

THE
HITTITE DICTIONARY
OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

VOLUME P

Editorial Staff

Harry A. Hoffner, Executive Editor

Hans G. Güterbock, Senior Editor

Richard H. Beal, Billie Jean Collins, Theo van den Hout,
Silvin Košak, Silvia Luraghi, and Ahmet Ünal, Assistants

Gary M. Beckman and H. Craig Melchert, Consultants

THE
HITTITE DICTIONARY
OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

Edited by
HANS G. GÜTERBOCK AND HARRY A. HOFFNER

P



Published by
THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO
1997

ISBN 0-885923-08-2

(Set 0-918986-26-5)

Library of Congress Catalog Card Number 79-53554

The Oriental Institute

© 1997 by The University of Chicago • All Rights Reserved

The preparation of this volume of the Chicago Hittite Dictionary was made possible in part by grants from the Program for Research Tools and Reference Works of the National Endowment for the Humanities, an independent Federal Agency.

Text was entered into Macintosh computers by the staff of the Hittite Dictionary and formatted by the staff of the Publications Office of the Oriental Institute.

CuneiformOriental and HittiteDictionary by Ecological Linguistics.

Printed and bound in the United States of America by McNaughton & Gunn.

Seal on cover and title page copyright Prof. Schaeffer-Forrer, *Ugaritica* III (1956) 89.

Used with permission.

PREFACE

Several new procedures have been introduced in this volume of the *Chicago Hittite Dictionary*. In view of the uncertainty of the number of volumes which will comprise the first half of the *Chicago Hittite Dictionary* (letters A-K), we have abandoned the attempt to number the volumes. We ask users to refer to the previous volume as “*Chicago Hittite Dictionary* (CHD) L-N.” The present volume will contain only lemma words beginning with the letter P.

In the preface to *Chicago Hittite Dictionary* L-N (page xiv) we anticipated the publication of a new sign list for Hittite texts by Chr. Rüster and E. Neu. This work (*Hethitisches Zeichenlexikon*, Wiesbaden 1989, abbreviation: HZL) has now appeared and is the subject of many published reviews.¹ The editors of the *Chicago Hittite Dictionary* have decided to adopt the system of transliteration proposed there. As published reviews by Beal and Hoffner indicate, members of our staff share some of the questions of other reviewers about details of the system. But we do not think that these reservations justify a refusal to conform to the new standard. It is inevitable that future readers of the *Chicago Hittite Dictionary* will be caused some inconvenience and confusion by the older readings employed in the L-N volume. But the alternative — to ignore the new system and retain our older format — seems to us less desirable. As the Preface to the L-N volume itself shows, we had already modified the system used by Johannes Friedrich in his grammar and dictionary, as in turn he had modified the earlier system employed by the first generation of Hittitologists.

In volume L-N we used a fraktur-hyphen (≐) for two different purposes: (1) to mark clitic boundaries and (2) to break normalized Hittite and Akkadian words at the end of a line. Beginning with volume P we have introduced a new symbol, a tilde-hyphen (~) to break normalized Hittite and Akkadian words and Sumerograms at the end of a line, and we have retained the fraktur-hyphen in its primary role of marking clitic boundaries. It is our hope that the use of this new symbol will reduce confusion in cases where an end-of-line division in a Hittite word might look like a clitic boundary.

With the production of this P volume the *Chicago Hittite Dictionary* staff has moved further in the process of computerization. Not only are the drafts of dictionary articles produced and revised on computers, but the photocomposition process, which was previously performed by an outside agency, is now being accomplished in the Oriental Institute’s own Publications Department, under the able supervision of Thomas Holland and Thomas Urban.

We express our appreciation to the curators and directors of the archaeological museums whose Hittite tablets we have been allowed to collate and photograph: Engin Özgen and İlhan Temizsoy (Ankara), Alpay Pasinli, Veysel Donbaz, and Fatma Yıldız (Istanbul), Liane Jakob-Rost, Evelyn and Horst Klengel (Berlin), Christopher Walker (London), Pierre Amiet (Paris), William W. Hallo (Yale University, New Haven), Erle Leichty and Åke Sjöberg (University of Pennsylvania, Philadelphia), and William M. Sumner and J. A. Brinkman (The Oriental Institute, Chicago). We also thank Cem Karasu for making collations in Ankara.

To the University of Chicago and its previous and current presidents, Hanna H. Gray and Hugo Sonnenschein, and to the Oriental Institute and its director, William Sumner, who provided partial financial support and a wide variety of services and resources which furthered our work, we express our thanks.

¹Among the reviews which have come to our attention are: W. Farber in *Mundus* 26 (1990) 219-221, H. C. Melchert in *Kratylos* 36 (1991) 122-126, R. Beal in *JAOS* 112 (1992) 127-129, H. Freydank in *BiOr* 49 (1992) 450-453, H. A. Hoffner, Jr. in *WZKM* 83 (1993) 266-276, A. Kammenhuber in *FsHrouda* (1994) 117-124, and J. Catsanikos in *IF* 99 (1994) 301-335.

Research Associates during the period that volume P was in preparation were (in alphabetical order) Richard Beal, Billie Jean Collins, Hripsime Haroutunian, Theo van den Hout, Silvin Košak, Silvia Luraghi, Oğuz Soysal, and Ahmet Ünal. Gary M. Beckman as a visiting contributor wrote first drafts of some articles. Graduate student assistants with a Hittitological concentration who assisted during this period were: J. Gregory McMahon, Joseph Baruffi, Scott Branting, and Simrit Dhesi.

Professors Erich Neu and Gernot Wilhelm offered helpful advice on special problems.

We are especially grateful to the National Endowment for the Humanities, its previous and current directors Ms. Lynne Cheney and Mr. Sheldon Hackney, for generous and sustained financial support.

The Editors
October 1997

LIST OF ABBREVIATIONS

I. Texts, Authors, Literature

A	lexical series á A = nâqu	AION	Annali del Seminario di Studi del Mondo Classico, Istituto Universitario Orientale di Napoli – Naples
A	tablets in the collections of the Oriental Institute, University of Chicago	AIPHOS	Annuaire de l’Institut de Philologie et d’Histoire Orientales et Slaves – Brussels
A-tablet	lexical list, <i>see</i> MSL 13:10-12		
AA	Archäologischer Anzeiger – Berlin	AJA	American Journal of Archaeology – Norwood, Massachusetts, Concord, New Hampshire, New York, Boston
AAA	Annals of Archaeology and Anthropology – Liverpool		
AANL	Atti della Accademia Nazionale dei Lincei, Rendiconti della Classe di Scienze morali, storiche e filologiche, Serie 8 – Rome	AJPh	American Journal of Philology – Baltimore
AASF	Annales Academiae Scientiarum Fennicae – Helsinki	AJSL	American Journal of Semitic Languages and Literatures – Chicago
AASOR	Annual of the American Schools of Oriental Research	Akurgal	E. Akurgal, <i>The Art of the Hittites</i> – London 1962
AAWLM	Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse – Wiesbaden	Alakš.	Treaty of Muwatalli II with Alakšandu, ed. SV 2:42-102
ABAW	Abhandlungen der Bayerischen Akademie der Wissenschaften, philosophisch-historische Abteilung – Munich	ÄAT	Ägypten und Altes Testament – Wiesbaden
ABoT	Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri – Istanbul 1948	AlHeth.	H. A. Hoffner, Jr., <i>Alimenta Hethaeorum</i> (AOS 55) – New Haven 1974
ACH	C. Virolleaud, <i>L’Astrologie Chaldéenne</i> – Paris 1908	Alp, Beamt.	S. Alp, <i>Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell</i> – Leipzig 1940
ACME	Annali della Facoltà di Filosofia e Lettere dell’Università Statale di Milano – Milan	— Siegel	— <i>Zylinder- und Stempelsiegel aus Karahöyük bei Konya</i> (TTKYayın 5/26) – Ankara 1968
AfK	Archiv für Keilschriftforschung – Berlin	— Tempel	— <i>Beiträge zur Erforschung des hethitischen Tempels, Kultanlagen im Lichte der Keilschrifttexte</i> (TTKYayın 6/23) – Ankara 1983
AfO	Archiv für Orientforschung – Berlin, Graz, Horn, Vienna	—	<i>see also</i> HBM, HKM
AGI	Archivio Glottologico Italiano – Turin, Florence	AM	A. Götze, <i>Die Annalen des Muršiliš</i> (MVAeG 38) – Leipzig 1933
AHw	W. von Soden, <i>Akkadisches Handwörterbuch</i> – Wiesbaden 1958-1981	AMAVY	Anadolu Medeniyetlerini Araştırma Vakfı Yayınları – Ankara
Ai	lexical series ki.KI.KAL.bi.šè = <i>ana ittišu</i> (MSL 1)	Amurru Akk	S. Izre’el, <i>Amurru Akkadian: A Linguistic Study</i> (HSSt 40-41) – Atlanta 1991
AION	Annali dell’Istituto Universitario Orientale di Napoli – Rome, Naples	An	lexical series An = <i>Anum</i>
		An.	Ankara Museum, inventory numbers of tablets

List of Abbreviations

Anadolu	Anadolu. Revue des études d'archéologie et d'histoire en Turquie — Paris	— 25	G. McMahon, <i>The Hittite State Cult of the Tutelary Deities</i> — 1991
Anadolu/Anatolia	Anadolu/Anatolia. Journal of the Institute for Research in Near Eastern and Mediterranean Civilizations of the Faculty of Letters of the University of Ankara — Ankara	Asan, Diss. AT	A. Asan, <i>Der Mythos vom erzürnten Gott</i> (diss., Julius-Maximilians-Universität, Würzburg — 1988) D. J. Wiseman, <i>The Alalakh Tablets</i> (unmarked number refers to text, p. indicates page in the volume) — London 1953
Anatolica	Anatolica. Annuaire International pour les Civilisations de l'Asie Antérieure (Institut Historique et Archéologique Néerlandais à Istanbul) — Leiden	Athenaeum Atti II CIH	Athenaeum — Pavia O. Carruba et al., eds., <i>Atti del II Congresso Internazionale di Hittitologia</i> . <i>see</i> StMed 9
AnDergi	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi — Ankara	AttiAccTosc.	Atti dell'Accademia Toscana di Scienze e Lettere "La Colombaria" — Florence
ANEP	J. B. Pritchard, ed., <i>Ancient Near Eastern Pictures Relating to the Old Testament</i> , 2nd ed., with suppl. — Princeton 1969	AU	F. Sommer, <i>Die Aḫḫijavā-Urkunden</i> (ABAW, NF 6) — Munich 1932
ANET	J. B. Pritchard, ed., <i>Ancient Near Eastern Pictures Relating to the Old Testament</i> , 2nd ed., with suppl. — Princeton 1969 (Hittite texts tr. by A. Goetze)	AuOr	Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo — Sabadell
AnOr	Analecta Orientalia — Rome	Außenseiter	V. Haas, ed., <i>Außenseiter und Randgruppen. Beiträge zu einer Sozialgeschichte des Alten Orients</i> (Xenia 32) — Konstanz 1992
AnSt	Anatolian Studies (Journal of the British Institute of Archaeology at Ankara) — London	Bab	Babyloniaca — Paris
Antagal	lexical series antagal = <i>šaqû</i>	BAC	Bochumer Altertumswissenschaftliches Colloquium — Bochum
AnYayın	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Yayınları — Ankara	— 2	E. Neu, <i>Der alte Orient: Mythen der Hethiter</i> — 1990
AO	Der Alte Orient — Leipzig	Badali	<i>see</i> THeth
AOAT	Alter Orient und Altes Testament — Neukirchen-Vluyn	BagM	Baghdader Mitteilungen — Berlin
AOATS	AOAT, Sonderreihe	Balkan, İnandık	K. Balkan, İnandık'ta 1966 yılında bulunan eski Hitit çağına ait bir bağış belgesi (AMAVY No. 1) — Ankara 1973
AÖAW	Anzeiger der phil.-hist. Klasse der Österreichischen Akademie der Wissenschaften — Vienna	BASOR	Bulletin of the American Schools of Oriental Research — South Hadley, Massachusetts, Missoula, Ann Arbor, Philadelphia, Baltimore
AoF	Altorientalische Forschungen — Berlin	BBVO	Berliner Beiträge zum Vorderen Orient — Berlin
AOS	American Oriental Series — New Haven	BCILL	Bibliothèque des Cahiers de l'Institut de Linguistique de Louvain — Louvain-la-Neuve
APAW	Abhandlungen der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin	BDB	F. Brown, S. R. Driver, and C. Briggs, <i>A Hebrew and English Lexicon of the Old Testament</i> — Oxford 1907
Ardzinba, Ritualy	V. G. Ardzinba, <i>Ritualy i mify drevnej Anatolii</i> — Moscow 1982	Beal, Diss.	R. Beal, <i>The Organization of the Hittite Military</i> (diss., University of Chicago — 1986)
Arnaud	<i>see</i> Emar		
ArOr	Archiv Orientální — Prague		
AS	Assyriological Studies — Chicago		
— 24	H. G. Güterbock and Th. P. J. van den Hout, <i>The Hittite Instruction for the Royal Bodyguard</i> — 1991		

List of Abbreviations

—	<i>see also</i> THeth	— 14	R. M. Boehmer and H. G. Güterbock, <i>Glyptik aus dem Stadtgebiet von Boğazköy</i> — 1987
Bechtel, <i>-sk-</i>	G. Bechtel, <i>Hittite Verbs in -sk-</i> — Ann Arbor 1936	Boissier, Mant.	A. Boissier, <i>Mantique babylonienne et mantique hittite</i> — Paris 1935
—	<i>see also</i> Chrest.	Boley, <i>hark-</i>	J. Boley, <i>The Hittite hark- Construction</i> (IBS 44) — Innsbruck 1984
Beckman, Diss.	G. M. Beckman, <i>Hittite Birth Rituals</i> (diss., Yale University — 1977)	Borger, Zeichenliste	R. Borger, <i>Assyrisch-babylonische Zeichenliste</i> (unmarked numbers refer to sign number) (AOAT 33, 33A) — Neukirchen-Vluyn 1978, 1981
—	<i>see also</i> DiplTexts, HFAC, StBoT	Bossert, Heth.Kön.	H. T. Bossert, <i>Ein hethitisches Königssiegel</i> — Berlin 1944
Bel Madg.	<i>BĒL MADGALTI</i> instr., ed. Dienstanw.	BoSt	Boghazköi-Studien — Leipzig
Belleten	Türk Tarih Kurumu Belleten — Ankara	BoTU	E. Forrer, <i>Die Boghazköi-Texte in Umschrift</i> (WVDOG 41/42) (unmarked numbers following BoTU refer to texts published in translit. in BoTU 2; pages in BoTU 1 or 2 will be indicated by p(p).) — Leipzig 1922, 1926
BeO	<i>Bibbia e Oriente</i> — Bornato in Franciacorta	Boysan-Dietrich	<i>see</i> THeth
Berman, Diss.	H. Berman, <i>The Stem Formation of Hittite Nouns and Adjectives</i> (diss., University of Chicago — 1972)	von Brandenstein	<i>see</i> Bildbeschr.
Bernabé, TLH	A. Bernabé, <i>Textos literarios hetitas</i> — Madrid 1987	van Brock, Dér.Nom.L	N. van Brock, <i>Dérivés Nominaux en L du Hittite et du Louvite</i> (RHA XX/71:69-168) — Paris 1962
Bildbeschr.	C.-G. von Brandenstein, <i>Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten</i> (MVAeG 46.2) — Leipzig 1943	Bryce, MHT	R. Bryce, <i>The Major Historical Texts of Early Hittite History</i> (Asian Studies Monograph 1) — Queensland n.d.
Bilgiç, App.	E. Bilgiç, <i>Die einheimischen Appellativa der kappadokischen Texte</i> — Ankara 1954	BSL	<i>Bulletin de la Société de Linguistique de Paris</i>
Bin-Nun	<i>see</i> THeth	Burde	<i>see</i> StBoT
BiOr	<i>Bibliotheca Orientalis</i> — Leiden	CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> — Chicago 1956ff.
Bittel, Boğazköy	K. Bittel, et al., <i>Boğazköy, I-V</i> — Berlin 1935, 1938, 1957, 1969, 1975	CAH	<i>The Cambridge Ancient History</i> , 3rd ed. — Cambridge 1970, 1971, 1973, 1975
— Hattusha	K. Bittel, <i>Hattusha: Capital of the Hittites</i> — New York 1970	Carruba, Pal.	O. Carruba, <i>Beiträge zum Palaischen</i> (PIHANS 31) — Leiden 1972
— Hethiter	— <i>Die Hethiter</i> (Universum der Kunst) — Munich 1976	— Part.	— <i>Die satzeinleitenden Partikeln in den indogermanischen Sprachen Anatoliens</i> — Rome 1969
— Yaz	— <i>Yazılıkaya</i> (WVDOG 61) — Leipzig 1941 (Osnabrück 1967)	—	<i>see also</i> StBoT
— Yaz ²	— <i>Das hethitische Felsheiligtum Yazılıkaya</i> (BoHa 9) — Berlin 1975	Carter, Diss.	C. Carter, <i>Hittite Cult Inventories</i> (diss., University of Chicago — 1962)
BM	<i>Bibliotheca Mesopotamica</i> — Malibu	CCT	<i>Cuneiform Texts from Cappadocian Tablets in the British Museum</i> — London
BM	<i>Tablets in the collections of the British Museum</i>	CH	<i>Codex Hammurabi</i>
BMECCJ	<i>Bulletin of the Middle Eastern Culture Center in Japan</i> — Wiesbaden		
Bo	Inventory numbers of Boğazköy tablets excavated 1906-1912		
Bo year/ ...	Inventory numbers of Boğazköy tablets excavated 1968ff.		
BoHa	Boğazköy-Hattuša, <i>Ergebnisse der Ausgrabungen</i> — Berlin		

List of Abbreviations

CHD	The Hittite Dictionary of the Oriental Institute of the University of Chicago – Chicago 1980ff.	CT	Cuneiform Texts from Babylonian Tablets in the British Museum – London
CHM	Cahiers d'Histoire Mondiale – Paris	CTH	E. Laroche, Catalogue des textes hittites, 2nd ed. – Paris 1971
Chrest.	E. H. Sturtevant and G. Bechtel, A Hittite Chrestomathy – Philadelphia 1935	DAB	R. C. Thompson, Dictionary of Assyrian Botany – London 1949
ChS	Corpus der hurritischen Sprachdenkmäler – Rome	DACG	— Dictionary of Assyrian Chemistry and Geology – Oxford 1936
— I/1	V. Haas, Die Serien itkaḫi und itkalzi des AZU-Priesters, Rituale für Tašmišarri und Tatuḫepa sowie weitere Texte mit Bezug auf Tašmišarri – 1984	Darga, Kadın	A. M. Darga, Eski Anadolu'da Kadın – Istanbul 1976
— I/2	M. Salvini and I. Wegner, Die Rituale des AZU-Priesters – 1986	Darga, Mimarlığı	M. Darga, Hitit Mimarlığı, I - Yapı Sanatı (İstanbul Üniversitesi Edebiyat Fakültesi Yayınları 3221) – Istanbul 1985
— I/4	I. Wegner and M. Salvini, Die hethitisch-hurritischen Ritualtafeln des (<i>h</i>)išuwa-Festes – 1991	de Martino, La danza	S. de Martino, La danza nella cultura ittita (Eothen 2) – Florence 1989
— I/5	V. Haas and I. Wegner, Die Rituale der Beschwörerinnen ^{SALŠU.GI} – 1988	—	<i>see also</i> ChS
— I/7	S. de Martino, Die mantischen Texte – 1992	de Roos	<i>alphabetized as</i> Roos
ChS Erg. 1	G. Wilhelm, Ein Ritual des AZU-Priesters – 1995	Deimel	<i>see</i> ŠL
CLL	H. C. Melchert, Cuneiform Luvian Lexicon (Lexica Anatolica 2) – Chapel Hill 1993	Del Monte, Muršili-Niqmepa	G. del Monte, Il trattato fra Muršili II di Ḫattuša e Niqmepa di Ugarit (OAC 18) – Rome 1986
Collins, Diss.	B. J. Collins, The Representation of Wild Animals in Hittite Texts (diss., Yale University – 1989)	—	<i>see also</i> RGTC 6
Cor.Ling.	Corolla linguistica (FsSommer) – Wiesbaden 1955	DEP	<i>see</i> Plants
CoS	W. W. Hallo, ed., The Context of Scripture – Leiden 1997ff.	Dergi	<i>see</i> AnDergi
Coşkun, Kap isimleri	Y. Coşkun, Boğazköy metinlerinde geçen bazı seçme kap isimleri (AnYayın 285) – Ankara 1979	DeVries, Diss.	B. DeVries, The Style of Hittite Epic and Mythology (diss., Brandeis University – 1967)
Cotticelli-Kurras	<i>see</i> THeth	Diakonoff, Hurr.u.Urart.	I. M. Diakonoff, Hurrisch und Urartäisch – Munich 1971
Couvreur, Ḫ	W. C. Couvreur, De hettitische Ḫ – Louvain 1937	Die Sprache	Die Sprache: Zeitschrift für Sprachwissenschaft – Vienna, Wiesbaden
CRAIBL	Comptes Rendus de la Académie des Inscriptions et Belles-Lettres – Paris	Dienstanw.	E. von Schuler, Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte (AfO Beiheft 10) – Graz 1957
Crisis Years	W. A. Ward and M. S. Joukowski, eds., The Crisis Years: The 12th Century B.C. From Beyond the Danube to the Tigris – Dubuque 1992	DiplTexts	G. Beckman, Hittite Diplomatic Texts (WAW 7) – Atlanta 1996
CRRAI	Compte rendu de la ... Rencontre Assyriologique Internationale (cited by date of congress, not date of publication)	Diri	lexical series diri DIR <i>siāku</i> = (<i>w</i>) <i>atru</i>
		DLL	E. Laroche, Dictionnaire de la langue louvite – Paris 1959
		DMOA	Documenta et Monumenta Orientis Antiqui – Leiden
		Dressler, Plur.	W. Dressler, Studien zur verbalen Pluralität (SÖAW 259, 1) – Vienna 1968
		Drohla, Kongruenz	W. Drohla, Die Kongruenz zwischen Nomen und Attribut sowie zwischen Subjekt und Prädikat im Hethitischen

List of Abbreviations

	(diss., Philipps-Universität, Marburg 1933, revised version, mimeographed — 1953)	— Flora	— Boğazköy metinlerine göre Hititler devri Anadolu'sunun Florası — Ankara 1974
DŠ	H. G. Güterbock, <i>The Deeds of Šuppiluliuma as Told by his Son, Muršili II</i> , JCS 10 (1956) 41ff., 59ff., 75ff.	EVO	Egitto e Vicino Oriente — Pisa
Dupp.	Treaty of Muršili II and Duppi-Tešub, ed. SV 1:1-48	FHG	E. Laroche, <i>Fragments hittites de Genève</i> , RA 45 (1951) 131-138, 184-194; RA 46 (1952) 42-50, 214
EA	Texts from El-Amarna, numbered according to ed. of J. A. Knudtzon, <i>Die El-Amarna-Tafeln</i> (VAB 2) — Leipzig 1915 and tr. of W. Moran, <i>Les Lettres d'El Amarna</i> (LAPO 13) — Paris 1987	FHL	— <i>Fragments hittites du Louvre</i> , in <i>Mém. Atatürk</i> 73-107
Ea	lexical series ea A = <i>nâqu</i>	Finkelstein Mem.	M. Ellis, ed., <i>Essays on the Ancient Near East in Memory of Jacob Joel Finkelstein</i> (<i>Memoirs of the Connecticut Academy of Arts and Sciences</i> 19) — Hamden, Connecticut 1977
EHGI	H. A. Hoffner, Jr., <i>An English-Hittite Glossary</i> (RHA XXV/80:1ff.) — Paris 1967	Forrer	<i>see</i> BoTU, Forsch.
Eichner, Diss.	H. Eichner, <i>Untersuchungen zur hethitischen Deklination</i> (diss., Friedrich-Alexander Universität, Erlangen-Nuremberg — 1974)	Forsch.	E. Forrer, <i>Forschungen</i> — Berlin 1926-1929
Emar	Mission archéologique de Meskéné-Emar. <i>Recherches au pays d'Aštata</i> — Paris	Friedrich	<i>see</i> HE, HG, HKL, HW, HW 1., 2., 3. Erg., HW ² , SV
— VI/1-3	D. Arnaud, <i>Textes sumériens et accadiens: textes et planches</i> (<i>Éditions Recherche sur les Civilisations, «Synthèse»</i> 18) — 1985-1986	Friedrich/ Kammenhuber	<i>see</i> HW ²
— VI/4	D. Arnaud, <i>Textes de la bibliothèque: transcriptions et traductions</i> (<i>Éditions Recherche sur les Civilisations, «Synthèse»</i> 28) — 1987	Frisk	H. Frisk, <i>Griechisches etymologisches Wörterbuch I-III</i> — Heidelberg 1960-1972
Engelhard, Diss.	D. Engelhard, <i>Hittite Magical Practices: An Analysis</i> (diss., Brandeis University — 1970)	FsAlp	Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp (<i>Anadolu Medeniyetlerini Araştırma ve Tanıtma Vakfı Yayınları</i> 1) — Ankara 1992
Eothen	Eothen — Florence	FsBittel	<i>Beiträge zur Altertumskunde Kleinasiens. Festschrift für Kurt Bittel.</i> — Mainz 1983
Erg.	Ergänzungsheft, <i>see</i> HW 1.Erg.	FsCumont	<i>Mélanges Franz Cumont</i> (AIPHOS 4) — Brussels 1936
Erimḫuš	lexical series erimḫuš = <i>anantu</i>	FsDiakonoff	<i>Societies and Languages of the Ancient Near East: Studies in Honour of I. M. Diakonoff</i> — Warminster, England 1982
Erimḫuš Bogh.	Boğazköy version of Erimḫuš	FsDörner	<i>Studien zur Religion und Kultur Kleinasiens: Festschrift für Friedrich Karl Dörner zum 65. Geburtstag am 28. Februar 1976</i> — Leiden 1978
Erman-Grapow	A. Erman and H. Grapow, <i>Wörterbuch der ägyptischen Sprache</i> — Leipzig 1925-1931 (-1955)	FsDYoung	<i>Go to the Land I Will Show You. Studies in Honor of Dwight W. Young</i> — Winona Lake 1995
Ertem, Coğrafya	H. Ertem, <i>Boğazköy metinlerine geçen coğrafya adları dizini</i> — Ankara 1973	FsEVermeule	<i>The Ages of Homer : A Tribute to Emily Townsend Vermeule</i> — Austin 1995
— Fauna	— <i>Boğazköy metinlerine göre Hititler devri Anadolu'sunun Faunası</i> — Ankara 1965	FsFriedrich	<i>Festschrift J. Friedrich zum 65. Geburtstag gewidmet</i> — Heidelberg 1959

List of Abbreviations

FsGordon	Orient and Occident: Essays Presented to Cyrus H. Gordon (AOAT 22) — Neukirchen-Vluyn 1973	FsNeve	IM 43 — 1993
FsGüterbock	Anatolian Studies Presented to Hans Gustav Güterbock on the Occasion of his 65th Birthday (PIHANS 33) — Leiden 1974	FsNÖzgülç	Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgüç — Ankara 1993
FsGüterbock ²	Kaniššuar: A Tribute to Hans G. Güterbock on His Seventy-fifth Birthday May 27, 1983 (AS 23) — Chicago 1986	FsOberhuber	Im Bannkreis des Alten Orients: Studien Zur Sprach- und Kulturgeschichte des Alten Orients und seines Ausstrahlungsraumes Karl Oberhuber zum 70. Geburtstag gewidmet (IBK 24) — Innsbruck 1986
FsHallo	The Tablet and the Scroll. Near Eastern Studies in Honor of William W. Hallo — Bethesda 1993	FsOtten	Festschrift Heinrich Otten — Wiesbaden 1973
FsHeger	Texte, Sätze, Wörter und Moneme. Festschrift für Klaus Heger zum 65. Geburtstag — Heidelberg 1992	FsOtten ²	Documentum Asiae Minoris Antiquae: Festschrift für Heinrich Otten zum 75. Geburtstag — Wiesbaden 1988
FsHouwink ten Cate	Studio Historiae Ardens: Ancient Near Eastern Studies Presented to Philo H. J. Houwink ten Cate on the Occasion of his 65th Birthday (PIHANS 74) — Leiden 1995	FsPagliaro	Studia classica et orientalia Antonio Pagliaro oblata — Rome 1969
FsKantor	Essays in Ancient Civilization Presented to Helene J. Kantor (SAOC 47) — Chicago 1989	FsPalmer	Studies in Greek, Italic and Indo-European Linguistics Offered to L. R. Palmer — Innsbruck 1976
FsKnobloch	Sprachwissenschaftliche Forschungen: Festschrift für Johann Knobloch (IBK 23) — Innsbruck 1985	FsPedersen	Mélanges Linguistiques offerts à M. Holger Pedersen a l'occasion de son soixantedixième anniversaire, 7 avril 1937 (Acta Jutlandica 9/1) — Aarhus 1937
FsKraus	Zikir Šumim: Assyriological Studies Presented to F. R. Kraus on the Occasion of his Seventieth Birthday — Leiden 1982	FsPope	<i>see</i> Love & Death
FsLacheman	Studies on the Civilization and Culture of Nuzi and the Hurrians in Honor of Ernest R. Lacheman — Winona Lake 1981	FsPugliese Carratelli	Studi di storia e di filologia anatoli dedicati a Giovanni Pugliese Carratelli (Eothen 1) — Florence 1988
FsLaroche	Florilegium Anatolicum: Mélanges offerts à Emmanuel Laroche — Paris 1979	FsPuhvel	Studies in Ancient Languages and Philology in Honor of Jaan Puhvel — Washington 1997
FsMeid	Indogermanica Europaea. Festschrift für Wolfgang Meid zum 60. Geburtstag am 12. 11. 1989 (Grazer Linguistische Monographien 4) — Graz 1989	FsRanoszek	Anniversary Volume dedicated to Rudolf Ranoszek on his Eighty-Fifth Birthday (= RO 41 fasc. 2) — Warsaw 1980
FsMeissner	Altorientalische Studien Bruno Meissner zum 60. Geburtstag gewidmet (MAOG 4) — Leipzig 1928-1929 (1972)	FsReiner	Language, Literature and History: Philological and Historical Studies Presented to Erica Reiner (AOS 67) — New Haven 1987
FsMeriggi	Studi in onore di Piero Meriggi (Athenaeum NS 47, fasc. 1-4) — Pavia 1969	FsRisch	o-o-pe-ro-si: Festschrift für Ernst Risch zum 75. Geburtstag — Berlin 1986
FsMeriggi ²	Studia Mediterranea Piero Meriggi dicata (StMed 1-2) — Pavia 1979	FsRix	Indogermanica et Italica: Festschrift für Helmut Rix zum 65. Geburtstag (IBS 72) — Innsbruck 1993
FsNeumann	Serta Indogermanica: Festschrift für Günter Neumann zum 60. Geburtstag — Innsbruck 1982	FsSalonen	StOr 46 — 1975
		FsSommer	<i>see</i> Cor. Ling.
		FsStreitberg	Streitberg-Festgabe — Leipzig 1924
		FsTÖzgülç	Anatolia and the Ancient Near East: Studies in Honor of Tahsin Özgüç — Ankara 1989

List of Abbreviations

FuF	Forschungen und Fortschritte – Berlin	GsKretschmer	MNHMHS XAPIN: Gedenkschrift Paul Kretschmer – Vienna 1956
FWgesch.	Fischer Weltgeschichte: Die Altorientalischen Reiche – Frankfurt am Main 1965ff.	GsKronasser	Investigationes Philologicae et Comparativae: Gedenkschrift für Heinz Kronasser – Wiesbaden 1982
GAG	W. von Soden, Grundriss der Akkadischen Grammatik, with suppl. (AnOr 33/47) – Rome 1969	GsPintore	Studi Orientalistici in ricordo di Franco Pintore (StMed 4) – Pavia 1983
Gamkrelidze, Laryngale	T. V. Gamkrelidze, Hittite et la théorie laryngale – Tiflis 1960	Güterbock, Frontiers	H. G. Güterbock, “Some Aspects of Hittite Prayers” in <i>Frontiers of Human Knowledge</i> (Skripter rörande Uppsala universitet C:38: Acta Universitatis Upsaliensis) – Uppsala 1978, pp. 125-139
Garelli, AC	P. Garelli, Les Assyriens en Cappadoce – Paris 1963	—	<i>see also</i> AS, BoHa, CHD, DŠ, Kum., SBo, Ullik.
Garstang/Gurney	<i>see</i> Geogr	Gurney, AAA 27	O. R. Gurney, Hittite Prayers of Muršili II (AAA 27) – Liverpool 1941
Gelb, Alishar	I. J. Gelb, Inscriptions from Alishar and Vicinity (OIP 27) – Chicago 1935	— Schweich	— Some Aspects of Hittite Religion (The Schweich Lectures 1976) – Oxford 1977
— HH	— Hittite Hieroglyphs 1-3 (SAOC 2, 14, 21) – Chicago 1931-1942	—	<i>see also</i> Geogr
— HHM	— Hittite Hieroglyphic Monuments (OIP 45) – Chicago 1939	Gusmani, Lessico	R. Gusmani, Il lessico ittito – Naples 1968
Geogr	J. Garstang and O. R. Gurney, The Geography of the Hittite Empire – London 1959	— Lyd.Wb.	— Lydisches Wörterbuch – Heidelberg 1964
Gertz, Diss.	J. E. Gertz, The Nominative-accusative Neuter Plural in Anatolian (diss., Yale University – 1982)	Haas, Berggötter	V. Haas, Hethitische Berggötter und hurritische Steindämonen. Riten, Kulte, und Mythen – Mainz 1982
Gilg.	Gilgameš epic	— Gesch.Relig.	V. Haas, Geschichte der hethitischen Religion (HdOr 1/15) – Leiden 1994
GLH	E. Laroche, Glossaire de la langue hourrite (RHA XXXIV-XXXV) – Paris 1976-1977, pub. 1978-1979	— KN	— Der Kult von Nerik (Stud. Pohl 4) – Rome 1970
Gl.Hourrite	<i>see</i> GLH	—	<i>see also</i> ChS
Glotta	Glotta – Göttingen	Haas/Thiel, AOAT 31	V. Haas and H. Thiel, Die Beschwö- rungsrituale der Allaituraḥ(ḥ)i und verwandte Texte (AOAT 31) – Neu- kirchen-Vluyn, 1978
Goetze, KI	A. Goetze, Kleinasien, 2nd ed. – Munich 1957	Haas/Wilhelm, AOATS 3	V. Haas and G. Wilhelm, Hurritische und luwische Riten aus Kizzuwatna (AOATS 3) – Neukirchen-Vluyn 1974
—	<i>see also</i> AM, Ḥatt., Kizz., Madd., MSpr, NBr, Pestgeb., Tunn.	Haase, THR	R. Haase, Texte zum hethitischen Recht: Eine Auswahl – Wiesbaden 1984
Gordon, UT	C. Gordon, Ugaritic Textbook (AnOr 38) – Rome 1965	HAB	F. Sommer und A. Falkenstein, Die Hethitisch-akkadische Bilingue des Ḥat- tušili I (ABAW, NF 16) – Munich 1938
Gröndahl	F. Gröndahl, Die Personennamen der Texte aus Ugarit (Stud. Pohl 1) – Rome 1967	Hagenbuchner	<i>see</i> THeth
GsAmmann	Sprachwissenschaft in Innsbruck (IBKS 50) – Innsbruck 1982	Hahn, Naming	E. A. Hahn, Naming Constructions in Some Indo-European Languages (Philo-
GsBossert	Anadolu Araştırmaları (JKF) vol. II 1-2 – Istanbul 1965		
GsGüntert	Antiquitates Indogermanicae: Gedenkschrift für Hermann Güntert zur 25. Wiederkehr seines Todestages – Innsbruck 1974		

List of Abbreviations

	logical Monographs of the American Philological Association 27) — Cleveland 1969	HG	J. Friedrich, <i>Die hethitischen Gesetze</i> (DMOA 7) — Leiden 1959, 2nd ed. 1971
Ḫatt	A. Götze, <i>Ḫattušiliš. Der Bericht über seine Thronbesteigung nebst den Paralleltexen</i> (MVAG 29.3) — Leipzig 1925; Ḫatt. also abbreviates Apology of Ḫattušili III, cited by col. and line in Ḫatt., NBr, Chrest., or StBoT 24 (Ḫatt. also abbreviates the royal name Ḫattušili, always followed by I, II, or III)	Ḫḫ. HHB HHL	lexical series ḪAR.ra = <i>ḫubullu</i> (MSL 5-10) H.-S. Schuster, <i>Die hattisch-hethitischen Bilinguen I/1</i> (DMOA 17) — Leiden 1974 J. D. Hawkins, A. Morpurgo-Davies, and G. Neumann, <i>Hittite Hieroglyphs and Luwian: New Evidence for the Connection</i> (NAWG 1973 No. 6) — Göttingen 1974
Hawkins	<i>see</i> HHL, StBoT Beih. 3		
HBM	S. Alp, <i>Hethitische Briefe aus Maşat-Höyük</i> (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, TTKYayın VI/35) — Ankara 1991	HHT	K. Riemschneider, <i>Hurritische und hethitische Texte</i> — Munich 1974 (mimeographed)
HbOr	<i>Handbuch der Orientalistik</i> — Leiden	Hipp.heth.	A. Kammenhuber, <i>Hippologia hethitica</i> — Wiesbaden 1961
HE	J. Friedrich, <i>Hethitisches Elementarbuch</i> , 2nd ed. — Heidelberg, HE 1 1960, HE 2 1967	Hittite Myths	H. A. Hoffner, Jr., <i>Hittite Myths</i> (WAW 2) — Atlanta 1990
HED	J. Puhvel, <i>Hittite Etymological Dictionary</i> — Berlin 1984ff.	HKL	J. Friedrich, <i>Hethitisches Keilschrift-Lesebuch</i> 1, 2 — Heidelberg 1960
Heinhold-Krahmer	<i>see</i> THeth	HKM	S. Alp, <i>Hethitische Keilschrifttafeln aus Maşat-Höyük</i> (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, TTKYayın VI/34) — Ankara 1991
Held, Rel. Sent.	W. H. Held, Jr., <i>The Hittite Relative Sentence</i> (Lg. Diss. no. 55; Lg. 33.4 part 2 suppl.) — Baltimore 1957	HL	H. A. Hoffner, Jr., <i>The Hittite Laws: A Critical Edition</i> (DMOA 23) — Leiden 1997
Hethitica	<i>Hethitica</i> : vol. I (Travaux de la Faculté de Philosophie et Lettres de l'Université Catholique de Louvain); subsequent vols. are a subseries of BCILL — Louvain-la-Neuve	Hoffmann	<i>see</i> THeth
Heth.u.Idg.	E. Neu and W. Meid, eds., <i>Hethitisch und Indogermanisch: Vergleichende Studien zur historischen Grammatik und zur dialektgeographischen Stellung der indogermanischen Sprachgruppe Altkleinasiens</i> (IBS 25) — Innsbruck 1979	Hoffner, Diss.	H. A. Hoffner, Jr., <i>The Laws of the Hittites</i> (diss., Brandeis University — 1963)
Heubeck, Lyd	A. Heubeck, <i>Lydisch</i> (in <i>Altkleinasiatische Sprachen</i> , HbOr 1.2.1/2.2, pp. 397-427) — Leiden 1969	—	<i>see also</i> AlHeth, CHD, EHGI, FsGordon, FsGüterbock ² , HFAC, Hittite Myths, HL, LawColl
— Lydiaka	— Lydiaka. <i>Untersuchungen zu Schrift, Sprache und Götternamen der Lyder</i> — Erlangen 1959	Holland, Diss.	G. B. Holland, <i>Problems of Word Order Change in Selected Indo-European Languages</i> (diss., University of California at Berkeley — 1980)
HFAC	G. Beckman and H. A. Hoffner, Jr., <i>Hittite Fragments in American Collections</i> (JCS 37/1) — Philadelphia 1985	van den Hout, Diss.	Th. P. J. van den Hout, <i>Studien zum Spätjungthethitischen: Texte der Zeit Tudhalijas IV. KBo IV 10 + (CTH 106)</i> (diss., Universiteit van Amsterdam — 1989)
Ḫg.	lexical series ḪAR.gud = <i>imrû</i> = <i>ballu</i> (MSL 5-11)	—	<i>see also</i> AS, StBoT
		Houwink ten Cate	Ph. H. J. Houwink ten Cate, <i>Mursilis II, de bronnen voor een Karakterschets</i> — Leiden 1966

List of Abbreviations

—	<i>see also</i> Records	IBK(S)	Innsbrucker Beiträge zur Kulturwissenschaft (Sonderheft) — Innsbruck
Hrozný, CH	B. Hrozný, Code Hittite provenant de l'Asie Mineure, I. — Paris 1922	IBoT	İstanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri(nden Seçme Metinler) — Istanbul 1944, 1947, 1954, Ankara 1988
— HKT	— Hethitische Keilschrifttexte aus Boghazköi in Umschrift, Übersetzung und Kommentar (BoSt 3) — Leipzig 1919	IBS	Innsbrucker Beiträge zur Sprachwissenschaft — Innsbruck
— IHH	— Les Inscriptions Hittites Hiéroglyphiques 1-3 — Prague 1933-1937	IBS-VKS	Innsbrucker Beiträge zur Sprachwissenschaft - Vorträge und Kleinere Schriften — Innsbruck
— SH	— Die Sprache der Hethiter (BoSt 12) — Leipzig 1917	Idg.Bibl.	Indogermanische Bibliothek — Heidelberg
— VSpr	— Über die Völker und Sprachen des alten Chatti-Landes (BoSt 5) — Leipzig 1920	Idg.Gr.	Indogermanische Grammatik — Heidelberg 1968ff.
HS	<i>see</i> KZ	Idu	lexical series Á = <i>idu</i>
HSM	Harvard Semitic Museum, inventory number	IEJ	Israel Exploration Journal — Jerusalem
HSSt	Harvard Semitic Studies — Atlanta	IESt	Indo-European Studies, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts
HT	Hittite Texts in the Cuneiform Character in the British Museum — London 1920	IF	Indogermanische Forschungen — Strasbourg, Berlin
HTR	H. Otten, Hethitische Totenrituale (VIO 37) — Berlin 1958	Igituḫ	lexical series <i>igituḫ</i> = <i>tāmartu</i> ; <i>Igituḫ</i> short version, Landsberger/Gurney, AfO 18:81ff.
HUCA	Hebrew Union College Annual — Cincinnati	Illuy.	Illuyanka myth
Ḫuqq.	The Treaty of Šuppiluliuma I with Ḫuqqana, ed. SV 2:103-163	IM	Istanbuler Mitteilungen — Berlin
Hutter, Behexung	M. Hutter, Behexung, Entsühnung und Heilung: Das Ritual der Tunyawiya für ein Königspaar aus mittelhethitischer Zeit (KBo XXI 1 — KUB IX 34 — KBo XXI 6) (OBO 82) — Göttingen 1988	Imparati, Leggi	F. Imparati, Le leggi ittite — Rome 1964
HW	J. Friedrich, Hethitisches Wörterbuch — Heidelberg 1952(-1954)	IstF	Istanbuler Forschungen — Bamberg, Berlin, and Tübingen
HW 1., 2., 3. Erg.	J. Friedrich, Hethitisches Wörterbuch 1.-3. Ergänzungsheft — Heidelberg 1957, 1961, 1966	Izi	lexical series <i>izi</i> = <i>išātu</i> (MSL 13:154-226)
HW ²	J. Friedrich and A. Kammenhuber, Hethitisches Wörterbuch, 2nd ed. — Heidelberg 1975ff.	Izi Bogh.	Boğazköy version of Izi (MSL 13:132-147)
HZL	Chr. Rüster and E. Neu, Hethitisches Zeichenlexikon: Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten (StBoT Beih. 2) — 1989	JA	Journal asiatique — Paris
IAK	E. Ebeling, B. Meissner, and E. F. Weidner, eds., Die Inschriften der altassyrischen Könige — Leipzig 1926	Jakob-Rost, Familienzweist	L. Jakob-Rost, Ein hethitisches Ritual gegen Familienzweist (MIO 1:345-379) — Berlin 1953
		—	<i>see also</i> Mašt., THeth
		JAOS	Journal of the American Oriental Society — New Haven, Ann Arbor
		JBL	Journal of Biblical Literature — New Haven, Philadelphia, Missoula, Richmond, Atlanta, Decator

List of Abbreviations

JCS	Journal of Cuneiform Studies — New Haven, Cambridge, Massachusetts, Philadelphia, Baltimore		ence 4. Current Issues in Linguistic Theory 16) — Amsterdam 1981
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap (earlier Gezelschap) “Ex Oriente Lux” — Leiden	Kestemont, Diplomatie	G. Kestemont, Diplomatie et droit international en Asie occidentale (1600-1200 av. J.C.) (Publications de l’Institut Orientaliste de Louvain 9) — Louvain-la-Neuve 1974
JESHO	Journal of the Economic and Social History of the Orient — Leiden	Kikk.	Kikkuli text, ed. Kammenhuber, Hipp. heth., pp. 54-147
JIES	Journal of Indo-European Studies — Hattiesburg, Washington, DC	King	see HT, STC
JKF	Jahrbuch für kleinasiatische Forschungen (= Anadolu Araştırmaları) — Heidelberg, Istanbul	Kizz.	A. Goetze, Kizzuwatna and the Problem of Hittite Geography (YOSR 22) — New Haven 1940
JNES	Journal of Near Eastern Studies — Chicago	Klengel, Gesch.Syr	H. Klengel, Die Geschichte Syriens im 2. Jahrtausend — Berlin 1965, 1969, 1970
Josephson, Part.	F. Josephson, The Function of Sentence Particles in Old and Middle Hittite (Acta Universitatis Upsaliensis. Studia Indoeuropea Upsaliensia 2) — Uppsala 1972	KIF	F. Sommer and H. Ehelolf, eds., Kleinasiatische Forschungen, vol. 1 — Weimar (1927-)1930
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland — London	Klinger	see StBoT
JSOR	Journal of the Society of Oriental Research — Chicago	KIPauly	Der kleine Pauly: Lexikon der Antike — Stuttgart 1964ff.
Kagal	lexical series kagal = <i>abullu</i> (MSL 13)	Knudtzon, Arz.	J. A. Knudtzon, Die zwei Arzawa-Briefe: Die ältesten Urkunden in indogermanischer Sprache — Leipzig 1902
Kammenhuber, HbOr	A. Kammenhuber, Hethitisch, Palaisch, Luwisch, und Hieroglyphenluwisch (in Altkleinasiatische Sprachen, HbOr I.2.1/2.2, pp. 119-357, 428-546) — Leiden 1969	—	see also EA
— Materialien	— Materialien zu einem hethitischen Thesaurus — Heidelberg 1973ff.	König	F. W. König, Handbuch der chaldischen Inschriften (AfO Beiheft 8) — Graz 1955-1957
—	see also Hipp.heth., THeth, HW ²	Košak	see StBoT, THeth
Kaškäer	E. von Schuler, Die Kaškäer (UAVA 3) — Berlin 1965	Kronasser, EHS	H. Kronasser, Etymologie der hethitischen Sprache — Wiesbaden 1963-1966, 1987
KBo	Keilschrifttexte aus Boghazköi (vols. 1-22 are a subseries of WVDOG) — Leipzig, Berlin	—	see also Schw.Goth.
Kellerman, Diss.	G. Kellerman, Recherche sur les rituels de fondation hittites (diss., University of Paris — 1980)	KUB	Keilschrifturkunden aus Boghazköi — Berlin
Kempinski, ÄAT 4	A. Kempinski, Syrien und Palästina (Kanaan) in der letzten Phase der Mittelbronze IIB-Zeit (ÄAT 4) — Wiesbaden 1983	Kühne	see StBoT
Kerns Mem.	Bono Homini Donum: Essays in Historical Linguistics in Memory of J. Alexander Kerns (Amsterdam Studies in the Theory and History of Linguistic Sci-	Kum.	H. G. Güterbock, Kumarbi. Mythen vom churritischen Kronos (Istanbuler Schriften 16) — Zürich/New York 1946
		Kümmel	see StBoT
		Kup.	Treaty of Muršili II with Kupanta- ^d LAMMA, ed. SV 1:95-181
		Kupper, Nomades	J.-R. Kupper, Les nomades en Mésopotamie au temps des rois de Mari — Paris 1957
		KZ	Historische Sprachforschung = Zeitschrift für Vergleichende Sprachforschung

List of Abbreviations

	("Kuhns Zeitschrift") — Berlin, Gütersloh, Wiesbaden	Lg	Language. Journal of the Linguistic Society of America — Baltimore
LÄ	Lexikon der Ägyptologie — Wiesbaden 1975ff.	Lg.Diss.	Language Dissertations — Baltimore
Labat	R. Labat, Manuel d'Épigraphie Akkadienne (numbers refer to sign number, not page) — Paris 1976	Liddell/Scott	H. Liddell and R. Scott, A Greek-English Lexicon, revised by H. S. Jones — Oxford 1925-1940 (-1968)
— AkkBo	— L'Akkadien de Boghaz-Köi — Bordeaux 1932	Linguistica	Linguistica — Ljubljana
Landsberger, Fauna	B. Landsberger, Die Fauna des alten Mesopotamien nach der 14. Tafel der HAR.RA = <i>hubullu</i> — Leipzig 1934	LMI	F. Pecchioli Daddi, and A. M. Polvani, La mitologia ittita (TVOa 4.1) — Brescia 1990
Lanu	lexical series alam = <i>lānu</i>	Love & Death	Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope — Guilford, Connecticut 1987
LAPO	Littératures Anciennes du Proche-Orient — Paris	Löw, Flora	I. Löw, Die Flora der Juden — Vienna and Leipzig 1926-1934
Laroche, HH	E. Laroche, Les hiéroglyphes hittites I (unmarked number following "Laroche" refers to sign) — Paris 1960	LS	K. Riemschneider, Die hethitischen Landschenkungsurkunden (MIO 6:321-381) — Berlin 1958
— Myth.	— Textes mythologiques hittites en transcription (RHA XXIII/77, XXVI/82) — Paris 1965, 1968	LSS	Leipziger Semitische Studien — Leipzig
— Onom.	— Recueil d'onomastique hittite — Paris 1951	LTU	H. Otten, Luvische Texte in Umschrift (VIO 17) — Berlin 1953
— prière hittite	— La prière hittite: vocabulaire et typologie (École pratique des Hautes Études, V ^e section, Sciences Religieuses; Annuaire, tome 72) — Paris 1964/1965	Lu	lexical series <i>lu</i> = <i>ša</i> (MSL 12:87-147)
— Rech.	— Recherches sur les noms des dieux hittites (RHA VII/46) — Paris 1947	Luraghi, Old Hittite	S. Luraghi, Old Hittite Sentence Structure (Theoretical Linguistics) — London 1990
—	<i>see also</i> CTH, DLL, GLH, NH	Macqueen, The Hittites	J. G. Macqueen, The Hittites and their contemporaries in Asia Minor, 2nd ed. — London 1986
LawColl	M. Roth, Law Collections from Mesopotamia and Asia Minor (WAW 6) with a contribution [Hittite Laws] by H. A. Hoffner, Jr. — Atlanta 1995	Madd.	A. Götze, Madduwattaš (MVAeG 32.1) — Leipzig 1928
Lebrun, Hymnes	R. Lebrun, Hymnes et Prières Hittites (Homo Religiosus 4) — Louvain-la-Neuve 1980	Magic and Ritual Power	M. Meyer and P. Mirecki, eds., Ancient Magic and Ritual Power — Leiden 1995
— Samuha	— Samuha, foyer religieux de l'empire hittite (Publications de l'institut orientaliste de Louvain 11) — Louvain-la-Neuve 1976	Man.	Treaty of Muršili II with Manapa- ^d U, ed. SV 2:1-41
Lehrman, Diss.	A. Lehrman, Simple Thematic Imperfectives in Anatolian and in Indo-European (diss., Yale University — 1985)	MAOG	Mitteilungen der Altorientalischen Gesellschaft — Leipzig
Leichty, Izbu	E. Leichty, The Omen Series Šumma Izbu (TCS 4) — Locust Valley, New York 1970	Marazzi, AkkBoaZ	M. Marazzi, Beiträge zu den akkadischen Texten aus Boğazköy in althethitischer Zeit (Biblioteca di ricerche linguistiche e filologiche 18) — Rome 1986
		— Il geroglifico	M. Marazzi, Il geroglifico anatolico: problemi di analisi e prospettive di ricerca (Biblioteca di ricerche linguistiche e filologiche 24) — Rome 1990
		Mašt.	Ritual of Maštigga against family quarrels (CTH 404); 2 Mašt. cited according to the edition of L. Rost, MIO 1 (1953) 348-367

List of Abbreviations

Materialien	A. Kammenhuber, <i>Materialien zu einen hethitischen Thesaurus</i> — Heidelberg 1973ff.	Moran, Amarna Letters	W. Moran, <i>The Amarna Letters</i> — Baltimore 1992
		—	<i>see also</i> EA
MAW	S. Kramer, ed., <i>Mythologies of the Ancient World</i> — Garden City 1961	Moyer, Diss.	J. Moyer, <i>The Concept of Ritual Purity among the Hittites</i> (diss., Brandeis University — 1969)
McMahon, Diss.	J. G. McMahon, <i>The Hittite State Cult of the Tutelary Deities</i> (diss., University of Chicago — 1988)	MRS	Mission de Ras Shamra — Paris
—	<i>see also</i> AS	MSL	B. Landsberger et al., <i>Materialien zum sumerischen Lexikon</i> — Rome
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin</i> — Berlin	MSpr.	A. Götze and H. Pedersen, <i>Muršilis Sprachlähmung</i> (Det Kgl. Danske Videnskabernes Selskab, <i>Historiskfilologiske Meddelelser</i> 21/1) — Copenhagen 1934
MEE	<i>Materiali Epigrafici di Ebla</i> — Naples and Rome	MSS	<i>Münchener Studien zur Sprachwissenschaft</i> — Munich
Melchert, AHP	H. C. Melchert, <i>Anatolian Historical Phonology</i> (<i>Leiden Studies in Indo-European</i> 3) — Amsterdam, Atlanta 1994	Mšt	Mašat text, cited by inventory number
— Diss.	— <i>Ablative and Instrumental in Hittite</i> (diss., Harvard University — 1977)	MVAeG	<i>Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft</i> — Leipzig
— Phon.	— <i>Studies in Hittite Historical Phonology</i> (<i>KZ Erg.</i> 32) — Göttingen 1984	MVAG	<i>Mitteilungen der Vorderasiatischen Gesellschaft</i> — Leipzig
—	<i>see also</i> CLL	Myth.	<i>see</i> Laroche, Myth.
Mém.Atatürk	<i>Mémorial Atatürk: Études d'archéologie et de philologie anatoliennes</i> . Institut Français d'études Anatoliennes: Editions recherche sur les civilisations: Synthèse 10 — Paris 1982	Nabnitū	lexical series SIG ₇ +ALAM = <i>nabnitū</i>
		NABU	N.A.B.U. <i>Nouvelles Assyriologiques Brèves et Utilitaires</i> — Paris
Meriggi, HhGl	P. Meriggi, <i>Hieroglyphisch-hethitisches Glossar</i> , 2nd ed. — Wiesbaden 1962	Natural Phenomena	D. J. W. Meijer, ed., <i>Natural Phenomena: Their Meaning, Depiction and Description in the Ancient Near East</i> — Amsterdam 1992
— Manuale	— <i>Manuale di eteo geroglifico I, II</i> — Rome 1966-1975	NAWG	<i>Nachrichten der Akademie der Wissenschaften in Göttingen, philologisch-historische Klasse</i> — Göttingen
— Schizzo	<i>Schizzo grammaticale dell'Anatolico</i> (<i>Atti dell'Accademia Nazionale dei Lincei, Memoire, anno 377, series 8 vol. 24 fasc. 3</i>) — Rome 1980	NBC	Nies Babylonian Collection, Yale University
Mes.	<i>Mesopotamia: Rivista di archeologia, epigrafia e storia orientale antica</i> — Turin	NBr	A. Götze, <i>Neue Bruchstücke zum grossen Text des Hattušiliš und den Paralleltexten</i> (MVAeG 34.2) — Leipzig 1930
Mestieri	F. Pecchioli Daddi, <i>Mestieri, professioni e dignità nell'Anatolia itita</i> (<i>Incunabula Graeca</i> 79) — Rome 1982	NERT	W. Beyerlin, ed., <i>Near Eastern Religious Texts relating to the Old Testament</i> — Philadelphia 1978 (= tr. of RTAT)
MIO	<i>Mitteilungen des Instituts für Orientforschung</i> — Berlin	Neu, Hurritische	E. Neu, <i>Das Hurritische: Eine altorientalische Sprache in neuem Licht</i> (AAWLM 1988 no. 3) — Mainz 1988
Moore, Thesis	G. C. Moore, <i>The Disappearing Deity Motif in Hittite Texts: A Study in Religious History</i> (BLitt. Thesis, Oxford University — 1975)	— Lok.	— <i>Studien zum endungslosen "Lokativ" des Hethitischen</i> (IBS-VKS 23) — Innsbruck 1980
Mora	<i>see</i> StMed	—	<i>see also</i> StBoT, StBoT Beih., Heth.u.Idg.

List of Abbreviations

Neufeld, HL	E. Neufeld, <i>The Hittite Laws</i> — London 1951	OLA	<i>Orientalia Lovaniensia Analecta</i> — Louvain
Neumann, Weiterleben	G. Neumann, <i>Untersuchungen zum Weiterleben hethitischen und luwischen Sprachgutes in hellenistischer und römischer Zeit</i> — Wiesbaden 1961	OLP	<i>Orientalia Lovaniensia Periodica</i> — Louvain
		OLZ	<i>Orientalistische Literaturzeitung</i> — Leipzig, Berlin
Neve, Ḫattuša	P. Neve, <i>Ḫattuša - Stadt der Götter und Tempel. Neue Ausgrabungen in der Hauptstadt der Hethiter (Antike Welt. Zeitschrift für Archäologie und Kulturgeschichte. 23. Jahrgang. Sondernummer 1992)</i> — Mainz 1992	Oppenheim, Dreams	A. L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East (TAPS, NS 46.3)</i> — Philadelphia 1956
		Or	<i>Orientalia</i> — Rome
		Oracles and Divination	M. Loewe and C. Blacker, eds., <i>Oracles and Divination</i> — Boulder 1981
New Horizons ... Syria	M. Chavales and J. Hayes, eds., <i>New Horizons in the Study of Ancient Syria (BM 25)</i> — Malibu 1992	Oriens	<i>Oriens. Journal of the International Society for Oriental Research</i> — Leiden
NF	<i>Neue Folge</i>	OrS	<i>Orientalia Suecana</i> — Uppsala
NH	E. Laroche, <i>Les Noms des Hittites</i> — Paris 1966	Ose, Sup.	F. Ose, <i>Supinum and Infinitiv im Hethitischen (MVAeG 47.1)</i> — Leipzig 1944
NH Suppl.	E. Laroche, <i>Les noms des Hittites: supplément, (Hethitica 4:3-58)</i> — Louvain-la-Neuve 1981	OT	Old Testament
		Otten, Bronzetafel	H. Otten, <i>Die 1986 in Boğazköy gefundene Bronzetafel. Zwei Vorträge (1. Ein hethitischer Staatsvertrag des 13. Jh. v. Chr.; 2. Zu den rechtlichen und religiösen Grundlagen des hethitischen Königtums) (IBS-VKS 42)</i> — Innsbruck 1989
NHF	G. Walser, ed., <i>Neuere Hethiterforschung (Historia Einzelschriften 7)</i> — Wiesbaden 1964	— Königshaus	— <i>Das hethitische Königshaus im 15. Jahrhundert v. Chr.: Zum Neufund einiger Landschenkungsurkunden in Boğazköy (AÖAW 123)</i> — Vienna 1987
Nigga	lexical series nigga = <i>makkūru</i> (MSL 13:91-124)	— Luv.	— <i>Zur grammatikalischen und lexikalischen Bestimmung des Luvischen (VIO 19)</i> — Berlin 1953
NPN	I. J. Gelb, P. A. Purves, A. A. MacRae, <i>Nuzi Personal Names (OIP 57)</i> — Chicago 1943	— MGK	— <i>Mythen vom Gotte Kumarbi (VIO 3)</i> — Berlin 1950
NS	<i>Nova Series, New Series</i>	— Pudehpepa	— <i>Pudehpepa: Eine hethitische Königin in ihren Textzeugnissen (AAWLM 1975:1)</i> — Mainz 1975
NTS	<i>Norsk Tidsskrift for Sprogvidenskap</i> — Oslo	— Tel.	— <i>Die Überlieferungen des Telipinu-Mythus (MVAeG 46.1)</i> — Leipzig 1942
OA	<i>Oriens Antiquus</i> — Rome	—	<i>see also HTR, LTU, StBoT, StBoT Beih.</i>
OAC	<i>Oriens antiqui collectio</i> — Rome	Pap.	F. Sommer and H. Ehelolf, <i>Das hethitische Ritual des Pāpanikri von Komana (BoSt 10)</i> — Leipzig 1924
OBO	<i>Orbis Biblicus et Orientalis</i> — Göttingen	—	
OED	<i>The Oxford English Dictionary</i> — Oxford 1933		
Oettinger, Stammbildung	N. Oettinger, <i>Die Stammbildung des hethitischen Verbums (Erlanger Beiträge zur Sprach- und Kunstwissenschaft, Band 64)</i> — Nuremberg 1979		
		—	<i>see also StBoT</i>
Özgülç, İnanlıktepe	T. Özgülç, <i>İnanlıktepe, An important cult center in the Old Hittite Period (TTKYayın 5/43)</i> — Ankara 1988	PD	E. Weidner, <i>Politische Dokumente aus Kleinasien (BoSt 8-9)</i> — Leipzig 1923 (1968)
OIP	<i>Oriental Institute Publications</i> — Chicago	Pecchioli Daddi	<i>see Mestieri</i>

List of Abbreviations

Pedersen, Hitt.	H. Pedersen, Hittitisch und die anderen indoeuropäischen Sprachen (Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser 25/2) – Copenhagen 1938	PSD	The Sumerian Dictionary of the University Museum of the University of Pennsylvania – Philadelphia 1984ff.
Pestgeb.	A. Götzke, Die Pestgebete des Muršiliš (KIF 1:161-251) – Weimar 1930	Quattro studi ittiti	Quattro studi ittiti (Eothen 4) – Florence 1991
PIHANS	Publications de l'Institut historique et archéologique néerlandais de Stamboul = Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul – Leiden	RA	Revue d'Assyriologie et d'Archéologie orientale – Paris
Plants	J. C. Uphoff, Dictionary of Economic Plants – Lehre 1968	RAI	<i>see</i> CRRAI
Poetto	<i>see</i> StMed	Records	Ph. H. J. Houwink ten Cate, The Records of the Early Hittite Empire (c. 1450-1380 B.C.) (PIHANS 26) – Leiden 1970
Pokorny	J. Pokorny, Indogermanisches etymologisches Wörterbuch – Bern-Munich 1959, 1965-1969	Religions of Antiquity	Religions of Antiquity (Religion, History, and Culture. Selections from The Encyclopedia of Religion) – New York 1989
Polvani, Minerali	A. M. Polvani, La terminologia dei minerali nei testi ittiti. Parte prima (Eothen 3) – Florence 1988	RGTC	Répertoire Géographique des Textes Cunéiformes, Tübinger Atlas der alten Orient Beihefte Reihe B7 – Wiesbaden
Popko, Kultobjekte	M. Popko, Kultobjekte in der hethitischen Religion (nach keilschriftlichen Quellen) – Warsaw 1978	— 6	G. F. del Monte and J. Tischler, Die Orts- und Gewässernamen der hethitischen Texte – 1978
—	<i>see also</i> THeth	— 6/2	G. F. del Monte, Die Orts- und Gewässernamen der hethitischen Texte Supplement – 1992
POT	D. J. Wiseman, ed., Peoples of Old Testament Times – Oxford 1973	RHA	Revue hittite et asianique – Paris
Potratz	H. A. Potratz, Das Pferd in der Frühzeit – Rostock 1938	RHR	Revue de l'histoire des religions – Paris
POTW	A. J. Hoerth, ed., Peoples of the Old Testament World – Grand Rapids 1994	RIDA	Revue internationale des droits de l'antiquité, 3rd series – Brussels
Pouvoirs locaux	A. Finet, ed., Les pouvoirs locaux en Mésopotamie et dans les régions adjacentes (Colloquium Jan. 28-29, 1980) – Brussels 1982	Riedel	W. Riedel, Bemerkungen zu den hethitischen Keilschrifttafeln aus Boghazköi – Stockholm 1949 (mimeographed)
PP 1, 2, 3, 4	1st, 2nd, 3rd, 4th Plague Prayers of Muršili II, ed. Pestgeb.	Riemschneider, Omentexte	K. Riemschneider, Die hethitischen und akkadischen Omentexte aus Boğazköy (unpub. ms. in Oriental Institute)
Practical Vocabulary Assur	lexical text (Landsberger/Gurney, AfO 18:328-341)	—	<i>see also</i> HHT, LS, StBoT
Proto-Diri	<i>see</i> Diri	RLA	Reallexikon der Assyriologie – Berlin
Proto-Ea	<i>see</i> Ea (MSL 2:35-94)	RO	Rocznik Orientalistyczny – Warsaw
Proto-Izi	lexical series (MSL 13:7-59)	de Roos, Diss.	J. de Roos, Hettitische Geloften: Een teksteditie van Hettitische geloften met inleiding, vertaling en kritische noten (diss., Universiteit van Amsterdam – 1984)
Proto-Kagal	lexical series (MSL 13:63-88)	Rosenkranz, Luv.	B. Rosenkranz, Beiträge zur Erforschung des Luvischen – Wiesbaden 1952
Proto-Lu	lexical series (MSL 12:25-84)	Rost	<i>see</i> Jakob-Rost
PRU	Le palais royal d'Ugarit (subseries of MRS) – Paris 1955ff.	Roth	<i>see</i> LawColl

List of Abbreviations

RPO	R. Labat, ed., <i>Les religions du Proche-Orient asiatique: Textes babyloniens, ougaritiques, hittites</i> — Paris 1970 (Hittite texts tr. M. Vieyra)	Schwartz Mem.	A Linguistic Happening in Memory of Ben Schwartz — Louvain-la-Neuve 1988
RS	Ras Shamra text, cited by inventory number	SCO	Studi Classici e Orientali — Pisa
RSO	Rivista degli Studi Orientali — Rome	SEL	Studi Epigrafici e Linguistici — Verona
RTAT	W. Beyerlin, ed., <i>Grundrisse zum Alten Testament 1: Religionsgeschichtliches Textbuch zum Alten Testament</i> — Göttingen 1975 (Hittite texts tr. C. Kühne)	Sieglová, Eisen	J. Siegelová, “Gewinnung und Verarbeitung von Eisen im hethitischen Reich im 2. Jahrtausend v. u. Z.” (Annals of the Náprstek Museum 12, pp. 71-168) — Prague 1984
Rüster	<i>see</i> StBoT, StBoT Beih.	— Verw.	Hethitische Verwaltungspraxis im Lichte der Wirtschafts- und Inventardokumente — Prague 1986
S ^a	lexical series Syllabary A (MSL 3:3-45)	—	<i>see also</i> StBoT
S ^a Voc.	lexical series Syllabary A Vocabulary (MSL 3:51-87)	Sign. lyr.	The trilingual composition entitled Signalement lyrique, ed. Nougayrol, Ugar. 5 (= MRS 16) pages 444-445, 310-319, and Laroche, Ugar. 5 pages 773-779 — Paris 1968
Sachs Mem.	A Scientific Humanist: Studies in Memory of Abraham Sachs — Philadelphia 1988		
SAG 1 instr.	instructions for LÚ.MEŠ.SAG = CTH 255.2, ed. Dienstanw. 8-21	Silbenvokabular	lexical series
SAG 2 instr.	instructions for princes, lords and LÚ.MEŠ.SAG CTH 255.1, ed. Dienstanw. 22-34	Singer, Diss.	I. Singer, The Hittite KILAM Festival (diss., University of Tel Aviv — 1978)
Salonen, Agric.	A Salonen, <i>Agricultura Mesopotamica nach sumerisch-akkadischen Quellen</i> (AASF B 149) — Helsinki 1968	— Muw.Pr.	I. Singer, Muwatalli’s Prayer to the Assembly of Gods through the Storm-God of Lightning (CTH 381) — Atlanta 1996
Salvatori	<i>see</i> StMed	—	<i>see also</i> StBoT
Salvini	<i>see</i> ChS	ŠL	A. Deimel, <i>Šumerisches Lexikon</i> — Rome 1925-1950
SAOC	Studies in Ancient Oriental Civilization — Chicago	SMEA	Studi micenei ed egeo-anatolici — Rome
S ^b	lexical series Syllabary B (MSL 3:96-128, 132-153)	SMSR	Studi e materiali di storia delle religioni — Rome
SBo	H. G. Güterbock, <i>Siegel aus Boğazköy I, II</i> (AfO Beiheft 5, 7) — Berlin 1940, 1942 (1967)	SÖAW	Sitzungsberichte der österreichischen Akademie der Wissenschaft, philosophisch-historische Klasse — Vienna
SCCNH	Studies in the Culture and Civilization of Nuzi and the Hurrians — Winona Lake, Indiana	von Soden	<i>see</i> AHW, GAG, StBoT
Schimmel	Ancient Art: The Norbert Schimmel Collection — Mainz 1974	von Soden/Röllig, Syll.	W. von Soden and W. Röllig, <i>Das akkadische Syllabar</i> , 2nd ed. with suppl. (AnOr 42/42a) — Rome 1967, 1976
von Schuler	<i>see</i> Dienstanw., Kaškäer	Sommer, AS	F. Sommer, <i>Aḫḫijavāfrage und Sprachwissenschaft</i> (ABAW, NF 9) — Munich 1934
Schuster	<i>see</i> HHB	— Heth.	— Hethitisches 1, 2 (BoSt 4, 7) — Leipzig 1920, 1922
Schw.Goth.	H. Kronasser, <i>Die Umsiedelung der schwarzen Gottheit: Das hethitische Ritual KUB XXIX 4 (des Ulippi)</i> (SÖAW 241.3) — Vienna 1963	— HuH	— Hethiter und Hethitisch — Stuttgart 1947
		—	<i>see also</i> AU
		Sommer/Ehelolf	<i>see</i> Pap.

List of Abbreviations

Sommer/Falkenstein	<i>see</i> HAB	— 13	H. Otten, Ein hethitisches Festrival (KBo XIX 128) — 1971
Souček	<i>see</i> StBoT		
Soysal, Diss.	O. Soysal, Muršili I. Eine historische Studie (diss., Julius-Maximilians-Universität, Würzburg — 1989)	— 14	J. Siegelová, Appu-Märchen und Hedammu-Mythus — 1971
SPAW	Sitzungsberichte der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin	— 15	H. Otten, Materialien zum hethitischen Lexikon — 1971
Speiser, Intr.	E. A. Speiser, Introduction to Hurrian (AASOR 20) — New Haven 1941	— 16	C. Kühne and H. Otten, Der Šaušgamuwa-Vertrag — 1971
Sprache	<i>see</i> Die Sprache	— 17	H. Otten, Eine althethitische Erzählung um die Stadt Zalpa — 1973
SR	Studi e Ricerche — Florence	— 18	E. Neu, Der Anitta-Text — 1974
Starke	<i>see</i> StBoT	— 19	C. Burde, Hethitische medizinische Texte — 1974
Stato, economia e lavoro	S. Allam et al., eds., Stato, economia lavoro nel Vicino Oriente Antico — Milan 1988	— 20	C. Rüter, Hethitische Keilschrift-Paläographie — 1972
StBoT	Studien zu den Boğazköy Texten — Wiesbaden	— 21	E. Neu and C. Rüter, Hethitische Keilschrift-Paläographie II — 1975
— 1	H. Otten and V. Souček, Das Gelübde der Königin Puduḫepa an die Göttin Lelwani — 1965	— 22	N. Oettinger, Die Militärischen Eide der Hethiter — 1976
— 2	O. Carruba, Das Beschwörungsritual für die Göttin Wišurijanža — 1966	— 23	F. Starke, Die Funktionen der dimensional-kasus und Adverbien im Althethitischen — 1977
— 3	H. M. Kümmel, Ersatzrituale für den hethitischen König — 1967	— 24	H. Otten, Die Apologie Ḫattusilis III. Das Bild der Überlieferung — 1981
— 4	R. Werner, Hethitische Gerichtsprotokolle — 1967	— 25	E. Neu, Althethitische Ritualtexte in Umschrift — 1980
— 5	E. Neu, Interpretation der hethitischen mediopassiven Verbalformen — 1968	— 26	E. Neu, Glossar zu den althethitischen Ritualtexten — 1983
— 6	E. Neu, Das hethitische Mediopassiv und seine indogermanischen Grundlagen — 1968	— 27	I. Singer, The Hittite KILAM Festival. Part One — 1983
— 7	H. Otten and W. von Soden, Das akkadisch-hethitische Vokabular KBo I 44 + KBo XIII 1 — 1968	— 28	I. Singer, The Hittite KILAM Festival. Part Two — 1984
— 8	H. Otten and V. Souček, Ein althethitisches Ritual für das Königspaar — 1969	— 29	G. M. Beckman, Hittite Birth Rituals, 2nd revised ed. — 1983
— 9	K. K. Riemschneider, Babylonische Geburtsomina in hethitischer Übersetzung — 1970	— 30	F. Starke, Die keilschrift-luwischen Texte in Umschrift — 1985
— 10	O. Carruba, Das Palaische: Texte, Grammatik, Lexikon — 1970	— 31	F. Starke, Untersuchung zur Stammbildung des keilschrift-luwischen Nomens — 1990
— 11	H. Otten, Sprachliche Stellung und Datierung des Madduwatta-Textes — 1969	— 32	E. Neu, Das hurritische Epos der Freilassung I: Untersuchungen zu einem hurritisch-hethitischen Textensemble aus Hattuša — 1996
— 12	E. Neu, Ein althethitisches Gewitterritual — 1970	— 34	S. Košak, Konkordanz der Keilschrifttafeln I. Die Texte der Grabung 1931 — 1992

List of Abbreviations

— 35	Chr. Rüster and E. Neu, Deutsch-Sumerographisches Wörterverzeichnis — 1991	— 7	Per una grammatica ittita. Towards a Hittite Grammar — 1992
— 36	G. Wilhelm, Medizinische Omina aus Hattuša in akkadischer Sprache — 1994	— 8	M. Poetto, L'iscrizione Luvio-Geroglifica di <i>Yalbur</i> — 1993
— 37	J. Klinger, Untersuchungen zur Rekonstruktion der hattischen Kultschicht — 1996	— 9	Atti del II Congresso Internazionale di Hittitologia — 1995
— 38	Th. van den Hout, Der Ulmitešub-Vertrag: Eine prosopographische Untersuchung — 1995	StOr	Studia Orientalia (Societas Orientalis Fennica) — Helsinki
— 39	S. Košak, Konkordanz der Keilschrifttafeln II. Die Texte der Grabung 1932 — 1995	Stud.Pohl	Studia Pohl — Rome
— 40	Chr. Rüster and E. Neu, Konträr-Index der hethitischen Keilschriftzeichen — 1993	Sturtevant, CGr	E. H. Sturtevant, A Comparative Grammar of the Hittite Language — Philadelphia 1933; 2nd ed., vol. 1 — New Haven 1951
— 41	F. Starke, Ausbildung und Training von Streitwagenpferden: Eine hippologisch orientierte Interpretation des Kikkulitextes — 1995	— Gl.	— A Hittite Glossary, 2nd ed. — Philadelphia 1936
StBoT Beih.	Studien zu den Boğazköy-Texten. Beiheft — Wiesbaden	— Suppl.	— Supplement to A Hittite Glossary — Philadelphia 1939
— 1	H. Otten, Die Bronzetafel aus Boğazköy: Ein Staatsvertrag Tutḫalijas IV. — 1988	—	<i>see also</i> Chrest.
— 2	<i>see</i> HZL	Süel, Direktif Metni	A. Süel, Hitit kaynaklarında tapınak görevlileri ile ilgili bir direktif metni (AnYayın 350) — Ankara 1985
— 3	J. D. Hawkins, The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa (SÜDBURG) — 1975	Sürenhagen, Staatsv.	D. Sürenhagen, Paritätische Staatsverträge aus hethitischer Sicht (StMed 5) — Pavia 1985
STC	L. W. King, The Seven Tablets of Creation — London 1902	SV	J. Friedrich, Staatsverträge des Hattireiches in hethitischer Sprache (MVAeG 31.1, 34.1) — Leipzig 1926, 1930
Stefanini, Pud.	R. Stefanini, Una Lettera della Regina Puduhepa al Re di Alasija (KUB XXI 38) (AttiAccTosc. 29:3-69) — Florence 1964-1965	Symb.Böhl	Symbolae biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae — Leiden 1973
StMed	Studia Mediterranea — Pavia	Symb.Hrozný	Symbolae Hrozný. Symbolae ad studia Orientis pertinentes Fr. Hrozný dedicatae (ArOr 17-18) — Prague 1941-1950
— 1-2	Studia Mediterranea Piero Meriggi dicata — 1979	Symb.Koschaker	Symbolae Koschaker, Symbolae ad iura Orientis Antiqui pertinentes P. Koschaker dedicatae — Leiden 1939
— 3	M. Poetto and S. Salvatori, La collezione anatolica di E. Borowski — 1981	Szabó	<i>see</i> THeth
— 4	Studi orientalistici in ricordo di Franco Pintore — 1983	TAD	Türk Arkeoloji Dergisi — Ankara
— 5	D. Sürenhagen, Paritätische Staatsverträge aus hethitischer Sicht — 1985	TAPA	Transactions of the American Philological Association
— 6	C. Mora, La glittica anatolica del II millennio A.C. Classificazione tipologica — 1987	TAPS	Transactions of the American Philosophical Society — Philadelphia
		Targ.	Treaty of Muršili II with Targašnalli, ed. SV 1:51-94
		Taw.	Tawagalawa letter, ed. AU

List of Abbreviations

TCL	Musée du Louvre Departement des Antiquités Orientales; Textes Cunéiformes – Paris	— 18	P. Cotticelli-Kurras, Das hethitische Verbum 'sein' – 1991
TCS	Texts from Cuneiform Sources – Locust Valley, New York	— 20	R. H. Beal, The Organisation of the Hittite Military – 1992
Tel Aviv	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology – Tel Aviv	— 21	M. Popko, Zippalanda: Ein Kultzentrum im hethitischen Kleinasien – 1994
Tel.myth	Telipinu myth	— 22	D. Yoshida, Untersuchungen zu den Sonnengottheiten bei den Hethitern – 1996
Tel.pr	Telipinu proclamation	Tischler, Gass.	Das hethitische Gebet der Gassulijawija (IBS 37) – Innsbruck 1981
THeth	Texte der Hethiter – Heidelberg		
— 1	G. Szabó, Ein hethitisches Entschuldungsritual für das Königspaar Tutḫalija und Nikalmati – 1971	— HdW	Hethitisch-deutsches Wörterverzeichnis (IBS 39) – Innsbruck 1982
— 2	L. Jakob-Rost, Das Ritual der Malli aus Arzawa gegen Behexung (KUB 24.9 +) – 1972	— HEG	Hethitisches etymologisches Glossar (IBS 20) – Innsbruck 1977ff.
— 3-4	A. Ünal, Ḫattušili III., Part 1: Ḫattušili bis zu seiner Thronbesteigung; vol. I: Historischer Abriss (THeth 3); vol. II: Quellen (THeth 4) – 1974	TPS	Transactions of the Philological Society (London)
— 5	S. Bin-Nun, The Tawananna in the Hittite Kingdom – 1975	Troy & the Trojan War	M. Mellink, ed., Troy and the Trojan War: A symposium on the Trojan War held at Bryn Mawr College October 1984 – Bryn Mawr 1986
— 6	A. Ünal, Ein Orakeltext über die Intrigen am hethitischen Hof (KUB XXII 70 = Bo 2011) – 1978	TTAED	Türk Tarih, Arkeologya ve Etnografya Dergisi – Istanbul
— 7	A. Kammenhuber, Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern – 1976	TTK	Türk Tarih Kurumu – Ankara
— 8	S. Heinhold-Krahmer, Arzawa: Untersuchungen zu seiner Geschichte nach den hethitischen Quellen – 1977	TTKYayın	Türk Tarih Kurumu Yayınları – Ankara
— 9	S. Heinhold-Krahmer, I. Hoffmann, A. Kammenhuber, and G. Mauer, Probleme der Textdatierung in der Hethitologie – 1979	TUAT	Texte aus der Umwelt des Alten Testaments – Gütersloh
— 10	S. Košak, Hittite inventory texts (CTH 241-250) – 1982	— 1.1	Rechtsbücher (Hittite texts tr. E. von Schuler) – 1982
— 11	I. Hoffmann, Der Erlaß Telipinus – 1984	— 1.2	Staatsverträge (Hittite texts tr. E. von Schuler) – 1983
— 12	N. Boysan-Dietrich, Das hethitische Lehmhaus aus der Sicht der Keilschriftquellen – 1987	— 1.3	Dokumente zum Rechts- und Wirtschaftsleben (Hittite text tr. E. von Schuler) – 1983
— 13	D. Yoshida, Die Syntax des althethitischen substantivischen Genitivs – 1987	— 1.5	Historisch-chronologische Texte II (Hittite texts tr. H. M. Kümmel) – 1985
— 14	E. Badali, Strumenti musicali, musici e musica nella celebrazione delle feste ittite – 1991	— 2.2	Rituale und Beschwörungen I (Hittite texts tr. H. M. Kümmel) – 1987
— 15-16	A. Hagenbuchner, Die Korrespondenz der Hethiter – 1989	Tunn.	A. Goetze, The Hittite Ritual of Tunnawi (AOS 14) – New Haven 1938
		TVOa	Testi del Vicino Oriente antico – Brescia
		— 4.1	<i>see</i> LMI
		— 4.2	G. F. del Monte, L'annalistica ittita – 1993
		UAVA	Untersuchungen zur Assyriologie und Vorderasiatischen Archäologie. Ergänzungsbände zur ZA – Berlin

List of Abbreviations

UF	Ugarit-Forschungen — Neukirchen-Vluyn	— Idg.Gr	— Idg. Gr 3. I Formenlehre. Geschichte der indogermanischen Verbalflexion — Heidelberg 1969
Ugar.	Ugaritica — Paris		
Ugumu	lexical series (MSL 9:51-65)		
Ugumu Bil	lexical series (MSL 9:67-73)	WAW	Writings from the Ancient World — Atlanta
Ullik.	Ullikummi myth, cited according to H. G. Güterbock, "The Song of Ullikummi. Revised Text of the Hittite Version of a Hurrian Myth," JCS 5:135-161; 6:8-42	Wb.Myth	H. W. Haussig, ed., Wörterbuch der Mythologie — Stuttgart (1962-)1965
Ünal, Entrikalar	A. Ünal, Hitit sarayındaki entrikalar hakkında bir fal metni (KUB XXII 70 = Bo 2011) — Ankara 1983	Webster	Webster's New International Dictionary of the English Language, 2nd ed. unabridged — Springfield, Massachusetts 1934
—	<i>see also</i> THeth	Wegner, AOAT 36	I. Wegner, Gestalt und Kult der Istar-Šawuška in Kleinasien (AOAT 36) — Neukirchen-Vluyn 1981
Unity & Diversity	H. Goedicke and J. J. M. Roberts, eds., Unity & Diversity: Essays in the History, Literature, and Religion of the Ancient Near East — Baltimore 1975	Wegner	<i>see also</i> ChS
Uranna	lexical series uruanna = <i>maštaka</i>	Weidner, Studien	E. Weidner, Studien zur hethitischen Sprachwissenschaft (LSS 7:1/2) — Leipzig 1917
VAB	Vorderasiatische Bibliothek — Leipzig		
van Brock	<i>alphabetized as</i> Brock	—	<i>see also</i> PD
van den Hout	<i>alphabetized as</i> Hout	Weitenberg, U-Stämme	J. J. S. Weitenberg, Die hethitischen U-Stämme — Amsterdam 1984
VAT	Inventory numbers of tablets in the Staatliche Museen in Berlin	Werner	<i>see</i> StBoT
VBoT	A. Götz, Verstreute Boghazköi-Texte — Marburg 1930	Witzel, HKU	M. Witzel, Hethitische Keilschrifturkunden in Transcription und Übersetzung mit Kommentar (Keilinschriftliche Studien 4) — Fulda 1924
VDI	Vestnik Drevnei Istorii — Moscow		
VIO	Veröffentlichungen des Instituts für Orientforschung der Deutsche Akademie der Wissenschaften — Berlin	WO	Die Welt des Orients — Göttingen
VO	Vicino Oriente — Rome	Wolf, Diss.	H. M. Wolf, The Apology of Ḫattušiliš Compared with Other Political Self-justifications of the Ancient Near East (diss., Brandeis University — 1967)
von Brandenstein	<i>alphabetized as</i> Brandenstein		
von Schuler	<i>alphabetized as</i> Schuler	Wright, Disposal	D. P. Wright, The Disposal of Impurity: Elimination Rites in the Bible and in Hittite and Mesopotamian Literature (Society of Biblical Literature Dissertation Series 101) — Atlanta 1987
von Soden	<i>alphabetized as</i> Soden		
VS	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin		
Walther, HC	A. Walther, The Hittite Code (J. M. Powis Smith, The Origin and History of Hebrew Law, App. IV) — Chicago 1931	WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft — Leipzig, Berlin
Watkins, IES ^t	C. Watkins, Indo-European Studies, Special Report to NSF, Report HARV-LING-01-72, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1972	WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes — Vienna
— IES ^t II	— Indo-European Studies II, Report HARV-LING-02-75, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1975	Xenia	Xenia: Konstanzer althistorische Vorträge und Forschungen — Konstanz
		Yaz ²	Das hethitische Felsheiligtum Yazılıkaya (BoHa 9) — Berlin 1975
		YBC	tablets in the Yale Babylonian Collection

List of Abbreviations

YOS	Yale Oriental Series, Babylonian Texts — New Haven	app.	appendix
Yoshida, D.	<i>see</i> THeth	Arn.	Arnuwanda
Yoshida, K., Mediopassive	K. Yoshida, <i>The Hittite Mediopassive Endings in -ri</i> (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 5) — Berlin 1990	Ašm.	Ašmunikal
		astron.	astronomical
		bil.	bilingual
		bk.	book
YOSR	Yale Oriental Series, Researches — New Haven	Bogh.	Boghazköy
		cat.	catalogue
ZA	<i>Zeitschrift für Assyriologie und verwandte Gebiete</i> — Leipzig, Wiemar, Strassbourg, Berlin	caus.	causative
		cf.	compare
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> — Leipzig, Wiesbaden, Stuttgart	chap.	chapter
		chron.	chronicle
		col.	column
Zimmern/Friedrich, HGes	H. Zimmern and J. Friedrich, <i>Hethitische Gesetze aus dem Staatsarchiv von Boghazköi</i> (AO 23.2) — Leipzig 1922	coll.	collated, collation
		coll. W.	collation of Arnold Walther entered in his personal copies of KBo, KUB, etc.
Zuntz, Ortsadv.	L. Zuntz, <i>Die hethitischen Ortsadverbien arḫa, parā, piran als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba</i> (diss., Ludwig-Maximilians-Universität, Munich — 1936)	com.	common (gender)
		comp.	compound
		compl.	complement(ed)
— Scongiuri	— <i>Un testo ittita di scongiuri</i> (Atti del Reale Istituto Veneto di Scienze Lettere ed Ani 96) — Venice 1937	conj.	conjunction
		corr.	correspond(s), corresponding, correspondence
.../a-.../z	inventory numbers of Boğazköy tablets excavated 1931-1967	dat.	dative
		dep(os).	deposition (in court)
		descr.	description
		det.	determinative
		det. annals	detailed annals
		disc.	discussion
		diss.	dissertation
2. General		dittogr.	dittography
abbr.	abbreviation	d.-l.	dative-locative
abl.	ablative	DN	divine name
abs.	absolute	dupl(s).	duplicate(s)
acc.	accusative	dur.	durative
act.	active	eadem	the same (author)
adj.	adjective	ed.	edition, edited (by)
adv.	adverb	e.g.	for example
Akk.	Akkadian	Engl.	English
all.	allative	ENS	Early New Hittite Script
ann.	annals	eras.	erasure
apod.	apodosis		

List of Abbreviations

erg.	ergative	instr.	instruction(s)
Erg.	Ergänzungsheft (supplement)	interj.	interjection
esp.	especially	interrog.	interrogative
etc.	et cetera	intrans.	intransitive
ex(x).	example(s)	inv.	inventory
ext.	extispicy	invoc.	invocation
f(f).	following	iter.	iterative
fasc.	fascicle	Kizz.	Kizzuwatna
fem.	feminine	km	kilometer(s)
fest.	festival	l(l).	line(s)
frag.	fragment	l.e.	left edge
Fs	Festschrift	lex.	lexical
gen.	genitive	lit.	literary, literally
Ger.	German	LNS	Late New Hittite Script
gloss.	glossary	loc.	locative
GN	geographical name	loc. cit.	in the place cited
gram.	grammatical	log.	logogram, logographic
Gs	Gedenkschrift (memorial vol.)	Luw.	Luwian
HAH	H. A. Hoffner	lw.	loan word
hapax	hapax legomenon	m	meter(s)
Ḫatt.	Ḫattušili	masc.	masculine
HGG	H. G. Güterbock	med.	medical
hierogl.	hieroglyph(ic)	MH	Middle Hittite
hipp.	hippological	mid.	middle (voice)
hist.	historical	misc.	miscellaneous
Hitt.	Hittite	mng.	meaning
Hurr.	Hurrian	MS	Middle Hittite Script
ibid.	in the same place	ms(s)	manuscript(s)
idem	the same (author)	Msk	inventory numbers of Meskene tablets
i.e.	that is	Murš.	Muršili
IE	Indo-European	Muw.	Muwatalli
imp.	imperative	myth.	mythological
impers.	impersonal	n.	(foot) note, noun
incant.	incantation	n.d.	no date
incl.	including	neut.	neuter
indef.	indefinite	NH	New Hittite
inf.	infinitive	no.	number
inscr.	inscription	nom.	nominative
inst.	instrumental	NS	New Hittite Script

List of Abbreviations

obj.	object	subst.	substantive, substitution
obv.	obverse	Sum.	Sumerian
OH	Old Hittite	sup.	supine
op. cit.	in the work cited	Šupp.	Šuppiluliuma
opp.	opposite	suppl.	supplement(ary)
OS	Old Hittite Script	s.v.	under the word (<i>sub voce</i>)
p(p).	page(s)	syll.	syllable, syllabic, syllabically
Pal.	Palaic	Tel.	Telipinu
par.	parallel	TOS	Typical Old Script
part.	participle	tr.	translation, translated (by)
pass.	passive	trans.	transitive
perf.	perfect	translit.	transliteration, transliterated (by)
PIE	Proto-Indo-European	Tudḫ.	Tudḫaliya
pl.	plural	undecl.	undeclined
pl. tantum	plurale tantum (plural only)	unkn.	unknown
PN	personal name	unpubl.	unpublished
poss.	possessive	v.	verb
postpos.	postposition	var(s).	variant(s)
pr.	proclamation	ver(s).	version(s)
pres.	present	viz.	namely
pret.	preterite	voc.	vocative
prev.	preverb(s)	vocab.	vocabulary
pron.	pronoun	vol.	volume
publ.	published	vs	versus
Pud.	Puduḫepa	w.	with
purif.	purification	wr.	written
q.v.	which see	yr.	year
ref(s).	reference(s)	×	indicates an inscribed sign
rel.	relative	o	space within a lacuna for a sign
resp.	respectively	x	illegible sign
rest.	restored, restoration	=	equivalences in duplicates, lexical texts and bilinguals
rev.	reverse	§	new paragraph
rit.	ritual	□	introduces comment in semantic section
RN	royal name	*	unattested form
rt.	right	()	in lemma encloses omissible part of the stem
sc(il).	namely (<i>scilicet</i>)	()	in translation encloses words not in the Hit- tite but needed to make sense in English
sec.	section	()	in translation encloses words not in the Hit- tite but needed to make sense in English
sg.	singular	[]	encloses material lost in break
sim.	similar	[]	encloses material lost in break

List of Abbreviations

[()]	encloses material restored from a duplicate		Hittite or Akkadian word at the end of a printed line
[1	encloses partly broken sign(s)	~	for division of transcribed Hittite or Akkadian word or Sumerogram at the end of a printed line, used in CHD P
< >	omitted by scribal error		
<()>	omitted by scribal error and restored from a duplicate	:	single- or double-wedge marker (“Glossenkeil”), cf. OrNS 25:113ff., used in CHD L-P/2
<< >>	to be omitted		
... / ...	end of line	∖	single-wedge marker (“Glossenkeil”) used in CHD P/3
.../...	alternation or possibilities		
†	all known occurrences are cited	⌘	double-wedge marker (“Glossenkeil”) used in CHD P/3
≠	marking clitic boundaries; also used only in CHD L-N for division of transcribed		Hittite abbreviations are written, e.g., ^f Zi. or ke.-eš.

Chicago Hittite Dictionary

Volume P

P

pa- see *pai-* A.

pahḫaš- see *pahš-*.

pahḫaššanu-, pahḫašnu- see *pahššanu-*.

pāḫī Hurr. n.; head; NH.†

1 NINDA.SIG ... *gamerši šarrašši mali nanki e*[...] *pa-a-ḫi-i pantani ḫirāḫi* ^dU-ubbi TUŠ-aš [KI. MIN (= *paršiya*)] “(The exorcist), sitting, [breaks] one thin bread ... for *gamerši, šarrašši, mali, nanki*, [...] for the head (and) right *ḫirāḫi* of Teššub” KUB 27.1 ii 2-4 (fest. of *IŠTAR* of Šamuḫa, NH), ed. Lebrun, Samuha, 78, 100.

Both the *pāḫi* and the *ḫirāḫi* are parts of the human (and divine) body.

Laroche, RA 67 (1973) 121-122; Kammenhuber, THeth 7 (1976) 155; Laroche, GLH (1979) 192f.

pahḫi- n. com.; (mng. unkn.; something harmful?); MS.†

*nu anduḫši pa-aḫ-ḫi-in ša-an-ḫi-iš!*¹*-k[i-z]* [...] KBo 16.31:3 (treaty, MH/MS), the traces have not been collated; the frag. is probably a treaty (not instr., as classified in StBoT 22:93), since the lines 6-10 contain the regulation on refugees from a third country (cf. Dupp. §§15-17, KBo 13.55 obv.! 5f., etc.).

Lines 3-4 may contain actions which the treaty partner must not do: “[If he ...s] ..., and seek[s] *p.* against(?) a man, [or, if he ...]s, (let these oath-deities destroy him [together with] his [...]),” hence *p.* may denote a harmful action. This action noun may be related to the Luw. verb *pahḫittaru* KUB 35.49 rev.? 3 (cf. DLL 77), followed in the next line by [...] *adduwališ iššariš* x[...] “evil hand,” and is probably related to *pahḫeški-* (q.v.).

GIŠpahḫiša, GIŠpāḫiša (Luw.) n. neut.; (a noisemaker); from MH/NS.†

sg. nom.-acc. ^{GIŠ}*pa-aḫ-ḫi-ša* KBo 5.1 iv 32 (MH/NS), KBo 22.135 i 3, Bo 4951 rev. 4, 5 (StBoT 29:124), [^{GIŠ}*p*]*a-a-ḫi-ša* Bo 4951 rev. 3 (StBoT 29:124).

Obj. of *walḫ-* “to beat”: (In the morning, the sacrificers purify the child) ^{GIŠ}*pa-aḫ-ḫi-ša=ya=šši šarā walḫanzi* “and beat a *p.* over him” KBo 5.1 iv 32-33

(birth rit., MH/NS), ed. Pap. 12*f. w. n. 4, StBoT 29:120; Sommer/Ehelolf read ^{GIŠ}*PA-aḫ-ḫi-ša* in KBo 5.1 iv 32 (Pap. 76); (earlier apparently they beat a stick; then) [... ^{GIŠ}*p*]*a-a-ḫi-ša UL walḫ[zi ...] nu=ššan* 1 ^{GIŠ}*pa-aḫ-ḫi-ša* x [...] (x *x-anzi*) / [*maḫḫan=ma=aš*] (var. GIM-[*an ...*]) *parkuišzi* ^{GIŠ}*pa-aḫ-ḫi-ša dān wal~* [(*ḫan*)*zi*] “[...] he does not beat the *p.*; [...] ... thereupon they ... one *p.*; [but] when [he(?) is pure, they beat the *p.* a second time” Bo 4951 rev. 3-5 (birth rit.), w. dupl. KBo 17.68:2, ed. StBoT 29:124f. On the basis of Bo 4951, Ehelolf in OLZ 32:322f. corrected his earlier reading of the word as ^{GIŠ}“PA”-*aḫ-ḫi-ša* to ^{GIŠ}*pa-aḫ-ḫi-ša*.

^{GIŠ}*p.* in KBo 22.135 i 3 occurs in a rit. performed by a ^{LU}AZU “exorcist”; the other refs. occur in birth rituals. In view of the use of *walḫ-* elsewhere for playing percussion instruments, one should consider the possibility that *p.* was a noisemaker of some kind, made (partly?) of wood. Starke (StBoT 31:208) posits a Luwian stem *pahḫit-* and translates “Trommel” or “Gong.”

Sommer/Ehelolf, Pap. (1924) 76; Ehelolf, OLZ 32 (1929) 322f.; Friedrich, HW (1952) 153 (“Stock(?)”, Gerte(?)); Beckman, StBoT 29 (1983) 122, 288 (tr. “stick(?)” employed only provisionally).

pahḫeški- iter. v.; (a hostile action).†

Sum. [ḪAR] = Akk. [*a-r*]*a-rum* “to mill, grind” = Hitt. *ḫūwarzakiuwar* “repeated cursing” (tr. of Akk. *arāru* “to curse”) / Sum. [ḪAR] = (Akk.) ^r*za*^l-*a-u* “resin(?)” = (Hitt.) *pa-aḫ-ḫe-eš-ki-u-wa-ar* “repeated ...-ing” (a hostile action) / (Sum.) [ḪAR] = (Akk.) *ZA-a-rum* = (Hitt.) *kurur appatar* “initiating hostilities” KBo 1.45 obv.! 2-4 (S^a vocab., NH), ed. MSL 3:53; a new witness to the S^a text has come from Emar, which preserves a long ḪAR section (Emar VI/4 pp. 12-13), but no Akkadian entry there clarifies this *za-a-u*; the CAD (Z 74) interpreted it as “resin,” but of course that does not reflect the Hittite scribe’s (mis)understanding.

Given the context of entries on either side which denote hostile actions and the existence of the expression *-ši pahḫin šanḫ-* which denotes a hostile action (see *pahḫi-* n.), Oettinger (Stamm-bildung 212 n. 68) is probably right to disassociate this word from

pahḥeški-

pahš- (attested alternative stem *pahḥaš-*, not *pah~ḥeš-*!). It is likely that this v. is based upon the same root as the noun *pahḥi-*. We prefer this interpretation to Eichner's intriguing suggestion (apud Oettinger, *Stammbildung* 212 n. 68) that it is an associative writing *PAP-*ahḥeškiuwar* = KÚR-*ahḥeškiuwar*.

Eichner apud Oettinger, *Stammbildung* (1979) 212 n. 68.

Cf. *pahḥi-*.

***pahhit-** (Luw., cf. Starke, *StBoT* 31:208) see ^{GIŠ}*pah~ḥiša*.

pahš-, pahḥaš- v.; **1.** to protect, keep (people) safe, **2.** to protect, guard, defend, keep (valuable things) safe, **3.** to guard, keep, restrain, hold in (harmful or dangerous things), **4.** to observe (agreements, laws, customs), keep (oaths), obey (commands), heed (advice), **5.** to keep something to oneself, keep (a secret), **6.** (mid. w. dat.) to seek protection with, **7.** (w. *-za* or reflexively used enclitic pers. pron.) (mng. uncertain, perhaps) to guard oneself(?), watch out(?); written syll. and PAP; from OH.

act. pres. sg. 1 *pa-ah-ḥa-aš-mi* KUB 29.1 i 19 (OH/NS), *pa-ah-ḥa-aš-ḥi* KUB 13.4 iii 26 (MH/NS), KBo 5.9 i 24, 27, ii 13, KBo 5.3 i 38, iv 27, 28 (Šupp. I), KUB 23.1 ii 29, Bronze Tablet ii 40, 42, 72, 74 (Tudḥ. IV), PAP-*aš-ḥi* KUB 40.38:7 (Tudḥ. IV or Šupp. II), KBo 14.112:4, KUB 23.44 iii! 7, 11 (both Šupp. II), PAP-*ah-ḥi* KUB 26.33 iii (22), 23 (Šupp. II); **sg. 2** *pa-ah-ḥa-aš-ti* KBo 5.3 ii 10, KUB 26.37 obv. 13 (both Šupp. I), KBo 5.13 ii 14, iii 20, KBo 5.4 obv. 44 (both Murš. II), KUB 21.1 iv 38 (Muw. II), KBo 4.10 rev. 6, 8 (Ḥatt. III or Tudḥ. IV), PAP-*aš-ti* KUB 19.55 rev. 40 (NH), KUB 48.123 i 24.

pl. 1 *pa-ah-ḥu-e-ni* KUB 31.44 ii 28 (MH/NS), *pa-ah-ḥu-u-e-ni* KUB 26.1 i 4 (Tudḥ. IV), KUB 23.112 i 5 (Tudḥ. IV); **pl. 2** *pa-ah-ḥa-aš-te-ni* KBo 5.3 iv 26, 30, 36, KBo 5.12 iv (10), 11 (both Šupp. I), KUB 43.38 rev. 4, 6, 29 (NH); **pl. 3** *pa-ah-ša-an-zi* KUB 21.1 i 69 (Muw. II).

pret. sg. 1 *pa-ah-ḥa-[aš-ḥu-u]n* KBo 21.12:8 (pre-NH/NS); **sg. 3** *pa-ah-ḥa-aš-ta* KUB 21.1 i 45 (Muw. II), KUB 23.1 i 23, 25, 46, ii (27) (Tudḥ. IV), KUB 31.59 iii 9 (NS), PAP-*aš-ta* KUB 23.1 i 22, 25, 45 (Tudḥ. IV); **pl. 3** *pa-ah-šir* KUB 21.49 obv. 12 (NH).

imp. sg. 2 *pa-ah-ši* KUB 1.16 iii 28 (OH/NS), KUB 23.72 rev. 70 (MH/MS), KUB 34.40:20 (MH/MS), KBo 15.10 ii 44 (MH/MS), KUB 24.9 ii 30 (MH/NS), KBo 5.3 i 16, 31, ii 22, KBo 10.12 i (9), iii (9), 11 (both Šupp. I), KBo 4.3 i 21, 28, KUB 26.59 rev. 6 (both Murš. II), KUB 21.1 i 69, 70, iii 39, KUB 21.5 ii 11 (both Muw. II), KUB 23.1 ii 9, 10, 39, 40, KUB 23.92 obv. 9 (both Tudḥ. IV), KBo 12.30 ii 4 (Šupp. II), KBo 18.28 iv 10 (NH), KUB 29.4 iii 26 (NH), PAP-*ši* KBo 8.37 rev.

9 (MH/NS), KUB 23.1 ii 4, 5 (Tudḥ. IV); **sg. 3** *pa-ah-ḥa-aš-du* Bronze Tablet ii 73 (Tudḥ. IV), KBo 19.71:(3), PAP-*du* KBo 18.28 i 8 (NH).

pl. 2 *pa-ah-ḥa-aš-te-en* KUB 23.68 rev. 8 (MH/NS), KUB 14.14 obv. 23 (coll. W) (Murš. II), *pa-ah-ḥa-aš-ti-en* KUB 24.9 ii 39 (MH/NS), KUB 24.11 ii 18 (MH/NS), *pa-ah-ḥa-aš-tén* KUB 23.82 rev. 5, 12 (MH/MS), KUB 31.115:19 (OH/NS), KBo 8.22 obv. (7) (MS?), KUB 13.4 iii 17, 45 (MH/NS), KUB 13.5 iii 16 (MH/NS), KUB 26.1 i 8 (Tudḥ. IV), KUB 23.103 rev. 7 (Tudḥ. IV), KUB 31.37 obv. 10, KUB 21.42 i 29, 30 (NH), KUB 22.61 iv 7, *pa-ah-aš-té[n]* KUB 26.1 i 16 (Tudḥ. IV), PAP-*aš-tén* KUB 26.18 obv. 12, KUB 21.42 i 11, iv 19, 22, KBo 7.20 ii 5 (all NH), PAP-*ah-ḥa-aš-tén* KBo 12.39 rev. 13 (NH); **pl. 3** ¹*pa-ah-ša-an-du* KBo 4.12 rev. 4 (Ḥatt. III), [*pa-ah-ḥa-aš-ša-[an-du]*] KUB 40.58:5 (MH/NS), PAP-*an-du* KUB 40.1 rev.! 29 (NH).

mid. pres. sg. 1 *pa-ah-ḥa-aš-ḥa* KBo 3.23 rev. 11 (OH/NS), KUB 31.115:18 (OH/NS), KUB 36.127 obv. 5 (MH/MS or NS); **sg. 2** *pa-ah-ḥa-¹aš-ta¹* KUB 1.16 iii 28 (OH/NS); **sg. 3** *pa-ah-ša* KUB 36.127 obv. 8 (MH/MS or NS), *pa-ah-ša-ri* KBo 16.25 i 49 (MH/MS), KBo 16.27 ii 16 (MH/MS), KBo 5.3 i 34, 37 (Šupp. I), Bronze Tablet ii 69 (Tudḥ. IV), KUB 21.15 + 715/v iv 6 (ZA 63:85) (Ḥatt. III), KBo 19.60:12, PAP-*ri* KUB 23.103 obv. 5 (Tudḥ. IV).

pl. 1 *pa-ah-ḥu-wa-aš-ta* KBo 16.27 iii 16 (MH/MS), KUB 19.25 i (13) (Šupp. I); **pl. 2** *pa-ah-ḥa-aš-du-ma* KUB 1.16 iii 47, 49 (OH/NS), KBo 8.35 ii 14 (MH/MS), KUB 23.78b ii 10 (MH/MS); **pl. 3** *pa-a-ah-ša-an-ta* KBo 21.22 rev. 38 (OH/MS), PAP-*an-d[a]* KUB 40.1 rev.! 33 (NH), [*pa-ah-¹ḥa-aš¹ša-an-ta-ri*] KUB 21.1 i 75 (coll. W) (Muw. II), PAP-*ah-ša-an-ta-ri* KUB 23.94:10 (NH?).

pret. sg. 1 *pa-ah-ḥa-aš-ḥa-at* KUB 6.41 i 31 (Murš. II), PAP-*ah-ḥa-aš-ḥa-at* KUB 26.33 ii 6 (Šupp. II), PAP-*aš-ḥa-at* KUB 26.32 i 10 (Šupp. II), [PA]P-*ah-ḥa-at* ibid. i 17 (Šupp. II), *pa-ah-ḥa-aš-ḥa-ḥa-at* KUB 21.44 obv. (4) (NH), KUB 21.1 i 72 (Muw. II), PAP-*ḥa-ḥa-at* KUB 26.32 i 12 (Šupp. II), Götze's [*pa-ḥ*]a-aš-ḥa-ḥa-at Ḥatt. iii 6 is to be read [ĪR-*a*]ḥ-ḥa-ḥa-at (StBoT 24:16); **sg. 3** *pa-ah-ḥa-aš-ta-at* KBo 5.8 ii 26, (42), KUB 21.49 obv. 6 (both Murš. II), KUB 8.82 obv. 1 + 1198/u obv. 7 (Tudḥ. IV, StBoT 16:80).

imp. sg. 3 *pa-ah-ša-ru* KUB 2.2 iii 39 (OH/NS), KUB 13.4 iii 14 (MH/NS), KUB 21.1 iii (40), 44 (Muw. II), Bronze Tablet ii 34, 47, 70 (Tudḥ. IV), KUB 30.40 iii 6; **pl. 2** *pa-ah-ḥa-aš-du-ma-at* KUB 1.16 iii (34) (OH/NS), KBo 16.25 i 69 (MH/MS), KUB 36.114 ii? 13 (MH/MS), KBo 4.12 rev. 3 (Ḥatt. III).

pl. 3 *pa-ah-ša-an-ta-ru* VBoT 2:18, KUB 40.36 + KUB 23.78 ii 11, HKM 3:20, HKM 36:41, HKM 52:24, HKM 56:6, 25 (all MH/MS), KUB 26.37:(14) (Šupp. I), KBo 4.10 + 1548/u (ZA 63:86) rev. 10 (Ḥatt. III or Tudḥ. IV), KBo 7.56:4, KUB 45.20 ii 11, *pa-ah-ša-an-da-ru* KBo 8.35 ii 15 (MH/MS), ABoT 65 obv. 5, HKM 31:24, HKM 58:4, 28, HKM 60:33 (all MH/MS), KBo 5.3 ii 12 (Šupp. I), KUB 21.5 ii 12 (Muw. II), KBo 18.97 i.e. 5, KBo 18.50 obv. 4, [*pa-ah-š*]a-an-da-a-r[u] KUB 40.23 i 5, [PAP-]a-an-ta-ru KBo 19.73 + KUB 21.1 ii 12 (Muw. II), PAP-*ru* AT 125:3 (coll. p. 62).

paḥš-

paḥš- 1 b 1' a'

part. *paḥšant-* is quoted in HW 153b. We have no unambiguous ex. in our files. *pa-aḥ-ša-*[...] KBo 4.4 iii 71 (AM 132) is probably a participle, either of *paḥš-* or *paḥšanu-*.

iter. imp. sg. 3 *pa-aḥ-ḥa-aš-ki-id-du* KUB 39.101 ii 12.

Unlike *takš-*, which has two alternative stem forms *taggaš-* and *takkeliš-*, *paḥš-* has only *paḥšaš-*, no **paḥḥeš-*. See *paḥ-ḥeški-*.

(Akk.) *ina irtiki ina eršetim ušrinni* KUB 1.16 iv 71-72 = (Hitt.) *nu=mu tagga[niya=ti] taknaz pa-aḥ-[-š]i* “[On your] breast protect me from the earth” *ibid.* iii 72-73 (edict, Ḥatt. I / NS), ed. HAB 16f., cf. Götze, ZA 34:183 and Melchert, Diss. 182f.; (Akk.) *u abuya ṁAz[ir]a qadu KUR-šu ittašaršu* KUB 3.14 obv. 7-8 = (Hitt.) [*ABU=YA ṁAzir*]an *QADU KUR=ŠU pa-aḥ-ḥa-aš-ta-at* “My father protected Aziru together with his land” KUB 21.49 obv. 6 (treaty, Murš. II), ed. SV 1:6f.

1. to protect, keep (people) safe — **a.** subj. gods (most exx. mid.) — **1'** in treaties: *nu mān kūš lin-gāuš(!) pa-aḥ-ḥa-aš-du-ma šumāš=a* DINGIR.MEŠ-*eš pa-aḥ-ša-an-da-ru* (var. *pa-aḥ-ša-an-ta-ru*) “If you keep these oaths, may the gods protect you too” KBo 8.35 ii 14-15 (treaty, MH/MS), w. dupl. KUB 40.36 + KUB 23.78 ii 10-11 + KUB 26.6:11-12, tr. Kaškäer 111, cf. also 4 c, below; *nu=tta kūš NĪŠ* DINGIR.MEŠ ... *SILIM!-li pa-aḥ-ša-an-[-t]a-ru* KBo 4.10 + 1548/u (ZA 63:86) rev. 9-10 (treaty, Ḥatt. III or Tudḥ. IV), ed. van den Hout, Diss. 36f., see CHD *lingai-* 1 e (now w. join 1548/u this passage belongs s.v. *lingai-* 2 b 1'); cf. KBo 5.3 ii 11-12 (Ḥuqq. treaty, Šupp. 1), etc. (see index of forms in SV 2:202).

2' in letters: “Let all be well with you” *nu=tta* DINGIR.MEŠ *TI-an ḥarkandu nu SAG.DU=KA pa-aḥ-ša-an-da-ru* “May the gods keep you alive (and) protect your person (lit. head)” ABoT 65 obv. 4-5 (letter, MH/MS), ed. Rost, MIO 4:345f., cf. Hoffner, JNES 31:33 (dating); cf. HKM 27 rev. 21-22 (letter, MH/MS), ed. Alp, Belleten XLIV/173:48f., HBM 168f.; *nu ṁUTU-ŠI BĒLĪYA* DINGIR.MEŠ *TI-an ḥarkandu nu ANA ṁUTU-ŠI BĒLĪYA ŠU.ḤI.A-uš arahzanda aššuli ḥarkandu nu ṁUTU-ŠI BĒLĪYA pa-aḥ-ša-an-ta-ru* “May the gods grant Your Majesty, my lord, (long) life, may they benevolently hold their hands around Your Majesty, my lord, and protect Your Majesty, my lord” Güterbock, FsLaroche 142f.:6-12 (letter), from a photograph and a hand copy by Otten; cf. HKM 81 (Mšt 75/64) obv. 5-8 (letter, MH/MS), ed. Alp, Belleten XLIV/173:51f., HBM 272f.; VBoT 2:15-18 (letter from Arzawa to Egypt, MH/MS), ed. Rost, MIO 4:329f.; “May everything be well with you” *nu=tta* DINGIR.MEŠ *aššuli pa-aḥ-ša-an-da-ru* “May the gods benevolently protect you”

HKM 31 rev. 23-24 (letter, MH/MS), ed. Alp, Belleten XLIV/173:50f., HBM 176f.; cf. HKM 81:5-8, 27-28, AT 125:3 (coll. Wiseman, AT p. 62), KBo 18.3:4-5, KBo 18.50 obv. 3-4, and *passim* in letters.

3' in rituals: *nu ammeyantan šallin* DUMU.NITA *attaš* DINGIR.MEŠ-*iš pa-aḥ-ša-an-ta-ru* “May the gods of the father(s) protect the small (and) the big boy” KUB 45.20 ii 10-11 (rit., NS); *nu* LUGAL MU~NUS.LUGAL DUMU.MEŠ LUGAL=*ya aššuli pa-aḥ-ḥa-aš-tén* “Benevolently protect the king, the queen and the princes” KUB 43.55 ii 4-5 (rit., NS).

4' in festivals: (The priest speaks:) ^dIM-*aš-wa!* LUGAL-*un* MUNUS.LUGAL-*ann=a* QADU DU~MU.MEŠ=*ŠUNU* DUMU.DUMU.MEŠ=*ŠUNU aš-šuli pa-aḥ-ša-ru* “May the Stormgod benevolently protect the king and the queen together with their children and grandchildren” KUB 30.40 iii 4-6 (*ḥišuwaš* fest.).

b. subj. humans (usually kings) who are partners to a treaty or an oath — **1'** general — **a'** act.: “You, people of Išmeriga, are sworn to the king” *nu* LUGAL MUNUS.LUGAL DUMU.MEŠ [LU~GAL] *U KUR ṁURUḤatti* EGIR.UD.KAM *pa-aḥ-ḥa-aš-te-en* “so in the future protect the king, the queen, the princes, and the land of Ḥatti” KUB 23.68 + ABoT 58 rev. 7-8 (treaty, MH/NS), ed. Kempinski/Košak, WO 5:196f.; ^dUTU-ŠI-*i[n=pat]* [šāk] *pa-aḥ-ši-ia-an* ^dUTU-ŠI “Recognize [only] His Majesty (and) protect him, His Majesty” KBo 5.3 i 15-16 (Ḥuqq. treaty, Šupp. 1), ed. SV 2:108f.; *nu NĪŠI* DINGIR-*LIM ŠA* LU~GAL *U ŠU* LUGAL *pa-aḥ-ši* ^dUTU-ŠI=*ma tuk ṁDuppi-ṁU-upan pa-aḥ-ḥa-aš-ḥi ... nu tuk maḥḥan ṁUTU-ŠI pa-aḥ-ḥa-aš-ḥi* DUMU=KA=*ya QĀTAM~MA pa-aḥ-ḥa-aš-ḥi zik=ma ṁDuppi-ṁU-upaš!* (text: -an) LUGAL KUR ṁURUḤatti KUR ṁURUḤatti DU~MU.MEŠ=*YA* DUMU.DUMU.MEŠ=*YA ziladuwa pa-aḥ-ši* “Now keep the oath of the king and protect the power (lit. hand) of the king. And I, My Majesty, will protect you, Duppi-Teššub. ... And just as I, My Majesty, shall protect you, even so I shall protect your son also. But you, Duppi-Teššub, in the future protect the king of Ḥatti, the land of Ḥatti, my sons (and) my grandsons” KBo 5.9 i 23-24, 26-28 (treaty, Murš. II), ed. SV 1:12f., tr. ANET 204 (“be/remain loyal”); *katta=ma* DUMU.NITA.MEŠ [^dU]TU-ŠI *pa-aḥ-ḥa-aš-tén* “But later (i.e., after my death)

paḥš- 1 b 1' a'

protect the sons of My Majesty” KUB 21.37 obv. 10 (hist., Hatt. III), ed. THeth 4:116f.; ^dUTU-ŠI PAP-aš-tén [katt]a=ma NUM[UN] ^dUTU-ŠI pa-aḥ-ḥa¹-aš-tén “Protect My Majesty, and [afte]r (me) protect the sons of My Majesty” KUB 21.42 i 11-12 (instr., NH), ed. Dienstanw. 23; cf. KUB 26.1 i 8 (instr., Tudḫ. IV), ed. Dienstanw. 9, cf. Goetze, JCS 13:66, and passim in instr.; *nu ABI* ^dUTU-ŠI PAP-aš-ta KUR ^{URU}KÙ.BABBAR-ti=ya pa-aḥ-ḥa-aš-ta KUB 23.1 i 45-46 (Šaušgamuwa treaty, Tudḫ. IV), ed. StBoT 16:8f.; (Mašturi committed treason) *n=an datta kuiš* ^mNIR.GÁL-iš ^{LÚ}HATANU=y[a=a]n(!) *kuiš DÙ-at nu namma apel DUMU=ŠU* ^mUrḫi-^dU-upan UL pa-aḥ-ḥa-aš-ta ... ^{LÚ}paḥḫur~šin=pat pa-aḥ-ḥa-aš-ḥi “he no longer protected Urḫiteššup, the son of Muwatalli (II), who (i.e., Muw. II) had taken him and made him a son-in-law; (he committed treason and supported my father [Hatt. III], saying:) ‘Should I protect a bastard?’” KUB 23.1 ii 25-29 + KUB 31.43 obv. 7-9, ed. StBoT 16:10f.; ^{m,d}LAMMA-aš=ma=mu apēdani mēḫuni paḥḥaššanut nu ANA ZI=YA šer kiššan lenkatta ABU=KA=wa=ttā mān LUGAL-eznani UL=ya tit~tanuzi kuedani=ma=wa=ttā pedi ABU=KA tittanuzi ūk=ma=wa tuk=pat pa-aḥ-ḥa-aš-ḥi nu=wa=za tuel ĪR-iš ammuk=ma ANA ^{m,d}LAMMA šer kiššan len~kun ūk=ma=wa tuk pa-aḥ-ḥa-aš-ḥi “But at that time Kurunta protected me, and he swore allegiance to me as follows: ‘Even if your father does not install you in kingship, in whatever place your father installs you I will protect only you. I am your servant.’ And I swore allegiance to Kurunta as follows: ‘I too will protect you’” Bronze Tablet ii 37-42 (Kurunta treaty, Tudḫ. IV), ed. StBoT Beih. 1:16f.; cf. also Bronze Tablet ii 49, 55 (act.).

b' mid.: *nu* ^dUTU-ŠI GIM-an tuk ^mAlakša[n]dun SIG₅-anti memini IŠTU AWAT ABU=KA pa-aḥ-ḥa-aš-ḥa-ḥa-[a]t ... zilatiya=ta katta [(ḥašš)]a ḥan~zašša tuēl DUMU-an ammel DUMU.MEŠ=YA DU~MU.DUMU.MEŠ=YA [pa-aḥ-ḥ]a-[a]š-ša-an-ta-ri=pat “And just as I, My Majesty, protected you, Alakšandu, in good will [*memiya(n)*- 2 b 2'], for the sake of the agreement with (lit. word of) your father ... so in the future my sons and my grandsons will also (-pat) protect you and your son (and) down to the third and fourth generations” KUB 21.1 i 71-72, 73-75 (coll. W)(Alakš. treaty, Muw. II), w. dupl. KUB

paḥš- 1 b 2' b'

21.3:2, 4-5, ed. SV 2:56f. “But I, Tudḫaliya, the Great King — before I became king, already previously the god brought Kurunta and me together in friendship, already previously we were dear and beloved to each other” *nu=nnaš lenkiyaš ešwen 1-aš=wa 1-an pa-aḥ-ša-ru* “and we were parties to an oath: ‘Let one protect the other’” Bronze Tablet ii 34 (Kurunta treaty, Tudḫ. IV), ed. StBoT Beih. 1:16f.; cf. Bronze Tablet ii 47; “While the brother [Arn. III, son of Tudḫ. IV] of His Majesty [Šupp. II] was king, I was a lord” *n=an PAP-aš-ḥa-at IGI-anda=šši UL kuitki waš~dahun* ^dUTU-ŠI=ma EN=YA :kuwayataza šallanu~marraza šakuwašar^{lit} ZI-it PAP-ḥa-ḥa-at “I protected him and in no respect sinned against him but because of *kuwayata-* (and) upbringing I protected His Majesty, my lord, with a loyal spirit” KUB 26.32 i 10-12 (Šupp. II), ed. Laroche, RA 47:74f., tr. Otten, MDOG 94:3.

c' act. and mid. forms in successive clauses: “If anyone plots evil against Kupanta-LAMMA, be helpful ...” *n=an pa-aḥ-ši apāš=ma tuk pa-aḥ-ša-ru ... nu 1-aš 1-an pa-aḥ-ša-ru* “You protect him and let him protect you ... let each of you protect the other” KUB 21.5 iii 55-56, 59-60 (Alakš. treaty, Muw. II), ed. SV 2:72f.

2' aššuli paḥš- “to protect someone benevolently” (for more exx. of the same phrase in the salutatory formula, see 1 a, above) — **a'** act.: *ziga mān* ^mHuqqnāš ^dUTU-ŠI zilatiya [INA EG]IR.UD-MI aššuli UL pa-aḥ-ḥa-aš-ti “If you, Huqqana, do not henceforth [in the fu]ture benevolently protect My Majesty” (you break the oath) KBo 5.3 i 17-18 (Huqq. treaty, Šupp. I), ed. SV 2:108f.; cf. *ibid.* iv 25-28, ed. SV 2:134f., and KUB 21.1 i 69 (treaty w. Alakš., Muw. II), ed. SV 2:56f.

b' mid.: (the following ex. from Huqq. obviously has a mixture of act. and mid. forms) *nu zik* ^mHuqqanāš ^dUTU-ŠI=pat aššuli pa-aḥ-ši EGIR-panna=ana ANA ^dUTU-ŠI=pat arḫut namma=ma=za damāin lē kuinki šākti nu=ttā ^dUTU-ŠI=ya aššuli pa-aḥ-ḥa-aš-ḥi katta=ma=ttā DUMU.MEŠ=KA pa-aḥ-ḥa-aš-ḥi katta=ma tuel DUMU.MEŠ=KA ammel DUMU=YA pa-aḥ-ša-ri § ¹nu¹ m[ā]n ¹SIG₅-in ku¹~wapi iššatti nu ^d[UTU]-ŠI aššuli pa-aḥ-ḥa-aš-ti nu=ttā ¹[^dUTU-ŠI] katta=ya A[N]A [DU]MU.MEŠ=KA [SI]LIM.BI iyami nu ammel DUMU=YA DUMU.MEŠ=KA=ya katta aššuli pa-aḥ-ša-ri ^dUTU-ŠI=ma

paḥš- 1 b 2' b'

paḥš- 2 b

tuk pa-aḥ-ḥa-aš-ḥi nu=ttā kāša kē uddār ŠAPAL NĪŠ DINGIR-LIM teḥḥun “Now you, Ḥuqqana, benevolently protect only My Majesty and support My Majesty only. You must not recognize any other (overlord) in addition. And I, My Majesty, will also benevolently protect you, and after you, will protect your sons, as after (us) my son will benevolently protect your sons. § If you treat (me) well and benevolently protect My Majesty, I, My Majesty, will treat you and afterward your [so]ns well too. And my son after (me) will benevolently protect your sons, and I, My Majesty, will protect you. I have placed these terms under oath for you” KBo 5.3 i 31-39 (Ḥuqq. treaty, Šupp. I), ed. SV 2:108-111.

3' EN-*anni paḥš-*, AŠŠUM BĒLŪTTI (or EN-*UTTI*) *paḥš-* (literally) “to protect someone with respect to his overlordship,” (freely) “to be loyal to someone as overlord” or “maintain someone’s overlordship”: *nu* [zikl] ^mKupanta-^dLAMMA-aš *zi~latiya* ^dUTU-ŠI AŠŠUM BĒLUTTİM [pa-a]ḥ-^fšī^l *katta=ma* DUMU.MEŠ ^dUTU-ŠI ḥašša ḥanzašša *zi~latiya* [AŠŠU]M BĒLUTTİM *pa-aḥ-ši* ... *tamaīn=ma=za* ŠU-an *lē* *kuinki ilaliyaši [zilat]iya* ^dUTU-ŠI AŠŠUM BĒLUTTİM *pa-aḥ-ši* “You, Kupanta-LAMMA, maintain in the future My Majesty’s overlordship. (Likewise), maintain the overlordship of My Majesty’s children down to the third and fourth generations. ... Do not desire any other ‘hand’ (i.e., overlord), (but) maintain the overlordship of My Majesty [forev]er” KBo 4.3 i 42-44, 46-47 (treaty, Murš. II), ed. SV 1:118-121; cf. KUB 21.5 ii 11-12 (Kup. treaty, Muw. II), ed. SV 2:58f., KBo 4.10 + 1548/u rev. 6, 8 (treaty w. Ulmi-Teššub, Ḥatt. III, or Tudḥ. IV), KUB 23.1 i 21-25, passim (Šaušgamuwa treaty, Tudḥ. IV), ed. StBoT 16:6f.; *nu=šmaš* AŠŠUM E[N-U]TTI *tamai[(n)] UN-an* *lē* *kuinki šekteni* AŠŠUM EN-*UTTI* *katta ḥašša ḥ[(a)]nz[(a)]šš[(a)]* NUMUN ^mTudḥaliya=*pat pa-aḥ-aš[-(tén)]* “Do not recognize the overlordship of any other man. Maintain (lit. protect) only the overlordship of the descendants of Tudḥaliya down to the third and fourth generations” KUB 26.1 i 13-16 (instr., Tudḥ. IV), w. dupl. KUB 26.8 i 3-6, ed. Dienstanw. 9, cf. Melchert, RHA XXXI:63; cf. KUB 26.1 i 3-5, KUB 21.42 i 29-30, iv 22 (instr., Tudḥ. IV), ed. Dienstanw. 24, 28; [^dUTU-ŠI] ^mŠuppiluliuman *šakuwaššarit* ZI-it [pa-aḥ-]šī *katta=ma* NUMUN=*YA* *pedi=za* *kuit tittanumi* [n=

a]t EN-*anni šakuwaššarit* ZI-it *pa-aḥ-ši* “[Prot]ect [My Majes]ty, Šuppiluliuma, in loyalty. Also, maintain loyally the overlordship of my descendant whom I will put in my place” KBo 12.30 ii 2-4 (hist., Šupp. II), ed. Otten, BoHa 6:52 □ restoring [na-a]t (contra Otten’s [na-a]n) because NUMUN is neuter, as shown by *kuit*, cf. KUB 26.33 iii 21-23 (oath, Šupp. II).

2. to protect, guard, defend, keep (valuable things) safe, usually w. -za — a. obj. *utne* (KUR) “land”: KUR ^{URU}Palā=*ma* UL *kuitki paḥḥa*ḥa^lš~*šanuwan* KUR-TUM *ēšta* ... ^mḤutupiyanzaš=*ma* KUR ^{URU}Palā *pa-aḥ-ḥa-aš-ta-at* “The land of Palā was not at all a protected land” (and lacked suitable fortifications), “(yet) Ḥutupiyanza defended the land of Palā” KBo 5.8 ii 22-23, 26 (ann. Murš. II), ed. AM 152-55; “[If the king of Mit]janni begins hostilities against the king of Ḥatti, (and) Šunaššura does not give him [...] (and) does not let him (the king of Mitanni) through his land” *nu=za* KUR=*SU* *pa-aḥ-ša* “and defends his (own) territory, (so that troops and chariots will not [co]me [to help the Hittite king])” KUB 36.127 obv.? 8 (treaty, MH/MS or NS), ed. del Monte, OA 20:218f.; “The gods ... entrusted the land and my household to me (as) the king” *nu=za* LUGAL-*ušš=za* *utne=met* É-*ir=mitt=za* *pa-aḥ-ḥa-aš-mi* “so I, also as king, will guard my land and my household” KUB 29.1 i 18-19 (rit., OH/NS), ed. Kellerman, Diss. 11, 25, Marazzi, VO 5:148f., Starke, ZA 69:75, tr. ANET 357f. (“rule over”); cf. KUB 31.59 iii 9; “I, My Majesty the king, gave the Šeḥa River Land and Appawiya to you, Manapa-^dU: Let that land be yours” *n=at* *pa-aḥ-ši* “and guard it” KUB 26.59 rev. 6 + KUB 19.50 iii 16 + KUB 14.26 obv. 2 (treaty, Murš. II), ed. del Monte, Or NS 49:60, 63; *nu=ttā apāt* KUR-TAM *ēšdu n=at=za* *pa-aḥ-ši* KBo 5.13 i 32-33 (Kup. treaty, Murš. II), ed. SV 1:116f.; cf. further exx. above, 1 b 1’.

b. obj. *irḥa-* (ZAG) “border(s)”: *nu* ŠA *ABI=KA* ZAG.ḤI.A *pa-aḥ-ši* “Safeguard the boundaries of your father” KUB 23.92 obv. 9 (letter, NH), ed. Otten, AfO 19:40; *tuk=ma* ANA ^mUlmi-^dU-up KUR-TUM *kuit* ADDIN ZAG.MEŠ=*ta* *kuiēš teḥḥun n=aš=za* *pa-aḥ-ši* *lē=aš=kan šarratti* “The land which I gave to you, Ulmi-Teššub, and the boundaries which I set for you, you must safeguard. Do not transgress them” KBo 4.10 obv. 15 (treaty, Ḥatt. III or Tudḥ. IV), ed. van den Hout, Diss. 12f.

paḥš- 2 c

paḥš- 4 a

c. obj. *per-* (É) “house(hold)”: cf. KBo 17.65 rev. 58 below, 4 b; cf. KUB 29.1 i 18-19 above, 2 a.

d. obj. É DINGIR “temple(s)”: *nu É.MEŠ DIN~GIR.MEŠ mekki marri pa-aḥ-ḥa-aš-tén* “Guard the temples very carefully. (Do not fall asleep)” KUB 13.4 iii 17 (instr., MH/NS), ed. Chrest. 156-159, Süel, Direktif Metni 56f.; cf. *ibid.* iii 14 and iii 25-26 (both w. *-za*).

e. objs. *šarḫuli-* “pillar” and *kutt-* “wall”: *4-aš [š]arḫuliuš* (coll.) ... *kuttan pa-aḥ-ḥa-ru* “May he (sc. the god) guard the four pillars(?), the ... (and) the wall. (Let the evil not enter)” KUB 2.2 iii 38-39 (Ḫattic-Hitt. bil., OH/NS), ed. Schuster, HHB 73, 135 n. 284.

f. obj. *wattaru* “spring, fountain”: ^dUTU¹-*waš wattaru uit n=at māḥḥ[an iyan]* ... *n=at paršaneš pa-a-aḥ-ša-an-ta* “The Sungoddess’ spring/fountain came. And how is it [made?] (It is built with stones from base to the top, it is cove[red with ...]), and leopards are guarding it; (its water flows out of a basin [of ...])” KBo 21.22:36-37 (blessings for the Labarna, OH/MS), ed. Archi, FsMeriggi 246f., Starke, ZA 69:93 n. 100, Collins, Diss. 78, for the immediately following context cf. *paḥšanu-* 1a.

g. obj. *UNŪTU* “utensil(s)”: “Armaziti returned the utensils to Wattanta (saying)” *[k]ē=wa=mu UNŪTE^{MEŠ} PAP-aḥ-š[i]* “Keep these utensils for me” KUB 23.91:11 (depos., NH).

h. obj. *tuppi* (*ṬUPPU*) “tablet”: *kī ṬUPPU PAP-an-d[u]* “Let them keep this tablet safe” (and let them question me in this matter from this tablet) KUB 40.1 rev. 1 29 (letter, NH), ed. THeth 16:69, 72, cf. Kühne, ZA 62:238.

i. obj. *tuegga-* (NÍ.TE) “body, embodiment”: *nakkiš=za DINGIR-LUM NÍ.TE=KA pa-aḥ-ši DIN~GIR-LIM-niyatar=ma=za=kan šarri* “You, honored goddess, take care of your embodiment (or: protect your person), divide your divinity (by creating an additional cult statue), (come to these new temples, take an honored place)” KUB 29.4 iii 26-27 (rit., NH), ed. Schw.Goth. 24f. (differently), cf. Goetze, Tunn. 45 (differently), Oettinger, Stambildung 290 n. 65

3. to guard, keep, restrain, hold in (harmful or dangerous things) — a. obj. *paḥḫur* (IZI) “fire”: “Furthermore, be very careful in the matter of fire” *n=ašta mān [ŠÀ] É DINGIR-LIM EZEN nu IZI*

mekki pa-aḥ-ḥa-aš-tén “When there is a festival in the temple, guard the fire particularly carefully” KUB 13.4 iii 45 (instr. for temple officials, MH/NS), ed. Süel, Direktif Metni 62f.

b. obj. *idalu* “evil”: “(The Old Woman) breaks a thin bread at a fork in the road and lays it to the left of the roadway. She libates beer and says: ‘O gods of the road’” *idalu šumeš [ēpten?] n=at pa-aḥ-ḥa-aš-ti-en* “[seize?] the evil and guard it. (Do not let it reappear)” KUB 24.9 ii 38-39 + KBo 12.127 ii 5-6 (rit., MH/NS), cf. *ibid.* 36 + 3, ed. THeth 2:36f.

c. obj. *alwanzata(r)* “sorcery”: (After taking the sorcery directed against her client, burying it in the ground and nailing it down, the Old Woman breaks thin breads for several deities. When she breaks one for the Sungoddess (of the Earth), she says:) *kī zik pa-aḥ-ši* “You guard this (sorcery)” KUB 24.9 ii 30 (rit., MH/NS), cf. *ibid.* ii 32-33, ed. THeth 2:34f.; cf. KUB 24.10 iii 27-28.

4. to observe (agreements, laws, customs), keep (oaths), obey (commands), heed (advice) — a. obj. *uttar, AWATU* (opp. of *ašta/-kan šarra-* “to transgress” and *peššiya-* “to reject”): (If you transgress the words of this tablet, may the gods destroy you) *mān=ma kē AWATE^{MEŠ}* (var. INIM.MEŠ) *pa-aḥ-ḥa-aš-ti ... nu=tta=kan ... aššu[(li pa-aḥ)]-ša-an-taru* “but if you observe these words, ... may (the oath-gods) benevolently protect you ...” KUB 21.1 iv 37-38, 42-44 (Alakš. treaty, Murš. II), w. dupl. KUB 21.4 iv 7, 11-15, ed. SV 2:82f.; cf. KBo 5.13 iii 20-21 (Kup. treaty, Murš. II), ed. SV 1:126-129; KBo 19.43 ii 58 (Ḫuqq. treaty, Šupp. I); KUB 19.49 iv 30-34 (opp. of *wahnu-*), 40-41 (Man. treaty, Murš. II), ed. SV 2:18f.; *kuiš=ma kē AWATE^{MEŠ} pa-aḥ-ša-ri* KUB 21.15 iv 6 + 715/v (hist., Ḫatt. III), ed. NBr 52f., translit. Otten/Rüster, ZA 63:85 [*nu attas udd]ār pa-aḥ-ši mān attas uttar pa-aḥ-ḥa-ḥa-ḥa-ta* “Observe (your) [father’s wo]rds. As long as you observe (your) father’s word (you will eat bread and drink water)” KUB 1.16 iii 28 (edict of Ḫatt. I, NS), ed. HAB 12f., contrast [*attasš]a uttar peššiya* “reject [the father’s] word” KUB 1.16 iii 32; “You are now my [fore]most servants” *nu LUGAL-aš udd[ā]r=mit [pa-aḥ-ḥa-aš-d]u-ma-at nu NINDA-an azzaštēni wātarr=za ekut~teni ... mān AWAT LUGAL=ma UL paḥḫašnuttēni* “[Obs]erve my, the king’s, words. Then you will eat

bread and drink water ... But if you do not observe the king's word (you will not stay alive)" *ibid.* iii 33-34, 36, ed. HAB 12f.; cf. *ibid.* iii 46-49, ed. HAB 14f.; [(*ūk*¹ *mPimpiraš* LUGA)]L-un *pa-aḥ-ḥa-aš-ḥa* ... [... L]UGAL-waš *uttar pa-aḥ-ḥa-aš-tén* "I, Pimpira, will protect the king ... Observe the king's word" KUB 31.115:18-19 (hist., OH/NS), w. par. KBo 3.23 rev. 11 and KBo 14.41 obv. 8, ed. Archi, FsLaroche 41-43.

b. obj. *išḫiul* "obligation," *šaklai*- "custom/rite": "You have become the maidservant of Hebat ..." [n]u=wa É *išḫiul šaklainn=a pa-aḥ-ši* "so keep the temple, the obligation, and the custom/rite" KBo 17.65 rev. 58 (birth rit.), ed. Beckman, StBoT 29:144f.; (At the end of the instructions for the HAZANNU:) *nu zik* ^LHAZ[A]NNU ŠA ^{URU}Hatti *išḫiul kišan [p]a-aḥ-ši nu=ta=kkān uddanaz lē kuiški ka[rpzi]* "You HA~ZANNU, keep thus (as elaborated in the preceding lines) the behavior required in Hatti, and let no one 'lift' you from the word(s)" Bo 69/1256 (Or NS 52:134) + KUB 26.9 iv 9-11 (instr. for HAZANNU, MH/MS), ed. Otten, Or NS 52:136f.

c. obj. *lingai*- "oath" (opp. of *-ašta/-kan šarra*- "to transgress"): *nu mān kūš lingāuš(!) pa-aḥ-ḥa-aš-du-ma* "If you keep these oaths (may the gods protect you)" KBo 8.35 ii 14 (treaty, MH/MS), tr. Kaššäer 111, cf. 1 a 1', above.

5. to keep something to oneself, keep (a secret) (obj. *ḥarwaši memiyan*): *našma=ta LUGAL-uš kuin ḥarwaši memiyan [me]mai zig=an UL pa-aḥ-ḥa-aš-ti* "or (if) you do not keep to yourself the secret word which the king [te]lls you, (you will transgress the oath)" KBo 5.9 iii 9-11 (Duppl. treaty, Murš. II), ed. SV 1:20f., tr. ANET 204.

6. (mid. w. dat.) to seek protection with (StBoT 16:29): "Wh[en Aziru came] to the land of Hatti to My Majesty's ancestor, Šuppiluliuma, the Amurru lands were still [host]ile; [just as] they were subjects (lit. slaves) of the Hurrian king" [...] *nu=šši* ^m[A]ziraš QĀTAMMA [(*pa-aḥ-ḥa-aš-t*)]a-at "so Azira sought protection with him (Šupp. I) in the same way" KUB 23.1 i 19-20 (Šaušgamuwa treaty, Tudḫ. IV), w. dupl. 1436/u + 1198/u + KUB 8.82 obv. 7, ed. StBoT 16:6f., see *ibid.* 18, 80; *nu=šši DUMU=ŠU PAP-ri kuit* KUB 23.103 obv. 5 (letter, Tudḫ. IV), ed. Otten, AfO 19:40f., is too fragmentary for translation.

7. (w. *-za* or reflexively used enclitic pers. pron.) (meaning uncertain, perhaps:) to guard oneself(?), watch out(?): "He kept saying from [the si]de ([*tap*]ušza)" *pa-aḥ-ḥa-[aš-ḥu-u]n=wa=z* "I was on gu[ard](?)" KBo 21.12 8 (rit., pre-NH/NS); [AN]A ZI LUGAL=ma=šm>aš IGI-*anda* x[...] / [*pa-a*]ḥ-ḥa-aš-tén "Protect yourselves from the king's wrath; (do not [give allegiance] anywhere else)" KUB 26.1a:8-9 (instr., Tudḫ. IV), ed. Dienstanw. 10, tr. differently sub *menaḥhanda* 3 g.

Götze, ZA 34 (1922) 185; Friedrich, SV 1 (1926) 26f.; Neu, StBoT 5 (1968) 130-132; Kestemont, *Diplomatique et droit international en Asie occidentale* (1974) 614-616.

Cf. *paḥšanu*-.

paḥšanu-, paḥḥaššanu-, paḥḥašnu- v.; **1.** to protect, defend, take care of, **2.** to obey, heed, keep (words, commands), **3.** (trans.) to be watchful, keep watch, be cautious, be alert, beware of, (part.) cautious, alert, watchful, wary, on one's guard, **4.** (part.) durable, enduring, stable, **5.** (verbal subst.) "protection" (as a designation in KIN oracles); written syll. and PAP; from OS.

pres. sg. 1 *pa-aḥ-ša-nu-mi* KUB 19.23 l.e. 2 (Tudḫ. IV); **pl. 2** *pa-aḥ-ḥa-aš-nu-ut-te-ni* KUB 1.16 iii 36 (OH/NS), [*p*]a-aḥ-ḥa-ša-nu-ut-te-ni KUB 23.68 obv. 19 (MH/NS), KBo 3.27 obv. (22) (OH/NS), *pa-aḥ-ša-nu-te-ni*] KUB 26.10 iv 4; **pl. 3** *pa-aḥ-ša-nu-wa-an-zi* KUB 9.15 iii 8, 14, (25) (NH), *pa-aḥ-ḥa-[aš-]ša-nu-an-zi* KBo 16.50:18 (MH/MS).

pret. sg. 1 *pa-aḥ-ša-nu-l-[n]u-[un]* KBo 3.20 i 8 (OH); **sg. 2** *pa-aḥ-ša-nu-uš* KUB 36.100 rev. 11 (OS); **sg. 3** *pa-aḥ-ḥa-aš-ša-nu-ut* Bronze Tablet ii 37 (Tudḫ. IV); **pl. 3** *pa-aḥ-ša-nu-[ir]* KBo 3.53 obv. 3 (OH/NS), *pa-aḥ-ḥa-aš-ša-[nu-ir]* KUB 19.49 i 18 (Murš. II), *PAP-aḥ-ša-nu-l-ir*¹ KBo 3.46 rev.!? 32 (OH/NS), *PAP-nu-[ir]* KUB 19.49 i 13 (Murš. II).

imp. sg. 2 *pa-aḥ-ša-nu-ut* KBo 16.20 left col. 5, *pa-aḥ-ḥa-aš-ša-nu-ut* KUB 29.1 i 16 (OH/NS), *PAP-nu-[ut]* KBo 13.6:1, *PAP-nu-d(a)?* KUB 48.124 obv.? 5; **sg. 3** *pa-aḥ-ša-nu-ud-du* KUB 24.9 iii 17 (MH/NS), 987/v:5 (Otten/Rüster ZA 63:89) (+ KUB 24.11 iii 8) (MH/NS), *pa-aḥ-ḥa-aš-nu-ud-du* KBo 11.11 ii 2 (NH/early NS), KUB 13.2 i (27) (MH/NS); **pl. 2** *pa-aḥ-ša-nu-ut-te-en* KBo 7.14 obv. 13 (OS), KBo 22.1 obv. 5 (OS), *pa-aḥ-ḥa-aš-nu-ut-te-en* KUB 1.16 iii 46 (OH/NS), *pa-aḥ-ḥa-aš-ša-nu-[ut-te-en]* KBo 12.18 iv 10; **pl. 3** *pa-aḥ-ḥa-aš-nu-an-du* KBo 21.22:39 (OH/MS), *pa-aḥ-ḥa-aš-nu-an-du* KUB 13.2 i 8 (MH/NS), *PAP-nu-an-du* KBo 4.14 i 18, 20 (NH).

part. sg. nom. com. *pa-aḥ-ša-nu-wa-an-za* KBo 3.57 rev. 9 (OH), KBo 13.58 ii 4 (MH/NS), KBo 10.12 ii 38 (NH), KUB 2.2 i 6 (NH), *pa-aḥ-ḥa-aš-nu-wa-an-za* HKM 17:(29), HKM 89:(23), KUB 13.1 i (35) (all MH/MS), KBo 4.1 obv. 8 (NH),

KBo 10.5 ii 2, *pa-aḥ-ḥa-aš-nu-an-za* HKM 1:12, HKM 6:16, left edge 1, HKM 8:19, HKM 22:6, HKM 30 obv. 6 (all MH/MS); **nom.-acc. neut.** *pa-aḥ-ša-nu-wa-an* KBo 3.7 i 6 (OH/NS), KBo 13.58 iii 18 (MH/NS), KBo 5.11 i rt. col. 24 (MH/NS), KBo 16.17 iii 33 (Murš. II), *pa-aḥ-ša-nu-an* KBo 34.34:10, *pa-aḥ-ḥa-aš-nu-wa-an* KBo 5.11 i left col. 24 (MH/NS), KUB 14.16 i 24 (Murš. II), *pa-aḥ-ḥa-aš-nu-an* KUB 33.68 iii 6 (OH/MS), KBo 17.63 rev. 6 (MH/early NS), KUB 13.20 i 21 (MH/NS), KBo 18.59 obv. 3, KBo 19.42 rev.? 8, *pa-aḥ-ḥa-aš-ša-nu-wa-an* KUB 13.20 i 9 (MH/NS), KUB 5.8 ii 23 (Murš. II), *pa-aḥ-ḥa-aš-ša-nu-a[n]* 655/u ii 19 (Ottén/Rüster, ZA 62:104).

pl. nom. com. *pa-aḥ-ša-nu-wa-an-te-eš* KUB 13.5 iii 25 (NS), [pa-aḥ-š]a-nu-wa-an-te-eš₇, KBo 5.9 ii 11 (Murš. II), *pa-ḥa¹-aš-nu-wa-an-te-¹eš¹* KBo 12.4 iii 10 (OH), HKM 7:(26) (MH/MS), *pa-aḥ-ḥa-aš-nu-an-te-eš* KBo 17.88 iii 23 (OH/NS), *pa-aḥ-ḥa-aš-ša-nu-wa-an-te-eš* KUB 13.4 ii 74 (MH/NS), KUB 23.68 obv. 19 (MH/NS), *pa-aḥ-ḥa-aš-ša-nu-an-¹te¹-[eš]* KUB 13.4 iii 54 (MH/NS); **nom.-acc. neut.** *pa-aḥ-ša-nu-wa-an-da* KUB 2.2 i 8 (NH), *pa-aḥ-ḥa-aš-nu-wa-an-da* KBo 4.1 obv. 9 (NH).

verbal subst. nom.-acc. *pa-aḥ-ša-nu-mar* KUB 16.77 ii 69, KUB 52.37 ii 3, PAP-*aḥ-[<]ša-[>]nu-mar* KBo 22.264 iii 5, PAP-*nu-mar* KBo 1.44 i 21, KBo 13.69:2, KBo 14.21 i 65¹, 77, KUB 5.1 i 4, 31, 98, ii 71, iii 7, iv 54, 91, KUB 5.3 iv 14, KUB 5.5 ii 33, KUB 6.30:5, KUB 16.14 rev. 3, KUB 16.66 obv. 13, KUB 16.81 rev. 11, KUB 22.25 rev. 28, KUB 22.37 obv. 4, 8, KUB 49.79 i 18, 20, PAP-*mar* KBo 13.76 obv. 17, KUB 6.7 iii 3, 7, 25, iv 22, KUB 16.36:6, KUB 18.58 ii 3, iii 30, KUB 50.108:4; **gen.** *pa-aḥ-ḥa-aš-nu-ma-aš* HKM 44:9 (MH/MS).

inf. *pa-aḥ-ša-nu-um-[m]a-an-zi* KUB 23.68 obv. 20 (MH/NS), *pa-aḥ-ḥa-aš-ša-nu-ma-an-zi* KUB 25.37 i 23, 29 (NS), PAP-*nu-ma-an-zi* KUB 26.32 i 3 (Šupp. II).

iter. pres. sg. 2 PAP-*nu-uš-ki-ši* 720/v (StBoT 16:79) 1.e. 1; **imp. sg. 2** PAP-*nu-uš-ki* KUB 23.1 1.e. 1 (both Tudḫ. IV).

(Sum.) ŠU¹.BAR.ZÍ = (Akk.) *az-za-ru* “to help, forgive” = (Hitt.) PAP-*nu-ma[r]* KBo 1.44 obv. 21 (Erimḫuš Bogh.), cf. StBoT 7:10; (Akk.) *lu?-šá¹-ur* = (Hitt.) PAP-*nu-[ut]* “protect!” KBo 13.6:1 (vocab.).

1. to protect, defend, take care of — **a.** obj. people: *nu=ttá* LÚ.ME[Š^{URU} *Karkiša*] *anzid[a]z memi~yanaz* PAP-*nu-[ir]* “The people [of Karkiša] protect[ed] you according to our agreement” KUB 19.49 i 12-13 (Man.), ed. SV 2:4f.; (In a description of a fountain:) *n=at pařšaneš paḥṣanta wātar=šed=a=kan* x[...] *lūliáz aršzi n=an pa-aḥ-ḥa-aš-nu-an-du l[a]~b[arn]an* [LUG]AL-*un paššileš* “and leopards are guarding it (the fountain); its water flows out of a basin of [...], and may the pebbles protect him, the Labarna, the king” KBo 21.22:38-40 (blessings for the Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202, Archi, FsMeriggi²:46f.; [ANA mŠup] *piluliyama ...* [? o o]~LU~GAL-*ma GAL DUB.SAR GIŠ ANA SAG.DU=ŠU tīyaššatti* [o-a]z? PAP-*nu-ma-an-zi a¹u¹wan* UGU *tiuwanzi ziladuwa kišan* ¹šer¹ *likta* “In the follow-

ing manner [...]~šarruma, the chief wood-tablet scribe, swore to Šuppiluliuma to protect his person from *tīyaššatti*, [and death?], (and) to exalt(?) him forever” KUB 26.32 i 1-4 (oath, Šupp. II), ed. Laroche, RA 47:74, cf. Ose, Sup. 42f.; *n=[a]t QĀTAMMA pa-aḥ-ḥa-aš-nu-an ē[štu]* “And [let i]t (the newborn) likewise b[e] protected” KBo 17.63 rev. 6 + KBo 17.62 iv 11 (birth rit., MH/ENS), ed. StBoT 29:34f. (differently); *n=uš pa-aḥ-ša-nu-an ḥark* “Keep them (sc. the king and queen) safe” KBo 34.34:10 (frag. of *mugawar* for the Stormgod).

b. obj. cities or lands — **1'** finite forms: DINGIR. MEŠ^{URU} *Ḥurman pa-aḥ-ša-nu-[ir]* (var. PAP-*aḥ-ša-nu-ir*) “The gods protected Ḥurma” KBo 3.53 obv. 3 (ann. of Ḥatt. I, NS), w. dupl. KBo 3.46 obv. 32, ed. Kempinski/Košak, Tel Aviv 9:89, 92; *nu damai pēdan pa-aḥ-ḥa-[aš-]ša-nu-an-zi* “(so that) they defend (that) other place” KBo 16.50:18 (oath of Ašḥapala, MH/MS), ed. Ottén, RHA XVIII/67:122 and CHD *lamniya-* 2 a; “As soon as a governor of a border province [...]s into those watchtowers and towns, into which the enemy keeps arriving in surprise raids” *n=aš kuitman [ḥud(āk weteddu) n=aš pa-a]ḥ-ḥa-aš-nu-ud-du* “meanwhile(?) let him [imme]diately(?) build them, [and] defend [them]” KUB 13.2 i 26-27 (instr. for BĒL MADGALTI, MH/NS), w. dupl. KUB 40.55 + 1236/u i 5-6, ed. without dupl. Dienstanw. 42, translit. Kühne, ZA 62:255; also w. -za: (To Mašḫuiluwa I gave the lands of Mira and Kuwaliya, to Targašnalli I gave the land of Ḥapalla) [(*nu=š*)*maš*] *apāt KUR-TUM ē![(šd)]u n=at=za pa-aḥ-ḥa-aš-n[u-an-d(u)]* “Let these be th[eir] lands, and let them defend them” KBo 22.41:5 + KBo 19.71:3 (Man.), w. dupl. KUB 19.50 iii 19 + KUB 14.26:5, ed. del Monte, Or NS 49:60, 63.

2' non-finite forms: (Muršili sent forth Tarḫini with the order:) *it=wa=šši* KUR=K[A p] *eran pa-aḥ-ša-nu-wa-an ḥar(a)k* “Go, keep your land safe/defended against him (sc. Aparru of Kalašma)” KBo 16.17 iii 33 (ann. of Murš. II), ed. Ottén, MIO 3:173f.; (My father sent prince Ḥutupianza to Palā) KUR^{URU} *Palā=ma UL kuitki pa-aḥ-ḥa-aš-ša-nu-wa-an KUR-TUM ēšta* “now Palā was in no way a safe/defended land; (but Ḥutupianza defended [paḥ~ḥaštāt] Palā)” KBo 5.8 ii 22-23 (ann. of Murš. II), ed. AM 152f.; (Part of Šarri-Kušuḫ’s army was stationed in the Lower Land, facing the Arzawan enemy) *nu KUR-e pa-aḥ-ḥa-aš-nu-wa-an ḥarkir* “and they kept the land safe/defended” KUB 14.16 i 24 (ann. of Murš. II), ed. AM 28f.; “May the land thrive and prosper”

nu=wa utnē pa-aḥ-ša-nu-wa-an ēšdu “and may the land be protected/cared for (by the gods)” KBo 3.7 i 5-6 (Illuy., OH/NS), ed. Beckman, JANES 14:12, 18, tr. NERT 157, Hittite Myths 11, LMI 49f.; “Since I have sent out Marakui, the chariot-driver, let him remain there. Give him good instructions” *pa-aḥ-ḥa-aš-nu-ma-aš-ši-k[án] kišrī anda [ÉRIN.MEŠ? S]IG₅-in dai[š~ten(?)]* “Pla[ce sec]urely in his hand [troops(?)] of protection” HKM 44:9-11 (letter, MH/MS), ed. HBM 196f.; cf. Houwink ten Cate, *Anatolica* 11:65 w. n. 62.

c. obj. roofs: “They will sweep the temple, wipe the floors, sprinkle the temple inside (and) outside” *šuhḥuš zappiyaz pa-aḥ-ša-nu-wa-an-zi* “(and) keep the roofs from leaking” KUB 9.15 iii 8 (instr., NH), cf. *ibid.* iii 13-14, 25.

d. other objects: “Let the man be dressed, let him put his shoes on” *n=at pa-aḥ-ša-nu-ud-du* “Let him take care of them” (KUB 24.11) + 987/v iii 8 (rit. of Alli, MH/NS), ed. THeth 2:44f., translit. Otten/Rüster, ZA 63:89; “Come, let us go to the mountain” ... *zik ḪUR.SAG-an=dan pa-aḥ-ḥa-aš-ša-nu-ut* “Take care of your mountain” KUB 29.1 i 15-16 (foundation rit., OH/NS), ed. Kellerman, Diss. 11, 25, Marazzi, VO 5:148f., tr. ANET 357 (differently).

e. obj. broken: *nu mahḥan LÚ.MEŠ URU^{URU}Azzi eniššan pa-aḥ-ša-[nu-an-du-uš?? ...] awer* “When the men of Azzi saw the [troops(?)] so prot[ected]” KBo 4.4 iii 71-72 (ann., Murš. II), ed. AM 132f. □ one could restore an accusative form of the participle of either *paḥš-* or *paḥṣanu-*; since the former is not otherwise attested, Götze’s choice of the latter is more plausible.

2. to obey, heed, keep (words, commands): “You oppress the TUKUL-men, and they in turn began to oppress (you)” *kiššan AWAT ABIYA pa-aḥ-ša-nu-ut-te-en* “Is this the way you have kept my father’s command?” KBo 22.1 obv. 4-5 (instr., OS), ed. differently Archi, *FsLaroche* 45f., tr. Beal, *AoF* 15:280; *mān AWAT LUGAL=ma UL pa-aḥ-ḥa-aš-nu-ut-te-ni* “If you do not obey the word of the king, (you will not stay alive in the future)” KUB 1.16 iii 36 (OH/NS), ed. HAB 12f.; cf. *ibid.* iii 46 and KBo 3.27 obv. 22.

3. to be watchful, keep watch, be cautious, be alert, beware of — **a.** (trans.) “to watch, beware of”: “He who is a herald in Ḫattuša — when he calls the guards to the watchtower, he calls during the first watch: ‘Put out the fire.’ He calls during the middle watch:” *pa<ḥ>hur=wa<-wa> pa-aḥ-ša-nu-wa-an ēšdu* “Let the fire be watched/attended to”

KBo 13.58 iii 17-18 (instr. for ḪAZANNU, Arn. I/NS), ed. Dadi Pecchioli, OA 14:104f.

b. without object: (Let them [sc. the scouts] lock everyone inside the towns ... and let them not allow them to come out) *nu pa-aḥ-ḥa-<aš>-nu-an-du* (var. *pa-aḥ-ḥa-aš-ša-nu-[...]*) “Let them keep watch” KUB 13.2 i 8 (instr. for BĒL MADGALTI, MH/NS), w. dupl. KUB 31.85:14, ed. Dienstanw. 41; “He drinks it up from there, and it does not spill (*lahu[wa]ri*) on the floor” *n=at apadda ḥanda pa-aḥ-ḥa-aš-ša-nu-ma-an-zi iyan* “and therefore it is made/done for being cautious” KUB 25.37 obv. 28-29 (tablet of Lallupiya, NS); cf. *ibid.* obv. 23.

c. (participle) “cautious, alert, watchful, wary, on one’s guard”: “Now you who are temple officials” *nu=za ḥaliy[aš] uddanī mekki pa-aḥ-ḥa-aš-ša-nu-wa-an-te-eš* (var. *pa-aḥ-ša-nu-[wa-an-te-eš]*) *ēšten* “Be very alert about the matter of the wat[ch]” KUB 13.4 ii 73-74 (instr., MH/NS), w. dupl. KUB 31.94:4, ed. Chrest. 156f., Süel, *Direktif Metni* 50f.; *nu=za paḥḥūenaš uddanī mekki=pat marri pa-aḥ-ḥa-aš-ša-nu-an-ḫte¹-[eš]* (var. *pa-aḥ-ša-nu-wa-an-te-eš*) *ēšten* “Be very watchful in the matter of fire” KUB 13.4 iii 54 (instr., MH/NS), w. dupl. KUB 13.5 iii 25, ed. Chrest. 160f., Süel, *Direktif Metni* 66f.; (The gateman addresses the “people of the fire” in “Luwian”) *uwat paḥḥunit pa-aḥ-ḥa-aš-nu-wa-an uwat IZI-it mar-[ri-it] ḫ^x-it pa-aḥ-ša-nu-wa-an ēš[tu]* KBo 5.11 i 23-24 (instr. for gatemen, MH/NS), translit. LTU 12; (If you warn the enemy: “The Hittite troops and chariotry are coming to attack you”) *nu=wa=šma[š pa-aḥ-š]a-nu-wa-an-te-eš₁₇ ēšt[en]* “Beware (pl.), (you will break the oath)” KBo 5.9 ii 11 (Duppl.), ed. SV 1:14f.; “If you write to the enemy: ‘[The Hittite troops and chari]ots are [com]ing [to attack you]’” *nu=wa=za pa-aḥ-ša-nu-w[a]-an-za ēš* “Beware (sg.), (you will thereby break your oath)” KBo 10.12 ii 38 (treaty w. Aziru, Šupp. I), ed. Freydank, MIO 7:362, 369f. □ Goetze, JCS 16:29 and JCS 22:20, compares *paḥṣanuwant-* w. Akk. *lu-ú du-un-nu-na-ta?-a-ma* (against copy) in the treaty w. Tette, KBo 1.4 ii 32; since the last sign is *-me* not *-ma*, the phrase is *lu-ú du-un-nu-na il-me* (see PD 62f., Freydank, MIO 7:375) which is too remote to allow a comparison w. Hitt.; *nu=za PĀNI LÚ. KÚR pa-aḥ-ḥa-aš-nu-an-za ēš* “Be on your guard toward (lit. before) the enemy (until reinforcements arrive)” HKM 22:6-7 (letter, MH/MS), ed. Alp, *Belleten* XLIV/173:44f., HBM 154f., cf. HKM 1:11-13; there is insufficient space in the copy for Alp’s restoration: *n[u?] URUKa~papaḥṣuwaš mekki kuit / [pa-aḥ-ḥa-aš-n]u-wa-an-za* “Because

paḥṣanu- 3 c

the city Kapapaḥṣuwa is very [ale]rt” HKM 17:28-29 (letter, MH/MS), ed. HBM 144f.; this verb is always written *pa-aḥ-ḥa-aš...* in the Maṣat letters, including in HKM 45:18 (correct the glossary of HBM 391).

4. (part.) durable, enduring, stable: *kāš=wa maḥḥan* URUDU *pa-aḥ-ḥa-aš-nu-wa-an-za* (var. *pa-aḥ-ša-nu-wa-an-za*) *namma=war=aš ukturi[(š)] kē=ya=wa* É DINGIR-LIM QĀTAMMA *pa-aḥ-ḥa-aš-nu-wa-an-da* (var. *pa-aḥ-ša-nu-wa-an-da*) *ēšdu* “Just as this copper is durable and hence everlasting, so let this temple be durable (and may it be everlasting on the dark earth)” KBo 4.1 i 8-9 (foundation rit., NH), w. dupl. KUB 2.2 i 6-8 (NH), ed. Kellerman, Diss. 126f., 134; (If there is any construction work or other service to be done, perform it loyally) *n=at ŠA EGIR! U₄-MI pa-aḥ-ḥa-aš-ša-nu-wa-an* (var. *pa-aḥ-ḥa-aš-ša-nu-a[n]*) KIN *ēš[du]* “and let it b[e] a durable work for the future” KUB 13.20 i 9 (instr., Tudh. II), w. dupl. 655/u (+ KUB 13.21) ii 19-20, ed. Alp, Belleten XI/43:390f., 406, translit. Otten/Rüster, ZA 62:104; cf. *ibid.* i 21; “Run/report to the rejuvenated ‘Our Sungod’ and Tawananna” *paiddu=wa innarauwanteš inna~[r]auwanteš pa-aḥ-ḥa-aš-nu-an-te-eš ašandu* “Let it happen that the vigorous ones be vigorous (and) enduring” KBo 17.88 + KBo 24.116 iii 22-23 (fest. of the month, OH/NS) □ it is unusual for phraseological *uwa-* or *painot* to agree in number w. the main verb; one expects here *pāndu=wa ... ašandu*.

5. (verbal subst.) “protection” (as a designation in KIN oracles): 3-ŠU LÚ.KÚR=za ZAG-tar DU₈ KASKAL MU PAP-nu-mar-ra ME-aš *n=at!* DIN~GIR.MAḤ-ni SUM-an S[IG₅] “Third. ‘The enemy’ took ‘rightness,’ ‘relief,’ ‘way,’ ‘year,’ and ‘protection.’ They were (lit. it was) given to ‘Ḥanna-ḥanna’: Favorable” KUB 5.1 i 4 (oracle on the king’s campaigns, NH), ed. THeth 4:32f. Since the resumptive encl. pron. agrees in gender w. the last word in a list of nouns (cf. Drohla, Kongruenz, 72f.), the gender of *p.* can be determined when it occurs last in a list. Hence n. com.: KUB 5.1 i 98, ii 71, iv 54, and KUB 16.81 rev. 11 + KUB 16.29 rev. 4; n. neut.: KUB 5.1 i 4, iii 7, KUB 16.66 obv. 13, and KBo 14.21 i 65. In KIN oracles *p.* always occurs in association w. other designations of transferred objects. For this procedure, see Archi, OA 13:115, cf. CHD *minumar* mng. 2 e. For a use of the verbal subst. outside KIN oracles see lex. sec. and 1 b 2’.

paḥṣuil- b

Friedrich, ZA 35 (1924) 16; idem, SV 2 (1930) 24f.; Sommer, AU (1932) 229; Kronasser, EHS 1 (1966) 303, 377, 440f., 448, 460, 519.

Cf. *paḥš-*.

pa-aḥ-š[i-...] (mng. unclear).†

3 NINDA.GUR₄.RA *tar-na[-aš]* / BA.BA.ZA *pa-aḥ-š[i-...]* / 1 NINDA.KU₇ *UP-NI [...]* KUB 20.27:6-8; the lines are short, and there is probably nothing missing. In line 6, there is a space after *tar-na*, so that [-aš] very likely concludes the line. Since lines 6 and 8 give measurements for the foodstuffs, the same ought to be true of the line 7. Therefore, an emendation to *na!-aḥ-š[i-...]* is suggested. BA.BA.ZA is usually measured in units of dry measurements, BÁN, *PARISU*, *UPNU*; but cf. [...]BA.BA.ZA *tarnaš* KUB 42.104 iv? 7 (*tarna-* = $\frac{1}{2}$ *naḥšī*, see s.v. *naḥ(h)ašī-*). Of course, some variety of bread made of BA.BA.ZA could be restored in the break. Still, *paḥšī* from *paḥš-* “to protect” makes no sense here.

paḥṣuil-, paššuil-, paršuil n.; (a substance); from OH/NS and MH/MS.†

sg. nom.-acc. *pa-lah-l-šu-il* KUB 29.40 ii 8 (MH/MS), *pa-aš-šu-il* KBo 14.63a i 8 (MH/MS), [*pa-aḥ?* / *aš?* - *šu-i*] KUB 29.45 i 3 (MH/MS), *pa-aš-šu-i-il* KBo 13.101 i 15 (NS), *pār-šu-il* KUB 9.28 iii 23 (MH/NS); gen. *pa-aš-šu-ú-i-la-aš* KUB 4.47 rev. 30 (OH/NS); abl. *pa-aš-šu-i-la-za* KUB 55.57 i 8.

a. in the horse-training texts: *nu=šmaš 2 UPNU pa-aš-šu-il ANA 2 UPNI I[N.NU anda]* [†]*i*mmiyanzi *n=at adanzi* “They mix for them (sc. the horses) two handfuls of *p.* with two handfuls of straw, and they eat it” KBo 14.63a i 8-9 (hipp., MH/MS), ed. Hipp.heth. 220f. (= i *47.*48); 4 *UPNU pa-lah-l-šu-il ANA 4 UPNI IN.NU* KUB 29.40 ii 8 (hipp., MH/MS), cf. KUB 29.45 i 3.

b. in rituals, an ingredient of a beverage libated to the gods and drunk through tubes: 1 NINDA.SIG *paršiyammi* KAŠ x-[...] *walḥi šipandahḥi* 1 DUG KA.GAG.A TUR ŠA GÚ.ŠEŠ x-[...] *šipandahḥi nu=kan IŠTU 9* ^{UZU}ÚR *arḥa ku[ermi] n=at išgaran~ta iyami* 1 NINDA.SIG=ya *paršiy[ammi] dammil=ma pa-aš-šu-i-il anda imiyami* “I break one thin bread, I libate beer [...] (and) *walḥi*-drink. I libate one small vessel of KA.GAG.A beer [with an infusion(?)] of bitter vetch. I cleave off (a piece) from the nine body parts and make it into *išgaranta*. I

paḥšuil- b

DUG/NA₄paḥḥunal(1)i-

also break one thin bread. I mix together fresh *p*. (and I libate it to certain deities together with a clay cup of beer)” KBo 13.101 i 11-15 (rit., NS), cf. dupl. KUB 57.61:4-5 □ for *dammil(i)*- “fresh, unused” see Güterbock, RHA XXII/74:104 (said of beer); 1 DUG KA.GAG TUR ŠA 1 UPNI *iyanza n=aš IŠTU GÚ[.ŠEŠ ...] taršandaza kantit dammelaza pa-aš-šu-i-la-za [...]* *anda immiyantet šuwanza* “One small vessel of KA.GAG beer of 1 UPNU capacity is prepared (lit. made), and it is filled with [bitter] vetch, dried/roasted *kant*-grain, fresh *paššuil*, [and ...], (and three drinking tubes are inserted into it)” KUB 55.57 i 7-9 (rit. frag.); 2 KUKUB ŠĀ.BA INA 1 DUG ḤAB. ḤAB KAŠ *akuwannaš pár-šu-il šūš* 1 GI [(š)]*uh~miliš tarnanza* “Two pitchers: one pitcher is full of beer (and) *paršuil* for drinking, one firm reed (i.e., a drinking tube) is inserted” KUB 9.28 iii 22-24 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 10-11, ed. Kammenhuber, Materialien 4 (*eku-laku-*) 78 (w. different interpretation) □ the syntax is strange: one would expect either 1 DUG ḤAB. ḤAB IŠTU KAŠ *akuwannašš=a paršuilit šūš* or INA 1 DUG ḤAB. ḤAB KAŠ *akuwannašš=a paršuil* (without *šūš*); *nu GĒŠTIN pa-aš-šu-ú-i-la-aš-ša wātar šippanti* “he/she libates wine and *p*.-water” KUB 4.47 rev. 30 (rit., OH/NS). For ^{NA}*pa-aš-šu-e-la-aš* HKM 116 ii? 24 (rit. in myth), ed. Güterbock, JKF 10:205-214, esp. 207, 210, see its own entry.

If these spellings all represent one word (perhaps a foreign word whose Hittite spelling was not yet standardized), the alternation of *ḥš*, *rš*, and *šš* is unparalleled in Hittite.

paḥḥuwar see *paḥḥur*.

LÚ/DAM **paḥḥuwarši-** see LÚ *paḥḥurši-*.

DUG/NA₄**paḥḥunal(1)i-**, DUG **paḥḥuinali-**, DUG **paḥḥunala-** n. neut.; (a container for fire, embers, and other things); from OH/MS. †

sg. nom.-acc. ^{DUG}*pa-aḥ-ḥu-na-al-li* KBo 17.54 iv (16), 19 (OH or MH/MS), KBo 20.73 iv 16, (20) (OH or MH/MS), KUB 28.82 ii 7 (OH?/NS), ^{NA}*pa-aḥ-ḥu-na-al-li* KUB 7.18:3, (7) (NS); **loc.** [^{DUG}*pa-aḥ-ḥu-n*]*a-al-li-ia* KBo 20.73 iv 17 (OH or MH/MS), ^{DUG}*pa-aḥ-ḥu-na-li* KUB 28.82 ii 9 (OH?/NS); **abl.** ^{DUG}*pa-aḥ-ḥu-na-li-ia-za* KUB 7.60 ii 11 (NS), ^{DUG}*pa-aḥ-ḥu-na-li-az* KBo 21.57 ii 6 (OH?/MS), KUB 7.53 ii 23, 26 (NH), ^{DUG}*pa-aḥ-ḥu-lil-na-li-az* VBoT 58 iv 36 (OH/NS), [... *p*]*a-aḥ-ḥu-na-la-az-zi(-ia-)* KBo 21.7 i 5.

pl. nom.-acc. ^{DUG}*pa-aḥ-ḥu-na-al-li* KBo 13.146 i 12 (OH/NS), ^{DUG}*pa-aḥ-ḥu-na-li* KUB 7.53 i 20 (NH).

unclear: ^{DUG}*pa-aḥ-ḥu-na-al-li* KUB 34.88:10 (MS), KUB 51.59 obv. 6, [^{DUG}*pa-aḥ-ḥu-na-l-al-li* KBo 20.51 i 3, KBo 21.57 ii (2) (OH?/MS), ^{DUG}*pa-aḥ-ḥu-na[-...]* KUB 33.34 rev. 2 (OH/NS), KUB 51.22 rev. 6, ^{DUG}*pa-aḥ-ḥu-u-n[a-...]* KBo 8.94 rev.? 6.

nekuz meḥur=ma ^{DUG}*pa-aḥ-ḥu-lil-na-li-az* (var. [^{DUG}*pa-aḥ-ḥu-i-n*]*a-al-li-ia-az*) *paḥḥur PĀNI DIN~GIR-LIM dā[(i)]* “In the evening, she (sc. the Old Woman) takes fire from the *p*.-container before the deity” VBoT 58 iv 36 (disappearance of the Sungod, OH/NS), w. dupl. KUB 53.20 rev.? (10-)11; the hand copy permits the reading *i* in ^{DUG}*paḥḥuinaliaz*. Laroche’s emendation to ^{DUG}*pa-aḥ-ḥu-un!-na-li-az* in RHA XXV/77:87 is unnecessary; (The Old Woman prepares the paths for attracting the gods of the enemy) *nu* ^{DUG}*pa-aḥ-ḥu-na-li-ia-za paḥḥuwar dāi* “She takes fire (i.e., embers?) from a *p*.-container, (tosses assorted sweet things on the hearth and burns incense)” KUB 7.60 ii 11 (curse of enemy cities, NS); *kattan=ma=šši* ^{NA}*paššiluš ānduš* ^{DUG}*pa-aḥ-ḥu-na-li-az ḥarkanzi ... kattan=ma=šši ḥuwalliš* ^{DUG}*pa-aḥ-ḥu-na-li-az ḥarkanzi* “They hold heated pebbles by means of a *p*.-container next to her (sc. the Old Woman) ... they hold pine cones by means of (another) *p*.-container next to her” KUB 7.53 ii 22-26 + KUB 12.58 ii 1 (rit., NH), ed. Tunn. 12f. (“brazier”): (The Man of the Stormgod then takes a measuring vessel with water in it) *ANA GAL DUMU.MEŠ É.[GAL]* ^{DUG}*pa-aḥ-ḥu-na-al-li pāi nu=ššan ANA LUGAL ŠU.MEŠ-aš wātar parā lā~ḥuwai LUGAL-uš=za=kan* ^{DUG}*pa-aḥ-ḥu-na-al-li ŠU.MEŠ-uš katta ārri* “and gives a *p*.-container to the chief of the pal[ace] officials, he pours water over the king’s hands and the king washes his hands in the *p*.-container” KUB 28.82 ii 6-10 (rit., OH?/NS); [*nu* MUNUS ŠU.G]I ^{DUG}*pa-aḥ-ḥu-na-al-li dāi nu=ššan* [^{DUG}*pa-aḥ-ḥu-n*]*a-al-li-ia* ^{GIŠ}*eyan kittari* “[The Old Wo]man takes a *p*.-container, and in the *p*.-container there lies *eyan*-wood. (She places heated pebbles on the *eyan*-wood)” KBo 20.73 iv 16-17 + KBo 17.54 iv 2-3 (conjunction, OH or MH/MS); cf. KBo 20.73 iv 20-21 + KBo 17.54 iv 16-17, w. par. KUB 7.18:3-4; [... EN-aš ḥašši] ^{DUG}*pa-aḥ-ḥu-na-li-az* / [...]^{DUG}*ḥar~kan* KBo 21.57 ii 6-7 (OH?/MS).

p. is a container, sometimes made of stone (^{NA}*p*.), whose name is derived from *paḥḥur* *r/n*

“fire,” showing both of the latter’s oblique stems: *pahḥun-* and *pahḥuin-*. The traditional tr. “brazier” (compare *hašša-*) may be overly precise. *p.* can contain fire, but also wood and pebbles which may be heated elsewhere. It may also contain liquids and serve as a wash basin.

Friedrich, HW (1952) 153f. (“Feuerbecken’ oder ‘Wärmstein”); Van Brock, RHA XX/71 (1962) 110 (“brasero”).

Cf. *pahḥur*.

pahḥur n. neut. and com.; **1.** fire (in general), **2.** torch(es), **3.** campfire, watchfire, **4.** fire signal(s) (?), **5.** embers, burning coals, **6.** fever, inflammation, burning pain, **7.** (metaphorical use), **8.** (designation in a KIN oracle); written syll., Sum. IZI, Akk. *IŠĀTI*, and possibly *PINDU* “live coal” (see mng. 5); from OS.

sg. nom.-acc. *pa-aḥ-ḥur* KBo 23.49 iii 3 (OS or MS), KUB 33.59 iii 9 (OH/MS), KBo 13.58 iii 16, KBo 21.33 iv 18, KBo 21.47 ii 5, KUB 34.85:9, KUB 43.58 iii 12 (all MH/MS), KBo 2.5 ii 22, KBo 11.11 ii 5, 6, KUB 9.1 iii 31, KUB 9.4 iii 43, KUB 14.20 i 13, KUB 17.1 ii 8, KUB 24.14 i 20, KUB 44.4 rev. 4, KUB 51.22 ii? 6 (all NH), *pa-aḥ-ḥu-ur* KBo 3.27 obv. 24, (25), KBo 3.34 i 2 (both OH/NS), *pa-a-aḥ-ḥur* KUB 17.10 iii 22 (2×) (OH/MS), *pa-aḥ-ḥu-u-ur* KBo 9.127 left col. 6, KUB 36.41 i (20) (MS?), *pa-aḥ-ḥu-wa-ar* KUB 7.60 ii 11 (NS), *pa-aḥ-ḥur* KBo 13.58 iii 17 (MH/MS), IZI-*ḥur* KUB 17.8 iv 3 (pre-NH/NS), KUB 43.49 rev.? 21, KUB 46.27 obv. 20, IZI KBo 11.14 i 18 (MH/NS), KBo 4.2 i 12, KUB 13.4 iii 45 (MH/NS), KUB 5.1 i 82, 100, ii 32, etc., KUB 22.70 rev. 52 (both NH).

erg. *pa-aḥ-ḥu-e-na-za* KBo 12.128 rt. col. 5, *pa-aḥ-ḥu-e-na-an-za* KBo 32.14 ii 7, 8 (MH/MS).

gen. *pa-aḥ-ḥu-e-na-aš* KBo 5.11 obv. 21 (MH?/NS), KUB 10.72 ii 10 (pre-NH/NS), KBo 19.144 i 13, KBo 22.107 i 3, KUB 8.36 iii 2 (all NH), *pa-aḥ-ḥu-u-e-na-aš* KUB 12.12 vi 44 (MH/NS), KUB 13.4 iii 44, 54 (MH/NS), KUB 24.12 iii 3 (NH?/NS), KBo 33.194 vi 24, *pa-aḥ-ḥu-na-aš* KUB 2.1 ii (35) (NH), KUB 44.16 iii 14, IZI-*na-aš* KUB 17.8 iv 10 (pre-NH/NS), ŠA IZI KBo 20.2:9 (OS), KUB 34.88:8, IZI KBo 16.52 obv.? 7 (NH), [Š]A *I-ŠA-TI* KUB 42.107 iv? 2.

loc. *pa-aḥ-ḥu-e-ni* KBo 6.3 ii 54 (OH/NS), KBo 7.36 i 7 (OH), KBo 6.34 iv 4, KUB 9.28 ii 3 (both MH/NS), KUB 17.27 ii 36 (MH?/NS), KBo 9.126:11, KBo 23.23 obv. (31), KUB 7.18:9, KUB 45.49 iv 4, 6, *pa-aḥ-ḥu-u-e-ni* KUB 39.48:10, VBoT 16 obv.? 6, *pa-aḥ-ḥu-u-e-ni* or *pa-aḥ-ḥu-u-ni*? KUB 60.136:2, *pa-aḥ-ḥu-ni* KBo 2.9 iv 20 (MH/NS), KUB 7.46 rev. 1, IZI-*ni* KBo 6.5 iv 16, IZI-*i* KBo 11.32 obv. 9, 13, rev. 49 (OH/NS), KBo 13.126 rev. 11, KUB 39.70 i 14, *INA* IZI VBoT 16 rev.? 3, *ANA* IZI KBo 21.42 i 6, KBo 13.208:7, IZI KBo 5.1 iii 15, 20, 29 etc. (MH/NS), KBo 23.41 rev.? 14.

all. [*pa-a*]ḥ-*ḥu-e-na* KBo 11.11 ii 11 (NH/early NS).

inst. *pa-aḥ-ḥu-e-ni-it* KUB 15.34 iv 49 (MH/MS), KUB 32.65 i 4, KBo 11.18 v (6), KBo 13.206:5, *pa-aḥ-ḥu-u-e-ni-it* KBo 15.48 iv! 25 (MH/NS), KUB 32.128 ii 25 (NH), *pa-aḥ-ḥu-ni-it* KBo 17.105 iii 2 (MH/MS), KBo 5.11 i 23 (MH/NS), KBo 13.155:(2), IZI-*ni-it* KBo 13.167 ii (6), 7, IZI-*it* KBo 19.128 ii 15 (OH?/NS), KBo 10.45 iii 48 (MH/NS), KBo 13.114 i 13, VBoT 24 ii 37, 40 (both MH/NS), KBo 15.49 i 11 (MH/NS), KBo 4.2 iii 50 (NH), KBo 13.101 i 10 (NS), KUB 7.60 ii 37 (NS), *IŠTU* IZI KBo 24.19 ii 17 (MS), HT 1 i 47 (NS), KUB 40.79:5, IZI KBo 20.72 iii 20.

abl. *pa-aḥ-ḥu-e-na-az* KUB 15.34 i 2, iii 56 (MH/MS), KBo 21.41 rev. 6, *pa-aḥ-ḥu-u-e-na-az* KBo 13.126 rev. 9, *pa-aḥ-ḥu-na-az* KBo 2.9 iv 21, KUB 5.13 i 5, *pa-aḥ-ḥu-na-za* KBo 2.9 iv 19, *pa-aḥ-ḥu-u-na-za* KBo 11.8:24, IZI-*na-az* KBo 13.126 rev. 13, IZI-*az* VBoT 24 iv 25 (MH/NS), IZI-*za* KUB 8.35 obv. 5 (OH?/NS), KUB 5.4 ii 11 (NH), KUB 18.12 i 47, KBo 20.47:8.

In oracles, IZI is occasionally com. (KUB 16.29 rev. 11, KUB 16.39:9, KUB 50.15:3, KUB 52.68 i 17).— Note that *pahḥuwar* is not the older form of *pahḥur*, as thought by Friedrich, HW 154.

1. fire (in general) — **a.** starting, dying down, going out and extinguishing — **1'** starting — **a'** obj. of *parai-* A: *m[ān]zšan ḥaššī p[a-aḥ-]ḥu-ur [n]atta paraiš[te]ni* “If you do not kindle/fan a fire in the brazier” KBo 3.27 obv. 25-26 (edict of Ḥatt. I, NS), cf. *ibid.* obv. 23-24; *INA* UD.3.KAM \neq *ma kēz 7-an pa-aḥ-ḥur kēzziya 7-an pa-aḥ-ḥur pariḥḥi* “On the third day, I blow/fan seven fires on this side and seven fires on the other side” KBo 11.11 ii 5-6 (rit., NH); cf. KBo 3.34 i 2-3 (OH/NS), KBo 21.57 ii 2-4, KUB 10.88 i 8-11, IBoT 3.67 rt. col. 4-5 (see 1 a 3', below); cf. *parai-* A 2 a.

b' obj. of *lapnu-*: *n[u] mKiššiyaš attasḥ DINGIR. ME[Š] pa-aḥ-ḥur lapnuškiuwan dāir* “The father/ancestral gods of Kešši began to heat up a fire” KUB 17.1 ii 7-8 (Kešši myth, NH), ed. Friedrich, ZA 39:66f.

c' obj. of *warnu-*: ^LU MUḤALDIM \neq *kan ḥaššī pa-aḥ-ḥur warnuzzi* “The cook lights the fire on the hearth” KUB 11.35 v 16 (winter fest.); *namma KĀ.GAL peran kezza pa-aḥ-ḥur warnuwanzi kezziya pa-aḥ-ḥur warnuwanzi* “Then in front of the gate, they light a fire on this side and they light a fire on the other side (and the troops march through between them)” KUB 17.28 iv 51-52 (rit. for a defeated army, MH/NS), ed. O. Masson, RHR 137:6, StBoT 3:151; cf. 2Mašt. iii 54-iv 6 (MH/MS); *namma IZI 2 AŠRA [(warn)]uwanzi* “Then they light fires in two places” HT 1 iv 10-11 (Ašḥella’s rit., NH), w. dupl. KUB 9.31 iv 4, ed. Diṅḡol, Bel-

pahhur 1 a 1' c'

leten XLIX/193:18f.; *nu=kan EGIR-anda*^{GIŠ}*pahhurulaz pa-aḥ-ḥur warpanzi nu pa-aḥ-ḥur warnuanzi* “Afterwards they ‘enclose’ (i.e., bank?) the fire with a *pahhurula*-implement, and they make the fire hot (lit. make the fire burn)” KUB 15.31 i 18-20 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 i 19-21, ed. Ehelolf, KIF 1:159, Haas/Wilhelm, AOATS 3:150f. □ this *warp-* is not the verb meaning “to wash,” but the one meaning “to enclose, surround.”

2' dying down: *m[āḥḥan pa-aḥ]-ḥur katta išari* “W[hen the fi]re dies down” KBo 15.25 obv. 30 (conjunction, MH/NS), ed. StBoT 2:4f.; cf. *ibid.* rev. 20; cf. also KUB 58.83 iii 11-12 below, mng. 5.

3' going out (*kišt-*): [... *pahhur?*] / *pariyanzi* [...] / *pa-aḥ-ḥur kišta[ri]* “They fan [a fire?...], the fire goes out [...]” (and they sing) IBoT 3.67 rt. col. 3-5.

4' extinguishing (*kištanu-*): For KUB 13.4 iii 44-48, see 1 b, below; cf. KBo 4.2 i 12, KBo 6.34 iv 6, KBo 16.52 rev.? 5-7, KBo 21.6 rev. 7-8, KBo 26.131 rev. 2-3, KUB 15.35:44(-45), KUB 17.10 iii 22, KUB 17.27 iii 7, KUB 24.13 i 22, KUB 30.15 obv. 12-13; in KUB 24.14 i 20-21 the “fire” which is extinguished is either metaphorical or a term for “fever, inflammation,” cf. mng. 6, below.

b. something to be watched as a source of potential bodily harm: *anda=ma=za pahhuenas=a ud~danī mekki nahhanteš ēšten n=ašta mān* [ŠÀ] É DINGIR-LIM EZEN *nu IZI mekki pahhašten mah~han=ma* GE₆-anza *kīša n=ašta pa-aḥ-ḥur kuit ANA GUNNI āži n=at=kan wedanda SIG₅-in keštanut~ten mān INIM IZI=ma šannapi šannapi kuitki ha~dan=ma* GIŠ-ru “Be (pl.) very careful in the matter of fire: If there is a festival [in] a temple, watch the fire carefully. And when night comes, extinguish thoroughly with water whatever fire (embers) remains in the brazier (or fireplace). But if here and there (in various separated places) there is some trace of fire (and) dry wood” KUB 13.4 iii 44-48 (instr., MH/NS), ed. Süel, Direktif Metni 62-65; *nu=za pa-aḥ-ḥu-e-na-aš uddani mekki=pat marri pahšanu~wanteš ēšten* KUB 13.4 iii 54; *takku LÚ-an pa-aḥ-ḥu-e-ni* (dupl. IZI-ni) *kuiški peššizzi n=aš aki* “If someone pushes a person into the fire, so that he dies” KBo 6.3 ii 54 (Laws §44a, OH/NS), w. dupl. KBo 6.5 iv 16, ed. HG 30f.; w. *pahš-* “guard, watch”: KUB 13.4 iii 45,

see *pahš-* 3 a; w. *pahšanu-* “take care of”: KUB 13.4 iii 54, KBo 5.11 i 23-24, KBo 13.58 iii 13-18, see *pahšanu-* 3 c.

c. as something that consumes or destroys — 1' in general: IGI-zin *pa-aḥ-ḥu-e-na-za karapi* KBo 12.128 rt. col. 5 (proverb), cf. (Sum.) [Lú].dub.sag.gá [i]zi an.kú.e = (Akk.) *mahrâ išātum ik[kal]* “(When) fire consumes the first (in rank)” K 8315:3-4, ed. Lambert, BWL 254:3, cf. CAD *mahrâ* and bil. sec.; (Then the *patili*-priest guts the birds) *n=at=šan IZI peššiyazi* “and throws them (i.e., the innards) into the fire” KBo 5.1 iii 15 (rit., MH/NS), ed. Pap. 10*f.; cf. *ibid.* iii 28-29, iii 35-37, and KUB 34.69 obv. 6; [...] / *anda hapuš* [n=an=kan *pa-aḥ-ḥu-u-ni?*] [...] / *peššiya* “Catch up with [...], and push him/it into the fire [...]” KUB 60.136:1-3; cf. also *ukturi-* “incineration dump”; *takku pa-aḥ-ḥur ANA A.ŠÀ=ŠU kuišk[(i pedai)]* “If someone carries fire into his field (and burns up his neighbor’s field ...)” KBo 6.11 i 4 (Laws §106, OH/NS), w. dupl. KBo 6.12 i 22, KUB 29.21:17, KUB 29.23:1 and par. *takku pa-aḥ-ḥur kuišk[i ...]* KBo 6.17 i 1, ed. HG 62f.

2' as a conflagration capable of causing massive destruction: logical subj. of *warnu-*: (When in the sixth month a star falls from heaven) KUR-yaš A.ŠÀ *kuraš IZI-it warnutari* “the land’s field will be burned by fire” KUB 8.25 i 8-9 (omen, OH?/NS), ed. Riemschneider, Omentexte 147f.; *wešiyahhari kuedani ḤUR.SAG-i mān=an pa-aḥ-ḥu-e-na-an-za arḥa warnuzi* ^dIM-*aš=man=an walḥzi pa-aḥ-ḥu-e-na-an-za=man=an arḥa warnuzi* “I wish fire would burn up the mountain that I am grazing upon, I wish Teššup would strike it (with lightning?), and fire would burn it up” KBo 32.14 ii 6-8 (Hurr.-Hitt. bilingual wisdom text, MH/MS), ed. StBoT 32 (forthcoming); in mythological context: ^dIŠTAR=*kan kuwapi* KUR-*eaš IZI wēraza anda išhūwāi* “When IŠTAR pours fire on the lands from a *wera*-vessel” KBo 4.14 ii 5-6 (treaty, LNS), ed. Stefanini, AANL 20:39.

3' passing something between fires or near a fire in order to remove evils: “Then he (i.e., the priest) lifts the (image of the) goddess up, he sets fire on either side” *nu=kan ZÍD.DA ANA IZI kēz kēzziya išhūwai* “he sprinkles flour on the fire on either side (and carries the goddess through)” FsLaroche 138 + KBo 29.213 i 3-4 (cult of Išhara), w. dupl. KBo 21.42 obv. 6-7, ed. Güterbock, FsLaroche 138, 140; cf.

paḥḥur 1 c 3'

paḥḥur 1 g

KUB 17.28 iv 51-52 (rit. for a defeated army, MH/NS) and HT 1 iv 10-11 (Ašḥella's rit., NH), w. dupl. KUB 9.31 iv 4 (both above, 1 a 1' c').

d. attracting gods from the fire: EGIR-ŠU=ma pa-aḥ-ḥu-e-na-az QĀTAMMA ḥuittiyaz[i nu tezzi] mān=za DINGIR.MEŠ LÚ.MEŠ GĪŠERIN-aš wa-ranti pa-aḥ-ḥu-[e-ni] "Likewise, he (sc. the diviner) draws the gods from the fire [saying]: 'If you male cedar gods are in the blazing fi[re] (... I will draw you out)'" KUB 15.34 iii 56-57 (evocation, MH/MS), w. par. KBo 13.126:9-13, ed. Haas/Wilhelm, AOATS 3:200f.; cf. ibid. i 2, KBo 2.9 iv 19-21, KBo 11.8:24, KBo 21.41 rev. 6, KUB 7.46 iv 1, KUB 43.36:15.

e. cooking with fire — 1' šanḥuwa-: (The Old Woman takes a little grain) n=at=kan pa-aḥ-ḥu-ni-it šanḥuzzi "and roasts it with fire" KBo 17.105 iii 2-3 (incant., MH/MS).

2' zanu- "to cook with fire, i.e., to grill, broil" (contrasted w. IŠTU DUGÚTUL zanu- "to stew," KBo 14.27:9-10, KUB 2.13 iii 6-8, KUB 27.16 iii 21-25): "Next the augurs sacrifice a goat to the patron deity of the hunting-bag" nu ḥantezzi palši ZAG-an UZU GEŠTU-an UZU NÍG.GIG UZU ŠĀ ZAG-an UZU ZAG.LU-an IZI-az zanuwanzi "The first time they broil the right ear, the liver, the heart, (and) the right shoulder" VBoT 24 iv 23-25 (rit., MH/NS), ed. Chrest. 116f.; namma UZU ŠĀ IZI-it (dupl. pa-aḥ-ḥu-u-e-ni-it) zanu[(wanzi)] KBo 15.49 i 11 (ḥišuwaš fest., MH/NS), w. dupl. KUB 32.128 ii 24-25; cf. KBo 3.14:8, KBo 10.37 iv 7, KBo 11.17 ii 19-20, KBo 13.114 iii 6, KBo 13.167 ii 6-7, KUB 2.13 iii 6-7, KUB 7.60 ii 37-38, KUB 27.16 iii 22, HT 1 obv. 47, IBoT 2.55:8; n=ašta ZAG-an UZU GEŠTU-an kuranzi n=at IZI-it zanuwanzi "They cut off the right ear (com. gen.) and cook/broil it (neut.!) with fire" VBoT 24 ii 36-37 (rit., MH/NS); n=ašta UZU NÍG.GIG danzi n=at IZI-it zanuwanzi "They take liver and cook it with fire" KUB 56.45 ii 10-11.

f. variously used in magic rituals: (Ḥannaḥanna made three wells/springs: over one an ippiya-tree stands; next to another a wooden ḥupparaš is placed) kēdani=ma pa-aḥ-ḥur urāni "by another (i.e., the third) a fire burns" KUB 33.59 iii 9 (myth of Inara, OH/MS), ed. Collins, Diss., 240f., translit. Myth. 89, tr. Hittite Myths 30; cf. KUB 46.19 rev.? 11, KUB 17.27 ii 26, IBoT 2.125 ii 3, KBo 23.49 iii 3, KUB 33.28 iii 11, KBo 9.127 i

6, KBo 21.47 ii? 5; I=kan GĪŠ tepaza IZI-i laḥu<i> "he pours oil on the fire from a GĪŠ tepa-" KBo 11.32 obv. 9 (rit., OH/NS); kinuna=at=kan MĀŠ.GAL IZI=ya iš-tarna arḥa pēdanzi "Now they carry them (i.e., the paraphernalia) through the goat and the fire" KUB 22.70 rev. 52 (oracle question, NH), ed. THeth 6:94f.; cf. KUB 5.6 iii 30-31; [n]u=kan LÚ.MEŠ zupriyalliuš LÚ apiriuš GĪŠ kalmišnit apenzan pa-aḥ-ḥu-e-ni anda šīyaiškanzi apē=ma GĪŠ kalmišniuš apenzan pa-aḥ-ḥu-e-ni anda šīyaiškanzi "The torch-bearers and the apiri-men push with logs into their fire, the others push logs into their fire" KUB 45.49 iv 3-6 (rit., NS), translit. StBoT 15:29; "He takes cheese ..." n=an=šan pa-a[ḥ-ḥ]u-e-ni dāi "and places it on the fire" KUB 9.28 ii 3-4 (rit., MH/NS), ed. Hoffner, JAOS 86:28; cf. KBo 21.33 iv 18-19, KBo 21.42 i 5, KBo 24.27:6, KUB 7.60 ii 11, KUB 39.22 ii? 5-6, KUB 43.57 iv 2, VBoT 16 obv.? 6, rev.? 3; I=kan memal IZI šuḥḥai "He pours oil (and) groats into the fire" KBo 11.32 obv. 13 (rit., OH/NS); cf. ibid. obv. 41; "Then the patili-priest brings the lamb inside" n=an=kan ANA 7 IZI 7-ŠU šer arḥa waḥnuzi "and waves it seven times over seven fires" KBo 5.1 iv 10 (rit., MH/NS), ed. Pap. 12*f.; URU Ninuwa ḥuppanin ḥuštann= a [pa]-aḥ-ḥu-[e]-[ni] / [o o o a]ndan waḥnuzi "In? Nineveh she waves a ḥuppani- and a ḥušta-stone [...] ov[er] the fire" KBo 23.23 obv. 31-32 (incant., MH/MS), ed. Haas/Thiel, AOAT 31:206 (where [pa]-aḥ-ḥu-[e]-[ni] is misread as da-aḥ-ḥu-u[n]); [o-o (gimri)] šuppi pa-aḥ-ḥur tepu p[a?-....] "in the steppe/field the sacred fire a little [...]" KBo 34.38 i 3 (rit. to purify troops), w. dupl. KUB 57.20:4, cf. Košak, ZA 78:310f.

g. paḥḥuenit waḥnu- "to surround (something) with fire," i.e., "to immolate" (cf. MSpr 28:32): [nu (gangati)^{SAR} parā appanzi pa-aḥ-ḥu-e-ni-it-t)] a waḥnuanzi (var. warnuanzi) "They hold out a gan~gati-herb and surround (dupl. burn) (it) with fire" KUB 15.33b iv 9 (evocation), w. dupl. KUB 15.34 iv 49 (MH/MS), ed. Haas/Wilhelm, AOATS 3:206f.; nu=šši GUD pūḥugariš piyawanzi IZI-it waḥnumanzi [(MUŠEN. ḪI.)] A waḥnummanzi SI×SĀ-at "It was determined (by oracle) to send to him (i.e., the god) the substitute ox, to surround (the ox) with fire, (and) to surround the birds" (followed many lines later by a statement that warnut "he burned" various birds) KBo 4.2 iii 50-51 (Murš. II speech loss), w. dupl. KUB 43.50 obv. 11-12 + KUB 15.36 obv. 3-4, ed. MSpr. 4f., Lebrun, Heth-

paḥḥur 1 g

paḥḥur 5

itica 6:104, 110 (“de le brûler”); cf. *pa-aḥ-ḥu-u-e-na-aš waḥ~numaš* (dupl. *warnu[maš]*) *tuhḥušta* “(The ritual) of the surrounding with (dupl. burning with) fire is finished” KBo 33.194 vi 24 (EZEN *ḥišuwaš* fest.), w. dupl. KUB 12.12 vi 44-45, ed. ChS 1/4:179,155, w. no mention of burning or torches in what considerable amount of the preceding context is preserved; for *paḥḥuenit waḥnu-* in another usage see mng. 2, below.

h. in description of the Moongod: [*nu=za Š*]U-*za wariwaran pa-aḥ-ḥur ḥarta* “He (sc. the Moon-god) held a blazing fire in his hand” KUB 44.4 rev. 4 (birth rit., NH), ed. Beckman, StBoT 29:176f.

2. torch(es) in *paḥḥuenit waḥnu-* “to circle (someone/-thing) with fire (i.e., carrying torches): *lukkatta=ma=ka[n (INA É)] ḥuhḥaš andan adda[š DINGIR.MEŠ-u]š(?) pa-aḥ-ḥu-e-ni-i[t]* (var. *pa-aḥ-ḥu-u-e-ni-it*) *waḥnuanzi* “The next day in the house of the grandfather they surround the gods of the fathers with fire” KBo 23.28 i 25-27 + KUB 32.65 i 3-5 (*ḥišuwaš* fest.), w. dupl. KBo 15.48 i 24-26, translit. ChS 1/4:60, 27; § *mahḥan=ma* DINGIR.M[ÉŠ ...] / *nu* DIN~GIR.MEŠ IZI-*it w[aḥnu- ...] / IZI-it waḥnua[nzi ...] / nu* ^{GIŠ}*zuppari* x[...] § “But when [...] the god[s ...] s[urround] the gods with fire [...] they surround [...] with fire. And torches [...]” KUB 7.35:8-11 (Kizzuwatnean rit.) □ since the gods are the object of the verb, one can exclude the usage of *paḥḥuenit waḥnu-* cited above 1g “to immolate”; cf. [...^{GIŠ}*zuppari lukkanzi* [...] I]ZI-*it waḥ~nuanzi* “They light torches. They surround [...] with fire” KBo 8.72 obv.? 10-11 (Kizzuwatnean rit.).

3. campfire, watchfire (in military camp): “It rained throughout the night, and there was fog” *nu=kan namma LÚ.KÚR ŠA KARAS pa-aḥ-ḥur UL aušta* “(with the result that) the enemy could no longer see the campfires” KBo 19.76 i 25-26 + KUB 14.20 i 12-13 (ann., Murš. II), ed. AM 194f. (without KBo 19.76), tr. Otten, AfO 22:113, cf. Ünal, *Belleten* XLI/163:452 w. n. 30.

4. fire signal(s)(?) (cf. CAD *išātu* 3 and Dossin, RA 35:174-186): *nu=za KUR* ^{URU}*Šallaḥšuwaš IZI-it apa~šila kattan tarnaş apuš=ma=mu İR.MEŠ-ni waḥnuir* “The land, i.e., Šallaḥšuwa handed itself over (to me, indicating this) by fire (signals)” KBo 10.2 i 42-44 (ann., Ḥatt. I/NS), cf. Melchert, JNES 37:11f.

5. embers; burning coals: [GIM-a]n? *pa-aḥ-ḥur* GAM-*ta ešari nu* GUNNI.MEŠ / [... *kar*](a)*ppanzi*

nu pa-aḥ-ḥur anda “When the fire dies down, they [I]ift(?) the braziers, and fire (i.e., embers) is therein” KUB 58.83 iii 11-12, ed. Götze, KIF 1:408f. as unpublished passage supplied by Ehelolf; cf. also KBo 15.25 obv. 30 above, 1 a 2’; “When the night falls” *n=ašta pa-aḥ-ḥur kuit ANA GUNNI āšzi* “what(ever) fire/embers remain(s) in the fireplace (extinguish it well with water)” KUB 13.4 iii 46-47 (instr., MH/NS), ed. Chrest. 158-161; (They set up a table of ivory) *ANA 1* ^{DU}G^{BUR}.ZI=kan IZI *išḥuwanzi* “they pour embers into a bowl” KUB 44.1 obv. 8 (fest.), cf. KBo 10.37 iii 52, KUB 7.4:6-7, KUB 27.22 i 11, KUB 39.68 rt. col. 1-2, KUB 39.70 i 14, KUB 39.71 iii 34-35, KUB 41.4 ii 10, KUB 43.49 rev.? 21, KUB 45.39 ii? 21; for KBo 4.14 ii 5-6, see 1 c 2’, above; [L] ^UMUḤALDIM=kan ANA UGULA ^{LÚ}.MEŠ^{ALAN}.ZU₉ [*pa-a*]ḥ-*hur* SAG.DU-*i šer išḥuwā[i]* “The cook pours embers on the head of the chief of the performers” KUB 60.21:6-7 (fest.) □ this is another example of slapstick humor involving the ^{LÚ}ALAN.ZU₉; cf. CHD *luliya-3* a; cf. KUB 20.11 ii 11-13, where food is served and an alteration occurs between the same two functionaries (the cook and the chief of the performers): (The table-men set out fruit and breads. They serve ARZANA stew to the performers. The chief of the performers sits down and is given a cup of wine by the cook, who then squats in front of him) ^{LÚ}.MEŠ^{ALAN}.ZU₉, TU₇, ZIQŪQI *azzikanzi* UGULA ^{LÚ}.MEŠ^{ALAN}.ZU₉=*ma* ^{LÚ}MU~ḤALDIM SAG.DU= *S[U]* ^{GIŠ}UD.MUNUS.ḤŪB-*it 3-ŠU walḥzi* “The performers eat stew made of flour, but the chief of the performers strikes the cook three times on his head with a large container for wine” ^{GIŠ}UD.MUNUS.ḤŪB = Akkad. *kūtu*; *pa~r(a)štuhḥa<n?>=ma pa-aḥ-ḥur-ra ḥar[(iēzzi)]* “He buries the earthenware crock(s?) and the embers (i.e., filled with embers)” KBo 21.13 iv 4 (rit.), w. dupl. IBOT 2.125 ii 7 and KUB 39.101 ii 17; ^{GIŠ}BANŠUR-*i per~an* GAM *taknī* GAL.GIR₄ *kitta nu=ššan IZI šuhḥan* “On the ground, down in front of the table, there stands an earthenware crock; into it fire/hot embers is/are poured” KBo 11.14 i 17-18 (rit., MH/NS) □ for GAL.GIR₄, see *parštuhḥa-*; cf. KUB 44.15 i 7, w. dupl. Bo 3727 (Otten, ZA 64:68), KUB 7.18:5. The Akkadogram PÍ-IN-DU (= *pēmtu* “(Holz-)Kohle” AHw 854a) may have been read w. Hitt. *paḥḥur* in the sense of “embers, live coals”: *anda=ma=kan PÍ-IN-DU peššiya[...]* / *egan=wa=kan anda peššie[...]* “[...] throw(s) in a live coal [...]; [...] throw(s) in ice [...]” KUB 44.4 obv. 10-11 (fest.).

paḥḥur 6 a

paḥḥur

6. fever, inflammation, burning pain — a. referring to specific body parts: ^{UZU}*meliyaš pa-aḥ-ḥur šātar piddāizzi* “she will carry away the inflammation of the ^{UZU}*meliyaš* and the wrath” KUB 9.4 iii 43-44 (Old Woman rit., MH/NS), cf. KUB 9.34 i 26f., iv 3, KBo 17.54 i 15 (restored); [*mān*] *antuḥš[an] ḥuwahḥ[urtin]* [*pa-aḥ*]¹-[*h*]*u-e-na-aš ēpzi* “[If] an inflammation (lit. ‘that of the fire’) seizes a ma[n’s] thr[oat] (... and he loses his voice)” KUB 8.36 iii 1-2 (shelf list), ed. StBoT 19.38f. and Laroche, CTH pp. 188, 190; *mān=wa ANA* ^{UTU-ŠI}*eni IZI ŠA GÌR.MEŠ=ŠU nuntaraš SIG₅-ri* “If this inflammation of His Majesty’s feet subsides soon” KUB 15.3 i 18-19 (vow, NH), tr. Güterbock apud Oppenheim, *Dreams* 255; *ANA SAG.DU=KA=ma=du=šan paḥḥur kištanunun n=at=šan alwazeni UN-ši SAG.DU-i warnunun* “I have extinguished the fire on your head and made it burn on the head of the sorcerer” KUB 24.14 i 20-22 (Ḥebattarakki’s rit.), ed. Collins, *JCS* 42:216 w. n. 26.

b. in general: *pa-aḥ-ḥur ḥuekmi* “I conjure the fever/inflammation” KBo 22.107 i 11.

7. (metaphorical use): “A tongue (that is) unknown ... [a tongue that is u]nmentioned” EME *pa-aḥ-ḥur* “a tongue (that is) fire, (a tongue that is water ...)” KUB 34.85:9 (rit., NS), ed. Kühne, *FsOtt* 162f., cf. Meriggi, *RHA* XVIII/66-67:92; cf. also *lalaš=wa armizzi* “the tongue is a bridge” KBo 11.72 iii 5, w. dupl. KBo 11.10 iii 17, cf. CHD *lala-* b (end); ^{TELIPINUŠ}*kardimiyawanza ZI=ŠU k[araz=šiš] uriwaran pāḥḥur* “Telipinu is angry; his soul (and) his *karaz* are a blazing fire” KUB 17.10 iii 21-22 (Tel.myth, OH/MS); cf. also KUB 33.28 iii 11; [*ŠA DINGIR*]-*LUM TUKU.TUKU-wanza ZI=ŠU [ka]raz=šeš waran paḥḥur lapta* HKM 116:1-4 (incant.), ed. Güterbock, *JKF* 10:206, 208.

8. (in a KIN oracle) — a. inflammation or burning pain(?): ... *ŠÀ-aš IZI ta-paš-ša-a[n ...]* “... burning of the heart/innards/inside (and) fever” VBoT 136 obv. 12; in other exx. w. abl. “burning from the inside”: *menaḥḥanda=ma=kan kuiš UN-aš GA[R-r]i nu=za=kan [Š]À-az IZI n=at pangauī paiš* “The ‘person’ that is situated opposite <took> ‘fire’ from the ‘heart’ and gave it to the ‘*pankuš*’” KUB 5.24 i 59-60; cf. *ibid.* i 27; KUB 49.28 rt. col. 24; *ŠÀ-za IZI* KBo 14.21 ii 62, KBo 24.132 obv. 15, KUB 5.11 i 9, KUB 6.8:4, 5, KUB 16.30 iii 1, KUB 49.79 i 9; *ŠÀ IZI* KUB 16.80 obv. 2. *Archi*, *OA* 13:117 w. n. 14, interprets *ŠÀ-za* as subject (i.e.,

nom., not abl.) and IZI as object. This analysis is contradicted by the parallel construction w. the gen. *ŠÀ-aš IZI*; cf. also *nu ta¹p¹laššan=pat IZI=ya ME-aš* “and took the ‘fever’ itself and ‘burning pain(?)’” KUB 6.14 rev. 16.

b. fire as a weapon: ^{GIŠ}TUKUL ^{URU}KÙ.BAB~BAR IZI ^{URU}KÙ.BABBAR “Hittite weapon (and) Hittite fire” KUB 5.1 ii 58; ^{GIG}.TUR ^{GIŠ}TUKUL LÚ.KÚR IZI LÚ.KÚR “small sickness, enemy’s weapon (and) enemy’s fire” *ibid.* ii 32; in the first example ^{GIŠ}TUKUL and IZI refer to Hittite weapons and fire directed against their enemies, while in the second example they indicate enemy weapons and fire directed against the Hittites; cf. Engl. “fire and sword.”

c. unclear: [S]A₅ IZKIM IZI=ya ME-aš *n=aš pa-i* SUM-za “(The token) takes the ‘red omen’ and ‘fire’ and gives them to ‘the *pankuš*’” KUB 52.68 i 17; for other exx. in KIN oracles where IZI is resumed by *-aš* see KUB 16.36:9-10, KUB 50.15:3; *pa.=za GÜB-tar IZI PAP-numarr=a ME-aš n=aš* ^d[M]AḤ-ni SUM-za “the ‘*pankuš*’ took ‘left-ness,’ ‘fire,’ and ‘protection’ and gave them to ‘Ḥannaḥanna’” KUB 16.81 rev. 11 + KUB 16.29 rev. 4.

Containers used for fire or embers — a. *ḥašša-/GUNNI*: KUB 11.35 v 16, KUB 13.4 iii 46.

b. *paḥḥunalli-*: q.v.

c. ^{DUG}*ḥuprušhi-*: KUB 7.4:6-7, KUB 39.71 iii 34-35, KUB 51.85 rev.? 5.

d. ^{DUG}BUR.ZI: KUB 44.1 obv. 8.

e. ^{SIG}₄: KUB 41.4 ii 10, KUB 44.15 i 7 w. dupl. Bo 3727 (Ott, ZA 64:68).

f. GAL: KBo 13.260 iii 21-22; GAL.GIR₄: KBo 11.14 i 18.

g. ^{DUG}DÍLIM.GAL: [^{DUG}DÍL]IM.GAL *ŠA IZI* KBo 20.2:9 (*MELQĒTU* list, OS), translit. StBoT 25:47; 300 ^{DUG}DÍLIM.GAL *ŠA IZI* KUB 34.88:8 (ration list [*tar~natt-*], MS?); 200+[... ^{DUG}DÍLIM.GAL *ŠA I-ŠA-TI* KUB 42.107 iv? 2 (ration list); 1 ^{DUG}DÍLIM.GAL IZI KBo 24.41 i 4 (rit.); 10 ^{DUG}DÍLIM.GAL IZI KUB 51.12 obv. 8 (fest.).

Ehelolf, *KIF* 1 (1930) 159f. (mng. 3 “Feuerstelle”); Haas, *Or NS* 40 (1971) 412 (mng. 6-7 “Brennen”).

Cf. ^{DUG}*paḥḥunalli-*, ^{GIŠ}*paḥḥurula-*.

paḥḥura-**GIŠpaḥḥurul(a)-****paḥḥura-** (mng. unkn.). †

[...] MUNUS.MEŠ *pa-aḥ-ḥu-re-eš* x[...] Bo 6873:8 (StBoT 16:37). According to StBoT 16:37, this is a scribal error for *paḥḥuwarši-*, *paḥḥurši-*. Since no context is given, we list this ex. as a separate lemma.

Kühne/Otten, StBoT 16 (1971) 37.

paḥḥurriya-x[...] (mng. unkn.). †

n=at=ši pa-aḥ-ḥur-ri-ia-a[š/n(-)...] KUB 8.38 ii 5 (medical text, NH), ed. StBoT 19:30f. (= col. iii). Burde, StBoT 19:31, reading *pa-aḥ-ḥur-ri-ia-z[i]*, translates “und es brennt(?) ihm wie(?) Feu[er]” and cites in the index, p. 69, *paḥḥurriya-* “wie Feuer brennen”(?) (followed by Starke, StBoT 31:571, n. 2131). It is uncertain whether this word is a verb at all. Also, a denominative from an r/n stem would probably be derived from the stem of the oblique cases, cf. *šaḥeššar: šaḥešnai-, šuppiwašḥar, :šuppiwašḥanai-*.

Burde, StBoT 19 (1974) 30, 69.

Cf. *paḥḥur*.

LÚpaḥḥurši-, LÚpaḥḥurzi-, LÚ/DAMpaḥḥuwarši- n.com.; (member of the royal family who is not in direct line of succession); from OH/NS.

sg. acc. LÚ*pa-aḥ-ḥur-ši-in* KUB 23.1 ii 29 (NH); **gen.** LÚ*pa-aḥ-ḥur-ši-ia-aš* KBo 14.109:3, LÚ*pa-aḥ-ḥur-ši-ia-aš* KUB 23.1 ii 29 (NH).

pl. nom. DAM.MEŠ*pa-aḥ-ḥu-wa-ar-še-eš* KUB 29.1 iii 42 (OH/NS), LÚ.MEŠ*pa-aḥ-ḥu-wa-a[r-...]* KUB 18.61:3, LÚ.MEŠ*pa-aḥ-ḥur-ši-iš* KUB 23.1 ii 13 (NH), LÚ.MEŠ*pa-aḥ-ḥur-zi-e-eš* KBo 3.27 obv. 17 (OH/NS), LÚ.MEŠ*pa!-aḥ-ḥur-zi-eš* KBo 3.28 ii 27 (OH/NS).

nu=zan É-aš BĒLŪ^{MEŠ}-TIM LUGAL-uš MU~NUS.LUGAL-š=za DAM.MEŠ*pa-aḥ-ḥu-wa-ar-še-eš* *ešantari* “The ‘lords’ of the house — the king and the queen (and) the *p.*-wives — sit down” KUB 29.1 iii 41-43 (foundation rit., OH/NS), ed. Kellerman, Diss. 17f., 30, Güterbock apud Kellerman, p. 66, proposes the meaning “épouses non régnantes,” cf. also Marazzi, VO 5:117-169, esp. 158f.; “Maintain the authority of My Majesty and later maintain the authority of the sons, grandsons (and) of the descendants of My Majesty” ŠEŠ.ḪI. A ^dUTU-ŠI*ma kuiēš [š]akuwašarru[š]* DUMU. MEŠ MUNUS.MEŠ*IŠARTI=ya kuiē[š]* ŠA ABI ^dUTU-ŠI *namma=ya kuit tamai* NUMUN LUGAL-UT[*TI*] LÚ.MEŠ*pa-aḥ-ḥur-ši-iš-ta kuiēš* “But those who are

legitimate brothers of My Majesty, the sons of the secondary wives of My Majesty’s father, and further, whichever other royal descendants (who are) *p.* to you — (do not desire the authority of any of those)” KUB 23.1 ii 10-13 (treaty w. Šaušgamuwa, Tudḫ. IV), ed. StBoT 16:8-11, LÚ.MEŠ*paḥḥuršiš=ta* was interpreted as *paḥḥuršiš=(a)šta* by Kammenhuber, KZ 83:289; an emendation of the final *-ta* into *-ša!* would result in *paḥḥuršišša* “and the *p.*”; (Do not act like Mašturi who allied himself with Ḫattušili III against Urḫi-Teššub, saying) LÚ*pa-aḥ-ḥur-ši-in=pat paḥḥašḥi* LÚ*pa-aḥ-ḥur-ši-ia-aš-ma-wa* DUMU.[NI]TA *kuit DŪ-mi* “Am I to be loyal even to a *p.*? Why (*kuit*) should I act (on behalf) of a son of a *p.*?” KUB 23.1 ii 29 (Šaušgamuwa treaty, Tudḫ. IV), ed. StBoT 16.10f.; for the various interpretations of this line see StBoT 16:37f. w. lit.; *AWAT LUGAL* ^LÚ.MEŠ¹*MEŠEDI-eš* LÚ.MEŠ*pa-aḥ-ḥur-zi-e-eš* / ^LU!1 (text: ^LMA1) LÚ.MEŠ*MUŠĀ ḥurtalianzi* “The guards, the *p.*s, and the LÚ.MEŠ*MUŠĀ* nullify the king’s word” KBo 3.27 obv. 17-18. (edict of Ḫatt. I, NS).

Friedrich, HW 154 (“nicht regierungsfähiger Königssohn(?)”); Kühne/Otten, StBoT 16 (1971) 37, 61 (“Bastard”); Bin-Nun, JCS 26 (1974) 115, 119f.; Kellerman, Diss. (1980) 65 (“homme d’origine royale n’ayant pas droit au trône”); Marazzi, VO 5 (1982) 159 (“figli naturali”).

GIŠpaḥḥurul(a)- n.; (an implement for tending or banking a fire); from MH/NS. †

sg. nom. [GIŠ*pa-a*]ḥ-ḥu-ru-la-aš KUB 2.1 ii 35 (NH); **abl.** GIŠ*pa-aḥ-ḥu-ru-la-az* KUB 15.3 i 19, KUB 15.32 i 20 (both MH/NS), KBo 16.52 rev.? 11 (NH).

nu=kan EGIR-anda GIŠ*pa-aḥ-ḥu-ru-la-az paḥḥur warpanzi nu pa-aḥ-ḥur warnuanzi* “Afterwards they enclose (i.e., bank?) the fire with a *p.*-implement, and they make the fire hot (lit. make the fire burn)” KUB 15.31 i 18-20 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 i 19-21, ed. Ehelolf, K1F 1:159, Haas/Wilhelm, AOATS 3:150f. □ this *warp-* is not the verb meaning “to wash” but the one meaning “to enclose, surround”; **uncertain restoration:** [GIŠ*pa?-aḥ?-ḥ*]u?-ru-la-az KBo 16.52 rev.? 11 (letter, NH) in association w. *ukturi-* “pyre” and a “fire in the *ḥešta*-house” *ibid.* rev.? 5-7, see Haas/Wäfler, UF 9:98f. w. n. 65, cf. Ünal, Belleten XLI/163:467.

Ehelolf, K1F 1:159 (“ein Feuergerät”).

Cf. *paḥḥur*, *paḥḥunalli-*.

LÚ **pahhurula-****pai- A**LÚ **pahhurula-** n.; (fire-)tender; NH.†

[(*pa*)]*h̄hunaš hašša*[š (LÚ*p*)*a(-a)*]*h̄-hu-ru-la-aš*
 [L]*abarnaš*^dLAMMA-*i* “To the tutelary deity of the
 Labarna, (who is) the tender of the fire (and)
 hearth” KUB 2.1 ii 35-36 (fest. for all ^dLAMMAS, Tudh. IV),
 w. dupl. KUB 44.16 iii 14, par. KBo 2.38 rt. col. 1, ed. McMa-
 hon, AS 25:102f., translit. Archi, SMEA 16:109, cf. ibid. 97. The
 gender concord between *Labarnaš* and the preceding genitives
 indicates that it is he, not the tutelary deity, who is the “tender
 of the fire.”

LÚ **pahhurzi-** see LÚ *pahhurši-*.

pai- A, pa- v.; **1.** to go, **2.** to pass/go past (some-
 thing), **3.** to go by, pass (of time), **4.** to flow, **5.** (id-
 iomatic uses); from OS.

1. “to go”

- a.** an overview of subjects
 - 1' gods and humans
 - 2' animals
 - 3' vehicles
 - 4' concepts (abstracts)
 - 5' other
- b.** methods/means of locomotion
 - 1' on foot
 - 2' by vehicle
 - 3' by water
 - 4' by air
 - 5' by ladder
- c.** absolute use (without goal expressed)
 - 1' in general
 - 2' in the sense of “to leave”
 - 3' w. another verb in the same sentence “to go (do something), to proceed to (do something)” (phraseological *pai-* and *uwa-*)
- d.** w. dative or allative
 - 1' “to go to” or “against”
 - 2' “to go for” (i.e., to go to get something or someone)
- e.** w. accusative of the way
 - 1' w. road as obj. “to travel a road, take a journey” (without local particle)
 - 2' *katta pai-* w. *-kan* “to descend (something)”
 - 3' *pariyan pai-* “to go across/traverse (something)”
 - 4' *šarā pai-* w. *-kan* “to go/climb up (something)”
 - 5' *āppan šarā pai-* “to go up (something) from behind”
- f.** w. inf.
- g.** w. nouns denoting action
- h.** w. local adverbs
- i.** without preverb, but w. local sentence particles
 - 1' w. *-ašta* “to leave, go out”
 - 2' w. *-apa*
 - 3' w. *-šan*

4' w. *-kan*

- a'** “to leave”
- b'** “to move away”
- c'** other

j. *pai-* w. preverbs**1'** *anda pai-*

- a'** “to go in(to)”
 - 1'' without local particle
 - 2'' w. *-kan*
 - 3'' w. *-ašta*
 - 4'' w. *-šan*
 - 5'' w. *-an*

b' “to go into (an unnamed location) to (a person or object inside), go inside to, go in to”

- 1'' a clear ex. w. *-apa*
- 2'' uncertain exx.
 - a''** without local particle
 - b''** w. *-šan*

c' “to move closer together, to close ranks”**2'** *āppan(-)anda pai-* “to go after, pursue”**3'** *peran anda pai-* “to go in before, to go into the presence of”**4'** *andan pai-* “to go in(to)”

- a'** without local particle
- b'** w. *-kan*

5' *āppa pai-*

- a'** “to go back”
 - 1'' active forms without local particle
 - 2'' active forms w. *-šan*
 - 3'' part. w. *-kan*

b' (mng. unclear)**6'** *kattan āppa pai-* “to go back into the presence of”**7'** *āppan pai-* “to go behind, to follow, to support (politically)”

- a'** “to go behind, to follow”
- b'** “to support politically”

8' *āppanda pai-* “to go after (i.e., to pursue/to follow)”**9'** *arḥa pai-* “to go out, go away, go off; to go back home”

- a'** without sentence particle
- b'** w. *-kan*
- c'** w. *-za* and without local particle

10' *āppa arḥa pai-* “to go back home”**11'** *awan arḥa pai-* “to walk away from, leave” (w. *-kan*)**12'** *ištarna pai-* “to go among”**13'** *katta pai-* “to go down”

- a'** without sentence particle
- b'** w. abl. and *-ašta* or *-kan*

14' *āppan katta pai-* (w. *-kan*) “follow below(?), go down the back(?)”**15'** *kattan pai-*

- a'** “to go down”
 - 1'' w. *-ašta*
 - 2'' w. *-kan*

pai- A

- b' "to go into the presence of (a person), go to (a location)" (without local particle)
 c' "to go with (someone)" (without local particle)
 16' *āppa kattan pai-* "to go back into the presence of"
 17' *kattanda pai-* "to go down (into)"
 a' without local particle
 b' w. *-ašta*
 c' w. *-kan*
 d' in other or broken context
 18' *menaḥḥanda pai-* "to go against/toward, to go to meet"
 a' without local particle
 b' w. *-ašta* or *-kan*
 19' *parā pai-*
 a' "to go out"
 1' without local particle
 2' w. *-ašta* or *-kan* (opp. of *anda pai-/uwa-*)
 3' w. *-šan*
 b' "to go forward" (without locative particle)
 20' *peran parā pai-* "to go in advance/ahead"
 21' *parranda pai-* (always w. *-kan*)
 a' "to go across to or over to" (d.-l. indicating what is crossed over to)
 b' "to go across (something)" (d.-l. indicating what is crossed)
 22' *pariyan pai-* "to go across to" (w. d.-l. and *-kan*)
 a' w. d.-l. expressed
 b' w. d.-l. unexpressed
 23' *āppa parza pai-* "to go backwards"
 24' *peran pai-* (without local particle)
 a' "to go in front"
 b' "to go ahead"
 25' *šarā pai-* "to go up to" (w. d.-l.)
 a' without local particle
 b' w. *-ašta*
 c' w. *-kan*
 d' w. *-šan*
 e' other
 26' *āppan šarā pai-* "to go up from behind"
 27' *tapuša pai-* "to go to the side"
 a' (in literal sense), w. loc. or all. noun
 b' "to cease to function" (without loc. or all. noun)
 k. w. preverb/adverb in bird oracles (*pai-* "to fly away from the viewer" contrasts w. *uwa-* "to fly toward the viewer")
 1' *arḥa pai-* "to fly away" (without local particle)
 2' *peran arḥa pai-* "to fly away from in front" (w. *-kan*)
 3' *tarwiyalli peran arḥa pai-*
 4' *takšan arḥa pai-* "to fly off down the middle" (without local particle)
 5' GUN-li *takšan arḥa pai-*
 6' *zilawan aššuwaz pai-* "to fly off *zilawan* on the good side (= oraculum?)"
 7' *zilawan kuštayaz/kuštayati pai-* "to fly away *zilawan* on the *kuštai*-side"

pai- A

- 8' *pariyan pai-* "to fly off across (something)"
 9' *tarwiyalla/i- pariyan pai-* or *pariyan tarwiyalla/i pai-* "to fly off across *tarwiyalli-*"
 10' GUN-li *pariyan pai-* or *pariyan GUN-li pai-* "to fly off across GUN-li"
 11' *pariyawan pai-* "to fly across"
 12' *pariyan tarwiyalli- pai-*
 13' *pariyawan tarwiyallian pai-* "to fly off across *tarwi-yallian*"
 14' *zilawan tarwiyalli pai-* "to fly off *zilawan tarwiyalli*"
 15' *zilawan pai-* "to fly off *zilawan*"
 16' GUN-li *zilawan pai-* "to fly off *zilawan* GUN-li"
 l. in snake oracles
 1' without preverb/adverb, but w. *-kan*
 2' *anda pai-*
 a' without local particle
 b' w. *-kan*
 3' *andan pai-*
 4' *kattan pai-*
 2. "to pass/go past (something)"
 a. without preverb/adverb (w. acc. and *-kan*)
 b. *āppan pai-* "to pass behind" (w. acc. and without local particle)
 c. *āppan arḥa pai-* "to pass behind" (w. acc. and *-kan*)
 d. *ištarna arḥa pai-* "to go/pass through" (w. acc. and *-kan*)
 1' subj.: people
 2' subj.: roads
 e. *kattan arḥa pai-* "to pass under, below"
 1' w. acc.
 2' w. d.-l. and *-kan*
 f. *peran arḥa pai-* "to pass in front of"
 1' w. acc. and *-kan* (opp. of *āppan arḥa*)
 2' w. d.-l. and *-kan*
 3' without acc. or d.-l.
 g. *šer arḥa pai-* "to pass over" (w. acc. and *-kan*)
 h. *ištarna pai-* "to pass through" (w. acc., and *-kan*)
 3. "to go by, pass" (time)
 a. without prev.
 b. *āppanda pai-*
 c. *ištarna pai-*
 4. to flow
 5. (idiomatic uses)
 a. "(for a male) to go to (a female)" (= "to have sexual intercourse")
 1' female in d.-l. w. *-šan*
 2' female Akkadographically construed w. *ITTI*, with-out *-šan*
 b. *andan pai-* "to transfer one's allegiance to, resort to, join with, recognize the lordship of"
 c. *peran āppa pai-* "to have free access to(?)"
 d. *šer arḥa pai-* "to ignore/neglect something"
 1' w. acc. and *-ašta*
 2' w. acc. and *-kan*
 3' w. acc. and without local particle

pai- A

pai- A

- e. *katta pai-* “to be lost/destroyed” (cf. German: zugrunde-gehen)
 f. *:allal(l)a pai-* “to go to the pit(?)/inferno(?)” > “to commit treason”
 g. *arruša pai-* “to go astray(?)”
 h. *uttar pai-*
 i. ANA ^{DUG}ÚTUL *pai-* “to go into the pot (i.e., be executed)”

pres. sg. 1 *pa-i-mi* KBo 7.14 obv. 4 (OS), KBo 17.1 ii 40, iii 18, iv 11, 12 (OS), KBo 17.3 ii 11, iv 7, 8 (OS), KBo 21.90 rev. 53 (OH/MS), KUB 23.72 rev. 30, 31 (MH/MS), IBoT 1.36 i 36 (MH/MS), KBo 16.97 obv. 28, rev. 8 (MH/MS?), KBo 14.8 iii 18 (Murš. II), KUB 14.4 iii 26 (Murš. II), *pa-a-i-mi* KBo 21.90 rev. 52 (OH/MS), KBo 3.55 obv. 5 (OH/NS), KUB 13.20 i 16 (MH/NS), KBo 5.3 ii 15 (Šupp. I), KBo 14.3 iii 10 (Murš. II), KUB 19.55 rev. 11 (Ḫatt. III), KUB 21.23:11 (NH), KUB 5.24 ii 52 (NH), *pa-a-mi* KBo 19.120 ii 2, KBo 9.150:12, 13, KBo 23.116 iii? 4 (both NH).

sg. 2 *pa-i-ši* KBo 22.1 obv. 28 (OS), KBo 17.22 ii (6) (OS), KUB 30.35 i 7 (MH/NS), KBo 5.3 iii 59 (Šupp. I), KUB 19.29 iv 21 (Murš. II), *pa-a-i-ši* KUB 31.64 iv 4 (OH/NS), FHG 1 ii 13 (OH/NS), KBo 5.3 iii 47 (Šupp. I), KBo 19.44 rev. 2, 33 (Šupp. I), KBo 14.15 rev. 5 (Murš. II), KBo 4.4 iii 25 (Murš. II), *pa-a-i-<ši>* KUB 33.121 ii 10 (NH), *pa-a-ši* HT 1 i 42 (MH/NS), KUB 12.62 obv. 10, rev. 3 (pre-NH/NS), KBo 4.14 ii 39, 43 (Tudḫ. IV or Šupp. II), *pa-it-ti* KBo 5.3 iii 23 and dupl. KBo 19.44 rev. 12 (both Šupp. I) (so Friedrich, SV 2:124f.), [(*pa*)]-*al-i-e-ši* KUB 43.25:3 (OS) rest. from dupl. *pa-i-ši* KUB 33.61 iv 3 (OH/NS).

sg. 3 *pa-iz-zi* KBo 3.22 rev. 78 (OS), KBo 20.10 ii 2 (OS), KBo 17.74 iv 18, 19 (OH/MS), KBo 3.34 i 14 (OH/NS), KUB 8.81 + KBo 19.39 ii 3, 12, iii 11 (MH/MS), HKM 46:9 (MH/MS), KUB 19.30 i 17 (Murš. II), KUB 23.1 iv 15, 17 (Tudḫ. IV), KBo 4.14 ii 58, iii 4, 45 (Tudḫ. IV or Šupp. II), passim, *pa-i-iz-zi* KBo 25.127 ii 7 (OS), KBo 25.147 rev.? 7 (OS), KBo 17.51 obv.? 10 (MS), *pa-a-iz-zi* KBo 21.41 rev. 3 (MH/MS), KBo 11.32:68 (OH/NS), KUB 33.79 iv (4) (OH/NS), KUB 9.32 rev. 22 (NH), KUB 27.56 iii 5 (NH), KBo 10.27 v 8 (NS), KUB 25.1 i 23, KBo 15.9 i 32, KBo 27.155:10.

pl. 1 *pa-i-wa-ni* KBo 22.2 obv. 15 (OS), KBo 17.1 i 39, iv 24 (OS), KUB 31.143 ii 31, 36 (OS), KUB 43.33 obv. 4 (OS), VBoT 24 i 33 (MH/NS), KUB 34.75:6, KBo 34.244 iii 2, *pa-a-i-wa-a-ni* KUB 29.1 i 14 (OH/NS), KBo 5.3 iv (13?) (Šupp. I), *pa-a-i-wa-ni* KUB 29.1 i 10 (OH/NS), KBo 3.7 iv 6 (OH/NS), KUB 7.5 ii 4 (MH/NS), KUB 31.42 iii 19 (MH/NS), *pa-i-u-wa-ni* KUB 12.66 iv 9 (OH/NS), *pa-i-ú-wa-ni* KUB 60.157 iii 16, *pa-a-i-u-e-ni* KUB 60.20 rev.? 10 (OH/NS), KUB 33.115 iii 10 (MH/NS), KUB 33.106 ii 19 (NH), KBo 6.29 ii 25 (Ḫatt. III), KBo 2.2 ii 46 (NH), KUB 36.15:7 (NH), *pa-i-u-e-ni* KUB 36.18a:4 (MH/NS?), KUB 5.6 iii 29 (NH), KUB 17.1 ii 18 (NH), *pa-a-u-e-ni* KUB 23.23 iii 5 (OH/NS), KUB 33.112 iii 8, KUB 36.56 ii (2).

pl. 2 *pa-it-te-ni* KBo 22.1 obv. 24 (OS), KUB 23.77a rev. 11 (MH/MS), KUB 31.105:5 (MH/MS), KUB 26.19 ii 38 (MH/

NS), KUB 13.4 i 12, iv 32 (MH/NS), KUB 26.1 i (20), (26), (29) (Tudḫ. IV), *pa-it-te-e-n[i]* KUB 23.7 rev. 1 (MH/NS), *pa-it-ta-ni* KBo 3.23 rev. 16 (OH/NS), *pa-it-ta-a-ni* KBo 8.37 rev. 6 (MH/NS), [*pa-it-ta-ni* KUB 31.101:25 Ünal, RHA XXXI 50; read *ku-it-ta-ni* w. Archi, SMEA 16:137 and Hart, Kadmos 20:129-131].

pl. 3 *pa-a-an-zi* KBo 6.2 iv 12 (OS), KBo 20.8 obv.? 20 (OS), KBo 6.3 iv 6 (OH/NS), IBoT 1.36 i 4, 67, passim (MH/MS), KUB 22.70 obv. 57, 58 (NH), KBo 24.57 i 16, KBo 4.14 ii 74, 80 (Tudḫ. IV or Šupp. II), passim, *pa-an-zi* KBo 5.6 i 24 (Murš. II), KUB 22.70 obv. 56 (NH), KBo 24.57 i 4, KUB 46.21 rev. 2.

pret. sg. 1 *pa-a-un* KBo 17.3 iv 9 (OS), KUB 26.71 i 11 (OH/NS), KBo 10.2 i 30, 42, 46 (OH/NS), ABoT 65 rev. 18 (MH/MS), KUB 23.11 ii 27 (MH/NS), KUB 19.20 obv. 8 (Šupp. I), KUB 19.37 iii 35, 41, 49, etc. (Murš. II), KUB 1.1 iv 31 (Ḫatt. III), passim, *pa-a-u-un* KUB 23.11 iii 15 (MH/NS), KUB 19.37 iii 31 (Murš. II), KBo 4.7 i 13 (Murš. II), KUB 1.1 ii 23 (Ḫatt. III), KBo 6.29 ii 21, 29 (Ḫatt. III), KUB 14.3 i 58 (2x), ii 20 (Ḫatt. III), KUB 36.87 iii 5, 10, 15, 19 (NH), KUB 36.74 iii 9 (NH), *pa-a-ú-un* KBo 16.42 obv. 24, KBo 16.59 rev. 5, KUB 34.45 + KBo 16.63 obv. 13 (NH), *pa-a-nu-un* Oettinger, Stammbildung 388.

sg. 2 *pa-it-ta* KUB 58.30 ii 12 (OH/NS), KBo 23.1 i 21 (2x) (NH), KUB 33.70 iii 13 (OH/NS).

sg. 3 *ba-i-it* KBo 18.151 rev. 19 (atypical OS), *pa-i-it* ibid. rev. 12 (OS), SBo 1.6 obv. 18 (OS), KBo 3.60 i 13 (OH/NS), *pa-it* KBo 8.42 obv.? 11, rev.? 9 (OS), KBo 7.14 rev. 6 (OS), KBo 3.56 obv. 6 (OH/NS), KBo 10.2 i 4 (OH/NS), KUB 23.72 rev. 17 (MH/MS), KUB 14.1 obv. 63, 69, 70, rev. 59, 62 (MH/MS), KUB 19.37 ii 10 (Murš. II), KUB 1.1 ii 49, 54 (Ḫatt. III), ABoT 15 rev. 8, 9, passim, *pa-a-it* KUB 14.1 rev. 73 (MH/MS), KUB 41.8 ii 9 (MH/NS), KUB 26.85 ii 12, ABoT 15 rev. 1, KUB 36.89 obv. 12 (NH), *pa-i-t(a-aš)* KUB 28.4 obv. 11b, 22b (NS), *pa-a-i-t(a-aš)* KUB 24.8 i 29 (pre-NH/NS), *pa-it-t[(a-aš)]* KUB 28.5 obv. 15b, *pa-a-i-ta* KBo 3.7 iii 13 (OH/NS).

pl. 1 *pa-i-ú-u-en* KBo 3.60 iii 11 (OH/NS), *pa-a-i-ú-en* Oettinger, Stammbildung 389 (OH/NS), *pa-a-u-en* KUB 23.21 obv. 27, rev. 4 (MH/NS), KUB 8.80:7, 12 (Šupp. I), KUB 5.25 iv 16, KUB 18.29 iv 21, AT 454 ii 11 (all NH), *pa-i-u-en* KBo 14.12 iv 24 (Murš. II), *pa-a-u-e-en* KUB 31.68:15 (NH).

pl. 3 *pa-a-ir* KBo 22.2 obv. 15 (OS), KBo 3.34 i 2 (OH/NS), KBo 3.46 rev. 12 (OH/NS), KUB 23.72 obv. 31 (MH/MS), KUB 14.1 rev. 54 (MH/MS), KBo 14.7 i 10 (Murš. II), KUB 21.38 rev. 8 (Ḫatt. III), KUB 19.23 rev. 11, 13, 16 (NH), KUB 18.57 iii 18 (NH), *pa-i-ir?* Bab. 4:225 No. 3 obv. 2, *pa-i-[r]* KBo 3.60 ii 9 (OH/NS), *pa-ir* KUB 18.65:2, 11 (NH), *pa-a-e-er* KUB 36.37 iii? 15 (NH), KBo 18.9:6, *pa-a-e-er!*(text *ni*) HKM 113:13 (MH/MS), *pa-e-er* KUB 18.5 i 8 (NH), KUB 49.11 ii (13)?.

imp. sg. 3 *pa-it-tu* KBo 25.123:7 (OS), KBo 3.28 (= BoTu 10y) ii 11 (OH/NS), *pa-id-du* KBo 3.46 obv. 2 (OH/NS), KBo 12.3 iii 9 (OH/NS), KBo 8.35 i 14 (MH/MS), IBoT 1.36 i 42, 45 (MH/MS), KUB 41.8 ii 12, 20 (MH/NS), KBo 14.1 ii (2) (Murš. II), KUB 9.4 iii 20 (NH), passim.

pai- A

pai- A 1 a 2'

pl. 2 *pa-it-tén* KBo 10.45 ii 4 (MH/NS), KUB 13.4 ii 75 (MH/NS), KUB 24.5 obv. 24 (NH), KBo 13.203:8.

pl. 3 *pa-a-an-tu* KUB 26.77 i 13 (OH/NS), KUB 60.88:6 (NS), *pa-a-an-du* KBo 20.73 iv 9 (OH or MH/MS), KBo 3.1 ii 13 (OH/NS), KUB 13.1 i 24 (MH/MS), KBo 11.14 iii 29 (MH/NS), KUB 9.4 iii 13 (NH), *pa-an¹-du* KUB 33.120 ii 61 (NS), *pa-a-<an>-du* KUB 33.34 obv. 2 (OH/NS).

iter. act. pres. sg. 3 [*pa-i*]š-ki-iz-zi KBo 4.8 iii 2 (Murš. II); **pl. 3** *pa-iš-kán-zi* VBoT 74:5.

pret. pl. 1 *pa-iš-ki-u-en* KUB 18.24:4 (NH).

imp. pl. 2 *pa-iš-ki-it-tén* KUB 33.60 rev. 13 (OH/NS).

iter. mid. pres. sg. 3 *pa-iš-ki-it-ta* IBoT 1.36 i 63 (MH/MS), KUB 24.13 ii 11 (MH/NS), KBo 13.52 obv. left col. 4, *pa-iš-kat-ta* KUB 30.39 rev. 9, *pa-iš-ki-it-ta-ri* KUB 34.13 obv.? 5, [*pa-iš*]-*ga-at-ta-ri* KUB 24.5 obv. 24 (NH) (rest. by StBoT 3:10); **pl. 2** *pa-iš-kat-tu¹ma¹* KBo 8.42 obv.? 9, (10) (OS); **pl. 3** *pa-iš-kán-ta* KUB 23.77:72 (MH/MS), IBoT 1.36 i 63 (MH/MS), *pa-iš-kán-da* ibid. i 60, *pa-iš-kán-ta-r[i]* 531/s:4 (StBoT 5:132), here? *pa-a-iš-ká[n-...]* KUB 57.69 ii 6.

pret. sg. 1 *pa-iš-ga-ḥa-at* KBo 17.1 iv 13 (OS); **sg. 3** *pa-iš-ki-it-ta* KUB 24.7 iii 25 (NH).

imp. sg. 1 *pa-iš-ka-ḥ-ḥu[ut]* KUB 33.60 rev. 10 (OH/NS), [*pa*]-*iš-ḥ-ga-ḥ-ḥu-ut¹* KUB 33.61 iv 10 (OH/NS) (uncertain traces, cf. Myth. 94); **sg. 3** *pa-iš-ga-ta-ru* VBoT 58 i 11 (OH/NS), *pa-iš-kat-ta-ru* KUB 4.1 i 40 (MH/NS), 1190/u rev. 5 (StBoT 5:132), [*pa-iš-k*]*at-ta-ru* KBo 25.107:3 (OS) (rest. from par. VBoT 58 i 11); **pl. 3** *pa-iš-kán-ta-ru* KBo 20.31 obv. 9.

inf. pa-ú-wa-a-an-zi KBo 20.8 obv.? 9 (OS), *pa-ú-wa-an-zi* ibid. obv.? 10, *pa-a-u-wa-an-zi* KBo 6.6 i 30 (OH/NS), KBo 16.8 ii 24 (Murš. II), KUB 23.92 rev. 3 (NH), KUB 6.40 rev. 6 (NH), KBo 4.14 ii 46 (Tudḥ. IV or Šupp. II), *pa-a-u-an-zi* KUB 23.1 iv 23 (Tudḥ. IV), KBo 24.45 obv. 20, KBo 24.128 rev. 4.

verbal subst. nom. pa-a-u-ar KUB 49.29 left col. 4 (NH), KBo 1.35 iv 4, KBo 4.14 ii 70 (Tudḥ. IV or Šupp. II), *pa-a-u-wa-ar* KUB 22.59 obv. 4 (NH), KBo 13.1 rev. left col. 16, KBo 4.14 ii 60, 63 (Tudḥ. IV or Šupp. II), *pa-a-u-wa-ar* KBo 26.26 ii 2; **gen. pa-a-u-wa-aš** KUB 27.1 i 32 (NH), KUB 13.5 ii 12 (pre-NH/NS), KUB 29.9 iv 5, 10 (NH), KUB 48.21:6, *pa-a-lu-a¹[š?]* ibid. 48.21:2.

iter. supine pa-iš-ga-u-wa-an KBo 5.8 ii 5 (Murš. II).

part. sg. nom. com. pa-a-an-za KUB 23.72 rev. 12, 14 (MH/MS), KBo 5.3 iii 67 (Šupp. I), KUB 13.20 i 1 (MH/NS), KBo 5.8 i 38 (Murš. II), KBo 18.24 iv 17 (NH), KUB 38.35 i 2 (Tudḥ. IV), *pa-an-za* KBo 13.231 obv.? 3, 11; **nom.-acc. neut. pa-a-an** KUB 31.115:5 (OH/NS), KBo 4.4 iv (7) (Murš. II), KBo 18.57 rev. 39 (MH/MS), KBo 14.21 ii 65 (NH); **d.-l. pa-a-an-ti** KBo 12.58 obv. 11; **pl. nom. com. pa-a-an-te-eš** KUB 17.28 iii 27, 29 (MH/NS), IBoT 2.131 obv. 15, *pa-an-te-eš* KBo 5.6 i 17 (Murš. II), KUB 27.1 i 1, 9 (NH), IBoT 2.131 obv. 33; **acc. com. pa-a-an-du-uš** KBo 10.16 i 7; **nom.-acc. neut. pa-a-an-ta** KBo 11.1 rev. 5 (Muv. II).

(Sum.)([BAR]) = (Sum. pron.) *pa-ar* = (Akk.) *šá-TÙ* = (Hitt.) *pa-ra-a-kán pa-a-u-ar* (dupl. *pa-a-wa-ar*) “departure” KBo 1.35 iv 4, w. dupl. KBo 26.26 ii 2; (Sum.) PÀ.È.A = (Sum.

pronunciation) *pa-e* = (Akk.) *UŠ-ŠÚ-TÙ* = (Hitt.) *pa-ra-a-kán pa-a-u-wa-ar* “departure” KBo 13.1 rev. left col. 16 (both erim.ḥuš).

(Akk.) *ana^{URU}Zalbar allikma* KBo 10.1 obv. 4 = (Hitt.) *nu^{URU}Zalpa pa-a-u[n]* “I went to Zalpa” KBo 10.3 i 7, cf. [EGIR-and]*a=ma INA^{URU}Zalpa pa-a-un* KBo 10.2 i 9; and passim in this bilingual (OH/NS).

1. “to go” — a. an overview of subjects — 1’ gods and humans: *pa-i-ta-aš⁴Ḥapantaliyaš* “(the god) Ḥapantaliya went” KUB 28.4:22b (the moon that fell myth, NS); *4UTU-uš aruni antaga=šša pa-it* “The Sungod went to the Sea(god) to his chamber” KUB 36.44 i! 12 (missing Sungod myth, OH/MS?), translit. Myth 22; *nu^{URU}Ḥattuša iyannah[e] LUGAL-šša^{URU}Arinna pa-iz-zi* “I set out for Ḥattuša, but the king goes to Arinna” KBo 17.4 ii 8-9 (rit., OS); *n=aš kuedani KUR-ya pa-iz-zi* “To whatever land he (i.e., the one who escapes) goes” KBo 16.47:11 (treaty, MH/MS); *nu⁴UTU-ŠI ukila pa-i-mi* “I, My Majesty, will go myself” KBo 16.97 rev. 7-8 (oracle question, MH/MS?); KÜ. *BABBAR-anza anda parna=šša pa-it* “Silver went into his house” KUB 17.4 obv. 8 (myth of silver, NS); (When my grandfather heard about the disaster) “since my grandfather was still [si]ck, my grandfather (spoke) thus” [*kuiš=wa p*]*a-iz-zi UMMA ABU=YA=MA ammuk=wa pa-a-i-mi* “Who will go?” My father replied: ‘I will go’” KBo 14.3 iii 10 (DŠ Frag. 14), ed. Güterbock, JCS 10:67; (If someone whom I or my father carried off flees to you, and you say to him) [*eḥ*]*u=wa i-it kuwapi=wa pa-i-ši* “Come! Go wherever you go!” KBo 5.9 ii 43-44 (Dup.), ed. SV 1:18f.

2’ animals: *takku GUD.ḪI.A A.ŠÀ-ni pa-a-an-zi* “If cattle go onto a field (and the owner of the field finds them)” KBo 6.2 iv 12 (Laws §79, OS), ed. HG 42f.; cf. *takku ŠAḪ šēliya našma A.ŠÀ-ni^{GIŠ}KIRI₆-ni pa-i[z-zi]* “If a pig goes into a grain pile, field, or garden” KBo 6.3 iv 19 (Laws §86, OH/NS), ed. HG 44f.; *ŠA^dMezzulla UDU.ḪI.A pa-iz-zi* “The sheep of Mezzulla go” KUB 10.28 ii 1-2 (winter fest., OH/NS), cf. ibid. ii 4, and KUB 9.38:4; *n=aš 1 DANNA 20 IKU.ḪI.A parḥanduš pa-a-an-zi* “They (the horses) go at a gallop for 1 DANNA and 20 IKU” KUB 1.11 iv 21-22 (MH/NS), ed. Hipp.heth. 120f.; for birds and bees see 1 b 4’, below; for snakes see 1 l, below.

3' vehicles: *māḥḥan* ^{GIŠ}*ḥuluganniš parna=šša pa-iz-zi* "When the cart goes to its/his house" IBoT 1.36 iii 61 (*MEŠEDI* instr., MH/MS), ed. AS 24:30f.

4' concepts (abstracts) — a' evils: *nu=wa kē kal~lar uttar apiya pa-id-du* "Let this evil matter go there" KBo 4.2 ii 22-23 (rit., pre-NH/NS); *nu kī <i>nan ēšḥar NÍŠ DINGIR-LIM kuwapi pa-iz-zi zik šūra~šūwaš*^{MUŠEN} *apadda i-it-te-en* "Wherever this disease, blood, (or) oath goes, let you (sg.) *šūrašūwa*-bird go (pl.) there" KUB 30.34 iv 5-6 (rit., MH/NS), ed. Alp, Tempel 112f.; cf. personified evil KUB 15.39 + KUB 12.59 ii 19-20 (MH/NS), cited below, 5'.

b' news (personified): ^dUTU-*i ḥalugaš pa-it* "News went to the Sungod" KUB 33.67 iv 15 (OH/NS), translit. Myth. 78; *nu ANA* ^dNIN.TU *ḥalugaš pa-it* "News went to NIN.TU" KUB 7.1 iii 9 (NH), translit. Myth. 111 iii 43; *apāš=wa paizzi* ^dU-*ni ḥalugaš* "That news goes to the Stormgod" KUB 7.57 i 2 (rit.), cf. *iyanniš=as* ^dU-*ni ḥalugaš* ibid. i 3.

5' (other): *kāš=wa IM-aš māḥḥan wappui EGIR-pa UL pa-iz-zi ... § iššanaš=ma=wa=kan kāš DIN~GIR.MEŠ-aš NINDA ḥarši UL pa-iz-zi kēdaš=a=wa=kan* (2Mašt. *ššan*) ANA 2 EN.SÍSKUR *idāluš EME-aš NÍ.TE-ši QĀTAMMA lē pa-iz-zi* "As this clay does not go back to the claypit ... § And this dough does not go into the thick-bread of the gods, in the same way let evil tongues (slander) not go to the body of these two patients" KUB 15.39 + KUB 12.59 ii 15-20 (1Mašt., MH/NS), cf. 2Mašt. iii 2-7, ed. Rost, MIO 1:356-359; *mān* ^{ŠE}₁₂-*anti INA ITU.12.KAM* ^dKUŠ*kurš[aš] ŠA* ^dU ^{URU}*Zipalanda ANA KASKAL IM.U₁₉*,LU pa-iz-zi* "When in the winter, in the 12th month, the divine-hunting-bag of the Stormgod of Zipalanda goes on a journey south" KUB 10.78 vi 8-10 + KUB 20.25 vi 2-5 (colophon to fest., OH/NS); *ta NINDA ḥaršiš pa-iz-zi* "The thick-bread goes" KBo 23.99 i 25 (fest.); *nu* ^{GIŠ}*kalmišanaš pa-it* "A lightning bolt went (and struck the land of Arzawa)" KBo 3.4 ii 18 (Murš. II), and cf. KUB 14.15 ii 4, both ed. AM 46f.*

b. methods/means of locomotion — 1' on foot: LUGAL-*uš=kan INA É* ^dUTU *andan pa-iz-zi § LU~GAL-uš šuppayaš* ^{GIŠ}N[*Á-a*]*š pa-iz-zi § ... § LU~GAL-uš=kan IŠTU É* ^dUTU *uiz*^l*zi* "The king goes into the temple of the Sungoddess. § The king goes to the consecrated bed. § ... § The king comes from

the temple of the Sungoddess" KUB 11.17 v 4-9, 15-17 (fest., OH/NS); "When it is morning they open the palace and draw back the curtain. §" LUGAL-*uš tunnakišna pa-iz-zi* "The king goes into the inner room" KBo 10.23 i 6-7 (KILAM fest., OH/NS), translit. StBoT 28:9, cf. StBoT 27:58; *māḥḥan=ma* LUGAL-*uš arahza pa-iz-zi ... nu* ^{LÚ}MEŠEDI ^{LÚ}GIŠŠUKUR. KÙ.GI ^{LÚ}Ī.DU₈*=ya* ^É*kāškāštipa pa-a-an-zi* "When the king goes outside ... The guard, the gold-spearman, and the gatekeeper go to the gatehouse(?)" IBoT 1.36 i 64, 66-67 (*MEŠEDI* instr., MH/MS), ed. AS 24:12f.

2' by vehicle: "When they open the palace" LUGAL-*uš uizzi naššu* ^{GIŠ}GIGIR-*it našma* ^{GIŠ}*ḥulu~gannit INA É-TIM GAL pa-iz-zi* "the king goes to the 'great house' either by chariot or by cart" KBo 19.128 i 2-5 (fest., OH/NS), ed. StBoT 13:2f.; cf. KBo 11.43 i 26-27 (*nuntarriyašḥaš* fest., OH/NS); KBo 10.20 i 22-23 (OH/NS) and dupl. KBo 24.112 + KUB 30.39 obv. 16 (OH/NS).

3' by water: passim in snake oracles (1 l, below); cf. crossing the sea 1 j 21', below (*parranda pai-*). For "water" itself "going" i.e., "flowing" see mng. 4, below.

4' by air: ^l*ḥlāraš*^{MUŠEN} *pa-it* "The eagle went" (and did not find him) KUB 17.10 i 27 (Tel.myth, OH/MS), translit. Myth. 31, tr. Hittite Myths 15; *pa-it NIM. LĀL-aš* "The bee went" KUB 33.59 iii 5 (myth of Inara, OH/MS), translit. Myth. 89, tr. Hittite Myths 30; cf. KUB 41.8 ii 8-9 below, 1 j 18' b'; passim in bird oracles (1 k, below); for a lightning bolt going see 1 a 5', above.

5' by ladder: *n=aš=kan* ^l*šašti*^l *šer IŠTU* ^{GIŠ}KUN₅ *pa-i*[*t*] "He climbed (lit. went) onto the bed by a ladder" KUB 36.67 ii 28 (Gurparanzaḥ story), ed. Güterbock, ZA 44:86f.

c. absolute use (without goal expressed) — 1' in general: *mān* ÌR.MEŠ=*ma pa-a-ir* "But when (the enemy's) servants went (he stuck/pierced? one servant with a spit(?))" KBo 3.16 obv. 11 (Naram-Sin legend, OH/NS), ed. Güterbock, ZA 44:52f.:12; *nu pa-a-un* (var. *pa-a-u-un*) *nu=kan* LÚ.KÚR *INA* ^{URU}*Ḥaḥḥa damaššun* "I went and I harassed/pressed the enemy in Ḥaḥḥa" KBo 3.6 ii 8 (hist., Ḥatt. III), w. dupl. KUB 1.1 ii 23, ed. Ḥatt. 16f., StBoT 24:10f. ii 23; cf. KBo 2.5 iv 6-7 (AM); *n=at ēšta* SIG₅-*in pa-id-du-wa-at* SIG₅-*in* "(As) it was good (i.e., effective), (so) let it go on well (now)" KUB 44.4 "rev." 17 (rit., NH), ed. StBoT 29:176f.; cf. KBo 14.3 iii 10 (DŠ), 1 a 1', above; and other exx.

pai- A 1 c 1'

in 1 b 4', above; *pa-iz-zi=ma=aš nāwi ... pa-i-mi nāwi ūḥḥi nāwi UMMA LUGAL=MA i-it* "But he had not yet gone ... (he said) ... "I have not yet gone, I have not yet seen." The king said: 'Go!'" KBo 3.34 i 14-15, 23 (anecdotes, OH/NS).

2' in the sense of "to leave": *n=aš mān k[a]rū pa-[a]l-an-za ... § mān=aš nāwi=ma pa-iz-zi* "If he has already left, ... but if he has not yet left" HKM 66:23-24, 26 (letter, MH/MS), ed. HBM 246f.; *kāša=wa LÚ.MEŠšapašallēš [...]* *pīyenu nu=wa pa-a-ir* "I have just sent off scouts [...], and they have left" HKM 7:4-5 (letter, MH/MS), ed. HBM 128f.; cf. exx. in 1 i 1' and 1 i 4' a', below.

