KBo 4.4 rev. iv 31 NH/NS CTH 61.II.5. EGIR-*pa har-* KBo 5.8 rev. iii 6 NH/NS CTH 61.II.7.

EGIR-*pa IŠ-TU* IKU KUB 21.38 rev. 8 NH/NSbii/c CTH 176.

EGIR-*pa istappas* “sperre ein” KBo 3.6 rev. iii 57 NH/NS (// KUB 1.8 rev. iv 12 NS) CTH 81. KBo 6.29 obv. ii 34 (*appa istapta*) NH/NS CTH 85.1.

EGIR-*pa pēhutet* KUB 19.67 obv. i 7 NH/NS CTH 81. KUB 23.78 (*le-e pé-e-hu-te-et-te-ni*) MH/MS KUB 23.77a rev. 16 (*wa-al-ḥ[u-wa-ni]*) CTH 138.

EGIR-*pa šar-ni-in-ki-iš-ki-u-e-ni* KUB 23.72 obv. 28 MH/MS CTH 146. EGIR-*pa u-uh-ḥu-un* KUB 14.16 obv. ii 15 NH/NS CTH 61.II.2.

Broken: KUB 14.17 rev. iii 10 NH/NS (// KUB 26.79 obv. i 2 NSc) CTH 61.II.4.

[?] KBo 16.27 obv. i 15 MH/MS CTH 137.

EGIR-*pa-ia* (*waḥnu-*) KUB 6.41 rev. iii 60 NH/NSc? (// KBo 19.65 rev. iii 21 NS, // x[...]-*ma* KBo 4.3 obv. ii 37 NSc?) CTH 68. KUB 21.5 rev. iii 10 (*waḥnusi*) NH/NS (// KUB 21.4 obv. i 13 NSc) CTH 76. EGIR-*pa-ia-an* KUB 23.77 obv. 22 MH/MS CTH 138. EGIR-*pa-ia-kán* (*le-e ma-uš-ta*) KUB

1.16 rev. iii 53 OH/NS CTH 6. EGIR-*pa-ia-mu* KUB 19.15+ obv.[?] i 16' (*Ú-U[L-pát] IŠ-PUR*) NH/NSa CTH 72. EGIR-*pa-ia-wa-at-ta* KUB 14.3 obv. ii 68 NH/NSc CTH 181.

EGIR-*šU* KBo 3.67 obv. i 13 OH/NS // EGIR-*pa-ma* KUB 11.1 obv. i 12 OH/MS? CTH 19. KBo 8.35 obv. i 13 (ITU.II.KAM ITU.II.KAM =) MH/MS CTH 139.

appēzzi(ya)-: “last”.

EGIR-*aš-ša* KBo 6.29 obv. ii 23 (nom. pl.) NH/NS CTH 85.1. EGIR-*iš* KBo 6.29 obv. i 6 NH/NS CTH 85.1. EGIR-*zi-in-na-mu* KBo 4.14 rev. iii 71 (*appezzinn=a=mu memiski* “tell me about even the last (man)”) NH/NSc CTH 123.

EGIR-*iz-zi-iš* KUB 1.1 obv. i 11 (= DUMU-*aš*) NH/NS (// EGIR-*iš* KBo 3.6 obv. i 10 NS, KUB 1.2 obv. i 10 NS) CTH 81. KUB 23.1 rev. iii 10 (EGIR-*iz-z[i-iš] ku-i[š]* *ḥantezzis* UN-*aš*) NH/NSc CTH 105. EGIR-*zi-iš* KBo 4.14 rev. iii 68 (= UN-*aš*) NH/NSc CTH 123. EGIR-*ez-zi-iš* KUB 14.3 obv. ii 59 (= UN-*aš*) NH/NSc CTH 181.

**EGIR.KASKAL(-NI): “behind the way, on the way back”.

HZL 126: “(auf dem) Rückweg”; cf. HWb² A 157. Archi 1975: 176. Discussion Part 3.

EGIR.UD^{KAM}/MI: Akk. *arkāt ūmī*, Hitt. *appasiwatt-* “future”.

EGIR-*pa UD-ti* KBo 3.3+ obv. ii 7 NH/NS (// KUB 19.41 obv. ii 11 NS) CTH 63. EGIR-*pa U[D?]* KBo 8.37 obv. 11 MH/NSc CTH 134.

EGIR.UD^{KAM} (*I-NA* =) KBo 5.3 rev. iv 25 MH/NS CTH 42. EGIR.UD-MI KBo 16.47 rev. 27' ([...]*-LU-TAM ŠA* = *pé-eh-ḥu-un*) MH/MSb CTH 28. KUB 31.25, 9] NH/NS CTH 40. *zi-la!-ti-ia* [*I-NA EG]IR-UD-MI* KBo 5.3+ obv. i 17-18 MH/NS, *I-NA EGIR.UD-MI* KBo 5.12 rev. iv 8 MH/NS CTH 42. KBo 10.12 obv. i 8 NH/NSc CTH 49.II. KUB 23.68 rev. 8 (no *I-NA* =) NH/NS, 10 (*A-NA* =) CTH 133.

EGIR UGU = *appan sarā*

KBo 4.10 obv. 21 (// EGIR-an ša-ra-a BT i 31 NH/NSc) CTH 106.

(^{LÚ})**ELLU(M)**: *arawa-*, *arawanni-* “free”. HWb² 251-258. Hoffner 1983: 410-411. Yamada 1995.

[E]L-LU nom. sg. m. KUB 19.50 rev. iii 1 (apparently no room for LÚ) NH/NSc CTH 69. EL-LU īR GÉME KUB 23.72 rev. 57 MH/MS CTH 146. ^{LÚ}EL-LU KBo 5.4 obv. 37 (nom. sg.) NH/NSC CTH 67. KUB 6.44 rev. iv 38 NH/NSC CTH 68. ^{LÚ}EL-LI, IŠ-TU =: KBo 6.29 rev. iii 35 (+ 2026b) NH/NSC CTH 85.1.

EL-LUM (nom. sg. f.!) KBo 5.3 rev. iii 45 (// KUB 19.24 rev. 27 NSa) MH/MS CTH 42. ^{LÚ}EL-LUM KUB 23.77 rev. 53 (appears to pick up LÚ GIŠTUKUL in 53) MH/MS CTH 138.

^{LÚ.MEŠ}EL-LU-ia-aš-ma-aš nom. pl.: KBo 4.3 rev. iv 24 NH/NSc? CTH 68. ^{LÚ.MEŠ}EL-LU-ia-at-ta KBo 4.3 rev. iv 38 NH/NSc? CTH 68. [^{LÚ}EL-L]U-ma (nom. sg.) KUB 36.127 rev. 10 MH/MS? CTH 41. ^{LÚ.MEŠ}EL-LU nom. pl.: KBo 4.3 rev. iv 20 (III =) NH/NSc? CTH 68.

^{LÚ.MEŠ}EL-LU-TIM KBo 5.4 rev. 2 NH/NSC CTH 67. [(^{LÚ.MEŠ}E]L-LU-TIM KUB 23.72 rev. 67 MH/MS CTH 146. ^{LÚ.MEŠ}EL-LU-TIM-ia-aš-ma-aš KBo 5.4 rev. 10 NH/NSC CTH 67. DUMU^{MEŠ} EL-LU-TIM (nom. pl.) KUB 23.68 rev. 2 NH/NSC CTH 133.

ELQE cf. LEQŪ

^{LÚ}EMU: “relative-in-law”.

CAD E 156. ^{LÚ}E-MI-ŠU-NU KUB 14.3 obv. i 64 (nom. sg.) NH/NSc CTH 181.

EMŞU: “bitter” Hitt. *siwa-* (?).

Otten/Souček 1969: 54; *siwi-* (?); Neu 1985: 169, fn. 169. EM-SA KUB 14.1 obv. 8 (BÜLUG BAPPIR^{H1.A} =) MH/MS CTH 147.

cf. EM-ŞU-TIM KBo 17.1 obv. ii 23 (NINDA.GUR₄.RA-uš =) OS, Otten/Souček 1969: 20).

cf. also EMŞU “rennet” Hoffner 1974a: 120.

EN: Akk. *bēlu*, Hitt. *isha-*, “lord”.

Names: ¹EN-ur-ta-aš-ša KBo 3.3+ obv. i 8 NH/NS CTH 63. ¹EN-ur-ta-an KBo 3.3+ obv. i 10 NH/NS, obv. ii 1 (// KUB 19. obv. ii 4 NS) CTH 63

Nom. Sg.: EN-aš KBo 3.38 obv. 16 (*ud-da-na-aš-ša-aš* =) OH/NS CTH 3. EN-aš KBo 3.34 obv. ii 8 (OH/NS) CTH 8. EN-aš KBo 3.46 obv. ii 34 (*tu-uz-zu-ia-aš* =) OH/NSc (// *tu-uz-zu-ia-aš* EN-aš KBo 3.53 obv. 5) CTH 13. KUB 6.42 obv. i 5 NH/NS CTH 68. KUR-e-aš ZAG-aš EN-aš KBo 5.4 rev. 28 NH/NS CTH 67.

Acc. sg.: EN-an KUB 6.43 obv. i 3 NH/NS (// KBo 4.7 obv. i 21 NS, // EN KUB 6.41 obv. i 22 NS), KBo 5.13 obv. i 22 NS (// KBo 4.3 obv. i 11 NS), KBo 4.3 obv. i 38 NSc?, rev. iii 35 (// KUB 6.41 rev. iv 31 NS) CTH 68. KUB 26.33 obv. ii 13 (*iyanun*) NH/NSc CTH 122; KUB 19.55 rev. 37] NH/NSbii CTH 182.

EN-LAM KBo 16.17+ rev. iii 27 NH/NS CTH 61.II.10.

Dat.-loc. sg.: ^D10 EN A-RU-UZ-ZA VBoT 13, 4 (OH/NS) CTH 4.

EN^{MEŠ} (nom. pl.) KBo 3.4 obv. ii 42 (*uwatet*, number from second subject) NH/NSc?, rev. iii 34, 53, rev. iv 42 CTH 61.I. KBo 6.29 obv. ii 22 NH/NS (// KUB 21.15 obv. ii 23 NS) CTH 85.1. KBo 4.14 obv. ii 56 NH/NSc, 74, 79 (*u-ni-uš* nom. pl.), 37 (acc. pl.) CTH 123. EN^{MEŠ} KBo 4.14 obv. ii 74 (nom. pl.) rev. iii 37 (dat. pl.?) NH/NSc CTH 123. EN^{MEŠ}-ia KBo 4.4 rev. iii 21 NH/NS CTH 61.II.5.

EN^{MEŠ}-uš KUB 23.11 rev. iii 5 (^{LÚ.MEŠ}iš-me-ri-ia-aš =) MH/NSc CTH 142. EN^{MEŠ}ZI KBo 4.14 obv. ii 55 (“*ei signori, i la loro persona*», «*gli spessi signori*»” Stefanini 1965: 63, i.e. acc. of respect? or Luwian acc. pl. ending -zi?) NH/NSc CTH 123.

EN-IA nom. sg.: KBo 4.4 obv. ii 76 (^D10 ε) NH/NS CTH 61.II.5. KBo 19.76 obv. i 24 NH/NS, 27 CTH 61.II.8. KUB 6.43 obv. i 8 NH/NS (// KBo 4.7 obv. i 26 NS, KUB 6.41 obv. i 27 NS) CTH 68. KUB 26.32 obv. i 5 NH/NSc CTH 124. Voc. sg.: KUB 26.84 obv. ii 3 NH/NSbii CTH 40; KUB 14.24 rev. iii 10 NH/NS CTH 61.II.6. KBo 4.3 rev. iv 1 NH/NSc? CTH 68. KBo 5.8 rev. iii 27 (^D10 NIR.GÁL ε; // KBo 16.8 rev. iii 31 NSc) NH/NS, 42 CTH 61.II.7. KUB 19.37 obv. ii 38 NH/NS CTH 61.II.9. ^DIŠKUR NIR.GÁL ε: KBo 19.76 obv. i 46 NH/NS CTH 61.II.8.

EN-IA, A-NA ε: KUB 19.37 obv. ii 17 ([A-NA ε]) NH/NS CTH 61.II.9. KUB 31.106 obv. ii² 7 NH/NSc CTH 124. (ŠA ε) KBo 12.64 rev. iv 10 NH/NSc CTH 83? ^D10 ε, A-NA: KBo 6.29 obv. ii 2 NH/NS (// KUB 21.15 obv. i 19 NS) CTH 85.1.

EN-IA-mu nom. sg.: KUB 26.32 obv. i 5 NH/NSc CTH 124. EN-Ι[A][?]-mu-kán KUB 26.32 obv. i 6 (nom. sg.) NH/NSc CTH 124. EN-IA-mu-²ma-an¹ KUB 26.32 obv. i 16 NH/NSc CTH 124. EN-IA-pát, NUMUN ε: KUB 23.44 obv. ii² 6 NH/NSc CTH 124. EN-IA-wa-kán nom. sg.: KBo 4.14 rev. iii 34 NH/NSc CTH 123. EN-IA-wa-mu voc. sg.: KUB 19.49 obv. i 41 NH/NS (// KUB 31.83 obv. 4) NS) CTH 69.

EN-KA, IŠ-TU ε: KBo 12.30 obv. ii 7 NH/NSc CTH 122. EN-KU-N[U?] KUB 21.37 obv. 1 (Ünal 1974/2: 116, EN-ma-a[nni]) NH/NS CTH 85.2. EN-NI “our lord” (nom. sg.) KBo 14.12 rev. iv 17 NH/NS CTH 40. voc. sg.: KUB 14.24 rev. iii 8 NH/NS CTH 61.II.6. EN-KA-wa-at-ta KUB 14.3 rev. iii 66 NH/NSc CTH 181.

EN-[Š]Ú KUB 19.55 rev. 36” NH/NSbii CTH 182. EN-ŠU-NU KBo 5.6 rev. iii 7 NH/NSb/c CTH 40.

EN-iznatar:”dominion”.

EN-an-ni KUB 14.15 rev. iv 45 (=KUB 14.16 rev. iv 17) NH/NS CTH 61.II.2. KUB 1.7 rev. iii 7 NH/NS, KUB 19.65+ rev. iii 3

NH/NS (// KUB 19.64+ obv. i 15 NS) CTH 81. KBo 12.30 obv. ii 4 NH/NSc, 5 CTH 122.

EN-iz-na-ni KUB 14.15 rev. iv 37 (// XIV 16 rev. iv 10) NH/NS CTH 61.II.2. EN-iz-na-an-ni KBo 4.3 obv. i 14 NSc? (// KBo 5.13 obv. i 26 NS, KUB 6.41 obv. ii 1 NSc?, // [...-i]z-na-ni KBo 4.7 obv. ii 4 NS), 40, KUB 6.44 rev. iv 19 NS (// EN-iz-an-ni KBo 4.3 rev. iii 40 NSc?, [...n]a-an-ni KUB 6.41 rev. iii 36 NSc?) CTH 68. EN-iz-ni KUB 14.24 rev. iii 10 NH/NS CTH 61.II.6. EN-UT-TA acc. sg. n.: KUB 23.1 obv. ii 6 (tamai=za ε) NH/NSc CTH 105. KUB 14.3 obv. i 17 NH/NSc CTH 181.

AŠ-ŠUM ε: KUB 23.1 obv. i 22 NH/NSc (// [AŠ-Š]UM EN-UT-TI[M] 1436/u+ obv. 8), 24 CTH 105. EN-UT-TI (AŠ-ŠUM ε) KUB 21.37 obv. 12 NH/NS CTH 85.2. KUB 23.1 obv. ii 4 NH/NSc (// KUB 8.82 obv. 13] NSc), 5, 9], 10, 14], rev. iii 19] CTH 105. KBo 4.10 obv. 14 NH/NS (// LUGAL-iz-na-ni BT iii 17 NSc), 39, 40, 41, rev. 5 (cf. BT iv 6), rev. 9 (cf. ibid. 13) CTH 106.

EN-UT-TIM (AŠ-ŠUM ε) KUB 21.49 obv. 12 NH/NS CTH 62.II. KBo 4.10 rev. 8 NH/NS CTH 106.

EN DI-NI: “accuser”.

See Akkdg̃m bēl dīni, Hitt. ḥannesnas isħas.

Hitt. KUB 1.1 obv. i 56 NH/NS (// INIM [EN DI-NI] KBo 3.6 obv. i 46 NS, KUB 1.5 obv. i 20] NS?) CTH 81. EN DI-NI-IA (A-NA ε) KUB 1.1 obv. i 54 NH/NS (// KBo 3.6 obv. i 45] NS, KUB 1.5 obv. i 25] NS?) CTH 81.

EN DI-NI-ŠU KUB 1.1 rev. iv 84 (A-NA

^DIŠTAR URU ŠA-MU-HA ε) NH/NS CTH 81.

EN DI-NI-ŠU-<NU> KBo 6.28 rev. 41 NH/NS CTH 88.

[E]N GIŠ.KIN.TI: “master craftsman/master scribe”.

Mestieri 201. KBo 12.41 rev. 4 NH/NSc CTH 122.

EN KARAŠ: “lord of the army”.
 Nom. sg.: KBo 5.4 rev. 40 NH/NS CTH 67.
 KUB 1.1 obv. i 24 NH/NS (// KBo 3.6 obv. i
 21 NS) CTH 81. EN^{MEŠ} KARAŠ (acc. pl.)
 KBo 4.4 obv. ii 19 (= ÉRIN^{MEŠ}-ia
 ANŠE.KUR.RA^{HIL}A *hu-u-ma-an-da-an*) NH/
 NS CTH 61.II.5. EN^{MEŠ} KARAŠ^{HIL}A KUB
 21.38 obv. 62' (acc. pl.) NH/NSbii/c CTH
 176.

EN KUR(-TI): Hitt. *utniyasha-* c. (?).
Mestieri 451-452; *Imparati* 1974: 55-62;
 Beal 1993: 437-442. See discussion Part 3.
 EN KUR AZ-ZI KUB 26.79 obv. i 18
 NH/NSc CTH 61.II.4.
 EN KUR-TI voc. sg. KUB 21.29 obv. i 8
 (CHD L-N 166a-b EN *MAD-[<]KAL>-TI*)
 NH/NS CTH 89. EN KUR-TI, ŠA= KUB
 21.12 rev. iii 21 (*sahhanaza luzziyaza =*; //
 KBo 6.29 rev. iii 20) NH/NS CTH 85.1
 A-NA =: KUB 21.29 obv. ii 10 NH/NS
 CTH 89. Case?: KUB 31.15 obv. 8 NH/NS
 CTH 89.

EN KUR-TI-KAL-TI KUB 21.29 rev. iii
 9 NH/NS, cf. Von Schuler 1965: 148 CTH
 89. EN^{MEŠ} KUR-TI-IA-wa, A-NA > KUB
 21.38 obv. 19 (= *me-na-ah-ha-an-da*) NH/
 NSbii/c CTH 176.

^{LD+}**EN.LÍL-EN-UN^{MEŠ}**
 Ellil-bēl-nīšī, Babylonian PN. KUB 21.38
 rev. 9 NH/NSbii/c CTH 176.

EN MADGALTI: Hitt. *aurias isha-*.
 EN *MAD-KAL-TI* KBo 2.5 obv. i 13 (= ŠA
 URU^IŠ-TA-HA-RA) NH/NS CTH 61.II.10.
 KBo 6.28 rev. 25] NH/NS CTH 88. KUB
 23.68 obv. 21 NH/NS CTH 133.
 a-ú-ri-ia-aš EN-aš KUB 26.19 obv. ii 11
 (cf. a-ú-ri-ia-aš iš-hi ibid. 10) MH/MS CTH
 140. See *BĒL MADGALTI*

****LÚ EN.NU.UN BÀD:** “watchman of the
 wall”.
 This and LÚ EN.NU.UN ḤUR.SAG (HZL
 40) are not attested under CAD *māššaru(m)*

and *māššartu(m)*, or in other manuals of
 Mesopotamian cuneiform. LÚ EN.NU.UN =
 LÚ *haliyatalla-* HWb² Ḫ 41.
 LÚ EN.NU.UN: ≠ BÀD at KBo 13.58 i
 6 NSc (// KUB 26.9 i 7 NS), 16]) CTH 257.
 LÚ^{MEŠ} EN.NU.UN ḤUR.SAG KUB 18.20
 obv.? 13 (Beal 1992a: 259 fn. 973-974),
 LÚ^{MEŠ} EN.NU.UN ḤUR.SAG-i KUB 16.16
 rev. 7 (apud *Mestieri* 461), “guard on the
 mountain”.

EN QA-TI: “craftsman”.
 KBo 5.4 obv. 39 NH/NS CTH 67. KUB 6.44
 rev. iv 42] NH/NS (// EN ŠU-TI KUB 19.54
 obv. i 5 NS) CTH 68. EN^{MEŠ} ŠU-TI nom. pl.:
 BT i 85 NH/NSc CTH 106.

EN URU-LIM: “city-lord”. (A-NA ≠) KBo
 3.1 obv. ii 64 (OH/NS) CTH 19.

GIŠEREN: “cedar”.
 GIŠEREN-aš KBo 6.29 obv. i 31 (DIN-
 GIR^{MEŠ} ≠) NH/NS CTH 85.1.

ÉRIN^(MEŠ): Hitt. *tuzzi(ant)-* c. “troops”;
 Luw.: *kuwalan(a)-* n.?
 See Discussion Part 3. Beal 1992a: 1.
 ÉRIN^{MEŠ}? (case?) KUB 14.22 obv. i 5
 NH/NS CTH 40.
 ÉRIN^{MEŠ}-az-ma-mu KBo 3.6 obv. ii 20
 (nom. sg.) NH/NS (// KUB 1.1 obv. ii 37]
 NS, KUB 1.2 obv. ii 23 NS) CTH 81. I ME
 ÉRIN^{MEŠ}-za e-a na-at-ta “but 100 men they
 (are) not even” KBo 22.2 rev. 6 (OH/MS),
 dupl. I ME ÉRIN^{MEŠ} ŠU^{ŠI} KBo 3.38 rev. 22
 (OH/NS) CTH 3.

ÉRIN^{MEŠ}-iš! (UŠ) (*paizzi*) KBo 3.1 obv.
 ii 3 (// ÉRIN^{MEŠ}[...] KUB 11.1 9) resumed
 by *ne* here and KUB 11.5 obv. 16 OH/NS
 CTH 19.

ÉRIN^{MEŠ}-an: KBo 10.3 obv. i 4
 (OH/NS) CTH 4. KUB 36.100 rev. iii 6
 OH/OS CTH 15. (ÉRIN^{MEŠ}-a[n]) KBo 3.1
 obv. i 37 OH/NS CTH 19. KBo 14.18, 13
 NH/NS CTH 40. KBo 16.27 rev. iii 9
 MH/MS, 10 (= GÙB-i[n]), 68 (*zahhiya*

pehutet) CTH 137. KUB 23.72 rev. 18
MH/MS CTH 146.

ÉRIN^{MEŠ}-aš (gen. sg.?) KUB 36.104
obv. i 7 OH/OS // KUB 48.77 obv. (?) 5
(NS) CTH 8.

ÉRIN^{MEŠ}-aš-ša-an-na (-an+-šan, acc. sg.)
KUB 3.60 obv. ii 11 OH/NS CTH 17.

[ÉR]JIN!^{MEŠ!}-ti d.-l. sg. KUB 31.4 obv.
21 (*te-et-te-en*) OH/NSa CTH 16.

ÉRIN^{MEŠ}-ti KUB 26.71 rev. iv 16 (d.-l. pé-
e[š-k]ir) OH/NS CTH 18. ÉRIN^{MEŠ!}-ti KUB
36.100 obv. ii 5 OS CTH 15

ÉRIN^{MEŠ}-it KBo 16.27 rev. iv 14 MH/
MS CTH 137. ÉRIN^{MEŠ}-az abl. sg.: KBo
14.18, 16 NH/NS CTH 40. KBo 16.29 obv.
13 (broken context) MH/MS CTH 139.

ÉRIN^{MEŠ} (nom.): VII ME ÉRIN^{MEŠ} ú-it
KUB 36.99 OS CTH 2. KBo 22.2 rev. 15
(*kat-ti-iš-mi*) (OH/MS), dupl. KBo 3.38 rev.
32 (*kat-te-eš-ši*) (OH/NS) CTH 3. ÉRIN^{MEŠ}
KBo 43.63, 2, 6, 7 (= ŠU-TI) OH/NS CTH
12. ú-ba-ti-ia XX ÉRIN^{MEŠ} ku-wa-a-pí-it ú-
ba-ti-ia XXX ÉRIN^{MEŠ} A-N[A ...] KUB
36.104 rev. iii 7 OH:OS/MS CTH 15. KUB
26.71 rev. iv 13 (-)x (= ...pa-a-ir?) OH/NS
CTH 18. ÉRIN^{MEŠ} (*kuis* =) KBo 12.26 rev.
iv 7 NH/NS; ÉRIN^{MEŠ} (*uit*) KBo 14.18, 18
NH/NS CTH 40. KUB 8.81 obv. ii 6
(*nasma=as* =) MH/MS CTH 41. ÉRIN^{MEŠ}
(*kuis[ki]*) KBo 5.3 rev. iv 6 MH/NS CTH 42.
KUB 14.16 obv. i 25 (= *kuis*) NH/NS,
ÉRIN^{MEŠ} (*kās* 6 ME =) KUB 14.15 rev. iv
48 (// KUB 14.16 rev. iv 20) NH/NS CTH
61.II.2. KUB 19.50 rev. iii 11 NH/NSc CTH
69. HKM 3 obv. 7 (*kuis* =, *nasma=as*), 22
obv. 8 (= ú-iz-zi). KBo 50.67+ obv. ii 33
(XX = k[at]-ti-iš-ši) MH/MS CTH 139.

ÉRIN^{MEŠ} (acc.) KBo 10.2 obv. i 6 (//
ÉRIN^{MEŠ}-an KBo 10.3 obv. i 4) iii 33 (//
KUB 23.20, 12) (all OH/NS) CTH 4.
ÉRIN^[MEŠ] (acc.) KBo 3.1 rev. iii 75 OH/NS
CTH 19. KBo 3.4 obv. i 44 NH/NSc?, rev.
iii 26 (bis, *ishibhun*, *peskiwan*), 31 (id.), rev.
iv 24 (*peskit*) CTH 61.I. KUB 14.16 obv. ii
22 NH/NS, KUB 14.15 rev. iv 46 NH/NS
CTH 61.II.2. KBo 5.8 obv. ii 3 (*ishibhun*,

piskiuan) NH/NS, rev. iii 24 (*u-ni ku-in* 9 LI-
IM =; // 5 LI-IM = KBo 16.8 rev. iii 28
NSc, rev. iv 9 (*peskir*) CTH 61.II.7. KBo
2.5 rev. iii 30 NH/NS CTH 61.II.10. Acc.
sg.: BT iii 37 (I ME =; separated out from
ANŠE.KUR.RA^{MEŠ}) NH/NSc CTH 106.
KUB 13.27 obv.¹ 8 (*su-me-en-za-an* =)
MH/MS CTH 138. KUB 23.77 obv. 35
MH/MS, + KUB 13.27 rev.¹ 19 CTH 138.
HKM 36 obv. 5, 6 (= *pa-an-ga-ri-i-it*); 36
rev. 34 (= *ša-ra-am-ni-it*) MH/MS; 41 obv.
12 (III ME =); 42 obv. 3] (II? LI-IM =);
HKM 75 u. Rd. 17 (*ni-ni-ik-ten*) MH/MS; 88
obv. 9. KBo 16.29 obv. 14 ([X]XX? = d[a-
i]-l-e-er), 17 (XX = *da-i-e-er*) MH/MS, KBo
8.35 obv. ii 30 (XL = *kat-ta-an da-i-e-er*; //
KBo 50.67+ obv. ii 30] MS), 35 (XX = *kat-
ta-an da-i-e-er* // KBo 50.67+ obv. ii 35 MS)
CTH 139.

ÉRIN^{MEŠ} (A-NA =) KUB 21.10 obv. i 10
NH/NSc; KUB 34.23 obv. i 1 NH/NS CTH
40. KUB 8.80, 9 NH/NS CTH 52.II. HKM
70 u.Rd. 9 (*da-me-i-da-ni* =).

(IŠ-TU =) KBo 5.8 obv. i 1 NH/NS (//
KUB 19.36 obv. i 4 NSc) CTH 61.II.7. KUB
14.1 obv. 45 (= p[a-an-ga-r]i-it ni-ni-i[k-ta])
MH/MS CTH 147.

ÉRIN^{MEŠ}-ma^{URU} AN-ZI-L[I-IA] HKM 33
rev. 31 (ŠA X =). ÉRIN^{MEŠ}-ma KUB 13.27
rev.¹ 21 (ar-ḥa I-NA É-ŠU-NU [...]) MH/MS
CTH 138.

ÉRIN^{MEŠ} GN:

=^{URU} AR-ZA-U-WA KUB 14.1 obv. 46]
MH/MS, 46] (p[a-a]-ir) CTH 147. ÉRIN^{MEŠ}
^{URU} HA-AT-TI KUB 36.106 obv. 7' OH/OS?
CTH 27. KUB 26.19 obv. ii 18 (acc.)
MH/MS CTH 140.

ÉRIN^{MEŠ} KUR^{URU} HA-AT-TI KUB
26.20, 7 MH/MS (// KJUR GIDRU-TI KUB
40.14, 5 NS) CTH 140. ÉRIN^{MEŠ} KUR
GIDRU-TI-ia KUB 19.5+ obv. 3 NH/NSc
CTH 191.

ÉRIN^{MEŠ} HUR-LI KBo 3.54, 8 (gen.)
OH/NSc CTH 13. ÉRIN^{MEŠ} HUR-RI (A-NA
LUGAL^{MEŠ} =) KBo 3.60 rev. iii 15 OH/NS

CTH 17. [ÉRJ]IN^{M[ES̄]}? *hur-lu-uš* (acc. pl.) KBo 3.1 obv. i 42 (Akk. KUB 3.89 obv. i 4: LÚ^{MEŠ} *HUR-RI*) OH/NSa? CTH 19.

ÉRIN^{MEŠ} URU *hu-wa-a[r-ša-na-as̄]* KBo 16.1 obv. ii 36 NH/NS CTH 61.I ÉRIN^{MEŠ} URU *IŠ-HU-PÍ-IT-TA* HKM 20 obv. 7 (*an-ni-in* // *I LI-IM VII ME I* ε) MH/MS; HKM 71 u. Rd. 17.

ÉRIN^{MEŠ} KUR URU *IŠ-HU-U-PÍ-IT-TA* HKM 18 rev. 19 (= *kuisiki*), 23 (*ka-a-aš-ma* ε) MH/MS. ÉRIN^{MEŠ} U^[RU] *IŠ-HU-U-PÍ-IT-TA-ma-mu* HKM 36 obv. 10 (= *kuit uttar*), 29 (id.). ÉRIN^{MEŠ} URU *iš-ḥu-pí-it-ta-aš* HKM 75 obv. 13f. (= [ME]-[te]n??) MH/MS. ÉRIN^{MEŠ} *-ma-aš-ši-kán* ŠA KUR U^[RU] *IŠ-H[U-PÍ]-I[T-TA]*? HKM 72 rev. 30 MH/MS.

ÉRIN^{MEŠ} KUR U^[RU] *IŠ]-MI-RI-KA* KUB 23.68 rev. 1 (I *ME^{KAM}* ε *ú-i-iš-ki-it-ta-at*) NH/NS CTH 133.

ÉRIN^{MEŠ} URU *G[A-R]A-ṭA¹-AH-NA* HKM obv. 16 (acc.) MH/MS.

ÉRIN^{MEŠ} URU *KA-ŠE-PU-U-RA* HKM 24 obv. 12, 16 (URU *ka-še-pu-u-ra-a[z]?*); HKM 24 rev. 53 (*a-pu-u-un* ε). ÉRIN^{MEŠ} URU *QA-AŠ-GA* KUB 23.77a rev. 10 (*šu-ma-a-aš-pát* ε) MH/MS CTH 138. ÉRIN^{MEŠ} URU *KA-A-AŠ-KA* KUB 40.36 obv. i 8 MH/MS CTH 139. ÉRIN^{MEŠ} *Ga-aš-ga-aš* ÉRIN^{MEŠ} *N[A-RA-RI-ia...]* (nom. sg.?) KUB 19.11 obv. i 17 NH/NS CTH 40. ÉRIN^{MEŠ} URU *Ga-aš-ga-aš* (*kuis* ε *esta*), KUB 19.11 rev. iv 37, 38 (ÉRIN^{MEŠ} URU *Ga-aš-ga[-an]*), 39 NH/NS CTH 40. KUB 23.11 rev. iii 10 (*EIŠBAT, uit, ḥarninkiskir*) MH/NS CTH 142.

ÉRIN^{MEŠ} (KUR URU *Ma-a-aš-aš ku-it* ÉRIN^{MEŠ} KUR URU *Kam-ma-la-aš-ša ... GUL-an-ni-e-š-ki-it*) KUB 19.10 obv. i 9-10 NH/NS CTH 40. ÉRIN^{MEŠ} *MA-AD-DU-WA-AT-TA* KUB 14.1 obv. 47 (= [hu]-u-ma-an-ta-an-pát) MH/MS CTH 147.

ÉRIN^{MEŠ} KUR URU *MI-IZ-RI-I* KUB 14.17 obv. ii 30 (nom. sg.) NH/NS CTH 61.II.4. ÉRIN^{MEŠ} URU *MI-IZ-RI-ma* KUB 14.17 obv. ii 18 (case?) NH/NS CTH 61.II.4. ÉRIN^{MEŠ} URU *MI-IZ-RI* (*A-NA* ε) KUB 14.17 obv. ii 19 NH/NS CTH 61.II.4. ÉRIN^{MEŠ}

URU *MI-IZ-RI-I* KUB 14.17 obv. ii 24 (nom.?) NH/NS CTH 61.II.4. ÉRIN^{MEŠ} URU *MI-IZ-RI-wa-za* KUB 14.17 obv. ii 29 (nom. sg.) NH/NS CTH 61.II.4.

ÉRIN^{MEŠ} URU *MU-TA-MU-TA-ŠI* KBo 16.47 obv. 5' MH/MSb CTH 28. ÉRIN^{MEŠ} URU *PA-AH-HU-WA-ia* KUB 23.72 rev. 18 MH/MS CTH 146.

ÉRIN^{MEŠ} ḤUR.SAG ŠA-AK-DU-NU-W[A] HKM 71 lower edge 18 MH/MS. ÉRIN^{MEŠ} URU *tág-ga-aš-ta-aš-ma* KBo 5.8 obv. i 4 (nom. sg. + pl. -*ḥarta, sekkir*) NH/NS CTH 61.II.7.

ÉRIN^{MEŠ} URU *DA-LA-U-WA* KUB 14.1 obv. 67 (nom. sg.) MH/MS CTH 147. ÉRIN^{MEŠ} URU *TA-R[U-UQ-Q]A* KBo 3.46 rev. iii 29 OH/NSc CTH 13. ÉRIN^{MEŠ} KUR *TA-[...]* KUB 31.64 rev. iv 9 OH/NSc CTH 12. ÉRIN^{MEŠ} URU *Ú-RA-A* KBo 16.47 obv. 5' MH/MSb CTH 28.

ÉRIN^{MEŠ} KUR UGU HKM 18 rev. 18 (= *kuiski*) MH/MS. ÉRIN^{MEŠ} KUR UGU-TI, A-NA ε: KUB 1.1 rev. iv 3 NH/NS (// ÉRIN^{MEŠ} KUR URU *UGU-TI* KUB 1.4+ rev. iii 48 NS, ÉRIN^{MEŠ} ŠA KU[R...] KUB 1.9 rev. iii 10 NSc, ÉRIN^{MEŠ} KUR A[N].T[A] *an-* KUB 1.10+ rev. iii 23 NS) CTH 81. ŠA KUR UGU-TIM/[ÉRJ]N^{MEŠ.HI.A} HKM 96 rev. 22 (*na-aš ḥu-u-ma-an-du-uš*) MH/MS. ÉRIN^{MEŠ} KUR UGU-TIM HKM 42 rev. 8 (acc.)

ÉRIN^{MEŠ} URU *ZA-AL-PA* KBo 12.3 rev. iii 17 OH/NS CTH 2. KBo 22.2 rev. 7 (*ú-it*) (OH/MS) dupl. KBo 3.38 rev. 23 (OH/NS) CTH 3.

ÉRIN^{MEŠ} *-ia* KUB 14.1 rev. 31 (acc. sg.: ε *ké-e-el* ŠA KUR.KUR-TIM) MH/MS CTH 147. ÉRIN^{MEŠ} *-ia-kán* KUB 14.16 rev. iii 11 (*pankus*) NH/NS CTH 61.II.2. HKM 45 rev. 16] (acc. datten) MH/MS. ÉRIN^{MEŠ} *-ia-aš-ši* (acc. sg.) KUB 19.22 rt. col. 12 NH/NS CTH 40. ÉRIN^{MEŠ} *-ia-aš-ma-aš* KBo 10.2 obv. ii 14 (...esta) OH/NS CTH 4. HKM 65 obv. 10 (= *sardiya tiyaddu*). ÉRIN^{MEŠ} *-ia-at-mu-kán, IŠ-TU* ε: KBo 5.8 obv. i 1 NH/NS (// KUB 19.36 obv. i 5 NSc) CTH 61.II.7.

ÉRIN^{MEŠ}-ma-mu, ŠA ε: HKM 18 rev. 17 (= *kuit uttar*) MH/MS; 37 obv. 4 (id.). ÉRIN^{MEŠ}-mu, ŠA ε: HKM 21 obv. 3 (= *kuit uttar*); 22 obv. 4 (id.).

ÉRIN^{MEŠ}-na-aš, AŠ-ŠUM ε: “regarding the troops for us” KBo 8.35 rev. iii 5 (contra von Schuler 1965: 116, cannot be AŠ-ŠUM ÉRIN^{MEŠ}-na-aš with phonetic complement) MH/MS CTH 139. ÉRIN^{M[E]Š}-wa-kán, III ME ε: HKM 36 u. Rd. 31 MH/MS.

Akkadographic compl.: ÉRIN^{MEŠ}-TI KBo 16.27 rev. iii 17 MH/MS CTH 137. ÉRIN^{MEŠ}-TI-ma-kán nom. sg.: KBo 3.6 obv. ii 18 (?) NH/NS (// KUB 1.1 obv. ii 29] NS, // ÉRIN^{MEŠ}-az-ma-kán KUB 1.2 obv. ii 21 cf. ANŠE.KUR.RA^{MEŠ}-ma); but see Hoffner 1985: 338 ÉRIN^{MEŠ}-ti=ma=kan “for the army (dat.-loc.) there was not counting” CTH 81.

+Hitt. poss. pron.: ÉRIN^{MEŠ}-za-mi-iš-ša KBo 3.1 obv. ii 18 OH/NS CTH 19.

+Akkgr. poss. pron.: ÉRIN^{MEŠ}-IA (nom.) KUB 19.29 rev. iv 18 NH/NS CTH 61.II. ÉRIN^{MEŠ}-KA KUB 19.29 rev. iv 18 (A-NA ε) NH/NS CTH 61.II. [ÉRIN]^{MEŠ}-KA, QA-DU ε: KUB 14.1 obv. 16 MH/MS CTH 147. ÉRIN^{MEŠ.HI.A}-KA-ia-wa KUB 14.1 obv. 21 (= a-me-el ÉRIN^{MEŠ.HI.A} a-ša-an-du) MH/MS CTH 147. ÉRIN^{MEŠ}-KU-NU KUB 23.72 rev. 18 (šu-me-en-za-an-na ε) MH/MS CTH 146. A-NA ε: KUB 23.72 rev. 19 MH/MS CTH 146.

ÉRIN^{MEŠ}-ŠU nom. sg. ÉRIN^{MEŠ}-ŠU Ù[KBo 12.3 rev. iii 10 OH/NS CTH 2; KUB 11.1 obv. ii 3 (// KBo 3.67 obv. i 4); KBo 3.1 obv. i 13 (// KUB 11.1 obv. i 13 // KBo 3.67 obv. i 15); KBo 3.1 obv. i 24 (// KUB 11.1 obv. i 24); KBo 3.1 obv. ii 41 OH/NS CTH 19. ÉRIN^{MEŠ}-ŠU (acc. sg.) KBo 3.22 rev. 54 ([URU-ri-a]z ε hu-it-ti-ia-ti “he drew his troops from the city”) OS CTH 1. ÉRIN^{MEŠ}-ŠU KBo 7.14 obv. ii 15 (instr.) OS CTH 15.

ÉRIN^{MEŠ}-ŠU-NU, IS-TU ε: KBo 5.8 rev. iv 6 NH/NS CTH 61.II.7. QA-DU ε: KUB

23.11 obv. ii 20 (*ta-ru-up-pa-an-ta-ti*) MH/NSC CTH 142.

ÉRIN^{MEŠ.HI.A} (nom.) HKM 69 obv. 5 (e-eš-zi) MH/MS. KBo 5.4 rev. 33 (*ku-i-e-eš ε*) NH/NS CTH 67. ÉRIN^{MEŠ.HI.A} (acc.) KUB 21.18 obv. i 4 NH/NS CTH 51.II. HKM 96 rev. 15 (*ni-ni-in-ku-wa-an-z[i pa-a-i-s]i??*) MH/MS. KUB 14.1 rev. 41 (ε *tar-ħu-i-la-uš* acc. pl.) MH/MS CTH 147.

Broken context:

ÉRIN^{MEŠ} KUB 36.100 rev. iii 7 OS CTH 15. KBo 22.3, 4 OH/NSbii CTH 14. ÉRIN^{MEŠ} KUB 19. obv. ii 4 NH/NS, KBo 9.75, 4 NS CTH 40. KBo 5.3 rev. iv 5 MH/NS CTH 42. HKM 11 obv. 4

ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ.HI.A}: Hitt. “?” c. n. “troops and horse”.

See discussion Part 3. ÉRIN^{MEŠ}-it ANŠE-KUR.RA^{[HI].A}-it KBo 5.3+ obv. ii 28 MH/NS CTH 42. ÉRIN^{MEŠ} A[NŠE.KUR.RA]?? KUB 23.72 obv. 10 (not quite enough room for HI.A on photo N04914. [k]i-ša-an-ta-ru) MH/MS CTH 146.

ÉRIN^{MEŠ} GIŠ GIGIR^{MEŠ} ANŠE.KUR.RA^{HI.A} KUB 26.71 obv. 14 OH/NS CTH 1. ÉRIN^{MEŠ} ANŠE.KUR.RA^{HI.A} (nom. sg.) KUB 36.127 obv.? 5, 9 MH/NS? Unclear: ibid. obv.? 6. CTH 41. KBo 4.4 obv. i 39 NH/NS, 43 (acc.), ii 16 (nom. sg. ŠA KUR URU HA-IA-ŠA ε), rev. iii 49 (acc. “make us”), 51 (“I made them”), rev. iv 14 (acc. ε ŠA BI-IR-TI contra AM), 22 (acc. *iya*); 27 (acc.; *n=an=kan* sc. NAM.RA), 34 (acc.) CTH 61.II.5. HKM 50 rev. 28 (Alp: “Fusstruppen und Wagenkämpfer”) MH/MS. KUB 13.27 obv.! 24 MH/MS, 28 CTH 138. KUB 23.72 rev. 64 (ŠA DUTU^{ŠI} ε), 65 + KBo 50.66 (id.) MH/MS CTH 146. KUB 14.1 obv. 53 MH/MS, 61 (Kisnapilin ε), rev. 38 CTH 147.

ÉRIN^{MEŠ} ANŠE.KUR.RA^{HI.A} KBo 5.3 rev. iv 10 ([I]Š-TU ε) MH/NS CTH 42.

ÉRIN^{MEŠ}-ia ANŠE.KUR.RA^{HI.A} (acc.) KBo 4.4 obv. ii 19 NH/NS CTH 61.II.5.

ÉRIN^{MEŠ}-ma-mu ku-it ANŠE.KUR.RA^{HI.A}
ut-tar HKM 26 obv. 11 (Alp: “Fusstruppen
[und] Wagenkämpfer”) MH/MS.

[ANSE]KUR.RA^{MEŠ} ([ÉRIN^{MEŠ}] ε)
KBo 14.4 obv. i 23 NH/NS; ÉRIN^{MEŠ}
ANŠE.KUR.RA^{MEŠ} (= a-ar-aš) KBo 14.3
rev. iv 43 “troops and chariots” Güterbock
1956: 76f. NH/NSc, KUB 34.28+ rev. iv 1],
4 NSc, KBo 14.4 obv. i 29 (acc. ε ...
ninikta), [ÉRIN^{MEŠ} ANŠE]KUR.RA^{MEŠ}
(acc. ε paista) KBo 14.7 obv. i 3 NH/NSc,
(ÉRIN^{MEŠ}-ma-aš-ši ANŠE.KUR.RA^{MEŠ}
NAM.R[A..]) KBo 14.7 obv. i 5 NH/NSc,
KBo 5.6 obv. ii 11 (VI ME ε ta-a-le-eš-ta
with Güterbock 1956: 92) NH/NSb/c, ibid.
16 (nom. sg.), ibid. 19 (nom. sg. ku-iš ε), 22
(nom. sg., URU for RA!), 24 (ÉRIN^{MEŠ}-wa-
kán ANŠE.KUR.RA^{MEŠ} nom. sg.), 26 (acc.
sg.), (A-NA ε) KBo 5.6 obv. ii 28 NH/NSb/c
(// KBo 14.10, 10 NS), KBo 14.12 rev. iv 6
(acc. sg.) NS, [ÉRIN^{M₁EŠ}] ANŠE.KUR.-
RA^{MEŠ} (“with”ε) [ÉRIN^{MEŠ}] ANŠE.KUR.-
RA^{MEŠ} KBo 19.53 obv. ii? 3 NH/MS? CTH
40.

KBo 10.12 obv. ii 22, 30 (acc. [ÉR-
IN^{M₁EŠ}] ε), 40, 54 (Q[A]-D[U] ÉR[IN]^{M₁EŠ}
ANŠE.KUR.RA^{MEŠ}), rev. iii 2 (acc.?) NH/
NSc CTH 49.II. KUB 23.50, 9 (+ HT 21, 4
ŠA KUR^{URU}ha-[at-ti]) NH/NS CTH 52.II.

KBo 3.4 obv. ii 8 NH/NSc? (// KBo 16.1
rev. iii 4 NS), 23 (QA-DU ε; // ibid. rev. iii
26), 42 (-ia uwatet, nom. sg.), 58 (IŠ-TU ε),
KBo 16.1 rev. iv 16 (QA-DU ε; // ÉRIN^{MEŠ}-
ŠU ANŠE.KUR.-RA^{MEŠ}-ŠU KBo 3.4 obv. ii
63), 31] (acc.), KBo 3.4 rev. iii 34 (ε -ia
uwatet), 53 (id.), 18 (ε ŠA KUR [A]Z-ZI), 19
(id.), 35 (id.), 42 (ε -ia uwatet) CTH 61.I.

KUB 19.29 rev. iv 8] (acc.sg.) NH/NSc,
20 (nom. sg.), KUB 14.16 obv. i 19 (nom.
sg.) CTH 61.II. KUB 14.15 obv. ii 9 NH/NS,
rev. iii 51 CTH 61.II.2. KBo 4.4 obv. ii 26
(acc.?), rev. iv 47 (acc.) CTH 61.II.5. KBo
16.8+16.14 obv. ii 18 (acc.), 30, 16 (QA-DU
ε), rev. iii 8 (acc.) NH/NSc CTH 61.II.7.
KUB 19.37 obv. ii 44 (nom.) NH/NS CTH
61.II.9.

KBo 5.13 obv. ii 4 (kuis imma) NH/NS,
31 (ε nasma=as kuis imma kuis antuhsas; //
KUB 6.41 rev. iii 17 NS), 34 (apāt; // ibid.
19), CTH 68. KUB 19.15++ obv.? i 9' (ú-it)
NH/NSa CTH 72.

Acc.: KBo 5.9 obv. ii 230 (acc.) NH/NS
CTH 62.II. KBo 5.4 obv. 12] (acc., na-an)
NH/NS, 20] (piran ḥuinut), 21 (id.), 22, 25,
26, 28 CTH 67. KBo 5.13 obv. iii 2 (id., -at)
NH/NS (// KUB 6.41 rev. iii 22 NSc), rev. iii
7 (n=at; // KUB 6.41 rev. iii 28, KBo 4.3
obv. ii 5 NSc?), rev. iii 15 (// KBo 4.3 obv. ii
10, KUB 6.41 rev. iii 34) CTH 68. KUB
19.15++ obv.? i 20', ii 6', 10' (ε ŠA KUR
URU MI-IZ-RJ) NH/NSa CTH 72. KUB 21.1
obv. ii 66 + 72 (peran ḥunut!) NH/NS, KUB
21.1 i rev. iii 56 (wekti), 58 (pāi; // KUB
21.5 rev. iii 3] NS) CTH 76.

A-NA ε: KUB 21.5 rev. iii 28 (hatrāmi)
NH/NS (// KUB 21.1 rev. iii 13) NS, KUB
21.4 obv. i 38] NSc) CTH 76.

IŠ-TU ε: ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ}
([IŠ-T]U ε) KBo 14.6, 12 NH/NS, KUB
19. obv. ii 21 NH/NS ([IŠ-T]U ÉRIN^{MEŠ}
AN[ŠE.KUR.RA^{MEŠ}]), KUB 19.13 obv. ii
35] (IŠ-TU ε) NH/NS, KBo 14.15, 11]
NH/NS, KUB 23.50, 5], 9 CTH 40. KBo
14.20 obv. i 22 (IŠ-TU ε) NSc CTH 61.II.
KUB 19.3+ obv. i 19] ([IŠ-TU ÉRIN^{MEŠ}] ε)
NH/NS, KBo 4.4 obv. i 31] (IŠ-TU ε) CTH
61.II.5. KBo 2.5 rev. iv 6 (IŠ-TU ε) NH/NS
CTH 61.II.10. KBo 5.4 rev. 30 NH/NS CTH
67. IŠ-TU ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ} ŠA
KUR^{URU}HA-AT-TI KBo 3.3+ obv. i 20
NH/NS (// GIDRU-TI KBo 16.23 obv. i 9
NSc) CTH 63.

QA-DU ε: KUB 21.4 + KBo 12.36 obv. i
27 NH/NSc (// KUB 21.1 rev. iii 6] NS,
KUB 21.5 rev. iii 21 NS) CTH 76.

ÉRIN^{MEŠ}-ia AN[ŠE.KUR.RA^{MEŠ}] (acc.)
KBo 10.12 rev. iii 6 NH/NSc CTH 49.II.
ÉRIN^{MEŠ}-ia-za ANŠE.KUR.RA^{MEŠ} acc.:
KBo 3.6 obv. ii 31 (ε [hu-u-m]a-an) NH/NS
(// KUB 1.1 obv. ii 50 NS om. [hūm[an]])
CTH 81.

ÉRIN^{MEŠ}-*ma* ANŠE.KUR.RA^{MEŠ} acc.: KBo 5.4 obv. NH/NS CTH 67. KUB 6.41 rev. iv 6 NH/NS (// ÉRIN^{MEŠ} ANŠE.-KUR.R[A..] KBo 4.3 rev. iii 10 NSc?) CTH 68. ÉRIN^{MEŠ}-*ma* ANŠE.KUR.RA^{MEŠ}-*ia* acc.: KUB 6.41 rev. iv 4 NH/NS (// A-NA [ÉRIN^{MEŠ} ANŠE.KUR.RA^{HI.A}] *-wa!* KBo 4.3 rev. iii 9 NSc?) CTH 68.

ÉRIN^{MEŠ}-*ma-mu* ANŠE.KUR.RA^{MEŠ} acc. sg.: KBo 3.6 obv. ii 6 NH/NS (//]-*mu* ANŠE.KUR.RA^{HI.A} KUB 1.6 obv. ii 15 NS, KUB 1.2 obv. ii 7 NS) CTH 81. ÉRIN^{MEŠ}-*wa* ANŠE.KUR.RA^{MEŠ} KUB 19.15++ obv. ? i 7' (acc.) NH/NSa CTH 72.

ÉRIN^{MEŠ}-*wa-mu* ANŠE.KUR.RA^{MEŠ} acc.: KBo 5.4 rev. 22 NH/NS CTH 67. ÉRIN^{MEŠ}-*wa-az* ANŠE.KUR.RA^{MEŠ} KBo 5.4 obv. i 19 (= *piran*) NH/NS CTH 67. Acc.: KBo 5.13 obv. iii 1 (*piran* *huinut*; -*at*) NH/NS (// KUB 6.41 rev. iii 21 NS), KBo 4.3 rev. iii 5 (*p[eran]* *hue[nut]*) CTH 68. A-NA =: KBo 4.4 rev. iii 59 NH/NS CTH 61.II.5. *IŠ-TU* =: KBo 4.4 rev. iii 32 NH/NS CTH 61.II.5.

[ÉRIN]^{MEŠ}-*KA* ANŠE.KUR.RA-*KA* Abl. sg.: KBo 5.9 obv. ii 17 NH/NS CTH 62.II. *QA-DU* =: KBo 5.9 obv. ii 21] NH/NS, 22 CTH 62.II. ÉRIN^{MEŠ}-*KA* ANŠE.KUR.-RA^{MEŠ}-*KA* (*QA-DU* = ...) KUB 19.49 rev. iv 37 NH/NS CTH 69. KUB 23.1 obv. ii 34 NH/NSc CTH 105.

[ÉRIN]^{MEŠ}-*ma-an-ša-ma-aš* ANŠE.KUR.RA^{+MEŠ} KUB 26.79 rev. iv 6 NH/NSc CTH 61.II.4. ÉRIN^{MEŠ}-*ma-aš-ši-kán* ANŠE.KUR.RA^{MEŠ} *hu-u-man* KBo 5.8 rev. iii 32 (acc.) NH/NS (// KBo 16.8 rev. iii 35f.) CTH 61.II.7. ÉRIN^{MEŠ}-*pát* ANŠE.-KUR.RA^{MEŠ} KBo 3.4 obv. ii 78 (nom. sg., *dāš*) NH/NSc? (// KBo 16.1 rev. iv 37 NS) CTH 61.I. (A-NA = *ḥatrāmi*) KBo 5.3 rev. iv 19 MH/NS CTH 42.

[ÉRIN]^{MEŠ}-*šU* ANŠE.KUR.RA^{MEŠ}-*šU* KBo 16.17 rev. iii 39 CTH 61.II.10. ÉRIN^{MEŠ}-*šU* ANŠE.KUR.RA^{MEŠ}-*šU* (*QA-DU* =) KBo 3.4 obv. ii 27 NH/NSc? (// KBo 16.1 rev. iii 4 NS) CTH 61.I. ÉRIN^{MEŠ}-*šU*

[ANŠE.KUR.RA^{HI.A}]-*šU*, A-NA =: KUB 14.1 rev. 53 MH/MS CTH 147.

ÉRIN^{MEŠ}-*za* ANŠE.KUR.RA^{MEŠ} acc.: KBo 5.13 rev. iii 19 (*peran* *huinut*) NH/NS (// KUB 6.41 rev. iii 38 NS, KBo 4.3 obv. ii 14 NSc?) CTH 68.

ÉRIN^{MEŠ.HI.A} ANŠE.KUR.RA^{HI.A?} HKM 26 obv. 13 (*anda aranzi*), ibid. 15 [É]RIN^{MEŠ} AN[ŠE.KUR.RA^{HI.A}].

ÉRIN^{MEŠ.HI.A}-*ma-wa-kán* ANŠE.KUR.RA^{HI.A} HKM 19 obv. 11 (*an-da* NU.GÁL) MH/MS.

See DAM^{MEŠ}, *QA-DU* =.

ÉRIN^{MEŠ} *an-na-al-li-in*: HKM 5 obv. 8 (lē n[i]niksi) MH/MS “the old troop”.

ÉRIN^{MEŠ} *asandula/i-*: “garrison-troop” HWb² A 370-371. (A-NA) ÉRIN^{MEŠ} *asanduli* (apposition) KBo 10.2 obv. i 8 // ÉRIN^{MEŠ}-*aš a[sanduli?]* KBo 10.3 obv. i 6 (both OH/NS) CTH 4.

ÉRIN^{MEŠ} LÚ.MEŠ *a-ša-an-du-la-an* KBo 5.13 rev. iv 3 (*kuin*) NH/NS (// KBo 4.3 rev. iii 14] NSc?, // ÉRIN^{MEŠ} *a-ša-an-du-la-an* KUB 6.41 rev. iv 11 NSc?) CTH 68.

ÉRIN^{MEŠ} *a-ša[-an-du-la-aš?]* KUB 26.71 rev. iv 5 OH/NS CTH 18. ÉRIN^{MEŠ} *a-[ša-an-d]u-li-in* KBo 5.4 obv. 25 (*kuin*) NH/NS CTH 67. ÉRIN^{MEŠ} *a-ša-an-du-l[a-a]z* KUB 14.15 rev. iv 36 (*eppun*), 44 NH/NS CTH 61.II.2. KBo 4.4 obv. ii 62 (*eppun*) NH/NS CTH 61.II.5. ÉRIN^{MEŠ} *a-ša-an-du-la-za* KUB 14.15 rev. iv 36 (*eppun*) (// ÉRIN^{MEŠ} *a-ša-an-du-la-a[z]* KUB 14.16 rev. iv 9) NH/NS CTH 61.II.2. KUB 19.8 rev. iii 31 (*ēp[ta]*) NH/NS CTH 83.

See KARAŠ ÉRIN^{MEŠ} LUGAL

ÉRIN^{MEŠ} **GIBIL**: “the new troop”

Contrast to ÉRIN^{MEŠ} *annalli-* (see above): HKM 43 obv. 3 (acc. sg. previous line *tu-uzzi-in*) MH/MS. ÉRIN^{MEŠ} *GIBIL-mu*, ŠA =: HKM 31 obv. 3 (= *kuit uttar*) MH/MS. ÉRIN^{MEŠ} *GIBIL-wa-kán* HKM 31 obv. 5 (I ME =, acc.) MH/MS.

ÉRIN^{MEŠ} GIŠ GIGIR^{MEŠ}: “troops and chariots”.

See discussion Part 3 s.v. ÉRIN^{MEŠ} ANŠE-KUR.RA^{MEŠ}.

KUB 31.64 obv. i 21 OH/NSc CTH 12. ÉRIN^{MEŠ}-ŠU Ù GIŠ GIGIR^{MEŠ}-ŠU KBo 12.3 rev. iii 7. ÉRIN^{MEŠ} Ù GIŠ GIGIR KBo 12.3 rev. iii 9 OH/NSC CTH 2. [ÉRIN^{MEŠ}]-ŠU Ù GIŠ GIGIR^{MEŠ}-ŠU KBo 3.46 obv. ii 6 OH/NSc CTH 13.

ÉRIN^{MEŠ}-iš-ši GIŠ GIG[IR^{MEŠ}] KUB 31.5 obv. ii 9 OH/NSc? CTH 14.

ÉRIN^{MEŠ} GÌR(-PÍ): “footsoldiers”

Beal 1992a: 198-201.

Broken context: ÉRIN^{MEŠ} GÌR KBo 7.14 rev. 2 (photo collation: = Ù II ME [É]R-IN^{MEŠ} A[NŠE ...]? Houwink Ten Cate 1984: GIŠ GIGIR]) OS/MS CTH 15. BT iii 35 (I ME =) NH/NSc CTH 106.

ÉRIN^{MEŠ} *baluga-*: “messenger-troop”.

Beal 1992a: 238.

ÉRIN^{MEŠ} *ha-lu-ga-e-eš* KUB 14.4 obv. i 1 NH/NS CTH 40.

ÉRIN^{MEŠ} *bapiri-*: “mercenary troop”.

Sumgr. ÉRIN^{MEŠ} SA.GAZ. Beal 1992a: 108-112. Further von Dassow 2008: 105-111, and specifically Alalah IV, *ibid.* 203-215, 344-349. Treaty CTH 29 (OS/MS).

ÉRIN^{MEŠ} *ha-pí-ri-i[n]* HKM 33 rev. 30 (XXX =) MH/MS. ÉRIN^{MEŠ} *ha-pí-ri-ú-[uš]* (III LI-IM =) KBo 3.46 obv. ii 55 // ÉRIN^{MEŠ} *ha-pí-ri-iš* KBo 3.54, 9 OH/NSc CTH 13. ÉRIN^{MEŠ} LÚ.MEŠ *ha-pí-[ri-ú-uš?]* (III LI-IM =) KBo 3.53 obv. 9 (= [...]MEŠ *ha-pí-ri-iš* KBo 3.46 obv. ii 39) OH/NSc CTH 13.

Spelling: DINGIR^{MEŠ} HA-AP-PÍ-RI KBo 5.9 rev. iv 12 NH/NS CTH 62.II.

ÉRIN^{MEŠ} KIN: “engineering corps”.

Mestieri 464, also LÚ^{MEŠ} KIN. See ŠA KIN A-NA ÉRIN^{MEŠ} Çorum 21-9-90 obv. 9 (Ünal 1998: 24). Güterbock 1956: 90; Beal 1992a: 502.

ÉRIN^{MEŠ} KIN-ma (= nom. sg. ... *uet-eskit*) KBo 5.6 obv. i 13 NH/NSb/c CTH 40.

ÉRIN^{MEŠ} LÚ KÚR: “enemy troops”.

Nom.sg. KUB 14.22 obv. i 11 NH/NS CTH 40. KBo 14.3 rev. iii 46 NH/NSc, KUB 19.18 obv. i 6, 8 NS, *ibid.* 10] (// KBo 14.3 rev. iv 15), KUB 31.11, 4 (case?) NH/NS CTH 40. KUB 23.11 rev. iii 13 (nom. pl.?) MH/NSc CTH 142. [Š]A ÉRIN^{MEŠ} LÚ KÚR KUB 23.11 obv. ii 23 (= *tu-uz-zl-in*) MH/NSc, 26 (id.) CTH 142.

ÉRIN^{MEŠ} MANDA: *ummān-manda* “foreign troops”.

Beal 1992a: 71-73.

ÉRIN^{MEŠ} MA-AN[-DA] KBo 12.14 obv. i(?) 9' OH/NSbi CTH 14.

ÉRIN^{MEŠ} NAM.RA: “troops (and) mobile population” or “troops (consisting of) mobile population”.

IŠ-TU =: KBo 2.5 obv. i 4 NH/NS, 12 CTH 61.II.10.

ÉRIN^{MEŠ} NARĀRI: “auxiliary troops”

Beal 1992a: 56-71. *warrais tuzziyant-?* NA-RA-RÙ KUB 14.16 obv. i 3 (= IA), NH/NS CTH 61.II.2. KBo 5.9 obv. ii 14 (= e-es?) NH/NS CTH 62.II. NA-RA-RÙ-ma-a[š]ma-aš] KUB 14.16 obv. i 7 NH/NS CTH 61.II.2.

ÉRIN^{MEŠ} NA-RA-RI KBo 14.4 obv. i 9 NH/NS (// NA-RA-RÙ KBo 3.4 obv. i 40 NSc?) CTH 61.I.A. KUB 21.6 rev. iii? 5] NH/NSc? CTH 82.

ÉRIN^{MEŠ} NA-RA-A-RI (IŠ-TU =) KBo 5.8 obv. i 3 NH/NS CTH 61.II.7. KBo 6.29 rev. iii 24 NH/NS CTH 85.1.

ÉRIN^{MEŠ} NA-RA-RI^{HIL.A} KUB 19.8 rev. iii 29 NH/NS CTH 83. [ÉRIN^{MEŠ} N]A-RA-A-RE-^E?-za KBo 5.8 obv. i 2 (acc. sg.) NH/NS CTH 61.II.7. ÉRIN^{MEŠ} NA-RA-A-RE-E KBo 5.8 obv. i 19 (*kuies*) NH/NS (// KUB 19.36 obv. i 4] NSc), 21 (// ÉRIN^{MEŠ} NA-RA-RI *ibid.* i 17) CTH 61.II.7.

ÉRIN^{MEŠ} *NA-RA-A-RU ŠA KUR-TI* acc.: KBo 3.6 obv. ii 7 NH/NS (// [..]A-R[A]-R[I] Š[A] [K]UR-TI) KUB 1.6 obv. ii 16 NS, ÉRIN^{MEŠ} *NA-RA-...* KUB 1.2 obv. ii 8 NS CTH 81.

ÉRIN^{MEŠ} *pa-an-ku-uš* KBo 4.4 rev. iv 8 NH/NS CTH 61.II.5. ÉRIN^{MEŠ} *pa-ra-ša-an-za-ma-kán* KBo 16.10, 6 NH/NSbii CTH 61.II.

ÉRIN^{MEŠ} **ŠA-AM-HA-RI**: “assault troops”. KBo 22.3, 3 OH/NSbii CTH 14.

ÉRIN^{MEŠ} *SA-AM-HA-R[U]* KBo 12.13+, obv. ii 7 OH/NS (// ÉRIN^{MEŠ} Š[A-] KUB 23.28+, obv. ii 7 NSc), 15] CTH 14.

ÉRIN^{MEŠ} *sarikuwas*: standing army troops Nom. sg.: ÉRIN^{MEŠ} *ša-a-ri-ku-wa-aš-ša* KUB 14.15 rev. iii 21 (nom. sg.) NH/NS CTH 61.II.2. BT i 85 (*kuis=kan imma kuis =*) NH/NSc CTH 106.

ÉRIN^{MEŠ} **HUR.SAG** (*pa-iš*) KBo 12.27 obv. i 14 NH/NSc (// KBo 12.26, 4 NS). See Heinhold-Krahmer 1975: 58f., 282f.

ÉRIN^{MEŠ} **UKU.ÚS**: “vanguard-troops”. Discussion Part 3. KBo 5.8 obv. i 1 (nom. sg., *kuis*) NH/NS CTH 61.II.7. KUB 23.68 rev. 2 NH/NS CTH 133.

A-NA ε: KUB 23.68 rev. 5 (*ku-e-da-ni=ma=kán ε iš-tar-na*) NH/NS CTH 133. *IŠ-TU* ε KBo 5.8 obv. i 3 NH/NS CTH 61.II.7.

ÉRIN^{MEŠ} *UKU.ÚS-ia-aš-ma-aš* KUB 23.68 rev. 1 (nom. sg., “troops for the standing army” Beckman 1999a: 16) NH/NS CTH 133. ÉRIN^{MEŠ} *UKU.ÚS-ma-a[š-š]a-an* KUB 23.68 rev. 4 NH/NS CTH 133.

ÉRIN^{MEŠ} **warrais**: “auxiliary troops”. Likely determinative? ÉRIN^{MEŠ} *wa-ar-ra-i-ša* (acc. sg. n. +a) HKM 5 obv. 9 MH/MS (See also MSL 17.110, 17, Erimhūš Boğ).

ÉRIN^{MEŠ} GIŠ **ZA-AL-TA**

HKM 24 rev. 34 (broken context) MH/MS, cf. *tu-uz-zí-in-ma za-al-ta-ia* KUB 23.68+ obv. 18' CTH 133. ÉRIN^{MEŠ} GIŠ *za-al-ta-i-ia-aš=ša* HKM 18 rev. 24 MH/MS, 24 obv. 5 (= GIŠ *za-[al]-ta-ia-[aš-wa]*)

ÉSAG: Akk. *qarītu* “storage pit”, Hitt. *seli-?* Hoffner 1974a: 34-7 (a-stem, c. gender noun ending in -n-, loc. cit 37.); id. 2001; id. 2009: 222; Fairbairn/Omura 2005.

ÉSAG-*an* (acc. sg. resumed by *na-an*) KUB 31.115, 13' OH/NS CTH 24. ÉSAG^{HL.A} (?) (= *dan-na-[at-ta]*) KUB 34.23 obv. ii 7 NH/NS Güterbock 1956: 84 CTH 40. Vb. ÉSAG-*ten* HKM 18 l. Rd. 4 (P2 imper.) MH/MS.

EŠERTU: “concubine” Akk. *esertu*.

DUMU *E-ŠE-ER-TI* acc. sg.: KUB 19.65+ rev. iii 2 NH/NS (// DUMU MUN[US...]) KUB 19.64+ obv. i 13 NS CTH 81.

DUMU^{MEŠ} MUNUS^{MEŠ} *I-ŠAR-TI-ia* KUB 23.1 obv. ii 11 (= *ku-i-e-eš ŠA A-BI DUTU ŠI*) NH/NSc CTH 105. *QA-DU E-ŠI-<IR>-TI-ŠU* KUB 23.72 rev. 6 MH/MS CTH 146.

**EZEN₄ (EZENxŠE): “festival”: Akk. *esinnu* Hitt. *siyamana-*, c. *kallistar-wana-* c.?

Singer 1983a: 45 with fn. 26; Beckman 1983: 155. Mouton 2008b: 64f.

Bilingual KUB 4.3 obv. 13: Akk. *i-na i[-se]-en-ni* = Hitt. *gal-liš-tar-wa-ni-li*.

EZEN₄-*an* KUB 19.37 obv. ii 47 (ŠA ^{id}MA-A-LA ε) NH/NS CTH 61.II.9. KBo 2.5 rev. iii 16 (GAL-in ε) NH/NS, 20, 21 (*assanunun*) CTH 61.II.10.

Uncomplemented: KUB 11.1 rev. iv 9 acc. sg.? OH/MS? CTH 19.

EZEN₄ BURU₁₄-*ia-kán* KBo 22.73 rev. iii 14 NH/NS CTH 90? EZEN₄ *hal-zi-ia-u-wa-aš ŠA DHE-PÁT URU KUM-[MA-]AN-NI* KUB 19.3+ obv. i 26 NH/NS CTH 61.II.5. EZEN₄ *ha-me-eš-ha-da-aš-ša[-* KUB 21.11 rev. 11 NH/NS CTH 90.

^DHÉ-PÁT ^{URU}KUM-MA-AN-NI A-NA EZEN₄
hal-zi-ia-u-wa-aš KUB 19.30 rev. iv 12 f.
NH/NSc CTH 61.II.5.

EZEN₄ ITU = EZEN₄ *hasantaralliya-*?
Mouton 2008b: 121f.

EZEN₄ MU^{KAM}-TI (*karpta*) KBo 14.11
obv. i 13 NH/NS “celebrated the year
festival” Güterbock 1956: 41 CTH 40.
EZEN₄ MU-TI (*karppun*) KBo 3.4 obv. ii 47
NH/NSc? + KBo 16.1 rev. iv 7 CTH 61.I.
EZEN₄ MU-TI (*iyanun*) KBo 3.4 obv. ii 48
NH/NSc? CTH 61.I. EZEN^{HLA} ŠA MU
VI^{KAM} KBo 4.4 rev. iv 41 (*iyanun*) NH/NS
CTH 61.II.5.

EZEN₄ nu-un-tar-aš acc. sg.: KUB 21.11
rev. 3 (*assanuskanzi*) NH/NS CTH 90.
EZEN₄ pu-u-ru-ul-li-ia-aš KBo 2.5 rev. iii
14 (acc. sg. GAL-in) NH/NS, 17 (*pu-ru-li-ia-aš*), 20 CTH 61.II.10.

EZEN₄ zé-na-an-za nom. sg.? KUB
21.11 rev. 4 (*zenanz* gen. sg. like
siwanz=anna-?) NH/NS CTH 90. EZEN₄
GIS^SZU-UP-PA-RU-pát-ši KUB 21.11 rev. 7
NH/NS cf. Otten 1971: 9f. “nie flektiert” in
this combination, but otherwise also EZEN₄
GIS^SZUPPARI. Akkadographic? Weitenberg
681ff.: Akkadographic explanation is merely
“Notbehelf” CTH 90.

EZEN₄^{HLA} KBo 16.15+ obv. i 6] (? MEŠ
in join + KBo 40.3, 6) NH/NSc CTH 61.II.
(*esesta*) KBo 5.6 obv. ii 14 NH/NSb/c CTH
40. (ŠA ^DUTU ^{URU}A-RI-IN-NA-ma-kán
GAŠAN-IA = *sakuwandareskir*) KBo 3.4
obv. i 18 NH/NSc? (// EZEN₄^{MES} KBo 16.1
obv. 27 NS) CTH 61.I.
SAG.ÚS-aš A-NA EZEN^{HLA} (ŠA ^DUTU...?)
KBo 3.4 obv. i 21 NH/NSc? (NS dupl.
broken) CTH 61.I. EZEN₄^{MES} GAL^{MES} KBo
40.3 obv. i 6 NH/NS CTH 61.II. KBo 5.8
rev. iv 322] (ŠA MU VI^{KAM}) NH/NS CTH
61.II.7

**GA KALAG.GA: = Hitt. *ḥarsusa* (?)
Part 3. “Dickmilch” Haas/Wegner 2001:
121. “Thick (lit. strong) milk; bonny-clabber
(?)” Hoffner 1994: 202. See also ZÍZ^{HLA}

KALAG.GA HKM 109, 7 (del Monte
1995b: 126-129).

KUB 27.15 obv. i 9, 17 (jh 698.1); KBo
22.246 rev. iii 5, 20 (NSb 698); KBo 26.156
rev. 2 (jh 698); KUB 51.32, 2 (jh 470); KUB
52.103 rev. v 6 (jh 670); KUB 27.13 obv. i
30 (NSc 698.1B); KUB 27.13 obv. i 2; KBo
7.27, 1 (NSbi 698.1) // KUB 27.13 obv. i 2,
13 (NSbii) // ^{DUG}har-šu-ša KBo 14.142 obv.
i 2], 21 (NSbii); 31/u obv. ii 2 (jh 670);
KUB 27.15 obv. i 17, 19 (jh 670); KUB 12.4
rev. iv 1 (NSc 530). KBo 45.184, 5 (jh. 530).

GABA: “breast” Akk. *irtu*, Hitt. *takkani-?*
GABA (ŠA? = za-ab-ha-[...]) KBo 14.16, 7
NH/NS “a battle ‘of the breast’”, Güterbock
1956: 115, “meaning ‘breast to breast’” ibid.
fn. 1. CTH 40. GABA-ši (+ssi) KUB 14.3
obv. ii 24, 25 (*pasiḥā-* idiom = “ignore”)
CTH 181.

L[Ú]**GABA.A.RI:** “opponent” Akk. *māhiru*.
CAD M/1 99-101. KBo 12.39 rev. 16 (*IŠ-TU*
KUR =) NH/NSc CTH 141.

GÁB.ZU.ZU: “learner, apprentice”, Akk.
kabzuzu.
See Part 2.2.1. *Mestieri* 168. KBo 12.41 rev.
3 ([GÁB.ZU.ZU] ŠA ¹ME-RA-A.A) NH/NSc
CTH 122.

****GAD (ŠA) QA-TI:** “hand-cloth”.
HZL 173. KBo 5.1 obv. ii 28 (GAD QA-TI,
NSb 476); KBo 10.45 rev. iii 24 (GAD ŠA
QA-TI, NSc) // KUB 7.41 rev. iii 16 (id. NSA
446)
GAD ŠU-aš KUB 58.107 rev. iv 3 (jh 780.I).

****GAD.DAM:** “leggings”. “Gamasche”.
Goetze 1955: 60 pseudo-ideogram based on
Akkadian *kattāmu* “cover”; “leggings”
Košak 1982: 254 (= Hitt. *patalla-*, rebuttal at
CHD P 238). Hoffner 1974a: 179-181.
Groddek apud Kassian et al. 2002: 408.
CHD P 238: “gaiter”. Cf. Akk. *kimšu*
“knees, shins, leggings”? Possibly read

†*kattama-* “lowest things”? See discussion Part 3.

GAD.DAM: KUB 42.59 rev. 14 (jh 243.7); KUB 42.17 rev.? 1 (jh 241.9); KBo 7.25 + 31.52, 8 ≠BABBAR (jh 244.4); KBo 8.95 obv. 6, 8 (jh 470); KBo 18.175 (+) obv. ii 6 (jh 241); KUB 42.49 obv. 4, 8 (sjh 209?); KUB 42.14 rev.? iv 5 (jh 241); IBoT 1.31 obv. 26 (jh 241.1).

^{TÚG}GAD.DAM KUB 42.53 obv. 8 (jh 243). KUB 57.75, 5 (jh 243); KUB 42.59 rev. 4, 9 12, 18 (jh 243.7); KBo 35.109, 7 (jh 790); KBo 26.157 obv. i 3 (jh 530); 1282/z, 3 (sjh 470); KBo 18.181 rev. 16 (jh 243); KUB 42.77 obv. 3 (^{KUS}GAD.DAM^{MES}, coll.) (sjh 470); KUB 42.53 (jh 243); KUB 42.106 (jh 243); KBo 13.170, 3 (mh 470); KBo 42.58, 4 (jh 250); KBo 17.78 obv. ii 18 (mh 652); KUB 45.22 obv. iii 7 (jh 790); KBo 29.31 obv. i 3 (jh 763); KBo 2.20 obv. i 6 (jh 470); KBo 5.2 obv. i 34, 54 (jh 471); KUB 38.22, 7 (jh 790); Bo. 3573, 7 (jh 523?).

^{TÚG}GAD.DAM SA₅ KUB 42.51 obv.? 5, rev.? 4 (jh 250); KUB 42.75 obv. 2] (jh 250); KUB 42.49 obv. 11] (jh 243.7).

GAD.DAM MUNUS KUB 42.56, 4 (jh 243.7).

GAD.DAM ZA.GÌN KUB 42.49 obv. 8 (jh). KBo 18.183 obv.? i 2 (jh 244).

^{TÚG}GAD.DAM^{HIA} KUB 27.28 obv. i 8 (jh 790); KBo 43.176, 3 (jh 670); ^{TÚG}GAD.DAM^{MES} KUB 42.13 rev. iv? 7 (jh 243.7); KBo 57.159, 4 (jh 670); KBo 18.193 obv. 1 (jh 460); KUB 42.98 obv. i 12 (jh 470); KUB 22.70 rev. 12 (jh 566); 855/z, 5 (jh 832); KUB 27.28 obv. i 8 (jh 790); 359/z obv.? i 12 (jh 635?); KUB 42.54, 3 (jh 250); KUB 42.61 obv. i 9 (jh 243.7); Bo 4684 r.col. 5 (jh 470); Bo 3257 obv. 10 -ME-EŠ- (jh 670); KUB 35.133 obv. i 21 (sjh 665); KUB 17.18 obv. ii 19, 20 (jh 448.1A); KUB 45.23 + IBoT 4.38 obv. i 8 -ME-*EŠ* (jh 782.A); IBoT 1.31 obv. 8, ≠ SA₅ (jh 241); ^{TÚG}GAD.DAM GE₆ KUB 7.53+, obv. i 14 (jh 409A); ^{TÚG}GAD.DAM GE₆-ia-ši-ša-an KUB 12.58+ obv. ii 43 (jh 409).

[^{TÚG}G]AD.DAM(-)ME-E KBo 52.95, 6 (jh 524?).

**^{LÜ}GAD.TAR: Luw. *kattarutt*- (?)

See Part 3.

^{GIŠ}GAG.(Ú.)TAG.(GA): Akk.: *šiltāhu, uşu, mulmullu* “arrow”.

^{GIŠ}GAG.Ú.TAG.[GA] (*IŠ-TU* ≠) KBo 14.3 rev. iv 38 NH/NSC CTH 40. [^{GIŠ}GA]G.Ú.-TAG.GA (*IŠ-TU* ≠) KBo 16.36 rev. iii 8 NH/NSC CTH 83.

GA-IA-TUM: “kind of cereal” Akk. *garryatum, ka'atū*.

CAD K 1. KBo 12.38 obv. i 13, 15, 17, 19 NH/NSC CTH 121.

GA¹-LU-LU: (?) KUB 19.28 rev. iv 11 (*a-uš-du*) NH/NSC CTH 145.

****GA.KIN.AG:** Akk. *eqīdu*, Hitt. “?”, “cheese”.

Hoffner 1994: 203f. 350 attestations in card index at Mainz. Particular forms are as follows:

1x GA.KIN.AG-it 742/u, 4 (jh 500); 20x GA.KIN.AG-ia; GA.KIN.GA¹-ia Bo. 3267, 16 (NSC 404.II); 1x GA.KIN.AG-ma KBo 27.149 r.col. 4 (jh 628.II); 1x GA.KIN.AG-pát KBo 21.20 obv. i 26 (jh 461); 1x GA.KIN.AG EM-ŠÚ KBo 40.111, 3 (mh 470); 4x GA.KIN.AG^{HIA}; 9x GA.KIN.-AG^{HIA}; 1x GA.KIN.AG GE₆ KUB 46.47 rev. 1 (jh 628); 9x GA.KIN.AG GAL; 43x GA.KIN.AG TUR;

GA.KIN.DÜ: KUB 17.35 rev. iii 34, iv 4 (jh 525.2); KUB 60.99 obv. i 4 (jh 678).

GAL: Hitt. *salli-* “big”, Akk. *rabû*.

GAL-iš nom. sg.: 815/v, 2 NH/NSC CTH 69. KUB 23.77a obv. 9 (= *a-ru-na-aš*) MH/MS CTH 138. Acc. sg.: GAL-in KBo 2.5 rev. iii 14 (EZEN₄) NH/NSC, 16, 20, 21 CTH 61.II.10. GA[L-i]š-mi (JÚ-UL ≠) KBo 4.14 rev. iv 44 NH/NSC CTH 123.

GAL (^{GIŠ}GU.ZA \approx) KUB 11.3, 2 OH/NS CTH 23. (*BE-LU* \approx) KUB 19.26 obv. i 19 NH/NS CTH 44.

Nom. pl.: DUG GAL^{HI.A} DUG TU[R-HI.A] KBo 3.23 obv. 12 OH/MS not ^{DUG}GAL-HI.A cf. ibid.l. 13 (same list) ^{DUG}_{z[ē]-r[i]-u[š]} CTH 24.

GAL-TIM (URU^{DIDLI.HI.A} \approx) KUB 8.80, 18 NH/MS? CTH 52.II. GAL-TIM KBo 4.14 obv. ii 4 (A-NA ^{GIŠ}ŠÚ.A^{HI.A} \approx) NH/NSc CTH 123. GAL.GAL-TIM (URU^{DIDLI.HI.A} \approx) KBo 3.1 obv. i 11 OH/NS (// RA-BU-Ú-TIM KUB 11.1 obv. i 11 MS?, GAL.GAL KBo 3.67 obv. i 13 NS), 20 (// KUR.KUR^{MEŠ} GAL-TIM KUB 11.1 obv. i 18 MS?) CTH 19.

^{IR}^{MEŠ} GAL-ma (nom. pl.) KBo 12.8 rev. iv 24 OH/NSc CTH 20.

GAL (= ^{LÚ}GAL?) KBo 4.4 rev. iv 4 (ŠA 1-EN \approx) NH/NS CTH 61.II.5. ^{LÚ}GAL nom. sg.: KBo 5.13 obv. ii 31 NH/NS (// KUB 6.41 rev. iii 16 NSc) CTH 68.

^{LÚ}GAL-K[A] (A-NA I-EN \approx) KBo 5.4 obv. 21 NH/NS CTH 67. KUB 6.41 rev. iii 4 NH/NSc? (// I L[UGA]L KBo 4.3 rev. iii 9 NSc?, om. A-NA \approx) CTH 68.

^{LÚ.MEŠ}GAL.GAL-uš KBo 3.40a 10 (dupl. KBo 13.78 rev. 2: LÚ^{M[ESI]}) OH/NS CTH 16.

^{LÚ.MEŠ}GAL KBo 3.38 rev. 30 (OH/NS) "inhaltlich vom Kopisten verbessert" (Otten 1973: 55) as against dupl. LUGAL ŠU.GI KBo 22.2 rev. 14 OH/OS CTH 3. ^{LÚ.MEŠ}[GAL-TIM] KUB 11.6 obv. ii 8 OH/NS(nom. pl.) restored from KBo 12.4 +, rev. iii 7 MS? CTH 19. KBo 14.13 rev. iii 8 NH/NS CTH 40. ^{LÚ.MEŠ}GAL-TI (acc. pl.) KBo 5.6 rev. iii 17 NH/NSb/c (// KBo 14.9 rev. iii 6 NS) CTH 40. [^{LÚ.MEŠ}] [GA]L URU^{AT-HU-LI-Š-ŠA} KBo 14.19 obv. ii 16 NH/NSbii CTH 61.II.

^{LÚ.MEŠ}GAL URU^{MI-RA-A} KUB 14.24 rev. iii 5 NH/NS CTH 61.II.6. ^{LÚ.MEŠ}GAL^{MEŠ} URU^{MI-RA-A} KUB 14.24 rev. iii 13 NH/NS, 14 CTH 61.II.6.

^{LÚ.MEŠ}GAL.GAL KUB 1.16 obv. ii 41, rev. iii 43 OH/NS CTH 6. ^{LÚ.MEŠ}GAL.GAL-TIM Acc. Pl.: KBo 5.4 rev. 19 NH/NS CTH 67.

Gen. Pl. ^{LÚ}GAL.GAL-TIM (ŠA \approx É-ZU-NU) KUB 1.16 rev. iii 45 OH/NSa CTH 6. GAL^{MEŠ} see EZEN₄ GAL^{MEŠ}

GAL: "head, chief".

GAL-ŠU-NU (nom. sg. \approx Ú[-UL]? but cf. ú-w[a...]? in dupl.) KUB 31.115, 11' OH/NS (// [GAL-ŠU-N]U ú-w[a]? KBo 14.41 rev. iv? 1 NS; duplicate KBo 40.1 r.col. 12 appears to have something else) CTH 24. KUB 23.72 rev. 32 (‘*Santazitis* ‘*Muatallissa* \approx) MH/MS CTH 146.

GAL DUMU É.GAL "chief (of the palace servant(s))" KBo 3.35 obv. i 11, 12] OH/NS CTH 8. GAL DUMU^{MEŠ} É.GAL KBo 3.33 obv. (?) ii 13?, 15 OH/NS CTH 9. KUB 11.1 obv. ii 9 (nom sg.) OH/MS?, GAL[DUMU^{MEŠ} É.GAL] nom.sg. IBoT 3.84+ rev. i 9 NS, KUB 11.2+ rev. i 14 (acc. sg.), join to prev. tablet, CTH 19.

GAL DUB.SAR: "chief scribe". GAL DUB.SAR-ⁱ (coll.) KBo 4.12 obv. 6 (A-NA PN \approx) NH/NS CTH 87. GAL DUB.SAR-UT-TA KBo 4.12 obv. 23 NH/NS, 27 CTH 87. GAL.DUB.SAR-UT-TI, A-NA \approx : KBo 4.12 obv. 29 NH/NS CTH 87.

GAL DUB.SAR^{MEŠ} acc. sg.: KBo 4.12 obv. 19 NH/NS, rev. 6 CTH 87.

GAL DUB.SAR GIŠ "chief scribe on wood" KUB 26.32 obv. i 2 NH/NSc CTH 124. GAL ^{LÚ.MEŠ}DUB.SAR GIŠ KBo 4.10 rev. 30 NH/NS CTH 106.

GAL DUMU^(MEŠ) É.GAL: "chief of palace-staff". Marizza 2006. GAL DUMU É.GAL KBo 3.35 obv. i 11, 12] OH/NS CTH 8. (GAL) DUMU^{MEŠ} É.GAL KBo 3.33 obv. (?) ii 13? OH/NS CTH 9. KBo 3.67 obv. ii 5 (nom.sg.); KBo 3.1 obv. ii 62 nom. sg. (// KUB 11.6 obv. ii 9); KUB 11.2, 14, nom. sg. (// KBo 12.4 rev. iii 3); KBo 12.4 rev. iii 7 acc. sg. (// GAL ^{LÚ}[] KBo 12.6, 4) OH/NS CTH 19.

GAL ÉRIN^{MEŠ}-MA-AN-DA: “chief of the foreign troops”

KBo 7.14 obv. ii 14 OS/MS CTH 15.

****GAL GEŠTIN:** “chief (of) wine”.

Beal 1992: 342-357; Marizza 2007b. KUB 26.71 rev. iv 10 (¹ha-at-tu-si-li-iš =) OH/NS CTH 18. KBo 3.1 obv. ii 71]? Hoffmann 1984: 38, looks like [Š]I on copy, OH/NS CTH 19; KBo 12.4 rev. iii 7 (nom. sg.) MS? (// IBoT 3.84 obv. 14 [GA]L LÚ.MEŠ GEŠT[IN] NS). KBo 4.4 obv. ii 72 NH/NS, rev. iii 20 CTH 61.II.5. KUB 14.1 rev. 26 MH/MS CTH 147.

GAL GEŠTIN (acc. sg.) KBo 14.4 obv. i 23 NH/NS CTH 40. KBo 4.4 rev. iii 61 CTH 61.II.5. KBo 5.8 rev. iv 16 NH/NS CTH 61.II.7. gen. sg.: KBo 4.10 rev. 31 NH/NS CTH 106. A-NA =: KBo 4.4 obv. ii 50 NH/NS, 52, 58, 69 CTH 61.II.5.

GAL GEŠTIN-ia KBo 3.1 obv. ii 62 nom. sg. OH/NS CTH 19. KBo 5.6 obv. i 11 (nom. sg.) NH/NSb/c CTH 40.

GAL GEŠTIN-ma, A-NA =: KUB 14.1 rev. 25 MH/MS CTH 147.

GAL ŠA GEŠTIN KBo 3.35 obv. i 14, 16] OH/NS CTH 8.

GAL LÚ GEŠTIN KUB 14.16 obv. i 13 (photo coll.) NH/NS, 15 (id.) CTH 61.II.2. GAL LÚ.MEŠ GEŠTIN KBo 3.29 obv. i 3 OH/NS CTH 9.

GAL LÚ IS: “chief of chariot-fighters”.

Nom. sg.: KBo 5.6 obv. i 12 NH/NSb/c CTH 40.

GAL LÚ.MEŠ IS: acc. sg. c. KBo 12.4 rev. iii 8 ([GAL]) OH/MS? CTH 19. KUB 19.22 rt. col. 4 NH/NSc, ibid. 8 CTH 40.

GAL LÚ.MEŠ NIMGIR “chief of heralds”

KBo 3.34 obv. ii 31 OH/NS CTH 8. KBo 3.33 obv.(?) ii 6? OH/NS CTH 9.

****GAL LÚ ME-ŠE-DI:** “chief guardsman”.

KBo 3.33 obv. (?) ii 14 OH/NS CTH 9. KBo

5.8 obv. ii 19 (gen. sg.) NH/NS CTH 61.II.7.

GAL LÚ.MEŠ ME-ŠE-DI KBo 3.34 obv. ii 32 OH/NS CTH 8. KBo 3.1 obv. ii 5 nom. sg. OH/NS (// GAL LÚ.MEŠ ME-[...] KUB 11.1

obv. ii 11 MS?) CTH 19. (ŠA =) KBo 2.5 rev. iv 19 (gen. after PN) NH/NS CTH 61.II.10. GAL ME-ŠE-DI KBo 3.1 obv. ii 62 nom. sg. (// GAL LÚ.MEŠ ME-ŠE-TI KUB 11.6 obv. ii 9 NS), 71 (// GAL LÚ.MEŠ ME-ŠE-DI KUB 11.2+, 10 NS) OH/NS CTH 19. KBo 5.6 obv. ii 30 NH/NSb/c (acc. sg.), KBo 14.18, 20 (nom. sg.) NH/NS CTH 40. KBo 5.8 obv. ii 21 (gen. sg.) NH/NS CTH 61.II.7. KUB 1.1 rev. iv 41] NH/NS (// KBo 3.6 rev. iv 1 NS, KUB 1.8 rev. iv 23]? NS) CTH 81. KUB 19.8 rev. iii 37 NH/NS (// GAL LÚ ME-ŠE-DI KUB 19.9 rev. iii 7 NS), rev. iv 12, FHL 61, 8? NS CTH 83. KBo 4.12 obv. 14 (esun) NH/NS CTH 87.

GAL ME-ŠE-DI-ma-za KUB 1.1 rev. iv 42 NH/NS (// KUB 1.8 rev. iv 23 NS) CTH 81.

GAL ME-ŠE-DI-UT-TIM (A-NA =) KUB 1.1 obv. i 25 NH/NS (// GAL ME-ŠE-DI-UT-TI KBo 3.6 obv. i 21 NS, KUB 1.5 obv. i 1]) NS) CTH 81.

GAL NA.GAD: cf. Akk. *nāqidu* “herdsman”.

HZL 242; Beckman 1983: 105 cf. Hebr. *nōqēd*.

KBo 22.55+ obv. 14]; rev. 18 (NSb/c, 225.B); KUB 26.43 obv. 4, 14, 17, rev. 22 All Sahurunuwa); rev. 31 (Mizramuwa NSb 225.A); KBo 5.6 i 32 (NSc 40); KBo 6.4 left edge (Scribe Hanikuili, NSbii 291.III).

LÚ **GAL NI-RI** (cf. LÚ APIN.LÁ?) “chief yokeman” KUB 21.7 rev. iii? 3 NH/NS CTH 126. LÚ GAL LÚ.MEŠ NI-RI KUB 21.7 rev. iii? 5 (¹D30-; part of name?) NH/NS CTH 126.

GAL LÚ.MEŠ SAGI “chief of the cupbearers”. KBo 3.34 obv. ii 31 OH/NS CTH 8. KBo 3.33 obv. (?) ii 7 OH/NS CTH 9.

GAL LÚ.MEŠ UGULA LI-IM ŠE-RI “chief of the clan of the countryside” KBo 3.1 obv. ii 71 nom. sg OH/NS (// LÚ.MEŠ LI-IM GAL UGULA L[I-IM]? KUB 11.2 + IBoT 3.84, 10 NS, [GAL LÚ.MEŠ UGULA LI-IM KBo 12.4 rev. iii 4 MS?] CTH 19.

GAL UKU.ÚS “chief of the vanguard troop”

KBo 16.11, 4 NH/NS CTH 61.II. GAL UKU.ÚS GÙB-aš “chief of the vanguard troop of the left” KBo 4.10 rev. 31 NH/NS CTH 106. GAL ^{LÚ.MES}UKU.ÚS ‘ZAG-na-aš’ “chief of the vanguard troop of the right” KBo 4.10 rev. 29 NH/NS CTH 106.

GA[L?] KBo 3.35 obv. i 9 OH/NS CTH 8. GAL x[] KBo 12.13+ obv. ii 11 (// KUB 23.28+, obv. ii 11]) OH/NS CTH 14. GAL L[U] KUB 14.16 obv. i 10 NH/NS CTH 61.II.2.

[A-N]A? GAL? KUB 36.104 obv i 5 OH/OS (must be GAL, but very long horizontal for OS. Following traces possibly ‘u^l-r[i-an-ni]?’) CTH 8.

GAL: Hitt. *zēri-* n./*tessummi-* n. “cup”.

See Soysal 2010a.

GAL-ri (acc. sg.) KBo 3.34 obv. ii 34 OH/NS CTH 8. GAL^{Hl.A} KÙ.G[I] KBo 3.60 rev. iii 16 OH/NS CTH 17.

(^{DUG})GAL GIR₄:** Hitt. *parstuḥha-* c. “earthenware cup (?)”.

CHD P 191, ^{DUG}GAL GIR₄ KBo 25.155 +KBo 24.98, 9 (MSb // pár-aš-tu-uh-ha-aš KBo 19.138 obv. 13 jh 738). but also alternates with ^{DUG}GAL, Hitt. *zēri-*, *tessumi-* (GAL GIR₄ KBo 15.9 ii 21 jh 421// KUB 17.31 i 26 ^{DUG}GAL jh).

GAL GIR₄ KBo 2.3 rev. iii 5 (jh 404); KBo 2.4 obv. ii 7-9 (= *da-an-na-ra-aš*), 33 (NSbi 672); KBo 13.101 i 17 (jh 435); KBo 13.217 iii 5 (jh 750); KBo 14.27, 6, 7 (jh 500); KBo 20.43 obv. i 5 (jh 705); KBo 21.34+ iv 26, 34 (jh 699); KBo 22.134 rev. iv 12 (mh? 701); KBo 22.244, 11 (mh 670); KBo 24.71, 19 (NSa? 500); KBo 30.151 rev. 4] (jh 670); KBo 31.132, 4] (jh 470); KBo 31.145, 4 (jh 733); KBo 38.35 obv. 2 (jh 648); KBo 40.63 rev. 4 (jh 628); KBo 40.215, 2 (jh 832); KBo 41.57 obv. 7 (NSb 705); KBo 44.153 lft. col. 9 (jh 699); KUB

11.11 rev. iv 1 (= ša-an-na-pí-li-in, sjh 661); KUB 12.11 iii 26 (*na-an-kán*, MSc 701); KUB 20.75 obv. ii 7 (sjh 694); KUB 24.9 rev. iii 22ff. (NSbii 402.A); KUB 24.11 rev. iii 14ff. (NSc 402); KUB 27.29+ obv. i 35 (jh 780.II); KUB 28.105 i 2 (NSb 734); KUB 32.123 obv. ii 19 (NSa 772.3.A); KUB 35.55 iii? 11 (jh 758); KUB 35.54 iii 12, 31 (mh 758); KUB 35.133 i 10 (sjh 665); KUB 39.35 rev. iv 7] (sjh 450.I); KUB 41.8 obv. i 17 (NSc 446.C); KUB 41.13 ii 20 (jh 615.2); KUB 47.39 obv.? 9 (jh 701); KUB 54.11 rev. iv 31 (jh 648); KUB 55.18 obv. 3, 14, rev. 18 (jh 670); KUB 56.48 obv. ii 26, rev. iii 8, 23 (jh 672); KUB 56.49 rev. 4 (sjh 672); 994/v, 5 (jh 670); 927/z iii? 12 (jh 750); Bo. 3429 r. col. 11 (mh 670); KUB 30.16+ ii 3] (*ta-ma-in-ma* = sjh 450); +KUB 30.23+ ii 14, 22, iii 29; +KUB 30.18+ iv 3 (sjh 450); KUB 30.19+, 29 (sjh 450); +KUB 39.7 iv 26 (= ŠA ZI-ŠU); KBo 11.14 i 18 (jh 395); KBo 11.27 i 7 (jh 670); KBo 46.58, 5 (jh 450); Bo. 3249 obv. i 16 (mh 648); KBo 10.45 obv. i 33 (NSc 446); IBoT 2.1 i 12, 20 (sjh 609.3); KUB 7.41 i 40 (NSa 446); KUB 53.13 iv 7, 12 (jh 648); KBo 24.29 obv. iii 2 (*na-aš-kán*, mh 694); IBoT 4.24 obv. 7 (jh 450); KUB 25.36 ii 18 (mh 646); KBo 14.80, 8 (NSb 648); KUB 39.15 i 8 (jh 450.III); KUB 39.47, 5 (jh 450); KBo 24.20, 8 (*a-pé-e-ma* = mh 694); KBo 44.61 left col. 3 (jh 470); KUB 35.1 obv.? 6 (NSa 763); ABoT 21+ obv. 11 (mh 489); KBo 29.193 rev.? 2 (mh? 694); KUB 39.27 obv. ii 9 (jh 450); KUB 32.8 iii 5, 20 (jh 762); KBo 19.145 rev. iii 27 (mh 788); KUB 47.62, 10 (jh 620); KBo 30.56 iv 17 (jh 669); KBo 23.23+ 62 (mh 780.I); KUB 48.92, 3 (jh 212); KUB 53.13 iv 24 (jh 648); KUB 25.36 ii 29 (mh 647.6);

GAL GIR₄-ia-as-ša-an KBo 24.71, 13 (NSa? 500); GAL GIR₄-wa-kán KUB 23.32, 1 (jh 470);

GAL^{Hl.A} GIR₄ KBo 21.47 obv.? 11 (= *ku-i-e-eš*) (mh 652); [GAL G]IR₄^{Hl.A}] 987/v + KUB 24.11 rev. iii 13 (NSc 402). GAL

GIR₄ A: “earthenware pot of water” KBo 40.295, 5; KBo 22.137 rev. iii 4 (jh 758); ^{DUG}GAL GIR₄ KUB 15.42 ii 2 (NSa? 491); KBo 34.94 obv. 8 (jh 50); KBo 5.2 rev. iv 38 (NSb 471); KBo 44.87 I v 5 (jh 470); KBo 24.98, 7 (jh 738); KUB 35.51 obv. ² ii 12 (jh 762); KBo 38.207 obv. i 5 (jh 470); KBo 31.145 r. col. 4 (mh 500); KUB 9.6+ i 9 (sjh 759); KUB 35.51 ii 12 (jh 762); KBo 17.95 ii 7; KBo 34.94 obv. 8; KUB 9.6 i 17; KUB 9.6 i 8; Bo. 2441 i 14; KUB 24.13 i 24.

†GAL.GUR₄.RA = ^{DUG}*harsi-* (?) Hoffner 1967a: 94 fn. 167. Read Hitt. *gal-ma-ra*. KUB 38.26 obv. 39.

GAM: Hitt. *katta(n)* “down, with”.

GAM-an “Gurney 2” rev.? iii 3, 5 NH/NS CTH 44. GAM-an (*haliyer*) KBo 3.4 rev. iii 16 NH/NSc? CTH 61.I. KUB 14.15 rev. iv 31 (*haliyattat*) NH/NS CTH 61.II.2. KUB 19.30 obv. i 18 (*haliyat[tat]*) NH/NSc CTH 61.II.4. KUB 21.1 rev. iii 55 NH/NS // [ŠA-PA]L KUB 21.5 rev. iv 2 NS), 59 (// *kat-ta-an* ibid. 4) CTH 76.

KBo 3.6 obv. i 50 (*arha zinn[ahhun]*) NH/NS (// *kat-ta-an* KUB 1.1 obv. i 60 NS, KUB 1.5 obv. i 30 NS), KUB 19.60+ rev. iv 46 NS (// KUB 1.8 rev. iv 27 NS) CTH 81. KBo 3.6 obv. ii 21 NH/NS (// *kat-ta[-an]*) KUB 1.1+KUB 19.61 obv. ii 37 NS); KUB 1.1 obv. ii 66 NH/NS (*tiyat* // KBo 3.6 obv. ii 46 NS), 72 (*pēhutenun*; // *kat-ta-an* ibid. 52), rev. iv 4 (// KUB 1.9 rev. iii 10] NSc, // [*ka*]t-ta-an KUB 26.45+ rev. iii 48 NS), rev. iv 31 (*pāun*; // KBo 3.6 rev. iii 61) CTH 81.

KBo 6.29 obv. i 14 (= *pittaiskiuwan tehūn*) NH/NS CTH 85.1. KUB 21.17 obv. i 7 (= *peskuwan dāis*) NH/NS CTH 86.1. KUB 21.29 obv. ii 10 (^{GIS}GIGIR = *artari*) NH/NS, rev. iii 29 (= *pa-a-l*) CTH 89. GAM-an (*niyatta[l]*) KBo 4.14 obv. ii 2 NH/NSc, 14 (*ni-ia-a[t-ta-at?l]*), 26 (*niyari*), 54 (*niyari*), 56 (*niyantari*), 62 (*niyari*), 72 (*āk*), 73 (*niyari*), 30 (ZI-ni =); KBo 4.14 obv.

ii 8 (*U-UL-mu-za = ēsta*) NH/NSc CTH 123. Bo. 2810 obv. ii 10 (*e-eš-ta*) NH/NS CTH 127. KUB 21.38 obv. 14 (*UL = iš-ha[x]-r̥x¹* x-*ah-mi*) NH/NSbii/c CTH 176; KUB 14.3 obv. i 10 (*ti-it-ta-n[u-u]t*) NH/NSc, ii 33 (*daliyanun*), 60 = *ti-iš-ke-ez-zī*) CTH 181.

GAM-an-pát (*lahhi* =) KUB 19.10 obv. i 12 NH/NSc CTH 40.

GAM-an-da KUB 21.38 obv. 30 NH/NSbii/c CTH 176.

GAM-an-ta KUB 26.25 obv. 4 (*kar-ti-i* =) NH/NSc CTH 122.

GAM: (*halier*) KBo 14.19 rev. iii 11 NH/NSbii CTH 61.II. GAM KBo 3.6 obv. i 44 ([*pira*n = *tarnas*] NH/NS (// KUB 1.5 obv. i 24) NS?, // *kat-ta* KUB 1.1 obv. i 53 NS), 46 (// id. ibid. 26, *kat-ta* ibid. 55), KUB 1.5 obv i 31)? (// *kat-ta* KUB 1.1 obv. i 61), KBo 3.6 obv. i 52 (// *kat-ta* KUB 1.1 obv. i 62), 65 (// *kat-ta* ibid. 76) obv. ii 7 (// KUB 1.6 obv. ii 16 NS), 34 (*pēdas*; // *kat-ta* KUB 1.1 obv. ii 53), KUB 1.8 rev. iv 15 NS (// *kat-ta* 1683/u+ rev. iv 31, KBo 3.6 rev. iii 62 NS) CTH 81.

KUB 19.9 obv. i 5 (*ne-an-ta-at*) NH/NS, obv. ii 13 (*eser*), 16 (*tīēr*) CTH 83. KUB 21.29 obv. ii 10 (*ti-ia-[a]d-du*) NH/NS, 13 (*iyattaru*) CTH 89. KUB 26.25 obv. 9 (= ^{DUTU}AN-E) NH/NSc CTH 122. KBo 4.14 obv. ii 16 (= MA-MIT GAR-ru) NH/NSc, 72, 77, iii 23 (INIM^{MEŠ} *piran* GAM *tiyan*), 48 (*pittāizz[i]*), 63 (*RA-ah*) CTH 123. KUB 21.38 obv. 64' (*ha-ma-an-kān-du*) NH/NSbii/c CTH 176. KUB 14.3 obv. i 5 (*ú-wa-nu-un*) NH/NSc, iii 12 (*peran = dāi*), iv 3 (= *e-eš*), 6 (*pé-an* =) CTH 181. KUB 19.55 obv. 7 (= ME-iš) NH/NSbii, 11 (= ^{DUTU}AN-E¹), 5 (= ^DIŠKUR-ma) CTH 182.

A-NA MA-MIT = KBo 4.14 obv. ii 51 NH/NSc CTH 123.

cf. NI-IŠ/EŠ DINGIR-LIM

GAMRU: “fulfilled, complete”.

GAM-RA-TI KUB 21.38 rev. 6 NS/NSbii/c (ke-e INIM^{MEŠ} =) CTH 176.

^{GIŠ}GAN.KAL:** “offering table(?)” Hitt.
laḫjura-
 CHD L-N 15. See discussion Part 3. KUB
 29.4 i 28 // *la-ah-hu-u-ra-aš* KUB 29.5 i 12
 (NSbii).

GAR: Akk. *šakānu*, Hitt. *dāi-* “put”, med. *kī-*
GAR-ri KBo 3.3+ rev. iii 15 NH/NS (// *ki-it-*
ta-ri KUB 19.41 rev. iii 14 NS) CTH 63.
 KUB 23.1 l.edge 1 NH/NSc CTH 105.

GAR-ru KBo 5.4 rev. 36 NH/NS CTH
 67. KUB 23.1 obv. ii 37 NH/NSc, rev. iii 18,
 +KUB 31.43 rev. 6], 22 CTH 105. KBo 4.10
 obv. 39 NH/NS, rev. 16 CTH 106. KBo 4.14
 obv. ii 16 NH/NSc, 51, 72, 77, rev. iii, 7, 41
 CTH 123.

GAR-ta-ri BT i 90 NH/NSc CTH 106.

GAR.RA: “coated with” Hitt. *halissiya-*.
KÙ.GI GAR.RA KBo 10.2 iii 15 OH/NS
 CTH 4.

([N]A₄) *IŠ-TU* KÙ.GI GAR.RA KBo
 10.2 ii 35 (OH/NS), Akk. [x x] *ša* NA₄
KÙ.GI uḫ-hu-uz CTH 4.

GAŠAN: “mistress” Akk. *bēltu* Hitt.
isħassara-.
GAŠAN-IA (Sun-Goddess of Arinna) KBo
 10.2 obv. iii 20, 22 (OH/NS) CTH 4. KUB
 14.16 obv. ii 17 NH/NS CTH 61.II. KBo 4.4
 rev. iv 9 NH/NS CTH 61.II.5. KBo 5.8 rev.
 iii 27 NH/NS (// KBo 16.8 rev. iii 31] NSc)
 CTH 61.II.7. KBo 19.76 obv. i 46 NH/NS
 CTH 61.II.8. KUB 19.37 obv. ii 40 NH/NS
 CTH 61.II.9.

^D**GAŠAN LÍL:** “Ištar of the field”.

See discussion s.v. LÍL, Part 3.

[^DGA]ŠAN [L]ÍL-*ia* “and *z*” KUB 19.18
 obv. i 5 NH/NS CTH 40. KUB 19.37 obv. ii
 40 NH/NS CTH 61.II.9.

^{URU}**GASGA**

[^{URU}]GA-AŠ-GA^{HI.A} (*kuie[s]* *z*) KBo 14.20
 obv. i 1 +KUB 34.33, 2 NH/NSc, KBo
 16.11, 7 NS CTH 61.II. KBo 2.5 obv. ii 4
 NH/NS CTH 61.II.10.

^DGAZ.BA.(A).A:**

Huwassana, the deity of Hupisna, van Gessel
 1998/II: 632-634. Polvani 2010.

GE₆: Hitt. *dankui-* “dark”; *ispant-* “night”.

GE_{6-an} KBo 16.8 rev. iii 25 NH/NSc (// *iš-*
pa-an-da-an KBo 5.8 rev. iii 21 NS) CTH
 61.II.7. KUB 14.20 obv. i NH/NS
(ḥūmandan) CTH 61.II.8.

GE_{6-in} KBo 4.14 obv. ii 28 (= KI-*a[n]*
“il Luogo Oscuro [= *il regno dei Morti*]”
Stefanini 1965: 41) NH/NSc CTH 123.

Abl. Sg.: GE_{6-az} KBo 10.2 obv. ii 49
(OH/NS) CTH 4. KBo 3.4 obv. ii 68
NH/NSc? (// KBo 16.1 rev. iv 24 NS) CTH
61.I. KBo 5.8 obv. i 25 NH/NS (// KUB
19.36 obv. i 21 NSc) CTH 61.II.7.

GE₆^{KAM}-*az-ma-at-kán* KBo 4.4 rev. iii 70
NH/NS CTH 61.II.5.

GE_{6-za} (abl. sg.) KBo 40.2 r.col. 3'
OH/NS // *iš-pa-an-da-z[a]* KUB 31.115, 16'
NS CTH 24. KBo 5.6 obv. ii 2 NH/NSb/c
CTH 40. KUB 19.55 rev. 35 NH/NSbii CTH
182.

GE_{6-za-ma} KUB 26.25 obv. 11 (= ŠA-
PAL^D30) NH/NSc CTH 122. GE₆^{KAM}-*za*
KBo 4.4 rev. iii 63, 64 (GE₆^{KAM}-*za-wa-aš-*
[...]), 66 NH/NS CTH 61.II.5.

GÉME: “female servant” Akk. *amtū*.

GÉME-aš nom. sg.: KBo 6.29 obv. i 17 (ŠA
^DIŠTAR^{URU}LA-WA-ZA-AN-TI-IA *z*) NH/NS
CTH 85.1. **GÉME-aš** (*katta*) KBo 12.3 rev.
iv 2 OH/NS CTH 2.

GÉME nom. sg.: KUB 21.29 rev. iii 42
NH/NS CTH 89. acc. sg.: KUB 21.29 rev. iii
37 NH/NS CTH 89. KUB 26.33 obv. ii 17?
NH/NSc CTH 122. KUB 23.72 rev. 55
MH/MS, 57 CTH 146.

GÉME-KA (nom. sg.) KBo 5.3 rev. iii 48
NH/NS (// KUB 19.24 rev. 29 NSa) CTH
42.

GÉME-ša-an (acc. sg. + -san loc. part.)
KUB 31.4 obv. 6 (// **GÉME-aš-ša** KBo
12.22 obv. 9) OH/NSa CTH 16.

Gen. Pl.: (ŠA) GÉME^{MEŠ}-ŠU KBo 10.2
obv. iii 16 (OH/NS) // Akk. KBo 10.1 rev.
11 CTH 4.

GÉŠPU: “fore-arm with fist”, “force,
violence”.

Güterbock and Kendall 1995.

GÉŠPU-aš nom. sg.: KBo 5.13 obv. ii 12
NH/NS, 16 CTH 68. GÉŠPU-aš-ša (nom. sg.
+ =a) KBo 5.13 obv. ii 9 NH/NS, 10 cf.
CHD Š2 p. 293 CTH 68. KUB 21.1 rev. iii
39 NH/NS (// KUB 21.5 rev. iii 55 NS), 43
(// ibid. 59) CTH 76. GÉŠPU-it KBo 5.8
obv. i 24 NH/NS (// KUB 19.36 obv. i 20
NSc, // KBo 16.8 obv. i 1] NSc).

GÉŠPU-az KBo 3.4 rev. iii 58 NH/NSc?
CTH 61.I. KBo 3.3+ obv. i 5 NH/NS CTH
63. GÉŠPU-za KBo 4.10 rev. 19 NH/NS
CTH 106. KBo 4.14 obv. ii 50 (*pēhuter*)
NH/NSc CTH 123. GÉŠPU-z[a] KBo 16.1
obv. ii 40 NH/NS CTH 61.I. GÉŠPU-za-kán
KUB 14.3 rev. iii 12 NH/NSc CTH 181.

I GÉŠPU KÚ.BABBAR (acc.) KBo 10.2
obv. i 12 (om. Akk. KBo 10.1 obv. 5)
OH/NS CTH 4.

GÉŠ[PU-]KBo 16.8 obv. ii 33 NH/NSc CTH
61.II.7. GÉŠPU-wa-mu KUB 14.3 rev. iv 33
(*up-pé-eš-ta*) NH/NSc, also ibid 44 GÉŠPU-
x (*upahhun*) CTH 181.

GÉŠPU-ah-*hi*-ir-wa-mu KBo 4.14 obv.
ii 76 NH/NSc CTH 123. GÉŠPU-ah-*h*[u-aš]
KBo 4.10 rev. 15 NH/NS CTH 106.
GÉŠPU-ah-zi KBo 4.10 rev. 19 NH/NS
CTH 106. GÉŠPU-ah-ta-wa-mu KUB 14.3
rev. iii 17 NH/NSc CTH 181.

GEŠTIN: Akk. *karānu*, Hitt. *wiyana-* c.,
“wine, vine”

Luwian appears to have separate words for
“wine”, *matu-*, and for “vine”, *wiyani-*.

GEŠTIN-an KBo 3.34 obv. ii 3, 4, 5 //
KBo 3.36 obv. 12, 13 x2, KBo 3.34 obv. ii
33 all OH/NS CTH 8. KUB 31.64 obv. i 3'
(NINDA-an =) OH/NS CTH 12. [-an] KBo
3.46 obv. ii 31 OH/NSc CTH 13. KUB 26.71
rev. iv 16 ([*hal-k*]i-in =) OH/NS CTH 18.

KUB 19.37 rev. iii 48 (*arkammananni*)
NH/NS CTH 61.II.9, KUB 26.71 rev. iv 6 (=
GUD^{HIA}-*un* UDU^{HIA}-*un*) OH/NS CTH 18.
GEŠTIN-it KBo 3.34 obv. ii 1 // GEŠTIN
KBo 3.36 obv. 11 both OH/NS CTH 8.
[^{GIŠ}GEŠT]IN-it KUB 26.19 obv. ii 43 (?)
MH/MS CTH 140.

GEŠTIN *ši-i-e-eš-šar(-)*[KBo 16.27 obv.
ii 11 MH/MS CTH 137. ŠA GEŠTIN KUB
21.17 obv. ii 4 CTH 86.1. GEŠTIN-ia KBo
5.8 obv. i 40 (*halkin* =) NH/NS CTH 61.II.7.
ŠA GEŠTIN-ia-kán KUB 21.17 rev. iii 18
NH/NS CTH 86.1. ŠA GEŠTIN-ia-aš-ši
KUB 21.17 obv. ii 13 (= ^{DUG}*harsiyalli*)
NH/NS CTH 86.1.

Gen.: GAL ŠA GEŠTIN KBo 3.35 obv. i
14, 16] OH/NS CTH 8. [^{DUG}MUD₄
GEŠTIN¹ KBo 3.35 obv. i 3 OH/NS CTH 8.

KAŠ.GEŠTIN KUB 11.1 rev. iv 3
(case?) OH/MS? CTH 19.

^{GIŠ}GEŠTIN^{HIA}-*uš* KUB 11.5 obv. 12 (/
KUB 11.1 obv. ii 6 om. GIŠ) OH/MS? CTH
19. GEŠTIN^{HIA}-eš-š[a] (*hal-ki-e-eš*
wiyaness=a nom. pl. for acc. before *harki*?)
KUB 26.77 obv. 5, 8 OH/NS CTH 23.

**GEŠTIN HÁD.DU.A: “raisin”.

See Part 3.

GI: Akk. *qanū*, Hitt. *nata-* n. “reed, arrow”.
CHD L-N, 406-8. *na-ti-i-da* KUB 31.4 obv.
9 + KBo 3.41 rev. 8 // GI-it KBo 13.78 obv.
10, see CHD loc. cit. 407.

Acc. sg.: GI-an (or gen. pl.?) KBo 3.34
obv. ii 29 OH/NS CTH 8.

Instr.: GI-it KBo 3.36 obv. 8 OH/NS CTH
8.

GI acc. sg. KBo 4.14 rev. iii 50 (*k[u-it?]*
= *siyauwanzi*) NH/NSc CTH 123.

GI^{HIA}-KU-NU-ma-kán KBo 8.35 obv. ii
21 MH/MS (// KUB 23.78b+ obv. ii 18 MS)
CTH 139.

GI.DÙG.GA: “calamus, sweet flag”.

Hitt. *lazzai-*. Equation doubted CHD L-N
49f.; accepted Puhvel HED 5: 68; Tischler

HEG L/M 48 also Kloekhorst 2008: 522 derived from *lazzi-* “good” just as in Sumerian and Akkadian (*qanû tābu*).

*****GL.DUR_s**: “reed of some kind”. Hitt. *harduppi-*
See Part 3 s.v. and Appendix ^{GIŠ}KA.BAL, Ú.

****GI É.DUB.BA**: “stylus”.
Part 2.2.1. = *gi.dub.ba* in Mesopotamia. Also GI É *TUP-PÍ* KUB 17.20 ii 25 (silver).

GIBIL: “new”
See ÉRIN^{MEŠ} GIBIL. LÚ GIBIL *kishut* KBo 4.14 obv. i 40 (HZL 172/9) NH/NSc CTH 123.

GÍD.DA: Hitt. *daluki-* “long”.
GIŠTUKUL GÍD.DA KBo 3.38 obv. 32 (OH/NS) CTH 3. GÚ.^ÈA GÍD.DA¹.A KBo 13.78 obv. 2 OH/NS cf. DAR.A. CTH 16.

GIDIM: Hitt. *akkant-* “ghost, dead”, Akk. *etemmu*.
GIDIM^{H[LA]}-ia acc. pl.: KBo 3.6 obv. i 66 NH/NS, 33 (// KUB 1.1 obv. ii 52 NS) CTH 81. ŠA GIDIM^{H[LA]} KUB 19.3+ obv. i 33 (pre-posed gen.) NH/NS CTH 61.II.5.

GIŠGIDRU: Akk. *haṭtu* “staff”.
Names: ^(I)GIŠGIDRU-LÚ-iš (*Hattusa-Zitis*) KBo 5.6 rev. iii 26 NS/NS, KBo 14.12 rev. iii 25 NS CTH 40. ^(I)GIŠGIDRU-LÚ-i[n] (*Hattusa-Zitin* acc. sg.) KBo 14.9 rev. iii 10 NH/NS and KBo 5.6 rev. iii 21 NH/NS, ibid. 45 CTH 40. ^IGIŠGIDRU-ši-DINGIR-LIM (*IS-TU -*) cf. A-NA ^IHA-AT-TU-ŠI-LI. ^IGIŠGIDRU-DINGIR^{M[ES̄]?}, ŠA: KBo 12.41 obv. 3 (M[ES̄]?)! from copy, photo B0470f even less clear; DUMU DUMU-ŠU =), but cf. (+) KUB 26.33 obv. i 13 J-ši-DINGIR-LIM-iš NH/NSc CTH 122. ^{URU}GIŠGIDRU-ši *Hattusi* dat. sg.: KBo 12.38 obv. i 6 NH/NSc CTH 121.

[I] ^{GIŠ}G[IDRU]^{(?)!} KÙ.GI (acc., GIDRU looks like GIŠ on copy and photo.) KBo 10.2 obv. ii 41 OH/NS CTH 4.

LÚ GIDRU X ŠA KARAŠ “commander of the 10 of the army”. LÚ GIDRU X ŠA KARAŠ (acc. sg.) KBo 5.6 obv. ii 11 NH/NS CTH 40.

GIDRU GAM: Hitt. *kalmus* “Krummstab” (?).

Neu 1974: 36. I GIDRU GAM AN.BAR KBo 3.22 rev. 74 OH/OS var. GIDRU^{DIDL} KUB 36.98b rev. 4 OH/NS CTH 1.

GIG: Akk. *murṣu* Hitt. *irma-* c., *irman-* n. “illness”.

GIG-aš = Akk [mur]ṣu KBo 1.42 rev. iv 5 (Izi Bog. CTH 303). GIG-aš[!] KUB 14.15 obv. ii 6 NH/NS CTH 61.II.2.

GIG nom. sg.: KBo 4.14 rev. iii 26 (ŠA MUNUS-ia-mu-kán = ... *parā appiskit*) NH/NSc CTH 123.
see INIM GIG.

(LÚ) **GIG**: Akk. *marṣu* Hitt. *irmala-/ant-, irmanant-*. “ill”.

GIG-aš-mu KUB 19.5+ obv. 5 (= *tamassan ḥarzi*) NH/NSc CTH 191. GIG-an KUB 19.29 rev. iv 11 NH/NSc CTH 61.II. LÚ GIG-an KBo 3.23 obv. 5 (acc. sg. *au* “look at the ill one” // [^{LÚ}GIG-a]n KUB 25.157, 2 NS?, ^{LÚ}GIG-an KBo 40.1 r.col. 8' NS) OH/MS CTH 24. GIG-az (abl. sg.) KBo 4.12 obv. 8 NH/NS, 10 CTH 87.

GIG: Hitt. *irmaliya-* “be/become ill”.

GIG-at KBo 3.4 obv. ii 21 NH/NSc? (// *irma-li-ia-at-ta-at* KBo 16.1 rev. iii 24 NS), 50 CTH 61.I. GIG-zi KBo 4.14 obv. ii 57 (LUGAL-un =) NH/NSc, iii 13 (LUGAL =) CTH 123.

GIG-zi-ma-mu KUB 19.5+ obv. 5 NH/NSc CTH 191. GIG.GIG-at KBo 4.12 obv. 6 NH/NS CTH 87.

GIŠ GIGIR: Akk. *narkabtu* “chariot”, Hitt. “?”, n-stem.

Cf. HLuw. (CURRUS)*wa+ra/i-za-ni-i-sa* Tell Ahmar VI, 7, 27; Karkamış A11 b+c, 7 // A12, 4. Starke 1990: 340.

GIŠ GIGIR-*za* KBo 4.14 rev. iii 48 NH/NSc CTH 123.

GIŠ GIGIR KUB 23.28 obv. ii 3 (// GIŠ GIGIR^{ME.EŠ} KBo 12.13 obv. ii 2) OH/NS CTH 14.I GIŠ GIGIR KÙ.BABBAR KBo 10.2 rev. iii 25 OH/NS CTH 4. I GIŠ GIGIR MA-IA-AL-TUM KÙ[.GI] VBoT 13, 12 ibid. OH/NS, var. G[!]Š MA-AD-NA-NU KBo 10.2 obv. ii 34 OH/NS. Akk.: I GIŠ *ma-ia-al-tú* KBo 10.1 obv. 42.

KUB 21.29 rev. iv 7 (= ŠA 1 MA-[N]A) NH/NS CTH 89. GIŠ GIGIR, *IŠ-TU* ε: KUB 21.29 obv. ii 11 NH/NS CTH 89.

I GIŠ GIGIR (*IŠ-TU* ε): KBo 16.36 rev. iii 12 NH/NS CTH 83.

Dat.-loc. sg.: KUB 21.29 obv. ii 10 (= GAM-an) NH/NS CTH 89. A-NA ε: KUB 1.4+ rev. iii 34] (*waggariyanun*) NH/NS (// KUB 1.6+ rev. iii 13 NS, KUB 19.67+ obv. ii 16 NS) CTH 81. KUB 14.3 obv. i 10 (*ti-it-ta-n[u-u]t*), 69 NH/NSc CTH 181.

Gen. sg.: ŠA GIŠ GIGIR-mu HKM 27 rev. 13 (= *ku-it* ŠA ANŠE.KUR.RA^{HL.A}-ia *ut-tar*) Alp: “des Kriegswagens und der Wagenkämpfer” MH/MS.

Nom. Pl.: GIŠ GIGIR^{MEŠ} KUB 26.71 obv. 14 (OH/NS) — OS dupl. KBo 3.22 obv. 71: ŠÍ[-IM-D/TI] (s.v. ANŠE.KUR.RA) CTH 1. KBo 3.55 obv. ii 9 OH/NSc CTH 12. (ÉRIN^{MEŠ}) KUB 31.64 obv. i 21 OH/NSc CTH 12. (ÉRIN^{MEŠ}-iš-ši -) KUB 31.5, 9 OH/NSc? CTH 14.

[GI]Š GI[G]IR^{HL.A} (acc. pl.) KUB 14.1 obv. 7 MH/MS, 63 (I ME GIŠ G[IGIR^{HL.A/MEŠ}] *zaḥhir*) CTH 147.

ÉRIN^{MEŠ} U GIŠ GIGIR^{MEŠ} KBo 22.3, 4 OH/NSbii CTH 14. [ÉRIN^{MEŠ}]-ŠU U GIŠ GIGIR^{MEŠ}-ŠU KBo 3.46 obv. ii 6 OH/NSc CTH 13. ÉRIN^{MEŠ}-ŠU U GIŠ GIGIR^{MEŠ}-ŠU KBo 12.3 rev. iii 7 OH/NS CTH 2. ÉRIN^{MEŠ} U GIŠ GIGIR KBo 12.3 rev. iii 9 OH/NS CTH

2. GIŠ GIGIR^{HL.A}-ŠU KBo 7.14 obv. ii 15 OS CTH 15. GIŠ GIGIR^{MEŠ}-ŠU KBo 3.55 obv. ii 6 OH/NSc CTH 12. GIŠ GIGIR^{MEŠ}-ŠU ([ÉRIJ]N^{MEŠ} ε?) KBo 10.12 obv. ii 26 NH/NSc CTH 49.II.

See also GIŠ GIGIR-TI^{HL.A} KBo 15.16 ii 2'.

GIŠ GIGIR MADNANU: “chariot for sitting or sitting and standing?”

Taracha 2000: 171-172. See Part 3, s.v. GIŠ.KIN.TI^{HL.A}.

Nom. Sg.: 1 GIŠ GIGIR MA-AD-NA-NU KBo. 10.2 rev. iii 13 (-aš in KBo appears to be erased on photo) OH/NS CTH 4.

Akk. Pl.: 3 GIŠ GIGIR^{MEŠ} MA-AD-NA-NU KBo 10.2 obv. i 11 (// Akk. GIŠ ma-ia-l[a-]) OH/NS). Cf. ibid. ii 34 sub GIŠ GIGIR CTH 4.

**GIŠ GIGIR (= GIŠ TÚL)

KBo 13.52 obv.! ii 2] OS (photo coll. Mainz, tablet coll. Ankara: v. unlikely reading. Otherwise only attested at KBo 19.81, 4, 6 NSc!) CTH 12.

GIM-an: Hitt. *mahhan* “when, like, as”

“like” + noun: UR.MAH GIM-an KBo 10.2 obv. ii 18 OH/NSbii CTH 4. KUB 23.102 obv. ii 7 NH/NSbi(c) CTH 171.

GIM-an: “when”

KBo 5.6 obv. ii 5 NH/NSb/c, KUB 19.12 rev. iii 5 NH/NS, KBo 12.26 obv. i 12 NH/NS, KBo 12.25, 6 NH/NSbii, KUB 19.22 rt. col. 5 NSc (// *ma-ah-ḥa-an* KBo 14.42 obv. 14 NS), ibid. 6 CTH 40. KBo 5.3+ obv. ii 34 (= *istamasti*), 38] (*ie[zzi]*) MH/NS CTH 42. KBo 3.4 obv. ii 15 NH/NSc? (// *ma-ah-ḥa-an* KBo 16.1 rev. iii 15 NS) CTH 61.I. KUB 14.15 rev. iii 48 NH/NS (// *ma-ah-ḥa-an* KUB 14.16 rev. iii 15 NS) CTH 61.II.2. KUB 31.10, 2 NH/NSc CTH 61.II.3. KUB 19.30 obv. i 9, 16 NH/NSc, KUB 26.79 obv. ii 7] NH/NSc, rev. iv 7 CTH 61.II.4. KUB 14.24 rev. iii 19 NH/NS CTH 61.II.6. KBo 16.8 obv. ii 29

NH/NSc CTH 61.II.7. KBo 19.76 obv. i 50
NH/NS CTH 61.II.8.

[GJ]M-[*a*]n (?) KUB 19.18 obv. i 30
NH/NS CTH 40. KUB 6.41 rev. iii 15
NH/NS (// *ma-ah-ḥa-an* KBo 5.13 obv. ii 26
NS), 56 (// KBo 4.3 obv. ii 32 NSc?, // *ma-ah-ḥ[a-an]* KBo 4.7 rev. iii 16 NS), rev. iv
22 (// *ma-ah-ḥa-an* KBo 5.13 rev. iv 14,
KUB 6.44 rev. iv 3] NS) CTH 68. KUB 21.1
obv. ii 80 NH/NS (// KUB 21.4 obv. i 9 NSc,
// *ma-ah-ḥa-an* KUB 21.5 rev. ii 7 NS),
KUB 21.5 rev. iii 37 CTH 76. KUB 1.1 obv.
i 30 NH/NS (// KBo 3.6 obv. i 26 NS, KUB
19.56, 7 obv. i 3 NS?), 40 (// KBo 3.6 obv. ii
23 NS), KUB 1.1 rev. iv 1 NH/NS (// KUB
1.4+ rev. iii 45 NS, KUB 1.2 rev. iii 5 NS,
KUB 1.9 rev. iii 8] NSc), KBo 3.6 rev. iii 65
(// KUB 1.8 rev. iv 18 NS) CTH 81. KUB
19.9 obv. ii 4 NH/NS CTH 83. KBo 6.29
obv. ii 18 NH/NS (// KUB 21.15 obv. ii 22
NS) CTH 85.1. KUB 21.11 rev. 4 NH/NS
CTH 90. KBo 4.14 obv. i 42 (= *na-ak-ki-i-iš*)
obv. ii 7 (*nakkesta*) NH/NSc, 14 (*anda uit*),
18 (broken), 27 (*nakkeskattari*) CTH 123.
KUB 26.32 obv. i 5 (KAR-at) NH/NSc CTH
124. KUB 23.102 obv. i 16 (*ha-at-re-eš-kir*)
NH/NSbi(c) CTH 171. KUB 21.38 obv. 33
(= *wa-ša-i*) NH/NSbii/c, 57 (*i-ia-[a]t*), rev. 8
(*pa-a-ir*) CTH 176. [KUB 14.1 obv. 53
MH/MS CTH 147]. KUB 14.3 obv. i 6
NH/NSc, ii 65 CTH 181. KUB 19.55+KUB
48.90 obv. 36" NH/NSbii, rev. 42 (*ēsta*)
CTH 182. KUB 19.5+ obv. 7 (*lu-ri-ia-ah-ta*)
NH/NSc, 18 ([i]-e-er), 23 (*IS-ME*), 24 ('a-
ar-aš) CTH 191.

"as" KBo 10.12 obv. i 6, 22 NH/NSc
CTH 49.II. KBo 4.3 obv. i 15 NSc? (// *ma-ah-ḥa-an* KBo 5.13 obv. i 27 NS, KUB 6.41
obv. ii 3 NS, KUB 19.53 obv. ii 5 NS); KBo
4.3 obv. i 25 NH/NSc? (// *ma-ah-ḥa-an* KBo
5.13 obv. i 37 NS), 40 (// KUB 6.41 obv. ii
33 NS), rev. iii 11 (// KUB 6.41 rev. iii 30,
KBo 4.3 obv. ii 11 NS), 29 (// *ibid.* rev. iii
47, *ibid.* obv. ii 23, KBo 4.7 rev. iii 6 NS),
rev. iv 9, 12 CTH 68. KUB 19.49 obv. i 48
NH/NS; KBo 19.70, 23 NS CTH 69. KUB

21.1 obv. i 71 NH/NS, 76 (// *ma-ah-ḥa-an*
KUB 21.5 obv. ii 1 NS), KUB 21.4 obv. i 15
NSc, KUB 21.1 rev. iii 25 (// *ma-ah-ḥa-an*
KUB 21.5 rev. iii 39) CTH 76.

KUB 1.4+ rev. iii 33 NH/NS (// KUB
1.6+ rev. iii 12 NS, KUB 19.67+ obv. ii 14
NS), KUB 1.1 rev. iv 17 NS (// KUB 1.8 rev.
iv 5 NS), 26 (ŠAH ε; // KBo 3.6 rev. iii 57
NS) CTH 81. KBo 16.36 obv. ii 9
([i]amassir) NH/NS, KBo 12.64 rev. iv 7
NSc CTH 83. KBo 6.29 obv. ii 34 (KU_{6-un}
ε) NH/NS CTH 85.1. KUB 21.37 obv. 33
(HUL-ah-ta ε) NH/NS CTH 85.2. KBo 4.12
rev. 5 (*kanesta*) NH/NS CTH 87.

KUB 23.1 rev. iv 12 (165/10) NH/NSc,
20 (165/?) CTH 105. KBo 4.10 obv. 10
NH/NS (// *ma-ah-ḥa-an* BT ii 101), 38 (ŠA
KARAŠ-*ma-aš-ši* ε) CTH 106. KBo 12.38
obv. ii 12 NH/NSc CTH 121. KUB 26.25
obv. 6 (*wassisiki...QATAMMA wass[i-]*)
NH/NSc CTH 122. KBo 4.14 obv. ii 58 (= *a-
ša-a-an im-ma*) NH/NSc, rev. iii 22
(*anaḥuwai*), 32 CTH 123. KUB 26.32 obv.
i 8 (UR.TUR ε) NH/NSc; + KUB 23.44
obv.? 6 (PAP-*aš-hi*) NSc, rev.? iii 8 CTH
124. KBo 12.39 rev. 14 (*wa-tar-na-ah-ḥi*)
NH/NSc CTH 141. [KUB 14.1 obv. 29
(Goetze 1928: 8 fn. 1) MH/MS CTH 147].
KUB 21.38 obv. 10 (*ša-ak-ti*) NH/NSbii/c
CTH 176. KUB 14.3 obv. i 3] NH/NSc CTH
181.