3' w. another verb in the same sentence "to go (do something), to proceed to (do something)" (phraseological *pai-* and *uwa-*): (The greater and lesser gods looked and did not find him) [*nu=w*] *ar=an pa-iz-zi kāš NIM.LĀL-aš wemiy[azzi]* "will this bee go find him?" KUB 33.5 ii 12 (Tel.myth, OH/MS), translit. Myth. 40, tr. Hittite Myths 18; *nu=za pa-a-an-zi AŠARŠUNU appanzi* "They go and take their places" KBo 4.9 v 45 (ANDAḤŠUM fest., OH/NS); "The cup-bearer gives a cup of beer to the *ḥuwaššannalli*-woman" *n=an pa-iz-zi ANA DINGIR-LIM parā ēpzi* "She goes and holds it out to the deity" KUB 32.126 iii 7 (*witaššiyāš* fest.); (A famine has come to the land; so lead that troop of Marešta) *nu=za pa-id-du š[A]* É.GAL-LIM *ḥal'ki'n tukanzi daddu n=an=za=kan URU-ri šarā peḥuteddu* "let it go and take the *tu~kanzi* barley/grain of the palace, and conduct it up to the city" HKM 24:49-50 (letter, MH/MS), ed. HBM 162f.; *pa-i-mi=kan* ^dUTU-ŠI *antuḥšan INA* ^{URU}Šamūḥa *parā nehḥi* "I, My Majesty, will go and send a man to Šamuḥa" KUB 32.130:4-5 (prayer, Murš. II); *pa-a-i-u-e-ni=war=an=kan kuennummēni* "Let us proceed to kill him" KBo 6.29 ii 25 (hist., Ḥatt. III), ed. Ḥatt. 50f.; *nu=za pa-a-i-mi* ^dUTU-un ^lšiplantahḥi "I will go and sacrifice to the Sungoddess" KBo 12.96 iv 24-25 (rit., MH/NS); *nu=ddu=za pa-iz-zi DINGIR-LAM DŪ-zi* "He will go and make you a goddess (and assign a place to you and give you a temple)" KUB 7.5 i 19 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:273, 277 (line 46); cf. KBo 11.72 iii 12 (rit., MH/NS); KUB 9.34 iii 33 (rit., NH); KBo 5.6 i 9 (DŠ), ed. Güterbock, JCS 10.90; *nu LÚ* ^{GIŠ}GIDRU *pa-iz-zi* ^{NINDA}*purpuruš LUGAL-i kattan šuḥḥai* "The staff-bearer goes and pours *purpura-*

pai- A 1 d 1' a' 2''

bread at the king('s feet)" KBo 10.24 iv 26-28 (KILAM fest., OH/NS), translit. StBoT 28:20. Note that the enclitic pronouns and particles preceding or attached to *pai-* go w. the second verb of the sentence; see HE §312.

d. w. dat. or all. — 1' "to go to" or "against" — a' localities — 1'' in OS: "I led away the ruler (lit. man) of Puruḥanda with me" [(*m*)]*ān tun~nakišna=ma pa-iz-zi* "But when he goes into the inner room (he sits on the right before me)" KBo 3.22 rev. 78 (Anitta, OS), w. dupl. KUB 26.71 i 18 (OH/NS), ed. StBoT 18:14f.; *n=aš arzanaš parna pa-iz-z[i]* "He goes to the inn" KUB 60.41 obv. 12 (fest., OS), translit. StBoT 25:109; see similarly IBoT 1.29 obv. 50 (MH/MS?); [*m*]*ān LUGAL-uš MUNUS.LUGAL-ašš=a taranzi ta DUMU.MEŠ-an parna pa-i-mi [takk]u natta=ma taranzi nu natta pa-i-mi karū=ma [ŠÀ(?)]* É DUMU.MEŠ-an *pa-iš-ga-ḥa-at kinun=a natta ku~wāpikki pa-a-un* "When the king and queen say (so), I will go to the children's quarters. But if they do not say (so), I will not go. Formerly I used to go to the children's quarters, now I have not gone anywhere" KBo 17.1 iv 11-13 (rit., OS), ed. StBoT 8:36f.; *uwatten* ^{URU}*Nēša pa-i-wa-ni mān* ^{URU}*Nēša pa-a-ir ...* "Come, we will go to Neša!" When they went to Neša, ..." KBo 22.2 obv. 15 (Zalpa story, OS), ed. StBoT 17:6f.; [*ta*]*kku ḪR-aš ḥuwāi n=aš ANA KUR Luwiya pa-iz-zi ... n=aš ANA KUR kūruri a[nda]* (var. *ku~ruri KUR-e*) *pa-iz-zi* "If a slave flees and he goes to Luwiya ... and he goes into (var. to) an enemy land" KBo 6.2 i 51-53 (Laws §23, OS), w. dupl. KBo 6.3 i 59-61 (OH/NS); *takku GUD.ḪI.A A.ŠÀ-ni pānzi* "If cattle go into a field" KBo 6.2 iv 12 (Law §79, OS); *kā~šatta=wa utniya pa-it-te-ni* "You are about to go to (your assigned) land" KBo 22.1:24 (instr., OS), ed. Archi, FsLaroche 46f.

2' in MS: *nu INA TÜR pa-a-un* "I went to the pen" KBo 17.61 rev. 8 (birth rit., MH/MS), ed. StBoT 29:44f.; *ta tazelliš INA* ^É*ḥeštā pa-iz-zi* "The *tazelli*-priest goes to the *ḥeštā*-house" IBoT 1.29 rev. 35 (MH/MS?); [*t(?)*]*a=ššan ḥilamna pa-iz-zi* ^{GIŠ}*ḥuluganni=ma EGIR-pa waḥnuz[i]* "He goes to the portico, but he turns back to the cart" § MUNUS.LUGAL-aš ^É*ḥa~lentūi pa-iz-zi* "The queen goes to the palace. (When she comes away from the palace, the palace servant runs in front)" § [MUNUS.L]UGAL-aš ^d*Inaraš parna pa-iz-zi* "[The qu]een goes to the

pai- A 1 d 1' a' 2''

pai- A 1 e 1'

Temple of Inara” KBo 20.88 iv 2-7 (fest.); *mān=āš tam[ed]az KUR-az INA KUR^{URU}Kizzuwatni apaši~la pa-iz-z[i]* “If he himself goes from another land to Kizzuwatna (Šunaššura will seize him and send him back to His Majesty)” KUB 8.81 + KBo 19.39 ii 2-3 (treaty w. Šunaššura, MH/MS), ed. del Monte OA 20:216f.; *n=āš É. IDU₁₀. IÚ.SA¹ pa-iz-zi* “He goes to the bath-house” KBo 23.23:56 (rit., MH/MS).

3'' in OH/NS or MH/NS: *māwa gim[(ra)] pa-i-mi* (var. *pa-a-[i]l-[mi]*) “When I go to the countryside” KUB 17.6 i 18-19 (Illuy., OH/NS), w. dupl. KUB 17.5 i 23 (OH/NS), ed. Beckman, JANES 14:14, 18; *mZuliyaš=wa ḥapā pa-id-du* “Let Zuliya go the river(-ordeal)” KUB 13.3 iii 29 (instr. for kitchen personnel, MH/NS), tr. TUAT 1/1:125; *n=āš wetena pa-iz-zi nu TÚL-i kišan t[ezzi]* “He goes to the water and says to the well as follows” KUB 30.34 iii 10 (purification rit., MH/NS); *n=āš witeni pa-iz-zi nu kiššan memai* KBo 10.45 ii 22 (rit. to underworld, MH/NS); *n=āš É-ri pa-iz-zi* “He goes to the house” *ibid.* iii 59; *t=at INA É^{LÚ.MEŠ}MUḪALDIM pa-a-an-zi* “They go to the house of the cooks” KUB 11.35 i 17-18 (winter fest., OH/NS); *mān=wa ANA É DAM=KA pa-a-i-ši* “When you go to the house of your wife” KBo 3.7 iii 10 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 19; *eḫu ḪUR.SAG-ri pa-a-i-wa-a-ni* “Come, we will go to the mountain” KUB 29.1 i 14 (foundation rit., OH/NS), ed. Kellerman, Diss. 11, 25, Marazzi, VO 5:148f., tr. ANET 357; *namma LUGAL-uš Éḫalen~tūaz^d Anzili[yaš]^{NA4}ḫūwašiya pa-iz-zi* “Then the king goes from the palace to the stela of Anzili” KUB 7.25 i 12-13 (fest., OH/NS); *Iūk=wa¹=ššan nepiši pa-i-mi [...]* “I will go to heaven” VBoT 58 i 43 (disappearance of Sungod, OH/NS), translit. Myth. 24, tr. Hittite Myths 27; *[Ḫ]UR.SAG-aš=kan pa-it wēlluaš=kan pa-it* “He went to the mountains. He went to the meadows” KUB 36.83 i 10 (rit.).

4'' in NH: [... IGI-zi] *pal-ši kuedani LÍL-ri pa-iz-zi* “To whatever battlefield he goes for the [first] time” KUB 23.92 rev. 16 (letter to Assyria, Tudḫ. IV), ed. Otten, AfO 19:42f.; *nu INA^{GIŠ}KIRI₆ pa-a-i-mi* “I will go to the garden” KUB 12.26 ii 19 (rit., NH); *MU-anni=ma INA KUR Azzi pa-a-un* “In the next year I went to Azzi” KBo 3.4 iv 35 (ann., Murš. II), ed. AM 130f.

b' gods and persons — 1'' in general: [(*mān=wa A*)]*NA^dIM* (dupl. omits) *URUNerik pa-a-i-wa-ni*

(var. *pa-i-u-wa-ni*) “When we go to the Stormgod of Nerik” KBo 3.7 iv 5-6 (Illuy., OH/NS), w. dupl. KUB 12.66 iv 9 (OH/NS), ed. Beckman, JANES 14:16, 20; *dTe~lipinuš aruna pa-it* “Telipinu went to the Seagod” KUB 12.60 i 11 (Telipinu and the daughter of the sea, OH/NS); *nu DINGIR-LIM-ni pa-it-te-ni* “You shall go to the god (for an ordeal)” KUB 13.4 iv 32 (instr. for temple officials, MH/NS); [...*P*]*ĀNI DINGIR-LIM pa-iz-zi* “[He] goes before the deity” KBo 27.165 obv. 8.

2'' (militarily/in battle), “to go (against)”: “If blood spurts from them, they are human” *tašmaš pa-a-i-mi* “I will go against them. (If blood does not spurt from them, they are gods)” *tašmaš UL pa-a-i-mi* “I will not go against them” KUB 31.1 ii 10-11 (Naram-Sin, OH/NS), ed. Güterbock, ZA 44:52f.; *nu INA^{URU}Kalāšma ANA^mAparrū pa-a-un* “I went to Ka~lašma against Aparru” KBo 2.5 iii 25-26 (ann., Murš. II), ed. AM 190f. iii 50-51; *nu ANA^mPitaggatalli Ipa-a-un¹* “I went against P.” KBo 5.8 iii 20, ed. AM 156f.; [*m*]*an=ši pa-a-un-pát* “I would have gone against him” KUB 14.15 iv 27, ed. AM 70f.; *ŠEŠ=YA kuwapi INA KUR^{URU}Mišri pa-it* “When my brother went against (lit. to) Egypt” KBo 3.6 ii 49, ed. Ḫatt. 20f., StBoT 24:16f ii 69.

c' other: *mImpākruš šašti pa-it* “Impakru went to bed” KUB 36.67 ii 24 (Gurparanzaḫ story); cf. KUB 11.17 v 7-9 above, 1 b 1'; *LÚNAR-šiyāš UDUN-niya pa-iz-zi* “The singer goes to the oven” KBo 17.43 i 17 (fest., OS), translit. StBoT 25:105.

2' “to go for” (i.e., to go to get something or someone): *nu kuitman ANA^{LÚ}SANGA pa-a-an-zi kuitman^{LÚ}SANGA^{URU}Aštataza uwadanzi kuitman uwanzi* “While they are going for the priest, while they are bringing the priest from Aštata, while they are coming” KUB 5.6 i 39-40 (oracle question, NH); *MUNUS.MEŠḫazgarai GURUN-i pa-an¹-zi* (text: *pa-iz-zi*) “The ḫazgara-women go for the fruit (and bring it)” KBo 26.182 i 11 (NH); cf. *LÚ.MEŠ UR.MAḪ^{MUNUS.MEŠ}ḫazqa[r]a ANA GURUN pa-a-an-zi* KBo 2.8 iii 23 (NH); cf. [... *ašš*]*anumaš DUMU.MUNUS.MEŠ GURUN pa-an-z[i]* KUB 51.47 i 13 (cult inv.).

e. w. accusative of the way — 1' w. road as obj. “to travel a road, take a journey” (without local particle): (Let the anger of Telipinu go. Let the house and its parts release it. Let it not go into cropland, gardens (and) forest) *taknaš=at^dUTU-aš*

KASKAL-*an pa-id-du* “Let it travel the road of the Sungoddess of the Earth” KUB 17.10 iv 13 (Tel.myth, OH/MS), translit. Myth. 37, tr. Hittite Myths 17; and similarly *dankuwayaš=at taknaš* KASKAL-*an pa-id-d[u]* “Let it travel the road of the dark earth” KUB 33.8 iii 6 (Tel.myth, OH/NS); EGIR-*pa=ya=aš* ZAG-*az apūn=pat* KASKAL-*an pa-iz-zi* “And also on his return he follows the same route on the right” IBOT 1.36 iii 28 (instr. for MEŠEDI, MH/MS), ed. AS 24:26f.; (PN the auspex saw these birds) *n=uš uni* KASKAL-*an=ma kuin pa-iz-zi nu* DINGIR-LUM *apiya* [KASKAL-*ši(?)*] *idālu uškiši* “Do you, O god, see them as an evil on the aforementioned road which he will travel?” KUB 50.1 ii 15-16 (oracle question, MH?/MS?); NIM.LĀL *teriyaš* UD-*aš mīuwa<š>* UD-*aš* KASKAL-*an pa-a-an-du* “Let the bee(s) take a journey of three or four days” KUB 43.60 i 10-11 (myth, OH/NS), tr. Hittite Myths 33; note that KASKAL when it means “campaign” takes d.-l. w. *pai-*.

2' *katta pai-* w. -*kan* “to descend (something)”: “He passes behind the Temple of Mizzulla (*āppan arḫa pai-*)” *n=aš=kan ŠA É^dMizzulla É^lluštanin kat~ta pa-iz-zi* “He descends the postern of the Temple of Mizzulla (and goes into the palace)” KBo 30.164 iii 12-13, ed. Alp, Tempel, 16, CHD (^É)*luštani-*.

3' *pariyan pai-* “to go across/traverse (something)”: *kuit* ^dGİŠ.GIM.MAŠ *nu=wa=kan arunan p[ariyan] pa-a-i-ši* “Why Gilgameš, will you go a[cross] the sea” KUB 8.50 iii 8-9 (Gilg., NH), ed. Friedrich, ZA 39:24f.; cf. exx. w. d.-l. in 1 j 22', below.

4' *šarā pai-* w. -*kan* “to go/climb up (something)”: *nu INA* ^{URU}Zippašna *pāun nu=kan* ^{URU}Zip~pašnan GE₆-*az=pat šarā pa-a-un ...* § LUGAL GAL *tabarnaš INA* ^{URU}Zippašna *[p]āun* “I went to Z. I went up Z. at night” (I fought and won a victory.) “I the Great King, the Tabarna, went in(to) Z.” KBo 10.2 ii 48-50 (ann., OH/NS), ed. Imparati, SCO 14:50f., cf. Melchert, JNES 37:18-20; *man=kan* ^{HUR.SAG}Teḫšinan *š[arā] pa-a-un* “I would have gone up Mt. Teḫšina” KUB 19.37 iii 49, ed. AM 176f.

5' *āppan šarā pai-* “to go up (something) from behind”: *nu=kan* ^{HUR.SAG}Ḫaḫarwa EGIR UGU *pa-iz-zi* “He will go up Mt. Ḫaḫarwa from behind” KUB 5.1 ii 55 (oracle question, NH), ed. Ünal, THeth 4:60f. (“geht wieder ... hinauf”).

f. w. inf.: *takku āppatriwanzi kuišk[i p]a-iz-zi* “If someone goes to commandeering (something)” KBo 6.26 i 28 (Laws §164, OH/NS); *nu kuiš* ^{LÜ}NAGAR *IŠŠI* ^{HUR.SAG}GİŠⁱ*innaššaš karšūwanzi pa-iz-zi* “The carpenter who goes to cut mountain timber for beams” KUB 29.1 iii 14-15 (new palace rit., OH/NS), ed. Kellerman, Diss. 16, 29, tr. ANET 358; cf. *ibid.* iii 18-19; *nu EN.SÍSKUR warpuanzi pa-iz-zi* “The patient goes to wash” KUB 29.8 ii 12-13 (rit., MH/MS); *nu INA* KUR ^{URU}Gašg[*a la*]ḫḫiyauwanzi *pa-a-u-un* “I went to campaign in Kaška-land” KUB 23.11 iii 14-15 (ann. Tudḫ. II, MH/NS), ed. Carruba, SMEA 18:160f.; cf. KUB 34.33:6 + KBo 14.44:1 + KBo 14.20 i 20 (annals, Murš. II), ed. THeth 20:380f. n. 1439, Houwink ten Cate, JNES 25:169, 178; note also *lahḫa/lahḫi pai-* in CHD *lahḫa-* 1 a; *nu ABI ABIYA apēdaš* [ANA UR]U.DIDL.ḪI.A *walḫuwanzī pa-it* “My grandfather went to attack those cities” (lit. “my grandfather went to those cities for attacking/to attack”) KUB 19.11 iv 33-34 (DŠ), ed. Güterbock, JCS 10:66; *man INA* KUR ^{URU}Azzi *taninumanzī pa-a-un* “I would have gone to reorganize Azzi” (lit. “I would have gone to Azzi to reorganize”) KBo 4.4 iv 42-43, ed. AM 138f.; cf. KUB 21.1 iii 46-47 (Alakš.), ed. SV 2:72-75; KUB 20.88 vi? 22-23 (fest.); and cf. KUB 12.62 obv. 10-rev. 6 (pre-NH/NS), ed. CHD *mimma-*; *nu* LUGAL-*uš ANA ANŠE.[KUR.RA? ... ?]* *uwanna pa-i[z-zi]* “The king goes to inspect(?) the ho[rse ...]” 531/s rt. col. 10-11 (fest.), ed. Alp, Tempel 318f.; for the logical object of the infinitive being expressed by the dative see HE §272 and Melchert, JCS 31:58.

g. w. nouns denoting action, similar in mng. to 1 f: *n=aš namma aruni zahḫiya pa-it* “He went once again to the sea for battle” KBo 3.7 iii 22 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 19; *nu INA* ^{URU}Ninašša *MĒ-ya pa-a-un* KBo 10.2 i 30 (ann. Ḫatt. I, OH/NS); cf. KUB 14.1 obv. 69, 70 (Madd., MH/MS); KBo 3.4 ii 57, ed. AM 62f.; “I am not dear to my father” *šu=wa* ^{URU}Ḫattuša *ḫengani pa-a-un* “I went to Ḫattuša for death” KBo 22.2 rev. 5 (Zalpa text, OS), w. dupl. KBo 3.38 rev. 21 (OH/NS), ed. StBoT 17:10f.; for *šehuna/šehuni pai-* “to go to urinate” cf. *šehur*; *kēdani=pat* KASKAL-*ši pa-i-mi* “I will go only on (lit. for) this journey (or this very journey?)” KBo 16.97 obv. 28 (oracle question, MH?/MS?); for KASKAL-*an pai-* see 1 e 1', above; for *lahḫa/lahḫi pai-* “to go on (lit. for) a campaign/journey” see *lahḫa-* 1 a.

pai- A 1 h

h. w. local adverbs: “Furthermore, the campaign which is ascertained/determined by oracle for him” *n=aš apiya pa-iz-zi* “There he will go” KUB 5.1 i 81 (oracle question, NH), ed. THeth 4:46f.; cf. KUB 13.4 iii 26 (instr., MH/NS); *māḥḥan=ma LUGAL-uš arahza pa-iz-zi* “But when the king goes outside” IBoT 1.36 i 64 (MH/MS), ed. AS 24:12f.; *kā=war=aš pa-it* KUB 30.28 rev. 8 (rit.), ed. HTR 96f.

i. without preverb, but w. local sentence particles: These sentences are not very common. Many that do have a “local” particle are demonstrably sentences in which *pai-* introduces another verb in the same clause and in which the “local” particle and the other enclitics go w. the second verb of the “go and ...” construction. Many other examples of this are probably compound sentences, but due to the fragmentary nature of the text, it is impossible to tell. Considering the large number of examples of the verb *pai-*, it seems significant that very few examples of *pai-* w. “local” particles occur in sentences where the following sentence begins w. *nu* and/or has its own enclitics, or even in sentences where the verb of the next sentence is rarely or never attested w. that particle. Sentences where the “local” particle must go w. *pai-* are cited in this section — **1** w. *-ašta* “to leave, go out”: *t=ašta pa-a-an-zi* § “they leave” KBo 17.28:5 (fest., OS); “The chief of the palace servants bows” *t=ašta pa-iz-zi ta ḥat~kanzi* “He goes out. They close up” IBoT 2.1 vi 6-7 (ANDAHŠUM fest., OH); “The waiter crumbles *zippu~lašni*-bread. They bring (in) the banquet” *t=ašta pa-iz-zi GAL MEŠEDI ANA LÚALAN.ZU₉ DUGḥūp~par GEŠTIN-aš tarkumiyaizzi* “He leaves. The chief of the bodyguards announces a *ḥuppar* of wine to the performer” KUB 25.17 vi 4-6 (fest., OH?/NS) □ *tarkummiya-* never takes a “local” particle; [*n=a*]šta É *Ḥannu pa-iz-zi n=ašt[a ...]* Bo 69/1260:10, ed. Alp, Tempel 366f.; [*m*]ān=ašta URUḤattušaz URU¹Ānkuwai ŠA É LÚ.MEŠŠĀ.TAM KIN-az pa-iz-zi “When the equipment of the house of the ŠATAMMU goes out from Ḥattuša to Ankuwa” KUB 25.28 i 1-3 (OH/NS); *-ašta* tends to be replaced by *-kan* in this usage of *pai-* in later texts.

2 w. *-apa*: only in the hapax idiom w. *uttar* (5 h, below).

pai- A 1 j 1' a' 1''

3 w. *-šan*: *kēdaš=a=wa=ššan* (par. =*kan*) *idāluš lāla[š tuē]kki lē pa-iz-zi* § 2Mašt. iii 6-7 (MH/MS), par. KUB 15.39 + KUB 12.59 ii 19-20 (cf. 1 a 5', above), ed. Rost, MIO 1:358f.; *aru<na>=[š]an pa-i-mi [d?]āšana=šan!*(text *-ta-an*) *pa-i-mi ÍD-p[a m]ūḥḥi luli[ya] muḥḥi tenawa=šan pa-i-m[i ...]* “I will go to the sea. I will go to the *dāšana*. I will fall into the river. I will fall into the pond. I will go to the *tenawa*.” KUB 43.60 i 32-34 (myth in rit.?, OH/NS); *nu=wa=ššan mān pa-a-i-mi* “When I go (there), (for my sake be fearful with respect to the leopard and wolf)” KBo 21.90 rev. 51-52 (Tetešḥapi fest., OH/MS); other examples are not totally clear: *nu=ššan pa-a-un* KUR URUPiggain~*arešša šašti walḥhun* KBo 4.4 iii 36-37, ed. AM 128f., this appears to be a good candidate for a sentence w. two verbs except that *walḥ-* is otherwise attested only w. *-kan* and Ø.

4 w. *-kan* — **a** “to leave” (cf. w. *-ašta*, 1 i 1', above): “They wash their hands” *n=at=kan* (var. adds *parā*) *pa-a-an-zi GAL MEŠEDI=ya=kan* (var. adds *parā*) *pa-iz-zi* “They leave and the commander of the *MEŠEDI*-guards leaves” KUB 41.52 rev.! 7-8 + KUB 11.29 iv 6-7 (ANDAHŠUM fest., NS), w. par. KBo 4.9 iv 5 (OH/NS), ed. Badali, SEL 2:59f., 62; *ta=kkān* LÚ.MEŠDUGUD (dupl. LÚ.MEŠDUGUD=*kan*) *pa-a-[a]n-zi* § HT 19 + FHL 177:8 (fest.), w. dupl. IBoT 3.23 iii? 13; *t=aš=kan pa-iz-zi* §§ VAT 7458 vi 12 (fest., OH), ed. Alp, Tempel 128f.

b “to move away”: *maḥḥan=ma=šši=kan alpaš tepu paizzi* “When the cloud moves a bit away from him” KUB 43.62 ii? 3 (myth?).

c other: *nu=tta=kkān ariyašešnaza 2-an nāwi pa-a-i-u-e-ni* “We have not yet gone to you a second time with an oracle question” KBo 2.2 ii 45-46 (oracle question, NH); *išnaš=ma=wa=kan kāš* DINGIR. MEŠ-aš NIND¹[Aḥarši U]L [p]a-iz-zi 2Mašt. iii 5-6 (MH/MS), ed. Rost, MIO 1:358f.; cf. KUB 15.39 + KUB 12.59 ii 19-20 (1Mašt., MH/NS), w. par. 2Mašt. iii 6-7 having *-šan* (cited in 1 a 5', 1 i 3', above); cf. exx. in snake oracles 1 i 1', below; KUB 41.8 ii 21 with the copy and against Otten, ZA 54:126f.:58, is not *-kan ... pai-* but *-kan and[a] ... pai-* (coll.).

j. *pai-* “to go” w. preverbs; the translational distinctions originally posited by Götze, ArOr 5:16-22, 29f., and summarized in HE §295 are not universally valid — **1** *anda pai-* — **a** to go in(to) — **1**'' without local particle: “But when it is morning” *nu LÚÚ.HÚB-za ūgga anda pa-i-wa-ni* “the deaf man and I go in” KBo 17.3 iv 21-22

pai- A 1 j 1' a' 1''

(rit., OS), ed. StBoT 8:38f.; “If a slave flees” *n=aš ANA KUR kūruri a[nda]* (dupl. *kururi KUR-e* omits *anda*) *pa-iz-zi* “(And) he goes into an enemy land” (The one who brings him back, shall take him) KBo 6.2 i 52-53 (Laws §23, OS), w. dupl. KBo 6.3 i 61 (OH/NS); LUGAL-*uš INA É-TIM GAL anda pa-iz-zi* “The king goes into the Great House” KBo 19.128 i 12-13 (fest., OH/NS), ed. StBoT 13:2f.; “But the exorcist comes back to the city” *parni anda pa-iz-zi* “(and) he goes into the house” KUB 41.8 iv 17 (rit., MH/NS), ed. ZA 54:136f., cf. 2'', below; ^{NINDA}*haršiš anda pa-iz-zi* “The thick-bread goes in” (the cook holds it up) KBo 9.136 i 8 (fest., OH/NS); for snake oracles see 1 1 2' a', below.

2'' w. *-kan*: “In the dark earth are iron storage vessels. Their lids are lead” *kuit=kan anda pa-iz-zi* “What goes in (does not come up again)” KUB 33.8 iii 7-9 (Tel.myth 2nd vers., OH/NS), translit. Myth. 43f., tr. Hittite Myths 19, cf. par. 1st vers. KUB 17.10 iv 16 using *andan pai-*; “The fisherman arrived at the city of Urma” *n=aš=kan INA É=ŠU an^lda^l pa-it n=aš=za=kan* ^{GIŠŠŪ}.A-*ki ešat* “He went into his house and sat down on a chair” KUB 24.7 iv 42-43 (tale of the fisherman, NH), ed. Kum. 120f., Friedrich, ZA 49:232f., tr. LMI 176, Hittite Myths 66; *n=aš=kan* ^{GIŠ}AB-*za anda pa-iz-zi* KUB 27.68 i 8 (fest.), ed. Haas, KN 300; “The client walks to before the entrance of the tent. ... He washes his hands” *n=aš=kan AN[A P]ĀNI DINGIR-LIM anda pa-iz-zi* “He goes in before the deity. (He bows before the deities, comes out, then washes his hands)” *n=a[š]=kan anda pa-iz-zi* “He goes in” KBo 20.129 i 18, 20 (mouth-washing rit.), ed. Haas, ChS 1/1:55; *É-ri=kan anda aššu pa-id-du* “Let good go into the house” KUB 41.8 ii 12 (incant., MH/NS), ed. Otten, ZA 54:124f. ii 49; [*n*]=*aš=kan parni anda pa-iz-zi* KBo 10.45 iv 19 (MH/NS), ed. Otten, ZA 54:136f. w. n. 207; cf. 1 1 2' b', below.

3'' w. *-ašta*: “I destroyed the Kaškaean army” § *namma=ašta KUR-eašš=a anda pa-a-u-un* “Then I went also into the lands” KUB 23.11 iii 22 (ann. Tudh., MH/NS), ed. Carruba, SMEA 18:160f.; *mān=ašta* ^{GIŠ}GI-GIR-*za=ma kuwapi anda pa-iz-zi* “But if the king ever goes in by chariot” IBoT 1.36 iv 23 (*MEŠEDI* instr., MH/MS), ed. AS 24:34f.; LU[GAL MUNUS.LUGAL] *É^dŠarrumma a[nda] pānzi ...* § *n=ašta LUGAL-uš INA É^dU anda pa-iz-zi* “The ki[ng and queen] go into the temple of Šarruma. ([He] sacrifices two

[...-s] to Šarruma and they burn them.) § The king goes into the temple of the Stormgod. (The king sacrifices ... to the [Storm]god)” KUB 41.48 iv 4-6, 9-10 (fest.); § *n=[a]šta GAL MEŠEDI anda pa-iz-zi* “The chief of the guards goes in” KBo 4.9 v 28 (fest., OH/NS); cf. *ibid.* ii 37-38; KBo 20.62 i 10-11 (rit., MH); KUB 10.11 ii 15-16 (offerings, NH); *n=ašta* (so B and C, A: ^l*n^lašma*) EN.SÍSKUR ^{DUG}*palhi ārr[(a)z and[(a)] pa-iz-zi* “The sacrificer goes into the pithos vessel (which is open like a culvert at both ends) through its rear end” KUB 45.26 ii 6-7(B) (rit., OH/NS), w. dupl. IBoT 2.46 ii 6-7 (C) and KBo 24.63 ii 11-12 + KBo 23.43 ii 3-4 (A, MS), translit. Otten/Rüster, ZA 68:277, cf. CHD *puri-*; differently Puhvel, JAOS 102:178, who fails to consider the context.

4'' w. *-šan*: (If they catch a free man breaking into a house) [(*anda*)=š(š)]*an parna nāwi* ^l*pa-iz-zi* “(and) he has not yet gone into the house, (he shall pay twelve shekels.” If they seize a slave) [*and*]=*aššan parna nāwi pa-iz-zi* “and he has not yet gone into the house, (he shall pay six shekels)” KBo 6.3 iv 35-37 (Laws §93, OH/NS), w. dupl. KBo 6.2 iv 37-39 (OS); *n=aš=šan* (dupl. *n=at=kan*) [(*and*)]*a* ḪUR.SAG-*aš šuppayaš* (var. *šuppay[aš ḪUR.SAG]. MEŠ-aš*) *pa-id-du n=aš=kan* (dupl. *n=at=kan*) *and[(a) hallūwaš a)]ldannaš paiddu* “Let it go into the holy mountains. Let it go into the deep well” KUB 41.8 ii 20-21 (incant., MH/NS), w. dupl. KBo 10.45 ii 55-56 (MH/NS), ed. Otten, ZA 54:126f. ii 57-58; cf. *n=aš=šan* *É^dIM anda pa-iz-zi* KBo 19.138 obv. 12 (fest.).

5'' w. *-an*: ^d*Andaliyaš=an anda iyanniš ...* ^dUTU=*an DUMU-aš anda pa-it* “Andaliya went in ... The son of the Sungod(dess) went in” KUB 12.63 rev. 19, 22 (Zuwi rit., OH/MS); perhaps *n=aš=an anda pa-iz-zi* KBo 19.150 + IBoT 2.35 obv. 3 (OH).

b' “to go into (an unnamed location) to (a person or object inside), go inside to” — 1'' a clear ex. w. *-apa*: “I will call to the soul of the person” *n=at=še=(a)pa anda pa-^la^l-ir n=an ep[pir]* ““They went in to him, and sei[zed] him”” KUB 12.63 obv. 18 + KUB 36.70:7 (Zuwi rit., OH/MS), cf. Carruba, Or NS 33:420.

2'' uncertain exx. — a'' without local particle: [*k*]*uitma^ln^l=ma LUGAL-uš* ^dU ^{NA}*hūwašiya anda nāwi pa-iz-zi* “While the king has not yet gone in (i.e., into the sanctuary) to the stela of the Storm-

pai- A 1 j 1' b' 2'' a''

god.” KUB 10.1 i 22-24 (KILLAM fest.), translit. StBoT 28:23, cf. StBoT 27:63; similarly, but w. local particle, LUGAL-uš=kan^{NA} *huwašiya peran anda pa-iz-zi* “the king goes in (to the sanctuary) before the stela” KUB 20.99 ii 4, ed. Popko, Kultobjekte 125, cf. 1 j 3', below; so Gurney, Schweich 40f. “go in to”; others assume that the *huwaši* in this case was not simply a stela, but either a rock sanctuary such as Yazılıkaya (so Güterbock, MDOG 86:76 n. 2, Carter, Diss. 26-50) or a *huwaši*-stela surrounded by an enclosure, the whole of which could, by extension, also be referred to as a *huwaši*.

b'' w. -šan: LUGAL-uš=š[a]n^{dU}-aš^{NA} *hūwašiya anda pa-iz-zi* “The king goes in(to the sanctuary) to the *huwaši*-stone of the Stormgod” KUB 2.3 ii 32-33 (KILLAM fest., OH/NS), ed. StBoT 28:64, cf. StBoT 27:79, possibly belongs s.v. 1 j 1' a' 4'', q.v.; cf. KUB 10.1 i 22-24 above, 1 j 1' b' 2'' a'', and discussion there. This comes close to the usage in which *anda* is a postpos.: cf. HW² *andan* IV 2, especially -kan PĀNI DINGIR-LIM É.ŠĀ-ni *anda pa-iz-zi* KBo 21.57 ii 7 (*mugawar* for ^{dU} URU^{URU} Kuliwišna, OH/MS) (HW² 1:104a).

c' “to move closer together, to close ranks”: “They (the troops (collective sg.)) shall march 3 IKU apart” *lman*¹=š*i peran=ma kuwapi* KASKAL-iš *hatkuš n=aš anda pa-iz-[z]i* “However, if anywhere the road ahead of him/it is narrow, they shall close ranks” IBoT 1.36 ii 63 (*MEŠEDI* instr., MH/MS), ed. AS 24:22f., Jakob-Rost, MIO 11:188f. (differently).

2' *āppan(-)anda pai-* “to go after, pursue”: (If a couple elopes) *n[u]=šmaš šard*¹*ēš āppan(-)anda pa-a-an-zi* “(and) helpers go after them” KBo 6.2 ii 10 (Hrozný, CH, pl. V) (Laws §37, OS), ed. HG 26 n. 15, 27 n. 10; cf. KBo 6.3 ii 29 (OH/NS) w. *āppanda pai-* q.v. (j 8', below).

3' *peran anda pai-* “to go in before, to go into the presence of”: *na-it-x* (var. *n=at=kan*) / [(DIN~GIR-LIM-n)]*i peran anda pa-an-zi* “They go into the presence of the deity” KBo 24.57 i 3-4 (rit.), w. dupl. KBo 23.42 i 4; cf. KUB 20.99 ii 4 above, 1 j 1' b' 2'' a''.

4' *andan pai-* “to go in(to)” — **a'** without local particle: *nu INA*^{URU} *Apāša ANA URU-LIM ŠA*^m *Ūh~ha-LÚ andan pa-a-un* “I went into Apaša, the city of *Ūh*^h*aziti*” KBo 3.4 ii 29-30 (ann. Murš. II), ed. AM 50f. □ note how *INA* and *ANA* are completely interchangeable here; cf. KBo 10.2 ii 2 (ann. Ḫatt. I, OH/NS); *ta* LUGAL-uš^{URU} *Taḫurpaza*^{URU} *Arinna andan*^{GIŠ} *GIGIR-it pa-iz-*

pai- A 1 j 5' a' 2''

zi “The king goes from Taḫurpa into Arinna by chariot” KBo 11.43 i 26-27 (*nuntarriyašhaš* fest., OH/NS); ^{GIŠ} *hu*^l *lu*^l *gannišša* *a KÛ.GI GAR.RA andan*^{URU} *Ḫat~tuši pa-iz-zi* (var. *pa-a-i[z-zi]*) “And a cart, inlaid with gold, goes into Ḫattuša” *ibid.* i 21-22, w. dupl. KUB 25.19 i 13-14; cf. in snake oracles (1 1 3', below); cf. KUB 17.10 iv 16 (Tel.myth 1st vers., OH/MS) using *andan pai-* w. par. KUB 33.8 iii 8-9 (Tel.myth 2nd vers., OH/NS) using -kan *anda pai-*; and cf. KBo 10.20 i 15-16 (*ANDAḪŠUM* outline, OH/NS) using *andan pai-* w. dupl. KUB 30.39 obv. 3-4 using *anda pai-*.

b' w. -kan: *lukkatti=ma=kan* LUGAL-uš^{URU} *Ta~hurpi andan pa-iz-zi* “But in the morning the king goes into Taḫurpa” KUB 10.48 ii 15-16 (*nuntarriyašhaš* fest., OH/NS), but cf. *ibid.* ii 17-18 without -kan; cf. KUB 46.14 rev. 4 (fest.); [*tak*] *ku=kan antuwaḫḫaš INA É=ŠU an~dan pa-iz-zi* “[I]f a man goes into his house” KUB 29.9 i 4-5 (omen), ed. Güterbock, AfO 18:79; NIN.DIN~GIR=kan *andan pa-iz-zi* “The NIN.DINGIR-priestess enters” KBo 10.27 iii 20 (fest., NS).

5' *āppa pai-* — **a'** “to go back” (for further exx. of *āppa* w. *pai-* cf. 1 a 5', 1 e 1' and 4) — **1''** active forms, without local particle: *namma=aš maḫ*^l *ḫ*^l *an EGIR-pa pa-iz-zi n=an=mu=kan duwān parā nai* “When he again goes back, send him to me ...” HKM 66:31-32 (letter, MH/MS), ed. HBM 246f.; *kāš=wa IM-aš maḫ~han wappui EGIR-pa UL pa-iz-zi* “As this clay does not go back to the riverbank” KUB 15.39 + KUB 12.59 ii 15-16 (1Mašt., MH/NS), cf. par. 2Mašt. iii 2-3 (MH/MS), ed. Rost, MIO 1:356f.; (He addresses the gods of Ḫatti. He addresses the gods of Kaška) *mān zinna[i] n=aš EGIR-pa MAḪAR DINGIR.MEŠ*^{URU} *Ḫatt[i] pa-iz-zi* “When he finishes, he goes back before the gods of Ḫatti” KUB 4.1 iii 5-6 (rit. before a campaign, MH/NS), ed. Kaškäer 172f., tr. ANET 355; (Kaškaeans who had emigrated to Ḫatti decided to rebel, saying) “Let’s make a [rebellion]” *n[u]=w)a INA*^{URU} *Gašga EGIR-pa pa-a-i-u-e-ni* “Let’s go back to Kaška” KUB 34.33:4 + KBo 14.20 i 18 (annals, Murš. II), ed. Houwink ten Cate, JNES 25:169, 178; *nu* LUGAL-uš^{URU} *EGIR-pa IŠTU É*^d *IM pa-iz-zi* “The king goes back from the Stormgod’s temple” KUB 12.12 v 22 (*ḫišuwaš* fest.); cf. KBo 17.25 obv. 6 (rit., OS); KBo 17.74 ii 3, 9 (rit., OH/MS); HT 25 + KUB 33.111:7 (kingship of ^dLAMMA myth); KUB 21.29 ii 12 (decree, Ḫatt. III); KUB 25.3 ii 6-7 (fest.).

2'' act. form w. -šan: *EGIR-pa=ma=ššan URU-^lya*(!) *šannapiliš nūman pa-iz-zi kāšti kaninti* “He

pai- A 1 j 5' a' 2'

pai- A 1 j 9' a'

does not want to return to (his) city empty handed, in hunger and thirst" KUB 33.121 ii 15-16 (Kešši tale, NH), ed. Friedrich, ZA 49:234f., Hoffner, GsKronasser 41.

3' part. w. *-kan*: "Because all the Kaška-Land was at peace, some of the Hittite population had hostels behind Kaškaean towns" *kuiēš=ma=kan ḫāppiri EGIR-pa pa-an-te-eš* "while some had gone back into town" KBo 5.6 i 16-17 (DŠ), ed. Güterbock, JCS 10:90; cf. *ibid.* i 19-20.

b' (mng. unclear): "[Kaššu, the ...] came and brought the troops of Ḫatti" [... GI]M-an EGIR-pa KUR Wiluša GUL-uwanzi pa-a-ir [ammuk=m]a ištarkzi KUB 19.5 obv. 3-5, ed. Houwink ten Cate, JEOL 28:38f., for discussion of possible meanings see pp. 42f., 50f.

6' *kattan āppa pai-* "to go back into the presence of" (the *kattan* here is a postpos. w. ANA PN): "IŠTAR shut him (Urḫi-Teššub) up in Šamuḫa like a pig in a pen. ... Out of respect for my brother I did nothing (hostile)" *nu INA URUŠamuḫa ANA URḫi-ḫU-up GAM-an EGIR-pa pa-a-un* "I went back to Šamuḫa into the presence of Urḫi-Teššub. (I led him down like a hostage/prisoner)" KBo 3.6 iii 61 (Apology of Ḫatt. III), ed. Ḫatt. 34f., StBoT 24:24f. iv 30-31 ("marschierte zurück hinab gegen Urhi-Tesup").

7' *āppan pai-* "to go behind, to follow, to support (politically)" — a' "to go behind, to follow": "In the morning he goes to the temple of [DN]" *nu=šši DUMU.LUGAL EGIR-an pa-iz-z[i]* "The prince follows him" KUB 9.16 i 5 (*nuntariyašḫaš* fest., OH/NS); ITU.10.KAM=ya EGIR-an pa-iz-zi "And the 10th month follows" KBo 27.67 rev. 9 (birth rit.), ed. StBoT 29:218f. ("passes"); (Behold, you evils, mark this [substitute]) *nu=wa kēdani :tarpalli EGIR-an [p]a-it-tēn* "Follow this substitute" KUB 24.5 obv. 23-24 + KUB 9.13 obv. 11-12 (substitute king rit., NH), ed. StBoT 3:10f.

b' "to support (politically)": (My father did not stand behind (*āppan tiya-*) Mašḫuiluwa ...) *nu=šši EGIR-an tiyanun [(nu=š)]ši EGIR-an pa-a-u-un* (vars. *pa-a-un*) "I stood (lit. stepped) behind him. I supported (lit. went behind) him" KBo 4.7 i 12-13 (Kup., Murš. II), w. dupls. KUB 6.44 i 12-13 and KUB 6.41 obv. 14, ed. SV 1:108f., 153 ("sorgen für, sich kümmern um").

8' *āppanda pai-* "to go after (i.e., to pursue/to follow)": (If a couple elopes) *EGIR-anda=m[a]=*

šmaš=kan(?) [ša]r^ddiyāš pa-iz-zi "But a helper (or: a group of helpers) goes after them" KBo 6.3 ii 29 (Laws §37, OH/NS), cf. KBo 6.2 ii 10 (Hrozný, CH, pl. V) (OS) w. *āppan(-)anda pai-* (see 1 j 2', above); (The enemy [went onto(?)] Mt. Ḫulluši^wanda. ...) *[nu=šmaš] attāš=miš^m Tudḫaliyaš LUGAL.GAL [U ū]qqa^m Ar~nuwandaš LUGAL.GAL EGIR-anda pa-a-u-en* "My father, Tudḫaliya, the Great King, [and] I, Arnuwanda, the Great King, pursued [them]" KUB 23.21 obv. 26-27 (joint annals of Tudḫ.-Arn., MH/NS), ed. Caruba, SMEA 18:168f.; (All the land of Arzawa fled. Some persons to be resettled fled to Mt. Arinnanda) *nu^dUTU-ŠI INA^{HUR.SAG} Arinnanda ANA NAM. RA EGIR-anda pa-a-un* "I, My Majesty, went to Mt. Arinnanda after the persons to be resettled" KBo 3.4 ii 37, ed. AM 54f.; cf. KBo 5.8 i 24-25, ed. AM 148f.; iii 40-41, ed. AM 158f.; "Urḫi-Teššub fled from Maraššantiya and went into Šamuḫa" *ammuk=m=šši EGIR-anda pa-a-u-un* "So I went after him" KBo 6.29 ii 21 (edict, Ḫatt. III), ed. Ḫatt 48f.; [...] ^{GIS}ŠUKUR. ḪI.A EGIR-anda pa-i[t] KUB 36.63 rt. col. 7 (Kešši story, NH); DINGIR.MEŠ-š=a EGIR-anda it[ten] KUB 9.1 ii 31 (rit., pre-NH/NS); for *āppanda pai-* w. time see 3 b, below.

9' *arḫa pai-* "to go out, go away, go off; to go back home" (on a possible distinction based upon presence of local particles cf. Götze, AM 280 sub *arḫa*) — a' without sentence particle: "When on the 6th day they open up and pull back the curtain" *LUGAL-uš arḫa pa-iz-zi* "The king leaves (the palace)" KBo 20.10 i 2 (fest., OS); LÚ^{ld}U *arḫa INA É=ŠU pa-iz-zi* "The man of the Stormgod' goes home to his house" IBoT 1.29 rev. 26 (*ḫaššumaš* fest., MH?/MS?); (The Aḫḫiyawan king wrote to Piyamaradu:) *nu=wa šarā tīya nu=wa INA KUR Ḫatti arḫa i-it EN=KA=wa=tta EGIR-an kappuw[ai]t mān=m=wa UL nu=wa INA KUR Aḫḫiyawā [a]rḫa eḫu* "Arise and go home to Ḫatti; your lord (the Hittite king) has forgiven you; or if not, then come home to Aḫḫiyawa" KUB 14.3 iii 64-68 (Taw., Ḫatt. III), ed. AU 14f.; "The king comes from the Temple of Ziparwa" *t=aš^É ḫalentuwaš arḫa pa-a-iz-zi* "He goes off to the palace" KUB 41.26 iv 23 (fest. of Ziparwa, OH/NS); (My brother came and fortified Anziliya and Tapiqqa) *n=aš arḫa=pat pa-it* "He went away (and did not come near me)" KUB 1.1 ii 49 (Apology of Ḫatt. III), ed. Ḫatt. 18f., StBoT 24:14f.; cf. KUB 16.66 obv. 9 (oracle question, NH); cf. also 1 i 1'.

pai- A 1 j 9' b'

b' w. *-kan*: (He sleeps in the city. At dawn,) *n=aš=kan URU-riaz arḫa ḫūdāk pa-id-du* “let him go out from the city immediately” KUB 9.15 ii 18-19 (instr., NH); cf. KUB 19.11 i 11-12 (DŠ); “As they dye this red-brown (SA₅) skin (so that it is) blood-red” *nu=šši=kan i[šḫar]wātar arḫa UL pa-iz-zi* “And the b[lood]-redness never leaves it, (let the oath-gods seize you in the same way)” *nu=šmaš=at=kan arḫa lē pa-iz-zi* “Let it not go away from you” KBo 6.34 + KUB 48.76 iii 48-iv 3 (soldiers oath, MH/NS), ed. StBoT 22:14f. (“weichen”); (I would have traveled to Kalašma, but because I had far too much booty) *nu=kan namma ammuK IŠTU KARAŠ arḫa UL pa-a-un* “I did not then set out with (my) army.” (I sent Nuwanza ... I left for Ḫattuša) KBo 5.8 iv 14-15, ed. AM 160-163; *našma=kan LUGAL-uš tūwali KASKAL-ši arḫa pa-iz-zi* “Or if the king goes off on a distant campaign” KBo 4.14 ii 57-58 (edict, Tudḫ. IV or Šupp. II); *IŠTU KUR-TI=kan ar[h]a kašza pa-iz-zi* “Hunger/Famine will leave the land” KUB 8.35 obv. 15 (omen apodosis); cf. KUB 33.54:14-15 + KUB 33.47:2 (OH/NS), translit. Myth. 79, tr. Hittite Myths 28; (Wašulana revolted against Ḫudupianza; so I sent Nuwanza with troops) [*n=at=(kan ANA) mḪ(ūd)jupianza šer arḫa pa-a-ir* (A: [pa-i]t) “they (A: he) went off for the sake of Ḫudupianza” KBo 16.6 iii 6 (ann., Murš. II), w. dupl. A: KUB 14.29 i 16 (coll. W), C: KBo 10.17 i 8.

c' w. *-za* and without local particle: “The enemy arrived below Maraša and killed Zuwa, the staff-bearer ... [...]” *n=at=za arḫa pa-a-ir* “They went back out (and burned the city of Maraša)” KUB 14.1 rev. 54 (Madd., MH/MS), ed. Madd. 32f. (“zogen sie fort”); *n=aš=za arḫa [I]NA KUR=ŠU pa-it* “He went back home to his land” KUB 14.1 obv. 65 (MH/MS), ed. Madd. 16f. (“er zog weg”); *n=aš=za arḫa INA É=ŠU pa-iz-zi* “He goes back home to his house” KUB 29.4 ii 39 (rit., NH); *n=aš=za arḫa pa-iz-zi* “He goes back home” *ibid.* iii 11. On this mng. w. *arḫa*, verbs of going/coming, and without local particle, cf. Götzke, ArOr 5:21.

10' *āppa arḫa pai-* “to go back home”: *n=aš EGIR-pa arḫa pa-it* “and he/she went back home” KBo 34.268:4.

11' *awan arḫa pai-* “to walk away from, leave” (w. *-kan*): *n=aš=kan LÚ.MEŠMEŠEDŪTIM DUMU.MEŠ É.GAL=ya awan arḫa pa-iz-zi* “He walks

away from the guards and palace servants” IBoT 1.36 ii 41-42 (*MEŠEDI* instr., MH/MS), ed. AS 24:18f. (“walks apart from”), Jakob-Rost, MIO 11:186f. (“geht weg”); [*mā*]n? LUGAL-uš NIN.DINGIR *awan arḫa pa-iz-zi* “[Whe]n the king walks apart from the NIN.DINGIR-priestess, (and goes into the temple of the Sun deity)” KBo 10.27 v 18 (fest., NS) □ the function of *awan* is not clear, see HW² 1:635f. and Puhvel, HED 1-2:245; w. d.-l.: *n=aš=kan ANA¹ [DUMU.ME]Š É.[G]AL-TIM [GŪ]B-laz awan arḫa pa-iz-zi* “He leaves the palace servants on the left (or: walks apart from the palace servants ...)” IBoT 1.36 iv 10-11 (*MEŠEDI* instr., MH/MS), ed. AS 24:32f., Jakob-Rost, MIO 11:198f. (“geht weg”).

12' *ištarna pai-* “to go among”: *namma ANA UDU.ḪI.A ištarna pa-i-mi* “Then I go among the sheep (and pull out a tuft of wool from the sheep whose eyes are turned toward the sun)” VBoT 24 iii 11 (Anniwiyani’s rit., MH/NS); *ištarna* could be a postpos. instead of a preverb here; [O O]-ili 6 SÍG.SA₅ *ḫaminkan ḫanza [iš?]* *tarna pa-iz-zi* KUB 9.28 iv 3-4 (rit. for the Heptad, MH/NS); cf. in broken context KUB 50.31 i 8 (oracle question); for other exx. of *ištarna* w. *pai-* see 2 d (w. acc.), and 3 c (of time), below.

13' *katta pai-* “to go down” — **a'** without sentence particle: *nu nekuz mēḫūni ḫūdāk GAM* (var. *katta*) *pa-it-tén* “At night-time go down immediately” (from the temple to the city) KUB 13.4 ii 75 (instr. for temple personnel, MH/NS), w. dupl. KUB 31.94:5; *GIM-an=ma ŠEŠ=YA mNIR.GÁL-iš IŠTU AMAT DIN~GIR-LIM=ŠU INA KUR ŠAPLITI katta* (B: GAM) *pa-it* “When at the word of his deity, my brother Muwatalli went down to the Lower Land” KUB 1.1 i 75-76 (Apology of Ḫatt. III), w. dupl. KBo 3.6 i 64-65, ed. Ḫatt. 14f., StBoT 24:10f.; cf. KUB 49.100 rev.? 6 (oracle question, NH); for other exx. of *katta pai-* cf. 1 e 2' (*-kan* + acc.), 5 e (“to get lost, ruined, destroyed”).

b' w. abl. and *-ašta* or *-kan* “go down from, down through”: *mān=ašta GUD.MAḪ-aš KÁ.GAL-az katta pa-iz-zi* “When the bull goes down through (*-ašta*) the gate, (they shut the gate)” KUB 20.87 i 16-17 (fest.); *n=at=kan katta [I]ŠTU KÁ.GAL URUDāuniya pa-a-an-zi* “They go down through the Dauniya Gate” KUB 15.34 i 18 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:184f.; cf. KBo 7.42 iii? 6 (fest.); *nu=kan LÚ^{dU} URUḪakmiššaz katta pa-iz-zi* “The

pai- A 1 j 13' b'

man of the Stormgod goes down from Ḫakmiš” KUB 25.23 l.e. a 2 (cult inv., Tudh. IV); cf. VBoT 30 rev.? 7 (NS); cf. also in broken context KUB 20.2 iv 18, 20-21, 24 (fest., NH); in KUB 20.87 i 16-17 and KUB 25.23 l.e. a 2 *katta* could also be postpos. following the abl.

14' *āppan katta pai-* (w. *-kan*) “follow below(?), go down the back(?)”: (First they were accusing Ukkura of misappropriation/stealing; then while he was on a trip to Babylonia, the hurling of *walwa~yalli* [charges?] at him stopped for a while.) “When I returned from Babylonia ...” INIM :*walwa~yallaš=ma=wa=kan namma EGIR-an katta pa-it* “The matter of the charges (*walwayalli*) nipped at (my) heels (? , lit. went down behind or went back down) again” KUB 13.35 i 24 + KUB 23.80 obv. 10 (dep., NH), ed. StBoT 4:4f., 16, Güterbock, Cor.Ling. 67; (The king travels. When he comes away from the city Ḫišar-luwa) *t=ašta* ^{LU}HAZANNU ZAG-az / [(*paššu*)]i *šer artari GIM-an=ma=šši=kan* [LUGAL-u(š?) *han*]]~*daittari* (par. *hāndaizzi*) *t=aš* (par. *n=aš*) U[(Š~KÊ)]N (dupl. UŠKÊNNU) [*t=a(š=ka)*]n *paššun E[(GIR-a)]n* *kat^{ta} pa-iz-zi* (par. *píd-da-a-i*) “the ḪAZANNU stands on the right, on top of the *paššu*. But when [the kin]g(?) is lined up with him, he bows (dupl. they bow) and goes (par. runs) down the back of the *paššu*” KUB 58.22 i 15-18 (*nuntariyašhaš* fest., OH?/NS), w. dupl. KUB 2.7 i 16-20 and parallel KBo 34.160:2-6, ed. Popko, AoF 13:220, cf. *paššu-* a.

15' *kattan pai-* — **a'** “to go down” — **1'** w. *-ašta*: “They burn a goat and bury a *šūrašūra*-bird and say”: *kiy=ašta mahḫan* [MÁŠ.G]AL *šūrašūrašš=a kattan taknaza pa-a-ir kī=kan ŠA* ^{URU}Ḫatti *inan ēšḫar NĪŠ DINGIR-LIM pangauwaš EME-aš QĀ~TAMMA GAM-anda taknaza pa-id-d[u]* “As these, [the go]at and the *šūrašūra*-bird, have gone down to the earth (abl. of direction?), so may these — the sickness, blood, oath, and slander (lit. tongue of the multitude) of Ḫatti — likewise go down to the earth” KUB 30.34 iv 26-29 (rit., MH/NS), ed. Melchert, Diss. 311; note that *-ašta ... kattan* in the *mahḫan* clause is considered equivalent to *-kan ... GAM-anda* in the *QĀTAMMA* one.

2' w. *-kan*: *kuitma<n>=at=kan katt[a]n pa-a-an-zi* “While they are going down” 738/z obv. 9, translit. StBoT 15:48.

pai- A 1 j 17' a'

b' “to go into the presence of (a person), go to (a location)” (without local particle): *n=aš=kan auriyaza katta iyanneš n=aš* ^{dU}ni *kattan pa-it* “He descended from the tower and went into the presence of the Stormgod” KUB 33.106 ii 11-12 (Ullik. IIIA, NH), ed. Güterbock, JCS 6.20f.; *nu=šši INA* ^{URU}Šamuḫa *ukila kattan pa-a-u-un* “I myself went to Šamuḫa into his presence” KBo 6.29 ii 28-29, ed. Ḫatt. 50f.; (If I do not go before the king, Ḫešni will make trouble and the king will have my head. We went before the king) *nu=wa ANA* ^mḪešni *kattan pa-a-u-un* “I (also) went into the presence of Ḫešni” KUB 31.68 obv. 16 (inquest?, NH), cf. Stefanini, Athenaeum 40:23f.; cf. KUB 36.89 rev. 4-5 (prayer), ed. Haas, KN 150f.; *katti=šši pa-iz-zi n=aš=šši katti=šši šešzi* “(to see if) she (the goddess) will go to him and sleep with him” KUB 7.5 iv 3-4 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:276, 279 (§15); “Whether that god is in heaven or in the earth” *ziga* (par. *zigga=šši*) ^{dUTU}uš *katti=šši [(pa-i-ši)]* (par. *pa-a-i-ši*) “You, O Sungod, go to him (and say to him ...)” KUB 36.75 ii 11, (prayer, OH/MS), w. dupl. (KBo 22.75) + 1698/u + 221/w ii 11, translit. Otten/Rüster, ZA 64:241, w. par. FHG 1 ii 13 (OH/NS); for *kat~tan pai-* in snake oracles see 114; (If someone needs to relieve himself, and says) ^{DUG}*kaltiya=wa kattan pa-i-mi* “I need to go to the latrine (lit. *kalti*-pot)” IBoT 1.36 i 36 (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11:178f., AS 24:8f. cf. *ibid.* i 41; although in this context *kattan* can mean “down,” the word itself does not require that translation, and *kattan* does not recur when later the permission is given (*ibid.* i 42, 45).

c' “to go with (someone)”: “When the equipment of the ŠATAMMU goes from Ḫattuša to Ankuwa” ^{LU}*ḫupralašš=a katti=šmi pa-iz-zi* “The *ḫupra*-la-person goes with them” KUB 25.28 i 3-4 (OH/NS).

16' *āppa kattan pai-* “to go back into the presence of”: *n=aš EGIR-pa EN-a=šši kattan pa-ii* “He went back into the presence of his lord” KUB 36.74 iii 6 (Atraḫasīs myth, NH), ed. Siegelová, ArOr 38.136.

17' *kattanda pai-* “to go down (into)” — **a'** without local particle: [*n*]=*e namma ḫattešnaš kattant[a] nūmān pa-a-an-zi* “They (the drunken serpents) do not want to go back down into (their) holes again” KUB 17.5 i 13-14 (Illuy., OH/NS), ed. Beckman, JANES 14:13, 18, tr. Hittite Myths 12, cf. Hoffner, GsKronasser 41.

pai- A 1 j 17' b'

b' w. *-ašta*: *n=ašta* ^dIM-*naš tān anna[š=š]iš* [katt]anta pa-it “For the second time the mother of the Stormgod went down” KBo 21.22:43-44 (blessings for the Labarna, OH/MS), ed. Archi, FsMeriggi² 47.

c' w. *-kan*: *n=aš=kan ḫāri kattanda pa-it* “He went down into the valley” KBo 12.75:7 (myth, NS); *nu=wa=šši=kan andakitti=šši kattanta pa-it* “He went down to her to her bedroom” KUB 7.5 i 7-8 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§5 i 34-35); cf. KUB 30.34 iv 29 (MH/NS), cited above s.v. *kat-tan pai-* (j 15' a' 1').

d' in other or broken context: [... ḫ]attešni GAM-*anda pa-a-it* “He went down into the hole” KUB 36.89 obv. 12; [... (a)]runi GAM-*anda* (var. *kattanda*) *pa-it* “He went down to the sea” KUB 33.122 ii 9 (Ḫedammu myth), w. dupl. KUB 12.65 iii? 4 (NS), ed. StBoT 14:50f.; [LUG]AL-*i kattanta pa-iz-zi* “He goes down to the king” IBoT 4.343:5; *takku INA ITU. 4.KAM* ^dEN.ZU-*aš kattanda pa-a-u-wa-aš mēḫuni aki* “If there is a lunar eclipse (lit. the Moongod dies) in the fourth month at the time of (the moon’s) going down” KUB 29.9 iv 9-10 (lunar omens, NH), cf. ibid. iv 4-5, ed. Güterbock, AfO 18:80.

18' *menahḫanda pai-* “to go against/toward, to go to meet (for further exx. see *menahḫanda* 1 a 2', 5 d) — **a'** without local particle: [INA ^{HU}]R.SAG *Kulitha=wa=* [šši(?)]¹ *menahḫanda pa-a-i-u-¹e¹-[ni]* “We will go against him(?) at Mt. Kulitha” KBo 16.14:20 + KBo 16.8 ii 35 (ann., Murš. II), ed. Kammenhuber, Or NS 39:548f.; cf. KBo 3.60 ii 7-9 (cannibals text, OH/NS), ed. Güterbock, ZA 44:106f.; KBo 22.86 rt. col. 6 + KUB 36.2C iii 4 (myth).

b' w. *-ašta* or *-kan*: “Ištar is winged” *n=ašta* ^{URU}Ninuaz SÚR.DÛ.A^{MUŠEN} IGI-*anda pa-a-it* (dupl. *pa-it*) “She went (i.e., flew) from Nineveh to meet the falcon” KUB 41.8 ii 8-9 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 ii 44-45 (MH/NS), ed. Otten, ZA 54:124f. ii 45-46; *n=aš=kan* UDU.ḪI.A-*waš menahḫanda pa-iz-zi* “She goes toward the sheep” KBo 17.92:7 (Hurr. rit.); also w. *-kan* KBo 26.79:10-11 (Ḫedammu myth), ed. StBoT 14:68f.

19' *parā pai-* — **a'** “to go out” — **1''** without local particle: *n=aš āšga parā pa-iz-zi* “He goes on to the gate” KUB 17.12 ii 24 (healing rit.); DINGIR.MEŠ-*a[š par]ā pa-i-it* “He/it went out to the ‘gods’” KBo 18.151 rev.? 12 (KIN oracle, atypical OS), ed. Ünal/Kammen-

pai- A 1 j 19' a' 2''

huber, KZ 88:164f. (“zu den Göttern ging er w[eite]r”); (I burned and plundered GN) § *namma parā INA* ^{URU}Taḫappišūna *pa-a-un ... § nam-ma pa-ra-a pa-a-un ... § parā=ma INA* KUR ^{URU}Ḫurna *pa-a-un ... § [nu] parā pa-a-un* “Then I went out to T.” (I burned and plundered it.) § “Then I went out (and camped in Kapperi.)” ... § “I went out to the land of Ḫurna” (and made it tributary). § “I went out (and would have gone up Mt. Teḫšina)” KUB 19.37 iii 31, 34, 41, 49, ed. AM 176f., and passim in AM; Götze tr. all these sentences without *-kan* as “weiter ziehen” (index AM 305), but see the following exx.; *nu* EGIR-*pa* ^{URU}ša[-... AN]A KARASŠ *uwanun § namma parā I[NA* ^{URU}At~ [ḫuli]ša *pa-a-un* “I came back from Š. to the main army. § Then I went out to Athulišša” KBo 14.19 ii 14-15 (AM), ed. Houwink ten Cate, JNES 25:174, 182; [(LÚ. KÚR=wa k)]uiš *INA* ^{URU}Aniša *parā* ¹pa-a¹-an-za [(ē)]šta “The enemy who had gone out (or ‘gone on’) to Aniša” KUB 19.18 i 2 (DŠ), w. dupl. KBo 14.3 iv 5-6, ed. Güterbock, JCS 10:75.

2'' w. *-ašta* or *-kan* (opp. of *anda pai-luwa-*): *n=ašta* LÚ ^{GIŠ}GIDRU *parā pa-iz-zi ... § n=ašta* LÚ ^{GIŠ}GIDRU *namma* (dupl. + *-pat*) *parā pa-iz-zi* (var. *pa-a-iz-zi*) ... § *n=ašta* GAL MEŠEDI *anda paizzi ... § n=a[š]ta* GAL MEŠEDI ^Éḫili *parā pa-iz-zi nu ANA* LÚ ^{GIŠ}GIDRU *tezzi zinir zinir § LÚ* ^{GIŠ}GID~RU *=ma=kan parā āški pa-iz-zi* “The scepter-bearer goes out (and leads <in?> the cooks) § The staff-bearer goes out again (*namma*) (He leads <in?> the consecrated priests, the lord of Ḫatti and the šī~wanzanni-priestess of the temple of Ḫalki, and seats them.) § The chief of the guards goes in” ... § “The chief of the guards goes out to the courtyard. He says (in Ḫattic) to the scepter-bearer ‘lyre, lyre’ (*zinir zinir*). § The scepter-bearer then goes out to the gate. (He says to the musicians ‘lyre, lyre.’ The scepter-bearer leads the musicians who carry the lyres [INANNA-instruments] in)” KBo 4.9 v 21, 24, 28, 32-34 (ANDAḪŠUM fest., OH/NS), w. dupl. KUB 25.1 i 18, 22-23, (27), 32-35; cf. KBo 17.3 i 15 (OS), KBo 17.18 ii 5, and exx. in StBoT 26:131f. (all rit., OS); [n]=*at=kan* KÁ-*az parā pa-a-an-zi* “They go out through the gate” KUB 32.123 i 9 (NH); LUGAL-*uš=kan IŠTU É* ^dLAMMA *parā pa-iz-zi* KUB 11.17 iv 6-8 (fest., OH/NS); *n=aš=kan parā* ^Éḫili *pa-iz-zi ... § n=aš=kan parā pa-iz-zi* “He goes out to the courtyard.

(He takes mud in the courtyard. ... He takes mud in the gate building ...) He goes out (and before the gate ...)” KUB 7.41 obv. 22-24 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:118f.; *n=at=kan parā pa-id-d[u a]nda=ma=kan ... ui[ddu]* “Let them (i.e., words which are evil and frightening) go out, and let (good, mild, and wise ones) come in” KBo 17.105 iii 7-8 (incant., MH/MS); “If a man is sleeping in a bed, and spittle flows out from his mouth on the right of his face” *nu=šši=kan parā kuitki pa-iz-zi* “Something will go out to him” KUB 29.9 i 12 (omen, NH), cf. *ibid.* i 16-17, ed. Güterbock, AfO 18:79 (“will happen”); (The horses are worked out, unharnessed, and put into the stable) *mahhan=ma=aš=kan waršulaš parā pa-iz-zi* “When they begin to smell (lit. When smell goes forth from(!) (-aš for -šmaš) them), (they wash them five times)” KBo 3.5 iv 32-33, ed. Hipp.heth. 100f. (“Sobald für sie? die (Zeit) der Ruhe vergeht”) □ for the tr. of *waršula-* see Güterbock, JKF 10:212; cf. lex. sec. above where *parā=kan pawar* translates (Akk.) *ŠĪTU* and *UŠŠUTU* both meaning “departure, going out.”

3' w. -šan: *n=at=šan ĪD-i parā pa-a-an-zi* “They go out to the river” KUB 29.4 iii 42 (rit., NH), ed. Schw.Goth. 24f.

b' to go forward (without locative particle): *n=aš EGIR-pa tepu u[izzi]* ... § *n=aš parā tepu pa-iz-zi* “He comes back a bit ... § He goes forward a bit” KUB 24.9 ii 34, 40 (rit., MH/NS); *LUGAL-i pa-ra-a 1=ŠU pa-iz-zi āppa=ma=ašta nēa* “He goes forward toward the king one time; but he turns back” KBo 17.43 i 11-12 (fest., OS), ed. Starke, StBoT 23:140, 180 §308, cf. also Neu, StBoT 25:105, for more context cf. *Lūmeneya-* and *nai-* 2 b 1' c'; “Then I killed him (i.e., the enemy)” *namma parā pa-a-un* “After that I went on further (and burned down the city of Tapapanuwa)” KUB 19.39 ii 6 (annals, Murš. II), ed. AM162f.; see further Zuntz, Ortsadv. 63f.; cf. also “All the land of Arzawa fled. Some (potential) persons to be resettled went to Mt. Arinnanda (and) held Mt. Arinnanda” *kuiēš=ma NAM.RA.ĪLA parā INA URUPūranda pa-a-ir* “Other (potential) persons to be resettled persons went on to Puranda (and) held Puranda. Still others went across the sea)” KBo 3.4 ii 34-35, ed. AM 52f.

20' *peran parā pai-* “to go in advance/ahead”: “When the prince comes” *n=aš hūdak INA É halki*

peran parā pa-iz-zi “He immediately goes in advance/ahead to the temple of Halki” KUB 42.100 iv 36-37 (cult inv., Tudh. IV).

21' *parranda pai-* (always w. -kan) — a' “to go across to or over to” (d.-l. indicating what is crossed over to) [see *parranda* 2 b]: “Then I pursued him” *nu=kan INA KUR URUArzauwa ṽpaṽrranda pa-a-un* “I crossed over to Arzawa, (and went into Apaša, city of Uhhaziti)” KBo 3.4 ii 28-29, ed. AM 50f.; cf. Friedrich, SV 1:157 (“zog ins Land ... hinüber”), and Starke KZ 95:143, 147f.; *nu=kan apūš INA LÚ.MEŠ URUAraūna pa-raṽnṽda pa-a-ir apuš=ma=kan INA LÚ.MEŠEN.NU. UN HUR.SAG-i parranda pa-a-ir* “Some went across to the men of Araunna, and some went across the mountain to the watchmen (or: to the mountain-watchmen)” KUB 16.16 rev. 6-7 (oracle question, NH), ed. THeth 20:259 w. n. 973.

b' “to go across (something)” (d.-l. indicating what is crossed) (see CHD *parranda* 1 b): *kuiēš=ma=kan NAM.RA.MEŠ aruni parranda ITTI mUḥḥa-LÚ pa-a-ir* “Some (potential) persons to be resettled went across the sea with Uhhaziti” KBo 3.4 ii 36, ed. AM 52f.; cf. *ibid.* ii 31-32 ed. AM 50f.; see also KUB 19.37 ii 10, ed. AM 168f.

22' *pariyan pai-* “to go across to” (w. d.-l. and -kan) — a' w. d.-l. expressed: *n=aš=kan mān INA KUR HUR.SAGŠakaddunuwa parēan pa-iz-zi* “If he goes across to Mt. Šakaddunuwa-Land” HKM 46 obv. 8-9 (letter, MH/MS), ed. Alp, FsLaroche 30, and HBM 200f.; *nu=kan INA URUMārišta pāriyan pa-a-un* “I went across to Marišta” KBo 16.17 iii 21-22 (AM), ed. Otten, MIO 3:172-174; cf. KUB 14.16 ii 20, ed. AM 44f.

b' w. d.-l. unexpressed: *ammuk=ma=za=kan pariyan pa-a-u-wa-[an-zi] UL tarnāš* “You did not let me go across” KUB 23.87:10-11 (letter); cf. in broken context *n=at x[...] pariyan pa-a-e-er* KBo 18.9:5-6 (letter), ed. THeth 16:141f.; for *pariyan pai-* w. acc. (“to go across/traverse [something]”) see 1 e 3', above.

23' *āppa parza pai-* “to go backwards”: [... *ap]ē=ma āppa parza pa-a-an-zi [A]ŠAR=ŠUNU appānzi* “Those, however, go backwards and take up their positions (again)” IBoT 2.28 ii? 7-8 (OH or MH/NS?).

pai- A 1 j 24' a'

24' *peran pai-* (without local particle) — a' "to go in front": "[Or if] you go to attack [the ...]" *peran=ma pa-iz-zi* "but he goes in front" (... do not harm him) KUB 23.77a rev. 11 (treaty w. Kaška, MH/MS), tr. Kaššäer 124.

b' "to go ahead": GAL LÚ.MEŠ DUB.SAR GIŠ GA[L DUMU].I MEŠ É. I GAL LÚ DUB.SAR LÚ dU LÚ GUDU₁₂=ya *peran* GIŠ daḥa[nqa] *pa-a-an-zi* "The chief of the wood-tablet-scribes, the chief of the palace servants, the scribe, the 'man-of-the-Storm-god,' and the GUDU₁₂-priest go ahead to the *da~ḥanga-grove*" KUB 58.11 obv. 3-4 (fest.), ed. Haas, KN 214f.

25' *šarā pai-* "to go up to" (w. d.-l.) — a' without local particles: *š=aš šarā URU-Iya¹ pa-it* "He went up to the city" KBo 22.2 rev. 14 (Zalpa text, OS), ed. StBoT 17:12f.; "The king steps into the chariot" § *ta šarā šarazzi* NA₄ZI.KIN *pa-iz-zi* "He goes up to the upper *ḥuwaši-stela*" KUB 10.18 i 13-14 (spring fest. at Tippuwa, OH/NS); "On the first day the priest, 'mother-of-god,' (and) the female crier bathe" *n=at INA É DINGIR-LIM UGU pa-a-an-zi* "They go up to the temple" KBo 2.8 i 21 (cult inv., NH); cf. KUB 7.25 i 7 (OH/NS); KBo 10.27 iii 10-11 (NS); KBo 23.92 ii 16-17 (all fest.).

b' w. -*ašta*: *n=ašta URU Ḥattuši šarā* GIŠ ḥūlugannit *pa-iz-zi* "He goes up to Ḥattuša by cart" KBo 10.20 i 22-23 (*ANDAḤŠUM* outline, OH/NS); cf. *ibid.* i 13-14; IBoT 3.40:9-10 (*ANDAḤŠUM* fest.); "The king sits down in the cart" *t=ašta šarā URU Ḥatt[uši] pa-iz-zi* "By that means (-*ašta*) goes up to Ḥattuša" IBoT 1.27:2-3 + KUB 20.47 i 11-12 (spring fest in Tippuwa, OH).

c' w. -*kan*: *lukkatti=ma=kan mahḥan* dUTU-ŠI INA ḤUR.SAG Piškurunuwa *šarā pa-iz-zi* "In the morning when the king goes up to Mt. Piškurunuwa" KBo 24.118 vi 20-21 (NH); cf. KUB 49.74:15; KUB 5.1 i 34, *passim* (all oracle questions, NH); *nu=war=aš=kan nepiši* [LU~GAL-*ezn*]anni UGU *pa-id-du* "Let him go up to heaven for [king]ship" KUB 33.93 iii left side 19 + right side 30 (Ullik. IA iii 19, NH), ed. Güterbock, JCS 5:152f.; cf. similar KBo 26.65 iv 26-27 (Ullik. IIIA); *nu=kan LUGAL-uš šuḥḥi šarā pa-iz-zi* (dupl. *pa-a-iz-zi*) "The king goes up to the roof" KUB 6.45 i 9 (introduction to prayer, Muw. II), w. dupl. KUB 6.46 i 9; cf. KUB 24.5 obv. 12 (rit., NH); IŠU¹ *maš=wa=kan* GIŠ NÁ-aš UGU *pa-it* "He

pai- A 1 j 27' b'

went up to your (pl., the gods') bed" KUB 16.16 rev. 18 (oracle question, NH); *n=aš=kan pargauwaš auriyaš šarā pa-i[t]* "He went up to the high towers" KUB 33.106 ii 4 (Ullik. IIIA, NH), ed. Güterbock, JCS 6:20f.; cf. KUB 20.76 iv 6-7 (OH/NS), w. dupl. KBo 11.52 ii 23-24 (fest., OH/NS), cf. GIŠ *paranalla-*; *nu=kan GİR-it šarā pa-a-u-u[n]* "I went up on foot" KUB 14.3 i 24 (Taw., NH); *n=at=kan gurda UGU pa-a-an-zi* "They go up to the citadel" KUB 56.51 i 18 (fest.).

d' w. -*šan*: "When Anu finished speaking" *n=aš=šan šarā AN-ši p[a-it]* "He went up to the sky" KUB 33.120 i 37 (Song of Kumarbi, NS), translit. Myth. 155, tr. MAW 157, Hittite Myths 41; [*nu=*]ššan LÚ *tapri*[*iyas* AN]A IÉ¹ dIM *tapriti šarā pa-iz-zi* "The man of the *tapri* goes up to the temple of the Stormgod to the *tapri*" KBo 17.103 rev. 27 + KUB 46.48 rev. 12 (rit., NH).

e' other: [*n=aš mān*] INA É.DINGIR-LIM *šarā pa-a-u-wa-aš* "If he is (a man of, sc. w. permission for) going up to the temple" KUB 13.5 ii 12 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 i 17, ed. Süel, Direktif Metni 34f.; for *šarā pai-* + acc. see 1 e 4', above.

26' *āppan šarā pai-* "to go up from behind": URU *Tani<zila> andan* URU *Ziqapallaza EGIR UGU!* I *pa-iz-zi* "Shall he go up into T. from the rear (starting) from Z.?" KUB 5.1 l.e. left col. 1-2 (oracle question, NH), ed. Ünal, THeth 4:92f.; cf. *n=an=kan* URU *šarkatta=šenaza=ma EGIR UGU RA-zi* *ibid.* l.e. rt. 1.

27' *tapuša pai-* "to go to the side" — a' (in literal sense), w. loc. or all. noun: *n=ašta LUGAL-uš INA É dL[UGAL?] tapuša pa-iz-zi* "The king goes to the side of the Temple of Š[arruma(?)]" KUB 41.48 iii 16-17 (fest.); cf. [*n*]=*aš[t]a* LÚ SANGA *tapuša[a] INA É dḤebat pa-iz-zi* KUB 43.54 v 1-2 (fest.); LÚ SAN~GA=*ma=kan* INA É dU *tapuša pa-iz-zi* "But the priest goes to the side of the temple of Teššub" *ibid.* v 8-9; cf. KUB 46.47 rev. 4 and KUB 55.58 obv. 15; note however *nu kuitman* UZU NÍG.GIG INA É dḤebat *tapuša zēri* KUB 43.54 v 7-8 without -*kan*, similarly ABoT 29 ii 14-15 w. -*kan* where *tapuša* can hardly be construed w. the verb; cf. also KBo 24.62:5-6.

b' "to cease to function" (without loc. or all. noun): "In my sleep, the hand of a god came upon me" KA×U-*išš=a=mu=kan tapuša pa-it* "And my mouth went to the side" KBo 4.2 iii 47 (Murš. II speech loss), ed. MSpr. 4f., Lebrun, Hethitica 6:104, 110; *nu=šši=*

pai- A 1 j 27' b'

pai- A 1 k 10'

kan KA×U-iš tapuša pa-¹it¹ IGI.ĤI.A-wa KI.MIN 9 UZU.ÚR.ĤI.A KI.MIN “His mouth ceased to function, (his) eyes ceased to function, (his) nine body parts ceased to function” KUB 44.4 rev. 7-8 (birth rit., NH), ed. StBoT 29:176f.; cf. discussions in MSpr. 23-27 and StBoT 29:185 w. n. 493.

k. w. preverb/adverb in bird oracles (*pai-* “to go,” i.e., to fly away from the viewer contrasts w. *uwa-* “to come,” i.e., to fly toward the viewer) (cf. Archi, SMEA 16:151-153), NH — **1'** *arĥa pai-* “to fly away” (without local particle): “(The eagle) flew in on the *kuštai*-side [...]” *n=aš [a]rĥa pa-it* “then it flew away” KUB 22.30 obv.? 9; cf. 1 j 9' a', above.

2' *peran arĥa pai-* “to fly away from in front,” always w. *-kan: n=aš=kan pe.-an arĥa pa-it* “(The bird) flew away from in front” KUB 5.17 ii 16; cf. *n=at=kan pe.-an arĥa pa-a-ir* ibid. ii 19, both passim; *n=aš=kan pe. arĥa pa-it* KUB 5.22:37, 41, KUB 22.7 obv. 8, cf. Únal, RHA XXXI:37 (“nach vorne wegfliegen,” d.h. zuerst nach vorne, vor den Beschauer und dann abfliegen”), Archi, SMEA 16:153 (“andare via in avanti”). This term always occurs as the final action performed by an observed bird (or birds).

3' *tarwiyalli peran arĥa pai-*: TI₈^{MUSEN}=*kan tar.-li pi. arĥa pa-it* KUB 5.22:24.

4' *takšan (2-an) arĥa pai-* “to fly off down the middle” (without local particle): “The *ĥarrani*-bird flew in on the good-side in front” *n=aš 2-an arĥa pa-it* “It flew off down the middle. (The *ĥaštapi*-bird, however, ...)” KBo 2.6 iv 19, passim; Archi, SMEA 16:153, tr. “andare via a mezz’aria.” Únal, RHA XXXI:37, tr. “halbwegs wegfliegen, d.h. sich nicht ganz entfernen, oder den Fluß bzw. eine Markierung(?) nicht erreichen.”

5' *GUN-li takšan arĥa pai-* “to fly off down the middle GUN-li”: [*aršint*]a^hiš GUN-li 2-an *arĥa pa-it* KUB 16.55 i 7; TI₈^{MUSEN}=*ma GUN-li 2-an arĥa [pa-it]* KUB 49.41 iv 4.

6' *zilawan aššuwaz pai-* “to fly off *zilawan* on the good side (= oraculum??)”: “The eagle flew in up from the river in front on the good-side. Behind the river it flew in” *n=aš zilawan aššuwaz pa-it* “It flew (away) *zilawan* from the good side” KUB 18.5 ii 14; and passim in this text only; all exx. end the description of a bird’s behavior except: “The *maršanašši-*

bird which we saw” *n=aš zilawan aššuwaz pa-it n=aš munaittat* “It went *zilawan* on the good side. It hid itself” ibid. + KUB 49.13 i 26-27; cf. Archi, SMEA 16:161 (“andare da questa parte (con volo) bello”), Únal, RHA XXXI 31:37 (“diesseitig(?) vom Günstigen (weg)fliegen”); opposite of *zilawan kuštayaz pai-* q.v.

7' *zilawan kuštayaz/kuštayati pai-* “to fly off *zilawan* on the *kuštai*-side”: “We saw two *maršanašši*-birds *tarwiyalan*” 1-*aš zi.-an kuš. pa-it* KUB 49.18 i 7 and passim; it usually ends the recorded actions of a particular bird except for KUB 18.5 i 37-38, where the birds subsequently conceal themselves; cf. Archi, SMEA 16:177 (“andare da questa parte (con volo) basso”), ibid. 151; *kuš(tayaz)/kuš(tayati)* is the opposite of *aššuwaz*.

8' *pariyan pai-* (w. acc.), “to fly off across (something)”: “We saw the *pattarpalĥi*-bird behind the river *tarwiyallan*” *n=aš=kan ĪD-an pariyan pa-it* “It flew off across the river” KUB 18.5 i 33-34; cf. 1 e 3', above.

9' *tarwiyalli(a)- pariyan pai-* or *pariyan tarwiyalli(a)- pai-* “to fly off across *tarwiyalli-*”: 2 TI₈^{MUSEN} *tar.-liuš pa.-an pa-a-ir* KUB 22.45 obv. 17; 2 *kantaršiuš tar.-li.ĤI.A-uš pa.-an pa-¹e¹-[er]* KUB 49.11 ii 13; [...] [TI₈^{MUSEN}=*ya tar.-lian NIMUR n=at pa.-an tar.-liuš pa-a-ir* “[An x-bird] and an eagle we saw *tarwiyalli-*. They went across *tarwiyalli-*” KUB 16.69 obv. 12; “We saw a *ĥalwašši*-bird GUN-*li-an*. It flew in up from behind on the good-side by a good flight” *n=aš tar.-li (eras.) pa.-an pa-it* “It flew off across *tarwiyalli-*” KUB 16.46 ii 13, passim; 1 TI₈^{MUSEN}=*ma pariyan taru.-an uit n=aš=kan ĪD-an pariyan taru.-an pa-it* “One eagle came across(?) *tarwiyallian*. It flew off across the river *tarwiyallian*” KUB 18.5 i 39-40; cf. ibid. ii 39; “We saw a *šalwini*-bird GUN-*lian*. It flew in on the *kuštai*-side in front” *n=aš pa.-an tar.-li pa-it* “It flew off across *tarwiyalli*” KUB 49.19 iii 33, passim; [*uria*]nneš^{MUSEN} *taru. pari. pa-it* KBo 15.28 obv. 9 (letter concerning bird oracles). The phrase occurs either as *t. p.* or *p. t.*; the order seems irrelevant. *-kan* occurs only in the sentence where *pariyan* takes an accusative object, and never in the numerous exx. where the object is unexpressed.

10' *GUN-li pariyan pai-* or *pariyan GUN-li pai-* “to fly off across GUN-li”: TI₈^{MUSEN} *GUN-li pa.-an*

pai- A 1 k 10'

pa-it KUB 5.24 ii 48-49, passim; *šalwayaš=ma* GUN *pa-rian pa-[it]* KUB 5.22:24; “Two eagles [...]” [*n*]≠*at pa.-an* GUN-*lian pa-a-ir* KUB 22.30 obv.? 5; *ipar~waššiš=ma aramnaza* ^dUTU-*un* GUN-*li pa.-an pa-it* “An *iparwašši*-bird (or?) an *aramnaza*-bird ...” KUB 18.9 ii 9-10 (all bird oracles, NH).

11' *pariyawan pai-* “to fly across(?)”: [...] ¹*n*≠*aš pariyawan pa-it* KBo 24.130 i 15 (NH). For discussion of *pariyan* vs *pariyawan* see *pariyawan*.

12' *pariyan tarwiyalli- pai-*: see *tarwiyalli pari-yan pai-* (k 9', above).

13' *pariyawan tarwiyallian pai-* “to fly off across (?) *t.*”: “We saw another *maršanašši*-bird behind the river *tarwiyallian*. It flew in across (*pariyan*) the river *tarwiyallian*” *namma=aš pariyawan taru.-an pa-i[ti]* “Then it flew off across(?) *tarwiyallian*” KUB 18.5 + KUB 49.13 i 24-25, cf. *ibid.* ii 11, 16, 23, 27-28, 35, iii 9, 15. For a discussion of *pariyan* vs *pariyawan* see *pari-yawan*.

14' *zilawan tarwiyalli(an) pai-* “to fly off *zila-wan tarwiyallian*”: [...] *z*≠*i.-an tar.-li pa-it* KBo 24.131 rev. 19; ¹*pattarpalhiš* [o o o o o o] ¹*zila*^w*wan taru.-an pa-it* KUB 18.5 iii 2-3.

15' *zilawan pai-* “to fly off *zilawan*”: *n=aš zi.-an pa-it* KUB 52.21 i 3.

16' GUN-*li zilawan pai-* “to fly off GUN-*li zila-wan*”: “We saw GUN-*lian* two *haštapi*-birds. [One] ...” *1-aš=ma* GUN-*li zi.-an pa-it* “The other, however, went GUN-*li zilawan*” KUB 22.30 rev. 10; cf. KUB 49.19 ii 5 and perhaps also KUB 49.9 ii 25 and KUB 49.60 i 8.

1. in snake oracles — **1'** without preverb/adverb, but w. *-kan* (cf. 1 i 4', above): *n=aš=kan TI-anni pa-it n=aš=kan ANA MU.KAM.ḪI.A GÍD.DA pa-it* “It (the snake) went to ‘life.’ It went to ‘long years.’ (Another snake seized a fish at ‘the brazier’)” KUB 18.6 iv 3-4.

2' *anda pai-* — **a'** without local particle: “The snake” ... DINGIR.MEŠ-*aš išgaratar anda pa-it* IBoT 1.33:41, also *ibid.* 81, but cf. *ibid.* 56, 74 w. *-kan*; cf. 1 j 1' a' 1', above.

b' w. *-kan*: MUŠ ŠUM LUGAL=*ma=kan ŠÀ É.* LUGAL *pa-it* “The snake ‘of the name of the king’ went into the ‘king’s house’” KUB 18.6 iv 9-10; cf. IBoT

1.33:55-56, 74 (w. *-kan*) and 41, 81 without *-kan*, cited in a', above; cf. 1 j 1' a' 2', above.

3' *andan pai-* (without local particle): *parā=ma=aš išhanaš lenkiyaš ANA* ^{NA}4ZI.KIN *andan pa-it* “Furthermore it (the snake) went into ‘the *ḫu~waši*-stela of the oath of/and the blood’” KUB 22.38 i 6-7, ed. Laroche, RA 52:150f.; cf. 1 j 4' a', above.

4' *kattan pai-* (w. d.-l., without local particle): *parā=ma=aš ANA* GIDIM.ḪI.A GAM-*an pa-it* “Next it (the snake) went into the presence of ‘the Dead Ones’” KUB 22.38 i 9-10, ed. Laroche, RA 52:151; cf. 1 j 15' b', above.

2. “to pass/go past (something)” — **a.** without preverb/adverb, w. acc. and *-kan*: *nu=kan kuit AŠRU pa-iz-zi-ya kuit=ma=kan AŠRU nūwa šer ar[ḫa] iyaddari* “Because he even passes (the) place yet still walks all over the place, (for that reason I do not believe that matter)” KUB 19.23 rev. 8-9 (letter, NH), ed. THeth 16:27-29.

b. *āppan pai-* “to pass behind” (w. acc., without local particle): “The king will come back down from Mt. Ḫaḫarwa and go into Aštigurqa” *nu tak~šatar* EGIR-*an pa-iz-zi* “He will pass behind the plain” KUB 5.1 iv 65-66 (oracle question, NH), ed. THeth 4:88f. (“Hinterher geht sie (die Majestät) auf die Ebene”).

c. *āppan arḫa pai-* “to pass behind” (w. acc., all preserved exx. w. *-kan*): in broken context KUB 26.71 i 13 (Anitta text, OH/NS), ed. StBoT 18:14f. (“umging”); “When they bring the defendant in line with the guards, the guard who is on the outside” *apāš=a=kan šarkantin* EGIR-*an(-)arḫa pa-iz-zi n=aš šar~kantī arahza* ZAG-*az iyannai* “passes behind the defendant and walks on the outside right of the defendant” IBoT 1.36 iii 21-22 (*MEŠEDI* instr., MH/MS), ed. AS 24:24f.; *n=aš=kan šarkantin peran arḫa UL pa-iz-zi* EGIR-*an arḫa=aš=kan pa-iz-zi* “He does not pass in front of the defendant; he passes behind” *ibid.* iii 32-33, ed. Jakob-Rost, MIO 11:194f., AS 24:26f.; *n=aš=kan É* ^d*Mizzulla* EGIR-*an arḫa pa-iz-zi* “He (i.e., the king) passes behind the temple of Mizzulla” KBo 30.164 iii 10-11 (NH), ed. as 174/t in Alp, Tempel 16 (differently); cf. KBo 18.146 obv. 6; KBo 26.117:4.

d. *ištarna arḫa pai-* “to go/pass through” (w. acc. and *-kan*) — **1'** subject: people: “Across the riv-

pai- A 2 d 1'

pai- A 2 h

er they cut in half a man, a billy-goat, a puppy, and a piglet. They place half on this side and half on that side. Then they make a gate of hawthorn ... They light a fire on either side of the gate" *nu=kan* ÉRIN.MEŠ *ištarna arħa pa-lan¹-zi* "And the troops go/pass through" KUB 17.28 iv 53 (rit. for a defeated army, MH/NS); cf. KBo 2.3 iii 24-25 + IBoT 4.13 rev. 7-8 (1Mašt., MH/NS); "Do not let an Assyrian merchant into your land" KUR=KA=aš=kan *ištarna arħa lē pa-iz-zi* "Let him not pass through your land" KUB 23.1 iv 17 (Šaušgamuwa treaty, Tudh. IV), ed. StBoT 16:16f.; "The city of Kattimuwa was at peace with me" *n=an=kan ištarna arħa pa-a-un* "I went through it (and struck Taggašta)" KBo 5.8 i 27, ed. AM 148f.; cf. *ibid.* i 30; *nu=kan*^{URU}X[... t]akšulanni išt[arna a]rħa pa-iz-z[i] "He will go through GN in peace" KUB 22.25 obv. 13-14 (oracle question, NH); *nu=kan*^{HUR.SAG}Mazzawantan *išta[rna ar]ħa pa-iz-zi* "He will go through (i.e., via) Mt. Mazzawantan" KBo 16.53 obv. 9 (itinerary); cf. KUB 34.43 obv.? 4; cf. KUB 34.16 ii 8 (lunar omen protasis, OH/NS); LUGAL-uš=kan ŠA LÚ^{dIM} Giš^{harpuš} ištarna *arħa pa-iz-zi* "The king passes through the middle of the piles of the Man-of-the-Stormgod" KUB 58.22 i 11-12 (*nuntarriyašħaš* fest.), ed. Popko, AoF 13: 220:25f.

2' subject roads: 1 A.ŠÀ *luliyāšħaš* 2 KASKAL. ĪI.A=kan *ištarna arħa pa-an-zi* "1 field of marshland, two roads go through it" KUB 8.75 ii 13 (field list, NH), ed. Souček, ArOr 27:12f.

e. *kattan arħa pai-* "to pass under, below" — 1' w. acc. — a' w. -ašta: *n=ašta* EN.SÍSKUR *apēa KÁ.GAL.ĪI.A kattan arħa [p]a-iz-zi* "The patient passes under those gates" KBo 23.43 iii 11-12 + KBo 24.63 iii 4-5 (rit.); cf. KUB 45.26 ii 3 (rit.).

b' w. -kan: *nu=kan*^{URU}Šuppiluliyān GAM-an *arħa pa-iz-zi* "He passes below Šuppiluli" KUB 22.51 obv. 11 (oracle question, NH), w. dupl. KUB 50.108:8; *pa~rā=ma=aš=kan*^{Giš}alanzaš KÁ.GAL *kattan arħa pa-iz-zi* "Furthermore he passes under the gate of *alanza*-wood" KUB 7.53 iii 12-13 (Tunn., NH), ed. Tunn. 20f. iii 46-47.

2' w. d.-l. and -kan: "O hawthorn, in the spring you clothe yourself in white, but in autumn you clothe yourself in blood-red" GUD-uš=ta=kkān *katti[ti] arħa pa-iz-zi* ... UDU-u[(š)=m]a=ta=kkān

kattiti [(arħa) pa-iz-z(i)] "The ox passes under you (and you pull out its hair). The sheep passes under you and you pull out its fleece" KUB 33.54:14-16 + KUB 33.47:2 (missing deities, OH/NS), w. dupl. KUB 33.48:1-2 and par. KUB 17.10 iv 1-2 (OH/MS), translit. Myth. 79 and 36 respectively; cf. par. [UD]U?-uš=ta=kkān *kattan arħa pa-iz-zi* KUB 7.53 iii 1 (Tunn., NH); UDU=šī=kan *kattan a[rħa pa-iz-zi]* "The [she]ep passes under it (the hawthorn), (and it pulls out its wool)" GUD=šī=kan *kattan ar[ħa pa-iz-zi]* "the ox passes under it (and it pulls out its hair)" KUB 34.76 i 4-6 (missing goddess, NS), and cf. in broken context KBo 8.35 iii 18 (Kaška treaty, MH/MS).

f. *peran arħa pai-* "to pass in front of" — 1' w. acc. and -kan (opp. of *āppan arħa*): *n=aš=kan šar~kantin peran arħa UL pa-iz-zi* EGIR-an *arħa=aš=kan pa-iz-zi* "He does not pass in front of the defendant; he passes behind" IBoT 1.36 iii 32-33 (instr. for MEŠEDI, MH/MS), ed. AS 24:26f.; LÚ.MEŠMEŠEDŪTI=ma=aš=kan *peran arħa UL pa-iz-zi* "But he does not pass in front of the guards" *ibid.* iii 29.

2' w. d.-l. and -kan: "The GUDU₁₂-priests of Arinna and the chamberlain come" [*n=a*]t=kan LUGAL-i *peran arħa pa-a-an-zi* "They pass in front of the king" KBo 25.176 rev. 19 (KILAM outline, OH/NS), translit. StBoT 28:94.

3' (without acc. or d.-l.): LU[GAL]-uš=kan *per~an arħa pa-iz-z[i]* "The king passes in front" KBo 10.27 iii 8 (fest., NS); cf. KUB 25.18 ii 9-10 (ANDAĤŠUM fest.); KUB 44.39 ii? 7 (ANDAĤŠUM fest. outline); *peran arħa i-it* DUMU-mit *lē=mu* [per]an *šarā arta¹ti* "Pass in front, my son. Do not stand up in front of me" KBo 26.65 iv 9-10 (Ullik. III A), ed. Güterbock, JCS 6:28f., CHD -mi- e 2' b' ("go ahead").

g. *šer arħa pai-* "to pass over" (w. acc. and -kan): some exx. cited below in 5 d may have this meaning and belong here.

h. *ištarna pai-* "to pass through" (w. acc. and -kan): [(*n=aš=kan*)] [pa]ħħu¹r *ištarna* (dupl. adds *arħa*) *pa-iz-[(zi)]* "He passes through the fire" KBo 9.106 iii 20, w. dupl. 2Mašt. iv 6 (MH/MS), ed. Rost, MIO 1:364f. This is probably a contraction or mistake for *ištarna arħa pai-*.

pai- A 3 a

3. “to go by, pass” (of time) — a. without prev.: *mān* 1 ME.KAM MU.KAM *pa-it* “When the one-hundredth year passed” KBo 3.20 i 3 (Naram-Sin legend, OH/NS), ed. Güterbock, ZA 44:50f.; *mašīēš* MU.ĪLA *pa-a-ir* “How many years have passed” KUB 1.16 iii 44 (edict, Hatt. I/NS), ed. HAB 14f.; ITU.1.KAM ITU.[2. KAM ITU.3.KAM *pa-it*] [IT]U.4.KAM ITU.5. KAM ITU.6.KAM *pa-it* [ITU.7.KAM] ITU.8.KAM ITU.9.KAM *pa-it nu* ITU.10.KA[M *tiyat*] “The first, [second, and third] months [passed]. The fourth, fifth, and sixth months passed. The [seventh,] eighth, and ninth months passed. The tenth month [arrived] (and in the tenth month the earth began to cry out in labor ... She bore children)” KUB 33.120 iv 4-6 + KUB 33.119:13-15 (Song of Kumarbi, NS), translit. Myth. 160, tr. Hittite Myths 43; cf. KUB 36.60 iii 2-4 + KUB 24.8 iii 1-3 (Appu story, pre-NH/NS), ed. StBoT 14:10f.; INA ITU.4.KAM UD.4.KAM *pa-iz-zi ša[ka~ešš=a kiša]* “In the fourth month the fourth day passes and an o[men occurs]” KUB 8.2 obv. 7, passim (lunar signs, OH/NS); (When Inara went out, she instructed Ĥupašiya not to look out of the window) *mān* UD.20.KAM *pa-it* “When the twentieth day passed (he looked out from the window)” KUB 17.6 i 23 (Illuy., OH/NS), ed. Beckman, JANES 14:14, 19; cf. KUB 29.4 i 54 (rit., NH); *maḥḥan=ma=kan* ANA UD-MI 2 1/2 *kipeššar* 5 *wakšur pa-iz-zi* “When for the day two and one-half *kipeššar* and five *wakšur* (of time) pass” KUB 30.31 i 6-7 (rit., NH) □ on the units of time see van den Hout, RLA 7:517-522; cf. *wizzapant-* “year-passed” > “old.”

b. *āppanda pai-*: “I completely forgot about that matter” *maḥḥan=ma uēr* MU.ĪLA-*uš* EGIR-*anda pa-a-ir* “But as the years proceeded to pass” KBo 4.2 iii 45 (Murš. II speech loss) □ *uer* is “phraseological” here, contra StBoT 17:23; cf. 1 j 8’, above.

c. *ištarna pai-*: “The queen of Kaniš bore thirty sons in one year ...” § *mān* MU.ĪLA *ištarna pa-a-ir* “When the years passed, (the queen bore thirty daughters)” KBo 22.2 obv. 6 (Zalpa story, OS), ed. StBoT 17:6f. □ *ištarna* means that years “intervened”; “On the second day, however, they offer 2 *tuḥalzi*” *n=ašta apāš* UD-*az ištarna pa-iz-zi* “That day goes by. (On the third day however ...)” KBo 5.1 i 57 (MH/NS), ed. Pap. 4*-5* (“geht zwischendrein dahin”); cf. UD-*az=ma=kan ištarna pa-iz-zi* *ibid.* iv 34, tr. Götze, ArOr 5:18 (“der Tag

aber geht inmitten hin”); INA UD.2.KAM=*ma ... išpa[(nti=ma)] ... § lukkatta=ma=kan* UD-*az iš~t[(arna)] pa-iz-zi ... § INA UD.3.KAM=ma ...* “On the second day ... At night, however, ... § The next morning the day passes ... § On the third day, however, ...” KBo 23.2 ii 5-11 (Ammiḥatna’s rit., NH), w. dupl. KBo 23.1 i 56-ii 1; cf. KUB 17.12 ii 18-19 (rit.); KUB 27.1 i 1, 8-9, 20 (rit., NH); [*nu=ka*]n *mēḥur ištarna pa-iz-zi* “Time passes” KBo 4.14 iii 4 (Tudḥ. IV or Šupp. II); cf. UD.KAM=*ma=kan ištarna iyattari* “but a day passes” KUB 44.61 obv. 6 (StBoT 17:23 n. 35 as Bo 291).

4. to flow: [*šuhḥaz*]a=*kan maḥḥan wātar katt[(a āršzi) n=at namma* EGIR-*pa* ^{GišŠ}JEN-*li UL pa-iz-zi* “As water flows down from [the roof] (and) it does not flow (lit. ‘go’) [back up] the pipe [again.]” (let these evils pour out and may they not come back again) KUB 7.41 obv. 29-30 (underworld deities rit., MH/NS), w. dupl. KUB 41.8 i 8-9 (NS), ed. Otten, ZA 54:118f.; *nu apāt eššar kuwapi pa-iz-zi* “When/where that blood flows” KUB 14.3 iv 52 (Taw., NH), ed. AU 18f.

5. (idiomatic uses) — a. “(for a male) to go to (a female)” (= “have sexual intercourse with”) — 1’ female in d.-l. w. -*šan*: *nu* 8? TUR.MEŠ.NITA *uwadanzi* MUNUS-*ni=ššan kuiēš nāwi pa-a-an-zi* “They bring eight boys who have not yet had sexual intercourse with (lit. gone to) a woman” KUB 9.31 ii 9-10 (Zarpiya’s rit. MH/NS); ANA UDU.U₁₀=*ma=ššan* UDU.ŠIR-*aš kuedani nāwi pa!-a-iz-zi* (var. *pa-iz-zi*) KUB 9.32 ii 21-22 (Ašhella’s rit., NH), w. dupl. KUB 41.17 iv 17-18, ed. Diḡol, Belleten XLIX/193:21, 26; 3 GUD.MAḤ *kuēš=šan* ANA ^{G[UDÁ]}B *iškiša nāwi pa-a-an-te-eš* 18 U[DU].ŠIR *kuiš=šan* ANA UDU.U₁₀ *iškiša nāwi pa-a-an-te-eš* “Three bulls which have not yet had sexual intercourse with (lit. gone to the back of) a cow and eighteen rams which have not yet had sexual intercourse with (lit. gone to the back of) a ewe” KUB 17.28 iii 26-29 (rit., MH/NS); for *maninkuwan pai-* w. a sexual connotation cf. *maninkuwan* 1 b 4’ b’.

2’ female Akkadographically construed w. *ITTI*, without -*šan*: *n=aš ITTI* MUNUS-*TI QĀTAMMA pa-id-du* “Let him have sexual intercourse with (lit. go to) a woman” KUB 13.4 iii 70 (instr. for priests, MH/NS), ed. Chrest. 160f., Süel, Direktif Metni 70f.

b. *andan pai-* “to transfer one’s allegiance to, resort to, join with, recognize the lordship of”: (If

sometime evil happens to His Majesty, for His Majesty has many brothers. If you somehow do this:) [nu=k(an ʿtamēʿdani) k]uedanikki andan pa-it-t(ē-ni) “You transfer your allegiance(?) to someone else (You say: ‘the one whom we are taking up is not a son of our lord.’ Do not do this thing. Protect only the seed of His Majesty for lordship)” anda=kan tamēda[(ni ʿēʿ kuedanikki) pa-(i)]t-te-ni “Do not transfer your allegiance to anyone else” KUB 26.1 i 19-20, 25-26 (SAG 1 instr., NH), w. dupl. KUB 26.8 i 10-11, 16-17, cf. ibid. i 28f., ed. Dienstanw. 9 w. n. on p. 18 (“zu irgendeinem anderen Menschen hineingehen” = “dessen Herrschaftsansprüche anerkennen und sich ihm unterstellen”).

c. *peran āppa pai-* “to have free access to(?)”: EN[.SISKUR(?) ...] *UL peran EGIR-pa pa-iz-zi* “The wor[shiper(?) ...] does not have free access(?)” KUB 46.39 iii 17-18 (rit., NH); *kuit=at imma kuit šahḥan luzzi nu=šmaš peran EGIR-pa lē kuiški pa-iz-zi ANA DINGIR.MEŠ URU.dU-tašša=aš=kan EGIR-an arawahḥun* “Whatever *šahḥan* and *luzzi* there are, let no one have free access to them; I have exempted them for the gods of Tarḥuntašša” Bronze Tablet iii 54-56 (treaty, Tudḥ. IV), ed. StBoT Beih. 1:22f.; [...] EN *MAD[GA]LTI ELKI MAŠKIM URU^{KI} ANŠE.KUR.RA.MEŠ weḥannaš lē kuiški peran EGIR-p[a paizzi]* KBo 6.28 rev. 24-25 (edict, Ḥatt. III); cf. also w. *uwa-*: [...] *pi peran EGIR-pa uizz[i ...] / [...]-za DINGIR-LUM :malḥašša x[...] / [...] karpzi* KUB 56.20:14-16.

d. *šer arḥa pai-* “to ignore/neglect something” (w. *-kan*) (for an ex. of *arḥa pai-* w. *šer* see 1 j 9’ b’, above) – 1’ w. acc. and *-ašta*: “I returned to Nerik to sacrifice to the gods. When some weapon was given to me by the god and someone revolted against me” *n=ašta apāt pēdan šer arḥa pa-a-u-un* “I ignored/neglected that place” KUB 36.87 iii 9-10 (prayer, NH), ed. Haas, KN 190f.

2’ w. acc. and *-kan*: “We asked the oracle concerning the Urḥi-Teššub who was ascertained and [the children of] (said) Urḥi-Teššub were ascertained. Because it was ascertained (to be) on account of the ... concerning his children” *nu=kan ABI ʿUTU-ŠI [nam]ma kuitki šer arḥa pa-it n=at=kan zāiš* “And the father of His Majesty further(?) ignored(?) something and passed over it. (These were ascertained)” KUB 50.6 iii 35-36 (oracle question, NH); cf. further 2 g, above; “When later some year ar-

rived and struck me (between) the eyes in (lit. by means of) an oracle” *ammuk=ma=kan apadd=aya šer arḥa pa-a-u-un* “I, however, ignored/neglected that too” KUB 36.87 iii 14-15 (prayer, NH), ed. Haas, KN 190f. (“ging ich ... weg”), Werner, BiOr 14:233; for KBo 16.6 iii 6 (ann., Murš. II), w. dupl. A: KUB 14.29 i 16, C: KBo 10.17 i 8, where *šer* is a postpositional, and the resulting meaning is different from these exx., see 1 j 9’ b’, above.

3’ w. acc. without local particle; uncertain: “The Stormgod of Nerik, [my lord] has spoken ... words” *n=at e[...] / [Z]I-nit šer arḥa pa-a-u-[un]* “and I deliberately ignored/neglected it (*-at*) [...]” KUB 36.87 iv 4-5 (prayer, NH), ed. Haas, KN 192f. (who restores this as two sentences).

e. *katta pai-* “to be lost/destroyed” (cf. German: zugrundegehen): UR[ʿU]ʿ[al[i]nzuwaš URU-aš karūi~liyaš ANA LUGAL.MEŠ [...] *katta pa-ʿaʿ-ʿan-za ēšta DINGIR.MEŠ-tarr=a katta pa-a-an ēšʿtaʿ ʿUTU-ŠI [m]Tudḥaliyaš URU-LUM EGIR-pa wedaš DINGIR.ME[Š-tarr=a] EGIR-pa kišan iēr* “The city of Ḥalinzuwa was ruined for the ancient kings. The images of the deities were lost. His Majesty Tudḥaliya rebuilt the city and remade the images of the deities as follows” KUB 38.35 i 1-4 (cult inv., Tudḥ. IV), ed. Jakob-Rost, MIO 9:19f.; *katta pa-a-u-aš uttar šāg~ʿgalḥḥi* “I know about a case of loss. (Šaušgatti took [...])” KUB 34.45 + KBo 16.63 i 7 (court record, early NS), ed. StBoT 4:50f. (“einen Fall von Mitlaufen-Lassen”); “They will set it right again” *katta pa-a-an-ta=ma kue [...]* “That which is lost [...] (There also they shall set it right)” KBo 11.1 rev. 5 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:109, 118 (“those [belongings(?)] that went with [him/them]”); DINGIR.MEŠ-*ni=ma kuitki GAM pa-a-an-ti šer TUKU[.TUKU-]x nu DINGIR.MEŠ-tar kuit GAM pa-it [... ŠA?] ʿUTU-ŠI GAM pa-it* “[...] angry somehow on account of the lost divine image. Because the divine image got lost (or: the divine image which got lost) [...] of His Majesty got lost” KBo 12.58 + KBo 13.162 obv. 11-12 (prayer); DINGIR-LUM GAM *pa-a-an-za* AT 454 l.e. vi 3 (oracle question concerning cult inv.); cf. KBo 13.231 rev. 3, 8 and KUB 38.29 obv. 10 (both cult inv.); for *katta pai-* “to go down” see 1 j 13’, above.

f. *:allal(l)a pai-* “to go to the pit(?)/inferno(?)” > “to commit treason”: “If some lands defect (*kat~tan nai-*) from me” *zik=ma :allallā pa-a-u-wa-ar* 1-

pai- A 5 f

eda tiyauwar pedi=kan wašdumar lē šanḫti “Do not you, however, seek to go to commit treason, to stand alone, or to ‘sin in place’” KBo 4.14 ii 63-65, cf. ii 56-61, 69-71 (edict, Tudḫ. IV or Šupp. II), ed. Stefanini, AANL 20:42f.; “If some land defects (*kattan nai-*) from me” *našma=mu=kan* EN.MEŠ *kuiēšqa :allal~lā pa-a-an-zi* “Or some lords become traitors(?) (and you join them saying ‘they forced me’)” *ibid.* 74; (If the situation ever becomes difficult, do not step out of the road and say:) *:allallā pa-a-u-wa-an-zi=wa=za* UGU *linqanuwanza* “I am sworn concerning committing treason(?) (but not concerning this)” *ibid.* ii 46-47; cf. *ibid.* ii 39, 43, 59-60, 70, 79-80; cf. AU 348 w. n. 2, ed. Stefanini, AANL 20:60f., HW² 1:54f., Puhvel, BiOr 36:58 and HED 1-2:27 (“resort to defection”); while both lands and people *nai-* “defect” (*nai-* 3 b), only people *:allal(l)a pai-*; for the meaning of *allal(l)a-* as a pit or the like cf. ¹*n* *aš=kan alallā [m]aušdu* “May he (the evil one) fall (in)to the pit” KBo 13.260 iii 37-38 (incant., NS), differently *maušš-* b 1’ (treachery).

g. arruša pai- “to go astray(?)”: “You lords who command the front line towers ... Let no one knowingly infringe the border” *ar¹ruša¹ pa-a-u-wa-ar šanḫzi lē kuiški* “Let no one seek to go astray(?), (either a criminal comes back in, and you let him in or you let him escape and go to another enemy land)” KUB 26.12 ii 16-17 (SAG 2 instr., Tudḫ. IV), ed. Dienstanw. 24f. (“abseits(?) gehen”); *man=ma=kan* LÚ.MEŠ ^{URU}*Lalanda=ma kuiēš* URU.DIDLI.ḪI.A *ār~rū[ša] pa-a-ir* “But some towns (of) the people of Lalanda wanted to go astray” (people are treacherous ... When my lord got sick in Ankuwa) *apūš=ma=kan apiya karū ārrūša pa-a-ir* “They had already at that time gone astray” (... When they heard that my lord was still living) *n=at=kan nam~ma arruša UL [pāir]* “they no longer went astray;” (now when they heard about the death of my lord) *[n=a]t=kan* (coll.) *namma arrū[š]a pa-a-ir* “they went astray again” KUB 19.23 rev. 10-11, 14, 16 (letter, NH), ed. THeth 16:28f., cf. Otten, ZA 71:219; cf. KUB 8.79 obv. 18-19 (letter, NH); cf. HW² 1:355a (“zum Verrat gehen”), Eichner, Die Sprache 24:69 (“ärschlings”), Puhvel, BiOr 36:58 and HED 1-2:182f. (“resort to secession,” lit. “to head for a split”); for **arušan paimi* KUB 43.60 i 32 (HW² 1:355a) see 1 i 3’, above.

pai- B

h. uttar pai-: “He who does harm among his (royal) brothers and sisters, let him look to the head of the king. Call an assembly” *mān=apa uttar=šet¹ pa-iz-zi* “If he is found guilty, (lit. “if his matter (i.e., case)/its word (i.e., verdict) goes”) (let him pay with his head)” KBo 3.1 ii 51 (Tel.pr., OH/NS), ed. Götze, AO 27/2:20 (“und wenn dann seine Sache zur Entscheidung kommt”), AU 189 (“Wenn seine Sache dahingehet” d.i. “vergeht, dahinschwindet” = “verloren gehen”), Chrest. 190f. (“If at that time he carries out his plan”), Carruba, Or NS 33:421 (“wenn seine Sache zutrifft (d.h. er für schuldig befunden wird)”), Eisele, Diss. 37f. (“Sobald dann i[h]r Wort (er)geht”), Beckman, JAOS 102:439f. (“If his deed comes to pass(?)”), Hoffner, JAOS 102:507f. (“If/when his case goes against him”), THeth 11:34f. (“Sobald i[h]r Wort (er)geht”); see also KUB 13.35 i 24, ed. StBoT 4:4f.

i. ANA DUGÚTUL pai- “to go into the pot (i.e., be executed)”; “If a slave rises up against his master” *ANA DUGÚTUL pa-iz-zi* “He shall go into the pot (i.e., he shall be executed)” KBo 6.26 ii 15 (Laws §173, OH/NS).

Sommer, Heth. 1 (1920) 1f.; Sommer/Ehelolf, Pap. (1924) 42; Friedrich, HW (1952) 154f.; Kronasser, EHS 1 (1966) 313, 380f., 460f., 464f., 558; Neu, StBoT 5 (1968) 132-134; Josephson, Part. (1972) 216-221, 325; Starke, StBoT 23 (1977) 32-34, 53-56, 74f., 114, 139f.; Disterheft, KZ 97 (1984) 221-227 (phraseological *uwa-* and *pai-*); Puhvel, HED 2 (1984) 325f. (for suppletive root *i-* in imp. forms).

pai- B, pe-, piya- v.; to give, pay, grant, hand over; wr. syll., SUM and *NADĀNU*; from OS.

- a. “to give something owed, required, or agreed upon”
- 1’ purchase price, wages, hire, fee, tribute, bride price, dowry
 - a’ purchase price
 - b’ hire, wages (*kuššan*)
 - c’ tribute
 - d’ bride price
 - e’ dowry
 - 2’ daughters, sisters, sons given in marriage
 - 3’ compensation, damages, or fine
 - 4’ substitutes
 - 5’ bribes, propitiatory gifts (*maškan*)
 - 6’ fulfillments of vows or agreements w. a deity
 - 7’ offerings to the gods
 - 8’ prizes or awards
- b. “to give without being required to, to donate”
- c. “to physically hand over or pass (something to another)”
- d. “to temporarily give into someone’s care or custody, entrust”

pai- B

- e. “to surrender, give up, yield up (someone/-thing demanded)”
 f. “to supply, furnish”
 g. “to put (an enemy) in someone’s power”
 h. “to grant or bestow (intangibles)”
 i. in the technical language of the KIN oracles
 j. in idiomatic expressions
 1’ *kunanna pai-* “to give over for execution, condemn to death”
 2’ *idalu hengan pai-* “to give an evil death”
 3’ *kurur pai-* “to act in a hostile manner toward, lit.: to give enmity”
 4’ *zahhain pai-* “to give battle”
 a’ in general
 b’ w. *menahhanda*
 5’ *kiššeran pai-* “to give the hand” (a gesture of friendship)
 6’ SISKUR(.SISKUR).(ḪI.A)/*mukeššar pai-* “to perform (lit. give) an invocation ritual”
 7’ EZEN *pai-* “to provide (for) a festival”
 8’ NĪŠ DINGIR-LIM *pai-* “to administer an oath”
 9’ *uttār pai-* “to give words/instructions”
 10’ “to impart (ability)”
 11’ KASKAL-*an pai-* “to show the way(?)”
 12’ SIG_s *pai-* “to give a greeting”
 k. w. adv., prev., postpos.
 1’ *anda pai-*
 a’ “to give in addition to (dat.)”
 b’ in broken context
 2’ *išši anda pai-* “to incriminate someone (acc.) by means of false testimony(?)”
 3’ *andan pai-* “to give inward”
 4’ *āppa pai-*
 a’ “to give back”
 1’ in general
 2’ in treaties and diplomatic context
 a’ by the Hittite king to tributaries
 b’ from tributary to tributary
 c’ from tributary to independent power
 d’ from independent king to independent king
 e’ from tributaries to the Hittite king
 f’ from one provincial official to another(?)
 b’ “to entrust(?)”
 5’ *āppan pai-* “to remit”
 6’ *āppanda pai-* “to give afterwards”
 7’ [*arḫa pai-*]
 8’ *kattan pai-*
 a’ w. dir. obj. “to betray someone to someone (dat.), abandon someone”
 b’ other
 9’ *parā pai-*
 a’ “to hand over, allow to be defeated or captured” (obj. enemies or opponents; subj. gods)
 b’ “to return, extradite (fugitives and criminals)”
 1’ by subjects and tributaries to the Hittite king
 2’ by Hittites to a tributary
 c’ “to return (territory)”

pai- B

- d’ “to hand on (booty)”
 e’ “to hand on, hand over (objects in festivals and rituals)”
 f’ “to hand out”
 g’ “to hand over (a newborn child to a midwife)”
 h’ “to give (a person for marriage) out (of the community)”
 i’ “to dedicate (to a deity)”
 j’ “to give up (kingship), abdicate”
 10’ *āppa parā pai-* “to hand back”
 11’ *šarā pai-* “to hand upwards”

act. pres. sg. 1 *pé-e-eh-ḫé* KUB 43.32 iii 7, iii 8 + KBo 17.4 iii 1, KBo 17.1 iii 31, (33) (all OS), KBo 17.56 rev. 3 (OH?/MS), *pé-e-eh-ḫi* KBo 17.6 ii 7 (2x), (8), iii (23), 24 (OS), Oettinger, Stammbildung 69, also claims a MH/MS ex., *pé-eh-ḫi* KUB 12.63 obv. 23, rev. 12 (OH/MS), KUB 14.1 obv. 77, rev. (89), KUB 23.72 obv. 40 (MH/MS), VBoT 2 (= EA 32) 9, KBo 17.61 obv. 23, 24 (both MH/MS), KUB 19.31 ii 14 (Murš. II), KUB 21.38 i 13, 63 (Ḫatt. III), KBo 4.14 iv 57 (LNS) and passim in MS and NS, SUM-*ḫi* KUB 6.22 iii 11, KUB 31.71 ii 4, KUB 15.11 iii 12, KUB 60.118 obv. 8 (all NH), SUM-*eh-ḫi* KUB 22.30 obv.? 11 (NH).

sg. 2 *pa-it-ti* KUB 23.77:(64) (MH/MS), KUB 12.60 i 19 (OH/NS), KBo 6.34 iii 46 (MH/NS), *pa-iš-ti* KBo 5.6 iii 13 (Murš. II), *pé-eš-ti* HT 1 iv 3 (MH/NS), KBo 5.4 rev. 23 (Murš. II), KUB 21.1 iii 59 (Muw. II), KUB 21.29 iii 5 (Ḫatt. III), KUB 5.1 i 65, 68, ii 24, iii 10, 38, 62 (NH), KUB 33.117 i 5 (NH).

sg. 3 *pa-a-i* KUB 36.106 obv. 4, KBo 17.4 ii 12, KBo 6.2 i 2, 10, passim (all OS), KUB 33.68 ii 20 (OH/MS), KUB 8.81 iii 1, 5, IBoT 1.36 ii 22, 41 (both MH/MS), KBo 22.56 rev. (17) (Tudḫ. IV), and passim in all periods, *pa-i* KUB 33.68 ii 21 (OH/MS), KBo 3.5 i 15 (MH/MS), KBo 29.149:18.

pl. 1 *pí-i-ú-e-ni* KBo 16.27 i (9), 14, 15, KUB 23.77:56 (both MH/MS), KUB 40.76:(7) (OH or MH/MS), KBo 21.21 rev. 15, *pí-ú-e-ni* KUB 2.2 ii 50 (OH?/NS), KUB 17.21 iv 12, KBo 16.50 obv. 6 (both MH/MS), KBo 18.86 obv. 2, *pí?-u-e-ni* KBo 7.33:3 (OH?), *pí-ia-u-e-ni* KUB 48.99:8 (OH/NS), KUB 30.33 i 19 (MH/NS), KBo 5.8 iii 10, KUB 12.32 rt. col. 6 (both Murš. II), KUB 23.83 obv. 3, KUB 18.14 iii 20 (NH), *pí-i-ia-u-e-ni* KBo 4.4 iv (36), 48, KUB 19.30 iv 6, 10, KUB 19.3 i 12 (all Murš. II), KBo 14.86 iv 12 (OH/NS), SUM-*u-e-ni* KUB 22.57 obv. 7, IBoT 2.129 obv. 32 (both NH), KBo 22.139:5, SUM-*ni* KUB 6.1 obv. 6, 8, 10 (NH).

pl. 2 *pí-iš-te-ni* KUB 12.63 rev. 33 (OH/MS), KUB 23.77:6, 20, 51, 61, KUB 13.27 rev.! 28, KUB 31.105:(12), KUB 15.34 iii 38 (2x) (all MH/MS), KUB 26.19 ii 28 (MH/NS), *pé-eš-te-ni* KUB 13.4 i 55, 57 (MH/NS), KUB 15.33b iii 3 (MH/NS), KBo 19.44 rev. 55 (Šupp. I), KUB 22.70 obv. 43, KUB 5.17 ii 9 (both NH).

pl. 3 *pí-an-zi* KBo 22.2 rev. 12, KBo 20.16 “rev.?” (obv. i!) 9, 11, 15, 16, (17) (both OS), KBo 16.27 iii 10 (MH/MS), KUB 25.36 ii 11, 12, 15 (OH/MS), KUB 22.70 obv. 35, 45, 50, 81, rev. 45, 53, 57 (NH), KUB 26.58 obv. 20, 26 (Ḫatt. III), KBo 2.4 iii 11 (NH), KUB 15.5 i 21, iii 14, and passim in all periods, *pí-ia-an-zi* KBo 20.5 iii! 7 (OS), KUB 25.36 v 37 (OH/

pai- B

MS), KUB 25.6 v 13 (OH/NS), KBo 4.10 obv. 11 (NH), KUB 22.70 obv. 24, rev. 17 (NH), KBo 2.4 i 19, ii 14 (NH), KUB 15.5 i 6, 17 (NH), KUB 25.23 l.e. 3 (Tudh. IV), SUM-*an-zi* KUB 26.43 obv. 67 (Tudh. IV), KUB 15.5 ii 51, iii 3, passim (NH), KBo 2.4 l.e. 2 (NH), KBo 2.6 i 36, iii 46, 62 (NH), KUB 25.23 l.e. b2 (Tudh. IV), SUM-*zi* KUB 6.2 obv. 14, 16, 18, KUB 5.1 ii (47), KUB 25.24 ii 16, 17, 18, 19, IBoT 2.103 iv 4, KUB 27.2 iii 5 (all NH), *pí-en-zi* KUB 27.12:8, KUB 45.44 ii 9, *pí-ia-an-zi* KUB 2.8 v 35 (NH), KUB 5.6 i 33 (NH), KUB 42.98 i 13, 14 (NH), *pé-e-an-zi* KBo 22.235 obv. 4.

pret. sg. 1 *pé-eh-ḥu-un* KBo 10.2 i 8, 11, 12, 14 (OH/NS), KUB 14.1 obv. 15, 84, KBo 16.47 obv. 27 (both MH/MS), KUB 1.1 iv 67, 68, 69, 76, 77 (Ḥatt. III), KUB 23.1 ii 3 (Tudh., IV), passim, *pé-e-eh-ḥu-un* KBo 5.13 iv 23 (Murš. II), SUM-*eh-ḥu-un* KUB 24.5 obv. 10, SUM-*un* KUB 40.91 iii? 7, KUB 26.69 vii 5, 13, KUB 40.88 iv 18, 2270/c:4 (StBoT 4:73), AAA 3 pl. 27 no. 4:1 (all NH), KBo 12.38 iv 7 (Šupp. II), *AD-DIN* KUB 14.1 obv. 43 (MH/MS), KBo 4.3 i 15 (Murš. II), KUB 1.1 iv 39, 66, 70, 71, 79 (Ḥatt. III), KBo 4.10 obv. 15 (NH), KUB 24.5 obv. 34.

sg. 2 *pa-it-ta* KBo 26.136 obv. (18), (19) (OH/MS, cf. StBoT 34:23), KUB 1.16 iii 10 (OH/NS), KUB 14.1 obv. 22, (76) (MH/MS), KUB 33.70 iii 13 (OH/NS), *pé-eš-ta* KBo 11.1 rev. 12 (Muw. II).

sg. 3 *pa-iš* KBo 3.22:47, KBo 22.2 obv. 17, KUB 43.23 obv. 12 (all OS), KUB 30.10 rev. 3, KUB 30.11 rev. 3, KUB 36.75 ii 9 (all OH/MS), KBo 3.34 ii 31, 32, KUB 12.60 i 13, 25, KUB 29.1 ii 37 (all OH/NS), KBo 16.47 obv. 5, 28 (MH/MS), KUB 13.7 i 20 (MH/NS), KBo 5.6 iii 29, KBo 4.7 i 7 (both Murš. II), KBo 3.6 ii 6 (Ḥatt. III), KUB 5.17 ii 31, 34 (NH), and passim in all periods, *ba-i-iš* KBo 18.151 obv.? 7, (13) (atypical OS), *pa-i-iš* KBo 22.72:5 (OH/NS?), *pa-a-iš* KBo 3.7 iii 23, KUB 29.1 ii 38, KUB 12.60 i (24) (all OH/NS), KUB 10.72 ii 10 (pre-NH/NS), KUB 36.53:8, KUB 33.96 iv 21, KBo 14.21 i 46, passim (NH), *pa-a-i-iš* KBo 19.66 i 7 (Murš. II), [*p*]a-*eš* KUB 16.37 i 3 (NH), SUM-*iš* KUB 16.10:10, 11, KUB 50.124:6 (both NH), *pa-iš-ta* KBo 3.38 i (27) (OH/NS), KBo 14.7 i 3, KBo 14.12 iii 11, KBo 3.4 ii 12 (all Murš. II), *pé-eš-ta* KBo 16.1 iii 10 (Murš. II), KUB 1.1 i 18, passim (Ḥatt. III), KBo 4.14 ii 1, KUB 23.1 ii 18 (Tudh. IV), KBo 16.35:9 (Šupp. II), KBo 14.21 ii 38, (39), 47 (NH), KUB 7.60 iii 15, and passim in NH, *pé-e-ēš-ta* KUB 14.8 obv. 22 (Murš. II), *pé-eš-ḏa* KUB 57.1:30, *pí-iš-ta* KBo 18.28 obv. 11 (NH), SUM-*eš-ta* KUB 5.6 ii 34 (NH), SUM-*ta* KBo 18.25 rev. 6 (NH), KUB 48.85:5, SUM KUB 5.1 iv 90, KUB 6.7 iii 17, KUB 22.51 obv. 17 (all NH), *pa-it-ta* HKM 111 l.e. 3, HKM 102:12, 16, 19 (both MH/MS), *ID-DIN* KUB 40.91 ii 2 (NH), KUB 40.93:4, 5.

pl. 1 *pí-ú-en* KBo 17.105 iii 30 (MH/MS), FHL 3 obv. (3) (Arn. I), *pí-i-ú-en* KUB 34.50:5 (NH?), *pí-ia-u-e-en* KBo 10.37 iv 15, (35) (OH/NS), KUB 13.4 iv 50, 51, 73 (MH/NS), HT 1 iv 2 (NS), SUM-*u-en* KUB 16.16 rev. 20 (NH), *NI-ID-DI-IN* SBo 1.4 obv. (16), (20) (OS), (*pí-i-e-u-en* KBo 20.107 ii 23 < *piya* “to send”?).

pl. 3 *pí-i-er* KBo 8.42 rev. 10 (OS), KBo 3.55 obv. 10 (OH/NS), KBo 3.33 ii 8 (OH/NS), KUB 22.70 obv. 47(?) (NH), *pí-*

pai- B

i-e-er KBo 25.68 i 12 (OS), KUB 33.66 ii 6 (OH/MS?), KBo 20.59:(5) (OH?/MS), KBo 3.34 ii 4, 5, KBo 3.7 iii 14, 16 (both OH/NS), KUB 14.1 rev. 53 (MH/MS), KUB 23.11 ii 24, 30, iii 7 (MH/NS), KBo 4.4 iv 49, 51 (Murš. II), KUB 31.53 i 7 (Ḥatt. III), KBo 14.21 i 39 (NH), KUB 22.70 obv. 69 (NH), *pí-e-er* HKM 113:16 (MH/MS), KBo 16.6 ii 8 (Murš. II), KUB 21.38 i 45 (Ḥatt. III), KUB 12.26 ii 24 (NH), KUB 33.96 iv 17 (NH), *pí-ia-er* KUB 31.68:43 (NH), SUM-*e-er* KUB 16.77 ii 70 (NH), SUM-*er* KUB 33.115 i 7 (MH/NS), KUB 17.8 iv 12 (pre-NH/NS), ABoT 57 obv. 21 (Ḥatt. III), KUB 5.1 i 91 (NH), KUB 15.5 iii 1 (NH), KUB 33.93 iii 17, KUB 13.4 ii 36, 37, SUM KUB 5.1 i 103 (NH), *pí-er* IBoT 2.131 obv. 27.

imp. sg. 2 *pa-i* KBo 17.4 ii 11 (OS), KBo 3.23 obv. 5, rev. 7, 8 (OH/NS), KUB 12.60 i 22 (OH/NS), KUB 14.1 rev. 60, KBo 16.47 obv. 20 (both MH/MS), KUB 31.84 iii 62, KBo 12.112 rev. 6 (both MH/NS), KUB 34.45 obv. 9 (early NS), *pa-a-i* ABoT 44a ii (3) (OH/NS), KBo 10.41:10 (MH/NS), KBo 11.72 ii 34 (2x) (MH?/NS), KBo 5.3 iii 66 (Šupp. I), KBo 5.6 iv 11 (Murš. II), KUB 1.1 i 16 (NH), KUB 21.27 ii 20, 21, iii 35 (Ḥatt. III).

sg. 3 *pa-a-ú* KBo 3.38 i 33, VBoT 58 iv 12 (2x) (both OH/NS), KUB 8.81 ii 13 (MH/MS), KUB 24.9 ii 14 (MH/NS), KBo 12.94:4 (NS), *pé-eš-du* KBo 18.19 rev. 34, ABoT 56 iii 17 (Šupp. II).

pl. 2 [*pí-i-iš-te-en* IBoT 3.135 rev. 10 (OS), *pí-iš-te-en* KUB 23.77:58, KUB 31.105:17 (both MH/MS), *pí-iš-tén* KUB 23.77:14, KBo 17.105 iii (33), KUB 15.34 ii 49 (all MH/MS), KUB 31.119 rt. col. 4 (MS?), KUB 15.32 i 55 (MH/early NS), KBo 15.34 ii 6, KUB 26.19 i 17 (both MH/NS), [*pí-iš-<te>-en* KUB 30.12 rev. 15 (Murš. II), *pa-iš-te-en* KUB 23.77:31, 40, KUB 31.105:10 (both MH/MS), [*p*]a-*iš-tén* KUB 12.56 iv 7 (MH), *pé-eš-tén* KBo 10.37 ii 33 (OH/NS), KUB 41.8 iii 10 (MH/NS), KBo 10.45 ii 32 (MH/NS), KUB 26.29 obv. 15 (MH/NS), KUB 36.89 rev. 40 (NH), KUB 24.12 iii 7 (NH?/NS), *pé-eš-te-[en]* KBo 11.14 iii 17 (MH/NS).

pl. 3 *pí-an-du* KUB 2.2 iii 33 (OH?/NS), KBo 20.42 i 36 (MH/MS), KBo 6.34 i 23 (MH/NS), KUB 30.34 iv 33 (MH/NS), KUB 15.5 i 8, 9, KUB 26.43 obv. 67 (Tudh. IV), *pí-ia-an-du* KUB 48.1 iii (9) (OH?/NS), KUB 13.2 iii 3 (MH/NS), KUB 7.54 ii 17 (NH).

mid. pres. pl. 3 *pí-an-da-ri* 46/h obv. 7 (StBoT 5:141) (here or to *piya* “send”; Neu points out that other middle forms do not exist for either verb).

inf. *pí-ia-an-na* KBo 15.34 ii 13 (MH/NS), KUB 2.5 ii 23, KUB 52.90 iv 3, KBo 4.10 rev. 18 (NH), *pí-an-na* KBo 24.45 obv. 27, *pí-ia-ni* KBo 3.1 ii 60 (OH/NS) (thus Chrest. 190 and HW² 1:219b), SUM-*an-na* KUB 16.66 obv. 8 (NH), KUB 60.100 obv. 4. [If, as seems very likely, all the *piyawanzi* forms from Muršili II’s Speech Loss — *pí-i-ia-u-wa-an-zi* KUB 15.36 obv. 6, *ibid.* obv. 3 + KUB 43.50 obv. 11, *pí-ia-u-wa-an-zi* KBo 4.2 iii 53, *pí-ia-u-an-zi* KBo 4.2 iii 50 — belong s.v. *piya* “to send,” the only other *-wanz* form left is SUM-*u-an-zi* KUB 19.55 rev. 4 (NH) which could be a rebus writing for the inf. *piyai-*]

pai- B

supine *pí-i-ia-u-w[a-an]* KUB 19.3 i 7 (Murš. II), SUM-*u-wa-an* KUB 38.35 rev. 12 (Tudh. IV) (here?).

verbal subst. *pí-ia-u-wa-ar* KUB 22.70 rev. 66 (NH), *pí-ia-u-wa-aš* KUB 51.27 obv. 10 (so Neu, GsKronasser 132), SUM-*aš* KUB 16.19 obv. 4, KUB 50.116:(7) (both NH).

part. sg. com. nom. *pí-ia-an-za* KBo 6.2 ii 39 (OS), KBo 3.7 iv 23 (OH/NS), KUB 21.38 rev. 8 (Ḫatt. III), KUB 49.6:11 (NH), *pí-an-za* KBo 6.4 iv 22, 23 (NS), KUB 31.53 obv. 15 (Ḫatt. III), KBo 26.215:1 (NH), SUM-*an-za* KUB 36.87 iii 7, KUB 6.20 rev. 4, KUB 22.57 rev. 7, KUB 50.44 i 5, 11 (all NH), SUM-*za* KUB 5.1 i 9, and passim in KIN oracles (NH).

com. acc. SUM-*an-tan_x(tén)* KUB 26.12 iv 39, KUB 21.43:(7) (both NH).

neut. nom.-acc. *pí-ia-a-an* KBo 6.2 ii 28 (OS), KBo 6.3 ii 50 (OH/NS), KUB 36.118:4 (MH/MS), *pí-i-ia-an* KBo 6.5 iv 8, (9) (OH/NS), KBo 12.8 i 5 (OH/NS), *pí-ia-an* KUB 31.130 obv. 4 (OH/MS), KBo 6.3 ii 49 (OH/NS), KUB 31.127 i 19 (OH/NS), KUB 13.9 ii 4, 9 (MH/NS), KUB 21.15 i 17 (Ḫatt. III), KBo 4.10 obv. 34, 36 (NH), KUB 15.5 i 3 (NH), KUB 5.7 obv. 32 (NH), SUM-*an* KUB 13.33 ii 6, KUB 26.12 iv 38, KUB 15.5 i 21, KUB 5.1 i 26, and passim in KIN oracles (all NH).

nom. com.?/neut.? SUM KUB 6.7 iii 11 (NH).

d.-l. *pí-an-ti* KBo 32.15 ii 24 (MH/MS), SUM-*an-ti* KUB 22.19:12 (NH), SUM-*ti* KUB 22.42 obv. 2, KUB 22.43 obv. 9, IBoT 1.33:65 (all NH).

pl. com. nom. *pí-ia-an-te-eš* KUB 15.34 iii (14), 35 (MH/MS), KUB 13.8:3, 5, 6 (MH/NS), KUB 21.15 i 16 (Ḫatt. III), KUB 30.31 iv 34 (NH), KBo 22.6 i 25 (OH?/NS), Bronze Tablet i 77 (Tudh. IV), *pí-an-te-eš* 1897/u:13 (Haas/Wilhelm, AOATS 3:198f.), KUB 13.8:2 (MH/NS), SUM-*an-te-eš_v*, KUB 50.115:11 (NH), SUM-*an-te-eš* KUB 21.43:6 (NH), KBo 14.21 i 59, and passim in KIN oracles (NH), SUM KUB 6.7 + KUB 18.58 iii (8), 13, 35 (NH).

pl. acc. com. *pí-an-du-uš* KBo 13.54:11.

pl. d.-l. or gen. or sg. gen. SUM-*an-ta-aš* KUB 50.6 iii 23 (NH).

broken *pí-i-an-x[...]* KBo 25.56 i 19 (OS)(here?).

iter. pres. sg. 1 *pé-^le-^l[eš-k]i-mi* KBo 32.15 iii 15, *pí-iš-ki-mi* KUB 24.9 i 46, 51 (MH/NS), KUB 43.53 i 17, (18)? (OH/NS), 1032/u:5 (Ottén, ZA 63:78), *pé-eš-ki-mi* KUB 24.9 i 42 (MH/NS), KUB 43.53 i 16 (OH/NS), KBo 5.4 rev. 33 (Murš. II), KUB 21.38 i 17 (Ḫatt. III), SUM-*eš-ki-mi* KUB 41.1 i 10 (MH/NS).

sg. 2 *pé-eš-ki-ši* KUB 31.127 i 4 (OH/NS), KUB 22.70 rev. 35, KUB 16.17 iii 8 (both NH), *pí-iš-ki-ši* KUB 31.112:16, 27 (MH/NS).

sg. 3 *pí-iš-ki-z[i?]* KUB 43.30 iii 20 (OS), *pí-iš-ki-iz-zi* KBo 17.16:4 (OS), KBo 32.15 ii 27 (MH/MS), KUB 10.21 v 24 (OH/NS), IBoT 2.94 vi? 8 (OH?/NS), KBo 5.9 ii 33 (Murš. II), KBo 15.69 i 21 (MH/NS), *pé-eš-ki-iz-zi* KUB 41.7 v (7) (OH/NS), KUB 13.9 iv 8 (MH/NS), KBo 3.4 iv 48 (Murš. II), KUB 17.35 i 15, ii (34), iii 22, iv 2 (Tudh. IV), *pé-<eš>ki-iz-zi* AT 454 i 15 (NH), *pé-eš-ki-zi* KUB 51.23 rev.? 4 (Tudh. IV), KUB 51.33 i 8, SUM-*iz-zi* KBo 2.1 ii 29, 38, iii (32)? (NH), KUB 38.32 rev. 31, IBoT 1.9:6, SUM-*zi* KUB 42.100 iii 21 (Tudh. IV), KBo

2.1 iv 14 (NH), KUB 36.88 rev. 9, KUB 51.7 obv. 11.

pl. 1 *pí-iš-ga-u-e-ni* KUB 40.36 i 9, KBo 16.27 iii 3, KUB 17.21 i 3 + 545/u obv. 7 (Kaššäer 152, 164) (all MH/MS), KUB 12.50:8 (pre-NH/NS), *pé-eš-ga-u-e-ni* KUB 31.117 ii 9 (Arn. I), KUB 15.32 i 52 (MH/early NS), KUB 16.16 rev. 13, 15 (NH), SUM-*qa-u-e-ni* KUB 22.57 obv. 5 (NH), *pí-iš-ki-u-wa-ni* KBo 32.15 ii 28 (MH/MS), *pé-eš-ki-u-e-ni* AT 454 iv 7 (NH).

pl. 2 *pí-iš-kat-te-ni* KBo 22.1 obv. 20 (OS), KUB 26.19 ii 27 (MH/NS), KUB 52.72 obv. 4, *pé-eš-kat-te-ni* KUB 31.99 obv. 8.

pl. 3 *pí-iš-kán-zi* KUB 18.14 iii? (5) (NH), KBo 20.33 obv. 8 (OS), KBo 11.72 ii 28 (MH/NS), KUB 32.130:14, 22 (MH/MS), KBo 22.246 ii 15, iii (8), 11, KUB 12.4 i 3 (NH), *pé-eš-kán-zi* KUB 7.8 ii 13 (MH/NS), KUB 13.4 i 8 (MH/NS), KUB 24.3 i 10, 11, 26 (Murš. II), KUB 7.24 rev. 7 (Tudh. IV), KBo 22.246 iii 6, (18), KUB 12.4 i 9, 10 (NH), *pí-iš-qa-an-zi* KUB 17.35 iii (33), iv 33 (Tudh. IV), SUM-*kán-zi* KUB 42.105 iii 4, 9, iv 14 (Tudh. IV), KBo 13.231 obv.? (3), 9, KUB 17.37 i 15.

pret. sg. 1 *pé-eš-ki-nu-un* KUB 22.70 obv. 36 (NH).

sg. 3 *pé-e-eš-ki-it* ABoT 65 obv. 14 (MH/MS), *pí-iš-ki-it* KUB 14.1 obv. (7), (8) (MH/MS), KUB 14.7 i 14 (Ḫatt. III), KUB 22.70 rev. 36 (NH), KUB 43.76 rev. 9, *pé-eš-ki-it* KBo 3.4 i 44 (Murš. II), KUB 13.35 i 3, 4 (NH), KUB 16.16 rev. 8 (NH), IBoT 2.131 obv. 35 (NH).

pl. 3 *pí-iš-kir* KBo 6.2 i 10, 13, 40, 57, ii 55, iii 25, 31, 51, iv 41 (OS), KUB 29.16 iii 5, (14) (OS), KUB 13.12 ii 2 (OH/NS), *pí-iš-ki-ir* KBo 6.2 iv 16 (OS), KUB 29.13 rev. (9) (OS), KUB 16.16 obv. 19 (NH), *pí-iš-^{ki}kir* KUB 29.25:4 (OS), *pé-eš-ki-ir* KUB 29.14 iv 3 (OH/NS), KUB 16.16 rev. 25 (NH), KUB 5.10 i 6 (NH), KBo 14.21 i 62 (NH), KBo 13.252 ii 13 (NH), *pé-eš-kir* KBo 6.3 i 17, passim (OH/NS), KBo 6.14 i 8, 16 (OH), KBo 19.3 iv 8 (OH/ENS), IBoT 2.131 rev. 19 (NH), KUB 5.10 i 9 (NH), SUM-*kir* KUB 50.42 left col. 19 (NH), *pí-iš-kir_s(=kar)* KUB 38.3 i 17 (NH).

imp. sg. 1 *pí-iš-ke-el-lu* KUB 6.45 iii 66 (Muw. II).

sg. 2 *pí-iš-ki* KBo 17.60 rev. 11 (MH/MS), KUB 57.39 rev.? 8 (MH), KBo 15.25 obv. 11 (MH/NS), KUB 27.67 ii (23) (MH/NS), KUB 24.2 rev. 16 (Murš. II), *pé-eš-ki* KUB 46.25 i 19, KUB 10.72 v 16 (both pre-NH/NS), KUB 24.1 iii 6, 9, 10, 12, 14 (Murš. II), KUB 21.29 iii 4 (Ḫatt. III).

sg. 3 *pí-iš-ki-id-du* KUB 43.23 rev. (16), 19 (OS), *pé-eš-ki-id-du* KUB 27.29 iii 3 (MH/NS), KBo 19.64a iv (30) (Murš. II).

pl. 2 *pí-iš-kat-te-en* KBo 15.10 ii 35 (MH/MS), *pí-iš-kat-tén* KBo 17.105 ii 25 (MH/MS), KUB 15.34 ii 24, iii (18) (MH/MS), KUB 15.32 i 58 (MH/ENS), KUB 12.28:10, [*pí-i*]*š-ki-it-tén* KUB 15.34 ii 40 (MH/MS), *pí-iš-ki-tén* KBo 17.105 ii 22, 25 (MH/MS), KUB 24.8 ii (20)(?) (pre-NH/NS), *pé-eš-kat-tén* KBo 10.37 ii 28, (29), 31 (OH/NS), KUB 24.9 iv 17 (MH/NS), KUB 43.55 ii 6 (pre-NH/NS), KUB 6.37 obv. 3 (NH).

pl. 3 *pí-iš-kán-du* KBo 15.10 iii 36 (MH/MS), *pé-eš-kán-du* HKM 81:(13), 15 (HBM 274-275) (MH/MS), KUB 13.8:13 (MH/NS), IBoT 2.131 obv. 19.

supine *pé-eš-ki-u-wa-an* KBo 4.4 iv 35, 47 (Murš. II), KUB 21.17 i 8 (Ḫatt. III), KUB 33.93 iii 14, KUB 15.11 ii 14 (NH),

pai- B

KUB 49.93 ii 10 (NH), *pé-eš-ki-u-an* KBo 3.4 iii 26 (Murš. II), *pa-iš-ga-u-wa-an* KBo 5.8 ii 5 (Murš. II), *pí-iš-ki-u-wa-an* KUB 18.51 ii 19 (NH), *pí-iš-ki-u-an* KBo 5.8 ii 4 (Murš. II).

part. neut. nom.-acc. *pé-eš-kán* KUB 50.122 obv. 9.

dur. *supine pí-ia-an-ni-wa-an* KBo 8.42 rev. 3 (OS).

unclear SUM KUB 48.90 lower edge 4, IBoT 1.31 obv. 9 (NH).

For morphological discussion cf. Oettinger, *Stammbildung* 69f., 469f.

(Akk. **nadānu:**) (Akk.) *mīnam dumqam addinšunuti* “I gave them whatever was good” KBo 10.1 obv. 3 = (Hitt.) [(*nu*) *kue ku*]e *ašauwar ēš[r]a [n=at] A]NA ÉRIN.MEŠ *ašanduli pé-eh-ḫu-un* “I gave to my troops in garrison whatever sheepfolds there were” KBo 10.2 i 7-8 (ann., Ḫatt. I/NS), w. dupl. KBo 10.3 i 5-6, cf. Marazzi, *AkkBoaZ* 46 w. anterior lit.; (Akk.) [*ana* DUMU-ya *Labarna É-tam addin A.ŠÀ-am*] *mādam addinšu* [GUD.ḪI.A *mādūti addinšu*] = (Hitt.) DUMU=mi *Labarni* [É-*i*]r? *pé-eh-ḫu-un A.ŠÀ.ḪI.A=še mekk*]i *pé-eh-ḫu-un* GUD. ḪI.A=še *me[kk]*i *pé-eh-ḫu-un* “I gave my son, Labarna, a house. I gave him many fields. I gave him many cattle” KUB 1.16 i/ii 31-32 (OH/NS), translit. BoTU 8, rest. from HAB 6f., cf. Marazzi, *AkkBoaZ* 16; (Akk.) *AD-DIN* KBo 4.3 i 15 (A) (NH) KBo 4.7 ii 5 (B) (NH) and KUB 19.53 ii 4 (E) (NH) = (Hitt.) *pé-eh-ḫu-un* KBo 5.13 i 27 (C) (NH) and KUB 6.41 ii 3 (D) (NH) (Kup. § 8, Akkadograms in Hittite context).*

(Akk. **šūlū:**) (Akk.) 3 ^{GIŠ}*maya*[*Itam*] *ana* ^{UTU}URUTÚL-na *ušēli* 1 GUD KÙ.BABBAR *ana* É ^{MEZZ}*Mezzulla* *ušēli* KBo 10.1 obv. 4-5 = (Hitt.) *U* 3 ^{GIŠ}GIGIR.MEŠ *MADNANU ANA* ^{UTU}URUTÚL-na *pé-eh-ḫu-un* § 1 GUD KÙ.BABBAR 1 GEŠPÚ KÙ.BABBAR *INA* É ^{IM}*pé-eh-ḫu-un* “Three *MADNANU*-chariots I gave (Akk.: I dedicated, lit.: made go up) to the Sun-goddess of Arinna. One silver ox, one silver fist I gave to the temple of the Stormgod. (That which remained I gave (Akk. dedicated) to the temple of Mezzulla)” KBo 10.2 i 11-12 (ann., Ḫatt. I/NS); (Akk.) *u* 7 DINGIR.MEŠ *ana* ^{UTU}URUTÚL-na *ušēli* ... / ... *u kidat* DINGIR.MEŠ-*šu* / *ana* É ^{MEZZ}*Mizzulla* *ušēli* KBo 10.1 obv. 18-20 = (Hitt.) *nu* 7 DINGIR.MEŠ *INA* É ^{UTU}URUTÚL-na / [*p*]e^{dah}*hun* ... / ... *āššer=ma=kan kuiēš* DIN~GIR.MEŠ / *n=aš* *INA* É ^{MEZZ}*Mezzulla* *pé-eh-ḫu-un* (var. *pēdahhun*) “Seven deities I carried off (Akk. dedicated) to the temple of the Sun-goddess of Arinna ... Those deities which remained I gave (var. carried off) (Akk. dedicated) to the temple of Mezzulla” KBo 10.2 i 37-40 (ann., Ḫatt. I/NS), w. dupl. KUB 23.31 rev. 5, cf. Marazzi, *AkkBoaZ* 49f.

(Akk. **našū:**) (Akk.) *ina* MU.KAM-ti MU.KAM-tima *it~tataššaššu* “Year in and year out he kept giving it to him” KUB 3.14 obv. 10 = (Hitt.) *n=anzši pé-eš-ki-it* “He continually gave it to him” KUB 21.49:8 (Duppl., Murš. II), ed. SV 1:6f., on the Akk. verb, a Gtn of *našū* w. dat. pron. suffix -*šu*, cf. CAD N/2:80b, 92b.

a. “to give (something) owed, required, or agreed upon” — **1** purchase price, wages, hire, fee, tribute, bride price, dowry — **a** purchase price: 2

pai- B a 1' c'

GUD GAL UZU=ŠUNU *kuiš wāši* 1 UDU *pa-a-i* “He who buys the meat (of) two adult oxen, pays one sheep” KBo 6.26 iii 15 (Law § 185, OH/NS), cf. *ibid.* iii 16-19 (Law §186); (cf. Klengel, *AoF* 15:76-81, and *RLA* 5:503, 530b §4).

b' hire, wages (*kuššan*): “If someone hires a person, and he (the hireling) goes on a campaign and dies” *takku kuššan pí-ia-an* (A: *pí-ia-a-an*, C: *pí-i-[i]a-an*) *nu UL šarnikzi takku kuššan=šet UL pí-ia-a-an* (C: *pí-i-ia-[an]*) 1 SAG.DU *pa-a-i kuš~šann=a* 12 GÍN KÙ.BABBAR *pa-a-i U ŠA* MUNUS *kuššan* 6 GÍN K[(Û.BAB)]BAR *pa-a-i* “If the wages are paid, there is no compensation. If the wages are not paid, he shall give (a 3') one person, and he shall pay wages of twelve shekels of silver. For a woman he shall pay (a 1' b) wages of six shekels of silver” KBo 6.3 ii 49-51 (Law §42, ON/NS), w. dupl. A = KBo 6.2 ii 28-29 (OS), C = KBo 6.5 iv 8-11 (OH/NS), cf. *natta* b 2; “If someone gives (*pai-* d) a child for apprenticeship ...” *n[(u annanu)mm]aš* 6 GÍN KÙ.BABBAR *pa-a-i* “he pays six shekels of silver for the apprenticing. (If he makes him a master(?))” *nu=šši* 1 SAG. DU *pa-a-i* “he (the father) gives him (the teacher) one person” KBo 6.26 iv 31 (Law § 200B, OH/NS), w. dupls. KUB 13.14 rev. 8 + KUB 13.16:5, KUB 13.14 + KUB 13.16:5; “If someone commandeers a horse, a mule, or a donkey and it dies on his place, he shall transport it (the carcass) (back)” *kušša(n)=šsett=a pa-a-i* “And he shall pay its hire” KBo 6.2 iv 5 (Law § 76, OS); “They carry in two black bulls. Ten bronze-spear men carry one (other) bull ...” [(LUGAL-*uš AN*)]A 20 LÚ.MEŠ ŠUKUR 5 MA.NA KÙ.BAB~BAR *pa-a-i* “The king pays five MA.NA of silver to the twenty bronze-spear men” KBo 21.25 i 49 + KUB 34.123 i 18-19 (fest., OH/MS), w. dupl. KUB 43.26 i 6-7 (OS), translit. StBoT 25:66 i 48-49.

c' tribute: *nu arkamma*[*n ...*] / ¹10 GÍN¹ KÙ. BABBAR 10 GÍN KÙ.GI 2 GUN URUDU 1 G[UN ...] / MU.KAM-li SUM-anna SI×SÁ-at § *arkam~mani* GAM-an 1 GUD 8 UDU MU.KAM-li *pi*[*anna* SI×SÁ-at] “It was ascertained to give tribute annually: ten shekels of silver, ten shekels of gold, two talents of copper, one talent [of ...]. It [was ascertained] to give annually with the tribute one ox (and) eight sheep” KUB 56.24 obv. 8-11, cf. 13-15; normally the verb used w. *argamman* is either *piddai-* or *uda-*.

pai- B a 1' d'

d' bride price: “He asked them for the heart” *n=aš=šši pí-i-e-er* “They gave it to him. (Afterwards, he asked them for the eyes)” *nu=šši apē=ya pí-i-e-er* “They gave these also to him. (He brought them to his father)” KBo 3.7 iii 13-16 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:15, 19 (§24'), tr. Hittite Myths 13 □ this is an *antiyanza* marriage, where the groom received a “bride-price” from the bride’s father, and became a member of her family; “The Sea sent to the Stormgod. ‘Telipinu, your son, took my daughter as his wife. He led her away’” *ammuqqa=wa [kuit] pa-it-ti ... pé-eh-ḫi-wa<-ra>-at-ši mán=wa=šši UL pé[-eh-ḫi] ... [1 L]IM GUD.ḪLA 1 LIM UDU.ḪLA pa-iš* “[What] will you give me (as a brideprice)?” ... ‘Shall I give it to him? (What) if [I do] not giv[e] (it)?’ ... One thousand oxen and one thousand sheep he gave” KUB 12.60 i 18-19, 21, 25 (OH/NS), tr. Hittite Myths 26, translit. Myth. 20. The official term used in the laws for paying a brideprice, (*kušata*) *piddai-* “to pay, render” (Laws §§ 29-30, 34-36), is not used here.

e' dowry: *nu=wa=mu iwaru kuit pa-a-i* “What dowry will he give me?” KUB 17.9 i 30 (Gurparanzah story); “If in a town, someone holds *šahḫan* owing fields (as) dowry (*iwaru*)” *takku=šše A.ŠÀ [dapi~anza] pí-ia-an-za* (var. *dapi-an*) “if the entire field was given to him” KBo 6.2 ii 38-39 (Law §46, OS), w. dupl. KBo 6.5 iv 25 (OH/NS), ed. HG 30f.

2' daughters, sisters, sons given in marriage: *nu=zza DUMU.MUNUS.MEŠ=ŠA ANA DUMU.NITA.MEŠ=ŠA pa-iš* “She gave her daughters to her sons” KBo 22.2 obv. 17 (Zalpa story, OS), ed. StBoT 17.6f.; “If a girl is promised to a man, ...” *takku=(w)an attasš=annašš=a tamēdani LÚ-ni pí-an-zi* “if her father and mother give her to another man” KBo 6.3 ii 8 (Law §28b, OH/NS), ed. HG 24f.; *[n]u=šši DU~MU.MUNUS=KA ANA DAM=ŠU [pa]-it-ta* “You gave your daughter to him as his wife” KUB 14.1 obv. 76 (Madd., MH/MS), ed. Madd. 18f.; cf. *nu=wa=ttta DU~MU.MUNUS=YA ANA DAM=KA pé-eh-ḫi* “I will give you my daughter as your wife” KUB 14.1 obv. 77 (MH/MS); “If you are truly seeking my daughter” *nu=ttta UL imma pé-eh-ḫi pé-eh-ḫi-it-ta* “will I really not give (her) to you? I shall give (her) to you” VBoT 2 (= EA 32):8-9 (Tarḫuntaradu to Amenhotep III, MH/MS), ed. Rost, MIO 4:329; *nu=wa=ttta ^fMuwattin apel DUMU.MUNUS=SU NIN=YA ANA DAM-UTTI=*

ŠU pé-eš-ta KUB 14.15 iv 40-41, ed. AM 72f.; *mán=wa=mu 1-an DUMU=KA pa-iš-ti* “If you give me a son of yours (lit. your one son), (he will become my husband)” KBo 5.6 iii 12-13 (DŠ frag. 28), ed. Güterbock, JCS 10:94; (The Egyptians sought a son from my father for kingship) *nu=šmaš mahḫan ABU=YA apēl DUMU=ŠU pé-eš-ta* (var. *pé-e-eš-ta*) “When my father gave them his son, (... they killed him)” KUB 14.11 ii 13-14 (PP 2), w. dupl. KUB 14.8 obv. 21-23, ed. Götze, KIF 1:210f.; “I made you a brother-in-law” *nu=ttta NIN=YA DAM-an[ni] pé-eh-ḫu-un* “I gave you my sister for wifeship” KUB 23.1 ii 2-3 (Šaušgamuwa-Tudḫ. IV treaty), ed. StBoT 16:8f.; cf. KBo 18.19 obv. 11; see also k 3' (*andan pai- B*) and k 9' h' (*parā pai- B*), below.

3' compensation, damages, or fine: 4 SAG.DU *pa-a-i* “He must give four persons” KBo 6.3 i 2 (Law §1, OH/NS), ed. HG 16f.; *karū 1 MA.NA KÛ.BABBAR peškir kinuna 20 GÍN KÛ.BABBAR pa-a-i* “They used to give one mina of silver, but now he shall give twenty shekels of silver” KBo 6.3 i 17 (Law §7, OH/NS), and passim in the laws; “If someone breaks the horn or foot of an ox, he takes the ox” *U GUD SIG<ANA> BĒL GUD pa-[(a-i)]* “And he gives a good ox to the owner of the (injured) ox” KBo 6.3 iii 71 (Law §74, OH/NS), ed. HG 40f.; for KBo 6.10 ii 20-21 (Law §128, OH/NS) see k 1' a' (*anda pai-*), below; for law §42 see a 1' b', above; “If a Hittite abducted a Luwian in Ḫatti and carried him off to Luwiya” *karū 12 SAG.DU pí-iš-kir* (var. *pé-eš-kir*) *kinuna 6 SAG.DU pa-a-i* “they used to give twelve persons (lit. heads), now he shall give six persons” KBo 6.2 i 40-41 (Law §19B, OS), ed. HG 20f., w. dupl. KBo 6.3 i 49 (OH/NS); *mán ēš~ḫanašš=a kuiški šarnikzil pí-ia-an ḫarzi* “and if someone has paid the compensation for homicide (lit. blood)” KUB 13.9 ii 3-4 (instr., MH/NS), ed. von Schuler, FsFriedrich 446, 449, Westbrook/Woodard, JAOS 110:643; *mán tayizzilašš=a kuiški šarnikzel pí-ia-an ḫarzi* KUB 13.9 ii 8-9 (MH/NS); for KUB 26.19 ii 27 (treaty, MH/NS) see k 5', below; the forms of *piyauwanzi* in the various copies of MSpr. belong to *piyai-*, q.v.

4' substitutes: [... ANA ^dERE]Š.KI.GAL :*tarpal~lin pé-eh-ḫu-u[n]* “I gave a substitute to the Queen of the Netherworld” KUB 36.94 rev. 12 (royal subst. rit., NH), ed. StBoT 3:12f., w. n. 44; cf. KUB 13.9 ii 2-3 (MH/NS).

5' bribes, propitiatory gifts (*maškan*): (If either you, as his colleague, conceal them) *nu=šši maš~*

kan pa-a-i “and he gives a bribe to him (or: for it [your silence?])” KUB 13.9 iii 14 (instr., MH/NS); [ANA]! dU[TU] URUTÚL-na dUTU-ŠI *maškan pa-a-i* “His Majesty will give a propitiatory gift to the Sungoddess of Arinna” KBo 2.2 ii 39 (oracle question, NH); because of the explicit mention of a *maškan* in this line, we can assume that is what is meant in the following passage from just a few lines previous in the text: “Because the Sungoddess of Arinna was determined (to be responsible) for His Majesty’s illness ... whatever is determined by oracle” *nu ANA dUTU URUTÚL-na apā[r]* SUM-an-zi “they will give that to the Sungoddess of Arinna” *ibid.* ii 34.

6' fulfillments of vows or agreements w. a deity: “His Majesty vowed as follows to Kataḥḥa: ‘If the city of Ankuwa survives, and does not in its entirety burn down’” *nu ANA dKataḥḥa 1 URU-LUM KÙ.BABBAR DÙ-mi KIL.LÁ.BI NU.GÁL 1 GUD 8 UDU=ya pé-eh-ḥi* “I will make for Kataḥḥa one silver city(-model) of unspecified weight (and) one ox and eight sheep I will give” KUB 15.1 iii 20-21 (vow, NH), ed. Hoffner, IEJ 19:178f.; cf. *ibid.* iii 25-26; and passim in vows; *nu=mu ANA DINGIR-LIM ÌR-anni pé-eš-ta* “So he gave me to serve the goddess” KUB 1.1 i 18 (Ḥatt. III), ed. StBoT 24:4f.

7' offerings to the gods: *nu namma DINGIR. MEŠ-aš NINDA.GUR₄.RA išpanduzzi [U]L kuiški pa-a-i* “Now no one gives thick bread and libations to the gods any longer” KUB 36.2d iii 41-42 (kingship of dLAMMA, NS), ed. Meriggi, Athenaeum NS 31:142f., tr. Hitite Myths 44 (§6), translit. Myth. 149, cf. *ibid.* iii 17-18 + KUB 33.112 iii 10-11; *ANA DINGIR-LIM SILA₄ ambašši pí-an-zi* “They dedicate (lit. give) one lamb to the deity for *ambašši*” KUB 29.4 iv 3-4 (NH), ed. Schw.Goth. 28f. (“bestimmen”(?!), 55 (“bestimmen, aussuchen, vorbereiten”).

8' prizes or awards: [LÚKA]Š₄.E *tarḥzi kuiš 1 MA.NA KÙ.BABBAR U 2 NINDA wagadaš pí-an-zi* “They give 1 MA.NA of silver and two *wagada*-breads (to) the runner who wins” KBo 20.33 obv. 12 (OS), translit. StBoT 25 no. 19; *kuiš ḥazzizzi nu=šše GEŠ-TIN-an akuwanna pí-an-zi ... kuiš natta=ma ḥaz-zizzi nu=šše iyara GAL-ri pí-an-zi* “They will give wine to drink to him who hits (the target) ... but they will give *iyara* in a cup to him who does not

hit (the target)” KBo 3.34 ii 33-34 (anecdotes, OH/NS), ed. THeth 20:536.

b. “to give without being required to, to donate”: (If you make a chariot out of hides that are not ritually fit for the king, do not worry, tell the king about it.) “I, the king, will send it to a foreigner” *našma=at ANA ÌR pé-eh-ḥi* “Or I will give it to a subject” KUB 13.3 iii 17 (MH/NS), ed. Friedrich, MAOG 4:47, 49, tr. ANET 207; *mān=ma=šši IŠTU É.GAL-LIM=ma AŠŠUM NÍG.BA=ŠU KÙ.BABBAR KÙ.GI UNŪT ZABAR pí-an-zi n=at lamniyan ēšdu kaš=war=at=ši LUGAL-uš pa-iš ... kēdani=war=at=ši ANA EZEN SUM-ir* “If they give him silver, gold, or a bronze implement from the palace as a gift, let it be enumerated: ‘King So-and-so gave (this) to him ... They gave it to him at such-and-such festival’ (and let the witnesses be put down at the end)” KUB 13.4 ii 32-34, 36 (instr. for temple officials, MH/NS); *mānn=a=šši E[GIR-anda dUTU-ŠI] IŠTU NAM.R[A.MEŠ pé-eh-ḥi našma=šši] IŠTU LÚ ELLI pé-eh-ḥi naš[ma UNŪTUM našma] TÚG-UŠTUM pé-eh-ḥi* “If later I, My Majesty give her (Šauska) some resettled persons or some freemen, or an implement, or I give a garment” KBo 6.29 iii 34-37 (Ḥatt. III), ed. NBr 50f. iii 35-38; “Thus speaks Ašmunikal, the Great Queen, concerning the Stone House which we created” *nu ANA É NA₄-NI kuiēš URU.ḪI.A pí-ia-an-te-eš LÚ.MEŠ BĒL QĀTI kuiēš pí-an-te-eš* (etc.) “The towns which were donated to the Stone House, the craftsmen who were donated,” (etc., let them be exempt from taxes and corvée) KUB 13.8:2 (MH/NS), ed. Otten, HTR 106f.

c. “to physically hand over or pass (something to another)”: “The spears which the guards hold” *n=at ANA LÚ šalašḥa GIŠGU.ZA pí-an-zi* “they give to the coachman (who had brought) the seat; (when the carriage goes home)” *LÚ šalašḥaš=ma GIŠŠU~KUR.ḪI.A ANA LÚ Ī.DU₈ pa-a-i* “the coachman gives the spears to the gatekeeper” IBoT 1.36 iii 60-62 (*MEŠEDI* instr., MH/MS), ed. AS 24:30f., Jakob-Rost, MIO 11.196f.; *GAL DUMU.MEŠ.É.GAL LUGAL-i GAL-ri pa-a-[i]* “The chief of the palace servants gives a cup to the king, (and the king libates at the hearth. The chief of the palace servants takes the cup from the king)” KBo 25.52 ii 10-12 (fest., OS), translit. StBoT 25:117; *LÚ.SAGI-aš 1 NINDA.GUR₄.RA*

GAL LUGAL-*i pa-a-i* “The cupbearer gives one large flat-bread to the king. (The king crumbles (it) and places it on the altar)” LUGAL-*uš GUB-aš ANA* LÚ.MEŠ BĒLŪTIM *akuwanna kiššarī pa-a-i* “The king, standing, gives something to drink into the hand of the lords” KBo 19.128 vi 12-13, 14-16 (fest., OH?/NS), ed. StBoT 13:16f.; [*n*] *pa-a-i* ANA DUMU.É.GAL GÙB-*lit ŠU-it pa-a-i* § DUMU.É.GAL *ma=aš GÙB-laz kiššaraz LUGAL-i pa-a-i* “He gives them to the palace servant with his left hand. The palace servant gives them to the king with his left hand. (The king swings them around with his left hand, pours them into the river and leaves)” KUB 2.7 i 5-8 (fest. of haste, OH/NS), ed. Košak, *Linguistica* 16:62, 57, Popko, *AoF* 13:220; [*n*] *u=aššī naššu adanna pé-eš-ki-iz-zi našma=aššī akuwanna pé-eš-ki-iz-zi* “Either (the slave) gives him (i.e., the master) something to eat or he gives him something to drink” KUB 13.4 i 24 (instr. for temple personnel, MH/NS), ed. Süel, *Direktif Metni* 24f.; cf. *ibid.* iii 66-70; (I take a bit of crumbled bread) *nu LÚ-i BĒL SÍSKUR pé-eḫ-ḫi* “I give (it) to the male patient. (He places it in his mouth and drinks three times to Uliliyašši)” KUB 7.5 ii 11 (Paškuwatti’s rit., MH/NS), ed. Hoffner, *AuOr* 5:274, 278 (§10); *nu=ašmaš 1 UPNA uzuḫrin ḪÁD.DU.A pa-a-i INA 3! KASKAL=a ya n[amma] UL kuitki pa-a-i* “He gives them (the horses) 1 handful of hay. Then on the third(!) time, he gives (them) nothing” KUB 1.13 l.e. 2 (Kikk., MH/NS), ed. Hipp. *heth.* 74f.; (If your wife’s sister, sister’s children, or cousin comes to you) *nu=aššī [a]danna akuwanna pa-a-i* “give her (something) to eat or drink” KBo 5.3 iii 36-37 (Ḫuqq., Šupp. 1), ed. SV 2:126f.; DUMU.MEŠ É.GAL LUGAL-*i ŠU.MEŠ-aš wātar pí-ia-an-zi ŠU.MEŠ=aš ŠU ārri GAL DUMU.MEŠ É.GAL GAD-an pa-a-i ŠU.MEŠ=aš ŠU ānši* “The palace servants give the king water for (his) hands. He washes his hands. The chief of the palace servants gives (him) a cloth. He wipes his hands” KUB 20.85 i 7-10 (fest.); GAL DUMU.MEŠ É.GAL LUGAL-*i* GÍŠ *kalmuš pa-a-i* “The chief of the palace servants gives a crook to the king” KUB 11.35 i 19 (winter fest., OH/NS), cf. KUB 10.21 i 2-3, 11-12 (OH/NS); (The table attendant takes a thick bread off of the *zippulašša*-bread) *n=an ANA LÚSAGI pa-a-i LÚSAGI=ma=an LUGAL<-i> pa-a-i LUGAL-uš paršiya t=an ANA LÚSAGI EGIR-pa pa-a-i LÚSA~GI=ma=an ANA LÚ GÍŠBANŠUR pa-a-i* “He gives

it to the cupbearer. The cupbearer gives it to the king. The king crumbles it. He gives it back to the cupbearer. The cupbearer gives it to the waiter” KUB 20.78 iv 10-15 (fest. of the month, OH/NS); several of the examples used under usage c could belong under usage e, and vice versa; the boundaries are often unclear.

d. “to temporarily give into someone’s care or custody, entrust”: “If someone batters a man and makes him ill, he shall nurse him” *pedi=aššī=ma LÚ.U₁₀.LU-an* (var. *antuḫšan*) *pa-a-i* “and he shall give a person in his place, (and he shall work his estate until he recovers)” KBo 6.2 i 17 (Law §10, OS), w. dupl. KBo 6.3 i 26 (OH/NS), ed. HG 18f., Watkins, *Ériu* 27:21, Beckman, *RLA* 7:631; [DUMU.MEŠ] *šulluš pí-i-ú-e-ni* “We will give hostages” KBo 16.27 i 14 (MH/MS), translit. Kaššäer 135; *nu=aššī URU.KÙ.BABBAR-aš KUR-e ḫūman pa-iš* “He (the Stormgod) gave to him (the Labarna) the whole land of Ḫattuša” IBoT 1.30:4-5 (OH?/NS), ed. Goetze, *JCS* 1:90f., Güterbock, *JAOS* Suppl. 15:16; “I say as follows to the king:” *pa-i-mu DUMU.É.GAL-in* “Give me a palace servant (and I will go to the room of the children)” LUGAL-*uš=mu DUMU.É.GAL pa-a-i* “The king will give me a palace servant. (Whatever the king says, that I will do)” KBo 17.4 ii 11 (fest., OS), ed. StBoT 8:24f.; *nu ANA mTemeti ÉRIN.MEŠ ŠUTI [SU]M-zi* “They will give the ŠUTI-troops to Temeti. (They will carry off Ununiya and meet back up with His Majesty)” KUB 5.1 ii 47 (oracle questions on prospective campaigns, NH), ed. THeth 4:58f.; (If you request some troops from His Majesty to attack some enemy) *nu=tta dUTU-ŠI ÉRIN.MEŠ ANŠE.KUR.R[(A. ME)]š pa-a-i* “His Majesty will give you troops, infantry, and chariotry” KUB 21.1 iii 57-58 (Alakš. §17, Muw. II), w. dupl. KUB 21.5 iv 3(-4), ed. SV 2:74f.; *namma ÉRIN.MEŠ-an MU-ti M[U-ti] pí-iš-kán-zi* KUB 23.72 rev. 18 (Mita text, MH/MS), tr. Gurney, *AAA* 28:36; *nu=mu ÉRIN.MEŠ pé-eš-ki-u-wa-an dāir* KUB 14.16 ii 22, ed. AM 44f., cf. KBo 4.4 iv 34-35, 47, ed. AM 138-141; cf. Law §200B in a 1’ b’, above; cf. *kūšš=a ABI LUGAL ANA <m>Nakkilit GAL LÚ.MEŠSAGI pa-iš kūš mḪuzzi GAL LÚ.MEŠNIMGIR kūš mKizzui GAL LÚ.MEŠ MEŠE~DI pa-iš* “The father of the king gave these (men) to Nakkilit, the chief of the cupbearers, these (men) to Ḫuzzi, the chief of the heralds, (and) these (men) to Kizzu, chief of the guards” KBo 3.34

pai- B d

ii 30-32 (anecdotes, OH/NS), ed. THeth 20:535f.; 1 DUMU. MUNUS ^f*Kummiya ŠUM=ŠU ANA* ^m*Mulla šal~lanu[(m)]anzi AD-D[(IN)]* “One girl, Kummiya by name, I gave to Mulla to raise” KUB 31.61 ii 5 (vow of Pud.), w. dupl. KUB 31.58 obv. 10, ed. StBoT 1:22f.; cf. KUB 31.53 + 1320/u obv. 12-16 (vow of Pud., NH), ed. StBoT 1:20f.; [*kueda*]ni=war=an pé-eh-*hi* aši DUMU-an “To whom will I give this child?” KUB 33.93 rt. iii 38(-39) + left iii (27-)28 (Ullik. I A), ed. Güterbock, JCS 5:152 iii 27-28; 30 ANŠE.ĤI.A=wa=mu annaz pí-i-e-er kinun=ma=wa 13 ANŠE.ĤI.A ēšzi “They formerly gave me thirty donkeys. Now thirteen remain” KUB 13.35 iii 1-2 (dep., NH), ed. StBoT 4:8f.; *kāšatta=šmaš* ^m*Muršilin pé-eh-*hu*-un* “I have given Muršili into your care (i.e., entrusted him to you)” KBo 3.27 obv. 13-14 (edict, OH/NS); [*kāš*]=wa=it^a KUR ^[HUR.SAG]Z[*ipp*]ašlā AD-DIN “I have given to you the land of Zippašla” KUB 14.1 obv. 43 (Madd., MH/MS), ed. Madd. 10f.; (The hand of the king of Ĥurri took away the city of Iyaruwanta from Abiratta’s grandfather by force) *n=an ANA ABI ABIŠU ŠA* ^m*Tette* ^{LÚ}SA.GAZ *pa-iš* “and he gave it to the grandfather of Tette, the *ĤA~PIRU*-man” KBo 3.3 i 6-7 (treaty, Murš. II), ed. Klengel, Or NS 32:33, 39; (I took Iyaruwanta with my army and plundered it) ^{URU}*Iyaruwaddan=ma URU-an tanna~tan purut* DINGIR.MEŠ *akkandušš=a tuk ANA* ^m*Abiratta pé-eh-*hi** “I am giving to you, Abiratta, the empty city of Iyaruwadda, (its) clay, its gods, and its dead” *ibid.* i 23-25; (I, My Majesty, destroyed ENurta with his house and his land. What of his kingship, throne, house, and land that I left) *n=at ANA* ^m*Abiradda pé-eh-*hu*-un* “I gave it to Abiratta (and I made him king in Barga)” *ibid.* ii 4 (treaty, Murš. II); “He left me in these lands” *nu=mu kē* KUR.KUR. MEŠ *dannatta AŠŠUM MUIRDUTTIM pé-eš-ta* “He gave me these empty lands to govern” KUB 1.1 ii 56 (Apology of Ĥatt. III), ed. StBoT 24:14f.; cf. *ibid.* ii 61-64; cf. *tuk=ma ANA* ^m*Ulmi-Tešub KUR-TUM kuit AD-DIN* “The land which I gave to you Ulmi-Teššub” KBo 4.10 obv. 15 (treaty, Ĥatt. III or Tudḫ. IV), ed. van den Hout, Diss.12f.; cf. KBo 4.10 obv. 33-35, ed. CHD :*lapana-*; “If the king gives a person to be resettled” *nu=šši A. ŠĀ.ĤI.A-an pí-an-zi* “they shall give to him fields, (and he becomes a ^{GIŠT}TUKUL-man)” KBo 6.2 + KBo 19.1 ii 22 (Law §40, OS), ed. Otten/Souček, AfO 21:2, tr. Beal, AoF 15:276f. □ the giving of the field is not the conferring of title or the right to resell, but the granting of tenancy.

pai- B h

e. “to surrender, give up, yield up (someone/-thing demanded)”: “He demanded Tabarna and Ĥappi” *U LÚ.MEŠ URU-LIM natta pí-an-zi* “But the men of the city would not surrender (them)” KBo 22.2 rev. 11-12 (Zalpa story, OS), ed. StBoT 17:12f.; *nu=wa=mu=kan kuit* LÚ.MEŠ [*anda uer*] *nu=war=at ANA BĒLI=YA pé-eš-ki-mi* “I will hand over to my lord whatever men [sought refuge] with me” KUB 14.15 iv 21-22 (NH), ed. AM 68f.; more commonly w. *āppa pai-* or *parā pai-*, see k 4’ and 9’, below.

f. “to supply, furnish”: LUGAL-*i* SIG₅-*antan* GEŠTIN-*an* *hinkatta apedašš=a tamain* GEŠTIN-*an* *pí-i-e-er* “he allots a good wine to the king, but to them they supplied a different wine” KBo 3.34 ii 3-4 (anecdotes, OH/NS), ed. Beal, JCS 35:123f.; [(*ME*)]*LQĒT* LÚ.MEŠ ^{URU}*Angulla* ... *IN[A EZEN]* ^Ē*hištā* [(^{LÚ}AG~RI)]*G* ^{URU}*Zinirnuwa* ¹*pa*¹-[(*a*)]-*i* “The administrator of Zinirnuwa supplies (lit. gives) the *halkueššar/MELQĒTU* of the men of Angulla ... for the festival of the *hištā*-building” KBo 16.69 + KBo 20.54 i 6-8 (ration list, OH/MS??), w. dupl. KUB 43.24:1-3 (OS).

g. “to put (an enemy) in someone’s power”: (the king writes to his general Nuwanza:): “I have consulted bird and liver oracles on your behalf, and it has been determined:” *nu=wa it namma apūn=ma=it^a* LÚ.KÚR ^{URU}*Ĥayašan* ^d*U BĒLIYA karū pa-iš nu=war=an=kan kueši* “Go, at last! The Storm-god, my lord, has already given you that Ĥayašan enemy, and you will kill him” KBo 4.4 ii 56-57 (NH), ed. AM 118f.; cf. similar expressions w. *parā pai-* (k 9’ a’, below) in KBo 3.22:46-48 and KUB 23.11 ii 24, 30, iii 7.

h. “to grant or bestow (intangibles)”: *nu ANA LUGAL MUNUS.LUGAL DUMU.MEŠ DUMU. MUNUS.MEŠ DUMU.DUMU.MEŠ=ŠUNU pa-a-i nu=šmaš* ^{LÚ}ŠU.<(GI)>-*tar* ^{MUNUS}ŠU.GI<(-tar)> *pa-a-i* “Give sons, daughters, and their grandchildren to the king and queen, give them longevity (lit. old-man-hood and old-woman-hood)” KBo 11.10 ii 27-28 (rit., MH?/NS), w. dupl. KBo 11.72 ii 31-32 (NS); “If, Leliwani, my lady, ... you make Ĥattušili, your servant, live” *MU.ĤI.A=ši ITU.KAM.ĤI.A UD.ĤI.A dalu~gaēš pé-eš-ti* “(and) you give him long years, months, and days ...” KUB 21.27 iii 38 (Ĥatt. III), ed. Sürenhagen, AoF 8.116f., Lebrun, Hymnes 334, 340, tr. ANET 394; [*nu=nn*]aš DINGIR-LUM ŠA ^{LÚ}MUTI D[A]JM

aššiyatar pé-eš-ta “The goddess gave us the love of husband and wife (and we had sons and daughters)” KUB 1.1 + 1304/u iii 3 (Apology of Ḫatt. III), ed. StBoT 24.16f.; *kuiš=mu* DINGIR-LUM *kī inann=pa-iš* “Whatever deity gave me this disease too” KUB 36.75 ii 9 (prayer, OH/MS); cf. KUB 30.10 rev. 3 (Kantuzzili prayer, OH/MS), KUB 30.11 rev. 3 (OH/MS); *nu=mu* ^dIŠ~TAR ^{URU}Šamuḫa GAŠAN=YA ^{GIŠ}TUKUL *pé-eš-ta* ŠA ABE=YA=ya=mu U ŠA ŠEŠ=YA *kaneššuwar pé-eš-ta* “IŠTAR of Šamuha, my lady, gave me a weapon and granted me recognition by my father and my brother” KBo 6.29 i 11-13 (edict, Ḫatt. III); cf. *nu* EN.LÍL-tar=šet *tuk pa-iš* “He gave to you his Enlilship” KBo 3.21 ii 1 (hymn to IŠKUR-Adad, MH/NS), ed. Güterbock, Oriens 10:359, Archi, Or NS 52:22, 25.

i. in the technical language of the KIN oracles (cf. Archi, OA 13:113-144): “The ‘Stormgod of Heaven’ arose. He took ‘sickness’ (and) he took the ‘difficulty of the king’” ^mZikiltu *ba-i-iš* “(and) he gave (them to) ‘Zikiltu’” KBo 18.151 obv. 7 (atypical OS), ed. Ünal/Kammenhuber, KZ 88:164f.; “On the second day ‘the Mothergoddess’ arose. She took ‘good’ and the ‘god ZA.BA₄.BA₄’” *n=at* ANA LÚ.MEŠ ^{URU}Ḫatti SUM-an “and they are given to the ‘Men of Ḫatti’” KUB 22.25 obv. 23 (NH); “The ‘gods’ arose” SILIM-ul ME-ir *n=aš* KARASŠ SUM-za “they took ‘favor,’ and it is given to ‘the army’” KUB 5.1 i 51 (NH), ed. THeth 4:40f.

j. in idiomatic expressions — **1’** *kunanna pai-* “to give over for execution, condemn to death”: *nu apūn* UN-an ANA LUGAL *innarā kunanna pa-a-i* ... *nu niwallan antuḫšan kunanna pa-iš* “On his own authority he gives that man over to the king for execution ... He gave over an innocent man for execution” KUB 13.7 i 18-20 (MH/NS), ed. Friedrich, SV 1:176. Aside from the routine *adanna/akuanna pai-* see exx. in a 8’ and c, above, this is the only inf. construed w. *pai-* B.

2’ *idalu ḫengan pai-* “to give an evil death”: (Whoever does not use ritually pure skins from the royal kitchen to make the king’s chariot, and later it comes to light) *nu=šši* QADUM NUMUN=ŠU ḪUL-lu ^{ÚŠ}-an *pí-ia-an-zi* “to him and his seed they will give an evil death” KUB 13.3 iii 8 (instr., MH?/NS), cf. *ibid.* iii 20, ed. Friedrich, MAOG 4:47, 49, tr. ANET 207.

3’ *kurur pai-* “to act in a hostile manner toward, lit. to give enmity”: “Whoever does this thing” *nu=šši* ^dUTU-ŠI *kūrur pé-eḫ-ḫi* “I, My Majesty, will act in a hostile manner toward him. (Let him be my enemy. I, My Majesty, will fight [him] like an enemy)” KBo 5.4 rev. 14 (Targ., Murš. II), ed. SV 1:62f. (“sage ich Feindschaft an”), p. 88 (“ich entbiete ihm Feindschaft”).

4’ *zahḫain pai-* “to give battle” — **a’** in general: “He then went to the sea for battle” *mān=ši* *zahḫain pa-a-iš* “When he gave battle (against) him, (he began finally to vanquish the serpent)” KBo 3.7 iii 23 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 19, tr. ANET 126 (“engaged him in battle”), Hittite Myths 13; *nu=šši* INA UD.8.KAM INA UD.1.KAM *zahḫin pa-iš* “On the 8th day he gave battle against it (i.e., Kargamiš) for one (entire) day” KBo 5.6 iii 29 (DŠ Frag. 28), ed. Güterbock, JCS 10:95; (They perform a ritual) *nu zahḫin QĀTAMMA pí-an-zi* “In the same way they give battle” KUB 4.1 iii 14 (military rit., pre-NH/NS).

b’ w. *menahḫanda*: 9-ti=ma MU-ti ^dAlalūi ^dAnuš *menahḫanda zahḫain [pa]-iš* “In the 9th year Anu gave battle against Alalu, (and defeated Alalu)” KUB 33.120 i 12-13 (Song of Kumarbi, NH), translit. Myth. 154, tr. Hittite Myths 40.

5’ *kiššeran pai-* “to give the hand” (a gesture of friendship): “He still [keeps] saying ‘I am afraid.’ Atpā s[aid(?):]” ^dUTU-ŠI=wa ŠU-an ANA DUMU. NITA *pa-a-i* ... *nu=šši* ŠU-an AD-DIN “‘Will His Majesty give to the young man (his) hand?’ ... I gave him (my) hand” KUB 14.3 ii 29-30, 34 (Taw., NH), ed. AU 8f.; ([Two] male chief priests kiss each other’s right hands and mouths) ^{LÚ}SANGA ^dIM ANA ^{LÚ}SANGA ^dTelipinu Š[U-an 3-ŠU] *pa-a-i namma=aš* UŠKĒN *nu* ANA ^{LÚ}SANGA ^d[x] *kišširan 3-ŠU pa-a-i* “The priest of the Stormgod gives (his) hand [three times] to the priest of Telipinu. Then he bows. He gives (his) hand three times to the priest of [...]. (Then he bows)” KUB 20.88 i 5-7 (fest.), ed. Jasink Ticchioni, SCO 27:156f.; cf. *ibid.* i 8-13; cf. KUB 41.46 iii 9 (fest.).

6’ SISKUR(.ḪI.A)/SÍSKUR(.ḪI.A)/*mukeššar pai-* “to perform (lit. give) an invocation ritual” (cf. *mukeššar* b 1’): *nu=šmaš* ŠA U[D-M]I ŠA ITU.KAM MU-ti *mēyaniyaš* SÍSKUR.ḪI.A UL *kuiški pa-a-i* “No one performs for you (lit. gives you) the invo-

pai- B j 6'

cation ritual of the day, of the month, of the course/ extent/length of the year” KUB 17.21 iii 14-15 (prayer of Arn. and Ašm., MH/MS), ed. Kaššäer 158f.; SÍSKUR. $\text{ḪI.A}=\text{a}=\text{šmaš parkui šalli šanezzi}^{\text{URU}}\text{Ḫattušaš}=\text{pat KUR-ya pí-iš-ga-u-e-ni}$ “And in the land of Ḫattuša only do we perform pure, great, and fine rituals for you” *ibid.* i 2-3 + 545/u i 6-7, ed. Kaššäer 152f.; $\text{kāša}=\text{wa ANA}^{\text{d}}\text{Wišuriyanti ḫuwappi MUNUS-ni SÍSKUR pé-eš-ki-mi}$ “Now, I will keep performing rituals for Wišuriyanza, the evil woman” KBo 15.25 obv. 34-35 (Wišuriyanza rit., MH/NS), ed. StBoT 2:4f.; SISKUR= ši pé-eh-ḫi “I will perform a ritual for her (the *zawalli* of Šaušgatti) (and then send her away on the road)” KUB 16.46 iv 14 (oracle question, NH); *nu GIM-an SIS~KUR pí-ya-an-zi* “When they perform a ritual” KBo 2.4 i 19 (monthly fest., NH), ed. KN 278f. (“darbringen”).

7' EZEN *pai-* “to provide (for) a festival”: ŠU. NIGIN 4 UDU 2 PA. 4 BÁN ZÍD.DA 10 DUG KAŠ 1 DUG ḫuppar 2 EZEN 1 EZEN *zeni* 1 EZEN $\text{DÍŠI URU-aš pé-eš-ki-iz-zi}$ “Total: The town provides four sheep, two *PARISUs*, and four *SŪTUs* of flour, ten pitchers of beer, one *ḫuppar*-vessel (and) two festivals, (i.e.,) one autumn festival and one spring festival” KUB 17.35 iii 21-22 (cult inv., Tudḫ. IV), ed. Carter, Diss. 130, 144.

8' $\text{NÍŠ DINGIR-LIM pai-}$ “to administer an oath”: [$\text{nu}=\text{šmaš}$] $\text{NÍŠ DINGIR-LIM kuit 1-an AD-DIN}$ “Since I have given [you] (Targašnalli, Mašḫuiluwa, and Manapa-Tarḫunta) the same (lit. ‘one’) oath” KBo 5.4 rev. 9 (Targ., Murš. II), ed. SV 1:60f. w. n. 6 (“einen Eid (d.h. einen Vertrag des gleichen Inhalts) gab”).

9' uddār pai- “to give words/instructions”: $\text{ud}=\text{dār}=\text{met}=\text{ta pé-eh-ḫu-un}$ “I have given you my words. (Let them read this [table]t before you monthly)” KUB 1.16 iii 56-57 (edict, Ḫatt. I/NS), ed. HAB 14f.; $\text{mān ŠA KUR}^{\text{URU}}\text{Kummanni āššauwa AWA}=\text{TE}^{\text{MEŠ}}\text{kī pé-eš-ta}$ “If you gave these good instructions concerning (lit. of) the land of Kummanni” KBo 11.1 rev. 12 (prayer to Teššub, Muw. II), ed. Houwink ten Cate, RHA XXV/81:109, 118.

10' “to impart (ability)”: *nu ANA* $\text{mKan.-li iyau}=\text{wa UL pa-a-i}$ “He does not impart (lit. give) to Kantuzzili ability to act” KUB 30.10 obv. 3 (prayer of

Kantuzzili, OH/MS); cf. FHG 1:10-11 (*iyauwar*) (prayer to the Sungod, OH/NS).

11' KASKAL-*an pai-* “to show the way(?)”: KASKAL- $\text{ann}=\text{a}=\text{wa}=\text{šmaš pí-iš-ki-tén ANA LÚ.MEŠ}^{\text{MUŠEN.DŪ}}=\text{wa KASKAL-}=\text{an pí-iš-kat-tén}$ “And (O gods) always show them the way(?); always show the way(?) to the augurs” KBo 17.105 ii 24-25 (rit. and prayer for dLAMMA and dIMIN.IMIN.BI , MH/MS).

12' SIG_5 *pai-* “to give a greeting”: ANA LÚ TĒMI SIG_5 *pa-i n=at=mu kattimi uda*¹ “Give (your) greetings to the messenger, and let him convey them to me” HKM 30:21-22 (letter, MH/MS), ed. HBM 174f.

k. w. adv., prev., postpos. — 1' *anda pai-* — **a'** “to give in addition to (dat.)” (cf. Hoffner, AfO Beih. 19:131f.): “If someone steals bricks, however much he steals” $\text{anda}=\text{šše}=\text{ašše}$ apēnišūwan [pa-a-i] “that much (i.e., an equal amount) he shall pay in addition to it” KBo 6.10 ii 21 (Law §128, OH/NS); “If someone steals an ox, horse, mule, or donkey, and its owner recognizes it, he shall take what is truly his” [$\text{a}=\text{nda}=\text{šše}$ (var. $\text{anda}=\text{ya}=\text{šši}=\text{kan}$) 2-TAM (var. 2-ki) pa-a-i “He (the thief) shall give twice again in addition to it” KBo 6.2 iii 56-57 (Law §70, OS), w. dupl. KBo 6.3 iii 61 (OH/NS), ed. HG 40f. □ for 2-TAM see StBoT 20:30 n. 2; for other ref. to *anda pai-* in Laws see HW² 1:100; (Urḫi-Teššub denies trying to curtail Ḫattušili's power and offers him additional (*āppanda peḫḫi*) things) $\text{É-er}=\text{ma}=\text{wa}=\text{ta}=\text{zkan ANA É-TI}=\text{anda pé-eh-ḫi}$ “I will give you house/estate in addition to house/estate” KUB 21.37 obv. 24 (Ḫatt. III), ed. THeth 4:120f. (incorrectly “Ich werde dir ein Haus im Hause geben”); [$\text{n}=\text{u}=\text{tta}=\text{kk}[an \dots]$ ANA ZAG KUR *Mila~wata anda kuit UL pé-eh-ḫu-un* ...] “[The ...] which I did not give to you in addition to the border of the land of Milawata, [...].” KUB 19.55 rev. 46-47 + KUB 48.90 rev. 13-14 (Milawata letter, NH), ed. Hoffner, AfO Beih. 19:131-133; the forms w. *-kan* are post-OH.

b' in broken context: KUB 21.16 i 3 (hist., Ḫatt. III); KBo 12.124 iii 21 (med. rit.); KUB 44.61 i 21 (med.).

2' išši anda pai- “to incriminate someone (acc.) by means of false testimony(?)” lit. “to give (someone) into (someone's mouth)”: “If it is a case of homicide, and a man, whether legal opponent or

pai- B k 2'

avenger, appeals to(?) (lit. lifts) the king" *n=an=kan ANA LUGAL išši=šši anda pa-a-i* "and he gives him to the king in his mouth, (and they execute that man)" KUB 13.7 i 16 (MH/NS), ed. Beal, AnSt 43:32 ("gets the king to order the accused's execution").

3' *andan pai-* "to give inward": *ANA LÚ.MEŠ É.NA₄=ya=kan AŠŠUM É.GI₄.A-TIM andan pé-eš-kán-du* "Let people give (women) into (the Stone House) to the men of the Stone House as brides. (Let no one give son or daughter out (*parā pai-*, see k 9' h', below))" KUB 13.8:13 (edict of Ašm. for the Stone House, MH/NS), ed. HTR 106f.

4' *āppa pai-* — a' "to give back" — 1'' in general: (If someone hits a pig, and it dies) *n=an išhi=šši EGIR-pa pa-a-i* "he shall give it back to its owner" KBo 6.3 iv 20-21 (Laws §86, OH/NS); (If a slave is convicted of theft from a house, they mutilate him) *n=an āppa išhi=šši pí-an-zi* "and give him back to his owner" KBo 6.2 iv 45-46 (Law §95, OS); cf. KUB 13.35 ii 7, iii 12 (dep., NH), ed. StBoT 4:6-11 ("übergeben"); "My father took away what the Kaškaeans held" [*n=at EGIR-pa LÚ.MEŠ URUḪatti pé-eš-ki-it* "and gave it back to the Hittites" KBo 14.3 iii 21 (DŠ Frag. 14), ed. Güterbock, JCS 10:67; "(S)he took old age from him" *mayatatar=ma=šši EGIR-pa pa-iš* "and gave back to him (his) youth" KUB 29.1 ii 37 (rit., OH/NS), ed. Kellerman, Diss. 14, 28, tr. ANET 358; cf. KUB 9.27 i 27 (Paškuwatti rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§4); "Now, I am taking (the magic spell) from each body part of the patient" *n=at EGIR-pa išhe=šši SUM-eš-ki-mi* (var. *išha=šši pí-iš-ki¹-mi*) "I am giving it back to its originator (lit. owner)" KUB 41.1 i 10 (rit. of Alli, MH/NS), w. dupl. KUB 24.9 i 51, ed. THeth 2:28f. i 57, and passim in this text; LÚSAGI NINDA¹ *takarmun [LU]GAL-i pa-a-i LUGAL-uš paršiya n=an EGIR-pa [LÚ]SAGI pa-a-i* "The cupbearer gives *takarmu*-bread to the king. The king breaks it. He gives it back to the cupbearer. (He carries it out)" KBo 23.64 iii 9-11, also 6-7 (fest.); see also KBo 4.9 v 11-17 (*ANDAḪ~ŠUM* fest., OH/NS), KBo 11.14 ii 7-14 (*Ḫantitaššu* rit., MH/NS), etc.; 9 LÚ.MEŠ URU¹ *Qašqa EGIR-an pa-it-ta ŠÁM=ŠUNU=ma 20 GUD.ḪI.A ...* "He gave nine Kaškaean men back; their price was twenty cattle, (and) ..." HKM 102:19-20 (list of prisoners of war for exchange-repatriation, MH/MS), cf. *ibid.* 15-17.

pai- B k 4' a' 2'' d''

2'' in treaties and diplomatic context — a'' by the Hittite king to tributaries: "I did not take away from you the house of your father nor your land" *nu É ABI=KA KUR=KA=ya tuk=pat EGIR-pa AD-DIN* "I gave you back your father's house and your land" KBo 5.13 i 25 (C) (Kup., Murš. II), w. dupl. A = KBo 4.3 i 13, B = KBo 4.7 ii 4, D = KUB 6.41 ii 1, E = KUB 19.53 ii 1-2, ed. SV 1:114f.; (If a fugitive comes to you with his master's/colleague's possessions) [*nu*] ¹U¹NŪTE^{MEŠ} *EGIR-pa pí-i¹-[ú-e-ni] pitteandann=a=šmaš EGIR-pa UL pí-i-ú-e-ni* "We will give back the implements, but we will not give back the fugitive to you" KUB 23.77:56 (treaty w. Kaškaeans, MH/MS), tr. Kaškaer 120; cf. KBo 8.35 ii 6-7 (treaty w. Kaškaeans, MH/MS), tr. Kaškaer 110, ed. HW² 1:185a; "If ... some free-man comes as a fugitive to Ḫatti" [*n=an=i*]a *EGIR-pa UL pé-eḫ-ḫi IŠT[U KUR]* ^{URU}KŪ.BABBAR-*ti LÚMUNNABTUM EGIR-pa pí-ia-an-na UL āra* "I will not give him back to you. Giving back fugitives from Ḫatti is not done." (If a farmer or craftsman flees to Ḫatti, however) *n=an=ta EGIR-pa pé-eḫ-[ḫi]* "I will give him back to you" KBo 5.4 obv. 38-40 (Targ.), ed. SV 1:58f.; (Abiratta, petty king of Barga says to Muršili II:) "Since in the old days the city Iyaruwada belonged to my grandfather" *nu=wa=mu* ^{URU}*Iyaruwattan URU-an dannattan purut DIN~GIR.MEŠ akkandušš=a EGIR-pa pa-a-i* "give back to me the empty city of Iyaruwatta, the dirt, the gods, and the deceased" KBo 3.3 i 15-17 (hist., Murš. II), ed. Klengel, Or NS 32:33f., 39f.

b'' from tributary to tributary: (If some subject of Kupanta-^dLAMMA revolts and comes to you (Alakšandu), arrest him) *n=an ANA mKupanta-^dLAMMA-ya EGIR-pa pa-a-i* "Return him to Kupanta-^dLAMMA" KUB 21.5 iii 58 (Alakš., Muw. II), ed. SV 2:72f.:42; cf. KBo 4.3 + KBo 19.64a iv 30 (Kup.), ed. del Monte, FsPintore 32f.

c'' from tributary to independent power: (If a Hittite fugitive comes from the land of the Kaška and comes to a city with a treaty (with us), put him on the road to Ḫattuša. Do not seize him) [*n=a*]n *EGIR-pa INA KUR URU¹Qašqa [pa-]i¹-ti¹* "and give him back to the land of Kaška" KUB 23.77:63-64 (treaty w. the Kaškaeans, MH/MS), tr. Kaškaer 121.

d'' from independent king to independent king: "If a fugitive goes from Ḫattuša (to Kizzuwatna),

pai- B k 4' a' 2'' d''

let Šunaššura seize him” *n=an ANA* ^dUTU-ŠI *āppa pa-a-ú* “Let him give him back to His Majesty” KUB 8.81 ii 12-13 (Tudḫ.-Šunaššura treaty, MH/MS), ed. del Monte, OA 20:216f.; (The enemy kings belittled me) [*nu=mu*] *IR.MEŠ EGIR-pa UL pí-i-e-er* “They did not give back my subjects” KUB 19.29 iv 22, ed. AM 20f.; “Piḫḫuniya (king of the Kaškaeans) wrote back as follows”: *UL=wa=tta kuitki EGIR-pa pé-eh-ḫi ... nu=mu IR.MEŠ=YA EGIR-pa UL pí-iš-ta* “‘I will give you nothing back’ ... He did not give my subjects back” KBo 3.4 iii 80, 84-85, ed. AM 90f.; (Muršili II declares war on Uḫḫaziti of Arzawa, writing:) “‘After I demanded the return of my subjects who came to you’” *nu=war=aš=mu EGIR-pa «EGIR-pa» UL pa-iš-ta* (var. *pé-eš-ta*) “‘you did not give them back to me’” KBo 3.4 ii 11-12, w. dupl. KBo 16.1 iii 10, ed. AM 46f. (without dupl.).

e from tributaries to the Hittite king: “If a fugitive comes from Ḫatti ...” *UL=man=an EGIR-pa URUḪattuši pí-iš-te-ni* “Should you not give him back to Ḫatti, ...” KUB 23.77:60-61 (treaty w. the Kaškaeans, MH/MS), tr. Kaškáer 121; “Now, if His Majesty is requesting the resettled persons of Alašiya back” *nu=war=an=ši āppa pé-[eh-ḫi]* “I will give them back to him” KUB 14.1 rev. 89 (Madd., MH/MS), ed. Madd. 38f.; (The Azzians say:) “‘The Hittite resettled persons who are here’” *nu=war=an parā pí-i-ia-u-e-ni [nu=mu NA]M.RA URUḪatti 1 LI[M] NAM.RA EGIR-pa pí-i-e-er* “‘we will give them over.’ They gave back [to me] the Hittite resettled persons, i.e., 1,000 resettled persons” KBo 4.4 iv 48-49, ed. AM 140f.; cf. iv 51; cf. KUB 19.3 i (6)-7, ed. AM 104f.; (If a resettled person flees to you, Duppi-Teššub) “and you do not seize him” *n=an ANA LUGAL KUR URUḪatti EGIR-pa U[L] pé-eš-ti* “and do not give him back to the king of Ḫatti” KBo 5.9 ii 41-42 (Duppl.), ed. SV 1:18f.; cf. (Seize the fugitive resettled persons) *nu=war=aš parā pa-a-i kinuna mān apūš NAM.RA.MEŠ mAziraš ANA dUTU-ŠI EGIR-pa UL pa-iš* “and hand them over. If Aziru has not now given back those resettled persons to My Majesty” KBo 3.3 iii 19-22 (treaty, Murš. II), ed. Klengel, Or NS 32:38, 43f.

f from one provincial official to another(?): (“The priest” writes to Kaššu:) *n=ašta mān tuel IR.MEŠ=KA kattanda uwanzi n=ašta ammuqqa EGIR-pa UL pé-eh-ḫi* “If your subjects come down,

I will not give them back” HKM 74:14-19 (letter, MH/MS), ed. HBM 262f.

3' KIN oracles: “Two: ‘the deities’ arose and took ‘vigor,’ ‘release,’ and ‘the enemy’” *n=at EGIR-pa LÚ.KÚR SUM-an* “They are given back to ‘the enemy’” KUB 5.1 iv 63 (NH), ed. THeth 4:86f.; cf. *n=aš EGIR ANA LÚ.KÚR SUM-za* IBoT 1.32 obv. 22 (NH); *n=at EGIR-pa pa-iš* KUB 5.1 ii 59a (NH).

b' “to entrust(?)”: [MUNUS.LUGAL *k*] *uit UNŪ~TUM ANA mGAL-dU DUMU mU[kkur]a LÚUGULA 10 ... EGIR-pa pé-eš-ki-it* “Concerning the implements which the queen entrusted to GAL-dU, son of Ukkura, the Overseer of Ten” KUB 13.35 i 1, 3 (dep., NH), ed. Güterbock, Symb.Koschaker 30f., StBoT 4:4f.; cf. d, above.

5' āppan pai- “to remit”: “If they kill somebody/ something ...” *ANA 1 LÚ EGIR-an 3 LÚ.MEŠ pí-iš-kat-te-ni* “For one man you will remit three men” KUB 26.19 ii 27 (treaty, MH/NS); (The Hittite king and queen have eliminated the necessity that infantry and horse-troops of the Ḫulaya River Land be stationed in Ḫatti) *apāt=ma=šši KARAŠ ŠA DINGIR-LIM šaḫḫan luzzi EGIR-an SUM-er kuin=ši AŠŠUM LÚ.MEŠ KISAL.LUḫ-UTTI EGIR-an SUM-er kuin=ma=šši AŠŠUM LÚ.MEŠ APIN.LAL-UTTI EGIR-an SUM-er* “They have remitted to him (the king of Ḫulaya River Land) those troops for paying/doing the god’s taxes and work. Some they remitted to him for custodianship; and some they remitted to him for farming” KBo 4.10 obv. 44-45 (Ulmi-Teššub treaty, Ḫatt. III or Tudḫ. IV), ed. van den Hout, Diss. 32f. (“zurückgeben”), Hoffner, FsÖzgüç 201, Götze, NBr 55f. (“stellen zur Verfügung”), CHD *luzzi e* (“gave over”), tr. Geogr. 68 (“remit”); (Because supplies for the ceremonies and rites of the gods are too heavy for him) *n=at=ši ... ANA DINGIR.MEŠ URU.dU-tašša ḫūmandaš EGIR-an pé-eh-ḫu-un n=an=kan arawahḫun* “I remitted it to him with respect to ... all the gods of Tarḫuntašša and exempted him” Bronze Tablet iii 67-69, ed. StBoT Beih. 1:24f. (Tudḫ. IV).

6' āppanda pai- “to give afterwards”: “One talent of copper, three bull-shaped vessels of beads (containing) one-half BÁN of beads the *parwala*-men gave (to) the king” 3 GUN URUDU [x] GUN AN.NA 2 U[RUDUŠ]JEN 6 URUDUKIN 5 URUDUwak~

šur 2 BIBRU GUD^{NA4}NUNUZ^{1/2} BÁN^{NA4}NU~ [NUZ^{LÚ.MEŠ}*parw*]alaš LUGAL EGIR-*anda* SUM-ir “Three talents of copper, x talents of tin, two copper pipes, six copper sickles, five copper *wakšur*-vessels, two bull-shaped vessels of beads (containing) one-half BÁN of beads the *parwala*-men later gave (to) the king” KUB 40.95 ii 6-8 (inv.), ed. Kempinski/Košak, Tel Aviv 4:88f. (“gave in addition”), Siegelová, Verw. 268f. (“lieferten ... aus” without attempting to render the EGIR-*anda*); “The house of Šunaili: four men, one woman; total five people” 1 MUNUS-TUM=*ma=šši* ĒDĒNU EGIR-*anda pí-ia-an-[(za)]* “One single woman is to be given to him afterwards” Bo 2628 i 12-13 (vow of Pud., copy S), w. dupl. 1340/u:6 (EE), ed. StBoT 1:30f.; cf. KUB 38.12 iv 12 (cult inv., NH); KBo 21.18:17 (frag. of rit. w. Hurrian); KBo 6.29 iii 34-37 + Bo 2026b (KUB 1 pl. 8):4-7 (Ḫatt. III), ed. NBr. 50f. w. n. 10; KUB 26.66 iii 12-13 (list of metals, NH).

7' [*arḫa pai-*]: *arḫa pé-eḫ-ḫi* KUB 9.27 i 24 read *arḫa da*(coll.)-*aḫ-ḫi*; see already Friedrich, ZA 37:192 and StBoT 22:64 w. n. 5.

8' *kattan pai-* — a' w. direct obj. “to betray (or hand over) someone to someone (dat.); abandon someone”: “Kalašma transgressed the oath ... (and) the oath deities seized them” *nu=za ŠEŠ-aš ŠEŠ-an kattan pé-eš-ki-it* [^{LÚ}*a*]*raš=ma=za* ^{LÚ}*aran kattan pé-eš-ki-it* “Brother betrayed brother, and friend betrayed friend. (One killed the other)” KBo 2.5 iv 16-17 (NH), ed. AM 192f.; “Or if you seek infantry and mounted troops from His Majesty (so that) you may attack some enemy and His Majesty gives you infantry and mounted troops” *zi[k=man=m]a=an* (Friedrich: *zi[gga=m]a=an*) *ḫantezzi ANA LÚ. KÚR GAM-an pé-eš-t[i]* “but you hand them over to the first enemy (let that matter be placed under the oath and let the oath-deities continually chase you, Alakšandu)” KUB 21.1 iii 58-59 (Alakš., Muw. II), w. dupl. KBo 19.74 + KUB 21.5 iv 5-6, ed. SV 2:74f.; and similarly KBo 5.4 rev. 22-24 (Targ., Murš. II), ed. SV 1:64f.; *nu=šmaš kāša LÚ.MEŠ.x-x-randa 6 URU.DIDL.ḪI.A kattan pé-eš-kan-zi* “Now, the ...-men are betraying six cities to them” KBo 18.29 obv. 9-12 (letter, NH), ed. THeth 16:54f.; “Or if a Kaškaean marries a woman (from the city), [if] he comes [into the city]” *nu=za URU-an GAM-an pa-a-[i]* “he will betray the city” KUB 21.29 iii 28-31 (Tiliura edict, Ḫatt. III), cf.

AM 265 and tr. Kaššäer 147 (both “verlassen”); cf. KUB 21.29 iv 4.

b' other, perhaps faulty occurrences: (We have given some cooked food, flesh, bread, and beer [to the god], so eat and drink in the manner of a god) [*antuḫšī*]=*ma=wa=za kattan lē pé-eš-ti* “but do not give(?) yourself under a human being” HT 1 iv 3 (Ašhella's rit., NS), ed. AM 265 (“vergiß den Menschen nicht”), incorrectly Diñcol, Belleten XLIX/193:17, 24; the word *pé-eš-ti* is confirmed by the dupl. KUB 9.32 obv. 44; but while the sporadic use of *-za* in the examples cited in k 8' a' is always required by a possessive idea (“one's own”) relating to the accusative object, in this passage no such factor is present; *kat-ta-an [p]a-a-i* in KBo 30.69 iii 7-8 is presumably a hearing error for the expected GAD-*an pāi*.

9' *parā pai-* — a' “to hand over, allow to be defeated or captured” (obj. enemies or opponents; subj. gods): *š=an ḫHalmaš[ui]z* ^{dšiuš}*=miš parā pa-iš* “My goddess Ḫ. handed it (Ḫattuša) over (to me) (and I took it by storm at night)” KBo 3.22 rev. 46-48 (Anitta, OS), ed. StBoT 18:12f.; cf. KBo 3.55 obv. 10 (OH/NS); (The gods ran before me. These lands which I have named, those (people) who began hostilities) *n=at=mu DINGIR.MEŠ parā pí-i-e-er* “the gods handed them over to me (and I carried off all these lands)” KUB 23.11 ii 30 (ann. Tudḫ., MH/NS), ed. Carruba, SMEA 18:158f.; “I, Tudḫaliya, the Great King, fought him” *n=an=mu DINGIR.MEŠ parā pí-i-e-er* “The gods handed him over to me (... and I destroyed the Kaškaean army)” *ibid.* iii 19; cf. *ibid.* ii 24; “The Aššuwān prisoners of war started a revolt” *nu=wa=mu DINGIR.MEŠ parā pí-i-e-er* “The gods handed (them) over to me” *ibid.* iii 7; LÚ.KÚR. MEŠ=*YA=mu parā pí-iš-ki-ši* “You keep handing my enemies over to me, (and I keep destroying them)” KUB 32.130:33 (hymn to Šaušga, Murš. II), ed. Danmanville, RHA XIV/59:42f., Wegner, AOAT 36:18 w. n. 68; cf. KUB 58.73 iii 8-9 (prayer in rit.), ed. Otten, ZA 65:300f.; cf. g. above, and cf. ^{LÚ.MEŠ}LÚ.KÚR ... ŠAPAL GİR.MEŠ *zikke*-in KBo 15.52 + KUB 34.116 v 14-16.

b' “to return, extradite (fugitives and criminals)” — 1'' by subjects and tributaries to the Hittite king: “If a fugitive comes from Ḫatti like a fugitive(!)” *n=an šarā dā n=an=mu parā pa-a-i* “seize him and extradite him to me. (If ... a well-born man comes from Ḫapalla to Ḫatti as a fugitive, I will not give

pai- B k 9' b' 1''

him back (*āppa pai-*) to you” KBo 5.4 obv. 36 (Targ., Murš. II), ed. SV 1:58f., del Monte, FsPintore 31; (The people of Mira became afraid and seized their rebellious king) *n=an=mu parā pí-e-er* (var. *pí-i-e-er*) “They extradited him to me” KBo 5.13 i 10 (Kup., Murš. II), ed. SV 1:112f.; The Azzians fall at Muršili’s feet saying: “Our lord, do not destroy us in any way ...” [NAM.R]A URU^{URU}Hatti=ya=wa=nnaš=kan kuiš anda nu=war=an parā pí-i-i[a-u]-e-ni “The (fugitive) Hittite resettled persons, who are here with us, we will extradite” KBo 4.4 iv 35-36 (NH), ed. AM 138f.; cf. *āppa pai-* (k 4', above) and see del Monte, FsPintore 29-47.

2'' by Hittites to a tributary: (In a section which may deal with a craftsman fleeing Wiluša for Ḫatti) [*n=an=t*]a parā pí-ia-a'n-zi¹ “They will give him back (i.e., extradite him) to you” KUB 21.1 iii 67 (Alakš., Muw. II), ed. SV 2:76f., del Monte, FsPintore 32.

c' “to return (territory)”: ŠA KUR URU^{URU}Hatti=ya=kan kuiš NAM.RA.[ḪI.A] ANA KUR URU^{URU}Hayaša parranda pānza nu NAM.RA.ḪI.A parā [p(é-eš-tén)] ŠA KUR URU^{URU}KÛ.BABBAR=ya ZAG.MEŠ parā pé-eš-tén “Extradite the Hittite resettled persons who have gone across to Hayaša and return the border(-territories) of Ḫatti” KBo 5.3 iii 66-68 (Ḫuqq., Šupp. I), w. dupl. KBo 19.44 rev. 51-52, ed. SV 2:128-131.

d' “to hand on (booty)”: (Madduwatta promised the Hittite king) “I will either destroy or carry off the land of Ḫapalla with its resettled persons, cattle and sheep” [*n=at ANA*] dUTU-ŠI parā pé-eh-ḫi “I will hand them on to His Majesty.” (Then, however, you did not destroy Ḫapalla nor did you seize it) *n=at ANA* dUTU-ŠI parā U[L paitta] “and [you did] not [hand] it on to My Majesty. (You Madduwatta took it for yourself)” KUB 14.1 rev. 22-23 (Madd., MH/MS), ed. Madd. 24-27.

e' “to hand on, hand over (objects in festivals and rituals)”: “The exorcist (AZU) takes a cup of wine and libates before the deity” *namma ANA EN. SÍSKUR parā pa-a-i* “Then he hands it over to the patient” KUB 12.11 iii 24 (MH/NS); ^{DUG}KUKUB KAŠ LÚSAGI parā pa-a-i “(The prince) hands the pitcher of beer over to the cupbearer” KUB 20.88 vi? 17-18; *nu GAL MEŠEDI GÍŠŠUKUR ANA LÚMEŠEDI parā pa-a-i* “The chief of the guards hands the spear

pai- B k 9' í

over to a guard” KBo 21.85 i 7 + KBo 8.109 left col. 2 (fest., OH/MS); perhaps also KBo 27.40 obv.? 6-7 (fest.).

f' “to hand out”: (Muršili II complains about his Babylonian stepmother) “She brought this from Babylonia” *apāt=ma URU^{URU}Hattuši ḫūmanti antuḫ~šanni parā pé-eš-ta* “While that she handed out to all Ḫattuša, to the people” KUB 14.4 ii 6-7 (prayer of Murš. II), ed. Güterbock, apud Laroche, Ugar. 3:102f.

g' “to hand over (a newborn child to a midwife)”: *nu=mu mān DUMU-an parā pí-an-zi* “When they hand over the child to me” KBo 17.61 obv. 12 (birth rit., MH/MS), ed. StBoT 29:42f.

h' “to give (a person for marriage) out (of the community)”: “Let people give (daughters) in (*an~dan pai-*) for daughter-in-law-ship to the men of the Stone House” *parā=ma=kan DUMU.NITA DU~MU.MUNUS AŠŠUM É.GI₄.A-TIM LÚandaiyan~danni=ya lē kuiški pa-a-i* “but let no one give out (of the community) a son for son-in-law-ship or a daughter for daughter-in-law-ship” KUB 13.8:14-15 (instr. of Ašm. for the Stone House, MH/NS), ed. HTR 106f.; (Puduḫepa quotes Ramses II's letter) *GIM-an=wa=mu DUMU.MUNUS parā [p]é-eš-ti* “When you give a daughter out (of your country) to me” KUB 21.38 rev. 1 (letter, NH), ed. Helck, JCS 17:92f.

í “to dedicate (to a deity)”: (*IŠTAR* tells Muršili II in a dream the following about his son, Ḫattušili: “He will not live”) *nu=war=an ammuk parā pa-a-i* “But dedicate him to me (and let him be my priest, and he will live)” KUB 1.1 i 15-16 (Apology of Ḫatt. III), ed. StBoT 24:4f.; *ammuk=ma ANA dIŠTAR GAŠAN=YA É^{m.d}SIN-dU AD-DIN [n=a]t=kan EGIR-an tar~nahḫun n=at parā pé-eh-ḫu-un [an]nallan kuit ēšta apāt=ši parā pé-eh-ḫu-un ammuqqa kuit ḫarkun apadda=ya parā pé-eh-ḫu-un n=at=kan EGIR-an tarnahḫun n=at ANA DINGIR-LIM parā AD-DIN ... ammuqqa=za kuit ḫaštiyaš É-ir DÛ-nun n=at ANA DINGIR-LIM parā pé-eh-ḫu-un DUMU=ya=tta [mD]udḫaliyan ÌR-anni parā pé-eh-ḫu-un* “I gave the estate of Armatarḫunta to Šaušga, my lady. I withdrew it (from the realm of private property(?)) and dedicated it. What was previously (available), that I dedicated to her. What I held, that too I dedicated to her. I withdrew it from the realm of private property(?) and dedicated it to the deity. ...

pai- B k 9' i'

GISpain(n)i-

The bone-house that I built I dedicated to the deity. I also dedicated my son Tudhaliya to the deity as a servant” KUB 1.1 iv 66-70, 75-76 (Apology of Hatt. III), ed. StBoT 24:28f.; perhaps here KUB 14.4 ii 11 (Murš. II prayer about the Tawananna).

j' “to give up (kingship), abdicate”: “If it becomes unpropitious to someone [i.e., a king] because of a word from a deity” *nu* LUGAL-UTTA ŠA KUR URU.dU-tašša parā pa-a-i “and he gives up the kingship of the land of Tarḫuntašša” Bronze Tablet iii 14, ed. StBoT Beih. 1:20f.

10' *āppa parā pai-* “to hand back”: (Hattušili exiled his enemy Armatarḫunta) “But I took half of [his estate]” [*n=an*] ANA ^mA[rm]a-dU EGIR-pa parā pé-eḫ-ḫu-un “and handed it back to Armatarḫunta” KUB 19.67 + 1513/u i 27 (Apology of Hatt. III), ed. StBoT 24:18f. iii 30; “They settled these men in Tani-piya” *nu āppa* (var. *āppan*) parā=pat INA URUTani~piya A.ŠĀ kuerāš LUGAL-waz pí-ia-an-za “And a field in Tani-piya was handed back (or: rededicated?) by the king” KBo 3.7 iv 22-23 (dedication ending the Illuyanka myth, OH/NS), w. dupl. KUB 17.6 iv 18, ed. Beckman, JANES 14:17, 20 (§34”), tr. Hittite Myths 14 (both differently), translit. Myth. 12.

11' *šarā pai-* “to hand upwards”: “They pick up (the statue of) Pirwa, carry him forward” *n=an=kan* :harpi ŠA MUN šarā pí-ia-an-zi “and hand him up (on) to a pile of salt” IBoT 2.131 rev. 15-16 (cult of Pirwa).

Hrozný, MDOG 56 (1915) 38; Sommer, Heth. 1 (1920) 1f.; Hrozný, JSOR 6 (1922) 69 n. 1; Götze/Pedersen, MSpr (1934) 63; Friedrich, HW (1952) 155; Kronasser, Schw.Gothh. (1963) 28f., 55 (“bestimmen(?), aussuchen, vorbereiten” said of a sacrificial animal).

Cf. *piyanai-*, *piyani*, ^{NINDA}*piyantalli-*, **piyatar*, *peškatala-*.

GISpain(n)i-, **GISpaeni-** n. neut.; tamarisk; written syll. and ^{GIS}ŠINIG; from OH.

nom.-acc. ^{GIS}*pa-a-i-ni* KBo 22.6 iv 14 (OH/NS), KBo 17.103 i 15!, (25) (NH), KUB 7.39:11, 16, KUB 42.98 i (18) (NH), KUB 45.28 obv. 4, KBo 34.195 i 4, ^{GIS}*pa-a-e-ni* KUB 17.20 i 6 (LNS), KBo 17.93 obv. 8, ^{GIS}*pa-i-ni* KUB 9.22 ii 22, 29, iii 12 (NH), FHG 23:6, ^{GIS}*pa-e-ni* KUB 36.8 i 21 (NS), ^{GIS}*pa-a-in-ni* KBo 23.13 rt. col. (12), KUB 46.47 rev. (22) (MH/NS), ^{GIS}*pa-a-i-in-ni* ibid. rev. 11; **gen.** ^{GIS}*pa-a-i-in-na-āš* KBo 21.44 rev. (6), 10; **abl.** ^{GIS}*pa-a-i-ni-ta-az* KBo 17.103 rev.

10 (NH), KBo 27.68:(4), ^{GIS}*pa-a-i[n-ni-ta-az]* KBo 23.13 rt. col. 13, ^{GIS}*ba-a-i-ni-ya-az(-za)* KUB 42.98 i 23 (NH); **inst.** ^{GIS}*pa-i-ni-it* KBo 11.5 vi 7.

^{GIS}ŠINIG KBo 5.2 i 39, 60, iii 43, iv 21 (MH/NS), KBo 22.136 i (5), KBo 27.80:6.

^{GIS}*pa-a-i-ni-w[a-t]a kuit* ^É*ḫilamni=šit arta nu=war=a(t)=št[a] karša(n)du* “Let them cut down the tamarisk which stands at your(!, lit. its) gate building (and let them make it into weapons ([^{GIS}TU~KUL].¹HI.A], cf. line 27) for Ištar of Akkad)” KBo 22.6 iv 14-15 (*šar tamhari*, OH/NS), ed. Güterbock, MDOG 101:21, 23; [*nu* ^{GIS}ERIN ^{GIS}*pa-i-ni* ^{GIS}SERDUM IŠTU SÍG SA, *anda išḫiyan* “And cedar, tamarisk (and) olive(-woods) are tied together with red wool” KUB 9.22 ii 22-23 (birth rit., NH), ed. Beckman, StBoT 29:90f.; *namma=kan* ^{LÚ}*patiliš ḫarnāin IŠTU DUGDÍ*]LIM. GAL IŠTU GIŠ ^{GIS}ERIN ^{GIS}*pa-i-ni* ^{GIS}SERDUM ¹*dāi*] *nu* MUNUS KA×U=ŠU *šuppiyahḫi* “Then the patili-priest takes *ḫarnai-*, some cedar, tamarisk, and olive wood out of a bowl, and he consecrates the woman’s mouth” ibid. ii 28-30; [*n*]=*ašta* ^{LÚ}*pat[i]liš kuit* ^{GIS}ERIN ¹*pa-i-ni* ^{GIS}SE[RD]UM IŠTU SÍG SA, [*a*]=*nda išḫiyan ANA* MUNUS *ipulliyaš* [*a*]=*nda daiš* “What cedar, tamarisk, and olive(-woods) bound together with red wool the patili-priest placed on the woman, on the *ipulli* (he takes these from her and puts them with the *naḫiti*-loaf)” ibid. iii 11-13; GIM-*an=ma āppazzi*(sic) *ḫāli tīyazi* [...] / ^{GIS}*uraddazza* ^{GIS}*ba-a-i-ni-ia-az-za ḫarnāinn=za da* [...] “but when the last watch arrives, [...] take(s?) [...] with *ura(t)*-wood and tamarisk-wood and *ḫar~nai*” KUB 42.98 i 22-23 (rit. frag.), cf. ibid. i 18; [...] ^{GIS}*pa-a-e-ni witeni anda peššiyazi* “(s)he throws the [...] tamarisk (wood) into the water” KBo 17.93:8 (rit. frag.); “But if the patient is a woman, <they take> for her a stool and fine clothes of a woman, and they lay them out for Ḫebat: a little lapis lazuli, a little carnelian, a little alabaster, a little *ḫūšti*” 14 *kap-pí-iš ŠE parā šiyannaš* ^{GIS}ŠINIG *tepu* ^{GIS}ERIN *tepu* “fourteen *kappiš* of germinated(?) barley, a little tamarisk, a little cedar” KBo 5.2 i 38-39 (Ammi-ḫatna’s rit.); “Before the gate on the right stands purification water in a cup” *nu=kan* ^{GIS}ŠINIG *anda kittari* “and tamarisk is placed in (it); (on the left one cup of sweet milk is standing, and olive (-wood?) is placed in it)” ibid. iii 43; “He takes one *kappiš* of barley, he takes a little lapis lazuli, car-

G^{IS}paⁱⁿ(n)i-

pairra-

nelian, and alabaster” *hūštin* G^{IS}ERIN G^{IS}ŠINIG *tepu dāi* “he takes a little *hūšti-*, cedar, and tamarisk, (and grinds them up in a mortar; he ‘lets them out’ with water of purification, and the patient stands facing the sun and drinks this preparation on an empty stomach)” *ibid.* iv 21-22; [...]x *anda* G^{IS}pa-a-i-ni G^{IS}ERIN-ann=a¹ [iš^hiyān] KUB 45.28 obv. 4 (rit. for ancient gods); *nu=ššan* [kedani] / [tu]p!-pí-ya G^{IS}ERIN G^{IS}pa-a-i-in-na-aš-ša x[...] / [me]miyanuš *zin<n>anteš* “on [this] [t]ablet the words of cedar and tamarisk are finished” KBo 21.44 rev. 9-11 (colophon of tablet of *itkalzi* rit.); [...] ¹A¹NA G^{IS}.Ī.A šer G^{IS}uran G^{IS}pa-a-i[-ni ...] KUB 42.98 i 18 (rit. frag.); [...] / ¹G^{IS}pa-i-ni-it G^{IS}ura[ttit ...] / U IŠTU GI.DÛG.GA *waḥnuzi* KBo 11.5 vi 6-8; “He takes a silver pitcher and fills it with water. He throws into it seven pebbles of the sea, and then drips a bit of fine oil in” *šerr=aššan* G^{IS}pa-a-i-n[i!] *šāhi* “On top he stuffs tamarisk (leaves/branches?)” KBo 17.103 obv. 15 (+ KUB 46.48 obv. 19) (rit. for Teššub); cf. also *ibid.* obv. 25; ([Purification] water is placed [...]) *anda=ma=kan* G^{IS}pa-a¹-[ni ...] (par. G^{IS}pa-a-i[n-ni ...]) [(dāi)] *nu* DINGIR.MEŠ G^{IS}pa-a-i-ni-ta-az (par. G^{IS}pa-a-i[n-ni-ta-az]) *wetenit* x[...] (*arḥa šup*)*piy(a)ḥhanzi* “and he places tamarisk in it [...] and [they] con[secrate] the gods with tamarisk (and) water [...]” KBo 17.103 rev. 10 (rit. for Teššub), rest. from par. KBo 23.13 rt. col. 12-14; [...] *wetenaz* G^{IS}pa-a-i[n-ni ...] *p*[*apparšzi* “he sprinkles the tamarisk with [...] water” KUB 46.48 rev. 22 (rit. for Teššub); (The exorcist gathers a great number of diverse materials: silver, gold, stones, woods, grain, reeds, etc., they are ground up and put into fourteen cups) G^{IS}ERI[N] 1? G^{IS}pa-i-ni-ia *apeniššan anda tianzi UL* [k]uškuššanzi “they put (in) cedar and tamarisk wood as is (i.e., unground), they do not grind them” KBo 20.129 i 38-39 + FHG 23:6-7 (mouth-washing rit.); *nu=šši* L^UAZU *kiš~šara*[...] / G^{IS}pa-i-ni-iš-ša-an ku-x[...] / *peran paš~kan* KBo 34.195 i 3-5 (rit. frag.).

G^{IS}paⁱⁿi appears to be a loanword from Hurrian G^{IS}paⁱⁿi which is in turn connected w. Akk. *bīnu* “tamarisk.” (Cf. also *ba-ne*, *ba-ne-um*, *ba-nu* in Ebla vocab. 395, ed. MEE V, forthcoming). Güterbock, MDOG 101:23, translated G^{IS}paⁱⁿi as “tamarisk” but was uncertain (*ibid.* p. 24) whether in Hittite Anatolia the word always denoted “tamarisk.” He accordingly suggest-

ed that it might also denote “juniper.” This idea was developed by Hoffner, *AIHeth.* 119. It is now claimed that several subspecies of the tamarisk have been common in Asia Minor at least since the third millennium B.C. until the present (see *Encyclopaedia Britannica Micropaedia* 15 s.v. tamarisk; P. H. Davis, ed. *Flora of Turkey*, Edinburgh Univ. 1967, vol. 2:349-351; G. H. Willcox, *AnSt* 24 (1974) 126-129; W. van Zeist et al., *Paleohistoria* 14 (1970) 24; *idem*, *Paleohistoria* 17 (1975) 101, 132). If tamarisks grew as far north as *Purušḥanda* (Acemhüyük) in the third millennium, this could have been the *paini* of the Sargon story. In Mesopotamia wood of the *bīnu* was used to make small objects (CAD B 242). In the Hittite tr. of the Sargon story G^{IS}TUKUL.Ī.A “weapons” were fashioned from it. But in native Hittite compositions *paini* was only used in purification rituals, not as a material for carpenters.

Güterbock, MDOG 101 (1969) 24; Ertem, *Flora* (1974) 99-101 (“ılgın ağacı” = “tamarisk”); Hoffner, *AIHeth* (1974) 119; Wegner/Salvini, *ChS* 1/4 (1991) 243 (indices).

pairra- (Hurr.) n.; (images of) the ^d*Pairra* (= Sum. DINGIR.IMIN.IMIN.BI “the Seven Gods”); NS.†

acc. or gen. pl. *pa-ir-ra-ša* KBo 11.5 vi 2, (4) (NS); **pl. d.-l.** ^d*Pa-ir-ra-aš* KBo 14.142 i 17 (NH); **Luw. pl. dat.** ^d*Pa-ir-ra-an-za* KBo 14.143 i 13.

[GIM-a]n=ma GE₆-anza ¹kiša¹ri nu [2 MÁŠ. GAL?] / [2 T]APAL *pa-ir-ra-ša* LUGAL-i pa[rā ēpzi] / [LUGAL-u]š=kan QĀTAM dāi 2 MÁ[Š.GAL ...] / ¹d¹UTU-za 2 MÁŠ.GAL 2 TAPAL *pa-i[r-ra-ša]* / [AN]A DINGIR.MEŠ LÚ.MEŠ *pāi* “But [whe]n it becomes night, he [holds] o[ut two billy goats and two] sets of ^d*Pairra* (images) to the king. The [king] ‘places the hand.’ [He ...s] two billy goats (and?) in the morning sun(?) he gives two billy goats and two sets of ^d*Pairra* (images) to the male deities” KBo 11.5 vi 1-5 (Hurr. cult rit. of Muwalanni, NS); cf. [...] (a number)] TAPAL ^dIMIN.IMIN.BI *ḥūwap~paēš* / [...] *šuppa ḥ*]ūišu *kuiēš* KÚ-kanzi “[So-many] sets of P.-deities, evil beings who eat raw [meat]” KUB 46.54 obv. 11-12 (incantation); w. the divine determinative and written syllabically: 12 NINDA.SIG.MEŠ ^d*Pa-ir-ra-aš* ZAG-aš GÛB-laš KBo 14.142 i 17 (cult of Teššub of Aleppo, NH); cf. KUB 27.13 i 10; ANA

pairra-

^d*Pa-ir-ra-an-za amba[šši ...]* / ^l*ḫuw^lalziya [šipan~ti(?)]* KBo 14.143 i 13-14 (Luw. dat. pl. in an offering list w. Hurr. terms, NH).

The absence of the determinative for god on the two occurrences of *pairraša* in KBo 11.5 suggests that the word could be used as a noun designating some concrete representation of the deities. The Hittitized form *pairraša* in KBo 11.5 vi 2 (acc. or gen. pl.) is built upon the Hurrian determined plural **pair(i)na* > *pairra* “those who built” (for *pairi* see Neu in bibl.). Laroche (GLH 193f.) has noted the equation of ^d*Pairra* = DINGIR.IMIN.BI in Meskene. The occurrence of *TAPAL* “pair, set” w. the ^d*Pair~ra* and ^dIMIN.IMIN.BI groups would also fit an equation ^d*Pairra* = ^dIMIN.IMIN.BI for Hittite texts. The deities referred to in Hittite texts under the writing ^dIMIN.IMIN.BI (and probably also ^d*Pair~raš*) are bloodthirsty and fearful companions of the pestilence god Yarri (see KUB 54.65 iii 7-13 (+) KUB 56.69 and discussion s.v. CHD *marwai-*). The ^dIMIN.IMIN.BI are to be found beyond a road fork (KAS~KAL-*aš hattareš parian*) in an uninhabited region (*dammeli pedi*) KUB 54.65 (+) KUB 56.69 ii 17-19, translit. Otten/Rüster, ZA 72:140f. In these respects they resemble the heptad of Mesopotamian deities, offspring of Anu and the Earth, death-dealing, “filled with the power to frighten,” who play an important role in the Erra Epic (L. Cagni, *The Poem of Erra*, SANE 1/3, pp. 18f., 26-30). The Hurrian epithet “they who built” seems to have no meaningful reference to this group. For other references in Akk. texts to groups of seven gods see CAD S 230f. s.v. *sibittu*.

Goetze, JCS 18 (1964) 94 (“something like ‘attendants’”); Laroche, GLH (1977/79) 193f. s.v. **pairi* (Hurr. *pairra* translates ^dVIL.BI [“the Seven Gods,” “Divine Heptad”] in Meskene series An no. 191); Neu, Hurritische (1988) 7 w. n. 15, p. 44, on the undetermined singular form *pa=i=ri* “(einer) der gebaut hat.”

paizzinna- n. com.; (a kind of produce); MH/NS.†

(Among the materials for the king’s SISKUR *šarraššiyas* to Teššub they take) ^{GIŠ}INBU ^{hū}man ^{RATBU ŠĀBULU} *kuitt=a parā tepu* ^{GIŠ}PEŠ ^{GIŠ}GEŠ~TIN.ĤĀD.DU.A ^{GIŠ}SERDUM *pa-iz-zi-in-na-aš wa~rawaraš* ^{GIŠ}ĤAŠĤUR ^{GIŠ}ĤAŠĤUR.KUR.RA ^{GIŠ}zū~

pakmariti

^{pa} ^{GIŠ}*dammašḫuel* ^{GIŠ}NURMA ^{GIŠ}GEŠTIN ^{GIŠ}*šama~ma* “all fresh (and) dried fruit, of each a little: figs, raisins, olives, *paizzinnaš*, *warawaraš*, apples, ‘foreign apples’(?), *zūpa*, *dammašḫuel*, pomegranates, grapes, *šamama*” KBo 10.34 i 15-18 (enthronement rit. in the cult of Teššub and Ḫebat, MH/NS), tr. Güterbock, JAOS 88:69, translit. Ertem, Flora 2, cf. Hoffner, AlHeth 115. Perhaps, since the ending *-aš* could be genitive, “‘foreign apple(s)’ of *paizzinna* and *warawara*.”

Note that *p.* and *warawara-* are the only produce in the list without the det. ^{GIŠ}. Therefore they were probably not grown on woody plants (i.e., trees or bushes).

Ertem, Flora (1974) 2, 72; Hoffner, AlHeth (1974) 115.

[^ú*pak(k)išitti*] n. KUB 37.1 obv. 26, (31?), cited as Hittite by Tischler, HDW 58. The text is Akk., w. Hitt. and Luw. words marked w. a glossenkeil. ^ú*p.* is unmarked and therefore probably thought to be Akk., although it may have been a loanword.

Cf. Köcher, AfO 16:54; Ertem, Flora 137.

pakmariti Hurr. n.; (denoting an activity associated w. sacrifice); NS.†

loc.? *pa-ak-ma-ri-ti* KUB 6.14 rev. 20, (24), KUB 16.40 rev. 6, 10, KUB 18.11 rev. 5, 10, 14, 16, KUB 50.90 obv. 5, 8, 13, 16, rev. 22, 28, KUB 50.121 iii 5 (all NS), *pa-ak-ma-ri-[i]* KUB 6.27:10.

p. appears in *šašta*-oracles and is always paired w. *kamzuriti*. In the exx. KUB 6.27:10 and KUB 50.121 iii 5, *kamzuriti* is probably to be restored.

“Let the first sheep be favorable and let the second one be unfavorable. The first sheep, the first *ḫāli*, the first bedding (= *šaštaš*) (was) on the left; the second (one) it drew (them) over to the right (ZAG-*lan ḫu-i^l-nu-ut*)” *kamzuriti pa-ak-ma-ri-ti UL kuitki iyat* “At the *kamzuriti* (and) *p.* (the sheep) did nothing” KUB 18.11 rev. 5 (*šašta*-oracle, NH); “The second sheep, the first *ḫāli*, the first bedding (was) on the left; afterwards it brought (them) over to the right. At (the time of) the *kamzuriti* (the sheep) brought out (its) tongue and bit it, and it did not take it back again” *pa-ak-ma-ri-ti=ma UL kuit~ki DÛ-at* “at (the time of) the *p.* (the sheep) did not do anything” *ibid.* rev. 10; cf. also KUB 16.40 rev. 6, 10, KUB 6.14 rev. 24, KUB 50.90 obv. 13, rev. 22, 28; cf. the

pakmariti

Akk. *šumma immeru* passage: *lišānšu šumēla unaššak* “(the sheep) bites its tongue (on the) left” (Ebeling, *Tod und Leben* 42, obv. 9); “The first sheep, the first *hali*, the first bedding (was on) the right” EGIR-p[a ...] *kamzu~riti pa-ak-ma-ri-ti=ma=za arḥa pippaš* “The second (one) [...]. But at (the time of) the *kamzuriti* (and) p. (the sheep) turned itself over” KUB 50.90 obv. 4-5 (oracle, NS); cf. the use of Akk. *ištu imni ana šumēli ittaba~lakkat* “(the sheep) turns itself (over?) from the right to the left” in the *šumma immeru* text edited in Ebeling, *Tod und Leben* 42, rev. 3; cf. [*kamzu*]ri *pa-ak-ma-ri*[(?)?] KUB 60.19:9 (*šašta*- oracle frag.).

While not all the actions mentioned in the Hittite examples can be paralleled in the Ebeling Akkadian text, enough can be paralleled to assure the identity of this practice. More important for the meaning of *pakmariti* is the correspondence between *kamzuriti* and *pakmariti* in the Hittite text w. the various phrases beginning w. *ina* and *ana* in the Akkadian text: *ina teḥī=ka* “when you approach,” *ina karābi=ka* “when you utter the prayer,” *ina/ana niqê* “at the moment of sacrifice.” Since these expressions, which would correspond in Hittite to “locatives,” express points of time, it is clear that we must seek the precise meanings of *kamzuriti* and *pakmariti* in this area.

Laroche, GLH (1977-79) 194 s.v. *pakmari*; Hoffner, FsHallo (1993) 116-119.

Cf. *kamzuriti*.

paknu- v.; to defame, slander, denounce; OH/NS.†

pret. pl. 3 *pa-ak-nu-er* KBo 3.34 ii 10, *pa-ak-nu-e-er* KBo 3.36 obv. (17), VBoT 33:9 (all OH/NS).

uncertain: *pa-a[k-nu-an-zi?]* KUB 26.87:3 (OH?/NS).

“Aškaliya was the lord in Ḫurma and was a man in every respect” *š=an=ašta atti=mi pa-ak-nu-er* (var. *pa-ak-nu[-e-]er*) *š=an arnut š=an* URUAnkui IRDI *š=an* URUAnkui=pat LÚAGRIG-an *iēt šarkuš LÚ-eš!* (text: MEŠ) *ēšta akiš=ma=aš tepšauwanni* “They defamed him to my father; so he transferred him, brought him to Ankuwa, and made him an LÚAGRIG in Ankuwa; he was a prominent man, but he died in disgrace/obscurity” KBo 3.34 ii 9-12 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 17-19, ed. de Martino, OA 28:9-11, Singer, AnSt 34:102, Sturtevant, AJPh 50:364, cf.

Carruba, Or NS 33:415, tr. Tischler/del Monte, RGTC 6:23 (“verleumdete”), Pecchioli Daddi, Stato Economia 242 (“calunniarono”); [...]*x-an apē pa-ak-nu-e-er* “They defamed [...]” VBoT 33:9 (anecdotes, OH/NS); [... ^mKar]~*ruwan* LUGAL-*i pa-a[k-nu-an-zi?]* ... ^mK[ar]ruwan *idalu iya[nzi(?)]* “[They] def[ame Kar]ruwa before the king ... they treat Karruwa badly” KUB 26.87:3-4 (anecdotes?, OH?/NS).

Since a LÚAGRIG (Pecchioli Daddi, Mestieri 438-442; Singer, AnSt 34:97-127, esp. 105f., StBoT 27:171 “administrator”) is a position inferior to that of the lord of a city, it is clear that Aškaliya was demoted because someone *paknu*-ed him. This assumption also seems to be strengthened by the sequence *paknu*-> *idalu iya*- “to do evil to” in KUB 26.87:3-4.

paknu- is a near synonym of *ḫanti tiya-* and *kušduwai-*.

Sturtevant, AJPh 50 (1929) 364 (“to praise(?)”); Güterbock apud Friedrich, HW (1952) 155 and HW 1. Erg. (1957) 15 (“verleumdende(?)”); Carruba, Or NS 33 (1964) 415 (“man stellte ihn ... heraus”); Oettinger, Stammbildung (1979) 12 (“anzeigen(?)” > **pank-nu*- > *panku-* (?)); Singer, AnSt 34 (1984) 102 (“denounced(?)”); Weitenberg, U-Stämme (1984) 128 §285 (on the stem); de Martino, OA 28 (1989) 10 n. 37.

pakšuwant- see *pakkuššuwant-*.

paku- see *pa(n)ku-*.

pakkušš- v.; to pound, crack, crush, grind (grain); OH/NS.†

iter. pres. pl. 3 *pa-ak-ku-uš-kán-zi* KUB 29.1 iii 9 (OH/NS).

imp. pl. 3 *pa-ak-ku-uš-kán-du* KUB 29.1 iii 12 (OH/NS) and dupl. KUB 55.50:(3).

nu šepit euwann=a šuḥḥair nu pa-ak-ku-uš-kán-zi kuiš LUGAL-*i idālu šanḥazzi apunn=a* DINGIR. MEŠ *idalawe peššeyandu nu apunn=a pa-ak-ku-uš-kán-du* “They have strewn *šepit* and *ewan* (types of grain) and are crushing (it). He who plots evil against the king, let the gods abandon him to an evil (fate), let them crush him too (like *šepit* and *ewan*)” KUB 29.1 iii 9-12 (foundation rit., OH/NS), ed. Schwartz, Or NS 16:32f., 43f., AlHeth 78, Kellerman, Diss. 16, 29, Marazzi, VO 5:156f. (“pestino”), tr. ANET 358.

pakkušš- is similar in meaning to *ḫarra-*, *kuš~kušš-*, *pašihai-*, *puwai-*, and *zahḥurai-*.

pakkušš-

Laroche, RHA XI/53 (1951) 68 w. n. 23 (“concrasser”); Friedrich, HW (1952) 155 (stem: *pakku-*); Kronasser, EHS 1 (1966) 405 (stem: *pakkušš-*); Oettinger, Stammbildung (1979) 212 (stem: *pakkušš-* “zerstampfen”).

Cf. *pakkuššuwant-*, ^(GIŠ)*pakkuššuwar*.

pakkuššawant- see *pakkuššuwant-*.

pakkuššuwant-, pakkuššawant-, pakšu-want- **1.** (adj. modifying *šepit* grain) cracked(?), **2.** (substantivized adj.) cracked(?) grain, grits(?); from MH/MS.

sg. neut. nom.-acc. *pa-ak-ku-uš-īša?l-wa-an* KBo 21.1 i 15 (NS), *pa-ak-šu-wa-an* KUB 30.38a:5.

pl. com. nom. *pa-ak-ku-uš-šu-an-te-eš* KBo 16.78 i 6 (MH?/MS?); **neut. nom.-acc.** *pa-ak-ku-uš-šu-wa-an-da* KUB 9.6 i 1, 11, (14) (MH/NS), *pa-ak-šu-wa-da* KUB 41.22 iv 14 (NH); **loc.** ^l*pa-ak-ku-uš-š[u]-wa-an-da-aš* KUB 9.6 i 19 (MH/NS); **abl.** *pa-ak-ku-uš-š[u]-wa-an-da-az* ibid. i 20.

1. (adj. modifying *šepit*-grain) “cracked(?)”: (In a list of ingredients) 1 *UPNU pa-ak-ku-uš-īša?l-wa-an šepit* “one handful (of) cracked *šepit*-grain” KBo 21.1 i 15 (rit., NS).

2. (substantivized adj.) “cracked(?) grain, grits(?)”: *maḥḥan=ma* MUNUS ŠU.GI *pa-ak-ku-uš-šu-wa-an-da* [*pa*]rkuwayaz wetenaz arḥa ārri “But when the Old Woman rinses the grits(?) with [cl]ean water” KUB 9.6 i 1-2 (Dupaduparša rit., MH/NS), translit. LTU 37 and StBoT 30:111; “With her right hand, she pours wine, oil, and honey from a clay cup through two wooden tubes” *nu=ššan IŠTU* ^(GIŠ)ŠEN. ^{HI}A *katta šer* ^l*pa-ak-ku-uš-š[u]-wa-an-īda-1-aš aršzi pa-ak-ku-uš-īšu^l-wa-an-da-a[z-m]a-īaš-ša-an katta* ^{GI}*paddani aršzi* “and through the wooden tubes it flows down onto the grits(?) and from the grits it flows down into the sieve” ibid. + KUB 35.39 i 18-21, translit. LTU 38 and StBoT 30:112; BA.BA.ZA *GIM-an karšanza nu=šši=kan pa-ak-šu-wa-an* (dupl. *pa-ak-īšu^l-wa-da*, par. *pí-id-du-un-za*) *anda* NU.GÁL “Just as the porridge is ‘cut’ (i.e., strained?), so that there are no grits(?) (var. *pid~dunza* lump?) in it” (so let evil and impurity be eliminated) KUB 30.38a:4-5, w. dupl. KUB 41.22 iv 14 (NH) and par. KBo 23.1 i 35-36 (NH).

Oettinger, Stammbildung (1979) 212 w. n. 70 (anaptyxis of *u*).

Cf. *pakkušš-* v.

palla

^(GIŠ)**pakkuššuwar** n.; (a wooden implement used to crack or crush cereals); from MH/NS.†

sg. nom.-acc. ^(GIŠ)*pa-ak-k[u?]-u]š?-šu-ar* KUB 41.8 iii 28, *pa-ak-ku-uš-šu-wa-ar* KBo 10.45 iii 37 (both MH/NS).

“If you do not decide the just case of this household” *nu=šmaš* GAM-*an daganzipaš* GUL-*wannaš kiš*[*aru* UG]U=*ma* AN-*iš pa-ak-ku-uš-šu-wa-ar* (var. ^(GIŠ)*pa-ak-k[u?]-u]š?-šu-ar*) *kišaru nu* AN[-*za*(?) ...]x *anda zahḥuraiddu* “may the earth below you become the GUL-*wannaš* and may the sky above become the *pakkuššuwar*, and may the sky(?) crush [...] therein” KBo 10.45 iii 36-38 (rit., MH/NS), w. dupl. KUB 41.8 iii 27-29, ed. Otten, ZA 54:130f. □ our restoration AN[-*za*(?)] represents the ergative *nepišanza* required by the transitive construction.

From the word’s formation it is implied that its action is *pakkušš-*. From KUB 41.8 iii 29 it is implied that its action could also be described by the verb *zahḥurai-* “to break up, crush.”

Otten, ZA 54 (1961) 131 (“Stöβel”).

Cf. *pakkušš-*.

palla (abbreviated writing); (the name of a location mentioned in snake oracle texts); NH.†

pal-la IBoT 1.33:14, 26, 76, 113 (NH), KUB 49.1 obv.? i 4, rev.? iv 2 (NH).

“We named/assigned ‘the snake of the head’ to (the place called) the ‘brazier.’ At ‘the Stormgod’ it caught a fish” *pal-la!* T[I-*ni*] [*e*]zzaš “(and) ate (it) at ‘*palla* TI-*ni*’” IBoT 1.33:13-14 (snake oracle, NH), ed. Laroche, RA 52:152, 156; “We assigned the ‘snake of the head’ to the ‘brazier’ ...” 2 *pal-la* TI-*ni ḥadandaza* GAM-*anda u*[*it*] “Secondly: it emerged] from below the ‘dry place’ at/to ‘*palla* TI-*ni*’” ibid. 112-113, ed. RA 52:155, 159.

This word appears in snake oracles, always in a phrase *pal-la* TI-*ni* (or *pal-la* ti.-*ni*). The language and meaning are unclear; the phrase as a whole is in the loc. The two words *together* describe a location in the area in which the snake oracles were carried out.

Laroche, RA 52 (1958) 162 (*pal-la* TI-*ni* (ou BAL-*la* TI-*ni*??) inconnue ailleurs, semble contenir le datif TI-*ni* ‘à la vie’”).

palahh-

(:)^(TUG)palahša-**palahh-** v.; to call(?), summon(?); from OH/NS. †

pret. sg. 3? *pa-la-a-ah-t[a(-)...]* KUB 31.110:9 (OH/NS);
pl. 3 *pa-la?-ah-ḫi-ir* KUB 33.56 obv. 6 (OH/NS).

SI UZ₆ *dā nu=wa ḫ[^d(alugan iya ^dLAMMA)] ḫalugan iēt utn[eyaz ... uer?]* (var. KI.NE[...]) *nu warri pa-la?-ah-ḫi-ir(-)x[... (nu kuišša)] kuwatta [(pait)]* “[...] take the horn of a nanny goat, and make a sound.’ Inara made a sound, [and from] the l[ands ...-s came.] They called(?) (for) aid and everyone went somewhere” KUB 33.56 obv. 5-6 (myth of Inara, NS), w. dupl. KUB 33.52 ii 4-6 (OH/NS), tr. Hittite Myths 29 (§3), 37 n. 6; Laroche, Myth. 88 n. 6 transliterates: *pa-la-ah-ḫi-ir x[...]*. The trace of a vertical wedge following *-ir* is relatively close so that the word may have been continued. Although one might be tempted to read *-ká[n]* instead of *-ir x[...]*, the *-kán* sign in KUB 33.56 obv. 5 and the BA₃ signs in rev. 1 are quite different; [...] / *QĀTAMMA ĪR LU~GAL šume[š ...] / ūkk=ā=wa ara[wanniš(?) ...] / š=uš pararaḫt[ani? ...] / auri=šmit x[...]* / [U]RU-riašš=apa *pa-la-a-ah-t[a ...] / ziga ÉRIN.MEŠ-za=m[iš ...] / š=an^{URU}Ú-x[...]* “[...] in the same way. You (are?) servant(s) of the king [...], but I am a f[ree man ... You (pl.)] *pararaḫ-* them [...]; [...] their/your(pl.) district(s); he called(?) [to ...] and to cities [...] You (sg.), my army, [will ...] and him [in] the city U[-...]” KUB 31.110:5-11 (OH/NS). The incomplete final sign of the key word can be read *-g[a]* or *-t[a]*. Alternatively, since this is OH/NS, one might read: URU-riašš=apa *la-a-ah-t[a(-)...]*. If the above interpretation of lines 5-6 is correct, note the typically OH absence of *-za* in the nominal sentences w. 1st and 2nd person subjects.

The provisional translation is based on the construction w. d.-l. *warri* “aid, help.” For the similar *uwarra/warri ḫalzai-* see most recently HED 3:58 w. lit. The d.-l. *warri* also occurs w. the verbs *pai-*, *uwa-*, and *ar-*, and w. ÉRIN.MEŠ *uppa-lparā nai-/arnu-/uwate-*. But *p.* is unlikely to be a verb of perambulation. If our guess is correct, *p.* shares part of the semantic range of *ḫalzai-*, *kallešš-*, *punušš-*, *wek-*, and *weriya-*.

(:)^(TUG)palahša- n.com.; (a garment characteristic of ^dIŠTAR/^dŠaušga and her two maidservants Ninatta and Kulitta); NH. †

sg. nom. ^{TUG}*pa-la-ah-ša-aš* KUB 42.61 obv. 5; acc. *pa-la-ah-ša-an* KUB 1.1 i 57 (Ḫatt. III), *pa-la-ah-ša-an* KBo 3.6 i

(48) (Ḫatt. III), KUB 31.20 iii 7 + KBo 16.36 iii 10 (Ḫatt. III), KBo 24.134 obv. 2; loc. *pa-la-ah-ši* KBo 16.100:14; pl. nom.(?) *pa-la-ah-ši-iš* KBo 20.29 obv.? 6.

uncertain *pa-la-ah-ša-aš* KUB 39.66 l.e. 1; frag. *pa-l[a-a]ḫ-ša[-...]* KBo 18.161 obv. 15, *pa-la-ah-ša-x[...]* KBo 12.74:12.

a. held over someone (*šer ḫar-/ēp-*) in a gesture of protection: “Whether there was a(n adverse) word from an enemy, or from an opponent in court, or from the palace” *nu=mu^dIŠTAR=pat GAŠAN=YA ḫūmandaza :pa-la-ah-ša-an* (var. *[pa-]la-ah-ša-an*) UGU *ḫarta “IŠTAR, my lady, held (her) p. over me (to protect me) in everything”* KUB 1.1 i 57 (Apology of Ḫatt. III), w. dupl. KBo 3.6 i 48, ed. StBoT 24:8f.; “They attacked him (while he was) in the river with bows and arrows and with stones” *nu=šši^dIŠTAR^{URU}Šamuḫa GAŠAN=YA pa-la-ah-ša-an šer ēpta* “and IŠTAR of Šamuḫa, my lady, held (her) *p.* over him. (When he reached the other side of the river ...)” KUB 31.20 iii 6-7 + KBo 16.36 iii 9-10 (hist., Ḫatt. III), ed. Riemschneider, JCS 16:112.

b. made of cloth or a type of cloth: [...] / ^{TUG}51 ŠA ^{TUG}*pa-la-ah-ša-aš* [...] “[so-many) ...s] five having (lit. of) *p.-s*” or: “five of *p.-cloth*(?)” KUB 42.61 obv. 5 (inv., NH), ed. Siegelová, Verw. 526f. (“3 rote, alte Leinen [...] 4 des Schirmüberzuges(?)”).

c. represented in silver as part of a statuette: *pa-la-ah-ši-iš KÙ.BABBAR x[...]* “silver *p.-s*” KBo 20.29 obv.? 6 (lists of offerings, NH), in a description of the statuettes of IŠTAR, Ninatta, and Kulitta.

d. associated w. the *kureššar*, a headwear characteristic of females: [...]x+1 *pa-la-ah-ša-aš 4 kureššar GAD* [...] KUB 39.66 lower edge 1 (rit., NS).

e. in broken contexts: *nu=za=[k]an pa-la-ah-ši GAD-an* (or: *kat-<ta->an*)[...] KBo 16.100:14 (cult of Ḫuwaššanna); 3 *pa-l[a-a]ḫ-ša[-...]* KBo 18.161 obv. 15 (inv. of metal objects, NH), ed. Siegelová, Verw. 182f.; [...-y]a *pa-la-ah-ša-x* KBo 12.74:12 (myth frag.) could also be *palahšai-/palahšiya-* v.

The *p.* was a part of female attire. It is associated w. the characteristically female headwear, *kureššar* (usage d, cf. Hoffner, JBL 85:331 w. n. 33). As such it forms a part of the attire of certain goddesses both in statuettes (usage c) and in narrations of their activities (usage a, and perhaps KBo 12.74:12, under

(:)(TÚG)palahša-

:palayanalliya-

usage e). While it is not yet possible to determine what kind of garment it was, the fact that a denominative verb *palahšai-* describes covering recently exercised horses suggests a large cloth covering.

Friedrich, HW (1952) 155 (“Schirm?”); Kammenhuber, OLZ 49 (1954) 231f. (“Ruhe”); Riemschneider, JCS 16 (1962) 112 (“Schild”); Kronasser, EHS 1 (1966) 167 (related to *palhi-*?); Otten, StBoT 24 (1981) 8f. (“Gewand(?)”); Beal, Diss. (1986) 625f. (a garment, not a shield); Siegelová, Verw. (1986) 610 (“Schirm”).

Cf. *palahšiya-* v.

palahšai- see *palahšiya-*.

palahšiya-, palahšai- v.; to cover(?); from MH.†

pres. pl. 3 *pa-la-aḫ-ši-ia-an-zi* KUB 29.40 iii 33, KUB 29.50 i 11, 23, 25, iv 12, 15 (both MH/MS), KBo 14.63a i 3, (4), *pa-la-aḫ-ša-an-zi* KBo 8.50 ii 35 + KUB 29.48 obv. 17, KUB 29.48 rev. 9, (21), KUB 29.44 ii (12) (all MH/MS), KUB 29.41:(6)(?); **pret. sg. 3** *pa-la-aḫ-še-et* KBo 26.105 iv? 6 (NS); **pl. 3** *pa-a-la¹-aḫ-ša-a-er* KUB 58.85 iii 10.

a. an action performed on horses, when they are wet or sweating: (They pour water over the horse until it trembles and they lead it away from the water) *n=a[n] katta kušalanzi pa-la-a[ḫ]-ša-an-zi-ia-an* “They scrape it down/thoroughly [and] cover(?) it?”. (Then they take it back to the stable)” KUB 29.50 iii 1 + KUB 29.48 iii 21 (Hitt. horse training manual, MH/MS), ed. Hipp.heth. 164f. (iii 42) □ for *katta kušala* see Güterbock, JAOS 84:273; cf. *ibid.* ii 35-36; (After one set of exercises they stop the horses and wipe their faces) *[namm]a=aš katta pa-[l]a-aḫ-ši-ia-an-zi n=at 1/2 DA[NNA zallaz] uwanzi par[ḫ]anzi=yaza=aš 4 ME gipeššar [n=uš namma] arānzi n=uš katta pa-la-aḫ-ši-ia-an-zi* “Then they cover(?) them. (Afterwards) they [tr]ot half a mi[le] and gallop 400 ells. [Then] they stop [them] and cover(?) them” (Followed by another exercise at varied pace and distance) KUB 29.50 i 23-25 (hipp., MH/MS), ed. Hipp.heth. 210f., cf. Melchert, JCS 32:53-56; on *zallaz* cf. also Starke, KZ 95:155 n. 58, StBoT 31:337-340, 544-547, and Neu apud Alp, HBM 310-312; cf. also *ibid.* i 11, iv 12-15, KUB 29.40 iii 33; (They wash a horse until it shivers/trembles and lead it away from the water) *n=a[n] katta kuša~[lanzi n=an] pa-la-aḫ-ša-an-zi* “They scr[ape] it down [and] cover(?) [it]” (Then they feed and wa-

ter it and cover/wrap it well (= *anda waššanzi*) KUB 29.48 rev. 8-9 + KUB 29.44 iii 18-19 (hipp., MH/MS), ed. Hipp.heth. 162f. (iii 29-30).

b. in broken context: [...]*x-iš ḫatugaš pa-la-aḫ-še-et* KBo 26.105 iv? 6 (myth, NS); *šarkuš ÉRIN.MEŠ-az [...]* / DINGIR.MEŠ-*aš āppa aušt[a(?)]* / *pa-a-la¹-aḫ-ša-a-er [...]* § “a heroic army [...] looked back at the gods [...] they covered(?) [them(?)]” KUB 58.85 iii 8-10 (rit.); possibly also KBo 12.74:12 (myth frag.) also cited in morphological section of *palahša-*.

The exx. from the Hittite horse manual show that the *p.*-action was performed when they were either wet or sweating. In this state, horses are wiped, rubbed down, scraped (w. a strigil), or at least covered. Since for the first three activities, the manual employs the verbs *anš-*, *ašnu-*, and *kuša~lai-*, one might choose for *p.* the tr. “to cover(?),” perhaps loosely or temporarily, before the horses were properly wrapped (*anda wašš-*). This tr. also brings the verb semantically close to the noun (:)*palahša-* (a garment). *p.* occurs sometimes w. the adv. *katta* which makes no apparent difference to the meaning.

Sommer, OLZ 42 (1939) 162; Friedrich, HW (1952) (“beruhigen(?)”); Kammenhuber, OLZ 49 (1954) 231f.; Friedrich, HW 1. Erg. (1957) 15 (“beruhigen(?)”); Kammenhuber, Hipp.heth. (1961) 341 (“‘beruhigen’ im Sinne von: den Pferden eine Ruhepause gönnen”); Kronasser, EHS 1 (1966) 470, 503 (“ruhen lassen, Ruhe gönnen”); Oettinger, Stammbildung (1979) 29 (“beruhigen”); Starke, StBoT 31 (1990) 327f. w. n. 1156 (denominative of TÚG*palahša-* “Decke, Mantel”).

Cf. (:)*palahša-* n.

:palayanalliya- n.; (an object); NH.†

Luw. (pl. acc. or neut. sg. in -ša) *:pa-la-ia-na-al-li-ia-anza* KUB 48.126 i 11 (NH).

“Dream of the queen”: *Û-it-wa=mu* MUNUS*az~zinn[aš(?) ...]* / *:pa-la-ia-na-al-li-ia-an-za* GAL KÛ.BABBAR_z*y[a IR-ta]* / *ariyawen nu* ^d*IŠTAR* URU*Šamuḫa* SI×SÁ[-at] “In my dream, Azzinn[a] (or: an *a.* woman) [asked] me for *:p.* and a silver cup. We inquired, and *IŠTAR* of *Šamuḫa* was determin[ed]” KUB 48.126 i 10-12 (dream of the queen and vow to *IŠTAR* of *Šamuḫa*), ed. Lebrun, *Samuḫa* 215-217 (as Bo 2828), translit. de Roos, Diss. 315, 454; restorations are from KUB 15.1 i 12-14.

:palayanalliya-

p. may perhaps be another vessel or an adjective modifying a noun in the broken away end of the preceding line.

Lebrun, Samuha (1976) 217 (“il s’agirait d’une offrande”), 231 (“peut désigner un ornement”).

[^{NINDA}pal?l-la-in] in KBo 23.27 ii 38 should be read ^{NINDA}mu!-la<-ti>-in, q.v.

pallanti(ya)- n.; depravation(?), dire need(?); MH/MS. †

sg. d.-l. *pal-la-an-ti-ia* HKM 113:12; **abl.** *pal-la-an-ti-ya-az* KBo 32.15 ii 16.

(Hurr.) tap-ša-ap ši-pa-a ^dTe-eš-šu-up x[...] / ḫa-a-ša-ri a-ar-ri-wa_a-aš e[...] / pí-in-ti-li-wa_a-aš wa-al-li-x[...] KBo 32.15 i 14-16 = (Hitt.) [m]ān=aš ḫarga!nza(text: ḫar-ta-an-za)≠ma ^dIM-aš nu=šši kuišša Ì.DÙG.GA 1 kūpin pīweni nu=šši išḫueššar parā šunnumeni n=an=kan pal-la-an-ti-ya-az āppa tarnumeni ^dÚS-un “But if Teššup is ruined(?), we will each give him fine oil, one *kupi-*, and we will pour a grain heap for him, and we will release him, the ^dÚS, from depravation(?)” KBo 32.15 ii 14-17 (Hurr.-Hitt. wisdom text, MH/MS), ed. StBoT 32 (forthcoming) □ DINGIR.ÚS-UN also occurs in ii 13, where again it probably stands in apposition to *n=an* and thus describes Teššup; Neu, in OBO 129:348f., reads the signs as a new sentence DINGIR-uš UN “(Der) Gott (ist) Mensch” and restores the Hurr. version at KBo 32.15 i 12 as *e-ne* (uninscribed space) [ma-a-an-ni tar-šu-wa-a-ni]; in neither line 13 or 17 or in the dupl. KBo 32.15:1 is there any word space between DINGIR.ÚŠ and UN; the Hurr. version in ibid. 16 contains no trace at all of this sentence; it seems strange, however, that the scribe left such a long uninscribed space in line 12 before the last two words of this alleged clause which would have to fit very tightly into the space of the lacuna; perhaps Neu (OBO 129:349) shows his awareness of this problem by writing that after Hurr. *e-ne* “der Rest der Zeile ist unbeschrieben bzw. weggebrochen” (italics ours).

[...]x *peran gašza kišat* / [x-x-x]l-attaš ^fAliwan~attiš / ^{URU}[...]x-rayaza *pal-la-an-ti-ia* / ^{INA} ^{URU}Šugaziya pāēr “Because of [...] a famine broke out, [...]atta (and) Aliwanatti in dire need(?) went from the city ... to the city Šugaziya” HKM 113:10-13 (MH/MS).

palaššurimi-

:pallaššarinuwa- Luw. v.; (mng. unkn.); NH. †

pret. sg. 3 :*pal-la-aš-ša-ri-nu-wa-ad-da* KUB 6.12 iv? 20 (NH)

[...-n]aš(?) :*pal-la-aš-ša-ri-nu-wa-ad-da nu= nnaš* x[...] *ša*]kuwašarit ZI-it DU₁₁-ta “(s)he ...-ed to us [...] and spoke [...] to us in a true spirit” KUB 6.12 iv? 20-21 (oracle question, NH). The form could be also Hitt. pres. mid. sg. 3.

Perhaps a *-nuwa-* causative of the same verb from which Kronasser believed the Luwian passive participle *palaššurimi-* is derived: **pallaššaluri-*.

Laroche, DLL (1959) 77; Kronasser, EHS 1 (1966) 442, 458, 498, 527, 555, 590; Melchert, CLL (1993) 164 (no tr.).

Cf. *palaššurimi-*.

LÚpalašši- n.; (a functionary in a festival); from MH?/MS?. †

sg. nom. ^{LÚ}*pa-la-aš-ši-iš* KBo 20.68 i 8, KBo 20.112 obv. 4 (both MH?/MS?).

[3? (LÚ.ME)]Š É ^dI[(M 2 L)]Ú.MEŠ É ^dLAM~MA [šar]l[(*aimiaš* 4 ^{MU})NUS.MEŠ *ḫaḫḫala*[(*lleš*)] [11 ^{LÚ}*maššanami*[(š)] 1 ^{LÚ}*pa-la-aš-ši-iš* 1 [(^{LÚ}*wāw*)]iš n=at 12 ^{LÚ}.MEŠ ^{BĒ}[(L DINGIR.MEŠ)] “[three?] men of the temple of the Stormgod, two men of the temple of the Exalted Patron Deity, four *ḫaḫḫalla*-women, one *maššanami*-man, one *p.*-man, (and) one *wāwi*-man(?): they are the twelve ‘lords’ of the gods. (They call them all into the house)” KBo 14.89 + KBo 20.112 i 2-4 (*šaḫḫan* fest., MH?/MS?), w. par. KBo 20.68 i 6-9, translit. Otten, IM 19/20:86f.

The *šaḫḫan* fest. is part of the Luw. fest. for the goddess Ḫuwaššana of Ḫupišna. Since several terms in this passage have a Luw. formation (*šar~laimi-*, *maššanami-*, perhaps also *ḫaḫḫalalli-*), *p.* too may be of Luw. origin.

palaššurimi- n.; (a kind of person); NH. †

(Sum.) *gú-zal* = (Akk.) *ku-uz-za-al-lu* = (Hitt.) *pa-la-aš-šu-ri-mi-iš* KBo 1.42 ii 23 (vocab. Izi Bogh. A, NH), ed. Güterbock, MSL 13:135.

The Sumerian indicates that the Akkadian entry should have been interpreted as *guzallu* “scoundrel, rascal, criminal” (see CAD G s.v.) by the Hittite translator. Alternatively, the Hittite translator may

palaššurimi-**(:)palḥa- c**

have based his tr. on the mistaken assumption that the Akk. word was *guzalû* “chair-bearer” (CAD G s.v.) or *kuzallu* “shepherd” or “the third month of the Assyrian calendar” (CAD, AHw s.v.). *p.* may be a Luw. (passive) participle in *-mi-*. Its connection w. the verb *palaššarinuwa-* is unclear.

Sturtevant, Gl.² (1936) s.v.; Friedrich, HW (1952) 155f. (“gemeiner, gewöhnlicher Mensch,” based upon the supposed meaning of *guzallu*); Kronasser, EHS 1 (1966) 219 (reads the word erroneously as *pallaššurimi-* w. doubled *l*, understands it as Luwian, and accepts Friedrich’s tr. “gewöhnlicher Mensch.” He also connects the word, despite the difference in one vowel, to the verb *pallaššarinuwa-*).

URU palaumnili adv.; in Palaic (the language of the people of Pala); from OH/NS.†

^{URU}*pa-la-um-ni-li* KUB 2.4 iv 11, v (17) (OH/NS), KUB 41.26 i (11) (OH/NS), IBoT 2.37 iv 5, IBoT 2.38 iii 5, 598/d ii 11 (Ottén, ZA 48:121 n. 7), KBo 13.266 obv. (6).

MUNUS.ŠU.GI ^d*Ziparwā memalaš uddār* ^{URU}*pa-la-um-ni-li memiškizzi* “The Old Woman recites in Palaic the incantation of groats for Ziparwa” KUB 2.4 iv 9-12 (fest. of Ziparwa, OH/NS), ed. Ottén, ZA 48:119; MUNUS.ŠU.GI *ma šA* ^d*Ziparw[a]* *šA* NINDA. GUR₄.RA.MEŠ *uddār* ^{[U]RU}*pa-la-um-ni-li memiš~ki[zzi]* “The Old Woman recites in Palaic the incantation of thick loaves for Ziparwa” IBoT 2.38 iii 3-5 (fest. of Ziparwa, OH/NS); cf. also KBo 13.266 obv. 4-7. None of these rituals actually includes the Palaic incantation.

Forrer, ZDMG 76 (1922) 190; Götze, Madd. (1928) 53; Ottén, ZA 48 (1944) 119f.; Friedrich, HW (1952) 156; Friedrich, HE (1960) §§ 50b, 227b (on *-umna-* and *-ili*); Kronasser EHS 1 (1966) 44, 45, 113, 236, 359.

palḥ-(?) v.; (mng. unkn.); OH/NS.†

pa-a[l?]-ḥi-ir? KBo 3.1 i 34 = BoTU 23A i 35.

“And Ḥantili was afraid” [EGI(R)?=*kan pa-aḥ-*] o o ÉR]IN.MEŠ-*an pa-a[l?]-ḥi-ir* “[Afterwar]ds(?) ... they ...-ed the troops” BoTU 23A i 35 (= KBo 3.1 i 34) (Tel.pr., OH/NS), w. dupl. BoTU 23B (= KUB 11.1) i 35, ed. THeth 11:20f. (differently); the copy in KBo 3.1 i 34 shows no traces following *pa-*, and has a possible [...-ḥ]i-ir at the end; Hoffmann (THeth 11:20f.) read the copy as: [DIN]GIR.MEŠ-*an pa[-aḥ-š]e-er* “the gods protected him,” noting her restoration was uncertain (21 n. 1). But Forrer (BoTU 23A i 35) saw

traces which are compatible w. *pa-a[l]-ḥi-ir* or *pa-a[l-o]-ḥi-ir*, and a recent collation (courtesy Klengel) confirmed Forrer. The traces read *-a[l-* could be another sign w. a similar beginning.

(DUG)palḥa- see ^(DUG)*palḥi-*.

(:)palḥa- Luw. v.; (mng. unkn.); NH.†

inf. *:pal-ḥu-na* KBo 13.241 rev. 10 (NH); **part. sg. nom.-acc. neut.** *pal-ḥa-am-ma<-an>* KBo 13.241 rev. 18 (NH).

In unilingual Luw. text: *pal-ḥa-a-ma-an-za* (case in *-ša*) KUB 35.145 rev. 7 (NH), *pal-ḥa-a[m-ma-an-za]* KBo 29.25 ii? 9 (ENS).

a. done to or at a rock (*peruna-*): “O tongues, tongues! Where are you going?” ^{NA4}*peruni :pal-ḥu-na pāiweni* “We are going to the rock to *palḥa-*” (or: “we are going to *palḥa-* the rock” w. the d.-l. of *peruni* as the logical obj. of the inf.) KUB 44.4 rev. 22 + KBo 13.241 rev. 10 (incant. in birth rit., NH), ed. Beckman, StBoT 29:178f. (“we are going to the rock for stretching out?”).

b. done to/by(?) the sky: “Whoever should prepare evil for this child” AN-*iš pal-ḥa-am-ma<-an> aušdu* “let him see the sky *p.-ed*” KUB 44.4 rev. 30 + KBo 13.241 rev. 18 (birth rit., NH), ed. Beckman, StBoT 29:178f., Starke, StBoT 31:256 (“Er soll die Breite des Himmels (partitivische Apposition) sehen”). Although Starke (StBoT 31:257), following Laroche (DLL 77) and Beckman (StBoT 29:198), argues for *pal-ḥa-am-ma* as a pl., it is difficult to see why a pl. is required here in apposition to the sg. noun *nepiš*. An alternative would be to read *pal-ḥa-am-ma<-an>* (van den Hout, KZ 97:69). The scribe has also clearly omitted a final *-an* in KI-*an gi-nu-wa-an-da<-an>* in the next line, as Beckman StBoT 29:178 indicated; note the neut. sg. in *-ša* in the par. text: [*n*]epiš *pal-ḥa-a-ma-an-za* KUB 35.145 rev. 7 (birth rit., NH), translit. Beckman, StBoT 29:194, cf. Laroche, OLZ 66:148f., Carruba, FsKronasser 5, and (for an explanation as sg. nom.-acc. neut. in *-ša*) van den Hout, KZ 97 (1984):69. For arguments that the *-ša* case should be understood as pl. see lit. cited by van den Hout KZ 97:61 n. 7. Starke argues that this form is not a participle, but a noun (“Breite”) derived from the adj. w. a derivational suffix *-amman*. But the Nesite participles in the other parallel clauses (e.g., KI-*an ginuwanda<n>*, UR.MAH-*an GIŠ-ruandan*, UR.BAR.RA *pa~talḥandan*) militate against this interpretation.

c. unclear: cf. *:palḥaya/i-*.

(:)palḥa-

palḥašti- a

A connection of this verb w. the root of *palḥi*- “wide” suggests itself, and Beckman so took it. Starke argued that a Luw. inf. *palḥuna* could not be derived from a verbal stem *palḥa*-, and that the stem must be *palḥi*-. This would exclude a Luw. passive participle *palḥammi*-, which seems to be present in KUB 44.4 rev. 30 + KBo 13.241 rev. 18. For the stem **palḥi*-, Starke compares *lauarri*- (his stem notation) w. inf. *lauarruna*.

From the context, that the evildoer will “see the ...-ed sky” one expects here something truly frightening. In the contexts of usages a and b, a meaning like “split open (the sky)” or “split off (fragments from the rock)” would fit.

Laroche, DLL 77 (“étale?”); Laroche, OLZ 66 (1971) 148; Beckman, StBoT 29 (1983) 198; Starke, StBoT 31 (1990) 256f., 259, 532; Melchert, CLL (1993) 164 (“make flat, spread out”).

Cf. *palḥanu*-.

:palḥaya/i- Luw. adj.; wide, broad.†

[mekki(?) iṣḥašš]arwahḥanza (or: [... lil]iwaḥ~hanza) n[amma=wa=...] / [... m]ekki SIG₅-eššan nam[ma=wa=...] / [... m]ekki šallaya :pal-ḥa-an[-za (or:-ta)] “[Very]ordly (or: swift?), f[urther ... v]ery good, fur[ther ... v]ery high(ly?) *palḥa*-ed [...]” KUB 60.81:2-4 (NH); Starke, StBoT 31:257, knowing the passage only as Bo 1574:4, read]x-ik-ki šal-la-ia :pal-ḥa-an[-za, and tr. “die großen (und) breiten (Pl. N.A. n. mit Sekundärendung) [...]” In each of the three parallel phrases there is a preceding adv. *mekki* and no following noun. *p*. is undoubtedly a neut. pl. nom.-acc., but whether a Luw. adj. in *-nza* or a Hittite part. in *-anta* is unclear.

In our lemma we have arbitrarily followed Starke’s interpretation of *palḥan[za]* as Luw. neut. pl. adj. from *palḥajal/i*-. But the word could be *palḥan[ta]*, a neut. pl. participle from the verb *palḥa*- (cf. *palḥa*-c).

Starke, StBoT 31 (1990) 256f.

[p[a]l-ḥa-ma-aš] KUB 31.84 ii 1 (MH/NS), ed. Dienstanw. 42 (tr. “Breite”) is probably to be emended to ar!(tablet: pal)-ḥa-ma-aš according to the dupl. ar-ḥa-ia-aš KUB 31.86 ii 1 + KUB 48.104:10 (MH/NS); cf. discussion s.v. ^{Giš}*mariyawanna*-. Starke, StBoT 31:257, having

apparently overlooked the reconstruction of the passage in CHD s.v. *mariyawanna*- which utilizes the joined dupl., has retained the reading]pal-ḥa-ma-aš and related the word to Luw. *palḥamman*-.

palḥam(m)i- see *palḥa*- b.

palḥanu- v.; (mng. unclear); NH.†

pret. sg. 3 *pal-ḥa-nu-ut* KUB 23.92 obv. 6 (Tudḥ IV).

“He became great king ...” [...-n]ut *pal-ḥa-nu-ut* “he ...-ed (and) *palḥanu*-d [(?) ...] (and he defeated great kings with weapons)” KUB 23.92 obv. 6 (letter to Assyria, Tudḥ. IV), ed. Otten, AfO 19:40.

Since a *nu*-causative verb should be transitive, there may have been a direct object to the broken verb and *p*. in the break.

Cf. *palḥa*-, *palḥi*-.

palḥašti- n. com.; width; wr. syll. and DAGAL; from OH.

sg. nom. *pal-ḥa-aš-ti-iš* KUB 33.106 (= KBo 26.65) i 21 (NH), DAGAL-*iš* KUB 8.75 i 7 (NH), DAGAL-*eš* KBo 19.15:7, KBo 19.18 l.e. (2), KUB 8.75 i 14 (NH), KUB 8.77 i 3, 5, 7, KUB 42.2:5, 7, 9, 11; sg. loc. *pal-ḥa-a-aš-ti* KUB 8.57 obv. 8 (NH), *pal-ḥa-aš-ti* KUB 36.8 i 15, KUB 33.109 i (8), *pal-ḥa-aš-ti* KBo 12.70 rev.! rt. col. 11 (NH).

uncomplemented Sumerogram: DAGAL SBo 1.6:16 (OS), KBo 5.7 rev. 11 (MH/MS), and passim in lists of fields, covering Hitt. sg. nom. and loc.; *IŠTU* DAGAL KUB 8.75 i 55, 58, etc., and passim in field texts.

For Akk. *INA RA-AP-ŠI* see *padumazziya*.

a. in nom.: (Ullikummi’s height was nine thousand miles) *pal-ḥa-aš-ti-iš-ma-aš-ši* 9 LIM DAN~NA “and his width was nine thousand miles” KUB 33.106 + KBo 26.65 i 21 (Ullik., NH), ed. Güterbock, JCS 6:18f. (without KBo 26.65) □ for DANNA = ca. 1500 m, see Melchert, JCS 32:56; “[One field]: ditto. Its seed (is) ten *PARISU*. It is (i.e., measures) [...]cubits in length, its other length (is) eighty-nine cubits” [DAGA]L=ma=šši 1 M[E] *gipešar* 2-NU DAGAL-*iš=ma=aš* [24?] *gipešar* “Its [wid]th (is) one-hundred cubits, and its second width (is) twenty-four(?) cubits” KUB 8.75 i 7-8 (list of fields, NH), ed. Souček, ArOr 27:6f.; for other nom. forms cf. *ibid.* obv. 14-15, passim, KUB 8.77 i 3, 5, 7, KUB 42.2:5-11, KBo 19.15:7, KBo 19.18 l.e. 2.

palḥašti- b

b. in loc.: “The great gods created Gilgamesh” ALAM=ši pa[rğašti] 11 AMMATUM GAB=ma=šši pal-ḥa-a-aš-ti 9 š[ekan ...] “His frame (lit. the frame to him) was eleven cubits in he[ight], his chest nine s[pans] in width” KUB 8.57 obv. 7-8 (Gilg., NH), ed. Otten, IM 8:98f. (reading w[a-ak-šur] instead of š[ekan]). Both readings are problematic according to the photograph, but the latter is easier); (The dimensions of the great rock with whom Kumarbi has sex and begets Ullikummi:) n=aš dalugašti 3 DANNA pal-ḥa-aš-ti[=ma=aš ... DANNA] 1/2 DANNA=ya “In length she was three miles; in width [she was ...] and a half miles” KUB 33.98 + KUB 36.8 i 15-16 (Ullik.), ed. JCS 5:146f.; (The dimensions of Šertapšuruḥi, the daughter of the Sea:) dalugaštiya [... pal-ḥ]a-aš-ti-ma-aš 1 DANNA “she (measures) [...] in length and she (has) a mile in [w]idth” KUB 33.109 i 7-8 (Ḥedammu, NS), ed. StBoT 14:38f.; “You built yourself a house and made it (as) high (as) a marnan” pal-ḥa-aš-ti-ma-at 9-an ḥaštai DÙ-!at! “in width you made it nine ‘bones’” KBo 12.70 rev.! rt. 11 (bil. wisdom, NH), ed. Laroche, Ugar. 5:782 □ ḥaštai (= Akk. ešentu) is a subdivision of the cubit; for discussion see CHD marnan A.

c. wr. IŠTU DAGAL or simply DAGAL: “One field ... :” IŠTU GÍD.DA 1 ME 42 KI.MIN IŠTU DAGAL=ma=aš 80 KI.MIN “142 ditto (i.e., cubits) in length, 80 cubits in width” KBo 19.10 + KUB 8.75 i 24-25 (list of fields, NH), ed. Souček, ArOr 27:8f. (without join); IŠTU DAGAL=ma=šši ŠUŠI 7 KI.MI[N] 2-NU DAGAL 47 KI.MI[N] ibid. ii 2-3; IŠTU GÍD.DA 90 DAGAL=ma=šši 37 [KI.MIN] ibid. iii 53, and passim in lists of fields; (One field:) 80 gi. GÍD.DA 80 gi. DA~GAL KUB 8.78 vi 17.

Forrer, ZDMG 76 (1922) 262; Friedrich, ZA 39 (1930) 35, 77; Souček, ArOr 27 (1959) 379f.; Neu, Lok. (1980) 49 n. 113 (on the loc. forms and the gender); Joseph, Die Sprache 30 (1984) 3f.

Cf. palḥi- A.

palḥatar n. neut.; width; wr. syll. and DAGAL; MH/NS.†

sg. nom. pal-ḥa-tar KBo 3.2 rev.! 26, DAGAL KUB 1.11 iv 23, KUB 29.47 iii 4; **loc.** [pal-ḥa-an-ni] KUB 31.84 iii 75 (tablet surface badly damaged, but reading is possible).

“He makes them (sc. the horses) gallop nine laps of the track for one mile (and) eighty IKU”

ANA wašanni=ma pargatar=šet 6 IKU pal-ḥa-tar-še-et-ma 4 IKU.ḤI.A “The length (lit. height) of the track is six IKU, its width is four IKU” KBo 3.2 rev.! 25-26 (Kikk., MH/MS), ed. Hipp.heth. 138f.; “They (sc. the horses) go for one mile twenty IKU in gallop to the track” n=aš parkuwatar=šet 5 IKU DAGAL-SU=ma 3 IKU 1/2 IKU=ya “It (i.e., the race course) has a length (lit. height) of five IKU and a width of three and one-half IKU” KUB 1.11 iv 23 (Kikk., NH), ed. Hipp.heth. 120f. w. n. 77 □ for a suggested value of the Hittite IKU, see Melchert, JCS 32:50-56.

Cf. palḥi- A.

palḥi- A adj.; wide, broad; from OS.†

sg. nom. com. pal-ḥi-iš KUB 4.4 rev. 13 (NH); **pl. nom. com.** pal-ḥa-a-e-eš KBo 17.22 iii 7 (OS), KBo 15.10 i 16 (MH/MS), pal-ḥa-a-eš KUB 57.39 obv.? 7 (MH), pal-ḥa-e-eš KUB 28.8 rev. rt. col. 4b (OH?/NS), pal-ḥe-e-eš ibid. rev. rt. col. 6b; **pl. nom.-acc. neut.** pal-ḥi KUB 42.78 ii 22 (NH); **uncertain** pal-ḥi-iš KUB 28.8 rev. rt. col. 5 (OH/NS); **frag.** pal-ḥa[-...] KBo 22.133:6 (pl. acc. com.?).

a. of the earth: išdammašta=a[n=ma] pal-ḥi-iš GE₆-iš daganzipaš “The wide, dark earth heard him (sc. ^dIM), (and she adorned herself)” KUB 4.4 rev. rt. col. 12-15 (trilingual hymn to ^dIM, NH), ed. Laroche, RA 58:74f.

b. of a woman’s add(i)eš (hips?): kinuna=wa ANA ^fZi. addieš=šeš pal-ḥa-a-e-eš [tu]ēkkēš=šeš SIG₅-anteš mišriwanteš “Now Ziplantawiya’s a-s (are) wide, her [l]imbs (are) well (and) perfect, (her mouth is well, her tongue is well)” KBo 15.10 i 16-17 (rit., MH/MS), ed. THeth 1:14f., HW² 1:510 (differently); cf. the parallel [... add]ieš=šeš pal-ḥa-a-eš KUB 57.39 obv.? 7 (MS) □ for add(i)eš denoting some body parts, see Neumann, KZ 86:322, Poetto, Paideia 32:320, Hoffner, JAOS 109:88, contra HW² 1:510 (“Väter”), 559 (“Vorfahren”).

c. of two gold šakantaddar-s: 2 šakantaddara pal-ḥi KÛ.GI ŠÀ.BA 1-E[N ...] “Two wide š.-s of gold, among them on[e ... (and) one ...] KUB 42.78 ii 22 (inv., NH), ed. Košak, Linguistica 18:113, Siegelová, Verw. 464f.

d. of something which belongs to the Labarna: nu laba[rnaš ...] talugaēš pal-ḥa-a-e-eš aš[antu] “May the Lab[arna’s ...] be long (and) wide” KBo 17.22 iii 6-7 (Ḥattic-Hitt. prayer for the Labarna, OS), translit. StBoT 25:208.

palḫi- A

(DUG)palḫi- B c 1'

Friedrich, ZA 39 (1930) 35f.; idem, HW (1952) 156.

Cf. *palḫaya-*, *palḫanu-*, *palḫašti-*, *palḫatar*, ^{DUG}*palḫi-* B, *pal~ḫešš-*, *palḫeššar*, *pattarpalḫi-*.

(DUG)palḫi- B, (DUG)palḫa- n. com. w. neut. forms apparently restricted to the pl.; (a kind of vessel primarily used to hold beverages); from OS.

sg. nom. com. ^{DUG}*pal-ḫi-i[š]* KUB 44.56 iii 8 (OH?-MH?/NS); **sg. acc. com.** ^{DUG}*pal-ḫa-an* KBo 23.43 ii? 5 (MS), KUB 17.5 i 11 (OH/NS), ^{DUG}*pal-ḫi-in* KUB 44.56 iii 11 (OH?-MH?/NS), KBo 22.116 obv. 13 (NS); **sg. gen.** ^[DUG]*pal-ḫa-aš* KBo 20.3 rev. 4 (OS); **sg. loc.** ^{DUG}*pal-l-ḫi* KBo 24.63 ii 4, *ibid.* ii 11 + KBo 23.43 ii? 3 (MS?).

pl. nom. com. ^{DUG}*pal-ḫi-iš* KUB 33.8 iii 7 (OH/NS), Bo 7615:3 (Otten, JCS 4:131), [^{DUG}*pal-ḫi-i-e-eš* KUB 33.54 ii 5 (OH/NS), *pal-ḫa-eš* KUB 33.66 ii 9 (OH/MS?); **pl. acc. com.** ^{DUG}*pal-ḫi-uš* KBo 26.83:12; **pl. nom.-acc. neut.** ^{[pal¹-ḫa-e-a^{HL.A}} KUB 31.143 ii 22 (OS), ^{DUG}*pal-ḫi* IBoT 3.141 iv 11 (OH/MS?), KUB 25.31:14, *pal-ḫi* KUB 17.10 iv 15, KUB 33.3:6 (both OH/MS), ^{DUG}*pal-ḫa* KUB 17.6 i 6 (OH/NS), *pal-ḫi^{HL.A}* KBo 30.21:2, [^{DUG}*pal-ḫi-aš* KBo 24.63 iii? 1 + KBo 24.43 iii? 8 (MS?); **pl. loc.** ^[DUG]*pal-ḫa-l-aš* KBo 3.7 i 17 (OH/NS).

ambiguous, sg. or pl. ^{DUG}*pal-ḫi* KUB 42.107 iv? 5 (NH), KUB 25.31 + 1142/z obv. 14 (2x), KBo 3.7 i 16, 17 (OH/NS); **uncertain:** ^{DUG}*pal-ḫi* KUB 39.99 obv. 8 (MH/MS?), *pal-ḫi-iš* KBo 24.59 i? 7, *pa-al-ḫa-aš* KBo 17.51 obv.? 4, 6 (MS).

a. sizes: (in a list of vessels:) 5 ^{DUG}*pal-ḫi* GAL 5 ^{DUG}*pal-ḫi* TUR “five large *p.*-vessels, five small *p.*-vessels” KUB 42.107 iv? 5 (ration list, NH).

b. (fairly large) storage vessels holding beverages — 1' for guests at a party: “(The goddess Inara) prepared everything on a grand scale (for the feast)”: GEŠTIN-*aš* ^{DUG}*pal-ḫi marnuwandaš* ^{DUG}*pal-ḫi [wa]lḫiyaš* ^{DUG}*pal-ḫi [nu^{DU}]pa[l-l-ḫ]a-aš a[nd]an iyāda! i[ē]r* “storage vessels of wine, storage vessels of *marnuant*-beverage, (and) vessels of *walḫi*-beverage. She made an abundance in the storage vessels” KBo 3.7 i 16-18 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:13, 18 (§5), translit. Myth. 6, tr. ANET 125 (“amphorae”), Hittite Myths 11; (Illuyanka and his sons ate and drank) [(*n*)]*ḫašta* ^[DUG]*pal-ḫa-an ḫū~mandan* (var. ^{DUG}*pal-ḫa ḫūma«ma»n[da]*) *ek[uer]* “They dr[ank] up every storage vessel (var. all the storage vessels) (and became drunk)” KUB 17.5 i 11 (Illuy. myth, OH/NS), w. dupl. KUB 17.6 i 6, ed. Beckman, JANES 14:13, 18 (§10); (He invited guests to eat and drink in his house) ^{DUG}*pal-ḫi-uš-ma IŠTU KAŠ GEŠTIN šunn[aš?]* “he fill[ed] the storage vessels

with beer (and) wine” KBo 26.83:12 (Ḫedammu myth, NS).

2' used in the cult: [^{8?} ^{DU}]^G*pal-ḫi išpanduzi karūili* ^{LÚ}GUDU₁₂ *dāi EGIR-pa=ma* 8 ^{DUG}*pal-ḫi [išp]anduzi nemuš* ^{LÚ}ZABAR.DAB *pāi* “The GU~DU₁₂-priest takes the [eight?] previous *p.*-vessels of wine rations, but the wine steward issues again eight new *p.*-vessels (of) [wi]ne rations” KUB 25.31 + 1142/z obv. 14-15 (village offerings, NS), ed. Otten/Rüster, ZA 62:234 □ note the inexplicable gender incongruence between the neuters *palḫi* and *išpanduzi* and the common pl. *ne~muš*; *kāša GEŠTIN-aš* ^{DUG}*pal-ḫi-in dammilen [da~w]en* “We have just [ta]ken an unused (i.e., untapped) *palḫi*-vessel of wine” KBo 22.116 obv. 13-14 (rit., NS); [...] NA₄-*aš pal-ḫi-iš* “*palḫi*-vessel(s) (made) of stone” KBo 24.59 i? 7 (fest.); [o o o o GA]L *šuškiši* ^{[pal¹-ḫa-e-a^{HL.A}} GAL *šuškiši* “You fill [lar]ge [...], you fill large *p.*-vessels” KUB 31.143 ii 22 (invoc., OS), translit. StBoT 25:186, similarly Gertz, Diss. 17-19, cf. StBoT 26:134 w. n. 420a, Watkins, GsKronasser 259; however Laroche, JCS 1:202, reads *pal-ḫa-e A.ḪI.A.GAL*; but the resulting tr. “you fill the *p.*-vessels with large water” does not make sense, for “large *p.*-vessels” *palḫae* and GAL would not be separated.

3' in other contexts: *n=ašta* ^{DUG}*pal-ḫi-in kinut* “Then he opened the storage vessel” KUB 44.56 iii 11 (myth); [(¹ 1/2 ?) ^{NINDA}*wageššar* 10-li ^[9] NINDA.ÉRIN.MEŠ 20-iš ^{DUG}]*pal-ḫa-aš katta ti[(anzi)]* “They place [half? a] ten-weight *wageššar*-bread (and) six twenty-weight ‘soldier breads’ next to a *palḫi*-vessel” KBo 20.3 rev. 4 (*MELQETU*-list, OS), w. dupl. KUB 58.27 i 7-9 (OH/NS), ed. StBoT 23:184f., StBoT 25:45, cf. StBoT 27:23-25; [^{DU}]^G*pal-ḫi-aš pūriyaš peran kue* ^[GI]*šhata[(lk)]išnaš* KÁ.GAL *artari MUŠEN.ḪI. A=ya=ššan anda ḫamankanteš* “The birds (are) tied to (or: tied inside) the gates (made) of hawthorn which stand in front of the rims of the *palḫi*-vessel(s)” KBo 23.43 iii 8-10 + KBo 24.63:1-3 (Hurr. rit., MS), w. dupl. KUB 48.70 rev. 8-9.

c. in the netherworld or the sea, holding evils — 1' subj. of *ar-* (v. mid.) “to stand”: “The gatekeeper opened the seven doors, he drew back the seven bolts” *kattan dankui taknī ZABAR pal-ḫi* (dupl. *pal-ḫi ZABAR*) *arta ištappulli=šmet* A.GAR₅-*aš zak~kiš=šmiš* AN.BAR-*aš* “Down in the netherworld (lit. dark earth) stand *palḫi*-vessels (made) of

bronze. Their lids are of lead, their latches(?) are of iron. (That which goes into them does not come up again, it perishes therein)" KUB 17.10 iv 15-16 (Tel.myth, OH/MS), w. dupl. KUB 33.3:6-7 (OH/MS), translit. Myth. 97, tr. Hittite Myths 17, ANET 128, cf. par. w. *ki-* c 2', below.

2' subj. of *ki-* (v. mid.) "to be situated": (The evils are passed from the body parts to the netherworld, then to the Sungoddess (of the Netherworld), who carries them to the sea) *aruni=ma* URUDU1-aš *pal-ḫa-eš kianda[ri] ištappulli=šmit* A.GAR₃-aš "In the sea are situated *palḫi*-vessels (made) of copper; their lids are of lead" KUB 33.66 ii 9-10 (incant., OH/MS?), ed. Hoffner, JNES 27:65 (cf. p. 66 noting a parallel passage in the Hebrew Bible, Zechariah 5:5-11, where a basket is described large enough for a woman to sit in and having a lid made of lead which keeps evils inside), translit. Myth. 70, cf. Wegner, MDOG 113:114; and Gurney, Schweich 53 n. 4; *dankuwāi taknī* AN.BAR-aš DUG*pal-ḫi-iš* (var. DUG*pal-ḫi*) *kianta* "In the dark earth are situated *palḫi*-vessels made of iron" KUB 33.8 iii 7 (OH/NS), w. dupl. IBoT 3.141 iv 11 (OH); cf. [DUG*pal-ḫ*]e-e-eš *kiantari* KUB 33.54 rt. col. 5 (OH/NS); cf. par. c 1', above.

d. a vessel open on both sides like a culvert, large enough for a man to crawl through: [(n)]ašma (var. *našta*) EN SÍSKUR DUG*pa*[(l-h)]i *arraz anda* [(pai)]zzi *para=ma=aš=kan* [(p)]ūriyaz uizzi [(ku~i)]tmann=a=kan EN SÍSKUR DUG*pal-ḫa-an* [i(štar~n)]a *arḫa iyattari* "Or the patient goes into the (large) *palḫi*-vessel on the *arra*-side, but he comes out on the 'lip' side. While the patient is passing through the *palḫi*-vessel (the Old Woman speaks in Hurrian)" KBo 24.63 ii 11-14 + KBo 23.43 ii 3-6 (Hurr.-Hitt. rit., MS?), w. dupls. IBoT 2.46 ii? 6-10 and KUB 45.26 ii 6-10, cf. Melchert, Diss. 388f., differently HW² 1:258b s.v. *arraz* 2 and HED 1-2:122.

p. is a vessel apparently named after its characteristic width (cf. adj. *palḫi-*). It existed in various sizes, small and large, occasionally so large that a man could crawl inside. Bronze, copper, iron, or stone *p.*-vessels are attested. The *p.*-vessel served as a container for beverages. Although the serpents in the Illuyanka myth "drank up every *p.*-vessel," it does not seem that these vessels were directly

drunk from, but rather that they were large vessels in which the beverage was kept and from which it was drawn off into individual cups or bowls. The use of the verb *kinu-* (q.v.) for opening these containers, as well as the fact that they could be equipped w. lids (*ištappulli*) and latches (*zakkiš*), suggests that they may have been used to store beverages or other valuable things. Archaeologically, wide-bodied vessels w. lids that approximate these requirements are known; see BoHa 4:58-63 and tables 68-76 ("Vasen mit Deckel"); but note that none of these is more than ten inches across the mouth. In the lowest register of the Old Hittite Inandık vase (cf. T. Özgüç, Inandıktepe [TTKYayın 5/43], foldout drawing following page 174, and pl. 44.2) a man is shown preparing food and drink for the wedding or festival depicted in the upper registers. Several vessels stand in front of him which could be *palḫi*-vessels as they are described in the Illuyanka myth.

Laroche, JCS 1 (1947) 206 ("kettle"); Goetze, ANET (1969) 125f. ("amphora"), 128 ("cauldron"); Gurney, Schweich (1976) 53 w. n. 4 ("bronze urns or bins," "vats"); Coşkun, İsimleri (1979) 44-48; Gertz, Diss. (1982) 17-19.

Cf. *palḫi-* A.

palḫešš- v.; to become wide or broad, to expand; from OH?/NS.†

iter. imp. sg. 3 *pal-ḫi-iš-ki-it-ta-ru* KUB 57.60 ii? 10, KUB 57.63 ii (15).

"He gave them a battle-ready, valiant spear (saying): 'May the hostile foreign lands perish by the hand of the Labarna and may they send their goods in gold and silver to Ḫattuša (and) Arinna, the cities of the gods'" KUR URUḪatti=ma1=kan *la~barnaš* MUNUS*tawannannaš kiššarī* Ḫarrū1 *wešittaru n=at pal-ḫi-iš-[k]i-it-ta-ru* "May the land of Ḫatti graze *tarrū* (quietly?/undisturbed?) in the hand of the Labarna (and) the Tawannanna, and may it expand" KUB 57.60 ii? 7-10 (OH or MH/NS), w. dupl. KUB 57.63 ii 12-15, ed. StBoT 5:134 ("breit werden"), StBoT 23:102, Archi, FsMeriggi² 49 ("diventi (più) ampio"), idem, FsOttent² 18f. ("sich verbreitern").

Cf. *palḫi-* A.

palḫeššar n.; width; NH.†

inst. *pal-ḫe-eš-ni-t(ák-kán)* KUB 24.13 ii 8.

palheššar

(:)palpadami-

“I took the ‘binding’ of the mouth away from you. Let them take the dimness of the eyes away from you” *ēššarīt=at=kan dandu parkešnit=at=kan andan ēšdu pal-he-eš-ni-ták-kán (palhešnit=a=kkan* perhaps for *palhešnit=at=kan) anda ēšdu alwanzi~naš kuit HUL-lu uttar ēššešta* “Whatever evil spell the sorceress has cast, let them take it away by means of an image. Let it (i.e., the evil spell) remain therein (i.e., in the image) with (its) height; let it remain therein with (its) width” KUB 24.13 ii 7-9 (Allaiturahi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:104f., Haas/Wegner, ChS 1/5:109 w. index p. 152 (dat.-loc.). Haas and Thiel, following HW 156, analyze differently: *ēššarīt=ta=at=kan ... parkešnit=ta=at=kan ... palhešnit=ta=kkan* “... let them take it (i.e., the spell) from you for the image; let it (sc. the substitute image) be (equal) to you in height, let it be (equal) to you in width.” This interpretation requires that *ēš-* “to be” have the force of *takk-* “be equal to,” and an unusual word order of encl. pronouns (normally *=at=ta*, see Friedrich, HE I § 288.5.a) as analyzed by Kammenhuber, ZA 57:221 w. n. 147 (dat.-loc. + *ta* + *at* + *kan*). Haas and Thiel obviously felt the problem: tr. on p. 105 and index p. 340 lists *ēš(ša)re-* as dat.-loc., while on p. 54 this is quoted as inst. Since the text has a few lines further: *išhaššarwannit=at=kan aššiyauwannit*, where *i.* is a clear inst. followed by *=at=kan*, we prefer to see *pal-he-eš-ni-ták-kán* as inst. as well.

Cf. *palhi-* A.

[*palhuišša-*] [...x *pal-ḥu-iš-ša[-an]* KUB 48.80 (Bo 6447) iv 2, so transliterated by Güterbock, ZA 43:326 (w. copy on p. 322) and Lebrun, Samuha 210, is to be read ^{[UR]U}*Pal-ḥu-iš-ša[-...]* (RGTC 6/2:119, and cf. RGTC 6:298f.). The end of the URU is seen as a single vertical wedge in the copy.

paliri- see *parili-*.

palku(wai)- see *palkušta*.

palkwiya- v. mid.; (w. *-za=kan*) to acclaim(?); OH/NS.†

mid. pres. pl. 3 *pal-ku-i-ia-an-ta* KUB 29.1 iii 5.

(Let Telipinu take the wine to the mountain) “All the gods are gathered on the mountain” *nu=za=kan LUGAL-un duškeškanzi n=an=z(a)=an=kan pal-ku-i-ia-an-ta* “They will make the king glad and

acclaim(?) him. (The Sungod and the Stormgod have taken care of the king. They have renewed his strength and set no limits to his years)” KUB 29.1 iii 4-5 (foundation rit., OH/NS), ed. Schwartz, Or NS 16:32f., Kellerman, Diss. 15f., 29 (no tr.), cf. *ibid.* p. 54, Marazzi, VO 5:156f. (“accogliendolo con onore”), tr. ANET 358 (“will make the king welcome and give him their approval”).

Our tentative tr. is derived solely from the supposition that the verb is connected w. *palwai-* “to cry out.” Note the somewhat comparable pairing of intransitive *-za duškeške-* and *palwai-* in ^d*Tašmišuš [išt]amašta n=aš=za duškiškiwan dāiš nu 3-ŠU pal~wait* “Tašmišu heard (the good news that Ullikummi would be defeated), and rejoiced and cheered three times. (Up in heaven the gods heard)” KBo 26.65 iv 15-16 (Ullik. IIIA). For other exx. of *k^w/w*, see Neu, StBoT 5:135, Puhvel, JAOS 94:294 w. n. 32. Note, however, that while active *palwai-* is intransitive, middle *palkuya-* is transitive. Neither Badali (Or NS 59:130-142) nor Nowicki (Or NS 59:239-242) mention *palkwiya-* in their discussions of *palwai-*.

Schwartz, Or NS 16 (1947) 33 (“to chant the *palkwiš*”); Neu, StBoT 5 (1968) 134f. (stem *palkwiya-*); Oettinger, Stammbildung (1979) 333f. (stem *palkue-* “besingen, beklatschen(?)”); Kellerman, Diss. (1980) 54 (stem *palkuya-*).

Cf. *palwai-*.

palkušta v.; (mng. unkn.); OS.†

pret. sg. 3 *pa-al-ku-uš-ta* KBo 25.123:6 (OS).

īt=wa=ššan tanku[waš^l(-)]ta-x[...] / [...x *pa-al-ku-uš-ta* GUD.ḪI.A-š=a=t[a] / [...-]ḫhi *paittu=wa* ^d[UTU]-*waš pēran* / [...] KBo 25.123:5-8 (Ḫattic-Hitt. bil., OS), translit. StBoT 25:206.

The stem could be *palku-*, *palkuwai-*, *palkuešš-* or *palkuš-*. The choice of *palku(wai)-* would indicate an etymological connection w. *palkuya-/palk~wiya-*. The frag. context does nothing to clarify the problem.

Neu, StBoT 5 (1968) 135 n. 7 (stem *palkuwai-*); Oettinger, Stammbildung (1979) 333 (stem **palkuešš-*); Neu, StBoT 26 (1983) 134 (stem *palku(wai)-*; “verbum dicendi?”).

Cf. *palwai-*.

(:)palpadami- Luw. (passive) participle; (describing the god Nergal); NH.†

(:)palpadami-**palša-**

sg. acc. com. :¹*pal¹-pa-da-mi-in* KBo 13.241 rev. 19, *pal-p[a-...]* KUB 35.145 rev. 11.

“Whoever should prepare evil for this child, let him see the sky *palḥa*-ed. Let him see the earth opened up” DINGIR GAL ^dU.G[(UR)] :*pal-pa-da-mi-in* (par. *pal-p[a-...]*) KI.MIN (i.e., *aušdu*) “‘Ditto’ (i.e., Let him see) the great god, Ne[rgal], ...-ed. (Let him see *IŠTAR* ...-ed)” KUB 44.4 rev. 31 + KBo 13.241 rev. 19 (birth rit., NH), w. par. KUB 35.145 rev. 11-12, ed. Beckman, StBoT 29:178f., 194f., translit. StBoT 30:236.

“*palḥa*-ed,” “opened up,” (:)*palpadami*- and “...-ed” are all passive participles modifying the immediately preceding name or noun. Since the person who must see these things is being thus punished for evil acts, we should expect that the aspect of Nergal which he will see would be terrifying. A middle form *palpatittari* occurs in broken Luwian context KUB 35.107 iii 4-5, translit. StBoT 30:237. Its subject may be “fire” (cf. StBoT 31:158). If so, then perhaps we should translate the birth rit., “Let him see the great god Nergal set on fire.”

Laroche, OLZ 66 (1971)149; Beckman, StBoT 29 (1983) 199, 289 (stem :*palpada*-); Starke, StBoT 31 (1990) 158 w. n. 510; Melchert, CLL (1993)165 (:*palpata*-/*palpati*(*ya*)- “blaze?”).

palša-, palši- n. com.; **1.** road, path, trail, route, (figuratively) way, behavior, **2.** campaign, military expedition, **3.** journey, trip, mission, **4.** (object in a KIN oracle), **5.** caravan, transport, **6.** (a feature of the exta), **7.** time (i.e., occasion, occurrence), **8.** (a scribal technical term); wr. syll. and KASKAL; from OH.

1. road, path, trail, route, (figuratively) way, behavior
 - a. in general
 - 1' MH
 - 2' NH
 - b. as objects of verbs
 - 1' KASKAL-*an epp*- “to take the road”
 - 2' KASKAL-*an ḥar(k)*- “to hold (i.e., travel on) the road”
 - c. accusatives of the way
 - 1' w. verbs of going
 - a' KASKAL-*an iya*- “to travel/go a on road”
 - b' KASKAL-*an pai*- “to travel a road”
 - 2' other
 - d. acc. + KASKAL-*ši* ... *dai*-
 - e. special designations

- 1' KASKAL GÍD.DA “long road” or “long journey/distance”
- 2' KASKAL LUGAL “king’s road/campaign”
- 3' KASKAL GAL/KASKAL *RABŪ*
 - a' “main road”
 - b' (in mythological context) “the Great Road” which the soul travels to the netherworld
- 4' *taknaš* ^dUTU-*aš* KASKAL “the route/road of the Sun-goddess of the Netherworld”
- 5' KASKAL IM.U₁₉.LU “South Road”
- 6' KASKAL-*aš ḥattareššar/ḥatarniyašḥaš* “road fork, intersection”
- f. in bird oracles
- g. in rituals of ‘marking trails’ and allusions to such rituals in other texts
- h. in a metaphorical sense
2. campaign, military expedition
3. journey, trip, mission
 - a. in general
 - 1' w. d.-l.
 - 2' w. acc.
 - a' KASKAL-*an pai*- “to go on a journey”
 - b' KASKAL-*an piya*- “to send on a journey”
 - b. EGIR KASKAL “after the trip”
 - c. NINDA KASKAL “food provisions for a journey”
 - d. KASKAL + GN “journey to GN”
4. (object in a KIN oracle) “campaign” or “journey(?)”
 - a. KASKAL “campaign”
 - b. KASKAL LUGAL “king’s campaign”
 - c. KASKAL KARAŠ “campaign of the army”
 - d. KASKAL LÚ.KÚR “campaign of the enemy”
 - e. ^{LÚ}*araš* KASKAL “campaign of the ally”
 - f. KASKAL + GN “campaign/journey to GN”
5. caravan, transport
6. (a feature of the exta)
 - a. (listed w. other features of the exta)
 - b. w. *anš*-
 - c. w. *nai*-
 - d. w. *andan da*-
 - e. w. *walḥ*-
 - f. other
7. time (i.e., occasion, occurrence; German “Mal”)
 - a. in consecutive numbering
 - b. *ḥantezzi palši* (adv.) “the first time, at first”
 - 1' followed by EGIR-*ŠU=ma*/EGIR-*anda=ma* “but after it (= afterwards)”
 - 2' followed by EGIR-*pa=ma*
 - 3' followed by *apiya=ma* “then”
 - 4' followed by *kinuna* “now”
 - 5' followed by *namma* “again”
 - 6' wr. *ḥantezzi* KASKAL(?) -*NI*
 - 7' other
 - c. (from “two” upwards, always wr. KASKAL)
 - d. KASKAL-*ši* KASKAL-*ši* “each time”
8. (a scribal technical term)

palša-

palša- 1 a 2'

sg. nom. KASKAL-ša-aš KUB 12.62 rev. 5 (pre-NH/NS), KASKAL-aš KUB 33.8 iii 16 (OH/NS), KUB 13.4 ii 59 (MH/NS), KUB 5.1 i 80 (NH), KUB 43.77 obv. 10, 12 (NH), KBo 13.101 rev. 15 (NS), KUB 8.68 i 3, KASKAL-iš KBo 16.97 obv. 37, rev. 25, l.e. 5b (MH/ENS), IBoT 1.36 ii 63 (MH/MS), KUB 29.55 i 17, KBo 16.42 obv. 30, KASKAL-NU KBo 2.2 iii 17 (NH).

acc. KASKAL-ša-an KUB 33.3:4 (OH/MS), KUB 48.106:4, KASKAL-an KBo 17.1 i 40, KUB 43.33 obv. 3 (both OS), KUB 33.8 iii 6, KUB 43.60 i 11, 28, 29 (both OH/NS), KUB 14.1 obv. (70), 71, KUB 15.34 i 24, 25, iii 29, 31, IBoT 1.36 i 12, iii 25, 28 (all MH/MS), KBo 4.2 iii 38, KUB 24.8 iii 15 (both pre-NH/NS), KBo 4.14 iv 50, KBo 12.25:7, KUB 9.34 ii 13 (all NH), KASKAL-NU KUB 5.1 i 106, ii 51 (NH).

gen. KASKAL-ša-aš KUB 9.22 iii 20 (NH), KASKAL-aš KUB 10.72 ii 8 (pre-NH/NS), KUB 7.54 ii 13 (NH), ŠA KASKAL-NI KBo 13.146 i 12 (OH/NS), ŠA KASKAL-NIM HT 1 ii 47 (NS).

d.-l. pal-še KBo 13.250 obv. left col. 10, *pal-ši* KBo 21.8 iii 11, KUB 14.1 rev. 48, 61 (both MH/MS), KBo 16.97 obv. 26 (ENS), KBo 11.14 i 23, KBo 15.69 i 8 (both MH/NS), KBo 2.4 iv 16, KUB 27.1 iv 19 (both NH), KASKAL-ši KBo 25.17 i 5, Bo 6594 i? 13 (StBoT 25:98f.) (both OS), KUB 12.63 obv. 9, 11 (OH/MS), KUB 33.66 iii 7 (OH/MS?), KUB 25.28 i 5, KUB 43.60 i 30 (both OH/NS), KUB 15.34 i 19, 23, 27, iii 29, KUB 23.77:63 (both MH/MS), KBo 16.97 obv. 28 (ENS), KBo 10.45 ii 37, KUB 15.31 i 15 (both MH/NS), KBo 4.4 ii 69, iii 58 (Murš. II), KUB 16.55 iii 4, 6, KUB 22.70 rev. 64 (both NH), KASKAL-i(š-) KUB 51.44 obv. 13, INA KASKAL-NIM KBo 19.141:3, KUB 12.47 i 1, INA KASKAL-NI KUB 17.35 i 26 (NH), ANA KASKAL-NI KUB 15.31 ii 1 (MH/NS).

all. KASKAL-ša KBo 6.2 iii 21 (OS), KUB 17.10 ii 30 (OH/MS).

abl. KASKAL-ša-az KBo 17.105 i 2, iii 24 (MH/MS), 617/p ii 8 (AOATS 3:180f. n. 4), cf. KASKAL-iš(for ša!)-az KUB 9.28 iii 14 (MH/NS) (or perhaps KASKAL.SAĤAR-az “from the dirt road”), KASKAL-az KUB 26.71 i 6 (OH/NS), KBo 17.105 iii 31 (MH/MS), KUB 13.21 ii 9, KUB 15.31 i 2 (both MH/NS), KUB 20.1 iii 13, 19, KBo 19.145 iii 11 (both NH), KASKAL-za KBo 3.22:58 (OS), KUB 46.38 i 9 (NH).

pl. nom. KASKAL-ši-iš KUB 36.27:2 (OH?/NS).

acc. KASKAL.ĤI.A-uš KUB 43.33 obv. 2 (OS), KUB 12.63 i 30 (OH/MS), KUB 35.84 ii? 4, 5, 6, KBo 22.97:6, KASKAL.MEŠ-uš KBo 3.9 obv. 11, KASKAL.MEŠ-TIM KUB 14.1 rev. 27 (MH/MS), KBo 20.62 i 6, IBoT 3.133 obv. 7, KBo 20.62 i 7, KASKAL.ĤI.A-TIM KUB 13.2 i 17 (MH/NS), KUB 45.48 ii 3.

gen. KASKAL.MEŠ-aš KUB 26.87:6 (OH/NS).

d.-l. KASKAL-ša-aš KBo 22.111 iii 12, KASKAL.ĤI.A-aš KBo 24.9 i? 3, KUB 22.56 obv. 21 (NH), KASKAL-aš KUB 16.55 i 10, KUB 26.69 v 1, ANA KASKAL.ĤI.A-TIM KBo 14.86 i 1.

abl. KASKAL.MEŠ-az KUB 15.31 iv 37, KUB 26.11 iv 11 (both MH/NS), KBo 20.107 iv 23.

uncomplemented Sumerogram KASKAL KUB 17.10 iv 12 (OH/MS), KBo 6.3 iii 24 (OH/NS), KUB 5.1 iii 79 (NH),

KASKAL.ĤI.A KBo 25.13 ii (13) (OS), KUB 23.72 rev. 53 (MH/MS), KUB 30.33 i 11 (MH/NS), KUB 29.4 i 65 (NH).

(Sum.) [(EN.TI)] = (syll. Sum.) [en-d]i = (Akk.) *a-la-ak-tù* = (Hitt.) KASKAL-aš “road” / (Sum.) [(EN.TI.TI)] = (syll.) [en-di-d]i! = (Akk.) *al-ka-ka-tù* (dupl. *al-ka-a[k-tù]*) = (Hitt.) *pankuš* KASKAL-aš “every road, the whole road” KBo 1.35:11-12 (Erimḫuš Bogh.), w. dupl. KBo 1.37:7-8, ed. MSL 17:118 lines 13'-14'.

1. road, path, trail, route, (figuratively) way, behavior — **a.** in general — **1'** MH: *mān=ši peran=ma kuwapi* KASKAL-iš *ḫatkuš* “But if the road before him is narrow somewhere” IBoT 1.36 ii 63 (*MEŠEDI* instr., MS), ed. AS 24:22f.; (Madduwatta suggested to the people of Dalawa:) *ṽnu=wa¹=šmaš* KAS[KAL-a]n *peran ēpten nu=war=aš walḫten nu=ššan* ÉR[IN.MEŠ^{UR}]U *Dalauw[a KAS]KAL-ši! parā uwat[er(?)]* *nu uēr anz[el]* ÉRIN.MEŠ-ti KASKAL-an *ēppir n=uš nininkir* “‘Seize the road before them (sc. the advancing Hittite army) and attack them.’ They brought the troops of Dalawa forward on the road. They came and seized the road (before) our troops, and they upset/routed them” KUB 14.1 obv. 70-71 (Madd., MS), ed. Madd. 18f., tr. CHD *ninink- 3 a 1'*; cf. also *namma=man=ši EGIR-an* KASKAL.MEŠ-TIM I[Š~BAT] *ibid.* rev. 27; [(*namma=ka*)]n KASKAL.ĤI.A=*ya* LÚ.MEŠNÍ.ZU *war[šk]and[u]* “then let the scouts also scour the roads (and watch for the enemy’s tracks)” KUB 13.2 i 2 (*BĒL MADGALTI*, NS), w. dupl. KUB 31.85:7, ed. Dienstanw. 41, cf. also KUB 13.2 i 5; *nu ŠA LÚ.KÚR kuiēš* KASKAL.ĤI.A *n=aš=za BĒL MADGALTI kappūwan ḫardu n=aš=za gul(a)ššan ḫardu* “Let the District Governor keep account of the (invasion) routes of the enemy and keep them written down” KUB 13.2 i 9-10 (*BĒL MADGALTI*, NS), ed. Dienstanw. 41.

2' NH: *n=an=kan* KASKAL-ši *tam[aššan]i* “And they trap (lit. press) him on the road” KBo 14.4 i 27 (DŠ frag. 18), ed. Güterbock, JCS 10:80; *nu=za* ḪUR.SAG *Ašḫarpayan kuiš* URU *Gašgaš ešan ḫarta nu ŠA KUR* URU *Palā* KASKAL.MEŠ *kar(a)ššan ḫarta nu ... zahḫiyanun* “I fought ... against the Kaškaean who had occupied the mountain land of Ašḫarpaya and had cut off the roads to Palā” KBo 3.4 iii 39-41 (annals, Murš. II), ed. AM 76f.; “Timmuḫala is situated u[p in the mountains]” *nu=ššan* KASKAL.MEŠ *šarā [...-a]nteš* “and the roads up (to it) are [ardu]ous(?)” KUB 19.37 ii 4-6, ed. AM 166f.; *nu* ¹KAS~

KAL¹.MEŠ *anda warḫuē[š ešer]* “The roads were rough/overgrown” KUB 21.19 + 1303/u iii 13 (prayer), ed. Sürenhagen, AoF 8:94f. w. comment on p. 106 proposing restoration *warḫuē[ššar ēšta]*; [*nu=kan ÉRIN.MEŠ=YA kui*]t KASKAL-ši *artat* “because [my troops] were standing on the road” KUB 14.17 ii 7, ed. AM 84f.; restoration of ÉRIN.MEŠ instead of Götze’s EN.MEŠ allows for correct agreement w. the singular verb.

b. as object of verbs — 1' KASKAL-*an epp-* “to take the road”: [...^{UR}]U^{UR}Huršama KASKAL.ḪI.A *appanzi* “They take the roads to Huršama” Bo 6002 rev. 5 (StBoT 25:41 n. 131); [...]^{UR}ri-*in* KASKAL.ḪI.A¹ *appand[a]* KBo 25.13 ii 13 (OS), translit. StBoT 25:41; [ŠA] [d³]U^{UR} GIŠTIR=*wa kuwapi* KASKAL-*an appiškir* “At the time when they used to take (or: seize) the road of the Stormgod of the Forest” KBo 20.57 rev. 12, cf. ABoT 56 i 15 (Supp. II), KUB 8.53 ii 11 (Gilg.), ed. Friedrich, ZA 39:12f. (“den Weg einschlagen”); note the lit. meaning “to seize the road (before an enemy)” in KUB 14.1 obv. 70 (w. *peran*), 71 (MH/MS) 1 a, above.

2' KASKAL-*an ḫar(k)-* “to hold (i.e., travel on) the road”: *nu=za* KASKAL-*an peran apās ḫarzi* “That one will travel the road in front” KBo 25.184 iii 72 (funerary rit.); for another ex. w. *-za* see KUB 24.8 iii 9 in 1 h “metaphorical sense”; for an ex. without *-za* see KUB 43.60 i 28-29 1 e 3' b', below.

c. accusatives of the way — 1' w. verbs of going — a' KASKAL-*an iya-* (mid.) “to travel/go on a road”: KASKAL-*an=ma* I[M.ḪI.A (dupl. Ø) (*ku~in*)] *iyantari* (dupl. *iyandari*) *nu* KASKAL[-*an kuin*] *uwanzi n[u (ammu)]k* ^dLAMMA-*aš nepiš[(aš LU~GAL-uš)]* DINGIR.MEŠ-*aš ḫinkm[(i)]* “Do I, LAMMA, king of heaven, not allot to the gods the road on which the winds go and come?” KUB 33.112 iii 3-5 + KUB 36.2c iii 10-12 (kingship of ^dLAMMA), w. dupls. KUB 36.5 i 5-6, HT 25 + KUB 33.111:1-2, tr. Hittite Myths 44, translit. Myth. 34; *mān* LUGAL-*uš* KASKAL-*an iyatt[ari]* “When the king travels the road” KUB 40.40 ii 10 (instr.); for a different usage see 1 h, below.

b' KASKAL-*an pai-* “to travel a road”: for exx. see 1 e 4', below, and CHD *pai-* A 1 e 1'; for a different usage see 3 a 2' a', below.

2' other: “The priest makes a libation for the bull, hits it with an iron rod, and it starts to walk. They start walking behind it” *nu* KASKAL-*an parā*

ŠĪR-RU “and along the road they sing further” KUB 20.87 i 14-15 (fest.).

d. acc. + KASKAL-ši ... *dai-*: “Come, make an appeal to me” *nu=wa=ta=kkān* KASKAL-ši *teḫḫi* KASKAL-ši=*ma=wa=ta=kkān* GIM-*an teḫ[hi]* *nu=war=at ANA ŠEŠ=YA ḫatrāmi* “I will put you on the road. And how I will put you on your road that I will write to my brother” KUB 14.3 ii 65-66 (Taw., NH), ed. AU 10f., tr. Geogr. 113 (“settled his account with you”), cf. *ibid.* iii 6; “If someone comes through your country” [*n=aš*]¹=*kan* KASKAL-ši SIG₅-*in dāi* “put them safely on the road (and direct them on the road to Ḫatti)” KBo 5.9 iii 15 (Duppl., Murš. II), ed. SV 1.20f.; cf. *ibid.* iii 18 (without SIG₅-*in*); *n=aš=šan ANA KUR* ^{URU}Hatti KASKAL-ši SIG₅[-*in*] *tittanuški* KBo 13.55 rev. 5-6 (treaty, NH); cf. also KBo 2.6 iii 17-22 (oracle question, NH).

e. special designations — 1' KASKAL GÍD.DA “long road” or “long journey/distance”: *ammuga=kan ŠA* KASKAL GÍD.DA ^{LÚ.MEŠ}NÍ.ZU-TIM ^{ḪUR.SAG}Ḫapidduini *anda šašanna pēiškimi* “I will send the scouts of the long road/journey to Mt. Ḫapidduini to spend the night” HKM 46:18-21 (letter, MH/MS), ed. Alp, FsLaroche 30, HBM 202f.; [^{LÚ.MEŠ}NÍ].ZU=*kan ŠA* KASKAL GÍD.DA *auwariēš a[(ppan~du)]* (var. [^{LÚ.MEŠ}NÍ.ZU=*ka*]n KASKAL.GÍD.DA-*uš auriu[šš=a appandu]*) “Let the scouts occupy look-outs on the long road (var. Let the scouts occupy the long roads [and] look-out points)” KUB 13.1 i 33 (instr., MH/MS), w. dupl. KBo 22.44:8, ed. Goetze, JCS 14:70; cf. *ibid.* i 12, 15.

2' KASKAL LUGAL “king’s road/campaign”: *eki BĀD-ni* LUGAL-*aš* KASKAL-*ša takšuanzi* (var. *pāuwanzi*) ... *natta kuiški arauaš* “No (copper worker) shall be exempted from being assigned to (var. going on) a royal expedition for ice(-cutting) or fortification (work)” KBo 22.62 iii 24-25 + KBo 6.2 iii 21-22 (Law § 56, OS), w. dupl. KBo 6.6 i 30-31 (NS), for more complete context and discussion cf. CHD *luzzi-* a; [KASKAL] LUGAL=*at tarnau* “Let the king’s road release it (sc. the anger of the deity)” KUB 17.10 iv 12 (Tel.myth, OH/MS), w. dupl. KUB 33.3:2 (MS), translit. Myth 37, tr. Hittite Myths 17; cf. par. KBo 26.133:3 (missing Stormgod, OH?/MS?); EZEN GAL ŠA KASKAL LU~GAL KUB 58.7 ii 21, cf. KUB 46.17 iii 6, frag. KUB 46.71 rev. 10, KUB 30.51 rev. 5 (NH); cf. EZEN KASKAL

LUGAL=ya=šši ... KBo 21.81 obv. 5; for KASKAL LU~GAL as an object in KIN oracles see 4 b, below.

3' KASKAL GAL/KASKAL RABŪ — a' "main road": "Then the king mounts the chariot and comes away from the stela" mahhan=ma=ššan LU~GAL-uš ANA KASKAL GAL parā ari "When the king arrives at the main road" KUB 10.18 i 24-25 (fest., OH/NS), ed. Haas/Wäfler, IM 23/24:19; (On the way from the halentu- to the hešti-house) ANA KASKAL RABŪ=kan LU UMMIAN LÚ ŠU.GI aranta "a craftsman and an elder stand on the main road (and bow to the king)" IBoT 3.1:19-20 (fest., OH/NS), tr. Haas/Wäfler, UF 9:106, cf. Güterbock, MDOG 86:75f. w. n. 2; cf. KASKAL GAL KUB 20.2 iv 22 (NH).

b' (in mythological context) "the Great Road" which the soul travels to the netherworld: "The soul is great. The soul is great. Whose soul is great? The mortal soul is great" nu kuin KASKAL-an harzi uran KASKAL-an harzi marnuwalan KASKAL-an harzi "And what road does it travel? It travels the Great Road. It travels the Invisible(?) Road" KUB 43.60 i 28-29 (myth, OH/NS), tr. Hittite Myths 33 (accidentally omitting the phrase "It travels the Great Road"); see marnuwala-.

4' taknaš dUTU-aš KASKAL "the route/road of the Sungoddess of the Netherworld": "Let (the anger of the deity) not go to the field, to the garden or to the orchard" taknaš=at dUTU-aš KASKAL-an (var. KASKAL-ša-an) paiddu "Let it travel the road of the Sungoddess of the Netherworld" KUB 17.10 iv 13 (Tel.myth, OH/MS), w. dupl. KUB 33.3:4 (MS), translit. Myth. 37, tr. Hittite Myths 17.

5' KASKAL IM.U₁₉.LU "South Road": mān IŠE₁₂-anti INA ITU.12.KAM d.KUŠkurša[š] ŠA dU^{URU}Zipalanda ANA KASKAL IM.U₁₉.LU paizzi "If in the winter in the twelfth month the hunting-bag of the Stormgod of Zipalanda goes on the south road (or: the hunting-bag goes on the south road of the Stormgod of Zipalanda)" KUB 20.25 vi 5 + KUB 10.78 vi 10 (fest., OH/NS), ed. Güterbock, JNES 20:92.

6' KASKAL-aš hattarešar/hatarniyašhaš "road fork, intersection": "She (i.e., the Old Woman) breaks one unleavened bread and places it on the right branch of the fork ..." 1 NINDA SIG KASKAL-aš hattare[(šn)]aš paršiya KASKAL-ši GÜB-

za [(dāi)] "she breaks (another) unleavened bread at the fork in the road and places it on the left branch" KUB 24.9 ii 37 + KBo 12.127 ii 4 (rit. of Alli, MH/NS), w. dupl. KUB 24.11 ii 16-17, ed. THeth 2:36f.; nu=t[ta mān] naššu taknī našma HUR.[SAG]-i ÍD-i naššu KASKAL-aš hattarešnaš hāriyaš Ú.SAL-aš TÚL-aš wappuwaš IM-aš pahhuenāš pāišš "If you have gone either to the netherworld, or to the mountain or the river, or to the fork in the road, valleys, meadows, springs, to the clay(s) of the bank, to the fires" KUB 10.72 ii 7-10 (fest. frag., pre-NH/NS), ed. Tunn. 54; cf. KBo 11.17 i 1, 12 (NH), IBoT 3.91 iv? 5, KUB 39.61 i (14); KASKAL.MEŠ-aš hattereš[naš] KUB 26.87:6; (Bread offerings are first given to the right) "Then (there are) three warmannizi-breads and two small fresh thick loaves" n=aš KASKAL-aš hatarni~yašhaš pēdāi "and he carries them to the fork in the road (and breaks them to the left)" KUB 17.12 ii 9-10 (rit., NS), cf. Güterbock, Oriens 15:349 w. n. 4 ("Weggabelung(?)"). Neu, StBoT 5:53, doubts the tr. "crossroads" and prefers "Wegführung, -strecke" but such a designation could apply to any road; see also Neu, Lok. 45.

f. in bird oracles (NH): (The haštapi-bird ... went across tarwiyallian) EGIR KASKAL-NI TI₈^{MUSEN} GUN-lian NIMUR "Behind the road we observed an eagle GUN-lian" KUB 16.46 iv 4; (The haštapi-bird ... went away in front) EGIR KASKAL-NI halwašiš=kan EGIR UGU SIG₅-za uit "Behind the road — the halwaši-bird came up from behind on the good-side (and went away in front)" KBo 2.6 iv 20-21, and passim in bird oracles; (The marša~naši-bird ... went away in front) nu EGIR KASKAL-NI 2 hašdapiuš=kan EGIR UGU SIG₅-za uēr "Behind the road — 2 hašdapi-birds came up from behind on the good-side" IBoT 1.32 obv. 27; (The hašdapi-bird ... went away in front) EGIR KASKAL-NI=ma=kan 3 TI₈^{MUSEN} EGIR UGU SIG₅-za uēr "Behind the road, three eagles came up from behind on the good side" ibid. obv. 7. The road here refers to a fixed point of reference in the area in which the bird flights were observed, dividing it into two fields, see Archi, SMEA 16:151; EGIR KASKAL occurs after one bird has flown away and before the discussion of the next bird begins. The common positioning of the -kan on the word after EGIR KASKAL would seem to indicate that EGIR

KASKAL is an independent sentence. EGIR KAS~KAL never occurs last in an oracle paragraph, i.e., just before “UMMA PN.” For this reason and because it is sometimes included within the following sentence, it seems to go w. what follows it. As it usually occurs but once in a paragraph and never at the beginning, it may mark a change in the part of the area being viewed, i.e., (unmarked = in front of the road – EGIR KASKAL = behind the road). Still it does occur twice in one paragraph in KUB 18.12 i 10, 14. Note also “We saw a *ḥarrani*-bird *tar(wiya)lian*” *n=aš INA KASKAL-NI tarnanza nu U[L ...]x n=aš=za TUŠ-at KA×U=ma=za=kan INA KASKAL-N[I neanza(?)]* “It was released(?) in the road. It did not [...]. It sat down. Its beak was [turned(?)] towards the road” KUB 18.12 i 18.

g. in rituals of ‘marking trails’ and allusions to such rituals in other texts: *kāša IŠTU Ì.DÜG.GA ŠA* ^d*Telipinu KASKAL.ḪI.A=KA papparšhun nu=ššan* ^d*Telipinuš Ì.DÜG.GA-it papparšanta KASKAL-ša iyanni* “I have just sprinkled your paths, Telipinu, with sweet oil. Set out, Telipinu, on paths sprinkled with sweet oil” KUB 17.10 ii 28-30 (Tel.myth, OH/MS), tr. Hittite Myths 16; DINGIR.MEŠ LÚ.MEŠ ^{GIŠ}ERIN-*aš kāša=šmaš KASKAL.MEŠ* ^{TUG}kušiši^lyaš^l ^{TUG}ku~rešnit išparhun nu=šmaš BA.BA.ZA Ì.DÜG.IGAL išparhun nu=ššan apiya iy^lad^ldumat “O male cedar gods, I have spread the trails for you with a kerchief (that goes) with the *kušiši*-gown, I have spread for you BA.BA.ZA cereal (and) fine oil. So walk over there” KUB 15.34 i 40-42 (rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:186f., tr. ANET 352 (“ways”), cf. KUB 7.60 ii 26-28; EGIR-ŠU=ma DINGIR-LAM IŠTU 7 KASKAL.MEŠ *ḥuittianzi* “Afterwards they evoke (lit. draw) the deity from the seven trails” KBo 24.45 rev. 19 (rit.); EGIR-ŠU=ma ^d*Ḥepat KAS~KAL-az SUD-anzi* “Afterwards they draw/attract *Ḥepat* from (i.e., along) the road” IBoT 3.148 i 40; cf. KUB 20.1 iii 13, KUB 44.1 rev. 13; IŠT[(U)] [7] KAS~KAL.ḪI.A (dupl. KASKAL.MEŠ) IŠTU 7 PADANI *eḫu* “Come from the seven trails, from the seven paths” KBo 23.1 obv. 24-25 (Ammiḥatna’s rit., NH), w. dupl. KBo 23.2 iii 6-7, cf. KUB 29.4 iii 45-48 (NH); KASKAL-*aš ḥuittiyauwar* KUB 10.92 i 18; KASKAL-*aš SUD-uwar* KUB 15.37 ii 9; ^{NA}*akuwanduš KASKAL.ḪI.A-uš* KUB 35.84 ii 4 (rit.), translit. LTU 84, cf. HW² 1:54, Sørenhagen,

AoF 8:106f., HED 1:24 (all using tr. “stony”) vs Hoffner, BiOr 35:245 (*aku* “seashell”); contra HW² 1:54, since *aku* + *-want* > **akumant-* in Hittite phonology (HE §§49d, 29a), *akuwant-* must be from *aku* + *-ant-*; since the immediately following context mentions “roads” (i.e., trails) made of honey along which the gods were lured/drawn, it is probable that the *akuwanduš* roads too were trails of valuable *aku*-shells to lure the deity.

h. in a metaphorical sense: *kūwapi=*[(*ši*)] [at^l-*tal*[-*aš*]-[*mi-iš*?]^l(sic) DINGIR.MEŠ-*aš NÍG.SI.SÁ-an KASKAL-an U[L ēpper (nu=za)] LÚ.ḪUL-lu* (var. *ḪUL-pan*) KASKAL-*an ḥarker* “Inasmuch as my paternal gods did not [take] the proper course for him, but held themselves to an evil course, (let the child have the name Evil)” KUB 36.60 iii 9 + KUB 24.8 iii 8-9 (Appu tale, pre-NH/NS), w. dupl. KUB 36.59 ii 6-7, ed. StBoT 14:10f.; “You, O Sungod, stand over the one who did evil” *ūg=za ammel SIG₅-andan KAS~KAL-an iyahḫat* “I traveled my good way. (You, O Sungod know who did evil to me)” KUB 17.28 ii 59-60 (rit., MH/NS); (The patient says to the garden of IŠTAR:) “I am the patient. What are you taking?” ... *tarḫūilātar* [o - o] MU.KAM.ḪI.A GÍD.DA UD.KAM.ḪI.A GÍD.DA ŠA ^dU KASKAL-*an [ŠA* ^dZA.B]A₄.BA₄ KASKAL-*an daškimi* “I am taking ... valor, [x], a long life, long days, the way of the Stormgod (and) the way of ZA.BA₄.BA₄” KUB 32.121 iii 12-14 (followed by the ways of the Moongod, LAM~MA and IŠTAR, among others) (rit.); (Concerning the fact that IŠTAR of Šamuḫa has manifested her anger ...) “They will do the following”: *mukiššar x*[...] [K]ASKAL DINGIR-LIM *ambaššin wa*[r-...] “An evocation ritual, [...], the way of the deity, *ambašši* [...] KUB 49.80:3-4 (oracle question, NH).

2. campaign, military expedition: KASKAL-*za* (dupl. KASKAL-*az*) *kuit āššu utahḫ[un ...]* “The goods which I brou[ght] from the campaign ...” KBo 3.22:58 (Anitta, OS), w. dupl. KUB 26.71 i 6 (OH/NS), ed. StBoT 18:14f.; *mān=kan LÚ.SIG₅ [(našma appezziš)] antuḫšaš* (var. *antuwahḫaš*) *lahḫaz KASKAL-az* [EGI(R-*pa ḫūwāi*)] “If a subaltern officer or a common soldier (lit. a lowly person) runs back from (i.e., deserts) a campaign (or) a journey” KUB 13.21 ii 8-10 (instr., MH/NS), w. dupl. KUB 13.20 i 3-4, ed. Alp, Belleten 11/43:388f., 405; although KASKAL seems to be distinguished here from a *lahḫa-*, which like KASKAL can be military or non-military, the presence of the LÚ.SIG₅ points to both

being military; *ammuk=ma kēdani* KASKAL-ši GIM-an GIM-an *nakkēškit* “But whenever it became difficult for me on that campaign” KUB 40.1 rev.1 18 (letter, NH), ed. THeth 16:69, 71 (“weg”), tr. CHD *nakkešš-* 3 a (“occasion”); “When the spring came” *nu INA KUR URU* *Azzi dān* KASKAL-ši *namma pāun* “I went again, for a second time, on a campaign against Azzi” KBo 4.4 iii 57-58 (ann., Murš. II), ed. AM 130f.; *nu=kan mahhan ANA* KASKAL *URU* *Taggašta tiyanun* “When I went on a campaign (against) Taggašta ...” KBo 5.8 i 14-15, ed. AM 148f.; *kuitman ANA LU~ [GAL KUR URU* *Mizri mena]hhandā* KASKAL-an *iyat* KUB 21.27 i 35-36 (Pud. prayer), ed. Surenhagen, AoF 8:110f.; cf. KASKAL *URU* *Gašga* KUB 15.5 ii 35 (vow); KASKAL *KUR* *Aššur* KUB 22.29 i? 1 (oracle question); and cf. 4 f and 3 d, below; *ḫIŠTAR=mu=kan GAŠAN=YA IGI-zi palši ŠUM^{UM} kēdani* KASKAL-ši *ḫalzāiš* “*IŠTAR*, my lady, proclaimed my name for the first time on this campaign” KBo 3.6 ii 14 (Apology of Ḫattu III), ed. StBoT 24:12f.; *našma=kan LUGAL-uš tūwali* KASKAL-ši *arḫa paizzi* “or (if) the king goes off on a distant campaign ...” KBo 4.14 ii 57-58 (treaty, Tudḫ. IV or Šupp. II), ed. Stefanini, AANL 20:42-43.

3. journey, trip, mission — a. in general — 1' w. d.-l.: “When the *aniyat*-paraphernalia of the house of the *ŠATAMMU*s travels from Ḫattuša to Ankuwa, the *ḫuprala*-man goes along with them” § *ta aniyal'tti* KASKAL-ši 2-ŠU *šešzi* “and he sleeps twice on (his) journey with the *aniyaz*-paraphernalia” KUB 25.28 i 5 (cult trip, OH/NS); *ANA* KASKAL *DUMU.LUGAL=ya=aš=kan annalli anda É-ri iyanza* “And it is performed in the old building during the (cultic) journey of the prince” KUB 42.100 iv 35-36 (rit., Tudḫ. IV), ed. del Monte OA 17:185, 187f.

2' w. acc. — a' KASKAL-an *pai-* “to go on a journey”: NIM.LĀL *teriyaš UD-aš mīuwa<š>* UD-aš KASKAL-an *pāndu* “Let the bee go on a journey of three days (or) four days” KUB 43.60 i 10-11 (myth, OH/NS), tr. Hittite Myths 33; for a different usage see 1 c 1' b', above.

b' KASKAL-an *piya-* “to send on a journey”: “If there are not twelve bodyguards (at your present disposal)” *naššu* KASKAL-an *kuiški pēyanza* “because someone was either sent on a journey, (or ...)” IBoT 1.36 i 12 (instr. for the bodyguards, MH/MS), ed. Jakob-Rost, MIO 11:174f., AS 24:6f.

b. EGIR.KASKAL “after the trip”: *mān* GUD *pūḫugariš=ma* EGIR KASKAL(dupl. + NI) *a[(ki KASKAL-aš kuit t)]ūwa* “If a substitute ox dies after the trip, because the journey is long/far (they provide another ox)” KBo 4.2 iv 46-47 (aphasia of Murš. II), w. dupl. KUB 43.50 rev. 14-15, ed. MSpr. 12f. (“unterwegs!”), Lebrun, Hethitica 6:108, 112 (“en route”); *nu ḫUTU-ŠI pīyemi nu=mu ḫIŠTAR ŠĒRI katti=mi udanzi* EGIR.KASKAL=*ma=šši UD-at UD-at SISKUR piškanzi* § ... § *nu=šši apiya=ya* EGIR KASKAL UD-at UD-at SISKUR *QĀTAMMA piškanzi* “I, My Majesty, will send, and they will bring me *IŠTAR* of the Field. But after the trip, they will give her daily sacrifices. (§ ... § Then they will bring it (sc. the statue of *IŠTAR*) back to Šamuḫa) and there too, after the trip, they will give her daily sacrifices” KUB 32.130:12-14, 21-22 (cult of *IŠTAR*, MH/MS?), ed. Wegner, AOAT 36:136f. w. n. 426 (“auf der Rückreise”); cf. KUB 30.56 iii 21-22 (cat.), ed. CTH pp. 181f. (“au retour”); “Whenever you are cutting out groups of animals from the herd, and they drive them to the gods, your lords, let cowherds and shepherds accompany the cut out herds ...” EGIR KASKAL-NI=*ma=at=kan lē waḫnuškanzi mān=ma=kan ŠĀ* KASKAL-NI ... “Let them not switch them after the trip. But if during (lit. in/on) the trip ...” KUB 13.4 iv 61 (instr. for priests and temple officials, MH/NS), ed. Süel, Direktif Metni 86f. (“yolun [on the trip]” w. n. “Metin: yolda arkasında [Text: ‘after the trip’]”) □ HW² 1:159b correctly denies a tr. “return, return journey,” although in some passages it has been so translated by others, cf. KUB 13.3 ii 4 (Werner, StBoT 4:35 “Rückwege”), KUB 39.21 i? 14 (Ottén, HTR 88f. “Rückwege”), KBo 17.65 obv. 48 (Beckman, StBoT 29:138f., 166 “en route,” rejecting “return trip”). For the phonetic reading, cf. EGIR KASKAL-NI KBo 23.16 rt. col. 8, w. dupls. [K]ASKAL-ši EGIR[-an] 129/g:10, [KASKAL-ši EGIR]-an KBo 24.42 iii 16.

c. NINDA KASKAL “food provisions for a journey”: *mTāš* LÚKUS, URUKūluppa *ŠŪT* (PNs) 5 LÚ.MEŠNĀŠI *ŠIDĪTIŠU* 1 UDU ... 1 *zipattanni* Ī.ŠAḪ DŪG.GA 5 GA.KIN.AG 5 *EMŠU* 6 PA. ZĪD.DA ZĪZ ANA NINDA KASKAL *daškizzi* “Mr. Tā, the chariot warrior from Kuluppa, customarily takes these (named individuals), his five provision carriers (and) one sheep ... , one *zipattanni*- of good lard, five cheeses, five rennets, six *PARISU*-mea-

asures of wheat flour as food provisions for a journey” KBo 22.1:7-12 (OS), ed. Archi, FsLaroche 45f., tr. THeth 20:130 n. 479; NINDA KASKAL seems here to be roughly synonymous w. Akk. *ŠIDĪT(T)U* “provisions”; EGIR-ŠU=ma ANA DINGIR.MEŠ URU-LIM NINDA KASKAL-NI [...] / *kiššan pianzi* “Afterwards they give to the deities of the city food provisions for a journey, as follows” (followed by a list in which one sheep is allotted to each of at least nine named deities) KBo 2.17 obv. 2-3 (fest., NS); ŠA NINDA KASKAL-NI=ya / [...-m]u(?)*-wa peškir kinun=ma=wa UL SUM*(over erasure)-er “[...] used to give [...] of provisions for a journey, but now they did not give (them)” KUB 5.6 iv 24-25 (oracle question, NH). Although in the Sumerogram Akkadian lexical series Proto-Diri Akk. *šiditu(m)* is one reading of NINDA.KASKAL.LA (the other is *akal ḥarrānim*), and the Akkadogram *ŠIDĪTĪŠU* occurs in KBo 22.1 in the lines immediately preceding NINDA.KASKAL, we cannot exclude the possibility that Hittite scribes read NINDA KASKAL analytically as *palšaš zuwaš* “bread/food of the road.” For that reason we include it here.

d. KASKAL + GN “journey to GN”: KASKAL URU^š*Samuḥa* KUB 22.63:17 (oracle question); cf. 4 f, below; for references to KASKAL GN requiring a translation of “campaign to/against GN” when GN is hostile territory see mng. 2, above.

4. (object in a KIN oracle) “campaign” or “journey(?)” (NH) — **a.** KASKAL “campaign”: ^dU GUB-iš ŠA LUGAL A.A-an KASKAL=ya ME-aš “The ‘Stormgod’ stood up, took the ‘king’s *muwa-*’ and ‘campaign’ (and it was given to the ‘army’)” KUB 16.29 obv. 23; LÚ.KÚR=za ZAG-tar DU₈ KASKAL MU PAP-numarr=a ME-aš “The ‘enemy’ took for himself the ‘rightness,’ ‘relief,’ ‘campaign,’ ‘name,’ and ‘protection.’ (They were given to the ‘mother goddess’: favorable)” KUB 5.1 i 4, ed. THeth 4:32f.; cf. passim in this text; cf. KBo 22.264 i 3, KUB 16.61:5, KUB 49:28 rt. col. 14, KUB 22.46:8, KUB 50.25:5, KUB 50.52:6, KBo 13.76 obv. 7, KUB 22.25 obv. 24, rev. 18, KUB 49.76:3, etc.

b. KASKAL LUGAL “king’s campaign”: KA~RAŠ.ḪI.A=šamaš ZAG-tar KASKAL LUGAL MÈ=ya ME-ir “The ‘troops’ took for themselves ‘rightness,’ the “king’s campaign,’ and ‘battle’” KUB 5.1 i 21, passim; cf. KUB 6.33:6, KUB 49.79 i 15, KUB

16.81 obv. 33, KUB 6.26 rev. 8, KUB 6.14 obv. 20, KUB 50.59b:4, KUB 18.58 ii 7, KUB 22.28 rev. 12; for KASKAL LUGAL outside KIN oracles see 1 e 2’, above.

c. KASKAL KARAŠ “campaign of the army”: LÚ.KÚR=za ZAG-tar HUL-lu KASKAL KA~RAŠ=ya ME-aš n=aš KARAŠ.ḪI.A GUB-za GAR-ri KUB 5.1 i 93-94; cf. *ibid.* ii 77; KASKAL ÉRIN.MEŠ KUB 49.61:9.

d. KASKAL LÚ.KÚR “campaign of the enemy”: SUD-lianza tarnumar KASKAL LÚ.KÚR=ya ME-aš n=aš=kan ŠÀ KUR-TI GAR-ri KUB 5.1 iii 69.

e. LÚ^u*araš* KASKAL “campaign of the ally”: LÚ.KÚR=za MÈ *dapian* ZI-an LÚ^u*arašš=za* KASKAL ME-aš nu=kan ŠÀ SUD-li SIG₅ KUB 5.1 ii 59-59b.

f. KASKAL + GN “campaign/journey to GN”: KASKAL URU^u*Ḫat[ti]* (or: URU^u*Pa[-la-a]* or: URU^u*Pa[p~panḫi]*) “journey to Ḫatti” (or: “journey/campaign to Pala,” or: “campaign to Pappanḫi”) KUB 49.79 obv. 18, 20. The translation depends on whether GN is hostile or friendly territory. See 2 and 3 d, above.

5. caravan, transport: [*IŠTU(?) É.GAL karu~paḫi* ^{INA} KASKAL NAŠŪ “brought [from the great] *karupaḫi* [depot] for transport” KUB 42.16 ii 15 (inv., NH), cf. *ibid.* ii 8, v 5, 12; ŠA KASKAL INA É.GAL-LIM [*karupaḫi(-)*] “of (i.e., from) the transport/caravan to the great [*karupaḫi*] depot” *ibid.* iii 4; the inventories seem to list goods obtained by trade or tribute; there is no evidence for spoils of war; É.GAL *karupaḫi* is unusual and is not complete in either of the lines quoted; (in inventories at the end of an enumeration of valuables:) ŠA KASKAL “of the road” (i.e., “arrived by caravan(?)”) KUB 42.11 v 9 (inv., NH), ed. THeth 10:33, 36, Siegelová, Verw. 404f.; restored accordingly in 4 MA.NA 7 GÍN KÙ.GI KUR^u*Kar[(anduni)aš]* 2 MA.NA 2 GÍN KÙ.GI KUR^u*Luq[(qā)] ŠA* [KASKAL] “Four minas seven shekels of gold from Babylon, two minas two shekels of gold from Luqqa: (arrived) by [caravan]” *ibid.* ii 25-27, w. dupl. KBo 18.173:9-11, ed. THeth 10:33, 35, Siegelová, Verw. 402f.

6. (a feature of the exta), (NH); although KASKAL is not listed as its Sumerogram, one thinks of Akk. *padānu* “road, way” as a feature of the exta, cf. AHw 808a — **a.** (listed w. other features of the exta): *ni. ši. [t]a*. KASKAL 10 ŠÀ^u*DIR*. SIG₅ KUB 22.40 iii 26; cf. KUB 49.71:6, KUB 22.70 rev. 37, 47.

palša- 6 b

b. w. *anš-*: [...]*ni. ši. ta.* ^{GIŠ}TUKUL ZAG-*aš* KASKAL GÜB-*za anšan* KUB 16.31 iv 9, KUB 22.36:6.

c. w. *nai-*: *nipašūriš šintaḥiš* KASKAL-*iš nēanza* KBo 16.97 l.e. 4b-5b; KASKAL-*NU GÜB-aš neyattat* KBo 23.116 iii? 6; KASKAL.ḪI.A=*kan neyantat* KUB 5.20 ii 12; KASKAL ZAG-*aš neya* KUB 46.37 obv. 40; KASKAL-*aš=kan neyatta* KUB 49.95 i 8.

d. w. *andan da-*: KUŠ.MEŠ *ni. ši. ke.* KASKAL GAR-*aš=za andan* ME-*aš* KUB 16.29 obv. 15; cf. KUB 5.3 i 51-52, KUB 49.17 iii 9.

e. w. *walḥ-*: *šintaḥiš tananiš ŠA* ^{dU} ^{GIŠ}TUKUL KASKAL *urni[rni]š GÜB-laz walḥanza* KBo 16.97 rev. 34; *ni. ši. ki.* KASKAL GÜB-*za RA-IŠ* KUB 5.11 i 12; ^{GIŠ}TUKUL KASKAL GÜB-*laza MAḪIŠ* KBo 8.55:22; cf. KBo 24.126 rev. 19, KUB 18.2 ii? 7, iii? 19; apparently always GÜB-*za*; Laroche, RHA XII/54:28 says GÜB-*za*/ZAG-*za*, but we can find no ref. for KASKAL ZAG-*za walḥanza*.

f. other: ¹KASKAL-*NU=kan ZAG-naš* KA×U-*i* KBo 2.2 iii 17; KASKAL-*NU iškiša* GAM IGI-*zi* KUB 18.11 rev. 6; cf. KUB 6.14 rev. 25; KASKAL-*NU entiš GÜB-aš maze ZAG-aš* KUB 22.31 obv. 9, cf. KUB 46.37 obv. 25, rev. 1-2; KASKAL ZAG-*za ašaltimiš* KUB 50.90 obv. 6; KASKAL.MEŠ *ḥirindugarri* KUB 22.70 i 66, cf. KUB 22.56 obv. 21, 27.

7. time (i.e., occasion, occurrence; German “Mal”) — **a.** in consecutive numbering: [*ḥa*]ntezziya (var. [*ḥantez*]zi) *pal-ši* 18 (var. 19) SIG₇ ÉRIN. MEŠ [(*pē*)]*ḥutenun š=an ḥullēr* [(*tān* 12 SIG₇ ÉRIN.MEŠ *p*)]*ēḥutenun š=an namma ḥul*[(*lēr*) *teri~y*]anna (var. 3-*na*) 6 SIG₇ ÉRIN.MEŠ *pēḥutenun* [(*š=a*)]*n namma ḥuller* “The [fir]st time I brought 180,000 troops and they defeated them. The second time (*tān*) I brought 120,000 troops and they defeated them again. The [thi]rd time ([*teri*]y)anna) I brought 60,000 troops and they defeated them yet again” KBo 3.18 rev. 4-8 (Naram-Sin legend, OH/NS), w. dupl. KBo 3.16 rev. 1-4, ed. Güterbock, ZA 44:54f.; (They make the horses shiver four(?) times (“4(?)-[*ŠU*”)) *nu=šmaš ḥantezzi pal-ši* INA 2 KASKAL-*NI=ya UL kuitki pianzi maḥḥan=ma=aš* INA 3 KASKAL *we~tenaz šarā uwadanzi* 1 UPNA *uzuḥrinn=a pāi* INA 4 KASKAL-*ya namma UL kuitki pianzi* “The first and the second time they do not give them any-

palša- 7 b 5'

thing. When they are brought up from the water the third time, he gives them one handful of hay and the fourth time again they do not give them anything (to eat)” KBo 3.2 rev.! 3-6 (Kikk., MH/NS), ed. Hipp.heth. 136f.; cf. KBo 3.2 rev.! 40-43, KBo 3.5 i 24-28, 50-54, iii 20-24, and passim in the horse training texts; ANA ^{dU} URU *Nerik kuwapi* IGI-*zi pal-ši* EZEN ITU.KAM *iyanzi ... dān=ma kuwapi* ANA ^{dU} URU *Nerik* EZEN ITU.KAM *tiyanzi* “When they perform the monthly festival for the Stormgod of Nerik the first time ... and when they perform the monthly festival for the Stormgod of Nerik the second time” KBo 2.4 iv 16-18 (monthly fest., NH), ed. KN 288f.

b. *ḥantezzi palši* (adv.) “the first time, at first” — **1'** followed by EGIR-*ŠU=ma*/EGIR-*anda=ma* “but after it (= afterwards)”: IGI-*zi pal-ši* ^{dUTU} URU *TÚL-na* ^{dMizzulan} 3-*ŠU* *ekuzi ... §* EGIR-*ŠU=ma* ^{dU} URU *Nerik* ^{d[Z]} *aḥapunān* GUB-*aš* 3-*ŠU* *ekuzi* “First he drinks the Sungoddess of Arinna (and) Mizzulla three times ... § afterwards, standing, he drinks the Stormgod of Nerik (and) Zaḥapuna three times” KUB 25.22 iii 13-14 (fest.), ed. Haas, KN 240f.; cf. also VBoT 24 i 11-16 (MH/NS), KBo 15.25 rev. 15-17 (rit. of Wišuriyanza, MH/NS), ed. StBoT 2:4-7, KBo 15.37 i 63-ii 12 (MH/NS), KBo 25.184 ii 16-18.

2' followed by EGIR-*pa=ma*: KUB 27.12:4-7 (fest.), KUB 45.47 iv 10-13 (fest., MH/MS?).

3' followed by *apiya=ma* “then”: “When I arrived at Timmuḥala” *nu=mu=kan ḥantezzi pal-ši kuit* ^{URU} *Timmuḥalaš IŠTU* NAM.RA.ḪI.A GUD UDU *išparzašta* “since Timmuḥala escaped from me the first time together with the population, cattle, and sheep (I seized it then [*apiya=ma*] together with population, cattle, and sheep)” KUB 19.37 iii 22-23 (ann., Murš. II), ed. AM 174f.

4' followed by *kinuna* “now”: *ḥantezzi pal-ši maḥḥal*[*n šipandahhun*(?)] / *kinuna QĀTAMMA šipandahḥi* “Just as [I offered?] the first time, I offer in the same way now” KBo 16.97 obv. 26-27 (oracle question, ENS); cf. also KUB 9.32 i 41-42 (rit. of Ašḥella, NH).

5' followed by *namma* “again”: [*iēr=ma*(?)] / *ḥantezzi pal-ši maḥḥan* / *n=at namma QĀTAMMA iya[nzi]* KUB 12.12 i 26-27 (*ḥišuwaš* fest.); cf. KBo 21.34 i 38-41 (MH/NS).

palša- 7 b 6'

*palšiya-

6' wr. *ḫantezzi* ʾKASKAL(?)¹-NI (= Akk. *ḪAR~RĀNI*): KBo 22.189 ii 9 (following photograph rather than KBo copy, NS).

7' other: For KBo 3.6 ii 14 see mng. 2, above; cf. KUB 31.68:47 (NH).

c. (from “two” upwards, always wr. KASKAL): [*nu INA 7*] KASKAL-NI *ma[ḫḫan]* *ienzi INA 8* KASKAL[-NI=ya 9 KASKAL-NI *QĀTAMMA=pat*] *ienzi* “Ju[st as they do it the seventh] time, [so] they do it the eighth [and the ninth times]” KBo 14.63 iv 9-10 (3rd horse manual, MH/MS), ed. Hipp.heth. 222f.; (They drive the sheep three times to the old priest) *INA 3* KASKAL-NI=ma=za ^{LÚ}SANGA GIBIL [*PĀNI*] ^{LÚ}SANGA LIBIR-RU *šarā ešari* “on the third time, the new priest takes his seat up [before] the old priest” KUB 17.35 i 26-27 (cult inv., NH), ed. Carter, Diss. 124f., 138.

d. KASKAL-ši KASKAL-ši “each time”: “However many times (*mašiyanki*) they hitch them (i.e., the horses) up” *nu KASKAL-ši KASKAL-ši=pat INA 7* IKU.ḪI.A *anda penneškizzi* “he drives them seven IKUs on each of those (-pat) occasions” KBo 3.5 ii 14-15 (Kikk., MH/MS), ed. Hipp.heth. 88f., cf. Güterbock, RHA XV/60:4; ŠEŠ=YA=ma=mu KASKAL-ši KASKAL-ši *tamai a-x*[...] KUB 23.88 obv. 4 (letter, NH), ed. Otten, AfO Beiheft 12:66f.; KASKAL-ši KASKAL-ši TUKU.TUKU-*uanta pē ḫarkanzi* KUB 49.90:14 (oracle question, NH).

8. (a scribal technical term); cf. Mascheroni, Hethitica 5:95-109: *ANA GIŠ.ḪUR=ka[n ...] / KASKAL^mPiḫa-U[R.MAḪ ...] /^mPalluwa[r]a-LÚ [...] /^mḪulla-LÚ[...] KUB 44.24 vi 8-11 (colophon, fest., NS); KASKAL^mPalluwarā-ʾZA¹[...] /^{LÚ}DUB.SAR [...] KUB 51.77 rev. 6-7 (colophon, NH); cf. [A]NA [GIŠ.ḪUR]=*kan ḫāntān* / [KASKAL^mPiḫa-UR.MAḪ DUB.SAR.GIŠ / [...^mP]alluwarā-LÚ DUB.SAR KUB 20.29 vi 4-6 (colophon, NH). KASKAL here might mean something like “tracing” of the original tablet or following the master scribe’s track.*

That “BAL”-š(*ali*)- is to be interpreted syllabically as Hittite *pal-š(ali)*- was first argued by Güterbock (RHA XV/60 (1957) 3-4), who based his argument on the alternations between (number) “BAL”-ši and *INA* (number) KASKAL. This proposal was opposed by Goetze (JCS 16 (1962) 33), who

cited Ḫatt. ii 29-30 (= KBo 3.6 ii 13-14) as an objection: *nu=mu kī IGI-zi LÚ-tar=mit^dIŠTAR=mu=kan GAŠAN=YA IGI-zi “BAL”-ši ŠUM^{UM} kēdani KASKAL-ši ḫalzāiš* “This (was) my first manly deed. On this occasion for the first time *IŠTAR* my lady called me by name.” Goetze’s point was that **palši* (if that were the correct reading of both KASKAL-ši and “BAL”-ši) would not likely be used twice in the same clause w. different meanings. Of course, the cogency of this counter argument depends heavily upon one’s assessment of the rules of Hittite “style.” The collocation *ḫantezzi* ʾKASKAL(?)¹-NI (cf. c 7, above) seems to support Güterbock’s case. His proposal has now found general acceptance.

(Items prior to 1957 read BAL-.) Hrozný, SH (1917) 94f. (mng. 7 b “*ḫantezzi*(-) *palli* (geschr. *bal-lim*) zuerst”); Sommer, AU (1932) 118-120 (mng. 1 d); Laroche, RHA XII/54 (1952) 27f. (mng. 6); Güterbock, RHA XV/60 (1957) 3-4 (“BAL”-ša- = *palša*- = KASKAL); Otten, HTR (1958) 88 (mng. 3 b “Rückwege”); Goetze, JCS 14 (1960) 70 (on KASKAL GÍD.DA); idem, JCS 16 (1962) 33 (opposing reading *pal-ši*); Güterbock, Oriens 15 (1962) 349 w. n. 4 (mng. 1 e 6’ “entweder die beiden Strassenränder oder die beiden Zweige einer Weggabelung”); Werner, StBoT 4 (1967) 35 (mng. 3 b “Rückweg”); Laroche, RA 64 (1970) 132f. (mng. 6, corresponds to Akk. *padānu*); Únal, RHA XXXI (1973) 39f. (mng. 1 f); Haas/Wilhelm, AOATS 3 (1974) 145f. (mng. 1 g); Archi, OA 13 (1974) 139 (mng. 4 “spedizione, campagna militare”); Archi, SMEA 16 (1975) 176f. (mng. 1 f); Laroche, Revue archéologique 1976:16 n. 3 (mng. 5 “(venus) par caravane”); Mascheroni, Hethitica 5 (1983) 95-109 (on mng. 8); Beckman, StBoT 29 (1984) 166 (mng. 3 b “en route”), 310 (“return trip”); Beal, THeth 20 (1992) 269 (on KASKAL GÍD.DA).

Cf. **palšiyahḫ-*, **palšiyala-*; *ḫari*-KASKAL (Hurr.).

[*pal*?-*ša-nu-ma-aš*] KBo 13.258:8 read *aš*(over erasure)-*ša-nu-ma-aš*, cf. ibid. 10.

palši- see *palša-*.

[**palšiya-*, KASKAL-*šiya-* v.] KASKAL-*ši-ia-an!*-zi KBo 23.27 ii 25 (MS) should be read *ma-an[a-at tu-u-wa-]li-ma* KASKAL-*ši-ia-an-zi*. Since the word occurs at the end of the line and is written over on the edge, the scribe did not have enough space for a word divider, and KASKAL-*ši-ianzi* was intended. For acc. + KASKAL-*ši-ia-* see IBoT 2.134 iii 16, KUB 10.27 vi 3. For *tuwali* KASKAL-*ši* see KBo 4.14 ii 57.

palšiaḥḥ-

GIŠpalšūwanza

***palšiaḥḥ-** v.; to dispatch, set on the road, satisfy; wr. KASKAL-*šiaḥḥ*-; NH.†

pres. sg. 1 KASKAL-*ši-aḥ-mi* KBo 24.126 obv. 30, KUB 16.46 iv 14, KUB 22.67:10, KASKAL-*aḥ-mi* KUB 5.1 i 92, KUB 22.39 iii 13, Bo 2906:16 (ZA 78:310); **sg. 3** KASKAL-*ši-aḥ-zi* KUB 22.57 obv. 16, KUB 31.80 obv. 7, KASKAL-*aḥ-zi* KBo 13.68 obv. 7, KUB 5.1 iv 83, 84, KUB 26.69 vi 5, KUB 50.26 ii (8), KASKAL-*zi* KBo 23.107 obv.? 5, KUB 18.10 iv 33, KASKAL-*aḥ-ḥi* Bo 2906:15 (ZA 78:310), KBo 13.154:(3), 316/u:(8) (Lebrun, Samuha 205), KASKAL-*ḥi* KBo 22.155 obv. 7.

pl. 3 KASKAL-*ši-aḥ-ḥa-an-zi* KUB 16.77 iii 23, 39, KASKAL-*aḥ-ḥa-an-zi* KBo 9.91 rev. 8, KUB 16.37 iv 1, KUB 22.40 iii 27, 34, KASKAL-*an-zi* KBo 23.107 obv.? 8, 9, 12, KBo 23.117 rev. 13, KUB 5.1 iii 19, KUB 52.7 iv 3.

pret. sg. 1 KASKAL-*ši-aḥ-ḥ[u-un]* KUB 31.66 iv 19; **sg. 2 or 3** KASKAL-*aḥ-ta* KBo 9.82 obv. 8, KUB 14.2 iv 6.

part. sg. nom. com. KASKAL-*aḥ-ḥa-an-za* KUB 5.3 ii 46, 50.

verbal subst. KASKAL-*ši-aḥ-ḥu-u-wa-ar* Bo 2906:7 (ZA 78:310).

inf. KASKAL-*ḥu-an-zi* KBo 22.155 obv. 4.

iter. pres. pl. 3 †KASKAL¹-*aḥ-ḥi-iš-kán-zi* KUB 49.37:7; **pret. sg. 3** KASKAL-*ši-aḥ-ḥi-iš-ki-i[t]* KUB 31.80 obv. 10.

frag. KASKAL-*aḥ*[...] KBo 18.26:1.

Although this word seems never to have been written w. the glide (*KASKAL-*ši-ia-aḥ*-...), it is obviously not to be read as KASKAL-*ši-iḥ*-.

DINGIR-*LIM-tar* KASKAL-*an-zi* DINGIR. MEŠ^{URU}Šapinuwaiya *udanzi* “They will dispatch the divine statues and bring the gods to Šapinuwa” KUB 5.1 iii 19 (oracle question, NH), ed. THeth 4:68f.; cf. *ibid.* i 92, iv 83-84; [DINGIR-*L*]UM GIBIL LUGAL-*UTTI kuit* ÚŠ-*ni šer* [TUKU.T]UKU-*atti* SI×SÁ-*at* KASKAL-*aḥ-ḥa-an-za-za* [k]uit *nawī nu* KIN NU.SIG₅-*du* “Since concerning the plague you, O new [go]d of kingship, have been determined to be in anger, (if it is) because you have not yet been satisfied (lit. dispatched): let the KIN be unfavorable” KUB 5.3 ii 45-47 (oracular inquiry, NH); GIM-*an* LUGAL KUR^{URU}Amurri KASKAL-*ši-aḥ-zi* x[...] / *INA É.GAL-LIM EGIR-pa memianz*[i] “When the king of Amurru puts (him?) on the road [...] (or: When he puts the king of Amurru on the road), afterwards they will report in the palace” KUB 31.80 obv. 7-8 (hist. frag., NH), ed. Forrer, *Klio* 30:165f., tr. Geogr. 99; ḪAR.ŠU KÙ.BABBAR ANA^{dU} URUTÚL-*na* dUTU«-ŠI» URUTÚL-*na* LÚ.MEŠ^{LÚ}KÙ.DÍM KASKAL-*aḥ-ḥa-an-zi* “The smiths will dispatch silver bracelets for the Stormgod of Arinna (and) for the Sun-

goddess(!) of Arinna” KBo 9.91 rev. 6-8 (inv., NH), ed. THeth 10:25f., Siegelová, *Verw.* 334f.

Adverbs: *arḥa* KBo 24.126 obv. 30, KUB 16.46 iv 14, KUB 22.67:10, KUB 50.26 ii (8); **GAM-an** KUB 26.69 vi 5; **UGU** KUB 22.39 iii 13 (oracle question).

Güterbock, *RHA* XV/60 (1957) 3f. (KASKAL-*šiyahḥ*- = *pal-*šiyahḥ*-); Kronasser, *EHS* 1 (1966) 426, 428f.

Cf. *palša*-.

***palšiyala-** n.; guide(?); wr. LÚKASKAL-*la*-, OH/NS.†

sg. nom. LÚKASKAL-*la-aš* KUB 43.60 i 30.

†šl=an=za=apa KASKAL-*ši* LÚKASKAL-*la-aš* *handāit* “The guide(?) has prepared it (sc. the human soul) for the journey” KUB 43.60 i 30 (myth, OH/NS), tr. Hoffner, *Hittite Myths* 33 (“traveler”).

Cf. *palša*-.

[**palšiešš*-, KASKAL-*šiešš*- v.] KASKAL-*ši-e-eš-zi* KUB 28.82 i 25 (OH/NS) is to be read KASKAL-*ši e-eš-zi*; the lack of word space is due to the crowding at the end of the line; dupl. reads: [... KASKAL-*ši*] / [*e-e*]š-*zi* KBo 12.87 rev. 5-6.

GIŠpalšūwanza n.; (a valuable wooden object); NH.†

†61 GIŠpal-*šu-u-wa-an-za* ŠÀ 1 GIŠDUB.ŠE[N ...] / *wallayaš kittari* “Six p.-s are lying on smooth(?) / shorn(?) [...] in a treasure-box” KUB 42.75 rev. 4-5 (inv., NH), ed. THeth 10:189f., Siegelová, *Verw.* 66f. □ GIŠDUB.ŠEN (Akk. *tupšinnu*) is the proper reading (courtesy M. Civil) of GIŠ“UM.MIŠ” (cf. Güterbock, *Anadolu* 15:6f. and Siegelová, *Verw.* 82 n. 9) found six times in the inventory texts. For the Sumerian word and the loanword in Akk. see P. Steinkeller, *OA* 20:243-249, 23:39-41 and *Civil*, *AuOr* 5:20f. w. anterior literature. Steinkeller showed that it was a treasure box, not just a tablet box (so initially Wiseman, *Iraq* 37:158, 163; cf. Krecher and von Soden in *AHw* 1371 s.v. *tupšinnu* “ein Tafelbehälter”). In Mesopotamia the DUB.ŠEN was often made of copper. Cf. also HZL numbers 99 and 230.

Siegelová p. 610 lists the Hittite word stem as *palšuwant*- and takes it as a nom. sg. com. The nom. sg. in *-anza* could be either a com. gender noun in *-ant*- or a Luw. neut. sg. *-z/ša* form, on which see van den Hout, *KZ* 97:60-80.

paldahi(-)

(UZU)paltana- a

paldahi(-); (mng. and language unkn.); NH.†

NU.ŠE-du / INIM *pal-da-ḫi(-)x(-)x ni. ši. UL KAR-at* “Let it be unfavorable. (In?) the ‘word’ (of?) *p.* (the diviner) did not find the *nipašuriš* and *šintaḫiš* (parts of the sheep liver)” KUB 22.56 rev. 9-10 (extispicy, NH).

It is barely possible that *PAL-DA-ḪI* is the genitive of an Akk. word (cf. CAD *baldaḫû*, possibly a genitilic), although its meaning is presently unknown. Nowhere else does one find the matter of inquiry coming between NU.ŠE-du and the *ni. ši. UL KAR-at*. For this reason one could suppose that INIM *paldahi* indicates the location in the sheep’s innards where the diviner did not find the *nipašuri* and *šintaḫi*. The entire passage is unclear.

(UZU)paltana- n. com.; shoulder, shoulder blade; wr. syll. and (UZU)ZAG.LU, (UZU)ZAG; from OS.

sg. nom. *pal-ta-na-aš* KUB 43.53 i (7), (24) (OH/NS), KBo 1.42 ii 13, iv (14) (NH); **acc.** (UZU)*pal-ta-na-a[n]* Bo 3640 iii? 9 (Ertem, Flora 157), (UZU)ZAG.LU-*an* VBoT 24 iv 25 (MH/NS), KUB 33.106 iii 44, 46 (NH), HHT 79:5, ZAG.LU-*an* KUB 50.90 obv. 5 (NH), (UZU)ZAG-*an* VBoT 24 ii 39 (MH/NS); **gen.** *pal-ta-na-aš* KBo 11.40 ii 9, (UZU)ZAG.LU-*aš* KUB 35.148 iii 18, 23 (OH/NS), KUB 2.1 ii 18 (NH), ŠA (UZU)ZAG.L[U] KUB 35.72:11; **loc.** (UZU)*pal-ta-ni* KUB 39.71 iii 26, KUB 45.32 iii 6, *pal-ta-ni* KBo 25.109 iii 7 (OS? or MS?), KBo 17.92 obv. 14, KBo 3.13 rev. 15, KBo 20.121:5, *pal-da-ni* KBo 25.109 ii 3 (OS? or MS?), *pal-ta-ni-i* KUB 43.53 i 7, 24 (OH/NS), (UZU)ZAG.LU-*ni* KUB 9.34 ii 39 (NH), KBo 26.61 iii (24), KUB 33.106 iii 47 (NH), KUB 32.2:8; **abl.** ZAG.LU-*za* KBo 3.1 ii 30 (OH/NS), KUB 38.2 i 22 (NH), (UZU)ZAG.LU-*az* KUB 24.14 i 12 (NH), KBo 26.228 i 4.

pl. nom. *pal-ta-nu-uš* KBo 1.42 ii 32 (NH); **acc.** *pal-ta-na[-aš]* KBo 8.91 obv. 15, (UZU)ZAG.LU.ḪI.A KBo 15.10 iii 69 (MH/MS), KUB 27.59 iv 17; **loc.** *pal-ta-a-na-aš* KBo 11.11 ii 2 (NH), (UZU)ZAG.LU-*aš* KUB 32.95 rev. 8 (MH/MS).

(Sum.) GÚ = (Akk.) *a-ḫu* “arm” = (Hitt.) *pal-ta-na-aš* “shoulder” KBo 1.42 ii 13 (Izi Bogh., NH), ed. MSL 13:135; (Sum.) GÚ.ŠUB.BA = (Akk.) *a-ḫu na-dú-ú* “whose arms hang down (i.e., is idle or negligent)” = (Hitt.) *pal-ta-nu-uš kuedani awan katta kiyantari* “whose shoulders are laid down” *ibid.* ii 32-33, ed. Madd. 135 n. 14 and MSL 13:136; (Sum.) ZAG = (Akk.) [*i-mi-i*]-*t[ù]* = (Hitt.) *pal-ta-n[a-aš]* “shoulder” *ibid.* iv 14, ed. MSL 13:140. Although the scribe translates Akk. *a-ḫu* “arm” w. *paltana-*, the inner-Hitt. exx. support only the mng. “shoulder (blade).”

Akk. *būdu*, which designates the human (as opposed to animal) shoulder appears in Hitt. texts only in vocabularies GÚ = *BU-DU* = SAG.KI-*anza* KBo 1.42 ii 12, [BAL] = [BU]-*Ú-DUM*

= *ḫanza* KUB 3.95:13 (MSL 3:79) translated in Hittite as “forehead” (i.e., Akk. *pūtu*). On “(UZU)*BU-DU* in Ullik. to be emended to ^{GIŠ}*BU!-BU-DU* see Güterbock, JCS 6:40.

a. of human beings and (anthropomorphic) deities: “I made them farmers” ^{GIŠ}TUKUL.ḪI.A-*uš* = *šuš* = *šta* ZAG.LU-*za dahḫun* “I took their weapons from their shoulder (and I gave them yokes)” KBo 3.1 ii 30 (Tel.pr., OH/NS), ed. Chrest., 188f. (“right side”) and THeth 11:30f.; (I make the ingredients into the two figurines) *nu anniškimi kuin UN-an nu* = *šši* = *ššan* ZAG-*za* (UZU)ZAG.LU-*az* 1 *šēnan teḫḫi GÜB-anzi* = *ya* = *šši* = *ššan* 1 *šēnan teḫḫi* “The man whom I am treating, I put one figure on his right shoulder and I put the other figure on his left (shoulder)” KUB 24.14 i 11-14 (Ḫebattarakki rit., NH), ed. Tunn. 74 (“thigh”) □ *GÜB-anzi* is a nasalized ablative (*-*ati* > *-*anti* > *-*anzi*) in parallelism w. ZAG-*za*; ŠA *Labarna ZAG-na![-aš]* (UZU)ZAG.LU[-*aš* ^dLAMMA-*i*] / ŠA *Labarna GÜB[-la]š* (UZU)ZAG.LU[-*aš* ^dLAMMA-*i*] “[To the patron deity of] the Labarna’s right shoulder, to [the patron deity] of the Labarna’s left shoulder” KUB 2.1 iii 7-8 (fest. for all ^dLAMMAS, NH), ed. McMahon, AS 25:106f., translit. Archi, SMEA 16:110, and cf. p. 99 sub *pal-tanaš*; cf. *ibid.* ii 18 and KBo 11.40 ii 9; (The priest gives the ^{TUG}ŠÀ.GA.DÜ-garment to the queen, the queen bows) *Ḫn* = *an* ^{TUG}ŠÀ.GA.DÜ! (UZU)*pal-ta-ni-iš[-ši ...]* “and (s)he [puts(?)] it, (namely) the ŠÀ.GA.DÜ-garment, over her shoulder” KUB 45.32 iii 6 (rit. of *IŠTAR* of Tamininga); [... *ḪAŠ*]ŠINNA *pal-ta-ni-iš-ši dāi* KBo 25.109 iii 7 (rit., OS or MS); (UZU)ZAG.LU-*aš inan lipdu* “Let it (sc. the puppy) lick up the illness of his shoulder” KUB 35.148 iii 18 (Zuwi rit., OH/NS); unclear: (preceding context in missing last lines of column ii) *al-wanzenaš idaluš idāluš EGIR-pa pal-ta-a-na-aš pahḫašnuddu* KBo 11.11 ii 1-2 (rit., NH); (Upelluri says to Ea:) [*k*]*inuna* = *mu* ZAG-*an kuitki* (UZU)ZAG.LU-*an GIG-zi ... nu* = *kan* ŠA ^dU¹*peluri* [ZAG-*a*]*n* (UZU)ZAG.LU-*an weḫta nu* = *kan* ^{NA}ŠU.U-*iš* ^dUpe~*luriy*[*aš* ZAG-*n*]*i* (UZU)ZAG.LU-*ni* ^{GIŠ}šiyattal *maḫḫan art[a]t* ““Now something is making (my) right shoulder hurt ... (When Ea heard the words,) he went around Upeluri’s [righ]t shoulder, and (there) stood the Basalt on Upeluri’s right shoulder like a blade(?)” KUB 33.106 iii 43-47 (Ullik., NH), ed. Güterbock, JCS 6:28f., tr. Hittite Myths 59 □ the tr. “he turned Upelluri’s right shoulder” (transitive) is impossible for *weḫ-/waḫ-*, which elsewhere takes in the acc. things walked around or roamed

(UZU) **paltana-** a**palwai-**

through: É.MEŠ DINGIR.MEŠ *hūmanda wehzi* KUB 25.12 vi 16-17, KUR-*e wehzi* KBo 30.164 iii 9, ed. Alp, Tempel 16, KASKAL.MEŠ *wehanzi* KBo 24.99 iv 21, *ārtahiuš wehandaru* KUB 13.2 ii 22, GUNNI *wehantari* IBoT 1.29 rev. 21; (in sequence of body parts: *kapru, mieli, paltana-*, GAB) *pa[l]-t[a-n]a-aš-ša-pa pal-ta-ni-i dākki* “The shoulder corresponds to the shoulder” KUB 43.53 i 7 (Zuwi rit., OH/NS), ed. Haas, Or NS 40:415-417, cf. also HAB 219f.; [*pal-ta-n]a-aš-ši-ša!*(text *-ta*)-*aš-ta pal-ta-[n]i-i šalliš* “his [sho]ulder is bigger than the shoulder” ibid. i 24; in a sequence of body parts of ^dU: UZU ZAG.LU ... ^{UZU}GAB ... UBUR.ĪIA ... 2 *išhū~ nau-*, ... 2 GĚŠPU.ĪIA ... 2 ŠU.MEŠ ... ŠU.SI “shoulder, ... chest, ... nipples, ... two *išhunau-*, ... two fists, ... hands, ... fingers” 125/r ii 4-10, ed. Güterbock, FsAlp 238, cf. Otten, MDOG 93:76.

b. of anthropomorphic statues: ^dLIŠ *halziyauwaš* ALAM KÛ.GI LÚ GUB-*anza* ZAG.LU-*za pát!-tar!* (text: *tar-pát*) *uwan* “(the bisexual deity) Šaušgato-be-Invoked: a golden statue (represented as) a man standing, wings coming from (his) shoulders” KUB 38.2 i 21-22 (description of statue, NH), ed. Bildbeschr. 4-7, tr. Rost, MIO 8:175; cf. ibid. i 8; “Nine statues of clay, stand[ing]: in their hands two bas[kets]” [*ANA UZU*]^UZAG.LU.ĪIA = ŠU *kēz* 1 ^{GIŠ}MA.S[*Á*.AB ... *kez*]ziya 1 ^{GIŠ}zupparu “On their shoulders a basket [...] on one side and a torch on the [ot]her” KUB 58.74 rev. 15-16, translit. StBoT 15:22 (as Bo 2910).

c. of animals — **1'** slaughtered animals whose shoulders were used as offerings — **a'** UDU “sheep”: KBo 10.31 iii 30-32 (OH/NS), KBo 13.114 iii 2-4, KUB 7.5 iii 4-7 (both MH/NS), KBo 2.4 rev. iii 12-13 (NH).

b' UDU.NITA “wether”: KBo 8.127:3-4.

c' UDU.ŠIR “ram”: KUB 9.34 ii 36-39 (NH).

d' UDU.U₁₀ “ewe”: HT 1 iv 36-39 (NS).

e' MÁŠ.GAL “male goat”: KBo 20.72 iii! 16-18 (MS?), VBoT 58 iv 45-46 (OH/NS), VBoT 24 iv 22-25 (MH/NS), KBo 13.101 i 8-9 (NS), HT 1 iv 12-14 (NS).

f' GUD “ox”: KBo 10.31 iii 30-32 (OH/NS), KUB 27.59 iv 16-17.

g' [GUD.?]MAĪ “bull”: HT 89:7-8.

h' ^{PEŠ}*gaparta-* (a rodent): KBo 15.10 iii 58-59, iii 68-70 (MH/MS).

i' PÉŠ.TUR “mouse”: KUB 27.67 iii 52-56 (MH/NS).

z' method of preparation — **a'** *zanu-* “to cook”: KUB 27.67 ii 51.

b' *happinit zanu-* “to cook with/over a flame”: KBo 15.10 iii 59, 69-70 (MH/MS).

c' IZI-*it*/IZI-*az zanu-* “to cook with fire”: KUB 27.67 iii 55-56 (MH/NS), VBoT 24 ii 39-40, iv 25 (MH/NS), KBo 13.101 i 9-10 (NS).

d' offered to a deity raw: KUB 56.49 i 16-17.

Von Brandenstein, Bildbeschr. (1943) 25f., 84f. (“Schulterstück, Schulterblatt, Schulter”); Güterbock, Kum. (1946) 65-67; idem, JCS 6 (1952) 40; Neu, StBoT 26 (1983) 134f. n. 422.

palwa- n. com.; blister(?), boil(?); NH. †

(Akk.) *bu-bu-u²-tù* (“pustule, blister, boil”) = (Hitt.) *pal-wa-aš* KBo 1.51 rev. 16 (vocab.); the *pal* sign was read *mu!*? by Friedrich, KIF 1:376 w. n. 4; collation in Istanbul showed a clear *pal*; cf. also our objections in CHD *muwa-* (discussion at the end).

palwai- v.; to cry out, shout for joy, cheer; to make a long, sustained utterance (probably in a loud voice), declaim(?); from OS.

pres. sg. 3 *pal-wa-a-iz-zi* KBo 25.82 rev.? 12 (OS), KBo 10.26 i 16, KBo 10.28 ii 9, KBo 17.75 iv (44), KBo 19.128 v 42, KUB 1.17 iv (21), vi (1), 19, KUB 2.13 vi 6, KUB 20.28 iii 7, KUB 25.6 iii 17, iv 10, v 7 (all OH/NS), KUB 11.34 ii 4, iii 16, iv 23, v 55, KBo 20.72 iv! 2 (both pre-NH/MS?), KBo 12.96 i 11, KBo 15.48 v! 29 (both MH/NS), KUB 27.55 ii 18 (NH), *pal-wa-iz-zi* KUB 25.36 vi 35 (OH?/NS), KBo 4.9 iii 21, KBo 17.75 iv 7, KUB 2.3 i 6, 18, iii 17, KUB 20.28 iv 13, IBoT 1.15:5 (all OH/NS), KBo 20.72 iii! 18 (MS?), KBo 15.48 v! 7 (MH/NS), KBo 2.8 ii 1, KBo 8.72 obv.? 12, KUB 32.55:12 (all NH), *pal-u-wa-a-iz-zi* KUB 2.6 ii 33, iv (24), *pal-u-wa-iz-zi* KBo 13.194:4, KBo 21.94 iv 10, KUB 41.44 v 5, IBoT 2.96 v 15, 20.

pl. 3 *pal-wa-an-zi* KBo 25.63 left col. 3, (4), (5) (OS), IBoT 3.9:7, *pal-wa-a-an-zi* VBoT 128 v 10 (NH), KBo 23.55 i 22, *pal-u-wa-an-zi* KUB 44.21 iii 5.

pret. sg. 3 *pal-wa-it* KBo 26.65 (= KUB 33.106) iv 16.

part. sg. nom.-acc. neut. *pal-wa-an* KBo 15.33 iii 25 (MH/MS).

iter. pres. sg. 3 *pal-ú-i-iš-ki-zi* KBo 25.109 iii 7 (OS? or MS?), *pal-ú-iš-ki-iz-zi* KBo 15.33 iii (37) (MH/MS), KUB 27.65 i 14 (NH), *pal-ú-i-iš-ki-iz-zi* KUB 11.21a i 5, IBoT 2.21 i! 4, KUB 27.65 i 29 (NH), *pal-wi₃-eš-ki[-iz-zi]* KUB 2.8 iii 12 (NH), [†]*pal-wi₃-iš-ki¹-iz-zi* KBo 11.49 vi 5 (“*pal-wi-iš-ki-iz-zi*” in Mestieri 248).

pl. 3 *pal-ú-eš[-kán-zi]* KBo 20.13 rev. 17 (OS), *pal-ú-i-iš-kán-zi* KBo 10.23 iii y+ 6, 14, KUB 11.17 iii 4 (all OH/NS), KBo 2.14 iii 7, 12, 17, 22, iv 19, 24 (NH), KBo 13.181:5, KBo 22.244:7, *pal-ú-iš-kán-zi* KBo 4.9 i 50 (OH?/NS), KBo 17.83 i 8, KBo 22.186 ii 7, *pal-ú-e-eš-kán-zi* KUB 25.1 v 16, vi 30, KBo 34.188 rt. col. 13, *pal-ú-i-eš-kán-zi* KUB 54.64 obv. 20 (NS), *pal-lu-eš-kán[-zi]* KBo 20.81 v? 19, *pal-lu-i[-š-kán-zi]* KBo 17.55 i 8, *pal-wi_s-iš-kán-zi* KUB 11.25 iii 22 (OH/NS), *pal-l^wi_s-eš-kán-zi* KUB 11.29 ii 7.

a. to cry out, shout for joy, cheer — 1' audible at a great distance: ^d*Tašmišuš [išt]amašta n=aš=za duškiškiwan dāiš nu 3-ŠU pal-wa-it nu=ššan šarā [AN-]ši DINGIR.MEŠ-muš ištama[š]šer 2-anki pal-wa-it* “Tašmišu [he]ard (sc. Ea’s message) and began to rejoice. He shouted three times, and the gods in [hea]ven heard (him); he shouted twice, (and the Stormgod, the valiant king of Kummiya, heard him; and they came to the assembly)” KBo 26.65 (= KUB 33.106) iv 15-17 (Ullik.), ed. Güterbock, JCS 6:30f. (“shouted”) and idem, Kum. *28, 28 (“er klatschte?”), Oettinger, Stammbildung 370 (“er klatschte”), Badali, Or NS 59:132 (“gridò”), tr. Hoffner, Hittite Myths 60 (“clapped”) □ for the combination *duškeške*- w. the v. *palkwiya*- see *palkwiya*-.

2' expressing joy, celebration and approval: (Describing a wrestling match:) “And when he attacks and [takes] down [the wrestler] of the enemy” *nu anzel ÉRIN.MEŠ hūmanzašš=a pal-wa-a-iz-z[i]* “our army and everyone cheers. (He who won bows again to the king)” KBo 23.55 i 6 (fest.); “Again they begin to wrestle. When our (man) takes him down (*laknuzi*)” [*n=at pa*]l-wa-a-an-zi “they cheer. (The loser bows to the deity, our man crouches)” *ibid.* i 22, cf. Hoffner, BiOr 35:247 (“must denote the victory shout”).

3' while dancing: “Other performers (^{LÚ.MEŠ}A~LAN.ZU₉) have put on multicolored garments” *n=at LUGAL-i tapuša aranta nu ŠU.MEŠ-uš šarā ḫarkanzi n=at=ššan pēte=ši weḫantari pal-ú-iš-kán-zi=ya* “They stand at the side of the king, hold their hands up, turn around in place, and keep shouting” KBo 4.9 i 47-50 (*ANDAḪŠUM* fest., OH?/NS), ed. de Martino, SMEA 24:137, Alp, Tempel 156f., Oettinger, Stammbildung 371, Badali, Or NS 59:134f., tr. ANET 358f.; cf. KBo 10.23 iii 1-6 (KILAM fest., OH/NS), ed. Singer, StBoT 28:12, Badali, Or NS 59:135f.

4' while both of the person’s hands are fully occupied w. another activity: *nu LÚ^wpalwattallaš*

^{TI₈MUŠEN}-aš *partaunit LUGAL-i menaḫḫanda wātar 3-ŠU papparšzi pal-wa-iz-zi-ma 1-ŠU LÚ^wpalwattal~laš GAL A TI₈MUŠEN-ašš=a *partauwar ḫarzi=pat* “The crier sprinkles water with an eagle’s wing three times toward the king. He shouts once, and the crier continues (-*pat*) to hold the cup of water (in one hand) and the eagle’s wing (in the other)” KBo 15.48 v! 5-9 (*ḫišuwaš* fest., MH/NS), ed. Badali, Or NS 59:136f., translit. Mestieri 248 □ the -*pat* on *ḫarzi* seems to show that the action continues without interruption; if the meaning were “again holds,” one would expect *namma ḫarzi*; ^{LÚ.MEŠ}GALA SİR-RU ^{GIŠ}argami *galgalturi* ^{GIŠ}ḫuḫu~*pallitt=a ḫazzikanzi pal-u-e-eš-kán-zi-ia* “The lamentation-priests sing, strike the *argami*, the *galgal~turi* and *ḫuḫupal*-instruments, and keep shouting” KUB 25.1 vi 26-30 (*ANDAḪŠUM* fest.).*

5' while someone lowers a bridle from a roof during a ceremony: [*n=ašta šuḫḫi šer* ^d*Pirinkir [(šippanti)] / n=ašta* ^{KUŠ}KIR₄.TAB.ANŠE *šuḫḫaz [(katta) uđanzi] / n=at=kan ANA PĀNI DINGIR-LIM <(an)da (pedanzi n=a)t=kan> menaḫḫan[(da) ...] / nu pal-wa-iz-zi* (par. *pal-wa-a-an-zi*) *n=at kat~ta ti[anzi]* “he/she offers to Pirinkir upon the roof. [They bring] a bridle down from the roof, and [place] it opposite the deity (par. carry it in opposite the deity and [place] it before [the deity]). (He/she) cheers (par. they cheer), and [they] set it down” KBo 34.172:7-10 (fest. frag.) restored from par. VBoT 128 v 4-11 and KBo 8.54:6-8.

b. to make a sustained utterance (probably in a loud voice), declaim(?), recite(?) — 1' followed immediately by quoted discourse: (Someone fills two *BIBRU*s: one for the Stormgod of Manuzziya, and one for Lilluri. And they place one *BIBRU* for ZA.BA₄.BA₄) *nu pal-wa-a-iz-zi* ^d*Lelluriš=wa=kan ŠĀ-aš=šaš ār(a)š* ^dIM *Manuziya=ma=wa=kan* ^d*Lel~luriš LUGAL-un MUNUS.LUGAL-an ZI-aš arnu~wandu nu=wa=šši* ^{LÚ.MEŠ} KÚR GİR-aš *kattan tiandu* “and (s)he cries out/declaims: ‘Lelluri has achieved her heart’s desire. May the Stormgod of Manuzziya and Lelluri bring the king and queen to the fulfillment of their wish. Let them put his enemies under his feet’” KBo 24.76:5-11 (*ḫišuwaš* fest.), ed. Badali, Or NS 59:139, cf. Güterbock, JCS 6:42 (as 274/c).

2' stereotypically associated w. two other acts of liturgical utterance: “The singer sings in Hurri-

palwai- b 2'

palwai-

an”^{LÚ}ALAN.ZU₉ *memai*^{LÚ}*palwata*[*llaš*] *pal-wa-a-iz-zi* ^{LÚ}*kidaš* *h[alzai]* “the performer speaks, the declaim[e]/shoute[r] declaims(?)/shouts(?), the *kita-man* c[alls]” KUB 20.26 i 6-7 (autumn fest.); cf. *pal-watalla-* a 2', b 2'. Sometimes the ^{LÚ}ALAN.ZU₉ and the ^{LÚ}*kita-* are paired without the ^{LÚ}*palwatalla-* (cf. CHD ^{LÚ}*kita-*).

c. w. indication of the number of times repeated in succession — 1' once: ^{MUNUS}*palwat[al]laš* 1-ŠU *pal-wa-[i]z-zi* [^{MUNUS.MEŠ}]*haz<qa>ra=ma išha~miškanzi* “The female-shouters/declaimers shout/declaim once. The *haz<qa>ra*-women sing” KBo 2.8 ii 1-2 (cult. of night deity of Parnašša, NH), ed. Badali, Or NS 59:133f., KBo 15.48 ii 5-7 (cf. *palwatalla-* 1 d), KBo 24.30:5, KUB 32.125:6-7; see also KBo 15.48 v! 5-9 above, a 4'.

2' twice: *namma*^{LÚ}*palwatallaš* ^{TI₈}^{MUŠEN-}*aš par~taunit wātar* LUGAL-*i menaḥḥanda* 3-ŠU *pap~par(a)šzi pal-wa-a-iz-zi=ya* 2-ŠU “The shouter/declaimer sprinkles water on the king with an eagle’s wing and he shouts/declaims two times” KBo 15.48 v! 26-29 (*hišuwāš* fest., MH/NS), ed. Badali, Or NS 59:136f.; see also a 1', above.

3' three times: KBo 2.8 iii 16, ed. Badali, Or NS 59:134, *ibid.* iii 25 (NH), KUB 2.13 vi 12 (fest. of the month, OH/NS), KBo 4.13 vi 3 (*ANDAḤŠUM* fest., NH), ed. Badali, Or NS 59:135; see also a 1', above.

d. w. various subjects — 1' ^{LÚ/MUNUS}*palwat~talla-*, DUMU.NITA (^{LÚ})*palwatallaš*: q.v.

2' ^{MUNUS}*huwaššanalla-i-*: KBo 14.97:2, KBo 24.22:7, 13, KBo 24.18 rev. 8, KUB 27.49 ii (40), iii 6, KUB 27.54 ii (11), KUB 32.125:6, KUB 32.126 ii 3, iii 2, KBo 20.72 iii! 18.

4' ^{LÚ}ALAN.ZU₉: KBo 4.9 i 45, KBo 10.23 iii y+12, KUB 11.17 iii 3-4.

5' ^{LÚ}NAR: KBo 29.115 obv. 5 (*witaššiyāš* fest.); KBo 29.69:16, w. dupl. KUB 27.66 ii 17.

6' others: ^{LÚ}MUḤALDIM: HT 23 obv. 1; ^{LÚ}*aššuš~šalla-*: KBo 25.54 i 11; ^{MUNUS}(-TUM): KBo 25.43 rev. 6, KUB 41.17 i 29 (Badali, Or NS 59:132f.); ÉRIN.MEŠ: KBo 23.55 i 6, 22 (see a 2', above); ^d*Tašmišu*: KBo 26.65 (= KUB 33.106) iv 15 (see a 1', above).

e. prohibited under certain circumstances: *nu aliyani* EGIR-*anda lē kuiški pal-wa-a-iz-zi* “Behind the deer(?) let no one speak in a loud voice” KBo

12.96 i 11 (rit. for ^dLAMMA of the hunting-bag, MH/NS), ed. Badali, Or NS 59:133, Rosenkranz, Or NS 33:239, 241 (no tr.); KBo 29.115 obv. 7 ([U]L *pal-wa-a-iz-zi*).

f. w. adverbs — 1' *arḥa*: *hazgarai=ya=z arḥa pal-wa-iz-zi* “The *hazgarai*-women shout out” Bo 2670 left col. 16, ed. differently Oettinger, *Stammbildung* 371 (“Er klatscht von dem Mädchen weg”).

2' *peran*: [... *ḤAŠ*]ŠINNA *paltani=šši dāi pe~rann=ā pal-ú-i-iš-ki-zi* [...] U ^{DUG}QULLŪ INA É=ŠU *pippai* “He places an ax on his shoulder and in front he shouts/declaims. In his house he overturns a [...] and a QULLŪ-vessel” KBo 25.109 iii 7-8 (rit., OS or MS) □ for Akk. *qullû* see CAD and AHW s.v. *qulliu*.

Summary of semantics: *p.* is an audible manifestation of joy and acclaim, also performed in rituals, often accompanied by music and dancing. The options that have been entertained previously (see bibliographical sec.) are “to clap,” “to recite,” or “to shout.”

With regard to the proposed translations:

1) The use of numbers (e.g., 3-ŠU “three times” c, above) permits either “to clap” or a verb of speech since such numbers occur *inter alia* w. *mema-*.

2) The description in KBo 4.9 i 47-50 (a 3', above) of a dancer doing this w. raised hands matches the relief Carchemish B 17b (Woolley, Carchemish 2), portraying a dancer w. hands lifted, accompanied by a lute and a flute player (cf. Güterbock, Kum. 80). In this pose the dancer *might* have been clapping his hands over his head. But the pictorial representation is not conclusive. There is no caption proving that he is indeed *palwai*-ing. Furthermore the dancer might be simply holding his hands together over his head, as dancers often do.

3) In one text (KBo 24.76:5-11, b 1', above) *palwaizzi* is immediately followed by direct discourse. This suggests that the action denoted by *palwaizzi* produces the quoted matter. On the other hand, it is incontestable that one finds examples of verbs that do not denote speech acts followed by direct discourse: after *arnu-* KUB 36.90 obv. 7, *auš-* KBo 24.124 rev. 1, KBo 24.128 rev. 2, KUB 5.24 ii 12, KUB 44.4 rev. 9, *iya-* KBo 11.10 iii 17, *ep-* KUB 33.106 ii 5, IBoT 1.36 i 56,

palwai-

LÚ/MUNUS palwat(t)alla- a 1'

ešša- KBo 14.21 ii 58, *kappuwai-* KUB 36.51 rev. 3, KUB 17.10 i 21, *pai-* KUB 16.16 rev. 8, *piya-* KUB 12.60 i 16, KBo 13.228 i 5-6, VBoT 58 i 21, *peda-* KUB 13.4 iv 70, *šuhhai-* KUB 12.26 ii 22, *tarna-* KUB 22.70 rev. 44, *dai-* KBo 3.60 ii 13-14, KUB 13.4 iv 27, *tešhaniya-* KUB 1.1 iii 4-5, iv 9, *uiya-* KBo 3.40:10, KBo 4.14 iii 73, KUB 1.1 14-15, KUB 17.10 i 24, KUB 24.2 i 5, KUB 26.89:5, *wahnu-* KBo 9.106 ii 1, KUB 44.4 rev. 25, *zuwai-* KUB 44.4 rev. 10-11. In such cases one needs to supply in translation “(saying).”

4) The stereotyped description found in the festivals: LÚALAN.ZU, *memai* LÚpalwatallaš *palwaizzi* LÚkitaš *halzai* shows *p.* flanked by two obvious verbs of vocal action (*memai* and *halzai*). This suggests that to *palwai-* is to produce a sound by the human voice.

5) The action of *palwai-* is audible at a great distance and can be used to summon people to an assembly (a 1', above). “Clap” hardly fits this context, whereas “shout” fits quite well.

6) A text describes someone doing the action *palwai-* while holding an eagle's wing in one hand and a cup of water in the other (KBo 15.48 v! 5-9, a 4', above). This posture that would not permit “clapping,” but would permit a vocal act.

7) If *palwai-* is a vocal act, the direct speech found following it in KBo 24.76:5-11 necessitates a translation “recite, declaim (a long liturgical utterance).”

8) Although “recite, declaim” is preferable for some uses of *palwai-*, it is inappropriate for others, listed under usage a. Tašmišu's *palwai-*ing three times (a 1', above) heard in heaven is likely to have been three short shouts, not three long recitations, and the troops who *palwai-* the victorious wrestler (a 2', above) hardly “recite,” but rather “cheer” and the dancers surely “shout” or “cheer.”

Neu (StBoT 5:135) is probably right that *palwai-* and *palkuwai-* form a pair of phonological variants (-*kw-*/*w-*) on analogy w. *lalakueša-/lalaweša-* and *tarkuwai-/tarwai-*.

Alp, Beamt. (1940) 77-83 (“rezitieren”); Güterbock, Kum. (1946) 79-80 (“einen Schrei ausstossen, jauchzen’ oder ... besser ... ‘(in die Hände) klatschen”); idem, JCS 6 (1952) 42

(“a verbum dicendi”); Hoffner, BiOr 35 (1978) 247 (“must denote the victory shout”); Oettinger, Stammbildung (1979) 369-372 (“klatschen” w. suggested etymology); Laroche, apud Gonet, Mém. Atatürk (1982) 67 (“acclamer, souhailer”); Pecchioli Daddi, Mestieri (1982) 248f. (references), Badalì, BeO 28 (1986) 55-64 (“recitare”); Badalì, SEL 3 (1986) 45 (“recitare”); Badalì/Zinko, Scientia 20 (1989) 63f. (“rezitieren”); Badalì, Or NS 59 (1990) 130-142 (verbum dicendi); Nowicki, Or NS 59 (1990) 239-242 (etymology).

Cf. *palkwiya-*, *palkušta-*, (LÚ/MUNUS) *palwatalla-*.

[*pal-u-wa-aš*] KBo 18.170 rev. 4, KUB 38.1 i 31, read BAL-*u-wa-aš*, and see *išpanduwa-*, *šipanduwa-*.

(LÚ/MUNUS) *palwat(t)alla-*, LÚ *pal(l)uwatalla-* n. com.; crier, a participant in festivals who cries out; from OS.

sg. nom. LÚ *pal-wa-at-tal-la-aš* KBo 20.1 obv.? (9) (OS), KBo 19.128 v 37 (OH?/NS), KUB 11.34 i (37) (pre-NH/MS?), KBo 15.48 v! 5, 8, 26 (MH/NS), MUNUS *pal-wa-at-tal-la-aš* KBo 20.4 obv. (9) (OS), KBo 16.78 iv 7 (MH?/MS?), MUNUS *pal-wa-at-tal-la-aš* KBo 25.59 iv 8 (OS), LÚ *pal-wa-tal-la-aš* KBo 11.52 v 22 (NS), KUB 11.34 v 41, 55 (pre-NH/MS?), KBo 10.26 i 15, KBo 11.50 v 20, KBo 17.75 iii 10, iv 44, KUB 1.17 v 62, KUB 2.3 i 6, 17, KUB 20.28 ii (26), KUB 25.6 iii 17, (24), IBoT 1.15:5 (all OH/NS), MUNUS *pal-wa-tal-la-aš* KUB 41.29 iii 11 (OH/NS), KBo 2.8 i 11, KUB 27.61 ii? 6 (both NH), *pal-wa-tal-la-aš* KUB 10.9:7, LÚ *pal-wa-at-tal-la-aš* KBo 19.128 iv 37 (OH?/NS), KUB 60.155 rev. 8, LÚ *pal-wa-tal-la-aš* KUB 1.15 rev. iv 15, KUB 20.23 iv 17, LÚ *pal-wa-tal-la-aš* KUB 10.14 i 3, LÚ *pal-wa-a-at-tal-l[(a-aš)]* KUB 41.40 iv 22, 31 (OH/NS), [LÚ *pal-wa-a-tal-la-aš*] KUB 51.29 rev. 1, MUNUS *pal-wa-a-tal-la-aš* KUB 27.65 i 15 (NH), LÚ *pal-u-wa-tal-la-aš* KUB 28.91 iv (12), KBo 10.18 rt. col. 16 (OH/NS), IBoT 2.96 v 15, KBo 13.194 rev.? 3, LÚ *pal-lu-wa-tal-la-aš* KBo 23.59 iv 13.

stem form (or sg. nom. -*aš*?) LÚ *pal-wa-a-tal-la* KUB 53.23 obv. 4, [LÚ *pal-wa-tal-la*] KUB 10.2:3, MUNUS *pal-wa-tal-la* KBo 2.8 i 41, ii 29 (NH).

sg. dat. MUNUS *pal-wa-a-tal-la* KBo 16.71 iv 1 (OS), LÚ *pal-wa-tal-li* KUB 9.17 obv. 10 (MS or early NS), LÚ *pal-wa-a-tal-li* KBo 23.28 i (51), LÚ *pal-wa-at-tal-li* KBo 15.48 v! 32, MUNUS *pal-wa-tal-li* KBo 27.163:9.

pl. nom. *pal-wa-at-tal-la-e-š* KBo 25.31 ii 5 (OS), [*p*] *pal-wa-tal-le-e-š* KBo 17.75 i 20 (OH/NS), *pal-wa-at-tal-le-e-š* KBo 25.42 left col. 13, (17), LÚ.MEŠ *pal-wa-tal-le-e-š* KUB 11.25 iii 22, 27 (OH/NS), [... *pa*] *pal-wa-tal-la-aš* KBo 22.244:7.

sg. or pl. nom.? LÚ *pal-wa-tal-la-aš* KBo 27.42 ii 62.

pl. acc. LÚ.MEŠ *pal-wa-tal-la-aš* KBo 4.9 iii 24 (OH?/NS), LÚ.MEŠ *pal-wa-tal-lu-uš* KUB 56.34 iv? 27.

a. LÚ *p.* — 1' in lists of personnel: LÚ^{GIŠ}ŠUKUR LÚ^{GIŠ}! (text: DÙ).DU₈ LÚ^{GIŠ}BANSUR LÚ^{GIŠ}GALA LÚ *pal-wa-tal-la-aš* LÚ^{GIŠ}arkammiyalaš LÚ^{GIŠ}MUŠEN.DÙ

LÚBAḤAR₅ “The man of the spear, the gatekeeper, the waiter, the lamentation priest (Akk. *kalû*), the crier, the *arkami*-player, the augur, the potter” KUB 38.12 i 9-10 (cult inv., NH); (twelve priests are mentioned,) 1 LÚ^{GIŠ}GIDRU 1 LÚ ŠUKUR 1 L[Ú ... (LÚ.MEŠ^{KISA})]L.LUḤ 2 LÚ.MEŠ^{šarmiēš} 1 LÚSA~GIA 1 LÚ^{GIŠ}BANŠUR 1 L[(Ú NINDA.DÙ.DÙ 1 LÚ^{pal-w})]a-tal-la-aš 1 LÚE.DÉ.A DINGIR-LIM 3 LÚ.MEŠ É DINGIR-LIM 3 LÚ.MEŠ^{APIN.LÁ} “one staff-man, one spear-man, one ..., forecourt-sweepers, two *šarmie*-men, one cupbearer, one table-man, one baker, one *palwatalla*-man, one smith of the deity, three temple servants, three farmers” (these sit down to eat) IBoT 1.29 obv. 22-24 (*ḥaššumaš* fest., MH?/MS?), w. dupls. KUB 51.57 obv. 26-29, Bo 3228:11-13; cf. also KUB 54.39 i 1-3 (fest. frag.).

2´ doing the action *palwai*-: “The Hurrian singers sing” [LÚ]ALAN.ZU₉ *memai* [LÚ]pal-wa-tal-la-aš *palwaizzi* [LÚ]ki[t]aš *ḥalzai* “The performer speaks, the crier cries, the *kita*- calls out” KBo 11.28 ii 22-24 (fest. for *IŠTAR* of Šamuha), ed. Lebrun, Samuha, 152, 159; cf. *ibid.* iii 16-20; GIŠ.^dINANNA.GAL LÚ.MEŠ^{ḥalliyarēš} ŠĪR-RU (§) LÚALAN.ZU₉ *memai* LÚpal-wa-tal-la-aš *palwaizzi* “The large lyre (is struck), the *ḥalliyara*-singers sing. The performer recites, the crier cries” KUB 10.69 iii 4-8 (fest.); cf. KUB 2.3 i 15-18, KBo 19.128 v 41-42, etc.; sometimes abbreviated: LÚALAN.ZU₉ *memai* L[Ú]pal-wa-tal-la-aš <*palwaizzi*> / LÚ^{kitaš} *ḥalzā*[i] 543/t i 9-10; sometimes without others doing *mema*- and *ḥalzai*-: (the GUDU₁₂-priest libates three times before the altar) LÚpal-wa-a-tal-la-aš <*palwāizzi*> KUB 53.23 obv. 4 (fest. frag.); after the LÚALAN.ZU₉ calls out “*aḥā*” KBo 30.74 rev. 16; cf. also *palwai*- b 2´; for an exhaustive list of references cf. Mestieri 248f.

3´ other activities: *nu* LÚpal-wa-at-tal-la-aš TI₈^{MUŠEN}-aš *partaunit* LUGAL-i *menahḥanda watar* 3-ŠU *papparšzi palwaizzi* = *ma* 1-ŠU § LÚpal-wa-at-tal-la-aš GAL A TI₈^{MUŠEN}-ašš = *a partauwar ḥarzi* = *pat* ... *namma* LÚpal-wa-at-tal-la-aš TI₈^{MUŠEN}-aš *partaunit watar* LUGAL-i *menahḥanda* 3-ŠU *paparšzi palwāizzi* = *ya* 2-ŠU “The crier sprinkles water with an eagle’s wing/feather three times toward the king. He shouts once, and the crier continues (-*pat*) to hold the cup of water (in one hand) and the eagle’s wing (in the other) ... again the crier

sprinkles water towards the king with the eagle’s wing three times and cries twice” KBo 15.48 v! 5-9, 26-29 (*ḥišuwaš* fest., MH/NS), ed. Badalì, Or NS 59:136f., translit. Mestieri 248; *n=ašta* LÚ.MEŠ^{ALAN.ZU}₉ LÚ.MEŠ^{ḥalliyarēš} LÚ.MEŠ^{pal-wa-tal-la-aš} LÚ^{kitaš} *an* = *a parā parḥanzi* “They chase away the performers, the *ḥalliyara*-singers, the criers, and the *kita*-” KBo 4.9 iii 23-25 (*ANDAḤŠUM* fest., OH?/NS), ed. Badalì, SEL 2:58f. (incorrectly translating *parā parḥanzi* as “corrone fuori”); “Before the king and the queen have gone into the temple of ZA.BA₄.BA₄” *nu=kan peran parā* LÚ.MEŠ^{ALAN.ZU}₉ LÚ^{pal-wa-tal-la-aš} LÚ^{kitaš} = *a an* = *da pānzi nu=za AŠAR=ŠUNU appanzi* “the performers, the crier, and the *kita*- enter ahead of time and take their places” *ibid.* ii 2-6, cf. also KBo 30.56 iv 26-30 (fest. frag.); LÚ.MEŠ^{ALAN.ZU}₉ DUMU.É.GAL LÚ^{pal-wa-at-tal-la-aš} ITTI GIŠ.^dINANNA.ḪI.A *iyantari* § *ta* LÚ.MEŠ^{ḥalliyarēš} PĀNI GIŠ.^dINANNA.ḪI.A *parš* = *nanzu* DUMU.É.GAL = *ma* LÚ^{pal-wa-at-tal-la-aš} ITTI LÚ.MEŠ^{NAR} *tianzi* “The performers, the palace servant, (and) the crier walk together with the lyres. The *ḥalliyari*-singers squat in front of the lyres, but the palace servant (and) the crier position themselves with the singers” KUB 11.13 ii 10-16 (*ANDAḤŠUM* fest.); (after the NIN.DINGIR priestess takes up her position in front of the pillar, a priest libates several times in different locations of the cult room) NIN.DINGIR = *šan QĀTAM zikk[izzi]* / LÚ^{pal-wa-tal-la-aš} [pal-ú-e] [-eš-ki-iz-zi] “the NIN.DINGIR priestess keeps placing her hand, and the crier keeps declaiming(?)” KBo 30.153 ii 10-11 (fest. frag.); [LÚ.MEŠ^{ALAN.ZU}₉] U₉ [LÚ] *kitaš* = *a* [LUGAL?-i? IGI-a]n[d]a *tiyanzi* [LÚ.ME]Š^{ḥaliyariš} = *ma* [I]TTI GIŠ.^{<d>}INANNA.ḪI.A *paršnāizzi* LÚ^{pal-wa-tal-la-aš} *pe* = *ran tiyazi* “The performers and the *kita*-man stand opposite [the king(?)]; the *ḥalliyari*-singer (pl. det., but sg. verb!) squats with the lutes; the crier steps in front” 418/s ii 1-6 (fest. frag.), ed. Alp, Tempel 81f.

b. MUNUS^p. — 1´ in lists of personnel: LÚ^dU MUNUS^dU MUNUS^ppal-wa-tal-la-aš LÚ.MEŠ^{ZITTI} LÚ.MEŠ^{ḥazziwiaš} *ḥūmanza pean ḥuwa* <*i*> “The man of the Stormgod, the woman of the Stormgod, the female crier, the participants, the masters of the ceremony(?) — everyone (of them) goes in front (of the king)” KUB 20.19 iii 1-3 (fest.), cf. *ibid.* iii 9-12; [LÚ] ^dIM^{GIŠ}GIDRU-*an ḥarzi* MUNUS^dIM

MUNUS *pal-wa-at-tal-la-a[š]* / [... LÚ.]^{MEŠ}ALAN.ZU,
UGULA LÚ.^{MEŠ}MUḤALDIM 15 LÚ.^{MEŠ}ḥāpiēš / [...]x
LÚ.^{MEŠ}UR.BAR.RA 1 MUNUS ^{GIŠ}BAN 3
MUNUS.^{MEŠ}*iwanteš* KBo 16.78 iv 7-9 (village offerings, MH?
MS?); [...] LÚSANGA MUNUS *pal-wa-tal-la-aš-ša* KBo
9.129 obv.? 2 (rit. frag.); MUNUS.^{MEŠ}*zi[ntuḥeš(?) ...]* /
LÚ *pa[lwatallaš ...]* / MUNUS *pa[l-wa-tal-la-aš ...]* /
LÚN[AR (?) ...] KUB 9.23:5-8 (fest. frag.); (after the
king and the two GUDU₁₂-priests bow) LÚ *kītaš*
ḥalzāi MUNUS *pal-wa-tal-la-aš palwā[izzi]* KBo 30.58 iii
17-18, cf. *ibid* 21-22 (great fest. of Arinna).

2' stereotyped activity: "The small lyre (is struck), the *ḥalliyari*-singers sing" LÚALAN.ZU,
memai MUNUS *pal-wa-tal-la-aš palwaizz[i]* "the per-
former speaks, the female crier cries" KUB 10.99 i
19-20 (fest.); cf. KBo 9.132 iii 15-18; MUNUS *pal-wa-tal-la-*
aš palwaizzi LÚ *kitaš ḥalzai* KUB 41.51 iv 1-2 (fest. frag.);
MUNUS *zintuḥias ḥalz[(āi)]* MUNUS *pal-wa-at-tal-la-aš*
palwai[(zzi)] KBo 20.81 ii? 7-8 (fest. frag.), w. dupl. KBo
20.80:13-14.

3' other activities: DINGIR-LUM MUNUS *pal-wa-*
tal-la (or, *-aš*?) *šarā dāi* "The female crier
lifts up the deity" KBo 2.8 iii 29 (cult inv., NH);
LÚ.^{MEŠ}ALAN.ZU,⁹ MUNUS *pal-wa-tal-la-aš* LÚ *kitašš=a*
NINDA *ḥaršaš* EGIR-*an iyanta* "The performers, the
female crier, and the *kita*-man walk behind the
thick loaves" KBo 11.39 i 7-9 (spring fest.); [(EGIR)]-
ŠU=ma MUNUS *pal-wa-at-tal-la-aš* LUGA[L-*i wātar*
(TI₈^{MUŠE})]^N-*aš pardaunaza 3-ŠU pap[paršzi]* KBo
33.188 ii! 13-14 (*ḥišuwaš* fest.), ed. ChS 1/4:135; EGIR-*ŠU-*
ma MUNUS *pal-wa[-...]* / TI₈^{MUŠEN}-*aš partau[-...]* KBo
33.192 iii 7-8, cf. KBo 15.48 ii 5-9 (above, a 3').

c. DUMU.NITA (LÚ)*p.*, DUMU.MUNUS *p.*:
DUMU.NITA *pal-wa-tal-la-a[š]* [*p*] *alwāizzi* KUB
10.9:7-8 (KILAM fest., OH/NS); DUMU.NITA LÚ *pal~*
watalla[š] KBo 30.7 v 8 (KILAM fest.), translit. StBoT
28:25, w. var. DUMU.NITA *pa[l-...]* KUB 10.1 v 4 (in
Badalī, Or NS 59:135, KBo 30.7 v 8 is erroneously cited as
"KUB X 11 v 8'-9"). In KBo 10.23 (KILAM) the DU~
MU.NITA *p.* does the following things: stands w.
(*katti=šmi arta* KBo 11.67 + KBo 10.23 iv 19) the priest
of the tutelary deity and the holy priest, then about
ten lines later he walks on the left of the holy priest
on whose right the priest of the tutelary deity walks
(iv 9"), then after a further gap of twenty-five lines:

[LÚ.^{MEŠ}ALAN.ZU,⁹ *ahā* [*ḥalziy*] *anzi* [DUMU.NITA]
pal-wa-tal-la-aš palw[aiz]zi [*n=a*] *šta šuppin*
LÚSANGA[...] LÚSANGA ^dLAMMA KÁ.GAL-*az*
katta arnuzi "The performers call out *ahā*, the [boy]
palwatallaš cries out and ushers the holy priest and
the priest of the tutelary deity through the gate" KBo
10.23 v 5-10 (KILAM), translit. StBoT 28:14; what the boy
calls out could be something like "Make way before the
priests!" or a continuous declamation, as in *palwai-* 2 a; [(1
DUMU.NITA)] 1 DUMU.MUNUS *pal-wa-at-ta-al-*
le-eš u[(enzi)] KBo 25.31 ii 4-5 (OS), w. par. KUB 43.48:3-
4 (fest.), translit. StBoT 25:79; and later in the same text,
while the *ḥapieš*-men whirl about, DUMU.NITA U
DUMU.MUNUS ^d*Inaraš ḥalugan tar[nanzi]* "The
boy and girl deliver the message of Inara" ii 13 re-
peated ii 14-15, and repeated twice again iii 4-5, 6 □
Pecchioli Daddi (OA 26:45-46, and FsCarratelli 194-197) un-
derstands "the message of Inara" to be a reciting of the Illu-
yanka story, however this might be an allusion to the Inara
myth (KUB 33.55 and dupls.; translit. Myth. 87f., tr. Hittite
Myths 29), where the Mother-goddess commands Inara (wr.
^dLAMMA) to take a goat's horn and *ḥalugan iya* "make a mes-
sage (i.e., sound the horn)," which she does (KUB 33.52 ii 4-
5), and "everyone went somewhere." It is thus conceivable that
the boy and girl *palwatalleš* here are blowing horns.

Alp, Beamt. (1940) 77-83 ("nomen agentis auf *-(a)talla-* von
palwā(i)-, ... sehr wahrscheinlich ein Verbum des Sagens");
Van Brock, RHA XX/71 (1962) 81 ("psalmodiste(?), réci-
tant(?)"); Pecchioli Daddi, Mestieri (1982) 246-252 (LÚ*p.*),
394-396 (MUNUS*p.*); Singer, StBoT 27 (1983) 60 n. 27 ("psalm-
odist boy" for DUMU.NITA *p.*). For further bibliography see
s.v. *palwāi-*.

Cf. *palwai-*.

pālza n.; (an object or a PN); NH.†

nu LUGAL-*uš* / [*kīšš*] *an memai* § [o o o]x
LUGAL-*un U* LÚ.^{MEŠ}BĒLŪTIM / [o o o o] 1 *pa-a-*
al-za (or: ^m*Pālza*?) *ēppir* 2 DINGIR.MEŠ ^d*Papa~*
yan / [^d*Išd*] *ušduwan* LUGAL-*uš wemiyannun* / [*nu=*
za t] *uzziyannun* KUB 9.1 ii 1-5 (rit., NH). We cannot be cer-
tain that 1 *pa-a-al-za* here is not a PN ^m*Pālza*.

p. can be analyzed as sg. nom. or stem form,
neut. or com., or an abl. Kronasser, EHS 58, ex-
plained it as the basic noun from which (^{GIŠ})*pal~*
zah(h)a- was derived, but the fragmentary context
here does not allow for a mng. "pedestal." Note

palza-

(GIŠ)palzah(h)a-

also that (GIŠ)palzah(h)a- is always spelled w. *pal-* from OS onwards.

O. Haas, JKF 3 (1955) 132-133; idem, LingBalk 2 (1960) 30f.; Laroche apud O. Haas, LingBalk 2 (1960) 31 n. 1 (“*palza* existe mais c’est un hapax, dans un contexte fragmentaire et inutilisable”); Kronasser, EHS (1966) 58.

(GIŠ)palzah(h)a-, (GIŠ)palzašha- n. com.; a flat base for statues, a pedestal; from OS.

sg. nom. GIŠ*pal-za-ḥa-aš* KBo 2.1 iv 5 (NH), KBo 26.147:10, KUB 44.1 obv. 3, 4, *pal-za-ḥa-aš* KUB 12.63 obv. 6 (OH/MS), KBo 18.172 obv. 11 (NH), KBo 26.176:3, KUB 38.2 i 11, 16, ii 5, 20, KUB 38.21 obv. 6, *pal-za-aḥ-ḥa-aš* KUB 2.2 ii 9 (OH?/NS), KBo 4.1 rev. 8 (NH), *pal-za-ḥa-a-aš* KUB 38.38 obv. 14, GIŠ*pal-za-aš-ḥa-aš* KUB 38.3 i 4 (NH), KUB 38.1 i 31.

sg. acc. GIŠ*pal-za-ḥa-an* KUB 51.64:5, *pal-za-ḥa-an* KBo 12.129:4.

sg. gen. *pal-za-aḥ-ḥa-aš* KBo 4.1 rev. 11 (NH), KUB 2.2 ii 11 (OH?/NS).

sg. loc. *pal-za-ḥi* KBo 13.165 ii 9 (OH/MS), [GIŠ]*pal-za-ḥi* KBo 21.11 rev.? 6, *pal-za-aḥ-ḥi* KBo 4.1 rev. 9, 10 (NH), GIŠ*pal-za-aš-ḥi* KUB 51.50 iv? 4, *pal-za-aš-ḥi* RS 25.421 obv. 27 (NH), KBo 11.15:3, KUB 51.50 iv? 20.

pl. acc. GIŠ*pal-za-ḥu-uš* KBo 17.36 ii 5 (OS).

stem form GIŠ*pal-za-ḥa* KBo 2.16 obv. 9 (OH?/NS), *pal-za-ḥa* KUB 38.2 iii 6, GIŠ*pal-za-aš-ḥa* KUB 38.1 iv 11.

uncertain (sg. or pl. nom.?) *pal-za-ḥa-aš* KUB 42.11 v 7, 9, KUB 42.14 i (1), (3), KUB 42.21 obv. 7 (all NH), *pal-ḥa-ḥa-x1* KBo 18.175a:2.

frag. *pal-za-aš-ḥ[a-...]* KUB 42.35:6 (NH).

(Sum.) [d^lamma NA₄giš-nu₁₁-gal ki-gal NA₄za-gin-na gub-ba-àm] = (Akk.) ^d*lamassu* NA₄gišnugallu [š]a ina <KI.GAL> uqni izzaz “She is a statue of alabaster (representing a) protective spirit, who stands on a base of lapis lazuli” = (Hitt.) *n=aš=kan* NA₄Z.A.GİN-aš *pal-za-aš-ḥi* GUB-ri “and she stands on a base of lapis lazuli” RS 25.421 obv. 26-27 (signalement lyrique, NH), ed. Laroche, Ugar. 5:773, 775 (“qui se dresse sur une plaque de lapis-lazuli”); Hitt. *palzašhi* translates ki-gal “base of a statue” in the Sum. version, which, although broken away in RS 25.421, is restored from other unilingual copies, cf. Civil, JNES 23:2 line 30. The Akk. version of RS 25.421 is preserved, but its equivalent of Sum. KI.GAL was accidentally omitted by the scribe.

a. in general: “One gold lion of one shekel (and) two pairs of iron oxen hitched together by one silver yoke. Each ox weighs one shekel” *pal-za-aḥ-ḥa-aš=ma=šmaš kattan 1-aš n=at=šan 2 GUD pal-za-aḥ-ḥi arandari namma=ya=ššan 2 GUD pal-za-aḥ-ḥi arandari* (§) *pal-za-aḥ-ḥa-aš=ma gan~kūwar UL duqqari* “Beneath them there is a single base: two oxen are standing on a base, and two

further oxen are standing on a base. The weight of the base is of no importance” KBo 4.1 rev. 8-11 (foundation rit., NH), ed. Bildbeschr. 30, Kellerman, Diss. 130, 136 (“socle”), Siegelová, Eisen 115 (“Basis”); *namma=ššan* ALAM.ḪI.A *kue ŠA GAL DUB.SAR.GIŠ x[o o] pal-za-ḥi PĀNI DINGIR.MEŠ artari* “Further, the statues of the chief of the scribes of the wooden tablets [...] which are standing on the pedestal in front of the deities ...” KBo 13.165 ii 8-9 (fest. frag., OH/MS); “The Stormgod of Liḫzina in Tiliura: the deity is an animal figure (lit. ‘rhyton’), (in the shape of a) wooden bull, standing on all fours, plated with gold, his head (and) breast plated with silver, one-half cubit in height” GAM=ŠU GIŠ*pal-za-aš-ḥa-aš* “beneath it there is a (wooden) base” KUB 38.3 i 1-4 (inv., NH), ed. Bildbeschr. 16f. (Text 3), tr. Rost, MIO 8:182 □ that this *BIBRU* was not a rhyton was noted by Otten apud Tuchelt, IstF 22:50 n. 32 and Güterbock, FsBittel 213; 7 *pal-za-ḥa-aš* AN.BAR ŠĀ 1 *gul*. “Seven bases of iron, among them one inscribed(?)” KUB 42.11 v 7 (inv., NH), ed. Siegelová, Eisen 117 (“eingeritzt” as tr. of *gul~<šanza>?*).

b. materials used — 1’ wood: KBo 17.36 ii 5 (OS), KUB 38.2 i 16, iii 6, KUB 51.64:5.

2’ wood plated w. silver: KBo 18.172 obv. 11, KBo 26.147:7, KUB 38.1 i 31, KUB 38.2 i 11, ii 20, KUB 38.21 obv. 6, KUB 44.1 obv. 3, 4.

3’ silver: KUB 38.2 ii 5, 12, iii 1.

4’ iron: KBo 2.1 iv 5, KUB 42.11 v 7, 9, KUB 42.14 i 3, KUB 42.21:7.

5’ lapis lazuli: RS 25.421 obv. 27 (see above in bil. sec.).

6’ copper plated w. gold: KUB 38.38 obv. 14.

For two statues of deities w. dowels beneath their feet indicating that they originally stood on a pedestal, see Bittel, Die Hethiter 227 figs. 262 (from Boğazköy), 263 (from Lattaqiya). Note also the relief of a bull standing on a pedestal at Alaca Höyük, *ibid.* p. 186 fig. 209, p. 191 fig. 214. For a representation of a bull originally on a wooden base (though the base is not preserved) and a similar image on a relief, see Yadin, Hazor 84f. The evidence only tells us that the statue stands on the *p*. Nothing tells us if the Hittite pedestals were made up of several super-

^(GIŠ)palzah(h)a-

pangarit

imposed parts, or if *p.* was the general and comprehensive term, or which of the specific parts it might be (surbase, dado, base, etc.). If the verb *palzahhai-* is a denominative verb based on *p.*, the *p.* is flat rather than tall.

von Brandenstein, Bildbeschr. (1942) 30-32 (“Sockel, Standfläche, Basis”); Kronasser, EHS 1 (1966) 166f. (from *palza*, w. suff. *-hha-* and *-šha-*); Čop, Indogermanica minora (1971) 63f. (*palt-* + *-šha-*); Haas/Thiel, AOAT 31 (1978) 171f. (Hurr. origin); Starke, KZ 93 (1979) 249 (*palt-* + *-šha-*); Siegelová, Eisen (1984) 117.

Cf. *palzahhai-* v.

palzahai- v.; to stretch (a sheep, lamb, kid) out (on a flat surface); NS.†

pres. sg. 3 [*pal*]-*za-ha-a-iz-z[i]* KUB 28.78 iv 1, *pal-za-ha-iz*-*zi* KUB 24.14 iv 9, (12b); **pl. 3** *pal-za-ha-an-zi* KBo 22.222 iii 4.

[*(ta!* (text: *ša n*)]*amma* UDU-*un arha* (dupl. omits *arha*) [†]*pal*-*za-ha-a-iz-z[i]* (dupl. *pal-za-ha-iz*-*zi*) [(half-line = seven or eight signs in lacuna of KUB 24.14; length of break in KUB 28.78 indeterminable)] *tar~maizzi* “He then (or: again) stretches the sheep out (on the ground?), [...] fastens [...] (and speaks as follows in Ḫattic)” KUB 28.78 iv 1 (bil. conj., NH), w. dupl. KUB 24.14 iv 9-10, ed. Laroche, JKF 1 (1951) 175, translit. Friedrich, Kleinasiatiscche Sprachdenkmäler, 6; a later passage in KUB 24.14 iv 19-21 invokes birds and foxes to devour the exposed sheep; SILA₄ MÁŠ.TUR=*kan ANA* ^{dU} ^{URU}*Arihḫaz[iya ...]* / *n=as pal-za-ha-an-zi n=as PĀNI DINGIR-LIM ŠALM[U ...]* / *tianzi* “[They bring] a lamb and a kid for the Stormgod of Ariḫhaziya. They stretch them out (on a flat surface) and place them in front of the deity whole (*ŠAL~MU*)” KBo 22.222 iii 2-5 (rit. frag., NS).

Assuming the ^(GIŠ)*palzah(h)a-* was the flat top of either a pedestal or altar, perhaps the sacrificial victim was stretched out on the *palzaha-* (denominative verb *palzahai-*) before killing. Hence the meaning of *palzahai-* was “to stretch out flat.”

Friedrich apud von Brandenstein, Bildbeschr. (1942) 31 n. 4 (“wohl ‘niederstrecken,’” and compares Lat. *sternere* : *stratum*); Laroche, JKF 1 (1951) 175f. (“aplatir”).

Cf. ^{GIŠ}*palzah(h)a-*.

^(GIŠ)**palzašha-** see ^(GIŠ)*palzah(h)a-*.

banapa- adj.; (mng. unkn.; perhaps proper name, for ^{<URU>}*Banapi* URU-*ri*); NS.†

(The Stormgod speaks to the bull Šeri:) “I have cursed the god [...], I have cursed the god ZA.BA₄. BA₄” *n=an ba*(coll.)-*na-pi* URU-[†]*ri* [†]*a*[(*rnunun*)] “I have brought him to the *b.* city. (Who now can do battle any more against me?)” KUB 36.1 rt. col. 4 (Song of Kumarbi, NS), w. dupl. KUB 33.120 iii 28, ed. Meriggi, Athenaeum NS 31:124f., Otten, MGK 5, translit. Myth. 159, tr. Hittite Myths 42 (§19).

pa-a-ni-y[a?] (mng. unkn.).†

EGIR=*ma* NU.SIG₅-*du* [...] / *ši(-)ha-a-ri pa-a-ni-y[a? ...]* / KASKAL GÜB-*za RA-IŠ* 12 ^Š[*ADIR*. ...] KBo 22.264 ii 9-11.

Technical term in an extispicy, probably of Hurrian origin.

pangariya- v. mid.; to become widespread, common, general; OH/NS.†

pret. sg. 3 *pa-an-ga-ri-ia-at-ta-ti* KBo 3.1 ii 31, 33 (OH/NS), *pa-an-ga-ri-ia-ta-ti* HFAC 40 obv.? 9 (OH/NS).

nu šallaš=pat haššannaš ešhar pa-an-ga-ri-ia-at-ta-ti “And bloodshed became widespread even (*-pat*) within (lit. ‘of’) the royal family” KBo 3.1 ii 31 (Tel.pr., OH/NS), ed. Chrest. 188f., THeth 11:30f. (“nahm überhand”), cf. Otten, Königshaus 22f.; (The “men of the gods” were saying:) *kāša=wa* ^{URU}*Ḫattuši ešhar pa-an-ga-ri-ia-at-ta-ti* “Bloodshed has now become widespread in Ḫattuša” ibid. ii 33, ed. THeth 11:30f. (“ist zahlreich geworden”); (Someone asks the Sungoddess of the Earth in her temple:) *išhar=wa kuit makkišta išhaḫru=ma=wa* [*kuit(?)*] / [†]*pa-an-ga*¹-*ri-ia-ta-ti* “Why have (cases of) bloodshed become numerous? [Why(?)] has weeping become widespread?” HFAC 40 obv.? 8-9 (rit, OH/NS), cf. *makkešš-*.

Laroche, BSL 58 (1963) 63 (“augmenter”); Neu, StBoT 5 (1968) 135; Oettinger, Stammbildung (1979) 351f.; Starke, StBoT 31 (1990) 348.

Cf. *panku-* A, B, *pangarit*.

pangarit adv.; in large numbers, in force, en masse; from OH.

pa-an-ga-ri-it KBo 3.22 obv. (5) (OS), ABoT 60 obv. 23, KUB 14.1 obv. (45) (both MH/MS), KBo 14.6:7 (Murš. II), KUB 19.9 iv (14) (Ḫatt. III), KUB 23.59 ii? 13 (NS), *pa-an-*

pangarit

panku- A

qa-ri-it KUB 21.10:12, (28) (Murš. II), KBo 12.38 iii (13) (Šupp. II), KUB 16.59 obv.? 8 (NH).

a. w. *ninink-* (cf. *ninink-* 1 a 1' a' and 1 b 1'): [^m*Mad~du*]wattaš=ā [KUR-*e*] hūman [IŠ]BAT namm[*a=a*]t IŠTU ÉRIN.MEŠ *pa-[an-ga-]ri-it ninik[ta]* “[*Mad-du*]watta [se]ized all of [the land,] and then he mobiliz[ed] it en m[as]se (together) with troops” KUB 14.1 obv. 44-45 (MH/MS), ed. Madd. 10-13, 114f. (discussion); ÉRIN.MEŠ-*it=ma pa-an-ga-ri-it niniktum~mat* “Mobilize yourselves en masse (together with) troops” KUB 26.29 + KUB 31.55 obv. 15 (protocol, MH/NS), cf. StBoT 5:128 (“mit Truppen aber in Menge mobilisiert!”); [*m*]ān LÚ.KÚR *pa-an-ga-ri-it ni-n[i?]-...* KUB 31.105:18 (treaty, MH/MS).

b. w. verbs of motion — **1'** w. *uwa-*: *nu=mu* LÚ.KÚR.Ī.A ŠA KUR *Alašiya pa-an-ga-r[i-it]z[a[hh]iya uit* “The Alašian enemy came against me in large numbers for battle” KBo 12.38 iii 12-13 (hist., Šupp. II); LÚ.KÚR=*ma pa-an-ga-ri-it uit* “The enemy came in force” KUB 21.10:12 (DŠ).

2' w. *iya-* “to march”: LÚ.KÚR=*wa pa-an-ga-ri-it išpandaz kuwapi* 6 *M[E LÚ.KÚR] kuwapi=ma* 4 *ME LÚ.KÚR ia[ttari] nu=wa=kan ħalkiuš arħa warškizzi* “The enemy mar[ches] in force by night — 60[0] in one place, 400 in another — and cuts down the grain (harvest)” HKM 25:6-10 (letter, MH/MS), ed. Alp, HBM 164f.; [...] *pa-an-ga-ri-it iyauwašt[a ...]* KBo 22.129 obv. 8 (rit.).

3' w. *anda ar-* “to enter”: ÉRIN.MEŠ *SUTE=ma pa-an-ga-ri-it anda ar[i]* “The tribal troops ente[r] in force” KBo 5.6 ii 1 (DŠ frag. 28), ed. Güterbock, JCS 10:92.

4' w. *zai-* “to cross”: *kāša=kan* LÚ.KÚR *pa-an-ga-ri-it* 2 *AŠRĀ zāi[š]* “The enemy has just cross[ed] (our border) in force in two places” HKM 46:3-4 (letter, MH/MS), ed. Alp, HBM 200f.

c. w. verbs of possessing or seizing — **1'** w. *ħar-* “to hold”: [^{HUR.SAG}*Tiwatašan=ma* LÚ.KÚR] *pa-an-ga-ri-it ħarta* “The [en]emy held [the mountain T.] in force” KBo 14.6 i 6-7 (DŠ), ed. Güterbock, JCS 10:80.

2' w. *da-* “to take”: [...] *pa-a]n-ga-ri-it dāš* KBo 14.18:19 (hist.), ed. JCS 10:119 (“with full force”).

d. w. verbs of dying or being defeated — **1'** w. BA.ÚŠ (= *ak(k)-*) “to die”: *nu* LÚ.KÚR *pa-an-ga-*

ri-it BA.ÚŠ “And the enemy died in great numbers” KBo 5.6 i 27-28 (DŠ frag. 28), ed. JCS 10:91, cf. KUB 19.11 i 8-9; *nu* ÉRIN.MEŠ ^{URU}*Gašgaš [... p]a-an-ga-ri-it* BA.ÚŠ “And the troops of the Kaškaeans died [...] in great numbers” KUB 19.11 iv 39 (DŠ frag. 13), ed. JCS 10:66.

2' w. *maušš-* “to fall, be defeated” (cf. *maušš-* a 2' b'): *našma=kan* ÉRIN.MEŠ-*ti pa-an-ga-ri-it mau[š~zi]* “Or there will be a defeat for the army involving great numbers” KBo 8.47 obv. 11 (lunar omen); [...] *pa-an-ga-ri-it maušzi* KUB 34.17 rev. 7 (lunar omen, NS), cf. also KBo 34.111 obv. 6 (lunar omen) and VBoT 70:2 (star omen). Compare *zahħiya=kan pangawi* ÉRIN.MEŠ-*ti maušzi* “There will be a fall (i.e., defeat) in battle for the entire army” KUB 8.1 iii 6 (OH/NS).

The Boğazköy Akkadian calque on *pangarit* is *ina nakbati=šu* in KBo 5.1 ii 64, iii 3; cf. CAD N/1:181, and Marazzi, WO 15:96-102, who does not mention that the passage reflects Hittite *pangarit*.

This word, which is employed exclusively in military contexts, is the instrumental of an otherwise unattested noun **pangar(al)i?*).

Götze, Madd. (1928) 114f.; Neu, StBoT 18 (1974) 64; Melchert, Diss. (1977) 164f. (as a “distributive instrumental”); Eichner, Heth.u.Idg. (1979) 53 n. 30; Weitenberg, U-Stämme (1984) 123f., 128; Starke, StBoT 31 (1990) 348, 353.

Cf. *pangariya-*.

panku- A adj.; **1.** all (of), entire, complete (w. collective or pl.), **2.** every (w. sg.), **3.** general (w. sg.); from OH.

sg. com. nom. *pa-an-ku-uš* KBo 16.25 i 52, KUB 36.109:7, KUB 36.114 ii (or iv) 18 (all MH/MS), KBo 4.4 iv 8 (Murš. II), KUB 5.3 i 47 (NH), KUB 23.55 iv 12.

acc. *pa-a-an-ku-un* KUB 19.11 i 6 (Murš. II), *pa-an-ku-un* KBo 19.142 iii 5 (NH), KUB 45.2 ii 17, 18.

neut. nom.-acc. *pa-an-ku* KUB 43.70b:2, KUB 24.8 i 14 (pre-NH/NS), KUB 5.1 i 47, KUB 5.3 i 44, 46 (both NH), KUB 45.79 obv. 15.

gen. *pa-an-ga-u-wa-aš* KBo 23.108 i 11, KUB 9.34 iv 13, KUB 12.58 ii 14 (all NH).

dat. *pa-an-ga-u-i* KBo 19.163 iii 12, 25, 40 (OH/NS), KUB 30.24 ii 17, KUB 8.1 iii 6 (OH/NS), KBo 14.3 iv 29 (Murš. II).

inst. *pa-an-ku-it* KBo 21.85 iv 33 (OH/MS), KBo 30.119 rev.? 19 (MS), KBo 25.191 rev.? 6.

abl. [(*pa-a*)*n-ga-u-wa-a*]z KBo 25.193 obv.? 10 rest. from KBo 21.6 obv. 7 (NS), *pa-an-qa-u-wa-az* KBo 12.139:6, *pa-an-*

ga-u-wa-za KUB 35.80:10 (MH/MS?), KBo 13.131 iii 9 (MH/NS).

pl. com. nom. *pa-an-ga-u-e-eš* KUB 30.36 ii 3 (MH/NS).

acc. *pa-an-qa-u-e-eš* KBo 12.38 i 5 (Šupp. II).

(Sum.) [(en-ti)] = (pronunciation of Sum.) [en-d]i = (Akk.) *a-la-ak-tù* = KASKAL-*aš* “road, route”; [(en-ti-ti)] = [en-di-di]? = *al-ka-ka-tù* (dupl. *al-ka₄-a[k-tù]*) = *pa-an-ku-uš* KASKAL-*aš* “complete/entire(?) route” KBo 1.35 left col. 11-12, w. restorations from KBo 1.37 rt. col. 7-8.

1. all (of), entire, complete (w. collective or pl.)
 – **a.** w. collective: *nu* LÚ.KÚR URU*Gašga pa-a-an-ku-un* ÉRIN.MEŠ ŠUTI INA [ŠÀ KUR-TI] IKŠUD “He encountered the Kaškaean enemy, all of the tribal troops, in [the midst of the land]” KUB 19.11 i 6-7 (DŠ), ed. Güterbock, JCS 10:63; *nu=kan edani pa-an-ga-u-i* L[(Ú.KÚR 1-*anki=pat anda h*)]*andaizzi* “He joined with that entire enemy (force) at once” KBo 14.3 iv 29-30 (DŠ), w. dupl. KUB 19.18 i 25, ed. Güterbock, JCS 10:76; *nu=kan KUR-e kuit hūman*(col.) *šarā pā[n] ēšta n=an* ÉRIN.MEŠ *pa-an-ku-uš harta* “And although the whole land (i.e., the civilian population) had gone up (into the city on the mountain), the entire (enemy) troop held it (i.e., the city of Aripša)” KBo 4.4 iv 7-8 (ann., Murš. II), ed. AM 134f.; *zahhiya=kan pa-an-ga-u-i* ÉRIN.MEŠ-*ti maušzi* “There shall be defeat in battle for all the troops” KUB 8.1 iii 6 (lunar omen, OH/NS); cf. Akk. omens w. *imaqqut* “will fall” cited in CAD sub *nakbatu*); ÉRIN.MEŠ-*az pa-an-ku-uš* [...] / *handi šarrattari* “The entire army [...] will be divided in two” KBo 34.122 + KUB 34.14 iii 10-11 (solar omen); *n=ašta ŠA* LÚ.KÚR ÉRIN.MEŠ. ĪI.A *pa-an-ku-uš šipanti* “And the entire enemy army makes an offering” KUB 9.1 iii 24-25 (rit., NH); ŠA KARAŠ *pa-an-ga-u-wa-aš* “Of the entire army (camp)” KBo 23.108 i 11 (oracle question, NH); [*p*]*a-an-gu-uš-ša* ÉRIN.MEŠ *tarnattallaš* “And all of the ration-receiving groups (lit. troops)” KBo 25.13 ii 9 (fest., OS), translit. Neu, StBoT 25:40, n. 127 stresses word space before ŠA, therefore not *pa-an-gu-uš-ša*; but in StBoT 26:136 (*pangušš-a?*) he opens the possibility again; [*kinu*]*na kāša ANA DUMU.MEŠ LUGAL ištarna* [... LU~GA]L-*uizni lamnir nu=za* ŠEŠ.MEŠ=ŠU NIN.ĪI. A=Š[U *pa-*]*an-ku-uš-ša* LÚ.MEŠ URU*Hatti šekkanu* “Just [no]w they named [...] for [kin]gship (from) among the princes. Let his brothers, his sisters, and all the men of Hattuša, recognize him” KUB 36.109:5-7 (protocol, MH/MS), ed. Carruba, SMEA 18:190f., cf. Küm-

mel, StBoT 3:28; *pa-an-ku-uš-ša* LÚ.KÚR “And all of the enemy” KUB 23.55 iv 12 (hist.); *pa-an-ku-uš* URU*Hattušaš* “all Hattuša” KBo 16.25 i 52 (protocol, MH/MS); *pa-an-ku-uš* URU*Ha-a[t-tu-ša-aš]* KUB 36.114 ii 18 (protocol, MH/MS); URU-*rian pa-an-ku-un* “The entire city” KBo 34.110 obv. 7 (lunar omen), ed. Riemschneider, Omentexte 271f.; *pa-an-ku-un* GEŠTIN-*an šipand[an~zi]* “They lib[ate] all of the wine” KUB 45.2 ii 17 (rit.); KÙ.BABBAR=*ma=šši* KÙ.GI-*aš* N^[A₄ZA.G]IN-*aš* K[ISL]AĪ-*aš pa-an-ku hūigatar mā[n] haḥhariyan* “His [...] of silver, gold, and lapis was raked up like the entire chaff of a th[reshing flo]r” KUB 24.8 i 13-14 (Appu, pre-NH/NS), ed. StBoT 14:4f. (differently).

b. w. pl.: SIG₅-*uwa dapida* [TA KÙ.BABBAR] KÙ.GI URUDU *pa-an-qa-u-e-eš-ša* NAM.RA.MEŠ [*udahh*]*un* “All of the goods [together with silver,] gold, copper, and all of the civilian captives I [brou]ght home” KBo 12.38 i 4-6 (hist., Šupp. II), ed. Güterbock, JNES 26:75, 77 □ NAM.RA.MEŠ usually = collective sg. *arnuwala-* and takes sg. agreement; ĪUR.SAG. MEŠ GAL-TIM *pa-an-ga-u-e-eš* TUR.MEŠ-TIM *hāriyaš nakkīyaš kuit uwanun* “All you mountains, high and low, why have I come to the rugged valleys?” KUB 30.36 ii 3-4 (rit., MH/NS), ed. Laroche, RHA XI/53:63; [*pa-an-g*]*a-u-wa-aš* MÁŠ.ĪI.A-*aš* KUR-*yašš=a* LÚ.[ME(^š*lulahiyaš* LÚ.MEŠ^h)]*apiriyaš* EME-*an* KI.MIN “Ditto(= ‘may he/it remove’) the tongue of [a]ll of the families, and of the land, of the mountain-dwellers (and) of the *hapirū*” Bo 3436 (ZA 68:157) + IBoT 3.102 i 14-15 (rit., NS), translit. Hutter, Behexung 50, w. dupl. KUB 9.34 i 34 (NS), ed. Hutter, Behexung 28f., translit. Kammenhuber, Or NS 54:92.

2. every (w. sg.): DINGIR.MEŠ[(-*aš karpīš pa-a*)]*n-ga-u-wa-a*]z KASKAL-*az* EGIR-*pa neya* “The anger of the gods will turn back from e[ver]y path!” KBo 25.193 obv. 9-10 (rit., OH/NS), w. restorations from KBo 21.6 obv. 7; ĪUL-*uaz pa-an-qa-u-wa-az* EME-*azza* “from every evil tongue” KBo 12.139:6 (rit.), cf. KUB 35.80:10 (MH/MS?), KBo 13.131 iii 9 (MH/NS); *nu* 5 NINDA.SIG 7 NINDA.GUR. RA.ĪI.A *pa-an-ku-un* NINDA-*[an paršiya]* “[And he breaks] every loa[f] – five thin loaves (and) seven thick loaves” KBo 19.142 iii 5 (fest.).

3. general (w. sg.): URUKÙ.BABBAR-*za=naš=kan* GAM *pa-an-ku-uš markišdauwaš* ÚŠ-*aš* UL *watkunuzzi* “And a general sudden death will not

panku- A 3

make us flee down out of Ḫattuša” KUB 5.3 i 47-48 (oracle question, NH), cf. *ibid.* i 44, KUB 5.1 i 47, ed. THeth 4:40f., and KUB 45.79 obv. 15.

Götze, AM (1933) 239f.; Sommer, HAB (1938) 29f., 183-186, 209-211; Götze Kl. (1957) 87f.; Hahn, JAOS 85 (1965) 300; Beckman, JAOS 102 (1982) 435-442; Mora, StMed 4 (1983) 159-184; Weitenberg, U-Stämme (1984) 124-126.

Cf. *panku-* B n., ^{NINDA}*panku-* C, *pangariya-*, *pangarit*, *pankuešš-*; *ḫumant-*, *dapiya-*.

pa(n)ku- B n. com.; **1.** multitude, the people, the masses, **2.** (worshipping) assembly, congregation, **3.** the totality of the king’s retinue as an advisory and admonitory body, **4.** (name of a symbol in KIN oracles), **5.** (d.-l. used adverbially) “in totality(?)”; from OH.

sg. nom. *pa-an-ku-uš* KBo 3.1 ii 28, 47, 72 (OH/NS), KUB 23.76 iv 8, KUB 24.3 + 544/u iii 43, KUB 22.25 obv. 22 (NH), KUB 42.100 iii 37 (NS), KUB 22.43 obv. 4, KUB 7.58 i 16, KUB 39.40 ii 14, *pa-an-ku-ú-š(a)* KUB 35.136 iv 9, *pa-an-ku-š(a)* KBo 13.119 iv (9), 10, (12) (MS?), KUB 35.139 i 11, iv 4, KUB 35.136 iv 5, KUB 25.38 obv.? (2), 5, *pa-an-ku-<u>š* *ibid.* obv.? 8, [*p*]*a-an-gu-uš* KBo 25.13 ii 9 (OS), *pa.* KUB 5.1 i 10, 36, 42, 100 (NH).

acc. *pa-an-ku-un* KUB 1.16 iii 61 (OH/NS), KBo 15.37 v 46 (MH/NS), HT 39 rev. left col. 4, *pa-an.* KUB 5.1 ii 69 (?).

gen. *pa-an-ga-u-wa-aš* KBo 20.73 iv 15 (OH or MH/MS), KBo 12.91 iv 7, KUB 30.35 i 2, KUB 30.34 iv 17 (all MH/NS), KUB 9.34 i 30, iv 8, 13 (NS), KUB 18.29 i 7, 11 (NH), KUB 7.53 iii 7 (NH), *pa-an-ga-wa-aš* KBo 10.45 iv 3, KUB 7.41 iv 3 (both MH/NS), *pa-an-qa-wa-aš* KUB 30.33 i 11 (MH/NS), *pa-an-qa-u-wa-aš* *ibid.* i 18, *pa-an-ga-u-aš* KBo 9.125 iv 7, *pa-ga-u-wa-aš* KUB 24.13 iii 23, KUB 30.33 iv 9, [*pa*]¹*-ga-wa-aš* KUB 52.60 iii 13 (NH), *pa-an-ga-u-wa-<a>š* KBo 13.131 iii 3, KBo 10.45 ii 51 (both MH/NS), *pa-an-<ku>-ga-u-wa-aš* KUB 41.8 iv 3 (MH/NS).

dat. *pa-an-ga-u-i* KBo 21.93 i 2 (OH/MS), KUB 1.16 iii 62 (OH/NS), KBo 19.161 i 8, 13, 19, etc., KUB 31.42 ii 22 (MH/NS), KUB 5.3 i 33, 49 (NH), *pa-an-ga-u-e* KUB 25.36 ii 10, 14, *pa-an-ga-u-wi*, KBo 2.2 i 11 (NH), *pa-an-qa-u-i* KBo 24.134 rev. 21, KUB 5.4 i 9, 21, 25 (NH), KUB 6.3:11 (NH), *pa-ga-u-i* KUB 52.66:14 (NH), KUB 50.42 rt. col. (8), *pa.-u-i* KUB 50.79 obv.? 5, *pa.-i* KUB 5.1 i 33, 103, *pa.* KUB 5.1 iv 27 (all NH).

abl. [abbr. *pa.-za* KUB 5.1 i 10, etc., is nom. *pa.* + particle *-za*].

(Akk.) [*u?* *na-*]*ak-bá-tam lu* [*t*]*aštanal u lišānu ina kut* [*alli ana na-ak-bá-a-ti* [*lu turrat*] = (Hitt.) *nu-za pa-an-ku-un* EGIR-*pa punuški nu* EME-[*ašš=a*] EGIR-*pa pa-an-ga-u-i-pát waḫanza ešdu* “Always consult the advisory body, and let [even] the ‘tongue’ (evil *speech* as opposed to overt action [HAB 186]) be turned back to that same advisory body. (But you should do

panku- B 2

what you have decided in your own mind)” KUB 1.16 iii/iv 61-62 (edict, OH/NS), ed. HAB 16f. (“Adelsgemeinschaft”), 184; cf. Marazzi, WO 15:96-102, Mora, StMed 4:159-184; Sommer restored the word also in KUB 1.16 ii 1 (HAB 29f.) on the basis of the Akk. *a-na ÉRIN.MEŠ na-ak-bá-ti* KUB 1.16 i 1.

1. multitude, the people, the masses — **a.** general: *anzidaza tīer* DINGIR.MEŠ *anzidazza memir* LUGAL.MEŠ *anzitaz nuntarnut pa-an-ku-uš* DUMU.NITA.MEŠ-*uš anzel* ÉRIN.MEŠ-*ti pīer* DINGIR.MEŠ *LÚ-natar walkiyauwar* “The gods have sided with us; kings have spoken on our behalf; the multitude has hastened to our side; the gods have given young men for our troops, (as well as) manhood (and) *walkiyawar*” KUB 7.58 i 13-17 (rit.), ed. Friedrich, ArOr 6:370, Melchert, Diss. 312f.; cf. Kammenhuber, MIO 2:55.

b. in the phrase *pangawaš lala-*: *kēdani=ya=kan ANA EN.SISKUR idalu papratar alwazatar* (sic) *āštayaratar* DINGIR.MEŠ-*aš karpin NĪŠ* DINGIR-LIM *pa-an-ga-u-wa-aš* EME-*an maninkūwandan* MU-*an arḫa QĀTAMMA ḫuittiya* “(The Old Woman says:) ‘Draw away likewise from this sacrificer evil, uncleanness, sorcery, sin, the anger of the gods, the oath of the gods, the slander of the multitude, (and) the short year(s of life)’” KUB 7.53 iii 5-8 (rit., NH), ed. Tunn. 18f. iii 39-42; cf. also Kammenhuber, Or NS 54:85-87; for further exx. see *lala-* 4 b 2’-3’. The Luwian equivalent seems to be *mayaššiš* EME (Laroche, DLL 65 s.v., Kammenhuber, Or NS 54:86). Cf. also the similar IBoT 3.102 + Bo 3436 cited in *panku-* A 1 b, above, where *panku-* serves as an attributive adj., modifying MÁŠ.ḪI.A “families.”

2. (worshipping) assembly, congregation: *nu=kan* LÚ.MEŠ ^{URU}*Tuḫumiyara anda uwanzi nu* 3 LÚ.MEŠ *daškupānzi pa-an-ku-uš-ša kiššan* SĪR-RU “Then the men of T. enter: Three men wail, and the congregation sings thus” KUB 12.8 iii 1-4 (fest., OH/NS); *pa-an-ku-ša-aš-ma-[aš katt]an kiššan* SĪR-RU “The congregation sings with them thus” KUB 25.38:5-6 (fest.), cf. also KUB 55.38 iii 16; [*U*]*MMA* LÚ.MEŠ É DINGIR-LIM *annalaza=wa=kan* DINGIR-LUM É.ŠÀ-*ni* [EG]IR-*an ešta nu=war=an pa-an-ku-uš UL ušgīt* [*k*]*inun=ma=aš=kan* ^{GIŠ}*ištana[ni]* GUB-*ri* “Thus spoke the temple personnel: ‘Formerly the (image of) the deity was back in the inner chamber, so that the congregation could not see it, but now it stands on the alt[ar] (where it can be seen

panku- B 2

by the congregation)” KUB 42.100 iii 36-38 (cult inv., Tudh. IV), ed. del Monte, OA 17:184, 187; *nu pa-an-ku-uš kuiūš memianuš [memišta(?)] DINGIR.MEŠ apuš=pat memianuš išta[mašandu?]* “And the words that the congregation [has spoken,] let the gods he[ar] just those words” KUB 23.76 iv 8-9 (instr.); [*pa-a*]n-ku-ša *ħalzāi miyauwa miyauwa* “And the [con]gregation cries ‘miyauwa miyauwa!’” KBo 13.119 iv 12 (rit., MS?), cf. *ibid.* iv 10; *pa-an-ku-uš-ša wiškiuw[an dā(i)]* “The congregation begins to wail” KUB 39.40 ii 14 (funerary rit.), w. dupl. KUB 30.24 ii 34; [*pa-an-g*]a-u-i! *akuwanna pianzi* “[The con]gregation is given something to eat” VBoT 32 i 11 (fest.); EGIR-ŠU-ma LUGAL-un *pa-an-ku-un-na* ¹iš¹kanzi “But thereafter they anoint the king and the congregation” KBo 15.37 v 46-47 (fest., MH/NS); LÚ ^{GIŠ}BANŠUR NINDA. GUR₄.RA *šer ēpzi [n=a](n)=ššan* EGIR-pa ^{GIŠ}BANŠUR *dāi pa-an-ga-u-i kišri pianzi* “The waiter holds up the thick bread and places it (on) the table. They give (a piece) to (each member of) the congregation in his hand” KBo 19.161 i 21-22 (fest., OH/NS).

3. the totality of the king’s retinue as an advisory and admonitory body: see ex. in bil. sec.; *nu* ^mTanu~wan ^mTaħurwailin ^mTaruħ[šunn=a] *uwater n=uš pa-an-ku-uš parā ħingani ħarta* “Then they brought Tanuwa, Taħurwaili, [and] Taruħšu (up on charges), and the advisory body held them for death” KBo 3.1 ii 27-28 (Tel.pr., OH/NS), ed. THeth 11:30f.; *nam~ma kuiš=a* LUGAL-uš *kišari nu ŠEŠ-aš NIN-aš idalu šanħzi šumešš=a pa-an-ku-uš-ši-<iš> nu=šši karši tetten kī=wa ēšnaš uttar tuppiaz au* “And furthermore, whoever should become king and seek evil against (his) brother (or) sister — you are his advisory body! Say to him frankly/truthfully: ‘See from the tablet this record of bloodshed’” *ibid.* ii 46-48; [(*mān namma idalu ku*)]iški iyazi ... [(*mān=aš* EGIR-iz)zi(š) *mān=aš (ħante)*]zzi<š> *šumašš=a<n> pa-an-ku-uš anda* [(ē)p(ten *nu=šmaš=an* ^{UZUZU}9-it)] *karipten* “Further, if someone (of the court bureaucracy) does evil, ... If he is of low status, (or) [if he is] of high status, you, as an advisory body must sei[ze] (him) and devour him with your teeth” *ibid.* ii 70-73, w. dupls. KUB 11.2 + IBoT 3.84:8-11, KBo 12.4 iii 2-6.

4. (a symbol in KIN oracles, NH) — a. as agent symbol: *pa-an-ku-uš-za ZAG-tar innarawatarr=a*

panku- B 5

dāš n=at LUGAL-i SUM-an “The ‘p.’ took ‘right’ and ‘strength,’ and they were given to the ‘king’” KUB 22.25 obv. 22-23; *pa-an-ku-uš-za GÛB-tar GIG. GAL=ya ME-aš nu=kan* DINGIR-LIM-ni *dapī ZI-ni* “The ‘p.’ took ‘left’ and the ‘great sickness’ and (gave them to) the ‘god’ (and) ‘the entire soul’” KUB 5.3 ii 43-44; 2 *pa-za GÛB-tar* ^{GIŠ}TUKUL=ya ME-aš *n=aš ANA LUGAL GÛB-za GAR-ri* “Secondly: the ‘p.’ took ‘left’ and ‘the weapon,’ and it is placed to the left of the ‘king’” KUB 5.1 i 10.

b. as receiving symbol: DINGIR.MAḤ GUB-iš *IZI šalli=ya waštul ME-aš n=at pa-an-qa-u-i paiš* “The ‘Mother-goddess’ arose, took ‘fire’ and ‘the great sin,’ and gave them to the ‘p.’” KBo 24.134 rev. 21; DINGIR-LUM=za *dapijan ZI-an parnašša* SIG₅ ME-aš *n=at pa-an-ga-u-i paiš* “The ‘god’ took ‘the entire soul’ and ‘the well-being of the house’ and gave them to the ‘p.’” KBo 24.126 rev. 15-16; DINGIR.MEŠ GUB-ir *ADAMMA ME-aš pa-i* SUM “The ‘gods’ arose, took! the ‘blood,’ and gave it to the ‘p.’” KUB 6.7 iii 17.

c. as symbol acted upon: *pa-an* in LUGA[L-u]š=za=kan *pa-an parħuwar* KASKAL IZI ^{URUKÛ}.BABBAR ^{GIŠ}TUKUL ^{URUKÛ}.¹BABBAR¹=[y]a ME-aš KUB 5.1 ii 69 is probably not an abbreviation for a noun *pankun*, i.e., a token acted upon, nor for an adj. *panku* modifying the following neuter noun, nor for a genitive *pangauwaš* modifying the following noun. Rather it is probably an abbreviation for *pariyan* since *pa-an waštul*, later in the same text (iii 34-35), is certainly an abbreviation for *pariyan waštul*. See *pariyan* 6 a-b.

d. in the genitive: GIG.GAL=za *pa-an-ga-u-wa-aš GÛB-tar* x[... ME-aš] “The great sickness’ [took] the ‘leftness of the p.’” [...] KUB 18.26 ii 6; cf. ^dDAG GUB-iš ¹pa¹-ga-wa-aš GÛB-ta[r ...] KUB 52.60 ii 13.

5. (d.-l. used adverbially) “in totality(?)”: [(*namma=kan BĒL*)]^ŪMEŠ=NI *pa-an-ga-u-e* (dupl. *pa-an-qa-[...]*) *QADU DAM.MEŠ=ŠU[NU (DU~MU.MEŠ=ŠUNU DUMU.DUMU.MEŠ=)]ŠUNU <(UL)> āššiyanušgaweni* “(If) then we, in totality(?), with our wives, children, and grandchildren do not always make our lords beloved, ...” KUB 31.42 ii 22-23 (protocol for ^{LÚ}.MEŠDUGUD, MH/NS), w. dupl.

panku- B 5

KUB 31.44 ii 20-21 (NS), ed. von Schuler, Or NS 25:227, 230 (“insgesamt”), HW² 1:404 (“insgesamt”), Puhvel, HED 1-2:196 (“collectively”).

The inflection displayed by *panku-* even in its nominal use — e.g., *pa-an-ga-u-wa-aš* in KUB 9.34 i 30 — suggests that the noun arose through the elipsis of an adjectival phrase such as *pankuš tuzziš* or *pankuš*^{URU} *Hattušaš*. In practice it is often difficult to determine whether a given form is an adjective or a noun. The basic sense of the noun is “all those present (on a given occasion) or involved (in a given situation).”

KUB 14.13 + KUB 23.124 i 49 (Murš. II) must be read *pa-a[n-d]a-la-az*.

Götze, AM (1933) 239f.; idem, Kl. (1957) 87f.; Sommer, HAB (1938) 29f., 183-186, 209, 211; Hahn, JAOS 85 (1965) 300; Beckman, JAOS 102 (1982) 435-442; Mora, StMed 4 (1983) 159-184; Marazzi, WO 15 (1984) 96-102; Weitenberg, U-Stämme (1984) 126-130; Bryce, BiOr 43 (1986) 749.

Cf. *panku* A adj.; *tuliya-*, *PUHRU*.

NINDA *panku-* C n. neut.; (a type of baked good); NS.†

1 ^{NINDA} *pa-an-ku* KUB 42.85:10 (cult inv., NH), KUB 47.71 i 7 (fest., NS).

From the adjective *panku-*, q.v.

Hoffner, AlHeth (1974) 175.

Cf. *panku-* A adj.

pankuešš- v.; to become plentiful(?).†

nu=kan ŠÀ KUR-TI ANA ^dU NINDA.GUR₄.RA *pa-an-ku-e-eš-zi* “And the (sacrificial) bread will become plentiful(?) for the Stormgod in the land” KBo 11.1 rev. 22 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:110, 119; the alternative interpretation — *panku ešzi* encounters difficulty w. the lack of word division in the copy and the known gender of NINDA.GUR₄.RA (common, not neuter; cf. *n=an* KUB 30.19 iv 25 [HTR 46f.], KUB 6.45 + KUB 30.14 iii 64-66; pl. resumed by *n=aš* KUB 6.45 iv 23-24, 28-29; modified in acc. sg. by *anda daminkantān* KBo 15.34 ii 30 [cf. AlHeth 201]).

Cf. *panku-* A.

pankur 1 c

pankur n. neut.; **1.** animal body part, **2.** group of related animals or persons, **3.** (a designation in KIN oracles); from OH/MS.

sg. nom.-acc. *pa-an-kur* KUB 36.107:5 (OS, StBoT 34), KUB 31.103 l.e. 6 (MH/MS), KBo 6.34 iii 10 (MH/NS), KUB 24.14 i 5 (NH), *pa-an-gur* KBo 3.27 obv. (15) (OH/NS), KBo 21.10 i 5 (MH/NS), KUB 6.3:13, 17 (NS), *pa-an-ku-ur* KUB 1.16 ii 46 (OH/NS), *pa-a-an-gur!* HT 55 + 910/v (ZA 72:148) rt. col. 4 (read *pa-a-an-kán?* by Otten/Rüster, ZA 72:148; our reading *-gur!* suggested by Eichner, Die Sprache 29:199 # 93, who compares KUB 7.55 obv. 6).

gen. *pa-an-ku-na-aš* KUB 13.20 i 33 (MH/NS), KUB 16.77 iii 18 (NH), *pa-an-ku(-)na-aš* KUB 60.146 obv. 7.

inst. *pa-an-ku-ni-it* KUB 40.13 obv.! 9 (MH), KUB 7.55 obv. 6.

1. animal body part — **a.** as a body part: GUD-*uš=ma=wa=šši=kan aw[an arḥa paizzi nu=wa=šši=šta(?) ...] pa-an-kur huittiyazi* “An ox [passes] t[hrough it (i.e., a thorny bush/tree) and ...] it tugs at [its (i.e., the ox’s)] *p.*” KBo 21.10 i 4-5 (rit.), ed. StBoT 22:14f. (“Euter(?)”); the restorations are based upon similar passages about the hawthorn (^{GIŠ}*ḥatalkišna-*) in the incantations for Telipinu and DINGIR.MAḤ: KUB 17.10 iv 1-2, translit. Myth. 36, and KUB 33.54 + KUB 33.47 ii 14-17, translit. Myth. 79.

b. as a material in rit.: *nu tuḥḥueššar ŠA UZ₆ pa-an-kur* ^{NA₄}IM.BABBAR ... § *nu kī hūman ANA ZÍD.DA ŠE išni menaḥḥanda immiyami* “(And I take) incense, the *p.* of a nanny goat, gypsum (and other materials), and all this I mix together with the barley meal dough” KUB 24.14 i 5, 9-10 (NH), cf. Güterbock, RHA XXII/74:102; *ŠA MÁŠ.GAL MÁŠ(?) Ì.UDU pa-an-kur zamankur UN-aš šeḥu[r ...] / [G]A. KIN.AG=pat* ^{NA₄}ZÚ *nu kī dapian šaminuzi* “The MÁŠ(?) of a male goat, sheep fat, *p.*, beard(-hair), human urine, [...], [c]heese, flint(?) / obsidian(?) — all this he removes” KBo 21.20 i 25-26 (NH), ed. Burde, StBoT 19:44f. (“Milch?”), Polvani, Minerali 142 (“di una pecora il latte”).

c. uncertain: (The sacrificer says: “I will sprinkle the hide of a lion; I will sprinkle the hide of a ... and ...” He gave the hide to me, a mortal, for sprinkling) *UZ₆-š=a=mu pa-an-kur pezzauwanzi paiš kinuna EN.SISKU[R KUŠ] papparšūwanzi pa-an-kur=ma* (written over an erasure) *pēzzauwanzi da-x[...]* ... *UZ₆-aššan pa-an-k[u?-...]* “he gave me the *p.* of a nanny goat for *pezza-*ing. Now the client

pankur 1 c

pankur

to[ok(?) the hide(?)] for sprinkling, and the *p.* for *pezza*-ing. [...] the *p.* of a nanny goat [...]” KBo 21.12:21-24 (rit., NS), translit. StBoT 30:375, cf. StBoT 31:606, see also CHD *pezza*-; ŠA ŠAH *pa-an-ku-ni-it* “with the *p.* of a pig” KUB 7.55 obv. 6 (rit.); ANA GU₄.MAH *pa-an-kur* “a *p.* to/for the bull” KBo 12.121:7 (rit.); UDU. HJ.A-*aš pa-an-kur* “*p.* of sheep” KBo 20.92 iv 15 (rit., MH/NS).

The once attractive interpretation of *pankur* as “milk” (Güterbock, RHA XXII/74:102f.) is now rendered uncertain by the passage quoted under a, above, where *pankur* apparently denotes an external body part which may be snagged by a thorn. Note also that *pankur* appears in entirely different contexts than the Sumerogram GA, “milk,” and is never said to be “sweet” (cf. GA.KU₇) or “thickened” (cf. GA.KALAG.GA), or of any particular volume measure (cf. Hoffner, RLA s.v. “Milch”). There are no passages unambiguously mentioning male animals possessing a *pankur*, but it is not clear whether the possession of this body part is restricted to females. Since, however, all animals known to have had a *pankur* are mammals — oxen, goats, and pigs — *pankur* may be the word for the udder (so Oettinger, StBoT 22:14f., 51), the teats, or some other external portion of the mammarys which might be removed and employed in magico-medical concoctions.

2. a group of related animals or persons (perhaps “clan”) — a. in metaphor: [šu]minzan=a IR.MEŠ-a(n)=mman UR.BAR.RA-*aš mān pa-an-g[ur-ša-me-et]* 1-EN *ēštu* “May the *p.* of [y]ou, my servants, be unified like (the *pankur* = pack?) of a wolf” KBo 3.27 obv. 15-16 (edict, OH/NS), cf. Collins, Diss. 87; also [šumenzana] *wētnaš mān pa-an-ku-ur-še-me-[et 1-EN] ēšdu* “May [your(?)] *p.* be [united] like that of the *wetna*-animal” KUB 1.16 ii 46 (edict, OH/NS); cf. Collins, Diss. 280 (“clan”; *wetna*- = “hyena??”) □ the restoration [... *hu*]-*ú-e-et-na-aš ma-a-an* proposed by Laroche (RA 62:88) and advocated by Archi (FsCarratelli 27 n. 17) is improbable. In the lacuna there would be no room for Sommer’s *šu-me-en-za-na*. If one were to restore [o-o *hu*]-*ú-e-et-na-aš*, what would the first two signs be? Secondly, the regular spelling of *huitar* is *hu-u-i/e-* not **hu-ú-i/e-*. And thirdly, not all animal types which are included in *huitar* form groups; some are more or less solitary, making “like (that of) the (wild) animals” an unsuitable comparison. The parallel UR.BAR.RA-

aš in KBo 3.27 obv. 15-16 shows the kind of animal specificity and appropriateness which is required.

b. kinship term: (Officials shall judge legal cases fairly) *n=at=za=kan apēl ŠA É=ŠU ŠA ŠEŠ=ŠU NIN=ŠU haššanna=šši pa-an-ku-na-aš-ši* ^{LU}*kaenti* ^{LU}*are=šši ŠA NINDA KAŠ māniyahḥiyatti lē kuiški iyazi* “And no one shall act upon them (sc. the legal cases) out of consideration for his own household, for that of his brother (or) his sister, for his relatives by birth, his *p.*, (his) relative, his friend, (or) an allotment of bread and beer” KUB 13.20 i 32-34 (instr., MH/NS), ed. Alp, Belleten XI/43:392-395; (Whoever among the military leaders should commit evil against the king or queen, may the oath gods seize him) *n=an=kan DUMU.LÚ.U₁₉.LU QADU DA[M=ŠU DUMU.NI]TA=ŠU pa-an-ku-na-aš uwadanzi* [*n=at*(?)] *ešhanaz šarnikzel* “They will bring him, (namely a member of) his *p.*, a mortal together with [his] wife and [his] son, [and there] (will be) compensation with respect to (lit. from) the bloodshed” KUB 16.77 iii 18-19 (oracle question, NH); [DUM]U?.MEŠ=ŠU *pa-an-kur hašš[atar?]* KBo 19.42 rev.? 16 (treaty); *pa-an-kur Labar[naš?]* KBo 13.49 rt. col. 9 (incant.). Although the metaphor adduced under a shows that *pankur* indicates a relation of kinship, the variable position taken by the word among the terms of relationship quoted under b allows no conclusion as to the degree of closeness of this relationship.

c. uncertain: *pa-an-gur-za! parianda šianna GIM-an taparti* “As you command the pressing(?) beyond of the *p.*” KUB 6.3:13-14 (oracle question, NH), cf. Güterbock, RHA XXII/74:102; *mahhan=ma=šmaš=kan pa-an-kur* [... *n=uš=k*] *an ašnuwanzi* KUB 29.40 iv 10 (hipp., MH), ed. Hipp.heth. 186f., cf. *mahhan=ma=at=kan pa-an-...* KUB 29.50 iv 19 (hipp.), ed. Hipp.heth. 212f.

3. (a designation in KIN oracles): INA UD.2. KAM LUGAL-*uš=za ZAG-tar TI-tar pa-an-gur-ra ME-aš* “On the second day: the ‘king’ took for himself ‘right,’ ‘life,’ and ‘*p.*’” KUB 6.3:16-17 (NH).

Despite uncertainty as to the meaning of *pankur* 1, Güterbock’s suggestion is still viable that the mng. “clan, (wolf) pack” (here mng. 2) derives from the fact of those sharing a common *pankur*.

pankur

Therefore, homophony w. *panku-*, q.v., is probably accidental.

Götze, ArOr 2 (1930) 161 w. n. 1; Sommer, HAB (1938) 76 w. n. 3; Güterbock, RHA XXII/74 (1964) 102f.; Burde, StBoT 19 (1974) 44f.; Oettinger, StBoT 22 (1976) 39, 51; Starke, StBoT 31 (1990) 606.

GIŠpandaḥittit n.; (mng. unkn.).†

sg. inst. ^{GIŠ}*pa-an-da-ḥi-it-ti-it* 1328/z:9 (Ertem, Flora 137).

INBI^{HLA} *ḥuelpi* ^{GIŠ}*ḤAŠḤUR* [...] / ^{GIŠ}*ŠENNUR* ^{GIŠ}*U₄.ḤI.IN* ^{GIŠ}*GESTIN* [...] / ^{GIŠ}*pa-an-da-ḥi-it-ti-it* *ḥu[mantit(?) ...]* / *šuwanteš* ^{GIŠ}*DÍLIM.GAL AD.* *K[ID TUR/GAL?]* “Fresh fruit: apples, [...], medlars, unripe dates (Akk. *uḥinnu*), grapes, [small/large(?)] wicker bowls filled with a[ll kings of] *p*.” 1328/z:7-10 (rit. frag.), translit. Ertem, Flora 137; ^{GIŠ}*p*. can be sg. nom. of a stem *pandaḥittit* (rather unlikely), inst. of a stem *pandaḥit-*, *pandaḥita-*, *pandaḥiti-*, or inst. of a stem *pandaḥ(a/i)-* w. the pronominal suffix *-tit* “your.” In the former case, ^{GIŠ}*p*. would belong to the list of fresh fruits all in the nom. or acc. In the latter it could be understood as a kind of fruit w. which the wicker bowls were filled. Our tr. reflects the second option. The broader context seems to distinguish sections for dried(?) fruit (lines 1-6), fresh fruit (lines 7-10), and roasted [seeds(?)] (line 11). Our word occurs in the section of “fresh” (*ḥuelpi*) fruit. See also the discussion of ^{GIŠ}*mut~ḥaya-* in Otten, ZA 81:118.

Ertem, Flora (1974) 137; Tischler, HDW (1982) 59 (^{GIŠ}*pan~daḥiti-* “(eine Pflanze)”).

pantala- n.; moment, point in time; NH.

abl. *pa-an-ta-la-az* KUB 33.118 i?/iv? 24, *pa-a[n-d]a-[la-az]* KUB 14.13 i 49 (Murš. II).

(From the days my father went on a campaign against Egypt, a plague established itself in the Hittite lands) *nu apit pa-a[n-d]a-[la-az]* *KUR* ^{URU}*Ḥat~ti akkiškittāri* “and from that time the land of Ḥatti was (lit. is) dying” KUB 14.13 i 49-50 (prayer, Murš. II), ed. Götze, KIF 1:246, Neu, StBoT 5:2, and Lebrun, Hymnes 221, 225; for a reading *pa-a[n-d]a-[la-az]* instead of *pa-a[n-ku]-uš*, see HW² 1:133 and Lebrun, Hymnes 221; “He made me sleep with him” *nu apit pa-an-ta-la-az-pát* / [...] *tuhḥeškiuwan teḥḥun* “and from that very time [I ...-ed(?). And after ten months(?)] I began to

pandani

gasp(?) (in labor)” KUB 33.118 i/iv? 24-25 (myth, NH), ed. Friedrich, JKF 2 (1952/53) 151f., translit. Myth. 189. Since the lacuna is fairly long, another verb may have intervened.

Collation of *nu=naš a-pí-it-Ḥa(?)(-)pa-an¹-ta-la-az UL pi[an]zi* KUB 40.110 obv. 6-7 (cf. Otten, IM 17:58 and for dating ZA 68:278f.) by Güterbock in 1983 (and subsequent re-collation by H. Klengel in 1993) showed rather *a-pí-it-Ḥa-at¹-ta-la-az*.

p. occurs always in the phrase *apit pantalaz* “from that time/moment on, from then on,” cf. adv. *kitpandalaz* “from this time/moment on, from now on.” Unlike *kit*, which occurs in *kitkarza* as well, *apit* is until now attested only preceding *pandalaz*. *Kitpandalaz* (OH/NS, MS), always “univerbiert,” is a frozen form of a noun phrase used as an adv. From the exx. to date it would appear that *apit pan~dalaz* is some kind of re-analysis in NH, fashioned after *kitpandalaz*. For grammatical discussions of the demonstratives in *-et* see Houwink ten Cate, RHA XXIV/79:125-126; Jasanoff, MSS 31:126; Melchert, Diss. 259-271, cf. also 289 and 297.

Friedrich, JCS 1 (1947) 285 (“Zeitpunkt”); van Brock, RHA XX/71 (1962) 92 (“instant”); Neu, Lok. (1980) 22f.

Cf. *kitpandalaz*.

pandani Hurr. adj.; right; NH.†

pa-an-ta-ni KUB 27.1 iv 1, KBo 35.168 i 24, *pa-an-da-ni* KUB 27.6 iv (7), *pa-an-ta-an-ni* KBo 35.168 i 2, *pa-a-ta-ni* KUB 27.1 iv 4, cf. Hurr. spelling *wa_a-an-da-an-ni* KUB 27.1 i 45.

EGIR-ŠU-*ma* LUGAL-*uš* GUB-*aš* ^d*IŠSTAR LÍL* ^d*Ninatta* ^d*Kulita pa-an-ta-ni ša-ú-ri* ^d*IŠSTAR-bi* 3-ŠU *ekuzi* “Afterward the king, standing, drinks three times to Šaušga of the Field, Ninatta, Kulita, and the right(-hand) weapon of Šaušga” KUB 27.1 iv 1-2 (fest.), cf. KUB 27.1 iv 3-4; 1 NINDA.SIG *wa_a-an-da-an-ni šaurri* (dupl. *pa-an-ta-ni šaur[i]*) ^d*GAŠAN-wij paršiya* “He breaks one thin bread to the right(-hand) weapon(?) of the Goddess” KUB 27.1 i 45 (fest.), w. dupl. KBo 35.168 i 24, cf. GLH 219 (“arme de droite de Šauška”).

Cf. in strictly Hurrian context *pa-an-ta-ni* KUB 27.6 i 10, *pa-an-da-ni* KUB 27.1 ii 13, *pa-ta-ni* KUB 27.1 iii 41.

Laroche, GLH (1977-79) 293f. s.v. *wandi* “droit”; Neu, Hurritische (1988) 15 (*wa_a-an-ti-in* = ZAG-az).

UZU **panduḥa-****panzakitti-**UZU **panduḥa-** n. com.; bladder(?); from NH/NS. †

sg. acc. UZU *pa-an-tu-ḥa-an* KBo 22.128:3 (NS), 350/z:10 (ZA 67:59), UZU *pa-an-du-ḥa-an* KUB 7.1 iii 18 (NH), UZU *pa-an-tu-u-ḥa-aš-ša-an* (UZU *pantūḥan* + *-šan*) KUB 7.1 iii 6 (NH).
pl. acc. UZU *pa-an-du-ḥu-uš* KUB 9.1 iii 20 (pre-NH/NS);
loc. UZU *pa-an-du-ḥa-aš* KUB 9.1 iii 22.

(In an incantation listing body parts, roughly from top to bottom) (Below, he was bound with respect to his chest, his lungs) *n=aš* UZU NÍG.GIG *ḥamikta<t> n=aš genzu ḥamikta<t> n=aš* UZU *pa-an-tu-u-ḥa-aš-ša-an ḥamiktat* “he was bound with respect to his liver, his *genzu* (scrotum?), his bladder(?), (his arse, his knee)” KUB 7.1 iii 5-6 (rit., NH), ed. Alp, *Anatolia* 2:42f. and Kronasser, *Die Sprache* 7:158f., cf. Sommer, *HAB* 81; cf. *ibid.* iii 18; in *ibid.* iii 25, UZU *p.* is replaced by UZU *ú-la-an* between UZU *genzu-* and UZU *arra-*; [nu GU]D?.ḪI.A-aš UZU *pa-an-du-ḥu-uš udanzi [n]=ašta kueluwanaš watar* [UZU *pa-an-du-ḥa-aš anda lāḥu~anz[i]* “They bring [co]ws’ bladders(?) and they pour into the bladders(?) water of *kueluwana-* containers (with which they have washed out the braziers)” KUB 9.1 iii 20-22 (rit. sim. to soldiers’ oath, pre-NH/NS), ed. Alp, *Anatolia* 2:24.

According to the *exx.*, UZU *p.* is an internal organ in the lower body cavity, in the region between the *genzu* and the arse, and it is hollow so that it can be filled w. water. The *genzu* itself is inflatable, and therefore could be the scrotum: (They kill a pig, hold thin breads under the blood, and place it back before the deity;) ŠAḪ=ma *ēššanzi [n]=an=kan pittalwan markanzi n=ašta* UZU *genzu parianzi* “But the pig (i.e., its carcass) they ‘work’ and butcher it ‘plain,’ and inflate(?) its *genzu*” KUB 43.56 iii 14-15 (rit., MH/NS); cf. *parai-* A 3. The *pantuḥa-* might be a/the “bladder(?)”. “Stomach(?)” is also possible, but this is also expressed by *šarḥuwant-* (esp. in *Laws* § 90). Alp, *Anatolia* 2:25, opted for “Magen(?)” since he believed *gamaršuwant-* “faeces(?), bowel movement(?)” meant “bladder” (Harnblase).

Sayce, *RA* 24 (1927) 125 (“paunch”); Güterbock apud Friedrich, *HW* (1952) 157 (“Magen(?)” oder ‘Blase(?)’); Alp, *Anatolia* 2 (1957) 24f. (“Magen(?)”); Poetto, *KZ* 95 (1981) 274 n. 3 (“stomaco,” cf. comment s.v. *pantuga*).

pantuga adv.; (mng. unkn.); NS. †

UMMA *Šeḥuzzi mān UḪ₇-aḥḥandan SIG₅-aḥmi n=an pa-an-tu-ga aniyami* “Thus says Šeḥuzzi: When I cure a bewitched (person), I treat him *p.*” KUB 43.59 + KUB 9.39 i 1-2 (rit., NS); in the following context Šeḥuzzi takes various kinds of mud and seeds, mixes them together, makes models of mouth and tongues, stuffs them w. soil and clay, waves a basket back and forth over the patient, and pronounces a spell to divert evil eyes. Poetto, *KZ* 95:274 n. 3, treated KUB 43.59 without knowledge of the join to KUB 9.39. His restoration is incorrect, and his suggestion that *p.* is related to UZU *pantuḥa-* unlikely.

In other rit. introductions of this type the final clause is *n=an kiššan aniyami* “I treat him as follows.” *p.* must therefore, like *kiššan*, be an adverb. Cf. *ḥatuga* “frightfully.”

(arḥa) panzahḥ- v.; to skin(?), flay(?); NH. †

(They slaughter a lamb and a kid for the Storm-god of Nerik) ŠALMŪTE=*ya=aš arḥa pa-an-za-aḥ-ḥa-an-z[i n]=aš zenuwanzi* (sic, for *zanuwanzi*) “they skin(?)/flay(?) them whole, cook them (and place them before the god)” KUB 38.25 i 14 (rit.), ed. KN 276f.

panzakitti- n.; spindle whorl; NH. †

sg. nom. *pa-an-za-ki-it-ti-iš* KUB 7.1 ii 32 (NH); **acc.** *pa-an-za-ki-it-ti-in* KUB 7.1 ii (16).

[*n=ašta anda*] ŠA GI *ḥapušeššar U* [(ŠA G^{IS}TÚG *pa-an-za-ki-i*)]*t-ti-in warpzi* “She encloses(?)/wraps(?) the stem of a reed and a spindle whorl (made) of boxwood” KUB 7.1 ii 15-17 (Wattiti’s rit., NH), w. dupl. KBo 22.145 ii 8, ed. Kronasser, *Die Sprache* 7:149-151, Hoffner, *Finkelstein Mem.* 108, *StBoT* 22:65; cf. also Kellerman, *Diss.* 48; CHD *nata-* 2; for wooden spindle whorls in Mesopotamia, cf. CAD Q 108 s.v. *qaqqadu* 4 b 2’; *ḥuišaš=wa pa-an-za-ki-it-ti-iš GIM-an weḥatta* “Just as the whorl of the spindle turns” KUB 7.1 ii 32-33.

pa-an-za-ki-id-d[u(-)] 259f:3 (StBoT 5:199 n.15), now KBo 23.71:3 is to be restored [š*i-i*]p-*pa-an-za-ki-id-d[u]*.

Since Kronasser (EHS 1:238) has referred to the similarity of this word to PNs from Alalakh, it must be stressed that both of the male PNs cited by Kronasser from the index to Wiseman, AT, are misread-

panzakitti-

ings by Wiseman, as the copies in JCS 8:19, 21, 23 show.

Kronasser, *Die Sprache* 8 (1962) 111; idem, *WZKM* 58 (1962) 221; idem, *EHS* 1 (1966) 238f. (“Teil des Spinnwirtels? oder ‘Spinnwirtel?’”); Oettinger, *StBoT* 22 (1975) 65 (“Wirtel”); Hoffner, *Finkelstein Mem.* (1977) 108f. (“skein(?)”, “roping(?)”); Kellerman, *Diss.* (1980) 49 (“galet” = “spindle-whorl”); Tischler, *HDW* (1982) 59 (“Spinnwirtel, Schwung-scheibe”).

panzawartanna adv. (derived from Indic); for five laps; MH.†

“He drives them (sc. the horses) for half a DANNA and twenty IKU” *n=aš pa-an-za-wa-arta!-an-na* : *parhanzi* < 1/2 DANNA > 27 IKU. $\text{H}\text{I}\text{.A}$ *uwahnuwar(!)=ma* (reading *-wa«-u»-ar*) 5 *hal~ziššanzi* “They let them gallop for five laps, (i.e.) half a DANNA and twenty-seven IKUs — they call it ‘five turns’” KBo 3.2 obv. 58-59 (Kikk. tablet IV, MH/MS), ed. *Hipp.heth.* 134f. □ the glossenkeil following *p.* is a punctuation marker, see Güterbock, *Or NS* 25:119. On the dating of the Kikkuli text cf. Neu in *FsGüterbock*².

Kammenhuber, *Hipp.heth.* (1961) 294, 297; *Imparati*, *I Hurriti* (1966) 50; Mayrhofer, *Die Indo-Arier im alten Vorderasien* (1966) p. 136 s.v.; Kammenhuber, *Die Arier im Vorderen Orient* (1968) 204 (from Indic *panca-*); Gusmani, *FsPagliaro* 2 (1969) 329 n. 3.

Cf. *aikawartanna*, *nawartanna*, *šattawartanna*, *terawartanna*.

panzikipwa (Hurr.); (mng. unkn.).†

In a sequence of paragraphs describing the drinking of various aspects of the god Teššub: [EGIR-*a*] *nda=ma nušūni nirni pa-an-zi-k[(i-ip-wa_a) ...]* / [o o] *x-apa weri* ^d*Teššuppin[a GUB-aš ekuzi]* / [1 NINDA.SIG] *paršiya* KI.MIN “Afterwards [he drinks] ... [standing]; he breaks [one thin bread]; ditto” KUB 32.84 iv? 20-22 (offerings to Hurr. gods, NH), w. dupl. KUB 34.102 iv 15-17.

pap(a?)- v. (an action performed on fermented dough and resulting in loaves ready for baking; perhaps “to subdivide or shape”); from OS.†

pres. pl. 3 *pa-a-pa?-an-zi* KUB 60.41 obv. 13 (OS).

inf. *pa-a-pu-u-wa-an-zi* KUB 17.24 ii 5 (NH?), *pa-a-pu-wa-an-zi* KUB 51.60 obv. 4, KBo 24.28 + KBo 29.70 i (25).

pap(a?)-

“The second day, when it dawns, they take up the dough from the kneading trough(s)” *nu=za pa-a-pu-wa-an-z[(i appanzi)] / [(nu 1 PA.^{NI})]^{NDA}[(š*i*)]~*wantannin tarna[(š iya)nzi 1 P(A.=ma)] / [(^{NINDA}ar~m)]a[(t)]allannin IŠTU U[(PNI iy)anzi 1? P(A.=ma)] / [(^{NINDA}uwalpa)]imannin ...* ^{GIŠ}*p(a-a-p)u(-u-un-na x) ...* “and they begin to shape(?) (the dough). They make one *PARISU*-measure into *ši~wantanni*-loaves of a *tarnaš*-measure (each), they make another *PARISU*-measure into *armatallanni*-loaves of an *UPNI*-measure (each), and they make another *PARISU*-measure into *walpaimanni*-loaves [of a ... (each)]” KUB 51.60 obv. 4-7 (fest., NH?), w. dupl. KBo 24.28 + KBo 29.70 i 25-28; (On top of [the roof(?)]) a song is sung in Luwian) ^{LÚ}*KISAL.LUH=ma=kan É-TIM ħarnuwizzi mahħa[n=ma išnan(?)] / pa-a-pu-u-wa-an-zi zinnanzi nu=za ŠA* ^{DUG}*išnu[ri iš~nan(?)] / GA.KIN.AG* ^{LÚ.MEŠ}*NAR LÚ.MEŠ É. DINGIR-LIM=ya danzi* “The courtyard sweeper sprinkles the house. [But] when [the ...-s] finish shaping(?) [the dough(?)], the singers and the temple personnel take for themselves [the dough(?)] of the kneading trough (and) the cheese (and divide up the uncooked meat)” KUB 17.24 ii 4-6 (fest., NH?), cf. *AlHeth.* 137; (Someone goes into the *arzana*-house) [...-] *ešta/uhħa parā pa-a-pa?-an-zi / [...].x.* $\text{H}\text{I}\text{.A}$ ^{LÚ}*MURIDI / [...].x daškir* “they shape(?) out [the ...], and the food server(s) used to take [the ...-]s” KUB 60.41 obv. 13-15 (fest., OS), translit. *StBoT* 25:109. Coll. confirms copy; still in view of the failure of *pap(a)*- elsewhere to take a preverb, one might suggest an emendation *kar!-pa-an-zi*, a verb attested w. *parā*.*

In two examples *p.* is an action performed probably on dough to prepare several distinct loaves of unbaked bread; in the third example it involves the ^{LÚ}*MURĪDI* “food server” (Kümmel, *UF* 1:161f.; *CAD muparriṭu* and *murīdu*). A verb *šalk-* “to knead” is already known. The action of *pap(a)*- seems to be a later step, from which loaves of unbaked bread result, which because of their distinctive size and shape can receive different names. Hence, the tentative translation “to shape(?)”.

The verb *pāp(a)*- seems to be the base from which the two nouns ^{GIŠ}*pāpu-* and ^{GIŠ}*pāpul(a/i)*- derive. The *a* in the first syllable is long in all but one instance, ^{GIŠ}*pa-pu-u-un*, which may show a

pap(a?)-

compensatory lengthening of the second syllable. For the stem formation, cf. *parku-* “high” and *park-* v. “to elevate.”

Sommer, KIF 1 (1930) 344 (“das Haus mit Sitzgelegenheiten bzw. Tischen versehen??”); Kammenhuber, MIO 2 (1954) 52; eadem, MIO 3 (1955) 365 n. 45 (*papuwai-*); Otten, StBoT 17 (1973) 53f. (**papuwai-* ?); Oettinger, Stammbildung (1979) 34 (*papuwae-* “(mit bestimmten Möbeln) ausstatten”); Tischler, HDW (1982) 59 (*papuwai-* “mit Tischen ausstatten”); Neu, StBoT 26 (1983) 136 w. n. 428 (*pap-* instead of *papuwai-*); idem, IF 89 (1984) 306; Hoffner apud McMahon, AS 25 (1991) 257 (an action carried out in the bakery on dough), 257 n. 55 (connected w. ^{GIŠ}*pāpu-*, ^{GIŠ}*pāpul(a/i)-*).

Cf. ^{GIŠ}*pāpu-*, ^{GIŠ}*pāpul(a/i)-*.

pappa[...] (mng. unkn.); NH†.

n=an=kan x[...] / *MAḪAR pa-ap-pa[-... parā] / nehḫun* “So I sent him [out] to meet p.” KBo 18.112:2-4 (letter, NH), translit. THeth 16:220 (restoring *pappa[~nikni(?)]*; *MAḪAR* is always followed by a logogram or PN. Here, perhaps ^{<m>}*Pappa[-...]*?

papan see *pappenna*.

pappan(n)egna- n.; brother sharing the same father, paternal brother; wr. syll. and *pappa-ŠEŠ*; from OH/NS.†

pl. nom. *pa-ap-pa-né-eg-né-eš* KUB 29.1 iii 49 (OH/NS), [*pa-ap-pa-a*]*n-né-eg-né-eš* VBoT 58 i 37 (OH/NS), *pa-ap-pa-ŠEŠ*[*Š.MEŠ* ...] KBo 22.178 ii 5.

(The participants in the ceremonies take their seats in the following order: 1. gods, 2. the lords of the household, i.e., the king, the queen, and the non-reigning wives, 3. the daughters of the household) *nu=zan pa-ap-pa-né-eg-né-eš ešantari* “The brothers having the same (royal) father (i.e., the king) take their seats” KUB 29.1 iii 49 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30, Marazzi, VO 5 158f., Carini, Athenaeum 60:500f., cf. Schwartz, Or NS 16:44 (*p.* corresponds to DUMU.NITA.MEŠ *ibid.* iv 2); *araš ar[an UL kane]šzi / annaneke[š UL kan]ēššanzi / pa-ap-pa-(!) ŠE[Š.MEŠ UL kan]ēššanzi / annaš=za* DUMU-*a[n=šin UL k]anešzi / [DUMU-aš=za A]MA-a[n=šin UL k]anešzi* “One does [not] [recogni]ze the other. Sisters having the same mother do [not rec]ognize (each other). Brother[s] having the same father do [not rec]ognize (each other). A mother does

papariy[a(-)]

[not r]ecognize [her] own child. [A child] does [not r]ecognize [its own] mother” KBo 22.178 ii 3-7 (+) KUB 48.109 ii 4-8, ed. Hoffner, Sachs Mem. 191f. □ the terms *an~nanegeš* and *pappa-ŠE[Š.MEŠ]* (or perhaps *pappa-ŠE[Š-eš]*) were chosen in this context to indicate close blood relations; *nu=wa* ^d*Ḫašammiliaš ŠEŠ.MEŠ=ŠU* / [*pa-ap-pa-a*]*n-né-eg-né-eš nu=wa apūš ḫaḫḫimaš UL IŠBAT* “The brothers of Ḫašammili were (Ḫaḫḫima’s?) [paternal broth]ers; (therefore) Ḫaḫḫima did not seize them” VBoT 58 i 36-37 (myth., OH/NS), translit. Myth. 24, tr. Gaster, Thespis 290, De Vries, Diss. 11 (“(mere) lads”), 183 n. 51, Hoffner, Hittite Myths 27 §7. In contrast to Ḫašammili’s brothers, who are brothers (of Ḫaḫḫima?) on the paternal side, whom Ḫaḫḫima has not yet seized, the gods ZA. BA, BA, ^dLAMMA, and Telipinu, unrelated to Ḫaḫḫima, were already captured by him. The restoration *MAḪAR pa-ap-pa[-ni-ik-ni ...] / nehḫun* KBo 18.112:3-4 (letter) by Hagenbuchner, THeth 16:220 (without tr.) is highly improbable in view of the preceding Akkadian preposition *MAḪAR* and the meaning of *p.*

Other terms for sibling relations are *negna-* “brother,” *nega-* “sister,” *annanega-* “maternal sister, sister having the same mother as another.”

Schwartz, Or NS 16 (1947) 44 (“son, son of the house,” Hitt. syll. reading for DUMU.NITA); Gaster, Thespis (1950) 290 (“weaklings(?)”); Kronasser, WZKM 58 (1962) 221; De Vries, Diss. (1965) 11, 183 (“(mere) lads”); Friedrich, HW 3. Erg. (1966) 25 (“junger Bursche”); Archi, SMEA 16 (1975) 84 (“i giovani(?)”); Kellerman, Diss. (1980) 30 (“les jeunes garçons”); Marazzi, VO 5 (1982) 166 (“i giovani(?)”); Hoffner, Sachs Mem. (1988) 191f. (brothers by the same father).

papariy[a(-)]; to suffer from colic(?), be flatulent(?), NH.†

(Sum.) [LÚ.ŠÀ.TA.DI.IL] = (Sum. pronunciation) *lu-ša-tad-li* = (Akk.) *em-ru* “one suffering from colic” = (Hitt.) *pa-pár-ri-i[a(-)...]* KBo 1.39 obv. ii 2 (Proto-lú vocab.), ed. MSL 12:216f. The gloss is used in this vocab. consistently as a marker indicating that the word in question had run over its appropriate column, and *p.* consequently must not be taken as a “glossenkeil word” (i.e., Luwian). Possible restorations for the rest of the line are: *pa-pár-ri-i[a-zi ku-iš]* or *pa-pár-ri-i[a-an-za UN-aš]*.

CAD E translates Akk. *emru* “suffering from colic” and *emēru* “to have intestinal distress (colic or the like)”; cf. AHW s.v. *emru* “aufgetrieben” (“bloated”). *p.* begins in the Akk. col. which means

papparriy[a(-)]

papparš- a 7

that it was only the first word in a longer definition. If *emru*, *emēru* really have something to do w. “flatulence,” then *p.* may be derived from the same root as *parai-* “to blow,” and *pariparai-* “to blow, to be flatulent, fart.” For the spelling w. doubled r cf. *pár-ri-ia-an-zi* KBo 4.11 obv. 25.

papparš- v., to sprinkle; from OS.

pres. sg. 3 *pa-ap-pár-ši* KBo 23.23 obv. 30 (MH/MS), *pa-ap-pa-ar-ši* KBo 13.260 ii 40 (NS), *pa-ap-pa-ar-aš-zi* 2Mašt. iii 20 (MH/MS), *pa-ap-pár-aš-zi* KUB 15.34 ii 26 (MH/MS), KBo 6.34 iv 4 (MH/NS), KBo 12.122:8, KBo 17.69:12, 18, 20, KUB 15.31 i 17 (MH/LNS), KUB 46.57 i 9, *pa-ap-pár-<aš->zi* KBo 7.44 rev. 10.

pl. 3 *pa-ap-pa-ar-aš-ša-an-zi* KBo 13.164 i 6 (OH/NS), *pa-ap-pár-aš-ša-an-zi* IBoT 2.113 ii (6), KBo 29.94 i 16, KUB 55.36:(2), KBo 23.1 iv (25) (NH), KBo 30.102 iv? (8), *pa-ap-pár!-aš-ša-an-zi* KUB 58.60 vi 6, *pa-ap-pár-ša-an-zi* KUB 7.2 i 22 (NH), KUB 31.113:13, KUB 51.22 i? 12, KUB 54.10 iii 12, KUB 58.60 vi 10, *pa-pár-ša-an-zi* KUB 15.5 iii 56 (NH), KUB 53.30 obv. 19.

pret. sg. 1 *pa-pa-ar-aš-ḫu-un* KUB 17.10 ii 29 (OH/MS).

imp. pl. 3 ¹*pa*[-*ap-pár-(aš-ša-an-du)*] KUB 57.36 obv.? 8 w. dupl. KUB 31.113:21 (NS).

inf. *pa-ap-pa-ar-šu-u-wa-an-zi* KBo 21.12 rev.? 22, *pa-ap-pár-šu-u-wa-an-zi* ibid. rev.? 20.

part. sg. nom. com. *pa-ap-pár-aš-ša-an-za* KUB 33.8 iii 17 (OH/NS); **nom.-acc. neut.** *pa-ap-pár-ša-an* KUB 30.32 i 20 (MS?), *pa-ap-pa-ar-iš-š[a-an?]* HKM 116 ii 25 (OH?/MS); **pl. nom.-acc. neut.** *pa-ap-pár!-aš-ša-an-ta* KUB 17.10 ii 29 (OH/MS).

iter. pres. sg. 1 *pa-ap-pár-aš-ki-mi* KBo 21.12 rev.? 20, 19!; **sg. 3** *pa-ap-pár-aš-ki-iz-zi* KBo 17.18 ii 11, KBo 17.43 i 10 (both OS), KUB 12.40 rt. col. 8, KUB 15.34 i 32 (MH/MS), KUB 41.8 ii 11 (MH/NS), *pa-ap-pár-iš-ki-iz-zi* KBo 10.45 ii 46 (MH/NS); **pl. 3** *pa-ap-pár-aš-kán-zi* KBo 5.2 iii 52 (MH/NS), KUB 10.91 ii 10 (NH?), KUB 51.14 rev. 20, *pa-ap-pár-še-eš-kán-zi* KUB 36.67 ii 26, *pa-ap-pár-ši-iš-kán-zi* KUB 12.49 i 17.

a. objects sprinkled w. (abl. or inst.) a liquid — **1** a path (*palša-*, KASKAL): *kāša IŠTU Ì.DÙG. GA ŠA* ^d*Telipinu* KASKAL.ḪI.A=KA *pa-pa-ar-aš-ḫu-un nu=ššan* ^d*Telipinuš* Ì.DÙG.GA-*it pa-ap-pár!-aš-ša-an-ta* KASKAL-ša *iyanni* “I have herewith sprinkled your paths with fine oil, O Telipinu. So walk, Telipinu, on the path sprinkled with fine oil” KUB 17.10 ii 28-30 (Tel.myth, OH/MS); *kāša* «Ì.DÙG. GA» ŠA ^d*Telipinu* KASKAL-*aš IŠTU Ì.DÙG. GA* *pa-ap-pár-aš-ša-an-za ešdu* “Let the path of Telipinu be sprinkled with fine oil” KUB 33.8 iii 16-17 (Tel.myth, OH/NS).

2 statues of gods: “When they bring the gods into the forest before the *kippa*-house, the exorcist circles them with (i.e., holding) the shelduck” *witenaz=aš arḫa pa-ap-pár-aš-zi* “and sprinkles them with water” KBo 21.34 ii 29-30 (fest. for Teššub and Ḫebat, MH/NS), ed. Lebrun, Hethitica 2:120, 129.

3 a temple or portico: *nu=kan É DINGIR-LIM p[arā] šanḫanzi pa-ap-pár-ša-an-zi* “They clean o[ut] the temple (and) sprinkle (it)” KUB 31.113:12-13 (instr.); cf. b 1', below, for collocation w. *šanḫ-*; *n=ašta DINGIR-LAM kuedaš ANA É-TIM Éḫilamni=kan anda eššanzi n=at arunaš w<e>tenit pa-ap-pa-ar-aš-ša-an-zi namma=at=kan šanḫanzi* “They sprinkle with seawater the house (namely) the portico in which they treat the deity, and then they clean it out” KBo 13.164 i 5-7 (rit., OH/NS); cf. further KBo 22.108 ii 6-9, KBo 23.1 iv 25 (Ammiḫatna's rit., NH).

4 a tent: *n=ašta MUNUS ŠU.GI EN.SISKUR kuedaš* ^{GIŠ}ZA.LAM.GAR-*aš anda aniyat n=ašta šanḫanzi pa-ap-pár-ša-an-zi-ia* “They clean out and sprinkle the tents in which the Old Woman treated the sacrificer” KUB 27.29 i 16-17 (Allaiturḫi's rit., MH/NS).

5 warm ^{NA4}*aku-*: (The man of the Stormgod takes warm ^{NA4}*aku-* [stones?, seashells?], brings them in with a bowl of oil, and puts them down in front of the king) [*n*]=*aš=kan šuppit we[(tenit p)]a-ap-pár-aš-zi* “he sprinkles them with holy water (and recites the following incantation)” Bo 3686 iv? 8-9 (rit.), w. dupls. VBoT 126:1-2, KUB 28.105 ii? 4-5, ed. Otten/Rüster, ZA 64:248.

6 an animal hide: (The sacrificer says:) KUŠ UR.MAḪ=*wa pa-ap-pár-aš-ki-iz-zi-mi* KUŠ AM=*wa U x[...]* *pa-ap-pár-aš-ki-mi pāiš=an=mu* DUMU LÚ.U₁₉.LU KUŠ-*an pa-ap-pár-šu-u-wa-an-zi* [*i*] “I will sprinkle the lion's skin; I will sprinkle the aurochs(?) skin and the [...]. The mortal gave it (i.e., a hide) to me to sprinkle” KBo 21.12 rev.? 19-20, cf. ibid. 22; cf. CHD *pezza-*; 2 KUŠ UDU BABBAR *pa-ap-pár-ša-an* KUB 30.32 i 20 (inv.).

7 horses: *nu ANŠE.KUR.RA.MEŠ wetenit p[a]-ap-pár-š[a-an-zi]* “They sprinkle the horses with water” KUB 51.14 rev. 16 (rit. or fest. for ^dPirinkir).

pappars̄- a 8´

pappars̄- b

8´ liquids used for sprinkling in the above examples: Ì.DÙG.GA “fine oil” KUB 33.8 iii 16-17 (a 1´, above), water KBo 21.34 ii 29-30 (a 2´, above), KUB 51.14 rev. 16 (a 7´, above), seawater KBo 13.164 i 5-7 (a 3´, above), *šuppi watar* “[hol]y water” Bo 3686 iv? 9 w. dupls. (a 5´, above).

b. obj. a liquid sprinkled upon something else — 1´ water: [*nu=ššan šu*]ppi watar pa-ap-pa-ar-iš-š[*a-an?*] “[Ho]ly water is sprinkled upon (it)” HKM 116 ii 25 (rit. in myth, OH/MS), ed. Güterbock, JKF 10:207f.; GIM-an=ma=aš=kan ÍD-an tap^luš^la ari nu=šmaš=kan watar šarā pa-ap-pár-aš-kán-zi “But when it (the army?) reaches the side of the river, they sprinkle water over them” KUB 17.28 iv 53-55 (rit., MH/NS); *nu=ššan pahhueni watar pa-ap-pár-aš-zi* “Then he sprinkles water onto the embers” KBo 6.34 iv 4 (Soldiers’ Oath, MH/NS), ed. StBoT 22:14f.; ZAG-naza watar pa-ap-pár-aš (var. -iš)-ki-iz-zi KUB 41.8 ii 10-11 (rit., MH/NS), w. dupl. KBo 10.45 ii 47 (LNS), ed. Otten, ZA 54:124 ii 47-48; EGIR!-ŠU=ma šeḫelliy[*aš*] widār pa-ap-pár-ša-an-zi “Next they sprinkle water(s) of purification” KUB 17.8 iii 1-2 (incantation rit., pre-NH/NS); EGIR-ŠU=ma ^{LÚ}purapšiš watar TI₈^{MUŠEN}-aš par~taunaz arḫa 3-ŠU pa-ap-[pár-aš-zi] “Next the pu~rapšī-man sprinkles water three times from an eagle’s feather” KBo 8.155 ii 8-10; *nu* ^{LÚ}palwattallaš TI₈^{MUŠEN}-aš partaunit LUGAL-i menaḫḫanda watar 3-ŠU pa-ap-pár-aš-zi KBo 15.48 v! 5-7 (MH/NS), cf. ibid. v! 26-28 (and passim in *hišuwāš* fest.); [... š]anḫanzi watar pa-ap-pár-ša-an-zi “They clean out [...] (and) sprinkle water” KUB 54.10 iii 12 (cult); *nu=ššan ANA GAL GIR₄ [k]uit watar lāḫūwān MUN=ya=kan anda išḫuwān n=at=kan É-ri anda pa-[a]p-pár-aš-zi ANA BĒL SÍSKUR=ya=šš[a]n šarā pa-ap-pár-aš-zi* “(S)he sprinkles on the house and the sacrificer the water poured into the earthenware crock and into which salt has been poured” KUB 35.54 iii 12-16 (rit.); obj. *ārrumaš watar* KUB 51.22 i? 11 (rit.); *nu watar I[ŠTU (GIŠGIDRU) ...] duwan duwann=a pa-ap-pár-aš-ki-iz-zi* “He sprinkles water this way and that with a staff” KUB 12.40 rt. col. 7-8 (rit.), ed. StBoT 3:68f.

2´ fine oil (Ì.DÙG.GA): Ì.DÙG.GA=ma=šši *pe-ran pa-ap-pár-še-eš-kán-zi* “They sprinkle fine oil before him” KUB 36.67 ii 26 (Gurparanzaḫ story), ed. Güterbock, ZA 44:86f.; *nu SÍG.SA₅-it Ì.DÙG.GA pa-ap-*

pár-aš-zi “(S)he sprinkles fine oil with red wool” KUB 15.34 ii 26 (evocation rit., MH/MS), ed. Haas and Wilhelm, AOATS 3:192f., tr. ANET 353; “The exorcist takes fine oil” *n=at* ^dUTU-i! menaḫḫanda pa-ap-pár-aš-zi “and sprinkles it in the direction of the sun” KUB 15.31 i 16-17 (evocation rit.), ed. Haas/Wilhelm, AOATS 3:150f.; “The *patili*-priest next takes one *kappi*-vessel of fine oil” *nu ANA* ^dLUGAL-ma IGI-anda 3-ŠU pa-ap-pár-aš-zi [*i*] *n=aš=za=kan* IGI.ḪI.A-wa EGIR-pa neyari *nu ANA DINGIR.MEŠ* ^Éšinapšiy[*aš* IG]I-anda [*pa-ap-pár-aš-zi*] “and sprinkles (it) three times toward Šarruma. He turns around (lit. turns his eyes back) and [sprinkles] (it) [to]ward the gods [of] the *šinapši*-house” KBo 17.69:12-14 (rit.); cf. KUB 55.36:9-11; *namma* ^{LÚ}SANGA Ì.DÙG.GA ANA ^dIM menaḫḫanda 3-ŠU *attašš=a* DINGIR.MEŠ-aš menaḫḫanda 3-ŠU pa-ap-pár-aš-zi “Then the priest sprinkles fine oil three times toward the Stormgod and three times toward the gods of the father(s)” KBo 21.34 ii 61-62 (MH/NS), ed. Lebrun, Hethitica 2:121, 130.

3´ *ḫarnai*-liquid: (An acrobat and prostitutes walk in front, holding lighted torches) *ḫarnāin per~an pa-ap-pár-aš-kán-zi* “(and) they sprinkle *ḫarnai*-liquid in front” KUB 10.91 ii 10 (fest.); *watar ḫar~nainn=a pa-ap-pár-ši-iš-kán-zi* KUB 12.49 i 17 (rit.); cf. KBo 17.93 obv. 6-7.

4´ *tawal* and *walḫi* drink: [... *taw*]al walḫi pa-pár-ša-an-zi KUB 53.30 obv. 19 (rit. frag.).

5´ wine (*wiyana*-, GEŠTIN): (The practitioner takes a little bit of cedar resin, honey, Ì.GIŠ, and Ì.DÙG.GA) *n=at=kan ANA* ^{DUG}GAL GEŠTIN *an~[d]a zappanuzi namma gangatiyaz* GEŠTIN *šarā DINGIR.MEŠ-aš menaḫḫanda* 9-ŠU pa-ap-pár-aš-zi (var. has *appiškizzi* instead of 9-ŠU pa-ap-pár-aš-zi) “and drips them into a cup of wine, and then with the *gangati*-plant she sprinkles wine nine times upward toward the gods” KUB 43.58 ii 36-38 (purif. rit., MH/MS), w. dupl. KUB 15.42 ii 25-27 (NS).

Other liquids sprinkled are expressed in the instrumental case in the exx. cited above under a. Note that in the construction treated under section a instrumentals always indicate the liquid sprinkled, while in those under b the implement(s) used

pappars̄- b

UZU pap(p)aššala-

for the sprinkling (e.g., an eagle's wing, a staff, a *gangati*-plant, red wool).

c. w. no acc., but a locative: *nu ḥarnāwi pa-ap-pár-ša-an-z[i]* “They sprinkle at/on the birth stool” KBo 21.45 i 5 (birth rit.), ed. StBoT 29:206f.

d. Use w. preverbs, adverbs, etc. — 1' *anda*: cf. KUB 35.54 iii 12-16 (b 1', above).

2' *arḥa*: cf. KBo 21.34 ii 29-30 (a 2', above) and KBo 8.155 ii 8-10 (b 1', above).

3' *šer arḥa*: [*nu=ka*]n MUNUS ŠU.GI [AN]A 2 EN.SISKUR *wātar šer arḥa* [*pa-ap-pár-aš-zi n*] = *aš parkunuzi* KBo 2.3 ii 28-29 (1Mašt., MH/NS), rest. from par. 2Mašt. iii 20-21 (w. *šarā p.*); ANA UDU = *ya=kan* [(*še*)]r *arḥa pa-ap-pár-aš-zi* HT 5:12-13 (rit.), w. dupl. KUB 39.70 + KUB 32.1 ii 1.

4' *menaḥḥanda*: *nu ANA DINGIR-LIM menaḥḥanda pa-ap*[(*pár<-aš>-zi*)] KUB 20.35 iii 25 (rit.), w. dupl. KBo 7.44 rev. 10; cf. also b 2', above.

5' *parā*: [... (*wāta*)]r *parā pa-ap-pár-aš-z[(i)]* “He sprinkles water out [...], (and the king washes his hands over the pebbles)” KUB 48.10 ii 4.

6' *peran*: cf. KUB 36.67 ii 26 (b 2', above), KUB 10.91 ii 10 (b 3', above).

7' *šarā*: cf. KUB 17.28 iv 53-55 (b 1', above), KUB 43.58 ii 36-38 (b 5', above), 2Mašt. iii 20-21 (MH/MS).

Synonym: *zap(pa)nu-* “to drip (something).”