"because" KUB 1.1 obv. i 67 NH/NS (//
KBo 3.6 obv. i 56 NS), 1194/v+, 9 NS (//
ma-ah-ḥ[a-an] KUB 19.64, 11 NS) CTH 81;
KUB 14.3 obv. i 42 (*wa-a-tar* NU.GÁL)
NSc CTH 181.

Meanings not differentiated: GIM-an-*ma*
KBo 14.7 obv. i 8 NH/NSc, KUB 21.10 obv.
i 13 NH/NSc CTH 40. KUB 19.36 obv. i 16
NH/NSc (// *ma-ah-ḥa-an-ma* KBo 5.8 obv. i
21 NS), KBo 16.8 + 16.14 obv. ii 28 NSc,
31, 36, rev. iii 40 (// *ma-ah-ḥa-an-ma* KBo
5.8 rev. iii 37 NS) CTH 61.II.7. KUB 14.20
obv. i 14 NH/NS CTH 61.II.8. KBo 3.3+
rev. iv 6 NH/NS (// KUB 19.44 rev. iv 6]
NS) CTH 63. KUB 1.1 obv. i 75 NH/NS (//

KBo 3.6 obv. i 64 NS), obv. ii 69 (// KBo 3.6 obv. ii 49 NS), 79 (// *ibid.* 58), rev. iii [14] (// *ma-ah-ha-an-ma* KUB 19.67 obv. i 1 NS)

CTH 81. KUB 19.9 obv. i 10 NH/NS CTH 83. KUB 21.16 obv. i 4 NH/NS, 14 CTH 84. KBo 6.29 obv. i 22 (+ *kuwapi!*) NH/NS, 33] (// KUB 21.15 obv. i 5] NS) CTH 85.1. KUB 23.1 obv. i 28 NH/NSc CTH 105. KUB 26.33 obv. ii 10 NH/NSc CTH 122. KBo 12.31 obv. i 4 NH/NSc CTH 132.

KUB 21.38 rev. 15 NH/NSbii/c CTH 176. KUB 14.3 obv. i 16 NH/NSc, 22 CTH 181.

GIM-an-da (*mahanda* or *mahhan-da* “you” CHD 3/2 111) KUB 31.74 obv. ii 17 OH/NS CTH 23. [GI]M-an-ma-kán KBo 16.8 rev. iii 27 NH/NSc (// *ma-ah-ha-an-ma-kán* KBo 5.8 rev. iii 23 NS) CTH 61.II.7. GIM-an-ma-mu-kán KUB 1.1 obv. ii 74 NH/NS (// KBo 3.6 obv. ii 54 NS) KUB 1.1 obv. i 61 NH/NS (// KBo 3.6 obv. i 51 NS) CTH 81. KUB 19.55 obv. 5 NH/NSbii, *ibid.* 6 CTH 182.

GIM-an-ma-an KUB 21.29 obv. ii 9 NH/NS, 10 CTH 89. GIM-an-ma-mu KUB 21.17 obv. i 5 NH/NS CTH 86.1; KUB 14.3 obv. i 53 (*anda wemiyat*) NSc, ii 8 (*me-mian IQ-BI*) CTH 181. GIM-an-ma-mu-kán KUB 19.65 rev. iii 16 NH/NS (// KUB 19.63+ rev. iii 54 NS) CTH 81. GIM-an-ma-za KUB 19.49 obv. i 20 NH/NS CTH 69. KUB 21.5 obv. i 43 NH/NS CTH 76. KBo 3.6 obv. i 19 NH/NS (// *ma-ah-ha-an-ma-za* KUB 1.1 obv. i 22 NS, KUB 1.2 obv. i 20 NS) CTH 76. GIM-an-ma-za KBo 4.12 obv. 20 NH/NS CTH 87. KUB 23.1 obv. i 40 NH/NSc CTH 105. KUB 23.1 obv. ii 20 NH/NSc CTH 105. GIM-an-ma-za-kán KBo 6.29 obv. i 9 NH/NS CTH 85.1. GIM-an-na-kán KUB 21.38 rev. 5 (“and when”) NS/NSbii/c CTH 176.

GIM-an-wa-mu KUB 21.38 rev. 1 ([*pé-esh-ti*] NH/NSbii/c CTH 176.

GIM-an GIM-an pé-*hu-te-eš-ki-x* KUB 23.44 obv. ii 12 NH/NSc CTH 124.

GÍN: “Shekel” (written “ZU”), III ME GÍ[N] (≠ *hantezzi*) KBo 10.12 obv. i 9 NH/NSc CTH 49.II.

GÍR: Hitt. “?” c. (?) “dagger, short sword”. (URUDU)*ispātar/ispann-* has been supposed to be Hitt. reading “spit, skewer, dagger” (Rieken 1999a: 313¹⁹¹³; Kloekhorst 2008: 411), but this does not fit the acc. sg. phonetic complement below.

GÍR-an acc. sg. KBo 3.1 obv. ii 35 OH/NS (// KBo 12.4 obv. 4 -MS?) CTH 19. KUB 11.1 rev. iv 6 (preceded by single Winkelhaken indicating half line) acc. sg. OH/MS? CTH 19. KBo 4.14 obv. i 22 NH/NSc CTH 123.

GÍR-an-za kar-aš-du (could be nom. or abl.) KBo 3.38 obv. 30 OH/NS CTH 3. GÍR, IŠ-TU =: KUB 14.1 obv. 10 (≠ ¹AT-TAR-ŠI-IA) MH/MS, [14]? (id.) CTH 147.

GÍR: Hitt. *pada-* “foot”, Akk. šēpu.

GÍR-it [zais] KUB 23.31 rev. 3, var. GÍR^{MEŠ}-it KBo 10.2 rev. iii 32, both OH/NS, CTH 4. KUB 14.15 rev. iii 42 NH/NS (// KUB 14.16 rev. iii 13, 14 NS) CTH 61.II.2. KUB 19.37 obv. ii 7 NH/NS CTH 61.II.9. KUB 14.3 obv. i 24 NH/NSc CTH 181

GÍR^{H1.A}-it (*arha sakkuriyanu*) KBo 10.2 obv. ii 19 OH/NS (// Akk. *i-na ri-it-ti-šu* 10.1 obv. 35 CTH 4. GÍR^{ME+EŠ}-it KBo 14.19 obv. ii 7 NH/NSbii CTH 61.II.

GÍR^{H1.A}-aš (d.-l. pl.) KUB 14.16 rev. iii 16 (//... GÍR^{MEŠ}-aš KUB 14.15 rev. iii 46) NH/NS, *ibid.* 19 (// *ibid.* 49) CTH 61.II.2. GÍR^{MEŠ}-aš (dat. pl.) KUB 19.13 obv. i 50 NH/NS CTH 40. KBo 3.4 rev. iii 14, 16 NH/NSc? CTH 61.I. KUB 14.15 rev. iv 29 (*haliyattat*), 31 (id.) NH/NS CTH 61.II.2. KUB 19.30 obv. i 18 NH/NSc CTH 61.II.4. KBo 4.4 rev. iii 46 (HZL 301/? // ANŠE), rev. iv 32 NH/NS, rev. iv 19 CTH 61.II.5. KBo 5.8 obv. ii 1 NH/NS CTH 61.II.7. KBo 3.3+ obv. i 12 (*kattan haliyat*) NH/NS CTH 63. KUB 19.49 obv. i 40 NH/NS CTH 69.

GÌR^{MEŠ} (*A-NA ŠA-PAL* ≈) KBo 10.12
obv. i 23 NH/NSc CTH 49.II. **GÌR-PÍ** (*ŠA* ≈)
Ankara 10590 rev. 11, B. Dinçol 2007: 240.

GÌR: Akk. *gašru* Hitt. *aranz* “standing,
squared up”.
Lexical list: **GÌR** = *ga-aš-ru* = *a-ra-an-za-*
ša[...] KBo 1.52, 10.
G[U]D-ⁱ G[IR-i]? KUB 1.16, 15 //
Akk. *ša* GUD *gaš-ri* OH/NS CTH 6.

****GÍR LÍL:** “field-knife”.
IBoT 1.31 5 (sjh 670). Cf. **GÍR** *gi-im-ra-aš*
KUB 42.16 iv? 15 (jh 692).

GISKIM: Hitt. *sagai-* c. “sign”.
GISKIM-iš KBo 3.1 obv. ii 69 (// KUB 11.2
+ IBoT 3.84, 7) OH/NS CTH 19.

GIŠ: Hitt. *taru-* n. “wood”.
GIŠ-ru (*ez-za-an* ≈) acc. sg. KUB 11.6 obv.
ii 7 OH/NS CTH 19. KUB 1.1 rev. iv 83 (id.
≈) NH/NS (// 248/w, 5 NS) CTH 81.

*****GIŠ.HUR:** “writing board” Hitt. *kurta-*,
Luw. *gulzattar*
Part 3. Symington 1991; Kloekhorst 2008:
495-496, 492-493. Waal forthcoming.
GIŠ.HU[R^{HIA?}] KUB 19.55 rev. 38
NH/NSbii CTH 182. **GIŠ.HUR^{MEŠ}** KUB
21.38 obv. 19 (acc. pl.) NH/NSbii/c CTH
176.

GIŠ.KIN.TI^{HIA}: “wagon”. Part 3.

****GIŠ.MAH:** “strut, feature of building”.
Only in IBoT 1.33 (NSbii), and is not known
from Mesopotamia

GÚ: “neck” Hitt. *paltana-* “shoulder”.
MSL 13.132ff.; Giorgieri 1992: 73-74.
GÚ acc.: KBo 4.14 rev. iii 39 (UGU *lē*
ēpti), 40 (UGU *IŞ-BAT*) NH/NSc CTH 123.
GÚ-KA-ma-at-ta, A-NA ≈: KBo 4.14
obv. i 19 NH/NSc CTH 123.

GÚ.GAL.GAL: “big beans” Hitt. **sumes-*
sar/sumesna-

Equation proposed by Kloekhorst 2008: 782
on the following grounds: ŠA GÚ GAL.GAL
me-ma-al TA ^{GIŠ}MA.SÁ.AB IBoT 3.1 34
can be compared to but does not duplicate
KBo 17.40 iv (8) *šu-me-eš-na-a[š me-ma-a]*
^{GIŠ}MA.SÁ.AB-it and KBo 17.15 obv.[?] (14)
šu-me-eš-na-aš me-e-ma-a[l] ^{GIŠ}e-er-*ḫu-it*.

GUB: “stand”. Hitt. *ar-^{ttari}*
GUB-an-ni (?) KBo 14.113, 4 NH/NSc CTH
124.

GÙB: Akk. *šumēlu* Luw. *ipala-*, “left”.
[G]ÙB *uwanna UL mazatti* KBo 4.14 rev. iv
60 NH/NSc CTH 123. GÙB-*i[n]?* KBo
16.27 rev. iii 10 (ÉRIN^{MEŠ}-an ≈) MH/MS
CTH 137.

GÙB-la KBo 4.14 rev. iv 66 (Jx-*ha-ri-*
ma ≈) NH/NSc CTH 123. GÙB-la-*ah-zi*
KBo 4.14 obv. ii 24 NH/NSc CTH 123.

GÙB-*li* [...] 720/v rev. iv 2 (Kühne and
Otten 1971: 16). GÙB-*li-iš-zi* BT rev. iii 13
(*IŞ-TU A-WA-AT DINGIR-LIM kuedanikki* ≈)
NH/NSc CTH 106.

GÙB-tar KBo 4.14 rev. iii 69 (HUL ≈ ...
ú-da-i) NH/NSc CTH 123.

GUD: Hitt. **kuwāu-* (?) “ox”.
Hittite form reconstructed after Kloekhorst
2008: 507-508. Tischler 2010: 183-185.

GUD^{HIA}-un UDU^{HIA}-un KUB 26.71
rev. iv 6 (^{GIŠ}GEŠTIN-an ≈) OH/NS CTH 18.
KUB 40.36 obv. i 6 MH/MS CTH 139.
GUD^{MEŠ}-un (collect. acc. sg.) KBo 10.2 obv.
i 23 (OH/NS), Akk. **GUD^{HIA}** KBo 10.1 obv.
11 CTH 4. **GUD-na-aš-ta** (acc. sg.) KBo
3.41 obv. 3 (// **GUD-aš-ta** KBo 13.78 obv. 4)
OH/NS CTH 16. G[U]D-ⁱ KUB 1.16 obv.
ii 15 OH/NS CTH 6. **GUD-uš** (acc. pl.) KUB
1.16 obv. ii 26 OH/NS CTH 6. **GUD^{HIA}-uš**
acc.pl. KUB 11.1 obv. ii 6 OH/MS? (// KUB
11.5 obv. 12 NS) CTH 19. **GUD-li** (*tu-ri-ir*)
“like oxen” KBo 3.34 obv. i 16 OH/NS CTH
8.

I GUD KÙ.BABBAR KBo 10. 2 obv. i 12, 38 // KBo 10.3 obv. i 10], IBoT 3.134, 5 (OH/NS) CTH 4. GUD (*LI-IM* 泽连) KBo 9.75, 5 NH/NS CTH 40.

GUD-*ia* KUB 26.19 obv. ii 27 (A-NA I 泽连) MH/MS CTH 140.

GUD^{H.I.A} KUB 21.18 obv. i 11 NH/NS CTH 51.II

III GUD^{H.I.A} ŠA KÙ.BABBAR KBo 10.2 obv. ii 28, var. 2 GUD KÙ.BABBAR VBoT 13, 6 -Akk. 2 GUD ŠA KÙ.BABBAR KBo 10.1 obv. 38 CTH 4.

GUD^{H.I.A} (acc. pl.) KUB 1.16 rev. iii 11 OH/NSa CTH 6. KBo 16.27 rev. iv 25 MH/MS CTH 137.

GUD UDU^{H.I.A}, ŠA 泽连: BT ii 25 (泽连 *kuitki AŠ-RU*) NH/NSc CTH 106.

GUD^{H.I.A} UDU^{H.I.A} KUB 13.27 rev.[!] 29 (*ku-ru-ra-aš* 泽连) MH/MS, + KUB 26.40 rev. 102 (*šu-me-en-za-an-na* 泽连), + KUB 13.27 rev.[!] 31] (*šu-me-en-za-an* LÚ.MEŠ *ták-šu-la-aš* 泽连; + KUB 26.40 rev. 103] ...*an-da i-mi-ia-an-za*), + KUB 13.27 rev.[!] 32 (*ku-u-ru-ra-ša-za-x[.]* 泽连), + KUB 26.49 rev. 106] (*i-mi-ia-an-te-eš*) CTH 138. KUB 26.19 obv. ii 13] MH/MS, 19, 21] (ŠA KUR ^{URU}*HA-AT-TI* 泽连 *an-da i[-mi]-ia-an-za*), 29, 33, 34, 39 ([ŠA KUR ^{URU}*HA-AT-TI-ia-az* 泽连]) CTH 140. KUB 23.72 rev. 13 (*an-tu-uh-ša'-an* 泽连), 14 (泽连 *ku-iš ar-ha a-da-a-an[-za]*) MH/MS CTH 146.

GUD^{H.I.A} UDU^{H.I.A} LÚ.MEŠ[...] KUB 13.27 rev.[!] 34?, 36, 37? MH/MS CTH 138. G[U]^{H.I.A} UDU^{H.I.A} GIŠ^{ME.EŠ} KIRI₆^{ME.EŠ} KISLAH^{ME.EŠ} acc. pl (of respect) KUB 21.29 rev. iv 15 NH/NS CTH 89.

II ME GUD I LI-IM UDU^{H.I.A} BT ii 27 NH/NSc, 29 CTH 106.

GUD^{H.I.A}-*ma-za* UDU^{H.I.A} KUB 23.68 obv. 28' (SA[G.GÉME-*ma-za* A-NA ^DUTU^{ŠI}] ú-wa-te-et-ten; Beckman 1999a: 16 translates “servants” without indicating break. Traces on copy indicate SAG, internet photos indistinct) NH/NS CTH 133.

+ Hitt. poss. pron.: GUD^{H.I.A}-*še* KUB 1.16 obv. ii 32 OH/NS CTH 6.

Akk. poss. pron.: GUD^{H.I.A}-*KA* UDU^{H.I.A}-*KA* (IŠ-TU 泽连) KUB 21.1 rev. iv 35] NH/NS CTH 76. QA-DU 泽连: KUB 21.1 rev. iv 43 NH/NS (// KUB 21.4 rev. iv 14 NSc) CTH 76. GUD^{H.I.A}-*KU-NU* UDU^{H.I.A}-*KU-NU* KUB 26.19 obv. ii 30 MH/MS CTH 140. GUD^{H.I.A}-*KU-NU* (QA-DU) KBo 5.3 rev. iv 39 MH/MS CTH 42. GUD^{H.I.A}-*KU-NU* UDU^{H.I.A}-*KU-NU* KBo 8.35 obv. ii 18 (acc.) MH/MS, 22 (nom. pl.; 泽连 *an-du-uh-še-eš*; // KBo 16.29 obv 10] MS) CTH 139.

GUD^{H.I.A}-*NI* (or -ni?) KBo 3.45 obv. 6 (// KBo 22.7, 3) OH/NS CTH 10.

GUD^{H.I.A}-*ŠU-NU* UDU^{H.I.A}-*ŠU-NU* KUB 26.71 rev. iv [11 (*a-pu-u-uš-ša*), 12] (*a-pé-e-ma* 泽连) OH/NS CTH 18. GUD^{H.I.A}-*ŠU-NU* UDU^{H.I.A}-*ŠU-NU*, QA-DU 泽连: KBo 16.27 obv. ii 14 MH/MS CTH 137. GUD^{H.I.A}-*ŠU-NU* dat. pl. KBo 3.1 obv. ii 58 OH/NS CTH 19. GUD^{H.I.A}-*ŠU* UDU^{H.I.A}-*ŠU*, [QA-DU] 泽连: KBo 16.27 obv. ii 17 MH/MS CTH 137. KUB 26.19 obv. ii 42 (泽连 *UZ₆^{H.I.A}-ŠU*) MH/MS CTH 140.

GUD[^{MEŠ}] (NAM.RA^{MEŠ} 泽连) KBo 19.9, 4 OH/NS CTH 14. GUD^{MEŠ} (泽连 UDU^{MEŠ} acc. pl.) KUB 14.22 obv. i 9 NH/NS CTH 40. []GUD.UDU KBo 14.20 obv. ii 8 (nom. sg.) NH/NSc CTH 61.II.

GUD^{MEŠ} acc. pl.: KUB 19.8 rev. iii 25 (泽连 *ti-eš-ki-ir*) NH/NS CTH 83. GUD^{MEŠ}-*ma-at* UDU^{MEŠ}-*[ia]* (IŠ-TU 泽连) KUB 34.33, 10 NH/NSc CTH 61.II. GUD UDU KUB 23.72 rev. 55 MH/MS CTH 146.

IŠ-TU GUD UDU KBo 14.19 obv. ii 20 (*arnunun*) NH/NSbii CTH 61.II. KUB 21.29 rev. iii 33]? (泽连 *zankilanzi=a=an* 泽连) NH/NS CTH 89. GUD.UDU[!]-*ia* KBo 12.44, 11 NH/NSc CTH 83.

GUD^{MEŠ}-*ŠU* (acc. pl.) KBo 3.60 rev. iii 12 OH/NS CTH 17. See NAM.RA^{MEŠ} GUD^{H.I.A} UDU^{H.I.A}.

**GUD.APIN.LÁ: “plough-ox”.

Uncomplemented forms: KBo 5.7 obv. 5, rev. 37 (mh 223); KBo 6.2+ iii 40, 47(OS 291.I); KBo 6.3 obv. ii 31, iii 46, 51 (NSbii

291.I); KBo 6.8 obv. ii 8 (jh 291.II); KBo 6.10 rev. iii 34 (NSbii 292.I); KBo 6.26 obv. ii 22, 30 (jh 292.II); KBo 11.10 obv. ii 15 (jh 447); KBo 12.53 + KUB 48.105 obv. 11, 35, rev. 5, 26 (sjh 530); KBo 14.66 (+) KUB 48.78 r.cl. 5 (jh 292.I); KBo 20.123 obv. i 10 (mh 500); KBo 21.23 obv. i 18 (MSc, jh 500); KBo 22.106 obv. 16 (jh 500); KBo 49.67, 3 (jh 832); KUB 13.4 rev. iv 25 (NSc 264); KUB 13.12 obv. 1 (jh 291.II); KUB 26.54, 8 (jh 260); KUB 29.16 rev. iii 14 (OS 291.I); KUB 29.23 rev. iii 8 (jh 292.I); KUB 29.29 rev. iii 6 (OS 292.I); KUB 30.16+ i 7 (= ŠE? sjh 450); [GUD.APIJN.LÁ KUB 31.38 obv.(?) 32 (OH/NS 8). KUB 39.2 obv. i 4 (jh 450); KUB 48.117 obv. 4, 11 (jh 590); VBoT 33, 5 (NSb 9);

GUD.APIJN.LÁ-aš KUB 43.70a, 6 (jh 360); GUD.APIJN.LÁ-eš KUB 7.13 obv. i 48 (LÁ // ME NSbi 456); GUD.APIJN.LÁ-kán KUB 43.57 + KBo 18.174 obv. i 12 (jh 500); KBo 11.14 i 12 (jh 395); GUD.APIJN.LÁ-ma KUB 53.3 obv. i 20 (jh 638); KBo 21.23 obv. i 12, 16 (MSc jh 500); GUD.APIJN.-LÁ^{H1A} KBo 5.7 rev. 29 (mh 223); KUB 13.4 rev. iv 25 (NSc 264);
See AMAR.APIJN.LÁ.

***GUD.GAZ: “cow for slaughter?”.

Sumerian gud.gaz is a professional designation *tābilu(m)*, “butcher” in Akkadian.
GUD.GAZ-kán KUB 31.53 obv. 4 (jh 585).

GUD.MAH: “bull”.

I GUD.MAH KÙ.BABBAR (nom.) KBo 10.2 rev. iii 14 OH/NS CTH 4. GUD.MAH ki-i-ša-ti KUB 31.4 obv. 15, ka-a-ša GUD.M[AH] ibid. 17 OH/NSa CTH 16. KBo 6.28 rev. 42 (A-NA^D10-ma-aš ≠ ēsdu) NH/NS CTH 88. A-NA ≠ KUB 23.102 obv. ii 8 NH/NSbi(c) CTH 171.

TÚG GÚ.È.A: Akk. *nahlaptu* “a kind of shirt”. Kümmel 1967: 225.

[TÚG] GÚ.È.A DAR.A KUB 31.4 obv. 2 (= KBo 13.78 obv. 2 [...]È.A GÍD.DA) OH/NSa CTH 16.

(UZU) **GÚ.HAL:** Akk. *ur’udu* “throat”.

See Part 3. gù[mur] = *ur-du-x-du* = GÚ.-HAL-iš (= *ḥalhris?*) Izi Bog. A i 154 (= KBo 1.42 iii 14, MSL 13.137, 154; AHW 1436).

Ù-TUM MUNUS.LUGAL KA ^{UZU}GÚ.-HAL-kán KUB 15.1 obv. i 2 (NSbii 584).

GÚ.HAL KÙ.GI KUB 42.64 rev. 8 (jh 245.2); KBo 9.92, 2-4 (mh 250).

GUL: “destroy” “strike” Akk. *abātu*, Hitt. *walh-*

GUL-ah-zi KBo 40.1 r.col. 11' OH/NS (// wa-la-ah-zi KBo 3.23 obv. 7 OH/MS cf. also wa-al-ah-zi KUB 31.115 obv. 10 NS, not exact parallel) CTH 24. KBo 5.6 obv. ii 2 NH/NSb/c CTH 40.

GUL-ah-ta KBo 3.57 rev. 2 OH/NSb/c CTH 11. KBo 5.6 obv. ii 23 NH/NSb/c, KUB 19.22 rt. col. 9 NH/NSc CTH 40. KBo 3.4 obv. ii 19 NH/NSc? CTH 61.I. KUB 14.15 obv. ii 5, 13 NH/NS CTH 61.II.2. KUB 19.8 rev. iii 29 NH/NS CTH 83. KUB 19.5+ obv. 8 NH/NSc CTH 191.

GUL-an-ni-eš-ki-it “kept attacking” Gütterbock 1956: 65 KUB 19.10 obv. i 10 NH/NSc CTH 40. KBo 3.4 rev. iii 48, 69, iv 25 NH/NSc? CTH 61.I. KUB 14.16 obv. i 20 (GUL-an-ni-iš-ki-[it]) NH/NS, 26 CTH 61.II.2. KUB 14.17 obv. ii 33] NH/NS CTH 61.II.4. GUL-an-ni-iš-ki-u-an KBo 3.4 obv. i 31 NH/NSc? (// KBo 16.1 obv. i 47 NS) CTH 61.I.

GUL-ah KBo 4.3 obv. i 25 NH/NSc? (// KUB 6.41 obv. ii 16 NSc?, // wa-al-ah KBo 5.13 obv. i 37 NS) CTH 68. KUB 21.1 rev. iii 54 NH/NS CTH 76. GUL-ah-hi-ir KBo 5.6 rev. iii 4 NH/NSb/c CTH 40. KUB 14.15 obv. i 26 NH/NS CTH 61.II.2. KUB 19.3+ obv. i 21 NH/NS CTH 61.II.5. GUL-hi-ir KBo 3.4 rev. iii 59 NH/NSc? CTH 61.I. GUL-ah-mi KBo 4.3 obv. i 24 NH/NSc? (//

wa-al-ah-mi KBo 5.13 obv. i 31 NS, KUB 6.41 obv. ii 14 NSc?) CTH 68.

GUL-*ah-ti* KUB 21.1 rev. iii 57 NH/NS CTH 76. GUL-*ah-zi* KUB 21.1 rev. iii 50 NH/NS (// KUB 21.5 rev. iii 67] NS) CTH 76. GUL-*ah-hu-un* KUB 14.17 rev. iii 15 NH/NS (// *wa-al-ah-hu-un* KUB 26.79 obv. i 8 NSc) CTH 61.II.4. KBo 5.8 obv. i 27 NH/NS (// GUL-*un* KUB 19.36 obv. i 24 NSc, // *wa-al-hu-un* KBo 16.8 obv. i 4] NSc) CTH 61.II.7. KUB 6.41 obv. i 42 NH/NSc? CTH 68.

GUL[-*ah-hu-(u)-wa-an-zi*] KBo 5.6 obv. i 33] NH/NSb/c, restored from dupl. KUB 31.7 obv. i 4 (NS) and KBo 14. 11 obv. i 5 NS CTH 40.

GUL-*ah-hu-wa-an-zi* KUB 19.15++ obv.? ii 7' NH/NSa CTH 72. KUB 21.1 rev. iii 47 NH/NS (// GUL-*wa-an-zi* KUB 21.5 rev. iii 63 NS) CTH 76.

GUL-*ah-hu-u-wa-an-zi* KBo 4.4 rev. iii 67 NH/NS CTH 61.II.5. GUL-*u-wa-an-zi* KUB 19.5+ obv. 4 NH/NSc CTH 191.

GUL-*ah-hu-wa-ar* KBo 5.6 rev. iii 6 NH/NSb/c CTH 40. GUL-*hi-eš-ki-ir* KBo 3.6 obv. ii 25 NH/NS (// *]-ki-ir* KUB 1.1 obv. ii 42 NS) CTH 81. GUL-*un* KBo 3.4 obv. i 33 NH/NSc?, 45 (// *wa-al-ah-hu-u[n]* KBo 16.2, 5 NS), 50, ii 2, rev. iii 50, 61, 86, rev. iv 26, 30 CTH 61.I.

GUN: Akk. *biltu* “talent, unit of weight”.

1 GUN URUDU KBo 12.38 obv. i 13 NH/NSc, 15, 17, 19 CTH 121.

GÙN (= DAR): Akk. *barmu* “brightly coloured”.

Sumerogram probably pronounced GÙN at Boğazköy given confusion of GUN “talent, tribute”, Akk *biltu*, with GÙN (= DAR) at KBo 1.42 v 18': DAR = IR-BU = *ar-kam-ma-aš*.

GÚ.È.A DAR.A: “brightly coloured shirt”. KUB 31.4, 2 (// KBo 12.22, 3; // GÍD.DA!.A KBo 13.78, 2) OH/NS CTH 16.

****GUR:** Hitt. *tamai-* Akkgm. ŠANÛ “other, second”.

GUR-*in* KBo 4.14 rev. iv 61 NH/NSc CTH 123. GUR-*da-ni-kán* KUB 23.44 obv. ii 7 (≠ UN-*ši*) NH/NSc CTH 124. KUB 26.32 obv. i 5 NH/NSc CTH 124.

LÚ**GURUŠ:** Akk. *eṭlu* “young man”, Hitt. *mayant-*, *sarku-*.

See LÚGURUŠ-*an* KUB 57.27, 3 // *ma-ia-an-ta-an* KBo 17.88+24.116 rev. iii 24.

70 šar-*ga-u-e-eš* AnAr 12164 + KUB 36.67 ii 14', iii 13' = 70 LÚGURUŠ ibid. ii 23', iii 22' Akdoğan 2007: 5.

LÚ.MEŠ**GURUŠ-uš** KBo 13.78 rev. 2 (// LÚ.MEŠ*ma-ia-an-du-uš* KBo 3.40a, 4) OH/NS CTH 16. LÚGURUŠ-*an-za* KBo 3.4 obv. i 12 NH/NSc? (// KBo 16.1 obv. 19 NS) CTH 61.I.A.

LÚGURUŠ KUB 19.18 obv. ii 5 NH/NS CTH 40.

GIŠ**GU.ZA:** Akk. *kussû* “throne”, “chair”.

Nom. sg.: I GIŠGU.ZA NÉ-ME-D[I] TÁM-LU-Ú KBo 10.2 obv. ii 33, var. I GIŠGU.ZA KÙ.GI VBoT 13, 11 (Both OH/NS), Akk. I GIŠGU.ZA KÙ.GI né-me-di KÙ.GI tam-lu-ú KBo 10.1 obv. 41 CTH 4. KBo 3.3+ obv. ii 17 NH/NS (// KUB 19.41 obv. ii 21 NS) CTH 63.

I-NA GIŠGU.ZA (*es-*) KBo 3.1 obv. ii 16 OH/NS CTH 19. I-NA GIŠGU.ZA GAL (*e-eš-š-[a]-*) KUB 11.3, 2 OH/NS CTH 23. A-NA : KBo 3.3+ obv. ii 12 (*ḥannāt*) NH/NS (=KUB 19.41 obv. ii 16 NS) CTH 63.

GIŠGU.ZA A-BI-IA (A-NA :) KBo 3.4 obv. i 3 NH/NSc?, 19 (// KBo 16.1 obv. i 29 NS), 28, rev. iv 44 CTH 61.I. KUB 14.16 obv. i 12 NH/NS CTH 61.II.2. KBo 5.8 obv. ii 34 NH/NS (// KBo 16.8 obv. ii 8] NSc), 40 CTH 61.II.7. KUB 21.49 obv. 9f.] NH/NS CTH 62.II. KUB 6.44 obv. i 12 NH/NS (// KBo 4.7 obv. i 12 NS, KUB 6.41 obv. i 13] NS) CTH 68.

GIŠGU.ZA A-BI-ŠU acc.: KUB 6.43 obv. i 2] NH/NS (// KBo 4.7 obv. i 20] NS, KUB

6.41 obv. i 21 NS) CTH 68. A-NA ε: KBo 3.4 obv. i 5 NH/NSc? (// KBo 16.1 obv. 6 NS), 12 (// ibid. 18), 14 (// ibid. 22) CTH 61.I. KUB 1.1 obv. i 23 NH/NS (// KBo 3.6 obv. i 20 NS, KUB 1.2 obv. i 21] NS) CTH 81. KUB 21.17 obv. ii 17]] CTH 86.1. ^{GIŠ}GU.ZA A-BI-ŠÚ, A-NA ε: KBo 6.29 obv. i 23 NH/NS CTH 85.1. ^{GIŠ}GU.ZA-ŠU acc. sg.: KBo 3.3+ obv. ii 3 NH/NS (// KUB 19.41 obv. ii 6 NS), 8 (// ibid. 12) CTH 63.

^{DUG}HAB.HAB: = ^{DUG}GUR₄.GUR₄ (Ur III)
“jug”, Hitt. *hanissa-*.

Can equate to Akkadographic *KUKUB(U)*. Attestations until 1979 collected at Coşkun 1979: 59; ^{DUG}hanissa- ibid. 49f.; HWb² 145-148. See discussion Part 3.

^{DUG}HAB.HAB^{HLA} KBo 40.371 obv.? 4' OH/Script? (// ^{[D]UG}KU-KU-BI^{HLA} KBo 3.23 obv. 13 MS) CTH 24.

**(^{UZU})HAKKURATU: “a cut of meat”. CAD H 33. Both attestations associated with ^{UZU}ŠALĪTU (for Akk. *siliitu*) “afterbirth”. HA-AG-[GUR]-RA-TE^{MES} KUB 13.4 iv 37; ^{UZU}HA-AG-GUR-RA-DU KUB 18.16 ii 2.

HA.LA: Akk. *zittu* “portion”. *tarnatt-* (c.) (?) Kloekhorst 2008: 846. cf. BĒL HA.LA s.v. BĒLU.

^{GIŠ}HAŠHUR: (^{GIŠ})*sam(a)lu-* (n.) “apple”. CHD Š 112f.; Kloekhorst 2008: 712.

HALŠU “district” n./c. Hitt. *telipuri?* See discussion Part 3.
ε HAL-ŠÚ ^{URU}[...] KBo 43.63, 8 OH/NS CTH 12? HAL-ŠÚ KUB 21.18 obv. i 7, 9] NH/NS CTH 51.II.
acc. sg.: KUB 1.6+ rev. iii 16 ([*išt*]ēn ε *kuin*) NH/NS (// KUB 1.4+ rev. iii 37] NS, // HAL-ŠÍ-i[n] KUB 19.67 obv. ii 20 NS) CTH 81;

KUB 14.3 obv. i 37 (1-EN ε A-NA ^{URU}x) NH/NS CTH 181.
gen. sg.: ŠA ε: KUB 1.6+ rev. iii 16 (= LUGAL-*us*) NH/NS (// KUB 1.4+ rev. iii 37 NS, KUB 19.67 obv. ii 21 + KUB 1.10 rev. iii 3 NS) CTH 81. HAL-ŠÚ acc. sg.: KBo 4.3 rev. iv 6 (acc.? *kuitki*) NH/NSc? CTH 68.

LÚ_{HADĀNU}: Akk. *hatānu* “son-in-law”, “in-law”, Hitt. *kaena-*

CAD H 148. Hoffner 2009: 368.
[LÚ]HA-DA-A-[NU] (?) KUB 19.13 rev. iii 1 NH/NS cf. Güterbock 1956: 11231 CTH 40.

LÚHA-DA-NU nom. KUB 21.38 rev. 16 NH/NSbii/c CTH 176. LÚHA-DA-A-NU acc. sg.: KUB 14.15 rev. iv 40 (= [...]A-A-NU KUB 14.16 rev. iv 13) NH/NS CTH 61.II.2. KUB 19.34 rev. (?) 8 CTH 61.III.3. KUB 23.1 obv. ii 17 NH/NSc CTH 105. KUB 23.1 obv. i 9 NH/NSc (// LÚHA-DA-[NU] 1198/u obv. 5, cf. Kühne/ Otten 1971: 23), obv. ii 2 (// LÚHA-DA-NU KUB 8.82 obv. 12 NSc), 8 CTH 105.

LÚHA-*DA*-NU KUB 14.3 obv. ii 74 NH/NSc CTH 181. LÚHA-DA-NU-i[a-a]n KUB 23.1 obv. ii 26 NH/NSc CTH 105.

LÚHA-AT-NI-ŠU, A-NA ε: KUB 14.1 obv. 80 MH/MS CTH 147.

URU_{HATTI}

See also KUR URU_{HATTI}; LUGAL KUR URU_{HATTI}. I-NA, A-NA URU_{HATTI}
DUMU^{MES} ε: KUB 1.16 obv. ii 68, 76 (// Akk. [DUMU]^{MES} URU_{ha-at-ti} KUB 40.65 obv. i 3) OH/NS CTH 6.

^D10 URU_{HA-AT-TI} KBo 5.8 rev. iii 27 NH/NS (// URU_{GIDRU-TI} KBo 16.8 rev. iii 31 NSc) CTH 61.II.7. URU_{GIDRU-TI} KBo 12.31 obv. 1 NH/NSc CTH 132. URU_{HA-AT-TU} (?) KBo 13.55 rev. 6 NH/NS CTH 136.

^IHA-AT-TU-ŠI-LI nom. sg.: KUB 1.1 obv. i 1 NH/NS (// KBo 3.6 obv. i 1 NS, KUB 1.2 obv. i 1 NS, KUB 19.69 obv. i 1] NSc?) CTH 81.

LÚ **HAZANNU**: “mayor, head-man”.

LÚ *HA-ZA-AN-NU* KUB 31.38 obv. (?) 28
OH/NS CTH 8. See s.v. EN KUR-TI, Part 3.

^{NA4}HÉ.KUR: “stone monument”.

Puhvel HED 3: 287; Rieken 1999: 289
Kloekhorst 2008: 339. Here Part 3 s.v. É.

^{NA4}HÉ.GUR SAG.ÚS KBo 12.38 obv. ii
17 (SAG not in HZL) NH/NSc CTH 121.

^{NA4}HÉ.KUR *pí-it-ta-la-ah-ša-aš* KBo 2.5
obv. i 4 (acc. sg.) NH/NS cf. ibid l. 12 [...]

P]Í-IT-TA-LA-AH-ŠA CTH 61.II.10.
[...] ^{NA4}HÉ.KUR ^{URU}*pí-it-ta-la-ah-ša-an* KBo
2.5 obv. i 14 NH/NS CTH 61.II.10

^{NA4}HÉ.KUR, A-NA ε: KBo 6.28 rev. 19
NH/NS CTH 88. ^{NA4}HÉ.KUR SAG.ÚS,
(acc. sg.) KBo 12.38 rev. iv 3 (*ku-u-un* ε)
NH/NSc CTH 121. A-NA ε: BT i 92
NH/NSc CTH 106. ŠA ε: BT iii 51 (ε ...
sahhan luzzi) NH/NSc CTH 106.

^{NA4}HÉ.KUR SAG.ÚS-aš-ši (acc. sg.) BT
obv. ii 64 NH/NSc CTH 106. ^{NA4}HÉ.KUR
SAG.ÚS-ia-kán BT i 91 (A-NA A-WA-AT ε)
NH/NSc CTH 106.

HU-I-DU-WA-LU-WA-RA: KBo 5.9 obv.
i 13 NH/NS “during his lifetime (?)” Beck-
man 1999a: 60 CTH 62.II.

HUL: Hitt. *idalu-* “bad”, *hūwappa-* “id.”.

Uncomplemented acc.: KUB 6.41 rev. iii 56
NH/NSc? (// KBo 4.7 rev. iii 15)? NS, // *i-
da-a-lu* KBo 4.3 obv. ii 32 NSc?) CTH 68.
KBo 4.14 rev. iii 69 (ε GÜB-tar) NH/NSc,
rev. iv 70 (Jx ε ZI-za e-ep-ti) CTH 123.
KUB 14.3 obv. ii 63 (*takissanzi*) NH/NSc
CTH 181.

HUL^{MEŠ} KUB 21.17 obv. i 23 (INIM^{MEŠ}
ε) NH/NS CTH 86.1.

HUL-uš KUB 1.4+ rev. iii 49 NH/NS (//
i-da-lu-uš KUB 1.1 rev. iv 5 NS, J-lu-uš
KUB 1.9 rev. iii 13 NSc, J-lu-uš KUB 1.10+
rev. iii 22 NS) CTH 81. KUB 19.55 obv. 37?
NH/NSbii CTH 182.

HUL-lu (acc. sg.) KBo 3.38 obv. 28
OH/NS CTH 3. KUB 31.64 rev. iii 16
OH/NSc CTH 12. KUB 11.6 obv. ii 6 subst.
acc. sg. n. (// *i-da-a-lu* KBo 3.1 obv. ii 60)
both OH/NS; KBo 3.1 obv. i 33 (*ut[ta]r* acc.
sg. n.), ibid. ii 15 (subst. acc. sg. n.). (ε
henkan acc. sg. n.) KBo 3.1 rev. iii 49
OH/NS (// *i-da-lu* KUB 11.1 rev. iii 15 MS?)
CTH 19.

KBo 3.3+ obv. ii 23 NH/NS (=KUB
19.41 obv. ii 27 NS), 26 (// ibid. 30), 31
CTH 63. KBo 5.13 rev. iv 16 NS (// **HUL**
KUB 6.41 rev. iv 24 NSc?), KUB 6.44 rev.
iv 26 NS, KBo 4.3 rev. iv 4 NSc?, 12 CTH
68. KBo 19.73+ obv. ii 6 NH/NS, + KUB
21.1 obv. ii 80 (*eni=wa*) NS (// *i-da+a-l[u]*
KUB 21.5 rev. iii 6 NS), rev. iii 24, 29, 78 (//
HT 8, 4 NS) CTH 76. KUB 1.1 obv. i 49 (ε
uttar) NH/NS (// [...] *rā¹-an* KBo 3.6 obv. i
41 NS, *hu-u-wa-ap-p[a-an]* KUB 1.5 obv. i
21 NS?), 62 (ε id.) CTH 81. KUB 21.37
obv. 48 NH/NS CTH 85.2. KBo 4.12 obv. 5
(adv.) NH/NS CTH 87. KUB 21.29 rev. iii
28 NH/NS (// KUB 23.123 rev. iii 7]) CTH
89. KUB 21.8 obv. ii 3] NH/NSc, 8 CTH 90.
KUB 26.25 obv. 8 (ŠA ¹KÜ.TÚL-MA ε)
NH/NSc, 9 (ŠA ¹ŠU-UP-PÍ-L[U-...]/ε), both
governed by *taparriyasi* CTH 122. KUB
51.81 rev.? 3 NH/NSb CTH 126. KBo 8.37
rev. 13 MH/NSc CTH 134. KBo 12.39 rev.
15 (ε ŠA KUR ^{URU}GIDRU[-TI]) NH/NSc
CTH 141. KUB 19.5+ obv. 5 (adverb GIG-
zi-ma-mu) NH/NSc CTH 191.

HUL-l[u-ma-wa-aš-ma-aš-kán] KBo
12.8 rev. iv 22 acc. sg. OH/NSc:
idalu=ma=wa=smas-kan (restored from
dupl. [HU]L-lu-ma-w[a-...]) KBo 12.9 rev. 1'
OH/NSbii and from CTH 19 *i-da-a-lu-ma-
aš-ma-aš-kán* in KBo 3.1 obv. ii 14 OH/NS
CTH 20.

HUL-lu-un KBo 5.13 rev. iii 22
(memian) NH/NS (// KUB 6.41 rev. iii 41
NSc, KBo 4.3 obv. ii 71 NSc?) CTH 68.
KUB 21.1 rev. iii 27 NH/NS CTH 76. **HUL-
lu-un-ma** KUB 21.5 rev. iii 1 NH/NS (// [*i-
da-lu-un-ma*] KUB 21.1 obv. ii 75 NS) CTH

76. ḪUL-*lu-uš-ša* KBo 4.12 obv. 24 NH/NS CTH 87.
 ḪUL-*lu-wa-za* KBo 12.64 rev. iv 6 (*apel*
 =) NH/NSc CTH 83. ḪUL-*la-u-i* KUB 21.1
 rev. iii 49 NH/NS (// ḪUL-*u-e* KUB 21.5
 rev. iii 66 NS) CTH 76.
 ḪUL-*u-i* KBo 12.30 obv. ii 13 (Š[A
 I]ŠU-UP-PÍ-LU-LI-U-MA =) NH/NSc CTH
 122. ḪUL-*u-i-ma-kán* KBo 4.14 rev. iii 11
 NH/NSc CTH 123.
 ḪUL-*u-i-eš* KUB 19.55 obv. 14
 NH/NSbii CTH 182. ḪUL-*u-aš-ma-[kán]*
 KBo 4.14 rev. iii 17 (nom. pl.) NH/NSc
 CTH 123. ḪUL-*u-wa-aš* KUB 19.55+KUB
 48.90 low. edge 2 (= INIM^{MES}-*aš*) NH/NSbii
 CTH 182.
 ḪUJL-*lu-it?* KBo 8.37 rev. 5 MH/NSc
 CTH 134. ḪUL-*ah-mi* KUB 21.37 obv. 30
 NH/NS CTH 85.2. ḪUL-*ah-ta* KUB 21.37
 obv. 14 NH/NS CTH 85.2. ḪUL-*ah-tin*
 KUB 21.37 obv. 15 NH/NS CTH 85.2.
 ḪUL-*ah-hu-un* KUB 6.41 obv. i 36 NH/NS,
 KBo 4.3 obv. i 41 NH/NSc (// ^r*i¹-da-la-wa-*
 ah-hu-un KUB 6.41 obv. ii 34 NSc?) CTH
 68. KUB 21.37 obv. 17 ([*-ma*]) NH/NS CTH
 85.2.
 ḪUL-*a[ḥ]-hu-un* KBo 4.7 obv. ii 1] NS
 (// *i-da-la-u-wa-ah-hu-un* KBo 5.13 obv. i 23
 NS, KBo 4.3 obv. i 12 NSc?) CTH 68.
 ḪUL-*ah-zi* KBo 4.3 rev. iii 24 NSc? (//
 i-da-la-u-[w]a-ah-zi KUB 6.41 rev. iv 21
 NSc?, KBo 5.13 rev. iv 13 NH/NS) CTH 68.
 ḪUL-*la-wa-ah-zi* KUB 21.1 rev. iii 37
 NH/NS (// *i-da-la-u-wa-an-ni* KUB 21.5 rev.
 iii 53 NS) CTH 76. ḪUL-*la-u-wa-ah-zi-ma*
 KUB 21.1 rev. iii 20 NH/NS (// ḪUL-*wa-ah-*
 zi KUB 21.5 rev. iii 35 NS) CTH 76.
 ḪUL-*an-ni* KBo 3.3+ obv. ii 16 NH/NS
 (= KUB 19.41 obv. ii 20 NS), 25, 31 (//
 ibid.+KUB 31.12 obv. ii 9 NS) CTH 63.
 KUB 23.1 rev. iii 15 (! // U+IB) NH/NSc
 CTH 105. ḪUL-*la-u-wa-an-ni* KUB 21.1
 rev. iii 18 NH/NS (// KUB 21.5 rev. iii 33]
 NS, KUB 21.4 obv. i 43] NSc) CTH 76.
 HUL! (// GÁB)-*l[a-u-wa-an-ni]*, ŠA KUR
 UR^U GIDRU-TI =: KBo 12.30 obv. ii 15
 NH/NSc CTH 122. ḪUL-*u-an-ni* KUB
 21.49 obv. 6 NH/NS (// *i-da-la-u-wa-an-ni*
 KUB 3.119 obv. 8 NS-SYR?) CTH 62.II.
 KUB 6.41 obv. i 35 NH/NSc?; KUB 6.44
 rev. iv 10 NS (// KUB 6.41 rev. iv 29] NS,
 KBo 5.13 rev. iv 21] NS), KUB 6.41 rev. iv
 32 CTH 68. KUB 19.49 obv. i 66] NH/NS
 CTH 69.
 ḪUL-*meš'-šir-ma-at* KUB 21.17 obv. i 4
 NH/NS CTH 86.1. ḪUL-*la[-wa-an-ni?]* KBo
 8.37 rev. 7 MH/NSc CTH 134. ḪUL-*u-e-eš-*
 ti KUB 40.39, 3] NH/NSc (// [...]e-eš-*ti*
 KBo 19.71, 7 NH/NS) CTH 69. ḪUL-*u-w[a-*
 an-ni] KUB 19.49 obv. i 72 NH/NS CTH 69.
 ḪUL^{MES}-*TIM* KUB 21.17 obv. i 24
 (broken context) NH/NS CTH 86.1.
- HULLUQU:** “to destroy”, Hitt. *harganu-*
 ú-hal-liq KBo 16.17+ rev. iii 21 NH/NS
 CTH 61.II.10.
- HALQU** = *harkant-* “lost, perished” (ŠA LÚ
 GÍŠ TUKUL HAL-QÍ-IM) Mṣt. 75/77 rev. 24.
- *****HUPPU:** “ear-ring”.
 CAD Ḫ 239. *HÚP-PÍ*, *HUP-PI*₅, *HÚB*^(HLA),
 HUB, *HUP-PÍ*, n. Hitt. *istamahura-* (?) n.
 Otherwise *asusa-* has been proposed for
 “ear-ring”, but is c. gender, and clearly
 occasionally designates a container, see
 Wilhem 1998: 181. HWb² A 538a not
 asusa-. Kümmel 1967: 123-124.
 HUP-PÍ (HZL 50) KBo 20.87 rev. 9]
 (NSb 678); KBo 30.77 obv. iii 4 (NSc,
 nuntarriyasha); KUB 17.18 iii 29] (NSbii/c);
 KUB 38.38, 8 (KÙ.GI NA₄ jh. 522); KUB
 40.89 r. col. 3 (jh. Gerichtsproto-koll); KUB
 40.88 iii 14 (NSc, Kuniyapiya); KUB 11.35 i
 11 (NSbi, Winterfest); KUB 15.23 obv. 11
 (dream of the queen NSb/a); KUB 2.13 i 4
 (jh. Month festival); KUB 60.63, 7
 (Zippalanda festival, jh.);
 HUP-PÍ^{HLA} VS N.F. 12.112 rev. 7
 (NSbii? cult inventory); KBo 2.20, 9 rit.
 NSb; KUB 43.49, 19 (NSbii substitute ritual);
 KUB 15.2 i 7 (substitute rit. NSc, but old
 AZ, LI); KUB 2.6 iii 26 (NSc 598);

HUP-PI^{MES} KBo 11.43 i 15 (*nuntarriyasha*, NSbii); *HUP-PI*₅ (HZL 50) *HUP-PI*₅ KBo 23.89, 12 (NSc AN.TAH.ŠUM); KUB 59.23 rev. 4' (NSc KI.LAM); KUB 25.19 obv. i 5] (sjh, *nuntarriyashas* fest.// *HUP-PI*^{MES} KBo 11.43 i 15 NSbii);

*HUP-PI*₅^{HLA} IBoT 1.3 obv. i 6 (fest. NSc);

HÚP-PÍ (HZL 49) KUB 10.17 obv. i 19 KIN^{HLA}-ta *HÚP-PÍ* KÙ.GI (NSbii); KUB 31.76 obv. 8 [*HÚP-PÍ* an-da-a-u-wa-an-dana (NSc 294, HZL 49); KUB 38.37 iii? 6], 21] (sjh, Gerichtsprotokoll). KUB 39.56 i 1' (jh, Kizz. rit.); KUB 40.2 rev. 30 (cult of Išħara, *HÚP-PÍ-ia*, NSbii).

HÚP-PI^{HLA} KBo 18.172 rev. 1 (NSc, 522); KUB 27.28 i 8 (ChS I/5, 1988, 399-407). KUB 44.16, 1] (^DKAL fest., jh.) 826/z (jh).

Contrast men and women's: KUB 42.84 obv. 4 I-NU-TUM *HUP-PI*^{HLA} KÙ.GI MUNUS-TI.

KUB 12.1 rev. iv 37: IV TA-PAL *HUP-PÍ* KÙ.GI LÚ, v. ibid. 39 I-NU-TUM *HUP-PÍ* MUNUS-TI KÙ.GI; KUB 25.19 i 5 (jh, *nuntarriyasha*).

HUP^{HLA} occurs as a pseudo-Sumero-gram in the inventories KUB 12.1 rev. iii 2 (= ŠA LÚ), 24 (= NA₄); KUB 42.64 rev. 10 (NSc) and in the ritual text: KUB 17.14 iv 5 (= ŠA I GÍN.GÍ[N] (NSb/c, substitute ritual)).

HURPALÙ: “axe, mace”.

CAD Ȑ 263 *ḥutpalū* “mace”.

HU-U-UR-PA-A-LU-U KBo 10.2 obv. ii 42 (Š[A^{NA₄Z}]A.GÍN), 43 (ŠA K[Ù.G]I) OH/NS CTH 4.

See *HA-AŠ-IN-NU* = *summittant-* “axe” KUB 8.51 ii 4, 6 Kloekhorst 2008: 783.

HUR.SAG: Akk. *šadū* “mountain”.

See Gonnet 1968: 93-170. = Luw. *kalmahā*- Hitt. *kalmarā-* according to Hoffner 1967b: 184. *HUR.SAG* = *ariyatti* (?) Starke 1990: fn. 1031. Gonnet 1968: 96 remarks that there

are 5 mountains determined by KUR and says that they are Hurrian. These are ^{KUR}*ma-am-ma-na-an-ta* KUB 38. 10 iii 16; ^{KUR}*ši-wa-an-ta* KUB 38.6 iv 8 ^{KUR}*wa-ar-wa-li-ia* KUB 38.6 iv 18; ^{KUR}*du-un-na* KUB 38.10 iii 15; ^{KUR}*la-wa-ta* KUB 38.6 i 24, 30. For the Sumerian difference between *HUR.SAG*, “mountain range” and KUR “mountain” see Steinkeller 2007: 223-232.

Akkdgr. gen. or phon. writing in apposition: *HUR.SAG AM-MA-NA*, ŠA =: KUB 23.102 obv. i 5 (= ú-wa-u-wa-ar), 8 NH/NSb(c) CTH 171. *HUR.SAG A-MU-NA* (I-NA =) KUB 19.18 obv. i 12 NH/NS, ibid. 14 (AM-MU-NA acc.sg. // KBo 14.3 rev. iv 18) NSc) CTH 40. *HUR.SAG ar-la-an-ta-aš* nom. sg.: KBo 4.10 obv. 24 NH/NS (// BT i 39 NSc); *HUR.SAG AR-LA-AN-TA*, A-NA = KBo 4.10 obv. 25 (cf. van den Hout 1995: fn. 60 for reading) NH/NS (BT has I-NA *HUR.SAG A-AR-LA-AN-TA* at BT i 41 NSc, cf. nom. sg. in both texts *HUR.SAG Arlantas*, without initial A in BT) CTH 106.

HUR.SAG il-lu-ri-ia-an KUB 19.13 obv. i 32 NH/NS CTH 40. *HUR.SAG ku-ri-wa-an-da[-an-ma]* KBo 14.6, 5 NH/NS CTH 40. *HUR.SAG a-ra-pí-ḥa-la-an-ni* KBo 10.2 obv. i 39 // IBoT 3.134+, 5.

HUR.SAG A-RI-IN-NA-AN-DA (I-NA =) KBo 3.4 obv. ii 33, 37 NH/NSc? (// KBo 16.1 rev. iii 41] NS); KUB 14.16 rev. iii 7 (// KUB 14.15 rev. iii 38 NS), 13] NH/NS CTH 61.II.2. *IŠ-TU* KUB 14.16 rev. iii 19 NH/NS, 23] CTH 61.II.2. *HUR.SAG a-ri-in-na-an-da-an* KBo 3.4 obv. ii 34, 40, 46 NH/NSc? CTH 61.I. *HUR.SAG a-ri-i]n-na-an-da-aš* KUB 14.16 rev. iii 7 NH/NS CTH 61.II.2.

HUR.SAG AŠ-HAR-PA-IA KBo 3.4 rev. iii 39 (I-NA =), 39 *HUR.SAG aš-har-pa-ia-an* (acc. sg = e-ša-an ḥar-ta) NH/NSc?, 41 (ŠA = ^{URU}ga-aš-kán), 43 (same as 39) CTH 61.I. KUB 31.10, 3] NH/NSc CTH 61.II.3.

HUR.SAG EL-LU-RI-IA KBo 5.8 rev. iii 30 (I-NA =) NH/NS (// KBo 16.8 rev. iii 33) CTH 61.II.7. *HUR.SAG el-lu-ú-ri-an* KBo

5.8 rev. iii 5, 34 (*el-lu-ri-ia-an*) NH/NS CTH 61.II.7.

HUR.SAG *ha-a-wa-aš* nom. sg.: KBo 4.10 obv. 16 NH/NS (// HUR.SAG *ha-u-wa-aš* BT i 19 NSc) CTH 106.

HUR.SAG *HA-HAR-[WA]*, ŠA =: KUB 21.9 rev. col. 1 (= [...]^{MES} *par-ku-wa-ia-aš*) NH/NSb CTH 90. HUR.SAG *hu-u-ul-la-aš* KUB 21.1 rev. iv 24 NH/NS CTH 76. HUR.SAG *HU-U-WA-AT-NU-WA-AN-TA*, ŠA^{B1} =: BT iii 47 NH/NSc CTH 106.

HUR.SAG *hu-[u]t-nu-wa-an-ta-aš-ma-aš-ši* KBo 4.10 obv. 20, van den Hout 1995: 55, AŠ // -az, as for (Boğazköy) Akkadian, cf. HZL 1 NH/NS (// *IS-TU*) HUR.SAG *HU-U-WA-AT-NU-WA-AN-TA-ma-aš-ši* BT i 29 NSc) CTH 106.

HUR.SAG *Ka-pa-x[...]* KBo 3.38 obv. 13 OH/NS CTH 3. HUR.SAG *GA-PA-GA-PA (I-NA =)* KBo 2.5 obv. ii 16 NH/NS, 17, 18 HUR.SAG *KA-PA-GA-PA* CTH 61.II.10. HUR.SAG *KAŠ-ŠU-Ú* (*sarā pait*) KUB 19.13 obv. i 43 NH/NS CTH 40. HUR.SAG *KAŠ-ŠU-Ú* KBo 5.8 rev. iii 40 NH/NS CTH 61.II.7. [HUR.SA]G *KAŠ-ŠU-wa-ra-at-kán* KBo 14.19 obv. ii 4 NH/NSbii CTH 61.II. HUR.SAG *kaš-šu-uš-k[án]* KBo 14.19 obv. ii 11 NH/NSbii CTH 61.II.

ŠA HUR.SAG *ku-un-ti-ia-an a(sic.!)-ep-ta* KBo 5.6 obv. i 11 NH/NSb/c CTH 40. HUR.SAG *KU-WA-TI-EL-ŠA (I-NA =)* KUB 14.20 obv. i 4 NH/NS CTH 61.II.8. HUR.SAG *KU-WA-LI-IA-AT-TA-ma-aš-ši (IS-TU =)* KBo 4.10 obv. 22 NH/NS (// *IS-TU*) HUR.SAG *KU-WA-KU-WA-LI-IA-AT-TA-ma-aš-ši* BT i 34 NSc) CTH 106.

HUR.SAG *LA-[A]B-[]A-NA* KBo 12.30 rev. iv 5 NH/NSc CTH 122. HUR.SAG *LA-HA-A (IS-TU=)* KUB 34.23 obv. i 25 NH/NS CTH 40. HUR.SAG *LA-WA-ŠA* KBo 3.4 obv. ii 15 (I-NA =) NH/NSc? (// KBo 16.1 rev. iii 16] NS) CTH 61.I.A.

HUR.SAG *lu-u-la-aš* nom. sg.: KBo 4.10 obv. 26 NH/NS (cf. BT i 43 NSc) CTH 106. HUR.SAG *na-an-ni* KUB 19.12 rev. iii [5], 6, 11 NH/NS CTH 40.

HUR.SAG *pí-[* KUB 21.9 obv. 4 NH/NS CTH 90. HUR.SAG *pí-ir-wa[-aš?]* KBo 8.29, 5 NH/NS CTH 40. HUR.SAG *ŠA-KAD-DU-UN-WA* nom. sg.: KBo 16.36 obv. ii 4 NH/NS CTH 83. HUR.SAG *šar-la-im-mi-iš* KBo 4.10 obv. 28 NH/NS (// BT i 48 NSc) CTH 106. HUR.SAG *Š[A]-RI-IS-ŠI-IA* KBo 12.30 rev. 6 NH/NSc CTH 122. HUR.SAG *ŠAR-PU-UN-WA* nom. sg.: KBo 16.36 obv. ii 7 NH/NS CTH 83. HUR.SAG *ši-iš-pí-nu-wa-aš* nom. sg.: KBo 16.36 obv. ii 6 NH/NSb CTH 83.

HUR.SAG *da-ha-aš* KBo 13.205 rev. iv 3 NH/NSc CTH 76. HUR.SAG^{MES} *dam-na-aš-ša-ru-uš* nom. pl.: BT i 43 NH/NSc (omitted KBo 4.10 obv. 26) CTH 106. HUR.SAG *ta-pa-az-zi-li* KBo 3.38 obv. 31 OH/NS CTH 3. HUR.SAG *TA-RI-KA-RI-MU* KBo 3.4 rev. iii (ŠA = ^{URU}*ga-aš-kán*) NH/NSc? CTH 61.I. HUR.SAG *ta-ri-ka-ri-mu-un* KBo 3.4 rev. iii 58, 60, 64 (-ma) NH/NSc? CTH 61.I.

HUR.SAG *te-eḥ-ši-na-an* KUB 19.37 rev. iii 49 NH/NS CTH 61.II.9. [HUR].-SA[G] *TI-IH-ŠI-NA* KUB 19.13 obv. i 22 NH/NS CTH 40. HUR.SAG *TI-WA-TA-AS-ŠA ([A-N]A = kat-ta-a[n-da])* KBo 14.6, 9 NH/NS, (= *TI-WA-...* acc. sg.?) KBo 14.7 obv. i 7 NH/NSc, KBo 12.26 rev. iv 8 (ŠA -) NH/NS CTH 40.

[HUR.SA]G *ZI-IP[-PA]-AS-LA-A* KUB 14.1 obv. 20 (nom. sg.) MH/MS CTH 147. HUR.SAG *ZI-IT-TA-HA-RI-IA-ia-kán* KUB 19.8 rev. iii 33 NH/NS CTH 83. HUR.SAG *ZU-UK-KU-KI (I-NA = uit)* KBo 5.6 obv. i 1 NH/NSb/c CTH 40.

Hitt. phon. compl.: nom. sg. HUR.SAG-*aš* KBo 3.41 obv. 16 OH/NS CTH 16. KBo 3.1 rev. iii 31 OH/NS CTH 19.

Acc. sg.: HUR.SAG-*an* (*tarmaemi*) KUB 31.4 obv. 13; (*karsikanzi*) KBo 13.78 rev. 4 (// KBo 3.40a, 6); (*karapta*) KBo 3.41 obv. 17; OH/NSa CTH 16. KUB 19.37 rev. iii 13 (*u-ni =*) NH/NS, 17 CTH 61.II.9. HUR.[SAG-*an?*] KBo 14.3 rev. iv 37

NH/NSc (= 𒄩UR.SAG?]⁻an KUB 19.18 obv. i 31 NH/NS CTH 40.

𒄩UR.S[AG...] (šA ⁻) KBo 14.6, 17 NH/NS CTH 40.

D.-l. sg.: 𒄩UR.SAG-i KBo 3.34 obv. i 2 OH/NS CTH 8. KBo 12.25, 14 (⁻ ša-ra-a a-ra-an[...]) NH/NSbii CTH 40. KBo 5.8 obv. i 34 NH/NS (// KUB 19.36 obv. i 32 NSc, // KBo 16.8 obv. i 10] NSc) CTH 61.II.7. KBo 5.9 rev. iii 20 NH/NS CTH 62.II. KBo 5.13 obv. ii 21 NH/NS CTH 68. KUB 13.27 rev.[!] 11 MH/MS CTH 138. KUB 23.72 rev. 62 MH/MS CTH 146.

Abl. Sg.: HUR.SAG-az KBo 12.26 rev. iv 6 NH/NS CTH 40. 𒄩UR.SAG-za KBo 4.10 obv. 28 (pár-ga-wa-az-ma-aš-ši ⁻) NH/NS (BT i 49 NSc has pár-ga-u-wa-az-ma-aš-ši 𒄩UR.SAG-az) CTH 106.

Nom. pl.: 𒄩UR.SAG^{HIA}-eš KBo 8.35 obv. ii 12 MH/MS (// KUB 23.78b+KUB 26.6 obv. ii 9 MS) CTH 139. 𒄩UR.SAG^{MEŠ} KUB 26.39 rev. iv 23 MH/MS CTH 43.

Acc. pl.: 𒄩UR.SAG^{MEŠ}-uš KBo 12.14 obv. i(?) 8' OH/NSb CTH 14; KBo 3.41 obv. 11 OH/NS CTH 16. KBo 4.4 rev. iv 30 (⁹⁴pé-e-ru-nu-uš ⁻ pár-ga-u-eš) NH/NS CTH 61.II.5. 𒄩UR.SAG^{MEŠ} KUB 14.16 rev. iii 4 (⁻ na-ak-k[i]-⁹e¹-e[š] // na-ak-k[i]-ia-aš KUB 14.15 rev. iii 35) NH/NS CTH 61.II.2.

𒄩UR.SAG^{⁹⁴pí-e-ru-nu(-uš)?} KBo 4.4 rev. iv 6 (n=at mekki parku) NH/NS CTH 61.II.5.

D.-l. pl.: 𒄩UR.SAG^{MEŠ}-aš KBo 5.8 obv. ii 28 NH/NS (⁻ an-da; // KBo 16.8 obv. ii 4] NSc) CTH 61.II.7. A-NA ⁻: KUB 19.37 obv. ii 10 NH/NS CTH 61.II.9. 𒄩UR.SAG-aš-kán KUB 23.77 rev. 83 (⁻ an-da) MH/MS CTH 138.

Instr. pl.: 𒄩UR.SAG^{DIDLI,HIA}-it: KUB 26.19 obv. ii 44 (ḥu-it-ni-it ⁻) MH/MS CTH 140.

Broken context: 𒄩UR.S[AG] KUB 36. 100 obv. ii 11 OS CTH 15.

Obscure: ÉRIN^{MEŠ} 𒄩UR.SAG pa-iš KBo 12.27 obv. i 14 NH/NSc (// KBo 12.26, 4 NS). Heinrich-Krahmer 1975: 58f., 282f.

[𒄩UR.S]AG?^{MEŠ} šA KUR ^{URU}TE-GA-RA-MA KBo 5.6 obv. ii 37 NH/NSb/c CTH 40. 𒄩UR.SAG^{HIA} ÍD^{HIA} TÚL^{MEŠ} šA KUR ^{URU}HA-A[T-TI] KUB 21.1 rev. iv 25 NH/NS CTH 76.

𒄩UR.SAG^{MEŠ} ÍD^{MEŠ} TÚL^{HIA!} A.AB.BA GAL [...] KBo 12.30 rev. iv 14 NH/NSc CTH 122. 𒄩UR.SAG^{MEŠ} ÍD^{MEŠ} TÚL^{MEŠ} A.AB.-BA GAL AN Ù KI [IM^M]^{EŠ} UR-PF^{MEŠ} KBo 5.9 rev. iv 18 NH/NS CTH 62.II.

Ì “oil”: Akk. šamnu, Hitt. sagan- (n.)

Ì-an (acc. sg. = pai) KBo 3.23 rev. 8 OH/MS CTH 24. See also Ì.UDU “animal fat” = Hitt. (UZU)^{appuzzi-}, Akk. ḥimṣu HWb² A 193, Kloekhorst 2008: 195.

**Ì.GAB: “?”

KAŠ.GEŠTIN ta-wa-al wa-al-hi Ì.GAB KUB 58.108 obv. i 13 (NSb/c), (// KUB 59.58, 13). Only otherwise occurs in the first millennium lexical list Nabnītu 21.31 (MSL 16.191): udun.ì.^{ga,ab}gab (oven of ὶ.gab) = MIN (kannu) šá Ì.ŠUR, “a container of pressed oil” (?).

Ì.GAB ŠE appears at Bo. 3429 r.col. 5, 6, part of a MS festival text.

Ì.GÁL: “it is”

([U]L ⁻) (?) KBo 12.64 rev. iv 5 NH/NSc CTH 83.

ÍD: Akk. nāru Hitt. ḥapa- (?) “river”.

But cf. ÍD-ni KUB 17.8 iv 23 (NSbii), Laroche 1947-48: 24. Kloekhorst 2008: 294-295 unsure that phonetically spelled forms of ḥapa- must mean “river”. Syntax of river+ name possibly revealed by GN ḥissashapa-(Hissas genitive or apposition).

Apposition or Akkdgr. gen.: ÍD ḥu-u-la-an-na KUB 26.71 obv. 12 (OH/NS) dupl. KBo 3.22 rev. 67 ÍD ḥ[u- CTH 1. ÍD da-ḥa-ra-an ([tar]ḥta) KUB 19.13 obv. i 43 NH/NS CTH 40. ÍD DA-ḤA-RA (I-NA ⁻ andan pait) KUB 19.13 obv. i 45 NH/NS, ibid. (acc. sg.) CTH 40. KBo 14.20 obv. i 12

NH/NSc CTH 61.II. KBo 5.8 rev. iii 35 (*kattanta*) NH/NS CTH 61.II.7.

ÍD A-AŠ-TAR-PA (*I-NA* ε) KBo 3.4 obv. ii 24 NH/NSc?, 47 CTH 61.I.A. ÍD AŠ-TAR-PA (*I-NA* ε) KBo 3.4 obv. ii 48 NH/NSc? CTH 61.I. Abl.: without *IŠ-TU* KBo 4.3 obv. i 20 NH/NSc? (// KBo 5.13 obv. i 32 NS; // *IŠ-TU* ε KUB 6.41 obv. ii 8 NSc?) CTH 68. *IŠ-TU* ε: KBo 4.3 obv. i 21 NH/NSc? (// KBo 5.13 obv. i 33 NS, KUB 6.41 obv. ii 11 NSc?), 32 CTH 68.

ÍD *ka-aš-ta-ra-ia-aš* BT i 61 NH/NSc CTH 106.

ÍD *ku-me-iš-ma-ḥa-an* KUB 21.29 obv. ii 5 NH/NS CTH 89. ÍD *LI-MI-IA* KUB 23.11 obv. ii 2 (nom. sg.) NH/NSc CTH 142. ÍD *MA-A-LA* KUB 19.37 obv. ii 47 (ŠA ε; ε EZEN₄-an) NH/NSc CTH 61.II.9. ÍD *ma-a-la-an* KUB 19.9 obv. i 14 NH/NSc CTH 83. ÍD *ma-a-la-an-ma-kán* KUB 19.9 obv. i 16 (*tapusa*) NH/NSc CTH 83. ÍD *ma-ra-aš-ša-an-da-an* KBo 3.6 obv. i 70 NH/NSc (// ÍD *ma-ra-aš-ša-an-ta-an* KUB 1.1 obv. ii 5 NS) CTH 81.

ÍD SA₅ (*I-NA* ε) KBo 2.5 obv. i 2 NH/NSc CTH 61.II.10. ÍD ŠE-E-HA nom. sg.: KUB 23.11 obv. ii 24 NH/NSc CTH 142. acc. sg.: KUB 19.49 obv. i 63 (Seha River-Land) NH/NSc CTH 69. ÍD *še-e-ha-an* KUB 26.59 rev. 5 NH/NSc (// KUB 23.25+, 5] NS) CTH 69. ÍD ŠE-E-HA (*I-NA* ε) KUB 14.15 rev. iv 32 NH/NSc CTH 61.II.2. *I-NA* ŠA ε: KBo 3.4 rev. iii 10 + KUB 23.125 rev. iii 13 NH/NSc? CTH 61.I. *I-NA* ε: KBo 3.4 rev. iii 17, 18 NH/NSc? CTH 61.I.

ÍD ŠE-HI-RI-IA (*I-NA* ε) KUB 14.15 obv. ii 1 NH/NSc CTH 61.II.2. ÍD ŠI-IA-AN-TA (*I-NA* ε) KBo 4.3 obv. i 26 NH/NSc? (// KBo 5.13 obv. i 38 NS, // *I-NA* ÍD ŠI-IA-AN-DA KUB 6.41 obv. ii 17 NSc?) CTH 68. *IŠ-TU* ε: KBo 4.3 obv. i 21 NH/NSc? (// KBo 5.13 obv. i 33 NS, KUB 6.41 obv. ii 11 NSc?), 32 (*ŠI-IA-AN-NA!*// *ŠI-IA-AN-DA* KUB 6.41 obv. ii 22) CTH 68. ÍD ZU-LI-IA, A-NA ε: KBo 16.36 obv. ii 12 NH/NSc CTH 83.

Hitt. phon. compl.: nom. sg.: ÍD-ša KBo 22.2 obv. 3 OH/MS CTH 3.

Term.: ÍD-a KBo 22.2 obv. 3 (OS) CTH 3.

Nom.pl.: ÍD^{HLA}-eš KBo 8.35 obv. ii 12 MH/MS (// ÍD^{MES}? KUB 26.6+, 9 MS) CTH 139. ÍD^{MES} TÚL^{MES} KUB 19.50 rev. iv 26 NH/NSc CTH 69.

Acc. pl.: ÍD^{MES}-uš KBo 3.41 obv. 11 OH/NSc CTH 16.

ÍD-an (ε *tapusa*, gen. pl. or acc. sg.?) KBo 14.13 obv. ii 16 “to the side of the river” Güterbock 1956:112 NH/NSc CTH 40.

ÍD dat.-loc. sg.: KBo 16.36 rev. iii 11 (a-ar-aš) NH/NSc CTH 83. ÍD-i dat.-loc. sg.: KBo 16.36 rev. iii 7 NH/NSc CTH 83. ^DÍD-ia KBo 8.42 rev.? 9' OS CTH 9. Broken: ÍD KUB 34.25, 8 NH/NSc CTH 40.

IDI: “knew/know(s)” Hitt. *sakk-*.

S1: KUB 21.38 rev. 12 NH/NSbii/c, 13 (ε *ku-it-za*) CTH 176. S3: KUB 19.29 rev. iv 9 NH/NSc CTH 61.II; KUB 21.38 obv. 56 NH/NSbii/c, rev. 14 (MUNUS.LUGAL ε) CTH 176. KUB 14.3 obv. i 52 NSc CTH 181.

GIŠIG: “door”, Hitt. *aska-* c.

GIŠIG KBo 4.14 rev. iv 64 (ε ^DGAŠAN-i) NH/NSc CTH 123. GIŠIG-ia (*halissyanun*) KBo 10.2 obv. ii 31 (OH/NSbii) CTH 4.

[LÚ GIŠIG (HZL 67) is not registered in *Mestieri*. The apparent LÚ^{MES} GIŠIG at KBo 47.98 i 3 (NS) looks more like LÚ^{MES} ŠU.GÁL on photo B0937a.]

IGĀRU: Hitt. *kutta-* c. “wall”.

I-GA!-A-RU KBo 10.2 obv. ii 29 (GA!=TA; // *ku-ut-ta-aš-ša* VBoT 13+, 7) both OH/NSc CTH 4.

IGI^{HLA}: Hitt. *sakuwa-* n. “eyes”, Akk. *īnu*.

CHD Š 65f. assumes original i-stem. Kloekhorst 2008: 705 calls this into question: i-stem phonetic complements may indicate an underlying *meni-* “face” instead?

IGI^{H[LA]-i]t} KUB 21.6 rev. iii? 13
(Gurney photo coll.) NH/NSc? CTH 82.

IGI^{HLA}-wa acc. pl. n. + phon. compl.
KBo 3.1 obv. ii 29 OH/NS CTH 19. KBo 5.8
rev. iii 18 (*edez neyahhat*) NH/NS (// KBo
16.8+ rev. iii 22 NSc) CTH 61.II.7. KBo 5.9
obv. i 32 (*le neyattati*) NH/NS, rev. iii 20
(*naitti*) CTH 62.II. KBo 5.13 obv. ii 21
NH/NS (*HUR.SAG-i naītti*; // KUB 6.41
rev. iii 7 NSc?) CTH 68. KUB 1.1 obv. i 67
(*nāiskinun*) NH/NS (// KBo 3.6 obv. i 56])?
NS) CTH 81. KUB 21.15 rev. iv 4 NH/NS
CTH 85.1 KUB 21.37 obv. 25 NH/NS CTH
85.2. IGI^{HLA}-ta KUB 23.102 obv. ii 15 (+
-ta) NH/NSbi(c) CTH 171.

IGI^{HLA}-KA (KBo 4.14 obv. i 36 NH/NSc
CTH 123. IGI^{HLA}-ŠU-ia KUB 23.72 rev. 59
(*na-iš-ta-ni*) MH/MS CTH 146.

IGI-anda: Hitt. *menahhanda*.

IGI-an-da KBo 3.46 rev. iii 13 OH/NSc
CTH 13. IGI-a[n-da] (*uia*) KBo 14.3 rev. iii
29 NH/NSc CTH 40. KUB 14.26, 9 NH/NSc
CTH 69. KUB 1.1 rev. iv 5 NH/NS (// KUB
1.4+ rev. iii 49 NS), 6 (// *me-na-ab-ha-an-da*
KUB 1.4+ rev. iii 50 NS) CTH 81. KUB
19.9 obv. ii 12 (*harta*) NH/NS CTH 83.
KUB 23.1 obv. i 30 NH/NSc (// *me-na-a[ḥ-*
1436/u+ obv. 10 NSc), left edge 1 CTH 105.
KBo 12.30 obv. ii 11 (*tuqqa=at =*) NH/NSc;
KUB 26.33 obv. ii 3 NH/NSc CTH 122.
KBo 4.14 rev. iii 50 (A-NA ^{LÚ}KÚR-za
=*siyauwanzi*) NH/NSc CTH 123. KUB 23.11
rev. iii 16 (*nu-mu* ^{URU}TI-WA-RA = *tu-uz-zi-in*
da-a[-iš]) MH/NSc CTH 142. KUB 14.3 obv.
i 6, 70 (*ú-wa-ti*), ii 7 NH/NSc CTH 181. IGI-
an-da-aš-ši KUB 26.32 obv. i 10 NH/NSc
CTH 124.

IGI-zi-: Hitt. *hantezzi* “in front”.

IGI-zi-iš (*hantezzis*) KUB 26.79 obv. i 15 (≠
a-ú-ri-iš) NH/NSc CTH 61.II.4. IGI-zi nom.
sg. n.: KBo 3.6 obv. ii 13 NH/NS (// KUB
1.2 obv. ii 16 NS) CTH 81.

d.-l. sg.: IGI-zi *pal-ši* KBo 3.6 obv. ii 14
NH/NS (// KUB 1.1 obv. ii 30) NS, KUB 1.2
obv. ii 17 NS CTH 81.

IGI.DU₈.A: Hitt. *hinguwar* (?) “gift-pay-
ment”.

UDU ≠ KBo 6.29 rev. iii 20 NH/NS CTH
85.1.

^{LÚ.MEŠ}**IGI.NU.GÁL:** “blind” *dassuwahhant*-
For the Assyriological discussion whether
IGI.NU.DU₈ are blind people or simple
manual workers see Garelli/Charpin/Durand
1982: 69-75; Freydank 1985: 233-234. For
the Hittites see Siegelova 2002; Hoffner
2003a; Arıkan 2006.

KBo 8.35 obv. i 2 MH/MS (// KUB
40.36+ obv. i 7 MS) CTH 139. ^{LÚ.MEŠ}IGI-
.NU.GÁL-ia KBo 16.27 obv. i 16 MH/MS
CTH 137.

IKKIR: “became hostile” < Akk. *nakāru*.
(A town) IK-KIR KBo 22.2 rev. 2 (OH/MS)
// KBo 3.38 rev. 18 (OH/NS) CTH 3.

IKU: “field, outside, measurement”.
Melchert 1980 on measurements.

EGIR-pa *Iš-TU* IKU *a-ra-an-ta-at* “they
were left standing outside” (Beckman 1999a:
135) KUB 21.38 rev. 8 NH/NSbi/c CTH
176.

ILKU: “corvée”.

CAD I 74-81. Possibly Hittite *sahhan* Hoff-
ner 1997: 187.

*EL-K[I EN K]U[R]^T[I] EL-KI E]N MA[D-
K]AL-TI EL-KI MAŠKIM URU^{KI} KBo 6.28
rev. 25 NH/NS CTH 88.*

IM: “wind” Akkgr. *ŠĀRU*, Hitt. *huwant-* (c).
CAD Š/2, 133ff.

^{MEŠ}IM-uš “winds” KUB 21.1 rev. iv 26
NH/NS CTH 76.

IMITTU: Akk.: (a) “right hand”, (b) “support”, “lance”.

CAD I 120. I *I-MI-IT-TUM* KÙ.[...] KBo 10.2 obv. ii 41 (De Martino 2002: 92 “lancia”) OH/NSbii CTH 4.

IMBARU: “mist”

IM-PA-RU nom. sg.: KUB 14.20 obv. i 17 NH/NS CTH 61.II.8. *IM-PA-RU-Ú* nom. sg.: KUB 14.20+ obv. i 16 (*dāis*) NH/NS CTH 61.II.8. *IM-PA-A-RU* acc. sg.: KBo 19.76 obv. i 25 (-*ia*) NH/NS, + KUB 14.20 obv. 15 (*IM-PA-^rA¹-[x-x]*), + KBo 19.76 obv. i 31] CTH 61.II.8.

INA/I-NA: Dat.-Loc.

INA KUR.K[U]R-KA [...] *iš-tar-na* KUB 21.5 rev. iii 69 NH/NS (// KUR-KA *iš-tar-na* KUB 21.1 rev. iii 52) CTH 76. *INA* KUR *URU^{HA-A[K- (?)}* KBo 22.73 obv. i 3] NH/NS CTH 90? KUB 14.3 obv. i 16 (*INA URU^{WA-LI-WA-AN-DA}* = *AŠ-PUR*) NH/NSc, rev. iii 61 (EGIR-*pa* = KUR-KA *uezzi*), 67 (= KUR *AH-^{HI}-IA-WA-A*) CTH 181.

AŠ = *INA* see also: IBoT 2.103 iv 8'; KUB 49.55, 2'; KUB 60.56, l. col. 6'; VSNF 12.103, 3'; KUB 60.93, r. col. 5'; KUB 52.71 rev. 10; KUB 60.117, 17'; KBo 53.110 obv. i 28'; KUB 60.50 obv. 12'.

I-NA^{NA4}HÉ KUR KBo 14.20 obv. ii 9 NH/NSc CTH 61.II. *I-NA* GN (KUR) KUB 19.10 obv. i 15 NH/NSc (// KUB 19.11 rev. iv 24 NS) CTH 40. cf. KUR.

I-NA GN (URU) stem-form: KUB 31.64 rev. iii 2 (*I-NA URU^{ZA-[...]}*) OH/NSc CTH 12. (*epper*) KBo 3.60 rev. iii 8 OH/NS CTH 17. KBo 14.3 rev. iii 24 (*a-ar-aš*), 25 (*IK-ŠU[-UD]*) NH/NSc, KUB 19.18 obv. i 2 (*panza esta*), ibid. 7 (*IK-ŠU-UD* // KBo 14.3 rev. iv 11) NSc), ibid. 9 bis (once // KBo 14.3 rev. iv 14), ibid. 19 (= *LÚKÚR hulli[y]at* + KBo 14.3 rev. iv 24) *I-NA* GN (URU) (= *sassan[na pa/ú]-it* KUB 19.18 obv. i 20 NH/NS, ibid. 21 (= *sesta* // KBo 14.3 rev. iv 25), KBo 14.3 rev. iv 42 (= *ser esta*), KUB 34.23 obv. ii 26 NH/NS ([....] *wa-a-tar*

NU.GÁL-pát) // KBo 12. 27 rev. iii 10 ([*I-NA*] GN *andan*); (= *harta*) KBo 5.6 obv. i 13 NH/NSb/c, (= *e-eš-ta*), KBo 5.6 obv. ii 13 NH/NSb/c, ibid. 24 (elliptical “is”), 29 (*uwatar iyat* “he held a review” cf. dupl. KBo 14.10, 10 NS) CTH 40.

[*I-N*] *A^{URU}A-LA-ŠI-JA* 1513/u + obv. i 25 (*uppaḥhun*) NH/NS CTH 81. *I-NA^{URU}AL-TA-AN-NA* KBo 5.8 rev. iii 39 NH/NS CTH 61.II.7. *I-NA^{URU}A-AN-KU-WA* KBo 4.4 rev. iii 56 NH/NS, rev. iv 54, 55 CTH 61.II.5. *I-NA^{URU}AN-KU-WA* KBo 5.8 obv. ii 7 NH/NS CTH 61.II.7. *I-NA^{URU}AN-ZI-LI-IA* KUB 14.16 obv. ii 20 NH/NS CTH 61.II.2. *I-NA^{URU}A-PA-A-ŠA* A-NA *URU-LIM* KBo 3.4 obv. ii 29 NH/NSc? CTH 61.I. *I-NA^{URU}A-RI-IP-ŠA-A* KBo 4.4 rev. iv 4 NH/NS CTH 61.II.5. *I-NA^{URU}AR-DU-NA* KBo 2.5 rev. iii 23 NH/NS CTH 61.II.10.

I-NA^{URU}AŠ-TA-TA KBo 4.4 obv. ii 60 NH/NS CTH 61.II.5. *I-NA^{URU}AT-HU-LIŠ-ŠA* KBo 14.20 obv. i 15 NH/NSc CTH 61.II. KBo 16.17+ rev. iii 16 NH/NS CTH 61.II.10. *I-NA^{URU}A-Ú-RA* KUB 14.15 obv. ii 11 NH/NS CTH 61.II.2. KBo 4.3 obv. i 19 NH/NSc? (// KBo 5.13 obv. i 31 NS, KUB 6.41 obv. ii 8 NSc?) CTH 68. *I-NA^{URU}GA-[x-KI-LU-UŠ-ŠA]* (*sesta*) KUB 19.13 obv. i 3 NH/NS CTH 40. *I-NA^{URU}GA-AŠ-GA* KBo 3.4 rev. iii 74, 77 NH/NSc? CTH 61.I. KBo 14.20 obv. i 18 NH/NSc CTH 61.II.

I-NA^{URU}HA-AH-^{HA} KBo 10.2 obv. iii 6 OH/NS CTH 4. KBo 3.6 obv. ii 8 NH/NS (// KUB 1.6 obv. ii 17)? NS) CTH 81. *I-NA^{URU}HA-IA-ŠA* KBo 4.4 rev. iii 22 NH/NS, rev. iii 25 CTH 61.II.5. *I-NA^{URU}HA-AK-PÍ-^{IS-ŠA}* KBo 4.4 rev. iii 54 NH/NS CTH 61.II.5. KBo 6.29 obv. i 25 NH/NS CTH 85.1. *I-NA^{URU}HAR-RA-NA* KBo 4.4 rev. iii 26 NH/NS, 27 CTH 61.II.5. *I-NA^{URU}HAR-ZI-Ú-NA* KBo 14.20 obv. i 6 NH/NSc CTH 61.II.

I-NA^{URU}HA-AT-TI KBo 14.1 obv. ii 10] // [*I-N*] KUR *URU^{HA-AT-TI}* (*ars*) KUB 26.84 obv. ii 6 both NH/NS CTH 40. KBo 5.8 obv. ii 6 NH/NS CTH 61.II.7. *I-NA*

^{URU}*HA-AT-TI-ia-ták-kán* KUB 19.49 obv. i 73 NH/NS CTH 69. *I-NA* ^{URU}*ha-at-tu-ši* KBo 4.4 rev. iii 55 (coll.) NH/NS CTH 61.II.5. BT iii 32 NH/NSc (cf. *I-NA* ^{URU}*GIDRU-TI* KBo 4.10 obv. 43 NS) CTH 106.

I-NA ^{URU}*HÉ-EŠ-HA-AŠ-PA* KUB 19.37 rev. iii 9 NH/NS CTH 61.II.9. *I-NA* ^{URU}*HI-ΙŠ-ŠA-AŠ-ΗΑ-ΡΑ* KUB 19.9 obv. ii 16] (om. HA!) NH/NS, 17], 19] CTH 83. *I-NA* ^{URU}*HUR-ΝΑ-ma-aš-ša-an* KUB 19.37 rev. iii 42 NH/NS CTH 61.II.9.

I-NA ^{URU}*HU-UT-ΡΑ* KBo 2.5 obv. ii 9 NH/NS CTH 61.II.10. *I-NA* ^{URU}*HU-U-WA-LU-ŠA* KUB 34.33, 9 NH/NSc CTH 61.II. *I-NA* ^{URU}*I-ΙΑ-AΗ-RE-EŠ-ŠA* KBo 4.4 rev. iii 30 NH/NS, 39 CTH 61.II.5. *I-NA* ^{URU}*IA-AH-RI-EŠ-ŠA-an!* KBo 3.4 rev. iv 27 NH/NSc? CTH 61.I.

I-NA ^{URU}*I-ΙΑ-LA-AN-DA* KUB 14.3 obv. i 18 (*ú-wa-mi*) NH/NSc, 31 (*pa-a-i-mi*) CTH 181. *I-NA* ^{URU}*IN-GA-LA-WA* KBo 4.4 rev. iii 58 NH/NS CTH 61.II.5. *I-NA* ^{URU}*IR-RI-TE* KUB 23.50, 7 NH/NS CTH 40. *I-NA* ^{URU}*IŠ-HU-PÍ-IT-TA* KBo 3.4 obv. ii 1 NH/NSc? CTH 61.I.A. *INA(AŠ)* ^{URU}*IŠ-TI-TI-N[A]* KUB 19.30 obv. i 20 NH/NSc CTH 61.II.4.

I-NA ^{URU}*I-TU(sic!)-U-WA* KBo 14.15, 7 NH/NS CTH 40.

I-NA ^{URU}*GA-AB-BU-BU-WA-pat* KBo 5.8 obv. i 34 NH/NS CTH 61.II.7. *I-NA* ^{URU}*KA-LA-A-AŠ-MA* KBo 2.5 rev. iii 25 NH/NS CTH 61.II.10. *I-NA* ^{URU}*KÁN-NU-WA-RA* KBo 3.4 rev. iv 18 NH/NSc? CTH 61.I. Id. KBo 4.4 obv. ii 24 CTH 61.II.5; *I-NA* ^{URU}*KÁP-PÉ-E-RI* KUB 19.37 rev. iii 35 NH/NS, 36, 39 CTH 61.II.9.

I-NA ^{URU}*KAR-GA-MIŠ* KBo 14.15, 6 NH/NS CTH 40. ^{URU}*KAR-GA-[MIS]* KUB 14.16 obv. i 21 NH/NS CTH 61.II.2. KBo 4.4 obv. ii 67 NH/NS CTH 61.II.5. *I-NA* ^{URU}*KA-ŠI-MU-LA* KUB 19.37 obv. ii 36 NH/NS CTH 61.II.9. *I-NA* ^{URU}*KA-A-TA-PA* KUB 19.37 obv. ii 37 NH/NS CTH 61.II.9. *I-NA* ^{URU}*KA-A-DU-DU-PA* KUB 19.37 rev. iv 17 NH/NS CTH 61.II.9. *I-NA* ^{URU}*KAT-*

TI-TI-MU-WA KBo 5.8 obv. i 25 NH/NS // KUB 19.36 obv. i 21] NSc, // KBo 16.8 obv. i 2] NSc) CTH 61.II.7. *I-NA* ^{URU}*KI-IN-ZA* KBo 4.4 obv. ii 14 NH/NS CTH 61.II.5.

I-NA ^{URU}*KI-ΙΖ-WA-[A]T-NA* KUB 19.3+ obv. i 29 NH/NS CTH 61.II.5 (Cf. other broken writings in same passage: I. 27 ..] ^{URU}*KI-ΙΖ-ZU-WA-AT-NI*; 28 *I[Z-Z]U-WA-AT-NA*; *I-NA* ^{URU}*KI-I[Z-Z]U-WA-AT-NI-ma-aš-ši* KUB 23.68 rev. 15 NH/NS CTH 133.

I-NA ^{URU}*LA-AK-KU* KBo 2.5 rev. iii 26 NH/NS, rev. iv 8] CTH 61.II.10. *I-NA* ^{URU}*LA-WA-ZA-AN-TI-ΙΑ* KUB 1.1 + 1304/u obv. ii 80 NH/NS (KUB 19.71, 3] NS) CTH 81. *I-NA* ^{URU}*MA-LA-ZI-ΙΑ* KBo 19.76 obv. i 35 NH/NS (Alp 1991: 25 reads *I-NA* ^{URU}*Ma-la-zí-e^{sic!}*) CTH 61.II.8. [I/A-N]A ^{īD}*MA-RA-AŠ-Š[A-AN-TA?]* KUB 19.13 obv. i 24 NH/NS CTH 40. *I-NA* ^{URU}*MA-RA-AŠ-ŠA-AN-TI-ΙΑ* KBo 16.17+ rev. iii 23 NH/NS CTH 61.II.10.

I-NA ^{URU}*MA-A-RI-ΙŠ-TA* KBo 16.17+ rev. iii 21 NH/NS CTH 61.II.10. [I-N]A ^{URU}*MI-RA-A* KUB 14.15 rev. iv 37 (// [I-N]A ^{URU}*MI-RA-A* KUB 14.16 rev. iv 10), 45 (// *MI-RA-A* *ibid.* 17) NH/NS CTH 61.II.2.

[I-N]A ^{URU}*MI-ΙΖ-ΡΙ* (*naista*) KBo 5.6 rev. iii 20 NH/NSb/c (KBo 14.9 rev. iii 9 NS adds KUR) CTH 40. *I-NA* *MI-ΙΖ-ΡΙ-Ι* KBo 10.12 obv. ii 12 NH/NSc CTH 49.II.

I-NA ^{URU}*NE-ΡΙ-ΙΚ* KUB 21.8 obv. ii 6 NH/NSc CTH 90. *I-NA* ^{URU}*NE-ΡΙ-ΙQ-QA* KUB 19.65 + KUB 31.13 rev. iii 8 NH/NS (// -Ν]A ^{URU}*NE-ΡΙ-ΙΚ* KUB 1.1 rev. iii 48, *I-NA*[...] KUB 19.64+ obv. i 22) CTH 81. *I-NA* ^{URU}*NI-[ΗΙ]-LA-AP-ŠI-NI* HT 12, 12 + KUB 8.80, 12 (*pāun*) NH/NS CTH 52.II.

I-NA ^{URU}*PA-AH-HU-WA* KUB 23.72 obv. 35 MH/MS, rev. 30 (*pa-i-mi*) CTH 146. *I-NA* ^{URU}*PAL-HU-ΙŠ-ŠA* KBo 3.4 obv. ii 2, 5 NH/NSc? CTH 61.I. KUB 14.16 obv. ii 9, 11 NH/NS CTH 61.II.2. *I-NA* ^{URU}*PÍT-TI-ΙΑ-ΡΙ-ΓΑ-ma* KBo 3.6 obv. ii 5 NH/NS (// KUB 1.6 obv. ii 13 NS) CTH 81. *I-NA* ^{URU}*PU-Ú-RA-AN-DA* (*pāir*) KBo 3.4 obv. ii 35

NH/NSc? *I-NA*^{URU}*PU-RA-AN-DA* KBo 3.4 obv. ii 55 (*sarā pān ēsta*) NH/NSc?, 56 (*sarā pait*), 57 (= KBo 16.1 rev. 8 NS), 67 (*ser ēsta*) CTH 61.I. *I-NA*^{URU}*PU-R[A-A]N-TA-ia-wa-kán* KUB 14.15 rev. iii 32 NH/NS CTH 61.II.2. *I-NA*^{URU}*ŠAL-LA-PA* KUB 14.15 obv. ii 9, 10 NH/NS CTH 61.II.2. KUB 14.3 obv. i 6 NH/NSc CTH 181.

I-NA^{URU}*ŠA-AM-MA-HA* KBo 3.4 rev. iii (\approx *a-ar-ħu-un*) NH/NSc? CTH 61.I. *I-NA*^{URU}*ŠA-MU-HA* (*uwate[l]*) KUB 19.11 obv. i 10 CTH 40. *I-NA*^{URU}*ŠA-MU-HA* KUB 26.44+ rev. iii 25 NS (// KBo 3.6 rev. iii 56 NS, // -M]U-U-HA 511/v rev. iii 4 NS), KBo 3.6 rev. iii 61 (om. in dupl. MSS) CTH 81. KBo 6.29 obv. ii 28 NH/NS CTH 85.1. *I-NA*^{URU}*ŠA-PAD-DU-WA* KBo 5.8 rev. iii 22 NH/NS CTH 61.II.7

I-NA^{URU}*ŠAR?-KA* KUB 31.10, 6 NH/NSc CTH 61.II.3.I-*NA*^{URU}*ŠU-Ú-UP-PA* KBo 6.29 obv. ii 22 (*pāūn*) NH/NS CTH 85.1. *I-NA*^{URU}*TA-HA-AP-PÍ-ŠU-U-NA* KUB 19.37 rev. iii 31 NH/NS (// *I-NA*^{URU}*TA-HA-AP-PÍ-ŠU-WA-NA* KBo 16.16 rev. iii 23 NS) CTH 61.II.9. *I-NA*^{URU}*TA-HA-AP-PÍ-ŠU-U-NA* KUB 19.37 rev. iii 31 NH/NS CTH 61.II.9.

I-NA^{URU}*TAH-ZU-MI* KBo 3.34 obv. ii 16 // KBo 3.36 obv. 22 both OH/NS CTH 8. *I-NA*^{URU}*TA-J-T[A]* KUB 19.13 obv. ii 36 NH/NS CTH 40.

I-NA^{URU}*TÁG-GA-AŠ-TA-pat še-ir* KBo 5.8 obv. i 29 NH/NS (// KUB 19.36 obv. i 25] NSc, // KBo 16.8 obv. i 5] NSc) CTH 61.II.7.

I-NA^{URU}*TAP-TI-NA* KBo 4.4 rev. iii 43 NH/NS CTH 61.II.5. *I-NA*^{URU}^D10-AŠ-ŠA KBo 3.6 obv. ii 34 NH/NS (// KUB 1.1 obv. ii 53 NS) CTH 81. *I-NA*^{URU,D}10-TA-AŠ-ŠA BT rev. iii 62 NH/NSc CTH 106. *I-NA*^{URU}*TAR-KU-MA* KBo 4.4 rev. iii 44 NH/NS CTH 61.II.5. *I-NA*^{URU,D}10-TA-AŠ-ŠA KBo 4.10 obv. 40 NH/NS CTH 106. *I-NA*^{URU}*TA-A-U-WA* BT iv 30 NH/NSc CTH 106.

I-NA^{URU}*TE-ḪUL-LI-IA* KBo 14.19 rev. iii 22 NH/NSbii CTH 61.II. *I-NA*^{URU}*TE-GA-*

RA-AM-MA KBo 4.4 rev. iii 20 NH/NS, 21 CTH 61.II.5. *I-NA I-NA*^{URU}*TIM-MU-ḪA-LA* KUB 19.37 obv. ii 8 NH/NS, 26 rev. iii 21, 26 (// KBo 16.16 rev. iii 18 NS) CTH 61.II.9. *I-NA*^{URU}*TU-U-PA* KBo 19.52, 7 NH/NSc? CTH 40². *I-NA*^{URU}*DU-UQ-QA-AM-MA* KBo 4.4 rev. iv 17 NH/NS CTH 61.II.5.

I-NA^{URU}*Ú-I-İŞ-TA-U-WA-AN-DA* KBo 3.6 obv. ii 26 NH/NS (// KUB 1.1 obv. ii 44] NS) CTH 81.

I-NA^{URU}*U-UP-PA-AŠ-ŠI-R[A]-NA* KBo 19.76 obv. i 45 NH/NS CTH 61.II.8. *I-NA*^{URU}*Ú-RA* Bo 2810 obv. ii 14 (\approx *na-aš-ma*^{URU}*LA-AŠ-TI-x*) NH/NS CTH 127. *I-NA*^{URU}*U-RI-KI-NA* KBo 4.10 rev. 28 NH/NS CTH 106. *I-NA*^{URU}*Ú-RI-KI-NA* KUB 21.17 obv. ii 7 NH/NS CTH 86.1.

I-NA^{URU}*WA-AL-MA-A* KBo 3.4 obv. ii 24 NH/NSc? (// KBo 16.1 rev. iii 28 NS) CTH 61.I.A. *I-NA*^{URU}*WA-AŠ-ŠU-UQ-QA-AN-NI* KUB 23.68 + ABot 58 rev. 12 NH/NS CTH 133. *I-NA*^{URU}*ZA-AZ-ZI-ŠA* KBo 3.4 rev. iii 69 (*arskit*) NH/NSc? CTH 61.I. *I-NA*^{URU}*ZI-I-LU-NA* KUB 14.17 obv. ii 28 (*arħun*) NH/NS CTH 61.II.4.I-*NA*^{URU}*ZI-Ú-LI-LA* KBo 3.4 rev. iii 46 (*andan uwanun*) NH/NSc? CTH 61.I.

I-NA ḥur.sag (\approx GN *parā* [wal] *hu-wanzi esta*) KUB 19.18 obv. i 12 NH/NS CTH 40.

For *I-NA* ŠÀ See ŠÀ.

INIM: *memiya-* c.; *uttar* n. “word, matter”. The evidence collected here bears out the observation of CHD L-N 269 that the plural forms *AWĀTE^{MES}* and *INIM^{MES}* almost always show neuter agreement and thus represent *uddār* rather than *memiya-*. See particularly contrast at KUB 19.55 +KUB 48.90 low. edge 2 NH/NSbii (CTH 182): *HUL-u-wa-aš* *INIM^{MES}-aš* *ku-iš* *INIM-aš* SAG.DU-aš “which was the first matter of the evil talk”.

INIM-an KUB 21.8 rev. iii 10 (*wahnuer*) NH/NSc CTH 90. KUB 23.1 rev. iii 16

NH/NSc CTH 105. KBo 4.14 rev. iii 34
(*kūn=ma=tak=kan* ε) NH/NSc CTH 123.

INIM-*aš* nom. sg.: KUB 23.1 rev. 18
(intercol.) NH/NSc, 22, left edge 2 CTH
105. KBo 4.14 obv. ii 51 NH/NSc CTH 123.
KUB 21.38 obv. 24 (*Ú-UL* ε: “that’s not an
issue” NH/NSbii/c CTH 176. KUB 14.3 rev.
iv 57 (*a-pa-a-aš-kán* ε) NH/NSc CTH 181.

INIM-*aš* gen. sg. KUB 19.55 obv. 32 (ε
SAG.DU-*aš*) NH/NSbii CTH 182. INIM-*až*
KBo 3.3+ obv. ii 28 NH/NS (=KUB 19.41
obv. ii 32? NS) CTH 63. INIM-*an-ni* KBo
12.39 obv. i 11 NH/NSc CTH 141. INIM-*ni*
KUB 23.44 rev. iii 5 (- ser) NH/NSc CTH
124. KUB 14.3 obv. iii 50, rev. iv 9 (*a-pé-e-*
da-ni ε) NH/NSc CTH 181.

INIM KBo 4.14 obv. ii 43 (ε *kal-la-al-*
la-a-aš=ta; cf. *kalallās=ma memiyas* ibid.
52) NH/NSc CTH 123. Bo 2810 obv. ii 6
(*kuin* ε ^{Giš}MÁ) NH/NSc CTH 127. KUB
19.5+ obv. 23 (ε ¹PÍ-IA-MA-RA-DU)
NH/NSc CTH 191.

INIM^{H.I.A} SIG₅-*an-ta* KBo 5.9 rev. iii 17
(ε *memi*) NH/NS CTH 62.II. INIM^{MES} KUB
26.79 obv. i 13 NH/NSc (// A-WA-TE^{MES}
KUB 14.17 rev. iii 20 NH/NS) CTH 61.II.4.
Acc.pl.: KBo 5.9 rev. iii 21 (*idalauwa* ε)
NH/NS CTH 62.II. KUB 19.49 obv. i 58 (kī
ε) NH/NS, +815/v, 8 CTH 69. KUB 1.1 rev.
iv 1 NH/NS (// KUB 1.4+ rev. iii 45 NS, A-
WA-[] INIM^{MES} (?) KUB 1.10+ obv. ii 16
NS) CTH 81. KUB 21.37 obv. 30] (*wahnumi*) NH/NS CTH 85.2. KUB 21.17
obv. i 23 (ε ¹HUL^{MES}) NH/NS CTH 86.1.
1198/u, 24 (*tup-pí-aš* ε *wahnumi*) NH/NSc
CTH 105. KBo 4.14 rev. iii 23 (kē ... *piran*
GAM *tiyan* DÙ-*nu-nu-un*) NH/NSc CTH
123. KBo 12.39 obv. i 4 NH/NSc CTH 141.
KUB 21.38 rev. 5 (*ke-e* ε MUNUS.LUGAL
GAM-RA-TI) NS/NSbii/c CTH 176. KUB
14.3 obv. i 32 (AŠ-PUR) NH/NSc CTH 181.

INIM ¹A¹-[] KUB 19.55 rev. 2
NH/NSbii, 19 (ε ¹A-GA-P[U-RU-ŠI-IA]) CTH
182. INIM BAL-*aš* KUB 21.1 obv. ii 75
NH/NS (// IN[IM...]) KUB 21.5 rev. iii 1 NS)
CTH 76.

INIM DINGIR-LIM ([IŠ-T]U ε) KUB
1.1 rev. iii 2 NH/NS, KUB 1.6+ rev. iii 6 (//
KUB 1.1 rev. iii 59], // IŠ-TU A-WA-AT[
KUB 19.67 obv. ii 3 NS), KUB 1.4+ rev. iii
30 NS (// KUB 26.46+ rev. iii 63 NS, // IŠ-
TU A-WA-AT DINGIR-LIM KUB 19.67 obv.
ii 9 NS) CTH 81.

INIM DINGIR-LIM-za-an, IŠ-TU ε:
KBo 6.29 obv. i 20 (=za=an) NH/NS CTH
85.1. INIM É.LUGAL KUB 1.1 obv. i 56
(*kuiski*) NH/NS (// KBo 3.6 obv. i 47 NS,
KUB 1.5 obv. i 27 NS?) CTH 81. INIM É¹
D¹⁰-D³⁰ KUB 21.17 obv. ii 9 NH/NS CTH
86.1. INIM [EN DI-NI] KBo 3.6 obv. i 46
NH/NS (INIM om. KUB 1.1 obv. i 56 NS)
CTH 81.

INIM GIG nom. sg.: KBo 4.14 rev. iii 29
(DÙ-ri) NH/NSc CTH 123. INIM LÚKÚR
KUB 1.1 obv. i 55 NH/NS (// KBo 3.6 obv. i
46 NS) CTH 81.

INIM LÚ, IŠ-TU ε: KUB 1.6+ rev. iii 10
NH/NS (// KBo 3.6 rev. iii 30 NS, =[A-WA-
A]T LÚ-LIM Bo 69/995+ obv ii 9 NS) CTH
81.

INIM ¹MI-ID-DAN^{AN}-NA-MU-U-WA, IŠ-
TU ε: KBo 4.12 obv. 25 (*Ú-UL-pát*
karussiyanun) NH/NS CTH 87. INIM
LÚMU-NAB-TI-ma KUB 19.55 rev. 3
NH/NSbii CTH 182.

INIM ^{URU}[...]KUB 19.55 obv. 32, 33
NH/NSbii CTH 182. INIM ^{URU}I-IA-LA-AN-
DA KUB 14.3 obv. i 30 NH/NSc CTH 181.
INIM ^{URU}WI₅-L[U-Š]A KUB 14.3 rev. iv 8
(*ku-e-da-ni A-NA* ε) NH/NSc CTH 181.

[IN]IM[?] ^DUTU^{ŠI} KUB 8.82 rev. 3 (with
Kühne and Otten 1971: 20) NH/NSc CTH
105.

IN.NU.DA: “straw” Akk. *tibnu*. Hitt. n-stem
c./n?

Possibly *ezzan-* (“chaff” at *HED* 2: 321-
323); ^{Giš}*warsama-* according to Laroche
1948-49: 19, 24 fn. 16, but this means
“firewood” cf. Kloekhorst 2008: 974-975. u-
stem only IN.NU-un at KUB 29.44+++ iii 32
(horse-training), which should be “hay”

instead of “straw”, thus best kept separate. However, IN.NU.DA at KBo 6.2 iv 61 (Laws §100) also “hay” (Kloekhorst 2008: 811), although “straw” at Hoffner 1997: 98.

IN.NU.DA-*it* KBo 12.3 rev. 13 OH/NS CTH 2.

IN.NU.DA-*an-na* (acc. sg. *rÚ-an = a-ū*) KUB 31.115, 4 OH/NS CTH 24.

IN.NU.DA acc. sg.: KBo 6.28 rev. 23 NH/NS CTH 88.

IS-TU =: KBo 6.29 rev. iii 22] NH/NS CTH 85.1.

IR: “ask”, “question” Hitt. *wek-*; Akk. *erīštum*.

Names: ¹DINGIR^{MES}-IR-*in-na* (acc. sg. + =*a*): KUB 1.1 obv. i 10 NH/NS (// KBo 3.6 obv. i 9 NS, KUB 1.2 obv. i 9 NS) CTH 81. Cf. Cotticelli-Kurras 1989: 456-457.

Phonetically complemented forms:

IR-*an* *har-ta* KUB 15.28+ rev. iii 17 (jh oracle). IR-*an-ma* KBo 22.260 obv. 2 (sjh oracle). IR-*an-ah-ta* KUB 48.123 iii 17 (jh oracle). IR-*an-zi* KUB 6.19+ (jh. oracle); KUB 16.69 obv.(?) 18 (NSb, oracle). IR-*ar-ma* KBo 53.103, 2, rev. iv 29 (NSb with MS AR!, oracle).

IR-*kir* KUB 5.6 i 9, 28 (sjh fest. with Hattic phrases). KUB 5.24 i 63 (NSb, oracle). KUB 22.69 obv. ii? (jh, oracle). KUB 22.70 rev. 63 (NSb, oracle). IR-*ki-ši* KBo 13.161 iii 13 (NSb/c, ritual)

IR-*ku-u-en* (IR-TAM) KUB 5.22 obv. 42 (NSc, oracle). IR-*mi* KUB 22.61 rev. iv 3 (NSb/c).

IR-*na* KUB 22.43, 8 (NS, oracle). IR-*šar* KBo 22.260 obv. 1? (sjh, oracle). IR-*ta* KUB 5.24+ rev. iv 20, 26, 39 (jh, oracle); KUB 25.5 rev. iii 24, 26, 51, 55 (jh. fest.). KUB 22.70 obv. 13 (NSb, oracle), KUB 48.122+ rev. iv 5 (jh, oracle). KBo 40.56 rev. 13 (NSc, oracle). KUB 38.37 rev. iii 6 (sjh, court-protocol).

IR-*u-ar* KUB 22.70 rev. 60 (NSb, oracle). IR-*u-aš* KUB 15.5 rev. iii 17 (NSb,

oracle). IR-*u-e-[* KBo 18.19 obv. 14, 15 (jh. letter CTH 209. IR-*u-en* KUB 5.1 iv 49 (NSb oracle). KBo 2.6 obv. i 42, rev. iv 3 (NSc, oracle). KUB 49.40, 4 (jh, oracle). KUB 49.54 rev. 15 (jh. oracle). KUB 5.7 obv. 38 (NSa/b, oracle). KBo 40.53 obv. ii 14 (NSc, oracle). KBo 5.9 obv. 8, 22 (NSc, oracle). KUB 6.29+ rev. 32 (jh., oracle). KBo 41.197 rev. 10 (jh, oracle). KUB 6.37, 7 (jh, oracle). KUB 50.46 obv. ii 11 (jh, oracle). KUB 40.91 ii 6 (NSc, Kuniyapiya). KUB 18.9 ii 6 (jh, oracle). KUB 5.11 rev. iii 18, iv 58 (jh, oracle). KUB 16.77 obv. ii 5, 28, 52, rev. iii 49, 57 (jh, oracle). KUB 49.30 obv. 18 (jh., oracle). KUB 5.20, 8 (NSbii, oracle). KUB 22.7 obv.? 6 (jh, oracle). 887/z obv. 7 (jh. oracle). KUB 5.7 obv. 48, rev. 9 (NSa/b, oracle). KUB 18.20 obv. 2 (NSa/b oracle). KUB 5.10+ obv. 15, 36 (jh, oracle); KBo 22.260 rev. 2/3 (NSc, oracle).

IR-*ú-e-ni* KBo 18.72 i.e. 4 (jh. letter).

IR-*wa-ar* KBo 18.19 obv. 16, 17 (jh., letter).

IR-*zi* KBo 41.131 rev.? 8 (NSb oracle). KUB 46.40 obv. 2 (NSc purification rit.). KUB 22.53, 7 (NSb/c oracle). KUB 6.2, 14 (NSc oracle); KBo 22.260 (sjh, oracle).

IR-*za-ma* KUB 22.42 obv. 10 (jh, oracle); KUB 53.107 i 15 (?).

IR: Akkgm ARDU Hitt. “?”, n-stem, “servant.” Luw. *hutarli/a*

Uncomplemented nom. sg.: ÌR KUB 36.103, 8 OH/NS CTH 14. (¹Sar[mas]su) KUB 31.obv. 1] (// KBo 13.78, obv. 1; // KBo 12.22 obv. 1]) OH/NS CTH 16. KBo 4.14 obv. ii 14 (*kuiski*) NH/NSC CTH 123. KUB 23.72 rev. 55 MH/MS, 57 CTH 146. KUB 19.55+KUB 48.90 rev. 43 (= *ku-la-wa-ni-eš*) NH/NSbii CTH 182.

ÌR (*ha-an-te-ez-zi-ia-aš-ša-aš =*) KUB 1.16 rev. iii 39 OH/NS CTH 6. ÌR-*ma-kán* KUB 23.68 rev. 3 NH/NS CTH 133. ÌR-*pát* KUB 8.81 rev. iii 7 (*parā sūiēzzi* acc. sg. with CHD P 124 “he will lose the slave”) MH/MS CTH 41.

ÌR-iš KUB 1.16 obv. ii 71 x 2]? OH/NS CTH 6. KBo 5.4 rev. 3 NH/NS CTH 67. BT ii 41 NH/NSc CTH 106. KBo 4.14 rev. iii 39 (*karsis* =) NH/NSc CTH 123.

ÌR-na-an KUB 23.68 rev. 5 NH/NS CTH 133.

ÌR-na-na-aš-ta KBo 13.78 obv. 5 (=ÌR-n]a-aš-ta KUB 31.4 obv. 6; // [ÌR]-na-aš-ta KBo 12.22 obv. 9) OH/NSa CTH 16. ÌR-na-na-az-kán KBo 16.27 rev. iv 15 MH/MS CTH 137.

ÌR-TUM KBo 10.12 rev. iii 37 NH/NSc CTH 49.II. KBo 4.4 rev. iv 60 (*lingaias* =) NH/NS, 68 CTH 61.II.5. KUB 21.29 rev. iii 42 NH/NS CTH 89. KUB 14.1 obv. 21] (*a[m-me-el]*) MH/MS CTH 147. KUB 14.3 rev. iv 47 (acc.), 56 (nom.?) NH/NSc CTH 181. KUB 19.55+KUB 48.90 rev. 43 NH/NSbii CTH 182.

ÌR-mi-iš KBo 3.27, 11 OH/NS CTH 5. KUB 19.15++ obv.[?] i 22' NH/NSa CTH 72.

ÌR-IA (*kēl ŠA* =) KUB 36.127 rev. 16 MH/NS? CTH 41. KUB 31.79 rev. 31 (nom. sg.) MH/MS CTH 188. ÌR-IA-ma-wa KBo 5.6 rev. iii 14 NH/NSb/c (// KBo 14.9 rev. iii 3] NS), ibid. rev. iv 6 CTH 40. [ÌR-]IA¹-ma-wa-ra-an-mu KUB 19.15++ obv.[?] i 15' (acc.) NH/NSa CTH 72.

[Ì]R-KA KBo 10.12 rev. iii 31 NH/NSc CTH 49.II. KBo 19.70, 16 (*tuell??=a=kan* ÌR?!-K[A] “gut möglich” Wilhelm photo coll.) NH/NS CTH 69. KUB 14.3 rev. iv 53 (nom.) NH/NSc CTH 181. ÌR-KA-ia-aš-ši (nom. sg. = GÉME-KA) KBo 5.3 rev. iii 48 (// KUB 19.24 rev. 29 NSa) MH/MS CTH 42. ÌR-KA-MA KUB 19.5+ obv. 1 NH/NSc CTH 191. ÌR-KU-N[U] KUB 31. obv. ii 10 OH/NS CTH 23.

ÌR-ZU KUB 21.1 rev. iii 40' NH/NS (// KUB 21.5 rev. iii 56 NS) CTH 76. KUB 8.81 rev. iii 3 (= LÚ pitteantan) MH/MS CTH 41. KUB 19.15++ obv.[?] i 17' (= ÌR-[ZU]) NH/NSa CTH 72. KUB 21.29 rev. iii 37 NH/NS CTH 89. Ì[R- (A-NA =) KUB 19.25 obv. i 4 NH/NS CTH 44.

ÌR-ŠÚ (A-NA =) KBo 10.12 obv. ii 4 NH/NSc CTH 49.II. ÌR-TUM-ŠU^(?) KUB 23.72 rev. 68 MH/MS CTH 146.

Nom. pl.: ÌR^{MES}-ni-iš KBo 5.8 rev. iv 6 NH/NS CTH 61.II.7. ÌR^{MES}-uš (case?) KBo 3.33 obv. (?) ii 9 OH/NS CTH 9. ÌR^{MES}-uš (acc.pl.) KBo 40.1 l.col. 3' OH/NS CTH 24.

ÌR^{MES} KBo 3.46 obv. ii 39 (LÚ-an-na =) OH/NSc (// [...ME]Š KBo 19.90+, 10 NSbi) CTH 13. KBo 12.14 rev. iv(?) 1 (= URU! HAL[-PA?]) OH/NSbi CTH 14; KBo 3.1 obv. i 20 (nom. pl.) OH/NS CTH 19. ÌR^{MES} KUB 19.29 rev. iv 22 (*nu-mu* =) NH/NSc CTH 61.II. KUB 14.16 rev. iii 26 NH/NS CTH 61.II.2. KUB 23.1 obv. i 18 (= ŠA LUGAL HUR-RI-at) NH/NSc, 32, 32 (// KUB 8.82 obv. 5 NSc) CTH 105. KUB 14.3 obv. i 21 (*ša-an-ah-mi*) NSc CTH 181. ÌR^{MES} GAL-ma (nom. pl.? = uier) KBo 12.8 rev. iv 24 OH/NSc (// ÌR^{MES}[...] KBo 12.9 rev. 2 NS) CTH 20.

ÌR^{MES}-am-ma-an KBo 3.27, 10, 15 OH/NS CTH 5.

ÌR^{MES}-IA KBo 10.2 rev. iii 17 (*ŠA* =) OH/NS // KBo 10.1 rev. 12 ù ša ÌR^{MES}-šu (Akk.) CTH 4.

KUB 1.16 obv. ii 41, rev. iii 33, -ŠU ibid. ii 47, rev. iii 43, 59 ([ÌR^{MES}]IA OH/NS CTH 6. KBo 13.52 obv. i 2 ([š]u-me-ša =, coll. Ankara) OH/OS? CTH 12; KUB 14.4 obv. i 16, 19 NH/NS CTH 40. KBo 3.4 rev. iii 95 NH/NSc? CTH 61.I. KUB 14.16 rev. iii 30 NH/NS CTH 61.II.2.

KUB 6.41 obv. i 33 NH/NSc?, 47 (// KBo 5.13 obv. i 4 NS), rev. iii 53 (// KBo 4.3 obv. ii 29 NSc?, // ÌR^{MES} KBo 4.7 rev. iii 12 NS) CTH 68. KUB 14.3 rev. iv 12 (nom. pl.) NH/NSc CTH 181.

ÌR^{MES}-IA-wa-at-ták-kán KBo 3.4 obv. ii 10 NH/NSc? CTH 61.I.A. ÌR^{MES}-IA-wa-za KBo 3.4 rev. iii 77 NH/NSc? CTH 61.I.

ÌR^{MES}-KA KUB 14.15 rev. iv 23 (Goetze 1933: 68 reads ŠEŠ!^{MES}-KA) NH/NS CTH 61.II.2. ÌR^{MES}-KA-ma-at-ta nom. pl.: KBo 4.3 rev. iv 16 NH/NSc? CTH 68.

IR^{MES}-ŠU KBo 12.14 rev. iv(?) 5 (= URU_{HAL-PÍ} OH/NSbi CTH 14. IR^{MES}-ŠU KBo 3.67 obv. ii 11 OH/NS CTH 19. IR^{MES}-ŠU-ma-aš-ši KUB 21.1 rev. iii 36 NH/NS (// KUB 21.5 rev. iii 51 NS) CTH 76. IR^{MES}-ŠU GIS_{KIRI}₆ KISLAH¹ KUB 19.28 rev. iv 13 NH/NS CTH 145.

IR^{MES}-ŠU-NU KUB 11.6 obv. ii 4 (// [AR]-DI-ŠU-NU (?) KBo 3.1 obv. ii 58 both OH/NS CTH 19. IR^{MES}-ŠU-NU d.-l. pl. KUB 11.6 obv. ii 4 (// SAG.GÉME.IR^{MES}-ŠU-NU KBo 3.1 obv. ii 58) both OH/NS CTH 19.

IR LÚ KUB 26.40 rev. 90 (acc. sg.) MH/MS CTH 138. IR LUGAL sume[s] KUB 31.110, 5 OH/NS CTH 12. IR^{MES} (LUGAL-wa-aš = *dammishan le ak[kanzi]* nom. pl.) KBo 3.23 obv. 8 OH/MS CTH 24. IR^{MES} LUGAL KUB 1.16 rev. iii 2 OH/NS CTH 6.

IR^{MES} ŠA ZI LUGAL=ma-an, A-NA =: KBo 4.14 rev. iii 21 NH/NSc CTH 123. IR^{MES} ZI KBo 4.14 rev. iii 38 (or IR^{MES}-zi?) NH/NSc CTH 123. IR SAG-TUM KBo 5.3 rev. iv 5 MH/NS CTH 42.

IR^DUTU^{ŠI} KUB 19.54 obv. i 12 NH/NS CTH 68. KUB 14.1 rev. 89 MH/MS CTH 147. IR^DUTU^{ŠI}-wa-az KBo 3.3+ obv. i 30 NH/NS (// KBo 16.23 obv. i 18 NSc) CTH 63. IR^{MES} ^DUTU^{ŠI} KBo 50.65 obv. 38 (*zahhiyat*) MH/MS, + KUB 23.72 rev. 38 CTH 146. IR^{MES} ^DUTU^{ŠI} -pát nom. pl.: KBo 4.3 rev. iv 15 NH/NSc? CTH 68.

IR-*abba*-: vb. “to enslave”.

IR-*abba* KUB 34.32, 9 NH/NS CTH 40. KUB 21.2 obv. i 1 NH/NSc CTH 76. IR-*abba* KBo 5.4 rev. 40 NH/NS CTH 67. IR-*abba*-ri BT iii 31 NH/NSc CTH 106. IR-*abba*-at KUB 21.49 obv. 3 NH/NS CTH 62.II. KUB 19.41 obv. ii 3 NH/NS CTH 63. KUB 19.9 obv. i 15 (*pedi=pat*) NH/NS CTH 83. IR-*abba*-un KBo 14.19 rev. iii 29 NH/NSbii CTH 61.II. KBo 4.4 rev. iv 37, 53] NH/NS CTH 61.II.5. KUB 19.65+ rev. iii 10] NH/NS CTH 81.

IR-*ab-hu-ut* imp.: KUB 1.1 rev. iii 5 NH/NS CTH 81. IR-na-*ab-hu-un* KBo 3.4 rev. iii 25 NH/NSc?, 31 CTH 61.I. KUB 14.16 obv. i 4 NH/NS CTH 61.II.2. KBo 4.4 obv. ii 66 NH/NS CTH 61.II.5. IR-na-*ab-ta* KUB 23.1 obv. i 38 NH/NSc (// IR-*ab-ta* KUB 8.82 obv. 7 NSc) CTH 105.

IR-na-*ab-ta-at* (S3 pret. med. pass.) KBo 10.12 obv. i 19 NH/NSc CTH 49.II. KBo 3.4 obv. i 41 NH/NSc? CTH 61.I.A.

IR-na-*ab-ha-an-da-at* KUB 14.15 obv. i 21 NH/NS CTH 61.II.2.

IR-n[a- KUB 26.33 rev. iii 3 (Ú-UL =) NH/NSc CTH 122.

IR-*natar*: “servitude”.

Dat. sg.: IR^{MES}-ni [wa-*ab-nu-ir*] KUB 40.6+, 3 (OH/NS) // KBo 10.2 obv. i 44 (OH/NS) // a-na IR^{MES}-ti-ia it-tu-ru KBo 10.1 obv. 22 (Akk.) CTH 4.

IR-an-ni KBo 10.12 rev. iii 5 NH/NSc CTH 49.II. KBo 3.4 rev. iii 22 NH/NSc? CTH 61.I. KUB 14.15 rev. iii 48 NH/NS (// KUB 14.16 rev. iii 17 NS) KUB 14.16 rev. iii 27, KUB 14.15 rev. iv 21, 27, 30, 33 CTH 61.II.2. KBo 4.4 obv. ii 8 NH/NS, rev. iii 48, 50, rev. iv 34, 37, 52 CTH 61.II.5. KBo 5.8 obv. ii 2 NH/NS CTH 61.II.7. KUB 1.1 obv. i 18 NH/NS (// KBo 3.6 obv. i 15 NS, KUB 1.2 obv. i 16 NS), obv. ii 62 (// KBo 3.6 obv. ii 42), 77, 82 (// KUB 1.3 rev. iv 2 NS) CTH 81. KBo 6.29 obv. i 9 NH/NS, + KUB 23.127 rev. iii 10 (// KUB 21.15 rev. iii 5] NS) CTH 85.1. BT obv. ii 61 NH/NSc, 63 CTH 106.

IR-an-ni-ia-mu KUB 21.15 obv. i 17] NH/NS CTH 85.1. IR-an-ni-wa-mu KUB 14.3 obv. i 7 NH/NSc CTH 181. IR-an-ni-wa-an-na-[aš]-za KBo 14.19 rev. iii 12 NH/NSbii CTH 61.II. KBo 5.4 obv. 44 (syntax?) NH/NS CTH 67. KUB 19.49 obv. i 42 NH/NS, 59 CTH 69.

IR-na^{tari}: “to become enslaved”.

[IR-na-an-da-at KBo 4.4 obv. ii 8 NH/NS CTH 61.II.5.

†IR-UTTU: “slavery”.

IR-UT-T[IM] KUB 19.26 obv. ii 7 NH/NS CTH 44.

IR DINGIR-LIM: “servant of god”.

Nom. sg.: KUB 1.1 rev. iv 78, 79 NH/NS CTH 81. IR^{MES} DINGIR-LIM-ia-aš-ša-an (=ia=ssan) KUB 19.37 rev. iii 38 (nom. pl.) NH/NS, 38 CTH 61.II.9.

IR-DI (?) read by Goetze 1933a: 106 at KUB 19.3+ obv. i 11 NH/NS CTH 61.II.5. To be read ^ra^l-pi-[i]a? See REDÛ.

IŠBAT see ŠABĀTU

LÚ IŠ (KUŠ, ŠUŠ), Akk. *kizâ*
“chariot-warrior”

Part 3, Beal 1992a Hawkins apud Herboldt 2005: 253, 301. Von Dassow 2008: 311-13; ead. 2009: 610 fn. 7.

IŠ.IŠ-x KBo 8.42 obv.[?] 8' (*tu-e-el-wa = OS*) CTH 9.

LÚ IŠ KUB 23.72 obv. 40 (cf. LÚ-aš, same line!) MH/MS CTH 146.

LÚ.MEŠ IŠ KBo 3.34 obv. ii 27 OH/NS CTH 8; KUB 36.106 obv. 10 OS[?] CTH 27.

UGULA I[!] LÚ.MEŠ IŠ KBo 3.34 obv. ii 22 OH/NS CTH 8.

LÚ.(MEŠ)IŠ KÙ.GI “golden chariot-fighters”. See Pecchioli Daddi 2003b; voc. pl. KBo 3.1 obv. ii 66 OH/NS CTH 19. LÚ.MEŠ IŠ KÙ.GI BT i 72 (^{URU}walistassas =) NH/NSc CTH 106. LÚ.MEŠ IŠ KÙ.GI-ia (old KÙ, new GI) acc. pl.: KUB 1.1 obv. ii 60 (= hūmandan) NH/NS (om. =ia KBo 3.6 obv. ii 40 NS) CTH 81. cf. Gis^tTUKUL LÚ IŠ KÙ.GI.

IŠKUN: < Akk. šakānu, Hitt. *dais*, “put”.

IŠ-KU-UN KBo 3.3+ obv. ii 7 NH/NS (=KUB 19.41 obv. ii 10 NS) CTH 63. IŠ-KU-U-UN KBo 16.29 obv. 14 (II URU (?) =; corresponds to *da-i-e-er* in rest of text and in duplicates, although context not identical: KBo 8.35 obv. ii 29) MH/MS CTH 139.

IŠME: < Akk. šemû (q.v.), Hitt. *istamasta* “heard”

S3 Pret.: IŠ-ME KBo 22.2 Rev. 7 (OH/NS) CTH 3. P3 Pret.: IŠ-MU-U-MA KBo 3.38 obv. 18 OH/NS CTH 3.

D^IŠTAR LÍL

See van Gessel 1998: 936-938, 943, 945.

KUB 19.11 obv. i 8 (nom. sg.) NH/NS, KBo 14. 3 rev. iv 33 ([^DIŠTAR LÍL]-ia) NH/NSc, KBo 12.26 rev. iv 5 (HZL 263, 3) NH/NS, KUB 21.10 obv. i 17 (HZL 265/x, 194/x) NH/NSc CTH 40.

^{1D}IŠTAR-A.A: PN Šaušgamuwa.

^{1D}IŠTAR-A.A-an KUB 23.1 obv. ii 1 NH/NSc, 8 CTH 105. ^{1D}IŠTAR-A.A-aš KUB 23.1 obv. ii 33 NH/NSc CTH 105. [^{1D}IŠ-TA]R-mu-u-wa-an KUB 23.1 obv. i 9 NH/NSc CTH 105.

ITTI: Akk. = “with”, “to” Hitt. *katta*

IT-TI ¹MA-AD-DU-WA-AT-TA KUB 14.1 rev. 29 (*pa-it*, cf. obv. 60 *kat-ti-ti ú-it*) MH/MS CTH 147.

See ITTI ^DUTU^{ši}.

IZI: Hitt. *pahhur* n. “fire”.

IZI acc. sg.: KBo 4.14 obv. ii 5 NH/NSc CTH 123.

IZI-it ... kattan tarnas “demolish by fire” KBo 10.2 obv. i 43 // IBOT 3.134+, 11 both OH/NS, // Akk. *i-ša-da-am it-ta-ti-in* KBo 10.1 obv. 21f. CTH 4. IZI-az *kattan* [...] KBo 10.2 rev. iii 39 // KUB 23.20, 15 Both OH/NS CTH 4. IZI-az (^{URU}Sallapan =) KUB 19.12 obv. ii 5 NH/NS CTH 40.

ITU: “month”, Akk. *warhu*, Hitt. *arma-*

ITU-mi ITU-mi (Dat.-Loc.) “month after month” KUB 1.16 rev. iii 57 OH/NS CTH 6.

ITU II^{KAM} ITU III^{KAM} EGIR-ŠU KBo 8.35 obv. i 13 MH/MS CTH 139. I-NA ITU.V^{KAM} “for five months” KBo 10.2 obv. i 47 OH/NS CTH 4.

[I-NA I]TU VI^{KAM} “in the sixth month”
KUB 40.6+, 6 (OH/NS) CTH 4.

IŠU: “wood” Hitt. *tāru* (?)
IZ-ZI (ŠA =) KBo 6.29 obv. ii 32 (BĀD-
essar =) NH/NS CTH 85.1.

**KAxGAG = KIR₁₄: “nose”, Akk. *appu*.
KIR_{14-aš} KUB 12.44 iii 7 (sjh 392). KIR_{14-it}
KUB 23.102 rev. iii 10 (NSbi[c] 171).

KIR₁₄: KBo 16.97 rev. 12 (mh 571).
KBo 31.121 ii 14 (sjh 480). KBo 33.167
obv. iii 10 (MUNUS^{MEŠ} KIR₁₄ *ha-ad-da-an-*
te-eš, sjh 500). KBo 49.287 ii[?] 8, 14 (jh 715).
KBo 53.93 obv.[?] ii 11 (mh 500). KUB 4.1
rev. iv 13 (MSc/NSa 422). KUB 8.73 obv. i
5 (or KAxBAR?, sjh 276). KUB 10.63 obv.
ii 21 (jh 715). KUB 38.11 obv. 3 (jh 522).
KUB 43.8 obv. 8a (sjh 543). KUB 43.53
obv. i 2 (sjh 412). KUB 47.65 rev. 3 (NSa
720). IBoT 4.287 obv. 1 (jh 470).

^{UZU}KIR₁₄ KBo 8.73 obv. ii 7 (jh 370).
KIR_{14-ŠU} KUB 30.53 + KBo 31.4 obv. ii 13
(jh 277). KUB 43.53 obv. i 20 (sjh 412).
KUB 13.4 obv. i 29 (NSc 264). KBo 13.34
obv. iii 17 (sjh 540). KBo 6.2 iv 45, 57
(OSb)// KUB 29.18, 9 (jh) // KBo 9.69, 1
(jh) // KBo 6.3 iv 43, 56 (jh 291). KUB 29.7
obv. 1, 13, 38, 48 (nom. *hattanza* mh 480).
KUB 43.53 obv. i 20 (sjh 412). KBo 30.30
obv.? 3 (OSb/MSa 412). KIR<sub>14-ŠU-NU-ia-
wa-aš-ma-kán KUB 31.67 rev. iv 11 (NSbii
590). KIR_{14-še-et} KBo 6.3 i 33, 35 (jh)//
KBo 6.5 obv. i 12, 14 (sjh)// KBo 6.2 obv. i
24; KBo 6.4 obv. i 33 (OSb); KBo 6.4 obv. i
33, 35 (NSbii 291). KIR_{14-ši} KBo 48.203
obv. 3; KUB 43.53 obv. i 2 (sjh 412).</sub>

**GIŠ/URUDU KAxAgiš: Hittite ^{URUDU}*kullubi-*
“chest, box”.

Akdoğan and Wilhelm 2003: 217-219.
Akdoğan and Wilhelm loc. cit. dispense with
KAxPA (HZL 138).