Friedrich, ZA 35 (1924) 188 (“schütten”); Götze, Madd. (1928) 44 (“sprengen”); Ehelolf, KIF 1 (1930) 147 (“sprengen”).

:papartama Luw. part. or adj.?: (describes the goddess *IŠTAR*); NH.†

^d*IŠTAR-an* :*pa-pa-ar-ta-ma<-an> aušdu* “Let him see *IŠTAR*/Šaušga *paparta-ed*” KBo 13.241 rev. 19 + KUB 44.4 rev. 32 (birth rit., NH), ed. StBoT 29:178f., 198 (“the :*papartama* *Ištar*”). The unemended form appears to be that of a Luw. passive part. neut. nom.-acc. pl. (“Let him see *IŠTAR* (namely her) *p*-ed (things)”). However, some parallel constructions in the context show full agreement w. the noun preceding the passive participle, while others like this one appear to require an emended <-an>. See further discussion s.v. (:)*palḥa*- and (:)*palpadami*-.

Starke, StBoT 31 (1990) 276; Melchert, CLL (1993) 165 (parallels suggest that *p*. refers to a destructive act).

:pappaša(i)- v.; to swallow up(?); NH.†

pres. sg. 3? :*pa-ap-pa-ša-i* KBo 4.14 iii 37 (NH).

(Do not rejoice at the king's misfortunes) “I saw this matter in regard to you during the campaign of Niḥiriya” § *kāšš=a=za kuiš memiyaš kišat nu=kan* EN.MEŠ :*pašattarmaš arḥa* :*pa-ap-pa-ša-i nu=kan* BE-an ANA LUGAL İR.MEŠ ZI *akkanzi zik=ma=za* [LUGAL]-i *karšiš İR-iš ēš* “This is/was the matter that happened. Does *pašattarma-* swallow up(?) (the) lords? If/When the personal servants (İR.MEŠ ZI) die for the king, be a loyal servant to [the king]!” KBo 4.14 iii 36-39 (treaty, Tudḥ. IV or Šupp. II), ed. Stefanini, AANL 20:46, van den Hout, Diss. 294f. (“der Umsturz stürzte die Generäle”), both of whom read BE-an iii 37 as UG₆-an (*ḥinkan*) “death.” The king contrasts the loyalty of the servants w. the behavior of the lords who are earlier (ii 56, 74, 79) described as treacherous.

This would seem to be a reduplicated form of the verb *paš-* “to swallow.” Kammenhuber's *pašat-tar=ma=aš* in the middle of the clause is out of the question, but her suggestion of a *figura etymologica* is possible. Both words appear to contain *paš-*. Although the marker wedge probably indicates that this verb is Luw., the ending (in a Hittite context) could still be Hittite. Indeed, unless it is to be translated as an imperative 2 sg. (so Laroche, DLL 80), it does not show a Luwian verbal ending.

Kammenhuber, MIO 2 (1954) 438 n. 93 (*pašattar=ma=aš ... :pappašai* as *figura etymologica*); Alp, Anatolia 2 (1957) 15 (“wegschlucken”); Laroche, DLL (1959) 80 (analyzes the form as imp. sg. 2 based on *paša(i)-*); Meriggi, WZKM 58 (1962) 87 (“schlucken,” pres. sg. 3); van Brock, RHA XX/71 (1962) 94 n. 1 (*pappaš-* “dresser”); eadem, RHA XXII/75 (1964) 139 (*pappaš-* “dresser de façon durable, soulever, révolter,” based on Hitt. *pašk-*); Kronasser, EHS 1 (1966) 555 (pres. sg. 3, from :*pappaša*-(?)); Tischler, HDW (1982) 59 ((:)*pappašai-* “sich verschlucken”); van den Hout, Diss. (1989) 294f. (“umstürzte” reflects a belief in some connection w. Hittite *arḥa pippa-*); Starke, StBoT 31 (1990) 311, 497 (from *pašš-* “schlucken”); Melchert, CLL (1993) 165.

Cf. *paš-*, UZU *pappaššala-*, *pašattarma-*.

UZU **pap(p)aššala-**, UZU **pappaššali-** n.; throat(?), esophagus(?); NH.†

UZU **pap(p)aššala-**URU **pabilili a 3'**

sg. acc. UZU *pa-ap-pa-aš-ša-la-an* KUB 7.1 iii 3, 23, KUB 43.52 iii 16, UZU *pa-pa-aš-ša-la-an* KUB 43.52 iii 7, UZU *pa-ap-pa-aš-ša-li-in* KUB 7.1 iii 15 (all NH).

(In an incantation listing body parts, roughly from top to bottom) “He was bound with respect to his mouth, his tongue, his trachea” *n=aš* UZU *pa-ap-pa-aš-ša-la-an* *hamikta katta=ma=aš* UZU GAB *ha~mikta* “he was bound with respect to the esophagus. Beneath, he was bound with respect to the chest” KUB 7.1 iii 3-4 (rit., NH) (= cumulative 37-38), ed. Alp, *Anatolia* 2:42f., Kronasser, *Die Sprache* 7:158f.; the dupl. IBoT 3.107:4 has the same spelling: UZU *pa-ap-pa-aš-š[a...]*; cf. KUB 7.1 iii 15, 23 (= cumulative 49, 57).

UZU *p.* lies between head and chest, i.e., the neck. Since “windpipe, trachea” is (UZU) *huhhurti-* (cf. also *huhhurtalla-* “necklace”), UZU *p.* could be “esophagus(?)”. If so, a connection w. the verb *paš-* “to swallow,” more specifically w. the reduplicated form *pappaša(i)-* “to swallow up(?)”, is likely.

Alp, *Anatolia* 2 (1957) 14f. (“Schluckorgan,” “Speiseröhre”); van Brock, *RHA* XX/71 (1962) 94, 128 (“oesophage”); Starke, *StBoT* 31 (1990) 307, 310-12, 319 n. 1117, 330 n. 1169, 334; Melchert, *CLL* (1993) 165.

Cf. *paš-* v., :*pappaša(i)-*.

pappa-ŠE[Š] “paternal brother”; see *pappa-negna-*.

pappi- A n.; danger(?), harm(?); OH/NS.†

[...] *āi pa-ap-pí nahhanteš ešer* “They were cautious(?) about trouble(?) (and) danger(?)” KUB 11.1 iv 7 (Tel.pr., OH/NS), ed. THeth 11:50f., 52f. (differently). In the ensuing context (iv 11-12) the subjects fare well because of their caution: they are calm, and whatever they do brings them success (*galankanteš ešer kuit=za ienzi=ma / [... n=at=šama]š kikkištari*, see *StBoT* 5:89); *n=e āi pa-ap-pí UL n[ahhanteš ešer(?)] / [(n)]=e apadd[a] šiuniyahhati* “They [were] not ca[reful(?)] about trouble(?) (and) danger(?), and therefore (*apadda*) they (-e) were(!, verb singular) smitten by a god” *ibid.* iv 14-15. Hoffmann, *THeth* 11:50f. (w. n. 1) and 52f., implausibly emends both occurrences to an Akk. *A-A-I QA!-AB-BI*, which she translates “was auch immer (es war)” □ for *šiuniyahhati* cf. *StBoT* 5:156.

p. seems to be the sg. loc. of a noun. Since the noun *ai-*, grouped w. the near synonyms *wai-* and

pittuliya-, means something like “woe,” one expects a similar meaning for *p.* But since the persons who are respectful or careful regarding *āi. p.* are rewarded, a translation such as “danger” might be better than “woe.” Those who are on guard against danger calmly succeed in their undertakings; those who are not careful about danger are smitten by a god.

HW² 1 (1975) 47 (s.v. *ai*, “ach”); Otten, *ZA* 66 (1976) 92 (“das Ach”); Berman apud Puhvel, *HED* 1-2 (1984) 14 s.v. *ai* (connects *ai p.* w. the Greek expression ὁ πῶτος).

pappi- B see *pappenna*.

URU **pabilili** adv.; (in) Babylonian, (in) Akkadian; from OH/NS.

pa-bi-li-li KBo 3.21 iv 12 (OH/NS), *pa-bi-li<li?>* KBo 18.54 obv. 16 (MH/MS).

URU *pa-a-bi-li-li* KUB 39.71 ii 4, 11, 19, 29, (47), (50), iii 8, (15), 19, (21!), 24, (43), (47), URU *pa-bi-li-li* KUB 32.1 iv 12, KUB 32.3 obv. 7, KUB 39.69 rev. 1, KUB 39.70 i (9), KBo 7.29 ii 23, HT 5:21, URU KÁ.DINGIR.RA-*li* KUB 60.42:6, KUB 39.88 iv (3) (all NS).

a. in reference to Akkadian incantations addressed to ^d*IŠTAR*/Pirinkir (all CTH 718); usually it is the priest (^{LÚ}*šankunniš*) who speaks, but occasionally a singer (^{LÚ}*NAR*) — **1'** in general: *maḥ~han=ma* ^{LÚ}*NAR AWATE*^{MEŠ} URU *pa-a-bi-li-li memi~yauwanzi zinnai nu=za* ^{LÚ}*šakuneš* BAL-*uw[anz]i ēpzi* “But when the singer finishes speaking the words in Akkadian, then the priest begins to make offer[in]g” KUB 39.71 ii 29-31.

2' w. the verb *memai-* and quoted Akkadian: [*nu* URU *p*] *a-bi-li-li MIŠI* (for *MISĪ*) ŠU.MEŠ=KI *memai* “and he says in Akkadian: ‘Wash your hands’” HT 5:15 (rit.), ed. Friedrich, *SV* 2:148, cf. KUB 39.71 iii 8-10 and KBo 7.29 ii 23; *nu* ^{LÚ}*šankunniš* URU *pa-bi-li-li kiššan memai* ^d*IŠTAR BĒLTI ŠA* KUR.KUR.ḪI.A *AKLĪ LŪ TĀB* “Then the priest speaks as follows in Akkadian: ‘O *IŠTAR*, Lady of the Lands, eat! And may it be pleasant (to you)’” KUB 32.1 iv 11-14.

3' w. the verb *išhamai-/SĪR-RU*: ^{LÚ}*NAR=ŠU* [URU *p*] *a-bi-li-li ki[ššan iṣḥ]ameški* KUB 39.71 ii 18-19; cf. also KUB 39.78 rev. 18-19 and KUB 39.70 i 7; on the interpretation of these Akkadian sayings cf. Goetze, *JCS* 18:95f.

URU **pabilili b**

b. of the language of a tablet: *TUPPU* \approx *ma mahhan* ^{UR}[*pa-bi-li-li aniy*] *an?* *ēšta nu* \approx *mu* ^{LÚ}DUB. SAR *ku-i*[*t?* *halziššai*(?)] *nu* \approx *za pa-bi-li*<*-li*?> *an*[*-ku?* ...] / *UL ša-a*[*k-ki*] “But when the tablet was [copi]ed(?) [in] A[kkadian(?),] (because) the scribe w[ho regularly reads(?)] to me d[oes] not kn[ow(?)] Akkadian” KBo 18.54 obv. 14-17 (letter, MH/MS), ed. Pecchioli Daddi, Mes. 13-14:203, 206 (no restorations attempted), Beckman, JCS 35:110 w. n. 59 (w. tentative restorations), Hagenbüchler, THeth 16:58f. (no restorations attempted); for the date of the tablet cf. van den Hout, Diss. 192f.; while the context is fragmentary, the presence of “tablet” and “scribe” harmonize w. the designation of a language here.

c. designation of a scribe: DUB.SAR *pa-bi-li-li*, KBo 3.21 iv 12 (hymn to Adad, MH/NS), ed. Archi, Or NS 52:24, 26.

For other linguistic designations in *-ili* see *hat~tili*, *luwili*, *našili*/*nešumnili*, *palaumnili*.

Forrer, ZDMG 76 (1922) 187; Friedrich, SV 2 (1930) 148; HW (1952) 158; HE 1 (1960) 129 (§227b); Kronasser, EHS 1 (1966) 358 n. 1, 360; Kammenhuber, HbOr (1969) 270f.

pappenna, papan, pappi B Hurr. n.; mountain; from MH/NS.

pa-ap-pé-en-na KBo 15.65 iii 3, 5, etc., KBo 15.66 iii 4, 6, etc., KUB 20.95:2, 5, etc. (all MH/NS), *pa-ap-pí* KUB 40.102 ii 12 (NS), *pa-a-pa-an* KUB 32.52 iii? 3, 4 (NS).

[E]GIR-ŠU-*ma pa-ap-pé-en-na Manuz*[*iya*] *ši~panti* “Afterwards, he libates to Mt. Manuzi” KUB 20.95:2 (*hišuwāš* fest., NH/NS), ed. Otten, ZA 59:248f.; 1 GAL KÛ.BABBAR ANA *pa-ap-pí Manuzi*[*ya*] “One silver cup for Mt. Manuzi” KUB 40.102 ii 12 (*hišuwāš* fest., MH/NS); x MUŠEN \approx *ma pa-a-pa-an*(-) x[... (or: *pa-a-pa-an-n*[*i/a?*] ...) / *nu pa-a-pa-an šinap*[*ši*] KUB 32.52 iii? 3-4 (list of Hurr. gods, NS). Haas/Wilhelm, AOATS 3:38 compare this to ^{HUR.SAG}Ši-na-ap[*ši* ...] 1273/v:2. From the context, it seems certain that all spellings refer to the Hurr. word for “mountain,” although GLH s.v. *pabani* does not list *papan* and lists *pappi* as a separate lemma without a cross-ref. to *pabani*.

Haas/Wilhelm, AOATS 3 (1974) 38; GLH (1977) 190f. (*pabani*), 195 (*pappi*).

paprahḫ- c

paprahḫ- v.; to defile, make impure; from MS.†

pres. sg. 2 [*pa-a*] *p-ra-aḫ-ti* KUB 24.7 ii 10 (NH); **sg. 3** *pa-ap-ra-aḫ-ḫi* KUB 33.120 ii 32, 33 (NS).

pret. sg. 1 *pa-ap-ra-aḫ-ḫu-un* KUB 30.10 obv. 14 (OH/MS), KBo 25.111:(6); **sg. 3** *pa-ap-ra-aḫ-ta* KUB 12.58 ii 7, 8 (NH); **pl. 3** *pa-ap-ra-aḫ<-ḫi>-ir* KUB 12.58 ii 6 (NH).

part. sg. nom.-acc. neut. *pa-ap-ra-aḫ-ḫa-an* KUB 29.8 i 39 (MH/MS).

iter. pret. sg. 3 *pa-ap-ra-aḫ-ḫi-iš-ki*[-(i¹)] KUB 30.38 i 25 (NH), [*pa-a*] *p-ra-aḫ-ḫi-iš-ke-e-er*¹ KBo 23.1 iii 37 (NH); **pl. 3** *pa-ap-ra-aḫ-ḫi-iš-kir* KUB 7.53 ii 16 (NH), *pa-ap-ra-aḫ-ḫi-iš<-ki>-ir* *ibid.* ii 19; **broken at end:** *pa-ap-ra-aḫ-ḫe-eš-ki*[-...] KUB 60.129:10.

a. paired w. *maršahḫ-* “to desecrate”: *mān* \approx *wa ŠA DINGIR.MEŠ KÛ.BABBAR KÛ.GI našma NA.ḪI.A našma UNŪT TÚG kuiški maršāḫhan našma pa-ap-ra-aḫ-ḫa-an kuēz imma kuēz uddanaz maršāḫhan ḫarzi* “If someone has desecrated or defiled, or desecrated by whatsoever means(?), the deities’ silver and gold, or gems, or utensils made of boxwood(?)” KUB 29.8 i 37-40 (rit., MH/MS), cf. CHD *maršahḫ-* 1.

b. resulting from a violation of taboo: “I have never eaten that which is holy (*šuppi*) to my god and hence not permitted for me to eat” *nu* \approx *za tu~ekkamman natta pa-ap-ra-aḫ-ḫu-un* “I have not defiled my own (*-za*) body” KUB 30.10 obv. 14 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 112, 116, tr. ANET 400, cf. Kammenhuber, ZA 56:154.

c. resulting from unspecified actions: DINGIR-LAM \approx *wa kuiš kuit pa-ap-ra-aḫ-ḫi-iš-ki*[-(i¹)] *ki~nuna* \approx *wa* \approx *kan apāt paprā*[(*tar*)] ANA DINGIR-LIM *arḫa arran ēš*[(*du*)] “May that impurity that someone has brought upon the deity, now be also washed away from the deity” KUB 30.38 i 25-27 (purif. rit., NH), w. dupls. KBo 23.1 iii 36-39, KBo 24.50 rev. 5-7 □ HW² 1:232a restores *paprahḫiški*[*tta*] but traces in KBo 23.1 iii 37 favor *-it* over *-ta*; cf. the elongated *-it* in *ku-it* *ibid.* iii 36; *kūn antuḫšan kuiēš pa-ap-ra-aḫ-ḫi-iš-kir ... idala~weš* \approx *an*(!) *kuiēš antuḫšiš pa-ap-ra-aḫ-ḫi-iš<-ki>-ir* “They who defiled this person ... the evil persons who defiled him” KUB 7.53 ii 15-16, 18-19 (purif. rit., NH), ed. Tunn. 12f.; *kuiēš* \approx *an dankuneškir ḫaḫlan*[*ešk*] *ir pa-ap-ra-aḫ<-ḫi>-ir naššu*(*w*) \approx *an PĀNI DINGIR.MEŠ kuiški pa-ap-ra-aḫ-ta našma* \approx *an aggandaš kuiški peran pa-ap-ra-aḫ-ta našma* \approx *an PĀNI DUMU. LÚ.U₁₉.LU kuiški pa-ap-ra-aḫ-ta* “(Those) who

paprahḫ- c

papratar

made him dark, yellow, and unclean: whether anyone made him unclean before the gods, or anyone made him unclean before the dead, or anyone made him unclean before mankind, (for him I am performing the ritual of uncleanness)” KUB 12.58 ii 5-8 (purif. rit., NH), ed. Tunn. 12f. ii 30-33, cf. Riemschneider, MIO 5:144. The verbal act of defiling is also expressed in this text by *paprannaz* collocated w. the verbs *tiyaneški-* and *elaneški-* (ii 10).

d. others: (Deities inside Kumarbi discuss through what opening of his body they should come out: [m]ā[n=war=ašta] ṽx x x¹ parā [uwam]i nu=wa=mu apaddaya (apāt + -aya) anda pa-ap-ra-aḫ-ḫi ... nu=wa=mu anda ištaminī pa-ap-ra-aḫ-ḫi “If I come forth [through the ...], that too will defile me. ... it will defile me on the ear” KUB 33.120 ii 31-33 (Song of Kumarbi, NS), ed. Meriggi, Athenaeum 31:116f., translit. Myth. 156, tr. Hittite Myths 41, cf. Kum. 38; TÚG. NÍG.LÁ[M.MEŠ=ma(?)]=aš=za GIM-an parku~waya waššeškiši nu kuin [pa-a]p-ra-aḫ-ti kuin=ma=za parkun(sic)=pat arḫa piddalaši “You put them (sc. men) on like clean festive garments. You soil one and you scorn/neglect another, even though he is clean(!)” KUB 24.7 ii 9-10 (hymn, NH), ed. Archi, OA 16:307, 309, Lebrun, Hymnes 404, 406, Güterbock, JAOS 103:158 □ the -za w. wašš- requires the translation “to put (clothes) on oneself,” which requires interpreting the preceding -aš as acc. “them” (i.e., the men); this favors Lebrun’s rather than Güterbock’s restoration; mān UN-aš p[a-ap-r]a-aḫ-ḫa-an lingan ḫarzi KUB 30.51 i 17 + KUB 30.45 iv 10, as restored by Laroche, CTH p. 158, is contradicted by the traces, which together w. the dupl. KBo 14.68 i 15 suggest a reading: mān UN-aš U[(N-ši) me-n]a-aḫ-ḫa-an<-da> lingan ḫarzi.

Kammenhuber, ZA 56 (1964) 154 (“verunreinigen (im rituell magischen Sinn)”); Moyer, Diss. (1969) 41 (“to make impure, pollute”).

Cf. *papre-*, *paprant-*, *papratar*, *paprešš-*, *papreššar*.

paprannant- see *papratar*.

paprant- adj.; **1.** impure, unclean, **2.** proven guilty by ordeal; from MH/MS.†

sg. nom. com. *pa-ap-ra-an-za* KUB 21.29 iv (3), 6 (Ḫatt. III).

acc. [pa-ap-r]a-an-da-an KBo 16.27 ii 11 (MH/MS).

abl. *pa-ap-ra-an-da-za* KUB 13.4 iii 66 (MH/NS), KUB 13.5 iii 37 (pre-NH/NS).

inst. *pa-ap-ra-an-ti-it* KUB 50.91 iv 11 (NH).

pl. nom. com. *pa-ap-ra-an-te-eš* KBo 16.27 ii 10 (MH/MS), KUB 13.4 iv 54 (MH/NS), KUB 13.17 iv 15 (pre-NH/NS).

frag. *pa-ap-ra-an-ta[(-)...]* KBo 9.78 obv. 5.

1. impure, unclean: “If a kitchen worker does not throw it (sc. the defiled vessel) away” *nu apāš DINGIR.MEŠ-aš pa-ap-ra-an-da-za adanna pāi* “but causes the gods to eat from an unclean (vessel), (then the gods will give him dung and urine to eat and drink)” KUB 13.4 iii 66-68 (instr. for temple officials, MH/NS), w. dupl. KUB 13.5 iii 37-38 (NS), ed. Chrest. 160f., Süel, Direktif Metni 68f.; *n=at=šamaš peran paprante[š ...-andu nu NINDA(?)-an pa-ap-r]a-an-da-an azzikandu* “Let unclean [...]s [...] it (-at) before them. Let them eat unclean [bread(?)]” (as a punishment for a broken oath, line 7) KBo 16.27 ii 10-11 (treaty, MH/MS), translit. Kašköer 136; (a saying:) *nu=wa UR[.TU]R pa-ap-ra-an-za arḫa=ma=wa ŠA 1 MA[.N]A(?)* ^{GIS}GIGIR *ēzzāi* “A puppy is unclean; yet it eats up a chariot of one mina value” KUB 21.29 iv 6 (decree, Ḫatt. III), tr. Kašköer 148 (proverb meaning “kleine Ursachen – grosse Wirkungen”).

2. proven guilty by ordeal: *nu=za mān parku~waēš šumel* ^dLAMMA=KUNU *takku=za pa-ap-ra-an-te-eš=ma* “If you are found innocent (it is due to) your patron deity, but if you are found guilty (you will perish together with your wives and your children)” KUB 13.4 iv 53-55 (instr. for temple officials, MH/NS), w. dupl. KUB 13.17 rev. 15 (NS), ed. Chrest. 164f., Süel, Direktif Metni 84f., tr. ANET 210, cf. Friedrich, ArOr 6:359 n. 2. Note the equivalent passage *ibid.* iv 32-33, construed w. *parkuešteni ... paprišteni*, see CHD *paprešš-*.

Friedrich, HW (1952) 158.

Cf. *papre-*, *paprešš-*.

paprašš- see *paprešš-*.

papratar n. neut; impurity, defilement (opp. *parkunummar*), impropriety; from OS.

sg. nom.-acc. *pa-ap-ra-a-tar* KBo 17.3 iii 20, ABoT 4 i 2, KBo 17.4 ii 6 (all OS), KBo 17.54 i 15 (OH or MH/MS), KUB 29.7 rev. 32, 46, *passim*, KUB 29.8 i 41 (both MH/MS), KBo 23.57 i.e. (3) (pre-NH/NS), KBo 19.145 iii 7, KUB 30.38 i (26), ABoT 29 i 35 (all NH), *pa-ap-ra-tar* KUB 43.58 i 17 (MH/MS), KUB 7.41 obv. 18 (MH/NS), KBo 13.109 iii 10, KUB 41.8 ii 15, 17 (both MH/NS), KUB 13.3 ii 29 (MH/NS), KBo 3.63 i 15 (OH/NS), KUB 7.53 i 7, *passim*, KUB 9.34 i 27,

papratar

papratar d 1'

KUB 30.45 iii 17 (all NH), KUB 1.4 iii 33 (Hatt. III), KUB 41.21 i 13, iv 9 (Šupp. II), *pa-ap-ra-tar* «-aš» VBoT 132 ii 12 (Šupp. II), *pa-ap-ra* <-tar> KUB 7.53 iii 10 (NH), *pa-ap-ra-ta* KUB 24.9 ii 10 (MH/NS).

erg. *pa-ap-ra-an-na-a[n-z]a-š(a)* KUB 29.7 rev. 29 (MH/MS), for KUB 12.58 iv 2 see abl.

gen. *pa-ap-ra-an-na-aš* KUB 7.41 i (1) (MH/NS), KUB 7.53 i 6, etc. (NH), KUB 17.18 ii (31), *pa-ap-ra-na-aš* KUB 7.53 i 8 (NH).

loc. *pa-ap-ra-an-ni* KUB 41.8 iv 25 (MH/NS), KUB 7.53 i 2, 3, KUB 30.45 iii 12 (both NH), KBo 23.1 i 19.

abl. *pa-ap-ra-an-na-az* KUB 7.53 ii 10, KUB 12.58 iii 7, KUB 30.38 i 11 (all NH), KUB 15.41 rt. col. 10, *pa-ap-ra-an-na-za* KBo 13.109 ii 11 (MH/NS), KBo 23.1 iii (11), KUB 24.13 ii 20, *pa-ap-ra-an-na-an-za* KUB 12.58 iv 2 (NH) (see d, below).

a. in general: *mān=kan antuḥšaš!* (copy/photo-graph: *an-uh-tu-uh(?)*) *naššu LÚ-LIM našma MUNUS-za pa-ap-ra-an-ni kuedanikki anda tianza našma=a<n>=za=an=kan tamaiš kuiški pa-ap-ra-an-ni šer ḥalžian ḥarzi ... naššu LÚ-ni našma MUNUS-ni pa-ap-ra-an-na-aš uddananza* ^{UZU}ÚR.ḪI.A-ša *arḥa šarran* “If a person, either man or woman, is placed in any uncleanness, or (if) anyone else has named him for uncleanness ... or if a man’s or woman’s body parts are disabled (lit. divided up) because of a matter of uncleanness” KUB 7.53 i 1-3, 5-6 (rit., NH), ed. Tunn. 4f., w. comments on 42f. □ Goetze translates the last line as “if in consequence of a formula of uncleanness the sexual parts are disabled”; Goetze’s interpretation of ^{UZU}ÚR.ḪI.A as “sexual parts” becomes problematic when one compares the same verb (*arḥa šarra-*) later in the same text (KUB 12.58 iii 6-11) applied to the “twelve ^{UZU}ÚR.ḪI.A,” which even Goetze does not try to translate as “sexual parts”; the *-ša* complement on ^{UZU}ÚR.ḪI.A is for *ḥappešša(r)*, which must be added to the one syllabic example given by Neu in FsNeumann 225 n. 84, and therefore has no female reference; (The king and queen have pure (*parkui-*) offerings for you, gods) *n=ašta IŠTU KUR LÚ.KÚR idālawaz pa-ap-ra-a[n-na-az (arḥa uwatten(!))]* “therefore come back home from the enemy land (and its) evil uncleanness” KUB 15.34 ii 5 (evocation, MH/MS), w. dupl. KUB 13.29 left col. 12, ed. Haas/Wilhelm, AOATS 3:190f.; “Just as this onion consists of skins which are wrapped together ...” *idālawanzi=ya NĪŠ DINGIR-LIM=ya ḥurtaiš pa-ap-ra-an-na-a[n-z]a-ša* (i.e., *paprannanz(a)š=a*) ḪI.ni É DINGIR-LIM *šuppi[wašḥan]aš iwar anda ḥūlaliyan ḥardu* “let evil and perjury, curse and un-

cleanness envelop that temple like (the layers of) an onion” KUB 29.7 rev. 29-30 (rit., MH/MS), ed. Laroche, BSL 57:32, tr. ANET 346; *idālu=ya uttar NĪŠ DINGIR[-LIM ḥu]rtaiš pa-ap-ra-a-tar ANA DINGIR-L[IM GAM-a]n arḥa QĀTAMMA šippaiddu* “In the same way let it peel away the evil thing, perjury, curse, (and) uncleanness from the deity” *ibid.* rev. 31-32, ed. AlHeth 108, Lebrun, Samuha 123f., 131:39-41, tr. ANET 346; *mān=kan UN-ši parni pa-ap-ra-tar kuitki anda ēšzi* “If there is some uncleanness in a man’s house (... I perform the following ritual)” KUB 7.14 obv. 1-2 (rit.), ed. Götze, ArOr 5:2, translit. LTU 57; *ANA DINGIR-LIM=ya=ššan [ḪUL-l]u pa-ap-ra-a-tar [nam]a anda lē* “Let there be no uncleanness on the deity. (Just as the porridge is pure (*parkuiš*), so let the deity be pure)” KBo 23.1 iii 19-21 (rit. vs impurity, NH), ed. Lebrun, Hethitica 3:146, 153; cf. KUB 7.53 ii 9-12 (g, below).

b. caused by neglecting proper regulations: [*(nu=za* ^{URU}*Kalašma)]š aniyattat [Ḫ(antilišš=a)]=z namma UL aniyattat [... U]L uit nu=kan pa-ap-ra-tar [šarā Ḫa]nteliš udaš* “The city of Kalašma treated (i.e., purified) itself ritually, but Ḫantili did not treat himself ritually, he did not come [to ...] and so he brought uncleanness up (to the palace of Ḫattuša)” KBo 3.63 i 13-16 (hist., OH/NS), w. dupl. KBo 3.66:11-15, cf. KBo 3.63 i 8-9, w. dupl. KBo 3.64 i 11, cf. StBoT 5:3 and HW² 1:82a; *kuiš=wa pa-ap-ra-tar iyazi nu=wa LUGAL-i ḥarran watar pāi* “Whoever causes impurity and pours out polluted water for the king (may the gods pour out his soul like water)” KUB 13.3 ii 29-30 (instr., MH/NS), ed. Friedrich, MAOG 4:47, 49, tr. ANET 207; “When I started hostilities against him” *nu apāt pa-ap-ra-tar UL DŪ[(-nun)]* “I did not do that (as) impropriety” (by treacherous secrecy, but by open confrontation) KUB 1.4 iii 33 (Hatt., NH), w. dupl. KUB 1.6 iii 13, ed. Hatt. 28f., StBoT 24:22f. (iii 66).

c. prevented by observing regulations: (Offerings are placed in three vessels ...) *n=at parkunu~wan pa-ap-ra-tar=kan anda NU.GÁL* “and they are purified (so that) there is no uncleanness in them” KUB 43.58 i 16-17 (purif. rit., MH/MS); cf. also KBo 3.63 i 13-16 (b, above).

d. removed by the actions of — 1' *anš-: šan~kuiš=a=t<ta>=kan pa-ap-ra-an-na-za* (dupl. *pa-ap-*

papratar d 1'

papratar g

ra-an-na-a[z] *anšan ēšdu* KUB 24.13 ii 19-21 (Allaitu-rahi's rit., MH/NS), w. dupl. KUB 15.41 rt. col. 9-11, ed. Haas/Thiel, AOAT 31:104f.

2' *arḥa arrai-*: *kinuna=wa=kan apāt paprā[(tar)] ANA DINGIR-LIM arḥa arran ēš[(du)]* "Now let that uncleanness be washed off the deity" KUB 30.38 i 26-27.

3' *lā-*: *pa-ap-ra-a-tar lingain [... alw]anzatar lāu* KBo 17.54 i 15-16 (incant., OH or MH/MS).

4' *mutai-*: KUB 12.58 i 13-14 (rit., NH), ed. Tunn. 6-8 (i 37-38), cf. CHD L-N 336a.

5' *parkunu-* "to purify," *parkuešš-*, *parku- eš-* "to be/become pure": *parkunuddu [(š)]uppiš A-anza ḪUL-lun EME-an pa-ap-ra-tar ēšḥar waštuḥ hur~dain kurkurain pan! galuwa<š>* EME-an "May the holy water purge the evil tongue, impurity, bloodshed, sin, curse, intimidation, (and) tongue of the multitude" KBo 10.45 ii 49-51 (rit. for underworld deities, MH/NS), w. dupl. KUB 41.8 ii 14-15, ed. Otten, ZA 54:124f.; cf. *ibid.* ii 5-7, iv 13-14; *nu=ššan apāš maršaštarriš pa-ap-ra-a-tar-ra kēdaš ēšdu ŠA DINGIR.MEŠ=ma=wa KÙ.BABBAR KÙ.GI NA₄.ḪI.A UNŪT TÚG. ḪI.A=ya parkuwae ēšdu* "Let that profanement and defilement be on these (i.e., the scapegoats). Let the silver, gold, gems, and boxwood(!) utensils(?) be pure" KUB 29.8 i 41-43 (mouth-washing rit., MH/MS); cf. KBo 13.109 ii 10-11 (rit., MH/NS), ed. s.v. (:mulatar A; KUB 41.8 ii 15-16 (MH/NS), ed. CHD L-N 198b, KUB 41.11 rev. 33-34; *n=at parkunuwan pa-ap-ra-tar=kan anda NU.GÁL* "It is purified. There is no uncleanness in it (the vessel)" KUB 43.58 i 16-17 (MH/MS); *wappuwaš DINGIR.MAḪ-aš kāša=za 12 UZUŪR pa-ap-ra-an-na-an-za tuel ŠU-it šappiyan[za] parkunuwanza* "O Ḫannaḥanna of the riverbank! See, you are the one who scrubs and purifies the twelve parts of the body from uncleanness with your own hand" KUB 12.58 iv 1-3 (purif. rit., NH), ed. Tunn. 20f. □ since the subjects in nominal sentences containing *-za* must be either first or second person, Goetze's tr. which makes the twelve body parts the subject must be abandoned; and since there is nothing in the broader context to indicate that the riverbank deity and the Sungod were being purified, we must understand *šappiyanza* and *parkunuwanza* both here and in iv 6 as rare active participles of transitive verbs; Laroche, BSL 57:32 considers *p.* as a possible "erg." ("the uncleanness of the twelve body parts has been

scrubbed and purified by your hand") while Melchert, Diss. 449, lists this ex. among "secure ablatives" in *-anza*.

6' *šippai-*: KUB 12.58 iv 1-3 (Tunnawi's rit., NH) see d 5', above; KUB 29.7 rev. 32 (Šamuḥa rit., MH/MS) see a, above.

7' (*arḥa*) *dā-*: *kāša LU[GAL-a]š MUNUS. LUGAL-š=a DUMU.MEŠ URUḪattušašš=a pa-ap-ra-a-tar-ša-me-et ḥatugauš lāluš AN.B[AR?(-)...] išḥaškantuš dahḥun* "See, I have taken the uncleanness, (and) the terrible tongues of i[ron?], bloodied, of the king, and of the queen and of the people of Ḫattuša" KBo 17.4 ii 5-7 (rit., OS), w. dupl. KBo 17.5 ii 10-12, ed. StBoT 8:22-25, cf. KBo 17.1 iv 2-3; [(*mān=ši te~tanaš kuiš*)k]i *pa-ap-ra-tar«-aš» dā[š] § ... mān=ši ŠU.M[(EŠ-aš GİR.MEŠ-aš kuiški pa-ap-ra-tar) dāš]* "If someone took from him/her the impurity of the hair ... if someone took from him/her the impurity of hands and feet" VBoT 132 ii 12-14 (purif. rit., Šupp. II), w. dupls. KUB 41.21 i 11-13 and KBo 2.32 i 5-7, ed. Haas/Thiel, AOAT 31:280f.

e. listed w. other evils: *idalu pa-ap-ra-tar al~wazatar aštayaratar DINGIR.MEŠ-aš karpin NĪŠ DINGIR-LIM pangauwaš EME-an manikūwanda MU-an* "evil, uncleanness, sorcery, sin, the anger of the gods, perjury, the slander of the masses, a short life" KUB 7.53 iii 5-8 (rit., NH), ed. Tunn. 18f. (iii 39-42); cf. FHL 105:3-5; most frequently associated w. *al~wanzatar* KUB 7.53 ii 11, *passim* (NH), KUB 12.39:5, KUB 24.9 ii 10 (MH/NS), KUB 24.13 ii 19-20 (OH/NS), KUB 41.21 iv 4 (NH), 7/t:3f., Bo 3660 ii 6 (both exx. Otten, ZA 66:101); and *ēšḥar* KBo 10.45 ii 5, and *passim* in this rit. (MH/NS), KBo 19.145 iii 7 (NH), KBo 23.57 l.e. 2-3, KUB 7.29 obv. 2, KUB 17.18 ii 31.

f. *pa-ap-ra-an-na-aš SĪSKUR/aniur* "uncleanliness ritual, ritual to remove uncleanness": KUB 7.53 i 8 (NH), ed. Tunn. 4f., KUB 12.58 ii 9, 31 (NH), ed. Tunn. 12f. (ii 34), 14f. (ii 56).

g. *pa-ap-ra-an-na-aš alwanzena-* "the sorcerer of the impurity": *kuiēšš=an ALAM=ŠU ḥaštai mī~luli(!, text mīeli) kēz pa-ap-ra-an-na-az tiyaneškir elaneškir* (var. *elineškir*) *kinuna pa-ap-ra-an-na-aš alwanzenaš ALAM=ŠU ḥaštai mīlūli kāša EGIR-pa tiyaneššwi elaneškimi* "Whatever persons were *t.*-ing and *e.*-ing his form, bone(s), and *miluli-* with this impurity, now I am *t.*-ing and *e.*-ing in return

the form, bones(s), and *miluli-* of the sorcerer of the impurity” KUB 7.53 ii 9-12 (Tunnawi’s rit., NS), w. dupl. KUB 39.65:2-5, ed. Tunn. 10f., see *miluli*; cf. w. reverse order: *linki^lyaš hu^lr[tiyaš a]lwanzenaš pa-ap-ra-an-na-aš iēšnaš* KUB 60.161 ii 3-4 (rit.).

Forrer, ZDMG 76 (1922) 179; Götze, Hatt. (1925) 95f.; Moyer, Diss. (1969) 38f. On the loss of the final *r* cf. Neu, FsNeumann 215.

Cf. *paprah^h*.

papre- v.; **1.** to be proven guilty by ordeal, **2.** to do something impure; (opp. *parkue-*, *parkuešš-*); from OS.†

act. pres. sg. 3 *pa-ap-ri-iz-zi* KBo 6.2 i 56, 57, 59 (OS), KBo 6.3 i (66, 67) (OH/NS), KBo 16.25 iii (19) (MH/MS), KUB 43.35:(3) (pre-NH/MS), 359/u + Bo 4410:(6) (contra ZA 67:55).

pret. sg. 3 *pa-ap-ri-it* 359/u + Bo 4410:8 (Otten, ZA 67:55f.), KUB 13.3 iii (32) (MH/NS).

mid. pret. sg. 3 *pa-ap-ri-it-ta* KBo 3.28 ii 19 (OH/NS).

iter. pret. pl. 3 *pa-ap-re-eš-kir* KBo 3.28 ii 17 (OH/NS).

1. to be proven guilty by ordeal: *attaš=maš haršani* ^dID-ya *mekkeš pa-ap-re-eš-kir š=uš ABI LUGAL natta huišnuškēt* ^mKizzuwaš=pat ANA SAG<DU> *ABIYA* ^dID-ya *pa-ap-ri-it-ta š=an at-taš=miš* ^mKizzuwan *nat<ta> huenūt* “Many were proven guilty in the river ordeal in (the matter of offending) the person of my father and (my, i.e.,) the king’s father did not let them live. Kizzuwa in particular was proven guilty by the river ordeal in (the matter of offending) the person of my father, and my father did not let Kizzuwa live” KBo 3.28 ii 17-19 (anecdotes, OH/NS), ed. Watkins, TPS 1971:79, Laroche, FsOtten 187 □ *papritta* has been interpreted in several ways: Friedrich, HW 158 (“luwisch”), Kronasser, EHS 1:590 (in a chap. “Fremde Verbalendungen”), Neu, StBoT 12:48 n. 20 (not Luwian, but Hitt. pret. act. sg. 3), Oettinger, Stammbildung 283 (“keinesfalls ... sprachwirklich”); the most convincing interpretation is that by Watkins TPS 1971:80f. (pret. mid. sg. 3), cf. StBoT 6:28 (under *-ta*), 147; cf. also *parkuitta*; (The king decreed: Let Zuliya go to the river ordeal) *mān=aš park[(uešzi)] / [nu] ziqq=a parkuiš* (var. *nu=za ZI=ŠU parkunuddu mān=aš pa-a[p-ri-iz-zi-ma]* (par. *pa-ap-ra-aš-zi-ma]*) / *[z]iqq=a it* (var. *n=war=aš ak[u] mān=e pā[ir ...]*) ^mZuliyaš *pa-ap-ri-it* (var.: *nu* ^mZuliyaš *hapā pait n=aš pa-ap[-ri-it]*) “If he is found innocent, you too

will be innocent (var. let him consider himself exonerated). But if he is found guilty, you too must go (var. he shall be put to death). When they (Anili and Zuliya) had gone [to the river], Zuliya was found guilty” 359/u + Bo 4410:6-8 (Otten, ZA 67:55f.) (instr. for palace servants, MH/NS), w. par. KUB 13.3 iii 30-32 (NS), for the rest. *pa-a[p-ri-iz-zi]* see Oettinger, Stammbildung 282; *anda[=ma] mān antu^hšeš hann[ešni ap~panteš nu=kan] / huwappi kuiški kuedani n=aš [...]* / *[...] n=ašta mān apē antu[hšeš ... mān=aš]/[BE] GAL namma=aš happianza a[...]* / *[...] huwappi kueda[ni ...]* / *[nu kuiš] p[a]-ap-ri-iz-zi n=aš ak[i]* “Now if men are engaged in a lawsuit, and one does harm to the other, he [...] And if those men [...] if he is a great [lord], and further he is rich, [...] if one does harm to the other, whichever is proven guilty, he shall die” KBo 16.25 iii 14-19 (instr., MH/MS) □ on *huwappi* cf. Hoffner, Finkelstein Mem. 106 paragraph 2; *[mā]n=wa ūk paim[i]* / *[...] pa-a[p-ri-iz-zi nu apā[š] / [...] ištamašzi n=a[š]?* ... / *[...] -iš IŠTU* ^dID / *[...] “If/Whenever I shall go, [...] is found guilty, then he [...] hears, and [...] by the river ordeal [...]*” KUB 43.35:2-5 (instr.).

2. to do something impure (i.e., cause impurity): *[takku L]Ú.U₁₀.LU-aš* ^{DUG}ÚTUL-*i našma luliya pa-ap-ri-iz-zi karū* [6 GÍN]N KÛ.BABBAR *piškir pa-ap-ri-iz-zi kuiš* 3 GÍN KÛ.BABBAR *pāi* (par. *da[-a-i]*) *[ha-aš-šu-w]a!?-an-na* (so Otten apud HG) *parna* 3 GÍN KÛ.BABBAR *dašker kinuna LUGAL-uš ŠA É.GAL-LIM [pešši]t kuiš pa-ap-ri-iz-zi* (par. *pár-ku-e-eš-z[i]*) *nu apāš=pat* 3 GÍN KÛ.BABBAR *pāi* “If a person brings impurity in a bowl or a vat/pond, formerly they would pay six shekels of silver; he who brings the impurity gives (par. takes) three shekels of silver, and they used to take three shekels of silver for the palace. Now the king has waived (the fee) of the palace. Only he who brings the impurity (par. is pure) pays three shekels of silver” KBo 6.2 i 56-59 (Law §25, OS), w. dupl. KBo 6.3 i 66-69 (NS), and par. KBo 12.49 ii 1-5 *p.* is traditionally interpreted here as “to cause impurity,” i.e., to urinate, spit, or the like — Friedrich, ArOr 6:359 n. 4 (“Notdurft verrichten”), HG 23 (“Unreinheit bringen”), 93, Imparati, Leggi 47 (“compiere (dell’) impurità, commettere impurità”), Watkins, TPS 1971:80 (“‘is impure’ ... presumably a euphemism for ‘urinates’”). The reading *parkuešzi* “is pure” in the par. KBo 12.49 is hard to ex-

papre- 2

paprešš-

plain. Some parts of A and B (e.g., the king waiving the share of the palace) are missing in the par. We should therefore be cautious in assuming that the unexpected *parkuešzi* is really a variant to *paprizzi*. After all, why should one found innocent (*parkuešzi*) pay anything at all? Yet *parnaššea šuwaizzi* follows immediately in the next line.

The basic meaning is “to be impure.”

Watkins, TPS 1971:79-82 (“‘be, prove impure’ (whence ‘guilty’ by ordeal)”); Starke, StBoT (1977) 23:56 (“unrein sein, sich als unrein erweisen”); Oettinger, Stammbildung (1979) 282f. (“sich als unrein (schuldig) erweisen”).

Cf. *paprahḥ-*.

papriya- v.; to blow (an instrument); NH†

“He offers one sheep to the god Ḫiḷašši, they slaughter *annali-* (sheep) on the offering table” LÚ<.MEŠ> SI!.BÚN *pa-ap-ri-an-zi* “the men(!) of the thunder-horn blow, (the female crier cries)” IBoT 2.103 iv 12 (cult inv., NH). This form is cited by HW 158, Oettinger, Stammbildung 282, and Watkins, TPS 1971:80, as belonging to the paradigm of *papre/a-* “to be unclean.” The context, however, requires a different tr.

p. can be analyzed as a reduplication of the type *lalukki-* w. an *a* vowel in the reduplicated syllable, see van Brock, RHA XXII/75:120f. SI!.BÚN (= SI!.KA×IM) is read following KBo 2.1 iv 2 and KBo 2.16:10, both cult inventories, cf. Güterbock, Or NS 15:486, and Carter, Diss. 194. Another possibility, considering the number of emendations already needed in this line, would be to emend to *pa«-ap»-ri-an-zi* (< *parai-* “to blow (a horn)”).

Cf. *parai-* A, *pariparai-*.

paprešš-, paprišš-, paprašš- v.; **1.** (literally “to become unclean,” whence the extended, and only attested, meaning:) to be found guilty (by ordeal) (opp. *parkuešš-*), **2.** (part.) uncleanness; from pre-NH/NS.†

pres. sg. 3 *pa-ap-re-eš-zi* KUB 43.56 ii 10, KUB 13.3 rev. iv (5), *pa-ap-ri-iš-zi* KUB 13.3 ii 17, *pa-ap-ra-aš-zi* KUB 13.3 iii 31 (all MH?/NS); *pa-a[p-ra-aš-zi]* 359/u + Bo 4410:(6) (ZA 67:55), restore instead *pa-a[p-ri-iz-zi]*, see CHD *papre-*.

pl. 2 *pa-ap-ri-i[š-te-ni]* KUB 13.4 iv 33 (MH/NS).

part. *pa-ap-re-eš-ša-an* KUB 28.82 i 12 (OH?/NS), *pa-ap-re-eš-ša-aš-ša!*(text -*ta*)-*an* (i.e., *paprešša(n)* + -*šan*) KUB 41.7 i 8.

1. to be found guilty (by ordeal) (opp. *parkuešš*): (As a result of an ordeal) *takku parkuešteni šumel* ^dLAMMA = KUNU *takku pa-ap-ri-i[š-te-ni]-ma nu=šmaš=at* SAG.DU-*aš waštul* “If [you] are found innocent, (it is due to) your tutelary deity. If, however, you are found guilty, (it is considered) a capital crime (lit. sin of the head/person) for you” KUB 13.4 iv 32-33 (instr. for temple officials, MH/NS), ed. Süel, Direktif Metni 80f., tr. ANET 210; “I will hand you over to the river (ordeal)” *nu kuiš parkuešzi n=aš LU~GAL-aš İR-iš kuiš pa-ap-ri-iš-zi=ma n=an=za=an LUGAL-uš UL ilāiyami* “whoever is found innocent, will remain the king’s servant. But whoever is found guilty, I, the king, will not wish (to retain) him. (They shall put him to death together with his wife and children)” KUB 13.3 ii 16-18 (instr. for palace servants, MH?/NS), ed. Friedrich, MAOG 4:46, 48f., tr. ANET 207, Laroche, FsOtt 185f.; cf. *ibid.* iii 29-31, w. par. 359/u + Bo 4410:5-6 (Ott 67:55f.), treated above *papre-* 1.

2. (part.) uncleanness: (Kataḫzipuri purified the hearth, the land, cattle, and sheep) [(LUGAL=šan ḪU)]L-*lu pa-ap-re-eš-ša-an* [(SAG.DU-*az dāš*)] “he took the evil uncleanness from the king’s head (and went to the pyre)” KUB 28.82 i 12-13 (rit. of Ḫatuši, OH?/NS), w. dupl. KBo 13.106 i 11-12 (NS); cf. the par. text *pa-ap-re-eš-ša-aš-ša!*(text -*ta*)-*an* SAG.DU-*i=šši da!*-*iš* KUB 41.7 i 8-9, ed. Otten, HTR 141 (the reading of the first sign follows Otten, the copy looks like *pa-iš*). *papreššan* KUB 28.82 i 12 was interpreted as part. sg. nom.-acc. neut. of *papreš-* v. in HW 158b; *papreššaššan* KUB 41.7 i 8 was interpreted as *paprešša(r)* + -*šan* by Otten, HTR 141. Neu, FsNeumann 209, also considers possible the option we have chosen. Since both exx. belong to the same text and therefore most likely represent the same word, we take *papreššan* as the main ex. The stem could be an *a*-stem or *n*-stem neut. *pa-ap-re-eš-ša-az-za-an* Bo 3947:10 (Neu, FsNeumann 209 n. 21) cannot be analyzed without the context, but it may also belong to this lemma. Neu analyzes it as *paprešša(r)* + -*z(a)* + -*šan*.

Laroche, FsOtt 185 (“être sali: condamné”); Oettinger, Stammbildung (1979) 282f. (“sich als unrein (schuldig) erweisen”).

Cf. *papre-*.

papreššar

GIŠpāpul(a/i)-

papreššar n.; impurity, uncleanness; from NH. †

loc. *pa-ap-re-eš-ni* KUB 36.83 i 16, KUB 9.34 ii (18) (NH).

[x-x] *kāša* EN.SÍSKUR *idālawi pa-ap-re-eš-n[i]* / [x-] *ešni alwanzanni ḫullanzanni* [...] KUB 36.83 i 16-17 (rit.); [... *pa-ap-r*] *e-eš-ni* Uḫ₇-*ešni ḫullanzešni* KUB 9.34 ii 18 (rit., NH).

Otten, HTR 141, considered the form *pa-ap-re-eš-ša-aš-ša!-an* of KUB 41.7 i 8 as an example of *pap~rešša(r)* + *-ššan*. Neu (FsNeumann 209) considers this possible, although he also notes another possibility, which we have followed, namely, that the first element is the neut. participle of *paprešš-*; see *pa~prešš-* mng. 2.

Otten, HTR (1958) 141 w. n. 2 (“Unreinheit”); Kronasser, EHS 1 (1966) 290.

Cf. *papre-*, *paprešš-*.

GIŠpapū- n. com.; (a wooden implement used in a bakery); NH. †

sg. acc. GIŠ*pa-pu-u-un* KUB 16.34 i 14 (NS); possibly also GIŠ*p*₁*a-a-p[u]-u-un?-na* KBo 29.70 i 28.

“We questioned them further and they said”: ŠÀ É LÚNINDA.DÛ.DÛ₂*wa=kan* UR.[GI₇-*aš*] *pait nu=wa* GIŠ*pa-pu-u-un arḫa ḫurutait* “A dog came into the bakery and knocked over(?) the *p*.” KUB 16.34 i 13-14 (oracle questions, NH), see *maršaštarri-* for fuller context. For treatment of the context of KBo 29.70 i 28 see *pāp(a?)*-.

Sommer, KIF 1:344 compared this passage w. KUB 5.7 obv. 24-25 (see *laknu-* 1) where a dog overturned (*laknut*) a table in a temple. Because of this parallel, and because GIŠBANŠUR is a *u*-stem, he suggested that *p-* was the syllabic writing of GIŠBANŠUR. But since it is not clear that *arḫa ḫurutai-* is synonymous w. *laknu-*, and since every implement becomes unclean on contact w. a pig or a dog (see Moyer, Diss. 106), the parallel w. “table” is not in itself persuasive.

Both GIŠ*papū-* and GIŠ*pāpul(a/i)-* appear to be derived from the verb *pap(a)-* (q.v.), and may denote specific implements used in a bakery. If a *pāpul(a/i)-* (q.v.) is a “bread tray(?)”, a *papū-* is probably something similar.

Sommer, KIF 1 (1930) 344 (GIŠ*papu* = GIŠBANŠUR?); Laroche, RA 52 (1958) 188 (thinks of a Hurr. origin, cf. GLH 192 sub *pabu*); Kronasser, EHS 1 (1966) 251, 478 (“Tisch(?)”); Tischler, HDW (1982) 59 (“Tisch”??); Weitenberg, U-Stämme (1984) 253f. (refers to Laroche’s interpretation); Hoffner apud McMahon, AS 25 (1991) 257 (connects w. verb *pap(a)-* and noun *pāpul(a/i)-*).

Cf. *pāp(a)-* v., GIŠ*pāpul(a/i)-*.

[**papuwāi-*] v. “mit Tischen ausstatten(?)”, HW 158, see *pap(a?)*- v.

GIŠpāpul(a/i)- n. neut.; (a wooden implement for carrying or arranging loaves of freshly baked bread; a bread tray?). †

lukkatta=ma karuwariwar ḫūdak [išnan] / šarā kar!-pa-an-zi n=an É UDUN *pē[danzi] / nu* 3 NIN~DA.GUR₄.RA ŠA ŠĀTI *ienzi maḫḫan=ma[at ze~yantari(?)] / n=aš=kan* GIŠ*pa!-a-pu-li tianzi šer=ma=aš=ša[n* GAD-it] / LÚGUDU₁₂ *kariyazzi n=aš INA É [... udanzi(?)]* “The following day in the morning they immedi[atel]y take up [the dough. They ta]ke it into the bakery. They make three thick loaves of one *SŪTU* (each). And when [they are baked(?)], they place them on the bread tray(?). The GUDU₁₂ priest covers them over [with a cloth, and they take] them into the house [of ...]” KUB 55.43 iii 30-34 (fest.), ed. McMahon, AS 25:152f. The restoration [-at *zeyantari*] (instead of [-*aš pāpanzi*]) is based on the fact that immediately after this action the loaves are covered w. a cloth and removed from the É UDUN “bakery.” They would never have been removed without being baked. There is therefore in this passage no mention of the action *pap(a)-*.

Since some *i*-stem nouns have locatives in *-i* rather than the more usual *-iya*, the locative form *papuli* suggests either an *l*-stem, an *a*-stem, or an *i*-stem. Since both *papu-* and *papuli* describe implements used in a bakery, it is likely that *pāpul(a/i)-* is derived either directly from the noun GIŠ*papu* or from the verb *pap(a)-* which may be the base of the *u*-stem noun.

The verb *pāp(a)-* seems to denote the subdividing of the dough lump and shaping parts of it into loaves for baking. One would assume that the *pāpu-* and *pāpul(a/i)-* would be different implements for performing this and related actions. In the

above passage the *pāpul(a/i)-* is used to carry the freshly baked loaves which have been placed on it, hence, the translation “bread tray(?)”. The *p.* cannot be a “shovel” or “peel,” since one uses this to retrieve the loaves from the oven. One does not “place” the (hot) loaves on it.

Hoffner apud McMahon, AS 25 (1991) 152f., 257.

Cf. *pap(a)-*, GISpāpu-.

parā adv., prev., postpos.; **1.** (prev.) out (to), forth, toward (w. d.-l. or all., generally w. *-kan*), **2.** (postpos.) out of, from (w. abl. or inst.), **3.** (prev.) forward, further, along (w. d.-l. or all., generally without loc. particle), **4.** (adv.) further(more), moreover, additionally, still (denoting addition), **5.** (adv.) then, after that (denoting temporal posteriority), **6.** (prev.) over to (transfer or passage from one person to the next), **7.** (prev.) fully, completely, **8.** (prev.) (idiomatic or unclear), **9.** *kuitta/kuišša parā*, **10.** *kuwapitta parā*, **11.** *parā* in combination w. other (local) adverbs, **12.** *parā* in nominal compounds; from OS.

1. (prev.) out (to), forth, toward (w. d.-l. or all., generally w. *-kan*)
2. (postpos.) out of, from
 - a. w. abl.
 - b. w. inst. for ablative
3. (prev.) forward, further, along (w. d.-l. or all., generally without loc. particle)
4. (adv.) further(more), moreover, additionally, still (denoting addition), sometimes implying temporal sequence (as in mng. 5)
 - a. sentence initial and marked w. *-ma*
 - b. sentence initial and marked w. *-ma* in a series of clauses
 - c. sentence initial without *-ma*
 - d. not sentence initial
 - e. not sentence initial, adding comparative value (“more and more ...,” “even ...-er”) to denominal verbs
5. then, after that (adv. denoting temporal posteriority)
 - a. sentence initial w. *-ma*
 - b. preceding a noun which has a temporal indication (mostly d.-l. or all.)
6. (prev.) over to (transfer or passage from one person to the next)
 - a. in general
 - b. w. speech or information as object expressed or understood
7. (prev.) completely, fully
8. (prev.) (idiomatic or unclear)

9. *kuitta/kuišša parā* “each in turn”
 - a. w. *tepu*
 - b. w. the items following
 - c. w. other additions
10. *kuwapitta parā*
11. *parā* in combination w. other adverbs
 - a. w. local adverbs
 - b. w. other adverbs
12. *parā* in nominal compounds
 - a. LÚ*parāuwant-* “inspector, supervisor”
 - b. LÚ*parāuwatalla-* “lookout”
 - c. **parā negna-* (a half-brother or step-brother?)

pa-ra-a passim, *pa-ra(-ma- ...)* KBo 24.63 ii? 12.

1. (prev.) out (to), forth, toward (w. d.-l. or all., generally w. *-kan*) — **a.** *parā allapaḥḥ-* “to spit out” (w. *-kan*): (The patient spits into the mouth of a puppy, and the Old Woman says to him:) *pa-ra-a = wa = kan allapa[ḥta(?)]* (*apel* UD-*aš*)] EME-*an* “‘You have spit out the curse of that day.’ (Then they kill the puppy and bury it)” KBo 8.75:7-8 (2Mašt., MH/NS), w. dupl. KUB 32.115++ ii 17-18 (MH/MS), ed. Rost, MIO 1:358f., Collins, JCS 42:218 w. n. 38.

b. *parā ar-* “to arrive out at, come out to, extend/reach to” (w. local particle, rarely also without): “Then the king mounts the chariot and leaves the *ḥuwaši*-stone” *maḥḥan = ma = ššan* LUGAL-*uš ANA KASKAL GAL pa-ra-a ari* “When the king arrives (out) at the main road” KUB 10.18 i 24-25 (fest., OH/NS), ed. Haas/Wäfler, IM 23/24:19; “The Sungod of Heaven turned his rays” *n = aš = kan aruni pa-ra-a pa-it [(nu mā)n]* ^[d][UT]U-*uš aruni pa-r[(a-a ar)]aš* “and he went out to the sea. When the Sungod arrived (out) in the sea, ...” KBo 26.58 iv 37-38 (Ullik., NH), w. dupl. KUB 33.92 (+) KUB 36.10 iii 23-24, ed. Güterbock, JCS 5:158f.; (The Tigris asks Gurparanzaḥu: Why are you weeping?) *nu = wa = ta = kkan šuppaya~za [šāk]uwaza išḥaḥru pa-ra-a āraš* “and tears have come forth from your sacred [ey]es?” KUB 17.9 i 21-22 (Gurparanzaḥu, NH), one expects here a form of the verb *arš-* “to flow” (so Friedrich, ZA 39:45, HW² 1:215b); cf. HW² 1:215f. s.v. *ar-ler-* III 6; (You know, O Stormgod, my lord) *nu = kan x[...]* ANA ŠA DINGIR.MEŠ *šaklāi pa-ra-a UL ari* “[what] does not reach out to (i.e., attain or conform to) the requirement of the gods” KBo 11.1 obv. 20-21 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:106, 115 (“do not correspond to the usage of the Gods”), cf. *šaklai-*; (without local particle): *maḥ~*

parā 1 b

han=ma=at pa-ra-a aranzi “When they arrive outside (the gate)” VBoT 24 ii 15 (rit., MH/NS), ed. Chrest. 110f. (“depart”), cf. *ibid.* ii 19; cf. HW² s.v. *ar-/er-* III 215 “weiter gelangen.”

c. *parā arra-* “to wash off” (w. *-kan*): DIN~GIR.MEŠ^z*za=kan KA×U=KUNU* (var. É[.MEŠ^z*KUNU*]) [(*pa-ra-a*)] *idālawaz uddānaz linkiaz hūrd[(iyaz)] ēšhanaz išḥaḥruaz ārranteš* (var. *ar~ranza*) *ēšten* “May you, O gods, be cleansed/washed off with respect to your mouths (var. temples) from evil words, perjury, curses, blood (and) tears” KUB 43.58 ii 39-41 (rit., MH/MS), w. dupl. KUB 15.42 ii 28-31 (MH/NS).

d. *parā arrirra-* “to scrape off” (w. *-kan* to be restored?): “In the inner-house they scrape off all the rafters and windows” *a[ndurziya=ma?=kan? kuttasḥ k]uwapitta pa-ra-a purut arrirranzi* “[and] i[nside, on the walls] they scrape off the plaster everywhere” KUB 7.13 obv. 8-9 (rit., NS), ed. THeth 12:122-124.

e. *parā arnu-* (see also 3 a and 6 b 2') — 1' “to bring (an object) out, carry (a task out)” (w. *-kan*): “They open the door(leaves) and bring out (*parā udanzi*) Ḥebat” *n=an=kan maḥḥan ēḥīli arnuanzi n=ašta* 2 GAL.ḤI.A GĒŠTIN-it *šūwanduš lāḥūwanzi maḥḥan=ma=k[an]* ^d*Ḥebat ēḥīlamni pa-ra-a arnuanzi* “When they bring her to the courtyard, they pour out two cups filled with wine. When they bring Ḥebat out (of the courtyard) to the portico, (then the king drinks the Sungod *ḥāri* (and) the deity Mušuni)” KBo 21.34 ii 4-6 (fest., MH/NS), ed. Lebrun, *Hethitica* 2:119, 128; *UMMA* ^m.GIŠPA-DINGIR-LIM ANA ^m*Himu-DINGIR-LIM ŠEŠ.DÙG.GA=YA QI~BI=MA ŠA* ^{GIŠ}GIGIR=*mu kuit ŠA ANŠE.KUR.RA. ḤI.A=ya uttar ḥatrāeš nu kāša EGIR-an tiyami n=at=kan pa-ra-a arnumi* “Thus says Ḥattušili: speak to my dear brother Ḥimuili: ‘Regarding the matter of a chariot and horses about which you wrote to me: I am tending to it now and will carry it out’” HKM 27 rev. 11-16 (letter, MH/MS), ed. HBM 168f.; for *parā ḥamešḥanda arnuzi* KBo 6.3 iv 60-61 see 5 b 3', below.

2' “to cause (offerings, etc.) to reach out to or correspond to (a requirement or standard [*šaklai*])” (w. *-kan*): “But as I, My Majesty, bid the gods enter the country of Kummanni — [because negli-

parā 1 g 2'

gence oc]curs” *nu=kan x[o o o o] ANA ŠA DIN~GIR.MEŠ šaklāi pa-ra-a UL ari ... nu=kan Š[A DINGIR.M]EŠ [kuit š]aklayaš pa-r[a-a UL] arnu~an ḥarmi* ^d*U=at EN=YA šakti* “[offerings] did not reach up to (i.e., correspond to) the rite of the gods. ... and [what] I have not made to reach up to (i.e., correspond to) the rules/standards of the gods, you, Stormgod, my Lord, know it” KBo 11.1 obv. 20-23 (prayer, NH), ed. Houwink ten Cate/Josephson, *RHA* XXV/81:106-107, 115-116.

f. *parā arš(iya)-* “to flow out/forth” (w. *-ašta* or *-kan*): “They enter the city of Tauriša” *n=ašta wātar kuwapi pa-ra-a aršzi* “and where water flows forth, (there they put a table in front of it)” KUB 15.34 iii 23-24 (evocation, MH/MS?), ed. Haas/Wilhelm, *AOATS* 3:196f., Zuntz, *Scongiuri* 34f., cf. eadem, *Ortsadv.* 61; *takku=kan antuḥšaš* ^{GIŠ}NÁ-aš *šešzi nu=šši=kan KA×U-az iššalli [(pa-r)]a-a GÜB-li mieni āraš~šiyazi* “If a man sleeps in (his) bed and saliva runs out of his mouth onto his left cheek” KUB 29.9 i 13-15 (tr. of Akk. *šumma ālu* type omens, OH/NS), ed. Güterbock, *Afo* 18:79, cf. *meni-* A 2; “The Stormgod sat down on the ground” *nu=šši=kan išḥaḥru [pa-ra-]a PA₅. ḤI.A-uš mān aršanzi* “and his tears flow forth like streams” KUB 33.113 i 16-17 (Ullik., NH), ed. Güterbock, *JCS* 6:12-13 (i 29'-30'), rest. after similar phrases in KUB 8.48 i 18, KUB 17.3 ii 5 (both Gilg., NS), KBo 19.112:18 (Ḥedammu, NS) and KUB 36.25 iv 4 (Kumarbi frag., NS). In this expression *parā* is absent in KBo 10.47c+h iv 31 (Gilg., NS), w. dupl. KUB 8.53 rev. 5-6.

g. *parā au(š)-* — 1' “to disregard, overlook, ignore” (w. *-kan*): *zik[=za DAM=K]A DUMU=KA ĪR.MEŠ=KA ANA TI LUGAL* ^{LÚ}.MEŠuškiškattalluš [^{LÚ}.MEŠḥ]aliyattalluš *ēšten ḤUL-ui=ma=kan pa-ra-a [lē] uškatteni* “You, y[our wife], your son, your servants, must be lookouts (and) [wa]tchmen for the king's life and do [not] ignore (any) evil” KBo 4.14 iii 9-12 (treaty, Tudḥ. IV or Supp. II), ed. van den Hout, *Diss.* 292f., Stefanini, *AANL* 20:44, tr. (differently) THeth 20:252 (“Do not look forth to evil”).

2' ^{LÚ}.MEŠpa-ra-a(-)uwatalluš “lookouts”: [ANA] ZI LUGAL UGU DAM=KA DUMU.MEŠ=KA ĪR.MEŠ=KA *āššau[waš]* / [^{LÚ}.MEŠ]ḥaliyatalluš *ašan~du ḤUL-uwaš=ma=k[an?]* / [^{LÚ}.M]EŠḥaliyatalluš ^{LÚ}.MEŠpa-ra-a(-)uwatallušš=a lē “Concerning the

parā 1 g 2'

life of the king — your wife, your sons, (and) your servants must be watchmen for the good. May they not be watchmen and lookouts for the bad” KBo 4.14 iii 16-18 (treaty, Tudḫ. IV or Šupp. II), ed. van den Hout, Diss. 292f., differently, in the sense of “disregard, overlook”; also differently: van Brock, Dér.Nom.L 82 (“négligeur”), THeth 20:252 w. n. 959 (“Let them not be inattentive men and *ḫaliya~talla*-s of evil”), Stefanini, AANL 20:45 (restores *āššau[s]* and takes HUL-*uwaš* as nom. pl. com.).

3' *parā(-)uwant-* “supervisor”: see separate lemma.

h. *parā eḫu* “come out!”: cf. VBoT 24 i 25-29 s.v. *lulim(m)i-* a.

i. *parā ēpp-/app-* (w. *-kan*) “to take out, select”: “His (i.e., the Protective Deity of Karaḫna’s) temple has been beautified on the inside by the goldsmith and the stonemason. His resettled persons have been counted” PAP (marking a short section illegible for the Hittite scribe) LÚ.MEŠ*ḫilammateš=ši=kan pa-ra-a* DIB-*anza annalleš=ši* 9 LÚ.MEŠ*ḫilammateš kinun=a=šši=kan* 9 LÚ.MEŠ*ḫilammatten annallaš É-aš EGIR-anda pa-ra-a* DIB-*ir n=aš* 18 LÚ.MEŠ*ḫilammateš annallaš É-aš* “His *ḫilammata*-men have been selected. Formerly he had nine *ḫil~ammata*-men, but now they have selected afterwards nine additional *ḫilammata*-men of the old temple: that makes 18 *ḫilammata*-men of the old temple” KUB 38.12 i 3-7 (cult inv., NH), cf. *ibid.* ii 19, iii 6, KBo 2.1 i (23) (w. *-kan*), ii 4 (without *-kan*) (cult inv., NH; for another mng. of *parā ēpp-* see 3 b, below).

j. *parā ḫaḫḫarš-/ḫaḫrešš-* “to laugh out loud at, mock” (w. d.-l. and *-kan*): “The people of Dalauwa killed Kišnapili and Partaḫulla” *Ma[ddu~watt]aš=ma=šmaš=kan pa-ra-a ḫaḫḫaraškit* “and *Ma[dduwatt]a* laughed at them” KUB 14.1 obv. 72 (Madd., MH/MS), ed. Madd. 18f. (“hatte sie aufgehetzt”), for interpretation see Sommer, HAB 84 (“führte Spottreden über sie (= Kišnapili and Partaḫulla)” or “... bei, zu ihnen (= people of Dalauwa)”), the restoration of [*ḫaḫḫaraškit*] after *parā* in KUB 14.1 rev. 42 is less likely because of the implied local interpretation of the dat.-loc.; “I (i.e., the queen) started to lament” *nu=mu=kan* LÚ.MEŠ*KARTAPPU pa-ra-a :ḫaḫreškanzi* “and the chariot-drivers laughed out loud at me” KUB 31.71 iii 5-6 (dream report of the queen, NH), ed. Sommer, HAB 84, THeth 6:122f., THeth 20:188 w. n. 699, tr. Güterbock, OrNS 25:124.

parā 1 n

k. *parā ḫandai-* “to straighten out (wool), stretch out straight”: “She takes black wool, yellow wool, red wool, (and) blue wool, she unravels them” *namma=at pa-ra-a ḫandān anda tarnai* “And then she lays them together stretched out straight” KUB 7.1 ii 15 (rit., pre-NH/NS), cf. *malk-*, *malkiya-* 2. Since a verbal substantive of *ḫandai-* w. the form *ḫandauwar* is attested (KBo 1.35 iv 12, KUB 15.31 i 11, KUB 41.21 iv 17), it is unlikely that *parā ḫandatar* or *parā ḫan~dandatar*, q.v., is a verbal substantive from *parā ḫandai-*.

l. *parā ḫark-* “to be missing, disappear”: [*takku* G1S¹MAR.G1D.D]A-*aš* G1S¹*ḫišši* 2 MUL *pa-ra-a ḫ[(arkzi)]* “[If on The Wago]n’s pole a double star disappears (i.e., falls out)” KUB 8.14 obv. 12 (omen, NS), w. dupl. KUB 34.16 ii 5, ed. Riemschneider, Omentexte 130, 132, see also 346f.; similar KUB 34.16 ii 7-8; in frag. context, [...]*x* *Égurdaz* *dTitiwattiš* [...]*x* *BIBRI*^{HLA} *pa-ra-a ḫarkir* Bo 3948 ii 1-2, ed. StBoT 29:162 n. 391.

m. *parā ḫuwai-* “to hasten/rush forth” (without local particle): *warraš udda[n]i šumeš maḫḫan pa-ra-a ḫuyadduma* LÚ.MEŠ^{URU}*Paḫḫuwa=ya pa-ra-a QĀTA[MMA ḫuyandaru(?)]* “as you hasten/rush forth at a call for help, may also the people of Paḫḫuwa like[wise hasten/rush] forth” KUB 23.72 rev. 20 (Mita of Paḫḫuwa, MH/MS), ed. StBoT 5:61, cf. Gurney, AAA 28:36, Zuntz, Ortsadv. 62.

n. *parā ḫuittiya-* “to pull or drag out; close(?)” (w. *-ašta* and *-kan*): [*(n=aš)ta*] [(DINGIR-LIM-*ni*)] *zuwan kuw(at)*] KA×U-*it pa-ra-a* SUD-*atteni n=an=za* [*arḫa* (*datteni*)] “Why do you pull the food out of the god’s mouth and take it [away] for yourselves?” KUB 13.4 ii 16-17 (instr., pre-NH/NS), w. dupls. KUB 13.5 ii 25-26, KUB 13.6 ii 9, ed. Süel, Direktif Metni 38f.; “A dog ran off with a *kugulla*-bread from in front of an oven” *pa-ra-a=an=kan ḫuittiat* UDUN-*niyaz* “It pulled it out from the oven” KBo 32.14 iii 10 (Hurr.-Hitt. bil., MH/MS), cf. *ibid.* rev. 28; *maḫḫan=ma* UD-*az waḫnuzi n=uš=kan pa-ra-a ḫuittiyanzi* “When the day turns, they pull them (i.e., the horses) out (of the stables) (and hitch them up)” KUB 29.40 ii 11 (hipp., MH/MS), ed. Hipp.heth. 178f., cf. also *ibid.* iv 17; “When it becomes night time, he puts up the lamps” *nu=kan* É.DINGIR-LIM [*p*]*a-ra-a* SUD-*anzi* LÚSANGA=*ma=kan* LÚḪAL=*ya* [P]ĀNI KĀ-*aš še~*

parā 1 n

šanzi “and they close(?) the temple (by pulling outward the doors that opened toward the inside), and the priest and the exorcist sleep in front of the gate” KUB 31.113:15-16 (instr.?, NS), w. dupl. KUB 57.36 obv. 3-4, ed. Haas, KN 130f.; cf. *nu=kan É.DINGIR-LIM pa-ra-a huittiyanzi* KBo 2.4 i 21-22 (NH), ed. Haas, KN 278f., cf. Ehelolf, OLZ 29 (1926) 987f. (“schließen”), Zuntz, Ortsadv. 69 (“schliessen”); for a different mng. of *parā huittiya-* see 3 i, below.

o. *parā iya-* (mid.) “to go out (to ...)” (w. *-kan*): *pa-ra-a=ma=aš=kan UL iya[(ttari manqa)]* “but he (sc. the substitute king) never goes out” KBo 15.2 iv 5 (substitution rit.), w. dupl. KUB 17.31 i 7, ed. StBoT 3:60f.; cf. also KUB 22.50:7 (oracle question, NH); for a different mng. of *parā iya-* see 3 l, below.

p. *parā iyannai-* “to start moving out(?)” (w. *-kan*): *māhhan=ma[=ka]n^{GIŠ}huluganniš pa-ra-a iyannai* “But when the cart begins to move out(?)” IBoT 1.36 ii 23-24 (instr., MH/MS), ed. AS 24:16f.

q. *parā išhuwai-* (w. *-ašta* or *-kan*) — **1'** (lit.) “to pour out/away, discard: [*n*]=*ašta šanhanzi n=ašta SAḪAR.ḪI.A-uš pa-ra-a išhūwānzi* “They swept/cleaned and poured out the dust” KUB 7.49:2-3 (fest., NS), ed. Zuntz, Ortsadv. 62.

2' (fig.) “to discard, violate (a custom or rite)(?)”: “Thus (said) Pallū: ‘... [and] they performed a ritual in the house’” *šaklain=ma=wa=kan pa-ra-a UL išhuwair [nu=wa=]za=kan apez azzikimi §* “but they did not discard(?) / violate(?) the rite, [and] therefore I will eat” KBo 13.64 obv. 18-19 (oracle question, NH).

r. *parā išpānu-* “to sprinkle out, disperse”: 1 DUMU É.GAL=*ma IŠTU GAL pa-ra-a wātkunu~maš wātar pāi šuwaru=ya=kan anda nu wātar šuwaruwa[š(?)]* 1-ŠU *pa-ra-a išpānuzi* “From a cup one palace attendant gives water for sprinkling (cf. 1 ddd 2', below), and *šuwaru* is in (it); and he (i.e., the palace attendant) sprinkles out the water of *šu~waru* (i.e., water with *šuwaru* in it) once” KBo 27.40 obv.? 6-9 (fest. for deities of the netherworld, NS) □ for an early study of *šuwaru* see StBoT 2:14f.; cf. 1 aa and 1 ddd 2' below.

s. *parā ištap-* “to shut out” (w. *-kan*): *idalu=kan pa-ra-a* (var. *ša-ra-a*) *ištapdu aššu=wa=kan anda*

parā 1 y

kurkdu “Let it (sc. the door which they have just closed and anointed with fine oil) shut out (var. up) evil and hold good inside” KUB 9.31 ii 38 (Zarpiya's rit., MH/NS), w. dupl. HT 1 ii 12, ed. Schwartz, JAOS 85:342f., translit. Otten, LTU 16, HED 1-2:472 s.v. *ištap(p)-*; *ištapp-* takes preverbs *anda* (“shut in”), *āppa* (“shut up”), and (in our dupl.) *šarā*. *šarā* makes no sense here; the *parā* reading of KUB 9.31 which forms an excellent contrast to *anda kurk-* is to be preferred.

t. *parā karp-* “to pick out” (w. *-ašta*): “Then the same guard who brings in the defendants, runs back; he goes and takes his stand with the gold-spear-man” *n=ašta namma 1 DĪNAM pa-ra-a kar~panzi* “and they pick out the next case” IBoT 1.36 iii 11 (instr., MH/MS), ed. AS 24:24f., to be restored also ibid. iii 3 (without *-ašta*); for a different mng. of *parā karp-* see 3 o, below.

u. *parā la(h)huwai-* “to pour out”: “[The exorcist] takes two jugs of water” *n=ašta wātar 7-ŠU anda [lāhu]i pa-ra-a=ya=kan ID-i anda 7-ŠU lāhui* “he pours the water seven times into them, and pours it out seven times into the river” KBo 5.2 i 53-54 (rit., MH/NS); “The priest holds out water with a pitcher to the deities' hands” ANA EN.SISKUR=*ya=kan apez=pat IŠTU ZA.ḪUM KÙ.BABBAR ŠU.MEŠ-aš wātar [(pa-)]^rra^l-a lāhū[i]* “and for the sacrificer he pours out hand water (sc. water for washing hands) from that same silver pitcher” KUB 39.71 iii 40-42 (rit. for Ištar/Pirinkir, NH), w. dupl. KUB 39.70 ii 2-4, cf. Zuntz, Ortsadv. 63; cf. KBo 10.45 i 26 s.v. *la(h)~huwai-* 1 b.

v. *parā lalukkešš-* (w. *-kan*) “to shine forth”: see *lalukkešš-* 2.

w. *parā maušš-* “to fall out”: see *maušš-* b 7'.

x. *parā nai-* “to send out/off, dispatch” (usu. w. *-ašta* or *-kan*): see *nai-* 4 a 3'-4 b; this combination normally occurs w. *-ašta* or *-kan*; there seems to be only one passage that lacks a sentence particle: *kāšma ariyašeššar pa-ra-a neyauen* “Herewith we have sent off the oracle result” KBo 18.140:3-4 (letter, NH), ed. THeth 16:198f., cf. *māhhan* 3 c; for another mng. of *parā nai-* see 3 q, below.

y. *parā pai-* A “to go forth (to)/out, leave” (w. *-ašta*, *-kan*, *-šan*, and without local particle): *nu=*

parā 1 y

kan MUNUS.ŠU.GI *pa-ra-a paizzi nu=kan* ^É*hīli šā~wātar pariparāi* “The Old Woman goes out and blows the horn in the courtyard” KUB 35.163 iii 17-18 (rit. containing Pal., OH?/NS); *n=ašta* GAL *MEŠEDI* ^É*hīli pa-ra-a paizzi nu ANA LÚ* ^{GIŠ}GIDRU *tezzi zinir zinir* “The chief of the guards goes out into the courtyard and says to the staff-bearer: ‘Lyre, lyre!’” KBo 4.9 v 32-33 (*ANDAḤŠUM* fest., OH?/NS); *n=at=šan* ^{ÍD}-i *pa-ra-a pānzi* “And they go out to the river” KUB 29.4 iii 41-42 (rit., NH), ed. Schw.Goth. 24f., cf. Zuntz, Ortsadv. 63; *n=aš=kan pa-ra-a* ^É*hīli paizzi* “He goes out into the courtyard” KUB 7.41 i 22 (rit., MH/MS?), ed. Otten, ZA 54:118f.; *n=e=šta namma pa-ra-a hīla paizzi* “He then goes out into the courtyard” KBo 21.90 obv. 21 (rit., OH/MS), ed. StBoT 23:154; cf. further exx. in *pai*- A “to go” 1 j 19’ a’; for a different meaning of *parā pai*- A see 3 r, below.

z. *parā pai*- B to give out(ward) (w. *-kan*) (opposite of *andan pai*- B): *ANA LÚ.MEŠ É.NA₄=ya=kan AŠŠUM É.GI₄.A-TIM andan peškandu pa-ra-a=ma=kan DUMU.NITA DUMU.MUNUS AŠŠUM É.GI₄.A-TIM* ^{LÚ}*andaiyandanni=ya lē kuiški pāi* “Let them give (women) into (the royal mausoleum) as brides to the men of the mausoleum, but let no one (there) give out a son or a daughter as a bride or a son-in-law” KUB 13.8:13-15 (decree, MH/NS), ed. Otten, HTR 106f., cf. Zuntz, Ortsadv. 59; for another mng. of *parā pai*- B see 6 a 3’, below.

aa. *parā papparš*- “to sprinkle (out)”: [... (*wā~ta*)]*r pa-ra-a papparšz[(i)]* “He sprinkles out the water, (and the king washes his hands above the pebbles)” KUB 48.10 ii 4 (fest.), w. dupl. 115/t, ed. Kühne, ZA 70:96; cf. also *parā watumu*- (1 ddd 2’) and *parā išparnu*- (1 r).

bb. *parā parḥ*- “to chase out” (w. *-ašta*): *n=ašta* ^{LÚ.MEŠ}ALAN.ZU₉ ^{LÚ.MEŠ}*halliyarēš* ^{LÚ.MEŠ}*palwatallaš* ^{LÚ}*kītann=a pa-ra-a parḥanzi* “They chase out (of the temple of ZA.BA₄.BA₄) the performers, the singers, the criers, and the declaimer” KBo 4.9 iii 23-25 (*ANDAḤŠUM* fest., OH?/NS), ed. Badalì, SEL 2:58f. (who mistranslates *parā parḥanzi* as “corrano fuori”), cf. Zuntz, Ortsadv. 64; for an OS example see StBoT 23:141 (no. 204).

cc. *parā parkunu*- “to clean out” (w. *-kan*): “The aforementioned prince repeatedly says: ‘What formerly (was) in the grain-storage pits, that has al-

ready been completely emptied’” *nu=wa=kan pa-ra-a parkunuwan^ldu^l?* *n=ašta pa-ra-a šanḥir par~kunuir* “‘and they must clean (it) out.’ And they swept (and) cleaned it out” KUB 31.71 iv 20-21 (dream, NH), ed. Werner, FsOtt 328f.; cf. also *parā peššiya*- (1 gg).

dd. *parā pīya*- “to send forth/out to, dispatch” (without local particle): [*mān=an*] LUGAL-*uš=ma lamnizzi n=an=za pa-ra-a pīē[zzī appezziš=ma=aš(?)]* *mān LÚ-LUM n=an=za ZI-it pa-ra-a UL pīē[zzī]* “But [if] the king names [him], then he (i.e., the gatekeeper) dispatch[es] him. [But] if [he] is a [lowly(?) man, he does not dispatch him on his own initiative” IBOT 1.36 i 30-32 (instr., MH/MS), ed. AS 24:8f.

ee. *parā peḥute*- “to lead out” (w. *-kan*): *n=uš=kan LÚ.MEŠ* ^{GIŠ}GIDRU *pa-ra-a peḥudanzi* “the staff-bearers lead them (sc. dignitaries seated before the king) out” KBo 34.185 i 5 (fest.); for *parā peḥute*- “to lead forward” see 3 s, below.

ff. *parā penna*- “to drive forth/out” (w. *-ašta, -kan*): *kinun=a=wa=kan kue kallar idālu uddār LÚ.MEŠ* ^{GIŠ}GIDRU *ŠA DINGIR.MEŠ pa-ra-a pe~nir^r nu=war=at EGIR-pa INA É-TIM lē tarnāši* “You must not allow back into the house the ominous (and) evil words that the staff-bearers of the gods have now driven out” KBo 4.2 ii 19-21 (rit., pre-NH/NS), ed. Collins, JCS 42:212, cf. Zuntz, Ortsadv. 64; *n=ašta SILA₄ pa-ra-a pennanzi* “They drive forth a lamb” KBo 23.15 i 35 + KBo 23.5 i 8 (rit., NS); *nu UDU* (var. *UDU=ma=kan*) ^{LÚM}[(UḤALDIM *pa-ra-a*)] *pennāi* “The cook drives forth a sheep” KUB 32.2 ii 10 + FHG 3:11 (rit., NS?), w. dupl. KUB 39.71 iii 31 (NS); for a different mng. of *parā penna*- see 3 t, below.

gg. *parā peššiya*- (w. *-kan*): “to throw out, discard”: “Good must enter the house, ...” *n=at=kan pa-ra-a peššiyaddu parkunuddu* “it must discard it (i.e., evil) (and) clean it out” KUB 41.8 ii 13-14 (rit., MH/NS), ed. Otten, ZA 54:124f.; text probably corrupt; for a different mng. of *parā peššiya*- see 3 u, below.

hh. *parā peda*- “to bring/carry out to/toward” — **1’** w. *-ašta*: “The cupbearer brings (in) here one thick-bread from outside (*araḥza udai*). The king breaks (it). The cupbearer takes (it)” *t=ašta pa-ra-a pēdai* “and carries (it back) out” KBo 17.11 i 7 + KBo 30.25 i 23 (rit., OS), w. dupl. KBo 17.74 i 23 (OH/

parā 1 hh 1'

parā 1 oo

MS), ed. StBoT 12:12f.; [*n=ašt*]a? NINDA.Ī.E.DÉ.A *pa-ra-a parna pedai* “He carries the sweet oil cake out to (his) house” KUB 33.62 iii 5 (rit., OH/MS), ed. StBoT 23:154.

2' w. *-kan*: (The king breaks the bread) LÚSAGI. A=*kan* LUGAL-*i* NINDA.GUR₄.RA *ēpzi n=an=kan pa-ra-a pēdai* “The cupbearer takes the bread from the king and carries it out” KUB 11.35 v 13-15 (fest., OH/NS); *nu=kan kue* GIŠŠUKUR.ĪI.A *āšzi n=at=kan pa-ra-a pēdanzi n=at ITTI* LÚ.MEŠĪ.DU₈ *tianzi* “Then they carry out those spears that are left and deposit them with the gatekeepers” IBoT 1.36 i 14 (instr., MH/MS), ed. AS 24:6f.

ii. *parā piddai-* A (w. *-kan*) “to run out”: *nu=kan* EN.SISKUR [p]a-ra-a *piddāizzi* UN-*aš=ma* EGIR-*pa tūwa tiyazi nu tezzi uizzi* EN.SISKUR UĪ₇-*anza* UN-*aš* “The sacrificer runs out. A person steps way back and says: ‘Here comes the sacrificer, the bewitched person’” KUB 30.36 iii 4-7 (rit., MH/NS), ed. StBoT 3:74; “And Kešši saw a seventh dream: he went to the lions (i.e., to hunt)” *n=aš=kan pa-ra-a āški* (var. *āškaš*) *piddāit* “and he ran out to the (city) gate. (In front of the gate he found serpents and sphinxes)” KUB 17.1 ii 12 (myth., NH), w. dupl. KUB 33.121 iii 13 (NH), ed. Friedrich, ZA 49:238f. (“*lief hinaus ans Tor*”).

jj. *parā piddai-* B (w. *-kan*) “to carry out”: [*kī* *k*]ūt NU.SIG₇-[*t*]a *nu=kan* DINGIR.MEŠ₇=*ma pa-ra-a piddaiškiuan* [*tianz*]i UL=*ma=kan* *kuit pa-ra-a piddāiškir* [*nu=kan*] *apaddan šer* ANA DINGIR.MEŠ₇ *kuedaniya* ANA DINGIR-LIM [1 UDU *za*]n~*kilatar* BAL-*anzi* “[Regarding the fact t]hat it (i.e., the oracle result) was unfavorable: Or shall th[ey start] carrying out (the statues of) the deities? But because they did not use to carry (them) out, shall they therefore for the gods, for each deity, offer [one sheep as co]mpensation?” KUB 22.40 ii 18-21 (oracle question, NH), cf. *ibid.* ii *passim*.

kk. *parā šai-/šiya-* “to sprout forth”: [*mān p*]a-ra-a=*ma šiyati* “[When,] however, it sprouted forth (i.e., became spring)” KUB 36.101 ii 9 (Zukraši text, OS), cf. similar [... *pa-ra-*]a *šiyati* KBo 3.54 obv. 11 (hist., OH/NS), cf. Houwink ten Cate, *Anatolica* 11:61, differently Kempinski/Košak, *Tel Aviv* 9:90, 93 (= line 42, “he pounces forward”); 14 *kappiš* ŠE *pa-ra-a šiyannaš* GIŠŠINIG

tepu GIŠERIN *tepu* “fourteen *kappi*-vessels of barley able to germinate (lit. barley ‘of sprouting forth’), a bit of tamarisk, a bit of cedar” KBo 5.2 i 38-39 (rit., MH/NS), cf. Laroche, *BSL* 58:75 (“grain de plantation”), Kronasser, *EHS* 1:505 (“keimfähige Gerste”), differently Zuntz, *Ortsadv.* 74 (“Gefäße mit Getreide zum Versiegeln”); cf. KBo 5.5 i 10.

ll. *parā šalik-* “to reach out(?) / forward(?)” — **1'** (without local particle): *nu* LÚAZU *pa-ra-a ša~likzi nu* EN.SISKUR ŠU-*an ēpzi* “The exorcist reaches out/forward and takes the sacrificer by the hand” KBo 5.2 iii 36-37 (rit., MH/NS).

2' (w. *-kan*): *ašannaš=ši* GIŠŠŪ.A-*an tiyandu* (sic; error for *tīēr*) *n=aš=za* UL [*eš*]at *adannaš=ma=šši* GIŠBANŠUR-*un unuēr nu=kan pa-ra-a UL šal[ikt]a* “They set up a chair for him (sc. the Sun-god) to sit down on, but he did not [s]it down. They set a table for him to eat, but he did not reach out. (They gave him a cup, but he did not put his lip to it)” KUB 33.96 iv 15-16 + KUB 36.7a iv 52-53 (Ullik., NH), ed. Güterbock, *JCS* 5:160f., tr. *Hittite Myths* 55; cf. KBo 19.112 rev.? 6 (*Ḫedammu*, NS), w. dupl. KBo 19.112A:5 (NS).

mm. *parā šanḥ-* “to clean/sweep out” (w. *-kan*): É.MEŠ DINGIR.MEŠ₇=*ya=kan pa-ra-a šanḥdu harniyaddu* “And he (i.e., the priest) must clean out the temples (and) sprinkle (them)” KUB 56.48 i 18 (fest., NS), translit. StBoT 26:55 n. 261; cf. above cc and similar KUB 31.113:12-13, ed. Haas, *KN* 130f.; KUB 41.30 iii 8.

nn. *parā šartai-* “to wash away, dislodge” (without local particle): *appaliyallaš=a* É?[-*ir=šet*] / *karaitti pēran w[etan] / karaiz lāhu[i] / n=at pa-ra-a šartai n=at / aruna [pēdai(?)]* “The fool’s house is b[uilt] in the path of the flood (i.e., in a dry riverbed); the flood will flow, wash it away, and [carry] it to the sea” KUB 36.110 rev. 17-21 (benedictions for Labarna, OS), ed. Archi, *FsMeriggi*² 50f., cf. *lah(h)uwai-* 3 □ the *appaliyallaš* is “(the man) of deceit,” i.e., one easily deceived; hence the tr. “fool.” The fool plays a principal role in wisdom stories. The formation of *appaliyalla-*, *ap~pali* + *-alla-* proves (contra Puhvel, *HED* 1-2:95f.) that the base noun is a neut. *i*-stem, not common gender *a*-stem. Puhvel’s tr. “trapper, ensnarer, ambusher” makes no sense in this passage.

oo. *parā šippa-* “to scrape(?) off”: [...]*x=ma* INA É LÚKUŠ, GUD SI *pa-ra-a šippanzi* “... in the house of the chariot warrior they scrape(?) off the

parā 1 oo

parā 1 vv 2'

...” KUB 51.15 rev. 3 (fest., NS) □ GUD SI is not likely to be for SI GUD “horn of an ox”; although a reading GUD UDU! would fit the sequence of the signs and the approximate shape of the second sign, if *šippanzi* is from the verb *šapp-/šipp-/šapiya-*, no established meaning of this verb fits GUD UDU as an object; a remote possibility is that GUD.SI stands for GUD.SI.DILI “battering ram” (cf. Steinkeller, NABU 1987 no. 2, item #27, written so at Ebla, without det. GIŠ), otherwise known at Boğazköy in the writing ^{GIŠ}GUD.SI.DILI; if so, then the House of the Chariot Warrior was a kind of general armory in which work could be done on siege implements.

pp. *parā šuwai-* “to drive out” (w. *-kan*): *nu=wa=kan kuit kuit kallar idālu uttar kēdani Ē-ri anda nu=war=at=kan pa-ra-a šūwandu* “Let them drive out whatever ominous (and) evil thing (is) in this house” KBo 4.2 i 66-68 (rit., pre-NH/NS), cf. Zuntz, Ortsadv. 70; for a different mng. of *parā šuwai-* see 6 a 5', below.

qq. *parā šuhḥa-* “to pour/scatter out” (without local particle): *namma* ^{LÚ}AZU *anaḥita dāi hubrušhi pa-ra-a šuhḥāi* “Then the exorcist takes morsels (and) pours (them) out into the *hubrušhi*-vessel” KUB 11.31 i 22-23 (rit., MH/MS?), ed. Zuntz, Ortsadv. 66.

rr. *parā šuppiyahḥ-* “to clean/wash out”(?) (w. *-kan*): *lukatt[a=ma=kan* ^{LÚ}AZU *KA×U=š]U pa-ra-a kiššan šuppiyahḥi ... nu=za=kan KA×U=šU pa-ra-a šuppiyahḥi* “The next mornin[g the exorcist] cleans out(?) [he]r (i.e., the pregnant woman’s) [mouth] as follows: ... and she cleans out her own mouth” KBo 17.65 obv. 10-12 (rit., MH/MS), ed. StBoT 29:132f.

ss. *parā dā-* “to take out (of a group), pick out, select” — 1' (without local particle): *U 1 kapunu A.ŠÀ pa-ra-a dāš* “and one *kapunu*-measure of field he selected” KBo 22.1 obv. 14-15 (instr., OS), ed. Archi, FsLaroche 46; cf. also KBo 17.105 ii 41 (invoc., MH/MS); (The Egyptian queen writes to Šuppiluliuma: “My husband has died ...”) *İR=YA=ma=wa nūwān pa-ra-a dahḥi* “but I do not want to pick out a subject of mine (and make him my husband)” KBo 5.6 iii 14 (DŠ), cf. *nūman*, *nūwan*, cf. Zuntz, Ortsadv. 71.

2' (w. *-kan*): [... *n*]amma=kan ^{LÚ}pātīliš DUMU. NITA *pa-ra-a dāi* “[... F]urther, the *patilli*-priest takes the (stillborn) boy baby out” Bo 4951 rev.? 10 (rit., NH), ed. StBoT 29:124f.

tt. *parā dai-* “to put forth, bring out” — 1' (w. *-kan*): *nu=kan karūliya* ^{URUDU}*ardāla [pa-r]a-a ti~yandu nepiš tekann=a kuēz arḥa kuerir* “Let them bring [ou]t the old saw, with which they cut apart heaven and earth” KUB 33.106 iii 52-53 (Ullik., NH), ed. Güterbock, JCS 6:28f.; *UNŪTĒ*^{MEŠ}*=ya=kan ḥantezzi pa-ra-a tiškanzi* “First they will bring out the implements” KUB 22.70 rev. 48 (oracle question, NH), ed. THeth 6:94f.; cf. *ibid.* rev. 61-62.

2' (w. *-šan*): *nu* MUNUS [*p*]aizzi *ḥarnāui Uš~KĒN namma=šša[n] QĀTAM ḥarnāui pa-ra-a dāi* “The woman [g]oes (and) bows to the birth-stool, then she puts forth (her) hand toward the birth-stool” KUB 9.22 ii 33-35 (rit., NH), ed. StBoT 29:92f.; cf. similarly *ibid.* iii 36-37. For phrases like *kuitta parā tepu dāi* see 9 a, below.

uu. *parā talliya-* “to call forth”: *parḥuenaš=šan kitta nu=ššan pa-ra-a tallianz[a?] ʿēšʿ kalaktar=šan kitta nu=ššan parā k[alankanza ēš(?)]* “*parḥuena*-grain is lying (here), so be called forth. *kalaktar* is lying (here), so [be] fully p[acidified]” KUB 33.62 ii 14-15 (rit., OH/MS); fragmentary: *pa-ra-a talliškanzi* KBo 26.207:5.

vv. *parā tarnā-* (cf. 6 a 6', below) “to let go, release, set free, let out” — 1' (without local particle) — a' to set free, let go: *nu* UDU *pa-ra-a tar~nanzi* “and they let the sheep go” KBo 24.1 i 24 (3Mašt., MH/MS); *mān=ta=kan pa-ra-a tarḥumar=ma [āššu(?) nu] tuel İR-TAM GĒME-TAM p[pa-ra-a tarnā]* “If [it is] your [wish(?) to set free(?), then set free your male and female slave” KBo 32.15 iii 3-4 (MH/MS), restored after Hurr. version (iv 2-3: *a-i ū-ri-u ki-re-en-zi ki-ru-un-na bu-ra-am-mi-ib ki-i-ru(-)nu-ul-mi-ib*) (Hurr. bil., MS), ed. Neu, Hurritische 11f.; for *parā tarnā-* in the Hurr. bil. see Neu, Hurritische 10-15.

b' “to let out” (words): *eni=za kuit* ^{UTU}*-ši AWAT MUNUS LUGAL antuḥšaš katta GUL-aḥ~ḥandaš pa-ra-a UL tarnāš* “Concerning the aforementioned matter of the queen and the beaten people which His Majesty would not let out (saying do not say anything to me)” KUB 22.70 rev. 44 (oracle question, NH), ed. THeth 6:92f.

2' (w. *-kan*): *n=ašta anda=ya UL kuinki tarnai pa-ra-a=ya=kan UL kuinki tarnā[i]* “He (i.e., a guard) lets no one enter and lets no one leave” IBoT

parā 1 vv 2'

1.36 i 73 (instr., MH/MS), ed. AS 24:12f.; *nu=kan* GUD UDU *UL kuiški pa-ra-a tarnai* “and no one will let out an ox (and/or) sheep” KUB 17.35 iv 7 (cult inv., Tudh. IV), ed. Carter, Diss. 132, 146.

3' (w. *-ašta*): *n=ašta nakkuššahiti pa-ra-a UN-an tarnai man=ši ZI=ŠU=ma n=ašta pa-ra-a GUD-un tarnai* “He will release a man in the status of a scapegoat, or, if he wishes, he will release an ox” KBo 5.2 iii 33-35 (Ammiḫatna’s rit., MH/NS), ed. van Brock, RHA XVII/65:128, cf. *nakkuššahit-* and Zuntz, Ortsadv. 71; “They inflate a [wal]ūla, then they flatten it with (their) feet” *n=ašta parāš pa-ra-a [tar]nattari* “(so that) the air is released” KBo 6.34 iii 31-32 (soldier’s oath, MH/NS), ed. StBoT 22:12f.

ww. *parā uwa-* “to come out/forward, protrude(?)” — **1'** (w. *-ašta*): *n=ašta mān «GI» appez=ziš DUMU É.GAL pa-ra-a uizzi* “If a palace-attendant of the lowest rank comes out” IBoT 1.36 i 20-21 (instr., MH/MS), ed. AS 24:4f.

2' (w. *-kan*): *LUGAL-uš=kan pa-ra-a uizzi* “The king comes out (of the palace)” IBoT 1.36 ii 15 (instr., MH/MS), ed. AS 24:16f.; *n=at=kan pa-ra-a ŠA LU^UME~ŠEDI Éhīlaz uiškandari* “Then they come out of the guards’ courtyard” *ibid.* i 74, ed. AS 24:12f.; “Let the tower of ... be x *gipeššar* around the top, but around the bottom let it be six *gipeššar*; and let it be encircled by a gutter and a *mariyawanna*” *mariyawanna=na=ma=kan peran arḫa 6 gipeššar ē[(št)]u pa-ra-a=ma=at=kan 5 šekan uwan ēštu* “Let the *mariyawanna* be six *gipeššar* in circumference(?) (*peran arḫa*), and let it protrude(?) five *šekan*” KUB 31.84 ii 3-4 (*BĒL MADGALTI*), w. dupl. KUB 31.86 ii 3-5 + KUB 48.104:12, ed. Dienstanw. 42, cf. *mariyawanna-*.

xx. *parā uwate-* “to lead out” — **1'** (w. *-šan*): *nu=ššan É[RIN.MEŠ URU]Dalauwa KASKAL-ši pa-ra-a [uwater]¹* “Then they led the tr[oops of the city of] Dalauwa out onto the road (and blocked it)” KUB 14.1 obv. 71 (Madd., MH/MS), ed. Madd. 18f.

2' (w. *-kan*): *kuin uwateši n=an GIŠAN.ZA.GÀR GIM-an parganuši kuin=ma=[ka]n apel=pat we=tandaš pa-ra-a uwateš[i]* “Another you bring and make him high like a tower, still another you lead out to his *wetanda-s*” KUB 24.7 ii 11-13 (hymn to Ištar, NH), ed. Güterbock, JAOS 103:158f., cf. *ibid.* 162f.

parā 1 bbb

yy. *parā uiya-* “to send forth/out to, dispatch” (w. *-za* but without local particle): *šummaš=ma kuiēš LU^U.MEŠSAG nu=za pa-ra-a kuinki kuedanikki uiyami* “You who (are) eunuchs(?): (if) I send someone (of you) out to someone” KUB 26.1 iii 61-63 (SAG 1 instr., Tudh. IV), ed. Dienstanw. 14.

zz. *parā unna-* “to drive out” (w. *-kan*): “You will take birds and a goat around inside the house, and he will beat them in the four corners” *n=uš=kan pa-ra-a ūnnatti* “then you will drive them out” KUB 30.34 iv 12 (purif. rit., MH/NS).

aaa. *parā uda-* “to bring out” — **1'** (without local particle): *nu=ššan mahḫan UZU.Ī ari nu UZU NÍG.GIG UZU ŠÀ UZU=ya hūman ANA DINGIR-LIM pa-ra-a udanzi* “When the fat is hot, they bring the liver, the heart, and all the meat out (sc. of the kitchen) to the deity” HT 1 i 49-50 (rit., MH/NS), ed. Zuntz, Ortsadv. 67 (“bringen sie weiter zu dem Gotte”), Schwartz, JAOS 58:338f. □ The wider context indicates activities at a gate, i.e., outside. It is unclear if the above-mentioned materials are fetched from inside the temple, in which case “bring out” would be preferred to “bring forward” (= mng. 3). This passage, including its duplicate KUB 54.65 iv! 6-7, seems to be the only one without sentence particles. In all other cases *parā uda-* is accompanied by either *-ašta* or *-kan*; perhaps the *-šan* of the preceding clause has carried over its force to the *parā udanzi* clause.

2' (w. *-kan*): “They put the livers (and) the breads in front of the deity. Then they leave the livers (and) breads right in the temple” *UL[=a]t=kan pa-ra-a udanzi* “They do not bring them out” IBoT 3.148 iii 4 (rit., MH/NS).

3' (w. *-ašta*): “One *ḫapiya*-man and a *ḫartagga*-man follow him(?), and a *taraši*-man goes to the oven” *t=ašta NINDA tūnik NINDA kūittann=a pa-ra-[a] udai* “and he brings out a *tunik*-bread and a *kuitta*-bread” KUB 56.46 vi 7-9 (frag. mentioning a NIN.DINGIR, OH/NS), translit. StBoT 25:102 (= lines 14'-16'); *[n]=ašta LU^USANGA 2 BIBRU DINGIR-LIM [I]ŠTU É.DIN~GIR-LIM pa-ra-a udai [n]=aš araḫza pēdai* “The priest brings two *BIBRU*-vessels of the god out of the temple and carries them outside” KBo 23.1 ii 32-34 (rit., NH).

bbb. *parā warš-* “to wipe/brush(?) out” (w. *-kan*): *nu NUMUN.ḪI.A hūmand[a (dāi)] n=at*

parā 1 bbb

IŠTU ^{NA4}ARA₅ *mallizzi ŠA* ^{NA4}ARA₅ *ma ḥararazi* (var. *ŠA* ^{NA4}*ḥararazi*, omits ARA₅ *ma*) ^{NA4}*kunk*[(*u~nuzit*)] *walḥannai n=aš=kan pa-ra-a waršanz*[(*i*)] “He takes all the seeds (neut. pl.) and grinds them (neut.) with the millstone. He pounds them (neut.) with the basalt(?) of the millstone and wipes/brushes(?) them (obj. changes to common gender) out” KBo 10.45 iii 2-5 (rit. for infernal deities, MH/NS), w. dupl. KUB 41.8 ii 37-40 (MH/NS), ed. Otten, ZA 54:126-129 (“Man wischt sie aus”).

ccc. *parā watku-* “to spring forth” (w. *-ašta* or *-kan*): [*ta*] *kku=wa=šta É-irz*[*a arḥa kuiški*(?)] *paizzi n=ašta ašku*[*uēš ...*] *pa-ra-a ḥanti watkuanz*[(*i*)] “[I]f [somebody] goes [out of] the house, and *ašku*-animals [...] jump separately out, (then ... will fall)” KUB 34.22 i 1-3 (omen, NS), ed. Riemschneider, Omentexte 204f., Collins, Diss. 260f.; ^dUTU-*uš=kan AN-za GAM auš*[*ta ... A*]NA GUD *ZI-aš pa-ra-a watkut* “The Sungod looked down from heaven. His (sexual) desire for the [fat(?)] cow sprang forth” KUB 24.7 ii 53-54 (tale of the Sungod and the cow, NH), ed. Hoffner, FsLacheman 191, tr. Hittite Myths 65; similar KUB 33.98 + KUB 36.8 i 16-17 (Ullik., NH), ed. Güterbock, JCS 5:146-149.

ddd. *parā watkunu-* — **1’** “to cause (something) to leap out” (w. *-šan*): cf. in fragmentary context, *nu=ddu=ššan x*[...] *ZI=KA pa-ra-a wa*[*tkunu*(*zzi*)] “and ... ar[ous]es your desire”(?) KUB 26.38 iii 7-8 (Ḫuqq., Šupp. I), w. dupl. KUB 23.74:2.

2’ *parā watkunumaš watar* “water for sprinkling”: see *parā išparnu-* (1 r, above); cf. 1 aa, above.

eee. *parā zappanu-* “to cause to drip away/out” (w. *-šan*): (The king writes to an official in Tapikka:) *kišš*[*a*] *n=ma=mu kuit ḥatrāeš kuitman=wa=mu* ^dUTU-*ŠI kī ŠA LÚ.MEŠ* ^{URU}*Gašga takšulaš uttar ḥatrāši ammuga=wa memian INA KUR* ^{URU}*Išḥupita ḥuškimi nu karū kuit DINGIR.MEŠ* [(*i*)] *mman*[...] *ziga=mu=ššan pa-ra-a zappanuškiši nu=mu QĀTAMMA ḥatreškiši* “Concerning what you wrote me as follows: ‘I will await word in Išḥupitta until you, Your Majesty, write me about the matter of the peace of the Kaškaean men’: Because the gods already [...], you keep causing me to drip away (i.e., you exhaust me, in that you) keep writing to me the same thing!” HKM 10:23-32 (letter, MH/MS), ed. HBM 134f. □ for the psychological use of *zappiya-* see *ištan~*

zaš=miš tamatta pēdi zappiškizzi “my soul steadily drips away to another place” KUB 30.10 rev. 15 (prayer of Kantuzili, OH/MS), cf. Kammenhuber, ZA 56:68 n. 50; cf. also the horrible fate called *ÚŠ-an zappian* “a dripping (i.e., slow, excruciating?) death” KUB 44.4 rev. 32 + KBo 13.241 rev. 20 (rit., NH).

The antonym of *parā* “out” is *anda(n)* “in(to).” Note *anda pai-* — *parā uwa-* KBo 24.63 ii? 11-12 + KBo 23.43 ii? 3-4, w. dupl. IBoT 2.46 rt. col. 6-8, ed. below in discussion at end; *andan peške-* — *parā pai-* KUB 13.8:13-15 (1 z, above); *anda tarna-* — *parā tarna-* IBoT 1.36 i 73 (1 vv 2’, above); *parā eḫu* — *anda uwa-* VBoT 24 i 25-29, ed. *lulim(m)i-* a; and the examples quoted by Starke, StBoT 23:140 (no. 196) and 142 (no. 212); but note *parā penna-* — *appa tarna-* KBo 4.2 ii 19-21 (1 ff, above).

2. (postpos.) out of, from — **a.** w. abl.: *n=ašta É-irza pa-ra-a peššiyandu* “They must throw (him) out of the house” KUB 11.1 iv 18 (Tel.pr., OH/NS), ed. THeth. 11:52f.; *ANA* ^dUTU-*ŠI=ya=at=kan INA* ^{URU}*Zithara INA BURU*₁₄ *KA×U-az pa-ra-a aniya~wen* “For His Majesty we wrote it (i.e., the foregoing text) ‘from (his) mouth’ in the city of Zithara at harvest time” KUB 29.8 iv 38-39 (rit., MH/MS), ed. Haas, ChS 1/1:100; [*ANA* ^dUTU-*ŠI=y*] *a=at=kan KA×U-az* ^{URU}*Zi*[*tḥara INA BURU*₁₄ *p*] *a-ra-a aniya~wen* “We copied it out [in the summer in] *Zi*[*tḥara*] from the mouth [of His Majesty]” KBo 23.6:9-10 (rit.), ed. ChS 1/1:65 (= lines 37-38); cf. *kī=ma=kan tuppi ANA* ^dUTU-*ŠI KA×U-az pa-ra-a* ^{m.GIŠ}PA-DINGIR-LIM-*iš aniyat* “But Ḫattušili copied this tablet from His Majesty’s dictation” KUB 15.31 iv 38-40 (rit., MH/NS); cf. HW² *anija-* 1 2 b β; *ANA* ^dUTU-*ŠI=at=kan* [*KA×U-a*] *z pa-ra-a* [*IN*]A ^{URU}*Zithara I*[*N*]A *BURU*₁₄ [*ani~yau*] *en* FHG 21 + KBo 20.126 iv 35-37 (rit., MH/MS), ed. Haas, ChS 1/1:77; ^{LÚ}AZU=*ma=kan* ^{GIŠ}ZA.LAM.GAR-*az pa-ra-a ḥurlili kiššan memai* “The exorcist speaks in Hurrian from the tent as follows” KUB 12.11 iv 19-20 (fest., MH/NS); cf. ^{GIŠ}ZA.LAM.GAR-*az pa-ra-a namma=pat QĀTAMMA memai* *ibid.* iv 24-25; *mān=wa=kan* DINGIR.MEŠ-*aš šanezzin :zūwan KA×U-az pa-ra-a anzāš ḥūittiyawen* “If we pulled the fine bread from the gods’ mouth” KUB 13.4 iv 71-72 (instr. for the temple officials, pre-NH/NS), ed. Süel, Direktif Metni 88f., Chrest. 166f.; [*ū*] *k=ma=kan ZI-za pa-ra-a kaniššun* DINGIR.MEŠ *kuit* “Because I honored the gods from (the depths of) my soul” KUB 54.1 i 43 (dep., NH), ed. Archi/Klengel, AoF 12:54, 58.

parā 2 b

b. w. inst. for abl.: [(*n=ašt*)]*a* [(DINGIR-LIM-*ni*) :*zūwan kuw(at)*] KA×U-*it pa-ra-a SUD-atteni* “Why will you take bread from the god’s mouth?” KUB 13.4 ii 16 (instr. for the temple officials, pre-NH/NS), w. dupl. KUB 13.5 ii 25-26, ed. Chrest. 152f., Süel, Direktif Metni 38f.

Some syntactical observations: It is often difficult to decide between *parā* used as a preverb and *parā* used as a postposition w. abl. In the many cases where the order is abl. — *parā* — verb, a decision between preverb or postposition for *parā* is impossible and unnecessary. The four examples given above, 2 a, w. the expression *iššaz* (KA×U-*az*) *parā aniya-* “to write down ‘from the mouth’ (of His Majesty)” taken from several colophons and all obviously meaning the same, demonstrate the difficulties. The apparent free distribution of the phrase *iššaz parā* throughout the sentence shows *parā* in postpositional function as a linguistic reality to be separated from preverbal *parā*.

3. (prev.) forward, further, along (w. d.-l. or all., generally without local particle) — **a.** *parā arnu-* “to cause to arrive” (see also 1 e and 6 b 2’) — **1’** (without local particle): (If you take food devoted to the gods) *n=at DINGIR.MEŠ-aš ZI-ni pa-ra-a UL ar-nutteni* “and you do not make it arrive for the desire of the gods” KUB 13.4 i 51 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150, Süel, Direktif Metni 30f.

2’ (w. *-kan*): *nu=ššan mān ḥalkieš aranteš n=aš=kan arḥa waršten n=aš=kan ANA KISLAḤ pa-ra-a arnutten n=aš LÚ.KÚR lē dammešḥaizzi* “When the crops are ripe, reap them and cause them to arrive at the threshing floor; do not let the enemy damage them” HKM 25 rev. 15-21 (letter from the king, MH/MS), ed. HBM 164f.

b. *parā epp-* (cf. 1 i, above) — **1’** “to hold out in front, present, proffer, show (to someone)” (w. dat.; without local particle); = German “hinhalten” (HW² 2:73b-78a): *ta=šmaš ḥurtiya[l]lan (pa-r)[a-a ēpmi DUMU É.((GA)]L šuppi wātar pa-ra-a ēpzi [(LUGAL-)]i MUNUS.LUGAL=ya* “I hold the bo[w] out to them (i.e., the king and queen). The palace attendant holds out holy water to the king and queen” KBo 17.1 i 13-15 (rit., OS), w. dupl. KBo 17.3 i 9-10 (OS), ed. StBoT 8:18f., StBoT 23:137f.; *nu* ^{LÚ}*zakken~*

parā 3 c

niš ANA ^mAttalli kī ṬUPPU pa-ra-a ēpzi “The pre-fect presents this tablet to Attalli” RS 17.109:17-19 (legal document, Ḥatt. III/Tudḥ. IV), ed. Laroche, Ugar. 5:770, von Schuler, UF 3:227; *nu DINGIR-LUM aši Û-TUM ANA MUNUS.LUGAL apaddan pa-ra-a IŠBAT* “Did the god therefore show (lit. hold out, present) that dream to the queen?” KUB 52.72 obv. 14-15 (oracle question, NH), cf. *ibid.* 7, 8, 16, 22; *memaḥḥi=ttu kuit nu=mu GEŠTU-an pa-ra-a ēp* “Present to me (your) ear for what I will tell you” KUB 24.7 iv 44-45 (tale of the fisherman, NS), ed. Friedrich, ZA 49:232f., tr. Hittite Myths 66 (“pay close attention to”).

2’ “to reach(?), touch(?), affect(?), afflict(?)” — **a’** “to reach(?)” (without local particle): *maḥ~ḥan=ma=šta* ^{LÚ.MEŠ}ALAN.ZU, ^É*ḥilamnaš* [KÁ.GA]L-*aš anda aranzi ... māḥḥan=ma ANŠE.GÏR. NUN.NA.ḤI.A KÁ.GAL-aš pa-ra-a [ap?]panzi nu* ^{LÚ.MEŠ}ALAN.ZU, ^{LÚ}*kītašš=a ḥalzāi* “But as soon as the performers arrive in (reach) the gate of the portico, (they call out ‘Welcome.’ But the reciter again does not call out.) But when the mules [re]ach(?) (this) gate, then (both) the performers and the reciter call out” IBoT 1.36 iv 5-6 (instr., MH/MS), ed. AS 24:32f., [*ap*]panzi restored from iii 77 (cf. comments on p. 57), but cf. *ibid.* iii 76-77 w. *-kan; pa-ra-a [ap?]panzi* seems parallel to *anda aranzi* here.

b’ “to touch(?), affect(?), afflict(?)” (w. *-kan*): “You yourself had said repeatedly ‘I hope even something minor will get difficult for him’” ŠA MUNUS=ya=mu=kan kuit GIG *pa-ra-a appiškīt* “because a woman’s sickness was repeatedly afflicting me” KBo 4.14 iii 25-26 (treaty, Tudḥ. IV or Šupp. II), ed. van den Hout, Diss. 294f., cf. Stefanini, AANL 20:45 (“sorgere”), Puhvel, HED 1-2:281 (“and whereas woman’s sickness afflicted me”); cf. perhaps IBoT 1.36 iii 76-77, ed. AS 24:32f.

c. *parā eš-/aš-* (act.) “to be more, extra, be added to(?)” (w. *-ašta* or *-kan*): *kī kuit iyaš n=ašta! kāša ÉRIN.MEŠ.ḤI.A pa-ra-a tuk=pat ēšzi § kāša=za peran dameidani ANA ÉRIN.MEŠ lamni~yanza nu liliwaḥḥuwanzi unni uwat duwaddu* “What is this that you have done? Only you have extra troops. § You are (hereby) assigned to command another troop. So drive (here) quickly. Pronto!” HKM 70:4-13 (letter, MH/MS), ed. HBM 252-255; *nu=kan ammel MU.ḤI.A-u[š] UD.KAM-uš ANA ^mIKÛ?!*

parā 3 c

G[A?.TÚL(?) (or ʾŠuʾ-ʾupʾ?-p[ʾiʾ?-lu-li-ia-ma])] *pa-ra-a ašandu* “May my year[s] (and) days be added(?) to Šupp[iluliyama(?)]” KUB 31.106 + KUB 23.44 iii 8-9 (oath, Šupp. II), ed. Laroche, RA 47:72f. (“soient offerts”), cf. HW 339 (“zur Verfügung stehen”), HED 1-2:288f. (“offered up to”), HW² 2:95a (following Laroche).

d. *parā eš-/aš-* (mid.) “to be stationed forward or in front”: “With my troops I went to the country of Taggašta” ÉRIN.MEŠ^{URU} *Taggaštaš=ma pa-ra-a ešanza* KUR^{URU} *Šadduppa* [KUR^{URU}] *Karaḥna* KUR^{URU} *Marišta=ya ešan ḥarta* “The troops of Taggašta, however, which were advance troops (lit. which were stationed in front), kept the countries of Šaduppa, Karaḥna, and Marišta occupied” KBo 5.8 i 4-5 (Murš. II), ed. AM 146f. (“vorgeschobene(?) Taggaštäische Truppen”), cf. AM 254, Zuntz, Ortsadv. 78, StBoT 6:118 (“vorgeschoben, exponiert”); *nu=šmaš pa-ra-a ašatar* ^m*Ḥantiliš iyat* “Ḥantili made an outpost (or forward station) against them. (But the first Labarna (and) Ḥattušili did not let them across the river Kumešmaḥa)” KUB 21.29 ii 3-5 (decree, Ḥatt. III), tr. von Schuler, Kaššäer 146 (“errichtete ... Vorposten”), cf. Zuntz, Ortsadv. 78, CHD *labarna-* a 1’ a’; unclear: *nu=za uni* ḤUR.SAG-*an pa-ra-a eša*[-...] KUB 19.37 iii 13 (Murš. II), ed. AM 174f.; cf. AM 284 (*parā eš-* = “besetzen”); HW² 2:110a (proposes *parā* = “weiter” but does not give a tr.).

e. *parā ḥaliya-* in fragmentary context: *nu nam~ma*[-...] *pa-ra-a UL ḥāliyat* KUB 33.114 i 10-11 (Kingship of ^qLAMMA, NH), translit. Myth. 146.

f. *parā ḥalzai-* “to call up/forward/forth” (without local particle): *kuedani=ma=ššan URU-ri EGIR-pa ārti nu LÚ.MEŠ URU-LIM ḥūmanduš pa-ra-a ḥalzāi* “(If) you return to some city, then summon (lit. call forward) all the men of the city (and hold court)” KUB 13.2 iii 29-30 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48 (“herausrufen”); ^{LÚ}*šakunneš=ma EN.SISKUR pa-ra-a ḥalzāi* “The priest calls up the sacrificer” KUB 39.71 iii 38 (rit., NS).

g. *parā ḥink-*: fragmentary [...] *x pa-ra-a ḥikzi* KUB 35.58 iii 5 (rit., NS), translit. StBoT 30:164.

h. *parā ḥinganu-*: [...] *p* *a-ra-a ḥinganu*[zzi] IBoT 2.6:6 (*ANDAḤŠUM* fest., NS).

i. *parā ḥuittiya-* (cf. also 1 n, above) — 1’ (lit.) “to pull forward” (without local particle): [*mān=ma*

parā 3 j

UL paššariš n=an ḥapurin EGIR-pa damašzi [...] *x iškizzi namma=an ḥapurin pa-ra-a ḥuittiy[azzi]* “[If, however,] he is not circumcised(?), he presses his foreskin(?) back [and] anoints [his glans(?)], then he pulls his foreskin(?) forward” KUB 44.61 rev. 25-26 (med., ENS), ed. StBoT 19:20f., cf. also *paššari-*; “They wash their (i.e., the horses’) heads and their ears” *namma=aš GEŠTU.ḪI.A=ŠUNU kiššerit pa-ra-a ḥuitt[ianzi]* “then [they] pull their ears forward (i.e., make them stand upright) with (their) hands” KUB 29.40 iii 32 (MH/MS), ed. Hipp.heth. 184f. (“behand[elt] man ihre Ohren besonders mit den Händen”).

2’ (figurative) — **a’** “to prefer, further, advance or promote (someone)” (w. acc., without local particle): “Aparru, the man from Kalašma had come to Ḥattuša before (me.) My Majesty” *n=an pa-ra-a ḥuittianun n=an EN-LAM iyanun* “and I had promoted him, made him a lord (and had given him the land of Kalašma to govern)” KBo 16.17 iii 25-26 (ann., Murš. II), ed. Otten, MIO 3:172, 174 (“Ich hatte ihn ausgezeichnet”), cf. Zuntz, Ortsadv. 69 (“bevorzugen”); cf. also KBo 4.12 obv. 16 (obj. Mittannamuwa).

b’ w. *aššu/aššui/aššuli* or *idalu/idalawanni* “to increase/advance favor or hostility to/against someone” (w. acc. of the person or land): [*UL=an* ^{LÚ}*SANGA iyanun*] / *n=an pa-ra-a aššūi ḥui*[*t~tiyanneškinun*] “[Did I not make him a priest,] and pr[omote] him [always] in a good way?” KUB 1.16 ii 16-17 (Ḥatt. I/NS); *na*[(*šma=za mān ap*)] *āt KUR-e našma URU-an aššu*[(*I*)] *i našm*[(*a idāl*)] *u pa-ra-a ḥuittian* [*ḥ*] *armi* “or if I have furthered that country or city in either a good or bad way” KBo 5.3 iii 21-22 (Ḥuqq., Šupp. I), w. dupl. KBo 19.44 rev. 10-11 (ENS), ed. SV 2:124f.

c’ “to prolong/delay” (w. -*šan*): *nu=mu=ššan mān ÉRIN.MEŠ-it ANŠE.KUR.RA.ḪI.A-it lammar UL ārti nu=z(š)an pa-ra-a imma ḥuittiyaši* “If you do not immediately come to my (aid) with troops and horses, but you rather prolong/delay (your coming to help) in your own interest (-*za*)” KBo 5.3 ii 28-29 (Ḥuqq., Šupp. I), ed. SV 2:116f.

j. *parā ḥuške-*: in fragmentary context, [...] *šan pa-ra-a ḥuškizzi* [...] Bo 4951 rev. 21 (birth rit., NH), ed. StBoT 29:126f. (“he waits longer?”).

parā 3 k

k. *parā iya-* (act.): [...].x.MEŠ=ŠU KI.MIN *n= aš=kan pa-ra-a i-ez-zi na-aš* [...] in run-over line from otherwise lost rev. between KBo 21.14 obv. 16-17 (purif. rit., MS).

l. *parā iya-* (mid.) “to go on, go further” (without local particle): “I burnt down the city of Iyaḥ-rišša and took (it) including captives, oxen, (and) sheep. §” *lukatti=ma INA URUTaptina pa-ra-a iyaḥ~ḥat* “Next morning I went on to the city of Taptina” KBo 4.4 iii 43 (Murš. II), ed. AM 128f., cf. Zuntz, Ortsadv. 62; for a different meaning of *parā iya-* see 1 o, above.

m. *parā iyannai-* (cf. 1 p, above) — **1'** (lit.) “to move forward” (without local particle): *nu=šši UL pa-ra-a i[y]anniyauwa[nzi]* «UL (eras.)» *kišari UL=ma=šši EGIR-pa ti[yauwanzi]* *kišari* “He was not able to move forward nor was he able to s[tep] back” KUB 8.53:18-19 (Gilg., NH), ed. Friedrich, ZA 39:12f.

2' (fig.) “to make progress, thrive(?)”: “I submitted in subservience to the goddess together with my family, and in the family we formed for ourselves, the goddess had a place” *nu=nnaš É-ir pa-ra-a [iy]anniš* “and our family thrived; (that was the recognition of IŠTAR, My Lady)” KUB 1.1 + 1304/u iii 7-8 (Apology of Ḥatt. III), ed. StBoT 24:16f. (“machte <gute> Fortschritte”).

n. *parā išhamai-* “to sing (all the way) along” (without local particle): “The priest consecrates/sanctifies (*šipanti*) the bull, hits it with an iron rod, and it starts to walk. They start walking behind it” *nu KASKAL-an pa-ra-a ŠĪR-RU* “and along the road they sing” KUB 20.87 i 14-15.

o. *parā karp-* “to lift (and bring) forward” (without local particle): “The chief-of-guards announces to the king:” *GIŠ.dINANNA.ḪI.A=wa pa-ra-a karpanzi LUGAL-ušš=a tezzi pa-ra-a=war=uš karpandu* “‘They will bring the lyres forward’ and the king says: ‘Let them bring them forward’” KBo 4.9 v 29-31 (ANDAḪŠUM fest., OH?/NS); for a different mng. of *parā karp-* see 1 t, above.

p. *parā lak-* “to incline (the ear) forward, turn (one’s ear) to(ward)”: see *lak-* 2.

q. *parā nai-* (cf. 1 x, above) — **1'** “to continue, carry on” (w. *-šan* or *-kan*); see *nai-* 13.

parā 3 u

2' “to postpone(?)” (w. *-šan*): see *nai-* 14.

3' *parā neyant-* “pointed straight ahead, battle-ready”: see *nai-* 2 c 5'.

r. *parā pai-* A — **1'** “to go forward” (without local particle): LUGAL-*i pa-ra-a 1-ŠU paizzi āpa=ma=ašta nēa* “He goes forward toward the king one time; he turns back” KBo 17.43 i 11-12 (fest., OS), ed. StBoT 23:140 (no. 198), translit. StBoT 25:105, for more context see ^{LÚ}*meneya-* a and *nai-* 2 b 1' c'; *n=aš pa-ra-a tepu paizzi* “She goes a little forward” KUB 24.9 ii 40 (rit., MH/NS); for other meanings see 1 y and 3 r 2'.

2' “to go further, go on” (without local particle): “Then I killed him (i.e., the enemy)” *namma pa-ra-a pāun* “After that I went on (and burned down the city of Tapapanuwa)” KUB 19.39 ii 6 (ann., Murš. II), ed. AM 162f., cf. Zuntz, Ortsadv. 63f.; “He (i.e., the king) breaks a bread in front of the stela and makes an offering” *namma=aš pa-ra-a dān* ^{NA₂}ZI.KIN *paizzi nu apiya NINDA.GUR₃.RA paršiya šipanti=ya* “After that he goes on to a second stela and breaks a bread there and makes an offering” KUB 10.18 i 19-21 (rit., OH/NS); for further exx. see *pai-* A 1 j 19' c'; see also *parā iya-* mid. 1 o, above; for other meanings of *parā pai-* A see 1 y and 3 r 1'.

s. *parā peḫute-* “to lead (someone) forward” — **1'** (w. *-kan*): [*n=(an GAL* ^{LÚ}.MEŠMEŠED)] *I namma [(TUGŠekn)]un ēpzi [(n=an=ka)]n LUGAL-*i pa-ra-a* (var. *anda*) [(pē)]ḫutezzi* “Then, the chief-of-guards takes him (i.e., the lord of the army) by the *šeknu*-garment and leads him forward(?) (var. in) to the king” IBoT 4.63:8-11 (fest., NS), w. dupl. KBo 21.78 i 11-12 (NS); for *parā peḫute-* w. *-kan* “to lead out” see 1 ee, above.

2' (without local particle): Bo 3652 ii? 11, (14), ed. Alp, Tempel 296-299.

t. *parā penna-* “to drive along” (without local part.): *nu UDU.NÍTA ANA KASKAL LÚ.KÚR pa-ra-a pennianzi* “They drive a wether along the road (leading to) the enemy” HT 1 ii 22-23 (rit., MH/NS), ed. Friedrich, AO 25/2:10, Zuntz, Ortsadv. 64, tr. Goetze, ANET 347; for a different mng. of *parā penna-* see 1 ff, above.

u. *parā peššiya-* (without local particle) “to throw over to/toward”: *nu=šši NINDA-an pa-ra-a peššizzi* “and she (i.e., the Old Woman) throws

parā 3 u

parā 3 aa 2'

bread toward it (i.e., the flock of sheep?)” KBo 17.92 obv. 8 (rit., MS), ed. ChS I/5:445; for a different mng. of *parā peššiya*- see 1 gg, above.

v. *parā šamenu*- “to let pass by, slip away” (without local particle): *zig=an* GIM-*an ištamašti n=an=mu mān apēdani lamnī UL mematti n=an pa-ra-a imma šamenuši* “If you hear of him (i.e., some adversary) and if you do not at that instant report him to me, but you even let him slip away” KBo 5.3 ii 34-35 (Hūqq., Šupp. I/NS), ed. SV 2:116f.; cf. *ibid.* iv 23-24 w. *-za=(š)an*.

w. *parā tarku*- “dance forward”(?): EGIR-ŠU=ma EGIR-*pa p[a-r]a-a tarkuwar* “Thereafter dancing backward and forward” KUB 4.1 iv 39-41 (list, OH/NS), ed. de Martino, La danza 37f., and cf. *lapat(ali)*-.

x. *parā tekkuššanu*- “to show (eyes), reveal” (without particle): “He reports whatever dreams he sees” *mān=ši* DINGIR-LUM IGI.ḪI.A-*wa pa-ra-a tekkušnuškizz[i] nu=šši mān* DINGIR-LUM *katti=šši šēšzi* “whether the goddess reveals her eyes to him and whether the goddess sleeps with him” KUB 7.5 iv 7-10 (rit., MH/NS), ed. Hoffner, AuOr 5:279 w. n. 42 (“i.e., removes her veil?”).

y. *parā tiya*- “to step forward” (without local particle): “If someone among the remaining guards has no spear, since they take (only) staffs” *n=at=kan ŠA* ^{GIŠ}*kalmušaš* DUMU É.[GAL] *UL ḫan~dā[n]t[ar]i pa-ra-a damāēš* 2 DUMU É.GAL *tienzi* “(such guards) will not be lined up (with) the palace attendant of the lituus, (rather) two other palace attendants will step forward, (and these will line up with him. But the guards who hold staffs will walk behind them)” IBoT 1.36 iii 43-45 (instr., MH/MS), ed. AS 24:26f.; *nu INA* É.GAL-LIM *kuiēš šer šēšanzi n=at pa-ra-a tianzi* ^{LÚ}*DU*₈ *=ma=aš=kan ḫa[tti]li lamnit ḫalziššai* “Those who spend the night on top of the palace step forward, while the gatekeeper calls them by their Ḫattic titles (lit. names)” (a list of Ḫattic titles with their Hittite equivalents follows) KBo 5.11 i 5-7 (instr., MH/NS), cf. Zuntz, Ortsadv. 66, CHD L-N 34b, and Hoffner, POT 198, 226 n. 3; for *parā menaḫhanda tiya*- see 11 a 5', below.

z. *parā tittanu*- “(to cause to step forward >) to present” (functionally, the causative of *parā tiya*-) (without local particle): “She (i.e., the Old Wom-

an) breaks one bread (and) a cheese and libates wine and speaks as follows” ^dUTU-*i išḫā=mi [(kāša=wa=ttā)]* EME.ḪI.A *mantallieš pa-ra-a tit~tanunun* “O Sungod, my Lord, I have presented to you *mantalli*-tongues” 2Mašt. i 21-22 (MH/MS), ed. Rost, MIO 1:348f.; *nu kuiš* ^{LÚ}*ḫuyandan uemiškizzi n=an appiškidd[u] n=an auwariyaš išḫī pa-ra-a titta~nuddu* “(If) someone finds a runaway man, he must take him in custody and present him to the district commander” KUB 26.17 ii 4-5 (instr. of a Tudḫ., MH/MS).

aa. *parā waḫnu*- (without local particle) – 1' “to turn forward, conduct to(?)”: *nu* ^{LÚ}SANGA ^dT[etešḫapin] *šarā dāi nu* ^{GIŠ}*ḫulugannin pa-ra-a waḫnuwanzi nu=za=kan* NIN.DINGIR *ešari nu INA* ^{URU}*Dawiniya andan paizzi* “The priest takes up T[etešḫapi]. They turn the cart forward (or: pull it around further?). The NIN.DINGIR-priestess sits down (on it) and goes to the city of Dawiniya” KUB 11.32 iii 5-13 (fest., OH?/NS), cf. Zuntz, Ortsadv. 66; “And if some inhabitant of Ḫatti-Land places himself behind you (in support), or if you have people bound to you by oath, and someone says to you as follows: ‘Now is the moment!’” *zik=ma=an* LUGAL-*i pa-r[a-a]* BAL-*nuši* “Then you must conduct him to the king” KBo 4.14 ii 33-34 (treaty, Tudḫ. IV or Šupp. II), ed. differently van den Hout, Diss. 286f., Stefanini, AANL 20:41 (both reading BAL-*nuši* as *waqqariyanuši*).

2' “to turn (or lead around) further”: “They offer them water with a *ḫuppar*-vessel. One horse drinks one *ḫuppar* (of water)” [*n=uš* GÌR-*i*]t 6-ŠU *pa-ra-a waḫnuanzi* “Then on [foot] they lead [them] around further six times (= lead them through six rounds?)” KUB 29.40 iii 31 (hipp., MH/MS), ed. Hipp.heth. 184f. (“Man bewegt sie ... weiter”) □ *parā waḫnu*- occurs here in a series of seven preserved paragraphs in which is described how the horses are each time suddenly dowsed, given water and/or some hay and then “put away.” After the horses are fed, the text often (iii [6], 9, 18, 24) says *n=uš waḫnuškanzi* “They ‘turn’ each of them (i.e., lead them in rounds?) repeatedly” (Kammenhuber: “Man bewegt sie (eine Weile)”). Only in iii 31 would this *waḫnu*- occur w. *parā* in the meaning suggested. If the restoration in KUB 29.46:9 (see next ex.) is correct, the interpretation of *parā* as “further” would be better than “out” or “forward”; “The horses gallop for one mile. They unhitch them” *n=uš* GÌR-*it pa-ra-a [waḫnuanzi]* “and on foot they [lead] them [around] further” KUB

parā 3 aa 2'

parā 4 d

29.46:9 (hipp., MH/MS), ed. Hipp.heth. 190f.; also possibly in KUB 11.32 iii 5-13 (fest., NS), cited above in 3 aa 1'.

Antonym of *parā* “forward”: *āppa* “back.” Note *āppa damašš-* — *parā huittiya-* KUB 44.61 rev. 25-26 (3 i 1', above); *parā iyannai-* — *āppa tiya-* KUB 8.53:18-19 (3 m 1' a', above); *parā nai-* — *āppa peššiya-/maušš-* KUB 10.93 iv 1-2, KUB 1.16 iii 49-53 s.v. *nai-* 14; but note *parā penna-* — *āppa tarna-* KBo 4.2 ii 19-21 (1 ff, above).

4. (adv.) further(more), moreover, additionally, still (denoting addition) (sometimes (4 c) implying temporal sequence (as in mng. 5)) — **a.** sentence initial and marked w. *-ma*: *namma=ta* ^dUTU-ŠI *kue* KUR.KUR.MEŠ *ADDIN pa-ra-[(a)]ma=kan* *kue* ZAG.ĪI.A ŠA KUR ^{URU}*Ĥatti ašanzi* “Further (*nam=ma*), regarding the countries that I, My Majesty, gave to you, and (*-ma*) what further (*parā*) borders belong to Ĥatti-Land, (if an enemy comes, and you undertake no action, may the oath-deities chase you)” KUB 21.1 iii 44-45 (Alakš.), ed. SV 2:72f.

b. sentence initial and marked w. *-ma* in a series of clauses: “Then, arrange the watchmen of the inside as follows” *INA GIŠ.ĪI.A KÙ.BABBAR [... 2 LÚ.MEŠEN.N]U.UN arantari pa-ra-a=m[a ...]x 2 LÚ.MEŠEN.NU.UN arant[ari pa-ra-a=ma KÁ.GA]L ĥaniyaš 2 LÚ.MEŠE[N.NU.UN arantari p]a-ra-a=ma INA É ^dHal[(*kiaš*) 2 LÚ.MEŠEN.NU.UN] ara[nt]ari pa-ra-a=[m(a) ...] “[two wat]chmen will stand among the silver trees(?) [...], further [at ...] two watchmen will stan[d,] further at the *ĥaniya*-[gat]e two wat[chmen will stand, f]urther in the temple of Ĥalki [two watchmen] will stand, further ...” etc. KUB 26.9 + Bo 69/1256 + 340/z i 13-19 (instr. for the *HAZAN~NU*, MH/NS), w. dupl. KBo 13.58 i 8-13, ed. Otten, Or NS 52:134-137; [*p]a[-r]a-a=ma=šši* ^{HUR.SAG}x[... ZAG-a]š *pa-ra-a=ma=šši* ^{HUR.SAG}[...] ZAG-aš *pa-ra-a=ma=šši* ^{URU}[...] ZAG-aš etc. “Further, the mountain of [...] (is) for him the bound]ary, further the mou[n]tain of [...] (is) for him the boundary, further the c[ity of ...] (is) for him the boundary” etc. KUB 19.27 obv. 10-13 (treaty w. Šarrikušuh of Kargamiš, Šupp. I), cf. also ibid. rev. 5-9, ed. Forrer, Forsch. 2.1:48f.; “She (i.e., the NIN.DINGIR priestess) comes into the temple of ^dGİR and pours a libation to ^dGİR” § *pa-ra-a=ma* ^dParga BAL-anti *pa-ra-a=ma ANA* ^dÉ.A BAL-an[ti] *pa-ra-a=ma ANA* ^dAllatum BA[L-an]ti *pa-ra-a=ma ANA* ^dDAG-ti BAL-anti etc. “Then she pours a li-*

bation to Parga, then she pours a libation to Ea, then she pours a libation to Allatum, then she pours a libation to Ĥalmašuit” etc. (there follow ten more deities each introduced by *parā=ma*) KBo 10.27 iv 18-21 (fest. frag., pre-NH/NS), cf. StBoT 27:28f.; [*pa-ra-a-m*]a ANA DINGIR.MEŠ ^{URU}*Taptagga* 1 [^{NINDA}*mulatin ŠA* 1/2] UPNI 5 NINDA.SIG.MEŠ=*ya paršiya* GĚŠTIN=*ya* [*šipanti*] § *pa-ra-a-ma* ^{URU}*Šešni* ^dU-ni ^{URU}*Aššešni=kan* 1 [...] 1 ^{NINDA}*mulatin Š[A]* 1/2 UPNI 5 NINDA.SIG.MEŠ=*ya parš[iya]* GĚŠTIN=*ya ši~panti* etc. KBo 20.123 iv 3-18 (Kizzuwatnean rit., ENS?), tr. RGTC 6:361 s.v. Šišna.; cf. also *mema-* 13 d 1'.

c. sentence initial without *-ma* (possibly *parā eš*-here; adv. as predicate): *pa-ra-a* (over erasure) *nāwi ariyan* §§ “(The matter has) not yet been further investigated by oracle” KUB 5.6 ii 12 (oracle, NH), cf. *nawi* c 1' b', HW² 1:294b (mistakenly reads *ariyanzi*), Zuntz, Ortsadv. 74 (mistakenly reads *ariyair* and translates “aus-, fertigorakelt”).

d. not sentence initial, w. free distribution throughout the sentence, but not preverbal; often accompanied by redundant *namma* “further, then,” *dān* “a second ...” or some form of *tamai-* “another”: “See, I have given you the country of Mount Zippašlā; inhabit that” *namma=ma=wa=[z] pa-ra-a tamāin ĥapātin tamai* KUR-e ZI[-i]t lē ē[š]tari “further, however, you should not on your own initiative additionally occupy another river land(?) (or) another country” KUB 14.1 obv. 20 (MH/MS), ed. Madd. 6f.; *nu=šši tezzi* ^{DUG}*kaltiya=wa kattan paimi apāš=a pa-ra-a dametani* ^{LÚ}*MEŠEDI tezzi apaš=a pa-ra-a* ^{LÚ}*tarriyanalli tezzi* “He (i.e., a guard) will say to him: ‘I am going to the latrine.’ And that (man) will pass the word on to another guard, and that one will pass it on to a man of third rank” IBoT 1.36 i 36-37 (instr., MH/MS), ed. AS 24:8f.; *namma kuitki pa-ra-a [(d)]amai [(šanĥatti)]* “(and if) further you seek something else in addition” KBo 19.44b:7-8 (Ĥuqq., ENS), w. dupl. KUB 26.38 iii 15 (NS) □ note that *parā šanĥ-* is attested only in the sense of “to clean out,” see 1 mm and see 1 cc, above; *uizzi=ma=za=kan mān apēz IŠTU É* DINGIR.GE₆ *pa-ra-a tamai* É DINGIR.GE₆ *wetezzi* “If it happens that, apart from that temple of the Deity of the Night, he builds still another temple of the Deity of the Night” KUB 29.4 i 2-4 (rit., NH), ed. Schw.Gotht. 6f.; “If only (*-pat*) you, O Sungoddess of

parā 4 d

Arinna, are angry, we will not yet go through an oracle investigation concerning you a second time” *namma=ma=ta=kkan dammaiš* DINGIR-LUM *pa-ra-a UL kuiški aranza* “(If) in addition, however, no other deity further (*parā*) is standing (i.e., in agreement) with you (in your anger against me), (then let the exta be favorable)” KBo 2.2 ii 47-48 (oracle question, NH), cf. HW² 1:215b and 295a (which assumes a stem *ariya-*), and Zuntz, Ortsadv. 77 (who translates “erzürmt,” from *arai-*); in oracle questions in connection w. illnesses, cf. *nu=kan ... ANA GIG ... pa-ra-a aranza* KUB 5.6 ii 66-67, KUB 5.21 obv.? 4-5, KUB 16.28 obv. 6, 14-15, KUB 50.56 i (1-2); “If somebody buys the field of a ^GIŠTUKUL-man ...” *takku A.ŠÀ.ĪI.A kuēlla pa-ra-a wāši luzzi UL karpīēzzi* “If he buys anyone else’s field in addition, he will render no *luzzi*-services” KBo 6.4 iv 33-34 (Laws, OH/NS), ed. Friedrich, HG 58f. (“darüber hinaus”), cf. Hoffner, Diss. 49 □ *parā ... waš-* (without local part.) is not a preverbal expression “to buy further,” but merely the verb *wašš-* “to buy” w. the adv. *parā* “further(more)”; for KUB 10.18 i 19-21 (rit., OH/NS) see 3 r 2’, above; cf. KUB 24.3 ii 46 (prayer, Murš. II, pre-NH/NS), ed. Gurney, AAA 27:30f.

e. not sentence initial, adding comparative value (“more and more ..., even ...-er”) to denominal verbs (often w. *namma*, sometimes w. intensive double *parā parā*): “And exactly that matter affected Ḫatti-Land, and [Ḫatti-]Land because of [that] matter began to perish (...)” *kinun=a ḫinkan pa-ra-a namma d[aššauē]šta* “and now the plague became even he[avier]” KUB 14.14 obv. 38 (prayer, Murš. II), ed. Pestgeb. 168f. (“und jetzt wurde die Pest noch schlimmer”); *nu mān uizzi É^dUTU URUTÚL-na pa-ra-a [ha]ppi~nešzi ... mānn=a É^dUTU URUTÚL-na uizzi pa-ra-a ašīwa[ntešzi ...]* “If the temple of the Sungoddess of Arinna gets richer, ... gets poor[er ...]” KUB 26.43 obv. 56-57 (land grant, Tudḫ. IV), ed. Imparati, RHA XXXII 30f., cf. Goetze in personal communication to Meriggi apud Imparati, RHA XXXII 94 (“when the house of the Sungoddess ... happens to become richer (...) happens to become poorer”); “Since I repeatedly saw, time and again, the favor of IŠTAR” *IŠTU DINGIR-LIM=mu pa-ra-a pa-ra-a SIG₅-iškittari* “Because of the goddess my circumstances get better and better” KBo 6.29 i 10-11 (shorter version of the Apology of Ḫatt. III), ed. Götze, Ḫatt. 44-47, cf. Zuntz, Ortsadv. 73 (“weiter und weiter”); *nu labarnaš*

parā 5 b 1’

LUGAL-*waš antu=ššit*(coll.) *pa-ra-a pa-ra-a mak~kiškittaru* KUB 57.63 ii 39-41 (rit., OH/NS), ed. Archi, FsOttent² 20f., and *makkešš-* 1; “If it becomes a matter of concern (:kuwatai) for the king as follows ...” *tuk=ma apedani meḫuni ANA ZI LUGAL UGU pa-ra-a namma :kuwayatadu* “then, at that time there should be even more concern to you for the life of the king” ... *tuk=ma 10-ŠU pa-ra-a :kuwayatallu* “then, at that time let me be ten times more a matter of concern to you” KBo 4.14 iii 45-46, 51 (treaty, Tudḫ. IV or Šupp. II), ed. van den Hout, Diss. 294-296.

5. (adv.) then, after that (denoting temporal posteriority) — a. sentence initial w. *-ma*: “Next (EGIR-ŠU), the cupbearer once pours wine with a silver *tapišana*-vessel” *pa-ra-a=ma 1 NINDA. GUR₄.RA ANA 2^dTiyapentašša DINGIR.MEŠ ḫapalkiyaš paršiya* “after that he breaks one bread for the two Tiyapentašša-deities, the gods of iron” KBo 30.71 iii 16-18 (fest., NS), ed. Košak, FsGüterbock² 134; “They hitch them (i.e., the horses) up, and he drives them two miles, of which he gallops them 7 IKU” *pa-ra-a-ma 1/2 DANNA pennai parḫai=ma ANA 10 IKU.ĪI.A anda* “after that (*parā=ma*) he drives (them) half a mile of which he gallops (them) ten IKU” KUB 1.11 ii 4-5 (Kikk., MH/NS), ed. Hipp.heth.112f. □ for IKU see Melchert, JCS 32:53-55; “These enemy countries I defeated with my own hand in ten years ...” *pa-ra-a=ma=mu^dUTU URUTÚL-na GAŠAN=YA kuit peškizzi n=at aniyami n=at katta teḫhi* “and what the Sungoddess of Arinna, My Lady, gives me further (to do), that I will carry out and that I will deposit (as a record before the deity)” KBo 3.4 iv 47-48 (hist., Murš. II), ed. AM 136f.; “And I went to those Kaškaean cities that were hostile to me” *nu pāun KUR URUTaggašta ḫarnin~kun pa-ra-a=ma KUR URUIštalubba ḫarninkun pa-ra-a=ma KUR URUKappuppuwa ḫarninkun pa-ra-a=ma KUR URUHutpa ḫarninkun* “I proceeded to destroy the city of Taggašta, thereafter I destroyed the land of Ištalubba, thereafter I destroyed the land of Kappuppuwa, thereafter I destroyed the land of Hutpa” KBo 2.5 ii 5-9, ed. AM 182f.

b. preceding a noun that has a temporal indication (mostly d.-l. or all.); cf. w. a different prev.-adv. *appa(-)šiwatti* and *ištarni šiwatti* — 1’ *parā UD(.KAM)-ti/parā UD-an* “on the following day”: GIM-an

parā 5 b 1'

*zēnaš kišari ANA MU.KAM-TI ITU.8.KAM [ti~yazi?] pa-ra-a UD.KAM-ti warpuanzi LÚSANGA=za LÚ.MEŠ É.DINGIR-LIM x[...-anzi] “When it becomes fall, (and) the eighth month in the year [arrives], on the following day the priest (and) the temple officials [prepare] to wash (the deity)” KUB 38.32 obv. 8-9 (cult inv., NH), ed. Ehelolf, KIF 1:149f. □ The new moon, signaling the arrival of the eighth month, would have been first observed at sunset; *parā šiwatti* would have been on the following day. In line 8 Ehelolf restores [*tiyazi*] after ITU.8.KAM. In the break after LÚ.MEŠ É.DINGIR-LIM in line 9 he restores S[AL.MEŠ É.DINGIR-LIM=ya(?) w. *šanhanzi* as the main verb of the clause that starts w. *parā* UD. KAM-ti (“so fegen der Priester, die Tempelmänner und Tempelfrauen, um *weiterhin* am Tage das (*allgemeine?*) *warpuar* vornehmen zu *können(?)*”). But, because of *-kan* at the beginning of line 10 (É.MEŠ DINGIR.MEŠ=*kan*), a verb is assumed here at the end of line 9; cf. further [...] *pa-ra-a UD-ti wa-x[...]* KBo 8.72 obv.? 4; *pa-ra-a UD-an* KUB 29.4 i 54 (NH), ed. Schw.Goth. 12f.; [...] *haššan pa-ra-a UD. KAM-an hantanzi* KBo 13.155:6.*

2' *parā* MU.KAM-*anni* “in the following year”: *nu mān DUMU.NI[TA k]uwapi miyari nu MUNUSŠĀ.ZU k[iššan] tezzi kā[ša=w]a kinun ŠA DUMU.NITA āššū uda[hhun] pa-ra-a=ma=wa M[U-an]ni ŠA DUMU.MUNUS āššū udallu* “If a boy is [e]ver born, the midwife speaks as [follows]: ‘now I have brought the good news of a boy, but next y[ea]r may I bring the good news of a girl’” KBo 17.62 iv 13-15 + KBo 17.63 rev. 8-10 (MH?/ENS), ed. StBoT 29:34f. (tr. *āššū* as “goods”); “Then, when I finish the festivals, I will go to Nerik and perform a ritual for the deity, but do nothing (else)” *pa-ra-a=ma* MU.KAM-*anni ANA KASKAL URUNeriqq* EGIR-*an=pat arhaḥari* “but the following year I will tend to the Nerik trip as before (*-pat*)” KBo 16.98 ii 15-16 (oracle question, NH), ed. Cornil/Lebrun, Hethitica 1:3, 7 (“l’année suivante”); cf. *pa-ra-a* MU. KAM-*aš* KUB 22.53:4; *pa-ra-a* MU-*anni* KUB 50.111:6 (oracle questions, NH).

3' *parā hamešhandalhamešhi* “next spring”: “If someone sets fire to a shed, he will feed his (i.e., the owner’s) oxen” *n=uš=šan pa-ra-a hamešhanda arnuzi* “and bring them (through the winter) to the following spring” KBo 6.3 iv 60-61 (Laws §100, OH/NS), ed. Friedrich, HG 48f., cf. *ibid.* 104 (“im nächsten Frühjahr”),

Hoffner, Diss. 76 (“in the next spring”), StBoT 23:136, 154; *uwanzi kedani ŠE₁₂-ti ... § pa-ra-a hamešhi ...* “Will they come this winter? ... § Next spring?” KUB 22.56 rev. 7-8 (oracle questions, NH).

6. (prev.) over to (transfer or passage from one person to the next, cf. German “über-” in *übergeben*, Greek *παρά* in *παράδιδωμι*) — a. in general — 1' *parā happirai-* “to sell” (without local particle): “Or (if) someone steals/abducts a man from Arzawa out of the army camp, and you enslave him” *našma=an=za=an pa-ra-a happirānzi* “or (if) they sell him” KBo 5.4 rev. 40 (Targ., Murš. II), ed. SV 1:66f., cf. Neu, WO 11:84 n. 44, 86.

2' *parā ḥar(k)-* “to hold for, i.e., to condemn to” (without local particle): “They brought in Tanuwa, Taḥurwaili, and Taruḥšu” *n=uš pankuš pa-ra-a ḥingani ḥarta* “and the assembly held them (sc. the culprits) for death” KBo 3.1 ii 28 (Tel.pr., OH/NS), ed. THeth.11:30f.; cf. *parā ḥark-*, 1 1, above.

3' *parā pai-* B/*piya-* “to hand over, deliver” (without local particle): “When later it (i.e., the city of Ḫattuša) was oppressed by hunger” *š=an Ḫalmaš[ui]z Ḫšūš=šmiš pa-ra-a paiš š=an išpandi nakkit dāḥhun* “and their god Ḫalmaš[uit] handed it over (to me), and I took it at night by force” KBo 3.22 obv. 46-48 (Anitta, OS), ed. StBoT 18:12f.; on this passage cf. Singer in Atti II CIH (forthcoming); *lalameš ŠA GISPISAN pa-ra-a SUM-uaš* “Receipt for delivery of a chest: ...” KBo 9.91 obv. 5 (list, NH), ed. Siegelová, Verw. 332f.; for another mng. of *parā pai-* B see 1 z, above.

4' *parā peda-* “to bring/carry over to” (without local particle): LUGAL-*aš nakkizšet tāš* DINGIR. MEŠ *pa-ra-a petāš* “He (i.e., ‘Zikiltu’) took the ‘king’s power’ and brought (it) over to ‘the gods’” KBo 18.151 obv. 3-4 (KIN oracle, atypical OS), ed. Ünal/Kammenhuber, KZ 88:164f.; cf. KBo 18.151 obv. 10, (15), rev. 17; cf. also KBo 20.10 i 8-9, KBo 20.33 obv. 11 (both fest., OS).

5' *parā šuwai-* “to hand over, relinquish, lose” (without local particle): “If a slave hides a fugitive” *mān=wa=kan BĒL=<ŠU>=ma šer UL šarnik~zi nu ḪR=pat pa-ra-a šūiēzzi* “if <his> master, however, does not pay compensation, he will forfeit/lose the slave” KUB 8.81 iii 6-7 (Šunaššura treaty, MH/MS), ed. del Monte, OA 20:217f., cf. Zuntz, Ortsadv. 70; for a different mng. of *parā šuwai-* see 1 pp, above.

6' parā tarnā- — a' (legal idiom) “to hand over” (w. -ašta or -kan): *mān tayizzilašša a kuiški šar~nikzel piyan ḥarzi nu mān A.ŠĀ n=ašta pa-ra-a UL tarnanzi mān ĪR=ma dayat n=an tayazzilanni ḥarzi* (eras.) *n=aš mān tašuwahḥanza n=an=ši=šta pa-ra-a UL tarnanzi mān=aš UL tašuwahḥanza n=an=ši=šta pa-ra-a tarnanzi § takku ELLUM=ma kuiški daiyazi nu daiyazilaš šarnikzel [pi] [yan ḥarzi] [n=an] UL tašuwahḥanzi [n=an=ši=šta pa-ra-a tar]nani* “Also, if someone has paid compensation for a theft — if (it is) a field — they will not hand (him) over. If, however, a slave has committed a theft, and he (i.e., the owner?) has held him for theft; if he has been blinded, they will not hand him over to him; if he has not been blinded, they will hand him over to him. If, however, some free man commits a theft and has paid compensation for the theft, they will not blind him, [(but only) ha]nd [him over to him]” KUB 13.9 ii 8-19 (instr. of a Tudḥ., MH/NS), w. dupl. KBo 27.16 obv. 1-4, ed. von Schuler, FsFriedrich 447, 449f. (“überläßt man ihn ... dem (Bestohlenen) ... (zum Prozeß)”), cf. Otten, FsLaroche 274; *takku ĪR-iš ANA MUNUS-TIM kūšata piddāizzi n=an=za ANA DAM=ŠU dāi n=an=kan pa-ra-a UL kuiški tarnai* “If a slave pays a brideprice for a woman and takes her as his wife, no one will hand her over (to a slave-master)” KBo 6.3 ii 23-24 (Laws §34, OH/NS), ed. HG 26f.; cf. similar *ibid.* ii 27-28 (§36) □ this interpretation follows von Schuler, FsFriedrich 452 (“Ihn (den Unfreien) darf niemand (einem Verfahren/einer Strafe) unterwerfen”). The passage from the Instructions of a Tudḥaliya makes it clear that the expression *parā tarnā-* in legal idiom indicates that a person committing an unlawful deed is handed over to his victim or his victim’s heir. The same idiom in the two passages from the Laws refers to not turning over a free woman (§34) or an ^LU^{antiyant-} (§36) to a slave-master, although each has had her/his brideprice paid by a slave; alternatively, one might translate “no one shall release (*parā* 1 vv) him (sc. from slavery, just because he has married a free woman).” Many different interpretations of this passage have been published: Friedrich, HG (“so kann sie ihm niemand entziehen”), similarly Haase, THR 26, *Imparati*, Leggi 55, Götze, NBr. 73f. (“versklaven”), similarly Hoffner, Diss. 36f., 203f.; again differently Güterbock, JCS 15:68 (“no-one shall sell him”), cf. also Beckman, FsGüterbock² 17; “They (i.e., the *ḥilammi*-men) must be free from *šahḥan* and *luzzi*. A dog barks, but (if) he comes there, he will be silent. If oil is poured

out, they must not come out” *nu=šmaš=kan pean* ^{GIŠ}*eyan artaru pa-ra=ma=aš=kan lē kuiški tarnai* “In front of them an *eya*-tree must stand, and no one may hand them (?) over (??) (for work)” KUB 13.8:9 (decree, MH/NS), ed. Otten, HTR 106f. (“und niemand soll sie <zu Dienstleistungen> heranziehen”), cf. also Klengel, FsCaratelli 107; alternatively one could translate “no one shall release (*parā* 1 vv) them (sc. from their duties for the Stonehouse)”; see 1 vv, above, and 6 a 6' b', below, for other meanings of *parā tarnā-* w. local particles).

b' (fig.) “to turn over to, allow” — 1'' (w. -kan): *našma kī kuiški memai kēdani=wa=kan tuppi kē INIM.MEŠ UL GAR-ri nu=war=at=mu=kan pa-ra-a tarnan ēšdu* “Or (if) somebody speaks as follows: ‘on this tablet these things are not laid down, so they must be allowed for me’ (Do not let that happen)” KUB 26.1 iv 49-51 (SAG 1 instr., Tudḥ. IV), ed. Dienstanw. 17, cf. Zuntz, Ortsadv. 72.

2'' (without local particle): *kāša=wa ŠA [(^dIŠT)]AR išnūriš nu=wa=šmaš āššui TI-anni pa-ra-a t[(arn)]an ḥardu idālawi=ma=wa=šmaš=kan uddanī QĀTAMMA munnāiddu* “Behold, (this is) *IŠTAR*’s dough pan. May it keep you turned over to well-being (and) life, but may it likewise hide you from the evil word” 2Mašt. iii 26-28 (MH/MS), ed. Rost, MIO 1:360f.; “What words of mine, however, you (pl.) do not hear/listen to, I will make them into a prayer to the gods, and they will come straight up from my human mouth” *n=at DINGIR.MEŠ EN.MEŠ ištamaššuwanzi pa-ra-a tarništen* “and you, O gods, permit/allow them to be heard” KUB 6.45 i 31-32 (prayer, Muw. II), ed. Lebrun, Hymnes 258, 274 (“daignez une fois les écouter”), differently Goetze, ANET 398a (“Those words ... refrain from hearing”).

7' *parā uššaniya-* “to sell” (without local particle) (cf. *parā ḥappirai-*, 6 a 1', above): *namma=at=za=kan ŠĀ É-TI lē=pat tāliyazi pa-ra-a=pat=za uššani~yaddu uššaniyazi=ma=at=za kuwapi n=at ḥarwaši <pedi> lē ušniyazi EN.MEŠ ^{URU}Ḥatti arantaru nu uškandu* “Then, he must not leave it in (his) house, he must rather sell (it). But when he sells it, he must not sell it in a secret <place>, but the lords of *Ḥatti* must be present and observe (as witnesses)” KUB 13.4 ii 38-41 (instr. for temple officials, pre-NH/NS), ed. Neu, WO 11:79, Süel, Direktif Metni 44f.; cf. KUB 13.35 iii 23-24 (dep., NH), ed. StBoT 4:10f., Neu, WO 11:79f. (p. “un-

parā 6 a 7

terstreicht wohl nur die an der Verbbedeutung haftenden Bewegungsrichtung“). For nearly synonymous *arḥa uššaniya*- see KUB 26.69 v 8-9, KUB 40.91 iii 13-14.

b. w. speech or information as object expressed or understood — **1'** *parā armizziya*- “to pass (a rumor) further along” (without local particle): “Or if it is some evil, whatsoever, against the life of My Majesty, and you know it” *n=at pa-ra-a armizziyaši* “and you pass it on” KUB 26.1 iii 28 (SAG 1 instr., Tudḥ. IV), ed. Dienstanw. 13 (“und läßt es zu(?)”) w. note 4 (“Wörtlich: baust ausserdem eine Brücke”).

2' *parā arnu*- “to bring further, transfer, pass on (information)” (usually without local particle): “And if you, Zintuḥi, My Lady, hear these words” *n=at ANA dIM¹ tuel ḥuḥḥi [U] ANA dUTU URU¹ TÚL-na tuel ḥanni pa-ra-a arnuši* “and you pass them on to the Stormgod, your grandfather, [and] the Sun-goddess of Arinna, your grandmother, (then for you, Zintuḥi, My Lady, I will make a decorated [...])” KUB 21.27 iv 9-10 (prayer, Ḥatt. III), without *-kan* also in *ibid.* iv 21-22, 24f., 35, 47, 48f., but note in iv 4-7 w. *-kan*, ed. Sürenhagen, AoF 8:116f.; for other mngs. of *parā arnu*- see 1 e and 3 a, above.

3' *parā mema*- “to pass on, divulge, reveal” (without local particle): see *mema*- 13 d 2'.

4' *parā watarnaḥḥi*- “to give instructions to someone” (w. *-kan*): *našma!¹kan LUGAL pa-ra-a kuedanikki watarnaḥḥi ŠA LUGAL uttar waḥnuzi tamāin memian memai* “Or (if) the king gives instructions to someone, and he falsifies the words of the king and speaks a different message” KUB 21.42 iv 7-9 (SAG 2 instr., Tudḥ. IV), ed. Dienstanw. 27f.

7. (prev.) fully, completely (possibly related to the comparative force illustrated in 4 e above) — **a.** *parā išta~mašš*- “to listen to, obey fully” (w. *-šan*): *nu=ššan mKeššiš pa-ra-a ANA DAM=ŠU=pat IŠME* “Kešši fully listened only to his wife” KUB 33.121 ii 6 (myth., NH), ed. Friedrich, ZA 49:234f. (“h[ö]rte nur auf seine Gattin hin”).

b. *parā kalank*- (always *-šan kalankant- eš-*) “to sooth/satisfy completely”: “See, I keep invoking you with *ḥarši*-bread (and) a libation” *nu=ššan pa-ra-a kalānkanza ēš* “Now be completely satisfied” KUB 24.2 i 13 (prayer, Murš. II, pre-NH/NS), ed. Gurney, AAA 27:16f.

parā 8 a

c. *parā karš*- “to cut (oneself) fully off (from), refrain (from)”: *MUNUS-aš ZI-anza ḥaddanza tapariyaza=ma [pa]-ra-a karšan ḥarzi* “A(n ideal) woman’s mind is clever, but she has cut (herself) fully off from command(ing others)” KUB 24.7 iv 49-50 (cow and fisherman, NH), ed. Friedrich, ZA 49:232f., tr. Hit-tite Myths 67, cf. *mitnaz(a)* b.

d. *parā šarnink*- “to compensate fully/completely, refill(??)” (without local particle): “Because the festival ‘of standing up’ for the Stormgod of Ḥatti had already taken place” *mān=ma=aš pa-ra-a šarninkanza [DING]IR-LUM=an kinun UL [k]uitki šanaḥḥeškiši* “If it (the festival?) has been fully compensated, and you, O god, are not in any way seeking it now, (then let the oracle be favorable)” KUB 16.66 obv. 16-17 (oracle question, NH), cf. obv. 30-31; cf. *n=aš=kan KASKAL-az arḥa tiyat n=at IŠTU SAG.D[U=š]U karū pa-ra-a šarnikta* KUB 21.19 ii 14-15 (prayer, Ḥatt. III), ed. Sürenhagen, AoF 8:92f. □ in *ŠA dDanuḥepa=ma uttar [kuiš] parā iyat karū apāš=pat šarnikt[a]* KUB 21.19 + 1303/u ii 21-22 (prayer, Ḥatt. III), *parā* has been misplaced by the scribe and should be read before *šarnikta*.

e. *parā tamašš-/tamešš*- “to oppress completely” (as far as attested always said of illnesses) (without local particle): *dUTU-ŠI kuit GIG-anza pa-ra-a tamašta* “Regarding the fact that an illness has completely oppressed His Majesty” KUB 5.6 ii 38 (oracle question, NH), ed. Sommer, AU 280f. (“bedrängt”), cf. *ibid.* ii 39, 65; differently Zuntz, Ortsadv. 73 (“weiterhin bedrängt”); cf. w. subject not preserved KBo 16.99 i 3.

f. *parā dušk*- “to rejoice fully” (w. *-kan*): [(É. MEŠ)].DINGIR.MEŠ=ya=ttā *kue iyami šaklaušš=akuēš [iyam]i nu=za=kan dU Piḥaššaššiš EN=YA pa-ra-a duškatti* “Now you, Stormgod Piḥaššašši, my Lord, fu[lly r]ejoyce over the temples that I will build you and the rites that I will perform for you” KUB 6.46 iv 31-32 (prayer, Muw. II), w. dupl. KUB 6.45 + KUB 30.14 iii 62-64, ed. but misread by Lebrun, Hymnes 268, tr. Goetze, ANET 398b (“Thou, Stormgod P. shalt rejoice over”); cf. also in broken context KBo 25.184 iii 7.

g. *parā zinna*- “to finish completely(?)” (w. *-kan*): [...]*x=kan pa-ra-a zinnai* KBo 33.198 i 6 (rit.).

8. (prev.) (idiomatic or unclear) — **a.** *parā kanešš*-: *nu=mu=za ammel LÚ.MEŠ aruš lē namma pa-ra-a kaniššuwanzi x[...] / markiškiwanzī=ya=*

parā 8 a

mu=za mālawanzi RI-za lē ḥa-ap-x-an-zi KUB 40.1 rev.1 24-25 (NH), cf. Kühne, ZA 62:237f. (reading *ḥa-at!-ra!-an-zi* and tr. “Mögen ... meine Kollegen nicht mehr ... schreiben, um mich anzuzeigen (herauszustellen? zu loben?)”) and *malai-* a 1', for immediately preceding context see *nak=kiyatar* 4.

b. *parā nakke(šš)- (?)*: [o o] *pa-ra-a* DUGUD-*zi* NU.ŠE-*du* KUB 50.30 rev. 1 (oracle question, NH).

c. *parā nanna-* “to drive forward, drive on(?)”: *nu pa-ra-a-pát nanništen* KUB 31.101:21-22 (NH), ed. Únal, RHA XXXI:49, 51 (“führet aus(?)), 52 (“wörtl. ‘weg-treiben’”), Archi, SMEA 16:137f. (“marciate dritto”).

d. *parā pāp(a?)-* “to shape(?) out”: (Someone goes into the *arzana* house) [...-]eš-túḥ-ḥa *pa-ra-a pāpanzi* / [...]x¹.ḪI.A LU¹MURĪDI / [...]x *daškir* “they shape(?) out [the ...], and the food server(s) used to take [the ...-]s” KUB 60.41 obv. 13-15 (fest., OS), translit. StBoT 25:109. Cf. *pap(a-?)*.

e. *parā tamenk(anu)-* “to make (words, etc.) to be attached or to be pleasing(?), ingratiate (oneself) (?)”: LUGAL-<i>=ya=wa=kan memiy[anu]š *pa-ra-a UL* *kuitki tamenganušk?[imi?]* “[I will] not in any way make (my) words ingratiating to the king” KUB 13.35 i 26 (dep., NH), ed. StBoT 4:4f. (“betrügerisch umdeuten”), cf. p. 16; cf. KUB 31.99 obv. 22; *nu=itta ḥatreššar kue ḥatreškimi nu=tta mán aššul ḥatrāmi zik=ma=at=za pa-ra-a damenkūwar ḥalzeššatti DI-šar=ma=ta ḥatrāmi zik=ma=mu ḥurzakiši* “Regarding the messages that I keep writing you: if I write you in a friendly way, you call it ‘ingratiating (yourself),’ whereas (if) I write you about (our) disagreement, you keep cursing me” KBo 18.24 i 4-8 (letter, Ḫatt. III?), ed. Otten, AfO 22:112 w. n. 7, THeth 16:241f. (“Anschmiegung”(?)), Heinhold-Krahmer, AfO 35:99f. w. different interpretation (“nennst du es jedoch Anbiederung”); cf. also KBo 18.24 i 16. It is possible but in no way demonstrable that this usage of *parā* belongs sub mng. 7 (“completely”).

9. *kuiššalkuitta parā* “each in turn, every kind of ... namely” (referring to a series of items) — **a.** w. *tepu*: KÙ.BABBAR KÙ.GI NA₄ZA.GÌN NA₄KÁ. DINGIR.RA NA₄parašḥaš NA₄DU₈.ŠÚ.A *lulluri* NAGGA URUDU *kuitta pa-ra-a tepu dāi* “... of each in turn he takes (only) a little” KBo 15.10 i 8-9 (rit. to pacify the gods of blood, MH/MS), ed. THeth.1:12f.,

parā 9 b

cf. *lulluri-* a; *nu=ššan katta kī ḥāndan* 3 NINDA. GUR₄.RA.ḪI.A ZĪD.DA.A KU₇ *tarnaš* GĪS¹PĒŠ GĪS¹GEŠTIN.ḪĀD.DU.A *kallaktar parḥuenaš ŠA* DINGIR-LIM *memal kuitta pa-ra-a tepu* [^{UDU}] *iyant=daš* SĪG¹ḥuttulli [1 DUG]KUKUB GEŠTIN “The following things are put in order next to it: three loaves of thick, sweet bread (made) of moist flour (weighing) one *tarna*, figs, raisins, *kallaktar*, *par=ḥuena-*, meal of the deity, a little of each in turn (which precede), a tuft of wool from an *iyant*-[sheep, one] pitcher of wine” KUB 9.27 + KUB 7.8 i 6-11 (rit., MH/NS), ed. Hoffner, AuOr 5:272, 277; TU₇ *gan=gati*^{SAR} TU₇ BA.BA.ZA TU₇ GÚ.GAL TU₇ GÚ. GAL.GAL TU₇ GÚ.TUR TU₇ *euwan* TU₇ ARSAN~NUM *kuitta* ¹/₂ UPNI INBI^{HLA} ḪĀD.DU.A *kuitta pa-ra-a tepu* ZÀ.AḪ.LI^{SAR} ŠU.KIŠ^{SAR} Ī.DÙG.GA *tepu* etc. “*gangati*-stew, porridge stew, stew of beans, stew of broad beans, stew of lentils, stew of *euwan*, stew of ARSANNU-meal, each of half a handful, dried fruits, a small quantity of each in turn, garden cress, ŠU.KIŠ-herb, and oil, a little” KUB 29.4 ii 50-53 (rit., NH), ed. Schw.Goth. 18f. (“jede (Sorte) für sich (und) ein wenig”), cf. KUB 29.4 ii 64; ANA EN.SĪSKUR=ma 1 MUNUS 1 GU₄ĀB 1 UDU.U₁₀ 1 UZ₆=*ya tar=nanz[i] nu* EGIR-*anda zapzagaya* KÙ.BABBAR KÙ.GI NA₄.ḪI.A *ḥūmanteš kuitta pa-ra-a tepu* SĪG SA₅ SĪG ZA.GÌN SĪG *ḥanzanaš* SĪG SIG₇.SIG₇ *kuitta tepu*«š» *n=at=šan* ANA GAD *anda išḥiyanzi* “They let go to the sacrificer, one woman, one cow, one ewe, and one nanny goat. Afterward (they take?) glass, silver, gold, all the (precious) stones, a little of each, red wool, blue wool, black wool, yellow-green wool, each in small quantity in turn, they tie them in a piece of cloth” KUB 29.8 i 31-36 (rit., MH/MS), ed. ChS I/1:88 (“von jedem fernerhin ein wenig”).

b. w. the items following: 1 GĪS¹DĪLIM.GAL INBU *kuitta pa-ra-a* GĪS¹PĒŠ GĪS¹GEŠTIN.ḪĀD.DU.A GĪS¹SERDUM “One vessel (and?) one bowl of every kind of fruit, namely: figs, raisins, (and) olives” KBo 18.193:4-5 (ingredients for rit., NS); TU₇.ḪI.A=*ya ḥūmanda* [*kuitta pa-ra-a ... ḥūmanda*] *kuitta pa-ra-a* NINDA.LĀL ḥ[*ūmanda* *kuitt*]a *pa-ra-a* GĪS¹IN~BI^{HLA}=*ya ḥūman ḥādan ḥuēlpi* *kuitta pa-ra-a n=at udanzi n=at* PĀNI DINGIR-LIM *tianzi* KUB 27.16 iv 4-8 (fest., NS); “He makes the following offering: ...” GĪS¹PĒŠ GĪS¹GEŠTIN.ḪĀD.DU.A GĪS¹SERDUM *kuitta*

parā 9 b

pa-ra-a huielpi ^{GIS}INBI^{HLA} ^{GIS}ḤAŠḤUR ^{GIS}ḤAŠ~
ḤUR.KUR.RA ^{GIS}ŠENNUR “figs, raisins, olives,
every kind of fresh fruits; namely, apples, apricots,
medlar(?)” KUB 43.55 iii 17-18 (rit., pre-NH/NS), ed. Haas,
OA 27:89, 92 (“und was darüber hinaus frische Früchte sind”).

c. w. other additions: 6 ^{NINDA}ḥarašpauwanteš 6
NINDA.SIG ŠA Ì 5 ^{NINDA}šarā marranteš ^{NINDA}am~
pānzi NINDA.LĀL kuišša *pa-ra-a* ŠA ZÍZ “six
loaves of ḥarašpauwant-bread, six loaves of thin
bread with oil, five breads glazed on top(?), am~
pānzi-bread, honey bread, each in turn (made) of
wheat” KBo 10.34 i 11-12 (enthronement rit., MH/NS), cf.
marra- 1 e; “He goes to the riverside and takes oil”
KAŠ GEŠTIN *walḥi marnuwan kuitta pa-ra-a*
GAL.GIR₄ NINDA.Ī.E.DÉ.A *memal* TU₇ BA.BA.
ZA *dāi* “and he takes beer, wine, *walḥi*, *marnuwan*,
each in turn a cupful, sweet oil cake, *memal*, (and)
porridge” KBo 10.45 i 32-33 (rit., MH/NS), ed. Otten, ZA
54:118f. (“jedes gesondert (in einem) Tonbecher”).

10. *kuwapitta parā* “further in different places”:
“Then (*namma*), where in the vineyard the Mali-
yanni-deities are, (there) I dig (*paddaḥḥi*, cf. also
ibid. 3) the earth before them and move two *šēkan*-
measures (of earth)” *namma=ya=kan ANA*
^{GIS}KIRI₆.GEŠTIN *anda kuwapitta pa-ra-a* 9 AŠRA
paddā[hḥi] “and after that I dig further in the vine-
yard in nine different places” KUB 12.44 iii 14-15 (rit.,
MH/NS), ed. Haas, FsOtten² 138f.

11. *parā* in combination w. other adverbs — a.
w. local adverbs — 1’ *parā(-)anda*: see *mema*- 7 b 3’-4’
and *parranda*.

2’ *andan parā* only in fragmentary context
where *andan* is likely to be postposition: [...]*x-aš*
INA ^{URU}Tūpa *andan pa-r[a-a ...]* KBo 19.52:7 (frag. of
ann., NS); in *nu* ^{URU}Palunta(!) *andan pa-ra-a(-)x (=*
ma?)[...] KUB 34.43 obv.? 8 (frag. of itinerary, NS), *parā*
might be adverbial “after that, furthermore” be-
cause of the sentence structure *nu* GN *andan nu* etc.
elsewhere in the text (cf. ibid. obv.? 10) and because
of the lack of space between the *-a* of *parā* and the
next sign.

3’ *āppa parā*: [(*n=an*)] *ANA* ^{MA}[*rm*]*a*-^{dU}EGIR-
pa pa-ra-a peḥḥun “And I handed it (i.e., Arma-
tarḥunta’s property) back over to Armatarḥunta”
KUB 19.67 + 1513/u i 27 (Apology of Ḥatt. III), w. dupl. KUB

parā 11 b 2’

1.7 iii 1, ed. StBoT 24:18f.; see further *nai*- 4 a 4’ □ as in the
combination *andan parā*, the local adverb *āppa* (EGIR-*pa*)
functions in all the relevant passages as a postposition.

4’ *parā arḥa*: [*ANA* ^{dUTU}-Š]*I=kan kuit* LUGAL-
uiznani / [*ašātar*] *pa-ra-a arḥa zalukišta* “As to the
fact that [His Majest]y’s [sitting down] on the
throne was further delayed” KUB 18.59 obv. 12-13 (or-
acle question), ed. van den Hout, ZA 81:282f., restored after
par. [*ANA* ^{dUTU}-Š]*I=kan* LUG]AL-*iznani ašātar kuit zaluqa~*
numen KUB 18.36:11-12 (oracle question, NH), ed. van den
Hout, ZA 81:279f. □ the assumption by Zuntz, Ortsadv. 50, that
parā might have been in postposition to a noun in the abl. lost
in the break is unlikely because of the par. KUB 18.36. See
also frag. KUB 40.68 ii? 10.

5’ *parā menaḥḥanda* “forward against”: *n=aš=*
mu=kan uit INA ^{URU}Kappuppuwa=*pat* ḤUR.SAG-*i*
šer pa-ra-a menaḥḥanda tiēt “It happened that he
(i.e., the enemy) attacked me (lit. stepped forward
against me) in the aforementioned Kappuppuwa on
top of the mountain” KBo 5.8 i 33-35 (ann., Murš. II), ed.
AM 150f. □ *menaḥḥanda* is an adverb and makes the move-
ment implied by *parā* more explicit. See 3 y, above (*parā*
tiya-).

6’ *peran parā* “beforehand, in advance”: see
peran.

b. w. other adverbs — 1’ *parā tarrū/tarruwa*
(mng. unclear) (once opp. to EGIR-*pa par(a)šza*): cf. dis-
cussion by Weitenberg, U-Stämme 141 (“vorwärts (*parā*) der
Länge nach”).

2’ *duwan parā* “until now, heretofore”: *BE-an=*
ma=mu=za ^{dU} ^{URU}Nerik SAG.DU DINGIR-LIM-*iš*
duwān pa-ra-a GIM-an SAG.KI-*za ḥarta kinuna=*
ya QĀTAMMA kēdani=za=kan LĪL-ri kuwatan
imma kuwatan neyahḥari nu=mu pean ḥūiyaši “If
you, Stormgod of Nerik, (are) my personal deity,
as you helped (me) heretofore will it be likewise
so now? Will you assist me now too, wherever I
turn on this campaign?” KUB 5.1 iii 53-54 (oracle ques-
tion, NH), ed. THeth. 4:72f. (“wie du mich bisher hilfreich war-
est”), cf. Starke, BiOr 46:667f. (“wie du einst das Gesicht nach
vorn hieltest”); (It has been found out by way of an
oracle investigation that the Sungoddess of Arinna
is angry because of certain vows that apparently
have not been fulfilled) [DIN]GIR-LUM *kuit du~*
wan pa-ra-a [š]allakartan ḥarkun nu=z[a DINGIR-

L]UM *apaddan šer kartimmiyauwanza nu TE*.^{MES} NU.SIG₅-*du* ^{GIŠŠÚ}.A!¹-*hi* GÜB-*an* NU.SIG₅ § *mān=za* DINGIR-LUM *appaddan=pat šer kartimmiyauwanza duwan=ta kuit pa-ra-a šallakartan ĥarkun* “Because I [o]ffended the [dei]ty heretofore (*duwan parā*), are you, O deity, therefore angry? Let the signs then be unfavorable. The throne (is on the) left: unfavorable. § If you, deity, are angry just because of that, because I have offended you heretofore” (follows another oracle result; in the next paragraphs a compensation for the vows already mentioned is settled upon, after which they return to the alleged offence:) DINGIR-LUM *=ya kuit duwan pa-ra-a šallakartan ĥarkun nu apaddann=a šer SISKUR SUM-anzi* “and will they give an offering also therefore, because I offended the deity heretofore?” KBo 2.2 iii 19-27, iv 2-4 (oracle questions, NH), cf. Güterbock, Cor.Ling. 66 (“weiterhin noch(?)”). The foregoing passage (iii 26: *duwan=ta kuit parā*) shows that *duwan* and *parā* can be separated. For further exx. see *duwan*.

12. *parā* in noun compounds — a. ^{LÚ}*parāuwant-* “inspector, supervisor”: see 1 g and as a separate lemma *para(-)uwant*.

b. ^{LÚ}*parāuwatalla-* “lookout”: see 1 g 2', above.

c. **parā negna-* (a half-brother or step-brother?): ANA ^dUTU-ŠI *=ya* ŠEŠ.MEŠ *=ŠU maiqqauš pa-ra-a* ŠEŠ.MEŠ-*ušš=a=šše meqqaēš* LUGAL.MEŠ *arahzenušš=a meqqauš* “and His Majesty has many brothers, furthermore he has many ‘*parā* brothers,’ and there are many foreign kings” KUB 26.1 iii 58-60 (SAG 1 instr., Tudh. IV), ed. Dienstanw. 14 (cf. *ibid.* i 9-13 which lacks *parā* but has [ŠEŠ] ¹A1-BI^{MES} s.v. *mekki-* A, *mekk-* 1 a), cf. Zuntz, Ortsadv. 60; Goetze (JCS 13:67) proposed emending to ŠEŠ <ABI>^{MES}-*uš* “uncles”; note that, whether one reads *-ša-mu* or *-ša-aš-še*, *parā* and ŠEŠ.MEŠ-*uš* are ‘univerbiert,’ which prompts our translation “*parā* brothers.”

The position of the preverb *parā* in a sentence: The term “preverb” is best understood as indicating a close semantic relationship between *parā* and the verb in question. In the majority of cases *parā* does occupy the position immediately before the verb. As a rule, however, certain elements can separate *parā* from the verb. These are negations (*UL/*

natta, nawi, numan, lē), indefinite pronouns (*kuiški* etc.), adverbs, or a combination of these, e.g.: *n=at=za pa-ra-a lē kuiški kuedanikki memai* “and no one may tell anyone else” KUB 26.1 iii 24-25 (SAG 1 instr., Tudh. IV), ed. Dienstanw. 13, cf. *parā uiya-* (1 yy, above); *nu=wa=kan pa-ra-a apaddan=pat uškinun* “and only for that reason I disregarded (it)” KUB 13.35 iv 41 (dep., NH), ed. StBoT 4:14f.; see further *nai-* 4 a 3' b' and c' (*hūdāk*), *lalukkeš-* 2 (*mekki*), and 1 rr *parā šuppiyahh-* (*kiššan*), above. Although separation of *parā* and the verb by these elements was apparently preferred to placing these elements before the *parā*, it was not mandatory.

Frequently a d.-l. or all. indicating the direction implied by *parā* is inserted between the preverb and the verb: for a d.-l. see above *parā arš-* (1 f), *parā ĥar(k)-* (6 a 2'), *parā ištamašš-* (7 a), *parā pai-* A (1 y), *parā piddai-* A (1 ii); for the all. see KUB 33.62 iii 5 in *parā pedai-* (1 hh 1'). Other adverbial phrases can take the immediate preverbal position, too, although much less frequently: [*par*]ā PA₅.ĤI.A-*uš mān aršanzi* KUB 33.113 i 16-17, above, 1 f; *pa-ra-a=ya=kan* ÍD-*i anda 7-ŠU lāĥui-* KBo 5.2 i 54, above, 1 u; *n=at=kan pa-ra-a ŠA* ^{LÚ}MEŠEDI ^Ĥĥilaz *uiškandari* IBoT 1.36 i 74, above, 1 ww; or DINGIR.MEŠ *=za=kan* É.[MEŠ? = (KUNU)] (var. KA×U=KUNU) *pa-ra-a idālawaz uddanaz lin[(kiaz)] ĥurtiyaz išĥanaz išĥaĥru[(az)] ārranza* (var. *ārranteš*) *ēšten* “O gods, be washed/cleansed off with respect to your temples (var. mouths) from evil words, perjury, curses, blood, (and) tears” KUB 15.42 ii 28-31 (rit., MH/NS), w. dupl. KUB 43.58 ii 39-41 (MH/MS); [*t*]a ANA QĀTI LUGAL *wātar pa-ra-a [tu]ĥĥuēšnit 3=ŠU laĥūwāi* “And he (i.e., the chief cook) pours the water with resin(?) out onto the king's hands three times” KUB 41.40 i 19-20 (fest., OH/NS); DUMU-*aš* TUŠ-*aš* GEŠTIN GUNNI *pa-ra-a 3-ŠU ka[r]uiliyaš* DINGIR.MEŠ-*[aš lāĥ]ūwai* “The prince, sitting, [pou]rs out wine at the hearth three times for the primeval gods” KUB 53.13 iv 20-22 (fest., NS), cf. *ibid.* iv 28 (+ KUB 54.11:1-2), 38, v 12.

Sometimes preverbal *parā* is moved to the first position of the clause for emphatic reasons: e.g., *našma* (var. *n=ašta*) EN.SISKUR ^{DUG}*palĥi arraz anda [(pai)]zzi pa-ra-*<a>*=ma=aš=kan pūriyaz uizzi* “The sacrificer goes into the *palĥi*-vessel

parā

through its rear end and comes out through the front end (lit. lip)” KBo 24.63 ii? 11-12 + KBo 23.43 ii? 3-4 (rit., MH/MS), w. dupl. IBoT 2.46 rt. col. 6-8; ANA LÚ.MEŠ.É. NA₄≠ya≠kan AŠŠUM É.GI₄.A-TIM andan peškandu pa-ra-a≠ma≠kan DUMU.NITA DUMU.MUNUS AŠŠUM É.GI₄.A-TIM LÚandaiyandanni≠ya lē kuiš~ki pāi “They may give <daughters> as a bride to the men of the royal mausoleum, but no one (there) may give out a son or a daughter as a bride or a son-in-law” KUB 13.8:13-15 (decree, MH/NS), ed. Otten, HTR 106f., cf. Zuntz, Ortsadv. 59. Unlike, Zuntz, Ortsadv. 59, these cases are regarded as examples of preverbal *parā* and not adverbial.

In some isolated cases, the subject or object separates *parā* and the verb in cases where a preverbal interpretation of *parā* seems to be the only possibility. Zuntz, Ortsadv. 112, views these nouns as having special emphasis. For a subject separating *parā* from the verb see *n≠uš kiššan pa-ra-a ÍD-aš pēdau* “The river must carry them forth in this way” KBo 11.72 iii 16 (rit., MH/NS); for an object see KBo 5.2 iii 33-35, above, 1 vv. For rules concerning preverbs and their placement see Zuntz, Ortsadv. 111-115, although she did not use them in the ordering of the material. Goetze, JCS 17:98-101, used these rules to distinguish between preverbs and postpositions. Starke, StBoT 23:127-131, denies the existence of preverbs and accepts only adverbs.

Although exceptions exist, most exx. of *parā* 1 have a local particle, while most of *parā* 3 do not.

Zuntz, Ortsadv. (1936) 58-83, 109-110, 111-115; Sturtevant, AIPHOS 6 (1938) 285-287; Goetze, JCS 17 (1963) 98-101; Starke, StBoT 23 (1977) 127-162.

parā- n. com.; air, breath(?); MH/NS. †

[wal]ūlan pariyanzi n≠an GĪR-it [išpar]ranzi n≠ašta pa-ra-a-aš parā [ta]rnattari “They inflate a [wal]ūla- and flatten it with (their) foot, so that the air is expelled” KBo 6.34 iii 30-32 (soldiers’ oath, MH/NS), ed. StBoT 22:12f.; restored from the parallel *tar!-na-at-ta-ri* KBo 27.12 iii 6 (MH/NS); [GĪŠ_w]awarkimaš tametar~wanza EGIR-an kēdani tarrū [...] / [k]ēdani tarrū pa-ra-a-an ištappir “The tametarwant- hinge [...-s] afterward tarrū for/from this one(?); they have stopped the breath(?) tarrū for this one(?)” KBo 21.6 obv. 4-5 (Tunnawi’s rit.), ed. Weitenberg, U-Stämme 142, translation uncertain.

parā ḥandandatar

It is possible that *parašši-* (q.v.) is a Luw. genitival adj. based upon this noun.

Oettinger, StBoT 22 (1976) 46f. n. 111; idem, Stammbildung (1979) 468f.; Tischler, HDW (1982) 60.

Cf. *parai-* A, *parip(pa)rai-*, NINDA_A*parapri-*.

parā ḥandant- part.; **1.** rightly guiding (deity), **2.** rightly guided (human); NH. †

pa-ra-a ḥa-an-da-a-an-za KUB 1.1 i 47, *pa-ra-a ḥa-an-da-an-za* KUB 6.46 iv 27, KBo 3.6 i 39.

1. rightly guiding (deity): *ḥandan≠wa aši* DIN~GIR-LIM šarkuš UR.SAG-iš *pa-ra-a ḥa-an-da-a*[(n-za DINGIR)-L]UM (var. DINGIR-LIM) “Truly that deity is an outstanding hero, a rightly guiding deity” KUB 6.45 iii 57-58 (prayer, Muw. II), w. dupl. KUB 6.46 iv 26-27, tr. ANET 398 (“Surely that god is a strong, valiant, (and) glorious god”). This active meaning of the part. underlies the denominative verb *parā ḥan~dantešš-* “to become one who rightly/divinely guides,” q.v., and *parā ḥandātar/parā ḥandandatar* “divine guidance/power.”

2. rightly guided (human): *ammuk≠ma≠za pa-ra-a ḥa-an-da-a-an-za* (var. *pa-ra-a ḥa-an-da-an-za*) *kuit* UN-aš ešun ANA PĀNI DINGIR.MEŠ *kuit pa-ra-a ḥa-an-da-an-da-an-ni iyahḥaḥat* “But because I was a divinely guided person, and I walked before the gods in divine guidance” KUB 1.1 i 46-48 (Apology of Ḥatt. III), w. dupl. KBo 3.6 i 39-40, ed. StBoT 24:6f.

Cf. *parā ḥandandatar*, *parā ḥandantešš-*.

[*parā ḥandanda(i)-*] HW 52 and Oettinger, Stammbildung 33 (*ḥandandae-* “begnaden”), does not exist. See *parā ḥandantešš-*.

parā ḥandandatar n. neut.; **1.** divine guidance, **2.** divine power; NH. †

nom.-acc. ¹*pa-ra-a* [*ḥa-an-da-a*]n-ta-tar KBo 4.4 (= BoTU 58B) i 46, *pa-ra-a ḥa-an-ta-an-ta* (coll. W)-tar KUB 14.15 ii 2, *pa-ra-a ḥa-an-ta-an-da-tar* KBo 3.6 i 5, *pa-ra-a ḥa-an-da-an-da-tar* KBo 27.60:6, KUB 21.27 iv 3, KBo 19.76 i (19), KUB 1.1 i 5, KUB 19.67 i 3, *pa-ra-a ḥa-an-da-an-ta-a-tar* KBo 4.4 ii 76, *pa-ra-a ḥa-an-da-an-da-a-tar* KBo 3.4 ii 16, KUB 19.37 iv (3), KBo 3.6 iii 54, KUB 14.11 iv 19, [*pa-ra-a ḥa-an-da-a-an-da-tar* KBo 10.17 iv 1, [*pa-r*]a-a *ḥa-an-da-a-an-da-tar* KBo 16.1 iii 17, *pa-ra-a ḥa-an-da-a-an-ta-tar* KUB 1.8 iv 6, KUB 14.10 iv 15, [*pa-ra-a ḥa-an-da-an-d*]a-a-tar-še-et KBo 26.100 iv 12.

parā handandatar

parā handandatar

gen. *pa-ra-a ḥa-an-da-an-ta-an-na-aš* KUB 56.19 i 32 (NS), *pa-ra-a ḥa-an-da-an-da-an-na-aš* KUB 2.1 ii 20, KUB 40.108 v (2), [*pa*]-*ra-a ḥa-an-ta-an-ta-an-na-aš* KUB 2.1 iv 7, KUB 44.16 iv (10).

dat.-loc. *pa-ra-a ḥa-an-da-an-da-an-ni* KUB 1.1 i 48.

1. divine guidance: *ammuk=ma=za parā ḥan~dānza kuit UN-aš ešun ANA PĀNI DINGIR.MEŠ kuit pa-ra-a ḥa-an-da-an-da-an-ni iyahḥahat* “Because I was a divinely guided person, and because I ‘walked’ (i.e., conducted my affairs) before the gods in divine guidance, (I never committed the evil deeds of mortals)” KUB 1.1 i 46-48 (Apology of Ḥatt. III), ed. StBoT 24:6f., cf. HED 2:332f. and commentary by Wolf, Diss. 28-34.

2. divine power — **a.** in acc. — **1’** obj. of *au(š)-* “to see, experience, witness”: *nu=za ŠA ḫIŠTAR p[(a-ra-a ḥa-an)]-da-an-da-tar* (so dupls. A and M; dupl. B: *pa-ra-a ḥa-an-da-an-da-a-tar*) *apiya=y[(a)] mekki ūḥḥun* “At that time too I witnessed the divine power of *IŠTAR* in great measure: (*IŠTAR* shut Urḫiteššup up in Šamuḥa like a pig in a pen)” KUB 1.1 + KUB 26.44 iv 23-24 (Apology of Ḥatt. III), w. dupls. B: KBo 3.6 iii 54-55, and M: KUB 1.8 iv 10, ed. StBoT 24:24f.

2’ obj. of *mema-* “to speak of, tell of, describe”: In the prologue of the Apology of Ḥattušili III, the king announces the purpose of his text: *ŠA ḫIŠTAR pa-ra-a ḥa-an-da-an-da-tar* (var. *ḥa-an-ta-an-da-tar*) *memahḥi* “I will tell of the divine power of *IŠTAR*” KUB 1.1 i 5 (Apology of Ḥatt. III), w. dupl. KBo 3.6 i 5, ed. StBoT 24:4f., Ḥatt 6f.; on this prologue see von Schuler in FsNeumann 389-400; this could also belong under mng. 1.

3’ obj. of *tekkuššanu-* “to show, display”: *nu=za ḫU EN=YA pa-ra-a ḥa-an-da-an-ta-a-tar* (var. [*ḥ*]-*an-da-a-an-da-tar*) *ma[ḥḥan mekki] tetkušnut!* (text: *te-et-ku-nu-uš-ut*, var. [*te-e*]-*k-ku-uš-l-ša-nu-ut*) “When the Stormgod, my lord, showed his divine power [mightily]” KBo 4.4 ii 76-77 (ann., Murš. II), w. dupl. KBo 10.17 iv 1-2, ed. AM 122f.; *nu=za ḫU NIR. GÁL EN=YA pa-ra-a ḥa-an-da-an-da-a-tar* (var. *pa-ra-a ḥa-an-da-a-an-da-tar*) *tekkuššanut nu GIŠkalmišanan šiyāit* “The mighty Stormgod, my lord, displayed his divine power: he hurled a lightning bolt (and struck the land of Arzawa)” KBo 3.4 ii 16-17 (ann., Murš. II), w. dupl. KBo 16.1 iii 16-18, ed. AM 46f.; *nu=za DINGIR.MEŠ BĒLŪ^{MES}=YA pa-ra-a ḥa-*

an-da-a-an-ta-tar (*pa-ra-a ḥa-an-da-an-da-a-tar*) *tikkušnuwandu* “Let the gods, my lords, show (their) divine power” KUB 14.10 iv 14-15 (PP 2), w. dupl. KUB 14.11 iv 19-20, ed. Götze, KIF 1:218f., Lebrun, Hymnes 209f., 215; *maḥḥan=ma uit IŠTU IÉI LUGAL ḥan~neššar kuitki EGIR-pa ḥu^fit^viyattat nu=za ḫIŠTAR GAŠAN=YA pa-ra-a ḥa-an-da-an-da-tar apēdani mēḥuni tikkušnut* (var. *tikkuššan[ut]*) “But when some judgment proceeded to be withdrawn/revised by the king’s house, at that time my lady *IŠTAR* revealed her divine power: (a new judgment reversed the old judgment)” KUB 19.67 i 1-4 (Apology of Ḥatt. III), ed. StBoT 24:18f. iii 15-16; *nu=za ḫIŠTAR GAŠAN=YA pa-ra-a ḥa^f-an-da-an-da-tar* (var. *ḥa-an-da-a-tar*) *a[p]iya=y mekki tekkuš[(šanu)]t* KUB 1.1 + KUB 26.44 iv 18-19 (Apology of Ḥatt. III), w. dupl. KBo 3.6 iii 49-50 + Bo 69/256 (StBoT 24 pl. III) iii 60-61, ed. StBoT 24:24f.; (O Zintuḥi, my lady) [... *p*]-*ra-a ḥa-an-da-an-da-tar* [*tekkuššanut*] *nu=kan ḫIM-ni tuel ḥuḥḥi [U ANA] ḫUTU^{URU}TŪL-na tuel ḥanni [ŠA^mḤa]ttušili İR=KA TI-tar MU.ḫI.A GÍD.DA=yā [par]ā arnut* “[Show] (your) divine power, and bring the life and long years of your servant Ḥattušili to the Stormgod, your grandfather, and the Sungoddess of Arinna, your grandmother” KUB 21.27 iv 3-7 (prayer, Pud.), ed. Lebrun, Hymnes 334, 340, Sürenhagen, AoF 8:116f., tr. ANET 393f., cf. *parā* 6 b 2’; cf. KBo 19.76 i 24-25 + KUB 14.20 i 11-12 (ann., Murš. II), KBo 2.5 iv 14-15, ed. AM 192f. and KBo 4.4 i 46-46a, ed. AM 112f. and cf. *parā handatar*.

b. in gen.: *ḫĀlaš pa-ra-a ḥa-an-da-an-da-a[n-na-aš]* “Āla of divine power/guidance” KUB 40.108 v 2 (fest. for all ḫLAMMAS), ed. McMahon, AS 25:126f.; cf. KUB 2.1 iv 7; cf. also KUB 56.19 i 31-32, ed. s.v. *parā handantešš-*.

Sommer and Ehelolf (Pap. 30f.) already noted that *parā handātar* is a variant of the longer *parā handantātar* in the duplicate passages KBo 3.6 iii 50 and KUB 1.1 iv 18. They took the longer form, derived from the part. *parā handant-*, as the original, from which the shorter arose through haplology. In all passages the word denotes an outworking of divine power, almost always to bring help or deliverance. The part. *parā handant-* denotes a person enjoying the guidance, protection, and help of a deity. But this part. is also the base of the derived verb *parā handantešš-*, q.v., which denotes becoming a person who offers divine guidance (active,

parā ḥandandatar

not passive!). The evidence of the derived verb indicates that *parā ḥandant-*, like a few other participles of trans. verbs, could have either active or passive meanings.

Sommer/Ehelolf, Pap. (1924) 30f.; Götze, Hatt (1925) 52-55; Sturtevant/Bechtel, Chrest. (1935) 86, 229; Goetze, Kleinasiens² (1957) 145f.; Kronasser, EHS 1 (1966) 104, 158, 293, 548; Wolf, Diss. (1967) 28-34; Archi, SMEA 14 (1971) 188; Hoffner, in POT (1973) 211; Oettinger, StBoT 22 (1976) 23 n. 3; idem, Stammbildung (1979) 33 (*ḥandandae-* “begnaden”); Hoffner, Or NS 49 (1980) 315-317; Neumann, IF 90 (1985) 289f.; Sürenhagen, StMed 5 (1985) 82, 85; Puhvel, HED 3 (1991) 105f. (“providence”).

Cf. *ḥandai-*, *parā ḥandant-*, *parā ḥandantešš-*, *parā ḥandatar*.

parā ḥandantešš- v.; to become one who guides rightly, become a divine guide; LNS.†

pres. sg. 2 [*pa-ra-a ḥa-an<-da-an>-t]i-iš-ti* KUB 56.19 i 31; **pref. sg. 3** *pa-ra-a ḥa-an-da-an-te-eš-ta* KUB 1.1 i 21, *pa-ra-a ḥa-an-ta-an-te-eš-ta* KBo 3.6 i 18, KUB 1.2 i 19.

nu=mu ^d*IŠTAR GAŠAN=YA ŠU-za I[(ŠBA)]T n=aš=mu=kan pa-ra-a ḥa-an-da-an-te-eš-ta* (vars. *ḥa-an-ta-an-te-eš-ta*) “*IŠTAR*, my lady, took me by the hand, and she became for me one who guides rightly” KUB 1.1 i 21 (Apology of Hatt. III), w. dupls. KBo 3.6 i 18 and KUB 1.2 i 19, ed. StBoT 24:4f.; *mānn=a=mu=kan* ^d*U EN=YA kēdaš uddana[š pa-ra-a ḥa-an<-da-an>-t]i-iš-ti nu=itta EZEN parā ḥandantannaš iya[mi]* “And if you, O Stormgod, my lord, will become my divine guide in these matter[s], [I] will make a festival of divine guidance for you” KUB 56.19 i 31-32 (vow, NH), the space in the hand copy is not enough to accommodate *pa-ra-a ḥa-an-da-an-*, but in view of the following line the restored verb should have meant “to guide.” Perhaps it was an entirely different, but synonymous verb.

Our interpretation of the verb as an *-ešš-* stem is based on the observation that the enclitic subject pronoun *-aš* occurs w. it. Watkins apud Garrett, JCS 42:227-242, has shown that the enclitic third person pronoun (*-aš*, *-e*, *-at*) is not used w. trans. verbs. Therefore *-mu* must be an indirect object.

Cf. *parā ḥandandatar*, *parā ḥandant-*.

parā ḥandatar n.; **1.** divine guidance, **2.** divine power; from MH/NS.†

parā ḥandatar 2

nom.-acc. *pa-ra-a ḥa-an-da-tar* KBo 19.76 i 24, *pa-ra-a ḥa-an-ta-tar* KBo 6.29 ii 30, *pa-ra-a ḥa-an-da-a-tar* KBo 19.76 i 27, KBo 3.6 iii 50, KBo 2.5 iv (15).

dat.-loc. *p[a-r]a-a ḥa-an-da-a-an-ni* KUB 26.41 obv. 13 (MH/NS), *pa-ra-a ḥa-an-da-an-ni* KUB 15.32 i 50 (MH/NS), KBo 5.1 i 43, KUB 13.29 i (4).

1. divine guidance: *nu=ššan ANA LUGAL MUNUS.LUGAL [DUMU.MEŠ LUGAL ...] / p[a-r]a-a ḥa-an-da-a-an-ni ZI-ni [...]* “[Let them act] toward the king, queen, [and princes] in (their) soul in divine guidance, (and let no one [plan] evil)” KUB 26.41 obv. 12-13 (treaty of Arn. I w. Išmeriga, MH/NS), ed. Kempinski/Košak, WO 5:192f. (“im göttlich geleiteten(?) Sinne,” although *parā ḥandanni* is not a part.); “If you are angry (with us), or (if) someone (else) has drawn you away, implored (and) invoked (you), and that evil (and) wicked (person) has been calling you to a secret place” *kinuna=wa=šmas kāša anzāš pa-ra-a ḥa-an-da-an-ni* ^d*UTU-i kattan aššuli ḥūittiyanneš~kiuwani talleškiuwani mukišgaweni* “but now we are continually drawing you forth, evoking and invoking you in divine guidance (or: in honesty) (and) in good will under the sun (or: together with the Sungod)” KUB 15.32 i 49-51 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:152f., and *mugai-* a 1’ a’ 2’; “If your mother or father have afterward allowed some sin to occur” *našma=wa zik kā pa-ra-a ḥa-an-da-an-ni našma zašhit kuitki waštanuwan ḥarta* “or you have (text: had) allowed some sin to happen here in (your) divine guidance/command or by means of a dream (message)” KBo 5.1 i 42-44 (rit. of Papanikli), ed. Pap. 4*f. (“in (eignem) göttlichem Wirken”).

2. divine power, obj. of *tekkuššanu-*: *nu=šmaš DINGIR.MEŠ MĀMĪTI [pa-ra-a] ḥa-an-da-a-tar tikkušnuer* “The oath deities showed them their divine power (and seized the oath-breakers)” KBo 2.5 iv 14-15, ed. AM 192f.; cf. also perhaps KBo 4.4 i 46-46a, ed. AM 112f.; ^d*U NIR.GÁL[=ma=mu] EN=YA pa-ra-a ḥa-an-da-tar namma tetkušnut!(text:-un) nu GE_c-an ḥūmandan ḥēuwanešk[i]t [nu] IMBARU=ya dāiš* “The mighty Stormgod, my lord, again showed(!) [me] his divine power: he rained all night long [and] laid a fog too (so that the enemy could not see the camp fire of my army)” KBo 19.76 i 24-25 + KUB 14.20 i 11-12 (ann., Murš. II); (I myself went to Urḫiteššup in Šamuḥa) ^d*IŠTAR* ^{URU}*Šamuḥa=ma=za GAŠAN=YA apiya=ya pa-ra-a ḥa-an-ta-tar tikkuš~*

parā handatar 2

parai- A 3

šanut “Then too IŠTAR, my lady, showed her divine power” KBo 6.29 ii 29-30 (Ḥatt. III), ed. Ḥatt 50f. (“bezeigte mir auch da ihre beständige Fürsorge”); cf. KUB 1.1 + KUB 26.44 iv 18-19, w. dupl. KBo 3.6 iii 49-50 + Bo 69/256 (StBoT 24 pl. III) iii 60-61 in *parā handandatar 2 a 3’*.

parai- A v.; (trans.) **1.** to blow (a horn), **2.** to blow on, fan (a fire or burning materials), **3.** to blow up, inflate; from OS.

pres. sg. 1 *pa-ri-iḫ-ḫi* KBo 11.11 ii 6 (NH); **sg. 3** *pa-ra-a-i* KBo 20.78 i 15 (= KBo 23.97 i 23), KBo 24.106:(22), KUB 7.19 obv. (20), KUB 20.74 i 21, KUB 40.97 iii (3), KUB 45.53 iv (8), KUB 51.16:(17).

pl. 1 *pa-ri-i-wa-ni* KBo 20.37 rev. 6 (OS); **pl. 2** *pa-ra-iš-te-ni* KBo 3.27 obv. (24), 26 (OH/NS); **pl. 3** *pa-ra-an-zi* KBo 21.57 ii 4 (OH?/MS), *pa-ri-ia-an-zi* KUB 2.3 ii 30 (OH/NS), KBo 6.34 iii 30 (MH/NS), KBo 27.12 rev.? (5), KUB 10.88 i 8, 11, KUB 45.49 iv 15, IBoT 3.67 rt. col. 4, *pa!*(text: *pár*)-*ri-ia-an-zi* KBo 4.11 obv. 25 (NS), *pa-ri-an-zi* KUB 43.56 iii 15, (17) (MH/NS).

pret. sg. 3 *pa-ra-iš* KBo 3.60 i 14 (OH/NS), KUB 55.37 iii 8, 412/b ii (23), 25 (Ertem, Flora 118), [*p*]-*ra-a-iš* KUB 33.11 iii 19, KUB 33.53 iii (11); **pl. 3** *pa-ri-ir* KBo 3.34 i 3, KBo 13.44 i 3 (both OH/NS).

part. sg. nom.-acc. neut. *pa-ri-ia-an* KUB 43.58 i 16 (MH/MS).

The pl. nom.-acc. neut.? [... *p*]-*ra-a-an-ta* KUB 35.164 rev.! 3 (OS), which Oettinger, *Stamm- und Wortbildung* 468, regards as a complete form [from *parai-?*], while Neu, *StBoT* 25:226, transliterates as [... (-)*p*]-*ra-a-an-ta* (earlier translit. in *StBoT* 10:31), is probably a form of *parranda*, q.v.

1. to blow (a horn) — **a.** subj. performers: *šawa~tarr=a 3-ŠU pa-ri-ia-an-zi* “And they (the LÚ.MEŠ^{ALAN.ZU}) blow the horn three times” KUB 2.3 ii 29-30 (KILAM fest., OH/NS).

b. subj. lyre players: [LÚBALA]G.DI *šauwatar* [2-ŠU *p*]-*a-r*]-*a-a-i* KUB 45.53 iv 7-8 (*ḫišuwaš* fest.), w. dupl. KUB 51.16:16-17; LÚBALAG.DI *šauwatar 2-ŠU pa*[-*ra-a-i*] KBo 24.106:22 (Ḥattic fest.).

c. subj. *ašušatalla*-men: (The *ašušatalla*-men speak sacred words before the Stormgod) EGIR-ŠU=*ma* ^{SI}*šawitra šuhḫi pa!*(text: *pár*)-*ri-ia-an-zi* “Afterward they blow the horn on the roof (and sing a song in Luwian)” KBo 4.11 obv. 25 (Ištanuwian fest., NS), translit. DLL 163f.

d. subj. unexpressed: “When they lift the deities” ^{SI}*šawata*[*r 3-ŠU(?)*] / [*p*]-*ra-ia-an-zi* “they blow the horn [three times(?)] (and exclaim: ‘*hari*’)” KUB 45.49 iv 14-15 (Hurr. rit., NS); cf. KUB 7.19

obv. 20 (fest. for Tituwatti, NS), w. dupl. KBo 23.97 i 23 (NS); cf. KUB 20.74 i 20-21 (*ḫišuwaš* fest.), w. dupl. KBo 15.69 i 10, KUB 40.97 iii 3 (*ḫišuwaš* fest.); cf. *papriya-*.

2. to blow on, fan (a fire, or burning materials) — **a.** obj. a fire (cf. *paḫḫur 1 a 1’ a’*): *m[ān]eššan ḫaššī p[ah]ḫur [n]atta pa-ra-iš-te¹-ni* “If you do not kindle/fan fire in the brazier” KBo 3.27 obv. 25-26 (edict of Ḥatt. I, OH/NS), cf. *ibid.* obv. 23-24; *INA UD.3.KAM=ma kēz 7-an paḫḫur kezzi=ya 7-an paḫḫur pa-ri-iḫ-ḫi* “On the third day, I fan seven fires on this side and seven fires on the other side” KBo 11.11 ii 5-6 (rit., NH); cf. [...] *paḫḫur pa-ri-ir* “They kindled/fanned a fire [...]” KBo 3.34 i 2-3 (anecdotes, OH/NS); (Men from the city Zikkurik make piles of meat; they set up tables for the gods; then they set up eighteen tables for the king, the queen, the princes, and the dignitaries) *paḫḫur=a pa-ri-ia-an-zi* “and they kindle/fan fire(s). (They pile up forty-three tables for the lands) *paḫḫur UL pa-ri-ia-an-zi* “and do not kindle/fan fire(s)” KUB 10.88 i 8-11 (Nerik fest. frag.); [...] *ḫaḫḫun¹alli 1 DUG.GÌR.KI[Š]* / [...] *x pitānzi* (or: *pēta-a-an-zi*) *nu=ššan* / [...] *p*]-*ra-an-zi* “They bring [...] fire-pan(s) (and) one ... vessel, and they fan the fire [on ...]” KBo 21.57 ii 2-4 (OH?/MS); [...] *paḫḫur?*] / *pa-ri-ia-an-zi* [...] / *paḫḫur kišta[ri]* “They fan [a fire ...], the fire goes out [...]” (and they sing) IBoT 3.67 rt. col. 3-5; cf. [...] ^{GIŠ}]-*AB-yaš šuppi paḫḫur pa-ra-iš* [...] *-in UDU iyantan warnu~men* “He kindled/fanned a sacred fire at the windows(?) [...] we burned an *iyant*-sheep” KUB 55.37 iii 8-9 (rit.); [...] *g(imri)*] *šuppi paḫḫur tepu pa-r*]-*a-a-i*] KBo 34.38 i 3, w. dupl. KUB 57.20:4, cf. Košak, ZA 78:310f.

b. obj. the burning materials: *n=an=za* ^d*Kam~rušepaš=a dāš AN.BAR-aš GUNNI n=an daiš nu pa-r*]-*a-iš* ^{GIŠ}]-*šahin* ^{GIŠ}]-*parnulli=ya pa-ra-iš-ma GI.DUG.GA* ^{GIŠ}]-*ḫappuriyan[n=a]* “And Kamrušepa also took the iron brazier (GUNNI), she put it (in place), fanned the *šahi*-wood and the *parnulli*-wood, and fanned the sweet reed and the *ḫappu~riya*-wood” 412/b ii 22-25 (bil. Ḥattic rit.), ed. Ertem, Flora 118f. □ for GI DUG.GA see CAD Q 88.

3. to blow up, inflate: [*wal*]-*ūlan pa-ri-ia-an-zi n=an GÌR-it* [*išpar*]-*ranzi n=ašta parāš parā* [(*tar!*)]-*nattari* “They inflate a [*wal*]-*ūla-* and [*fla*]-*tten* it with (their) foot, so that the air is expelled” KBo 6.34 iii 30-33 (soldiers’ oath, MH/NS), ed. *StBoT* 22:12f., rest.

parai- A 3

GIŠparanalla-

from par. KBo 27.12 iii 5-6 (MH/NS); (They kill a pig, hold thin breads under the blood, and place it back before the deity) ŠAH₂ma ēššanzi [n]an=kan pit~talwan markanzi n=āšta^{UZU} genzu pa-ri-an-zi “But the pig (i.e., its carcass) they ‘work’ and butcher it ‘plain,’ and inflate(?) its genitals (i.e., scrotum?)” KUB 43.56 iii 14-15 (rit., MH/NS) □ for pittalwan see discussion in *mark-*.

4. (other): (Stews in BUR.ZI bowls are set out) arḥa=ma=at dān pa-ri-ia-an n=at parkunuwan (var. pār-ku-u-an) papratar=kan anda NU.GÁL “but it is blown off (i.e., cooled off??) for a second time, and it is purified (so that) there is no impurity in/on it” KUB 43.58 i 16 (rit., MH/MS), w. dupl. KUB 15.42 i 14 (NS).

Friedrich, ZA 36 (1925) 164 n. 1; idem, ZA 37 (1926) 199; idem, ZA 39 (1930) 49; Sommer, HAB (1938) 212 n. 2; von Brandenstein, Bildbeschr. (1943) 51f. n. 2; Oettinger, Stammbildung (1979) 468f. (“blasen, anfachen”); Roszkowska, *Orientalia Varsoviensia* 1 (1987) 28f.

Cf. *parā-* n., *parip(a)rai-*, ^{NINDA}*parapri-*.

parai- B v.; (intrans.) to appear(?), emerge(?); from OH/NS.†

pres. sg. 3 *pa-ra-a-i* KUB 8.1 ii 17, iii 10, KUB 43.19:2.
verbal subst. sg. gen. *pa-ra-an-na-aš* HKM 26:8 (MH/MS).
uncertain: *pa-ra[-...]* KUB 43.14 rt. col. 2.

“If the moon dies in the fifteenth day of the eighth month, it will rain; the crops will be abundant” *daganzipaš* [ḥu]i’dār pa-ra-a-i n=apa ḥalkin karapanzi “the grubs (lit. the creatures of the earth) will appear and devour the grain” KUB 8.1 iii 9-10 (lunar omen, OH/NS), ed. Riemschneider, *Omentexte* 102, 106, and Hoffner, *AlHeth* 25, 87f.; cf. *KUR-e anda mašaš pa-ra-a-i* BURU₁₄.ḪI.A *karāpi* “The locust will appear in the land and devour the crops” *ibid.* ii 16-17, see tr. s.v. *maša-* b; Riemschneider apud Neu, *StBoT* 18:89 n. 178, regarded *p.* as a mistranslation of the Akk. *itebbi* “will rise” (= Hitt. *arai*) by confusing it w. the Akk. *edēpu* “to blow” (= Hitt. *parai-*). Since the same text, KUB 8.1, uses both verbs, *parai-* ii 17, iii 10, and *arai-* in iii 3, his explanation is not convincing; in a Mašat letter from the king to Ḫimuili: “You wrote me how the enemy [set] an ambush for thirty teams of horses at Panata” *nu* LÚKUŠ, KÙ.GI *kuit pa-ra-an-na-aš waḥannaš* [LÚ-aš ēšta] EGIR-an=ma=an=kan LÚ.KUR *kue[nta] n=at AŠME* “and that the Gold Chariot-Warrior [was a man] of ‘ap-

pearing and turning,’ yet (-*ma*) afterward the enemy killed him. I have heard it (all)” HKM 26:7-10, ed. HBM 166f. (“und dass der ‘Goldknappe’ die Kriegswagenpferde(?) [gerettet hat?],” and regards *parannaš* as a term for horses). For our restoration see *šarkuš* LÚ.MEŠ (var. LÚ-ēš) *ēšta akiš=ma=aš tepšauwanni* “he was an outstanding man, yet he died in disgrace” KBo 3.34 ii 11-12 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 18-19.

Otten, *OLZ* 60 (1965) 547 (“erscheine(?)”); Hoffner, *AlHeth* (1974) 25, 87f., w. lit. (“appear(?)”, “emerge(?)”); Oettinger, *Stammbildung* (1979) 472 (“erscheinen, auftreten”).

GIŠparāla- n.; (mng. unclear).†

sg. or pl. (?) ^{GIŠ}*pa-ra-a-la* KBo 9.129 obv.? 10; **abl.** ^{GIŠ}*pa-ra-la-a-az* KBo 21.23 i 15; **frag.** ^{GIŠ}*pa-ra-la-x[...]* *ibid.* i 9.

mān=aš MUNUS-za=ma^{GU}.ÁB *tarpall[in] / [i]yanzi n=an ḥattan[zi] / [nu=š]ši* ^{GIŠ}*pa-ra-a-la iyan[zi]* “But if she (i.e., the patient) is a woman, they make the substitute a cow and slaughter it, and they make a wooden *p.* for it” KBo 9.129 obv.? 8-10 (rit.); *ANA* GU₄.ḪI.A APIN.LAL=ma [...] / *n=an ūnnianz[i nu=kan* SI.ḪI.A=ŠU Ī-az(?) / *iškanski namma=šši [...]* / ^{GIŠ}*pa-ra-la-a-az karpan[zi ...]* (or: *karpan* [ḥarkanzi ...] / *nannianzi* “To/For the plow oxen [they ...] / and they drive it (i.e., a plow ox) in [...] / they anoint [its horns with oil(?)]. Then they lift (or: hold lifted up) [...] from him (or: his [...]) by means of (or: from) the *p.* And they drive [...]” KBo 21.23 i 12-16 (Kizz. rit.).

GIŠparanalla- n.; (a wooden object or structure); NS.†

pl. loc. [^{GIŠ}*pa-ra-na-al-la-aš* KBo 11.52 ii 24, KUB 20.76 i (9), iv (6).

[(LÚ).MEŠ]ALAN.ZU₉=ma=kan [^{GIŠ}*pa-ra-na-al-la-aš* šar[(ā pānzi)] LÚkitaš=ma^Éar[(kiwi)] *kattan tiyaz[i]* “The performers go up to the ^{GIŠ}*p.* The *kita*-man steps near the *arkiu* (canopy?)” KBo 11.52 ii 23-26 (fest., OH/NS), w. dupl. KUB 20.76 iv 6-8 (NS), ed. Gonnet, *Mém.Atatürk* 50f., cf. *pai-* A 1 j 25’ *šarā pai-* A w. d.-l. “to go up to.”

^{GIŠ}*p.* is pl. It could be pl. tantum.

Van Brock, *RHA* XX/71 (1962) 104 (“estrades(?), tribunes(?)”); Gonnet, *Mém.Atatürk* (1982) 67 (“galerie ouverte ou loggia(?)”); Tischler, *HDW* (1982) 60 (“eine Pflanze”); Alp, *Tempel* (1983) 343 (“eine Art Balkon?”).

parannaš

parranda 1 d

parannaš see *parai-* B.**parrant-** adj. or part.; (modifying straw fodder); MH/MS. †sg. d.-l. *pár-ra-an-ti* KUB 29.53 i 4, KBo 14.63 i 5, 14.

nu=šmaš 4 UPNU *mema*[l ANA 4 UPNI IN.NU] *pár-ra-an-ti an*[da i]mmiyanzi “They mix for them (sc. for the horses) four handfuls of groats [together with four handfuls of] *p*.-ed [straw]” KUB 29.53 i 3-4 + KUB 29.46:16-17 (horse-training text, MH/MS), ed. Hipp.heth. 192f.; [EGIR-*anda=m*]a=šmaš 2 UPNU *kantan* [ANA] 2 UPNI IN.NU *pár-ra-an-t*[i *karšanti anda immiyanz*]i “[Afterward,] they [mix] for them two handfuls of *kant*-grain with two handfuls of *p*.-ed (and) [cut] straw” KBo 14.63 + KBo 8.52 i 4-5 (horse-training text, MH/MS), ed. Hipp.heth. 216f.; cf. [*pár-r*]a-an-ti *karšanti anda* [immiyanzi] KBo 14.63 i 15; and cf. *ibid.* 19 □ for the tr. of *kant*- “einkorn(?)” see AlHeth 73.

p. in all exx. modifies IN.NU “straw, chaff” (for which see AlHeth 37f.) used as one of the ingredients for horse fodder. The straw in the horse-training texts is sometimes cut up, chopped (*karšant-*), or, as in Ullik. (KUB 33.93 iii 21!), “crushed, ground, chopped” (*puššai-*). Other fodder ingredients are either “rinsed, soaked” (*arrant-*, said of ŠE/ħal~ki-), “dried” (*ħatant-/ĤÁD.DU.A*, said of *welku-, uzuhri-* “grass”), or “plain, unsalted” (*pittalwant-*). *p*. must therefore refer to some other attribute.

Kammenhuber, Hipp.heth (1961) 216f. n. 4, 342 (index).

parranda postpos., adv., prev.; w. *-kan* or *-ašta* except in mng. 4; **1.** across, over (w. *-kan* and d.-l. of what is crossed), **2.** over to, across to (w. *-kan* and d.-l. of person or place to which one crosses over), **3.** (w. two d.-l. expressions, one indicating what is crossed and the other what is crossed over to), **4.** (special uses w. verbs of speech), **5.** (prev., w. *tittanu-*) “to make one stand over/beyond the boundary, to lead astray, tempt(?)”; from OS.

pa-ra-a-an-ta KBo 15.10 i 20 (MH/MS), [pa¹-ra-a-an-ta] KBo 30.39 rev. 6 + KUB 35.164 “ii” 3 (OS), *pa-ra-a-an-da* KBo 17.105 ii 20 (MH/MS), *pa-ra-an-da* KUB 57.123 obv. 9 (NH), KUB 16.16 rev. 6 (NH), *pár-ra-an-ta* KUB 14.1 rev. 43 (MH/MS), KUB 41.8 ii 16 (MH/NS), KUB 34.23 i 3, 9 (Murš. II), KUB 31.20 iii 10 (Ĥatt. III), KUB 23.98 obv. 3, (NH), KUB 40.40 ii 5 (NS), KBo 13.119 ii 18 (NS?), KUB 31.118:6 (NH),

KUB 35.145 rev. 6 (NH), VBoT 44:6, *pár-ra-a-an-da* KUB 36.87 iv 13 (NH), *pár-ra-an-da* KUB 23.21 iii 26, KUB 41.8 ii 19 (both MH/NS), KBo 5.3 iii 41, KBo 3.4 ii (29), 31, KBo 14.8 ii 3, KUB 19.37 ii 10, KUB 19.49 i 50 (all Murš. II), KBo 4.14 iii 56 (LNS), KUB 16.16 rev. 7 (NH), *pár-ra-an<-da>* KBo 18.24 iv 17 (NH); **uncertain** *pár-ra-da* KBo 26.91 iii 8 (NH).

1. across, over (w. *-kan* and d.-l. of what is crossed) — **a.** ĤUR.SAG-*i parranda* “across the mountain(s)”: perhaps KUB 16.16 rev. 5-7 below in 3.

b. *aruni parranda* “across the sea”: *nu=kan INA KUR*^{URU}*Arzauwa pá-r-ra-an-da pāun* “I went across Arzawa (or: across to Arzawa, = mng. 2)” (... I entered Apaša, Uħħaziti’s city. ... He fled from me” *n=aš=kan aruni pá-r-ra-an-da :guršauwananza pait* “He went across the sea by ship(?)” (or, “to the islands(?)”) KBo 3.4 ii 28-29, 31-32 (ann., Murš. II), ed. AM 50f., cf. Starke, KZ 95:143, 147; *ezzan GIM-an IM-anza pittenuzzi n=at=kan aruni pá-r-ra-an-ta* (dupl. *and[a] aruni*) *pēdai* ... *n=at=kan aruni pá-r-ra-an-da* (dupl. *anda aruni*) *pēdāu* “Just as the wind blows away the chaff and carries it across (or: across to [mng. 2]; dupl.: into) the sea (let it likewise blow away the murder and impurity of this house), and let it carry it across (or: across to [mng. 2]; dupl.: into) the sea” KUB 41.8 ii 15-16, 18-19 (rit., MH/NS), w. dupl. KBo 10.45 ii 52-54 (NS), ed. Otten, ZA 54:124-127, see discussion below.

c. *ħuriptaš parranda* “across the desert”: ⁴*Iš~TAR-i[š]=ma=[(ka)]n MUŠEN-iš iwar ħuript[aš] pá-r-ra-an-[t]a pi[dd]ait nu=kan* ⁴*U-an ħurip[(taš)] anda wemiyat* “*IŠTAR* flew like a bird across (or: across to [mng. 2]) the desert places and found the Stormgod in (*anda*) the desert” KUB 31.118:5-7 + KUB 36.37 ii 10-13 (myth, NH), w. dupl. KUB 12.61 ii! 12-14, translit. Myth 27, tr. Hittite Myths 69f. □ for *iwar* see Hoffner, IM 43:39-51; for *ħuriptaš* see Hoffner, RHA XXIII/76:10 n. 34.

d. *kēdani ANA GIG [= irmani]* ⁴*UTU-ŠI par~randa* “beyond this sickness of His Majesty”: *mān=ma=kan DINGIR-LUM kēdani ANA GIG* ⁴*UTU-ŠI ĤUL-anni pá-r-ra-an-ta UL namma kuitki šalikti* “But if you, O deity, will not reach in a harmful way even beyond this sickness of His Majesty, (let the KIN oracle be favorable)” KUB 5.6 i 41-42 (oracle question, NH), ed. THeth 6:101 (“darüber hinaus ... näherst”), tr. Güterbock, ZA 44:91 n. 2 (“es wird gefragt, ob die Gottheit

parranda 1 d

‘noch über diese Sache hinaus (zürnend oder strafend) vorgehen’ werde”), AU 276 (“über ... hinaus ... herfallen wirst(?)”); cf. *parranta/parrianta šalik-* s.v. *šalik-*.

e. obscure: [...]x *šēr uilte¹ni(?) / uil¹la¹ni(?) šarāuwar [katta]n(?) umēni mān harharši¹ naš¹ma [hēu]š(?) kīša n=an anni (or AN-ni) pa-ra-a-an-ta¹ ummēni¹ [mā]n=at=šan šēr n=e hudāk kīša [m]ān=at kattann= a huy[a]nta nu ištantāizzi § “We will see [a ...] above, (and) a *šarāwar* in the water(?)/clay(?) [below]. If lightning or [rain(?)] will happen, we will see it (com. sg.) across ... If it (sg. neut.) is above, they (pl. neut.) will happen quickly. If it is running below, it will tarry” KBo 30.39 + KBo 25.139 rev. 4-8 + KUB 35.164 rev. 1-5 (Palaic rit., OS).*

2. over to, across to (w. *-kan* and d.-l. of person or place to which one crosses over) — a. to a person: [...] ANA LÚ.KÚR *pár-ra-an-da apāšila [iyatt]at* “He himself [we]nt over to the enemy” KBo 14.8 ii 3-4 (DŠ, Murš. II), ed. Güterbock, JCS 10:81; (From the city of Duḫdušna, they supplied the deity with salt) *kinun=ma=wa=kan UN.MEŠ-[u]š ANA LÚ.MEŠKUS, KÙ.GI pá-r-ra-an-da pāir* “But now, the people went over to the Gold Chariot Warriors (i.e., went over to work for them) (and they stopped supplying the salt)” IBOT 2.129 obv. 14-15 (oracle question, NH), ed. THeth 20:177 w. n. 652; “When he reached the other bank of the river” *nu=kan ANA LÚ.KÚR IŠTU 1^{GIS}GIGIR pá-r-ra-an-ta parhaš* “he raced across to the enemy with a single chariot, (and the enemy fled)” KUB 31.20 iii 9-10 + KBo 16.36 iii 12-13 (hist., Ḫatt. III), ed. Alp, *Bulleten* 41/164:644f.; cf. KUB 16.16 rev. 5-7 (oracle question, NH), below 3 and in *pai-* A 1 j 21; “The settlers from Mira, Ḫatti, or Arzawa” *[kui]š=wa=mu=kan kuiš [pár?-ra?-an?-d]a uwanza* “whoever has come [over t]o(?) me (I will extradite them all)” KUB 19.49 i 44-45 (Man., Murš. II), ed. SV 2:8f., cf. *ibid.* i 49-52; *am¹m¹el=ši=kan? kuwapi^{LÚ.MEŠ}MUN~NAB[TI pá-r-r]a?-an-ta? pait* “When my fugitives went over to(?) him” KUB 14.3 iii 46-47 (Taw., Ḫatt. III), ed. AU 14f.

b. to a city or land: ŠA KUR^{URU}Ḫatti=ya=kan *kuiš* NAM.RA.[ḪI.A] ANA KUR^{URU}Ḫayaša *pár-ra-an-da pānza* “The Hittites’ resettled people who have gone over to the land of Ḫayaša (these you must extradite)” KBo 5.3 iii 66-67 (Ḫuqq., Šupp. I), ed. SV 2:128-131; ŠA^{KUR}Māša=wa=kan^{KUR}Karkiya *pár-ra-*

parranda 4 b 1’ a’

an-¹da¹ pāimi “I will go over into the lands of Maša (or) Karkiya (and leave my family behind in the land of Aḫḫiyawa)” KUB 14.3 iii 53-54 (Taw., Ḫatt. III), ed. AU 14f.; “Do not let anyone out of your country” *n=an=kan INA ŠANI KUR-TI [p]ár-ra-an-¹da¹ lē ta[rna]ši* “Do not let him go over into another country (but round up the fugitives and extradite them to me) KUB 19.49 i 56-57 (Man., Murš. II), ed. SV 2:8f.; *n=at=kan ANA KUR=KA [pár-ra¹-a[n]-ta* (coll.) *uēr* “They came over into your land” KUB 31.47 rev. 5 (letter, NH), ed. THeth 16:442f. (reading *kat-ta-a[n]-da*); perhaps also here KBo 3.4 ii 28-29 (ann., Murš. II); and KUB 41.8 ii 15-16 (rit., MH/NS), w. dupl. KBo 10.45 ii 52-54 (both 1 b, above); and KUB 31.118:5-7 + KUB 36.37 ii 10-11 (myth, NH) (1 d, above).

3. (perhaps w. two d.-l. expressions, one indicating what is crossed and the other what is crossed over to): *nu=kan apūš INA LÚ.MEŠ^{URU}Araūnna pa-ra-[a]n-da pāir apūš=ma=kan INA LÚ.MEŠEN.NU. UN ḪUR.SAG-i pá-r-ra-an-da pāir* “Some went across to the men of Araunna, and some went across the mountain to the watchmen (or: to the mountain-watchmen)” KUB 16.16 rev. 6-7 (oracle question, NH), ed. THeth 20:259 w. n. 973 (“to the mountain-watchmen”).

4. (special uses w. verbs of speech) — a. w. *ḫalzai-* “to call”: (If a slave angers his master, he is either executed, or mutilated) *našma=an=za=an=kan DAM=ŠU DUMU.MEŠ=ŠU... [DIB-zi]pat n= ašta pá-r-ra-an-da ḫalzianzi=pat n=an UL kuitki DÜ-anzi* “or [they] only [seize] him, his wife, his children ...; do they only (-pat) make a proclamation(?) (lit. they call across) and do nothing to him (at all)?” KUB 13.4 i 32 (instr., MH/NS), ed. Stiel, *Direktiv* Metni 24f. (“O zaman adı geçeni öte yana çağırılar (da) ona hiç bir şey yapmazlar mı?”), Chrest. 148f. (“Then they revile him in public(?)”), tr. ANET 207 (“They may (either) impose the extreme penalty”) □ meaning of *p. ḫalzai-* is very uncertain; for *-ašta ... anda ḫalzai-* see Josephson, Part. 189.

b. w. *mema-*: “to speak (words) across to, mention (someone) across to” (cf. *mema-* 7 b 3’-4’) — 1’ (w. negative or evil intent) — a’ w. *parā anda* in the sense of *parranda*: *kuiš= a=kan LUGAL MUNUS. LUGAL ANA^U aššūi pa-ra-a an-da idālu memai* “But whoever mentions the king and queen across to the beloved(?) Stormgod in an evil way” KUB 33.68 ii 17-18 (OH/MS), see *mema-* 7 b 3’ b’.

parranda 4 b 1' b'

parandaššan

b' w. *pa(r)rand/ta*: [*kui*]š=mu=kan DINGIR.MEŠ-aš *pár-ra-an-ta idalāuwanni memai* “He who mentions me in an evil manner across to the gods” KUB 35.145 rev. 6 (myth and rit.), ed. StBoT 29:194f.; “One tablet: words of Belazzi, wife of Ḫauniya ...” [*n*]≠*ašta ANA* DINGIR.MEŠ *pár-ra-an-da ḪUL-lu memiškizzi* “[...] and (someone) speaks an evil (thing) across to the gods” KBo 10.6 i 4 (shelf list, NH), ed. CTH pp. 184f., cf. KUB 30.67:8-9, KBo 10.37 iv 51-53 (OH/NS); [*n*≠*aš*]≠kan DINGIR.MEŠ-aš *pár-ra-an-da ḪUL-it KA×U-it memišta* “He spoke across to the gods (the evils just mentioned) with an evil mouth” KUB 9.34 ii 19 (rit., NH).

2' (w. a positive intent) — **a'** w. adv. specifically indicating “favorably”: “He prays: ‘You (the table) which stand in front of the Sungod’” *nu=wa=kan* ^dUTU-*i pár-ra-an-da SIG₅-in memiški* “Keep mentioning (me) favorably across to the Sungod” KUB 17.28 iii 9 (incant., NS); ^{LÚ}SANGA=ma=kan LUGAL-un ANA DINGIR-LIM *pár-ra-an-da aššuli memāi* “The priest mentions the king favorably across to (lit. over to, across to) the deity” KUB 30.40 iii 2-4 (*ḫišuwaš* fest., NH); *n≠ašta zigga ḫaššāš ANA* ^dLAMMA ^{KUŠ}kuršaš ^dIMIN.IMIN.BI U ANA DINGIR.MEŠ *ḫūmandāš pa-ra-a-an-da āššu memiški* “O brazier, speak favorably across to the patron deity of the hunting bag, to the Heptad and to all the gods” KBo 17.105 ii 19-20 (incant., MH/MS), ed. Popko, Kultobjekte 52f., Archi, SMEA 16:86 (translit. *pa-ra-a-an-da* against hand copy); *nu=kan mān* ^dLiliwa[*ni*]š GAŠAN=YA [DINGIR.MEŠ-aš *pá*]r-ra-an-da *āššu mematti* “If you, Liliwani, my lady, will speak favorably across [to the gods]” KUB 21.27 iii 36-37 (prayer, Pud.), ed. Lebrun, Hymnes, 334, 340, Sirenhagen, AoF 8:116f., tr. ANET 394, Otten, Pud. 23; cf. *ibid.* iii 28-29.

b' without such an adv.: “I have made a prayer from afar” *n≠ašta* ^dIM EN=YA ANA DUMU.NITA=KA *āššiyanti pár-ra-a-an-da memi* “Speak across to your beloved son, O Stormgod, my lord” KUB 36.87 iv 11-13 (prayer, NH), ed. Haas, KN 192f.; “If you two Šarrumanni-gods and the Allanzunni ... hear me in this matter” ANA ^dLUGAL-ma=kan *pár-ra-an-da mematteni* “and speak (it) across to Šarruma” KUB 15.1 ii 31 (dream, NH), ed. Laroche, Syria 40:289f.; *par~randa mema-* differs from *menahḫanda mema-/ḫalzai-*, etc., in that *p.* sometimes indicates hostili-

ty (b 1' vs 2'), while *menahḫanda* does not (cf. *menahḫanda* 2 b 2').

5. (prev., w. *tittanu-*) “to make one stand over/beyond the boundary, to lead astray, tempt(?)”: [...]*x apūnn= a pár-ra-an-ta titnut* “He led him (sc. Kupanta-^dLAMMA) astray as well” KUB 14.1 rev. 43 (Madd., MH/MS), ed. Madd. 30f. (“verführte”); possibly to be restored in (Madduwatta made the rulers and the elders of Pitašša swear allegiance to himself) [*n*≠*uš pár-ra-an-ta*] *titnut* “and he led them astray” KUB 14.1 rev. 39-40; (Do not break any regulation) *man=ta=kan apeniššuwanti uddanī damaišš= a kuiški pár-ra-an-da tittanuzzi* “Even if someone else were to lead you astray to such a thing (do not listen to him)” KBo 5.3 iii 40-41 (Ḫuqq., Šupp. 1), ed. SV 2:126f. (“zu einer ... Sache ... verführen”); cf. Götze, Madd. 29, 31, 171; Friedrich, SV 2:154.

The passage KUB 33.68 ii 17-18 in 4 b 1' a' (also *mema-* 7 b 3' b') may indicate that OS and MS *parān~d/ta* and later *parrand/ta* developed from the composite adverb *parā anda*. The writing *parā (+) anda* in *mema-* 7 b 4' (heading) already suggests this. Note that *parā anda ... mema-* takes *-kan*, just as *par~randa mema-* does. HW² 1:106a claims “*anda(n)* nie in Verbindung mit einem weiteren Prävb. bezeugt.” Yet *parā (+) anda* can be compared w. *āppan=anda* (HW² 1:100 [*andan* III 3], 152 [*appa*³ VI 1 b]). The variant readings in KBo 10.45 ii 52-54 cited above under mng. 1 b are important, since they may show that *p.* in its adverbial or preverbal use + d.-l. of place was felt by native speakers to be similar in meaning to either the bare d.-l. or the d.-l. w. *anda*, i.e., “to into.”

Friedrich, SV 1 (1926) 156f.; Sturtevant, AIPHOS 6 (1938) 283-287; Friedrich, HW (1952) 159 (“1. Adv. ‘hinüber, darüber hinaus; außerdem’; 2. Postpos. mit D.-L. ‘über ... hinaus; — außer’”); idem, HE² (1960) 130 §233; Kronasser, EHS 1 (1966) 354, 540.

parandaššan (mng. unkn.); NH.†

[...]x-x-uš *paizzi* DINGIR-LUM *pa-ra-an-da aš-ša-an-^lkán* / [...] KUB 41.11 rev. 25 (rit., NH), in a broken context. Coll. confirms copy. Possible analysis: *parandašš=an=kan*, or *parandaššan=kan*. *parandašš=šan=kan* (< **parandan=šan*, w. *-šan* as enclitic possessive pronoun) can be excluded, since the form *-šan* of the possessive is only OH. Also

parandaššan

possible is a reading: *pa-ra-an-da-aš-ša-an-ṽni-za?*¹, w. *p.* a d.-l. of a noun in *-atar* and the sentence particle *-za*. Its position in the clause indicates that DINGIR-LUM *p.* is a single unit.

NINDA **parapri-** n. com.; (a kind of bread); NH.†

1 ^{NINDA}*pa-ra-ap-ri-iš* KUB 54.94 rt. col. 9; [X ^{NINDA}*p*]*a-ra-ap-ri* ŠA 3 BÂN KUB 42.85:11 (cult inv., NH).

If ^{NINDA}*p.* and *pariparai-* “to blow” were different ablaut grades of the same reduplicated stem, ^{NINDA}*p.* may have been a type of bread which produced flatulence, as Hoffner proposed AIHeth 175 (cf. German: “Pumpernickel”). Or it could have been something like a “puff,” a pastry so leavened that it is hollow (cf. German: “Windbeutel”).

Hoffner, AIHeth (1974) 175.

Cf. *pariparai-*.

pararahḫ- v.; to chase; OH/NS.†

pres. or pret. pl. 2? *pa-ra-ra-aḫ-t[a?-ni?]* KUB 31.110:7 (OH/NS).

pret. sg. 3 *pa-ra-ra-aḫ-ḫi-iš* KBo 3.60 ii 10 (OH/NS).

(The Sutean Kaniu, and the city of Uqāpuya went to battle against DUMU.^dEN!.LÍL) ^mDUMU.^dEN!(text has MAḪ instead of the intended ligature ^dEN).LÍL-*in pa-ra-ra-aḫ-ḫi-iš ša[r]ā URU-ya pēḫute[t]* “He (i.e., Kaniu) chased DUMU.^dEN!.LÍL (and) led (him) up to the city” KBo 3.60 ii 9-10 (cannibal tale, OH/NS), ed. Güterbock, ZA 44:106f., Soysal, VO 7:118 n. 38; *š=uš pa-ra-ra-aḫ-t[a-ni?]* KUB 31.110:7 (hist. frag., OH/NS); Soysal, VO 7:118 n. 38, restores *pa-ra-ra-aḫ-t[a?]* and interprets this as a pret. sg. 3. But because of the pl. 2 address (ibid. line 5: *QĀTAMMA İR LUGAL šume[š]*) and the possessive pron. (pl. 2 or 3) in *auri=šmit* (line 7) on the one hand and *ziga* (line 10) and *i-e-e[š ...]* pret. sg. 2 on the other, it is impossible to decide between restoring *pa-ra-ra-aḫ-t[a]* and *pa-ra-ra-aḫ-t[a-ni]*. We have arbitrarily chosen pl. 2 here and under *palahḫ-*.

If *pararahḫiš* were a noun subject, one would translate: “The *p.* led DUMU.^dEN!.LÍL up into the city (and he also led his troops in)” (so Güterbock, ZA 44:107). But in this case the position of the subject after the object would be unusual. Also, *p.* does not have a det. (^{LÚ}*p.*). The word is not discussed as a

parašant-

possible military title in either Pecchioli Daddi, Mestieri, or Beal, THeth 20, which suggests that they did not take it as a *nomen agentis*. We prefer taking *p.* as a verb, following Josephson, Part. 140, and Soysal, VO 7:118 n. 38.

Pursuing the implications of Josephson’s translation “chased,” Soysal derives *parḫ-* “to chase” from this older verb *pararahḫ-* (VO 7:125f. [Nachtrag to n. 38]). For comparison we may add pres. sg. 3 *ka-ri-ra-pí* KUB 30.49 iv 24 and *ka-re-e-ra-a-mi* KUB 7.1 iv 11 (dupl. [*ar-ḫ*]*a ga-ri-ra-mi* IBoT 4.11 rev. left col. 1), forms related to the verb *karap-* “to eat, devour” (Friedrich, HW 99, Sommer, OLZ 42 (1939) 687). While in the case of *pararahḫ-* the longer stem is restricted to OH, marking it as archaic, *karelirap-* occurs in NS passages which give no sure indication that they are based on an OH archetype.

Güterbock, ZA 44 (1938) 110 (“nach dem Zusammenhang eher ein Nomen in Nom. als ein Verbum in der 3. sg. prät.”); Josephson, Part. (1972) 222 (as a verb, “he chased”); Watkins, TPS 1971 (1973) 55 n. 5; idem in Flexion und Wortbildung (1975) 365 (*pararahḫiš* as a noun based on the verb *pararahḫt[a]*); Soysal, VO 7 (1988) 118 n. 38 (follows Josephson).

[*pararahḫi-* n.] cf. *pararahḫ-* v.

parari(ya)- (form and mng. unclear); OH/MS?. †

nu=zata (for **z=šta*) ^d*Telipinu*[(space for about 10 signs)] / *nu* MUNU₄ BAPPIR *kūkuš^lzi^l* [(space for about 9 signs)] / *pa-ra-a-ri-it n=ašta aššu*[(space for about 8 signs)] / *āška karšta* KUB 17.10 ii 3-6 (Tel.myth, OH/MS), translit. Myth. 32, tr. Hittite Myths 15 □ Laroche, Myth 32, also considered the possibility of reading *kūkušta* for *kūkušzi* (ii 4), but the traces in the ed. permit only ^l-*zi*^l.

Given the length of the lacunae, it is impossible to decide if *p.* at the end of a clause is a noun in the instrumental or a finite verb form.

^{LÚ}**par(a)š(ša)na-** see ^{LÚ}*parš(ša)na-*.

parašant- adj. or part.; (modifies troops); NH.†

sg. nom. *pa-ra-ša-an-za* KBo 16.9:5, KBo 16.10:6, KUB 14.19:12; **acc.** *pa-ra-ša-a[n-ta?-an?]* ibid. 11.

[*nu=kan kui*]*tman iyaḫat ÉRIN.MEŠ pa-ra-ša-a[n-ta?-an? ...]* / [o o o-]*ḫhun nu ÉRIN.MEŠ pa-ra-*

parašant-

NA₄parašha- b

ša-an-za-ma x[...] “While I was going, I [...] -ed the *p.* troop, and the *p.* troop [...] -ed” KUB 14.19:11-12 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:173, 181, cf. 188; the placement of the “[” is incorrect in Houwink ten Cate’s transliteration. The correctness of his restoration of *p.* as an acc. in the second sentence depends on whether the verb ending in [...] *hḫun* in the following line belongs to the same sentence; [...] *z]eḫḫun* (or [...] *ḫalz]eḫḫun*) / [...] *-u]n* ÉRIN.MEŠ *pa-ra-ša-an-za-ma=kan* / [...] ¹*uḫwai tittanuir* “I crossed (or: I summoned) [...]. I [...] -ed [...]. And the *p.* troop [...] brought harm [...].” KBo 16.10:5-7 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:173, 181; cf. KBo 16.9:5, ed. Houwink ten Cate, JNES 25:172, 180.

ÉRIN.MEŠ *pa-ra-ša-an-za* occurs always in a broken context and always introduces the sentence. With Houwink ten Cate, we posit an *-ant-* stem. But a Luw. pl. is also possible. If *p.* is the subject of *tittanuir* in KBo 16.10, it is an *ad sensum* agreement. Houwink ten Cate, JNES 25:188, proposed that “these troops seem to be sent ahead of the main army, bringing harm to the population. All this suggests light-armed soldiers, a sort of ‘flying column,’ useful for a surprise attack.” The passages give little evidence to confirm his interpretation.

The long *ā* in *parāšanu-* does not exclude a connection w. *parašant-*, which could be a part. of the verb whose causative is *parāšanu-*.

Friedrich, HW (1952) 159 (*parašai-/parašešša-* “sich zerstreuen(?)”); Houwink ten Cate, JNES 25 (1966) 188 (“flying column”).

Cf. *parāšanu-*, *parašešš-*.

parāšanu- v.; (mng. unkn.); NH.†

pret. sg. 1 *pa-ra-a-ša-nu-nu-un* KBo 18.55:9.

In a small frag. of a letter: [...] *pa-ra-a(-)ša-nu-nu-un* “I [...] -ed” KBo 18.55:9 (NH), ed. THeth 16:142f.

Although there is no clear word space between *pa-ra-a* and *ša-nu-nu-un*, it is possible that at the end of the line the scribe cramped his writing. If we have two words, the second might be the *nu*-causative of the verb *šā-* “to become angry,” and the *parā* would be a preverb or adverb. The resulting translation “I made [so-and-so] exceedingly (*parā*?) angry,” Hagenbuchner (THeth 16:142f.) not-

withstanding, is by no means implausible. On the other hand, there is no word space, and without context we cannot exclude the possibility that this is the *-nu*-causative of the verb *paraša-* underlying ÉRIN.MEŠ *parašant-* and the derived stem *parašešš-*, q.v.

NA₄**parašha-**, NA₄**parušha-** n. com., NA₄**paraš~ḫi-** neut.; (a semiprecious stone); from MH/MS.†

sg. nom. NA₄*pa-ra-aš-ḫa-aš* KBo 15.10 obv. 8 (MH/MS), KBo 26.105 iv? 18 (NH), NA₄*ba-ra-aš-ḫa-aš* KBo 11.14 i 10 (MH/NS), [(NA₄*p*)]*a-r[u]-ḫa-aš* KUB 58.109 + IBoT 2.126 obv. 18, w. dupl. KUB 52.107 obv. 20.

acc. NA₄*pa-ra-aš-ḫa-an* KBo 20.129 i 32 (MH/MS?), KBo 11.14 ii 13 (MH/NS).

neut. nom.-acc. sg. NA₄*ba-ra-aš-ḫi* KUB 27.67 iii 62, iv (35) (MH/NS), NA₄*pa-ra-aš-ḫi* KUB 7.48 obv. 12 (NS).

a. w. other valuable stones comprising a part of the tribute brought to the Seagod: *utatten aruni arkamman* § [N]A₄*kunan* NA₄ZA.GIN NA₄*pa-ra-aš-ḫa-aš* KÙ.BABBAR KÙ.GI A-ni an[*da kittari(?) nu=kan ...*] / [A]-ni anda *peššiyaweni* “Bring tribute to the Seagod. § *Kun(n)a(n)*-stone, lapis lazuli, *p.*-stone, silver, (and) gold [lie(?)] in the water. We will throw [...] into the [wat]er” KBo 26.105 iv? 17-19 (Kumarbi myth, NS), ed. Polvani, Minerali 71f. (w. transcriptional errors and failure to observe the space to the left edge indicated in KBo).

b. listed w. other valuable stones in rit. texts: KÙ.BABBAR KÙ.GI NA₄ZA.GIN NA₄KÁ.DIN~GIR.RA NA₄*pa-ra-aš-ḫa-aš* NA₄DU₈.ŠÚ.A *lulluri* AN.NA URUDU *kuitt=ā parā tepu dāi* “He takes silver, gold, lapis lazuli, ‘Babylon-stone,’ *DUŠŪ*-stone, *p.*-stone (from Marḫaši), *lulluri*-stone, tin, copper — a little bit of each” KBo 15.10 i 8-9 (rit., MH/MS), ed. THeth 1:12f. (differently) and remarks of Kammenhuber, THeth 7:97 (who erroneously transposes gen. NA₄*pa-ra-aš-ḫa-aš* and acc. NA₄DU₈.ŠÚ.A to tr. “*p.*-Stein des *dušū*-Quarzes”), Polvani, Minerali 70, does not transliterate this passage, but indicates in her paradigm that she understands the form of *p.* as nominative □ one could think that *p.* is a gen. depending upon the preceding (“Babylon-stone”) or following noun (*DUŠŪ*-stone), if one compares the passage from the trilingual Signalement lyrique, where the Akk. version’s [NA₄DU₈].ŠÚ.A *bá-r[a-aḫ-ši]* “she is *dušū*-stone of Marḫaši” corresponds to Hitt. URU.KÁ.DINGIR.RA-*aš=maš=āš ...* “[She is the ...-stone] of Babylon,” possibly “[she is the *dušū*-stone] of Babylon” RS

25.421 (= Nougayrol, Ugar. 5 no. 169) line 16, Akk. ed. Nougayrol, Ugar. 5:313, 315 (“un[e t]opaze de Bar[ḫaši]”), Hitt. ed. Laroche, Ugar. 5: 773, 775, cf. 776; in the Akk. version the [NA₄d]ušū ba-r[a-ah-ši] is a genitive construction; note also *marḫašitu* defining a variety of NA₄GUG (*sāmtu/sāndu*) in Akk. glass texts. However, the next two passages support Polvani’s understanding: *nu=kan anda KÙ.GI KÙ.BABBAR NA₄ZA.GÌN NA₄GUG NA₄ba-ra-aš-ḫa-aš NA₄TI NA₄. KÁ.DINGIR.RA kuitt=za parā tepu dāi* “Inside are gold, silver, lapis lazuli, carnelian, *p*-stone, ‘life-stone,’ Babylon-stone; (s)he takes a little of everything” KBo 11.14 i 9-10 (rit., MH/NS); (In the next col. of the same rit. text the practitioner prays to the Sungod:) *nu=za NA₄TI dā EN SISKUR=ma=mu EGIR-pa pāi nu=za NA₄pa-ra-aš-ḫa-an dā EN SISKUR=ma=mu EGIR-pa [pāi]* “Take the ‘life-stone’ for yourself, but give the sacrificer back to me. Take the *p*-stone for yourself, but [give] the sacrificer back to me” KBo 11.14 ii 12-13 (rit., MH/NS), ed. Polvani, Minerali 71; *nu KÙ.BABBAR KÙ.GI NA₄ZA.GÌN NA₄GUG N[A₄? ... N]A₄.KÁ.DINGIR.RA NA₄lulluri NA₄ba-ra-aš-ḫi AN.BAR AN.NA URUDU ZABAR ANA DINGIR-LIM kuitta tepu šuḫḫāi* “He pours out silver, gold, lapis lazuli, carnelian, [...], ‘Babylon-stone,’ *lulluri*-stone, *p*-stone, iron, tin, copper, bronze — each a little bit — to the deity; (and says: Go travel through the mountains, ... go speak good things to all the gods)” KUB 27.67 iii 61-63, cf. also *ibid.* iv 34-35; NA₄GUG NA₄DU₈.ŠÚ.A *kuitt tep[u(?) ...] / U NA₄pa-ra-aš-ḫi n=aš INA x[...]* KUB 7.48 obv. 11-12 (rit. frag., NS), ed. Polvani, Minerali 70.

Hitt. *parašḫi*- may correspond to Akk. *mar~ḫa/lušu* (cf. CAD M/1:281). If so, NA₄*p*. is connected w. the GN *Marḫaši*, *Barašḫi*, *Paraši*, for which see Edzard/Farber, RGTC 2:25, 127f.

Albright, BASOR 98 (1945) 24 (“*marḫašitu* glass,” from *Marḫaši* in Luristan); Goetze, JCS 1 (1947) 312 n. 31 (agreeing w. Albright); Friedrich, HW (1952) 159; Nougayrol, PRU 4 (1956) 214 n. 2 (“*blparašḫi* ... ‘pierre de *Parašḫi*-*Marḫaši*,’ nôtre *marcassite*”; English “*marcasite*” is defined as iron disulphide [FeS₂], or iron pyrites); Friedrich, HW 2. Erg. (1961) 19; Laroche, RHA XXIV/79 (1966) 178f. (on the basis of RS 25.421:15-16 [only Akk. and Hitt. versions preserved, for the Sum. version see Civil, JNES 23:2f.] concluded that NA₄DU₈.ŠÚ.A equals NA₄*parašḫi(a)*-, 184; Kümmel, UF 1 (1969) 162f. (ideogram unclear, perhaps NA₄KA.GI.NA); Oppenheim, Glass and Glassmaking (1970) 53f. (translates NA₄GUG *marḫa~šitu* as “(glass in the color of the) red stone [NA₄GUG] com-

ing from *Marḫaše*”; Wilhelm, WO 7 (1974) 290 (on the phonology and etymology); Kammenhuber, THeth 7 (1976) 97; CAD M/1 (1977) 280f. s.v. *marḫušu* and *marḫašū*; Polvani, SCO 31 (1981) 246-256 (“forse il diaspro” = Engl. jasper); Steinkeller, ZA 72 (1982) 237-265, esp. 251f. (“*steatite*, *chlorite*,” “soft stone, used for making small figurines, bowls, alabastrons”); Polvani, Minerali (1988) 69-73 (has doubts about Steinkeller’s identification).

parašši- adj. (mng. unkn.; probably a Luw. genitive adj.); NH.†

ziqqa=wa=mu=za dIŠTAR pa-ra-aš-ši-in iya “You must worship me (as) *IŠTAR p*.” KUB 1.1 iv 15-16 (Ḫatt. III), w. dupl. 832/v + Bo 69/256 iii 59 (StBoT 24, pl. III), ed. StBoT 24:24f., Starke, KZ 100:253 n. 38.

Friedrich, HW (1952) 159 (“*Vertrauen(?)*” oder “*Vertraute(r)(?)*”); Laroche, RHA XIX/69 (1961) 60; Starke, KZ 100 (1987) 253 n. 38 (“*Verheißung*”; derives the word from a Luw. verb of speech *pra-lpratta-* “*zusagen*,” “*verheißen*,” or negatively “*verwünschen*”; cf. discussion sub *parattašatta-*).

Cf. *parā*- B, *parattašatta-*.

parašešš- v.; to disperse(?); NH.†

pres. sg. 3 *pa-ra-še-eš-zi* KUB 50.104:10 (NH).

pret. pl. 3 *pa-ra-a-še-eš-ši-ir* KBo 5.8 i 20, 22, *pa-ra-še-eš-še-er* KUB 19.36 i 15, 17 (both Murš. II), *pa-ra-še-eš-š[e?-er?]* KUB 52.63:14.

a. intrans.: “The levies of *Taggašta* who had come to aid” *n=at arḫa pa-ra-a-še-eš-ši-ir* (dupl. *pa-ra-še-eš-še-er*) *šēnaḫḫa=ya=mu namma peran natta tiškir maḫḫan=ma ŠA KUR URU Taggašta ÉRIN.MEŠ NĀRĀRE arḫa pa-ra-a-še-eš-ši-ir* (dupl. *pa-ra-še-eš-še-er*) “dispersed(?) and did not again lay an ambush before me. When the levies from *Taggašta* dispersed(?), (I was released again by means of a bird sign and proceeded toward *Taggašta*)” KBo 5.8 i 20-22 (det. ann., Murš. II), w. dupl. KUB 19.36 i 15-17, ed. AM 148f.