KBo 22.68, 2 (jh 291). KUB 40.110 obv.
15 (LÚ^{MEŠ} GIŠ KAxAgiš, jh 824), Bo. 4923
rev. 1 (KÙ.BABBAR, 470). KUB 16.54 rev.

iii[?] 24 (jh 582). KUB 31.71 rev. iv 12, 14
(GIŠ KAxAgiš^{HIA}, jh 584). KBo 48.75, 4
GIŠ KAxAgiš *aš[anna]* (832). An Ar 21626,
obv. i 7', 10' ^{URUDU}KAxAgiš (NSc 446) //
KUB 7.41 i 8 ^{URUDU}*gul-lu-pí-i* (NSa).

**GIŠ KAxE/EME “wooden tongue”.

For “tongue” (Akk. *lišānu*, Hitt. *lala-*) see
CHD L-N 21-25. Model of tongue ibid. 2,
but no further examples of GIŠ EME.

KBo 30.187 obv. ii 4: GIŠ EME^{HIA} (jh
262).

***KAxIM/BÚN “thunder” Hitt. *tethessar*.
BÚN (Hitt. *tethessar*, see alternation in KUB
5.4 i 38 and ii 21; Tischler HEG T, D/ 3
349).

KAxIM-*aš* 1250/u obv. 11 (sjh 500).
KUB 33.13 obv. 9 (jh 335.2). EZEN
KAxIM-*aš-ma* KUB 58.49 rev. v 5 (sjh
530). KAxAxIM-*an* KBo 22.239, 6 (k.A. 832).
KUB 16.49, 2 (jh 573). KAxAxIM-*an-na-wa-*
at-ta KUB 33.115 rev. iii 4 (jh 364.2.A).
KAxAxIM-*ia* KUB 58.58 obv. i 8 (sjh 670).
EZEN₄ KAxAxIM-*na-aš* KUB 18.53 ii 31 (jh
563.2). KUB 5.4 obv. i 17 (NSbi 563.2).

KAxAxIM: KBo 2.16, 10 SI KAxAxIM (NSb
509.2). KUB 12.18 obv.[?] ii 15 (jh 694). KUB
14.15 obv. ii 13? (jh 61.II.A). KUB 35.4 iii
17 (jh 670). KUB 46.33 rev. 7, 13 (jh 530).
KUB 52.51 rev. 4 (jh 572). KUB 58.15 obv.
i 5 (jh 530). IBoT 2.103 iv 12 (jh 530).
ABoT 47 rev. iii 1 (k.A 823). KUB 7.14 obv.
i 8 ^D10 = (MSc 758.1.A). KUB 35.4 iii 17
(NSb 670). KAxAxIM-*ar* KUB 43.50+ rev. 39
(jh 486); KAxAxIM-*aš* KBo 37.13, 15 (jh 732).

KAxAxSA (SU₆): “beard”.

Only attested once at Boğazköy: KUB 42.75
obv. 1 (250): I GAD KAxAxSA “beard-cloth”.
Unclear whether to be associated with Hitt.
samankur- (n.) “beard”.

KAxAxU: “mouth” Hitt. *ais-* n., Akk. *pû*. Very
frequent. See also *PU-U-i-iš-mi* KBo
17.105+ ii 30'.

KAxU-aš (= *memian* acc.sg.) KUB 19.13 rev. iii 7 NH/NS CTH 40. KAxU-za abl. sg.: BT i 91 (¹*Marassantas* ≠) NH/NSc CTH 106. KAxU-za KUB 14.3 rev. iv 38 (= *i-ia-at-ta-ri*) 45 (*me-mi-aš ≠ ú-it*), 54 (= *Ú-UL ú-it*) NH/NSc CTH 181.

**KAxUD = ZU₉; Hitt. *kanka-* c. “tooth”.

Sb I 268 [i]m-mi-in = KAxDUD = *su-ú-mu* “thirst”, in Mesopotamian scholastic texts (CAD § 247), = *tu-ṣa-ma* “make thirsty” in MA horse-training text. Probably unrelated.

KAxDUD-it KBo 7.15 (+) rev. iii 6 OH/MS? (// IBOT 3.84+, 12] OH/NS) CTH 19.

**GIŠKAxÚR “?”

KBo 25.102 obv.? 5 (OS/MS, 470). See Neu 1983: 245 collated Ankara: the Winkelhaken of ÚR appears more like a horizontal, but is impressed considerably harder than the second wedge in the broken horizontal below, possibly indicating that a Winkelhaken was intended. The reading KAxAxÚR thus seems inescapable.

KÁ: Akk. *bābu*, Hitt. *aska-* c. “gate.”

KÁ-IA, IŠ-TU ≠: KUB 23.72 obv. 13 MH/MS CTH 146. KÁ-KU-NU, [I/A-N]A ≠: KUB 23.72 rev. 41 MH/MS CTH 146. KÁ-ŠU-NU, I-NA ≠: KUB 23.72 rev. 22 MH/MS CTH 146. KÁ ŠA KUR ^{URU}MI-IZ-RI (IŠ-TU ≠) KBo 10.12 obv. i 6 (where?) NH/NSc CTH 49.II.

KÁ É.GAL(-LIM) cf. É.GAL.

(URU)KÁ.DINGIR.RA^(KI): Hittite Sanjara, Babylon.

^{URU}KÁ.DINGIR.RA-aš KBo 3.45 obv. 5 (gen. sg. // KBo 22.7, 6, without -aš) OH/NS CTH 10. Loc.: [K]Á.DINGIR.RA KBo 3.57 obv. 19 OH/NSb/c CTH 11.

KÁ.DINGIR.RA^{KI} KUB 31.64 rev. iii 17 OH/NSc CTH 12.

KA₅.A: Akk. *šēlibu* “fox”.

KA₅.A^{HLA}-uš Acc. Pl. c. KBo 3.1 obv. i 42 OH/NS CTH 19.

***GIŠKA.BAL^{HLA}: “window-frame (?)”.

Akk. *nappašu* (“air-vent, small window, nostril”) in late Ura 10.346 (CAD N/1 311). Von Schuler 1957: 55.

KUB 31.87+ obv. ii 9'-10' (MS *Bēl Mad-galti* instructions): (9') GIŠGUL^{HLA} GIŠKA.-BAL^{HLA} XXX x[...] (10') IN.NU^{HLA} x^{HLA}.

Duplicate differently KUB 13.2++ ii 9'-10': GIŠ.DUR-za-ša GIŠ^{HLA} *me-ek-ki e-eš-tu* [x x x x] *xhar-du-up-pi-iš* following HWb² 380. Von Schuler loc. cit. sees x^{HLA} in KUB 31.87+ ii 10', an otherwise unidentified sign (form: AŠ+III), as the logographic equivalent of *harduppi-* “grass, hay”. HWb² 380 reads 'Ú¹ (i.e. TAB+III), which would make sense as a logogram for *harduppi-*. The logogram is more likely to be GL.DUR₅, however (q.v. part 3)

The converse equivalence of GIŠKA.-BAL^{HLA} with anything in KUB 13.2++ ii 9' cannot be established. At the least, it must be something burnable.

**TÚGKA.BAR.ZU

Only occurs in one inventory text KUB 42.59 obv. 9. Unlikely to be Sumerogram. An otherwise unattested Akkadogram has been suggested:

KA-MAS-SÚ Košak 1982: 132 11; or a Hittite word *ka-pár-zu* (also otherwise unattested) Siegelová 1986/II: 338 with fn. 3.

**DUGKAB.KA.GAG: “pot” Akkgr. *PīHU*, Akk. *kaptukkū* (?)

HZL 49. cf. DUGKA.GAG and discussion Part 3.

DUGKAB.KA.GAG^{HLA} KBo 3.23 obv. 12 OH/MS CTH 24. DUGKAB.KA.GAG-an KUB 1.17 iii 36 (jh. month-fest., NSa with

Klinger 1996: 297). ^{DUG}KA.GAG.A Bo. 3698, 7 (650, jh).

***^{UZU}**KA.DU**: “buttocks”.

= ^{UZU}GÙ.DU for ^{UZU}GU.DU (“buttocks”). The earliest attestations of ^{UZU}GU.DU as a logogram for Akk. *qinnatu(m)* are in fact so far the Hittite ones (CAD Q 254-255, GÙ.-DU also attested), which all stem from manuscripts of CTH 390!. See HWb² A 234. ^{UZU}GU.DU-an KUB 32.128+ rev. iii 4 (jh // ^{UZU}*ar-ra-aš-ša-an* KUB 7.1+ rev. iii 41 (jh)), ^{UZU}[G]U.D[U-ŠU] ibid. iii 17; ^{UZU}[G]U.-[D]U KUB 43.52 rev. iii 10/11 (jh).

(^{GIŠ})**KÁ.GAL**: Hitt. *aska-*, Akk. *abullu* “main gate”.

Kloekhorst 2008: 221-222 assumes identity of KÁ and KÁ.GAL, both = *aska-*.

Acc. sg.: KUB 21.29 rev. iii 42 NH/NS CTH 89.

Unknown case: 12.14 rev. iv(?) 5 OH/NSbi CTH 14. Dat.-Loc.: *I-NA* KÁ.-GAL-IA KBo 3.22, 33 (OS) var. ^TA¹-N^TA¹ KUB 36.98a obv. 4 OH/NS CTH 1.

Acc. pl.: KÁ.GAL^{HIA} ... *heser* KBo 10.2 obv. ii 7 OH/NS CTH 4. Dat.-loc. pl.: KÁ.GAL-aš KBo 2.5 rev. iii 30 NH/NS CTH 61.II.10. KÁ.GAL^{HIA}-aš ... *anda* KBo 10.2 rev. iii 7 OH/NS CTH 4.

^{GIŠ}KÁ.GAL KBo 12.39 obv. i 18 (case?) NH/NSc CTH 141.

See also LÚ.MEŠ KÁ.GAL UR.GI₇ VSNF 12.7 obv. i 11; VBoT 9 obv. 4.

****KA.GIR**: “path” Akk. *padānu(m)*, Hitt. *haruwa-* (CAD P, 2-5, HWb² H 381). See Part 3.

(^{KUŠ})**KA.TAB.ANŠE** see (^{KUŠ})**KIR₄.TAB.-ANŠE**.

^D**KAL**: “the stag-god, Innara”

van Gessel 1998: 681-714. Part 3.

^DKAL-KU-NU (*sumenzan* ≠ case?) KBo 3.23 rev. 3 OH/MS CTH 24. Not -ŠU-NU.

^DKAL ([ŠA]= pre-posed; = Karhuha?) KBo 5.6 rev. iii 32 NH/NSb/c CTH 40.

^DKAL ^{URU}HA-AT-TI KUB 19.50 rev. iv 7 NH/NSc (// ^{URU}GIDRU-[.] KUB 19.49 rev. iv 2 NS) CTH 69.

^DKAL ^{K[UI]Š}kur-ša-aš KUB 19.49 rev. iv 4 + KUB 26.36, 4 NH/NS (// KUB 19.50 rev. iv 9 NSc, // ^DKAL KUR KUŠ!-ša-aš KUB 31.83 rev. iv 4 NS) CTH 69.

^DKAL LÍL 241/w rev. iv 4 NH/NS (// KUB 31.83 rev. 4 NS, // ^DKAL LÍL-RI KUB 19.50 rev. iv 8 NS) CTH 69.

Names: ^{ID}KAL (nom. sg.) BT obv. ii 90 NH/NSc CTH 106. ^{ID}KAL-an KUB 1.1 rev. iv 62 NH/NS (// KBo 3.6 + KUB 19.70 rev. iv 22 NS, // ^{ID}KAL-an KUB 1.8 rev. iv 39 NS) CTH 81. BT obv. ii 72 NH/NSc, 94 (*lē kuisiki taparriyaizzi*) CTH 106. ^{ID}KAL, A-NA ε: BT ii 41 NH/NSc, 45, 58, 61, 63, 67, 92, iii 57, 64 CTH 106.

Gen. sg. BT obv. ii 66 (A-NA NUMUN ε) NH/NSc, 69 (NUMUN ε), 72 (id.), 75 (A-NA NUMUN ε), iii 25 (NUMUN ε), 64 CTH 106.

ŠA ε: BT rev. iii 12 (DUMU-ŠU DUMU DUMU-ŠU ε) NH/NSc CTH 106.

^{ID}KAL-aš KBo 4.4 obv. i 43 NH/NS CTH 61.II.5. BT obv. ii 49 NH/NSc, 88, iii 24 (nom.) CTH 106

^{ID}KAL-aš-ma-mu BT ii 37 NH/NSc, 54 CTH 106.

^{ID}KAL-aš-ša KBo 4.4 obv. ii 63 NH/NS CTH 61.II.5. ^{ID}KAL-aš-wa BT i 92 NH/NSc CTH 106.

^{ID}KAL-an-na BT ii 32 (uk)
^IKuruntiyan=a NH/NSc CTH 106.
^{ID}KAL-ia, A-NA ε: BT obv. ii 95 NH/NSc CTH 106. ^{ID}KAL-ma, A-NA ε: BT ii 22 NH/NSc CTH 106.

^{ID}KAL-pát, ŠA ε: BT rev. iii 10 (= NUMUN-an-za), iv 26 (id.) NH/NSc CTH 106. NUMUN ε: BT rev. iii 14 NH/NSc CTH 106.

^{ID}KAL-LÚ-iš KUB 31.79 rev. 23, 30 MH/MS CTH 188.

¹*ha-at-tu-ša-*^DKAL (gen. sg.) KBo 4.10 rev. 31 NH/NS CTH 106.

^{ku-pa-an-ta-}^DKAL nom. sg.: KBo 5.13 rev. iv 19 NH/NS (// ¹*ku-pa-an-ta-*^DKAL-*aš* KUB 6.41 rev. iv 26 NSc, ¹*ku-pa-an-da-*^DKAL-*aš* KUB 6.44 rev. iv 8 NS) CTH 68.

Acc. sg.: KUB 6.41 obv. i 29 NH/NS (// ¹[*ku-pa-an-ta-*]^DKAL-*an* KUB 6.42 obv. i 5 + KUB 6.43 obv. i 10 NS) CTH 68. ŠA = pre-posed: KBo 5.13 obv. ii 11 (= DUMUMEŠ-KA) NH/NS CTH 68.

¹*ku-pa-an-da-*^DKAL-*aš* KUB 6.44 rev. iv 31 NH/NS CTH 68.

¹*ku-pa-an-ta-*^DKAL-*an* KBo 5.13 obv. i 13 NH/NS (// KBo 4.7 obv. i 61] NS, // KBo 4.3 obv. i 2 NS), ibid. 23 (// ibid.2 ii 1, ibid.3 12), KBo 4.3 obv. i 41 CTH 68. KUB 21.1 rev. iii 37 NH/NS (// KUB 21.5 rev. iii 53 NS), 40 (// id. -ma KUB 21.5 rev. iii 56 NS) CTH 76. KUB 14.1 obv. 76 MH/MS CTH 147.

¹*ku-pa-an-ta-*^DKAL-*aš* KBo 5.13 obv. i 14 NH/NS (// KBo 4.7 obv. i 62] NS, // KBo 4.3 obv. i 3 NS), 18 (// KBo 4.7 obv. i 67), KBo 4.3 obv. i 36 NSc?, 42; KBo 5.13 obv. ii 23 NS (// KUB 6.41 rev. iii 9 NSc), KUB 6.41 rev. iii 54 (// KBo 4.3 obv. ii 31] NSc?, KBo 19.65 rev. iii 14 NS), 64, rev. iv 9 (// KBo 4.3 rev. iii 13, KBo 5.13 rev. iv 1), KUB 19.54 obv. i 16 NS; KBo 4.3 rev. iv 11, 16, 31 CTH 68. KUB 21.1 rev. iii 32 NH/NS CTH 76. KUB 14.1 obv. 79 MH/MS, rev. 6 CTH 147.

¹*ku-pa-an-da-*^DKAL-*ia* KUB 14.24 rev. iii 11 NH/NS CTH 61.II.6. KUB 14.1 rev. 43 (definitely not A-NA =) MH/MS CTH 147. ¹*ku-pa-an-ta-*^DKAL-*ia* (A-NA =) KUB 6.41 obv. i 30 (*tuqq=a* =, -*ia* not dative but stem-form) NH/NS CTH 68. KUB 21.5 rev. iii 58 NH/NS (// [A-N]A ¹*ku-pa-[an-ta-*^DKAL KUB 21.1 rev. iii 42 NS) CTH 76.

¹*ku-pa-an-ta-*^DKAL (A-NA =) KUB 6.44 obv. i 8 NH/NS (// KBo 4.7 obv. i 8 NS), KBo 4.3 rev. iii 5] (*tuk=ma* =); KUB 6.44 rev. iv 20 (*tju-uk* A-NA =; // KUB 6.41 rev. iv 37] NSc?, KBo 4.3 rev. iii 41 NSc?); ibid.

28 CTH 68. KUB 21.1 rev. iii 38 NH/NS (// KUB 21.5 rev. iii 54 NS) CTH 76. KUB 14.1 obv. [45 MH/MS CTH 147.

KALAG.GA: “strong, terrifying” Akk. *dannu* Hitt. *hatuga/i-* “terrifying”.

HWb² Ḫ 525-529. Kloekhorst 2008: 336-337. Equivalence with *hatuga-* established by both qualifying the verb “thunder”, but there is no manuscript alternation. Goetze 1954a: 189 reads KAL-*ga-* and is followed unisono (Hoffner 1974a: 19; Puhvel 1980: 203; HZL 196). However, the logogram is never used with different first Hittite phonetic complement in this meaning. We should therefore read KALAG.GA(-). The use of KALAG.GA for *hatuga/i-* “terrifying” and for Hitt. “x” = “strong” rests on the double meaning of Akkadian *dannu*, “strong, terrifying”. Appears in royal titulary instead of UR.SAG, see s.v. LUGAL GAL. This last hardly represents *hatuga/i-*.

KUB 21.38 obv. 55 (KALAG.GA¹) CTH 176. KBo 50.118, 8! (Lorenz 2010: 258). [KA]LAG-*aš-ta* (?) KUB 23.27 obv. i 13 MH/NS CTH 142.

KAR: Hitt. *wemiyā-* “find”.

From the Historical Texts:

KAR-*ia-mi* KUB 40.1 obv. 29 NH/NS CTH 203. KAR-*mi* KBo 4.14 rev. iii 50 NH/NS CTH 123.

K[A]R-*iz-z[i]* KUB 18.105, 7 NH/NS CTH 190.

KAR-*at* KUB 26.32 obv. i 6 (*dammela* =) NH/NS CTH 124. KAR-*at* KBo 4.14 rev. iii 27 (S2 pret.) NH/NS CTH 123. KAR-*ir* KUB 21.38 obv. 20 (*an-da* =) NH/NS CTH 176.

Additionally: KAR-*an-z[i]* Ünal 1996a: 242, München 1, 6. KAR-*an-zi* KUB 56.27, 8 (jh 590).

KAR-*ši* KBo 44.203 rev. 9 (jh 570).

KAR-*ia-zi* KUB 5.4 i 20 (NH/NSbi 563.2). K[A]R-*iz-zi* KBo 6.3 iv 28 (OH/NSbii 291.IB).

KAR-*zi* KBo 6.5 iv 21 (NSc 291). KBo 11.14 ii 24 (jh 395). KBo 13.145 obv.⁷ 8, 9 (NSc 395); KBo 22.123 left col. 8 (NSc 470); KBo 23.117 obv. 11 (NH/NSc 575). KUB 5.1 obv. i 50, ii 48 (NSbii/c 561). KUB 6.2, 7 (sjh 570); KUB 15.1 ii 33 (NH/NSbii 584); KUB 15.5 i 7 (NSbii 583); KUB 15.20 ii 4 (jh 590); KUB 16.13 obv. ii 9 (NSc 582). KUB 22.31 obv.⁷ 8 (NH/NSc 570); KUB 22.56 rev. 12 (NS 570); KUB 41.4 ii 7 (jh 435.3). KUB 41.12 rev. 26 (NS 404). KUB 43.8 obv. 13 (NSc 543.3). KUB 49.26 ii 4 (jh 580). KUB 52.51 obv. 2 (jh 572). KUB 56.17 obv. 9 (NSbii 370?).

KAR-*u-e-ni* Bo. 3896 i 3 (jh 530). KUB 31.23 obv.⁷ i 5 (NSc 832).

***KARAŠ: Hitt. *tuzzi-*, *lahha-* (c.), Luw. *kuwalana-* (n.) Akk. *karāšu*, “army, campaign”.

See Discussion Part 3, s.v. ÉRIN^{MEŠ}. The form KI.KAL.BAD is consistently used at Boğazköy, but see KI.BAD.KAL below. It does not appear to be known as a logogram in Mesopotamia, where it is always written KI.KALxBAD. Lexically the Hittite form is attested in Mesopotamia however: Proto-Diri 323; Diri 4, 267a, 268f; Erimḥuš 3, 10f.

In names: ¹Ku-wa-*l*[*a*...] KBo 5.6 obv. i 32 NH/NSb/c // [K]I.KAL.BAD-LÚ[...] KBo 14. 7 obv. i 4 NS giving name *Kuwalana-Ziti* CTH 40. PN: KI.KAL.BAD-*mu-u-wa-aš-ša* KUB 14.16 obv. i 10 NH/NS CTH 61.II.2. ¹KI.KAL.BAD-ZA (*Kuwalana-ziti*) KUB 19.55+KUB 48.90 rev. 38 NH/NSbii CTH 182.

Nom. Sg.: KI.BAD.KAL ÉRIN^{MEŠ} LU-GAL (d.-l. sg.) KBo 4.14 obv. ii 54 (LUGAL-*i* = *na-aš-ma* KUR.KUR GAM-*an niyari*). Stefanini 1965: 63 thinks that KARAŠ ÉRIN^{MEŠ} is just *tuzzi(yant)-*; Otten 1963: “das Heer, Königliche Truppen oder die Länder” NH/NSc CTH 123.

KI.KAL.BAD^{HIA}-*aš* KUB 14.16 obv. i 24 (nom. sg.?) NH/NS CTH 61.II.2. KI.KAL.BAD^{HIA} ... *zāis* KBo 10.2 rev. iii 31-2 // KUB 23.20, 11-12 OH/NS CTH 4. [K]I.KAL.BAD-wa (acc.sg.?) KUB 31.64 obv. ii 6 OH/NSc CTH 12. (A-WA-AT) KI.KAL.BAD KUB 1.16 obv. ii 40 OH/NS CTH 6. KI.KAL.BAD-*ma-mu* (nom. or acc.?) KUB 19.9 obv. ii 7 NH/NS CTH 83. KI.KAL.BAD-*ma-aš-ši* KBo 5.8 obv. ii 27 NH/NS (*kuitki?*; // KI.KAL.BAD^{HIA}-*ma-[..]*) KBo 16.8 obv. ii 3 NSc) CTH 61.II.7. KI.KA[L.BAD] KBo 14.3 rev. iii 29 NH/NSc CTH 40.

KI.KAL.BAD KUB 34.32, 5 NH/NS CTH 40.

Nom. sg. (≠ *tarnas*) KUB 34.23 obv. i 32 NH/NS CTH 40. KBo 4.4 obv. ii 73 (nom. sg. 1x10,000 ≠ 7 ME ANŠE.KUR.-RA^{HIA} *tiyat*) NH/NS, rev. iii 27 (*ars*) CTH 61.II.5. KUB 19.37 rev. iii 6] NH/NS CTH 61.II.9.

Acc. sg.: BT iii 36 NH/NSc (cf. KI-KAL.BAD^{HIA} KBo 4.10 obv. 43 NS, KI.KAL.B]AD^{MEŠ} ABoT 57, 18 NSc), 37, 41 (2 ME ≠), KBo 4.10 obv. 43 (*apāt =ma=ssi* ≠; cf. KI.KAL.BAD^{HIA} ABoT 57, 20) CTH 106.

A-NA ≠: KI.KA[L.BAD..] (A-NA ≠) KUB 31.34, 2 NH/NS, KI.KAL.BAD (A-NA ≠) KUB 34.23 obv. ii 4 NH/NS, KUB 31.11, 5 NH/NS CTH 40. KI.KAL.BAD (A-NA ≠) KBo 5.6 obv. ii 2 NH/NSb/c CTH 40. KUB 26.37 obv. 5 MH/NSa? CTH 42. KBo 14.19 obv. ii 15 NH/NSbii CTH 61.II. KBo 4.4 rev. iii 28 NH/NS CTH 61.II.5. KBo 2.5 obv. ii 1 NH/NS CTH 61.II.10.

IŠ-TU ≠: KBo 5.8 rev. iv 15 NH/NS CTH 61.II.7. KUB 19.37 rev. iii 19 NH/NS CTH 61.II.9. KBo 5.4 rev. 39 (*kuiski*) NH/NS CTH 67. KUB 21.6a obv. ii? 10 NH/NSc? CTH 82.

I-NA ≠: KBo 6.28 rev. 26 (≠ -[ma-aš-*ma-a*] ≠) NH/NS CTH 88. KI.KAL.BAD (I-NA ŠÀ ≠) KBo 5.6 obv. i 10 NH/NSb/c CTH

40. ŠÀ K[...] KBo 4.4 rev. iii 66 NH/NSb/c CTH 61.II.5.

ŠA ε KUB 14.20 obv. i 13 (= *pahur*) NH/NS CTH 61.II.8. KBo 4.10 obv. 39 (= *iš-hi-ú-ul-la-aš*) NH/NS CTH 106.

KI.KAL.BAD-*ma-aš-ši*, ŠA ε: KBo 4.10 obv. 38 (= GIM-an *iš-hi-ú-ul*) NH/NS CTH 106. KI.KAL.BAD-*pát* acc. HKM 71 rev. 30

(= *hu-u-da-a-ak ar-nu-ut*) MH/MS. [KI.K]AL.BAD-za-kán KUB 14.1 obv. 48 (*ku-i-e-eš te-pa-u-eš i[š-pár]-l'e-i'r a-pa-a-at-ma-kán hu-u-m[a]-[a]n*, cf. obv. 52: *antuhses ...[ap]āt=ma=kán*) MH/MS CTH 147.

KI.KAL.BAD^{HL.A} KUB 31.34, 4 (with small upright wedge in front of two Winkelhaken on KI), 5 (without extra wedge) NH/NS CTH 40. KUB 14.16 obv. i 21 (*ape-kan*) NH/NS CTH 61.II.2. KBo 4.4 obv. ii 63 (*kue, uwater*) NH/NS CTH 61.II.5. KBo 5.8 obv. i 39 (*pān ēsta, l. 40 daskit* corrected from *daskir!* AM 150) NH/NS CTH 61.II.7. KUB 14.20 obv. i 11 (-*ma pawaritta*) NH/NS CTH 61.II.8 KUB 19.37 rev. iii 8 NH/NS CTH 61.II.9

Acc. KBo 4.4 rev. iii 31 NH/NS CTH 61.II.5. KBo 5.8 rev. iii 33 NH/NS CTH 61.II.7. KBo 16.17+ rev. iii 18 NH/NS CTH 61.II.10

A-NA ε: KBo 12.25, 12 NSbii CTH 40. KBo 14.19 obv. ii 7] NH/NSbii CTH 61.II.2. KUB 14.16 rev. iii 12] NH/NS CTH 61.II.2. KUB 14.20 obv. i 17 (*peran*) KUB 19.37 obv. ii 7 (= *peran*) NH/NS CTH 61.II.9. KBo 2.5 rev. iii 23 NH/NS CTH 61.II.10

KI.KAL.BAD^{HL.A}-*IA* acc. KBo 19.76 obv. i 28 NH/NS CTH 61.II.8. KI.KAL.-BAD^{HL.A}-*ia* KBo 3.4 obv. ii 17 (nom. sg. *uskit*) NH/NSc? CTH 61.I.

KI.KAL.BAD^{HL.A}-*ma-kán* (*I-NA* ŠÀ ε) KBo 5.6 obv. i 18 NH/NSb/c CTH 40.

KARAŠ ANŠE.KUR.RA^[MEŠ/HL.A]

KBo 5.9 obv. ii 10 (*uizzi*) NH/NS CTH 62.II. KI.KAL.BAD ANŠE.KUR.RA acc.: KUB

23.1 rev. iv 19 (-x, *i-ia-ši* cf. Kühne and Otten 1971: 17³²) NH/NSc 21 CTH 105.

KI.KAL.BAD ANŠE.KUR.[RA^{MEŠ}] IŠ-TU ε: KUB 19.64 obv. i 19 NH/NS CTH 81.

KI.KAL.BAD ANŠE.KUR.RA^{MEŠ} ŠA KUR ^{URU}*HA-AT-TI* nom. sg.: KUB 1.1 + 1304/u obv. ii 73f. NH/NS (// KBo 3.6 obv. ii 53f. NS) CTH 81.

Acc. sg.: KUB 1.1 obv. i 63 (*hūmandan*) NH/NS (// JANŠE.KUR.RA^{MEŠ} KBo 3.6 obv. i 4 NS, // JANŠE.KUR.RA^{HL.A} KUB 21.28+ obv. i 4, 5 NS) CTH 81

ε ŠA KUR ^{URU}*GIDRU-TI* KUB 1.1 obv. i 64f. (*hūmandan*) NH/NS (// ŠA KUR ^{URU}*HA-AT-TI* KBo 3.6 obv. i 64, KUB 1.5 obv. i 33] NS) CTH 81.

ε *ke-e-el* ŠA KUR-TI KUB 1.1 obv. ii 70 NH/NS (// KBo 3.6 obv. ii 50 NS) CTH 81.

KI.KAL.BAD-*ma-aš-ši* ANŠE.KUR.-RA^{MEŠ} (acc.) KBo 4.10 obv. 47 NH/NS (cf. ABoT 57, 30 KI.KAL.]BAD^{HL.A}-*ma-aš-ši* without ANŠE NSc) CTH 106. KI.KAL.-BAD-*ma-at-ta* ANŠE.KUR.RA^{MES} (ŠA ε) KUB 21.4 obv. i + KBo 12.36 23 (= *ishiuł*) NH/NSc (// KUB 21.1 rev. iii 3] NS, KUB 21.5 rev. iii 18] NS) CTH 76.

Cf. BÀD KARAŠ, EN(^{MEŠ}) KARAŠ.

MUNUS^{KAR.KID}: “prostitute”; Hitt. *karsant-* MUNUS^{KAR.KID} (DUMU ε) KUB 26.77 obv. 16 OH/NS CTH 23.

LÚ^{KARTAPP}: “charioteer”.

See Part 3 s.v. LÚ IŠ. Pecchioli Daddi 1977.

LÚ^{KAR-TAP-PU} KUB 21.38 obv. 22 (acc. sg.) NH/NSbii/c CTH 176. KUB 14.3 obv. ii 58 (acc. sg.), 59 (nom. sg.) NH/NSc CTH 181. LÚ^{KAR-TAP-PU-ia} nom sg. + -ia: KUB 21.29 obv. ii 7 NH/NS CTH 89.

LÚ^{KAR-TAP-PU-ma-an-kán} (nom. sg. + =*man=kan*) KBo 4.14 rev. iii 47 NH/NSc CTH 123. LÚ.^{MEŠ}^{KAR-TAP-PÍ-ŠU} 6 *Sí-IM-TUM* ANŠE.KUR.RA^{MEŠ} KUB 19.18 obv. i 23 NH/NS + KBo 14.3 rev. iv 28 NSc (= *harzi*) CTH 40.

KASKAL: Akk. *harrānu* Hitt. *palsa-* c. “way”.

Güterbock 1957b: 3f.; CHD P 69-77; Kloekhorst 2008: 621-622, 317.

KASKAL, A-NA ԑ: KBo 4.14 rev. iii 35 (ԑ ^{URU}NI-HI-IR-IA-A) NH/NSc CTH 123.

KASKAL-aš KBo 14.20 obv. ii 14 NH/NSc CTH 61.II.

KASKAL-an (ԑwastanuwanzi) KBo 12.25, 7 NH/NSbii (// KASKAL-ši wa-aš-t[a-] KBo 12.26 obv. i 18 NS) CTH 40. KBo 5.3 rev. iii 51 (arha tūwa tarna // KBo 19.44 rev. 36 NSa) MH/NS CTH 42. KUB 23.36 obv. ii 14 NH/NS CTH 61.III.4. KBo 5.9 rev. iii 16 (līinga) NH/NS, 19 (maniyaḥti) CTH 62.II. KBo 4.14 rev. iv 50 (kuin ԑ D[I]B-mi) NH/NSc CTH 123. KUB 23.77 obv. 16 MH/MS CTH 138. KUB 23.72 obv. 26 MH/MS CTH 146

KASKAL-ši (loc. sg.) KBo 14.4 obv. i 27 NH/NS CTH 40. KBo 3.4 obv. ii 75 NH/NSc? (= KBo 16.1 rev. iv 33 NS), KBo 16.1 rev. iv 36 CTH 61.I. KBo 50.30+KUB 14.17 obv. ii 10 NH/NS CTH 61.II.4. KBo 4.4 obv. ii 69 NH/NS, rev. iii 58 CTH 61.II.5. KBo 5.9 rev. iii 15 (ԑ SIG₅-in dāi) NH/NS CTH 62.II. KBo 3.6 obv. ii 14 (kēdani ԑ) NH/NS CTH 81. KBo 4.14 obv. ii 57 (tu-u-wa-li ԑ) NH/NSc CTH 123. KBo 13.55 rev. 5 NH/NS CTH 136. KUB 23.77 obv. 18 MH/MS, rev. 63 (^{URU}ha-at-tu-ša-aš ԑ ti-it-ta-nu-ut-te-en) CTH 138. KUB 23.72 rev. 55a (ԑ EGIR-an), 55 (id.) MH/MS CTH 146. KUB 23.88 obv. 8 (NH/NSbii) CTH 175. KUB 14.3 obv. ii 57 (ԑ da-a-ú), 65 (teḥhi), iii 6 (teḥi) NH/NSc CTH 181. KUB 31.79 obv. 5 (ha-an-te-ez-zi ԑ) MH/MS CTH 188.

KASKAL-ši KASKAL-ši “each time” (CHD P 77) KUB 23.88 obv. 4 (NH/NSbii) CTH 175.

KASKAL-ši-ma KBo 5.9 rev. iii 18 (datti) NH/NS CTH 62.II. KBo 3.3+ rev. iv 1 (dāi) NH/NS (// KUB 19.44 rev. iv 1 NS) CTH 63. KBo 5.4 rev. 18 (teḥhi) NH/NS, 20 (teḥhi) CTH 67. KASKAL-ši-ma-wa-ták-kán

KUB 14.3 obv. ii 65 (teḥhi) NH/NSc CTH 181.

Abl. Sg.: KASKAL-az KUB 23.28+, obv. ii 6 OH/NS (// KASKAL-az-za KBo 12.13+, obv. ii 5 NSbii) CTH 14. KBo 5.3 rev. iii 50 MH/NS (arha mekki watqaḥħut // KUB 19.24 rev. 11 NSa) CTH 42. KASKAL-za Abl. KBo 3.22, rev. 58 (OS) var. KASKAL-az KUB 26.71 obv. 6 (OH/NS) CTH 1. KBo 4.14 obv. ii 35 (lētiyasi) NH/NSc CTH 123.

A-NA KASKAL ^{URU}TÁG-GA-AŠ-TA KBo 5.8 obv. i 15 NH/NS (// KUB 19.36 obv. i 10 NSc) CTH 61.II.7. A-NA II KASKAL-NI KUB 31.79 obv. 11 (“two/second² trip(s)” Hoffner 2009: 83) MH/MS CTH 188.

KASKAL^{HIA} KUB 23.72 rev. 53 (ma-ah-ha-an) MH/MS CTH 146. KASKAL^{HIA}-aš (ԑsmas) KBo 10.2 obv. ii 4 (acc. pl.) OH/NS CTH 4.

KASKAL^{MEŠ} KASKAL^{MEŠ} KBo 3.4 rev. iii 40 NH/NSc? CTH 61.I. KUB 19.37 obv. ii 5 (nom. pl.) NH/NS CTH 61.II.9. KUB 23.36 obv. ii 11 (case?) NH/NS CTH 61.III.4.

KASKAL^{MEŠ}-TIM: KUB 14.1 rev. 27 (EGIR-an ԑ I[Š]-B[AT]) MH/MS CTH 147.

**MUŠEN KASKAL: “road-bird”.
For MUŠEN^{harrani-} see HWb² H 271-272; Kloekhorst 2008: 302-303.

Rebus writing for MUŠEN^{harranis} at Hoffner 1967a: 23. If so, this is evidence for the phonetic pronunciation of Akkadian words in Hittite texts, as Akkadian *harrānu*, the regular equivalent of Sumerian KASKAL, would have to have served as the basis of the logogram's creation.

KASKAL.GÍD (DANNA): measure of distance.

I KASKAL.GÍD KUB 14.15 obv. ii 28 NH/NS CTH 61.II.2. KBo 2.5 obv. ii 20 NH/NS CTH 61.II.10.

D KASKAL.KUR^{MEŠ/HIA}

D KASKAL.KUR^{MEŠ} KBo 4.3 obv. i 18 (ŠA URU^{WI}₅-JA-NA-WA-AN-DA \geq) NH/NSc? (// KUB 19.53 obv. ii 8 NS, KBo 4.7 obv. ii 10] NS; // D KASKAL.KUR^{HIA} KBo 5.13 obv. i 30 NS, KUB 6.41 obv. ii 7 NSc?) CTH 68. KBo 4.10 obv. 19 (\geq URU^A-RI-IM-MA-AT-TA) NH/NS (BT i 24 NSc has D KASKAL.KUR URU^A-RI-IM-MA-AT-TA) CTH 106.

D KASKAL.KUR^{HIA} wa-a-tar \hat{z} hi-in-na-ru-wa-aš KBo 4.10 obv. 28 NH/NS (BT i 48 NSc has D KASKAL.KUR wa-a-tar \hat{z} i-in-na-ru-wa-aš) CTH 106.

KAŠ: Hitt. *siyessar* Akk. *šikaru* “beer”.

KAŠ.A “beer and water” KUB 26.25 obv. 3 (*kuit akkuskisi*) NH/NSc CTH 122.

**KAŠ.GEŠTIN: n. (-na-stem) “wine”.

See del Monte 1995a: 211-219, and Part 3.

Phonetic complements: KAŠ.GEŠTIN-aš (\geq DUGⁱspantuzziassar) KBo 17.40 obv. i 8 (mh 645); KBo 30.65 obv. ii 3 (gen. sg.?, MSb 621); KUB 55.39 obv. i 7 (gen. sg. jh 591).

KAŠ.GEŠTIN-aš-ša KUB 57.86, 4 (jh 458). KUB 58.16+ obv. i 2 (jh 648). KAŠ.GEŠTIN-an KBo 20.32 obv. ii 10 (sjh 649). KBo 20.83 obv. i 6 (jh 627). KBo 32.105, 1 (MSb 470). KBo 39.15, 4 (\geq ku-it-t[a ...]5 na-aš-ta da-an-na-ra-an-ta-an x[...](6) na-an GEŠTIN-it šu-un-na-i mh? 648). KUB 53.49+ rev. 8 (jh 648). Bo. 3995 obv. ii 12 (OH?). Bo. 6594 obv.?i 5 (k.A. 458).

KAŠ.GEŠTIN-an-na KBo 25.72, 12 (OS/MS 627). KAŠ.GEŠTIN-na-an ABoT 8 + KBo 17.74 iv 30 (OS/MS). KAŠ.GEŠTIN-it KBo 30.39+ rev. 9 (MSb 752).

KAŠ.GEŠTIN-ia te-pu [...] KBo 34.99, 5 (NSb 628). Cf. ta-wa-al wa-al- \hat{z} i KAŠ li-ma-a[n] KUB 51.50 rev.? iv 17? (sjh 448).

KAŠ.GEŠTIN KU₇ KUB 15.34 rev. iii 26 (mh 483.A). KUB 11.1 rev. iv 3 OH/MS? CTH 19.

KAŠ.GEŠTIN^{HIA}-ia-at-ta KUB 14.1 obv. 8 MH/MS CTH 147.

LÚ KAŠ₄.E: “runner, messenger” Akk. *lāsimu* Hurr. LÚ *ittaranni*.

Von Schuler 1961: 21f.; id. 1967: 68. Kloekhorst 2008: 422.

LÚ KAŠ₄¹(KÁ).E¹(SI) KBo 3.36 OH/NS (cf. HZL 129) CTH 8. LÚ KAŠ₄.E acc. sg. KBo 3.1 obv. ii 8 OH/NS CTH 19. KUB 23.77 rev. 65 MH/MS CTH 138.

KAŠ.LÀL: “honeyed beer” Hitt. *walhi?*

Hoffner 1968: 40f. Del Monte 1995a; Neu 1983: 366.

KBo 25.12 + 17.20 obv. ii 8, 9 (OS 627). KUB 53.20 rev.? 7 (jh 572). KBo 22.195 rev. iii 6 (mh 627). KBo 15.24 + KBo 24.109 + KUB 32.137 rev. iii 10-11 (NSbii with archaic features, 415). KBo 38.40 rev. 4] (mh 675). KBo 20.33++ obv. 8 (Jx KAŠ.LÀL KAB¹? KA.GA KÙ.BABBAR KAŠ.LÀL pt-iš-kán-zi MS 627). KUB 53.20, 16 (*marnuan* KAŠ.LÀL GEŠTIN-an + dupl. VBoT 58 iv 26-42, mh. 323). VBoT 58 rev. iv 21, 32, 44 (jh 323). KBo 25.178 obv. i 12 (NSbii 630); Bo. 3752 obv.? ii 8 (mh 591).

cf. also

KAŠ GIŠ IN-BI^{HIA} KUB 9.31 rev. iii 12.

KAŠ KU₇? KUB 57.35 rev. iii 6 (357) collated.

KAŠ SAG KUB 37.55 rev. iv 15 (Akk. 803.1)

KAŠ.Ú.SA KBo 7.1+KUB 37.115(+KBo 7.2 rev. 85 (- SIG₅.GA)

KAŠĀDU: “conquer, meet, arrive” Hitt. *wemiya-*.

AK-ŠU-UD KBo 5.8 rev. iii 38 NH/NS CTH 61.II.7. KUB 14.3 obv. i 29 NH/NSc CTH 181

IK-ŠU-UD (resuming *wemiyazi*?) KUB 19.11 obv. 7 NH/NS CTH 40.

KBo 14.3 rev. iii 116, 25, 50], 52] NH/NSc, KUB 19.18 obv. i 7 NS, ibid. 10,

ibid. ii 12 (*IK-ŠU[-UD]*), KBo 5.6 obv. ii 44 NH/NSb/c CTH 40.
(*anda* ε) KBo 5.6 obv. ii 14 NH/NS, KBo 14.17 ii 5] NSb/c CTH 40.

KI: “place” Akk. *eršetu, ašru*, Hitt. *tegan-, peda-* n.
KI-*a[n]* KBo 4.14 obv. ii 28 (GE₆-*in* ε; the underworld) NH/NSc. KI-*an* KBo 4.14 obv. i 32 (]-*an-hi-iš-ke-en-za-an* ε), 59 (*ti-iš-kat-[t]a-ri*) CTH 123.

KI.BAL: “rebellion, rebellious”.
KBo 5.3+ obv. ii 27 (acc. sg.) MH/NS CTH 42. KBo 10.12 obv. ii 49 (acc. sg.) NH/NSc CTH 49.II. KUB 31.106 obv. ii? 7] (ε x?) NH/NSc CTH 124.

KI.LAM: Hitt. *hilammar* “gate-house”.
Singer 1975. KI.LAM-*aš*^D10-*ni* KUB 23.11 rev. iii 2 MH/NSc CTH 142.

~**KI-MA:** “like, as”.
KUB 23.72 obv. 4 (ε II LÚ.MEŠ[...]) MH/MS CTH 146.

KI.MIN repetition.
KUB 31.81, 6, 9 OH/OS CTH 21. KUB 23.44 rev. iii 6 NH/NSc CTH 124.

KIN: (a) Hitt. *aniyatt-* “work”, Akk. *šipru*;
(b) “sickle”, Hitt. “?”, Akk. *niggallu*.
De Martino 2002: 69 n. 202; Hoffner 1974a: 29 n. 135; HWb² 88-90, with discussion of the Sumerogram in section 4.
Acc. sg.: KBo 5.4 obv. 39? NH/NS CTH 67. KUB 21.1 rev. iii 66 (ε Ú-*UL* [ú-*d*]a-*r*^A1-*i*1) NH/NS CTH 76. KBo 6.28 rev. 27 (*uedumas* ε) NH/NS CTH 88.

IŠ-TU ε KIN (*dahyun*) KBo 10.2 rev. iii 17 OH/NS CTH 4.

Verb: K[I]N-*mi* KBo 4.14 rev. iv 37 NH/NSc CTH 123.

***^(KUŠ)**KIR₄.TAB.ANŠE:** “reins, bridle”,
Hitt. *ismeri-* “rein” n.?

Part 3, s.v. LÚIŠ. Güterbock 1957: 351.
ŠA ^{KUŠ}KIR₄.TAB.ANŠE-*za* “Zügelhalter”
Otten 1981: 12 (nom. sg. + -za): KBo 3.6 obv. i 10 NH/NS (// KUB 1.2 obv. i 11 NS, // ŠA ^{KUŠ}KIR₄.ANŠE-*za* KUB 1.1 obv. i 10 NS KUŠ! = ZU) CTH 81.
^{KUŠ}KIR₄.TAB.ANŠE KUB 20.97 rev. iv 1, 4] (NSbii? 500). KUB 1.11+ i 23, rev. iii 7 (mh 284). KBo 34.172, 3], 8 (NSc 644). KBo 3.2 obv.! 27, left edge, 1, rev.! 37 (NSa? 284). Bo. 8031, 5 (k.A. 470). IBoT 3.129 obv. 7 (NSc, ANŠE¹ = GİR; 448). KBo 11.65, 3 (NSc 470). KUB 54.43 rev. 6 (NS 644). KBo 10.18 i 19] (NSbii 626). KBo 44.209 rev. iv 9 (ε KÙ.BABBAR; NSc 578). KUB 33.114 i 19, 22, 24, 27 (NSc 343). KBo 15.16 obv. ii? 1] (MSc); KUB 10.22 i 7 (NSc). Bo. 7081, 2 (k.A. 250). KUB 42.28 ii 7 (jh. 244). KBo 18.170 rev. 6, 170a rev. 8, 11 (NSb/c only one late JA, 243). KBo 39.263, 5! (^{KUŠ}KA.UB.ANŠE; jh 832).

KBo 37.1 obv. 15] (NSa 726). The reading is suggested in a note in the card catalogue of the Arbeitsstelle Hethitische Forschungen of the Akademie der Wissenschaften in Mainz, and fits well the traces in photo B0321. Schuster 2002: 197ff. seems unaware of this suggestion but insists that there can be no logogram here (ibid. fn. 394), which is not necessarily true due to the phonetic complement on AN.BAR-*aš*. The Hittite AN.BAR-*aš* ^{KUŠ}KIR₄.TAB.A[NŠE] x-bu?-x-x-x would thus correspond to Hattic *ha-bal-ki-ia-an ka-a-la-bu-še-e-et*.

[LÚMEŠ ^{KUŠ}KIR₄.TAB.ANŠE^{HIA} KBo 8.83, 6 (MS/NS 644); ŠA ^{LÚ.MEŠ}IŠ ^{KUŠ}KIR₄.TAB.ANŠE KBo 12.135 rev. vi 8. Next entry: GAL LÚ.MEŠ KAR-TAP-PÍ (NSbii 664).

GIS KIRI₆: “garden” c., Luw. *tuwarsa-*
GIS KIRI₆^{HIA}-*ia* acc. pl. + -*ia*: KUB 21.8 obv. ii 4 (ε *ȝhūwanta*) NH/NSc CTH 90.
GIS KIRI₆^{ME.EŠ} G[UUD^{HIA}]^A UDU^{HIA}
GIS KIRI₆^{ME.EŠ} KISLAH acc. pl (of respect)
KUB 21.29 rev. iv 15 NH/NS CTH 89.

cf. SAG.DU-KA

GIŠKIRI₆.GEŠTIN: “vine-grove”.

Gender vacillates, Hoffner 1997: 102 fn. 328.

KUB 1.16 obv. ii 78] OH/NSa CTH 6.
 ≈ -KA (*IŠ-TU* ≈) KUB 21.1 rev. iv 34
 NH/NS CTH 76. ≈ -KA (*QA-DU* ≈) KUB
 21.1 rev. iv 43 NH/NS (// KUB 21.4 rev. iv
 13 NSc, KUB 21.5 rev. iv 47) CTH 76. ≈ -
KU-NU KBo 8.35 obv. ii 18 with dupl.
 MH/MS CTH 139. *QA-DU* ≈: KBo 5.3 rev.
 iv 37 MH/NS CTH 42.

GIŠKIRI₆.GEŠTIN^{HI.A}-ŠU KUB 26.19
 obv. ii 42 (instr.) MH/MS CTH 140.
 GIŠKIRI₆.GEŠTIN^{HI.A}-ŠU-NU (*A-NA* ≈) KBo
 3.1 obv. ii 57 (ed. copies IŠ, but clearly
 GEŠTIN on photo and tablet) OH/NS (//
 GIŠKIRI₆.GEŠTIN^{HI.A}-ŠU-NU KUB 11.6
 obv. ii 4 NS) CTH 19. [*QA-DU* ≈] KBo
 16.27 obv. ii 15 MH/MS CTH 137.
 cf. É-ŠU

LÚ^{MEŠ}KISAL.LUH-UT-TI:

“yard-sweepers”.

AŠ-ŠUM ≈: KBo 4.10 obv. 45 NH/NS (cf.
 ABOT 57, 21: AŠ-ŠUM LÚKISAL.LUH NSc)
 CTH 106.

KISLAH: “threshing floor” (KI.UD) Akk.
maškanu.

Civil 1994: 93, 94. Acc.: KUB 1.1 rev. iv 83
 (= ŠA ^DIŠSTAR ^{URU}ŠA-MU-HA) NH/NS (//
 248/w, 5] NS) CTH 81. G[UD^{HI.A}] UDU^{HI.A}
 GIŠKIRI₆^{ME.EŠ} KISLAH acc. (of respect)
 KUB 21.29 rev. iv 15 NH/NS CTH 89.

KISLAH-KA (*IŠ-TU* ≈) KUB 21.1 rev.
 iv 35 NH/NS CTH 76. *QA-DU* ≈: KUB 21.1
 rev. iv 43 NH/NS (// KUB 21.4 rev. iv 13
 NSc, KUB 21.5 rev. iv 47) CTH 76.
 cf. SAG.DU-KA

KISLAH¹(TÚG.UD)^{HI.A}-KU-NU (*QA-*
DU ≈) KBo 5.3 rev. iv 39 (cf. SV 136)
 MH/NS CTH 42.

**^{DUG}KU.KU^(HI.A):

Writing for ^{DUG}GUR₄.GUR₄, ^{DUG}*hanissa*-,
 frequently Akkgraphic ^{DUG}KUKKUBU. See
^{DUG}HAB.HAB and discussion Part 3.

^{DUG}KU.KU: KUB 9.31 iii 31 (= KAŠ; jh
 757) cf. ^{DUG}GUR₄.GUR₄ KUB 9.32 obv. 16
 (jh 394).

KBo 2.9 rev. iv 10 (sjh 716); KUB
 28.99, 6 (NSa 278); KBo 30.186+, 11
 (^{DUG}KU.KU GEŠTIN ^{DUG}K[U].K[U] KAŠ
 jh 641); KUB 35.10 i 4 (mh 757); KBo 2.3
 obv. ii 55 (jh 404); KBo 32.7 obv. i 10 (jh
 324); KBo 39.8 rev. iii 39 (mh 404); HT 1 iii
 23 (jh 757); KUB 7.30 r.col. 4 (mh? 790);
 KBo 21.1 ii 4 (^{DUG}KU.KU^{HI.A} TUR; NSb
 409).

KÙ.BABBAR: peripheral Akk. *sarpu*,
 “silver”.

Hittite *hargi-* Hoffner 1968: 41; Giorgadze
 1988 69-75 suggests *arzil-* for which now
 Soysal 2006; Puhvel HED 3, 171 suggests
**hargant-* “silver” on etymological grounds.
 Non-comitally Kloekhorst 2008: 307. KÙ
 HZL 69, 1-8 “old”, 9-12 “new”. On *sarpu* as
 opposed to *kaspū* as the peripheral Akkadian
 word for silver see Niedorf 2008: 286 with
 lit.

KBo 10.2 obv. i 12, 38 (= IBOT 3.134+,
 5), ii 28, 30 (omitted VBOT 13+, 8), 31
 (VBOT 13+, 9], 32 (ibid. 10]), 33 (ibid. 11),
 38 (ibid. 14), rev. iii 11, 13, 14, 24, 25 all
 OH/NS CTH 4.

KÙ.BABBAR-i[a (GUŠKJIN) KBo 3.34
 obv. i 11 // KUB 48.77 obv. 7] both OH/NS
 CTH 8. *IŠ-TU* ≈: KBo 12.39 obv. i 15
 NH/NS CTH 141.

[KJÙ.BABBAR (abl. *IS-TU* ≈) KUB
 19.11 rev. iv 31 NH/NS (// KUB 19.10 obv. i
 22 NSc), KBo 14.12 rev. iii 12 NH/NS CTH
 40. ^{URU}KÙ.BABBAR-aš nom. sg.: KUB 1.1
 rev. iv 10 (= *hūmanza/d[apiyanza]*?) NH/NS

(// KBo 3.6 rev. iii 43 NS, KUB 1.9 rev. iii 17 NS, KUB 1.10+ obv. ii 28]? NS) CTH 81.

^{URU}KÙ.BABBAR-aš-ša-mu nom. sg.: 1683/u + rev. iv 28 NH/NS (// KUB 1.8 rev. iv 13, // ^{URU}ḥ[a-at-t]u-ša-aš-ša-mu KBo 3.6 rev. iii 59 NS) CTH 81. ^{URU}KÙ.BABBAR-ša-an KBo 3.4 rev. iii 59 NH/NSc? CTH 61.I. ^{URU}KÙ.BABBAR-ša-aš gen. sg.: KBo 5.4 rev. 25 (= ZAG-aš, ibid. 1. 28 // KUR-e-aš ZAG-aš) NH/NS CTH 67. ^{URU}KÙ.-BABBAR-aš-ma-za KBo 3.4 obv. ii 42 (gen. sg.) NH/NSc? (// ^{URU}ḥa-at-t[u-ša-aš] KBo 16.1 rev. iii 34, 53, rev. iv 42 CTH 61.I.A.

^{URU}KÙ.BABBAR-ši KUB 1.16 obv. ii 19 (// Akk. ^{URU}Ha-at-ti) OH/NS CTH 6. KBo 12.26 rev. iv 10 NH/NS CTH 40. KBo 3.4 obv. i 34 NH/NSc? (// ^{URU}ḥa-at-tu-š[i] KBo 16.1 obv. 51 NS), 46, ii 44, rev. iii 20, 30, 37, 55, 59, 66, 89, rev. iii 32, 33 CTH 61.I. KUB 14.16 rev. iii 24 (// HZL 9ff. in KUB 14.15 rev. iii 53 NS) NH/NS CTH 61.II.2. KUB 6.41 obv. i 17 NH/NS (// ^{URU}ḥa-at-tu-ši KUB 6.44 obv. i 16 NS, KBo 4.7 obv. i 16 NS), KBo 5.13 obv. i 14 NS CTH 68. KUB 19.15++ obv.? i 19', 21' NH/NSa CTH 72. KBo 6.28 rev. 19 NH/NS CTH 88. KUB 23.11 obv. ii 33 (late) MH/NSc, 35, 36, 39 CTH 142.

= -ma KBo 6.28 rev. 18 NH/NS CTH 88.

^{URU}KÙ.BABBAR-TI (ŠA = pre-posed) KBo 5.6 obv. ii 19 NH/NSb/c (// [^{URU}]ḥa-at-t[u-ša-aš] KBo 14.10, 1 NS) CTH 40. KBo 3.4 obv. ii 7 (I-NA =) NH/NSc?, rev. iii 18 (NAM.RA =) CTH 61.I. KUB 19.34 obv. i 13 (NAM.RA =) NH/NS CTH 61.II.5.

^{URU}KÙ.BABBAR-TI with HZL 69, 9ff.: KUB 26.84 rev. iii 10 (INA =) NH/NSbii CTH 40.

^{URU}KÙ.BABBAR-TI gen. sg: KUB 26.79 rev. iv 5 (gen. sg.) NH/NSc CTH 61.II.4. KUB 2.11 obv. i 9 NH/NS CTH 81. (DUMU^{MES}) ^{URU}KÙ.BABBAR-TI KUB 1.16 obv. ii 26 (Akk. Broken), (LÚ^{MES} ŠU.GI) = ibid. 60 OH/NS CTH 6.

^IKÙ.(GA)-TÚL: PN *Supgiliuma*.

[K]Ù.GA-TÚL-[KBo 49.121, 2 NH/NSc CTH 126. -TÚL KUB 21.7 rev. iii? 11 (ŠEŠ LUGAL GAL DUMU ^{IDU-UT-HA-LI-IA} NH/NSc CTH 126.

^IKÙ.GA-TÚL-aš (old KÙ) nom. sg.: KBo 12.38 rev. iii 4 (= LUGAL GAL) NH/NSc, iv 4] (id.) CTH 121. ^IKÙ.GA-TÚL-ma KBo 12.38 obv. ii 6] NH/NSc CTH 121. ^IK[Ù.GA-PJÚ-MA KUB 31.106 obv. ii? 11 + KUB 23.44 obv. 7 NH/NSc CTH 124. [K]Ù.GA-TÚL-MA/ma-an KBo 14.112, 5 NH/NSc CTH 124.

^IKÙ.GA-TÚ[L]-MA, NUMUN =: KUB 31.106 obv. ii 12 + KUB 23.44 obv. ii 8 NH/NSc 106.

^IKÙ-TÚL-MA, ŠA = KUB 26.25 obv. 8 (= HUL-lu) NH/NSc CTH 122.

KÙ.GI: Hitt. “?” “gold”, Akk. *hurāšu*.

For the reading kù.sig₁₇ in Sumerian see Civil 1976b: 183-184. For officials “of gold” see Pecchioli Daddi 2003b.

KÙ.GI-aš ḥa-lu-wa-na-aš KBo 12.3 rev. iii 14 OH/NS CTH 2. KÙ.BABBAR KÙ.GI VBoT 13, 2] OH/NS CTH 4. KUB 23.72 rev. 55 MH/MS CTH 146. ^{GIS}GIGIR^{MES} ANŠE.KUR.RA^{H1.A} K[Ù.BABBAR? KÙ.-GI?] KUB 26.71, 14 OH/NS CTH 1.

Acc. Sg.: [KÙ.GI] KBo 3.34 obv. i 11 OH/NS CTH 8. [K]Ù.GI KBo 12.38 obv. i 5 NH/NSc, 13 (new, new) CTH 121.

Abl.: IŠ-TU KÙ.BABBAR KÙ.GI KBo 10.2 obv. ii 30, 31 // VBoT 13, 8-9] (l. 8 omits KÙ.BABBAR) CTH 4 (both OH/NS). IŠ-TU KÙ.GI GAR.RA KBo 10.2 obv. ii 35, cf. Akk. KBo 10.1 obv. 42 s.v. GAR.RA. IŠ-TU KÙ.BABBAR KÙ.GI KBo 5.6 rev. iii 40 NH/NSb/c (// KBo 14.12 rev. iii 12 NS) CTH 40.

SAG-ZU KÙ.GI GAR.RA KBo 10.2 obv. iii 15 OH/NS, Akk. SAG.DU-ZU ša KÙ.BABBAR KBo 10.1 rev. 9 CTH 4.

Genitive or apposition: Jx-at ŠA KÙ.GI KBo 10.2 obv. ii 34, var. J-ut-ti VBoT 13, 12

(OH/NS) Akk. LUGAL ša KÙ.GI KBo 10.1 obv. 42 CTH 4.

ALAM KÙ.[GI] (?) KBo 10.2 obv. ii 39 // VBoT 13, 15 (OH/NS) CTH 4. ALAM-IA ŠA KÙ.GI (3) KBo 10.2 rev. iii 21 (OH/NS) CTH 4. ALAM KÙ.BABBAR KÙ.GI VBoT 13, 6] CTH 4. A-JA-LU KÙ.GI KBo 10.2 obv. ii 46 CTH 4. ^{GIS}BANŠUR KÙ.GI KBo 10.2 obv. ii 32 (// VBoT 13, 10], rev. iii 13 CTH 4.

GAL^{HI.A} KÙ.[GI] KBo 3.60 rev. iii 16 OH/NS CTH 17. ^{GIS}GU.ZA KÙ.GI VBoT 13, 11.

HU-U-UR-PA-A-LU-U ŠA KÙ.GI KBo 10.2 obv. ii 43 CTH 4. ^{GIS}MA-AD-NA-NU KÙ.GI KBo 10.2 obv. ii 34 CTH 4. MA-IA-AL-TUM KÙ.GI VBoT 13, 12 CTH 4. ^{GIS}ŠÚ.A KÙ.G[I] KBo 3.38 rev. 7 (OH/NS) CTH 3.

KU₆: Akk. *nūnu* Hitt. “?”, “fish”.

Against Hitt. *parhu-* being “fish”, see Berman and Hoffner 1980.

[KU₆-un] KUB 31.38 obv. (?) 9 OH/NS CTH 8.

KU₆-un KBo 6.29 obv. ii 34 NH/NS CTH 85.1.

*****KU₇:** Hitt. *mitgaimi-*, Akk. *matqu* “sweet”.

Mesopotamian KU₇. See discussion Part 3.

(^{DUG})**KUKKUBU:** “pitcher”.

Sometimes the same as ^{DUG}GUR₄.GUR₄

See discussion s.v. ^{DUG}HAB.HAB, Part 3.

^{DUG}GUR₄.GUR₄ KUB 35.10, 44 // ^{DUG}KU-KU-UB KUB 9.31 i 16; KBo 17.105 iii 12 (photo B1483). ^{DUG}GUR₄.GUR₄^{HI.A} KBo 40.371 obv.[?] 4' // ^{[D]UG}KU-KU-BI^{HI.A} KBo 3.23 obv. 13. ^{[D]UG}KU-KU-BI^{HI.A} (nom.pl. *esdu*) KBo 3.23 obv. 13 OH/MS (// ^{DUG}HAB.HAB^{HI.A} KBo 40.371 obv.[?] 4') CTH 24.

Further spellings: ^{DUG}KU-KU-UP-PÍ KBo 29.168 rev. 2; ^{DUG}KU-UK-KU-UB KBo 13.135, 2; KUB 6.45 iv 22.

KUR: Hitt. *utnē-* n., *utneiant-* c., Akk. *mātu*.

Akkgm *QAQQARU*

Nom. Sg.: KUR-an-za KUB 21.1 obv. i 67 NH/NS CTH 76. KUR-e KUB 8.81 obv. ii 6 MH/MS CTH 41. KBo 5.3+ obv. ii 25 MH/NS, rev. iii 32 (// KBo 19.44 rev. 20 NSa), KBo 5.12 rev. iv 3 NS, KBo 5.3 rev. iv 7 (*kuit[ki]*) NS CTH 42. KBo 4.4 rev. iv 7 NH/NS CTH 61.II.5 KBo 5.8 obv. ii 25 (*dagān esant=at = ēsta*) NH/NS CTH 61.II.7. KUB 19.49 obv. i 64 (*apāt*) NH/NS CTH 69. KUB 23.68 rev. 4 (*ma-ak-ke-e-eš-zī*) NH/NS CTH 133. KUB 23.11 rev. iii 12 MH/NSc CTH 142. KUB 14.1 rev. 57 MH/MS CTH 147.

KUR-e-an-za KBo 3.4 rev. iv 35 (*hūmanz*) NH/NSc? CTH 61.I. KUB 23.11 rev. iii 27 MH/NSc CTH 142. KUB 14.3 rev. iii 58 (*na-an tu-el = ha-an-ti-ia-i[z-zī]*) CTH 181.

KUR-[e]-an-z[a]-m[a]-a[t-ta] KUB 14.1 obv. 25 MH/MS CTH 147. KUR-e-ia-an-za-ma-du-za KBo 5.4 obv. 44 (...memai) NH/NS CTH 67.

KUR-e-me-et-ta KUB 1.16 rev. iii 35 OH/NS CTH 6. KUR-e-še-me-et KUB 1.16 rev. iii 49 OH/NS CTH 6.

Acc. Sg.: KUR-e KUB 1.16 rev. iii 15 OH/NS CTH 6; KBo 14.3 rev. iii 14 NH/NSc (= *idalawah̥ta*) CTH 40.

(= *kuitki*) KBo 5.3+ rev. iii 17f., 21 (*apāt* =) CTH 42. KBo 3.4 rev. iii 92 (ŠA KUR URU^{HA-AT-TI} =) NH/NSc? CTH 61.I. KUB 14.16 obv. i 17, 18, 24 NH/NS CTH 61.II.2. KBo 2.5 rev. iv 28 NH/NS CTH 61.II.10. KUB 23.11 rev. iii 33 (ŠAL-LI KUR-e KUR URU^{I-ŠU-WA}) MH/NSc CTH 142. KUB 14.1 obv. 20 (*ta-ma-i* =) MH/MS, 24 (*a-pa-a-at*), 44 (*ta-ma-a-i* =), rev. 19 (*ta-ma-a-i* = *ta-ma-a-in-na ha-pa-a-ti-in*) CTH 147. KUB 48.90+ rev. 3' NH/NSbii CTH 182.

KUR-e-ia-aš-ši-ša-an acc. sg.: KUB 21.5 obv. ii 10 NH/NS (// [...]ši-ša-an KUB

19.3 obv. i 13 NS) CTH 76. KUR-*e-ma* KUB 19.11 rev. iv 12 (= *human*) NH/NS CTH 40. KBo 14.19 rev. iii 28 NH/NSbii CTH 61.II. KBo 19.76 obv. i 34 NH/NS CTH 61.II.8.

KUR-*e-še-et* KUB 26.71 obv. 12 (OH/NS), dupl. KBo 3.22, rev 66 (OS) has traces CTH 1.

KUR-*še-me-et-ta* KUB 1.16 rev. iii 47 OH/NS CTH 6. KUR-*e-wá-ták-kán* KUB 21.1 rev. iii 19 NH/NS (// KUB 21.5 rev. iii 34 NS, KUB 21.4 obv. i 44 NSc) CTH 76.

Gen. Sg.: KUR-*aš* KBo 14.12 rev. iv 3 NH/NS CTH 40. KUR-*e-aš* KBo 5.6 rev. iv 1 NH/NSb/c (KUR-*aš* KBo 14.12 rev. iii 38 NS) CTH 40. KBo 10.12 rev. iii 17 NH/NSc CTH 49.II. KBo 2.5 obv. i 19 (or d.-l. pl.?) NH/NS CTH 61.II.10. KBo 5.4 rev. 28 NH/NS CTH 67. KBo 6.29 obv. ii 14] NH/NS (// KUB 21.15 obv. ii 15 NS), 16 (resumed by *hūman=pat... tiyat*) CTH 85.1. KBo 4.14 obv. ii 8 (dat. pl.) NH/NSc CTH 123. KUB 23.11 obv. ii 32 (= *a-aš-šu*) MH/NSc CTH 142; KUB 14.3 obv. 4 (*ke-e-da-aš* =), 5 (id.) NSc CTH 181.

Dat.-Loc. Sg.: KUR-*e* KBo 13.78 obv. 9 OH/NS (// *ut-ne-e* KUB 31.4, obv. 9) CTH 16. BT iii 50 (*kuedani imma kuedani* =) NH/NSc CTH 106. KBo 4.14 rev. iii 64 (*kuedani*) NH/NSc CTH 123. KUR-*e* (*an-da ú-it*) KBo 10.2 obv. i 24 OH/NS, Akk. *a-na* KUR-*ti-ia* KBo 10.1 obv. 11 CTH 4.

KUR-*e*, *A-NA* =: KUB 14.1 rev. 92 MH/MS CTH 147. KUR-*e-kán* KUB 19.18 obv. i 22 NH/NS (= *anda wa-...*] // *anda pennai*) KBo 14.3 rev. iv 26 NH/NSc CTH 40. KUR-*e iš-tar-na pé-di* KBo 12.27 rev. iii 5 NH/NSc, KUB 34.23 obv. ii 19 NH/NS CTH 40. KUR-*e* (*še-ir*) KUB 1.16 rev. iii 15 OH/NS CTH 6. KUR-*e* ([*humā*]*ntiya=pat* -) KBo 3.57 rev. 14 OH/NSb/c CTH 11. KUR-*e* (= *anda esta*) KUB 19.12 rev. 16 NH/NS CTH 40. KUR-*e* (*kattanda a-ra-an-zī*) KBo 5.6 obv. ii 32, 42 NH/NSb/c (// KUB 34.25, 2 NS) CTH 40. KUR-*e* (*ta-me-ta-ni* =) KBo 5.6 rev. iv 2, 8 (*da-me-e-da-ni-ia* =) NH/

NSb/c, KBo 14.12 rev. iv 16 ([*da*]-[*m*]*e-e-da-ni* =), 23 (*da-me-e-da-ni* =) NH/NS CTH 40. KBo 4.4 obv. ii 48 (*damētāni*) NH/NS CTH 61.II.5. KUB 6.44 obv. i 9 NH/NS (// KBo 4.7 obv. i 9 NS) CTH 68.

(*apēdāni* =) KBo 5.3 rev. iii 20 MH/NS CTH 42. KUR-*e* (case?) Gurney 2 rev.? iii 4 NH/NS CTH 44.

KUR-*e* KUB 14.16 obv. i 17 (*pí-ra-an e-še-te-en*; coll.) NH/NS CTH 61.II.2. KBo 10.12 obv. ii 27 (Ed. ŠE? Photo KU[R]-*e*, *dame[dan]i* =) NH/NSc CTH 49.II. KBo 10.12 rev. iii 22 (= ... *uizzi*) NH/NSc CTH 49.II. KUB 26.59 obv. ii 3 NH/NSc, KUB 31.83 obv. 24 NH/NS CTH 69. KBo 4.10 obv. 12 (*a-ra-ah-zi-ni-ia* =) NH/NS (// *a-ra-ah-zé-ni-ia* = BT iii 18 NSc) CTH 106.

KUR-*i* KBo 16.47 lo. ed. 17' (*tu-el* =) MH/MSb CTH 28.

KUR-*ia* KBo 16.47 obv. 11' (*kuedani* = *paizzi*) MH/MSb CTH 28. KUB 36.127 rev.? 18 (*tametani* = *paizzi*) MH/NS? CTH 41. KBo 16.27 rev. iv 23 ([*A-NA/I-NA*] KUR_{URU}*HA-AT-TI* =) MH/MS CTH 137. KUR-*ia* KUB 26.20, 6 MH/MS (// KUB 40.14, 4 NS) CTH 140. KUB 23.72 rev. 58 (*[ta-me-da-ni]-ia* =?) MH/MS CTH 146. KUB 14.1 obv. 35 (*ta-me-e-da-ni* =) MH/MS CTH 147.

Abl. sg.: KUR-*az* KUB 8.81 obv. ii 2, rev. iii 15 MH/MS CTH 41. KBo 3.3+ obv. i 10 NH/NS CTH 63. KUB 6.44 obv. i 4 (*watkunuer*) NH/NS (// KBo 4.7 obv. i 4 NS) CTH 68. KUB 21.5 rev. iii 22 NH/NS (// KUR_{URU}*AZ-Z[I]??* KBo 12.36 NSc) CTH 76. KBo 22.132, 3 (*ku-e-ez* =) MH/MS CTH 140.

KUR-*e-az* KUB 14.15 rev. iv 23 (*watkunuer*) NH/NS CTH 61.II.2. KUB 21.5 rev. iii 19 NH/NS (=KUB 21.1 rev. iii 4] NS) CTH 76. KUR-*e-za* KUB 21.4 obv. i 24 NSc) CTH 76. KUB 14.3 rev. iv 4 (*da-me-da-za* =), 5 (*am-me-ta-za-ma-wa-za-kán* =) NH/NSc CTH 181.

KUR-*ia-az* KBo 19.39 rev. iii 11 MH/MS CTH 41. KUB 14.1 obv. 1 (*t[u-e]/-* =) MH/MS, 24 (*ku-e-ez* =) CTH 147. KUR-

ia-z[a] KUB 23.68 obv. 13 (*a-ra-ah-zé-na-za* ε) NH/NS CTH 133.

KUR-TUM nom.: (*pahassanuwan*)
 KBo 5.8 obv. ii 23 NH/NS CTH 61.II.7.
 KBo 5.9 rev. iii 12 (“population”, *kuitki*)
 NH/NS CTH 62.II. KBo 4.3 obv. i 20 (*apāt* ε) NH/NSc? (=KUR-TAM KBo 5.13 obv. i 32 NS, KUB 6.41 obv. ii 10 NSc?), KBo 5.13 obv. ii 27 NS (*kuitki* // KUB 6.41 rev. iii 13 NSc) CTH 68. KUB 23.25, 6 NH/NS (// KUR-e KUB 14.26, 2 NSc), + KBo 22.34, 5 CTH 69. KBo 4.14 obv. ii 73 (I ε) NH/NSc, rev. iii 28 CTH 123. KUB 21.38 rev. 14 (I^{EN} ε) NH/NSbii/c CTH 176.

Acc.: KBo 14.19 rev. iii 26, 30 NH/NSbii CTH 61.II. KBo 5.8 obv. ii 12 NH/NS CTH 61.II.7. KBo 5.9 rev. iii 23 (*kuitki*) NH/NS CTH 62.II. KBo 5.4 obv. 43 NH/NS, 42 CTH 67. KBo 4.3 obv. i 38 NH/NSc?, KUB 6.41 rev. iv 20 NSc? (// KBo 5.13 rev. iv 12 NS) CTH 68. KUB 19.8 obv. i 16 (ε *wedummanz[i]*) NH/NS CTH 83. KBo 4.10 obv. 15 (*kuit*) NH/NS, rev. 25 (acc. sg.; cf. BT iv 28 *ku-it-ki*) CTH 106; KUB 14.3 obv. i 36, 40 (*haspaha*), 51 (*wa-al-ah-he-eški-iz-zī*) NSc CTH 181.

KUR-TUM-ia KBo 4.7 obv. ii 3 NS, KUB 19.53 obv. i 2 NS // KUR-ia KBo 4.3 obv. i 13 NSc?) CTH 68. KUR-TUM-ia acc. sg.: KBo 4.3 obv. i 39 NH/NSc?; KUB 6.41 rev. iv 30 NSc? (// KUB 6.44 rev. iv 12 NS, KBo 5.13 rev. iv 22 NS), *ibid.* 32 (// *ibid.* 18, *ibid.* 26), KUB 6.44 rev. iv 18 (// KBo 5.13 rev. iv 28) CTH 68. KBo 4.10 obv. 11 NH/NS (// BT iii 1 NSc) CTH 106. KUR-TUM-ia-aš-ši (nom.) BT iii 43 NH/NS CTH 106. KUR-TUM-ia-at-ta KBo 5.4 obv. 43 (acc. sg. resp.) NH/NS CTH 67.

KUR-TAM KBo 5.13 obv. i 25 NH/NS (// KBo 4.7 obv. ii 3 NS, KUB 19.53 obv. ii 1 NS), KBo 4.3 obv. i 28 (*apāt* ε) NH/NSc? (=KUB 6.41 obv. ii 19 NSc?) CTH 68.

K[UR-T]I (*iyat*) KUB 19.13 obv. i 52 NH/NS CTH 40. KUR-TI gen. sg.: KBo 4.4 rev. iv 31 (LÚ.MEŠŠU.GI ε) NH/NS CTH 61.II.5. KUR-TI (A-NA ε) KUB 6.43 obv. i

9 NH/NS (KUB 6.41 obv. i 30 NS) CTH 68. KBo 4.10 rev. 12 (*kēdani* ε) NH/NS (cf. *kēdani* KUR-e BT iv 16 NSc) CTH 106.

I-NA ε: KUB 19.49 obv. i 56 NH/NS CTH 69.

ŠA ε: KUB 1.1 obv. ii 71 (KARAŠ ANŠE.KUR.RA^{MES} ε) NH/NS (// KBo 3.6 obv. ii 36 NS) CTH 81. (ŠÀ): KBo 14.3 rev. iii 12, 15 (I-NA ŠÀ ε) NH/NSc CTH 40. KBo 5.4 rev. 44 NH/NS CTH 67. KBo 4.3 obv. i 14 NSc? (// KBo 5.13 obv. i 26 NS, KUB 6.41 obv. ii 1 NSc?), 40 (// KUB 6.0bv. ii 32 NSc?), rev. iv 43 CTH 68. KUB 21.1 rev. iii 48 NH/NS (// KUB 21.5 rev. iii 64 NS) CTH 76. KUB 19.9 obv. ii 11 NH/NS CTH 83. KBo 4.10 obv. 33 NH/NS (// *an-da* BT ii 5 NSc) CTH 106. ŠÀ KUR-TI KUB 14.3 rev. iii 57 (ŠA ŠEŠ-IA ε) CTH 181.

KUR-TI-ia (A-NA ε) KBo 5.13 rev. iv 27 NH/NS (// KUB 6.44 rev. iv 17 NS) CTH 68. KUR-TI-ma-an (A-NA ε) KBo 5.13 obv. i 21 NH/NS CTH 68. KUR-TI-wa-an-na-šaat, ŠA ε: KUB 14.1 obv. 86 (ε *iš-hi-rūl-ul*]), collated against copy KUR-TI-NI-wa MH/MS CTH 147.

+ Sumerographic poss. pron.: KUR.ZU? or -ZU KBo 10.12 rev. iii 14 (Š[A] ε; postposed) “your (!) country” Beckman 1999a: 39 NH/NSc CTH 49.II

+ Akkadographic poss. pron.: KUR-IA (ZAG ε) KUB 19.4 obv. 11 NH/NS CTH 40. KUR-IA KUB 36.127 obv.? 4 MH/NS? CTH 41. KUB 14.3 rev. iii 9 (ε *tapusa*) NH/NSc CTH 181.

KUR-KA (nom.) KUB 19.29 rev. iv 17 NH/NSc CTH 61.II. KUR-KA (acc.) KUB 14.17 rev. iii 15 NH/NS CTH 61.II.4. KUB 19.49 obv. i 8 NH/NS CTH 69. IŠ-TU ε: KBo 5.4 rev. 30 NH/NS CTH 67.

D.-l. Sg. KBo 5.9 rev. iii 14 (ε *istarna*) NH/NS CTH 62.II. KBo 5.4 rev. 47 NH/NS CTH 67. I-NA ε: KUB 26.59 obv. ii 4 NH/NSc CTH 69.

KUB 21.1 rev. iii 52 (ε *istarna*) NH/NS (// INA KUR.K[U]R-KA *‘iš-tar-na* KUB

21.5 rev. iii 70) CTH 76. KUB 14.3 rev. iii 61 CTH 181.

ŠÀ \approx : KBo 5.9 rev. iii 25 NH/NS CTH 62.II. KBo 5.4 rev. 34 NH/NS, 52 CTH 67. KUB 6.48 obv.? ii 5 NH/NSc CTH 68. KUB 23.1 rev. iv 16 (*lē tarnatti*) NH/NSc CTH 105. KUR-KA KBo 3.4 rev. iii 83 (A-NA ŠÀ \approx) NH/NSc? CTH 61.I. *I-NA* ŠÀ \approx : KBo 3.3+ rev. iii 18 NH/NS CTH 63.

QA-DU \approx : see SAG.DU.

KUR-KA-aš-kán KUB 23.1 rev. iv 17 (= *iš-tar-na arha lē paizzi*) NH/NSc CTH 105. KUR-KA-ia acc. sg.: KBo 5.13 obv. i 20 NH/NS (// KBo 4.3 obv. i 9 NSc?), 25 (// KUR-ia KBo 4.3 obv. i 13 CTH 68. KUR-KA-ma, ŠÀ \approx : KUB 23.1 rev. iv 18 (*uizzi*) NH/NSc CTH 105.

KUR-KU-NU A-NA \approx : KUB 23.72 rev. 63 MH/MS CTH 146. *I-NA* \approx : KUB 26.19 obv. ii 6 MH/MS CTH 140. *QA-DU* \approx : KBo 5.3 rev. iv 17 MH/NS CTH 42. KUB 6.41 obv. i 51 NH/NSc? (// KBo 5.13 obv. i 8 NS, // KUR-TI-K[U-NU] KBo 4.7 obv. i 55 NS) CTH 68. KUR-KA-ia-za-kán (*IŠ-TU* \approx) KUB 19.49 obv. i 55 NH/NS CTH 69.

KUR-ZU KUB 36.127 obv.? 8 (CHD P 5 KUR-SU) MH/MS or NS. KBo 3.4 rev. iii 85 NH/NSc? CTH 61.I. KBo 3.3+ obv. ii 9 NH/NS (= KUB 19.41 obv. ii 12 NS) CTH 63. KUB 23.27 obv. i 11 MH/NSc CTH 142.

KUR-ZU-ia KBo 3.3+ obv. ii 3 NH/NS (=KUB 19.41 obv. ii 6 NS) CTH 63. KUR-ZU-NU (case?) KBo 14.18, 6 NH/NS CTH 40.

KUR-ŠU (*QA-DU* \approx) KBo 3.3+ obv. ii 1 NH/NS (// KUB 19.41 obv. ii 4 NS) CTH 63. A-NA \approx : KUB 36.127 obv.? 8 MH/NS? CTH 41. KBo 5.9 obv. ii 34 NH/NS CTH 62.II. KBo 3.3+ obv. ii 13 NH/NS (// KUB 19.41 obv. ii 17] NS) CTH 63. *I-NA* \approx : KUB 14.1 obv. 65 (*ar-ha* \approx *pa-it*) MH/MS CTH 147. KUR-ŠU-NU ([*apel I-NA* \approx]) KUB 14.4 obv. i 3 NH/NS CTH 40.

KUR-TI-IA KUB 14.3 rev. iii 59 (acc.) CTH 181. KBo 10.12 rev. iii 26 (ŠÀ^{BI} \approx) NH/NSc CTH 49.II. KBo 5.4 rev. 2 NH/NS

CTH 67. KUR-TI-KA (ŠÀ \approx) KUB 23.1 rev. iv 25 (DINGIR-LUM \approx) NH/NSc CTH 105. *QA-DU*: KUB 21.49 obv. 6 NH/NS CTH 62.II. KUR-TI-KA-wa-at-ta KBo 3.4 rev. iii 82 (A-NA \approx) NH/NSc? CTH 61.I.

KUR-TI-ŠU (*I-NA* \approx) KUB 34.29 rev. iii 5 NH/NS CTH 40. KUR-TI-ŠÚ (*IŠ-TU* \approx): KBo 4.10 obv. 42 NH/NS CTH 106. KUR-TI-ia-ma-an (A-NA \approx) KBo 5.13 rev. iv 23 NH/NS (// KUB 6.41 rev. iv 31 NSc?, KUB 6.44 rev. iv 13 NS) CTH 68.

KUR¹ (= MAN) URU-KA¹ (as drawn KBo.; collated) nom. sg. KBo 10.12 obv. i 6 NH/NSc CTH 49.II.

Nom. Pl.

KUR.KUR nom.pl. KBo 4.14 obv. ii 2 (GAM-an *niyatta[t]*) NH/NSc, 26 (d.-l. pl. GAM-an *niyari*), 54 (id.), 62 (id.), 14 (i[d].) CTH 123. ŠÀ \approx : KBo 4.14 rev. iii 14 (*uizzi*) NH/NSc CTH 123.

KUR.KUR^{HIA} (*kue*) KBo 2.5 (= 5a) rev. iii 3 (nom. or acc.) NH/NS, 7 (id.) CTH 61.II.10. KUR.KUR^{HIA} KUB 19.65+ rev. iii 16 NS) CTH 81. BT obv. ii 53 (= *kuit arsa tiyat*) NH/NSc CTH 106. KUB 23.11 obv. ii 13 (*ke-e* \approx) NH/NSc, 29 (*ki-i ku-e* \approx) CTH 142. KUR.KUR^{HIA}-ia-ši nom. pl. n. =ia=si: KUB 21.9 obv. 8 NH/NS CTH 90.

KUR.KUR^{MES} *hu-u-[m]a-an-da* KBo 10.2 obv. i 25 (// KUB 23.31, 2) OH/NS CTH 4. KBo 14.19 obv. ii 29 (*kue* \approx *ser [ē]sta*) NH/NSbii CTH 61.II.

(= *dapianda*) nom. pl.: KUB 19.9 obv. i 24 ([*kur*]uriahtā) NH/NS, 24 (*d[apianda kue] kururiahhir*) CTH 83.

(*kē* \approx) KUB 1.1 obv. ii 56 (*dannatta*) NH/NS (// KBo 3.6 obv. ii 36 NS) CTH 81. KUB 19.9 obv. i 21 (= *kuit dassawa ēsta*) NH/NS CTH 83. KUB 21.15 rev. iv 4] NH/NS CTH 85.1.

Acc. pl.: KUB 19.64+ obv. i 22 (*kue* \approx *ēsta*) NH/NS, KBo 3.6 rev. iii 25 NS (// KUR.KUR^{MES} KBo 10.2 obv. i 19 OH/NS) CTH 4.

KUR.KUR^{MES} KUB 26.74 obv. i 3 OH/NS CTH 10. KUB 19.13 obv. i 7 NH/

NS CTH 40. KUR.KUR^{MEŠ}, possibly resummed by *kui[es]* KBo 14.15, 3 NH/NS CTH 40.

KBo 3.4 obv. i 32 NH/NSc?, rev. iii 25 (*kē*) CTH 61.I. KUB 19.37 obv. ii 41 (id.) NH/NS CTH 61.II.9. KUB 6.44 obv. i 17 (*kue*) NH/NS (// KBo 4.7 obv. i 17 NS) CTH 68. KUB 21.1 rev. iii 44 NH/NS (// KUB 21.5 rev. iii 60 NS) CTH 76. KUB 1.1 obv. ii 56, (*kē* = *dannatta* // KBo 3.6 obv. ii 36), 63 (*dannatta*) NH/NS (// KBo 3.6 obv. ii 43 NS), 67 (id. // ibid. 46), 70 (// ibid. 50) CTH 81. KUB 19.9 obv. i 6 (*hu-u-ma-a[n-]*) NH/NS, obv. ii 10, KUB 19.8 rev. iii 37, KUB 19.9 rev. iv 3 (case?) CTH 83. KBo 6.29 obv. i 24 NH/NS, 29 (*kē* =), KUB 21.15 obv. i 17 NS (*kue* nom. pl.) CTH 85.1. KBo 6.28 obv. 24 ([*arkaman-a*] *l-la* =?) NH/NS CTH 88. Bo 2810 obv. ii 4 NH/NS CTH 127. KUB 23.27 obv. i 4 (= *an-da*) MH/NSc CTH 142.

KUR.KUR^{MEŠ}-*ia* (*humantes*) KBo 5.3+ obv. i 6 MH/NS CTH 42. KUR.KUR^{MEŠ}-*kán* Bo. 2810 obv. ii 2 NH/NS CTH 127. KUR.KUR^{MEŠ}-*ma* nom. pl.: KUB 19.9 obv. ii 22 (= -*x-an ēsta*) NH/NS CTH 83.

Acc. pl.: KUR^{HIA}-*KU-NU* URU^{DIDLI,HIA}-*KU-NU* DAM^{MEŠ}-*KU-NU* DUMU^{MEŠ}-*KU-NU* A.ŠÀ^{HIA}-*KU-NU* GIŠ⁶KIRI₆.GEŠTIN^{HIA}-*KU-NU* GUD^{HIA}-*KU-NU* UDU^{HIA}-*KU-NU* KBo 8.35 obv. ii 17f. MH/MS (// KUB 23.78b + KUB 26.6 obv. ii 14f. MS, // var. KUR-KU-NU KBo 16.29 obv. 5 MS) CTH 139.

KUR.KUR^{HIA} KBo 13.78 obv. 13 (= [KUR-*m*] *a?* KUB 31.4 obv. 12). KBo 2.5 rev. iii 10 NH/NS CTH 61.II.10. KUB 21.16 obv. i 5 NH/NS, 11 ([*a*] *pē*) CTH 84.

KUR.KUR^{HIA}-*ma-aš-ma-aš* acc. pl. + =*ma=smas*: KUB 21.8 obv. ii 10 NH/NSc CTH 90.

KUR.KUR^{MEŠ}-*TIM* acc. pl. KUB 19.13 obv. i 40 NH/NS CTH 40. KUR.KUR-TIM KUB 23.11 obv. ii 31 (= *hu-u-ma-an*) MH/NSc CTH 142. KUB 14.1 rev. 29 (ŠA

^DUTU-ŠI *a-ša-[a]-an-ta* =) MH/MS CTH 147.

D.-l. pl.: KUR-*e-aš* KUB 14.3 obv. i 4 (*ke-e-da-aš* =) NH/NSc CTH 181. KUR-*e-aš-ma-aš* KUB 23.11 obv. ii 26 (d.l. pl. + *smas* “their”) MH/NSc CTH 142. KUR-*e-aš-ša* KUB 23.11 rev. iii 22 (= *an-da*; Carruba: “Länder”) MH/NSc CTH 142.

KUR^{MEŠ}-KA (*QA-DU* =) KUB 21.4 rev. iv 12 NH/NSc (om. KUB 21.1 rev. iv 43 NS) CTH 76.

KUR.KUR^{HIA} (*A-NA* =) KBo 5.8 obv. i 37 NH/NS CTH 61.II.7. KBo 16.17 rev. iii 6 NH/NS CTH 61.II.10.

KUR.KUR-*ia*, *A-NA* =: KBo 4.14 obv. ii 62 NH/NSc CTH 123. KUB 23.72 rev. 62 (= *pé-ra-an*) MH/MS CTH 146.

KUR.KUR^{MEŠ}-*aš* KBo 3.57 obv. 6 OH/NSb/c CTH 11.

(ŠA) KUR.KUR^{MEŠ} KBo 10.2 obv. i 49 (*ti-ia-at*) OH/NS CTH 4. Bo 2810 obv. ii 12 NH/NS CTH 127. KUB 21.38 obv. 18 (= [*hal*]-*ki-iš* NU.GÁL) NH/NSbii/c CTH 176. *A-NA* =: KUB 1.1 obv. ii 55 (*kēdas* =) NH/NS (// KBo 3.6 obv. ii 36 NS) CTH 81. KUB 14.1 rev. 44 (id.) MH/MS CTH 147.

A-NA PA-NI =: KUB 14.3 obv. i 13 NH/NSc CTH 181.

KUR.KUR^{MEŠ}-KA (*Iš-TU* =) KUB 21.1 rev. iv 34] NH/NS CTH 76. KUR.KUR-KA-*ma-aš-kán* *iš-tar-na* KUB 21.1 rev. iii 69 NH/NS CTH 76.

KUR.KUR^{MEŠ}-NI (*A-NA* =) KBo 5.8 rev. iii 8 NH/NS CTH 61.II.7.

Gen. pl.: KUR.KUR^{MEŠ}-*aš* (*humandas*) KBo 3.57 obv. 7 OH/NSb/c CTH 11. KUR-[-KUR-] *TI* KBo 10.12 obv. ii 16 (= *taksulas*) NH/NSc CTH 49.II. KUR.KUR-TIM, ŠA =: KUB 14.1 rev. 30 (*kē-e-el* =) MH/MS CTH 147.

Phrases:

KUR *A-BA* acc. sg.: KUB 21.17 obv. i 18 (*tarhta*) NH/NS CTH 86.1. Dat. sg.: KUB 21.17 obv. i 17 (EGIR-*pa* ≠ *pait*) NH/NS CTH 86.1.

ŠÀ =: KUB 21.17 obv. i 20 NH/NS CTH 86.1

KUR A-BI-ŠU KBo 5.8 rev. iii 7 NH/NS (// KBo 16.8+ rev. iii 12 NSc) CTH 61.II.7.

KUR A-BI-ŠU[-ma-aš]-ši (acc.) KBo 4.4 rev. iv 64 NH/NS CTH 61.II.5

KUR.KUR^{MEŠ} ku-ri-wa-na nom. pl. n. KBo 22.39 obv. ii 12 (“own lands?”) NH/NS CTH 62.II.

KUR URU (ŠÀ =) KBo 4.14 obv. ii 13 (*uizzi*) NH/NSc, 23 (id.), 25, rev. iii 29, 68 (ŠA KUR URU LÚ ME-EH-RI) CTH 123. (A-NA) KUR ták-ša-an-na KUB 31.64 obv. ii 32 (“nach einer Ebene” Forlanini 1997: 118, from *taksatar*) OH/NSc CTH 12.

Place-names with KUR

KUR AH-HI-IA-WA-A KUB 14.3 rev. iii 67] (INA =) NH/NSc CTH 181. KUR ^{URU}AH-HI-IA-WA-A KUB 14.3 obv. ii 69 (I-NA = pejutezzi) NH/NSc CTH 181.

KUR KUR a-la-ši-ia-an-ma-za-kán KBo 12.38 obv. i 7 NH/NSc CTH 121. KUR ^{URU}A-LA-ŠI-IA KBo 12.39 obv. i 7 NH/NSc CTH 141. KUR A-LA-[ŠI]-IA, ŠA =: KBo 12.38 rev. iii 5 (^{GIŠ}MÁ^{HLA} =) NH/NSc, 12 (LÚKUR^{HLA} =) CTH 121. KUR ^{URU}A-LA-ŠI-IA-wa KUB 14.1 rev. 86 MH/MS, 88 CTH 147.

KUR ^{URU}Al-ha-aš (nom.) KBo 10.2 obv. ii 9 OH/NS CTH 4. KUR ^{URU}AL-MI-NA-wa-ra-an-kán (I-NA =) KBo 5.6 obv. i 4 NH/NSb/c CTH 40.

KUR LÚKUR See own lemma.

KUR ^{URU}AM-KA (acc.) KBo 5.6 rev. iii 4 NH/NSb/c, KBo 14.12 rev. iv 3 NS CTH 40. KUR ^{URU}AM-KA (gen.) (ŠA = pre-posed) KBo 5.6 rev. iii 5 NH/NSb/c CTH 40. KUR ^{URU}AM-KA (I-NA = naista) KBo 5.6 rev. iii 3 NH/NSb/c CTH 40.

KUR ^{URU}A-MUR-RA nom. sg.: KUB 23.1 obv. i 13 NH/NSc (// [KU]R A-MUR-RI 1198/u obv. 5 NSc) CTH 105. acc. sg.: KUB 19.9 obv. i 12 NH/NS CTH 83. [KU]R A-MUR-RI KBo 6.28 obv. 22 NH/NS CTH 88.

I-NA =: KUB 23.1 obv. i 44 NH/NSc CTH 105. KUR A-MUR-RI-w[a] KUB 19.15++ obv. ii 4] (acc.) NH/NSa CTH 72. KUR ^{URU}A-MUR-RI KBo 6.28 obv. 23 (case?) NH/NS CTH 88.

KUR ^{URU}A-MUR-RI, I-NA =: KBo 5.9 obv. i 25 NH/NS, ii 35 CTH 62.II. KUB 19.9 obv. i 20 (*anda*) NH/NS CTH 83. KUB 23.1 obv. i 39 NH/NSc, ii 3 CTH 105. KUR ^{URU}A-MUR-RI KBo 10.12 rev. iii 7 (I-NA = u[iami]) NH/NSc CTH 49.II. KUR ^{URU}A-MUR-RI-ia acc. sg.: KBo 5.9 obv. i 18 NH/NS CTH 62.II. KUB 23.1 obv. i 37 NH/NSc CTH 105. KUR ^{URU}A-[MUR-R]I-wa-kán KUB 19.15++ obv. ii 20' NH/NSa CTH 72.

KUR.KUR^{HLA} ^{URU}A-MUR-RA nom. sg.: KUB 23.1 obv. i 17 NH/NSc (// KUR A-M[U]R-RI 1198/u obv. 6 NSc) CTH 105. KUR ^{URU}[AP-PA-W]I₅-IA-ia acc.: KUB 19.49 obv. i 63 NH/NS CTH 69. KUR AP-PA-WI₅-IA-ia acc. sg.: KUB 19.50 rev. iii 16 NH/NSc CTH 69.

KUR ^{URU}A-RA-U-WA-AN-NA (acc.) KBo 3.4 rev. iii 49, 51 (*ḥūman*), 52, 55 NH/NSc? CTH 61.I. KUR ^{URU}A-RI-IN-NA KUB 23.11 obv. ii 7 NH/NSc CTH 142. KUR ^{URU}AR-MA-TA-NA-ma (nom. sg.?) KBo 14.8 rev. iii 19 NH/NSbi CTH 40.

KUR ^{URU}AR-ZA-WA acc.: KUB 21.2 obv. i 4 NH/NSc (// KUR.KUR^{MEŠ} ^{URU}AR-ZA-U-WA KUB 21.5 obv. i 3 NS) + KUB 48.95, 5 CTH 76. KUR AR-ZA-U-WA (nom.) KUB 14.15 obv. ii 4 NH/NS CTH 61.II.2. [...] KUR ^{URU}AR-ZA-U-WA (case?) KUB 14.4 obv. i 6 NH/NS CTH 40. KUR ^{URU}AR-ZA-U-WA (nom.) KUB 23.11 obv. ii 3 NH/NSc CTH 142. KUR ^{URU}AR-ZA-U-WA (acc.) KBo 3.4 obv. ii 19 NH/NSc?, 55 rev. iii 29, 32, 36 (both *ḥūman*) CTH 61.I. KBo 5.4 rev. 50 NH/NS CTH 67. KUB 14.1 rev. 20 (= hu-u-ma-an) MH/MS CTH 147.

KUR AR-ZA-U-WA KBo 3.4 obv. ii 8 (I-NA =) NH/NSc? (// KUR ^{URU}AR-ZA-U-WA KBo 16.1 rev. iii 5 NS), 28 KUR ^{URU}AR-ZA-U-WA (I-NA =), rev. iii 27 (I-NA =), 37 (id.)

CTH 61.I. KUR^{URU} AR-ZA-U[-WA] (*I-NA* =) KUB 14.4 obv. i 2 NH/NS, *ibid.* 30 CTH 40. KUB 14.15 obv. ii 10 NH/NS CTH 61.II.2. KUB 21.5 obv. i 10 NH/NS CTH 76.

ku-iš ŠA =: KUB 19.49 obv. i 49 (= [NAM.RA^{MES}]) NH/NS CTH 69.

KUR.KUR^{MES} ^{URU} AR-ZA-U-WA KUB 21.1 rev. iii 31 (*ŠA* =) NH/NS (// [^M]^{MES} ^{URU} AR-[...]) KUB 21.5 rev. iii 46 NS) CTH 76.

KUR^{URU} AR-ZA-U-WA-ia-an KBo 3.4 obv. ii 18 (nom. sg.) NH/NS? (// KBo 16.1 rev. iii 19] NS) CTH 61.I.A. KUR^{URU} AR-ZA-U-WA-má-kán KBo 3.4 obv. ii 33 (*parsta*) NH/NS? CTH 61.I. KUR^{URU} AR-ZA-U-WA-ia-az acc.: KBo 4.7 obv. i 14 (*human*) NH/NS (// KUB 6.44 obv. i 14 NS) CTH 68.

KUR AR-ZA-Ú-I-IA KBo 3.34 obv. i 11 OH/NS // KUB 36.104 obv. i 9 (OS, collated Ankara — KUR damaged but visible) CTH 8. [KU]R^{URU} AR-ZI[-IA] KUB 14.22 obv. i 13 NH/NS CTH 40. KUR^{URU} AR-Z[I]-IA KUR^{URU} KAR-GA-MIŠ-ia (*lu-u-ma-an-te-eš ták-šu-la-a-ir*) KBo 5.6 obv. ii 7 NH/NSb/c CTH 40.

KUR AŠ-ŠUR, ŠA =: KUB 23.1 rev. iv 14 (= *lē paizzi*) NH/NS CTH 105. KUR^{URU} AŠ-ŠUR, *I-NA* =: KBo 4.14 rev. iv 40 NH/NS CTH 123.

KUR^{URU} A-AŠ-ŠU-WA KUB 23.11 obv. ii 33 MH/NSc CTH 142. *I-NA* =: KUB 23.11 rev. iii 9 (*la-ah-hi-ia-u-wa-an-zi e-šu-un*) MH/NSc CTH 142. ŠA =: KUB 23.11 rev. iii 5 (= I SIG_{7-aš} ÉRIN^{MES}...) MH/NSc CTH 142.

KUR^{URU} AŠ-TI-MA-HU-UŠ-ŠA (acc.) KBo 16.17+ rev. iii 20 NH/NS CTH 61.II.10. KUR^{URU} A-DA-DU-RA KUB 23.11 obv. ii 16 (nom. sg.) NH/NSc CTH 142. KUR^{URU} AT-T[A]-RI-IM-MA KUB 14.1 rev. 30 MH/MS CTH 147.

KUR^{URU} AZ-ia-za KBo 22.40 rev. 47 MH/NSa (*ŠA* = MUNUS, // KBo 5.3 rev. iii 62] NS) CTH 42. KUR^{URU} AZ-ZI (acc.) KBo 4.4 rev. iv 39 NH/NS CTH 61.II.5. KUR AZ-

ZI (*I-NA* =) KBo 3.4 rev. iv 35 NH/NSc?

CTH 61.I. KUR^{URU} AZ-ZI (*I-NA* =) KBo 4.4 rev. iii 57 NH/NS, rev. iv 42, 52] CTH 61.II.5. KUR AZ-ZI (*ŠA* =; post-posed) KBo 3.4 rev. iv 18, 19, 35 NH/NSc? CTH 61.I KUR¹A-ZI-R[A] (*ŠA* =; post-posed) KBo 10.12 rev. iii 37 NH/NSc CTH 49.II.

KUR^{URU}GAM, see KUR ŠAPL̄TU

KUR^{URU} HA-JA-ŠA (nom.) KUB 14.23 obv. i 4 NH/MS?, (LUGAL =) KUB 19.11 rev. iv 42 CTH 40. KUR^{URU}[HA-]JA-ŠA (*utneianz*) KBo 5.3+ obv. i 6 MH/NS CTH 42. KUR^{URU} HA-IA-ŠA (*I-NA* =) KUB 14.17 rev. iii 9 NH/NS CTH 61.II.4. KUR^{URU} HA-IA-ŠA (*LÚ.MEŠ ga-e-ni-eš ŠA* =) KBo 5.3 rev. iv 27 MH/NS CTH 42. KBo 4.4 obv. ii 16 (*ŠA* =; pre-posed) NH/NS CTH 61.II.5. KUR^{URU} HA-IA-ŠA (*A-NA* =) KBo 5.3 rev. iii 67 MH/NS (// KBo 19.44 rev. 51 NSa) CTH 42. KUR^{URU} HA-IA-ŠA (*I-NA* =) KUB 19.11 rev. iv 41, 42 NH/NS CTH 40.

KUR^{URU} HA-IA-ŠA-ia (*I-NA* = *paisi*) KBo 5.3 rev. iii 59 MH/NS (// KBo 19.44 + KBo 22.40 rev. 44 NSa) CTH 42. KUR^{URU} HA-IA-ŠA-ia (acc.) (*kuit* [...] “which [I gave to you]” Beckman 1999a: 31 KUB 26.37 obv. 18 MH/NSa, KBo 5.3 rev. iv 28 (*pahhashi*) NS CTH 42. KUR^{URU} HA-IA-ŠA-ma (*[A-N]A* =) KUB 26.37 obv. 8 MH/NSa CTH 42.

KUR ha-a[(*k-piš-ša-an?*)] KUB 19.64, 3 NH/NS (+ KUB 1.7+ rev. iii 4 NS, + 922/v+, 4 NS, thus not clear if KUB 19.64+ had -an) CTH 81.

KUR^{URU} HA-AK-PÍ-IŠ-ŠA acc. sg.: KBo 6.29 obv. i 26 NH/NS CTH 85.1. ([Š]A =) KBo 14.42 obv. 3 NH/NS CTH 40. KUR^{URU} HA-AK-PIŠ-ŠA (*I-NA* =) KUB 1.1 obv. ii 62 NH/NS (// KBo 3.6 obv. ii 42 NS) CTH 81. KUR^{URU} HA-AK-PIŠ-ŠA-ma-mu acc.: KUB 1.1 obv. ii 61 NH/NS (// KBo 3.6 obv. ii 41 NS) CTH 81.

KUR^{URU} HA-LA-AB KBo 3.57 obv. 14 (// KUB 26.72 obv. 8) OH/NSb/c CTH 11. ŠA KUR^{URU}[HA-LA-AB] KBo 10.2 obv. ii 15 OH/NS CTH 4.

- KUR ^{URU}*HAL-PA* (acc.) KBo 4.4 rev. iii
16 NH/NS CTH 61.II.5. *I -NA* =: KUR
^{URU}*HAL-PA* KBo 4.4 obv. ii 15 NH/NS CTH
61.II.5. KUB 19.9 obv. i 18 NH/NS CTH 83.
KUR ^{URU}*HAL-LU-WA* KUB 23.11 obv.
ii 15 (nom. sg.) NH/NSc CTH 142. KUR
^{URU}*HA-NI-TA* acc. sg.: KUB 21.9 obv. 5
NH/NS CTH 90. KUR ^{URU}*HA-AN-HA-NA*
KUB 1.1 obv. ii 58 NH/NS (// KBo 3.6 obv.
ii 38] NS) CTH 81.
- KUR ^{URU}*HA-PA-AL-HA* KUB 23.11
obv. ii 6 (nom. sg.) NH/NSc CTH 142. KUR
^{URU}*HA-PAL-LA* KUB 19.22 rt. col. 9
NH/NSc CTH 40. KBo 3.4 rev. iii 24 (-ma)
NH/NSc? CTH 61.I. KBo 4.7 obv. i 18 (id.)
NH/NS CTH 68. KBo 19.71, 3 NH/NS (//
KUB 14.26, 4 NSc). KUR ^{URU}*HA-PA-AL-*
LA-ma-az KUB 14.1 rev. 21 MH/MS, 21 (-
PA-A-AL-) CTH 147. KUR ^{URU}*HA-PA-AL-*
LA-wa KUB 14.1 rev. 57 MH/MS CTH 147.
KUR ^{URU}*HA-PA-A-AL-LA-wa* KUB 14.1
rev. 56 MH/MS CTH 147. [KUR] ^{URU}*HA-*
PA-A-AL-LA-wa-kán KUB 14.1 rev. 22
(acc.) MH/MS, 26 CTH 147. KUR ^{URU}*HA-*
PA-A-AL-LA-wa-at-ta, A-NA =: KUB 14.1
rev. 25 MH/MS CTH 147.
- KUR ^{HUR.SAG}[*HA-(A)-RI*]-*IA-TI, I-NA* =
KUB 14.1 obv. 17 (*e-eš-hu-ut*) MH/MS
CTH 147. KUR ^{HUR.SAG}*HA-A-RI-IA-TI* KUB
14.1 obv. 18 (acc.sg.) MH/MS CTH 147.
- KUR ^{URU}*H[AR-RA-NA]* (*I-NA* =) KUB
19.13 obv. ii 30 NH/NS CTH 40. KUR
^{URU}*Har-ra-na-az-ma-z[a]* KUB 19.13 obv. ii
31 NH/NS CTH 40.
- [K]UR *HAR-ŠA-AM-MA* (acc.) KBo
14.20 obv. i 10 NH/NSc CTH 61.II. KUR
^{URU}*har zi-ú-na-aš* KUB 21.6a rev. iii? 14
NH/NSc? CTH 82. KUR ^{URU}*HAR-ZI-WA-*
NA (*I-NA* =) KBo 16.15 obv. i 9 NH/NSc
CTH 61.II.
- KUR ^{URU}*HA-AŠ-ŠU-WA* (acc.) KBo 10.2
obv. ii 18, 45 OH/NS CTH 4. KUR ^{URU}*HA-*
AT-TAR-ŠA KUB 23.11 obv. ii 8 NH/NSc
CTH 142. KUR ^{URU}*HA-AT-TE-NA* acc.:
KUB 1.1 obv. ii 58 NH/NS (// KBo 3.6 obv.
ii 39 NS) CTH 81. KUB 21.11 obv. 9
NH/NS CTH 90.
- KUR ^{URU}*HA-AT-TI*** (nom.) KBo 14.12 rev.
iv 38 NH/NS CTH 40. KBo 5.3+ obv. i 6
(*humanza*) MH/NS CTH 42.
Acc.: KUB 14.16 obv. i 20 NH/NS CTH
61.II.2. KBo 5.8 obv. ii 12 (*dammeshair*)
NH/NS CTH 61.II.7. KUB 19.37 obv. ii 3
NH/NS CTH 61.II.9. KBo 6.28 obv. 18
NH/NS CTH 88. BT obv. ii 68 (contra Otten
BT p. 19; <König des>) NH/NSc CTH 106.
KUB 23.68 rev. 8 NH/NS CTH 133.
KBo 13.55 rev. 3 NH/NS CTH 136. KUB
23.72 rev. 62 MH/MS CTH 146 KUR *HA-*
AT-TI (A-NA =) KBo 3.3+ obv. ii 29 NH/NS
(// KUR ^{URU}*HA-AT-TI* KUB 19.41 obv. ii 32
NS) CTH 63. KBo 8.35 rev. iii 12 MH/MS
CTH 139. KUB 23.72 rev. 39 (A-NA ... *U* =)
MH/MS CTH 146.
- (*š-TU* =) KBo 3.3+ obv. ii 20 NH/NS
(// KUR ^{URU}*HA-AT-TI* KUB 19.41 obv. ii 24
NS) CTH 63. KUB 4.10 rev. 27 NH/NS
CTH 106. KUR ^{URU}*HA-AT-TI* *ha[r-]* (case?)
KUB 21.48 obv. 3 OH/NS CTH 22.
- Gen.: KUR ^{URU}*H[a-](LUGAL* =) KUB
36.98a obv. 6 OH/NS var. LU[GAL ^{UR}] ^U*HA-*
AT-TI KBo 3.22, 36 OH/OS; KUB 36.98
obv. 7 [KUJ]R? ^{URU}, see photo *StBoT* 18
Tafel II CTH 1. KUR ^{URU}*HA-AT-TI* [*I*]
([LU]GAL =) KUB 23.2 obv. 4 (cf. [KUR
^{URU}*H]A-AT-TI* 1. 3) NH/NSc CTH 40. KUR
^{URU}*HA-AT-TI* KBo 10.12 obv. i 9 (gen. sg.?)
NH/NSc, 10 ([LUGA]L =) CTH 49.II.
- [KUR *H]A-[A]T-TI* (*ŠA* =) KBo 5.6 obv.
i 43 NH/NSb/c; KUR ^{URU}*HA-AT-TI* (*ŠA* =;
pre-posed) KBo 14.13 obv. ii 14 NH/NS,
KBo 14.18, 11 (post-posed = *iyat*) NH/NS,
ibid. 18 (pre-posed) CTH 40. KBo 5.3 rev.
iii 69 (pre-posed) MH/NS CTH 42. = *pé-ra-*
an KUB 23.72 rev. 61 MH/MS CTH 146.
KUB 14.1 obv. 34] (^{LÚ}*[hu-ia-an-za](*ku-i-e-eš* ^{LÚ.MEŠ}*pít-te-ia-an-te-eš*) MH/MS
CTH 147.*
- KUR ^{URU}*HA-AT-TI* (*ŠA* = *iyat*) KBo 5.6
obv. i 39 NH/NSb/c (=KBo 14.11 obv. i 11

both NS) CTH 40. KBo 3.4 rev. iii 92 (*iyanun*) NH/NSc? CTH 61.I. KBo 2.5 rev. iv 28 (- KUR-*e*) NH/NS CTH 61.II.10.

ŠA \approx : KBo 3.6 obv. ii 24 (URU^{DIDLI}_{H.L.A} *ku-i-e-eš* \approx) NH/NS (// KUB 1.1 obv. ii 41] NS) CTH 81. BT rev. iii 29 (\approx LUGAL-*iz-na-ni*) 76 (\approx LUGAL-*iz-na-tar*) NH/NSc, 35 (\approx *lahhiyanni*; cf. ŠA^{URU}*GIDRU-TI* KBo 4.10 obv. 43 NS, ABoT 57, 17] NSc) iv 7 (LUGAL-*UT-TA* \approx), 9 (A-NA LUGAL-*UT-TI* \approx) 106. KUB 26.19 obv. ii 21 (\approx GUD^{H.L.A} U[DU^{H.L.A}] MH/MS CTH 140. KUB 14.1 obv. 15] (\approx *e-eš*) MH/MS CTH 147.

Dat. sg.: KUR^{URU}*HA-AT-TI* LUGAL-*ezz[iya]t* KBo 10.2 obv. i 2 // KBo 10.3 i 1 both OH/NS CTH 4. KUR! (=ŠE!)^{URU}*Ha-at-tu-ši* KUB 31.64 obv. ii 38 OH/NSc CTH 12. KUR^{URU}*HA-AT-TI* KBo 5.9 obv. i 21 NH/NS, cf. ibid. ii 14] CTH 62.II.

I-NA \approx : KUR^{URU}*HA-AT-TI* ([*I-NA*] \approx *ars*) KUB 26.84 obv. ii 6 (// URU^{URU}*HA-AT-TI* KBo 14.1 obv. ii 10) both NH/NS; (*I-NA* ŠA \approx *ars*) KBo 14.3 rev. iii 13 NH/NSc, (*I-NA* \approx [..]) KUB 34.23 obv. ii 6 NH/NS, ([*I-NA*] \approx *natta hēyauwan[eskit]*) KUB 19.13 rev. iii 12, NH/NS, KBo 14.12 rev. iii 22, 23 (ŠA \approx) NH/NS, KBo 14.18, 16 (*and[an ...d]askir*) NH/NS CTH 40.

KBo 3.3+ obv. i 11 NH/NS CTH 63. KBo 5.4 obv. 37 NH/NS, 40 CTH 67. KBo 4.7 rev. iii 31 NH/NS (// IŠ-T[U] KUR^{URU}*HA-AT-TI-ia* KBo 4.3 rev. iii 3 NSc?) CTH 68. KBo 3.6 obv. ii 2 NH/NS (// KUB 1.6 obv. ii 11 NS), CTH 81. KUB 23.1 obv. i 16 NH/NSc CTH 105. BT iii 21 NH/NSc CTH 106. KBo 8.37 rev. 7 MH/NSc CTH 134. KUB 23.77 obv. 25 MH/MS, rev. 64 (*ha-ap-pi-ra-ši*), 71 CTH 138. KUB 26.19 obv. i 18 MH/MS CTH 140. KUB 23.11 rev. iii 11 MH/NSc CTH 142.

A-NA \approx : KBo 14.12 rev. iv 30 NH/NS CTH 40. (A-NA \approx -ma-kántuqqari) KBo 5.3 rev. iii 28 (// KBo 19.44 rev. 17] NSa) MH/NS CTH 42. KUB 19.29 obv. i 8 NH/NSc CTH 61.II. KBo 5.9 obv. ii 15 NH/NS, 47, rev. iii 13 CTH 62.II. KBo 8.35

obv. ii 19 (*pár-hu-wa-an-zí*) MH/MS (// KUB 23.78b+ obv. ii 16 MS) CTH 139. KUB 14.1 obv. 28] (*me-na-ab-ha-an-ta*) MH/MS CTH 147. KUB 21.17 obv. i 19 NH/NS CTH 86.1. KBo 4.10 obv. 25 NH/NS (BT i 41 has A-NA KUR ÍD *HU-UL-A-JA* NSc), 29 (=ibid. 50) CTH 106. KBo 13.55 rev. 5 NH/NS CTH 136. KUB 23.77 obv. 1 MH/MS, 8, CTH 138.

[A-NA/I-NA?] \approx : KBo 16.27 rev. iv 23 (\approx KUR-*ia*) MH/MS CTH 137.

IŠ-TU \approx : KBo 5.13 obv. ii 26 NH/NS (// KUB 6.41 rev. iii 12 NSc), KUB 6.44 rev. iv 35 NS. ibid. 40] (=KUB 19.54 obv. i 3] NS) CTH 68. KUB 14.1 obv. 63 MH/MS CTH 147.

IT-TI \approx : KUB 23.1 obv. i 26 NH/NSc CTH 105. KUB 23.72 obv. 16] MH/MS CTH 146. KUB 13.27 obv.[!] 19 MH/MS CTH 138.

KUR^{URU}*ha-at-ti[u-ši?]* KUB 23.102 obv. ii 11 NH/NSbii(c) CTH 171.

KUR^{URU}*HA-AT-TI-ia* (acc.) (*assuli pahhasteni*) KBo 5.3 rev. iv 30 MH/MS CTH 42. KBo 5.9 obv. i 28 NH/NS CTH 62.II. KUB 23.1 obv. i 25 NH/NSc CTH 105. KBo 19.44 rev. 52 NSa) CTH 42. KUB 21.38 rev. 13 (nom.) NH/NSbii/c CTH 176.

A-NA \approx : KUB 14.1 obv. 18 MH/MS CTH 147.

ŠA \approx : KUB 26.19 obv. ii 26 (\approx GU[D.UDU]) MH/MS CTH 140.

IŠ-TU \approx : KBo 5.4 obv. i 10 NH/NS, 18 CTH 67.

IT-TI \approx : KUB 8.82 + 1436/u obv. 8 NH/NSc (// [KUR^{URU}*HA-A]T-TI-ia* KUB 23.1 obv. i 25 NSc) CTH 105.

KUR^{URU}*HA-AT-TI-ia-kán* (acc. sg.) KUB 23.68 obv. 17 NH/NS CTH 133. (ŠA \approx ; pre-posed) KBo 5.3 rev. iii 66 MH/NS (// KBo 19.44 rev. 51] NSa) CTH 42. ŠA KUR^{URU}*HA-AT-TI-ia-mu* KBo 3.6 rev. iv 8 (LUGAL-*UT(-TA)* \approx) NH/NS (// ŠA KUR^{URU}*HA-AT-[TI]* KUB 19.60 + rev. iv 47 NS, ŠA KUR^{URU}*HA-AT-T[I]* KUB 19.72+ rev. iii 10

NS CTH 81. ŠÀ^{B1} ≈: BT iii 47 NH/NSC CTH 106.

KUR^{URU} *HA-AT-TI-ia-aš-ma-aš*, *I-NA* ≈ KBo 5.9 rev. iii 19 NH/NSC CTH 62.II. KUR^{URU} *HA-AT-TI-ia-az*, ŠÀ ≈: KUB 13.27 rev.¹ 4 (= URU-*a[n]*) MH/MS CTH 138. KUR *HA-AT-TI-ia-wa* KBo 3.4 obv. i 15 NH/NSC? (// KUR^{URU} *HA-AT-TI-ia-wa* KBo 16.1 obv. 23 NS) CTH 61.I.A.

KUR^{URU} *HA-AT-TI-at*, *IŠ-TU* ≈: KUB 21.1 rev. iii 77 NH/NS (KBo 19.74 rev. iii 10 NS, *IŠ-T[U ...]* NS) CTH 76. KUR^{URU} *HA-AT-TI-ma-wa* KUB 14.1 rev. 40 (*wa-al-ah-te-en*) MH/MS CTH 147.

KUR^{URU} *HA-AT-TI-wa*, *A-NA* ≈: KUB 23.77 obv. 30 MH/MS CTH 138. KUR^{URU} *HA-AT-TI-ia-at* ([Š]A ≈) KUB 34.23 obv. i 28 NH/NS “they belonged to Ḫatti” Gütterbock 1956: 28 CTH 40

KUR^{URU} *HA-AT-TI-kán*, *ṭA¹-NA* ≈: KBo 16.27 obv. i 24 MH/MS CTH 137. KUR^{URU} *HA-AT-TI-wa-kán*, *IŠ-TU* ≈: KUB 23.72 obv. 17 (*hu-wa-it*) MH/MS CTH 146.

KUR.KUR^{URU} *HA-AT-TI* (*IŠ-TU* ≈): KUB 1.1 obv. i 68 NH/NS (// *IŠ-TU* KUR.KUR^{MES} KUB 2.11 obv. i 4 NS?) CTH 81. KBo 6.28 obv. 17 NH/NS CTH 88.

KUR.KUR^{HIA}^{URU} *HA-AT-TI* KBo 4.10 + KUB 40.69 rev. 26 (GAŠAN ≈) NH/NS CTH 106. KUR.KUR^{MES} *HA-AT-TI* acc. pl.: KBo 6.28 obv. 9 NH/NS, 26] (case?), 31] (case?) CTH 88. KUR.KUR^{MES}^{URU} *HA-AT-TI* nom. pl. n.: KBo 6.28 obv. 6 (*harganwan ēsta*) NH/NS CTH 88. acc. pl.: KBo 6.28 obv. 7 NH/NS, 13 CTH 88. KUR.KUR^{MES} *ḥ[A-AT-TI]*, *A-NA* ≈: KUB 19.64 obv. i 17 NH/NS CTH 81.

ŠÀ ≈: KUB 1.1 obv. i 71 NH/NS (// = KUR^{URU} *HA-AT-TI* KBo 3.6 obv. i 60 NS, = KUR.KUR^{HIA}^{URU} *ḥ[A-]* KUB 2.11 obv. i 3 NS?) CTH 81.

KUR GIDRU-TI, ŠÀ ≈: KBo 3.4 obv. i 15 (= ZAG^{HIA}) NH/NSC? (// KUR^{URU} GIDRU-TI KBo 16.1 obv. 6 NS) CTH 61.I. [LUGAL] ≈: KUB 19.49 obv. i 52],

rev. iv 42 NH/NS, KUB 19.50 rev. iv 20 NH/NSC, 21 CTH 69. KBo 12.30 obv. ii 14 (= ḤUL[= GÁB]-*l[awann]i*) NH/NSC CTH 122. KUB 14.3 obv. ii 62 NH/NSC, iii 65 (*I-NA* ≈) CTH 181.

KUR^{URU} GIDRU-TI, ŠÀ ≈: KBo 10.12 obv. ii 37 ([...MJEŠ ŠÀ ≈, post-posed], 40, 41 ([Š]A pre-posed?), rev. iii 6 (*BE-LU^{MES}* ≈), 7 ([Š]A ≈] post-posed) NH/NSC CTH 49.II. KUR^{URU} GIDRU-TI (*I-NA* ≈) KBo 10.12 obv. i 13 NH/NSC CTH 49.II. KUB 34.33, 3 NH/NSC CTH 61.II. A-NA ≈: KUB 1.1 rev. iv 65 NH/NS (//]x-TI[KBo 3.6 rev. iv 26 NS) CTH 81. KUB 23.7 rev. 24] MH/NS CTH 134. KUB 14.3 obv. ii 8] NH/NSC, ii 73 (*I-NA* ≈) CTH 181.

KUR^{URU} GIDRU-TI (*ŠÀ-BI≈*) KBo 10.12 rev. iii 36 NH/NSC CTH 49.II. ŠÀ ≈ KUB 21.38 obv. 52 NH/NSbii/c CTH 176. KUR GIDRU-TI-ia KUB 19.5+ obv. 3 (ÉRIN^{MES} ≈) NH/NSC CTH 191.

[KU]R^{URU} GIDRU-TI-ma-aš-ši KUB 26.33 obv. ii 3 (= IGI-an-da) NH/NSC CTH 122.

KUR.KUR^{ME.EŠ}^{URU} GIDRU-TI-ma-wa-kán acc. pl. n.: KUB 26.44+ rev. iv 21] NH/NS (// KUR.KUR^{ME.S}^{URU} KÙ.BABBAR-TI-ma-w[a- -late KÙ- NS, [KÙ.BABBA]JR-TI-ma-wa KUB 1.8 rev. iv 9 NS,]x^{URU} *HA-AT-TI-ma-[...]* KUB 1.10+ 511/v obv. ii 60 NS) CTH 81.

KUR.KUR^{URU} GIDRU-TI-ma-za-kán, *A-NA* ≈: KUB 1.1 + KUB 19.60 rev. iv 57 (// *A-NA* KUR^{URU} KÙ.BABBAR-TI-ma-za-kán KBo 3.6 rev. iv 17, // *A-NA* KUR.KUR^{HIA} KÙ.BABBAR-T[I] both late KÙ both NS) CTH 81.

KUR^{URU} *ha-at-ra-aš* (nom.) KBo 3.46 obv. ii 15 OH/NSC CTH 13. KUR^{URU} *ha-wa-li-ia-aš(-)x* KUB 21.6a obv. ii? 3 NH/NSC? CTH 82. KUR^{URU} *HA-Ú-RI-x[...](acc. sg.)* KUB 19.13 obv. i 23 NH/NS CTH 40.

KUR^{URU} *HI-NA-RI-WA-AN-DA* (acc.) KUB 19.13 obv. i 37 NH/NS CTH 40. KUR^{URU} *HI-IŠ-ŠA-AŠ-HA-PA* (acc.) KUB 1.1 obv. ii 57 NH/NS (// KBo 3.6 obv. ii 38 NS) CTH

81. KUR *HUR.SAG PA-HU-RI-NA* KUB 23.11 obv. ii 18 NH/NSc CTH 142.
- KUR^{URU}*HUR-NA* (acc.) KUB 19.37 rev. iii 41 (= ^{URU}*Hurnanna*) NH/NS CTH 61.II.9. KUR^{URU}*HUR-NA* (*I-NA*?) KUB 19.37 rev. iii 41 NH/NS CTH 61.II.9. KUR^{URU}*HUR-NI-IA* BT iii 48 (*ŠA^{B1}*?) NH/NSc CTH 106.
- KUR^{URU}*HUR-R[1]* (*I-NA* *iyannis*) KBo 14.10, 8 NH/NS (// L[Ú]^{M[EŠ]?}) without *I-NA* KUR KBo 5.6 obv. ii 27 NSb/c) CTH 40. KUB 19.9 obv. i 11 (*pait*) NH/NS CTH 83.
- I-[NA* KUR^{URU}*HUR-RI* (*naista*) KBo 5.6 obv. ii 31 NH/NSb/c CTH 40. KUR^{URU}*HUR-RI* (*I-NA*?) KBo 5.8 obv. ii 8 NH/NS CTH 61.II.7.
- KUR^{URU}*HUR-RI* (*ŠA* = pre-posed) KBo 5.6 obv. ii 16, 43 (post-posed) NH/NSb/c, (*LUGAL*?) KBo 14.12 rev. iv 3 NS CTH 40. KBo 10.12 rev. iii 18 (*ŠA* =; post-posed) NH/NSc CTH 49.II
- KUR *HUR-RI-ia* acc. sg.: KUB 21.17 obv. i 16 NH/NS (mistake for <*A>-MUR-RI-ia?*> Ünal 1974/2: 20) CTH 86.1. KUB 23.102 obv. ii 19 (! // ŠE) NH/NSbi(c) CTH 171. KUR^{URU}*HUR-RI-ia*, *ŠA* = (postposed) KUB 23.102 obv. i 2 NH/NSbi(c) CTH 171.
- KUR.KUR^{URU}*HUR-RI* KBo 4.14 obv. ii 10 (acc. pl.) NH/NSc CTH 123. KUR.KUR^{URU}*HUR-RI* (*I-NA*?) KBo 4.4 rev. iv 61 NH/NS CTH 61.II.5.
- KUR.KUR^{MEŠ}*HUR-RI* acc. pl.: KUB 19.9 obv. i 11 (*dapianda*) NH/NS CTH 83. KBo 6.28 obv. 19 NH/NS CTH 88. KUR.KUR^{MEŠ}^{URU}*HUR-RI* KBo 5.8 obv. ii 9 NH/NS CTH 61.II.7. *I-NA* =: KBo 14.19 rev. iii 2 ([^{URU}*HUR-RI*]) NH/NSbii CTH 61.II. KUB 14.17 obv. ii 32 NH/NS CTH 61.II.4.
- KUR^{URU}*HU-U-UR-ŠA-NA-AŠ-ŠA* KUB 14.1 rev. 30 (acc.) MH/MS CTH 147. KUR^{URU}*HU-UT-PA* (acc.) KBo 2.5 obv. ii 8 NH/NS CTH 61.II.10.
- [KU]R *HU-U-WA-LU-ŠI-IA* (acc.) KBo 14.20 obv. i 23 NH/NSc CTH 61.II. KUR^{URU}*HU-U-WA-AL-LU-ŠI-IA* KUB 23.11 obv. ii 15 (nom. sg.) NH/NSc CTH 142.
- KUR^{URU}*IIA-LA-[AN-TI]* KUB 14.1 rev. 557 MH/MS CTH 147. KUR^{URU}*IA-LA-AN-TI* KUB 14.1 rev. 29 MH/MS CTH 147.
- KUR^{URU}*ÍD SÍG* (acc.) KUB 19.10 obv. i 9 NH/NSc CTH 40. KUR^{URU}*IK-KU-WA-NI-IA* BT iii 48 (*ŠA^{B1}*...) NH/NSc CTH 106. KUR^{URU}*I-LA-AN-ZU-RA^{KI}* (*parḥuen*) KBo 3.6 rev. iii 11 OH/NSc CTH 17.
- KUR^{URU}*I-NA-AŠ-ŠA-RA* KUB 21.6a rev. iii? 9 NH/NSc? CTH 82. KUR *IP-PA-AŠ-ŠA-NA-ma* nom. sg.: KUB 1.6 obv. ii 6 (*dannattan*) NH/NS CTH 81. KUR^{URU}*IR-RI-TA* acc. sg.: KUB 19.9 obv. i 14 NH/NS CTH 83.
- KUR^{URU}*IŠ-*HU-U-UP-PA** (acc.) KBo 2.5 rev. iii 27 NH/NS CTH 61.II.10. KUR^{URU}*iš-hu-pí-it-ta-aš* KUB 19.9 obv. i 23 NH/NS CTH 83. KUR^{URU}*IŠ-*HU-PÍ-IT-TA** acc.: KUB 1.1 obv. ii 57 NH/NS (// KBo 3.6 obv. ii 37 NS) CTH 81. KUR^{URU}*IŠ-*HU-PÍ-IT-TA** (*I-NA*?) KUB 19.29 rev. iv 12 NH/NSc CTH 61.II. KUR^{URU}*IŠ-*HU-PÍ-IT-TA** KBo 3.4 obv. i 44 (*I-NA*?) NH/NSc? CTH 61.I.A. KUR^{URU}*IŠ-*HU-PÍ-IT-TA** (*ŠA* = *kuit* ^{URU}*gasgas*) KBo 3.4 obv. i 43, 47 (= ^{URU}*gasgan*) NH/NSc? CTH 61.I.A. KUR^{URU}*Iš-hu-pí-it(?)]-ta-az-ma* KBo 14.16, 3 NH/NS CTH 40.
- KUR^{URU}*IŠ-DA-HA-RA* (acc. sg.) KBo 14.11 obv. i 14 NH/NS (KUR omitted in dupl. KBo 5.6 obv. i 43 NSb/c) CTH 40. KUR^{URU}*IŠ-TA-HA-RA* acc. sg.: KBo 6.29 obv. i 26 NH/NS CTH 85.1. KUR^{URU}*IŠ-TA-HA-RA-ia* KUB 1.1 obv. ii 62 NH/NS (om. *-ia* KBo 3.6 obv. ii 42 NS) CTH 81. KUR^{URU}*IŠ-TA-HA-RA* (*I-NA* = *pait*) KBo 5.6 obv. i 42 NH/NSb/c (KUR omitted in dupl. KBo 14.11 obv. i 14 NS), KUB 19.13 obv. i 8 NH/NS (*I-NA*?) CTH 40.
- KUR^{URU}*IŠ-TA-LU-UB-BA* (acc.) KBo 2.5 obv. ii 6 NH/NS CTH 61.II.10. KUR^{URU}*IŠ-TA-LU-UB-BA* (dat. sg.) KBo 5.8 obv. i 30 (-*istarna*) NH/NS (B// KUR^{URU}*IŠ-TA-LU-UP-PA* KUB 19.36 obv. i 27 NSc, C //

KBo 16.8 obv. i 6] NSc), 32 (// *ibid.* B 29) CTH 61.II.7.

KUR^{URU}*IŠ-TI-TI-N[A]* (acc.) KUB 19.30 obv. i 12 NH/NSc CTH 61.II.4. KUR^{URU}*IŠ-TI-TI-NA* KUB 19.30 obv. i 10 NH/NSc CTH 61.II.4. KUR^{URU}*IŠ-TI-TI-NA-ma-za* (acc.) KBo 3.4 rev. iii 71 NH/NSc? CTH 61.I.

KUR^{URU}*I-ŠU-WA* KUB 23.11 rev. iii 29 MH/NSc CTH 142. KUB 23.72 obv. 30 (nom./acc.?) MH/MS CTH 146. *I-NA* =: KUB 34.23 obv. i 27, 35 NH/NSc CTH 40. KUB 23.72 obv. 21 MH/MS CTH 146. KUR^{URU}*I-ŠU-WA-ia, ŠA* =: KUB 23.72 rev. 13 (= *ku-it ku-it har-kán-zi*) MH/MS CTH 146.

KUR^{URU}*KA-LA-AŠ-MA* (*I-NA* =) KBo 5.8 rev. iv 3 NH/NS, 12, 16 CTH 61.II.7. KBo 16.17+ rev. iii 26 NH/NS, 29 CTH 61.II.10. Gen.: (URU^{DIDLI.HI.A} BÀD ŠA =) KBo 2.5 rev. iv 5 NH/NS CTH 61.II.10.

KUR^{URU}GAM KBo 4.14 rev. iv 57 NH/NSc CTH 123. KUR^{URU}*Kam-ma-la-aš-ša* (gen.sg. *Kammalass=a*) KUB 19.10 obv. i 9 NH/NSc CTH 40. KUR^{URU}*KAM-M[A-MA]* (*I-NA* =) KUB 19.13 obv. i 3 NH/NSc CTH 40.

KUR^{URU}*KA-NI-EŠ* acc. sg.: KBo 3.6 obv. i 71 NH/NSc CTH 81.

KUR^{URU}*KA-AP-PU-UP-PU-WA* (acc.) KBo 2.5 obv. ii 6 NH/NS CTH 61.II.10. KUR^{URU}*GA-RA-AH-NA* (case?): KUB 21.11 obv. 3 NH/NSc CTH 90.

[KUR]^{URU}*KA-RA-AH-NA* (acc.) KBo 5.8 obv. i 5 NH/NS CTH 61.II.7. KUR^{URU}*KA-RA-KI-ŠA* KUB 14.1 rev. 81 MH/MS CTH 147.

KUR^{URU}*KA-RA-AN-DU-NI-IA* (*I-NA* =) KUB 1.8 rev. iv 17] NH/NS (// *I-NA* KUR^{URU}*KA-RA-AN-DU-IA* KBo 3.6 rev. iii 65 NS, -*DJU-[N]I-I[A]* 1683/u rev. iv 34 NS) CTH 81. KUR^{URU}*KA-RA-AN-DU-NI-IA-AŠ* KUB 21.38 obv. 56 (*ku-e-da-ni-ia-at i-li-iš-ni*) NH/NSc CTH 176.

KUR *KAR-GA-MIS* KBo 1.28 obv. 14 (*I-NA* = *ti-ia-zi*) NH/NSc CTH 57. KUR^{URU}*KAR-GA-MIS* (acc.) KBo 14.12 rev. iii

18 NH/NS CTH 40. KBo 4.4 obv. ii 44 NH/NS, 47, rev. iii 14, 17 CTH 61.II.5. KUR^{URU}*KAR-GA-MI-J[Š(=)]* KBo 14.15, 8 NH/NS CTH 40. KUR^{URU}*KAR-GA-MIŠ* (*A-NA* =) KBo 5.6 obv. ii 9 NH/NSb/c “as for the land Karkamiš”; “in the country of Karkamiš” Gütterbock 1956: 92 CTH 40.

I-NA =: KBo 4.4 obv. ii 46], 47 NH/NS, 59 CTH 61.II.5. KUB 19.9 obv. i 19 NH/NS CTH 83.

KUR^{URU}*KAR-GA-MIŠ* (*IŠ-TU* =) KBo 4.4 rev. iii 18 NH/NS CTH 61.II.5.

KUR^{URU}*GA-AŠ-GA* KBo 3.4 obv. i 37 (*hūman*) NH/NSc? CTH 61.I.A. KUR^{URU}*GA-AŠ-GA*^{HIA} KBo 3.6 obv. i 67 (*hūmantes*) NH/NS (// KUR *GA*= [...] KUB 19.62+ obv. ii 3 NS), obv. ii 3 (*kururiyaḥlir*; // KUB 1.6 obv. ii 11 NS) CTH 81.

KUR^{URU}*GA-AŠ-GA* (acc.) KBo 3.4 obv. i 36 NH/NSc? (// KBo 16.1 obv. 53] NS) CTH 61.I.A. KUB 23.11 rev. iii 15 (*hu-u-ma-an*) MH/NSc CTH 142.

KUR^{URU}*GA-AŠ-GA* (*ŠA* =) KBo 3.4 obv. i 32 NH/NSc? (// KBo 16.1 obv. 48 NS) CTH 61.I.A. KUB 21.29 rev. iii 42 (GÉME =) NH/NS CTH 89.

KUR^{URU}*GA-Š-GA* ([*ŠA*] =) KBo 3.4 obv. i 5 NH/NSc? CTH 61.I.A.

KUR *GA-AŠ-GA* KBo 3.4 rev. iii 70 (*I-NA* = *pēdas*) NH/NSc? CTH 61.I. KBo 16.14 + 16.8 obv. ii 24 (*A-NA* =) NH/NSc CTH 67.II.7.

KUR^{URU}*GA-AŠ-GA* (*I-NA* =) KBo 14.18, 5 NH/NS CTH 40. KUB 23.11 rev. iii 14 ([*la-]ah-hi-ia-u-wa-an-zi pa-a-u-un*] NH/NSc CTH 142.

KUR^{URU}*KA-AŠ-GA*, *I-NA* =: KUB 23.77 low. e. 47 MH/MS, 52, rev. 65 CTH 138. *IŠ-TU* =: KUB 23.77 rev. 62 MH/MS CTH 138. KUR^{URU}*KA-A-AŠ-KA* KUB 40.36 obv. i 10 MH/MS (cf. *]A-AŠ-KA* KBo 8.35 obv. i 4, rev. iii 21 MS) CTH 139.

ŠA =: KUB 40.36 obv. ii 7 (DINGIR^{MEŠ} =) MH/MS (// DINGIR^{MEŠ}-eš *ŠA* KUR^{URU}*KA-AŠ-KA* KBo 8.35 obv. ii 12 MS) CTH 139.

KUR ^{URU}*QA-AŠ-GA*, *I-NA* =: KUB 23.77 rev. 63 MH/MS, 69 CTH 138. KUR ^{URU}*QA-AŠ-GA-ma*, *ŠA* =: KUB 13.27 rev. 26 (= *ku-iš ku-u-ru-ra-aš*) MH/MS CTH 138.

KUR.KUR^{MEŠ} *GA-AŠ-GA-ia* nom. pl. (*hūmanta*) KBo 5.8 obv. i 33 NH/NS CTH 61.II.7.

KUR ^{URU}*GA-AŠ-ŠI-IA* KBo 6.28 obv. 10 (*hūman*) NH/NS CTH 88. KUR ^{URU}*KA-AŠ-ŠI-IA* (acc.) KUB 19.10 obv. i 10 NH/NS CTH 40. KUR ^{URU}*GA-AŠ-ŠI-IA-A* (acc.) KUB 1.1 obv. ii 60 NH/NS (// KUR ^{URU}*KAŠ-ŠI-IA-A* KBo 3.6 obv. ii 40 NS) CTH 81. KUR ^{URU}*GA-ŠI-IM-MA* acc.: KUB 21.9 obv. 3 NH/NS CTH 90.

KUR ^{URU}*KA-A-ŠI-PA* (acc.) KBo 2.5 obv. ii 15 NH/NS CTH 61.II.10. KUR ^{URU}*KA-A-ŠI-PA* KBo 2.5 obv. ii 15 (d.-l. *pāun*) NH/NS CTH 61.II.10.

KUR ^{URU}*KA-ŠU-LA* (*human* = *tarah̄bir*) (acc.) KBo 5.6 obv. i 34 NH/NSb/c (// KUB 31.7 obv. 5 NS), KUR ^{URU}*KA-A-ŠU-LA* (*I-NA* = *naesta*) KBo 5.6 obv. i 33 NH/NSb/c (dupl. KUB 31.7 obv. i 4] NS) CTH 40.

KUR ^{URU}*KA-TA-PA* acc.: KUB 1.1 obv. ii 58 NH/NS (// KUR ^{URU}*KA-A-TA-PA* KBo 3.6 obv. ii 38 NS) CTH 81. KU[R ^U]RU[*Kat-*] *ha-ri-ia-aš* (nom.) KUB 19.10 obv. i 21 NH/NSc (// KUR *Kat-ha-ri-ia-aš* KUB 19.11 rev. iv 30 NS, vb. *harnikiskir*) CTH 40.

KUR *KAR-KI-IA* KUR *MA-A-ŠA* KUB 14.3 rev. iv 6 (*I-NA* ≠ *ZI-za*) NH/NSc CTH 181.

KUR ^{URU}*KE-EN-ZA* KBo 10.12 rev. iii 19 (*ŠA* ≠; post-posed) NH/NSc CTH 49.II. KUR ^{URU}*KI-IN-ZA* (acc. sg.) KBo 5.6 obv. ii 23 NH/NSb/c (// KBo 14.10, 4] NS) CTH 40. KUB 19.9 obv. i 12 NH/NSb/c CTH 83. KUR ^{URU}*KI-IN-ZA-ia* KBo 4.4 obv. ii 7 NH/NS CTH 61.II.5. KUR ^{URU}*KI-IN-ZA-ia-az* (for *Kinzaz utneiaz* Abl. of destination?) KBo 5.6 obv. ii 22 NH/NSb/c CTH 40.

KUR ^{URU}*KI-IŠ-PU-U-WA* KUB 23.11 obv. ii 14 NH/NSb/c CTH 142. KUR ^{URU}*KI-*

IŠ-ŠI-IA-A KBo 3.4 rev. iii 48 (acc. sg.) NH/NSc? CTH 61.I.

KUR ^{URU}*KI-IZ-ZU-WA-AT-NA* (LUGAL) =: KUB 31.81 6 OH/OS CTH 21. *ŠA* =: KBo 13.55 obv. 5 NH/NS CTH 136. KUR ^{URU}*KI-IZ-ZU-WA-AT-NI* (*A-NA* ≠ *paizzi*) KUB 36.127 obv.? 11], rev. 6, 8 MH/NS? (*I-NA* ≠ *paizzi*) KUB 8.81 obv. ii 2 MH/MS CTH 41. [KUR]^{URU}*KI-IZ-ZU-WA-AT-NA*, *I-NA* =: KUB 23.68 rev. 16 NH/NS CTH 133.

[KUR ^{URU}*KI-IZ-ZU-AT-NI-ma* KUB 23.68 obv. 7 NH/NS CTH 133. *ŠA-BI* =: BT iii 48 NH/NSc CTH 106. KUR ^{URU}*KI-IZ-ZU-WA-AT-NI-ma-aš-ši*, *I-NA* =: KUB 23.68 rev. 13 NH/NS, 21, 22, 23 CTH 133. ([*I/A*]-*NA* ≠) KUR ^{URU}*KI-IZ-ZU-WA-AT-NA-ia* KUB 19.26 obv. i 27 NH/NS CTH 44.

KUR ^{URU}*KÙ.BABBAR-ia* (*ŠA* ≠ *ZAG^{MEŠ}*) KBo 5.3 rev. iii 68 MH/NS (// *ŠA* KUR ^{URU}*HA-AT-TI-ia* KBo 19.44 rev. 52 NSa) CTH 42. KUR *KÙ.B[ABBA]R-ši??!* (*ŠA* ≠) KUB 14.15 obv. i 32 (KÙ 1-9, Goetze 1933a: 38 emends -*ši* to -*TI*) NH/NS CTH 61.II.2.

KUR *KÙ.BABBAR-TI* (*IT-TI* ≠): KBo 3.3+ obv. ii 10 NH/NS (// KUR ^{URU}*KÙ-BABBAR[...]* KUB 19.41 obv. ii 14 NS) CTH 63. KUB 23.1 obv. i 47 NH/NSc CTH 105. *ŠA* =: KUB 23.1a, 4 NH/NSc CTH 105.

KUR ^{URU}*KÙ.BABBAR-TI*: *A-NA* =: KUB 23.1b, 2 NH/NSc CTH 105. *ŠA* =: KBo 3.6 obv. ii 31 NH/NS (// *ŠA* KUR ^{URU}*HA-AT-TI* KUB 1.1 obv. ii 51 NS) CTH 81. *ŠA* KUR ^{URU}*KÙ.BABBAR-TI*: KUB 31.19 obv. i 4 (HZL 69/12 but with higher and sharply slanting diagonal) NH/NSc CTH 82.

KUR ^{URU}*KÙ.BABBAR-TI-ia* acc. sg. (late KÙ): KUB 23.1 obv. i 46 NH/NSc CTH 105.

KUR ^{URU}*KÙ.BABBAR-TI* (old KÙ): *A-NA* ≠: KUB 21.5 obv. i 5 NH/NS (// *A-NA* KUR ^{URU}*HA-AT-TI* KUB 21.2 obv. i 7 NSc) CTH 76.

I-NA ε: KBo 5.9 rev. iii 5 NH/NS CTH 62.II, KUB 19.68 + KUB 19.65+ rev. iii 3 NH/NS (// -A]T-TI KUB 1.1 rev. iii 42 NS CTH 81. *IŠ-TU* ε: KBo 5.4 obv. 38] NH/NS CTH 67.

KUR^{URU}KUM-MA-A-HA, *I-NA* ε: KUB 23.72 rev. 16 (*e-es-ta*) MH/MS CTH 146. ŠA ε: KUB 23.72 obv. 31 MH/MS CTH 146. KUR^{URU}KU-RU-UP-PÍ-IA KUB 23.11 obv. ii 17 (nom. sg.) NH/NSc CTH 142. KUR^{URU}KU-WA-LA[!]-PA-AŠ-ŠA KUB 21.6a rev. iii? 10 (*ärskil*[t], thus d.-l. sg.?) NH/NSc? CTH 82.

KUR^{URU}KU-WA-LI-IA nom. sg.: KBo 4.3 obv. i 20 NH/NSc? (// KBo 5.13 obv. i 32 NS, KUB 6.41 obv. ii 9 NSc?) CTH 68. KUR^{URU}KU-WA-L[I-]A (acc.) KUB 14.15 rev. iv 52 NH/NS CTH 61.II.2. KBo 4.7 obv. i 19 NH/NS (// KUB 6.41 obv. i 20 NS), KUB 19.51 obv. i 8 NS CTH 68.

KUR^{URU}KU-WA-LI-IA-ia acc. sg.: KUB 6.41 obv. i 30 NH/NS (// ˘ KUB 6.42) obv. i 6 NS), KBo 4.3 obv. i 15 NSc? (// KBo 5.13 obv. i 27 NS, KBo 4.7 obv. i 5] NS, KUB 6.41 obv. ii 2 NSc?, -ia // ˘ KUB 19.53 obv. ii 4 NS) CTH 68. KUB 40.39 rev. iii 1] NH/NSc ([-ia] // ˘ KBo 22.34+, 3 NS) CTH 69.

KUR^{URU}KU-IŠ-GA-NI (?) acc.: KBo 19.76 obv. i 48 NH/NS CTH 61.II.8. KUR^{URU}KUM-MAN-NI, ŠA ε: KUB 21.38 obv. 30 (*še₁₂-u-an-z-i*) NH/NSbii/c CTH 176.

KUR^{URU}LA-AL-HA (acc.) KBo 5.8 rev. iv 17 NH/NS CTH 61.II.7. KBo 2.5 rev. iii 26 NH/NS CTH 61.II.10. KUR la-az-pa-an KUB 19.5+ obv. 8 NS/NSc CTH 191.

KUR.KUR^{MES}^{URU}LU-UQ-QA-A KUB 21.6a rev. iii? 3 NH/NSc? CTH 82. KUR.KUR^{MES}^{URU}LU-UQ-QA-ma nom. or acc.: KUB 21.6 rev. iii? 6 NH/NSc?, +KUB 21.6a rev. iii? 4 CTH 82.

KUR^{URU}MA-LA-AZ-ZI-IA acc.: KBo 19.76 obv. i 11] NH/NS, +KUB 14.20 obv. i 18 (= ˘ e¹-ša-an-da-an +KBo 19.76 obv. i 33, but *n=at* 1. 21) CTH 61.II.8. (*I-NA* ε) KUB 14.20 obv. i 18 NH/NS CTH 61.II.8.

KUR^{URU}MA-RI-IŠ-TA (acc.): KBo 3.6 obv. i 69 NH/NS (// KUB 1.1 obv. ii 4 NS), obv. ii 37 (// ibid. obv. ii 57) CTH 81. KUR^{URU}MA-RI-IŠ-TA-ia (acc.) KBo 5.8 obv. i 5 NH/NS CTH 61.II.7.

KUR^{URU}MA-A-ŠA acc. sg.: KUB 6.41 obv. i 42 NH/NSc? CTH 68. KUR MA-A-ŠA-wa-kán KUR KAR-KI-IA KUB 14.3 obv. iii 53 (ŠA ε) NH/NSc CTH 181. KUR^{URU}Ma-a-ša-aš (gen.sg. ε ÉRIN^{MES}) KUB 19.10 obv. i 8 NH/NSc CTH 40.

KUR^{URU}MA-A-AŠ-ŠA (*nu pait A-NA* ε) KUB 19.10 obv. i 14. Güterbock 1956: 65 sees *A-NA* as scribal error. Otherwise: “he went to Masa and destroyed Kammala”). KUR^{URU}MA-A-AŠ-ŠA (*IŠ-TU* ε) KUB 19.10 obv. i 20 NH/NSc (// KUB 19.11 rev. iv 29 NS) CTH 40.

KUR^{URU}MI-IL-LA-WA-AN-DA (acc.) KUB 14.15 obv. i 24 (nom.?) NH/NS CTH 61.II.2. KUR MI-EL-LA-WA-AN-DA KUB 14.3 rev. iv 14 NH/NSc CTH 181.

KUR^{URU}ME-E-RA-A (*IŠ-TU* ε) KUB 6.44 rev. iv 37 NH/NS CTH 68. KUR^{URU}MI-RA-A (acc.) KUB 14.15 rev. iv 34 (// KUB 14.16 rev. 7) NH/NS, 50 (+ KBo 16.104) CTH 61.II.2. KUR^{URU}MI-RA-A (acc.sg.?) KBo 14.4 obv. i 23 NH/NS CTH 40. KBo 3.4 rev. iii 23 NH/NSc? CTH 61.I. KUB 6.41 obv. i 30 NH/NS (// KUR^{URU}ME-RA-A KUB 6.42 obv. i 6 NS), KBo 4.3 obv. i 14 NSc? (// KBo 5.13 obv. i 26 NS, KBo 4.7 obv. i 5 NS, KUB 6.41 obv. ii 2 NSc?) CTH 68. KUB 23.25+, 7] NH/NS (// *A-NA* ε: KBo 4.7 obv. i 21] NH/NS (// KUB 6.43 obv. i 3] NS, // *I-NA* ε KUB 6.41 obv. i 21 NS), KUB 6.43 obv. i 4 (// KBo 4.7 obv. i 22) CTH 68.

KUR^{URU}MI-RA-A (*I-NA* ε) KBo 3.4 rev. iii 23 NH/NSc? CTH 61.I. KUB 14.15 rev. iv 34 NH/NS CTH 61.II.2. ŠA KUR^{URU}MI-RA-A-ia-ták-kán KUB 19.49 obv. i 51] (ε *kuis NAM.RA*^{MES}) NH/NS CTH 69. KUR^{URU}MI-RA-A-ma (acc.) KBo 4.7 obv. i 19 NH/NS (// KUB 6.41 obv. i 20 NS, KUB 6.43 obv. i 1 NS) CTH 68.

KUR^{URU}MI-IT-TA-AN-N[*I*] KBo 14.13 obv. ii 10 (*I-NA* =) NH/NS CTH 40. KUR MI-IT-TAN-NI KBo 3.4 rev. iii 68 (*I-NA* =) NH/NSc? CTH 61.I. KBo 3.4 obv. i 16 (*I-NA* =) NH/NSc? (// KBo 16.1 obv. 25 NS), rev. iii 95 CTH 61.I.A. KUR^{URU}MI-IT-TAN-NI KBo 3.4 rev. iii 47 NH/NSc? (*I-NA* =; // *I*]T-TA-AN-NI KUB 19.23, 15 NS) CTH 61.I.

KUR^{URU}MI-ID-DU-WA (acc.) KBo 5.8 rev. iv 18 NH/NS CTH 61.II.7.

KUR^{URU}MI-IZ-RI KUB 21.38 rev. 13 (nom.) NH/NSbii/c CTH 176. KUR^{URU}MI-IZ-RI (*ŠA* = pre-posed) KBo 5.6 obv. ii 22 NH/NSb/c, iii 5 (LÚ^{MEŠ} = *ma*), KBo 14.12 rev. iii 26 NS (*ŠA* KUR^{URU}MI-IZ-RI-ia-aš-ši pre-posed gen. *MIZRI=ia=ssi*; // *ŠA*^{URU}MI-IZ-RI-wa!-aš-ši KBo 5.6 rev. iii 44 NS) CTH 40. KUB 19.15++ obv.[?] i 9' (= [ÉRJIN]^{MEŠ} ANŠE.KUR.RA^{MEŠ}) NH/NSa CTH 72.

KBo 10.12 obv. i 18 (*ŠA* =; post-posed), 24, rev. iv 24] NH/NSc CTH 49.II. KUB 19.15++ obv.[?] ii 10' (*ÉRIN*^{MEŠ} A.K.R^{MEŠ} =) NH/NSa CTH 72.

(*A-NA* =) KUB 23.7 rev. 2], 3] MH/NS (cf. KBo 22.15, 3] NS?) CTH 134. *I-NA* =: KBo 5.6 rev. iii 46 NH/NSb/c (= *IŠ-PUR* // [*M*]I-IZ-RI) KBo 14.12 rev. iii 28 NS), KUR^{URU}MI-IZ-RI (*pedas*) KBo 14.12 rev. iv 28 NH/NS KBo 14.12 rev. iv 20 NH/NS CTH 40. KBo 5.9 obv. i 34 NH/NS CTH 62.II. KUB 19.15++ obv.[?] i 8' (*ú-wa-mi*) NH/NSa CTH 72.

KUR^{URU}MI-IZ-RI-I KUB 26.33 rev. iii 7 (case unclear) NH/NSc CTH 122. KUB 21.38 rev. 7 NH/NSbii/c (dat. = [p]í-ia-an-za) CTH 176.

KUR MI-IZ-RI-I (*I-NA* =) KUB 1.1 obv. ii 69 NH/NS (// *I-NA* KUR^{URU}MI-IZ-RI KBo 3.6 obv. ii 49 NS), 1304/u+ 71 (// *I-NA* KUR^{URU}MI-IZ-RI ibid. 51) CTH 81.

IŠ-TU =: KBo 5.6 rev. iii 26 NH/NSb/c, KBo 14.12 rev. iii 25 NS CTH 40. KUB 1.1 + 1304/u obv. ii 79 NH/NS (// *IŠ-TU* KUR

^{URU}MI-IZ-RI KBo 3.6 obv. ii 58 NS, KUB 19.71, 2 NS) CTH 81.

KUR^{URU}MI-IZ-R[i-ia] KBo 14.12 rev. iv 38 NH/NS CTH 40. [K]UR^{URU}MI-IZ-RI-i[a] KUB 31.25, 6, 8 NH/NS, KUB 23.8, 3 (*I-NA* =) NH/NS CTH 40. KUR^{URU}MI-IZ-RI-ma-wa-rav-aš (*I-NA* =) KBo 5.6 rev. iv 12 NH/NSb/c CTH 40.

KUR.KUR^{URU}MU-KI-ŠI, *ŠA* =: KBo 13.55 obv. 6 NH/NS CTH 136.

KUR^{URU}MUR-MU-RI-GA (-aš under erasure Güterbock 1956: 92²⁶; *I-NA* = *ta-a-le-eš-ta*) KBo 5.6 obv. ii 11 NH/NSb/c CTH 40.

KUR^{URU}MU-Ú-TA-MU-Ú-TA-AS-ŠA KUB 14.1 rev. 30 MH/MS CTH 147. KUR^{URU}NA-HI-TA KUB 21.6a rev. iii? 6 NH/NSc? CTH 82. KUR^{URU}NE-RI-IQ-QA KUB 21.10 obv. i 3 NH/NSc CTH 40. KUR^{URU}NJ-IA KBo 10.12 rev. iii 19 (*ŠA* =; post-posed) NH/NSc CTH 49.II.

KUR^{URU}NU-HA-AŠ-ŠI KBo 10.12 rev. iii 20 (*ŠA* =; post-posed) NH/NSc CTH 49.II. KUR^{URU}NU-HAŠ-ŠI KBo 4.4 obv. i 43 (*ŠA* =; pre-posed) NH/NS CTH 61.II.5.

KUR^{URU}NU-HAŠ-ŠI (*I-NA* =) KBo 4.4 obv. i 40 NH/NS, ii 63 CTH 61.II.5.

KUR^{URU}NU-HAŠ-ŠI (*I-NA* =) KUB 19.7 obv. 7 NH/NS CTH 40. KUB 1.8 rev. iv 16 NHNS (// KBo 3.6 rev. iii 63 NS, [HA]^{Š-ŠI} 1683/u rev. iv 32 NS) CTH 81. KUB 19.8 obv. i 7 NH/NS CTH 83.

KUR^{URU}PA-AH-HU-WA-A (*I-NA* =) KBo 5.8 rev. iv 20 NH/NS CTH 61.II.7.

KUR BA-LA-A KUB 21.16 obv. i 9 NH/NS CTH 84.1. KUR PA-[LA-A] (nom.) KBo 16.8 obv. ii 15 NH/NSc (+ KBo 5.8 obv. ii 42 NS) CTH 61.II.7.

KUR^{URU}PA-LA-A (acc.) KBo 5.8 obv. ii 26 NH/NS CTH 61.II.7. KUB 1.1 obv. ii 59 NH/NS (// KBo 3.6 obv. ii 39] NS) CTH 81. KUB 21.15 obv. i 19 NH/NS CTH 85.1. KUR^{URU}PA-LA-A KBo 3.4 rev. iii 40 (*ŠA* = KASKAL^{MEŠ}) NH/NSc? CTH 61.I. KUR PA-LA-A KBo 5.8 obv. ii 30 (*ŠA* =; pre-

posed) NH/NS CTH 61.II.7. KUR ^{URU}*PA-LA-A* (*I-NA* =) KBo 5.8 obv. ii 21 NH/NS CTH 61.II.7. (*ŠÀ* =) KBo 16.8 obv. ii 25 NH/NSc CTH 61.II.7.

KUR *PA-LA-A-ia* KBo 16.8 obv. ii 22 NSc CTH 61.II.7. KUR ^{URU}*PA-LA-A-ma* (nom.) KBo 5.8 obv. ii 22 NH/NS CTH 61.II.7.

KUR ^{URU}*PA-RI-IA-AN-NA* KUB 23.11 obv. ii 5 (nom. sg.) NH/NSc CTH 142. KUR ^{URU}*PA-RI-İŞ-TA* KUB 23.11 obv. ii 16 (nom. sg.) NH/NSc CTH 142.

KUR ^{URU}*BAR-GA* (*ŠA* =) KBo 3.3+ obv. i 3 NH/NS CTH 63. KUR *BAR-QA* (*A-NA* =) KBo 3.3+ obv. ii 5 NH/NS (// KUR ^{URU}*BAR-GA* KUB 19.41 obv. ii 8 NS; om. *A-NA*) CTH 63. *I-NA* =: KBo 3.3+ obv. ii 18 NH/NS CTH 63.

KUR ^{URU}*PÁR-HA-A* KUB 21.6a obv. ii? 4 NH/NSc? CTH 82. KUR ^{URU}*pár-ha-an-na* BT i 63 (*nu utnē parhann=a*) NH/NSc CTH 106.

KUR ^{URU}*PÁR-ŠU- HAL-DA* KUB 23.27 obv. i 9 MH/NSc CTH 142. KUR ^{URU}*PA-ŠUⁱ-HAL-DA* KUB 23.11 obv. ii 18 MH/NSc CTH 142.

KUR ^{URU}*PÍ-IG-GA-I-NA-RE-EŠ-ŠA-ia* (nom.) KBo 4.4 rev. iii 29 (^{URU}*i-ia-ah-re-eš-ša-aš* =) NH/NS CTH 61.II.5. KUR ^{URU}*PÍ-IG-GA-I-NA-RE-EŠ-ŠA* (acc.) KBo 4.4 rev. iii 36 NH/NS, 38 (*-ma*) CTH 61.II.5. KUR ^{URU}*PÍ-QA-I-NA-RI-[ŠA]* (acc. sg.) KUB 21.10 obv. i 19 NH/NSc CTH 40. KUR *PÍ-IG-I-NA-RE-EŠ-ŠA* (*ŠA* = [^{URU}*g*]a-aš-kán) KBo 3.4 rev. iv 30 NH/NSc? CTH 61.I. KUR ^{URU}*PÍ-IG-GA-I-NA-RE-EŠ-ŠA-ma* (acc. sg.) KBo 3.4 rev. iv 30 NH/NSc? CTH 61.I.

KUR ^{URU}*PÍ-I-TA-AŠ-ŠA*, [*ŠA* =]: KUB 14.1 rev. 39 MH/MS, 50 (= *ku-[]*) CTH 147. KUR ^{URU}*PÍ-TAŠ-ŠA* acc.: KUB 6.41 obv. i 32] NH/NS (// KUB 6.42 obv. i 10] NS) CTH 68. *A-NA* =: KBo 4.10 obv. 18 NH/NS (*a-aš-ša-an-za* // *I-NA*) KUR ^{URU}*PÍ-TA-AŠ-ŠA* BT i 21 NSc), 19 CTH 106.

KUR ^{URU}*PÍ-TA-AŠ-ŠA*, *I-NA* *ŠÀ-BI* =: BT iii 49 NH/NSc CTH 106. *IŠ-TU* =: BT i 26 NH/NSc CTH 106.

KUR ^{URU}*PÍ-TA-AŠ-ŠA-ia* KUB 14.1 rev. 39 ([^{LÚ-MEŠ}]JU.GI =) MH/MS CTH 147. KUR ^{URU}*PÍ-TA-AŠ-ŠA-ma-aš-ši*, *IŠ-TU* =: BT i 22 NH/NSc (// *IŠ-TU* ZAG KUR ^{URU}*PÍ-TAŠ-ŠA-ma-aš-ši* KBo 4.10 obv. 19 NS) CTH 106. KUR ^{URU}*PÍ-TAŠ-ŠA-at-ta*, *IŠ-TU* =: KBo 4.10 obv. 16 NH/NS (// *IŠ-TU* KUR ^{URU}*PÍ-TA-AŠ-ŠA-at-ta* BT i 18 NSc) CTH 106. *I-NA* KUR ^{URU}*PÉ-E-DA-AŠ-ŠA* KBo 19.53 rev.[?] iii 8 (*a-še-šu-wa-an-zí*) NH/MS[?] CTH 40.

KUR ÍD SÍG acc.: KUB 1.1 obv. ii 60 NH/NS (// KBo 3.6 obv. ii 40 NS) CTH 81.

(*I-NA*) KUR ^{URU} *ŠAL-LA-AH-ŠU-WA* (*pa-a-un*) KBo 10.2 obv. i 42 (// KUB 40.6+, 2) OH/NS CTH 4. KUR ^{URU}*šal-la-ah-šu-wa-aš* KBo 10.2 obv. i 42 OH/NS CTH 4. KUR ^{URU}*ŠAL-LU-ŠA* KUB 21.6a rev. iii? 6 NH/NSc? CTH 82.

KUR ^{URU}*ŠAL-PA*, *IŠ-TU* =: KUB 14.1 rev. 38 MH/MS CTH 147. KUR ^{URU}*ŠA-AN-HA-TA* KUB 21.6a rev. iii? 7 NH/NSc? CTH 82. KUR ^{URU}*ŠA-AD-DU-UP-PA* (acc.) KBo 5.8 obv. i 4 NH/NS CTH 61.II.7. KBo 3.6 obv. ii 4 NH/NS (// KUR ^{URU}*ša-ad-du-up-pa-an* KUB 1.6 obv. ii 12 NS) CTH 81.

KUR ^{URU}*ŠAP-PA* (acc.) KUB 1.1 obv. ii 60 NH/NS (// KBo 3.6 obv. ii 40 NS) CTH 81.

KUR ^{URU}*ŠA-PÍ-ID-DU-WA* (acc.) KUB 19.13 obv. i 38 NH/NS CTH 40.

KUR.ÍD ŠE-E-HA (acc.) KBo 4.7 obv. i 18] NH/NS CTH 68. *I-NA* =: KUB 23.1 obv. ii 19 NH/NSc CTH 105.

KUR.ÍD ŠE-E-HA-ma (acc.) KBo 3.4 rev. iii 24 NH/NSc? CTH 61.I. KUR.ÍD ŠE-E-HA-ia (acc.) KUB 14.15 rev. iv 33 (// KUB 14.16 rev. iv 6]) NH/NS CTH 61.II.2. *ŠA* <KUR.ÍD ŠE-E-HA 815/v, 4 NH/NS CTH 69. KUR.ÍD ŠE-E-HA-ia KBo 3.4 rev. iii 22 NH/NSc? CTH 61.I. cf. LÚ^{MEŠ} KUR.ÍD ŠE-E-HA, LUGAL =.

KUR ^{URU}ŠU-RU-Ú-TA KUB 14.1 rev. 30 MH/MS CTH 147. KUR ^{URU}ŠU-U-TA acc.sg.: KUB 19.9 obv. i 14 NH/NS CTH 83. KUR ^{URU}ŠU-WA-TA-RA (*I-NA* ≠) KUB 1.6 obv. ii 7 NH/NS (// KBo 3.6 obv. i 77], // -W]A-DA-R[A KUB 1.1 obv. ii 13 NS) CTH 81.

KUR ^{URU}DA-AH-DA-AH-HU KUB 14.3 obv. ii 39 CTH 181. KUR ^{URU}TA-HA-AN-TA-AT-TI-PA (acc.) KBo 5.8 obv. i 36 NH/NS (// KUR *da-ha-an-ta-ti-pa-an* KBo 16.8 obv. i 1] NSc) CTH 61.II.7. KUR ^{URU}DA-HA-RA-mu (nom.) KBo 14.20 obv. ii 4 NH/NSc CTH 61.II. KUR.ÍD DA-HA-RA (*I-NA* ≠) KBo 14.19 obv. ii 24 NH/NSbii CTH 61.II. KUR ^{URU}DA-IŠ-TI-PA-AŠ-ŠA nom. sg.: KBo 3.6 obv. i 68 (?// KUB 1.1 obv. ii 3 NS copy KUR *Iš-[x]-x-x*, photo not visible, StBoT 24 no variant) CTH 81.

KUR ^{URU}táq-qa-aš-ta-aš nom. sg.: KBo 3.6 obv. ii 17 (// KUR ^{URU}TÁ[G-] KUB 1.2 obv. ii 19 NS, Ex. A has different text, cf. StBoT 24: 13 fn. 11, 37) CTH 81. KUR ^{URU}TÁG-GA-AŠ-TA (acc.) KBo 5.8 obv. i 27 NH/NS (// KUB 19.36 obv. i 23] NSc) CTH 61.II.7. KBo 2.5 obv. ii 5 NH/NS CTH 61.II.10. KUR ^{URU}TÁG-GA-AŠ-TA (*I-NA* ≠) KBo 5.8 obv. i 3, 6 NH/NS CTH 61.II.7.

(ŠA ≠) KBo 5.8 obv. i 21 (pre-posed) NH/NS (// obv. i 16] NS), 23 (// ibid. 18]) CTH 61.II.7. KUR ^{URU}TÁG-GA-AŠ-TA-ia (acc.) KBo 5.8 obv. i 28 NH/NS (// KUB 19.36 obv. i 24] NSc) CTH 61.II.7.

KUR ^{URU}TÁK-KU-WA-HI-NA (acc. sg.) KBo 5.8 obv. i 35 NH/NS CTH 61.II.7. (*I-NA* ≠) KBo 5.8 obv. i 31 NH/NS (// KUB 19.36 obv. i 28 NSc, // *I-NA* ^{URU}KBo 16.8 obv. i 7] NSc) CTH 61.II.7. ^{URU}DA-AN-KU-WA (acc.) KUB 14.17 rev. iii 17 NH/NS (// ^{URU}TA-AN-KU-WA KUB 26.79 obv. i 10 NSc) CTH 61.II.4. KUR ^{URU}DA-AN-KU-WA-ia acc.: KBo 3.6 obv. ii 4 NH/NS (// KUB 1.6 obv. ii 13] NS) CTH 81.

KUR ^{URU}TA-PA-A-PA-NU-WA KUB 19.37 rev. iii 28 NH/NS (// KUR ^{URU}TA-A-PA-PA-NU-WA KBo 16.16 rev. iii 20 NS)

CTH 61.II.9. KUR ^{URU}TA-PA-A-PA-NU-WA (acc.) KUB 19.37 rev. iii 29 NH/NS CTH 61.II.9. KUR ^{URU}TA-PA-PA-NU-WA-ia (ŠA ≠) KBo 14.20 obv. i 12 NH/NSc CTH 61.II.

KUR ^{URU}DA-RA-AH-NA acc.: KUB 1.1 obv. ii 58 NH/NS (// KBo 3.6 obv. ii 38 NS) CTH 81. KUR ^{URU}TA-RA-AH-NA KBo 6.29 obv. i 27 NH/NS CTH 85.1. KUR TA-RITA-RA (acc.) KBo 14.20 obv. ii 7 NH/NSc CTH 61.II. KUR ^{URU}DA-RI-IT-TA-[RA] (acc.) KUB 19.13 obv. i 26 NH/NS CTH 40. KUR ^{URU}TA-RU-I-ŠA KUB 23.11 obv. ii 19 (nom. sg.) MH/NSc CTH 142. KUR ^{URU}TA-AŠ-ŠI-NA-LA-TA (acc.) KBo 19.76 obv. i 36 NH/NS CTH 61.II.8.

KUR ^{URU}TE-GA-RA-AM-MA (*I-NA* ≠) KBo 4.4 rev. iii 19 NH/NS CTH 61.II.5. KUR ^{URU}TE-GA-RA-MA (*I-NA* ≠ *a-ar[-aš]*) KBo 5.6 obv. ii 27 NH/NSb/c CTH 40. KUR ^{URU}TE-GA-RA-MA (*Iš-TU*) KBo 5.6 obv. ii 30 NH/NSb/c CTH 40.

KUR ^{URU}TI-[KU-KU-WA] (*I-NA* ≠ [an]d[an] pait)

KUR ^{URU}TI-PÍ-IA KBo 3.4 obv. i 49 NH/NSc?, 93 CTH 61.I.A. KUR ^{URU}TI-PÍ-IA (acc.) KBo 3.4 rev. iii 88 NH/NSc? CTH 61.I. KUR ^{URU}TI-PÍ-I-IA (acc.) KUB 19.30 obv. i 4, 5], 9 NH/NSc CTH 61.II.4. KUR ^{URU}TI-PÍ-IA KBo 3.4 rev. iii 67, 90 (*Iš-TU* ≠) NH/NSc? CTH 61.I.

KUR TU-UH-MI-IA-RA (acc.) KBo 14.20 obv. i 10 NH/NSc CTH 61.II. KUR TUH-MU-TA-RU (acc.) KBo 14.20 obv. i 9 NH/NSc CTH 61.II.

KUR ^{URU}TU-U-UM-MA-AN-NA nom.: KBo 5.8 obv. ii 14 NH/NS CTH 61.II.7. Acc.: KBo 2.5 rev. iv 20 NH/NS CTH 61.II.10. KUR ^{URU}TU-(U)-MA-AN-NA (acc.) KBo 5.6 obv. i 37] NH/NSb/c (// KUB 31.7 obv. i 7, KBo 14.11 obv. i 9 both NS) CTH 40. KUB 1.1 obv. ii 59 NH/NS (// KBo 3.6 obv. ii 39 NS) CTH 81. KUB 21.16 obv. i 9 NH/NS CTH 84.1. KUB 21.15 obv. i 19 NH/NS CTH 85.1. KUR ^{URU}TU-U-MA-AN-NA (*I-NJA* ≠) KUB 19.13 obv. i 41 NH/NS

CTH 40. KBo 5.8 rev. iv 10 (-ia) NH/NS
CTH 61.II.7.

^{URU}DU-UN-NA-ia, I-NA =: KBo 4.10
obv. 36 NH/NS (cf. id. BT ii 15 NSc) CTH
106. KUR^{URU}TU-PA-ZI-IA (I-NA =) KUB
19.18 obv. i 11 NH/NS CTH 40. KUR^{URU}
TU-PA-ZI-IA (acc. sg.) KUB 19.18 obv. i
14 NH/NS CTH 40. KUR^{URU}DUR-MI-IT-
TA KBo 3.4 obv. i 31 NH/NSc? CTH 61.I.
KUB 1.1 obv. ii 59 NH/NS (// KBo 3.6 obv.
ii 39 NS) CTH 81. KUR^{URU}DUR-MI-IT-
TA (ŠA =) KBo 3.4 obv. i 30 (-mu) NH/NSc? (//
KBo 16.1 obv. 45 NS) CTH 61.I. KBo 14.20
obv. i 11 NH/NSc CTH 61.II. KU[R^{URU}]Ul-
ma-an (acc.) KBo 10.2 obv. i 36 OH/NS
CTH 4.

KUR^{URU}Ú-NA-LI-IA KUB 23.11 obv. ii
14 NH/NSc CTH 142. KUR^{URU}U-UŠ-ŠA
(A-NA =) KBo 4.10 obv. 22 NH/NS (// I-NA
= BT i 34 NSc) CTH 106. KUR^{URU}WA-AL-
LA-RI-MA KUB 23.11 obv. ii 7 NH/NSc
CTH 142. KUR^{URU}WA-AL-LA-RI-IM-MA
KUB 14.1 rev. 29 MH/MS, 57] CTH 147.
KUR^{URU}WA-AL-MA KUB 21.6a rev. iii? 5
NH/NSc? CTH 82. KUR^{URU}WA-AL-MA-
am-ma-aš-ši, IŠ-TU =: KBo 4.10 obv. 31
NH/NS CTH 106. ^{URU}WA-AL-TA-AN-NA
(nom. sg.) KBo 4.10 obv. 31 NH/NS CTH
106. ^{URU}WA-AL-WA-RA-ia kuit kuit ^šupati
KBo 4.10 obv. 29-30 NH/NS (BT i 45 NSc
has place names) CTH 106. KUR^{URU}WA-
AL-WA-RA KUB 21.6a rev. iii? 8 NH/NSc?
CTH 82.

KUR^{URU}WA-AR-ŠI-IA KUB 23.11 obv.
ii 17 NH/NSc CTH 142. KUR WA-š-HA-
IA (acc.) KBo 14.20 obv. ii 7 NH/NSc CTH
61.II. KUR^{URU}[...] (I-NA =) KUB 34. obv. ii
21 NH/NS // [I-N]A^{URU}WA-š-ŠU-UQ-QA-
AN-NA e-eš-ta KBo 12.27 rev. iii 6 NSc
CTH 40.

KUR^{URU}WI₅-ID-DU-WA-AŠ-ŠI-NA acc.
KBo 16.17+ rev. iii 19 NH/NS CTH
61.II.10. KUR^{URU}U-LI-WA-AN-DA KUB
23.27 obv. i 8 MH/NSc CTH 142.

KUR^{URU}Ú-I-LU-ŠA nom. sg.: KUB 21.5
obv. i 7 NH/NS (// KUR^{URU}Ú-I-LU-UŠ-[.]

KUB 21.2 obv. i 10 NSc) CTH 76. ŠA =:
KUB 21.1 rev. iv 29] (^DKASKAL.KUR =)
NH/NS CTH 76. KUR^{URU}Ú-I-LU[UŠ-ŠA-
ia]? acc.: KUB 21.2 obv. i 4 NH/NSc (//
KUB 21.5 obv. i 3] NS?) CTH 76. KUR^{URU}
Ú-I-LU-UŠ-ŠA-ma KUB 21.2 obv. i 6 +
KUB 48.95, 6 NH/NSc CTH 76.

KUR WI₅-LU-ŠA, I-NA = KUB
19.55+KUB 48.90 rev. 41 NH/NSbii CTH
182. KUR^{URU}WI₅-LU-ŠA KUB 19.5+ obv. 4
(acc.) NH/NSc CTH 191. I-NA =: KUB 21.1
obv. i 62 NH/NS CTH 76.

KUR^{URU}Ú-LU-ŠA (ŠA =) KUB 21.5 obv. ii
6 (= LUGAL-iz-na-tar) NH/NS, KUB 21.1
rev. iv 26 (^{HUR.SAG^{HLA}}..... =) NS CTH 76.
KUR^{URU}Ú-I-LU-ŠI-IA KUB 23.11 obv. ii
19 MH/NSc CTH 142.

cf. LUGAL KUR^{URU}U(I)LUŠA

KUR^{URU}UL-MA (I-NA = pa-a-un) KBo
10.2 obv. i 33 (// IBoT 3.134+, 2) OH/NS
CTH 4.

KUR^{URU}ul-ma-za (ú-wa-nu-un) KBo 10.2
obv. i 41 (om. IBoT 3.134+, 9) OH/NS CTH
4.

KUR^{URU}ZA-GA-PU-U-RA (acc.) KBo
2.5 obv. ii 14 NH/NS CTH 61.II.10. KUR^{URU}
za-al-la-ra-aš nom. sg.: KUB 21.6a rev.
iii? 12 NH/NSc? CTH 82. KUR^{URU}ZAL-
PU-[W]A KBo 2.22 Obv. 4 (OH/OS) CTH 3.
KUR^{URU}Z[ZA-R]U-[N]A ((pa-a-un), I-NA =:
KBo 10.2 obv. ii 11 OH/NS CTH 4.

KUR^{URU}ZI-HAR-RI-IA KBo 3.4 rev. iii
57 (I-NA =) NH/NSc? CTH 61.I. KUR^{URU}
ZI-HAR-RI-IA-ia (acc.) KBo 3.4 rev. iii
65 NH/NSc? CTH 61.I.

KUR ZI-IT-PÁR-HA-ma-wa (I-NA =)
KUB 19.13 obv. i 15 NH/NS CTH 40. KUR^{URU}
ZU-U-MA-AN-TI KUB 14.1 rev. 29
(acc.) MH/MS CTH 147.

KUR^{URU,D}10-TA-AŠ-ŠA, ŠA =: BT rev.
iii 4, 9, 14, 71 NH/NSc CTH 106. KUR^{URU}
^D10-TA-AŠ-ŠA-at-ta acc. sg. + -tta: BT ii 97
NH/NSc CTH 106. KUR^{URU,D}10-AŠ-ŠA-ia-
kán, ŠA-bi =: BT i 68 NH/NSc CTH 106.

I-NA KUR^{URU,D}10-TA-AŠ-ŠA: KBo 4.10
obv. 14 NH/NS (// BT iii 19 NSc), BT ii 70,

85, 93, BT iii 12, 15, 19, 23, 30 CTH 106.
ŠÀ-BI ε: BT i 86 NH/NSc CTH 106.

KUR.ḪUR.SAG: Luw. *ariyatti-* (?) “mountain-land”.

The pronominal resumption in the common gender at KUB 14.1 obv. 19 (*apun=pat esi*) indicates that there must have been an independent word for “mountain-land”, parallel to *hapati-* for “river-land” and separate from a phrase involving *utnē* (n.) “land”. For *ariyatti* “mountain” see Starke 1990: 514 fn. 1897; Melchert 1993: 27.

KUR.ḪUR.SAG ZI-IP-PA-AŠ-LA-A KUB 14.1 obv. 15] (acc. sg.), 19 (acc. sg. *a-pu-u-un-pát e-ši*), 42] MH/MS CTH 147. *I-NA* ε: KUB 14.1 obv. 16 (*e-eš*), 16 (*ti-[i]a-a-an har-ak*) MH/MS CTH 147. **KUR.ḪUR.SAG** HA-A-RI-IA-TI (= *asanna* “to settle”) KUB 14.1 obv. 18 MH/MS, *ibid.* 17] (*I-NA* ε *e-eš-hu-ut*) CTH 147.

KUR.ÍD: Hitt. *hapati-* “river land”.

KUR.ÍD *ku-um-mi-iš-ma-ḥa-aš-ma* KBo 5.8 obv. i 40 (^{LÚ}KÚR ε) NH/NS CTH 61.II.7.

LÚ KUR.ÍD ŠE-ḤA KUB 21.1 obv. ii 76 NH/NS (// KUB 21.5 rev. iii 2]! NS) CTH 76. **LÚ^{MEŠ} KUR.ÍD ŠE-E-ḤA-ia-at-ta** KUB 19.50 rev. iii 5] (*nu* -) NH/NSc CTH 69. **LUGAL KUR.ÍD ŠE-E-ḤA** KUB 23.1 obv. ii 16 NH/NSc CTH 105.

KUR.ÍD ḤU-U-LA-IA, A-NA ε: KBo 4.10 obv. 17 NH/NS (*a-aš-ša-an; I-NA* ε BT i 20 NSc), 20 (id. *ibid.* i 30), 21 (id. *ibid.* 33), 24 (id. *ibid.* 38), 25 (id. *ibid.* 40), 26 (BT i 42 has *A-NA* KUR.ÍD *ḤU-U-LA-IA* *Ù A-NA* KUR ^{URU}*HA-AT-TI*), 26 (BT i 44 has *I-NA* ε), 31 (cf. BT i 56, *I-NA* ε), 32 CTH 106. *I-NA* ε: BT i 28 NH/NSc CTH 106.

ŠÀ^{BI} ε: BT obv. ii 62 NH/NSc CTH 106.

⟨KUR⟩.ÍD ḤU-U-LA-IA, A-NA ε: KBo 4.10 obv. 28 NH/NS (// *I-NA* KUR.ÍD *ḤU-U-LA-IA* BT i 47 NSc) CTH 106. **KUR.URU.ÍD ḤU-U-LA-IA, I-NA** ε: BT i 67 NH/NSc, CTH 106.

KUR.URU.ÍD ḤU-LA-IA, IŠ-TU ε: KBo 4.10 obv. 33 NS (// KUR.ÍD *ḤU-U-LA-IA* BT ii 5), BT iii 45 CTH 106. **KUR.URU.ÍD ḤU-U-LA-IA-ia** BT i 86 NH/NSc CTH 106. **ŠA KUR.ÍD ḤU-U-LA-IA:** BT iii 32 (A.K.R. ^{MEŠ} KARAŠ-*ia-at-ta kuin* ε) NH/NSc (cf. ŠA KUR ^{ÍD}*ḤU-LA-IA* KBo 4.10 obv. 43 NS, ABoT 57, 14 NSc) CTH 106. **KUR.ÍD ḤU-U-LA-IA-aš** BT ii 4 NH/NSc (“it is the Hulaya-River-Land”) CTH 106.

KUR.ÍD ŠI-IA-AN-TA KUB 14.1 rev. 14 (*a-ša-a-an=na pa-iš*) MH/MS CTH 147. **KUR.ÍD ŠI-IA-AN-TA-ia** (acc. sg.) KUB 14.1 rev. 12 MH/MS CTH 147.

KUR.ÍD DA-HA-RA (I-NA ε) KBo 14.19 obv. ii 24 NH/NSbii CTH 61.II.

KUR LÚ KÚR: “enemy-land”.

KUR.KUR^{MEŠ}-aš ^{LÚ}KÚR KBo 3.57 obv. 6 OH/NSb/c CTH 11.

KUR LÚ KÚR acc. sg.: KBo 3.3+ rev. iii 15 (*kuitki*) NH/NS (// KUB 19.41 rev. iii 15 NS) CTH 63. **ŠA** ε post-posed: KBo 3.3+ rev. iii 17 (*apel* ε) NH/NS CTH 63. **KUR LÚ KÚR (A-NA** ε) KBo 3.4 obv. i 20 (= *pāun*) NH/NSc? (// KBo 16.1 obv. 31 NS) CTH 61.I.A. KUB 1.1 obv. i 68 (*nāiskinun*) NH/NS (// KBo 3.6 obv. i 57 NS) CTH 81. **I-NA** ε: KUB 23.77 rev. 61 (= *im-ma na-a-i*) MH/MS CTH 138. **KUR LÚ KÚR-ma (A-NA** ε) KBo 5.3+ obv. ii 16 MH/NS CTH 42.

KUR.KUR LÚ KÚR nom. pl.: KBo 3.4 obv. i 8 NH/NSc? (// KUR.KUR^{MEŠ} ^{LÚ}KÚR KBo 16.1 obv. 12 NS), 9 (*ibid.* 14 broken), 19 (// KUR.KUR^{MEŠ} ^{LÚ}KÚR *ibid.* 30), 23 CTH 61.I. **KUR.KUR LÚ KÚR acc. pl.:** KBo 3.4 obv. i 26 (*un=i arahzenas* ε), 45 (*kē* ε), 46 (*kue* ε) NH/NSc? CTH 61.I. KUB 1.1 obv. i 73 NH/NS CTH 81.

KUR.KUR^{MEŠ} LÚ KÚR Nom. pl.: KBo 3.4 obv. i 4 NH/NSc? (*ar-ah-zé-na-aš* ε; // KBo 16.1 obv. i 4 NS), 6 (// *ibid.* 8), 7 (// *ibid.* 9, 9 (// *ibid.* 13) CTH 61.I.A.

KUR.KUR^{HIL}A LÚ KÚR KUB 14.1 rev. 16 (*me-na-ab-ḥa-an-ta har-ak*) MH/MS CTH

147. A-NA ε: KUB 14.1 rev. 12] MH/MS CTH 147.

KUR.KUR^{MEŠ} LÚ KÚR acc. pl.: KBo 3.4 obv. i 11 NH/NSc? (// KBo 16.1 obv. 16 NS), 29 (*kē arahzenas ε*) CTH 61.I.A. KUB 1.1 obv. i 69 NH/NS (// KBo 3.6 obv. i 58] NS) CTH 81.

KUR.KUR^{MEŠ} LÚ KÚR (A-NA ε) KBo 16.8 obv. ii 20 NH/NSc CTH 61.II.7.

KUR ŠAPLIȚU: “lower land”.

KUR ŠAP-LI-TI nom. sg.: KUB 21.6a rev. iii? 13 NH/NSc? CTH 82.

(*I-NA ε parā na[esta]*) KBo 14.42 obv. 13 NS // KUB 19.22 rt. col. 4 NSc CTH 40. KUB 14.16 obv. i 23 ([*I-NA* KUR] ε) NH/NS CTH 61.II.2. KUB 1.1 obv. i 76 NH/NS (// [...] KUR ^{URU}ŠAP-LI-TI KUB 2.11 obv. i 8 NS) CTH 81.

KUR ^{URU}ŠAP-LI-TI, IŠ-TU ε: KBo 6.28 obv. 8 NH/NS CTH 88. BT iii 40 NH/NSc CTH 106

KUR.KUR^{MEŠ} ŠA[P-LA-TI?] KUB 19.29 rev. iv 11 NH/NSc CTH 61.II

KUR ^{URU}GAM KBo 4.14 rev. iv 57 (Ú-UL pí-ił-hi) NH/NSc CTH 123.

KUR (^{URU})UGU(-TI): “the upper land”.

KUR UGU (acc. sg.) KBo 3.4 rev. iii 69, 70 NH/NSc? CTH 61.I. KUR ^{URU}UGU¹ (IŠ-TU ε) KBo 4.4 obv. ii 16 NH/NS CTH 61.II.5. KUR UGU-ia-mu (acc.) KUB 1.1 obv. i 26 NH/NS (// KUR ^{URU}UGU-TI-ia-mu KBo 3.6 obv. i 22 NS, KUR UGU-TI-ia-mu KUB 1.2 obv. i 24 NS, [KUR] UGU-TI-ia-mu KUB 1.5 obv. i 2]) NS?) CTH 81.

KUR UGU-TI acc. sg.: KUB 21.17 obv. i 6 NH/NS CTH 86.1. ([*I-N*]A ε) KBo 14.14, 7 NH/NS CTH 40.

KUR ^{URU}UGU-TI (IŠ-TU ε uit) KUB 19.10 obv. i 8 NH/NSc, KUR UGU-TI KBo 14.3 rev. iii 23 NH/NSc CTH 40. [KUR] ^{URU}UGU-TI-ia KUB 19.11 obv. i 19 NH/NS CTH 40.

KUR ^{URU}UGU-TI (acc. sg.) KUB 1.1 obv. i 27 NH/NS (// KUR ^{URU}UGU-TI KBo

3.6 obv. i 23 NS, KUR.UGU-TI KUB 19.56, 4 NS?) CTH 81.

I-NA ε: KUB 1.1 rev. iv 3 NH/NS (// KUR ^{URU}UGU-TI KUB 1.4+ rev. iv 47 NS, KUB 1.9 rev. iii 10 NSc, KUR AN.TA KUB 1.10+ rev. iii 18 NS) CTH 81.

[KUR.KUR^{MEŠ}] ^{URU}UGU-TI acc. pl.: KBo 6.28 obv. 11 (*hūmanda*) NH/NS CTH 88.

KUR UGU-TIM acc. sg.: KUB 21.17 obv. i 5 NH/NS CTH 86.1. *I-NA ε*: KUB 14.16 obv. i 26 NH/NS CTH 61.II.2. Cf. ÉRIN^{MEŠ} KUR UGU-TI.

LÚ KÚR: Hitt. c. n-stem “enemy”.

kurur Neu 1979: 412-417. Luw. *aliwani-* (Yakubovich 2008b). Uncomplemented forms listed first.

Nom. Sg.: KUB 36.106 obv. 3] OH/OS² CTH 27. KUB 14.22 obv. i 9 NH/NS, KUB 19.10 obv. i 19 NH/NSc // KUB 19.11 rev. iv 28 NS); KBo 14.3 rev. iv 36 NH/NSc (// KUB 19.18 obv. i 30 NH/NS), KBo 14.6, 7] NH/NS, KUB 34.32, 7 NH/NS, KBo 12. 25, 9 (ε *a-ra-iz-zī*), ibid. 13 NH/NSc, KBo 5.6 obv. i 7 NH/NSb/c, ibid. 22, 27, KUB 34.29 rev. iii 10 NH/NS, KUB 31.11, 8 NS CTH 40. KBo 5.3+ obv. ii 24 (bis), rev. iv 21 MH/NS CTH 42. KBo 10.12 obv. ii 11, 34 NH/NSc CTH 49.II. KBo 3.4 obv. ii 2] NH/NSc? CTH 61.I. KBo 19.76 obv. i 25 NH/NS, 30 CTH 61.II.8. KBo 2.5 obv. i 11 NH/NS CTH 61.II.10. KBo 2.5 obv. ii 9 (ti-i-e-ir) NH/NS CTH 61.II.10.

KBo 5.4 obv. i 18 NH/NS, 33, 34, 42, rev. 31, 43 (*kuiski*) CTH 67. KBo 4.3 obv. i 25 (bis) NH/NSc? (// KBo 5.13 obv. i 37 bis NS, KUB 6.41 obv. ii 16 once NSc?), KUB 19.54 obv. i 15 NS CTH 68. KBo 19.70, 9 NH/NS, 13 CTH 69. KUB 21.1 rev. iii 46 NH/NS (// KUB 21.5 rev. iii 61 NS), 50 (// ibid. 66) CTH 76. KUB 6.41 rev. iii 63, 64 NH/NSc?, KBo 4.3 rev. iii 4 (ε *kuiski*) NSc? (// KBo 4.7 rev. iii 32 NS) CTH 68. KUB 1.1 obv. i 71 (*kuis kuis*) NH/NS (// KBo 3.6 obv. i 60 NS), obv. ii 5 (// ibid. i 70) CTH 81.

KUB 19.9 obv. ii 33 (*Ú-UL pa-ra-a ni-ni-[ik-ta]*) NH/NS CTH 83.

KBo 4.14 obv. ii 10 NH/NSc, 55, 66 (= LÚ KUR AŠ-ŠUR), rev. iii 28 CTH 123. KUB 23.68 obv. 7 NH/NS CTH 133. KUB 23.77 obv. 27 MH/MS, 29, + KUB 13.27 rev. 6, 22, 25 CTH 138. KUB 23.72 obv. 33 (ŠA ^DUTU^{ŠI} =) MH/MS, 22 (*ku-i-ša-aš-ma-aš*) CTH 146. KUB 14.3 obv. i 23 NH/NSc, 25 CTH 181.

^{LÚ}KÚR (acc.sg.) KUB 19.18 obv. i 19 NH/NS, ibid. 28 (// KBo 14.3 rev. iv 33), ibid. rev. iv 7, KBo 5.6 obv. i 29 NH/NSb/c, ibid. 40, ii 35 (-ma), KUB 19.13 obv. i 4 NH/NS, KUB 19.13 rev. iii 15 NH/NS CTH 40. KBo 10.12 obv. ii 31, rev. iii 3 NH/NSc CTH 49.II. KBo 3.4 obv. ii 5 NH/NSc? CTH 61.I. KBo 5.8 rev. iii 29 NH/NS (// KBo 16.8 rev. iii 33 NSc) CTH 61.II.7. KBo 19.76 obv. i 22 NH/NS CTH 61.II.8 KBo 2.5 obv. ii 11 NH/NS CTH 61.II.10.

KBo 3.3+ obv. i 10 NH/NS CTH 63. KBo 5.4 rev. 29 NH/NS, 31, 46 CTH 67. KUB 6.44 obv. i 14 NH/NS (// KBo 4.7 obv. i 14 NS, KUB 6.41 obv. i 15 NS, KUB 19.51 obv. i 3 NS) CTH 68. KUB 21.1 rev. iii 52 NH/NS (// KUB 21.5 rev. iii 68 NS), 57 CTH 76. KBo 3.6 obv. ii 8 NH/NS, 22 (// KUB 1.1 obv. ii 38 NS), 25 (// ibid. 43) CTH 81. KBo 16.36 rev. iii 12 NH/NS CTH 83. KBo 4.14 obv. ii 13 NH/NSc CTH 123. KUB 13.27 obv.[!] 18 MH/MS CTH 138.

^{LÚ}KÚR dat.sg. KUB 19.18 obv. i 25 NH/NS (// *pa-an-ga-u-i* ^{LÚ}[KÚR] KBo 14.3 rev. iv 29 NSc) CTH 40.

^{LÚ}KÚR (A-NA = [...] *iattat*) KUB 19.11 obv. i 4 NH/NS ^{LÚ}KÚR ^{URU}x [...] (A-NA =) KBo 14.3 rev. iii 36 NH/NSc KUB 19.18 rev. iv 21 NH/NS, (HZL 256/4) KBo 14.8 obv. ii 3, 4 NH/NS CTH 40. KBo 10.12 obv. ii 20, 36 NH/NSc CTH 49.II. KBo 4.4 obv. ii 42 NH/NS CTH 61.II.5. KUB 23.1 ledge 1 (= IGI-*an-da*) NH/NSc CTH 105. A-NA =: KUB 21.1 rev. iii 58 NH/NS (= *kattan*; // KUB 21.5 rev. iv 5 NS) CTH 76. acc. pl.: KBo 5.9 obv. ii 7 (= *a-pu-u-uš*) NH/NS CTH

62.II. Gen. sg.: KBo 5.4 obv. i 18 (A-WA-AT =) NH/NS CTH 67. KUB 1.1 obv. i 42 CTH 81.

ŠA =: KBo 3.6 obv. ii 16 NH/NS CTH 81. case? KUB 51.81 obv.[?] 12 NH/NSb CTH 126.

(^{GIŠ}TUKUL =) NH/NS (// KBo 3.6 obv. i 35 NS) CTH 81.

cf. A-WA-AT =;

ÉRIN^{MEŠ} ^{LÚ}KÚR KUB 14.22 obv. i 11 NH/NS CTH 40. KBo 14.3 rev. iii 46, 53 (ÉRIN^{MEŠ}, =) NH/NSc CTH 40; cf. ÉRIN^{MEŠ} ^{LÚ}KÚR

cf. KUR.(KUR) ^{LÚ}KÚR.

A-NA =: KUB 14.15 rev. iv 26 NH/NS CTH 61.II.2. KBo 5.4 rev. 23 NH/NS, 28 CTH 67. (A-NA PA-NI =) KUB 19.13 obv. i 16 NH/NS CTH 40.

(ŠA =) KUB 19.11 obv. i 13 NH/NS CTH 40. HKM 1/4 (= *mu [k]u-it ut-tar ha-atr[a]-e-[e]š*) KUB 23.72 obv. 16 (= ŠA ¹Ú-ŠA-A-PA) MH/MS, rev. 48 (= *an-tu-uh-š[a-aš/-an]*, 59 (*me-mi-an* ... [...] =) CTH 146.

(IŠ-TU =) KUB 26.84 obv. ii 7 NH/NSbii (= *arha warnuwanz*); KUB 19.11 rev. iv 12 NH/NS ([*dan*]nattahhan esta cf. dupl. KUB 19.10 obv. i 2 NSc) CTH 40. KUB 21.1 rev. iii 68 (*kuiski* = *appanza*: “aus dem Feind(esland)” SV II 77) NH/NS CTH 76. KBo 6.28 obv. 6 (*arha harganuwan*) NH/NS CTH 88.

^{LÚ}KÚR-ia (nom. sg.) KUB 14.1 rev. 52] MH/MS CTH 147. (acc. sg.) KBo 14.16, 6 NH/NS CTH 40. [A-NA =] KUB 13.27 obv.[!] 13 MH/MS CTH 138. ŠA =: KUB 23.72 rev. 51 MH/MS, 61] (= *ku-iš URU-aš*) CTH 146. ^{LÚ}KÚR-ia-kán (nom. sg.) KUB 34.29 rev. iii 6 (HZL 256/4) NH/NS CTH 40. ^{LÚ}KÚR-ia-mu nom. sg.: KBo 4.14 obv. ii 22 NH/NSc CTH 123. ^{LÚ}K[Ú]R?-ia-az KUB 13.27 rev.[!] 18 (nom. sg.; = *ku-u-ru-ri*) MH/MS CTH 138.

^{LÚ}KÚR-ma (nom. sg.) KUB 21.10 obv. i 12 NH/NSc CTH 40. KBo 5.4 rev. 47

NH/NS CTH 67. KUB 21.1 obv. i 75] NH/NS (// KUB 21.3 obv. i 5 NS), rev. iii 52] (// KUB 21.5 rev. iii 69 NS) CTH 76. KUB 26.40 rev. 106 (*ú-iz-zi*) MH/MS CTH 138. KUB 26.19 obv. ii 23 (nom. sg.) MH/MS CTH 140. Gen. sg.: ^{LÚ}KÚR-ma (KUR \approx), ^{LÚ}KÚR (URU \approx) KBo 5.3+ obv. ii 16 MH/NS CTH 42. A-NA \approx : KUB 23.72 rev. 21 MH/MS CTH 146.

^{LÚ}KÚR-ma-aš-ši acc. sg. KBo 16.36 rev. iii 13 NH/NS CTH 83. ^{LÚ}KÚR-ma-at gen. sg.: KBo 6.28 rev. 25 (NA-RA-RI \approx) NH/NS CTH 88. ^{LÚ}KÚR-ma-za nom. sg.: KBo 3.6 obv. ii 24 NH/NS (// KUB 1.1 obv. ii 41 NS) CTH 81. ^{LÚ}KÚR-ma-za-kán, ŠA \approx : KUB 23.72 rev. 22 (\approx LÚ TE₄-MI) MH/MS CTH 146. ^{LÚ}KÚR-mu (A-NA \approx) KUB 1.1 obv. i 52 NH/NS (// KBo 3.6 obv. i 44) NS, KUB 1.5 obv. i 24] NS?) CTH 81. ^{LÚ}KÚR-wa (nom. sg. + quot. part.) KBo 14.3 rev. iv 5 NH/NSc, KUB 19.rev. iv 14 NH/NS CTH 40. ^{LÚ}KÚR-wa-za KBo 4.14 obv. ii 41 NH/NSc CTH 123. ^{LÚ}KÚR-za, A-NA \approx : KBo 4.14 rev. iii 50 (\approx IGI-anda \approx siyauwanzi) NH/NSc CTH 123.

Plural: ^{LÚ.MEŠ}KÚR (nom. pl.) KBo 4.3 rev. iv 9 NH/NSc?, 10 CTH 68. ^{LÚ}KÚR^{MEŠ} (case?) KBo 14.3 rev. iii 28 NH/NSc CTH 40. acc. pl.: KUB 1.1 obv. ii 65 NH/NS (= ^{LÚ}KÚR KBo 3.6 obv. ii 44 NS) CTH 81. ^{LÚ}KÚR^{MEŠ}-mu-kán acc. pl.: KUB 1.1 obv. i 58 NH/NS (// KBo 3.6 obv. i 49 NS) CTH 81.

Hittite phonetic complements:

^{LÚ}KÚR-aš nom. sg.: KUB 21.5 obv. ii 8 NH/NS CTH 76. Gen. sg.: KBo 5.4 rev. 15 (*iwar*) NH/NS CTH 67. KBo 4.3 obv. i 24 (*iwar*) NH/NSc? (// KBo 5.13 obv. i 35 NS, KUB 6.41 obv. ii 24 NSc?) CTH 68. KUB 21.1 obv. ii 85 NH/NS (// KUB 21.4 obv. i 15 NSc, KUB 21.5 rev. iii 12 NS) CTH 76. ^{LÚ}KÚR-aš-za KBo 5.6 obv. i 4 NH/NSb/c CTH 40.

^{LÚ}KÚR-an (acc. sg.) KBo 3.46 rev. iii 30 OH/NSc CTH 13. ^{LÚ}KÚR-an gen. pl. (\approx

utne) KBo 3.67 obv. i 6, 16 OH/NS (// ^{LÚ.MEŠ}KÚR-an KUB 11.1 obv. i 5, 14 MS?); KBo 3.1 obv. i 25, ii 42 OH/NS CTH 19.

^{LÚ}KÚR-ni (dat. sg. *zahhiyat[t]a*) KBo 3.46 rev. iii 41 OH/NSc CTH 13. ^{LÚ}KÚR-ni-li KBo 19.70, 6 NH/NS (// KUB 48.74, 11]) NSc), 8 CTH 69. ^{LÚ}KÚR-l[i] KUB 40.39, 10 NH/NSc CTH 69

Plural: ^{LÚ.MEŠ}[K]ÚR-uš-mu-uš (acc. pl. with -*mus*) KUB 1.16 obv. ii 28 OH/NS CTH 6.

+Hitt. poss. pron.: ^{LÚ}KÚR-aš-mi-iš nom. sg. KUB 23.28+, obv. ii 9 (// KBo 12.13+, obv. ii 9) OH/NS CTH 14. ^{LÚ}KÚR-ma-an (“my enemy” acc. sg.) KUB 31.5 obv. ii 3, 6 OH/NSc? (// KBo 19.91, 6] NSc?) CTH 14.

+Akkr. poss. pron.: ^{LÚ}KÚR-IA (nom. sg.) KBo 5.3+ obv. ii 26 MH/MS CTH 42. KUB 23.72 obv. 7 MH/MS CTH 146. ^{LÚ}KÚR-KA KUB 21.1 obv. i 73 (acc. sg.) NH/NS, 77 (// KUB 21.3 obv. i 7 NS, KUB 21.5 obv. ii 2 NS) CTH 76.

^{LÚ.MEŠ}KÚR-KA KUB 14.15 rev. iv 42, 43 (acc. pl.; // KUB 14.16 rev. iv 14, 15) NH/NS CTH 61.II.2. ^{LÚ}KÚR-KU-NU KUB 23.72 rev. 40 MH/MS CTH 146.

^{LÚ}KÚR-ŠU (nom. sg.) KUB 19.26 obv. i 11 (bis) NH/NS CTH 44. ^{LÚ}KÚR-ŠU acc. sg. c. KBo 3.67 obv. ii 13 OH/NS (// ^{LÚ}KÚR^{MEŠ}-ŠU KUB 11.1 obv. ii 3 MS?) CTH 19. ^{LÚ}KÚR¹-[Š]U(?) (abl./instr. [I]Š¹-TU¹ \approx *hargan esta*) KUB 19.11 obv. i 12, NH/NS CTH 40. KBo 4.4 rev. iv 63 NH/NS CTH 61.II.5.

+GN:

^{U[R]U}[Ne-š]a-aš ^{LÚ}KÚR-ŠU ^re¹-[eš-tu] KBo 3.22, 35 OS CTH 1 cf. ibid. ll. 24-5 ^{URU}Ne-e-[ša-aš] k[u-r]u-[u]r ^re¹-eš-tu Neu 1974: 10, 12.

^{LÚ}KÚR^{H1A} nom. sg. KBo 12.38 rev. iii 13 (\approx ŠA KUR A-LA-ŠI-IA ... ú-it) NH/NSc CTH 121. ^{LÚ}KÚR ^{URU}a-ra-u-wa-an-na-aš KBo 3.4 rev. iii 47 NH/NSc? CTH 61.I. \approx ^{URU}a-ra-u-un-n[a-aš] KBo 6.28 obv. 10 NH/NS CTH 88. ^{LÚ}KÚR ^{URU}ar-ma-ta-na-aš KBo 6.28 obv. 13 NH/NS CTH 88.

^{LÚ}KÚR ^{URU}AR-ZA-U-[WA] KUB 14.16
obv. i 23 (A-NA \approx) NH/NS CTH 61.II.2.
[LÚ]KÚR ^{URU}AR-[ZA]-U-WA (\approx men[abhan-
da]) KBo 14.3 rev. iii 40, rev. iv 16 (= ^{URU}Ar-
z[a...]) NH/NSc CTH 40.

[^{LÚ}]KÚR ^{URU}Ar-za-wa-an KBo 14.3 rev.
iii 29 NH/NSc CTH 40. ^{LÚ}KÚR ^{URU}ar-za-u-
wa-aš KBo 6.28 obv. 8 NH/NS CTH 88.
^{LÚ}KÚR ^{URU}AZ-ZI KBo 6.28 obv. 11 NH/NS
CTH 88.

^{LÚ}KÚR ^{URU}HA-IA-ŠA KBo 4.4 obv. ii
21]? NH/NS CTH 61.II.5. Acc.: KUB 19.11
obv. i 3 NH/NS CTH 40. ^{LÚ}KÚR ^{URU}ha-ia-
ša-aš (nom. sg.) KBo 4.4 obv. ii 71 NH/NS
CTH 61.II.5. ^{LÚ}KÚR ^{URU}ha-ia-ša-an KBo
4.4 obv. ii 56 NH/NS CTH 61.II.5.

^{LÚ}KÚR ^{URU}GAB-BU-UB-BA-ma KBo
5.8 obv. i 32 NH/NS (// KUB 19.36 obv. i
30) NSc CTH 61.II.7.

^{LÚ}KÚR ^{URU}ga-aš-ga-aš KBo 12.26 obv.
i 13 NH/NS Bk.L/18 CTH 40. ^{LÚ}KÚR
^{URU}Ga-aš-ga-an KBo 14.3 rev. iii 15, 17
NH/NSc CTH 40.

^{LÚ}KÚR ^{URU}GA-AŠ-GA (acc. sg.) KUB
19.11 obv. i 6, 8] (?) NH/NS (= ^{URU}Ga-aš-
ga-aš-wa nom. sg.) KUB 26.84 rev iii 11
NH/NSbii, (= ^{URU}GA-AŠ-GA-ma-za nom.
sg.) KUB 19.rev. 10 NH/NS, (= ^{URU}Ga-aš-
ga-aš nom. sg.) KUB 19.10 obv. i 16-17
NH/NSc, KBo 14.3 rev. iii 13 NH/NSc, KBo
5.6 obv. i 30 NH/NSb/c (= KUB 31.7 obv. i
2 NS), ibid. 44 CTH 40. KBo 14.20 obv. i 6
(= -MA) NH/NSc CTH 61.II. KBo 5.8 obv.
ii 17 (= ^{URU}ga-aš-ga-aš, *harnikta, esanta-*
=pat) NH/NS, KBo 16.14+16.8 obv. ii 23 (-
ma-aš-ši-kán), 25, 34 NSc CTH 61.II.7. KBo
6.28 obv. 7 NH/NS CTH 88. \approx -ma-mu KUB
14.16 obv. ii 12 NH/NS CTH 61.II.2.

^{LÚ}KÚR (\approx ŠA ^{URU}Hur-ri) KBo 10.2 obv. i
24 OH/NS CTH 4. (= ŠA KUR ^{URU}HUR-RI)
KBo 5.6 obv. ii 43 (acc. sg) NH/NSb/c CTH
40.

^{LÚ}KÚR KUR.ÍD *ku-um-mi-iš-ma-ḥa-aš-*
ma KBo 5.8 obv. i 40 NH/NS CTH 61.II.7.
^{LÚ}KÚR ^{URU}pí-iš-ḥu-ru-uš nom. sg.: KBo 3.6
obv. ii 15 NH/NS (// KUB 1.1 obv. ii 31)?

NS, KUB 1.2 obv. ii 18]? NS) CTH 81.
^{LÚ}KÚR ^{URU}tim-mu-ḥa-la-aš KUB 19.37 rev.
iii 20 (nom. sg.) NH/NS CTH 61.II.9.

^{LÚ}KÚR KUR ^{URU}DUR-MI-IT-TA-ma
nom. sg.: KUB 1.1 obv. ii 10 (// KUB 1.6
obv. ii 4 NS) CTH 81.

^{LÚ}KÚR ^DUTU^{ŠI} KUB 31.43 rev. 4!
NH/NSc (^DUTU^{ŠI} written HU.UT.ŠI) CTH
105. ^{LÚ}K[ÚR-z]a KUB 23.77 rev.¹ 76 (nom.
sg.; [ŠA ^DUTU^{ŠI} \approx]) MH/MS CTH 138.
See KUR ^{LÚ}KÚR, LÚ *kururas*.

KUŠ: “skin” Akk. *mašku*.

KUŠ (broken) KUB 19.34 rev. (?) 5 CTH
61.III.3
Gen. Sg.: KUŠ GUD-aš *iš-ḥi-i te-ez-zi* KUB
36.100 rev. iii 10 OS CTH 15.

***KUŠ.LÁ “(water)-pipe”.

KUŠ.LÁ translated “(Wasser)schlauch” at
HDL 213. Similarity to Mesopotmian
kuš.(a.)edin.(lá), Akk. *nādu* (OB LL, CAD,
AHw s.v.) “waterskin” (Civil 2008: 120).
Deimel’s *Sumerisches Lexikon* 7 has kuš.lá
“Kultgegenstand” at Gudea Cyl. B xvi 13,
which Edzard translates as “leather cord”
(Edzard 1997: 97); But ibid. l. 14 compared
to “snake with open mouth” — thus “water-
hose” more likely?

The only Hittite attestations are: KUB
13.3 rev. iii 21: ^{LÚ}MES A ŠA KUŠ.LÁ, “the
water-men of the KUŠ.LÁ”, ibid. 26: A-NA
^{LÚ}MES A ŠA KUŠ.LÁ, “to the water-men of
the KUŠ.LÁ”. This has been re-read as
^{LÚ}MES A.ÍL.LÁ (Güterbock apud Hoffner
1973b: 525 fn. 26), but the signs are thus
(HDL 161). ^{LÚ}A.ÍL.LÁ[!]-wa KUB 18.16 ii
1 (= NU.GÁL).

¹LA-BA-AR-NA Royal title.

Klinger 1996: 119-122; Soysal 2005.

Nom. sg.: KUB 21.1 rev. iv 39 NH/NS
(om. KUB 21.4 rev. iv 9 NSc) CTH 76.
Also: ¹la-ba-ar-na-aš ¹ha-at-tu-ši-li-iš KUB
21.29 obv. ii 4 NH/NS CTH 89.

LEQŪ: Hitt. *dā-* “take”, *harnink-* “destroy”? S1 pret.: A town: [iš-pa-an-di na-ak]-ki-it *EL-QÉ* KUB 36.98 obv. 10 (OH/NS) restored from OS dupl. KBo 3.22 obv. 18. Cf. KBo 3.22 obv. 6 iš-pa-an-di na-ak-ki-it *[da]̣[-a-aš]* CTH 1

S3 pret. A town: *E[L-Q]É* KBo 3.38 Rev. 32 (OH/NS) // *har-ni-ik-ta* KBo 22.2 rev. 15 (OH/MS) CTH 3.

^{LÚ}LI:** Akk. *lītu* “(umschlossener), Geisel”, “hostage”. AHw 558. Otten 1981: 115.

// ^{LÚ}**ŠU.DAB** KBo 3.6 rev. iii 62, KUB 1.8 rev. iv 15 NS) CTH 81. ^{LÚ}**LI URU U URU AT** KUB 19.55+KUB 48.90 lower edge 4 (“the hostages of Utima and Atriya”) NH/NSbii CTH 182.

MUNUS/^{LÚ}**LI-TÙ** KUB 4.33 rev. 4'-6' (Otten and Souček 1965: 26).

^I**KASKAL-iš** PN, NH 1750.
KBo 7.14 obv. 8 OS CTH 15.

*****LÍL:** Hitt. *gimra-/uliliya-* Akkgr. *ŠERU* “field, wasteland”. See Part 3. LÍL [...] (?) KBo 3.45 obv. 8 // *ku-e-ra-šum[-mi-it]* KBo 22.7, 5 OH/NS CTH 10. Cf. ^DGAŠAN LÍL (van Gessel 1998: 630-631), ^DİŞTAR LÍL (van Gessel 1998: 935-938, 943), ^DKAL LÍL(-RI) in van Gessel 1998: 696-697, 699).

LÌM: “clan”.

W. Semitic loan. Malamat 1995. Streck 2000: 111, 235 §2.147 im.

[*L*]I-IM *SE-RI* KBo 9.73 obv. 6 OH/OS? CTH 27.

^{LÚ.MEŠ}UGULA *L[I-IM SE-RI]* KUB 11.6 ii 15 (voc. pl.) OH/NS CTH 19. ^{LÚ.MEŠ}UGULA *LI-IM S[E]-RI* (GAL =) KBo 3.1 obv. ii 70 (nom. sg.) OH/NS (// ^{LÚ.MEŠ}UGULA *LI-IM GAL* UGULA *L[I-IM?]* KUB 11.2+, 11 NS, [^{LÚ.MEŠ}UGULA *LI-IM* KBo 12.4+, rev. iii 4 MS?] CTH 19. ^{LÚ.MEŠ}LI-IM

(*hantezziyassa* UGULA =) KBo 3.1 obv. ii 22 (nom.sg.) OH/NS CTH 19.

LI-IM DINGIR^{MEŠ} “1,000 gods” cf. DINGIR^{MEŠ}.

LÚ...LÚ...U LU: “whether ... or”.

I ME XX AZ^{HIL}A *LU-Ú* [UG.TUR *LU-Ú* UR.MAH^(HIL) *LU-Ú* DÀRA.MAŠ] *LU-Ú* DÀRA *Ú-LU* [... (TU)R] KBo 3.22, 61-2 (CTH 1 OS) restored from KUB 26.71, 10 + KUB 36.98b 8'-9' (Both OH/NS).

LÚ: Hitt. *pesna-, antuhsa-*, Luw. *ziti-* c. “man”.

LÚ in personal names: -*ziti*. [^Ia]r-ma-LÚ-iš KBo 16.27 rev. iii 12 MH/MS CTH 137. ^Ihal-pa-LÚ (gen. sg.) KBo 4.10 rev. 29 NH/NS CTH 106. ^{ID}KAL-LÚ-iš KUB 31.79 rev. 23, 30, A-NA ^{ID}KAL-LÚ ibid. 25 MH/MS CTH 188.

^Ima-la-LÚ-in KUB 14.15 obv. i 25 NH/NS CTH 61.II.2. ^Ina-na-LÚ-in KBo 4.4 obv. ii 52 NH/NS, 58, 68 CTH 61.II.5. ^Ina-na-LÚ-in-n[a] KUB 19.37 obv. ii 48 NH/NS CTH 61.II.9.

^Iši-pa-LÚ-ša-aš-ši KUB 1.1 rev. iv 3 NH/NS (// ^Iši-pa-LÚ-iš-ša-aš-ši KUB 1.4+ rev. iv 47 NS, KUB 1.9 rev. iii 10] NSc) CTH 81. ^Iši-ip-pa-LÚ-x [...] KUB 21.17 obv. ii 18 CTH 86.1. ^Iši-ip-pa-LÚ-in-na KUB 19.67 obv. i 21 NH/NS; KBo 3.6 rev. iii 67 NS (// KUB 1.8 rev. iv 19 NS) CTH 81. [^Iši-i[p]-p[a]]-LÚ-iš KUB 1.1 rev. iii 22] NH/NS (// KUB 19.67 obv. i 13] NS); ^Iši-pa-LÚ-iš-ma KUB 1.1 rev. iv 5 NH/NS (// KUB 1.4+ KUB 26.45 rev. iii 49 NS) CTH 81.

^Iu-uh-ḥa-LÚ-iš-ma KUB 14.16 rev. iii 39 NH/NS CTH 61.II.2. ^Iuh-ḥa-LÚ-iš KUB 19.49 obv. i 35 NH/NS; KUB 19.50 rev. iii 7 NSc CTH 69. ^Iuh-ḥa-LÚ-iš-ma-m[u] KBo 16.1 obv. ii 38 ^Iuh-ḥa-LÚ (A-NA =) KUB 19.49 obv. i 34 NH/NS CTH 69. ^Iu-uh-ḥa-LÚ-ma (A-NA =) KBo 3.4 obv. ii 9 NH/NSc (// KBo 16.1 rev. iii 6 NS), 19 ŠA ^Iu-uh-ḥa-LÚ-ia (pre-posed), 20 ^Iu-uh-ḥa-LÚ-n[a] (// KBo 16.1 rev. iii 22 ^Iu[ḥ-ḥ]a-[LÚ-

*i]š-ma), 21 ¹u-uḫ-ha-LÚ-iš, 27 ¹u-uḫ-ha-LÚ (gen. sg. // ¹uḫ-ha-LÚ ibid. 32), 30 (ŠA ¹u-uḫ-ha-LÚ, post-posed), 30 ¹uḫ-ha-LÚ-iš, 36 ¹uḫ-ha-LÚ (*IT-TI* ≈), 50 ¹u-uḫ-ha-LÚ-iš, 52 (id., +KUB 23.125 rev. iii 4 (DUMU-*≈*) CTH 61.I. KUB 14.15 obv. i 23] (nom. sg.), 28 (gen. sg.), 30 (id.), obv. ii 5 (ŠA ¹uḫ-ha-LÚ ≈; ¹u-uḫ-ha-LÚ-*in-na*), rev. iii 55 (A-N[A ¹u]-uḫ-ha-LÚ, // KUB 14.16 rev. iii 27), ibid. 58 (// ibid. 29), rev. iv 18 (*IŠ-TU ŠA* ≈) NH/NS CTH 61.II.2. KBo 4.10 rev. 30 (gen. sg.) NH/NS CTH 106.*

¹wa-al-wa-LÚ-iš KUB 23.72 rev. 32 MH/MS CTH 146. ¹WA-AR-LA-WA-LÚ KUB 23.68 + ABoT 58 rev. 13 NH/NS CTH 133. x-šu-LÚ(?) KUB 34.28+ rev. iv 10 (colophon of KBo 14.3) name of scribe NH/NSc CTH 40.

+Hitt. phonetic complement:

LÚ-eš (nom.sg.) KBo 3.36 obv. 16, 18 // LÚ-(m)eš KBo 3.34 obv. ii 9, 11 both OH/NS. Also KBo 3.36 obv. 10] CTH 8.

LÚ(-aš?) KBo 6.29 rev. iii 37 (+ 2026b, ≈ [ku]iski) NH/NS CTH 85.1. LÚ-aš KBo 4.14 obv. i 15 NH/NSc CTH 123. KUB 23.72 obv. 40 (// “ruler”?) MH/MS CTH 146. LÚ-aš-wa-mu-kán KBo 5.6 rev. iii 10 NH/NSb/c CTH 40.

LÚ^{MEŠ}-it KUB 23.68 obv. 27 NH/NS CTH 133. LÚ-an-na (Gen. Pl.) KBo 3.46 obv. ii 39 OH/NSc CTH 13.

LÚ KBo 19.37, 4 (NU.GÁL) OH/NS CTH 21. KBo 10.12 rev. iii 21 (= *nasma MUNUS* ^{URU}*Hattusaz*) NH/NSc CTH 49.II. KBo 4.14 obv. i 40 (= GIBIL *kishut*) NH/NSc CTH 123. KUB 23.77 rev. 61 (I ≈; acc. sg.) MH/MS, + KUB 13.27 rev. 19 (nom. sg.), + KUB 23.77 rev. 90 (IR ≈) CTH 138. KUB 26.19 obv. ii 25 (I ≈ acc. sg.) MH/MS CTH 140.

A-NA I LÚ EGIR-an III LÚ^{MEŠ} KUB 26.19 obv. ii 27 (= *pí-iš-kat-te-ni*) MH/MS CTH 140.

LÚ MUNUS DUMU.NITA DUMU.-MUNUS IR GÉME GUD UDU ANŠ[E.-KUR.RA ANŠE.GÌR.NJUN.NA ANŠE KÙ.BABBAR KÙ.GI [...] ZABAR U URUDU^{HLA} KUB 23.72 rev. 55 MH/MS CTH 146.

LÚ-ia nom. sg.: KBo 3.6 obv. ii 20 (1 -) NH/NS (// KUB 1.1 + XIX 61 obv. ii 37 NS) CTH 81. KUB 23.77a rev. 7 (1 ≈) MH/MS CTH 138. LÚ-ma KUB 23.68 obv. 28 (I-EN ≈) NH/NS CTH 133.

LÚ^{MEŠ} KBo 8.35 obv. ii 30 (V ≈ *kat-ti-iš-mi* ^{URU}*tal-ma-li-ia-aš*) MH/MS, 32 (V ≈ *kat-ti-iš-mi* ^{URU}*IA-AH-RI-IŠ-ŠA*; // KBo 50.67+ obv. ii 31] MS) CTH 139. KUB 31.33, 4 (VIII ≈ *kat-ti-iš-mi* ^{URU}) MH/MS CTH 140. *IŠ-TU* ≈: KUB 23.68 obv. 26 (≈ *ku-en-te-en*) NH/NS CTH 133.

LÚ-LUM (acc. sg.) KBo 19.44 rev. 3 NH/MS (// *an-tu-uḫ-ša-an* KBo 5.3 rev. ii 13 NS), ibid. 42 (nom. sg. // *an-tu-uḫ-ša-aš* ibid. rev. iii 58) CTH 42. LÚ-LUM-ma nom. sg.: KBo 3.6 obv. ii 23 NH/NS CTH 81.

LÚ-LIM (gen. sg.) KUB 23.72 rev. 55a MH/MS CTH 146.

LÚ^{MEŠ}-ŠU-[NU] KBo 14.19 obv. ii 17 NH/NSbii CTH 61.II.

LÚ-natar: Hitt. *pesnatar* “manly deeds”. CHD P 328. LÚ-na-ta-ar-na KBo 10.2 obv. i 50 (// KUB 40.6+, 7), -na = (?) OH/NS CTH 4.

LÚ-na-tar^{HLA} (acc. pl. n.) KBo 12.38 obv. ii 14 (*asanda* ≈ *‘andan gulsun*) NH/NSc CTH 121.

LÚ-an-na-aš KBo 14.12 rev. iv 22 (ŠA ¹ŠU-UP-PÍ-LU[-LI-U-MA]) NH/NS CTH 40. KBo 5.8 rev. iv 24] (colophon) NH/NS CTH 61.II.7.

LÚ-na-an-na-aš KBo 10.2 rev. iv 1 OH/NS CTH 4. Š[A] ¹ŠU-U-UP-PÍ-LU-LI-U-MA GAL.LUGAL (sic!) UR.SAG LÚ-na-an-na-aš KUB 19.10 rev. iv 2-3 NH/NSc; KBo 19.48, 3] ([DUB.]XII.KAM [ŠA ¹ŠU-UP-PÍ-L]U-LI-U-MA ≈) NS; KBo 19.49 rev. 4 CTH 40.

LÚ-*ni-li-iš-ši* KUB 1.6+ rev. iii 14 NH/NS (// KUB 1.4+ rev. iii 35 NS, KUB 19.67 + 1102/v obv. ii 18 NS) CTH 81.

LÚ-*tar* acc. sg. KBo 4.14 obv. ii 40 (*lē ti[nnusi]*) NH/NSc CTH 123. LÚ-*tar-mi-it* KBo 3.6 obv. ii 13 NH/NS (// KUB 1.2 obv. ii 26] NS) CTH 81.

ŠA ¹MUR-ŠI-L[I] KBo 2.5 rev. iv 29 NH/NS CTH 61.II.10.

LÚ *ku-ru-ra-aš*: “man of hostility”.

Neu 1979: 417-427. KUB 26.19 obv. ii 19 (gen. = GUD^{H.L.A} UDU^{H.L.A}) MH/MS CTH 140. LÚ *ku-u-ru-ra-aš* KUB 26.19 obv. ii 16 MH/MS, 17] CTH 140.

LÚ *ták-šu-la-aš*: “man of peace”.

Neu loc. cit. KUB 26.19 obv. ii 13 MH/MS, 16] CTH 140.

LÚ^{MEŠ} *ták-šu-la-aš* KUB 26.19 obv. ii 38 (nom. pl.) MH/MS CTH 140. LÚ^{MEŠ} *ták-šu-la-aš-za* KUB 26.19 obv. ii 21 (*šu-meš*) MH/MS, CTH 140.

Professional titles

LÚ^{MEŠ} GIŠAPIN acc. pl. KUB 21.29 rev. iii 44 NH/NS CTH 89.

cf. APIN.LÁ

**LÚ BANŠUR

Singer 2008: 33. KUB 19.5+ obv. 12 (LÚ AMA.A.TU =) NS/NSc CTH 191.

**LÚ^{MEŠ} GIŠB[ANŠU]R: “table-men”.

Mestieri 151-159. KUB 11.2, 3 + IBoT 3.84, 3 (+) KBo 3.1 obv. ii 67 OH/NS CTH 19.

LÚ DI-ŠU: “legal adversary”.

KBo 1.28 rev. 12 (A-NA DINGIR^{MEŠ} *hu-u-ma-an-da-aš* =) NH/NSc CTH 57. KUB 21.17 rev. iii 26 NH/NS CTH 86.1.

LÚ É.GAL: “courtier” KBo 3.33 obv. (?) ii 17 OH/NS CTH 9.

***LÚ É.ŠA: “eunuch, chamberlain”.

Mestieri 123; see discussion Part 3.

LÚ É.ŠA-TI[M] KBo 14.9 rev. iii 10 NH/NS // [LÚ] É¹.!ŠA¹ KBo 5.6 rev. iii 21 (acc.) NH/NSc CTH 40. [LÚ É.Š]À?-ma-<an->kán KBo 4.14 rev. iii 48 NH/NSc CTH 123. LÚ É.[ŠA?]iš KBo 3.33 obv.(?) ii 13 OH/NS CTH 9.

LÚ ÉRIN^{MEŠ} “trooper”: KUB 14.3 rev. iv 39 (nom. *sulliyazi*) NH/NSc CTH 181. [LÚ^{MEŠ}] ERÍJN LUGAL: “royal troop”. (?) KBo 3.34 obv. ii 34 CTH 8

LÚ GIŠGIDRU: “staff-man”.

Mestieri 173-180; KBo 3.1 obv. ii 25 acc. sg. OH/NS CTH 19. KUB 14.1 rev. 51 (dat. sg.) MH/MS, 52 (acc. sg.), 55 (id.) CTH 147.

LÚ^{MEŠ} GIŠGIDRU KBo 3.1 obv. ii 24, (UGULA =), 67 acc. pl. OH/NS CTH 19.

**LÚ KIN “worker”.

Beal 1992a: 270 with fn. 1012. Cf. lú kin.ak at Sín-iddinnam 6 (ETCSL E.4.2.9.6), 33 (Larsa), but otherwise unattested in Mesopotamia. See ÉRIN^{MEŠ} KIN.

LÚ^{MEŠ} NA⁴HE.KUR PÍ-IR-WA

KBo 6.28 rev. 30 NH/NS CTH 88.

**LÚ^{MEŠ} LI-IM (UGULA =): “overseer of the clansmen”.

Mestieri 472-473. KBo 3.1 obv. ii 22 OH/NS CTH 19.

LÚ MÁŠ.GAL: “goatherd”.

Mestieri 20-21. See Otten 1988: 46 for further instances. Previously thought to be MÁŠ GAL = “royal family”.

KBo 4.10 obv. 33 NH/NS (BT ii 4 NSc) CTH 106. LÚ^{MEŠ} MÁŠ.GAL (É ŠA =) KBo 6.28 rev. 24 NH/NS CTH 88. LÚ MÁŠ.GAL-ma KBo 6.29 rev. iii 28 (UDU =: “das Schaf des Angehörigen der königlichen Familie” Goetze 1930a: 51) NH/NS CTH 85.1

**LÚ MEŠEDI: “bodyguard”.

Note interpretation of possible hieroglyphic phonetic complement HASTARIUS-ti at Dinçol and Dinçol 2008: 27 (Kat. 58).

LÚ ME-ŠE-DI KUB 31.64 obv. ii 19 OH/NSc CTH 12. LÚ.MEŠ ME-ŠE-DI KBo 3.34 obv. i 21 OH/NS // KUB 36.104 obv. i ¹⁹ OS // KUB 31.38 obv. i 21 NS CTH 8. ([A-N]A -) KUB 31.64 obv. ii 1 OH/NSc CTH 12.

LÚ^{MEŠ} ME-ŠE-DI-eš (Nom. Pl.) KBo 3.27, 17 OH/NS CTH 5.

Cf. GAL LÚ.(MEŠ) ME-ŠE-DI.

**LÚ NAM.NUN.NA-*iš*: “man of prince-hood”.

KBo 37.89, 8 (Hattic context, NSb).

LÚ **NARĀRI**: “auxiliary troops”.

LÚ *warris*/Sumgr. DAḪ.

See ÉRIN^{MEŠ} *NARĀRI* Beal 1992a: 56-71.

LÚ^{MEŠ} NA-*RA>RI* nom. pl. KBo 6.28 rev. 26 NH/NS CTH 88.

**LÚ NIM.LÀL “bee-keeper”.

Cf. *Mestieri* 21, hapax. Not attested in Mesopotamia either lexically or as logogram.

**LÚ PA₅: “canal inspector”.

Mestieri 567. KUB 33.103 obv. ii 14 (NSbii 348). The Mesopotamian term is Akk. *gugallu(m)*, Sumgr. LÚ GÚ.GAL (CAD G 121-122). Siegelová 1971: 73-74 “eigenwillige Ideogrammbildung” comparable to LÚ GÍŠ BANŠUR.

**LÚ^{MEŠ} GIŠ SÜKUR: “spearmen”.

Mestieri 198-200. BT i 79 (^{URU}*Tarāpas* =) NH/NSc CTH 106.

**LÚ ŠUKUR KÙ.GI: “gold-spearman”.

Mestieri 200-201. Beal 1992a 224-227; Pecchioli Daddi 2003b: 84-88. KBo 3.34 obv. i 15 OH/NS (// KUB 36.104 obv. i 13 (OS) // KBo 13.44+, obv. i 15 OH/NS) KBo 3.34 obv. ii 37] CTH 8. Acc. sg.: KBo 3.1 obv. ii 6 OH/NS CTH 19.

**LÚ^{MEŠ} ŠUKUR.ZABAR: “bronze-spear-men”.

Mestieri 201. KUB 36.rev. iv 7 OH/NS CTH 8. LÚ^{MEŠ} ŠUKUR.ZABAR¹ KUB 36.104 rev. iv 9 (OS, collated Ankara) CTH 8.

***LÚ GIŠ TUKUL: “weapon-man; holder of land in return for military service”. u-stem?

Mestieri 30ff. Archi 1979: 47 “travailleur”; Otten 1988: 38f.; Beal 1988; d’Alfonso 2010a: 72-75. Attested in Ur III messenger-texts: “armed escort”, Yoshikawa 1988: 252 with lit.

ŠA LÚ GIŠ TUKUL HAL-QÍ-JM Mṣt. 75/77 (HKM 100) rev. 24 (MH/MS 236). ŠA LÚ GIŠ TUKUL HAL¹-QÍ-JM KBo 32.184 rev. 9' (MS, 220).

LÚ^{MEŠ} GIŠ TUKUL KUB 1.16 rev. iii 3 CTH 6. OH/NS. KUB 31.64 obv. ii 36 (x2?) OH/NSc CTH 12. 311/u rev. iii 2 (jh 370).

LÚ GIŠ TUKUL-ša¹ KBo 6.2 + 19.1 ii 21 (= A.ŠÀ^{HIA}) OS (// A.ŠÀ^{HIA} ŠA LÚ GIŠ TUKUL KBo 6.3 ii 40 OH/NS) Laws §40. LÚ GIŠ TUKUL-*li* KUB 55.56, 8 (jh 832).

As singers: [LÚ^{MEŠ} GIŠ] TUKUL-uš-ma-š-ši KBo 37.68 obv.² 6-10 nom. pl. Pecchioli Daddi 2001: 557 sees this as evidence of u-stem, comparing KBo 6.2 ii 21 (Laws §40), although recognising that uš in the latter case is usually taken to be a scribal error for -ša¹ (Hoffner 1997: 47).

**LÚ GIŠ TUKUL GÍD.DA: “long-weapon man”.

Cf. *Mestieri* 34ff.; Beal 1988: 269ff.; d’Alfonso 2010a: 76-78.

After *Mestieri*: BT i 71, 85; KBo 42.146 r.col. 7; KBo 54.85a obv. ii? 5', 18'; KBo 30.171, 9; Bo. 4952 i 18;

LÚ GIŠ TUKUL GÍD.DA KBo 5.4 obv. 37 (ŠA ε; post-posed) NH/NS CTH 67. LÚ^{MEŠ} GIŠ TUKUL GÍD.DA KUB 21.29 obv. i 25 NH/NS CTH 89. BT i 71 (LÚ^{MEŠ} URU KAM-MA-MA ε) NH/NSc CTH 106. LÚ^{MEŠ} GIŠ TUKUL.GÍD.DA-*ia* nom. pl.: BT i 85 (EN^{MEŠ} ŠU-TI ε) NH/NSc CTH 106.

LÚ^{MEŠ} URU-LIM: “townsmen”.

Mestieri 603; d’Alfonso 2010a: 74. KBo 22.2 obv. 10, 12 (nom. pl.) (OH/MS); ibid. rev. 12 + dupl. KBo 3.38 rev. 29] (OH/NS). ibid. rev. 31 (dat. pl. A-NA), KBo 22.2 rev. 14f. omits CTH 3. KUB 21.29 rev. iv 13 NH/NS CTH 89.

**LÚ^{MEŠ} ZA.LAM.GAR: “tent-dwellers”.

Mestieri 133. BT i 77 NH/NSc CTH 106.

***LÚ ZI-IT-TI: = LÚ ḤA.LA(-ŠU) “partner”

Mestieri 578-579; AHw. 1533b: “in heth. Text”; Akk. *bēl zittišu*.

Ethnic constructions:

See discussion Part 3, LÚ^{URU}GN.

LÚ^{URU}A-AH-*HI*-IA-A KUB 14.1 obv. 60
MH/MS CTH 147. LÚ^{URU}A-AH-[*H*]-[*I*]-A-A
KUB 14.1 obv. 1 MH/MS CTH 147. LÚ^{URU}A-LA-TAR-MA KUB 23.72 rev. 34 MH/
MS CTH 146.

LÚ^{MEŠ}KUR A-MUR-RA, A-NA \approx : KUB
23.1 obv. i 35 NH/NSc (// A-N[A ...]KUR
A-MUR-RI 1436/u + KUB 8.82 obv. 12
NSc) CTH 105. LÚ^{MEŠ}KUR^{URU}A-MUR-RA
nom. pl.: KUB 23.1 obv. i 29 NH/NSc (//
LÚ^{MEŠ}KUR^{URU}A-MUR-RI Bo. 69/821 +
1436/u obv. 10 NSc) CTH 105. LÚ^{MEŠ}KUR^{URU}A-MUR-RI-ia-kán (nom. pl.) KBo 10.12
rev. iii 35 NH/NSc CTH 49.II.

LÚ^{MEŠ}^{URU}A-RA-UN-NA BT i 75 (^{URU}Ar-
allas \approx ; Otten 1988: 15 takes this with the
preceding syntagm: “die *nuratassinzi* (-
Leute) (von²) Aralla”) NH/NSc CTH 106.

LÚ^{MEŠ}^{URU}A-AR-*HI*-I-TA KUB 23.72
obv. 43 (na-an *hu-u-ma-an-ta-an*) MH/MS
CTH 146.

LÚ^{URU}AR-ZA-U-WA KBo 4.4 rev. iv 56
NH/NS CTH 61.II.5. LÚ^{URU}AR-ZA-U-WA
nom. sg. KBo 5.4 rev. 52 NH/NS CTH 67.
KBo 5.13 rev. iii 24 NH/NS (=KBo 4.3 obv.
ii 18 NSc?, // LÚ^{URU}AR-ZA-WA KUB 6.41
rev. iii 42 NSc) CTH 68. Acc.sg.: KBo 5.4
rev. 39 (an-tu-uh-ša-an \approx) NH/NS CTH 67.
KUB 6.48 obv.? ii 4 NH/NSc CTH 68.

LÚ KUR AR-[ZA-U-WA] KUB 21.5 rev.
iii 2 NH/NS (// LÚ KUR UR[U....] KUB
21.1 obv. ii 76 NS) CTH 76.

LÚ^{MEŠ}^{URU}AR-ZA-U[-WA] (A-NA \approx)
KUB 14.4 obv. i 21 NH/NS CTH 40. LÚ^{MEŠ}
^{URU}AR-ZA-U-WA-ia KUB 21.1 rev. iii 36
NH/NS (// KUB 21.5 rev. iii 52 NS) CTH
76.

LÚ^{MEŠ}^{URU}A-AŠ-Š[UR] KUB 8.80, 12
(nom. pl.) NH/NS CTH 52.II. LÚ^{URU}A-AŠ-
ŠUR-wa-aš-ma-a[š] HT 21, 8 NH/NS CTH
52.II. LÚ^{MEŠ}^{URU}A-AŠ-ŠUR-ma HT 21, 11 +
KUB 8.80, 10 NH/NS CTH 52.II. A-NA \approx :
KUB 8.80, 11 NH/NS CTH 52.II

LÚ^{URU}AŠ-ŠUR KUB 14.16 obv. i 16
NH/NS CTH 61.II.2. LÚ^{URU}A-AŠ-ŠUR -ma
(nom. sg.) KUB 19.13 obv. ii 34 NH/NS
CTH 40. \approx -ma-za-kán KUB 14.16 obv. i 18
NH/NS CTH 61.II. A-NA \approx : KUB 14.16 obv.
i 22 NH/NS CTH 61.II.2. LÚ KUR AŠ-ŠUR
KBo 4.14 obv. ii 66 NH/NSc CTH 123.

LÚ^{MEŠ}^{URU}AZ-ZI KBo 4.4 rev. iii 71, iv
28 (nom. pl.) 39 (acc. pl.) NH/NS, 43 (nom.
pl.), 44 (id.) CTH 61.II.5. LÚ^{MEŠ}^{URU}AZ-ZI-
ma KBo 4.4 rev. iii 59 (acc. pl.) NH/NS
CTH 61.II.5.

LÚ^{URU}EB-LA KUB 40.4 obv. ii(?) 6'
OH/NS CTH 14. LÚ^{URU}E-MAR KUB
23.28+, obv. ii 7 (// KBo 12.13 obv. ii 7)
OH/NS CTH 14.

LÚ KUR^{URU}GIDRU-TI KBo 10.12 rev.
iv 6 (nom. sg.) NH/NSc CTH 49.II. LÚ^{URU}
GIDRU-TI KBo 12.30 obv. ii 9 (*kuiski*)
NH/NSc CTH 122.

LÚ^{MEŠ} GIDRU-TI KUB 21.38 obv. 59
NH/NSbii/c CTH 176. LÚ^{MEŠ}^{URU}GIDRU-TI
KUB 21.37 obv. 40 NH/NS, 42 (contrast: šu-
um-me-eš for writing of MEŠ) CTH 85.2.
KUB 26.32 obv. i 5 (acc. pl.) NH/NSc, 14
(nom. pl.), 7 (nom. pl.?) CTH 124.
A-NA \approx : KUB 21.29 obv. i 9 (ME.EŠ)
NH/NS CTH 89.

LÚ^{MEŠ} KUR^{URU}GIDRU-TI, A-NA \approx
KUB 21.38 obv. 48 (\approx pí-ra-an) NH/NSbii/c
CTH 176.

LÚ^{MEŠ}^{URU}HA-BA-RA (?) KUB 31.64a
1], 64 obv. ii 20] OH/NSc CTH 12.
[LJ]^{MEŠ}^{URU}HA-IA-ŠA (acc. pl. sumes \approx)
KBo 5.3 rev. iv 14, 25 (nom. pl. sumes \approx),
26 (nom. pl. sumes) MH/NS CTH 42. KUB
19.30 rev. iv 11 NH/NSc CTH 61.II.4. KUB
19.3+ obv. i 4 (?), 13 (nom. pl.) NH/NS
CTH 61.II.5. LÚ^{MEŠ}^{URU}HA-IA-ŠA-IA (A-NA
 \approx) KBo 5.3+ obv. i 4 MH/NS CTH 42. LÚ
KUR^{URU}HA-IA-ŠA^{URU}HA-IA-ŠA-ia (A-NA
 \approx) KBo 5.3 rev. iv 42 MH/NS CTH 42.

LÚ^{URU}HA-LI-MA-NA-A KBo 4.4 rev. iv
44 (acc. sg.) NH/NS, 50 (acc.) CTH 61.II.5.
LÚ^{URU}HAL-MA KUB 23.72 rev. 35
MH/MS CTH 146. LÚ^{MEŠ}^{URU}HAR-ŠA-MA

KBo 4.4 rev. iii 45 NH/NS CTH 61.II.5. LÚ^{URU}*HA-AŠ-ŠI* KBo 7.14 obv. 3, 7], 16, +KUB 36.100 obv. ii 10 OS CTH 15. KUB 31.5 obv. ii 3], 5 OH/NSc? (=KBo 19.91, 5 - ŠÍ NSc?) CTH 14. LÚ^{MEŠ}^{URU}*HA-AŠ-ŠU-WA* KBo 10.2 obv. ii 13 OH/NSbii CTH 4.

LÚ^{URU}*HA-A[T-TI....]* KUB 36.102 obv. (?) ii 5 OH/NS CTH 15. LÚ^{URU}*HA-AT-TI* KBo 16.47 lo. ed. 19' (= *kuis*) MH/MSb CTH 28; KBo 5.3+ obv. ii 32 (nom. sg.) MH/NS CTH 42. KUB 23.36 obv. ii 12 NH/NS CTH 61.III.4. KBo 5.13 rev. iii 23 NH/NS (// KBo 4.3 obv. ii 18 NSc?, // LÚ^{URU}*KÙ.BABBAR-TI* — old KÙ — KUB 6.41 rev. iii 42 NSc); KUB 6.48 obv.? ii 9 NSc? CTH 68. KUB 23.1 rev. iii 8 NH/NSc CTH 105. KUB 23.77 rev. 62 MH/MS CTH 138. KBo 12.39 rev. 10 NH/NSc, 18 CTH 141.

[LÚ]^{MEŠ}^{URU}*HA-AT-TI*^{KI} ŠEŠ^{MEŠ}-NI KBo 3.45 obv. 3 OH/NS CTH 10.

LÚ^{MEŠ}^{URU}*HA-AT-TI* nom. pl.: KUB 21.37 obv. 8 NH/NS CTH 85.2. KBo 8.37 rev. 3 MH/NSc CTH 134. Acc. pl.: KUB 26.19 obv. ii 35 (*ha-an-né-eš-ni-it tar-ah-hu-un*) MH/MS CTH 140. (dat. pl.) KBo 14.3 rev. iii 21 NH/NSc CTH 40. KBo 14.19 rev. iii 4] (ME.EŠ, case?) NH/NSbii CTH 61.II. KUB 21.37 obv. 40 (*pankus*) NH/NS CTH 85.2.

LÚ^{MEŠ}^{URU}*HA-AT-TI-ia, A-NA* ε: KUB 23.1 rev. iii 6 NH/NSc CTH 105.

LÚ KUR^{URU}*HA-AT-TI* KBo 10.12 rev. iii 12 (*kuiski*) NH/NSc CTH 49.II. KBo 4.14 obv. ii 30 (*kuiski*) NH/NSc CTH 123. LÚ KUR^{URU}*HA-AT-TI* KUB 23.68 obv. 22] NH/NS CTH 133.

LÚ^{URU}*ha-at-ti-na-aš-kán* KUB 40.36 obv. i 8 (// -a)t-ti-na-aš-kán KBo 8.35 obv. i 3) MH/MS CTH 139.

LÚ^{URU}*HÉ-EM-MU-WA* KUB 1.16 obv. ii 61 OH/NS CTH 6. LÚ^{MEŠ}^{URU}*HI-IN-ZU-Ú-TA* KUB 23.72 rev. 32 MH/MS CTH 146.

LÚ^{URU}*HU-UN-TA-RA-A* KBo 3.34 obv. i 13 OH/NS // LÚ^{URU}*HU-UN-DA-RA-A* KUB 36.104 obv. i 11 OS CTH 8.

LÚ^{URU}*HU-UR-MA* KBo 3.34 obv. i 24, ii 15 // KBo 3.36 obv. 21 OH/NS CTH 8. LÚ^{URU}*HU-U-UR-MA* KBo 3.34 obv. i 11 OH/NS // LÚ^{URU}*HU'-UR-M[A]* KUB 36.104 obv. i 9 (OS, collated Ankara) // LÚ^{URU}*HU-U[R-MA]* KBo 13.44+, obv. i 11 (NS) CTH 8.

LÚ^{MEŠ}^{URU}*HUR-RI* (nom. pl.) KBo 5.6 obv. ii 25 NH/NSb/c CTH 40. LÚ^{MEŠ}^{URU}*HUR-RI-ma-kán* (nom. pl.) KBo 5.6 obv. ii 15 NH/NSb/c CTH 40. LÚ^{MEŠ}^{URU}*Hur-la-ša* KUB 26.72 obv. 9 OH/NS CTH 11.

LÚ^{MEŠ}^{URU}*HU-U-ŠU-RA-ma* KBo 14.13 obv. ii 5 NH/NS CTH 40.

LÚ^{URU}*IR-RI-TA* (acc.or nom. sg.) KBo 14.13 obv. ii 19 NH/NS CTH 40. LÚ^{URU}*IŠ-HU-PÍ-IT-TA* KBo 16.27 rev. iv 6 MH/MS CTH 137.

LÚ^{URU}*IŠ-MI-RI-GA* ABoT 58+ rev. 11 NH/NS CTH 133. LÚ^{MEŠ}^{URU}*IŠ-MI-RI-GA* KUB 23.68 rev. 18 NH/NS CTH 133. LÚ KUR^{URU}*IŠ-MI-RI-GA* KUB 23.68 rev. 13 NH/NS, 15, 16 CTH 133.

LÚ^{MEŠ}^{URU}*I[Š]-MI-RI-IK* KUB 23.68 rev. 17 NH/NS CTH 133. LÚ^{MEŠ}^{URU}*IŠ-MI-RI-KA* KUB 23.68 obv. 25 ([LÚ^{MEŠ}]) NH/NS, rev. 7, 11 CTH 133. A-NA ε: KUB 23.68 rev. 6 NH/NS CTH 133.

LÚ^{MEŠ}^{URU}*IŠ-[TI-]TI-NA* (case?) KBo 14.19 rev. iii 13 NH/NSbii CTH 61.II. LÚ^{URU}*I-ŠU-WA* KUB 23.72 obv. 23 (HDT² 161 “the ruler of Išuwa”) MH/MS CTH 146. LÚ^{MEŠ}^{URU}*I-ŠU-WA-ma* (nom.pl.) KUB 34.23 obv. i 12 NH/NS (// LÚ^{MEŠ}^{URU}*I-ŠU-WA-ma-kán* KUB 40.8 obv. i 5 NSc) CTH 40.

LÚ^{MEŠ}^{URU}*KA[?]-A-KAD-DU(-)* KBo 16.27 rev. iv 8 MH/MS CTH 137. LÚ^{URU}*KA-LA-AŠ-MA* KBo 16.17+ rev. iii 24 NH/NS CTH 61.II.10. LÚ^{URU}*KA-LA-A-AŠ-MA* KBo 2.5 obv. i 9 NH/NS CTH 61.II.10. LÚ^{MEŠ}^{URU}*KAM-MA-AM-MA* (A-NA ε) KUB 14.15 obv. i 11 NH/NS CTH 61.II.2. LÚ^{MEŠ}

- URU^{KAM-MA-MA} BT i 71 NH/NSc CTH 106. KBo 16.27 obv. i 10, 11] MH/MS CTH 137. LÚ^{MEŠ} URU^{KAM-MA-AM-MA} KUB 14.15 obv. i 12 (A-NA ε), 18 (nom. pl.), 20 (id. εma-mu) NH/NS CTH 61.II.2.
- LÚ^{MEŠ} URU^{KAR-KI-ŠA} KUB 14.15 rev. iv 16 NH/NS, 25 CTH 61.II.2. A-NA ε: KUB 14.15 rev. iv 24 NH/NS CTH 61.II.2. KUB 19.49 obv. i 7, 10], 11] NH/NS CTH 69.
- LÚ^{URU}^{GA-AŠ-GA} KUB 14.17 obv. ii 31NH/NS CTH 61.II.4. KUB 21.29 rev. iii 28 NH/NS, 30 (// KUB 23.123 rev. iii 2 NS URU^{GA-AŠ-G[A]} at line beginning!) CTH 89. KUB 26.19 obv. i 11 MH/MS CTH 140. LÚ^{MEŠ} URU^{GA-AŠ-G[A]} nom. pl.: KUB 21.8 obv. ii 12 NH/NSc CTH 90.
- LÚ^{MEŠ} GA-AŠ-GA, A-NA ε: KUB 21.29 rev. iii 45 NH/NS, rev. iv 9] CTH 89. LÚ^{MEŠ} URU^{GA-AŠ-GA}, A-NA ε: KUB 26.19 obv. ii 32 (*ku-u-ru-ra-aš ε*) MH/MS CTH 140.
- LÚ^{MEŠ} GA-AŠ-GA^{H^IA}] KUB 1.1 rev. iv 27 (*ku-i-e-eš*) NH/NS (// URU^{GA-AŠ-GA^{H^IA}}] KBo 3.6 rev. iii 57 KUB 1.8 rev. iv 12 NS) CTH 81. [L]Ú^{MEŠ} GA-AŠ-GA^{H^IA} acc. pl.: KUB 1.1 rev. iii 11 (photo) NH/NS CTH 81.
- LÚ^{MEŠ} URU^{GA-AŠ-GA-ia} dat. pl.: KUB 21.29 obv. i 9 (A-NA LÚ^{MEŠ} URU^{GIDRU-TI} ε) NH/NS CTH 89.
- LÚ^{URU}^{GA-AŠ-GA-kán} KUB 21.29 rev. iv 6 NH/NS CTH 89. LÚ^{MEŠ} URU^{GA-A[Š-GA-m]a} KUB 19.9 obv. ii 13 NH/NS CTH 83.
- LÚ^{URU}^{GAŠ-GA} nom. sg. KUB 21.29 obv. ii 9 (adjectival?) NH/NS CTH 89. LÚ^{MEŠ} URU^{GAŠ-GA}, ŠA ε KUB 21.29 obv. ii 7 (LÚ^{UKU.ÚS} LÚ^{KAR-TAP-PU-ia} ε) NH/NS CTH 89.
- LÚ^{URU}^{KA-AŠ-KA} KBo 16.27 obv. i 24 MH/MS CTH 137. LÚ^{URU}^{QA-AŠ-GA} KUB 13.27 rev.¹ 5 (nom. sg.) MH/MS CTH 138. LÚ^{MEŠ} URU^{QA-AŠ-GA-pát}, A-NA ε: KBo 16.27 obv. ii 13 MH/MS CTH 137.
- LÚ^{URU}^{KI-IN-ZA} (acc. ag.?) KBo 14.12 rev. iv 3 NH/NS CTH 40.
- LÚ KUR^{URU}^{KI-IZ-ZU-WA-AT[-NI]} KUB 23.68 obv. 22 NH/NS CTH 133.
- LÚ^{URU}^{KU-RU-UŠ-TA-MA} (acc. sg.) KBo 14.12 rev. iv 27 NH/NS “the people of Kuruštama” Güterbock 1956: 98 CTH 40. LÚ^{MEŠ} URU^{KU-RU-UŠ-T[A-MA]} KBo 8.37 obv. 7 MH/NSc CTH 134.
- LÚ^{URU}^{KU-UŠ-SAR} KBo 10.2 obv. i 2 OH/NS (omitted from Akk. KBo 10.1) CTH 4. Gen. sg.: KUB 21.29 obv. i 2 NH/NS CTH 89. LÚ^{URU}^{KU-UŠ-ŠA[-RA]} KUB 26.74 obv. i 2 OH/NS CTH 10.
- LÚ^{URU}^{KÙ-BABBAR-TI} KBo 5.3 rev. iv 14 (nom. sg.) MH/NS CTH 42. LÚ KUR^{URU}^{KÙ-BABBAR} KBo 4.14 rev. iii 67 (late KÙ) NH/NSc CTH 123.
- LÚ^{URU}^{KU-WA-LI-JA} KUB 14.1 rev. 28 MH/MS CTH 147
- LÚ^{URU}^{LI-JL-LI-MA} KUB 23.72 rev. 32 MH/MS CTH 146.
- LÚ^{MEŠ} URU^{LU-UQ-QA-A} KUB 14.3 obv. i 3 NSc CTH 181. LÚ^{MEŠ} URU^{LU-UQ-QA} KUB 14.3 obv. i 3 NH/NSc CTH 181.
- LÚ^{MEŠ} URU^{MA-LA-AZ-ZI-JA-pát} KBo 19.76 obv. i 18 ([ŠE]Š^{MEŠ} ε), + KUB 14.20 obv. i 8 (id.) NH/NS CTH 61.II.8.
- LÚ^{MEŠ} URU^{MA-A-ŠA} nom. pl.: KBo 5.13 obv. i 9 NH/NS (// KBo 4.7 obv. i 56 NS) CTH 68. A-NA ε: KUB 6.41 obv. i 44 (*kuedani damēdani*) NH/NSc? (// KBo 5.13 obv. i 1 NS), 45 (// ibid. 2) CTH 68.
- LÚ^{URU}^{MA-RA-AR-HA} KUB 23.72 rev. 35 MH/MS CTH 146. LÚ^{MEŠ} URU^{MA-TI-EL[-]KUB} 51.81 rev.² 8 NH/NSb CTH 126.
- LÚ^{MEŠ} URU^{MI-RA-A}, A-NA ε: KUB 14.15 rev. iv 48 (// ...MI[-I-RA-A]-ma-wa-za KUB 14.16 rev. iv 20. The photo of KUB 14.15 may show traces going up the margin??) NH/NS CTH 61.II.2.
- LÚ^{MEŠ} URU^{MI-RA-A-wa} KUB 14.15 rev. iv 47 (// LÚ^{MEŠ} URU^{MI-I-RA-A-wa} KUB 14.16 rev. iv 19) NH/NS CTH 61.II.2.
- LÚ^{MEŠ} KUR^{URU}^{MI-IZ-RA-ma} (nom. pl.) KBo 5.6 rev. iii 5 NH/NSb/c CTH 40. [L]Ú[?] KUR^{URU}^{MI-IZ-RI} KUB 19.15++ obv.³ i 6' NH/NSa CTH 72. LÚ^{MEŠ} URU^{MI-IZ-RI} (acc.

pl.) KBo 14.12 rev. iv 29 NH/NS, KUB 19.4 obv. 10] NH/NS CTH 40.

LÚ^{MEŠ}^{URU}NE-RIJK, A-NA ε: KUB 21.8 obv. ii 8 NH/NSc CTH 90. LÚ^{MEŠ}^{URU}NI-NA-AŠ-ŠA KBo 10.2 obv. i 31 OH/NS CTH 4. L[Ú^{URU}]U-HAŠ-ŠI KBo 50.30 + KUB 14.17 obv. ii 5 (acc. sg.) NH/NS CTH 61.II.4. LÚ^{MEŠ}KUR^{URU}NU-HAŠ-ŠI (nom. pl.) KUB 21.49 obv. 3 NH/NS (// LUGAL^{MEŠ} ε KUB 3.119 obv. 3 NS) CTH 62.II.

LÚ^{MEŠ}^{URU}PA-AH-HU-WA KUB 23.72 rev. 5 MH/MS CTH 146. A-NA ε: KBo 50.66+ obv. 44 (šu-ma-a-dš ε), KUB 23.72 rev. 5, 27 (ku-u-ru-ra-aš me-mi-an). IT-TI ε: ibid. rev. 29. LÚ^{MEŠ}^{URU}PA-AH-HU-WA-ia ibid. rev. 20. LÚ^{MEŠ}^{URU}PA-AH-HU-WA-ia-at: ibid. rev. 21 (nu ku-iš A-NA^DUTU^{ŠI}]ku-u-ru-ur ε ku-u-ru-ur a-ša-an-du).

LÚ^{MEŠ}^{URU}PA-AH-HU-WA-ma: ibid. rev. 25. A-NA ε: ibid. rev. 5. LÚ^{MEŠ}^{URU}PA-AH-HU-WA-ma-aš-kán, A-NA ε: KUB 23.72 rev. 17 CTH 146.

LÚ^{MEŠ}^{URU}PA-KAR-RI-[KA] HT 21 obv. 5 NH/NS CTH 52.II. LÚ^[URU]PA-KUM-MA-LIIJA KBo 3.34 obv. ii 40 OH/NS CTH 8. LÚ^{URU}PA-LI-IŠ-NA KUB 23.72 rev. 34 MH/MS CTH 146.

LÚ^{URU}PÍ-JG-GA-IA-ia KUB 14.1 rev. 89 MH/MS CTH 147. LÚ^{MEŠ}^{URU}PÍ-KU-UR-ZI KBo 4.4 rev. iii 45 NH/NS CTH 61.II.5. LÚ^{URU}PÍ-TI-IA-RI-GA KUB 23.72 + KUB 40.10 rev. 55 MH/MS CTH 146.

LÚ^{MEŠ}^{URU}PÍ-I-TA-AŠ-ŠA, A-NA ε: KUB 14.1 rev. 41 MH/MS CTH 147. LÚ^{MEŠ}^{URU}PÍ-IT-TA-GA-R[Ú]-IŠ-ŠA KBo 19.76 obv. i 20 (URU = RÍ?!) CHD P 186 Pittagalaissa NH/NS CTH 61.II.8.

LÚ^{MEŠ} [URU]PU-R]A-AN-D[A] (A-NA ε) KUB 14.15 rev. iii 55 NH/NS CTH 61.II.2.

LÚ^{URU}PU-RU-UŠ-HA-A[N-DA] KBo 3.22, 74 (nom.), 77 (acc.) (OH/OS) var. LÚ^{MEŠ} KUB 26.71 obv. 16 + KUB 36.98b rev. 2 (traces), but LÚ in rev. 5. Both OH/NS CTH 1. KBo 3.54, 11 OH/NSc (In

this text place names usually written in Hittite) CTH 13.

LÚ^{MEŠ}^{URU}Š[A]-A-AT-TU-UP-P[A] KBo 16.27 obv. ii 4 MH/MS CTH 137. LÚ^[MEŠ]ŠA-A-AD-DUP-PA KBo 16.27 ii 6 MH/MS CTH 137. LÚ^{MEŠ}^{URU}ŠA-AD-DU-UP-PA KBo 8.35 rev. iii 4 MH/MS CTH 139.

LÚ^{URU}ŠA-L[A-TI-WA-RA] (nom.) KBo 3.22 rev. 65 (OS), restored from OH/NS dupl. KUB 26.71 obv. 11 CTH 1.

LÚ KUR.ÍD ŠE-HA KUB 21.1 obv. ii 76 NH/NS (// KUB 21.5 rev. iii 2! NS) CTH 76. LÚ^{MEŠ} KUR.ÍD ŠE-E-HA-ia-at-ta KUB 19.50 rev. iii 5] (nu -) NH/NSc CTH 69. LÚ^{MEŠ} ÍD ŠE-E-HA nom.pl.: KUB 19.49 obv. i 16], 21 NH/NS CTH 69.

LÚ^{URU}ŠU-UK-Z[I-JA] KBo 12.11 obv. (?) 6 // DUMU^{URU}ŠU-UK-Z[I-JA] KBo 3.34 rev. iii 16 both OH/NS CTH 8. LÚ^{URU}ŠU-UL-LAM-MA KUB 23.72 rev. 32 MH/MS CTH 146.

LÚ^{URU}šu-tu-um-ma-na-aš KBo 3.60 obv. ii 6 OH/NS CTH 17. LÚ^{URU}ŠU-Ú-DA^{KI}-še KBo 3.60 obv. ii 7 OH/NS CTH 17.

LÚ^{MEŠ} ÍD DA-HA-RA KBo 14.20 obv. i 14 NH/NSc CTH 61.II. LÚ^{URU}TA-HI-IŠ-NA KUB 23.72 rev. 35 MH/MS CTH 146. LÚ^{URU}TAH-HI-I-ŠA KUB 23.72 rev. 34 MH/MS CTH 146.

LÚ^{MEŠ}^{URU}TÁG-GA-AŠ-TA KBo 5.8 obv. i 9 (nom. pl.) NH/NS, 16 (// KUB 19.36 obv. i 11] NSc) CTH 61.II.7. A-NA ε: KBo 5.8 obv. i 7 NH/NS CTH 61.II.7. ŠA ε: KBo 5.8 obv. i 18 (-ma; pre-posed) NH/NS (// KUB 19.36 obv. i 13 NSc) CTH 61.II.7. LÚ^{URU}TA-KA-AŠ-TU-RI-IA KBo 8.35 rev. iii 4 MH/MS CTH 139.

LÚ^{MEŠ}^{URU}TÁK-KU-WA-HI-NA, A-NA ε KBo 5.8 obv. i 41 NH/NS CTH 61.II.7. LÚ^{URU}TA-MA-AL-KI-YA KUB 1.16 obv. ii 61 OH/NS CTH 6. LÚ^{MEŠ}^{URU}TAP-TI-NA KBo 4.4 rev. iii 45 NH/NS CTH 61.II.5. LÚ^{MEŠ}^{URU}TA-ŠI-NA-LA-TA-ma-za KUB 14.20 obv. i 24 NH/NS CTH 61.II.6.

LÚ^{MEŠ} ^{URU}*TE-HUL-LI-IA* KBo 14.19
rev. iii 10 NH/NSbii CTH 61.II. LÚ^{MEŠ}
^{URU}*TE-ŠE-NI-IP-PA* KBo 8.35 obv. ii 27
MH/MS CTH 139. LÚ^{MEŠ} ^{URU}*TI-LI-Ú-RA*,
A-NA ε: KUB 21.29 obv. i 7 NH/NS CTH
89. LÚ^{MEŠ} ^{URU}*TI-JM-MI-IA* KUB 23.72 obv.
32 MH/MS CTH 146.

LÚ^{MEŠ} ^{URU}*TIM-MU-HA-LA* (*A-NA* ε)
KBo 16.16 rev. iii 11 NH/NS (// KUB 19.37
rev. iii 19] NS) CTH 61.II.9.

LÚ ^{URU}*TI-PÍ-IA* KBo 3.4 rev. iii 68
(nom. sg.) NH/NSc? CTH 61.I. KBo 14.19
rev. iii 7 (case?) NH/NSbii CTH 61.II. KUB
14.17 obv. ii 31 (nom. sg. + -AN!) NH/NS
CTH 61.II.4.

LÚ ^{URU}*DU-UG-GA-A-MA* KUB 23.72
rev. 1 MH/MS CTH 146. LÚ^{MEŠ} ^{URU}*DU-*
UQ-QA-AM-MA KBo 4.4 rev. iv 18 NH/NS
CTH 61.II.5.

LÚ^{MEŠ} ^{URU}*UL-MA* KBo 10.2 obv. i 34
OH/NS CTH 4. LÚ ^{URU}*U[R-ŠU?]* KUB
36.99 rev. 1 OH/NS CTH 2.

LÚ ^{URU}*WA-AT-TA-RU-UŠ-NA* KUB
23.72 rev. 33 MH/MS CTH 146. LÚ ^{URU}*Z-*
AL-PA (*A-NA* -) KUB 23.28 obv. ii 3 OH/NS
CTH 14. LÚ^{MEŠ} ^{URU}*ZA-AL-PA* (nom.pl.)
KBo 3.38 obv. 18] (OH/NS). KBo 22.2 rev.
4 (dat.pl. *A-NA*) ibid. (OH/OS) CTH 3. LÚ
^{URU}*ZA-AN-ZA-LI-IA* KUB 23.72 rev. 32
MH/MS CTH 146. LÚ^{MEŠ} ^{URU}*ZA-AZ-LI-IP-*
PA KUB 23.68 rev. 24 NH/NS CTH 133.

LÚ.LU₇^{LU}: Akk. *lullū* “human”, Hitt.
antušsa-.
See discussion Part 3. LÚ.LU₇^{LU}-*an* KUB
31.74 obv. ii 3 (acc. sg.) OH/NS CTH 23.

LUGAL: Hitt. *hassu-* Akk. *šarru* “king.”
Names: ¹*A-RI*-LUGAL-*MA* KBo 4.10 rev. 29
NH/NS CTH 106. ¹*EH-LI*-LUGAL-*kán*, ŠA
ε: KBo 4.14 rev. iv 71 NH/NSc CTH 123.
¹*pí-en-ti-ip*-LUGAL gen. sg.: KBo 6.29 obv.
i 17 NH/NS CTH 85.1. LUGAL-^D30-*uḥ*
(*Šarri-Kušuḥ*) KBo 14.12 rev. iii 17 NH/NS
CTH 40. KUB 14.16 obv. i 9 (*A-NA* ε), 14
(id.), obv. ii 8 (id.) NH/NS CTH 61.II.2.

KUB 14.17 obv. ii 21 (*A-NA* ε) NH/NS
CTH 61.II.4. KUB 19.3+ obv. i 31 (//
¹LUGAL-^D30-*uḥ-un* KBo 4.4 obv. i 5 NS)
NH/NS, KBo 4.4 rev. iii 13 (gen.sg.) CTH
61.II.5.

LUGAL-^D30-*aš-ma* KUB 19.30 obv. i
21 NH/NSc CTH 61.II.4. LUGAL-^D30-*an*
KUB 14.15 rev. iii 35 NH/NS CTH 61.II.2.
¹*tal-mi*-LUGAL-*ma-an-ma* KBo 4.4 rev.
iii 15 NH/NS CTH 61.II.5. ¹*tāš-mi*-LUGAL-
ma-aš KBo 4.10 rev. 28 NH/NS CTH 106.

King + GN: LUGA[L ...] (*zik=war=us* ε)
KUB 36.102 obv. (?) ii 6 OH/NS CTH 15.

LU[GAL KU]R *AH-HI-IA-WA-A* (*IT-TI*
ε) KBo 3.4 rev. iii 6 NH/NSc? CTH 61.I.
LUGAL KUR *AH-HI-Ú-W[A-A]* (*A-NA* ε)
KUB 14.15 obv. i 24 (coll.) NH/NS CTH
61.II.2. KUB 14.3 obv. ii 36] (*A-NA* ŠEŠ-*IA*
ε) CTH 181. LUGAL KUR *AH-HI-IA-U-*
WA-ia nom. sg. KUB 23.1 rev. iv 3 (erased?)
NH/NS CTH 105.

LUGAL KUR *A-LA-ŠI-IA*, *A-NA* ε:
KBo 12.38 obv. i 10 NH/NSc CTH 121.

LUGAL KUR ^{URU}*A-MUR-RI* KBo
16.23 obv. ii 8 NH/NSc + KUB 23.126 obv.
ii 40 NS CTH 63. KUB 19.15++ obv.? ii 22'
(acc.) NH/NSa CTH 72.

LUGAL KUR *A-MUR-RI-ia* acc. sg.:
KUB 31.27 obv. i 3 NH/NSc (// *]RI-ia* KUB
21.17 obv. i 15 NS, but l. 16 KUR *HUR-RI-*
ia! CTH 86.1

LUGAL KUR ^{URU}*AR-ZA-U-WA* KUB
23.27 obv. i 3 MH/NSc CTH 142. [LUGA]L
KUR ^{URU}*AR-ZA-U-WA* (ŠA ε) KUB 21.1
rev. iii 33 (MÁŠ LÚ ε) NH/NS (// KUB 19.5
rev. iii 49 NS) CTH 76.