Although Götze, AM 254f., determined the meaning of *p*. for wrong reasons, the context clearly describes a situation where an obstacle was put on the road for the Hitt. king, and after the enemy position was betrayed by a bird (or birds), the enemy *arḫa p*.-ed, and the road was cleared.

b. trans.(?): *nu aršiuš arḫa pa-ra-še-eš-š[e?-er?]* KUB 52.63:14 (sacrificial-animal behavior oracle), cf. *nu pa-ru-ši-uš arḫa [...]* *ibid.* 17; [...].*ḪI.A pa-ra-še-eš-zi*

parašēš- b

:parattašatta-

NU.ŠE-du S[IG₅] “Will (s)he disperse(?) the ... (pl.). Then let it be unfavorable. (Answer:) Fav[orable]” KUB 50.104:10 (oracle question, NH). An intrans. meaning is not excluded, since the pl. word ending in 𒀭LA might be a neut. pl. subject of the sg. verb, and a noun ending in -uš can be com. pl. nom. in a later NH text.

Götze, AM (1933) 254f. (“sie zerstreuten sich”); Friedrich, HW (1952) 159 (stem *parašēšša-* “sich zerstreuen(??)”).

Cf. *parašant-*.

^{LÚ}par(a)š(ša)na- see ^{LÚ}paršna-/^{LÚ}paršana-.

:paraštarrāšši- Luw. genitival adj.; (mng. unkn.); NH.†

ŠA Labarna kurraštarrāššiš ^dLAMMA-i ŠA La~barna :pa-ra-aš(-!)tar-ra-aš-ši-iš ^dLAMMA-i ŠA Labarna ŠA UD.SIG₅«z_{ya}» ^dLAMMA-i “to the patron deity, the one of the Labarna’s kurraštar~r(a/i)-, to the patron deity, the one of the Labarna’s :paraštarr(a/i)-, to the patron deity of the Labarna’s Propitious Day” KUB 2.1 iii 15-19 (fest. for all ^dLAMMAS, Tudh. IV), ed. McMahon, AS 25:106f., translit. Archi, SMEA 16:110.

However one interprets this passage, there is clearly a grammatical error. Perhaps our scribe’s limited Luw. taught him that the Luw. ending -aššiš was the equivalent of his own genitive -aš. The seemingly random alternation of ^dLAMMA-aš/-ri seen (e.g.) in KUB 2.1 ii 15-16, 18-19 opens the possibility that ^dLAMMA-aš was intended in iii 16, 18, although elsewhere in col. iii the complemented form is always the dative. Our translation implies *kuraš~tarrašši* and *:paraštarrāšši*, i.e., dative forms in apposition to ^dLAMMA-i. While *kurraštarrāššiš* is written as one word, there is a clear word space between *:pa-ra-aš* and *tar-ra-*. Since both words seem to belong together, this represents an inconsistency in spelling. Laroche, DLL 57, took *kurraš~tarrašši-* as the correct one, while Archi, SMEA 16:110, took *:p.* as the correct one. The common ending of the two words makes one think of a genitival adj. formation **maršaštarrāššiš* of *maršaš~tarri-*. Kronasser, EHS 1 §125,4 (p. 226), postulates a possible -*star* suffix in Luw. on the basis of *maršaš~tarri-* and *āttaštari-*.

Güterbock, Or NS 25 (1956) 128; Laroche, DLL (1959) 78 (:paraštarrāšši- as one word); Archi, SMEA 16 (1975) 102 (:paraš tarrašši- as two words); Starke, StBoT 31 (1990) 398 (as one word; gen. adj. > **paraštar* “Hoheit, Erhabenheit” > *parraja(i)-* “hoch”); McMahon, AS 25 (1991) 107 n. 114 (as one word); Melchert, CLL (1993) 167 (“?”, abstract in -š(t)ra/i-, perhaps to same base as *:paratta-* “impurity” or the like).

[*pa-a-ra-aš-ti-*] KUB 42.34 obv. 3, KUB 42.64 rev. 12 (THeth 10:54f., 149f.) is to be read (coll. Siegelová, Verw. 56f., 426f.) *ú-ra-aš-ti-*.

paraššuwant- adj.; (mng. unkn.); NH.†

[... GAM *ti-an-n*]a-aš ZU, AM.SI *pa-ra-aš-šu-a-an-za* “[One implement ‘of putt[ing] [down],’ of ivory, *p.*” KUB 42.32 left col. 6 (inv., NH), ed. Güterbock, Anadolu 15:5, cf. THeth. 10:176, Siegelová, Verw. 436f., 610 (“mit (Stein) *p.* versehen(?)”). Siegelová’s tr. suggests that the suffix -*want-* “having” has been added to a noun **parašš-*. Other ivory objects in the context are further qualified by the color words “white” or “red.”

:parattašatta- (Luw.) n.; (a bad quality); NH.†

*mān ani-UD.KAM-ti U[D.KAM-z]a SIG₅-ešzi nu-zšmaš ^mUrahešmaš ^fPiḫa-IR-i[ššza] arḫa ani~yanzi a[r]ḫa=ma-zšmaš iwar ^fDuttariyatiyaš :pa-rat-ta-ša-at-ta-[a]n aniyanzi “If today the d[a]y is propitious, Urahešma and Piḫa-IR-i will ritually remove (it) [...] from them. They will ritually remove from them the *p.* in the manner of Duttariyatti” or “They will ritually remove (it) from them like the *p.* of Duttariyatti” KBo 24.126 obv. 27-29, ed. Starke KZ 100:253 (“werden sie ihnen wie <?> die Verwünschungen der d./D. ... wegbehandeln”), and van den Hout, Diss. 129 (“Wie den Fluch der Tochter werden sie (es) ihnen wegbehandeln”), for rest. U[D.KAM-z]a see KUB 57.3:14 □ the semi-logographic spelling of the rare *anišiwat-* should be added to HW² 1:94 s.v.*

Although the normal syntax of *iwar* calls for it to follow its genitive noun, the position preceding its noun is not unusual. But usually the word or name which follows it bears no Hitt. inflection (i.e., it is a logogram or proper name in the stem-form of a proper name; on this see Hoffner, IM 43:39-51 [“Akkadographic *iwar*”]), whereas here what follows it

:parattašatta-

(LÚ)parā(-)uwant-

is either ^fDuttariyaš or ^fDuttariyaš parattašattan, both of which are inflected. In this sense Starke is quite right to call attention to the unusual syntax. Since Hoffner showed that pre-positioned *iwar* precedes logograms or proper-names, Duttariya must be a name. Perhaps the text has not been copied correctly from its original.

Starke, KZ 100:253, derives *p.* from a Luw. verb *pra-*, *pratta-* “verheißen, verwünschen.” He identifies this verb with hieroglyphic Luw. ^{LOQUI}*pá-ra/i-ta-*, which, however, is read by Melchert, AnSt 38:36-38, as ^{LOQUI}*ma_x-ra/i-ta-*. See also Marazzi, Il geroglifico 103f. *p.* is something undesirable, cf. EME “slander” in EME ^{m.d}*SĪN-d*U ANA DINGIR.MEŠ LUGAL-UTTI *pe(r)an arḫa aniyanzi* KBo 2.6 i 32. From the context of *parattašatta-*, Laroche, DLL 78 s.v. *paratta-*, proposed the idea of “impurity” or perhaps “fault” for the stem *paratta-* (in *parattašatta-* and *parattašši-*), which Melchert, CLL 167, follows.

Starke, KZ 100 (1987) 253; Melchert, CLL (1993) 167 (“‘impurity’ or sim.”).

Cf. (:)*parattašši-*.

(:)**parattašši-** Luw. genitival adj., of *paratta-*; (mng. unknown); NH.†

1. in field texts: 1 A.ŠĀ :*pa-ra-at-ta-aš-ši-iš* 4 PA. NU[MUN≠ŠU ...] “One field of :*p.*, four *PARĪSU*-measures are [its] se[ed grain]” KUB 8.75 iii 66 (list of fields, NH), ed. Souček, ArOr 27:20f. All words in the field texts of known meaning that describe fields (cf. Souček, ArOr 27:390f.) are topographical in nature: *anturiyaš* “inner,” ANA KASKAL ... GÜB-az “to the left of the road,” ŠĀ ÍD “of (i.e., on) the river,” ŠĀ PA₅ “of (i.e., on) the irrigation ditch,” *wappuwaš* “of the riverbank.” This might indicate that the **paratt(a/i)-* was also some topographical feature. Yet Starke, KZ 100:253 n. 38, interprets the related forms *parattašatta-* and *parašši-* (q.v.) as “of promise/curse.”

2. In a deity’s epithet: “Thus says Puriyanni: ‘When a person has some *papratar* (impurity) in his house” *nu LÍL-aš* ^dU-an ^d*pa-ra-at-ta-aš-si-in kiššan* BAL-ḫi “I sacrifice as follows to the Storm-god of the Steppe, (to) him of *paratta-*” KUB 7.14 obv. 2-3 (rit.). Also in a list of deities w. Luw. names

ŠĀ ^dIM *pa-ar-^lat^l-t[a-aš-š]i[?]-[i]š* KBo 29.33 rt. col. 6 + KBo 20.72 iii 4 (cult of Ḫuwaššanna).

Laroche’s translation “impurity” in KUB 7.14 i 2-3 is based on the assumption that the deity’s epithet relates him to the plight of the sufferer, who has *papratar* in his house. On the other hand, KUB 8.75 suggests that the word denotes some topographical feature. Note that even in KUB 7.14 i 2-3 *parattašši-* “of the *paratta-*” is parallel to LÍL-aš “of the countryside.” Thus in both exx. *parattašši-* might denote something topographical. This word’s relationship to *parattašatta-*, q.v., is unclear.

Güterbock, Or NS 25 (1956) 128; Laroche, DLL (1959) 78 (s.v. *paratta-* “impurity(?)”); Starke, KZ 100 (1987) 253 n. 38 (“Verheißung; Verwünschung,” mentions *parattašatta-* and *parašši-*, not *parattašši-*; yet his idea, if correct, would apply also here).

Cf. (:)*parattašatta-*.

paratiš n. neut.; (an object); NH.†

sg. nom. *pa-ra-ti-iš* KUB 13.33 ii 7.

Possibly also :*ba-ra-ti-i[š]* KBo 18.170a rev. 11.

“They inquired” [*namma?*≠*w*]a 1-EN *pa-ra-ti-iš* *ēšta* / [*nu*≠*w*]ar≠at anda UL SIG₅-in appan *ēšta* [*nu*≠*w*]ar≠at≠kan arḫa :*tarpašatta* “There was [furthermore(?)] a single *p.*, not well held(?), and he had ...-ed it off/away (or intrans.: and it ...-ed out)” KUB 13.33 ii 7-9 (dep., NH), ed. StBoT 4:34f. □ this neut. part. *appan* seems not to be registered or interpreted in HW² 2:86f. □ for *arḫa :tarpaša-* see Güterbock, Or NS 25:124 and HW 1. Erg. 20f. (“auslaufen(?) ... herausfallen(?)”); possibly also in an inventory text: [... T]APAL ^{KUŠ}IGI.TAB. ANŠE 13 TAPAL ŠĀ ^{KUŠ}KIR₄.TAB. ANŠE :*ba-ra-ti-i[š]* “[...] pairs of blinkers(?), thirteen pairs of :*p.* of the bridles” KBo 18.170a rev. 11 (inv., NH), ed. THeth. 10:110f., Siegelová, Verw. 486f. (reading :*BA-RA-TI-I[T-TI-IN-NU]*, an Akk. word denoting part of the bridle; cf. *parattinmu* AHw 832b (Hurr. lw.) “ein Teil des Griffs v. Peitschen, usw.”). Güterbock, Or NS 25 (1956) 130; Melchert CLL (1993) 167.

(LÚ)**parā(-)uwant-** n./part.; supervisor, one exercising oversight; from MH?[?]/NS.†

sg. nom. *pa-ra-a ú-wa-an-za* KUB 13.3 iii 28 (MH?[?]/NS); sg. acc. ^{LÚ}*pa-ra-a(-)ú-wa-an-da-an* KUB 23.80:9 (NH), Bo 4962 obv. 3 (KN 252, Alp, Tempel 262f.).

(LÚ)parā(-)uwant-

parḥ- 1 a 1' b'

(When the king complained that he had discovered a hair in his drinking water, he was told:) ^mZu~*liyaš=wa pa-ra-a ú-wa-an-za ēšta* “Zuliya was the supervisor (of the water bags)” KUB 13.3 iii 28 (instr., MH/NS), ed. Friedrich, MAOG 4:47, 50 (no tr.), HW² 1:621a, tr. ANET 207; LUGAL-uš ^{LÚ}*pa-ra-a(-)ú-wa-an-da-an kuin [ANA] EZEN wurulli lamniyazi* Bo 4962 i 3-4, tr. lamniya- 4 c; “When I returned from Babylonia” *nu=wa=mu* ^{LÚ}*pa-ra-a-ú-wa-an-da-an-za uiēr* “they sent to me also a supervisor” KUB 13.35 i 23 + KUB 23.80:9 (dep., NH), ed. StBoT 4:4f. (“einen *parāuwanda-Mann*”), Güterbock, Cor.Ling. 67 (“zur *para-uyant-schaft*” = “im Range eines Hervorgekommenen” all. of *parā uwandatar* > *parā uwa-*), cf. Kammenhuber, MIO 3:375 (following Güterbock), eadem, HW² 1:621a (not from **parā uwandatar* but part. *parā uwant-* > *parā auß-*).

For the indication of compounds such as this by the placement of determinatives see Neu, FsRisch 107-115.

Güterbock, Cor.Ling. (1955) 67; Kammenhuber, MIO 3 (1955) 375; Hoffner, Or NS 35 (1966) 393; Werner, StBoT 4 (1967) 16 (“Aufsichtsperson”); Tischler, GsAmmann (1982) 220; Kammenhuber, HW² 1 (1984) 621a.

Cf. *auš-*, *parā*.

parḥ-, **parḥai-**, **parḥiya-** v.; **1.** to chase, pursue, hunt, **2.** to expel, drive out, banish, usher out, **3.** to attack, put to flight(?) (cities, lands), **4.** make (horses) gallop, **5.** to hasten, hurry (intrans.), **6.** (mng. unkn.), **7.** *parḥuwar* as a token in a KIN oracle; from OS.

act. pres. sg. 1 *pá[r-a]ḥ-mi* KUB 8.34 ii 6 (NS); **sg. 2** *pár-aḥ-ši* KBo 16.47 obv. 18 (MH/MS); **sg. 3** *pár-aḥ-zi* KBo 25.2 ii (11) (OS), KBo 23.92 ii 16 (OH/MS), KBo 16.47 obv. 18 (MH/MS), KUB 1.13 i 5, KBo 3.5 ii 36, 70 (MH/MS) [what looks like a glossenkeil on :*pár-aḥ-zi* KBo 3.5 ii 70 only indicates that the line is indented], *pár-ḥa-zi* KUB 1.13 ii 14 (MH/NS), *pár-ḥa-i* KBo 3.5 iii 30 (MH/MS), *pár-aḥ-ḥa-i* ibid. iv 3, *pár-ḥa-a-i* ibid. i 22 and passim, KUB 1.11 i 8, *pár-aḥ-ḥa-a-i* KBo 3.5 iv 13, 14.

pl. 3 *pár-ḥa-an-zi* KBo 14.63a i 3, 5, KUB 29.50 i (24), 27, iv (14), 17 (both MH/MS), KBo 4.9 iii 25 (OH/NS), KUB 13.7 i 12 (MH/NS), KUB 13.3 ii 13 (MH/NS), KBo 15.7 obv. 10 (NH), *pár-aḥ-ḥa-an-zi* KUB 39.7 ii 39 (MH/NS).

pret. sg. 1 *pár-ḥu-un* KUB 24.14 i 23 (NH); **sg. 3** *pár-aḥ-ta* KUB 14.1 obv. (1) (MH/MS), KBo 3.1 ii 12 (OH or MH/NS), KUB 26.87:5, KUB 33.9 iii 5 (both OH/NS), KBo 13.99 rev. 12 (NH), *pár-ḥa-aš* KBo 16.36 iii 13 (Ḥatt. III), [*pár-ḥi-ia-at* HHT 82 + KBo 16.36 iii 5 (Ḥatt. III)]; **pl. 1** *pár-ḥu-en* KBo 3.60

iii 11 (OH/NS); **pl. 3** *pár-ḥi-ir* KBo 3.67 ii 7 (OH/NS), KUB 50.4 iv 11 (NH), *pár-aḥ[-ḥi-ir]* KUB 19.49 i 16 (Murš II).

imp. sg. 3 *pár-aḥ-du* KUB 33.5 iii? 4 (OH/MS), KBo 17.61 rev. 2 (MH/MS); **pl. 2** *pár-aḥ-tén* KBo 10.37 ii 9, 19 (OH/NS); **pl. 3** *pár-aḥ-ḥa-an-du* KBo 12.109:13 (NS).

mid. pres. sg. 3 *pár-ḥa-at-ta-ri* KUB 14.1 rev. 92 (cf. Madd. 38) (MH/MS); **pl. 3** *pár-ḥa-an-ta* 312/e obv. 2 (StBoT 5:136) (OH).

mid. imp. pl. 3 *pár-ḥa-an-ta-ru* KUB 34.41:10, KUB 36.109:(10), KUB 36.114 rt. col. 8 (all MH/MS), [*pár-ḥa-an-ta-ru* KUB 34.41:5 (MH/MS), *pár-ḥa-an-da[-ru?]* IBoT 3.131:7.

sup. pár-ḥu-wa-an KUB 33.14 i? 5 (OH/MS), KBo 14.8:6 (Murš II).

inf. pár-ḥu-wa-an-zi KBo 8.35 ii 19 (MH/MS), *pár-aḥ-ḥu-wa-l[an-zi]* KBo 16.29 i 7 (MH/MS).

verbal subst. pár-ḥu-wa-ar KBo 3.5 i 48 (MH/MS), KUB 5.1 ii 69 (NH), *pár-ḥu-u-wa-ar* KBo 3.5 i 78 (MH/MS).

part. sg. nom. com. pár-ḥa-an-za KUB 8.1 ii 7 (OH/NS); **acc. com. pár-ḥa-an-d[a-an]** KUB 35.145 rev. 13 (NS); **pl. acc. com. pár-ḥa-an-du-uš** KBo 7.15 i 2 (OH/NS), KBo 3.2 rev. 34 and passim in Kikk. (MH/MS).

dur. act. pres. 3 *pár-ḥa-an-na-i* KBo 3.5 ii 52 (MH/MS).

iter. act. pres. sg. 3 *pár-ḥi-iš-ki-iz-zi* KUB 19.20 rev. 20 (Šupp. I), KBo 3.5 i 4 (MH/MS), *pár-aḥ-ḥi-iš-ki-iz-zi* ibid. iii 32; **pl. 3** *pár-ḥe-eš-kán-zi* KUB 20.2 iv 23 (NS), *pár-aḥ-ḥi-iš-kán-zi* KUB 21.4 i 22 (Muw. II), KBo 23.97 i 17, VAT 7474 ii (4') (Alp, Tempel 286f.), *pár!*(= BE, coll.)-*ḥi-iš-kán-[zi...]* KUB 36.25 iv 8.

pret. sg. 3 *pár-ḥi-iš-ki-it* KUB 14.1 obv. (2) (MH/MS), KUB 21.27 i 44 (Pud.), *pár-ḥe-eš-ki-it* KUB 49.17 iv 6 (NH); **pl. 3** *pár-ḥi-iš-ki-ir* KUB 13.2 iii 13 (MH/NS).

imp. sg. 2 *pár-ḥe-eš-ki* KUB 13.4 iv 77 (MH/NS); **sg. 3** *pár-ḥi-iš-ki-id-du* KBo 19.145 iii 19, 21 (NH), *pár-ḥe-eš-ki-id-du* KBo 6.28 rev. 42 (Ḥatt. III); **pl. 3** *pár-ḥi-iš-kán-du* KUB 13.2 iii 14 (MH/NS), KUB 6.44 iv 33 (Murš. II), KUB 40.54 rev. 4 (NS), *pár-ḥe-eš-kán-du* KBo 4.3 i 34 (Murš. II), KUB 21.1 iii 56, KUB 21.5 iv 6 (both Muw. II), *pár-aḥ-ḥe-eš-kán-du* KUB 21.5 iii 45.

mid. pres. pl. (or sg.?) 3 *pár-ḥe-eš-kán*(sic; error for *-kat?*)-*ta-ri* KUB 17.16 i 5 (NH) (cf. 1 a 2').

sup. pár-ḥi-iš-ki-l-u-w[an] KBo 9.77:13.

1. to chase, pursue, hunt — **a.** in general — **1'** OH — **a'** obj. persons: *n=uš=šan ḥaḥḥalaš pár-ḥi-ir* “They chased them into the bushes” KBo 3.67 ii 7 (Tel.pr., OH/NS), ed. THeth 11:22f. §17 (“jagten sie in die Büsche”), cf. Helck, WO 15:107.

b' obj. foxes: [(KA₅.A.ḤI.A-uš ḥ) *aḥḥalaš*] *pár-ḥa-an-du-uš* [*w(erir)*] “They summoned (the Hurrian troops), foxes chased/driven into the bushes” KBo 7.15 i 2 (Tel.pr., OH/NS), w. dupl. KBo 3.1 i 42 (NS), ed. THeth 11:20f.

parḥ- 1 a 2'

2' MH and NH: [tuqq]a^mMa^ld^lduwattan t[ue]l KUR-yaz^mAttariššiyaš LÚ^{URU}A[hḥiy]ā ar^lḥa^l pá^r-[aḥ-ta] [namm]a^zaš^zta^zkkān EGIR-an^zpat^lkittat^l nu^ztta [pá]r-ḥi-iš-ki-it “Attariššiya, the man of Ahḥiya, expelled you (parḥ- mng. 2 a 1'), Madduwatta, from your country. Then he kept after(?) you (EGIR-an^zpat kittat), and pursued (mng. 1) you constantly (and sought to bring you to a bad end)” KUB 14.1 obv. 1-2 (Madd., MH/MS), ed. Madd. 2f., Hart, TPS 1971:133 □ for EGIR-an^zpat ki- see ABoT 65 rev. 9-10 (letter, MH/MS), ed. Güterbock, AnDergi 2:400 (“setzt mir zu(?)”), Rost, MIO 4:346f. (“verfolgt mich”), Melchert, JCS 31:60 (differently: “will continue to (-pat) stand behind me,” i.e., support); [... i]yattaru n^zan pá^r-ḥi-iš-ki-id-du “May he go and pursue him” KBo 19.145 iii 19 (rit., NH), ed. Haas/Thiel, AOAT 31:300f.; KALAG.GA-az ak~kiš^kattari n^zaš KALAG.GA-za pá^r-ḥe-eš-kán(sic; error for -ka^r?) -ta-ri “(Mankind, oxen, and sheep) are dying frightfully, and they (-aš is a collective sg.) are being pursued frightfully” KUB 17.16 i 4-5 (incant., NH), ed. StBoT 5:136; [EN^zŠU^zan] pá^r-ḥi-iš-ki-it “His lord (i.e., Urḫi-Teššub) kept pursuing him (sc. Ḥattušili III)” KUB 21.27 i 44 (prayer, Pud.), ed. Archi, SMEA 14:192, Güterbock, FsOttēn² 116f. □ instead of [EN^zŠU^zan], Haas, in KN 13, and Lebrun, Hymnes 331, read [UKÜ-ŠU^zan], and Sürenhagen, AoF 8:110 reads pa-ri-an; cf. KUB 14.1 rev. 92 (MH/MS), ed. Madd. 38f.

b. in curses — 1' obj. persons: (If you violate the border, you break the oath) nu^ztt[(a)] NĪŠ DINGIR.MEŠ pá^r-ḥe-eš-kán-du “and may the oath deities pursue you continuously” KBo 4.3 i 34 (Kup., Murš II), w. dupl. KUB 6.41 ii 25, ed. SV 1:118f. (ii 25), and passim in Kup.; (If you, Alakšandu, do not report a plot against the king, you will break the oath) nu^ztta N[(ĪŠ DINGIR.MEŠ) pá]r-ḥe-eš-kán-du (var. pá^r-aḥ-ḥi-iš-kán-z[i]) “may the oath deities pursue you continuously” KUB 21.5 iii 17 (Alakš., Muw. II), w. dupl. KUB 21.4 i 22, ed. SV 2:66f. (iii 2), and passim in Alakš.; cf. KUB 40.54 rev. 5; (If we have taken any meat intended for the deity) nu^zwa^znnaš zik DINGIR-LUM ... QADU DAM.MEŠ^zNI DUMU.MEŠ^zNI pá^r-ḥe-eš-ki “may you, god, pursue us together with our wives and children” KUB 13.4 iv 76-77 (instr. for temple officials, pre-MH/NS), ed. Chrest. 166f., Süel, Direktif Metni 88f. (“kovala”).

parḥ- 2 a 1'

2' obj. persons compared to animals (cf. 1 a 1' b') — a' compared to a bull (GU₄.MAḤ): “Whoever violates the regulations of this tablet ...” ANA^dU^zma^zaš GU₄.MAḤ ēš^ddu n^zan pá^r-ḥe-eš-ki-id-du “let him become the bull of the Stormgod, and may he (i.e., the Stormgod) drive him continuously” KBo 6.28 rev. 42 (decree, Ḥatt. III); cf. IBoT 3.131:5-7.

b' compared to a nanny goat (UZ₆) or gag~gapa-: nu^zšmaš UZ₆-an iyanzi nu^zšmaš^zkan ḤUR. SAG-an pá^r-ḥa-an-zi gaggapan^zma^zš[m]aš iyanzi nu^zšmaš^zkan^{NA}pēruni pá^r-ḥa-an-zi “They (sc. the king's gods) will make you (pl.) a nanny goat and pursue/chase you into the mountain, they will make you a gaggapa-animal (perhaps a kind of mountain goat) and pursue you to the rock(s)” KUB 13.3 ii 11-13 (instr. for palace servants, MH/NS), ed. Friedrich, MAOG 4:46, 48, tr. ANET 207.

2. to expel, drive out, banish, usher out — a. said of people — 1' (w. arḥa): cf. KUB 14.1 obv. 1 above in 1 a 2'; (Ḥuzziya intended to kill Telipinu and Išta-pariya, but his plot became known) n^zuš^mTelipinuš arḥa pá^r-aḥ-ta “So Telipinu drove them (sc. Ḥuzziya and his brothers) out” KBo 3.1 ii 12 (Tel.pr., OH/NS), ed. Chrest. 186f., THeth 11:26f.; (Punish the offenders according to local customs — in a city where they used to execute persons practicing ḥurkel, let them continue to execute them) ku^dani^zma^zaš^zkan URU-ri arḥa pá^r-ḥi-iš-ki-ir n^zaš^zkan arḥa pá^r-ḥi-iš-kán-du “In a city where they used to expel/banish them, let them continue to expel/banish them” KUB 13.2 iii 13-14 (BĒL MADGALTI instr., MH/NS), ed. Dienstanw. 47, cf. Hoffner, FsGordon 85 n. 19; n^zan arḥa pá^r-ḥa-an-zi “They will banish/expel him (i.e., the offender)” KUB 13.7 i 12 (decree of Tudḥ., MH/NS); (When Ura-Tarḥunta broke his oaths, the oath-deities seized him) n^zan^zkan LÚ.M[EŠ^lŠeḥa arḥa] pá^r-aḥ[-ḥi-ir] “and the people [of the Šeḥa River (Land)] banished/expelled him” KUB 19.49 i 15-16 (Man., Murš. II), ed. SV 2:4f.; “If the moon is eclipsed on the twentieth day” DUMU.LUGAL kuiš arḥa pá^r-ḥa-an-za n^zaš EGIR-pa uizzi “the prince who is expelled/banished will return” KUB 8.1 ii 7-8 (lunar omen, OH/NS), ed. Riemschneider, Omentexte 101, 104; [n]u^zšmaš arḥa pá^r-aḥ-ḥa-an-du “May they chase you away” KBo 12.109:13 (rit. frag., OH/NS).

parḥ- 2 a 2'

2' (w. *parā*): *n=ašta* LÚ.MEŠ ALAN.ZU, LÚ.MEŠ *ḥal~liyarēš* LÚ.MEŠ *palwatallaš* LÚ.kītann=*a parā pār-ḥa-an-zi* “They chase out the performers, the *ḥalliyari*-musicians, the reciters and the *kita*-man” KBo 4.9 iii 23-25 (ANDAḤŠUM fest., OH?/NS), ed. Badali, SEL 2:58f.; cf. [...]x *parā pār-aḥ-ḥa-an-zi* KUB 39.7 ii 39 (MH?/NS), ed. HTR 38f.

3' (without prev./adv.): (After a contest between the men of Ḥallapiya and the performers) “the king gives a signal to the guard” *t=uš pār-aḥ-zi* “and he chases them out” KBo 23.92 ii 16 (fest. frag., OH/MS); (If you harm the sons of the grandees, ...) *nu=ttā pār-ḥa-an-ta-ru* “let them banish you” KUB 36.114 rt. col. 8 (protocol, MH/MS), ed. Carruba, SMEA 14:91f., SMEA 18:190f.; (He who does not recognize the heir designate, may he become an enemy) *n=an pār-ḥa[-an-ta-ru]* “and [may they] banish him” KUB 36.109:10 (protocol, MH/MS), ed. Carruba, SMEA 18:190f.

b. said of intangibles: “I have extinguished the fire in your head and set it in the head of the sorcerer” ŠA UR.GI,=*ma=ttā waršulan awan arḥa pār-ḥu-un* “I have driven out/dispelled from you the stench of the dog. (I have made the excrement of the dog and the bones of the dog disappear)” KUB 24.14 i 22-23 (rit., NH) □ for *waršula-* “(good or bad) odor” see Güterbock, JKF 10:212 (“smell”), Engelhard, Diss. 168 (“scent”), Laroche, BSL 58:61 suggests a metaphorical mng. “essence, humeur, arôme” but guesses for the above ex. a mng. “sperme(?)”; HW 3. Erg. 36, following Laroche, gives *waršula-* “Tropfen; Saft; Duft”; “Likewise, here lies wax for you” [^d*Telipinuwašš=a karp*]in *kardimiyattan [waštul šauwar katt]i=tti arḥa pār-aḥ-du* “May it drive out the [rag]e, anger, [sin, and wrath fr]om you, [Telipinu]” KUB 33.5 iii 3-4 (Tel.myth, OH/MS), ed. Otten, Tel. 22f.; [*nu=š?*]še=šta NÍ.TE-az *arḥa pār-aḥ-ta* “It drove out of her body (sc. the rage, anger, sin, and wrath of Ḥannaḥanna)” FHG 2 iii 22 (myth.), ed. Kammenhuber, ZA 56:167, translit. Myth. 81; cf. *pār-aḥ-ta* in broken context w. a number of evils in the acc. KBo 34.27 i 7 (NS); *nu* ^dUTU ^dU ^dLAMMA ḤUL-*lun* EME ANA TUR-RU *a[wan] arḥa pār-aḥ-tén* “O Sungod, Stormgod, Patron god! Expel the evil tongue from (this) child” KBo 10.37 ii 18-19 (rit., OH/NS), see *lala-* 4.

parḥ- 4 a 1'

3. to attack, put to flight(?) (cities, lands): *n=aš=kan* INA KUR ^{URU}*Gašga* [...] K]UR=*SUNU pār-ḥu-wa-an daiš* “And he [...] into the Kaškaean country [and] began to attack [...] their country” KBo 14.18:5-6 (DŠ frag. 51), ed. Güterbock, JCS 10:118 □ note that KUR=*SUNU* (i.e., Akk. *mässunu*. not [*ina*] *mātišunu*) indicates an acc. rather than a loc. or all. form; [...] KUR LÚ.KÚR *pá[r-a]ḥ-mi* “I will attack the enemy land” KUB 8.34 ii 6 (omen, NS), ed. Riemschneider, Omen-texte 159, 162, alternatively if the lacuna contained [INA], then = mng. 1; *nu mān ANA KUR* ^{URU}*Ḥatti pār-ḥu-wa-an-zi* (dupl. *pār-aḥ-ḥu-wa*[-*an-zi*]) *uwatteni* “When you come to attack the land of Ḥatti (may ZA.BA₄.BA₄ turn back your weapons)” KBo 8.35 ii 19 (treaty, MH/MS), w. dupl. KBo 16.29 i? 7, tr. Kaskäer 111 □ the d.-l. (ANA) is because of *uwa-* (“come to the land ... in order to attack”), not because of *parḥ-*; (Before we have a decision by oracle) *nu=wa* ^dUTU-ŠI *tuēl KUR-i [UL] pār-aḥ-zi* ^r*ziga=wa ŠA* ^dUTU-<ŠI> KUR-*i lē pār-aḥ-ši* “My Majesty will [not] attack your country and you must not attack My Majesty’s country” KBo 16.47 obv. 17-18 (treaty, MH/MS), ed. Otten, IM 17:56f.; KUR-*i* need not be a loc., but an **utni* writing of *utne* (nom.-acc.); “When we left Nuḥayana” *nu paiuwen KUR* ^{URU}*Ilanzura*^{KI} *pār-ḥu-en* “we proceeded to put Ilanzura to flight(?)” KBo 3.60 iii 10-11 (cannibal story, OH/NS), ed. Güterbock, ZA 44:108f. □ ^{URU}*Ilanzura*^{KI} is not a Hitt. case in -*a* (i.e., all.), but “Akkadographic” (stem form) of a proper name ending in *a*; it is syntactically a direct object of *parḥ-*; [...] SUR₁₄.DÜ.A^{MUSEN} 1-*aš UL pār-ḥi-iš-ki-iz-zi* “A single falcon does not put [an entire army(?)] to flight” KUB 19.20 rev. 20 (letter, Šupp I), ed. van den Hout, ZA 84:67, 70 (“vertreiben”), cf. 79-81, Theth 16:305, 307 (“jagen”).

4. to make (horses) gallop (synonymous w. *laḥlaḥ-ḥeškinu-*, q.v.) — **a.** in hipp. texts — **1'** basic stem: *n=aš tūriyazi n=aš* 3 DANNA *pennai pār-aḥ-zi-ma-aš ANA* 7 IKU.ḤI.A EGIR-*pa=ma=aš ANA* 10 IKU. ḤI.A *pār-aḥ-zi n=aš arḥa lāi* “He hitches them (sc. the horses) up and drives them out three DANNAs of which he canters them seven IKU, but (of the three DANNAs) back he canters them ten IKU, and he unhitches them” KUB 1.13 i 4-6 (Kikk., MH/MS), ed. Hipp.heth. 54f. and Melchert, JCS 32:53f. Güterbock, JAOS 84:270f., suggested more neutral, non-technical terms for various speeds, e.g., *penna-* (slow speed) vs *parḥ-* (fast speed). His caution was based on the longest distance covered in one run,

which was the 120 IKU of the return trip (KUB 1.13 ii 14-15). He calculated this to be approx. 12 km. According to a recalculation of distance using different values for DANNA and IKU suggested by Melchert, JCS 32:50-56, this would be only 1800 m, which is acceptable for a sustained run. But a longer value for the DANNA is again advocated by equine interval training specialist Ann Nyland, JNES 51:293-296. Many more exx. occur passim in Kikk. and the Hitt. horse-training manual; for 2!-*anki pá-r-ḥu-wa-ar* “twofold cantering” KBo 3.5 i 48 see the suggestion of Starke, StBoT 31:274f. n. 929 (alternations between left-leading and right-leading legs of the horses).

2' w. “durative” (-*annai-*) suffix: *tūriyawāš=ma tūriyawāš* KASKAL-*ši* KASKAL-*ši* 8 IKU *pár-ḥa-an-na-i* “Each time he makes team after team gallop eight IKU” KBo 3.5 ii 51-52 (Kikk. tablet II, MH/MS), ed. Hipp.heth. 90f. For the iterative-distributive suffix -*annai-* see Friedrich, HE § 137 (p. 73) and Oettinger, Stammbildung 81, 493-495.

b. other: (Whoever should prepare evil for this child) “let him see Šanda shooting, let him see ^dZA.BA₄.BA₄ [...]” ^dPirwan *pár-ḥa-an-d[a-an auš~du]* “[let him see] Pirwa galloping” KUB 35.145 rev. 13 (rit., NH), translit. StBoT 29:194.

5. to hasten, hurry (intrans.): “When he reached the other bank of the river” *nu=kan ANA LÚ.KÚR IŠTU 1* ^{GIŠ}GIGIR *parranta pá-r-ḥa-aš* “he raced across to the enemy with a single chariot, (and the enemy fled)” KUB 31.20 iii 9-10 + KBo 16.36 iii 12-13 (hist., Ḥatt. III), ed. Alp, Belleten, 41/164:644f., cf. *parranda* 2 a; “Then [he went] to Anzi[liya ...]. § And when Anzil[liya ...]” *ABU=YA=ma* ^r*pár-l-ḥi-i[š-ki-it]* “my father [kept] hurrying ...” KUB 19.18 iv 11 (DŠ frag. 17), ed. Güterbock, JCS 10:78; (Behind the virgin of Titiwatti walk the priestess of Titiwatti, the supervisor of the prostitutes, and the prostitutes) *perann=a=šmaš* 2 LÚ.MEŠ UR.BAR.RA *ḥūy[anteš ...] nu=šmaš per~an arḥa pá-r-aḥ-ḥi-iš-kán-zi* “Two wolf-men precede them, and they race out in front of them” KBo 23.97 i 16-17 (fest. for Titiwatti, NS), w. dupl. KUB 7.19 obv. 13-14.

6. (mng. unkn.): “The Zuliya River was swollen(?)/flooding(?) (*uwanza*, lit. ‘coming’) and *IŠ~TAR* of Šamuḥa stood by him” *nu* ^{ID}Zuliyān *uwan~dan parā parḥiyat* “She drove out the swollen(?) river Zuliya” KUB 31.20 iii 1-2 + HHT 82 iii 4-5 + KBo 16.36 iii 4-5 (hist., Ḥatt. III), ed. Alp, Belleten 41/164:644f.

(“ve (suları) yükselmiş (olan) Zuliya ırmağından dışarıya sürdü”); note pret. sg. 3 [*pá*]r-*ḥa-aš* in the same text (KBo 16.36 iii 13); “When he says this” *nu* EGIR-*p[a p]ár-ḥa-an-zi* “they hasten(?) back” KBo 15.7 obv. 10 (rit., NH), ed. StBoT 3:36f. (“sprengt man (zu Pferde?) zurück”).

7. *parḥuwar* as a token in a KIN oracle: LU~GA[L-u]š=za=kan *pa.-an pá-r-ḥu-wa-ar* KASKAL IZI ^{URU}KÛ.BABBAR ^{GIŠ}TUKUL ^{URU}KÛ.BAB~BAR= [y]a ME-aš “The ‘king’ took (various symbols named) ‘chasing across(?)’, ‘the road,’ ‘Hittite fire,’ and ‘Hittite weapon’” KUB 5.1 ii 69 (NH), ed. THeth 4:62f. (“Hetzen”) □ *pa-an* here would seem to be a preverb, *pariyan*, w. *parḥ-*, rather than an abbreviation for *panku-* see *pariyan* mng. 6.

8. w. associated preverbs, postpositions, and adverbs — a. *anda*: KUB 1.11 iii 52, ed. Hipp.heth 118f.: [...] UR.GI₇.ḪI.A-uš ŠAḪ.ḪI.A-uš *nu=mu anda pá-r!* (= BE, coll.)-*ḥi-iš-kán-[zi...]* “Dogs and pigs [...]. Th[ey] are chasing(!?) me in. (I became [...]. Who is biting me?)” KUB 36.25 iv 8, ed. Collins, Diss. 264f., translit. Myth 188.

b. *āppa*: KBo 15.7 obv. 10, above mng. 6.

c. *arḥa*: see above 2 a 1'; and KBo 12.109:13, above 1 a 2'; KUB 8.1 ii 7; KUB 13.7 i 12; KUB 14.1 obv. 1, above 1 a 2'; KUB 19.49 i 15-16; KUB 23.34:3; FHG 2 iii 22, above 2 b; KUB 33.5 iii 4, above 2 b.

d. *awan arḥa*: KUB 24.14 i 22-23, above 2 b; KBo 10.37 ii 18-19, above 2 b.

e. *peran arḥa*: KBo 23.97 i 17, above 1 a 2'.

f. *katta*: [...] ^rÉ?1.GAL-az *katta pá-r-aḥ-ta* KUB 26.87:5; [...]x-šaz *katta pá-r-aḥ-ta* KUB 57.105 iii 32.

g. *parā*: see 2 a 2', above; *namma=aš parā ANA* 90 IKU.ḪI.A *pár-ḥa-a-i* KUB 1.11 i 8, ed. Hipp.heth 106f.; KUB 31.20 iii 1-2 + HHT 82 + KBo 16.36 iii 4-5, see above mng. 6; KUB 39.7 ii 39.

h. *pariyan* (wr. *pa.-an*) in KIN oracle: KUB 5.1 ii 69, see mng. 7, above.

i. *peran*: (They sit down in the coach) EGIR-ŠU ^dU ^{URU}Ḫa[r]u^adda(?) ANA DINGIR.MEŠ *peran pá-r-ḥe-e[š-kán-zi]* “and afterward they drive (the statue of) the Stormgod of Ḫaruwadda (in the coach?) before the gods” VAT 7474 ii 4, ed. Alp, Tempel, 286f.

parḫ- 8 j

parḫeššar b

j. *šarā*: [...] ^{LÚ}PÌRIG.TUR-*an šarā* ḪUR. SAG-*a pâr*-[...] Bo 6594 i 11 (OS), ed. StBoT 23:34, 141, translit. StBoT 25:99.

Normally the verb *p.* requires no “local” particle. When *-šan* or *-kan* do occur in the same clause as the verb, it is conditioned either by the presence of a location in(to) which the object is chased (1 a 1'; 1 b 2' b') or by the preverb *arḫa* (2 a 1'). *-(a)šta* occurs once where there is an abl. and *arḫa* (FHG 2 iii 22 in 2 b).

Forrer, ZDMG 76 (1922) 252; Friedrich, SV 1 (1926) 164f.; Götze, Madd. (1928) 44; Potratz, Pferd (1938) 179f.; Friedrich, HW (1952) 159; Kammenhuber, Hipp.heth. (1961) 342 (mng. 4 “galoppieren lassen,” “Terminus für die schnellste Gangart der an den Wagen gespannten Pferde”); Güterbock, JAOS 84 (1964) 270 (mng. 4: “use neutral, non-technical terms”); Friedrich, HW 3. Erg. (1966) 25 (mng. 3 “angreifen”); Melchert, JCS 32 (1980) 54-56 (mng. 4 “gallop”).

Cf. *pararahḫ-*, *parḫanu-*, *parḫeššar*.

parḫa- n. com.; nipple(s) (?); OH/NS.†

pl. acc. *pâr-ḫu-uš* KBo 3.35 i 8 (OH/NS).

In a frag. context: [... ^m*Išputaḫ*]šun ^m*Kelen-tiunn*≠*AḪI* LUGA[(L *IŠŠ*)*I*≠*M(A)*] / [...(-?)*šer*≠*ma* LUGAL-*i*≠*ma arandati* [...] / [... ŠA] *AḪI*≠*YA takkaniāš*≠*šaš pâr-ḫu-uš-šu-uš* [...] / [... ū]k *BĒL* ^{GIŠ}TUKUL *ešun āppa*≠*ma G[AL ... kišḫat]* / [*āppa*≠*ma ... kišḫat*]at *āppa*≠*ma LUGAL-uš DUMU-a(n)*≠*ššan pa*[-...] “The king’s brother elevated(?) [*Išputaḫ*]šu and Kelentiu. They stood above(?), by the king. [...-ed(?)] the nipples(?) [of] my brother’s chest. [...] I was ‘Master of the ^{GIŠ}TUKUL.’ After that [I became] Chi[ef After that] I [became] [...]. And after that the king [...-ed] his son [...]” KBo 3.35 i 6-10 (= BoTU 12B) (anecdotes, OH/NS), w. dupl. KBo 3.34 i 31 (= BoTU 12A) (NS), translit. Beal, AoF 15:296 n. 145. The reading *IŠ-ŠI*≠*MA* (pret. sg. 3 of Akk. *našû*) seems to fit the traces in i 31 of both KBo 3.34 and BoTU 12A. See CAD N/2 p. 84 (*našû* A 1 c) for “to elevate a person to a high position.” The first person references in lines 8-10 could indicate that the text contains quoted speech at this point. If the *AḪI* LUGAL of line 6 speaks in lines 8-10, the *AḪI*≠*YA* of line 8 would be the king himself.

The (acc.?) pl. *parḫuš* is something two or more in number which belong to the *takkaniya-*. In KUB 1.16 Hitt. *tagga[niya-]* (iii 72) translates Akk. *IRTU*

(= Sum. GAB) in *ibid.* iv 71 and it must therefore mean “chest, breast” (HAB 198). We already know Hitt. words for hair (*tetana-*, *išḫeni-*). A good possibility for *parḫuš* would be the nipples, although ^{UZU}*tita-* would then be a synonym or near synonym. ^{UZU}UBUR.ḪI.A in Hitt. can denote either the breasts of a female (KBo 11.1 rev. 19) or the nipples of the Stormgod (125/r ii 5-6, Otten, MDOG 93:76, Güterbock, FsAlp 238). Cf. Hoffner in FsDYoung (forthcoming).

parḫanu- v.; to make gallop; MH/MS.†

pres. sg. 3 *pâr-ḫa-nu-zi* KBo 3.5 i 8, ii 56.

iter. pres. sg. 3 *pâr-ḫa-nu-uš-ki-iz-zi* *ibid.* ii 6, *pâr-aḫ-ḫa-nu-uš-ki-iz-zi* *ibid.* i 32.

INA MŪŠI MŪŠI≠*ya 7 IKU pâr-aḫ-ḫa-nu-uš-ki-iz-zi* “Each night he makes (the horses) gallop seven IKUs” KBo 3.5 i 32 (Kikk.), ed. Hipp.heth. 82f.; “They hitch them (sc. the horse to the chariot)” *namma*≠*aš 1-edani MŪŠI 3 DANNA pennai pâr-ḫa-nu-zi*≠*ma*≠*aš ANA 8 IKU* “Then in one night he drives them three miles (of which) he makes them gallop eight IKUs” KBo 3.5 ii 55-56 (Kikk. tablet II), ed. Hipp.heth. 92f., cf. Melchert, JCS 32:54.

Although *parḫanu-* is formally a *nu*-causative of *parḫ-*, it does not function that way. As there is no difference in translation between *paḫš-* and *paḫšanu-*, *tekkušai-* and *tekkušanu-*, neither is there a difference between *parḫ-* and *parḫanu-*.

Cf. *parḫ-*, *parḫannai-*, *parḫeššar*.

parḫeššar n. neut.; haste, urgency, forced march; from OH/NS.†

sg. nom.-acc. *pâr-ḫe-eš-šar* KBo 3.46 rev. 10 (OH/NS).

sg. d.-l. *pâr-ḫe-eš-ni* KBo 4.4 iii 32, KBo 14.19 iii 25 (both Murš. II), KUB 5.1 i 16, 71, iv (70) (Ḫatt. III), KBo 8.25:3?! (NH), *pâr-ḫi-iš-ni* KUB 14.18:6 (Murš. II).

sg. abl. *pâr-ḫe-eš-n[az]* KUB 31.64 iii 8 (OH/NS), *pâr-ḫe-eš-na-az* KBo 14.19 iii 23 (Murš. II), *pâr-ḫe-eš-na-za* KUB 50.84 ii? 9, KUB 50.90 obv. 10 (both NH), *pâr-ḫi-iš-na-az* KUB 9.15 ii 9 (NH), *pâr-ḫi-iš-na-za* KBo 18.54 obv. 8 (NH).

a. in nom.-acc.: [...]x *pâr-ḫe-eš-šar*≠*šet* / [...] “his haste” KBo 3.46 rev. 10 (hist., OH/NS), translit. Kempinski/Košak, Tel Aviv 9:91.

b. in loc.: “I changed days into nights” *nu KARAŠ.ḪI.A pâr-ḫe-eš-ni ḫuittiyanun* “and led the army in haste” KBo 4.4 iii 31-32 (ann., Murš. II), ed. AM

parḥeššar b

126f. (“im Eilmarsch”); [*išpandaz=ma iyahḥat nu INA U]D.9.KAM pâr-ḥe-eš-ni iyahḥat* “[But I marched by night, and] I proceeded in haste [for] nine days” KBo 14.19 iii 25 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:176, 183; cf. KUB 14.18:6, ed. JNES 25:172, 180; EGIR-*pa=ma* ^{URU}*Ḥaḥani pâr-ḥe-eš-ni paizzi* “He (sc. His Majesty) will return to Ḥaḥana in haste” KUB 5.1 i 15-16 (oracle question, Ḥatt. III), ed. THeth 4:34f., cf. *ibid.* i 71, iv 70.

c. in abl.: LUGAL-*waš=ma pâr-ḥé-eš-n[a-za ANA ...] pait šiuš!šā[n* (i.e., *šiuṇ=šan*) ...] *ḥullanun* “[As a result of] the king’s hast[e], [...] went [to ...;] and I (the king) defeated his god [...]” KUB 31.64 iii 8-10 (hist., OH/NS); ^m*Wandapa-LÚ-iš kuit MAḤAR EN=YA pâr-ḥi-iš-na-za ünnešta* “Since Wandapaziti drove before my lord in haste ...” KBo 18.54 obv. 7-8 (letter, Ḥatt. III), ed. THeth 16:57f., Pecchioli Daddi, Mes. 13-14:203, 206; *nu MUNUS.LUGAL INA* ^{URU}*TÚL-na pâr-ḥe-eš-na-za paizzi* “The queen will go to Arinna in haste” KUB 50.84 ii? 8-9 (oracle question, NH); cf. KUB 50.90 obv. 10 (oracle question, NH); *našma UN-aš [IŠTU] É.GAL-LIM KASKAL-an pâr-ḥi-iš-na-az uianza* “or (if) a man is sent on a trip [from] the palace in haste” KUB 9.15 ii 8-9 (instr., NH).

Friedrich, ZA 36 (1925) 277 (*parḥešni, parḥešnaz* “in Hast, in Eile”); Götze, AM (1933) 127 (“im Eilmarsch”).

Cf. *parḥ-*.

parḥuwayaš or **mašḥuwayaš** gen. of n.; (a creature whose meat was dried and eaten); from OH/NS.†

UZU.GU[D] UZU.UDU UZU.EDIN.NA MU~ŠE[N.ḪI.A] / UZU[.ḪÁD].DU.A *pâr-ḥu-u-wa-ia-aš* “beef, mutton, hare meat, bird[s], dried meat of the *p.*-animal” KBo 10.33 + KBo 10.28 v 1-2 (KILAM fest., OH/NS), ed. Berman/Hoffner, JCS 32:49; [U]ZU*ikunan* ^{UZU}*ku~zaniy[an ...] / [U]ZU ARNABI MUŠEN.ḪI.A pâr-ḥu[-...]* “*ikuna*-meat, *kuzaniya*-meat, [...], hare meat, birds, *p.* [...]” KBo 10.36 iii 3-4 (fest. frag., NS).

Since in a similar list of foodstuffs, KBo 10.52:10, MUŠEN.ḪI.A is followed by KU₆.ḪI.A “fishes,” Otten, KBo 10 p. V n. 2, suggested that *p.* was the phonetic reading of KU₆. Berman and Hoffner argued that *parḥuwayaš* could not be the gen. of the word for “fish,” since the phonetic complements of KU₆

parḥuena-

show it to be a *u*-stem. Eichner (KZ 96:236 n. 20), adducing *-u/-ui-* stems such as *ḥallu-/ḥallui-*, proposed that the word for “fish” had two stems: **parḥu-* and *parḥui-* (the gen. of which was *parḥu~wayaš*). Cf. also Weitenberg, U-Stämme 270-271, who provides nominal examples of the same phenomenon. This makes it once again conceivable that the reading of KU₆ was **parḥu-*, but it does not prove it. Parallels in lists that are not duplicates should not be pressed. Since *parḥuway(a)-* and ^{LÚ}*parḥu~wala-* are always written w. the BAR sign, one cannot exclude the possibility of a (less likely) reading *mašḥuwayaš*. If the word is read in the second way, one might consider a connection w. the noun **mašḥuil-* “mouse” abstracted from the semi-logographic writings of the PN ^mMašḥuiluwa as ^mPÉŠ (.TUR)-*wa* (NH 116 #779).

Otten, KBo 10 (1960) p. V n. 2; Friedrich, HW 2. Erg. (1961) 19; Ertem, Fauna (1965) 127-129; Carruba, StBoT 2 (1966) 24; Berman/Hoffner, JCS 32 (1980) 48f.; Tischler, HDW (1982) 60; Eichner, KZ 96 (1982-83) 236 n. 20.

LÚparḥuwala- or **LÚmašḥuwala-** n.; (a functionary having to do w. garments); from OH/MS.†

sg. nom. ^{LÚ}*pâr*(or: *maš-*)-*ḥu-wa-la-aš* KBo 21.82 iv 17 (OH/MS), ^{LÚ}*pâr*(or: *maš-*)-*ḥu-u-wa-la-a[š]* KBo 22.157:6 (OH/ENS?), KBo 22.158:(5) (NS).

(In a list of various items supplied by different functionaries) 1 ^{TÚG}BAR.SI ^{LÚ}*pâr-ḥu-wa-la-aš pāi* “The *p.*-man supplies one turban(?)” KBo 21.82 iv 17 (rit., OH/MS); ^{LÚ}*pâr-ḥu-u-wa-la-a[š ...] / [(^{TÚG})iš~kalli[ššar ...] / [(and)]a pē[dai]* “The *p.*-man [...] brings in a torn garment [...]” KBo 22.157:6-8 (fest. frag., OH/ENS?), w. dupl. KBo 22.158:5-7 (NS).

Pecchioli Daddi suggests a connection w. *par~ḥu*[...] “pesce(?)”, on which see above *parḥu~wayaš*. Despite the close phonetic similarity of the two words, both passages show that the *parḥuwala*-man’s duties concern garments (headband, torn garment). The *iškalleššar*-garment was torn intentionally for use in lamentation rites. It is often paired w. “sackcloth” (^{TÚG}.BÁR).

Pecchioli Daddi, Mestieri (1982) 252f.

parḥuena-, **parḥuina-** n.; (a kind of grain); from OH/MS.

parḫuena-

parḫuena- e

sg. nom. *pár-ḫu-e-na-aš* KUB 33.62 ii 14 (OH/MS), KUB 15.34 i 11 (MH/MS), KUB 33.34 obv.? 11 (OH/NS), VBoT 24 iii 10, KBo 15.24 ii 23 (both MH/NS), KBo 4.2 i 10 (pre-NH/NS), *pár-ḫu-e-na-š(a-...)* KUB 33.68 iii 15 (OH/MS), KBo 17.105 iii 18 (MH/MS), *pár-ḫu-u-e-na-aš* KUB 33.11 ii (18) (OH/NS), KBo 10.34 i 23, KBo 11.14 i 6, 12 (both MH/NS), KUB 7.60 ii 16 (NS), KBo 26.125:(1), 7, KUB 36.96 obv. (15) (NH), *pár-ḫu-i-na-aš* KUB 20.1 iii 9 (NH), KUB 33.19 iii (15) (OH?/NS), ABoT 1 i 21 (NS), *pár-ḫu-^lu-i^l-[na-aš]* KUB 33.75 ii 8 (OH/NS).

acc. *pár-ḫu-u-e-na-an* VBoT 24 iii 31, iv 19 (MH/NS), *pár-ḫu-^le^l-na-an* KUB 44.50 i? 13.

gen. *pár-ḫu-u-e-na-aš* KBo 10.34 i 13 (MH/MS).

stem form: *pá[r-ḫ]u-e-na* KBo 10.45 iii 51 (MH/NS).

a. in the “all (kinds of) seeds” (NUMUN.ḪI.A *ḫūmanta*) lists and elsewhere various seeds are listed together: *namma* NUMUN.ḪI.A *ḫūmanta* ŠE ZÍZ GÚ.TUR GÚ.GAL [GÚ.GAL.GAL] *pár-ḫu-e-na-aš šepit karaš* MUNU₈ BAPPIR “Further, all (kinds of) seeds: barley, wheat, lentils, chick peas, [broad beans], *p.*, *šepit*-grain, *karaš*-grain, malt, beer-bread. (All ingredients, a handful of each)” KBo 15.24 ii 22-23 (foundation rit., MH/NS), ed. Kellerman, Diss. 168, 175 (ii 43-45); “He places all (kinds of) seeds before the deity” ŠE ZÍZ *šepit p[ár-ḫ]u-e-na* (dupl. *pár-ḫu-u-^le^l-[...]*) GÚ.GAL GÚ.GAL.GAL GÚ.TUR *karaš* MUNU₈ BAPPIR KBo 10.45 iii 51 (rit., MH/NS), w. dupl. 427/t:8-9, ed. Otten, ZA 54:132f. (iii 42); ZÍZ-*tar šepit pár-ḫu-u-e-na-aš ewan karaš ḫattar zi~nail=!*ku«u» *tiyan nu kuitta* NUMUN-*an arḫayan šuhḫan* “Wheat, *šepit*-grain, *p.*, *ewan*, *karaš*-grain, lentils, and chick peas are placed. Each (kind of) seed is poured out/heaped up separately” KBo 11.14 i 6-7 (rit., MH/NS); *nu ZÍZ-tar ŠE zēnantaš ŠE ḫaššar~nanza šepit karaš pár-ḫu-e-na-aš ewan* GÚ.TUR GÚ.GAL GÚ.GAL.GAL *nu=kan kī* NUMUN.ḪI.A *ḫūmanda* ŠE.LÚ^{SAR}=*ya IŠTU* DUG^DDÍLIM.GAL *šan~ḫunzi* “Wheat, autumn barley, *ḫaššarnanza*-barley, *šepit*, *karaš*, *p.*, *ewan*, lentils, chick peas, broad beans — all of these seeds and coriander they roast in a large bowl” KBo 4.2 i 9-11 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95, AlHeth 80f., 105, cf. also AlHeth 42, 62, 74, THeth 1:56; cf. KUB 13.248 i 18.

b. quantities: 1 *UPNU pár-ḫu-e-na-aš* KBo 21.1 i 15 (MH/MS); 2 *PA. pár-ḫu-e-na-aš* KBo 5.5 i 11; cf. KUB 42.97:6 (probably 1 *PA.*).

c. used in bread-making: (Several sorts of bread) *kuišš=pa parā ŠA ZÍZ ḫaršanilaš euwanaš*

pár-ḫu-u-e-na-aš ŠA GÚ.TUR ŠA GÚ.GAL.GAL šamaiznaš(coll.) ^{GIŠ}*ḫaššiggaš šapšamaš* “each (made) of *ḫaršanil* wheat, *euwana-*, *p.*, lentils, broad beans, *šamaizna-*, *ḫaššigga-*, and sesame” KBo 10.34 i 12-14 (rit., MH/NS), cf. Güterbock, JAOS 88:69 □ for a possible tr. *ḫaršanilaš* “high-grade(?)” see Hoffner, AlHeth 66; [... 2 NINDA] *a-a-an šepittaš* 2 NINDA *a-a-an luwannaš* / [... 2 NINDA *a-*] *a-an pár-ḫu-u-e-na-aš* 2 NINDA *a-a-an* ŠE Bo 3648:7, cf. Otten, ZA 65:297 n. 2.

d. tied up with/in a strand of wool: *galaktar=ma pá[r-ḫu-u-e-na-an* ^{UDU}*iyandaš* ^{SÍG}*ḫuddullit anda išḫāi* “He ties the *galaktar* and *parḫuenaš* with a strand of wool from the *iyant*-sheep (and gives it to a virgin. She repeatedly shrieks while saying as follows: § ‘Come in O ^dLAMMA of the hunting bag’)” VBoT 24 iii 31-33 (rit., MH/NS), ed. Chrest. 112-115, cf. *ibid.* iv 19-20, KUB 15.34 i 11-13 (rit., MH/MS), ed. Haas/Wilhelm AOATS 3:184f.; *pár-ḫu-u-e-na-ša-kán kuiš* DINGIR-*<LIM->ni anda išḫiyanza n=aš=kan* MUNUS.ŠU. GI DINGIR-*LIM-ni arḫa lāizzi* KBo 17.105 iii 18-19 (incant.), see *lā-* 1 a.

e. belonging to a deity (designating a specific variety?): “[I take] the following: ...” 1 ^{GIŠ}BAN~ŠUR 1 ^{TÚG}*kureššar galaktar pár-ḫu-u-e-na-aš ŠA* DINGIR-*LIM* “one table, one *kureššar* garment, *galaktar*, *p.* of the deity” VBoT 24 iii 9-10 (rit., MH/NS), ed. Chrest. 112f.; later in the same rit., iii 31, iv 19, the *p.* is mentioned without the adjunct “of the deity”; *nu* MUNUS ŠU.GI ^{UDU}*iyandaš* ^{SÍG}*ḫu[ttul]li* ^{TI}₈^{MUSE}N¹-[*aš*] *par~tauwar galakta[r]* / [DINGIR].MEŠ-[*n*] *aš pár-ḫu-u-e-na-aš ZAG-na[š wallan]* / [ZA]G-*naz* ŠU-*az ḫarzi* “The Old Woman holds in her [righ]t hand a strand of wool, an eagle’s wing, *galaktar*, *p.* of the [god]s, and [walla- o]f the right (hand)” KUB 7.60 ii 14-17 (rit. near enemy border), ed. Lebrun, Hethitica 11:105, 108; DINGIR.MEŠ-*aš pár-ḫu-u-e-na-aš ḫalkiyaš pá[r-ḫ]u-e-^lna^l-aš galaktar ḫāranaš partauwar* ^{UDU}*iyantaš* [^{SÍG}*ḫ*] *ud[d]ulli anda išḫiyan kitta* “There lie *p.* of the gods, *p.* of grain (or “of the grain deity”?), *galak~tar*, a wing of an eagle, and a strand of sheep wool tied together” KUB 15.34 i 11-13 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:184f.; cf. KBo 20.129 i 34-35 + FHG 23:2-3. Unless the *ḫalkiyaš parḫuenaš* means “*p.* of the grain deity,” it seems to describe a part of a grain plant, e.g., the stalk; DINGIR.MEŠ-*aš pár-*

parhüena- e

:parri-

h[u-...] (var. ^dUTU-aš p^rh^u-u-e-na-aš) KUB 43.57 i 12 (rit., MH/NS), w. dupl. KBo 11.14 i 12, cf. *mumuwai-* B; DINGIR.MEŠ-aš p^rh^u-i-na-aš KUB 20.1 iii 9 (NH), cf. KUB 30.15 + KUB 39.19 obv. 23-24 below, f 3'; (The following ingredients are being made ready for the ritual) 3 NINDA.GUR₄.RA.ĤI.A ZÍD.DA.DURU₅ KU₇ [t]arnaš ^{GIŠ}PÈŠ ^{GIŠ}GĚŠTIN.ĤÁD.DU.A kal~laktar p^rh^u-e-na-[a]š ŠA DINGIR-LIM memal kuitta parā tepu "three sweet thick loaves of moist flour (weighing) one *tarna*, figs, raisins, *galaktar*, *p.* of the deity, groats — a little of everything" KUB 9.27 + KUB 7.8 i 7-9 (rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§2 "parhüenaš, groats of the deity"), and *memal* a 5', tr. ANET 349, where ŠA DINGIR-LIM is also taken to define *memal* "the god's meal."

f. used w. other substances to attract deities and souls (often paired w. *galaktar*) — 1' implied subject of verb *talliya-*: cf. *kāša galaktar kitta [ištān~zašiš (?)] / galankanza ēštu kāša p^rh^u-e-na-aš kitta karāz=šan tal!liēd[du]* "Here lies *galaktar*; let [his soul(?)] be made tranquil. Here [lies] *p.*; let it implore(?) his *karaz*" KUB 17.10 ii 12-14 (Tel.myth, OH/MS), cf. Kammenhuber, ZA 56:165; *p^rh^u-e-na-aš=šan kitta nu=ššan parā tallianz[a(?)] ēš kalaktar=šan kitta nu=ššan parā k[alankanza ēš(?)]* "p. is lying (here); so be called forth; *kalaktar* is lying (here); so [be] completely p[acidified]" KUB 33.62 ii 14-15 (OH/MS); cf. KUB 33.34 obv.? 10-11.

2' implied subject of verb *mugai-*: *kāša=t[ta m]ukišni p^rh^u-i-u-i[-na-aš] kittar[i]* "Behold, here lies *p.* to invoke y[ou]" KUB 33.75 ii 8-9 (myth of Ḥannaḥanna, OH/NS), translit. Myth. 85; *p^rh^u-e-n[a-aš kitta] n=aš=ši=pa anda mugānza [ēšdu]* "p. [lies here; may he be] invoked by it" KUB 33.21 iii 18-19 □ the presence of the *šaš=* excludes Laroche's restoration of the imp. sg. 2 [ēš].

3' other: (In the middle of the pyre they fashion(?) a statue made of figs, raisins, and olives in the form of a man) ^{GIŠ}INBI=ma=ššan DINGIR.MEŠ-aš p^rh^u-e-na-an gala[k]tar [ZA]G-aš wallan ^{UDU}iyandaš ^{SIĜ}huttuli ištarna pedi tianzi "In the middle they put fruit, *p.* of the gods, *galaktar*, *walla-* of the right, a strand of wool of an *iyant*-sheep. (... § The Old Woman ... calls the soul by name)" KUB 30.15 + KUB 39.19 obv. 23-24 (MH/NS), ed. HTR 66f. ("der Götter süße Leckerbissen"); cf. VBoT 24 iii 9-10, 31-33, iv 19-

20 (MH/NS), KUB 15.34 i 11-13 (evocation rit., MH/MS), KUB 20.1 iii 9-(10) (evocation rit., NH); [... *p^rh^u-e-na-aš galak[tar] / [...x-ta talliya-x[...]* KUB 36.96 obv. 15-16 (prayer, NH).

As a "seed" (usage a) *p.* falls in the same category as the grains and the legumes. The measures (under b) and use as an ingredient for NINDA also fit grains and legumes best. Under usage d it is likely to be the whole plant, stem and seeds. Under usages d, e and f it is paired w. *galaktar*. Güterbock, JAOS 103:162, suggested that *galaktar* might be the (opium) poppy.

Haas/Wilhelm, AOATS 3:14 n. 2, claim *p.* to be a product of diverse plants, such as beans, peas, wheat, barley flour, barley, and of wine (they read *ú-i-ia-an-da-aš* instead of correct ^{UDU}iyandaš). Their interpretation is based on an incorrect analysis of the foodstuffs listed.

Zuntz, Scongiuri (1937) 530 ("bevanda"); Otten, Tel. (1942) 59 n. 8 (on *galaktar* and *parhüena-*: "angenehme, süße Produkte pflanzlicher Art"); Ertem, Flora (1974) 23-25; Haas/Wilhelm, AOATS 3 (1974) 14 n. 2 ("vermutlich ein Getränk"); Ünal, AfO 40-41 (1993-1994) 124f.

[^{GIŠ}p^rh^u-hur(?)] Ertem, Flora 162, Tischler, HDW 60; should be read ^{GIŠ}BAR.KÍN, see Güterbock, FsOtten 79.

:parri- Luw. v.; to apply (a medicine); NH.†

pres. sg. 3 :pa-ar-ri-it-ti KUB 22.61 i 19; pl. 3 :pa-ar-re-en-ti ibid. i 6.

uncertain: :pa-lar¹-x-x-x ibid. i 5.

"Because there are many herbal medicines, I will inquire which herb is determined by oracle. I will also inquire about physicians" *kuiš=mu* ^{LÚ}A.ZU SI×SÁ-ri nu=kan Ú ANA ^dUTU-ŠI ŠÀ IGI.ĤI.A apāt :pa-ar-ri-it-ti "The physician who is designated to me by oracle, will apply that herb(al medicine) to His Majesty's eyes" KUB 22.61 i 18-19 (oracle question, NH), ed. StBoT 19:4 ("soll ... selbiges Kraut streichen"); it is not clear why the *apāt* is separated from the Ú in this clause; cf. ibid. i 6.

Friedrich, RHA VIII/47 (1947-48) 6 ("schmier(en)?", streichen(?)); Güterbock, Or NS 25 (1956) 123 ("smears"); Laroche, DLL (1959) 78 ("enduire"); Oettinger, Stammbildung (1979) 417; Melchert, CLL (1993) 168 ("smear, coat(?)", cf. ^Úpariyawanza).

Cf. *pariyawanza*.

pariyan

pariyan 1 a 3'

pariyan, parean postpos., prev., adv.; **1.** across, over, beyond (postpos., prev. or adv., w. *-kan* or *-ašta* and acc. of thing crossed), **2.** over to, across to (postpos. w. *-kan* and d.-l. of thing crossed over to), **3.** in opposition to (postpos. w. d.-l., *-za* and *-kan*), **4.** in front (adv., without local particle) (opp. of *āppan*, *āppa*, or *appezziyaza*), **5.** beyond(?), besides(?) (adv.), **6.** as part of a phrase designating a symbol in the KIN oracles; from MH/MS.

pa-re-e-an HKM 46:9 (MH/MS), *pa-ri-ia-an* KUB 29.7 rev. 50 (MH/MS), KBo 12.89 ii 6 (MS?), KUB 15.32 ii 27, iv (36) (MH/ENS), KUB 19.31 iii 8 (Murš. II), ABoT 47 obv. 11, KUB 18.5 i 24, 31 and passim, *pa-a-ri-ia-an* KUB 14.16 i 18, ii 20 (Murš. II), KUB 47.59 obv. 7 (NS), *pa-ri-an* KBo 16.42 rev. 14 (ENS), KBo 5.8 iii 34 (Murš. II), KUB 21.29 ii 5 (Ḥatt. III), KUB 43.8 ii 3a, 10a, KUB 5.22:24 and passim, KUB 22.38 i 11 (NH), *pa-ri-ia-n(a-aš-kán)* KUB 42.100 iii 10 (Tudḫ. IV), *pa-ri-ia(-za-kán)* KUB 17.16 i 7, *pa-ri-ia* KBo 5.13 i 31 (Murš. II), [*p*]*a-ri* KBo 15.28 obv. 9, rev. 2 is probably an abbreviated writing of *pariyawan*, *pa-an* KUB 16.46 iv 4, 11 and passim in bird oracles.

1. across, over, beyond — **a.** postpos., preverb or adv. w. acc. and *-kan* — **1'** w. trans. verbs (in these cases there are two accusatives, the direct obj. of the verb and the acc. w. *pariyan*) — **a'** *tar~na-*: *ḥantezziyaš=ma=aš=kan* ^m*Labarnaš* ^m*Ḥa[t]~tušiliš* ^{id}*Kumišmaḥan pa-ri-an UL tarneškir* “The first Labarna (and) Ḥattušili did not let them (*-aš*) across the Kumišmaḥa River” KUB 21.29 ii 4-5 (edict, Ḥatt. III), ed. *labarna-*, tr. Kaššäer 146 (differently).

b' *penna-*: “I chased him up Mt. Elluriya ... then I let my army go after him” *n=an=kan* ^{ḤUR.SAGEI~}*luriyan pa-ri-an pennir n=an=kan INA* ^{id}*Daḥara kattanta arnuer* “and they drove him across Mt. Elluriya and brought him down into the Daḥara River Land” KBo 5.8 iii 34-35 (Murš. II), ed. AM 158f.

c' *išḫuwa-*: (They take yarn of various colors and mix them with fodder) *n=at KASKAL-aš ḥad~dareš<šar>* *pa-ri-ia-an išḫūwanzi* “They scatter it across the fork in the road” KUB 7.54 ii 13-14 (rit., NH), ed. StBoT 29:139 (“They scatter them about at the crossing of the road”), Neu, Lok. 44 (§15.2 “und über die Wegkreuzung? hin(aus) schütten sie es”), 54 (§19.3); Neu correctly observes that this usage of the postpos. *pariyan* “across” requires the acc., not the d.-l.; but the absence of a local particle here is unusual (contra Neu), since its employment is not influenced

by the verb *išḫuwa-* (so Neu) but by the *pariyan*-phrase, which in the acc. construction almost always has the local particle.

d' *nai-*: *KA×U=ma=za=kan pa.-an nāiš* “(The bird) turned its beak to the other side (lit. across itself [*-za*])” KUB 5.24 ii 50-51 (bird oracle, NH); note that here the direct obj. of *nai-* is *KA×U* and the “acc.” w. *pariyan* is the *-za*; cf. also *KA×U=ma=za=kan pa.-an* [*nāiš*] KBo 11.68 rev. 7 (oracle frag., NH), and KUB 16.67 iii 9.

2' w. intrans. verbs (w. *-kan* or *-ašta*) — **a'** *uwa-* (in bird oracles, NH): “We saw another *marša~našši*-bird *tarwiyallian* behind the river” *n=aš=kan* ^{id}*an pa-ri-ia-an taru.-an uit namma=aš pariyawan taru.-an pait* “and it came across the river *tarwi~yallian*, then it went *pariyawan tarwiyallian*” KUB 18.5 + KUB 49.13 i 23-25; in this passage *pariyan* and *pariyawan* are distinguished in meaning; “Behind the river one *ālliya* bird was GUN-*iš*” *n=aš=kan* ^{id}*an pa-ri-ia-an GUN-an uit* “and it came across the river GUN-*an*” *ibid.* iii 13.

b' *pai-* “to go”: *nu=wa=kan arunan p[a-ri-ia-an GIM-an(?)] / pāiši* “[When(?)] you go a[cross] the sea” KUB 8.50 iii 8-9 (Gilg.), ed. Friedrich, ZA 39:24f., restoring after Akk. *tētebir tāmta*; 1 ^{TI₈}^{MUSEN} *ma pariyawan taru.-an uit n=aš=kan* ^{id}*an pa-ri-ia-an taru.-an pait* “But one eagle came *pariyawan tarwiyallian* and went across the river *tarwiyallian*” KUB 18.5 i 39-40 (bird oracle, NH); *iparwaššiš=ma aramnaza* ^{id}*UTU-un GUN-li pa.-an pait* “An *iparwašši*-bird went *aramnaza* across the sun GUN-*li*” KUB 18.9 ii 9-10 (bird oracle, NH).

c' *ar-* “to arrive”: *n=aš pariyawan uit* ^{id}*ma=aš=kan pa-ri-ia-an UL āraš n=aš takšan arḥa pait* “It came *pariyawan*, but it did not arrive across the river, it went off in the middle” KUB 18.5 + KUB 49.13 i 30-32 (bird oracle, NH).

d' *mazz-* “to offer resistance”: *nu kāša [...]* *x-war kuit mekki n=ašt[a LÚ(?).MEŠ] /* ^{URU}*Mezzari* [^{KUR?}...-]*nīta pa-ri-an UL ma-a[z?-zé-er(?)]* “And because the ... was great, [the men] of Egypt made no resistance beyond GN” KBo 16.42 rev. 13-14 (hist. frag., ENS) □ [^{KUR?}...-]*nīta* is syntactically acc. but written as stem form.

3' w. verb not preserved: *n=ašta* ^{ḤUR.SAG.}*ḤI.A-aš pa-ri[-ia-an ...]* “Across the mountains

pariyan 1 a 3'

[...]” KBo 16.42 obv. 23 (hist. frag., ENS) w. acc. pl. in *-aš*; this seems to be one of two instances w. *-šta* instead of *-kan*, both in KBo 16.42 (1 a 2' d'); [...]x x *na[š]ma AH ÍD pa-ri-a[n ...]* “or across the riverbank [...]” KUB 16.68:12 (oracle question, NH).

b. preverb w. what is crossed or crossed over to unexpressed — **1'** *pai-* “to go” — **a'** w. *-za* and *-kan*: *ammuk=ma=za=kan pa-ri-ia-an pāuwa[nzi] UL tarnāš* “You/he did not allow me to go across” KUB 23.87:10-11 (letter), ed. THeth 16:227f.

b' without *-kan*: *šalwayaš=ma GUN pa-ri-an p[ait]* “The *šalwaya*-bird went across GUN-*li*” KUB 5.22:24 (bird oracle, NH); cf. *n=aš pa.-an tar.-li pait* KUB 5.24 ii 48 (bird oracle, NH).

2' *uwa-* (without local particle): $\text{TI}_8^{\text{MUŠEN}}$ *tar.-li pa-ri-an uit* “The eagle came across *tarwiyalli*” KUB 5.22:45 (bird oracle, NH).

3' *iya-* (mid.) “to go” (w. *-kan*): $\text{[nu]}^1 \neq \text{šši} \neq \text{kan GI-aš IŠTU}^{\text{GIŠBAN}}$ *pa-ri-ia-an* MUŠEN-iš māt *iyattari* “Like a bird his arrow went from the bow across (to the target)” KUB 36.67 ii 21-22 (Gurparanzahu), ed. Güterbock, ZA 44:86f., cf. *nata-*.

4' *nai-* “to send” (cf. *nai-* 4): *nu=kan idālu uddār pa-ri-ia-an neyan ēštu* “Let the evil matters (or words) be sent beyond” KUB 29.7 rev. 50 (rit. of Samuḫa, MH/MS).

5' *peda-* “to carry” (without particle): *n=at pa-ri-ia-an pēdanzi* “They carry them across” KUB 41.17 i 30 (rit. against epidemic in the army).

6' *uiya-* “to send” (w. *-kan* and once w. *-za*): *UL=kan* $\text{L}^{\text{U}}\text{TARTĒNU}$ *pa-ri-ia-an uiyanun it=wa=kan pa-ri-ia-an penni nu=war=an ŠU-an ēp* “Did I not send the crown prince over (to you, saying:) ‘Go drive across and take him by the hand’” KUB 14.3 i 67-69 (Taw., Ḫatt. III), ed. AU 6f., cf. *natta* d 1'; $\text{[nu]} \neq \text{[wa=za]} \neq \text{kan [U]N-an pa-ri-ia-an uiyat}$ KUB 40.109 obv. 6 (dep., NH).

7' *penna-* “to drive (intrans.)”: see above 6'.

8' *ištamašš-* “to hear” (w. *-za* and *-kan*): $\text{[L]}^{\text{U}}\text{Aššur=ma=za=kan maḫḫan pa-a-ri-ia-an išta=mašzi}$ “But when the Assyrian overheard: (‘The army [of Ḫatti] is coming’)” KUB 14.16 i 18, ed. AM 28f. (“Wie aber der Assyrer hinüber erfuhr”), and *maḫḫan* 6 b 1'.

pariyan 4

2. over, across (something unmentioned) to (postpos. w. d.-l. and *-kan*) — **a.** without a verb, i.e., w. verb “to be” implied: 1 A.ŠĀ *luwarešši=kan pa-ri-ia-an* “One field: (extending) across to the *luwa-rešša-*” KUB 42.1 iii? 8 (field list, NH), ed. *luwareššali-*.

b. w. *pai-* “to go”: *nu=kan INA* $\text{URU}\text{Mārišta}$ *pa-ri-ia-an pāun* “I went over to Marišta” KBo 16.17 iii 21-22 (AM), ed. Ehelolf, MDOG 75:65f., Otten, MIO 3:172-174; [nu=kan] *INA* $\text{URU}\text{Anziliya}$ *pa-a-ri-ia-an pāun* KUB 14.16 ii 20, ed. AM 44f.; *n=aš=kan māt INA* $\text{KUR}^{\text{HUR.SAG}}\text{Šakaddunuwa}$ *pa-re-e-an paizzi* “If he goes across to Mt. Šakaddunuwa Land” HKM 46:8-9 (letter, MH/MS), ed. Alp, FsLaroche 30, HBM 200f.

c. w. *tarna-* “to let (something) go” (without local particle): $\text{EGIR-ŠU ANA DINGIR.MEŠ LÚ.MEŠ}$ *pa-ri-ia-an tarnanzi* “Afterward they let (their offerings go) across to the male deities” KBo 4.11:17, translit. DLL 163.

d. w. *tiya-* “to step”: [...]x-waš *pedi pa-ri-ia-an tiyaz[i]* “He steps across to the place of the ...” KBo 19.143:5 (rit. or fest. w. Hurr.).

e. w. *zai-* “to cross” (w. *-kan*): “In that direction let the KASKAL.KURs of Wiyanawanda be the boundary for you” *nu=kan INA* URUAura *pa-ri-ia* (var. *pa-ri-ia-an*) *lē zāitti* “and do not cross over to Aura” KBo 5.13 i 31 (Kup., Murš. II), w. dupls. KBo 4.3 i 19, KUB 6.41 ii 8, ed. SV 1:116f., Otten/Rüster, ZA 63:83.

3. in opposition to (w. d.-l., *-za* and *-kan*): (Someone tells another of a plot against the king) *kēdani=ma=za=kan* $\text{[ANA]}^1 \text{NĪŠ DINGIR-LIM}$ *pa-ri-ia-an UL memai* “But in opposition to the oath (namely the one mentioned in line 19) he does not tell (it)” KUB 21.42 i 23-24 (instr. for LÚ.SAG, NH), ed. Dienstanw. 23 (differently: “sagt es aber dieser, gegen den Eid, nicht”) □ *-za mema-* here is not usage *mema-* 12 b.

4. in front (adv.; without local particle) (opp. of *āppan*, *āppa*, or *appezziyaza*): $\text{[EGI]R} \neq \text{ŠU} \neq \text{ma}$ 4 $\text{MÁŠ.GAL DINGIR.MEŠ}^{\text{d}}\text{IMIN.IMIN.BI}$ *pianzi* 1-*EN EGIR-an* 1-*EN pa-ri-ia-an* 1-*EN ZAG-az* 1-*EN GÜB-az* “Afterward they give four billy goats to the Seven Deities: one ‘behind’ (on the near side of the pit), one ‘in front’ (on the far side), one on the right, (and) one of the left” IBOT 3.148 iv 6-7 (evocation, MH/NS); [...]x UN-ši SAG.DU *pa-ri-an GÍD*.

DA-aš § ... § [...]x UN-ši SAG.DU EGIR-yaza GÍD.DA-aš “[If] a man’s head in front is long § ... § [If] a man’s head in back is long ...” KUB 43.8 ii 3a-4a (physiognomic omens) □ for GÍD.DA-aš, nom. and thus not for *dalukiš*, see GÍD.DA-aš KUB 26.1 iii 15 (Tudh. IV); [KAx]KAK *pa-ri-an al[pu]* “His [no]se is poi[n]ted in front” KUB 43.8 ii 10a; 3 NINDA.SIG.MEŠ₃=*ma paršiya n=at ābiyaš* DINGIR.LÚ.MEŠ-aš *pa-ri-ia-an* EGIR-*pa=ya marzaizzi* “He crumbles three thin-breads (and) scatters them in front and behind for the male gods of the ritual pit” KUB 15.32 ii 26-27 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:158f., cf. *ibid.* iv 5, w. dupl. KUB 15.31 iii 44-45.

5. beyond(?), besides(?) (adv.; note that *-kan* is once absent and once present in this usage): *n= aš dammeli [p]edi pa-ri-ia-an ANA* ^dIMIN.IMIN.BI *arḫa kuranzi* “Beyond(?), in an uncultivated place they cut them up for the Seven Deities” KUB 7.54 ii 21-22 (rit. against epidemic in the army, NH); *kēz=ma=kan pa-ri-ia-an / [... UL ša]ggahḫi* “Beyond (this) I [do not kn]ow” KUB 37.1 rev. 11-12 (Hitt. sec. within an Akk. medical text), ed. Köcher, AfO 16:49, 51; (After the case against ^mGAL-^dU is stated and preliminary testimony is taken from Ukkura) ^mGAL-^dU-aš=za=ka[n AN]A PĀNI DINGIR-LIM *pa-ri-ia-an kī IQBI* “Great-is-the-Stormgod spoke this before the god for himself (-za) besides(?)” KUB 13.35 + KBo 16.62 i 35 (dep., NH), ed. StBoT 4:6f. (“außerdem”).

6. as part of a phrase designating a symbol in the KIN oracles — a. *pariyan parḫuwar*: LUGAL-[u]š=za=kan *pa.-an parḫuwar* KASKAL IZI URUKÙ.BABBAR GÍŠTUKUL URUKÙ.ḪABBAR I=ya ME-aš “The ‘king’ took (various symbols named) ‘chasing across(?)’, ‘road,’ ‘Hittite fire,’ and ‘Hittite weapon’” KUB 5.1 ii 69 (NH). *pa-an* here would seem to be a preverb *pa.-an* for *pariyan*, w. *parḫ-*, rather than an abbreviation *pa-an.* for *pan~ku-*. The existence of *pa.-an* for *pariyan* in *pariyan waštul* (b, below) would seem further to support the reading *pariyan parḫuwar* of *pa.-an parḫuwar*; cf. *parḫ-* 7.

b. *pariyan waštul* (similar to EGIR-*an arḫa waštul*): KARAŠ.ḪI.A=š=maš=kan *pa.-an waštul* ZAG-tar KASKAL-NU MÈ=ya ME-er “The ‘troops’ took for themselves ‘*pariyan waštul*,’ ‘rightness,’ ‘road,’ and ‘battle’” KUB 5.1 iii 34-35

(NH), *pa.-an wa.-tul* (or *wa<š>tul*) VBoT 136 obv. 12; [*p*]a-ri-ia-an *waštul* 378/t rev.? 7.

Friedrich, SV 1 (1926) 161 (“hinüber; außerdem, über seine erste Aussage hinaus”); idem, ZA 39 (1930) 55 w. n. 5; idem, HW (1952) 160 (“hinüber; darüber hinaus; außerdem”); Ünal, RHA XXXI (1973) 36, 41; Archi, SMEA 16 (1975) 167f. (in ornithomancy; “oltre, dall’altra parte”; considers *p.* equivalent to *pariyan* in this kind of text); Meriggi, AANL 24 (1980) 374 (*parranda* governs d.-l., *pariyan* the acc.); Neu, Lok. (1980) 44 w. n. 99 (*p.* w. the acc.); Beal in Magic and Divination (forthcoming) (in bird oracles).

Cf. *menaḫḫanda*, *parranda*, *pariyan*, *peran*.

pariyanalla- n.?: (an evil).†

[...] ḪUL-uaz *panqauwaz* EME-azz[a] / [...]x-az [*p*]a-ri-ia-na-al-la-az [...] / KBo 12.139:6-7 (rit. frag.).

Melchert, CLL (1993) 169 (no tr.).

parrianta adv.; beyond; NH.†

pár-ri-an-ta KBo 2.2 ii 56, *pa-ri-ia-an-t[a]* KBo 12.89 ii 6, *pa-ri-an-da* KUB 6.3:13.

nu ^dUTU URUTÚL<-na> ŠA URUḪatti=*ma kuiš nu=kan edani memiyani zik pá-ri-an-ta šalikti* “Or is (the angry deity) the Sungoddess of Arinna of Ḫattuša? And will you (O Sungoddess of Arinna of Ḫattuša) press on(?) beyond this matter?” (Answer: No. The angry deity turns out to be the Sungoddess of Arinna of Progeny) KBo 2.2 ii 54-56 (oracle question), cf. *parranda* 1 d; perhaps also: [*nu?*]=*war=at=ši=ššan pa-ri-ia-an-t[a?] / [...]* “[Let] it [...] beyond it” KBo 12.89 ii 6-7 (incantation), there is insufficient space between *-an* and *t[a]* for word division, and any additional word beginning w. that *ta* would have had to be written out on the edge; *kī kuit TI-anni SIG₅-išta pangur=za pa-ri-an-da šianna GIM-an taparti* “Because this was favorable for the life (of His Majesty), (will you take him through to that time,) as you commanded for yourself the pressing(?) beyond the *pangur?*” KUB 6.3:13-14 (oracle question), cf. *pankur*.

Cf. *parranda*, *pariyan*.

:pariyašši- adj.; (modifies leather).†

nom. com. *:pa-ri-ia-aš-ši-iš* KUB 60.29 obv.? 11; pl. nom.-acc. neut. *:pa-ri-ia-aš-ša-i* KUB 42.29 v? 3, (8).

:pariyašši-

parili- a

1 KUŠ :*pa-ri-ia-aš-ši-iš(-)x[...]* “One *p.* skin” KUB 60.29 obv.? 11 (list of leather goods), the trace could be *-š[a(-)...]* or *š[A...]*; § É-TUM RABŪ 2 G^{IS}GIGIR-TUM [Ø?] / :*pa-ri-ia-aš-ša-i-ma* (eras.) [Ø?] / [1 G^{IS}GIGIR]IR AŠABI SA₅ 1 G^{IS}GIGIR [...] “The great house/big room: two chariots, [...], and they are *p.*; [one?] red [char]iot with a seat; one chariot [...]” KUB 42.29 v? 2-4 (inv.), ed. Siegelová, Verw. 154f. (no tr.); [...]*ya* 2 G^{IS}GIGIR-TUM / [:*pa-ri-ia-aš-ša-i-ma* ibid. 7-8. Since chariots contain a considerable quantity of leather, it seems likely in view of the first example that it is the leather part of the chariot that is being referred to as *p.* in the latter two examples.

Siegelová, Verw. (1986) 610 (*pariyaššaimi*- “ein Attribut des Wagens”); Melchert, CLL (1993) 169 (“‘?’ (modifies ‘wagon’)”).

pariyawan adv.; (a direction or manner of bird flight, as recorded in oracles); NH.†

pa-ri-ia-wa-an KBo 24.130 i 5, (9), 15, rev. 6, KUB 16.73:12, KUB 18.5 + KUB 49.13 i 24, 30, 34, 39, 51, ii 5, 11, 16, 23, 27, 30, 35, 53, iii (6), 9, 15, 402/q ii 2, 4, 6, iii (9); perhaps abbreviated *pa-ri*. KBo 15.28 obv. 9 and *pa-an* KUB 16.46 iv 4, 11 and passim in bird oracles; cf. Archi, SMEA 16:167f. for listing under *parij(wa)n*.

Occurs only in bird oracles and always modifying the verbs *uwa-* or *pai-*: 1 TI₈^{MUŠEN} *ma pa-ri-ia-wa-an taru-an uit n=aš=kan ÍD-an pariyan taru-an pait* “But one eagle came *p.* *tarwiyallian* and went across the river *tarwiyallian*” KUB 18.5 i 39-40; “Behind the river, (the *aliya*-bird) came up behind the good side/sector (or: in the good way)” *n=aš=kan ÍD-an pariyan uit namma=aš pa-ri-ia-wa-an taru-an pait* “It came across (*pariyan*) the river, then it went *p.* *tarwiyallian*” KUB 18.5 ii 15-16; *nam~ma=at pa-ri-ia-wa-an uēr [... Í]D-an pariyan uēr* “Then they came *p.* ... They came across (*pariyan*) the river” ibid. 30-31; cf. [n] *aš pa-ri-ia-wa-an pa-it* KBo 24.130 i 15; for further exx. see *pariyan* 1 a 2’.

Possibly also [... *uria*] *nneš^{MUŠEN} tar-u. pa-ri. pait* KBo 15.28 obv. 9 (report of a bird oracle contained in a letter, NH). Since both *pariyawan* and *pariyan* can be associated w. *tar-u.* and the break creates uncertainty about the presence of *-kan*, we cannot determine if this is *pari(yawan)* or *pari(yan)*. *pariyawan*, unlike *pariyan*, never takes an acc.

Since *pariyan* and *pariyawan* are used side by side (KUB 18.5 ii 15-16) w. some distinction, one cannot simply regard them as interchangeable, as Archi does (SMEA 16:167f.).

Goetze, KI² (1957) 141 (“drüben(?), jenseits(?)”); Ünal, RHA XXXI (1973) 41; Beal in Magic and Divination (forthcoming).

Cf. *pariyan*.

pariyawanza to be applied(?).†

(In an oracular inquiry concerning the medicinal use of certain herbs) Ú *pa-ri-ia-u-wa-an-za kuit* DUMU.MUNUS_{x-na-a-ia} MUNUS? *memiyaš namma=ya LÚ.MEŠA.ZU kuit šekkanz[i] nu Ú.ĪL.A kuit meggaya n=at=za ariyami* “Since a medicinal herb is to be applied(?) ..., since there are many herbs which the physicians know about, I will investigate them” KUB 22.61 i 14-16; for continuation of this context see *parri-*.

The translation “is to be applied(?)” comes from the context, but the morphology of *pariyawanza* is unclear. It is possible that the same form stood in line 5, where the traces after Ú *pa-* are unclear. If so, one could translate there “the herb to be applied(?) they shall apply to the eyes.”

Melchert, CLL (1993) 168 s.v. *parri-* (reads Ú *pariyawanza* and wonders if it relates to the verb *parri-* despite the double *r* in the latter).

Cf. *parri-*.

parili-, parli-, paliri (Hurr.) n. neut.?.; offence, crime; from MH/MS.†

Hitt. gen. *pa-ri-li-ia-aš* KBo 21.45 i 14, *pa-ar-li-ia-aš* HT 24 obv. 5 (both NS).

Hurr. case in -ya *pa-ri-li-ia* KUB 15.34 iv 50 (MH/MS), *pa-li-ri-ia* KUB 17.8 iii 3 (pre-NH/NS), *pa-ar-li-ia* KBo 23.1 ii 8, iv (27) (NH), KUB 45.79 rev.? 3 (NS), *pa-a-ri-[i-ia]* KBo 24.60 rev.? 8 (NS).

Note that the form *parli-* is never written w. *pár-*. In the opinion of Laroche, GLH 196, the form *pa-li-ri-ia* is “fautif.”

a. (paired w. Hurr. *arni* “sin”): burning a bird *par(i)liya* (Hurr. case in *-ya*): *nu ANA DINGIR. MEŠ LÚ.MEŠ G^{IS}ERIN-aš 1 MUŠEN pa-ri-li-ia 1 MUŠEN arniya warnuanzi* “For the male cedar gods they burn one bird for the (expiation of) crime and one bird for (the expiation of) sin” KUB 15.34 iv 50-51 (evocation, MH/MS), ed. Zuntz, Scongiuri 524f., Haas/Wilhelm, AOATS 3:206f.; EGIR-*anda=ma* 2 MUŠEN.

parili- a

park-

GAL ŠA É.DINGIR-LIM KÁ-aš *peran pa-ar-li-ya arniya warnuanzi* KBo 23.1 ii 7-8, cf. *ibid.* iv 26-28, KUB 17.8 iii 3.

b. in gen.: *pa-ri-li-ia-aš-ša* MUŠEN.ĤI.A [... *a]rĥa warnumašš=a* MUŠEN.ĤI.A “birds of *p.* ... birds of burning up” KBo 21.45 i 14-15 (rit. frag., NS), cf. [...] MUŠEN.ĤI.A *pa-ar-li-ia-aš* [...] HT 24 obv. 5 (EZEN *ĥišuwaš*).

p. is a Hurr. term, frequently paired w. *arni* “sin,” cf. Hitt. parallel *nu 2* MUŠEN *ĥaratni waš~duli warnuwanzi* “They burn two birds for offence (and) sin” KBo 5.1 ii 2 (Pap., MH/NS). Note the sg. gen., since Hurr. offering terms usually occur only in the case in *-ia*, for which see Haas/Wilhelm, AOATS 3:130-134. For the form *pár-li-iš-ši-ma-kán* KUB 41.19 rev. 9 (MH/NS) see *parla-*.

Laroche, DLL (1959) 79 (s.v. *parli-*); *idem.*, RA 54 (1960) 197; Haas/Wilhelm, AOATS 3 (1974) 62f.; Laroche, GLH (1979) 195f. s.v. *par(i)li* (“crime” ... “Joint à *arni* ‘péché’; correspond au hitt. *ĥaratar*”).

Cf. *parla-*.

parip(pa)rai- v.; **1.** to blow (a horn or pipe) (act.), **2.** to be flatulent, bloated (mid.); from OH/NS.

act. pres. sg. 3 *pa-ri-pa-ra-a-i* KUB 35.163 iii 18 (OH?/NS), KBo 15.52 v 10 (= KUB 34.116:10) (MH?/NS), KBo 20.60 v? (1) (NS), *pa-ri-ip-pa-ra-a-<i>* KBo 25.60 ii 3 (NS).

pl. 3 *pa-ri-pa-ra-an-zi* KBo 15.49 iv 9 (MH?/NS), *pa-ri-ip-pa-ri-ia-an-zi* KBo 13.177 i 16 (NH?).

mid. pres. sg. 3 *pa-ri-pa-ri-it-ta-ri* KUB 44.64 iii 9, iv (4) (NH).

verb. subst. *pa-ri-pa-ri-ia-u-wa-ar* KBo 26.34 iv 8.

iter. act. pres. pl. 3 *pa-ri-ip-ri-iš-kán-zi* KUB 25.39 i 25 (NS).

mid. pres. sg. 3 [*p*] *a-ri-pa-re-eš-kat-ta-ri* KBo 20.101 rev.? 10 (NS).

p. like its unreduplicated base *parai-* belongs to the *ĥi*-conjugation.

(Akk.) *nap-pa-aĥ-ĥu* (for *napāĥu*) “to blow” = (Hitt.) *pa-ri-pa-ri-ia-u-wa-ar* KBo 26.34 iv 8 (S^a voc.); the Sum. col. is missing, for restoration see StBoT 7:40 (MUL) and CAD N/1 263b (NAB).

1. to blow (a horn or pipe) (act.): “One BALAG.DI-man stands in the door of the god” *šawātar pa-ri-pa-ra-a-i* “(and) blows the horn” KBo 15.52 v 10 (*ĥišuwaš* fest., MH?/NS); cf. KBo 20.60 v? 1, KUB

25.39 i 24-25, KBo 20.56 obv. 10, KUB 35.163 iii 18; [...]x GI (erasure) *pa-ri-ip-pa-ra-a-<i>* “he/she blows the reed (pipe)” KBo 25.60 ii 3 (NS); note the Palaic pres. sg. 3 *pa-ri-lpa¹-ra-a-i* KUB 35.163 ii 20, the part. nom.-acc. sg. neut. [*pa*]-*ri-pa-ra-l¹a-an¹* KUB 35.159 ii 2 and the Hitt. *pa-ri-lpa¹-ra-a-i* KUB 35.163 iii 18 forms on the same tablet, which indicates an early date for this type of reduplication, contra Oettinger, Stammbildung 469 (“jungheth.”).

2. to be flatulent, bloated (mid.): *mān=kan antuĥšaš pa-ri-pa-ri-it-ta-ri* “If a person is flatulent” KUB 44.64 iii 8-9 (med. rit., NH), translit. StBoT 19:49, cf. colophon *ibid.* iv 2-4; [*mān antu*] *ĥšan andurza ištark~[zi] / [našma ... p]a-ri-pa-re-eš-kat-ta-ri* “[If a per]son is internally ill, [or ...] he/she is flatulent” KBo 22.101 rev.? 9-10 (shelf list, NH), translit. StBoT 19:47.

Van Brock, RHA XXII/74 (1964) 155 (mng. 1 “souffler dans un instrument de musique”); Neu, StBoT 12 (1970) 72 n. 16 (mng. 2 “bläht,” “unter Blähungen leidet”); Roszkowska, Orientalia Varsoviensia 1 (1987) 28-29.

Cf. *parai-*, ^{NINDA}*parapri-*.

pariššān n.; (mng. unkn); MH/MS.†

In the MH Hurr.-Hitt. bil.: (Hurr.) *i-ša-aš a-ru-u-la ú-un-na a-ar-ti-wu_u-uš-ša ki-re-en-zé a-ri-ia-am-ma wu_u-ut-ki-iš^mWa_a-a-za-ni-ga-ar-wa_a-aš^mZa-a-za-al-la-aš ki-re-en-zé a-ri-ia-am-ma* KBo 32.15 iv 15-18 = (Hitt.) *ugzan pē[šk]imi pa-ri-iš-ša-a-an ammel=ma=a[n UR]U-aš UL pāi ŠA^mPazz[ani~k]arri=ma DUMU=ŠU^mZāzallaš parā tarnu[mar] UL pāi* (translation of the Hitt.) “I will keep giving it, the *pariššān*, but my [ci]ty will not give it. Zazalla, the son of Pazzanikarri will not give a debt release” KBo 32.15 iii 15-18 (Song of Release, MH/MS), ed. StBoT 32 (forthcoming). Hitt. *pariššān* is by context acc. and seems to correspond to *ú-un-na* in the Hurr.

park-, parkiya- v.; **1.** (trans.) to raise, lift, elevate, grow, **2.** (intrans.) to rise, go up, grow, **3.** to lift/take away, remove; from OH/MS.

act. pres. sg. 3 *pár-ki-ia-az-zi* KBo 19.136 i (7), iv (7), KBo 23.12 rev.? 11 (MS), KUB 45.3 i 33 (pre-NH/MS?); **pl. 3** *pár-ki-ia-an-zi* KBo 15.33 iii 10 (MH/MS), KUB 39.7 iii (1) (MH?/NS), IBoT 3.148 iii 13 (NS), *pár-kán-zi* KUB 51.14 rev. 18 (NS).

pret. sg. 1 [*pá*] *r?-ki-ia-nu-un* KBo 18.23 obv. 13 (NH); **sg. 1** (Luw.)? see below mid. pres./pret. sg. 1; **sg. 3** *pár-ki-ia-at* KUB 33.68 ii 1 (OH/MS) (not mid., as interpreted in StBoT 5).

park-

park- 2 b

imp. sg. 2 *pár-ki-ia* KUB 36.89 obv. 26 (NH).

mid. pres.(pret.?) sg. 1 *pár-ak-ki-ia-aḥ-ḥa[-ḥa-ri/at?]* KBo 18.115 rev. 4 (NH), *pár-ki-ia-aḥ[-ḥa-ḥa-at]* KUB 57.123 obv. 7 (NH) (if these forms are interpreted as *parkiyahḥa*, they could also be Luw. pret. act. sg. 1 in *-ḥḥa*), *pár-ga-aḥ[-ḥa-ri]* or act. pres. sg. 1 *pár-ga-aḥ[-ḥi]* KUB 58.74 obv. 2; **pres. sg. 3** *pár-ki-ia-ta-ri* KUB 58.65:2 (OH??/NS?); **pl. 3** *pár-ki-ia-an-ta-ri* KUB 8.16:4 + KUB 8.24 rev. 5 (OH/NS).

pret. sg. 3 *pár-ki-ia-at-ta-at* HKM 71:13 (MH/MS), *pár-ki-ia-at* KUB 57.66 iii 16; **pl. 3** *pár-ki-ia-an-ta-at* KBo 11.10 iii 11 (MH??/NS).

imp. sg. 3 *pár-ak-ta-ru* KUB 33.68 ii 2 (OH/MS).

inf. *pár-ki-ia-u-wa-an-zi* Bronze Tablet i 97, ii 1 (Tudḫ. IV).

part. sg. nom.-acc. neut. *pár-ki-ia-an* KUB 8.17 ii 3, 7, 9, 12, KUB 9.1 ii 16.

1. (trans.) to raise, lift, elevate, grow (HW 1. Erg. 15) — **a.** (act.) — **1'** obj. a sacrificial victim: “The master of the house offers them (sc. a bull and a ram) to the Stormgod of Kuliwišna” *nu* UDU.ŠIR GU₄.MAḤ₂ya LÚ.MEŠMUḤALDIM *pár-ki-ia-an-zi* “and the cooks lift (the heads of) the (living) ram and the bull (and they give bronze knives to the master of the house, who places his hand with the bronze knife on the jugular vein of the ram and the bull)” KBo 15.33 iii 10 (rit., MH/MS); “The practitioner passes the bird on to another practitioner” *[n]an pá-r-ki-ia-az-zi* “[and] he ‘lifts’ it, (takes its heart out, and throws it into the *ḥuprušḥi*-vessel at the brazier)” KBo 23.12 rev. 7 11 (rit., MS), cf. KBo 19.136 i (7), iv (7), KUB 45.3 + KUB 47.43 i 33.

2' obj. a representation of the human form in fruits: *nanašta* ALAM^{GIŠ} *kurakkiya pá-r-ki-ia-an[-zi]* “They lift the form on the *kurakki* (and seat it on a golden throne in the midst)” KUB 39.7 iii 1 (rit., MH??/NS), ed. HTR 40f.

3' obj. an arrow or reed: [...]*x-ya* 1 GI *pár-kán-zi* KUB 51.14 rev. 18 (fest. or rit. for Pirinkir).

4' obj. the [dark?] earth: perhaps KUB 58.74 obv. 2, see b 1', below.

b. (mid.) obj. the dark earth: *[(tagn)]aš* dUTU-uš *kāša* LUGAL MUNUS.LUGAL GE₆-in KI-an *pár-ki-ia-an-ta-at* “O Sungoddess of the Netherworld! The king and the queen have raised up the dark earth (i.e., evoked and pacified the infernal powers by making offerings in a pit)” KBo 11.10 iii 10-11 (rit., MH??/NS), w. dupl. KBo 11.72 ii 47, ed. StBoT

5:138, assuming act. = “to raise,” mid. = “to rise,” Neu translates “König und Königin haben sich (in bezug auf) die dunkle Erde erhoben”; and is followed by Otten in StBoT Beih. 1:45f.; act. or mid.(?): *[dankuin da-g]a-zi-pa-an pá-r-ga-aḥ[-...]* KUB 58.74 obv. 2 (NS), translit. Popko, AoF 16:84 (reading ^{[D]UG}*zi-pa-an*), act. if restored *pár-ga-aḥ[-ḥi]*, mid. if *pár-ga-aḥ[-ḥa-ri]*.

2. (intrans.) to rise, go up, grow — **a.** (act.): *nakkīš(!)nawa=kan* ^{ID}*[Marāšš]antaza pá-r-ki-ia* “O honored one, rise from the Marraššanta River” KUB 36.89 obv. 26 (prayer, NH), ed. *nakki-* A 1 a; cf. 1 a 2', above; *nu* ^{GIŠ}IG *kuiš ḥašzi nu* (coll. photograph) *šuhḥa pá-r-ki-ia-an-zi nana=kan šarā* SUD-*anzi* “As for him who opens the door — they go up to the roof and draw him up” IBoT 3.148 iii 13-14 (evocation rit., NS), ed. Kühne, ZA 76:97 n. 49, THeth 12:118, Otten, StBoT Beih. 1:46 w. n. 82a w. coll. photograph (intrans. “nun steigen sie auf das Dach”); *nu šankuš alil maḥḥan pá-r-ki-ia-at tuell=a ŠA* dU *ZI=KA alil pá-r-ak-ta-ru* “Just as the *šanku*-flower grew, so may your, the Stormgod's, soul grow (like) a flower” KUB 33.68 ii 1-2 (myth., OH/MS), ed. StBoT 5:138 (“wie eine bunte(?) Blume sich erhoben hat”), translit. Myth. 68, tr. HW² 1:59 (“wie der *šankuš* als *alel* wächst?”), not cited in HED 1:32 s.v. *alel. pá-r-ki-ia-at* KUB 33.68 ii 1, classified by Neu, StBoT 5:138 as mid. pret. sg. 3, is act. The mid. ending *-at* belongs to the *ḥi*-conjugation, while *park-/parkiya-* is a *mi*-verb, cf. mid. forms *parktaru*, *parkiyatari* and act. forms *parkiya*, *parkiyazzi*, *parkiyanun*, *parkiyat*. By every interpretation the form is pret., which is unusual in the generalizing observations of such *maḥḥan* clauses; one cannot take *alil* as the direct object, since this would require the word order *šankuš maḥḥan alil pá-r-ki-ia-at*; the problem of gender discord between *šankuš* and *alil* can only be solved by considering *šankuš* as a noun w. *alil* in quasi-apposition.

b. (mid.): *takku* ^{MUL}*wānuppaštaluš arḥa pá-r-ki-ia-an-ta-ri* “If the *wānuppaštala*-stars rise (and then converge)” KUB 8.16:3-4 + KUB 8.24 rev. 4-5 (star omen, OH/NS), ed. Leibovici, Syria 33:143, StBoT 5:138, Riem-schneider, Omentexte 235, 238, 444f. (“wenn ... sich von einander fortbewegen”); on the *arḥa* here and in mng. 3 see StBoT 5:138 n. 3 w. lit.; [...]*U₄.SAKAR-aš pá-r-ki-i-ia-at* “The moon crescent arose(?)” KUB 57.66 iii 16, ed. StBoT Beih. 1:46; cf. *tuell=a ŠA* dU *ZI=KA alil pá-r-ak-ta-ru* “(so) may your, the Stormgod's, soul grow (like) a flower” KUB 33.68 ii 2 (myth., OH/MS) see 2 a, above; *nu=mu=ššan imma kuit pá-r-ki-ia-at-ta-at nu=*

park- 2 b

parganu- a

za LÚ.MEŠ ṬĒMIŠUNU [k]uit UL wemiyat “Since you actually rose(?) to me, why have you not received their (i.e., the Kaškaeans’) messengers (wishing to make peace)?” HKM 71:12-14 (letter, MH/MS), ed. HBM 254f. (“Da du mir doch so schmeicheltest”); [am]muk=ma=kan (over erasure) kuit ANA dUTU-ŠI pár-ki-ia-aḫ-[ḫa-ḫa-at?] “but because I rose(?) to His Majesty” KUB 57.123 obv. 7 (letter), ed. THeth. 16:20f.; in a broken context: [...] / pár-ak-ḫi-ia-aḫ-ḫ[a(-?)...] KBo 18.115 rev. 3-4 (letter), translit. THeth. 16:133.

3. to lift/take away, remove — **a.** (inf.): “But my father (Ḫattušili III) did not know how the matter of the permanent *ḫekur* was inscribed within the Stormgod’s *kuntarra*”^{NA} *ḫekur* SAG.UŠ=kan mah~ḫan zilatiya ANA^{m,d} LAMMA pár-ki-ia-u-wa-an-zi UL kišari “how from now on the permanent *ḫekur* will never be taken away (lit. lifted) from Kurunta” Bronze Tablet i 96-97, ed. StBoT Beih. 1:14f. (differently); for our tr. see Stefanini, AGI 67:143 (“My father, however, did not know (at that time) that the inscription of the Imperial Mausoleum is inscribed/reads ‘abode of the Storm-God’ and that (consequently) it is not possible to take the Imperial Mausoleum away from Kurunta in the future”), and Beal, AnSt 43:37 (“it shall not happen in the future that the mausoleum be forfeited by (lit. rise up/be raised up for/from) Kurunta”); cf. also *ibid.* ii 1.

b. (part.: trans. or intrans.?): “If the sun has a halo” [(*n=ašta* dUTU)-aš ḫilāš] / kuez pēdaz pai[(š~kittari nu apēz)] / arḫa pár-ki-ia-an “and (it) is lifted away(?) on the place from which the sun’s halo goes forth” KUB 8.17 ii 5-7 (solar omen), w. dupl. KUB 34.13 obv. 4-6, ed. Laroche, RHA XV/60:16f. (“est élevé”), Riemschneider, Omentexte 195-97 (“geteilt ist”); “If the sun has a halo” *n*[(*u ḫilāš* dUTU)-aš] ZAG-az arḫa pár-ki-ia-an “and the sun’s halo is lifted away(?) on the right” KUB 8.17 ii 8-9 (solar omen), w. dupl. KUB 34.13 obv.? 8, ed. Laroche, RHA XV/60:16f. (“est élevé”), Riemschneider, Omentexte 196f.; Akk. par.: UD dUTU [(TÜR *l*)a-wi-ma a-na ZAG-šu (*pa-ri-is*)] “If the sun has a halo, and it is divided on the right” KUB 4.63 ii 1 (solar omen), w. dupl. KBo 13.22 obv. 1-2, ed. Riemschneider, Omentexte 73, 79 □ in Hitt. there is a failure of gender concord between com. gender *ḫilāš* and neut. predicate *parkiyan*.

There appears to be no correlation between voice and transitivity.

Friedrich, HW (1952) 161; *idem*, HW 1. Erg. (1957) 15; Güterbock, Oriens 10 (1957) 354; Otten, HTR (1958) 135; Friedrich, 2. Erg. (1961) 19f.; Riemschneider, Omentexte 442-445 (“geteilt” (tr. of Akk. *paris*), but better “sich zerdehnt(?)” > adj. *parki*- “ausgedehnt, weit(?)”); Neu, StBoT 5 (1968) 138; Oettinger, Stammbildung (1979) 356 w. n. 207; Kühne, ZA 76 (1986) 88f., 96f.; Otten, StBoT Beih. 1 (1988) 45f., 37 n. 40; Stefanini, AGI 67 (1992) 133-152 (on mng. 3a), Beal, AnSt 43 (1993) 34-37 (on mng. 3a).

Cf. *parganu-*, *pargašti-*, *pargatar*, *pargaweške/a-*, *parkiyanu-*, *parkešš-*, *parkeššar*, *parku-*, *parkušš-*.

parganu-, parknu- v.; to make high, raise, elevate; from MS.†

pres. sg. 1 *pár-ga-nu-mi* KBo 12.54:6; **sg. 2** *pár-ga-nu-ši* KUB 24.7 ii 11 (NH); **sg. 3** *pár-ga-nu-zi* KBo 24.67 i 3.

pres. sg. 2 *pár-qa-nu-ut* KBo 12.70 rev.! 11 (NS), *pár-ga-nu-ut* KBo 34.260:5 (without context; could also be pret. sg. 3 or imp. sg. 2), *pár-ak-nu-ut* KBo 32.13 ii 8 (MH/MS), [the form *pár-ga-nu-uš* KUB 12.63 obv. 25 is a scribal error for *pár-ga-nu-uš*, see *parku-*]; **pl. 3** *pár-ga-nu-úr!* (text *-la*) KUB 12.63 obv. 31 (OH/MS).

imp. sg. 2 [... *p*] *ár-ga-nu-ut* KUB 60.143 rev. 5, see also KBo 34.260:5, above.

iter. mid. pres. pl. 3 *pár-ga-nu-uš-kán-ḫa-l-[ri]* KUB 31.91:9.

(Akk.) [...] *DALTA TU-UL-LI* “you lifted/raised a door [...]” KBo 12.70 rev.! left col. 10 = (Hitt.) *atti=me É-er-za wetet n=at marnan pár-qa-nu-ut* “My father! You built a house for yourself and made it as high as a *marnan*” *ibid.* rt. col. 10-11 (bil. wisdom, NS), cf. Goetze, JCS 18:91; see tr. and discussion under *marnan* A.

[*pár-ga-nu-nu-na-an?*] KUB 1.16 ii 4 restored on the basis of Falkenstein’s unnecessary emendation of the Akk. to *ú-ših!*?-*šu* *ibid.* i 4, see HAB 2f., 34f. For the correct reading *ú-’u-ú-ri-šu* from *wu-’uru(m)* “to instruct” see Forrer, BoTU 8 i 4 and AHw 1472a; cf. *ibid.* iv 75 *ú-wa-a-ru*.

(Hurr.) *a-pí-ḫa-ar-ri-we-ne-el-la u-re-el at-mi-né-e / ge-le-ge-le-eš-tu-um* KBo 32.13 i 5-6 = (Hitt.) A.ŠÀ 7 *tawallaš=ma=ššan* ANA^{GIŠ} GÌR.GUB GÌR.ḪI.A=ŠU *pár-ak-nu-ut* “he raised his feet on a footstool (consisting of) seven *tawalla*-s of field” *ibid.* ii 7-8 (bil. wisdom, MH/MS).

a. obj. a man: *n=an* ^{GIŠ}AN.ZA.GÀR GIM-an *pár-ga-nu-ši* “You elevate him (sc. a man) like a tower” KUB 24.7 ii 11 (hymn to *IŠTAR*, NH), ed. Archi, OA 16:307, 309, Güterbock, JAOS 103:158; [...] *ABI=KA kui[t(-)]* / [...] *A]Š!-ŠUM DAM-UTT[IM] [we]l[kta]* / [...] *x-andaš* / [...] *D]AM.MEŠ=ya* / [...] *nu=tta* [...] *pár-ga-nu-mi* “Because [...] your father [...] he/you requested [...] in marriage, ... [...] and wives [...] I will elevate [you(?) ...]” KBo 12.54:2-6

parganu- a

(letter or treaty prologue frag.), similar to KBo 5.3 i 1-11, ed. SV 2:106f.; note that Huqq. i 10 uses *tekkuššami* for this text's *parganumi*, the same variation as in sec. c, below.

b. (implied) obj. a tower: KUB 24.7 ii 11 (see a, above).

c. obj. foundation stones/damp course (*šam~mana-*): (The crumbling plaster must be removed from the wall) [*nu š*] *ammanuš lē pá-r-ga-nu-uš-kán-¹ta¹-ri*] “and let the foundations not be (built too) high” or, if the meaning is the same as the variant, “and let (the debris around) the foundations not be piled up” KUB 31.91:9 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 45 nn. 11 and 29 (“Die Grundsteine soll man nicht hoch anbringen(?)”) and THeth 12:41 (“Die Fundamentmauern darf man nicht (zu) hoch führen”); par. *n=ašta šamanuš tekkuš~nuškandu* “Let them keep the foundations visible” KUB 13.2 ii 17-18, ed. Dienstanw. 45 (“und man soll die Grundsteine zeigen”) and THeth 12:40 (“und man soll die Fundamentmauern zeigen”). For the care and maintenance of damp courses and foundations see CAD s.v. *asurrû*, *išdu* mng. 1.

d. obj. a house: see bil. sec., above.

e. obj. feet: see bil. sec., above.

f. obj. low (*maninkuwant-*, *kappi-*) mountains: HUR.SAG.MEŠ *pargam!uš manikuandahten manikuanduš=a pá[r-ga-nu-ut-tén?]* “You have made high mountains low and [have] m[ade] low (ones) [high]” KUB 12.63 obv. 25 (rit., OH/MS), ed. *maninkuwant*-1 b; “[They did not shorten] the long [roads], they did not lengthen the short roads; [they did not lower] the high mountains” *kappauš* HUR.SAG.MEŠ *UL=uš pá-r-ga-nu-úr!*(text:-*la*) “they did not raise the low (lit. small) mountains” KUB 12.63 obv. 31 (rit. of Zuwi, OH/MS), ed. Friedrich, Or NS 13:210, van Brock, RHA XX/71:98f., cf. Pedersen, JCS 1:60-64. See discussion under [*parganula*].

g. obj. lost in lacuna: [...]x=*kán tepu pá-r-ga-nu-zi* “raises [...] a little” KBo 24.67 i 3 (Hitt.-Hurr. rit.).

Götze, Madd. (1928) 145; Sommer, HAB (1938) 35; Friedrich, HW (1952) 160.

Cf. *parku-*, *parkešš-*, *pargaweške/a-*, *park(iya)-*.

[parganula-]

pár-ga-nu-la KUB 12.63 obv. 31 (OH/MS).

[parganula-]

(Among six tasks the demons have to perform): “Shorten the long roads and lengthen the short ones. Lower the high mountains and raise the low ones ...” *dalugauš* [KASKAL.ĪI.A *UL maniku~andahhir*] / *manikuwanduš=a* KASKAL.ĪI.A-*uš UL=aš da-lu-ug-nu-la* (sic, perhaps *úr!*) HUR.SAG.ĪI.A *pargamu[š UL manikuandahhir(?)] kap~pauš* HUR.SAG.MEŠ *UL=uš pá-r-ga-nu-la*(sic, perhaps *úr!*) “[They did not shorten] the long [ways], they did not lengthen the short ways; [they did not lower] the high mountains, they did not raise the low (lit. small) mountains” KUB 12.63 obv. 24-31 (Zuwi’s rit., OH/MS), ed. Friedrich, Or NS 13:210.

Pedersen, JCS 1:60-64, understood *dalugnula* and *parganula* as verbal adjectives in PIE *-*lo-*, which govern the acc. Van Brock, RHA XX/71:98f., rejected this hypothesis and held two other interpretations possible: (1) all. in -*a* of an abstract noun in -*ul*: “the short mountains, they are not for elevation,” and (2) neut. pl. adj. in -*ula*: “the short mountains, they are not things capable of elevating” (“les montagnes basses, ce ne sont choses éle- vables”). In both interpretations she must interpret the pl. accusatives in -*uš* as nominatives. This is unlikely in an OH/MS text like KUB 12.63 w. its archaic grammar (obv. 9 *nu=z=apa*, 18 *n=at=še=pa*, etc.). Since Neu, KZ 102:16-20, has recently identified pret. pl. 3 forms in -*ar* from stems in -*a-* (*wemiya-*, “*šaušiya-*” (actually *šapašiya-*), *haniya-*), it becomes possible to raise yet another possibility here. The -*nu-* causatives may have occasionally formed 3 pl. preterites w. a zero grade **dalugnur*, **parga~nur*. If so, since KUB 12.63 is a later copy of an OH text, the scribe could have misread an OS *úr* in his “original” as *la*. The two signs are similar, even if not very much so. Because neither **parganur* nor *parganula* would have been easy readings for the MH scribe, we would not assume the change to have been a “correction” (*lectio facillior*), but a copying error. Although it is true that the UR sign is more common in syllabic writings of Hitt. words than *ÚR*, the latter is by no means unusual. Examples can be found in all stages of the language: *a-ni-ú-úr* KBo 19.92:4 (OH/NS), ^{URU}*Ku-úr-ša-a[n-...]* KBo 3.1 iii 41 (OH/NS), ^{GIŠ}*mu-úr-ta-an-za* HKM 72:35 (MH/MS), ^m*Úr-ḫi-dU-aš* KUB 26.70 obv. 2 (late NH), ^{MUNUS}*Tu-úr-la-aš* HT 2 v 10 (NH), ^{HUR.SAG}*Ta-ku-úr-ga* KUB 6.45

[parganula-]

pargaweške-

ii 44 (Muw. II), *ša-ma-an-ku-úr-wa-an-te-eš* KUB 7.1 + KBo 3.8 iii 25 (NH), *šu-úr-ku[-uš]* KUB 60.113:6, cf. 5, *sískurzu-úr-ki-an-za* KUB 58.57 obv.? 11, cf. 14, etc.

Friedrich, Or NS 13 (1944) 208-213; Pedersen, JCS 1 (1947) 60-64 (“one cannot make ... high”); van Brock, RHA XX/71 (1962) 98f. (“élevable, exhausable”).

Cf. *parku-*, *parganu-*.

pargašti- n.; height; NH.†

sg. d.-l. *pár-ga-aš-ti* KBo 22.90:7, KBo 26.147:10, KUB 8.57 i (7), KUB 29.4 i 29, KUB 29.5 i 13, KUB 33.92 iii 14, KUB 33.113 iv 6, 7, KUB 33.106 iii (14), KUB 38.21 obv. 2, KUB 48.104:6, *pár-qa-aš-ti* KUB 38.1 i 12, 16, 30, iv 10, KUB 38.3 i 3, 10, 19, iii 13, KUB 38.19 obv. 10, rev. 6.

uncertain: *pár-ga-aš-ti*[-] VBoT 42:2.

1-NUTIM ^{GIŠ}*kišḫita párga-aš-ti 6 šekan* “One set of *kišḫi*-chairs, six *šekan* in height” KUB 29.4 i 28-29 (rit., NH), ed. Schw.Gotht. 8f.; [...] *pár-ga-aš-ti 1 še~kan* KBo 26.147:10; 1 ALAM AD.KID MUNUS-TI TUSŠ-an KÙ.BABBAR GAR.RA *pár-qa-aš-ti 1 SIG.KÙŠ 1/2 SIG.KÙŠ* “One seated figure of a woman made of wickerwork, plated with silver, one and a half small cubits in height” KUB 38.3 i 10 (inv., NH), ed. Bildbeschr. 16f., tr. Rost MIO 8:182 □ for AD.KID as a material for making statues see Bossert, MIO 2:271f.; ^{GIŠ}LAMMA ^{GIŠ}SUKUR ALAM ^{GIŠ}ŠI LÚ GUB-a[n] ¹*pár¹-qa-aš-ti-ia-at 1 UPNU 3 ŠU.SI 1 UM[BIN]* “The patron deity of the spear: a wooden statuette of a man standing; it (measures) in height one ‘fist,’ three fingers, and one fingernail” KUB 38.19 obv. 9-10 (inv., NH), ed. Rost MIO 8:203.

For measurements see Jakob-Rost, MIO 9:176-178, and van den Hout, RLA 7:517-530; cf. CAD s.v. *ammatu* A, mng. 2 k 6’, and Melchert, JCS 32:50-56.

Ehelolf apud Friedrich, ZA 39 (1930) 77; Neu, Lok. (1980) 48f. n. 113.

Cf. *parku-*, *pargatar*, *parkeššar*.

pargatar, parkuwatar n.; **1.** height, **2.** length (of a course); from MH/MS.†

sg. nom. *pár-ga-tar* KBo 13.2 obv. 15 (NH), KBo 3.2 rev. 26 (MH/MS), KBo 26.65 i 17, 20, *pár-ku-wa-tar* KUB 1.11 iv 23 (MH/NS).

(Sum.) [...] = (Akk.) [...]x = (Hitt.) *pár-ga-tar-me-et* “my height” KBo 13.2 obv. 15 (vocab., NH).

1. height: (The Basalt grew tall) *nu=šši párga-tar peran 1 LĪM 9 ME=ya DANNA ... nu^Ékuntar~ran* ^É1.MEŠ DINGIR.MEŠ=ya [a]nda *wemišk[i]zzi párga-tar-še-et 9 LĪM DANNA* “At first, his height was 1,900 DANNAs. ... (Then later) he reached the *kuntarra*-sanctuary and the gods’ temples. His height was 9,000 DANNAs (... his width was 9,000 DANNAs)” KBo 26.65 i 17, 19-20 (Ullik., NH), ed. Güterbock, JCS 6:18f. (without joins 1160/v and 1121/v).

2. length: *ANA wašanni=ma párga-tar-še-et 6 IKU palḫatar=šet=ma 4 IKU.ḪI.A* “The length of the course is six IKUs, its width is four IKUs” KBo 3.2 rev.! 25-26 (Kikkuli tablet IV, MH/MS), ed. Hipp.heth. 138f.; *n=aš párga-ku-wa-tar-še-et 5 IKU DAGAL=SU=ma 3 IKU 1/2 IKU=ya* “It (sc. the course) — its length is five IKUs, its width is three and a half IKUs” KUB 1.11 iv 23 (Kikkuli tablet III, MH/NS), ed. Hipp.heth. 120f. (“Höhe”), Potratz 163 n. 7 (“Gemeint ist die Länge”). Note that the field texts employ the expected *dalugašti-* “length.” Neu, FsGüterbock² 158 w. n. 23, wonders if *parkuwatar* as opposed to *pargatar* should be considered a neologism.

Cf. *parku-*, *parkeššar*, *pargašti-*.

pargawar (mng. unkn.).†

pár-ga-a-u-wa-ar KBo 33.163 i 14.

1 NINDA.ÉRIN.MEŠ=ma=ššan *katt[a ...] / párga-a-u-wa-ar UDU-i-ya[...]* KBo 33.163 i 13-14 (frag. of the Hurr. cult). The form looks like a verbal substantive of a stem **pargai-*, but no such verb is presently known.

pargaweške- v.; to become high or tall, grow high or tall; NH.†

iter. mid. imp. sg. 3 *pár-ga-u-e-eš-kad-[d]a-ru* KUB 33.98 iii 15, (16); cf. note in *nakkušš-* morphology sec.

INA UD.1.KAM=war=aš (var. adds “1”) *AM~MATU párga-u-e-eš-kad-[d]a-ru* (par. [n]aiškit~tar[u]) *INA ITU.1.KAM=ma=war=aš* (var. adds “1”) *IKU-an párga-u-e-eš[-kad-d]a-ru* (par. *naiš~kittar[u]*) “In one day let him grow a cubit (var. one cubit) high, but in one month let him grow an IKU (var. one IKU) high” KUB 33.98 iii 15-16 (Ullik.), w. dupl. KBo 26.61 iii 25-26 and par. KUB 33.95 iv 3-4 (Ullik.), ed. Güterbock, JCS 5:156f. (without KBo 26.61), StBoT 5:123,

pargaweške-

137, cf. *parkešš-* and *nai-* mng. 15. On the *AMMATU* and *IKU* see Melchert, JCS 32:50-56, and van den Hout, RLA 7:517-530.

Neu, StBoT 5 (1968) 137; Watkins, TPS 1971:84; Oettinger, *Stamm-bildung* (1979) 241.

Cf. *parku-*, *parkešš-*.

parkī- adj.; (mng. unkn.). †

pár-ki-i KUR-*i* KUB 8.2 rev. 11 (frag. context of omen), was tr. by Riemschneider as “ein ausgedehntes(?) Land” (neut. nom.-acc.). An etymological connection w. *park-* (v.), *parku-* (adj.), *parkešš-*, *parkiya-*, etc. seems likely (on this family of words see Weitenberg, U-Stämme 84, 130-132), but the etymological approach would indicate a translation “a high land.” Without context we simply cannot be sure of case (nom.-acc. or loc.?) or meaning.

Riemschneider, *Omentexte* 109, 111.

parkiyahh- v.(?) is cited by Oettinger, *Stamm-bildung* 243, perhaps referring to *pár-ak-ki-ia-ah-ha*[...] KBo 18.115 rev. 4 (NH) and/or *pár-ki-ia-ah*[...] KUB 57.123 obv. 7. Both exx. could be forms of the verb *park-*, q.v. for possibilities.

parkiyanu- v.; to raise, make to rise; NH. †

pres. pl. 3 *pár-ki-ia-nu-wa-an-zi* KUB 8.48 i 20 (NH), *pár*(coll.)-*ki-i*[a]-*nu*(coll.)-*an-zi* KBo 1.28 rev. 4 (NH).

a. causing someone to rise from a chair: [...-*k*]án / [ANA(?)^dUTU-ŠI^GŠŠÚ.A-az / lē *pár*(coll.)-*ki-i*[a]-*nu*(coll.)-*an-zi* “Let them not make [him] rise from (his) chair [before] His Majesty” KBo 1.28 rev. 2-4 (hist., NH), ed. Otten, ZA 50:234, w. coll.

b. causing someone to rise from the dead: “My brother, you are my dear brother” ANA ŠEŠ=YA=mu=kan [UL] *pár-ki-ia-nu-wa-an-zi namma* “will they [never] let me rise again before my brother? (I will sit down among the dead; I will [cross] the threshold of the dead. Never again [will I see] my dear brother with my eyes)” KUB 8.48 i 19-20 (Gilg., NH), ed. (incorrectly) Friedrich, ZA 39:18f., see improved translit. in Myth. 132, tr. Otten, ZA 50:235.

Otten, ZA 50 (1952) 234f. (“aufstehen lassen”).

Cf. *parku-*, *parganu-*, *park(iya)-*.

parku-

parkešš- v.; to become high or tall, grow high or tall; NH. †

pret. sg. 3 *pár-ki-iš-ta* KUB 33.93 iv 22, KBo 26.65 i (17).

iter. mid. pres. sg. 3 *pár-ki-iš-kat-ta-ri* KUB 33.93 iv 18, 19.

†INA UD.1.KAM=ya=aš 1 *AMMATU pá-r-ki-iš-kat-ta-ri* [(†INA ITU.1.KAM¹=ma=aš 1 IKU-†an¹)] *pár-ki-iš-kat-ta-ri* ... [(mān INA UD.15.KAM ti) yat n]u NA₄-aš *pár-ki-iš-ta* “In one day he grows one cubit, in one month he grows one IKU ... When the fifteenth day came, the Stone had grown high” KUB 33.93 iv 18-19, 22 (Ullik.), w. dupl. KUB 33.92 + KUB 36.10 iii 9-10, 12, ed. Güterbock, JCS 5:156f., cf. Melchert, JCS 32:53.

Neu, StBoT 5 (1968) 137; Watkins, TPS 1971:84; Oettinger, *Stamm-bildung* (1979) 242 n. 8; Starke, StBoT 31 (1990) 109.

Cf. *parku-*, *pargaweške-*.

***parkeššar** n.; height; NH. †

loc. *pár-ke-eš-ni(-ta-at-kán)*, or **inst.** *pár-ke-eš-ni-t(a-at-kán)* KUB 24.13 ii 7 (rit., NH); for the discussion see **palhešš-šar*.

Starke, StBoT 31 (1990) 109.

parknu- v.; see *parganu-*.

parku- adj.; high, tall, lofty, elevated; from OH/MS.

sg. nom. com. *pár-ku-uš* KBo 22.90:5 (NH), KUB 43.8 ii 5a (NS), KBo 26.34 iv 4.

nom.-acc. neut. *pár-ku* KBo 3.34 ii 25 (OH/NS), KBo 4.4 iv 7 (Murš. II), KBo 22.87 rev. 11 (NS), KUB 24.1 i 25 (NH), KUB 10.72 v 11, KBo 29.109:13, *pár-ku-u* KUB 35.136 i 12 + KBo 29.209:5.

[**gen.** *pár-ku-wa-aš* KUB 10.11 i 11 (HW 161a), is from *parku-*.]

d.-l. *pár-ga-u-e-i* KBo 3.8 iii 10 (NH), [*pár-ga-u-*]^{e1} ibid. iii 29, *pár-ga-u-i* KUB 46.57 i 6 (NS), KBo 12.53 rev. 3.

abl. [†*pár*¹-*ga-u-az* KBo 22.129 obv. 15, *pár-ga-wa-az* KBo 4.10 obv. 28 (Ḫatt. III or Tudḫ. IV), *pár-ga-u-wa-az* Bronze Tablet (StBoT Beih. 1) i 49 (Tudḫ. IV).

pl. nom. com. *pár-ga-u-e-eš* KBo 18.192 rev. 9 (NH).

acc. *pár-ga-mu-uš* KUB 17.10 i 24, KUB 12.63 i 30, KUB 33.10 ii 1 (all OH/MS), KUB 33.24 i 27, KUB 33.13 ii 22 (both OH/NS), KBo 3.8 iii 3 (NH), *pár-ga-u-uš* KBo 3.8 iii 22 (NH), *pár-ga-mu!*(text -*nu-*)-*uš* KUB 12.63 obv. 25 (OH/MS), *pár-ga-u-e-eš* KBo 4.4 iv 30 (Murš. II).

nom.-acc. neut. *pár-ga-u-wa* KUB 36.81 obv. ? 12.

d.-l. *pár-ga-u-wa-aš* KBo 17.61 rev. 18 (MH/MS), KUB 27.67 ii 39 (MH/NS), KBo 20.82 iii 7 (OH?/NS?), KUB 33.106

parku-

parkuwa- 1

ii 4 (NH), *pár-ga-a-u-wa-aš* KUB 27.67 iii 43 (MH/NS), *pár-ga-u-wa-š(a-aš-kán)* KBo 17.54 i 4 (MH/MS).

(Sum. pronunciation) [an] = (Sum.) [AN] = (Akk.) [ša-q]ú-ú = (Hitt.) [p]ár-ku-uš “high” KBo 26.34 iv 4 (S^a), cf. StBoT 7:40; (Sum.) [NIM] = (Akk.) [ša-qú-ú] = (Hitt.) *pár-ku-uš* KUB 3.94 i 13 (S^a suppl.), ed. Laroche, RHA XXIV/79:164f.

a. (said of mountains or of people on mountains): [^{HUR.SAG}Ari]nnandaš=ma [mekki nakkiš nam~m]a=aš *pár-ku-uš* “But Mt. Arinnanda [is very hard to climb, and fur]thermore it (is) high” KBo 22.90:4-5 (ann., Murš. II?), ed. del Monte, Athenaeum NS 63:165f.; (The population of Aripša occupied mountains and rocks) *namma=at mekki pár-ku* “and it (i.e., the population [= URU-riašeššar] on the mountain) (was) very high” KBo 4.4 iv 7 (Murš. II), ed. AM 134f., cf. *mekki* B c and *panku-* A 1 a; cf. *ibid.* iv 29-31; *pár-ga-wa-az-ma-aš-ši* (par. *pár-ga-u-wa-az-ma-aš-ši*) ^{HUR.SAG-za}URUŠaliyaš ZAG-aš “In the direction of the High Mountain, the city of Šaliya (shall be) his frontier; (Šaliya itself belongs to Ḫatti)” KBo 4.10 obv. 28-29 (treaty w. Ulmiteššub, Ḫatt. III or Tudḫ. IV), ed. van den Hout, Diss. 18f., w. par. Bo 86/299 i 49 (bronze-tablet treaty w. Kurunta, Tudḫ. IV), ed. StBoT Beih. 1:12f.; *īt=war=ašta pár-ga-mu-uš-kán* ^{HUR.SAG.DIDLI.ḪI.A}šāḫ “Go and search the high mountains” KUB 17.10 i 24-25 (myth, OH/MS), translit. Myth. 31, tr. Hittite Myths 15, cf. KBo 3.8 iii 3, 10, 22, (29), KBo 13.86 obv. 17, KBo 17.54 i 4, KBo 17.61 rev. 18, KBo 22.129 obv. 15, KBo 26.135:(1), KUB 12.63 obv. 25, 30, KUB 27.67 ii 39, iii 43, KUB 33.10 ii 1, KUB 33.13 ii 22, KUB 33.24 i 27, KUB 33.33:3.

b. (said of buildings): É.MEŠ DINGIR.MEŠ=ta *pár-ku IŠT[U KÙ.(BABBAR KÙ.GI ṽunuwantal)] INA KUR* ^{URU}Ḫatti=patl [ēšzi] “Only in the land of Ḫatti are your temples high/lofty, adorned with silver and gold” KUB 24.1 i 25-26 (prayer, Murš. II), w. dupl. KUB 24.2 i 21, cf. KUB 36.81 obv. 12-13, w. dupl. KUB 24.3 i 12-13; *n=aš=kan pár-ga-u-wa-aš auriyaš šarā pai[t]* “He (sc. Tašmišu) went up into the high towers” KUB 33.106 ii 4 (Ullik., NH), ed. JCS 6:20f., also as pl. in HW² 1:633a; [... š]er *pár-ga-u-wa-aš šuḫḫaš* [...] KBo 20.82 iii 7 (rit.).

c. (said of places): *paršanaš tašša<u>i pedi ḫamikta<t> ulipanan pár-ga-u-e-i ḫamikta<t>* “The leopard was bound in a strong place; the wolf was bound in a high place” KBo 3.8 iii 9-11 (myth in rit., NH), ed. Collins, Diss. 49f., Kronasser, Die Sprache 7:157, 159, cf.

ibid. iii 27-29, see disc. at *paršana-* a 1'; [...]-ar *minuzzi~aš=a pár-ga-ú-aš-ši ŠA DINGIR-LIM* / [...]x(-)mali *kitta* KUB 58.63 ii 4-5 (fest. frag.) comparable because of the mention of wolves (*ulupanniuš*) in lines 9 and 11; “Before the sun rises” *nu=ššan* ^{LÚ}AZU *pár-ga-u-i pedi* / [o] x-na-i *šarā paizzi* “the diviner ...-s (and) goes up to a high place” KUB 46.57 i 6-7 (rit., NS).

d. (said of furniture): *kuida* ^mŠuppiumni ^mMa~raššaya ^{GIŠŠÚ.A}LÚŠU.I *pár-ku iēr* “Therefore they elevated (lit. made high) a barber’s chair for Šuppiuman and Marašša” KBo 3.34 ii 24-25 (anecdotes, OH/NS), ed. THeth 20:535f., translit. Jasink, Mesopotamia 13-14:215f.; 1 ^{GIŠŠÚ.A}*pár-ku-u tianzi* “They set up one high chair” KUB 35.136 i 12 + KBo 29.209:5 (Ištanuwian rit.); *nu ANA DINGIR-LIM ZAG-[naz* ^{GI}ŠBANŠUR AD.KID *pár-ku tianzi* “They set up for the deity a high wicker table on the right” *ibid.* 20 + 13.

e. (said of body parts): [BE-an U]N-ši SAG<.DU>-aš *tarnaš UGU pár-ku-uš* “[If] the crown(?) of a man’s head on top is high (there will be no match for him)” KUB 43.8 ii 5a (omen), ed. Riem-schneider, Omentexte 242, 245.

f. (said of a deity?): [... p]ár-ga-u-i ANA ^dx-[o] ^dUTU-ŠI *kī dāiš* “His Majesty established this for the high DN” KBo 12.53 rev. 3 + KUB 48.105 rev. 27.

pár-ku-un-pát KUB 24.7 ii 10 is probably to be emended to *pár-ku-in!-pát*; see Güterbock in JAOS 103:158, 162.

Friedrich, ZA 36 (1925) 278f.; Weitenberg, U-Stämme (1984) 130-133.

Cf. *park-*, *parganu-*, *parganula-*, *pargašti-*, *pargatar*, *parga-weške-*, *parkiyanu-*, *parkešš-*, *parkeššar*, *parkuešš-* B.

parkuwa- v.; **1.** (trans., act.) to clear or discharge (an obligation, oath, debt), **2.** (trans., act.) to clear up or correct (a previously incorrectly decided case), **3.** (intrans., mid.; mng. unclear). †

act. pres. pl. 3 *pár-ku-wa-an-zi* KUB 13.9 iii 20 (MH/NS), KUB 14.14 rev. 7 (Murš. II).

mid. pres. sg. 3 *pár-ku-wa-at-ta* KBo 19.121: 6 (NH).

1. (trans., act.) to clear or discharge (an obligation, oath, debt): *nu šuma[š ANA DINGIR.MEŠ] EN.MEŠ=YA ŠA MĀMĪTI SÍSKUR [pe]ran arḫa iyanzi nu=š[maš=an peran]* / (erasure) *pár-ku-wa-an-zi* “They (sc. the people of Ḫatti) are now performing these sacrifices of (i.e., for) the oaths be-

parkuwa- 1

parkuwalli-

fore you, [O gods,] my lords, and are clearing [it (i.e., the obligation or oath)] [before yo]u” KUB 14.14 rev. 5-7 = PP 1 rev. 17-19 (prayer, Murš. II), ed. Pestgeb. 172f., Lebrun, Hymnes 196, 200f. (“on purifiera”).

2. (trans., act.) to clear up or correct (a previously incorrectly decided case): *anda=ma mān ḥannan DI-šar kuiški EGIR-pa dāi nu apāt uttar SIG₅-in p̄ar-ku-wa-an-zi* “Then, if someone re-opens(?) (lit. takes back/again) a decided case, they will thoroughly clarify that matter” KUB 13.9 iii 19-20 (instr., MH/NS), ed. von Schuler, FsFriedrich 448, 451 (“Wenn dabei aber jemand einen entschiedenen Prozeß wieder (auf)nimmt, wird man diese Sache ordentlich bereinigen”), translit. Westbrook/Woodard, JAOS 110:644, cf. Freydank, ArOr 38:266f.

3. (intrans., mid.; mng. unclear because previous context is lost): (§) *ḥm̄lān p̄ar-ku-wa-at-ta= m[a(=)... memiškiwan daiš] / [k]uiš=wa=mu DIN~GIR-LUM uit [... mān dU-aš=ma] / [U]RU Kummiyaš šarku[š LUGAL-uš memiyawanzi] / zinnit n=āš a[nda URU ...] / iānniš* “But when he p.-ed, [he began to speak to ...]: ‘Which god came to me?’ [But when Teššub,] Kummiya’s heroic [king], finished [speaking], he set out for [...]” KBo 19.121:4-8 (myth, NH), partially ed. Oettinger, Stammbildung 334 n. 154 □ contra Otten, KBo 19 p. vii, and Oettinger, this frag. shows no evidence of being a part of the Gilgamesh epic; on the contrary, the fact that Teššub, the “heroic king of Kummiya,” plays a role makes it likely that it belongs to the Kumarbi cycle; in this frag. it is Teššub who performs the *parkuwa*-action and afterward asks the question.

Cf. *parkui*- A, *parkuyatar*.

Éparkuwa(ya)- n., (a building); from OH/NS.†

pl. gen. *Ép̄ar-ku-wa-aš* KUB 10.11 i 11 (NH); **pl. d.-l.** *Ép̄ar-ku-wa-ia-aš* KBo 10.20 iii 4 (OH/NS), KUB 11.13 vi (11); **pl. abl.** *Ép̄ar-ku-wa-i-ia-z[a]* KBo 11.22 iv 3; **w. pl. det.** *É.MEŠp̄ar-ku-wa-ia[-...]* KBo 13.245 i 4 (OH/NS).

lukkatti=ma=za=kan LUGAL-uš *Ép̄ar-ku-wa-ia-aš* dU *piḥaššaššin iyazi* “The next day, the king worships the Stormgod *piḥaššašši* in the *Éparkuwayaš* (while the queen worships the Sungoddess of Arinna in the palace (*ḥalentuwa-*))” KBo 10.20 iii 4-5 (*AN~DAḤŠUM* fest., OH/NS), ed. Güterbock, JNES 19:83, 86; cf. *[m]aḥḥan=ma=āš Ép̄ar-ku-wa-i-ia-z[a] uiz’zi* KBo

11.22 iv 2-4; dU *piḥaššaššin=z[a?] ...* LÚḪAL *É.MEŠp̄ar-ku-wa-ia[-...]* KBo 13.245 i 3-4 (OH/NS); *maḥḥan=ma=kan* LUGAL-uš *IŠTU KÁ Ép̄ar-ku-wa-aš uizzi* KUB 10.11 i 10-11 (NH); *[m]ān=za* LUGAL-uš dU *piḥaššaššin* dUTU URU *Arinna=ya ḥamešḥi INA Ép̄ar-ku-wa-ia[-aš?] šer iyazi* KUB 11.13 vi 9-12; *n=āšta* LUGAL-uš KÁ *Ép̄ar-ku-wa[-ia-za?/aš?] parā tiezzi* KUB 51.13:9-10; [... *Ép̄ar-ku-w*] *a-ia-aš šer* 1 GUNNI [...] / [...]x *Ép̄ar-ku-wa-ia-aš šer* Bo 5256:5-6, ed. Alp, Tempel 302f.

From the abl. form *Ép̄ar-ku-wa-i-ia-z[a]* KBo 11.22 iv 3 it would seem that *É* is indeed a det., and in *Ép̄ar-ku-wa-aš* KUB 10.11 i 11 *p.* declines like an *a*-stem com. gender noun. But it is equally apparent from the example of *Éarzana-* that such forms often originated as free-standing genitives; i.e., “the (house) of *p.*” > “the *p.* (house).” Since *parkuwayaš* is a perfectly good form of *parkui-*, one might think of *parkui-* A “pure” or of the noun *parkui-* B “bronze(?)”, q.v.

parkuwalli- adj.; pure(?); NS.†

pl. nom.-acc. neut. *p̄ar-ku-wa-al-la* KUB 36.38 rev. 10.

(The officiant offers to Kunirša and says:) ^d[*Kuniršaš*] (or: DIN[GIR-LUM]) / [*BĒLI?≠Y*]A? *pēiškattallaš mān=kan taknaš* dUTU-uš [...] / [o-or] *iyat nu=šši niwalla p̄ar-ku-wa-al-la* [...] / [*nu=ttā=kan k*] *artimmiyanut* (or perhaps: [*nu=ttā=kan k*] *artimmiyanut*) “[O Kunirša (or: O god), m]y [lord(?)], merciful (one). If the Sungoddess of the Netherworld has [...]-ed, and [... has ...-ed] innocent (and) pure(?) [lands(?)] for her, and has made [you] angry (or perhaps: [who] has made [you] angry?)” (§, tablet breaks off here) KUB 36.38 rev. 8-11 (rit., NS), different tr. Meriggi, RHA XVIII/67:94 (“bien qu’il fut innocent (et) pur”), who erroneously made *kartimmiyanut* the verb in the sentence beginning w. *nu=šši* in line 10.

Cf. the PN ^m*P̄ar-ku-wa-al-la-an-ni* HKM 100:6.

Formally, *niwalla parkuwalla* might be attributive adj. + noun (both neut.). But given the meaning “innocent” of *niwalla-*, it is unlikely that its noun would be neut. pl. We have therefore — with Meriggi — assumed that *niwalla* and *parkuwalla* are both attributive adjectives. Yet an adj. formed from another adj. (*parkui-*) is somewhat unusual.

parkuwalli-

van Brock, RHA XX/71 (1962) 167 (“pur”).

Cf. *parkui-*.

[*pár-ku-u-an*] KUB 15.42 i 14 see under *parkunu-* 1 a 1’.

parkuwantariya- v.; to be(come) pure(?); NS.†

*nu AN[A^d... EN?/GAŠAN?≠YA ...] / dudu[*u halziššahhi nu≠...≠za arkuwar?*] / iyami nu≠k[an ...] / *pár-ku-wa-an-ta-ri-i[a-mi?]* “[I cry] ‘Pity’ to [..., my lord/lady, and] I make [petition ...] and ... I become pure(?)” KBo 14.75 iv 1-4 (prayer frag., NS); for the rest. see *i-ia-mi* ibid. iv 3. Because the function of the derivational suffix *-ariya-* (cf. *gimmantariya-*, *ne~kumantariya-*, *šakuwantariya-*) is not clear, *p.* may mean “to be/become pure,” or “to make pure, purify,” cf. Kronasser, EHS 1:508, and Oettinger, Stammbildung 352; neither Kronasser nor Oettinger cite this as a verb in *-ariya-*.*

Cf. *parkui-*.

NINDA parkuwaštannanni- n.; (a type of bread or cake).†

EGIR-*anda=ma ŠA ÌR.M[*EŠ* ...] / nu≠ššan kuédaniy[a ...] 2^{NINDA} *huddunatiyata x[...]* / *NINDA pá-r-ku-wa-aš-ta-an-na-an-ni-í[n ...] / nu apēa ANA LÚ.MEŠ[...]* KBo 24.25 i 8-12 (cult of *Īḫuwaššanna*); among other breads/cakes perhaps also *NINDA pá-r-k[u?...*] ibid. i 6, a reading *NINDA pá-r-š[u-ul-li ...]* would also be possible in line 6.*

The ending *-annanni-* of this word reminds one of *NINDA šiwandannanni-*, which also occurs often in the cult of *Īḫuwaššanna*.

parkuwatar see *pargatar*.

parkue- v. (intrans./stat.); to be pure, clear, fully visible (from *parkui-*), or perhaps: to be high (from *parku-*) (of the moon or some other heavenly body); from OH/NS.†

act. pres. sg. 3 *pár-ku-ez*(coll. photograph)-*zi* KUB 8.2 rev. 8, (10) (OH/NS), *pár-k[u-e-e]z-zi* (coll.) ibid. rev. 10 (OH/NS).

§ [*takku^dŠĪN-aš ...-w*] *anza (mišriwanza or aiwanza?) nu≠šš[i ...]* / [*menahhanda*] *arai n=aš*

parkui- A

pár-ku[-ez-zi ...] § [*takku^dŠĪN-aš miantē=š<šī?*> *nu appi-x[...]*] / [*ar*]*ai n=aš pá-r-ku-ez*(coll.)-*zi ...* § [*takk*]*u^dŠĪN-aš miyante=ššī nu≠ššī tar[-... IGI-anda(?)] / [ar]ai n=aš pá-r-k[u-e-e]z-zi* (coll.) ... “[If the moon is ...bri]ght(?)/[*ai*]want-(?), and [...] arises [opposite(?)] it, and it is clear/high, ... [If the moon] is in its growing/waxing state(?), and [...] arises [...], and it is clear/high, (Amurru will fall). [I]f the moon is in its growing/waxing state(?), and [...] arises [... opposite(?)] it, and it is clear/high, (Akkad will fall)” KUB 8.2 rev. 5-10 (lunar omens, OH/NS), ed. Riemschneider, Omentexte 109, 111 (“[wird] hell”).

The derived verbs in *-e-*, first isolated as a class by Watkins (TPS 1971:51-93), may have had a stat. (“to be ...”) as opposed to an inchoative (“to become ...”) meaning in pre-Hittite. But already in OH the two classes are indistinguishable in meaning. Cf. *arawe-*, *lalukke-*, *marše-*, *miyaḫunte-*, *nak~kuššīye-*, *papre-*, *parkuiye/a-*.

The form *pár-ku-uz-zi* from Bo 7787:4’ cited by Oettinger, Stammbildung 334, as belonging to *parkue-* is to be emended to *pár-ku<nu>-uz-zi*. Bo 7787 (translit. courtesy of H. Klengel) probably is an indirect join to KBo 2.6+. Its line 4’, on the basis of KBo 2.6 i 34, is to be restored [^dUTU-ŠĪ^zya^z] *pár-ku<nu>-uz-zi* “[And His Majesty] will purify [himself].”

Riemschneider, Omentexte 446 (*parkuwai-* “rein werden, hell(?) werden”); Watkins, TPS 1971:51-93 (*parkue-* “be pure, purify oneself”); Oettinger, Stammbildung (1979) 246, 334 w. n. 153 (*parkue-* “reinigen”).

Cf. *parku-*, *parkui-* A, *parkuiye/a-*, *parkuemar*.

parkui- A adj.; 1. pure, free of impurities, unalloyed, undiluted, unadulterated, 2. (physically) clean or clear, (ritually) pure, 3. free of, 4. (proven) innocent (by ordeal, opp. *paprant-*); from OS.

sg. nom. com. *pár-ku-iš* KBo 16.47:14, KUB 43.58 i 49, 56, ii 5, HKM 46:24 (all MH/MS), KUB 33.6 iii (6) (MS), KUB 8.9 obv. 10 (OH/NS), KBo 5.2 iv 62, KUB 29.7 obv. 5, 6, and passim (both MH/NS), KBo 5.3 iv 33 (Šupp. I), KUB 32.114 obv. 3, KUB 41.22 iv 2 (both NH), *pár-ku-i-š(a-aš)* KBo 4.6 obv. 13 (Murš. II), *pár-ku-i-iš* KUB 31.74 ii 10 (OH/NS), KBo 22.161 rev. 5, VBoT 22:4 (both NS), KUB 9.22 iii 30 (NH), 21/p (THeth 2:33 n. 3), *pár-ku-eš* KBo 16.47:23 (MH/MS), *pár-ku-u-í[š]* KUB 35.92 rev. 19, *pár-ku-ú-í[š]!* KUB 46.23 rev. 23 (NS).

acc. com. *pár-ku-in* KUB 36.110 rev. 7 (OS), KBo 15.10 ii 9 (MH/MS), KUB 27.67 iii 52 (MH/NS), KUB 19.37 ii 30

parkui- A

parkui- A 2 c

(Murš. II), KBo 24.93 iv 6 (NS), ¹*pár-ku-i-in*¹ KUB 35.29 i 15, *pár-ku-un* (sic) KUB 24.7 ii 10.

nom.-acc. neut. *pár-ku-i* KUB 17.10 ii 25 (OH/MS), KUB 32.108 rev. 5 (OH/MS), KUB 15.34 ii 3, KUB 43.58 i 41, iv 11 (both MH/MS), KBo 2.9 i 36 (MH/NS), KBo 4.1 obv. 42, KBo 21.20 rev. 15, KUB 12.58 iii 31, KUB 24.3 i 25, KUB 46.38 ii 6, 14 (all NH), *pár-ku-ú-i* KUB 46.23 rev. 20 (NS), *pár-ku-u-i* KUB 24.5 obv. 29 (NH), see also separate lemma on ^{UZU}*parku(i) haštai*.

gen. *pár-ku-wa-ia-aš* KBo 10.20 iii 4, KUB 11.13 vi (11) (both NS) (see also separate lemma ^É*parkuwa(ya)-*), *pár-ku-wa-aš* KUB 10.11 i 11 (NS), KUB 51.13:(9).

loc. *pár-ku-wa-i* KUB 15.34 ii 15 (MH/MS), KUB 13.29:13 (MH); perhaps *pár-ku-wa-ia* KUB 40.1 rev. 22.

abl. [*pár-ku-wa-ia-az* KUB 9.6 i 2 (NS), *pár-ku-wa-ia-za* KUB 22.35 iii 14 (NH), *pár-ku-wa-i-ia-z[a]* (NH).

inst. *pár-ku-wa-a-it* KBo 21.8 ii 4 (MH/MS).

pl. nom. com. *pár-ku-wa-e-eš* KUB 29.7 rev. 24 and passim, KUB 43.58 i 48, ii (11) (both MH/MS), KBo 9.106 ii 8, KUB 15.42 ii 11, 32, KUB 13.4 iv 53 (all MH/NS), *pár-ku-wa-e-eš* <*eš*> KUB 13.17 rev. 15 (pre-NH/NS), *pár-ku-wa-a-eš* KUB 30.31 i 17, 42 (NH), [*pár-ku-wa-a-iš* KUB 17.16 iv 3 (NS), *pár-ku-wa-iš* KUB 13.4 i 14 (MH/NS), *pár-ku-i-e-eš* KUB 30.31 i 43 (NH), *pár-ku-e-eš* KUB 29.7 rev. 48 (MH/MS), *pár-ku-u-e-eš* KUB 41.22 iii 2 (NH).

nom.-acc. neut. *pár-ku-i* KUB 17.21 i 2, KUB 29.7 rev. 56, KUB 43.58 ii 12 (all MH/MS), *pár-ku-e* KUB 43.58 ii 23 (MH/MS), *pár-ku-wa-e* KUB 29.8 i 43 (MH/MS), KUB 15.42 ii 33 (MH/NS), *pár-ku-wa-ia* KBo 13.245 i 4 (OH/NS), KUB 13.4 i 16, 23, iii 62 (MH/NS), KUB 13.5 iii 32 (NS), KUB 24.7 ii 9, *pár-ku-wa* KBo 20.111:13 (NH). Note the erroneous (É.ĤI.A = *KUNU* ...) *pár-ku-wa-e-eš* KUB 15.42 ii 12 (MH/NS), dupl. correctly *pár-ku-e* KUB 43.58 ii 23 (MH/MS).

loc. *pár-ku-wa-ia-aš* KUB 15.34 ii (38) (MH/MS), KUB 46.44 rev. 24, KUB 5.3 ii 53 (both NH), KUB 21.9 rev. 2 (Ĥatt. III), KUB 11.14:7, *pár-ku-ia-aš* KUB 5.6 ii 61 (NH), *pár-ku-i-ia-aš* KUB 5.6 iii 4 (NH).

(Sum.) SAG.Í[L] = (Sum. pronunciation) *ša-an-ke-el* = (Akk.) *ša-íqûl-ú* “high” = (Hitt.) *pár-ku-íš* “pure, clean” (apparently translating Akk. *zakû* “pure”) KBo 1.35 iii 3 + KBo 26.25 iii 7; (Sum.) SAG!(text KA).ÍL.LÁ = (Akk.) *ša-qû-ú* “high” = (Hitt.) *pár-ku-iš* “pure” KBo 1.44 rev. 5 + KBo 13.1 rev. 39 (Erimḫuš Bogh.), ed. MSL 17:116 and StBoT 7:20, 33. StBoT 7:33 interprets the rendering of the Akk. *ša-qû* “high” by Hitt. *pár-ku-iš* “pure” as either a slip, writing *-iš* for *-uš* (but note that both dupls. write *-iš*), or as the Hitt. scribe’s mistaking Akk. *ša-qû* for the similar sounding *zakû* “pure.” We follow MSL 17:116 n. 39 in preferring the second explanation. (Sum.) [...] = (Akk.) [...] = (Hitt.) [*pár-ku-íš*] / (Sum.) [...] = (Akk.) [...] = (Hitt.) [*me-e*] *k-ki pá-r-ku-iš* KBo 26.20 ii 3-4 (Erimḫuš Bogh.).

1. pure, free of impurities, unalloyed, undiluted, unadulterated (cf. AIHeth 67) — **a.** wine: *n=ašta* GAL KÙ.GI-*a[š]* / [GEŠ]TIN-*nan pá-r-ku-in akkuškewani*

“We shall drink undiluted wine from (lit. of) a cup of gold” KUB 36.110 rev. 6-7 (benediction for Labama, OS), ed. Archi, FsMeriggi² 50f.

b. gold: *nu KÙ.GI maḥḥan uktūri namma=a* *pár-ku-i daššu=ya* “Just as gold is durable, unalloyed, and solid” KBo 4.1 obv. 41-42 (foundation rit., NH).

c. silver: KÙ.BABBAR-*aš!*(text *-ni*, coll.) = *wa=z iwar PĀNI DINGIR.<MEŠ> DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ MUNUS.MEŠ pá-r-ku-iš ēš* “Like silver may you be free of impurity before the deities, (both) gods and goddesses” KBo 5.2 iv 61-62 (Ammiḥatna’s Kizz. rit., MH/NS); alternatively, one could think of the few cases in which postpos. *iwar* does not govern the gen.: MUŠEN-*iš iwar* KUB 36.37 ii? 10 + KUB 31.118:5, *ḫuelpi* GA.RAS^{SAR} *iwar* KUB 24.7 ii 5, LĀL-*it iwar* KUB 27.29 ii 19, [^{UZU}š] *uppa=kan iwar* KUB 58.11 obv. 18 (on *iwar* see Hoffner, IM 43:39-51), and decide to accept the complement *-ni*. If so, since this is a Hurr.-influenced Kizzuwatnean rit., perhaps what underlay the ideogram was Hurr. *ušḫuni/išḫuni* (cf. Goetze, RHA V/35:105 n. 11, Laroche, GLH 289, Giorgadze, AoF 15:71, Hoffner in FsOttent² 163f., Neu, Das Hurritische 16 n. 39).

d. ZÍZ-*tar* “wheat (free of chaff or spikelets?)”: KUB 33.5 iii 5 (OH/MS) (cf. discussion in AIHeth 67).

e. BA.BA.ZA “porridge (free of lumps or inedible particles)”: [(BA.B)]A.ZA GIM-*an pá-r-ku-iš* KBo 23.1 iii 22 (rit., NH), w. dupl. KBo 24.50 i 15; cf. KBo 23.1 i 37-38 (NH); 3 BĀN BA.BA.ZA *pár-ku-iš* KUB 36.89 obv. 5 (NS).

2. (physically) clean or clear, (ritually) pure — **a.** sky: “The chief cook speaks the words of consecration (*šuppiyaḫuwaš*)” *ne¹piš¹ [mā]n pá-r-ku-í-ú-í¹ / [DINGIR.MEŠ] [-ašš=a ištanaš] auleš<iš>* [NINDA *ḫaršišš=a* ^{DUG}*išp*] *anduzi / [apeniššan] pá-r-ku-ú-íš¹ ēšdu¹* “Just as the sky is pure/clear/clean, may the sacrificial animals for the gods’ altars, bread, libation vessels be likewise (ritually) pure” KUB 25.20 iv 16-17 + KUB 46.23 rev. 20-23 (ANDAḤŠUM fest.), rest. from par. KUB 11.23 vi 1-3 (OH/NS).

b. water: KUB 43.58 i 40-41 (rit., MH/MS), KBo 17.93:6, KBo 21.20 rev. 15, KUB 9.6 i 2, KUB 57.63 i 13 (all rits., NS).

c. foodstuffs: *pár-ku-in išnan* BA.BA.[ZA] “pure/clean dough (of) BA.BA.ZA” KBo 14.108 ii 4; cf. KUB 42.85:8; *taluppi-* “pieces of dough” KBo 22.143

parkui- A 2 c

parkui- A 2 o

i (1), KBo 24.45 obv. 18, 20, KUB 35.29 i 9; NINDA. GUR₄.RA “thick bread” KBo 20.111:13; see also NINDA *haršiš* KUB 25.20 iv 16-17 + KUB 46.23 rev. 21-23, above, 2 a.

d. *gangati*-plant: KUB 29.7 obv. 30 (MH/MS).

e. tables (G^{IS}BANŠUR): *namma* ^dUTU-ŠI *šak~nuwantaš* ANA G^{IS}BANŠUR *pár-ku-wa-ia-aš-ša* ANA G^{IS}BANŠUR.ĤIA EGIR-*an* *hinkzi* “Further, should My Majesty bow to the unclean tables and the clean tables?” KUB 5.6 ii 53-54 (oracle question, NH), ed. Friedrich, ArOr 6:366; cf. *ibid.* ii 61, iii 4-5; “They will give compensation to the deceased” ANA DINGIR. MEŠ^{URU} *Halpa=ya šarnikzel šaknuwandaza pár-ku-wa-ia-za* SUM-*anzi* “They will also give compensation to the gods of Aleppo from the unclean and from the clean” KUB 22.35 iii 13-15 (oracle question, NH), ed. Friedrich, ArOr 6:366.

f. kinds of seats (*tapri-*, G^{IS}ŠÚ.A): (sg. loc.) KUB 15.34 ii 15-16, (pl. loc.) 37-38 (MH/MS), ed. Haas/Wilhelm, AOATS 3:192f.

g. throne dais (G^{IS}DAG-*ti*): KUB 15.34 ii 37-38 (MH/MS).

h. tents: [...] *pár-ku-i* G^{IS}ZA.LAM.GAR “tent” KUB 12.58 iii 31 (Tunnawi’s rit., NH).

i. garments: *pár-ku-wa-ya* TÚG.ĤIA *waššan* *harkandu* “Let them wear clean garments” KUB 13.4 i 16 (instr. for temple personnel, MH/NS), ed. Chrest. 148f., Süel. Direktif Metni 22f., tr. ANET 207, cf. i 23, iii 62, cf. KUB 29.8 i 43 (MH/MS), KUB 24.7 ii 9 (NH).

j. ^{SIG}*ali-*: KUB 15.42 ii 8 (MH/NS), KUB 30.38 i 10 + ABoT 29 i 29 (NH), KBo 24.50 i 6-7, KBo 24.45 obv. 18, KBo 14.108 ii 9.

k. persons: (The Old Woman consecrates (*šup~piyahh-*) the clients saying:) *pár-ku-wa-e-eš=wa=šmaš* (par. *pár-ku-e-eš=wa=za*) [(*na*)]*mma ešten* KA×U-*it* EME-*it* “May you be pure again with mouth and tongue” 2Mašt. ii 24 (MH/MS), w. par. KBo 2.3 i 36-37 (MH/NS), ed. Rost, MIO 1:354f.; MUNUS-*za* “woman” KUB 29.7 obv. 38, 48 (MH/MS), KBo 23.1 iii 3 (NH), KUB 30.38 i 6 (NH); MUNUS.ŠU.GI “Old Woman” KBo 22.161 rev. 5; NINDA.[GUR₄.]RA UD-*MI* *kuiēš eššanzi* “(bakers), who make the daily thick bread” KUB 13.4 i 14 (pre-NH/NS); (woman substitute) KBo 4.6 obv. 13 (Murš. II), ed. Tischler, Gass. 12f.; cf. KBo

13.71 rev. 5 in *mekki* (adv.) c; ¹*lukkatta* ¹*ma* INA UD.3. KAM ^{LU}*pat*[*iliš*] *paizzi nu* MUNUS *punušzi nu mān* [(MUNUS)] *tešhit* (var. *tešhaz*) *pár-ku-iš* (var. *pár-ku-i-iš*) “In the morning of the third day the *patili*-priest goes, and questions the woman. If the woman is ‘pure’ through/from (her) sleep/dream, ...” ABoT 17 iii 4-6 (birth rit., NH), w. dupl. KUB 9.22 iii 29-30, ed. StBoT 29:94f. (“if she is (shown) by a dream (to be) pure”) w. comment on p. 114, cf. Melchert, Diss. 420 (“when she is free of sleep”); cf. *mān=āš tešhaz=ma* UL *pár-ku-i*[(š)] “But if she is not ‘pure’ through/from (her) sleep/dream” *ibid.* iii 9, w. dupls. KUB 9.22 iii 35 and KBo 17.64:4, ed. StBoT 29:96f. The purpose of the questioning (mentioned in ABoT 17, but not in KUB 9.22) would seem to be to determine if she was pure. Beckman (p. 114) cites other passages from birth rituals where dreams are investigated. Instead of the sec. from *lukkatta* to *punušzi*, KUB 9.22 iii 29 has: *lukkatta=ma nu=za* MUNUS *ārri* “In the morning the woman washes herself.” Cf. passages containing *tešhaz* and the verb *parkuiye/a-* (q.v.).

l. animals: ¹*nu dama* ¹*in* PÉŠ.TUR *pár-ku-in* *udanzi nu* ^d*Tar*[*pattaššan*] *kuiš p*[*er*]*an wehatta n=an=kan apēdan*[*i*] *šipanti* “They bring another pure mouse and she offers it to the one who turns before the *Tarpattašša*-deities” KUB 27.67 iii 52-54 (MH/NS); UDU “sheep” KBo 15.10 ii 9-10 (MH/MS).

m. land of *Ḥatti*: 545/u:5-6 + KUB 17.21 obv. 1-2 (Arn. I/MS), ed. Lebrun, Hymnes 133, 143, Kaššäer 152f.; KUB 15.34 ii 6 (evocation, MH/MS), w. dupl. KUB 13.29:13, ed. Haas/Wilhelm, AOATS 3:190f.; KBo 2.9 i 35-36 (rit. for *ĪSTAR* of Nineveh, MH/NS).

n. temples: [(*nu* EGIR-*pa šumenzan* ^É*ka*)]*rim~n*[(*aš* SIG₅-*a*)]*ndaš* *pár-ku-wa-ia-aš* [(*uwatten*)] “Come back to your good pure temples” KUB 60.151 obv. 6(-7) (evocation, MH), w. dupl. KUB 15.34 ii 13-14 (MH/MS), ed. Haas/Wilhelm, AOATS 3:190 (without KUB 60.151 which contains the form *pár-ku-wa-ia-aš*).

o. festivals, rituals (EZEN, SISKUR, *aniur*): [(*nu=tta* E)]ZEN.ĤIA SISKUR.ĤIA INA KUR ^{URU}*Ḥatti=pat* *pár-ku-i* [(*šuppi piška*)]*nzi* “And in the land of *Ḥatti* alone they give festivals and sacrifices to you in a pure and holy manner” KUB 24.2 obv. 18-19 (prayer, Murš. II), w. dupl. KUB 24.1 i 21-23, ed. Gurney, AAA 27:18f. □ since EZEN is common gender elsewhere (cf. GAL-*in* EZEN-*an* KBo 2.5 iii 42, 45; *apūn* EZEN

parkui- A 2 o

parkui- A

KUB 13.4 iii 39), the neut. *parkui šuppi* here must be adverbial; cf. *mān ANA* ^dLAMMA ^é*huwapaš* EZEN *pár-ku-in* [...] KUB 56.51 i 4; cf. KUB 24.3 i 23-26 (prayer, Murš. II), ed. Lebrun, Hymnes 158, 167; SISKUR *ya=wa=šmaš šanezzi pá-ku-i pešgaueni* “We always give you pleasant (and) pure rituals” KUB 15.32 i 51-52 (evocation, MH/ENS), ed. Haas/Wilhelm, AOATS 3:152f.; see also KUB 15.34 ii 3 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:190f., KUB 17.21 i 2-3 + 577/u i 6-7 (prayer, MH/MS), ed. Lebrun, Hymnes 133, 143, Kaššäer 152f.; [EGIR-an] *da=ma=z parnaš KIN-ur pá-ku-u-i KIN-ur DÛ-zi* “[Afterw]ards he performs the ritual of the house, the pure ritual” KUB 24.5 obv. 28-29 (royal substitution rit., NH), ed. StBoT 3:10f.; cf. KUB 46.38 ii 6.

3. free of — a. undesirable things: *nu=za* DINGIR.MEŠ *idālauaz uddanaz linkiyaz hūrdiyaz ēšhanaz išḥaḥruwaz hūmandazz=(i)ya pá-ku-wa-e-eš ēšten* “May you, gods, be free of the evil words, perjury, curse, murder, tears, and of all (such things)” KUB 43.58 i 46-48 (purif. rit., MH/MS), cf. KUB 30.31 i 15-18 + KUB 32.114 obv. 1-3 and passim (rit., NH), ed. Lebrun, Hethitica 2:95, 103; KUB 35.92 + KBo 9.146 rev. 18-19 (rit. for Išḥara, NH), KUB 24.9 ii 12-15 (Alli’s rit, MH/NS), ed. THeth 2:32f., KUB 29.7 rev. 31-32 and passim (rit., MH/MS), ed. Lebrun, Samuha 123f., 130.

b. *parkui tuppi/TUPPU* “final draft” (lit. “pure tablet, one free of errors, corrected”; cf. German: Reinschrift): “First tablet, with more following, of the *nuntariyašḥa*-festival, when the king goes to Arinna for the *nuntariyašḥa*-festival §” [k]ī *pár-ku-i TUPPU ANA GIŠ.ḤUR=kan ḥandan* “This is a final draft, collated against the wooden tablet” KUB 2.9 vi 9-10; cf. KUB 20.8 vi 6, KUB 32.108 rev. 5, KUB 35.18 iv 7, KUB 43.58 iv 11, KUB 58.43 vi 10, IBoT 2.1 vi 12.

c. free of vegetation, bare: “On the other side of the city of Tapapanuwa” *nu=kan MULŪ pá-ku-in kuwapi EGIR-an šarā uwaši* “when you come up behind the Bare Peak (the peak is the border)” KUB 19.37 ii 30-31 (ann., Murš. II), ed. AM 170f.

d. free from enemy activity, safe: ḤUR.SAG-*aš=wa ŠA LÚ.KÚR uddanaza pá-ku-iš* “The mountain is safe from the activity (lit. matter) of the enemy” HKM 46:23-24 (letter, MH/MS), ed. Alp, FsLaroché 30f. and HBM 202f.

e. free of an oath, innocent of violating an oath, absolved from further obligation to the oath: (You have transgressed the divine oath) ^{URU}Ḥattušaš=*a linkiyaz pá-ku-iš ēštu* “(Now) let Ḥatti too be absolved from the oath” KBo 16.47:14 (treaty, MH/MS), cf. also line 23; *nu=za* ^dUTU-ŠI *apēz linkiyaz ANA PĀNI DINGIR.MEŠ pá-ku-iš ēšlit* “May I, My Majesty, be absolved of that oath before the gods” KBo 5.3 iv 32-33 (Ḥuqq.), ed. SV 2:134f. iv 48-49; see *lingai*- 3 b.

f. trouble-free: “I held fast the command — that very one which you approve, O Your Majesty, my lord” *kāšma* MU.KAM-*za pá-ku-wa-ia=z pá-tar~nanza kēdani* MU.KAM-*ti nakkiyatar UL namma kuiški ēšzi* “The (present) year has been turned to the clean (one) (meaning: the present year will be trouble-free); in this year no longer will anyone be a nuisance” KUB 40.1 rev.! 22-23 (letter, NH), cf. *nakkiya~tar* 4 (w. slightly different tr.).

4. (proven) innocent (by ordeal, opp. *pap~rant*): *nu=za mān pá-ku-wa-e-eš* (dupl. *pá-ku-wa-e-eš*) *šumel* ^dLAMMA=*KUNU* “If you (pl.) are found innocent (it is due to) your patron deity” (but if you are found guilty, you will perish) KUB 13.4 iv 53-54 (instr. for temple personnel, MH/NS), w. dupl. KUB 13.17 rev. 15, ed. Chrest. 164f., Süel, Direktif Metni 84f., tr. ANET 210; (Let Zuliya go to the river ordeal) *mān=aš park[(uešzi)] / [nu] ziqqa pá-ku-iš mān=aš pa[(prašzi=ma)] / [zi]qqa it* “If he is shown innocent, you too are innocent; but if he is shown guilty, you too must go” 359/u + Bo 4410:5-7 (instr. for palace servants), w. differing dupl. KUB 13.3 iii 30-31, translit. Otten, ZA 67:55f.; *kuiš pá-ku-i-iš n=aš ĪR=KUN[U ...]* “Whoever is (shown) innocent will be your servant” KUB 31.74 ii 10 (frag. naming Alluwamna, OH/NS) in context mentioning a river (ordeal); [...]x *mān pá-ku-iš* (-)x[...] KBo 18.66 rev.? 9 (letter mentioning ^dĪD and *DĪNU*), ed. THeth 16:109f.

Hrozný, HKT (1919) 66 n. 5; Sommer/Ehelolf, Pap. (1924) 32; Otten, Das Altertum 1 (1955) 79 (mng. 1 d “Reinschrift”); Moyer, Diss. (1969) 24-26 (general study of concept of purity); Kestemont, Diplomatie (1974) 616 (mng. 3 e “être dé-gagé, être quitte (d’une obligation)”) and 593 under Akk. *zakū*.

Cf. *parkuwa-*, *parkuwalli-*, *parkuwantariya-*, *parkue-*, *parkui-* B, *parkuiye/a-*, *parkuyatar*, *parkui ḥaštai*, *parkuemar*, *parkuešš-* A, *parkunu-*.

parkui- B

parkuyatar

parkui- B n. (probably a metal, possibly bronze); from OS.†

(Sum.) SĪLA ZABAR = (Akk.) *qa-a* ZABAR “a *qū*-measuring vessel of bronze” = (Hitt.) *pár-ku-ia-aš ha-zi-la-aš* “a *hazila*-measuring vessel of bronze(?)” KBo 13.1 i 52 (Erimhuš Bogh.), ed. StBoT 7:11, 17 (Otten takes *p.* as the adj. and translates the Hitt.: “des reinen *h.*-Maßes” or “*h.*-Maß des Reinen”), MSL 17:104, cf. van den Hout, RLA 523b, 524b.

[...] *yaš pá-r-ku-wa-ia-aš* ^{GIŠ}MAR-*an* KBo 26.105 iv? 8 (Kumarbi myth, NH), cf. occasional ^{GIŠ}MAR ZA~BAR “spade of bronze” adduced by Otten, StBoT 7:17.

Possibly: [...] / *pár-ku-wa-aš haššī* [...] “on/in a brazier of bronze” Bo 3752 ii? 6 (rit., OS), translit. StBoT 25:179; cf. GUNNI ZABAR “bronze brazier” KUB 20.59 iv 8-9 (ANDAḪŠUM fest.), KBo 22.142 rev. 5 □ the *hašša-/GUNNI* can be made of various materials: GUNNI KÙ.BABBAR ... GUNNI KÙ.GI ... GUNNI ^{NA4}ZA.GÍN ... GUNNI AN.BAR ... GUNNI ZABAR KBo 4.1 rev. 17-19, cf. KUB 43.49 rev.? 26; GUNNI GIŠ KUB 43.49 rev.? 21, KUB 9.1 iii 6, KUB 15.34 i 21; AN.BAR-*aš* GUNNI 412/b ii 23 (Ertem, Flora 118f.); ŠA SIG₄ GUNNI.MEŠ “braziers/fireplaces of brick” KUB 58.88 iii 24, translit. ZA 72:285.

p. appears to be used in the gen. w. either nominal (*pár-ku-ia-aš*) or adjectival (*pár-ku-wa-ia-aš*) infl.

If the vocab. entry is not faulty, the equation of ZABAR w. *parkui-* would assure a tr. “bronze.” But to call “bronze” *parkui-* is distinctly odd. *parkui-* adj. means “pure, free of admixture, unalloyed” (see *parkui-* adj., 1 b, c). There is allegedly also a Hitt. *harašu* “bronze,” Otten apud Laroche, RHA XXIV/79:181, 184, followed by Muhly, Copper and Tin 177, and HEG 1:172. Since *harašu* is not in the CHD files, it is probably in an unpubl. text. Otten, StBoT 7:17, apparently revoked his *harašu* communication: “Die heth. Lesung von ZABAR ist bis heute unbekannt (so trotz der Bemerkung RHA 79, 1966, 181).” For these reasons we have not committed ourselves to the tr. “bronze” and have not included the many occurrences of the logogram ZABAR.

Otten apud Laroche, RHA XXIV/79 (1966) 181, 184; Otten, StBoT 7 (1968) 17.

Cf. *parkui-* A, ^É*parkuwa(ya)-*.

parkuiye/a- v. mid.; to be(come) pure(?); from OH?/NS.†

mid. pret. sg. 3 *pár-ku-i-ia-ta-at* KUB 24.8 obv. i 31 (pre-NH/NS), *pár-ku-i-id-d[a-at]* KBo 22.6 i 6 (OH?/NS).

[^mAp]puš Û-*az pá-r-ku-i-ia-ta-at* “Appu became pure as a result of (or: from) (his) dream/sleep” KUB 24.8 i 31 (Appu, pre-NH/NS), ed. Watkins, TPS 1971:82, StBoT 14:6f. w. n. 16 (differently), cf. Güterbock, Oriens 10:354, who had proposed emending this to *pár-ki!-i-ia-ta-at* before the discovery of KBo 22.6; [...]x-*pa LUGAL-ginaš tešhaz pá-r-ku-i-id-d[a-at]* “[...] Sargon was pure as a result of (or: from) (his) dream/sleep” KBo 22.6 i 6 (lit., OH?/NS), ed. Watkins, TPS 1971:81, Güterbock, MDOG 101:19, 22 (differently: “[Als(?) Šarrukinaš sich vom Schläfe erhoben hatte”), 23 (favored a derivation from *parku-* “high”).

Cf. also *tešhit/tešhaz ... parkuiš* StBoT 29:94f., 96f., 114 and CHD *parkui-* A 2 k.

Watkins, TPS 1971:82 (the form is stat. verbal predicate “was-pure/purified-himself”).

Cf. *parkue-*, *parkui-* A, *parkuešš-* A.

parkuyatar n.; purification; from OH/NS and MH/MS.†

sg. nom.-acc. *pár-ku-ia-a-tar* KUB 1.16 ii 67 (OH/NS).

gen. *pár-ku-ia-an-na-aš* KUB 17.21 i 19 (MH/MS), KBo 17.65 i 16 (MH?/MS?), *pár-ku-e-an-na-aš* KUB 26.42 iii 3 (MH?/ENS?).

harnuwaš=ma maḥhan šu[p]piy[ah]huwaš *pár-ku-ia-an-na-aš-ša i[š]hiul nu ap* *ē=ya QĀTAMMA=pat* “Those things are the same as the r[egulation] of (or ‘pr[otocol] for’) the consecrat[ing] and purification of the birth stool” KBo 17.65 i 15-16 (birth rit., MH?/MS?), ed. StBoT 29:132f.; cf. *pár-ku-e-an-na-aš išhiu[l]* KUB 26.42 iii 3 (instr., MH?/ENS?); (The palaces of Tappaššanda were not purified) *ziga pá-r-ku-ia-a-tar iya* “You must perform the purification” KUB 1.16 ii 67 (edict, OH/NS), ed. HAB 8f.; *namma=šmaš=ša[n S]ÍSKUR.ḪI.A-aš* (var. *maltešnaš*) *pár-ku-ia-an-na-aš uddani naḥšaratt[a]n kiššan UL kuiški tiyan harta* “No one had established such respect in the matter of making purification rituals/recitations for you (gods)” KUB 17.21 i 19-20 (prayer, Arn. I and Ašm., MH/MS), w. dupl. 398/u + 1945/u i 5-6, ed. Lebrun, Hymnes 134, 143, Kaskäer 152f., tr. ANET 399 (“cleanliness connected with your sacrifices”), cf. *maltešsar* 3 and *naḥšaratt-* 2.

parkuyatar

parkuešš- A

On the basis of form this word has been considered an abstract noun (“purity”) derived from the adjective *parkui-* (so Kammenhuber, HbOr 186 “Reinheit”). Although our third reference (KUB 17.21 i 19-20, ANET 399 “cleanliness”) might support such an analysis, the first two occurrences (KBo 17.65 i 15-16 and KUB 1.16 ii 67) show *parkuyatar* to be rather an action noun “purification, act of purifying,” confirming earlier opinions (see below). Such action nouns in *-atar* are well-known in Hitt. (HE §271). The underlying verb ought to be *parkuwa-* (q.v.), or the as yet (in published texts) unattested trans. act. of *parkuya-* “to purify” (an intrans. mid. is known). Although the singular spelling *pár-ku-e-an-na-aš* KUB 26.42 iii 3 seems to reflect the stem *parkue-*, this is probably rather the stem *parkuye/a-* w. *e* representing the *i/e* glide between the vowels.

Sommer, HAB (1938) 9 (“die Entsühnung”), 113 (“zu *parkui-* ‘rein’” w. refs.); Friedrich, HW (1952) 161 (“Reinigung, Entsühnung”); Kronasser, EHS 1 (1966) 290, 294 (“Reinigung”); Kammenhuber, HbOr (1969) 186, 276 (“Reinheit”); Tischler, HDW (1982) 61 (*parkuya-/parkuwai-* “(sich) reinigen, entsühnen” mit N. act. *parkuyatar* ... ‘Reinigung, Entsühnung’”).

Cf. *parkui-*, *parkuwa-*, *parkuešš-* A, *parkunu-*.

(UZU)**parku(i) haštai** n.; (a body part or cut of meat; lit. “pure-bone”); NH.†

[(1 NINDA_t)u_h]urai 1 UZU *pár-ku-i ha-aš-ta-i* / [ḪUR.SAG.MEŠ] *hūmanteš* ÍD.MEŠ *hūmanteš* / [ŠA KUR UR] *Arzauwa* dUTU-ŠI *kuiēš* / [šiyata]l~liškizzi “One *tuhurai*-bread and one ‘pure-bone’ for all [the mountains] and all the rivers [of] Arzawa through which His Majesty (Tudḫaliya?) [hu]nts” KBo 11.40 vi 13-16 (fest. for all dLAMMAS, NH), w. dupl. KUB 40.107 rev.? 26-28 □ for a dating of KBo 11.40 prior to Tudḫaliya IV see McMahon, AS 25:140; Houwink ten Cate, Records 75, sees in the Tudḫaliya mentioned in these texts a ref. to the much earlier “Tudḫaliya II”; *n=ašta ANA UDU UZU šuppa* UZU GAB UZU ZAG.LU UZU *auli pár-ku ha-aš-ta-a-i* UZU ḪAŠÍ UZU NÍG.GIG <dāi> “(The offerant) <takes> from the sheep meat cuts (to be used in a stew): breast, shoulder, *auli*, ‘pure-bone,’ lungs, and liver” KUB 35.133 ii 31-32 (Ištuwa rit., NS), translit. LTU 110, StBoT 30:280, ed. HW² 1:628a (“den hohen Knochen”(!), apparently unaware of UZU *parkui haštai*) □ for

UZU *auli* see HW² 1:627-631, HED 1:229-232, and Kühne, ZA 76:85-117.

Since an adj. should not have a det., UZU *parkui haštai* must have been taken as a compound of the type adj. + subst. (see Kammenhuber, KZ 77:188-190, Hoffner, Or NS 35:378-380, and, for the placement of the determinative, Neu, FsRisch 107-115). Since the uncompounded *haštai* almost never bears a determinative, and *parkui-* is an adjective, it would seem that UZU *parkui haštai* takes UZU precisely because it is not a bare “bone,” but a real cut of meat *on* a bone. Possibly the same is true of UZU *wallaš haštai*, since *walla-*, when it stands alone, rarely bears a determinative, yet in UZU *wallaš haštai* almost always has UZU and inevitably represents not a (bare) thigh bone, but a cut of meat *on* that bone.

The loss of *-i* in *parku haštai* KUB 35.133 ii 32 may be due to a simple scribal lapse, *pár-ku<-i>*, since the scribe also accidentally omitted the verb *dāi* a few words later. Alternatively, it may represent a real phonetic variant in the compound conditioned by the labio-velar /kw/ (cf. *parkunu-* < *parkui-*).

Cf. *parkui-*, *haštai-*.

parkuemar(?) n.; purification(?).†

[...] SISKUR *parnaš aniūr* SISKUR *pár-ku-e-m[ar? ...]* / [...] *kišan piēr* KUB 59.62 i? 3-4 (rit. frag.), hand copy differs in details from translit. in Otten, ZA 72:285 (as Bo 3061). If the trace is to be read *-m[ar]*, from a purely formal aspect one is reminded of the de-adjectival noun *alpuemar*. On the OH athematic verbs in *-e-* see Watkins, TPS 1971:51-93, IES_t 1:167-215, IES_t 2:323-331, and Puhvel, HED 1:40 s.v. *alpu-*; opposed by Oettinger, Stammbildung 340-342 w. nn. 166, 167.

Cf. *parkue-* v.

parkuešš- A v.; **1.** to be/become pure, clean, clear, **2.** to be found innocent; from OS.

pres. sg. 3 *pár-ku-e-eš-zi* KUB 13.3 ii 16, iii 30 (MH/NS), KBo 12.49 ii 5, *pár-ku-eš-zi* KBo 3.28 ii 11 (OH/NS), *pár-ku-iš-zi* Bo 4951 rev. 5 (StBoT 29:124f.), [for KUB 8.2 rev. 8 and 10 see *parkue-*; coll. from photograph]; **pl. 2** *pár-ku-eš-te-ni* KUB 13.4 iv 32 (MH/NS).

pret. sg. 1 *pár-ku-e-eš-šu-un* KBo 3.6 i 33, KUB 1.5 i 13 (both Ḫatt. III), *pár-ku-u-e-eš-šu-un* KUB 1.1 i 39 (Ḫatt. III);

parkuešš- A

parkunu-

sg. 3 *pár-ku-e-eš-ta* KBo 8.42 rev. 9 (OS), *pár-ku-iš-ta* ABoT 47 obv. 10.

imp. sg. 3 *pár-ku-e-eš-tu* KUB 17.10 ii 25 (OH/MS), *pár-ku-e-eš-du* KUB 33.5 iii 7 (OH/MS), *pár-ku-eš-du* KBo 13.109 ii 13 (MH/NS).

1. to be/become pure, clean, clear: “Just as wheat is pure” ^d*Telipinuš ZI=ŠU QĀTAMMA párk-ku-e-eš-tu* (par. [*pár-ku-e-eš-du*]) “likewise let Telipinu’s soul become pure” KUB 17.10 ii 25 (Tel.myth, OH/MS), w. par. KUB 33.5 iii 7 (MS), translit. Myth. 33, 42, tr. ANET 127, Hittite Myths 16, 19, cf. AlHeth 67; [*mahḥan=ma=aš* (var. GIM[-...])] *pár-ku-iš-zi* “[But when he(?) is/becomes pure, (they strike a stick for a second time)” Bo 4951 rev.? 5 (birth rit., NH), w. dupl. KBo 17.68:2, ed. StBoT 29:124f.; *ḪUL-uwašša UN.MEŠ-aš ANZELLU ...* ^[UZU]NÍ.TE LUGAL QĀTAMMA *pár-ku-eš-du* KBo 13.109 ii 10-13 see s.v. (:)*mulatar*.

2. to be found innocent (opp. *paprešš-*): “He went to the river ordeal” *š=aš párk-ku-e-eš-ta* “and he was found innocent” KBo 8.42 rev. 9 (anecdotes, OS), ed. Laroche, FsOtt 185; cf. KBo 3.28 ii 11 (anecdotes, OH/NS), ed. Laroche, FsOtt 186f.; (Muwatalli called me to (the ordeal of) the “(divine) wheel,” but *IŠTAR* reassured me) *nu DINGIR-LIM-za párk-ku-u-e-eš-šu-un* (var. *pár-ku-e-eš-šu-un*) “and through the goddess I was found innocent” KUB 1.1 i 39 (hist., Ḫatt. III), w. dupls. KBo 3.6 i 33 and KUB 1.5 i 13, ed. StBoT 24:6f.; *takku párk-ku-eš-te-ni šumel* ^dLAMMA=KUNU KUB 13.4 iv 32 (instr., MH/NS), cf. *paprešš-* mng. 1; “Let Zuliya go to the river ordeal” *mānn=aš párk-ku-e-eš-zi nu=za ZI=ŠU parkunuddu* “If he is proven innocent, let him consider himself exonerated/vindicated (lit. let him cleanse his own mind, i.e., put his mind at ease)” KUB 13.3 iii 30 (instr., MH?/NS), cf. *parkunu-* mng. 2 a; *nu kuiš párk-ku-e-eš-zi n=aš LUGAL-aš ḪR-iš kuiš paprišzi=ma ...* ibid. ii 16-17, cf. *paprešš-* 1, *parkui-* A 4; uncertain: *kuiš párk-ku-e-eš-z[i]* KBo 12.49 ii 5 (Laws §25, OH/NS), cf. disc. *papre-* mng. 2.

Götze, Ḫatt. (1925) 128 (“rein, schuldlos werden”).

Cf. *parkui-*, *parkunu-*.

parkuešš- B v.; to become high, tall, big; NS.†

pret. sg. 3 *pár-ku-iš!-ta* KUB 33.97 i 6 (NS); imp. sg. 3 *pár-ku-e-eš-du* KBo 10.37 ii 30 (OH/NS).

(Said of a child) *n=aš šalliēšdu párk-ku-e-eš-d[u...]* KBo 10.37 ii 30, cf. Weitenberg, U-Stämme 131; ^dIM-

aš šalliš[ta n=aš LÚ-aš?] / [me]ḫuni araš ... nepiš mān párk-ku-iš!-ta “The Stormgod grew up [and] reached [man]hood ... He became as high as the sky” KUB 33.97 i 2-3, 6 (myth., NS), ed. Güterbock, Kum. *24, 23 (“wurde wie der Himmel hoch”), tablet *-uš* (coll.), emendation Weitenberg, U-Stämme 131.

[*parkueššar*] Götze, Madd. 63 n. 1 (“Reinigung”), Friedrich, HW 161 (“Reinigung”), Tischler, HDW 61 (“Reinigung”), Kammenhuber, HbOr 276 (as the “jung” counterpart to “alt” *parkuyatar* “Reinheit”); cf. also HbOr 187, is not attested in any publ. text. [*pár-ku-e-eš-š[ar]*] VBoT 131:6, cited by Kronasser, EHS 1:290, is to be read [*ḫal-ku-e-eš-š[ar]*] on the basis of dupl. *ḫal-ku-eš-šar-ra* ABoT 14 iii 24.

parkunu- v.; 1. to cleanse, clean, purify (someone or -thing defiled), 2. to declare or consider (a person) innocent, to exonerate, pardon, clear, to declare or consider (a cause or an action) just or right, to justify, 3. to castrate, 4. to clarify (a matter), 5. to clean up, reform (life in a kingdom)?, 6. to remove (impurities), purge, 7. (w. adverbs); from OS.

act. pres. sg. 1 *pár-ku-nu-mi* KBo 17.61 obv. 18 (MH/MS), KUB 1.16 ii 54 (OH/NS), *pár-ku-nu-um-mi* KBo 3.1 ii 43 (OH/NS), KBo 14.69 iii 6! (NH), IBoT 2.116:5, *pár-ku-nu-uh-ḫi* 708/z obv. 12 (Neu, Kratylos 12:165).

sg. 2 *pár-ku-nu-ši* KBo 3.1 ii 44 (OH/NS), KUB 56.19 i 21 (NS).

sg. 3 *pár-ku-nu-uz-zi* KBo 6.2 iii 33, 35 (OS), KBo 6.3 ii 55 (OH/NS), KBo 4.2 i 45 (pre-NH/NS), KBo 2.6 i 34 (NH), KUB 30.47 iv (8) (NH), KUB 41.11 rev. 34, *pár-ku-nu-zi* KBo 6.3 iii 37, 40, 43 (OH/NS), KBo 10.45 ii (33), 34, 35 (MH/NS), KUB 16.41 iii 5, KUB 16.77 iii 12, 21, 40, KUB 50.6 ii 41 (all NH), *pár-ku-<nu->uz-zi* KBo 13.109 ii 8 (MH/NS), Bo 7787:4 (translit. courtesy H. Klengel).

pl. 1 *pár-ku-nu-um-me-ni* KUB 21.27 ii 1 (Pud.).

pl. 3 *pár-ku-nu-wa-an-zi* KUB 43.58 i 42, 43 (MH/MS), KUB 7.41 i 2, KUB 27.67 ii 28, iii 32 (both MH/NS), KBo 2.6 i 33, KUB 5.6 ii 47, KUB 8.27 rev. 4, KUB 16.77 iii 40, KUB 22.70 obv. 85, KUB 32.35 iii 3 (all NH), *pár-ku-nu-an-zi* KUB 16.39 ii 15, KUB 50.6 ii 40, iii 5, 49 (both NH).

pret. sg. 1 *pár-ku-nu-nu-un* KUB 17.10 iii 34 (OH/MS), KBo 15.25 obv. 8 (MH/NS), KUB 23.45:16 (NH), KBo 26.132:2, KUB 24.13 ii 3.

sg. 3 *pár-ku-nu-ut* KBo 10.37 i (46), KBo 3.63 i 5 (both OH/NS), KUB 30.34 iv 5, KUB 39.103 rev. (1) (all MH/NS).

pl. 3 *pár-ku-nu-e-er* KUB 23.79 obv. 5 (MH/NS), KUB 12.58 iv (38) (NH), *pár-ku-nu-er* KBo 11.1 rev. 11 (Muv. II).

parkunu-

parkunu- 1 a 1'

imp. sg. 2 *pár-ku-nu-ut* KUB 33.5 ii 8 (OH/MS), KUB 33.9 ii (6) (NS), KBo 11.1 obv. 42 (Muv. II), KUB 12.58 i 9 (NH).

sg. 3 *pár-ku-nu-ud-du* KUB 43.58 i 45 (MH/MS), KUB 28.82 i 20 (OH?/NS), KBo 10.37 i 47 (OH/NS), KBo 4.2 i 46 (pre-NH/NS), KBo 10.45 iv 41 (MH/NS), KUB 24.9 ii 11, KUB 41.8 ii 14 (both MH/NS), HT 44 obv. 16.

pl. 2 *pár-ku-nu-ut-tén* KBo 10.45 ii 7, KUB 41.8 iv 13 (both MH/NS).

pl. 3 *pár-ku-nu-wa-an-du* KUB 27.67 ii 30 (MH/NS), KBo 19.134:(18), *pár-ku-nu-wa-an-!du?* KUB 31.71 iv 20 (NH?), *pár-ku-nu-an-du* KBo 19.134:19, 20.

mid. pret. sg. 3 *pár-ku-nu-ut-ta-ti* KBo 3.63 i 10 (OH/NS), *pár-ku-nu-ta-ti* KBo 3.66:9 (pre-NH/NS).

verbal subst. nom. *pár-ku-nu-mar* KBo 21.22 rev. 47 (OH/MS), KUB 27.67 iii (2) (MH/NS), KBo 1.35 iv 9, Bo 3617 i 13 (AfO 23:34), Bo 3078:12 (AfO 23:35).

gen. *pár-ku-nu-um-ma-aš* KBo 10.45 ii 32 (MH/NS), KUB 33.24 ii (5) (OH/NS), *pár-ku-nu-ma-aš* KUB 41.8 iii 17 (MH/NS), KUB 30.50 rev. 11 (NH), *pár-ku-nu-ma[-aš]* 78/e rev.? 18 (StBoT 5:150 n. 7).

part. sg. nom. com. *pár-ku-nu-wa-an-za* KUB 5.6 iii 32 (NH), KUB 12.58 iv 3, 6 (NH).

nom.-acc. neut. *pár-ku-nu-wa-an* KUB 43.58 i 16 (MH/MS), w. dupl. *pár-ku-nu!(copy:-u)-an* KUB 15.42 i 14 (MH/NS).

pl. nom. com. *pár-ku-nu-wa-an-te-eš* KBo 23.8:8 (MS?), KUB 46.39 iii 20 (NH).

iter. pres. sg. 1 [*pár-k*]u-nu-uš-ki-mi(?) KBo 18.24 i 18 (NH).

sg. 3 *pár-ku-nu-uš-ki-iz-zi* KUB 12.63 obv. 14 (OH/MS), KUB 43.58 i 44 (MH/MS), KUB 28.82 i 10 (OH?/NS), KUB 41.7 i 3, 4, (7) (pre-NH/NS), KUB 7.53 iii 14 (NH), KBo 13.106 i 10, 11, IBoT 2.128 rev. (1).

pret. sg. 3 *pár-ku-nu-uš-k[i-it(?)]* KBo 27.68:5.

imp. sg. 3 *pár-ku-nu-uš[-ki-i]d-du* KBo 9.146 obv. 44 (NH), *pár-ku-nu[-u]š-ki-du* ibid. obv. 50.

pl. 2 *pár-ku-nu-uš-kat-tén* KUB 11.1 iv 22 (OH/NS).

pl. 3 *pár-ku-nu-uš-kán-d[u]* VBoT 111 iii 17.

(Sum.) [(UD.DU)] = (Sum. pronunciation) [ta]m-ma = (Akk.) *ub-bu-bu* = (Hitt.) *pár-ku-nu-mar* “(action of) clearing” KBo 1.35 iv 9 (Erimhuš Bogh.), w. par. KBo 1.37 iii 5, ed. MSL 17:117, cf. mng. 2.

1. to cleanse, clean, purify (someone or -thing defiled) — **a.** gram. obj. is person or thing from which impurity is to be removed — **1'** physical cleansing: “Just as this water is clean (*parkui*)” TÚG NÍG.LÁM.MEŠ=kan *kēzza arranzi n=at pá-r-ku-nu-wa-an-zi UNŪTE*^{MEŠ} *kēz ārranz[i] n=at pá-r-ku-nu-wa-an-zi nu kāš mahḥan witena[nza] ḥūman pá-r-ku-nu-uš-ki-iz-zi šuppiyahḥiškizzi* “and they wash festive garments with this and clean them, they wash utensils with this and clean them, and just as

this water cleans and sanctifies everything, (may it now likewise clean you, O gods)” KUB 43.58 i 41-44 (purif. rit., MH/MS); *kāš=wa GIM-an ḥāš GAD.ḪI.A iškunanta pá-r-ku-nu-uz-zi nu=war=at ḥarkēšzi* “Just as this soap cleans dirty linens (so that) they (neut. pl.) become white, (may it likewise cleanse the bodies of the king, the queen, and the royal palace)” KBo 4.2 i 44-45 (incant. rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:91, 96; cf. [*n=at GIM-an kāš*] *ḥāššaš pá-r-ku-nu[-ut n]=at ḥarganut* “[As this] soap has cleaned [it] and made it white” KBo 10.37 i 46 □ *parkunu-* is used in both physical and rit. senses in many of the analogies that follow; “I wash (*warpmi*) Wišuriyanza with clay of the riverbank and with *šuwaru* and speak as follows:” *kāš[a=wa=]tta pá-r-ku-nu-nu-un nu=wa=ttā k[att]a šappišarahḥun* “I have just cleansed you and scrubbed(?) you down” KBo 15.25 obv. 8-9 (conjunction, MH/NS), ed. StBoT 2:2f., cf. Puhvel, JAOS 101:214; (The sacrificer passes through a gate made of *alanza*-wood, and the Old Woman says:) *kāš*^{GIS} *alanza mahḥan LĪM SIG₇ LÚSIPA.UDU LÚSIPA.GU₄ pá-r-ku-nu-uš-ki-iz-zi kēdani=ya=kan ANA EN.SISKUR ... idalu papratar ... awan arḥa QĀTAMMA pá-r-ku-nu-ut* “Just as this *alanza*-wood cleanses a thousand and ten thousand shepherds and cowherds, may you likewise cleanse/remove evil uncleanness ... from ... this client” KUB 7.53 iii 13-19 (rit., NH), ed. Tunn. 20f. iii 47-53; “When the sacrificer washes himself, the Old Woman [says:]” ŠA KASKAL-NI=za A-az *ārrahḥut* x[...] / A-it NÍ.TE-uš *pár-ku-nu-nu-un* “‘Wash yourself off with water of the road.’ So I cleansed (my) body with water [of the road]” 873/u:9-10, ed. StBoT 5:11 □ note how *arra-* “to wash” and *parkunu-* are used interchangeably here; (Several vessels with offerings are prepared) *arḥa=ma=at dān pariyan n=at pá-r-ku-nu-wa-an* (var. *pár-ku-nu!(copy: u)-an*) “They (neut. pl.) are twice blown off (sc. the offerings), (so that) they are cleaned/purified (and there is no impurity in them)” KUB 43.58 i 16 (purif. rit., MH/MS), w. dupl. KUB 15.42 i 14 (MH/NS); *n=ašta DUMU-an*^{GIS} *kurtaliaš* / [...-i]? *pár-ku-nu-mi* “I purify the prince/child with the [...] of a *kurtali*” KBo 17.61 obv. 17-18 (rit., MH/MS), ed. StBoT 29:42f., this could be either physical cleaning or a rit. act; in broken and obscure context: [...] / *šanḥanzi pá-r-ku-nu-wa-an-zi ...* KUB 46.39 iii 6-7, (and 12 lines later) *pár-ku-nu-wa-an-te-eš ešir* ibid. iii 20 (Kizz. rit.).

parkunu- 1 a 2' a'

2' ritual cleansing — a' obj. gods or humans: (When you find Telipinu ..., wipe him off with wax) [(n)]*an pár-ku-nu-ut n=an šup<pi>yahh* “purify him, consecrate him, (and bring him to me)” KUB 33.5 ii 8 (Tel.myth, OH/MS), w. dupl. IBoT 3.141 i 14, ed. Otten, Tel. 16, 18 i 21, translit. Myth. 40, tr. Hittite Myths 18, par. KUB 33.9 ii 6 (Tel.myth, 3rd vers., OH/NS), ed. Otten, Tel. 31, 33, tr. Hittite Myths 19 (omits *n=an šup~piyah*); in this ex. the pairing of *parkunu-* w. *šuppiyahh-* points in the direction of ritual cleansing; *n=an* (var. *nu*^{dTelipi~nun}) *pár-ku-nu-nu[-un]* “I have purified him (var. Telipinu)” KUB 17.10 iii 34 (Tel.myth, OH/MS), w. dupl. KUB 33.1:8, translit. Myth. 36, tr. Hittite Myths 16; *nu DIN~GIR-LUM pedi=ši pá-r-ku-nu-wa-an-za* “The deity is purified on the spot (and brought back to His Majesty)” KUB 5.6 iii 32 (oracle question, NH); *takku antuhša[(n k)]uiški pá-r-ku-nu-uz-zi* “If someone purifies a person (he must carry the impure remnants to the incineration place)” KBo 6.3 ii 55 (Laws §44b, OH/NS), w. dupls. KBo 6.2 ii 34 (OS) and KBo 6.5 iv 17-18 (OH/NS), ed. HG 30f.; [... t]uzzin *pár-ku-nu-ut ... nu=kan INA*^{URU}*Ḫatti ANA É.GAL-LIM [(papratar^mḪ)]antiliš šarā udaš* “[...] purified the [a]rmy [...], and Ḫantili brought the uncleanness up to the palace in Ḫattuša” KBo 3.63 i 5-9 (OH/NS), w. dupls. KBo 3.64 i 1-6 and KBo 3.66:5-8 (both NS); “The Old Woman sprinkles water on the client” *n=an pá-r-ku-nu-zi* “and purifies him” KBo 8.75:10 (Mašt., MH/NS); cf. w. two sacrificers *n=aš pá-r-ku-nu-zi* “and she purifies them” KBo 2.3 ii 29 (1Mašt., MH/NS), 2Mašt. iii 21, ed. Rost, MIO 1:358f.; *mān alwanzahhandan UN-an pá-r-ku-nu-u[m]-m[i?]* “When(ever) I purify a bewitched person” KUB 30.65 iii 5-6 + KBo 14.69 rt. col. 4-5 (shelf list, NH), ed. CTH pp. 170f.; EN.SISKUR*ma=wa*^{dUTU-uš}^{dLAMMA=ya} *pár-ku-nu-uš-kán-d[u n=an]* ^d*alwa*^{n~zešnaza ḫurtiyazi=ya} *pár-k[u-nu-uš-kán-du]* “May the Sungod and the Tutelary Deity purify the sacrificer. [May they] purify [him] from sorcery and curse” VBoT 111 iii 17-18 (rit. of Zuwi); “I call out the name of the man whom I am treating. He holds a figure of himself as an old man (lit. a figure of his old age)” *nu=za anni[škimi kuin LÚ-an] / nu=za [o o]*^{LÚ.MEŠ}^{SIPA.GU}^{MUNUS.MEŠ}[(UŠ.BAR.ḪIA *pár-ku-nu-uš-ki-iz-zi*)] “[The man whom] I am treating purifies for himself (-za) the cattle herdsmen and the weaver women” KBo 22.118:11-12 (rit. of Zuwi, OH/NS), w. dupl. KUB 12.63 obv. 13-14 + KUB 36.70:2-3 (OH/

parkunu- 1 a 2' d'

MS); (They took beef and mutton from your mouth, O god) *nu=šmaš pá-r-ku-nu-wa-an-zi* “Now they will purify themselves (and compensate ox for ox and sheep for sheep)” KUB 16.39 ii 15 (oracle question, NH), ed. HTR 108f.; MUNUS-*za=ma=za* [...] / [... *ḫarā*]uni *dān pá-r-ku-nu-zi* “The woman purifies herself a second time [... at the birth-s]tool(?)” Bo 4951 rev.? 15-16 (birth rit., NH), ed. StBoT 29:126f.; ^dUTU-*ŠI=ya=za* *pár-ku-nu-[u]z-zi* “and His Majesty will purify himself” KBo 2.6 i 34 (oracles about Armatarḫunta and Šaušgatti, NH), ed. del Monte, AION 33:382f., cf. d, below; (O Ḫannaḫanna of the riverbank, take this clay in your hand) *nu kún EN.SISKUR apēz šapiyai n=an 12*^{UZU}^{ÚR} *pár-ku-nu-ut* “Scrub this sacrificer with it and cleanse the twelve parts of (his) body” KUB 12.58 i 8-9, ed. Tunn. 6f. (iii 32-33); (The Old Woman goes to the riverbank and addresses Ḫannaḫanna of the riverbank:) *wappuwaš DINGIR.MAḪ-aš kāša=za 12*^{UZU}^{ÚR} *paprannanza tuēl ŠU-it šapī~yan[za] pá-r-ku-nu-wa-an-za* “O Ḫannaḫanna of the riverbank! You are the one who has scrubbed the twelve body parts and purified (them) from defilement by your own hand” KUB 12.58 iv 1-3, ed. Tunn. 20f. (differently), cf. also *ibid.* iv 5-6, 26-27 □ in these nominal sentences, the -z(a) is present to denote a first or second person subject, as it usually does in NH (cf. Hoffner, JNES 28:225-230); the participles are active and perfective, like *adanza* “one who has eaten” (KUB 9.34 iv 15, Friedrich HW 44, Lat. *pransus* “gegessen habend”) and *akuwanza* “one who has drunk” (HW 40, Lat. *pōtus* “getrunken habend”).

b' obj. livestock: “If someone's livestock has been smitten (with disease) by a god” *t=at pá-r-ku-nu-zi* (dupl. *pár-ku-nu-uz-zi*) “and he (sc. the owner) purifies them” KBo 6.26 i 22-23 (Laws §163, OH/NS), w. dupl. KBo 6.18 iv 2, ed. HG 74f., cf. Güterbock, JCS 15:71 and Ivanov, ArOr 47:91.

c' obj. land or city: [(u)]*tni=ma=wa gullakuwan ... KUR-e=zy[(a pá)r-k]u-nu-ud-du* “The land is polluted ... Let him purify the land also” IBoT 3.98:4-7 + KUB 28.82 i 18 (Ḫuduši's rit., OH/NS), w. dupl. KBo 13.106 i 17-20; *nu KUR-e pá-r-ku-nu-e-er* “They (i.e., the primeval deities, cf. line 1) purified the land” KUB 23.79 obv. 5 (myth, MH/NS), translit. Myth. 115.

d' obj. buildings (houses, palace, temple): “As for Arma-Tarḫunta's slander which was established

parkunu- 1 a 2' d'

by oracle, they proceed as follows ...” AŠRI^{HLA} LUGAL-UTTI^{GIS} DAG¹ (coll.). 𒀭.A=ya pá^r-ku-nu-wa-an-zi^d UTU-ŠI=ya=za pá^r-ku-nu-uz-zi “They will purify the ‘places’ of kingship and throne daises, and His Majesty will purify himself” KBo 2.6 i 33-34 (oracle question, NH), ed. del Monte, AION 33:382f.; cf. KUB 16.41 iii 4-5, KUB 16.77 iii 40, KUB 50.6 ii 39-40, iii 4-5, 48-49; see 1 a 2' a', above; [m]ān É-er ēšhanaš papran[naš] kurkurimaš linkiyaš pá^r-ku-nu-wa[-an-zi] “When they purify a house of bloodshed, defilement, intimidation, (and) perjury” KUB 7.41 i 1-2 (rit., MH/NS), ed. Otten, ZA 54:116.

e' other: “But now they have treated that bird and released it” *kē=ma*[...] / *apūn* ŠA GIDIM NIN~DA-an pá^r-ku-nu-er “and these [...] purified that food of the dead” KBo 11.1 rev. 10-11 (prayer, Muw. II), translit. Houwink ten Cate, RHA XXV/81:109; [dU?]-aš=wa=za *daganzipan parku[n]uddu nepiš=wa=zan* / [AN-aš(?)]^dIM-ašš=a [p]arkunuddu § [nu=wa=za]^dKušūhiš parkunuddu a[run]aš=wa=za parkunuddu / [ANA^dU^{URU}HATTI=wa=za parkunuwan[du a]nnaš=wa=za attaš / [dHalma]ššūitti parkunuandu ša-x[-o-o-]naš=wa=za=(š)an DINGIR.MEŠ / [o-o-n]i (either [dIM-n]i or [hi-lam-n]i) parkunuandu hilašnaš=wa=za=(š)an^dU^{TU}-uš^dLAMMA=ya / [KI.MIN]^dHalmaššūizza=wa=za p[arkunuddu?] “May [the Stormgod] purify the earth for himself. May also the Stormgod [of Heaven(?)] purify heaven for himself. § May the Moongod purify [himself]. May the Sea purify himself. May they purify themselves [for] the Storm[god] of 𒀭atti. May the mother and father purify themselves for the Thronegoddess. May the gods of š. purify themselves for [the Stormgod] (or: at the [portico]). May the Sundeity of the Portico and the Tutelary Deity [purify] themselves. May the Thronegoddess p[urify] herself” KBo 19.134:15-21 (rit. frag.); “The following day [the ...] performs the festival [of ...], and [...-s] a sheep” *nu=šši peran hūmant[e]š pá^r-ku-nu-wa-an-te-eš wehanda* “and all go about before him/it in a purified state” KBo 23.8:7-8 (rit.); [(^dKataḫzipuriš ḫašš)]an pá^r-ku-nu-uš-ki-iz-zi [(^dutni=šet pá^r-ku-nu-uš-ki-iz-zi GU₄)]. 𒀭.A=šan UDU. 𒀭.A-uš [(pá^r-ku-nu-uš-ki-iz-zi LUGAL=šan 𒀭U)]L-lu papreššan [(SAG.DU-az dāš)] “Kataḫzipuri purifies the fireplace, purifies his land, puri-

fies his cattle and sheep, and took the evil uncleanness from the king's head” KUB 28.82 i 10-12 (Ḫuduši's rit., OH?/NS), w. dupl. KBo 13.106 i 9-12.

b. gram. obj. is unexpressed: *kāš SAḪAR. 𒀭.A GIM-an katta pá^r-ku-nu-z[i]* “Just as this sand cleans thoroughly ...” KUB 24.9 iii 2 + JCS 24:37 obv.? 9 (Alli's rit., MH/NS), w. dupl. KUB 41.1 iii 16, ed. THeth 2:42f. (iii 7); 1 ṬUPPU QATI ešhanaš pá^r-ku-nu-ma-aš “One tablet, (on which the entire composition is) finished, of purification (of a city) from murder. (When the practitioner treats a city for murder)” KUB 30.50 v 11 (shelf list, NH), ed. CTH p. 167; [(z)]i[(k=ma=za)] ÍD-aš pá^r-ku-nu-mar DUMU-lannaš ḫ[uidumar :u]šant[(ar)]aḫiša tatta “You, O River, took for yourself purification, life of progeny, and procreative power(?)” Bo 3617 i 13-14, ed. Otten/Siegelová, AfO 23:33.

c. subj. a bird of good omen, which by settling on the roof of a building confers purity: “It (a šūrašūra-bird) has settled either on the roof of the palace or on the roof of the temple” *kinuna* Éḫalin~duwa«š» É.DINGIR.MEŠ=ya pá^r-ku-nu-ut “Now it has (thereby) made the palace and the temple pure. (Go (pl.), šūrašūra(!)-bird, wherever this sickness, bloodshed and perjury goes. Let the bloodshed, and perjury not seize the palace and temple)” KUB 30.34 iv 4-5 (rit., MH/NS), w. dupl. KUB 39.103 rev. 1. Note that it is considered good luck in Turkey for a stork (Turkish *leylek*) to perch on one's roof.

2. to declare or consider (a person) innocent, to exonerate, pardon, clear (cf. bil. sec.), to declare or consider (a cause or an action) just or right, to justify — a. to declare or consider (someone) innocent, to exonerate, pardon, or clear (someone): “Let Zuliya go to the river ordeal. If he is proven innocent (*parkuešš-*)” *nu=za ZI=ŠU pá^r-ku-nu-ud-du* “let him consider himself exonerated/vindicated (lit. let him cleanse his own mind, i.e., put his mind at ease)” KUB 13.3 iii 30 (instr., MH?/NS), ed. Friedrich, MAOG 4:48, 50 (“er soll sich reinigen”), tr. Laroche, FsOtten 186, Sommer, HAB 96 n. 2 (“er soll seine Seele ins Reine bekommen = freibekommen”); cf. *parkuešš-* 2; possibly also in a long list of actions which someone formally (cf. *anda pēdaš* line 7) denies having done: *našma=ma=wa* ^tTi[(-)...] / [-a]z(?) (or: [... *ammu*]k) pá^r-

parkunu- 2 a

ku-nu-nu-un “or if I cleared (the woman named) Ti[(-)... of ...] (and gave the ... to her husband, <may I be cursed>”) KUB 23.45:15-16 (dep. [not a letter!], Hatt. III?), translit. Únal, THeth 4:132.

b. to declare or consider (an action) just or right, to justify (an action): “Let no one say: ‘The king will secretly do what he pleases’” [*n*]=*at pá*r-*ku-nu-mi* “I will justify it, (whether it is (so) or not)” KUB 1.16 ii 54 (Hitt.-Akk. bil., OH/NS), ed. HAB 8f. (“[d]a will ich es (ihm) hingehen lassen”).

3. to castrate: *takku* ANŠE.KUR.RA.MAḪ *kuiški wemiyazzi t=an pá*r-*ku-nu-zi* (dupls. *pá*r-*ku-nu-uz-zi*) “If someone finds a stallion and castrates it (the offender has to pay to the owner seven horses in compensation) KBo 6.3 iii 40 (Laws §61, OH/NS), w. dupls. KBo 6.2 iii 35 (OS) and KUB 29.16 iii 9 (NS), ed. HG 38f.; cf. GU₄.MAḪ “bull” KBo 6.3 iii 37 (Laws §60) and UDU.A.LUM “high-breed ram” *ibid.* iii 43 (Laws §62) in similar context. Güterbock, JCS 15:76, suggested this mng. because the action of *parkunu-* is performed only on procreative male animals and requires a high penalty because the offence greatly reduces their value, *disc.*, Haase, *Hethitica* 5:29-39.

4. to clarify (a matter): “[But what no] venerable old man tells to me” *nu=mu* DINGIR-LIM *kūn memian tešhit pá*r-*ku-nu-ut* “may you, O god, clarify this matter to me in a dream” KBo 11.1 obv. 42 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117.

5. to clean up, reform (life in a kingdom)(?): (Telipinu addresses a future sovereign) *kiššann=alē tēši arḫa=wa pá*r-*ku-nu-um-mi pá*r-*ku-nu-ši=ma=za UL* *kuit nu=za anda imma ḫatkišnuši* “Do not say: ‘I will thoroughly clean up,’ while however you yourself (-*za*) clean nothing up, but you yourself (-*za*) rather oppress” KBo 3.1 ii 43-44 (Tel.pr., OH/NS), ed. Chrest. 190f., THeth 11:32f., cf. Sommer, *Heth.* 2:3 w. n. 1; [(UR)]^U *Ḫattuši alwanzannaš [(n)]=ašta uddār pá*r-*ku-nu-uš-kat-tén* “(Regarding cases) of sorcery in Ḫattuša: keep cleaning up (i.e., investigating and punishing) (all) instances (thereof)” KUB 11.1 iv 22 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iv 10 (NS), ed. Chrest. 192f., THeth 11:54f.

6. to remove (impurities), purge — **a.** physical cleansing: “Just as the fullers make the linen cloth plain/empty” *nu=šši=kan :^{SIG}mariḫšin [arḫa] pá*r-

parkunu- 6 b

ku-nu-wa-an-zi n=at ḫarkešzi “and remove the lint/fuzz(?) from it, so that it becomes white” KUB 27.67 ii 27-28 (rit. of Tarpattašši, MH/NS), cf. (^{SIG})*mariḫši-*; cf. *ibid.* iii 32 and the corrupt par. KBo 13.109 ii 7-9 (w. var. spelling *pá*r-*ku-uz-zi*); (The prince tells the queen in the dream): “‘What w[a]s inside that grain storage jar has already been emptied’” *nu=wa=kan parā pá*r-*ku-nu-wa-an-d[u?]* *n=ašta parā šanḫir pá*r-*ku-nu-l-[i]r* “‘(So) let them clean (it) out.’ (So) they swept (it) out and cleaned (it) out” KUB 31.71 iv 20-21 (dream, NH), ed. Werner, *FsOtten* 328f. □ for ÉSAG “grain storage jar” see *AlHeth* 34f.; cf. *šanḫanzi pá*r-*ku-nu-wa-an-zi* KUB 46.39 iii 7.

b. ritual purifying: (^dŠ^TAR asks the TÚL and the BUGIN for water, adding) *pá*r-*ku-nu-um-ma-aš-w[a k]uiš witenanza ešḫar NĪŠ* DINGIR-LIM *pá*r-*ku-nu-[-zi kui]š ḫilammar pá*r-*ku-nu-zi kuiš pan~g[auwaš EME-an ḫurdā]in waštul kurkurain pá*r-*ku-nu-zi* (var. [*pá*r-*ku*]-*nu-uš-ki-liz-zi*) “Which water of purification purges (i.e., removes) murder and perjury? Which purges (i.e., cleans, mng. 1 a 2’) the portico? Which purges [the slander of the] multi[tude, cur]se, sin, (and) intimidation?” KBo 10.45 ii 32-35 (rit., MH/NS), w. dupl. IBoT 2.128 rev. 1, ed. Otten, *ZA* 54:124f.; cf. KBo 10.45 ii 4-7, ed. Otten, *ZA* 54:122f.; *pá*r-*ku-nu-ud-du [(š)]uppiš A-anza ḪUL-lun EME-an papratar ešḫar waštul ḫurdain kurkurain pan^lga^u~wa<š>* EME-an “May the holy water purge the evil tongue, impurity, bloodshed, sin, curse, intimidation, (and) tongue of the multitude” KBo 10.45 ii 49-51 (rit., MH/NS), w. dupl. KUB 41.8 ii 14-15, ed. *ZA* 54:124f.; *n=ašta É-erza URU-az ḪUL-lu p[(ap)]ratar ešḫar NĪŠ* DINGIR-LIM *waštul ḫurdāin arḫa p[(ár-ku-nu)]-ut-tén* “Thoroughly purge from (this) house (and) city the evil defilement, bloodshed, perjury, sin, (and) curse” KBo 10.45 iv 13-14 (rit., MH/NS), ed. *ZA* 54:136f.; “As the downpour (lit. flood) washes (arri) urine and mud from the city, (as) the water washes the roof, and flows down the gutters” *kēll=a URU-aš parnaš ḪUL-lun EME-an kāš aniya~waranza* (var. *apiranza*) *QĀTAMMA pá*r-*ku-nu-ud-du* “let this ritual(?) likewise clean away the evil tongue of this city (and) house” KBo 10.45 iv 39-41, ed. *ZA* 54:138f. □ on *aniyawaranza* see Otten, *ZA* 54:157, Puhvel, *HED* 1:70, HW² 1:90a (erg. of *aniur/*aniyaware*); (The Old Woman next takes white wool and says:) *k[āš*

parkunu- 6 b

NINDA^Aparlai B

SÍG.BABBAR?] GIM-*an nakki kurur takšulaizzi kīz* ya *alwanzata paprata kāš* SÍG.BABBAR *QĀTAM~MA pá-r-ku-nu-ud-du* “Just as thi[s white wool(?)] pacifies difficult enmity, so also may this white wool clean away this sorcery and defilement” KUB 24.9 ii 8-11 (Alli’s rit., MH/NS), ed. THeth 2:32f.; see KUB 7.53 iii 15-19 (Tunn. iii 49-53) mng. 1 a, above.

7. (w. adverbs) — a. *āppa* (“re-purify”): *t=an EGIR-pa pá-r-ku-nu-zi mān É-ri=ya kuitki idālawēšzi n=an EGIR-pa=pat pá-r-ku-nu-zi* “He must re-purify him; and if anything in (his) house goes bad, he must re-purify him yet again (-pat)” KBo 6.4 iv 1-2 (NH reformulation of Laws §44b), ed. HG 56f.; cf. also [...] *EGIR-pa kiššan pá-r-ku-nu[-an-zi? ...]* KBo 22.161 obv. 2 (frag.).

b. *āppanda*: KBo 3.63 i 10 (OH/NS).

c. *arḥa*: KBo 3.1 ii 43 (see mng. 5, above), KUB 16.77 iii 21, KBo 10.45 iv 14 (see mng. 6 b’, above), w. dupl. KUB 41.8 iv 13, KBo 13.109 ii 8 (see mng. 6 a, above), KUB 52.68 iii 38 (oracle question, NH), HT 44 obv. 16, KBo 24.41 i 9.

d. *awan arḥa* “remove (impurity from the twelve body parts)”: KUB 7.53 iii 18-19, ed. Goetze, Tunn. 20f. (iii 52-53) (see 1 a and 6 b, above).

e. *katta* “clean thoroughly”: JCS 24:37 obv.? 9 (cf. mng. 1 b).

f. *parā*: KUB 31.71 iv 20 (cf. mng. 6 a).

Delitzsch, APAW (1914) 43 (on KBo 1.35 iv 9, Akk. *ubbubu* in the juristic sense, our mng. 2); Hrozný, HKT (1919) 118 n. 1; Sommer, Heth. 2 (1922) 3 n. 1; HAB (1938) 96 w. n. 2 (mng. 2, “‘reinemachen’ hier im Sinn von ‘für gereinigt erklären, straflos hingehen lassen, entschuldigen’”); Friedrich, HW (1952) 162; Güterbock, JCS 15 (1961) 76 (mng. 3); Neu, StBoT 5 (1968) 139; Moyer, Diss. (1969) 27-28; Neu, GsKronasser (1982) 126, 132, 135, 137, 138, 143 (on *parkunummaš*); Haase, Hethitica 5 (1983) 29-39 (in the Laws).

Cf. *parkui-*, *parkuešš-*.

[*pár-ku-uš-ta*] KUB 33.97 i 6 (NS) read *pár-ku-iš!-ta*, see *parkuešš-* B.

parla- n.; (mng. unknown), from MH/NS.†

sg. d.-l. *pár-li* KUB 41.19 rev. 9 (MH/NS).

stem form? [... A?-N]A EZEN *pár-la* KUB 25.26 ii 16 (NH).

a. *pár-li-iš-ši-ma-kán* / [o o] *arḥa ānšun* “I wiped away [...] from his *p*.” KUB 41.19 rev. 9-10 (rit., MH/NS), ed. Haas/Thiel, AOAT 31:94f., who tr. “die Sünde ihm aber [...] wischte ich weg,” interpreting *parli* as sg. acc. and *šši* as dat. of 3 sg. pron. If this were correct, the order of enclitics would have been **parli=ma=šši=kan*. Laroche, GLH 195, cites the passage in his lemma *par(i)li* “sin” w. the notation “cf. hitt. *pár-li-*” but without analysis.

b. [... A?-N]A EZEN *pár-la* KUB 25.26 ii 16 (cult inv., NH), cf. DLL 79 s.v. *parli-*.

The Hurr. word *par(i)li* “sin” is written *pa(-a)-ar-li-/pa-ri-li-*, which distinguishes it graphically from this word. The words registered here under sections a and b may not be the same word.

GIŠ^Aparlai A n.; (wooden part of a bed).†

neut. nom.-acc. sg. ^{GIŠ}*pár-la[-a-i]* IBoT 4:15:4; sg. d.-l. ^{GIŠ}*pár-la-a-i* 482/u:4 (IBoT 4, p. XXVI).

[...] *šarā tit[(tanuanz)i ...]anza nu=kan šaš~ta[(š ^{GIŠ}pár-la)-a-i ...]x-an-kán ^{GIŠ}pár-la-a-i še[r (šašnuwanz)i n=asht]a IŠTU TÚG kariya[nzi]* “They set up [... And ... is] ...-ed. [They ...] the wooden *p*. of the bed(ding). They cause [(someone)] to lie down on the *p*. [They] cover (him) with a cloth” 482/u:2-5 (rit.?), w. dupl. IBoT 4.15:3-6.

NINDA^Aparlai B n.; (a type of bread or pastry); NH.†

ŠU.NIGIN 22 UDU 44 PA. (or: 40 NINDA PA.) ^{NINDA}*pár-la[-i]l[(-?)...]* / ŠĀ.BA 1 PA. 3 ŠĀTU ZÍD. [DA ...] / 98 DUG KAŠ 4 ŠĀTU G[A ...] / [o] GEŠTIN 1 GA.KIN.AG a[-...] “Total: twenty-two sheep, forty-four *PARĪSU* (or: forty loaves containing a *PARĪSU*), *p*-breads [...], among which are one *PARĪSU* and three *SŪTU* of flo[ur ...], ninety-eight jugs of beer, four *SŪTU* of [...] m[ilk ...], [...] wine, one cheese [...]” KUB 42.87 iv 4-7 (cult inv.).

Although this word could be incomplete, it could also be the same word as ^{GIŠ}*parlāi*, but w. a different determinative. It is more probable that a kind of bread was named after a wooden object whose shape it shared than that the wooden object was named after the bread. For a comparable stem in other bread names see ^{NINDA}*gatai* and ^{NINDA}*tuh~hurai*.

LÚparlašalla-

[parn-]

LÚparlašalla- n.; (a functionary); NH.†

EGIR-ŠÚ_{ma}za EN.SISKUR ANA 2 DINGIR.
MEŠ IGI-*anda matalliya* [LÚpár-l]a-šal-la
MU^[NUS]kanqatitalla-(?) ... arḥa] / aniyanzi “But af-
terward the sacrificer *matalliya*-s himself toward
two deities; they nullify(?) / cancel(?) the [...] to/
on the *p*-man [and *kanqatitalla*-(?)] woman” KUB
46.38 ii 12-13 (Kizz. rit., NH); [EN.SISKUR_{ma}za ANA 2
DINGIR.MEŠ IGI-*and*]a? *matalliya* LÚpár-la-šal-la
[... ar]ḥa aniyanzi “[The sacrificer] *matalliya*-s
[himself toward two deities]; they nullify(?) [the
...] to/on the *p*-man” KUB 46.42 ii 15 (rit.); in both ex.,
the case is uncertain (stem form?). Cf. also *matalli*(ya)-.

The apparent formation of *p*. compares w. the
functionary-name LÚIGI-*zišalla*- (or LÚšizišalla-?)
which occurs in the same text (paired w. the
MUNUS^[NUS]kanqatitalla-) KUB 46.42 iii 14, iv 12, (17?). Cf.
also LÚIGI-*ziašši*- KUB 46.38 ii 9 (NH).

parli see *parla*- and *parili*-.

[^{DUG}parmaš(-)x-x] VBoT 89 i 13 should be read
ga(coll.)-pár-ma-aš x-x.

parmi, parni (Hurr. offering term); NH.

pár-ni KUB 27.1 ii 1 (NH), *pár-mi* KBo 25.190 + KBo
33.107 obv. 11 (Otten/Rüster, ZA 72:147), *pár-mi-ia* KBo 4.2
iv 3 (Murš. II), KUB 45.78 iii 11 (NH), 499/w obv. 18 (Haas/
Wilhelm, AOATS 3:61), ^[NUS]pár-ni-ia KBo 8.86 obv. 12 (NH),
pár-mi-[š] KBo 8.86 obv. 19, *par*(sic)-*mi* KUB 32.84 iv 9.

(In a list of offerings for burning) 1 MUŠEN
ilmiya pá-r-mi-ia “one bird for the oath/curse (and)
for *p*.” KBo 4.2 iv 3 (aphasia of Murš. II), ed. MSpr. 6f. (obv.
33); [1 NINDA.]GUR₄-RA ŠA 1 UPNI *daḥašiya* ...
el[*miya*] ^[NUS]pár-ni-ia KBo 8.86 obv. 10-12 (rit., NH); cf.
elmiya(coll. photograph) *pár-mi-ya āriya* 499/w obv.
18, translit. Haas/Wilhelm, AOATS 3:61; and cf. KUB 45.78
iii? 11; [E]GIR-*anda*ma *par*(sic)-*mi takruwāri*
kūwāḥi [^[D]Teššuppina GUB-aš *ekuzi* KUB 32.84 iv 9-10
(Hurr. offering list); for the sequence of offering terms see
Haas/Wilhelm, AOATS 3:59.

Perhaps this Hurr. term is related to the Hurr.
verbal expression *pár-nu-uš-du-uš* (i.e., *parn*≠*ost*≠
o≠*s*) KBo 23.23 rev. 46, 47 = (Hitt.) *parkuiš ešdu* VBoT
120 i 6, 7, see Wilhelm, ZA 73:97f. n. 3, Wegner, Xenia 21:152

(citing ChS I/5/1 no. 2 line 64, p. 59). If so, it could mean
something like “purity” here.

Haas/Wilhelm, AOATS 3 (1974) 61; Lebrun, Samuha (1976)
99f.; Laroche, GLH (1979) 196 (s.v. *parmi*, *parn*- 2).

GIŠparmil n.; (the name of a tree and its wood?);
MH?/MS?.†

In a list of offerings made “before the king goes
outside” (line 16): [... (-)]āliš 2 MUŠEN 1 GI [...]
/ [... UDU?/ANŠE?.K]UR.RA GIŠpár-mi-il x[...] /
[... +]2 *ḥuppar marn*[*uwan* ...] KBo 16.78 iv 21-23
(MH?/MS?).

In a cultic context like this one a statue or ani-
mal-shaped vessel (*BIBRU*) of an antelope (UDU.
KUR.RA) or a horse (ANŠE.KUR.RA) is possible.
For the antelope see gold-plated (wood?): UDU.
KUR.RA KÛ.GI GAR.RA KUB 12.1 iv 13 (cult inv.);
gold and jeweled: UDU.KUR.RA KÛ.GI NA₄ KUB
38.38 obv. 10, cf. also KBo 18.172 rev. 3; iron: 2 UDU.
KUR.RA AN.BAR KBo 2.1 iv 4; tin-plated wood:
2 UDU.KUR.RA GIŠ AN.NA *ḥališšiyān* KUB 38.1 iv
4; silver *BIBRU*: 1 *BIBRU* UDU.KUR.RA KÛ.
BABBAR 4 ĞİR.MEŠ *aranza* KUB 42.100 iii 28.
For the horse see the cult inv. passages ANŠE.
KUR.RA KÛ.BABBAR GAR.R[A] KUB 38.4.2;
[*BI*]BRU ANŠE.KUR.RA KÛ.GI *ibid.* 8, cf. also KUB
38.21 rev. 6.

Although GIŠ^[NUS]pár-mi-il is not formally genitive, it
may serve like uncomplemented GIŠ when it fol-
lows an object in a list to indicate its material. The
trace after *p*. could be U[P] or K[Á]. UPNU/NI as
a unit of measure of capacity would fit a *BIBRU*
better than a statue.

parn- n.; see *per*-.

[*parn*- v.] in [...]x x *pár-nu-un* 1 KAŠ.A *pa*[-...]
KUB 31.69 obv.? 2 (Pud.), without context, was read
[...]x-*qa-nu-un* by de Roos, Diss. 274, but should
probably be read [...]x-x ^[D]U^[NUS]-*nu-un* (coll.). For
pár-na-an-zi KBo 30.127 iv? 12 read *pár*-<*aš*->*na-an-zi*.
There is no exclamation point in Otten’s hand
copy.

TÚG/GAD **parna-****parnalli- a**

TÚG/GAD parna- n.; (an article made of light-weight fabric; a tapestry, something like a Turkish *kilim*); from OH?/NS.†

sg. nom. TÚG *pár-na-aš* KBo 18.175 v 7, KBo 18.179 v? 4, KBo 18.181 obv. 17, rev. 24, KBo 18.187:4, KUB 12.1 iii 27, KUB 13.35 i 48 (all NH), KBo 8.95 obv. 5, KUB 42.40 ii (6), iii 4, GAD *pár-na-aš* KUB 42.106 rev.? 11; **acc.** TÚG *pár-na-an* KUB 13.35 i 47, iii 48, iv 6, 10, 17 (NH); **abl.** TÚG *pár-na-az* KUB 44.60 iii 12, 13, 19 (OH?/NS).

pl. acc. TÚG *pár-nu-uš* KUB 60.60 rt. col. 15 (NH).

a. used (like a bull-fighter's cape) to separate calves from the herd: "But who will cull them (the calves mentioned two lines before) out (of the herd)? The Stormgod [will cull] them [with] a rod, both with a rod and a crook. The priests(?) will cull them with a (wooden) *šahut(a)*-. The *tazzelli*-men will cull them with a boxwood(?) rod" *tabarna[š=a]t=kan SIG₅-antet* TÚG *pár-na-az karšeškizzi tawan~[nanaš=a]t=kan walkit* TÚG *pár-na-az karšeškizzi* "The Tabarna will cull them with a good *p.*-cloth; the Tawannana will cull them with a *walki p.*-cloth" KUB 28.9 rev. 13b-14b + KUB 44.60 iii 12-13 (Hattic-Hitt. bil., OH?/NS) □ in lines 9-10 the object(s) is expressed by acc. pl. com. *š=aš*, but in lines 11-13 by neut. *š=at*. For *karš-* "to separate/cull (animals) out from a herd" see Laws §85, KUB 30.10 obv. 15 (both OH) and KUB 13.4 iv 56 and 59 (MH/NS).

b. in inventory tablets: TÚG *pár-na-aš tapriaš* "p.-cloth of the *tapri*-chair" KBo 18.181 rev. 24 (inv., NH), ed. THeth 10:120, 123, Siegelová, Verw. 376f. ("Decke des Sessels"); TÚG *pár-na-aš watarmaš(-)šá[(-)...]* KBo 18.181 obv. 17 (inv., NH), ed. Siegelová, Verw. 372f. ("Wandbehang *u.*") □ compare NINDA *watarmašši*- AIHeth 190, perhaps indicating goods from a city Watarma; (In a list of garments and textiles) [...] TÚG *pár-na-aš ŠÀ 1-EN wašha[niyaš(?)]* "[...] *p.*-cloths, among them one (in the fashion/style) of the city W.(?)" KBo 18.187:4 (inv., NH), ed. Siegelová, Verw. 480 □ for a garment or cloth from, or in the style of, Wašhaniya see NBC 3842 obv. 1, translit. Finkelstein, JCS 10:101; for the spelling without det., in a similar context, see *ikkuwaniya* (from URU *Ikkuwaniya* "Iconium/Konya") KUB 42.59 rev. 23, ed. Siegelová, Verw. 342f.; 14 TÚG *pár-na-aš ŠÀ.B[A] 2 x-x[...]* "fourteen *p.*-cloths among which are two [...]" KBo 18.175 v 7-8 (inv.), ed. THeth 10:11, Siegelová, Verw. 420f.; 7 TÚG *pár-na-aš KÙ.GI NA₄ ŠÀ.BA 1-EN hūda-x[ca. 8 signs] KÙ.GI anda* "Seven *p.*-cloths (decorated with) gold and gems, among them one ... [...] gold thereon" KUB

12.1 iii 27-28 (inv., NH), ed. Košak, *Linguistica* 18:100, 104, Siegelová, Verw. 444f.

c. in a (NH) list of textiles for the royal coronation: 192 TÚG *pár-na¹-aš* KBo 18.179 v? 4 (inv., NH), ed. Siegelová, Verw. 40f. ("192 Tapisserien"); cf. also TÚG *pár-na-aš šar-ra?[-aš-ši-...]* "p.-cloth(s) of royal-[ty(?)]" KUB 42.40 rev.? rt. col. 4 (inv.).

d. in depositions: TÚG *pár-na-an-na-wa kuwapi tianzi nu=wa* TÚG *pár-na-an GIBIL INA É.LUGAL dahhi* TÚG *pár-na-aš LIBIR.RA=ma=wa kuiš nu=wa=mu mašiwān ZI-anza nu=wa=za apeniššan daš~kinun* "Whenever they lay the *p.*-cloths, I take the new *p.*-cloth to the royal palace, but I take as many as I wish of the old ones for myself" KUB 13.35 i 47-50 (NH), ed. StBoT 4:6f.; cf. also in broken context of KUB 60.60 rt. col. 10, 15 (NH).

TÚG/GAD *p.* is an article made of linen cloth, occasionally decorated with gold and gems, sometimes associated with royalty (KBo 18.179, KUB 13.35, KUB 28.9 + KUB 44.60). As a covering for a *tapri* to sit upon, as something to be waved at a calf to shoo it away from the herd, as a valuable item expensively decorated and used at the coronation, it may have been something like a Turkish *kilim*, i.e., not a real carpet, but something of lighter weight. If the term is derived from *per/parn-* "house," it may describe an article for domestic use.

Werner, StBoT 4 (1967) 17 ("'Kleid des Hauses' = 'Wandbehang'"), 81 ("Wandbehang?, Teppich?"); Siegelová, Verw. (1986) 612 ("Wandbehang, Tapisserie").

Cf. *per/parn-*.

parnalli- adj.; of the house or estate; NH.†

sg. nom. com. *pár-na-al-li-iš* KUB 5.6 iii 13 (NH); **pl. nom.-acc. neut.** *pár-na-al-la* KUB 25.27 i 18.

a. modifying a *Zawalli*-deity: "Since it was established that Mašḫuiluwa let his tongue go (*arḫa tarnā-*) before a deity" *nu párn-na-al-li-iš kuiš dZa~walliš ŠA dUTU-ŠI mPÍŠ.TUR-aš kuin* URU *Arza~uwa ḫarta nu apēdani peran EME-an arḫa tarnan ḫarzi IGI-zi TE.MEŠ NU.SIG₅-du* "if he has let (his) tongue go before that *Zawalli*-deity of the house-(hold) of His Majesty, whom Mašḫuiluwa held (with him) in Arzawa, let the first set of exta be unfavorable" KUB 5.6 iii 13-15 (oracle question, NH), ed.

parnalli- a

parnawiške-

Archi, AoF 6:87f., cf. AU 285; *Zawalli*-deities are further qualified either by “of PN,” “of GN” (e.g., ŠA URU^{LÚ}*Zithara* KUB 5.6 ii 45, ŠA URU^{LÚ}*Ankuwa* ibid. ii 69), or “of the house of PN/of the king” (ŠA É^{mÉ}.GAL-PAP KUB 22.67:13, cf. Archi, AoF 6:87; ŠA É LUGAL KUB 16.46 i 10). *parnalliš* ... ^d*zawalliš* ŠA^dUTU-ŠI seems to be the functional equivalent of ^d*zawalliš* ŠA É^dUTU-ŠI, w. ŠA É = *parnalliš*.

b. modifying foodstuffs (produced on the estate): [TA?] É^dUTU=ma EZEN *hadauri* 1 GU₄ 10 UDU *aššanumaš=ma māšiwān lamniyanzi* LÚ.MEŠ^{LÚ}*halliyarišš=a* ^dDAG-ti *iyānzi* 2 UDU 2 PA. ZÍD.DA 2 DUG KA.DÙ ŠA É=ŠU<NU> 1 UDU 1 PA. ZÍD.DA 1 DUG KA.DÙ LÚ.MEŠ É.GAL *pár-na-al-la pianzi* “But [from?] the temple of the Sungod, for the *hadauri*-festival: one ox, ten sheep — they name how much to provide, and the *halli~yari*-people make for ^dHalmaššuit: two sheep, two *PARISU*-measures of flour, two jugs of thin beer of their(!) (lit. his) estate. The palace attendants give one sheep, one *PARISU*-measure of flour, one jug of thin beer, of (= from) (their) estate” KUB 25.27 i 14-19 (*hišuwāš* fest., NS), cf. Alp, Beamt. 26 □ for sg. -ŠU w. pl. subject see ibid. i 22-24, iii 13-15. *p.* is probably pl. nom.-acc. neut., referring to the foods; although the word order is unusual, *p.* or perhaps LÚ.MEŠ É.GAL *p.* was inserted later (cf. many corrections and erasures, e.g., i 8, 13, 14, 21, 22). It seems possible that *p.* corresponds to ŠA É=ŠU(NU) “of their(!) estate.” Whether the latter logographic writing was pronounced *parnaš=šaš* or *parnalla* in this context is unclear, but its equivalence in meaning to *parnalli-* is clear, both here and above under a.

Alp, Beamt. (1940) 26; van Brock, RHA XX/71 (1962) 107 (“qui appartient à la maison (royale)”; Archi, AoF 6 (1979) 88 (“familiare”), 92 (“della casa”).

Cf. *per/parn-*, *parnawiške-*.

[^{GIŠ}*parnalli-*] cited by de Martino, SMEA 24:143, does not exist. See ^{GIŠ}*parnulli* and ^{GIŠ}*paranalla-*.

[^{LÚ}.^{GIŠ}*parnanata-* n.] Mestieri 561f. citing 1 MU~NUS.SÎR ŠA^{LÚ}.^{GIŠ}*pár!*(copy: *qa*)-*na-na-ta-a[š?]* HT 2 iv 1. However this text clearly distinguishes *pár* and *qa*: *pár* iii 18, iv 19, *qa* iv 20, v 16, etc. For other exx.

of MUNUS.SÎR ŠA^{LÚ}... in this text see i 1, iii 22, 23, iv 2, 3; for MUNUS.SÎR + male PN + ^{LÚ}... see iv 5-6, 9-10, 11-12, etc. See ^{GIŠ}*qananata-*.

parnawiške- see *parnawiške-*.

parnawiške-, parnawiške- v.; to make into the property of the royal house; NH.†

pret. sg. 3 *pár-na-wa-iš-ki-it* KUB 1.1 iv 63, *pár-na-ú-i-iš-ki[-it]* KUB 1.8:40, *pár-na-ú[-...]* KBo 3.6 iv 24 (all Hatt. III).
imp. pl. 3 *pár-na-wi₅-iš-kán-du* KUB 21.38 obv. 20 (Pud.).
uncertain *pár-na[-a]-wa-x[...]* KUB 60.60 rt. col. 10.

a. obj. a place: “I took up my [nephew] Kurunta” *nu=za ŠEŠ=YA* ^mNIR.GÁL-i[(š)] / [(*kuit Aš*)]*RU* URU^d.*aššan pár-na-wa-iš-ki-it* (vars. *pár-na-ú-i-iš-ki[-it]*, *pár-na-ú[-...]*) “and (in) Tarḥuntašša, the place which my brother Muwatalli made into property of the royal house, (there I installed Kurunta in kingship)” KUB 1.1 iv 62-63 (Hatt. III), w. dupls. KBo 3.6 + KUB 19.70 iv 23 and KUB 1.8:40, ed. Hatt. 36f., NBr 32f. (“für den Hof in Anspruch nehmen”), Chrest. 80f. (“used for (his) palace”), and (less appropriately) StBoT 24:28f. (“ausgebaut hatte,” in glossary p. 97 “bauen, besiedeln”).

b. obj. people and animals: (Puduḥepa wrote to Ramses II:) “As to the resettled persons, cattle, and sheep which I will give to my daughter, there is no grain in my lands. When my envoys reach you, [send] me mounted messenger(s), my brother. Let them bring records to the lords of my land” *nu=wa* NAM.RA.MEŠ^{LÚ} *kuin* [GU₄].MEŠ UDU.ḪI.A *pē ḥarkanzi nu=war=an=kan arḥa daškandu nu=war=an pár-na-wi₅-iš-kán-du* “And let them take over the resettled persons, [ca]ttle, and sheep which they (sc. the lords) keep ready and make them into property of the (Egyptian) royal house” KUB 21.38 obv.19-20 (letter, Pud.), ed. Güterbock, Symb.Koschaker 35, Helck, JCS 17:89 (“zum Eigentum nehmen”), Stefanini, Pud. 7-9 (“esse le prelevino e se ne appropriino” [emphasis his]).

Götze, NBr (1930) 34f. (“verhoflichen,” “zum Krongut machen”); Güterbock, Symb.Koschaker (1939) 35 (“zu Eigentum des Hofes machen(?)”); Stefanini, AttiAccTosc. 29 (1964) 28 (“Il denominativo riposa su un’accezione economica di ‘casa’ e corrisponde molto bene all’it. incamerare,” i.e., “to confiscate, annex”); Oettinger, Stammbildung (1979) 382 (“zur Behausung machen”); Otten, StBoT 24 (1981) 97 (“bauen, besiedeln”); Starke, StBoT 31 (1990) 538 n. 1986.

parni

(NINDA)parnuwami-

parni see *parmi*.**parnili** adv.; (reading and mng. uncertain).†

namma=at adanna [ešanta(r)]i(?) (or: [*hal~ziantar*]i(?)) *nu=za pá-r-ni-li ada<n>zi LÚ É DIN~GIR-LIM [...]*x *UL halziyanz[i]* “Then they [sit(?) down] to eat (or: they [are called] to eat). They eat *p*. They do not call the temple-man [...].” KBo 14.95 iv! 4-5 (+) KBo 29.82 iv 5-6 (*witaššiyaš* fest.), w. dupl. KBo 14.93 iv 2-3. For adverbs in *-ili* see EHS 1:360.

If the form is correct as written, it might be an adverb in *-ili* based upon *parn-* “house, household” (eating “by households”). However, there are no attested exx. of nouns for buildings w. the *-ili* adverbial suffix. On the other hand, it could be a scribal error for *pár-aš-ni-li*, in which case it might mean “in a squatting position” or “in the manner of a leopard”; cf. *paršanili*.

[...(-)]parninkin (mng. unkn. or acephalic).†

[... (-)]*pár-ni-in-ki-in* KBo 24.51 obv.? 13.

parneški- Hurr. n.; (mng. unkn.); from MH/MS.†

pl.?/sg.? **nom.-acc.** *pár-né-eš-ki* KBo 23.23 rev. 78 (upside down) (MH/MS), KUB 24.13 iii 12 (MH/NS); **Hurr. det. sg.** *pár-né-eš-ki-n[e]* KBo 23.23 obv. 28 (MH/MS).

Hurr. det. pl. *pár-né-eš-ki-n[a]* KBo 23.23:49 (MH/MS) (in Hurr. context).

“The Old Woman places the images (ALAM. MEŠ) into the basket” MUNUS.ŠU.GI *namma 2 pá-r-né-eš-ki* (var. 2 *pár-né-eš-ki* [*namma*]) *IŠTU 2 ŠU.MEŠ=ŠU dāi* “The Old Woman then takes two *p*.-s with her two hands,” (rushes behind the client’s back, begins to seize him body part by body part from his head downward, and keeps wiping him off while repeating an incantation) KUB 24.13 iii 11-12 (Allaituraḫi’s rit., MH/NS), w. dupl. KBo 23.23 rev. 78 (upside down) (MH/MS), ed. Haas/Thiel, AOAT 31:106f., 212f., ChS I/5:112, 63 (line 100); [EN SÍ]SKUR *harwašiya pedi tiēzzi* MUNUS.ŠU.GI *pattar pá-r-né-eš-ki-n[e ...]*x(-)*āppa dāi* / [...]-*an šanḫanzi nu=zz(š)an* MUNUS.ŠU.GI *INA QĀTI=ŠU šehuriēzz[i ... QĀ]TAM ārri* / [... *IŠTU ZA.ḪU]M tepu papparši* MUNUS.ŠU.GI *widanta ārri* “The [sa]crificer enters a secret place. The Old Woman takes/places back a basket (and) a *parneški*, [and] they clean(?)

[the ...]. The Old Woman urinates in her own hand. She washes the hand [...]. He/she sprinkles a little [... from a ZA.ḪU]M-vessel, and the Old Woman washes (herself) with water (or: and he washes the Old Woman with water)” KBo 23.23 obv. 28-30 + KBo 33.118 obv. 46-48 (rit., MH/MS), ed. ChS I/5:57.

Haas/Thiel, AOAT 31:45, 319, suggest that *p*. was a substance made of barley flour, mixed w. water and herbs (like a poultice?), based on a par. KBo 11.19 obv. 10-14. Since both passages are only remotely similar, this suggestion cannot be substantiated. Oettinger, *Stammbildung* 318 n. 127, apparently arrived at a mng. “feather(?)” on the basis of the juxtaposition to *pattar* and his IE etymology.

For another noun of Hurr. origin ending in *-iški* see the noun *šehelliški-* (Laroche, GLH 196, Kronasser, EHS 1:211, §117.5).

Haas/Thiel, AOAT 31 (1978) 45 (“Diese ... Materie besteht vor allem aus Gerstenspelt, aus Wasser und dareingemischten Kräutern”), 125f., 237, 319; Laroche, GLH (1979) 196 s.v. *parn-* 3 (en hitt., désigne une sorte de figurine magique (ALAM)); Oettinger, *Stammbildung* (1979) 318 n. 127 (“Feder(?)” assumes PIE rather than Hurr. origin, from **perneski-*); Wilhelm, ZA 73 (1983) 97f. n. 3 (Hurr. *parn-* = “rein”).

(NINDA)parnuwami- adj. and n. com.; (a kind of bread or pastry); NS.†

a. as an adj.: (In a list of breads) [1 NINDA. G]UR₄.RA BA.BA.ZA *alpaššiš 1/2 UPNI* 1 NINDA. G[UR₄.RA BA.BA.ZA?] / [*pá*]r-nu-wa-mi-iš ŠA 1/2 UPNI KBo 23.95 obv. 9-10 (fest., NS), ed. Haas, KN 298f.

b. substantivized w. NINDA as det.: 1 NINDA *pár-nu-wa-mi-iš* Bo 3784 i 11, translit. StBoT 15:25.

The word “*a-pár-nu-wa-mi-iš-ša*,” which was listed among (dried) fruits in 1328/z 1-5, translit. Ertem, Flora 136, but which under *muthaya-* we emended to NINDA! *pár-nu-wa-mi-iš-ša*, Otten, ZA 81:118, has determined from a photograph to be *a-pár-ša-nu-wa-mi-iš-ša*.

The word was originally an adj. (actually a Luw. passive part. of a verb *parnuwa-*) modifying bread. It developed into a substantive. Cf. also NINDA *harki-*, NINDA *harši-*, etc.

Hoffner, AlHeth (1974) 175.

GIŠparnulli- n. (neut./com.); (an aromatic woody plant or its product); from OH/NS.†

sg. nom.-acc. GIŠpár-nu-ul-li KUB 33.67 iv 3, 6 (OH/NS), KBo 19.109:7, KUB 12.53:13, KUB 41.13 ii 23! (text: GIŠpár-nu-m[i-l]i-ia), KUB 51.38:4, IBoT 2.39 rev. 22 (MH/ENS), 412/b ii 24 (Ertem, Flora 118), KBo 30.3 iv 15.

acc. GIŠpár-nu-ul-l]i-in KUB 33.84:4 + KBo 19.109:6, KBo 19.110:4.

gen. [GIŠpár-nu-ul-l]i-ia-aš VBoT 58 iv 24 (OH/NS).

(In a list of objects and materials for the performance of a rit.) šanezzi kinānta GIŠšāhiy[aš GIŠpár-nu-ul-l]i-ia-aš GI.DÛG.GA “Assorted/selected(?) sweet-smelling pieces of šāhi-wood, p.-wood, (and) sweet reed (and the Old Woman sprinkles aromatic oil over them)” VBoT 58 iv 23-24 (myth, OH/NS), translit. Myth. 26, cf. KUB 51.38:3-4, KUB 41.13 ii 21-23; šanezzi GIŠšāhiš [... GIŠ]pár-nu-ul-li kē iškallanta “The sweet-smelling things — šāhi, [...] and p. — these were (lit. are) broken open” KUB 12.53:12-13; cf. apāš=a GIŠERIN iškallan GIŠeyan GIŠš[a-o-]x GIŠantar-[x-x] GIŠtaprinnin šanizzi hūmanda GIŠ[x-x-in] GI.DÛG.GA GIŠpár-nu-ul-li hāppuriyan alil hūlman dāi IBoT 2.39 rev. 20-22 (mouth-washing rit., MH/ENS); n=an=za Kamrušepašš=a dāš AN.BAR-aš GUNNI n=an daiš nu par[aiš] GIŠšāhin GIŠpár-nu-ul-li=ya paraiš=ma GI.DÛG.GA GIŠhāppuriyan[n=a] “Kamrušepa also took the iron brazier (GUN~NI), and put it (in place), fanned the šāhi-wood and the p.-wood, and fanned the sweet reed and the hāppuriya-wood” 412/b ii 22-25 (bil. Ḫattic rit.), ed. Ertem, Flora 118f.; for GI DÛG.GA see CAD Q 88; see also parai- 2 b; “In the sacrificer’s house, there burns [olive wood], there burns šāhi-wood [...]” GIŠpár-nu-ul-li warān[i] “there burns p.” KUB 33.67 iv 3 (rit. in myth, OH/NS), ed. StBoT 29:74f., translit. Myth. 77; cf. KBo 30.3 i 14-15, ed. StBoT 29:214; [(nu=kan āššiya)]tar GIŠšāhin GIŠpár-nu-ul-l]i-in-na daššawaš A.ḪI.A-naš [(šunniyat nu=kan A.ḪI.A-aš a)]nda āššiyatar GIŠš[āhiš] GIŠpár-nu-ul-li waršit “(IŠTAR) strewed aphrodisiac(?), šāhi-wood, and p. into the mighty waters. And in the waters (Ḫedammu) smelled the aphrodisiac(?), šāhi-wood, and p.” (so that Ḫedammu became drowsy) KUB 33.84:4-5 + KBo 19.109:6-7 (Ḫedammu, ENS), w. dupl. KBo 19.111:4-5, ed. StBoT 14:58f., tr. Hittite Myths 51.

GIŠp. always occurs together w. other aromatic woods or their products, such as olive and cedar

wood, GI.DÛG.GA, GIŠšāhi-, and (GIŠ)hāppuriya-. Its aroma was released by breaking/cracking (iš~kallai-) the wood or fruit open, by burning it, or by soaking it in water. The word is of Ḫattic origin.

Friedrich, HW (1952) 162f. (“Baum und sein Holz”; derived from Ḫattic); van Brock, RHA XX/71 (1962) 126; Ertem, Flora (1974) 137f.