LUGAL KUR AŠ-ŠUR nom. sg.: KUB
23.1 rev. iv 3 (-RA/MA erased after)
NH/NSc, 12 (id.) CTH 105. Acc. sg.: KUB
23.1 rev. iv 19 NH/NSc CTH 105. LUGAL
KUR ^{URU}*AŠ-ŠUR* KUB 21.1 rev. iii 12
NH/NS (// KUB 21.4 obv. i 35)? NSc, //
LUGAL KUR AŠ-ŠUR KUB 21.5 rev. iii 26
NS) CTH 76. LUGAL KUR ^{URU}*AŠ-ŠUR-*

z[a]? KBo 12.39 obv. i 17 NH/NSc CTH 141.

LUGAL ^{URU}AZ-ZI Dat.-Loc. Sg.: KBo 3.4 rev. iii 93 NH/NSc? CTH 61.I. LUGAL KUR ^{URU}BA[R-G]A (?) KUB 19.4 obv. 1 NH/NS CTH 40.

LUGAL ^{URU}HA-A[H-HA] KBo 3.4 rev. iii 41 NH/NSc? CTH 61.I. LUGAL KUR ^{URU}HA-IA-ŠA (nom. sg.) KUB 19.11 rev. iv 43 NH/NS CTH 40.

LUGAL ^{URU}HA-AŠ-ŠU-WA KUB 23.20, 16 var. KBo 10.2 rev. iii 41 omits LUGAL.

LUGAL KUR ^{URU}HA-AK-KI-ME-IŠ KUB 21.9 obv. 8 NH/NS CTH 90. LUGAL ^{URU}HA-AK-PIŠ-ŠA KUB 19.68 + KUB 19.65+ rev. iii 5 NH/NS (= KUB 19.64+ obv. i 18]) CTH 81. LUGAL KUR HA-AK-P[Š]-? KUB 1.1 rev. iv 42 NH/NS (// LUGAL ^{URU}HA-AK-PIŠ-ŠA KBo 3.6 rev. iv 2 NS, KUB 1.8 rev. iv 23 NS, H]A-AK-MIŠ-ŠA KUB 19.72 rev. iv 2 NS), + 1956/u rev. iv 42 (// P]IŠ-ma-za KUB 1.8 rev. iv 24, -MI]IŠ-ma-za KUB 19.72 rev. iv 3) CTH 81. LUGAL KUR ^{URU}HA-AK-PIŠ nom. sg. KUB 1.1 rev. iii 12 NH/NS (// KUB 1.7 obv. 5] NS) CTH 81.

LUGAL KUR ^{URU}HAL-PA (acc.) KUB 26.72 obv. 8 OH/NS CTH 11. LUGAL KUR ^{URU}HAL-PA KBo 10.12 obv. i 16 NH/NSc CTH 49.II. LUGAL KUR ^{URU}HA-NI-GAL-BAT KUB 19.15++ obv.[?] ii 20' NH/NSa CTH 72. LUGAL KUR ^{URU}HA-NI-KAL-PAT KUB 21.1 rev. iii 11]] NH/NS (// KUB 21.4 obv. i 35 NSc, KUB 21.5 rev. iii 26 NS) CTH 76. LUGAL ^{URU}HA-LA-A[B] KBo 3.60 rev iii 5 OH/NS CTH 17.

LUGAL ^{URU}GIDRU-TI KUB 14.3 obv. ii 22 (A-NA \approx [p]ēhute) CTH 181. LUGAL ^{URU}HA-AT-TI KBo 3.56, 12] OH/NS CTH 14. KUB 36.108 obv. 1 OS CTH 25. LUGAL ^{URU}H[A-AT-TI] KBo 3.22 obv. 14 (OS), restored from KUB 36.98 obv. 7 (OH/NS), trace of [KU]R before URU? See Photo StBoT 18 TAFEL II. KBo 3.22 obv.

36, var. KUB 36.98a obv 6. (OH/NS): LUGAL KUR ^{URU}H[A-AT-TI] CTH 1.

LUGAL KUR ^{URU}HA-AT-TI KUB 23.2 obv. 4] NH/NSc CTH 40. KBo 5.3+ obv. i 1 (nom. sg.) MH/NS CTH 42. KBo 5.8 obv. i 37 (nom. sg.) NH/NS, ii 28 CTH 61.II.7. KBo 10.12 obv. i 4, rev. iii 11 NH/NSc CTH 49.II. KBo 5.9 rev. iii 23 NH/NS CTH 62.II. LUGAL KU]R ^{URU}HA-AT-TI KBo 6.29 obv. i 1 NH/NS CTH 85.1. BT i 62 (*lahhiyaizzi*) NH/NSc CTH 106. Acc. sg.: KBo 5.9 obv. i 28 NH/NS CTH 62.II.

ŠA \approx : KBo 22.39 obv. ii 7 (\approx ŠU-an) NH/NS CTH 62.II. KUB 21.1 rev. iii 34] (IŠ-TU MÁŠ MUNUS-TI-ma-aš \approx) NH/NS (// KUB 21.5 rev. iii 49] NS) CTH 76. BT i 68 (URU^{DIDLI.HLA} \approx) NH/NSc CTH 106.

LUGAL ^{URU}HA-AT-TI (IT-TI \approx) KUB 36.127 obv.? 7 MH/NS? CTH 41. KBo 22.39 obv. ii 12 NH/NS CTH 62.II.

A-NA \approx : KBo 5.9 obv. i 21 NH/NS, ii 20, 27, 42; KBo 22.39 obv. ii 6 NH/NS CTH 62.II. BT iii 31 NH/NSc, 39 CTH 106. KUB 14.3 obv. i 56 (\approx ŠU-i dāi) NSc CTH 181.

LUGAL KUR ^{URU}GIDRU-TI (nom. sg.) KBo 10.12 rev. iii 39, 40] NH/NSc CTH 49.II. KBo 3.4 obv. i 10 NH/NSc? (// L[U]GAL KUR ^{URU}HA-A]T-TI KBo 16.1 obv. 15 NS), rev. iii 12 (-wa) CTH 61.I.A. KBo 4.10 obv. 9 NH/NS (// LUGAL KUR ^{URU}HA-AT-TI BT ii 100 NSc) CTH 106. KBo 12.38 obv. ii 7 NH/NSc CTH 121.

[LUGA]L KUR ^{URU}GIDRU-TI acc. sg.: KBo 10.12 obv. ii 55 NH/NSc CTH 49.II.

LUGAL KUR ^{URU}GIDRU-TI (A-NA \approx) KBo 10.12 obv. ii 45, 47, iii 28, 33], 38, rev. iv 4, 9], 16 NH/NSc CTH 49.II. KBo 4.10 obv. 10 NH/NS (// A-NA LUGAL KUR ^{URU}HA-AT-TI BT ii 102 NSc) CTH 106. KUB 19.55 obv. 11 NH/NSbii CTH 182.

LUGAL KUR HA-AT-TI KBo 1.28 obv. 5 NH/NSc CTH 57. KUB 14.3 rev. iv 3 (A-NA \approx) NH/NSc CTH 181. LUGAL KUR GIDRU-TI KUB 14.3 obv. ii 56 (A-NA \approx) NH/NSc CTH 181. LUGAL KUR HA-AT-

TI-wa-an-na-aš-kán KUB 14.3 rev. iv 7 NH/
NSc CTH 181.

LUGAL^{MEŠ} KUR ^{URU}*HA-AT-TI (A-NA*
=) KUB 21.5 obv. i 8 NH/NS CTH 76.

LUGAL ^{URU}*HUR-RI* KUB 23.11 rev. iii
28 MH/NSc CTH 142. LUGAL *HUR-RI-at*
KUB 23.1 obv. i 18 (^D*IR*^{MEŠ} ŠA *=*) NH/NSc
CTH 105.

LUGAL ÉRIN^{MEŠ} *HUR-LI* KBo 3.54, 5
OH/NSc CTH 13. LUGAL^{MEŠ} ÉRIN^{MEŠ}
HUR-RI (A-NA =) KBo 3.60 rev. iii 14
OH/NS CTH 17.

LUGAL KUR ^{URU}*HUR-RI* KBo 10.12
obv. i 15 NH/NSc CTH 49.II. Gen. sg.: KBo
3.3+ obv. i 1 NH/NS CTH 63. LUGAL KUR
^{URU}*HUR-RI (A-NA =)* KBo 14.12 rev. iv 3
NH/NS CTH 40. KUB 19.15++ obv.[?] ii 24'
NH/NSa CTH 72.

LUGAL ^{URU}*I-LA-AN-ZU-RA*^{KI} (nom.
sg.) KBo 3.60 rev. iii 14 OH/NS CTH 17.
LUGAL KUR ^{URU}*I-ŠU-WA* (gen. sg.) KBo
4.10 rev. 29 NH/NS CTH 106. LUGAL
KUR ^{URU}*KA-RA-AN-DU-NI-IA* KUB 21.38
rev. 9 (gen.) NH/NSbii/c CTH 176.

LUGAL KUR *KA-RA-AN-DU-NI-AŠ*
nom. sg.: KUB 23.1 rev. iv 2 NH/NSc, 8
CTH 105. LUGAL KUR ^{URU}*KA-RA-AN-*
DU-NI-IA-AŠ, A-NA =: KUB 21.38 obv. 54
CTH 176. LUGAL KUR ^{URU}*KA-RA-AN-*
DU-NI-IA-AŠ-wa KUB 21.38 obv. 55 (nom.
sg.) CTH 176.

LUGAL KUR *KAR-GA-MIS* KBo 1.28
obv. 17 NH/NSc CTH 57. LUGAL ^{URU}*KAR-*
GA-MI[S...] KUB 19.13 obv. ii 38 NH/NS
CTH 40. LUGAL KUR ^{URU}*KAR-GA-MIS*
nom. sg.: KBo 10.12 obv. i 16 NH/NSc CTH
49.II. KUB 14.15 rev. iii 35 NH/NS CTH
61.II.2. KBo 3.3+ rev. iv 3 NH/NS (// KUB
19.44 rev. iv 3 NS), 6 (// ibid. 6) CTH 63.
KBo 12.41 obv. 5 NH/NSc CTH 122.

LUGAL KUR ^{URU}*KAR-GA-MIS* acc. sg.:
KUB 21.16 obv. i 22 NH/NS CTH 84.1.
Gen. sg.: KBo 4.10 rev. 29 NH/NS CTH
106. KBo 12.41 obv. 6] NH/NSc CTH 122.

LUGAL ^{URU}*KAR-GA-MIS (A-NA =)*
KUB 14.15 obv. ii 8 NH/NS CTH 61.II.2.

BT obv. ii 81 (// KBo 4.10 obv. 37) NH/NSc
CTH 106. ŠA *=*: BT obv. ii 79 (*= iš-ji-ú-ul*)
NH/NSc CTH 106. DUMU ^D*I-NI*^D10-*UB* *=*:
KUB 40.37 obv. i 3] NH/NS? CTH 122.

LUGAL ^{URU}*KI-IN-ZA* KBo 4.4 obv. ii 3
NH/NS, 65 (acc. sg.) CTH 61.II.5. LUGAL
KUR ^{URU}*KI-IZ-ZU-WA-AT-NA* KUB 36.108
obv. 2 OS CTH 25. LUGAL KUR ^{URU}*KI-IZ-*
ZU-AT-NA (A-NA = KI.MIN) KUB 31.81, 6
OS CTH 21.

LUGAL ^{URU}*KU-BABBAR-TI* nom. sg.:
KUB 23.1 rev. iii 21 NH/NSc CTH 105. A-
NA *=*: KBo 5.9 rev. iii 27 NH/NS CTH
62.II.

LUGAL ^{URU}*KU-UŠ-ŠAR* KUB 1.1 obv. i
4 NH/NS (// KBo 3.6 obv. i 4 NS, KUB 1.2
obv. i 4 NS) CTH 81. ŠA *=*: KBo 6.28 obv. 4
(*= Dši-ú-ni-it* or *= DINGIR-LIM-ú-ni-it*) NH/
NS CTH 88. LUGAL ^{URU}*KU-UŠ-ŠA-RA*
KBo 3.22 obv 1, 5 OS CTH 1.

LUGAL KUR ^{URU}*NI-IA* KBo 10.12 obv.
i 16 NH/NSc CTH 49.II.

LUGAL ^{URU}*MI-IZ-RI-I* KUB 23.1 rev. iv
2 NH/NS CTH 105. LUGAL KUR *MI-IZ-*
RI-I KUB 23.1 rev. iv 4 NH/NS CTH 105.
LUGAL KUR *MI-IZ-RI* acc. sg.: KUB 21.17
obv. i 14 NH/NS (// LUG[AL] KUB 31.27
obv. 2 NSc), 16 (// LUGAL KUR *MI-[* ibid.
4) CTH 86.1.

LUGAL KUR ^{URU}*MI-IZ-ZA-RI-I (A-NA*
=) KUB 23.1 obv. i 33 NH/NSc (// LUGAL
^{URU}[...] KUB 8.82 obv. 5 NSc) CTH 105.
LUGAL KUR ^{URU}*MI-IZ-ZA-RI-ia* KUB 23.1
obv. i 35 NH/NSc (// LUGAL KUR ^{URU}*M[I-*
I]Z-RI-ia Bo 69/821 + 1436/u obv. 10 NSc)
CTH 105.

LUGAL KUR ^{URU}*MI-IZ-RI* KUB 19.31
obv. ii 10 (URU!), 12 (case?) CTH 61. KBo
22.39 obv. ii 4 NH/NS CTH 62.II. KUB 21.5
rev. iii 25 NH/NS (// [...]MI-IZ-RA KUB
21.1 rev. iii 11 NH/NS, // LUGAL KUR
^{URU}*MI-IZ-RI-I* KUB 21.4 obv. i 34 NSc)
CTH 76. ŠA *=*: KBo 22.39 obv. ii 8 NH/NS
CTH 62.II. A-NA *=*: KUB 19.15++ obv.[?] ii
21' (*ar-ha da-a-aš*) NH/NSa CTH 72. LU-

GAL KUR ^{URU}*MI-IZ-RI-ia-za* acc. sg.: KUB 19.9 obv. i 13 NH/NS CTH 83.

[LUGA]L KUR ^{URU}*NU-HA-AŠ-ŠA* KBo 10.12 obv. i NH/NSc CTH 49.II. L[UG-A]L^{MEŠ} ^{URU}*N[U-HAŠ-ŠI] (?)* KBo 50.30+ KUB 14.17 obv. ii 2 NH/NSb CTH 61.II.4. LUGAL^{MEŠ} ^{URU}*N[U-HA]Š-ŠI* KBo 50.30+ KUB 14.17 obv. ii 18 (acc. pl.; // 1415/u] 5) NH/NS CTH 61.II.4. LUGAL^{MEŠ} ^{URU}*NU-HAŠ-ŠI-wa* KBo 4.4 obv. i 41 NH/NS, 45 CTH 61.II.5. KUB 1.1 rev. iv 50 (-)ME.EŠ) NH/NS (// LUGAL^{MEŠ} KBo 3.6 rev. iv 10 NS, KUB 1.8 rev. iv 29 NS) CTH 81.

LUGAL KUR ^{URU}*ŠA-AN-HA-RA* nom. sg.: KUB 21.1 rev. iii 11 NH/NS (// KUB 21.4 obv. i 34) NSc, KUB 21.5 rev. iii 25] NS) CTH 76.

LUGAL KUR.ÍD *ŠE-E-HA* KUB 23.1 obv. ii 16 NH/NSc CTH 105. LUGAL ^{URU}*TI-KU!-NA* (Nom.) KBo 10.2 rev. iii 25 (photo appears to read *TI-DA-NA*, with DA written over something) OH/NS CTH 4.

LUGAL KUR ^{URU.D}*10-TA-AŠ-ŠA* nom. sg.: KBo 4.10 obv. 47 NH/NS CTH 106. ŠA ε: BT obv. iii 59 (= ŠA DINGIR^{MEŠ} ^{URU.D}*10-TA-AŠ-ŠA saḥhan luzzi*) NH/NSc (cf. KBo 4.10 obv. 40 ŠA DINGIR-LIM *sahhan ishiūl* NS, also ABoT 57, 4 ŠA DINGIR-LIM *sahhan* (5) [...]hhan ŠA DINGIR-LIM NSc) CTH 106. A-NA ε: BT i 63 NH/NSc, KBo 4.10 obv. 35 (cf. BT ii 12, A-NA ^{LD}KAL ε), 36 (ibid. 16), BT ii 22, 61, 63, 67, iv 19 CTH 106.

LUGAL KUR ^{URU.D}*10-TA-AŠ-ŠA-at* KBo 4.10 obv. 34 NH/NS (cf. id. BT i 7 NSc) CTH 106.

LUGAL KUR ^D*10-TA-AŠ-ŠA-ia*, ŠA ε: BT iii 51 (= ... *sahhan luzzi*) NH/NSc CTH 106. A-NA ε: BT obv. ii 82 (// KBo 4.10 obv. 37). LUGAL KUR ^{URU.D}*10-TA-AŠ-ŠA-kán*, A-NA ε: BT obv. ii 80 NH/NSc, rev. iii 61 CTH 106.

LUGAL KUR ^{URU}*Ú-LU-ŠA-ma-aš-ši* KUB 21.5 obv. i 15 NH/NS (// KUB 19.6, 1]) NS) CTH 76.

LUGAL KUR *WI₅-LU-ŠA* KUB 19.55+KUB 48.90 rev. 42 NH/NSbii CTH 182.

LUGAL ^{URU}*ZA-AL-PA* KBo 3.38 obv. 9 (nom. sg.), 10 (Gen. ŠA ε); LUGAL ^{URU}*ZA-A-AL-PU-WA* KBo 3.22 obv. 39 (OS) CTH 1.

Uncomplemented forms:

LUGAL nom. sg.: LUGAL ŠU.GI (acc. sg.) KBo 22.2 rev. 14 (OS) // LÚ^{MEŠ} GAL KBo 3.38 rev. 30. *ibid.* obv. 20] (gen.) CTH 3.

KBo 4.10 obv. 46 (*kuiski*) NH/NS (cf. ABoT 57, [28] NSc) CTH 106. KBo 4.14 rev. iii 13 (GIG-zi) NH/NSc CTH 123. A-NA ε: KBo 4.14 rev. iii 38 NH/NSc CTH 123. KUB 14.3 obv. i 12] NH/NSc CTH 181.

Voc. sg.: KUB 14.1 obv. 25 (written above line, Goetze 1928: 6, fn. 11) MH/MS CTH 147.

Gen. Sg.: LUGAL (A-WA-AT ε) KBo 3.27, 17 OH/NS CTH 5. KUB 1.16 rev. iii 2 (IR^{MEŠ} —), 36 (A-WA-AT ε -MA) OH/NS CTH 6. IR LUGAL *sume[s]* KUB 31.110, 5 OH/NS CTH 12. (ŠI-IM-DI ANŠE'.KUR.-RA^{MEŠ} ε) KBo 3.46 rev. iii 14 OH/NSc CTH 13.

A-NA ε: KUB 19.26 obv. i 10 NH/NS CTH 44. KBo 5.9 obv. ii 47 NH/NS, 48 CTH 62.II.

IT-TI ε: KUB 19.26 obv. i 17] NH/NS CTH 44.

ŠA ε: KUB 19.26 obv. i 21 (pre-posed: ε āssu), 23 (= maniyahhaen), 24 (saklin!) NH/NS CTH 44. KUB 21.15 rev. iv 17 (= Gišku-ra-k[i-?] NH/NS CTH 85.1. KBo 4.14 rev. iv 68 (= ȝab-lu-ša-an) NH/NSc CTH 123. (NÍ.TE ε) KBo 10.12 obv. i 7 NH/NSc CTH 49.II. (ZI ε) KBo 4.14 obv. ii 25 (A-NA ε) NH/NSc CTH 123.

LUGAL-ia, ŠA ε: BT obv. ii 81 (= saklais; // ishiūl KBo 4.10 obv. 37 NS) NH/NSc CTH 106.

LUGAL-ma KUB 19.26 obv. ii 23 NH/NS CTH 44. KBo 14.20 obv. i 5 NH/NSc CTH 61.II. LUGAL-MA KBo 3.34 obv. i 23, 27 OH/NS CTH 8.

LUGAL-*ša-an* (nom.) KUB 1.16 obv. ii 8, 16 (// Akk. LUGAL) OH/NS // gen.+ -*šan* ibid. obv. ii 23] CTH 6. KBo 8.42 obv.[?] 3' OS CTH 9.

Complemented forms:

LUGAL-*ša* KBo 22.2 rev. 7 OH/MS // [LUGAL-*uš-ša*] KBo 3.38 rev. 22 OH/NS CTH 3. KUB 1.16 obv. ii 53, KUB 40.65 rev. iii 5, 67 (-*aš-[še]*? // Akk. *ù* LUGAL) OH/NS CTH 6. KBo 3.46 obv. ii 11 OH/NSc CTH 13. KUB 26.77 obv. i 7 OH/NS CTH 23.

LUGAL-*uš* KBo 22.2 rev. 8, 10, 13 OH/MS // KBo 3.38 rev. 24, 27, [30?] OH/NS ibid. obv. 27, rev. 2 CTH 3. KUB 1.16 rev. iii 66] (// Akk LUGAL) OH/NS CTH 6. KBo 3.34 obv. i 22 (-*uš!*), ii 21 // KBo 3.36 obv. 25; KBo 3.35 obv. i 10 all OH/NS CTH 8. KBo 8.42 obv.[?] 12' OS CTH 9. KBo 3.33 obv. (?) 18 OH/NS CTH 9. KBo 3.57 obv. 5 OH/NSb/c CTH 11. KBo 13.52 obv.! ii 9 OS, KUB 31.64 obv. ii 20 NSc CTH 12. KBo 19.90+, 10 OH/NSc CTH 13. 12.14 rev. iv(?) 4 OH/NSbi CTH 14. KBo 7.14 obv. 9, + KUB 36.100 obv. ii 5 OS CTH 15. KBo 3.1 obv. ii 20, 26][?], 27, 37, 39, 40 (// KBo 12.4+ obv. ii 9 MS?), 46 rev. iii [50], [70] OH/NS; KUB 11.5 rev. 1 OH/NS CTH 19. KBo 12.8 rev. iv 9 OH/NSc CTH 20. LUGAL-*uš* (*kisa[ri]*) KUB 21.48 obv. 7 OH/NSa[?] CTH 22. KBo 5.6 rev. iv 12 NH/NSb/c, KBo 14.18, 14 NH/NS CTH 40. KBo 3.4 obv. i 10 NH/NSc? (// KBo 16.1 obv. 15 NS) CTH 61.I. KBo 16.8 obv. ii 28 NH/NSc CTH 61.II.7. KUB 19.37 obv. ii 43, 46! (IŠ) NH/NS CTH 61.II.9. KBo 5.9 obv. i 26 NH/NS, rev. iii 6, 9 CTH 62.II.

KUB 1.6+ rev. iii 16 NH/NS (// KUB 1.4+ rev. iii 37 NS, KUB 1.10 + rev. iii 3 NS), KUB 19.60+ rev. iv 55 NS (// KBo 3.6 rev. iv 16 NS, KUB 1.8 rev. iv 34 NS) CTH 81. KUB 21.24, 9 (*sarkus* =) NH/NSc CTH 84.2. KBo 12.38 obv. ii 12 NH/NSc CTH 121. KUB 26.33 obv. ii 23 (*ki-š[a-]*) NH/NSc

CTH 122. KBo 4.14 obv. ii 57 NH/NSc, rev. iii 56 CTH 123. KUB 26.32 obv. i 9 NH/NSc CTH 124. KUB 23.27 obv. i 11 NH/NSc CTH 142. KUB 14.3 obv. i 74 (*šar-ku-uš* = *e-eš-ta*) NH/NSc CTH 181.

LUGAL-*uš* (voc.) KBo 3.34 obv. ii 5 // KBo 3.36 obv. 14] both OH/NS CTH 8.

LUGAL-*uš-m[a]* KBo 16.8 rev. iii 42 NH/NSc (// *am-mu-uk-ma*) KBo 5.8 rev. iii 40 NS CTH 61.II.7. KBo 2.5 rev. iii 7 NH/NS CTH 61.II.10. LUGAL-*uš-ma-kán* KBo 16.17+ rev. iii 16 NH/NS CTH 61.II.10.

LUGAL-*uš-ša* (+ -*a*) KBo 3.35 obv. i 4 // KBo 3.34 obv. i 2] both OH/NS CTH 8. KUB 31.64a obv. ii 6], 64 obv. ii 16 OH/NSc CTH 12. KUB 31.5 obv. ii 6 OH/NSc CTH 14. KBo 3.1 obv. ii 28 OH/NS CTH 19. LUGAL-*uš-ša-an* KBo 3.1 obv. ii 36 OH/NS (// KBo 7.15 obv. ii 11 MS?) CTH 19.

LUGAL-*uš-wa-mu-za* KBo 4.14 rev. iii 5 NH/NSc CTH 123. LUGAL-*uš-za-at* KBo 4.10 rev. 23 NH/NS (cf. LUGAL-*uš-at-za* BT iv 23 NSc) CTH 106

LUGAL-*un* KBo 3.38 rev. 6 OH/NS CTH 3. KBo 12.8 obv. 3] OH/NSc CTH 20. KBo 3.23 rev. 11 (= *pa-ah-ḥa-aš-ḥa*, // [LUG]AL-*un* KUB 31.115, 18 NS), ibid. 13 OH/MS CTH 24. KBo 14.12 rev. iii 20 NH/NS CTH 40. KBo 4.4 obv. ii 46 NH/NS, rev. iii 13], 16 CTH 61.II.5. KBo 5.9 rev. iii 8 (*arḥa halāsi*) NH/NS CTH 62.II.

KBo 3.3+ obv. ii 5 NH/NS (// KUB 19.41 obv. ii 8 NS) CTH 63. KUB 1.1 obv. ii 63 (*iyat*) NH/NS (// KBo 3.6 obv. ii 43 NS) CTH 81. KUB 19.9 obv. i 18 NH/NS, 19 CTH 83. KUB 21.8 obv. ii 14 (*iyat*) NH/NSc CTH 90, KBo 22.73 obv. i 8 (*iyat*) NH/NS CTH 90? KUB 23.1 obv. i 39 NH/NSc, 45 (// KUB 8.82 obv. 10 NSc), ii 3, ii 19 CTH 105. KBo 4.10 obv. 42 NH/NS CTH 106. KBo 4.14 obv. ii 57 (GIG-*zi*) NH/NSc CTH 123.

LUGAL-*un-wa-az* KBo 3.34 obv. ii 21 // KBo 3.36 obv. 25] both OH/NS CTH 8.

LUGAL-*aš* (gen. sg.) KUB 1.16 obv. ii 18 (// Akk. LUGAL), rev. iii 33, 38 OH/NS CTH 6. KUB 31.64a, 6 OH/NSc CTH 12. *l*LUGAL-*wa-aš* KBo 3.34 obv. ii 33 OH/NS CTH 8. KBo 3.60 obv. ii 21 OH/NS CTH 17. KBo 3.1 obv. ii 50 OH/NS CTH 19. (= *hatres[sar]*) KUB 26.77 obv. i 15 OH/NS CTH 23. (= īR^{MES}) KBo 3.23 obv. 8 OH/MS; (= *uttar*) KUB 31.115, 19 NS (// KBo 40.2 r.K. NS?) CTH 24; KBo 4.14 rev. iii 69 (= ḤUL GÙB-*tar*) NH/NSc CTH 123.

LUGAL-*wa-ša* KUB 31.64 rev. iii 8 OH/NSc CTH 12.

D.-l. sg.: LUGAL-*i* KBo 3.38 obv. 4 (OH/NS) CTH 3. KBo 3.35 obv. i 13 // KBo 13.45 obv.(?) 4]; KBo 3.34 obv. ii 3, 4 // KBo 3.36 obv. 12, 13 all OH/NS CTH 8. KBo 3.57 obv. 3 OH/NSb/c CTH 11. KUB 23.28+, obv. i 17, ii 2 OH/NS CTH 14. KBo 3.33 obv. (?) ii 14. KBo 7.14 obv. 7 OS CTH 15. KUB 21.10 obv. i 4 (*A-NA PA-NI*
NIR.GÁL =) NH/NSc CTH 40. KUB 48.95, 7 (*kuedani* =) NH/NSc CTH 76. KBo 4.14 obv. ii 16 (= [U]GU) NH/NSc, 33 (= *parā BAL-nusi*), 53 (GAM-an *niyari*), 55 (*da-a-i*), 56 (GAM-an *niyantari*), 65 (GAM-an *a-ak*), rev. iii 13 (*nakkēzzi*). iii 19, 42 (*ku-wa-ta-i*), 47 ([*nakkēzzi*]), 70 (*lē sannat[t]i*) CTH 123. KUB 26.32 obv. i 14 NH/NSc CTH 124. KUB 40.11, 3 (= *te-ez-z[i]*) MH/MS CTH 146.

LUGAL-*i-ma* KBo 3.35 obv. i 7 OH/NS CTH 8. KBo 3.29 obv. i 7, 8 OH/NS CTH 9. LUGAL-*i-ma-pa* KUB 11.1 rev. iv 21 OH/MS? (// KBo 12.7 rev. 6, NS) CTH 19. LUGAL-*i-za* KBo 4.14 rev. iii 58 NH/NSc CTH 123.

Acc. pl.: LUGAL^{MES}-*uš* KUB 19.9 obv. i 18 NH/NS CTH 83.

Gen. Pl.: [LU]GAL-*an* (?) KBo 3.33 obv. (?) 4 OH/NS CTH 9.

+Hitt. poss. pron.: LUGAL-*uš-mi-iš* KBo 22.2 rev. 15 // LUGAL-*uš-me-e[t]* KBo 3.38 rev. 31 OH/NS CTH 3.

Nom. pl.: LUGAL^{MES} KBo 10.12 obv. i 17 NH/NSc CTH 49.II. KUB 21.1 rev. iii 10

(= *an-x-e-li-e-eš*) NH/NS (// KUB 21.4 obv. i 33 NSc, KUB 21.5 rev. iii 25 NS) CTH 76. LUGAL^{MES} DUMU^{MES} LUGAL KUB 14.1 obv. 37 (acc. pl. *za-am-mu-ra-a-iz-zi*) MH/MS CTH 147. ŠA LUGAL^{MES} KUB 23.27 obv. i 4 MH/NSc CTH 142. D.-l. pl.: (*A-NA*) LUGAL^{MES} KBo 10.2 obv. ii 3] OH/NS CTH 4. KBo 4.14 obv. ii 27 NH/NSc, rev. iv 59 CTH 123.

LUGAL^{MES}-*ia-mu* nom. pl.: KUB 23.1 rev. iv 1 NH/NS CTH 105.

Cf. *ABI* LUGAL, *AHI* LUGAL, DUMU LUGAL, DUMU.MUNUS LUGAL.

bassue-, bassuezziya-: “to be king”.

LUGAL-*u-e[t]* KUB 19.8 obv. i 19 (peculiar form of LUGAL) NH/NS CTH 83. LUGAL-*e-et* KBo 3.57 obv. 4 OH/NSb/c CTH 11. LU[GAL]-*e-et* KBo 3.1 obv. i 23 OH/NS (= [ha-aš-š]u?-u-e-et) KUB 11.1 obv. i 23 MS?) CTH 19.

[LUGAL-*u*]-*re¹-et* KBo 19.96+, 1 OH/MS? (// LUGAL[-*u-e-et*] KBo 3. 67 obv. ii 11 OH/NS); LUGAL-*u-e-et* KUB 11.1 obv. ii 4 OH/MS?; KBo 3.1 obv. ii 9 OH/NS CTH 19.

LUGAL-*ez-zi-ih-ha-ri-wa* BT obv. ii 52 NH/NSc CTH 106. LUGAL-*ez-zi-ih-ha-at* KBo 4.12 obv. 31 NH/NS CTH 87. BT obv. ii 57 NH/NSc CTH 106. = -pát BT ii 31 (= na-ú-i) NH/NSc CTH 106. [LUGAL]-*e-ez-z[i-at]* KBo 10.3, 2 + KBo 10.2 obv. i [3] CTH 4 OH/NS. Akk. KBo 10.1 obv. 1 // LUGAL-*ut-ta i-te-pu-uš*. LUGAL-*ez-zi-at* KUB 23.1 obv. i 29 NH/NSc, 42 obv. ii 21 (+ KUB 31.43 obv. ii 3) CTH 105.

LUGAL-*u-ez-na-nu-un* KBo 3.4 rev. iv 45 NH/NSc? CTH 61.I

LUGAL-eznatar: (*hassuweznatar*)

LUGAL-*ez-na-tar* acc. sg.: KUB 21.5 obv. ii 6 NH/NS CTH 76. KUB 23.1 obv. ii 22 NH/NSc CTH 105. BT rev. iii 71 NH/NSc, 77 CTH 106

LUGAL-*ez-na-aš* (gen. sg.) KUB 26.77 obv. i 7; KUB 31.74 rev. iv 2 both OH/NS

CTH 23. KBo 16.17+ rev. iii 30 (*iwar*) NH/NS CTH 61.II.10.

LUGAL-ez-na-ni KUB 1.1 rev. iv 65 (// LU]GAL-ez-na-an-n[i KUB 19.70+ rev. iv 26 NS) CTH 81. BT ii 36 (*taparriyan ḥarta*) NH/NSc, 39 (*tittanuzi*), 44 (*tittanut*), 69 (*pahsari*), 70 (*pahsaru*), 86 (*dai*), 93 (*tittanuddu*), BT iii 12 (*artari*), 15 (*tittanuwandu*), 20 (id.), 21 (*artari*), 23 (id.), 29 (*awan arha tiyazi*), 30 (*artari*) CTH 106. KUB 19.55+KUB 48.90 rev. 42 (*appa teħħi*) NH/NSbii CTH 182.

LUGAL-ez-na-an-ni KUB 21.1 obv. i 65 NH/NS CTH 76. KUB 1.4+ rev. iii 41] NH/NS (// KUB 1.10+ obv. ii 9 NS), KUB 1.1 rev. iv 49 NS (// KUB 1.8 rev. iv 29 NS, KUB 19.72+ rev. iii 12] NS, KBo 3.6 rev. iii 9 NS), 64] (// KUB 19.70 rev. iv 24 NS) CTH 81. KUB 19.8 obv. i 14 NH/NS CTH 83. KBo 4.12 obv. 14 (*esat*) NH/NS, 21 (*tittanunun*) CTH 87.

LUGAL-u-e-ez-na-an-ni KBo 5.6 rev. iii 49 NH/NSb/c CTH 40.

LUGAL-ez-wa-aš KBo 4.14 obv. i 57 NH/NSc CTH 123.

[†]LUGAL-UT-TU: *ḥassueznatar* “kingship”.

LUGAL-UT-TI nom. sg.: KBo 3.3+ obv. ii 17 NH/NS (// KUB 19.41 obv. ii 21] NS) CTH 63.

A-NA ε: KBo 3.3+ obv. ii 12 NH/NS (// KUB 19.41 obv. ii 16 NS) CTH 63. BT iv 8 (= ŠA KUR ^{URU}*HA-AT-TI*) NH/NSc CTH 106.

AŠ-ŠUM ε: obv. i 62 NH/NS CTH 76. KUB 21.15 obv. i 10 NH/NS CTH 85.1 KUB 21.37 obv. 19 (*tittanunun*) NH/NS CTH 85.2. ŠA ε: KUB 21.17 obv. ii 30 CTH 86.1.

LUGAL-UT-TIM, A-NA ε: KBo 5.9 obv. ii 36 (*arha tittanummanzi*) NH/NS CTH 62.II. AŠ-ŠUM ε: KBo 14.12 rev. iv 22 NH/NS CTH 40. KUB 21.37 obv. 27 NH/NS CTH 85.2. (ŠA ε *i-wa-ar*) KBo 3.4 rev. iii

75 NH/NSc? CTH 61.I. LUGAL-UT-T[IM] KBo 14.8 obv. ii 16 NH/NS CTH 40.

LUGAL-UT-TA acc. sg.: KUB 1.1 rev. iv 7 NH/NS (// KUB 1.4+ rev. iii 51] NS, KUB 26.45 + 832/v rev. iii 52] NS, KUB 1.9 rev. iii 14 NSc, + KUB 19.60 rev. iv 47 (// KUB 1.8 rev. iv 27] NS, // LUGAL-UT/TAM KUB 19.72+ rev. iii 10 NS) CTH 81. KUB 21.24, 8 NH/NSc CTH 84.2. BT iii 4 (= ŠA KUR ^{URU}^D10-TA-AŠ-ŠA) NH/NSc, 9 (id.), 14 (id.), iv 26 (cf. KBo 4.10 rev. 24¹) iv 7 (= ŠA KUR ^{URU}*HA-AT-TI*) CTH 106. KUB 14.3 obv. i 40 NH/NSc, ii 40 CTH 181.

LUGAL-UT-TA-ŠU-ma-za-kán KBo 3.3+ obv. ii 8 NH/NS (// KUB 19.41 obv. ii 12 NS) CTH 63.

MUNUS¹.LUGAL-RU-UT-TA-ŠU-ma-aš-ši-kán KBo 3.3+ obv. ii 2 (coll.: MUNUS not in copy) NH/NS (// KUB 19.41 obv. ii 5 NS) CTH 63.

Cf. KARAŠ(.)ÉRIN^{MEŠ} LUGAL
TI LUGAL

LUGAL GAL: *sallis hassus* “great king”. See LUGAL GAL-uš KBo 16.45 rev. 5' (OS/MS?).

Nom.: KBo 3.22 obv. 41 OS CTH 1. LUGAL GAL KUB 36.108 obv. 1 OS CTH 25; KBo 10.2 obv. i 1] OH/NS; ibid. 27 (// KUB 23.31, obv. 4), 48, obv. ii 47, 54, rev. iii 15, 30] (// KUB 23.31 rev. 2]), 37 (// ibid. rev. 8], KUB 23.20, 14) CTH 4. KUB 1.16 obv. ii 1] (*TA-BA-AR-NA*), (= *la-ba-ar-na-aš*) ibid. rev. iii 64 OH/NS CTH 6. KUB 31.64 rev. iii 15 (*UM-MA ε*) OH/NS CTH 12. KBo 3.67 obv. i 1, 2 OH/NS. KBo 12.4+ rev. iii 13 MS? CTH 19. LUGAL GAL! (GAL with only 3 horizontals, nom.sg. ε *ḥarninkun*) KBo 12.8 rev. 15 OH/NSc CTH 20. [L]UGAL GAL KUB 31.81, 3 OS CTH 21. LUGAL GAL (prob. nom.) KBo 19.36 rev. iv 1 OH/NS CTH 21.II.

KBo 10.12 obv. i 20, 21, 25, ii 3 NH/NSc CTH 49.II. KBo 4.4 rev. iii 32 (*iyahhat*) NH/NS CTH 61.II.5. KUB 21.1

rev. iii 81 NH/NS (// HT 8, 6 NS), rev. iv 39 (// KUB 21.4 rev. iv 9 NSc, KUB 21.5 rev. iv 45 NS) CTH 76. KUB 1.6+ rev. iii 15 NH/NS (// KUB 1.4+ rev. iii 36 NS), KUB 1.1 rev. iv 43 (// KUB 1.8 rev. iv 24 NS, KBo 3.6 rev. iv 3 NS), 48] (// KUB 1.8 rev. iv 28 NS) CTH 81. KUB 21.6a obv. ii? 9 NH/NSc? CTH 82. KBo 6.29 obv. ii 1 NH/NS CTH 85.1. KUB 21.17 obv. i 1 NH/NS CTH 86.1. KUB 21.29 obv. i 6 NH/NS, rev. iv 18 (^l*ha-at-tu-ši-li-iš*) CTH 89. 93/w obv. i 1 (^l*TU-UT-HA-LI-IA*) NH/NSc, ii 1 (^D*UTUŠI*) CTH 105. KBo 4.10 obv. 23 (*ianun*) NH/NS (*A-BU-IA-pát* ... *iyat* BT i 36 NSc) BT i 89 (*ūk* ^l*tuthaliyas* *tarkummanun*), BT ii 13 (*piyhun*), 18 (*A-BU-IA* ^l*Hattusilis* ...*iyat*), 31 (*ūk* ^l*Tuthaliyas*), 72 (*ūk* *ma* ^l*Tuthaliyas*), iii 34 (*pessyanun*) CTH 106. KBo 12.38 obv. ii 8 NH/NSc, 9, 12, rev. iii 4, rev. iv 4 (*wedahun*) CTH 121. KBo 16.27 obv. i 21 (*UM-MA* ^D*UTUŠI* ^l*AR-NU-WA-AN-DA*) MH/MS CTH 137. KUB 23.11 rev. iii 9 (^l*tu-ut-ha-li-ia-aš*) MH/NSc, 12] (id.), 18 (id.) CTH 142. KUB 23.102 obv. i 2 (*nu-za* *ki-iš-ta-at*) NH/NSbi(c) CTH 171. KUB 21.38 obv. 59 (*Ú-UL*) CTH 176. KUB 14.3 obv. i 33 (*li-in-ku-un*), 71 (*ú-it*), 73 (*u-un-né-ešta*) NH/NSc, ii 13 (*ŠEŠ-IA*) CTH 181.

Acc. sg.: KUB 1.4+ rev. iii 43 NH/NS (// KUB 1.10+ rev. iii 13 NS, KUB 1.9 rev. iii 6 NSc) CTH 81.

Gen. sg.: LUGAL GAL (^l*la¹-ba-ar!!-naš* = *ud-da-a-ar-me-et*) KUB 1.16 rev. iii 46, ([...]*LA-BA-AR-NA*) ibid. 55 OH/NS CTH 6. (*ŠA* = *Ispatahsuass=a*) KUB 31.81, 8 OS CTH 21. KBo 1.28 rev. 5 (*TA-BA-AR-NA* =) KBo 6.28 obv. 4 NH/NS CTH 88.

LUGAL GAL (*ŠA* [....]) KUB 19.7 rev. iv 2 (colophon) NH/NS CTH 40. GAL!LUGAL (sic!) (GAL with only two horizontals) (*Š[A]* ^l*ŠU-U-UP-PÍ-LU-LI-UMA* = UR.SAG LÚ-na-an-na-aš KUB 19.10 rev. iv 2-3) NH/NSc CTH 40. KBo 5.8 rev. iv 23 (colophon) NH/NS CTH 61.II.7. KBo

6.28 rev. 28 NH/NS CTH 88. KUB 21.38 obv. 49 (= DUMU.MUNUS) NH/NSbi/c CTH 176.

D.-l.: A-NA ε: LUGAL GAL KBo 10.2 rev. iii 25 OH/NS CTH 4. KUB 14.3 rev. iv 45 NH/NSc CTH 181.

LUGAL GAL LUGAL KUR ^{URU}*HA-AT-TI* nom. sg.: KBo 3.3+ obv. i 1 NH/NS (// KUB 19.42 obv. i 1, KUB 19.45 obv. i 1 NS) CTH 63. KUB 21.2 obv. i 1] NH/NSc (// KUB 21.5 obv. i 1] NS) CTH 76. KUB 1.1 + KUB 19.62 obv. i 1 NH/NS (// KBo 3.6 obv. i 1f. NS, KUB 1.2 obv. i 1 NS) CTH 81. KBo 6.29 obv. i 1] NH/NS CTH 85.1. KBo 4.12 obv. 1] NH/NS CTH 87. KBo 6.28 obv. 1 NH/NS CTH 88.

Gen. sg.: KUB 1.1 obv. i 2, 3 NH/NS (// KBo 3.6 obv. i 2, 3 NS, KUB 1.2 obv. i 2, 3 NS, KUB 19.69 obv. i 2] NSc?) CTH 81. KBo 6.29 obv. i 2 NH/NS CTH 85.1.

Dat. sg.: KUB 21.1 rev. iii 35 NH/NS (// KUB 21.5 rev. iii 50 NS) CTH 76.

ε UR.SAG nom. sg.: KUB 6.44 obv. i 1 NH/NS (// KBo 4.7 obv. i 1 NS, KUB 6.41 obv. i 1] NS) CTH 68. KUB 19.49 obv. i 1] NH/NS CTH 69. KBo 6.28 obv. 1 NH/NS CTH 88. KUB 21.29 obv. i 1]-2] NH/NS CTH 89. KUB 21.8 obv. ii 6] NH/NSc CTH 90. 1198/u obv. 1] (with 93/w obv. 1) NH/NSc CTH 105. KBo 12.41 obv. 2] NH/NSc CTH 122.

Gen. sg.: KBo 3.3+ obv. i 1 NH/NS (// KUB 19.45 obv. i 3] NS) CTH 63. KUB 6.44 obv. i 2 NH/NS (// KBo 4.7 obv. i 2 NS, KUB 6.41 obv. i 2] NS) CTH 68. KBo 6.28 obv. 3] NH/NS, 3-4] CTH 88. 93/w obv. i 3], 1198/u obv. 2], KUB 23.1 obv. i 6-7], all NH/NSc CTH 105. KBo 12.41 obv. 3] NH/NSc CTH 122

LUGAL GAL LUGAL KUR GIDRU-TI UR.SAG KUB 21.29 obv. i 2 NS CTH 89.

LUGAL GAL LUGAL KUR ^{URU}*GIDRU-TI* UR.SAG gen. sg.: KBo 4.12 obv. 2 NH/NS CTH 87. KUB 21.29 obv. i 3 NH/NS, 4-5 CTH 89. *ŠA* LUGAL GAL LUGAL KUR

URU^GIDRU-TI KALAG.GA KUB 21.38 obv.
55 (ε DUMU.MUNUS) CTH 176.

LUGAL GAL UR.SAG KBo 3.4 obv. i 2
(gen. sg.) NH/NSC? CTH 61.I. KUB 21.5
obv. i 2 NH/NS CTH 76. KBo 4.12 obv. 4
NH/NS CTH 87. KBo 6.28 obv. 16] NH/NS
CTH 88. KUB 40.37 obv. i 2 NH/NS? CTH
122.

[LU]GAL GA[L] L[U GAL] KUB 40.37
obv. i 1 (-L]I-IA-MA ε) NH/NSC CTH 122.

LUGAL GAL-MA KBo 3.34 obv. i 1 //
KBo 13.44+, obv. i 1 both OH/NS CTH 8.

LUGA[L GA]L-ma KBo 12.9 rev. 6
(dahyun) OH/NS CTH 20.

LUGAL KUR.KUR^{MES} HT 8, 8 NH/NS
(^DUTU ŠA-ME-E ε) CTH 76.

LUGAL MUNUS.LUGAL KUB 19.8
rev. iii 34 (*halzāts*) NH/NS CTH 83. KBo
22.73 rev. iii 13 NH/NS CTH 90? ABoT 58+
rev. 7 NH/NS CTH 133. A-NA ε: KUB
26.41 obv. i 12 (115/6+11 vel sim.) MH/NS
CTH 133. KUB 23.72 rev. 38 (=
DUMU^{MES}.L[U GAL] MH/MS CTH 146).

LUGAL MUNUS.LUGAL-ia KBo 4.10
obv. 41 (*i-e-er*) NH/NS cf. ABoT 57, 10]
NSC, 42 (cf. ibid. 12]) CTH 106.

LUGAL-ma MUNUS.LUGAL KUB
26.41 obv. 19 (ε DUMU^{MES}.LUGA[L])
MH/NS CTH 133.

LUGAL TUR[!], A-NA ε: KUB 1.4+ rev.
iii 43 (TUR // I) NH/NS (// KUB 1.1 rev. iii
79 with same error NS, A-NA LUGAL ŠE-
EH-HE-E[R] KUB 1.10+ rev. iii 13 NS)
CTH 81.

cf. ^{GIŠ}ŠÚ.A ε; ^{GIŠ}GU.ZA ε; NUMUN ε.

-MA Akkadographic particle.

Hoffner 2009: 57-58. [A-B]I LUGAL-MA
KBo 3.38 obv. 19 (OH/NS) CTH 3. IŠ-MU-
U-MA KBo 3.38 obv. 18 (OH/NS) CTH 3.

LUGAL-MA KBo 3.34 obv. i 23, 27
OH/NS CTH 8. LUGAL GAL-MA KBo 3.34
obv. i 1 // KBo 13.44+, obv. i 1 OH/NS CTH
8.

QÍ-BI-MA (?) KBo 3.22 obv. 1 (OS)
CTH 1. QÍ-BI/BÍ-MA passim in letters.

UM-M[A] Š[I]-MA KBo 22.2 obv. 1
(OH/OS) CTH 3. UM-MA ŠU-MA KBo 3.38
obv. 34 OH/NS CTH 3. UM-MA ^DUTU-MA
KBo 3.38 obv. 5 OH/NS CTH 3. UMMA + -
MA passim in letters, but see Hoffner loc.
cit.

A-BI ABI-IA-MA (UM-MA ε) KBo 14.3
rev. iii 8 NH/NSC, A-BU-IA-MA (UM-MA ε)
KBo 14.3 rev. iii 10 NH/NSC CTH 40. ^IHA-
A-NI-MA ([UMMA]) KBo 14.12 rev. iv 13
NH/NS CTH 40.

^{GIŠ}MÁ: Akk. *eleppu* “ship”.

^{GIŠ}MÁ nom. sg.: Bo. 2810 obv. ii 7 (I ME ε
šu-wa-an-za) NH/NS CTH 127. Acc. sg.:
KUB 23.1 rev. iv 23 ([ŠA KUR AH-H]I-IA-
U-WA-aš-ši ε Kühne and Otten 1971: 16.
Gurney, notes: A-NA ε?) NH/NSC CTH 105.
IŠ-TU ε: KBo 3.4 rev. iii 4 + KUB 23.125
rev. iii 6 NH/NSC? CTH 61.I.

I ^{GIŠ}MÁ SAG-ZU KÙ.GI GAR.RA KBo
10.2 rev. iii 15 (// KUB 23.20, 1]) OH/NS
CTH 4.

INIM ε: Bo. 2810 obv. ii 6 NH/NS CTH
127.

^{GIŠ}MÁ-za (abl.) KUB 14.3 obv. i 61
([ar]ha uit) NH/NSC CTH 181.

^{GIŠ}MÁ^{HLA} KUB 31.79 obv. 4 (nom. pl.)
MH/MS, 9 (acc. pl.) 10 (A-NA ε) CTH 188.
KUB 34.25, 10 (acc. pl.) NH/NS CTH 40.
KBo 12.38 rev. iii 5 (ε ŠA KUR A-LA-[Š]I-
IAza-ab-hi-ia ti-i-ia-a[t][?] na-aš-kán
ḥaspun) NH/NSC CTH 121. ^{GIŠ}MÁ^{HLA}-ma
acc. pl.: KBo 12.38 rev. iii 7 (e-ip-pu-un)
NH/NSC CTH 121.

^{GIŠ}MÁ.TUR “small ship” KUB 31.79
obv. 13 MH/MS CTH 188. ^{GIŠ}MÁ.TUR^{HLA}
KUB 31.79 obv. 7] MH/MS CTH 188.

***^(KUŠ)(É.)MÁ.URU.URU_{6/7}: “quiver”,
Akkgr. IŠPATU, c.
Wilhelm 1982: 126; Nakamura 2002: 157.
Part 3.

As URU_{6/7} is not given a lemma in HZL,
the attestations here are provided with
numbers referring to the palaeographic table

in Part 3 (table 12). The numbering counts from the left of each entry, i.e. URU₆ MS form 1; URU₆ NS form 1, 2,

MÁ.URU.URU₆ KUB 25.32+ i 9
(Karaḫna fest., seal of Taprammi; NSc, form 15); KBo 18.172 obv.4 (NSc, form 14).

KUŠMÁ.URU.URU₆ KUB 5.7 rev. 23
(NSbi, form 13); KBo 30.98 rev. iii 9 (NSbii with archaic features, form 12); KUB 9.8 i 8
(NSbii, form 11); KUB 2.1 iv 4 (MÁ = Ú!; NSc, form 10 //...GISMÁ.URU.URU₆ KUB 44.16 iv 7, NSc, form 9); KBo 4.2 rev. iv 27
(NSbi, form 8, but URU in this logogram is NSa type!); KUB 7.54 iii 25 (NSbii/c- one late ḪA, form 7); KUB 5.3+ ii 40 (NSbi);
KUŠMÁ.URU.NU! VSNF 12.128 obv. 8
(NSc; Groddek et al. 2002: 181 read:
KUŠMÁ.URU<.URU₆>.nu)
[KU]Š/[GI]ŠMÁ.URU₇ KUB 43.29 obv. ii 11 (= ŠA GISGIGIR¹ MSc/NSa? form 5).
[.U]RU₆ KBo 34.56, 4 (NSc, old LI); KBo 22.193 obv. ii 7 (NSc with archaic features); Bo. 6421 iii 6 [mh?].

MÁ.URU₆ Bo 68/81, obv. 9 (twice, second qualified as = TUR).

GISMÁ.URU.URU₆ KUB 15.5 (NSbii) iii 25 (form 6), 23] (form 5); VBoT 24 i 15 (-ŠU) (NSb, form 16).

KUŠMÁ.URU.URU₆^{HIA} KBo 57.106, 4
(NSbii, form 4). É.MÁ.U[RU_{6/7}] KBo 47.81
rev. 4 (mh? MSc/NSa).

É.MÁ.URU₆ KUB 56.59 iii 5 (MSc?).
KUŠÉ.MÁ.URU₆ KBo 54.42 l.col. 4' (NS, form 3); KBo 27.65, 2 (NSbii?, form 2); KBo 33.40 obv. 18] (NSa?, form 1); KUB 34.93 obv.[?] 12 (MS?, form 3);

KUŠÉ.MÁ.URU₇ KUB 58.88 obv. ii 37
(NSa? but DA obv. ii 26! Form 1); KBo 32.204, 3], 9] (MS? Form 5); KBo 39.265, 9
(MSb, form 3);

KUŠÉ.MÁ.URU₇^{HIA} KUB 40.56 rev.[!] iv 6
(MSb, form 2); KBo 8.79 obv. 11' (Wilhelm 1982; Nakamura 2002; MSb/c? but late ID
rev. 11?! Form 4). KUŠÉ.MÁ.URU₇.URU
IBoT 1.36 ii 40 (CTH 262, mh. Form 1).

KUŠÉ.MÁ.URU₆.RU KUB 29.4 i 49
(NSbii) // Bo. 6110, 3' — unknown whether
URU_{6/7} — tablet not available for collation
(MSc).

[KU]ŠÉ.MÁ.URU¹.URU₆ 909/v, 4 (Photo
B 989: URU¹ with 2 horizontals).

GIS MADNANU: “support, for lying/sitting
on”.

GIS MA-AD-NA-NU KÙ.GI KBo 10.2 obv. ii
34 (cf. GISMAIALTU); I GISGIGIR MA-AD-
NA-NU KBo 10.2 iii 13 OH/NS CTH 4.

MAHAR: “in front of”.

Selection: KBo 5.6 obv. i 36 NH/NS //
KUB 31.7 obv. i 6 NS, iii 4 CTH 40.
Cf. DUTU^{SI} (MA-HAR =) KBo 16.17+ rev.
iii 25 NH/NS CTH 61.II.10. KBo 3.3+ rev.
iii 32 NH/NS CTH 63. KUB 23.68 obv. 26
NH/NS CTH 133. KUB 14.1 obv. 41 [A-NA]
= [Artarsiya] MH/MS CTH 147.

MAHRÛ: “pre-eminent, first-class, first”.

Of gold: Beckman 1999a: 60.

MAH-RU-Ú (acc. sg.) KUB 23.44 obv. ii
7 (NUMUN PN =) NH/NSc CTH 124.

MA-AH-RU-Ú KUB 14.1 bottom edge
(DUB.I.KAM =) MH/MS CTH 147

MAH-RA-A KBo 5.9 obv. i 22 NH/NS
CTH 62.II

Of kings: “amtsälter(en)” (Otten 1981:
27). MAH-RU-IA nom. pl.: KUB 1.1 rev. iv
50 NH/NS // KBo 3.6 rev. iv 10 NS, //
KAB²-RU-IA KUB 1.8 rev. iv 29 NS) CTH
81.

For MAHRÛ “older” see ŠEŠ MAH-RU-Ú

MAIALTU: “bed”.

Cf. TÜGMAIALU “bed-clothes” Kümmel
1967: 76.

1 GISGIGIR MA-IA-AL-TUM VBoT 13+,
12 // I GISMA-AD-NA-NU KBo 10.2 obv. ii
34 OH/NS CTH 4.

MAMĪTU: “oath”, Hitt. *lingai-* Sumgr. NAM.ÉRIM(NE-RU) only once KUB 15.1 ii 34 (NH).

CHD L-N 64-69. Kümmel 1967: 38-39.

MA-ME-TUM (acc. sg. *=sarratti*) KBo 10.12 obv. ii 39], 46, 16 (*sarrāi*), iii 34 (*sarratti*) NH/NSc CTH 49.II. KBo 5.9 rev. iii 11 (id.) NH/NS CTH 62.II

A-NA *=*: KBo 5.9 rev. iv 20 NH/NS CTH 62.II.

MA-MI-DU (acc. sg.) KBo 5.9 obv. ii 37 (*sarrāi*) NH/NS CTH 62.II.

MA-MIT (GAM *=*) KBo 4.14 obv. ii 16 NH/NSc, 72, 77 CTH 123. ŠA *=*: KUB 23.44 obv. ii 11 (x *=*) NH/NSc CTH 124. [M]A-MIT-ta (GAM *= GAR-ru*) KBo 4.14 rev. iii 7 NH/NSc, 41 CTH 123.

A-NA MA-MIT (*= GAM-an*) KBo 4.14 obv. ii 51 NH/NSc, rev. iii 6 (*kēdas = arha arhaharu*) CTH 123. A-NA MA-MIT-at KUB 31. obv. ii⁷ 5 (*= GAM a[r??-]*) NH/NSc CTH 124. DINGIR^{MEŠ} MA-MIT KBo 4.14 rev. iii 52 (nom. pl.) NH/NSc CTH 123.

MA-MIT^{Hl.A} KUB 26.25 obv. 2 (*ki-i =*) NH/NSc, 5 (*ke-e-ia-ták-kán =*), 7 (*ke-e-ia-za =*) CTH 122.

MA-ME-TE^{MEŠ}-mu BT obv. ii 49 (*kue*) NH/NSc, 55 CTH 106.

LI-IM DINGIR^{MEŠ} MA-MIT KUB 26.25 obv. 10 NH/NSc CTH 122.

EN **MA-MI-TI** KUB 19.49 ++ rev. iv 5 NH/NS (// NI-EŠ DINGIR-LIM KUB 19.50 rev. iv 10 NSc, EN NI-EŠ DINGIR-LIM KUB 31.83 rev. 5 NS) CTH 69.
cf. ŠA MAMĪTI DINGIR^{MEŠ}

MA.MÚ Hitt. *tesha-*, *zashai-* c. “dream”. Attested only twice. Mouton 2007: 7, 174. MA.MÚ-az KBo 2.5 obv. i 14 NH/NS CTH 61.II.10. See also [M]A.MÚ-an KUB 22.70 obv. 41 (*= nu-wa za-aš-hi-ya ...*). Logogram must hide *tesha-* in this case.

MAN-NU (?) “who” KUB 26.68 obv. ii⁷ 5 NH/NSc CTH 126.

GIŠMAR.GÍD.DA: Akk. *šumbu*, *eriqqu* “cart”

Hitt. (*GIŠ GIGIR*) *GIŠ asannas/asnateiauwas?* Taracha 2000: 121. Civil 1994: 93-94.

D.-l. Sg.: A-NA *=*: *GIŠMAR.GÍD.DA tu-u-ri[-ia-nu-un]* KBo 10.2 rev. iii 42 OH/NS CTH 4.

Nom. pl.: II *TA-PAL GIŠMAR.GÍD.-DA^{MEŠ} IŠ-TU KÙ.BABBAR* KBo 10.2 rev. iii 11 OH/NS CTH 4.

****UZU MAŠ.GIM:** “organ of the lower body”.

HZL 20 “Leistengegend?”, Hüfte?”. Riem-schneider 1970: 65.

Bo. 2391, 18: [^{UZU}Ú]R ^{UZU}šar-nu-mar-ra
IT-TI ^{UZU}GABA *da-a-i*; ibid. 10f. *nu-kán*
^{UZU}GABA ^{UZU}ÚR (11) ^{UZU}MAŠ.GIM QA-DU
^{UZU}ÉLLAG.DAR-na *da-an-zi*, KBo
3.14, 5f.: ^{UZU}ÚR ^{UZU}MAŠ.GIM (6)
^{UZU}ÉLLAG.DAR-na *da-an-zi*.

*****MÁŠ:** Hitt. *hassatar* “family”, Akk. *kimtu*.

HWb² H 410ff. See discussion Part 3. Phonetic writing: [pa-a]n-ga-u-wa-aš *ha-an-ša-an-na-aš* HT 6 + KBo 9.125 i 17 // *pa-an-ga-u-wa-aš*

MÁŠ^{Hl.A} EME-an KUB 9.34 rev. iv 13 (cf. also KBo 53.222). Similar expression from duplicate of same text: [pa-an-g]a-u-wa-aš MÁŠ^{Hl.A}-aš KUR-ia-aš-ša^{LÚ}[^{MEŠ}(lu-la-*hi-ia-aš*^{LÚ}.^{MEŠ}*ha-p*)]í-ri-la-aš EME-an IBot 3.102 i 14.

MÁŠ? ŠEŠ?-ŠU KUB 36.99 rev. 7 OS CTH 2.

NIN^{MEŠ}-ŠU ŠA MÁŠ-ŠU ŠA NUMUN-ŠU (nom. pl.) KBo 5.3+ rev. iii 26 MH/NS CTH 42. ŠA MÁŠ-KA KUB 21.5 obv. ii 4 (*= kuiski*) NH/NS CTH 76.

ŠEŠ-ŠU ŠA MÁŠ-ŠU KBo 3.3+ obv. ii 12 NH/NS (// KUB 19.41 obv. ii 16 NS) CTH 63. ŠA MÁŠ-ŠU: KUB 23.72 rev. 49 (ŠA NUMUN-ŠU *=*) MH/MS CTH 146.

MÁŠ^{Hl.A}-KU-NU (QA-DU *=*) KBo 5.3 rev. iv 38 MH/NS CTH 42.

ku-it MÁŠ *e-eš-ta* KBo 2.5 obv. i 17
NH/NS CTH 61.II.10.

MÁŠ LÚ KUB 21.1 rev. iii 33 NH/NS
CTH 76.

MÁŠ MUNUS-TI-*ma-aš* KUB 21.1 rev.
iii 34 (*IŠ-TU* =) NH/NS (// KUB 21.5 rev. iii
49 NS) CTH 76.

MÁŠ-TI KUB 14.3 obv. ii 73 (ŠA =)
NH/NSc CTH 181. MÁŠ-TUM KUB 14.3
obv. ii 74 (*salli*) NH/NSc CTH 181.

See further: MÁŠ-ŠU KBo 13.29 iii 6
(MS omen). BE-LÍ ŠA MÁŠ KUB 39.63, 2
(NS? ritual fragment).

LÚ MÁŠDA (MAŠ.EN.GAG): “commoner”
Akk. *muškēnu*.

See URUDUŠU.KIN [Š]A LÚ MU-UŠ-KE-NI
HKM 105, 2. URUDUŠGÍR ŠA LÚ MU-UŠ-KE-
NI ibid. 4, MH/MS.

LÚ.MEŠ MAŠ.EN.GAG HKM 8 obv. 9 (ŠA =
30 GUD^{HLA} 10 LÚ.MEŠ) MH/MS.

MAŠKIM: Akk. *rābišu*, “governor”.

For meaning possibly compare Hittite
pitt(a)uri-, van den Hout 1994: 78-79.

[MA]ŠKIM? *aš-mi-iš* KUB 1.16 rev. iii
39 OH/NS CTH 6. MAŠKIM URU^{KI} KBo
6.28 rev. 25 NH/NS CTH 88.

**MÁŠ.TAR: “shoulder-blade” (?)

HZL 38. Possibly = UZU MAŠ.SIL. Hapax at
KUB 41.17 i 25, quite possibly a body-part,
in which case MÁŠ.SIL as a phonetic
writing for (UZU) MAŠ.SILA (Akk. *naglabu*,
CAD N/1, 119-120) suggests itself:

GUD.MAḪ UDU.ŠIR-*aš* MÁŠ.SIL-ŠU-
ia “a bull and of the male sheep his
shoulder-blade”? See however (^{TUG}E.ÍB)
ZAG.TAR, with comments concerning TAR
= SIL at Boğazköy. Otherwise phonetic for
MÁŠ.TUR? “the male sheep and his kid
(?)”, albeit assuming peculiar confusion of
kid for lamb.

**MAŠ-LU: “trimmed?” CAD M/I 380,
only occurs as Akkadogram in Hittite. Must
be connected with Akk. *mašālu*.

MĀTU: “die” Hitt. “ak-”, ŠŪMŪTU Caus.
Hitt. “kuen-”.

TU-UŠ-ME-ET S2 pret. KBo 3.38 obv. 12]
OH/NS CTH 3. [U]Š-MI-IT KUB 40.65 i 2 //
ku-e-en-ta KUB 1.16 ii 75 (both OH/NS)
CTH 6. UŠ-MI-IT S3 pret. KBo 3.38 obv. 11
OH/NS CTH 3. KUB 1.16 rev. iii 6] OH/NS
CTH 6.

**ME: Hitt. *dāi-* “put”, *dā-* “take”.

Sommer and Falkenstein 1938: 120 f.²; here
Part 3.

Historical texts: ME^{!?}-*an* KUB 19.9 obv.
ii 21 (= ēsdu) NH/NS Ünal 1974/II:7
transliterates thus, and translates “soll (es)
(sc. das *ḫ*-Haus) gelegt sein” (1974/I: 68).
Copy has I-*an*. Photo B1654b also. Therefore
“may it become one” CTH 83.

ME-*a[š]* KUB 23.1 obv. ii 22 NH/NSc
CTH 105.

ME-*aš* KBo 4.14 obv. ii 10 (KUR.KUR
HUR-RI) NH/NSc CTH 123. KUB 26.32
obv. i 5 NH/NSc, 7 CTH 124.

ME-*i* KBo 12.38 rev. iv 9 NH/NSc CTH
121.

ME-*iš* KUB 19.55 obv. 7 NH/NSbii
CTH 182.

Overview: = *dai-* “put”

ME-*eh-hi* (= *tehhi*) GÍŠTUKUL^{HLA} NIR.GÁL
a-aš-ši-ia-tar-ra [...] (4) DINGIR.MAḪ
ME-*eh-hi* KBo 2.32 rev. 3 NSc (HA),
Allaituraḥi, 780. ME-*hi* KBo 14.109, 4' [-]
tar-ra ME-*hi* jh 500 Kizzuwatna festivals.

ME-*i* (= *dai* “puts”)

LÚ MUHALDIM-*ma-an-kán* SAG.DU-ZU
GÍR-*it* *ku-er-zi* PA-NI DINGIR-LIM ME-*i*
IBoT 3.1 i.e. 1 NSc (festival with *Zithariya*
éhalenduwa).

UGU-*ia-za-kán* GAM-*ra* ME-*i* Bo. 3288
rev. 38' "sjh" purification ritual.

1^{DUG}DÍLIM.GAL MUŠEN QA-DU AL-AM^{Hl.A} DU[H.LÄL] (22') ^{GIŠ}NÁ-aš *ki-it-kar-za* ME-*i* KUB 24.10 obv. ii 21' "jh"
Ritual of Alli. [T]ÚL²-*i* ME-*i* KBo 57.74, 1'
NS (ritual fragment).

na-at A-NA ^{GIŠ}ZAG.GAR.RA ME-*i*
KUB 17.35 i 19' NSbi (one late KI, late DU,
broken DA and ID, DIN = *dan_x*) Temple
inventory.

LUGAL-*uš QA-TAM da-a-^ri¹* KUB
11.18+ ii 6', parallel to ibid. iii 10ff. ME-*i*
(NSbi 611). *an-da* ME-*i* KUB 17.35 i 31 (jh
525); *A-NA Ī.LÄL an-da* ME-*i* KUB 51.28 i.
col. 5' (jh 470).

IK-RI-BI^{Hl.A} ME-*an-zi* KUB 50.125, 19'
(jh 578); SISKUR^{MEŠ} GAL *ki-nu-un-pát pa-ra-a* ME-*an-zi* KUB 46.37 rev. 16 (NSc
570).

UGU ME-*an-zi* KUB 35.32+ iv 14 (jh
Karahaña Fest) // KUB 25.32+ iii 13 "sjh"
(DINGIR-LUM ^{UZU}šu-up-pa-ia UGU ME-*an-zi*), 29' (DINGIR-LUM UGU ME-*an-zi*).
KUB 60.27 obv. 11' "jh" (cult inventory);
ibid. rev. 9' (*suppa*); KUB 25.32+27.70 ii 9
(^{UZU}NÍG.GIG^{Hl.A}), Karahaña NSbii, Konkor-
danz sjh, late DU, seal of Taprammi. KUB
44.1 rev. 19 (^{GIŠ}BU-RA-A-ŠU LIBIR-RU
UGU ME-*an-zi*) (sjh 509); IBoT 2.131 rev.
14 (^DPí-ir-wa-an ša-ra-a) ("jh" 518).

ME-iš: (= *dais* "put", S3 pret.) non-oracular.
KUB 42.69 obv. ii 4 (jh 245); KBo 31.60
obv. 4' (sjh 250). KBo 7.30 rev. 2' (NS 3).
KBo 57.91 obv. 6 (jh 470). Bo. 3288 rev.
83' (sjh 495). KBo 13.183, 2" (jh. 832).

KUB 38.23 i 13' (sjh 509); KUB 55.14
obv. l.col. 6', 7' (sjh 525); KUB 25.23 iv 48
(jh 525); KUB 57.102 rev. 18 (jh 530); KBo
12.53 obv. i 6, 8 (sjh 530); GAM = KUB
19.55 obv. 7 (NSbii 182); GAM-*an* = KUB
56.17 rev. 5 (rest of text ME-*er/da-a-er* //
"put", jh 370?)

^DUTU^{ŠI} ME-*iš* (= *dais*) VSNF 12.111, 8,
18 (sjh 530). KUB 60.163 (sjh 530). KBo

12.53 + KUB 48.105 obv. 6, 9, 10, 16 (*da-a-iš*), 19, 29, 31, 36, 38 (*da-a-iš*) (sjh 530).
KBo 2.1 i 16', 17', 21', 22', ii 1-3, 29, 43, iii
19 iv 11, 14 (NSbi 509). KUB 38.26 obv.
25', 33', rev. 18 (sjh 507). IBoT 2.103 iv 10,
15 (jh 530). KUB 17.35 ii 8' (NSbi 525);
KUB 38.26 obv. 6 (sjh 507). KUB 51.23 rev.
5', (7' = *da-a-iš*, jh 530). KUB 55.14 obv. i
7', 10' (sjh 525). KBo 12.53 obv. 13' (sjh
530).

ME-iš oracular.

[A-N]A LUGAL ZAG-za ME-*iš* KBo 2.6 ii
32 (NSc 569). KUB 5.18 obv. 8' (jh 518).
KUB 16.66, 19' (jh 577). (A-NA ^{f.D}ISTAR-*at-ti*
ZAG-za) KBo 2.6 ii 38 (NSc 569).

har-ki = KUB 5.17+ obv. ii 20 (NSbi 580).
kar-pí = KUB 5.3 ii 12, 26, 36, 57 (NSbi
563). KBo 24.126 rev. 12' (NSb 577); KBo
2.2 obv. i 20 (NSbi 577).

ták-šu-li = KUB 5.1 rev. iii 74 (NSc 561).

zti-ta-i^(Hl.A) = KBo 2.1 i 33', 40' (NSbi 509).

wa-aš-túl = KUB 5.4 i 32 (NSbi 563).

wa-aš-du-liš = KUB 22.61 i 20 (jh 578).

GÙB-za = KUB 49.77/78 rev. iii 8' (jh 572).

SISKUR = KUB 49.43 obv. ii 9 (jh 573).

= **dā-**: "take"

KUB 50.58 12' Jx HUL-*ia* ME *na-at-kán* (=
dā?) (jh 578).

ME-*at-ti* (*datti*): [ŠU.NI]GIN GAL IV
ME ŠU-ŠI IX MA.NA [...] (5") x-*ta-ti* ME-*at-ti*
KBo 31.61, 4" (jh 250). ME-*ti*: DINGIR-
LUM-*ma-za UL* ME-*ti* KUB 18.58+(KUB
6.7) rev. iii 38' (sjh 572).

MUNUS ša-a-tu-he-en-za MUNUS'-an le-e
ME-*t[i]* KUB 4.3+ rev. 4 (NSbii 316).

ME-i

LUGAL-*uš* É.ŠA-na pa-iz-zi nu-za KIN-ta
TÚG NÍG.LÁM^{MEŠ} UD-TIM ME-*i* IBoT 3.1
obv. 7' (sjh 609).

^{LÚ}SANGA-kán DINGIR-LUM TA
^{GIŠ}ZAG.GAR.RA ME-*i* na-an-kán TA x[...]
(27) pa-ra-a ú-da-i iv 5]x-pí ME-*i* na-at
INA *zhar-pu-uš-ta-aš* pé-e-da-i KUB 17.35
iii 26ff. (NSbi 525). lu-kat-ti-ma-kán
DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-

an-zi KUB 8.35 ii 16' (jh 525). KUB 20.35 obv. iii 24' *nu-za* ^{LÚ}SANGA Ī.DÙG.GA *da-a-i* (sjh 706) // KBo 7.44 rev. 9' ME-*i* added above line (NSb);

ku-it-ma-an ^{GIŠ}ERIN *ar-ḥa na-wi₅* ME-*i* *nu-za* ^{LÚ}*tap-ri* (9) I NINDA LA-AB-KU ME-*i* KUB 10.91 iii 8 (sjh 669).

Bo. 3288+Bo. 7694 rev. 27': *ma-a-an-za UN-aš* É ^{LÚ}KÚR [...] ME-*i* (sjh 495). VSNF 12.128 obv. 7 ^{GAD}*ta-ru-uz-zi-la-a-an-ma da-ma-in* (8) ME-*i* (NSc 297?). KUB 10.91 rev. iii 15' *nu-kán* III ^{NINDA}*i-ia-at-ti-uš IŠ-TU IN-BI* (16') GA.KIN.AG *te-ia-an-te-eš* I ^{NINDA}*pu-ul-li-iš-ša-ia* ME-*i* (17') *na-at GAM* ^{GIŠ}BANSUR DINGIR-LIM *da-a-i* (sjh 669). NINDA Ī.E.DÉ.A-ia ME-*i* KUB 39.54 obv. 10' (also DIB, SUD, DÙ, ŠÚ, sjh 495). x x *x-un* ME-*i* (6) ^{ta-an} É-ri É.ŠÀ-ni *da-a-i* KBo 11.14 iii 5' (jh, NSc 395).

^{LÚ}Ú.HÚB ^{GIŠ}ir-hu-az ^{GIŠ}hu-u-wa-al-liš ME-*i* PA-NI ^{GIŠ}SEN ŠÀ-ŠU [...] (22) DUMU É.GAL-kán ^{GIŠ}te-pa-za ^{GIŠ}ip-pí-aš *mu-ri-in* ŠÀ Ī.DÙG.GA *šu-un-n[i]-zi* KBo 11.32 obv. 21ff. (also RA-zi, BAL-ti, KIN-an-zi, NSb/c- some late KI in KI.MIN, 645); *ar-ḥa* ME-*i* KUB 46.40 obv. 5 (jh, purification ritual); KBo 12.38 iv 9' (sjh 121) *a-wa-an ar-ḥa* ME-*i* Bo. 3288+ Bo. 7694, rev. 32', 67', 55 (festival, also BAL, GUR, DÙ, sjh 495);

ME-an-zi: *nu ú-e-da-ar* ME-*an-zi* (13') [a]r-*ha* *pé-e-da-an-zi* KUB 58.87 i? 12' f. (jh 470). *šar-ni-ik-ze-el-la* ŠA É-TI ME-*an-zi* *nu ku-it dam-me-li-pé-di ti-an-zi ku-it-ma A-NA* GIDIM SUM-*an-zi* KBo 2.6 i 34'-36', cf. rev. iii 45-46 (oracle concerning Arma-Tarhunda). See also 141/x, 6: *sar-ni-ik-ze-el* ME-*an-zi* (k.A. 582).

]x ^lTA-BAR-NA ME-*an-zi* VSNF 12.128 obv. 12 (NSc 297). ^[G]^{GIŠ}*ma-a-ri-uš* ME-*an-zi* KBo 8.56, 3' (jh 530); XXX NINDA ME-*an-zi* ibid 4'; I DUG[...] (7) ME-*an-zi* ibid 6'-7'.

ar-ḥa ME-*an-zi* KUB 16.32+KUB 50.6 obv. ii 26 (NSbi 569; sons of Urhi-Teššob).

KAxME^{?HL,A}-kán *ku-i-ie-eš* ME-*an-zi* KUB 46.37 rev. 3, BoFN 2129 (sjh 570).

ME-un: [-]wa-za ú-uk ME-*un* KBo 31.46, l. col. 1', 4' (also DAB, jh 297), [ar-ḥ]a ME-*un* ibid. 6'. *nu-wa-za* VIII UDU ME-*un* KBo 31.44 (also SUM-*un*, DÙ-nu-un, sjh 295). *[ku-i]t-ki* ME-*un* KBo 50.73+Bo. 3626, 2' (NSb/c 190). ME-*un* KUB 40.85+KUB 28.88 rev. 12, 13 (sjh 295). Ú-UL *ku-it-ki* ME-*un* KUB 40.88 rev. iv 2', 15' (also 8') (also INA, SUM-*un*; sjh 294). KUB 60.103, 6' (Court protocol; sjh 297).

ME-*un-wa* KUB 40.88 obv. iii 12 (also GUL-aš-su-un; sjh 294). [M]E[?]-u-en KUB 5.9 obv. 5 cf. CHD Š/1: 48 reading [I]GI[?]-u-en; BoFN 446 looks more like ME, but not sure; NSbii 579. ME-u-en KUB 31.76 obv. 4' (M)A-NA KÙ.BABBAR *ar-ha* ε: sjh 294). ME-at-ten KUB 57.68 rev. 19' (jh 582).

ME-er: KUB 60.108, 7' (jh 530?); KUB 5.25 rev. iv 21 (NSc? 580); KUB 50.57, 9' (jh 572); KUB 52.68 obv. i 5', 15' (jh 572); KUB 6.19+52.63 rev. iii 4 (jh 577); KUB 50.8, 12' (jh 579); KUB 6.20 obv. 8' NSbi 582); KUB 49.11 obv. ii 24 (NSb 582); KUB 18.66 ii/iii, 3' (NSc 577); KUB 5.13 obv. i 4 (sjh 580); KUB 50.44 obv. i 3, obv. ii 5 (SA₅[?] IZKIM *har-kán* Ú-NU-DU; sjh 574). aš-šu-ul KUB 5.4 i 8' (NSbi 563).

A.TAM.MA KUB 16.29+81 rev. 14' (NSc 578). GÙB-tar (...) ε KUB 5.17+ obv. ii 18' (NSbii 580). KUB 5.1 obv. i 6; obv. ii 16, 51, rev. iii 99 (NSc 561).

IGI^{HL,A}-aš IGI.LÁ ε: KBo 13.76 rev. 13' (sjh 572). KUB 18.34 obv. 6 NSbi 572). in-na-ra-wa-tar/in-nir-tar (...) ME-er KUB 5.1 obv. ii 71 rev. iii 96, 82 (NSc 561). KUB 52.66, 10' (jh 578); KUB 49.100 rev.[?] 12 (sjh 561); KUB 6.26 obv. 10' (NSc 578).

HUL KUB 56.17 obv. 1, 14 (See part 3). IZKIM KUB 5.1 rev. iii 73 (NSc 561). KASKAL (ŠA) LUGAL (...) ε KUB 5.1 obv. ii 43 (NSc 561). KUB 49.79 obv. i 16 (jh 577).

MÈ LUGAL KUB 16.29+81 rev. 12' (NSc 578).

mi-nu-mar KBo 41.208 obv. i 11' (NSc 578). *mu-kiš-šar* KUB 5.3 i 32 (NSbi 563). *mu-kiš-šar kam-ma-ra-an-na* KUB 16.29+81 obv. 27 (NSc 578).

pár-na-aš SIG₅ (...) KUB 5.11 rev. iv 51' (jh 577).

pít-tu-li-an KUB 56.17 obv. 2, 15 (see part 3). SILIM-*an* KUB 49.28 r.col. 9' (jh 470). *ta-pa-aš-ša-an* KBo 2.2 i 50 (NSbi 577). KUB 16.4, 6' (NSbi 582).

TI-*tar* KUB 16.9 rev. 9' (NSc due to KI, but early TAR and URU, 582). KUB 5.1 rev. iii 22 rev. iv 63 (TI-*tar* A.TAM.MA-*ia*), 88 (NSc 561). KBo 41.162, 18' (NSb 572). KUB 22.66 iv 11' (jh 242). KUB 18.37 obv. 15 (NSbi 572). KUB 5.4 ii 15 (NSbi 563). KBo 41.201 obv. ii 10 (NSc 577). KUB 49.63, 10' (jh 580). KBo 13.4 obv. 4 (NSb 309).

URU-LU KUB 5.3 rev. iv 11 (NSbi 563). *wa-aš-túl* KBo 44.209 obv. i 14' (jh 578). IBoT 3.116, 8'] (NSb 582). KUB 5.1 i 6 (NSc 561). ZAG-*tar* KUB 16.29+81 obv. 34 (NSc 578). KUB 5.1 rev. iii 57 (NSc 561). KUB 6.9 rev. iii 13 (NSb 278). KUB 5.1 obv. ii 33, 64 (NSc 561). PN ≈ KUB 31.76 obv. 19' (jh 294). KUB 40.86 obv. ii 4 (jh 294).

Further 27 cases of ME-*er* in Mainz card-catalogue: all of them oracle texts, all of them “take”.

(ME = zikk-) ME-*ši*

zi-ik-ma-at-kán ar-ḥa ME-*ši* (6') [na-at-*k*]án *am-mu-uk ḥa-an-ta-ṭan-¹ti* UN-*ši* *zi-ik-ki-ši* KBo 50.73+ Bo. 3626, 5' NS CTH 190.

ME-*zi*

NINDA *zi-pu-la-aš* ME-*zi* TÚŠ-*aš* HUR.SAG [...] (5) ^{Gl̄S}BANŠUR^{Hl.A} ME-*zi* KBo 20.87 obv. 5' (clearly ME-*zi* on photo b1364; NSb/c 678). Cf. also KBo 23.89, 10' (photo b3250 more ambivalent due to damage NSbi/c 608).

mi-ia-ri a-pa-a-aš DUMU-*aš* ŠÀ-*aš* *ḥu-u-iš-wa-tar* ME-*zi* KUB 8.35 obv. 2' (NSc

545). *lu-uk-ti-ma* ^{Gl̄S}ZAG.GAR.RA-*ni* pí-*ra-an* BAL-*zi* *šu-up-pa* UGU ME-*zi* (2) NAG-*zi* GU₇-*zi* GAL^{Hl.A} *kán aš-ša-nu-wa-an-zi ḥa-az-zi* NU.GÁL Bo. 2985 obv. ii 1-2 “sjh” cult inventory.

ME-*aš* (oracle texts)

Total 417 attestations, from which: ME<-*aš* KUB 17.25 i 14 (*a-aš-šu* ≈; NSb 404).

ME-*aš* KBo 41.165, 3' (*UL-pát* ≈; jh 572). *da-pí-an* ZI-*an* SISKUR KUB 18.25 i 11' (NSbi 577). ^{Hl}JUL-*lu-ia* ≈: KUB 18.37 rev. 8' (NSbi 572).

^{Gl̄S}GAG.Ú.TAG.GA/^{Gl̄S}BAN KUB 44.4 rev. 3, 4 (sjh 520). ^{Hl}JUL KUB 18.43 rev. 12' (jh 572).

in-na-ra-wa-tar NU.SIG₅-*ra* IZKIM KUB 5.1 rev. iii 94 (NSc 561).

kar-pí-in ≈: KUB 49.24 obv. 13' (jh 580). INIM-*an* KUB 52.68 rev. iv 5' (jh 572). Cf. KUB 49.98 rev.[?] iii 11' *me-mi-an-na* ≈ (jh 578). *ha-aš-da-i in-tar* ME-*aš* IBoT 1.32 obv. 22 (sjh 577). *in-na-ra-wa-tar* KUB 52.74 rev. iv 6' (jh 582).

NINDA.GUR₄.RA(-*ia*) KUB 6.14 rev. 9', 15' (NSbi 578). *wa-aš-túl* KBo 41.162, 13' (NSb 572).

ŠÀ LUGAL A-DAM-MA MU-*an-na* KBo 2.6 ii 34 (NSc 569).

ŠÀ LUGAL A.A-*an* KASKAL-*ia* ≈: KUB 16.29+81 obv. 23 (NSc 578). *mi-nu-mar*^{Hl.A} KBo 2.6+KUB 18.51 rev. iv 6 (NSc 569). MU^{KAM.Hl.A} KBo 41.164, 2' (NSc 572). *wa-aš-túl* IZI-*ia* KBo 41.164, 7' (NSc 572). SIG₅ KUB 22.26 obv. 7' (jh 582).

ŠU-*an* KUB 22.37 obv. 5' (jh 572). *ták-šu-ul* KBo 22.264 obv. ii 17' KBo 22.64 (jh 291). ZAG-*tar* KBo 2.6 ii 31 (NSc 569). ZAG-*tar* TI-*tar-ra* KBo 2.6+KUB 18.51 rev. iii 1 (NSc 569). *an-da* ME-*aš* KBo 41.138, 12' (sjh 570). *an-da-an* ME-*aš* KUB 18.49 rev.[?] 14' (jh 582). KUB 18.2 iii 7' (NSc Collins CTH 55, but Laroche CTH 579). *ar-ḥa* ME-*aš* KUB 5.5 rev. iii 12' (NSb 578).

(nu-za) EGIR-*pa* ME-*aš* KUB 49.11 rev. iii 19 (NSb 582). KUB 49.21 obv. i 4' (jh

577). LUGAL-*uš-za* EGIR-*an ar-ḥa wa-aš-túl* ME-*aš* KUB 18.53, 36 (NSbi 563). KUR-*TUM-ia* ME-*aš* KUB 5.1 rev. iii 38 (NSc 561).

Non-oracular ME-*aš*

Prayer: VBoT 121 obv. i 10 ([*ar-ku-wa-ar-ti-ia-u-wa-ar*]), 11 (NINDA.GUR₄.RA A-DAM-MA-*ia*), although oracular elements are present (NSbi 376).

Court Protocols: KUB 40.86 rev. 3' (sjh 294);

KUB 40.93, 2' (ANŠE.GİR.NUN.NA *z*), 7' (A-BU-IA *z*; sjh 297); Bo. 6305, 5 (*hal-ki-in z*; jh 297); KUB 31.76 rev. 22' (Kuniyapiya; sjh 294);

Literary: ZI-*ni pí-an* GALGA-*tar* ME-*aš* KUB 33.98 i 19 (Kumarbi; NSc solely on basis of one late SAR, otherwise NSa! 345).

ZAG-*na-az wa-a-tar* ME-*aš* GÙB-*la-azma ud-da-ar* ME-*aš* KUB 7.41 ii 46 (NSa 446) // KBo 10.45 ii 45, 46 *har-zi* (NSc). GIŠGIDRU-*an* ME-[*aš*] KUB 36.18 obv. ii 4' ("Song of Silver"; NSb 364), cf. *da-a-aš* KUB 17.7+ i 13 (NSbi 455).

Ritual: Bo. 4130 r. col. 8' 9' *le-e-ma-at* KU₆-*uš* ME-*x* [...] (9') *le-e-ma-at* MUŠEN-*iš* ME-*x*[...] Otten 1982: 287 and Fuscagni 2007: 65 transliterate -*x*). Myth: NAM^{HIA} *ar-ḥa z* KBo 26.117 r. col. 3' (jh 348 Hēdammu).

Oath: KUB 26.32 i 5, 7 (-*mu*) (Suppliliuma II; NSc CTH 124).

History: ¹Úr-*hi-D*10-up LUGAL-*iz-na-az ar-ḥa* ME-*aš* KUB 23.1+ ii 22; *ku-wa-pí LÚKUR* KUR.KUR ḤUR-RI *ar-ḥa* ME-*aš* KBo 4.14 ii 10 (NSc 123).

ME-*ki-mi* KUB 18.35, 6' (jh 582). ME-*aš-kán-zi* KUB 22.26 obv. 6' [Z]I-*ni* (NSbi 582). ME-*an-du* KUB 44.4+ KBo 13.241 rev. 14 (TI-*an* NA₄-*an z*) ritual, cf. also rev. 12-14 (jh 520).

ME-*za*: [...] ŠA ^DTE-LI-PÍ-NU ME-*za* KUB 16.80 obv. 1 (jh 572). ME-*an-za*: INA

UD III^{KAM} SIG₅ UD.NI.LIŠ ME-*an-za* KBo 46.118, 3' (NSbi, 580).

ME-*an*: (12') *a-aš-šu* ME-*an na-at* DINGIR.MAH-*ni* SUM-*a[n]*(19') *da-an-te-eš na-at* DINGIR.MAH-*ni* SUM-*an-te-eš I-N[A ...]* (20') ḤUL-*lu* ME-*an nu-kán an-da* SUD.LIŠ SIG₅ [...] KBo 41.159 obv. 12' (jh 572 oracle concerning the illness of the daughter of KUR *Kar-D*duniaš at the time of Hattusili III, +KUB 6.5 see Klengel 1999: 272 fn. 555).

HUL ME-*an* KBo 41.208 obv. i 13' (sjh 580). KUB 5.20+KUB 18.56, rev. iii 29' NSbi 577).

TI-*tar-ra* ME-*an* KUB 18.37 obv. 14" (jh 572).

ŠA LUGAL A.DAM.MA ME-*an* KUB 49.79 obv. i 8 (jh 577).

nu-uš-ši EG[IR-*pa*] (12) *kar-ši-kar-ši* ɬur-*ša-a-ni-in* ME-*an ta* KASKAL-*NI* ɬku-*wa-ri-in* ME-*an* KUB 44.4 rev. 12 (sjh 520). GIG.TUR ME-*an* KUB 18.68 ii/iii 6 (jh 582). IGI^{HIA}-*wa-aš ú-wa-tar* ME-*an* KBo 41.164, 5" (NSc 572).

ME-*an-te-eš* ŠA DINGIR^{MES} *kar-pí-uš* ME-*an-te-[eš]* *na-at* DINGIR.MAH-*ni* SUM-*an-te-eš* KUB 50.115, 10' (jh 578).

KUB 5.3 obv. ii 49 (NSbi 563). ŠA DINGIR^{MES} *mi-nu-mar^{HIA}* ME-*an-te-e[š]* ibid. obv. ii 34. Presumably a kind of attraction on the basis of pattern ME-*an-te-eš na-at* GN (dat.) SUM-*an-te-eš* KBo 2.6 i 10' ii 1 (NSc 569). Contrast KUB 22.64 iii 11'-12' ŠA DINGIR^{MES} *mi-nu-mar^{HIA}* ME-*an-te-eš na-aš* DINGIR.MAH-*ni* SUM-*an-te-eš*, but ibid. ii 5' *na-at* AŠ-RI^{HIA} ME-*an-te-š na-at* KBo 42.25 obv. 20 (jh 577).

ME-*an-te-iš* KBo 41.151 obv. 5' (NSbi 572). ME-*an-te-(m)eš* KBo 24.126 obv. 25 (jh 577).

ME: (short for *me 'ātu*), "100".

I ME ÉRIN^{MES} KBo 22.2 rev. 6 OH/MS // I ME ... ŠU-ŠI KBo 3.38 rev. 22 OH/NS CTH 3.

I LI-IM IV ME ÉRIN^{MES} KBo 26.71 obv. 14
OS CTH 1.

***MÈ Hitt. *zahhai-* c., “battle”.
The form AG+ÉRIN is not recorded in any of the palaeographic handbooks for Mesopotamia. Conversely, the regular Mesopotamian form, AGxÉRIN, is not found in Hittite texts.

MÈ-in (*te-eħ-hu-un*) KBo 10.2 rev. iii 7 OH/NS CTH 4. MÈ-az (*ħatugaiaaz* ε) KBo 5.6 rev. iii 30 NH/NS (*za-ah-ħi-a[z]*) KBo 14.12 iii 2 NS CTH 40.

MÈ-ia *a-ú-ir* KBo 10.2 obv. i 34 (d.-l.) OH/NS CTH 4. ú-it ibid. ii 16]. KBo 3.4 obv. i 38 NH/NSc? (// [z]a-ah-ħi-ia) KBo 16.4 obv. i 7 NS) CTH 61.I. MÈ-ia *pa-a-un* KBo 10.2 obv. i 30 OH/NS (// Akk. *a-na še-er-ti* ^{URU}*ne-na-aš-ša*), ibid. i 46 CTH 4. KBo 3.4 obv. ii 57 NH/NSc (// za-ah-ħi-i[a]) KBo 14.1 rev. iv 8 NS) CTH 61.I.
MÈ-ia *pa-an-zi* KBo 5.6 obv. i 24 NH/NS CTH 40. MÈ-ia *pí-ra-an* KBo 10.2 obv. i 29 OH/NS CTH 4. MÈ-ia *an-da ti-ia-nu-un* KBo. 10.2 obv. ii 50-1 OH/NS CTH 4. *ti!-ia-at* KBo 3.4 obv. ii 3 NH/NSc?, *ti-ia-at* ibid. 24 (// za-ah-ħi-ia) KBo 16.1 rev. iii 28 NS), 60 CTH 61.I.

MÈ-ia-*nu-un* KBo 3.4 obv. i 38 NH/NSc? CTH 61.I. MÈ-ia-*nu-nu-un* KBo 3.4 obv. ii 60 NH/NSc? CTH 61.I.
Fragmentary: MÈ KUB 19.18 obv. i 30 NH/NS may correspond to *ša-a-r[u-w]a* (n.pl. of *saru* “booty” Güterbock 1956: 76) KBo 14.3 rev. iv 36 NSc CTH 40.

**ME-ER-TUM: only Hittite.
AHw 646: f. to *miru* “ein Teil des Leibesinneren”; CAD M/1: 297: Bog. variant of Akk. *martu*, “gall-bladder”. Discussion at Kassian et al. 2002: 122. Fragmentary instances at KBo 25.184 rev. iii 51, 52 read by them as *me-er-tu₄* “let it disappear”.

Bo. Lexical List KBo 1.51 obv ii 12 (Akk.) *me-er-d[u]* = Hitt. *kar-a[z²]*.

MIHRŪ, MIHRŪTU: “equal”.
Kühne and Otten 1971: 44f. AHw. 641.

ME-*HI-IR-ŠU* KBo 4.10 obv. 46 (LUGAL *kuiski* ε) NH/NS CTH 106. LÚ ME-*EH-RI* nom. sg.: KBo 4.14 rev. iii 68 (ŠA KUR URU) NH/NSc CTH 123. ^{LÚ}MI-*IH-[RU-TI]* nom. pl. KUB 23.1 rev. iv 1 NH/NS CTH 105.

MIMMŪ: “property”. Sumgr. NÍG.GA, NÍG.TUKU.

MIM-MU-GA-ia (*QA-DU* ε) KUB 21.1 rev. iv 35] NH/NS (// *QA-DU* MIM-MU-KA KUB 21.4 rev. iv 3 NS) CTH 76. MIM-MU-KA-ia, (*QA-DU*) KUB 21.1 rev. iv 44] NH/NS (// KUB 21.4 rev. iv 14 NSc, KUB 21.5 rev. iv 48 NS) CTH 76.

MIM-MU-KU-N[U] KUB 21.18 rev. 3 (QA-DU ε) NH/NS CTH 51.II. MI-IM-MI-ŠU-NU, *QA-DU* ε: KUB 23.72 obv. 41 MH/MS CTH 146.
cf. SAG.DU.

MĪTU/MĪTŪTU: “death”.

A-NA MI-T[U/-TI] KBo 3.38 obv. 12 OH/NS CTH 3.

MU: “year”. Hitt. *witt-*, **wittant-*, **wittan-tatar* c.
Rieken 1999: 25-28. Nom.: MU^{KAM}-za nom. sg.: KUB 21.17 rev. iii 9 (= *mehur*) NH/NS CTH 86.1.

MU^{KAM}-az KBo 3.4 rev. iv 22 NH/NSc? CTH 61.I. MU^{KAM}-e-az KUB 26.77 obv. i 4 OH/NS CTH 23 “in that year” Bin-Nun 1974: 117.

MU^{KAM}-ti KBo 12.26 rev. iv 12 (*apedani* ε) NH/NS CTH 40. KBo 14.20 obv. i 4 NH/NSc CTH 61.II. KBo 14.19 rev. iii 8, 9 NH/NSbii CTH 61.II. KBo 4.4 rev. iv 53 NH/NS CTH 61.II.5. KUB 21.9 obv. 11 NH/NS CTH 90. MU^{KAM}-ti MU^{KAM}-ti KUB 21.1 rev. iii 74 NH/NS (// HT 8, 1 NS, // [MU-t]i MU-ti KBo 19.74 rev. iii 8 NS) CTH 76.

MU^{H.I.A}-*u[š]* KUB 31.106 obv. ii[?] 8
(nom. pl.) NH/NSc CTH 124. MU^{KAM H.I.A}-*aš*
dat.-loc. pl.: KBo 3.6 obv. ii 2
(*kuitman/kuedas*) NH/NS (// KUB 1.6 obv. ii
10 NS) CTH 81.

MU^{H.I.A} KUB 1.16 rev. iii 43 OH/NS
CTH 6.

MU^{KAM.H.I.A} KUB 1.1 obv. i 14 (*manin-*
kuwantes) NH/NS (// KBo 3.6 obv. i 12 NS,
KUB 1.2 obv. i 14 NS) CTH 81.
MU.KAM^{H.I.A} GÍD.DA, *IŠ-TU* *š*: KBo 4.14
obv. ii 67 (*āranza* *š*) NH/NSc CTH 123.

I-NA MU.I^{KAM} KBo 10.2 obv. ii 45 CTH
4 OH/NS. KBo 3.4 obv. i 48, ii 49, rev. iii
38, 56, 66, rev. iv 34 NH/NSc? CTH 61.I.
KUB 19.37 obv. ii 42] NH/NS CTH 61.II.9.
[*I-NA* M]U.II.KAM KUB 26.71 rev. iv 10
OH/NS CTH 18. *I-NA* MU.II^{KAM}-*ma-mu*
KBo 3.4 rev. iii 27 NH/NSc? CTH 61.I. *I-*
NA MU.III^{KAM} “in the third year” (dat.-loc.)
KBo 22.2 rev. 10 OS // KBo 3.38 rev. 27
OH/NS CTH 3. MU.VI^{KAM} (*ŠA* *š*) KBo 4.4
rev. iv 41 NH/NS CTH 61.II.5. KBo 5.8 rev.
iv 22 NH/NS CTH 61.II.7.

MU.VII^{KAM} (*I-NA* *š*) KUB 31.74 rev. iii
6 OH/NS CTH 23. KUB 1.6 + rev. iii 9
(*dahūsiyahha*) NH/NS (// KUB 1.4+ rev. iii
29 NS, Bo. 69/95 + obv. ii 7 NS) CTH 81.
MU.II^{KAM} “2 years” (acc.pl.) KBo 22.2 rev.
11 OS // MU.III^{KAM} KBo 3.38 rev. 27 OH/
NS CTH 3.

MU.III^{KAM} “after 3 years” KUB 1.16
obv. ii 42] OH/NS CTH 6. MU.V^{KAM} KUB
19.8 rev. iii 36] (*anda pēdahyun*) NH/NS
CTH 83. MU.VI^{KAM} KUB 19.9 obv. i 22
(*anda pēdas*) NH/NS CTH 83.

MU.X^{KAM} (*ka-ru-ú* *š*) KBo 3.4 rev. iv
44 NH/NSc? CTH 61.I. MU.X^{KAM} (*I-NA* *š*)
KBo 3.4 obv. i 29, rev. iv 45 NH/NSc? CTH
61.I. KUB 1.1 obv. ii 15 (// KUB 1.6 obv ii 9
NS, // *I-NA* MU^{KAM}-*T[J]*] KBo 3.6 obv. ii 1
NS) CTH 81.

ŠA MU.XII^{KAM} ŠA MU.XIII^{KAM} LÚ[...]
KUB 31.19 obv. i 5 NH/NSc CTH 82. ŠA
MU XII^{KAM} [KUB 19.8 rev. iii 26 NH/NS
CTH 83.

MU.XX^{KAM} KUB 19.9 obv. i 9 (*anda*
pēdas, // spend time) NH/NS CTH 83.

[M]U-an-ni-ma-ši KUB 23.11 rev. iii 25
 (“in the following year”) MH/NSc CTH 142.
MU^{KAM}-an-ni-ma KBo 10.2 obv. ii 11
OH/NS CTH 4. KBo 3.4 rev. iii 39 (KAM!)
NH/NSc? CTH 61.I.

MU-ti KBo 3.4 obv. ii 8 NH/NSc? (//
KBo 16.1 rev. iii 5 NS) CTH 61.I.A

MU-ti MU-ti KBo 12.39 obv. i 21
NH/NSc CTH 141. MU-ti M[U-ti?] KUB
23.72 rev. 18 MH/MS CTH 146

MU-ti-li BT ii 27 NH/NSc, 28 CTH 106.
MU^{KAM}-l[i] KBo 10.12 obv. i 13 NH/NSc
CTH 49.II

MU^{KAM}-za KBo 4.4 rev. iii 23 (nom. sg.)
NH/NS, rev. iv 38 CTH 61.II.5. KBo 5.8
obv. i 1 NH/NS CTH 61.II.7. KBo 2.5 obv. i
6 NH/NS CTH 61.II.10

MU^{KAM}-za-ma-wa-an-na-aš (nom. sg.)
KUB 14.15 rev. iii 37 NH/NS CTH 61.II.2.

MU^{KAM}-za-wa-ta KBo 4.4 rev. iii 24
(nom. sg =wa=ta “you”?) NH/NS CTH
61.II.5.

MU-a[n-n]i-ma KBo 10.3 obv. i 15
(MU.IM.MA-an-ni-ma KBo 10.2 obv. i 15)
CTH 4 both OH/NS, // *ana balat* Akk. KBo
10.1 obv. 6. MU-an-ni-ma KBo 16.1 obv. ii
7, 29 NH/NS, KBo 3.4 rev. iii 57, 67, rev. iv
35 NH/NSc? CTH 61.I

I-EN MU-an-ti KBo 22.2 obv. 1 (OS)
CTH 3.

MU.IM.MA-an-ni

KBo 10.2 obv. i 15 (cf. MU-a[n-n]i) OH/NS
CTH 4.

**^{GIŠ}MU.AN: an object of some kind.

HZL 17 “ein Gerät”. Not attested in Mesopotamia.

KBo 13.169 left col. (3) AN.TAH.-
SUMSAR nu ^{GIŠ}MU.AN (4) [pí]-e-da-an-zi
(7)]x-ma ^{GIŠ}MU.AN (11) ^{GIŠ}MU.AN (NSbi
470). Possibly not a logogram at all, but
^{GIŠ}muwan?

*****MUD**: “rebellion”? “family”?
KBo 4.14 obv. i 50, obv. ii 26 (= ŠA IR^{MES}
anturyas arahzas DÙ-ri, thus MUD c.
gender?) NH/NSc CTH 123.

MUD-tar KBo 4.14 obv. i 52
([LUG]JAL-aš =) NH/NSc CTH 123.

MUD.BAL KBo 4.14 rev. iv 67 (*zik=ma*
= [...] -ah-ti) Stefanini 1965:67 compares to
ŠA.BAL.(BAL) NH/NSc CTH 123.

***(DUG)**MUD₄**: “beer-vessel” Akk. *hubūru*.
Mes. LAGAB+U.KAK = Hitt. KU+U.KAK.
HDL 207. Güterbock 1973: 86. AHw. 352.
DUGMUD₄ = *hubūru* “beer jar” MSL 7.75.

Mes. LAGAB+U+KAK appears in KBo
3.23 i 12 to be DUGKU.U.KAK^{HIA}. Güter-
bock (1973: 86) saw a damaged LAGAB on
the photograph of KBo 3.35 i 3 (Palace
Chronicles). In this last case the vessel is
being used for wine, not beer. This is also
the case at AIT 52, 11, where D.J. Wise-
man’s copy indicates that the sign is also
written KU.U.KAK (collated J. Lauinger): 6
DUGMUD₄^{HIA} GEŠTIN.

Also [DUG]KU.U.KAK[...] at KBo 25.16,
3 (photo collated). [DUG]^IMUD₄ GEŠTIN!
KBo 3.35 obv. i 3 // KBo 3.34 obv. i 27]?
both OH/NS CTH 8. DUGMUD₄^{HIA} (acc. pl.)
KBo 3.23 obv. 12 OH/MS CTH 24.

LÚ **MUHALDIM**: “cook”.

Mestieri 64-71. LÚ.MES MUHALDIM-ša-^ra¹
(nom. sg. + -a) KBo 3.27, 18 OH/NS CTH 5.
LÚ.MES MUHALDIM (voc. pl. c.) KBo 3.1
obv. ii 67 OH/NS CTH 19.

****MU'IRTU**: “administrator; administra-
tion”.

Only Boğ. AHw. 669a Bo. “in hethit-ischen
Texten... etwa ‘Untergebene(r)?’” CAD M/2
180: *mu'irtu* “population, people, subjects”,
mu'irtūtu “(provincial) admin-istration”.

Presumably in fact a false re-analysis of
mu'irru “commander”, *mu'irrūtu* “comm-
and” (CAD M 178-180).

LÚ MU-IR-TU₄-wa-ták-kán acc. sg.: KUB
21.37 obv. 23 (Archi 1971a: 207, “Ver-
waltung”; but surely “administrator”) NH/
NS CTH 85.2. MU-IR-TI, IŠ-TU =: KBo
4.14 rev. iv 56 NH/NSc CTH 123.

LÚ.MES MU-IR-TU₄-TI acc. pl.: KBo 3.6
rev. iii 24 NH/NS (// MU-IR-TU₄-TI KUB
1.6+ rev. iii 2 NS, -I-TI KUB 1.1 rev. iii 56
NS) CTH 81. KUB 21.15 obv. i 15 NH/NS
CTH 85.1. MU-IR-DU-UT-TIM (AŠ-ŠUM =)
KUB 1.1 obv. ii 56 NH/NS (// MU-IR-DU-
UT-TI KBO 3.6 obv. ii 37 NS) CTH 81.
KUB 21.17 obv. i 5 NH/NS CTH 86.1.

MU-IR-DU-UT-TI-IŠ^I (AŠ-ŠUM =) KUB
21.17 obv. i 6 NH/NS CTH 86.1.

MÜLÜ: “hillock” (< Akk. *elâ*).

MU-LU-U KUB 19.37 obv. ii 34 (nom. sg.)
NH/NS (// KBo 16.16 obv. ii 4 NS) CTH
61.II.9.

MU-LU-Ú KUB 19.37 obv. ii 30 (park-
uin) NH/NS CTH 61.II.9.

MUN: Akk. *tābtu* Hitt. “salt”.

The sign-forms booked under HDL 18 vary
between TIMxA/MIN, TIM-šešigA and
TIMxKUR (i.e. -šešig). This is to be
contrasted with the forms booked at Mitter-
mayer 2006: 8 no. 15 for OB cursive written
Sumerian texts, where we only have TIM
and TIM-šešig.

MUN-an (acc.sg.) KBo 3.34 obv. i 8
OH/NS // KUB 36.104 obv. i 6 OS CTH 8.
MUN-ma (acc. sg.) KBo 4.10 obv. 35
NH/NS (cf. id. BT ii 8 NSc) CTH 106.

MUN ^{URU}ŠA-AR-MA-NA-kán, A-NA =:
KBo 4.10 obv. 35 NH/NS (cf. *n=asta* A-NA
MUN ^{URU}ŠA-AR-MA-NA BT ii 14 NSc)
CTH 106.

LÚ **MUNNABTUM**: Hitt. LÚpitteiant-, “fug-
itive” LÚhuiyant- (“military deserter?”).

CHD P 352-355. LÚ MU-NAB-TUM: KBo 5.4
obv. 26 (nom. sg.), 38 (acc. sg.) NH/NS
CTH 67. LÚ MU-NAB-TUM-kán KUB 14.3
obv. iii 42 NH/NSc CTH 181. LÚ MU-NAB-

TUM-ma (acc. sg.) KUB 19.55 rev. 4 NH/NSbii CTH 182. ^{LÚ}*MU-NAB-TUM-wa* KUB 19.55 rev. 5 NH/NSbii CTH 182. ^{LÚ}*MU-UN-NA-AB-TUM* KBo 5.9 rev. iii 12 NH/NS CTH 62.II.

^{LÚ}*MU-NAB-TI-ma* KBo 5.4 obv. 35 ([ŠA] =) NH/NS CTH 67. *MU-NAB-TI-wa-k[án]* KUB 14.3 rev. iii 15 (AŠ-ŠUM =) NH/NSc CTH 181. *MU-NAB-TUM* KUB 14.3 rev. iii 24 NH/NSc CTH 181.

^{LÚ.MEŠ}*MU-NAB-TUM* KUB 14.3 obv. iii 46 NH/NSc CTH 181. ^{LÚ.MEŠ}*MU-NAB-TU₄-TI* nom. or acc. pl.: KUB 19.9 obv. ii 25 NH/NS CTH 83.

MUNUS: Hitt. *kwan-* “woman”, Akk. *sinništu*

Hittite woman's name *REL-a-za*, “(Mrs) Woman”, seen on hieroglyphic seal at Ortaköy by J.D. Hawkins (pers. comm.) and by author, courtesy of Prof. A. Süel. See also Kloekhorst 2008: 505 who expects /kʷantʰ/ < *gʷenh₂-s. Possibly re-formed in late period to *kwas, *kwanan*, on basis of type *haras*, *haranan*.

MUNUS-z[a(?)] KBo 22.2 obv. 11 OS CTH 3.
MUNUS-aš nom. sg.: KUB 26.33 obv. ii 9 (= Ú-UL e-eš-ta) NH/NSc CTH 122.
MUNUS-aš BT obv. ii 91 (= DUMU-aš) NH/NSc CTH 106.

MUNUS-an KUB 21.18 rev. 14 NH/NS CTH 51.II. BT obv. ii 87 NH/NSc CTH 106. KUB 26.33 obv. ii 8 (*arm[ahhantan=ma]*) NH/NSc CTH 122. KUB 21.38 obv. 45¹ NH/NSbii/c CTH 176.

MUNUS-TUM KBo 5.3 rev. iii 44 (// KBo 19.44+ rev. 31 NSa) MH/NS CTH 42. KUB 14.15 rev. iv 30 (// KUB 14.16 rev. iv 4) NH/NS CTH 61.II.2. KUB 26.79 rev. iii 2 (case?) NH/NSc CTH 61.II.4. BT obv. ii 85 (*kuin* =) NH/NSc CTH 106. KUB 23.88 rev. 23 NH/NSbii CTH 175. KUB 21.38 obv. 52 NH/NSbii/c, 53 CTH 176.

MUNUS-TUM-ma-za KUB 1.1 + 1304/u rev. iii 12 NH/NS (// *MUNUS.LUGAL-ma-za*? KUB 1.7 obv. 5] NS) CTH 81.

MUNUS-TI (ŠA = pre-posed) KBo 5.6 rev. iv 14 NH/NS (cf. Güterbock 1956: 97⁹) CTH 40. BT obv. ii 91 (= DUMU-aš) NH/NSc CTH 106. *MUNUS-TI* (A-NA =) KBo 14.12 rev. iv 21 NH/NS CTH 40. KUB 14.15 rev. iv 31 (// KUB 14.16 rev. iv 5) NH/NS CTH 61.II.2.

ŠA É.GAL-LIM A-WA-AT *MUNUS-TI* KUB 19.24 rev. 32+ KBo 19.44 rev. 37 MH/NSa (=ŠA [...] A-WA-AT *MUNUS* KBo 5.3 rev. iii 51f. NS) CTH 42.

MUNUS KBo 5.3 + KUB 40.35 rev. iii 45 MH/NS (// *MUNUS-TUM* KUB 19.24 rev. 27 MS), ibid. 49 (// *MUNUS-TUM* KBo 19.44 + rev. 35 NSa), ibid. 62 (// KBo 22.40 rev. 47 NSa) CTH 42. KBo 10.12 rev. iii 21 NH/NSc CTH 49.II. KUB 21.29 rev. iii 28 NH/NS CTH 89. KUB 23.72 rev. 55 MH/MS CTH 146.

ŠA *MUNUS-ia-mu-kán* KBo 4.14 rev. iii 25 (= *kuit* GIG) NH/NSc CTH 123.

Plural: *MUNUS^{MEŠ}* ŠU.GI cf. ŠU.GI *MUNUS^{MEŠ}* (nom. pl.) KBo 3.4 rev. iii 16 NH/NSc? CTH 61.I. *MUNUS^{MEŠ}* ŠA ŠEŠ-KA KBo 5.3 + KUB 40.35 rev. iii 59 MH/NS (// KBo 19.44+ rev. 44 NSa) CTH 42.

Abstract: *MUNUS-an-ni* KUB 21.38 obv. 55 CTH 176. *MUNUS.DUMU* see *DUMU.MUNUS*.

MUNUS.LUGAL

Hitt. *hassussara-* “queen”. HWb² ḫ 457-468.

Nom. sg.: *MUNUS.LUGAL-aš* KBo 3.29 obv. i 22 OH/NS CTH 9. KUB 26.39 rev. iv 14, 19 MH/MS CTH 43. *MUNUS-LUGAL-aš-za* KUB 21.38 obv. 47 (nom. sg. *da-ah-hu-un*) NH/NSbii/c CTH 176.

MUNUS.LUGAL KBo 22.2 obv. 6] OH/NS CTH 3. KBo 3.33 rev. 8? OH/NS CTH 9. [*MUNUS.LUG*]AL *ak-ki-iš-ki- + [-u-wa-a]n* *da-a-iš* KBo 3.1 obv. i 53 OH/NS;

MUNUS.LUGAL BA.ÚŠ KBo 3.1 obv. ii 32
CTH 19.

KBo 5.6 rev. iii 8 NH/NS CTH 40. KUB
21.38 obv. 64' (*AQ-BI*) NH/NSbii/c, rev. 3
(ú-iz-zi ma-ni-in-ku-^rwa¹-ah-mi-at-ta), 14 (*I-*
DI) CTH 176.

Acc. sg.: KUB 21.11 rev. 6 (*iyat*)
NH/NS CTH 90. KBo 4.10 rev. 5 NH/NS, 8,
9 CTH 106. KUB 21.38 obv. 57 NH/NSbii/c
CTH 176.

Gen. sg.: KUB 21.37 obv. 12 NH/NS
CTH 85.2. KUB 21.38 rev. 5 NS/NSbii/c
(INIM^{MEŠ} =) CTH 176. A-NA =: KUB 21.38
rev. 3 NS/NSbii/c CTH 176. ŠA =: KUB
21.38 obv. 63' (= *an-na-a-an*) NH/NSbii/c
CTH 176. KUB 14.3 obv. ii 73 (ŠA ≠ MÁŠ-
TUM) NH/NSc CTH 181.

MUNUS.LUGAL-ia (nom. sg.) KUB
19.25 obv. i 10 NH/NS CTH 44. *IT-TI* =:
KUB 19.26 obv. i 7, 17 (*wastai*) NH/NS
CTH 44. MUNUS.LUGAL-ia (ŠA
LUGAL = āssu) KUB 19.26 obv. i 21
NH/NS CTH 44. MUNUS.LUGAL-wa-at-ta
(nom. sg.) BT obv. ii 85 NH/NSc CTH 106.
MUNUS.LUGAL-za KUB 14.3 obv. ii 73
(ŠA ≠) NH/NSc CTH 181.

MUNUS.LUGAL GAL (nom. sg.) KUB
19.25 obv. i 2 NH/NS CTH 44. KUB 21.17
obv. i 2 NH/NS CTH 86.1. KBo 4.12 rev. 5]
NH/NS CTH 87. Gen. sg.: KBo 4.12 rev. 9
NH/NS CTH 87. KBo 6.28 rev. 28 NH/NS
CTH 88.

MUNUS.LUGAL ^{URU}KA-NI-*IŠ* KBo
22.2 obv. 1 OH/OS CTH 3.
[MUNUS.LUGAL] KUR ^{URU}HA-AT-*TI* gen.
sg.: KBo 6.29 obv. i 5 NH/NS CTH 85.1.
MUNUS.LUGAL ^{URU}KÙ.BABBAR-*TI* (late
KÙ) gen. sg.: KBo 6.28 rev. 28 NH/NS CTH
88.

MUNUS.LUGAL ^{URU}MI-IZ-*RI* KBo 5.6
rev. iii 51 NH/NS (// [...] KUR ^{URU}MI-IZ-*RI*)
KBo 14.12 rev. iii 33 NS CTH 40.
MUNUS.LUGAL ^{URU}ŠU-UK-ZI-IA-wa
nom. sg. c. KBo 3.67 obv ii 2, 3 (= ^{URU}ŠU-
U[*K*-] acc. sg.) OH/NS CTH 19.
cf.: DUMU MUNUS.LUGAL

MUNUS^{MEŠ} UH₇ “witches”.
KUB 21.17 obv. i 10 NH/NS CTH 86.1.

**^{LÚ.MEŠ}*MURIDI*

Only Boğ. see AHw 676. Kümmel 1969:
161-162 on RS 17.109, 24, ^{LÚ.MEŠ}*MUBARRI*
= ^{LÚ}*MU-RI-DI* “Bäcker”, interpreted as
confusion of logograms; cf. Neu 1983: 197 =
damsatalla- “butcher(?)”; Klinger 1996:
342-343.

^{GIŠ}**MÚ.SAR:** Akk. *musarû* “Gemüse-
Garten”.

HZL 353 with ref to CAD M/2 233-234 s.v.

musarû. Differently MZL 541.

^{GIŠ}**MÚ.SAR** (acc. sg. ≠ *au*) KBo 40.1 l.
col. 11' OH/NS CTH 24.

MUŠ: Akk. *šīru* “snake”.

M[U]Š (*an-na-aš-ša-aš* ≠, gen.) KUB 1.16
obv. ii 10 (= Akk. AMA-*šu* ŠA MUŠ)
OH/NS; ([a]n-na-aš-ši-iš ≠, nom.) ibid. obv.
ii 20 CTH 6.

MUŠEN: “bird” Akk. *işşuru* Hitt. (?).
Hittite *peri-* and *suwai-* have been suggested.
For insufficient proof of the former see CHD
P 312f. For the inappropriateness of the
latter see Cohen 2010; Kloekhorst 2008: 795
has Hittite *wattai-* = “bird”.

MUŠEN *a-ra-(a)-an* *ħar-ta* KBo 5.8
obv. i 17 NH/NS (// KUB 19.36 obv. i 12
NSc) CTH 61.II.7.

ŠA MUŠEN-ia-za-kán KUB 6.41 rev. iii
37 NSc, KBo 4.3 obv. ii 13 NSc? (// ŠA
MUŠEN-ia-an-za-kán KBo 5.13 rev. iii 18
NS) CTH 68.

IŠ-TU ≠ KBo 5.8 obv. i 22 NH/NS (//
MUŠEN! [IG] -eras.- KUB 19.36 obv. i 18
NSc) CTH 61.II.7. *IŠ-TU* MUŠEN^{HI.A} *Ù IŠ-*
TU SU^{MEŠ} KBo 4.4 obv. ii 51 NH/NS CTH
61.II.5. *IŠ-TU* MUŠEN^{HI.A} *IŠ-TU* SU^{MEŠ}-ia
KBo 4.4 obv. ii 50 NH/NS, 54, 55 CTH
61.II.5

ŠA MUŠEN-ma-za-kán *ut-tar* KUB 21.1
obv. ii 73 NH/NS CTH 76.

***^{LÚ}MUŠEN.DÙ: “bird-catcher”, Akk.
usandû; “augur” (at Hattusa) Hitt. “?”
 Cf. LÚ IG.IMUŠEN. Herbordt 2005: 97,
 Hawkins apud Herbordt 2005: 302; Hazen-
 bos 2007.
 KBo 4.4 obv. ii 31 (acc.sg.?) NH/NS
 CTH 61.II.5
^{LÚ.MEŠ}MUŠEN.DÙ.A (nom. pl.) BT i 76
^{URU}*Uppassanas* ε NH/NSc CTH 106.

*MUŠEN.MUŠ “snake-bird”.
 Not in HZL. *ku-uš* MUŠEN.MUŠ-*ma-kán* KBo 47.63 r. kol. 5 (MS, but only on the basis of E — contra Konk. “jh” — Photo B1132b; bird oracle). There are numerous bird-names with compounds of muš = “snake” (Veldhuis 2004: 268-270), but muš.mušen is only otherwise attested as a type of animal fat in the phrase ȳ.UDU.muš.-mušen in the unprovenanced OB Forerunner to Ura 22, VAT 682 iv' 10 (MSL 11.165).

^{LÚ}MUŠTU: “husband”.
 ŠA ^{LÚ}MU-DI KUB 1.1 + 1304/u rev. iii 3 (= assiyatar) NH/NS CTH 81.
^{LÚ}MU-DI-IA (nom.sg., “my”) KBo 5.6 rev. iv 5 NH/NS, ibid. 11 CTH 40. Acc. sg.: KBo 5.6 rev. iv 7 NH/NS CTH 40. ^{LÚ}MU-TI-IA KBo 5.6 rev. iii 13 (nom. sg.) NH/NS, ibid. 15 (acc. sg. // KBo 14.9 rev. iii 4 NS) CTH 40. ^{LÚ}MU-DI-KA (IŠ-TU ŠA ε): KUB 1.1 rev. iv 10 NH/NS (// ^{LÚ}MU-TI-KA 832/v + 55 NS) CTH 81. ^{LÚ}MU-DI-KA-wa, A-NA ε: KUB 1.1 rev. iv 9 NH/NS (// KUB 1.10+ obv. ii 26 NS, KUB 1.9 rev. iii 16 ^{LÚ}MU-TI-K[A] KUB 26.45+ rev. iii 53 NS) CTH 81.
^[LÚ]MU-DI-ŠU KBo 14.12 rev. iv 22 NH/NS CTH 40. A-NA ε: KUB 26.19 obv. i 14 MH/MS CTH 140. See ^{LÚ}MU-ZA-ŠU (nom. sg.) KBo 17.65+ obv. 20 (MS).

NA₄: Akk. *abnu*, “stone” Hitt. *ku(wa)nna-*.
 Equivalence: ^{NA₄}*ku-un-na-an* KUB 27.82+ i 26 // NA₄-an KBo 12.87, 6.
 KBo 10.2 obv. ii 35] (gen.?) OH/NS CTH 4.

IŠ-TU NA₄ (as a weapon): KBo 16.36 rev. iii 8 NH/NS CTH 83. IŠ-TU NA₄^{HL.A} I-NA KUR ^{URU}*HA-AT-TI* KBo 5.9 obv. i 31 NH/NS CTH 62.II.

NADĀNU: “give”.
 AD-DIN KBo 5.3+ obv. i 5, rev. iii 25 MH/NS CTH 42. KBo 3.4 rev. iii 23, 24, 25 NH/NSc? CTH 61.I. KBo 4.4 obv. i 40 NH/NS CTH 61.II.5. KUB 19.34 rev. (?) 18 CTH 61.III.3. KUB 21.49 obv. 16 NH/NS CTH 62.II. KBo 5.4 rev. 9 NH/NS, 42 CTH 67.

KUB 6.44 obv. i 18] NH/NS (// KBo 4.7 obv. i 18 NS, // *pé-eh-hu-un* KUB 6.41 obv. i 19 NS), KBo 4.7 obv. i 19] (// KUB 6.41 obv. i 20), obv. ii 4 (// KBo 5.13 obv. i 25 NS, KBo 4.3 obv. i 13 NSc?, KUB 6.41 obv. ii 1 NSc?, KUB 19.53 obv. ii 2 NS). KBo 4.3 obv. i 15 NSc? (// KBo 4.7 obv. i 5 NS, KUB 19.53 obv. ii 4 NS, // *pé-eh-hu-un* KBo 5.13 obv. i 26 NS, KUB 6.41 obv. ii 3 NSc?), 32, 39, rev. iii 38 (// KUB 6.41 rev. iv 34 NSc?, KBo 5.13 rev. iv 27 NS, KUB 6.44 rev. iv 17 NS), rev. iv 22 CTH 68.

KUB 19.49 obv. i 63 NH/NS. KUB 14.26, 4 NSc CTH 69. KUB 21.1 rev. iii 44 NH/NS (// KUB 21.5 rev. iii 60 NS) CTH 76. KUB 1.8 rev. iv 16 NH/NS (// KBo 3.6 rev. iii 63 NS, 1683/u rev. iv 32 NS), 20 (// KBo 3.6 rev. iii 68), 21 (// ibid. 69, KUB 1.1 rev. iv 39 NS), KUB 1.1 rev. iv 66 (// *pa-ra-a pé-eh-h[u-un]* KBo 3.6 rev. iv 28 NS), 70 (*parā* ε; // *-e]h-hu-un* KBo 3.6 rev. iv 32 NS), 71, 79 CTH 81. KUB 21.17 obv. ii 8 NH/NS CTH 86.1. KBo 4.10 obv. 8 NH/NS (// *pé-eh-hu-un* BT ii 98 NSc), 15, rev. 21 (cf. BT iv 21 *pé-eh-hu-un*). BT ii 61 CTH 106. KUB 14.1 obv. 19] MH/MS, 43 CTH 147. KUB 14.3 obv. ii 34] CTH 181.

IT-TI-IN (IDDIN) (?) KUB 31.64 obv. ii 22 OH/NSc CTH 12.

See IT-TA-TA-AD-DIN for Gtn perf *ittataddin* at KUB 4.33 ii 5 (Puduhepa's Oath), but not logogram.

NADÙ “throw; reject”. See ŠEBĒRU.

(**LÚ**)**NA.GAD**: Akk. *nāqidu* “shepherd”.
Mestieri 21. Herbordt 2005: 97; Hawkins
apud Herbordt 2005: 305. Cf. GAL
NA.GAD.

LÚNAGAR: “carpenter”.
Mestieri 48. KBo 5.4 obv. 39 NH/NS CTH
67.

*****NAM.RA**: Akk. *šallatu* Hitt. *arnuwala-*
c. “deportee(s), moveable people”.
Alp 1950-51. Watkins 1979. Klinger 1992.
NAM.RA-an acc. sg. c. KBo 3.1 rev. iii 74
OH/NS CTH 19.

NAM.RA (*kuis*) KBo 5.3 rev. iii 66
(traces after?) MH/NS (// KBo 19.44 rev. 51,
erasure follows, NSa) CTH 42. (*kuies*) KBo
3.4 obv. ii 33 NH/NSc?, 37 (A-NA =, //
NAM.RA^{MES} KBo 16.1 rev. iii 45), 41
(*kuin*), 42 (15,500 = *esta*), 83 (16,x00), rev.
iii 8 ([...]), 19 (*kuin*), 20 (4,000 = *e-eš-ta*), 33
(*kuin*), 33 (66,000 = *esta*), 53 (3,500 = *esta*),
rev. iv 41 (*kuin*), 41 (III *LI-IM* = *esta*) CTH
61.I. KUB 14.16 rev. iii 22 (*kuin*) NH/NS
CTH 61.II.2.

NAM.RA KBo 10.12 rev. iii 18 (acc.
sg.), 19, NH/NSc CTH 49.II. KBo 4.4 rev. iv
25 (III *LI-IM* = *kuin*), 49 (I *LI-IM* =) NH/NS
CTH 61.II.5. KBo 5.8 rev. iii 41 (A-NA =)
NH/NS CTH 61.II.7
IŠ-TU =: KBo 4.4 rev. iv 25 (*p[é-t]a-ah-ḫu-*
un?) NH/NS CTH 61.II.5. KUB 21.29 obv. i
15 NH/NS CTH 89.

NAM.RA-*ma* (acc. sg.) KUB 23.68 obv.
26 (... GUD^{HLA}-*ma-za* UDU^{HLA}) NH/NS
CTH 133.

NAM.RA-*ma-an* GUD UDU (*IŠ-TU* =)
KUB 19.37 rev. iii 32 NH/NS, 34 (//
NAM.RA^{MES}-*ma-an* GUD U[DU] KBo
16.16 rev. iii 25 NS), rev. iv 16]? CTH
61.II.9.

NAM.RA-*ma-at* GUD UDU (*IŠ-TU* =)
KBo 3.4 rev. iv 31 NH/NSc? CTH 61.I. KBo
14.19 obv. ii 31 ([*IŠ-TU* NAM.RA^{MES}]-*ma-*

a]t =) NH/NSbii CTH 61.II. KBo 5.8 rev. iv
19 NH/NS CTH 61.II.7. KUB 19.37 obv. ii
51] NH/NS, rev. iii 30 (// NAM.RA^{MES}-*ma-*
an GUD UDU KBo 16.16 rev. iii 22 NS
CTH 61.II.9.

NAM.RA^{HLA} (*kuies* =) KBo 3.4 obv. ii
34 NH/NSc? (// KBo 16.1 rev. iii 4 NS)
CTH 61.I. KUB 14.15 rev. iii 34 (*parser*)
NH/NS, 36] (*parser*) CTH 61.II.2.
NAM.RA^{HLA} (acc.sg.) KBo 5.3 rev. iii 67
MH/NS (// N[AM.RA^{HLA}] KBo 19.44 rev.
52 NSa), ibid. 69 (// [NAM.RA^{HLA}] ibid. 53)
CTH 42. KBo 10.12 rev. iii 20] NH/NSc
CTH 49.II. KUB 19.37 obv. ii 43 ([xxx *LI-*
IJM V ME XXX =) NH/NS CTH 61.II.9.
KUB 23.36 obv. ii 7 NH/NS CTH 61.III.4.

A-NA =: KUB 23.36 obv. ii 6 NH/NS

CTH 61.III.4.

NAM.RA^{MES} KBo 19.9, 4 // KUB 31.5
obv. ii 4] OH/NSc? CTH 14. KBo 3.1 obv. i
27 OH/NS (// NAM.RA^{HLA} KUB 11.1 obv. i
27 OH/MS?), ibid. 29 CTH 19. KUB 19.12
rev. iii 10 (acc.?) NH/NS Güterbock 1956:
62; KBo 19.53 rev. ? 8] (*a-še-šu-wa-an-zī*)
NH/MS? CTH 40. NAM.RA^{MES}] KBo 5.6
obv. i 36 NH/NS (= [*kuin*] KBo 14.11 obv. i
8 NS), ibid. rev. iii 42 (*kuin* KBo 14.12 rev.
iii 14 NS) CTH 40. [NAM.RA^{MES} (nom. pl.
= *ku-i-e-eš*) KBo 10.12 rev. iii 17 NH/NSc
CTH 49.II. KBo 3.4 obv. ii 36 (*kuies* =)
NH/NSc? (// *kuis* KBo 16.1 rev. iii 43), 43
(*kuin*), 44 (= *na-an*), rev. iii 52 (*kuin*) CTH
61.I. KBo 14.19 obv. ii 5] (ME+EŠ), 26 (*IŠ-*
TU -; ^{MES}), 27 (id.) NH/NSbii CTH 61.II.
KUB 14.16 obv. i 29], KUB 14.15 rev. iii 27
(nom. pl.?) NH/NS, ibid. 45 (acc. sg./pl. //
KUB 14.16 rev. iii 14), KUB 14.16 rev. iii
16 (*kattauer*), 18 (*haliyatat*; // KUB 14.15
rev. iii 48), 19 (acc.), 20 (acc.) CTH 61.II.2.
KUB 19.30 rev. iv 8] (*kuis*) NH/NSc CTH
61.II.4. KBo 16.8 obv. ii 21 NH/NSc CTH
61.II.7. KBo 3.3+ rev. iii 5 NH/NS (*apūs* =;
// KUB 19.41 rev. iii 3 NS), 8 (*apūs* =; //
apūn = KUB 19.41 rev. iii 7 NS), 16 (*apūs*
=), 25 (id.) CTH 63. KBo 5.4 rev. 50 (*ku-i-e-*
eš), NH/NS 51 (id.) CTH 67. KBo 6.28 rev.

17 (acc. *kue*) NH/NS CTH 88. KBo 12.38 obv. i 5 (acc. *pangauess=a* =) NH/NSc CTH 121. KUB 21.38 obv. 23 (*nininkun*) NH/NSbii/c CTH 176.

ŠA= pre-posed to head-noun: KBo 3.3+ rev. iii 12 NH/NS (// KUB 19.41 rev. iii 11] NS) CTH 63.

Post-posed to head-noun: KBo 5.9 obv. ii 40 (*apel kuiski ŠA* =) NH/NS CTH 62.II. KUB 19.49 obv. i 51 (*kuis* =), 53 (*hūmandan, n=as*) NH/NS, KBo 19.70, 18 (*kue*) CTH 69.

A-NA =: KBo 3.3+ rev. iii 6 (*apēdas*) NH/NS (// KUB 19.41 rev. iii 5 NS) CTH 63.

Iš-TU =: KBo 3.3+ obv. i 21 NH/NS (// KBo 16.23 obv. i 10 NSc) CTH 63. KBo 6.29 rev. iii 35 (+ Bo. 2026b) NH/NS CTH 85.1. KBo 6.28 rev. 17 NH/NS CTH 88.

NAM.RA^{MEŠ}-ia KBo 3.4 obv. ii 69 NH/NSc? (// KBo 16.1 rev. iv 25 NS) CTH 61.I. NAM.RA^{MEŠ}-kán KUB 14.3 rev. iii 9 (*mekkis*), 10 (VII *LI-IM* =) NH/NSc CTH 181.

NAM.RA^{MEŠ}-ma-an KUB 14.15 rev. iii 42 (*pankus harta* // KUB 14.16 rev. iii 10] NS) NH/NS CTH 61.II.2.

NAM.RA^{MEŠ}-ma-kán (nom. sg. *iyattat*) KUB 34.23 obv. i 24 NH/NS CTH 40. [NAM.RA^{MEŠ}-ma-aš-ši-kán KUB 14.22 obv. 12 NH/NS CTH 40 Güterbock 1956: 60. KBo 14.19 obv. ii 12 NH/NSbii CTH 61.II. NAM.RA^{MEŠ}-wa-mu-kán KUB 14.15 rev. iii 28 (= *kuires*) NH/NS CTH 61.II.2. NAM.RA^{MEŠ}-ma-wa nom. sg.: KBo 3.3+ rev. iii 16 NH/NS (*tiyazi, n=at uwanzi, zik=ma=war=as*) CTH 63. NAM.RA^{MEŠ}-ma-wa-za DAM-ZU DUMU^{MEŠ} É-[TUM-ia] KUB 14.3 obv. iii 54 NH/NSc CTH 181.

NAM.RA GUD UDU: “(moveable) people, cattle, sheep”. Watkins 1979. KBo 14.3 rev. iv 34 NH/NSc (resumed by *n=an* l. 35), KBo 5.6 rev. iii 4 NH/NS CTH 40. KBo 3.4 obv. i 45 (resumed by *n=an*) NH/NSc?, ii 84 (+ KUB 23.125 obv. ii 84,

kuin =), rev. iv 42 (*kuin*) CTH 61.I. KUB 14.17 rev. iii 16 NH/NS CTH 61.II.4. KBo 5.8 rev. iii 36 NH/NS (// NAM.RA^{MEŠ} GUD UDU KBo 16.8 rev. iii 37 NSc), 38, rev. iv 13 (*sāru*) CTH 61.II.7. KUB 19.37 obv. ii 44] NH/NS CTH 61.II.9. KBo 2.5 rev. iii 27 NH/NS CTH 61.II.10. FHL 61, 6? NH/NS CTH 83.

[NAM.RA]A GUD UDU-ia KUB 31.7 obv. i 6 NH/NS (*Iš-TU* = from KBo 5.6 obv. i 35 NS; // [NAM.RA]^{MEŠ} KBo 14.11 obv. i 7 NS) CTH 40. KBo 3.4 rev. iii 34 (*kuin* =) NH/NSc? CTH 61.I.

NAM.RA GUD^{HI.A} UDU^{HI.A} (*Iš-TU* =) KBo 3.4 obv. i 33 (resumed by *n=as*) NH/NSc? (// KBo 16.1 obv. 50 NS) CTH 61.I. NAM.RA^{HI.A} GUD UDU KBo 4.4 rev. iii 37 (*Iš-TU* =) NH/NS CTH 61.II.5. KUB 19.37 rev. iii 23 NH/NS (// NAM.RA^{MEŠ} GUD UDU KBo 16.16 rev. iii 15 NS), 24 (id. ibid.) CTH 61.II.9. KBo 2.5 obv. ii 12 (acc.) NH/NS, 60, rev. iv 22, 24, 26 CTH 61.II.10.

NAM.RA^{HI.A} *ku-iš* GUD UDU KBo 2.5 obv. i 15 NH/NS CTH 61.II.10.

NAM.RA^{HI.A} GUD UDU-ia (*Iš-TU* =) KBo 4.4 rev. iv 14 NH/NS CTH 61.II.5 NAM.RA^{HI.A}-ma GUD UDU (*Iš-TU* =) KBo 4.4 rev. iii 42 NH/NS CTH 61.II.5.

NAM.RA^{HI.A} -ma *kuin* GUD UDU NÍG-x [...] (resumed by *n=at=kan*) KUB 19.18 rev. iv 24 NH/NS CTH 40.

NAM.RA^{HI.A} GUD^{HI.A} UDU^{HI.A}, *QA-DU* =: KUB 14.1 rev. 22 (*ar-nu-mi*) MH/MS CTH 147.

NAM.RA^{MEŠ} GUD UDU KUB 23.11 obv. ii 31 (= KUR-e-a[š] a-aš-šu) MH/NSc CTH 142. [NAM.RA]^{MEŠ} GUD^{HI.A} UDU^{HI.A} KUB 26.84 obv. ii 14 (dupl. has U-R[A (?)]) KBo 8.29 obv. 4) both NH/NS see Güterbock 1956: 64 fn. a, KBo 19.53 rev. ? iii 6] (*QA-DU* =) mh? (*Konk.*); NAM.RA^{MEŠ} GUD UDU (*arnut*) KUB 34.23 obv. i 10 NH/NS (// NAM.RA^{MEŠ} GUD^{HI.A} UDU^{HI.A} KUB 40.8 obv. i 3 NSc) KBo 19.49 obv. i? 4 NH/MS?; NAM.RA^{MEŠ} GUD [...] (*kuin*)

KUB 34.23 obv. ii 3 NH/NS CTH 40. KBo 14.19 obv. ii 26] (*IŠ-TU* 泽连) NH/NSbii CTH 61.II. KBo 3.4 rev. iii 54 (*kuin* 泽连) NH/NSc? CTH 61.I. KBo 2.5 rev. iv 9 (acc.) NH/NS CTH 61.II.10. KBo 16.18 obv. i 6 NH/NS CTH 61.III.5.

NAM.RA^{MEŠ}-*ma-at* GUD UDU (*IŠ-TU* 泽连) KUB 34.33, 10], 12] NH/NSc CTH 61.II. KUB 19.30 obv. i 6 ([GUD UDU]) NH/NSc CTH 61.II.4.

NAM.RA^{MEŠ} GUD^{MEŠ} UDU^{HIL.A} KUB 21.38 obv. 17 (*ku-in* 泽连), 19 (id.) NH/NSbii/c CTH 176. (*IŠ-TU* 泽连) KBo 14.19 obv. ii 22 NH/NSbii CTH 61.II. KUB 14.15 obv. i 26 NH/NS CTH 61.II.2.

NAM.RA^{MEŠ} GUD^{HIL.A} UDU^{HIL.A} KÙ.BABBAR KÙ.GI KBo 19.52, 6 (*Ú-NU-UT* [ZABAR?]) NH/NSc[?], KBo 19.51 rev. 8] MS[?] CTH 40[?]. NAM.RA^[MEŠ] KÙ.BABBAR KÙ.GI *Ú-NU-UT* ZABAR-ia KBo 5.6 rev. iii 40 NH/NS (// KBo 14.12 rev. iii 12 NS) CTH 40.

NAM.RA^{ME.EŠ}-*ma-aš-ši-kán* GUD^{HIL.A} UDU^{HIL.A} KBo 16.10, 8 NH/NS CTH 61.II.

泽连 of GN:

NAM.RA^{HIL.A} URU^{A-LA-ŠI-IA} KUB 14.1 rev. 88 (*nu-wa-ra-an-ši*) MH/MS CTH 147. [NAM.RA]^{MEŠ} URU^{AR-ZA-U-WA-ia} nom. pl. (= epper) KBo 14.6, 4 NH/NS CTH 40. NAM.RA^{MEŠ} KUR^{URU^{AR-ZA-WA}} KUB 19.49 obv. i 44] NH/NS CTH 69.

NAM.RA^{URU^{AT-[TA-RI-MA]}} KUB 14.15 rev. iii 31 NH/NS CTH 61.II.2. NAM.RA^{URU^{AT-TA-RI-IM-MA}} KUB 14.16 rev. iii 31 NH/NS CTH 61.II.2. NAM.RA^{MEŠ} URU^{AT-TA-RI-MA} KUB 14.15 rev. iii 29 (*uer*) NH/NS CTH 61.II.2.

NAM.RA^{MEŠ} URU^{HUR-ŠA-NA-AŠ-ŠA-aš-ma-aš-kán} KUB 14.15 rev. iii 31 (nom. pl.?), 33 NAM.RA^{URU^{HUR-ŠA-NA-AŠ-ŠA-ia-wa-aš-ma-aš-kán}} NH/NS CTH 61.II.2.

NAM.RA^{URU^{HA-AT-T[.]}} KUB 19.3+ obv. i 10 NH/NS, KBo 4.4 rev. iv 49] (gen. sg.? [ŠA] 泽连) CTH 61.II.5. NAM.RA^{MEŠ} URU^{HA-AT-TI-ma-aš-ma-aš} (acc. sg. *kuin*)

KUB 34.23 obv. i 14 NH/NS (// 泽连) URU^{GIDRU-TI-ma-aš-ma-aš} KUB 40.8 obv. i 7 NH/NSc) CTH 40. [NAM.RA]^{URU^{HA-AT-TI-ia-wa-an-na-aš-kán}} KBo 4.4 rev. iv 35 (*kuis*) NH/NS, 48 CTH 61.II.5. NAM.RA^{MEŠ} URU^{GIŠ-GIDRU-TI} KUB 19.49 obv. i 43 NH/NS CTH 69. NAM.RA^{URU^{KÙ.BAB-BAR-TI}} KBo 3.4 rev. iii 18 (*kuis*) NH/NSc? CTH 61.I. KUB 19.3+ obv. i 13 (acc.) NH/NS CTH 61.II.5.

NAM.RA^{MEŠ} URU^{I[R-RI-TA]} KBo 19.52, 4 NH/NSc[?] CTH 40[?]. NAM.RA^{HIL.A} KUR^{URU^{KI-IN-ZA}} KBo 5.9 obv. ii 38 NH/NS CTH 62.II.

NAM.RA^{URU^{LI-PA}} KBo 3.4 rev. iii 4 + KUB 23.125 rev. iii 7, 10 NH/NSc? CTH 61.I.

NAM.RA^{MEŠ} KUR^{URU^{MI-RA-A}} KUB 19.49 obv. i 43] NH/NS (// KUB 31.83 obv. 5] NS) CTH 69.

NAM.RA^{HIL.A} KUR^{URU^{NU-HAŠ-ŠI}} KBo 5.9 obv. ii 38 (*ku-i-e-eš*) NH/NS CTH 62.II.

NAM.RA^{URU^{ŠU-RU-DA}} KUB 14.15 rev. iii 31, 33 NAM.RA^{URU^{ŠU-RU-TA}} NH/NS CTH 61.II.2

NAM.RA^{URU^{DU-UG-GA-MA}} KBo 4.4 rev. iv 25 NH/NS CTH 61.II.5.
See A.ŠÀ A.GÀR NAM.RA

***NAM.TÚL: Akk. *nattullu*.

HZL 39: “Bekleidungsstück?”. Košak 1982: 268 “part of a harness”; Siegelova 1986: 431, 473 “Jochstern”.

NAM.TÚL-LUM Interpreted as a pseudo-sumerogram at CAD N/2, 120f., but this writing is not attested elsewhere.

[I-N]U-TUM NAM.TÚL-L[U]M KUB 42.50, 13 (Not visible on photo BoFN 11939; jh 243).

I-NU NAM.TÚL MAŠ-LU KUB 42.42 iii 7 (jh 241).

NAM.TÚL-LUM GAL NAM.TÚL-LUM TUR-ia LIBIR.RA^{MEŠ} KUB 13.35+ i 40 (Ukkura), in context of equipment for donkeys (Werner 1967: 6 left untranslated; NSbi 293).

NAPŠĀTE “lives, personnel” (< Akk.

napištu Sumgr. ZI)

NA-AP-ŠA-TE^{MES} KBo 16.27 rev. iv 30 (*p-e-[h-hi]*) MH/MS CTH 137.

**NE: “Oracle term”.

UZU NE KUB 12.10 rev. iv 2 (sjh 669). KUB 52.53 obv. ii 6] (jh 572). KUB 5.4 obv. ii 11 (NSbi 563).

NE-ia KUB 5.4 obv. i 36, ii 13 (NSbi

563). KUB 16.28 obv. 7 (NSbii 580). KUB 52.68 obv. i 17 (jh 572). KUB 50.103 rev. 7 (jh 578). NE.GAL KUB 49.24 rev. 11 (jh 580).

***[URJU]NE.MA^{KI}: “Elam”.

HZL 169. Phonetic for [URJU]NIM.MA^{KI}, possibly to differentiate from URU NIM(.MA) “Upper Land”. KUB 8.2, obv. 4' (jh., moon omen).

NĒMEDU: “chair-rest, back”.

I^{GIŠ}GU.ZA NĒ-ME-D[I] TÁM-LU-Ú KBo 10.2 obv. ii 33 (om. VBoT 13+, 11) both OH/NS; Akk. KBo 10.1 obv. 41 I^{GIŠ}GU.ZA KÙ.GI né-me-di KÙ.GI tám-lu-ú CTH 4.

NI-aš?

KBo 4.3 obv. i 36 NH/NSc? Beckman 1999a: 76 “a son” (?), KÚR-aš Friedrich 1926: 118 CTH 68. Luw. *nimuwiza-*?

-NI: Hitt. ≠ *summi-* “our”.

UM-MA-NI-ša-an “our mother” (acc.) KBo 22.2 obv. 14 OS CTH 3. EN-NI (nom. sg.) KBo 14.12 rev. iv 17; ŠEŠ^{MES}-NI KBo 3.45 obv. 3 OH/NS CTH 10. GUD^{HLA}-NI UDU^{HLA}-NI (or -ni?) KBo 3.45 (// KBo 22.7, 3) OH/NS CTH 10.

NÍTA: “male” of animals.

According to the CAD article on Akkadian *zik(a)ru*, “man” (CAD Z 112-116), NÍTA is only used as a logogram in Akkadian texts to denote males four times, twice in reference to birds (AMT 76, 6: 10; 62, 3 rev. 3, MUŠEN *hurri*), once to theriomorphic humans (i.e. “scorpion-men” KAR 298 rev. 8) and once to a date-palm (AMT 13, 6: 18). NITA (= UŠ) on the other hand, is often used both of humans and animals.

NAQÛ cf. sub ŠEBĒRU.

NARĀMU: “beloved”.

NA-RA-AM^D10 KUB 21.49 obv. 1 NH/NS CTH 62.II. KUB 21.2 obv. i 2 (≠ *pihassassi*) NH/NSc (// ≠ *pihassasi* KUB 21.5 obv. i 1] NS), KUB 21.1 rev. iii 81 (≠ *pí-h[(a-aš-ša-ši)]*), // KBo 19.74 rev. iii 13 NS, HT 8, 7 NS), rev. iv 30 (≠ *URU pihassass[i]*) CTH 76. NA-RA-AM^D10 URU NE-RI-IK KUB 21.11 obv. 1 NH/NS CTH 90.

NARĀRU: Hitt.: *warrai-* c. “help, auxiliaries”.

Beal 1992a: 56-71. NA-RA-A-RU (≠ *kuis uit*) KUB 19.11 obv. i 16 NH/NS Güterbock 1956: 63 CTH 40. NA-RA-RU KBo 5.13 obv. ii 12 NH/NS CTH 68. BT iii 46 (acc. sg.) NH/NSc CTH 106.

NA-RA-RUM KBo 5.13 obv. ii 10 NH/NS (ii 9 same context = *wa-ar-ri-iš*) CTH 68. KUB 21.5 rev. iii 54 NH/NS (// *na-wiš*) KUB 21.1 rev. iii 39 NS) CTH 76.

A-NA NA-RA-RI^{LÚ}KÚR-ma-at KBo 6.28 rev. 25 NH/NS CTH 88.
See A-WA-AT NA-RA-RI; LÚ^{MES} NA-RA-RI

NÍ.TE: Hitt. *tuekka-* c., n. “body”.
 Akkgrm *RAMĀNU*, Kloekhorst 2008: 886.
NÍ.TE(-x) (da-pí-aš ɿ) KUB 51.81 rev.?
 4 NH/NSb CTH 126.
NÍ.TE-IA (IŠ-TU ɿ) KBo 3.6 obv. ii 22
 NH/NS (// KUB 1.1 + XIX 61 obv. ii 39]
 NS), 67 (// KBo 3.6 obv. ii 47 NS), KUB 1.1
 + 1304/u rev. iii 11 CTH 81. **NÍ.TE-IA-pát**
(IŠ-TU ɿ) KUB 19.9 obv. ii 8 NH/NS CTH
 83.
NÍ.TE LUGAL (nom. sg.) KBo 10.12
 obv. i 7 (photo coll.: as ed., = LAM)
 NH/NSc CTH 49.II.
NÍ.TE^{MEŠ} KUB 19.50 iv 27 NH/NSc (//
 KUB 31.83 rev. 15 NS), KUB 31.83 rev. 17]
 CTH 69.

LÚ.MEŠ NÍ.ZU-TIM: Hitt. *sapasalli-*, “spies,
 scouts”, Hoffner 2009: 368.
 KUB 23.77 obv. 17 MH/MS CTH 138.

****NIB (PIRIGxKAL/E):** “leopard”.
 HZL 94, hapax. Cf. MSL 3.63 L 8, “rekon-
 struierte Form” MZL II 295.
 KBo 1.52 i 8 I NI.IB = PIRIG (Copy
 PIRIGxKAL, but photo PIRIGxE?) = *NI-IM-
 RU* = *pár-š[a-na-aš]*.

NÍG.BA (LUGAL): “donation of the king”.
 (- *lē [d]anzi*) KUB 31.64 rev. iv 10 OH/NSc
 CTH 12. **NÍG.BA** KUB 14.3 obv. ii 62 (=
siyanta, suggestion E. Rieken) NH/NSc
 CTH 181.

¹**NÍG.BA-D10-aš** (*Piyamatarhundas*)
 KBo 4.4 obv. ii 3 (nom. sg.) NH/NS, 8 (acc.
 sg. Goetze 1933a: 112 -an), 65 (nom. sg.)
 CTH 61.II.5.

NÍG.GA: “property” Hitt. *assu-* n. Akkgr.
MIMMŪ.
NÍG.GA-zि-ia KBo 16.23 obv. i 10 NH/NSc
 (// *a-aš-šu-wa-az-za-ia* KBo 3.3+ obv. i 21
 NS) CTH 63.

NAM.RA^{HI.A}-ma kuin GUD UDU
NÍG[...] KUB 19.18 rev. iv 21 NH/NS
 “go[ods]” Gütterbock 1956: 78 CTH 40.

****UZU NÍG.GIG:** (Hitt. not *lessi-*) “liver”.
 Akk. *tērtu*.

CHD L-N 72. Sommer and Falkenstein
 1938: 78-83. See Part 3.

[I]-EN ^{UZU}NÍG.GIG KUB 1.16 obv. ii 48

OH/NS CTH 6.

Phonetically complemented forms show
 a-stem:

-aš-ša-an KUB 20.59 vi 20 (sjh 616).

-az KBo 24.1 obv. i 33 (MSb 414); KBo
 13.99 rev? iii 8 (jh 470).

-za KUB 58.5 i 16 (NSc 647); KUB 17.37 i
 12 (NSc 530).

-TI KUB 35.33 iii 9] (jh 761).

-TIM KBo 33.32 obv. i? 6] (= ŠA LÚ; jh
 701).

NÍG.SI.SÁ-tar: *handandatar*.

Form of logogram remarkable in that Meso-
 potamian SI.SÁ usually appears as Hitt.
 SIxSÁ. For further attestations see Cotticelli
 1989: 133-134.

ABoT 62+ obv. i 38 NH/NSbii (// KUB
 1.5 obv. i 18]? NS, *ha-an-da-an-da-tar*
 KUB 1.1 obv. i 45 NS, KUB 1.5 obv. i 3
 NS?) CTH 81.

NÍG.TUKU(-TI): “property” Hitt. *assu* n.
 Akkgr. *MIMMŪ*.

NÍG.TUKU-TI KUB 21.38 obv. 16 (abl. sg.
am-me-e-da-za =) NH/NSbii/c CTH 176.

LÚ.NIMGIR: “herald”.

Mestieri 129, 541-542. GAL ^{LÚ.MEŠ}NIMGIR
 KBo 3.34 obv. ii 31 OH/NS CTH 8.
 NIMGIR ÉRIN^{MEŠ} HKM 69 o. Rd. 1.
^{LÚ.MEŠ}NIMGIR ÉRIN^{MEŠ} (UGULA acc. sg.
 =) KBo 12.4 rev iii 8 OH/MS? CTH 19.
 UGULA NIMGIR ÉRIN^{MEŠ} HKM 71 obv.
 10.

NIN: Akk. *ahātu* Hitt. *neka-* “sister”.

On the lack of distinction between NIN and
 NIN₉ already in Ur III texts see Weiers-
 häuser 2008: 212.

NIN-aš gen. sg. c. KBo 3.1 obv. ii 46 OH/NS CTH 19. NIN^{MES}-na gen. pl. + -a KBo 3.1 obv. ii 50 OH/NS CTH 19.

NIN-IA (acc. sg.) KBo 5.3+ obv. i 5, rev. iii 25 (MUNUS+TÚG) MH/NS (// KBo 19.44 rev. 14 NSa) CTH 42. KUB 14.15 rev. iv 41 (// KUB 14.16 rev. iv 13) NH/NS CTH 61.II.2. KBo 4.4 rev. iv 58 NH/NS, +KBo 19.46, 7 CTH 61.II.5. KUB 19.34 rev. (?)9 CTH 61.III.3. KUB 6.44 obv. i 7 NH/NS CTH 68. KUB 23.1 obv. ii 2 NH/NS CTH 105.

DUMU NIN-TI-ŠU KUB 1.16 ii 9 (= Akk. DUMU NIN₉-šu) OH/NS CTH 6.

NIN-IA-wa-mu KUB 21.38 obv. 7 (nom. sg.) NH/NSbii/c CTH 176. NIN-IA-wa-ra-at, A-NA = KUB 21.38 obv. 35 (= ha-at-ra-mi) NH/NSbii/c CTH 176.

NIN?-KA (acc.sg.?) KBo 19.44+ rev. 45 MH/NSa (dupl. KBo 5.3 rev. iii 60 [..]-KA; “(or) your sister”, Beckman 1999a: 32 “that is, your sisters.”. Could sign be DAM/NIN₉?) CTH 42.

NIN-ŠU (nom. sg.) KUB 19.26 rev. iv 1 (CHD L-N 276a) NH/NS CTH 44. NIN-ŠU acc. sg. (-za ..dāskanzi) KBo 5.3 rev. iii 33 MH/NS, note similarly false Akk. case with same vb. at KBo 12.115 rev. 2-3 (ritual, CHD L-N 4: 427b), CTH 42. KUB 23.1 obv. ii 18 NH/NSc CTH 105.

NIN-ZU (nom. sg.) KBo 5.3 rev. iii 35 (// KBo 19.44 rev. 35 NSa) MH/NS CTH 42. NIN-ZU acc. sg. c. KBo 3.1 obv. ii 10 OH/NS CTH 19. KBo 5.3 rev. iii 27] MH/NS (// KUB 19.74 rev. 11 MS, copied as NIN₉ in KBo 19.44 rev. 16), 29 (// KBo 19.44 rev. 17 MS) CTH 42.

NIN^{MES}-IA KBo 5.12 rev. iv 2 MH/NS CTH 42.

NIN^{MES}-KU-NU (QA-DU =) KBo 5.3 rev. iv 37 MH/NS CTH 42. NIN^{MES}-ŠU ŠA MÁŠ-ŠU ŠA NUMUN-ŠU (nom. pl.) KBo 5.3+ rev. iii 26 MH/NS (// KBo 19.44 rev. 15 NSa) CTH 42.

NIN-tar “sisterhood” KUB 21.38 obv. 38 (= na-ak-ki-ia-tar) NH/NSbii/c CTH 176. NIN-ni KUB 21.38 obv. 53 CTH 176.

^DNIN.ŠEN.ŠEN KBo 5.9 rev. iv 10 NH/NS CTH 62.II.

NIN₉:”id.”

NIN₉^{MES}-uš (nom. pl.) KUB 1.16 ii 11 (// Akk. ah-ha-tu-šu-ú) OH/NS CTH 6.

NIN₉^{MES}-ŠU (nom. pl.) KUB 19.26 rev. iv 3 (cf. NIN in 1. 1) NH/NS CTH 44. KUB 23.68 obv. 23 (photo N04675 shows damage and high internal horizontal, possibly NIN) NH/NS CTH 133.

NINDA: Akk. *aklu*, Hitt. *zuwa-* “bread”.

NINDA-an KUB 1.16 rev. iii 34, 48] OH/NS CTH 6. KUB 31.64 obv. i 3 OH/NS CTH 12. KBo 3.46 obv. ii 31 OH/NSc CTH 13. KBo 3.23 obv. 4 (// KUB 31. 115, 8 NS), 5 (acc. sg. // KUB 31.115, 9 NS, NINDA[-?]) KBo 40.1 r.col. 7' NS) ibid. rev. 7 (acc. sg. = *pai*) OH/MS CTH 24. KUB 13.27 obv. ! 27 MH/MS CTH 138.

NINDA-an-na-aš-ši (-ann=a=ssi) KUB 13.27 rev. ! 7 (> wa-a-tar) MH/MS, KUB 13.27 rev. 28 CTH 138.

NINDA?-ma-lan₁ KBo 13.44+, obv. (?) 29 OH/NS CTH 8.

***NINDA A.GÚG: Akk. *kukku*.

HZL 220. phonetic writing of NINDA GÚG as NINDA^A GÚG? Mesopotamian ^{ninda}gúg. Bo. 5087 + 5089, 16 (470 k.A.); KBo 7.64 rev. v 9 (jh 628// NINDA GÚG KUB 12.12 rev. v 13; NSb) KBo 33.194 rev. v 15 (jh 628); KUB 55.57 obv. i 11 (jh 470).

NINDA.GÚG.A as booked at HZL 220 is not to be found in the card catalogue in Mainz.

**NINDA.AMARxKU₆

HZL 276; Hoffner 1974a: 193.

KBo 21.40 obv. 7 (= BA.BA.ZA; jh 706).

***^{LÚ}**NINDA.DÙ.DÙ**: Akk. *ēpū* “baker”.
Mestieri 76-79. KBo 3.34 obv. i 3 // KBo 13.44+, obv. i 3 OH/NS // KUB 36.104 obv. i 1] OS CTH 8.

NINDA.ÉRIN^{MES̄}: c. “bread of the troops”.
KBo 3.34 obv. i 6 // KUB 48.77, obv.(?) 2 OH/NS // KUB 36.104 obv. i 4 OS CTH 8.
NINDA.ÉRIN^{MES̄} KBo 3.34 obv. i 6 OH/NS // KUB 36.104 obv. i 4 OS CTH 8. KUB 31.79 obv. 6 (VI ME = ^{URU}QA-AS̄-QA) MH/MS, 12 (I LI-IM L Ƨ), 14 (VI ME Ƨ), 17 (IV ME L Ƨ X-ti-li-iš) CTH 188.

*****NINDA GÚG**: “a kind of bread”.
Güterbock 1973: 72; id. 1961, 71 fn. 22, 1962: 21f. Hoffner 1974a: 195-196 (with references). Attested OAk and M3 Sumerian cf. CAD s.v. *kukku* (K 498-501).

*****NINDA.GUR₄.RA**: Hitt. NINDA *harsi*- c. “pot(-shaped)” bread (?), “oven-bread (?)”, “thick bread”.
HWb² Ҥ 358-367. Akk. *kirṣu* CAD K 411 1c “cereal preparation”. Written NINDA *harsi*- in duplicate manuscripts, NINDA.GUR₄.RA is consistently written in KBo 45.27 where the duplicate KBo 4.13 (NSc) writes NINDA *dannas*.
KBo 3.38 obv. 3 OH/NS (acc.?) CTH 3. KUB 21.15 rev. iv 14 (acc. -old NINDA?) NH/NS CTH 85.1.

NINDA.GUR₄.RA^{HIL.A}-ŠU KUB 1.16 rev. iii 50 OH/NS CTH 6.
Cf. NINDA.GUR₄.RA-*uš* acc. pl. KBo 17.1 ii 23' (OS, Otten and Souček 1969: 4).

NINDA.Ĭ: “oily bread, bread and oil”.
Carruba 1966: 27-28; Hoffner 1974a: 196. Stol 1993-97: 197. Not abbreviated form of NINDA.Ĭ.E.DÉ.A (= Akk. *mirsu*), as both mentioned side by side at KBo 11.14 rev. iii 13, 16 and KBo 11.17 obv. i 7-8 (albeit in this case NINDA.Ĭ *tar-na-aš*). Not listed MZL 859.

Only 25 occurrences: KBo 15.24 obv. ii 27, 49 (NSa 415). KBo 30.52, 6 (jh 670). KBo 35.80, 5 (jh 701). KBo 42.43 r.col. 10 (jh 832). KUB 2.13 vi 31 (NSbii 591). KUB 10.63 rev. v 16 (NSb 715). KUB 10.72 obv. ii 21 (NSb/c 669). KUB 17.23 obv. ii 29 (jh 439). KUB 29.4 obv. ii 48, 59. iv 2, 16 (NSbii 481). KUB 39.4 obv. 36 (sjh 450). KUB 39.12, 11 (NSc 450). KUB 41.13 obv. ii 4 (jh 615). KUB 44.52, 2 (jh 500). IBoT 4.28 obv. 8 (jh 615). Bo. 2389 i 6 (jh 448). Bo 3648, 4 (jh 448). Bo. 3751 r.col. 2 (k.A. 470).

NINDA.Ĭ-*ma* Bo. 4559 rev. 5 (k.A. 670). NINDA^{HIL.A}.Ĭ KUB 39.5 rev. 4 (jh 715); KBo 41.39, 6] (sjh 669). See also: NINDA.Ĭ BA.BA.ZA KUB 38.25 obv. i 17 (sjh 524).

NIR.GÁL: *muwatalli*- “powerful”.
^D10 NIR.GÁL EN-IA KBo 1.28 rev. 9 NH/NSC CTH 57.
¹NIR.GÁL PN *Muwatalli* (NH 837).
¹NIR.GÁL nom. sg.: KUB 21.2 obv. i 1 NH/NSC (// KUB 21.5 obv. i 1] NS), KUB 21.1 rev. iv 39 NS (// ¹NIR[!]-GÁL KUB 21.4 rev. iv 9 NSc) CTH 76.

Dat. sg.: KUB 21.10 obv. i 4 NH/NSC CTH 40. ŠA Ƨ: BT iii 6 (*wa-ar-wa-la[!]-ni Ƨ*) NH/NSC CTH 106.

KUB 21.17 obv. i 6 NH/NS, 18 (// KUB 31.27 obv. 6 NSc) CTH 86.1. KBo 4.10 obv.

41 NH/NS (cf. ABoT 57, 8 NSc) CTH 106.

¹NIR.GÁL-*in* KUB 1.1 obv. i 10 NH/NS (// ¹NIR.GÁL KBo 3.6 obv. i 9 NS, KUB 1.2 obv. i 9 NS, KUB 19.69 obv. i 1] NSc?), 13 (// ¹NIR.GÁL KBo 3.6 obv. i 11, KUB 1.2 obv. i 13) CTH 81.

¹NIR.GÁL-*iš* KBo 3.6 obv. i 20 NH/NS (// ¹NIR.GÁL KUB 1.1 obv. i 23 NS, KUB 1.2 obv. i 21 NS) CTH 81.

KBo 3.6 obv. i 26 NH/NS (// KUB 1.5, obv. 5 NS?, // ¹NIR.GÁL KUB 1.1 obv. i 29 NS), 30 (// KUB 1.5 obv. i 10 NS?, [NI]R.G[Á]L[.] KUB 1.1 obv. i 35), 51 (// ¹NIR.GÁL KUB 1.1 obv. i 61, KUB 1.5 obv.

i 31), 55 (// ¹NIR.GÁL KUB 1.1 obv. i 66), 64 (// *ibid.* 75), obv. ii 2 (// [NI]R.GÁL-*iš* KUB 1.6 obv. ii 11 NS), 5 (// KUB 1.6 obv. ii 14 NS), 19 (// KUB 1.1 obv. ii 35, KUB 1.2 obv. ii 22 NS), 29 (// ¹NIR.GÁL KUB 1.1 obv. ii 48), KUB 1.7 + rev. iii 2 NH/NS, KUB 1.1 rev. iv 62] CTH 81.

KBo 6.29 obv. i 23 NH/NS CTH 85.1. KBo 4.12 obv. 15 NH/NS CTH 87. KUB 23.1 obv. i 28 NH/NSc, 34, 36, 40, obv. ii 17, 20, 25 CTH 105.

¹NIR.GÁL-*iš-ma-kán* KBo 4.12 obv. 13] NH/NS CTH 87. ¹NIR.GÁL-*ša* KBo 14.18, 20 (nom. sg. +a) NH/NS CTH 40.

^DNISABA: ^DHalki “barley-goddess”.

See Kammenhuber 1991. In personal names: ^fma-an-ni-^DNISABA (NH 748) KBo 3.60 obv. ii 20 OH/NS CTH 17. On the first element *manni-* compare Yakubovich 2009: 236 fn. 35.

NI-*IŠ* DINGIR-LIM: “oath”. Hitt. *lingai-*. CHD L-N 64-69; Von Schuler 1965: 115; Oettinger 1976: 28-29, 77-78, 95-96, 124.

*NI-*EŠ* DINGIR-LIM* KBo 2.5 rev. iii 32 (acc.: *šar-ri-it*) NH/NS CTH 61.II.10. KBo 5.9 obv. ii 45 (*sarratti*) NH/NS CTH 62.II. KBo 4.3 obv. i 23 (*sarratti*) NH/NSc? (// KBo 5.13 obv. i 35 NS, KUB 6.41 obv. ii 13 NSc?), 33; KBo 5.13 obv. ii 24 (*sarratti*; // KUB 6.41 rev. iii 10 NSc), rev. iii 21 (id.; // *NI-*IŠ* DINGIR-LIM* *ibid.* iii 39, // *NI-*EŠ* DIN[GIR..]*) KBo 4.3 obv. ii 16 + KBo 19.64), KBo 4.7 rev. iii 29 NH/NS + KBo 4.3 rev. iii 2 NSc? (*sarratti*), KUB 6.41 rev. iv 7 (id.; // KBo 4.3 rev. iii 12), KBo 5.13 rev. iv. 7 (// KBo 4.3 rev. iii 7, // *NI-*IŠ* DINGIR-LIM* KUB 6.41 rev. iv 15), KUB 6.48 rev. iii? 7 NSc? (*sarratti*) CTH 68.

= GAM-an KUB 21.1 rev. iii 55 NH/NS (// [ŠA-PA]L *NI-*EŠ* DINGIR*^{MEŠ} KUB 21.5 rev iv 2 NS) CTH 76.

A-NA =: KBo 4.3 obv. i 27 (*kattan arha kittaru*) NH/NSc? CTH 68. KUB 21.37 obv. 31 (*peran tarnan ēsdu*) NH/NS CTH 85.2. KBo 4.10 rev. 16 (= *kattan arha GAR-ru*) NH/NS, 17 (id.) CTH 106.

*NI-*EŠ* DINGIR*^{MEŠ} nom. pl.: KBo 4.3 obv. i 19 (*parheskandu*) NH/NSc? (// KUB 6.41 obv. ii 34 NSc?); KBo 5.13 obv. ii 25 NS (// KUB 6.41 rev. iii 11 NSc), rev. iii 21 (// *ibid.* iii 40, KBo 4.3 obv. ii 16 NSc?), KBo 4.7 rev. iii 30 NH/NS + KBo 4.3 rev. iii 2 NSc? KUB 6.41 rev. iv 8 (// KBo 4.3 rev. iii 12), 15 (// KBo 5.13 rev. iv 7) CTH 68. KUB 19.49 rev. iv 44 ([*pah*]sandaru) NH/NS CTH 69. KUB 21.4 obv. i 22 NH/NSc (// KUB 21.1 rev. iii 2] NS, KUB 21.5 rev. iii 17] NS), KUB 21.1 rev. iii 30 (// KUB 21.5 rev. iii 45), 56, 60 (// KUB 21.5 rev. iv 6) CTH 76. KBo 4.10 rev. 9 NH/NS (cf. *DINGIR*^{MEŠ} BT iv 14 NSc), rev. 14, *arha harninkandu* (cf. *NI-*IŠ* DINGIR*^{MEŠ} BT iv 20), 19 CTH 106. KUB 23.68 rev. 27 NH/NS CTH 133.

*NI-*EŠ* DINGIR*^{MEŠ} (*A-NA* =) KBo 4.3 obv. i 33 NH/NSc? (// *PA-NI NI-*IŠ* DINGIR*^{MEŠ} KUB 6.41 obv. ii 25 NSc?) CTH 68.

A-NA PA-NI =: KBo 5.13 obv. ii 23f. NH/NS (// KUB 6.41 rev. iii 10] NSc) CTH 68. KUB 21.4 obv. i 21] NH/NSc (// *PA-NI* KUB 21.5 rev. iii 16 NS, KUB 21.1 rev. iii 2] NS) CTH 76. *PA-NI* =: KUB 21.1 rev. iii 29 NH/NS CTH 76.

*NI-*IŠ* DINGIR-LIM* KBo 16.47 obv. 13' (*sarratta*) MH/MSb CTH 28. KBo 5.3 rev. iv 36 (vb. omitted) MH/NS CTH 42. KBo 5.9 obv. ii 12 (acc. [*šar*]ratti) NH/NS, rev. iii 22 (*sarratti*) CTH 62.II. KBo 5.4 obv. 14) (*sarratti*) NH/NS, 27 (id.), 33, rev. 9 (I-an, bis), 24] (*sarratti*), 42 (id.), 49 (id.), 54 (id.) CTH 67. KUB 6.44 rev. iv 34 (*sarra[tti]*) NH/NS CTH 68. KUB 19.49 obv. i 67] NH/NS CTH 69. KBo 16.27 obv. ii 7 (*šarra-an-z[i]*) MH/MS, 12 (id.) CTH 137.

ŠA =: KBo 5.4 rev. 32 (*kittaru*) NH/NS CTH 67.

A-NA ε: KUB 19.54 obv. i 21 NH/NS, KBo 4.3 rev. iv 19 NSc? CTH 68. ŠA-PAL ε: KUB 23.72 rev. 2 (*[ki-i]š-ša-an da-i-ú-en*) MH/MS CTH 146. KUB 14.1 obv. 27 (*[da-i]š-[ta]*), 28 (*da-iš*) MH/MS, rev. 48 CTH 147.

ŠA-PAL NI-İŞ DINGIR-LIM DU-ru KBo 5.3+ rev. iii 24 (// ŠA-PAL NI-İŞ DINGIR^{MEŠ} *ki-[it-ta-ru]*) KUB 19.24 rev. 8 + KBo 19.44 rev. 13 NSa, rev. iv 34 (*teḥlun*) CTH 42. KBo 5.4 obv. 35 NH/NS, rev. 15 CTH 67. KUB 6.44 rev. iv 34 NH/NS CTH 68. KUB 23.1 rev. iii 5 [...] NH/NSc CTH 105. ŠA-PAL NI-İŞ DINGIR-LIM-ia-at-ta KBo 5.3 rev. iii 43 MH/NS (*kittaru*, // NI-...-t]a *ki-i[t-...]*) KBo 19.44+ rev 30 NSa) CTH 42. NI-İŞ DINGIR-LIM-kán acc. sg.: KUB 23.72 obv. 37 (*sarraskit*) MH/MS CTH 146.

ŠA-PAL NI-EŠ DINGIR-LIM KUB 19.50 rev. iii 14 NH/NSc (// ŠA-P[AL] KUB 23.25, 3 NS). KBo 19.70, 14 NS, 21 (*kittari*) KBo 22.41, 4 + KBo 19.72, 6 NS (*kittari*) CTH 69. KUB 21.1 rev. iii 59] NH/NS CTH 76. KUB 23.1 obv. ii 7 (*kittaru*) NH/NSc, 37] (GAR-ru), rev. iii (DINGIR GAR-ru) CTH 105. KUB 23.68 rev. 3 NH/NS CTH 133. GAM NI-EŠ DINGIR-LIM KUB 23.1 rev. iv 22 (ε GAR-ru) NH/NSc, left edge 2, KUB 23.1b, 9 NS? CTH 105.

NI-ŠI DINGIR-LIM ŠA LUGAL acc.: KBo 5.9 obv. i 23 NH/NS. KBo 22.39 obv. ii 9 NS CTH 62.II. NI-ŠI DINGIR[-LIM], A-NA ε: KUB 14.1 obv. 51 MH/MS CTH 147.

NI-İŞ DINGIR^{MEŠ} nom. pl.: KUB 36.106 obv. 10' (ε ap-pa-[an-zil]) OS² CTH 27. KBo 5.3+ obv. ii 4 (*kē* ε *lē daliyanzi* nom. pl. for *linkiyantes* or *linkiyas siunes* CHD L-N 67f.), 7 (*lē tarnanzi*), 11 (*pahsandaru*), (*harninkandu*) 31, 49 (*harninkandu*), 57 (in join KBo 19.43 *h[arninka]ndu*) NH/NS, KUB 26.37 obv. 12 (*harnink[andu]*) MH/MS?, ibid. 14 (*assuli pahsanzi*), KUB 26.38 iii 17 (join to KBo 5.3+, ...*harninkan[du]*) MH/NS (// dupl. KBo 19.44b rev. 9 NSa: [Š]A A-BI-IA-ia ki-e NI-I[Š] DINGIR^{MEŠ}), KBo 5.3 rev. iv 17 (*harninkandu*), CTH 42. BT iv 10

NH/NSc (*harninkandu*; cf. LI-IM DINGIR^{MEŠ} KBo 4.10 rev. 6 NS) CTH 106. KBo 8.35 obv. ii 23 (*az-zi-ik-kán-du*; // li-in-ki-ia-aš DINGIR^{MEŠ}) MH/MS CTH 139.

ŠA-PAL ε: KBo 5.3+ obv. i 38, obv. ii 57 (in join KBo 19.43) MH/NS CTH 42. KUB 26.41 obv. i 2 MH/NS CTH 133. KUB 23.77a rev. 5 MH/MS CTH 138. KUB 26.19 obv. ii 41 (LI-IM ε ap-pa-an-du) MH/MS CTH 140. KUB 23.72 obv. 6 MH/MS CTH 146. KUB 23.72 rev. 37 MH/MS CTH 146.

NU: Hitt. *natta* “not”
CHD L-N 410. Hoffner 1986: 85. KBo 3.27, 14 OH/NS CTH 5. KUB 19.55+KUB 48.90 low. edge 4 (NU SUM, “did not give”) NH/NSbii CTH 182.
cf. NU.GÁL, NU TIL

NU.GÁL: Hitt. *natta* (*eszi*).

Hoffner 1986: 85-86. (*takku=at eszi takku=at*) NU.GÁL “whether it is or it isn’t (the case)” KUB 1.16 obv. ii 54. LÚ NU.GÁL “he isn’t a man”? KBo 19.37, 4 OH/NS CTH 21.

Broken: NU.GÁL KBo 14.1 obv. i 1 NH/NS Gütterbock 1956: 62 CTH 40.

NU.GÁL (= “there isn’t”) KBo 3.1 obv. ii 37, 38 OH/NS (// KBo 12.4 obv. ii 5, 6 MS?) CTH 19. KBo 5.6 rev. iii 12 NH/NS, rev. iv 6, KBo 14.12 rev. iv 19 NH/NS CTH 40. NU.GÁL-ma KUB 36.127 rev. 15 MH/NS? CTH 41. (“There wasn’t”) *wa-a-tar* NU.GÁL-pát KUB 34.23 obv. ii 27 // KBo 12.27 rev. iii 11 (traces) both NH/NSc CTH 40. KUB 19.37 rev. iii 54 (broken context) NH/NS CTH 61.II.9. KUB 6.43 obv. i 5] NH/NS, 7 (// KBo 4.7 obv. i 25] NS) CTH 68. KUB 13.27 obv.¹ 24 MH/MS CTH 138. KUB 40.36 obv. i 3 MH/MS CTH 139. KUB 21.38 obv. 14 (ε im-ma ku-it-ki) NH/NSbii/c, 18 ([hal]-ki-iš ε) CTH 176.

= not?:

NU.GÁL e-eš-ta KBo 3.4 obv. ii 44 (*kappuwawar* ε) NH/NSc? (// NU.GÁL[...] KBo 16.1 rev. iii 53 NS), rev. iii 35, 54 CTH

61.I. KUB 14.16 rev. iii 22 NH/NS (KUB 14.15 rev. iii 52 NU.GÁL [...] CTH 61.II.2. *irħas miyanas* NU.GÁL *[e]l[-eš-ta]* KUB 19.37 obv. ii 45 NH/NS CTH 61.II.9. DUMU.NITA NU.GÁL *e-eš-ta* KBo 5.13 obv. i 12 NH/NS (// KBo 4.7 obv. i 60 NS) CTH 68. KUB 31.19 rev. iv? 7 (-]x ≈) NH/NSc? CTH 82. KUB 19.9 rev. iv 7 NH/NSc CTH 83. NUMUN NU.GÁL *e-eš-ta* KUB 26.33 obv. ii 7 NH/NSc CTH 122. KUB 21.38 obv. 52 (MUNUS-TUM ≈) NH/NSbii/c CTH 176. KUB 14.3 obv. i 42 (= [ēsta]?) NSc CTH 181.

(LÚ) NU. ^{GIŠ}KIRI₆: “gardener”.

Mestieri 15-17.

[...]NU. ^{GIŠ}KIRI₆-ša KUŠ GUD-aš *iš-hi-i te-ez-zi* KUB 36.100 rev. iii 10 OS CTH 15.

NUKURTU: “emnity, enemy”, i.e. Hitt. *kurur*. Neu 1979.

KUR-e *na-aš-ma* URU-aš A-NA ^DUTU^{ši} NU-KÚR-T[A] *tu-uq-qa-at* NU-KÚR-TA-KA *e-eš-du* KBo 5.3+ obv. ii 25 “(if) a country or a town is an enemy to My Majesty, let it be an enemy to you” MH/NS CTH 42.

NUMUN: “seed”, Akk. *zēru* Hitt./Luw. n. *warwalan-*, erg. Hitt. *-anza*, Luw. *-antis*.

Kloekhorst 2008: 980. Cf. ŠÀ.BAL.(BAL).
NUMUN-an (acc. sg.) BT rev. iii 11 (ŠA DUMU.MUNUS ≈) NH/NSc, KBo 4.10 rev. 27 NS (cf. BT iv 28 *QA-DU* NUMUN-ŠU) CTH 106.

NUMUN-an-na acc. sg.: KBo 6.28 rev. 41 (IN ZI ≈) NH/NS CTH 88. NUMUN-an-za KUB 23.127 rev. iii 12,+ KUB 21.12 rev. iii 17 (*damāis=ma=at* ≈) NH/NS CTH 85.1. BT rev. iii 10 (nom. sg. *har-du*) NH/NSc, iv 27 (id. cf. KBo 4.10 rev. 25 *wa-ar-wa-la'*(AT)-na-an-te-eš NS) CTH 106.

NUMUN-aš KBo 1.28 obv. 13 (*ku-iš ŠA ^IPÍ-IA-ŠI-LI* ≈) NH/NSc CTH 57. KUB 21.12 rev. iii 18 (*da-me-el* ≈; free-standing

gen. sg.) NH/NS CTH 85.1. KUB 21.37 obv. 50 (*dam-me-el* ≈) NH/NS CTH 85.2. KBo 6.28 obv. 5 ([*kanessa*]ndas ≈) NH/NS CTH 88. KBo 4.10 obv. 11 (*da-me-e-el* ≈) NH/NS (// *da-me-e-da-ni wa-ar-wa-la'-ni* BT iii 2 NSc), 11 (gen. for nom.? ŠA ^Iul-mi-^D10-up-pát ≈; // ŠA ^ID^LKAL-pát NUMUN-an-za BT iii 10 NSc), BT iii 10 (gen. for nom.? *har-du-ma-at* ŠA DUMU.NITA ≈) CTH 106.

NUMUN acc.: KBo 3.6 obv. ii 1 NH/NS CTH 81. KUB 23.1 obv. ii 6 (erased, *tamai* ≈) NH/NSc CTH 105. KUB 26.33 obv. ii 6 (PAP-*aħħashat*) NH/NSc, 12 (= *arħa tarħaqun*) CTH 122. KUB 23.88 rev. 24 NH/NSbii CTH 175. NUMUN ŠA DUMU.-MUNUS acc. sg.: KBo 4.10 obv. 13 (= ŠA ^IUL-MI-^D10-UB-pát NH/NS (// NUMUN DUMU.MUNUS ŠA ^ID^LKAL BT iii 17 NSc) CTH 106. NUMUN DUMU.NITA-ma KBo 4.10 obv. 12 NH/NS (// BT iii 17 NSc) CTH 106. NUMUN-wa-ra-aš KUB 21.1 obv. i 67 NH/NS CTH 76.

NUMUN EN-IA-pát KUB 31.106 obv. ii? 11 NH/NSc, + KUB 23.44 obv. ii 11 CTH 124. NUMUN ^IHA-AT-TU-ŠI-LI KBo 4.12 obv. 4 NH/NS CTH 87. NUMUN ^IHA-AT-TU-ŠI-LI ^IPU-DU-HÉ-PA acc. sg.: KUB 1.1 rev. iv 81 NH/NS (// 248/w, 4] NS, // NUMUN [...] -TJU₄-HÉ-PA KUB 1.3 rev. iv 2 NS) CTH 81. NUMUN ŠA ^IHA-AT-TU-ŠI-LI [...] KBo 6.29 obv. i 4 NH/NS CTH 85.1. KUB 21.29 obv. i 4 NH/NS CTH 89.

NUMUN ^ID^LKAL (nom. sg.) BT iii 22 NH/NSc CTH 106. Acc. sg.: BT obv. ii 69 NH/NSc, 72 CTH 106. NUMUN ^ID^LKAL, A-NA ≈: BT obv. ii 66 NH/NSc, 75, iii 71, iv 22 (cf. KBo 4.10+ KUB 40.69 rev. 22 ŠA ^IUL-MI-^D10-UB *wa-ar-wa-la-ni* NS) CTH 106. NUMUN ^ID^LKAL-ma (nom. sg.) BT iii 30 NH/NSc CTH 106. Acc. sg.: BT iii 26 NH/NSc CTH 106. NUMUN ^ID^LKAL-ma-at-kán, A-NA ≈: BT iii 7 NH/NSc CTH 106. NUMUN ^ID^LKAL-pát (acc. sg.) BT rev. iii 14 NH/NSc CTH 106.

NUMUN ¹KÙ.GA-P[Ù]-MA KUB 31. 106 obv. ii 12+KUB 23.44 obv. ii 8 NH/NSc CTH 124. NUMUN LUGAL-*ia*, [A]-NA \approx : KBo 4.14 rev. iv 54 (= še-er likdu) NH/NSc CTH 123.

NUMUN LUGAL-UT-TI KUB 23.1 obv. ii 12] (*tamai* \approx) NH/NSc CTH 105.

NUMUN ¹MUR-ŠI-DINGIR-L[IM] KUB 23.44 obv. ii 8 NH/NSc CTH 124. NUMUN ¹NIR.GÁL, A-NA \approx : BT iii 4 NH/NSc CTH 106. KUB 31.106 obv. ii 13 NH/NSc CTH 124.

NUMUN ¹PU-DU-HÉ-PA KBo 4.12 rev. 9 NH/NS CTH 87. NUMUN ¹ŠU-UP-PÍ-LU-LI-[U-MA], A-NA \approx : KUB 19.28 rev. iv 3 NH/NS CTH 145. NUMUN ¹TU-UT-HA-LI-IA BT iii 25 (acc. sg.) NH/NSc, 26 (nom. sg.) CTH 106. A-NA \approx : BT iii 26 NH/NSc CTH 106. NUMUN ¹TU-UT-HA-LI-IA-ma (nom. sg.): BT obv. ii 69 NH/NSc, iii 21 CTH 106. NUMUN ŠA ^DUTU^{ŠI} KUB 23.1 obv. ii 5 NH/NSc, 10 CTH 105.

NUMUN-IA acc. sg.: KBo 12.30 obv. ii 3 NH/NSc CTH 122. NUMUN-KA acc. sg.: KUB 21.1 rev. iv 36 (*nu-ut-ták-kán*) NH/NS (// NUMUN-KA-ia-ták-kán) KUB 21.4 rev. iv 4 NSc) CTH 76. NUMUN-ŠU, QA-DU \approx : BT iv 11 (ref. to S2 pron.!) NH/NSc (cf. KBo 4.10 rev. 6 QA-DU SAG.DU^{MEŠ}...NS), KBo 4.10 rev. 14, 19 CTH 106. KUB 26.41 obv. 17 MH/NS CTH 133. ŠA \approx : KUB 23.72 rev. 48 (= ŠA MÁŠ-ŠU) MH/MS CTH 146.

NUMUN ^DUTU^{ŠI} KUB 1.1 obv. i 7 (*nahhān ēsdu*) NH/NS (// KBo 3.6 obv. i 6 NS, KUB 1.2 obv. i 6 NS, KUB 19.69 obv. i 7] NSc?) CTH 81.

NUMUN ^DUTU^{ŠI}-KU-NU KUB 1.16 obv. ii 44 OH/NS CTH 6.

NIN^{MEŠ}-ŠU ŠA MÁŠ-ŠU ŠA NUMUN-ŠU (nom. pl.) KBo 5.3+ rev. iii 26 (cf. SV ad loc.) MH/NS CTH 42. cf. DUMU ^DUTU^{ŠI}.

***(^{URUDU})PAD: “(copper) ingot”.

See Part 3 and Singer 2006: 252-258.

^{GIŠ}PAN: Akk. *qaštu* “bow”.

[^{GIŠ}P]AN-ZU KUB 31.4 obv. 3 OH/NSa (// KBo 13.78 obv. 2]; // KBo 12.22 obv. 4) CTH 16. Cf. nom. sg. ^{GIŠ}PAN-ŠU KBo 12.126 i 27.

^{GIŠ}P[AN], IŠ-TU \approx : KBo 16.36 rev. iii 8 NH/NS CTH 83.

PĀNU: “face”.

Cf. Hitt. *meni-* “face, cheek” (n./c.), but not given as Akkadogram at CHD L-N 289. See also IG1.

A-NA PA-NI = *peran, menahhanda* “in front of”.

Cf. A-NA PA-NI DINGIR-LIM *pa-ri-ia-an* KUB 13.35+ i 35 (Ukkura), possibly pleonastic use of Akkadogram, thus *pariyan* further equivalent of A-NA PA-NI.

I-NA PA-NI-KU-NU KBo 3.1 obv. ii 69 “(let PN be a sign) in your view” (// KUB 11.2, 7) both OH/NS CTH 19. A-NA PA-AN (A-B[I-IA]) KUB 21.37 obv. 21 NH/NS CTH 85.2. (= ^D30) KUB 21.37 obv. 25 NH/NS CTH 85.2. \approx ŠEŠ-IA KUB 21.17 obv. ii 6 NH/NS CTH 86.1.

A-NA PA-AN A-BI-IA-ia-wa-at-ta KUB 21.37 obv. 22 NH/NS CTH 85.2. A-NA PA-NI A-BI-IA KUB 23.81 rev.? 5 NH/NS CTH 61.III.3

A-NA PA-NI A-BI ^DUTU^{ŠI} KBo 3.3+ rev. iii 13 NH/NS (// KUB 19.41 rev. iii 12 NS) CTH 63. A-NA P[A-NI A-BI L]UGAL KBo 3.34 rev. iii 15 OH/NS CTH 8. A-NA PA-NI A-BI-ŠU-wa KUB 19.29 rev. iv 8 NH/NSc CTH 61.II. A-NA PA-NI A-BI A-BI-IA KBo 3.4 rev. iii 57 NH/NSc? CTH 61.I. A-NA PA-NI ¹A-BI-RAT-TA KBo 3.3+ obv. ii 15 NH/NS (// IA-BI-RAD-DA KUB 19.41 obv. ii 19 NS) CTH 63.

A-NA PA-NI D[INGIR] KBo 22.73 rev. iii 10 NH/NS CTH 90? A-NA PA-NI DIN-GIR^{MEŠ} KBo 5.3 rev. iv 33 MH/NS CTH 42. KBo 5.13 rev. iv 6 NH/NS (// KUB 6.41 rev. iv 14 NSc?) CTH 68.

KUB 1.1 obv. i 48 NH/NS (// KBo 3.6 obv. i 40] NS, KUB 1.5 obv. i 20] NS?)

CTH 81. *A-NA PA-NI DINGIR[...]* KBo 16.27 rev. iii 19 MH/MS CTH 137. *A-NA PA-NI* ¹PÉŠ.TUR-WA KBo 4.3 obv. i 15 NSc? (// KBo 5.13 obv. i 27 NS, KBo 4.7 obv. i 6] NS, KUB 6.41 obv. ii 3 NSc?) CTH 68.

A-NA PA-NI ^{LÚ}KÚR KUB 19.13 obv. i 16 NH/NS CTH 40. *A-NA PA-NI* ¹NIR.GÁL LUGAL-i “in front of (or: at the time of)” KUB 21.10 obv. i 4 NH/NS CTH 40. *A-NA PA-NI* ŠEŠ-IA KUB 1.1 obv. i 24 NH/NS (// KBo 3.6 obv. i 21 NS, KUB 1.2 obv. i 22] NS) CTH 81.

PĀNI: “in the presence of; at the time of”.
Vita 1997.

PA-NI A-BI-IA KUB 14.15 rev. iv 39 (*anda uit* S2 pret.) NH/NS CTH 61.II.2. KBo 5.8 obv. ii 15 NH/NS CTH 61.II.7. *PA-NI* ¹Kán-tu[-uz-zi-li] KUB 14.23 obv. i 7 NH/MS? “at the time of Kantuzzili”, *PA-NI* [X] ibid. 10, Güterbock 1956: 60 CTH 40.

PA-NI ^{LÚ}KÚR HKM 1 rev. 11 (*me-ek-ki pa-ab-aš-ša-nu-an-za e-eš*). *PA-NI* + dat. (*BE-LÍ kuedaniki*) KUB 19.26 rev. iv 4 NH/NS, (^{LÚ}SANGA) ibid. 9 CTH 44. *PA-NI* ŠEŠ-IA KUB 1.1 obv. ii 72 NH/NS (// *PA-AN* ŠEŠ-IA KBo 3.6 obv. ii 52 NS) CTH 81.

See further ^DUTU^{ŠI} (*PA-NI* ε); *NIS* DINGIR^{MES}-/LIM (*PA-NI* ε).

PAP: Hitt. *pahs(anu)-* “protect”; Luw. *zalma-* “shield”.

CHD P 2-10. MZL 92; Mesopotamian PAP = *našaru* in names and texts, but apparently not in lexical lists, CAD N/2 34. For Luw. see Melchert 1988a: 241-243.

PAP-ab-ha-aš-hi KBo 12.39 rev. 13 NH/NS CTH 141. *PAP-aš-hi* KUB 23.44 obv. ii 7 NH/NS, 11, KBo 14.112, 4 NSc CTH 124. *PAP-aš-ti* KUB 19.55+KUB 48.90 rev. 40 NH/NSbii CTH 182. *PAP-ši* KUB 23.1 obv. ii 4 NH/NSc, 5 CTH 105. KBo 8.37 rev. 9 (^{URJU!}*mi-iz-ra-an* ε; // Bo. 6943, 5 MH/??) MH/NSc CTH 134. *PAP-an-zi* KBo 12.30 obv. ii 5 (EN-anni ε ser)

NH/NSc CTH 122. *PAP-aš-ḥu-ut* KBo 42.60, 7 NH/NSc CTH 126.

PAP-ab-ha-aš-ḥa-at KUB 26.33 obv. ii 6 (*apēl=man* NUMUN ε) NH/NSc CTH 122. *PAP-aš-ḥa-at* KUB 26.32 obv. i 10 NH/NSc CTH 124.

PAP-as-ṭa KUB 23.1 obv. i 22 NH/NSc (// [...]a] KUB 8.82 obv. 2, as re-copied in Kühne and Otten 1971: 80), 25, 45 CTH 105.

PAP-nu-[r] KUB 19.49 obv. i 13 NH/NS CTH 69. *PAP-nu-an-du* KBo 4.14 obv. i 18 NH/NSc, 20 CTH 123. *PAP-nu-ma-an-zi* KUB 26.32 obv. i 3 NH/NSc CTH 124. *PAP-nu-uš-ki* KUB 23.1 l. edge 1 NH/NSc CTH 105. *PAP-nu-uš-ki-ši* KUB 23.1 l.edge 1 NH/NSc CTH 105.

PARĪSU: measure.

Usually abbreviated *PA*. Full spelling occasionally in OS: KBo 25.79 rev. iv 2', 3', 4' (OS, Neu 1980: 157). *parīsu* is only attested at OB Mari, Alalakh, and MB Emar apart from Hattusa (CAD P 186). See [(PA)]-RI-ZI at KBo 6.2 iv 22 (OS).

XV⁷ *PA Z̄.DA Z[ÍZ]⁷* KUB 31.79 obv. 6 MH/MS, XX *PA ŠE* (ibid. 11), XXX *PA ZÍZ* (ibid. 11), L *PA ŠE* (ibid. 14) CTH 188.

1PÉŠ.(TUR): PN *Mashuiluwa*.

NH 779. ¹PÉŠ-wa-aš KBo 4.4 rev. iv 56 NH/NS CTH 61.II.5.

¹PÉŠ-aš-ma-za KBo 4.4 rev. iv 66 NH/NS CTH 61.II.5. ¹PÉŠ.TUR-an KUB 6.41 obv. i 31 NH/NS (// ¹maš-ḥu-i-lu-wa-an KUB 6.42 obv. i 8 NS), 34, KBo 5.13 obv. i 10 NS (// ¹PÉŠ.TUR-wa-an KBo 4.7 obv. i 57 NS) CTH 68.

¹PÉŠ.TUR-aš KUB 14.15 rev. iv 38 (// ¹maš-ḥu-i-lu-wa-aš KUB 14.16 rev. iv 11) NH/NS CTH 61.II.2. (Written ¹MAŠ-aš-ḥu-i-lu-wa-an KUB 14.15 rev. iv 37.) KBo 5.13 obv. i 18 NH/NS (// KBo 4.3 obv. i 7 NS) CTH 68. KUB 14.26 rev. iii 7 NH/NSc CTH 69.

¹PÉŠ.TUR-aš-ma-kán KUB 6.41 obv. i 44 NH/NSc? (// KBo 5.13 obv. i 1 NS) CTH 68.

¹PÉŠ.TUR-aš-ma-za-kán KUB 6.41 obv. i 40 NH/NSc? CTH 68. ¹PÉŠ.TUR-aš-wa-mu KUB 6.41 obv. i 46 NH/NSc? (// KBo 5.13 obv. i 3 NS) CTH 68. ¹PÉŠ.TUR-aš-wa-za KUB 19.34 rev.(?) 3 NH/NS CTH 61.II.8.

¹PÉŠ.TUR-ia (A-NA ε) KUB 6.41 obv. i 37 NH/NS CTH 68. ¹PÉŠ.TUR-lu-wa-aš KBo 19.70, 9 NH/NS CTH 69. ¹PÉŠ.TUR-ša-za-kán nom. sg.: KBo 19.70, 27 NH/NS CTH 69.

¹PÉŠ.TUR-wa-aš nom. sg.: KUB 6.41 obv. i 24 NH/NS (// ¹]PÉŠ-wa-aš KBo 4.7 obv. i 23 NS, ¹m]aš-hu-i-lu-wa-aš KUB 6.43 obv. i 5 NS). KBo 4.3 obv. ii 23 NS? (// ¹PÉŠ-w[a-aš] KBo 4.7 rev. iii 6, // ¹PÉŠ.TUR-wa-aš KBo 5.13 rev. iii 29 NS, // ¹PÉŠ.TUR-aš KUB 6.41 rev. iii 47 NSc?) CTH 68.

¹PÉŠ.TUR-wa-aš-ma-mu-uš-ša-an KUB 6.41 obv. i 32 NH/NS (// ¹maš-hu-i-l[u-wa-aš] KUB 6.42 obv. i 9 NS) CTH 68. A-NA ¹PÉŠ.TUR[...] KUB 14.24 rev. iii 9 NH/NS CTH 61.II.6. A-NA ¹PÉŠ.TUR-WA KUB 14.24 rev. iii 20 NH/NS CTH 61.II.6. KUB 6.41 obv. i 29 NH/NS (// ¹MAŠ-HU-I-LU-WA KUB 6.43 obv. i 10 NS), 30] (// ¹MAŠ-HU-I-LU-WA KUB 6.43 obv. i 11 NS); KBo 4.7 obv. i 60 NS (// ¹MAŠ-HU-LU-WA KBo 5.13 obv. i 12 NS); KBo 5.13 obv. i 19 NS (// KBo 4.3 obv. i 8 NSc?), KBo 4.3 obv. i 36; KBo 5.13 rev. iv 19 (// KUB 6.41 rev. iv 27], // A-NA ¹MAŠ-HU-U-I-LU-WA KUB 6.44 rev. iv 8 NS) CTH 68.

ŠA ¹PÉŠ.TUR-WA KBo 4.3 obv. ii 31 (= *iwar*) NH/NSc? (// KBo 4.7 rev. iii 7 NS, // ¹MA]Š-HU-I-LU-WA KUB 6.41 rev. iii 55 NSc?); KUB 6.48 obv. ii 9 ([A-NA P]A-NI ε) NSc? CTH 68. KBo 19.70, 4 NH/NS (// KUB 48.74, 9] NSc), 16, 23 CTH 69.

ŠA ¹PÉŠ.TUR-WA-pát KBo 4.3 obv. i 26 NH/NSc? (// ¹PÉŠ.TUR-aš-pát KBo 5.13 obv. i 31 NS) CTH 68. IT-TI ε: KUB 14.26 rev. iii 8] + KUB 48.74, 3] NH/NSc CTH

69. A-NA PA-NI ε: KBo 4.3 obv. i 15 NSc? (// KBo 5.13 obv. i 27 NS, // ¹PÉŠ.TUR KUB 6.41 obv. ii 3 NSc?) CTH 68.

¹PÉŠ![...] KUB 40.39, 13 NH/NSc (// ¹maš-h[u-...]) KBo 19.70, 7 NS) CTH 69.

***^{LÚ} **PETHALLU**: “horseman, rider”. CAD P 336-337 writes LÚ.PÍT-*HAL-LI* for ša *pethalli* “cavalryman”, where *pethallu* (ibid. 335-336) = (1) “equid, riding animal”, (2) “cavalry”. *pethallum* only attested in 1st millennium Mesopotamia and Urartu. See also LÚ PÉT-*HAL-LUM* nom. sg. (*pé-e-da-ú*) KUB 26.90 iv 6 NSc CTH 206. Type LÚ TĒMU, i.e. agent noun in -(t)alla-, although here it is difficult to tell if Akk. *pethallu* was considered as “equid” or “cavalry”. Declined form appears to be *māršipru* type univerbalation.

LÚ PÉT-*HAL-LI* KUB 21.38 obv. 18 (acc. pl., cf. next line ú-da-an-du) NH/NSbii CTH 176.

QABLU: “waist”; Sumgr. MURUB₄. CHD L-N 1; CAD Q 6-12. QÁB-LI-ŠU-NU (*ar-ha la-a-nu-un*) KBo 10.2 rev. iii 19 OH/NSbii, Akk. KBo 10.1 rev. 12 *qáb-li-šu-nu* CTH 4.

QABŪ: “speak”, Hitt. *mema-*. CAD Q 22-42, but few Bo. ex.; CHD M 254-263. *QIBIMA* S2 imp. Neu 1974: 16; see Alp 1991 and Hagenbuchner 1989 indices.).

AQ-BI KBo 3.4 obv. i 23 NH/NSc? CTH 61.I. KBo 4.4 obv. ii 10 NH/NS, 49 CTH 61.II.5. KUB 6.41 obv. i 36 NH/NS (// KUB 6.42 obv. i 14] NS) CTH 68. KUB 21.38 obv. 64' NH/NSbii/c CTH 176. KUB 14.3 ii 11 NH/NSc CTH 181.

IQ-BI (S3m. pret.) KBo 3.34 obv. ii 6 // KBo 3.36 obv. 14 *te-et* both OH/NS CTH 8. KUB 14.4 obv. i 18 NH/NS, KBo 14.12 rev. iv 34 NH/NS, KUB 19.13 obv. i 17 NH/NS CTH 40. KUB 14.15 rev. iv 29] (// KUB 14.16 rev. iv 3) NH/NS CTH 61.II.2. KBo

4.4 obv. ii 70 NH/NS CTH 61.II.5. KBo 3.3+ obv. i 13 NH/NS CTH 63. KUB 6.43 obv. i 5 NH/NS (// KBo 4.7 obv. i 23 NS) CTH 68. KUB 21.17 obv. ii 9 NH/NS CTH 86.1. BT obv. ii 51 NH/NSc CTH 106. KUB 14.3 obv. i 14, 55 NH/NSc, ii 9, 12, 21 CTH 181.

QÍ-BÍ-MA? (imp. sg.) KBo 3.22 obv. 1 OS — unable to determine on collation of original CTH 1. *QÍ-BI-MA* KUB 19.5 obv. 1 NH/NSc CTH 191.

TAQ-BI (S2m pret.) KBo 5.6 rev. iv 4 NH/NS CTH 40. *TAQ-BI* (S3f. pret.) KBo 5.6 rev. iii 52 NH/NS (// KBo 14.12 rev. iii 35 NS) CTH 40.

QADU: “with”, Hitt. *katta/i*.

CAD A/1 123-125 (s.v. *adi*). Selection of examples follows, others presented with nouns determ-ined by *QADU*:

QA-DU (*assuwaz* =) KUB 19.18 obv. i 15 NH/NS CTH 40.

QA-DU DUMU^{MEŠ}-*KU-NU* (= *arha suwe*) KUB 26.77 obv. i 11 OH/NS CTH 23. *QA-DU* DUMU^{MEŠ}-*ŠÚ* KUB 26.71 obv. 11 (OH/NS), var. [DUMU^{MEŠ}-*ŠÚ*] *QA-DU* KUB 36.98b obv. 11 OH/NS CTH 1.

[*QA-DU*] DUMU^{MEŠ}-*ŠU* *ku-e]n-nir* at KBo 3.1 obv. i 57 OH/NS restored from *qa-du* DUMU^{MEŠ}-*šu* (Akk.) KBo 1.27 obv. ii 4 (possibly // *G[A-DU DUMU^{MEŠ}-*ŠU*]*] at KBo 3.67 obv. ii OH/NS but cf. *QA-DU* DUMU^{MEŠ}-*ŠU* ibid. 10. *QA-DU* D[UMU^{MEŠ}-*ŠU*] KBo 3.1 obv. ii 7, 8 (// [*QA-DU*] DUMU^{MEŠ}-*ŠU*] KUB 11.1 obv. ii 15 MS?) CTH 19.

QA-DU ÉRIN^{MEŠ}-*ŠU* KBo 7.14 obv. ii 15 OH/OS CTH 15. *QA-DU* LÚ x KBo 49.121, 10 NH/NSc CTH 126. *QA-[DU MI]M-MU-[KU-NU]* KUB 21.18 rev. 3 NH/NS CTH 51.II.

QA-TUM VII AT-HU-TIM [*kuennir*]KBo 12.8 rev. 26 OH/NSc (// *QA-TUM VII* [...] *nir*] KBo 12.9 rev. 4-5 OH/NS) CTH 20. *QA-TUM* (= NAM.RA^{MEŠ}) KUB 40.8 obv. i 3

NH/NSc (// [*QA-DU*?] KUB 34.23 obv. i 10 NS) CTH 40.

QATAMMA: Hitt. *apenissan* “thus”.

CAD Q 162-163; HWb² A 171-180. See *QA-TAM-MA-pát* KBo 8.35 obv. ii 31 MH/MS (// KBo 16.29 obv. 13, 16; // *a-pé-ni-iš-ša-an-pát* KBo 50.67 obv. ii 30 MS) CTH 139. However, see following mss. equivalence with *ki=pat*: Laws §64 has *QA-TAM-MA-pát* in NS ms. B (KBo 6.3 iii 48), F₁ (KBo 6.8 ii 2]), while NS H (KUB 13.12 obv. 6) and OS A (KBo 6.2 + 19.1 iii 43) both have *ki-i-pát*.

QA-TAM-MA KBo 3.34 obv. ii 6 OH/NS // KBo 3.36 obv. 14 both OH/NS CTH 8. KBo 3.33 obv. (?) ii 6, 7 OH/NS CTH 9. *QA-TAM-MA* īR LUGAL *sume[s]* KUB 31.110, 5 OH/NS CTH 12.

KUB 8.81 rev. iii 14, 19 MH/MS CTH 41. KBo 5.3+ obv. i 20, 24, 25 MH/NS CTH 42. KUB 19.26 obv. i 11, 16, 18 NH/NS CTH 44. KUB 19.26 obv. ii 2 NH/NS CTH 44. KBo 10.12 obv. i 21 NH/NSc CTH 49.II. KBo 4.4 rev. iii 70 (*še-e-na-ab-aš* = *e-eš-z[i]*) NH/NS CTH 61.II.5. KUB 21.49 obv. 6 (*zahhiskit*; // KUB 3.119 obv. 6 NS) NH/NS CTH 62.II.

KBo 5.9 obv. i 26 (*pahhaslı*) NH/NS, 32 (*piddāi*) CTH 62.II. KBo 3.3+ rev. iii 4 (*kuwat iyatten* =) NH/NS CTH 63. KBo 5.4 obv. 25 (*uski*) NH/NS, 35 (*kittaru*), 43 CTH 67. KBo 4.3 obv. i 16 NSc? (// KBo 5.13 obv. i 28 NS, KUB 6.41 obv. ii 4 NSc?), 25 (// ibid. 37, ibid. 16), obv. ii 34 (// KUB 6.41 rev. iii 57, KBo 19.65 rev. iii 18 NS); KUB 6.41 rev. iii 63; KBo 4.3 rev. iv 10 NSc?, 16 CTH 68.

KUB 19.49 obv. i 38 NH/NS, +KBo 19.70, 24 CTH 69. KBo 12.64 rev. iv 9 NH/NSc CTH 83. KBo 4.12 rev. 4 (*pahsandu*) NH/NS CTH 87. KBo 22.73 rev. iii 6 (= *ir-ha-a?-l*) NH/NS CTH 90?

KUB 23.1 obv. i 19 (*pahhasat*) NH/NSc (// 1436/u+ 7] NSc), rev. 13 (*esdu*), 20 (id.) CTH 105. BT obv. ii 70 (*pahsaru*), 74 (*pahhasdu*) NH/NSc, 76 (*sarninkiskiddi*), iii

25 (*pahhasdu*), 26 (id.) CTH 106. KBo 12.38 obv. ii 13 NH/NSc CTH 121. KUB 26.25 obv. 7 (GIM-an wassiskisi kēiaza MA-MĪ^{HIL.A}= was*s[i-]*) NH/NSc CTH 122.

KBo 4.10 obv. 10 NH/NS (*iyaddu*; cf. BT ii 102 NSc) CTH 106. KBo 4.14 rev. iii 20 (šna-ah-hūu-wa-ia-ad-du) NH/NSc, 33, 42 (škuwatai) CTH 123. KUB 23.44 rev. iii 11 (= I-un?) NH/NSc CTH 124. KBo 8.35 obv. ii 28 ([li]-in-ki-ir) MH/MS, 28 (*kat-ta-an* = da-i-e-er) CTH 139. KUB 23.72 rev. 19 (*iyattaru*) MH/MS CTH 146.

KUB 14.1 obv. 30 (= kar-ši za-ah-hi-ia-at-t[én]) MH/MS, 31 ([ku]u-ru-ur), 78 (ya-at-ra-a-it), 83 (i-ia), rev. 88 (da-a-la) CTH 147. KUB 21.38 obv. 6 NH/NSbii/c, 10 CTH 176. KUB 14.3 obv. i 4 (ZI-ni ar-nu-e-er) NH/NSc, 69 (*pehutezzi*) CTH 181. KUB 19.55+ KUB 48.90 rev. 42] NH/NSbii CTH 182.

QA-TAM-MA-ia (+ =ia emphatic) KBo 4.14 rev. iii 47 NH/NSc CTH 123. *QA-TAM-MA-pát* KUB 21.49 obv. 10 NH/NS CTH 62.II. KUB 21.5 obv. ii 8 NH/NS CTH 76. Bo 69/256+ rev. iii 60 NH/NS (om. other extant MSS) CTH 81. KUB 26.19 obv. ii 20 (šu-me-en-za-an-na = u-un-ni-ia-an-zí) MH/MS, KUB 26.20, 10 MS (// KUB 40.14, 8] NS da-a-i-e-er) CTH 140. *QA-TAM-MA-ta* KBo 4.14 rev. iii 15 (šna-ah-ha-w[a-i]a-du) NH/NSc CTH 123.

QATI: “finished”.

CAD Q 179. *QA-TI* KBo 3.38 rev. 32 // TIL.LA KBo 22.2 rev. 16 CTH 3. KBo 3.67 rev. iv 16 OH/NS CTH 19. *Ú-UL QA-TI* KUB 19.10 rev. iv 1 NH/NSc CTH 40. KUB 21.29 rev. iv 17 NH/NS CTH 89. KUB 21.9 rev. col. 1 NH/NS CTH 90.

QĀTU: Sum. ŠU Hitt. *kessar-* “hand”.

Also found as Akkadogram for “handle” in Bo. texts: CAD Q 188.

I-NA QA-TI A-BI [LUGAL] KBo 3.34 rev. iii 10 OH/NS CTH 8. *A-NA QA-AT*

^DUTU^{ŠI} (= *anda*) KBo 5.3+ obv. ii 12 MH/NS CTH 42.

[*QA-TE*^{HIL.A}-IA KBo 19.38 rev. 47 MH/MS CTH 147. [*QA-T*]E^{HIL.A}-IA KUB 14.1 rev. 47 MH/MS CTH 147. *QA-TE*^{MES}-KA KUB 14.1 rev. 18 (e-eš-*har-nu-ut*) MH/MS CTH 147.

QA-TI^{HIL.A}-KU-NU KUB 23.72 rev. 29 (e-eš-*har-nu-ut-ten*) MH/MS CTH 146. *QA-TI* LUGAL KBo 8.35 obv. ii 15 (ma-iš-te-en) MH/MS (// *QA-TI* LUGAL-i ma-a-ú KUB 23.78b+ obv. ii 12 MS) CTH 139.

For this word see also the aberrant plural form *QA-TI-TE*^{MES} at KBo 2.3 iv 5.

***^{LÚ}**QÍ-IP-DU:** “trusted man, representative”.

Presumably for Akkadian *qīpu* (understood as **qīptu?*). CAD Q 264-268; this attestation not included there: KBo 5.4 obv. i 6 NH/NS CTH 67.

QUSTRU: Hitt. *tuhhuwai-* c. “smoke”.

Kümmel 1967: 23; CAD Q 327; Kloekhorst 2008: 895-896. [*QÚ-U*]T-RU KUB 13.31 rev. 10 // *tuḥ-hu-wa-in-ma* KBo 10.2 rev. iii 40, Akk. KBo 10.1 rev. 22 [*qu-u*]t-ra OH/NS CTH 4.

RA: “hit” Hitt. *walh-*, Akk. *dāku, nēru*.

RA-zi KBo 43.63, 5 OH/NSc CTH 12? *RA-ah-[z]i?* KBo 4.14 rev. iii 63 (coll.) NH/NSc CTH 123. *RA-an-zi* KUB 19.55 obv. 27 NH/NSbii CTH 182.

RABŪ: Hitt. *salli-* “large, great”, Sumgr. GAL.

CAD R 36b; CHD Š 92-100. KBo 5.3 obv. 6 NH/NSc? CTH 67.

RA-BU-Ú-TIM (URU^{DIDLI,HIL.A} =) KUB 11.1 obv. i 11 OH/MS? nom. pl. c. (// = GAL.GAL-TIM KBo 3.1 obv. i 12 NS) CTH 19. *RA-BU-UT-TI* BT obv. ii 79 (A-NA_{GIŠ}ŠU.A-ma-aš-ši =) NH/NSc CTH 106.

RAGĀMU: “claim”.

CAD R 66. ŠA *I-RA-AG-GU-M[A]* KUB 31. 64 obv. ii 25 OH/NSc CTH 12.

RAMĀNU: Hitt. *tuekka-* c., n., Sum. NÍ.TE “self”.

Kammenhuber 1964: 153, 159. CAD R 177-126 (no Bog.). Kloekhorst 2008: 885.

RA-MA-A-AN ^DUTU^{ŠI} (*A-NA* =) KBo 5.3+ obv. i 24 MH/NS CTH 42. *RA-MA-NI-IA* (gen. sg. *ammel* =) KBo 5.6 rev. iv 1 NH/NS CTH 40. *RA-MA-NI-KA* (*A-NA* =) KBo 5.3+ obv. i 22 MH/NS CTH 42.

REDŪ: “lead” Hitt. *nai-?*

Not mentioned CHD s.v. *nai-* L-N 349-350.

IR-DI KBo 3.34 obv. ii 10 // KBo 3.36 obv. 17 OH/NS CTH 8. See *IR-DI*.

RĒT UDU: “sheep-pasture” Akk. *rītu*.

IŠ-TU RE-E-ET UDU =: KBo 4.10 obv. 35 NH/NS (cf. id. without *IŠ-TU* BT ii 10 NSc) CTH 106.

CAD R 390 for further Bo. occurrences, particularly *RI-I-TI* ANŠE.KUR.RA KUB 26.43, 12, 18 (CTH 225, Sahurunuwa).

RIKSU: Hitt. *isħiul*, “treaty”.

CAD R 353 for use in Akkadian texts from Boğazköy. Lexical: [([SA]G.KÉŠ *saq-qashir*) = *ri-ik-zu* = *iš-ħi-[ú-ul]*] KBo 1.38 obv. 3' (MSL 13.249) with dupl. KBo 27.83 (Kagal D 12, CAD R 347).

RI-IK-SI (*A-NA* =) KBo 5.9 rev. iv 19 NH/NS CTH 62.II.

SA₅ “red” Hitt. *mita-/i-*.

But cf. CHD 3/3 301ff. and 3/2 201. ÍD SA₅ (*I-NA* =) KBo 7.15, 4 NH/NSc CTH 40, cf. Güterbock 1956: 116b and CHD 3/2 201.

(ÉRIN^{MEŠ/LÚ})SA.GAZ: Akk. *ħāpiru*, nomadic mercenary troops/workers.

Otten 1952: 220ff. KBo 9.73 contains *ma-a-ah-ħa-an*, for which see Neu 1985.

ÉRIN^{MEŠ} SA.GAZ-*aš* KBo 9.73 obv. 1 (= *me-e-na-ah-ħa-an-ta*) OS[?], 2 (acc. pl. ? = *linkun*) CTH 27. ÉRIN^{MEŠ} SA.GAZ, *A-NA* = KBo 9.73 obv. 6 (CHD P 382) OH/OS[?] CTH 27. ^{LÚ}SA.GAZ dat. sg.: KBo 3.3+ obv. i NH/NS (// KUB 19.45 obv. i 8 NS) CTH 63.

SAG.DU: Hitt. *ħarsar/n-* n., *ħala-* c. “head”. HWb² H 345-357; Miller 2004a: 110; Kloekhorst 2008: 314-315. Hoffner 1997: 189 has neut. *ħaršar-*, c. *ħaršana-*.

SAG-ZU (of a boat) KBo 10.2 rev. iii 15 // KUB 23.20, 1] OH/NS CTH 4.

SAG.DU (*nakkis*, nom. sg. c.) KBo 5.3+ obv. i 20 MH/NS CTH 42. SAG.DU-KA (*nakkis*, nom. sg. c.) KBo 5.3+ obv. i 19 NH/NS, ibid. 22 (*A-NA* =) CTH 42. *IŠ-TU* = : KUB 21.1 rev. iv 33 NH/NS CTH 76.

SAG.DU-*an* (*I-an* = = “person”) KBo 10.12 obv. ii 41 NH/NSc CTH 49.II. KBo 6.29 obv. ii 26 (// “head”) NH/NS CTH 85.1. KUB 14.3 rev. iv 49 (= “head”, *kurandu*), 50 (id.) NH/NSc CTH 181.

SAG.DU-*aš* (nom./free-standing gen.?) KBo 10.2 obv. ii 4 OH/NS CTH 4. *I-aš* = KBo 3.4 obv. ii 77 (nom. *ispazasta*) NH/NSc? (// KBo 16.1 rev. iv 36] NS) CTH 61.I. KUB 26.33 obv. ii 15 (= *e-eš-ta*; DUMU-*aš* =, Singer 2001: 637 “head of sons”, “first son”), 16 (= *e-eš-ta*) NH/NSc CTH 122. KUB 19.55 obv. 32 (INIM-*aš* =) NH/NSbii CTH 182.

SAG.DU-*i* KUB 14.15 rev. iv 48 (// KUB 14.16 rev. 20) NH/NS CTH 61.II.2. KUB 21.38 obv. 3 NH/NSbii/c CTH 176. *tu-pa-la-an ku-el* SAG.DU-*i*[...] KBo 3.38 obv. 25 (OH/NS). “auf welchen Schreibers Kopf” (Otten 1973: 41) CTH 3.

SAG.DU-*i-it* (instr. sg.) KBo 40.1 l.col. 5' OH/NS CTH 24.

SAG.DU-*še-et* (acc. sg.) KUB 1.16 obv. ii 65 OH/NS CTH 6.

SAG.DU-*IA* KUB 19.49 obv. i 42 NH/NS CTH 69. ŠA SAG.DU-*IA* KUB 21.38 obv. 57 (DINGIR-LUM =)

NH/NSbii/c 62' (*am-me-el-la* ≈ DINGIR-LUM) CTH 176. A-NA ≈: KUB 21.17 obv. i 12 (> *kattan artat*) NH/NS CTH 86.1.

SAG.DU-KA DAM-KA DUMU^{MEŠ}-KA KUR-KA É-KA KISLAH₆-KA GIŠ₆KIRI₆-KA A.ŠÀ A.GÀR-KA GUD^{MEŠ}-KA UDU^{HIL}-KA MIM-MU-KA, QA-DU ≈: KBo 4.10 rev. 7 NH/NS (cf. QA-DU NUMUN-ŠU BT iv 11 NSc) CTH 106.

SAG.DU-KA DAM-KA DUMU^{MEŠ}-KA KUR-KA É-KA KISLAH₆-KA GIŠ₆KIRI₆-KA A.ŠÀ A.GÀR-KA GUD^{HIL}-KA UDU^{HIL}-KA Ù QA-DU MIM-MU-KA, QA-DU ≈: KBo 4.10 rev. 9f. NH/NS CTH 106.

SAG.DU-KA-pát (≈ ser) KBo 5.3+ obv. ii 19 MH/NS CTH 42.

SAG.DU-ZU KBo 12.3 rev. iii 19] OH/NS CTH 2. KBo 10.2 obv. ii 47-8 (*ku-eer-šu-un*) OH/NS CTH 4. KBo 14.18, 10 (*kuerta*) NH/NS CTH 40.

SAG.DU-ŠU (A-NA -) KBo 3.34 obv. i 9 OH/NS, KUB 36.104 obv. i 8 OS // KBo 13.44+, obv. i [10] OH/NS CTH 8. KUB 14.15 rev. iv 46 (*uš-ki-iš-ga-at-ta[l-la-an-ni]* // *uš-ki-iš-ki-tal-la-an-ni*) KUB 14.16 rev. iv 18) NH/NS CTH 61.II.2. KBo 4.4 rev. iv 59 (≈ ser *anzass=a* ... *linganut*) NH/NS CTH 61.II.5.

SAG.DU-ŠU, A-NA ≈: KUB 26.32 obv. i 2 NH/NSc CTH 124.

12 SAG.DU (acc. n. sg.-coll.) KUB 36.127 rev. 11, 14 MH/NS? (// 12 SAG.DU^{HIL} KUB 8.81 rev. 1 bis, 5 with different wording, MH/MS) CTH 41.

SAG.DU^{MEŠ} KBo 3.4 obv. i 32 (*kuies*) NH/NSc?, 58 (≈BAL??) CTH 61.I. KBo 14.19 obv. ii 21 (*kuies uddanī* ≈) NH/NSbii CTH 61.II.

SAG.DU^{MEŠ}-KU-NU A-NA SAG.DU-IA (acc. pl. of respect, ≈[..] *kiddumati*, lit. "you are positioned with your heads on mine") KBo 5.12 rev. iv 6 MH/NS, KBo 5.3 rev. iv 37 (acc. pl. // "your persons" Beckman 1999a: 35, vb. omitted, *sumenzan* ≈) NS CTH 42.

SAG.DU^{MEŠ}-KU-NU QA-DU DAM^{MEŠ}-KU-NU DUMU^{MEŠ}-K[U-NU ŠE]Š^{MEŠ}-KU-NU NIN^{MEŠ}-KU-NU M[Á]Š^{HIL}-KU-NU É^{MEŠ}-KU-NU A.ŠÀ^{HIL}-KU-NU GIŠ [...]x GIŠ₆KIRI₆.GEŠTIN-KU-NU KISLAH^{HIL}-KU-NU GUD^{HIL}-KU-NU UDU^{HIL}-KU-NU x[...] KBo 5.3 rev. iv 37 MH/NS CTH 42.

SAG.DU [...] KUB 26.80, 4 (*ku-i-e-eš* ≈) NH/NS CTH 83. V SAG.DU^{MEŠ}-ia-kán [ŠA]JÚ-ŠA-A-PA KUB 23.72 rev. 9 MH/MS CTH 146.

LÚ SAG: "eunuch, intimate (attendant)".

Akk. ša rēši, (Hitt.?/)Luw. *u/wasinasi-*.

Hawkins 2002; Miller 2004a: 319. KUB 21. 38 obv. 22 (acc. sg.) NH/NSbii/c CTH 176.

SAG.GÉME.İR^{MEŠ}: Akk. *aštapīru, kinatt-ūtu* "staff, domestics".

SAG.GÉME.İR^{MEŠ}-ŠU-NU (A-NA ≈) KBo 3.1 obv. ii 58 OH/NS CTH 19. SAG.GÉME.İR^{MEŠ} (gen. or dat. ≈ *esħar=smit sanħa* "avenge their blood") KBo 3.23 obv. 9 OH/MS CTH 24.

SAG.GÉME.İR^{MEŠ} KUB 31.115, 5 (acc. pl.? ≈ *an-da da-a-r[u-up]*) OH/NS, KBo 40.1 r.col. 3' OH/NS CTH 24.

See DAM^{MEŠ}-ŠU-NU.

LÚSAGI(A) written SÌLA.ŠU.DU₈(A):

Akk. šaqū "cup-bearer".

See Part 3. LÚSÌLA.ŠU.DU₈(A) HZL 21 has the apparent variant LÚSÌLA.ŠU.DU₈.LIŠ.A, to be found at KBo 46.136, 6, KUB 2.5 and IBOT 4.159, 6.

The phonetic complement *-li* is found at KBo 23.64 obv. 3, KBo 25.72, 22 (LÚSÌLA.-ŠU.DU₈-li) and IBOT 3.29, 7' (LÚSÌLA.-ŠU.DU₈.A-li), presumably deriving from a professional suffix.

LÚSAGI.A-aš nom. sg. c. KBo 3.1 obv. i 30 OH/NS CTH 19.

GAL LÚ.MEŠSAGI KBo 3.34 obv. ii 31 OH/NS CTH 8.

LÚ.MEŠSAGI.A (UGULA ≈) KBo 3.1 obv. ii 23; LÚ.MEŠSAGI.A (voc. pl.) KUB

11.6 obv. ii 14 (// KUB 11.2, 3) both OH/NS
CTH 19. KUB 21.38 obv. 32 NH/NSbii/c
CTH 176.

^{LÚ.MES}SAGI.A-ia nom. pl.: BT i 84
(^{URU}Adaras ^{LÚ.MES}warpatalus \approx) NH/NSc,
^{LÚ.MES}SAGI.A-ia-kán nom. pl.: BT i 81
NH/NSc CTH 106.

SAG.ÚS: “continual, perpetual” Hitt. *ukturi-*
Akk. *kayyānu*, also “normal”.

SAG.ÚS-aš A-NA EZEN^{Hl.A} KBo 3.4 obv. i
21 NH/NSc? (// SAG.DU!-aš KBo 16.1 obv.
33 NS) CTH 61.I.A.

Cf. ^{NA4}ḪÉ.KUR SAG.ÚS.

SAHAR: “dust” Akk. *epru*.

SAHAR^{Hl.A}-iš (acc. pl.) (*še-er ar-nu-nu-un*)
KBo 10.2 obv. ii 51-2 (ending nom. for acc.
Melchert 1978: 20) OH/NS CTH 4. [SAH-
AR^{Hl.A}-u]š KBo 10.2 obv. ii 21 (Melchert
1978: 16) OH/NS, Akk. *ep-ra-am a-na mu-*
bi-šu iš-ša-pá-ak-šu KBo 10.1 35-6 CTH 4.

(^{LÚ})SANGA: Hitt. *sankunni-* c. “priest”.

CHD Š 181-200; Taggar-Cohen 2006: 140-
228, with doubts on the correspondence *sankunni-* = ^{LÚ}SANGA(-a-) ibid. 141.

^{LÚ}SANGA-an-za (nom. sg.) KBo 3.6
obv. i 16 NH/NS, KUB 1.2 obv. i 17 NS
(^{LÚ}sa-an-ku-un-ni-ia-an-za KUB 1.1 obv. i
19 NS) CTH 81.

^{LÚ}SANGA (HZL 231/27) (nom. sg.)
KBo 5.6 obv. ii 10 NH/NS CTH 40. KUB
19.26 obv. i 9 (231/?), 13 NH/NS CTH 44.
KBo 3.3+ rev. iii 27 (231/4 vel.sim.:
Telipinu) NH/NS CTH 63. KUB 1.6+ rev. iii
7 NH/NS CTH 81. KUB 19.55 rev. 6 (\approx
^{URU}TA-AL-₁X₂) NH/NSbii CTH 182.

^{LÚ}SANGA (acc. sg.) KUB 19.25 obv. i 5
NH/NS CTH 44. KBo 6.29 obv. i 26 NH/NS
CTH 85.1

(A-NA ¹TE-LI-PÍ-NU \approx) KUB 19.25 obv.
i 8 NH/NS CTH 44.

DUMU \approx : KUB 19.26 obv. i 2 (broken,
231/17), 9 (broken), 13 (231/??) NH/NS

CTH 44. É \approx : KUB 19.26 rev. iv 13 (broken
sign) NH/NS CTH 44.

Dat. sg.: ([ŠA] ^DUTU ^{URU}TÚL-NA \approx)
KBo 12.38 obv. i 12 NH/NSc CTH 121.
Gen. sg.: KUB 1.1 + 1304/u rev. iii 1
NH/NS (// KBo 3.6 obv. ii 60] NS, // KUB
19.71, 5 NS) CTH 81. KBo 6.29 obv. i 18 (\approx
^DIŠTAR) NH/NS CTH 85.1.

^{LÚ}SANGA-ia KBo 4.4 obv. ii 31 (acc.
sg.?) NH/NS CTH 61.II.5. ^{LÚ}SANGA-ma
(nom.sg.) KBo 5.6 obv. ii 12 NH/NS, ibid.
15 (acc. sg. HZL 231/?) CTH 40.
^{LÚ}SANGA-ia-aš (A-NA \approx) KUB 19.26 rev.
iv 18 (231/?) NH/NS CTH 44. ^{LÚ}SANGA-
ma KUB 19.26 rev. iv 4 (231/??) (acc. sg.)
NH/NS CTH 44. (PA-NI \approx) KUB 19.26 rev.
iv 9 (231/??) NH/NS CTH 44. [^{LÚ}]SANGA-
ma-kán KUB 19.26 rev. iv 10 (231/?, broken
context) NH/NS CTH 44.

Abstract: ^{LÚ}SANGA-UT-TA KUB 23.
127 rev. iii 15 NH/NS CTH 85.1. ^{LÚ}SAN-
GA-UT-TIM (AŠ-ŠUM \approx) KUB 1.1 rev. iv 15
NH/NS (// ^{LÚ}SANGA-UT-TI Bo 69/256 rev.
iii 58 NS) CTH 81. KUB 23.127 rev. iii 9
NH/NS (// KUB 21.15 rev. iii 4 NS), +KBo
6.29 rev. iii 32] CTH 85.1.

**SI KAxIM: “thunder-horn”.

KBo 2.1 iv 2 (NS). An item of the “previ-
ous” cult equipment of the [Storm-God] of
Sanantiya before re-furbishment.

SÍG: “wool” Hitt. *hulana-*, *huliya-* c., Akk.
šipātu.

There may have been a neut. word as well,
cf. Miller 2004a: 114-115. Kloekhorst 2008:
357-358.

KUR.URU.ÍD SÍG “Ḫulana river-land”
KUB 19.10 obv. i 9 NH/NSc CTH 40.

SIG₅: Akk. *damqu*, Hitt. *assu-*, *lazziya-*,
HZL 293; *Mesieri* 447-449; CHD L 50-54;
Kloekhorst 2008: 522-523.

Uncomplemented forms:

SIG₅ (= *assu*) *u-i-e-mi* Ankara 10590, rev. 14 (MH/MS), B. Dinçol 2007: 240. SIG[₅(-)] KBo 10.12 obv. i 10 NH/NSc CTH 49.II. SIG₅ (= *natta*) KBo 3.40a 6 OH/NS CTH 16. Acc.: KBo 5.9 obv. i 30 (gold) NH/NS CTH 62.II. KUB 21.4 rev. iv 16 (= *lu-lu-ú [a-ú]*) NH/NSc (// *a-aš-š[u]*) KUB 21.1 rev. iv 45 NS, *a-a[š-š]u* KUB 21.5 rev. iv 49 NS) CTH 76. TI SIG₅ KBo 4.14 obv. i 34 NH/NSc CTH 123.

^{LÚ}SIG₅ KUB 14.1 obv. 64 (ŠA ¹AT-TA-[RI-IŠ]-ŠI-IA I = *ku-e-n[i]r*) MH/MS, 64 (*anzi-el-la-kán* I =) CTH 147.

SIG₅-*in* KUB 11.1 obv. ii 10 (*weskanta*) OH/MS? (// KUB 11.5 obv. 16, HZL 293/6 [-*in*] at KBo 3.1 obv. ii 3, both NS); HZL 293/5 -*in* KBo 3.1 obv. ii 45 NS CTH 19. KBo 5.3+ obv. i 3 (= *iyunun*), 35 (*issatti*), obv. ii 21 (nom. sg. *estu*), join KBo 5.12+ rev. iii 11 (*issāi* // KUB 19.44 rev. 1 NSa), 12 (*iyami*), 18 + KBo 19.43a 11+KBo 5.3 rev. iii 19 (-*wa* = *issāi* // KBo 19.44 rev. 1), ibid. (*iyami*, // KUB 19.24 rev. 4 NSa), rev. iv 29 (*issatteni*), 30 (*issahhi*) MH/NS CTH 42. KBo 4.4 obv. i 38 (*dūwan* =; context broken) NH/NS CTH 61.II.5. KBo 5.9 rev. iii 15 NH/NS CTH 62.II. KBo 5.4 obv. 26 (*essa*) NH/NSc? CTH 67. KBo 5.13 obv. ii 28 (*hūman*) NH/NS (// KUB 6.41 rev. iii 14 NSc), rev. iv 4 (*essa* // KUB 6.41 rev. iv 12 NSc?) CTH 68. KUB 26.59 obv. ii 3 NH/NS CTH 69. KUB 21.29 obv. i 14 NH/NS CTH 89. BT obv. ii 64 NH/NSc CTH 106. KUB 23.68 obv. 20 (*pahsanu[mn]an-zi* =) NH/NS CTH 133. KBo 13.55 rev. 3 NH/NS CTH 136. KUB 13.27 obv.¹ 23 (*Ú-UL* = *uš-kánzi*) MH/MS CTH 138. KUB 26.20, 7 MH/MS (// KUB 40.14, 5 NS) CTH 140. KBo 12.39 obv. i 9 (*ha-aš-du*) NH/NSc CTH 141. KUB 19.5+ obv. 1 NH/NSc CTH 191.

SIG₅-*ah-hu-un* KUB 1.1 + 1304/u rev. iii 11 NH/NS (// KUB 1.7 obv. 5] NS) CTH 81. SIG₅-*an[- ...]* KUB 1.16 rev. iii 71 // Akk. *dam-qí-i[š]* OH/NS CTH 6. SIG₅-*an-ta* KBo 5.9 rev. iii 17 NH/NS CTH 62.II. SIG₅-*an-ti* KUB 21.1 obv. i 71 (= *memini*) NH/NS (//

KUB 21.3 obv. i 2 NS) CTH 76. SIG₅-*an-ta-an* (GEŠTIN-*an*) KBo 3.34 obv. ii 3 // KBo 3.36 obv. 12 both OH/NS CTH 8.

SIG₅-*an-te-eš* KBo 19.70, 17 NH/NS CTH 69. KUB 19.15++ obv.[?] i 27' (*e-eš-šu-en*) NH/NSa CTH 72. SIG₅-*an-za* KUB 48.74, 5 + KUB 40.39, 7 NH/NSc, ibid. 6, 8 CTH 69.

SIG₅-*e-eš-du* KBo 12.39 obv. i 6 NH/NSc, 7 CTH 141. SIG₅-*iš-kat-ta-ri* KBo 6.29 obv. i 11 NH/NS CTH 85.1. SIG₅-*iš-ti* (S2 pres.) BT iv 9 NH/NSc CTH 106. SIG₅-*iš-zi* BT obv. ii 52 NH/NSc CTH 106. SIG₅-*tar* KUB 19.55+KUB 48.90 rev. 40 (ŠA ^DUTU^{ši} =) NH/NSbii CTH 182.

SIG₅-*u-tar* KUB 19.55 obv. 21 NH/NSbii CTH 182. SIG₅-*u-i* KUB 14.3 obv. ii 54 NH/NSc CTH 181. SIG₅-*u-wa* KBo 12.38 obv. i 4 (= *da-pí-da*) NH/NSc CTH 121.

SIG₅-*TIM* KBo 13.55 rev. 1 (A-WA-TE^{MEŠ} =) NH/NS CTH 136.

SIG₇: 10,000. Hoffner 2007b.

I SIG₇-*aš* ÉRIN^{MEŠ} ^{LÚ} VI ME ANŠE.-KUR.RA ^{Giš}GIGIR^{MEŠ} [^{LÚ.MEŠ}*t*]š-me-ri-ia-aš BE-LU^{Hl.A}-*uš* KUB 23.11 obv. ii 34 MH/NSc CTH 142.

I SIG₇-*aš* ÉRIN^{MEŠ} ^U VI ME ^{LÚ.MEŠ}*iš-me-ri-ia-aš* EN^{MEŠ}-*uš* KUB 23.11 rev. iii 5 MH/NSc CTH 142.

I SIG₇ V LI-IM V ME NAM.RA *e-eš-ta* KBo 3.4 obv. ii 42 NH/NSc?, 83 (+ KUB 23.125 obv. ii 83) I SIG₇ VI LI-IM [x] ME NAM.RA, rev. iii 33 VI SIG₇ VI LI-IM NAM.RA CTH 61.I.A.

****SILA₄ DINGIR-LIM-wa**
KBo 58.321, 10 (NSc 832).

SILIM: “good-will”.

SILIM = “good-will” 29 times in Mainz card catalogue (13.04.06) always with Hitt. or Akk. phonetic complement.

*X S[ILI]M-BI (*iyami*) KBo 5.3+ obv. i 36 (reading with CHD P 4, HZL 312 “unsi-

cher”, copy looks more like TE, photo coll. in Mainz excludes SILIM) MH/NS CTH 42.

SILIM-an KUB 19.55+KUB 48.90 rev. 40 (*tu-e-el-za* ≈) NH/NSbii, 46 (*tu-e-el* ≈) CTH 182. SILIM-li KBo 4.10 rev. 10 NH/NS (cf. *aš-šu-li* BT iv 14 NSc), rev. 16 CTH 106.

SIPA: Hitt. *westara-* Akk. *rē'ū*, “shepherd”.
^{LÚ}SIPA-aš KUB 6.45 iii 13 // ^{LÚ!}ú-e-eš-ta-ra-aš.

SIPA-ša (*westaras=a*) KBo 12.3 rev. iv 19 OH/NS CTH 2.

^{LÚ}SIPA.UDU, ≈.UZ₆, ≈.GUD^(HLA), ≈.ŠAH, ≈ ANŠE.KUR.RA. HZL 177. All Ur III except ≈ ANŠE.KUR.RA. cf. ^(LÚ)SIPA.-UDU at Nuzi and Alalakh (CAD R 308f.).

^{LÚ}**SIPA.GUD:** “cattle-herder”.
^{LÚ.ME.EŠ}SIPA.GUD: acc. pl.: KUB 21.29 rev. iii 44 NH/NS CTH 89. ^{LÚ.ME.EŠ}SIPA.GUD KUB 26.19 obv. ii 22 MH/MS, ^{LÚ.ME.EŠ}SIPA.-GUD-ia KUB 26.19 obv. ii 24, ^{LÚ.ME.EŠ}SIPA.-GUD-ia-wa KUB 26.19 obv. ii 36, ^{LÚ.ME.EŠ}SIPA.GUD-ia-wa-kán KUB 26.19 obv. ii 34 MH/MS CTH 140.

^{LÚ}**SIPA.UDU:** “shepherd”.
^{LÚ}SIPA.UDU-ia “and the shepherds...” KUB 19.11 obv. i 14 NH/NS Güterbock 1956: 63 CTH 40. ^{LÚ}SIPA.UDU ŠA DUMU.^{LÚ}-LU₇^{LU} KUB 21.1 rev. iv 2] NH/NS (// HT 8, 8] NS) CTH 76.
^{LÚ.ME.EŠ}SIPA'(UDU).UDU acc. pl.: KUB 21.29 rev. iii 44 NH/NS CTH 89. ^{LÚ.ME.EŠ}SIPA.UDU KUB 26.19 obv. ii 22 MH/MS, 34], ^{LÚ.ME.EŠ}SIPA.UDU-ia KUB 26.19 obv. ii 36 MH/MS CTH 140.

SISKUR: “ritual”, Hitt. *aniur*.

SISKUR-ma KUB 21.17 rev. iii 18 NH/NS CTH 86.1.

*****SIxSÁ:** Hitt. *handai-* “put in order, join, organise”. HWb² H: 163; HED 3: 96f.; Kloekhorst 2008: 289-291; = Akk. SI.SÁ

(*ešēru*) MZL 181, p. 292. The Mainz card catalogue presently carries more than 350 attestations of SIxSÁ. See also NÍG.SI.SÁtar = *handandatar*.

SIxSÁ-it KUB 14.3 rev. iv 55 NH/NSc CTH 181. SIxSÁ-at KUB 19.5+ obv. 13 (*nu-kán a-pu-u-úš-pát an-da* ≈) NH/NSc CTH 191.

SU^{MEŠ}: “flesh(-omen)”, “extispicy”.

SU^{MEŠ}-ia (*JS-TU* ≈) KBo 4.4 obv. ii 29, 32] NH/NS, 50 CTH 61.II.5.

SUD: Hitt. *ḥuittiya-*, “pull”, “invoke”, akk. *šadādu*.

SUD-at KUB 21.17 obv. i 23 (INIM^{MEŠ} ḤUL^{MEŠ} ≈) NH/NS CTH 86.1. SUD-nu-un KUB 23.11 obv. ii 22 MH/NSc (// KUB 23.11 obv. ii *hu-it-ti-i[a-nu-un]* MS) CTH 142.

MUNUS**SUHUR.LÁL:** Akk. *kezertu*, Hitt./Luw. *esi-* (?), “(female) attendant”.

Hitt./Luw. very unsure: ^{MUNUS.MEŠ}*e-ši-in-zi* MUNUS.MEŠKAR.KID-ia (KUB 24.7 i 11) cf. MUNUS.MEŠSUHUR.LÁL-ki ^{MUNUS.MEŠ}KAR.-KID-ki (KUB 39.93 obv. 5). This is not a duplicate, merely a similar context: attendants of Ištar-Šauška. Attestations and discussion of function at Güterbock 1983a: 159; *Mestieri* 202-203.

KBo 5.3 rev. iii 45 (nom. sg. // KBo 19.44+ rev. 32] NSa), ibid. 54 (nom. sg. // ibid. KUB 19.24 rev. 34 NSa) MH/NS CTH 42.

SUM: Akkgr. *nadānu* Hitt. *pai-* “give”.

NU SUM “he did not give” KUB 19.55+ KUB 48.90 low. edge 2 NH/NSbii CTH 182.

SUM-an-zi KBo 43.63, 2 OH/NS CTH 12? SUM-u-an-zi KUB 19.55 rev. 4 (EGIR ≈ “give back [a refugee]”) NH/NSbii CTH 182. SUM-in? KBo 12.25, 12 NH/NSbii CTH 40. SUM-ir KBo 4.10 obv. 45 (EGIR-an) NH/NS (cf. ABoT 57, 21 NSc), 45 (cf. ibid. 22 SUM-t]a), 45 (cf. id.) 46 (cf. id.)

CTH 106. SUM-un KBo 12.38 rev. iv 7
(acc.) NH/NSc CTH 121.

¹SUM^DKAL (*Piyama-kruntiya*) KUB
23.11 obv. ii 36 MH/NSc, 37 (ŠA = LÚka-e-
na-an) CTH 142.

¹SUM^DKAL-an KUB 23.11 rev. iii 1
MH/NSc CTH 142. ¹SUM-ma^DKAL-an
KBo 3.4 obv. ii 22 NH/NSc?, 27 CTH 61.I.
KUB 14.15 obv. i 27], 29] NH/NS CTH
61.II.2. ^{1D}30-SUM (?) KUB 19.44 rev. iv 15
NH/NS (col.- scribe's name?) CTH 63.

SŪTU: a measure.

ŠA I ŠA-A-TI KUB 21.17 obv. ii 4 (=
halkiya[s]) CTH 86.1.

SUR₁₄.DÙ(A)^{MUŠEN}: “falcon” Hitt.
kallikalli- c.

Laroche RHA 51 (1948-49): 19f.

The note in HZL 192 to the effect that the Boğazköy form of Sumerian súr is in fact SAG (to be transliterated SUR₁₄) should be modified in accordance with the observation of J.L. Miller (2004b) that 9-10 of the 29 instances of this logogram recorded in Mainz show SÚR. All of these occur in manuscripts of Kizzuwatnean rituals, although it should be noted that all occurrences of SÚR/ SUR₁₄.DÙ occur in these, apart from:

SUR₁₄.DÙ.A^{MUŠEN}-ma-za AMAR^{MUŠEN}
1-an ku-it [... SUR₁₄].DÙ.A^{MUŠEN} I-aš pár-
hi-iš-ki-iz-zi KUB 19.20+ rev. 22'-23' (NH/
NSa) CTH 154 (van den Hout 1994: 79f.).

ŠABĀTU: “take” Hitt. dā-.

AŞ-BAT KBo 3.4 obv. ii 28 NH/NSc?, 66
(appan ε; // KBo 16.1 rev. iv 17] NS), 89
CTH 61.I.A. KBo 14.19 rev. iii 9 NH/NSbii
CTH 61.II. KBo 19.76 obv. i 34 NH/NS
CTH 61.II.8. KBo 4.7 obv. ii 58 NH/NS
CTH 68. KBo 14.45 obv. 6 NH/NSc? CTH
85.3. KUB 23.1 obv. ii 1 NH/NSc CTH 105.

IŞ-BAT KBo 3.22 obv. 7 (LUGAL-un)
OS CTH 1. KUB 36.99 rev. 3 OS CTH 2.
KBo 12.3 rev. iii 12 OH/NS CTH 2. KBo
3.34 obv. i 2 // KBo 13.44+ obv. i 2 OH/NS.

Ibid. KBo 3.34 rev. iii 7 // KUB 31.38 obv.
(?) 9 OH/NS CTH 8. KUB 26.71 rev. iv 14
OH/NS CTH 18.

IŞ-BAT (*tanimummanzi ε*) KUB 19.12
rev. iii 13] NH/NS Güterbock 1956: 62,
(*kattan ε*) KUB 19.11 rev. iv 2 NH/NS,
(*wetummanzi ε*) KBo 5.6 obv. i 9 NH/NS,
KUB 34.25, 11 NH/NS, (*kattan*) KBo 5.6
rev. iv 15 NH/NS, KBo 14.12 rev. iv 26
NH/NS, (PN acc. sg.) KBo 14.18, 10 NH/NS
CTH 40. KBo 5.3 rev. iii 55 MH/NS (// KBo
19.44+ rev. 40 NSa) CTH 42. KBo 5.8 rev.
iv 19 (*anda*) NH/NS CTH 61.II.7. KBo 2.5
obv. i 5] NH/NS, 28 CTH 61.II.10. KUB 1.1
obv. i 21 NH/NS (// KBo 3.6 obv. i 18 NS,
KUB 1.2 obv. i 19 NS) CTH 81. KBo 6.28
obv. 19 NH/NS CTH 88. KBo 4.14 rev. iii
40 (S2 pret.! GÚ UGU ε) NH/NSc CTH
123. KUB 23.11 rev. iii 17 (^GİŞ-TIR)
MH/NSc, 27 (*ku-u-ru-ur*), 28 CTH 142.
KUB 14.1 obv. 50 MH/MS, 66 ([k]u-[ru]-ur
ε), rev. 27] (KASKAL^{MEŠ}-TIM) CTH 147.

[^{ID} *Hu-u-la-an-na-(an)* IŞ-BAT KUB
36.98b obv. 12 (OH/NS) restored from KUB
26.71 obv. 12 OH/NS CTH 1.

IŞ^E-BAT (IŞ written over erased E) KUB
23.11 rev. iii 14 (EGIR-an-da-pát) MH/NSc
(//e-ep-p[u-un]) KUB 23.12 rev. iii 15 MS
CTH 142.

E-EŞ-BAT KUB 23.11 rev. iii 11 (*ku-u-
ru-ur ε*) MH/NSc CTH 142. (PN Sg.) IŞ-BA-
TU KBo 22.2 rev. 9 MS dupl. [IŞ-B]A-DU
KBo 3.38 rev. 25 OH/NS CTH 3.

See possible N-stem present [I]Ş-ŞA-
BAT “is taken” KUB 13.13 rev. 14' (Riem-
schneider 1970: 62).

LÚ.ŞA^I IDU: “Hunter”.

LÚ.ŞA-A-I-D[U] KUB 14.1 rev. 59 (ŠA
DUTU^{ŞI} ε), 60 (id.), 64] (id.), 66 MH/MS
CTH 147.

LÚ.MEŠ ŠARIPŪTI: “(purple-)dyers” (?), by
association “tributaries” (?). “Purple-dyers”
Singer 2008, with full discussion and
literature. Plural participle of Akk. *sarāpu*

specifically of “dyeing”. Could the Hittite word be *arkammanalli-*, meaning “tributary”, by a rebus based on Akk. *argamannu* “tribute”, “purple dye” (although last meaning only late)? See evidence collected at Singer loc. cit. fnn. 16-20, 63.

[LÚ.]MEŠ ŠA-RI-PU-TI KUB 19.5+ obv. 9
(nom. pl.) NH/NSc, 11]; LÚ.MEŠ ŠÍ-RI-PU-TE-kán, A-NA sourceMapping KUB 19.5+ obv. 12; LÚ.MEŠ ŠÍ-RI-PU-TI-ma KUB 19.5+ obv. 14 (nom. pl.); LÚ.MEŠ ŠA-RI-P[U-TI] ŠA] DINGIR^{MEŠ} KUB 19.5+ obv. 27 NH/NSc CTH 191.

ŠEHRU: “small, young”. Hitt. *ammiyant-* HWb² 66-7.

A-NA LUGAL ŠE-EH-HE-E[R] KUB 1.10+ rev. iii 13 NS (// LUGAL TUR[!], A-NA sourceMapping KUB 1.4+ rev. iii 43 [TUR = I] NH/NS, KUB 1.1 rev. iii 79 with same error NS) CTH 81.
cf. LUGAL TUR[!].

ŠIMDU: “yoke (of)”

šimtu used in Nuzi for pairs of anything relating to horses, as opposed to *tapalu* for anything relating to men. See HSS 15.14 *passim*.

nu XL ŠÍ-[IM-D/TI] (ANŠE.KUR.RA)] KBo 3.22 rev. 71 OS CTH 1. ŠÍ-IM-DI ANŠE.KUR.RA^{MEŠ} LUGAL KBo 3.54 rev. iii 14, 34] (ŠÍ-IM-TI) OH/NSc CTH 13.

X ŠÍ-[IM-DI AN]ŠE.KUR.RA^{HL.A} KUB 14.1 rev. 51 (= II ME ÉRIN^{MEŠ}-ia) MH/MS CTH 147. XX ŠÍ-IM-DU ANŠE.KUR.-RA^{HL.A}-wa-kán (acc.) HKM 19 rev. 21 (Alp: “Gespann Pferde”). XXX ŠÍ-IM-TI ANŠE.KUR.RA^{HL.A} HKM 26 obv. 5 (= URU PA-NA-A-TA).

VI ŠÍ-IM-TUM ANŠE.KUR.RA^{MEŠ} KUB 19.18 obv. i 23 NH/NS + KBo 14.3 rev. iv 28 NSc (=harzi) CTH 40.I ME XX ŠÍ-IM-TUM ANŠE.KUR.RA^{MEŠ} acc.: KBo 3.6 obv. ii 20 NH/NS (// 1 ME Š[I-] KUB 19.61+ obv. ii 36] NS) CTH 81.

ANŠE.KUR.RA^{MEŠ}-ma VIII ME ŠÍ-IM-TUM e-eš-ta KBo 3.6 obv. ii 18 NH/NS (// KUB 1.1 obv. ii 29] NS, ANŠE.KUR.RA[...] KUB 1.2 obv. ii 20 NS) CTH 81.

ŠA: Akk. rel. pron. Hitt. *kui-*.

ŠA I-RA-AG-GU-U[M] KUB 31.64 obv. ii 25 OH/NSc CTH 12.

-ŠA: Possessive pronominal suffix, f.

BE-EL ḪA.LA-ŠA KUB 31.64 obv. ii 23 OH/NSc CTH 12. DUMU.MUNUS^{MEŠ}-ŠA (acc.) A-NA DUMU.NITA^{MEŠ}-ŠA KBo 22.2 obv. 17 OH/MS CTH 3.

ŠÀ: “inside”, “among” Hitt. *istarna*, later also = dat.-loc. case.

Selection: ŠÀ DINGIR^{MEŠ}: KUB 1.1 rev. iv 88 (= A-NA ^DIŠTAR^{URU}ŠA-MU-HA) NH/NS (// KUB 1.3 rev. iv 11, // [DINGIR^{MEŠ}-a]š ištar-na KBo 3.6 + Bo 68/76 rev. iv 48 NS) CTH 81 cf. DINGIR^{MEŠ}. ŠÀ ḪUR.SAG Ku-un-ti-ia-an a(sic!)-ep-ta KBo 5.6 obv. i 11 NH/NS CTH 40.

ŠÀ KUR.KUR^{MEŠ} (*ti-ia-at*) KBo 10.2 obv. i 49-50, ii 52 OH/NS CTH 4. ŠÀ KUR-TI (*a-ar-aš*) KBo 14.3 rev. iii 12 NH/NSc CTH 40.

ŠÀ KUR-KA KBo 5.9 rev. iii 25 NH/NS CTH 62.II. KBo 5.4 rev. 34 (with 4 verticals) NH/NS CTH 67. ŠÀ KUR-KA (A-NA sourceMapping) KBo 3.4 rev. iii 83 NH/NSc? CTH 61.I.

ŠÀ KUR^{URU}HA-AT-TI (*gimma[ntariyat]*) KBo 14.12 rev. iii 23 NH/NS CTH 40. ŠÀ KUR.URU KBo 4.14 obv. ii 13 (*uizzi*) NH/NSc, 69, rev. iii 29 CTH 123. ŠÀ ^{URU}GIDRU-TI (I-NA sourceMapping) KUB 34.33, 5 NH/NSc CTH 61.II. ŠÀ ^{URU}I-IA-LA-AN-DA KUB 14.3 obv. i 18] NH/NSc, 29, 39] (coll.; contra Hoffner 2009: 304) CTH 181.

ŠÀ A.AB.BA-pát KBo 3.4 obv. ii 53 NH/NSc? CTH 61.I. ŠÀ URU-LIM KUB 21.29 rev. iii 30 NH/NS CTH 89.

I-NA ŠÀ:

ÍD ŠE-E-*HA* KBo 3.4 rev. iii 10 + KUB 23.125 rev. iii 13 NH/NSc? CTH 61.I. KUR ^{URU}*AR-ZA-U-WA* KBo 3.4 rev. iii 27 NH/NSc? CTH 61.I.

KARAŠ KBo 5.6 obv. i 10 NH/NS CTH 40. KARAŠ^{HIA}-*ma-kán* KBo 5.6 obv. i 18 NH/NS CTH 40. KUR ^{URU}*HA-AT-TI ú-wa-an-za e-eš-ta* KBo 14.3 rev. iii 13 NH/NSc CTH 40.

KUR-KA KBo 3.3+ rev. iii 18 NH/NS CTH 63. KUB 6.48 obv.? ii 5 NH/NSc CTH 68.

KUR-TI ([J]K-ŠU-UD) KBo 14.3 rev. iii 15 NH/NSc CTH 40.

ŠÀ-BI: (= KUR-TI-IA) KBo 10.12 rev. iii 36 NH/NSc CTH 49.II. BT obv. ii 62 (= KUR-ÍD *HU-U-LA-IA*) NH/NSc CTH 106.

I-NA ŠÀ-BI ≈: BT iii 49 (end of list of lands ŠÀ-BI) NH/NSc CTH 106.

ŠÀ.BA: “among them, including”, *istarni =smi*.

Very frequent in rituals/festivals, but not in historical texts. KUB 31.79 lower edge 17: I *LI-IM VI ME [NINDA.ÉRIN^{MES}] / ŠÀ.BA IV ME L NINDA.ÉRIN^{MES} X-ti-li-iš* “1,650 ['soldier-rations'], including 450 'soldier-rations' each measuring a tenth” (Hoffner 2009: 83) MH/MS CTH 188.

ŠÀ Hitt. *ker*, Akk. *libbu* “heart”

Giorgieri 1992: 76 *karat-* “corpo, körperliche Hülle”.

ŠÀ-it KBo 12.64 rev. iii 2 NH/NSc CTH 83? ŠÀ-ta KUB 6.44 rev. iv 23 (*siyanna*) NH/NS CTH 68. KBo 5.13 rev. iv 17 (= *tarnummas*) NS (// KUB 6.41 rev. iv 24 NSc?), 18 (= *tarna* // KUB 6.41 rev. iv 25, KBo 4.13 rev. iii 29 NSc?) CTH 68. (*ēsta*) KBo 4.12 obv. 32 NH/NS CTH 87. KUB 19.55 obv. 26 NH/NSbii CTH 182.

ŠÀ-ŠU, ŠÀ ≈: KUB 14.1 obv. 80 (= [DUMU.MUNUS]-ZU) MH/MS CTH 147.

ŠÀ-ŠU-ia, ŠÀ ≈: KUB 14.1 obv. 80 (= id.) MH/MS CTH 147. ŠÀ^{HIA}-*KU-NU* KBo 16.29 obv. 9 MH/MS (// *ke-er-še-me-et* KBo 8.35 obv. ii 21 MS) CTH 139.

ŠÀ.BAL.(BAL): Akk. *liblibbu* “descendant”.

CAD L 179ff. (from early Middle Babylonian period). Otten 1981: 35. All Boğ attestations here except ABoT 56 i 7 ŠÀ.-BAL.BAL (“jung” CTH 256 sjh). NUMUN used similarly KBo 4.12 and KBo 6.29 (cf. Goetze 1925: 52).

ŠÀ.BAL KUB 1.1 obv. i 4 (= ŠÀ ¹*HA-AT-TU-ŠI-LI*) NH/NS (// ŠÀ.BAL.LÁ KBo 3.6 obv. i 4 NS, KUB 1.2 obv. i 4 NS, // ŠÀ.BAL.BAL KUB 19.69 obv. i 4 NSc?) CTH 81.

ŠÀ.BAL.BAL KUB 1.1 rev. iv 86 NH/NS (// ŠÀ.BA[L] Bo 68/85 + KBo 3.6 rev. iv 46 NS, // NUMUN 248/w, 8 NS) CTH 81. KBo 12.41 obv. 4 (= ŠÀ ¹*MUR-ŠI-DINGIR-LIM*) NH/NSc CTH 122.

GIŠŠÀ.KAL: “kind of wood” or perhaps “fodder”.

Part 3. ^{giš}šà.kal = Akk. *šakkullu* “a type of wood used for furniture”. Possible phonetic confusion with ŠÀ.GAL, “fodder” (Hitt. *etri-*, HWb² E 139-140), considered in Part 3.

Acc. sg.: KBo 6.28 rev. 23 NH/NS CTH 88. ^{GIŠ}ŠÀ.KAL-az KBo 6.29 rev. iii 20 NH/NS CTH 85.1.

LÚŠÀ.TAM: Akk. *šatammu*, Hitt. *hamina-* c. (?) “chamberlain”.

KBo 3.38 obv. 10 (case?) (OH/NS) CTH 3. ^{LÚ.MES}ŠÀ.TAM (UGULA ≈) KBo 3.1 obv. ii 23 OH/NS CTH 19.

ŠAH: “pig”.

ŠAH-aš KUB 14.1 rev. 93 (= *i-wa-ar*) MH/MS CTH 147.

LXX ŠAH^{HIA} LX ŠAH *IS-SÍ* KUB 26.71 obv. 8 OH/NS CTH 1. ≈ GIM-an

KUB 1.1 rev. iv 26 NH/NS (// KBo 3.6 rev. iii 57 NS) CTH 81. ŠAH-ma-wa KUB 14.1 rev. 92 (nom. sg.) MH/MS CTH 147.

ŠAH GIŠ.GI: “pig of the canebrake”.

LX ŠAH IŠ-SÍ KUB 26.71 obv. 8 CTH 1 (OH/NS), copying error for GIŠ.GI Neu 1974: 14, 30f. ŠAH GIŠ.G[I]/Z[I] KUB 19.8 rev. iv 15 (*na-aš ε*) NH/NS CTH 83.

ŠAKIN MĀTI: “governor”.

ŠA-KI-IN KUR-TI KBo 2.5+ obv. ii 53 (broken context) NH/NS CTH 61.II.10.

ŠAMŪ: Hitt. *nepis-* n. “sky” Sum. AN.

[Š]A-ME-E KUB 23.31 rev. 7 // ne-pí-ša-aš KBo 10.2 obv. iii 36 (NSbii CTH 4).

ŠANŪ: “second”.

x-TI ŠA-NI-I (?) KUB 19.54 obv. i 22 NH/NS CTH 68. I-NA ŠA-NI-I KUR-TI KUB 19.49 obv. i 56 NH/NS CTH 69.

ŠAPAL: “under” Hitt. *katta*, Sumgr. GAM. ŠA-P[AL] KBo 14.3 rev. iv 4 NH/NSc; ŠA-PAL^{URU}X KUB 19.18 obv. i 3 NH/NS, ibid. 17 (ε *dai* “he stopped below Tuwanuwa” Güterbock 1956: 76, // [ŠA-P]AL KBo 14.3 rev. iv 21); [ŠA-P]AL GN (URU) KUB 34.28+ rev. iv 2 NH/NSc CTH 40.

ŠA-PAL URU-LIM KBo 5.6 obv. ii 35 NH/NS “below the town” Güterbock 1956: 93; KUB 34.25, 3 NS (not in dupl. KBo 5.6 CTH 40.

A-NA ŠA-PAL GÌR^{MEŠ} (ε ^D[UTU^{ŠI}]) KBo 10.12 obv. i 23 NH/NSc CTH 49.II. ŠA-PAL^{URU}KÁN-NU-WA-RA. KBo 4.4 obv. ii 72], rev. iii 61 NH/NS CTH 61.II.5. ŠA-PAL^{URU}MA-RA-A-ŠA KUB 14.1 rev. 52 MH/MS CTH 147.

ŠA-PAL^D30 “under the moon” KUB 26.25 obv. 11 NH/NSc CTH 122. ŠA-PAL NI-I[Š...] KUB 14.1 rev. 44 MH/MS CTH 147. Cf.: ŠA-PAL NI-İŞ DINGIR-LIM (*tēħħun*) KBo 5.3+ obv. i 38 MH/NS CTH 42 and s.v. NI-İŞ DINGIR-LIM^{MEŠ}.

ŠAPĀRU: Hitt. *hatrai-* “write”, *peya-* “send”?

Cf. HWb² III: H Lf. 17 s.v. *hatrai-* 523 V. “send a person” unlikely to be an extension of meaning of *hatrai-* via calque on ŠAPĀRU as per HWb². Akkadian word is part of text in these cases, rather than Akkadiographic writing for Hittite word. Hoffner 2009: 67.

AŠ-PUR KBo 5.6 rev. iv 9 (bis) NH/NS CTH 40. KUB 6.41 obv. i 37 NH/NSc?, 46 (// KBo 5.13 obv. i 3 NS) CTH 68. KUB 19.15++ obv. ? i 23' (EGIR-pa ε) NH/NSa, ii 14' ([EGIR]-an-da) CTH 72. KUB 14.1 rev. 55 MH/MS CTH 147. KUB 21.38 obv. 14' NH/NSbii/c, 17', 20', 43'¹ (*ha-an-da-aš ε*), rev. 10 (*ma-a-na-an...* ՚UL ε) CTH 176. KUB 14.3 obv. i 16 (*nu=ssī*), 32 (INIM^{MEŠ}) NH/NSc, rev. iv 35 CTH 181. KUB 19.55 obv. 34 NH/NSbii CTH 182.

TÀŠ-PUR: KUB 19.49 obv. i 41 (// KUB 31.83 obv. 4 NS) NH/NS CTH 69. Bo 2810 obv. ii 6 NH/NS CTH 127. KUB 21.38 obv. 7' NH/NSbii/c, 25', 34', 41', rev. 1 (ŠEŠ-IA-ma-mu), 7 (ŠEŠ-IA-mu) CTH 176.

IS-PUR: KBo 3.34 obv. i 13], 15 OH/NS // KUB 36.104 obv. i 13 (IS-[PUR]?) OS, ibid. KBo 3.34 obv. i 25, ii 37 CTH 8. KBo 5.6 rev. iii 10 NH/NS CTH 40. IS-PUR KBo 3.4 rev. iii 84 (“wrote”) NH/NSc? CTH 61.I. KUB 6.41 rev. iii 48 NH/NSc? (// KBo 4.3 obv. ii 24 NSc?, KBo 4.7 rev. iii 7 NS, KBo 5.13 rev. iii 30 NS) CTH 68. KUB 19.15++ obv. ? i 6' NH/NSa, 17' CTH 72. KUB 21.38 obv. 7' (NIN-IA-wa-mu ε) NH/NSbii/c, rev. 7 (NIN-IA-wa-mu) CTH 176. KUB 14.3 obv. i 55 (A-NA ՚AT-PA-wa NH/NSc, ii 14, 22 CTH 181. KUB 19.5+ obv. 8 NH/NSc (A-NA ՚AT-PA-A) CTH 191.

ŠU-PUR KUB 6.41 rev. iii 57 NH/NSc? (// IS-PUR KBo 4.3 obv. ii 34 NSc?, // ha-at-ra-a-i KBo 19.65 rev. iii 18 NS) CTH 68. KUB 21.5 rev. iii 80 NH/NS (// Š[U-PUR] KUB 21.4 obv. i 10 NSc), KUB 21.1 rev. iii 21 NS CTH 76. KUB 21.38 rev. 1 NS/Nsbii

(*nu-wa-ra-at-mu ma-a-an ha-at-ra-a-ši-ia*
nu-wa-ra-at-mu a-pí-[i]a ŠU-PUR “when
 you do write about them to me, write it to
 there”) CTH 176. KUB 14.3 rev. iv 18 (*na-*
at-mu ε), 28 (EGIR-*pa ε*) NH/NSc CTH
 181.

“Send” a person: *AŠ-PUR* HKM 6, 20
^{LÚ.MEŠ} *ša-pa-ša-al-le-e-es* MH/MS. *IŠ-*
P[UR] KBo 14.12 rev. iii 28 NH/NS (// *IŠ-*
*ME*¹ KBo 5.6 rev. iii 46 NS) CTH 40. KUB
 14.1 obv. 53 (⟨^l*p*⟩*í-še-ni-in*) MH/MS CTH
 147. KUB 19.5+ obv. 21 (⟨^l*s*[*i*-ig-ga-ú-n]*a-an*
 NS/NSc CTH 191.

ŠATĀRU: Hitt. *hatrai-* “write down”.
 Common in colophons. Cf. CAD Š/2 228.

IŠ-TUR KBo 3.57 rev. 1 OH/NSb/c CTH
 11. KBo 1.28 rev. 14 NH/NSc CTH 57. KBo
 12.41 rev. 1]? NH/NSc CTH 122.

ŠE: Hitt. *halki-* “grain, barley”, Akk. *še u,*
^{ea}

HWb² 51-68. Cf. also *ŠE-u-wa-an* (KUB
 30.32 iv 6, KBo 21.74 r.? iii 8, KBo 22.107 i
 5), which is read as a separate word *šewan* at
 Berman 1976: 245-246. Weeden 2009: 85
 sees it as a rebus writing based on Hitt.
ewan- “(type of) barley” = Akk. (sometimes)
eū “id.”.

KBo 6.28 rev. 23 (acc. sg.: ε IN.NU.-
 DA) NH/NSc CTH 88. *IŠ-TU ε*: KBo 6.29
 rev. iii 22 (= ŠAM IN.NU.[DA]) NH/NSc
 CTH 85.1. KUB 31.79 obv. 11, 12, 14 MH/
 MS CTH 188.

[?]ŠE^{H1.A} [NUMUN^{H1}]^{F1.A??} *iš-hu-eš-ni*
 KUB 14.1 obv. 7 MH/MS CTH 147.

ŠE₁₂ (MÙŠxA): Hitt. *gimmantariya-* “to
 winter”.
 HZL 27 (SÈD); MZL 154, 155 (= MÙŠxA-
 DI).

ŠE₁₂-*ia-nu-un* KBo 3.4 rev. iii 27
 NH/NSc? CTH 61.I. Š[E₁₂-*an-za?*] KUB
 21.38 obv. 23 NH/NSb/c, ŠE₁₂-*u-an-zi*
 KUB 21.38 obv. 30 (inf.) CTH 176.

ŠEBĒRU: “break”.

ŠA LA-A NA-TI-IA-AM ŠA LA-A ŠE-BÉ-E-
 RI KBo 1.28 rev. 7 NH/NSc CTH 57. ŠA
 LA-A NA-A-DI-IA-AM ŠA LA-A ŠE-B[I]-RI-
 IM KBo 6.28 rev. 29 NH/NSc CTH 88.

ŠEMŪ: “hear” Hitt. *istamas-*.

AŠ-ME KBo 5.8 rev. iii 11 NH/NSc CTH
 61.II.7. KUB 6.41 obv. i 34 NH/NSc CTH 68.
 KUB 1.8 rev. iv 18 NHNS (// KBo 3.6 rev.
 iii 66 NS) CTH 81. AŠ-MI KUB 21.38 rev.
 10 NH/NSbii/c CTH 176. KUB 14.3 ii 11
 NH/NSc CTH 181.

IŠ-ME KBo 3.34 obv. i 27, KBo 12.11
 obv. (?) 3 OH/NSc CTH 8. KUB 23.28+, obv.
 i 12] OH/NSc CTH 14. *IŠ-M[E]* KBo 14.17 ii
 2 NH/NSc, KBo 14.3 rev. iii 8 NH/NSc, KBo
 5.6 rev. iii 1 16 NH/NSc CTH 40. KUB 14.1
 obv. [46 MH/MS, 61 CTH 147. KUB 19.5+
 obv. 23 NS/NSc CTH 191.