[GIŠpár-nu-m[i-l]i-ia] KUB 41.13 ii 23 is to be emended to GIŠpár-nu-u[l!-l]i-ia.

parš- A v.; to flee, escape (often w. -kan or -ašta); from OH/MS.

act. pres. sg. 3 pár-aš-zi KUB 31.71 iii 15 (NH); **pl. 3** pár[-aš-ša]-an-zi ibid. iii 15 (NH).

pret. sg. 3 pár-aš-ta KUB 14.1 obv. (48) (MH/MS), KUB 13.4 iv 29 (MH/NS), KBo 2.5 i 3, ii 18, KBo 3.4 ii 33, KBo 14.20 ii 8 (all Murš. II), KBo 6.29 ii 19 (Ḫatt. III); **pl. 3** pár-še-er KBo 3.46 rev. 38 (OH/NS), KUB 14.15 iii 34, 36 (Murš. II), pár[-aš-še]-er¹ KUB 23.11 iii 13 (MH/NS).

imp. sg. 3 pár-aš-du KUB 19.28 iv 2 (Murš. II); **pl. 2** pár-ša[-at-tén(?)] KBo 14.19 ii 2 (Murš. II).

mid. pret. sg. 3(?) pár-aš-ta-at 48/e obv. 6 (StBoT 5:140 n. 8).

part. sg. acc. com. pár-aš-ša-an-da-an KUB 17.29 ii 15 (pre-NH/NS).

a. w. a local particle (-kan, -ašta): KUR^{URU}Ar~zawa=ma=kan hūman pár-aš-ta “The entire country of Arzawa fled. (Some inhabitants took refuge at Mt. Arinnanda, some in the city of Puranda, and others went across the sea to Uḫhaziti)” KBo 3.4 ii 33 (ann., Murš. II), w. dupl. KBo 16.1 iii 39, ed. AM 52f.; cf. KBo 5.2 ii 18, KBo 14.20 ii 8, (17), KUB 14.19:(3), KBo 14.19 ii 2; “It rained all night, and a mist arose, so that the enemy did not see the camp fires” nu=kan LÚ.KÚR UL pár-aš-¹ta¹ “and the enemy did not flee” KBo 19.76 i 26 (ann., Murš. II), tr. Otten, AfO 22:113; (The army of Arzawa destroyed Madduwatta’s troops) n=aš[ta^mMad]duwattaš 1[-aš] pár[-aš-ta] “[Mad]duwatta alone esca[ped]” KUB 14.1 obv. 47-48 (MH/MS), ed. Madd. 12f.

b. without local particle: (If you steal a plow ox belonging to the temple, explaining its disappearance:) “It died from emaciation ...” naššu=war=¹aš pár¹-aš-ta “or it escaped/ran away” KUB 13.4 iv 29 (instr. for temple personnel, MH/NS), ed. Chrest. 164f., Süel, Dretif Metni 78f.; (The queen describes what happened to her in a dream:) “When I set out, I said

parš- A b

as follows:” *nu=wa UL* ^É*targašša[naz hu]yanza=pat* *pár-aš-zi* LÚ.MEŠ KUS₇=*ya=wa pár[-aš-ša]-an-zi* “Is it not (or perhaps: It is not) from the house of the *tar~gaššana-* that the [ru]nner(?) flees? Will the chariot-warriors also flee?” (Whereupon the [...] actually said to me: ‘Since the gods know your mouth, do not curse deliberately’) KUB 31.71 iii 14-15 (dream report, NH), DLL 92 restored ^É*targašša[nali]yanza=pat*, but this reading leaves ^É w. neither *IŠTU* nor abl. ending to indicate its case.

c. w. preverb — **1’** *arḫa*: cf. Zuntz, Ortsadv. 20; “When I, Tudḫaliya, the Great King, came to Ḫattuša” *n=ašta ÉRIN.MEŠ LÚ.KÚR arḫa pár[-aš-še]-[er]* “the enemy troops fled. (I pursued them and went to war against the Kaška-Land)” KUB 23.11 iii 13 (ann., Tudḫ. II), ed. Carruba, SMEA 18:160f.; (When Urḫi-Teššub heard about countries taking side with Ḫatt. III) *n=aš=kan* URU *Maraššantiyaza arḫa pár-aš-ta* “he fled from Maraššantiya (and went to Šamuḫa, but I pursued him)” KBo 6.29 ii 19 (hist., Ḫatt. III), ed. Ḫatt. 48f.

2’ *peran arḫa*: cf. Zuntz, Ortsadv. 51; “The city of Šunupašši did not wait quietly for me to approach” *n=aš=mu=kan peran arḫa [pár]-aš-ta* “It fled before me, (and I burned the city down)” KBo 2.5 i 2-3 (ann., Murš. II), ed. AM 180f.

Götze, Ḫatt. (1925) 109; Friedrich, HW (1952) 163; Laroche apud Bader, BSL 69 (1974) 5f.

Cf. *paršanu* A.

parš- B, parši-, paršiya- v.; **1.** to break (into large fragments), to crumble (into small fragments) (trans., act. and mid.), **2.** to break, disintegrate (intrans., mid.), **3.** to violate (a boundary) (trans., mid.); from OS.

act. pres. sg. 1 *pár-ši-ia-mi* KBo 15.25 obv. 13, 21, 33 (MH/NS), KUB 7.30 rt. col. 8 (pre-NH), KUB 17.28 i 21 (MH/NS), KBo 22.137 iii 5-6, *pár-ši-ia-am-mi* KBo 13.101 i 11 (NS), *pár-ši-ia-aḫ-ḫi* VBoT 24 iv 6 (MH/NS), KBo 27.108 iii 28 (NS).

sg. 3 *pár-aš-zi* KUB 17.29 ii 9, 11 (pre-NH/NS), *pár-ši-az-zi* KBo 24.1 i 39 (MH/MS), KUB 35.151 iii 7 (MS?), *pár-ši-ia-az-zi* KBo 21.11 rev.? 9 (MS?), KUB 45.3 i 37 (pre-NH/MS?), KUB 11.31 i 20 (NH), KUB 6.46 iv 52, 53 (Miw. II), KUB 10.51 rt. col. 8, KUB 39.71 i 26, ii 32, iv (2), 4, 8, KUB 39.90:3, 6, KUB 39.91:10, KBo 22.126 rev. 12 (all NS), *pár-ši-ia-zi* KUB 1.17 i 13 (OH/NS), KBo 9.106 ii 58 (MH/NS), KUB 11.30 iii 10, KUB 27.68 i 9-10, KUB 32.1 iii 12, KBo 24.4 rev.! 16

(all NS), KBo 2.8 iii 20, KUB 20.1 iii 25, IBoT 2.23:9 (all NH), *pár-ši-i-e-ez-zi* KUB 39.101 ii 11 (NS), *pár-ši-ia-iz-zi* Bo 3315 rev. 16 (KN 277), *pár-ši-zi* KUB 17.35 i 21 (Tudḫ. IV), *pa-ar-ši* HT 1 i 60 (MH/NS), *pár-ši* KBo 4.11 obv. 15 (carried over to rev.) (NS), [*pár-ši-i* KBo 11.28 iii 4 read *pár-ši-ia!* as elsewhere in the same text].

pl. 1 *pár-šu-wa-ni* KBo 17.4 iii 16 (OS) [not certain if it belongs to this paradigm, fragmentary context].

pl. 3 *pár-ši-ia-an-zi* KBo 21.85 i 46, 50, iv 29 (OH/MS), KBo 24.29 iv 9 (MS), KBo 21.52 ii? 4, KUB 10.21 iii 10, iv 14, 16 (both OH/NS), KUB 15.32 iv 32, (38), KUB 51.57 obv. 19, VBoT 24 ii 22 (all MH/NS), KBo 2.4 l.e. 1, KUB 10.27 iv 5, KUB 36.89 obv. 8, KUB 39.17 iii 8 (all NH), KBo 2.13 obv. 15, 20, rev. 9, KUB 7.24 obv. 9, KUB 38.25 i 23, KUB 46.27 obv. 8 (all Tudḫ. IV), *pár-ši-an-zi* KUB 15.32 ii 34 (MH/NS), KBo 2.7 obv. 11 and passim, KBo 26.158 i 11, KUB 17.37 i 10, iv 12 (all NH), KUB 17.35 i 9 and passim, KUB 44.1 rev. 6, 8, 9 (both Tudḫ. IV).

pret. sg. 1 *pár-ši-ia-nu-un* KBo 15.10 ii 33, 40 (MH/MS), KUB 40.110 rev. (7) (NS).

sg. 3 *pár-ši-ia-at* KBo 15.10 ii 18, iii 68 (MH/NS), KUB 35.4 iii 6 (NS), *pár-ši-at* KBo 15.10 iii 63, 65 (MH/MS).

imp. pl. 3 *pár-ši-ia-an-du* KUB 40.110 rev. 8 (NS).

mid. pres. sg. 1 *pár-aš-ḫa* KBo 17.1 iii 14, KBo 17.6 iii (6) (both OS), *pár-aš-ḫa-ri* KBo 17.1 iv 10 (OS).

sg. 3 *pár-ši-ia* KBo 17.35 iii? 10, 14, 15, KBo 20.10 ii 17, KBo 20.25 i? (1), KBo 25.61 iii? 11, 18, KBo 20.39 left col. 4, 13, KBo 25.149 obv. 1 (all OS), KBo 13.165 iii 3, 7, KBo 17.74 iv 25 (both OH/MS), KBo 15.33 ii 26, KUB 12.19 iii 18, KUB 15.34 i 26, 28 (all MH/MS), KBo 25.72 rt. col. 9, KBo 7.37 obv. 6, 7 (both pre-NH/MS?), KBo 14.91:5, KBo 25.189 ii 5, KBo 25.190 obv. 25, 27, KUB 45.47 iii 7, 9, VBoT 117:5 (all MS), KBo 6.26 i 46 and passim, KBo 17.75 iii 15, 39, 46, KBo 19.161 i 2 and passim, KUB 33.40 i 6, 10 (all OH/NS), KBo 2.9 iv 1, 3, KBo 15.24 iii 29, KUB 27.67 ii 44, 45, 46 (all MH/NS), KBo 2.14 iii 8, 13 and passim, KBo 5.1 iii 18 and passim, KBo 26.151 i 3, KUB 12.26 ii 20, KUB 30.41 v 19, KUB 46.21 obv. (1), VBoT 128 ii 5, 11 (all NH), KUB 6.45 iv 9 and passim (Miw. II), *pár-aš-ši-ia* KBo 21.90 i 9 (OH/MS), KBo 25.48 ii 13 (MS), KUB 33.79 iv? 14 (OH/NS), KUB 11.23 i 5 (NS), *pár-ši-ia-ri* KBo 23.12 i 26, iv 17, KBo 24.66 ii 8 (MS), KBo 19.136 iv 16, KBo 13.159:(10), KBo 21.98 ii 24, KUB 35.133 ii 39, KUB 45.9 iii? 8, KUB 45.32 iii 17, 20, 28 (all NS), *pár-ši-it-ta-ri* KBo 6.34 ii 10 (MH/NS).

pl. 3 *pár-ša-an-da* KBo 20.8 rev.? 10 (OS), *pár-ši-an-ta* KBo 24.115 i? 16 (MS), *pár-ši-an-ta[(-)...]* KBo 17.36 ii 12 (OS), *pár-ši-an-da* KBo 25.53 rt. col. 5 (OS), *pár-ši-ia-an-da* KBo 25.88:7 (OS), KUB 34.123 i 22 (OH/MS), KUB 17.28 iii 6 (NS).

[**pret. sg. 3** *pár-aš-ta-at* 48/e obv. 6 (StBoT 5:140 n. 8), probably belongs to *parš-* A, q.v.]

imp. sg. 3 *pár-ši-it-ta-ru* KBo 6.34 ii 16 (MH/NS), *pár-ši-ia-ad-da-ru* ibid. i 38.

pl. 3 [*pár-ši-an-da-ru* 1674/c ii 10 (StBoT 5:139)].

parš- B

parš- B

parš- B 1 a 1'

inf. [pá]r?-šu-wa-an-zi KBo 21.41 rev. 28 (MH/MS) (traces against [pá]r-), *pár-šu-u-wa-an-zi* 196/t left col. 8, *pár-ši-ia-u-wa-an-zi* KBo 33.189 iv? 4, KBo 15.37 i 65, iv 6, KUB 12.12 vi 38, KUB 25.48 iv 20 (all MH/NS), KBo 22.134 iv 8, 10, 18, KUB 25.46 iii 13, KUB 55.54 iii? 14, IBoT 2.60:8 (all NS), KUB 6.45 iv 45 (Muv. II), *pár-ši-ia-u-an-zi* KUB 12.12 v 32, (39) (MH/NS), KUB 20.1 ii 7 (NH), KBo 24.45 obv. 16, KUB 55.65 iv 38 (NS), KBo 33.194 vi 17, *pár-ši-u-wa-an-zi* KUB 9.2 i 7 (NH).

verbal subst. nom. [pár]-š[i-i]a-u-wa-ar KUB 55.54 iv 8 (NS); **gen.** *pár-ši-ia-u-wa-aš* KUB 42.85:9, KUB 54.94 rt. col. (8).

part. sg. nom. com. *pár-ši-ia-an-za* KUB 10.52 vi 9, KUB 56.46 i 2 (both NS).

acc. *pár-ši-ia-an-ta-an* KBo 9.140 iii 10, KBo 21.85 iv 10 (both OH/MS), KBo 13.164 iv 3 (NS), Bo 3083 iii 11 (Ehelolf, ZA 43:175; StBoT 29:81f.), *pár-ši-ia-an-da-an* KBo 23.72 rev. 15 (OH/MS), KBo 21.34 ii 38 (MH/NS), KUB 7.30 rt. col. 10 (pre-NH/NS), *pár-ša-an-da-an* IBoT 3.148 iii 48 (NS).

nom.-acc. neut. *pár-ša-an* KUB 15.34 i 37 (MH/MS), KUB 39.82:9, KBo 23.93 ii 18 (both NS), *pár-ši-ia-an* KBo 17.65 rev. 21 (MH?/MS?), KBo 24.66 i 30 (MS), KBo 12.122:5, KBo 19.129 obv. 23, KUB 35.116:5 (all NS).

pl. nom. com. *pár-ši-ia-an-te-eš* KBo 15.37 ii 50 (MH/NS), ABoT 26:11.

acc. *pár-ši-ia-an-du-uš* KUB 7.5 ii 9, VBoT 24 ii 33 (both MH/NS), KBo 23.15 ii 19, KBo 24.57 i 5, KUB 2.13 i 24, iv 5, KUB 12.11 iii 20, KUB 25.46 ii 6, KUB 10.52 vi 13 (all NS).

nom.-acc. neut. *pár-ši-an-da* KBo 17.16:3, 8 (OS), *pár-ši-ia-an-da* KUB 43.26 i (9) (OS), KUB 34.123 i 22 (OH/MS), KBo 23.44 i 4, KBo 24.78 iv? 13 (both NS), KUB 32.128 i 9 (NH), *pár-ši-ia-an-ta* KBo 21.33 i 5 (MH/MS), KBo 21.52 ii? 8, 10 (OH/NS), Bo 3112 iii 15 (KN 313).

d.-l. *pár-ši-ia-an-da-aš* KBo 25.178 i 24 (OH/NS), *pár-ši-ia-an-ta-aš* KBo 20.67 i 10, ii 42 (pre-NH/NS).

inst. *pár-š[i-a]n-t[e-et]* KUB 39.7 ii 15 (MH?/NS).

iter. act. pres. pl. 3 *pár-aš-ká[n]-zi* KBo 12.113:7 (NS).

mid. sg. 3 *pár-aš-ki-ta-ri* KUB 41.19 obv. 15 (MH/NS).

uncertain: *pár-aš-ki-x*[...] (perhaps -i[z-zi?]) KBo 9.146 rev. 10 (NS).

dur. pres. sg. 1 *pár-ši-ia-an-na-aḫ-ḫi* KUB 7.5 ii 26, 27, 28 (MH/NS).

sg. 3 *pár-ši-ia-an-na-i* KBo 20.4 iv! 6 (OS), KUB 32.87 rev. 15 (OH/MS), KBo 7.37 obv. 5 (pre-NH/MS?), KBo 25.189 ii 3, 8 (MS), KBo 11.32 obv. 6 (OH/NS), KBo 23.67 ii 18 (MH/NS), KUB 17.24 iii 10 (NH?), KUB 55.55 iv 11, *pár-ši-ia-an-na*<-i> KUB 56.54 rev. 24, *pár-ši-an-na-i* KUB 32.49a rev. 8, KBo 21.33 iii 17 (MH/MS), KBo 20.72 iii! 27, 32, KBo 25.109 iii 11 (both MS?), *pár-ši-ia-an-na-a-i* KUB 10.21 v 30, KUB 25.32 i 30 (both OH/NS), KUB 30.24 ii (22) (MH?/NS), KUB 27.7:8, *pár-ši-i-ia-an-na-i* KUB 27.1 iii 70 (NH).

pl. 3 *pár-ši-an-ni-an-zi* KBo 7.37 obv. 10 (pre-NH/MS?), KBo 24.98:(11) (MS?), KUB 27.70 iii 9 (OH/NS), KBo 17.86 iv 9, *pár-ši-ia-an-ni-an-zi* KUB 25.32 iii 24 (OH/NS), KUB

46.47 obv. 12 (MH/NS), KUB 32.98:7, *pár-ši-ia-an-na-an-zi* KUB 25.32 ii 22 (OH/NS).

pret. sg. 3 *pár-ši-ia-an-ni-it* KUB 20.8 i 5 (NS).

pl. 3 *pár-ši-ia-an-nir* ibid. i 6 (NS).

iter.-dur. pres. sg. 3 *pár-ši-ia-an-ni-iš-ki-iz-zi* KBo 2.5 v 6 (OH?/NS).

pl. 3 *pár-ši-ia-an-ni-eš-kán-zi* KBo 23.27 ii 39 (MS), *pár-ši-ia-an-ni-iš-kán-zi* KUB 25.14 iv 7 (OH?/NS), *pár-ši-ia-ni-iš-kán-zi* KUB 56.51 i 3.

pret. sg. 3 *pár-ši-ia-an-ni-iš-ki-it* KBo 5.1 i 31, 38 (MH/NS).

1. to break (into large fragments), crumble (into small fragments) (trans., act. and mid.) — **a.** (said of bread and cheese) — **1'** in general: *mašē mašē* ^{NINDA}*takarmuš* LUGAL-uš *pár-ši-ia* ^{1/2} NINDA LÚ.MEŠ SAGI U ^{1/2} NINDA LÚ.MEŠ NAR *daškanzi* KUB 10.52 i 8-10, tr. s.v. *maši-* 2 b; LÚ SAGI 1 ^{NINDA}*wageššar* LUGAL-i *pāi* LUGAL-uš *pár-ši-ia n=at=z=(š)an* INA ^{GIŠ}BANŠUR=ŠU *dāi* “The cupbearer gives one *wageššar*-bread to the king, the king breaks (it) and places it on his table” KBo 15.36 iii 4-5 (rit., MH?/MS?) □ note that after *p.* the verb is *dai-* “to place” rather than either *zikke-* (iter.) or *išḫuwai-* “to scatter”; (The diviner sets soldier-breads in three places on the altar) *n=ašta namma awan arḫa 3-ŠU pá-r-ši-ia-az-zi* “and breaks off three times (i.e., one piece of each?)” KBo 15.36 + KBo 21.61 ii 10 (rit., MH?/MS?); *namma* 1 <(NIN~DA)>.SIG *pár-ši-ia šer=a=ššan* NINDA.Ī.E.DÉ.A *dāi n=[a]t KASKAL.MEŠ-aš pe[(r)]an katta dāi* 1 NINDA.SIG *arḫa paršāizz[i] n=at=šan* KASKAL-ši [(iš)]*ḫuwāi* “He breaks a thin bread, puts an oil cake on top, and places it down in front of the road. He crumbles one thin bread and pours/scatters it on the road” KUB 15.34 i 26-28 (evocation, MH/MS), w. dupl. KUB 15.33b i 26-28, ed. Haas/Wilhelm, AOATS 3:184f., cf. *paršai-*; cf. KUB 15.34 iii 31-34; [... ^{NINDA}*ḫar*]zazun ^{GIŠ}DAG-ti [1-ŠU GUNNI-i] *ištarna pedi* 1-ŠU [*pár-ši-ia ḫattalwaš* ^{GIŠ}-i 1-ŠU [*namma* G]JUNNI *tapuša* 1-ŠU “(The king) breaks the *ḫarzazu*-bread once at the throne-dais, once at the hearth from the center, once at the door bolt, and once at the hearth from the side” KUB 11.19 iv 4-7 (fest. frag.), cf. KBo 21.52 rt. col. 14-18; NINDA.GUR.RA=ma *pár-š[(i-ya-)]a-u-an-zi* NU.GÁL “There is no breaking of thick bread” KUB 55.65 iv 38 (Ištānuwa rit.), w. dupl. KUB 32.123 + KBo 29.206 iv 39, ed. StBoT 30:314f., cf. also KBo 33.189 iv? 3-4, ed. ChS 1/4:186, and KBo 33.194 vi 16-17, translit. ChS 1/4:179 (both EZEN *ḫišuwaš*); (They place thick loaves

parš- B 1 a 1'

on the table in front of the deity) *pár-ši-ia-an-zi=ma=aš UL* “but they do not break them” KUB 60.147 iv? 8 (fest. frag.); EGIR-ŠU=ma *āpiti* 7 NINDA.SIG *pár-ši-ia n=at=kan āpiti kattanda išhuwāi* “Afterward, he crumbles seven thin breads at the pit and pours/scatters them down into the pit” KBo 24.45 rev. 14 (Kizz. rit., MH?/MS), w. dupl. KBo 27.202:14-15 (NS).

2' to break off a little (*tepu*): *n=ašta* EN. SISKUR ANA NINDA.GUR₄.RA *awan arḥa tepu pár-ši-ia* “The client breaks a little (piece) of the thick loaf (and eats it)” KBo 13.164 iv 6 (rit., NS), cf. KBo 25.158 rev.? 10, KUB 10.27 iv 5, KUB 35.133 ii 22, KUB 51.83 obv.? 11, KUB 31.147 ii 6.

3' other: 8? ^{GIŠ}BANŠUR TUR! *pár-ši-ya-u-wa-aš* “Eight small tables for (bread-)breaking” KUB 42.85 rt. col. 9 (cult inv.), cf. Neu, GsKronasser 130.

4' w. associated preverbs, postpositions, or adverbs — a' *arḥa: nu* ^{NINDA}LABKA *arḥa pár-ši-ia* KBo 15.34 ii 7 (rit., MH/NS); KBo 17.93:14 (rit. frag.), KBo 24.4 rev.! 16, KUB 10.63 vi 2 (fest., MH?/NS), ed. s.v. ^dninattanni-, KUB 39.71 i 26, ii 32 (rit. for IŠTAR-Pirinkir, NH), KUB 40.110 rev. 7, 8 (see 1 b, below), IBoT 1.29 obv. 48 (*ḥaššumaš* fest., MH?/MS?), KUB 47.45 iii 8 (rit.), ed. ChS 1/2:331 (= 10), HT 1 i 60 (Zarpiya's rit., MH/NS); cf. in broken context KUB 39.91:10, KUB 9.14:13, 14.

b' *awan arḥa: KBo 15.36 + KBo 21.61 ii 10* (rit., MH?/MS?) (see 1 a 1', above), KBo 13.164 iv 6 (rit., NS) (see 1 a 3', above), KBo 13.181:15.

c' *awan katta: nu* ^{LÚ}AZU 1 ^{NINDA}mūlatin *witēni awan katta pár-ši-ia n=an tagān dāi* “The exorcist breaks one *mulati*-loaf alongside(?) the water and places it on the ground” KBo 5.2 ii 17-18 (MH/NS).

d' *peran: KUB 51.2 obv. 11.*

e' *peran arḥa: nu* LUGAL-uš NINDA *a-a-an NINDA.KU₇.ĪL.A kue paršiya n=ašta ḥūma<n>daz peran arḥa tepu pár-ši-ia-an-na-i* “What warm bread (and) sweet breads the king breaks, from all he keeps breaking off a little at the outset” KBo 30.69 iii 11-13, see *peran* a 2' a' and d 3 j'; KBo 24.41 iv 18 (temporal *peran arḥa*).

f' *šer: KUB 39.71 iv 2-4* (rit. for IŠTAR-Pirinkir, NH), w. dupl. KUB 32.1 iii 9-12.

parš- B

b. (said of countries, by analogy): NINDA.GUR₄.RA GIM-an *arḥa pár-ši*[(*-ya-nu-un LÚ.KÚR-ašš*)a] KUR-e QĀTAMMA *arḥa pár-ši-ya-an-du* “As I crumble this thick bread, so may they (sc. the gods) crumble the land of the enemy” KUB 40.110 rev. 7-8.

2. to break, disintegrate (intrans., mid.): (May the oath deities seize him who breaks the oath) *n=aš=kan inanaš šer arḥa pár-ši-ia-ad-da-ru* “and may he be completely broken by disease” KBo 6.34 i 38 (Soldiers' Oath, MH/NS), ed. StBoT 22:8f. (= 44), 29; MUN-aš=ma=kan GIM-an *ḥašši anda pár-ši-it-ta-ri* “Just as the salt disintegrates on the hearth ...” *ibid.* ii 9-10, cf. *ibid.* ii 15-16; [teka]n *pár-aš-ki-ta-ri ne*[piš ... *pár-aš-ki-t*]a-ri “the earth breaks, the sky breaks” KUB 41.19 i 15-16 (rit., MH/NS), ed. Haas/Thiel, AOAT 31:94f.

3. to violate (a boundary) (trans., mid.): takku A.ŠĀ-an ZAG-an *kuiški pár-ši-ia* “If someone violates the boundary of a field ...” KBo 6.26 i 46 (Laws §168, OH/NS), ed. HG 76f., *Imparati, Leggi* 154f., tr. ANET 195, Hoffner, Diss. 106f., TUAT 1.1:118; (Formerly your ancestors were very careful about the matter of borders and roads) *nu ZAG-an KASKAL-ann=a UL kuiški pár-aš-zi ... nu mān ZAG-an kuiški pár-aš-zi nu* ^U-an *genu(š)šuš dariyanuzi mān KAS~KAL-an=ma kuiški* [*par-aš*]-zi “No one violates a boundary or a road (for boundaries are the knees of the Stormgod and a road is his chest). If someone violates a boundary, he weakens(?) the Stormgod (in) his knees, if someone [viol]ates a road, (he weakens(?) the Stormgod (in) his chest)” KUB 17.29 ii 10-12 (rit., pre-NH/NS), ed. SV 2:40 n. 1, Eichner, *Heth.u.Idg.* 47 (differently: “niemand wagt eine Grenze und einen Weg zu verletzen (wörtlich: ‘bricht, darf/will brechen’)”), *Güterbock, Oriens* 10:358 (“makes weary, sore, hurts” for *dariyanu-*), Laroche apud Bader, BSL 69:5f. w. n. 20 (tr. “rompre” (trans.) but treats it as the same verb as *parš-* “s'enfuir” (intr.); he also suggests that *parš(iya)-* “briser, rompre, fendre” belongs to the same verb).

Sommer/Ehelolf, Pap. (1924) 21-25, 65f.; Neu, StBoT 5 (1968) 139f.; Watkins, *Idg.Gr.* (1969) 102; Otten, StBoT 13 (1971) 39; Laroche apud Bader, BSL 69 (1974) 5f.; Hoffner, *AlHeth* (1974) 217f.; Oettinger, StBoT 22 (1976) 53 n. 5 (vs *duwar~nai-*); idem, *Stamm Bildung* (1979) 377, 519 (*parš(iya)-* = “(Brot) entzweibrechen,” *paršae-* = “(Brot) zerbrückeln”).

parš- B

paršai- b

Cf. NINDA *parša-*, *paršai-*, *paršanu-* B, *paršil(a)-*, *paršeššar*, *paršulai-*, *paršulli-*, *paršur*.

(NINDA) **parša-** n.; **1.** a morsel or fragment, **2.** (a kind of bread); from OS.†

sg. nom. *pár-ša-aš* KUB 12.58 i 24, 25 (NH).

acc. NINDA *pár-ša-an* KUB 17.27 ii 19, 27 (MH?/NS), KUB 20.75 ii 11 (NS), NINDA *pár-ša-a-an* KUB 27.62 obv. 10 (NH).

pl. acc. *pár-šu-uš* ABoT 35 obv. 8, KBo 20.22 left col. 10, KBo 25.58 ii 6 (all OS), KUB 27.64 i 8 (NH), NINDA *pár-šu-uš* KUB 27.63 iv 11 (NH), KBo 23.93 i 12 (NS), NINDA.HL.A *pár-šu-uš* KBo 29.133 iii 11, KBo 34.222 + KBo 29.133 iii 14.

d.-l. NINDA.HL.A *pár-Iša¹-aš* KUB 27.63 iv 7 (NH), KBo 34.222 + KBo 29.133 iii 13, NINDA.HL.A *pár-ša-a-aš* KUB 27.62 obv. 7 (NH).

uncertain [... *pár-ša-aš* KBo 29.115 iv 7, NINDA *pár-ša-a-x* [... KBo 24.28 iv 13. See also NINDA *paš(š)a-*.

1. a morsel or fragment — **a.** (without det.): “Two priests sit in front of the *taršanzipa-*” *nu* 1 NINDA-*Ian*? *parši*[*yanta nu*]=*z* 3 *pár-šu-uš* 2 GÍN *pē*[*ran katta tianzi*] “They break one loaf and place down in front three morsels (of) two shekels (in weight)” ABoT 35 obv. 7-8 (rit., OS), translit. StBoT 25:122; cf. 2 LÚ.MEŠ SANGA *tarš*[*anzipaš pēr*] *an ešanta nu* 2 GÍŠ BANSŪR 2 NINDA [*paršiyanta*(?)] (StBoT 25:129 restores *tianzi*) 3] *pár-šu-uš* 2 GÍN *pēran katta tia*[*nzi*] KBo 25.58 ii 4-6 (rit., OS), translit. StBoT 25:129f. □ the weight is normally expressed by either “x GÍN/MA.NA [product]” “x shekels/minas ...,” or “[product] ŠA x GÍN/MA.NA” “... of x shekels/minas”; for the construction without ŠA see KUB 34.87 obv. 14-22; ŠA NINDA *wakkišar pár-ša-aš* [ŠA NINDA *x*?-] *ħanandaš pár-ša-aš* ŠA NINDA.ÚKUŠ *pár-ša-aš* “a morsel of *wageššar*-bread, a morsel of leavened(?) bread, a morsel of cucumber bread” KUB 12.58 i 24-25 (Tunn., NH), ed. Tunn. 8f. (= 48-49), AlHeth 106.

2. a kind of bread or cake (crumb cake?), always w. det.: 1 NA⁴ *girenniyašš=a* [*k*] *unnan* 4 NINDA *mulatiš* 5 NINDA.SIG.MEŠ! ŠA GA.KIN.AG [o] NINDA *pár-šu-uš* 2 DUG *KUKUB* GEŠTIN=ya 2 NINDA *ašħumāi I*[NA] É DINGIR-LIM *pēdanzi* “They bring into the temple one bead of *kirenni*-stone, four *mulati*-breads, five thin breads of cheese, [...] *p*-breads/cakes, two pitchers of wine, (and) two *ašħumāi*-breads” KBo 23.93 i 11-13 (Kizz. rit.); note that NINDA *p*. is listed here w. other kinds of bread or cake, indicating that it denotes not just a crumb of any kind, but a specific

type of pastry; [...] ANA NINDA.HI.A [pár]š¹a-aš *menahħanda a*[...] *nu=za=kan* NINDA.HI.A *pár-šu-uš iššī zikka*[*nzi*] KBo 34.222 + KBo 29.133 iii 13-14; (The Old Woman kindles a fire) *nu=kan wātar* NINDA *pár-ša-an-na anda peššiyazzi* “She throws the water and the *p*-bread/cake into it (and speaks as follows)” KUB 17.27 ii 26-27 (rit., MH?/NS), tr. ANET 347.

Goetze, Tunn. (1938) 9 (“crumbs”); idem, ANET (1969) 347 (“broken loaf”); Hoffner, AlHeth (1974) 175; Oettinger, *Stammbildung* (1979) 519 (“Brotbrocken”).

Cf. *parš(iya)-*, *paršulli-*, *paršulai-*, *paršur*.

paršahannaš see *parzahannaš*.

paršai- v.; to break up into small pieces, crumble; from OH?/NS and MH/MS.

pres. sg. 3 *pár-ša-i-iz-zi* KBo 17.105 ii 27 (MH/MS), *pár-ša-a-iz-zi* KUB 15.34 i 27, iii 33 (MH/MS), KUB 34.78 i 9, KUB 45.47 iii 17 (both MS?), KUB 41.17 i 27 (NS), KUB 17.12 ii 10, 23 (NS), *pár-ša-iz-zi* KUB 10.91 iii 6 (NH?), KUB 20.75 ii 8 (NS).

pl. 3 *pár-ša-a-an-zi* KUB 25.14 iv 9 (OH?/NS), KBo 16.100:16 (NS), *pár-ša-an-zi* KBo 2.8 iii 21 (NH), KUB 44.1 rev. 5 (Tudh. IV), KUB 25.49 iii (14) (NS).

nom.-acc. neut. *pár-ša-a-an* KUB 15.34 iii 44 (MH/MS), KBo 19.128 iii 21 (OH?/NS), KUB 17.12 iii 27 (NS), KUB 29.4 iii 64 (NH), KBo 29.89 iv 21.

a. obj. NINDA.GUR₄.RA “thick-bread”: 1 NIN~DA.GUR₄.RA *paršiyazi n=an=[k]an ANA KAŠ anda pár-š[a-an-zi* “(The MUNUS *palwatallaš*) breaks one thick loaf and crumbles it into beer” KBo 2.8 iii 20-21 (cult inv., NH).

b. obj. NINDA.SIG “thin-bread”: *nu* 7 NINDA.SIG [MUNUS *taprit*] *aššiš* ÍD *Alta paršiya* [*n=at=kan*] ÍD-*i anda pár-š[a-a]n-zi* “The woman who carries the *tabri* breaks seven thin loaves for the river Alta and crumbles [them] into the river” KUB 25.49 iii 12-14 (EZEN *ħišuwaš*, NS); *namma* 1 <(NINDA)>.SIG *paršiya šer=a=ššan* NINDA.Ì.E.DÉ.A *dāi n=[a]t KASKAL.MEŠ-aš pe*[(*r*)] *an katta dāi* 1 NINDA.SIG *arħa pár-ša-a-iz-z[i] n=at=šan* KASKAL-š*i* [(*iš*)] *ħuwāi* “Then he breaks a thin bread, puts a fat cake on top, and places it down in front of the road. He crumbles one thin bread and pours/scatters it on the road” KUB 15.34 i 26-28 (evocation, MH/MS), w. dupl. KUB 15.33b i 26-28, ed. Haas/Wilhelm, AOATS 3:184f., cf. *parš-* B, *paršiya-*; cf. also KUB 15.34 iii 31-33.

paršai- c

c. obj. NINDA.KU₇ “sweet-bread, cake”: *nu* 1 NINDA.KU₇ TUR MUNUS ŠU.GI *dāi n=an=za=kan kiššarī pá-r-ša-i-iz-zi n=an IŠTU Ì.UDU šalkizzi n=an* NINDA.Ì.E.DÉ.A *iēzzi* “The Old Woman takes one small sweet loaf and crumbles it in her own hand; (then) she kneads it and makes it into NINDA.Ì.E.DÉ.A” KBo 17.105 ii 26-28 (incant. rit., MH/MS).

d. other NINDA “breads”: [1 NINDA o]-x-*ma kuin šepit [par]šiyanniškanzi [n]n=an=kan ANA DUGÚTUL Ì.NUN GA=ya [a]nda pá-r-ša-a-an-zi* “The barley loaf which they break they crumble into a bowl of ghee and milk (and make it into NINDA.Ì.E.DÉ.A)” KUB 25.14 iv 6-9 (*nuntariyašhaš* fest., OH?/NS); similarly in KUB 17.12 ii 22-23 (NS); see also f 3’, below.

e. NINDA.GUR₄.RA GA.KIN.AG “cheese-bread or loaf of cheese” (cf. AlHeth 121f.): EGIR-ŠU 7 NINDA.GUR₄.RA GA.KIN.AG ANA TÚL *par~šiya nu=kan* NINDA.GUR₄.RA GA.KIN.AG TÚL-*i anda pá-r-ša-iz-zi* “Afterward he breaks seven cheese loaves for the spring and crumbles the cheese loaves into the spring” KUB 10.91 iii 5-6 (fest., NH?).

f. associated preverbs, postpositions, or adverbs — 1’ *anda*: KBo 2.8 iii 21, KUB 20.75 ii 8, KUB 25.14 iv 9 (OH?/NS) (cf. d, above), KUB 41.17 i 27, KUB 10.91 iii 6 (e, above), KUB 25.49 iii 14 (b, above).

2’ *arḥa*: (*pár-ša-a-an*) KBo 19.128 iii 21; (*pár-ša-a-iz-zi*) KUB 15.34 i 27 (b, above), iii 33, KUB 17.12 ii (4), 10, KUB 45.47 iii 17.

3’ *katta*: [...]x *ta mān* (var. [*da*]māin) NINDA EMŠU *katta pá-r-ša-a-an [ḥarzi]* KUB 29.89 iv 21 (+ KBo 24.24 iv 24) (*šahḥan* fest.), w. dupl. KBo 24.37 (+) KBo 29.91 iv 5-6.

The verb *parš(iya)-* has both the meaning “to break (into several large pieces)” and “to crumble, break (into many small pieces),” while *paršai-* has only the second meaning.

Oettinger, *Stamm Bildung* (1979) 377, 519 (correctly separates this stem from *parš-* B/*paršiya-* w. the meaning “zerbröckeln”).

Cf. *parš-* B/*paršiya-*.

paršayašši- see *maššayašši-*.

paršana- a 1’

paršana- n.; leopard; wr. syll. and PÌRIG.TUR; from OS.

sg. nom. *pár-š[a-an-aš]* KBo 1.52:8 (NS), PÌRIG.TUR-*aš* KUB 29.1 i 29 (OH/NS), KUB 25.51 i 2 (NS).

gen. PÌRIG.TUR-*aš* KBo 21.22:13 (OH/MS), *pár-ša-na-aš* KUB 21.1 ii 43 (OH/NS), KUB 29.1 ii 43 (OH/NS).

d.-l. ANA PÌRIG.TUR KBo 20.33 obv. 14 (OS).

pl. nom. *pár-ša-né-eš* KBo 21.22:38 (OH/MS), PÌRIG.TUR.Ḫ.A KBo 23.55 i 10 (NS).

case uncertain *pár-ša-na-aš* KBo 3.8 iii 9 (NH), PÌRIG.TUR-*aš-ša* ibid. iii 27.

fragmentary *pár-ša-na[-...]* KBo 17.39:4.

pár-ša-na-aš KBo 3.8 iii 9 alternates w. PÌRIG.TUR-*aš-ša* ibid. iii 27, PÌRIG.TUR-*aš* KUB 29.1 i 29 w. *pár-ša-na-aš* ibid. ii 43.

(Sum. pronunciation) ni-ib = (Sum.) PIRIG×KAL = (Akk.) *ni-im-ru* = (Hitt.) *pár-š[a-na-aš]* KBo 1.52 obv. 8 (S^a Voc. L), ed. MSL 3:63, rest. following Friedrich apud Landsberger, *Fauna* 76 n. 2.

a. In myths, rituals, festivals, and lists of materials — 1’ live animals or persons imitating them: “The stag (DÀRA.MAŠ) was bound under the *eyan*-tree” *pár-ša-na-aš tašša<u>i pedi ḥamikta<t>* ... PÌRIG.TUR-*aš-ša* [*dašša*]wi *pedi lāddat* “the leopard was bound in a strong place; (the wolf was bound in a high place; ... the stag under the *eyan*-tree was released;) the leopard in the strong place was released; (the wolf in the high place was released)” KBo 3.8 iii 9-10, 27-28 (myth in rit., NH), ed. Collins, *Diss.* 49f., Kronasser, *Die Sprache* 7:157, 159 (“Panther”) □ this text has many irregularities in grammatical agreement and a confusion between act. and pass. *pár-ša-na-aš* (iii 9) could be pl. acc. in form, if *p.* is the object, or sg. nom., if it is the subject; PÌRIG.TUR-*aš-ša* appears to be sg. nom. + conj. *ša*, but elsewhere in the list the text uses asyndeton, as pointed out by Stefanini, *AGI* 54:154f. (he suggests *šša<n>*, like *ulipzaššan* iii 28, *zamnišan* iii 11); cf. also Neu, *StBoT* 5:38 n. 2; we follow *la-* 6 c, where *ḥamikta<t>* is interpreted as passive, and all the nouns are subjects of passive verbs. Pictorial evidence on the Schimmel rhyton relevant to the stag under the *eya*-tree is cited in Alp, *Tempel* 93-100, Güterbock, *Anadolu* 22:1-5, and HW² 2:23b; “You (sc. the trees) grow under the sky” UR.MAḪ-*aš<šmaš>* *kattan šeškit* PÌRIG.TUR-*aš<šmaš>* *kattan šeškit* “The lion would sleep beneath <you>; the leopard would sleep beneath you” KUB 29.1 i 28-29 (foundation rit., OH/NS), ed. Kellerman, *Diss.* 11, 26, Marazzi *VO* 5:117-169, Collins, *Diss.* 51f., tr. ANET 357; “Go to the funeral pyres and bring

a *kinupi-vessel*” *kinupi=ma=ššan anda ŠA UR. MAḤ šešai pár-ša-na-aš* ^{UZU}šišai šumumaḥ n=at *ḥark n=at tarup n=at 1-EN iya n=at LÚ-aš ŠĀ=ši peda nu LUGAL-waš ZI-aš kardi=šši=ya taruptaru* “šumumaḥ- in the *kinupi-vessel*, the *šišai* of the lion, and the *šišai* of the leopard — hold them, join them, make them one, and bring them to the heart of the man; and let the king’s soul be joined to his heart also” KUB 29.1 ii 42-46, ed. Kellerman, Diss. 15, 28, Starke, ZA 69:88f. w. n. 89, Collins, Diss. 53f., tr. Goetze, ANET 357; [...] PÌRIG.TUR *kuit kunan ḥarzi* “... because he has killed a leopard” KUB 44.61 rev. 14 (med. rit., NH), ed. StBoT 19:20f.; *nu PÌRIG.TUR-aš uizzi* “A leopard(-man) comes (and a *miniya*-man follows him. He holds a bow of the goddess and takes his stand (*tiyazi*) before the goddess; the cupbearer gives to them a drink, and they bow)” KUB 25.51 i 2 (fest. of Tetešḥabi), ed. Haas, UF 13:108, Collins, Diss. 76, cf. LÚmeneya- a.

2' leopard skin: KUŠ PÌRIG.TUR KUŠ UR. MAḤ KUŠ ŠAḤ.GIŠ.GI [...] KUŠ DÀ]RA.MAŠ *udanzi* “They bring a leopard skin, a lion skin, a reed-pig skin, [...], a deer [skin]” KBo 25.180 rev.? 3-4 (KILAM fest., OH/NS), ed. Collins, Diss. 22, translit. StBoT 28:97, cf. StBoT 27:92; cf. KBo 26.157 i 4.

3' leopard's head: (In a list of weapons, garments, furniture, pottery, and wicker work) 1 SAG. DU UR.MAḤ 1 SAG.DU PÌRIG.TUR “one lion's head, one leopard's head” KUB 28.87 rev. 7 (rit.), cf. Collins, Diss. 36 n. 126.

b. in historical texts: [(šaniya šiwat)] 2 UR. MAḤ 70 ŠAḤ.ḤI.A 60 ŠAḤ.GIŠ.GI! [(120 AZ. ḤI.A L)]U PÌRIG.TUR LU UR.MAḤ.ḤI.A LU DÀRA.MAŠ LU DÀRA U LU [...] ^(UR)U Neša ANA URU=YA *udaḥhun* “The same day I brought to Neša, my city, two lions, seventy hogs, sixty ‘reed-pigs,’ one hundred twenty wild animals(?), whether leopards, lions, stags, mountain goats, or [...-s]” KUB 26.71 i 8-10 (Anitta, OH/NS), w. dupl. KBo 3.22 rev. 60-63 (OS), ed. StBoT 18:14f. (= 60-63), cf. Collins, Diss. 99 and Hoffner, JIES (forthcoming).

c. representations: (Describing a fountain of the Sungod:) *n=at pár-ša-ni-eš pāḥšanta* “and the leopards guard it” KBo 21.22 rev. 38 (benedictions for Labarna, OH/MS), ed. Archi, FsMeriggi² 46, 48, Collins, Diss. 78;

*nu DINGIR.MEŠ-naš [ḥu]itar PÌRIG.TUR KÙ. BABBAR UR.MAḤ KÙ.GI [ŠA]Ḥ.GIŠ.GI KÙ. BABBAR ŠAḤ.GIŠ.GI ^{NA4}ZA.GÌN [A]Z KÙ. BABBAR uwanzi nu=za ITTI DÀRA<.MAŠ>.ḤI.A AŠAR=ŠUNU *appanzi* “The [an]imals of the gods arrive: leopard of silver, lion of gold, ‘reed-pig’ of silver, ‘reed-pig’ of lapis lazuli, [be]ar of silver, and they take their place with the stags” KBo 10.25 vi 4-8 (KILAM fest., OH/NS), ed. Starke, ZA 69:79f., Haas, UF 13:107, Collins, Diss. 21f., translit. StBoT 28:52, cf. StBoT 27:75; cf. KBo 10.23 v 16; 2 PÌRIG.TUR 4 GÌR.MEŠ GUB-a[nteš] “two leopards standing on all fours” KUB 42.69 rev. 12 (inv., NH), ed. Košak, Linguistica 18:118; cf. KBo 18.167 rev. 7; *IŠTU É ⁴Inar [ḥui]tar KÙ. BABBAR udanzi 1 ḥupar GEŠTIN ANA PÌRIG. TUR 1 ḥupar GEŠTIN ANA ŠAḤ.NITA laḥuanzi* “From the temple of Inar, they bring the [ani]mals of silver. They libate one *ḥupar*-vessel of wine to the leopard and 1 *ḥupar*-vessel of wine to the boar” KBo 20.33 obv. 13-15 (rit., OS), ed. Haas, UF 13:107, Collins, Diss. 74, translit. StBoT 25:53f.; here? [...] ^{KU}škuršaš PÌRIG.TUR UR.MAḤ [...] *pē ḥarkanzi* KUB 11.21 ii 5-6 (fest. frag.).*

pár-ša-na-a-an ḥarzi KBo 17.15 obv.? 16, w. dupl. KBo 17.40 iv 10 certainly belongs to *paršnai-*; cf. ed. Haas/Wäfler, UF 8:82f. who tr. “hat sich ... hingehockt” but consider on page 83 n. 74 the possibility “er hält einen Leopard.”

Friedrich apud Landsberger, Fauna (1934) 76 n. 2; idem, HW (1952-55) 163 (“Panther, Leopard”); Goetze, JCS 16 (1962) 29 (“small bear”); Ertem, Fauna (1965) 147f. (“pars”; references); Haas, UF 13 (1981) 104-111 (pictorial and textual evidence); Ardzinba, Ritualy (1982) 105f.; Collins, Diss. (1989) 68-78; de Martino, La Danza (1989) 46.

Cf. *paršanatar, paršanili, LÚparšna-/LÚparšana-.

LÚparšana- see LÚparšna- B.

paršanai- see paršnai-.

*paršanatar n. neut.; quality of a leopard; wr. PÌRIG.TUR-tar.†

[...]x-tar=šet x[...] / [...]x-tar=šet PÌRIG.TUR-tar-š[e-et ...] / [...]x-tar=šet x[...] KBo 22.42 obv.? 5-7 (frag., MS?). Although the nouns in -atar occasionally mean “an image of (e.g., DINGIR-LIM-niyatar,

paršanatar*paršanu- A**

UR.MAḤ-*tar*), the frag. seems to be part of a laudatory description of someone (a god or hero) characterized by impressive deeds (*kuiš* and iter. or durative verb forms) and a list of qualities.

Cf. *paršana-*.

paršanili, paršnili adv.; in the manner of a leopard (i.e., dressed in leopard skins or representing leopards); OH/NS.†

pár-ša-ni-li KBo 10.23 iii 3' (OH/NS), *pár-aš-ni-li* KBo 33.41:5 (NS), perhaps *pár<-aš?>-ni-li* KBo 29.82 iv 5.

nu=kan pedi=[šš]i weḥantari nu pár-ša-ni-li tarweškan[zi] “They (i.e., the LÚ.MEŠ^AALAN.ZU₉) whirl on the spot and they dance dressed in leopard skins. (They hold their hands up and shout [*pal~wai-*])” KBo 10.23 iii 1'-3' (KILAM fest., OH/NS), ed. Haas, UF 13:108, Collins, Diss. 75, translit. StBoT 28:12, cf. *ibid.* p. 59, Oettinger, Stammbildung 226 (differently: “sie toben wie Panther”), quoted also in KBo 33 p. V No. 41; [LÚ].MEŠ^A~LAN.ZU₉ A[-...] / [T]ÚG.GÚ.È.A GÛN.A [*waššan ḥarkanzi?*] § [*nu?*] *kē pár-aš-ni-li tar-ú[-i-eš-kán-zi?]* / [*k]ē=ma* GÍŠŠÀ.A.TAR.ḪI.A ḥa[*zzikanzi*] “[...] the performers [... wear(?)] colorful clothes. § Some dance dressed in leopard skins, others play ŠÀ.A.TAR-instruments” KBo 33.41:3-6 (fest. frag., NS); somewhat parallel in a general way is KBo 4.9 i 42-44; perhaps here KBo 14.95 iv! 4-5 (+) KBo 29.82 iv 5-6 (*witaššiyaš* fest.), w. dupl. KBo 14.93 iv 2-3, for which see *parnili-*.

Goetze, JCS 16:29, translated UG.TUR/PÌRIG. TUR as “small bear,” arguing from KBo 10.23 iii 1'-3' that leopards do not dance. But *paršanili* does not necessarily imply that the animal in question dances. The probable subjects in both passages are the LÚ.MEŠ^AALAN.ZU₉. They may have worn animal masks (for which see Jakob-Rost, Or NS 35:420-422, and Haas, Berggötter 39f.). Note also LÚ PÌRIG.TUR Bo 6594 i? 11 (StBoT 25:99). Humans dancing in leopard skins are known in Anatolia as early as Çatal Hüyük (Mellaart, Çatal Hüyük 174 and pls. 61-62). In the listed examples of *-ili* in EHS 1:359-360 there are several other exx. of *-ili* adverbs derived from animal names, which favors the idea that *parš(a)nili* derives from *paršana-* “leopard.” The theory proposed by Güterbock (apud Singer, StBoT 27:59 n. 21), that “to dance *paršanili*” was to dance in a squat-

ting position, would still be a possibility, particularly if the emendation of KBo 14.95 iv! 4-5 (+) KBo 29.82 iv 5-6 proposed under *parnili* is correct.

Friedrich, HW 2. Erg. (1961) 20; Collins, Diss. (1989) 74-76, 303f.

Cf. *paršana-*.

paršantai- v.; (mng. unkn.); NH.†

pres. sg. 3 *pár-ša-an-ta-iz-zi* KBo 21.20 rev. 13 (NH).

§ “I do as follows” ANA PĀN^dAN ḪxḪ[...] / ZÚ. LUM ANA ZÍD.DA Ḫx x xḪ *mena*[-...] / KAŠ-eššar šippanti^{GÍŠŠ} *iya*[-...] / *pár-ša-an-ta-iz-zi* Ḫx x xḪ *eninu-x*[-...] / *lukišzi* “Before the Skygod of [...] city [...] dates into flour [...] ... [...] he libates beer. A wooden(?) [...] he *paršantai-s*. ... [...] it dawns” KBo 21.20 rev. 10-14 (med. rit., NH), translit. StBoT 19:44.

Burde, StBoT 19 (1974) 44, 70.

Cf. *paršantinu-*.

paršantinu- v.; (mng. unkn.); OH/NS.†

nu GEŠTIN *paššūilašš=a wātar šippanti* [*nu=kan? ap]ūn antuḥšan pár-ša-an-ti-nu-ši nu kiššan memai* “He/she libates wine and *paššūilaš*-water. You will *p.* that person. He/she speaks as follows” KUB 4.47 rev. 30-31 (rit. against insomnia, OH/NS) □ the change to pres. sg. 2 appears awkward here.

Cf. *paršantai-*.

paršanu- A v.; to make flee, chase away; NH.†

pret. sg. 3 *pár-aš-ša-nu-ut* KUB 23.91:6; **pl. 3** *pár-ša-nu-ir* KBo 19.76 i 22 (Murš. II).

uncertain whether *p.* A or B: *pa-ar-ša-nu-ut* KUB 32.121 ii 31.

(The inhabitants of Šunupašši and Pittagalaišša brought the message to the people of Malazziya) *nu=kan* LÚ.KÚR UL *pár-ša-nu-ir* “but they did not chase away the enemy” KBo 19.76 i 22 (ann., Murš. II), tr. Otten, AfO 22:113 (w. join KUB 14.20); “He sent Watanta and Kuwagulli” *nu=wa=kan* KUR-TIM *pár-aš-š[a-nu]-ut ... nu=wa=kan apāt[t=a]ya pár-aš-ša-nu-ut* “He made the land flee ... and he made that (land) also flee” KUB 23.91:5-6 (dep., NH).

Cf. *parš-* A.

paršanu- B

parše/ina-

paršanu- B v.; to break up, (w. *arḥa*) break open; NS.†

pret. sg. 3 †*pár-ša*¹-*nu-ut* KUB 33.120 ii 36 (NS), *pa-ar-ša-nu-ut* KUB 32.121 ii 31.

uncertain whether *p.* A or B: *pa-ar-ša-nu-ut* KUB 32.121 ii 31.

iter. pres. pl. 3 *pár-aš-ša-nu-uš-kán-zi* KUB 36.12 iii 10 (NS).

“May they call forth the thunderstorms” *kueuš* = *kan ANA 90 IKU* ^{NA}*peruni*[š] *pár-aš-ša-nu-uš-kán-zi* 8 *ME* = *ma waššanzi heuš* IM.MEŠ-uš *ḥalziyandu* “May they call forth the rains and winds that break up the rocks for ninety IKU-measures and (that) cover (them) for eight hundred (IKU-measures)” KUB 36.12 iii 9-11 (Ullik., NH), ed. Ullik. JCS 6:14f., see comment *ibid.* 40f., tr. Hittite Myths 56; cf. †*NA*₄?¹-*an* = *war* = *an* †*GIM*?¹-*an* †*pár-ša*¹-*nu-ut* KUB 33.120 ii 36, ed. Kum. 38, tr. Hittite Myths 41; (in a description of a dream:) *šarā* = *aš* = *kan uit* / [...] -*uš nu tagānzipan arḥa* / [...] *mahḥan pa-ar-ša-nu-ut* “(Someone or -thing) came up, [...-ed], and broke the earth open like a [...]” KUB 32.121 ii 29-31 (rit. frag.).

Güterbock, Kum. (1946) 38 (“zerkleinern (?)”); *idem*, JCS 6 (1952) 33 (“break”).

Cf. *parš-* B.

[*paršaza-*] For ^{[G]UD}?*pár-ša-za-an-na* 438/s ii 4, ed. Alp, Tempel 146f., D. Yoshida, BMECCJ 6:122f. read [GU]D *pár-ša-ḥa*!-*an-na* <-*aš*> and see *parza* = *hannaš*.

parši(ya)- v.; see *parš-* B.

[^{TUG}*paršiya-*] n.; (a garment), thus translit. by Haas/Thiel, AOAT 31:353 (“Rock”), is to be read ^{TUG}*maššiya-*, q.v.

[...] *pár-ši-ia-nu-uš* [...] in KBo 24.88:4 could be a pret. sg. 2 of *paršiyanu-* or, despite the lack of word space, *paršiya n=uš*[...].

paršil(a)- n.; a fragment (of bread)(?); OH/NS.†

pl. acc. *pár-ši-la-aš* KBo 11.32 obv. 12.

2 NINDA.GUR₄.RA *ḥazila*[š ?] *pár-ši-la-aš paršiya* “He breaks two thick breads weighing a *ḥazila* into fragments(?)” KBo 11.32 obv. 12 (fest. of netherworld deities, OH/NS).

Cf. *parš-* B.

parše/ina-, paršna- A n. com.; cheek, buttock, loins, male sexual parts; from OH/NS.†

sg. d.-l. *pár-ši-ni* KBo 13.34 iv 7 (MH?/NS).

pl. nom. *pár-še-e-nu-uš* KBo 26.139:6.

acc. *pár-še-e-n[u-uš]* KBo 13.34 iv 21 (MH?/NS), *pár-še-nu-š(u-uš)* KBo 13.34 iv 15 (MH?/NS), *pár-ši-nu-uš* KUB 33.120 i 25 (NS).

gen. *pár-aš-na-aš* KUB 35.148 iii 27 (OH/NS).

d.-l. *pár-še-na-aš* KUB 43.59 i 17 (NH).

unclear *pár-še-na-aš-ša* KBo 30.156 iv 4.

takku MUNUS-*za ḥāši nu=šši* [ZA]G-*an* GEŠ~TU = ŠU *pár-še-nu-šu-uš* [m]anninkuwan kit[t]a[ri] “If a woman gives birth, and (of the offspring) its [ri]ght ear lie[s] near its cheeks” KBo 13.34 iv 14-16 (teratological omen, MH?/NS), ed. StBoT 9:28f., cf. *ibid.* iv 20-22 □ the Akk. forerunner of this omen probably read *uzun imit-tišu ina letišu teḥāt*, “its right ear approaches its cheek,” see StBoT 9:31; *takku* MUNUS-*za ḥāši nu=šši* [i] GEŠTU. ḪI.A = ŠU *pár-ši-ni-ši kittar*[i] KBo 13.34 iv 6f.; (Kumarbi pulled Anu down from heaven) *pár-ši-nu-uš-šu-uš wakkiš* LÚ-*natar* = šet = *kan ANA* ⁴*Kumarbi ŠA* = ŠU *anda ZABAR mān ulišta* “He bit off his sexual parts, and his manhood fused/united with Kumarbi’s insides like (copper and tin fuse to make) bronze” (A jubilantly mocking Kumarbi is then informed that his act has resulted in his impregnation with three deities) KUB 33.120 i 25-26 (Song of Kumarbi, NS), tr. Hittite Myths 40 §5 (“loins”), Goetze, ANET 120 □ Forrer, FsCumont 692 tr. “Kniēn?,” followed by Güterbock, ZA 44:91 n. 4, and Kumarbi 35, who proposed to emend here to *gi*!-*nu-uš-šu-uš*, a suggestion apparently accepted by Goetze, ANET 120. Otten, KUB XXXIII, p. iv, already questioned this emendation, and was supported by Sommer, ArOr 17:376. Further evidence now available for the existence of the word *paršina-* indicates that the latter view is correct; *arraš* = *šaš inan* ... *genuwāš* = *šaš inan* ... *pár-aš-na-aš-ša-aš inan* “(Let the puppy lick away) the sickness of his anus, ... sickness of his knees, ... sickness of his buttocks/sexual parts” KUB 35.148 iii 25-27 (rit., OH/NS); *kalulup*[uš] ... *pár-še-e-nu-uš* “toe[s] ... ‘cheeks’” KBo 26.139:5-6 (myth?).

While a part of the body is clearly indicated in each of these passages, it is difficult to derive a single meaning that fits all. The teratological omen translation suggests an equation w. Akk. *lētu*,

parše/ina-

LÚparšna- B

“cheek,” but this can hardly be the meaning of *paršina-* in the other contexts. Its appearance in anatomical lists in the company of “anus” and “knees” in one case, and “toes” in another, along w. its use as an apparent euphemism for “sexual parts” in the mythological text, strongly indicates a location in the lower part of the body. Rather than postulate scribal confusion of two different words (see Riemschneider, StBoT 9:36f.), it seems best to understand a semantic development similar to that undergone by English “cheek” and German “Backe.” In both of these cases a word originally signifying “cheek” progressed to the meaning “buttock” (German “Hinterbacke”).

Sommer, ArOr 17 (1949) 375-78 (“Lende(n), Oberschenkel”); Riemschneider, StBoT 9 (1970) 36f. (“Wange”); Oettinger, GsKronasser (1982) 172 n. 40 (“(Hinter)backe” w. denom. *paršnae-*).

Cf. *paršnai-*.

[TÚG *pár-ši-na*] KBo 18.175 i 8 is to be read TÚG *maš-ši-aš* BABBAR, q.v.

paršeššar n.; crack, crevice. †

(Sum.) [...] = (Akk.) *né-en-gi₅-ša-at i-ga₅-a-ri* = (Hitt.) *ku-ut-ta-aš pár-še-eš-šar* “crack in a wall” / (Sum.) [...] = (Akk.) *né-en-gi₅-ša-at qa-aq-qa-ri* = (Hitt.) *KI-aš pár-še-eš-šar* “crack in the ground” KBo 13.1 rev. 10-11 (Erimhuš Bogh.), ed. StBoT 7:19, 21, and CAD s.v. *nigiššu*.

Cf. *parš-* B.

paršiul see ^(NINDA)*paršulli-*.

paršna- A see *paršelina-*.

LÚparšna- B, LÚparšana- n. com.; “leopard-man” (a cult functionary who imitates a leopard); wr. syll. and LÚ PÍRIG.TUR; from OS. †

sg. nom. LÚ *pár-aš-na-aš* Bo 6594 i? 12 (StBoT 25:99, OS), <LÚ>PÍRIG.TUR-*aš* KUB 25.51 i 2(?); **(free-standing) gen.** LÚ *pár-aš-ša-na-aš* KBo 25.48 ii 10 (NS); **acc.** LÚ *pár-aš-na-an* KBo 19.163 i 21 (OH/NS).

“The NIN.DINGIR [goes] to the *arzana*-house. ‘To the inner room’ [is] call[ed] out” [NIN.DINGIR-*aš*] / *parā uizzi n=aš* ^d*Ān-x*[... 13? LÚ.MEŠ *hāpieš* URU *Hatti*] / EGIR-ŠU *išgaranteš mān=* *u[š(?) ...]* / LÚ PÍRIG.TUR-*an šarā* HUR.SAG-*a*

par[hanzi(?) nu kuitman(?) ...] / *nawi ari* LÚ *pár-aš-na-aš-t[a ...]* “[The NIN.DINGIR] comes out (of the *arzana*-house) and she [...-s] ^dAn[... 13(?) *hapiya*-men of Hatti/Hattuša] are lined up behind her (i.e., the NIN.DINGIR). When [she(?) ...-s] them (i.e., the *hapiya*-men), they dr[ive(?)] the ‘leopard-man’ up into the mountain. And [be]fore [...] (he/she) arrives, the ‘leopard-man’ [...-s]” Bo 6594 i? 8-12 (fest. of Tetešhawi, OS), translit. StBoT 25:99, cf. StBoT 23:30, 34, 141, 155, Haas, UF 13:109; for the restoration of line 10 see KBo 25.41 + KBo 30.114 obv. 4; [*tu*]n~*nakkišna hālziya* [DU]MU.MEŠ É.GAL-TIM / [GAL LÚ.]^{MEŠ}*hapiya* LÚ *hapiyan t[ān] pēd[aš]* / [LÚ GIŠ]GIDRU-*an* LÚ *pár-aš-na-an* LÚ SANGA ^d*Tešēš~h* [*awi^{pl}*] / [LÚ *m*]iniyan LÚ.[G]ÍR <*ašešanzi*> LÚ *šerhalaš arta* “There is a summons to the inner room. <They seat> the palace servants, the [Chief] of the *hapiya*-men, the second-in-command *hapiya*-man, the staffbearer, the leopard-man, the priest of Tetešhawi, the *miniya*-man, and the knife man. The *šerhala*-man stands up” KBo 19.163 i 19-22 (fest. of Tetešhawi, OH/NS) □ Otten (KBo 19) allowed too little space to the left edge in his copy of lines i 15-25; restorations are based upon parallel passages in KBo 19.163 ii 28-30, iv 1-3, and KBo 25.48 ii 9-11 (see below); [D]UMU.MEŠ É.GAL *ašešanzi* GAL LÚ.MEŠ *hapiya* LÚ *tan pe[daš]* / [LÚ GIŠ]GIDRU LÚ *pár-aš-ša-na-aš* LÚ SANGA ^d*Tešēš~hawi^{pl}* / [LÚ *min*]iyan LÚ *šerhalan ašešanzi* [i] “They seat the palace servants. They seat the Chief of the *hapiya*-Men, the second-in-command, the staffbearer, the leopard-man, the priest of Tetešhawi, the *miniya*-man, and the *šerhala*-man” KBo 25.48 ii 9-11 (fest. of Tetešhawi, NS) in broken context. In this passage both LÚ *tan pe[daš]* and LÚ *paraššanaš* are syntactically direct objects, but formally free-standing genitives, i.e., they should be translated “him of the second place” and “him of the *p*.” We interpret the LÚ as a determinative, rather than a logogram (= *pešna-*), because it is omissible in the case of (LÚ) *tan pēdaš*. That the title is thus proven to mean “he/him of the *p*.” strengthens the case that the man is named after the *p*-animal, i.e., the leopard. Possibly also in *nu* <LÚ>PÍRIG.TUR-*aš uizzi* ... KUB 25.51 i 2, on which see *paršana-* a 1.

This functionary is attested only three or four times, always in fragmentary passages of the Festival for Tetešhawi (CTH 738). Due to the difference in the type of contexts in which they appear,

LÚparšna- B

paršnai-

LÚparšna- is probably to be kept apart from (LÚ)paršnauwaš, “(cupbearer) of squatting,” for which see paršnai-. Although paršana- “leopard” is elsewhere consistently spelled pár-ša-..., not pár-aš-..., Neu, StBoT 26:139, and Pecchioli Daddi, Hethitica 8:364f., 375 n. 48, are probably right to see LÚparšna- as the “leopard man” (LÚPÌRIG.TUR). Note also that in Bo 6594 i? 10-12, where LÚPÌRIG.TUR-an and p. occur in the same immediate context, it is possible to consider them the same person, but certainly not to prove this conclusively.

Pecchioli Daddi, Mestieri (1982) 252; Neu, StBoT 26 (1983) 139; Pecchioli Daddi, Hethitica 8 (1987) 364f., 375 n. 48; Collins, Diss. (1989) 303f.

Cf. paršana-, paršanili.

paršnai-, paršanai- v. act.; to squat, crouch; from OH/MS.

pres. sg. 3 pár-ša-na-a-iz-zi KBo 23.55 i 23, KUB 25.37 ii 23 (NS), pár-ša-na-iz-zi KUB 59.32 iii? 13 (Haas, KN 313), pár-aš-na-a-iz-zi KUB 20.11 ii 10 (OH/MS?), KUB 10.7:11, KUB 25.16 ii (51) (OH/NS), KUB 56.54 rev. 9, pár-aš-na-iz-zi KBo 4.9 v 8 (OH/NS), KUB 25.1 v 58.

pl. 3 pár-ša-na-a-[an-zi] KBo 24.97 i 6, pár-ša-na-an-zi KUB 11.32 + KUB 20.17 ii 9 (OH/NS), pár-aš-na-a-an-zi KUB 10.54 iii 5, KUB 20.28 ii 11 (both OH/NS), KUB 11.24 vi 11, 15, KBo 11.37 obv. 6, 9, KUB 41.44 i 15, pár-aš-na-an-zi KUB 10.54 iii 2, KUB 20.28 ii 8 (both OH/NS), KBo 4.9 iv 44, v 2 (OH/NS), KBo 21.94 ii 4, KUB 11.13 ii 14, KUB 28.95 iii 7 (NS), KUB 44.30:4, pár-aš-ša-na-an-zi KBo 27.42 ii (3), 15, iii 20 (OH/NS).

part. sg. neut. nom.-acc. pár-ša-na-a-an KBo 17.40 iv 10, KBo 24.97 obv. (6) (both OH/MS?), pár-ša-na-an KUB 59.8 v 16, pár-aš-ša-na-[a-an] KBo 8.121:11, pár-aš-na-a-an KUB 10.21 iii 21, KUB 11.16 iii 5 (both OH/NS), pár-aš-na-an KUB 10.21 ii 24, 26, KUB 11.16 iii 8, KUB 41.40 i 11 (all OH/NS), KBo 4.9 vi 7, 10 (OH/NS), KBo 13.177 i 15 (NH?), KUB 25.1 vi 12.

d.-l. pár-aš-na-«u-wa-»an-ti KUB 25.1 vi 3.

pl. nom. com. pár-aš-na-a-an-te-eš KUB 2.3 ii 16 (OH/NS), KBo 11.38 vi (7), 12 (NS), pár-aš-na-an-te-eš KUB 25.1 ii 4, pár-aš-ša-na-an-te-eš KUB 25.1 ii 8, pár-aš-ša-na-<na->an-te-eš KBo 27.42 iii 15 (OH/NS).

verbal subst. gen. pár-ša-na-a-u-wa-aš KUB 1.17 i 1 (OH/NS), KBo 23.76 ii 11, (16), KUB 44.9 iii 9, iv 5, pár-ša-na-a-u-aš KUB 11.34 i 53 (pre-NH/MS?), pár-ša-na-u-wa-aš KUB 20.78 iii 8, 27, [pár]r-ša-na-wa-aš KBo 30.182 iv 13, pár-aš-ša-na-a-u-wa-aš KBo 20.67 i 16 (pre-NH/NS), pár-aš-ša-na-u-wa-aš KBo 25.173 i 4, pár-aš-ša-na-u-aš KBo 27.42 iv 8 (OH/NS), pár-aš-na-a-u-wa-aš KUB 1.17 ii 16, iii 46 (OH/NS), KUB 25.17 vi 10 (OH/NS), KBo 9.105:(10), KBo 11.28 ii 18, 31, iii

6, 15, 24, etc. (MH/NS), KUB 28.101 iv 4, KUB 46.4 i 23, pár-aš-na-a-u-aš KUB 20.11 ii 14 (OH/MS?), KBo 10.26 v 6, KUB 1.17 v 17, vi 39, 45, KUB 2.3 i 13, 24 (all OH/NS), KBo 14.31:1, IBoT 2.89 ii 9, pár-aš-na-a-wa-aš KBo 20.67 ii 53, 64 (pre-NH/NS), KUB 20.26 i (2), (11)? (MH/NS), pár-aš-na-u-wa-aš KBo 11.30 rev. 15, KUB 10.40 iii 1, iv 6, KUB 11.16 iv 12, KUB 20.28 iv 7, v 21, KBo 10.25 ii 4 (all OH/NS), KUB 2.5 i 1, 6, ii 19, KUB 28.101 iv 11, pár-aš-na-u-aš KUB 20.28 iii 1, KUB 25.6 iii 21, 28, iv 4, 18, v (15) (both OH/NS), KUB 10.14 i 8, KUB 25.12 v 10, IBoT 2.16 rev. 5, pár-aš-na-wa-aš KUB 10.89 i 36, ii 11, 26 (OH/NS), KBo 14.32 v (1), KUB 41.42 iii 9, IBoT 3.4 ii (3).

nu LÚSAGI kuiš hašši tapuša pár-aš-na-an harzi t=aš šarā tīyazi t=aš LUGAL-i UŠKĒN “And the cupbearer who had squatted beside the brazier, stands up, and does obeisance to the king” KUB 25.1 vi 11-15 (ANDAḤŠUM fest.); DUMU.MEŠ É.GAL=ma hūmanteš pár-aš-na-an-zi ta=kkān 3 LÚ.MEŠ MEŠEDI anda uwanzi tā GÛB-laza NINDAšaramnaš awan kat~ta pár-aš-na-a-an-zi “All the palace functionaries squat. Then three guardsmen come in, and they squat on the left below the šaramna-loaves” KUB 20.28 ii 7-11 (fest., OH/NS); mān=ašta LUGAL-uš GIŠZA.LAM.GAR-az uizzi t=aš tiyazi GUNNI-aš kattan marnuwandaš lūliya 2 LÚ.MEŠ ALAN.ZU, nekumanteš lūli=kan anda pár-aš-na-a-an-te-eš “When the king comes out of the tent, and he steps near the brazier to a vat of marnuwan-beer, two performers are squatting naked inside the vat” KUB 2.3 ii 11-16 (KILAM fest., OH/NS), translit. StBoT 28:64: (A cupbearer performs a dance together with another man, who grasps his šeknu-garment) [m]aḥḥan=ma 3-ŠU we[h]anzi nu LÚSAGI katta pár-ša-na-a-iz-zi išk[i]ša=ma=an kuiš EGIR-an harzi n=an=kan TUGšiknu[a]z=pat anda SAG.DU=SU kariyazi [L]ÚSA[GI=ma]=kan GIŠhuḥupal ANA GÌR.MEŠ=ŠU [GUL-aḥz]i “[W]hen he whirls three times, then the cupbearer squats down. The one who holds him behind his back covers his head with his šeknu-garment, [while] the cupbearer [beat]s the huḥupal-instrument (which lies) at his feet” KUB 25.37 ii 22-26 (Lallupiya fest., NS), w. rest. of ii 26 from i 10; LUGAL-uš GAD-an arḥa peššiēzzi nu mān LÚ.MEŠ MEŠEDI kuēz pár-aš-na-an harkanzi n=at apez peššiēzzi n=at LÚ.MEŠ MEŠEDI danzi mān DUMU.MEŠ É.GAL kuēz pár-aš-na-an harkanzi n=at apez peššiēzzi n=at DUMU.MEŠ É.GAL danzi “The king throws aside the cloth. If he throws it to the side where the

paršnai-

(GIŠ)paršdu-

guardsmen have squatted, then the guardsmen take it; if he throws it to the side where the palace functionaries have squatted, then the palace functionaries take it” KUB 10.21 ii 23-28 (fest., OH/NS), cf. KBo 4.9 vi 5-12, KUB 11.16 iii 3-iv 1; ^{LÚ}SAGI-*ašta* LUGAL-*i GAL-ri ēpzi* LUGAL-*uš eša* ^{LÚ}SAGI-*aš pár-aš-na-a-iz-zi* “The cupbearer holds out a goblet to the king – the king sits down (and) the cupbearer squats” KUB 10.7:9-11 (fest.); *pár-ša-na-a-u-wa-aš-kán* ^{LÚ}SA~GI-*aš uizzi ta=kkán* DUMU É.GAL LUGAL-*i ginuwaš* GAD-*an dāi* “The cupbearer ‘of squatting’ comes. The palace functionary puts the knee-cloth on the king” KUB 1.17 i 1-3 (fest., OH/NS), w. many parallels; [*p*]ár-*aš-na-a-u-wa-aš* ^{LÚ}SAGI-*li* LUGAL-*uš IGI.Ī.A-it iē[zzi]* “The king ge[stures] with his eyes to the cupbearer ‘of squatting’” KBo 23.64 ii 3 (fest.).

Unlike *hink-* and *aruwai-*, both of which indicate a gesture of deference or obeisance, and both of which may stand behind the Akkadogram *UŠKĒN/UŠKĒNNU*, the action *paršnai-* is never directed toward a person or thing. That it denotes some lowering of the body is shown by KUB 25.1 vi 11-15, where a cupbearer stands up after having performed *p*. Note also the use of the preverb *katta* w. this word (e.g., KUB 34.115 rev. 16). The etymological connection w. *paršina-*, “cheek, buttock,” is supportive of a translation “to squat” for *paršnai-* (see Sommer, ArOr 17:374-78). For a depiction of a figure performing this action see the third worshiper before the two deities on the silver stag vessel (Muscarella, Schimmel no. 123). It is uncertain, however, whether the posture on one knee depicted here is a necessary aspect of the action *paršnai-*, or whether this position in the scene is due simply to artistic convention.

Squatting, which is mentioned exclusively in festival texts, is performed near the brazier (e.g., KUB 25.1 v 57-58), or over *šaramna*-breads (e.g., KBo 4.9 v 7-8). More frequently, however, no specific location is given in the texts. Persons who carry out this activity include royal bodyguards (^{LÚ}.MEŠ^{ME}~*ŠEDI*, KBo 11.37 obv. 7-9), palace functionaries (DUMU.MEŠ É.GAL, KBo 11.37 obv. 5-6), table servers (^{LÚ}.MEŠ ^{GIŠ}BANŠUR, KUB 41.40 i 10f.), cooks (^{LÚ}.MEŠ MUĪHALDIM, KBo 24.97:6), the cupbearer

(^{LÚ}SAGI, KUB 25.1 v 57-58), entertainers (^{LÚ}.MEŠA~LAN.ZU₉, KUB 2.3 ii 14-16), the *halliyari*-men (KUB 11.13 ii 13-14), the *hešta*-man (KBo 17.40 iv 10), the NIN.DINGIR-priestess, the “daughter” (DUMU.MUNUS), and the ^{MUNUS}AMA DINGIR-LIM-priestess (all in KUB 11.32 + KUB 20.17 ii 8-9).

Squatting was regarded as so characteristic of the duties of at least some cupbearers that there is frequent attestation of the phrase *paršnauwaš* ^{LÚ}SAGI, lit. “cupbearer of squatting,” especially in the sentence *paršnauwaš=kan* ^{LÚ}SAGI-*aš uizzi* “the cupbearer ‘of squatting’ comes.” ^{LÚ}SAGI could also be ellipsed, and the sentence *paršnauwaš=kan uizzi* (e.g., KBo 11.28 iv 25) must always be understood as referring to this functionary (see Gonnet, Anadolu 19:148f.). There is even a case in which this word bears a professional determinative, having seemingly assumed the status of an independent noun: ^{LÚ}*pár-aš-na-u-w[a-aš-kán]* *uizzi* KUB 46.9 iii 8-9 (fest.).

Sommer, ArOr 17 (1949) 374-378; Neu, GsKronasser (1982) 119f.; Oettinger, FsOtt² (1988) 277f.

Cf. *paršina-*.

paršnili see *paršanili*.

paršteḫa- n.; shell, husk (of a nut)(?); OH/MS. †

“Just as he breaks (*duwarniezzi*) the *šamama*-nut” *nu pár-aš-te-ḫu-uš arḫa peššīēzzi* “and throws away the shells(?)...” KUB 33.68 ii 9-10 (myth, OH/MS), ed. Güterbock, JAOS 88:70, translit. Myth. 68.

Güterbock, JAOS 88 (1968) 70 (“shells?”); Hoffner, AlHeth (1974) 127 (“shells (or skins or husks)”).

(GIŠ)**paršdu-** n. com. and neut.?.; leaf, foliage; from OH/MS. †

sg. nom. com. ^{GIŠ}*pár-aš-du-uš* KUB 33.24 i 14 (OH/NS), KBo 34.108:2, *pár-aš-du-uš* KUB 17.10 i 16 (OH/MS); **acc.** *pár-aš-du-un* KUB 44.57:(7) (OH?/NS), KBo 11.13 rev. 3, (4), KUB 12.44 ii 30, KUB 44.63 ii 9 (all NH), KUB 28.101 iii? 8, KUB 44.65:8; **nom.-acc. neut.?** *pár-aš-tu*(eras.) KBo 25.14 ii 7 (OH/MS); **d.-l.** *pár-aš-du-i* KUB 58.52 ii 12.

pl. nom. *pár-aš-tu-e-eš* KBo 32.14 l.e. 4 (MH/MS); **acc.** *pár-aš-du-uš* KUB 60.144:4; **nom. or acc.?** ^{GIŠ}*pár-aš-du-uš-mi-iš* (i.e., *paršduš-šmiš*) KBo 21.19 i 9, *pár-aš-du-uš* ibid. i 8, 10.

a. (said of trees or bushes): *nu* ^{GIŠ}*ḫatiwaš pár-aš-du-uš dahḫi* [...] / *karpan ḫarzi nu kē GIM-an*

ḥa[danzi ...] / EME=ŠU QĀTAMMA ḥazzadu nu=šši [...] / kūš=wa GIM-an ḥūwanza pēda[i nu ...] / QĀTAMMA [pēda]u “I take the leaves of a *ḥatiwa*-tree. [...] has lifted [...]. And just as these [are] dri[ed up], let his (sc. the sorcerer’s) tongue likewise dry up, and [...] to him. Just as the wind carries these (dry leaves) away, let [...] likewise carry off [the sorcerer’s evil words]” KUB 60.144:4-8 (rit.); “May [Teššub] strike it (i.e., the foolish tree, rev. 69). May its branches fall into a canal” ^{GIŠ}*pár-aš-tu-e-eš=ma=kan anda weteni išḥu[wanteš ašan~du]* “and [may] its leaves [be] scatte[red] in the water” KBo 32.14 l.e. 4 (Hurr.-Hitt. bil. wisdom, MH/MS), ed. StBoT 32 (forthcoming); “The mountains dried up; the trees dried up” *n=ašta pá-r-aš-du-uš UL uēzzi* “the foliage did not come out; (the pastures dried up; the springs dried up)” KUB 17.10 i 16-17 (Tel.myth, OH/MS), translit. Myth. 30, tr. Hittite Myths 15 (“shoots did not come forth”), ANET 126 □ Goetze translates “(the tree) would bring forth no fresh shoots,” taking *uezzi* from *uīya-* and *p.* as pl. acc. See, however, *ú-e-ez-zi* KUB 34.121 + KBo 17.1 iii 13 (OS) from *uwa-*; cf. Weitenberg, KZ 89:71; cf. KUB 33.24 i 14. The parallel passage from the myth of the missing Stormgod, KUB 33.24 i 14, has ^{GIŠ}*pár-aš-du-uš*, w. the “wood” determinative routinely used on words for parts of trees or bushes.

b. (said of herbs): *nu(-)ut-ni-ša^{SAR} pá-r-aš-du-un dāi* “He takes the leaf of the *utniša*-herb (and washes it)” KUB 44.63 ii 9 (med., NH), translit. StBoT 19:28f.; *nu=šši pá-r-aš-du-uš x-x[-o-]x-ni takk[i ...] nu ūšuwaritašš[i(-)o] [pár-aš¹-du-uš-mi-iš [...]] ūārni~tašš[i(-)o pá]r-aš-du-uš ...* KBo 21.19 i 8-10 (med.), translit. StBoT 19:36; cf. KUB 44.65:8, KBo 11.13 rev. 3, 4.

c. (said of vines): “If some vineyard never bears fruit, I will perform the following ritual, and it will begin to bear fruit:” ... *pár-aš-du-un išparḥi* “I spread out a leaf” KUB 12.44 ii 30 (rit., NH), ed. Weitenberg, KZ 89:71.

d. other: *[p]ár!-aš-du-un lu[kk]anzi* “They set leaves on fire” KUB 44.57:7, cf. *pár-aš-tu*(eras.) *luk~kizzi* KBo 25.14 ii 7 (OH/MS), ed. *lukki/a-* c; [^{GIŠ}*a-l*]*a-an-za-aš pá-r-aš-du-uš* (§) KBo 34.108:2 (rit., NS).

Götze, Madd. (1928) 143 w. n. 2 (“Trieb”); Weitenberg, KZ 89 (1976) 66-75; idem, U-Stämme (1984) 236 (“Schöbling”); Hilmarsson, Baltistica 20 (1984) 40-45 (etymology).

parštuḥḥa- n.; an earthenware cup(?); wr. syll. and occasionally ^(DUG)GAL GIR₄; from MS. †

sg. acc. *pár-aš-du-uḥ-ḥa-an* KBo 21.18:15 (MS); **inst.** *pár-aš-tu-uḥ-ḥi-it* KUB 41.4 ii 20 (NS).

pl. acc. *pár-aš-tu-uḥ-ḥa-aš* KBo 19.138 obv. 13 (NS).

sg. or pl. acc. *pár-aš-tu-uḥ-ḥa(-ma)* KBo 21.13 iv 4; **frag.** *pár-aš-tu-u-ḥ-ḥ[a(-)]* KBo 25.167:8 (MS).

[*n(u)*] *pár-aš-tu-uḥ-ḥa-aš* (var. ^(DUG)GAL GIR₄) *ḥarzi* “He (sc. the priest of Telipinu) holds earthenware cups(?). (There is incense in them)” KBo 19.138 obv. 13 (NS), w. dupl. KBo 24.98:7 (rit. mentioning a NIN.DINGIR, MS?); *pár-aš-tu-uḥ-ḥa-ma pa-aḥ-ḥur-ra ḥar[(iēzzi)]* “He (the practitioner) buries the earthenware cups(?) and the embers” KBo 21.13 iv 4 (rit.), w. dupls. IBoT 2.125 ii 6-7 and KUB 39.101 ii 17; *nu=ššan Ū.ḪI.A TI-an* (var. *TI-an-na*) *IM-an* [4] *āntet pá-r-aš-tu-uḥ-ḥi-it dāi n=zan šallanuzzi* “She (the Old Woman) takes herbs and living clay by means of four warm earthenware cups(?) and raises(?) it” KUB 41.4 ii 19-20 (rit., NS), w. dupl. KUB 51.83 obv.? 2-3.

pár-aš-tu-uḥ-ḥa-aš KBo 19.138 obv. 13 corresponds to ^(DUG)GAL GIR₄ in the dupl. KBo 24.98:7 (see Otten, KBo 24 p. VII n. 4). In addition to this, there are some functional parallelisms between the two spellings, e.g., GAL GIR₄ filled w. embers KBo 11.14 i 18; buried KUB 9.31 iii 31 (Ašḥella’s rit.), ed. Diñçol, Belleten XLIX/193:14, 23; forms a set w. another, larger vessel (perhaps like a scoop or ladle) in the following: 1 ^(DUG)GAL GIR₄ *apel=pat ḥuprušḥiaš* KBo 17.95 ii 7, cf. *pár-aš-du-uḥ-ḥa-an apel=pat dāi* KBo 21.18:15, and ^(LÚ)SAGI-*aš kangur GEŠTIN udai šer=a=ššan* GAL GIR₄ *kitta* KUB 25.36 ii 17-18. But ^(DUG)GAL GIR₄ alternates in several texts w. ^(DUG)GAL, Hitt. *zeri-*, *teššummi-* (HW 3. Erg. 40), see Güterbock, RHA XXII/74:112 n. 7. For other substitutions of synonyms for names of containers see Güterbock, RHA XXII/74:111 nn. 4-6.

Otten, KBo 24 (1978) p. VII n. 4.

Cf. ^(DUG)GAL GIR₄.

paršuil n.; (mng. unkn.); MH/NS. †

2 ^(DUG)KUKUB ŠĀ.BA INA 1 ^(DUG)ḪAB.ḪAB KAŠ *akuwannāš pá-r-šu-il šūš* 1 GI [(š)]*uḥmiliš tarnanza* “Two pitchers: in one pitcher of beer for drinking, a rigid(?) drinking straw full (of?) *p.* (or: ‘a full

paršuil

(NINDA)paršulli- 1 b 1'

p.'(?) is inserted" KUB 9.28 iii 22-24 (rit. for Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 10-11, ed. Kammenhuber, Materialien 4 (*eku-laku-*) 78 (differently).

Kronasser, EHS 1 (1966) 324 ("ein Getränk oder zumindest eine Flüssigkeit" >? *papparš-*).

paršul(l)āi- v.; to break into pieces, crumble; from OH/MS.†

pres. sg. 3 *pár-šu-ul-la-a-iz-zi* KBo 19.128 iv 8 (OH?/NS).

pl. 3 *pár-šu-la-a-an-zi* KBo 15.37 ii 53 (MH/NS).

part. nom.-acc. neut. *pár-šu-u-la-a-an* KBo 10.52 obv.? 3 (MS).

"The king breaks a warm bread and a sweet bread and calls all the gods by name" *namma=kan ANA NINDA ān NINDA.KU₇ya peran arḫa teputtit pár-šu-ul-la-a-iz-zi* "Afterward, he crumbles *teputtit* off of the front of the warm bread and the sweet bread" KBo 19.128 iv 6-8 (rit., OH?/NS), ed. StBoT 13:10f. (w. a different interpretation) □ *teputtit* looks like an instrumental adverb (see Melchert, Diss. 257) "little by little, in little pieces" or it could be an inst. used as object (cf. KUB 33.52 ii 7, Melchert, Diss. 255); *nu* ¹NINDA.GUR₄.¹RA GA.KIN.AG GAL *kuiš* NINDA.GUR₄.RA ŠA 3 PA. ZÍD.DA=ya *addaš* DINGIR.MEŠ-aš *paršiyanteš ištanani=ma=ššan kuiēš* EGIR-pa *kiyantari n=aš arḫa pár-šu-la-a-an-zi* KBo 15.37 ii 48-53 (*hišuwāš* fest., MH/NS), translit. Otten, BiOr 8:227 n. 21, tr. ^(NINDA)paršullimng. 1 b 2'; [... T]U₇ *pár-šu-la-a-an* KBo 10.52 obv.? 3 (fest. frag., MS), in a list of soups and stews (KBo 10.52 obv.? 3-8 + KBo 15.16 ii 14-18), translit. AlHeth 99.

Otten, StBoT 13 (1971) 39 w. n. 67.

Cf. ^(NINDA)paršulli-, *parš-* B, *paršur*.

(NINDA)paršulli-, (NINDA)paršul-, paršiulli- n. com. and neut.; **1.** morsel, fragment, crumb (without det.), **2.** a type of bread (w. NINDA det.); from OS.

sg. nom.-acc. neut. *pár-šu-ul-li* KBo 25.88:11, KBo 25.98 left col. 7, 8, 9 (both OS), KBo 19.161 i 3, 4 (OH/NS), ^{NINDA}*pár-šu-ul-li* KBo 19.128 iii 17 (OH?/NS), KBo 2.29 obv. 5, 6, 7, and passim, KBo 14.39:2, 3, 7, 8, KUB 2.6 i 7, ii (1), 6, KUB 44.41 obv.? 9 (all NS), KUB 10.11 iii 8 (NH), *pár-aš-šu-ul-li* KBo 19.163 iii 9, 10 (OH/NS), KBo 21.98 ii 25 (NS), ^{NINDA}*pár-aš-šu-ul-li* KUB 10.11 iii 10, 11 and passim (NH), ^{NINDA}*pár-šu-ul* KBo 10.28 v 13 (OH/NS); perhaps *pár!-išu-ul* KBo 11.36 v! 4.

acc. com. *pár-šu-ul-li-in* KBo 15.37 ii 55-56 (MH/NS).

pl. nom.-acc. neut. *pár-šu-ul-li* KBo 17.16:(6), 9 (OS), KUB 25.36 ii 11 (OH?/MS), KBo 20.97 iii? 9, (10), 11 (MS), KUB 34.124 obv. 8, 11 (OH?/NS), ^{NINDA}*pár-šu-ul-li* KBo 20.68 iv 12 (MH/MS), KBo 24.24 ii? 10, 12 (MS), KBo 11.50 vi 14 (both OH/NS), KBo 11.49 i 13, 14, 17, KUB 10.75 i 13, 17 (both NS), *pár-ši-ú-ul-li* IBoT 2.39 rev. 25 (MH/MS?), ^{NINDA.HIA}*pár-šu-ul-li* KUB 25.36 ii 11.

acc. com. ^{NINDA}*pár-šu-u[l]-li-e-eš* KBo 17.65 rev. 22 (MH/NS).

d.-l. ^{NINDA}*pár-šu-ul-li* KBo 11.45 iv 11, 14 (OH/NS).

uncertain *pár-šu-la-aš* HT 12:5.

Note common gender agreement in KUB 53.13 iv 17-19.

1. morsel, fragment, crumb — **a.** in general: "Then he breaks thick and thin loaves and puts them onto the brazier" *pár-ši-ú-ul-li-ma-kán aran ari anda nāi* "and he turns the fragments (of the thick and thin loaves) to face each other" IBoT 2.39 rev. 25 (rit., MH/MS?), ed. AlHeth 176, HW² 1:223a (differently); "The NIN.DINGIR-priestess breaks (a sour loaf), the cup-bearer holds up the bread" *nu pár-šu-ul-li ANA DUMU É.GAL pāi pár-šu-ul-li=ma ANA GAL* ^{LÚ.MEŠ}*hāpiya ŠA* ^{URU}*Tāwiniya pāi* "and gives (one) fragment to the palace attendant, (one) fragment to the supervisor of the *hāpiya*-people of Tawiniya, (and a half a loaf to the singer)" KBo 19.161 i 3-5 (fest. for Tetešḫabi, OH/NS); [^{LÚ}GUDU₁₂ *pa*] *izzi* NINDA.GUR₄.RA SA₅ *paršiya šūraš* [*katta 3 pár-šu-u*] *l-li* NA₄-*ašš=a* *katta tagān 3 pár-šu-ul-l[i dāi* ^{LÚ}GUDU₁₂ *p*] *aizzi* NINDA.GUR₄.RA BAB~BAR *paršiya šūraš* [*katta 3 pár-šu-ul-l[i* NA₄-*ašš=a* *katta tagān 3 pár-šu-ul-li dāi* "The GUDU₁₂-priest] goes and breaks a red thick loaf and [places three morsels under] the *šura*-s, and three morsels on the ground under the stones. [The GUDU₁₂ priest] goes and breaks a white thick loaf and places [three morsels under] the *šura*-s, and three morsels on the ground under the stones" KUB 34.124 obv.? 7-11 (*ANDAḤŠUM* fest., OH?/NS), ed. Popko, Kultobjekte 132f.; [(*namm*)] *a=kan*(?) ^{LÚ}SAGI.A *IŠTU* NINDA.GUR₄.RA [(2 *pár-šu-u*)] *l-li* *paršiya* "Then the cup-bearer breaks two fragments from the thick bread" KUB 51.79 obv.! 6-7 (fest.), w. dupl. 412/s, ed. McMahon, AS 25:198f.

b. said of — **1'** varieties of breads and pastries: KBo 25.98 left col. 7-9 (OS), KBo 20.97 iii? 7-12 (MS?), KUB 10.11 iii 6-9 (NS), KUB 53.11 ii 10-15 (fest. for ^dLAMMA), ed. StBoT 12:71 (as Bo 2309); "He crumbles 1[+] *dan~naš*-bread(s) and places it/them on the brazier." §

(NINDA)paršulli- 1 b 1'

paršur

NINDA *dannaš=ma* [pár-š]u-ul-li iyanzi [x] 1 NINDA pář-šu-ul-li [GIŠDAG-t]i dāi [1 NINDA pář-š]u-ul-li GIŠAB-ya dāi [1 NINDA pář-šu]-ul-li GIŠGIDRU.ĪI.A-aš [pera]n(?) dāi “They make *dannaš*-bread crumbs. [The]n(?) they place one crumb [on the dai]s, they place [one cru]mb at the window, and they place [one cru]mb [before(?)] the staffs” KBo 30.53:4-10 (fest. frag.).

2' cheese (GA.KIN.AG), cf. Hoffner, AlHeth 121-123: “On one hand a large loaf of cheese and a thick bread (made) of three *PARĪSU*-measures of flour are broken up to the gods of the fathers; on the other hand (bread and cheese) are placed again on the altar” *n=aš arĥa paršulānzi namma ANA PĀNI DINGIR.MEŠ hūmandaš kuwapiya 1 pář-šu-ul-li-in GA.KIN.AG 1 pář-šu-ul-li-in NINDA=ya uppiyanzi* “They break them into pieces. Then they send one morsel of cheese and one morsel of bread before all the gods to each place, (and they place them before the gods)” KBo 15.37 ii 53-57 (*hišuwāš* fest., MH/NS), ed. Hoffner, AlHeth 122; cf. KUB 9.28 i 22, KBo 17.100 iv 8.

3' figs (GIŠPÈŠ): KUB 9.28 i 22.

2. a type of bread (always w. the det. NINDA): (In lists of breads and pastries) 7 GIŠBAN[ŠUR AD.KID??] *anda pēdanzi nu=ššan kuet[aniya GIŠBANŠUR-i] 2 NINDA huddunatiyan 2 NINDA wal~paim[anniš 2 NINDA pář-šu-ul-li] 1 NINDA šiluḥāš kitta ŠU.NIGIN 14 NINDA hudd[u]natiy[an 14 NINDA wal~paimanniš] 14 NINDA pář-šu-ul-li 7 NINDA šiluḥāš* “They bring in seven [wicker??] tables; on each table there lie two *huddunatiya*-loaves, two *wal~paim[anni]*-loaves, [two *paršuli*-loaves] and one *šiluḥa*-loaf; the total is fourteen *hudd[u]natiy[a]*-loaves, [fourteen *walpaimanni*-loaves], fourteen *paršulli*-loaves, and seven *šiluḥa*-loaves” KBo 29.65 iv 12-16 (cult of *Ĥuwaššanna*); 1 NINDA *wageššar* [1] NINDA *pář-šu-ul* 1 NINDA.KU, 1 NINDA *šilu[h]aš* 1 NINDA *gaḥariš*... KBo 10.28 v 13-14 (KILLAM fest., OH/NS), translit. StBoT 28:86, cf. KBo 24.24 ii? 9-12, KBo 24.25 i 5-6, KBo 29.157 rev.? 8-9.

Against Friedrich, HW 164, no ex. shows an adjectival use of (NINDA)*p*.

Sommer, HAB (1938) 173 (“Brocken”); Friedrich, HW (1952) 164 (“‘Brocken’ (Subst.) oder ‘zerbröckelt’ (Adj.)”) [HW

translates NINDA *parša-* as “Brotkrume”]; van Brock, RHA XX/71 (1962) 114 (“miette”); Hoffner, AlHeth (1974) 176 (accepts Friedrich’s translation).

Cf. *parš(iya)-*.

:paršunti(-) n.; (a vegetable ingredient in a mixture used to make a compress).†

:pár-šú-un-ti[-x] KUB 37.1 obv. 19, ed. Köcher, AfO 16:48, 50, cf. p. 54; *:p*. is written on the right edge but was omitted in Köcher’s hand copy in KUB 37. It occurs in a list of herbs and fruits to be mixed together, moistened with wine, and used in a compress for medicinal purposes. The text is Akk., w. Hitt. or Luw. words marked by a single gloss wedge. *:p*. may be either Hitt. or Luw. Köcher transliterates *:maš-*. Some of the non-Akk. words marked w. the gloss wedge are clearly real “glosses,” i.e., translations of the Sum. or Akk. terms preceding them, e.g., (Akk.) *ina GIŠGAZ taḥaššal* “you crush with a wooden pestle” = (Luw.) *:mamanašati battunāti puwāti* “he crushes with *m.* (and) *b.*” obv. 15-16. In at least one case there is such a gloss without the use of the gloss wedge: G[IS...] / *šattiyarḥinni ḥur~lili* “[...] (which is) *šattiyarḥi=nni* in Hurrian” obv. 18-19. Unfortunately, however, the traces of the word immediately preceding *:paršunti*[...] were not drawn on the copy, and Köcher transliterates only as “x [x x x].” So it is impossible to know what Sum. or Akk. term *paršunti* translates. The ingredients preceding and following it in the list are all plants, almost all have the Ú determinative, while a few have GIŠ. The preserved parts of the text do not indicate the nature of the ailment, the affected part(s) of the body, or what part of the man is bandaged.

paršur n. neut.; **1.** cooked dish, **2.** in the expressions *paršuraš* EN-*aš*, EN/BĒL TU₇, and *paršuraš peda-* “cooking area(?), kitchen(?)”; wr. syll. and TU₇ (for TU₇ instead of “UTÚL” see Hoffner, AlHeth 102f., and HZL); from OS.

nom.-acc. *pár-šu-u-ur* KBo 25.79 iv? 6 (OS), KBo 21.70 i 26 (OH?/MS), KBo 11.41 i 6, KBo 13.227 i 13, KUB 11.28 iii 11, KUB 25.8 vi 2, IBoT 2.93:13 (all OH/NS), KBo 5.1 i 55 (MH/NS), KUB 17.23 ii 20 (NS), KUB 10.60:2, *pár-šu-ur* KUB 25.8 vi 4 (OH?/NS), [*pár-šu-u*]r?(=šmett=ā) KUB 1.16 iii 51 (OH/NS).

paršur

paršur 1 b 7

gen. *pár-šu-u-ra-aš* KUB 60.157 ii 7 (MS), KUB 13.4 i 20, iii 59 (MH/NS).

abl. *pár-šu-u-ra-az-zi(-ia)* KBo 20.72 iii! 28 (MS), KBo 24.68 rev. (6), KUB 34.102 iii 1 (both NS), *pár-šu-ra-az-zi(-ia)* KUB 10.51 rt. col. 10 (NS).

inst. *pár-šu-u-ri-it* KUB 11.28 iii 19 (OH?/NS).

Sumerogram sg. TU₇, KUB 25.36 ii 10 (OH?/MS), IBoT 1.29 rev. 14 (MH?/MS?), KBo 15.16 ii 14 (MH/MS), KBo 19.128 iii 43 (OH/NS), KBo 5.2 i 29 (MH/NS), KBo 21.20 i 9 (NH), KUB 51.23 obv.? 13 (Tudh. IV).

pl. TU₇.HIA-TIM KUB 7.38 obv. 25 (MH/NS), KUB 39.30 rev. 9, TU₇.HIA KBo 15.16 ii 13 (MH/MS), KBo 19.128 iv 13 (OH/NS), KUB 13.2 iv 25 (MH/NS), KUB 29.4 iii 59 (NH), TU₇.TU₇.HIA KUB 25.24 ii 12 (NS).

uncertain TU₇-aš KUB 30.28 rev. 15, IBoT 3.148 i 37, 50 (both NS), KUB 31.114 iii! 5.

1. cooked dish — **a.** soups, broths: *nu šuppa šarā dānzi n=at zanuwanzi* TU₇, *MĒ UZU iyanzi* “They take up the meat and cook it, they make a meat broth” KUB 20.84 obv. 6-7 (fest. frag.); *nu ŠA GU₄ TU₇ MĒ UZU tianzi* KUB 25.3 iii 17 (fest.), cf. KBo 4.9 v 46; *ta LÚ.MEŠ MUḪALDIM TU₇ A UZU.GU₄ tianzi* KBo 11.46 v 13, cf. KUB 20.76 i 12, iv 9; 1 TU₇ GA “milk soup” KUB 41.26 i 29; TU₇ GA.A “whey(?) soup” FHL 4 rt. col. 12.

b. stews (or soup w. pieces of meat?) — **1'** in general: [... (*pár-š*)]*u-u-ra-az-zi-ia-kán* [(^{UZU}*kūtar dāi*)] “And (the priest) takes the *kūtar*-meat from the stew” KBo 24.68 rev. 6-7 (fest., NS), w. dupl. KBo 20.113 iii 4-5; LÚ.MUḪALDIM DINGIR-LIM ANA LÚ.MEŠ SANGA-TIM *hūmand[aš]* ANA LÚ.MEŠ URU *Huršama* MUNUS.MEŠ AMA.DINGIR.MEŠ *hazqa~rayaš pangawe* TU₇, *UZU pittalwan* ^{NINDA.HI.A}*paršulli pianzi* “The cook(s) of the deity give plain meat stew and bread fragments to all the priests, to the men of *Huršama*, to the ‘mother-of-the-deity’ priestesses, to the *hazgara*-women, to the congregation” KUB 25.36 ii 8-11 (fest., OH/MS); cf. KUB 17.28 iv 39-40, KUB 47.90 ii 1, KBo 2.14 iv 8, VBoT 24 iii 16.

2' meat varieties — **a'** mutton (UDU): “They bring a lamb and a sheep They butcher the lamb ‘plain’” UDU=*ma pár-šu-u-ur iyanzi* “but they make the sheep into stew” KUB 17.23 ii 20 (*mugawar*, NS); UDU.HIA TU₇.HIA *ianzi* KBo 12.96 iv 18, cf. KUB 25.24 ii 10-12.

b' goat (MÁŠ.GAL): VBoT 24 iv 27 (MH/NS).

c' beef (UZU.GU₄): KBo 21.78 ii 11.

d' pork (ŠAḪ): KUB 31.114 iii! 5.

3' grains and legumes: *euwaš pár-šu-u-ur* KBo 13.227 i 13 (storm fest., OH/NS); cf. TU₇ *euwaš* (var. TU₇ *euwan*) 102/f ii 9 (Otten/Rüster, ZA 71:123), w. dupl. KUB 29.4 ii 63, cf. KUB 44.52:8, FHL 4 rt. col. 12; [6 *PARĪSI*] *pár-šu-u-ur hā[t(tar=ku zināil=ku)]* “[Six *PARĪSU*]-measures of soup, either lentil or chick pea” KBo 25.79 iv? 5-6 (rit., OS), w. dupl. Bo 3123 iv 6, translit. StBoT 25:157, 159, ed. Watkins, FsKnobloch 494f.; cf. IBoT 2.93 obv. 13-14 and KBo 11.41 i 6-8 (OH?/NS); if the equation *hattar* = GÚ.TUR, *zinail* = GÚ.GAL, *šumeššar* = GÚ.GAL.GAL, suggested by Watkins, FsKnobloch 494f., is correct, see also TU₇ GÚ.GAL, TU₇ GÚ.GAL.GAL, TU₇ GÚ.TUR KUB 44.52:8, cf. KUB 29.6 + 102/f (ZA 71:123) ii 9, KUB 17.23 i 8, KUB 46.31 ii 6, VBoT 24 iii 17-18 (MH/NS); also TU₇ NÍG.ĀR.RA “stew of groats” KBo 29.89 ii 26.

4' flour or porridge: TU₇ *SIQŪQI* FHL 4 rt. col. 13, KUB 20.11 ii 11 □ for *SIQŪQU* = Akk. *ISQŪQU* (a kind of flour) see Berman, JCS 28:244 w. n. 2 and BiOr 38:656; I DUG ^{DÍLIM.GAL} TU₇ *šemehunaš* KBo 16.49 iv 6 □ for *šemehuna-* as a foodstuff grouped w. meal and grains see Hoffner, Finkelstein Mem. 109; TU₇ *ARSANNI* (var. TU₇ *ARSANNUM*) “A soup of groats” KUB 29.6 ii 10, w. dupl. KUB 29.4 ii 63; cf. KUB 20.11 ii 7 □ for the *ARSANNU*-dish see Hoffner, FsGüterbock 116f.; [T]U₇ BA.BA.ZA (dupl. TU₇ Ø) 155/q iii 3, w. dupl. KUB 45.47 iii 17; *mān* TU₇ BA.BA.ZA *mān* TU₇, *UZU* KUB 17.25 i 5; cf. KBo 7.46 iv 11, KBo 12.91 i 12, KBo 24.62:13, KBo 24.108 rev. 7-8, KUB 15.31 i 23, 31, iii 4, 12, KUB 32.46 obv. 2, 11, KUB 38.25 i 17, KUB 43.58 i 14, Güterbock, FsLaroche p. 138 obv. 8, 19, p. 140 (“a dish of porridge”).

5' vegetables — **a'** TU₇.SAR: KBo 13.249:5, 16, KBo 23.111 rev.? 9 (NS), KUB 25.29:5, KUB 38.25 i 19 (NH), KUB 42.103 iii? 11, KUB 50.44 ii 11, IBoT 2.10 rt. col. 10, HFAC 24:4.

b' TU₇ *kangati(yaš)*: KBo 22.246 ii (10), KBo 23.42 i 14 (NH), KBo 23.46 rev. 11, KUB 27.1 i 38, 42 (NH), KUB 29.6 ii 10, VBoT 16 obv.? 4, (7).

6' fat: UZU.Ì=*ma hūman* TU₇.HIA-TIM *ianzi* “They make all the fat into stews” KUB 20.88 vi? 20 (fest.); UZU.Ì=*ma* TU₇.HIA *ienzi* KUB 20.13 iv 6 (fest., MH?).

7' *šaknāš pár-šu-u-ur* “a soup/stew made with oil/fat (cf. *šakna- ‘oil, fat,’ šaknuwant- B ‘filled with oil/fat,’

paršur 1 b 7

paršur 2 a

Hoffner, KZ 107:104-112): LÚ.MEŠ^{GIŠ}BANŠUR šak~nāš pá-r-šu-u-ur LUGAL-i tianzi “The table attendants set before the king a soup/stew made with oil/fat” KUB 10.60:1-2 (fest. frag.), see StBoT 26:154 n. 458 w. refs.; [...] / TU₇ ša-ak-na-a-aš tianzi “[...] they set out a soup/stew made with oil/fat” KBo 21.107 ii 8-9 (fest.); wr. logographically TU₇ Ī: LÚ.MEŠ^{GIŠ}BANŠUR TU₇ Ī tianzi KBo 17.88 ii 14 (pre-NH/NS); cf. KUB 1.17 iii 28 (fest. of month, OH/NS), KUB 2.5 ii 18 (AN~DAHŠUM fest.), KBo 17.75 iii 18 (thunder fest., OH/NS), KUB 25.3 iv 17 and KUB 25.9 iv 18 (both Great Festival of Arinna), KUB 10.21 iii 15 (fest., OH/NS), KUB 47.90 ii 8; KBo 19.128 iv 46 (OH?/NS), tr. StBoT 13:13 (“Fleisch-Gericht”); cf. Hoffner, AlHeth 102 “stew (with) oil/fat.”

8’ TU₇ pittalwan “plain stew”: KBo 23.67 iii 6 (MH/NS), KBo 29.199 rt. col. 16, KUB 32.123 iii 55 (NH).

9’ “white stew”: 1 TU₇ BABBAR IBoT 1.29 rev. 14 (MH?/MS?); TU₇ ħarki VBoT 24 iii 16 (MH/NS); cf. AHw 1414b (weiß).

10’ TU₇ ÉRIN.MEŠ “army stew”: KBo 10.30 ii 8, KBo 10.31 iv 7, 13 (both OH/NS).

11’ TU₇ GIŠKIRI₆ “garden soup”: KUB 46.17 iv 14.

For other soups and stews w. syll. spellings see Reichert, RHA XXI/73:140 (s.v. UTÚL), and Hoffner, EHGI 42 (s.v. “FOODS”), as well as the extensive list of syll. written names of stews in KBo 10.52 obv. 3-8 + KBo 15.16 ii 14-18 (MH/MS), w. par. HT 12:6-11; cf. Akk. *ummaru* (AHw 1414b, q.v.).

c. bread pudding(?) (NINDA paršur/TU₇): see AlHeth 203; 1 NINDA ān 1 NINDA.GÚG 1 NINDA pá-r-šu-u[r ...] / 1 NINDA KU₇ ... KUB 46.17 i 11-12; 3 NINDA TU₇ BA.BA.ZA TUR.MEŠ-TIM KUB 38.25 i 16 (NS); NINDA ān NINDA TU₇ kue parši~yannai KUB 27.70 ii 12-13, cf. KUB 25.32 ii 21-22, and passim; 6 NINDA TU₇ UPNI KBo 22.246 ii 23.

d. other cooked dishes: nu EGIR-anda 9 TU₇. ĪIA iyan BA.BA.ZA TU₇ gangati TU₇ ħamma TU₇ kappāra TU₇ GÚ.GAL TU₇ ħapattulli ŠA GIŠINB/ĪIA memal ŠA LĀL memal GA.KU₇ šaripu~waš GA kašdulaš “Nine dishes are prepared: porridge, soup/dish of gangati-vegetable, ħamma-soup/dish, kappara-soup/dish, chick pea soup/dish, ħapattulli-soup/dish, groats (flavored) with fruit, honeyed groats, cream for sipping, (and) milk for

kašdul-action, (and they bring them in)” KUB 17.23 i 7-10 (*mugawar*, NS), ed. AlHeth 97f. □ cf. a similar list of nine dishes, introduced as 9 *etri* VBoT 24 iii 16-20 (MH/NS), ed. Chrest. 112f., AlHeth 98; TU₇.ĪIA = ya = tta menaħħanda karū zanuwan “The dishes have long been cooked for you” KUB 33.98 ii 10 (Ullik., NH), w. dupl. KUB 33.102 i 12, ed. Güterbock, JCS 5:148f.; [L]ÚMUĪALDIM.ĪIA TU₇.ĪIA uter “The cooks brought the dishes, (and the cupbearers brought him sweet wine to drink)” KUB 33.98 ii 23 (Ullik.), w. dupl. KUB 33.102 i 27, ed. JCS 5:150f.

e. in vessels — 1’ DUGDÍLIM.GAL: KBo 10.30 ii 8, KBo 10.31 iv 7, 13 (both OH/NS), KBo 16.49 iv 6, KBo 22.193 iii (4), 12, KBo 23.42 i 14 (NH), KBo 23.46 rev. 11, KBo 24.57 i 13, KBo 24.62:13; DUGDÍLIM.GAL.MUŠEN IBoT 2.4 obv. 9, 13; DUGDÍLIM.GAL SIG KBo 5.2 i 29 (MH/NS).

2’ DUGÚTUL: KBo 5.1 i 55 (MH/NS), KBo 13.249:5, 16, KUB 10.95 iii? 9, KUB 27.13 iv 24 (NH), KUB 42.103 iii? 11, KUB 50.44 ii 11.

3’ DUGBUR.ZI/DUGPURSĪTUM: KBo 2.4 iii 33-34 (NH), KBo 22.246 ii 10, KBo 27.130 i 9, KUB 42.91 ii 2-3, KUB 43.58 i 13, 14.

4’ DUGkappiš: KBo 2.4 ii 29, iv 9-10 (NH), DUG¹qa-pí-i-eš/qa-pé-eš KUB 38.25 i 17-19 (NS) (5x) (same vessel?).

f. attributed to officials: TU₇.ĪIA ŠA LÚMU~ĪALDIM LÚ GIŠBANŠUR “soups ‘of the cook and (those) of the table attendants’” KUB 42.91 ii 3; TU₇.ĪIA LÚ.MEŠMUĪALDIM TU₇.ĪIA LÚ.MEŠ GIŠBANŠUR tiyanzi KBo 4.13 iv 31-32 (NH); TU₇.ĪIA LÚ.MEŠMUĪALDIM TU₇ LÚ.MEŠ GIŠBANŠUR tianzi [T]U₇.ĪIA URU¹Neri<k> pittalwan tianzi KUB 41.35 ii 10-11; cf. KBo 2.4 ii 1, 29, iii 33-34, iv 9-10 (NH), KUB 11.35 iii 21, KUB 17.37 i 11, KUB 51.25 rev. 5-6, Bo 2840 iii 11 (StBoT 15:22).

2. in the expressions — a. paršuraš EN-aš, EN/BĒL TU₇ “kitchen worker”: anda = ma šumēš BĒLŪ^{MEŠ} TU₇ ħūmanteš^{LÚ}SAGIA LÚ GIŠBANŠUR LÚMUĪALDIM LÚNINDA.DŪ.DŪ LÚdāwalalaš LÚwal(a)ħħiyalaš LÚZABAR.DAB LÚpašandalaš LÚEPĪŠ GA LÚkipliylaš LÚšurralaš LÚtappālaš LÚħaršiyalaš LÚzuppālaš “Further, all the kitchen personnel: the cupbearer, the table-attendant, the cook, the baker, the tawal-keeper(?), the walħi-keeper(?), the cupbearer, the food-taster(?), the

paršur 2 a

dairy-man, the *kipliyala*-man, the *šurrala*-man, the *tappala*-man, the keeper of the loaves, (and) the keeper of the *zuppala*-vessels” KUB 13.3 ii 20-25 (instr. for palace servants, MH/NS), ed. Friedrich, MAOG 4:47, 49, tr. ANET 207; *anda=ma=za šumaš kuiēš* EN. MEŠ TU₇ DINGIR.MEŠ-aš *hūmandas* LÚSAGI.A LÚ^{GIŠ}BANŠUR LÚMUḪALDIM LÚNINDA.DÙ. DÙ^{LÚ}KÚRUN.NA “Further, all you who are kitchen workers of the gods: the cupbearer, the tableman, the cook, (and) the keeper of the cellar” KUB 13.4 iii 55-56 (instr. for temple officials, MH/NS), w. dupl. KUB 31.95 iii 6-7 + KUB 13.5 iii 26-27, ed. Chrest. 160f., Süel, Direktif Metni 66f.; “Let a brewer take malt, beer bread, and fine flour. Let a gardener take all the vegetable seeds, let a table-attendant take the lentils, chickpeas, and broadbeans, let a cook take the rennet, cheese, and GÚG-bread” LÚ.MEŠ^{pár-šu-u-ra-aš išhēš kāša=wa=šmaš} IŠTU TU₇ *šarninkanteš ešten* “Kitchen personnel — now be compensated (or: you have been compensated) with stew” KUB 60.157 ii 7-8 (rit., MS); cf. EN.MEŠ TU₇ KBo 8.58:6, KUB 5.4 i 51 (NH); *BĒLŪ*^{MES} TU₇ KBo 8.57 obv. 6; LÚ.MEŠ^{BĒ}~LŪ TU₇ KUB 51.65 obv. 3; EN TU₇ KUB 51.23 obv.? 13; for EN TU₇ = *paršuraš* EN-aš see Ehelolf apud Sommer, HAB 173 n. 2; since no texts are cited, it remains unknown whether this equation is based on a dupl. or merely on par. passages.

b. [UG]ULA LÚ TU₇ “supervisor of stew-cooks”: KBo 11.68 i 26.

c. *paršuraš pedan*, ŠA TU₇.ḪI.A AŠRI^{ḪI.A} “cooking area(?), kitchen(?)”: *nu=šmaš=kan pá-r-šu-u-ra-aš pēdan šanḫan ḫarnuwan ēšdu* “Let the kitchen be swept and sprinkled by you (sc. the kitchen workers). (Let no pig or dog pass over the threshold)” KUB 13.4 iii 59-60 (instr. for temple officials, MH/NS), w. dupl. KUB 31.95 iii 10 + KUB 13.5 iii 30, ed. Chrest. 160f. (“the place of broken bread(?)”), Süel, Direktif Metni 66f. (“(ekmek) bölme yeri”); ŠA TU₇.ḪI.A AŠRI^{ḪI.A} (dupl. AŠRI^{ḪI.A} É.MEŠ TU₇=ya) SIG₅-yahḫan *ēštu* “Let the cooking areas (var. ‘the cooking areas and the kitchen buildings’) be kept in good condition” KUB 13.2 iv 25 (*BĒL MADGALTI* instr., MH/NS), w. par. KUB 13.24:14, ed. Dienstanw. 51, cf. Hoffner, JCS 24:31, 35.

The equation between *paršur* and TU₇ was first suggested by Ehelolf apud Sommer, HAB 173 n. 2 (see 2 a’, above) and endorsed by Hoffner, AIHeth 102f., and

Watkins, FsKnobloch 494. Since *p.* and TU₇ are functionally equivalent, the equation is, if not proven, very likely.

Ehelolf apud Sommer, HAB (1938) 173 n. 2 (*paršur* = TU₇), 173 (“Brockengericht”); Friedrich, HW (1952) 271 (EN TU₇ = “(Suppenherr) = Küchenmeister”); Hoffner, AIHeth (1974) 102f. (on TU₇), 203 (NINDA *paršur* “bread pudding(?)”); Pecchioli Daddi, Mestieri (1982) 57 (EN TU₇ = “impiegato della cucina”); Watkins, FsKnobloch (1985) 494f. (TU₇ = *paršur*).

Cf. *parš-* B/*parš(iya)-*, *paršulli-*.

paršza, parza, pirza(?) adv.; “...-ward” (indicating direction); from OS.†

pár-za KBo 17.30 iii 10 (OS), KBo 25.109 ii 14 (MS? or OS?), KUB 33.28 iii 14 (OH/NS), KUB 7.1 ii 14 (pre-NH/NS), KUB 12.1 iv 11, KUB 42.78 ii 8, KUB 22.37 rev. 5 (all NH), KUB 33.54 rt. col. 10, KUB 49.77 iv 2, HT 35 rev. 5, 7, IBoT 2.28:7, *pár-aš-za* KUB 9.4 ii 29 (MH/NS), KUB 9.39 i 4 (NH), *pí-^lir-za^l*(?) 633/v left col. 4 (StBoT 15:46).

uncertain: *pá[r- ...]* KBo 22.216:14.

a. *āppa p.* “backward, in reverse” — **I’** in general: “He (sc. the client) comes and lies face-downward (*parā tarru*); she (sc. the Old Woman) holds it (the sheep) over his back” ... *n=aš=za uizzi* EGIR-*pa pá-r-aš-za* (par. *šar-ku-x[...]*x) *šešzi* “He comes and lies backside-downward (and she holds the sheep over his chest)” KUB 9.4 ii 29-30 (rit., NH), w. par. KUB 9.34 iii 13, ed. Beckman, Or NS 59:38, 46 (“lays himself spread out(?) forward ... lays himself out backward”), Götze, ArOr 5:6 w. n. 2, Laroche, DLL 149f., cf. Watkins, GsKronasser 257f.; [x BI]BRU KÙ.GI ŠÀ.BA 2 UDU. KUR.RA IGI-zi GUB-*anteš* / [... GUB-a]nteš EGIR-*pa pá-r-za uškanteš* “[x rh]yta of gold, among them two (in the shape of) antelopes, standing on their front (legs), [x animals, sta]nding, looking back” KUB 12.1 iv 10-11 (inv., NH), ed. Košak, Linguistica 18:101, 105; ^{GIŠ}ŠEN-aš GIM-an ^l*āppa pá-r-za^l* UL *aršēzzi* “Just as (the water?) of the pipe does not flow backward (likewise let Ḫannaḫanna’s rage, wrath, misbehavior, and anger not return)” KUB 33.54 rt. col. 10 (myth, NS), translit. Myth. 79, tr. Hittite Myths 28; cf. KUB 17.10 iii (25)-26 (Tel.myth, OH/MS), ed. Haas/Wilhelm, AOATS 3:27 w. n. 1 (“wie [das Wasser] der Regenrinne [vom Hause] nicht zurückfließt”), tr. Hittite Myths 16, ANET 128 (“Just as (water in) a pipe flows not upward”); cf. also KUB 33.28 iii? 14 (myth, OH/NS); the tr. “(water) of the pipe” is problematic, since another passage

paršza a 1'

partai-

may indicate that the pipes are the subject: ^{GIŠ}ŠEN. 𒀭IA ... *aršiyanzi* IBoT 3.141 iv 4-5 (myth, OH/MS?), ed. Otten, Tel. 25f. w. n. 3 (“[Wie] die Wasserrohre [zurück aufwärts(?) nicht] fließen”), tr. Hittite Myths 19.

2' *āppa parza malk-* “to unravel” (lit. “to spin backward”): KUB 7.1 ii 14 and perhaps HT 35 rev. 5, 7, see *malk(iya)-* mng. 2.

3' *āppa paršza malla-* “to mill ‘backward’”: KUB 43.59 + KUB 9.39 i 4-5, see *malla-* a 1'.

4' EGIR-*pa pirza: n=at* EGIR-*pa pí-^lir^l-za* 633/v left col. 4 (StBoT 15:46); reading uncertain; Otten, StBoT 15:46 n. 1, suggests an alternative reading *pí-^lun^l* which is, however, semantically meaningless and, moreover, according to the photograph, the traces are too long for ^lun^l. Although the traces of ^lir^l show two parallel lines, this is still the likeliest reading. Even if a var. *pirza* is accepted, it is questionable whether one should read *pár-za*, *pár-aš-za* in all instances of *pir_x-* (cf. StBoT 18:108 n. 242).

b. ^lkat-^l[t]a-*an pá-r-za!* “downward(?)”: KBo 25.109 ii 14 (rit., OS? or MS?), in broken context; 1-EN AŠ.ME KÛ.GI NA₄ *katta pá-r-z[a ...]* “One sun-disk of gold (and) stone(s), downwar[ds(?)...]” KUB 42.78 ii 8 (inv., NH), ed. Košak, *Linguistica* 18:112f.

c. *parā pá-r-za* “forward(?)”: KBo 17.30 iii 10 (fest. frag., OS), broken context, translit. StBoT 23:141 (differently).

Götze, ArOr 5 (1933) 6 w. n. 2 (“rücklings(?)”); Otten, Tel. (1942) 25f. (“aufwärts(?)”); Laroche, RHA XXVIII (1970) 40 (“à rebours, à reculons,” “en s’élouignant de l’avant”).

parta/i- n. com.; (an item associated with beds, bed linens, and eagles), leg(?), talon(?); NH.†

sg. nom. *pár-ta-aš* KBo 18.170 obv. (9), KUB 42.34:19, KUB 42.43 obv. 13, 308/v 4 (THeth 10:192).

Luw. acc. *pár-ti-an-za* KBo 3.8 iii 6, 24.

a. (an item associated with beds and bed linens): [o o o?]-*x-zi pá-r-ta-aš* KÛ.GI GAR.RA KUB 42.34:19 (inv., NH), ed. Siegelová, Verw. 58f., translit. THeth 10:55; in an inventory listing bedsteads and bed linens: 1-*NU* (var. [1-*NUT*]UM) ^{GIŠ}NA₄ ^{GIŠ}TAŠKARIN 1-*NU* (var. 1-*NUTUM*) ^{GAD}lak[(*kušanzani*)...] / [...]*x* ^{GIŠ}ESI *pár-ta-aš* ZU₉, <(AM.)>SI KUB 42.43 obv. 12-13 (inv., NH), w. dupl. KBo 18.170 obv. 8-9, ed.

Siegelová, Verw. 484f., translit. THeth 10:112, 109; in a list of furniture: 1-EN ^{GAD}int[*ana ...*] / [...]*x* ^{GIŠ}TAŠ~KARIN *pár-ta-aš* [...] / [... *la*]kkušanzani[(-)...] 308/v:3-5, translit. THeth 10:192; Košak, THeth 10:56, 227f., followed by Siegelová, Verw. 611, read this word as *maš-ta-aš* and associated it with a word *m/bašta-*. We have preferred the more common value of the sign *pár*, since we do not consider the evidence strong enough to associate this word with other words containing *mašt-...* The m/b alternation assumed by Košak, THeth 10:227f., disappears in view of the fact that collations have shown the alleged *ma-aš-ta-* writings of *bašta-* and *baštaimi-* all to be *ba-aš-ta-*. For *pár-du-uš(-)* KBo 18.170 rev. 7, considered relevant by Košak, see *pardug(g)anni*. If this word is related to Luw. *parta/i-*, a body part of which a sheep has four (KUB 35.43 ii 12, translit. StBoT 30:144), “leg, hoof(?)” (Melchert, CLL 171 and personal communication), then perhaps the above texts refer to furniture legs or to the carved hooves, paws, or talons at the bottom of a furniture leg.

b. (an item associated with eagles): *pár-ti-an-za hāraš^[MUŠEN] hamikta* “The eagle was bound with respect to the leg(?)/talon(?)” ... *pár-ti-an-za [hāraš^M]UŠEN lāddat* “The eagle was released with respect to the leg(?)/talon(?)” KBo 3.8 iii 6-7, 24-25 (rit., NH), ed. Kronasser, *Die Sprache* 7:157, 159, Collins, Diss. 217f., the interpretation of *p.* as a Luw. acc. of respect is courtesy of Melchert (personal communication); see *paršana-* mng. a. Stefanini, AGI 54:154, following Meriggi apud Kronasser, *Die Sprache* 8:112, interprets *p. hāraš* as “the wings of an eagle” (cf. *partawar*). However, the gen. should precede *p.*, cf. ^lIM-*aš wellu* “the meadow of the Stormgod” *ibid.* iii 5, 23.

Meriggi apud Kronasser, *Die Sprache* 8 (1962) 112 (“luw. Plural ‘Flügel’”); Kronasser, EHS 1 (1966) 503 (“möglicherweise ist *p.* (Attribut zu ‘Adler’) das part. dazu [sc. of *partai-* v.] als ‘gefiedert(?)’”); Meriggi apud Kronasser, EHS 1 (1966) 194 (“ac. pl. C.(?) ‘die Flügel(?)’”); Košak, THeth 10 (1982) 56 (“line(?), stripe(?)”); Siegelová, Verw. (1986) 611 (“ein Verzierungselement”); Melchert, CLL (1993) 171 (“?”, formally appears to be adj. to *parta/i-* “leg” or “hoof”).

Cf. NINDA*partanni-*.

partai- v.; to disentangle(?), unravel(?); from MS?.†

act. pres. sg. 3 *pár-ta-a-iš-^lzi^l* KUB 12.58 i 31 (NH).

pref. sg. 2 or 3 *pár-ta-iš* KBo 12.77:10 (MS?).

partai-

(UZU)partawa(r) 1 a 1'

mid. pret. sg. 3 *pár-ta-it-ta-at* KUB 43.62 ii? 9 (NS).

namma MUNUSŠU.[GI SÍG ZA.GÍN] SÍG SA₅ *dāi* *n=at pá-r-ta-a-iz-†zi* “Then the Old Woman takes [the blue wool] and the red wool and unravels(?) it.” (She throws it over the body of the sacrificer) KUB 12.58 i 30-31 (Tunn., NH), ed. Tunn. 8f.; MUŠ-*aš iwar* [Ø?] *taruptat kunkuliyatiyaš i[war?]* § *pár-ta-it-ta-at* “He (sc. the son of the Sungod?) coiled up like a snake, he unraveled like a *kunkuliyati*.” KUB 43.62 ii? 7-9 (incant., NS), ed. Collins, Diss. 213 □ our interpretation requires the paragraph line to be in the wrong place; it could also be analyzed: GE₆-*anti uleštat* MUŠ-*aš iwar* § *taruptat kunkuliyatiyaš i[war] pá-r-ta-it-ta-at ŠA NIM.LÀL <iwar?>* “In the night, he blended in like a snake (or he blended into the night like a snake), he was bunched up like a *kunkuliyati*-, he was unraveled(?) <like?> a bee, (he took off like an eagle)”; [...]*x-an pá-r-ta-iš t[u-...]* KBo 12.77:10 (*mugawar*, MS?) □ there is a clear space between *-iš* and *t[u-* on the photograph, not so definite in the hand copy. *t[u-...]* is written already on the edge but there is space for 4-5 signs, see line 4.

Goetze, Tunn. (1938) 9 (“disentangle”); Kronasser, EHS 1 (1966) 283f., 503 (“Macht (Wolle) locker, entwirrt, zupft auseinander,” “macht fedrig”?; also adds part. *pár-ti-an-za* “gefiedert(?)” KBo 3.8 iii 6, 24, which may also be Luw. pl. acc. (p. 194)); Stefanini, JNES 28 (1969) 46 (rejects the verb *partipartiške*- and reads *partiške*- as iter. of *partai*-); Oettinger, Stammbildung (1979) 376 n. 243; Košak, THeth 10 (1982) 56 (reads *maštai*, connects w. *mašta*- “strip, filament(?)” and SÍG*maišta*-).

Cf. *partipartiški*-.

NINDApartanni- Luw. n.; (kind of bread or pastry); NS.†

Luw. pl. nom. NINDA*pár-ta-an-ni-in-zi* KUB 17.12 ii 21, 33.

(In a list of foodstuffs offered to the *zamnaššaš* deities) 2 NINDA.GUR₄.RA Ì 1 NINDA.GUR₄.RA *pittalwanza* 4 NINDA*pár-ta-an-ni-in-zi* Ì 1 NINDA *alalunza* Ì KAŠ₂*ya dāi* “He takes two thick breads with oil, one plain thick bread, four *p*-loaves with oil, one *alalunza*-loaf with oil, and beer, (breaks them up and makes NINDA.Ì.E.DÉ.A)” KUB 17.12 ii 20-22 (rit., NS), ed. van der Hout, KZ 97:65; cf. NINDA*pár-ta-an-ni-in-zi* Ì¹? ibid. ii 33.

If this word is related to Luw. *partali*-, then perhaps this is a “leg, hoof-shaped bread.”

Laroche, DLL (1959) 80; Meriggi, WZKM 58 (1962) 106; Hoffner, AIHeth (1974) 176; Melchert, CLL (1993) 171 (“Type of or epithet of bread,” probably a diminutive of Luw. *pārta/i*- “leg” or “hoof”(?).

Cf. *parta*-, *partianza*.

partariyanuant- (mng. unkn.); NH.†

[... *pá*]r-ta-ri-ia-n[*u-an-te-eš* ...] / [...]*x-ša pá-r-ta-ri-ia-nu-an-t[e-eš* ...] KUB 52.2:2-3 (oracle question).

(UZU)partawa(r) n. neut.; 1. wing, 2. feather(?); from OS.

sg. nom.-acc. *pár-ta-u-wa-ar* KUB 17.10 ii (35) (OH/MS), KUB 15.34 i 12, (33) (MH/MS), KBo 15.48 ii 9, 33 (MH/NS), *pár-ta-a-u-wa-ar* KUB 45.3 i 35 (pre-NH/MS?), KBo 1.42 i 35, 36 (NH), *pár-ta-a-u-ar* KUB 32.122:(4) (MS?), KUB 15.32 i 61 (MH/NS), VBoT 72 iv 7 (NS), UZU*pár-ta-a-wa-ar* KBo 19.136 i 9 (NS), *pár-ta-wa-ar* KBo 19.136 iv 20.

d.-l. (ZAG-ni) *pár-t[a-u/ú?]-ni* KUB 45.3 i 25 (pre-NH/MS?).

abl. *pár-ta-u-na-az* KBo 8.155 ii 9 (NS), *pár-da-u-na-az* KBo 27.163:7, *pár-da-a-u-na-za* KBo 33.188 iii? 14.

inst. *pár-ta-ú-ni-it* KUB 32.122:6, 7 (MS?), *pár-ta-ú-ni-t(u-uš)* KBo 17.1 i 6 (OS), *pár-ta-ú-ni-it* KUB 33.8 ii (16), (17) (OH/NS), *pár-ta-a-u-ni-it* KBo 4.2 i 4 (pre-NH/NS), KUB 15.31 i 35, ii 40 (MH/NS), *pár-ta-u-ni-it* KUB 15.32 i 37, KBo 15.48 ii 6, 27 (both MH/NS), *pár-ta-u-wa-ni-it* KUB 45.43 ii? 13 (NS).

pl. nom.-acc. [*pár-t*]a-a-u-wa-a(*š-ši-it*) KUB 33.5 ii 13 (OH/MS), [*pá*]r-ta¹-u¹-wa¹-a(*š-še-et*) KUB 17.10 i 38 (OH/MS), *pár-ta-a-u-wa-ar(-še-et)* KBo 24.66 ii 5 (MS), KUB 32.49a iii 8 (MH/MS), *pár-ta-u-wa-ar(=še-e[†]/=ši-it)* KBo 15.24 ii 15, 29 (MH/NS).

d.-l. [*pá*]r-ta-ú-na-aš(-ša-aš) KUB 36.49 i 8 (OS?), *pár-ta-u-na-aš* VBoT 125:3 (NS).

sg. or pl. nom.-acc. *pár-ta-u-wa* KBo 20.28 obv. 20 (OH/NS), *pár-ta-u-wa-ar* KUB 7.60 ii 15 (NS), *pár-da-a-u-ar* KBo 18.193:9 (NH).

(Sum.) [Á.BÚR] = (Akk.) *ab-ru* = (Hitt.) *pár-ta-a-u-wa-ar* / (Sum.) [Á.TIR] = (Akk.) *ab-ru* = (Hitt.) *pár-ta-a-u-wa-ar* KBo 1.42 i 35-36 (Izi Bogh.), ed. MSL 13:134, cf. CAD s.v. *abru* B.

1. wing — a. said of an eagle — 1' in myth: “Furious, Telipinu came ... Kamrušepa saw him” *nu=za ḫaranaš* MUŠEN *pár-ta-u-w[a-ar]* [x x x] *arnut* “She moved an eagle’s wing ... for herself” KUB 17.10 ii 35-36 (Tel.myth, OH/MS), ed. Collins, Diss. 124f. (differently), translit. Myth. 34 (restoring the lacuna a[n?da?an?] against the traces), cf. HW² 332a, tr. ANET 127 and Hittite Myths 16 (differently); cf. KUB 33.8 ii 16-17.

2' in rit.: "He draws them (sc. the gods) by means of red wool, of a tuft from a sheep, and of a kerchief" ŠA TI₈^{MUŠEN} = ya pá-r-ta-a-u-ni-it (dupl. pá-r-ta-u-ni-i[t]) wiyan[(zi)](dupl. wiyaizzi) "And they cry (var. he cries) (while gesturing) with an eagle's wing" KUB 15.31 i 35 (evocation, MH/NS), w. dupl. KUB 15.32 i 37, ed. Haas/Wilhelm, AOATS 3:152f., Collins, Diss. 121; cf. KUB 15.34 i 33-34 (MH/MS), FHG 4:10-11, KBo 18.193:9.

b. said of unspecified birds: kunnan=ma=šši=kan^{UZU} pá-r-ta-a-wa-ar dāi "He (the practitioner) takes the right wing (of a bird, MUŠEN, see i 5, 7), (and places it on a flat bread on a wicker table)" KBo 19.136 i 9 (rit., NS), cf. ibid. iv 8, 20; cf. ZAG-ni pá-r-t[a-u]ú?-ni" KUB 45.3 i 25 (rit., pre-NH/MS?), ZAG-an pá-r-ta-a-u-wa-ar KUB 47.43 + KUB 45.3 i 34-35 (rit., pre-NH/MS?); "He breaks the flat loaves likewise" MUŠEN.𒀭.A=ma pá-r-ta-a-u-wa-ar-še-et an[d]a QĀTAMMA wišūriškizzi "He presses together the birds' wings likewise" KBo 21.33 iii 17-18 = KUB 32.49a iii 8-9 (rit., MH/MS), cf. StBoT 2:50; cf. KBo 24.66 ii 5-6; pá-r-ta-ú-ni-tu-uš LUGAL-un MUNUS.LUGAL-ann=a ašaškizzi "With a wing, he seats them, the king and the queen (i.e., he signals them to sit down)" KBo 17.1 i 6 (rit., OS), ed. StBoT 8:18f., 73.

c. said of a bee: "Shall this bee go out and find him (sc. Telipinu)?" [pá]r-ṽta¹-u!-wa!-aš-še-et ammiyanta "Its wings are small; (it is small itself)" KUB 17.10 i 38 (Tel.myth, OH/MS), w. par. KUB 33.5 ii 13 (OH/MS), translit. Myth. 32, tr. ANET 127, Hittite Myths 15.

d. said of a mythological animal: "They placed in each corner a bronze statue of 𒀭NIN.É. MU.UN.DÙ" ... 1 GU₄=y[a ...] / pá-r-ta-u-wa-ar-še-et ZABAR ŠA 1 MA.NA "and one ox of [...], (with) wings of bronze, weighing one mina" KBo 15.24 ii 28-29 (foundation rit., MH/NS), ed. Jakob-Rost, MIO 9:200f., Kellerman, Diss. 168, 175.

2. feather(?): nu^{LÚ} palwattallaš TI₈^{MUŠEN}-aš pá-r-ta-u-ni-it LUGAL-i menaḥḥanda wātar 3-ŠU pap~paršzi palwaizzi=ma 1-ŠU § LÚ palwattallaš GAL A TI₈^{MUŠEN}-ašš=a pá-r-ta-u-wa-ar ḥarzi=pat ... nam~ma=kan^{LÚ} palwattali TI₈^{MUŠEN}-aš pá-r-ta-u-wa-ar arḥa dāi [n]=at=kan EGIR-pa ANA^{DUG} KUKUB GEŠTIN [a]nda paški "The crier sprinkles water with an eagle's feather(?) three times toward the

king and cries out once. As before (-pat), the crier holds a cup of water and an eagle's feather(?) ... (The priest) takes the eagle's feather(?) from the crier and sticks it back into the pitcher of wine" KBo 15.48 ii 5-9, 32-35 (ḥišuwaš fest., MH/NS), cf. also KBo 33.188 ii 4-5 (ḥišuwaš fest.), translit. ChS 1/4:136 (calls it col. v!); [(EGIR-ŠU-ma^{MUNUS} palwattallaš LUGA[L-i wātar (TI₈^{MUŠE})]^N-ṽaš¹ pá-r-da-a-u-na-za (var. pá-r-ta-u-...)] 3-ŠU pap[paršzi] ibid. iii 13-14, w. dupl. KBo 33.192 rev.? 7-8, ed. ChS 1/4:115f., 135, 140; Bo 5351 left col. 6 (ChS 1/4:68) uses the part. paškan.

The evidence from passages cited under mng. 1 – the "right(hand)" partawar (b, above), the bee's partawar (c, above), and the ox with partawars of bronze (d, above) – clearly shows the meaning "wing." Mng. 2 "feather" is possible, if the eagle in question has large wings, and the p. is fully inserted (pašk-) in the pitcher. Also supporting this assumed pars pro toto meaning is the analogous situation with pattar/pittar, which can mean both "wing" and "feather." Cf. also keššar "hand, arm" and pada- "foot, leg."

Götze, Madd. (1927) 93 n. 2; Neu, FsNeumann (1982) 220 (on forms without -r).

partianza see partali-

partipartiški- v.; (mng. unkn.); NS.†

GIM-an=ma ṽlu^{katta} nu^{d.GIŠ} GIM!.MAŠ-uš iwa[r ...] / pá-r-ti-pár-ti-iš-ki-iz-zi "But when on the following day Gilgameš p.-s like [...]" (In the following sentence, Gilgameš encounters the barmaid Ziduri) KUB 17.3 iii 7-8 (Gilg., NS), ed. Friedrich, ZA 39:20f., translit. Myth. 133 □ the lacuna after iwar must contain either a logogram or a PN, see Hoffner, IM 43:39-51.

Stefanini, JNES 28:46f., suggests two words, partai partai- "combs his hair," i.e., unravels the locks of his thick hair as he would disentangle wool. He compares this w. āppa parza malk-, restores [... āppa] parti partai- and explains parti : parza on the analogy ḥanti : ḥanza. But in the hand copy there is no space between -ti- and -pár-, and the comparison w. [... u]tnianza wa-al-ti-wa-al-ti-eš-ki-iz-zi KUB 60.60 rev. 2 is too strong to ignore.

Friedrich, ZA 39 (1930) 20f., 52 (allows also for a reading maštimaštiške-, rejects a connection w. partai-); Kronasser,

partipartiški-

LÚparwala-

EHS 1 (1966) 587 (“fliegt, eilt(??),” related to *partai-*, *par-tawar*); Stefanini, JNES 28 (1969) 46f. (two words, *parti* adv., and *partai-*); Oettinger, Stammbildung (1979) 376 n. 243 (redupl. of *partai-*).

Cf. *partai-*.

parduwalli- A, adj.; (modifies a statue).†

(The king returns to the *halentu*-house and stands by the window) [...] ALAM *pár-du-wa-al-li-in* GUN *udai* “[...] brings a *p.* statue of a talent/ weighing a talent” KUB 56.52:11 (fest. frag.), ed. Alp, Tempel 56.

parduwalli- B n.(?); (mng. unkn.); MS.†

[o-o].ĤI.A DINGIR-LIM QADU GÍŠBANŠUR GÍPISAN.NINDA *karpanzi n=at* / [o-o *p*]eran *hui~nuanzi āppann=a* DUMU.MEŠ SANGA LIBIR *pár*(coll.)-*du-wa-al-li* / [o o *ā*]ppann=a GÍŠGIDRU. ĤI.A *huinuanzi* KBo 25.109 iii 14-16 (rit. frag.). For LÚSANGA.LIBIR see KUB 17.35 i 20, alternating w. LIBIR.RA in i 24. For LIBIR in Hitt. see EHGI. 17 n. 1 (overlooked by HZL 225-226). Perhaps the same as *parduwalli-* A.

TÚG**partuitt(a)-** n.; (a type of garment or cloth); MH/MS.†

(In a description of a statue of the substitute king in regal attire) [... (x-ya ALAM T)]ÚG*pár-tu-u-it-ta-aš i*[-...] KBo 24.96:7 (rit., MH/MS), w. dupl. KBo 15.15 iii? 8 (MS), KBo 15.15 ed. StBoT 3:136f. In KBo 24.96:7 there appears to be a space between [T]ÚG and *pár-*.

(KUŠ)**pardug(g)anni** n.; bowcase; from MH/MS.†

sg. d.-l. KUŠ*pár-du-ug-ga-an-ni* IBoT 1.36 ii 40 (MH/MS); **unclear** *pár-du-k[a-...]* KBo 18.170 rev. 7 (NH).

“One palace attendant steps (forward)” *nu=šši* LÚŠÀ.TAM GÍŠBAN *huittian and[a=m]a=at=kan* (coll.) KUŠ*pár-du-ug-ga-an-ni tarnan* 1 KUŠÉ.MÁ. URU, URU-ši(coll.). ŠA LÚ GÍŠŠUK[UR o?] IŠTU ĞIĠ.KAK.Ú.TAG.GA *šūntan pāi* “and the quartermaster gives him a strung bow, inserted in a bowcase, and a spearman’s quiver, full of arrows” IBoT 1.36 ii 39-41 (instr. for the *MEŠEDI*, MH/MS), ed. AS 24:18f. (w. collations), Jakob-Rost, MIO 11:184-187; perhaps also [...] 1-NUTUM KUŠKIR₄.TAB.A[NŠE] / [...] ĞIĠ-NUTUM *pár-du-k[a-...]* “One set of bridle and

reins, [...] one bowcase(?) -set” KBo 18.170 rev. 6-7 (inv., NH), ed. Siegelová, Verw. 488, translit. THeth 10:109 (both reading as *maš-du-uš-x[...]* > *mašta-/bašta-*).

The stem could be *pardugganna-*, *pardugganni-*, or *parduggatar*.

Jakob-Rost, MIO 11 (1965) 187 (“Lederwams”); Tischler, HDW (1982) 62 (“^{KUŠ}*pardugganna-* (lederner Bestandteil der Bewaffnung)”; Beal, Diss. (1986) 575f., 588.

partūni- n.; (a bird); OS. †

pl. acc. *pár-tu-u-ni-uš* KBo 17.1 iv 37, KBo 17.3 iv 33, KBo 25.7 + IBoT 3.135 iv 2 (all OS).

2 ĞMUŠEN *pár-ltu-u-ni-uš tutumili ĥarmi* “I hold two *p.*-birds hidden. (I release them onto a branch)” KBo 17.3 iv 33 (rit., OS), w. dupl. KBo 17.1 iv 37-38 (rit., OS), translit. StBoT 8:38f., StBoT 25:18; [ZÍZ.ĤI.A]-Ğš=a¹ *ĥarš[ār¹] [ĥāran]an pártu-u-[n]i-uš-ša* [...] “And [I ...] ears (lit. heads) of [wheat], [the eag]le and the *p.*-birds (and I take these outside and fix them in place)” KBo 17.7 + KBo 25.7 + IBoT 3.135 iv 2 (rit., OS), translit. StBoT 25:22, ed. (without KBo 25.7) StBoT 8:40f.

Otten/Souček, StBoT 8 (1969) 120; Neu, StBoT 26 (1983) 141.

NINDA**pardušimi-** n.; (a type of bread or pastry).†

(In a list of breads and pastries) 1 NINDA*pár-du-ši-i-mi-i*[š ...] Bo 3784 i 12, translit. StBoT 15:25.

Hoffner, AlHeth (1974) 176 (“Luw. pass. part. in *-mi-*?”).

LÚ**parwala-** n.; (a functionary); NH.†

pl. nom. LÚ.MEŠ*pár-wa-la-aš* KUB 40.95 ii 6, (8), 17 (NH), LÚ.MEŠ*pár-wa-la-aš(-ša)* KBo 22.36:8 (Ĥatt. III).

1 GUN URUDU 3 BĠBRU¹ NA₄NUNUZ 1/2 BÁN N[A₄NU]NUZ LÚ.MEŠ*pár-wa-la-aš* LUGAL SUM-er 3 GUN URUDU Ğx¹ [G]UN A[N].NA 2 U[RUDUŠ]EN Ğ6 URUDUĠKIN 5 URUDU*wakšur* 2 BĠBRU GU₄ NA₄NUN[UZ] 1/2 BÁN NA₄NUN[UZ] LÚ.MEŠ*pár-wa-la-aš* LUGAL EGIR-*anda* SUM-er “The *p.*-men gave (to) the king one talent of copper (and) three animal-shaped vessels of beads (containing) one-half BÁN of beads. In addition (EGIR-*anda*), the *p.*-men gave (to) the king three talents of copper, Ğx¹ talents of tin, two copper pipes, six copper sickles, five copper *wakšur*-vessels, and two ox-

LÚparwala-

:parzahanašši-

shaped vessels of beads (containing) one-half BĀN of beads” KUB 40.95 ii 5-8 (inv., NH), ed. Kempinski/Košak, Tel Aviv 4:88f.; LÚ.MEŠ^p. LUGAL may also be tr. “the *p*.-men of the king, the royal *p*.-people,” cf. Mestieri 115 (“Nessi genitivi”).

Pecchioli Daddi, Mestieri (1982) 115.

parunka- n.; (a vessel); OH?/NS?.†

pl. acc. *pa-ru-un-ku-uš* KUB 44.60 iii 1.

pa-ru-un-ku-uš-ma-aš-kán dan[zi] n=aš=kan ak~kuškan[zi] “They take the *p*.-vessels from them and they drink (from) them” KUB 44.60 iii 1-2 (Hattic and Hitt. bil., OH?/NS), ed. Kammenhuber, Materialien 4, No. 5:65.

NA₄parušha- see NA₄parašha-.

parušiuš n.; (mng. unkn.); NH.†

nu pa-ru-ši-uš arha [...] KUB 52.63:17 (animal behavior oracle, NH). *p*. is either the subj., sg. nom. of a stem *parušiu-*, or obj., pl. acc. of *paruš-*.

parza see *paršza*.

parzahannaš, paršahannaš, pirzahannaš, piresšhannaš, piršahan(n)aš n. gen.; (modifying livestock); from MH/MS.†

pár-za-ḥa-an-na-aš KUB 13.1 iv 16 (MH/MS), *pí-ir-ša-aḥ-ḥa-an-na-aš* KBo 5.7 obv. (12), rev. (14) (spacing favors [*pí*...], not [É-...]), 29 (Arn. I/MS), *É-ir-ša-aḥ-ḥa-na-aš* ibid. rev. 42, *pí-ir-za-ḥa[-an-na-aš]* KUB 20.52 i 24 (MH/NS), *pí-re-eš-ḥa-an-na-aš* KUB 13.2 iv 28 (MH/NS), *pár-ša-ḥa!-an-na<-aš>* 438/s ii 4 (Alp, Tempel 146f.).

(Oxen and sheep are sent in advance. The king goes to URUMatila, where there is a great assembly) ʾGU₄ ʾpár-ša-ḥa!-an-na<-aš> *aušzi* “He inspects (lit. sees) the oxen of *p*.” 438/s ii 4 (ANDAḤŠUM fest.), ed. Alp, Tempel 146f. and D. Yoshida, BMECCJ 6:122f.; Alp recognized [GU]D, while Yoshida read only “x”; both editors read *pár-ša-za-an-na* uncorrected; (Take care of your gardens and fields and keep them enclosed) ANA GU₄.ḤI.A *pí-re-eš-ḥa-an-na-aš-ša* (par. *pár-za-ḥa-an-na-aš*) [*kui*]š ḤA.LA-az “The share (of fodder) for the oxen of the *p*., (let it regularly eat its share)” KUB 13.2 iv 28-29 (instr. for BĒL MADGALTI, MH/NS), w. dupl. KUB 13.24:17 (MH/NS), and par. KUB 13.1 iv 16 (MH/MS), ed. Dienstanw. 51f., 62; (In a list of deliveries for

a festival by individual townships) “Further, one thick loaf made of one PARĪSU-measure of wheat flour” *katti=šši=ma* 1 UDU 1 GU₄ *pí-ir-za-ḥa[-an-na-aš]* 1 DUG^h*ḥaššuwawannin* GEŠTIN URU^UEll[*i*]pra *pē ḥarkanzi* “But along with it, they keep ready one sheep, one *p*.-ox, and one *ḥaššuwawanni*-vessel of wine in Ellipra” KBo 9.123 + KUB 20.52 i 24-26 (*ḥišuwaš* fest., MH/NS), cf. KUB 30.40 v 5; 15 GU₄ 22 UDU.ḤI.A 2 ANŠE.ḤI.A ŠA SAG.GÉME.İR.MEŠ 22 GU₄ É-ir-ša-aḥ-ḥa-na-aš “fifteen oxen, twenty-two sheep, two donkeys of the servants; twenty-two oxen of the *p*.” KBo 5.7 rev. 42 (land grant, Arn. I/MS), ed. Riemschneider, MIO 6:352f., cf. 10 GU₄ ŠA SAG.GÉME.İR.MEŠ 10 GU₄.ḤI.A [*pí-ir*]ʾša¹-aḥ-ḥa-an-na-aš ibid. rev. 14; 2 GU₄.ḤI.A 22 UDU 6 GU₄.APIN.LÁ. ḤI.A *pí-ir-ša-aḥ-ḥa-an-na-aš* ibid. rev. 29. In ibid. obv. 12 and rev. 42, *p*. apparently stands in opposition to ŠA SAG.GÉME.İR.MEŠ. We see no justification for Riemschneider, MIO 6:339 and ArOr 33:333 n. 6, trying to restore the same symmetry in rev. 14, 29 by inserting <SAG.GÉME.İR.MEŠ>.

Laroche, RHA XV/61:128, proposed to analyze *p*. as *pir šahhanaš* “house of fief.” Alternate spellings *parzahannaš* and *piresšhannaš*, as well as the prevalent spelling w. *-nn-* (the only *-n-* occurs in KBo 5.7 rev. 42 at the end of the line, onto the edge) make this suggestion suspect, see Kammenhuber, KZ 77:245, and Hoffner, Or NS 35:388. If, despite the difficulties, Laroché’s basic identification is correct, one would expect that the genitive *-aš* connects the entire compound to the primary noun GU₄, and that **piršahhan* as a compound meant “house-*šahhan*” in the sense of property subject to *šahhan* on the estate (*per*).

Laroche, RHA XV/61 (1957) 128 (“Il s’agit évidemment d’un juxtaposé de É-ir = *pir* ‘maison’ et de *šahhanaš*, gén. de *šahhan* ‘fief(?)’”); Kammenhuber, KZ 77 (1961) 245; Riemschneider, ArOr 33 (1965) 333 (“zum Lehnsbesitz gehörig”); Hoffner, Or NS 35 (1966) 388.

Cf. *:parzahanašši-*.

:parzahanašši- Luw. gen. adj.; (defines cattle); NH.†

sg. nom. (sic, acc. expected) *pár!*(tablet *pa-*, coll. from photograph)-*za-ḥ[a]-na-aš-ši-iš* 1628/u 3 + KUB 27.70 iii 16.

“When the king celebrates the Stormgod of the House, the king approaches and sacrifices” 1

:parzaḡanašši-

(:)parzašša

GU₄.MAḤ :pár!(tablet: *pa-*, coll. from photograph)-*za-ḡ[a]-na-aš-ši-iš* 3 UDU 1 SILA₄ 2 MÁŠ.GAL 1 MÁŠ.TUR ANA ^dU É BAL-*anzi* “They sacrifice one bull of the *p.*, three sheep, one lamb, two billy goats, and one kid to the Stormgod of the House” 1628/u:3-4 + KUB 27.70 iii 16-17 (fest., NH), ed. Dinçol/Darga, *Anatolica* 3:110f. iii 49-50. Dinçol/Darga suggest an emendation of the first sign to *pir!*- (= UD), although it is pointed out by the authors that there is no other ex. of an initial *pir!*-. With *pár!*-, there is only one superfluous horizontal wedge.

Dinçol/Darga, *Anatolica* 3 (1969-1970) 315 (“zum Lehendienst gehörig”).

Cf. *parzaḡannaš*.

NINDA **parzaḡi-** n. com.; (a cereal product); MH/MS.†

(Several ingredients are mixed in a ^{DUG}GÌR. KIŠ-vessel) *nu* 2 UPNI NINDA *pár-za-ḡi-iš ienzi n=an=šan* ANA ^{DUG}GÌR.K[IŠ ... (enough space to finish this sentence and introduce a new one)] / *šer* 1 NINDA *idurin* 10 NINDA SIG *dāi* “They make *p.* (of) two UPNU(-measures) and [place?] it in the ^{DUG}GÌR.K[IŠ ...]. He places one *iduri*-bread and ten thin breads on top” KBo 23.34 iv 8-9 (rit., NH/MS), ed. Rost, MIO 1:368f. The sequence “x UPNU + ingredients” seems to be used exclusively for loose or shapeless materials (fruits, salt, grains, liquids, porridges, etc.), while a sequence “product (ŠA) x UPNI” is used for shaped loaves. NINDA *p.* is probably not a bread or pastry but a pulpy product. NINDA *p.* is formally sg. nom. but functionally acc. For a similar use of *kanza* see AlHeth 69 w. further references.

parzai- v.; (mng unkn.); NS.†

[...] / *pár-za-a-iz-z[i]* KBo 35.247 i (13-)14 (cult of Teššub and Ḥepat) in broken context.

(:)**parzaki-** n.; label(?), bulla(?); NH.†

1 ^{GIŠ}tuppaš GAL KANKU GIŠ.ḤUR *pár-za-kiš* NU.GÁL “One large chest, sealed. No GIŠ.ḤUR (or) bulla(?)” KBo 18.179 v 9 (inv., NH), ed. THeth. 10:50 (ii 5), 52, Siegelová, Verw. 40f.; 2 ^{GIŠ}tuppaš TUR.TUR :*pár-za-k[iš ...]* KUB 42.22 rt. col. 13 (inv., NH), ed. Siegelová, Verw. 42f. In the first ex., it was recorded

that the *p.* is missing or not yet made after the storage chest was inventoried and sealed; the word perhaps refers to a clay label or bulla, attached to the chest.

Košak, THeth 10 (1982) 51f., 231; Siegelová, Verw. (1986) 40f. w. n. 7.

parzagulliya n.; (mng. unkn.); NH.†

§ 30 ḤUB.ḪI.A ŠA LÚ KÙ.GI x[...] / 1-NUTUM *pár-za-gul-li-ia* [...] § “Thirty earrings of gold for men, x[...] / one set of *p.* [...] KUB 12.1 iii 2-3 (inv., NH), ed. Košak, *Linguistica* 18:100, 103, Siegelová, Verw. 442f., 611 (ein Schmuckstück). Since *p.* is listed in a paragraph together w. earrings (and presumably other jewelry), it is probably a type of ornament; cf. THeth 10:231 (“(an ornament)”). Cf. [...] *pirmušḡiya* *pár-gul-li-ia* x[...] KBo 24.80 obv. 8 (Kizz. rit.), in a long sequence of Hurr. terms without a Hitt. context.

(:)**parzašša** Luw. adj.; (mng. unkn.); NH.†

a. describing arrows: ^{GIŠ}TUKUL ^{GIŠ}BAN ^{GI}KAK. TAG.GA :*pár-za-aš-ša* UNŪT ZABAR ^{URUDU}PĀ~ŠU GAL ^{URUDU}ḤAŠŠINNU GÍR! GAL ZABAR “Mace(s), bow(s), arrow(s) (which is) :*p.*, utensils of bronze, large hatchet(s), ax(es), large sword(s) of bronze” KUB 13.35 iii 46-47 (dep., NH), ed. StBoT 4:12f. (“Köcher?”).

b. describing two leopard protomes: 2 GŪ PÍRIG.TUR KŪ.GI ^{NA4}ZA.GÌN ^{NA4}*mušnuwa*[*n~tit(?)*]... / *pár-za-aš-ša* “Two gold leopard protomes *p.*-ed (with) lapis lazuli and [with] *mušnuwa*[*nt*]-stone” Bo 87/5a ii 22-23 (cult inv., NH), ed. Otten, FsTÖzgüç 366f.

c. unclear: [d]UTU-ŠI=ma EN=YA [ḤUR. SA]G?-*an kēzza* ZAG-*za nuntaraš auwan arḡa* [z]āi :*pár-za-aš-š[a(-)o ku?]* e¹qa :*dāyalla meḡurri*^{III.A} *artari* KUB 40.1 rev.! 15-16 (letter, NH); see *meḡur* r; here :*p.* introduces the clause.

The alternate interpretation, as the noun “quiver,” which was possible when only KUB 13.35 iii 46-47 was known, can now be excluded on the basis of Bo 87/5a ii 22-23.

Güterbock, Or NS 25 (1956) 129 (“name of a weapon (‘quiver?’)”; Laroche, DLL (1959) 80 (“epithète de ‘flèches’ ou ‘carquois?’”); Carruba, OA 9 (1970) 85 (“‘faretra’ ... ma che più

(:)parzašša

(:)paš(š)- c

probabilmente è un aggettivo riferentesi alla parola precedente o seguente”).

(:)**paš(š)**- v.; to swallow, gulp down; from MH/MS.†

pres. sg. 3 *pa-aš-zi* KUB 7.1 i 30 (pre-NH/NS), KUB 60.56:7 (NS), KUB 60.75:5, *pa-a-ši* KUB 27.29 iii 9, HT 1 i 42 (both MH/NS); **pl. 3** *pa-lša?l-a[n-zi]* KBo 34.2:40, *paš?* (or *piš*)-*ša-an-zi* KUB 51.33:4.

pret. sg. 2 *pa-aš-ta* KUB 33.120 i 29 (MH/NS); **sg. 3** *pa-aš-ta* KUB 29.7 rev. 55 (MH/MS), KUB 33.120 i 26 (MH/NS), *pa-a-aš-ta* KUB 43.38 rev. 15 (NH), *:pa-aš-ta* KUB 49.2 i 14 (NH).

imp. sg. 3 *pa-aš-du* KUB 29.7 rev. 55 (MH/MS), *pa-a-šu* KBo 10.45 iv 4, KUB 41.8 iv 3 (both MH/NS), KUB 43.38 rev. 11, (16) (NS).

inf. *pa-a-aš-šu-an-zi* KBo 32.114 obv.? 6, **Luw.** *pa-aš-šu-u-na* KUB 24.7 iii 31 (NH).

iter. pres. sg. 3 *pa-aš-ki-iz-zi* KUB 8.65 i 10 (NH), *:pa-aš-ki[-iz-zi]* KUB 8.67 iv? 19 (NH); **pl. 3** *pa-aš-kán-zi* KBo 12.103 obv. 11, 5/i:4 (StBoT 14:72 n. 2), KUB 56.57 iii? 4.

pret. sg. 3 *pa-a-ši-iš-ki-it* KBo 32.14 iii 18, rev. 32 (MH/MS).

unclear *pa-aš-šu-u-x[...]* 36/k:13 (either Luw. inf. *pa-aš-šu-u-n[a]*, or verb. subst. gen. *pa-aš-šu-u-a[š]*).

(Hurr.) *šallaena neššēna ēprita pišešhum* KBo 32.14 iv 18-19 = (Hitt.) *nu IGLDU₈HLA kue pa-a-ši-iš-ki-it n=at PĀNI BĒLI=ŠU lilhuwan daiš* “He began to pour out before his lord, those taxes which he was continually swallowing” *ibid.* iii 18-19; cf. par. (Hurr.) *ibid.* rev. 27 = (Hitt.) *ibid.* rev. 32.

a. without prev./adv.: *ANA GI.A.DA.GUR=ya=ššan purin dāi nu pa-a-ši* “He puts his lips to the drinking straw and swallows” HT i 41-42 (Zarpiya’s rit., MH/NS), ed. Schwartz, JAOS 58:338f., Friedrich, JCS 1:287, HTR 120; [...] *šarapi nu pa-a-ši 7-ŠU* “He (sc. the client) sips and swallows seven times” KUB 27.29 iii 9 (rit., MH/NS), ed. Haas/Thiel, AOAT 31:142f.; (Anu is saying to Kumarbi) *ANA PĀNI ŠĀ=KA1=wa=z duškiškitta LÚ-natar=mit=wa kuit pa-aš-ta* “You rejoice in your heart because you have swallowed my manhood” KUB 33.120 i 28-29 (myth), ed. Kum. *2, 7, tr. Hittite Myths 40, cf. *ibid.* i 25-26 (w. *katta*); of a sword swallower in the KILAM festival text: [TU]Š-[aš] ^dHalkin ekuzi LÚ.MEŠ ^{URU}Hu[r]hurna GÍR.HI.A *pa-lša?l-a[n-zi]* “In a sitting position he drinks the grain deity; the men of Hurhurna swallow swords” KBo 17.46:16 + KBo 34.2:40; similar: [LÚ ^{URU}Hu-]u-hur-na GÍR *pa-aš-zi* “[A man(?) of the city(?) of H]uhurna swallows a sword” KUB 60.56:7 (fest.?, NS), ed. Ünal, AnSt 44:213f.; collation by Klengel ex-

cluded the reading [^{URU}Hu]r-hur-na, although the KILAM passage proves the city is the same; note in the immediate context the [LÚ.]MEŠ ^{GIŠ}KUN₅ “ladder-climbers” who are depicted next to the sword-swallower in the Alaca Hüyük relief shown in Bittel, Hethiter 193; see Ünal, AnSt 44:207-218, differently Gurney, AnSt 44:219f.; the rest. [LÚ.]MEŠ is supported by the par. 2 LÚ.MEŠ ^{GIŠ}K[UN₅] KBo 27.39 rt. col. 13, on which see Ünal, AnSt 44:215; [...]x 3 GÍR ZABAR *dāi n=at=za=kan* [...] / [...] L]Ú.GÍR=ma=at namma *pāšzi* “He takes three bronze swords and [...]s them. The sword-swallower furthermore swallows them” KBo 32.106 rev.? 11-12, ed. Ünal, AnSt 44:214; cf. also KBo 32.114 obv.? 6; perhaps also [...] *pa*]-*aš-zi* in KBo 32.106 rev.? 7.

b. w. katta: BIL.ZA.ZA=at *išši[t (dāi) ...] / kat~ta pa-aš-zi* “The frog takes it with its mouth [...] swallows [it] down” KUB 60.75:4-5 (purif. rit.), w. par. KBo 13.131 obv. 15-16, ed. StBoT 14:72f., Watkins, Kerns Mem. 346; EGIR-*anda=ma=šši=kan išši=šši lahuḫhi n=at katta pa-aš-zi* “I then pour (the infusion) into its (i.e., the child’s) mouth and it swallows it down” KUB 7.1 i 29-30 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143, 145, Friedrich, ArOr 6:374; *mān* ^dKu~*marbiš ŠA* ^dAnu LÚ-natar *katta pa-aš-ta* “When Kumarbi swallowed down Anu’s manhood” KUB 33.12 i 26 (Kingship in Heaven, NH), ed. Kum. *2, 7, tr. Hittite Myths 40, cf. *ibid.* i 28-29 (without prev.); *nu=kan GUNNI KU₆-un ēpt[a] / [...]*x GUNNI=pat GAM *:pa-aš-ta* “[The snake] caught a fish at the ‘hearth’ and [...] at the same ‘hearth’ swallowed [it] down” KUB 49.2 i 13-14 (snake oracle, NH); (Animals devoured by Hedammu are listed) [...] *mi]it GIM-an katta pa-aš-ki[-iz-zi]* “He swallows [them] down like [hon]ey” KUB 8.67 iv? 19 (Hedammu, NS), ed. StBoT 14:40f., cf. [...]x *pa-aš-ki-iz-zi* KUB 8.65 i 10; (The client pours water from a vessel, saying:) “Whoever has spoken evil in the presence of the god” *nu kī māḫḫan wātar dankuiš taganzipaš katta pa-aš-ta apāt= a idālu uttar taganzipaš katta QĀTAMMA pa-aš-du* “just as the dark earth has swallowed up this water, so let the earth swallow up that evil word” KUB 29.7 rev. 54-55 (rit., MH/MS), ed. Lebrun, Samuha 125, 132, tr. ANET 346; cf. KBo 10.45 iv 1-4 (rit., MH/NS), ed. Otten, ZA 54:134f., and KUB 43.38 rev. 8-16 (rit., NH), ed. Gentili Pieri, SR 1:42 n. 25; KUB 24.7 iii 31 (tale, NH).

c. w. anda: *anda=ma=kan galaktar pa-aš-kán-zi* KUB 56.57 iii? 4.

(:)paš(š)-

MUNUSpaššariyatti-

Friedrich, ArOr 6 (1934) 374 (“einen Schluck tun, schlürfen”); Oettinger, StBoT 22 (1976) 54 n. 9 (*pāšu* vs *pašdu*); idem, Stammbildung (1979) 435f.

Cf. *pappaša(i)-*, ^{UZU}*pappaššala-*, *pašattarma-*.

NINDApaš(š)a- n.; (a type of bread or pastry); MH/NS.†

pl. acc. ^{NINDA}*pa-aš-šu-uš* KUB 24.9 ii 44, ^{NINDA}*pa-lšu¹-[uš]* KBo 10.41:1.

nu=ššan kar-aš ḫalkin ^{NINDA}*pa-aš-šu-uš* (dupl. E: ^{NINDA}*pa-lšu¹-[uš]*, B: *pár-šu[-uš]*) ^{GIŠ}[(BAN 3 ^{GIŠ}GI.ḪI.A x)] *paddani anda dāi* “She (the Old Woman) places wheat, barley, *p.*-loaves, a bow, (and) three arrows into a basket” KUB 24.9 ii 44-45 (rit., MH/NS), w. dupls. KUB 24.10 ii 2 (B), KBo 10.41:1 (E), ed. THeth 2:38f. Jakob-Rost, THeth 2:111, cites the stem as ^{NINDA}*paš(š)u-*; since the preceding *ḫalkin* is acc., ^{NINDA}*paššuš* must be pl. acc. Note that the dupl. B has ^{NINDA}*pár-šu[-uš]*. Read in both exx. *pár!-?*

Cf. ^{NINDA}*parša-*.

pašai[...] (mng. unkn.); NH.†

(In a letter, context fragmentary) *pa-ša-i-x-x-* (-)x[...] KBo 9.85:8.

pašaniš (a term used in extispicy); NH.†

nu IGI-zi SU.MEŠ¹ SIG₅l-ru EGIR SU.MEŠ¹ [NU.SIG₅-du...-n]i-iš pa-ša-ni-iš NU.SIG₅ “Let the first exta be favorable; let the second exta [be unfavorable ...-n]i-iš pa-ša-ni-iš. Unfavorable” KUB 49.30 rev.? 15-16.

The context is too fragmentary to determine whether the stem is *pašana-* or *pašani-*, or whether this term is a noun referring to a part of the exta or an adjective modifying a part of the exta.

LÚpaš(š)andala- n.; (a type of kitchen personnel, ‘food-taster(?)’); from OS.†

sg. nom. ^{LÚ}*pa-ša-an-da-la-aš* KUB 13.3 ii 23, iv (20) (MH?/NS).

pl. nom. ^{LÚ.MEŠ}*pa-aš-ša-an-da-le-eš* KUB 43.29 iii 8 (OS).

gen. ^{LÚ.MEŠ}*pa-aš-ša-an-ta-l[a-aš]* KBo 17.29 i 4 (pre-NH/NS).

frag. ^{LÚ}*pa-aš-š[a-...]* KBo 20.13 rev. 8 (OS), 558/u + 1968/u:6 (StBoT 15:44), ^{LÚ}*pa-aš-ša-[-...]* KUB 31.57 ii 16 (OH/NS), ^{LÚ}*pa-aš-ša-an-x[...]* KBo 25.159:6 (OS? or MS?).

a. in general: *anda=ma šumēš BĒLŪ^{MEŠ} TU₇ ḫūmanteš^{LÚ} SAGI.A LÚ^{GIŠ} BANŠUR LÚ^{LÚ} MUḪAL~DIM LÚ^{LÚ} NINDA.DŪ.DŪ^{LÚ} dāwalalaš^{LÚ} wal(a)ḫ~ḫiyalaš^{LÚ} ZABAR.DAB LÚ^{LÚ} pa-ša-an-da-la-aš^{LÚ} EPĪŠ GA ... KUB 13.3 ii 20-25 (instr. for palace servants, MH?/NS), see tr. in *paršur* 2 a; cf. 558/u + 1968/u:5-8 (StBoT 15:44), KBo 25.159:6 (OS? or MS?), KUB 31.57 ii 15-18.*

b. house of the *p.*-men: [...-y]amiš^{É1} ^{LÚ.MEŠ}*pa-aš-ša-an-ta-l[a-aš]* KBo 17.29 i 4 (pre-NH/NS).

^{LÚ}*p.* is probably derived from the verb *paš-* “to swallow,” hence something like “food-taster(?)”.

van Brock, RHA XX/71 (1962) 92 (“celui qui goûte aux mets servis au roi?”); Kronasser, EHS 1 (1966) 172 (“vielleicht ‘*Vorkoster’”); Hoffner, RHA XXV/80 (1967) 67 (“food-taster(?)”); Pecchioli Daddi, Mestieri (1982) 58f. (“adetto al *pašanda*” w. lit.).

Cf. *paš-*.

paššari- adj.; “circumcised(?)”; NH.†

(Describing the treatment of a penis ailment) “[If] he does not get cured by this, he fills in [...] with this medicine” *n=aš mān pa-aš-ša-ri-iš n=an [... n=aš mān] UL pa-aš-ša-ri-iš n=an ḫapurin EGIR-pa damašzi* “If he is circumcised(?), he [...]s him, [but if] he is not circumcised(?), he presses his foreskin(?) back” KUB 44.61 rev. 24-25 (med., NH), ed. StBoT 19:20f., Puhvel, HED 3:131.

Burde, StBoT 19 (1974) 24f. (*p.* = “beschnitten”; *ḫapuri-* = “Pflanzenwuchs”); Tischler, HDW (1982) 62 (“beschnitten”); Melchert, JCS 35 (1983) 139f. (“circle, ring” is used for ‘the one having a ring, circle (around his penis)’ = ‘circumcised,’” cf. *kiklubaššar[iš=m]a=aš* “She is an iron ring” RS 25.421 rev. 22); Puhvel, HED 3 (1991) 131f.

paššariya[...] (mng. unkn.); NH.†

[...x-aš-za *pa-aš-ša-ri-ia-a[t(?)]-...*] KUB 51.81 obv.? 8 (hist. frag., Supp. II). The sign before *-aš-za* could be ḪU (or MUŠEN), RI, AR or LI. Due to the lack of context, it is unclear what part of speech *p.* can be.

MUNUSpaššariyatti- n.; (a type of personnel); NS.†

MUNUS.MEŠ¹*pa-aš-ša-ri-i[a-...]* FHL 32:7, [^{MUNUS.MEŠ}*p*]-*a-aš-ša-ri-ia-at-ti* KBo 10.9 rev.? 6.

MUNUS **paššariyatti-**

(:)pašihai-

(At dawn, the anointed priest ... of Kuruštama washes the head of the SANGA-priest, and he sits down to [ea]t) MUNUS.MEŠ *pa-aš-ša-ri-i[(a-at-ti-lma¹) ...] / [...]x tianzi FHL 32:7-8 (frag., NS), w. dupl. KBo 10.9 rev.? 6.*

[*:pašattar*] KBo 4.14 iii 37, see *:pašattarma-*.

:pašattarma- n. or adj.(?); (mng. unkn.); NH.†

nu=kan EN.MEŠ *:pa-ša-at-tar-ma-aš arḫa :pap~pašai* “Does *pašattarma-* swallow up(?) (the) lords?” KBo 4.14 iii 36-37 (treaty, Tudḫ. IV or Šupp. II), ed. Stefanini, AANL 20:46, van den Hout, Diss. 294f. (“der Umsturz stürzte die Generäle”); for the context see s.v. *:pap~pašai-*. *:p.* could also be a noun, pl. acc. “Does it swallow up the *:p.-s* of the lords?,” or, sg. gen.; or, an adj. pl. acc. “the *p.-lords*.” Kammenhuber, MIO 2:438 n. 93 and MIO 3:353, analyzed it as *pašattar=ma=aš*; Meriggi, WZKM 58:88 as *pašat~tar=maš* (i.e., *=ma=šmaš*). Stefanini, AANL 20:69, posits a stem *:pašattarma-*, since the pron. encl. belongs to the beginning of the sentence.

Kammenhuber, MIO 2 (1954) 438 n. 93; eadem, MIO 3 (1955) 353 (*:pašattar*); Alp, Anatolia 2 (1957) 15 (*:pašattar* “Schluck”); Laroche, DLL (1959) 80; Meriggi, WZKM 58 (1962) 87 (*:pašattar* “Schluck”); van Brock, RHA XX/71 (1962) 94 n. 1 (*:pašattar* “dressement”); Stefanini, AANL 20 (1965) 69 (*:pašattarma-*); Kronasser, EHS 1 (1966) 555; Tischler, HDW (1982) 62 (*pašattar* “Schluck”); Starke, StBoT 31 (1990) 497; Melchert, CLL (1993) 172 (“swallowing”?) > **pašattar*).

Cf. *paš-*, ^{UZU}*pappaššala-*, *:pappaša(i)-*.

(:)**pašihai-** v.; **1.** to rub, squeeze, crush, **2.** (in the idiom ^{UZU}*GAB-i/GAB-ši :p.*) to betray(?), double-cross(?), disregard(?); from MH/NS.†

act. pres. sg. 3 *pa-ši-ḫa-iz-zi* KUB 44.63 ii 14 (NH), VBoT 120 ii 4 (MH/NS), *pa-ši-ḫa-l-a¹-[iz-zi?]* ibid. ii 21, **Luw.** *:pa-ši-ḫa-a-ti* KUB 14.3 ii 25 (Ḫatt. III).

pret. sg. 1 **Luw.** *pa-a-šil-ḫa-aḫ-ḫa* KUB 40.1 obv. 9 (Tudḫ. IV or Šupp. II?); **sg. 3** **Luw.** *:pa-šil-ḫa-a-id-d[a(coll. photograph)]* KUB 14.3 ii 24 (Ḫatt. III), *pa-ši[-ḫa-a-it-ta]* 1303/u obv.? 18 (AoF 8:92 [= 33]).

imp. sg. 3 *pa-ši-ḫa-id-du* KUB 33.93 iii 22 (NS).

mid. pres. sg. 3 *pa-ši-ḫa-l-ta¹-[r]* VBoT 120 ii 25 (MH/NS).

iter. pres. sg. 3 *pa!-ši-ḫa-l-a¹-iš-ki-iz-zi* VBoT 120 ii 6 (MH/NS).

1. to rub, squeeze, crush (par. to *puššai-* “to trample”): *nu=war=an ezzan GIM-an arḫa puš~šaiddu lalakuešan=ma=war=an=[kan GIM-an]*

GİR-it anda pa-ši-ḫa-id-du KUB 33.93 iii 21-22 (Ullik. I A), see tr. in *lalaweš(š)a-* a; “The Old Woman mixes together sand, alkali, flour, [and] b[itter vetch]” *nu UN-an NÍ.TE.MEŠ=ŠU pa-ši-ḫa-iz-zi* “and she rubs it on the parts of the man’s body. (The Old Woman says: ‘The sacred bitter vetch like a lion’)” ^{GU₄}*Še[rin]* ^{GU₄}*Ḫurri arḫa [pa!-ši-ḫa¹-iš-ki-iz-zi* ““rubs off the bulls Šeri and Ḫurri”” VBoT 120 ii 3-6 (rit., MH/NS), ed. Haas/Thiel, AOAT 31:138-141 (= ii 17-20), AlHeth 101, cf. ibid. ii 21-25 (= 35-39); *maḫḫan=ma=at ziyari n=at ŠU-a!* (text *-uk*) *anda pa-ši-ḫa-iz-zi* “When it (sc. the infusion of herbs) is done (lit. cooked), he squeezes/rubs it with (his) hand (and strains it through a cloth)” KUB 44.63 ii 13-14 (med., NH), ed. StBoT 19:28f.

2. (in the idiom ^{UZU}*GAB-i/GAB-ši :p.*) to betray(?), double-cross(?), disregard(?) (lit. to rub (something) on one’s chest): (Ḫatt. III tells the gods about the favors he had bestowed on Urḫi-Teššub) *apāš=ma ŠA* ^{dUTU} ^{URU}*Arinn[a...]* / *nu=šmaš=kan* ^{UZU}*GAB-i :pa-ši[-ḫa-a-it-ta ...]* “He (sc. Urḫi-Teššub), however, [...] of the Sungoddess of Arinna, and he betrayed(?) you (sc. the gods)” KUB 21.19 ii 32-33 + 1303/u obv.? 17-18 (prayer, Ḫatt. III), ed. Sürenhagen, AoF 8:92f.; (The Hittite king, probably Ḫatt. III, speaks to Atpa:) “Because my brother (sc. the king of Aḫḫiyawa) wrote to you: ‘Go and deliver him (sc. Piyamaradu) to the Hittite king.’ Deliver him now” *nu=wa=za=kan* ¹*ka¹r[ū]* ¹*GIM-an* ¹*a[m]mel¹ memian GAB-ši :pa-ši-ḫa-a-id¹-d[a(coll. photograph) tuēll=az]* ¹*w[a]* ¹*za=kan memian GAB-ši :pa-ši-ḫa-a-l¹ti* “Just as he has earlier disregarded(?) my word/command(s), so he will disregard(?) [your] affair(s)/word(s)” KUB 14.3 ii 23-25 (Taw., Ḫatt. III?), ed. AU 8f. (reading *DU₈-ši* not *GAB-ši*), see also Sürenhagen, AoF 8:106 (reading *GAB-ši*) and *memiya-* 1 b 7; cf. [... *GAB-i?*] *INIM-an :pa-a-l¹šil-ḫa-aḫ-ḫa* “Have I ever disregarded(?) an affair/command(?)?” KUB 40.1 rev. 1 9 (letter, Tudḫ. IV or Šupp. II?), cf. Kühne, ZA 62:239 n. 10.

Güterbock, Kum. (1946) 64 (“(den Körper mit einer Salbe, die Augen mit einer Arzneipflanze) einreiben,” “(mit dem Fusse) zerreiben, zermalmen”); Friedrich, RHA VIII/47 (1947-48) 7; Güterbock, Or NS 25 (1956) 123 (on Luw. forms); Laroche, DLL (1959) 80 (“broyer, fouler”); Kronasser, EHS 1 (1966) 481; Starke, StBoT 31 (1990) 484 (“ein-, zerreiben, zerdrücken”); Melchert, CLL (1993) 172 (“pulverize”(?)).

(NA₄)paššila-(NA₄)paššila- 1 b 2'

(NA₄)paššila-, NA₄paššilu-, NA₄paššili- n. com.;
1. stone, pebble, **2.** gem, precious stone(?); from OH/MS.

sg. nom. NA₄pa-aš-ši-la-aš KBo 23.10 iv 20 (MS), VBoT 24 iii 15 (MH/NS).

acc. pa-aš-ši-la-an KBo 3.34 i 2, (3), KBo 13.44 i 2 (both OH/NS), NA₄pa-aš-ši-la-an KBo 21.89 iii 20 (MS?), KUB 15.34 iii 43 (MH/MS), KBo 5.2 i 56, 57, 58, VBoT 24 iii 26 (both MH/NS), KUB 39.31:8, 10 (NS), KBo 19.142 iii 31 (NH), NA₄pa-aš-ši-lu-un KUB 15.31 i 61, KUB 15.32 i 62 (both MH/NS).

gen. NA₄pa-aš-ši-la-aš KBo 21.22:45 (OH/MS).

pl. nom. pa-aš-ši-le-eš KBo 21.22:40 (OH/MS), [...]pa-aš-ši-li-iš KBo 15.32 iv 3 (MH/MS), NA₄pa-ši-lu-uš KUB 41.29 iii 13 (OH/NS), [...]p]a-aš-še-lu!-uš KUB 36.95 ii 4 (NS).

acc. NA₄pa-aš-ši-lu-uš KBo 20.73 iv 18 + KBo 17.54 iv 4 (OH or MH/MS), KBo 17.61 rev. 5, KUB 15.34 i 36 (both MH/MS), KUB 33.49 ii 6, (8) (OH/NS), KBo 10.45 ii 59, KUB 27.29 iii 10, VBoT 24 iii 28, iv 1 (both MH/NS), KUB 12.26 ii 18 (NH), KUB 54.48:7, KUB 59.15 i 9, NA₄pa-še-lu-uš KUB 20.31:3 (NS), NA₄pa-aš-ši-la-aš KUB 27.16 i 34 (NS), pa-aš-ši-la-aš KUB 41.8 ii 25 (MH/NS), KUB 59.54 obv. 3.

d.-l. NA₄pa-aš-ši-la-aš KUB 44.56 rev. 4 (OH or MH/NS), KUB 48.10 ii 5 (NS), KUB 59.54 obv. 6, NA₄pa-aš-ši-li-ia-aš KUB 44.56 iii 6 (OH or MH/NS).

stem and case uncertain NA₄pa-aš-ši-lu-uš KUB 39.45 obv. 8 (MH/NS) (sg. nom. or pl. acc.?).

frag. NA₄pa-a-aš-š[i ...] KUB 20.57:6 (NS), NA₄pa-aš-ši-l[i ...] KBo 17.54 iv 11 (OH or MH/MS), NA₄pa-aš-[...] KBo 9.109 rev. 7.

The u-stem is predicated upon sg. acc. NA₄pa-aš-ši-lu-un KUB 15.31 i 61, KUB 15.32 i 62 (both MH/NS), the i-stem upon pl. d.-l. NA₄pa-aš-ši-li-ia-aš KUB 44.56 iii 6 (OH or MH/NS).

1. stone, pebble — **a.** found in — **1'** rivers: [o o o 2-ŠU] [71 NA₄pa-aš-ši-la-an ÍD-az šarā dāi “He (sc. the practitioner) takes from the river [two times] seven pebbles. (He throws seven pebbles into one jug of water, and seven pebbles into another jug of water)” KBo 5.2 i 56 (rit., MH/NS), ed. Polvani, Minerali 89, Witzel, HKU 102f.; cf. šer=ma=ššan ÍD-aš NA₄pa-aš-ši-l[i-...] KBo 17.54 iv 11 (incant., OH or MH/MS).

2' ponds: [namma] 2-ŠU 7 pa-aš-ši-la-aš (dupl. NA₄pa-a[š-š]i-lu-uš) TÚL-az dāi “[Then] he (sc. the practitioner) takes two times seven pebbles from the pond” KUB 41.8 ii 24-25 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 ii 59 (LNS), ed. Polvani, Minerali 83, Otten, ZA 54:126f. ii 61-62; n=ašta kuēzzi TÚL-az NA₄pa-aš-ši-la-an š[a]rā dāi “He takes a pebble from each pond” KUB 15.34 iii 43 (rit., MH/MS), ed. Polvani, Minerali 91f., Haas/Wilhelm, AOATS 3:198f.

3' roads: nu 2 NA₄pa-aš-ši-lu-uš IŠTU KASKAL-ši K[A.GÌR]e ya dāi “He takes two pebbles from the road and the footpath” KUB 15.34 i 36 (evocation, MH/MS), ed. Polvani, Minerali 91, Haas/Wilhelm, AOATS 3:186f.; cf. KUB 15.32 i 61-62 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:154f.

4' fields: 9 NA₄pa-aš-ši-la-aš A.ŠÀ terippiáš VBoT 24 iii 15 (rit., MH/NS), cf. ibid. iii 26, ed. Polvani, Minerali 87f., Sturtevant, TAPA 58:12f., Chrest. 112f.; on the magic significance of findspots and numbers of pebbles, see Haas, Berggötter 174f.

5' sea: ŠA A.AB.BA akun NA₄pa-aš-ši-la-an-na KUB 36.12 ii 5-6, see below, mng. 2; NA₄pa-aš-ši-li-ia-aš KU.ĜI.A x[...] / n=at aruni irhe=šše [...] KUB 44.56 rev. 6-7 (OH or MH/NS).

b. use in rituals — **1'** warm pebbles: kattan=ma=šši NA₄pa-aš-ši-lu-uš ānduš^{DUG} pahḫunaliaz ḫarkanzi KUB 7.53 ii 22-23 (rit., NH), ed. Polvani, Minerali 81, see^{DUG} pahḫunalli-; cf. KUB 17.23 ii 12-13, 16-17, ed. Polvani, Minerali 81; KBo 20.73 iv 18 + KBo 17.54 iv 4, ed. Polvani, Minerali 83f.; nu=ššan NA₄pa-aš-ši-lu-uš ANA GUNNI išḫuwāi “He scatters the pebbles on the brazier” VBoT 24 iii 28-29 (rit., MH/NS), ed. Polvani, Minerali 87f.; cf. KUB 33.49 ii 6-8, w. dupl. KUB 33.50 rev. 3-4, ed. Polvani, Minerali 93f.; KBo 23.10 iv 20, ed. Polvani, Minerali 86f.; VBoT 24 iv 1.

2' other: [nu=tta namma GÌR.MEŠ=KA ḫa]ḫ~ḫalla U! (copy: -u-ur over erasure) NA₄pa-aš-ši-[le-eš lē dammeškanzi] “[Let not br]ushwood and pebb[les hurt your feet again]” KUB 60.115:6 (rit.), w. par. KBo 14.86 i 4-5 (A), KBo 15.32 iv 2-4 (B), cf. OLZ 86:172, and cf. KUB 15.34 i 43-44 for the same thought; [LUGAL-uš] GÜB-lit ki[ššarit NA₄pa-aš-ši-lu-uš ḫarz[i] “[The king] holds pebbles with his left hand (and passes them with the left hand to the palace attendant)” KUB 2.7 i 3-4 (fest., NH), ed. Polvani, Minerali 75, Košak, Linguistica 16:62, 57; [(nu=za=kan LUG)]AL-uš NA₄pa-aš-ši-la-aš šer [(ŠU.MEŠ=Š)]U arriškizzi “The king washes his hands over the pebbles” KUB 48.10 ii 5-6 (rit. frag., NS), w. dupl. 115/t, ed. Polvani, Minerali 78, Kühne, ZA 70:96; (They draw the gods from the sea) “When they are finished” nu NA₄pa-aš-ši-lu-uš danzi “they take the pebbles. (The gods avert their eyes)” KUB 15.31 iii 50 (evocation, MH/NS), w. dupl. KUB 15.32 iv 9, ed. Polvani, Minerali 90, Haas/Wilhelm, AOATS 3:164f.; 7

(NA₄)paššila- 1 b 2'

pašk- 1 b

NA₄pa-aš-ši-la-aš ANA NINDA.ÉRIN.MEŠ [...] KUB 27.16 i 34, ed. Polvani, Minerali 77; [na]mma=kan 14 NA₄pa-aš-ši-lu-u[š ...] KBo 34.56:8 (frag. of royal funerary rit.).

c. unclear: “In Kuššar, the father of the king [...]” *pa-aš-ši-la-an IŠBAT* “He seized a stone. (They went, and in the mountain [...] they fanned a fire. They ...-ed a baker)” KBo 3.34 i 2 (anecdotes, OH/NS), w. dupl. KBo 13.44 i 2 (OH/NS).

d. symbolic use: *n=an paḥḥašnuandu lab[arn]an* [LUG]AL-un *pa-aš-ši-le-eš* “May the stones protect him, the Labarna, the king” KBo 21.22:39-40 (benedictions for the Labarna, OH/MS), ed. Archi, FsMeriggi² 46f.; cf. AWAT NA₄pa-aš-ši-la-aš QATI “The spell (lit. word) of pebbles: finished” KBo 21.22:45; *taknaš=at=za* dUTU-uš NA₄pa-aš-ši-lu-uš iēddu “May the Sungoddess of the Netherworld turn them (sc. various evils) into pebbles” KBo 17.61 rev. 5 (birth rit., MH/NS), ed. StBoT 29:44f., 54.

2. gem, precious stone(?): 14 NA₄pa-aš-ši-lu-uš ŠĀ.BA 7 NA₄D[U₈.ŠÚ.A 7 N]A₄.KÁ.DINGIR.RA “Fourteen gems(?), among them seven pieces of ro[ck crystal(?) and seven pieces of] Babylonstone” KUB 39.45 obv. 8-9 (funerary rit., MH/NS), ed. Polvani, Minerali 82, Otten, WO 2:477f.; “IŠTAR sang” *nu=za=kan ŠĀ A.AB.BA akun* NA₄pa-aš-ši-la-an-na anda zikkizzi “and she put on herself the shell and gem(?) of the sea” KUB 36.12 ii 5-6 (Ullik., NS), ed. Güterbock, JCS 6:14f., tr. Hittite Myths 56 (“a seashell and a pebble (as adornment)”; Puhvel, HED 1:24 (mistranslates *=za=kan ... zikkizzi* as “engages (to attention?),” as if IŠTAR were singing to the stones of the sea instead of to Ullikummi).

Witzel, HKU (1924) 102f. (“Kiesel(?)steine”); Sturtevant, TAPA 58 (1926) 22; idem, JAOS 50 (1930) 126 (“grave!”); Polvani, Minerali (1988) 73-97 (w. lit.) (“ciottolo, sasso”).

Cf. NA₄paššilant-, paḥšuil-, NA₄paššuela-.

NA₄paššilant- n.; stone, pebble. †

[...]x-ta NA₄pa-aš-ši-la-an-du-uš [...] Bo 69/386:10; cf. NA₄pa-aš-ši-la-an ibid. 8, and [...] NA₄pa-aš-ši-li-ia-aš ibid. 11.

Cf. NA₄paššila-.

pašk-, paški(ya)- v.; **1.** to stick in, fasten, plant, **2.** to set up, **3.** to impale, stick, **4.** (w. associated preverbs, postpositions, and adverbs); from OH/MS. †

pres. sg. 1 *pa-aš-ga-mi* KBo 22.116 obv. 2 (NS), *pa-aš-ga-aḫ-ḫi* KUB 56.30 rev. 6; **sg. 3** *pa-aš-ki-iz-zi* KBo 24.30:(3), KBo 19.142 iii 33, *pa-aš-ki* KBo 15.48 v 35 (MH/MS), KBo 25.184 iii 65, KUB 58.107 iv 3.

pl. 3 *pa-aš-kán-zi* KUB 45.47 i 21 (MS?), KBo 15.25 rev. 27 (MH/NS), KBo 22.182:9 (NS), KBo 15.1 ii (16), KUB 12.18 obv. 7, KUB 27.49 iii 22, KBo 29.199 rt. col. 5, KUB 58.100 iii? 2, [p]a?-a-aš-kán-zi KBo 29.92 ii 14 [broken context, so it may be the iter. of *paš-*].

pret. sg. 1 *pa-aš-ga-aḫ[-ḫu-un?]* KUB 8.50 iii! 4 (NH), [*pa-aš-ku-un* Bo 2792 i 18 (Oettinger, Stammbildung 326) reads *pa-aš-šu-un* according to hand copy KUB 58.22]; **sg. 3** *pa-aš-ki-ki-iti* KUB 33.36 ii 1 (OH/MS?).

pl. 1 *pa-aš-ki-ia-u-en* Bo 5451 ii 17 (Oettinger, Stammbildung 326); **pl. 3** *pa-aš-ki-ir* KUB 17.8 iv 24 (pre-NH/NS).

imp. sg. 3? *pa-aš-ki-ī[d-du?]* KUB 54.1 ii 24.

part. sg. nom. com. *pa-aš-kán-za* KBo 17.65 rev. (56) (MH/MS?), KBo 15.27 iv? 3; **nom.-acc. neut.** *pa-aš-kán* KUB 15.34 i 6 (MH/MS), KUB 9.31 i 21 (MH/NS), KUB 32.65 i 14 (NH), KUB 27.16 i 17, KUB 38.21 rev. 6, HT 1 i 14, KUB 11.31 i (3), KBo 34.68 iii 19, KBo 34.195 i 5.

pl. nom. com. *pa-aš-kán-te-eš* KUB 53.15 i! 16, KUB 58.83 ii 27(!).

verbal subst. nom. *pa-aš-ga-u-wa-ar* KBo 1.42 iv 25, *pa-aš-ga-wa-ar* ibid. iv 26.

iter. pres. pl. 3 *pa-aš-ke-eš-kán[-zi?]* HT 10:12 (MH/NS).

(Sum.) [ZAG.TAG.GA] = (Akk.) *za-qa-pu* = (Hitt.) *pa-aš-ga-u-wa-ar* / (Sum.) [ZAG.TAG.GA] = (Akk.) *zi-qip-tù* = (Hitt.) *pa-aš-ga-wa-ar-pát* KBo 1.42 iv 25-26 (Izi Bogh.), ed. MSL 13:141 (= line 253).

1. to stick in, fasten, plant — **a.** obj. TÚG or TUDITTU: [(TÚG DINGIR-LIM=*wa=za=kan* 2 TUDITTU^{HLA})] EGIR-pa pa¹-aš-ki-iti “She (sc. the goddess) fastened (her) garment of deity (and) both toggles(?) backward” KUB 33.36 ii 1 (myth., OH/MS?), w. dupl. KUB 33.67 i 29, ed. Laroche, RHA XIX/68:26, translit. Myth 76; if the scribe has just accidentally reversed the proper order (*=wa=ši=za=kan*) of the enclitic particles, we could read this: TÚG-an=ši=wa=za=kan.

b. obj. *šepikkušta-* “pin”: TÚGkurešni=*ma=šši=kan andan apūš=pat* [URUDUZI.KIN.BAR.ḪI.A] (var. [apūš=p]at TÚGšapikkušduš) *pa-aš-kán-zi* “They stick those same pins into the kerchief” KUB 27.49 iii 21-22 (fest.), w. dupl. KBo 29.97 iv 5, tr. and rest. Güterbock, Oriens 10:357; see StBoT 29:64 n. 166 on the dupl.; GIŠḫatalkešni=*ma kattan* URUDUšipi[kkuš]tan [pa-]aš-

pašk- 1 b

(:)pašku(wai)-

kán-zi “Beneath the hawthorn they stick the pin” KUB 45.47 i 20-21 (rit., MS).

c. obj. welku- “herb”: (They place fresh fruit for the deity) *kattan=ma=šmaš welku kittari n=at=kan anda apiya pa-aš-kán* “Underneath, a herb is placed and planted there” KUB 27.16 i 16-17 (fest.).

d. obj. branch, twig: ^{GIŠ}eyaš ^{GIŠ}a[*lk*]ištanuš *pa-aš-kán-z[i]* “They plant twigs of the *eya*-tree” KUB 58.180 iii? 2, ed. Otten, ZA 66:99; cf. HW² 2:23a s.v. *eya-*; [*INA* (G)]^{IS}KIRI₆=y[(*a=kan* and)*a* ^{GI}]šalkištanuš *pa-aš-ki nu=kan ANA* ^{GIŠ}KI[(*RI₆-y*)*a h*]antezz[*i halhal*]tumari anda AN.ZA.GÀR IM DÛ-zi “(The Old Woman) sticks branches into the (model) garden and makes a clay tower in the first corner of the garden” KUB 58.107 iv 3-4 (Allaiturahi’s rit.), ed. Popko, AoF 16:87; *nu=šši* ^{LÚ}AZU *kiššara[š* ^{GIŠ}ERIN ...] ^{GIŠ}paini=ššan *kue[dani] peran pa-aš-kán* KBo 34.195 i 3-5 (rit. frag.), rest. from par. KUB 11.31 i 1-3; “One thick porridge loaf is placed in (sc. a *hupp*paravessel)” *nu=ššan ANA NINDA.GUR₄.RA* ^{GIŠ}ERIN *pa-aš-kán* “a cedar (branch) is stuck on top of (*šer*) the thick loaf, (beneath the cedar branch red wool is tied in front)” KBo 15.34 i 5-7 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:182f.

e. obj. eagle’s wing(?) / feather(?): ^{TI₈}MUSEN-aš *partauwar arha dāi [n]=at=kan EGIR-pa ANA* ^{DUG}KUKUB ^{GEŠ}TIN [*a*]nda *pa-aš-ki* “He (sc. the priest) takes the wing(?) / feather(?) of an eagle and sticks it into a *KUKUB*-vessel of wine” KBo 15.48 ii 33-35 (*hištuwaš* fest., MH/MS), see also *partawar*.

f. obj. a reed or arrow (GI): *kēz kēzzi=ya* ^{GIŠ}KA[K ...] / *ištarna pēdi=ma kuin x[...]* / *n=aš=kan ištarna pēdi h[a-...]* / *nu=kan GI anda pa-aš-kán* KBo 34.68 iii 16-19.

g. obj. lost or unmentioned: “For Šarruma of Urikina [...] I will make one *RITTUM*” [...] / ^{UZU}GAB-*i pa-aš-ga-aḥ-ḥi* “(and) I will fasten [...] onto (his) breast” KUB 56.30 rev. 6 (vow, NH) □ the *RITTUM* is probably the usage of Akk. *rittu* “hand” referred to in AHw 2:990 (*rittu(m)* B 1 a), where KUB 32.129 i 14 (GEŠPÚ KÛ.BABBAR *RI-IT-T[Û* KÛ.BABBAR]) is also cited. Is this a clasp in the shape of a hand? Is the implied object of *pašgaḥḥi* the *RITTUM*?; probably also KUB 53.34 obv. 1 (cult inv.?).

2. to set up: (The deity is brought into the temple and offerings are arranged) *nu=ššan DINGIR-LUM katta pa-aš-kán-zi* “and they set up (lit. stick down) the deity” KBo 15.25 rev. 27 (rit., pre-NH/NS), ed. StBoT 2:6f.; [...]x-*anti* NINDA KAŠ *pa-aš-kán-te-eš* “Bread and beer are set up on the [...]” KUB 53.15 i! 16 (rit.), ed. StBoT 19:8 (= i 15); [... ALAM(?) AN]ŠE. KUR.RA KÛ.BABBAR *pa-aš-kán arta* “[... statue of a h]orse of silver, standing, (having been) set up(?)” KUB 38.21 rev. 6 (cult inv., NH), ed. Rost, MIO 8:213f.; ALAM/*ešri* is restored because of the nom.-acc. neut. *paškan*; cf. [(*nu* ANŠ)]E.KUR.RA.MEŠ-uš *pa-aš-ke-eš-kán[-zi?]* HT 10:12 (Gilg., MH/NS), w. dupl. KBo 10.47c+h rev. 26.

3. to impale, stick: *nu=war=aš=šan lappiya[š] peran* ^{LÚ}SIPA-aš ^{GIŠ}tūriya *pa-aš-ki-ir* “Because of (lit. before) the heat they impale them(?) on a shepherd’s staff” KUB 17.8 iv 23-24 (incant., pre-NH/NS), translit. Myth. 107.

4. (w. associated preverbs, postpositions, or adverbs) — a. anda: KBo 15.48 ii 35 (see 1 e, above); KUB 27.16 i 17 (see 1 c, above); KBo 34.68 iii 19 (see 1 f, above).

b. andan: KUB 27.49 iii 21 (see 1 b, above).

c. āppa: KUB 33.36 ii 1 (see 1 a, above).

d. katta: KBo 15.25 rev. 27 (see 2, above).

e. kattan: KUB 45.47 i 10 (see 1 b, above).

f. peran: KBo 34.195 i 5, w. par. KUB 11.31 i 3 (see 1 d, above); KUB 17.8 iv 24 (see 3, above); [...]x ^{GIŠ}TUKUL NÍG.MUNUS.ÚS! (text: MA) *peran pa-aš-ki* KBo 25.184 iii 65 (funerary rit.); KUB 8.50 iii 4 (Gilg. frag.).

g. šer KUB 15.34 i 6 (see 1 d, above); KBo 24.30:3 (cult of *Ḥuwaššanna* frag.); KUB 12.18 obv. 7 (cult of *Ḥuwaššanna*).

Friedrich, HW (1952) 165 (“aufrichten, aufplanzen”); Laroche, RHA XIX/68 (1961) 26 (“fixer,” “planter”); Carruba, StBoT 2 (1966) 44 (“aufrichten, aufplanzen”).

Cf. *paškila-* = *paš-*, iter.

(:)pašku(wai)- v.; **1.** to reject, ignore (people), **2.** to neglect, ignore (words/matters), **3.** to remove; from OH/MS.†

act. pres. sg. 3 Luw. [*pa-aš*]-*ku-ti* KUB 39.71 iv 20 (NS); **pl. 3** *pa-aš-ku-wa-an-zi* KUB 30.11 obv. 8 (OH or MH/MS), KUB 31.127 + ABoT 44 i 47 (OH/NS), 544/u ii 2 (Güterbock, AnSt 30:41) (Murš. II).

(:)pašku(wai)-

bašta-

pret. sg. 1 *pa-aš-ku-wa-nu-un* KBo 4.2 iii 44, KUB 43.50 obv. 5 (both Murš. II), *pa[-aš-ku-w]a-a-n[u-u]n* IBoT 2.112 + KUB 48.100 obv. 5 (Murš. II), *:pa-aš-ku!-wa-nu-un* KUB 60.60 left col. 10 (NH).

sg. 3 *pa-aš-ku-ur!-ta* KUB 30.10 rev. 2 (MH/MS), *pa-aš-ku-wa-it* KBo 9.85 obv. 4 (NH).

imp. sg. 3 *pa-aš-ku-tu₄* KUB 39.71 iv 20 (NS).

mid. pres. sg. 2 *pa-aš-ku-i-it-ta* KUB 1.16 iii 65, 70 (OH/NS).

uncertain perhaps mid. pret./pres. *paš-ku-wa-ad-d[a(-)...]* KUB 49.25 i 7 (oracle question, NH); for the *paš* reading of PIŠ see NH no. 955, THeth 10:22, and HZL no. 244.

[*pa-aš-ku-ši* Oettinger, Stammbildung 335, should be read *pa-aš-ku-wa-an-[zi]* KUB 31.127 + ABoT 44 i 47; part. *pašku~want-*, HW 165, is not attested.]

mng. 2 “The Great King Tabarna said to 𐎲aštayar” [*lā te-e]p-pé-ri-ik-ki-i-an-ni* “Do not ignore (Akk. *naparkû*) me” KUB 1.16 iv 65, cf. *ibid.* iv 69 = (Hitt.) *lēzmazmužšan pa-aš-ku-aš-»i-it-ta* “Do not ignore me (i.e., do not ignore my admonitions)” *ibid.* iii 65, cf. *ibid.* iii 70 (Hatt. I bil., OH/NS), ed. HAB 16f., cf. MSpr. 20 (“weiche nicht von mir” d.h. ‘schlage meine Mahnungen nicht in den Wind’”), and Güterbock, Oriens 10:355 (“do not reject, neglect, or ignore my admonitions”).

1. to reject, ignore (people) (par. to *arḫa peš~šiya-*, opp. of *āppa kappuwai-*, *genzuwai-*): *antuh~š[a]nnzaz kuin* DINGIR.MEŠ *šānzi nzašžšan arḫa pa-aš-ku-wa-an-z[i]* *nzan āppa zik kappu-waši nzan genzuw[(aši)]* “The person at whom the gods are angry and whom they reject, you (sc. Sun-goddess of Arinna) consider him again and have mercy upon him” KUB 31.127 + ABoT 44 i 46-48 (OH/NS), w. parallels KUB 30.11 obv. 7-8 + KUB 31.135 obv. 14-15 (OH or MH/MS) and 544/u ii 1-2 (Murš. II), ed. Güterbock, AnSt 30:48; [... *nuzmužšan kuiš* DINGIR=YA] *šāit nuzmužšan arḫa* [*pa-aš-ku-ur!-ta āppazmužza* [*apāšzpat kappuiddu*] “[My God who] was angry [at me] and [rejected] me, [let that very one] again [take me into account]” KUB 30.10 rev. 2-3 (prayer, MH/MS), ed. Lebrun, Hymnes 114, 117, tr. ANET 400 □ note the par. [*nuzmužšan kuiš* DINGIR=YA *šāit* [*nuzmu a*] *rḫa piššiyait* [*āppazy*] *azmužza apāšzpat kappuiddu*] ABoT 44a ii 6-8, cf. Güterbock, Oriens 10:355.

2. to neglect, ignore (words/matters) — **a.** without preverb: see above in bil. sec.

b. w. *arḫa*: “The speech in my mouth is hesitant (lit. ‘small, sparse, scarce’) and the word came up somewhat hesitantly” *nužkan aši memian arḫazpat pa-aš-ku-wa-nu-u[n]* (var. *pa-[aš-ku-w]a-a-n[u-u]n*) “I neglected the matter entirely” KBo 4.2 iii 44 (apha-

sia of Murš. II), w. dupl. IBoT 2.112 + KUB 48.100 obv. 5, ed. MSpr. 4f., cf. Güterbock, Oriens 10:355 (“I ignored this matter”) □ the tr. *tepu* “hesitant” follows Houwink ten Cate, Muršilis II ... Karaktarscheets 34 (“haperend”). The mng. “to forget” was suggested by Friedrich, ZA 36:288 ad sensum, and developed by Oppenheim, Dreams 230f., as a Freudian repression. There is no reason to posit a mng. 3 “to forget” based on this passage, since Muršili may have been subsequently punished by the Stormgod for having failed to perform the necessary rituals soon after the incident.

c. ambiguous because of preceding textual break: [...] *:pa-aš-ku!-wa-nu-un* “I neglected/ignored [...]” (or possibly: “I did [not] neglect [...]”) KUB 60.60 left col. 10 (dep. frag., NH). Although the copy has *:pa-aš-šu-wa-nu-un*, the context makes our reading preferable.

3. to remove: ŠEN=mažwa *maḫḫan* [*arḫa pa-aš-ku-ti idālužyazwa arḫa QĀTAMMA pa-aš-ku-tu₄* “Just as the gutter removes (rain water), likewise let (it) remove the evil” KUB 39.71 iv 19-20 (rit., NH), ed. Güterbock, Oriens 10:355 □ Kronasser, EHS 1:481 treats this s.v. *paškuwai-* and tr. “böses soll er (magisch) verdrängen!,” while on p. 583 he cites it as a form of *paš-* “to swallow.”

Friedrich, ZA 36 (1925) 288; Götze/Pedersen, MSpr. (1934) 20, 63 (= Akk. *naparkû*; “etw. (aus dem Bewusstsein) verdrängen, sich mit etw. abfinden”); Friedrich, OLZ 39 (1936) 305 (“vergessen”); Sommer, HAB (1938) 190, 241 (“sich sperren(?), sich in den Weg stellen”); Güterbock, Oriens 10 (1957) 355 (“reject, remove; neglect, ignore”); Kronasser, EHS 1 (1966) 481 (“verdrängen”); Oettinger, Stammbildung (1979) 334f. (“vernachlässigen”).

pašpana- n.; (an insect pest); NH. †

(Sum.) DAG.[KI]SIM, x[?] = (Akk.) *i-ši-ku-ú* = (Hitt.) *pa-aš-pa-na-aš* KUB 3.94 ii 24 (vocab., NH), in a list of insect pests, ed. MSL 2:115, AlHeth. 87, 90, Collins, Diss. 282. Cf. a similar list in Ea vocab., MSL 14:357.

Ertem, Fauna (1965) 249; Hoffner, AlHeth (1974) 87, 90; Collins, Diss. (1989) 281f.

bašta- n. com.; trim(?), filigree(?), embroidery(?); NH. †

nom. com. *ba-aš-ta-aš* KBo 9.92:5.

In a sequence of short paragraphs listing GÚ. 𐎲ALs of gold: [1]-NU GÚ. 𐎲AL KÙ.GI *ba-aš-ta-i-m[a-aš...]* x (numeral) *ba-aš-ta-aš* KÙ.GI 11 x[...] KBo 9.92:4-5 (inv.), ed. Siegelová, Verw. 500 (no tr.).

bašta-**(:)paštarnu- a**

Siegelová, Verw. (1986) 611 (= *mašta-*, “einzierungselement”).

Cf. *baštaimi-*, *baštant-*.

baštaimi- Luw. part.; trimmed(?), filigreed(?), embroidered(?); NH.†

Luw. sg. nom. com. (or Hitt. pl. nom.?) *ba*(coll.)-*aš-ta-i-mi-iš* HT 50 rt. col. 12.

Luw. pl. nom. com. *ba*(coll.)-*aš-ta-i-me-en-zi* KUB 12.1 iii 34.

broken: *ba-aš-ta-i-m[a-...]* KBo 9.92:4; *ba-aš-ta!-i![-...]* KUB 42.43 obv. 14.

a. in lists of garments, describing the ^{TÚGE.ÍB} “sash”: 9 ^{TÚGE.ÍB} KÜ.GI NA₄ ŠÀ.BA 1-EN KÜ.GI [...] 2 KÜ.GI NA₄ NUNUZ *annantilaš-x[-...]* 4 *ba-aš-ta-i-me-en-zi* KÜ.GI[...] KUB 12.1 iii 32-34 (inv.), ed. Siegelová, Verw. 444f. (“verziert”), Košak, *Linguistica* 18:101, 104 (“woven (and ornamented) with”); [1]-EN ^{TÚGE.ÍB} *ba-aš-ta!-i![-mi-iš]* KUB 42.43 obv. 14 (inv.), ed. Siegelová, Verw. 484f.

b. describing a gold GÚ.ĤAL: [1]-NU GÚ.ĤAL KÜ.GI *ba-aš-ta-i-m[a-aš-...]* x (numeral) *ba-aš-ta-aš* KÜ.GI 11 x[...] KBo 9.92:4-5 (inv, in a sequence of short paragraphs listing GÚ.ĤALs of gold), ed. Siegelová, Verw. 500.

The spelling w. *ba-* as well as the obvious correlation in KBo 9.92:4-5 (b, above) w. the noun *bašta-* indicate that the part. *baštaimi-* is ultimately based upon the noun *bašta-*, which was cited from KUB 42.78 ii 20 by Laroche, DLL 70 (as Bo 2762). Some connection w. ^{śIG}*maišta*, as claimed by Laroche, DLL 70, and Hoffner, JCS 28:61f., is also possible, though less obvious. The sole occurrence of the *ma-* writing (HT 50 rt. col. 12) is rather *ba-aš-ta-i-mi-iš* (coll.).

^{TÚGE.ÍB} (= Akk. *miserru*) in Hitt. texts is described as ^{TÚGE.ÍB} GÍR, ^{TÚGE.ÍB} TAĤAPŠI, ^{TÚGE.ÍB} MAŠLU — on which see ^{TÚGE.ÍB}. Since of all these only MAŠLU seems to represent a (passive) participial idea (Akk. verbal adj.), it is possible that *baštaimi-* is synonymous w. the Akk. verbal adj. *mašlu*, which CAD, M/1:380, following Goetze, *Cor.Ling.* 53f., translates “trimmed(?)”. The existence of the noun *bašta-* and the pass. part. *baštaimi-* to describe garments finds a close parallel in *lalini-* and *lali(n)naimi-* q.v.

Laroche, *Onom.* (1951) 135; Goetze, *Cor.Ling.* (1955) 55 n. 67; Laroche, DLL (1959) 70; Kronasser, EHS 1 (1966) 219 (“gewebt”); Hoffner, JCS 28 (1976) 61f.; idem, Finkelstein Mem. (1977) 109; Košak, *Linguistica* 18 (1978) 109 (= *maš-taimi-* “woven”); Siegelová, Verw. (1986) 611 (“in einer bestimmten Weise verziert, mit *b.*-elementen verzeihen”); Melchert, CLL (1993) 172 (“decorated with strips(?)”, var. of *maštaimali-*).

Cf. *bašta-*, *baštant-*, ^{śIG}*maišta-*.

baštant- part.; trimmed(?), filigreed(?), embroidered(?); NH.†

part. nom.-acc. neut. *ba-a-aš-ta-an* KUB 42.78 ii 20, *ba-aš-ta-a-an* KUB 42.55 i 2.

1-NUTUM *iššaralladdara* KÜ.GI x[...] *araḥ-zanda(!)at ba-a-!aš!-ta-an* [...] KUB 42.78 ii? 19-20, ed. Siegelová, Verw. 464f. (“es ist aussen herum verziert”), Košak, *Linguistica* 18:112f. (no tr.); [x +]23 ^{TÚG}*kušiši* ŠÀ.BA 2 T^{ÚG} [...] 1-ŠU *ba-aš-ta-a-an* KUB 42.55 i 1-2, ed. Siegelová, Verw. 518f. (“gemustert(?)”).

Košak, *Linguistica* 18 (1978) 114 (= *maštai-?*); Siegelová, Verw. (1986) 611 (“in einer bestimmten Weise verziert, mit *b.*-elementen verzeihen”).

Cf. *bašta-*, *baštaimi-*.

:paštari- v.; (mng. unkn.); NH.†

pret. sg. 3 Luw. *:pa-aš-ta-ri-it-t[a]* KUB 18.57 ii 67.

[...] *tar-li₁₂-an :pa-aš-ta-ri-it-t[a]* (KUB 5.24 +) KUB 18.57 ii 67 (bird oracle, NH), cf. *urayanniš=ma tar-li₁₂-an :pa-aš-ta-ar-nu-wa-at-ta* KUB 5.24 (+ KUB 18.57) ii 46-47, referring to an (agitated?) mode of flying.

Laroche, DLL (1959) 81; Ünal, RHA XXXI (1973) 38; Archi, SMEA 16 (1975) 168; Melchert, CLL (1993) 172 (“?”).

Cf. (:)*paštarnu-* v.

(:)paštarnu- v.; (mng. unkn.); NH.†

pres. pl. 3 *pa-aš-tar-nu-wa-an-zi* KUB 35.146 ii 14; **pret. sg. 3 Luw.** *:pa-aš-ta-ar-nu-wa-at-ta* KUB 5.24 ii 47.

a. action of human beings or gods: “Those who make him angry, let them take *ḥarnantašši*-bread” *pa-aš-tar-nu-wa-an-zi-an kuiēš nu=za* ^{GIŠ}ĤAŠĤUR [d]andu *kumarnuwanzi=an kuiēš nu=za ku-un-kuma-a-an [d]andu* “those who *p.* him, let them take apple(s), those *kumarnu-* him, let them take *kun~kuma-*, (those who worried him, let them take [...])” KUB 35.146 ii 14-17 (incant. containing Luw., NH?).

(:)paštarnu- b

paššu- a

b. action in bird oracles of the *urayanni-* bird: *nu* MUŠEN.ĤI.A SI×SĀ-*andu pattarpalhiš=kan pi-an* SIG₅-*za n=aš 2-an arĥa pait urayanniš=ma tar-li₁₂-an* :*pa-aš-ta-ar-nu-wa-at-ta* KUB 5.24 ii 45-47 (bird oracle, NH), translit. Archi, SMEA 16:168.

Since in the first ex. *paštarnu-* and *kumarnu-* are sandwiched between *kartimmiyahĥ-* and *lahlah~ĥinuške-*, they probably belong to the same semantic sphere (“to be mentally or physically upset”). In the second ex., *p* refers to the behavior of a bird, perhaps agitation. Because of the gloss wedges and the infl. of the pret. sg. 3, it seems likely that *paštarnu(wa)-* is a Luw. verb.

Laroche, DLL (1959) 81; Ünal, RHA XXXI (1973) 38; Archi, SMEA 16 (1975) 168; Tischler, HDW (1982) 62 (“Verb u.B. in Omentexten, ‘wegfliegen’?”); Melchert, CLL (1993) 172 (“?”).

Cf. *paštari-* v.

pāšteni Hurr.; (mng. unkn.); NS.†

MUNUSŠU.GI=*ma ĥurlili eraduwan pa-a-aš-te-ni memai* “The Old Woman says in Hurrian: ‘*eraduwan p.*’” KUB 45.26 ii 4-5 (rit., NS).

Laroche, GLH (1977) 198 s.v. *pašt-*.

paštištıla- n. or adj.; (epithet of the Divine Heptad); OH/NS.†

3 NINDA SIG *paršiya* KI.MIN *nu ANA* ^dIMIN.IMIN.BI *pa-aš-ti-iš-ti-la-aš dāi* “He breaks three thin breads ditto, and places them for the (divine) Heptad *p.* (or, for the Heptad of *p.*)” KBo 13.245 rev. 12-13 (ANDAĤŠUM fest., OH/NS). *p.* may be either pl. d.-l. or sg. gen. Cf. ^dIMIN.IMIN.BI ^d*pí-iš-ti-iš-ti(-)...* KBo 17.85:12.

paššu- n.; (an elevated structure [e.g., a step, podium, or pedestal] or elevated locality [e.g., a terrace]); from MH/MS.†

sg. nom. *ba-aš-š[u]-uš* KUB 42.46:3 (NH).

acc. *pa-aš-šu-un* KUB 58.22 i 18, KBo 34.160:5.

d.-l. *pa-aš-šu-i* KUB 15.34 iii 48 (MH/MS), KUB 2.7 i 17 (NH), KUB 7.24 obv. 4 (Tudĥ. IV), KUB 24.7 iv 15, 18 (NS), KBo 34.160:2, IBoT 4.35 rt. col. 4, *pa-aš-šu-ú-i* KUB 22.25 obv. 15 (NH), KUB 58.11 obv. 5, *pa-aš-šu-wi₃* KUB 18.56 iii 12, 14, (18), (19) (NH), *paš(=PIŠ)-šu-u-i* KUB 25.23 l.e. a 1 (Tudĥ. IV), *pa-aš-šu-u-i* Bo 6404 (StBoT 14:60) iv 20.

pl. d.-l. *pa-aš-šu-wa-aš* KBo 26.105 iv? 10 (NH).

It is not necessary to posit a phonetic variant *piššu-* (HW 165, 170; Carter, Diss. 193; Tischler, HDW 62, 64). For the *paš* reading of PIŠ see NH no. 955, THeth 10:22, and HZL no. 244.

a. in settled areas: “The chief scribe of wooden tablets, the chief palace attendant, the scribe, the Man of the Stormgod, and the anointed priest go before the *daĥanga-*. The Man of the Stormgod holds a noisemaker” *n=aš=kan pānzi* ^{GIŠ}*daĥangaš pa-aš-šu-ú-i šer tianzi* “They step on the *p.* (raised entrance?) of the *daĥanga-* (but they do not yet enter the *daĥanga-*)” KUB 58.11 obv. 3-5 (fest.), ed. KN 214f. □ since in the *daĥanga-* there is a big tree, perhaps it is a grove or clearing in a forest; *nu=kan INA* ^{URU}*Kaš~tariy[apa] pa-aš-šu-ú-i peran(-)x šešzi* “He (sc. the king) will spend the night in front of the *p.* in *Kaš~tariyapa*” KUB 22.25 obv. 14-15 (oracle question, NH), ed. Kaššäer 176f.; ^dU *ĥēuwaš INA* ^{URU}*DU₆-LÚ* ^Ĥ*ĤĪB-aš=kan paš(=PIŠ)-šu-u-i šer artari* “The (statue of the) Stormgod of Rain; he stands on a *p.* in (the town of) Deaf Man’s Tell” KUB 25.23 l.e. a 1 (cult inv., Tudĥ. IV), ed. Carter, Diss. 163, 173; ^{NA₄}*ZI.KIN=ya=an=kan INA* ^{URU}*Taĥniwara pa-aš-šu-i šer tianzi* “And they set it (sc. a deity) (namely his) *ĥuwaš* on the *p.* in *Taĥniwara*” KUB 7.24 i 4 (cult inv., Tudĥ. IV), ed. Carter, Diss. 116, 119, tr. Güterbock, Or NS 15:491f.; ^{URU}*An~kuwa[(-) ...] / pa-aš-šu-i-ká[n šer ...]* IBoT 4.35:3-4 (frag. of cult inv.); *EGIR-ŠU=ma* ^{URU}*Tauriša=pat=kan anda pa-aš-šu-i-ša-a[n šer] IŠTU ĤUR.SAG.MEŠ QĀTAMMA ĥuittianzi* “Afterward, (they go back to) *Tauriša* itself; (standing) on a *p.*, they draw the gods from the mountains” KUB 15.34 iii 48-49 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:200f.; (The king travels. When he comes away from the city *Ĥišarluwa*) *t=ašta* ^{LÚ}*ĤAZANNU ZAG-az [(pa-aš-šu-)]i šer artari GIM-an=ma=šši=kan [LUGAL-u(š? ĥan)]daittari* (par. *ĥāndaizzi*) *t=aš* (par. *n=aš*) *U[(ŠKE)]N [t=aš=ka]n pa-aš-šu-un E[GIR-a]n kat~ta paizzi* (par. *piddāi*) “the *ĤAZANNU* stands on the right, on top of the *paššu*. But when [the king] is lined up with him/it, he bows and goes (par. runs) down the back of the *p.*” KUB 58.22 i 15-18 (*nuntariyaš~ĥaš* fest.), w. dupl. KUB 2.7 i 16-20 and par. KBo 34.160:2-6, ed. Popko, AoF 13:220, dupl. ed. Košak, Linguistica 16:57, 62; cf. *pai-* A 1 j 14; [... ^{URU}*Ĥa*]t^ušaz ^{URU}*Tāwiniya* / [o-o-o-]pa?-aš *pa-aš-šu-i āri* / [o-o.Ĥ]I.A *apiya pēdi arta* “[...] (Coming) from [Ĥa]t^uša to Tawiniya (he/she) arrives at the *paššu* of [...]; [...-]s are standing in that place” KBo 34.167 i 1-3 (fest.).

paššu- b

-pat

b. in bird oracles: [...M]UŠEN.ĤI.A SI×SÁ-*andu* / [... N]IMUR *n=aš=za pa-aš-šu-[w]_i / [...]x-aš IŠTU ĠĪR.MEŠ / [...p]a-aš-šu-wi₅ SAG.DU-i* KUB 18.56 iii 11-14, cf. *ibid.* 18-19.

c. a miniature pedestal on which an eagle is mounted(?): [... ZU₉ AM.S]I *ba-aš-š[u]-uš TI₈ MUŠEN* KÛ.GI *šer x[...]* “[... of ivo]ry, a *b.* (with) an eagle of gold on top” KUB 42.46:3 (inv., NH), translit. THeth 10:182.

p. is a raised structure or area, sometimes at the entrance to a city (KUB 58.22 i 15-18), once in front of a *daḥanga*-structure, on which dignitaries step or stand, and where statues can be erected. In bird oracles, it appears to stand in the area where bird flight was observed. [...(-)p]a-aš-šu-wi₅ SAG.DU-i “on the *p.*, on (its) head (i.e., top)” KUB 18.56 iii 14 might indicate a rounded top. There is no indication whether a *p.* was man-made or natural. The only reason for the common tr. “rock” is the similarity w. ^{NA₄}*paššila*-. But if it were a rock one would expect at least once the det. NA₄. The exx. suggest something like “step(?),” “podium(?),” “pedestal(?),” or “terrace(?)”.

Zuntz, Scongiri (1937) 66 (“Con un po’ di fantasia si potrebbe pensare ‘rocce’”); Friedrich, ZA 49 (1950) 252 (“Sockel eines *huwaši*-Steines”); Güterbock apud Bossert, *Belleten* XVI/64 (1952) 519 (“Felsen?, Postament?”); Friedrich, HW (1952) 165 (“Felsblock(?), Steinblock(?)”); Carter, Diss. (1962) 193 (“block of stone(?)”); Haas, KN (1970) 218 (“Stufe”); Popko, *Kultobjekte* (1978) 33 (“ein Felsblock bzw. eine steinerne Stufe”); Weitenberg, U-Stämme (1984) 197-199 (“Sockel?”).

[^{NINDA}*paš(š)u*-] THeth 2:111 see ^{NINDA}*pašša*-.

[*paššuwa*- v.] in pret. sg. 1 :*pa-aš-šu-wa-nu-un* KUB 60.60 left col. 10; probably to be read :*pa-aš-ku!-wa-nu-un*. See *paškuwai*-. The word occurs in a badly broken sec. of a NH deposition, probably a portion of the testimony or affidavit.

paššuil- see *paššuil*-.

^{NA₄}**paššuela-** n.; (a kind of stone or thing of stone).†

“[The gre]at Ḥapantaliya took(?) [pebbles] from [an uncultivated] place [and hea]ped them up [on] the brazier. § Herbs are cooking” [d o o o?]

waššiaš MUNUS.LUGAL-*aš* [o o o o] ^{GIŠ}*alanza~nan* [^{GIŠ}*ḥatalkiš*]*naš* ^{GIŠ}*šamaliyaš* [*lahḥuwa*]*rnuzzi* [*kalwišna*]*n tuḥḥueššar šumanzan[a]* [o o o o] ^{NA₄}*pa-aš-šu-e-la-aš šer šu[ḥḥa]i* “[The goddess ...], queen of remedies, he[aped ...], *alanzana*-wood, foliage of [hawtho]rn, *šamaliya*, *kalwišna*, *tuḥḥueššar*, and a string on top of the *p.*-stones” HKM 116 ii? 19-24 (rit. in myth), ed. Güterbock, JKF 10:207f. (“pebbles”).

Güterbock, JKF 10 (1986) 212, considers this a bi-form of ^{NA₄}*paššila*-, which is restored in ii 16 based on the parallel text KUB 7.23:5. Cf. *paššuil*-, *paššuil*-.

paššuir[(-)...] (mng. unkn.).†

pa-aš-šu-i-ir[(-)...] IBoT 4.35 rt. col. 4 (cult inv.), in a frag. context.

pašūraz (mng. unkn.); NS.†

pa-šu-u-ra-az[(-)...] KBo 23.73 ii? 4 (fest. frag., NS).

p. is perhaps abl. of a stem *pašur(a)*-, or perhaps to be emended to *pár!-šu-u-ra-az[(-)...]*. In the hand copy, there is a small space after *pa-* but PA *šu-u-ra-az* is difficult to interpret. The word introduces the paragraph, therefore an introductory particle would be expected (*nu*, or an encl.) on PA.

-pat clitic particle of specification, limitation, and identity; **1.** the same, the aforementioned (anaphoric), **2.** likewise, as before, in the manner just mentioned (calling attention to the repetition of a verbal phrase), **3.** to continue to ..., to ... as before, to go on ...-ing, **4.** -self (as in himself, herself, itself), **5.** own (w. possessive pronouns), **6.** only, exclusively (restrictive/exclusive use modifying a single word), **7.** likewise, also (representing another of the same kind), **8.** in addition, also, still again (attached to predicates and indicating an additional action), **9.** rather (marking a positive statement contrasted w. a negative statement of identical meaning, but differently worded), **10.** even, even though, nevertheless (contrary to expectation), **11.** surely, certainly, **12.** (distribution in the sentence); from OS.

1. the same, the aforementioned (anaphoric)
 - a. w. nouns and pronouns
 - 1' w. wording repeated
 - 2' w. wording not repeated

-pat

- b. w. adverbs
 - 1' w. *apiya* "the very same place"
 - 2' w. *apaddan*
 - 3' w. *kuwapi* "what same place"
- c. w. *hūmant-* "each (or 'all') of the aforementioned," "each/all of them"
- d. w. numbers
 - 1' 1-*EN* *pat* "one and the same"
 - 2' 2-*pat* "the two aforementioned, the two of them"
 - 3' 3-*pat* "the three aforementioned, all three of them"
 - 4' #-*ŠU* *pat* "the same ... times"
- e. w. distributives
- 2. likewise, as before, in the manner just mentioned (calling attention to the repetition of a verbal phrase)
 - a. w. *-pat* attached to the verb or preverb
 - b. w. *-pat* attached to the negation
 - c. w. *-pat* attached to a non-preverbal adverb
 - d. w. *-pat* attached elsewhere in the sentence, but referring to the repetition of the whole sentence
 - e. w. *-pat* attached to *namma* "yet again, again as before"
 - f. w. *-pat* attached to *apeniššan* = *QĀTAMMA*
 - 1' as the predicate "the same as before/as the previous"
 - 2' w. repetition of the action "the same as before"
 - 3' *QĀTAMMA* ... *QĀTAMMA* *pat* "in the same way ... likewise in the same way"
 - a' w. the same verb in both clauses
 - b' w. a different verb in each clause
 - c' on the final member of a series of *mahhan* V₁ ... *QĀTAMMA* V₁, *mahhan* V₂ ... *QĀTAMMA* V₂ clauses
 - g. w. *-pat* attached to *kiššan* "in this same way"
- 3. to continue to ..., to ... as before, to go on ...-ing
 - a. w. repetition of the verb
 - 1' w. *-pat* attached to the verb or preverb
 - 2' w. *-pat* attached elsewhere in the sentence
 - b. where the action has not been specifically mentioned in the preceding context
- 4. -self (as in himself, herself, itself)
 - a. w. proper nouns
 - b. w. personal pronouns
 - c. w. common nouns
- 5. own (w. possessive pronouns)
- 6. only, exclusively (restrictive/exclusive use modifying a single word)
 - a. in historical narrative
 - b. in legal texts
 - 1' expressing exclusive rights to something
 - 2' expressing the limits of liability
 - 3' expressing the limits of an offer
 - c. in oracular inquiries
 - d. in prayers
 - e. in other types of texts
- 7. likewise, also (representing another of the same kind)
 - a. in general
 - b. in lexical texts

-pat

- 8. in addition, also, still again (attached to predicates and indicating an additional action)
 - a. attached to preverbs or verbs
 - b. attached to non-preverbal adverbs
- 9. rather (marking a positive statement contrasted w. a negative statement of identical meaning, but differently worded)
 - a. negative clause preceding the positive one w. *-pat*
 - b. positive clause w. *-pat* preceding the negative
- 10. even, even though, nevertheless (contrary to expectation)
 - a. even (modifying a single word within a clause)
 - 1' in general
 - 2' in the introduction to a proverb or a saying, imbedded in the royal prayers
 - b. modifying an entire clause
 - 1' on the first noun/adj. of the clause
 - 2' on the finite verb
 - 3' elsewhere in the sentence
 - c. in the second clause, "nevertheless" (contrary to expectation)
- 11. surely, certainly
 - a. w. imperatives
 - b. w. optatives
 - c. w. prohibitives "certainly not"
 - d. w. simple negation
- 12. (distribution in the sentence)
 - a. w. sentence particle chains
 - 1' in OH
 - 2' in MH and NH
 - 3' in lit. texts
 - 4' in rituals
 - 5' in divination
 - b. w. a word and its modifiers in general
 - c. in verbal groups
 - 1' preverb *pat* + verb
 - a' *anda* *pat*
 - b' *āppa* *pat*
 - c' *āppan* *pat*
 - d' *āppanda* *pat*
 - e' *arha* *pat*
 - f' *katta(n)* *pat*
 - g' *parā* *pat*
 - h' *peran* *pat*
 - i' *šarā* *pat*
 - j' *šer* *pat*
 - 2' preverb₁ + preverb₂ *pat* + verb
 - 3' adverb (or "separated preverbs") *pat* ... + verb
 - 4' preverb + verb *pat*
 - 5' negative *pat* + verb
 - 6' negative + verb *pat*
 - 7' preverb + negative + verb
 - a' preverb + negative *pat* + verb
 - b' preverb *pat* + negative + verb
 - c' negative *pat* + preverb + verb
 - 8' infinitive *pat* + finite auxiliary verb

-pat**-pat 1 a 1'**

- d. w. (pro)nominal groups
- 1' w. enclitics that are not a part of the initial chain of sentence particles
- a' noun + possessive suffix
- b' w. potential optative *man*
- c' w. *-ya* "and" and *-ma* "but"
- 2' adjective=*pat* + noun
- 3' genitive=*pat* + noun
- 4' demonstrative=*pat* + noun
- a' w. *apa-*
- b' w. *ka-*
- 5' demonstrative=*pat* (not construed w. a noun)
- a' w. *apa-*
- b' w. *ka-*
- c' [a]pašila=*pat*
- e. in distributive expressions
- f. attached to the following adverbs
- 1' *annaz=pat* "once before too(?)"
- 2' *annišan=pat* "already before"
- 3' *apadda=pat*
- 4' *apaddan=pat*
- 5' *apeniššan=pat* "in the same manner as before"
- 6' *apiya=pat*
- 7' *araḥza=pat*
- 8' *ḥudak=pat*
- 9' *kā=pat*
- 10' *kezza=pat*
- 11' *kinun=pat*
- 12' *kiššan=pat*
- 13' *kuwapi=pat*
- 14' *mekki=pat marri*
- 15' *namma=pat*
- 16' *nuwa=pat*
- 17' *šuwaru=pat*
- 18' *aru=šuwaru=pat*
- 19' *ukturi=pat*

Normally written w. the BE sign (HZL sign no. 13, pp. 96f.), which in Boğazköy texts has several syllabic values (on these see Güterbock, ZA 42:225-232, Hart, TPS 1971:96-102, Hoffner, FsOttén 100-104, and Puhvel, Heth.u.Idg. 216f., but cf. comments in *padda*-B). Ehelolf (apud Friedrich, SV 2:170) proposed the following as evidence for a resolved spelling: *n=aš URUḤattuši UL ḥūiššūizzi a-ki-pa-a[tʔ-š]a-an* "In Ḥatti he will not go on living; rather he will die there" KBo 5.3 iii 31, ed. SV 2:124f. This interpretation was doubted by Goetze (Tunn. 48 n. 152), Carruba (Or NS 33:425), Kammenhuber (Materialien 1:3, 16), and Puhvel (Heth.u.Idg. 217 n. 43). Carruba preferred to take *a-ki-pa* as **aki=(a)pa*. Strangely Otten (Saeculum 21:163) read this line *a-ki-p[a-aš-š]a-an* although all of *-pa* and the heads of the two horizontals of *-a[t* are clearly visible in the hand copy. He rejected the reading *a-ki-pa [nu-uš-š]a-an* on the grounds of insufficient space. The *-pat* interpretation was defended by Hart (TPS 1971:96-102), who concluded cautiously that "of the two particles [*-pat* and *-(a)pa*] ... the

case for *-pat* is much stronger" (TPS 1971:102). Puhvel, Heth.u.Idg. 216f., argued that the reading *-pat* or *-pit* for the particle flouted normal syllabification and gemination patterns: we find *2-uš-pát-at* (KUB 13.4 ii 50) rather than the expected **2-uš-pát-ta-at*, and *a-pí-ya-pát* rather than **a-pí-ya-ap-pát*. However, *a-pí-ya-pát* causes difficulty only if we assume a voiceless /p/ in the etymology. Despite this objection we concur w. Ehelolf, Hoffner, and Hart in the reading *-pa-a[t-š]a-an*.

1. "the same, the aforementioned" (anaphoric, w. reference to someone or something just mentioned, German "eben, ebenfalls") — a. w. nouns and pronouns — 1' w. wording repeated: *man=an=kan* ^mAškaliyaš kuienzi ... š=aš ^mAškili=*pát tiēt* (var. *tīet*) "Aškaliya wanted to kill him ... He stepped up to this same Aškaliya: (saying, 'you are deceitful!')" KBo 3.34 ii 17, 19 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 22-24; "Furthermore, if a fugitive comes from Ḥattuša" *n=aš takšulaš URU-ya ari našma=za=kan LÚ takšulaš=pát apenzan A.ŠÀ kueri anda wemiēzzi* "and arrives in a city allied (with Ḥatti), or a man of the aforementioned allied<-city> finds (him) in his fields" KUB 23.77:59-60 (treaty w. Kaškaeans, MH/MS), tr. Kaššäer 121; *nu=kan* ^mUḥḥa-LÚ-iš aruni anda BA.ÚŠ DUMU.MEŠ=ŠU«NU»=*ma=za arḥa šarrandat nu=kan 1-aš ŠÀ A.AB.BA=pát* (= *aruni=pát anda*, or *aruni anda=pát?*) *ēšta 1-aš=ma=kan arunaz arḥa uit* "Uḥḥaziti died in the midst of the sea (i.e., on an island). His(!) sons parted from one another. One remained in the midst of the aforementioned sea, while the other left the sea" KBo 3.4 ii 52-54 (ann., Murš. II), ed. AM 60f., HE 1 § 293a, Stefanini, Pud. 54f.; cf. *ibid.* iv 36-37; "I attacked Taggašta. I burned down the city of Taggašta and the land of Taggašta" *namma=kan INA URUTaggašta=pát šer tuzziyanun* "Then I camped in that aforementioned Taggašta" KBo 5.8 i 29 (ann., Murš. II), ed. AM 150f.; "When a slave has stolen, and his owner says: 'I will make the compensation in his behalf,' he shall make the compensation" *takku mimmai=ma nu İR-an=pát šūizzi* "But if he (the owner) refuses, he forfeits the aforementioned slave" KBo 6.3 iv 47 (Laws §95, OH/NS), w. dupl. KBo 6.2 iv 48 (OS), KUB 29.19:7; (After wintering in Ḥattuša) *nu LUGAL [MUNUS. LUGAL UR]UḤattuš[az (URUT)]āḥurpi anda pānzi ... § ... nu anda URUTāḥurpi=pát* (dupl. omits *=pát*) *paizzi* "the king and queen go from Ḥattuša into Taḥurpa." ... § (If the king winters in some other city, as soon as it is spring he leaves there) "and

-pat 1 a 1'

enters into the aforementioned (dupl. omits) Taḥurpa” KUB 30.39 obv. 3-4, 8 (ANDAḤŠUM fest.), w. dupl. KBo 10.20 i 5-6, 10.

2' w. wording not repeated: *šipanzakizi=ma kūš=pát* DINGIR.MEŠ ... *nu kuš=pát* DINGIR.MEŠ 12-ŠU *ekuzi* “And they libate (to?) those same gods. ... They drink those same gods twelve times” IBoT 1.29 rev. 32, 37 (*ḥaššumaš* fest., MH?/MS?); (Šuppiluliuma conquered Ḫurri, Kinza, Amurru, Irrita, Šūta) *n=at=za=kan pedi=pát* ÌR-aḫta “He subjugated them in the aforementioned place” KUB 19.9 i 15 (hist., Ḫatt. III); “But when they release the defendant” *nu=za GAL MEŠEDI pētan=pát ḥarzi* “The GAL MEŠEDI stays in (lit. occupies) the same place” IBoT 1.36 iii 14 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:24f. For passages from the lexical texts, in which the repeated Hitt. entry is marked w. *-pát*, which are often indistinguishable from the above cited usages translated “the aforementioned,” see mng. 7 b, below; for KUB 23.1 ii 29 see mng. 10 a 1', below.

b. w. adverbs — 1' w. *apiya* “in the very same place”: “If sometime a bird flies up for some bird-catchers/bird-watchers someplace (*kuwapi*)” *n=an UL apiya=pát ḥuškanzi* “do they not await it (a bird) in the very same place?” KUB 31.101:14 (letter concerning birds), ed. Ünal, RHA XXXI 49-51, Archi, SMEA 16:137f.; § *arḥayan=ma apiya=pát manninkuwan* Ékip[(*pan*)] *iyanzi* “Separately near that very same place they make a *kippa*-building” KBo 15.2 i 5-6 (substitution rit.), w. dupl. KUB 15.2 i 8, ed. StBoT 3:56f. (“ebendort”); *n=aš šešzi kuwapi nu=za=kan apiya=pát warpzi* “He bathes in the very same place where he sleeps” KBo 15.34 ii 19-20 (rit. for the Stormgod of Kuliwišna, MH/NS); (If a woman is on the birth stool, and something breaks), and if that woman has not yet given birth” *n=aš=kan apiya=pát anda ešzi* “and she is still in that same place” KBo 5.1 i 5 (Papanikri's rit., NH), ed. Pap. 2*f.; see also KUB 15.31 iii 57-58 (evocation rit., MH/LNS), ed. Haas/Wilhelm, AOATS 3:164-166; KUB 23.72 rev. 50 (Mita of Paḥḫuwa instr., MH/MS); KUB 39.12 rev. 4-6 (rit.), w. dupl. KUB 12.48 obv. 7, ed. HTR 70-73, and CHD *pedašahḫ-*; cf. 12 f 6', below.

2' w. *apaddan*, which possibly belongs in this list of adverbs w. *-pat*: see 12 f 4', below.

3' w. *kuwapi*: *kuwapi=kan andan INA* ḪUR.SAG *Kandurna šer ešwaštati* ... [o o k] *uwapi=*

-pat 1 d 1'

pát andan arnummeni “In what place shall we sit up on Mt. Kandurna? ... To what same place shall we carry in [...]” KUB 33.106 ii 13, 16 (Ullik.), ed. Güterbock, JCS 6:22f., tr. Hittite Myths 58, LMI 159f.; cf. 12 f 14', below.

c. w. *ḫūmant-* “each (or ‘all’) of the aforementioned, each/all of them”: ^dUTU-*az utnē* [kuit k] *uit=pát araiš n=uš ḫūmanduš=p[át ḥ]u[llanu]n* “Whatever lands rose up ^dUTU-*az* (in the direction of the sunrise?), I defeated all of the aforementioned” KBo 3.22 obv. 11-12 (Anitta, OS), ed. StBoT 18:10f. □ since ^dUTU-*az* stands in the relative clause, not the main one, one cannot translate “defeated ... with the help of the Sun-deity”; ŠUM^{HL.A}=ŠUNU *ḫūmanduš=pát ḥalzāi* KBo 19.128 iii 11; cf. KUB 39.9 obv. 12; *eki BĀD-ni LUGAL-aš KASKAL-ša takšuanzi* GIS⁶KIRI₆.GEŠTIN-*aš tuḫḫu~šuanzi* [(ŠA L^UURUD)]U.†NAGAR¹ *natta kuiški arauaš* L^U.MEŠ⁶NU.GIS⁶KIRI₆ *ḫūmantiya=pát luzzi* [(*karp*)] *ianzi* “From participating in ice(-cutting), wall(-building), and royal campaigns, and from harvesting vineyards no copper worker is exempt. Gardeners shall perform *luzzi* in each of the aforementioned cases” KBo 22.62 iii 24-25 + KBo 6.2 iii 21-22 (Laws §56, OS), w. dupl. KBo 6.6 i 30-32; cf. also KUB 26.1 iii 13-14 (SAG 1 instr., Tudḫ. IV), ed. Dienstanw. 13; [L^U.]MEŠ⁶ŠĀRIPŪTI *kuēš kuēš ammel ešer* [n=at=kan ḥ] *ūmanduš=pát anda ḥandair* ŠA ^dUTU-ŠI=*ya kuēš* [kuēš L^U.MEŠ⁶ŠĀR]IPŪTI *n=at=kan ḫūmanduš=pát anda ḥandair* “Whatever ...-men belonged to me, all of them joined in and whatever ...-men belonged to His Majesty, all of them joined in” KUB 19.5 obv. 9-11 (letter, NH), ed. Houwink ten Cate, JEOL 28:39f. (“all of them without exception”); *nu ḫūman=pát ammētaz tiyat* KBo 6.29 ii 17 (hist., Ḫatt. III); “My father Muršili sired us four children: Ḫalpašulupi, Muwatalli, Ḫattušili, and Maššanauzzi, a daughter” *nu=za ḫūmandaš=pát* EGIR-*izziš DUMU-aš ešun* “Of all the aforementioned, I was the youngest child” KUB 1.1 i 11 (Apology of Ḫatt. III), ed. StBoT 24:4f.; cf. *ibid.* iv 71-73, ed. StBoT 24:28f.

d. w. numbers — 1' 1-EN=*pat* “one and the same”: *nu=za apāš antuḫšaš naššu* L^U-*aš našma MUNUS-za papranaš SÍSKUR kiššan šipanti* ŠA ÍD-*at=za SÍSKUR ḥalziššanzi nu kī SÍSKUR 1-EN=pát* “Then such a person, whether man or woman, performs the ritual of uncleanness as follows —

-pat 1 d 1'

some call it 'the ritual of the river,' but this ritual is one and the same" KUB 7.53 i 7-10, ed. Tunn. 4f. ("and this is just one ritual"); cf. DUB.1.KAM ŠA ŠÍSKUR *paprannaš ŠA ÍD=ya ŠÍSKUR kī=pát* *ibid.* iv 6-7 (colophon); "Whatever kind of defilement occurs" *n=at 1-EN=pát aniūr* "it is one and the same ritual (which they perform), (and the men of Lalupiya per[form] this ritual)" KUB 7.29 i 4; *1-edaz=pát* KBo 14.20 ii 14-15, ed. below mng. 10 a 1'.

2' 2=pat "the two aforementioned, the two of them": *n=uš 2-ila=pát šakuwanzi* "They will (punish in some manner) the two of them" KUB 13.9 iii 18, ed. von Schuler, FsFriedrich 448, 451, Freydank, ArOr 38:264, 266, cf. AM 203; *takku tezzi 2=pát akkandu* "If (the husband) says: 'Let the two of them die'" KBo 6.26 iv 13 (Laws §198, OH/NS), ed. HG 86f.; *kuiš=ma=an ēpzi n=an munnāizzi n=an LUGAL-an āška UL uwatezzi n=ušš=at 2=aš=pát* SAG.DU-aš *ÚŠ-tar 2-uš=pát=at akkandu* "Whoever seizes him, harbors him, and does not bring him to the king's gate, it is a capital crime for the two of them, the two of them shall die" KUB 13.4 ii 48-50 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 154f. ii 55-57, Süel, Direktif Metni 46f.; *2-e=pát* KUB 17.27 iii 10.

3' 3=pat "the aforementioned three, all three of them": *nu NINDA.GUR₄.RA.ĪI.A 3-uš=pát QĀTAMMA paršianzi* "They break apart all three (i.e., the aforementioned three) loaves of bread in the same manner" KBo 21.85 i 47-48 (fest., OH/MS).

4' #-ŠU=pat "the same ... times" (-pat on adv.): *nu=mu LÚ.MEŠ^{URU}Ulma MĒ=ya menahhanda 2-ŠU awir n=aš 2-ŠU=pát hulliyanun* "The men of Ulma twice saw me coming for battle, and the same two times I defeated them" KBo 10.2 i 34-35 (ann., Īatt. I/NS), ed. Imparati, SCO 14:46f., tr. Houwink ten Cate, Anatolica 11:49, cf. *menahhanda* 4 a; possibly KBo 17.83 iii 7 (in broken context); *nu akūwanna 3-ŠU pianzi nu 3-ŠU=pát apel ʾZIʾ=ŠU akūwanzi* "They give to drink three times and the same three times they drink his soul" KUB 30.15 obv. 19 (royal funerary rit., MH/NS), ed. HTR 68f.

e. w. distributives: "However many times (*ma~šiyanki*) they hitch them (i.e., the horses) up" *nu KASKAL-ši KASKAL-ši=pát INA 7 IKU.ĪI.A anda penneškizzi* "he drives them 7 IKUs on each

-pat 2 a

of those aforementioned (-pat) occasions" KBo 3.5 ii 14-15 (Kikk., NH), ed. Hipp.heth. 88f.; cited by Güterbock, RHA XV/60:4, cf. *palša- 7 d; hantezzi palši uzuhrin UL pāi INA 2 KASKAL=ma 1 UPNA uzuhrin pianzi INA 3 KASKAL=ma namma UL pianzi INA 4 KASKAL=ma namma 1 UPNA uzuhrin pāi wātar=ma KASKAL-ši KASKAL-ši=pát IŠTU 1 UPNI akkuškanzi* "On the first occasion he gives no hay; but on the second occasion they give one handful of hay; on the third occasion, however, they again give no hay; but on the fourth occasion he again gives one handful of hay. On each of those aforementioned occasions they drink one handful of water" KBo 3.5 i 51-54, ed. Hipp.heth. 84f.; cf. *ibid.* i 62, ii 1-3, 41-46; *nu UD-at UD-at 1-ŠU [arri]škanzi ... [ŠĀ.GAL=ŠUN]U=ya uzuhrinn=a UD-at UD-at=pát [azzi]kkanzi* "Each and every day they [was]h (the horses) once. ... And the same each and every day [they eat the]ir [fodder] and hay" KUB 1.13 iii 5-8 (MH/NS), ed. Hipp.heth 62-65; [EZEN.ITU? k]uit ITU-mi ITU-mi UL *ēššahhi ... [...x-za EZEN.ITU ITU-mi ITU-mi=pát ešešta* "Because I do not perform the [monthly festival(?) month by month, ... [...] He performed the monthly festival the same month by month" KUB 22.7 obv.? 2-3 (oracle question, NH).

2. "likewise, as before, in the manner just mentioned" calling attention to the repetition of a verbal phrase (verbal equivalent of the usage in mng. 1) (German "ebenfalls"); cf. Hoffner, FsOtten 111f. — **a. w.** -pat attached to the verb or preverb: *n=ašta ÉRIN.MEŠ^mMadduwatta [h]ūmantan=pát arha hašpir ... apāt=ma=kan ʾhūman¹ a[rha hašpi]r=pát* "They disposed of the troops of Madduwatta, all of them. (... Those few troops who escaped,) they likewise disposed of all them" KUB 14.1 obv. 47, 48 (Madd., MH/MS), ed. Madd. 12f. ("auch noch"), cf. HED 3:233 ("too"); (If you take food devoted to the gods) *n=at DINGIR.MEŠ-aš ZI-ni parā UL arnuttenti* "and you do not make it arrive for the desire of the gods. ((Or if) some guest comes, and you give it to that person and take it from the desire of the god)" *n=at=ši parā=pát UL arnuttenti* "and as before you do not make it arrive for it (the desire of the god)" KUB 13.4 i 51, 56 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f. ("straight"), Süel, Direktif Metni 30f. □ for the use of *parā* see *parā* 3 a; "As soon as the sun comes

-pat 2 a

up” *nu=za hūdāk war[pa]u* “let him immediately bathe” ... *nu=za warptu=pát* “and let him bathe as before” *ibid.* iii 72, 77, ed. Chrest. 160f. (“anyway”), Süel, Direktif Metni 70f.; *t=an EGIR-pa parkunuzi ... n=an EGIR-pa=pát parkunuzi* “He shall make it pure again. (If something goes bad in a house,) he shall likewise make it pure again” KBo 6.4 iv 1-2 (Laws § XXXIV, NH), ed. HG 56f.; *ABU=YA=ya ANA ABI ABI=YA lahhi GAM-an=pát iya[ttat]* “And as before my father went with my grandfather on campaign” KUB 19.10 i 12 (DŠ frag. 13), ed. Güterbock, JCS 10:65 (no tr. of *-pat*); *ABU=YA=[šši ka]ttan ē[šta]* “As before my father was with him” KUB 19.11 iv 41 (DŠ frag. 13), ed. JCS 10:66 (“still”); *n=at IŠTU ÉRIN.MEŠ=ŠUNU [ANA] ABI=YA U ANA ABA ABI=YA lahhi kattant=pát [i]yantat ammug=at kattant lahhi iyantat=pát* “They and their troops went on campaign with my father and my grandfather. They likewise went on campaign with me” KBo 5.8 iv 6-8 (ann., Murš. II), ed. AM 160f.; *EGIR-pa=ma=aš kuwapi uizzi n=aš āpa=ya=pát apūn KASKAL-an uizzi* “But when he returns, he also returns by the same route as before” IBoT 1.36 iii 24-25 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:24f.; *nu=za EZEN namma iyauwanzi ēpzi § nu mān EN.SÍSKUR happinanzā n=ašta DUGhar~šialli[(^{H.A.})] kuedani U[(D-ti)] šunnāi EZEN=ya=z apēdani U[(D-ti)] iyauwanzi ēpzi=pát* “Next he then begins the festival. § If the sacrificer is rich, on that day on which he fills the storage-vessels, he begins the festival as just mentioned” KUB 27.59 i 23-28 + 209/t obv. 1-3 (*witaššiyaš* fest.), w. dupls. KUB 54.24 i 10-12, KBo 29.68:5-7; *nu^{LÚ}SANGA IŠTU PĀNI DIN~GIR-LIM 1 GAL ZABAR dāi n=ašta IŠTU ĞİR. GÁN KÙ.BABBAR GEŠTIN takšan hāni ... § ...^{LÚ}SANGA=ma=kan IŠTU ĞİR.GÁN KÙ.BABBAR GEŠTIN haniškizzi=pát* KBo 15.37 iv 47-49, v 8-9 (*hišuwāš* fest., MH/NS); cf. *duwarneškimi ... duwar~nahhi=pát* KUB 60.118:15, 18.

b. w. *-pat* attached to the negation: *ANA ŠEŠ=YA kuiš ZI[-ni :l]umpaštiš ammuk=man ANA ŠEŠ=YA UL namma iyami ... nu A[N]A ŠEŠ=YA :lum~paštīn UL=pát iya[ni]* “I will not do to my brother again that which is offensive to my brother’s mind ... I will not do anything offensive to my brother as before” KUB 21.38 rev. 11, 13 (letter to Ramses II, Pud.), ed. *:lumpašti-* a, Helck, JCS 17:93 (differently), Stefanini, Pud. 16 (“assolutamente”).

-pat 2 e

c. w. *-pat* attached to a non-preverbal adverb: *n=aš kinuna=pát [aku?]* “Now, [let him] likewise [die(?)]” KUB 1.16 iii 38-39 (edict, Ḫatt. I/NS), ed. HAB 12f. (“auch schon jetzt”); *a[p]āš=ma nūwa=pát mem[iš~kit n]ahheškimi=wa* “He still [kept] say[ing] as before: ‘I keep on being afraid’” KUB 14.3 ii 28-29 (letter, NH), ed. AU 8f., *nahh-* a 1’ a’, *nuwa* b 2’; *nu É.MEŠ. DINGIR.MEŠ mekki marri pahhašten ... §§§ ... nu=za pahhūen[(a)]š uddanī mekki=pát marri pah~haššanuant[(e)]š ēšten* “Be exceedingly careful concerning the gods’ temples ... §§§ ... As before, be exceedingly careful in the matter of fire” KUB 13.4 iii 17, 54 (instr. for temple personnel, MH/NS), ed. Süel, Direktif Metni 56f., 66f.

d. w. *-pat* attached elsewhere in the sentence, but referring to the repetition of the whole sentence: “When they plant seed for the resettled people” *nu auwariaš EN-aš [hūma]ndašša IGI.ḪI.A=ŠU šer huyanža ēštu ... nu šer auwar[iy]aš=pát EN-aš IGI.ḪI.A=ŠU huyanža ēštu* “Let the governor’s eyes keep watch over [eve]rything” ... “let the governor’s eyes, as before, keep watch” KUB 31.84 iii 60-61, 63-64 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 49 (“besonders”).

e. w. *-pat* attached to *namma* “yet again, again as before” (cf. *namma* 2 b): *nu=kan LÚ-an ŠUM=ŠU halzi[hhi...]* ... *nu=kan namma=pát ŠUM=ŠU hal~zi[hhi...]* “I call the man by name. ... then I call his name yet again” KBo 21.14:6-7 (rit. frag.); *MUNUS.MEŠ zintuḫiyaš=ma=šši EGIR-pan kī SĪR SĪR~RU ... MUNUS.MEŠ zintuḫiyaš=ma=šši EGIR-pan nam~ma=pát talāya talāyata išhamiškanzi* “Behind him the *zintuḫi*-women sing this song ... And behind him the *zintuḫi*-women sing *talāya talāyata* again as before” KUB 11.32 iii 14-16, iv 11-14 (fest. of Tetešhābi, OH?/NS); *nu=šši^{GIŠNÁ} namma=pát^{GIŠ} BANŠUR pe~ran katta išparranzi* “Yet again down in front of the table they spread a bed for him (s.c. the patient)” KUB 7.8 iii 14-15 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. KUB 7.5 ii 16 (Paškuwatti’s rit.); *LU~GAL-uš [Q]ĀTAM [dāi] ... § LUGAL-uš QĀTAM namma=pát dāi^{LÚ} GUDU₁₂ DINGIR-LIM-ni nam~ma=pát 3-ŠU BAL-ti ... LÚ.DINGIR-LIM namma=pát DINGIR-LIM-ni 3-IŠU BAL-ti* “The king places his hand. ... § The king places his hand again as before. The GUDU₁₂-priest libates three

-pat 2 e

times to the god again as before. ... The Man of the God libates three times to the god again as before” KUB 58.41 v? 6-10 (fest. celebrated by a prince); cf. ibid. 18-19; cf. § *appa=ma namma=pát* 1 NINDA.SIG *šarā ēpmi* “Afterward, again as before I hold up a thin bread” KUB 7.30 rt. col. 5 (rit. frag.), repeated verbatim in ibid. 12; for KUB 14.3 ii 55 see *namma* 2 b 3’ (mistakenly cited as l. 56); *tekkušnut* ... *namma tetkušnut(!)* ... *namma=pát tetkušnut* “showed ... showed again ... showed yet again” (KUB 14.20 i 6, 11, 14 +) KBo 19.76 i 19, 24, 27, more fully cited under *namma* 2 b 1’; “The exorcist says out from the tent in Hurrian as follows § ... From the house they say into the tent: ... § ...” LÚAZU=*ma=kan* GÍŠZA.LAM.GAR-*az parā nam=ma=pát QĀTAMMA memai IŠTU É=ya=šši=kan anda namma=pát QĀTAMMA memanzi* “The exorcist speaks out from the tent again the same as before, and from the house they say again into it (i.e., the tent) the same as before” KUB 12.11 iv 24-26 (*hišuwāš* fest., MH/NS); INA U[D.1.(KAM)] INA UD.2. KAM=*ya mahhan memiy[auwanz(i irhāizzi)] INA UD.3.KAM=ya=at namma=pát QĀTAMM[A i(r~hāizzi)]* “Just as they make the rounds for speaking on the first and second days, in the same way on the third day they make the rounds again as before” KBo 19.144 iv 17-19 (counter magic rit.), w. dupl. KUB 47.51 iv 22-24; LÚ.MEŠSANGA=*ma TUŠ!-aš* dI[M^{URUN}]*erik namma=pát QĀTAMMA akuwanzi* “The priests, seated, drink (to) the Stormgod of Nerik again in the same way as before” KUB 53.13 iii 37-38, referring back to iii 15-18; cf. in broken context KUB 39.12 rev. 11, ed. HTR 70f.; KUB 54.13 ii 3 (cult of Huwaššanna); KUB 55.65 iv 11 (Ištanuwian fest.), translit. StBoT 30:313; Bo 4869 ii 3, translit. StBoT 25:103; *QĀTAMMA=pát* ... *namma=pát QĀTAMMA*: “in the same way as before ... yet again in the same way” in *namma* 2 b 2’; for other usages of *namma=pát* see *namma* 2 b.

f. w. -pat attached to *apeniššan* = *QĀTAMMA* — 1’ as the predicate “the same as before/as the previous”: “If someone strikes a pregnant sow and she dies” A[(WASSU *QĀTAMM*)]A=*pát* (dupl. omits =*pát*) “its disposition is the same as the previous (case)” KBo 6.3 iv 17 (Laws §84, OH/NS), w. dupl. KBo 6.2 iv 21 (OS), ed. HG 44f.; *IŠTU MUNUS ŠU.GI ER.-TUM QĀTAMMA=pát* “The question (posed) by the Old Woman is the same as the previous (one)”; KUB 5.3 i 21 (oracle question, NH) and passim in oracle ques-

tions; cf. KUB 23.103 obv. 9 (letter, NH), ed. Otten, AfO 19:40f. (“ebenso(?)”).