***URUDU/GIŠŠEN: “gutter, drain”.

HZL 230 note. Goetze 1968: 23; Hoffner
 1983: 415-417 (≠ *GIŠartahhi-*); Ünal 1993:
 125. Erkut 1987; 1997 (= *luhluhurtalla-*); ≠
 Mesopotamian ^{URUDU}ŠEN, *ruqqu* “kettle,
 hammered metal” (CAD R 416-420) or
še/annu “copper vessel” (CAD Š/2 289).
 Also ≠ ŠEN at Nuzi, see Schneider Ludorff
 2009: 504-510, 522.

KBo 1.3 rev. 31/48 (Akk.) simile *kīma*
^{mē} ^{GIŠ}ŠEN *ina ašrīšu āyya itūru*. Uncompli-
 mented forms:

KBo 10.45 iv 37ff. (NSc 446). KBo
 11.32, 39 (jh 645). KBo 12.120 rev. 14 (jh
 458). KBo 12.123, 2 (jh 470). KBo 13.134
 rev. 14 (jh 470). KUB 34.56+66, 11] (sjh
 832). KUB 55.39 rev. iii 35 (NSbii 591).
 IBoT 4.23 obv. 4 (sjh 470). Bo. 69/585 (jh
 470).

ŠÀ ε: KBo 27.40 rev.? 2 (jh 645); KUB
 20.24 obv. iii, 7 (⟨^l*s*⟩*i-pa-an-ti*), 17 (= BAL-
tī), 24, 34 (NSa 645). ŠÀ^{B1} ε: KUB 18.41
 rev. 9 (NSbii 577).

EGIR ε: KUB 58.38 obv. i 20 (= *ke-e-*
da-aš). KUB 10.99 vi 7, 10, 12 (*ha-ne-eš*).

KBo 11.32, 19. KUB 57.110 obv. 11 (// Bo. 3390, 11). KBo 10.45 i 21 (/-l]i EGIR-an KUB 7.41 i 28. KBo 11.32, 42.

EGIR-pa \approx : KUB 30.34 iv 14 (*nu wa-atar EGIR-pa* $\overset{\text{GIŠ}}{\text{SEN}}$ *la-ah-hu-ut-ti*), A-NA: HT 44 rev. iv 5. PA-NI \approx : KBo 11.32, 21; KUB 55.39 i 23, iii 39. ŠA-PAL \approx : KUB 39.30, 4.

GIŠ ŠEN-aš KBo 26 131+ rev. 5 simile (Groddek 1995: 324). Also KUB 33.28 + 277/w rev. iii 14 (\approx EGIR-pa), Laws §125; KUB 17.10 iii 25 (*ma-a-ah-ha-an* \approx *a-[ap-pa]*); \approx A-tar KUB 30.33 i 1; KUB 33. 47+54 (\approx GIM-an *a-ap-pa pár-za*); KUB 17.10 iii 25 (nom. sg.).

GIŠ ŠEN-an KUB 29.27 (+) 26 obv. 7 (Laws §125).

GIŠ ŠEN-az KBo 10.45 rev. iv 39 (GAM \approx etc; KUB 34.22 i 5; KUB 7.41 iv 39 (GAM \approx // Bo. 2072 iv 39 -z]a *a-ar-aš-zī*).

GIŠ ŠEN-i KUB 30.33 iv 2. GIŠ ŠEN-li KUB 20.24 rev. iv 6 et passim (\approx *a-ra-ah-zza-an-da*), Bo 3302 rev. 6; 1563/c 7. KUB 58.38 obv. ii 13. KBo 30.75 r.col. 5 (\approx EGIR-a[n]). KBo 27.40 rev.⁷ 8.

ŠEN^{HIA} JCS 37 nr. 83 obv. 9. ŠEN^{MEŠ} KUB 57.106 obv. ii 25. GIŠ ŠEN^{HIA} KBo 13.161, 6]. IBoT 3.141 rev. 4. KUB 9.6 obv. i 18 (*Iš-TU* \approx). KBo 34.85, 6. KUB 9.6 iii 6 (*ŠA GI-ma II* \approx).

GIŠ ŠEN^{HIA}-ia-kán KUB 39.36 obv. i 2 (// A-NA GIŠ ŠEN-ia-ká[n]). GIŠ ŠEN^{MEŠ} KUB 39.45 obv. 7 (\approx KÙ.BABBAR GAR.RA).

GIŠ ŠEN ŠA GI KUB 9.6 i 4 (A-NA \approx , 15, iii 7. GIŠ ŠEN^{MEŠ} ŠA GI KUB 9.6+ i 18. \approx MUL-aš KUB 7.1 obv. ii 20. GIŠ Š[EN] [K]Ù.BABBAR GAR.RA KBo 34.66+56 obv. i 11-12. GIŠ ŠEN[?] KUB 57.102 rev. iv 8, KUB 55.14 rev. 18 (Hazenbos 2003: 80 fn. 84, 95 fn. 149).

ŠEŠ: Akk. *ahu* Hitt. *negna-* “brother”.

CHD L-N 428-432.

Uncomplemented sg. forms rare: (ŠA [ŠE]Š DAM-ZU) KBo 5.3 rev. iii 35 (// ŠA

Š[EŠ..] KBo 19.44 rev. 23 NSa) MH/NS CTH 42.

MÁŠ? ŠEŠ? ŠU KUB 36.99 rev. 7 OH/OS CTH 2. ŠEŠ DAM-TI “the brother of the bride” KUB 21.38 obv. 51 (contra Edel 1994: 221, Beckman 1999a: 134; problematic is the trace before ŠEŠ. If this is Š[A]: “someone of the bride’s brother”) NH/NSbii/c CTH 176. ŠEŠ “a brother” KUB 14.3 obv. ii 27 (acc.) CTH 181.

ŠEŠ-aš (nom. sg.) KUB 19.29 rev. iv 8 (*hantezzis* \approx) NH/NSc CTH 61.II. KBo 2.5 rev. iv 16 NH/NS CTH 61.II.10. ŠEŠ-an KBo 4.4 obv. ii 12 (acc. sg.) NH/NS CTH 61.II.5. KBo 2.5 rev. iv 16 NH/NS CTH 61.II.10. ŠEŠ-aš (gen. sg.) KBo 3.1 obv. ii 46 OH/NS CTH 19. ŠEŠ-ni KBo 5.3 rev. iii 66 (dat. sg. \approx *pāi*, // LÚ-ni KBo 19.44+ rev. 50 NSa, mistake for ŠEŠ or writing of *pesni?*) Beckman 1992: 32: “to (his?) brother” CTH 42.

ŠEŠ^{MEŠ}-iš (nom. pl.) KUB 36.106 obv. 8' OS[?] (*a-re-eš* \approx ^{LÚ.MEŠ}*ku-ú-še-eš* [9'] ^{LÚ.MEŠ}*URU HA-AT-TI a-ša-an-tu*) CTH 27. ŠEŠ^{MEŠ}-uš (nom.pl.) KUB 1.16 ii 11 (// Akk. *ah-hu-šu*) OH/NSa CTH 6. ŠEŠ^{MEŠ}-aš (\approx *iwar*) KBo 10.12 rev. iii 10 NH/NSc CTH 49.II. ŠEŠ^{MEŠ}-na (gen. pl. + -a) KBo 3.1 obv. ii 50 OH/NS CTH 19.

ŠEŠ^{MEŠ} (*ammell=a* \approx) (nom.pl.) KBo 5.3+ obv. i 12 MH/NS CTH 42.

ŠEŠ-IA: (nom. sg.) KBo 5.6 obv. ii 10 NH/NS, KUB 19.13 rev. iii 4] (acc. sg.) NH/NS CTH 40. KBo 3.4 obv. i 5 NH/NSc? (// KBo 16.1 obv. 6 NS), 6 (acc. sg. // ibid. 8), KBo 16.1 obv. ii 30 CTH 61.I. KUB 19.29 obv. i 9, NH/NSc, CTH 61.II. KUB 14.15 rev. iii 35 (acc. sg.) NH/NS CTH 61.II.2. KUB 26.79 rev. iv 2 NH/NSc CTH 61.II.4. KUB 19.49 obv. i 20 NH/NS CTH 69.

KUB 1.1 obv. i 13 (acc. sg.) NH/NS (// KBo 3.6 obv. i 12 NS, KUB 1.2 obv. i 13 NS), KBo 3.6 obv. i 30 (// KUB 1.5 obv. i 10 NS?), 51 (// KUB 1.1 obv. i 61, KUB 1.5 obv. i 31), 55 (// KUB 1.1 obv. i 66). 64 (//

KUB 1.1 obv. i 74, KUB 2.11 obv. i 7), obv. ii 2 (// KUB 1.6 obv. ii 10 NS), 5 (// ibid. 14), 19 (// KUB 1.1 obv. ii 35, KUB 1.2 obv. ii 22) KUB 1.1 obv. ii 48, 63 (// KBo 3.6 obv. i 43), 69 (// ibid. 49), rev. iii 21 (// KUB 19.67 obv. i 13 NS), 22 (// KUB 1.7 obv. 17 NS, KUB 19.67 obv. i 14 NS), rev. iv 62 CTH 81.

KBo 6.29 obv. i 33 NH/NS CTH 85.1. KUB 21.37 obv. 18 NH/NS CTH 85.2. KUB 21.17 obv. i 6 NH/NS, 18 CTH 86.1. KBo 4.12 obv. 13 NH/NS CTH 87. BT obv. ii 43 NH/NSc CTH 106. KUB 21.7 rev. iii⁷ 12 NH/NS CTH 126. KUB 23.88 obv. 5 (NH/NSbii), rev. 25 CTH 175. KUB 21.38 obv. 10' (*ša-ak-ti*) NH/NSbii/c, 18' (voc.), 24' (voc.), 56' (*I-DI*), rev. 2 (*i-wa-ar* =; cf. GHL §16.60), 10 (*mar-ki-ia-at*) CTH 176. KUB 14.3 obv. i 27 NH/NSc, ii 12 (nom.), 13 (= LUGAL GAL), ii 19 (nom.), 56 (*da-ri-ia-nu-zī*), iii 63 (voc. *hatrāi*) CTH 181.

ŠEŠ-IA (A-NA =): KBo 5.6 obv. ii 3 NH/NS CTH 40. KUB 14.16 obv. i 9 (A-NA PN =), KUB 14.15 obv. ii 8 (id.) NH/NS CTH 61.II.2. KUB 14.17 obv. ii 21 NH/NS CTH 61.II.4. KBo 3.6 obv. ii 13 NH/NS (// KUB 1.1 obv. ii 29 NS), obv. ii 51 (// ibid. ii 71) CTH 81.

KBo 6.29 obv. i 34 NH/NS (// KUB 21.15 obv. i 6 NS) CTH 85.1. KUB 21.17 obv. i 7 NH/NS CTH 86.1. KBo 4.12 obv. 16 NH/NS CTH 87. KUB 23.88 obv. 3 (NH/NSbii) CTH 175. KUB 21.38 obv. 5' NH/NSbii/c, 42', 44', 53', 62', 64', rev. 4, 5, 10, 12 CTH 176. KUB 14.3 obv. ii 55 (= *ha-an-da-aš*) NH/NSc, 66 (*hatrāmi*) CTH 181.

A-NA PA-NI =: KUB 1.1 obv. i 24 NH/NS (// KBo 3.6 obv. i 21 NS, KUB 1.2 obv. i 22] NS) CTH 81. A-NA PA-AN =: KUB 21.17 obv. ii 6 NH/NS CTH 86.1. ŠA =: KBo 3.6 rev. iii 60] (= *nakkiyanni*) NH/NS (// KUB 1.8 rev. iv 14 NS, 1683/u+ rev. iv 29]) NS), KUB 1.8 rev. iv 38 (// KUB 1.1 rev. iv 61] NS) CTH 81. KBo 6.29 obv. i 13 (= *kanessuwar*) NH/NS, 37 (= [nak-

iya]nni) CTH 85.1. KUB 21.38 obv. 44 ([x-an-ta =) NH/NSbii/c CTH 176.

ŠA =: KUB 14.3 ii 9 (LÚ *TE₄-MU* =) CTH 181.

ŠEŠ-IA-ia KUB 14.15 obv. ii 25 NH/NS CTH 61.II.2. ŠA =: KUB 1.1 obv. i 31 (= *assulan*) NH/NS (// KBo 3.6 obv. i 27 NS), KUB 19.64+, 9] (= [*nakkiyanni*]⁷) NS CTH 81. A-NA =: KUB 21.38 obv. 6 NH/NSbii/c CTH 176. ŠEŠ-IA-ia-an-za-an KUB 14.3 rev. iii 1 (nom.) NH/NSc CTH 181.

ŠEŠ-IA-ia-mu (nom. sg.) KUB 1.1 obv. i 29 NH/NS (// KBo 3.6 obv. i 25 NS, KUB 1.5 obv. i 4 NS?) KUB 1.6+ rev. iii 8 (= *nakkiyanni*; // KUB 19.67 obv. ii 6 NS) CTH 81. KUB 21.38 rev. 7 (*TĀŠ-PUR*) NH/NS bii/c CTH 176.

ŠEŠ-IA-ia-an KUB 21.38 obv. 59 (*ša-a[k]-ti*) NH/NSbii/c CTH 176. ŠEŠ-IA-ia-an-mu nom. sg.: KUB 1.1 rev. iii 20] NH/NS (// KUB 19.67 obv. i 11 NS) CTH 81.

ŠEŠ-IA-ma nom. sg. + =ma: KUB 21.8 obv. ii 11 NH/NSc CTH 90. KUB 21.38 obv. 16 NH/NSbii/c CTH 176. A-NA =: KUB 23.88 obv. 7 (NH/NSbii) CTH 175. KUB 21.38 obv. 15 NH/NSbii/c, 17 CTH 176.

ŠEŠ-IA-ma-[a]t-kán KUB 21.38 obv. 53 (nom. sg.) CTH 176. ŠEŠ-IA-ma-at-za KUB 21.38 rev. 4 (*UL mar-ki-ši*) NS/NSbii/c CTH 176. ŠEŠ-IA-ma-mu KUB 23.88 obv. 4 (nom. sg.) NH/NSbii CTH 175. KUB 21.38 obv. 7 NH/NSbii/c, 25, 34, 41, rev. 1 (*TĀŠ-PUR*) CTH 176. ŠEŠ-IA-ma-mu-za KUB 21.38 obv. 38 (nom. sg.) NH/NSbii/c CTH 176. ŠEŠ-IA-ma-za-kán nom. sg.: KUB 1.1 obv. i 23 NH/NS (// KBo 3.6 obv. i 19 NS, KUB 1.2 obv. i 21 NS) CTH 81. KBo 6.29 obv. i 22 NH/NS CTH 85.1. ŠEŠ-IA-za KUB 14.3 rev. iii 62 (nom. *ma-la-a-ši*) CTH 181.

ŠEŠ-KA KBo 5.9 obv. ii 20 NH/NS, 22] CTH 62.II. KUB 21.1 obv. i 78 NH/NS (// KUB 21.5 obv. ii 3 NS) CTH 76. KUB 1.7 rev. iii 9 NH/NS CTH 81. IT-TI = KUB 21.38 obv. 58 (*ha-an-da-it*) NH/NSbii/c CTH 176. ŠA ŠEŠ-KA KUB 21.38 obv. 3 ([DAM-Z]U =) NH/NSbii/c CTH 176.

ŠEŠ-KA-ia-aš-kán KUB 14.3 obv. ii 60
(*A-NA* ε) NH/NSc CTH 181. ŠEŠ-KA-ma
KBo 4.10 obv. 7 NH/NS (// BT ii 96 NSc)
CTH 106. HKM 2 rev. 16.

ŠEŠ-ŠU (nom. sg.) KBo 5.3 rev. iii 29
MH/NS CTH 42. KUB 19.26 rev. iv 1
NH/NS CTH 44. KBo 3.3+ obv. ii 1 NH/NS,
12 (// KUB 19.41 obv. ii 16] NS) CTH 63.
KUB 23.68 obv. 23 NH/NS CTH 133. KUB
14.3 obv. i 26 NH/NSc CTH 181.

Acc. sg.: KUB 21.16 obv. i 22 NH/NS
CTH 84.1.

Gen. sg.: DUMU.ŠEŠ-ŠU KBo 10.2
obv. i 3 // KBo 10.3 obv. i 2 OH/NS CTH 4.
(ŠA ε -za NIN-ŠU) KBo 5.3 rev. iii 33 (// ŠA
[...] KBo 19.44 rev. 21 NSa) MH/NS CTH
42. KBo 5.8 obv. ii 20 NH/NS CTH 61.II.7.

ŠEŠ^{H.I.A}^DUTU^{ŠI}-ma acc. pl.: KUB 23.1
obv. ii 10 (ε *kuīēs [s]akuwasarrus*) NH/NSc
CTH 105.

ŠEŠ^{MEŠ}-IA NIN^{MEŠ}-IA (nom. pl. *asanzī*)
KBo 5.12 rev. iv 2 MH/NSa CTH 42.
ŠEŠ^{MEŠ}-KA nom.pl.: KUB 19.49 obv. i 4
NH/NS CTH 69. Acc.pl.: KBo 5.9 obv. i 18
NH/NS CTH 62.II. [ŠE]Š^{MEŠ}-KU-NU (*Qa-*
DU ε) KBo 5.3 rev. iv 37 MH/NS CTH 42.

[ŠEŠ^M^{EŠ}-ŠU KBo 3.67 obv. i 3 (nom.
pl.), Š[E]Š^{MEŠ}-ŠU (nom.pl.) KUB 11.1 obv. i
13 OH/MS? (// ŠEŠ^{MEŠ}-ŠU KBo 3.67 obv. i
14, [ŠEŠ^{MEŠ}-Š]U KBo 3.1 obv. i 13 both
NS), KBo 3.1 obv. i 24 (nom. pl.); 5
ŠEŠ^{MEŠ}-ŠU (nom. pl. in nominal sentence, or
casus pendens) KBo 3.1 obv. ii 13, 26 (acc.
pl.), 40 (nom. pl.) OH/NS CTH 1. ŠEŠ^{MEŠ}-
ŠU KBo 5.3+ obv. i 12 MH/NS CTH 42.
KUB 19.26 rev. iv 3] (nom. pl.) NH/NS
CTH 44. KUB 6.44 obv. i 1 NH/NS (// KBo
4.7 obv. i 1 NS) CTH 68.

ŠEŠ^{MEŠ}-ŠU-NU (acc. pl.) KUB 34.23
obv. i 7 NH/NS, KUB 40.8 obv. i 9 acc./dat.
pl? NH/NSc CTH 40. KUB 19.37 rev. iii 18
NH/NS CTH 61.II.9. ŠEŠ^{MEŠ}-ŠU-NU-wa-aš-
ši KUB 21.38 obv. 64' (ε EGIR-an-da)
NH/NSbii/c CTH 176.

ŠEŠ^{MEŠ}-NI KBo 3.45 obv. 3 OH/NS
CTH 10.

ŠEŠ [...] KBo 12.8 obv. i 2 (case?) OH/NSc
CTH 20.

ŠEŠ LU[GAL] KBo 5.3 rev. iv 4
MH/NS CTH 42. KUB 23.1 rev. iii 9
NH/NSc CTH 105. ŠEŠ MAH-RU-Ú “older
brother” BT ii 35 NH/NSc CTH 106.

ŠEŠ A-BI-IA gen. sg.: KBo 2.5 rev. iv 19
NH/NS CTH 61.II.10. ŠEŠ A-BI ^DUTU^{ŠI}
KUB 23.1 obv. i 28 NH/NSc, 34, 40 CTH
105. ŠEŠ ^ITE-IT-TE! KBo 3.3+ obv. i 28
NH/NS CTH 63. ŠEŠ ^DUTU^{ŠI} KUB 26.32
obv. i 9 NH/NSc CTH 124.

ŠEŠ^{MEŠ} LÚ^{MEŠ} MA-LA-AZ-ZI-IA nom.
pl. KBo 19.76 obv. i 18] (-pát), +KUB 14.20
obv. i 8 NH/NS CTH 61.II.8.

ŠEŠ DÜG.GA-IA KBo 1.28 obv. 7 (dat.)
NH/NSc CTH 57. See Hoffner 2009: 59.

ŠEŠ-tar/-UTTU: “brotherhood”, *negratar*.
ŠEŠ-tar KUB 23.102 obv. i 10 (acc. *ha-at-*
re-eš-k̄i-i^lz-zī), 12, 13 NH/NSbi(c) CTH
171. ŠEŠ-tar-*ta* KUB 23.102 obv. i 9 (acc.
ha-at-ra-a-mi) NH/NSbi(c) CTH 171. ŠEŠ-
an-ni KUB 21.38 obv. 53 (ε NIN-ni) CTH
176.

ŠEŠ-UT-TA KUB 23.102 obv. i 7
NH/NSbi(c) CTH 171. ŠEŠ-UT-TA-ma
KUB 23.102 obv. i 5 (acc. sg.) NH/NSbi(c)
CTH 171. ŠEŠ-UT-TIM (Aš-ŠUM ε) KBo
5.3+ obv. i 13 MH/NS CTH 42.

ŠEŠ-ah-*h*[*u-un*] KUB 19.55 obv. 10 (*nu-*
ud-du-za ε) NH/NSbii CTH 182.

^IŠEŠ.ZI-na PN KBo 4.12 rev. 7 (acc. ε
n=a) NH/NS CTH 87.

ŠI(-): Akk. personal pronoun, S3 f.
UM-MA ŠI-MA (nom.) KBo 22.2 obv. 1
(OH/MS) CTH 3.

ŠIBU: “witness”. Cf. Hitt. *kutruwan-*.
HED 4 (K) 298-300; Kloekhorst 2008: 499-
501. CAD Š/2 394-398. *šēbu* MA form (ibid.
397).

LÚŠE-B[U]-TUM: KBo 5.9 rev. iv 20 (A-
NA MA-ME-TUM ε) NH/NS CTH 62.II.

ŠID: Akkgr. *MANÛ*, Hitt. *kappuwai-*, “count”.

Güterbock 1967: 146-148. LUGAL-uš-wamu-za *Ú-UL* ŠID-it KBo 4.14 rev. iii 5 NH/NSc, “the king did not count me” «Il Re non mi ... (*praet.*)» Stefanini 1965: 44, or as question? CTH 123.

ŠU: Akkgr. *QĀTU*, Hitt. *kessar-* “hand”, “power”.

k[e]-e[š]-ša[r-ta] KBo 10.2 obv. i 29 // ŠU-[J]KUB 23.21 obv. 7 OH/NS CTH 4.

ŠU-an (= *sarā eppun*) KBo 3.4 obv. i 22 NH/NSc? (// KBo 16.1 obv. 34 NS) CTH 61.I. KBo 5.8 rev. iii 42 (*harzi*) NH/NS CTH 61.II.7. KBo 22.39 obv. ii 7 (“authority”) NH/NS CTH 62.II. KBo 4.3 obv. i 46 (*tamain*) NH/NSc CTH 68. KBo 6.29 obv. ii 9 (= *sarā ēppun*) NH/NS, 40 (= *sarā ēpta*) CTH 85.1. KUB 14.3 obv. i 69 (*nu-wa-ra-an* = *e-ep*), ii 6 NH/NSc, ii 30 (*pa-a-i*), 34 (*AD-DIN*) CTH 181.

ŠU-i (dat.-loc. sg.) “in the power of” KUB 11.1 obv. i 18 OH/MS? (// KBo 3.1 obv. i 18 NS) CTH 19. KUB 21.1 rev. iv 45f. NH/NS (// KUB 21.4 rev. iv 16f. NSc, KUB 21.5 rev. iv 49f. NS) CTH 76. KUB 1.1 obv. i 59 NH/NS, 64 (*dāis*; // KBo 3.6 obv. i 53 NS), obv. ii 64 (*dāis*; // ibid. 44), 73 (*esta*; // ibid. 53) KUB 19.65+ rev. iii 4 (*teħħun*) NH/NS, KBo 3.6 rev. iv 5 (*dāis*; // KUB 19.72 rev. iii 6] NS) CTH 81. KBo 4.12 obv. 7 (= *dāis*) NH/NS CTH 87. KUB 21.38 obv. 60' (*nu-m[u-za-k]án* = *ha-a-ši-ir* “gave birth under my supervision/at my hand”) NH/NSbii/c CTH 176.

ŠU-az KBo 3.4 rev. iv 45 (*ammēdaz*) NH/NSc? CTH 61.I. KBo 4.7 obv. i 58 NH/NS, CTH 68. KUB 21.15 rev. iv 15 NH/NS CTH 85.1; KUB 14.3 obv. i 56 (*da-a-i*) NH/NSc CTH 181.

ŠU-an-ma-an KUB 14.3 obv. i 12 NH/NSc CTH 181. ŠU-ta KUB 23.1 obv. ii 1 (*AŠ-BAT*) NH/NSc CTH 105. ŠU-za KUB 1.1 obv. i 21 (*IŠ-BAT*) NH/NS (// KBo 3.6 obv. i 18 NS, KUB 1.2 obv. i 19 NS), 39 (//

ABoT 62+ obv. i 34 NS), 46 (*har-ta*; // ibid. 39), 64 (// KBo 3.6 obv. ii 44 NS) CTH 81. KBo 4.14 rev. iv 56 (*ēpmi*) NH/NSc CTH 123.

ŠU-za-ma-aš (*kessaraz=smas* abl. sg.) *dahħun* KBo 12.9 rev. iv 28 OH/NSc (// [...]ma-aš KBo 12.9 rev. 7 NS) CTH 20.

ŠU (*assul* = ¹Su[*ppiluliuma*]) KBo 10.12 rev. iv 22 NH/NSc CTH 49.II. ŠU LUGAL “the might of the king” acc.sg.: KBo 5.9 obv. i 23 NH/NS CTH 62.II.

ŠU ¹TA-TI-IG-GA-AN-NA KBo 3.3+ rev. iv 14 NH/NS (col.) CTH 63. A-NA =: KBo 3.3+ obv. i 4 (= LUGAL KUR ^{URU}*HUR-RI*) NH/NS CTH 63. KUB 1.1 obv. i 20 (= ^DIŠTAR GAŠAN-JA) NH/NS (// KBo 3.6 obv. i 17 NS, KUB 1.2 obv. i 18 NS) CTH 81. ŠU ^DUTU^{SI}, A-NA =: KBo 4.10 rev. 11 NH/NS (cf. BT iv 15 NSc) CTH 106.

ŠU^{HI.A}-uš-za (acc. pl. + *araħzanda ħarsi*) KBo 5.3+ obv. i 23, ibid 1. 25 same wording but ŠU^{HI.A}-K[A]? MH/NS CTH 42. ŠU^{MES}-uš (acc.) KBo 10.2 rev. iii 16 OH/NS CTH 4. ŠU^{MES}-aš KUB 51.81 rev.? 5 NH/NSb CTH 126. [Š]U^{MES}-aš-ma-aš (*kessaras* = *smas* dat. pl.) *teħħun* KBo 12.8 rev. iv 29 OH/NSc (// [...]M]EŠ-ma-aš KBo 12.9 rev. 8 NS) CTH 20. KUB 31.115 OH/NS (= *anda dai* // *ki-iš-ša-ri-mi*) KBo 3.23 obv. 4 MS) ŠU^{MES} (acc.) KBo 10.2 rev. iii 17 OH/NS CTH 4.

Cf. also ŠU.TI.(A) (Akk. *leqū* > *melqētu*; Hitt. *ħalkuəssar*) understood by Hittites as ŠU-TI. This may have led to the writing ŠU-TUM. “In effect, ŠU served the Hittites as a Sumerogram for Akk. *melqētu*, as well as for Akk. *qātu*” Miller 2004a: 315 with full bibliography and hopes to return to the topic. Cf. EN *QA-TI/ ŠU-TI*

ŠU(-): Akk. personal pronoun, S3m.
UM-MA ŠU-MA KBo 3.38 obv. 34 OH/NS CTH 3. KBo 8.42 obv.? 4' OS CTH 9.
Cf. UM-MA ŠU-UM-MA KUB 13.34 i 15', 26', 29'.

-ŠU: Akkadian possessive pronoun, m. but Hitt. also f. Selection.

A-HU-ŠU KBo 3.34 rev. iii 23 OH/NS CTH 8. A-BI-ŠU KBo 3.27, 14 OH/NS CTH 5.

AMA!-ŠU (ŠA Zu-ú-up-pa) (Acc.) KBo 3.60 rev. iii 7 OH/NS CTH 17. (A-NA) DAM-ŠU DUMU-ŠU KBo 3.46 obv. ii 11 OH/NSc CTH 13. A-NA DAM-ŠU DUMU^{MEŠ}-ŠU KBo 3.1 obv. ii 54 OH/NS CTH 19. DINGIR^{MEŠ}-ŠU KBo 10.2 obv. i 10 // KBo 10.3 obv. i 8 OH/NS CTH 4. DUMU-ŠU (dat.-loc) KUB 1.16 rev. iii 55 OH/NS CTH 6. DUMU-ŠU (nom.sg.) KBo 3.57 obv. 4 OH/NSb/c CTH 11. DUMU-ŠU acc. sg. (*hassannassas* ε) KBo 3.1 obv. ii 6 CTH OH/NS 19. -ŠU KBo 3.67 obv. ii 9; KBo 3.1 obv. ii 7, 8] OH/NS CTH 19. DUMU^{MEŠ}-ŠU gen. pl. (*kuissa* ε) KBo 3.67 obv. i 9; KBo 3.1 obv. i 17 OH/NS CTH 19.

DUMU^{MEŠ}-ŠU (fem. ref.) KBo 22.2 obv. 3 (OH/MS) CTH 3. KBo 3.27, 7 (fem. gen.) OH/NS CTH 5.

DUMU^{MEŠ}-ŠU KUB 26.71 obv. 11 CTH 1 (OH/NS). -ŠU KUB 1.16 rev. iii 41 OH/NS CTH 6. DUMU^{MEŠ} ŠI-IP-RI-ŠU KBo 22.3, 8 + KUB 36.103, 4 OH/NSbii CTH 14. DUMU^{MEŠ} ŠI-IP-RI-ŠU (ŠA) KBo 3.60 rev. iii 5 OH/NS CTH 17.

ÉRIN^{MEŠ}-ŠU KBo 3.22 rev. 54 OS CTH 1 s.v. ÉRIN^{MEŠ}. KBo 12.3 rev. iii 10 OH/NS CTH 2. nom. sg./pl. KUB 11.1 obv. ii 3 MS? (//KBo 3.67 obv. i 4); KBo 3.1 obv. i 13 (// KUB 11.1 obv. i 13 // KBo 3.67 obv. i 15); KBo 3.1 obv. i 24 (// KUB 11.1 obv. i 24); KBo 3.1 obv. ii 41 OH/NS CTH 19.

(QA-DU-) KBo 7.14 obv. ii 15 OS CTH 15.

ÉRIN^{MEŠ}-ŠU Ù ^{GIŠ}GIGIR^{MEŠ}-ŠU KBo 12.3 rev. iii 7 OH/NS CTH 2. KBo 3.46 obv. ii 6 OH/NSc CTH 13.

É-ZU-ma-aš-ši dat. sg.? KUB 11.6 obv. ii 6 (// KBo 3.1 obv. ii 60]) OH/NS CTH 19. É-ŠU-ma-aš-ši-iš-ša-an dat. sg. +ma + -si + -ssan KBo 3.1 obv. ii 55 OH/NS CTH 19.

GÉME^{MEŠ}-ŠU KBo 10.2 rev. iii 16 OH/NS CTH 4. ^{GIŠ}GIGIR^{HLA}-ŠU KBo 7.14

obv. ii 15 OS CTH 15. GUD^{MEŠ}-ŠU (acc. pl.) KBo 3.60 rev. iii 12 OH/NS CTH 17. IR^{MEŠ}-ŠU KUB 1.16 obv. ii 47 (*ši-i-e-el* ε), rev. iii 43 OH/NS CTH 6.

NINDA.GUR₄.RA^{HLA}-ŠU (// -smet) KUB 1.16 rev. iii 50 OH/NS CTH 6.

^{URJU}[Ne-š]a-aš) ^{LÚ}KÚR-ŠU ^{še}[eš-tu] KBo 3.22 obv. 35 OS CTH 1. ^{GIŠ}PAN-ZU KUB 31.4 obv. 3 + dupls. OH/NSa CTH 16.

SAG.DU-ŠU (A-NA) KBo 3.34 obv. i 27 OH/NS // KUB 36.104, obv. i 8 (OS) CTH 8. SAG.DU-ZU KBo 12.3 rev. iii 19 OH/NS CTH 2. KBo 10.2 obv. ii 47 OH/NS CTH 4.

UDU^{HLA}-ŠU KBo 3.60 rev. iii 12 OH/NS CTH 17. URU^{DIDLI}-ŠU KBo 3.22 rev. 69 OS, var. KUB 26.71 obv. 13 OH/NS om. ^{DIDLI} CTH 1.

URU-LIM-ŠU KUB 26.71 obv. 12 OH/NS CTH 1.

-ŠU: Akk. multiplicative. Hitt. -anki(s).

GHL §9.54. II-ŠU III-ŠU KUB 1.16 rev. iii 30 OH/NS CTH 6. III-ŠU KBo 12.3 rev. iii 5 OH/NS CTH 2.

****ŠU.AN:** c. “trophy”.

Part 3. Hawkins 2000: 106, Otten 1981: 11.

ŠU-an/AN-na KUB 19.13 rev. iii 18 (ε *ku-in an-da u-[...]*) NH/NS CTH 40. ŠU.AN “Mal” Otten 1981: 11 fn. 25, “in gewissem Sinne an ŠU.NIR = ŠURINUM ‘(Gottes)-emblem’, s. AHw 1283, orientiert”.

ŠU.AN acc.sg.: KBo 3.6 obv. ii 10 (*wedahyun*) NH/NS CTH 81. ŠU.AN-ma acc. sg.: KBo 3.6 obv. ii 26 (*wedahyun*) NH/NS (// KUB 1.1 obv. ii 44 NS) CTH 81.

***(^{GIŠ})ŠUDUN₄ (= DUN₄): “yoke”, Hitt. for “plough”?

HZL 88 registers this as ŠUDUN, while MZL 557 and AbZL 220 have it as ŠUDUN₄. Essentially this is UR-š.(+ g.). Instead of the Mesopotamian versions of ŠUDUN₍₃₎ (ŠU.DUN₄, ŠU.UR-šeššig) both of which begin with the sign ŠU, the Hittite variant has ŠU at its beginning: ^{GIŠ}ŠU.ŠUDUN.

according to HZL 68, 88). It is unattested elsewhere in second millennium cuneiform. However both ^(giš)šu.dun₄ (cf. KUB 57.107, 2) and ^(giš)šu.dun₉ (KBo 1.44+ ii 10-12) are attested in Ur III documents and earlier. See also KBo 41.42 ii 13] (mh 458).

***^{GIŠ}ŠU.I: “barber’s knife”, ^{GIŠ}siyattal-. Part 3. “Speerspitze?” (HZL 68); “blade” CHD 3, 61. KUB 26.32 obv. ii 3 (I ε) NH/NSc CTH 124.

^{LÚ}ŠU.I: Akk. *gallābu* “barber”, “cleaner”? Van Brock 1962: 127; Jasink 1979. *Mestieri* 195-198.

^{LÚ}ŠU.I-[a]n KBo 3.23 obv. 3 (^{LÚ}ŠU.I-an KUB 31.115, 7 NS), rev. 5 (acc. obj. of *halz[ai]*), OH/MS CTH 24.

^{LÚ}ŠU.I (^{GIŠ}ŠU.A ε) KBo 3.34 ii 25 OH/NS CTH 8.

^{GIŠ}ŠU.A: Akk. *littu*, “stool, chair”.

MSL 5.161, 129, 130-42 ff.

^{GIŠ}ŠU.A-ki KUB 21.18 rev. 11 (// ^{GIŠ}GU.ZA-ka KBo 1.1 obv. 64 MS/NS) NH/NS CTH 51.II.

^{GIŠ}ŠU.A KUB 21.37 obv. 25 (^D30 ε, or dat.-loc.) NH/NS CTH 85.2. A-NA ε: KUB 19.49 obv. i 20] ([AB̄YA]) NH/NS CTH 69. ^{GIŠ}ŠU.A A-BI-ŠU KBo 3.27, 14] OH/NS CTH 5.

I ^{GIŠ}ŠU.A AN.BAR (acc.) KBo 3.22 rev. 75 OH/NS, dupl. KUB 36.98b rev. 4 OH/NS CTH 1.

^{GIŠ}ŠU.A LUGAL-UT-TI, A-NA ε: KBo 6.28 obv. 17 NH/NS CTH 88. ^{GIŠ}ŠU.A-ma-š-ši RA-BU-UT-TI, A-NA ε: BT obv. ii 79 (i.e. the Great King) NH/NSc CTH 106.

^{GIŠ}ŠU.A ^{LÚ}ŠU.I KBo 3.34 obv. ii 25, rev. iii 17] OH/NS CTH 8. ^{GIŠ}ŠU.A-š[?] KBo 3.34 rev. iii 24

^{GIŠ}ŠU.A^{HIA} GAL-TIM, A-NA ε: KBo 4.14 obv. ii 4 NH/NSc CTH 123.

**^{LÚ(MEŠ)}ŠU.DAB: Hitt. *appant-* “prisoner”, also u-stem noun.

^{LÚ}ŠU.DAB, frequently read as ^{LÚ}ŠU.DIB, is neither lexically nor logographically attested in Mesopotamia (lú dab[.ba]). Attestations such as ^{LÚ.MEŠ}ŠU.DAB.BI^{HIA} (KUB 14.8 obv. 28, 29) may indicate that certain scribes thought of it as an Akkadian word. Although the Sumerian construction is easily understood (“grabbed by the hand”), an immediate cuneiform precedent has not been found.

^{LÚ.MEŠ}ŠU.DAB-an-na (acc. sg. *appant-an=a* resumed by *n=an*) KUB 19.11 obv. i 9, [^{LÚ.MEŠ}]ŠU.DAB-an-ma ibid. 18 NH/NS Güterbock 1956: 63 CTH 40. ^{LÚ}ŠU.DAB-un KBo 50.30+KUB 14.17 obv. ii 12 (ε *u-ni me-mi-an*) NH/NS CTH 61.II.4.

^{LÚ}ŠU.DAB KBo 50.30+KUB 14.17 obv. ii 5 (acc. sg.), 6 (gen. sg.; ε *ap-pa-an-n[a-š]?*), NH/NS CTH 61.II.4. A-NA ^{LÚ}ŠU.DAB KBo 50.30+KUB 14.17 obv. ii 12 NH/NS CTH 61.II.4. ^{LÚ}ŠU.DAB-ma-an KBo 50.30+KUB 14.17 obv. ii 9 (nom. sg.) NH/NS CTH 61.II.4. ŠA ^{LÚ}ŠU.DAB KBo 50.30+KUB 14.17 obv. ii 13 (*u-ni ε me-mi-an*), 14 (ε *me-mi-an*) NH/NS CTH 61.II.4. ^{LÚ.MEŠ}ŠU[.DAB?] KUB 19.13 rev. iii 12 NH/NS CTH 40. ^{LÚ.MEŠ}ŠU.DAB-ia KBo 5.8 rev. iii 38 (*kuin*) NH/NS CTH 61.II.7. Cf. ^{LÚ}LI.

**^{LÚ}ŠU.GÁL: “commander?”.

Friedrich 1926: 132, 162. See also ^{LÚ}GIŠIG.

^{LÚ}ŠU.GÁL HAL-[ŠÍ] KBo 5.3 rev. iv 3 NH/NS CTH 42.

**ŠU.GÁN^{SAR}: “a plant”.

Hoffner 1974a: 111; Wegner 2002: 275. (“ŠU.GÁN-Gartenpflanze”); Haas 2003: 348 (“das Gemüse”).

KUB 27.15 obv. i 10 (NSb, ritual), 14 (III ŠU.GÁN^{SAR} NINDA.GUR₄.RA UD-MI tuh-hu-uš-[ta]). KUB 54.16 rev. iii 1?. KUB 29.4 ii 53, iv 19 (NSbii 481). KUB 60.93 r.kol. 4 (297- court record?- sjh).

[Š]U.GÁN^{SAR}-ia KUB 12.38, 3 (ritual NSc). ŠU.GÁN-ma-aš-ša-an KBo 35.248, 5. ŠU.GÁN ŠA ^{GIŠ}HAŠHUR? KBo 34.92+ ii (jh NSb).

ŠU.GI: *miyahhuwant-* (?) c. “old”.

CHD 3/2 223 3/3 227. For ^{MUNUS}ŠU.GI = *hasawa-* “female ritual practitioner” see HWb² H 412-419 and perhaps think of Babylonian *šugītum* (CAD Š/3 200), the second, child-bearing wife of the husband of a *nadītum* woman. ^(mumus)ŠU.GI is attested as an abbreviation for this word in Mari and Codex Hammurabi (CAD loc. cit.). Non-attestation of any examples of Akkadian graphic complementation in Hittite, e.g. *^{MUNUS}ŠU-GI-TUM, makes the connection extremely unlikely, however.

LUGAL ŠU.GI KBo 22.2 rev. 14 (acc.) OH/MS (// LÚ^{MEŠ} GAL KBo 3.38 rev. 30 NS), KBo 3.38 obv. 20 (*A-NA A-BI* ≈) CTH 3.

LÚŠU.GI-an-za KUB 1.1 rev. iii 25 (// KUB 1.7 obv. 20 NS, KUB 19.67 + 1513/u obv. i 19 NS) CTH 81. LÚŠU.G[I] nom. sg. KBo 3.67 obv. ii 8 OH/NS CTH 19. KUB 21.4 rev. iv 17] NH/NSc (// *mi-ia-[ah-hu-wa-an-t]a-hu-ut* KUB 21.1 rev. iv 46 NS, *mi-e-hu-wa-an-da-hu-[ut]* KUB 21.5 rev. iv 50 NS) CTH 76.

“Elders”: LÚ^{MEŠ}ŠU.GI KBo 3.38 obv. 21 OH/NS CTH 3. KUB 1.16 obv. ii 59, 60 (= URU^{KÙ.BABBAR-TI}) OH/NS CTH 6. KBo 4.4 rev. iv 31 (KUR-TI) NH/NS CTH 61.II.5. LÚ^{MEŠ}ŠU.GI-ia KBo 5.8 rev. iv 11 NH/NS CTH 61.II.7. LÚ^{MEŠ}ŠU.GI ŠA KUR URU^{I-ŠU-WA} KUB 23.72 rev. 36 MH/MS CTH 146. LÚ^{MEŠ}ŠU.GI URU^{MA-AL-DI-IA} KUB 23.72 rev. 37 MH/MS CTH 146. LÚ^{MEŠ}ŠU.GI ŠA KUR URU^{PA-AH-HU-WA} KUB 23.72 rev. 36 MH/MS CTH 146. LÚ^{MEŠ}ŠU.GI URU^{ZU-U-UH-MA} KUB 23.72+KUB 40.10 rev. 36 MH/MS CTH 146.

“Old women”: MUNUS^{MEŠ}ŠU.GI-uš KUB 1.16 rev. iii 67, 68 ([-uš]), both = Akk.

MUNUS^{MEŠ} ŠU.GI) OH/NS CTH 6. LÚ^{MEŠ}ŠU.GI MUNUS^{MEŠ} ŠU.GI-ia KBo 3.4 rev. iii 14 NH/NSc? CTH 61.I.

Abstract: LÚŠU.GI-tar-ra KUB 1.16 rev. iii 31 OH/NSa CTH 6.

**^{GIŠ}ŠU.GU₇.GU₇: “libation arm”

Discussion Part 3 under ^{GIŠ}ŠU.NAG.NAG. KBo 7.36 rev. iv 3, 5 (MS fest.). KBo 38.64 obv. i 31] (MS fest.). KBo 47.266 obv. 22 (NS, NSa/b Istanuwian Fest.). Bo. 69/360; 365; 459 (ritual fragments jh.). KUB 12.63 rev. 18 (MS IIc, magical ritual). KUB 32.129+ i 16 (NS-NSa? Ritual of Kuwanni). KUB 47.91 (MS fest. Kizz.). KBo 20.107+ rev. iii 16 (mh? ritual for ^DKAL ^{KUŠ}kursas). KBo 9.139+ obv. 13] (mh. witassiya fest.). FHL 4 r.Kol. 6 (substitute ritual?).

^{GIŠ}ŠU.GU₇.NAG KBo 5.2 obv. i 24 (jh. Ammihatna ritual).

**ŠU.KIS^(SAR): n. “nettle”(?).

“Brennessel”?? Haas 2003: 122, 348f. Vitti 1984 = Hitt. *lappina-* “ortica”?

ŠU.KIŠ^{SAR}-an KBo 21.90 obv. 9 (mh).

ŠU.KIŠ^{SAR} KBo 20.96, 13 (738 N04258-MS) *sakkunuan*. KBo 29.144 l. col. 6 (HZL 273/15 CTH 694 MS). KUB 29.4 ii 53 (NSbii 481). KBo 29.142, 9 (*witassiyas* fest. MS). KUB 17.23 i 15, ii 44 (*mugawar*-NSa, CHD Š/2, 244). Bo 5630 ii 6.

ŠU.KIŠ KBo 32.175 ii 5 (500, mh); KBo 32.153 rev. 4] (470, mh).

**^{GIŠ}ŠU.NAG.NAG: “libation arm”.

^{GIŠ}ŠU.NAG KUB 58.68, 11 (NSc? Konk. mh).

^{GIŠ}ŠU.NAG.NAG KUB 27.69 rev. v 9 (month-fest. Klingler, jh). KUB 7.29 i 16 (jh.). KBo 4.13 rev. v 11], vi 21, 28 (NSC, AN.TAH.SUM^{SAR} fest., all ≈ KÙ.GI).

^{GIŠ}ŠU.NAG.NAG-ša-an KUB 27.69 rev. vi 7 (nom. sg.). ^{GIŠ}ŠU.NAG.NAG^{H1.A} Bo. 5327 (court-case?). ^{GIŠ}ŠU.NAG.GU₇ KBo 14.116 rev. iv 6 (Hattic choral song, jh.);

KUB 32.123 ii 24? (copy unclear, cf. N05699; NS/NSb Istanuwa fest.).

**ŠU.NÍG.GALGA: “wisdom”.
ŠU.NÍG.GALGA-pát KUB 18.57+ ii 66 (jh. oracle).

ŠU.NIGIN: Akk. *naphāru* “sum total”.
KBo 3.1 rev. iii 33 OH/NS; KUB 11.1 rev. iii 7 MS? (// KUB 31.17+, 4, join to KBo 3.67 NS) CTH 19. KUB 26.20, 16 MH/MS CTH 140.

ŠU.NÍGIN: *naphāru* “total”.
ŠU+NÍGIN-ma KUB 31.79 obv. 11 MH/MS CTH 188. [ŠU+NÍG]IN GAL “grand total” Hoffner 2009: 83 KUB 31.79 obv. 15 MH/MS CTH 188.

***ŠU.ŠÈ.LÁ: “vessel with handle”.
Singer forthcoming and discussion Part 3. Ur III and MB lexical only.

KBo 18.181 edge 33 (NS, Inventory).
KUB 40.2 rev. 21 (jh., Išvara cult). KBo 18.172 obv. 13 (Bildbeschreibungen, NS, NSb/c).

(^{GIŠ})ŠUKUR: “spear”.
For equation with ^{GIŠ}*za-a-u* see Coşkun 1974: 439; Akdogan 2010a: 23. However, a-stem as per ^{GIŠ}ŠUKUR-an KBo 6.12 i 5 (Hoffner 1997: 99). Thus not ^{GIŠ}*mari-*, ^{GIŠ}*turi-* (cf. Tischler 2001: 259).

^{GIŠ}ŠUKUR.ZABAR-[i]t KUB 36.100 obv. ii 15 (*hazziet*) OS CTH 15.

See LÚ(^{MEŠ}) (^{GIŠ})ŠUKUR KÙ.GI, LÚ(^{MEŠ})^{GIŠ}ŠUKUR.ZABAR.

ŠULUM ŠA PN: “letter to PN”.
Goetze 1924: 14f. AHw 1269a.
KUB 8.81 obv. ii 7 (acc. sg. = ¹ŠUNAŠŠ-URA) MH/MS CTH 41.

ŠUMU: Sum. MU Hitt. *lāman-* “name”.
Half Akkadographic, half Sumerographic.

ŠUM KUB 21.29 obv. i 22 (ŠA A-BI-IA
=) NH/NS CTH 89. ŠUM A-BU-IA KUB 19.9 obv. ii 21 NH/NS CTH 83.

ŠUM-ŠU KBo 8.42 rev.[?] 8 OS CTH 9.
KUB 26.41 obv. 17 (*a-pé-e-el* =) MH/NS CTH 133. KUB 26.20, 7 (J-MI-IG-GA =)
MH/MS CTH 140.

ŠUM-ŠU-NU KBo 3.27, 8, 10] OH/NS CTH 5.

ŠUM-an acc. sg.: KUB 1.2 obv. ii 17 NH/NS (// ŠUM^UM KBo 3.6 obv. ii 14 NH/NS) CTH 81. KUB 21.37 obv. 11 NH/NS CTH 85.2. KUB 23.72 obv. 38 (*hal-za-iš*) MH/MS CTH 146. KUB 21.38 obv. 16 (nom. sg. = *iš-ḥa-aš-šar-wa-tar-ra*) NH/NSbii/c CTH 176.

ŠUM-an-še-it KBo 3.45 obv. 13 OH/NS CTH 10. ŠUM-aš-mi-it (*lamān=smit* acc. sg.) KBo 3.67 rev. iii 9 OH/NS THeth 11:46 CTH 19. ŠUM-ni KUB 21.38 obv. 52 (= *ha-an-da-aš*) NH/NSbii/c CTH 176.

See further ŠUM^{MEŠ} KUB 15.17+ ii 2 with duplicates (Otten and Souček 1965: 22). I ME XII ŠUM^{HLA}D^{KAL} “the 112 names of Innara” KUB 2.1 obv. iii 25; [A-NJA ŠUM^{HLA}D^{KAL}-aš *ḥu-u-ma-an-da-aš* “to all the names of Innara” (contra McMahon 1991: 117) KUB 40.107+IBoT 2.18 obv. i 4’.

Further construct state ŠUM-MI KUB 11.8+9 iv 24'; KUB 11.34 iii 13 (NSc Nakamura 2002: 208). ŠUM-MI (= DINGIR^{MEŠ}) KBo 13.156 rev. 7' (// ŠUM-an (DINGIR^{MEŠ} =) KUB 10.37 iii 55 (NSbii)).

ŠUNU: Akk. Dem. Pron. P3m.
UM-MA ŠU-NU-MA KBo 13.78 rev. 3 (// [UM-MA] ŠU-NU-MA KBo 3.40a, 5) OH/NS CTH 16.

ŠURİPU: “ice” Hittite *eka-* c.
AHw. 1284. CAD Š/349
ŠU-U-Rİ-PU KUB 14.16 rev. iii 38 NH/NS CTH 61.II.2.

See also É ŠU-Rİ-PÍ “icehouse” KUB 13.2 iv 26 (jh 261).

(ÉRIN^{MEŠ}) ŠUTU/ZUTU: Hitt. *latti-* c.
“tribe, troop”

CHD 3/1, 47-9. *Ibid.* 47: “*la-at-t[i ...]* in
1550/u: 3, 4 // ŠU-TUM in dupl. Bo. 4171: 2,
3.

[*pa-*]an-ku-uš ŠU-TI KBo 14.3 rev. iii 54
NH/NSc, *pa-an-ku-un* ŠU-TI KUB 19.18
obv. i 5-6 NH/NS (// KBo 14.3 rev. iv 9)
CTH 40. XII SU-TI (*kisat*) KBo 14.3 rev. iii
16 NH/NSc, III Š[U-TI] KBo 14.3 rev. iii 29
NH/NSc CTH 40.

VI ŠU-TI (acc. pl.) KUB 19.18 obv. i 7
NH/NS (// KBo 14.3 rev. iv 11) NSc
resumed by *apunn=a* in both. CTH 40. VII
ŠU-TI (*apunn=a namma* ε) KUB 19.18 obv.
i 9 NH/NS CTH 40.

ÉRIN^{MEŠ} SU-TE-I ^{L[Ú]}KÚR (acc.) KBo
5.6 obv. ii 4 NH/NS ÉRIN^{MEŠ} SU-TE^{MEŠ}
(acc.) KBo 5.6 obv. ii 5 NH/NS CTH 40.

ÉRIN^{MEŠ} ŠU-TI KBo 43.63, 7 OH/NS
CTH 12?.

ÉRIN^{MEŠ} ZU-TE-E KUB 19.12 rev. iii 8
NH/NS Güterbock 1956: 62 and fn. c CTH
40.

ÉRIN^{MEŠ} ŠU-TE-ma (nom. sg.) KBo 5.6
obv. ii 1 NH/NSc CTH 40. ÉRIN^{MEŠ} ŠU-TI
(*pānkun* ε acc. sg.?) KUB 19.11 obv. i 6
NH/NS CTH 40.

(ε *kuin*) KBo 14.3 rev. iii 12 NH/NSc
CTH 40.

ÉRIN^{MEŠ} ŠU-T[I] KUB 31.11, 2 NH/NS
CTH 40.

ÉRIN^{MEŠ} ŠU-TI^{H.I.A} (ε *taruppi[r]*) KUB
19.11rev. iv 6 (IX ε)NH/NS CTH 40. KUB
31.10, 8 NH/NSc CTH 61.II.3. KUB 19.37
rev. iii 27 NH/NS (acc. pl. cf. l. 29 *warnuer*,
38 *saruwair*; // KBo 16.16 rev. iii 19 NS)
CTH 61.II.9.

TA: Sumerian Ablative! “with”, Akk. *IŠ-TU*.
MZL 248.

TA DAM^{ME.EŠ}-ŠÚ DUMU^{MEŠ}-ŠÚ KBo 12.
38 obv. i 3 NH/NSc CTH 121. TA ^{GIŠ}X.ÚR
(?) KBo 4.14 rev. iv 75 NH/NSc CTH 123.

TABARNA CHD 3/1, 41-3.

Nom.: TA-BA-AR-NA KUB 1.16 1 ii (Akk.)
OH/NS CTH 6. KBo 3.67 obv. i 1 OH/NS
CTH 19. ^lTA-BA-AR-NA KUB 1.1 obv. i 1
NH/NS (// KBo 3.6 obv. i 1 NS, KUB 1.2
obv. i 1 NS, Person marker omitted KUB
19.69 obv. i 1 NSc) CTH 81. KUB 21.17
obv. i 1 (ε ^lHA-AD-DU-ŠI-LI) NH/NS CTH
86.1. KBo 6.28 obv. 1 NH/NS CTH 88.
KUB 21.29 obv. i 1] ([...] ε) NH/NS CTH
89.

TA-BAR-NA LUGAL GAL nom. sg.:
KUB 26.32 obv. i 1 NH/NSc CTH 124. [TA-
BA-A]R-NA ^lTU-UD-ḪA-LI-IA LUGAL.-
GAL KUB 23.27 obv. i 1 MH/NSc CTH
143. Dat. sg.: KBo 12.38 obv. i 11 NH/NSc
CTH 121.

cf. A-WA-AT ε. See LA-BA-AR-NA.

TAMLŪ: “inlaid, filled”.

TAM-LU-Ú VBoT 13+, 10 (^{GIŠ}BANŠUR
KÙ.GI) // KBo 10.2 obv. ii 32 TAM-LU-U,
33 OH/NS CTH 4.

TA-PAL: “pair, set”.

Hoffner 2007c.
[TA?]PAL ANŠE.KUR.RA^{MEŠ}-ia KBo 14.8
rev. iii 13 NH/NS CTH 40. See SIMDU.

^{LÚ}TAPPŪ: “fellow” Hitt. *ara-*.

^{LÚ}TAP-PÍ-ŠU, ŠA ε: KUB 23.77 rev. 53 (ε
a-aš-šu-u) MH/MS, 55 (ε/[...]) CTH 138.
[A-NA ^{LÚ}]TAP-PÍ-ŠU KUB 14.3 iv 21
NH/NSc, 22] CTH 181.

^{HLÚ}TAPPŪTTU: “fellowship”.

^{LÚ}TAP-PU-UT-[TIM] (AŠ-ŠUM ε) KBo 5.3+
obv. i 13 MH/NS CTH 42.

^{LÚ}TARTĒNU: “crown-prince”, ^{LÚ}tuhkanti-.
Wilhelm 1970; Heinhold-Krahmer (*et alii*)
forthcoming.

^{LÚ}TAR-TE-EN-NU-UT-TI-ŠU-NU (A-NA
ε) KBo 3.3+ obv. ii 1 NH/NS (// KUB 19.41
obv. ii 10] NS CTH 63.

^{LÚ}TAR-TE-NU (acc. sg.) KUB 14.3 obv. i 9 (*u-i-ia-nu-un*), 11 (*ka-ri-ia-nu-ut*) NH/NSc CTH 181.

^{LÚ}TAR-TE-E-NU (acc. sg.) KUB 14.3 obv. i 67, ii 4] NH/NSc CTH 181.

TI: Hitt. *huiswatar* “life”, Akk. *balāju*.

TI SIG₅ KBo 4.14 obv. i 34 NH/NSc CTH 123.

TI-an-na-aš KUB 1.1 obv. i 15] NH/NS // KBo 3.6 obv. i 13 NS, KUB 1.2 obv. i 14 NS) CTH 81. KBo 4.14 rev. iii 9 (*aggannas* TI-annas UN-aš) NH/NSc, 54 (*kuitki* ≈) CTH 123. TI-an-ni KBo 12.39 obv. i 10 (= *ha-an-za*) NH/NSc CTH 141

Hitt. *huisnu-*, Akk. *bulluṭu* “revive, rescue”:

TI-an-za KBo 3.3+ obv. ii 14 NH/NS // KUB 19.41 obv. ii 18 NS) CTH 63. KUB 1.1 obv. i 17 NH/NS // KBo 3.6 obv. i 14 NS, KUB 1.2 obv. i 15 NS) CTH 81. KUB 14.1 obv. 84 (= *e-eš-ta*) MH/MS CTH 147. KUB 21.38 obv. 31 (= *e-eš-du*) NH/NSbii/c CTH 176. TI-an-za-wa-ra-aš KUB 26.32 obv. ii 12 (?) NH/NSc CTH 124.

TI-nu-ut S2 imperative: KBo 5.13 obv. ii 23 NH/NS CTH 68. KUB 19.49 obv. i 41 NH/NS CTH 69. S3 pret.: KBo 4.12 obv. 8 NH/NS, 10 CTH 87. TI-nu-zi S3 pres.: KBo 3.4 obv. i 15 NH/NSc? // KBo 50.22 l. col. 3 NS, KBo 16.1 obv. 24 broken. -z]i NS) CTH 61.I.

TI-u-wa-an-zi? KUB 26.32 obv. i 3 NH/NSc CTH 124. TI-tar KBo 4.14 obv. i 30 (= *ša-[na-ah-ti?]*) obv. ii 36 (ŠA UD.I-KAM ≈) NH/NSc CTH 123. KUB 21.38 obv. 3 (= *šu-wa-ru*) NH/NSbii/c CTH 176.

TI LUGAL, A-NA ≈: KBo 4.14 obv. i 30, rev. iii 10 (= ^{LÚ.MEŠ}us^Kiskattallus [^{LÚ.MEŠ}h]aliyatallus) NH/NSc CTH 123.

**NA₄ TI:

Polvani 1988: 161-163. Further attestations: KUB 12.32 r.col.2] (NS ritual; photo N02304). KUB 57.79 rev. iv 3 (NSc? ritual of Ḫantitassu). Apparently Bo. 4811 i 14.

***^{GIŠ}TIBULA (written ^{GIŠ}ŠÀ.A.TAR): “musical instrument”.

HZL 294. Mesopotamian ŠÀ.MIN.TAR (also ŠÀ.MIN.KASKAL, ŠÀ.MIN.DI) is read as Sumerian tigidla (tígidla, tígídla) by M. Civil (1987e: 48). Borger gives Hittite ŠÀ.A.TAR the value tigidla_x under MZL 599, p. 165, but the spelling ^{GIŠ}A.ŠÀ.TAR, at KBo 41.91 rev. iv 1, makes it likely that the signs were sometimes read discretely (Kassian et al. 2002: 185). See further Schuol 2004: 107-108.

TIL.(LA): “finished” Akkgm *QATI* Hitt. *dapiyant-* (?), *zinnant-* (?).

Waal 2010: 120 for further suggestions TIL.LA KUB 36.104 rev. iv 10 OS CTH 8. KBo 22.2 rev. 16 MS CTH 3. Only these examples exist according to Waal loc. cit.

NU TIL KUB 34.28+ rev. iv 8 (colophon to KBo 14.3) NH/NSc, KUB 19.13 rev. iv 1 NH/NS CTH 40. N[U].TIL KBo 5.6 rev. iv 16 NH/NS CTH 40.

^{GIŠ}TIR: Akk. *qištu*, Hitt. *tiessar-* (?), “wood”.

Laroche 1948-49: 11-13.

^{GIŠ}T[I]R?-na-aš KBo 12.3 rev. iii 18 OH/NS CTH 2.

TÚG: Akk. *subātu/lubuštu*, Hitt. *waspa-* c. “garment”; also *seknu-*

Melchert 1983a: 145.

TÚG-a[n] KBo 3.23 rev. 8 OH/MS (*nekum-anti* ≈ [pai] // TÚG-an KUB 35.157, 5' NS) CTH 24.

TÚG^{HIA}-uš KBo 3.34 obv. i 21 OH/NS CTH 8.

TÚG-ZU-NU KBo 3.34 obv. i 20 OH/NS // KUB 36. obv. i [18] OS // KBo 13.44+, obv. i [20] OH/NS CTH 8. TÚG SIG ^{UR}[^UKÁ.DINGIR.RA] “fine clothing” KBo 3.45 obv. 10 OH/NS CTH 10.

TÚG-UŠ-TUM (*lubuštu*) KBo 6.29 rev. iii 36 (+ 2026b) NH/NS CTH 85.1.

TÚG^{H.I.A} (nom. or acc. pl) KBo 3.23 rev. 2 OH/MS CTH 24.

**TÚG.MUD: (HZL 212 “blutiges Tuch”) KBo 38.174, 6 (^{LÚ}AZU I TÚG.MUD GAL-ia wa-ar-nu-z[i], “the ritual practitioner burns up one TÚG.MUD and a cup”). MUD, however, not “blood” (see s.v. MÁŠ).

***TUKU.TUKU: *kartimmia-*, *kartimmies-* “to be/become angry” *kartimnu-* “to make angry”, *kartimmiyanz* “angry”.

Part 3.

TUKU.T[UKU-e]š-ru KBo 19.44 rev. 55 (*n-as tuk -*) MH/MS CTH 42. TUKU-TUKU-eš-zi KUB 14.3 rev. iii 39 NH/NSC CTH 181. TUKU.TUKU-za-ša KUB 21.38 obv. 8 (*kartimmiyanz-za*) NH/NSbii/c CTH 176.

^{GIŠ}TUKUL: Hitt. *ḥatanti-* c. (?); “weapon” ^{GIŠ}turi- (n.) “id.”

Neu 1974: 29; Friedrich HW 296.

^{GIŠ}TUKUL-iš nom. sg.: KUB 19.8 rev. iii 26 (*ammel-an* =) NH/NS CTH 83. ^{GIŠ}TUKUL-an-za KUB 23.11 obv. ii 9 (acc. sg. n. *ki-i* =) NH/NSC CTH 142. ^{GIŠ}TUKUL-it KBo 6.28 rev. 16 (*tarḥhisikimi*) NH/NS CTH 88. KBo 22.73 obv. i 9 NH/NS CTH 90?

^{GIŠ}TUKUL-za KBo 4.14 obv. ii 68 (abl. *ḥastalēszi*) NH/NSC CTH 123. ^{GIŠ}TUKUL-iš-ši dat.-loc. sg.: KUB 21.6a rev. iii? 9 (= *pa-x[-]*) NH/NSC? CTH 82

^{GIŠ}TUKUL^{H.I.A}-uš-šu-uš-ta (acc.pl. c. + =sus=sta) KBo 3.1 obv. ii 30 OH/NS (// ^{GIŠ}TUKUL-šu-uš-ta KBo 7.15 obv. ii 3 MS?) CTH 19.

^{GIŠ}TUKUL (or ^{GIŠ}PAN!) Starke 1995: 136) *ap-pa-a-tar* KBo 3.34 obv. ii 29 OH/NS CTH 8.

^{GIŠ}TUKUL (= KU) (V) ^{GIŠ}TUKUL KÙ-BABBAR KBo 10.2 obv. ii 41 OH/NS CTH 4.

Acc. sg. KUB 19.10 obv. i 17 NH/NSC (// KUB 19.11 rev. iv 26) NS CTH 40. KUB

1.1 obv. i 42 (= ^{LÚ}KÚR) NH/NS (// KBo 3.6 obv. i 34 NS) CTH 81. KBo 6.29 obv. i 12 NH/NS CTH 85.1. KUB 21.17 rev. iii 21 (= *Ū-NU-TI* NH/NS CTH 86.1. KBo 4.10 obv. 31 (*kuedani pedi* ^{GIŠ}TUKUL *arnuzzi*, “in welchem Punkt [von der Grenze von Sarandauba aus] aber er [d.h. der König vom Lande Ḫatti] die Waffe tragen lässt” van den Hout 1995: 31. Agricultural meaning also conceivable?) NH/NS CTH 106. KBo 4.14 obv. ii 55 (acc. of respect? EN^{MES} ZI = *da-a-i*) NH/NSC CTH 123.

^{A-NA} ^{GIŠ}TUKUL KUB 23.72 obv. 43 (*ŠA* ^{DUTU}ši-ia = *ku-i-e-eš pē-ra-an ar-ḥa iš-pár-te-er*) MH/MS CTH 146. *IŠ-TU* =: KBo 3.3+ obv. i 20 NH/NS (// KBo 16.23 obv. i 9 NSC) CTH 63. KUB 1.8 rev. iv 26 (*ekir*) NH/NS CTH 81. KUB 19.9 obv. i 17 NH/NS CTH 83. KUB 21.16 obv. i 10 (abl.-instr.) NH/NS CTH 84.1. KUB 21.29 obv. i 15 (= *tar-ah-ḥa-an-ti-it*), 24 (*tar-ah-ḥa-a[n-ti-it]*) NH/NS CTH 89. 1198/u obv. 5 (- *ŠA* KUR ^{URU}HA-AT-TI) NH/NSC (// KUB 23.1 obv. 13-14 NSC), KUB 23.1 obv. i 37 (// Bo 69/821+ obv. 13 NSC) CTH 105. BT i 63 (*ēpzi*) CTH 106. KBo 4.14 obv. ii 24 NH/NSC CTH 123. KUB 23.77 obv. 39 (*a-ki*) MH/MS CTH 138. KBo 12.39 obv. i 13 NH/NSC CTH 141. KUB 14.1 rev. 58 (*tar-ḥu-un*) MH/MS CTH 147

^{GIŠ}TUKUL-ma acc. sg.: KBo 3.6 obv. ii 27! (! // ^{GIŠ}TUKUL-ZU, www. photo NO 3766 could even be SU!) NH/NS (// KUB 1.1 obv. ii 46 NS) CTH 81. ^{GIŠ}TUKUL-š[U-NU] KBo 14.19 obv. ii 25 (*aseskattat*) NH/NSbii CTH 61.II

^{GIŠ}TUKUL-ma-an-za-an, *IŠ-TU* =: KUB 23.1 obv. i 20 NH/NSC (// 1198/u obv. 7) NSC) CTH 105. [*I*]Š-TU ^{GIŠ}TUKUL-za KUB 23.102 obv. i 3 (*zi-ik t[ar]-aḥ-ta*) NH/NSbii(c) CTH 171.

^{GIŠ}TUKUL^{H.I.A} acc. pl. KBo 3.1 rev iii 75 OH/NS CTH 19. KUB 19.11 rev. iv 11 (acc. pl. *katt[a] [d]ai[r]* cf. dupl. KUB 19.10 obv. i 1) both NH/NS CTH 40. KUB 6.48 obv. ii? 1 NH/NSC? CTH 68.

^{GIŠ}TUKUL^{HLA}-KU-NU KBo 8.35 obv. ii 20 MH/MS (//KUB 23.78b+ obv. ii 17] MS, // KBo 16.29 obv. 8] MS) CTH 139.

^{GIŠ}TUKUL GÍD.DA (acc.) KBo 3.38 obv. 32 (OH/NS) CTH 3. Cf. LÚ^{MES}

^{GIŠ}TUKUL GÍD.DA.

LÚ ^{GIŠ}TUKUL KUB 23.77 rev. 53 (conn. with ^{LÚ}tappū, see von Schuler ad loc.) MH/MS CTH 138. (LÚ^{MES}) ^{GIŠ}TUKUL KUB 1.16 rev. iii 3 OH/NS CTH 6. BE-E-EL ^{GIŠ}TUKUL KBo 3.35 obv. i 9 OH/NS CTH 8. See also LÚ and BĒL ^{GIŠ}TUKUL

Agricultural sense:

Otten 1988: 35 “Lehen”; van den Hout 1995: 31, “^{GIŠ}TUKUL-Feld”, 57.

II ^{GIŠ}TU[KUL]^{MES} BT i 80 (^{URU}Wattassas ^{URU}Taluisuwantas ε) NH/NSc CTH 106.

^{GIŠ}TUKUL LÚ^{IŠ} KÙ.GI-ma-kán KBo 4.10 obv. 27 (late KÙ, GI) NH/NS (// ^{GIŠ}TUKUL ŠA LÚ^{IŠ} KÙ.GI-ma-kán BT i 44 NSc) cf. van den Hout 1995: 57 CTH 106.

TÚL: “spring” Hitt. *wattaru-*, *arinna-*, *harsummar-*.

Kassian et al. 2002: 405 “quasi-synonymy of PÚ (TÚL) and *hattessar* in Hittite”, referring to Vieyra 1957: 100; id. 1961: 49f.; id. 1974: 124 fn.2 (treatment of *harsummar*); also Ünal 1996b: 68f.

TÚL-mar KBo 23.27 ii 9 (ÍD) = *harsummar?* TÚL-ma-ri KUB 17.20 iv 13 (IDIGNA; jh 492), cf. also *har-šum-(ma)-na-aš* KBo 23.27 iii 9, 17 (MH/MS CTH 776).

(^DUTU) ^{URU}TÚL-NA KBo 16.8 rev. iii 31 NH/NSc (// ^{URU}a-ri-in-na KBo 5.8 rev. iii 27 NS) CTH 61.II.7.

TÚL^{HLA} KUB 23.72 rev. 53 (ε KASKAL^{HLA}) MH/MS CTH 146. TÚL^{MES} (nom. pl.) KUB 26.39 rev. iv 23 MH/MS CTH 39.

TUPPU: Hitt. *tuppi-* c. “clay tablet”.

For Akkadian *tuppu* not *tuppu* see CAD T 148. Further Streck 2009: 136-139.

TUP-PA (acc. sg.) KUB 19.4 obv. 3], 5 NH/NS CTH 40. KUB 4.10 rev. 28 (ε AN-NI-A-AM) NH/NS (cf. ε AN-NI-IA-AM BT iv 30 NSc) CTH 106.

is̄hiul(l)as ε : KUB 21.5 obv. ii 15 NH/NS, 16 (// KBo 19.73+ KUB 21.1 obv. ii 10 NS) CTH 76.

TUP-PÍ RI-KIL-TI, A-NA ε : BT i 23, 90 (ε ŠA A-BI-IA-ma-at-kán), ii 59 (ε ŠA A-BI-IA-kán), *TUP-PÍ RI-KIL-TI* ŠA A-BI-IA-ia-kán, A-NA ε : BT obv. ii 84 NH/NSc CTH 106. *TUP-PÍ* (A-NA ε) KBo 3.3+ rev. iii 14 NH/NS (// KUB 19.41 rev. iii 13 NS) CTH 63. KUB 21.1 rev. iv 32 NH/NS CTH 76. *TUP-PÍ* [Z]ABAR (A-NA ε) KBo 5.6 rev. iv 17 NH/NS CTH 40.

TUP-PA-A-TI KBo 7.14 obv. ii 16 OS CTH 15. *TUP-PÍ-IA* KBo 3.57 rev. 19 OH/NSb/c CTH 11.

TUP-PA^{HLA} KUB 26.79 obv. i 16 (*ki-e*) NH/NSc CTH 61.II.4. KBo 19.76 obv. ii 9 NH/NS CTH 61.II.8. KUB 31.19 obv. ii? 6 (*ha-an-ti-i* ε) NH/NSc CTH 82. KBo 4.10 obv. 38 (ε *iš-hi-ú-ul-la-aš*) NH/NS CTH 106. KBo 12.39 obv. i 12 (*iš-hi-ú-la-aš* ε) NH/NSc CTH 141.

A-NA ε : KBo 4.10 obv. 23 (*hantezziyas* ε) NH/NS (// *hantezzias* A-NA *TUP-PA*^{HLA} RI-KIL-TI ŠA A-BI-IA BT i 35-6 NSc), 39 (*apēda*ni ε) CTH 106.

TUP-PU acc. sg. n.: KBo 3.3+ rev. iv 5 NH/NS (// KUB 19.44 rev. iv 5 NSb) CTH 63. KUB 21.1 rev. iii 73 (*kī*) NH/NS (// KBo 19.74 rev. iii 7] NS) CTH 76. KUB 1.1 obv. i 74 NH/NS (// KBo 3.6 obv. i 62 NS, KUB 2.11 obv. i 6 NS?) CTH 81. KUB 40.37 obv. i 4 NH/NSc; KBo 12.41 obv. 7 (*iš-hi-ú-la-aš* ε) CTH 122. ŠA KARAŠ *iš-hi-ú-ul-la-aš* ε (acc. sg.) KBo 4.10 obv. 39 NH/NS CTH 106.

TUP-PU RI-KIL-TI (acc. sg.) BT obv. ii 86 NH/NSc CTH 106. *TUP-PU* ŠA DI^{HLA} acc. sg.: KBo 3.3+ rev. iv 2 (*kī=ma*) NH/NS (// KUB 19.44 rev. iv 2 NS), 12 (*kē*; // ibid. 12) CTH 63.

TUR: Akkgr. *ŠEHRU*, Hitt. *kappi-* “small”, *ammiyant-* “young”.

DUG TU[R^{HIL}A] KBo 3.23 obv. 12 OH/MS CTH 24. TUR-an KUB 26.32 obv. i 7 NH/NSc CTH 124. TUR-RU (LUGAL \approx) nom. sg.: KBo 6.29 obv. ii 1 NH/NS CTH 86.2.

TUR: “Viehhof” Akk. *tarbašu* Hitt. ^(É)*hila-*. HZL 34 Laroche 1957: 15ff. TUR^{HIL}A (?) (\approx *dan-na-[at-ta]*) KUB 34.23 obv. ii 7 NH/NS-IIa (Güterbock 1956: 84 leaves untransliterated, suggests ÉSAG fn. 24; photo collated) CTH 40.

TĒMU: “message” Hitt. *haluga-* c.

TĒ-MU ^I*la-ah-ḥa-aš* ^{URU}[...]/ *pé-ra-an ḥa-*
at-[*ra-it*] KBo 12.8 rev. iv 12-13 OH/NSc
CTH 20 “da schi[ckte] Lahha in die Stadt
[...] eine Botschaft voraus” Hoffman 1984:
12 contra Carruba 1974: 77f.: “und Lahha
sie (Akk.?) mir in die Stadt vorausschickte”
reading *te-mu*.

LÚ TĒMU: “messenger”

Hitt. *halugatalla-* c. Hoffner 2009: 53-54,
with further lit.

LÚ TĒ-MI “a messenger” acc. sg. KBo
5.6 rev. iii 9 NH/NS CTH 40. KUB 23.72
obv. 13 MH/MS, rev. 22 (acc.), 22 (id.), 42
(id.) CTH 146. KUB 14.1 obv. 40 MH/MS
CTH 147.

LÚ TĒ-MU KUB 21.38 obv. 50 (nom.
sg. \approx *mi-iš-ri-wa-an-da ú-wa-an-zi*) NH/NS
bii/c, rev. 9 (nom. sg., but construct position:
 \approx LUGAL KUR ^{URU}KAR-AN-DU-NI-[IJA]
CTH 176. LÚ TĒ-MU-ia KUB 21.38 obv.
21 NH/NSbii/c CTH 176. KUB 14.3 ii 9
(nom. \approx ŠA ŠEŠ-I[A]) CTH 181.

LÚ TĒ-MU-ma nom. sg.: KBo 5.13 rev.
iii 15 NH/NS (// KBo 6.41 rev. iii 34 NSc,
KBo 4.3 obv. ii 11 NSc?) CTH 68.

LÚ TĒ-MA KBo 3.4 obv. ii 9 (acc. sg.)
NH/NSc? (// KBo 16.1 rev. iii 6] NS), rev. iii
76, 94 CTH 61.I. KUB 14.15 rev. iv 20
NH/NS CTH 61.II.2. LÚ TĒ-MA-KA KBo

22.39 obv. ii 5 (acc.; very high initial
horizontal on TE) NH/NS CTH 62.II.

LÚ^{MES} TĒ-ME KUB 19.49 obv. i 40
(nom. pl.) NH/NS CTH 69. KUB 21.38 obv.
18' (nom. pl.) NH/NSbii/c, 20' (acc. pl.), ibid
(nom. pl.), rev. 8 (nom. pl.) CTH 176.
LÚ^{MES} TĒ-ME-ia-mu acc. pl.: KUB 1.1 rev.
iv 52 (-ia-mu) NH/NS (// KBo 3.6 rev. iv 12
NS, KUB 1.8 rev. iv 31 NS) CTH 81. LÚ^{MES}
TĒ-ME-KA KUB 21.38 obv. 24 (acc. pl.)
NH/NSbii/c CTH 176. [L]Ú^{MES} TĒ-ME-
KA¹-wa KUB 21.38 obv. 1 NH/NSbii/c CTH
176.

[^{LÚ,MES} TĒ-MU-TIM KUB 21.5 obv. i
20 NH/NS (// LÚ^{MES} TE-ME-Š[U]? KUB
19.6, 7 NS) CTH 76.

Ú: Akk. *šammu* “grass”, Hitt. *kikla-* c.,
welku(want)?, ^(GIŠ)*happuriya-*.

HWb² H 380-381. Eichner 1975: 158f.

kikla- = *šammi* in bilingual KUB 4.4
obv. 10-12; = *wassiya-* “drug” Burde 1974: 4
n.10. Pecchioli Daddi 2001: 557 (KBo 37.68
obv.?) 15 *wassiyas* ^{GIŠ}KIR[I₆]. *welku* Weiten-
berg 1984: 179f.; Kloekhorst 2008: 997.
harduppi “grass, hay” at HWb² H 380 on
the basis of apparent ^UTĒ-HIL A KUB 31.87+ ii
10' // ^{GIŠ}har-du-up-pí-iš KUB 13.2++ ii 10',
but ^UHIL A is more likely to be read GI¹.DUR₅.
GIŠ*happuriya-* also suggested as equivalent at
HWb² loc. cit., although no direct evidence
is available (cf. HWb² H 256-257).

Ú-aš (?) (d.-l. pl.?) KBo 12. 3 rev. iv 14
OH/NS CTH 2. ^UTĒ-HIL A-an (?) KUB 31.115,
4 (acc. sg. n.? \approx ... au) OH/NS CTH 24.

IS-TU ŠE Ú IN.NU.[DA]: KBo 6.29 rev.
iii 22 NH/NS CTH 85.1

Ú.BAR₈: *hameshant-* “spring”.

Uncomplemented forms: KUB 38.34 l.col. 3
(EZEN). KUB 42.100 obv. i 19, 20 rev. iii
13], 16. Ú.BAR₈-ia-kán KBo 26.190 obv. 5;
KUB 12.4 rev. iv 6.

Ú.BAR₈-an-za KUB 30.39 obv. 7. Ú.-
BAR₈-aš(?) KUB 58.60 obv. ii 1. KUB

42.100 rev. iv 25 (EZEN 莘 // EZEN *ha-mi-eš-zi* l. 23).

U: “and”, Hitt. -(')a, -ia
HZL 265. Rieken 2000.

U KBo 3.22 obv. 7, rev. 56 OS KUB 26.71 obv. 6, 12, 16 *ibid.* (OH/NS) CTH 1. KBo 12.3 rev. iii 7, 9, 17 OH/NS CTH 2. KBo 22.2 obv. 13, rev. 6, 7, 12, 14, 15 OH/MS CTH 3; KBo 3.38 obv. 12, 21. KBo 10.2 obv. i 11 OH/NS CTH 4. KBo 3.27, 18! OH/NS CTH 5. KUB 1.16 obv. ii 41, 73 78, rev. iii 59 KUB 40.65 rev. iii 4 OH/NS CTH 6. KUB 31.64 obv. ii 1, 19, 30 OH/NSc CTH 12. KBo 3.46 obv. ii 6, rev. iii 29 OH/NSc CTH 13. KBo 22.3, 4 OH/NS CTH 14. KBo 23.28+, obv. ii 3 (// KBo 12.13+, obv. ii 2) OH/NS CTH 14. KBo 7.14 obv. ii 15 OS CTH 15. KUB 36.100 obv. ii 10 OS CTH 15. KUB 36.102 obv. (?) ii 1 OH/NS CTH 15. KUB 11.1 obv. i 3 OH/MS? (// KBo 3.67 obv. i 4 NS); KBo 3.1 obv. i 13 OH/NS (// KUB 11.1 obv. i 13, KBo 3.67 obv. i 15); KBo 3.1 obv. i 24 (// KUB 11.1 obv. i 24); KBo 3.1 obv. ii 26, 41; KBo 3.1 obv. ii 56! (// KUB 11.6 obv. ii 2 NS) CTH 19. KUB 11.3, 4 OH/NS CTH 23. KUB 36.106 obv. 2' (265/1) OS², rev. 3' 265/? CTH 27. KUB 19.10 obv. i 8 NH/NSc, (HZL 265/11) KBo 14.3 rev. iv 14 NSc, KUB 19.18 obv. i 12 (HZL 265/16) *ibid.* 19 (HZL 265/22), KBo 14.12 rev. iii 6 NS (HZL 265/19), KUB 19.22 rt. col. 1 (HZL 265/16?) NSc CTH 40. KBo 19.39 rev. iii 13 MH/MS CTH 41. KBo 5.3+ obv. i 13 (265/12), *ibid.* 22 MH/NS CTH 42. KUB 19.25 obv. i 4, 7 (both 265/14) NH/NS CTH 44. KBo 10.12 obv. i 6 (HZL 265/?), 7 (265/12), 9 (265/?), 10 (265/?). NH/NSc CTH 49.II. KUB 21.18 rev. 3 (265/6) NH/NS CTH 51.II. KBo 3.4 obv. i 36 (265/27) NH/NSc? (// KBo 16.1 obv. 54 - 265/15- NS), KBo 16.1 obv. ii 31 (265/15) CTH 61.I. KBo 14.20 obv. i 10 (265/x) NH/NSc CTH 61.II. KUB 14.15 obv. i 11 (265/x), 18, 20, rev. iii 29 NH/NS, KUB

14.16 rev. iii 31 CTH 61.II.2. KBo 4.4 obv. ii 51 (265/10-15, // -ia l. 50) NH/NS CTH 61.II.5. KBo 5.8 obv. i 3 (HZL 265/10-15) NH/NS, 36 (id.), rev. iii 41 (id.), rev. iv 7 (id.), 18 (id.) CTH 61.II.7. KBo 19.76 obv. i 20 (265/16) NH/NS, 48 (over erasure) CTH 61.II.8. KBo 2.5 rev. iii 15 (ed. U+UŠ!, photo regular over erasure) NH/NS, rev. iv 20 (HZL 265/?) CTH 61.II.10. KBo 5.9 obv. i 22 (265/9) NH/NS, 23 (265/14), 29 (265/9), obv. ii 14 (265/9), ii 38 (265/9) rev. iv 18 (265/?) CTH 62.II. KBo 3.3+ obv. ii 1 (265/10) NH/NS (// 265/16 KUB 19.41 obv. ii 4 NS), 10 (id. // *ibid.* 14, 265/10), 13 (265/16) CTH 63. KBo 5.4 rev. 30 (265/..) NH/NS CTH 67. KUB 6.42 obv. i 6 NH/NS (265/..; // -ia KUB 6.41 obv. i 30 NS); KUB 19.53 obv. ii 4 (265/? // -ia) KBo 4.3 obv. i 15 NSc?, KBo 5.13 obv. i 27 NS, KBo 4.7 obv. i 5 NS, KUB 6.41 obv. ii 2 NSc?), KBo 4.3 obv. i 21 (265/16) NH/NSc? (// 265/14) KBo 5.13 obv. i 33 NS, // 265/5 vel sim. KUB 6.41 obv. ii 8 NSc?), 31 (265/14; // 265/26 KUB 6.41 obv. ii 22), rev. iv 43 (265/?) CTH 68. KUB 19.49 obv. i 34 (265/9-14) NH/NS; KBo 22.34+, 3 NS (// [-ia] KUB 40.39 rev. iii 1] NSc) CTH 69. KUB 1.1 obv. ii 75 (265/17 vel sim.) NH/NS, KUB 19.65 rev. iii 12], KUB 1.6+ rev. iii 10 (265/? // KUB 1.4 rev. iii 30 265/? both signs similar in having only two horizontals after initial U+AŠ and high, large inside wedge, KUB copies inaccurate), KUB 19.60+ rev. iv 54 (265/16 vel sim. // KBo 3.6 rev. iv 14 NS, KUB 1.8 rev. iv 33 NS), KBo 3.6 rev. iv 19 (265/12, om. in dupl. KUB 1.1 rev. iv 58, KUB 1.8 rev. iv 36, both NS) CTH 81. KUB 21.37 obv. 25] NH/NS CTH 85.2. KBo 6.29 obv. i 5 (HZL 265/12 vel sim.) NH/NS, 13 (id.) CTH 85.1. KBo 6.29 obv. ii 1 (265/12) NH/NS CTH 85.1. KUB 21.17 obv. i 2 (265/14 vel sim.) NH/NS CTH 86.1. KBo 4.12 obv. 3 (check) NH/NS CTH 87. KBo 6.28 obv. 2 (265/?) NH/NS, 28 (id.) CTH 88. KUB 21.9 obv. 5 (265/11 vel sim.) NH/NS CTH 90, KBo

22.73 obv. i 4 (265/19) NH/NS CTH 90? KBo 4.10 obv. 26 (265/26 vel sim) NH/NS (BT i 42 NSc 265/?), 35 (om. BT ii 10), BT iii 49 (265/28 vel sim.), 68 CTH 106. KBo 12.38 obv. i 10] (?), 11 (265/16), ii 9 (id.) NH/NSc CTH 121. KBo 12.30 obv. ii 14 (265/20 vel sim.) NH/NSc CTH 122. KUB 26.41 obv. i 3 (265/14) MH/NS, KUB 23.48 rev. 8 (265/10) CTH 133. KBo 8.37 obv. 7 (265/16) MH/NSc CTH 134. KBo 16.27 rev. iii 1 (? U+AŠ+ŠU from copy) MH/MS CTH 137. KBo 12.39 obv. i 14 (265/16) NH/NSc CTH 141. KUB 23.27 obv. i 11 (265/12) MH/NSc, KUB 23.11 obv. ii 34 (// U+DA), rev. iii 5 (265/26; // KUB 23.12 265/A]) CTH 142. KUB 23.72 obv. 32 (265/A) MH/MS, rev. 39, 56 CTH 146. KUB 14.1 obv. 11], 15 (265/?) MH/MS, 28 (265/? cf. KBo 1.5), rev. 38 (id.) CTH 147. KUB 23.102 obv. i 5, ii 13 NH/NSbi(c) CTH 171.

LU ... U LU: “either ... or”.

Ù LU-Ú KBo 3.22 rev. 62 OS // Ù LU-Ù KUB 26.71 obv. 9. *ibid.* (OH/NS) CTH 1.

Ù: “sleep” Akk. *šittu*, “dream” Akk. *šuttu*, Hitt. *tesha-*, *zashai-*. Mouton 2007: 5-12. Ù-it KUB 1.1 obv. i 13] NH/NS (// KBo 3.6 obv. i 11 NS, KUB 1.2 obv. i 13 NS), obv. i 37 (// ABoT 62+, 37 NS) CTH 81. KBo 6.29 obv. i 20 NH/NS CTH 85.1.

Ù-at (*teshaniyat*) KUB 1.1 obv. i 36 (?) NH/NS (// KBo 3.6 obv. i 31]) NS, KUB 1.5 obv. i 11 NS?), rev. iii 4, rev. iv 9 (// Bo 69/256+ rev. iii 53 NS, KUB 1.10+ obv. ii 26 NS), KUB 1.8 rev. iv 8 NS CTH 81. Ù-za KUB 21.17 obv. ii 9 NH/NS CTH 86.1.

**^{LÚ}Ù.SIG₅

HZL 195. Privat L 2 r. col. I.3: *dam-pu-pí-uš UN^{HI.A}-uš xx [...] (4) nu-kán ANŠE.KUR.RA an-da x [...] (5) ANŠE.KUR.RA-ma LÚÙ.SIG₅ ú-wa-an-z[i?] (6) nu-uš-ma-ša-an ANŠE.KUR.RA [...] (7) URU-LUM-ma-kán hu-u-ma-an-za x [...].* Context seems to be

scape-goat ritual of some kind. The further context mentions bread and beer and something is done to the horse. Connect with Sumerian ùzug (SAGxÙ; Ú.SAG), Akk. *usukku*, “cultically impure”?

UD: Akk. *ūmu* Hitt. *siwatt-* “day”.

UD-az nom. sg.: KUB 21.1 obv. i 64 NH/NS CTH 76. UD-an “a day” KUB 1.16 rev. iii 30 OH/NS CTH 6. UD^{KAM}-an KBo 4.14 rev. iii 19 (*hatkun* =) NH/NSc CTH 123.

UD^{HI.A}-aš KBo 19.38+ 42 (*a-pé-e-da-aš* =) MH/MS CTH 147. UD^{KAM,HI.A}-aš (dat.-loc. pl.) KBo 10.2 obv. ii 17 OH/NS CTH 4. KUB 11.1 obv. ii 12 (*apēdas=pat* =) OH/MS? CTH 19.

UD-az (abl. sg. c.) KUB 11.6 obv. ii 13 (*kezza* =) OH/NS CTH 19. UD^{KAM}-az (abl. sg. or old gen. in adverbial function “by day”) KBo 5.8 obv. i 24 NH/NS (// KUB 19.36 obv. i 20 NSc) CTH 61.II.7. KUB 31.35+ obv. ii 5 NH/NS CTH 61.III.4. UD^{KAM}-az *ták-ša-an ti-ia-at* KBo 19.76 obv. i 15 NH/NS “die Fuge des Tages tritt ein” (HWb 223) or nom. “the day stepped to half” (form of KAM: HZL 355/6) CTH 61.II.8. UD-az-za KUB 1.1 rev. iv 46 (*ekir*) NH/NS (// UD^{KAM}-za KBo 3.6 rev. iv 6] NS, KUB 1.8 rev. iv 26 NS, KUB 19.72 rev. iii 8] NS CTH 81.

UD^{KAM}-az KUB 19.37 rev. iii 11 NH/NS (// UD^{KAM}-za KBo 16.16 rev. iii 2 NS) CTH 61.II.9
(*š[a]-n[i]-i^l[i]a*) UD^{KAM}-ti KUB 36.98b obv. 7 OH/NS // *ša-ni-ia ši-wa-at* KBo 3.22 rev. 60 *ibid.* OS, “on the same day” CTH 1. UD-ti (d.-l. sg. “by day”) KUB 31.115, 16 OH/NS CTH 24. UD-ti (*apēdani*) KUB 21.10 obv. i 11 NH/NSc CTH 40. KBo 4.4 rev. iii 69, iv 15 NH/NS CTH 61.II.5. KUB 6.44 rev. iv 24 ([*ap*]ēdani) NH/NS CTH 68.

KBo 5.13 rev. iv 17 NS (// KUB 6.41 rev. iv 25 NSc?, KUB 6.44 rev. iv 6 NS) CTH 68. KBo 16.27 obv. ii 2 MH/MS, 6, 12 CTH 137. KUB 23.72 rev. 27 (*ku-e-da-ni* =)

MH/MS CTH 146. UDU^{HIL.A}-*uš* (acc. pl.? or NITA?) KBo 12.3 rev. iv 16. UD^{KAM}-[*u*]š KUB 23.44 obv. ii² 4 (nom. pl.) NH/NSc CTH 124. UD?-*e-a* KUB 11.3, 5 OH/NS CTH 23.

UD^{KAM}, *IŠ-TU* =: KUB 21.29 obv. i 11 (= *HA-AN-TI-LI*) NH/NS CTH 89. ŠA UD.^{KAM} KBo 4.14 obv. ii 36 (= *TI-tar*) NH/NSc CTH 123. *I-NA* UD.^{KAM}-*pát-aš-ta* (= *pat=as=ta*) Bo. 2810 obv. ii 9 NH/NS CTH 127. *I-NA* UD.^{III}^{KAM} KUB 36.104 rev. iv 8 OS CTH 8. UD.^{VII}^{KAM,HIL.A} KBo 3.55 obv. ii 2 OH/NSc CTH 12. UD.^{IX}^{KAM} (*I-NA* = *parhesni*) KBo 14.19 rev. iii 23 NH/NSbii CTH 61.II. UD.^X^{KAM} (*zahhiyatta*) KBo 3.54 rev. iii 34 OH/NSc CTH 13. UD.^{XX}^{KAM} KUB 26.71 rev. iv 20 (x *ši-ši-ti* =) OH/NS CTH 18.

UD^{KAM,HIL.A} KBo 4.4 rev. iii 31 (acc.pl.) NH/NS, 62 (adv. acc.? “by day”) CTH 61.II.5.

UD^{KAM}-*MI*, ŠA =: KBo 6.28 rev. 22 (...*l]u-uz-zi* =) NH/NS CTH 88. UD-*UM* (*IŠ-TU* =) KUB 19.65+ KUB 31.13 rev. iii 6 (= *'Han[tili]*) NH/NS CTH 81. UD-*UM* ŠI-*IM-TI-KA* KBo 4.10 obv. 5 (*ari*) NH/NS CTH 106.

Cf. *INA* UD.

UDU: Akk. *immeru*; Hitt. [†]*pekku-* (?), Luw. *hawi-*, Hitt. [†]*ḥawa-* (nom. [†]*ḥawus*)?

Kloekhorst 2008: 337-338. Tischler 2010. See *ḪUR.SAG ḥawa-* “sheep-mountain” (?)

UDU-*na-aš-ta* (acc.sg. + *-ašta*) KUB 31.4 obv. 5 OH/NSa (= [GUD]-*na-aš-ta*) KBo 12.22 obv. 8; // GUD-*aš-ta* KBo 13.78 obv. 4) CTH 16.

UDU-*un* KBo 16.47 obv. 15' MH/MSb CTH 28. UDU^{HIL.A}-*un* KBo 10.2 obv. i 23 OH/NS CTH 4.

UDU-*uš* (acc. pl.) KUB 1.16 obv. ii 27, 77 (case?) OH/NS CTH 6.

UDU KUB 36.104 rev. iv 8 OH/NS CTH 8. *IŠ-TU* I =: KUB 26.19 obv. ii 28 (*IŠ-TU* I UDU III [UD]U-*pát* *pí-iš-te-ni*) MH/MS CTH 140.

UDU^{MEŠ} (GUD^{MEŠ} = acc. pl.) KUB 14.22 obv. i 9 NH/NS CTH 40 Güterbock 1956: 60.

UDU^{MEŠ} (acc.?) KBo 7.16, 5 NH/NSc CTH 40.

UDU^{HIL.A}-*KU-NU* (*QA-DU* =) KBo 5.3 rev. iv 39 MH/NS CTH 42. UDU^{HIL.A}-*ŠU* KBo 3.60 rev. iii 12 OH/NS CTH 17. UDU^{HIL.A}-*NI* (or -*ni*?) KBo 3.45 obv. 6 OH/NS (// KBo 22.7, 3 NSb?) CTH 10. UDU^{HIL.A}-*ŠU-NU* acc. pl. KBo 3.1 obv. ii 58 OH/NS CTH 19.

UDU *IGI.DU*₈.A KBo 6.29 rev. iii 20 NH/NS CTH 85.1. UDU *ku-ut-ri* KBo 6.29 rev. iii 20 NH/NS CTH 85.1. KBo 6.28 rev. 24 NH/NS CTH 88. UDU LÚ MÁŠ.GAL-*ma* KBo 6.29 rev. iii 28 (resumed by *n=an=kan* i. 29) NH/NS CTH 85.1.

See also: UDU-*iš* (KUB 6.9+18.59 ii 5-6, 18; 16.40 obv. 4, 8; 18.11 rev. 3) (rather than UDU-*uš*) must be the same animal as the UDU.ŠIR-*iš* (KUB 16.29 i 14 etc.) Laroche 1952: 25, also Kloekhorst loc. cit. See NAM.RA^{MEŠ} GUD^{HIL.A} UDU^{HIL.A}

UDU.NIGA (= ŠE): “fattened sheep”. [UD]U.NIGA KBo 12.3 rev. iv 16 OH/NS CTH 2.

****UDU.U₈** (SÍG+SAL): “ewe”. HZL 66, 210. See Part 3.

UG.TUR: “panther, leopard”.

UG = pīrig. See Part 3 s.v. AZ. KUB 26.71 obv. 9 OH/NS CTH 1.

UGU: Hitt. *ser, sarā*.

KUB 1.1 obv. i 57 NH/NS (// KUB 1.5 obv. i 20) NS?, // *še-ir* KBo 3.6 obv. i 48 NS) CTH 81. KUB 21.17 obv. i 10 (*namma=mu-kán...* = *tieskit*) NH/NS CTH 86.1. KBo 4.10 obv. 21 (EGIR =) NH/NS (// EGIR-an *ša-ra-a* BT i 31 NSc) CTH 106. KBo 4.14 obv. i 35 (*awan* =) obv. ii 16 (LUGAL-*i* = *a-ak*) NH/NSc, 25 (*A-NA ZI* LUGAL =), 47 (*Ḫallála pāuwanzi=wa=za* =), rev. iii 39 (*lē*

ēpti), 40 (*IŠ-BAT*) CTH 123. KUB 26.32 obv. i 3 (*awan* ≈) NH/NSc CTH 124. KUB 23.88 obv. 3 (*e-ep-ti*) NH/NSbii CTH 175.

[*pé-ra-an* U]GU (?) KUB 19.5+ obv. 4 (*ti-it-ta-nu-ut*) NH/NSc CTH 191. *a-u-wa-an* UGU-*ma-an-ši* KUB 26.32 obv. i 16 NH/NSc CTH 124. UGU-*ia* KUB 19.55 obv. 30 (*pé-ra-an* ≈) NH/NSbii CTH 182.

UGULA: Akk. *aklu* “supervisor”.

UGULA x[...] KBo 19.91, 8 OH/NSc? CTH 14.

UGULA ^{LÚ.MEŠ}GIŠGIDRU KBo 3.1 obv. ii 24 OH/NS CTH 19. UGULA I¹LI ^{LÚ.MEŠ}IŠ KBo 3.34 obv. ii 22 OH/NS CTH 8. UGULA I LI-eš KBo 8.42 rev.[?] 2 (*ke-e* ≈ *e-šir*, OS) CTH 9. <UGULA> ^{LÚ.MEŠ}IŠ KÙ.GI KBo 4.10 rev. 30 NH/NS CTH 106. UGULA ^{LÚ.MEŠ}NIMGIR KBo 12.4 rev. iii 7 OH/MS? CTH 19. UGULA ^{LÚ.MEŠ}SAGI.A KBo 3.1 obv. ii 23 OH/ NS CTH 19. KUB 21.38 obv. 32 NH/NSbii/c CTH 176.

UGULA ^{LÚ.MEŠ}ŠA.TAM KBo 3.1 obv. ii 23 OH/NS CTH 19. UGULA UKU.ÚS.E.-NE KBo 7.14 obv. ii 14 OS CTH 15. UGULA UKU.ÚS.SÁ.E.NE KUB 31.5 obv. ii 8 OH/NSc? (// KBo 19.91, 7]: UGULA x[NSc) CTH 14.

UGULA? ^{LÚ.MEŠ}x[] KUB 31.38 obv. (?) 21 OH/NS CTH 8.

(^{LÚ}UGULA *LIM*: “overseer of provincial troops”.

LI-IM-TI, *LI-IM-TIM*, *LI-IM ŠE-RI* HZL 174. *Mestieri* 472-473; Beal 1992a: 92-104; 250, 528.

West Semitic *līm* “clan, multitude”, not Akk. *līnum* “1,000”, although this is etymologically related (Malamat 1995).

UGULA ^{LÚ.MEŠ}LI-IM nom. sg. (*qanteziyassa* ≈) KBo 3.1 obv. ii 22 OH/NS CTH 19. ^{LÚ.MEŠ}UGULA L[I-IM] voc. pl. KUB 11.6 obv. ii 15 OH/NS CTH 19.

Cf. GAL ^{LÚ.MEŠ}UGULA. Also [gi-im-r]a-aš *LI-IM* KUB 36.98b rev. 13 (Beal 1992a: 96)

****UH₇** Hitt. *alwanzatar*, *alwanzessar*, *alwan-*
zahh- “sorcery; to bewitch”.

HWb² 63-66.

U[H₇-za] KUB 1.1 rev. iii 11 NH/NS (// *al-wa-an-zi-eš-na-za* KUB 19.67 obv. i 9 NS) CTH 81

UH₇-ir KUB 21.17 obv. i 11 NH/NS CTH 86.1.

UH₇-tar acc. sg.: KUB 21.17 obv. i 29 (*tarnir*) NH/NS CTH 86.1.
cf. MUNUS^{MEŠ} UH₇

Ú-KI-EL (? for *ukil*) “I held back” (Forrer apud Göetze). Göetze 1933: 246 = “ich von selbst” = *ukila*. KUB 26.79 rev. iv 5 NH/NSc CTH 61.II.4.

LÚUKU.ÚS: Akk. *rēdū* “heavy infantry”.

See Part 3. ^{LÚ}UKU.ÚS KUB 21.29 obv. ii 6 (text after UŠ?, 7: ^{LÚ}KAR-TAP-PU-ia) NH/NS CTH 89. KUB 23.68 rev. 3 (nom. sg.) NH/NS CTH 133.

^{LÚ}UKU.ÚS^{HIA} KUB 21.29 rev. iii 21 NH/NS CTH 89. ^{LÚ.MEŠ}UKU.ÚS-ia-mu KUB 14.16 obv. i 25 (≈ *kuis*) NH/NS CTH 61.II.2.

^{LÚ.MEŠ}UKU.ÚS KUB 19.9 rev. iii 10 NH/NS (// ^{LÚ.MEŠ}[KUB 19.8 rev. iii 39 NS), rev. iv 9 CTH 83.
cf. GAL UKU.ÚS, UGULA UKU.ÚS. ÉRIN^{MEŠ} UKU.ÚS.

UL: Hitt. *natta* “not”. **na* “no” (?).

Hoffner 1983: 84-85.

Ú-UL (cf. *natta* as dictation error for *katta*) *dahhun* KBo 4.4 rev. iv 12 NH/NS CTH 61.II.5. cf. Goetze 1933a: 134, fn. 12c), Melchert pers. comm.

Ú-UL // *na-at-ta* equivalences:

KBo 3.38 rev. 20 CTH 3 (OH/NS) // KBo 22.2 rev. 5] (MS); ibid. 22 // ibid. 6; ibid 29 // ibid. 12. KBo 10.3 obv. i 3 // KBo 10.2 obv. i 3 CTH 4 both OH/NS. KBo 3.36 obv. 13 // KBo 3.34 obv. ii 5 CTH 8 both OH/NS. [**Ú-U**]L-aš-ta KBo 13.78 obv. 4 // [na-a]t-ta-š-ta KUB 31.4 obv. 4 OH/NSa // KBo

12.22 obv. 6; KBo 13.78 obv. 4 *Ú-UL* // KBo 3.41 obv. 3 *na-at-ta* // KBo 12.22 obv. 7 *na-at-ta*; *Ú-UL* KBo 13.78 obv. 5 // KBo 3.41 obv. 4 *na-at-ta* // KBo 12.22 obv. 8 *na-at-ta*; [*Ú-UL*] KBo 13.78 obv. 6 // KUB 31.4 obv. 6 + KBo 3.41 obv. 5 *na-at-ta* // KBo 12.22 obv. 9 *na-at-ta* CTH 16 all OH/NS. KBo 5.8 obv. i 21 *na-at-ta* NH/NS (// *Ú-UL* KUB 19.36 obv. i 16 NSc) CTH 61.II.7. KUB 23.1 obv. i 13] // [na-at]-ta 1198/u + obv. 5 both NH/NSc, KUB 23. obv. i 32 // n[*a-at-t*]a +1436/u + KUB 8.82 obv. 11 CTH 105.

UL: KUB 1.16 rev. iii 41]? OH/NSa CTH 6. KUB 8.81 obv. ii 10 MH/MS CTH 41. KUB 26.37 obv. 9] MH/NSa? CTH 42. KUB 1.1 obv. i 49 (= *kuwapikki*) NH/NS (// *Ú-UL* KBo 3.6 obv. i 41 NS), rev. iv 61 (*manqa*; // *Ú-UL* KBo 3.6 rev. iv 22 NS) CTH 81.

KBo 4.14 obv. ii 47 (*lenqanuwanza*) NH/NSc, rev. iii 44] (*e-eš-z*i), 49 *aš-z*, 50 (*KAR-mi*), rev. iv 34 (*ku-li-wi*s), 42 (UN^{MEŠ}-*aš* =), 59 (*sarazeskanzi* cf. CHD Š/2, 251), 60 (*uwanna* = *mazatti*) CTH 123. KUB 26.32 obv. i 5 (GUR-in U[N]-an ME-*aš*) NH/NSc, 10 (*kuitki*), 12 (*kuedanikki pedi*), ii 8 (*kuedanikki*); + KUB 23.44 obv. ii 10 (*memahhi*) CTH 124. KUB 21.38 obv. 14' (= GAM-an) NH/NSbii/c, 64' (= ZI-za), rev. 4 (= *mar-ki-ši*), 11 (= *nam-ma i-ia-mi*) CTH 176. KUB 14.3 obv. ii 63 (*takissanzi*) NH/NSc, rev. iii 67 (= INA KUR GN), iv 10 (= *a-a-ra*) CTH 181. KUB 19.55 +KUB 48.90 rev. 1 NH/NSbii, 4 (= *a-a-ra*), 8, rev. 37 (*ša-qa-hu-u[n]*) CTH 182.

UL-an-kán KUB 14.3 rev. iv 55 (= *tuk SÍxSÁ-it*) NH/NSc CTH 181. *UL-ia-wa* KUB 21.38 obv. 39 (= *ku-it i-ia-u-wa-aš*) NH/NSbii/c CTH 176. *UL-ma-an-ta* KUB 26.32 obv. i 15 (*UL=man=ta*) NH/NSc CTH 124

UL-ši-ia-at KBo 4.10 obv. 40 NH/NS (cf. *Ú-UL-at-ši* BT iii 61 NSc,]*UL-aš-ši-ia-at* ABoT 57 obv. 6) CTH 106. KBo 12.38 obv. ii 14 NH/NSc, 15 CTH 121. KUB 14.3

obv. ii 19 (*kāri tiyat*), 37 (-*za* ≠ *memmas*) CTH 181.

Ú-UL KBo 10.2 rev. iii 29] (// KUB 23.20, 10, 34, 36] (// KUB 23.31 rev. 7) OH/NS CTH 4. KUB 1.16 ii 6 x 2], 7, 10, 14 (all // Akk. *ú-ul*), rev. iii 24, 25, 26, 36, 37, 45 (= -at), 69 (// Akk. *ú-ul*), KUB 40.65 rev. iii 5 OH/NS CTH 6. KBo 3.29 obv. i 8 OH/NS CTH 9. KBo 3.57 rev. 4, 8 OH/NSb/c CTH 11. KUB 31.64 obv. ii 2, 11 OH/NSc CTH 12. KBo 12.13 obv. ii 4] CTH 14. OH/NS. KBo 13.78 obv. 11 (om. in dupl. KBo 3.41 obv. 9 + KUB 31.4 obv. 11?) KBo 13.78 obv. 13 (// [.]*-x* KUB 31.4 obv. 13?) OH/NSa CTH 16. *Ú-UL*?[-*UL*] KBo 3.23 rev. 12 OH/MS CTH 24. KUB 19.12 obv. ii 1 NH/NS, 19.11 obv. i 5] Güterbock 1956: 63; KBo 14.3 rev. iii 6 NH/NSc, KUB 14.4 obv. i 22 (= *kuit[ki]*) NH/NS CTH 40. KUB 40.8 obv. i 6 (= *ku-in-[ki?]*) NH/NSc, obv. ii 44 (IK-ŠU-UD) KBo 5.6 rev. iii 35 (*kuinki*) NH/NS CTH 40.

Ú-UL (*paimi=pát=wa*) KBo 14.8 rev. iii 18 NH/NS CTH 40. *Ú-UL* *QA-TI* KUB 19.10 rev. iv 1 NH/NSc CTH 40. *Ú-UL* (*ták-šu-la-it*) KBo 5.6 obv. ii 10 NH/NS CTH 40. *Ú-UL* (*uit*) KBo 14.6, 16 NH/NS, (= *uwas*) KUB 34.23 obv. ii 18 NH/NS // KBo 12.27 rev. iii 3 NSc, (= *kuwatqa tarnummeni*) CTH 40.

Ú-UL *ku-iš-ki* KBo 5.6 obv. i 8 NH/NS, ibid. 29 (// KUB 31.7 obv. i NS), (= *kuwapikki*) KBo 14.9 rev. iii 8 NH/NS (// KBo 5.6 rev. iii 19 NS) CTH 40.

Ú-UL KUB 34.32, 3, 15 NH/NS, KUB 34.23 obv. ii 23 NH/NS, KBo 5.6 rev. iii 50 (*wekiskanzi*) NH/NS (// KBo 14.12 rev. iii 32 NS), ibid. rev. iv 4 (*parā* ≠ *iyashatta*), 8 (*kuedanikki*), KBo 14.12 rev. iv 12 NS (*iyatteni*), 23 (*kuedanikki*), KUB 19.4 obv. 3 NH/NS, KUB 19.13 rev. iii 8 NH/NS CTH 40. *Ú-UL* KUB 19.13 obv. i 15 (*tūhusiyaueni*), 30 (*tūhusiyait*) NH/NS CTH 40.

KUB 19.13 obv. i 51 (*harnikta*) NH/NS, rev. iv 12 (*hēyauwan[eskit]*), KUB 31.21, 10

(*pé-e-an*[...]), KBo 14.18, 21 (broken) NH/NS, KUB 21.10 obv. i 25 NH/NSc (*kuwatqa*), KBo 19.53 rev.[?] iii 4 (*ú-e-mi-i[a'-n]u-un*) NH/MS[?] CTH 40.

KUB 36.127 obv.[?] 8 (bis: ≠ *pāi*; *arha* ≠ *tarnai*) MH/NS?, ibid. 9, 10, 12 (*uizzi*), ibid. rev. 11 (*wemieuzzi* // KUB 8.81 rev. iii 2 MH/MS), 14 (*sarnikzi*), KUB 8.81 rev. iii 4, 6 MS CTH 41. KBo 5.3+ obv. i 18 (= *pahasti*), 20 MH/NS (*nakkis*), 21, 26 (*wahnuwan/wahnuwan harzi*), 24, 25 (*harsi*), 28 (*mematti*), 29 (*tekkussanusi*), ii 1 (*memai*), 28, 31 (both *ärvi*), 35 (*mematti*), 37 (*kuitki* bis), 41 (*mematti*), 54 (join KBo 19.43 -*mematti*), 55 (join KBo 19.43 Ú-*UL mema]tti*), 58 (join KBo 19.43 *pahhas[ti]*), 62 (join KBo 19.43 *kitta[ri]*), 71 (*sekkuueni*) NH/NS, KUB 26.37 obv. 7 (*a-ar-[..]*), MH/MS, KBo 5.3 rev. iii 29 (*dāi* // KBo 19.44 rev. 18 MS), 31 (*hūissūizzi*), 34 (*āra*, // KUB 19.24 rev. 17 MS), 54 (*iyattat*, // ibid. 34), ibid. +KUB 40.35 rev. iii 60 (*āra* // KBo 19.44+ rev. 45 MS), 62 (*āra* // KBo 19.44 rev. 47 MS), 69 (*pāi*, KBo 19.44 rev. 53 MS) KBo 5.12 rev. iv 8 (broken), 11 (*pahasteni*) NS, KBo 5.3 rev. iv 19 (*iskamaskatteni*), 21, 23 (*ērteni*), 36 (*pahasteni*), 43 (*taggas[hi]*) CTH 42. KUB 26.39 obv. i 4 (Ú-*UL zi-ik-m[a]*) MH/MS CTH 43.

KBo 10.12 obv. ii 24 (*zahh[i]asi*), 30 (*neniktari*), 31 ([*walhti*]), 52 (*warressatti*), 53 (broken), iii 32 (*epti*), 33 (*uppati*) NH/NSc CTH 49.II. KUB 21.18 rev. 1 NH/NS CTH 51.II. KUB 8.80, 10 (*uwantat*), 11 (*uer*), 13 NH/NS CTH 52.II.

KBo 3.4 obv. i 15 NH/NSc? (TI-*nu-zi* // KBo 16.1 obv. 24 broken NS), 44 (*peskit*), ii 12 (*paista*, // *paesta* KBo 1.16 rev. iii 9), 22 (*uit*, // ibid. 25), 30 (*mazzasta*), rev. iii 73 (*taparta*), 74 (*ēsta*), 81 (*kuwatqa*), 85 (*pesta*), rev. iv 24 (*peskit*), 36 (*tiyat*), 43 (*anda ēsta*), 43 (*anda*) CTH 61.I.

KUB 19.29 rev. iv 16 (*kuitki*) NH/NSc, 22 (*piēr*), KBo 14.20 obv. i 20 (*pāun*), 15 (*kisat*) NSc, KUB 14.16 obv. i 19 (*uit*) NS, 21 (*arān ēsta*) CTH 61.II. KUB 14.15 obv. i

15 (*pestēni*) NH/NS, rev. iii 41 (DÙ-*ri* // *ki-ša-at* KUB 14.16 rev. iii 10 NS), KUB 14.16 rev. iii 12 (*kisat*), rev. iv 17 (*tiyat*), 26 (*tiyat* S2 pret.?), 32 (*pāun*), 41 (*tiyat* S3 pret.; // KUB 14.16 rev. iv 14), 43 (*kuuenta*) CTH 61.II.2. KBo 50.30+KUB 14.17 obv. ii 9 (*ma-an-qa*), XIV 17 ii 30 (*pait*), rev. iii 6 (*ku[itki]*) NH/NS CTH 61.II.4. KUB 14.17 rev. iii 15, 16 NH/NS (// KUB 26.79 obv. i 8], 9] NSc) CTH 61.II.4. KUB 19.3+ obv. i 10 (*sarninkanz*), 14 (*pí-i-e-ir*) NH/NS. KBo 4.4 obv. ii 1 (*ú-wa-a-[i]*), 29 (*handaittāri*), 32 (id.), 44 (*kissan* [...]), 47 (*pait*), 48 (*danimut*), rev. iii 26 (*pāun*), 35 (*kuiski*), rev. iv 11 (*pait*), 24 (*tarnaħħun*), 36 (*ħarninkun*), 39 (*danimunun*), 52 (*pāun*), (+KBo 19.46, 2) (*tiyat*), 63 (*pait*), (+KBo 19.46, 3 *kuent[a]*), 64 (+ KBo 19.46, 4 [*pa]-e-š-ta*]) CTH 61.II.5. KBo 5.8 obv. i 13 (*tarnāi*) NH/NS, 37 (*kuiski*) (// KBo 16.8 obv. i 12 NSc), obv. ii 22 (*kuitki*), 27 (id.), 31 (id.), KBo 16.8 obv. ii 16 (*tarranza*) NSc, 17 (*iyahhat*), 24 (*ħantall[i]yat*), 38 (*tiy[at]*) KBo 5.8 rev. iii 10 (*piyaueni*), 17 (*duħusiyait*), 10 (*peskir*), 12 (*uer*), 15 (*pāun*) CTH 61.II.7. KBo 19.76 obv. i 22 (*parsanuir*) NH/NS, + KUB 14.20 obv. i 13 (*austa*), + KBo 19.76 obv. i 26 (*parsta*), 30 (*austa*) CTH 61.II.8. KUB 19.37 obv. ii 11 (*pāun*) NH/NS, 12 (*sanħun*), rev. iii 18 (*au[er]*), 20 (*peiter* // *peter* KBo 16.16 rev. iii 12 NS), 20 (*isparzasta*), 38 (*saruwair*), 44 (id.) CTH 61.II.9. KBo 2.5 obv. i 2 (*tuħussiait*) NH/NS, 7 (*teħħun*), rev. iii 17 (*iyānun*) CTH 61.II.10. KUB 19.34 rev. (?)4 (*uemiya[n]*), 5 (*uemiya[t]*) CTH 61.III.3.

KUB 21.49 obv. 4 NH/NS (*kururiyahta*; // KUB 3.119 obv. 4 NS), 7 (*kuēzqa*), 13 (*tarahħeskit*), KBo 5.9 obv. i 12 NH/NS (*pessiyanun*), ii 19 (*kisari*), 23 (*naitti*), 41 (*epti*), 42 (*pesti*) rev. iii 3 (*iyauwas*), 5 (*tarahmi*), 5 (DÙ?!-*mi*), 8 (*iyasi*), 10 (*pahasti*), rev. iii 18 (*datti*), 19 (*maniyahti*), 32 (*daħħi*; // KBo 16.23 obv. i 20 NSc) CTH 62.II. KBo 3.3+ obv. ii 11 (*kuitki*) NH/NS (= KUB 19.41 obv. ii 15 NS), iii 21 (*pais*), 31

(*tarḥteni*), rev. iv 2 (*siyair*), 4 (*esir*; // KUB 19.44 rev. iv 4 NS), 5 (*siyair*; =ibid. 5) CTH 63.

KBo 5.4 obv. 8 (*ēpti*), 8 (*pesti*), 21 (ZAG-an) NH/NS, 38 (*peḥhi*), 38 (*āra*), 46 (*memah̄hi*), rev. 1 (*peḥhi*), 18 ([*tar*]assawala), 23 (*pēḥutesi*), 29 (*kuwatqa wiwidāi*), 30 (*zah̄hiskisi*), 41 (*uizzai*), 41 (*sanhati*), 46 (*warrissatti*), 46 (*zah̄hiskisi*), 47 (id.), 53 (after vb.[...]*t*i?), 53 (*pesti*) CTH 67. KUB 6.44 obv. i 6 (*pessiyat*) NH/NS (// KBo 4.7 obv. i 5 NS), 10 (*tarraddat*; // ibid. 10] *tarrattat*), 10 (*ti[yat]*; // ibid. 10 *tiyat*), KUB 6.43 obv. i 13 (*kuitki*) NS, KUB 6.41 obv. i 35 (*kuitki*), KBo 5.13 obv. i 8 (*pēṣtēni*), 14 (*sakti/a*; // KBo 4.3 obv. i 3 NSC?, KBo 4.7 obv. i 62 NS), 15 (*wasdulas=pat*, [?]), 19 (*manga wastulas*, [?]), 20 (*dāer*; // KBo 4.3 obv. i 9), 23 (*kuitki* // KBo 4.3 i 12, KBo 4.7 obv. ii 1), 24 (*pessyanun*; // ibid. 13, ibid. ii 2), 24 (// KBo 4.7 obv. ii 2) KBo 4.3 obv. i 31 (AD-DIN) NSC?, 36 (*ēsta*), 37 (*ma-an-ga*), 38 (*kuinki*), 41 (*kuitki*); KBo 5.13 obv. ii 14 (*pah̄asti*), 15 (*warris*), 20 (*ēpti=ma=an* ε), 20 (> *pesti*; // KUB 6.41 rev. iii 6 NSC), rev. iii 6 (*ḥatrāmi*; // KUB 6.41 rev. iii 26 NSC), KBo 5.13 rev. iii 16 NH/NS (*tarnanza* // KUB 6.41 rev. iii 35 NSC, KBo 4.3 obv. ii 11 NSC?), 20 (*pah̄asti*; // ibid. 39, ibid. 15), 27 (*ḥatrāsi*; // ibid. 45, ibid. 20); KUB 6.41 rev. iii 50 (*kuitki*; // KBo 4.3 obv. ii 26 NSC?), KBo 4.7 rev. iii 9 NS), 66 (*ḥatrāsi*), rev. iv 3 (ZAG-na; // KBo 4.3 rev. iii 8), 27 (*mang/qā*; // KBo 5.13 rev. iv 20, KUB 6.41 rev. iv 9), 32 (*kittat*; // KBo 4.3 rev. iii 36] NSC?) KUB 6.44 rev. iv 15 (*pessyanun*), 16, 17 (AD-DIN; // KUB 6.41 rev. iv 34 NSC?), KBo 4.3 rev. iv 38 NSC?); KBo 4.3 rev. iv 2 (*memah̄hi*) NH/NSC?, 3 (*kuitki*), 4 (*sanaḥti*), 5] (*pa-a-i-ši*), 18 (*tiyami*), KUB 6.48 rev. iii? 2 (*za-ah̄-hi*[...]) NSC?, obv. ii? 6 (*pesti*) CTH 68. KUB 19.49 obv. i 33 NH/NS, 72 (= ḤUL-u-wa-[*an-ni*]), 73 (=I-NA ^{URU}HA-AT-TI-ia-ták-kán) CTH 69. KUB 26.59 obv. ii 3

(SIG₅-in) NH/NS; KBo 19.70, 20 (*pest[i]?*) NS, + 815/v, 8 (*pa-a[ḥ-ḥa-aš-ti]*) CTH 69.

KUB 21.2 obv. i 9 + KUB 48.95, 9 NH/NSc, KUB 21.5 obv. i 11 (*uit*), KUB 21.1 obv. i 67 (*memāi*), 68 (*memah̄hi*), 76 (*dalah̄hun*; // KUB 21.3 obv. i 6 NS, // *daliyanun* KUB 21.5 obv. ii 1 NS), KUB 21.5 obv. ii 2 (*dalyami*), 7 (*dah̄hi*, // KUB 21.3 obv. i 11 NS), 21 (*kuitki*; // KUB 21.1 obv. ii 15 NS), rev. iii 5 (*ḥatrāsi*), 65 (id.; // KUB 21.1 rev. iii 48), 65 (*warrisatti*; // ibid. 49 *warressatti*), 68 (*warrisatti*; // ibid. 51), 69 (*zah̄hiyasi*; // ibid. 52), KUB 21.1 rev. iii 53 (id.), 76 (*kuitk[i]*; // KBo 19.74, 9]) NS), 78] (*iyasi*; // KBo 19.74 rev. iii 11 NS, HT 8, 4 NS) CTH 76.

KUB 1.1 obv. i 41 (*kuwapikki tarnas*) NH/NS (// KBo 3.6 obv. i 35 NS), 51 (*ēsta*?; // KBo 3.6 obv. i 42 NS, [..](-)UL: *e-eš-t[a]* KUB 19.57, 4 NS?), 52 (// KBo 3.6 obv. i 43), 62 (*kuitki*; // KBo 3.6 obv. i 52), 69 (= *kuiski* // ibid. 58), **KBo 3.6 obv. ii 1** (*anneskir*; // KUB 1.6 obv. ii 10] NS), 19 (*ēsta*; // KUB 19.61+ obv. ii 35] NS), 21 (*ēsta*), 55 (- *kuezq[a]*; // KUB 1.1 obv. ii 76), KUB 1.1 rev. iii 22 (> *an-dā*; // KUB 1.7 obv. 17, KUB 19.67 obv. i 14 NS), KUB 19.67 obv. i 16 (= *namma maushāhat*), KUB 1.1 rev. iii 27 (*kuitki*; // KUB 1.7 obv. 22, *arḥa kuit* 1513/u + 23), 922/v+, 8 (*manqa*), KUB 1.6+ rev. iii 6 (*arḥa ε dās*) NS, KUB 26.46+ rev. iii 61 (id.), 62 (*manqa*; // KUB 19.67 obv. ii 7), KUB 1.6+ rev. iii 11 (= *namma dahusiyah̄ha*), 13 (*īyanun*; // KUB 19.67 obv. ii 15, KUB 1.4+ rev. iii 33 NS), KUB 1.1 rev. iv 25 (> *kuwapikki* // KBo 3.6 rev. iv 56), 30 (*m[anqa iy]anun*; // KBo 3.6 rev. iii 60, KUB 1.8 rev. iv 14 NS), KBo 3.6 rev. iv 15 (*kuedanikki*; // KUB 1.8 rev. iv 33 NS) CTH 81.

KUB 21.6a obv. ii? 9 (= *nam[ma]*) NH/NSC? CTH 82. KUB 19.9 obv. ii 40 (*ninik[ta]*) NH/NS CTH 83. KUB 21.16 obv. i 12 (*namma*) NH/NS CTH 84.1. KBo 6.29 obv. i 19 NH/NS, obv. ii 27 (*tarnah̄hun*), 28 (*kuennir*; // KUB 21.15 obv. ii 28 NS), KUB

21.15 rev. iv 11 (*tidd[anuzi]*) CTH 85.1. KUB 21.37 obv. 22 (*dahhi*) NH/NS, 29 (line end) CTH 85.2. KBo 14.45 obv. 7 NH/NSc? CTH 85.3. KUB 21.17 obv. ii 1 NH/NS, KUB 31.26 (*tatti*) NS CTH 86.1.

KBo 4.12 obv. 28 (*arannuhha*) NH/NS CTH 87. KUB 21.29 obv. ii 5 (*tarneskir*) NH/NS, rev. iii 39 (verbless), iv 16 (= *sumel*) CTH 89. KUB 21.8 obv. ii 3 (*takkesta*) NH/NSc CTH 90. KUB 23.1 obv. i 27 (*kuitki*) NH/NSc, 47 (*kuitki*), ii 27 (*paħħasta*), 35 (*wa-ar-iš-ša-at-te*), 36 (*akti*) CTH 105.

BT ii 96 (*pessiyami*) NH/NSc, KBo 4.10 obv. 8 NS (*kuink* // BT ii 97), 12 (*ēszi*); BT i 88 (*pēsta*), 88 (*pesta*), 90 (*GAR-tari*), ii 24 (*appanzi*), 28 (*kuitki*), 50 (*kuitki*), 56 (*kuitki*), 59 (*kiyantari*), 89 (*dāi*), 89 (*dattari*), iii 38 (*ēszi*), iv 10 (*kururiyah*), KBo 4.10 rev. 18 (*ZI-an-za*), 15 + KUB 40.69, 1 (*GÉŠPU-ahh[uas]* =) CTH 106.

KUB 26.33 obv. ii 4 (*wastabun*) NH/NSc, 5 (*arħa* ́i[-]), 9 (*e-eš-ta*), rev. iii 3 (íR-n[a-]) CTH 122. KBo 4.14 obv. ii 1 (*parā pēsta*) NH/NSc, 2 (*GAM-an niyatta[t]*), 9 (= 1-aš *onnahħun*?), 11 (> 1-aš *EGIR-an esun*?), 53 (*asiwanteskantari*?), rev. iii 43 (*E[GIR-an]* = aš-zī), 44 (*e-eš-zī*), rev. iv 57 (*peħħi*), 58 CTH 123. Bo 2810 obv. ii 11 (*sakti*) NH/NS CTH 127.

KUB 23.68 obv. 4 (*me-em-ma-i*) NH/NS CTH 133. KBo 13.55 rev. 2 (*ú-i-da-ši*) NH/NS, 3 (= *SIG₅-in me-mi-iš-t[a]*), 4 (*a-aš-ši-ia-nu-uš-[..]*) CTH 136. KUB 13.27 obv.¹ 23 (*SIG₅-in uš-kán-zī*) MH/MS, + KUB 23.77 obv. 16 (*za-ah-ħi-ia-at-te-ni=ma-aš* =), 33 (= *šu-ma-a-ša-aš ták-šu-ú-ul e-eš-tu*), 56 (*pí-i-ú-e-ni*), + KUB 26.40 rev. 94 (= *na-iš-te-ni*) CTH 138. KBo 8.35 obv. i 19 (*a-š-nu-zī*), ii 4 (*an-da* = *tar-na-at-te-ni*), 6 (*a-ap-pa* = *pé-eh-ħi*) MH/MS CTH 139.

KUB 23.72 obv. 12, 20 (= *kuiski uit*) MH/MS, 22 (*ku-it*), 40 (= *im-ma*), 40 (*pí-ħi-ħi*), rev. 8 (*ap-[pa-an-zī?]*), 22 (*tar-na-an-zī*), 23 (*ne-e-a-an-zī*), 24 (*wa-ah-nu-wa-an-zī-ma-at-kán* =), 25 (*i-en-zī*), 30 (*e-eš-ħar-nu-*

zi), 30 (*ku-it-ma-an pa-i-mi*) CTH 146. KUB 14.1 obv. 62 (*ma-az-za-aš-ta*) MH/MS, rev. 23 (*ku-en-ta-ia* = *e-ep-ta-ia-at* =), rev. 31 (*tar-n[a]-i*), 31 (id.), 32, 49 (*wa-al-ah-ta*), 91 (*wa-a-i*) CTH 147.

KUB 23.102 obv. i 11 (question) NH/NSbi(c) CTH 171. KUB 21.38 obv. 9 (*na-at-za* = *ma[r]-ki-ia-ši*) NH/NSbii/c, 12 (*ma-a-an* = *kiš-an*), 15 (= *ku-it-k[i] ́e¹-eš-zi*), ibid. (*e-eš-zi*), 16 (*ku-it-ki e-eš-zi*), 21 (*ú-it*), 24 (*nam-ma ni-ni-in-ku-un*), 24¹ (*kiš-an*), ibid. (INIM-aš), 26 (= *an-da mala-a-an-za*), 48 (= *im-ma wa-al-li-ia-tar* = *ku-it e-eš-ta*), 51 (= *im-ma wa-al-li-ia-tar*, question), 56 (= LUGAL GAL), (= *I-DI* question), 10 (*ma-a-na-an* = AŠ-PUR), 11 (= *nam-ma i-ia-mi*), 12 (= *ku-it I-DE*), 14 (verbless), 15 (= *ši-wa-ri-ia-at*) CTH 176. KUB 14.3 obv. i 11 (*me-m[a-aš]*) NH/NSc, 12 (= A-NA LUG[AL] a²-ia-wa-la-aš), 13 (*me-ma-aš*), 15 (*ú-wa-mi*), 27 (*kiš-an*), 28 (*e-eš-ta*), 29 (*AK-ŠU-UD*), ii 4 (question), 8 (verbless), 15 (*istasmi*, question), 17 (*IQ-BI*), 55 (= *man[qa]*), 68 (*warsiyazi*), 74 (= *imma* question), iii 64 (*ma-a-an* = nominal) iv 23 (*pessiyaizzī*), 54 (*uit*) CTH 181. KUB 19.55 obv. 33 (= *e-eš-ta*) NH/NSbii CTH 182. KUB 19.5+ obv. 18 (= *kuitki*), 24 NS/NSc, 53 (= *im-ma e-́eš-ta*) CTH 191.

Ú-UL-aš KUB 14.3 obv. i 74 (question) NH/NSc CTH 181. Ú-UL-aš-mu KUB 1.1 rev. iv 6 NH/NS (// KUB 26.45+ rev. iii 50 NS, KUB 1.9 rev. iii 12] NSc) CTH 81. Ú-UL-at KBo 5.3 rev. iii 30 (*āra* // KBo 19.44 rev. 18 NSa), 38 (// KBo 19.44+ rev. 26) MH/NS CTH 42. KBo 50.30+KUB 14.17 obv. ii 14] NH/NS CTH 61.II.4. KUB 21.17 rev. iii 33 (?) NH/NS CTH 86.1. KUB 21.38 obv. 16 NH/NSbii/c, 52 (question) CTH 176. Ú-UL-at-ši-ia-at-kán KBo 4.10 obv. 8 NH/NS (// BT ii 99 Ú-UL-at-ši-kán) CTH 106. Ú-UL-kán KUB 14.3 obv. i 65 (*u-i-ia-nu-un*, question) NH/NSc CTH 181.

Ú-UL-ia KBo 5.3+ obv. ii 60 (// KBo 19.44 ii 1 NSa) MH/NS CTH 42. KBo 3.4 obv. i 8 NH/NSc? (// KBo 16.1 obv. 12 NS)

CTH 61.I. KBo 6.29 obv. ii 16 NH/NS CTH 85.1.

Ú-UL-ma KBo 16.47 obv. 13' (*mān-an* = *zahhiyasi*) MH/MSb CTH 28. KUB 36.127 obv.? 4, 10, 12 MH/NS? CTH 41. KBo 3.3+ obv. i 26 NH/NS, 33 (// KBo 16.23 obv. i 21 NSc) CTH 63. KBo 5.4 rev. 35 (*ša-a[k-ti]*) NH/NS CTH 67. KBo 5.13 obv. i 7 (*ēptēni*) NH/NS (// KBo 4.7 obv. ii 54] NS *ēptēni*), rev. iii 10 (*iyanta*; // KUB 6.41 rev. iii 29, // Ú-UL KBo 4.3 obv. ii 6 NSc?) CTH 68. KUB 13.27 obv.[!] 26 (*ma-a-an* =) MH/MS CTH 138. KUB 14.1 obv. 11 (*ma-a-an* =) MH/MS CTH 147. KUB 14.3 obv. i 15, 52 (= *I-DI* question), ii 1 NH/NSc, 70 (*ma-a-an-ma-wa* =) CTH 181. Ú-UL-ma-aš-za for Ú-UL-<*ma-aš>-ma-aš-za* KBo 5.13 obv. ii 15 (GÉŠPU-aš *šar-di-iaš*) NH/NS CTH 68.

Ú-UL-ma[(-*m*)]-*a*-*n*-ta KUB 14.1 obv. 4 MH/MS CTH 147. Ú-UL-ma-mu KUB 1.1 obv. i 41 NH/NS (// KBo 3.6 obv. i 35 NS, KUB 1.5 obv. i 15 NS?), 54 (// ibid. 45, ibid. 25]) CTH 81. KUB 14.3 obv. i 44 NSc CTH 181.

Ú-UL-ma-na-an KUB 23.77 rev. 60 MH/MS CTH 138. Ú-UL-ma-ták-kán KBo 5.13 obv. i 24 NH/NS (// KBo 4.7 obv. ii 3] NS, KUB 19.53 obv. ii 1 NS), KBo 4.3 obv. i 38 NSc? CTH 68. Ú-UL-ma-wa KUB 14.1 rev. 91 (*wa-a-ki*, *iš-pár-ri-iz-zí*) MH/MS CTH 147. Ú-UL-ma-w[*a*-..] KUB 23.8, 4 NH/NS CTH 40.

Ú-UL-mu-za KBo 4.14 obv. ii 8 (GAM-an *ēsta*) NH/NSc CTH 123.. Ú-UL pa-ra-a Ú-UL: KUB 1.1 rev. iv 13 NH/NS (// *pa-ra-a* Ú-UL KBo 3.6 rev. iii 46] NS, KUB 1.8 rev. iv [2] NS) CTH 81.

Ú-UL-pát KUB 19.15++ obv.[?] i 16] NH/NSa CTH 72. KUB 21.5 obv. ii 7 (*pessiyami*) NH/NS CTH 76. KBo 3.6 obv. ii 31 (*uit*) NH/NS (// KUB 1.1 obv. ii 50 NS) CTH 81. KUB 21.17 obv. ii 10 (*wahnunun*) NH/NS CTH 86.1. KBo 4.12 obv. 26 (*karussiyanun*) NH/NS CTH 87. KUB 21.38 rev. 13 (*i-i[a-mi]*) NH/NSbii/c CTH 176.

Ú-UL-wa-mu KUB 14.1 rev. 61 (= *kui-iš-ki*) MH/MS CTH 147. Ú-UL-wa-ra-aš KUB 1.1 obv. i 15 NH/NS (// KBo 3.6 obv. i 13 NS, KUB 1.2 obv. i 14 NS) CTH 81. Ú-UL-wa-ra-aš-mu KUB 14.3 obv. ii 18 NH/NSc CTH 181. Ú-UL-wa-ta KBo 4.14 obv. ii 2 NH/NSc CTH 123. Ú-UL-wa-at-ta KBo 16.1 obv. ii 39 NS, KBo 3.4 rev. iii 80 NH/NSc? CTH 61.I. KUB 21.37 obv. 21 NH/NS CTH 85.2. Ú-UL-za KUB 21.38 obv. 55 (= question) CTH 176.

GIŠUMBIN: “wheel” Hitt. *hurki-*. GI-an **GIŠUMBIN** *ha-aš-ha-aš-šu-ar* KBo 3.34 obv. ii 29 OH/NS CTH 8. **GIŠUMBIN** (*A-NA* =) KUB 1.1 obv. i 36 NH/NS (// ^DUM[B]I]N KBo 3.6 + ABoT 62 obv. i 31 NS) CTH 81.

UMMA: introducing direct speech. Kempinski and Košak 1970: 200f.; often spelled *um-ma-a* in Akk. texts from Boğ.

UM-MA KBo 22.2 obv. 1, 10, 11, 12 OS CTH 3; KBo 3.38 obv. 5, 33, 34 OH/NS CTH 3. KBo 3.34 obv. i 1 (// KBo 13.44+ obv. i 1 NS), 21 (// KUB 36. obv. i 19] OS), 22, 23 OH/NS CTH 8. KUB 31.64 rev. iii 15 OH/NSc CTH 12. KUB 31.4 obv. 1, 16 OH/NSa; KBo 3.40a) obv. [5], 16; KBo 13.78 rev. 3 CTH 16. KBo 3.1 obv. i [1] and duplicates CTH 19.

UM-MA A-B[U-IA] KBo 14.1 obv. ii 5 NH/NS Güterbock 1956: 63; (UM-MA = A-BI ABI-IA-MA) KBo 14.3 rev. iii 8 NH/NSc, 9 (UM-MA A-BU-IA-MA), UM-[MA?] KUB 34.32, 12 NH/NS CTH 40, UM-MA ^DUTU^{ŠI} KBo 5.3+ obv. i 1 MH/NS CTH 42. [UM-M]A LUGAL-MA KBo 14.20 obv. i 1 NH/NSc CTH 61.II. KBo 3.3+ obv. i 1 NH/NS (// KUB 19.42 obv. i 1, KUB 19.45 obv. i 1 NS) CTH 63. KUB 19.49 obv. i 1 NH/NS CTH 69. KUB 21.2 obv. i 1 (= ^DUTU^{ŠI}) NH/NSc (// KUB 21.5 obv. i 1 NS) CTH 76. KUB 1.1 obv. i 1 NH/NS (// KBo 3.6 obv. i 1 NS, KUB 1.2 obv. i 1 NS, KUB 19.69 obv. i 1 NSc) CTH 81. KBo 6.29 obv.

i 1 (= ^DUTU^{šl}) NH/NS CTH 85.1. KUB 21.17 obv. i 1 (= TABARNA) NH/NS CTH 86.1. KBo 4.12 obv. 1 (= ^DUTU^{šl}) NH/NS CTH 87. KBo 6.28 obv. 1 (= TABARNA) NH/NS CTH 88. KUB 26.41 obv. i 1 MH/NS CTH 133. KBo 16.27 obv. i 21 (^DUTU^{šl}) MH/MS CTH 137. HKM 1/1, 2 obv. 1, rev. 15 (^IŠU-RI-^{HI}-DINGIR-LIM); KUB 19.55 obv. 1 (= ^DUTU^{šl}-MA) NH/NSbii CTH 182.

UM-MA A+NA-KU-MA KBo 8.42 obv.[?] 7' (OS) CTH 9. **UM-MA ŠU-MA** KBo 8.42 obv.[?] 4' (OS) CTH 9.

UMMU: Hitt. *anna-* “mother”.

Only once attested. **UM-MA-NI-ša-an** (acc.+ Akk. P1 poss. pron. + Hitt. loc. part.). KBo 22.2 obv. 14. Starke reads **UM-MA-NI ša-an** “unsere Mutter....wir haben sie gefunden” (1979: 61 fn. 8).

***^{LÚ.(MEŠ)}UMMEDA (URUDU+DA):

“groom, carer” *harwant-*.

See Part 3. HWb² H 382-384. *Mestieri* 469; Otten 1988: 40f.

BT i 79 (^{URU}Ayaras = ^zna-ú-i-la-aš Otten loc. cit. “(Weide-)viehhüter NH/NSc CTH 106. Additional attestations: KBo 30.155 obv.? i 15]. KUB 55.21 rev. vi? 9 (NSb2). ^{LÚ.MEŠ}URUDU.DA[!] (no photo in Mainz) Bo. 7953 iii 27.

^{LÚ.MEŠ}UMMEDA ANŠE.KUR.RA *Mestieri* 19. Additionally ^{LÚ.MEŠ}UMMEDA[!] (= URUDU.UŠ) AN[ŠE.KUR.RA] KBo 38.216, 9 (script? 561/c, no photo in Mainz); Bo. 4140 (// KBo 27.10, 3).

MUNUSUMMEDA: “nurse” Akk. *tarītu*.

MUNUS *harwant-*, Laroche 1956b: 421. *Mestieri* 591f.

Additionally: KUB 56.14 rev. 41 (NSbii).

UN: Hitt. *antuhsa-* c. “man, personnel”

HWb² A 109-122. For Sumerian reading (uḡ) see Landsberger 1964: 294; oldest Hittite attestation under Muwatalli II accord-

ing to HWb² 112a. But CTH 57 is early Mursili II if original!

UN-aš KBo 1.28 low. edge 21 NH/NSc CTH 57. KUB 19.50 rev. iii 11, (+) KUB 26.59 rev. iii 1 NH/NSc; KBo 19.70, 19 (*kuiski*) CTH 69. KUB 21.5 obv. ii 12 NH/NS, KUB 21.1 obv. ii 29 NS CTH 76. KUB 1.1 obv. i 47 NH/NS (// KBo 3.6 obv. i 39 NS) CTH 81. KBo 4.12 obv. 9 NH/NS CTH 87. KBo 6.28 rev. 30 NH/NS CTH 88. KUB 23.1 rev. iii 11 NH/NSc CTH 105. KBo 4.10 obv. 35 NH/NS (cf. *an-tu-uh-ša-aš* BT ii 14 NSc) CTH 106. KBo 12.30 obv. i 2 NH/NSc CTH 122. KBo 4.14 rev. iii 9 NH/NSc, 67, 68 (EGIR-zi-iš =) CTH 123. KUB 23.44 rev. iii 10 NH/NSc CTH 124. KBo 12.31 obv. i 2 NH/NSc CTH 132. KUB 19.28 rev. iv 10 NH/NS CTH 145. KUB 14.3 obv. ii 50 (*a-pé-e-el-ma* =), 59 (EGIR-ez-zi-iš =), 70 (*am-me-el* =) NH/NSc, iii 11 (id.) CTH 181.

UN-aš-ma KUB 21.29 rev. iv 8 (= *kuiski* ŠA URU-LIM) NH/NS CTH 89.

UN-an KUB 19.49 obv. i 54 NH/NS CTH 69. KUB 21.1 obv. ii 64 NH/NS CTH 76. KUB 21.6a obv. ii? 11 NH/NSc?, KUB 21.6 rev. iii? 9 CTH 82. KUB 21.37 obv. 22 NH/NS CTH 85.2. KBo 4.14 obv. i 38 (= *esun*?) NH/NSc CTH 123. KUB 26.32 obv. i 5] (GUR-in =) NH/NSc CTH 124. KBo 12.39 rev. 13 NH/NSc, 13 CTH 141. KUB 14.3 obv. i 6] NH/NSc, 19, ii 10, iv 50 (*a-pu-u-un* =) CTH 181. KUB 19.55 obv. 2 NH/NSbii CTH 182.

UN^{MEŠ}-uš KUB 1.1 obv. i 33] (nom. pl.) NH/NS (// KBo 3.6 obv. i 29 NS, KUB 1.5 obv. i 8 NS?) CTH 81. KBo 6.29 obv. ii 23 (nom.pl.) NH/NS CTH 85.1. KBo 4.12 obv. 23 NH/NS CTH 87. BT obv. ii 47 (nom. pl. *lenkiyas* =) NH/NSc CTH 106. KBo 4.14 obv. ii 32 (*linkiyas* =) NH/NSc, rev. iii 76 (nom. pl.) CTH 123. UN^{MEŠ}-uš-wa KUB 31. obv. ii² 6 NH/NSc CTH 124.

UN^{MEŠ}-aš dat.-loc. pl.: KBo 4.3 obv. ii 21 (*a-pé-e-da-aš* *ku-wa-at-qā* =) NH/NSc? (// *an-tu-uh-ša-aš* KBo 5.13 rev. iii 28 NS,

KUB 6.41 rev. iii 46] NSc?) CTH 68. KBo 8.43 obv. 9 NH/NS CTH 85.4. KBo 4.14 rev. iv 42 (\approx UL) NH/NSc CTH 123.

UN-ši KUB 21.5 rev. iii 11 NH/NS (// KUB 21.4 obv. i 15 NSc), 15 (// ibid. 19) CTH 76. KUB 23.44 obv. ii 7 NH/NSc, KBo 12.113, 6 NSc CTH 124. [U]N-ši-pát dat.-loc. sg. KUB 11.1 rev. iv 26 OH/MS? (// UN-ši É-ri-iš-ši-pát KBo 3.67 rev. iv 14 NS) CTH 19.

UN^{MEŠ}-tar: *antuhsatar*. Acc. sg.: KUB 21.37 obv. 16 NH/NS CTH 85.2. KUB 14.3 obv. i 25 NH/NSc CTH 181. UN^{MEŠ}-tar-r[a] KBo 4.3 rev. iii 13 NH/NSc? (// É-KA KBo 5.13 rev. iv 2 NH/NS; KUB 6.41 rev. iv 9 NSc) CTH 68. KUB 21.5 rev. iii 31 NH/NS (// KUB 21.4 obv. i 40 NSc, // *an-tu-uh-ša-tar-ra* KUB 21.1 + KBo 19.73a rev. iii 16 NS) CTH 76.

UN^{MEŠ}-ant-(antuhsannant-): UN^{MEŠ}-*an-na-za* nom. sg.: KUB 1.1 obv. i 30 NH/NS (// UN^{MEŠ}-*an-na-an-za* KBo 3.6 obv. i 26 NS, UN^{MEŠ}-*na-an-za* KUB 19.56, 7 NS?) CTH 81.

UNŪTU: “equipment” Hitt. *assu*- (?) AHw. 1422b-1423a; rarely not peripheral/ Mari outside of Anatolia. For discussion see Hoffner 1967b: 180, 183. See alternation of *UNŪTE^{MEŠ}* and *assu* in KUB 23.77, 52-56? “Approximate synonyms” Hoffner loc. cit 183.

Ú-NU-UT DUG.QA.B[UR] (acc.sg.) KBo 3.23 obv. 11 OH/MS CTH 24. **Ú-NU-UT** U[RUDU] (nom. sg. \approx ...*esdu*) KBo 3.23 obv. 13 OH/MS CTH 24. **Ú-NU-UT** ZABAR-*ia* (abl. sg.) KUB 19.11 rev. iv 32 NH/NS, KBo 5.6 rev. iii 40 NH/NS // KBo 14.12 rev. iii 12 NS) CTH 40.

Ú-NU-TI KUB 21.17 rev. iii 21 (case?) NH/NS CTH 86.1. **Ú-NU-TUM** KBo 5.8 rev. iii 12 (acc.) NH/NS CTH 61.II.7. KBo 6.29 rev. iii 36 (+ 2026b) NH/NS CTH 85.1. KBo 12.38 obv. i 21 NH/NSc CTH 121. **Ú-NU-TE^{MEŠ}** KUB 23.77 rev. 55 (appears to stand

for *a-aš-šu-u* in. l. 53) MH/MS, 56] CTH 138.

UPNU: “handful” Hitt. “?”

NOT *hazzila-* van den Hout 1987-1990: 522ff.; Cassian et al. 2002: 293. ŠA I UP-NI KBo 22.73 rev. iii 12 NH/NS CTH 90?

(UZU)ÚR: “penis, limb” Hitt. “?” -at/-att-stem, c.

KUB 58.111 obv. 4': [^{UZU}U]R-*ti-ta-at-kán*; KBo 4.2 ii 10 ^{UZU}ÚR-*za šal-li-iš*; KBo 15.1 i 15 ÚR-*az-za-ia-wa k[a-aš šal-li]-iš*.

Historical texts: [Ú]R-*da-an* (\approx *hattan-taru*) KUB 1.16 rev. iii 40 OH/NSa CTH 6. ÚR-ši KUB 21.38 rev. 5 NS/NSbii/c (A-NA ŠEŠ-IA \approx “when the daughter arrives at my brother’s bed”, Beckman 1999a: 135) CTH 176.

UZUÚR.MUNUS^{HIA}: “female genitalia”. KUB 12.44 rev. iii 18 (ŠA ŠAH-*ia* \approx ; NSb/c); Bo. 7331, 3.

GIŠxÚR: “?”

TA \approx (?) KBo 4.14 rev. iv 76 NH/NSc CTH 123.

UR.BAR.RA: “wolf” Akk. *barbaru* Hitt. **ulippas* (?), *ulippanan*.

UR.BAR.RA-*aš-mi-iš* KBo 8.42 rev. ? 2 (OS) CTH 9. UR.BAR.RA-*aš* KBo 3.27 15 (gen. sg.) OH/NS CTH 5.

****LÚUR.BAR.RA:** “wolf-man”.

LÚUR.BAR.RA KBo 31.186, 2 (Titiwatti fest.). ^{LÚ.MEŠ}UR.BAR.RA KBo 46.223, 2 (jh.); KBo 44.173, 2; KBo 48.38 r.col. 2', 10' ^[LÚ]UR.BAR.RA-*aš* (nom. sg.) KBo 22.44 obv. 3 (MS). ^{LÚ.MEŠ}UR.BAR.RA-*aš-ša* KBo 48.38 r.col. 9' (jh 670); ^{LÚ}UR.BAR.RA-*ni*, the reading of *Mestieri* 373 for KBo 21.90 rev. 52, should be changed to simply UR.BAR.RA-*ni* with CHD L-N 46).

With ^{MUNUS.MEŠ}KAR.KID: KUB 57.76 obv. i 18, 19 (NS): (17) XV ^{LÚ.MEŠ}UR.BAR.-

RA XV MUNUS KAR.KID (18) 1 LÚ UR.BAR.-
RA 1 MUNUS KAR'.KID (19) nam-ma 1
LÚ UR.BAR.RA 1 MUNUS KAR.KID. KUB
57.76 obv. i 17 (jh 670); KUB 58.63 rev. iii
7-8 (jh 670 // KUB 57.77, 3-4, jh, // KUB
57.76, jh).

UR.GI₇: Hitt. *kuwas*, *kuwanan?*, Akk. *kalbu*.
Melchert 1989. See discussion LÚ(MEŠ)
(UR.GI₇). Part 3.

UR.GI_{7-an} KBo 46.265 rev. 6 OH/NS
CTH 12. (*appezzin* ε) KBo 5.3+ obv. i 2
(coll. photo) MH/NS CTH 42. UR.GI_{7-aš}
(gen. sg.) KBo 4.10 obv. 21 (= ^{NA4}hu-u-wa-
ši nom. sg. akkadographic?) NH/NS (// BT i
31 NSc) CTH 106.

UR.GI₇[...]x-wa-aš-ma-an-kan KBo
4.14 rev. iii 49 NH/NSc CTH 123. J.D.
Hawkins (personal communication) suggests
reading ^{UR.GI₇[ku].}ru¹-w¹a-aš (nom. sg. =
“dog”), but the large space between the
determinative and the phonetic writing, as
well as the further vertical trace directly
below the wedge of U visible on collation
make this unlikely.

UR[.GI₇] TUJR KUB 21.29 rev. iv 6 (ε
papranza) NH/NS CTH 89. UR.GI₇^{HR,A}
KUB 14.1 obv. 11 (nom. pl. *ka-re-e-pí-ir*)
MH/MS CTH 147.

**LÚ(MEŠ)UR.GI₇: “dog-man/men”.

Mestieri 376-378. Lit.: Hoffner 1967a: 50 =
appaliyalla- “hunter”, = LÚ ŠA IDU; rejected
HWb² 164, just “Fallensteller”; Jakob-Rost
1966: 417-22; A.Archi 1988: 29, 31 fn. 35;
id. 1993: 408 (LÚ(MEŠ) UR.GI₇); LÚ UR.GI_{7-aš}
Melchert 1989: 97. Alp 1991: 326-332 =
LÚ(MEŠ) *sarmiya-*; Hutter 1994: 130; CHD L-N
329 (ε DUGUD).

Attestations post *Mestieri*:

LÚ UR.GI_{7-aš} KBo 38.41, 2 (jh 653).

LÚ UR.GI₇: KBo 22.237, 3 (jh 653); KBo

37.164 rev. 1 (jh 627); KBo 41.2 ii 9 (mh
458); KBo 45.5, 8 (jh 591); KBo 49.73 r.col.
5 (jh 653); KBo 53.101 rev. 9 (NSa² 530);
KBo 53.138, 3 (jh 653); KBo 53.213 obv. i 2

(MS² 683); KBo 53.214 obv.? 22 (GAL ε; jh
685); Bo 4499, i.e. 8 ([LÚ]R.GI₇ hu-u-ia-
an-za, k.A. 653); Bo. 7945, 1, 5 (k.A. 670);
343/z, 11 (mh 653); Bo 2609 obv. iii? 16
(k.A. 653). In all 23 times.

LÚ(MEŠ)UR.GI₇: KBo 45.5 (jh 591); KBo
46.90, 4 (jh 653); Bo 4498 r. col. 6 (jh 670);
KBo 54.138, 10 (jh 653); KBo 54.141, 10 (jh
653); 627/u, 12 (jh 744); KBo 42.14 obv. 6,
rev. 4, 5 (jh 692); KBo 25.192 obv. 5, 12
(mh 653); KBo 22.216, 1 (jh 670); KBo
53.120 obv. 3 (ε DUGUD; sjh 627); Bo
4240, 6 (jh 830); 488/z, 19 (jh 653); Bo.
3985 rev. 3 (k.A. 670); KBo 22.216 (jh 670);
KUB 51.10 r.col. 3 (jh 653); KUB 57.118
r.col. 17 (sjh 525); 343/z, 14(mh 653);
1404/u, 11 (jh 627); KBo 45.85 obv. ii 5 (jh
653); KUB 46.18 obv.? 23 (jh 692); KUB
53.32 obv. i 3 (ε DUGUD; sjh 627); KBo
43.182 obv. i 12 (NSbii 670); KBo 42.30
obv.? 3 (jh 670); Bo 4919 rev. iii 6 (UGULA
ε; k.A. 643); KBo 60.108, 1 (jh 653); KBo
45.5 r.col. 8] (jh 591); KUB 46.19 obv.? 4
(jh 692); Bo 6189, 8 (k.A. 694); KUB 55.43
obv.ii 2, 7, 14, 20, 22, 25, 35 rev. iv 9, 12,
15, 19, 24, 27 (all *wappianzi*, mh 683); KBo
48.71, 9 (jh 824); KBo 54.143 obv. 3 (NSb
653); KBo 54.139 obv. 7 (653); KBo 22.237,
5, 7 (jh 653); Bo. 3742 rev. iii 2], 6.
(LÚ UR.GI₇ MEŠ-ia); KBo 57.154, 5
(LÚ MEŠ UR.GI₇-ma; jh 653); KBo 25.192
(LÚ MEŠ UR.GI₇-ma-za-ma, mh 653); KUB
55.43 rev. iii 5 (mh 683).

[LÚ MEŠ]UR.GI₇ IGI.DU_{8.A} Klinger 1996:
502.

**ÚR.GÌR: “?”

HZL 125: “Fußballen?” KUB 36.37 iii 3
(NSc).

UR.MAH: Akk. *nēšu*; Luw. *walwi-*; Hitt.
walkuwa- (?) “lion”.

Lehrman 1987; Kloekhorst 2008: 950-951
doubtful of equations. Weeden 2011: 74.

In names: ¹mu-u-wa-UR.MAH KUB
14.15 rev. iv 19, 53] (=KBo 16.104) NH/NS

CTH 61.II.2. ¹UR.MAH-LÚ-in KBo 4.12 obv. 30 NH/NS, rev. 6 CTH 87.

UR.MAH-iš (nom. sg. c.) KBo 3.22 obv. 26 OH/OS CTH 1. UR.MAH-aš (gen. sg. c.) KUB 1.16 obv. ii 39 OH/NS, ibid. UR.[MAH-an?] (acc.) CTH 6.

II UR.MAH KUB 26.71 obv. 8 OH/NS, UR.MAH^{Hl.A} KUB 26.71 obv. 9 (KUB 36.98b obv. 8 om.^{Hl.A}) CTH 1. UR.MAH GIM-an KBo 10.2 obv. ii 18, iii 1 (*ma-ah-ḥa-an*) OH/NS CTH 4. KUB 23.102 obv. ii 7 NH/NSbi(c) CTH 171. fragmentary: UR.MAH-ia Ú-UL[KUB 19.8 rev. iv 14 NH/NS CTH 83

URPU: “cloud” cf. Hitt. *alpa-* c. AHw. 1342.

HUR.SAG^{MEŠ} ÍD^{MEŠ} TÚL^{MEŠ} A.AB.BA
GAL AN Ú KI [IM]^MEŠ UR-PÍ^{MEŠ} KBo 5.9 rev. iv 18 NH/NS CTH 62.II.

URRAM ŠERAM: cf. Hitt. *zilatiya*, *ziladuwa* “in future”.

24 times at Boğ. No direct ms. alternations.

UR-RA-AM ŠE-RA-AM KBo 3.22 obv. 34] (OS) CTH 1. KBo 3.27, 6 OH/NS CTH 5. KBo 3.1 obv. ii 40 OH/NS; KBo 3.67 rev. iii 8 CTH 19. [UR-R]A-AM ŠE-RA-AM KUB 21.17 rev. iii 37 NH/NS CTH 86.1. ÚR-RA-AM ŠE-RA-AM KUB 21.5 obv. ii 29 NH/NS CTH 76.

UR.SAG: Hitt. **hastali-* “hero”, *tarhūili-* “conqueror”?

HWb² H 430; Ḫastali attested as PN at Kültepe.

UR.SAG-iš KBo 3.4 obv. i 10 NH/NSc? (// UR.SAG-li-[iš] KBo 16.1 obv. 6 NS) CTH 61.I.

Uncomplemented: KUB 1.16 obv. ii 44] (? Sommer and Falkenstein 1938: 72) OH/NS CTH 6. U[R.SAG] KUB 23.2 obv. 5 NH/NSc CTH 40. UR.SAG (Š[A] ¹ŠU-U-UP-PÍ-LU-LI-U-MA GAL.LUGAL (sic!) = LÚ-na-an-na-aš) KUB 19.10 rev. iv 2-3 NH/NSc; KBo 19.51 rev. 13 MS? CTH 40.

Cf. LUGAL GAL, ^DUTU^{ŠI}, KALAG.GA.

UR.TUR: “puppy”. Akk. *mīrānu*. CAD M/2 105-106. KUB 26.32 obv. i 8 (= GIM-an) NH/NSc CTH 124.

URU: Akk. *ālu* Hitt. *happiriya-* (c.) “city”. HWb² H (2000): 233-249; See discussion Part 3.

UR[U]? (*happini* =) KUB 34.23 obv. i 5 NH/NS Güterbock 1956: 83 CTH 40.

URU^{LÚ}KÚR (A-NA =) KBo 5.3+ obv. ii 16 MH/NS CTH 42. ŠA ^DUTU^{ŠI} =: KUB 13.27 obv.¹ 15 MH/MS CTH 138.

URU-ia (acc. sg.) KBo 4.3 obv. i 22 NH/NSc? (// URU-LUM-ia KBo 5.13 obv. i 33 NS) CTH 68.

URU!-m[a-an?] KUB 31.64a, 5 OH/NSc CTH 12.

URU(-ia)-aš nom. sg.

URU-ri-ia-aš KBo 10.2 obv. i 26 OH/NS CTH 4.

URU-aš KUB 11.6 obv. ii 11 OH/NS CTH 19. KUB 19.12 obv. ii 7 (nom. sg.) NH/NS Güterbock 1956: 60 CTH 40. KUB 8.81 obv. ii 6 MH/MS CTH 41. KBo 5.3+ obv. ii 25 MH/NS CTH 42. KUB 14.17 rev. iii 21 (^{URU}u-ra-aš *ku-iš* =) NH/NS CTH 61.II.4. KBo 4.3 obv. i 24 NH/NSc? (// KBo 5.13 obv. i 36 NS, KUB 6.41 obv. ii 15 NSc?) CTH 68. KUB 23.68 rev. 12 NH/NS, 15, 16, 19, 20 CTH 133. KBo 16.27 obv. i 25 MH/MS CTH 137. KUB 13.27 obv.¹ 20 MH/MS, + KUB 23.77 rev. 61 (*hu-u-ma-an-za* = *wa-aš-túl-li e-e[p]*) CTH 138. KUB 23.72 rev. 61 MH/MS CTH 146.

URU^{GN} URU-aš

URU^{mur-mu-ri-ga-aš-ši} URU-aš (*ták-šu-la-it*) “Murmriga-town (made peace) with him” KBo 5.6 obv. ii 8 NH/NS; ^{URU}kar-ga-miš-aš-pát I-aš URU-aš KBo 5.6 obv. ii 9 NH/NS “the town Carchemish alone” see Güterbock 1956: 92; ^{URU}ti-mu-ha-la-aš URU-aš KUB 19.13 obv. i 47 NH/NS CTH 40.

^{URU}*la-ak-ku-uš* URU-*aš* KBo 2.5 rev. iii 29
NH/NS CTH 61.II.10. ^{URU}*i-ia-ru-wa-ta-aš*
URU-*aš* KBo 3.3+ obv. i 3 NH/NS CTH 63.
^{URU}*i-ia-ru-wa-da-aš-wa* URU-*aš* KBo 3.3+
obv. i 14 NH/NS CTH 63.

[^{URU}*ha-at-t]u-ša-aš-ša* URU-*aš* KBo
6.28 obv. 14 NH/NS CTH 88. ^{URU}*ti-li-ú-ra-*
URU-*aš* KUB 21.29 obv. i 11 NH/NS
CTH 89.

URU-(*ia*-)*an* Acc. Sg.

URU-*ia-an-na* (*happiriyann=a*) KBo 5.6
obv. i 46 NH/NS CTH 40. URU-*an* KBo
22.2 rev. 15 (OH/MS) // URU-LAM KBo
3.38 rev. 32 OH/NS CTH 3. KUB 31.5 obv.
ii 4] OH/NSC? CTH 14. KUB 36.108 obv.
11 OS CTH 25. KBo 5.6 rev. iii 39 (*katteran*
= *sara dais* // KBo 14.12 rev. iii 11 NS),
KUB 19.12 obv. ii 6 NH/NS Güterbock
1956: 60, (= *tannattan*) KBo 14.13 obv. ii 11
NH/NS CTH 40. (= *kuinkki*) KBo 5.3+ rev. iii
18 (join with KBo 19.43 a 10, // KBo 19.44
rev. 7 MS), ibid. 21 MH/NS CTH 42. KBo
3.4 obv. ii 5 NH/NSC? CTH 61.I.

KBo 2.5 obv. i 3 NH/NS CTH 61.II.10.
KUB 21.29 obv. ii 16 (// KUB 31.15 obv. 7
NS) rev. iii 29 NH/NS, rev. iv 4 CTH 89.
KUB 21.8 rev. iii 11 (*sallakartair*) NH/NSc
CTH 90. KUB 23.77 obv. 25 MH/MS,
+KUB 13.27 rev.[!] 5, +KUB 23.77 rev. 87
(*ku-in* =), +KUB 23.73a rev. 14 (ŠA KUR
^{URU}*HA-AT-TI* =), 15 ([*ha-an-t]e-ez-z-i-in-pát*
a-ú-ri-ia-aš =), 16 (*ták-šu-la-aš=pát* =)
CTH 138. KUB 26.19 obv. ii 14 (*e-ša-ri*)
MH/MS CTH 140.

URU-GN URU-*an*

(^{URU}[...] =) KBo 5.6 obv. i 45 NH/NS;
(^{URU}*Zu-uh-ha-pa-an-ma-kán* =) KUB 34.23
obv. i 22, (^{URU}*Kar-ga-miš-ša-an* UR[U-an])
NH/NS, (^{URU}*Kar-ga-mi-iš-ša-an* =) KBo 5.6
rev. iii 27 NH/NS, ibid. iii 32, (^{URU}[^U*Kar-ga-*
miš-an-na] =) KBo 14.12 rev. iii 19 NH/NS,
([^{URU}*Kam-m]a-an-na* URU-*an* (*arha*
wa[rnut]) KUB 19.13 obv. i 6 NH/NS (but
Güterbock 1956: 108 [^{URU}*Kam-m[a-ma-an]*],
(*x-ma-an* =) KBo 14.16, 3 CTH 40.

^{URU}*a-pa-a-ša-an* URU-*an* KBo 3.4 obv.
ii 19 NH/NSC? (// KBo 16.1 rev. iii 4 NS)
CTH 61.I. KUB 14.15 obv. ii 5 NH/NS CTH
61.II.2. (^{URU}*u-ra-an* URU-*an*) KUB 26.79
obv. i 17 NH/NSc CTH 61.II.4. KBo 4.4
obv. i 33 (context broken) NH/NS, *ibid.* ii 15
([^{URU}*ki-i]n-za-an* URU-*an*), 18 ([^{URU}*Kannu-*
war]-an-ma-kán =), 23 (id.), rev. iii 41
(^{URU}*ia-ah-ri-eš-ša-an* URU-*an*), rev. iv 24
(^{URU}*du-uq-qa-<am>-ma-an* URU-*an*) CTH
61.II.5 ^{URU}*tág-ga-aš-ta-an* URU-*an* KBo 5.8
obv. i 28 NH/NS (// KUB 19.36 obv. i 20
NSc, // KBo 16.8 obv. i 1] NSc), obv. ii 15
^{URU}*tu-u-um-ma-an-na-an* URU-*an* CTH
61.II.7. KBo 2.5 rev. iv 23 (^{URU}*Za-pa-ra-aš-*
ša-an URU-*an*) NH/NS CTH 61.II.10.

^{URU}*i-ya-ru-wa-at-ta-an* URU-*an* KBo
3.3+ obv. i 15 NH/NS, 23 (-ma; // KBo
16.23 obv. i 12 NSc), ^{URU}*i-ia-ru-wa-an-dan*
URU-*an* KBo 3.3+ obv. i 19 NH/NS (//
KBo 16.23 obv. i 8 NSc), ^{URU}*i-ia-ru-wa-ad-*
da-an URU-*an* *ibid.* 26 (^{URU}*i-ia-ru-wa-at-ta-*
an URU-*an* *ibid.* 14, also 20) CTH 63.

^{URU}*ki-iz-zu-wa-at-na-an* URU-*an* KBo
6.28 obv. 14 NH/NS CTH 88. ^{URU}*ša-ar-ma-*
na-an-na URU-*an* KBo 4.10 obv. 34 NH/NS
(cf. id. BT ii 8 NSc) CTH 106. [^{URU}]x-ni-*hu-*
wa-la-an=ma-az URU-*an* KUB 14.1 rev. 34
MH/MS CTH 147.

URU-*an-kán* KUB 21.29 rev. iii 37
NH/NS CTH 89. URU-*an-ma* KBo 3.4 obv.
i 46 NH/NSC? CTH 61.I.A. KUB 14.16 obv.
i 6, 29 NH/NS CTH 61.II.2. KUB 21.8 rev.
iii 16 NH/NSc CTH 90.

URU-*an* (*tannattan*) KBo 14.13 obv. ii
11 NH/NS CTH 40.

Gen. sg.: URU-*ia-aš* KUB 23.72 rev. 52
([KUR]-*e-aš* = *ša-ak-la-iš*) MH/MS CTH
146.

Dat. sg.: URU-*ia* (*pa-it*) KBo 22.2 rev.
14 (OH/MS) CTH 3. (*pehutet*) KBo 3.60
obv. ii 9 OH/NS CTH 17. KUB 23.77 low. e.
48 (*šu-me-en-za-an* *ták-šu-la-aš* =), 50 ([*ke-*
je-da-ni =], rev. 52 (*ták-šu-la-aš* =) MH/MS,
59 (*a-ri*), 62 (id.), 77 (EGIR-*pa* = *tar-na-at-*
te-ni) CTH 138.

URU-ri ([*dann]atti* ε) KUB 19.11 rev. iv 14 NH/NS (// KUB 19.10 obv. i 3 NSc) CTH 40. KBo 5.3 rev. iii 20 MH/NS CTH 42. KUB 21.29 obv. ii 8 NH/NS, rev. iii 41, rev. iv 11 (ε ser) CTH 89. KUB 21.8 rev. iii 9 (ε ser) NH/NSc CTH 90. Bo. 2810 obv. ii 16 (*kuedani* ε) NH/NS CTH 127. KUB 23.77 rev. 78 MH/MS, rev. 88 ([*da-me-*]¹*e-da-ni* ε) CTH 138. KUB 23.72 obv. 45 (ε *ku-e-da-ni-ik-ki EGIR-an*) MH/MS, rev. 12 (*ku-e-da-ni* ε *EGIR-an*) CTH 146.

URU-ri-ma-aš-kán KUB 21.29 obv. ii 11 NH/NS, 15 CTH 89. URU-ri-(*mi-it*) KBo 10.2 obv. i 45, rev. iii 10 OH/NS CTH 4.

GN URU-ri: ^{URU}AŠ-TA-TA URU-ri KBo 4.4 obv. ii 61 NH/NS CTH 61.II.5. ^{URU}TI-LI-I-Ú-RA-kán URU-ri KUB 21.29 obv. ii 6 (some traces -U- between RA and GÁN, photo N00982) NH/NS CTH 89. [-ŠJU-UM-MA URU-ri KBo 12.39 obv. i 6 NH/NSc CTH 141.

Abl Sg.: URU-az KBo 3.22 obv. 5 OS CTH 1. KBo 3.38 rev. 28] OH/NS, omitted dupl. KBo 22.2 rev. 12 MS CTH 3. KBo 2.5 rev. iii 30 (*katta udas*) NH/NS CTH 61.II.10. [URU-ri-a]z KBo 3.22 rev. 54 OS CTH 1.

Akkadographic:

URU-LUM KBo 4.10 rev. 18 (ε *kuis*) NH/NS CTH 106. KUB 23.68 obv. 25 (I ε) NH/NS CTH 133. KUB 21.38 obv. 33 (acc. sg.) NH/NSbii/c CTH 176. KUB 19.30 obv. i 23 (acc.; [...]n-¹*da-an* ε) NH/NSc CTH 61.II.4. KBo 4.10 rev. 15 (acc.) NH/NS CTH 106. URU-LUM-ma acc. sg.: KBo 4.3 obv. i 22 NH/NSc? (// KBo 5.13 obv. i 34 NS, KUB 6.41 obv. ii 12 NSc?) CTH 68.

URU-LUM KBo 10.12 rev. iii 14 ([Š]A ε; post-posed to head-noun) NH/NSc CTH 49.II. URU-LAM KBo 3.38 rev. 32 OH/NS cf. URU-an CTH 3.

URU-LIM KBo 22, 2 obv. 10, 12, rev. 12 (=KBo 3.38 rev. 29) OH/NS, KBo 3.38 rev. 31 ibid. OH/NS CTH 3. KBo 5.6 obv. ii 35 (ŠA-PAL) NH/NSc CTH 40. URU-LIM (EN ε) KBo 3.1 obv. ii 64 OH/NS CTH 19. URU-LIM (A-NA ε) KBo 3.4 obv. ii 29

NH/NSc? CTH 61.I. ŠA ε: KUB 21.29 rev. iii 30 NH/NS CTH 89. URU-LIM (IŠ-TU) KBo 5.6 obv. ii 36, 41 NH/NS CTH 40. ŠA ε: KUB 21.29 rev. iv 8 (UN-aš-ma kuiski ε) NH/NS CTH 89.

URU-LIM-ma, A-NA ε: KUB 23.68 obv. 27 (ε *iš-tar-na*) NH/NS CTH 133.

URU-IA KUB 26.71 obv. 10 (^{URU}Ne-i-ša A-NA ε) OH/NS // DINGIR^{DIDLI}-JA KUB 36.98b obv. 9 CTH 1. URU-KA KUB 31.64 obv. ii 12 nom. sg. OH/NSc CTH 12. URU-KU-NU KUB 31.64 obv. ii [2], 11 nom. sg. OH/NSc CTH 12. I-NA ε: KUB 23.77 obv. 19 ([*l*]e-e pí-iš-te-ni) MH/MS CTH 138.

URU-ŠU KUB 26.71 obv. 13 OH/NS, var. KBo 3.22 rev. 69 OS +^{DIDLI} CTH 1. URU-ŠU (*apel A-NA* ε) KUB 19.11 rev. iv 15 NH/NS (// ¹A-[N]A URU-LIM-ŠU KUB 19.10 obv. i 5 NSc) CTH 40.

URU-LIM-ŠU KUB 26.71 obv. 12 (acc. sg.) OH/NS CTH 1.

URU-LUM ŠA DINGIR-LIM nom. sg.: KBo 4.3 obv. i 26 NH/NSc? (// URU-LUM DINGIR-LIM KBo 5.13 obv. i 38 NS, KUB 6.41 obv. ii 17] NSc?) CTH 68. URU-LUM DINGIR-LIM acc. sg.: KUB 1.1 + 1304/u obv. ii 78 (^{URU}Samuhann=a) NH/NS (// KBo 3.6 obv. ii 47 NS) CTH 81.

URU DINGIR-LIM-JA KUB 19.67 obv. i 9 (ε ^{URU}Samuhan) NH/NS (// URU-LUM DINGIR-LIM-JA KUB 1.1 rev. iii 19] NS, KUB 1.7 obv. 14 NS) CTH 81.

Plural:

URU^{HIL}-uš acc. pl. KUB 36.108 obv. 3 OS CTH 25.

^{URU}^{HIL}A KBo 18.80+ 21 (2 ε) MS CTH 214. URU^{MES}, ŠA ε: KUB 21.17 obv. ii 11 NH/NS CTH 86.1.

URU^{DIDLI} (sg.?) KBo 3.22 rev. 55 (AB-NI) OS CTH 1. URU^{DIDLI,HIL}-uš KUB 36.108 obv. 6, 8 OS CTH 25.

URU^{DIDLI,HIL} nom. pl. c. KBo 3.1 obv. i 12 (ε GAL.GAL-TIM) OH/NS (// ε RA-BU-Ú-TIM KUB 11.1 obv. i 11 MS?; GAL.GAL KBo 3.67 obv. i 12 NS), (ε GAL.GAL-TIM) KBo 3.1 obv. i 19 (// KUR.KUR^{MES} GAL-

TIM KUB 11.obv. i 18 MS?) CTH 19; KBo 12.4 rev. iii 10 (*wedantes* =) nom. pl. OH/MS? (// [URJ]U^{DIDLI.HI.A} KBo 12.6, 7 NS?), ibid. 11] (// ibid. 8) CTH 19; (*kuiēs* = nom. sg.) KUB 34.23 obv. ii 28 NH/NS (// KBo 12.27 rev. iii 12 NSc), KBo 5.6 obv. i 2 (II URU^{DIDLI.HI.A} acc. pl.), 3 (acc. pl.), 6 NH/NS, KBo 19.52, 3 (*ku-i-e-eš* =) NSc?, KBo 12.26 obv. i 12 (acc. pl.) NH/NS CTH 40. URU^{DIDLI.HI.A} KUB 8.80, 14, 18 (= *GAL-TIM*) NH/NS CTH 52.II. KUB 14.15 rev. iv 43 (*wetenun;* // KUB 14.16 rev. iv 16) NH/NS CTH 61.II.2. KUB 19.30 obv. i 11 NH/NS CTH 61.II.4. KUB 1.1 rev. iv 71 (*ku-i-e-eš ku-i-e-eš ŠA PN*) NH/NS CTH 81. KUB 19.11 rev. iv 16 NH/NS (// URU^{H.I.A.-ŠU-NU} KUB 19.10 obv. i 6 NSc). KUB 21.29 obv. i 8 (*kuiēs* = acc. pl.) NH/NS CTH 89. BT i 52 (*ku-u-uš* = ... *āssantes*; nom. pl.; cf. BT i 55 *kūs=kan* URU^{DIDLI.HI.A} URU^{nātass=a upati ...āssan}), 59 (id. but *āssantes*) NH/NSc, 67 (*assantes*), 68 (*kuiēs... ŠA LUGAL KUR* URU^{HA-AT-TI}), 87 (*kūs* =; acc. pl.), ii 59 (*kuiēs* =), 60 (*apūs* =), iii 50 (*kuiēs* = ŠA ^D10 PÍ-*HA-AŠ-ŠA-AŠ-ŠI*) CTH 106. KBo 12.38 rev. iv 8 (= *70 tarrauwanzi*) NH/NSc CTH 121. KBo 8.35 obv. ii 6 (IV =) MH/MS CTH 139. KUB 23.72 obv. 31 (*ŠA KUR* URU^{KUM-MA-A-ḪA} = *ku-e-nir*) MH/MS, 39 (*ŠA* ^DUTU^{ŠI} *ku-i-uš* =) CTH 146.

QA-DU =: KUB 21.1 rev. iv 43 NH/NS (// KUB 21.4 rev. iv 12 NSc, KUB 21.5 rev. iv 47 NS) CTH 76.

URU^{DIDLI.HI.A} ŠA É^{NA4}KIŠIB (nom. pl. c.?) KBo 3.1 rev. iii 7, ibid. [34] OH/NS; URU^{DIDLI.HI.A} É^[NA4]KIŠIB] KUB 11.1 obv. 7 nim. pl. c. OH/MS? (// KUB 31.17+, 4 = ŠA É[...] NS) CTH 19. (*kuedas A-NA* = dat. pl.) KUB 19.10 obv. i 18 NH/NSc (// KUB 19.11 rev. iv 27 NS), KUB 19.11 rev. iv 30?], [URJ]U^{DIDLI.HI.A} (dat. pl.) KUB 19.11 rev. iv 33 NH/NS CTH 40. KBo 5.9 obv. ii 32 NH/NS CTH 62.II.

(A-NA =) KBo 5.6 obv. i 15 (= URU^{GA-AŠ-GA}) NH/NS CTH 40. URU^{DIDLI.HI.A} ŠA

KUR^{URU}QA-AŠ-GA KUB 23.77a rev. 5 ([*ku-]i-e-eš tāk-šu-la-aš* =) MH/MS CTH 138. [U]URU^{DIDLI.HI.A LD!}^D10 KUB 31.26, 5 NH/NS CTH 86.1. URU^{DIDLI.HI.A} -ma nom. pl.: KBo 3.6 obv. ii 24 (*istappantes*) NH/NS (// KUB 19.61 + obv. ii 41 NS) CTH 81. URU^{DIDLI.HI.A}-KA KUB 31.64 rev. iv 5 OH/NSc CTH 12. KBo 10.12 rev. iii 8 (A-NA = *i-ia-an-ta-[ri]*) NH/NSc CTH 49.II.

URU^{DIDLI.HI.A}-ia-KA (*Iš-TU* =) KUB 21.4 rev. iv 1 NH/NSc (// [^HI.FA]-[K]A KUB 21.1 rev. iv 34?? NS) CTH 76. URU^{DIDLI.HI.A}-KU-NU KBo 8.35 obv. ii 17 with dupl. MH/MS CTH 139. URU-ŠU-NU acc. pl.: KBo 3.3+ rev. iii 2 NH/NS CTH 63.

URU^{DIDLI}-ŠU (sg.?) KBo 3.22 Rev. 69 CTH 1. (OS), var. KUB 26.71 obv. 13 (OH/NS) om.^{DIDLI}

URU^{DIDLI.HI.A}-ŠU (A-NA =) KBo 5.9 obv. ii 34 NH/NS CTH 62.II. URU^{DIDLI.HI.A}-ŠU-NU (I-NA =) KBo 5.6 obv. i 18 NH/NS CTH 40.

Phonetically complemented Gen. Pl.:
URU-ri-ia-[an] KBo 3.22 Rev. 70 (OS) CTH 1. URU-ia-an (gen. pl.) KBo 3.22 rev. 55 (OS), var. URU-an KUB 26.71 Obv. 4 (OH/NS) CTH 1. URU.[URJ]U-ri?? KUB 23.77 rev.[!] 75 (= *an-da*), “des Territoriums (?)” von Schuler 1965: 122, MH/MS CTH 138.

URU-ri-a-še-eš-šar KBo 4.4 rev. iv 6 (“die Einwohnerschaft” Goetze 1933a: 135) NH/NS CTH 61.II.5.

URU BÀD: “fortified city”.

See discussion Part 3. URU B[ÀD]? KBo 5.8 obv. ii 24 (*kuiski*) cf. CHD P 336 NH/NS CTH 61.II.7

URU^{DIDLI} BÀD KBo 3.57 rev. 12 OH/NSb/c CTH 11. URU^{DIDLI.HI.A} BÀD KBo 3.4 rev. iv 36 NH/NSc? CTH 61.I. KUB 19.30 obv. i 14 NH/NSc CTH 61.II.4. KBo 4.4 rev. iv 30 (acc.pl.) NH/NS CTH 61.II.5 KBo 5.8 obv. ii 16 (= *uedantes*) NH/NS CTH 61.II.7. KBo 2.5 rev. iv 5 NH/NS CTH 61.II.10. KUB 1.8 rev. iv 16

NH/NS (// KBo 3.6 rev. iii 63 NS, 1683/u rev. iv 32 NS) CTH 81. KUB 23.11 rev. iii 23 (*na-ak-ki-i-e-eš*) MH/NSc CTH 142. KUB 14.1 rev. 41 (acc. pl.) MH/MS CTH 147. URU^{DIDLI.HI.A} BÀD-ia acc. pl.: KBo 3.6 obv. i 69 NH/NS (// KUB 19.62 obv. ii 5 NS) CTH 81. URU^{DIDLI.HI.A} BÀD-kán KBo 4.4 rev. iv 28 (acc. pl.) NH/NS CTH 61.II.5. URU^{DIDLI.HI.A} BÀD-pát (II ≈) KBo 3.4 rev. iv 37 NH/NSc? CTH 61.1

****URU DU₆:** “Wüstung”, “ruin mound” Hitt. *pupulli-*.

Otten 1981: 11. DU₆ = TE. See Part 3. Sumerian DU₆ see Steinkeller 2007: 219 fn. 2.

URU DU₆^{HI.A} URU^{HA-AT-TI} acc. pl.: KUB 1.6 obv. i 3 NH/NS (// KUB 1.1 obv. ii 9] NS, KBo 3.6 obv. i 74? NS) CTH 81.

URUDU: Akk. *erû*, Hitt. *ku(wa)nna(na)-* “copper”.

Laroche 1966b: 180. Hittite not entirely certain. HED 4 (K) 308-310, evidence presented very circumstantial.

URUDU-aš nom. sg. or gen. sg.? KBo 4.14 obv. ii 3 (*[e]sir ammuk=ma=za* URUDU-aš / [tu-g]a-at-za [k]i-[i]k-ki-iš-ta-ri A-NA GIŠŠU.A GAL-TIM they were [x], but to me they are (of) copper, and [to yo]u they are becoming (it) on the great seats”???) NH/NSc CTH 123.

URUDU KBo 12.38 obv. i 5 NH/NSc, 13 (1 GUN ≈) CTH 121. URUDU^{HI.A} KUB 23.72 rev. 56 MH/MS CTH 146.

U[RUDU] (Ú-NU-UT ≈ nom. sg. ≈ ... esdu) KBo 3.23 obv. 13 OH/MS CTH 24.

*****LÚ.MEŠURUDU.DÍM.DÍM:**

“copper-workers”.

HZL 109, Mestieri 44. See Part 3.

****URUDU.NAG, NAG.URUDU** “copper vessel for drinking”.

“(Trink)gefäß” HZL 109. See Coşkun 1979: 68f.

NAG.URUDU KUB 34.88, 3 (CTH 677 MS?).

URUDU.NAG KUB 27.67 ii 58, iv 26 (CTH 872, NSa); KUB 40.96, rev. iii? 12, rev. iv? 10 (inventory, NSbii late URU); KBo 60.262, 5 (CTH 832, jh.).

Coşkun loc. cit. 68 refers to ^{DUG}NAG.-DÙ (KBo 14.21 i 74, CTH 565, NSbi, Imparati 1990, 181-187 dates the tablet to Tudhaliya IV) which occurs one line after ^{DUG}KA.DÙ (Akk. *pīlu*). Is he suggesting the origin of ^{DUG}NAG.DÙ, and then presumably URUDU.NAG in a differentiation from the beer vessel ^{DUG}KA.DÙ?

KUB 40.96 rev. iii 12 lists I URUDU.-NAG LÚ *TE₄-ME* GAL ME-ŠE-DI directly before I ^{URUDU}GAL. Perhaps suggesting by association that this was a drinking vessel rather than a libation vessel.

LÚ.ÚŠ.BAR: “weaver” Akk. *išparu* Hitt. “?”.

Mestieri 50-51. KBo 5.4 obv. 34 (nom.) NH/NS CTH 67. KUB 6.44 rev. iv 41 NH/NS CTH 68.

ÚŠ: “plague, dying” Hitt. *hingan-* n.
Correspondence not entirely established: KUB 9.31 ii [hi-in-]kán // HT 1 ii 25' ÚŠ-an, but ÚŠ-kán is also attested 10 times in Hittite texts.

To be distinguished from MÚD “blood” = Hitt. *eshar-* (cf. MÚD-aš KBo 10.45 iv 10 // e-eš-ḥa-na-aš KUB 41.8 iv 9, Beckman 1983: 183). Starke 1985: 234 fn. 102 argues for *harga-* as a reading of ÚŠ-aš, which could be relevant for KBo 5.6 obv. i 18 below.

ÚŠ-an=ta nom. sg. KBo 4.14 obv. ii 81 NH/NSc CTH 123. ÚŠ-an KBo 4.14 rev. iii 37 (... *akkanzi*) NH/NSc, rev. iv 66 (or BE-an?) CTH 123. ÚŠ-aš KBo 5.6 obv. i 18 (nom. sg. or subst. gen.?) NH/NS CTH 40. ÚŠ-pát KBo 14.20 obv. i 19 NH/NSc CTH 61.II. ÚŠ-ni KBo 16.15+ obv. i 8 NH/NSc CTH 61.II.

^DUTU^{šI}: Hitt. *istanus=mis* “my sun”, Akk. *šamši*.

Starke *RIA* 6, 408b (oldest tablet attestation Zidanza II-Pilliya Treaty); van den Hout 1995: 51; de Martino 2010: 86 fn. 7.

Hitt. i-stem *istanus=mis*? But see voc. + encitic ^DUTU-*me-et* under (3) below. Also ^DUTU-*šum-ma-an* at KUB 58.111 obv. 8', KUB 43.53 i 17' (OH/NS); Giorgieri 1992: 52-54.

1) **Phonetically complemented:** ^DUTU^{šI}-iš Ankara 10590 obv. 13 (MH/MS) B. Dinçol 2007, KBo 32.202 rev. 16' MH/MS CTH 215. ^DUTU^{šI}-*in* Ankara 10590 rev. 8; KBo 5.3 rev. iv 29 MH/NS CTH 42. ^DUTU^{šI}-*i[nza-pát]* (acc. sg.) as restored CHD Š 1/29 KBo 5.3+ obv. i 15 MH/NS CTH 42.

2) **non-complemented Nom. Sg.:**

^DUTU^{šI} KUB 36.108 obv. 1 OS CTH 25. KBo 16.47 obv. 9' (*zahhiyami*), 12' (id.) MH/MSb CTH 28. KUB 8.81 obv. ii 7 MH/MS, KUB 8.81 obv. ii 7, rev. iii 12! MH/MS CTH 41. KBo 5.3+ obv. i 1, 9, 16, 36 (*iyami*) MH/NS, to which join KBo 5.12+ rev. iii 8 NS, (// KBo 19.44b, 14 NSa), ibid. 16 (+ KBo 19.43a, 6 *idalawahmi* // KBo 19.44 rev. 5 NSa), KBo 5.3+ rev. iii 25 (ADDIN, // KBo 19.44 rev. 14 NSa), rev. iv 32 CTH 42. KUB 19.25 obv. i 1 NH/NS CTH 44. KBo 10.12 obv. i 20, ii 3, 25 (*u[ami]*), rev. iii 6 (*u[iami]*) NH/NSc CTH 49.II. KBo 1.28 obv. 1 NH/NSc CTH 57.

KBo 3.4 obv. i 19 (*eshat*) NH/NSc? (// *eshahat* KBo 16.1 obv. 29 NS), 32, 38, 44, 50 (// KBo 16.1 obv. i 9), 50, 25, 37, 41 (// KBo 16.1 rev. iii 49), 60, rev. iii 32, 49, 60, 76, rev. iv 25, 40 CTH 61.I. KUB 14.16 rev. iii 6] (*pāun*) NH/NS CTH 61.II.2. KBo 4.4 rev. iii 60 (*hulliskinun*) NH/NS, 68 (*ishiullahhu[n]*), rev. iv 8 (*zahhiyanun*), 15 (*sēsun*), 24 (*tarnahun*), 36 (*harninkun*), 52 (*pāun*), 53 (id.) CTH 61.II.5. KUB 19.37 obv. ii 25 (*uit*) NH/NS CTH 61.II.9. KBo 16.17+ rev. iii 25 (gen. sg.) NH/NS CTH 61.II.10.

KUB 3.119 obv. i 1 NH/NS, 15, KBo 5.9 obv. i 19 NS, 26 (*pahhasi*), obv. ii 49 (*memai*); KBo 22.39 obv. ii 13 CTH 62.II. KBo 3.3+ obv. i 1 NH/NS (=KUB 19.42 obv. i 1, KUB 19.45 obv. i 1 NS), 18 (*ishiyunun* // KBo 16.23 obv. i 7 *iyunun* NSc), 19 (*tarhmi*; // KBo 16.23 obv. i 8 NSc), 27 (id.), 31 (*dahhi*), obv. ii 1 (*harninkun*; // KUB 19.41 obv. ii 4 NS), rev. iii 7 (*tiyanun*), 8 (*dahhun*), 15 (*hatkesnumi*), 23 (*sanjhun*), 24 (*dahhun*), 33 (*ēpzi*), rev. iv 9 (*puusmi*; // KUB 19.44 rev. iv 9 NS), 11 (*istamasmi*; // ibid. 11) CTH 63.

KBo 5.4 obv. 31 (*hatrāmi*) NH/NS, 45 (*memahhi*), rev. 14 (*pehhi*), 15 (*zahhiskimi*), 18 (*tehhi*), 19 ([*-x-mi*]), 27 (*uppaħħi*), 33 (*peskimi*), 42 (ADDIN), 50 (*tarahhun*) CTH 67. KUB 6.44 obv. i 1] NH/NS, 15 (*dahhun*; // KBo 4.7 obv. i 15 NS, KUB 19.51 obv. i 4 NS), KUB 6.41 obv. i 31 (*pahħshat*) NSc?, 34 (AŠ-ME), 34 (*sanhun*), 45 (*uiyanun*; // KBo 5.13 obv. i 2 NS), KBo 4.3 obv. i 12 NSc? (*idalauwahħun* // KBo 5.13 obv. i 23 NS, KBo 4.7 obv. ii 1] NS), 28 (AD-DIN), 30 (id.), 41 (*idalawahħun*), KBo 5.13 obv. ii 29 (*hatrāmi* // KUB 6.41 obv. iii 15 NSc), 34 (id. // ibid. 20), rev. iii 11 (id.; // ibid. 30, om. KBo 4.3 obv. ii 7 NSc?), rev. iv 15 (// KUB 6.41 rev. iv 23 NSc?, KUB 6.44 rev. iv 3 NS, KBo 4.3 rev. iii 26 NSc?, 32 (*pessiyanun*; // KUB 6.41 29 NSc?, KBo 5.13 rev. iv 21 NS) KUB 19.54 obv. i 14 NS, KBo 4.3 rev. iv 8 ([*kar*]ussiyami), 18 (*tiyami*); KUB 6.48 rev. iii? 9 NSc? CTH 68.

KUB 19.49 obv. i 1 NH/NS, 46 (*dahhun*), 48 (id.) CTH 69. KUB 19.50 rev. iii 6 NH/NSc; KBo 19.70, 10 (*zahhiskimi*) NH/NS CTH 69. KUB 21.1 obv. i 71 (*pahħashat*) NH/NS, 76 (*dalahħun*), KUB 21.5 obv. ii 14 (DÙ-nu-un) NS, 24 (*lahhiyami*), KUB 21.1 rev. iii 44 (AD-DIN; // KUB 21.5 rev. iii 60), 57 (*pāi*; // KBo 19.74+ rev. iv 4 NS), rev. iv 38 (// KUB 21.4 rev. iv 9 NSc) CTH 76.

KBo 6.29, obv. i 1, rev. iii 34 (*pehhi* + 2026/b) NH/NS CTH 85.1 KUB 21.37 obv.

39 NH/NS CTH 85.2. KUB 21.17 obv. i 3 (*hannitalwaessir*) NH/NS CTH 86.1. KBo 4.12 rev. 5 (*kanesta*) NH/NS CTH 87. KUB 21.29 obv. i 18 (*ú-wa-t[e-n]u-[un]?*) NH/NS CTH 89. KUB 23.1 obv. i 9 NH/NSc, ii 1] (= LUGAL GAL ... AŞ-BAT) CTH 105 KBo 4.10 obv. 7 ([*pé-es-ši-i*]a-am-mi// BT ii 96) NH/NS, BT i 24 (*teħħun*) ii 25 (*seshahħi*), KBo 4.10 obv. 39 (*iyat*), 40 (*uwanun*), BT ii 96, iii 40 (*lahħiyaizzi*), KBo 4.10 obv. 43 (*arħa pessiyat*), rev. 15 (*wēkzi*), 17 (*pāi*), 21 (ADDIN; cf. BT iv 21) CTH 106. KBo 12.38 obv. ii 22 (*ú-uk-za = ta-bar-na-aš*) NH/NSc CTH 121. KUB 26.32 obv. i 5 (KAR-at) NH/NSc CTH 124.

KBo 16.27 obv. i 19 MH/MS, 21 (= ¹AR-NU-WA-AN-DA LUGAL GAL), 2 CTH 137. KUB 13.27 rev.¹ 5 (*hal-zi-ih-hi*) MH/MS, + KUB 26.40 rev. 91 (*n[e]-ia-z[i]*), + KUB 23.77a rev. 6 CTH 138. KUB 23.72 rev. 4 ([*hat*]rānun) MH/MS CTH 146. KUB 14.1 rev. 38 (*ú-wa-te-nu-un*) MH/MS, 55 (*ú-wa-nu-un* =), 88 (*ú-e-wa-ak-ki-[zi]*) CTH 147. KUB 19.55+KUB 48.90 obv. 9 NH/NSbii, rev. 40 (*ha-a-mi*) CTH 182.

^DUTU^{ŠI} BE-LÍ-IA (voc. sg.) KUB 14.1 rev. 13 (*hal-zi-iš-ša-at-ti*) MH/MS CTH 147

^DUTU^{ŠI} Acc. KBo 5.3+ obv. i 16 (acc. sg. *pahsi=ia=an* =), 27 (acc. of respect? = ...idālu istamasti), 35 (= assuli *pahasti*), NH/NS CTH 42. KBo 5.9 obv. ii 16 (*waggariyaizzī*) NH/NS CTH 62.II. KBo 5.4 obv. 44 (*pahasti*) NH/NS CTH 67. KBo 4.3 obv. i 42 NH/NSc, 47; KBo 5.13 obv. ii 13 NH/NS CTH 68. KBo 19.70, 2 NH/NS CTH 69. KUB 21.1 obv. i 69 (*pahsi*) NH/NS, KUB 21.5 obv. ii 11 (id.) NS CTH 76. KUB 23.1 obv. ii 4 (PAP-ši) NH/NSc, 9 (*pa-ah-ši*), 39 (id.), rev. iii 14 (*katta maniyahži*) CTH 105. KBo 4.10 rev. 5 (*pahasti*) NH/NS (cf. BT rev. iv 6 NSc), 8 (id.) CTH 106.

[^DUTU^{ŠI}] ¹ŠU-UP-PÍ-LU-LI-U-MA acc. sg.: KBo 12.30 obv. ii 2 NH/NSc CTH 122.

Pre-posed genitive with ŠA =: (ŠA =) KUB 36.127 obv.? 4 MH/NS? CTH 41. KBo

5.3+ obv. i 21, 26 “the (welfare) of His Majesty” (CHD P 302) MH/NS CTH 42. KBo 3.3+ obv. i 10 NH/NS CTH 63. KUB 6.44 rev. iv 20 NH/NS (// KBo 5.13 rev. iv 30 NS, = *kuiski*), 28 (= *kuiski*) CTH 68. KUB 21.1 rev. iii 26 (= *kuiski*) NH/NS (// KUB 21.5 rev. iii 42 NS) CTH 76. KUB 1.1 obv. i 7 (= DUMU-ŠÚ DUMU DUMU-ŠÚ) NH/NS (// KBo 3.6 obv. i 6 NS, KUB 1.2 obv. i 6 NS) CTH 81. KBo 4.12 rev. 9 (= *assulan*) NH/NS CTH 87. KUB 23.1 rev. iii 12 (= *kuitki* || *ku* kuggurniyauwar) NH/NSc CTH 105.

KUB 13.27 obv.¹ 5 (= URU) MH/MS CTH 138. KUB 23.72 obv. 10 (= ÉRIN^{MES}) MH/MS CTH 146. KUB 14.1 obv. 26 (= // [...]) MH/MS, rev. 29 (= *nam-ma a-ša-[a-a]n-ta* KUR.KUR-TIM), 46 (= ÉRIN^{MES}), 56 (= *ku-it* [KUR-e]) CTH 147. KUB 19.55+KUB 48.90 rev. 40 (= SIG₅-tar) NH/NSbii CTH 182.

[Š]A ^DUTU^{ŠI}-ta EN-an-ni KBo 12.30 obv. ii 5 NH/NSc CTH 122. KUB 23.72 obv. 33 (= ^{LÚ}KÚR) MH/MS, KBo 50.66+ obv. 39 (= *ku-i-uš*), rev. 28 (= *tu-uz-z[i-iš]*) CTH 146.

Post-posed genitive with ŠA: KBo 4.3 rev. iv 14 NH/NSc? CTH 68. KUB 23.72 obv. 9 MH/MS CTH 146.

Other Akkadian genitives:

DUMU^{MES} =: KBo 4.3 obv. i 43 NH/NSc, KBo 5.13 obv. ii 9 NS, 14 CTH 68. (NUMUN) ^DUTU^{ŠI}-KU-NU “your seed of my majesty” KUB 1.16 obv. ii 44 OH/NS CTH 6.

A-NA QA-AT =: KBo 5.3+ obv. ii 12 MH/NS CTH 42.

= GIM-an KUB 23.1 rev. iv 19 NH/NSc CTH 105

SAG.DU =: KBo 5.3+ obv. i 20, 23 (A-NA SAG.DU =), 24 (ZI = RA-MA-A-AN =) MH/NS CTH 42.

IT-TI =: KBo 3.3+ obv. i 8 (*kururiy-ah̪ir*) NH/NS, 12 (*uit*), ii 10 (*wastāt*; // KUB 19.41 obv. ii 15 NS) CTH 63. KBo 5.4 obv. 32 NH/NS CTH 67. KBo 4.3 obv. i 35

(*wastas*) NH/NSc?, KBo 5.13 obv. ii 30 NS (// KUB 6.41 rev. iii 16 NSc), 32 (// ibid. 18); KBo 5.13 rev. iv 16 NS (// KUB 6.41 rev. iv 24 NSc?), 18 (// KUB 6.41 rev. iv 26 NSc?, KUB 6.44 rev. iv 7 NS), KUB 6.44 rev. iv 30; KBo 4.3 rev. iv 3] NSc?, 11, 12, 13, 15] CTH 68. KUB 21.1 rev. iii 78 NH/NS (HT 8, 4]) NS CTH 76. KUB 26.19 obv. ii 15 MH/MS CTH 140. KUB 23.72 obv. 15 MH/MS, 48 (URU-an kat-ta ta-a-wa-an-na), rev. 12 (kat-ta t[a-...]?), 23 (*up-pí-an-zí*), 24 (*ta-a-wa-na ha-at-ra-a-an-zí*), 25 (IR^{MEŠ}) CTH 146. KUB 14.3 obv. i 8 (*ú-wa-te-ez-zí*) NH/NSc CTH 181

IŠ-TU ŠA DUTU^{ŠI}: KBo 3.3+ obv. i 9 (*tiyat*, “went over to MY Majesty’s side” HDT2 170) NH/NS CTH 63. KBo 5.13 obv. ii 7 (*artati*) NH/NS; KUB 6.44 rev. iv 26 (i[d.]), KBo 4.3 rev. iv 17 NSc? CTH 68. KUB 21.1 rev. iii 25 NH/NS (// KUB 21.5 rev. iii 39 NS, KUB 21.4 obv. i 50])? NSc) CTH 76. KUB 14.1 rev. 57 MH/MS CTH 147

IŠ-TU ŠA DUTU^{ŠI}-pát KBo 5.13 obv. ii 8 (*appan ar̥hut*) NH/NS; KUB 6.44 rev. iv 27 (*ar̥h[ut]*) CTH 68. KUB 21.4 obv. i 51] NH/NSc (// KUB 21.5 rev. iii 40] NS, // *IŠ-TU DUTU^{ŠI}*] KUB 21.1 rev. iii 25 NS) CTH 76.

MA-HAR 𒊩: KBo 3.3+ rev. iii 32 NH/NS, rev. iv 4 (=KUB 19.44 rev. iv 4 NS), 7 (// ibid. 7]) CTH 63. KBo 5.4 rev. 18] NH/NS, 19 CTH 67. KUB 21.5 rev. iii 27 NH/NS (// A[-NA] KUB 21.4 obv. i 36 NSc) CTH 76. KUB 23.77 rev.[!] 68 MH/MS CTH 138. KUB 23.72 rev. 57 MH/MS, 60 CTH 146. KUB 14.1 rev. 31] (*ú-wa-u-an-zí*) MH/MS, 31 (id.), 32 ([á]tummanzi) CTH 147.

PA-NI 𒊩: KBo 3.3+ rev. iv 8 NH/NS (// KUB 19.44 rev. iv 8 NS) CTH 63.

LÚKUR DUTU^{ŠI}: KUB 31.43 rev. 4[!] NH/NSc (written HU.UT.ŠI) CTH 105. cf. *A-WA-AT 𒊩*; DUMU^{MEŠ} 𒊩; IR^{MEŠ} 𒊩; LÚKUR.

A-NA 𒊩: KBo 16.47 obv. 7' (*ma-a-ah-ha-an-ma-at-mu 𒊩*) MH/MSb CTH 28; KBo 1.28 obv. 15 NH/NSc CTH 57. KBo 5.9 obv. ii 14 NH/NS CTH 62.II. KUB 23.126 obv. ii 40 NH/NS, 21 CTH 63. KBo 5.4 obv. 12 NH/NS, 16, 19, 20, 21, 22, 30, 33, rev. 25 CTH 67.

KBo 4.3 obv. i 25 NH/NSc? (// KBo 5.13 obv. i 36 NS, KUB 6.41 obv. ii 15 NSc?), KBo 5.13 obv. ii 5 NS, 9], 17 (// KUB 6.41 rev. iii 3 NSc), 28 (// ibid. iii 14]), rev. iii 3 (// ibid. 23), 9 (= ibid. 28), 26 (// ibid. 44; KBo 4.3 obv. ii 20 NSc?, KBo 4.7 rev. iii 3 NS) KBo 4.3 rev. iii 4 (// KBo 4.7 rev. iii 32 NS), 6, 7] (// KUB 6.41 rev. iii 2]), 8 (// ibid. 3]); KUB 6.41 rev. iii 55 NH/NSc? (// KBo 4.3 obv. ii 32 NSc?, KBo 4.7 rev. iii 15 NS), 59 (// KBo 4.3 obv. ii 36] NSc?), 63, 66; KUB 6.41 rev. iv 5, 21 (// KBo 5.13 rev. iv 13), 28 (// ibid. 20, KBo 4.3 rev. iii 32, KUB 6.44 rev. iv 10 NS), 32 (// KUB 6.44 rev. iv 13 NS), KUB 6.44 rev. iv 29, KBo 4.3 rev. iv 37 (= menahyanda) CTH 68.

KUB 19.50 rev. iii 13 + KUB 26.59 rev. 3]. (Wilhelm coll. of original) NH/NSc, KUB 19.50 rev. iii 15]; KBo 19.70, 9 NH/NS, 13, 22 CTH 69. KUB 21.1 obv. ii 40 NH/NS, 78 (// KUB 21.5 rev. iii 4 NS), 81 (// ibid. rev. iii 7, // KUB 21.4 obv. i 10 NSc), rev. iii 10 (// KUB 21.4 obv. i 33 NSc, KUB 21.5 rev. iii 34 NS), +KBo 19.73a rev. iii 21] (// KUB 21.5 rev. iii 36 NS, KUB 21.4 obv. i 46 NSc), 24] (// KUB 21.5 rev. iii 39), KUB 21.1 27 (// ibid. 42), 28 (// ibid. 43), 57, 45 (// KUB 21.4 rev. iv 16), 46 (// KUB 21.4 rev. iv 17, KUB 21.5 rev. iv 50) CTH 76.

KUB 21.37 obv. 7 NH/NS, 12 CTH 85.2. KUB 23.1 obv. ii 46, 47 (erased), rev. iii 16 NH/NSc, 43, +KUB 23.37 rev. iii 7, rev. iv 4, 6, 9, 10, 12, 18 (intercol.), +670/v, 3 CTH 105. KBo 4.10 obv. 27 NH/NS (// BT i 45 NSc), 46, rev. 16 CTH 106. KBo 16.27 obv. i 4 MH/MS, rev. iii 9] CTH 137. KUB 13.27 obv. 8 MH/MS, 17, 37, + KUB 23.77

rev. 70 CTH 138. KUB 14.1 rev. 22] (*pehhi*) MH/MS, 23, 45, 64 (*up-[...]*), 89 CTH 147.

3) With enclitics:

D₁UTU-me-et KBo 3.34 obv. ii 22 OH/NS CTH 8.

D₁UTU^{ši}-an, A-NA = (dat. sg. + encl. pron.): KUB 23.1 rev. iii 17 NH/NSC CTH 105. D₁UTU^{ši}-at, A-NA =: KBo 4.14 obv. ii 18 NH/NSC CTH 123.

D₁UTU^{ši}-ia KBo 5.3+ obv. i 33 (*pahhashi*), join KBo 5.12+ rev. iii 12, KBo 5.3+ rev. iii 19 (*iyami*) MH/NS, rev. iv 32 (*idalauwaḥmi*) CTH 42. KUB 23.1 rev. iv 19 (*dahhun*) NH/NSC CTH 105. BT rev. iii 73 NH/NSC CTH 106. KUB 19.55 obv. 7, 8 (both nom.) NH/NSbii CTH 182.

ŠA D₁UTU^{ši}-ia KBo 50.66+ obv. 43 (= A-NA G̃išTUKUL) MH/MS, rev. 10 (= ku-[i-uš URU^{DIDLI.HI.A}]), 16] (= ku-it tu-uz-zu-iš) CTH 146. KUB 19.5+ obv. 10 NS/NSC CTH 191.

D₁UTU^{ši}-ia-kán, ŠA =: KUB 14.1 rev. 32 (= ANŠE.KUR.RA^{HI.A}) MH/MS CTH 147. D₁UTU^{ši}-ia-an-ši BT ii 13 (= ¹Tuthaliyas) NH/NSc, iii 34 (= LUGAL GAL arha pessiyanun) CTH 106. D₁UTU^{ši}-ia-aš A-NA =: KBo 5.4 obv. 34 (=ia=aš) NH/NS CTH 67. KUB 21.5 obv. ii 8 NH/NS, KUB 21.1 obv. ii 85] NS (// KUB 21.4 obv. i 15] NSc) CTH 76. KUB 23.1 rev. iv 20 NH/NSC CTH 105. D₁UTU^{ši}-ia-aš-ši BT obv. ii 58 (*pihun*) NH/NSc, rev. iii 65 (*pihun*) CTH 106.

D₁UTU^{ši}-ia-aš-ma-aš KBo 5.3 rev. iv 30 (*issahhi*) MH/NS CTH 42. D₁UTU^{ši}-ia-at-ši BT ii 19 (= ¹Tuthaliyas LUGAL GAL arha iyanun) NH/NSC CTH 106. D₁UTU^{ši}-ia-at-ta KBo 5.13 rev. iv 3 (*daliyanun*) NH/NS (// KUB 6.41 rev. iv 10 NSc?, KBo 4.3 rev. iii 14 NSc?) CTH 68.

D₁UTU^{ši}-kán KBo 5.3+ obv. ii 14 (*paimi*) MH/NS CTH 42. BT obv. iii 59 NH/NSc CTH 106. D₁UTU^{ši}-ma nom. sg.: KBo 5.3+ obv. i 37 MH/NS CTH 42 (*pahhashi*). KUB 14.15 obv. ii 5 (*iyahhat*) NH/NS CTH 61.II.2. KBo 5.8 obv. i 35 NH/NS, ii 5 (*uwanun*) CTH 61.II.7. KUB 14.20 obv. i 10 NH/NS CTH 61.II.8. KBo 5.9 obv. i 23

NH/NS CTH 62.II. KBo 5.13 obv. ii 32 NH/NS (// KUB 6.41 rev. iii 18 NSc), rev. iii 6 (*hatrāmi*; // KUB 6.41 rev. iii 25, KBo 4.3 obv. ii 2 NSc?) CTH 68. KUB 21.5 obv. ii 6 NH/NS (// KUB 21.3 obv. i 10 NS) CTH 76. KUB 21.8 rev. iii 15 (*uwanun*) NH/NSC CTH 90.

D₁UTU^{ši}-ma nom. sg.: KUB 26.40 MH/MS, KUB 23.77 rev. 65 (*pí-i-ia-mi*) MS CTH 138. KBo 8.35 obv. i 22 (case?) MH/MS CTH 139 KUB 23.72 obv. 18 (*ma-a-an* =) MH/MS CTH 146. HKM 1/1 (*UM-MA* =), 2/1 etc.

Acc. Sg.: (= *assuli pahhasti*) KUB 26.37 obv. 13 MH/NSa? CTH 42. KBo 5.13 rev. iii 12 (*hatganuzi/zammurāizzi*) NH/NS (// KUB 6.41 rev. iii 24 NSc, KBo 4.3 obv. ii 8] NSc?) CTH 68. KUB 19.49 obv. i 32 NH/NS CTH 69. KUB 26.32 obv. i 11 (PAP-ha-ha-at) NH/NSC CTH 124.

(A-NA =) KBo 10.12 obv. ii 9, 11 NH/NSC CTH 49.II. KBo 5.4 obv. i 9 NH/NS CTH 67; KUB 6.41 obv. i 42 (*pāun*) NH/NSc? CTH 68. KUB 14.1 obv. 76] MH/MS CTH 147. KUB 19.55 obv. 37? NH/NSbii CTH 182.

IT-TI =: KBo 5.13 obv. ii 28 NH/NS (// KUB 6.41 rev. iii 14 NSc) CTH 68

D₁UTU^{ši}-ma-aš (A-NA =) KUB 21.1 rev. iii 35 NH/NS (// KUB 21.5 rev. iii 51 NS) CTH 76. KUB 26.32 obv. i 17 NH/NSC CTH 124. D₁UTU^{ši}-ma-aš-ša-an (= ZI-aš, preposed gen. without ŠA? or acc. of respect?) KBo 5.3+ obv. ii 9 MH/NS CTH 42. (A-NA =) KBo 10.12 obv. i 12, 19, rev. iii 6 ([A-NA]), NH/NSC CTH 49.II. D₁UTU^{ši}-ma-aš-ši (nom. sg.) BT obv. ii 50 NH/NSC CTH 106. KUB 14.1 rev. 49 MH/MS CTH 147. D₁UTU^{ši}-ma-ta KUB 19.55 obv. 30 NH/NSbii CTH 182.

D₁UTU^{ši}-ma-a[t]-ta nom. sg.: KBo 5.9 obv. i 16 NH/NS CTH 62.II. KUB 21.5 obv. ii 23] NH/NS, 28 (// KUB 21.1 + KBo 19.73a rev. iii 14 NS, // D₁UTU^{ši}-ma-ta KUB 21.4 obv. i 38 NSc) CTH 76

D₁UTU^{ši}-ma-wa-at-ta KUB 14.1 rev. 59 (nom. sg.) MH/MS CTH 147. D₁UTU^{ši}-ma-za

nom. sg.: KUB 21.1 obv. i 68] NH/NS CTH 76. Acc. Sg.: KBo 10.12 obv. i 25 NH/NSc CTH 49.II

^DUTU^{šl}-ma-za-kán nom. sg.: KUB 6.44 obv. i 11 NH/NS (// KBo 4.7 obv. i 11 NS) CTH 68. KUB 19.49 obv. i 21] NH/NS CTH 69. ^DUTU^{šl}-mu KUB 21.38 obv. 31 (= Ti-an-za e-eš-du) NH/NSbii/c CTH 176. ^DUTU^{šl}-pát (acc. sg.) KBo 5.3+ obv. i 8, 31, 10 MH/NS CTH 42. (A-NA ε) KUB 36.127 obv.? 5, 9, rev. 5, 7, 9 MH/NS?, KUB 8.81 obv. ii 1, 4, 6, 13 MH/MS CTH 41.

KBo 5.3+ obv. i 15 (= ε EGIR-an), 32 (appann=a ε -pát) also ii 11, ibid. ii 2 ([lē] awan arha tiyasi), 19 (= ser), 21 (= ma-wa), 22 (idālus), 24 (^{LÚ}KÚR), 25 (NU-KÚR-T[A]), 26 (^{LÚ}KÚR-IA kuiski), rev. iii 5 (broken: ε awan [...] in join KUB 26.38) MH/NS CTH 42.

^DUTU^{šl}-wa KUB 26.79 rev. iv 8 (uzzi) NH/NSc CTH 61.II.4. KBo 4.4 rev. iv 43 (id.) NH/NS CTH 61.II.5 KBo 5.8 obv. i 6 (id.), 8 (id.) NH/NS CTH 61.II.7. KUB 19.55 rev. 1 NH/NSbii CTH 182. ^DUTU^{šl}-wa, A-NA ε: KBo 16.27 rev. iii 2 MH/MS CTH 137. ^DUTU^{šl}-wa-at-ta (prob. nom.) KBo 5.3+ rev. iii 3 (join KUB 26.38) MH/NS CTH 42. ^DUTU^{šl}-wa-ad-du-za-kán KBo 5.13 rev. iv 10 NH/NS (// KUB 6.41 rev. iv 18 NSc?); KBo 4.3 rev. iii 42 NSc? (// KBo 5.13 rev. iv 31] NS, // ^DUTU^{šl}-wa-du-za-kán KUB 6.44 rev. iv 21 NS) CTH 68. ^DUTU^{šl}-wa-du-z[a-ká]n KBo 5.4 obv. 26 NH/NS CTH 67.

^DUTU^{šl}-za (nom. sg.) KUB 19.25 obv. i 10 NH/NS CTH 44. KBo 12.41 obv. 1 NH/NSc CTH 122. Acc. sg.: KBo 4.10 rev. 9 NH/NS (cf. BT iv 13 NSc) CTH 106. KUB 19.55 obv. 2 NH/NSbii, rev. 46 CTH 182. A-NA ε: KBo 4.14 rev. iii 9 (...eš) NH/NSc CTH 123. ^DUTU^{šl}-za-kán KBo 10.12 obv. i 21 NH/NSc CTH 49.II.

^DUTU^{šl} ε: LUGAL GAL LUGAL KUR HA-AT-TI UR.SAG KBo 3.4 obv. i 1 (Mursili) NH/NSc? CTH 61.I.

***UZ₆: “goat”.

With phonetic complement: UZ₆-an KUB 13.3 ii 11 (HDL 23/3; NSc? Palace servants). [U]Z₆-an-kán KUB 21.1 iii 7. UZ₆-aš-ša-an KBo 21.12 rev.? 24' UZ₆-i KUB 41.11 rev. 2 (NSc). UZ₆-ša-mu KBo 21.12 rev?.. 21, Starke 1985: 426? has MÁŠ-ša-mu but photo shows clear UZ₆. Dated by him to C13 B.C.

II^r UZ₆ A-NA UZ₆-IA kat-ta-an KBo 5.7 rev. 30.

UZ₆-IA-wa (?) KUB 52.43 obv. i 8 (NS oracle)

ŠA UDU.NIGA UZ₆-ia KBo 4.6 rev. 8 (HDL 23/8- NS CTH 380), 10.

UZU.Ì: Hitt. *suppaia-* “innards”.

Neu 1996: 116 Hurrian translation *aše* “vielleicht ‘Fleisch’ ohne die Innereien wie Leber oder Herz”; further KBo 13.135, 3'-4'; UZU.Ì = ^{UZU}kuzzanyant- (?) Singer 1983a: 73 fn. 45. Schwemer 2001: 222¹⁵⁴⁰.

KBo 4.4 obv. ii 2 NH/NS “ihr eigenes Fleisch und Blut” Goetze 1933a: 113, 247, CTH 61.II.5 KBo 8.35 obv. ii 20 (šu-me-in-za-an-pát ε) MH/MS (// KUB 23.78b+ 26.6 obv. ii 18] MS) CTH 139

^{UZU} šu-^rup¹-pa-ia-aš UD-az KUB 21.11+ KBo 22.73 rev. 14 (Groddek 2008: 75) NH/NS CTH 90;

UZU.ŠAH: “pork” Hitt. c.

Possibly just the word for “pig”, thus rather UZU.ŠAH.

UZU.ŠAH (acc. sg.) KBo 3.60 obv. ii 12 (zé-e-an-da-an), 17 OH/NS CTH 17.

*ZA: “man” Luw. *ziti-* Akk. *amēlu*

Za = (Akk.) *a-mi-lu* = (Hur.) *tar-šu-wa-an-n[i]* RS 20.149, 5' (S^a Vocabulary; Nougarol 1968: 232). Za A.BA = *amēlu tupšarru* = ^{LÚ}DUB.SAR Laroche 1956c (*Ugaritica* III) seal of RS 17.28A; Laroche 1956a: 26. Van den Hout 1994: 125.

KUB 22.51 obv. 15/ rev. 3 alternation; KUB 6.11 obv. 26' ^DKAL-ZA; *Sapuha-ZA* (= *Samuha-LÚ*?); ^lpal-lu-wa-<rav>-ZA KBo

30.16 col. 6' cf. KBo 45.11 rev. 8 Singer 1983a: 33. ZA-aš (?) KUB 52.58 obv. ii 4'.

¹KARAŠ-ZA = *Kuwalana-ziti* KUB 19.55+KUB 48.90 rev. 38 NH/NSbii, ibid low. edge 5 ¹KI.KAL¹.BAD¹-ZA (KI.Ú.NA-ZA) CTH 182.

***ZÀ.AH.LI: Hitt. *marashanha-* c. “cress, weed, fennel (?).”

Mesopotamian zà.hi.li = *sahlu* “cress” (MZL 540). Sumerian/Akkadian — Hittite Ura 17, Or 95/3 obv. i/ii 16: ZÀ.AH.LI = *ma-ra-aš-ha-an-ha-aš* (Süel and Soysal 2003: 353, 359f.); Durnford and Akeroyd 2005 “fennel”; Hoffner 2007a: 136. Kassian 2009: 473-474.

ZÀ.AH.LI-an (acc. sg.) KBo 3.22 rev. 48 OS CTH 1. [ZÀ.AH.LI]^{SAR} KBo 10.2 obv. i 37 (OH/NS)? Otten copied vertical, so not AH? CTH 4.

ZA.LAM.GAR, cf. LÚ^{MEŠ}=.

ZABAR: Akk. *siparru* “bronze”.

LÚ^{MEŠ} ŠUKUR.ZABAR¹ KUB 36.104 rev. iv 7 OH/NS CTH 8. (*TUP-PÍ* =) KBo 5.6 rev. iv 16 NH/NS CTH 40.

ZABAR-ia (abl. sg. Ú-NU-UT =) KUB 19.11 rev. iv 32 NH/NS CTH 40. [ZA]BAR-ia (acc. sg. Ú-NU-UT?) KUB 34.23 obv. i 32 NH/NS CTH 40. KUB 23.72 rev. 56] MH/MS CTH 146.

LÚ^{MEŠ}**ZABAR.DAB:** Akk. *zabardabbu* “bronze-bowl holder”.

Mestieri 81-83. HZL 316, MZL 596. “Cantiniere” Cammarosano 2006: 26, fn. 69. ^{LÚ}ZABAR.DAB KBo 3.34 obv. i 26 OH/NS CTH 8. ^{LÚ}ZABAR.DAB KBo 3.34 obv. ii 1 // KBo 3.36 obv. 11 OH/NS CTH 8. LÚ^{MEŠ}ZABAR.DAB gen.pl. (É = *andan it*; “cantina” Cammarosano 2006: 26) KBo 3.23 obv. 10 OH/MS CTH 24.

ZAG: Hitt. *irha-/arha-* c. “boundary, border area” Akk. *pātu*.

ZAG-an-na KBo 6.26 i 48 // ar-ha-an-na KUB 29.30 rev. 10 OS/b.

ZAG-aš nom. sg.: KBo 4.3 obv. i 17 NH/NS? (// KBo 5.13 obv. i 30 NS, KBo 4.7 obv. ii 9 NS, KUB 6.41 obv. ii 6 NSc?, KUB 19.53 obv. ii 7 NS), KBo 4.3 obv. i 18 (// KBo 5.13 obv. i 30, KUB 6.41 obv. ii 7, KUB 19.53 obv. ii 8), KBo 4.3 obv. i 20 (om. KBo 5.13 obv. i 32) CTH 68. KUB 19.15++ rev. iii 8' NH/NSa CTH 72. KBo 3.6 obv. ii 17 NH/NS (// KUB 1.2 obv. ii 20, with different text KUB 1.1 obv. ii 32 NS, cf. StBoT 24: 13, fn. 11 + p. 37) CTH 81. KUB 21.6a rev. iii? 12 NH/NSc?, 13, 14 CTH 82. KUB 19.9 obv. ii 15 NH/NS CTH 83. KBo 4.10 obv. 17 NH/NS (// BT i 19 NSc), 19, BT i 22, 24, 27, KBo 4.10 obv. 20 (// BT i 29), 21 (// ibid. i 31), 21 (ibid. 32), 22 (ibid. 34), 23 (ibid. 36), 24 (ibid. 39), 27 (ibid. 46), 28 (ibid. 48), 29 (ibid. 49), 32; BT i 52, 55, 59, 60 (*arunas* =), 61 (ÍD *ka-aš-tara-ia-aš* =), 66 CTH 106. KBo 4.14 obv. ii 23 ([*hink[an]* = *ēsdu*] NH/NSc, 29, 61, 78, 81 (*ēs[ta]*), 81 CTH 123. KUB 26.68 obv. i? 3 NH/NSc CTH 126. KUB 14.1 obv. 20 (*e-ēs-du*) MH/MS CTH 147.

Gen. sg.: KBo 5.4 rev. 25 (= *kuiski BELU*), 28 NH/NS CTH 67. KBo 4.14 rev. iii 68 (= UN-aš; see Stefanini 1965: 72f.) NH/NSc CTH 123

ZAG-an KUB 26.74 obv. 5 OH/NS CTH 10. KBo 5.4 obv. 21 NH/NSc? CTH 67. KBo 4.3 obv. i 32 NH/NSc? (KUB 6.41 obv. ii 23 NSc?) CTH 68. KUB 31.13+ rev. iii 9 NH/NS (// ZAG[KUB 19.64+ obv. i 24 NS) CTH 81. KUB 19.9 obv. i 12 (*iyat*) NH/NS, 15 (id.) CTH 83. KUB 21.16 obv. i 7 NH/NS CTH 84.1. KBo 6.29 obv. i 28] (*iyat*) NH/NS CTH 85.1. KBo 6.28 obv. 7 (*iyat*) NH/NS, 9 (id.), 12, 22 CTH 88. KUB 21.8 obv. ii 13 (*i-e-ir*) NH/NSc CTH 90. KBo 4.10 obv. 23 NH/NS (// BT i 37 NSc), BT i 46 (*ianun*, KBo 4.10 om.), KBo 4.10 rev.

13 (*anda tepnuzi*; cf. BT iv 18 ZAG *anda tepnuzi*) CTH 106.

ZAG-za abl. sg.: BT i 50 NH/NSc (^{URU}*u-ša-u-la-az-ma-aš-ši* =), 53 (^{URU}*ha-u-wa-li-ia-az-ma-aš-ši* =) CTH 106.

ZAG acc. sg.: KUB 1.8 rev. iv 19 NH/NS (// KBo 3.6 rev. iii 67 NS, KUB 1.1 rev. iv 37 NS) CTH 81; BT i 23 NH/NSc, 25 (*annallin* =) CTH 106. KBo 4.14 rev. iii 73] (*a-ši* Z[A]G *i-ia*, contra Stefanini 1965: 47, *n=an=kan iskisa iya* “make it the back”, cf. *kutallu*) NH/NSc CTH 123.

A-NA =: KBo 4.14 rev. iii 65 (= *kuedani*) NH/NSc, 72] (*kuedani* =) CTH 123. ZAG-*ia* KUB 19.55 obv. 27 (acc.) NH/NSbii CTH 182. ZA[G] (A-NA =) KBo 10.12 obv. ii 15 NH/NSc CTH 49.II

ZAG ^{URU}*A-RI-IM-MA-TA, IŠ-TU* =: BT i 26 NH/NSc CTH 106. ZAG ^{URU}*HA-AT-TI* acc.: KBo 4.3 obv. i 30 NH/NSc? CTH 68. KUB 19.49 obv. i 65 NH/NS CTH 69. ZAG ^{URU}*HA-AT-TI-ia* KUB 19.49 obv. i 66 NH/NS CTH 69
 ŠA KUR ^{URU}*HA-AT-TI* =: KBo 4.3 obv. i 29 NH/NSc? CTH 68.

ZAG^{HIA} ŠA KUR ^{URU}*HA-AT-TI* KUB 21.1 rev. iii 45 NH/NS (// ZAG^{MEŠ} KUB 21.5 rev. iii 42 NS) CTH 76. ZAG KUR *MI-LA-WA-TA, A-NA* = KUB 19.55+KUB 48.90 rev. 47 NH/NSbii CTH 182. ZAG ^{URU}*MI-LA-WA-TA-ma-na-aš* KUB 19.55+KUB 48.90 rev. 45 (DU[!]-*u-en*, cf. DÙ) NH/NSbii CTH 182. IŠ-TU =: KBo 4.10 obv. 30 (= ^{URU}ŠA-RA-AN-DU-WA-ma) NH/NS (cf.: BT i 60 IŠ-TU ZAG ^{URU}ŠA-RA-AN-DU-WA-ma-aš-ši), BT i 61 (= ^{URU}PÁR-*HA-A-ma-aš-ši*) CTH 106.

ZAG KUR ^{URUD}10-AŠ-ŠA KBo 4.10 obv. 33 (*kuis*) NH/NS (BT ii 4 NSc has ZAG KUR ^{URUD}10-TA-AŠ-ŠA-*ia*) CTH 106. ZAG ^{URU}*WA-AL-MA-ma-aš-si*, IŠ-TU =: BT i 64 NH/NSc (cf. KBo 4.10 obv. 31 IŠ-TU KUR ^{URU}*WA-AL-MA-am-ma-aš-ši*) CTH 106.

ZAG KUR-*IA* KUB 19.4 obv. 1 NH/NS CTH 40. ZAG KUR-KA KUB 26.79 obv. i 7 (A-NA ZAG KUR-KA *pí-ra-an*) NH/NS

CTH 61.II.4. ZAG KUR-*TI-aš-kán, A-NA* =: BT i 76 “(sofern) sich (ein)er im Landesgebiet aufhält” NH/NSc CTH 106.

ZAG^{HIA} KBo 3.4 obv. i 25 (*tu-el* ŠA ^DUTU ^{URU}*A-RI-IN-NA* GAŠAN^{HIA} =) NH/NSc? CTH 61.I. acc. pl.: KUB 19.60+ rev. iv 57 (// KBo 3.6 rev. iv 18 NS) CTH 81
 A-NA =: KUB 21.1 rev. iii 46 NH/NS (// A-NA ZAG^{MEŠ} KUB 21.5 rev. iii 62 NS) CTH 76. KUB 19.60+ rev. iv 57 CTH 81

ZAG^{HIA}-*ia-aš-si* (acc. pl. =*ia=ssi*) BT obv. ii 64 NH/NSc CTH 106

ZAG^{HIA}-*ma* nom. pl.: KBo 4.3 obv. i 15 NH/NSc? (// ZAG^{HIA}-*uš-ma* KBo 5.13 obv. i 27 NS, KBo 4.7 obv. i 6] NS, KUB 6.41 obv. ii 3 NSc?) CTH 68. ZAG^{HIA}-*ma-at-ta* nom. pl.: KBo 4.10 obv. 16 (*tiyantes*) NH/NS (// ZAG^{MEŠ}-*ma-aš-ši* BT i 18 NSc) CTH 106. ZAG^{HIA}-*uš* KUB 21.10 obv. i 5 NH/NSc CTH 40. KBo 4.7 obv. i 17 NH/NS (// KUB 6.41 obv. i 18? NS) CTH 68.

ZAG^{MEŠ} (acc. pl. *parā pesten*) KBo 5.3 rev. iii 68 MH/NS (// KBo 19.44 rev. 52 NSa) CTH 42. ZAG^{MEŠ}-*ta* acc. pl. + -ta: KBo 4.10 obv. 15 (*ku-i-e-eš*) NH/NS CTH 106.

ZAG^{MEŠ}-*uš* KUB 19.37 obv. ii 18 NH/NS CTH 61.II.9. ZAG^{HIA}-*uš-ši* acc. pl. + -si KBo 4.10 rev. 21 NH/NS (cf. ZAG^{HIA}-*iš-ši* BT iv 22 NSc) CTH 106

ZAG^{HIA} (A-NA = *sannāi*) KBo 19.44 rev. 53 MH/NSa + dupl. KBo 5.3 rev. iii 70 NS CTH 42. KBo 5.4 rev. 43 NH/NS CTH 67.

ZAG^{MEŠ}-*IA* KUB 19.55 obv. 5 (acc. pl.) NH/NSbii CTH 182.

Verb: ZAG-*ah-mi* KBo 5.13 obv. ii 33 NH/NS (// KUB 6.41 rev. iii 18 NSc) CTH 68.

ZAG: Hitt. *kunna-* “right”, Akk. *imnu*.

Equivalence: KUB 36.75+1226/u MS // KBo 22.75, 1] NS.

ZAG-*na* KBo 4.3 rev. iii 8 NH/NSc? (// KUB 6.41 rev. iv 3 NSc?) CTH 68.

?ZAG-*uš* Bo 2810 obv. ii 16 NH/NS CTH 127

ZAG.GİN: “lapis-lazuli, blue”, Hitt. *andar-a(nt-) Akk. uqnû.*
KBo 10.2 obv. ii 42 (OH/NSbii) CTH 4.
NA⁴ZAG.GİN KUB 21.38 obv. 4 ([...] ≠ *ti-an-te-eš a-ša-an-du*) NH/NSbii/c CTH 176.

*****ZAG.GAR.RA:** “altar” Hitt. *istanana-n., Akk. aširtu.*

Sum. = “shrine”, rather than altar.
KUB 30.38+ i 52 *iš-ta-na-ni* // ibid. iv 6
ZAG.GAR.RA-*ni*; KUB 20.59 obv. ii 10'
ZAG.GAR.RA-*za* // KUB 7.31, 4 *iš-ta-na-na-az*, KUB 21.11 rev. 10 (*ŠA D¹⁰ UR^U NE-RI-IK* ≠) NH/NS CTH 90.

****ZAG.TAR**

KUB 42.56, 12, XI TÚG E.ÍB ŠÀ VI MAŠ-LU 5 ZAG.TAR (Košak 1982: 282, KUD).
KBo 31.59, 8 x ZAG.TAR I ME IV TÚG_x[

ZAG.UDU: Hitt. *paltana-* n. “shoulder”
Akk. *būdu, imittu.*

CHD P/1 79-80, “Luwoid” *halhald/zana-* according to HED 3, 22f., HWb² H 27, 29.

ZAG.UDU-*za* abl. sg. KBo 3.1 obv. ii 30
OH/NS (// *pa!-a[l-ta-na-za]?* KBo 7.15+ obv. ii 3 MS?) CTH 19.

É**ZA-RA-TUM:** “tent”.

CAD Z 66 from MB, MA.

É**ZA-RA-TUM-*ta*** nom. sg.+ S2 encl.
pron. dat.: KBo 12.30 obv. ii 8 NH/NSc
CTH 122.

Always declines correctly as Akkadogram except É**ZA-RA-DU** *an-da* at Bo. 6457 rev. 8; KBo 50.168 rev. 1 (?).

See KBo 13.50, 7'; KBo 48.86 r.col 6'
NS; KUB 31.68 rev. 48' NSc?; KUB 52.102 i 16' NSb; Bo. 3990 rev. iii 5. Note complement É**ZA-RA-TI-aš** at KUB 59.30 r. col. 14' NSb.

ZI: “self”, “life”, “will”, “appetite” Hitt.
istanzas, istanzanan c.

Kammenhuber 1964. Kloekhorst 2008: 414f.

ZI-*aš* (subst. gen. + *arnuandu*) “let them bring (that) of the appetite of ...” KBo 5.3+ obv. ii 9 MH/NS CTH 42.

ZI-*an* KUB 14.15 obv. ii 26 NH/NS CTH 61.II.2. KBo 5.13 obv. ii 22 NH/NS (// ZI KUB 6.41 rev. iii 8 NSc); KBo 5.13 rev. iv 1 NH/NS (// KUB 6.41 rev. iv 1 NSc?, // GIM-*an* KBo 4.3 rev. iii 13 NSc?) CTH 68. KBo 12.64 rev. iv 8 (*warsiyazu*) NH/NSc CTH 83. KBo 4.14 rev. iv 49 NH/NSc CTH 123

ZI-*an-za* KUB 19.49 obv. i 69 NH/NS CTH 69. KBo 4.10 obv. 10 NH/NS (// BT ii 102 NSc), rev. 18; BT ii 92 CTH 106. KUB 23.102 obv. i 19 NH/NSbi(c) CTH 171. KUB 14.3 obv. ii 66, 67 (*warsiyazi*) NH/NSc CTH 181.

ZI-*it* (*lē epsi*) KBo 5.3 rev. iii 39 MH/NS CTH 42. KBo 5.4 rev. 29 (*sakuwassarit* ≠) NH/NS, 36 (id.), 41 (id.) CTH 67. KUB 21.37 obv. 52 ([*sek*] *kantit* ≠) NH/NS CTH 85.2. KUB 23.1 obv. ii 35 (*sakuwasarrit* ≠) NH/NSc CTH 105. KBo 12.30 obv. ii 2 (*sakuwassarit* ≠) NH/NSc, 3 CTH 122. KUB 26.32 obv. i 12 (*ša-ku-wa-š[a]r-it* ≠) NH/NSc CTH 124. KUB 13.27 rev.[!] 5 MH/MS, 13 (*pa-iz-zī*) CTH 138. KUB 19.28 rev. iv 4 (*a-aš-šu ták-ke-eš-zī*) NH/NS, 7 (*i-la-li-iš-ki-iz-zī*) CTH 145. KUB 26.19 obv. ii 14 (*e-ša-ri*) MH/MS CTH 140 KUB 23.72 rev. 23 (*U-UL ne-e-a-an-zī*) MH/MS CTH 146.

ZI-*it* KUB 14.1 obv. 20] (*le-e [e-eš]-ta-ri*) MH/MS, 41 (*le-e na-i[t-ti]*), rev. 19 (*le-e [e]-[-]*), 34 ([*e-eš*]-*ta-at*) CTH 147. ZI!-*i[t]* KBo 19.44b rev. 6 (*epsi*, ZI // NU.1.ŠE) MH/NSa CTH 42.

ZI-*it-ma-az* KUB 26.19 obv. ii 13 MH/MS CTH 140. ZI-*ni-it* instr. sg. KUB 31.115, 13' OH/NS CTH 24. KBo 10.12 obv. ii 22 (*sakuwassarit* ≠), 29, 43, 51 NH/NSc CTH 49.II. KBo 22.39 obv. ii 15 NH/NS CTH 62.II.

ZI-ni KBo 4.4 obv. ii 49 (*AQ-BI*) NH/NS CTH 61.II.5. KUB 6.44 rev. 24 (=tar-na Friedrich 1925: 138, text NU-NA) NH/NS CTH 68. KBo 12.64 rev. iv 4 (= EGIR-an) NH/NSc CTH 83. KBo 4.14 obv. ii 39

(*marlatar [lē DÙ-s]i*) NH/NSc, rev. iii 30 (= GAM-an), 31 (id.) CTH 123. KUB 26.41 obv. i 13 (*ha-an-da-a-an-ni* =) MH/NS CTH 133. KUB 21.38 obv. 64' (= lu-pa-aš-ti-in DÙ-mi) NH/NSbii/c, rev. 1 (*nu-wa-ták-kán A-WA-TE^{MES}* ku-i-e = “what’s on your mind”), 4, 12] (= [lu-um-pa-aš-ti-iš] CTH 176. KUB 14.3 obv. i 3 (A-NA ¹TA-WA-GA-LA-WA = ar-nu-e-er “brought to Tawagalawa’s attention? [?]”) NH/NSc CTH 181.

ZI-ni-pát KUB 21.38 obv. 38' NH/NSbii/c CTH 176. ZI-ni-ta KBo 4.14 rev. iv 69 (*istanzani=ta nakkis*) NH/NSc CTH 123.

ZI-az KBo 3.3+ rev. iii 11 NH/NS (// ZI-za KUB 19.41 rev. iii 10 NS), rev. iii 24 (*daskatteni*) CTH 63.

ZI-za KUB 21.38 obv. 65' (UL =, nom. sg.) NH/NSbii/c CTH 176. KUB 14.3 rev. iv 6 (nom.) NH/NSc CTH 181. ZI-za-ma KBo 5.9 rev. iii 28 NH/NS CTH 62.II. ZI-za-ma-wa (abl.?) KBo 4.14 rev. iv 48 NH/NSc CTH 123

ZI (A-NA ZI EN-IA-pát KUB 26.32 obv. i 6 NH/NSc CTH 124. (A-NA = LUGAL) KBo 4.14 rev. iii 27 NH/NSc, 32, 65 CTH 123. (A-NA = LUGAL UGU) KBo 4.14 obv. ii 25 NH/NSc, rev. iii 16, 22, 46 (*parā namma ūkuwayatadu*), rev. iv 53 (*likta*) CTH 123. (A-NA = ^DUTU^{SL}) KBo 5.3+ obv. i 24 MH/NS CTH 42.

Cf. ĪR^{MES} ŠA ZI LUGAL,

ZI-IA, A-NA =: BT ii 38 (= ser kissan lenkatta) NH/NSc CTH 106. IŠ-TU =: KUB 21.17 rev. iii 35 NH/NS CTH 86.1. KBo 16.27 rev. iv 4 MH/MS CTH 137. Z[I-J]AMU-kán (A-NA =) KUB 21.17 rev. iii 9 NH/NS CTH 86.1

ZI-KA (A-NA =) KBo 5.3+ obv. i 22 MH/NS CTH 42. KBo 4.14 obv. ii 40

NH/NSc CTH 123. KUB 23.44 rev. iii 12 NH/NSc CTH 124. ZI-KA DAM-KA DUMU^{MES}-KA ĪR^{MES}-KA, A-NA =: KBo 4.14 rev. iii 20 (:na-ah-hu'-wa-ia-ad-du) NH/NSc CTH 123.

ZI-KA (*parā wa[tkunu]zzi*) KBo 5.3+ rev. iii 8 (at join KUB 26.38, 8) NH/NS and dupl. KUB 23.74, 2 NSa? CTH 42. ZI-KA (?) broken context) KBo 5.3+ obv. ii 63 (// KBo 19.44 ii 4 NSa?) MH/NS CTH 42. KBo 8.43 rev. 5 NH/NS CTH 85.4

ZI-KA-ta KBo 4.14 obv. i 36 (// throat?) NH/NSc CTH 123

ZI^{H1.A}, A-NA =: KUB 21.17 obv. ii 38 CTH 86.1
cf. EN^{MES} ZI

**NA₄ZI.KIN: hitt. *huwasi-* “stele” c.

Pseudo-logogram from W. Semitic, cf. Akk. *sikkanu*. Darga 1969; Durand 1988; id. 2005; Rüster and Neu 1991: 43 fn. 15. Wilhelm 1995b: 39.

Acc. sg.: KUB 1.1 rev. iv 72 NH/NS (contra Otten 1984: 29 “*hinter der Mass-ebe*”) CTH 81.

**URUDU ZI.KIN.BAR: “pin, stylus”. (HZL 33) “Spange[?], Nadel[?]; = *sepik(k)ušta-* c. “pin, stylus” Gurney 1940: 90; Güterbock 1957a: 351; Beckman 1983: 63-65; Poetto 1986; Hoffner 1997: 297.

Laws §126/23 (o) še-pí-ku-uš-ta-a[n URUDU] // (c) ZI.KIN.BAR URUDU // (m) [ZI.KIN.BAR URUDU // (f) ZI.KIN.BAR URUDU], but also “scribe’s stylus” at KUB 17.20 ii 22, KBo 18.172 rev. 13, and possibly also in the Laws (Hoffner loc. cit. 204). Rieken 1999: 143 Anm. 664, 224).

ZI.DA: “flour”.

Tischler 2001: 298 = *memal*. Different according to CHD L-N 265-268.

KUB 31.79 obv. 6 (= Z[ÍZ][?]) MH/MS CTH 188.

ZÍZ “wheat” n.

Hitt. *hattar* at HWb² H 367 (s.v. ^{DUG}*harsi-*I.1), but there is no entry *hattar*. ZÍZ-tar gen. ZÍZ-na-aš See Hoffner 1974a: 65-69; id. 1999: 199-203.

KUB 31.79 obv. 6² (ZÌ.DA ε]), 11 MH/MS, lower edge 17 (I ME XXX PA ε], 18 (III ME PA ZÍZ ŠE[-ia²]) CTH 188.

Numerals:

Hoffner 2007b and c.

Hitt. *sia-*, “One”. Goedegebuure 2006.

KBo 3. 22 rev. 75 x2 (OS), KUB 36.98b rev. 4 (OH/NS) CTH 1. KBo 10.2 obv. i 12 (=KBo 10.3 obv. i 10), 38, ii 33, 34 (=VBoT 13+, 11, 12), 41 43 iii 1, 13, 14, 15, 25 OH/NS CTH 4.

I-an KBo 5.6 rev. iii 13 NH/NSc CTH 40. KBo 5.4 rev. 9 (bis) NH/NS CTH 67. KBo 10.12 obv. ii 41 NH/NSc CTH 49.II. I-an-na (acc. sg. +a) BT iii 75 (*memiyan*) NH/NSc, iv 20 (cf. *uddār* KBo 4.10 rev. 14 NS), KBo 4.10 rev. 26 (*memian*) CTH 106. I-an-ki KUB 14.3 rev. iv 57 NH/NSc CTH 181. I-an-ki-pát KUB 19.18 obv. i 25 NH/NS “all at once” Gütterbock 1956: 76 CTH 40. I-an-za-kán KUB 19.49 obv. i 54 NH/NS CTH 69.

I-aš (nom.) KBo 10.2 i 26 CTH 4 OH/NS. KBo 14.7 obv. i 6 NH/NSc, KUB 19.4, 4 (1-aš I-e-da-ni, “one to another”) CTH 40. KUB 14.15 rev. iii 50 NH/NS CTH 61.II.2. KBo 5.8 rev. iii 32 (*isparzasta*) NH/NS (// KBo 16.8 rev. iii 35 NSc) CTH 61.II.7. KBo 5.4 rev. 3 NH/NS, 13 CTH 67. KBo 5.13 rev. iii 5 (bis) NH/NS (// KUB 6.41 rev. iii 24, 25 NSc, KBo 4.3 obv. ii 2 NSc?), KBo 4.3 rev. iv 29 (I-aš I-e-da-ni) CTH 68. KUB 21.1 obv. ii 69 NH/NS, rev. iii 44 (I-aš I-e-da-ni // KUB 21.5 rev. iii 58f. NS) CTH 76. KUB 19.8 rev. iii 38 NH/NS CTH 83. BT obv. ii 80 (= LÚ^{tu-u-hu-kán-ti-iš}) NH/NSc CTH 106. I-aš KBo 4.14 obv. ii 9 (// LÁ!) NH/NSc, 11 (// ME) CTH 123

I-aš I-e-da-ni KUB 23.102 obv. i 12 NH/NSbi(c) CTH 171. I-aš I-e-da-aš-ša-an

KBo 5.4 rev. 3 NH/NS CTH 67. [I]-aš I-an KBo 2.5 rev. iv 18 (photo; *kuwaskit*) NH/NS CTH 61.II.10. KBo 5.4 rev. 5 (*sanh[anzi]*) NH/NS CTH 67. KBo 4.3 rev. iv 23 NH/NSc? CTH 68. KUB 21.1 rev. iii 44 NH/NS (// KUB 21.5 rev. iii 59f. NS) CTH 76.

I-aš ... I-aš-ma-kán KBo 3.4 obv. ii 53 NH/NSc? CTH 61.I. I-aš-wa I-an BT obv. ii 47 (*pahsaru*) NH/NSc CTH 106.

I-iš KUB 14.1 obv. 57 (*iš-pár-z[a]-aš-ta*) MH/MS CTH 147. I-e-az KUB 14.1 rev. 25 (*ti-ia-mi*) MH/MS CTH 147. I-e-da ti-ia-u-wa-ar KBo 4.14 obv. ii 60 (“di trarti in disparte” Stefanini 1965: 43) NH/NSc, 64, 70 CTH 123. I-e-da-ni KUB 19.4, 4 NH/NS (CTH 40). KBo 5.13 rev. iii 4 NH/NS (// KUB 6.41 rev. iii 24 NSc); KBo 4.3 rev. iv 25 NSc?, 29 CTH 68. I-e-da-ni-ma-at KBo 5.4 rev. 11 NH/NS, 12] CTH 67. I-e-da-ni-ma-at I-e-da-ni-ia-at KBo 19.70, 30 + KBo 22.41, 3 NH/NS CTH 69. I-e-da-az I-e-da-az KUB 21.1 rev. iii 76 NH/NS (// HT 8, 3] NS) CTH 76. I-e-da-az-pát KBo 14.20 obv. ii 3 NH/NSc CTH 61.II. I-e-et-ta “together” KBo 3.4 rev. iii 33 (*anda ε*) I^{KAM} (MU) KBo 10.2 obv. ii 45 OH/NS CTH 4.

I-EN (Nom.) KBo 3.27 16 OH/NS CTH 5. KUB 1.16 obv. ii 48 x 3 CTH 6 OH/NS. KBo 4.3 obv. i 26 NH/NSc? (// I KBo 5.13 obv. i 38 NS) CTH 68. KUB 23.68 obv. 28 (= LÚ^{ma}) NH/NS CTH 133. KUB 21.38 rev. 14 (KUR^{URU}MI-IZ-RI KUR^{URU}HA-AT-TI-ia ε KUR-TUM ki-ša-ri) NH/NSbi(c) CTH 176.

Acc.: KBo 5.6 rev. iv 10 NH/NS CTH 40. KBo 4.3 obv. i 22 NH/NSc? (// KBo 5.13 obv. i 33 NS), ibid. 22 (// I ibid. 34, ibid. 12) CTH 68. KUB 1.6+ rev. iii 16 NH/NS (// erasure KUB 19.67 obv. ii 20 NS) CTH 81. KUB 23.72 obv. 28 (= kuin) MH/MS CTH 146.

Gen.: ŠA I-EN ta-pa-ri-ia-aš e-eš-ta KBo 3.4 rev. iii 74 NH/NSc? CTH 61.I. ŠA I-EN GAL-ia KBo 4.4 rev. iv 11 NH/NS CTH 61.II.5 ŠA I^{EN} HAL-ŠÍ ε KUB 1.6+ rev.

iii 16 NH/NS (// KUB 1.4+ rev. iii 37 NS, KUB 19.67 obv. ii 21 NS) CTH 81.

case? KBo 16.27 rev. iv 20 (= DUMU) MH/MS CTH 137. KUB 23.72 rev. 74 MH/MS CTH 146.

(dat.-loc.) KBo 22.2 obv. 1 OS CTH 3. A-NA I-EN LÚ GAL-K[A] KBo 5.4 obv. 21 NH/NS CTH 67.

I-ŠU “once” KBo 22.2 obv. 12, 13 OH/NS CTH 3.

I-NU-TI KBo 4.10 obv. 36 (= *zkuwappāla*) NH/NS (cf. id. but no Glossenkeil + no plene writing BT ii 15 NSc), 37 (id. ibid. 18) CTH 106.

I-NU-TIM KUB 6.41 rev. iii 52 (*kisantat*) NH/NSc? (=KBo 4.7 + KBo 19.65 rev. iii 12 NS) CTH 68. KUB 21.37 obv. 17 NH/NS CTH 85.2

(*IŠ-TU* =) KUB 31.11, 6 NH/NS; I-NU-TIM-ia-aš-ma-aš KBo 4.3 rev. iv 22 NH/NSc? CTH 68. I-NU-TU[M-i]a-aš-ma-aš KBo 5.4 rev. 9 NH/NS CTH 67.

II “2” Hitt. *dā-*

II LÚ^{MEŠ} x x KBo 7.14 obv. 1 CTH 15 OH/OS

II UR.MAḪ KUB 26.71 obv. 8, KUB 36 98b obv. 7 OH/NS CTH 1.

MU II^{KAM} “in the second year” KBo 22.2 rev. 11 CTH 3 (OH/OS) cf. MU.

II KBo 10.2 obv. i 6, ii 1, 35, 39 (=VBoT 13+, 15); VBoT 13+, 6, 10 (// III KBo 10.2 rev. iii 32); KUB 23.20, 9 all OH/NS CTH 4.

II-e KBo 10.3 obv. i 4 // II KBo 10.2 obv. i 6 CTH 4 OH/NS. II-e-el KUB 1.1 obv. ii 14 NH/NS (// KUB 1.6 obv. ii 8 NS) CTH 81. II-e-la (*na-at* =) KUB 19.7 obv. 8 NH/NS “both of them” Güterbock 1956: 85 CTH 40. KUB 19.8 obv. i 8 NH/NS CTH 83.

II-ŠU “twice” KBo 10.2 obv. i 35 OH/NS CTH 4.

II TA-PAL KBo 10.2 rev. iii 11 OH/NS CTH 4.

III “3” Hitt. *teri-*: III KBo 10.2 obv. i 11, ii 28, 32, 38 (// VBoT 13+, 14), 42 both OH/NS CTH 4.

MU.III^{KAM} KBo 22.2 rev. 10 (OH/MS) // KBo 3.38 rev. 27 X2! (OH/NS) CTH 3.

KUB 1.16 obv. ii 42 OH/NS CTH 6.

III-ŠU KBo 10.2 rev. iii 7 CTH 4 OH/NS.

III-ŠU KBo 12.3 rev. iii 5 OH/NS CTH 2.

III-ŠU KUB 21.1 rev. iii 74 NH/NS (// KBo 19.74 rev. iii 8 NS) CTH 76. KBo 12.38 rev. iii 6 NH/NSc CTH 121

V “5”

KBo 10.2 obv. ii 41

V^{KAM} KBo 10.2 obv. i 47

VI

UD.VI^{KAM.HI.A} “for six days” KBo 3.55 obv. ii 2 OH/NSc CTH 12.

VII “7”

KBo 10.2 obv. i 37 // IBoT 3.134, 4 OH/NS CTH 4.

XIII “13”

VBoT 13+, 6, var. III in KBo 10.2 obv. ii 28 OH/NS CTH 4.

D10

Names: ^D10-za-al-ma-an-na (acc. sg. *Tar-hunta-zalmann=a*) KBo 5.6 rev. iii 2 NH/NS CTH 40.

^DAR-MA-^D10 (A-NA =) KUB 19.67 obv. i 6 NH/NS (// KUB 1.1 rev. iii 17]? NS), KUB 1.7 + rev. iii 1 (// [^DAR-M]A-^D10 KUB 19.67 obv. i 27 NS) CTH 81.

^Dar-ma-^D10-aš KUB 19.67 obv. i 17 NH/NS CTH 81. [^DAR-MA-]^DISKUR-an KUB 19.67 obv. i 14 NH/NS CTH 81. ^DAR-MA-^DISKUR-ma gen. sg.: KUB 19.67 + 1513/u obv. i 24 NH/NS CTH 81.
cf. DUMU ^D30-^D10.

^DMA-NA-PA-^D10 nom. KUB 19.5 obv. 1 NH/NSc CTH 191. ^DMA-NA-PA-^D10 voc.: KBo 22.34 rev. iii 6 NH/NS (// [...]ta-aš KUB 14.26, 5 NSc) CTH 69. ^DMA-NA-PA-^D10 (A-NA =) KUB 6.44 obv. i 18 NH/NS (// KBo 4.7 obv. i 18 NS, KUB 6.41 obv. i 19 NS) CTH 68. ^Dma-na-pa-^D10-aš KUB 14.15 rev. iv 19 NH/NS CTH 61.II.2. KBo 4.3 rev.

iv 21 NH/NSc? CTH 68. KUB 19.50 rev. iii 12 NH/NSc; KBo 19.70, 4] NS (// ^D10-ta-aš KUB 48.74, 9 NSc); KBo 19.70, 11, 13, 20 NS, +KUB 19.49 rev. iv 40 CTH 69. ^IMA-NA-PA-^D10-TA (A-NA = KUB 19.50 rev. iii 15 + KUB 14.26, 1 + KUB 26.59 rev. 5 NH/NSc CTH 69. ^Ima-na-pa-^D10-ta-aš KBo 4.3 rev. iv 36 NH/NSc? CTH 68.

^Ima-na-pa-^D10-an KUB 14.16 rev. iv 6 (// ^Ima-na-!-^D10-an KUB 14.15 rev. iv 33) NH/NS CTH 61.II.2. KBo 5.9 obv. ii 25 NH/NS CTH 62.II. KUB 19.49 obv. i 2 NH/NS CTH 69.

^Idup-pí-^D10 (A-NA =) KBo 3.3+ rev. iii 5 NH/NS (// KUB 19.41 rev. iii 3] NS), 26 CTH 63. ^Idup-pí-^D10-ub-aš (nom. sg.) KBo 5.9 obv. ii 32 NH/NS CTH 62.II. A-NA =: KBo 5.9 obv. ii 33 (-aš enclitic pron. Friedrich 1926: 41) NH/NS CTH 62.II.

^Idup-pí-^D10-ša nom. sg.: KBo 3.3+ rev. iv 7 NH/NS (// ^Idup-pí-^D10-aš-ša KUB 19.44 rev. iv 7 NS) CTH 63. ^Idup-pí-^D10-ub voc.: KBo 22.39 obv. ii 9 NH/NS CTH 62.II. (A-NA =) KBo 5.9 obv. ii 30 NH/NS, 46 (tuk =) CTH 62.II. Acc.: ^Idup-pí-^D10-ub-an KBo 5.9 obv. i 26 NH/NS, 27 (nom.!), ii 25 CTH 62.II. A-NA =: KBo 5.9 obv. ii 35 (nota Akk. SV I 42) NH/NS CTH 62.II. ^Idup-pí-^D10-ub-za nom. sg.: KBo 16.23 obv. ii 8 (-za particle) NH/NSc CTH 63. ^Ii-ni-^D10-up (gen. sg.) KBo 4.10 rev. 29 NH/NS CTH 106.

^Iir-^D10-an KBo 3.3+ obv. ii 6 NH/NS (=KUB 19.41 obv. ii 9 NS) CTH 63. [^Ita-al]-me-^D10-up-pa-aš nom. sg.: KBo 12.41 obv. 5 NH/NSc CTH 122. ^IUL-MI-^D10-UB, A-NA =: KUB 21.37 obv. 37 NH/NS CTH 85.2. KBo 4.10 obv. 15 (tuk=ma =) NH/NS, rev. 12 (cf. BT iv 16 A-NA ^{ID}KAL), 15, 18 CTH 106. ŠA ^IUL-MI-^D10-UB-pát KBo 4.10 rev. 25 (=warwatnates) NH/NS (cf. BT iv 16 NSc) CTH 106. ^Iul-mi-^D10-up-aš KBo 4.10 rev. 5 NH/NS (cf. BT rev. iv 5 NSc), 16 CTH 106

^Iu-ra-^D10-aš-ša KUB 19.49 obv. i 4 NH/NS CTH 69.

^IÚR-HI-^D10 KBo 4.14 obv. i 54 NH/NSc CTH 123. ^IÚR-HI-^D10-UB, A-NA =: KUB 1.4+ rev. iii 39 NH/NS (// A-NA ^IÚR-HI-^D10 KUB 19.67 obv. ii 20 + KUB 1.10, 6 NS = contrast ^DIŠKUR ^{URU}NERIQQA-ia in join 1102/v+ 22 =, A-NA ^IÚ[R-HI-^D]10 KUB 1.6+ rev. iii 19] NS? KUB: NI), 1683/u + rev. iv 30 NS (// KBo 3.6 rev. iii 61 NS) CTH 81. KUB 23.1 obv. ii 22 NH/NSc CTH 105. ^IS-TU=: KUB 21.37 obv. 16 (vs. ammedaz) NH/NS CTH 85.2.

^Iúr-hi-^D10-ub-an 1194/v + KUB 19.68, 2 NH/NS ([^Iú]r-hi-^D10-an KUB 19.64 13 NS), KBo 3.6 rev. iii 55 NS CTH 81. KBo 4.12 obv. 20 (-ma) NH/NS CTH 87. KUB 23.1 obv. ii 27 NH/NSc CTH 105. [^Iú]r-hi-^D10-ub-aš KUB 21.37 obv. 7 NH/NS CTH 85.2. KUB 21.38 obv. 11 NH/NSbii/c CTH 176. = -ma-mu KBo 4.12 obv. 24 NH/NS CTH 87. = -mu KUB 21.37 obv. 14 NH/NS CTH 85.2.

^Iúr-hi-^D<10>-ub-aš KUB 23.1 obv. ii 21 coll. NH/NSc CTH 105.

^IÚr-hi-^D10-up-pa-aš KUB 19.65 + KUB 31.13 rev. iii 13 NH/NS, KBo 3.6 rev. iii 51 NH/NS (// KUB 1.1 rev. iv 19)? NS, KUB 1.8 rev. iv 7] NS, ^Iúr-hi-^D10-ub-aš KUB 1.10+ 511/v obv. ii 57 NS) CTH 81.

^{URU}^D10-AŠ-ŠA KBo 6.29 obv. i 31 ([A-N]A =) NH/NS CTH 85.1. ^{URU}^D10-aš-ša-an KBo 3.6 obv. ii 34 NH/NS (// KUB 1.1 obv. ii 53 NS), + KUB 19.70 rev. iv 23 (// KUB 1.8 rev. iv 40 NS, KUB 1.1 rev. iv 63 NS) CTH 81. ^D10-aš-ša-az KUB 21.15 obv. i 11 NH/NS CTH 85.1. ^{URU}^D10-ša-an KBo 6.29 obv. i 32 NH/NS CTH 85.1. ^{URU}^D10-ta-aš-ša-a[n] KBo 4.10 obv. 40 (cf. [KU]^R ^{URU}^D10-da-aš-ša-an ABoT 57, 6 NSc) NH/NS CTH 106.

cf. LUGAL KUR ^{URU}^D10-AŠ-ŠA

Nom.: ^D10-aš KBo 13.78 rev. 8 (// ^DIŠKUR-aš KBo 3.40a, 8) OH/NS CTH 16. KBo 14.12 rev. iv 28 NH/NS, ibid. 29 CTH 40. KUB 23.11 obv. ii (ne-pí-ša-aš =) MH/NSc (// ^DIŠKUR-aš KUB 23.12, obv. ii 20 MS) CTH 142.

- ^D10 ^{URU}*HA-AT-TI* ^D10 KI.KAL.BAD
KUB 19.11 obv. i 8 NH/NS, KBo 14.3 rev.
iii 44] NH/NSc, KUB 19.18 obv. i 5 NS (//
KBo 14.2 rev. iv 8] NSc), KUB 21.10 obv. i
16 NH/NSc CTH 40. ^D10 ^{HI.HI} [ŠA
SAG.DJU ^DUTU[^{ŠI}] KUB 21.4 rev. iv 10
NH/NSc (cf. ^D10 ^{URU}*pí-ha-aš-ša-aš-[š]i-iš*
KUB 21.5 rev. iv 46 NS, altered position, //
DINGIR^{MEŠ} ^{URU}*pí-ha-aš-ša-aš-ši-iš* ŠA
SAG.DU ^DUTU^{ŠI} KUB 21.1 rev. iv 41 NS)
CTH 76.
- ^D10 KI.KAL.BAD nom. sg. KBo 14.3
rev. iv 32 NH/NSc, KBo 14.16, 9] NH/NS,
KUB 21.10 obv. i 16 NH/NSc CTH 40.
- ^D10 ^{URU}KÙ.[BABBAR-TI] KUB 19.18
obv. i 27 NH/NS (// ^D10 ^{URU}*HA-AT-TI* KBo
14.3 rev. iv 32 NSc) ^D10 ^{URU}GIDRU-TI KBo
12.26 rev. iv 4 NH/NS CTH 40
- Acc.: ^DU EN *a-ru-uz-za* VBoT 13, 4
CTH 4 OH/NS
- Gen.: É ^D10 BE-LI-IA KUB 26.71 obv. 6
(OH/NS), var. ^DÍSKUR-na-aš KBo 3.22 57
OS CTH 1. KBo 10.2 obv. ii 44, KBo 10.3
obv. i 11 cf. ^DIM OH/NS CTH 4.
- Dat.: ^D10-n[i] KUB 36.98 obv. 11 CTH
1 (OH/NS), var. ^DÍSKUR-ni KBo 3.22 obv.
20 OS; KBo 10.2 rev. iii 36 (OH/NS) CTH
4. ^D10 ^{URU}*HA-AT-TI* (A-NA =) KBo 2.5 rev.
iii 15 NH/NS CTH 61.II.10. ^D10 ^{URU}ZI-IP-
PA-[LA-AN-DA] (A-NA =) KBo 2.5 rev. iii
15 NH/NS CTH 61.II.10.
- ^D10 ^DHI.HI-aš-ši, A-NA =: KBo 4.10
obv. 36 NH/NS (cf. A-NA ^D10 *pí-ha-aš-ša-*
aš-ši BT ii 16 NSc, iii 67) CTH 106.
- X-iš 10 “times”
hal-ki-ia-ma-at X-iš XX-iš na-[e]š-[h]u-u[t]
KBo 12.4+ rev. iii 12 OH/MS? “Für das
Getreide aber sollst du es (the water -ed.)
zehnmal, zwanzigmal (herbei)leit[en]”
Hoffman 1984: 38 CTH 19.
- X-ŠÚ KBo 4.14 rev. iii 51 (*parā*
ꝑkuwayatallu) NH/NSc CTH 123.
- X-ti-li-iš “tenth” KUB 31.79 obv. 6 MH/MS
CTH 188 (Hoffner 2009: 82).
- XX “20”
- ú-ba-ti-ia XX ÉRIN^{MEŠ} *ku-wa-a-pí-it* KUB
36.104 rev. iii 7 OS CTH 15.
XX-iš cf. X-iš.
- XXX “30”
- XXX DUMU^{MEŠ} KBo 22.2 obv. 1 CTH 3
(OH/NS); XXX MUNUS.DUMU ibid. 6, 12.
ú-ba-ti-ia XXX ÉRIN^{MEŠ} A-N[A ..] KUB
36.104 rev. iii 7 OS CTH 15.
- ^D30 (MEŠ erased)-aš-ta, nom. sg. + -ta
acc. sg. S2: KUB 26.25 obv. 12 NH/NSc
CTH 122. ^D30-^D10-aš (*Arma-tarhunnas*)
KUB 1.1 obv. i 27 NH/NS (// KBo 3.6 obv. i
24 NS, KUB 1.5 obv. i 3 NS?), 33 (// ibid.
28), obv. ii + 1304/u 74 (// KBo 3.6 obv. ii
54) CTH 81. ^D30-^D10-aš-ma-mu-za KUB
21.17 obv. i 7 NH/NS CTH 86.1. ^D30-^D10-
aš-ša nom. sg.: KUB 21.17 obv. i 3 NH/NS
CTH 86.1. ^{1D}30-^D10-ia KUB 21.17 obv. i 27
([A-N]A =?) NH/NS CTH 86.1. ŠA ^{1D}30-^D10
KUB 1.1 rev. iv 72 (*kuiēs kuiēs =*) NH/NS
CTH 81. A-NA =: KUB 21.17 obv. i 5
NH/NS CTH 86.1
- XL “40”
- LX ŠI[IM-T/DI] (ANŠE.KUR.RA)] KBo
3.22 rev. 71.
- LX “60”
- LX (= I) SAḪ GIŠZI KUB 26.71 obv. 8
OH/NS CTH 1.
- ŠUŠ(Š)U: “60”
- ŠU-ŠI ÉRIN^{MEŠ} UKU.UŠ KUB 23.68 rev. 2
(iyattaru=ma) NH/NS CTH 133.
- I ŠU-ŠI KBo 3.38 obv. 15 OH/NS CTH
3.
- I ME ÉRIN^{MEŠ} ŠU-ŠI KBo 3.38 rev. 22
(OH/NS // I ME ÉRIN^{MEŠ}-za KBo 22.2 rev.
6 MS) CTH 3.
- LXX “70”
- LXX (//1+10) S[A]H^{HI.A} KUB 26.71 obv. 8
CTH 1 (OH/NS).
- I ME “100”
- I ME^{KAM} KUB 23.68 rev. 1 NH/NS CTH
133.
- KBo 22.2 rev. 6 OH/MS CTH 3. I ME
GIŠMÁ šu-wa-an-za Bo. 2810 obv. ii 7
NH/NS CTH 127.

- I ME XX “120”
 I ME XX AZ^{H.I.A} KBo 3.22 rev. 61 OS CTH
 1.
 II ME “200”
 II ME E[RÍ]N^{M[E]}š x[KBo 7.14 rev. iii 2
 OH/OS CTH 15. II ME 16 ÉRIN^{MEŠ} LÚ^{MEŠ}
 URU [...]KBo 16.27 rev. iii 14 MH/MS CTH
 137. I ME 90 ÉRIN^{MEŠ} LÚ^{MEŠ} URU [...]KBo
 16.27 rev. iii 13 MH/MS CTH 137. VII ME
 ANŠE.KUR.RA^{H.I.A} KBo 4.4 obv. ii 73
 NH/NS CTH 61.II.5.
 M “1,000”
 I! LI KBo 3.34 obv. ii 22 OH/NS CTH 8.
 I LI-IM I ME 40 KBo 14.13 rev. iii 17
 NH/NS CTH 40. I LI-IM IV(! = ZA) ME
 ÉRIN^{MEŠ} KUB 26.71 obv. 14 CTH 1
 (OH/NS). I LI-IM (*na-aš* ≈) KBo 5.6 obv. i
 37 NH/NSc (// KBo 14.11 obv. i 9 NS).
 [L]I-IM GUD KBo 9.75, 5 NH/NS CTH
 40.
 III LI x[..] KBo 3.56, 15 OH/NS CTH
 14. III LI-IM NAM.RA *e-eš-ta* KBo 3.4 rev.
 iv 43 NH/NSc? CTH 61.I. III LI-IM III ME
 XXX[-ia] (*esta*) KBo 5.6 rev. iii 43 NH/NS
 (KBo 14.12 rev. iii 15 NS reads *ME-E-ia*)
 CTH 40.
 I V LI-IM NAM.RA *e-eš-ta* KBo 3.4 rev.
 iii 20 NH/NSc? CTH 61.I.
 IX LI-IM ÉRIN^{MEŠ} (*u-ni ku-in*) KBo 5.8
 rev. iii 24 NH/NS (// 5 LI-IM KBo 16.8 rev.
 iv 28 NSc) CTH 61.II.7.
10,000 (SIG₇) see Hoffner 2007b.
 1 x 10,000 KBo 4.4 obv. ii 73 NH/NS CTH
 61.II.5
 1 x 10,000 + 5 LI-IM + 5 ME NAM.RA^{MEŠ}
 KUB 14.16 rev. iii 20 NH/NS CTH 61.II.

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