2’ w. repetition of the action “the same as before”: MUNUS ŠU.GI *QĀTAMMA=pát memai* “The Old Woman says the same as before” KUB 7.53 iii 20-21 (Tunnawi’s rit., NH), ed. Tunn. 20f. (= iii 54-55; “in just the same way”); DINGIR.MEŠ=*ma hūmanduš irh[an~z]i* ... DINGIR.MEŠ=*ma QĀTAMMA=pát irhāizzi* “And they make the circuit of all the gods ... And they make the circuit of the gods the same as before” IBoT 1.29 obv. 28, 31-32 (*haššumaš* fest., MH/MS?); *šipanzakizi=ma kūš* DINGIR.MEŠ § ... *šipanza~kizzi=ma QĀTAMMA=pát* § “And he libates (to) those gods § ... and he libates the same as before” ibid. rev. 32, 45; “As I was on good terms with your lord [...] *nu=za apēdaniya QĀTAMMA=pát* SIG₅-*anza* “I am on good terms with that one too (his successor) the same as before” KUB 23.103 rev. 7 (letter, NH), ed. Otten, AfO 19:42f. (“ebenso”).

3’ *QĀTAMMA* ... *QĀTAMMA=pát* “in the same way ... likewise in the same way” — a’ w. the same verb in both clauses: ANA 4 *halhalduumariya QĀTAMMA paddai ha[šši tapušza] QĀTAMMA=pát paddai* “He digs in the four corners (of the house) in the same manner. Likewise in the same manner he digs [beside the hea]rth” KUB 7.41 obv. 7-8 (rit., MH/ENS), ed. Otten, ZA 54:116f.; ANA PĀNI ^d*Pirinkiriya šarā [huittiyauar dupšaḥinn=a] QĀTAMMA iēzzi* ... [...] *šarā huittiyauar dupšaḥinn=a QĀTAMMA=pát [iēzzi]* “Before Pirinkir he performs the [drawing]-upward [and the *dupšaḥi*-rituals] in the same way, (likewise in the same way he speaks,) and [he performs] the drawing-upward and *dupšaḥi*-rituals likewise in the same way [...]” KUB 29.7 rev. 6-7 + KBo 21.41 rev. 14-16 (rit. of Šamuḥa, MH/MS), ed. Lebrun, Samuha 122, 129f. (“précisément de la manière déjà indiquées”).

b’ w. a different verb in each clause: *nu* EN. SISKUR=*ya* ^{síG}*alit QĀTAMMA aniyazi anda=ma=kan QĀTAMMA=pát memai* “The patient makes a wool-*ali* in the same way and he speaks likewise in the same way” KUB 15.42 ii 18-19 (purification rit., MH/NS); ANA PĀNI ^d*Pirinkiriya šarā h[huittiyauar dupšaḥinn=a] QĀTAMMA iēzzi anda=ya=kan QĀTAMMA=pát memai* “Before Pirinkir he per-

-pat 2 f 3' b'**-pat 3 a 2'**

forms the [drawing]-upward [and the *dupšaḥi*-rituals] in the same way, likewise in the same way he speaks” (and [he performs] the drawing-upward and *dupšaḥi*-rituals likewise in the same way) KUB 29.7 rev. 6 + KBo 21.41 rev. 14-15 (rit. of Šamuḥa, MH/MS), ed. Lebrun, Samuḥa 122, 129.

c' on the final member of a series of *maḥḥan* V₁ ... *QĀTAMMA* V₁ *maḥḥan* V₂ ... *QĀTAMMA* V₂ clauses: *nu šihelliyaš wātar maḥḥan INA UD-MI MAHRĪ daškizzi n=at INA UD.7.KAM=ya QĀTAM~MA daškizzi SĪSKUR maḥḥan INA UD.KAM MAHRĪ iššai n=at UD.7.KAM QĀTAMMA iššai wašši^{MA}=ma maḥḥan INA UD-MI MAHRĪ ekuzi n=at INA UD.7.KAM QĀTAMMA=pát akkuškizzi* “As he takes water of purification on the first day, he takes it in the same way on the seventh day. As he performs the ritual on the first day, he performs it in the same way on the seventh day. As he drinks the ingredients(?) on the first day, he drinks them on the seventh day likewise in the same way” KBo 5.2 iv 43-48 (Ammiḥatna’s rit., NH).

g. w. *-pat* attached to *kiššan* “in this same way”: (a list of ingredients) *kiššan=pát daška[nzi]* § “They take in this same way” KBo 13.227 i 16 (Storm fest., OH/NS); “Thus speaks Dūiša and Maḥḥuzzi [...]” *kī=wa kiššan=pát ḥarkweni* “This <means>: We will perish in this same way” KBo 16.59 obv. 6 (dep.), ed. StBoT 4:54f. (“Folgendermaßen”); LUGAL-*uš* MUNUS. LUGAL-*ašš=ma namma* ^{IM} GUB-*aš* IŠT[U BIBRI] 3-ŠU *kiššan=pát akuanzi* “The king and queen standing then drink the Stormgod three times fro[m an animal-shaped vessel] in this same way” KBo 20.67 ii 44-45 (monthly fest., pre-NH/NS); *nu=šši ANA EZEN kišan=pát pianzi* § “They give to him for the festival in this same way” KUB 12.4 iv 10 (cult inv.); *danzi=ma=at kišan=pát [...]-ai tezzi=ma kišan=pát* “But they take it/them in this same way; he [...]-s, but he speaks in this same way” KUB 58.87 i 10-11; ER.-TUM *kišan=pát nu* GUL-*aḥmi=ma pa-x*[...] “The question is the same as before: Or shall I attack [...]?” KUB 50.40 i 1, cf. *ibid.* 4 (oracle question, NH); less clear because of broken contexts: “The king kept asking him: ‘What will we [do(?)].?’” *UMMA=ŠU=MA kiššan=pát [...]* “He replied: ‘In this same way [...]’” KBo 8.42 i 4 (anecdotes, OS); LUGAL-*i kiššan=pát [...]* KUB 39.9 obv. 13 (funerary rit.), ed. HTR

54f.; in broken context: KBo 24.117 left col. 8 (cult inv.). *apeniššan=pát (QĀTAMMA=pát)* means “in that same way”; *kiššan=pát* means “in this same way.” While the reference of *apeniššan* (and derivatives of *apa-* in general) is usually to what has preceded and that of *kiššan* (and derivatives of *ka-* in general) to what follows, several exx. of *kiššan=pát* seem to have retrospective reference. Nevertheless the *-pat* functions the same w. both adverbs.

3. “to continue to ...,” “to ... as before,” “go on ...-ing” — **a.** w. repetition of the verb — **1'** w. *-pát* attached to the verb or prev.: “If there is a rite for someone up in Ḥattuša” *mān* ^{LÚ} SANGA ^{LÚ} GUDU₁₂ ^{LÚ} MEŠ *ḥaliyattallēš kui[š kui]š tarneškizzi n=aš tar~neškiddu=pát* “If a priest, GUDU₁₂-priest, or some other temple official is accustomed to admit (them), let him continue to admit them” KUB 13.4 iii 22-23 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f., Süel, Direktif Metni 58f.; “I honored the temple of Ḥatipunā which is behind Kappēri and did not plunder it” *İR.MEŠ DINGIR-LIM=ya=ššan kuiēš INA URU Kappēri EGIR-an ešir n=aš arḥa dalaḥḥun n=at ešir=pát* “I left alone the temple servants who lived behind Kappēri, and they continued to live there” KUB 19.37 iii 38-40 (ann., Murš. II), ed. AM 176f.; *aruwāizzi ... ta namma aruwāizzi § n=aš=kan kuitman ilanaš šarā ari [t]a arūškizzi=pát* “He bows ... he bows again; and all the while he is mounting the stairs he continues to bow repeatedly” KUB 20.46 iii 11, 13-16; *nu URU Paḥḥuwan walḥten namma=an walḥan~niškitten=pát kuitman ŠA* ^{UTU-ŠI} *tuzzi[š ari]* “Attack Paḥḥuwa and then keep on attacking Paḥḥuwa until My Majesty’s army [arrives]” KUB 23.72 rev. 28 (Mita of Paḥḥuwa, MH/MS), tr. Gurney, AAA 28:37 (“yea chastise it thoroughly”); *nu ḤA.LA=ŠUNU azzikanzi nu kuitman 8 MŪŠU šarā tittanuanzi ḤA.LA.MEŠ=ŠU=ma azzikkanzi=pát* “They eat their rations. While eight nights pass(??), they continue to eat their(!) rations” KBo 3.5 i 60-62 (hipp., MH/NS), ed. Hipp.heth. 84f.; cf. KBo 5.8 i 35, ed. 10 c, below.

2' w. *-pat* attached elsewhere in the sentence: *IŠTU ŠA* ^{UTU-ŠI} *ma[ḥḥan] artati nu IŠTU ŠA* ^{UTU-ŠI} *=pát EGIR-an arḥut* “As you have stood on His Majesty’s side, afterward continue to stand on the side of His Majesty as before” KBo 5.13 ii 7-8 (Kup. §13), ed. SV 1:122f.

-pat 3 b

b. where the action has not been specifically mentioned in the preceding context: GAL A TI₈^{MUSEN}-ašš=a partauwar ḥarzi=pát “He keeps holding a cup of water and an eagle’s feather” KBo 15.48 v! 8-9, ed. *palwai*- a 4’, ^{LÚ}palwatalla- a 3’, and *partawar*; “The GUDU₁₂-priest goes to the altar and takes an *išgaruḥ*-vessel of wine and libates three times before the altar, three times at the hearth, and once at the door bolt. §” ^{LÚ}GUDU₁₂ *išgaruḥ ḥarzi=pát* “The GUDU₁₂-priest continues to hold the *išgaruḥ*-vessel” KUB 10.15 iv 14; *ašēšsar=ma* ^{LÚ}UBARŪTIM *arantari=pát* “But the assembly (and) foreigners continue to stand” KUB 25.1 vi 41-42 (*ANDAḤŠUM* fest.).

4. “-self” (as in himself, herself, itself) — **a.** w. proper nouns: [(*takku*^{URU})]*Hattuši=pát* ^{LÚ}^{URU}*Hatti* ^{LÚ}^{URU}*Luīn* (var. ^{URU}*Lūiyan*) *kuiški tāizzi* “If some Hittite steals a Luwian in Ḥatti itself (and leads him off to the land of Luwiya)” KBo 6.2 i 39 (Laws §19b, OS), w. dupl. KBo 6.3 i 47-48 (NS), ed. HG 20f. (“hier”); *mān=kan mān ANA* ^m*Pittagatalli=pát* (var. omits -*pát*) *warpa tehḥun* “If I had tried to surround Pittagatalli himself, (Pittagatalli’s advance guards would have seen me and ... he would have slipped away before me)” KBo 5.8 iii 15-16 (ann., Murš. II), w. dupl. KBo 16.8 iii 19(-20), ed. AM 156f. (“ausgerechnet”), CHD *man* b 2’ b’; *nu=mu=kan* ^m*Pittagatalliš=pát* 1-aš *išparzašta* “Pittagatalli himself escaped me alone” KBo 5.8 iii 31-32 (ann., Murš. II); *n=ašta* ^m*Madduwattaš=pát nekumanza [išparzašta]* “Madduwatta himself [escaped] naked” KUB 14.1 obv. 51 (Madd., MH/MS), ed. Madd. 12f.; for an ex. of -*pat* w. a personal name in a different mng. see KBo 3.34 ii 19, ed. 1 a 1’, above; [*U*]*L memaš* ^m*Tawagalawaš=pát=kan kuwapi* LUGAL.GAL [ANA]^{URU} *Mellawanda tapuša uit* “He said ‘no,’ when the Great King Tawagalawa himself came to the side to Mellawanda” KUB 14.3 i 71-72 (Taw., Ḥatt. III), cf. Güterbock, Or NS 59:160-162, also citing anterior literature. KBo 5.8 iii 31-32 and KUB 14.1 obv. 51 above could also be understood as “only” (see 6 a, below).

b. w. personal pronouns: *nu=mu kāšma šumeš=pát kuit ḥatrāttēn* “Concerning what you yourselves have just written to me” HKM 17:13 (MH/MS), ed. Alp, FsOttēn² 2 and HBM 142f. (both w. no tr. of -*pat*); [*apā*]¹š=¹at¹ *apāšila=pát ŠAPAL NĪŠ DINGIR-LIM kiššan zikk[it]* “He himself placed it under oath as follows” KUB 14.1 + KBo 19.38 rev. 44 (MH/MS), ed. Madd. 30f. (with-

out the join); cf. *ibid.* 48; *kūn SĪSKUR uddanaš EN-aš damēdaš É.ḪI.A-aš andan apašila=pát ēššai* “The person involved in the matter shall himself perform this ritual in different houses. (He shall not perform it in the palace)” KUB 43.57 iv 18-19 (Ḥantitaššu’s rit., MH/NS); cf. KUB 21.37 i 38 (Ḥatt. III); for discussion see Hart, TPS 1971:113f.

c. w. common nouns: *nu=zza unattallan=pát ar~nuzzi* “He must bring the merchant himself for burial” KBo 6.2 i 6 (Laws §5, OS), ed. HG 16f. (“nur”), Hart, TPS 1971:116f. (differently).

5. “own” (w. poss. pronouns), German “eigen” (HE 1 § 293b, Hart, TPS 1971:122f., Hoffner, FsOttēn 115): *ammel=pát=wa=zza GU₄-un dahḫi* “I will take my own ox” KBo 6.3 iii 71 (Laws §74, OH/NS), ed. HG 40f.; *takku LÚ-aš* (var. ^{LÚ}-*iš*) *apēl=pát anna[(š=šaš katta waštai)]* “If a man sins with his own mother” KUB 29.34 iv 8 (Laws §189, OH/NS), w. dupl. KBo 6.26 iii 26, ed. HG 82f.; *nu=zza=(š)an mān ANA* ^dUTU-*ŠI šer SAG.DU=KA=pát šer autti* “If you regard His Majesty (in the same way as) your own person (lit. head)” KBo 5.3 ii 18-19 (Ḥuqq., Šupp. I), ed. SV 2:114f.; *nu=wa uizzi tuēl=pát* ^É*karimmi nakkiyahḥan* “Your own temple will come to be revered” KUB 39.8 iii 35-36 (rit., NS), ed. HTR 44f. (= iv 4-5); *waršimaš=at apēl=pát mīyaš išḫai aliyan=kan aliyanzinaš apēl=pát mīyaš kuenzi* “The *waršima*- (that is) its own *miya*- will bind it; the *aliyanzina*- (that is) its own *miya*- will strike the *aliya*-animal” KUB 30.36 ii 10-12 (rit. for the purification of a town, MH/NS), ed. *meya*-; *ŠUM-ann=a tuēl=pát ŠA DINGIR-LAM memiškizzi* “She will repeatedly speak your own name, O deity” KBo 4.6 i 19-20 (prayer, Murš. II), ed. Tischler, Gass. 12f.; cf. *tuel=pát* GUL-*ašša* KBo 3.21 ii 3-4 (hymn to Adad, OH?/NS); *nu tuekkanza=šiš=pát* (dupl. omits -*pát*) *šar~nikzi* “His own body shall make compensation” KBo 6.2 ii 54 (Laws §49, OS), w. dupl. KUB 29.14 iv 2 (NS), ed. HG 32f.; cf. *IŠTU NĪ.TE=YA=pát* KUB 19.9 ii 8 (hist., Ḥatt. III); “When you come to attack the land of Ḥatti, may ZA.BA₄.BA₄ turn back your weapons (^{GIŠ}TUKUL.ḪI.A)” *nu šumenzan=pát* ^{UZU}*Ī ēzzašdu* (var. *ēzdu*) ... *nu šumenzan=pát ker=šmet iškarran~niandu* “and may they (neut. pl. subj. ^{GIŠ}TUKUL.ḪI.A takes a sg. verb) eat your own flesh. (May he turn back your arrows) and may they pierce your own hearts” KBo 8.35 ii 20-21 (treaty w. the Kaškaeans,

-pat 5

-pat 5

MH/MS), w. dupl. KBo 16.29 (+) KUB 31.104 i 8, tr. Kaššäer 111; cf. KBo 16.25 i 44 (MH/MS); *nu=šmaš apēl=pát UZU.Ī werīē[r]* “(The gods) summoned their (the people of Kadeš) own flesh against them.” (Niq-maddu, eldest son of King Aitakama of Kadeš, killed his father) KBo 4.4 ii 2, ed. AM 112f.; cf. *ibid.* ii 12-13.

6. “only, exclusively” (restrictive/exclusive use; modifying a single word) — **a.** in hist. narrative: *n=ašta URUḪattušaš=pát URU-riaš 1-aš ašta* “Only the one city Ḫattuša was left” KBo 10.2 i 26 (OH/NS), ed. Hart, TPS 1971:115, *Imparati*, SCO 14:46f.; *nu=šši ANA KUR URUKargamiš URUKargamiš=pát 1-aš URU-aš UL takšulait* “In the land of Kargamiš, only Kargamiš, the single city, did not make peace with him” KBo 5.6 ii 9-10 (DŠ), ed. Güterbock, JCS 10:92; *kappū~wanteš=pát=mu=kan antuḫšeš išparter* “Only a few people escaped from me” KUB 19.37 iii 25 (ann., Murš. II), ed. AM 174f.; perhaps here KBo 14.12 iv 23-24 (DŠ frag. 28), see 12 f 9’, below; *nu ŠEŠ=YA punuš=pát mán UL kišan* “My brother, only inquire if it is not so” KUB 14.3 i 27 (Taw., Ḫatt. III), ed. AU 2f.; for two other possible exx. (KBo 5.8 iii 31-32 and KUB 14.1 obv. 51) see 4 a, above.

b. in legal texts — **1’** expressing exclusive rights to something: LUGAL-*uš=šan ḫantezziyaš=pát DUMU.LUGAL DUMU-RU kikki[(š)]taru* “Let a son, only a prince of the first-rank, become the king” KBo 3.1 ii 36 (Tel.pr., OH/NS), w. dupl. KBo 7.15 ii 11 + KBo 12.4 ii 5, ed. THeth 11:32f.; *n=e ŠA dUTU-ŠI=pát ašantu ... n=e mPilliyaš=pát a[šantu]* “Let them (i.e., certain cities) belong exclusively to His Majesty. ... Let them (i.e., other cities) b[elong] exclusively to Pilliya” KUB 36.108 obv. 4-5 (treaty w. Pilliya, OS), ed. Otten, JCS 5:129 (“wieder ... wiederum”); (Ḫattušili I instructs his adopted son, Muršili I, that in all serious legal matters) *nu E[ME-ašš=a] EGIR-pa pangawi=pát [w]aḫanza ēšdu* “let the matter (lit. tongue) be turned back only to the *pankuš*” KUB 1.16 iii 61-62 (Ḫatt. I/NS), ed. HAB 16f.; *takku dID-ya [x] mim~ma<i> INA É=ši=pát ēštu* “If he refuses to take the river ordeal, he must remain only in his house” (i.e., under house-arrest) KBo 3.28:12 (anecdotes, OH/NS); “Formerly ... his house was exempt and his associates and his people were exempt” *kinuna É=SU=pát [(ELLUM)]* “Now only his house is exempt. (His associates and his people must bear

-pat 6 b 2’

šahhan and luzzi” KBo 6.9 i 3 (Laws §51, OH/NS), w. dupl. KBo 6.6 i 7-8, ed. HG 34f. (“nur”), *Imparati*, Leggi 68f. (“soltanto”), tr. ANET 191 (“only”), Hoffner, Diss., 53 (“only”), TUAT 1/1:106 (“allein”), Hart, TPS 1971:121; *U A.ŠA-LAM karū=pát kuiš šūniet ta=z apāš dāi* (var. *warāšše*) “And only he who sowed it first may take (var. reap) (it) for himself” KBo 6.26 i 39-40 (Laws §166, OH/NS), w. dupl. KUB 29.30 iii 4, ed. HG 74f.; cf. KBo 6.26 i 44-45 (Laws §167), w. dupl. KUB 29.30 iii 7-8; *mán ŠA É.NA₄=ma ḫinkanaš uaštul kuiški waštai n=aš aki É=SU=ma=šši ŠA É.NA₄=pát* “If someone belonging to the ‘stone house’ commits a capital crime, and he is executed, his estate shall belong exclusively to the ‘stone house’” KUB 13.8 obv. 11-12 (Arn. I/NS), ed. HTR 106f.; [*k]āša=wa=ttā KUR ḪUR.SAG Zippašlā AD[DIN] nu=wa=za apūn(sic)=pát eši* “I have given to you the mountain land of Zippašlā; occupy only it” KUB 14.1 obv. 19 (Madd., MH/MS), ed. Madd. 4f. □ Hitt. “mountain” is common gender, whereas “land” is neut.; *nu=za zik mḪuqqanāš dUTU-ŠI=pát AŠŠUM BĒLŪTIM šāk* “You Ḫuqqana must recognize only My Majesty for lordship” KBo 5.3 i 8 (Ḫuqq., Šupp. I), ed. SV 2:106f.; cf. also *ibid.* i 31-32, ed. SV 2:108-111 and KUB 26.1 i 15-16 (SAG 1 instr., Tudḫ. IV), w. dupl. KUB 26.8 i 5-6, ed. Dienstanw. 9; KUB 26.1 i 24-25, w. dupl. KUB 26.8 i 15, ed. Dienstanw. 9; *nu=wa=nnāš kāš EN-aš=pát* “This one is our only lord” KUB 21.42 i 10-11 (SAG 2 instr., Tudḫ. IV), ed. Dienstanw. 23 (= i 17-18); cf. KUB 21.42 iv 19, 21-22 (SAG 2 instr.), ed. Dienstanw. 28; (If there are no heirs in the male line) *nu NUMUN ŠA DUMU.MUNUS ŠA mUlmi-dU-up=pát EGIR-an šanhandu* “Let them seek out the seed of a daughter only of Ulmi-Teššub” KBo 4.10 obv. 13 (Ulmi-Teššub treaty), ed. van den Hout, Diss. 12f.; cf. *ibid.* obv. 11, rev. 24-25; and cf. KUB 26.32 ii 6; *ibid.* iii 1-2 + KUB 31.106:14-15 + KUB 23.44 iii! 10-11 (Šupp. II), ed. Laroche, RA 47:72f.

2’ expressing the limits of liability: *nu SAG.DU-az=pát šarnikdu* “Let him pay with his (own) person only, (but let no one harm his house or his children)” KBo 3.1 ii 55 (Tel.pr., OH/NS), ed. THeth 11:34f.; “Formerly they used to pay six shekels of silver; the injured person would take three shekels, and they would take three shekels for the palace; but now the king has waived the share of the palace” *nu=za ḫūninkanza=pát 3 <(GÍN)> KŪ.BABBAR dāi* “and only the injured person takes three shek-

-pat 6 b 2'

els of silver” KBo 6.3 i 23-24 (Laws §9, OH/NS), w. dupls. KBo 6.2 i 15 (OS), KBo 6.5 i 3, ed. HG 18f.; “If someone steals the slave of a Luwian from the land of Luwiya and transports him to the land of Ḫatti, and his owner recognizes him” *nu=za ḪR=SU=pát dāi šarnikzil* [(NU.GÁL)] “he shall take only his slave, there will be no compensation” KBo 6.3 i 55 (Laws §21, OH/NS), w. dupl. KBo 6.2 i 47 (OS), ed. HG 20f.; *ta[(kku)] MÁŠ.GAL enanza takku* ^{UDU}₈ *takku UDU.NÍTA ašauni harpta išhaš=šiš=an wemiezzi n=an=za šakuaššara[(n=pát d)]āi* ^{LÚ}_{NÍ}.ZU=an *natta ēpzi* “If a tamed billy goat, if a ewe, if a wether reassociates itself with a (different) fold, and its owner finds it, he shall take only what is rightfully his. He shall not seize him (i.e., the fold’s owner) as a thief” KBo 6.2 + KBo 19.1 iii 48-50 (Laws §66, OS), w. dupl. KBo 6.3 iii 52-54 (OH/NS), ed. HG 38f.; other *šakuwašar(an)=pát* passages, where an additional fine is levied are Hitt. Laws §§70, 94, 95; for KBo 6.9 i 3 (Laws §51, OH/NS) see 6 b 1’.

3’ expressing the limits of an offer: (If I take Iyaruwanda by force, I will give the empty city to you Abiratta. But if some son or brother of Tette kills him or hands him over to me and says:) *ḪR* ^{UTU-ŠI}_I=*wa=z ká=pát pēdi [(ēšmi)]* “I will be Your Majesty’s servant only here in place.’ (I will not take Iyaruwanda from him)” KBo 3.3 i 30-31 (Barga treaty, Murš. II), ed. Klengel, Or NS 32:34, 40 (no tr. of -pát).

c. in oracular inquiries (HE 1 §293d): *mān=kan ÚŠ-an INA* ^{URU}_{Ḫatti} *šer DINGIR-LUM GIBIL=pát DÜ-zi namma=ma! tamaiš DINGIR-LIM UL kuiški DÜ-zi* “If only a new god is causing the plague up in Ḫattuša and some other further god is not causing (it)” KUB 5.3 ii 5-6 (NH); ¹*mā*¹_n DINGIR-LUM *zankilatar IŠTU SISKUR=pát šanhiškiši* “If you, O god, are seeking compensation together with a ritual-sacrifice only” KUB 22.70 rev. 41 (NH), ed. THeth 6:92f.; *mān=za=kan DINGIR-LIM ŠÀ É.DINGIR-LIM=KA=pát TUKU.TUKU-anza ITTI* ^{UTU-ŠI}_I=*ma=za UL kuitki TUKU.TUKU-uanza* “If you, O god, are angry only (at something) within your temple, but you are in no way angry with His Majesty” *ibid.* obv. 6, ed. THeth 6:54f.; *mān=za DINGIR-LIM apadda=pát šer TUKU.TUKU-uanza* “If you, O god, are angry only on that account” *ibid.* obv. 11; BE-an ¹*k*¹_ī=pát KIMIN *nu MUŠEN ḪURRI SIG*₅-

-pat 6 d

ru, “If this and only this ‘ditto’ (i.e., ‘is the cause of the god’s wrath against us’), then let the *ḪUR~RI*-bird oracle be favorable” AT 454 ii 12; cf. *ibid.* i 16; and cf. *namma=ma GUR-i UL kui[tki]* “And there is noth[ing] else in addition” *ibid.* i 27; and passim in oracle questions; (Fever was ascertained for His Majesty there (*apiya*) within the land of Nerik) § *mān* ^{UTU-ŠI}_I:*tapaššaš apiya=pát ŠÀ KUR* ^{URU}_{Neriqqa} *wemiyazi ká=ma UL* “If fever will find His Majesty only there within the land of Nerik, but not here, ...” KBo 2.2 i 12-14 (NH), ed. van den Hout, ZA 81:289f.

d. in prayers: “You guide the land” *tarḫūlitar zik=pát peškiši zik=pát ḫandanza anda genzū daškiši zik=pát mugāuwar zik=pát ēššatti zik=pát genzu~walaš* ^{UTU-uš}_{nu} *genzu zik=pát daškiši ḫandanza=kan antuḫšaš tuk=pát āššuš n=an zik=pát šarliškiši* “Only you give valor. Only you are just. Only you show mercy. Only you act upon invocations, only you are the merciful Sungod, and only you show mercy. Only to you is the just person dear, and only you exalt him” KUB 31.127 i 3-10 (prayer to the Sungod, OH/NS), ed. Lebrun, Hymnes 94, 101; cf. *ibid.* 14-15 and passim; cf. KUB 30.10 obv. 8 (prayer, Kantuzzili, OH/MS), ed. *maniyahh-* 4 b, tr. ANET 400; cf. *ibid.* 6-7; *nu šumāš DINGIR.MEŠ-aš* ^{URU}_{Ḫattušaš=pát ḫandān parkui KUR-e SÍSKUR.ḪI.A=a=šmaš parkui šalli šanezzi ^{URU}_{Ḫattušaš=pát KUR-ya pišgaueni nu=ššan šumāš DINGIR.MEŠ-aš nahšarattan ^{URU}_{Ḫattušaš=pát KUR-ya zikkiuwani} “Only Ḫatti is a true pure land for you gods and only in the land of Ḫatti do we repeatedly give you pure, great, fine sacrifices. Only in the land of Ḫatti do we establish respect for you gods” 545/u + 577/u i 5-9 + KUB 17.21 i 1-5 (Arm. I/Ašm., MH/MS), ed. Kaššäer 152f., Lebrun, Hymnes 133, 143; *nu=ttta DINGIR-LIM=YA U É.MEŠ DINGIR.MEŠ INA KUR* ^{URU}_{Ḫatti=pát tašnuwan namma=ma=ttta ¹*tamē*¹_{dani KUR-e UL kuwapikki ēšzi [(nu=ttta E)]ZEN.ḪI.A SÍSKUR.ḪI.A INA KUR ^{URU}_{Ḫatti=pát} (dupl. omits *=pát*) *parkui [(šuppi piškan)]zi namma=ma=ttta tamēdani [KUR-(e UL kuwapik)]ki piškanzi* “Only in the land of Ḫatti are you, my god, and the temples considered important. In no other land do they exist. Only in Ḫatti do they give you pure, consecrated festivals and rituals. Furthermore, in no other land anywhere do they donate to you” KUB 24.2 obv. 15-20 (prayer to Telipinu, Murš. II), w.}}}}

-pat 6 d

dupl. KUB 24.1 i 19-24, ed. Gurney, AAA 27:16-19; cf. KBo 3.21 iii 8-9 (hymn to Adad), ed. Archi, Or NS 52:24, 26 (no tr. of *-pat*).

e. in other types of texts: (Kešši's wife was beautiful and well-endowed) *nu=ššan^mKeššiš parā ANA DAM=ŠU=pat IŠ[ME] ... n=aš=šan parā ANA DAM=[ŠU]=pat IŠME* "Kešši listened only to his wife. (Furthermore, he didn't take care of the thick bread and offering vessels of the gods and further he didn't go hunting in the mountains.) He listened only to his wife" KUB 33.121 ii 6, 8 (Kešši story, NH), ed. Friedrich, ZA 49:234f.; "But the new table which was used (lit. stands) for the entreaty" [*n=a*]t ŠA DIN~GIR-LIM=pat kišari "becomes the exclusive property of the goddess" KUB 7.5 iv 18 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; KUR-e^dU-aš=pat nepeš tekann=a ÉRIN.MEŠ-az^dU-aš=pat "The land is the exclusive property of the Stormgod. Heaven and earth (and) the army are the exclusive property of the Stormgod" IBoT 1.30:2-3 (OH/NS); "If someone angers the soul of a god" *n=at=kan* DINGIR-LIM apēdani=pat 1-edani anda ša[nh]zi "Does that god seek out only that person, singly for it? (No. He seeks out his wife, [his children,] his descendants, ... for it)" KUB 13.4 i 35 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 26f.; *n=ašta* DINGIR.MEŠ-aš=pat ZI-ni iyatten "Work for the will of the gods only" *ibid.* ii 69-70; *ammel kāš=pat 1-aš dammešhaš kī=ya=an 1-an dammešhanunun IŠTU É.GAL-LIM=pat=kan kuit katta uiyanun* "This was my only punishment (for her); in this way alone did I punish her: the fact that I expelled her only from the palace (and removed her from Tawannana-ship for the gods)" KBo 4.8 ii 12-14 (prayer, Murš. II), ed. Hoffner, JAOS 103:188 (no tr. of second *-pat*), Hart, TPS 1971:104 ("just the fact that I expelled her from the palace"); *n=aš kuwapi=pat SA₅-ešzi* "Only when it becomes red" KBo 21.20 i 8 (med., NH), ed. StBoT 19:42f. ("eben"); *maršanza GU₄-uš hamešhi=pat SIG₅-ri* "Only in the spring will a poor-quality ox look healthy" KUB 4.3 obv. rt. col. 13-14 (wisdom, NH), ed. *maršant-* 2 ("particularly in the spring"), and Laroche, Ugar. 5:781.

7. "likewise, also" (representing another of the same kind) — **a.** in general: 1 MUNUS-TUM^fKattittaḫi^mTatilēni Š[UM=ŠU] 1 DUMU.MUNUS

-pat 8 a

ŠEŠ=ŠU^fKattittaḫi=pat Š[UM=ŠU] "One woman, [her] n[ame] is Kattittaḫi of Tatilēni. One daughter of her brother, [her] na[me] is also Kattittaḫi" KUB 31.50 obv. 8-9 (donation of Pud.), ed. StBoT 1:20f.; *nu ABU=ŠU kuēl waštai katta=ma DUMU=ŠU UL wašdulaš=pat* "Someone's father sins, but his son is not also a party to the sin" KBo 5.13 i 15 (Kup. § 7), w. dupl. KBo 4.3 i 4 + 360/u:9, ed. SV 1:114f.; cf. KBo 3.4 ii 78, KUB 23.103 obv. 25.

b. in lexical texts (Hoffner, FsOttens 108): (Sum.) ME.TA = (Akk.) *immati* = (Hitt.) *kuššan* "when" / ME.TA.A = *immatima* = *nu kuššan* "And when" / ME.TA.A.KAM = *ana immati* = *nu kuššan=pat* "Also 'and when'" KBo 1.44 rev. 13-15, ed. MSL 17:116:47-49; (Sum.) Ì.NE.ÉŠ = (Akk.) *inanna* = (Hitt.) *kinun* "now" / A.DA.LAM = *inanna=ma* = *kinun=pat* "also 'now'" *ibid.* obv. 14-15, ed. MSL 17:102; GÚ = *napharu* = *taruppeššar* "totality" / GÚ.SI = *namharu* = *taruppeššar=pat* "also 'totality'" / GÚ = *kellātu* = *hūman* "all" / GÚ.SI = *kellātu* = *hūman=pat* "also 'all'" KBo 1.42 ii 15-18, ed. MSL 13:135:90-93; GÚ.GÍD.GÍD = *hitnuqu* = *wešurišgatallaš* "strangler/oppresor" / GÚ.GÍD.GÍD = *hitnuzu* = *wešuriškattallaš=pat* "also 'strangler/oppresor'" *ibid.* ii 41-42, ed. MSL 13:136:115-116; note the curiosity: GÚ.DÙ = *zārū* = *wišuriškattallaš* "strangler/oppresor" / GÚ.DÙ.A = *zāruru* = *KI.MIN=pat* "also 'strangler/oppresor'" *ibid.* ii 27-28, ed. MSL 13:135:102-103. Occasionally such a pair reveals the Hitt. syllabic reading of a Sumerogram: (syllabic Sum.) [NA.AR] = (standard Sum.) [NAR] = (Akk.) [*n*]āru = (Hitt.) LÚNAR-aš "musician" / [NA.AR] = [NAR] = [*zamma*]ru = LÚkinirtallaš=pat "also 'musician'" KBo 1.52 obv. 15-16 □ this shows that LÚkinirtallaš was the reading underlying LÚNAR-aš, cf. Güterbock, JCS 6:35; cf. Sommer, OLZ 24:197f.

8. "in addition, also, still again" (attached to predicates and indicating an additional action), German "auch noch" (verbal equivalent of mng. 7) — **a.** attached to preverbs or verbs: "That son of mine (is) important; he breaks up the soil, plows, irrigates" *halkinn=a [DÙ=zi]=pat* "and in addition [produces] the grain" VBoT 58 i 30-31 (Missing Sungod myth, OH/NS), translit. Myth 24, tr. Hittite Myths 27; cf. KUB 1.16 ii 38 (edict, Ḫatt. I/NS), ed. HAB 6f.; "When I, Tudḫaliya, the great king, arrived in the land of Ḫatti,

-pat 8 a

the enemy troops f[led]” *namma=an=zan* EGIR-*anda=pát* IŠBAT (var. [EGI]R-*an=pát ēpp[un]*) “But, then in addition, I (so var., text “he”) set out after him” KUB 23.11 iii 14 (ann., Tudḫ II/NS), w. dupl. KUB 23.12 iii 15, ed. Carruba, SMEA 18:160f.; “If from the palace they give to (some)one silver, gold, garments, bronze utensils as a gift for him, let it be labeled (lit. named): ‘The king gave it to him,’ and however much is its weight” *n=at iyan=pát ēšdu* “let that also be recorded (literally: ‘made’)” KUB 13.4 ii 35 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 154f. (= ii 42) (“furthermore”), Süel, Direktif Metni 44f.; “If a resettled person (Hitt. *arnuwalaš*) leaves your district, for him who remains in his place” *nu=šši* NU[M]UN.ḪI.A *aniya=pát* “sow seeds in addition for him” KUB 13.2 iii 40 (instr. for BĒL MADGALTI, MH/NS), ed. Dienstanw. 48 (“ebenso”); “And, when my father had become a god, my brother, Arnuwanda, seated himself on the throne of his father” EGIR-*an=ma=aš irmaliyattat=pát* “but afterward he also became (deathly) ill” KBo 3.4 i 5-6 (ann., Murš. II), ed. AM 14f., HE 1 § 293c; “When it became spring, I reviewed the troops at the Red River” *namma tuz~ziyaš=miš ḫūittiyanun=pát* “Then, in addition, I drew up my troops” KBo 2.5 ii 3 (ann., Murš. II), ed. AM 182f.; *man INA* URUḪayaša *pāun=pát* “I would have also proceeded into Ḫayaša, (but the year was too short)” KBo 4.4 iii 22-23, ed. AM 124f.; *namma apēdani* MU-ti *INA* KUR *Arzauwa iyanniyanun=pát* “Furthermore in that year I set out also for the land of Arzawa” KBo 3.4 ii 8-9, ed. AM 44-47; *namma* URUKaš~*kaš uit=pát* “Furthermore the Kaškaean city also came” *ibid.* i 31, ed. AM 22f.; *nu=mu=kan ḫūwa[(p)]pir nu=mu :arpašatta=[(pá)]t* “They were hostile to me, and in addition bad luck befell me” ABoT 62 + KBo 3.6 i 30 (Apology of Ḫatt. III), w. dupls. KUB 1.1 i 34-35 and KUB 1.5 i 9, ed. Ḫatt. 10f., StBoT 24:6f. i 34-35 (reading -x for -*pát*).

b. attached to non-preverbal adverbs: *kinun=ma=at* SI×SÁ-at ... *mān dudduš ḫalziyauwanzi ki~nun=pát* SI×SÁ-ri “It has now been ascertained (to be the cause of divine anger) ... If crying out ‘woe’ now too will be ascertained” KUB 22.70 rev. 45, 46 (oracle question, NH), ed. THeth 6:92f.

9. “rather” (marking a positive statement contrasted w. a negative statement of identical mean-

-pat 10 a

ing, but differently worded) — **a.** negative clause preceding a positive one w. -*pat*: “He who does such a deed” *n=aš* KUR URUḪattuši *UL ḫūiššūizzi aki=pa-a[t=š]an* “will not go on living in the land of Ḫatti; rather he will die there (-*šan*)” KBo 5.3 iii 31 (Ḫuqq., Šupp. I), ed. SV 2:124f. (differently), cf. Ehelolf apud SV 2:170 (see discussion above in morphology sec.); *ištappulli=šmit* A.GAR₅-*aš kuit=kan anda paizzi n=at=kan namma šarā* *UL uizzi anda=pát=kan ḫarkzi* “Their lids are of lead. What goes in does not subsequently come (back) up. Rather it perishes therein” KUB 33.8 iii 8-10 (Tel.myth, OH/NS), translit. Myth. 44, tr. Hittite Myths 19; *[ūkk]=a=wa=kan ku[ru]raš memian kuēz* KUR-yaz *arḫa [ištamaš]mi [nu=wa=ta=kan ANA ABI* ^dUTU-ŠI *apūn ant]uḫšan apāt* KUR-e [*UL šannahhi n]u=war=aš=ta ḫatreškimi=pát* “From whatever land I hear a matter of enmity, [I will not conceal that] person (and) that land [from you, the father of His Majesty]. Rather I will write about them to you” KUB 14.1 obv. 24-25 (Madd., MH/MS), ed. Madd. 6f.; *UL=ma=mu* ^{GIŠ}TUKUL LÚ.KÚR *kuwa~pikki šer waḫnut* ^dIŠTAR=*mu=za=kan GAŠAN=YA ḫūmandaza=pát daškit* “And she never at any time allowed the weapon of the enemy to circle over me. Rather IŠTAR, my lady, kept taking me (from danger) in every instance” KUB 1.1 i 41-43 (Ḫatt. III), ed. StBoT 24:6f.; *mān=aš aki=ya kuwapi n=aš* *UL 1-aš aki* MÁŠ=IŠU=*ma=š* ¹ši *tettia[(n=p)]át* “And if he ever dies, he does not die alone, rather his family is included with him” KUB 13.4 i 33 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 31.92:3, ed. Chrest. 148f., Süel, Direktif Metni 24f. Note the same construction without -*pát*: *[ziladu]wa(?)=ššan* *UL ḫūišteni nu ḫarkteni* “In the future(?) you will not live; you will perish” KUB 1.16 iii 37 (edict, Ḫatt. I/NS), ed. HAB 12f.; perhaps here KBo 14.12 iv 23-24 (DŠ frag. 28) see 12 f 9’, below.

b. positive clause w. -*pat* preceding the negative: (If someone revolts and seeks the kingship of Wiluša) *[nu=za* ^dUTU-ŠI *tuk=pát* ^mAlakšandun *šaggahḫi apūn=ma=za* [*UL šaggahḫi* KUR-*eyaš=ši=šan anda ḫarnikmi* “I, my Majesty, will rather recognize you, Alakšandu; I will not recognize him. I will destroy his lands” KUB 21.5 ii 9-10 (Alakš.), ed. SV 2:58f.

10. “even,” “even though,” “nevertheless” (contrary to expectation) (Hoffner, FsOtten 112-114) — **a.**

-pat 10 a

“even” modifying a single word within a clause — **1’** in general: *nu=za=kan :irmalaš=pát ŠA DINGIR-LIM handandatar šer uškinun* “Even as an ill person (although I was ill,) I kept seeing the divine power of the deity on my own behalf (-za ... šer)” KUB 1.1 i 44-45 (Apology of Ḫatt. III), ed. StBoT 24:6f.; *allallāš=ma memiyaš kišan* ^{LÚ.MEŠ}*ḫappinanteš=pát UL ašiwanteškantari* “The saying about treachery (goes) this way: ‘Do not even the rich become poor?’” KBo 4.14 ii 52-53 (Tudḫ. IV or Šupp. II); *nu=mu kappin=pát DUMU-an* ^{dIŠTAR} ^{URU}*Šam[uh]a ANA ABU=YA wēkta* “even when I was but a small child, IŠTAR of Šamuḫa requested me from my father” KBo 6.29 i 7-8, ed. Ḫatt. 44f. (“als ich noch klein war”); (Mašturi did not support his patron Muwattalli’s son Urḫi-Teššub, saying:) ^{LÚ}*pahḫuršin=pát pah~hašḫi* “Shall I be loyal even to a *pahḫurši*-?” KUB 23.1 ii 29 (Šaušgamuwa treaty, Tudḫ. IV), ed. StBoT 16:10f., CHD ^{LÚ}*pahḫurši*-; *kuin=ma=za LÚ-an* ^{LÚ}*GURUŠ-an=pát ḫarnikta* “But another man, even in his prime, you have destroyed” KUB 24.7 ii 4 (hymn to IŠTAR, NH), ed. Güterbock, JAOS 103:158, cf. von Brandenstein, Or NS 8:74f. (“und gar einen starken Mann”); “The cliff of Kuruštama (is) very s[teep, ...]; furthermore on this side and that side it (is) [very high and rugged]” *nu=šši=kan KASKAL-aš 1-edaz=pát [šarā pennu~manzi?]* *UL kišat* “The path on it was impossible [to drive?/proceed? up], even single file (i.e., although one goes single file, the road still doesn’t suffice)” KBo 14.20 ii 14-15 (ann., Murš. II), ed. Houwinkten Cate, JNES 25:174, 182 (“And merely on one side there was a road [to the top ...] was impossible”); [*ḫan*] *tez~zin=pát auriyaš URU-an walḫuwani ... weš=za EGIR-pa takšulaš=pát URU-an walḫ[uwani]* “We will attack even a first-rank border city ... we [will] also attack even a city allied (with us?)” KUB 23.77a rev. 15-16 (treaty w. Kaškaeans, MH/MS), tr. Kaškäer 124 (“sogar eine Stadt”); *nu=š<ši> kappuwauwar=pát UL [kišari]* “Even the counting of it [is] im[possible]” KUB 8.67:12-13 (Ḫedammu myth, MH/NS), ed. StBoT 14:40f.; *nu šallaš=pát ḫaššannaš ēšḫar pangariyattati* “(Now) blood(shed) even of the ‘Great Family’ has become common” KBo 3.1 ii 31 (Tel.pr, OH/NS), ed. THeth 11:30f., cf. Neu, StBoT 5:135 (“die Bluttat gerade der großen Familie”); *nu INA* ^{URU}*Zippašna pāun nu=kan* ^{URU}*Zippašnan GE₆-az=pát šarā pāun* “I went to Zippašna and went up Zippašna even at night” KBo 10.2

-pat 10 b 1’

ii 48-50 (ann., Ḫatt. I/NS), ed. Imparati, SCO 14:50f., cf. Melchert, JNES 37:18-20 (“in the dead of night”); *nu kuin [pa]praḫti kuin=ma=za parkun(sic)=pát arḫa pid~dalaši* “You soil one and you scorn/neglect another, even though he is clean(!)” KUB 24.7 ii 10 (hymn to IŠtar), ed. *papraḫh*-d, Güterbock, JAOS 103:158; *ammuk=ma LUGAL-UTTA* ^{dIŠTAR} ^{GAŠAN=YA} *annišan=pát kuit memiškit* “Because IŠTAR, my lady, had even before promised me the kingship” KUB 1.1 iv 7-8 (Apology of Ḫatt. III), ed. StBoT 24:24f. (“schon früher”); “When I Tudḫaliya, Great King, had not yet even (cf. 10 b 2’) become king” *ūk=ma* ^{m.d}*LAMMA-ann=za DINGIR-LUM annišan=pát āššuwanni anda arnut nu=nnaš annišan=pát nakkēš āššawēš ešūen* “The god even before had brought Kurunta and I(sic) together in friendship and even before we were already great friends” Bronze Tablet ii 32-33 (Tudḫ. IV), ed. StBoT Beih. 1:16f. (“schon damals”).

2’ in the introduction to a proverb or a saying, imbedded in the royal prayers: *ANA DUMU.NAM. LÚ.U₁₉.LU=pát=kan anda memian kišan me^mmiš~kanzi* “Even among mankind they are in the habit of speaking a word as follows” KUB 21.27 ii 15, tr. Goetze, ANET 393 (no tr. of -pat); *mān UN-aš=pát atti anni DUMU-an šallanuzi* “If even a person raises a child for (its) father (and) mother (and the father and mother do not pay him the fee of the child-custodian, would he be happy?)” KUB 14.7 iv 11-12, cf. Sommer, HAB 73, Archi, SMEA 14:196 n. 37 □ in both of these instances the queen cites a human precedent and by means of the particle -pat implies that, if this rule is valid on a merely human level, it should be much more so on the divine.

b. modifying an entire clause — **1’** on the first noun/adj. of the clause: *EN=YA=pát kuwapi* ^{URU}*An~kuwa ištarkit* “Even when my lord became ill in Ankuwa, (at that time they had already defected)” KUB 19.23 rev. 12; “A *MEŠEDI*-guard [may not go forth through] the gate whenever he wishes” *mān=an=za=kan šēḫunanza=pát tamāšzi* “even when urine presses him, (... he must say to the *MEŠEDI*-guard who stands before him ...)” IBoT 1.36 i 33-34, ed. AS 24:8f. (no tr. of -pat), Rost, MIO 11:176f. (“gerade”); “If there is a certain matter” [*na*] *šma=aš :kuništa~yalliš=pát kuiški [naš]ma=aš ŠA MUNUS-TI* “even (if) either it is something confidential, or it is concerning a woman, (do not conceal it (when) I, My

-pat 10 b 1'

Majesty, ask you)" KUB 26.1 iv 12-13 (SAG 1 instr., Tudḫ. IV), ed. Dienstanw. 15.

2' on the finite verb: *ūk=ma* ^mTudḫaliyaš LUGAL.GAL *kuitman* LUGAL-izziahḫat=*pát nawi* "When I, Tudḫaliya, Great King, had not yet even become king" Bronze tablet ii 31 (Tudḫ. IV), ed. StBoT Beih. 1:16f.; *apūn=ma=za* MUNUS-*an* ^{m,d}LAMMA-*aš ANA PĀNI ABI=YA datta=pát nawi* "Kurunta during the reign of my father had not yet even taken that woman" Bronze Tablet ii 87, ed. StBoT Beih. 1:20f.

3' elsewhere in the sentence: [*ANA ABI=KA=ma=wa?*] ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ *mekki=pát ēšta* "Although [your father ha]d many troops and horses," (you are a child) KUB 19.29 iv 19-20 (ann., Murš. II), ed. AM 18-21; KUR ^{URU}Nerik *hūdak=pát karūliyaš ANA LUGAL.MEŠ k[arū] ḫarkanza ēšta* "Even though in the old days under the former kings Nerik was suddenly destroyed (I rebuilt it)" KUB 21.19 + 1303/u iii 11-13 (prayer, Ḫatt. III), ed. Sürenhagen, AoF 8:94f., Lebrun, Hymnes 314, 320.

c. in the second clause "nevertheless" (contrary to expectation); (cf. Tenner, HAT 101, Pedersen, ArOr 7:83); on the semantic development from "ebenefalls" to "trotzdem" in Tenner and Pedersen's thinking see Hart, TPS 1971:107: [*nu*]=*za mān irma~lanza=(š)a ēšta* ^dUTU-ŠI=*ma=tta* [*ANA*] AŠAR ABI=*KA tiitanunun=pát* "Although you were also ill, nevertheless I, My Majesty, installed you [in] the place of your father" KBo 5.9 i 16-17 (Duppl., Murš. II), ed. SV 1:10f.; ^mUrḫi-^dU-*upaš=ma=mu mān* ḪUL-lušš=*a ēšta ammuk=ma IŠTU INIM* ^mMiddanna~*mūwa UL=pát karuššiyannun* "But although Urḫi-Teššub was hostile to me, nevertheless I was not silent about the matter of Middanamūwa" KBo 4.12 obv. 24-26 (edict, Ḫatt. III), ed. Ḫatt. 42f.; "In the morning I went through the land of Ištaluḫpa" *nu INA KUR* ^{URU}Takkuwaḫina *andan pāun ...* ^dUTU-ŠI=*ma pāun=pát* "and entered the land of Takkuwaḫina. (While I was going through Ištaluḫpa, the enemy from Kappuḫpa and all the Kaškaean lands mobilized and took a position before me atop the mountain in that same (-pat 1 a 1') Kappuḫpuwa.) But I, My Majesty, nevertheless went (and burned the lands of Takkuwaḫina and Taḫantattipa)" KBo 5.8 i 31, 35 (ann., Murš. II), ed. AM 150f.; (They always say:) *akkantaš=wa* ^{LÚ}ḪADANU [:*š*]*uwaru=pát* ^{LÚ}ḪADA~

-pat 11 c

NU "A son-in-law of a deceased person is nevertheless a true son-in-law" KUB 23.85 rev. 7-8 (queen's letter), ed. Stefanini, Athenaeum 40:4f. (no tr. of -pat), THeth 16:15 (no tr. of -pat), Beckman, JNES 45:20 w. n. 10 ("in every sense"), van den Hout, Diss. 128 ("doch ganz und gar"), Güterbock, Oriens 10:358 (no tr. of -pat), Stefanini apud HW 3. Erg. 30 ("*šuwaru* = ein Sproß), Puhvel, JAOS 101:213f. (*šuwaru=pát* = "very much"), cf. 12 f 17'.

11. "surely," "certainly" (Hoffner, FsOtt 114) — a. w. imperatives: "Rather than give Nerik to another" *nu=wa ANA* ^{URU}Nerik *šer aggallu=pát* "I will surely die for [the city of Ne]rik" KUB 21.19 iii 35, ed. StBoT 16:41 ("fürwahr"); *n=at akkandu=pát* "they shall surely die" KBo 16.25 i 14 (instr., MH/MS), ed. THeth 20:476 w. n. 1758 ("both"); cf. ibid. iii 12; *n=aš aku=pát* "he shall surely die" ibid. iii 9; cf. KUB 13.7 i 23 (MH/NS); *mān* ^{LÚ}ḫaliyattallaš *kuedanikki ēšzi n=aš ḫāli paiddu=pát* "If someone has an escort, he shall surely go into the courtyard" KUB 13.4 iii 23-24 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f., Süel, Direktif Metni 58f. ("kesinlikle"), cf. HED 3:25 (differently); cf. ibid. iii 29.

b. w. optatives (-*man*): (This the Assyrian king keeps saying:) *iyami=man=pát=wa kuitki* "I surely would like to do something" KUB 23.103 rev. 13 (letter), w. dupl. KUB 23.92 rev. 12, ed. Otten, AfO 19:42f. ("gewiß), Güterbock, Or NS 12:154 on § 276.

c. w. prohibitives "certainly not": (at the end of a series of prohibitions) *kušduwāta lē ḫandān=pát ēšdu* "May defamation certainly never be right (with you)" KUB 1.16 ii 51 (edict, Ḫatt. I/NS), ed. HAB 8f., HED 3:103; cf. ibid. ii 55; *utniyanza=ašta lē=pát kuiški memai* "Let a land certainly not speak (to you)" KUB 1.16 ii 62, ed. HAB 8f.; *nu lē=pát zaluganumi* "I shall certainly not delay" KUB 21.38 obv. 37 (letter to Ramses II, Pud.), ed. Helck, JCS 17:90; (If someone begs you to postpone a festival that he is supposed to sponsor) *n=ašta UN-aš ZI-ni lē=pát iyatteni* "you shall certainly not do it at the wish of a person" KUB 13.4 ii 63-64 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 48f.; cf. KUB 13.5 ii 10, ed. Süel, Direktif Metni 34f.; "(If) someone finds a fugitive ... let the governor send (him) before the king" *nu=za=kan* ^{LÚ}ḫu~*yandan [...]* *lē=pát dālai* "He shall certainly not let a fugitive go" KUB 26.17 ii 6-7 (instr., MH/MS).

-pat 11 d

d. w. simple negation: *n=an=kan UL=pát wah~nunun* “I certainly did not change it” KUB 21.17 ii 10 (edict, Ḫatt. III), ed. Samuha 145, 148 (“du tout”); *tamē~dani=ma=wa kuedani ANŠE.GÌR.NUN.NA šarnik~zilaš EGIR-pa peḫḫi nu=wa=šmaš SIG_s-anduš UL=pát peḫḫi* “I gave back mules as compensation to some other, but I certainly did not give them good ones” KUB 13.35 ii 6-8 (dep., NH), ed. StBoT 4:6f. (“ja keinesfalls”); for KUB 21.38 rev. 11, 13 see 2 b, above.

12. (distribution in the sentence) — **a.** w. sentence particle chains: since *-pat* is not a sentence particle, *-pat* does not occur within the chain of such sentence particles as *-wa(r)*, *-aš*, *-mu*, *-za*, and *-kan* (cf. Friedrich, HE 1 § 288; Hart, TPS 1971:102; Hoffner, FsOttens 104). If a chain of sentence particles attaches itself to any word which also carries *-pat*, *-pat* will precede the entire chain — **1'** in OH: *ammel=pát=wa=za* KBo 6.3 iii 71 (Laws §74, OH/NS); *anda=pát=kan* KUB 33.8 iii 10 (Tel.myth, OH/NS), w. dupl. IBoT 3.141 iv 13 (OH/NS) which substitutes *anda=at=šan*.

2' in MH and NH: *parā=pát=za* KUB 13.4 ii 39 (instr. for temple personnel, pre-NH/NS); *2-uš=pát=at* ibid. ii 50; *kuiš=pát=kan* ibid. iii 4; *kā=pát=wa* KBo 14.12 iv 24 (DŠ frag. 28); *kappūwanteš=pát=mu=kan* KUB 19.37 iii 25, ed. AM 174f.; *IŠTU É.GAL-LIM=pát=kan* KBo 4.8 ii 14; *ḫūmandaza=pát=mu=kan* KUB 1.1 i 58 (Apology of Ḫatt. III), ed. StBoT 24:8f.; *[zi]k=pát=za* KUB 24.3 i 39; *zik=pát=ma=za* KBo 5.4 rev. 1 (Targ., Murš. II), ed. SV 1:60f.; *annišan=pát=an* Bronze Tablet i 12 (Tudḫ. IV), ed. StBoT Beih. 1:10f.; *ANA DUMU.NAM.LÚ.U₁₀.LU=pát=kan* KUB 21.27 ii 15.

3' in lit. texts: *ŠA^dKumarpi=pát=war=a[t]* KUB 33.95 + KUB 36.7b iv 17 (Ullik.); *kuwat=pát=wa* KUB 33.103 ii 9 (Ḫedammu); *DAM=KA=pát=wa=ta=kkān āššiyattat* KUB 33.121 ii 9 (Kešši).

4' in rituals: ^{URU}*Tauriša=pát=kan* KUB 15.34 iii 48.

5' in divination: *arḫa=pát=kan* KUB 5.1 iii 87; *ANA MU.KAM-TI=pát=wa=kan* KBo 14.21 ii 64; *UN.MEŠ-tar=pát=kan* KUB 22.70 rev. 51.

b. w. a word and its modifiers in general: When *-pát* is construed w. a word and its modifiers (noun attributive adjective, noun genitive modifier, verb preverb, verb adverb, verb negative), it will usually attach itself to that modifier which serves to par-

-pat 12 c 1' h'

ticularize or define the construction to the highest degree (Hoffner, FsOttens 105). Hart, TPS 1971:102, describes the distribution differently, claiming that *-pat* is regularly attached to the first word in nominal groups. Hart, TPS 1971:103, points out that “a consequence of this fixed position ... is that position cannot be used to decide whether *-pat* belongs functionally w. the adjective etc. or to the noun.”

c. in verbal groups — **1'** preverb=*pat* + verb (Sommer, OLZ 24:199f. n. 1; for exceptions see 4', below) — **a'** *anda=pát*: *anda=pát=kan ḫarkzi* KUB 33.8 iii 10; *anda=pát šešzi* KBo 4.2 i 37, *anda=pát [...-]anzi* KBo 13.119 iii 9-10.

b' *āppa=pát*: *EGIR-pa=pát parkunuzi* KBo 6.4 iv 2 (Laws § XXXIV, NH); *EGIR-pa=pát wahnut* KUB 6.41 iii 51 (Kup., Murš. II); *nu EGIR-pa=pát pal[-...]* KUB 57.9:2.

c' *āppan=pát*: *EGIR-an=pát AŠBAT* KBo 3.4 ii 28, ed. AM 50f.; *EGIR-an=pát ḫarkanzi* KBo 21.41 rev. 12, 18; *EGIR-an=pát arwašta* KUB 17.21 iv 6; *[namma]=aš=ta=kkān EGIR-an=pát kiṭtat¹ nu=tta [pa]rḫiškit* KUB 14.1 obv. 2 (MH/MS).

d' *āppanda=pát*: *EGIR-anda=pát IŠBAT* (var. [EGI]R-an=pát ēppu[n]) KUB 23.11 iii 14 (ann., Tudḫ II, MH/NS), w. dupl. KUB 23.12 iii 15, see 8 a, above.

e' *arḫa=pát*: *arḫa=pát uīyanun* KUB 1.1 i 72 (Ḫatt. III); *arḫa=pát pait* KUB 1.1 ii 49 (Ḫatt. III); *[arḫa=pát]t peššīyanun* KBo 6.29 iii 29; *arḫa=pát peššīya* KUB 14.7 iv 11; *arḫa=pát paškuwanun* KUB 43.50 obv. 5 (MSpr); *arḫa=pát=kan kuermi* KUB 5.1 iii 87 (oracle question, NH).

f' *katta(n)=pát*: *GAM-an=pát iya[ttat]* KUB 19.10 i 12 (DŠ frag. 13E); *ABU=YA=[ya=šši ka]ttan=pát ē[šta]* KUB 19.11 iv 41 (DŠ frag. 13D).

g' *parā=pát*: *n=at=ši parā=pát UL arnutteni* KUB 13.4 i 56 (instr. for temple personnel, pre-NH/NS), *parā=pát=za uššaniyaddu* KUB 13.4 ii 39; *nu parā=pát dahḫi* KUB 5.1 iii 52 (oracle question, NH); *nu parā=pát nan~ništen* KUB 31.101:21-22 (letter), ed. *nanna-* 4 d (no tr.), Archi, SMEA 16:137f.

h' *peran=pát*: ^{GIŠ}*zuppariyaš=šmaš peran=pát ḫarkanzi* KBo 10.24 i 4-5 (KILAM fest., OH/NS); *GAL MUNUS.MEŠ[KAR.KID MUNUS.MEŠKAR.KID=ya] per~an=pát ḫūyanteš* KUB 7.19 obv. 6-8.

-pat 12 c 1' í

1' *šarā=pat*: a[mmuk=man=kan] / [INA] HUR.SAG *Teḫšina šarā=pát pāu[n]* KUB 19.37 iii 52-53 (ann., Murš. II), ed. AM 178f.

1' *šer=pat*: LUGAL U MUNUS.LU[GAL *šarā*] *tienzi šer=pát aruwānzi* KBo 30.66 iii 9 + KBo 17.74 iii 19 (weather fest., OH/MS); cf. KUB 14.16 ii 10 (ann., Murš. II), ed. AM 42f.

2' preverb₁ + preverb₂=pat + verb: [EGIR¹-an] [*ar*] *ha=pát naiš* KUB 14.1 obv. 73 (Madd., MH/MS), ed. Madd. 18f.; cf. KBo 12.3 iii 12; separated from verb by nominals: *nu āppa parā=pát INA* URU *Tanipiya A.ŠA kueraš LUGAL-waz pīyanza* KBo 3.7 iv 22-23.

3' adverb (or “separated preverbs”) =pat ... + verb (Hart, TPS 1971:103f.): *n=aš āppa=ya=pát apūn KASKAL-an uizzi* IBoT 1.36 iii 25 (MEŠEDI, MH/MS), ed. AS 24:24f., and 2 a, above.

4' preverb + verb=pat: a[r_{ha} *hašpi*]r=pát KUB 14.1 obv. 48 (Madd., MH/MS); *n=at x[...]* / *ar_{ha} pānzi=pát* KUB 20.76 iii 18-19 (fest.); *n=ašta parranda ḫalzi~anzi=pát* KUB 13.4 i 32 (instr., pre-NH/NS). Götze, AM 207-209 w. n. 1, and Hart, TPS 1971:104, noted exceptions to the pattern given in 1' above, but did not explain. Three of those noted are only apparent exceptions. In *n=at=mu=kan UN-az KA×U-az šarā uizzi=pát* KUB 6.45 i 30-31 *ša-ra-a* is not a preverb, but rather a postposition governing the abl. KA×U-az (contra Götze, AM 209). The EGIR-*pa e-šu-u-wa-ar* of KBo 1.42 i 7-8 is not a finite verb form, but a verbal substantive and the predicate of an implied nominal sentence: “(The Akkadian word [*tukultu* or *takaltu*]) is (equivalent to Hittite) *āppa ešuar*.” Thus in line 8 the second *āppa ešuar* as a unitary predicate noun carries the -pat (“likewise”) at the end of the unit. The situation is very similar in KBo 15.37 v 1-2, where the neut. pl. part. *anda ḫūlaliyan~da=pát* modifying ^{GI}S GIDRU.ḪI.A DINGIR-LIM bears -pat at the very end of the unitary participle.

5' negative=pat + verb (AM 208; cf. *natta* f): KUB 1.1 ii 50, KUB 21.38 rev. 13, KBo 4.12 obv. 26, KUB 23.103 rev. 23, KUB 13.4 ii 30, KUB 13.35 ii 8, KUB 14.8 rev. 34, KUB 18.2 iii 5, and passim.

6' negative + verb=pat: [...]UL *paimi=pát=wa* KBo 14.8 iii 18 (DŠ frag. 23). Other exceptions to the rule regarding the negations (5', above) like the ex-

-pat 12 d 2'

ceptions to Sommer's rule (1' and 4' above) regarding the preverbs are only apparent and can be explained by the same principle applied above. In *lē ḫandān=pat ēšdu* KUB 1.16 ii 51 and 55 (HAB 8f.; ed. 11 c above) the form *ḫandān* is the predicate of a nominal sentence. The -pat here governs that predicate rather than the negated verb *lē ... ēšdu*.

7' prev. + negative + v. — **a'** prev. + negative=pat + v.: ^dUTU-ŠI=ma tuk [mAl]akšandun ar_{ha} UL=pát *peššiyami* KUB 21.5 ii 6-7 (Alakš. treaty, Muw. II), see also KUB 14.14 rev. 25, KUB 14.10 i 15; KBo 15.33 ii 20; KUB 16.41 + 7/v iii 12 (Ottén/Rüster, ZA 62:106). This is the normal pattern; for exceptions to this rule see the next two sections.

b' preverb=pat + negative + verb (Hart, TPS 1971:103f.): *parā=pát UL arnutteni* KUB 13.4 i 56.

c' negative=pat + preverb + verb: UL=pát *parā udanzi* KUB 22.40 ii 35.

8' infinitive=pat + finite auxiliary verb: *zahḫiyauwanzi=pát ēpzi* KUB 19.18 i 26 (DŠ frag. 15G).

d. w. (pro)nominal groups — **1' w.** enclitics that are not a part of the initial chain of sentence particles — **a'** noun + possessive suffix: -pat does not break the nexus between noun and possessive suffixes: *É-er=šet=pát* KBo 6.2 i 38 (OS); *INA É=ši=pát ēštu* KBo 3.28:12, cf. ibid. 14; *É-ri=šši=pát* KBo 3.68 iv 14; *tuekkanza=šiš=pát* KBo 6.2 ii 54 (Laws §49, OS).

b' w. potential-optative *man*: -man precedes -pat: KUB 23.92 rev. 12, KUB 23.103 rev. 13.

c' w. -ya “and” and -ma “but”: in two instances, -pat follows -ya: *āppa=ya=pát* IBoT 1.36 iii 25, ed. 2 a above; cf. 12 c 3'; [...] *apē=ya=pát=šiš=kan* [...] KUB 23.40 obv. 5 may be read as *apēya=pát=šiš=kan* or *apī-ia!-ia=pát=šiš=kan* (for *apiya* see 12 f 6') and in one case precedes -ma: *zik=pát=ma=za išḫāš* [ēš] KBo 5.4 rev. 1 (Targ.).

2' adjective=pat + noun: *nu šallaš=pát ḫaššan~naš ēšḫar* KBo 3.1 ii 31 (Tel.pr., OH/NS); LUGAL-*uš=šan ḫantezziyaš=pát DUMU.LUGAL DUMU-RU kikk[it]taru* ibid. ii 36; [*hante*]z^{zi}uš=pát *ḫappariuš* KBo 6.10 iii 21 (Laws §146); *kappu[wanteš=pát]t antuḫšeš* KUB 14.1 obv. 52 (Madd., MH/MS), [*han*]tezzin=pát *auriyaš URU-an* KUB 23.77a rev. 15; KUB 19.37 iii 25, ed. 6 a, above; KBo 6.29 i 7; cf. also on *apa-*, *ka-*, below. Ex-

-pat 12 d 2'

ception: *šallāi huššili=pat* KUB 31.100 rev. 10 is conceived as a single speech unit.

3' genitive=*pat* + noun: *nu kuit ēšhanaš=pat išhāš tezzi* “Whatever the aforementioned avenger of blood decides (lit. says)” KUB 11.1 iv 19-20 (Tel.pr., OH/NS), w. dupl. KBo 3.68 iv 7-8 + KBo 12.7:4-5; KUB 23.77a rev. 16; KUB 1.1 i 11 (Ḫatt. III); *ammel=pat=wa=za* GU₄-*un dahhi* KBo 6.3 iii 71 (Laws §74, OH/NS); *ammel=pat ÉRIN.MEŠ.ḪI.A* KUB 14.1 rev. 41 (MH/MS); *apēl=pat anna[(š=šaš katta)]* “with his own mother” KUB 29.34 iv 8 (Laws §189), w. dupl. KBo 6.26 iii 26; *šumenzan=pat* UZU.Ì “your own flesh” KBo 8.35 ii 20; *šumenzan=pat ker=šemet* “your own heart” *ibid.* ii 21; *tuel=pat* NUMUN-*anza* Bronze Tablet ii 98; *ŠA* ^{m,d}LAM-*MA=pat* NUMUN-*anza* “Only the seed of Kurunta” Bronze Tablet iii 10; ^{URU}*Hattušaš=pat* KUR-*ya* “Only in the land of Ḫatti” KUB 17.21 i 3; NUMUN *ŠA* DUMU.MUNUS *ŠA* ^mU^lmi-^dU-*up=pat* KBo 4.10 obv. 13; KBo 10.16 iv 6; KBo 11.10 iii 23; *ŠA É.MEŠ=ŠUNU=pat* VAT 7687 ii 16 (Hoffner, FsOttten 105).

4' demonstrative=*pat* + noun — **a'** w. *apa-*: *apē~dani=pat* UD-*ti* KBo 10.20 i 39; KBo 15.37 iii 1; KUB 29.7 + KBo 21.41 obv. 58; KBo 21.41 rev. 1; KUB 30.31 iv 20, 27-28; KBo 33.194 vi 25; *apēdani=pat* UN-*ši* KBo 3.68 iv 14; *apēdani=pat mēhuni* KBo 3.13 obv. 8; *apēdaš=pat* U[D.KAM.ḪI.A-*aš*] KBo 3.1 ii 5; *namma* ^{GIŠ}AL ^{GIŠ}MAR *apē=pat* KUB 34.65:9; *apiya=pat* URU-*ri* KUB 12.48 obv. 7; *apūš=pat* GAL.ḪI.A KUB 53.17 iii? 23; *apē[dan]=pat hūprušh[i]* KBo 17.95 ii 1; *apel=pat* [... *h*] *uprušhiyaš* *ibid.* ii 3; *apūn=pat* GU₄ KUB 43.77 obv. 7; *apūš=pat* DINGIR.MEŠ KUB 27.16 v! 24; *apēz=pat* ^{GIŠ}*zupparit* KBo 15.48 v! 24; *apē=pat uddār* *ibid.* v! 25-26.

b' w. *ka-*: *kūš=pat* DINGIR.MEŠ IBoT 1.29 rev. 32, 37; DINGIR.MEŠ-*muš kūš=pat* KUB 10.5 vi 5; *kūn=pat šēnan* Bo 3286 ii 17 (Hoffner, FsOttten 105); *kēdani=pat* INIM-*ni* KUB 15.21:9; *kūš=pat waškuš* KUB 18.20:11; *kī=pat* ŠĪR.ḪI.A KBo 23.103 iv 18-19; *mān kūš=pat maršaštarraš waškuš* KUB 5.9 obv. 29.

5' demonstrative=*pat* (not construed w. a noun) (Friedrich, HE 1 § 293a, *apāš=pat* = “eben der, idem”) — **a'** w. *apa-*: KBo 6.2 i 19, 53, 59, ii 32; KBo 6.4 i 13; KBo 11.1 obv. 6; KBo 17.29 i 3; KUB 7.5 ii 23; KUB 14.1 obv. 19; KUB 24.4 rev. 13; KUB 27.22 i 14; KUB 36.127 rev. 11; KUB 37.1 rev. 14; KUB 40.92 obv.? 7; KUB 58.63 ii? 9; Bo 3626:8, 9 (Hoffner, FsOttten 106).

-pat 12 f 9'

b' w. *ka-*: KBo 19.1 iii 43; KUB 5.7 obv. 8, 11; KUB 6.37 obv. 9, 13; KUB 7.53 iv 7; KUB 18.2 ii 16; KUB 18.32:10; KUB 23.103 rev. 20; AT 454 i 27.

c' [*a*] *pāšila=pat*: KBo 11.14 iv 21.

e. in distributive expressions: With pairs of nouns in distributive expressions it occurs on the second (i.e., last) noun: KASKAL-*ši* KASKAL-*ši=pat* KBo 3.5 i 54, ii 14 (hipp., NH); UD-*at* UD-*at=pat* KUB 1.13 iii 7 (hipp., MH/NS); ITU-*mi* ITU-*mi=pat* KUB 22.7 obv.? 3 (oracle question, NH); [*kuit k*] *uit=pat* KBo 3.22 obv. 12 (hist., OS), ed. 1 c, above.

f. attached to the following adverbs — **1'** *annaz=pat* “once before too(?)”: KBo 13.35 iii 5 (here there is the possibility also that *annaz ŠĀ-az* is a case of partitive apposition, on which see Friedrich, HE 1 §213a, in which case *annaz* would be the abl. of *anna-* “mother”); cf. KUB 58.32 i 2 in broken context but w. no mention of a woman in the context.

2' *annišan=pat* “already before”: KUB 1.1 iv 7, Bronze Tablet ii 32, 33, both 10 a 1', above.

3' *apadda=pat*: KUB 22.70 obv. 11 (NH), ed. 6 c, above.

4' *apaddan=pat*: “The itemized list was not sealed” *nu=wa=kan parā apaddan=pat uškinun* “and for that aforementioned (cf. 1 b 2') reason I disregarded (it)” (or: “for only (cf. 6) that reason”) KUB 13.35 iv 41 (dep., NH), ed. StBoT 4:14f. (“eben”).

5' *apeniššan=pat* “in the same manner as before”: see 2 f, above.

6' *apiya=pat*: KBo 2.2 i 13, ed. 6 c, above (“only there”); for more exx. see 1 b 1', above (“in the very same place”).

7' *arahza=pat*: Bo 3192:5 (Hoffner, FsOttten 106).

8' *hudak=pat*: KUB 21.19 + 1303/u iii 11-13 (prayer, Ḫatt. III), ed. Sürenhagen, AoF 8:94f., Lebrun, Hymnes 314, 320, and 10 b 3', above.

9' *kā=pat*: (We Egyptian ambassadors are seeking a son of yours to marry our queen) *namma=wa damēdaniya* KUR-*e* UL *kuedanikki paiuen kā=pat=wa uwaeuen*(sic) “We did not further go to any other land. We came only (-*pat* 6 a) here” alternatively: “rather (-*pat* 9 a) we came here” KBo 14.12 iv 23-24 (DŠ frag. 28), ed. Güterbock, JCS 10:98 (“only”); for KBo 3.3 i 30-31 (Barga treaty, Murš. II) see ed. 6 b 3', above.

-pat 12 f 10'

10' *kēzziya=pat*: *nu=šši IŠTU SAG.DU=ŠU* [kēzza 2 NINDA.GUR₄.R]A *kēzziya=pát* 2 NINDA.GUR₄.RA *tianzi* [IŠTU] ĠIR.MEŠ=ŠU=yašši *kēzza* 2 NINDA.GUR₄.RA *kēzz[iya* 2 NINDA.GUR₄.RA] *tianzi* “They place two thick-breads on this side and two on that side of his head and they place two thick breads on this side and [two] on that side of his feet” IBoT 1.29 rev. 51-54 (fest., pre-NH/MS?).

11' *kinun=pat*: [kin]un=pát wēš^m *Arnuwanta* LUGAL GAL [U] ^f*Ašmunikal* MUNUS.LUGAL GAL *šumāš* DINGIR.MEŠ [EGI]R-an *arwaštat* “Now, we Arnuwanda, the Great King, and Ašmunikal, the Great Queen, have continued to (? , cf. 3 b, above) care for (lit. stood behind) you gods” KUB 23.115:11-13 (prayer, Arn. I), ed. Kaššäer 160f. (“gerade”); [n(u kī ^lmemišk^lvizzi)] *iyami=man=pát=wa kuitki* ... *nu apāš kinun=pát kuit memiškizzi* “(The young king) keeps saying: I surely (cf. 11 b) want to do something ... The mountains are difficult [...] And since now nevertheless (? , cf. 10 b) he keeps saying ...” KUB 23.103 rev. 11-12, 22 (letter, Tudh. IV), w. dupl. KUB 23.92 rev. 12, 21, ed. Otten, AfO 19:42f. (“eben jetzt”); for KUB 22.70 rev. 46 see 8 b, above; and as predicate in implied nominal sentence KBo 1.44 obv. 15 (vocab.), see 7 b, above; *kinun=pát=wa* Bo 4991:5; *kinuna=pát* KUB 1.16 iii 38, see 2 c, above.

12' *kiššan=pat*: see 2 g, above.

13' *kuwapi=pat*: for mng. “only when” in KBo 21.20 i 8 see 6 e, above; for mng. “in/to what same place” in KUB 33.106 ii 13-16 see 1 b 3', above.

14' *mekki=pat marri*: see 2 c, above.

15' *namma=pat*: see 2 e, above, and *namma* 2 b.

16' *nuwa=pat*: see 2 c, above.

17' *šuwaru=pat*: KUB 23.85 rev. 7-8, ed. 10 c, above; in broken context: KUB 36.2b ii 22 (Kingship of ^dLAMMA), translit. Myth 147, tr. Hittite Myths 44; and KUB 57.107 rt. col. 16.

18' *aru=šuwaru=pat*: *nu* ^d*Kumarbiš aru=šuwaru=pát kuit* ^d*U-ni IGI-anda aggarar šanheškizzi* “Because Kumarbi truly(?) plans death against the Stormgod” KUB 33.106 iii 33-34 (Ullik.), ed. Güterbock, JCS 6:26f. (no tr. of key words), cf. Carruba, StBoT 2:14 (no tr. of -pát); differently, HED 1:177 (“high and mightily”).

-pat

19' *ukturi=pat*: “As by day man surrounds you, O hearth, by night the gods surround you” ... § *nu=wa tuk haššān uktūri=pát* LUGAL-waš MUNUS. LUGAL-aš DUMU.MEŠ.LUGAL *haššeš hānzaššeš anda hūlališkandu* “May the children, grandchildren, (and) great grandchildren of the king and queen surround you likewise (-pát 2 c) forever” KBo 17.105 ii 23-24 (rit. for ^dLAMMA of the hunting bag, MH/MS); “If a god or goddess ...-s against a person” *nu=šši=kan ZI-anza uktūri=pát anda* [...] “And his will/soul [...] therein also(? , -pát 8) forever ... and at night he doesn't sleep” KUB 4.47 obv. 2 (rit. against insomnia, NS); *uktūri=pát UL ziennat[tari]* “It will not end even(? , -pát 10 a 1') forever” KUB 43.22 rev. 12; KUB 55.43 left edge 6 (renewal of the hunting bags, NS), ed. Otten, FsFriedrich 353, 355 (“zum beständigen Fest”); in broken context: KBo 29.92 ii! 9 (*šahhan* fest.) and KBo 13.114 iv 14 (rit., MH/NS).

Hrozný, SH (1917) 37 n. 2 (reading -mit or -pe; “eine hervorhebende Partikel,” equivalent to Akk. -ma), 185 (-mit preferable); Hrozný, BoSt 2/3 (1919) 32 w. n. 1, 102 n. 1 (reading -mit); Sommer, OLZ 24 (1921) 197-200 (reading -pe; “auch, gleichfalls, ebenso, auch noch”; never purely emphatic); Forrer, BoTU 1 (1922) 16 (-be is impossible, -mid unlikely, read -bid or -bat, no discussion of the particle); Sommer/Ehelolf, Pap. (1924) 88 (reading -bat; “eine identifizierende Partikel, ‘eben’”); Götze, Hatt (1925) 56, 128 (reading -pat; “identifizierende und hervorhebende Partikel”); Tenner, HAT (1926) 101 (on verbs of clauses preceded by concessive clauses, meaning “dennoch, trotzdem”); Götze, Madd. (1928) 55-57 (reading -pit or -pat); Sturtevant, JAOS 50 (1930) 127 (etymology, reading -pe); Ehelolf apud Friedrich, SV 2 (1930) 170 (the reading is -pat); Sturtevant, Gl. (1931) 53 (-pe or -pet; “particle of identity, ‘likewise, only, nevertheless’”); Hrozný, OLZ 35 (1932) 258; Götze, AM (1933) 207-209; Sturtevant, CGr (1933) 77 (reading -pe; “particle of identity” = Greek φή), 131; Götze/Pedersen, MSpr (1934) 64 (on nouns “bis,” on verbs “trotzdem”; reading -pit or better -pat; etymology); Pedersen, ArOr 7 (1935) 80-88 (basic mng. “ipse,” “ipsius”; never purely emphatic; prefers reading -pat); Sturtevant, Gl.² (1936) 121 (be, but perhaps -pit or -pat; “ipse, idem, itidem”); idem, Language 13 (1937) 289-291; Pedersen, Hitt. (1938) § 60; Sommer, HAB (1938) 68, 177, 221; Goetze, Tunn. (1938) 48f. (“the particle of identity”); Friedrich, HE 1 (1940) § 296; Benveniste, Word 10 (1954) 251-254; idem., Le vocabulaire des institutions indo-européennes 1 (1969) 87-93; Vanstiphout, OLP 2 (1971) 89-90 (position in a particle chain); Hart, TPS 1971:94-162 (all usages; reading -pat); Hoffner, FsOtten (1973) 99-117 (all usages; reading -pat); Puhvel, Heth.u.Idg. (1979) 216f. (prefers -pe, etymology); Lebrun, Hethitica 6 (1985) 113.

pata-

pata- 1 a

pata-, (Luw.) **pati-** n. com.; **1.** foot, **2.** leg(?), **3.** foot, leg (of furniture, etc.), **4.** (metaphorical use) step(?), turn(?), **5.** in *pittiyališ pataš* “Fleet Foot,” the name of the *ḫarziyala-* (salamander or snail), **6.** (proverbial use); wr. syll. and ^(UZU, GIŠ)GÌR, and ŠĒPU (i.e., GÌR-PÍ); from OS.

sg. nom. GÌR-aš KBo 1.52:9 (NS), Luw. GÌR-iš KUB 9.4 i (14), 33 (MH/NS), IBoT 2.109 ii 25 (MH/MS).

acc. GÌR-an KUB 11.1 iv 6 (OH/NS), KBo 10.45 iv 3 (LNS), KBo 4.14 i 22 (Late NH), KBo 26.79:10 (LNS).

gen. GÌR-aš KBo 1.51 rev. 10 (NH), GÌR-an KUB 9.4 i 33 (MH/NS).

d.-l. GÌR-i KUB 9.4 i 14 (MH/NS), KUB 9.34 ii 31 (MH/LNS), KBo 11.19 obv. 11 (NS); [*pa*¹-te-iš-šī] KUB 53.15 iii¹ 6 read ¹[kat¹!-te-iš-šī].

abl. GÌR-az KBo 24.1 i 13 (MH/MS), KBo 13.99 rev. 10, KUB 12.58 ii 18 (both NH), GÌR-za KUB 44.57:5 (OH or MH/NS?).

inst. GÌR-it KBo 3.13 rev. 4 (MH/NS), KUB 19.37 ii 7 (Murš. II), KUB 14.3 i 24 (Ḫatt. III), KBo 18.79 obv. 6 (NH), KBo 6.34 iii 25, 28, 30 (MH/NS).

pl. acc. *pa-a-tu-u[š]* KBo 25.46:3 (pre-NH/MS), GÌR.MEŠ-uš KBo 22.6 i 5, KUB 33.41 ii 4 (both OH/NS), KUB 10.63 i 30 (MH/NS).

gen. *pa-ta-a-n(a)* KBo 20.8 obv.?(4), 19 (OS), *pa-ta-a-an* KBo 17.74 i 9 (OH/MS), [*p*]*a-a-ta-an* KUB 34.120:6, KUB 44.36 ii 14 (both OH/NS), GÌR.MEŠ-an HHT 79:13 (NS).

d.-l. *pa-ta-a-aš(-ša-aš)* KBo 17.15:10 (OS), GÌR-aš KBo 24.76 left col. 10 (NS), KUB 33.79 i? 4 (OH/NS), GÌR.ḪI.A-aš KBo 17.40 i 7 (OH/MS?), GÌR.MEŠ-aš KUB 15.34 ii (41), 43 (MH/MS), KBo 4.4 iv 32, KUB 14.15 iv 29, 31 (both Murš. II), KUB 19.49 i 40 (NH), KBo 14.86 i 5 (NS).

abl. GÌR.ḪI.A-az KBo 17.60 obv. 4 (MH/MS), KUB 12.59 iii 13 (MH/NS), GÌR.MEŠ-az KUB 27.29 ii 9 (MH/NS), FHG 13 iii 4 (NH), GÌR.MEŠ-za KBo 11.5 vi 25 (NS).

inst. *pa-te-et* KUB 51.20 rev. 5 (NS), GÌR.MEŠ-it KUB 27.67 i 20, iii 26 (MH/NS), KUB 20.2 iii 36 (NS), KUB 1.13 iii 34 (MH/NS), KBo 14.19 ii 7 (Murš. II).

ambiguous (pl. d.-l. or pl. gen.) GÌR.MEŠ-aš KUB 12.5 iv 11 (MH/NS).

Sumerogram without Hitt. complement GÌR KBo 6.2 i 20, 22, KBo 17.1 iv 28, KBo 17.3 iv 25, 29 (all OS), KBo 6.4 obv. 27, 30 (OH/NS), KUB 27.67 iii 39 (MH/NS), KUB 29.9 i 20, 24 (NH), KUB 4.47 i 20 (NS).

GÌR.ḪI.A KBo 17.43 i 14 (OS), KUB 33.5 ii 6 (OH/MS), KBo 5.1 iv 20, KUB 22.51 obv. 6, 9 (both NH), GÌR.MEŠ KUB 15.34 i 43-44 (MH/MS), KUB 46.52:11 (OH/NS?), KUB 17.8 iv 6 (pre-NH/NS), KBo 6.34 i 23, 26, KUB 13.9 ii 7, VBoT 24 i 11 (all MH/NS), KUB 42.69 rev. 11, 12 (NH), KUB 21.27 iii 41 (Pud.), KUB 15.3 i 19, KUB 24.13 ii 20 (both NS).

w. det. ^{GIŠ}GÌR.MEŠ KUB 32.49a iii 12 (MH/MS), ^{UZU}GÌR KUB 25.48 iv 11 (MH/NS), ^{UZU}GÌR.MEŠ KBo 10.31 iii 32,

KBo 25.178 i 20 (both OH/NS), KUB 27.1 i 16 (NH), KUB 32.123 iii 50 (NS), KBo 29.70 i (11).

w. Akk. complement GÌR-PÍ KBo 11.5 vi 12 (NS).

The *i*-stem occurs only once, in KUB 9.4 i 33.

(Sum. pron.) *ki-ri* = (Sum.) GÌR = (Akk.) *ši-pu* = (Hitt.) GÌR-aš “foot” KBo 1.52:9 (S^a vocab.), ed. MSL 3:64; (Akk.) [*še-pu*] = (Hitt.) GÌR[-aš] “foot” / (Akk.) [*ki-bi-iš*] ‘GÌR’ = (Hitt.) *pa-tal-ḫa[-aš]* “sole of the foot” / (Akk.) [*ú-ba-an*] GÌR = (Hitt.) GÌR-aš *ka-lu-lu-lpa[-aš]* “toe (lit. digit) of the foot” KBo 1.51 rev. 8-10 (Akk.-Hitt. vocab.), cf. Weidner, Studien 89 (reads *GU-aš*).

“Before me, no one crossed the Euphrates” (Akk.) [LUGAL.GA]L *Tabarna ina GÌR=šū i<sub>biršū u ÉRIN.MEŠ=šū EGIR=šū [in]a GÌR.MEŠ=ŠUNU itabru* = (Hitt.) *n=zan ūk LUGAL.GAL T[abarnaš GÌR-it] zihḫun KARAŠ.ḪI.A ...] GÌR.MEŠ-it zāiš* “I, Tabarna, the great king, crossed it [on foot], and my army [...] crossed it on foot” Akk.: KBo 10.1 rev. 19-20, ed. Saporetta, SCO 14:79, 83, tr. Houwink ten Cate, Anatolica 11:54, Hitt.: KBo 10.2 iii 30-32 (ann., Ḫatt. I, OH/NS), ed. Imparati, SCO 14:52f., Güterbock, JCS 18:1f.; (Akk.) *GÁL=ma [GÌR nak]rūti ana A.ŠĀ=ka* (var. *tutar*(?)) *GÌR=ka [n]akrāti ina A.ŠĀ=ka* = (Hitt.) *nu=za=kan LÚ.KUR-aš GÌR=š[š]U anda tarnatti* “And you let an enemy’s foot in” Akk.: KUB 4.3 i 7-8, translit. Nougayrol, Ugar. 5:288, w. dupl. RS 22.439 iii 6-7, ed. Nougayrol, Ugar. 5:279, 282, Hitt.: KUB 4.3 ii 8 (bil. proverbs), ed. Laroche, Ugar. 5:781.

1. foot — a. in general: [*I*]NA GÌR.MEŠ=šU=ma=za ^{KUŠE.SIR.ḪI.A-uš} *liliwandu[š IM.MEŠ-uš] šarkuit* “(Tašmišu) put on his feet [the winds] as winged shoes” KUB 33.106 ii 3-4 (Ullik.), ed. Güterbock, JCS 6:20f.; cf. *ibid.* i 31-32, KUB 24.7 iii (65)-66; *nu=šmaš=kan ḫaḫḫal ANA GÌR.MEŠ=KUNU lē tiēz[š] nu=šmaš=kan NA,ḪI.A GÌR.MEŠ=KUNU lē tamaš~šan[š]* “May the brush not obstruct your feet, may the stones not hurt (lit. press) your feet” KUB 15.34 i 43-44 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:186f., HED 3:3, HW² 3:3f.; cf. similar thought but different verbs in KUB 60.115:5-7 and KBo 14.86 i 4-5, cf. *paššila-* 1 b 2; “The king says: ‘Grant me life, health, sons, and daughters for all eternity’” *nu=wa=mu LÚ.KUR.MEŠ=YA ŠAPAL GÌR.MEŠ=YA zikki* “and place my enemies under my feet” KBo 21.34 ii 2 (fest., MH/NS), ed. Otten, BagM 7:139f., and Lebrun, Hethitica 2:119, 128; cf. KBo 20.60 v? 5-6, w. dupl. KBo 15.52 v 14-15, IBoT 3.148 iv 44, w. dupl. KUB 58.73 iii 13, ed. Otten, ZA 65:301; “The Old Woman breaks the pot (^{DUG}UTÚL)” ^{DUG}DÍLIM.GAL=ma 2 *BĒL SÍSKUR GÌR-it tuwar~nanzi* “and the two clients smash a large bowl with their feet” 2Mašt. iv 14 (rit., MH/MS), ed. Rost, MIO 1:364f.;

pata- 1 a

pata- 1 g 1' b'

lalakuešan=ma=war=an=[kan GIM-an] GÌR-it anda pašihaiddu KUB 33.93 iii 22, see tr. s.v. *lalaweš(š)a-* a, and s.v. *pašihai-*; *n=an GÌR-it išparranzi* “They flatten it with their feet” KBo 6.34 iii 25 (soldiers’ oath, MH/NS), ed. StBoT 22:12f.; cf. *ibid.* iii 28, 30-31, KUB 17.27 iii 12 (MH/NS); *ku[n]ni GÌR-iš-ši [dāi]* “[S]he puts (it) on his/her right foot” KUB 53.15 iv 39(-40) (rit. frag.); 1 SILA₄ 1 MUŠEN.GAL ŠA dIM ANA 2 GÌR.MEŠ=ŠU “One lamb (and) one big bird (offered) to/for the two feet/legs of the Stormgod” 125/r ii 13-14 (rit.), ed. Güterbock, FsAlp 238; (In a song called *arrumaš ŠÌR* “song of washing” sung by dancers, the following somewhat enigmatic words begin it:) *nu GÌR.MEŠ-aš kuit wātar kiššaraš KÙ.BABBAR ANA DINGIR-LIM GÜB-laz kit[ta ...]* “What water (is) at the feet? A silver hand lie[s] on the left of the deity” 53/w + Bo 8034:20-21, ed. de Martino, La Danza 58-60; *n=at ANA LU.MEŠNAR GÌR.MEŠ-aš GAM-an laḫūwanzi* “And they pour it (i.e., beer) at the feet (of) the singers” KUB 55.60 iv 16 (cult of Nerik frag.); for KUB 4.3 ii 8 (bil. proverbs) see bil. sec.

b. opp. of “head”: “She (the Old Woman) takes a cord” *n=an=šan ANA BĒLŪTI IŠTU GÌR.MEŠ=ŠUNU ANA SAG.DU=ŠU kēz kēzziya ḫuittiyai* “and strings it from the sacrificers’ feet to their heads on either side” KUB 27.67 ii 15-17 (rit., MH/NS), tr. ANET 348; cf. *ibid.* i 14-(15); *nu=šši IŠTU SAG.DU=ŠU [kēzza 2 NINDA.GUR₄.R]A kēzziya=pat 2 NINDA.GUR₄.RA tianzi [IŠTU] GÌR.MEŠ=ŠU=yašši kēzza 2 NINDA.GUR₄.RA kēzz[iya 2 NINDA.GUR₄.RA] tianzi* “They place two thick-breads on this side and two on that side of his head and they place two thick breads on this side and two on that side of his feet” IBoT 1.29 rev. 51-54 (fest., pre-NH/MS?), cf. Hoffner, FsGüterbock 120; *nu DUGUTŪL.ḪI.A kuiēš kitkarza GÌR.MEŠ-za [na]l[-...]* “And the pots which stand at the head and feet, ...” KBo 11.5 vi 25 (rit., NS), ed. Neu, Lok. 25; *kitkar GÌR.ḪI.A-az tapuša* KBo 17.60 obv. 4 (birth rit., MH/MS), ed. StBoT 29:60f., Neu, Lok. 25; [... *kit*]karza GÌR.MEŠ=ŠU=ya KBo 8.72 obv.? 7; *nu 1-an SAG.DU-az [...]* 1-an=ma IŠTU GÌR-PÍ [...]

c. par. w. “hands”: *QĀTI^{ḪI.A}=ŠU GÌR.ḪI.A=ŠU* KUB 33.5 ii 6 (Tel.myth, OH/MS), cf. KUB 33.10 ii 5 (OH/MS), KBo 15.10 i 25 (MH/MS), KBo 13.119 iii 18 (NS), KBo 13.177 i 11 (NH?), KUB 27.67 ii 35 (MH/NS); ŠU-aš

GÌR.MEŠ-a[š] KUB 41.21 i 13 (NH), cf. KUB 1.14 ii 11-12 (OH/NS), KUB 27.67 iii 26 (MH/NS), KBo 4.2 i 27, 33 (pre-NH/NS), KUB 4.47 i 20 (NH), KUB 21.27 iii 41 (Ḫatt. III), KBo 2.32 obv. 7; GÌR.MEŠ=ŠU ŠU.MEŠ=ŠU VBoT 24 i 11, KBo 10.45 ii (8) (both MH/NS), KUB 35.79 i 9.

d. foot washing: *n=an=kan anku GÌR.ḪI.A=ŠU ā[rri (or, ā[rranzi] ...) dāi GÌR.MEŠ=ŠU arumaš=ma x[...]* KBo 22.49 iii? 4-5 (Kizz. rit.); *n=ašta DINGIR-LUM GÌR.MEŠ=ŠU arri / [... Š]A DINGIR-LIM GÌR.MEŠ-aš arrumaš ŠÌR-in* KUB 45.5 ii 21-22, cf. KUB 41.13 ii 11-14; referring to a lamb: *KAxU-an GÌR=ŠU arḫa ārri* KBo 5.1 iv 4-5 (Papanikri’s rit., NH), ed. Pap. 12*f.

e. foot or leg ornaments: *EGIR-ŠU=ma=za 2 ḪAR.ŠU.ḪI.A 2 ḪAR.GÌR.MEŠ nāi [n=at? ANA 2 ŠU.MEŠ=Š]U U ANA 2 GÌR.MEŠ=ŠU anda nāi* “Afterward he winds two bracelets and two anklets on him/herself (-za) and winds them onto his/her two arms and two legs” KUB 12.51 i 22-23 (Hurr. rit.), cf. *nai-* 5 a, cf. KUB 42.98 i 15.

f. *patān*^{GİS}GÌR.GUB “footstool”: “The attendant of the king and the attendant of the queen go” *ta LUGAL-aš MUNUS.LUGAL-ašša a [(ginuw)a]š GAD.ḪI.A pa-ta-a-an-na*^{GİS}GÌR.GUB *dānzi* “and they take the king’s and queen’s knee-cloths and footstool(s)” ABoT 9 i 9-10 + KBo 17.74 i 9 (fest., OH/MS), w. dupl. KBo 20.12 i 9-10 (OS), ed. StBoT 12:10f.; cf. KUB 34.120:5, KUB 44.36 ii 14, KBo 20.8 i? 4, 18.

g. in doing reverence — 1' in general — **a'** w. *ḫink-*: *GÌR.MEŠ-aš=šaš GAM-an ḫinkiškitta* “He bows repeatedly at his feet” KUB 33.120 i 17 (myth, NS), ed. Kum. *2, 6, tr. Hittite Myths 40, LMI 129; cf. *ibid.* i 10.

b' w. *ḫaliya-* (cf. HW² 3:35 s.v. *ḫaliya-* [“niederknien,” although observing that the Akk. equivalent is *maqātu* “to throw oneself down (as gesture of greeting or homage)”, HED 3:28f. [“kneel”]): *GÌR.MEŠ-aš kattan ḫ[aliya-...]* KBo 12.35 iii 3 (ann., Tudḫ. II(?)/NS); *n=at=ši GÌR.MEŠ-aš [kat-tan ḫ]aliēr* “(The king’s enemies) fell down at his feet” KUB 19.13 i 50-51 (ann., Šupp. I), ed. Güterbock, JCS 10:110; cf. KBo 10.12 i 23 (treaty, Šupp. I); (An opponent sent his mother to the king) *n=aš=mu GÌR.MEŠ-aš kattan ḫaliyattat* “She fell down at my feet” KUB 14.15 iv 28-29, ed. AM 70f.; cf. KBo 4.4 iii 46-47 and passim

pata- 1 g 1' b'

pata- 1 j 1'

in AM, KUB 19.49 i (40) (treaty, Murš. II), KBo 3.3 i 12-13 (hist., Murš. II).

2' in letters, a West Semitic idiom translated into western peripheral Akk., the usage is attested at Amarna, Ugarit, Emar, and Boğazköy (cf. Gruber, *Studia Pohl* 12:162-169, and THeth 15:56f.): [*kāša*] ANA GÌR BĒLIYA UŠTEĤI[HIN] “I have prostrated myself at the foot of my lord” KBo 18.50 obv. 5 (letter, NH), ed. THeth 16:96f. □ for the verb see Heidel, AS 13:37-46, SBo 2:37 n. 139, AHw 1263a s.v. *šukênu* 2 e, and CAD *šukênu* 2 b 2'; in the greeting formula of a letter sent to Ḫattuša from Assyria *ul-tu-ḫé-ḫi-in* “I prostrate myself (in greeting)” SBo 2:36:3, ed. *ibid.* 36f.; AMQUT ANA GAM GÌR.MEŠ EN=YA 2-ŠU 7-ŠU “I fall at the feet of my lord two times seven times (i.e., fourteen times)” KBo 9.82 obv. 3, cf. KBo 18.52 obv. 3; *kāša* ANA GAM GÌR.MEŠ GAŠAN=YA 3-ŠU 9-ŠU AMQUT “Lo, I fall at the feet of my lady three times nine times” KBo 18.1 rev. 4 (letter, NH), ed. THeth 16:84f., cf. KBo 18.11 obv. 3, KBo 18.12 rev.? 3 (both letters, NH).

h. diseases and abnormalities: GÌR-iš GÌR-an GIG-an [*karpzi*] “The foot will remove (lit. lift) the illness of the foot” KUB 9.4 i 33 (rit., NH), ed. Alp, *Anadolu* 2:40f., Beckman, *Or NS* 59:36, 45; KUB 9.4 i (14), 33 contain the only exx. of an *i*-stem *pati-*; although the text displays many Luw. forms, note that *pata-* is an *a*-stem in Luw., see DLL 81, CLL 173; cf. KUB 9.34 ii 31 (rit., NH), ed. Hutter, *Behexung* 32f.; KBo 17.61 rev. 16 (birth rit., MH/MS), ed. StBoT 29:44f.; KUB 17.8 rev. 12 (conjur., pre-NH/NS); IZI ŠA GÌR.MEŠ=ŠÚ KUB 15.3 i 19 (dream, NH), tr. *pahhur* 6; *mān* GÜB-laš ŠU-aš *našma* GÜB-laš GÌR *tapan-nittari* “If his left hand or left foot gets pins and needles” KUB 29.9 i 23-24 (omen, OH/NS), ed. Güterbock, *AfO* 18:79; cf. *ibid.* i 10; [B]E-an UN-ši GÌR.MEŠ GÍD. DA-ya “If a man has long feet” KUB 43.8 iii 8a (omen, OH/NS), ed. Riemschneider, *Omentexte* 244, 246; *takku* IZB[U ...] / 6 GÌR.MEŠ=Š[U ...] “If a malformed newborn animal has six feet/legs” KUB 34.20 rt. col. 5-6 (omen, OH), ed. StBoT 9:51.

i. describing representations of animals — 1' w. GÌR: 1 UDU.KUR.RA KÙ.GI 4 GÌR GUB.BA “One gold ‘mountain sheep’ standing on four feet” KBo 18.172 rev. 3 (cult inv., NH); 1 BIBRU UDU.KUR. RA KÙ.BABBAR 4 GÌR.MEŠ *aranja* “One silver animal-form vessel (in the shape of) a ‘mountain sheep’ standing on four feet” KUB 42.100 iii 28, cf. Col-

lins, *Diss.* 180; 4 BIBRU GU₄ ŠÀ 1-EN 4 GÌR.MEŠ [GUB]-za KÙ.GI NA₄ 1-EN 4 GÌR.MEŠ *šašana* KÙ.GI NA₄ 2 IGI-zi GÌR.MEŠ GUB-te-eš KÙ.GI NA₄ “Four animal-formed vessels depicting oxen: Among which one standing on four legs, (made of) gold (and) gems, one reclining (with) four legs (showing), (made of) gold (and) gems, two standing on their two front legs, (made of) gold (and) gems” Bo 87/5a ii 9-11, ed. Otten, *FsTÖzgüç* 366f.; a stag (LU.LIM) is similarly described in *ibid.* ii 12-14, a lion figure in *ibid.* ii 16, and a leopard in *ibid.* ii 21; 2 PIRIG.TUR 4 GÌR.MEŠ GUB-a[*nteš*] KUB 42.69 rev. 12; [...]x.UD-aš 4 GÌR KÙ.GI KI.G[UB] KUB 38.9:5 (cult inv., NH), ed. Rost, *MIO* 8:190. For evaluation of possible GÌR-aš (or ANŠE-aš) *šappui tepu lipš[an-za]* KUB 55.35 obv. 7 see *šappu-*.

2' without GÌR: 4 *aranteš* KBo 18.153 rev. 3-4; 1 GU₄.MAḪ KÙ.BABBAR 4 GUB-za KBo 2.1 i 34; LUGAL MUNUS.LUGAL TUŠ-aš dZA.BA₄.BA₄ IŠTU BIBRI UR.MAḪ 4 *arantet akuwanzi* “Sitting, the king and queen drink ZA.BA₄.BA₄ with an animal-form vessel (in shape of) a lion standing (on) four (feet) KUB 10.89 i 20-21 (fest.), ed. Güterbock, *Oriens* 10:361; 4 KI.GUB KUB 38.1 i 30 and *passim*, KUB 38.3 i 2.

j. (adv.) *pa-te-et*, GÌR-it, GÌR.MEŠ-it “on foot” — 1' in general: for KBo 10.2 iii 30-32 (ann., Ḫatt. I/NS) see bil. sec.; [...-a]lli GIM-an GÌR-it *anda warpa-nu[n]* “On foot, I enclosed [it/them] as in a ...” KBo 3.13 rev. 4 (hist., OH/NS), ed. Melchert, *Diss.* 228, cf. Hoffner, *Finkelstein Mem.* 107 and Weitenberg, *Hethitica* 2:48; GÌR.MEŠ-it *ḫūwa*[...] “fled on foot” KBo 12.26 iv 3 (DŠ, NH); cf. “Since it was not favorable for driving up with horses” *nu* KARAŠ.ḪIA GÌR.MEŠ-it *peran ḫuyanu[n]* “I led the troops on foot” KUB 19.39 ii 4 (ann., Murš. II), ed. AM 162f. and *passim* in AM; *nu=kan* GÌR-it *šarā pāū[n]* “I went up on foot” KUB 14.3 i 24 (Taw., NH); *t=asš* GÌR-it ANA ^É*ḫalen*[*tuwa paizzi*] “[He goes] to the palace on foot” Bo 3339 ii? 10, translit. Alp, *Tempel* 72; [... ^É*arḫuzn*]aš LUGAL-i *peran* / [...-a]n-zi § [... ^É*arḫ*]uznaš *pa-te-et* / [...]x *ḫuwa-šiasš* / [...]t*i-ya-zi* “[...] before the king they [...]; [...] to the *arḫuzna*-house on foot [...] steps [to the ...] of the stela [...]” KUB 51.20 rev. 3-7 (fest. frag., NS), in implied opposition to the other passages in fest. texts where they reach the *arḫuzna*-house by chariot or cart □ for the ^É*arḫuz(za)naš* see also *ibid.* obv. 3, (5).

pata- 1 j 2'

pata- 2 b

2' in hipp.: "They cover the horses" [*n*≠*uš*≠*kan* KISLAḪ-]ni GÌR-it 10-ŠU *wahnua[nzi]* "and they (sc. the trainers) lead [them] on foot ten times around the th[reshing floor]" KUB 29.50 iv 36 (hipp., MH/MS), ed. Hipp.heth. 214f., cf. *ibid.* i 38, KUB 29.40 iii (31), KUB 29.41:9, KUB 29.46 obv.! 9; [*n*≠*aš* G]ÌR.MEŠ-it *ka[tt]an* 10 IKU.ḪI.A *arnuanzi* "They move [them] (sc. the horses) ten IKU on foot along with (themselves)" i.e., "they take them along on foot for ten IKU" KUB 1.13 iii 27 (Kikk. tablet I, MH/NS), ed. Güterbock, JAOS 84:271, cf. Hipp.heth. 64f.; Hipp.heth. 356 s.v. GÌR, and p. 65 n. g), interprets GÌR(.MEŠ)-it not as referring to the trainer but to the fact that the horses are not harnessed to a chariot; cf. also HW² 1:331f., s.v. *arnu*- 1 b.

k. the toe as the "digit of the foot": see lex. sec.

l. ÉRIN.MEŠ GÌR-*PÍ* "foot soldiers, infantry": *kāša* KUR URUḪatti ḫ[ūma]nza BĒLŪME[Š ÉRIN.MEŠ GIGIR] ÉRIN.MEŠ GÌR-*PÍ* ÉRIN.MEŠ *šarikuwaš ḫūmanza* "Now, all the land of Ḫatti — lords, [chariot troops], infantry, (and) *šarikuwa*-troops, every one" KUB 26.24 iv 2-3 (MH), ed. von Schuler, Or NS 25:228, 231, THeth 20:46 w. n. 181; cf. also *nu*≠*šši* *zilatiya ŠA* KUR URUḪatti *lahḫiyanni* 1 ME ÉRIN.MEŠ GÌR *iyattaru* "In the future let one-hundred foot soldiers go for him on a campaign of the land of Ḫatti" Bronze Tablet iii 35-36. We do not know whether ÉRIN.MEŠ GÌR-*PÍ* was read as a literal two-word tr. in Hitt. (*padaš* ...) or as some other word; for discussion see THeth 20:198-201.

m. model or representation of a foot: *PĀŠU* KÙ.BABBAR(!)≠*kan* GÌR KÙ.ḪABBAR¹ *kuedani ANA TÚG anda išḫiyanza* "A garment to which a silver ax (and) silver foot are tied" KUB 55.28 iii 14-15 (rit.), ed. Ünal, JCS 40:100f., BiOr 44:482; GÌR.MEŠ KÙ.GI HFAC 9:5 (inv. frag.).

2. leg(?) — a. of sacrificial animals: "When they finish sacrificing for *keldi*" *nu šuppa ḫūšawaza* UZUGAB UZUZAG.LU UZUSAG.DU UZUGÌR.MEŠ *PĀNI DINGIR-LIM tianzi* "they place before the deity raw meat: breast, shoulder, head, and legs(?)" KUB 27.1 i 15-16 (rit., NH), ed. Lebrun, Samuha 75, 86 (tr. "pieds"); since the whole carcass is butchered into main cuts (head, breast, and shoulder), it seems unlikely that GÌR referred just to "hooves"; cf. *UDU*≠*kan* *arkanzi nu šuppa* UZUNÍG.GIG

UZUGAB SAG.DU≠*SU* GÌR.MEŠ *PĀNI* GÍŠBAN~ŠUR *dāi* KUB 17.28 iii 4-5 (incant., NS); *UDU*≠*ma mahḫan arḫa ḫappišnanzi nu* UZUNÍG.GIG *šup~pi* (for *šuppa*?) *ḫuišu* UZUGÚ!.ḪAL! UZUSAG.DU UZUGÌR.MEŠ KUS.UDU≠*ya* *tiyanzi* "But when they dismember the sheep, they place the liver, the raw meat, the ...-throat(?), the head, the legs/feet and the hide of the sheep" KUB 32.123 iii 48-50 (fest., NS); cf. KBo 25.178 i 19-20, KUB 20.59 iii 10-11, IBoT 1.29 obv. 43-44, KUB 10.95 iii 3-4, KUB 2.6 iv 14-15, KBo 13.114 iii 4, KUB 20.88 vi? 8-10, KUB 10.62 v? 4-5, KBo 10.31 iii 31-34, KBo 22.216:12, KUB 60.121 obv. 3-5; "The one (sc. sheep) which they sacrifice for *IŠTAR*" [*n*≠*a*]*n*≠*kan* *ḫantezziuš* GÌR.MEŠ-*uš* *arkanzi* "they cut off its forelegs(?)" KUB 10.63 i 30 (fest., MH/NS), ed. Vieyra, RA 51:88, 94; cf. KBo 13.101 i 8-9 (rit., NS), ed. KN 159f.; "They bring forth a sheep and [slaughter] it" *nu*≠*šši*≠*kan* UZUšuppa UZUGAB UZUwalla[š *ḫaštai*] UZUKURĪTU UZUkišširan 1-NUTIM UZUTI.ḪI.A] 1 SAG.DU UDU≠*ya*≠*kan* 1 GÌR UDU≠*ya* *danzi* "They take from it the meat: the breast, thi[gh], the shin, the front hoof (lit. hand), a set of ribs, one sheep's head, and one sheep's leg(?) (and they cook it in a stew)" KUB 32.49b ii 16-18 (rit., MH/MS); "They slaughter one sheep and broil the liver and heart" *IŠTU* DUGUTÚL≠*ya* UZUGAB 1 UZUQĀTAM 1 UZUmuhra[*in* ...] 2 UZUTI 1/2 SAG.DU 1 GÌR *zanu~anzi* "They cook in a stew the breast, the front hoof (lit. hand), the *muhrai*-, two ribs, half a head, and one leg(?)" KBo 23.34 i 27-28 (Hurr. rit.) □ if Weitenberg, Heth.u.Idg. 303, is correct in assuming that UZUKURĪTU = UZUmuhrai- "shin" then GÌR must mean "foot/h hoof" in the last two examples. UZUkeššera-/UZUQĀTU "hand" may be "front leg/h hoof, foreleg," cf. Hebrew *yād* "hand, foreleg," in which case GÌR is in contrast "hock," but note *ḫantezzi*- GÌR.MEŠ "foreleg" cited above.

b. other: "Then the Old Woman tears from top to bottom the black shirt that he/she (i.e., the sacrificer) has put on" TÚGAD.DAM GE₆≠*ya*≠*ši*≠*šan* GÌR-*az* *parā dāi* "and she takes off from his/her legs(?) the black gaiters/leggings" KUB 12.58 ii 18 (rit., NH), ed. Tunn. 14f. (= ii 43); while stockings are pulled over one's feet, gaiters or leggings are unwrapped or unfastened straight from the calf; *takku* LÚ.U₁₉.LU-*an* *ELLUM QĀSSU našma* GÌR≠*ŠU* *kuiški tuwa[(r)n]izzi* "If someone breaks a free

pata- 2 b

padda- A

man's hand/arm or foot/leg" KBo 6.3 i 29 (Laws §11), cf. *ibid.* i 31; *takku* SI GU₄ *našma* GÌR GU₄ *kuiški du~warnizi* "If someone breaks the horn or leg/foot of an ox" KBo 6.3 iii 70 (Laws §74).

3. foot, leg (of furniture, etc.): "They make (lit. 'spread') the bed" *namma* ANA 4 GÌR.MEŠ [(ŠA~PAL GÌŠNÁ 4 NINDA KU₇) *tianzi*] "and they place four sweet cakes under the bed, at (its) four legs" KUB 32.116:7 (Kizz. rit.), w. dupl. ABoT 34:16-17; *nu* LU^USA~GI-aš [šar]azzi ANA GÌR GÌŠNÁ 1-ŠU *šipanti* [kat~ter]iya ANA GÌR GÌŠNÁ 1-ŠU *šipanti* "The cupbearer libates once at the 'upper' bed legs (i.e., those at the head of the bed) and once for the 'lower' bed legs (i.e., those at the foot of the bed)" KBo 20.51 i 9-11 (rit.); GÌŠkešhiyaš ANA 4 GÌŠGÌR.MEŠ "at the four legs of the *kešhiya*-chair" KUB 32.49a iii 12 (rit., MH/MS); GÌŠhaššalliaš GÌR.MEŠ "legs of a stool" KUB 12.5 i 13 (rit., MH/ENS); 1 GÌPISAN SA₅ TUR GÌR UR.MAḪ "One small red basket on lion's feet" IBOT 1.31 obv. 20 (inv., NH), ed. Siegelová, Verw. 82f.; cf. KBo 18.176 i (2); 1 GÌPISAN SA₅ GÌR NU.GÁL "One red basket (with) no feet" *ibid.* 16-17, cf. KUB 42.12:1; 4 GÌŠBANŠUR 9 GÌR ZU, AM[.SI ...] 9 GÌR GÌŠESI 4 ½ KÜŠ 2 ŠU.SI GÍD.DA "Four tables: nine (of their) legs (made of) ivory [...], nine (of their) legs of ebony, four and a half cubits and two inches long" KUB 42.37:8-9 (inv., NH), ed. THeth 10:151f., Siegelová, Verw. 70f.; *nu=kan* NA₄ *huwaši*^{HLA} GÌR-az *lagāri nu kiššan mema[i]* *kuiš=wa kue weteškit kinuna=war=at kāša BĒL S[ÍSKUR] pippaš* "The stelae lean off (their) base(s). So (the Old Woman) says: 'The sacrificer has now overturned these which someone built'" KBo 24.1 i 13-15 (3Mašt., MH/MS); Rost, MIO 1:364, restored in 2Mašt. iv 5 GÌR-a[z *laknuwan*]zi and tr. "stoßen die beiden Opfermandanten die Malsteine mit dem Fuß um," but note that when in *ibid.* iv 14 they break a vessel "with their feet," GÌR-*it/ISTU* GÌR.MEŠ=ŠUNU, the inst. case is used. It is therefore more likely that GÌR-az in iv 5 is not an abl. used as an inst. "with the feet," but rather a real abl. "from (the stela's) base"; cf. GÌR.ḪI.A NA₄ *huwaš[i-...]* KBo 14.84 iii 6, the passage lacks context and it is therefore uncertain whether GÌR refers to the base of the stela; (In context of locations in the temple) [...] / GÌR.ḪI.A-aš *peran* 1-ŠU *šipa[n]ti* "in front of the feet [of ...] he offers once" KBo 17.40 i 7 (OH/MS?).

4. (metaphorical use) step(?): *idaluš* GÌR-aš "false step, misstep": *parnaš* URU-aš *ēšhar waštul papratar NĪŠ DINGIR-LIM ḪUL-lun GÌR-an pan~gawaš* EME-an GAM *pāšu* "Let him swallow down the bloodshed of the house (and) city, the sin, uncleanness, perjury, the evil step(?) (lit. 'foot'), and the slander of the multitude" KBo 10.45 iv 2-4 (rit., MH/NS), ed. Otten, ZA 54:134f.; cf. *idalun patalḫan* at *patalḫa*- 2.

5. in *pittiyališ pataš* "Fleet Foot," the name of the *ḫarziyala*- (salamander or snail): (The Old Woman attaches blue and red wool to a *ḫarziyala*-, waves it over the two patient(s) and says:) *karp pittiyališ* (var. *piddalliš*) GÌR-aš *id[alun]* EME-an "O Swift Foot, lift away the evil tongue" IBOT 2.109 ii 25-26 (1Mašt., MH/MS), w. par. KBo 9.106 ii 24-(25) (2Mašt., MH/NS); depending on the identification of the animal, this name could either be literal (a quickly-moving salamander) or ironic (a slow-moving snail). Favoring the latter interpretation are Watkins, Kerns Mem. 345-348, and HED 3:209f., but cf. Siegelová, StBoT 14:40f., 72f., Collins, Diss. 265-268.

6. (proverbial use): (In a series of curses) [MUŠl-[a(š)] GÌR.MEŠ KI.MIN (= *aušdu*) "Let him see the feet of the snake" KUB 44.4 rev. 33 (birth rit., NH), w. par. KUB 35.145 rev. 16, ed. StBoT 29:178f., 194, 199 (in the sense of "be dead and buried").

Otten, ZA 50 (1952) 230 (GÌR = *pata*-); Güterbock, Oriens 10 (1957) 361f. (mng. 1 i 2'); Otten, ZA 54 (1961) 135 (mng. 4 "Schritt"); Hoffner, FsDYoung (forthcoming).

Cf. (TUG) *patalla*-, GÌŠ *patalḫa*, *patalḫai*-, *patalli(ya)*- n., *patal-liya*- v., GÌŠ *patiyalli*-, *padumma*-.

padda- (or: pidda-) A v.; **1.** to dig (the ground), **2.** to create (a hole or cavity) by digging, **3.** to dig up (something), acquire or retrieve by digging, **4.** to bury(?), **5.** (implements used), **6.** (w. associated prev./adv./postpos.); from OS.

act. pres. sg. 1 *pád-da-aḫ-ḫi* KBo 17.5 ii 2 (OS), KBo 15.25 obv. 20 (MH/NS), KUB 12.44 iii 3, 13, (15) (NH), KUB 17.28 i 3 (MH/NS).

sg. 3 *pád-da-a-i* KBo 10.37 ii 49 (OH/NS), KUB 15.31 ii 12, 13, KUB 24.9 ii 18, KUB 41.1 iv 5 (all MH/NS), KBo 11.9 i 5, IBOT 3.148 iii 7 (both NS), KBo 11.17 ii 3 (NH), *pád-da-i* KUB 7.41 obv. 6, 7, 8 (MH/ENS), KBo 11.14 iii 8 (MH/NS), KBo 4.1 i 5 (NH).

pl. 3 *pád-da-an-zi* KUB 12.59 ii 6, VBoT 24 ii 6 (both MH/NS), KUB 29.4 iv 34 (NH), *pád-da-a-an-zi* KBo 21.37 rev.? 24 (MH/MS), KBo 2.3 ii 4, KBo 11.10 ii 18 (both MH/NS), KBo

padda- A

padda- A 3 a

3.8 ii 13 (pre-NH/NS), KBo 24.93 iii 19 (NS), KUB 9.32 i 16 (NH).

mid. pres. sg. 3 *pád-da-a-ri* KBo 39.203:3.

pret. sg. 1 *pád-da-aḫ-ḫu-un* KUB 12.6:9 (NS).

sg. 3 *pád-d[a-iš?]* KUB 17.27 ii 6 (MH/NS).

pl. 3 *pát-te-er* KBo 15.10 iii 45 (MH/MS), KUB 40.83 obv. 17 (NH), KBo 22.119:(6).

part. sg. nom. com. *pád-da-an-za* KUB 7.44:5, 7 (LNS).

nom.-acc. neut. *pád-da-an* KUB 36.83 i 3 (NS).

inf. *pát-tu-an-zi* KUB 42.89 obv. 11, rev. 2 (NS), *pát-tu-uma-an-zi* KUB 55.45 ii 4.

1. to dig (the ground) — a. direct objects *tekan* or *daganzipa* “earth, ground”: *nu KÁ-aš EGIR-an kēz kēzziya tēkan pád-da-aḫ-ḫi n=asta kēz kēzzi pattešni anda* 3 ^{GIŠ}*ḫatalkiš tittanummi* “I dig the ground on both sides behind the gate(s) and erect on both sides in the hole three (branches of) hawthorn” KUB 12.44 iii 2-5 (rit., NH); cf. KUB 36.83 i 3-4 □ for ^{GIŠ}*ḫatalkiš* see also KUB 43.55 iii 27 (stem *-i-* or *-iš-?*); [...] ^{GIŠ}*ḫattalwaš GIŠ-r[ui] tekan pád-da-i* KBo 11.14 iii 7-8 (MH/NS); *tekan pád-da-i nu* 1 ŠAḫ.TUR *dāi n=an=kan ḫattešna GAM-anta ḫattari* “He digs up the ground, takes one piglet and stabs/slaughters it down into the pit” KBo 11.14 iii 8-9 (rit., MH/NS), ed. HED 3:250 (“he sticks it [viz. the piglet] downward into the pit”); cf. KBo 11.17 i 2-3, KUB 17.28 i 3-4 (MH/NS); *nu ištar na pedi* ^{GIŠ}*kurakkiyaš pedi daganzi[puš] pád-da-i!* “(S)he digs up the ground in the middle place, in the place of the pillar(?)” KBo 4.1 i 4-5 (NH); cf. KUB 7.41 obv. 6-8 below, 2 c; (They raze(?) those houses from top to bottom, from the *ḫuimpa-*) *namma=at ari[ranzi] daganzipušš=a šarā pád-da-a-an-z[i]* “They scrape them (i.e., remove all their plaster covering) and dig up the dirt floors (lit. ground); (they raze(?) walls, timbers, and windows ... until they finish, and nothing remains)” KBo 24.93 iii 18-19 (fest. frag.), ed. THeth 12:31f.; (The exorcist holds a hoe, a spade, and a sickle(?)) *tekan* ^{URUDU}AL *pád-da-i patteššar* ^{URUDU}MAR-it [*liššaizzi(?)*] “He digs up the ground with the hoe, he [clears(?)] the pit with the spade” KUB 7.41 obv. 6 (rit., MH/ENS), ed. Otten, ZA 54:116f., for the following context see 1 b, below.

b. locations: *apāt AŠRA pád-da-an-zi* “They dig that place” KUB 36.83 iv 8; *namma=ya=kan ANA* ^{GIŠ}KIRI₆.GEŠTIN *anda kuwapitta parā* 9 AŠRA *pád-da-a[ḫ-ḫi]* “After that I dig in the vineyard (in) nine different places” KUB 12.44 iii 14-15 (rit., MH/NS), ed. Haas, FsOtten² 138f.; *nu wappu[i pera]n katta* 3 AŠRA

pád-da-aḫ-ḫi “I dig (in) three places down before the riverbank” KBo 15.25 obv. 20 (rit. against Wišuriyan-za, MH/NS), ed. StBoT 2:2f.; *nu KASKAL-an* 7 AŠRA *pád-da-an-[zi]* “They dig the road (in) seven places” KBo 11.17 i 2 (rit., NH); ANA 4 *ḫalḫaldummariya QĀTAMMA pád-da-i ḫa[ššī tapušza] QĀTAMMA=pat pád-da-i* “He digs in the four corners (of the house) in the same manner. Likewise in the same manner he digs [beside the hea]rth” KUB 7.41 obv. 7-8 (MH/ENS), ed. Otten, ZA 54:116f., for the preceding context see 1 a, above; *nu PĀNI tapri pád-da-a-i* IBoT 3.148 iii 7; *namma=ššan BĀD-ešni anda lē kuiški [(pád-da)-i]* “Then let no one dig inside the wall” KUB 31.86 ii 22 (BĒL MADGALTI, MH/NS), w. dupl. KUB 31.89 ii 11 (NS), ed. Dienstanw. 43; [^E*ḫi-lam-m*]ar-kán *pád-da-a-ri* “the portico is being dug up” (or: “in the portico there is digging”) KBo 39.203:3 w. rest. from line 6.

c. obj. lost in lacuna: [...]x *pád-da-aḫ-ḫi t=uš ḫariemi* “I dig [...] and bury them” KBo 17.5 ii 2 (rit., OS), ed. StBoT 8:22f.

2. to create (a hole or cavity) by digging — a. *ābi* “sacrificial pit”: *nu ANA DINGIR-LIM PĀNI* ^{GIŠ}BANŠUR *ābi pád-da-an-zi* “They dig a sacrificial pit for the goddess in front of the table” KUB 29.4 iv 34 (rit., MH/MS), ed. Schw.Goth. 30f.

b. ÉSAG “grain-storage pit” (cf. AlHeth 34-37): 2 ÉSAG.ḪLA *pád-da-an-zi* 1 ÉSAG *taknaš* ^dUTU-aš 1 ÉSAG *=ma taknaš* ^dUTU-aš DINGIR.MEŠ LÚ. MEŠ *=ya pád-da-an-zi nu=za GIM-an ÉSAG.ḪLA pát-tu-u-ma-an-zi* (var. *pád-du-ma[-an-zi]*) *appanzi* “They dig two storage pits; they dig one storage pit of the Sungoddess of the Earth and another storage pit of the Sungoddess of the Earth and (of) the Male Deities. When they begin digging the storage pits, ...” KUB 55.45 ii 2-4 (rit.), w. dupl. KBo 21.1 ii 31-34 + KBo 21.5 ii 1, ed. Taracha, Hethitica 10:171f., 173, 175; cf. [*na*]mma ÉSAG *pád-da-an-z[i]* KUB 43.49 rev.? 37 (subst. rit.), cf. KBo 21.5 rev.? 2; [(*namma*)] *=kan* ÉSAG *kuiš GAM-an arḫa pád-da-an-za* (var. *-zi*) KUB 7.44:7 (rit.), w. dupl. KUB 12.20:3-4; [É]AG.MEŠ *pád-da-a[-n-zi]* KBo 22.119:8; [...] ES]AG?.GAL *pád-da-an-zi* KUB 60.161 ii 45 (rit.).

3. to dig up (something), acquire, or retrieve by digging — a. in general: (Before sunrise someone buries (*ḫariezzi*) a fleshy part (^{UZU}*ḫuitya*[(...)] in

padda- A 3 a

NA₄patta- B

a clay-pit) *huššiliya=war=*[at *maḥḥan* ... -y]a(?) *parā pád-da-a-an-zi n=at parā* x[... *šalliškizzi apā*]*š=a QĀTAMMA šalliški*[*ddu*] “[Just as] they dig [it] up in the clay pit, and [it disintegrates/melts(?), let [this one] too disintegrate/melt(?) in the same way” KBo 3.8 ii 13-15 (rit., NS), ed. Kronasser, *Die Sprache* 7:150f. (= 47-49) (reads *parā=pat dānzi*), cf. Goetze apud Kronasser, *Die Sprache* 8:111 (“Just as they dig out [the ...] from the plaster pit, and it [disintegrates], let this one too in the same manner”).

b. purut “mud”: (She throws into the pit the clay [*šakuniyaš purut*]) *taknaz=kan kuit šarā pád-d[a-iš]* “which she dug up from the ground” KUB 17.27 ii 6 (rit., MH/NS), mistranslated in ANET 347 (“which has been dug in the ground”); cf. ABoT 53:3.

c. wilan (IM-an) “clay”: KUB 43.62 iii? 10 (myth?).

4. to bury(?) [the usual verb for “to bury” is *ḥariya-*]: (They made three images from wax and sheep fat and plastered them with mud; they put names on each of them) *n=at pát-te-er* “and they buried(?) them” KUB 40.83 obv. 17 (dep., NH), ed. StBoT 4:64f.

5. (implements used) — a. GIŠAL “hoe”: KUB 7.41 obv. 6, see 1 a, above.

b. TUDITTU(M) “pectoral(?) / toggle pin(?)”: EGIR-ŠU=ma=za *TUDITTUM dāi apez pád-da-a-i* KUB 15.31 ii 12-13 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:156f.; [...]x GIŠ GÍD *TUD[IT]I pát-tu-an-zi* “... a pectoral(?) / toggle pin(?) for digging” KUB 42.89 obv. 11 (list, NS); [...] *TUD[ITI] pát-tu-an-zi* *ibid.* rev. 2 (list, NS); cf. KBo 10.16 i 9.

c. GÍR ZABAR TUR “small bronze knife”: KUB 27.34 i 19 (Hurr. rit.).

6. (w. associated prev., postpos., or adv.) — a. katta: KBo 15.25 obv. 20 (MH/NS); see 1 b, above.

b. kattan arḥa: KUB 7.44:7 (2 b, above), KBo 22.111 iii (10).

c. parā: KBo 3.8 ii 13-14 (rit., NS), see 3 a, above.

d. šarā: KBo 24.93 iii 18-19 (fest. frag.) see 1 a, above; KUB 17.27 ii 6, see 3 b, above.

The vocalization of the BE sign in this word is unknown; we have arbitrarily followed the *pát/d-*

writing chosen by Güterbock (ZA 42:227) and followed by Friedrich (HW 165f.). Puhvel (Heth.u.Idg. 214-216), suggests a reading *pè-da-* and cites as a supporting example (tr. his) “‘if anyone violates the boundary of a field’ 1 *akkālan pé-e-da-i* ‘and digs one (additional) furrow’” KUB 29.30 iii 9 (Laws §168, OS). But since the NS dupls. read 1 *aggalan pé-en-na-a-i* “and drives one furrow(?) there” KBo 6.26 i 46-47, KBo 6.13 i 1-2, and the meaning of *aggala-* is uncertain (see Puhvel, Heth.u.Idg. 215 n. 36), this passage cannot serve as proof for a spelling *pé-e-da-* “to dig.” On this passage see treatment under *penna-*. The examples for *pád-da-* show that this activity resulted in obtaining a vertical shaft or a sacrificial pit (*patteššar, ḥatteššar, ābi-*). There is no ex. indicating that *pád-da-* refers to digging an elongated trench or furrow.

Güterbock, ZA 42 (1934) 227f. (*padda-*); Oettinger, *Stamm-bildung* (1979) 505 (*padda-*); Puhvel, Heth.u.Idg. (1979) 214-216; idem, FsNeumann (1982) 317 (*pè-da-*); Neu, StBoT 26 (1983) 143 w. n. 440 (*padda-*).

Cf. *patteššar*.

NA₄patta- B n. neut.; (kind of small stone object); NH.†

sg. nom.-acc. NA₄*pád-da* KUB 10.92 vi 4 (NS).

pl. nom.-acc. NA₄*pa-at-ta* KUB 48.118 i 3 (Pud.), NA₄*pa-ad-da* *ibid.* i 8 (Pud.).

d.-l. [N]A₄*pa-at-ta-aš* *ibid.* i 11 (Pud.).

[*nu*]=*wa=šši* NA₄*pa-at-ta peran išḥū*[*wa-...*] “[...] scatter(s) *patta* in front of him/it” KUB 48.118 i 3 (vow text, NH), ed. de Roos, Diss. 295f., 434 (“*paddastenen*”); [*nu=wa*] NA₄*pa-ad-da apāš mān punuškizzi* “Someone like (cf. *mān* 1 d) him/her asks about the *padda*” *ibid.* 8 □ de Roos, Diss. 434, takes *mān* as a subordinating conj. “als die de *pattastenen* onderzoekt”; *namma=wa=kan* [N]A₄*pa-at-ta-aš anda* DUG¹*ḥupuwāi duwarna*<n> GAR-ri “Does a broken jug again lie among the *patta-s*?” (or perhaps w. de Roos as a statement: “A broken jug again lies...” *ibid.* i 10-11 (dream, Pud.), ed. de Roos, Diss. 296, 434 (“Verder lag(en) er op de *pattastenen* (een) gebroken? kruik(en) en zij zei”); [EGIR-ŠU=ma^{dH}] *i-i-šū-ú-i* NA₄*pád-da*(over erasure) / [GUD-aš] 1-ŠU KI.MIN (= *ekuzi* or *akuanzi*) “Once, in a standing position, he drinks/they drink Ḥišue (= Hurr. ZA. BA₄.BA₄) (in the form of) *patta*-stones” KUB 10.92 vi 4-5 (fest. for Teššub).

NA₄patta- B

(GIŠ)patalḥa- 1

Since the *patta*-s can be scattered (*išḥuwa*-), they are probably small objects.

LÚ **pád-da**[(-)...] n.; (a functionary or official); NS.†

LÚ GIŠGIDRU [...] / LÚ *pád-da*[-...] KBo 11.43 ii 3 (NS); an i-vocalization (*píd*) of the BE sign is also possible. Pecchioli Daddi, *Mestieri* 436, lists it as a variant spelling of LÚ *pí-it-ta-a-aš* KUB 8.75 iii 6, iv 40, which, however, must be read differently, since the LÚ belongs to the immediately preceding name *Armaziti* (^mDINGIR.GE₆-LÚ); cf. *pīetta*-.

Friedrich, HW 3. Erg. (1966) 26; Pecchioli Daddi, *Mestieri* (1982) 436.

(TÚG)**patalla**- n. (com.?); puttee, leg wrapping; from MH/NS.†

inst. *pa-tal-li-it* KBo 6.34 i (23), KUB 40.13 rev.! (7) (both MH/NS).

in a list, case unclear TÚG *pa-ta-al-la*[-...] KBo 7.25:5 (NH).

a. in rituals: *n=uš kattan GÌR.MEŠ=ŠUNU* [*pa-tal*[(*l-li-it*)] *patalliyandu šerr=aš ŠU.MEŠ=ŠUNU išḥiandu* “Below, let them tie their (i.e., the oath breakers’) feet (together) with a puttee; above, let them bind their hands” KBo 6.34 i 23-24 (mil. oath, MH/NS), w. dupl. KUB 40.13 rev.! 6-7, ed. StBoT 22:6f. (“Fußfesseln”).

b. in inv.: 2 TÚG *pa-ta-al-la*[-...] “two puttees” KBo 7.25:5 (inv., NH), in a list of garments which also includes 3 GAD.DAM BA[BBAR] “three (pairs of) whi[te] gaiters” (line 8), ed. Siegelová, Verw. 432f.

Kühne, ZA 62:249, cites two further exx., KUB 19.34 iv? 3 and KBo 20.13 rev. 2. The latter is to be read 3 *PA-RI-S*[I...], see StBoT 25:142, while [...] *pa-tal-la-aš* 1-*aš* SA[G...] KUB 19.34 iv? 3 (ann., Murš. II) may refer to the head of a mace and be read *ḥat-tal*.... For the spelling of *ḥattalla*- w. the initial PA see GIŠ *ḥat-tal-la-an* KUB 38.2 ii 9 (HED 3:255, where KUB 19.34 iv? 3 is not cited).

The passage in the inventory shows that the *p*. was not the very same thing as GAD.DAM.MEŠ “gaiters.” The passage in the rit. shows that the *p*. could be used to tie together a person’s feet. This

suggests that *p*. was what in English is called a “puttee” and in German a “Wickelgamasche,” i.e., a long strip of fabric that is wound around the leg and fastened at the end to prevent it from unwinding. The GAD.DAM, on the other hand, must have been a real “gaiter,” a solid piece of cloth which enclosed the calf.

Otten apud Kühne, ZA 62 (1972) 249 (“Fußfessel”); Oettinger, StBoT 22 (1976) 26 (“Fußfessel”); Košak, THeth. 10 (1982) 161 (“leggings,” the Hitt. reading of GAD.DAM); Siegelová, Verw. (1986) 611 (“eine Art Fussbekleidung”).

Cf. *patalliya*-, *pata*-, (GIŠ)*patalḥa*-, *patalḥai*-.

(GIŠ)**patalḥa**- n.; **1.** (a body part:) sole of the foot, **2.** (metaphorical use) sole of the foot or clog > walking > way of acting, behavior, **3.** (item worn on the foot or leg), wooden fetter(?) (always w. det. GIŠ), **4.** a model in dough of a fetter(?) (without det.); from OH/NS.

sg. nom. *pa-tal-ḥa-aš* KUB 33.8 iii 12 (OH/NS), GIŠ *ḥa-tal-ḥa-aš* KUB 17.1 ii 10 (NH), [GIŠ] *pa-tal-ḥa-aš* KBo 13.260 iii 33 (NS).

acc. *pa-ta-al-ḥa-an* KBo 34.26:4 (MS?), KBo 20.49:4 (ENS or MS), KBo 26.132:5, KUB 33.9 iii (6) (both NS), *pa-tal-ḥa-an* KBo 11.19 obv. 2, KBo 24.17 obv. (4), KBo 24.8:4 (all NS).

abl. *pa-tal-ḥa-z(a-at-kán)* KUB 24.13 ii 21 (MH/NS), GIŠ *pa-tal-ḥa-a[z]* KBo 26.107 rt. col. 7.

inst. GIŠ *pa-tal-ḥi-it* KUB 33.115 iii 8 (MH/NS).

pl. acc. *pa-tal-ḥu-uš* KBo 26.65 ii 9 (NH).

frag. GIŠ *pa-tal-ḥa*[-...] KBo 16.42 rev. 21 (ENS).

(Akk.) [še-pu] = (Hitt.) GÌR (i.e., *pašaš*) “foot” / (Akk.) [*ki-bi-is* GÌR] = (Hitt.) *pa-tal-ḥa-aš* “sole of the foot” / (Akk.) [*ú-ba-an*] GÌR = (Hitt.) GÌR-*aš kalulup[aš]* “[digit] of the foot, toe” KBo 1.51 rev. 8-10 (Akk.-Hitt. vocab.); cf. CAD *kibsu* A mng. 1 g (“sole of foot”). Note: This vocab. is only bil. Akk.-Hitt.; there is no missing Sum. col. [*ki-bi-is* GÌR] is the only possible restoration. In the sequence “foot” — x — “toe,” the x must be a part of the lower leg or foot. “Ankle” and “sole of the foot” are possibilities. The Akk. word for “ankle” is *kišallu*, which does not occur in construction w. a following *šēpi*.

1. (a body part:) sole of the foot: GÌR.MEŠ=*at=kan anšan ēšdu pa-tal-ḥa-za-at-kán anšan ēšdu ḪUL-lu alwanzatar* “May the evil hex be wiped (from) the feet/legs, may it be wiped from the soles of his feet” KUB 24.13 ii 20-22 (rit., NS), ed. Haas/Thiel, AOAT 31:104f., Alp, Anadolu 2:32; *n=an genuwa* 3-Š[U *kuwašta*] / *n=an pa-tal-ḥu-uš* 4-ŠU *kuwašta* “[He kissed] his knees three times; he kissed the soles of his feet four times” KBo 26.65 ii 8-9 (Ullik., NS).

(GIŠ)patalḫa- 2

(:)patalḫai-

2. (metaphorical use) sole of the foot or clog > walking > way of acting, behavior (cf. KBo 1.51 rev. 9 above bil. sec., and CAD *kibsu* A mng. 2); called *idalu*- “evil, bad” and paired w. *lala*- “tongue, speech” and *urki*-: [*idāl*]un EME-an KI.MIN *idālun pa-tal-ḫa-an* KI.MIN (= *dahḫun*) “I took (away) the evil speech (lit. tongue), I took (away) the evil behavior” KBo 26.132:5 (myth., NS), both body parts (*lala*- and *patalḫa*-) are used to refer to actions performed by them; cf. KUB 33.8 iii 12, KUB 33.9 iii 6, KBo 34.26:4; note [ḪU]L-luš EME-aš ḪUL-lu[šš=a] / ^[GIŠ]pa-tal-ḫa-aš KBo 13.260 iii 32-33 (incant., NS) w. the unexpected (erroneous?) det. for wood; Beckman (StBoT 29:204f.) translates this “evil fetter?”; paired w. *urki*- “path, course”: [... ŠA?] GİR.ḪI.A *pa-tal-ḫa-an ūrk[inn=a? ...]* “The behavior (lit. sole) [and] track [of] the feet” KBo 20.49:4 (rit., ENS or MS), cf. [... *idālu*]n *ūrkin idālun pa-t[al-ḫa-an]* “The [evi]l track, the evil beh[avior]” KBo 24.17 obv. 4 (birth rit., NS), ed. StBoT 29:204f. who restores *pa-t[al-ḫa-an?]* against copy. For this usage of *pata*- see *pata*- mng. 4.

3. (item worn on the foot or leg) wooden fetter(?) (always w. det. GIŠ) — a. in fairly clear context: 6-anna=za zašḫain aušta nu=kan ^mKiššiš GIŠ.SI.GAR ^{UZU}G[(Ū-ši)] *kittari* GAM-an=ma=šši=kan MUNUS.MEŠ-aš ^{GIŠ}ba-tal-ḫa-aš *kitta[ri]* “He (i.e., Kešši) saw a sixth dream: Kešši — around his neck a stock is placed; below, a women’s wooden fetter is placed on him” KUB 17.1 ii 9-10 (Kešši, NH), w. dupl. KUB 33.121 iii 11(-12), ed. Friedrich, ZA 49:238f.

b. in broken or unclear contexts: [...] / *ḫūmanteš* DINGIR.MEŠ-muš x[...] / ^{GIŠ}LAM.GAL-aš ^{GIŠ}pa-tal-ḫi-it na[nnai(?)] “[He will] d[rive(?)] all the gods with (i.e., wearing?) a fetter(?) (made) of pistachio wood” KUB 33.115 iii 6-8 (myth, MH/NS), cf. Hoffner, FsOttens² 155, Hittite Myths 47 (without attempting to harmonize w. other established meanings of *patalḫa*-, proposed “with a goad(?)” solely on the basis of the context); cf. ^{GIŠ}LAM.GAL-aš [...] / ^{GIŠ}pa-tal-ḫa-a[z] KBo 26.107:6-7 (myth); [...] / *anda uw[anun?...]a¹ruwait* ^{GIŠ}pa-tal-ḫa[-...] / ANA ^mUw[a(-)...] ¹u¹wanun “[When I] came in [to ..., ...] bowed down [and removed(?) his] fetter(?). When] I came [in] to Uwa[(-)...]” KBo 16.42 rev. 20-22 (Kumarbi myth frag.).

4. a model in dough of a fetter(?) (without det.): [...-ḫ]an išnāš (var. [i]ššanaš) *pa-tal-ḫa-an* TUR

INA ^{UZU}GŪ=ŠU / [*teḫhi*(?)] “I place a [...] fetter of dough on his neck” KBo 11.19 obv. 2-3, w. dupl. KUB 12.47 i 6; cf. KBo 24.8:4.

Alp, Anadolu 2:35, suggests that ^{GIŠ}p. is the phonetic reading of ḪAR.GİR, which is, of course, attested in Hitt. texts, but there is no evidence for this equation. A denominative verb (:)patalḫai- is based on this noun.

Güterbock, Oriens 10 (1957) 355, 362 (“sole’ and wooden sole = ‘sandal,’ or ‘ankle’ and ‘fetter’?”); Alp, Anadolu 2 (1957) 32-35 (mng. 1 “Knöchel,” mng. 2 “Fussreif”); Goetze, JCS 13 (1959) 69f. (“sole”); Haas/Thiel, AOAT 31 (1978) 105 (“Fußsohle”).

Cf. (:)patalḫai- v.

(:)patalḫai- v.; to fetter(?); from OS.†

pres. sg. 1 [*pa*]-tal-ḫa-e-mi KBo 25.150:4 (OS), [*pa-t*]al-ḫa-e-mi ibid. 5 (both restorations by Neu in StBoT 25:235).

Luw. inf. :*pa-tal-ḫa-ú-na* KUB 44.4 rev. 24 (NH).

part. sg. acc. com. :*pa!-tal-ḫa-an-da-an* KBo 13.241 rev. 20 (NH).

Luw. part. sg. acc. com. *pa-tal-ḫi-ia-ma<-an?>* KUB 35.145 rev. 15 (NS).

“O tongues, tongues (i.e., magical forces), where are you going?” ... UR.MAḪ GIŠ-ruanzi KI.MIN (= *pāiweni*) UR.BAR.RA :*pa-tal-ḫa-ú-na* KI.MIN ... *kuiš=wa=kan kēdani* DUMU-*l[i]* ḪUL-lu *takkiš<k>izzi* ... UR.MAḪ-an GIŠ-ruandan KI.MIN (= *aušdu*) UR.BAR.RA :*pa!-tal-ḫa-an-da-an* KI.MIN “... We are going to the lion to cage (it); we are going to the wolf to fetter(?) (it) ... Let him who prepares evil for this child ... see the lion caged, the wolf fettered(?)” KUB 44.4 rev. 23-24, 30, 32 + KBo 13.241 rev. 11-12, 18, 20 (birth rit., NH), ed. StBoT 29:178f.; cf. UR.BAR.RA *pa-tal-ḫi-ia-ma<-an?>* *aušdu* KUB 35.145 rev. 15 (incant., NS), ed. StBoT 29:194, w. brief comments on pp. 195 and 209 (follows Laroche, RHA XV/61:127, in translating the verb as “to fetter” = French “cheviller”).

The tr. is based on the relationship of the v. *pa~talḫai*- to the n. *patalḫa*- and on the meaning of the v. *taruwai*-. This latter is clearly seen in the passage: *išḫiyantan=war=an arḫa lāwen* LÚ GIŠ-ru-wandan=ma=kan *arḫa tarnumen* “Release the tied up one, let out the caged(?) man” KBo 19.145 rev. 39-40 (Šalašu’s rit.), ed. Haas/Thiel, AOAT 31:302f. (“angeholzten”); and UN-an GIŠ-ruanda<(n)> GIŠ-ruwaz

(:)patalhai-

(UZU)pattar A 1 b

a[(r)h)a tarn(ir)] išhiyandan=ma=kan išhiyala[(z arħa lāwen)] KBo 33.119:4-5 (Allaituraħi's rit.), w. dupl. VBoT 120 iii 1-3, ed. Haas/Thiel, AOAT 31:271f., 144f. "Caged" is preferable to "angeholt" considering the v. *arħa tarn-* "let out" and the parallelism w. "tied up." In KUB 44.4 + KBo 13.241, although "caged" and "fettered" fit well together, both are problematic in the context. Perhaps the caging and fettering of the beasts only enrages them further. The sorcerer "who seeks evil against this child" will see/experience this rage.

For NA₄.[HI].A¹ :*pa-tal-ħa-a-an-du* KUB 31.86 ii 12 (*BĒL MADGALTI* instr., MH/NS), translit. Laroche, RHA XV/61:127, tr. Goetze, JCS 13:69, Kořak, *Linguistica* 30:110, reads NA₄ (erasure, coll.) *tal-ħa-a-an-du*; see *talħai-*.

Laroche, RHA XV/61 (1957) 127 ("chausser, cheviller"); Goetze, JCS 13 (1959) 69 ("to lay out (the bottom of a moat)" > *patalħai-* "sole"); Beckman, StBoT 29 (1983) 291 ("to fetter"); Neu, StBoT 26 (1983) 143 (restores [*pa*]-*tal-ħa-e-mi* in KBo 25.150:4, 5, and translates the verb "fesseln, anpflocken(?)").

Cf. (GİS)*patalħa-*.

patalli(ya)- n.; fetter(?), tether(?); NS.†

[... *par*]ā *appanzi pa-tal-li-ia-aš-ša* MUŠEN. ĤI.A / [... *a*]rħa *warnumašš=za* MUŠEN. ĤI.A "[...] they hold [...] out. Both the birds of *p*. [...] and the birds of the burning up [...]" KBo 21.45 i 14-15 (birth rit., NS), ed. StBoT 29:206f., 209, 291 ("the birds of the fettering"); Beckman interprets *p*. as a verbal subst. gen. of *patalliya-* "to fetter." If so, the form ought to be emended to *pa-tal-li-ia-<wa->aš-ša*. Since an emendation would be arbitrary in such broken context, we prefer to take it as an ordinary noun, perhaps related to the derived verb *patalliya-* "to tie the feet, fetter."

Oettinger, StBoT 22 (1976) 26 n. 15 ("unklar"); Beckman, StBoT 29 (1983) 206f., 209, 291.

patalliya- v.; to tie feet, fetter; MH/NS.†

imp. pl. 3 *pa-tal-li-ia-an-du* KBo 6.34 i 24, KUB 40.13 rev.!(7).

n=uš kattan GİR.MEŠ=ŠUNU [*pata*](*llit*) *pa-tal-li-ya-an-du* KBo 6.34 i 23-24 (mil. oath, MH/NS), w. dupl. KUB 40.13 rev.!(6-7, ed. StBoT 22:6f. ("fesseln"). See tr. s.v. (TÜG)*patalla-*.

For *pa-tal-li-ya-aš-ša* KBo 21.45 i 14 see *patal~li(ya)-* n.

Oettinger, StBoT 22 (1976) 26 ("Fesseln (an den Füßen)").

pattankura- n. or adj.?(; (mng. unkn.; something that could be made of gold?); NH.†

[o o o ^dIŠTAR ^{URU}Law]azantiya ŠÀ *pát-ta-an-ku-ra-an* / [o o o KÙ].GI KILÁ.BI NU.GÁL *peħhi* "I will give [to? IŠTAR of Law]azantiya a *p*. heart, [and a ... of go]ld, its weight unspecified" KUB 48.123 iv 11-12 (vow, Pud.), ed. de Roos, Diss. 307, 446. De Roos reads, ŠÀ *pát-ta-an ku-ra-an* and translates "een gegriefd (en) gekwetst hart" (a grieved and wounded heart), taking *p*. and *k*. as neut. sg. participles. Since there is no word space between ŠÀ and *pát*, the tablet would also allow a reading ŠÀ-*pát ta-an-ku-ra-an* or even ŠÀ-*aš :ta-an-ku-ra-an*. From the joins to col. iii (Otten, ZA 68:156, no. 57), each column had ca. 15-17 signs.

(UZU)pattar A or (UZU)pittar n.; 1. wing, 2. feather; wr. syll. and *KAPPU*; from OH/MS.†

sg. nom.-acc. *pát-tar* KBo 23.12 iv 13 (MS), KBo 1.42 i 34, KBo 13.177 i 17, KUB 7.53 ii 4, KUB 12.58 i 22, KUB 49.60 ii 7, (11) (all NH), KUB 17.35 ii 35 (Tudħ., IV), *pát!-tar!* (text: *tar-pát*) KUB 38.2 i 22, ^{UZU}*pát-tar-ra* KUB 45.11 obv. 3.

pl. d.-l. *pád-da-na-aš* KUB 57.105 ii 22 (OH/NS), *pát-ta-na-aš* KUB 38.2 i 13, 26 (NH).

Akk. *KAP-PU*^{ĤI.A} KUB 38.11:11.

(Sum.) [á]-Ixl-SUD = (Akk.) *kap-pu* = (Hitt.) *pát-tar* "wing" KBo 1.42 i 34 (Izi Bogh.), ed. MSL 13:134.

1. wing — **a.** unspecified birds: [...] *pát-tar dāi n=at zanuzi* "[The practitioner] takes a wing (cf. MUŠEN rev.? 10) and cooks it" KBo 23.12 rev.? 13 (rit., MS); [...] *x-anta* ^{UZU}*pát-tar-ra* KUB 45.11 obv. 3 (Hurr. rit.), note the use of the UZU determinative.

b. of Šawuška: "dLIŠ of Calling: a gold statue of a man, standing" ZAG.LU-*za pát!-tar!* (text: *tar-pát*) *u[w]an...* [EGIR-*and*]*a=ma=kan pát-ta-na-aš* ZAG-*za* GÜB-*za* [^d*Nina*]*ttaš* ^d*Kulittaš* GUB-*ri* "From the shoulders, the wing(s) are coming ... Behind, to the left and right of the wings, Ninatta and Kulitta are standing" KUB 38.2 i 22, 26-27 (descriptions of statues, NH), tr. Wegner, AOAT 36:39 following tr. of Rost, MIO 8:175f.

(UZU) **pattar A 1 c**(GI, GIŠ) **pattar B a**

c. of an *awiti*- animal (perhaps a sphynx): *awi~tiyaš=ma=ka[n p]át-ta¹-na-aš* Z[AG-az GÜB-za] ^d*Ninattaš* ^d[*Ku*]litt[*aš*] ... GUB-ri “To the left and to the right of the wings of the *awiti*-animal, Ninatta and Kulitta are standing” KUB 38.2 i 13-14 (descriptions of statues, NH), ed. Bildbeschr. 4f., tr. Rost, MIO 8:175; [...] *awitiš* KÛ.BABBAR GÛR.MEŠ KAP-PU^{HLA} NU.GÁL “[...] an *awiti*-animal of silver, legs and wings are missing” KUB 38.11:11 (cult inv., NH), ed. Rost, MIO 8:198.

2. feather: *nu pá-tar arḥa i[š]ḥ[uwaiš]* “It (sc. a *pattarpalḥi*-bird) sh[ed](?) a feather” KUB 49.60 ii 7, (11) (bird oracle, NH); (In a list of paraphernalia for a rit.) TI₈^{MUSEN}-aš *pát-tar* “a feather of an eagle” KUB 12.58 i 22 (rit., NH), ed. Tunn. 8f. (= i 46); EGIR=ŠU=ma *pát-tar dāi* “Afterward she (the Old Woman) takes the feather (and waves it over the patient)” *ibid.* ii 4, ed. Tunn. 10f.; cf. KBo 19.134:12 (rit. frag., NS). The tr. *pattar* “feather” is likely because, together w. many other items, it is placed in a single basket (Tunn. i 43-51) and because in many rit. passages the *pattar* of an eagle is manipulated in such a way as to be unlikely for something as large as an eagle’s “wing.” Cf. *partawar*.

Unclear whether “wing” or “feather” is intended: [...]x^{MUSEN} *pát-tar ḥarzi* KBo 13.177 i 17 (NH).

A synonym, also routinely used of the eagle’s wing/feather, is *partawar*.

pattar could also be read *pittar*. Von Brandenstein, Bildbeschr. 27, cited an alleged spelling *pa-at-tar* from unpubl. Bo 2650 ii 21: *nu 1 pa-at-tar dāi* “He takes one wing (not “basket, sieve”). Collation has confirmed from the context that it indeed means “wing,” but it is spelled *pát-tar*, not *pa-at-tar*.

For KAP-PU E-NI “eye lash” KUB 22.70 obv., 20, 25, 71, Hitt. may have had a separate word.

Since the *pattar* basket (q.v.) could have had a shape suggesting a wing, *pattar A* and *pattar B* might be the same word. But since the vocalization of “wing” (*pal/ittar*) is still uncertain, we have listed them as separate words.

Hrozný, MDOG 56 (1915) 28 (reads *be-tar*, *pè-tar*); idem, SH (1917) 70f. (ditto); von Brandenstein, Bildbeschr. (1943) 26f. (*pattar*); Puhvel, Heth.u.Idg. (1979) 212f. (*pittar*).

Cf. *pattarpalḥi*-, *partawar*.

(GI, GIŠ) **pattar B n. neut.**; basket (made of wicker or reed); from OS.

sg. nom.-acc. *pa-at-tar* KBo 8.74 i 7 (OS), KBo 3.41 obv.! 1 (OH/NS), *pát-ta-ar(-ra)* KBo 17.1 iii (24), KBo 17.6 iii 16 (both OS), *pát-tar* KUB 17.10 iii 6 (OH/OS? or MS?), KBo 23.23 obv. 28 (MS), KBo 10.41:6, KUB 24.10 ii 6 (both MH/NS), KUB 12.58 iii 12, KUB 42.45:12, KUB 43.59 i 9 (all NH), ^{GIŠ}*pád-da-r(a-aš-ša-an)* KUB 32.117 rev.! 6 (OS), ^{GI}*pát-tar* KUB 35.146 ii 6, 9 (pre-NH/MS), KBo 12.96 i 6 (MH/NS), KUB 9.6 i 11, 13 (NS).

d.-l. *pa-at-ta-ni[-]* KBo 25.122 ii 3 (OS) [listed as d.-l. in StBoT 26:143, but inst. in StBoT 25:204 n. 666], [*p*]*át-ta-ni-i* KBo 17.3 iv 17 (OS), *pád-da-ni-i* KBo 17.1 iv 21 (OS), VBoT 24 i 19, 24 (MH/NS), ^{GI}*pád-da-ni-i* KUB 27.67 i 18, ii 14 and passim (MH/NS), KUB 12.58 i 27 (NH), KUB 9.6 i 12, 14 (NS), *pád-da-a-ni* KBo 17.4 iii 10 (OS), KBo 10.41:2, KUB 24.10 ii 11 (both MH/NS), ^{GI}*pád-da-a-ni* KBo 13.109 iii 2 (MH/NS), KUB 9.6 i 3 (NS), ^{GI}*pát-ta-a-ni* KUB 9.6 i 3, *pád-da-ni* KBo 17.4 iii 8 (OS), KBo 15.10 i 7, iii 20, 24, 27 (MH/MS), KUB 35.146 ii 6 (pre-NH/NS), KBo 10.41:12 (MH/NS), KUB 7.53 ii 13, KUB 12.26 iii 10, 17, KUB 43.59 i 10 (both NH), ^{GIŠ}*pád[-d]a-ni* KUB 32.117 rev.! 3 + KUB 35.93 rev.! 8, KUB 35.93 rev.! (10) (both OS), ^{GI}*pád-da-ni* KBo 4.2 i 20, 32, 39, 55 (pre-NH/NS).

inst. *pa-at-ta-ni[-it?]* KBo 25.122 ii 3 (OS) [see 1st ex. in d.-l.], *pát-ta-ni-it* KUB 31.4 obv. 8 (OH/NS), *pát-ta-ni-it!* (text -uš) KBo 13.78 obv. 8 (OH/NS), *pád-da-ni-it* KBo 12.22 i 12 (OH/NS).

abl.(?) ^{GI}*pád-da-n[a-az?]* KUB 9.6 i 36 (NS).

unclear without context *pád-da-na-aš* KUB 57.105 ii 22 (OH/NS).

a. used to contain and carry objects: *ammian pá-tar...* GAL-li *pád-da-ni* “small basket ... in the large basket” KUB 43.59 i 9-10 (rit., NS); EGIR-ŠU=ma=kan ^{GIŠ}*ḥattalu tarzuwan* ^{GI}*pád-da-a-ni dāi n=at* LUGAL-i *šer arḥa* BAL-zi “Afterward she places a wooden *ḥattalu tarzuwan* in a basket and waves (BAL for *wahnuzi?*) it over the king” KBo 13.109 iii 1-3 (rit.); [...]x-šan *ḥalkin karaš* ^{GI}*pád-da-ni-i šuhḥāi* KUB 27.67 iii 13 (rit., MH/NS), cf. Hoffner, Al-Heth 64, HW² 3:58a, cf. *ibid.* ii 9-14; 1 UR.TUR 7 *qalu~lupuš išnaš 7 išḥaḥru išnaš n=at=šan pád-da-ni išḥuwān* “One puppy, seven fingers of dough, seven tear-drops of dough — they have been strewn into the basket” KBo 15.10 i 6-7 (rit., MH/MS), ed. THeth 1:12f.; (The Old Woman prepares a selection of paraphernalia: two clay figures, twelve clay tongues, two clay oxen, two clay hinges (*wawar~kima-*), a little blue and red wool, an eagle’s wing, a little bone, ^š*alli-*, seeds of [...], figs, *zinakki-*,

(GI, GIS)**pattar B a**

heart, liver, a piglet of dough, morsels of different varieties of bread, one figure of wax, one of nut-ton tallow) *nuššan kē hūman* ^{GI}*pád-da-ni-i katta handaizzi* “And all this she arranges in a basket/tray” KUB 12.58 i 27 (rit., MH/NS), ed. Tunn. 8f. (i 51), cf. HED 3:97 (“on a reed tray”); *nammaššan šanḥunda* NINDA.GUR₄.RA.ḪI.A UNŪT GIR₄ ^{GI}ŠKAK.ḪI.A *Ašya* MUŠEN.ḪI.A *Ašya ŠA* IM ^{DUG}KUKUBI^{ḪI.A} TUR-TIM *katta pád-da-ni-i handāizzi* VBoT 24 i 17-20 (rit., MH/NS), ed. Chrest. 106f.; *nu* 12 NINDA.GUR₄.RA *hūriyaš* 12 ^{NINDA}*purpuruš DŪ-anzi* [n] = *aškan* MUNUS.ŠU.GI ^{GI}*pád-da-ni katta išhūwai* KBo 4.2 i 19-20 (rit., pre-NH/NS); [...]x [^{GI}*pát*]-*ta-ni-i šer karaš šanḥuwa*[*ntaya šu*]*hḥa*[*hḥi*] KBo 12.96 i 2-3 (rit., MH/NS); *nuššan pád-da-ni* ^{NINDA}ERÍN.MEŠ ^{NINDA}*wageššar tepu dāi ... EGIR-andašmaškan namma pád-da-ni* GÚ.GAL GÚ.GAL.GAL GÚ. TUR GÚ.ŠEŠ NINDA EMŠA *dāi* KUB 12.26 iii 10-11, 17-19 (rit., NH); *kēššan hūmand*[*a*] *pád-da-ni-i* (dupl. [*p*]*át-ta-ni-i*) *tēhḥi* KBo 17.1 iv 20-21 (rit., OS), w. dupl. KBo 17.3 iv 16-17 (OS), ed. StBoT 8:38f.; (A man was dressed in colorful clothing) *har!*-*ša-ni-i*[š-š]i (var. B 3: SAG[.DU-*i*šši ...]) *pa-at-tar ki*[*t*]ta ... *kīdan-da pát-ta-ni-it* (dupl. B: *pád-da-ni-it*, C: *pát-ta-ni-uš*) *ekan utiškimi* “on his head lies a basket; (and he calls out) ... with this basket I will keep transporting ice” KUB 31.4 obv. 2, 8 + KBo 3.41 obv. 1, 7 (OH/NS), w. dupls. (C) KBo 13.78 obv. 8 (OH/NS) and (B) KBo 12.22 i 12 (OH/NS), ed. Hoffner, JCS 24:34, cf. Popko, JCS 26:181 n. 1, despite Tischler’s approval (ZDMG 140:378) not w. Soysal, Hethitica 7:179 (“[Aus diesem Grunde muss] ich (jetzt) kommen, mit diesem *Köcher* immer wieder (Todes-)kälte bringen” [italics ours]), cf. HW² 2:27b (“mit diesem Korb Eis bringen”), for the error in C, see Melchert, Diss. 228.

b. because of its many holes, used as a sieve: *nammašatššan* EGIR-*pa kuit* ^{GI}*pát-ta-a-ni katta šuhḥāi pát-taršma* IGI.ḪI.A-*wa šarā nāi* “Because she pours it (i.e., the grits) back down into the sieve, she turns the sieve holes up” KUB 9.6 i 2-4 (rit., NS), ed. Popko, JCS 26:181, and see also *pakkuššuwant-2* for more context of this passage; *dāḥḥunšza pát-tar* 1 LĪM IGI.ḪI.A-*wa* “I took a sieve (with) a thousand holes (lit. ‘eyes’)” KUB 17.10 iii 6 (Tel.myth, OH/MS? or OS?), ed. Popko, JCS 26:181.

That a ^(GI, GIS)*pattar* was made of wicker or reed is shown not only by the determinatives GI and

pattarpalḥi- a

GIŠ, but also by its use as a sieve (above, b; cf. Popko, JCS 26:181f.) and its association w. other AD.KID objects in KUB 42.45:11-13 (inv., NH). Another word for which the tr. “basket” has been proposed is *e/irḥui-* (HW² 2:89-92).

Friedrich, ZA 37 (1926) 190f. (“Korb”); Goetze, Tunn. (1938) 118 (“tray”); Friedrich, HW 1. Erg. (1957) 15f. (reading *pa-at-tar*); Hoffner, JCS 24 (1971) 34 (w. lit.); Popko, JCS 26 (1974) 181f. (“sieve”); Soysal, Hethitica 7 (1987) 184f. (“Köcher”); Kammenhuber, HW² 2 (1988) 27b s.v. *eka-* and *passim* (“Korb”).

pattar C (mng. uncertain).†

Cult symbol of Yarli of Guršamašša: 2 *gurzip pát-tar* 2 ^{GIŠ}TUKUL ZABAR “two hauberks *pat-tar*, two maces of bronze” KUB 17.35 ii 35 (cult inv., Tudḥ. IV), ed. Carter, Diss. 128, 142, tr. RGTC 6:226 (“2 Panzer ...”). Carter tr. *gurzip* “helmet.” Akk. *gurpisu* means “hauberck” or “gorget” which protected chiefly the neck, but could extend to other parts of the body, see Zaccagnini, Assur 2 (1979) 5 w. lit., AHw 929 s.v. *gurpi(s)su(m)*, and CAD s.v. *gurpisu* (G 139f.).

This could be either *pattar* A, B, or a third word.

Beal, Diss. (1986) 629-631; idem, THeth 20 (1992) 151f. n. 550 (excerpt of preceding).

pattarpalḥi-, pattarpalḥa-(?) n. com.; (an oracle bird, the name means ‘broad-winged’; NH.

sg. nom. *pát-tar-pal-ḥi-iš* KUB 18.5 ii 15 and *passim*, KUB 18.12 i 13, *pát-tar-pal-ḥe-eš* KUB 5.11 i 40, iv 59, KUB 22.33 rev.? 5, 6, KUB 49.11 iii 20, KBo 24.126 rev. 22.

acc. *pát-tar-pal-ḥi-in* KUB 16.46 i 11, KUB 18.5 i 33, KUB 49.37:14, *pát-tar-pal-ḥe-en* AT 154 i 30.

gen. *pát-tar-pal-ḥi-ia-aš* KUB 18.57 iii 14.

pl. nom. *pát-tar-pal-ḥi-iš* KUB 16.46 i 7, KUB 16.72:20.

acc.(?) *pát-tar-pal-ḥu[-uš]* KBo 11.68 i 20.

Note *pát-<tar->pa*[*l-ḥi-...*] KUB 49.16 i 8.

a. flying toward observer (*uwa-*): in pairs KUB 16.46 i 7-8, KUB 16.72:20; singly (all other exx.); flight described as EGIR GAM *kuš*(*tayati*) KBo 24.126 obv. 21, KUB 5.11 i 22, 40, iv 59, KUB 5.24 ii 40, KUB 18.9 ii 5, KUB 49.11 iii 20, KUB 49.19 iii? 4; EGIR UGU SIG₅-*za*, EGIR-*an šarā aššuwaz* KBo 24.126 rev. 23, KUB 16.46 i 8, 11-12, KUB 18.12 i 22, KUB 18.66 iii 10, KUB 18.5 ii 26, iii (5); *pariyawan tarw*(*iyalli*)*an* KUB 18.5 i 33-34;

pattarpalḫi- a

patti(-)

pe(an) kuš(tayati) KUB 18.11 obv. 10-11, KUB 22.45 obv. 26; *ÍD-an āppa* ibid. ii 27; *GUN-li₁₂ zi(law)an* KUB 18.12 ii 17; *zi(law)an GU[N-li₁₂]* KUB 18.9 ii 5; *UTU-un EGIR GAM kuš(tayati)* KUB 5.11 i 22; *ÍD-az šarā peran aššuwaz* KUB 18.5 ii 48-49, cf. 24-25; *ÍD-az šarā tarw(iyall)iš* KUB 18.5 iii 15.

b. flying away from the observer (*pai-*): flight described as *ÍD-an pariyan* KUB 18.5 i 34; *pariyawan tarw(iyalli)an* KUB 18.5 iii 15; *pariyawan [...]* *mekki* ibid. ii 27-28; *pean arḫa* KUB 5.24 ii 40, KUB 16.46 i 8, 12, KUB 16.72:(21), KUB 18.11 obv. 11, KUB 18.12 i 22, KUB 49.19 iii? 5; *2-an arḫa* KBo 24.126 obv. 22, KUB 5.11 i 24, 41, iv 60, KUB 5.24 ii 46, KUB 49.11 iii 20, KUB 49.37:15; *tar(wiyal)li(an) pa(riy)an* KUB 18.15 obv. 8; *zilawan aššuwaz* KUB 18.5 ii 50; *zilawan tarw(i-yalli)an* ibid. iii 3.

c. subject (w. an eagle) of the verb *šakiyahḫ-*: KUB 16.46 i 5-8.

d. shedding a feather: *nu pattar arḫa i[š]ḫ[u~waiš]* KUB 49.60 ii 7.

e. observed (*aumen*, *NĪMUR* “we observed”): KUB 5.24 i 14, KUB 16.46 i 11, KUB 18.5 i 33, KUB 18.3 rev.? 12, KUB 18.11 obv. 10, KUB 18.12 ii 16, KUB 49.37:14, KUB 49.38 iv (7).

f. observed in association w. other birds — **1'** *aliya-*: KUB 49.6:15.

2' *aliliya-*: KUB 18.12 i 13.

3' *aramnant-*: KUB 5.24 ii 39, KUB 16.46 i 16, KUB 18.15 obv. 8-10.

4' *ḫalwašši-*: KUB 16.46 i 11-12.

5' *ḫuwara-*: KUB 18.12 ii 16.

6' *iparwašši-*: KUB 5.11 i 40-41, iv 59-60, KUB 22.51 obv. 8.

7' *maršanašši-*: KUB 49.56 obv. 5-6.

8' *šalwini-*: KUB 18.5 iii 4.

9' *TI₈^{MUŠEN}* “eagle”: KUB 18.3 rev.? 9, KUB 22.33 rev.? 6.

10' *SÚR.DÙ.A^{MUŠEN}* “falcon(?)”: KUB 50.1 iii 15.

g. other: *mān=ma aši pát-tar-pal-ḫi-iš uniu[š^{MUŠEN}.ḪI.A]* *tarḫzi INIM pát-tar-pal-ḫi-[y]a-aš*

k[išar]i “But if that *p.*-bird defeats(?) tho[se birds], will the word of the *p.*-bird [come to pass]? (If so, then let the oracle birds confirm)” KUB 18.57 iii 13-14. In lines 15-21 the behavior of the birds under observation is described w. the verdict in line 22: *SI×SÁ-at=wa* “it is confirmed,” but the *p.*-bird seems not to be mentioned in lines 15-21, unless it is to be restored as *p[át-tar-pal-ḫi]!-iš* in line 19.

A head-initial compound of *pa/ittar* A and *palḫi-* A “broad.” Riemschneider, JCS 27:233f., suggested that *p.* is a loan-translation from the Akk. bird name *kappu-rapšu*, since both words “correspond to each other both in the meaning of the components and in their sequence” and they “both denote a bird which is mentioned exclusively in divination.” The Akk. *kappu-rapšu*, however, denotes a bird which does not fly but runs, and is tr. as a kind of poultry by Gurney Oracles and Divination 154.

Friedrich, ZA 39 (1930) 36; Kammenhuber, KZ 77 (1961) 181 (“der Flügelbreite”); Hoffner, Or NS 35 (1966) 386 (“broad-winged, broad of wing”); Riemschneider, JCS 27 (1975) 233f. (= Akk. *kappu-rapšu*); Tischler, GsAmmann (1982) 220f.

Cf. *pattar* A, *palḫi-* A.

paddada n.; (mng. unkn.); ENS?.†

[o] *ŠA ZÍZ pád-da-da uda[nzi ...]* “They bring the *p.* (made) of wheat” KBo 24.18 i 4 (fest., ENS?). Usually, bread and porridge (BA.BA.ZA) are made from wheat. *p.* is probably not a bread or pastry, since it lacks the det. NINDA. It may be either a dish or an object (something like a corn doll?). Form perhaps pl. nom.-acc. neut.? The *a*-vocalization of *pád-* is only certain if this is a variant wr. of *pattiyata*.

[*pát(coll.)-ḫi-iš-kán-zi*] KUB 36.25 iv 8 should be emended to *pár!-ḫi-iš-kán-zi*; cf. *parḫ-* 8 a.

pati- see *pata-*.

patti(-) (Hurr. term); NH.†

(Afterward, he sacrifices one thick loaf to ...) *mātti pa-at-ti[(-)...]* KUB 27.10 iv? 16 (*ḫišuwaš* fest., NH).

LÚpa-te-x[...]

LÚ.MEŠpatilahit-

LÚpa-te-x[...] n.; (a functionary); NS.†

[...]x-*hiyaš=ma=kan* LÚ.MEŠpa-te-x[...] KBo 19.88:9 (instr. frag., NS); the last sign could be read -e[n-...] or -S[I]. If the word is Sum., it could be read LÚ.MEŠÉNS[I].

[‘PA’-ti-i-ia[o-o-]x-te-en] KBo 3.7 i 13, translit. Myth. 6, read *an-da-ma-!pa ti-i-ia[-a]t-te-en*, see Goetze, ANET 125 (“come ye to my aid!”), Carruba, Or NS 33:420, Hoffner, JCS 22:38 n. 52, HW² 129a and CHD -mu a and b 4’.

GIŠpatiyalli- n.; leg, foot (of furniture); from MH/NS.†

sg. acc. GIŠpa-ti-ia-al-le-en KUB 58.34 iii 24.

d.-l. GIŠpa-ti-ia-al-li KBo 13.260 iii 25 (LNS), KBo 19.129 obv. (23?) (NS).

pl. d.-l. ANA ... GIŠpa-ti-ia-al-le-e-eš VBoT 24 i 13 (MH/NS), GIŠpa-a-ti-ia-al-li-ia-aš KBo 19.129 obv. 22 (NS), GIŠpa-ti-ia-al-li-ia-aš KBo 13.260 iii 23, 29 (LNS).

unclear GIŠpa-a-ti-ia[-...] KBo 17.102 obv. 8.

a. (part of a bed): *nu mahhan nekuzi nu=ššan ANA EN SISKUR hantezzi palši ANA GÌR.MEŠ=ŠU ŠU.MEŠ=ŠU UZUGÚ=ŠU ištarna pedi ANA GIŠNÁ=ŠU 4 GIŠpa-ti-ia-al-le-e-eš hantezzi palši SÍG āndaran hamanki* “In the evening she first binds blue wool upon the sacrificer, first of all upon his feet, hands, neck, and inside (the house?), upon his bed, upon the four legs” VBoT 24 i 10-14 (rit., MH/NS), ed. Chrest. 106f. □ it is not clear whether *ištarna pedi* “middle” refers to the client’s body, to his house, or to the bed; (He holds water) [nu] ANA GIŠNÁ 4 GIŠpa-ti-ia-al-li-ia-aš [ku]edaniya [AN]A 1 GIŠpa-ti-ia-al-li [...](-)a]llit [kištan]uzzi nu ki[ša]n hūkzi § [k]ištannunu<n> [kui]t=kan ANA 4 GIŠpa-ti-ia-al-li-ia-aš [paḥ]hur “and with ... he extinguishes (the fire) on the four legs of the bed, on every leg; and he utters the following spell: ‘I have extinguished the fire on the four legs (of the bed)’” KBo 13.260 iii 23-30 (rit., LNS).

b. (part of a kneading trough): ŠA GIŠBÚGIN (LAGAB×NINDA).TUR ANA 3 GIŠpa-a-ti-ia-al-li-ia-aš kuedaniya [AN(A 1 GIŠpa-a)-ti-ia-al-li-m]a? 1 NINDA.SIG paršiyān dāi “He deposits a single broken thin bread at each one of the three legs of the small kneading trough” KBo 19.129 obv. 22-23 (Kizz. rit., NS), w. dupl. KBo 34.93 i 10.

c. (part of a GIŠŠÚ.A “throne”): [ŠA? G]IŠŠÚ. A=ma=ššan 1 GIŠpa-ti-ia-al-le-en [...] GIŠDAG šer tianzi “They place one leg of the throne upon the throne dais” KUB 58.34 iii 24-25, translit. Starke, ZA 69:87 n. 82 (as Bo 2843).

KBo 13.173:5 is probably not to be read *úpa-ti-ia-al[-...]*, but *úpa-ti-ia-al[-...]*, see KUB 56.12:9-10 and THeth 20:542.

GIŠp. is a wooden part of the furniture. The mng. “foot, leg” is based on the assumption that GIŠp. is derived from *pata-* “foot,” as well as on the fact that a bed has four of them and a kneading pan could have three. Cf. also *pata-* A mng. 3.

Sturtevant, Chrest. (1935) 107 (“posts” (of a bed)); van Brock, RHA XX/71 (1962) 111 (“pied (de lit), bois du pied”).

Cf. *pata-*, *špadumma-*.

[LÚpattiyant-] (Alp, HBM 306, 395) see (LÚ)pitteyant-.

pattiyata n. neut.; (a processed form of grain); MH?/MS?.†

[... ZÍD.DA]-aš *pa-ak-ku-uš-šu-an-te-eš dānt[eš ...] / ZÍD.DA-aš pa-at-ti-ia-ta-aš-še-et dānt[a] / [... Z]ÍD.DA-aš hātan mallan / [dān] “pakkuššuateš of [...] flour] are taken; its/his(?) pattiyata of [...] flour are taken (neut. pl.); dried and milled of [...] flour [is taken]” KBo 16.78 i 6-9 (village offerings, MH?/MS?). The three clauses appear to be parallel, yet *pakkuššuwanteš* and *hātan mallan* lack possessives.*

Since *p.* is flanked by terms for forms of cereal, it also probably designates a processed form of grain. Perhaps *paddada* is the same word.

LÚ.MEŠpatilahit- (Luw. abstract) n.; patilipriesthood; NH.†

sg. d.-l. [L]Ú.MEŠ[pa-ti¹-la-ḫi-ti-ia] KBo 26.88 i 7.

“Down [in]to Ḫatti in ... they will go” [KUR.KU]R?ḪI.A URU[Mittanni]=ya=[a]t=kan šani[-...] / [š]anḫi nu=za ḫattanduš UN.ḪI.A-uš [...] / [š]anḫeški kuiēš=man AŠŠUM [LÚ?MUNUS?....-UT~TIM] / [L]Ú.MEŠ[pa¹-ti-la-ḫi-ti-ia tiyawē[ni?]] (end of col.; next col. broken away) “Search [...] them, (namely) the [lan]ds of Mittanni; keep searching [...] for

wise people, whom we might (-*man*) install (*tiya-weni* from *dai-*) in [...-ship] and (-*ya*) in the *patili-priesthood*” KBo 26.88 i 4-7 (frag. of the Kumarbi myth, NS), for the preceding context, see *mieššar*.

Beckman, StBoT 29 (1983) 235-238; Starke, StBoT 31 (1990) 175; Melchert, CLL (1993) 175.

Cf. LÚpatili-.

LÚpatili- n. com.; (a priest w. purificatory functions); NH.†

sg. nom. LÚpa-ti-li-iš KUB 9.22 ii 23, 28, 31, 38, 48, iii (4), 11, 16, 19, (24), 31, 42, 43, iv 3, KUB 43.38 rev. 31, KBo 5.1 i 7, 14, ii 10, 55, iii 4, 10, 24, 43, iv 2, 9, 12, 24, KBo 17.69:7, 11, (15), KBo 24.126 rev. 7, ABoT 17 ii 12, (18), iii (4), 13, LÚpa-a-ti-li-iš KUB 9.22 ii (13), KUB 30.28 obv. (10), 24, (27), 31, rev. 1(!) [text LÚpa-a-ti-iš], KBo 17.64:(7), Bo 4951 rev. (6), 10 (StBoT 29:124f.), LÚpa-a-te-li-iš KUB 39.23 obv. (14), LÚpa-ti-liš KUB 26.66 iii 11, Bo 4876:9 (StBoT 29:92 n. n), LÚba-a-ti-li-iš KBo 17.68:(8), KUB 44.58 rev. (3), VAT 6212 rev. 4 (StBoT 29:124 n. f), [LÚb]a?-ti-li-iš KBo 3.62:7.

dat.-loc. LÚba-a-ti-li-ia? KUB 44.58 rev. 4.

pl. nom. LÚ.MEŠpa-ti-le-e-eš KUB 9.22 ii 36, KBo 5.1 iii 49, KBo 17.70 obv. 2, LÚ.MEŠpa-a-ti-le-eš KBo 17.67:4, LÚ.MEŠba-ti-le-e-eš Bo 4951 rev. 18 (StBoT 29:126f.).

gen. ŠA LÚ.MEŠpa-ti-le-e-eš KBo 5.1 ii 46, LÚ.MEŠpa-ti-li-ia-aš Bo 7953 iii 9 (StBoT 29:237).

dat.-loc. LÚ.MEŠpa-a-ti-li-i]a-aš KBo 17.65 rev. 23, ANA LÚ.MEŠpa-ti-le-e-eš KUB 9.22 ii 44, LÚpa-ti-li-ia-aš Bo 4876:5 (StBoT 29:92 n. j).

Akkadographic LÚpa-ti-li KBo 5.1 i 1, iv 41, LÚba-a-ti-[li] KUB 44.58 rev. 4.

a. in rituals — **1'** birth rituals: (When the birthstool is damaged by a woman in labor, but the birth has not yet occurred) *nu* LÚpa-ti-li-iš *ħarnāu šarā dāi UNŪTE*^{MEŠ} *ya=kan kue andan n=at šarā dāi n=at=kan mahħan KÁ-aš parā arnuzi nu KÁ-aš peran 1 MUŠEN ANA* ^d*Alitapara warnuzi 1 MUŠEN=ma ANA DINGIR.MEŠ URU-LIM war~nuzi § namma ħarnāu UNŪTE*^{MEŠ} *ya šinapšiya pēdāi n=at arahza dammili pedi dāi nu=za=kan MUNUS-TUM andan=pat ħāši* “Then the *p.-priest* takes up the birth-stool, and he also takes up the utensils which are in it. And when he has brought them out through the gate, then in front of (i.e., outside of) the gate he burns one bird for (the deity) Alitapara and one bird for the deities of the city. Further, he carries the birth-stool and the utensils to the *šinapši* and places them outside, in

a virgin place. The woman then gives birth inside” KBo 5.1 i 7-14, ed. Pap. 2*f.; cf. the activities of the *p.-priest* throughout this text; [(*n=ašta* LÚpa-)]*a-ti-li-iš MUŠEN.GAL KASKAL-ši [(ħattar)]išanaš parā pēt[ai (n=an)] ANA DINGIR.LÚ.MEŠ šipa[n]ti* “The *p.-priest* carries a ‘great bird’ to the crossroads and off[ers] it to the male gods” KBo 17.64:7-9 (“Hd”), w. rest. from the dupl. ABoT 17 iii 13-15 (“Hb”), ed. StBoT 29:115; *nu MUNUS KA×U=ŠU šuppiyaħħi* “(The *p.-priest*) consecrates/purifies the woman’s mouth” KUB 9.22 ii 30; (Various foods are lying ready) *nu=za ŠA* LÚ.MEŠ*pa-ti-le-e-eš ħalzīššanzi* “and they call them (the property) of the *p.-priests*” KBo 5.1 ii 46-47; *nu=z=š(an) damaiš* LÚpa-ti-li-iš *kupaħin tarnāi nu ANA DINGIR-LIM menaħħanda pūriya šipanti* “Another *p.-priest* puts on a *kupaħi*-headdress and sacrifices for *puriya* toward the deity” *ibid.* ii 10-12, cf. iii 4-7; also *wuriya keltiya šipanti* KBo 17.69:7-10.

2' funerary contexts: [*nam*]*ma=kan* LÚpa-a-ti--iš *kuiš šuħħi šer nu=kan É-ri katta[nda] ħalzāi akkanza kuiš n=an=kan ŠUM=ŠU ħalziššāi ku<wa>p[i=war=aš] pait* “Furthermore the *p.-priest* who is on the roof calls dow[n] into the house — he keeps calling by name the one who has died: ‘Wher[e has he] gone?’” KUB 30.28 rev. 1-3, ed. HTR 96f.; LÚpa-a-ti-li-iš=*ma kuēzz[a ...] weškiizzi n=an=za apā<š>=pat dā[i]* “The *p.-priest* himself takes for himself the [... with] whi[ch] he laments” KUB 30.28 obv. 31-32, ed. HTR 96f. (II. 39-40).

b. in other contexts: *nu=šši* LÚpa-ti-li-iš *šer aštaniyai maškann=a zankilatarr=a IŠTU É. LUGAL SUM-anzi* “And on his behalf shall the *p.-priest* perform a ...? And shall they give a propitiatory gift and reparation from the house of the king?” KBo 24.126 rev. 7 (oracle question, NH); *nu 1 MA.NA KŪ.BABBAR ANA MUNUS ħarnawaš* ^m*Lulluš* LÚpa-ti-liš *pēdaš* “And Lullu, the *p.-priest*, took one mina of silver to the woman of the birthstool” KUB 26.66 iii 10-11 (inventory), ed. THeth 10:66f. Beckman (StBoT 29:237) cited an unpublished text (Bo 7953, col. iii) in which a number of *p.-priests* “are said to have transgressed their own rules of conduct (LÚ.MEŠpa-ti-li-ya-aš *ša-ak-la-a-in* — lines 9'-10') while performing an offering of *ħarnai-*.”

He is associated w. ^{MUNUS}*katra-* and ^{LÚ}*zup~pariyala-* (“torch bearer”) KBo 17.65 rev. 23; w. ^{LÚ}^{GIŠ}*zuppari* KBo 9.96 iv 6-7, and w. a ^{MUNUS}*katra-* in KUB 9.22 ii 44. Elsewhere, the *p-*priesthood is coupled w. another status introduced by Akk. *AŠŠUM*, which requires that the word following it be a logogram ending in *-UTTİM*, which rules out purely syllabic words like ^{MUNUS}*katra-* and ^{LÚ}*zup~pariyala-* KBo 26.88 i 6-7.

Attested personal names of bearers of this title are Lullu (KUB 26.66 iii 11), *MANUS(L 60)-mi* (hieroglyphic on seal impression SBo 2.73 no. 149 [title *pa-ti-li-* according to Meriggi, HhGl 96, and Laroche, HH 146 no. 278]), and Papanikri (KBo 5.1 i 1, iv 41). This latter person is said to be ŠA KUR ^{URU}*Kummanni* (iv 42), which suggests a Kizzuwatnean origin for this profession, an impression that is strengthened both by ^{LÚ.MEŠ}*patilahī(t-)* “*patili*-hood” (q.v.), which is a Luw. abstract in *-ahī(t-)*, and by the entire context of KBo 26.88 i 4-7 (above, s.v. ^{LÚ.MEŠ}*patilahīt-*).

The functions of this type of priest seem to have been chiefly purificatory, often in rituals dealing w. life crises such as birth (e.g., CTH 476, 477) and death (e.g., CTH 488).

Three observations can be made from KBo 26.88 i 4-7 (see ^{LÚ.MEŠ}*patilahīt-*). (1) “wise people” are needed for *patili*-priesthood, by which training or professional skill might be in view. (2) Since the speaker commands a search of all the Mittanni lands for persons to become *patili*-priests, that type of priest was probably at home in the Hurrian lands. (3) Since *haddanteš* ^{LÚ.MEŠ}*uš* “wise men” occurs in the proem of the Song of Silver (HFAC 12 i 8, ed. Hoffner, FsOtten² 144f.), it is possible that KBo 26.88 belongs to that story.

Sommer/Ehelolf, Pap. (1924) 57f.; Ehelolf, OLZ 32 (1929) 322f.; Pecchioli Daddi, Mestieri (1982) 253-255; Beckman, StBot 29 (1983) 235-238.

patteššar (or: pitteššar) n.; excavation, pit, hole in the ground, breach (in a wall); from OH/NS.

sg. nom.-acc. *pát-te-eš-šar* KUB 7.41 i 6, 8 (MH/ENS or MS?), KBo 13.101 i 24, 25 (NS), KBo 1.42 iii (7) (NH).

d.-l. *pát-te-eš-ni* KBo 13.156 obv. (9) (OH/NS), KUB 24.9 ii 26 (MH/NS), KBo 10.45 i 35 (MH/LNS), KBo 11.10 iii 6,

KBo 11.72 ii 5 (both MH?/NS), KUB 12.44 iii 4, (16), KUB 44.61 rev. 10 (both NH), KBo 13.101 i 9, KBo 22.164:5, KUB 12.51 i? 20 (all NS), *pát-te-iš-ni* KBo 11.72 ii 3 (MH?/NS).

pl. d.-l. *pát-te-e[š-na-aš]* (or sg. d.-l. *pát-te-e[š-ni]*) KUB 12.44 iii (16).

[*pát-te-eš-ši(-ma)*], cited unpublished in Otten ZA 54:122f. (ii 10, “in das Loch”), 148, is [*pé-te-eš-ši* “in its place” in the copy KUB 41.8 i 39; the locative of *patteššar* would be *pát-te-eš-ni*.

(Sum.) *gú.gir* = (Akk.) *pé-el-šú* = (Hitt.) *pát-te-eš-šar* “hole, breach (in a wall)” KBo 1.42 iii 7 (Izi Bogh.), ed. MSL 13:137.

a. the result of digging (*padda-*, q.v.): *tekan* ^{URUDU}AL *paddai pát-te-eš-šar* ^{URUDU}MAR-it [*liš~šaizzi(?)*] § ANA 4 *halḫaldummariya QĀTAMMA paddai ḫa[šši tapuša] QĀTAMMA=pat paddai pát-te-eš-šar=ma* ^{URUDU}*gullubi[t ...]* “(The exorcist) digs the ground with a hoe and [clears(?) the (resulting) pit with a spade; at the four corners he likewise digs, and [beside] a he[arth] he likewise digs, and [...-s] the (resulting) pit with a copper *gullubi*” KUB 7.41 i 6-8 (rit., MH/ENS or MS?), ed. Otten, ZA 54:116f.; unfortunately the second verb, which takes *pat~teššar* as its object is lost in both lines; “Where a vineyard has gates” *nu KÁ-aš EGIR-an kēz kēzzi=ya tēkan paddaḫḫi n=ašta kēz kēzzi pát-te-eš-ni anda 3* ^{GIŠ}*ḫatalkiš tittanummi* “I dig the ground behind the gate, on this side and that, and I stand three Hawthorns in the (resulting) excavation on this side and that” KUB 12.44 iii 2-5 (rit. NH); *namma=ya=kan ANA* ^{GIŠ}KIRI₆.GĒŠTIN *anda kuwapitta parā 9 AŠRA padda[ḫḫi?]* § *nu NINDA Ì.E.DÉ.A iyanza n=ašta pát-te-e[š-na-aš]* (or *pát-te-e[š-ni]*) *anda NINDA.Ì.E.DÉ.A išḫuwannaḫ[ḫi]* “Then [I] dig nine spots in addition at several places in the vineyard. § The oil cake is prepared. I scatter the oil cake into the (resulting) excav[ation]” KUB 12.44 iii 14-17 (rit., NH); cf. also iii 4-5 □ sg. “excavation” used as collective for several pits? (see previous ex.).

b. various uses — **1'** breaking sacrificial bread alongside a pit (*p. tapuša/tapuša*): *nu pát-te-eš-ni tapuša 1 NINDA.SIG ANA* ^d*Marwayan paršiya* “She (the Old Woman) breaks a thin bread for Marwayan at the side of the pit” KUB 24.9 ii 26-27 (rit., MH/NS), ed. THeth 2:34f.; [... *pá*]*t-te-eš-ni tapuša* KBo 13.156 obv. 9 (rit.).

2' cutting up sacrificial animals over a pit to catch the blood: *nu=kan MÁŠ.GAL arkanzi nu*

šuppa hu[ešu] / [S]AG.DU GÌR.MEŠ^{UZU}GAB^{UZU}ZAG.LU *pát-te-eš-ni šer [kuranzi]* “They butcher a male goat, and [cut off(?)] the r[aw] meat, the head, legs, breast and shoulder over the pit” KBo 13.101 i 8-9 (rit.).

3' placing offerings down in a pit for the infernal deities: (The exorcist holds a lamb) *nuššan pát-te-eš-ni GAM-anta hu[k]zi* “and he slaughters it down into a pit” KBo 10.45 i 35 (rit., MH/LNS), ed. Otten, ZA 54:120f. (i 42); cf. KBo 11.72 ii 5; *n=an=kan pát-te-eš-ni kattanta [ti-a]n-zi* “And they [put] it (i.e., the pig) down into the pit” KUB 36.83 i 4-5 (rit.).

Near synonyms are *ābi-* and *ḥatteššar*. The same uses of the pit as described in usage b are documented for the *ābi*. For the vocalization of the first syllable see *padda-* “to dig.”

Güterbock, ZA 42 (1934) 227f.

Cf. *padda-* A.

[*pa*]-*te-iš-ši*] KUB 53.15 ii 6, read *kat!-te-iš-ši*.

[*pa-a-du-wa*[...]] KUB 33.34 obv. 2 (myth, OH/NS), translit. Myth. 66, read *pa-a-<an>-du=wa* “Let them go.”

[*pattuanzi*] [...]^x GIŠ GÍD TU-D[I-T]I *pát-tu-an-zi* KUB 42.89 obv. 11; [... TU-D]I-TI *pát-tu-an-zi* ibid. rev. 2 (list, NS) is the inf. of *padda-* “to dig,” q.v.; cf. EGIR-ŠU=ma=za TUDITTUM *dāi nu apēz paddāi* KUB 15.31 ii 12-13.

ḫpadumma- n.; foot(?) (of a bed); MH/NS.†

abl. *ḫpa-du-um-ma-az-zi(-ia)* KUB 24.11 ii 26, KUB 24.10 ii (5) (both MH/NS).

GIŠNÁ-šasš=šan^{SÍG} *ešaran kitkarza ḫpa-du-um-ma-az-zi-ia* (dupl. C [*ḫpa-du-um-ma-a*]z-zi-ia, A and E I-NA RA-AB/P-ŠI) *ḥamanki* “She (the Old Woman) binds *ešara*-wool (or: a woollen *ešara*) at the head and foot(?) of the bed” KUB 24.11 ii 25-26 (rit., MH/NS), w. dupls. KUB 24.10 ii 4-5 (C), KUB 24.9 ii 46-47 (A), and KBo 10.41:4-5 (E), ed. THeth 2:38f. (“in der Breite”).

ḫpadummazzi=ya is probably abl. of a noun *ḫpadumm(a?)*-. Despite the Glossenkeil the word is not necessarily Luw. Its abl. ending is Hitt., the

Luw. abl. ending being *-ati*. For the abl. ending *-azzi* (from earlier *-ati*) in protected, non-final position see *kez ... kezzi=ya*.

The opposite to *kitkarza* “at the head” (an adv. also derived from an abl.) would be “at the foot.” One suspects therefore that this word is from *pada-* “foot” w. a derivational suffix *-umma-*, as Akk. *šēpētu* “foot (of a bed)” is a derived form of *šēpu* “foot.”

The Akk. variant *INA RAB/PŠI* is problematic. That the correct Akk. word for “width” ought to be *rupšu* would not be an insurmountable problem, since one could simply assume the scribe had a defective knowledge of Akk. But the opposite of “at the head” ought not to be “in its width” (for which also one would expect a Luw. form of *palh-* “wide,” DLL 77), but “at its foot.” In Akk. texts the opposite of the “head (of a bed)” is *šēpētu* “foot (of a bed),” not any word which resembles *rab/pšu*. Provisionally, we must consider the Akk. variant as semantically worthless and base our translation on the word *padumma-* and the expected opposition w. *kitkarza*.

Laroche, DLL (1959) 81; Oettinger, KZ 99 (1985) 51 n. 50; Melchert, CLL (1993) 175.

Cf. *pata-*, GIŠ^{patiyalli-}.

GIŠpaddur n. neut.; mortar(?); OH?/NS.†

sg. nom-acc. GIŠ^{pád-du-ur} KBo 10.37 i 23 (OH?/NS), GIŠ^{pád-dur} KBo 10.37 i 18, (52), 56, ii 34, 35, iii 16 (OH?/NS).

d.-l. GIŠ^{pát-tu-ni-i} KBo 10.37 ii 44 (OH?/NS), GIŠ^{pád-du-ni-i} ibid. i (17), 29, 48, 51 (OH?/NS).

Akk. *ina* GIŠNÀGA *taḥaššal* “you pound in a mortar(?)” is glossed by Luw. *ṁmamanašati battunāti puwāti* “(s)he pounds with a *ṁmamanaš(a)*-mortar(?)” KUB 37.1 obv. 15-16, ed. Köcher, AfO 16:48, 50, see comment ibid. 54, and Friedrich, AfO 19:94.

Aside from the occurrence in the bil. passage from KUB 37.1 obv. 15-16, *paddur* only occurs in the rit. KBo 10.37 (rit. against curse, OH?/NS). In that text there is an *aššu* GIŠ^{paddur} “good *paddur*” (i 23, ii 35, 46) and a TUKU.TUKU-*aš* (ḪUL-lu) GIŠ^{pad~dur} “(evil) *p.* of wrath” (i 48, 52, 56, ii 34). Various evils, occasionally referred to as “evil tongues” (i 33, 41), are separated (*tuḫš-*) from the sacrificer

(who is called a DUMU-RU “child” in i 58) and placed in a *paddur* (i 29-30), probably the one elsewhere called the “(evil) *paddur* of wrath” (i 48, 52, 56, ii 34). Other items, called *aššaweš* EME.MEŠ “good tongues” (ii 37), are contained in the “good *paddur*” (i 50-52) and are waved over the DUMU: *nu* TUKU.TUKU-aš HUL-lu G^{IS}*pád-dur katta dāi nu=za āššu* G^{IS}*pád-dur dāi* “(The practitioner) puts down the evil mortar(?) of wrath, takes the good mortar(?), (waves it over the DUMU, and recites an incantation)” ii 34-35; (After the practitioner has said his incantation for the DUMU, they carry the “good *paddur*” off, dig in the ground (ii 49), manipulate foodstuffs, and speak further incantations (ii 52); then in the next column a practitioner urges the gods to give life, health, longevity and other benefits to the DUMU, and then) G^{IS}*pád-dur-ma-kán apiy[a]* / [AN]A A[.Š]À *mar[iyan]i šuḫḫai* “he/she pours (the contents of) the mortar(?) there onto the *mariyani*-field” iii 16-17. We are not told whether this *paddur* is the “good” or the “evil” one, although it seems to have been the “good” one in ii 46 that was carried out to the field.

The choice of the vocalization *pád/t-* is based on the assumption that G^{IS}*p.* is identical w. Luw. *ba-at-tu-na-a-ti* KUB 37.1 obv. 16, cf. Laroche, RHA XXIII/76:48. But the vocalization of this Hitt. cognate to Luw. *battunati* could still be an *i*, since Hitt. *eli* sometimes corresponds to Luw. *a* (DLL §16, p. 134).

G^{IS}GAZ/KUM, pronounced *naga, is Akk. *esittu*, see CAD E 337 s.v. *esittu* A (“pestle”) and AHW 250 s.v. *esittu* (“(Mörser-)Stöbel”) and see Starke, KZ 95:156 n. 62 (*battun*-“Stöbel”). The correct interpretation as “mortar” goes back to Landsberger, Date Palm (= AfO Beiheft 17) 56 n. 200, cf. Borger, Zeichenliste no. 192 (G^{IS}NĀGA = Akk. *esittu* “Mörser”).

Köcher, AfO 16 (1952) 54 (correctly Luw. *battun*-“Mörser”); Friedrich, AfO 19 (1959-60) 94 (Luw. *battun*-“Mörser”); Goetze, JCS 16 (1962) 30 (“seems to be a variant of (G¹)*pattar*,” mistakenly cites spelling G^{IS}*pa-ad-du-ur*); Laroche, RHA XXIII/76 (1965) 48 (compares Luw. *battun*-“mortier, pilon,” w. Hitt. G^{IS}*paddur*); Puhvel, Heth.u.Idg. (1979) 210 w. n. 12 (“variant term [of (G¹)*pattar*]”); Starke, KZ 95 (1981) 156 n. 62 (Luw. *battun*-“Stöbel”); Kammenhuber, HW² 1 (1984) 503a (“p.-Gefäß”); Melchert, CLL (1993) 175 (“(a container of some sort)” <? **padd-/patz(a)*-“carry” (?)).

patturi- (or **pitturi-**) n. com.; (mng. unkn.); NS.†

sg. nom. *pát-tu-ri-iš* KUB 19.20 rev. 17 (Šupp. I).

pl. acc.? *pát^l-tu-ri^l-[uš?]* KUB 36.95 ii 4 (NS).

(Šupp. I writes to the Pharaoh:) [...]x ANŠE.KUR.RA.MEŠ *walluškiši* ... [kui]t *mekki memiškiši nu=ššan nepiši* / [...]ma *pát-tu-ri-iš mašiwanza nu tuqqa* / [KARAŠ? *apeniššu*]wan “You boast about [...] (and) horses. ... What you call much [...]. But in heaven there is a ... the size of a *p*. And your [army? is thus]” KUB 19.20 rev. 12, 16-18 (letter, Šupp. I), ed. van den Hout, ZA 84:66f., 69f. (reading *pitturiš*), Forrer, Forsch. II/1:30 (read: [...] *na-a*]-š-ma *pát-tu-ri-iš*); (They sing various songs; all of them bow down) [*katta*]n=ma=šši / [...] *p*]aššelus *pát-tu-ri^l[-uš? išhui]škanzi* “they [strew] pebbles (and?) *p*-s [at] his [feet]” KUB 36.95 ii 3-4 (frag. of unkn. nature, NS).

The exx., although fragmentary, seem to indicate that a *p*. was an object of small size, since in festival texts they strew at the feet of the king small things like balls (*purpuruš*) of dough or bread, bits of cheese (GA.KIN.AG *paršan*), and fruits (G^{IS}INB^{HIA}).

This word should be kept apart from L^U*pidduri*- because of the lack of det. and the different spelling (i.e., L^U*pí-id-* vs *pát-/pít*).

Otten, MDOG 94 (1963) 15 n. 34 (separates from L^U*pidduri*-); Imparati, RHA XXXII (1974) 73 w. nn. 102, 103; Puhvel, Heth.u.Idg. (1979) 214; Pecchioli Daddi, Mestieri (1982) 436f.; van den Hout, ZA 84 (1994) 78f. (the last four connect this word w. L^U*pidduri*-).

pādušhi, paduši, wadušši (Hurr. offering term); NS.†

tiyari pa-a-du-uš-ḫ[i] IBoT 2.27 i 5 (list of Hurr. gods, NH), w. par. *tiyari pa-du!*(text -*ap-*)-š[i] KBo 11.5 i 26 (rit., NS); *tiyarra wa_a-du-uš-ši* KBo 20.119 i 22, all translit. Haas/Wilhelm, AOATS 3:111f.

paduši see *pādušhi*.

[*pa-du-uš-mi-it*] KUB 43.60 i 17 read *kad-du-uš-mi-it*; cf. the shape of PA *ibid.* i 5, 11, 16, and *passim*.

paddušriya

piyanāi-

paddušriya n. (Hurr. offering term); NS.†

(He offers bread and libates to)... *iddušhiya pa-ad-du-uš-ri-ia* KUB 7.51 rev. 15 (Kizz. rit., NS), ed. Haas/Wilhelm, AOATS 3:111 but mistranslit. *pa-ad-du-uš-ḫi-ia*.

Laroche, GLH (1979) 198.

padudileš n. or adj.? (mng. unkn.); pre-NH/NS.†

nu NUMUN.ḪI.A *kue ḫūman šanḫuta* NINDA. GUR₄.RA.ḪI.A *ḫūrīēš pūrpurīēš išnaš* NINDA (or: 4) IM *pa-du-di-le-e-eš ašaraš mitiēš* ^{GI}*pad~dani=ššan kue kitta* “Seeds, all of which were toasted (*šanḫuwanta*), thick loaves, *ḫūrīēš*, balls of dough, ..., *p.*, (and) a red band — what things are placed in a basket” KBo 4.2 i 62-64 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:92, 97. Kronasser translates *p.* as a noun modified by colors “die weißen und roten Wollfäden”; HW² 1:384a translates *ašaraš miteš* “rotes Band,” which makes *p.* either an independent item in the list, or an adj. modifying it.

p. is either sg. nom. of a stem *padudili-*, or pl. nom. of *padudila/i-*.

Kronasser, Die Sprache 8 (1962) 104f. (“Wollfaden” (o.ä.); Tischler, HdW (1982) 63 s.v. *padudila-* (“Wollfaden” o.ä.)).

[*pawant-*] in NÍG.ḪAR-*aš pawant-* HW 166, read ^{NINDA}*ḫaršpawant-*. See AlHeth 154f.

pawarri- Luw. v.; to light a fire; NH.†

pret. sg. 3 *pa-wa-ar<-ri>-it-ta* KUB 14.20 i 11

INA ^{URU}Pittag[*aišša t*]uzziyanun *nu=za mah~[ḫ]a[n]* KARAS.ḪI.A=*ma pa-wa-ar<-ri>-it-ta* ^{dU}NIR.GÁL[=*ma=mu*] EN=YA *parā ḫandatar nam~ma tetkušnun* (scribal error for *tetkušnut*) *nu* GE₆-*an ḫūmandan ḫēuwaneškit* ^{1nu}*IMBARU=ya dāiš nu=kan namma* LÚ.KÚR ŠA KARAS.ḪI.A *paḫḫur UL aušta* “I, (My Majesty,) encamped in Pittaga[*išša*]. But when the army lit the camp fires, the mighty Stormgod, my lord, showed(!) [me] (his) divine power again: it rained all night, and he laid a fog as well; so the enemy no longer could see the camp fires” KUB 14.20 i 10-13 + KBo 19.76 i 23-26 (ann., Murš. II), ed. AM 194f., tr. Otten, AfO 22:113.

The mention of the enemy no longer being able to see the camp fires immediately after the action

pawarritta argues in favor of Neu’s (StBoT 12:48 n. 20) suggested translation. Although the word has no marker, its Luw. character has been recognized by Oettinger and Starke.

Götze, AM (1933) 195, 266 (“biwakieren(?)”); Otten, AfO 22 (1968) 113 (“Biwak beziehen”); Neu, StBoT 12 (1970) 48 n. 20 (“Feuer machen,” but ending not Luw.); Oettinger, MSS 34 (1976) 102f. (“Feuer machen”); Starke, StBoT 31 (1990) 570f. (< Luw. noun *pāḫūr* “fire”); Melchert, CLL (1993) 175.

pazahanašši- see *parzahanašši-*.**pazzanant-** part. or adj.; (mng. unkn.); NH.†

Describing a chair: “One complete *kešḫi*-chair (lit. one set of chairs), six *šekan* in height” *n=at 2-ŠU pa-az-za-na-a-an* “it is twice/doubly *p.-ed*” KUB 29.4 i 29 (transfer of the Goddess of the Night, NH), ed. Schw. Gotth. 8f. As Kronasser observed, this shows the high quality of the chair (“doubly ...-ed”). We think of doubly secured, doubly polished, etc.

Kronasser, Schw. Gotth. (1963) 43 (“geleimt’ o.ä. ? Vgl. *doppelt genäht*”); idem, EHS 1 (1966) 568 (“doppelt geleimt, gefalzt (?? o.ä.)”); Xacatran, VONA 12 (1963) 92f. (“perekonpanyj, izvajannyj” = Engl. “scooped, carved”).

GIŠpazzi[-...] n.; (a tree, its wood, or a wooden object); OH?/NS.†

^{GIŠ}*pa-az-zi-[o-o?-i]a* ^{GIŠ}*kalmušatiya* KUB 28.9 rev. 10b + KUB 44.60 iii 9 (Ḫattic bil. frag., OH?/NS).

Ertem, Flora (1974) 162.

pazim[-...-]iš; (epithet of the Kaškaean Stormgod); MH/MS.†

^{dU}*pa-zi-im-x[...]-iš* KUB 23.77a obv. 14 (treaty, MH/MS), tr. Kaššäer, 117.

pē see *pē ḫar(k)-*.

[-*pe*] Puhvel, Heth.u.Idg. 216f. see *-pat*.

piya- see *piye-*.**piyanāi-, pēyanai-** v.; to reward (someone); from OH/NS and MH/MS.

pres. sg. 1 *pí-ia-na-a-mi* KUB 31.103:29 (MH/MS), *pí-ia-na-mi* KBo 9.96 i 14 (NH); sg. 3 *pí-ia-na-a-iz-zi* KBo 17.65 rev. 64, l.e. 7 (MH?/MS?), KUB 29.4 iii 10 (NH), KUB 27.49

piyanāi-

iii 13, KBo 29.87 rev. 16 + KBo 7.39 rev. 9, *pí-ia-na-iz-zi* KBo 17.65 l.e. 5 (MH?/MS?), KBo 6.5 iv 22 (OH/NS), KUB 27.2 iii 6, KUB 30.40 iii 1, *pí-i-ia-na-iz-zi* KBo 14.133 iii 11 (NH).

pl. 3 *pí-ia-na-an-z[i]* KUB 41.28 ii 14.

pret. sg. 3 *pí-ia-na-it* KBo 22.3:6 (OH/NS), KUB 19.5 obv. (22) (NH), *pí-ia-na-a-it* KBo 16.43:5, KUB 19.5 obv. 22 (NH).

imp. pl. 2 [*pí-i*] *a-na-at-te-en* KBo 16.61 i 6 (NS).

inf. *pé-e-ia-na-u-wa-an-zi* KUB 11.13 v 14, *pí-ia-na-u-wa-an-zi* KUB 2.5 ii 24, KUB 25.3 iv 41, *pí-ia-na-u-an-zi* KUB 10.13 iv 5 (OH?/NS), KUB 51.80 rt. col. 7, IBoT 2.139 obv. 5.

[for **sup.** *pí-ia-an-ni-wa-an* KBo 8.42 rev. 3 (OS), see *pai-B*].

iter. pret. pl. 1 *pí-i-ia-ni-iš-ki-nu-un* KUB 14.15 iv 25 (Murš. II).

broken *pí-ia-ni*[-(-)...] KBo 18.83:15.

The /e/ vocalization of the first syll. is assured by *pé-e-ia-na-u-wa-an-zi* KUB 11.13 v 14. It is unclear whether *pí-i-ia-ni-iš-ki-nu-un* KUB 14.15 iv 25 is for /piyani.../ or /peyani.../. If the latter, the graph *-i-ya-* would then be analogous to the *-u-wa-* in the writings of the sup. (e.g., *pí-iš-ki-u-wa-an* for /piš-kiwan/).

a. in hist., law, administrative texts: “If someone finds implements, [he shall give] them back [to their] owner” [(*apū*)] *n pí-ia-na-iz-zi* “(The owner) shall reward him (i.e., the finder)” KBo 6.5 iv 22 (Laws §45, OH/NS), w. dupl. KBo 6.3 ii 58 (NS), ed. HG 30f., *Imparati*, *Leggi* 62f.; (Muršili II sends a message to Manapa-Tarḫunta:) “Your brothers chased you from your land; I gave orders to the men of Karkiša concerning you” *namma=wa=ta* LÚ.MEŠ URU *Karkiša šer pí-i-ia-ni-iš-ki-nu-un* “and I furthermore rewarded (iter.) the men of Karkiša (for giving protection and support) for you, (but despite this you have betrayed me)” KUB 14.15 iv 25, ed. AM 68f.; cf. also presumably [*piyanišk*] *inun* KUB 14.15 iv 15; *š=uš pí-ia-na-it* “and he rewarded them” KBo 22.3:6 (Syrian wars, OH/NS); [...] / *pí-ia-na-a-mi* “I will reward [...]” KUB 31.103:28-29 (instr. in the format of a sealed land grant, MH/MS); [...]x ^dUTU-ŠI *pí-ia-na-a-it* KBo 16.43:5; “But when we arrived in Ḫattuša, ... he said the following”: 2 *LĪM PA. ŠE.ḪI.A-x[dāttē nu ...] / [pí-i]a-na-at-te-en* “[Take(?)] 2000 *PARĪSU* of grain, [and] reward [the ...]” KBo 16.61 i 5-6 (dep., NH), ed. StBoT 4:60f. (“Zweitausend Halbmaß Gerste ... [...] sollt ihr mir <als Schmiergeld> zahlen!”), but the trace after ŠE.ḪI.A cannot be *-m[u]*, and since no personal obj. for *piyanai-* is expressed in the clause w. the grain, we suggest two short clauses, w. *p.* taking a person or persons as its obj. in the second clause.

piyanāi- d

b. in a vow: [... K]Ū.ĜI¹-za *pí-ia-na-mi* “[...] with [go]ld I will reward [...]” KBo 9.96 i 14 (vow, Muw. II), ed. de Roos, *Diss.* 286 and cf. pp. 52-55.

c. in a letter: (Piyamaradu said to Atpa:) *tuk=wa* ^dU-u[*p?-aš* o *pí-i*] *a-na-it* “The Stormgod(?) has rewarded you” KBo 19.79 obv. 9 + KUB 19.5 obv. 22 (NH), ed. Houwink ten Cate, *JEOL* 28:39f.

d. in rituals and festivals: [... *šipa*] *nti kuiš n=an* EN SÍSKUR *pí-ia-na-a-iz-zi kuit=ši aššu* “The sacrificer rewards the one who libates (with) whatever (seems) good to him” KBo 17.65 rev. 64 (birth rit., MH?/MS?), ed. StBoT 29:144f. (“pays a fee”); *namma=aš* 3 BAL (or: 3 *pal<-ši>*) *pí-[i]a-na-iz-zi kuit=š[i] aššu* “Again he rewards them (*-aš*) (with) three libations(?) (or: on the third occasion?), according to what seems [right] to him” KBo 17.65 l.e. 5; cf. [...-k] *uwa=pat pí-ia-na-a-iz-zi* *ibid.* 7; *namma=aš pí-ia-n[a-...]* *ibid.* 8; “[...] speaks thus to the husband of the sacrificer”: MUNUS-*an* DINGIR-LUM IŠBAT *nu=war=an=za apāš dāi n[=wa]* EN.SISKUR *pí-i-ia-na-iz-zi kuit=ši aššu nu[=wa=šši ...] pāi* “The god will seize the woman and take her for himself. He will reward the sacrificer (i.e., the woman) as seems right to him, and he will give [her ...].’ (Then the sacrificer stands before the god)” KBo 14.133 iii 10-12 (rit.?, NH); *pí-ia-na-iz-zi kuit=ši aššu* KUB 30.40 iii 1-2 (*ḫišuwaš* fest.); *nu BĒLTI É-TI* LÚ.MEŠ EN DINGIR.MEŠ *pí-ia-na-a-iz-zi kuinza* (nasalized abl.?) *=kan imma kuēz duškizzi* “The lady of the house rewards the ‘lords-of-the-deities’ (priests) with whatever she pleases; (they bow and take them)” KUB 27.49 iii 13-14 (*witaššaš* fest.); “Inside they offer for wellbeing before the deity” *nu* EN.SÍSKUR DINGIR-LAM LÚSANGA MUNUS.MEŠ *katrešša* *pí-ia-na-a-iz-zi* “The sacrificer rewards the deity, the priest and the *katra*-women” KUB 29.4 iii 8-10 (rit., NH), ed. Schw.Goth. 22f. (differently); cf. KUB 45.3 iv 24 (rit. of Geziya, pre-NH/MS?); [...] MUNUS.MEŠ DINGIR-LIM *=ya pí-ia-na-iz-zi* “and he rewards/pays [the ...-s] and the women of the deity” KUB 44.52:16 (rit.); cf. ... *waššūwanzi* NINDA *wagata piyanna* KŪ.BABBAR KŪ.GI *pí-ia-na-u-wa-an-zi* (var. ... *waššuwanti* NINDA *wagatan* KŪ.BABBAR KŪ.GI *pianna*) “(The Chief Guard announces to the king) the dressing, the giving of *wagata*-bread, and the rewarding (with) silver and

piyanāi- d

piyanazziya-

gold (var. ‘the dressing, the giving of w.-bread, silver and gold’)” KUB 2.5 ii 22-24, w. dupl. KUB 25.1 iii 46-47; cf. also *waššutri waššuwanzi* KÛ.BABBAR KÛ.GI *pé-e-ia-na-u-wa-an-zi* KUB 11.13 v 12-14 (all *ANDAḤŠUM* fest.); ^{LÚ}SANGA ^{LÚ}tazel ^{LÚ}GUDU₁₂ ^{LÚ}ḥam[enann=a ...]it *pí-ia-na-an-z[i]* “They reward the priest, the *tazel*, the ‘anointed one’ [and] the chamberlain with [...]” KUB 41.28 ii 12-14; *nam~ma* ^{LÚ.É}karimnal[a- ...] / ^{TÚG}šaštaz *šarā arnu[nzi]* (or: *arnu[zzi]*) *n=aš LUGAL(?) -i* *peran tiezzi nu apū[n LUGAL-uš(?)]* / *pí-ia-na-a-iz-zi šarā=an kui[š arnuzzi]* / *nu=šši naššu* ^{KUŠE.SIR.ḪI.A} *našma* [... *pāi*] “Then they arouse the temple servant (or: the temple servant arouses ...) from bed, and he stands before [the king(?)]. And [the king(?)] rewards him, and [gives(?)] to the one who rouses him either shoes or [...]” KBo 29.87 rev. 11-17 + KBo 7.39 rev. 6-9; cf. KUB 10.13 iv 5, ed. *maniyahh-* 3 a 2’.

On the semantic level it is important, in view of the occasional translation of *p.* by “give gifts” (cf. Archi, FsLaroche 46f., cited above on KBo 22.1 rev. 28 “il te fera des cadeaux”), to stress that the assembled evidence indicates that the *v.* always expresses the idea of rewarding or paying someone for services rendered or expected. It is not used for simple gifts which expect nothing in return. For this, one uses *pai-* B “to give” (cf. usage b). The direct object of *p.* is the person receiving the reward. The reward itself is usually expressed in the instrumental.

Friedrich, SV 2 (1930) 23 n. 2 (undecided whether this is *pai-* “to give” + *-ann-* or a separate *v.*; correctly understands the mng. in law §45 as “(mit Finderlohn) beschenken”); Walther, HC (1931) 254f. (“reward”); Friedrich, HW (1952) 169 (lemma *pijanāi-* “beschenken, belohnen, mit Finderlohn bedenken”; still uncert. whether perhaps dur. to *pai-* “to give”); Oettinger, *Stammbildung* (1979) 81 w. n. 64 (identifies separate stems *pijannē-^{hhi}* [*pijē-^{hhi}* “to give” + productive stem ending ^o*annē-*] and *pijanae-* in the older language and translates both “beschenken,” while not committing himself to the priority of either), 368 (*pijanae-* “beschenken” is perhaps *pijē-^{hhi}* “to give” + productive stem ending ^o*anai-*).

Cf. *pai-* B “to give.”

piyanazziya- *v.* mid.; to be rewarded.

pres. sg. 2 *pí-ia-na-az-zi-at-ta* KBo 22.1:28; **pl. 3** [*pí?-i* *a?-na-az-zi-an-da* KUB 40.76:8.

“You (magistrates) go to your district, and do not investigate the murder of a poor man. You (pl.) do not question his provision carriers. You (pl.) do the (wishes) of the rich man; you (sg.) go to his house; you (sg.) eat and drink” *pí-ia-na-az-zi-at-ta* “and you (sg.) are rewarded” KBo 22.1 rev. 28 (instr., OS), ed. Archi, FsLaroche 46f. (“il te fera des cadeaux”), Melchert, Diss. 172f., cf. Starke, StBoT 23:33 (“Es wird reichlich zugeteilt,” taking *piyanazziyatta* as a mid. verb), 176, Melchert, Phon. 126, Oettinger, *Stammbildung* 81 n. 64 (“entweder Med. *pijanazziyatta* oder Akt. *pijanazzi=at=ta*”), HW² 1:406a (“und er bezahlt dich”); Neu, AfO 31:99 (correctly as mid. pres. sg. 2); [... ^{LÚ}š]ulluš=a *kuiuš pīwe[ni ...]* / [... *pí?-i* *a?-na-az-zi-an-da* “And the hostages [...] which we give, [...] they will be [re]warded(?)” KUB 40.76:7-8 (treaty fragment, MH/MS).

pí-ia-na-az-zi-at-ta KBo 22.1:28, was read as mid. pres. sg. 3 by Starke, StBoT 23 (1977) 33 (“Es wird reichlich zugeteilt”), and mid. pres. sg. 2 by Neu, AfO 31 (1984) 99 (without translation, but presumably implying “you are rewarded”). Neu’s interpretation makes slightly better sense than Starke’s and allows for the standard translation “to reward” (instead of “zuteilen”) for the active. Neu added [*pí-i* *a-na-az-zi-an-da* KUB 40.76:8, which he interpreted as mid. pres. pl. 3, and defended the formation on the basis of *šunnⁱaz~zi(y)a-* “überevoll sein.” Oettinger, *Stammbildung* 81 n. 64, allowed for either interpretation of KBo 22.1:28, although his analysis *piyanazzi=at=ta* instead of *piyanazzi=a=ta* contradicts the pattern of the active verb which takes the person rewarded as accusative. Although there is no duplicate of KUB 40.76:8 to establish Neu’s restoration, the general context is understandable and favors the translation “they will be rewarded.” Since the active of *piyana(i)-* takes the person rewarded in the accusative, a hypothetical **piyanazzi=an=da* would mean “he will reward him for you” with an unusual, but not unparalleled writing of *-ta* with *-da*. The traces would also support a reading [... *šu-u* *n-na-az-zi-an-ta* “they are/will be full,” the verb cited by Neu in StBoT 5:157 n. 1. But such a meaning seems inappropriate in the context of KUB 40.76, which deals with hostages. This means that the evidence for a middle verb *piyanazziya-*, although weak, is plausible.

Neu, AfO 31 (1984) 99.

NINDA **piyantalli/a-*****piyatar**NINDA **piyantalli/a-** n.; donated bread; from OS.

sg. nom. NINDA *pi-ia-an-ta-al-li-iš* KBo 17.29 iv 3, KUB 35.126 obv.? (2) (both OS), KBo 11.36 v 8 (OH?/NS), KBo 22.190:12 (pre-NH/NS), 665/u rt. col. 9 (Alp, Tempel 204), NINDA *pi-ia-an-ta-[al-li-iš]* KUB 58.27 ii 16, NINDA *[D]pi-ia-an-ta-li-iš* KBo 20.3 rev. 12 (OS), NINDA *pi-ia-an-tal-li-iš* KBo 7.40 rev.? 7 (OH/NS).

acc. NINDA *pi-ia-an-ta-al-la-an* KUB 40.63 i 15 (LNS), NINDA *p[?]an-tal-la-an* KBo 38.39 rev. (5), 6.

sg. or pl. NINDA *pi-ia-an-ta-al-li-iš* KBo 20.21 obv. 8 (OS), NINDA *pi-ia-an-ta-al-li-iš* KBo 26.56 + KBo 30.27 iv (8) (OS), KBo 12.66 + VAT 13583 (Bab 4:225) i 7 (NS), NINDA *pi-ia-an-tal-li-iš* KUB 31.57 iv 14 (OH/NS).

pl. acc.(?) NINDA *pi-ia-an-tal-la-aš* IBoT 2.93:2 (OH/NS), NINDA *pi-ia-tal-la-aš* KBo 7.42 iv 15 (NS).

NINDA *p.* occurs in lists together w. other varieties of breads and pastries. Quantities given range from one, e.g., KBo 11.36 v 8, KBo 20.3 rev. (12), 665/u rt. col. 9 (Alp, Tempel 204f.); four: KBo 25.16 rev.? 2; twenty-five: KBo 7.42 iv 15; fifty-four: KUB 41.36 i 6 + KBo 12.66 + VAT 13583 i 7; four or five hundred: KUB 31.57 iv 14; to one thousand: KBo 20.21 obv. 8, IBoT 2.93:2.

(If you <priests> are able to eat and drink <the sacrificial offerings> in that day, then eat and drink them. But if you can't) [*n=at INA*] UD.3. KAM *azzikkitten akkuškitten* [(NINDA *pi-ia-an-ta-al-la-an-ma*) *šumeš ANA DAM*].MEŠ=KUNU(text: =ŠUNU) DUMU.MEŠ=KUNU(text: =ŠUNU) SAG.GÉME.İR.MEŠ=KU[NU(text: =ŠU[NU] *lē peštenī*] “then eat and drink [them over a period of] three days, but [don't give] the *p.*-bread to yo[ur](!) wives, children or slaves” KUB 13.5 ii 8-9 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 40.63 i 15 (LNS), ed. Süel, Direktif Metni 34f. (“bağış ekmeğini”); [...]x [21] *māriēš* 2 NINDA *p[?]an-ta-al-li-iš* [...] KBo 25.56 + KUB 30.27 iv 8 (fest., OS), translit. StBoT 26:365; 1 NINDA *pi-ia-an-ta-al-li-iš* 12-*iš* ½ NINDA *tunik* 50-*iš* ½ NINDA *kāharit* 50-*iš* NINDA.İ.E.DÉ.A *hūpparaš ANA zipatani* 12=ŠU *paiš* KBo 11.36 v! 8-13 (KILAM fest.); 1 NINDA *[A]pi-ia-an-ta-al-li-iš* 40-*iš* KBo 20.3 rev. 12 (KILAM, OS); (five hundred of one kind of bread, five hundred of another, one thousand of another) 1 *LI<M>* NINDA *p[?]an-ta-al-li-iš x-iš* “one thousand *p.*-breads” KBo 20.21 obv.? 8 (KILAM, OS); cf. 1 *LIM* NINDA *pi-ia-an-tal-la-aš* IBoT 2.93:2; again w. *kāharit*-bread: KBo 25.16 + KBo 20.7 rev.? 2 (KILAM); w. NINDA *kāharit*, NINDA *ZI.ĪAR.ĪAR*, and NINDA *ša~rama*: KBo 7.40 rev.? 5-8 (fest.), KUB 41.36 i 6 + KBo 12.66

+ VAT 13583 i 7; [*n*]u *IŠTU É MUNUS.LUGAL ANA LÚGUDU₁₂* [...] *ANA MUNUS ammama* 3 UDU.ĪI.A [...]x 25 NINDA.KU₇ 25 NINDA *pi-ia-tal-la-aš* [...] 3 DUG *tawal pianzi* “They give from the queen's house to the GUDU₁₂-priest and the *ammama*-woman three sheep, [...], twenty-five sweet loaves, twenty-five *p.*-loaves, [...], and three jugs of *tawal*-drink” KBo 7.42 iv 13-16 (fest. frag.).

Size of loaves: 12-*iš* “twelve (units)” KBo 11.36 v 8; 20-*iš* KUB 58.67 vi 7; 30-*iš* KBo 12.66 + VAT 13583 i 7; 40-*iš* KBo 20.3 rev. 12.

KUB 13.5 ii 8-9 suggests bread “donated” to the priests, which only they could eat.

van Brock, RHA XX/71 (1962) 128 (“a l'air d'être un dérivé du participe *piyant-* de *pai-* ‘donner’”); Hoffner, AIHeth (1974) 177.

piyaškattalla-, see *pe/iškattalla-*.

***piyatar** n.; giving; wr. SUM-*tar*; NH.†

nom.-acc. neut. SUM-*tar* KUB 6.39 obv.? 6.

gen. SUM-*an-na-aš* KBo 2.2 iv 22, 23, 27, 34, KBo 8.58:9.

[**d.-l.** *pi-ia-ni* KBo 3.1 ii 60 (thus THeth 11:37 n. 1) is more likely a mistake for *piyanna*, inf. of *pai-*.]

eni INIM SUM-*an-na-aš kuit* SI×SÁ-*at eni kuit* INIM SUM-*an-na-aš* ^m*Katapa-DINGIR-LIM IDI nu TE*.MEŠ NU.SIG₅-*du* ... NU.SIG₅ § *mān eni=pat* INIM SUM-*an-na-aš* ^m*Katapa-DINGIR-LIM kuin IDI namma=ma* K[I.M]IN *nu TE*.MEŠ SIG₅-*ru* ... SIG₅ § *pānzi aši* INIM SUM-*an-na-aš kišan iš~hiulahhanzi* “Concerning the aforementioned matter of giving which was ascertained, is it because Katapaili knows about the matter of giving? (If so) let the exta be unfavorable. ... Unfavorable. § If it is only this aforementioned matter of giving, which is known to Katapaili, and there is nothing further, then let the exta be favorable. ... Favorable. § Should they then proceed to give instructions (concerning?) the aforementioned matter of giving?” KBo 2.2 iv 22-35 (oracle questions); “They will give instructions on account of that matter as follows” *mān=ma* INIM SUM-*an-na-aš apez arha hark[zi]* “If as a result of that the matter of giving will disappear, (let the KIN-oracle be favorable)” KBo 8.58:9 (oracle question); [*n*]=*at=ši=at=kan* GUR-

*piyatar

pē ḥar(k)-

iš>ma kuiški ḏm[i? - ...] / [m]ān GIG *mān* MUD *mān* SUM-*tar* x[...] “But if someone else [has ...] it/them to him, whether sickness, bloodshed, or giving [...]” KUB 6.39 obv.? 5-6 (oracle question).

Cf. *pai*- B.

piḥaim(m)i- Luw. denom. adj.; (epithet and/or name of a stormgod); NH.†

nom. *pí-ḥa-i-mi-i-š* KUB 12.2 i 18, *pí-ḥa-i-mi-i-š* ibid. iii 1, *pí-ḥa-im-mi-i-š* KBo 4.10 obv. 53, *pí-ḥa-im-me-i-š* AT 454 l.e. vi 1, *ḏpí-ḥa-i-mi-i-š* KUB 38.6 iv (2), 11, KUB 38.10 iii 6.

stem form *pí-ḥa-i-mi* KUB 38.12 iii 19.

frag. *pí-ḥa-a-e-m[i(-)...]* KBo 26.161 iii 3.

^dU *pí-ḥa-i-mi-i-š* ^{NA₄}ZI.KIN “The Stormgod *p*.: a stela” KUB 12.2 iii 1, cf. *pí-ḥa-i-mi-i-š* ibid. i 18 (cult inv., NH), ed. Carter, Diss. 76, 84; cf. 1 ^{NA₄}ZI.KIN ^dU *pí-ḥa-im-me-i-š* AT 454 l.e. vi 1 (oracle question, NH); ^d*pí-ḥa-i-mi-i-š* ^dU ^{URU}Aššur KUB 38.10 iii 6 (cult inv., NH), translit. Rost, MIO 8:195; note the immediate juxtaposition to *piḥa(m)mi-* in: ^dU *Kaštama* ^d*pí-ḥa-i-mi-i-š* ^d*pí-ḥa-mi-i-š* ^d*Milkuš* ibid. iv 11, cf. ibid. + Bo 6741 iv 2, translit. Otten/Rüster, ZA 72:141.

Starke, StBoT 31:314 n. 1089, describes *piḥaimmali-* as deverbal from a hypothetical stem **piḥaji-* and *piḥammali-* from **piḥa-ⁱ*. But they are more easily derived directly from the n., Melchert, CLL 176. As Starke showed, these two derived forms must be semantically distinct, since they occur as DNs in immediate juxtaposition. But the distinction may have been slight, somewhat analogous to English “joyful” and “joyous.” Both adjectives could mean simply “imbued with splendor/might (*piḥa-*),” the more original sense being “splendor” and the derived one “power, might.”

Goetze, JCS 5 (1951) 72f.; Laroche, DLL (1959) 81; Starke, StBoT 31 (1990) 314f. w. n. 1089 (two semantically differentiated v. stems derived from the n. *piḥa-* “Glanz, Macht, Blitz”: *piḥaji-* > *piḥaimma(i)-* and *piḥa-ⁱ* > *piḥamma(i)-*); Melchert, CLL (1993) 176 (“imbued w. splendor/might,” rejects Starke’s deverbal derivation); Singer, Muw.Pr. (1996) 56, 185.

Cf. *piḥaššašši-*, *piḥaddašši*, PN *Piḥame*.

piḥam(m)i- Luw. denom. adj.; (epithet and/or name of a stormgod); NH.†

nom. *pí-ḥa-mi-i-š* KUB 6.46 ii 31, KUB 6.45 i (66), KUB 51.88 rt. col. 3, ^d*pí-ḥa-am-mi[-i-š]* KBo 2.16 obv. 6 (NH), ^d*pí-ḥa-mi-i-š* KUB 38.6 i 4 (NH), KUB 38.6 + Bo 6741 iv 2 (ZA 72:141), 11, KUB 38.10 iv 14.

acc. *pí-ḥa-am-mi-in* KUB 18.6 i 24.

Akkadographic gen. ŠA ... *pí-ḥa-mi* KUB 6.45 i 66 w. dupl. KUB 6.46 ii 31.

^dU *pí-ḥa-mi-i-š* [(DINGIR.MUNUS-TUM ŠA)] ^dU *pí-ḥa-mi* ŠA ^{URU}Šanaḥuitta “The Stormgod *p*. and the goddess (consort?) of the Stormgod *p*. of Šanaḥuitta” KUB 6.46 ii 31 (prayer, Muw. II), w. dupl. KUB 6.45 i 66, ed. Singer, Muw.Pr. 12, 34; cf. 1 ^{GIŠ}KAPPU ^dZA.BA₄.BA₄ 1 ^{GIŠ}KAPPU ^d*pí-ḥa-am-mi[-i-š]* “one (wooden) bowl (representing) Zababa, one (wooden) bowl (representing) ^dPiḥammi” KBo 2.16 obv. 6 (cult inv., NH); and cf. ^d*pí-ḥa-mi-i-š* KUB 38.6 i 4 (cult inv., NH), translit. Rost, MIO 8:185; note immediate juxtaposition to *piḥai(m)mi-* in: ^dU *Kaštama* ^d*pí-ḥa-i-mi-i-š* ^d*pí-ḥa-mi-i-š* ^d*Milkuš* ibid. iv 11, cf. ibid. + Bo 6741 iv 2, translit. Otten/Rüster, ZA 72:141; for another ex. of the stem *piḥam(m)i-*, see Msk 74.176:21, 45 (StBoT 31:314 n. 1089).

For discussion and bibliography, see s.v. *piḥaim(m)i-*.

pē ḥar(k)- v.; **1.** to have or hold (in one’s possession), keep, keep possession of, **2.** to hold ready, **3.** to present, deliver, bring, **4.** (associated adverbs, postpositions, and prev.); from OH/MS.

pres. sg. 3 *pé-e ḥar-zi* KUB 26.17 ii 12, 13 (MH/MS), KBo 6.4 i 6, KUB 10.21 ii 34, KUB 10.54 ii 14 (all OH/NS), KBo 4.9 vi 21 (OH/NS), KBo 4.2 ii 25 (pre-NH/NS), KBo 11.38 i 21, KBo 11.52 i 11, KBo 13.237 obv. 11, KUB 25.1 ii 20, KUB 25.16 i 24, KUB 51.57 obv. 10 (all NS), KBo 14.4 i 25 (Murš. II), KUB 21.1 iii 50 (Muw. II), KBo 2.13 rev. 3, KBo 23.1 i 11 (both NH).

pl. 1 *pé-e ḥar-ú-e-ni* KBo 12.42 rev. 5, (9), (14) (pre-NH/ENS); **pl. 2** *pé-e ḥar-te-ni* KUB 13.4 i 52, iv (4), 37 (pre-NH/NS); **pl. 3** *pé-e ḥar-kán-zi* KUB 27.16 i 21 (MH/MS), KUB 2.2 iv 18 (OH/NS), KBo 21.37 rev.? 4 (MH/NS), KBo 14.129 rev. 12, KBo 29.72 rev. 12, KUB 9.17 obv. 8 (all ENS?), KUB 17.8 iv 28, 29 (pre-NH/NS), KBo 11.39 i 6, KBo 25.163 v 14, KUB 11.21 ii 6, KUB 25.11 ii 11, KUB 46.28 rev. 21, IBoT 3.53:7 (all NS), KUB 21.15 iii 3 (Ḥatt. III), KUB 21.38 i 19 (Pud.), KUB 17.35 ii 17, KUB 25.25:8 (both Tudḫ. IV), KBo 12.38 i 23 (Šupp. II), KBo 2.13 obv. 12, KBo 15.2 i 18, KBo 26.182 i 8, KUB 16.27:7, KUB 49.90:14 (all NH).

pē ḫar(k)-

pē ḫar(k)- 1 c

pret. sg. 1 *pé-e ḫar-ku-un* KUB 26.92:8 (NH); **sg. 3** *pé-e ḫar-ke-er* KUB 18.21 ii 5 (NH), *pé-e ḫar-ker* KUB 46.69 ii 10 (NS), KUB 19.37 iii 48 (Murš. II), KBo 18.22 obv. 10, KUB 16.42 obv. 38, IBoT 2.129 obv. 12, 14 (all NH).

imp. sg. 2 [*pé-e ḫar-ak* HW 167 is not in our files]; **sg. 3** *pé-e ḫar-d[u]* KUB 26.25 ii? 4 (Šupp. II); **pl. 2** *pé-e ḫar-tén* KUB 13.4 iv 4, 38 (pre-NH/NS).

part. sg. nom.-acc. neut. *pé-ḫar-kán* (sic, i.e., *pé<-e>?*) KUB 16.83 obv. 49 (NH).

1. to have or hold (in one's possession), keep, keep possession of — **a.** obj. *aššu* “gods”: “If anyone kills a Hittite merchant for his goods, he must pay [...] minas of silver and make threefold compensation for his goods” [*mān*] *aššu=ma UL pé-e ḫar-zi* “But [if] he has no goods in his possession (and someone kills him in a quarrel, he must pay six minas of silver)” KBo 6.4 i 6 (Laws §III, NH), ed. HG 50f.; *n[ašm]a ŠA BĒ<L>TUM aššū / [... p]é-e ḫarzi našma a[ni]uḫšan dayan wedai[zzi] / [našma da~main LÚh]uyandan [p]é-e ḫarzi našma GUD.ḪI.A UDU.ḪI.A / [wedaizzi] KUB 26.17 ii 12-15 (instr., MH/MS); (Muršili I destroyed Babylon and then fought against the Hurrians) *nu URUKÁ.DINGIR.RA-aš [(NAM.RA.MEŠ aššu=ššet URUHatt[u]ši)] pé-e ḫar-ta* “and kept the persons to be resettled and the goods of Babylon in Ḫattuša” (or mng. 3: “delivered/brought ... to Ḫattuša”) KUB 11.1 i 29-30 (Tel.pr., OH/NS), w. dupl. KBo 3.1 i 29-30, ed. Chrest. 184f., THeth 11:18f. (“er brachte ... mit”); [EGIR-*anda=ma*] KUR URUŠanḫara [*pait n=an ḫarnikta nu aššū URUHattuši pe-e [ḫarta]*] “[But afterwards he (Muršili I) went] to Babylonia [and destroyed it, and ke]pt [its goo]ds in Ḫattuša” (or: “[deliv]ered/[brou]ght [its goo]ds to Ḫattuša, mng. 3)”) KUB 26.74 i 10-11.*

b. obj. other moveables: “[...] they give continually” EGIR.KASKAL=*ya=aš pé-e-pát ḫar-kán-zi* “and (on) the return trip they keep possession of them (i.e., the DINGIR.MAḪ.ḪI.A)” KBo 17.65 obv. 48 (birth rit., MH?/MS?), ed. StBoT 29:138f. (Text K); ANA ^mWalmu=*ma kue GIŠ.ḪU[R.ḪI.A iyanun(?) n=at] ^mKARAŠ.ZA pé-e ḫar-ta* “Kuwalanaziti kept the documents which [I had made] for Walmu (and is now bringing them to you)” KUB 19.55 rev. 38 + KUB 48.90 rev. 6 (Milawata letter, NH), ed. Hoffner, AfO Beiheft 19:131f.; “May they bring the documents to the lords of my land” *nu=wa NAM.RA.MEŠ kuin*

[GUD].MEŠ UDU.ḪI.A *pé-e ḫar-kán-zi nu=war=an=kan arḫa daškit* “and may they take away the persons to be resettled’s, cattle and sheep which they hold” KUB 21.38 i 19-20 (letter, Pud.), ed. Helck, JCS 17:89; ANA ^mZAG.ŠEŠ=*ma kuit ṬUPPU INA É.GAL-LIM pé-e ḫar-ku-un* “The tablet which I kept in the palace for Bentešina, (was with Takuw[a(?)]) the man of Ariyanta” KUB 26.92 obv. 8 (letter, NH), ed. Laroche, Syria 31:105 (“je conservais”); “Then the Old Woman picks everything up and carries it out” UR.TUR=*ma appuzziyaš LÚMUŠEN. DÙ pé-e ḫar-zi* “The augur holds/keeps the puppy (made) of tallow” KBo 4.2 ii 25 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:93, 97; NINDA.SIG=*ya DUGKUKUB GEŠTIN Ì.DÙG.GA SÍG SA₅ pé-e ḫar-zi* “He also holds/keeps flat bread, a pitcher of wine, perfumed oil, and red wool (and uses them)” KBo 23.1 i 11 (rit., NH), ed. Lebrun, Hethitica 3:141, 149; *nu=šmaš=at arḫa INA É.MEŠ=KUNU pé-e ḫar-te-ni* “And you keep them (food offerings) away from them (the gods) in your houses” KUB 13.4 i 51-52 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 30f. (“alıp götürürseniz”), Chrest. 150f.; [...] *wellu pé-e ḫar-kán-zi nu Ú.SAL wara[ni] / [... Ḫ]UR.SAG.MEŠ pé-e ḫar-kán-zi nu ḪUR. SAG.MEŠ wara[ntari]* “They hold the meadow [...], and the meadow burns; they hold the mountains, and the mountains burn” KUB 17.8 iv 27-28 (myth, pre-NH/NS).

c. obj. territory or city: *kuit=ma pé-e ḫar-ta [n]=at=ši ABU=YA arḫa daškit* “But my father took away from him (sc. the enemy) what (territory) he held in possession” KBo 14.13 iii 19-20 (DŠ frag. 14), ed. Güterbock, JCS 10:67; (The king attacked an enemy city) *n=an aššawaz QADU [NAM.RA].MEŠ GUD UDU pé-e ḫar-ta* “and held it together with its goods, civilian captives and livestock” KBo 14.3 iv 19-20 (DŠ frag. 15F); cf. KUB 14.4 i 25 (DŠ frag. 18A); *našma LÚ.KÚR GUL-aḫzi nu pé-e ḫar-zi* “... or if an enemy attacks and keeps possession (sc. of the conquered people and territory) ...” KUB 21.1 iii 50 (Alakš., Muw. II), ed. SV 2:74f., tr. DiplTexts 86 (“holds (forces?) ready”); (After describing the victory over the Kaškaeans) URUHattušan=*ma kuin pé-e ḫar-ta n=an=kan arḫa dahhun* “I took away from him (sc. the Kaškaean enemy) the Hittite territory that he

pē ḫar(k)- 1 c

pē ḫar(k)- 3

had in his possession (and resettled it)” KBo 3.6 ii 10 (Apology of Ḫatt. III), ed. StBoT 24:12f. (ii 26).

2. to hold ready: “Two palace servants bring to the king and the queen water for (washing) their hands in a golden basin” GAL DUMU.MEŠ É.GAL GAD-an EGIR-an=šamet pé-e ḫar-zi “The chief of the palace attendants holds a linen ready behind them. (The king and the queen wash their hands, the chief of the palace attendants hands them the linen and they wipe their hands)” KBo 4.9 vi 20-21 (ANDAHŠUM fest., OH?/NS), tr. ANET 360; cf. KUB 10.21 ii 33-34 (OH/NS), KUB 10.54 ii 13-17 (OH/NS), KUB 25.16 i 22-24 (OH/NS), and KBo 11.38 i 19-21; “The table men and the cooks pick up the thick loaves” n=aš LUGAL-i peran pé-e ḫar-kán-zi “and hold them ready before the king” KBo 11.39 i 5-6 (spring fest., NH?); GIŠzupparu lukkan pé-e ḫar-kán-zi “They hold lighted torches ready” KUB 10.91 ii 9-10 (NH); cf. further exx. 4 d and g, below.

3. to present, deliver, bring: “We, the merchants of Ura and Zallara will come” nu=wa iyata [t]amēta pé-e ḫar-ú-e-ni “and we deliver/have on hand (mng. 1-2) plenty and abundance” KBo 12.42 rev. 4-5 (epic, pre-NH/ENS), ed. Hoffner, JCS 22:35f.; naššu kuit ḫuelpi šumaš LÚ.MEŠ APIN.LAL DINGIR.MEŠ-aš pé-e ḫa[r-t]e-[ni n=a]t ḫūdāk meḫunaš meḫuni pé-e ḫar-tén “Whatever firstfruits you farmers present to the gods, present them promptly at the right time” KUB 13.4 iv 3-4 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 162f. (“bring”), Süel, Direktif Metni 74f. (“sunarsınız ... sununuz”); nu=šši naššu AMAR SILA₄ MÁŠ.TUR našma UZUŠALĪTE^{MEŠ} ḪAK~[KUR]RĀTE^{MEŠ} pé-e ḫar-te-ni n=at lē ištanta~nuškatteni mēḫūnaš=at mēḫūni pé-e ḫar-tén “Or if to him (a god) you present either a calf, a lamb or a kid, or afterbirth(?) and ḪAKURRĀTE-flesh, do not delay them, present them at the right time” KUB 13.4 iv 36-38, ed. Chrest. 164f., Süel, Direktif Metni 80f.; “I made the towns Kapperi, Karaššuwa and Ḫurna tributaries” nu URUḪattuši GEŠTIN-an arkamananni pé-e ḫar-ker “and they presented/delivered wine to Ḫattuša for the purpose of tribute” KUB 19.37 iii 48 (ann., Murš. II), ed. AM 176f. (“hielten bereit”); nu=šmaš=kan kuin arkamman šarā ēpmi n=an ANA dIŠTAR URUŠa[m]uḫa GAŠAN=YA pé-e ḫar-kán-zi “And the tribute which I impose on

them they will present to/will deliver to IŠTAR of Šamuḫa, my lady” KUB 23.127 iii 6-8 (hist., Ḫatt. III), w. dupl. KUB 21.15 iii 3 + 186/v:4 (Otten, ZA 63:84), ed. NBr. 48f. (“bereit halten”); cf. (following a list of tribute obligations:) [... URUḪatt]uši pé-e ḫar-kán-zi KBo 12.38 i 23 (hist., Šupp. II); GIŠ-ŠU GIŠwaršaman GIŠuēppiya x x ANA GIŠZAG.GAR.R[A-ni] išparru~manzi pé-e ḫar-ker “They delivered/presented wood ... for spreading on the altar” IBoT 2.131 obv. 22-23 (cult inv., Tudḫ. IV); cf. nu ANA dPir[w]a GIŠ-ŠU GIŠwar[š]aman GIŠuēppi[ya ... AN]A GIŠ[ZAG.GAR.RA-ni] išparrum[m]anzi UL pāi ibid. obv. 25-26; GEŠTIN=ya ANA DINGIR-LIM URUNaḫitaza URUHiliqqaza pé-e ḫar-[k]er kinun=ma=war=at kar(a)ššanuer MUN=ya=wa ANA DINGIR-LIM URUDuḫdušnaza pé-e ḫar-ker “They presented wine to the deity from the towns of Naḫiti and Ḫiliqqa, now they have neglected it. They also presented salt to the deity from Duḫdušna (but now ...)” IBoT 2.129 obv. 12-14 (oracle question, NH); cf. KUB 18.16 ii 1-2, KUB 16.27:7 (both oracle questions, NH), and passim in cult inv. and fest.; HUR.SAGZiwan[aš k]uedani pedi IGI-anda nu DINGIR-LUM ANA EZEN₄ TĒŠI ap[iya] pé-e ḫarkanzi “Opposite to what place (the real) Mt. Ziwana (stands), there they deliver the deity (i.e., the iron statue of Mt. Ziwana as a male deity) for the Festival of Spring” KUB 38.32 obv. 4-6 (cult inv.); (In a list of deliveries for a festival by individual townships) “Further, one thick loaf made of one PARĪSU-measure of wheat flour” katti=šši=ma 1 UDU 1 GUD pirzaḫa[nnaš] 1 DUGḫaššuwawannin GEŠTIN URUEll[i]pra pé-e ḫar-kán-zi “along with it, (the people) of Ellipra present one sheep, one pirzaḫa[nna]-ox and one ḫaššuwawanni-vessel of wine” KBo 9.123 + KUB 20.52 i 24-26 (ḫišuwaš fest., MH/NS); lukatti=ma=kan DINGIR-LUM TA GIŠZAG.GAR.RA ME-anzi nu DINGIR-LUM INA NA₄Z[I.K]IN pēdanzi NINDA.GUR₄.RA DUGḫarši PĀNI DINGIR-LIM pé-e ḫar-kán-zi “On the morrow they take the (statue of the) deity from the altar and carry the deity to the stela, and they present thick loaves (and) a ḫarši-vessel (there) before the deity” KUB 17.35 ii 16-17 (cult inv., Tudḫ. IV), ed. Carter, Diss., 127, 140 (“they present”); nu ṬUPPU kuit MAḪAR EN=YA pé-e ḫar-da n=at arḫa peš~šiyat “The tablet that (Wandapaziti) had brought

pē ḫar(k)- 3

(URU)piḫaššaš(š)i-

to my lord he has (now) thrown away” KBo 18.54 obv. 9-10 (letter, NH), ed. THeth 16:57f. (“hinhielt”).

4. (associated adverbs, postpositions, and prev.) — **a.** *āppan*: KBo 4.9 vi 20-21; KUB 10.21 ii 33-34 (OH/NS); KUB 10.54 ii 13-17 (OH/NS); KUB 25.16 i 22-24 (OH/NS); KBo 11.38 i 19-21 (for all of which see mng. 2, above); KUB 20.66 iv 2.

b. *āppanda*: KBo 9.85 obv. (18) (letter), context obscure.

c. *arḫa*: KUB 13.4 i 51-52 (mng. 1).

d. *kattan*: KUB 38.26 obv. 12 (mng. 2); [...] *INA KUR* ^{URU}*Mira kattan pé-e [ḫarta ...]* KUB 14.24:13, ed. AM 144f.

e. *kattanda*: KUB 26.25 ii? 4 (mng. 1).

f. *peran* (all mng. 2): KBo 2.13 obv. 12, rev. 3, KBo 11.39 i 6, KBo 29.72 rev. 12, KUB 20.66 iv 1, KUB 38.26 rev. 12, KUB 51.42 ii? 5.

g. *šarā*: *IŠTU NINDA KAŠ GEŠTIN INA É DINGIR-LIM ḫūman šarā pé-e ḫar-tén* “Deliver everything up into the temple including the bread, beer and wine” KUB 13.4 i 60 (instr. for temple officials, pre-NH/NS), ed. Chrest. 150f. (“Of the bread, beer (and) wine carry everything up into the temple”), Hoffner, *AlHeth* 218 (“keep ... in readiness”), Süel, *Direktif Metni* 32f. (“tapınakta ... sununuz”).

Note that *pē* and *ḫar(k)-* were not considered one word by the Hittites. Cf. *pé-e-pát ḫar-kán-zi* KBo 17.65 obv. 48 (MH?/MS?), KBo 23.13 rt. col. 8 (NH); [*pé?*]-[*e*] (coll.)-*ma-at kuwapi ḫar-kán-zi* KUB 17.14 iv 12, rest. *StBoT* 3:56.

Götze, *Hatt.* (1925) 83f.; Friedrich, *HW* (1952) 167; Melchert, *Phon.* (1984) 162f. w. anterior lit. (on etymology of *pē*).

(URU)piḫaššaš(š)i- *Luw. gen. adj.*; (epithet of a stormgod; probably gentilic); from OH/NS.

nom. *pí-ḫa-aš-ša-aš-ši-iš* KUB 6.45 i 41, iii 25, 28, 51, 63, KUB 6.46 iv 32, KUB 30.14 iii 68 (all Muw. II), Bronze Tablet iii 86 (Tudḫ. IV), *pí-ḫa-aš-[š]a-aš-ši-eš* KUB 38.12 iii 18 (NH), ^{URU}*pí-ḫa-aš-ša-aš-ši-iš* KUB 21.1 iv 41 (Muw. II).

acc. *pí-ḫa-aš-ša-aš-ši-in* KBo 13.245 i 3 (OH/NS), KUB 6.45 iii (61), KUB 6.46 iv 30 (both Muw. II), KUB 11.13 iii 7, KUB 57.92 obv. 7, KBo 10.20 iii 5, KBo 22.169:3 (all NS), *pí-ḫa-aš-ša-aš-ši-in* KUB 11.13 vi 9 (NS), *pí-ḫa-ša-ši-[n]* VAT 13016 i 10 (*StBoT* 31:103).

Akkadographic gen. *ŠA* ^{dU}*pí-ḫa-aš-ša-aš-ši* KUB 6.45 iii 48, iv 10, 35, 37, 44, KUB 6.46 i 68(!), 72 (both Muw. II), Bronze Tablet iii 50 (Tudḫ. IV), (*NARAM*) ^{dU}*pí-ḫa-aš-ša-aš-ši* KUB 21.1 iii (81) (all Muw. II), *ŠA* ^{dU}*pí-ḫa-ša-aš-ši* KUB 6.46 iv 17 (Muw. II), (*NARAM*) ^{dU}*pí-ḫa-aš-ša-aš-ši* KBo 19.74 iv 13 (Muw. II), *ŠA* ^{dU} ^{URU}*pí-ḫa-aš-ša-aš-ši* KUB 6.45 iv 42, (*NARAM*) ^{dU} ^{URU}*pí-ḫa-aš-ša-aš-ši* KUB 21.1 iv 29-30 (both Muw. II).

d.-l. *ANA* ^{dU}*pí-ḫa-aš-ša-aš-ši* KUB 6.45 iii 55, iv (8) (Muw. II), Bronze Tablet ii 16 (Tudḫ. IV), (*PĀNI*) ^{dU}*pí-ḫa-aš-ša-aš-ši* KBo 10.20 iii 10 (NS), Bronze Tablet iv 49 (Tudḫ. IV).

inst. [*IŠ*]*TU* ^{dU}*pí-ḫa-aš-ša-aš-ši* KUB 6.45 iii 33 (Muw. II) (this would have been phonetically realized as *tarḫuntit piḫaššašit* w. both words in inst.).

[*k*]*inuna ammuk* ^m*NIR.GÁL LUGAL-uš tuedaz* [*IŠ*]*TU* ^{dU}*pí-ḫa-aš-ša-aš-ši šallanuwanza arkūēš~kimi* “I, Muwatalli, a king raised by you, O Stormgod *p.*, am now praying” KUB 6.45 iii 32-33 (prayer, Muw. II), ed. Singer, *Muw.Pr.* 21, 40, Lebrun, *Hymnes* 267, 281, tr. ANET 398; ^{dU}*pí-ḫa-aš-ša-aš-ši-iš* EN=YA *ne~pišaš* LUGAL-uš “Stormgod *p.*, my lord, the king of heaven” *ibid.* iii 51; *nu=za kuēl walliyatar UL=za ŠA* ^{dU}*pí-ḫa-aš-ša-aš-ši* (var. *pí-ḫa-ša-aš-ši*) EN=YA *walliyatar nu mān* DINGIR-LAM *našma* DUMU.LÚ.U₁₉.LU-TI *aušzi nu kiššan memai ḫan~dan=wa* ^{dU}*pí-ḫa-aš-ša-aš-ši-iš* EN=YA *nepišaš* LUGAL-uš UN-an *kaništa nu=war=an* ^ʿ*kulānitta nu=war=an=kan aššanut nu=war=an=kan mēḫunaš arnut* “Whose praise am I? Am I not the praise of the Stormgod *p.*, my lord? And if a god or mortal sees, he will say: “Truly the Stormgod *p.*, my lord, the king of heaven, has honored the man and made him successful(?) and provided for him and brought him through the times” KUB 6.45 iii 48-53 (prayer of Muw. II), w. dupl. KUB 6.46 iv 17-22, ed. Singer, *Muw.Pr.* 22f., 41, cf. Hutter, *FsLochner von Hüttenbach* 81f.; ^{dU} (dupl. incorrectly DINGIR.MEŠ) ^{URU}*pí-ḫa-aš-ša-aš-ši-iš* KUB 21.5 iv 46 (Alakš., Muw. II), w. dupl. KUB 21.1 iv 41, ed. SV 2:82f., tr. *DiplTexts* 87; *nu kāšma apēdani* [*memini* ^{dU}TU=ŠI ^m*Laba(rnaš)*] LUGAL GAL *NARAM* ^{dU}*pí-ḫ[a-aš-ša-aš-ši* LIM DINGIR.MEŠ] *ḫalziḫhun n=aš kut*[(*ruwahḫu*)*n*] “And now concerning that [matter, I, My Majesty, Laba]rna, Great King, beloved of the Stormgod [*p.*], have invoked [the thousand gods], and have called them to witness” KUB 21.1 iii 80-82 (Alakš.), w. dupl. HT 8:6-7, ed. SV 2:76f., tr. *DiplTexts* 86; *INA* ^{URU}*Dunna=ya* 1-NŪTI *kuwappala ANA* ^{dU}*piḫaššašši piyan* “One

(URU)piḥaššaš(š)i-

peḥute-

kuwappala in Dunna is given to the Stormgod *p*.” Bronze Tablet ii 15-16 (treaty, Tudḫ. IV), ed. Otten, StBoT Beiheft 1:16f., tr. DiplTexts 111; ŠĀ-BI KUR URUḤatti=ya=kan ŠĀ-BI HUR.SAGḤūwatnuwanta ŠĀ-BI KUR URUKizzuwatni KUR URUHurniya KUR URUIkkuwa~niya U INA ŠĀ-BI KUR URUPitašša kuedani imma kuedani KUR-e kuiēš URU.DIDLI.ḪI.A ŠA dU pí-ḥa-aš-ša-aš-ši DINGIR-LIM URUParša dIŠTAR URUInuita ŠA NAḥekur SAG.UŠ ŠA LUGAL KUR dU-tašša=ya ŠA É=ŠU kuiēš URU.DIDLI.ḪI.A ašanzi ibid. iii 47-52, ed. StBoT Beih.1:22f., tr. DiplTexts 115; n=at=ši ANA dU pí-ḥa-aš-ša-aš-ši dŠarrumma DUMU dIM U ANA DINGIR.MEŠ URU.dU-tašša ḥūmandaš EGIR-an peḥhun n=an=kan arawaḥhun “I gave it back to him for the sake of the Stormgod *p*., Šarruma the son of the Stormgod, and all the gods of Tarḫuntašša and I exempted him” ibid. iii 67-69, ed. StBoT Beih. 1:24f., tr. DiplTexts 115; in a list: dU pí-ḥa-aš-ša-aš-ši-iš ibid. iii 86, ed. StBoT Beih. 1:24f.; LUGAL MUNUS.LUGAL GUB-aš dU pí-ḥa-aš-ša-aš-ši-in ekuzi “The king and queen drink the Stormgod *p*. KUB 11.13 iii 7-8 (ANDAḤŠUM fest., NS); U DUB.1.KAM PĀNI dU pí-ḥa-aš-ša-aš-ši “One tablet before the Stormgod *p*.” ibid. iv 49, ed. StBoT Beih. 1:28f.; (In a list of divine names:) DINGIR.MEŠ URUḤatti DINGIR.MEŠ URUḤuša DINGIR.MEŠ (sic; var. dU) URUpí-ḥa-aš-ša-aš-ši-iš (var. ḪI.ḪI[(-)...]) ŠA SAG.DU dUTU-ŠI KUB 21.1 iv 40-41 (Alakš.), w. dupl. KUB 21.5 iv 46, KUB 21.4 iv 10-11, ed. SV 2:82f.; dU ḪI.ḪI dḤebat URUŠamuḥa DINGIR.LÚ.MEŠ DINGIR.MUNUS.MEŠ HUR.SAG.MEŠ ÍD.MEŠ ŠA URUŠamuḥa § dU pí-ḥa-aš-ša-aš-ši-iš dUTU URUTÚL-na dḤebat MUNUS.LUGAL ŠAMĒ dU.GUR DINGIR.MEŠ ŠA É.GAL ḥuḥḥaš KUB 6.45 i 40-42 (prayer, Muw. II), ed. Singer, Muw.Pr. 10, 33; dU pí-ḥa-aš-[š]a-aš-ši-eš dU ḪI.ḪI dU piḥaimi KUB 38.12 iii 18-19 (cult inv., NH).

The last ex. shows that dU *p*. is not identical w. dU ḪI.ḪI(-ašši-) despite the appearance of dU *p*. in one text Bronze Tablet ii 16 and dU ḪI.ḪI in the par. KBo 4.10 obv. 36, and dU URU*p*. in two copies of the Alakšandu treaty w. dU ḪI.ḪI in the third (see above), contra Goetze, JCS 5:72 w. n. 56, Starke, StBoT 31:103f., Melchert, CLL 176, and Singer, Muw.Pr. 185-189, cf. Friedrich, SV 2:84f. The det. URU could be a scribal error as suggested by Friedrich, SV 2:84. But since this writing occurs several times in different

texts (KUB 21.1 iv 30, 41 [Alakš.], KUB 6.45 iv 42 [Muw. II prayer]), not only in dupls. of the same composition, the existence of an URUP. is probable, see Laroche, NH 273, cf. DLL 81, although it is not accepted by RGTC 6. For the frequent omission of the URU det. in a divine epithet, see CHD *manu(z)zi(ya)*.

Friedrich, SV 2 (1930) 84f. (discussed possibility of dU *p*. = dU ḪI.ḪI “ein blitzender Wettergott”); Laroche, RHA VII/46 (1947) 69; Goetze, JCS 5 (1951) 72f. w. n. 56 (**piḥa*- “make ‘good’” i.e., ḪI read DÜG); Laroche, DLL (1951) 81; Starke, StBoT 31 (1990) 103-106 (> **piḥaš*- “Glanz, Blitz”); Hawkins, Natural Phenomena (1992) 71-73 (> *piḥaš* “lightning,” but used in hierogl. to mean “effulgence, splendor” = HH no. 200 = Stormgod + lightning jags); Melchert, CLL (1993) 176 (> *piḥašša/i*- “‘luminous’; subst. ‘lightning’ > ‘that which is luminous’”); Hutter, FsLochner von Hüttenbach (1995) 79-90; Singer, Muw.Pr. (1996) 185-189 (“of lightning,” but does not exclude GN).

Cf. *piḥaimi*-.

piḥaddašši- Luw. adj.; of splendor(?) (modifies bread and deities); NS.†

“Afterwards, he breaks three thick loaves for the deity”: [1 NINDA.G]UR₄.RA šarladdaššiš [1 NINDA.GU]R₄.RA pí-ḥa-ad-da-aš-ši-iš [1 NINDA.GUR₄.R]A kuwanzuwa¹?naššiš “one of exaltation, one of splendor(?), and one of heaviness(?)” KUB 17.12 iii 23-25 (rit., NS), ed. AlHeth 169, cf. CLL 177; cf. in frag. context, listed among diverse foodstuffs for pí-ḥa-ad-da-aš-ši-iš» dLAM[MA-i] KBo 12.60:4 (fest., NS), ed. AS 25:124, w. par. [x¹-ḥa«-la/ad»-ad-da-aš-š[i] KUB 2.1 iii 10 where, despite Archi’s (SMEA 16:110) restoration of [(pí)]- from the par., the trace in the copy does not appear to be pí-; on this see McMahon, AS 25:106 n. 110. See DLL s.v. *ḥaladdašši*-.

Laroche, DLL (1959) 82; Hoffner, AlHeth (1974) 176f.; Melchert, CLL (1993) 177 (“of splendor”).

Cf. *piḥaimi*-, *piḥam(m)i*-, *piḥaššašši*-.

peḥute- v.; to lead, bring, conduct (there); from OS.

pres. sg. 1 pé-e-ḥu-te-mi KUB 23.77a rev. 9 (MH/MS), KBo 18.74 obv. 7 (MH?/MS?), KUB 33.55 ii (10) (OH/NS), KUB 36.37 iii (16) (NS), KUB 34.64:3.

sg. 2 pé-e-ḥu-te-ši KBo 20.82 ii 35 (OH?/NS?), KUB 31.112:25 (MH/NS), KBo 13.55 rev. (9), KUB 31.68:9, 10 (all

peḥute-

peḥute- a 1' b'

NH), *pé-ḥu-te-ši* KBo 5.4 rev. 23 (Murš. II), KUB 18.17 i 2 (NH).

sg. 3 *pé-ḥu-te-zi* KBo 20.10 i 4 (OS), *pé-ḥu-te-ez-zi* KBo 6.2 i 40, KBo 20.10 i 10, ii 7 (all OS), KBo 17.61 rev. 18, 19, KBo 21.33 i (13) (both MH/NS), KUB 14.3 ii 69 (NH), ABoT 17 iii 7 (NS), *pé-e-ḥu-te-ez-zi* KBo 21.85 i 9 (OH/MS), KBo 19.58:(3), 14 (MH/MS), KBo 6.3 i 46, 48, (75), KBo 6.4 iv 6, KBo 10.51:12, KUB 10.1 ii 14, KUB 20.4 i 21 (all OH/NS), KBo 3.2 obv.!! 55, KBo 3.5 i 10, 19, and passim, KUB 1.13 i 8, 19, ii 9, KUB 13.20 i (7), 17, KUB 26.24 ii 7, KUB 31.42 ii 10, KUB 31.44 ii 7 (all MH/NS), KUB 9.22 iii 39, KUB 16.47:5, KUB 22.70 rev. 64 (all NH), *pé-e-ḥu-te-zi* KUB 2.5 v 1, IBoT 2.14 obv. 9 (both NS), KBo 13.195:3, [*pé*]-*e-ḥu-ut-te-ez-zi* KBo 29.123 rev.? 8 (ENS?), *pé-e-ḥu-u-te-[zi]* IBoT 4.82 ii 14, (*pé-ḥ[u-d]a-i* KUB 27.1 iii 22 as read by Lebrun, Samuha 82, is rather *pé-^le^l-[d]a-i?* [coll.]).

pl. 1 *pé-e-ḥu-tum!-me-e-n[i]* KUB 50.111:4 (NH).

pl. 2 *pé-e-ḥu<te>-et-ta-ni* KUB 12.63 obv. 23 (OH/MS), *pé-e-ḥu-te-et-te-ni* KUB 23.77 rev.!! 78 (MH/MS), KUB 1.16 ii 45 (OH/NS).

pl. 3 *pé-e-ḥu-da-an-zi* KBo 25.54 i 9 (OS), KBo 25.109 iii 18 (OS? or MS?), IBoT 1.29 rev. 37, 40 (MH/MS?), KBo 3.2 obv. 40, 44, and passim, KBo 3.5 ii 24, and passim, KBo 6.34 iv 19, KUB 30.34 iv 22 (all MH/NS), KUB 49.9 ii 19 (NH), KBo 12.26 i (19) (Murš. II), KBo 4.14 ii 80 (Tudḫ. IV or Šupp. II), KBo 11.52 v 13, KBo 25.31 ii 16, *pé-ḥu-da-an-zi* KBo 25.109 ii 24 (OS? or MS?), KUB 29.40 ii 6, 15, iv 12, 19, KUB 29.45 iv 3 (both MH/MS), KBo 20.61 i 5 (OH/ENS?), *pé-ḥu-ta-an-zi* IBoT 1.36 iii 52 (MH/MS), VBoT 74:6 (NS), *pé-e-ḥu-ta-an-[zi]* KUB 29.56:9, [*pé-e*]-*ḥu-u-da-an-zi* KUB 23.83:25, *pé-e<ḥu>-da-an-zi* KBo 3.5 iv 50 (MH/NS), [*pé*]-*ḥu-te-en-zi* KBo 25.50 left col. 7.

pret. sg. 1 *pé-e-ḥu-te-nu-un* KBo 3.16 rev. 1, 4, KBo 3.18 rev. 6, KUB 26.71 i 18, KUB 36.98b obv. 2 (all OH/NS), KBo 5.13 i 11 (Murš. II), KUB 1.1 ii 72 (Ḥatt. III), *pé-ḥu-te-nu-un* KBo 3.16 rev. 2 (OH/NS), KUB 31.68:5 (NH); **sg. 2** *pé-e-ḥu-te-et* KBo 3.4 iii 78 (Murš. II); **sg. 3** *pé-ḥu-te-et* KUB 14.1 obv. 68 (MH/MS), KBo 3.34 i 19 (OH/NS), 1407/u:(4) (StBoT 1:32 w. n. 1, Pud.), KUB 26.69 v 20 (NS), *pé-e-ḥu-te-et* KUB 17.5 i 3 (MH/MS?), KBo 3.7 i (27), KBo 3.38 rev. 26, KBo 3.60 ii 10, 11, KUB 12.60 i 4, 18 (all OH/NS), KBo 4.4 i 43, KUB 31.71 iv 8, 24 (both NH), KBo 3.4 ii 70, 73, KBo 16.1 iv 30 (both Murš. II), KUB 1.1 ii 51, KUB 19.67 i 6 (both Ḥatt. III), *pé-e-ḥu-te-eš* KUB 30.28 rev. 12 (NS).

pl. 2 *pé-e-ḥu-te-et-te-en* KUB 31.4 obv. 10 (OH/NS); **pl. 3** *pé-ḥu-te-er* HKM 8:10 (MH/MS), KBo 18.66 rev.? 8 (MH/MS?), KBo 16.34:7 (ENS), KBo 3.34 i 16, KBo 13.44a:8 (both OH/NS), KUB 26.69 v 8 (MH/NS), KUB 21.34 rev. 6 (text *pé-ḥu-te-ni*), *pé-e-ḥu-te-er* HKM 58:7 (MH/MS), KUB 31.79:16 (MS?), KBo 26.128:8 (MS? or ENS?), KBo 3.36:(7) (OH/NS), KUB 12.63 i 33, KUB 17.8 iv 23 (both pre-NH/NS), KBo 19.53 iii? 9, KUB 14.8 obv. 22 (both Murš. II), KUB 31.71 iii 8, KUB 48.119 rev.? 11 (both NH).

imp. sg. 2 *pé-ḥu-te* HKM 24:48 (MN/MS), KBo 13.131 rev. 12 (NS), [*pé-e-ḥ*]-*u-ti* 350/z iii 9 (ZA 67:57), *pé-e-ḥu-te*

KUB 14.3 ii 22, KUB 7.1 iii 11 (both NH), KUB 23.1a:3 (Tudḫ. IV), KBo 10.47c:29, KBo 4.4 iv 23 (both NS); **sg. 3** *pé-ḥu-te-ed-du* HKM 24:13, 50, HKM 41:15, HKM 45:21 (all MH/MS), [*pé-e-ḥu-te*]-*ed-du* KUB 40.63 i 19 (LNS).

pl. 2 *pé-e-ḥu-te-et-tén* KUB 12.63 obv. 27 (OH/MS), KBo 22.6 iv 2 (OH/NS), *pé-e-ḥu-te-et-te[-en]* KBo 3.41 rev. 10 (OH/NS); **pl. 3** *pé-e-ḥu-da-an-du* KUB 21.29 iv 5 (Ḥatt. III).

part. sg. nom. com. [*pé-e*]-*ḥu-ta-an-z[a]* KBo 25.21:5; **nom.-acc. neut.** *pé-e-ḥu-da-an* KBo 4.4 ii 64, KUB 14.16 i 23 (both Murš. II); **pl. nom. com.** *pé-ḥu-da-an-te-eš* KBo 34.72 obv. (4) (MH), KUB 29.7 obv. (44) (MH/MS).

iter. pres. sg. 3 *pé-ḥu-te-eš-ki-iz[-zi]* KUB 23.44 iii! 12 (Šupp. II); **pl. 3** [*pé*]-*ḥu-te-eš-kán-zi* KUB 8.55 ii 4 (NH), [*pé-e-ḥ*]-*u-te-iš-kán-z[i]* KUB 8.51 rev. 6 (NH).

The plene writing of the first syll. (*pé-e-*) in this word is no indicator of an older manuscript.

(Sum.) [...] = (Akk.) [...] = (Hitt.) [*ar-ḥ*]-*a pé-e-ḥu-da-an-zi* KBo 26.18 iv? 6 (vocab. Diri, see KBo 26 p. iv).

a. (w. animate obj.) — 1' obj. people (opp. *uwate-* KUB 14.3 ii 22-23, cf. a 1' b') — **a'** OH: [*takku=a*]-*n lahḥa=ma pé-e-ḥu-te-et-te-n[i SIG₅-in]* EGIR-*pa uwateten* “But [if] you take him on a campaign, bring (him) back [safely]” KUB 1.16 ii 45 (hist., Ḥatt. I/NS), ed. HAB 8f.; “If a Luwian abducts a person, man or woman, from Ḥattuša” *n=an ANA KUR Lui[ya]* (dupl. ANA KUR ^{URU}*Arzauwa*) *pé-e-ḥu-te-ez-zi* “and leads him off to Luwiya (dupl. Arzawa) ...” KBo 6.2 i 37 (Laws §19A, OS), w. dupl. KBo 6.3 i 46 (OH/NS), ed. HG 20f.; “When I returned to Neša” [(*nu LÚ* ^{URU}*Purušḥ*)]*anda katte=mi pé-e-ḥu-te-nu-un* “I brought the man (i.e., ruler) of Puruḥanda with me” KUB 26.71 obv. 18 (Anitta, OH/NS), w. dupls. KBo 3.22 rev. 77 (OS) and KUB 36.98b rev. 5 (OH/NS), ed. StBoT 18:14f.; cf. also KBo 3.60 ii 9-10 (cannibal text, OH/NS), KUB 31.4 + KBo 3.41:10 (Puḥanu, OH/NS), KBo 3.34 i 15-16, 19, ii 6-7 (anecdotes, OH/NS).

b' MH and NH: *n=aš šulliyat n=aš=aš[an ne~pišaz(?)]* *katta pé-e-ḥu-te-et n=an [munnaïr]* “(The Seagod) quarreled, and brought him (=aš=ašan is assimilated for =an=ašan) down [from the sky] (to the sea) and [hid] him” KUB 12.60 i 3-4 (myth, OH/NS), translit. Myth 19, tr. Hittite Myths 25; *nu* ^d*Inaraš* ^m*Ḥūpaš[iyan p]* *é-e-ḥu-te-et n=an mūnnāit* “Inara led Ḥupašiya off and hid him” KUB 17.5 i 3-4 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:13, 18 (§9), tr. LMI 51, Hittite Myths 12; *kēdaš* URU.DIDL DUMU. MUNUS.MEŠ *taruppanzi [n=uš?]* / [*pé*]-*e-ḥu-u-da-an-zi* “They assemble girls in these cities [and]

pehute- a 1' b'

pehute- b

lead [them] off” KUB 57.84 iii 21-24 (rit.), ed. Forlanini, ZA 74:256, 258; *nu* ^m*Kišna*[*pili*]*š* ÉRIN.MEŠ-*an* URU*Hinduwa zahhīya pé-ḥu-te-et* “Kišnapili led the troops to battle against Hinduwa” KUB 14.1 obv. 68 (Madd., MH/MS), ed. Madd. 16f., tr. DiplTexts 147 (differently); cf. exx. w. *lahhīllahḥa p. s.v. lahḥa*-mng. 1 c; DUB. 2.KAM *mān* ÉRIN.MEŠ-*an lenkiya pé-e-ḥu-da-an-zi* “Second tablet: When they lead the troops to the oath” KBo 6.34 iv 18-19 (mil. oath, MH/NS), ed. StBoT 22:14f.; (An Old Woman picks up some clay) DUMU.É.GAL=*ma=an* ^{TUG}*šeknun ḥarzi n=an=kan* LUGAL-*i anda pé-e-ḥu-te-ez-zi* “but she holds a palace attendant by the *šeknu*-garment (lit. ‘him (namely his) š.’) and leads him in to the king” KUB 35.163 iii 12-14 (rit., OH/NS), ed. Kammenhuber, RHA XVII/64:68f., w. a different tr. (“Ein Palastjunker aber hat einen Rock (/Mantel?). Der bringt es [i.e., das Gebilde/Ding aus Lehm, cf. also HW² 1:89b] dem König hinein”); cf. IBoT 2.14 obv. 8-9, KBo 20.67 iii 9-10, KBo 21.85 i 8-9, KBo 10.51:10-12, KBo 13.195:2-3, Bo 3652 ii? 11-12 (Alp, Tempel 296f.); “Since your brother wrote to you”: *it=war=an ANA LUGAL* ^{URU}*KUR* ^{URU}*KÛ*.BABBAR-*ti pé-e-l-ḥu-te nu=war=an uwati* “Go conduct him to the Hittite king, and bring him (back)” KUB 14.3 ii 22-23 (Taw., Ḥatt. III), ed. AU 8f.; *n=ašta ŠÀ É-TI DUMU*.MUNUS *šuppeššaran pé-e-ḥu-da-an-zi* “They conduct a virgin into the house” VBoT 24 i 25-26 (rit., MH/NS), ed. Chrest. 106-109; “But when at night a star twinkles” *n=ašta MUNUS ḥarnāui and[a pé]-[e-l-ḥu-te-ez-zi* “he leads the woman in to the birthstool” KUB 9.22 iii 39 (birth rit., NH), ed. StBoT 29:96f.; (Murš. II tells in his plague prayer how the Egyptians asked for Šuppiluliuma’s son to be king) *nu=šmaš mahḥan ABU=YA apel* [(DUMU)]*šŠU pešta n=an mahḥan pé-e-ḥu-te-er n=an=kan kuēnner* “When my father gave them his son, and when they led him off, they killed him” KUB 14.8 obv. 22-23 (prayer, Murš. II), ed. Götze, KIF 1:210f.; (Gilgameš said to the hunter:) ^{MUNUS}*KAR.KID pé-e-ḥ[(u-te nu=w)a ...] šešdu* “Lead the harlot off, and let him/her sleep [...]” KBo 26.101:3-4 (Gilg.), w. dupl. KBo 10.47c:28-29, translit. Myth 124 (where, however *še-eš-ki* should be disregarded); *nu* ^{m-d}*LAMMA-aš pait nu* ÉRIN.MEŠ ANŠE.KUR.RA.ḤI.A *pé-e-ḥu-te-et* “Kurunta went, led the ‘troops and horses’ (and destroyed the crops of the land of Nuḥašše)” KBo 4.4 i 43 (ann., Murš. II), ed. AM 112f.; (If I send you

‘troops’ and ‘horses’) *zig=an a[nda ANA] LÚ*.KÚR *UL pé-e-ḥu-te-ši* “and you don’t lead them [against] the enemy” (you break the oath) KBo 5.4 rev. 22-23 (Targ., Murš. II), ed. SV 1:64f., tr. DiplTexts 67; “That province might turn away, or those lords might (*man*) defect” *ūqqa=man=wa pé-e-ḥu-da-an-zi* “and might lead me away with them” KBo 4.14 ii 80 (treaty, Tudḥ. IV or Šupp. II), ed. Stefanini, AANL 20:44, cf. *man* c 1’; [... GA]L.GEŠTIN *pé-ḥu-te-er!* (text: -*ni*) “They led away [... the Field-] Marshal(?)” KUB 21.34 rev. 6 (letter, NH); (If a resident alien who has access to the temple and the palace comes to anyone) [(*n=an*) *apāš(=a šarā) pé-e-ḥu-te*]-*ed-du* “let that man [conduct] him up (to the temple)” KUB 40.63 i 19 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.5 ii 13, ed. Chrest. 152f., Süel, Direktif Metni 36f.; cf. *peran* 12 c 2’ d’.

2’ obj. animals: MÁŠ.GAL=*ma araḥza pé-e-ḥu-da-an-zi* “But they lead the billy-goat outside” IBoT 1.29 rev. 37 (fest., MH/MS?), cf. HW² 1:235b; [...]X *ME NAM.RA.MEŠ IŠTU GUD UDU ANŠE pé-e-ḥ[u-te-er]* “[They] brough[t] ... hundred civilian captives together with cattle, sheep and donkeys” KUB 31.6:8, 9, 12 (ann., NS) □ logically the v. governs even those nouns introduced by Akk. *IŠTU*; “When they lead (sc. the horses) back (*arḥa uwate-*) for the fifth time” *n=aš INA É LÚ*KUŠ₇ *anda pé-e-ḥu-da-an-zi* “they lead them into the stable” KUB 1.11 iv 55 (Kikk., MH/NS), ed. Hipp.heth. 124f.; [... ANŠE. KUR.RA].MEŠ *ištarna arḥa pé-e-ḥu-d[a-an-zi]* KBo 10.44 obv. 18, cf. *ibid.* obv. 14 (fest.?, NS); “I began to wail, but the chariot drivers just laughed at me” *nu=mu=kan imma uniuš ANŠE.KUR.RA.MEŠ* ¹*TUR?* *awan arḥa pé-e-ḥu-te-er* “They even led away from me those small(?) horses” KUB 31.71 iii 7-8 (dream, Pud.), ed. THeth 6:122f.; obj. various animals (wolf, snake) in KUB 12.63 obv. 26-27, cf. HW² 1:409b.

b. (w. inanimate obj., representation, something intangible; no OH exx.): *mān=kan apāš=ma* DUMU.LUGAL *našma BĒLUM tuzziya peran arḥa idālu uttar pé-e-ḥu-te[-ez-zi]* “But if that prince or lord parades bad word(s) before the army (and offends My Majesty, seize him)” KUB 13.20 i 26 (instr., MH/NS), ed. Alp, Belleten XI/43:392f., 407; cf. KBo 19.58:14; *našma=kan* ^{LÚ}*araš* ^{LÚ}*ari kuiški*

pehute- b

kūruraš memian peran pé-e-ḥu-te-ez-zi “Or, (if) one brings before the other a hostile word/affair” KUB 31.42 ii 8-10 (instr., MH/NS), w. dupls. KUB 31.44 ii 6-7 and KUB 40.15 + KUB 26.24 ii 12-13, ed. von Schuler, Or NS 25:226, 230, cf. HW² 1:223a; cf. KBo 13.55 rev. 8-9; [n]u ḥannišnanza DI-eššar EGIR-pa pé-e-ḥu-te-et “The judgment brought again a judgment” KUB 19.67 i 5-6 (Apology of Ḥatt. III), ed. StBoT 24:18f. (= ll. 16-17); [ida]lamuš=ma=šmaš=kan memiyanuš / [lē p]é-ḥu-te-ši nu=šmaš x[...] / [...] per]an lē mema[tti IGI. ḤI.A-wa=kan] / [ḤUR.SAG-i lē] naitti “[Don’t] bring evil words to them; don’t speak [...] before them; [don’t] turn [their eyes to the mountain]” KBo 13.55 rev. 8-11; cf. *peran* 12 c 2’ d’.

c. (uncert. exx.): *takku UNŪTĒ^{MES} kuiški naš~ma* GUD UDU ANŠE.KUR.RA ANŠE uemiyazi *n=an* EGIR-pa EN-i=šši pennai *n=an* pé-e-ḥu-te-ez-zi “If someone finds implements or an ox, sheep, horse or donkey, he must drive (the animal) back to its owner, and he (the owner?) will lead it off” KBo 6.4 iv 4-6 (Laws §XXXV), ed. HG 56f. (differently), tr. Hoffner in LawColl 223; since there are two categories of property found, *penna-* may refer to one and *pehute-* to the other. Friedrich, HG 56f. considers both verbs synonymous “so treibt er es und (beziehungsweise) bringt er es seinem Herr zurück”; Imparati, Leggi 111 “lo sospinga e lo porti”; Hoffner, Diss. 46 tr. *pehute-* as “he must ... return it” referring to live-stock only; Goetze, ANET 191 “he shall reward him” is an ad hoc construction; in the older par. laws *unna-* is used for the animals (Laws §71) and *pai-/piya-* “give” for the UNŪTĒ^{MES} (§45); since the UNŪTĒ^{MES} is resumed by *n=at* in §45, the *n=an* obj. of *pehutezzi* here cannot be the implements.

d. (associated adverbs, postpositions, and prev.) — **1’** *anda* (HW² 1:100b, 443a): *nu=wa=mu=kan anda kuedanikki pedi pé-e-ḥu-te-et* “He brought me into some place” KUB 31.71 iv 7-8 (dream. Pud.), ed. Werner, FsOtt 327f., cf. ibid. iv 22-24; KBo 3.2 obv. 15, rev. 28-29, and passim; KBo 3.5 ii 9, iii 45, and passim; KBo 5.4 rev. 22-23 (above, a 2’); KBo 10.23 i 27-28; KBo 10.51:12; KBo 11.52 v 13; KBo 20.10 i 4, 10, ii 7; KBo 21.33 i 13; KBo 21.78 i 12, 16; KUB 1.11 i 20, and passim (cf. above, a 3’); KUB 1.13+ i 56 and passim; KUB 9.22 ii 17, iii 1, 32, 39 (above, a 1’ b’); KUB 25.1 v 50-51, ABoT 17 iii 7.

2’ *andan*: “The chief of the MEŠEDI-guards seizes a *kīta*-official by (his) *šeknu*-garment” *n=*

pehute- d 14’

an=kan andan pé-e-ḥu-te-ez-zi “and leads him in” KUB 58.20:9-10 (NS).

3’ *āppa* (HW² 149a): “They captured Tamnaššu alive” [š]an^{URU} Ḥattuša EGIR-pa pé-e-ḥu-te-e[t] (var. ^{URU}Ḥattuša uwatet) “and he (sc. the king) led him back there (OS var. here) to Ḥattuša” KBo 3.38 rev. 26 (Zalpa legend, OH/NS), w. dupl. KBo 22.2 rev. 9 (OS), ed. StBoT 17:12f.; HKM 36:46-48 (letter, MH/MS); KUB 19.11 iv 15; KUB 19.67 i 6 (above, b), iii 17; KUB 24.5 + KUB 9.13 i 26.

4’ *āppannanda* (HW² 1:164b): KBo 19.150 + IBoT 2.35 obv. 4.

5’ *arḥa* (cf. HW² 1:265b, 443a): ÉRIN.MEŠ=ya=za ANŠE.KUR.RA.MEŠ ŠA KUR^{URU} Ḥatti peran ḥuinut *n=an* arḥa pé-e-ḥu-te-et “He (Muwatalli) took command of the troops and horses of the land of Ḥatti (and) led them off” KUB 1.1 ii 50-51 (Apology of Ḥatt. III), ed. StBoT 24:14f.; KBo 3.34 ii 7 (HW² 1:261a); KBo 13.131 rev. 12; KUB 18.17 i 2; KBo 26.70 i 13; KBo 4.4 iv 23 (cf. HW² 1:213a “führe uns nach ... heim”).

6’ *awan arḥa* (HW² 1:265): KUB 31.71 iii 8 (above, a 3’).

7’ *ištarna arḥa*: [... ANŠE.KUR.RA].MEŠ *ištarna arḥa pé-e-ḥu-d[a-an-zi]* KBo 10.44 obv. 18, cf. ibid. 14 (above, a 3’); KUB 29.56:9.

8’ *peran arḥa*: KUB 13.20 i 26 (b, above and HW² 1:265b-266a); KUB 7.59 iii 5-6; KBo 6.34 iii 23.

9’ *katta*: KBo 3.2 obv. 29, rev. 2; KBo 16.1 iv 30; KUB 1.11 + KUB 29.57 iv 18-19; KUB 12.60 i 4 (a 1’ b’); KUB 30.34 iv 21-22, ed. HW² 1:146.

10’ *kattan*: KUB 1.1 ii 72; KUB 12.60 i 15.

11’ *kattanda*: KUB 31.54:14.

12’ *parā*: KUB 2.5 v 1; GAL^{LÚ.MEŠ} UŠ.BAR=ašta *parā pehutezzi* KUB 11.20 i 15-16 (cf. HW² 1:437a); KUB 22.70 rev. 64; KUB 29.55 + KUB 19.44 i 16; KBo 17.75 i 25; KBo 21.85 i (8)-9; KBo 34.185 i 5.

13’ *peran*: KUB 31.42 ii 8-10 (see b, above); cf. also KBo 19.58:14; KUB 26.24 ii 13.

14’ *šarā*: KUB 40.63 i 19, cf. a 1’ b’, above; HKM 58:6-7 (letter, MH/MS); KBo 5.4 rev. 50, 51; KUB 5.1 i 46 (oracle question, NH); KUB 6.48 ii? 2; KUB 13.5 ii 13-14 (above, a 1’ b’).

pehute-

pe(i)ye- a 2'

Götze, Hatt. (1925) 128; Kronasser, EHS 1 (1966) 465; Josephson, Part. (1972) 139-141; Oettinger, Stammbildung (1979) 37f.

Cf. *uwate-*.

pe(i)ye-, pe(i)ya- v.; to send; from OS.

pres. sg. 1 *pé-i-ia-mi* KUB 23.77:65 (MH/MS), *pé-i-e-mi* KBo 5.3 ii 78, 79 (Šupp. I), KUB 32.130:12 (MH/NS), *pé-e-i-mi* KUB 29.1 i 51 (OH/NS), *pé-ia-mi* KBo 19.44a:5 (NH); **sg. 2** *pé-i-e-ši* KUB 14.1 obv. 32, (36) (rest. Oettinger, Stammbildung 58 n. 45) (MH/MS); **sg. 3** *pé-i-e-ez-zi* KUB 36.106 obv. 5 (OS), KBo 24.26 iii 11, IBoT 1.36 i (21), (32) (MH/MS), KUB 36.45:1 (OH/NS), KUB 43.55 iii 25 (pre-NH/NS), KBo 13.228 i 5 (NS), KBo 29.80:8, *pé-i-e-zi* KUB 58.48 iv 12 (OH/NS), *pé-e-ez-zi* (probably realized as /peyezi/) KBo 16.24 ii 2 (MH/MS), KUB 27.66 ii 31 (NH), *pé-e-ia-zi* KUB 13.9 iii 5 (MH/NS), *pé-e-i-ia-i[z-zi]* KBo 24.93 iii 4 (NS).

pl. 3 *pé-e-i-ia-an-z[i]* KUB 12.19 iii 14 (MH/MS?), *pé-i-ia-an-zi* KUB 2.8 v 35, *pé-i-e-an-zi* KUB 10.93 i (11) (NS), IBoT 3.115 rev. 9.

pret. sg. 1 *pé-i-e-nu-un* HKM 7:5 (MH/MS), KBo 16.42 rev. 15 (ENS); **sg. 3** *pé-i-e-et* KUB 36.105 rev. (8) (OS), KBo 3.1 ii (6), 8, KBo 3.13 rev. (11), KUB 12.60 i 16, KUB 33.33:(8), VBoT 58 i 21, 25 (all OH/NS), KUB 9.34 iii 36 (MH/NS), IBoT 3.141 i (6), 11 (NS), KUB 33.57 ii 7, KUB 33.58:(5).

pl. 3 *pé-i-e-er* KBo 16.45 obv. 9 (OS? or OH/MS?), HKM 81 rev. 21 (MH/MS), KBo 3.1 ii 25, KUB 2.2 iii 28 (both OH/NS), KBo 4.2 i 14 (pre-NH/NS), *pé-i-er* KBo 3.34 ii 18 (OH/NS).

imp. sg. 2 *pé-i-e-ia* HKM 7:11 (MH/MS), *pé-i-ia* KUB 10.83 vi? 2 (NS).

mid. pres. pl. 3 *pé-an-da-ri* 46/h obv. 7 (StBoT 5:141) [here or to *pai-* “give,” neither of which have other attested mid. forms].

part. sg. nom. com. *pé-e-ia-an-za* IBoT 1.36 i 12 (MH/MS); **pl. nom. com.** *pé-e-ia-an-te-eš*₁₇ KBo 13.126 rev. 12 (MH/ENS?), *pé-ia-an-te-eš* ibid. rev. 11, KUB 15.34 iii 35 (MH/MS), *pé-an-te-eš* 1897/u:13 (AOATS 3:198 n. d).

iter. pres. sg. 1 *pé-e-i-iš-ki-mi* HKM 46 rev. 21 (MH/MS); **pret. sg. 3** *pé-e-eš-ki-it* ABoT 65 obv. 14 (MH/MS).

inf. *pé-i-ia-u-wa-an-zi*, KUB 15.36 obv. 6, ibid. obv. 3 + KUB 43.50 obv. 11, *pé-ia-u-wa-an-zi* KBo 4.2 iii 53, *pé-ia-u-an-zi* ibid. iii 50 (all Murš. II), SUM-*u-an-zi* KUB 19.55 rev. 4 (NH). The first three are from this v., not from *pai-* “to give,” the inf. of which is *pí-an-na*, see *pai-* B “to give” in morphology sec. But SUM-*u-an-zi* could conceal the iter. *peškiwanzi* from *pai-* B “to give.”

frag. *pé-e-an[-...]* KUB 31.21:10 (Šupp. I).

Writings like *pé-e-i-ia-i[z-zi]* KBo 24.93 iii 4 (NS) and *pé-e-i-ia-an-z[i]* KUB 12.19 iii 14 (MH/MS?) establish a pronunciation /peiy/ (*pe* + *iyē/a*) for the stem. Other spellings could sustain this interpretation, but are not compelling: e.g., *pé-i-ia-an-zi* KUB 2.8 v 35, where *pé-i-* could also be read *pí-i-*. But

there is no unambiguous evidence for an i-vocalism of the first syll. of this word. And since the BI-*i-* (before another vowel) writings *can* be interpreted as either /pey/ or /pi/, whereas BI-*e-i-* or BI-*e-ia-* must be interpreted as /pey/ and /peya/, we have chosen to read BI as *pé* in all cases. This vocalism also fits best w. the derivation of the word from the *pe* in *pehute-*, *penna-*, *peda-*, etc. *pe(i)ye-/pe(i)ya-* “to send (there)” is contrasted w. *uiye-/uiya-* “to send (here).”

a. w. acc. obj. — 1' sending a person: ^mZūrušš = a GAL ^{LÚ.MEŠ}MEŠEDI *duddumili apēdaš=pat* U[(D.KAM.ḪI.A-aš)] *haššannaš=šaš* DUMU=ŠU ^mTaḫurwailin LÚ ^{GIŠ}ŠUKUR KÙ.GI [(*pé-i-e-et*)] “In those very days, Zuru, chief of the body guards, secretly sent (a member) of his family, his son Taḫurwaili, a Man of the Golden Spear (and killed the family of Titti together with his sons)” KBo 12.5 + KBo 3.1 ii 5-6 (Tel.pr., OH/NS), w. dupl. KUB 11.1 ii 11-13, ed. Chrest. 186f., Bin-Nun, RHA XXXI:8, and THeth 11:26f.; cf. ibid. ii 8 (*pé-i-e-et*), (for ii 25 w. dat. ^mTanui, see d, below); [*mān*] ^dUTU-ŠI=ma ^{LÚ}KAŠ₄.E INA KUR ^{URU}Kašga *pé-i-ia-mi* “But [when] I, My Majesty, send a courier to the Kašga land” KUB 23.77:65 (treaty, MH/MS), tr. Kašäer 121; *nu* ^{LÚ.MEŠ}šap~šalliuš *pé-i-e-ia* “Send spies (and let them spy well)” HKM 7:10-11 (letter, MH/MS), ed. HBM 130f.; cf. ibid. 4-5; “Was I [no]t(?) in Maraššantiya before His Majesty?” *p[ar]āzmuza [kēd]aš uddanāš pé-e-eš-ki-it* “He kept sending me out in these matters” ABoT 65 obv. 13-14 (letter, MH/MS), ed. Rost, MIO 4:345f.; see also c, below.

2' sending an animal (as one would a person): “The Stormgod was worried about Inara” NIM.LĀL-*an pé-i-e-et* “He sent the bee (saying: ‘You go search for her’)” KUB 33.57 ii 7 (myth, OH/NS), translit. Myth 91, tr. Hittite Myths 30; cf. KUB 33.33:8, KUB 33.58:5, KUB 33.4 + IBoT 3.141 i 12, VBoT 58 i 25; “The goddess Ḫalmaššuit calls the eagle”: *eḫu=ttā aruna pé-e-i-mi* “Come, I will send you to the sea” KUB 29.1 i 51 (foundation rit., OH/NS), ed. Kellerman, Diss. 12, 27, and Marazzi, VO 5:152f.; *kāša tuel* LÚ ^{TĒMI}SÚR.DÙ.A *appandan antuḫšan* ANA MÜŠEN. ḪI.A *ḫūmandaš ḫaluki pé-i-e-u-en* “We have just sent out your own messenger, the falcon, (as?) a captive person with a message to all the birds” KBo 20.107 + KBo 23.50 ii 21-23 (rit., MS), see *mannaimmi-*, for the construction, see *ḫaluki nai-*, and see HE 1 §207.a.

pe(i)ye- a 3'

piētta-

3' sending plenty and abundance: "The gods looked in" *nu pé-i-e-er iyata tamēta* "and sent plenty and abundance" KUB 2.2 iii 28-29 (foundation rit., OH/NS), ed. HHB 73 ("(sie) gaben," i.e., from *pāi-* "to give").

4' sending an object: 3 NINDA^{ān} 1 DUG KAŠ LÚ.MEŠ É.GAL ^{<URU>}*Gazzimar pé-i-ia-an-zi* "The men of the palace of Gazzimar send three warm loaves and a pitcher of beer" KUB 2.8 v 33-35 (fest., NH).

5' object uncertain: *mān ANA EN.SÍSKUR=ma UL ZI=ŠU nu tamain pé-i-e-ez-zi* "But if the client doesn't like it, they send another one" KUB 43.55 iii 24-25 (rit., pre-NH/NS).

b. w. inf.: *ammuga=kan ŠA KASKAL GÍD.DA LÚ.MEŠ NÍ.ZU-TIM* ^{HUR.SAG}*Ḫapidduini anda šašanna pé-e-i-iš-ki-mi* "I propose to send the scouts of the main/long road to spend the night in Mt. Ḫapidduina" HKM 46:18-21 (letter, MH/MS), ed. Alp, FsLaroche 30 ("J'envoie...s'installer") and HBM 202f. ("Ich werde ... wiederholt schicken"); *nu BĒL SÍSKU[R AN]A MUNUS alḫ[ui]tra* ^{LÚ.MEŠ}*BĒL DINGIR.MEŠ=ya [k]allišuwanzi pé-i-e-ez-zi* "The client sends (people) to call the a.-woman and the lords-of-the-gods" KBo 24.26 iii 9-11 (cult of Ḫuwaššanna, MH/MS), cf. KBo 29.80:7-8, KUB 10.93 i 9-11; *nu INA* ^{HUR.SAG}*Šid~duwa [... GÍŠeyan] karšuwanzi pé-e-i-ia-an-z[i]* "They sent [...] to Mt. Šidduwa to cut [...] the eyan-tree]" KUB 12.19 iii 13-14 (rit., MH/MS?).

c. (without acc., but w. dat., indirect obj.): cf. KBo 24.26 iii 9-16 (b, above); *nu* ^m*Tanūi LÚ GÍŠGIDRU duddumili pé-i-e-e[r]* "and they secretly sent to Tanuwa, the Man of the Staff" KBo 3.1 ii 25 (Tel.pr., OH/NS), ed. THeth 11:28f. (elsewhere in this text w. acc. obj., see a, above); *arunaš* ^d*U-ni pé-i-e-et* "The Sea sent to the Stormgod: ('Telipinu, your son, has taken my daughter for his wife...')" KUB 12.60 i 16 (myth, OH/NS), translit. Myth. 20, tr. Hittite Myths 26; *ANA K[UR-e=y]a=wa ḫaluk[i ZI-i]t lē kuedaniki pé-i-e-ši* "Do not send a messenger to any country on your own accord" KUB 14.1 obv. 32 (hist., Arn. I/MS), ed. Madd. 8f., tr. DiplTexts 146; cf. *ibid.* obv. 35; "Aškaliya wanted to kill him (sc. Išpudaš-Inara), so (Aškaliya?) put (Išpudaš-Inara) in prison. A rumor arose against Aškaliya" ^m*Išputašinari=ma pé-*

i-er "They sent for Išputaš-Inara (and released him from prison)" KBo 3.34 ii 18 (anecdotes, OH/NS); ^d*IM-aš* ^d*UTU-i pé-i-e-et* "The Stormgod sent for the Sungod: ('Go and bring the Sungod.' They went, searched for the Sungod and could not find him)" VBoT 58 i 21 (myth, OH/NS), translit. Myth. 23, tr. Hittite Myths 27.

d. without acc. or dat.: *nu* ^d*UTU-ŠI pé-i-e-mi nu=mu* ^d*IŠTAR ŠĒRI katti=mi udanzi* "I, My Majesty, will send (a message) and they will bring IŠTAR of the Plain to me" KUB 32.130:12-13 (MH/NS).

e. part. (describing persons): "If there are twelve bodyguards ready" *naššu KASKAL-an kuiški pé-e-ia-an-za* "either because one has been sent on a journey ..." IBoT 1.36 i 12 (instr., MH/MS), ed. Jakob-Rost, MIO 11:174f., AS 24:6f.; "Then he attracts (sc. the gods) from the fire [and says]": *mān=za DINGIR.MEŠ MUNUS.MEŠ ... IZI-i pé-ia-an-te-eš mān=za UDUN ḫarša[š ...] ... pé-e-ia-an-te-(m)eš* "whether you female deities ... have been sent to the fire, or have been sent to the bread-oven ... (we are attracting you back from the fire)" KBo 13.126 rev. 10-12 (evocation, MH/ENS?), w. dupl. KUB 15.34 iii 58, ed. Haas/Wilhelm, AOATS 3:200f. w. note f; cf. KUB 15.34 iii 35.

f. Associated prev., adverbs, and postpos. — 1' *anda*: HKM 46 rev. 20-21.

2' *arḫa*: KUB 36.106 obv. 5.

3' *parā*: ABoT 65 obv. 13-14.

Not yet attested is any finite form of the v. *piya-*, *peya-* which might correspond to the mng. expected in the nomen agentis *piyašgattalla-*, *pe/iškattalla-*, "merciful, pitying, sparing, delivering one" unless it is KBo 3.34 ii 18 (anecdotes, OH/NS) d, above, where they "sent for" (*pé-i-er*) Išpudaš-Inara and released him from prison.

Götze, Madd. (1927) 113; Kronasser, EHS 1 (1966) 495; Oettinger, Stammbildung (1979) 348.

Cf. *uiye-luiya-*.

piētta-, pitta- n. neut. (pl. tantum??); allotment; from MH/NS.†

pl. nom.-acc. *pí-e-^let-ta^l* KUB 31.84 iii 67, *pí-it-ta* KUB 13.2 iii 41, KUB 4.1 i 13 (all MH/NS), *pí-i-e-et-ta* KUB 30.29

piētta-

piggapilu[(-)]

i 9, *pí-id-da*¹ KUB 41.20 obv.? 5 (both NH), [*pí*]-*id-da*-(*ia-kán*) KUB 26.43 obv. 6 (Tudh. IV).

gen. *pí-it-ta-a-aš* KUB 8.75 iii 6, iv 40 (NH).

uncert. *pí-it-ta* KUB 28.6 ii 9b (NS).

[*pí*-*da* KBo 14.12 iv 10, ed. Güterbock, JCS 10:97, is probably to be emended to <*a*>*pád-da* “for that reason” (haplography after *YA*?); suggestions by Otten apud von Schuler, Kaššäer 174, and Puhvel, Heth.u.Idg. 213 n. 28, are untenable since a sequence of encl. *nu=wa=mu* DUMU=YA=pad=da is unlikely (the suggested analysis =pad=da is impossible on a word which is not clause initial) and there is a word space between *-YA* and *pád*-].

a. said of land: *harkantaš ŠA LÚ* GIŠTUKUL *kuiš* A.ŠÀ.ĪI.A *ta!*(text *ša-nnātta=ya kue pí-e-et-ta n=e=ttā hūman gul(a)ššan ēštu* “What fields there are of a GIŠTUKUL-man who has disappeared and what unoccupied (lit. empty) *piētta*-allotments there are, all this must be put in writing for you” KUB 31.84 iii 66-67 (instr. for *BĒL MADGALTI*, MH/NS), ed., w. different tr. Dienstanw. 50, Alp, JKF 1:121, Neu, StBoT 5:152 n. 2, Marazzi, VO 2:88f., tr. Beal, AoF 15:293 □ a full record of idle land must be made, in order to organize land reclamation, *ibid.* iii 68-71, see Marazzi, VO 2:84f. The two parallel relative clauses are *harkantaš ŠA LÚ* GIŠTUKUL *kuiš* A.ŠÀ.ĪI.A and *ta-nnātta=ya kue piētta*. The part. *harkant-* most probably refers to a tenant who has left his holding. Alp, JKF 1:121, suggested the emendation *šannātta* to *ta-nnātta*, but see Tischler, HdW 69 s.v. *šanatta*- “leer, unbebaut (Feld, Acker)”; [DINGIR].MEŠ-naš *pí-i-e-et-ta piškanzi* ... [DINGIR.]MAḪ=ma=kan *pēdan UL āšta nu=šši=kan* DUMU.LÚ.U₁₈.LU [*pē*]dan *āšta* “Allotments are given to the gods.” (Six deities receive one locality each) “but for Ḫannahanna there did not remain a place,” (and she received mankind instead) KUB 30.29 i 9, 14-15 (birth rit., NH), ed. StBoT 29:22f., *peda-* n. a 2' b'; (If a resettled person [*arnuwala-*] leaves the land, the one who replaces him must be provided with seed) *nu=šši pí-it-ta hūdāk hinkandu* “and they should issue him an allotment promptly” KUB 13.2 iii 41 (instr. for the *BĒL MADGALTI*, MH/NS), ed. Dienstanw. 49, Alp, JKF 1:122; ANA ^d*Zithariya kue uktūri pí-it-ta ēšta* “Whatever permanent allotments belonged to (the temple of) Zithariya (now the Kaskeans have taken)” KUB 4.1 i 12-13 (rit., MH/NS), ed. Puhvel, Heth.u.Idg. 213, Kaššäer 168f., tr. ANET 354; 1 A.ŠÀ ... ŠA ^mDINGIR.GE₆-LÚ *pí-it-ta-a-aš* “one field, ... of Armaziti, (the beneficiary) of the allotment” KUB 8.75 iii 6 (list of fields,

NH), ed. Puhvel, Heth.u.Idg. 214, Souček, ArOr 27:14f., cf. *ibid.* iv 40, Puhvel, Heth.u.Idg. 214, interprets the gen. as a haplographic ŠA DINGIR.GE₆.LÚ <LÚ> *pittāš*; (Šaḫurunuwa divided his estate as follows: he gave ... to Taddamaru and to Duwattannani) [*pí*]-*id-da-ia-kán* ^mŠaḫurunuwaš *IŠT[U N]AM.RA.ĪI.A* GIŠTUKUL-*it* ... *pešta* “Šaḫurunuwa also gave the allotments together with the settlers and the weapons ...” KUB 26.43 obv. 6-7 (land grant, Tudh. IV), ed. Dienstanw. 58, *Imparati*, RHA XXXII:24f., 207f. w. n. 1 (restoring [*ku-*]*id-da*; [*pí*]-*id-da* suggested by Güterbock, ZA 42:231; KUR-*eyaz* GUD UDU *pí-id-da* [...-u]š? *māknuššiki* KUB 41.20 obv.? 5-6 see *maknu-*).

b. other: *kuiš kuwapi arta nu NINDA-LAM pí-it-ta azzikizzi* “Who is standing somewhere and eating(?) (his) bread-allotment?” or: “He, who stands somewhere, eats his bread-allotment” KUB 28.6 ii 8b-9b (Ḫattic bil., NS), ed. Puhvel, Heth.u.Idg. 213; the ex. is uncert. because of the unclear word spacing between *AZ* and *ZI* (i.e., *pittaz zikizzi?*), see Güterbock, ZA 42:231, and the sg. phonetic compl. *NINDA-LAM* (i.e., *AKALAM*).

Güterbock, ZA 42 (1934) 230f. (“von Rechtswegen Zukommenden”); *ibid.*, JCS 10 (1956) 97 (“duty”); von Schuler, Dienstanw. (1957) 58 (“Landlos” corr. to Gr. *klēros* “that which is assigned by lot; allotment of land; piece of land, farm, estate; legacy inheritance, heritable estate”); Puhvel, Heth.u.Idg. (1979) 213f. (“gift, grant, allotment”); Oettinger, KZ 97 (1984) 45; Sürenhagen, StMed 5 (1985) 58-63 (“Rechtstitel” = Engl. “legal title”).

Cf. *piddai-* C v.

peda- v.; see *peda-* v.

piggapilu[(-)] (onomastic epithet); MH/MS.†

^mŠunāliš *pí-ig-ga-ap-pí-lu*[-...] (dupl. [*pí*]-*ig-ga-pé-e*[-...]) 1691/u! rev. 8 (Kaššäer 94) (prayer, Arn. I), w. dupl. 1241/u + 766/v obv. 9; probably adj. or n., not <*m*>*P.*, cf. ^mŠunaili *pikuryalli* KBo 16.27 iv 24. One of several Kaššaeian epithets on PNs, among which are *pikuryalli*, *pikuduštenaḫ*, *pippalala*, *pittau-ri(ya)-*, and *pitüntūna*[-...], q.v. Cf. von Schuler, Kaššäer 94. *P.* may be a descriptive nickname based on a distinguishing characteristic. Because of the lack of the det. LÚ, *p.* is not likely to be a title. Cf. the Kaššaeian PN *Piggapazzūi* KBo 8.35 iii 3.

von Schuler, Kaššäer (1965) 94; Tischler, HdW (1982) 64.

pikuryalli-

penna-

pikuryalli- (onomastic epithet); MH/MS.†

[^mŠ]unaili pí-ku-úr-ia-al-li LÚ^{URU} Halmati-x[...] “Šunaili, the p., the man from H.” KBo 16.27 iv 24 (treaty, MH/MS), translit. Kaškäer 138; cf. [^mNan]azitiš pí[-ku-úr-ia-al-]i LÚ^{URU} Išhupitta ibid. iv 6. For a list of sim. onomastic epithets, see *piggapilu*[-].

von Schuler, Kaškäer (1965) 94; Pecchioli Daddi, Mestieri (1982) 562; Tischler, HdW (1982) 64.

pikuduštenah (onomastic epithet); MH/MS.†

[(^mTep-x-x)] pí-ku-du-uš-te-na-ah 1691/u rev. 9 (Kaškäer 94), w. dupl. 1241/u + 766/v:10. For a list of sim. onomastic epithets, see *piggapilu*[-].

von Schuler, Kaškäer (1965) 94; Tischler, HdW (1982) 64.

NA₄pilahāti- n.; (a rock or stone); NH.†

[1] A.ŠĀ ŠA^{NA₄} pí-la-ḥa-ḥa-ti¹ “One field: (that) of the p. rock” KUB 8.75 iv 61 (list of fields, NH), ed. Souček, ArOr 27:24f. NA₄p. is a rock of prominent size, color, or shape, in order to serve as a distinguishing feature of a specific field; cf. [1 A.ŠĀ] NA₄pé-ru-na-aš “[One field:] in (i.e., among) boulders” KBo 19.14:2 (list of fields, NH), restored from KUB 8.75 i 45 in *peruna*-c. Souček, ArOr 27:390 n. 107, suggests that NA₄p. is an Akk. word but lists it in his index among certain Hitt. words, ArOr 27:304 w. n. 128. However, no ex. of this word is cited in AHw, nor is it to be found in the CAD files; if it is Hitt., it occurs in stem form. A non-Akkadian Hurrian(?) word at Nuzi, *pilahā*’u AHw 863 exists but its meaning is unknown. A Hurrian word *pilāḥi* “thread” (on which, see Neu, StBoT 32:342) is probably unrelated.

Souček, ArOr 27 (1959) 304 w. n. 128, 390 n. 107; Polvani, Minerali (1988) 108 (no tr.).

pililiša^{SAR} n.; (a herb or vegetable); NS.†

ankiša^{SAR} nāru^{SAR} [...] / ḥandalaš^{SAR} pip~pitar^{SAR} [...] / pí-li-li-ša^{SAR} gakkušša^{SAR} [...] KBo 13.248 i 8-10 (rit. frag., NS), in a list of herbs and vegetables; if ŠA^{GIŠ}KIRI₆^{SAR} ibid. 4, 14 applies to the entire list, they are cultivated herbs.

Ertem, Flora (1974) 49.

pilima- n. com.; (mng. unkn.).†

279/s:10, 12, cited by Berman, Diss. 50, in broad transcription only.

penna-, pinna-, penni-, penniya- v.; **1.** to drive (there) (opp. *unna-* to drive (here)), to ride(?), **2.** to accept(?), acknowledge(?) (opp. *mimma-* “to reject”); from OS.

pres. sg. 1 pé-en-na-ah-ḥi KUB 41.18 iii 3 (MH/NS), KBo 18.17 rev. (7), KUB 9.32 obv. 15 (both NH), pé-na-ah-ḥi HT 1 iii 21 (MH/NS).

sg. 2 pé-en-na-at-ti KUB 23.87:15 (NH), pé?-[e?]-n[a?]-[a]t-[t]i HKM 66:9, [pé-]e-na-ti HKM 77:14 (both MH/MS, both very uncert.).

sg. 3 pé-en-na-i KBo 6.2 iv 13, KBo 25.2 ii 2 (both OS), KBo 18.57 obv. 7 (MH/MS), KBo 17.65 rev. 25, KUB 36.55 ii 11 (both MH?/MS?), KBo 22.142 i 2 (ENS?), KBo 6.3 iv 8, KBo 6.4 iv 5, KBo 6.10 iii (1) (all OH/NS), KUB 9.1 i 16, KUB 43.55 iii 24 (both pre-NH/NS), KBo 3.5 i 7 and passim, KBo 3.2 obv. 2 and passim, KUB 1.11 i 2 and passim, KUB 1.13 i 4 and passim, KUB 13.2 ii 26 (all MH/NS), KBo 10.20 iv 14 (NS), pé-en-na-a-i KBo 6.26 i 23, 26, 47 (OH/NS), KUB 39.14 i 6, FHG 3 rt. col. 11 (both NS), pé-en-<na->i KBo 3.5 iv 8 (MH/NS), pé-e-en<na->i KUB 25.22 obv. lower edge 3 (NS), pé-en-na-!-i! (text pé-en-ia or -i-a) IBoT 2.136 iv 67 (MH/NS).

pl. 1 pé-en-ni-ú-e-ni KBo 17.4 iii 11 (OS).

pl. 3 pé-en-ni-ia-an-zi KBo 21.85 iv 15 (OH/MS), KUB 29.44 iii 6, KUB 29.48 rev. (14) (both MH/MS), IBoT 1.29 obv. 27 (MH/MS?), KUB 9.1 ii 20 (pre-NH/NS), KUB 9.31 ii 50, HT 1 ii 23, iv 21, 35 (both MH/NS), KUB 24.5 obv. 11, KUB 36.121 obv. (5) (both NH), KUB 35.135 rev. 19 (LNS), pé-en-ni-an-zi KUB 32.49b ii 15 (MH/MS), KBo 24.83:7 (MS?), KBo 27.161 iv? 5 (ENS), KBo 15.34 ii 28, KUB 46.47 rev. 5 (both MH/NS), KUB 12.58 iv 14 (NH), KUB 41.11 rev. 19 (LNS), pé-en-na-an-zi IBoT 1.29 obv. 38 (MH/MS?), KBo 3.5 i 37, ii 28 (MH/NS), KUB 17.35 i (25), 26 (Tudḫ. IV), KBo 4.10 obv. 33 (Ḥatt. III or Tudḫ. IV), pí-in-na-an-zi KUB 25.14 i 32 (OH?/NS), [pí-i]n-ni-ia-an-zi KBo 33.204 iv 7, pé-en-ni-ia-an-zi KUB 54.44:6.

pret. sg. 1 pé-en-na-ah-ḥu-un KBo 16.42 obv. 22 (ENS), KBo 16.61 rev.? 11 (ENS?), KUB 13.35 ii 27, KUB 14.3 ii 16 (both NH).

sg. 3 pé-en-ni-iš-ta KUB 17.10 iv 24, 25 (OH/OS? or MS), KUB 1.1 iv 35 (Ḥatt. III), KUB 5.6 ii 33 (NH), KUB 24.7 iii 9 (NS), pé-en-ni-eš-ta KUB 33.29 iv (7) (OH/MS), KBo 3.6 iii 65 (Ḥatt. III), KBo 10.45 iii 46 (pre-NH/LNS), KUB 39.49:19 (NS), pé-en-ni-iš ABoT 65 obv. 9 (MH/MS), KBo 3.34 i 25, VBoT 33:5 (both OH/NS), KBo 3.8 iii 18 (NH), pé-en-ni-eš HKM 10:38, [p]é-en-ni-it KUB 41.8 i 32 (MH/NS), pé-en-na-aš KUB 57.111:16 (NS) (Oettinger, Stammbildung 492).

pl. 2 pé-n[a?]-[t]e?-ni HKM 66:12 (MH/MS, very uncertain)

pl. 3 *pé-en-né-er* KBo 18.86 rev. 34 (MH/MS?), KUB 31.38 obv.? (32) (OH/NS), KBo 5.8 iii 34 (Murš. II), *pé-en-ner* KBo 18.86 obv. 12, rev. 37, 39 (MH/MS?), KUB 26.19 ii 36 (MH/NS), KUB 50.32 iii 6, ABoT 14 iv 12 (both NH), KUB 12.31 rev. 7 (Murš. II), KUB 26.69 vi 7, ABoT 48:10 (both NS), *pé-ner^{er}* KBo 4.2 ii 20 (pre-NH/NS).

imp. sg. 2 *pé-en-ni* HKM 84 rev. 17, HKM 89:24 (both MH/MS), KUB 27.67 ii 42 (MH/NS), KBo 16.22 obv. 7, KUB 8.63 iv 15, 16, KUB 14.3 i 68 (all NH).

pl. 2 *pé-en-ni-iš-tén* KUB 26.19 ii 34 (MH/NS).

inf. *pé-en-nu-ma-an-zi* KBo 3.5 i 31, ii 11, 12, 50, KUB 1.13 iii 56, iv 6, 47 (all MH/NS), KUB 19.39 ii 3, KUB 14.15 iii 43 (both Murš. II), *pé-en-nu-um-ma-an-zi* KBo 2.5 ii 21 (Murš. II), *pé-en-nu-an-zi* KBo 3.5 ii 4, *pé-en-ni-ia-u-an-zi* *ibid.* i 58 (both MH/NS).

verbal subst. gen. *pé-en^l-nu-^lma-aš* KUB 46.37 l.e. 2 (NH).

part. sg. nom.-acc. neut. *pé-en-ni-ia-an* KUB 12.58 iv 18 (NH), [*pé-en-na-an* KUB 39.49:16 (NS)].

iter. pres. sg. 3 *pé-en-ni-eš-k[i-i]z-zi* KBo 3.2 obv. 4, rev. 48, KBo 3.5 i 3, KUB 1.13 iii (57), iv 7 (all MH/NS), *pé-<en-ni->eš-ki-iz-zi* KBo 3.5 iii 31 (MH/NS).

pl. 3 [*pé-e*] *ni-ni-eš-kán-zi* KUB 17.35 i 29 (Tudh. IV).

1. to drive (there) — **a.** (obj. animals): (If someone finds stray oxen in his field he can use them all day) “As soon as the stars come out” *n=uš āppa išhi=šši pé-en-na-i* “he must drive them back to their owner” KBo 6.2 iv 13 (Laws §79, OS), ed. HG 42f.; [*n*] *u=kan* GUD.MAḪ TI-*an ḫarpi* UGU *pé-en-ni-ia-an-zi* “They drive a live bull up the mound (and sacrifice it on top of the mound)” KUB 24.5 obv. 11 (subst. rit., NH), ed. StBoT 3:8f.; “I appropriated three oxen belonging to the ‘coachman’” *nu=war=aš=za INA É=YA pé-en-na-aḫ-ḫu-un* “and I drove them to my own (-za) estate” KUB 13.35 ii 27 (depos., NH), ed. StBoT 4:8f.; (The evil is transferred to a mouse in order to be carried off to a distance) “She (i.e., the sacrificer) turns the mouse loose (saying)”: ^d*Alauwaimi kūn=za zik pé-en-ni* “Alauwaimi! You drive this away (and I will give you a goat to eat)” KUB 27.67 ii 41-42 (rit., MH/NS), tr. ANET 348 (“This one pursue!”); *nu=kan* 1 UDU.NITA *anda unnianzi ... n=an INA É^{LÚ}MUḪALDIM pé-en-ni-an-zi n=an ḫattānzi* “They drive in one wether ... They drive it to the kitchen and slaughter it” KBo 15.34 ii 26-28 (rit., MH/NS), ed. Goetze, JCS 23:90f.; *nu* 11 UDU *ēpper nu 1-an INA^{URU}Arinna ANA^dArunitti pé-en-ner* 10 UDU *=ma kā pēr* “They seized eleven sheep, drove one to Arinna for Arunitti, while they sent ten sheep here” ABoT

14 iv 10-13 (oracle question, NH) □ *penna-* and *piya-* are near synonyms; *nu* UDU.NITA ANA KASKAL LÚ.KÚR *parā pé-en-ni-ia-an-zi* “They drive the wether along the road leading to the enemy” HT 1 ii 22-23 (Uḫhamuwa’s rit., MH/NS), ed. *parā* 3 t, tr. ANET 347; cf. KUB 41.17 ii 11-13, see *menahḫanda* 2 a 5’; [(2 UDU.ḪI.A=*ma=z*)*a* (LÚ.MEŠ^{URU}Lallupiya)] *arḫa pé-en-ni-ia-an-zi* (dupl. *ne-in-ni-ia-an-zi*) KBo 8.101 obv. 9, w. dupl. KUB 32.123 ii 28-29, see *nenniya-*; *nu* 1 MÁŠ.GAL 1 UDU 1 ŠAḪ *unnianzi ... n=āš LÍL-ri namma tamēdani AŠRI pé-en-ni-ia-an-zi* (dupls. *A pé-en-na-an-zi*, B and D *pé-en-ni-an-zi*) “They drive in one billy-goat, one sheep and one pig ... and in the steppe, they drive them to still another place” HT 1 iv 19-21 (C), w. dupls. KUB 9.32 rev. 10-12 (A), KUB 9.31 iv 14-16 (B), KUB 41.17 iv 7-9 (D) (Ašḫella’s rit., MH/NS), ed. Dinçol, Belleten 49/193:19, 25, tr. Friedrich, AO 25/2:12f.; [... UDU(?) *nakk*] *uššiušša [L]ÍL-ri pé-en-na-an-z[i]* KBo 24.16:10, tr. *nakkušši-*, cf. 2 UDU *nakkuššiēš unniyanzi* KUB 39.71 iv 22.

b. (obj. gods and humans): ^d*U-aš=šamaš=kan kuwapi* GAM-*anta* GE₆-*i taknī pé-en-ne-eš-ta* “When the Stormgod drove you (sc. the primordial gods) down to the dark underworld (he set for you this offering/these offerings)” KBo 10.45 iii 45-46 (rit., OH/NS), ed. Otten, ZA 54:132f. (= iii 36-37); [(*šumešš=akarūiliyaš* DINGIR.MEŠ-*aš* ^d*U-aš* ^{LÚ}*AZU taknaza*) *pé-en-ni-it* (dupl. *uiyat*) “The Stormgod, the exorcist/diviner, drove (dupl. sent) you, former gods, from the earth” KUB 41.8 i 32, w. dupl. KBo 10.45 i 51-52, ed. Otten, ZA 54:120f.; *n=an=kan INA* ḪUR.SAG *Elluriyan parian pé-en-né-er* “They drove him beyond Mt. Elluriya” (obj. ^m*Pittagatalli*) KBo 5.8 iii 34 (ann., Murš. II), tr. *pariyan* 1 a 1’ b’.

c. (obj. inanimate): ^{GIŠ}*GIGIR=ya=kan tuḫriyan^l* *QADU* ^{GIŠ}*BAN [(KUR)]ŠMÁ.URU.URU₅ ANŠE.* KUR.RA.ḪI.A *parā nāer n=at pé-en-ner* “They dispatched a harnessed chariot together with bow, quiver, and horses, and drove it away” KBo 4.2 iv 26-28 (aphasia, Murš. II), w. dupl. KUB 12.31 rev. 6-7, ed. MSpr. 10f.; *nu=wa* ^{GIŠ}*MAR.GÍD.DA.MEŠ pé-en-ni* “Drive the carts/wagons” KUB 8.63 iv 15 (Atramḫasis epic, NH), ed. Kum. *30, 31, translit. Myth. 190; “Just as you did not let the evil matter/word(s) into the house at night” *kinuna=wa=kan kue kallar idālu uddār* LÚ.MEŠ ^{GIŠ}*GIDRU ŠA DINGIR.MEŠ parā*

penna- 1 c

pé-ner^{er} nu=war=at EGIR-pa INA É-TIM lē tarnāši “do not let now these malicious evil words which the gods’ staffbearers drove out, back into the house” KBo 4.2 ii 19-21 (incant., NH), ed. Kronasser, *Die Sprache* 8:92, 97; “Just as this tree is covered” [*n=at mahḥ]an šarā* ^{GI}*tarša pé-en-ni-ia-an ḥar[zi]* “and just as it has driven up shoots(?) ...” KUB 12.58 iv 18 (Tunn., NH), ed. Tunn. 22f.; “If someone violates the boundary of a field” 1 *aggalan pé-en-na-a-i* (OS dupl. *pé-e-da-i*) “(and) drives (dupl. carries) one furrow(?) (into the neighbor’s field) (or: drives one plow, see StBoT 22:50) ...” KBo 6.26 i 46-47 (Laws §168, OH/NS), w. dupl. KUB 29.30 iii 9 (OS), ed. HG 76f., for disc. of this passage, see *padda- v*.

d. (in hipp. texts) — **1’** (obj. horses): “In the morning, they bring them (sc. the horses) out of the stable, they hitch them up” *n=aš ½ DANNA 20 [I]KU=ya pé-en-na-i parḥzi=ma=aš ANA 7 IKU mahḥan=ma=aš [EG]IR-pa ūnnai* “and he drives them out half a mile and twenty IKU (i.e., 1,800 m), of which he gallops them 7 IKU (= 105 m). When he drives them back ...” KUB 1.13 iv 33-34 (Kikk. tablet I, MH/NS), ed. Hipp.heth. 72f., for the tr., see Melchert, JCS 32:53f.

2’ (in the phrase *pennumanzi arnu-*): “In the morning” *nu INA 7 MUŠI pé-en-nu-ma-an-zi 2-ŠU 7 DANNA arnuanzi* “they move (the horses) twice seven miles for driving during seven nights” KBo 3.5 ii 50-51 (Kikkuli II tablet, MH/NS), ed. Hipp.heth. 90f.; *penna-* in hipp. retains its general mng. “to drive” comprising the distance driven on the outgoing leg of a given exercise (or half the total distance of the exercise). Different speeds or gaits within the total distance are expressed by *parḥ-*, *lahlahḥeški-*, or w. the adv./abl. *zallaz* (Luw. *zallati*). See Kammenhuber, Hipp.heth. 285-292; Güterbock, JAOS 84:270f.; Melchert, JCS 32:54f.; Kammenhuber, HW² 1:331b-332a; Starke, KZ 95:155 n. 58; StBoT 31:337-340, 544-547; Neu apud Alp, HBM 310f.

e. (intransitive, i.e., elliptic, implied obj. is animal drawn vehicle): “(Šanda) was afraid of the Hurrians” *nu ešḥe pé-en-ni-iš* “and drove to his master” KBo 3.34 i 25 (anecdotes, OH/NS); *nu* ^{URU}*Hattuši pé-en-ni-iš* “He drove to Hattuša” ABoT 65 obv. 9 (letter, MH/MS); ^d*Kamrušipaš=za ANŠE. KUR.RA.ḪI.A=ŠU tūriet nu INA ÍD GAL pé-en-ni-iš* “Kamrušipa harnessed her horses and drove

penna- 1 f 1’

to the big river” KBo 3.8 iii 17-18 (myth in rit., NH), ed. Kronasser, *Die Sprache* 7:157, 159, translit. Myth. 110; *kuedani=ma=ššan URU-ri auriyaš EN-aš EGIR-pa pé-en-na-i nu=za LÚ.MEŠ.ŠU.GI LÚ.MEŠ.SANGA LÚ.MEŠ.GUDU₁₂ MUNUS.MEŠ.AMA.DINGIR kappūid~du* “Let the lord of the frontier district keep an accounting of the elders, the priests, the anointed priests, the mothers-of-god in any town to which he drives again” KUB 13.2 ii 26-27 (instr. for *BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.90 ii 7-8, ed. Dienstanw. 45; *namma* ^{URU}*Manzana kuwapi pé-en-na-aḥ-ḥu-un* “Furthermore, when I drove to Manzana ...” KBo 16.42 obv. 22 (hist. frag., ENS); *man INA KUR* ^{URU}*Karandu<(ni)>ya pé-en-ni-eš-ta* (dupl. A: *pé-en-ni-iš-ta*, M: [*pé-en-ni-i*]š-ta) “He would have driven to Babylonia” KBo 3.6 iii 65 (B) (Apology of Ḫatt. III), w. dupls. KUB 1.1 iv 35 (A), KUB 1.8 iv 17-18, see *man b 1’*; “When evening comes” *n=aš turiyanzi nu ½ DANNA 20 IKU=ya pé-en-na-i* “they hitch them and he drives half a mile and twenty IKU” KBo 3.5 i 16-17 (Kikk. II tablet, MH/NS), ed. Hipp.heth. 80f.; [*LUGAL-u*]š ANŠE.KUR.RA-it (dupl. [ANŠE. K]UR.RA.MEŠ-it) *šarā pé-en-na-i ... LUGAL-uš=kan* ^{GI}*GIGIR-az katta tiyazi* “The king drives up by means of horse(s) (dupl. horses) ... (then) the king dismounts from the chariot” KUB 10.3 i 11 (*ANDAḤŠUM* fest., NS), w. dupl. KBo 8.119 obv. 2-7, ed. differently Sommer, AU 90 n. 1 (“reiten”), and Alp, Tempel 150f. (“reitet”), i.e., to ride on horseback. But if the subj. is indeed [*LUGAL-u*]š, and the dupl. is not corrupt, then the latter refutes such a tr., since the king would not ride several horses at once. ANŠE.KUR.RA(.MEŠ)-it would then stand as *pars pro toto* for “horse(s) and chariot.” Sommer, AU 90 n. 1, supports the tr. “reitet” with KUB 7.25 i 6-9 *ta=ššan ANA ANŠE.KUR.RA tiyazi ... IŠTU ANŠE.KUR.RA katta tiyazi* “he mounts ... dismounts the horse” but see the par. Iliad 3.265 cited by Kronasser, EHS 1:566 for *pars pro toto*; *nu=kan IŠTU ANŠE.KUR.RA.MEŠ kuit šarā pé-en-nu-ma[-an-zi UL SIG_{5-i}]n? ēšta nu ANA KARAŠ.ḪI.A GĪR. MEŠ-it peran ḥuyanu[n]* “Since it was [no good] driving up with horses (i.e., by chariot), I led the troops (lit. marched before the troops) on foot” KUB 19.39 ii 3-4 (ann., Murš. II), ed. AM 162f.

f. Associated prev., adverbs, and postpositions — **1’ anda**: KUB 46.47 rev. 5 (-*kan*), KBo 13.179 ii 8-9 (-*kan*).

penna- 1 f 2'

(ʸ)penkit-

2' *andan*: KUB 35.135 rev. 18-19.

3' *āppa*: KUB 13.2 ii 26 (-*šan*) (see 1 e, above), KBo 6.2 iv 13 (Laws, OS) (see 1 a above), KBo 6.3 iv 8 (Laws, OH/NS), KBo 6.4 iv 5 (Laws, NH), HKM 17:7 (letter, MH/MS), KUB 12.58 iv 14 (Tunn., NH).

4' *arḥa*: KBo 6.26 i 23 (Laws, OH/NS), KBo 8.101 obv. 9 (see 1a, above), HKM 89:24 (letter, MH/MS), KBo 9.141 rev. 19, KUB 35.15 ii 6, KUB 41.11 rev. 19 (LNS), HT 1 ii 33 (Uḫḫamuwa's rit., MH/NS), tr. ANET 347.

5' *katta*: KUB 9.1 i 16 (pre-NH/NS), KUB 29.48 rev. 14 (MH/MS).

6' *kattanta*: KBo 10.45 iii 45-46 (see 1 b, above).

7' *menaḫḫanda*: KUB 41.17 ii 11-12 (1 a, above and *menaḫḫanda* 2 a 5').

8' *parā* (see *parā* 1 ff and 3 t): KBo 23.5 i 8 (see *parā* 1 ff), KUB 32.49b ii 15 (MH/MS), KUB 2.13 ii 55 (all w. -*ašta*), KBo 4.2 ii 20 (see 1 c, above and *parā* 1 ff), KBo 15.30 iii 8, KBo 15.42 rev.? 10, KBo 22.180 i 7, KUB 9.22 iii 19, KBo 21.85 iv 14-15, KUB 36.121:5, KUB 39.71 iii 31 (all w. -*kan*), IBoT 2.136 iv 62, KBo 3.14:2, KUB 2.13 iii 5, KUB 9.31 ii (49)-(50), KUB 35.148 iii 8, KUB 39.91:3, KUB 41.17 ii 24, HT 1 ii 23 (see 1 a, above, and *parā* 3 t).

9' *pariyan*: KBo 5.8 iii 34 (see 1 b. above and *pariyan* 1 a 1' b'), KUB 14.3 i 68 (see *pariyan* 1 b 6') (both w. -*kán*).

10' *šarā*: KUB 12.58 iv 18 (see 1 c, above), KUB 19.39 ii 3 (see 1 f, above), KUB 24.5 obv. 11 (see 1 a, above), KUB 25.22 obv. lower edge 3 (all w. -*kan*), KBo 2.5 ii 21, KUB 10.3 i 11 (see above 1 e).

2. to accept(?), acknowledge(?) (opp. *mimma*- "to reject, disown"): *nu=za annaš DUMU=ŠU pé-en-ni-iš-ta* UDU-uš *SILA₄=ŠU pé-en-ni-iš-ta* GUD *AMAR=ŠU pé-en-ni-iš-ta* "The (human) mother accepted(?) her child, the sheep accepted her lamb, the cow accepted her calf" KUB 17.10 iv 24-25 (Tel. myth, OH/MS), tr. ANET 128 ("tended"), Hittite Myths 17 ("looked after"), LMI 83 ("accudi"), translit. Myth. 38; cf. KUB 33.12 iv (7, 8, 10), translit. Myth. 47; and KUB 33.29 rev. 6-7 (missing Stormgod myth, OH/MS), w. dupl. KUB 33.24 iv 13-14 (OH/NS), translit. Myth. 58, tr. LMI 100; Otten, Tel. 40 n. f, compares this usage of *p*. to par. passages w. *kaneš*-, KUB 33.70 ii 14-iii 1 (OH/NS), w. dupl. KUB 33.71 iv 6-8. While mother cows and sheep might "drive" their young, the human mother does not.

Friedrich, ZA 36 (1925) 52f. ("hintreiben," opp. *unna*- "her-treiben"); Götze, Hatt. (1925) 101 (mng. 1 e "... wird impli-cite mitverstanden sein: 'sein Gespann'"); Sommer, AU (1932) 90 n. 1 (mng. 1 e "reiten"); Friedrich, HW (1952) 167 (mng. 2 "hüten, leiten, betreuen"); Kronasser, EHS 1 (1966) 566; Oettinger, Stammbildung (1979) 492.

pennati-, pinnati- n. com.; necklace; NH.†

sg. nom. *pé-en-na-ti-iš* KUB 42.78 ii 9, KUB 42.64 rev. 14, *pí-in-na-ti-iš* KUB 38.3 i 12.

(Description of a statuette of the goddess Išḫašhuriya of Tiliura: a wickerwork (AD.KID) statuette of a seated woman ... one silver headband, on (it) five gold fruits) 8 *pí-in-na-ti-iš* KÙ.GI ŠÀ '3 KÙ'.[BA]BBAR ANA GÚ=ŠU=kan *anda* "eight necklaces, (most) of gold, (but) of which three (are) of silver (which means five of gold and three of silver); (they are) on her neck" KUB 38.3 i 12 (cult inv., NH), ed. Bildbeschr. 16f., tr. Rost, MIO 8:183; restore in KUB 38.3 i 21; *pé-en-na-ti-iš* ^{NA₄}NUNUZ "necklace of beads" KUB 42.78 ii 9 (inv., NH), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f. ("p. (aus) Perle(n)"), cf. ^{NA₄}kunnaš *kuttanalli* KUB 9.28 i 18 (rit. for divine Heptad); 12 *pé-en-na-ti-iš* KÙ.G[I] KUB 42.64 rev. 14 (inv., NH), ed. THeth 10:149-151; 2 *BIBRU awiti*[... ^{NA₄}ZA].GÌN / ^{NA₃}*mušnuwanteš* [INA GÚ *awi*]ti=kan / [*pé-*]en-na-ti-iš KÙ.GI [...] "Two rhyta in the form of *awiti*-animals [... of(?)] lapis l]azuli (and) *mušnuwanti*-stone; on [the neck of the *awi*]ti (is) a gold necklace" Bo 87/5a ii 27-29 (cult inv., NH), ed. Otten, FsT.Özgülç 366 (second half of citation untranslated).

References known to us show the necklace was constructed of gold, silver, and beads (^{NA₄}NUNUZ).

Košak, THeth 10 (1982) 232 ("an ornament"); Siegelová, Verw. (1982) 611 ("ein Schmuckstück").

penni(ya)- see *penna-*.

[*pininu-* v.] KUB 13.35 i 14, ed. StBoT 4:4f., as read by Werner, StBoT 4:16, 81 and Tischler, HdW 64; read *pirnu-* v (coll.).

(ʸ)penkit- Luw. n. neut.; (an ornament); NH.†

sg. nom.-acc. *pé-en-ki* KBo 18.161 obv. 14, KUB 40.93:(9), KUB 42.11 i 6, KUB 42.64 rev. 7, *pé-en-gi* KUB 42.59 obv. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.

(ʿ)penkit-

pendiḫi

pl. nom.-acc. *pé-en-ki-ta* KUB 22.70 obv. 25, *pí-in-ki-ta* ibid. obv. 71, *ʿpí-in-ki-ta* ibid. obv. 20.

kattann=ā=šši SUR₁₄.DÛ.A^{MUŠEN} KÛ.GI^{GIŠ}GEŠTIN ISḪUNATU NA₄ 8 AYARI ʿ*pí-in-ki-ta* ŠÛR ĒNI KAPPI ĒNI ŠA NA₄ *kittat* “(They have found the gold headband) and beside it there lay a gold falcon, a bunch of grapes (made) of precious stones, eight rosettes, *p*.-s, an eyebrow(?), an eyelid of precious stone (perhaps lapis)” KUB 22.70 obv. 19-20 (oracles on the cult of Arušna), ed. THeth 6:58f.; cf. KUB 22.70 obv. 71, ed. THeth 6:76f.; cf. comments by Ehelolf, ZA 43:192 n. 1 (on *KAPPI ĒNI, ŠUR ĒNI*), Starke, Or NS 50:470 (on the wedge preceding *p*.); cf. KUB 22.70 obv. 71, *pé-en-ki-ta* ibid. obv. 25; no number occurs before *pen-kita* in obv. 25 and 71, suggesting that the single winkelhaken which precedes it in obv. 20 is not the no. “10,” but a Luw. marker wedge, as Starke suggests; 1-NŪTUM *pé-en-ki* KÛ.G[I NA]₄ 2-ŠU *ḫarpān* “One set of *p*. of gold and stone(s), folded double(?)” KUB 42.64 rev. 7 (inv., NH), ed. THeth 10:149-151, Siegelová, Verw. 426f. (“zweimal gegliedert”); [... *pé-*]en-ki KÛ.GI 2 ĠIN KUB 40.93:9 (dep., NH); 4 *pé-en-ki* ^{NA₄}NÍR ANA GAL *dāer* “They took four *p*.-s of chalcedon for (adorn- ing) a cup” KBo 18.161 obv. 14 (inv., NH), translit. THeth 10:103, Siegelová, Verw. 182f.; in a list of women’s clothing: 1 TÚG E.ĪB 1 TÚG*ipulli* 13 *pé-en-gi* KÛ.GI “One tunic with kilt, one *ipulli* (with) thirteen *p*.-s of gold” KUB 42.59 obv. 10, cf. ibid. obv. 6-15 (inv., NH) □ for *ipulli*- “strap worn on or across the chest, sometimes decorated with precious stones,” see Beckman, StBoT 29:104-106 w. n. 256; [x *p*]é-en-ki KÛ.GI *ištarna* ZA.ĠIN “[x] *p*.’s of gold (with) blue center (lit. ‘blue inside’)” KUB 42.11 i 6 (inv., NH), ed. THeth 10:31, 35 perhaps these *p*. belong to the *ipulli* ibid. i 5.

p. is an ornament, usually of gold but also of chalcedon (^{NA₄}NÍR) and other precious stones. The only weight given is 2 shekels (KUB 40.93:9). It is used as a decoration on garments, vessels, and bracelets (see *penkitawant-*) but it also serves as jewelry in its own right, coming in sets (KUB 42.64 rev. 7). *p*. may have been borrowed from Akk. *pinku*, *pingu* “mounting, decorating knob, decorated macehead, cap, endpiece of a necklace.” The pl. *penkita* and adj. *penkitawant-* point to a stem *penkit-*. As is normal in Luw., the final *t* is not wr. in the nom.-acc. sg. (cf. *malli* “honey,” cf. DLL *mallit-* and 132).

Laroche, DLL (1959) 82; Ünal, THeth 6 (1978) 112; Tischler, WZKM 72 (1980) 209f.; Siegelová, Verw. (1986) 699 (“Knauf,” Akkadogram); Starke, StBoT 31 (1990) 217f. (“Knauf,” probably not borrowed directly from Akk., but through Hurrian); Melchert, CLL (1993) 177 (“knob, boss”).

Cf. *penkitawant-*.

[*penkitaiman*] Ünal, THeth 6:112, Starke, StBoT 31:217, Melchert, CLL 177, read *penkitawan*; see *penkitawant-*.

penkitawant- adj.; having *penkit*; NH.†

1 ḪAR.ŠU KÛ.GI ^{NA₄}<ZA.>ĠIN *pé-en-ki-ta*-[u?]1-an “One bracelet of silver (and) lapis, having *penkit*” KUB 42.64 rev. 11 (inv.), ed. Ünal, THeth 6:112 (*pé-en-ki-ta-i-ma-an*), Košak, THeth 10:149f. (*pí-en-ki-ta-x-mi-i[š]*), Siegelová, Verw. 426f. (*PÍ-EN-KI ta-x(-)mi-x[...]*).

Cf. *penkit-*.

ʿ*pintanza* Luw. n. pl.; oars(?); NH.†

“They boarded the boat, Gilgamesh and Uršanabi” *nu* ^mUrš[*anabiš*] ʿ*pi-in-ta-an-za* ŠU-za *ēpta* “and Uršanabi seized the oars(?) with his hand (while Gilgamesh held [the rudder(?)] with his hand)” KUB 8.50 iii 19-20 (Gilg., NH), ed. ZA 39:26f.; for a comparison w. the Akk. vers., see Tigay, The Evolution of the Gilgamesh Epic, Philadelphia 1982:116. ʿ*p*. is Luw. pl. acc., not w. Haas/Wilhelm, AOATS 3:94 “Und *Uršanabi* ergriff (ihn) mit der rechten Hand,” connecting ʿ*p*. w. Hurr. *pendiḫi* “justice” and analyzing ʿ*pintanza* ŠU-za as sg. abl.

Sommer apud Friedrich, ZA 39 (1930) 57 (“die Ruder”); Laroche, DLL (1959) 82 (“rames”); Melchert, CLL (1993) 177 (“?”; sg. neut. nom.-acc., pl. animate acc. also possible).

pendiḫi n., Hurr.; justice; NH.†

pé-en-ti-ḫi-ia KUB 45.75 iii 6, KUB 45.79 rev.? (15), KUB 47.87 obv. 11, KUB 47.89 iii 12 (all NH), *pí-in-di-ḫi-ia* KUB 12.31 obv. 28, w. dupl. KBo 4.2 iv (8) (Murš. II).

“He burns birds in the following manner: ...” 1 [(MUŠEN an)]*išḫiya pí-in-di-ḫi-ia* “one bird for *a*. and justice” KUB 12.31 obv. 28 (aphasia of Murš. II), w. dupl. KBo 4.2 iv 8, ed. MSpr. 8f., Lebrun, Heth. 6:106, 111; 1 MUŠEN *ananišḫiya pé-en-ti-ḫi-ia* KUB 45.75 iii? 6 (*ḫišuwaš* fest.), KUB 45.79 rev.? (15) (oracle questions concerning offerings, NH).

pendiḫi

pippa- 1 a 2'

Haas/Wilhelm, AOATS 3 (1974) 94 (“Recht, Gerechtigkeit(?),” connect w. Hurr. *wa/end-* “recht(s)” (entspricht sumerisch ZAG)); Laroche, GLH (1979) 200 (without tr.).

(-)pinzantaš n. (mng. unkn.); NH.†

[...(-)]*pí-in-za-an-ta-aš* KUB 42.29 v 15 (inv., NH), translit. THeth 10:143; frag. context, perhaps acephalic.

pippa- v.; **1.** to knock down/apart/off, tear down, overturn, overthrow, destroy, **2.** to turn up, throw up (usually w. *šarā*), **3.** (mng. uncert.); from OS.

act. pres. 2 *ví-pa-at-ti* HKM 17 l. e. 6 (MH/MS); **pres. 3** *pí-ip-pa-i* KBo 25.109 iii 8 (OS? or MS?), KBo 23.23 obv. 26 (MH/MS), KUB 7.2 ii 21 (NH), KUB 35.58 iii 8 (NS); we agree w. Melchert, JCS 35:142 n. 18, who thinks *pí-ip-pa-i* in KUB 41.3 rev. 5 is corrupt; see mng. 2, below.

pl. 3 *pí-ip-pa-an-zi* KUB 37.223 obv. C 3 (OS), KBo 24.26 iii 18-19 (overrun from the obv.) (MH/MS), KBo 18.54 rev. 18 (late MH/MS), KBo 23.1 iii 31 (NH), KBo 13.15:9, KUB 7.52:11 (both NS), IBoT 2.43 iii 6, *pí-ip-pa-an<-zi>* IBoT 2.115 obv. 4, KBo 15.23 rev. 3, KUB 7.2 iv 8 (all emended by Melchert, JCS 35:142 n. 18).

pret. sg. 1 *pí-ip-pa-ah-hu-un* KUB 17.27 ii 33 (MH/NS); **sg. 3** *pí-ip-pa-aš* KUB 33.10 ii 12 (OH/MS), KBo 24.1 i 15 (MH/MS), KUB 24.14 i 25, KUB 50.90 obv. 5, KUB 52.63 iii? 13 (all NH), *Ípí-lip-pa-a-aš* KBo 10.45 i 3 (pre-NH/LNS).

pl. 3 *pí-ip-pé-er* KUB 31.124 ii 11 (MH/MS?), KBo 12.44:9, KBo 16.36 ii 15 (both Hatt. III), KBo 12.132:3 (NS).

imp. pl. 3 *pí-ip-pa-an-du* KBo 22.6 iv 23 (OH/NS), KBo 12.1 iv 5 (NS).

mid. pres. sg. 3 *pí-ip-pa-at-ta-ri* KUB 34.22 i 9 (NS).

verbal subst. *pí-ip-pu^l-u^l-wa-ar* KBo 26.20 ii 26 (NH), *pí-ip-pu-wa-ar* KUB 26.1 iv 46 (Tudh. IV).

inf. *pí-ip-pa-wa-an-zi* KBo 18.54 rev. 11 (late MH/MS).

part. sg. nom.-acc. neut. *pí-ip-pa-an* KUB 42.61 obv. 12, KUB 7.2 iv 8 (NH), KBo 23.34 iv 3 (ENS?), KUB 60.81:8 (Hatt. III?), (KUB 7.2 iv 8, KBo 15.23 rev. 3 and IBoT 2.115 obv. 4 all emended to *pí-ip-pa-an<-zi>*, cf. above); **pl. nom. com.** *pí-ip-pa-an-te-eš* KUB 60.81:10 (Hatt. III?).

iter. pres. sg. 3 *pí^l-ip-^lpé-eš-ki-iz-zi* KBo 22.84:3 (NH).

pl. 2 possibly [... *pí^l?-ip-pí-iš-ki-it-ta-ni* KBo 18.66 obv. 4 (MH/MS!)] [hardly, w. HW² 2:50 *e-ep-pí-iš-ki-*, since the *-ške-* stems of ablauting verbs are always “tiefstufig!”]; **pl. 3** *pí-ip-pa-aš-kán-zi* KBo 29.125 rev. 7, [*pí-ip-p*] *a-aš-kán-zi* KBo 29.92 iii! 14.

broken *pí-ip-p[a?-...]* KBo 30.174:26, KUB 58.61 i 5 (both w. *arḫa* and in sim. context).

(Sum.) KA×KAK-te[-r]i-a = (Akk.) *na-lka^l-sú* “to cut down, fell” = (Hitt.) *pí-ip-pu^l-u^l-wa-ar* “to topple, fell” KBo 26.20 ii 26 (Erimhuš Bogh.), ed. MSL 17:107; cf. also KBo 13.1 (+ KBo 1.44 + KBo 26.20) i 35, where we have Akk. *na-ka₄(qa)-sú*, ed. MSL 17:103; Hitt. entry still encrusted, so it is

uncertain if it is *pippuwar*. For an equivalence w. Akk. *nabalkutu*, see 1 a 2', below.

1. to knock down/apart/off, tear down, overturn, overthrow, destroy — **a.** (trans.; sometimes contrasted w. *wete-*, parallel to *lak-*) — **1'** without prev. (mostly in older texts): URU.DIDL *pí-ip-pa-an-zi* “They will overthrow cities” KUB 37.223 obv. C 3 (liver model, OS), ed. Riemschneider, Omentexte 227, Güterbock, FsReiner 152; (Telipinu became furious) [... URU?.DIDL.ḪI.] *A-uš pí-ip-pa-aš É.ḪI.A-TIM pí-ip-[pa-aš]* “He overthrew [city]s(?), [he] overth[er] houses” KUB 33.10 ii 12 (Tel. myth 3rd vers., OH/MS), translit. Myth. 45, tr. Hittite Myths 20; [(^{URU}Pu)] *rušḫandaš BÀD-eššar KÁ.GAL ḫanti pí-ip-pa-an-du* “Let them knock/break down the wall (and) the gate of Puruḫanda separately” KBo 22.6 iv 23 (hist., OH/NS), w. dupl. KBo 12.1 iv 4-5, ed. Güterbock, MDOG 101:21, 23; “When the moon is eclipsed on the 16th day, [the enemy] will surround the city ...” [...]-zi BÀD.ḪI.A=ŠU *pí-ip-pa-a[(n-zi)]* “They will knock/break down its walls” KBo 13.15:9 (lunar omen, NS), w. dupl. KUB 34.7 rt. col. 6, ed. Riemschneider, Omentexte 48f.; *nu=kan^{NA}ḫuwa~šit^{HLA} GİR-az lagāri nu kiššan memai kuiš=wa kue wēteškit kinuna=war=at kāša BĒL S[ISKUR] pí-ip-pa-aš* “The stelae lean off (their) base(s). (The Old Woman) speaks thus: The sacrificer has now overturned what someone (else) built” KBo 24.1 i 13-15 (3Mašt., MH/MS), cf. KBo 2.3 iii 17-22, ed. *lak-* 4 b and *pata-* 3; since the two verbs *lagāri* and *pippaš* are not synonyms, the former must mean something like “are leaning” and the second “has (completely) knocked down”; [... ^{GIS}ZAG.GA]R?.RA.ḪI.A *pí-ip-pé-er É DINGIR. MEŠ=ya šarwaer* “(The enemies) broke down [the alt]ars(?); they plundered the temples” KBo 12.132 obv. 3 (prayer of Arn. I and Ašm., MH); [... ^UDUGKULLŪ INA É=ŠU *pí-ip-pa-i* “(S)he knocks over the [...] and the KULLŪ vessel in his/her house” KBo 25.109 iii 8 (rit. frag., OS? or MS?).

2' w. *arḫa*: *nu mān BÀD kuwapi arḫa UL pí-ip-pa-an-zi* “If they do not knock/break down the wall someplace (they will not be able to *epurai-* it)” KBo 18.54 rev. 18 (letter, late MH/MS), ed. Kellerman, Diss. 187, w. a different tr. StBoT 5:45, and HED and HW² 2 *epurai-*; for *mān ... kuwapi*, see *mān* 10 b and KBo 16.50:9-10; on the dating, see van den Hout, Diss. 192f., THeth 16:58f.

(differently); (The sorcerer was building up (*weteš~kit*) sorcery like a tower and twining it together like a cord) *nu* UH₇-*naš uddār=šet* AN.ZA.GĀR GIM-*an arḥa pí-ip-pa-aḥ-ḥu-un išḥaminan=ma=an* GIM-*an arḥa lānun* “I have torn down these words of sorcery like a tower; I have untwined them like a cord” KUB 17.27 ii 33-34 (rit., MH?²/NS), tr. ANET 347; cf. Bo 5549:7, translit. Klengel, FsPugliese Carratelli 108 n. 39; (On the Zuliya River, the Kaškaeans seized the bridge in front of him) *nu* ^{GIŠ}*armizzi arḥa pí-ip-pé-er* “and they tore down (lit. knocked apart) the bridge” HHT 82 + KBo 16.36 ii 15 (hist., Hatt. III), ed. Alp, *Belleten* 41/164:644, tr. Otten, FsBittel 433 w. n. 3, cf. KBo 12.44:8-9 (+) KUB 19.8 v! 12-13 (same composition); *nu kētaš ANA KUR.KUR.ḪI.A šumenzan ŠA <DINGER.MEŠ> É.ḪI.A DINGIR.MEŠ=KUNU kue ēšta n=at LÚ.MEŠ* ^{URU}*Gašga arḥa pí-ip-pé-er* “The Kaskeans have destroyed what temples of you <gods> were in these lands” (followed by *nu šumenzan ... ALAM.MEŠ arḥa ḥuller*) KUB 31.124 ii 10-12 (prayer, Arn. I), ed. Otten, *Tel.* 34 n. 14, von Schuler, *Kaškaer* 156f. (= l. 26, differently), Lebrun, *Hymnes* 137, 145, tr. ANET 399; *nu MUNUS.ŠU.GI GIR₄.ḪI.A arḥa pí-ip-pa-i n=at arḥa duwarniyazzi* “The Old Woman knocks over the clay vessels, breaks them up (and throws them into the fire)” KUB 17.27 ii 35 (rit., MH?²/NS), tr. ANET 347; cf. KUB 35.58 iii 8 (rit.), ed. LTV 64; *ŠA* ^{GIŠ}*TUKUL KÜ.GI=ya=wa=kan ipulli IŠTU N[A₄]* *arḥa pí-ip-pa-[an]* “The *ipulli* of the gold weapon/mace has been knocked off from the sto[ne] (macehead)” KUB 16.83 obv. 51 (oracle question, NH), ed. HED 2:379 *ipul(li)-*, Vieyra, *RA* 51:133, 136 (“a été abattu”), *Bildbeschr.* 65 (“abgerissen”); in the copy there is no space after N[A₄] for the suggested restoration ^N[A₄ ZA.GĪN]; cf. KUB 42.61 obv. 12 (inv.); (In a context of extended direct speech which *may* be describing a dream or vision [cf. the many clauses w. *mān* “like” in usage 1 d]) [... *kuie=wa*] *imma unuwašḥuš m[ān ēšta(?)]* / [*nu=war=at(?)*]... *arḥa mān pí-ip-pa-an n[nu=war=at ...]* / [...] EGIR-*pa mān SIG₅-aḥḥer* [...] / [...] *arḥa mān pí-ip-pa-an-te-eš ešer nu=war=a[t(?)*]... “[What]ever (things were) like ornaments, it was as if [they had] fallen out (or: been knocked off) ... it was as if they repaired [them ...]; as if the [...] (com. gender subject) had fallen (or: been knocked) [off], and [they(?)...]” KUB 60.81:7-10 (Hatt. III?); for the preced-

ing context, see *:palḥayali-*; EGIR-*p[a] kamzuriti pakmariti=ma=za arḥa pí-ip-pa-aš* “The latter (examination): (the sacrificial sheep) turned itself over at *kamzuriti* and *pakmariti*” KUB 50.90 obv. 4-5 (*šašta*-oracle, NH), see *pakmariti*; cf. KUB 6.19 + KUB 52.63 iii? 13 (*šašta*-oracle, NH); in Akk. *šumma immeru* texts, which constitute the archetype of these Hitt. *šašta*-oracles, the corresponding verb is *nabalkutu* “to turn over” (intrans.); for discussion, see Hoffner, *FsHalla* 116-119; cf. 1 b, below.

3' w. *-kan*, loc., and *anda*: (Afterwards the *katra*-women and the sacred exorcists go to the river, take natron, and wash two rhyta of the deity) *namma=kan 2 BIBRU ÍD-Íi* *anda pí-ip-pa-an-zi* “Then they overturn/invert two rhyta at the river, (drip oil into the river, anoint the rhyta, and speak an incantation)” KBo 23.1 iii 30-31 (rit., NH), w. dupl. KBo 24.50 rev. 1-2, ed. Lebrun, *Hethitica* 3:146, 153 (“ils plongent”); cf. *ibid.* i 42-44, KUB 7.52 i 11; and cf. IBoT 2.43 iii 6 mng. 3, below.

b. (mid. used as a pass.): “If the *ašku*-animals jump from under the throne” *nu apāt* ^{GIŠŠÚ}*A [Ø?]* *arḥa pí-ip-pa-at-ta-ri* “that throne will be overthrown” KUB 34.22 i 8-9 (animal omen, NS), ed. StBoT 5:141, HED 1-2:215.

2. to turn up, throw up (usually w. *šarā*) — a. in the phrase (^{TÚG})*šeknun (šarā) pippa-*, a gesture of uncertain meaning: “A man has committed either perjury or murder” *nu=ššan* ^{TÚG}*šeknuššan* (i.e., **šeknun=šan*) *kēdaš parnaš [šarā p(i-ip-pa-a-aš)]* “and has turned [up] his *šeknu*-garment over these houses” (or, has committed several other sins, may now this house be released from impurity and sin) KUB 7.41 i 13 (rit. for purif. of a house, pre-NH/NS), w. dupl. KBo 10.45 i 2-3, ed. Otten, *ZA* 54:116f. Otten, *ZA* 54:143 interprets this as “eine magisch-symbolische Handlung mit dem Gewand, wodurch man eigenes Unrecht (und daraus resultierendes Unheil) auf einen anderen überträgt” and equates it w. *ibid.* i 15 “or (if) a murderer or perjurer entered (the house).” This clause, however, is only part of the list of sins beginning in *ibid.* i 13, and the *nuššan ... pippaš* clause is merely an explanation to the preceding one; *nu=šši=ššan* ^T[(^{TÚG})*šeknuwa šarā*] *pí-ip-pa-i* KUB 7.2 ii 20-21 (Pupuwanni’s rit., NH), w. dupl. VBoT 97 ii 8 recopied in JCS 21:94; “If the gods are bewitched against a person” *namma=šta apēdani UN!-ši* ^{TÚG}*šeknuš šarā pí-ip-pa-an* “(If) in addition, for

that man the *šeknu-* is turned up (I perform the following ritual for him)” KUB 7.2 iv 6-8 (Pupuwanni’s rit., NH), w. dupls. IBoT 2.115:4, KBo 15.23:2, KUB 41.3 rev. 4-5, ed. Goetze, JCS 2:234, AlHeth 72; cf. the var. colophon to the same rit.: *mān* DINGIR.MEŠ *kuedani* U₇-*anteš našma=aš=kan apēdani* UN-ši! (text -aš) ^{TUG}šek[*nuš*] <*kuiški*> UGU *pí-ip-pa-i* “If the gods are bewitched against someone or <someone> turns up (his) *šeknu-*s against that person” KUB 41.3 rev. 3-5; *mān=šan* [*antušša*]š ANA ^{LÚ}TAP~PI=ŠU ^{TUG}šeknun [*šarā pí-i*]p-pa-a-i *nu=šši=ššan* DINGIR.MEŠ [*anda ka*]riyazi “If [a man] turns [up] (his) *šeknu-* against his comrade and he hides the gods from him” KUB 30.36 i 1-4 (rit., MH/NS); cf. KBo 15.1 ii (8), ed. StBoT 3:141, 144, and KUB 43.72 iii 11; cf. Melchert, JCS 35:141-145, Weitenberg, U-Stamme 229-232; (without *šarā*): [(*našma=za*)] *kī MĀMĒTUM šeknuš pí-ip-pu-wa-ar* [(*kuiški i*)]yazi *našma=za=at arḫa* [(*a*)]niyazi “Or, (if) someone makes this oath for himself into a turning up of *šeknu-*s or he annuls it (the oath) for himself (let this be put under oath)” KUB 26.1 iv 46-48 (SAG 1 instr., Tudh. IV), ed. *lingai-* 1, Dienstanw. 16f.

b. (w. other objects): [... š]aštan *šarā pí-ip-pa-an-zi* “They turn up(?) the bedding” KBo 24.26 over-run from the obv. is written between iii 18 and 19; *n=uš=du=ššan idaluwatar kuiš šarā pí-ip-pa-aš* “Who threw them (=uš, i.e., the evils of a sorcerer) (as) evil upon you, (now I will draw it away from you and throw it away, I will throw it (back) upon the man who caused the sorcery)” KUB 24.14 i 25 (rit., NH), ed. StBoT 3:145 n. 23; “The cook takes up plain stew (TU₇ *pittalwan*) from the pot and places it in front of the priest” *n=ašta* ^{UZU}šarā *pí-ip-pa-i n=at=šan katta* ANA ^{DUG}DĪLIM.GAL MUŠEN *han~d[aizzi]* “He throws animal fat on top (of the stew) and arrang[es] it (i.e., the stew, with the fat on top) down on a bowl (in the shape of) a bird; (temple personnel are standing there; they eat before the god; but no one else eats)” KBo 23.67 iii 8-9 (Hurr. rit., NS); cf. KBo 23.23 obv. (26) (Allaituraḫi’s rit., MH/MS), ed. Haas/Thiel, AOAT 31:206f.; cf. mng. 2, below.

3. (mng. uncert.): *nu* ^{LÚ}AZU *pí-ip-pa-an 2 UPNI* ^{GIŠ}NU.ÚR.MA 2 *UPNI* ^{GIŠ}GESTIN ḪÁD. DU.A x[...x] “The exorcist [...s] two UPNU (of)

cracked open(?) pomegranate (and) two UPNU of raisins” KBo 23.34 iv 3 + KBo 33.120 iv 3 (rit.), translit. ChS 1/2:290; *pippa*n is neut.; perhaps it modifies the pomegranate; if UPNU lit. means a “handful” here, obviously the exorcist cannot simultaneously hold two of pomegranate and two of raisins; these must be sequential acts; w. object broken away: [...]az *šarā tiyat* [...] *pí-ip-pé-eš-ki-iz-zi nu=za PĀNI ZI=Š[U memiškiwan daiš]* “[...] arose from the [...], *pippa-*s [the ...], and [began to say] to himself” KBo 22.84:2-3 (frag. of Kumarbi myth); [...]x *anda ḫašši pí-ip-pa-an-zi* “They *pippa-* [...] on the hearth” IBoT 2.43 iii 6 (fest. of Tetešḫabi); cf. [...] *k*uit *pí-ip-p[a-...]* KBo 32.78:1 (MS), translit. StBoT 32:532.

Götze, KIF 1 (1930) 223 n. 1 (opp. of *wete-*); Kronasser, EHS 1 (1966) 530 (1. “zerstören, vernichten; umstürzen,” 2. w. *šeknu-* “umdrehen, das Innere nach außen, das Obere nach unten drehen”); Kümmel, StBoT 3 (1967) 145 (“das Darüberstülpen,” mng. 2), 145 n. 23 (“geworfen hat”); Oettinger, Stammbildung (1979) 489, 498; on *šeknun āpa ḫuitiya-* and *šeknun pippa-*: Moore, JNES 40 (1981) 51 n. 20; Haas, OLZ 77 (1982) 254; Melchert, JCS 35 (1983) 141-45 (“turn up the robe,” “expose oneself”); Weitenberg, U-Stämme (1984) 227f.

pippalala (onomastic epithet).†

[...] ^mTuttu *pí-ip-pa-la-la* 457/e:10 (Kaškäer 145) (MH/MS). For a list of sim. onomastic epithets, see *piggapilu*[-].

Since these epithets may be in the Kaškaean language, there is no reason to connect this w. Hitt. *pippa-*.

von Schuler, Kaškäer (1965) 94; Tischler, HdW (1982) 64 (“unklarer Beiname eines Mannes”).

[p]lippata (function and mng. unkn.); NH.†

nu TE^{MEŠ} NU.SIG₅-*du* / [2-3 signs *p*] *pí-ip-pa-ta* NU.SIG₅ KUB 50.93 iv 13-14 (exta oracle, NH); whole word or acephalic?

pippeššar n. neut.; shipment, consignment, present, gift; MH/MS.†

sg. acc. *pí-ip-pé-eš-šar* VBoT 1:28 (MH/MS).

nu=ttā kāšma pí-ip-pé-eš-šar uppaḫun aššul[i] kiššari=šši ^mIršappa ^{LÚ}ḫalu[*gatallaš=maš*] “In (i.e., by) the hand of my messenger Iršappa, I

pippeššar

have sent you a shipment/consignment in good will” (followed by the list of presents) VBoT 1:28-29 (letter from Amenhotep III to king of Arzawa), ed. Rost, MIO 4:335f., tr. Haas apud Moran, Amarna Letters 101.

p. occurs only in this letter from Amarna, wr. in a non-standard Hitt., probably by a non-Hitt. scribe. It could be that the non-Hitt. scribe mistakenly conceived *p.* as a viable form contrasting w. *uppeššar* in the same way as *peda-* does w. *uda-*. The language certainly is not standard Hitt., but the main deviations are in the word order. The opinions are divided into two main camps: 1. The scribe was an Egyptian (Kronasser, Die Sprache 7 (1961) 168f.; Berman, Diss. (1972) 174; Starke, ZA 71 (1981) 221-231 (his two main arguments are that the word order corr. to that of the Egyptian and that *zinnuk* is a direct Egyptian word). 2. The scribe was an Arzawan (i.e., speaker of some Luw. dialect) (Forrer, Forsch. II/1 (1926) 60-64; Sturtevant, CGr (1933) 29; idem, CGr² (1951) 7; Goetze, JCS 1 (1947) 179). Since the Egyptians corresponded w. Hittites in Akk., they would probably not have trained an Egyptian scribe just to write to Arzawa. There were quite a few Arzawans employed in the Egyptian court from Thutmoses III on (see LÄ 1:455 s.v. Arzawa). If Goetze JCS 1:179 is right and ^{TUG}*kušiti-* is a loanword from Akk. *kušitu*, and in contrast to Hitt. *kušiši-* non-assibilated, we would have a nice Luw. form. It is difficult to conceive of a complete foreigner mastering such niceties as the assimilation of enclitics (*halugatallatin* line 19).

Goetze, ArOr 5 (1933) 22 n. 3 (“... klärlich das Gegenstück zu *uppeššar* ‘Sendung’”); Kronasser, Die Sprache 7 (1961) 168; idem, EHS 1 (1966) 291 (“wohl Verwechslung mit *uppeššar*”); Berman, Diss. (1972) 174.

[*pipištunni*] KBo 15.51:4, KBo 15.68:7, is a Hurr. river name, see RGTC 6:542.

pippit n. neut.; possessions(?); MH/MS.†

sg. nom.-acc. *pí-ip-pí-it* VBoT 1:5, 8.

katti=mi SIG₅-in É.ĦI.A=mi DAM.MEŠ=mi DUMU.MEŠ=mi LÚ.MEŠ GAL.GAL-aš ÉRIN. MEŠ=mi ANŠE.KUR.RA.ĦI.A=mi *pí-ip-pí-it=mi* KUR.KUR.ĦI.A=mi=kan anda *hūman* SIG₅-in § *duqqa katta ... pí-ip-pí-it-ti ... hūman* SIG₅-in *ēštu* “With me, everything is well: with my estates, my

wives, my children, the grandees, my troops, my horses, whatever is mine in my lands. (May everything be well with you. With your estates, your wives, the grandees, your troops, your horses,) whatever is yours (in your land,) may they all be well” VBoT 1:3-10 (letter, Amenhotep III), ed. Rost, MIO 4:334f., tr. Haas apud Moran, Amarna Letters 101.

The closest par. in a greeting formula is found in Akk. letters of Tušratta where *p.* seems to correspond to *ana mimmu=ka* “with your possessions, your everything” in EA 19:8, EA 20:7, EA 21:12, EA 23:12, EA 26:6, EA 29:5, cf. CAD *mimmū* 2 b. This led Forrer, Forsch. II/1:60-64 to the conclusion that *p.* is a dialectical (Lydian?) form of the indef. pron. (*pippit* < **pitpit* < **kuitkuit*) “whatever, everything.” But Forrer’s theory about a *pippit*-language has not been followed. A rel. pron. is an unlikely thing to borrow from another language. The par. exx. of *=mi* in the series of nouns argue that *pippit* also is a noun.

Forrer, Forsch. II/1 (1926) 60-64 (corr. to Hitt. *kuit kuit*); Sturtevant, CGr (1933) 29, 119 n. 73 (corr. to Hitt. *kuit kuit*); Pedersen, Hitt. (1938) 117 n. 1 (“Wagenpark, Stall”), 198 (“Hab und Gut”); Sturtevant, CGr² (1951) 7 (corresponds to Hitt. *kuit kuit*); Kronasser, Die Sprache 7 (1961) 168f. (a scribal error); Starke, Göttinger Miscellen 53 (1982) 59 (“fehlerhaftes ... bis heute unklar”); Haas apud Moran, Amarna Letters (1992) 101f. w. n. 3 (“property, all one’s possessions”).

pipeda- v. mid.; to carry out; pre-NH?.†

GAL LÚ.MEŠ MEŠEDI ^{URU}Zipla[ndaš] LÚSANGA-n=a GIŠzāu KÙ.BABBAR dāi UGULA LÚ.MEŠ GIŠGIDRU ^{NINDA}hālin dāi t=ašta pí-pé-e-da-an-ta (end of the col.; continuation lost) “The chief of the guards takes a silver *zāu* of Zippalanda and of the priest(s); the overseer of the staff-bearers takes a *hali*-bread. And they carry (them) out” (continuation lost) KUB 59.19 v 10 (pre-NH?), ed. StBoT 5:141f. (as Bo 3069).

The mng. “to carry off” was suggested to Neu (StBoT 5:142 n. 1) by the context, and influenced by the act. v. *peda-*. Neu interprets *p.* as a reduplicated stem of *peda-*, although no other ex. is known where the inseparable prefix *pe-* on *penna-*, *pehute-*, or *pai-* (“to go”) is reduplicated. See also Oettinger, Stambbildung 62 n. 49 (“... das im Ansatz un-

pipeda-**per**

sichere *pipeda-* ‘hinschaffen.’). Neu, StBoT 5:141, calls the text “ältere Sprache.” There are deponent (“dynamic middle”) verbs like *paḥš-* and *šarra-*, which are replaced in NH by actives. There are also iter. middles of otherwise act. verbs (e.g., *ak~kiškantari*). Iter. and reduplicated verbs share the feature of repeated action or action prolonged or seen in progress, which could explain the mid. form of *pipeda-*.

Neu, StBoT 5 (1968) 141f.; Oettinger, Stammbildung (1979) 62 n. 49.

pipita, pipithi (city name and the derived Hurr. gentilic adj., usually modifying ^dNupatik); from MH/MS?

pí-pí-ta KUB 17.5:(13) (MH/MS?), KBo 20.114 i (11), 22, v 5, vi 3, KBo 15.48 vi! 10, 17, 22, KUB 20.23 iii 10, KUB 20.49 i 6, KUB 32.99 v (30), VBoT 116:12 (all MH/NS).

pí-pí-it-ḫi KBo 15.37 ii 29, iv 37, KBo 20.114 i 18, KUB 20.74 i 3, IBoT 2.56:3 (all MH/NS).

In [^dNu]-*pa-ti-ik(-)pí-pí-ta* KBo 20.114 i 22, KUB 20.23 iii 10, KUB 20.49 i 6, and ^d*Nu-pa-ti-ik(-)pí-pí-it-ḫi* KBo 20.114 i 18, IBoT 2.56:3, there is no word space between *ik* and *pí*.

p. usually modifies ^dNupatik in the *ḫišuwaš* fest. but note 1 MUŠEN 3 NINDA.SIG *a-a-pí-ri pí-pí-it-ḫi* “one bird and three thin loaves for Āpiri of Pipita” or, “for Āpiri (and Nupatik?) of P.” KBo 17.98 v 10 (EZEN₄ *ḫišuwaš*); cf. HW² 1:185b (s.v. ^d*apiri*).

Cf. [...^dLA]MMA ^{URU}*Pí-pí-ta[(-)...]* (last three signs over eras.) KUB 42.90 rev. 13, ^d*Nupatik* ^{URU}*Pí-pí-it-ḫi* KUB 46.48 obv. 13 + KBo 17.103 obv. 10, KUB 51.73 rev.? 15. The GN is not listed in RGTC 6. For a sim. type of epithet, see CHD *manuzi(ya)*, *manuzuḫi*. Cf. the PN ^m*Pí-pí-ta-ḫi-in* HKM 17:16 (letter, MH/MS), ed. HBM 144f., disc. *ibid.* 87.

pippitar^{SAR} n.; (an herb or vegetable); NS.†

ankiša^{SAR} nāru^{SAR} [...] / ḫandalaš^{SAR} pí-ip-pí-tar^{SAR} [...] / píliliša^{SAR} gakkušša^{SAR} [...] KBo 13.248 i 8-10 (rit. frag., NS), in a list of cultivated vegetables and herbs, see ^{GIŠ}KIRI₆.SAR *ibid.* 4, 14.

Ertem, Flora (1974) 49.

pipithi see *pipita*.

pipue- v.; to invoke(?), summon(?); MH/MS(?).†

(In an invocation on an amulet:) ^dUTU-*uš=da nepiši pí-pu-et* ^dISKUR *nepiši pí-pu-e-et āppa* ^{URU}*Ḫattuša* KUR=YA (or: =*ya*) *eḫu* “The Sungod has *p.*-ed you (i.e., some benevolent demon or deity) in the sky. The Stormgod has *p.*-ed (you) in the sky. Come back to Ḫattuša, my land (or: the land)” (In what follows certain sweet substances [honey, oil, etc.] commonly used in evocation-rituals are listed) KBo 8.66 obv. 1-4 (“Étiquette: invocation(?) en hittite barbare”; KBo 8 Inhaltsübersicht “Gebetsamulet?”), lines 2-4 translit. Otten, MDOG 87:24 n. 38.

per, parn- n. neut. (and com. used as erg.); **1.** house, structure for habitation, **2.** portion of a complex structure, **3.** structure for other purposes, **4.** household including both human members (family) and the total aggregate of property, **5.** (in divination texts); from OS.

1. house, structure for habitation
 - a. dwelling of an ordinary person
 - 1´ associated w. other types of real property
 - 2´ construction
 - 3´ in other contexts
 - b. residence of a king and his family, palace
 - c. dwelling of a god, temple
 - 1´ writings
 - a´ *šiu-naš parn-* or *šiu-naš É*
 - b´ É DN
 - c´ É + DINGIR-
 - 2´ construction or donation
 - 3´ maintenance
 - 4´ respect for temples
 - 5´ disrespect for and destruction of temples
 - 6´ divine images, possessions, and furnishings
 - 7´ personnel
 - 8´ activities
 - 9´ in myths
 - 10´ as home of a deity
 - d. structure to house animals
 - e. a model of a building
2. portion of a complex structure
3. structure for other purposes
 - a. royal or government buildings (É.ḪI.A *BĒLŪTIM*)
 - b. work place, work area, shop, office
 - c. storehouse
 - d. other
4. household, family, totality of assets
 - a. composition of households
 - 1´ in general
 - 2´ master and/or mistress

per

per

- b. establishing (*iya-*, *ešša-*) and dissolving households
- c. donating or transferring households
- d. obligations of households
- e. punishment of households
- f. the household in general
- g. royal household
- h. aggregate of property of all kinds, estate
 - 1' of the king
 - 2' of the queen
 - 3' of others

5. (in divination texts)

- a. (a part of the liver)
- b. (as a token/symbol in a KIN oracle)
 - 1' alone
 - 2' in the expression *parnaš āššu*
- c. (location in a snake oracle)

sg. nom.-acc. *É-er* KBo 3.22 rev. 56, KUB 36.110 rev. 13 (both OS), KUB 30.10 rev. 14 (OH/MS), KUB 1.16 iii 18 (OH/NS), ABoT 65 rev. 5 (MH/MS), KUB 23.68 obv. 27 (MH/NS), KBo 4.8 ii 7 (Murš. II), KUB 21.38 i 10 (Ḫatt. III), KUB 26.43 rev. 17 (Tudḫ. IV), *É-r(a)-* KBo 24.57 i 7, *É-TUM* KUB 23.68 obv. 27 (MH/NS), KBo 3.6 iii 67 (Ḫatt. III), KUB 4.10 obv. 10 (NH), *É-TAM* KBo 13.114 iv 12 (MH/NS), KUB 30.47 i 4, KUB 39.54 obv. 7 (both NH), KUB 46.40 obv. 11, *É-TIM* KBo 3.7 iv 25 (OH/NS), KBo 4.2 i 51 (pre-NH/NS), KUB 17.24 ii 4, *É* KBo 17.65 rev. 58 + ABoT 21 rev. 11 (MH/MS?), KUB 48.105 rev. 17, 18, KBo 4.14 iii 44 (NH).

nom. com. *pár-na-aš* KBo 10.45 i 8, iv 31, KUB 41.8 i 5 (both MH/NS).

erg. *pár-na-an-za* KUB 17.10 iv 9 (OH/MS), KUB 41.8 iv 30, 34 (MH/NS).

gen. *pár-na-aš* KUB 43.23 rev. 10, IBoT 2.121 obv. 17 (both OS), KBo 16.45 obv. 11 (MH/MS), KUB 32.137 ii 8 (MH/NS), KBo 22.55:4 (Tudḫ. IV), KUB 5.1 i 96, 103 (NH), *É-na-aš* KBo 25.68 rev. 1 (OS), HT 4:17 (NS), *É-aš* KBo 17.13 rev. 9 (OS), KUB 29.1 iii 41 (OH/NS), HT 1 i 55 (MH/NS), KUB 38.12 i 5, 7, KUB 49.78 ii 3 (both NH), *pé-e-ri[aš]* KUB 51.56:4 (restored on the basis of dupl. *É-aš* KUB 29.1 iii 41), *É-TIM* KBo 5.1 ii 9 KBo 4.13 vi 25 (both NH), *ŠA É-TIM* KUB 43.23 rev. 45 (OS), SBo 2 obv. 7, KUB 24.13 iii 25 (MH/NS), HT 2 v 24, KBo 6.4 ii 24 (NH), *É-TI* KUB 38.2 ii 14, KUB 24.7 i 20 (both NH), *ŠA É-TI* KBo 2.6 i 35, KUB 22.27 iv 21 (both NH).

d.-l. *pár-ni* KBo 17.55 i 9 (OS), KUB 29.9 i 8 (OH/NS), KBo 15.33 ii 40 (MH/MS), KUB 13.4 ii 27 (pre-NH/NS), KBo 2.8 i 34 (NH), *É-ni* KUB 24.7 i 15 (NH), KUB 54.10 ii 11, KUB 57.1 obv. (5), *É-er* KBo 13.175 rev. 7 (OS), KBo 6.4 i 23 (NH), *pé-e-ri* KUB 51.56 rev. 4 (OH/NS), *É-ri* KBo 6.2 i 17, KBo 16.84:2 (both OS), KBo 3.1 ii 54 (OH/NS), KUB 15.32 i 44, 54, KUB 30.34 iv 10 (both MH/NS), KUB 42.100 iv 35 (Tudḫ. IV), KUB 6.32:13, KUB 39.30 rev. 19 (both NH), *É-i* KBo 22.55:5 (Tudḫ. IV), KUB 50.20 i 22 (NH)(?), *É-i(š)(-)* KBo 25.5:4 (OS), KBo 3.28:14 (OH/NS), *INA É-TIM* KBo 4.2 i 51, 65, ii 18 (pre-NH/NS), KUB 12.11 iv 15 (MH/NS), KBo 20.53 ii 6, KUB 12.57 i 10, *INA É-TI* KBo 4.2 ii 9 (pre-NH/

NS), KUB 24.13 i 22 (MH/NS), *ANA É-TIM* KUB 29.52 i 5 (MH/MS), KBo 13.164 i 5 (OH/NS), KBo 4.2 i 57 (pre-NH/NS), *ANA É-TI* KUB 12.5 iv 19 (MH/ENS), KBo 4.2 ii 7 (pre-NH/NS), KBo 4.3 iv 39, 43 (Murš. II), KBo 11.1 rev. 7 (Muv. II).

all. *pár-na* KBo 6.2 i 2, 3, and passim, KUB 34.121 iv 7, KBo 25.109 ii 19 (all OS), KBo 8.35 i 14, IBoT 1.36 iii 61 (both MH/MS), KBo 5.1 iii 2, HT 7 iv 15 (both NH), *É-na* KBo 25.68 rev. 16 + KBo 17.13 rev. 8 (OS), KUB 17.6 i 27, KUB 29.1 i 19 (both OH/NS), KUB 41.21 i 17 (NH).

abl. *pár-na-az* KBo 25.176 obv. 5 (OH/NS), *pár!-na-az* KUB 20.54:5 (OH/NS), *pár-na-za* KUB 13.35 ii 40 (NH), KBo 22.234:2, *É-er-za* KBo 20.5 iii 6 (OS), KBo 20.33 obv. 16 (OH/MS), KBo 10.45 iv 13 (MH/NS), KUB 8.50 ii 6, KUB 30.32 i 19 (both NH), *É-az* KBo 30.20 iii 3 (OS), KBo 17.74 ii 38, KBo 21.22:24 (both OH/MS), KBo 18.191 rev. 3, 5, KBo 18.192 rev. 3, 5 (both NH), *É-za* KUB 39.21 i 16, KUB 39.46:9, KUB 46.38 i 7 (all NH), *IŠTU É-TIM* KUB 46.30:4, KUB 11.10:9, KUB 52.98 ii 2, *IŠTU É-TI* KBo 13.29 ii 19 (NH).

pl. nom.-acc. *É-er* KUB 1.16 ii 66 (OH/NS), *É-TUM* KBo 5.7 obv. 26 (MH/MS), KUB 31.59 ii 32, KUB 38.12 i 7, *É.ḪI.A-TUM* KBo 5.7 rev. 40, 45 (MH/MS), *É.ḪI.A-TIM* KBo 5.7 rev. 31, 38 (MH/MS), KUB 33.10 ii 12 (OH/MS), *É.MEŠ* KBo 3.1 ii 13, KUB 29.1 iii 29, 37 (both OH/NS), KUB 30.51 iv 25 (NH), *É.ḪI.A* KBo 3.7 iv 25 (OH/NS), KBo 5.7 rev. 7, KUB 14.1 rev. 71, KUB 36.118:4 (all MH/MS), KBo 16.65 i 7, KUB 12.40 rt. col. 9 (both NH).

gen. *É.MEŠ-na-aš* KBo 10.6 i 12 (NH), *ŠA É.MEŠ* KBo 4.1 i 14 (NH).

d.-l. *pár-na-aš* KBo 17.65 rev. 31 (MH/MS?), KBo 21.34 i 60, KUB 7.41 i 13 (both MH/NS), KUB 7.29 obv. 19 (NH), KBo 11.14 iv 20, *É-na-aš* KBo 23.103 i 18, KUB 20.1 ii 33 (NH), *É-aš* KBo 17.65 obv. 49 + ABoT 25 obv. 27 (MH/MS?), *É.ḪI.A-aš* KUB 43.57 iv 18 (MH/NS), *ANA É-TI* KUB 31.51 rev. 9, *ANA É.MEŠ* KUB 7.13 obv. 23, *ANA É.ḪI.A* KUB 29.4 iii 27, 36 (NH).

abl. *IŠTU É.MEŠ* IBoT 1.13 v? 6, *IŠTU É.ḪI.A* KBo 20.33 obv. 5 (OH/MS).

É construed w. gen. (other than DN, GN, PN): *É UNŪT* MUNUS.LUGAL KBo 20.7 rev.(?) 5 (OS), *É* MUNUS.LUGAL KBo 5.7 rev. 8, *É BĒLI* KBo 15.10 i 12 (both MH/MS), *É LÚ-LIM* KBo 13.34 iv 5 (NH).

É w. Akk. poss. pron. KBo 25.5:3 (OS), KBo 6.3 iii 10 (OH/NS), KUB 1.16 iii 45 (OH/NS), KBo 16.25 iii 12 (MH/MS), KBo 4.10 rev. 10 (NH).

É in pl. w. Akk. poss. pron. *É.MEŠ* KBo 3.1 ii 57 (OH/NS), KUB 13.8:4 (MH/NS), KUB 13.4 i 52 (pre-NH/NH), KUB 32.133 iv 4 (Murš. II), *É.ḪI.A* KBo 6.2 ii 60 (OS), KUB 11.1 i 20 (OH/NS), KUB 15.42 ii 12 (MH/NS).

The gen. *per[iaš]* (w. *-i-*, as opposed to **peraš*) must be compared w. *kardi(y)aš*, the gen. of *ŠĀ-er* (**ker*) “heart” based upon the stem *kard(i)-* (HAB 93-96). Other oblique forms of “heart” show the stem *kard-* without the *-i-* stem extension. Although oblique cases of “house” include several from the stem

per

per 1 a 2'

per(i):- abl. *É-er-za*, loc. *É-ri* and gen. *pé-e-r[i-aš]*, no oblique forms of “heart” show the stem **ker*. Laroche, RHA XXIII/76:52, mentions without citation a nom.-acc. *pí-ir*. No such form is found in the CHD files. *pí-ir ša-aḥ-ḥa-na-aš* KBo 5.7 rev. 29, cited by Hrozný, SH 60 as Bo 2004, is a single word, cf. *parzahanna-*, q.v. In IBoT 2.131 obv. 27 read *pí-<e>-er*, “they gave.” For the possibility that *É.GAL-ni* in KUB 20.88 rev. 7 is to be read *parni*, see HAB 111, and below 1 b. On the optional use of a gram. pl. in reference to a single building, see Güterbock, CRRAI 19:308, and StBoT 29:171f.

(Akk.) *u É SIG₅ untalli* KBo 10.1 obv. 10 = (Hitt.) *nu É-er=mit āššauit šarā šunnahhun* “And I filled up my house with goods” KBo 10.2 i 20-21 (bil. ann. of Ḥatt. I, OH/NS), ed. Saporetti, SCO 14:77, 80 (Akk.), *Imparati*, SCO 14:44f. (Hitt.); (Hattic) *an-na eš-ka-a-ḥe-er-bi ta-ba-ar-na-[an? ka-at-te-e?]* *le-e-wa_a-e-el* = (Hitt.) *mān=at tapariyaweni=ma l[abarnaš LUGA]L-waš É-er* “But when we govern the house of Labarna, the king” KUB 2.2 ii 45-46, 48-49 (rit., OH/NS), ed. HHB 66f.; (Hattic) *bi-e-wi;-il iš-bi-e-el ta-aš-te-e-ta-nu-u-ši* = (Hitt.) *idaluš=wa=kan UN-aš É-ri anda lē uizzi* “Let no evil person enter the house” *ibid.* iii 40-41, 43-44, ed. HHB 72f.; (Hattic) *Eš-ta-a-an-ḥu le-e-we_e-e-el a-an-te-eḥ* = (Hitt.) *nu=za^dUTU-uš É-er-še-et wetet* “The Sungod built a house for himself” KBo 37.1 obv. 6-7 (rit.), ed. Kammenhuber, RHA XX/70:2-4 (as 2121/c++).

Note also the alternation of *É* and syll. writings in *zik am~mel É-na lē uwaši uga tuel pār-na UL uwami* “Don’t you come to my house; I will not come to your house” KUB 29.1 i 19-20 (rit., OH/NS), ed. Kellerman, Diss. 11, 25, Marazzi, VO 5:148f., and cf. the sim. addresses to a magic figure of a watchdog in a rit.: *nu=wa=kan UD.KAM-az maḥḥan damain an~tuḥšan pār-na-aš anda UL tarnāši keti=ma=wa=kan GE₆-anti kallār uttar anda lē tarnatti* “As during the day you do not allow a strange person into the house, tonight do not allow in an ill-omened word” KBo 4.2 i 24-26 (pre-NH/NS), and *nu=war=at EGIR-pa INA É-TIM lē tarnāši* “Do not allow it back into the house” *ibid.* ii 21. Finally, see the various writings *parnaš/É-aš āššu/SIG₅/ŠE* in 5 b 2’ below.

1. house, structure for habitation — **a.** dwelling of an ordinary person — **1’** associated w. other types of real property: *takku LÚ-aš damēdani A.ŠÀ A.GÀR anda aki takku LÚ ELLAM A.ŠÀ A.GÀR É 1 MA.NA 20 GÍN KÙ.BABBAR=ya pāi* “[I]f a man is killed on someone else’s field, if he (the victim is) a free man, he (the owner) will give fields, a house and 1 mina 20 shekels of silver” KBo 6.4 i 9-10 (NH par. law §IV), ed. HG 50f., tr. ANET 189, TUAT 1.1:98; (If someone performs a purificatory rite and does not dispose properly of the ritual materials) *[(takku)]u=at A.ŠÀ-ni našma pār-ni kuelga pēdai* “if he carries them to someone’s field or house, (it is

sorcery and a case for the king)” KBo 6.3 ii 56 (Laws §44b, OH/NS), w. dupl. KBo 6.5 iv 19, ed. HG 30f., tr. ANET 191, TUAT 1.1:104; *DUMU.MEŠ LUGAL=ma kue~dani [še]r ḥarkiškantari UL ANA É.MEŠ=ŠUNU A.ŠÀ.ḪI.A=ŠUNU GIŠKIRI₆.GEŠTIN.ḪI.A=ŠUNU [KISL]AḪ.ḪI.A=ŠUNU SAG.GÉME.İR.MEŠ=ŠUNU GUD.ḪI.A=ŠUNU UDU.ḪI.A=ŠUNU* “But why are the princes being killed? Is it not for the sake of their houses, lands, vineyards, threshing floors, servants, cattle and sheep?” KBo 3.1 ii 56-58 (Tel.pr., OH/NS); *6 kapunu A.ŠÀ 1 kapunu GIŠKIRI₆.GEŠT[IN] É-TIM U KISLAḪ 3 É.ḪI.A SAG.GÉME.İR[.MEŠ]* “Six *kapunu* of fields, one *kapunu* of vineyards, a house and threshing floor, three houses of/for domestic servants” KBo 3.7 iv 24-26 (Illuy., OH/NS), ed. Beckman, JANES 14:17, 20; *GIŠTIR É-TUM KISLAḪ* “grove/orchard, house, threshing-floor” KBo 19.32:3 (land grant); [...] *QADU É=ŠU A.ŠÀ=ŠU GIŠKIRI₆.GEŠTIN=ŠU* “Together with his house, field (and) vineyard” KUB 23.68 rev. 28 (treaty, MH/NS), ed. Kempinski/Košak, WO 5:198f.; cf. KUB 26.41 obv. 16; *nu=šma[š=kan kē] NĪŠ DINGIR-LIM šumenzan SAG.DU.MEŠ=KUNU QADU DAM.MEŠ=KUNU DUMU.MEŠ[=KUNU ŠEŠ].MEŠ=KUNU NIN.MEŠ=KUNU MÁŠ.ḪI.A=KUNU É.MEŠ=KUNU A.ŠÀ.ḪI.A=KUNU U[RU.DIDLI.ḪI.A=KUN]U GIŠKIRI₆.GEŠTIN=KUNU KISLAḪ.ḪI.A=KUNU GUD.ḪI.A=KUNU UDU.ḪI.A=KUNU [QADU MIMMU=KUNU=ya] kattan arḥa <ḥarninkandu> “May these oath deities destroy your persons, together with your wives, children, brothers, sisters, relatives, houses, lands, villages, vineyards, threshing floors, cattle, sheep and (all) your possessions” KBo 5.3 iv 36-40 (Ḫuqq., Šupp.1), ed. SV 2:134-136, tr. DiplTexts 29 (“households”); *kinuna=šši=kan apāt É-er GIŠKIRI₆.GEŠTIN=ya ar[ḥa] lē kuitki tatti* “Now you shall not in any way take that house and vineyard aw[ay] from him” Msk. 73.1097:17-19, cf. 6-8 (letter, NH).*

2’ construction (cf. in general THeth 12): *[(takku)] LÚ-aš ELLUM É-er lukkizzi É-er [EG]IR-pa we~tezzi* “If a free man sets fire to a house, he will rebuild the house” KBo 6.3 iv 52 (Laws §98, OH/NS), w. dupl. KBo 6.2 iv 53 (OS), ed. HG 48f., tr. ANET 193, TUAT 1.1:112, cf. KBo 6.3 iv 55, w. par. KBo 6.2 iv 55 (Laws §99); *5 ŠEŠ.MEŠ=ŠU nu=šmaš É.MEŠ taggašta pāndu=*

per 1 a 2'

wa=z ašandu nu=wa=za azzikkandu akkuškandu idālu=ma=šmaš=kan lē ku[itki] taggašši “(Ḫuzziya) had five brothers. (Telipinu) built (*taggašta*) houses for them, saying: ‘Let them dwell there, eat and drink, and let no one harm them in any way’” KBo 3.1 ii 13-15 (Tel.pr., OH/NS), ed. Chrest. 186f., Josephson, Part. 247, Hoffner in *Unity and Diversity* 54, THeth 11:28f. (“teilte er Häuser zu”); *atti=me É-er=za wetet n=at marnan parqanut palḫašti=ma=at 9-an ḫaštāi DŪ-at* “O my father! You built yourself a house and made it (as) high (as) a *marnan*. In width you made it nine ‘bones’” KBo 12.70 rev.! 10-11 (bil. wisdom, NH), ed. Laroche, Ugar. 5:782; cf. *-mi-* e 2' a', *marnan* A, and *parqanu-*. Examination of the attestations of *parn-/per/É* reveals that a Hitt. building could include the following structural elements: foundations (*ša~maneš* KBo 6.10 ii 22, KUB 29.1 iii 21, KUB 13.2 ii 17, KBo 32.14 rev. 46), wall (*kutt-*, KUB 29.4 iv 24), floor (*da~ganzipeš*, KUB 9.15 iii 5-8), threshold (^{GIŠ}*kattaluzzi-*, KUB 13.4 iii 5), four corners (4 *ḫalḫaltumari* KBo 4.2 i 29, 34, KBo 4.1 i 14), floorboards (^{GIŠ}*huimpa-*, KBo 24.45 obv. 22), doorway (KÁ, VBoT 56 obv. 7), door (^{GIŠ}IG, KBo 6.10 ii 17-18, w. dupl. KUB 29.28:8), a door bolt (^{GIŠ}*hattalwaš GIŠ-ru* KBo 4.2 i 30, 35), window (^{GIŠ}*luttai-*, KUB 17.6 i 23), roof (*šuhḫa-*, KBo 10.6 i 12; KUB 9.15 iii 8), beams (^{GIŠ}ÜR.ḪI.A, KUB 15.42 iii 24), inner chamber (*tunnakkeššar/É.ŠĀ*, KBo 23.23:(63)), court (*ḫila-*, KBo 23.23:63), pillar(?) (*šarḫuli-* KUB 7.2 i 13), hearth/brazier (*ḫašša-* KBo 6.2 i 54-55, KUB 17.10 i 6, iv 22), and gate structure (*ḫilammar* KBo 17.15 rev.! 12). For disc. of architectural terms, see THeth 12 *passim*.

3' in other contexts: *takku LÚ¹-an ELLAM tapešni appan[(zi anda=š)]an pár-na ḫnāwi paizzi¹* “If a free man is seized at the outset (of a break-in), (when) he has not yet entered the house (he shall pay 12 shekels of silver)” KBo 6.3 iv 35-36 (Laws §93, OH/NS), w. dupl. KBo 6.2 iv 37 (OS), ed. HG 46f., tr. ANET 193, TUAT 1.1:111, Hoffner in *LawColl* 228; *takku* ^{GIŠ}IG *šullannaz kui[ški] tayēzzi kuit kuit* (var. adds *É-ri andan*) *ḫarkzi t=at šarnikzi* “If some[one] steals a door as the result of a quarrel, he shall replace whatever is lost (dupl. adds: in the house)” KBo 6.10 ii 17-18 (Laws §127, OH/NS), w. dupl. KUB 29.28:8, ed. HG 68f., tr. ANET 194, TUAT 1.1:115; *takku DĪN LU[GA]L kuiški ḫüllazzi É=SU pup[u]lli kiša* “If someone re-

jects the verdict of the king, his house will become a ruin(?)” KBo 6.26 ii 11-12 (Laws §173, OH/NS), ed. HG 76f., tr. ANET 195 (“his house shall be made a shambles”), TUAT 1.1:119; *takku LÚ-aš MUNUS-an ḪUR.SAG-i ēpzi LÚ-naš waštul n=āš aki takku É-ri=ma ēpzi MUNUS-naš waštaiš MUNUS-za aki* “If a man takes a woman (sexually) in the mountain, it is the man’s sin, and he shall die. But if he takes (her) in (her) house, it is the woman’s sin — she shall die” KBo 6.26 iv 6-8 (Laws §197, OH/NS), ed. HG 86f., tr. ANET 196, TUAT 1.1:123, cf. comments in Hoffner, *Diss.* 239, 269; *takku LÚ-aš DAM=ŠU dāi n=a[(n pár-na=šš)a] pēḫutezzi iwaru=šši[(t=a=z)] anda pēdāi takku MUNUS-za [(a)piya aki] ... takku [a]ddaš É-[(ri aki)]* “If a man takes a wife and conducts her to his house, he takes her dowry along too. If the woman [should die] t[here], If she should die in the house of (her) father, ...” KBo 6.5 ii 4-9 (Laws §27, OH/NS), w. dupl. KBo 6.3 ii 1-4 (OH/NS), ed. HG 24f., tr. ANET 190, TUAT 1.1:101f., cf. AIHeth 33; “What have I done to my god” *nu=mu É=YA inani peran pittuliyāš É-er kišat* “so that from sickness my house has become a house (full) of anguish?” KUB 30.10 rev. 14 (prayer, OH/MS), ed. Lebrun, *Hymnes* 114, 117, Güterbock, *JNES* 33:326, *nu* A a 1' c' 1', tr. ANET 401; ^{GIŠ}*luttāuš kammarāš IŠBAT É-er tuḫḫuiš [IŠBAT]* “Mist seized the windows; smoke [seized] the house” KUB 17.10 i 5 (Tel. myth, OH/MS), translit. Myth 37, tr. ANET 128, *Hittite Myths* 14; cf. also (When the god returned and cared for his land) ^{GIŠ}*luttai kammarāš tarnāš É-er tuḫḫuiš tarnāš* “mist released the windows, smoke released the house” *ibid* iv 21, ed. *Hittite Myths* 17; *[(takk)]u=kan antuwahḫaš INA É=ŠU an~dan paizzi* “If a man enters his house” KUB 29.9 i 4 (omen, OH/NS), w. dupl. KBo 34.129:7, ed. Güterbock, *AfO* 18:79, and *pai-* A 1 j 4' b' (partially); *BĒLU-uš=šan BĒLIYA ammel ANA É=YA IGI.ḪI.A-wa ḫark n=at lē dammišḫiškanzi* “O lord, please, my lord, keep an eye on my house, and let them not harm it” HKM 52:25-28 (letter, MH/MS), ed. Alp, *Or NS* 59:109f., HBM 216f. □ the form *BĒLU-uš* does not permit a reading w. *išḫa-* “lord.” Since the person addressed is not the king (*ḫaššuš*), perhaps the Akk. word *bēlu* itself was read together w. a Hitt. ending; (The incantation priest says:) “The ram mounts the ewe, and she becomes pregnant” *kāšš=a=za URU-az pár-na-an-za-aš-ša* (two ergatives, for which the var. gives nom. com. *URU-aš pár-na-aš*) [(UD)]U.A.

per 1 a 3'

LUM DÛ-ru nu LÍL-ri GE₆-in KI-an argaru “Let this town and house become a ram, and in the steppe let it mount the Dark Earth (so that the latter will become pregnant with the blood, pollution, and evil)” KUB 41.8 iv 30-31 (rit., MH/NS), w. dupl. KBo 10.45 iv 31-32, ed. Otten, ZA 54:138f.; *mān* LÚ *pitteantan=ma kuiški munnaizzi n=an INA É=ŠU wemiyanzi* “But if someone hides a fugitive, and they find him in his house” KUB 8.81 ii 13-15 (treaty, MH/MS), ed. Götze, ZA 36:11f., Petschow, ZA 55:242f., del Monte, OA 20:217; (Concerning your greetings to Hattušili and Aramaziti, they are not here. Hattušili has driven to Hattuša) m^dŠIN-LÚ-inn=a INA É=ŠU tarner “and they let Arma-ziti (go) to his house/home” ABoT 65 obv. 9-10 (letter, MH/MS), ed. Rost, MIO 4:345f.; see also IBoT 1.36 i 12-13 (instr., MH/MS), ed. AS 24:6f.; *mān=kan ŠÀ URU-LIM=ma É DINGIR-LIM É LUGAL UL kuitki ēšzi nu=šmaš É* LÚ *MAŠ.EN.KAK kuitki šēšhanzi n=at=kan parā šanhanzi* “But if in a city there is absolutely no temple (or) royal structure (lit., house of the king, see 1 b 1’), then they requisition for themselves some commoner’s (lit. poor man’s) house, and they sweep it out (and carry out the ritual)” KUB 9.15 iii 17-20 (instr., NH), tr. SV 1:45 (partially); (The priest Hutarli testifies that his father had possessed two divine images of precious metal) *nu=war=aš=za INA É DINGIR-LIM šippanzakit kinun=ma=wa=za ūk INA É=YA BAL-kimi* “He used to make offering (to them) in the temple, but now I make offering in my house” KUB 38.37 iii 10-12 (depos., NH), ed. StBoT 4:56f.; (Nunnu was an official in Arzawa) KÛ.BABBAR=y[a KÛ.G]I *natta udai kuit wemiezzi apašša* [(pár-)] *na-aš-ša pittazzi* “He does not bring the gold and silver (i.e., state revenues). (Instead), he carries off to his house that which he finds” KBo 3.34 i 11-12 (anecdotes, OH/NS), w. dupl. KUB 36.104 obv. 9-10 (OS), ed. Kümmel, StBoT 3:162, cf. *pidai*- B 1 a 1’, tr. Jasink, Mesopotamia 13-14:215 n. 15 (“egli corre a casa sua”), this ex. might also belong under mng. 4; *mān=šmaš ABI pár-na=šma tarnai* “When my father (the king) lets you go to your house(s)” KBo 22.1:21-22 (instr., OS), ed. Archi, FsLaroche 46f.; *it=[wa=za] eku nu=za ninqa nu=za pár-na-aš-ša* (sic) *iya[n]ni«š»* “Go, drink, get drunk and go to your (text: his) house” KUB 24.8 ii 6-7 (Tale of Appu, pre-NH/NS), ed. StBoT 14:6f.; cf. *ibid.* i 24-25, ii 10-11; (After various practitioners complete a ritual) *nu=za apēya*

per 1 b

INA É.MEŠ=ŠUNU *arha pānzi* “Then they go off to their houses” KUB 32.133 iv 3-4 (rit., NH), cf. Kronasser, Schw.Goth. 59 (“man geht nach Hause”); *n=aš=za arha INA É=ŠU paizzi* KUB 29.4 ii 39 (rit., NH), ed. Kronasser, Schw.Goth. 18f. (“geht heim in sein Haus”); cf. KUB 27.29 i 15 (rit., NH); (The mortal Hupašiya was settled in a house away from his family by the goddess Inara, who then went on a trip) *mān* ^d*Inarašša gimraz EGIR-[(pa u)]it apašša wēšgauan dāiš [(ā)]ppa=wa=mu É-na tarnā* “When Inara returned from the countryside, he (Hupašiya) began to whine: ‘Let me (go) back home (lit., to the house)’” KUB 17.6 i 25-27 (Illuy., OH/NS), w. dupl. KBo 3.7 ii 7-8, ed. Beckman, JANES 14:14, 19, translit. Myth 8, tr. Hittite Myths 12; LÚŠU.PIŠ^{URU} *Urma URU-ri āraš n=aš=kan INA É=ŠU an[d]a pait n=aš=za=kan* ^{GIŠŠÚ}.A-ki *ešat* “The fisherman arrived at the city Urma, went into his house, and sat down on a chair” KUB 24.7 iv 42-43 (tale of the fisherman and founding), ed. Friedrich, ZA 49:232f., tr. Hittite Myths 66; (In the course of a ritual there is a hiatus:) *mān=aš pár-na=ma āppa uizzi* “But when she comes back home (then she performs a ceremony with an *eya*-tree) KUB 27.67 iii 67 (rit., MH/NS), tr. ANET 348 (“when she comes home”).

b. dwelling of a king and his family, palace: cf. KBo 10.2 i 20-21 in bil. sec.; *Labarnaš É-er-še-et tuškarattaš haššaš=šaš hanzaššaš=šaš n=e=ššan* ^{NA}*pēruni wetan appaliyallaša É[-er=šet] karaitti pēran w[etan]* “The house of the Labarna is one of joy, (and) of his offspring to the third generation (i.e., it will last for generations). It is built on rock but the misguided/deceived one’s (i.e., the fool’s) house [is] bu[ilt] in the path of the flood” KUB 36.110 iii 13-18 (benedictions for Labarna, OS), ed. Forrer, MAOG 4:32, Laroche, RHA XI/53:69, Hoffner, AlHeth 20; *hūitti=wa namma=ma DUMU.DUMU.MEŠ=ŠU LUGAL-waš pár-na luttīya* “Furthermore draw his grandchildren to a window of the king’s house (i.e., palace)” KUB 29.1 ii 11-12 (rit., OH/NS), ed. Kellerman, Diss. 13, 27, and Marazzi, VO 5:152f., tr. ANET 357; [DUB.]1-PI *mān LUGAL-uš É-TAM wete[zzi]* “First [tab]let, when the king build[s] a palace” KUB 30.47 i 4 (cat., NH), ed. CTH pp. 183f.; (The lands of Mira and Kuwaliya I gave back to Mašhūiluwa) *nu=šši É ABI=ŠU* ^{GIŠGU.ZA} *[ABI=ŠU=yā] EGIR-pa ADDIN* “and I gave back to him the palace of his father [and] the

per 1 b

throne [of his father]. Furthermore I made him lord to the land of Mira” KBo 4.7 + KBo 22.38 i 19-21 (Kup., Murš. II), ed. (without join) SV 1:108f., tr. DiplTexts 69; *nu* ^dUTU-ŠI ^mEN-*urtan QADU É=ŠU U KUR=ŠU arḫa ḫarninkun ŠARRUTTA=ŠU=ma=šši=kan* ^{GIŠ}GU.ZA=ŠU É=SU KUR=SU=ya *kuit daliyanun n=at ANA* ^mAbiradda *peḫhun* “And I, My Majesty, destroyed EN-*urta* together with his palace and his land. But such kingship, throne, palace, and land as I left him — that I gave to Abiradda” KBo 3.3 ii 1-4 (edict, NH), ed. Klengel, Or NS 32:35, 41; (If you, Ulmi-Teššub, should violate this treaty) *nu=itta=kkan kūš LIM DINGIR.MEŠ QADU SAG.DU=KA DAM=KA DUMU.MEŠ=KA KUR=KA É=KA KISLAḪ=KA KIRI₆=KA A.ŠÀ A.GÀR=KA GUD.MEŠ=KA UDU.ḪI.A=KA MIMMU=KA arḫa ḫarninkandu* “May these thousand gods destroy you including your person, your wife, your children, your land, your palace (lit. house), your threshing-floor, your garden, your fields, your cattle, your sheep, (and all your other) possessions” KBo 4.10 + 1548/u rev. 6-7 (treaty, Ḫatt. III or Tudḫ. IV), ed. THeth 38:44f., translit. Otten/Rüster, ZA 63:86; cf. *ibid.* rev. 9-10; DUB.1.KAM *INA É LUGAL PĀNI* ^dZithariya *GAR-ri DUB.1.KAM=ma* ^mdLAMMA-*aš* ^{URU}dU-*tašša* *INA É=ŠU ḫarzi* “One tablet (i.e., copy of the treaty) is deposited in the king’s house before Zithariya; and Kurunta has one tablet in his house in the land of Tarḫuntašša” Bronze Tablet iv 50-51.

Although the usual word for “(residential) palace” was (^É)*ḫalentuwa-*, q.v., the building could also be referred to simply as the king’s “house,” *parn-/per*. In addition, despite the basic distinction established by Güterbock, CRRAI 19:306f., between the Sumerogram É.GAL as “palace fiscus,” and É LUGAL as “estate of the king,” there are occasions when the writings are employed interchangeably — see Archi, OA 12:212. Because of this uncertainty, and in order to present the material to the user without prejudice, É LUGAL will be given a separate entry in the Sumerographic sec.; cf. also É ^dUTU-*ši* “House of His Majesty” HKM 31:13 (letter, MH/MS); HKM 34:8 (letter, MH/MS), HKM 101:3 (MH/MS); *mān* LUGAL-*uš* MUNUS.LUGAL-*ašš=a taranzi ta DUMU.MEŠ-an pār-na paimi* “If the king and queen say (so), then I go to the House of the Princ-

es; (If they do not say so, then I do not go)” KBo 17.1 iv 11 (rit., OS), ed. StBoT 8:32f., cf. *ibid.* iii 17.

c. dwelling of a god, temple — 1’ writings — a’ wr. *šiunaš parn-* or *šiunaš É: šiunaš É-az* 3 ^{GIŠ}zalu~*waniuš udanzi ... t=uš EGIR-pa ANA É DINGIR-LIM pēdanzi* “They bring three *zalwani*’s from the god’s house ... and they carry them back to the god’s house” KBo 17.74 ii 38-40 (OH/MS), ed. StBoT 12:22f.; DA[M] ^{LÚ}GUDU₁₂ *andan šiunaš É-ri ša[(rḫul)]iyaš per[(an arta)]* “The wife of the GUDU₁₂ priest stands inside, in the god’s house, in front of the *šarḫuli*” KBo 17.15 rev.! 13 (fest., OS), w. dupls. KBo 17.40 iv 7 (OH/MS?), KBo 20.125 iii? 4-5, ed. Haas/Wäfler, UF 8:82f., translit. StBoT 25:73; cf. rev.! 3; I IM.GÍD.DA *mān* LUGAL-*uš* DINGIR-*uš kišari nu INA KUR* ^{URU}Zalpā *GIM-an šiunaš pār-na-aš aniyatti newaḫḫanzi* “One ‘long tablet’ (entitled) ‘If the king becomes a god (i.e., dies), how they renew the regalia of the god’s house in the land of Zalpā’” IBoT 2.130 rev. 1-5 (rit. colophon, NS), ed. HTR 92f., cf. HW² 1:89; cf. KUB 56.46 vi 17-18 (OH/NS), translit. StBoT 25:103.

b’ wr. É DN: *nu É* ^dIŠTAR [^mD]*udḫaliyaš DUMU=YA* *ṣtapardu* “Let my son Tudḫaliya govern the house of ^dIŠTAR” KUB 1.1 iv 77-78 (Apol. of Ḫatt. III), ed. StBoT 24:28f. For other exx., see below sub c 2’, c 6’, c 8’, c 10’, etc. The following are some of the DNs attested in the É + DN construction: É ^dAllani KUB 32.128 i 25, É ^dAšḫaluga KBo 2.4 i 17, É ^dAškašipa KBo 10.20 iii 23, É DINGIR.GE₆ KUB 29.4 i 4, É ^dÉ.A KUB 10.5 vi 9, KBo 9.140 ii 22, É ^dḪalkiaš/^dNISABA KUB 26.9 i 18, ABoT 14 iii 10, 21, KBo 10.20 i 33, É ^dḪal~*maššuittaš* KBo 3.22:57, É ^dḪannu KBo 10.20 ii 40, É ^dḪaškalan KUB 53.14 ii 2, É ^dḪebat KUB 30.31 + KUB 32.114 iv 21, 36, É ^dInar KBo 20.33 obv. 13, É ^dIšhara KUB 32.128 i 24, É ^dIŠTAR KUB 1.1 iv 77, É ^dKataḫḫa Bo 3117 ii 6 (in Alp, Tempel 238), KUB 58.61 i 2, É ^dkuršaš KBo 14.76 i 13, É ^dLAMMA ^{URU}Ḫa[tti ...] KUB 51.26 rt. 15, É ^dLelwani KUB 13.35 i 8, É ^dMADANIM KUB 4.47 obv. 24, É DINGIR.MAḪ KBo 10.20 iii 19, É ^dMaliya KBo 15.49 iv 10, ABoT 14 iv 6, É ^dMezzulla KBo 10.2 i 13, 40, É ^dNupatig KBo 20.114 i 11, 22, É ^dParga KBo 10.27 v 9, É ^dŠarrumma KUB 41.48 iv 5, É ^dTe~*lipinu* KUB 52.14 ii 7, É ^dTetešḫapi KBo 21.100 rev. 12, É ^dUTU ^{URU}Arinna KBo 10.2 i 37, É ^dZA.BA₄.BA₄ KBo 4.9 i 11, 1 É DINGIR-LIM ŠA ^dZA.BA₄.BA₄ KUB

per 1 c 1' b'

per 1 c 2'

42.100 iii 12, É dZAR[PANITIM] KUB 4.47 obv. 24, É dZi[parwa] KBo 10.20 ii 14, 25, É dZi[thariya] KBo 22.228:13, 16.

c' wr. É + DINGIR: É DINGIR-LIM: KBo 25.17 i 4 (OS), KUB 30.42 iv 22 (NH), KUB 13.4 iii 25, 34 (pre-NH/NS); É DINGIR-LUM: AT 454 i 4 (NH); w. phonetic compl., perhaps gen.: uncert. [...]É DINGIR-LIM-aš kui[t] SI×SÁ-tat “What [...] in/of(?) the temple(s?) was determined” KBo 23.114 obv. 7; ŠA! É DINGIR-LIM-aš(-)ša-a[n??...] (over eras.) KUB 11.30 iii 19 □ these are the only attested exx. of possible phonetic Hitt. complementation w. this Sumerogram, and the reading of each is questionable; É.MEŠ DINGIR-LIM: KUB 6.45 i 22 (Muw. II); É.MEŠ DINGIR.MEŠ: KUB 13.4 iii 10, 17 (pre-NH/NS), KUB 14.14 rev. 4 (Murš. II), KUB 6.45 iii 24 (Muw. II), KUB 21.17 ii 7 (Ḫatt. III), KBo 20.90:2, 6 (Tudh. IV); É DINGIR.MEŠ: KUB 30.34 iv 3, 4, 8 (MH/NS), KUB 18.41 obv. 19, KBo 12.132 obv. 3, KBo 24.117 left col. 3, KUB 17.21 i 7 (MH/MS); É.ḪI.A DINGIR.MEŠ: 1852/ u:14 (Alp, Tempel, 366f.), KUB 15.42 ii 32 (MH/NS).

As in some other ancient Near Eastern cultures (cf. Akk. *bīt ili*, *bīt DN*), the temple, as the dwelling of a deity, was referred to simply as the “house” or the “house of the god” (*šiu-naš parn-/per*). Ideographically, it was wr. É DINGIR-LIM or É plus divine name. Cf. the writing É dLAMMA in KBo 22.189 ii 3 w. dInaraš *pár-na* in ii 8 of the same text. Ékarimmi-, given in HW 270 as the reading of É DINGIR-LIM, is probably not strictly equivalent to the Sumerogram. See Güterbock, CRRAI 20:125, and Starke, ZA 69:97 n. 109. Writings of the pl. of É DINGIR(-LIM) as É.ḪI.A DINGIR(-LIM).MEŠ or É.MEŠ DINGIR.MEŠ/DINGIR-LIM show that the customary connected transcription É.DINGIR-LIM (as one word) is incorrect. Only the differing status of the owner of the *per* “house” — ordinary person, ruler, or god — requires the differing translations “house,” “palace,” or “temple”; see Naumann in Bittel, Yaz² 124; cf. also É.KUR.RA HZL p. 189.

2' construction or donation: É dḪalmašuittaš É dIM-naš [(BĒLIYA U É dŠiunašummiš ABNI)] KASKAL-za kuit āššu utahḫ[un ... (apēdanda ḫališšīyanun)] “I built the temple of Ḫalmašuitt, the temple of the Stormgod, my lord, and the temple of Šiunašummi. I decorated [them] with goods that I brough[t] from the campaign” KBo 3.22 rev. 57-

58 (hist., OS), w. rest. of ungrammatical dŠiunašummiš from late copy KUB 26.71 i 6-7, cf. -mi- a 1', ed. StBoT 18:14f.; mān É [DINGIR-LI]M! G[IBI]L našma É.MEŠ GIBIL.MEŠ *dammeli pedi wedanzi* “When they build a new [temp]le(!) or new houses on virgin soil” KBo 4.1 i 1 (rit., NH), ed. Kellerman, Diss. 126, 134; *kāša kē kue* É DINGIR-LIM *tuk ANA DINGIR-LIM wetummen ... nu=war=at UL anzāš wetummen* DINGIR.MEŠ=ya=war=at *ḫūmanteš weter* “These temples which we have just built for you, the deity ... it is not we who built them; all of the gods built them” KBo 4.1 obv. 28-30, (foundation rit., NH), w. dupl. KUB 2.2 i 33-37, ed. Kellerman, Diss. 128, 135, cf. KBo 4.1 obv. 1, ed. 1 a 2', above, and *ibid.* obv. 11-13; *pānzi=kan ANA DINGIR-LIM GIBIL É DINGIR-LIM URUKÙ.BABBAR-ši šer wedanzi* “They will build a temple for the new deity up in Ḫattuša” KUB 50.89 ii 15-16 (oracle question, NH); URUTaram<me>qa dZA. BA₄.BA₄ DINGIR-LIM-tar ... É DINGIR-LIM GIBIL=ši LÚSANGA DÜ-wen “The city of Taram<me>qa: (its deity is) Zababa; (the cultic equipment is:) a divine image ... We have made a new temple (and) a priest for him” KUB 38.1 i 4, 9 (cult inv., NH), tr. Rost, MIO 8:178; *uizzi=ma=za=kan mān apēz IŠTU É DINGIR.GE₆ parā tamai É DINGIR.GE₆ wetezzi* “If in addition to that temple of the Night Deity he proceeds to build another temple of the Night Deity” KUB 29.4 i 2-4 (rit.), ed. Schw.Goth. 6f. (differently); cf. also KUB 29.4 + KBo 24.86 iii 17 (rit., NH), ed. Schw.Goth. 22f. (without join); 2 TUPPU mān É DINGIR-LIM GIBIL *wedan[zi]* “Two tablets — Whenever one build[s] a new temple” KUB 30.45 + HSM 3644 iii 3 (shelf list, NH), ed. CTH pp. 160f.; 1 É DINGIR-LIM *ú-e-tan_x LÚSANGA=kan watkut* “One temple is built. The priest has fled” KBo 2.1 ii 30-31 (cult inv., NH), ed. Carter, Diss. 54, 64, 4 É DINGIR-LIM *wedan* “Four temples (are) built” *ibid.* i 26, cf. *ibid.* i 26, ii 7, 18, 38, 44, iii 5, 11, 19, 32, 41, and iv 14-15 (É [DINGIR-LIM] *nawi ú-e-da-an*); *nu=ddu=za paizzi DINGIR-LAM DÜ-zi nu=tta pēdan ḫinkzi nu=tta É-er pāi* “He will make you his own deity. He will allot you a place, he will give you a house/temple. (He will give you servants and cattle)” KUB 7.5 i 19-20 (rit., MH?/NS), ed. Hoffner, AuOr 5:273, 277, tr. ANET 349, cf. *peda-* (n.) a 2' a'; *namma=za=kan dLIŠ URUŠamuḫi ANA PĀN ŠEŠ=YA šarraḫhun nu=šši É.MEŠ DINGIR.MEŠ INA URUUrikina iyanun*

per 1 c 2'

“Then during the reign of my brother I ‘divided’ Šaušga of Šamuha, and I made (new) temples for her in Urikina” KUB 21.17 ii 5-8 (indictment, Hatt. III), ed. Lebrun, Samuha 145, 148; ^{dU} URU *Lihzina* DINGIR-LIM-tar kinun EGIR-pa DÛ-er É DINGIR-LIM=ši weter “The Stormgod of Lihzina: now they have made a divine emblem/statue again, they built a temple for him” KUB 38.12 ii 6-7 (cult inv.); 2 TAPAL É.MEŠ DINGIR.MEŠ GIBIL-TIM ŠA ^{dU} AN-E ^{dUTU} URUTÚL-na weter “They built two new sets (of) temples (each having cellas) for the Stormgod of Heaven and the Sungoddess of Arinna” ibid. ii 14-15, ed. Rost, MIO 8:200; cf. ibid. iii 13; 1 É DINGIR-LIM m-d ŠĪN-LÚ wedai “Arma-ziti is building one temple” KBo 12.56 i 8 (cult inv., NH).

3' maintenance: *mān* É DINGIR-LIM=ya kuitki zappiyatta n=at auriyaš EN-aš ^{LÚ}MAŠKIM. URUKI=ya EGIR-pa SIG₅-aḥhandu “And if some temple has a leaky roof, let the commander of the border district and the city inspector (Akk. *rābiš āli*) repair it” KUB 13.2 ii 37-39 (instr., MH/NS), ed. Dienstanw. 46, cf. *mān* 10 a 2'; *nu=kan* É DINGIR-LIM parā šanhanzi daganzipuš tattarānzi nu É DINGIR-LIM andurza araḥza ḥarniyanzi šuḥḥuš zappiyaz paḥšanuwanzi “They will clean out the temple and sweep(?) the floors. They will sprinkle the temple inside (and) out. They will keep the roofs from leaking” KUB 9.15 iii 5-8 (instr., NH); cf. KUB 56.48 i 18; *nu=kan* É DINGIR-LIM p[arā] šanhanzi papparšanzi “They clean out (and) sprinkle the temple” KUB 31.113:12-13 (instr.?), ed. KN 130f.; (At the conclusion of a ceremony) *n=ašta* ^{GIŠ}BANŠUR.ĪIA arḥa šanhanzi É-r=a=kan PĀNI DINGIR-LIM šanhanzi nu ḥaššuš INA ḥuššulli išḥuw[anzi] “They clean off the tables, and clean the temple before the deity. Then [they] pou[r] out the ashes in the garbage dump” KBo 24.57 i 6-8 (rit.) □ this is the text that clarifies the mng. of *ḥa-aš-šu-uš* in KUB 31.100 rev. 10, mistakenly taken as the nom. sg. of “king” by Güterbock in Oriens 10:353; and [a=m]a=z[a p]aḥ~ḥ[u]enašš=a uddanī mekki naḥḥanteš ēšten n=ašta [m]ān [INA] É DINGIR-LIM EZEN₄ nu IZI mekki paḥḥašten maḥḥan[=ma] GE₆-[a]nza kīša n=ašta paḥḥur kuit ANA GUNNI āšzi n=at=ka[n] wedanda SIG₅-in keštanutten “In addition be very conscientious in the matter of fire. If there is a festival [in]

the temple, then watch the fire carefully. [But] when nighttime comes, then extinguish well with water such fire as remains in the brazier” KUB 13.4 iii 44-47 (instr., pre-NH/NS), ed. Chrest. 158-61 and Süel, Direktif Metni 62-65.

4' respect for temples: [*namma=š*]an É DINGIR-LIM=K[A BIBR]I^{HLA}=KA [GAL.ĪIA=KA] UNŪ~TĒ^{MEŠ}=KA naḥšaraza tiyanza “[Then] for your temple, your [animal-shaped vess]els, [your cups,] (and) your implements reverence has been established” KUB 24.1 ii 16-17 (prayer of Murš. II), ed. Gurney, AAA 27:20f., Lebrun, Hymnes 182, 186, tr. ANET 397; (When I occupied the town of Kapperi) *nu=ššan* INA URUKappēri kuit É DINGIR-LIM ŠA ^dḤatipunā EGIR-an n=at ḥuldalanun n=at UL šaruwāer ĪR. MEŠ DINGIR-LIM=ya=ššan kuiēš INA URUKappēri EGIR-an ešer n=aš arḥa dalaḥḥun n=at ešer=pat “I spared (*ḥuldalanun*) the temple of Ḥatipuna which was back in Kapperi, and they did not plunder it. What servants of the god were back in Kapperi I left alone, and they remained (there)” KUB 19.37 iii 36-40 (AM), ed. AM 176f.; cf. also ibid. iii 41-46, and KBo 5.6 iii 31-38 (DS), ed. Güterbock, JCS 10:95, and *šalik-*, in a descr. of Šupp. I's capture of Kargamiš, where Güterbock restored É.MEŠ DINGIR-LIM in l. 36; cf. passim in KUB 17.21 and its dupls. (prayer of Arn. and Ašm.), ed. Kaškäer 152-163, Lebrun, Hymnes 132-154, tr. ANET 399f., which describes many items belonging to the temples that were treated w. respect by the Hittites (e.g., ibid. i 11-13), but plundered by the Kaška and restored (ibid. ii 14-17, 26-iii 3); cf. in general the passages cited under *naḥḥ-* b 2', *naḥšaratt-* 2, *naḥšariya-* 2, *paḥš-* 2 d, 3 a, *paḥšanu-* 4.

5' disrespect for and destruction of temples: (The enemy lands that are disrespectful to you, Telipinu, and the other gods) *kuiēš(!)=ma=z* (so w. better var. *kuiēš=ma=z*; text incorrectly *kuedaš*) šumenzan É.ĪIA DINGIR.MEŠ=KUNU arḥa warnummanzi ilališkanzi “and (those) who constantly desire to burn down your temples (and who endeavor to plunder your possessions)” KUB 24.1 iii 21-22 (prayer, Murš. II), w. dupl. KUB 24.2 rev. 5-6, ed. Gurney, AAA 27:32f., (The Kaška(?) are accused:) *nu* É.MEŠ DINGIR.MEŠ arḥa warnutten “And you burned down the temples” KUB 21.8 iii 13 (Hatt. III) in fragmentary context, cf. KN 40 w. n. 1; cf. passim in KUB 17.21 and its dupls. (prayer of Arn. and Ašm.), ed. Kaškäer 152-163, and

per 1 c 5'

discussed in preceding paragraph and cf. *pippa*- 1 a; cf. also KUB 24.3 ii 29-30 (prayer, Murš. II), w. dupl. KUB 24.4 + KUB 30.12 obv. 18-19, ed. (š)*lawarr*- (without dupl.).

6' divine images, possessions and furnishings: (Of the booty of Ulma) *nu* 7 DINGIR.MEŠ INA É^dUTU URUTÚL-na [*pē*]da^hhun 1 GUD KÙ. BABBAR DINGIR-LIM MUNUS-TUM^f Katiti^ḫUR.SAG Aranḫabilanni *āššer=ma=kan kuiēš* DINGIR.MEŠ *n=aš* INA É^dMezzulla *pe<da>ḫhun* "I transported seven deities to the temple of the Sungoddess of Arinna (including) one silver bull, a female deity Katiti (and) the mountain (deity) Aranḫabilanni. What gods remained I transported to the temple of Mezzulla" KBo 10.2 i 37-40 (ann. of Ḫatt. I, OH/NS), ed. Imparati, SCO 14:46f. □ cf. Akk. version KBo 10.1 obv. 18-20; (Of the booty of Zalpa) 1 GUD KÙ.BABBAR 1 GEŠPÚ KÙ.BABBAR INA É^dIM *pe<da>ḫhun āššer=ma=kan kuiēš n=aš* INA É^dMezzulla *pe<da>ḫhun* "I transported to the temple of the Stormgod one silver ox (and) one silver fist. But what (gods) remained I transported to the temple of Mezzulla" KBo 10.2 i 12-14 (bil. ann. of Ḫatt. I, OH/NS), ed. Imparati, SCO 14:44f. □ the Akk. version KBo 10.1 obv. 5-6 (both here and in the previously cited passage) shows *ušēli*, which presupposes the v. *pedaḫhun* rather than the *pé-eh-hu-un* that KBo 10.2 gives; for the silver fist, see Güterbock in FsEVermeule 45-60; É.MEŠ DINGIR.MEŠ^{ta} *par~ku<i?>* IŠT[U KÙ.(BABBAR KÙ.GI *unuwanta*)] INA KUR URUḪatti^{pat} [*ēšzi namma=ma=ta*] *tamedani* KU[R-e (UL *kuwappikk*)i *ēšzi* GA]L(?). ḪI.A^{ta} BIBRI^ḫ.A KÙ.BABBAR KÙ.GI(!) N[A₄. ḪI.A] INA KUR Ḫatti^{pat} *ēšzi* "Only in Ḫatti do you have lofty (or: pure) temples adorned with silver and gold. [Beyond (this),] in [no] other count[ry do] you have (any). Only in Ḫatti do you have [cups(?) (and) rhyta of silver, gold, (and) precious st[ones]]" KUB 24.1 i 25-ii 2 (prayer, Murš. II), w. dupl. KUB 24.2 i 21-23, w. additional restorations from par. KUB 24.3 i 12-15, ed. Gurney, AAA 27:18f. and Lebrun, Hymnes 182, 185 (tr. omits *parku*); *nu mān uizzi* É^dUTU URUTÚL-na *parā* [*ḫa*]ppinešzi ... *mānn=a* É^dUTU URUTÚL-*Ina*¹ *uizzi ašwi*[*ntešzi*] "If it happens that the temple of the Sungoddess of Arinna becomes richer ... or if it happens that the temple of the temple of the Sungoddess of Arinna [becomes] poorer" KUB 26.43 obv. 56-57 (land grant to Šaḫuruwa, Tudḫ. IV);

per 1 c 8'

U IŠTU É DINGIR-LIM (var. É.GAL-LIM) *kī dāi* 1 UDU.NÍTA 1 MÁŠ.GAL ... *UNŪT BĀḪAR!* (wr. DUG.GA.QA.BUR) *UNŪT* [AD.KID.ḪI.A] *kī=ma* LÚ^z*zilipuriyatallaš* [*dāi*] "And from the temple (var. palace) he takes these things: one wether, one male goat (... many other provisions), pottery implements, (and) implements [of wicker]. These things the *zilipuriyatalla*-man [takes]" KUB 2.2 iv 1, 10-11 (rit., pre-NH/NS), w. dupl. KBo 19.162 rev. 1-10, ed. HBB 76f. □ for a disc. of *ḫalkueššar/MELQĒTU* "cult provisions," see StBoT 27:147-49 and HW² 2:3 s.v. *ḫalkueššar*. Cf. *ḫal~kueššar ŠA* É^d*kuršaš=pat* "(They are) the cult provisions of the temple of the same deified Hunting Bag" KUB 50.82:13 (oracle question, NH); cf. KUB 22.27 iv 3, 12, 29, 32, 35 (oracle questions, NH). For the renewal of furnishings, etc., see IBoT 2.130:1-5 (rit. colophon, NS) cited c 1', above; and for further exx., see (EGIR-*pa*) *newaḫh-* and (EGIR-*pa*) *ḫališšiya-*.

7' personnel: The most common and general terms for "priest(ess)" are *šankunni-* (LÚSANGA), LÚGUDU₁₂, and *šiwanzanna-* (MUNUSAMA.DINGIR-LIM). In addition to the various other terms for types of priests, cultic functionaries, and craftsmen active in the temple (cf. Mestieri 204-435), there are also generic expressions like LÚ(.MEŠ) É DINGIR-LIM "man/men of the temple e.g., KUB 13.4 iv 78 (instr., pre-NH/NS) (cf. refs. in Pecchioli Daddi, Mestieri 204-207), MUNUS.MEŠ É DINGIR-LIM "women of the temple" KUB 25.49 ii 26, 27, 28 (fest.) and LÚ.MEŠ^{ḫi}~*lammatteš* "temple personnel" cf. Sommer, HAB 133, n. 2, Hoffner, AlHeth 131f., not w. Puhvel, HED 3:307f. "courtiers"; in KBo 2.1 i 24-25 and ii 5-6 they include a cook, a baker, a vintner, a potter, a singer, a reed-mat weaver, etc., and in KUB 38.12 i 17 they are the personnel of the É GIŠ.KIN.TI which was located in the "Südareal" of Temple I). Since there is no certainty that the Hitt. behind LÚ/MUNUS.MEŠ É DINGIR-LIM involved the word *parn-/per*, they will be found in the Sumerographic sec. Note also LÚMAŠŠAR É DINGIR-LIM, "watchman of the temple" KUB 53.4 rev. 39 (fest.) and KUB 53.14 ii 10 (fest.).

8' activities: EGIR-*anda=ma uizzi* LÚSANGA ŠU.GI ŠA^dLAMMA *kūn EZEN₄-an apel* INA É^dŠU URUḪattuši *zēni* [A]NA^dLAMMA *kiššan iēzzi* "But afterwards the senior (lit. old) priest of the Protective Deity will perform this festival for the

per 1 c 8'

Protective Deity in his own temple in Ḫattuša in the autumn as follows” KUB 10.93 iv 3-6 (fest.); [É.MEŠ] [(DINGI)]R.MEŠ₂ *ya kue TUR-RŪTI ŠA* ^dŠulikatti *U ŠA* ^dḪašammili EZEN₄ *ḫadauri kuedaš iyanza n=an INA É* ^dIM *maḫḫan iēr apēdaš=an ANA É.MEŠ* DINGIR.MEŠ *QĀTAMMA iyanzi* “And the small temp[le]s of Šulikatti and of Ḫašammili, in which the *ḫadauri*-festival is performed — as they performed it in the temple of the Stormgod, shall they perform it likewise in those temples?” KBo 24.118 + ABoT 14 ii 8-14 (oracle question, NH), w. dupl. KUB 22.27 i 9-11, ed. Lebrun, Hethitica 12:46, 61f.; cf. KBo 24.118 + ABoT 14 i 10-15, 26-27, ii 21-26, iii 1-4; [lu]kkatti₂ma LUGAL-uš *INA É* ^dU ^{URU}Ḫalab [pa]izzi *INA É* DINGIR.MAḪ₂ma *ANA* ^dḪattagga ^dU.GUR ^dḪa[š]ammeli *U ANA* ^dÉ.A [E]ZEN₄ *ḫadauri iyanzi* “At [d]awn the king [g]oes into the temple of the Stormgod of Aleppo, but in the temple of the Mother-goddess they perform the *ḫadauri*-festival for Ḫattagga, Nergal, Ḫašammeli, and Ea” 438/s iii 8-11 (fest. outline), ed. Alp, Tempel 148f. (“Kultraum”), tr. Güterbock, NHF 65; *luk~katti=ma* LUGAL-uš *INA É* ^dZiparwā_a [paizzi] *nu* EZEN₄ ... [I]NA ^dÉ ^dUTU₂ma EZEN₄ *ḫadauri iyanzi* “On the following day (day 12) the king [goes] into the temple of Ziparwa: a festival (takes place); ... but in the temple of the Sungod(dess) they celebrate the *ḫadauri*-festival” KBo 10.20 ii 14-15, 17 (outline of *ANDAḪŠUM* fest.), ed. Güterbock, JNES 19:82, 86; *INA É* ^dLAMMA [EZ]EN *ḫadauri DŪ-anzi* Bo 3117 ii 8 (fest.), ed. Alp, Tempel 238f.; EZEN₄.ITU₂š *ŠĀ É* DINGIR-LIM *ēššanzi* “They perform the monthly festival for him (the deity Kantiputti) in the temple” KUB 38.14 obv. 8 (cult inv., NH); *nu=kan É-ri parkuin* EZEN₄ [aniy]a²nzi “They [per]form(?) a pure festival in the temple” KBo 24.93 rev. 6-7 (fest.); (When the king comes to Ḫattuša during the *nuntarriyašḫa*-festival) [n=a]š *INA É* ^dU *maḫḫan* [G]UD.MAḪ.ḪI.A *kuranzi* É.MEŠ DINGIR.MEŠ *ḫūmanda weḫzi* “while they are cutting up bulls in the temple of the Stormgod, he makes the circuit of all the temples” KUB 25.12 vi 14-17 (fest.); ^{UZU}šuppa^{HI.A} *kue* ZAG.GAR.RA-aš *peran kittat n=e=z lukkatta* LÚ.MEŠ SANGA *danzi* *INA É* DINGIR-LIM *zanu~wanzi* “On the morrow the priests take the cuts of meat which were deposited before the altar, and cook them in the temple” KUB 53.14 ii 3-4; EGIR-*anda=ma=kan* É ^dZA.BA₄.BA₄ *šanḫanzi šuppa*

per 1 c 8'

ḫūešu ŠA GUD.MAḪ *ŠA* ^{GUD}ÁB.ḪI.A *ŠA* UDU.ḪI.A *U ŠA MÁŠ.GAL.ḪI.A* *ištanani peran PĀNI* DINGIR-LIM *šanī pedi tianzi* “But afterward they clean the temple of Zababa. They place the raw meat of a bull, cows, sheep, and goats before the offering table, before the god, in the same place” KBo 4.9 i 11-15 (fest., pre-NH/NS); [nu=k]an ^dUTU-ŠI *ANA É* DINGIR-LIM *apāšila ari nu=za ANA* DINGIR-LIM *arkuwar DŪ-zi* “[And] should His Majesty himself arrive in the temple and make an *arkuwar* prayer to the deity?” KBo 18.146 rev. 14-15 (letter, NH); *n=aš=kan pâr-[ni/na] anda paizzi ... nu=za arkuwar kiššan!* *iy[a(zi)]* “And he enters the temp[le] ... Then he m[a]kes an *arkuwar* prayer as follows” KUB 24.5 + FHL 125 rev. 1-3 (rit., NH), ed. StBoT 3:12f., w. dupls. KUB 36.93 rev. 7-8, KBo 15.14:5; (In shelf list entries:) 1 IM.GÍD.DA *mān* LÚ.NAR *INA É* ^dInar *išpanti* NINDA *ḫaršauš paršiya ta kiššan mālti ḫattili* QATI “One ‘long tablet’: When the singer by night in the temple of Inar breaks thick bread and recites as follows in Hattic. (The text of the composition is) finished (on this tablet)” KUB 30.42 iv 8-10 (shelf list, NH), ed. CTH pp. 163f.; DUB.1.KAM *ŠA* MUNUS.MEŠ *zintuḫiyaš ANA PĀNI* LUGAL *INA ŠĀ É* ^dUTU-aš *GIM-an memieškanzi* QATI “One tablet of the *zintuḫi*-women: how they speak before the king in the temple of the Sungod. Finished” *ibid.* iv 11-13; MUNUS *zintuḫi*[... *INA É*] ^dUTU *ANA PĀNI* LUGAL *IDABBUB* “A *zintuḫi*-woman[...] speaks before the king [in the temple] of the Sungod” KUB 28.7 iv 1-2 (fest., pre-NH/NS); *nu* LUGAL *kuwapi* *INA É* ^dKubaba *pait nu=za=kan apēdani* Û-[*an aušta nu=za?*] *kuin* Û-*an aušta* GAL LÚ.MEŠ ḪAL *ariyadu* “And when the king went into the temple of Kubaba and s[aw a] drea[m] within it — let the chief of the diviners investigate by oracle the dream which he saw” KUB 22.69:4-5 (oracle question, NH); *nu* LUGAL-uš *INA É* ^dIŠTAR LÍL *annalaš* ^{URU}Šamuḫa *paizzi ... nu=šši* *kuwapi aššu n=aš apiya šešzi* PĀNI ^dIŠTAR LÍL₂ *ma eša* LÚ.MEŠ NAR LÚ.MEŠ AZU₂ *ya* GE₆-*an laknu~wanz[i]* “The king enters the old temple of IŠTAR of the Field in Šamuḫa ... (and he performs libations.) And if he prefers, he can spend the night there. He sits before IŠTAR of the Field, but the singers and exorcists keep active through the night” KUB 27.1 iv 46-50 (fest., NH), ed. Lebrun, Samuha 85, 94, *laknu-7*; UM~MA MUNUS.LUGAL=MA *pāndu=wa* LÚ.MEŠ KUS₇

per 1 c 8'

KÙ.GI LÚ.MEŠ^ššalašhuš MUNUS.LUGAL mGAL.dU-aš mUkkuraš LÚUGULA.10 šakuwaššaruš INA É^dLelwani linkandu “Thus said the queen: ‘Let the golden chariot-fighters, the šalašha-men of the queen, GAL.dU, (and) Ukkura, the commander of ten, go and swear šakuwaššaruš in the temple of Lelwani.’ (And Ukkura testified as follows under oath)” KUB 13.35 i 6-8 (dep., Pud.), ed. StBoT 4:4f.; although the word “house” (temple) does not appear when the colophon of the Bronze Tablet iv 44-51 directs that six of the seven copies be deposited “before” six different gods, the expression “before the god X” clearly indicates a temple; cf. also: weš=za=za kāša UGULA LIM LÚ DUGUD ŠA ÉRIN. MEŠ[...] hūmanza QADU DAM.MEŠ=NI DUMU.MEŠ=NI katta DUMU.DUMU.M[EŠ=NI] QADU KUR=NI linkiyaš TUPPU ZABAR ha[n~tezzi ... iy]awen n=at INA URUḪatti ANA PĀNI DINGIR[... NIŠK]UN “We ... have made a bronze tablet of the oath and have [dep]osited it in Ḫattuša before the go[d] (or: before DN)” KUB 26.24 iv 8-12 (instr. to LÚ.DUGUD, MH); cf. also (The agreement that was imposed by the Stormgod of Ḫatti by which the Hittites and Egyptians were made to swear) ^ddam~naššaruš=kan kuit INA LIBBI É^dIM URUḪatti BĒLIYA “Because the damnaššara-deities were in the temple of the Stormgod of Ḫatti, My Lord (is the breaking of this agreement the cause of the god’s anger?)” KUB 14.8 obv. 35 (PP2), ed. Goetze, KIF 1:212f., cf. pp. 228f. on the damnaššara-deities, tr. ANET 395; and the fragmentary passage: [T]UPPU MĀMĪT [...] É DINGIR-LIM x[...] KBo 18.28 iv 18 (letter, NH) □ It is clear from references in Akk.-language treaties to the placing of the documents “before the god” that copies of these documents were kept in temples — see Korošec, Hethitische Staatsverträge 100f.; mān=za=kan^dNISABA URUḪatti INA ŠĀ É DINGIR-LIM=KA UL kuitki TUKU. TUKU-wanza “If you, O grain deity, are not at all angry within the temple (let the omen be favorable)” KUB 5.7 rev. 18 (oracle question, NH), tr. ANET 498; ^dUTU URUTÚL-na=kan kuit ŠĀ É DINGIR-LIM TUKU.TUKU-ti S[I×SA-at] ariyawen=ma “Because the Sungoddess of Arinna [was] es[tab]lished in anger (i.e., shown to be angry) in her temple, we made oracular inquiry (and she was shown to be angry concerning neglected festivals and blasphemy)” KUB 22.57 obv. 1-2 (oracle question, NH), cf. passim

in oracle questions; mān=wa ANA PĀ[NI] DINGIR-LIM kuiški EN SÍSKUR idalawanni memian ḫarzi paiddu=wa=kan edani DINGIR-LIM-aš pár-ni and[a]n ḫurtaiš lingaiš paprātarr=a ḫāšuwāyaš iwar kišaru “If some sacrificer has spoken in an evil way before the deity, in that temple let (his) curse, perjury, and pollution become like the soapwort (which grows up quickly but is eventually harvested and pulverized)” KUB 29.7 rev. 16-17 + KBo 21.41 rev. 25-26 (rit., MH/MS), ed. Lebrun, Samuha 123, 130, tr. ANET 346 (differently).

9' in myths: nu=za[(n)]^dInaraš (var. ^dLAMMA-aš)^{NA}peruni [(šer)] É-er wetet INA KUR URUTā[(rukki)] nu^mḪupašiyān andan É-[(ri)] ašašta “Then Inara built herself a house on a rock in the land of Tarukka, and she settled Ḫupašiya in the house” KUB 17.6 i 14-17 (Illuy., OH/NS), w. dupl. KBo 13.84:3-5 + KBo 12.84:1-3, ed. Beckman, JANES 14:14, 18, tr. Hittite Myths 12 (§13); ^dTelipinuš āppa pár-na-aš-ša uit nu=za KUR=SU kappuwet “Telipinu came back to his house (i.e., temple) and cared for his land” KUB 17.10 iv 20 (Tel. myth, OH/MS), translit. Myth 37, tr. ANET 128 (“to his house”), Hittite Myths 17; (Ullikummi grows rapidly, reaching a great height) nu^Ékuntar~ran É.MEŠ DINGIR.MEŠ=ya [a]nda wemišk[i]zzi “And he reaches the sanctuary(?) and the temple(s)” KUB 33.106 + KBo 26.65 i 19-20 (Ullik., NS), ed. Güterbock, JCS 6:18f. (without join), cf. ibid. iv 27-28; [nu=kan mān AN]A KÁ É^dÉ.A peran erweni “[And when] we arrive at the entrance to Ea’s house” KUB 33.106 ii 21 (Ullik., NS), ed. Güterbock, JCS 6:40f.; cf. taknaš^dUTU-waš^Éḫalentūwaš KBo 32.13 ii 12 (myth, MH/MS), ed. StBoT 32:221.

10' as home of a deity: URUZippiri=ma=z^dUTU-waš ukturi URU-ri dunnakkešnaš É-ri andan ešḫut “Seat yourself in Sippar, the permanent city of the Sungod, in the House with an Inner Chamber” KBo 3.21 iii 14-15 (hymn, pre-NH/NS), ed. Archi, Or NS 52:24, 26; nu=za=kan É NAM.ḪÉ āššiyanti É-ri anda ešḫut “Seat yourself in the House of Abundance, your beloved house” KBo 3.21 iii 21 (hymn, pre-NH/NS), ed. Archi, Or NS 52:24, 26; ^dUTU-ŠI=ma kuwapi laḫḫaz neyari nu^dZithariyan kuwapi INA É=ŠU tarnanzi nu=šši EZEN₄ kuin iyanzi “And when His Majesty breaks off the campaign, and when they allow (the deity) Zithariya (to return) home (lit. ‘to his temple’),

per 1 c 10'

per 3 b

then such festival as they will perform (— will such-and-such arrangements be acceptable?)” ABoT 14 v 12-15 (oracle question, NH); cf. KUB 13.27 rev. 19-21 + KUB 26.40:90-92 (treaty, MH/MS), tr. Kaššäer 122.

d. structure to house animals: *takku É GUD kuiški* [(wetezzi)] “If anyone builds a barn (lit. house of oxen)” KBo 6.10 iii 14 (Laws §145), w. dupl. KUB 29.29 obv. 6; (After giving the horses a workout, they cool them down, etc.) [*n=uš TÚG-it*] *anda waššiyanzi n=uš=kan pâr-ni anda peḥudanzi* “[Then] they cover [them with a blanket] and lead them into the stable (lit. house)” KUB 29.40 ii 6 (hipp.), ed. Hipp.heth. 178f.; cf. *n=uš TÚG-it wašš[anzi n=uš]=kan pâr-ni anda peḥudanzi* ibid. ii 14-15; *n=uš=kan ANA É-TIM anda tittanwanzi* “Then they install them (the horses) in the stable” KUB 29.52 i 5 (hipp.), ed. Hipp.heth. 196f. □ It is uncert. if Sumerographic writings such as É GUD, “cattle barn” (KBo 6.10 iii 14 (see above 1 a 2’), KUB 33.37 + KUB 33.39 iv 1, KUB 31.87 ii 14), É^{LÚ}KUŠ₇, “stable” (KBo 3.5 i 10, ii 24), and É NIM.LÁL “beehive” (KBo 6.3 iv 31, 33, KBo 13.29 ii 6), represent forms of *parn-/per*. See also 5 b below.

e. a model of a building: *UMMA ḥHepa-SUM É.MEŠ ZABAR=wa iyanzi nu=war=at ANA DINGIR-LIM GAL SUM-anzi nāwi* “Thus says ḥHepa-SUM: ‘They will make houses of bronze, and they will give them to the Great Deity. (It has) not yet (been done)’” KUB 48.122 i 6-8 (dream, NH), cf. de Roos, Diss. 204, 342f. (i 49-51); (They construct a miniature landscape, including towns, mountains, and rivers) 1 É KÛ.BABBAR 1 GÍN.GÍN 1 É KÛ.GI 1 GÍN.GÍN DÛ-anzi “They make one house of silver, one shekel, (and) one house of gold, one shekel (and they set them up, along with other objects, in the landscape)” KUB 43.49 rev. 27 (rit., NS), see Hoffner, IEJ 19:178-180 and Popko, Kultobjekte 31.

2. portion of a complex structure: *n=ašta(!)* 1 MÁŠ.GAL *anda ünnyan[zi] namma=an warpanzi n=an=kan ŠA É.GAL-LIM É.MEŠ kuedaš anda pennanzi n=at=kan šanḥanzi namma=at ḥarnu~wanzi* “They driv[e] a male goat (here), and then wash him. Then into whatever rooms of the palace (or buildings of the palace complex) they drive him, these they sweep and furthermore sprinkle (with water)” KBo 13.179 ii 6-10 (rit.); perhaps also É.ḤI.A TUR-TIM KBo 30.118 rev. 7 (fest.) and É

GIŠ^{UR}.RA “attic”(?) ibid. rev. 4. □ See below, 3 b, d, for the use of É w. both independent structures and portions of larger buildings. Also relevant is the use of the det. É on syll. wr. names of rooms, such as É^{du-un-na-ak-ki-iš-na} KUB 55.39 i 12 (EZEN₄ ITU), whose Sumerogram is É.ŠÀ. Other syll. wr. exx., which could be either rooms or buildings are listed in Reichert, RHA XXI/73:123.

3. structure for other purposes — **a.** royal or government buildings (É.ḤI.A BĒLŪTIM): [*m}ani~yahḥiya=ta=kkan kue É.GAL-LIM^{ḤI.A}-TIM É.ḤI.A BĒLŪTI=ya* (var. É.ḤI.A BĒLŪTIM É.GAL-LIM=ya) [(and)] *a n=ašta EGIR-an arḥa punuški* “Such palaces and government buildings (lit. ‘houses of lordship’) as are in your district, keep investigating them (with regard to whether anyone has damaged them or stolen from them)” KUB 13.2 iv 13-14 (BĒL MADGALTI instr., MH/MS), w. dupl. KUB 13.1 iv 4, ed. Dienstanw. 51, 62; cf. É.ḤI.A BĒLŪ^{MEŠ}-TIM KBo 20.107 iv 24 (rit.).

b. work place, work area, shop, office: *parā=ma KÁ É^{LÚ}uriyanni 1 UDU appanzi* “Further, they seize one sheep (at) the entrance of the House of the Chief Provisioner(?) (and slaughter it for the Sungod of the Portico)” KUB 53.12 iv 1-2 (fest.), ed. Haas/Jakob-Rost, AoF 11:51f.; *IŠTU É^{LÚ}uriyanni GÛB-laš=ma 3 NINDA^Aparšulli karū udanteš* “Three bread fragments have already been brought from the House of the Chief Provisioner(?) of the Left Side” KUB 53.13 iv 16-18 (fest.); cf. also É^{LÚ}uri(y)anni in KBo 5.7 rev. 22, IBoT 2.9 + KUB 52.102 i 6, KBo 30.74 rev. 12, KUB 53.3 i 21, KUB 53.49 obv. 9, rev. 2, and Bo 3689:12 (StBoT 10:34) □ on this official, see Pecchioli Daddi, Mestieri 266-68, and see Otten’s tr. “Küchenchef” in AA 1991:347; and *tuga=kan apiya maniyahḥiya anda ŠA^{LÚ}DUB.SAR 1 É-TUM=pat* “There in your administrative district there is only one scribal office” HKM 52:10-11 (letter, MH/MS), ed. HBM 214f., tr. Beckman, StMed 9:26. Other professions for which an É is attested include ^{MUNUS}*alhuitra-* (KBo 29.121 obv. 4), ^{LÚ}*ḥaliyami-* (KUB 11.28 iv 4), ^{LÚ}*ḥāpiya-* (KBo 10.27 iii 32), ^{LÚ}*taršipāliya-* (KUB 13.3 iii 9), ^{LÚ}*tuppā-* (KUB 13.3 iii 10), and É *KI~SALLUḤI* HKM 100:21; w. comp. Sumerograms: É^{LÚ}BÁḤAR “potter’s shop” KUB 36.41:12; É^{LÚ}KUŠ₇ “stable(?)” lit. “house of the chariot-warrior” KBo 3.5 i 10, ii 24; É^(LÚ.MEŠ)DUB.SAR.GIŠ “office of the wood-tablet scribes(?)” KUB 25.31 obv. 8, KUB 34.89

per 3 b

per 4 a 1'

rev. 5; É (LÚ)AD.KID “wicker-worker’s shop” KBo 12.34:11; É LÚÁZLAG “fuller’s(?) shop” KBo 9.125 iv 3; É(.ĤI.A) NA₄.ARA₅ “milling/grinding house(s)/room(s)” HKM 58:8, HKM 59:6, KBo 15.33 i 10; É (LÚ)NINDA.DÙ.DÙ “bakery” KUB 13.4 i 18, KUB 25.1 i 4; É (LÚ)MUĤALDIM “kitchen” KUB 13.3 iii 5; É LÚSAGI “house of the cupbearer” KUB 13.2 ii 21; É LÚZABAR.DAB “wine cellar” KUB 2.6 i 11; É TU₇ “soup kitchen” KUB 13.24:14, cf. *paršur* 2c; and É LÚ(.MEŠ) ŠÀ.TAM “magazine, warehouse, store-room” KUB 22.70 obv. 14, 18, KUB 25.28 i 2, É.GIŠ.KIN.TI “house of the craftsmen” KUB 38.12 i 17, cf. 1 c 7, above; we cannot be certain that the Hitt. reading in each case is the gen. of a professional designation and *parn-/per*, although in most cases it is likely; cf. also É.DUB.BA(.A) “tablet room, scribal workroom” ABoT 65 rev. 8, HKM 71:36; in most of these instances it is not possible to determine whether the structure mentioned is independent or a portion of a more extensive building.

c. storehouse: *IŠTU* É URUAnkuwa *ḥarpan* DUG KAŠ₂ya arta “A heap and a jug of beer from the storehouse of (the city of) Ankuwa are available (lit. standing). (The administrator of Ankuwa is presented to the king)” KBo 10.24 iv 22-23 (KILAM fest., OH/NS), translit. StBoT 28:20, cf. StBoT 27:62; other geographic names which are attested w. É in this manner include Ḥalab (KUB 31.100 obv. 19), Ḥanḥana (KUB 53.3 i 19-20), Ḥāriyaša (KUB 51.23 obv.? 12), Ḥupišna (KBo 23.38:1), Karaḥna (KBo 30.8 left col. 6), Kātapa (Inandik 13), Gazzimara (KUB 26.82:2), Šugazziya (KUB 3.89 i (14), KBo 16.82 rev. (4) (= 1. 20 w. join KBo 23.91 rev.)), Tūwanuwa (KBo 10.24 v 1), Zal-lara (KBo 23.91 rev. 10). Cf. also StBoT 27:62, 135; cf. É NA₄KIŠIB = *šiyannaš per* “seal house, magazine” KUB 11.5 rev. 2 (Tel., OH/NS), w. dupl. KBo 3.67 iii 9-10, and see *šiyannaš per*; É IN.NU.DA “barn” (lit. “straw house”) KUB 13.15 rev. 5 (Laws §158).

d. other: DUMU.LUGAL *arzana pār-na paizzi* “The prince goes to the inn (lit. the *arzana* house)” IBoT 1.29 obv. 29; NIN.DINGIR-*aš arzanaš* É-ri [*paizzi?*] KBo 19.163 iv 42-(43); *n=ašta* DUMU-*aš* Éḥalentiwaz *pa[izzi] ar-za-na-a-aš p[ar-n]a paizzi* “The prince comes out of the palace (and) enters the inn” Bo 7937 left col. 10-11 (fest.), ed. Alp, Tempel 234f.; *n=aš ar-za-na-aš pār-na paizz[i]* KUB 60.41 ii 12

(fest., OS), translit. StBoT 25:109 □ The alternation among genitival constructions w. *parn-/per* such as these last two, appositional constructions like *ar-za-na pār-na* IBoT 1.29 obv. 29, 50, and instances where É is employed as a det., e.g., É^{ar-za-na} KBo 5.6 i 16 is probably due to the creation of new nominatives from original “free genitives.” Cf. Hoffner, FsGüterbock 114f. Since the construction w. the det. is by far the most common, the primary treatment will be found under *arzana-*. However, the range of terms bearing the det. É must be kept in mind in any consideration of the semantic field of *parn-/per*; É ŠURĪPI w^f *eḏdan eštu* “Let an ice (storage) house be built” KUB 13.2 iv 26 (*BĒL MADGALTI* instr., MH/NS), É ŠURĪPI is probably to be read **egaš per*; other Sumero- and Akkadographic constructions w. É could be genuine genitival constructions w. *per* in Hitt.; cf. LUGAL-uš <(INA)> É GIŠBAN (var. É BAN) *ari* “The king arrives at the ‘gate of the house of the bow’” (and makes offerings) KUB 2.3 iii 40 (KILAM-fest., OH/NS), w. dupl. KBo 25.66 i 16, translit. StBoT 28:67, cf. StBoT 27:80; cf. also É DU₁₀.ÚS.SA “wash-house” KUB 13.2 ii 21; É EN.NU.UN “prison” KBo 3.34 ii 17, 19, KBo 3.28:14; É KĪLI “prison?” KUB 21.29 iii 31, 32; É¹ NAPTARI “guest house” KBo 30.27 i 12, translit. StBoT 26:365; É.MEŠ NA₄.ĤI.A IBoT 1.13 v 5; É.ĤI.A NA₄ KBo 20.33 obv. 5 (OS), translit. StBoT 25:53; NA₄-*an par-na-aš ḥilamni* “in the portico of the mausoleum” KBo 17.15 obv. 12 (OS), translit. StBoT 25:73, cf. HTR 133, StBoT 26:260 w. n. 45, Kammenhuber, Or NS 41:300.

4. household, aggregate of property of all kinds, estate (on É as “household,” see Riemschneider, MIO 6:338 n. 76) — a. composition of households — 1' in general: É mPūlliyanni 2 LÚ mPulliyanniš m^Aššartaš 3 DUMU.NITA m^Aparkammiš m^Iriyattiš [m^Ḥ]apiluš [4 MUNUS ^fTešmuš¹ ^fZidanduš ^fŠakkumilla<š> ^fḤuliyāšuhaniš 3 DUMU.MUNUS [f]Kapaš~ša^fnniš¹ ^fKapurtiš ^fPaškuwāš 2 MUNUS ŠU.GI ^fĀrḥuwaššiš ^fTuttuwaniš [1]4 SAG.DU 4 GUD. ĤI.A 2 ANŠE 2 GUDĀB 1 AMAR.ĀB 2 GUD. APIN.LAL ANA GUD.MAḤ kattan 1 AMAR n=aš 6 GUD.ĤI.A 10 MÁŠ 7 MÁŠ.TUR [n=]aš 17 MÁŠ 1-NUTUM É.ĤI.A-TIM GIŠKIRI₆.GEŠTIN GIŠSER~DUM^{ḤI.A} GIŠPĒŠ.ĤI.A ŠA É mPurlišari [I]NA URUŠayanuwanta 7 1/2 IKU GIŠKIRI₆.GEŠTIN INA URUAntarlā ŠA É mḤantapi “Household of Pulliyanni: two men: (named), three boys: (named), four women: (named), three girls: (named), two old

per 4 a 1'

women: (named) — four[teen] persons (lit. “head(s)”) (in all); four oxen, two asses, two cows, one female calf, two plow oxen — as for bulls, a (male) calf — that is six head of cattle, ten goats (and) seven kids — that is seventeen goats, one set/complex of buildings, a vineyard, olive trees, fig trees (formerly?) of the estate of Purlišari in (the town of) Šayanuwanta, 7½ IKU-measures of vineyard in (the town of) Antarla (formerly?) of the estate of Hantapi” KBo 5.7 rev. 34-39 (land grant, MH/MS), ed. Riemschneider, MIO 6:352f., for KBo 5.7 rev. 12-13, see *pešna-* b; cf. passim in this text and see Laroche apud T. Özgüç, TTKYayın V/29:115; É mŠuna-DINGIR-LIM 4 LÚ 1 MUNUS ŠU.NIGIN 5 SAG.DU[.MEŠ] 1 MUNUS-TUM=ma=šši EDĒNU EGIR-*anda piyan[za] ANA GIŠTUKUL=ma=šši LÚNINDA.DÙ.DÙ artar[i]* “The household of Šunaili: four men, one woman — a total of five persons (lit. “heads”). One solitary woman has been giv[en] to it afterwards. A baker has been given to him/it for GIŠTUKUL” KUB 56.1 i 12-14 (vow, Pud.), ed. StBoT 1:30f., cf. passim in this text; m-dUTU-LÚ-iš ‘Paškuwammiš DAM=ŠU (there follow six more names) É m-dUTU-LÚ “Tiwataziti, Paškuwammi, his wife, ... (These persons comprise) the household of Tiwataziti” KUB 31.59 ii 3-4, 11 (list, NS); [U]RU Gaggaddūwa dU 4 É ŠĀ 50 [NAM.R]A URUArzauwa ... dUTU-Š[I pā]i “In (the town of) Gaggaduwa His Majesty [gi]ves (to) the Stormgod four households/estates containing (a total of) fifty Arzawan [civilian ca]ptives (and other livestock and articles)” KUB 48.105 rev. 38-41 + KBo 12.53 rev. 15-16 (cult inv., NH), cf. passim in this text and see Klengel, SMEA 16:195f.; [nam]a=za zik mKupanta-dLAMMA-aš tuel ZI-an tuel É=KA [tue]l LÚ.MEŠAMA.A.TU=KA mahhan ēššatti “[Furth]ermore, as you, Kupanta-dLAMMA, treat your own person, your (immediate) family (lit. house), and [you]r domestic servants (so look after my garrison)” KUB 6.41 iv 9-10 (treaty, Murš. II), ed. SV 1:132f., tr. DiplTexts 74; note how the circles widen from the individual himself, to his family, to his servants, which themselves form a part of his household in the broadest sense; mān=kan É-ri *anda* SAG.GĒME.İR EN É-TI našma GAŠAN É-TI [...] “If in a household the servants of the master of the house or (of) the mistress of the house [...]” KBo 21.20 i 19 (frag. of med. rit.), ed. StBoT 19:42f.; “Decide well the cases of the land which you judge” n=

per 4 b

at=za=kan apēl ŠA É=ŠU ŠA ŠEŠ=ŠU NIN=ŠU ḥaššannaš=šši pankunaš=šši LÚkaenanti LÚare=šši ŠA NINDA KAŠ māniyahḥiyatti lē kuiški iyazi “Let no one do it (i.e., make a judgment) for (someone) of his immediate family, (one) of his brother(s) (or) sister(s), (one) of his (extended) family, (one) of his clan, his relative by marriage, his friend, (or) for an allotment of bread and beer” KUB 13.20 i 32-34 (instr., MH/NS), ed. Alp, *Belleten* XI/43:392-395, 407.

2' master and/or mistress (refs. in Mestieri 489f. n. 1): mān=za LÚEN É-TIM dIM URUKuliwišna [...] MU-ti mēyani iyazzi “Whenever the master of the house worships the Stormgod of Kuliwišna [...] in the course of the year” KBo 15.32 i 1-2, cf. *ibid.* 4, ed. Moore, Thesis 68, 70; nu=šša[n *anda waḥnut*] pár-na-aš išḫī pár-na-aš išḫaššari DUMU.NITA.MEŠ-aš DUMU.MUNUS.MEŠ-a[šš=a T]I-anni ḥattulanni innarauwanni MU.ḪI.A G[ĪD.DA EGIR.UD-MI DINGIR.MEŠ-]aš aššiyaunit DINGIR.MEŠ-naš miumnit “[Turn yourself] (O Stormgod of Kuliwišna) toward the master of the household (and) the mistress of the household and to the sons, daughters, for life, health,” etc. KUB 33.62 ii 17-20 (prayer in rit., MH/MS), ed. Moore, Thesis 102, 105; for rest. and another ex. of this usage, see *ibid.* ii 7-10, quoted *miu(m)mar*; (The male gods of the entourage of the Stormgod of Kuliwišna are addressed:) n=ašta pár-na-aš išḫuš ANA dIM URUKu[liwišna] aššu memiškiten “Speak well of the masters of the household before the Stormgod of Kuliwišna” KBo 15.31 i 14-15 (prayer in rit.), translit. Moore, Thesis 117; nu=za BĒLTI É-TI AŠRIḪI.A ŠA DINGIR-LIM IŠTU DINGIR-LIM arḫa arīyezzi “The mistress of the house determines by oracle the places of the deity from the deity” KUB 17.24 ii 9-10 (EZEN₄ witaššiaš); cf. also KUB 27.49 iii 13 (EZEN₄ witaššiaš); KUB 54.10 ii 4-6 (cult of Ḫuwaššanna), w. dupl. KUB 54.6 iv? 3-4; cf. Haroutunian, VDI 200:126f.

b. establishing (*iya-*, *ešša-*) and dissolving households: “If a free man and a slave girl are lovers, and they move in (together), so that he takes her as his wife” nu=za É-er U DUMU.MEŠ *ienzi appizziann=at=kan naššu idālauēššanzi našma=at=kan ḥarpantari nu=za É-er takšan šarranzi* DUMU.MEŠ=a=z LÚ-aš dāi 1 DUMU-AM MUNUS-za dāi “and they make a household and children — if af-

terwards either they become incompatible or agree to separate, then they divide the household between them, and the man will take the children for himself, (but) the woman will take one child” KBo 6.3 ii 18-20 (Laws §31, OH/MS?), ed. HG 26f., tr. ANET 190 (“found a family”), TUAT 1.1:102 (“sich Haus und Kinder schaffen”); (You temple employees must behave in a manner pleasing to the gods) *nu* NINDA-*an* *ēzzatteni wātar=ma ekutteni É-er-ra-za iyatteni* “so that you will eat bread, drink water, and establish household(s) for yourselves” KUB 13.4 ii 70-71 (instr., pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 50f.

c. donating or transferring households: (Queen Ašmunikal endows a mausoleum:) “And such villages as are given to the mausoleum, such artisans as are given, such plowmen, oxherds (and) shepherds as are given, such *šarikuwa*-men as are taken” *n=at QADU É.MEŠ=ŠUNU URU.ĤI.A=ŠUNU ANA É.NA₄ piyanteš* “they are given to the mausoleum, together with their households (and) their villages” KUB 13.8:2-5 (edict, MH/NS), ed. HTR 106f.; (As a result of the sorcery practiced against me by Armatarḫunta, my patron deity humbled him) *ŠEŠ=YA=ya=an=mu QADU DAM=ŠU DUMU.MEŠ=ŠU É=ŠU peran nāiš* “And my brother (Muwatalli) turned him over to me together with his wife, his children, (and) his household” KUB 19.67 i 11-12 (edict, Ḥatt. III), ed. StBoT 24:18f.; (I married Puduḫepa, and we had sons and daughters; *IŠTAR* commanded me in a dream:) [*QAD(U)*] *É-TI-ma!-mu ĪR-aḫḫut nu ANA DINGIR-LIM QADU É-TI=YA [ĪR-a]ḫḫaḫat nu=naš É-er kuit ēššuen nu=naš=kan DINGIR-LUM anda artat nu=naš É-er parā [iyan]niš* “‘Serve me with your household (i.e., family and posterity).’ So I served the deity with my household (i.e., family). And the deity stood among us, (in) the household which we established, so that our household [de]veloped(?) (lit. ‘went forward’)” KUB 1.1 + 1304/u iii 6-8 (edict, Ḥatt. III), ed. StBoT 24:16f.; *É-er=ma kuit ANA DINGIR-LIM ADDIN [(nu ḫ)]ūmanza ANA DINGIR-LIM ḳarnan ḳarnan ēššau* “In the household which I gave to the goddess let everyone perform *karna*- and *marna*- for the goddess” KUB 1.1 iv 79-80 (edict, Ḥatt. III), w. dupl. KBo 3.6 iv 41, ed. StBoT 24:28f., cf. *marnan* B; *nu kūn kuin DUMU-an AŠŠU[M LÚSA]NGA-UTTİM É-er-ra ANA dIŠTAR [URU]ša~*

m]uḫa ĪR-anni [peḫḫu]n “Then this son whom for [pr]iesthood, and the household (which) I [gav]e to serve Šaušga of [Šam]uḫa” (shall remain through the generations in that office) KUB 21.12 ii 9-10 (edict, Ḥatt. III), ed. NBr 48f.

d. obligations of households: *kuiš URU.A[rinna k]uiš URU.Ziplanti LÚSANGA-eš INA URU.DIDLI ḫūmant[i] É.ĤI.A=ŠUNU ELLU* “Whoever in A[rinna], whoever in Zip(pa)landa, is a priest – in each of (these) cities his household is exempt. (But his partners render corvée)” KBo 6.2 ii 58-60 (Laws §50, OS), ed. HG 32f., tr. ANET 191, TUAT 1.1:106, cf. Hoffner, BiOr 40:410; *karū kuiš URU.Arinna LÚ[(UŠ. BAR ki)šat] U É=SU arāuwan LÚ.MEŠḤA.LA[(=ŠU U LÚ.MEŠNİŠŪ=ŠU)] arāweš kinuna É=SU=pat [(ELLU LÚ.MEŠḤA.LA=ŠU)] U LÚ.MEŠNİŠŪ=ŠU šaḫḫan [lu(zzi)] karpīzzi* “Formerly whoever be[came] a weaver in Arinna was exempt (from service obligations), along with his household. His partners and his people were (also) exempt. But now only his household is exempt. His partners and his people will render the *šaḫḫan* (and) *luzzi*” KBo 6.9 i 1-5 (Laws §51, OH/NS), w. dupls. KBo 6.3 iii 3-6, KBo 6.2 iii 1-4, KBo 6.6 i 6-9, ed. HG 34f., tr. ANET 191, TUAT 1.1:106; *n=ašta mān É-ri 4 LÚ.MEŠ [andan] nu 2 LÚ.MEŠ ŠA É.GAL-LIM KIN-an a[niyandu] 2 LÚ.MEŠ=ma=aš pār-na-aš KIN-an an[iyandu m]ān=kan É-ri=ma 2 LÚ.MEŠ and[an nu=kan?] 1 LÚ [ŠA É.]GAL-LIM KIN-an an[iyaddu na]šma pār-na-aš-ma-aš KIN-an a!-ni-[ya-ad-du mān]=ašda É-ri=ma 1 LÚ andan nu INA UD.4.KAM ŠA É.GAL-LIM KIN-an aniyaddu INA UD.4.KAM=ma KIN ŠA É-TI=ŠU aniyaddu* “If [in] a household there are four men, then let two men pe[rform] the work of the palace, and let two men per[form] the work of the household. But if i[n] a household there are two men, [then] let (each) single man p[erform] (either) the work [of] the [pal]ace [o]r the work of their household. But [if] in a household there is (only) one man, then let him perform the work of the palace for four days, and let him perform the work of his household for four (alternate) days” KBo 16.54:9-14 + ABoT 53:5-13 (edict, NS), ed. (without join) Riemschneider, ArOr 33:337f. In support of the emendation in line 10, note that this word is wr. over an eras.; (In return for his loyalty to My Majesty I have distin-

per 4 d

per 4 h 1'

guished ^mGAL.^dIM) *nu=šši=kan É=SU šahhanaz luzziyaz ... arawa^hhūn nu=šši=kan šahhani luzzi KÁ-aš lē kuiški ti[yazi]* “And for him I have freed his household from tax and corvée (and from many other obligations). No one shall appro[ach] his door for tax or corvée” KUB 26.58 obv. 8, 12-13 (decree, Hatt. III), ed. NBr 54f. w. n. 1, cf. KBo 6.29 iii 18-27.

e. punishment of households: *mān=kan ANA URU-LIM=ma ištarna 1 É-TUM w[ašdai nu] apāt É-er LÚ.MEŠ-it aku* “If within a town a single household s[ins, then] let that household, with (its) men, die” KUB 23.68 obv. 27 (treaty, MH/NS), ed. Kempinski/Košak, WO 5:194f.; cf. KBo 11.1 obv. 37-38 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117; (If among the princes and princesses someone should do evil, he shall pay with his head. But do not kill him secretly) *É-ri-iš-ši-iš-ši ANA DAM=ŠU DUMU.MEŠ=ŠU idālu lē takkiššanzi* “Let them not undertake evil against his household, against his wife (or) his children” KBo 3.1 ii 54 (Tel.pr., OH/NS), ed. THeth 11:34f., Chrest. 190f., cf. *ibid.* ii 59-60.

f. the household in general: (If a woman produces a certain type of monstrous birth) *É LÚ-LIM ašiwante[šzi]* “(her) husband’s household will [become] impoverished” KBo 13.34 iv 5 (omen, NS), ed. StBoT 9:28f.

g. royal household: LUGAL-*i=ma=mu* DINGIR.MEŠ ^dUTU-*uš* ^dIM-*ašš=a utnē É-er-mi-it-ta maniyahhir nu=za* LUGAL-*ušš=a unne=met É-er-mi-it-ta pahhašmi* “The gods, the Sungod and the Stormgod, entrusted the land and my house to me (as) king, and I, also (as) king, protect my land and my house” KUB 29.1 i 17-19 (rit. OH/NS), ed. Kellerman, Diss. 11, 25, and Marazzi, VO 5:148f., tr. ANET 357, cf. *maniyahh*-2; for continuation of passage, see above in bil. sec.; *nu=zan É-aš BĒLŪ^{MEŠ}-TIM* (var. *nu=šan pé-e-ri pé-e-r[i-aš išheš]*) LUGAL-*uš* MUNUS. LUGAL-*š=a* DAM.MEŠ *pahhuwaršeš ešantari* “The masters of the house — the king, the queen and the secondary wives — take their seats (var. adds: in the house/palace)” KUB 29.1 iii 41-43 (rit., OH/NS), w. dupl. KUB 51.56 rev. 4-6 (NS), translit. Hoffner, HS 108:193; (UR.MAḪ-ziti is reported to have said:) *UL=wa=za ŠA É labarna ANA GAL LÚ.MEŠ^dDUB. SAR.GIŠ=kan?* ^{LÚ}HATANU *nu=wa=mu=kan karū kuwapi ANA GAL LÚ.MEŠ^dDUB. SAR.GIŠ LÚ^kkainanni*

arha dāer ŠA É labarna=ma=w[a] UL “Am I not a member of the king’s house, a son-in-law to the Chief of the Wood Scribes? Formerly, when they took me away from in-lawed status to the Chief of the Wood Scribes, (was) he not of the Household of Labarna?” KBo 16.58 ii 3-6 (dep., NH); □ the subjects of the nominal sentences are determined on the basis of -za; the dependence of the *kuwapi* clause on the following clause seems clear, making it past tense, even though the v. *āšta* might have been expected in such a case; (The Hittite queen informs the pharaoh:) *namma=kan ŠÀ É-TI kuwapi uwanun DUMU.MUNUS.MEŠ LUGAL kuiēš ŠÀ É-TI wemiyannun nu=mu[=za=ka]n ŠU-i hāšir* “Furthermore, such princesses as I found in the (royal) family upon my coming into the Household have given birth with my assistance (lit. ‘in my hand’)” KUB 21.38 i 59-60 (letter, Pud.), ed. Helck, JCS 17:92, Stefanini, Pud. 13f.; cf. the answering letter w. variant writing: “[My sister] has written [to me thus]”: *ŠÀ É LUGAL=wa=kan [kuwapi uwanun DUMU. MUNUS.MEŠ LUGAL kuiēš we]mianun* “[When I came] into the king’s house (for the first time as queen), [the daughters whom] I found (there) ...” KUB 21.36:1-2 (letter), ed. Helck, JCS 17:96f., cf. also Edel in *Geschichte und AT* 39; these passages could also be cited above in usage 1 b (palace of the king); cf. LUGAL-*aš É-er* KUB 19.28 iii 9 (treaty, NH), and LUGAL-*waš párna-aš* KUB 26.10 i 9 (protocol), where the contexts are not sufficient for the establishing of nuance; *ŠA Labarna La~ barnaš párna-aš* ^dLAMMA-*ri* “For Labarna’s Protective Deity of the house of Labarna” KUB 2.1 iii 21-22 (fest., NH), ed. McMahon, AS 25:106f., ^dU *É* ^mLabarna “The Stormgod of the household of Labarna” KBo 13.238 ii 10 (fest.), and ^dU *ŠA É* ^{MUNUS}Tawannanna “Stormgod of the household of Tawannanna” KUB 6.45 iii 4 (prayer, Muw. II), ed. Singer, Muw.Pr. 19, 39; here also the Stormgod of the House(hold) — ^dU *É* (KUB 13.32 rev. 9, KUB 30.41 vi 29), and ^dU *É-TI* (KUB 11.35 v 8, KUB 38.2 ii 14), since the term probably refers to some protector of the royal family.

h. aggregate of property of all kinds, estate — **1'** of the king: (If someone causes contamination in a bowl or a vat(?), formerly the penalty was six shekels of silver) *paprezzi kuiš 3 GÍN KÙ. BABBAR pāi* (var. *dāi*) [*ha-aš-šu-w*]a?-*an-na párna 3 GÍN KÙ. BABBAR daškēr kinuna* LUGAL-*uš*

per 4 h 1'

ŠA É.GAL-LIM [*peššit*] “The one who causes the contamination pays three shekels of silver — and they used to take three shekels of silver for the [pal]ace (as fiscus) (lit. ‘house of the [ki]ng’), but now the king has [relinquish]ed (the share) of the palace (ŠA É.GAL-LIM)” KBo 6.2 i 57-59 (Laws §25, OS), w. dupl. KBo 12.49 ii 3-4 (NS), ed. HG 22f., tr. ANET 190, TUAT 1.1:101, for restoration in line 58, see Otten apud HG 93; notice how [*haššuw*]*ann=*a (or [LUGAL-*w*]*ann=*a) *parna* alternates w. É.GAL-LIM later in the same law; *nu* LUGAL-*wan* É-*er-za* 6 PA. ZÍ[D.DA ... *pianzi?*] “And they [will provide(?)] six *PARĪSU* of [...] flo[ur ...] from the king’s house (i.e., royal property)” KUB 28.79:6 (fest, OH/NS); LUGAL-*wan* É-*az tarnatta*[*n?*] / [...] *-a*]*nzi* “They [give?] rations from the king’s house (i.e., royal property)” KBo 20.74 iii 7-8 (fest.); (Šuppiluliuma carried off booty to Ḫattuša) *nu=za* NAM.RA.MEŠ *ku*[(*in*)] *INA* É LUGAL *uwatet n=aš* 3 LIM 3 ME 30[(*=ya*)] *ēšta* “And the civilian captives which he carried off to the royal estate were 3,330 in number” KBo 5.6 iii 42-43 (DŠ), rest. from KBo 14.12 iii 14-15, ed. Güterbock, JCS 10:95; for other references to É LUGAL, see under the Sumerogram; (I conquered all these lands in one year) *nu=za* LUGAL-*uš* *INA* É=*YA* [...] *L*]IM 5 ME 30 NAM.RA.ḪI.A *uwatenun* “And I, the king, brought 1,530+[...] civilian captives to my estate, (but what the Hittite soldiers brought home was boundless)” KUB 19.37 ii 42-43, ed. AM 170f.; (The blood guilt of Tudḫaliya has now devolved upon me, king Muršili) *n=at ammuqqa IŠTU* É-*TI=YA* *šarnikzilaz maškanna*[*z*] *šarnenkiškimi* “And I will make restitution for it from my estate (i.e., my financial resources), with restitution (and) a propitiatory gift” KUB 14.14 rev. 13-14 (PP 1), ed. Pestgeb. 172f., Lebrun, Hymnes 196, 201, cf. *maškan* b; *nu=mu* É-*er kuit ēšta nu=kan IŠTU* É=*YA* ^d*IŠTAR* ^{URU}*Šamuḫa ḫantianun* “And such an estate as I possessed — I supported Šaušga of Šamuḫa from my estate” KBo 6.29 i 15-16 (edict, Ḫatt. III), ed. Ḫatt. 46f.; tr. Güterbock, Oriens 10:352.

2' of the queen: MUNUS.LUGAL É *šiyannaš kuiš* ŠA É MUNUS.LUGAL *n=an* GAL ^{LÚ}.MEŠ[...] MUNUS.LUGAL *ēššai* “The [...] men of the queen worship she who is (divine) queen of the ‘seal-house’ of the queen’s estate” ABOT 14 iv 23-25

per 4 h 3'

(oracle question, NH), ed. Lebrun, Hethitica 12:52, 66; “You wrote me ...” ^{URU}*Kappušiya mahḫan* ŠA É MUNUS.LUGAL *walḫta nu* ŠA É MUNUS.LUGAL 1 GUD *ḫapputri* [*dāer*(?)] “How (the enemy) attacked the (possessions of the) queen’s estate and took an ox-*ḫapputri*” HKM 8:6-8 (letter, MH/MS), ed. HBM 130f.

3' of others: *takku* LÚ.U₁₈.LU-*an kuiški ḫūnikzi t=an ištarnikzi nu apūn šaktaizzi pēdi=šši=ma* LÚ.U₁₈.LU-*an pāi nu É-ri-iš-ši anniškizzi kuitmān=aš lāzziyatta* “If someone injures a man and makes him sick, he will take care of him. He will give a man in his place, who will work on his estate until he recovers” KBo 6.2 i 16-18 (Laws §10, OS), cf. NH par. law §IX, KBo 6.4 i 23 (É-*er-ši* “on his estate” is thus endless loc., cf. Neu, Lok. 29), ed. HG 18f., tr. ANET 189, TUAT 1.1:99, for a disc. of this paragraph in connection w. sick-maintenance in Indo-European, see Watkins, Ériu 27:21-25; [*kāša*] DUMU-*mi Labarni* É?-*e[r]* *peḫḫu*[*n* A.ŠA.ḪI.A-*še me*] *kk**i peḫḫun* GUD.ḪI.A-*še me* [*kk*]*i peḫḫu*[*n* UDU.ḪI.A-*še mekk*]*i peḫḫun nu azzikkiddu* [*a*]*k*[*k*]*uš~kidd*[*u*] “[Now] I have given my son Labarna an estate(?) — I have given [him m]uch in the way [of fields]. I have given him mu[c]h in the way of cattle. I have given [him muc]h in the way of [sheep.] Let him eat (and) drink” KUB 1.16 ii 30-33 (political testament of Ḫatt. I, OH/NS), ed. HAB 6f., the similarity of the situation of the young Labarna to that of the five conspirators in the previous passage supports the reading É-*er* in ibid. ii 31; (Those who opposed my grandfather — now how much time has passed?) ŠA LÚ.GAL.GAL-*TIM* É=*SUNU kuwapi UL=at ḫarker* “Where are the estates of the nobles? Have they not perished?” KUB 1.16 iii 45 (political testament, Ḫatt. I/NS), ed. HAB 14f.; “But when later the servants of the princes became corrupt” *nu* É.MEŠ=*SUNU karipūwan dāer* “then they began to devour their estates” KBo 3.1 i 20-21 (Tel.pr., OH/NS), ed. THeth 11:16f.; *mān* ŠA É.NA₄=*ma ḫinqanaš waštul kuiški waštai n=aš aki É=SU=ma=šši* ŠA É.NA₄=*pat* “But if someone of the mausoleum(?) commits an offense (calling for) execution, he shall die, but his estate belongs to the mausoleum(?) alone” KUB 13.8:11-12 (edict, MH/NS), ed. HTR 106f., cf. KBo 4.10 obv. 10-11 (treaty, Tudḫ. IV); (When Appu’s sons grew up, they separated) É-*er=ma=kan katta* [*šarrer?*] “And they [divided?] the estate” KUB 24.8 iv 3 (Appu, pre-NH/

per 4 h 3'

NS), ed. StBoT 14:10f.; (If a descendant of ^mGAL.^dU should commit an offense, let him be punished) *É=SU=ma=ši=kan [arḥa?] danzi n=at damēdani an~tuḥši damedani NUMUN-ni lē pianzi mān=ši DUMU=ŠU DUMU.DUMU=ŠU ēšzi n=ašta É=er ANA DUMU=ŠU DUMU.DUMU=ŠU ŠA ^mGAL.^dIM āšdu* “They shall take his estate [away(?)] from him, but they shall not give them to the descendants of another man (lit. “to another person, to another seed”). If he has a son or grandson, let the estate remain with the son (or) grandson of GAL.^dIM” KUB 26.58 obv. 18-22 (edict, Ḥatt. III); (I have deposed my stepmother from her position as priestess) *nu=šši É=er ADDIN nu=šši=kan ZI-ni UL kuitki waqqāri NINDA=a=šši wātar nu ḥūman šarā artari* “And I gave her an estate. Nothing is lacking to her desire. She has bread and water. Everything stands at (her) disposal” KBo 4.8 ii 7-9 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; (Thus Tudḥaliya and Puduḥepa:) [(ANA ^mŠaḥur)]*unu¹wa pār-na-aš uttar kiša[n ...]* “For Šaḥurunuwa the matter of the estate is thus[...]:” KBo 22.55:4 (edict, Tudḥ. IV), w. dupl. KUB 26.43 obv. 3, see in the same text [^mŠ]aḥurunuwaš=za GAL NA.GADA ANA DUMU.MEŠ=ŠU É=SU kišan šar[raš] “Šaḥurunuwa, the ‘overseer of shepherds,’ has divided his estate among his sons, as follows” KUB 26.43 obv. 4, w. dupl. KBo 22.55:5, ed. Imparati, RHA XXXII:24f. (“il suo patrimonio”); *kī URU.DIDL. ḤI.A É mUtti* “These villages (belong to) the estate of Utti” KUB 40.2 obv. 34 (cult inv., NH), ed. Kizz. 62f.; note also *pār-na-aš ^{LÚ}MAŠKIM* “bailiff(?) of an estate” KBo 25.106:5 (fest. frag., OS); w. the abl. *parnaz* or *IŠTU É=ŠU* “out of (someone’s) estate (or resources)”: (If someone receives only a portion of a parcel of fields) *luzzi natta karpizzi IŠTU É ABI=ŠU=ma k[arpianzi]* “He shall not render the corvée, but from his father’s estate [they will render] (it)” KBo 6.2 ii 40 (Laws §46, OS), ed. HG 32f., tr. ANET 191, TUAT 1.1:105, cf. also *IŠTU É ABI=ŠU=ma karpianzi* KBo 6.4 iv 24-25 (NH par. law §XXXVIII); *kinun=ma=šši 12 EZEN₄.ITU.KAM 1 EZEN₄ zēni EZEN₄ ḥamešḥi ^{LÚ}SANGA IŠTU É=ŠU ēššai* “Now for him (the deity) the priest will celebrate using his own means (lit. “from his own house”) twelve monthly festivals, one autumn festival (and one) spring festival” KUB 42.100 iv 22-23 (cult inv., Tudḥ. IV), cf. also ^{LÚ}SANGA *IŠTU É=ŠU peškizzi* KBo 14.21 ii 56 (oracle

question, NH), ^{LÚ}SANGA *IŠTU É=ŠU iyazi* KUB 25.27 ii 19 (fest.), and ^{LÚ}GUDU₁₂ ^{URU}*Kartapaḥa IŠTU É=ŠU pāi* KUB 11.33 iii 20-21 (offering list); (If an official commits a certain offense against the king, they shall expel him) *DI!-NAM IŠTU É=ŠU šarnikzi* “He shall make restitution in this legal case from his own estate” KUB 13.7 i 12-13 (legal text); (An official testifies:) “Some of the asses in my care died” *nu=war=aš pār-na-za šarninkun* “and I replaced them from (my) estate” KUB 13.35 ii 40 (dep., NH), ed. StBoT 4:8f.; (If someone blinds a free man or knocks out his tooth) *karū 1 MA.NA KÙ.BABBAR pišker kinuna 20 GÍN KÙ.BABBAR pāi pār-na-aš-še-a šuwaizzi* “formerly they paid one mina of silver. Now he (the offender) shall pay twenty shekels of silver. In regard to it, however, he (the injured party) shall look to (i.e., have a claim upon) the house/estate (of the offender)” KBo 6.2 i 10 (Laws §7, OS), ed. HG 16f., tr. ANET 189, TUAT 1.1:99, and passim in the laws, on the interpretation of the phrase *parnaššea šuwaizzi*, see Güterbock, Or NS 52:73-80 w. antecedent bibliography, and Haase, BiOr 19:117-122. On the writings *-še-e-a*, see Melchert, Phon. 163.

5. (in divination texts) — **a.** a part of the liver: ^{URU}*Zipaldaš NU.SIG₅-du ni. šer=aš ZAG-za UGU É GÙB-za arḥan ši. ZÉ ḥili. ^{GIS}ŠÚ.A GÙB-an* “(Concerning the town of) Zipal(an)da, let (the oracle) be unfavorable — the *nipašuri-*: above, it is on the right (and) high(?) the “house” is loose(?) (lit. ‘away’) on the left, the *šintaḥi-*, the gallbladder is *ḥilipšiman*, the stool is the left hand one ” KUB 22.52 obv. 3-4 (NH).

b. (as a token/symbol in a KIN oracle) — **1’** alone: *n=at=za ^{URU}Šankawa=ma DÙ-ri NU.ŠE-du SI[G₅]-za É ME-aš ANA GIG.GAL* “Or will it happen in Š. Let it be unfavorable. Goodness took the House (and gave it) to the Great Sickness” KUB 16.36:11 (NH); cf. also KUB 16.13 iii 3, 4, KUB 18.65:7, KUB 22.37 obv. 9, KUB 52.68 i 5 (all NH).

2’ in the expression *parnaš āššu: IŠTU ^{MUNUS}ŠU.GI ER.-TUM QĀTAMMA=pat nu KIN NU.SIG₅-du DINGIR-LUM=za dapian ZI-an pār-na-aš āššu KUR-eašš=a āššu ME-aš* “The question put to the Old Woman is the same. Let the symbol oracle be unfavorable. The Deity took for himself

per 5 b 2'

peran

the Complete Soul, the Goods (or Goodness) of the House and the Goods (or Goodness) of the Land" KUB 5.3 i 26-27 (NH); elsewhere the same spelling is found, e.g., KUB 5.4 i 14; but cf. *pár-na-aš(-ša)* SIG₅ KUB 5.1 i 96, 103, ii 8, etc.; *É-aš* SIG₅ KUB 49.78 ii 3 (all NH), cf. HW² 1:519; cf. *pár-na-aš aššul* "Well-being of the House" KUB 34.22 iv 4 (omen).

c. (location in a snake oracle): MU.16.KAM NU.SIG₅-du MUŠ.SAG.DU=kan ANA É-TI ŠUM-en "The sixteenth 'year' — let it be unfavorable: We have summoned the Snake of the Head to the House <of the King?>" IBoT 1.33:64-65, ed. Laroche, RA 52:154, 157, Laroche's translation "Palais" indicates that he interprets É-TI in this passage as a var. of the É.LUGAL more usual in this text (lines 21, 33, etc.); 3 *dušgaranaza ui[t] É-ri AN x x mun<na>it* "Third (observation): It (the snake) came from Rejoicing and concealed itself ... in the House" IBoT 1.33:16, ed. Laroche, RA 52:152, 156. □ Laroche reads the broken signs here as ^dx x and translates "il s'est caché au Temple-de-...", but it would be unusual to have the name of the deity following directly É w. phonetic compl.

Hrozný, SH (1917) 59-61; Friedrich, ZA 39 (1930) 55 (infl.); Otten, ZA 54 (1961) 143 (nom. *parnaš*); Laroche, RHA XXIII/76 (1965) 52-54 (etymology); Riemschneider, MIO 6:338, n. 76 (mng. 4).

Cf. *parnili*, É ABUBĪTI, É.GAL, É-TIM GAL, É LUGAL and other comp. Sumerograms w. É.

[*pera-*] HW 167 see *peri-*.

peran adv., prev., and postpos.; **1.** (local postpos.) before, in front of, in the presence of, in the sight or hearing of, **2.**, (local prev.) in front, **3.** (temporal adv.) previously, at first(?), in advance, ahead of time, beforehand, provisionally, **4.** (temporal prev.) in front, first (temporally), **5.** (temporal postpos.) facing a person in the future, ahead of someone, temporally prior to someone's activity, **6.** (postpos.) during the reign of (a king), **7.** (postpos.) under the supervision of (a superior), **8.** *pe~ran eš-* (act.) to be responsible for, **9.** (in verbal idioms with *karti* or *ištanzani*), **10.** (causal postpos.) because of, from, out of, **11.** *peran nai-* to turn (someone or something) over to (someone), **12.** (in

combination with a second postpos., prev., or adv.); from OS.

1. (local postpos.) before, in front of, in the presence of, in the sight or hearing of

a. w. poss. pron. suff.

1' in OH

2' in MH

b. w. the gen. (OH)

1' in OH/OS

2' in OH/MS

3' in OH/NS

c. w. the dat.-loc.

1' before persons (gods or humans)

a' before, in the presence of (in general)

b' in front of, ahead of someone who (or something which) is moving

c' in someone's hearing

1' w. *ḫalzai-*

a'' "to read"

b'' "to cry out"

2' w. *kuṛuwahḫ-* "to give testimony"

3' w. *link-* "to swear"

4' w. *markiya-* "to find fault"

5' w. *mema-* "to speak, say, declare"

6' w. *memian peḫute-* "to bring a word"

7' w. (*anda*) *peda-* "to bring (testimony)"

8' w. *puqqanu-* "to make hateful"

9' w. *šunna-* "to fill"

10' w. *tarna-* "to confess"

11' w. *uddār daššānu-* "to make words important"

12' w. *taštašiyai-* "to whisper"

13' w. *te/tar-* "to speak, mention"

14' w. *tepawaḫḫ-* "to belittle, demean"

15' w. *teḫnu-* "to belittle, demean"

16' w. *watarnaḫḫ-* "to commission"

d' in someone's sight/eyes

e' in someone's mind, knowledge or estimation

1' *eš-* (act.), either expressed or implied

2' w. other verbs

2' before objects

a' w. *ar-* (act.) "to arrive"

b' w. *ar-* (mid.) "to stand"

c' w. *epp-* "to seize, hold"

d' w. *pai-* "to go"

e' w. *pašk-* "to erect"

f' w. *šeš-* "to spend the night, sleep"

g' w. *dai-* "to place/deposit (before the statue of a deity)" or *ki-* "to be placed/deposited"

h' w. *tiya-* "to take a stand"

i' w. *tittanu-* "to erect, station"

j' w. *tuzziya-* "to encamp"

k' w. *weda-* "to build"

d. w. dat.-loc. but preposed

peran

peran

2. (local prev.) in front
- a. *peran huwai-* “to go/march in front”
 - 1’ lit. “to march/go in front, run/go before”
 - 2’ (of humans) “to lead, take charge of” (MH and NH)
 - 3’ (of gods) “to run/go before, or lead (troops in order to give them victory)”
 - b. *peran huinu-*
 - 1’ “to cause B (acc.) to run/go before A (dat.), i.e., put B (acc.) in the charge of A (dat.)”
 - 2’ w. *-za* instead of the dat. n. or pron. (“A”), “to cause someone to run before oneself, i.e., put oneself in charge of someone, take charge of someone”
 - c. *peran huyatalla-* “leader”
 - d. *peran iya-* (mid.) “to walk in front”
 - e. *peran lā-* “to dispel”
 - f. *peran lamniya-* “to name (someone to be) before/in charge of”
 - g. *peran pai-* A “to go in front, go ahead”
 - h. *peran palwai-*
 - i. *peran šazki-* “to shove to the fore(?)”
 - j. *peran tiya-*
 - 1’ “to step in front, advance, be promoted to higher rank”
 - 2’ “to step in front/before (sometimes in the sense of to intercede)”
 - k. *peran wahnu-* “to be or become important, vital, preeminent, gain preeminence, get the upper hand”
 - l. *-za peran weriya-* “to involve oneself with”
3. (temporal adv.) previously, before, at first(?), in advance, ahead of time, beforehand, provisionally
- a. simple *peran*
 - 1’ “previously, at first”
 - 2’ “in advance, ahead of time, beforehand, provisionally”
 - b. *peran parā* (or *parān*)
 - 1’ “previously”
 - 2’ “in advance, beforehand, ahead of time”
 - 3’ *pé-ra-an parā UD-an* “before daybreak(?)”
 - c. *peran šarā* “beforehand(?), in advance(?)”
4. (temporal prev.) in front, first (temporally)
- a. *peran arnu-* or *huinu-* “to move something temporally to the first position,” i. e. “to give priority to”
 - 1’ w. *arnu-*
 - 2’ w. *huinu-*
 - b. *peran walḥ-* “to beat (someone) out, beat (someone to something), act first, anticipate (someone), prevent (someone)”
5. (temporal postpos.)
- a. “before, facing (a person in) the future, ahead (of someone)”
 - b. temporally prior to someone’s activity
6. (postpos.) during the reign of (a king)
7. (postpos.) under the supervision of (a superior)
8. w. *eš-* (act.) to be responsible for
9. in verbal idioms with *karti* or *ištanzani*
- a. *karti peran* or *PĀNI ŠĀ*
 - b. *ištanzani peran* or *PĀNI ZI*
10. (causal postpos.) because of, from, out of
- a. *inani peran* “from sickness”
 - b. *kardimiyatti peran* “from anger”
 - c. *kašti peran* “from hunger, because of hunger”
 - d. w. a verb of “fearing”
 - e. *lappiyaš peran* “from/because of the heat”
11. *peran nai-* to turn (someone or something) over to (someone)
12. (in combination with a second postpos., prev., or adv.)
- a. *peran āppa* “before (and) back,” w. verbs of “going/coming” means “back and forth” = “again and again”
 - 1’ w. *iya-* (mid.) “to frequent”
 - 2’ w. *pai-* A “constantly approach”
 - 3’ w. *tarna-* “to allow to come and go, allow free access”
 - 4’ w. *uwa-*
 - a’ to carry out the cult
 - b’ to surround
 - b. *peran āppannza* “before and behind”
 - c. *peran arḥa* “away from in front of, from before, out in front, by/along in front, around”
 - 1’ “away from in front of, from before, out in front”
 - a’ w. *huittiya-* “to pull from in front of(?)”
 - b’ w. *išpart-* “to escape from before”
 - c’ w. *lahuwa-* “to pour out in front”
 - d’ w. *munnai-* “to hide from before”
 - e’ w. *pai-* A “to go away from in front of”
 - f’ w. *parḥ-* “to race/run out in front”
 - g’ w. *parš-* “to flee before (someone)”
 - h’ w. *paršiya-* “to break off from the front”
 - i’ w. *paršullai-* “to crumble off the front”
 - j’ w. *peda-* “to carry away from in front”
 - k’ w. *piddai-* “to run/flee from before”
 - l’ w. *da-* “to take from before”
 - m’ w. *tarna-* “to flee before”
 - n’ w. *tiya-* “to move away from before (temporally)” > “to be disposed of, removed (from agenda), attended to”
 - o’ w. *uiya-* “to send away from before”
 - p’ w. *watku-* “flee (lit. jump away) before”
 - 2’ by/along in front
 - a’ w. *arš-* “to flow by/along in front(?)”
 - b’ w. *gulš-* “to draw (a line) across the front of(?)”
 - c’ w. *pai-* A (w. acc.) “to pass in front of”
 - d’ w. *pehute-* “to parade before”
 - e’ w. *dai-* “to place along the front”
 - f’ w. *uwa-* “to pass in front”
 - g’ w. *wida(i)* “to parade before”
 - 3’ “around,” w. *eš-* (act.) “to be in circumference(?)”

peran

- d. *peran aššuwaz uwa-* “to fly in on the good side in front”
 e. *peran katta* “down in front of”
 1' w. *ar-*
 2' w. *ḫuek-*
 3' w. *iya-* (act.)
 4' w. *išḫuwa-*
 5' w. *išparr-*
 6' w. *gang(a)-*
 7' w. *ki-* (mid.) (functions as pass. of *peran katta dai-*)
 8' w. *paršnai-*
 9' w. *peda-*
 10' w. *šipand-*
 11' w. *šeš-*
 12' w. *dai-*
 13' w. *tarna-*
 a' “to let down in front”
 b' “to abandon (someone) before (an enemy)”
 14' w. *uwa-*
 f. *peran kuštayaz/kuštayati uwa-* “to fly in on the *kuštai-* side in front”
 g. *peran parā*
 h. *peran šarā*

pé-e-ra-an KUB 29.29 obv. 9, (12), KUB 29.30 ii 3, KUB 36.110 rev. 18, KBo 13.137:6, 11, KBo 17.36 ii 6, KBo 20.4 iv! 2, KBo 20.22 left col. 9, KBo 20.26 obv. 21, KBo 34.17:4, HT 95 right col. 2 (all OS), KBo 30.92 rev. 3 (OS?), (for OS occurrences in festivals, see StBoT 26:144-147), KUB 33.38 iv 6, KUB 33.59 iii 3 (both OH/MS), KBo 10.11 i (4), KBo 24.87 rev. 3, KUB 54.50 iv? 2 (all OH/MS?), KUB 31.74 ii 6 (OH/NS), “*pí-i-e-ra-an*” KUB 58.50 iv 17 was shown by collation (Rüster/Neu, HZL 20 n. 16) to be a copyist error for the tablet’s *pé-e-ra-an, pí-i-ra-an* KBo 25.23 obv. 7, (8) (OS).

pé-ra-an KBo 7.14 obv. 2, 9, KUB 36.100 rev. 8, KBo 22.2 obv. 14 (all OS), (for OS exx. in festivals, see StBoT 26:144-147), KBo 3.34 ii 25, 26, KBo 3.41 + KUB 31.4 obv. 26, KBo 3.60 i 14, ii 13 (all OH/NS), KBo 16.27 ii 10, KUB 23.77:18, 36, KUB 23.77a rev. 11, HKM 25:25, HKM 13:9, KUB 23.72 obv. 19, 43, rev. 4, 17, 61, 62, 66, KUB 14.1 obv. 11, 23, 37, 62, 70 (all MH/MS), KBo 13.55 rev. 2, 3, (10) (MH), KUB 23.11 ii 29, iii 17, KUB 23.21 obv. 28, KUB 23.68 obv. 17, 21 (all MH/NS), passim in NH.

pé-ra-a-an KBo 2.8 ii 10, iv 3 (NH), KUB 58.83 iii 20 (NS), [*pé-r*]a-a-an HKM 24:7 (MH/MS). To our knowledge this spelling of *peran* in published texts is found only in these four places.

With assimilation of the final n to the following consonant: *pé-ra-aš-ma-aš* (for **pera(n)šmaš*) KUB 12.63 obv. 5 (cited in Zuntz, Ortsadv. 86); further exx. below under forms with poss. pron. suff.; and see ex. with *sandhi*: *n=aš=kan* URUKum~*miya* G1ŠKÁ.GAL-aš *pé-ra-aš* G1Šš*i-ia-tal mān tiyat* “In Kummīya he (Ullikummi) took his stand before the gate like a š.” KBo 26.65 i 21 (Song of Ullik.) below 3 c 2' b' 8", where pronounced *peran* + *šiyatal* > *peraš šiyatal*.

peran

Abbreviated writings: *pé.-an* (Zuntz, Ortsadv. 84; Kronasser, EHS 1:67, 353) are exceptional in MH/NS: KUB 13.8:9. The vast majority are from the end of the New Kingdom in: (1) historical texts: KUB 14.3 iv 46 (“Taw.,” Ḫatt. III); (2) legal texts, land grants, depositions, etc.: KUB 26.43 rev. 27, 35 (Tudḫ. IV), KUB 54.1 i 47, ii 24, iv 17; (3) myths: KUB 33.96 i 5, 9, KUB 33.98 i 10, KUB 17.7 iii 13 (JCS 5:154 line 42); (4) rituals: KUB 46.45 rev.? 10, 13, KUB 39.54 obv.? 13, 14; (5) dreams and vow texts: KUB 15.23:9 (dream of the queen), KUB 15.18 iii 6, KUB 15.20 ii? 2, KUB 15.22:10, de Roos, JEOL 25, plate XII, line 15; (6) festivals: IBoT 3.1:11, 12, KUB 34.69 + KUB 34.70 obv. 2; (7) oracle inquiries: KUB 5.1 i 15, 19, and passim, this is the regular spelling in late Hitt. oracle texts, in which it occurs hundreds of times. This is an abbreviated writing and is irrelevant to the question (e.g., HE2 §30b) of the loss of intervocalic r in Hitt.

pé. (Zuntz, Ortsadv. 84) occurs exclusively in late oracle texts: KUB 5.22:12, KUB 16.50:2, KUB 50.10 right col. 11, KUB 52.24 i 7, KUB 49.30 rev.? 21, etc.

Written w. Akkadogram: *PA-NI*: KBo 16.73 iii 7 (StBoT 25 no. 10) (OS), KUB 53.14 ii 23, iii 22 (OH), HKM 22:6, 12!, HKM 81:29, KUB 13.27 rev.! 8 (all MH/MS), KUB 13.9 iii 7, KUB 31.42 iii 15 (MH/NS), KUB 19.29 iv 8, KBo 5.8 ii 15 (Murš. II), KUB 21.1 iii 30 (Muw. II), KUB 1.1 ii 72 (Ḫatt. III), KUB 26.1 iii 42 (Tudḫ. IV), *PA-AN* KUB 14.10 i 9 (Murš. II), KUB 21.17 ii 6, KUB 21.37 obv. 21, 22 (all Ḫatt. III).

With poss. pron. suff.: [*pé-e*]-*ra-am-mi-it* KBo 3.22 rev. 79 (OS) w. var. *pé-ra-a*-[*am*]-*mi-i*[*r*] KUB 36.98b rev. 6 (OH/NS), cf. Neu, StBoT 18:67 w. n. 99, *pé-ra-an-te-et* KUB 26.35:9, *pé-ra-an-ti-it* KUB 1.16 iii 57 (OH/NS), *pé-e-ra-aš-še-et* KBo 17.1 i 33 (OS), *pé-ra-aš-še-et* KUB 9.28 i 22 (MH/NS), KUB 41.15 obv.? 12 (LS), KUB 54.50 i? (5) (OH/MS?), *pé-ra-aš-ši-it* KBo 22.196 rev. 12 (OS), IBoT 1.36 i 35 (MH/MS), *pé-ra-aš-ši-it-ta* KUB 43.23 rev. 59, [*pé?*]-[*a-aš-ši-it*]-[?] KBo 30.137:7, *pé-ra-an-ši-it* KBo 10.37 i 25 (OH/NS), KBo 25.190 obv. 25 (MH/MS or ENS), KBo 21.34 i 34 (MH/NS), KBo 19.129 obv. (6), 9 (NS), *pé-e-ra-aš-mi-it* KBo 25.56 i 11 (OS), KBo 17.33:5 [same tablet] (OS), *pé-e-ra-a*[*š-mi-it*] KBo 23.65:8 (OH/NS?), *pé-ra-aš-mi-it* KUB 36.104 rev. 7 (OH/OS or MS), KBo 12.126 i 8 (MH/NS), KBo 21.47 ii! 7 (MS?), KUB 53.15 ii! 20 (LS), *pé-e-ra-aš-mi* KUB 31.74 ii 8 (OH/NS), *pé-e-ra-az-mi-it* KBo 17.4 iii 13 (OS), cf. StBoT 8:71f., *pé-ra-an-ša-mi-it* KBo 25.190 i 27 (MH/MS or ENS).

The customary transliteration *pí-ra-an* is based upon the assumption that the writing *pí* is “unmarked” or neutral. We believe that such a writing actually tends to prejudice the case against an e vocalism, and that a truly neutral writing would be *pé/í*. The only evidence for an i-vocalism of the first syll. of this word is the occurrence of *pí-i-ra-an* in KBo 25.23 obv. 7, (8) (OS). We think there is a good possibility of a vocalization /peran/ throughout the Hitt. period.

mng. 1 c 1' b' (Akk.) (The city of Parmanna was the ‘head’ of those kings) *irṭub itabbula* (from *wabālum*?) “It kept governing(?) (them)” KBo 10.1 obv. 28 = (Hitt.) KASKAL.ḪI.A-

peran

peran 1 b 3'

aš=šamaš apāš pé-ra-an takšanniškit “(and) it kept leveling the roads before them” KBo 10.2 ii 4-5 (annals of Ḫatt. I, OH/NS), ed. Imparati, SCO 14:48f. (“essa (infatti) le vie a loro dinanzi segnava [letter.: spianava]”), Starke, StBoT 31:494 (differently: “und der hatte sie vorher immer wieder zu Kriegszügen zusammenschlossen”); a difficulty for Starke’s interpretation, however, is the dative(!) case of *-šamaš* which he takes as the obj. of *takšanniškit*; cf. Melchert, CLL 202; according to either Imparati’s or Starke’s interpretation of the Hitt. there appears to be no reflection of Hitt. *peran* in the Akk.; **mng. 6** (Akk.) *ana pa-ni abiya kī ta[rḫu] an[a pa-ni-ia] kannama tarḫu* KUB 3.14:13 = (Hitt.) [(^mAziraš=ma AN)A ABIYA pé-ra-an GIM-a]n *ēšta ammuq=aš pé-ra-an QĀTAMMA=pat ēšta* “As Aziru was [during my father’s reign,] (it) was likewise during my reign” KUB 21.49 obv. 10 (treaty w. Dupp. of Amurru, Murš. II), w. dupl. KUB 3.119 i 12, ed. SV 1:6f., tr. DiplTexts 55.

For two *PĀNI* phrases flanking a *peran* phrase, all with the same meaning, see KUB 12.58 ii 6-8, ed. Tunn. 12f. ii 31-33. Note also *īstanani peran PĀNI DINGIR-LIM* “before the altar before the god” KBo 4.9 i 14-15.

1. (local postpos.) before, in front of, in the presence of, in the sight or hearing of — **a.** w. poss. pron. suff. — **1’** in OH: *mān āppa=ma* ^{URU}*Nēša* [uwan(un)] *nu* ^{LÚ} ^{URU}*Purušḫanda katti=mmi* [(*pē~ḫutenun*)] ¹*mān tunnakišna=ma* (var. ^{URU}*Zalpa=ma*) *paizzi ap[(āš=a)] pé-e-ra-am-mi-it* (var. *pé-ra-a-am-mi-i[t]*) *kunnaz ešari* “But when I returned to Neša, I brought the king (lit. man) of Purušḫanda with me. But when he goes into the inner chamber (var. to Zalpa), he sits down before me on the right” KBo 3.22:76-79 (Anitta text, OS), w. dupls. KUB 36.98b rev. 5-6 (NS), KUB 26.71 i 17-19, ed. StBoT 18:14f., 38 w. n. 6, 66, 67 w. n. 99; ¹*DUMU*.¹*É.GAL-š=a pé-e-ra-aš-še-et* (var. *-ši-it*) ^{GIŠ}*zupāri ḫarzi* “The palace attendant holds a torch before him” KBo 17.1 i 32-33 (rit., OS), w. dupl. KBo 17.3 i 26 (OS), ed. StBoT 8:20f., translit. StBoT 25:6f.; *uddār=met=ta peḫhun nu kī [tupp]i ITU-mi ITU-mi pé-ra-an-ti-it ḫalzeššandu* “I have given you my words. So let them read this tablet before you every month” KUB 1.16 iii 56-57 (edict, Ḫatt. I/NS), ed. HAB 14f.; on *pé-ra-an=tit* cf. Friedrich, ZA 37:182f.

2’ in MH: *nu=šši kuiš* ^{LÚ} *M[EŠED]I pé-ra-aš-ši-it artari nu=šši tezzi* ^{DUG}*kaltiya=wa kattan paimi* “And he shall say to the [gua]rd who stands in front of him, ‘I shall go to the pot’” IBoT 1.36 i 35-36 (instr. for *MEŠEDI*, MH/MS), ed. AS 24:8f.; ^{LÚ}.¹*MEŠ ŠU.GI* ^{URU}*Šu[d]ulumniš pé-ra-an=šit adanna ašanzi* “The men of Šudul sit before him (Appu) eating (lit. to

eat [inf.])” KUB 24.8 i 17-18 (Appu story, NS), ed. StBoT 14:4f.; ^d*Alaluš=šan* ^{GIŠ}*ŠÚ.A-ki ēšzi daššuš=a=šši* ^d*Anuš* ^{DINGIR}.¹*MEŠ-aš ḫa¹n¹tezziyaš=šmeš pé-ra-an=še[t] a[rt]a* “Alalu was (lit. is) sitting on the throne, and the mighty Anu, the foremost of the gods, was (lit. is) standing before him” KUB 33.120 i 8-10 (Song of Kumarbi, MH/NS), ed. Kum. *1, 6, tr. Hittite Myths 40.

b. w. the gen. (OH) — **1’** in OH/OS: ^{LÚ}.¹*MEŠ UBĀ~RU* ^L*Ú-na?-a]š kuiš kuiš* ^{LUGAL}-*waš pé-ra-an ēšzi* “The privileged foreigners and whatever man sits before the king” KBo 20.12 i 5 (thunder fest., OS), ed. StBoT 12:10f. (the hand copy shows more space in the break than needed for Neu’s ^L*Ú-a]š*); same text uses *pé-e-ra-an* in line 8.

2’ in OH/MS: *nu taknāš* ^d*UTU-waš pé-ra-[an aššū memiškitten]* “[Say good things] before the Sungoddess of the Earth” KBo 7.28:46 (prayer, OH/MS), ed. Friedrich, RSO 32:220, 222, Lebrun, Hymnes 85, 88, cf. 1 c 1’ c’ 5’; note that elsewhere in this text the d.-l. *taknāš* ^d*UTU-i pé-ra-an* is used: ibid. 18, 19, 28, 29, 33, 34; cf. 1 c 1’; ^d*Te~lipinuwaš pé-ra-an* ^{GIŠ}*eya arta* “An eyan-tree (or pole) stands before Telipinu” KUB 17.10 iv 27-28 (Tel. myth, OH/MS), tr. Hittite Myths 17; ^{LUGAL}-*uš* ¹*utti¹yaš [pé-]e¹-ra-an aruwāizzi* ^{MUNUS}.^{LUGAL}-*a[šš=a lu]t¹iy[a]š pé-ra-an [ar]uwāizzi* “The king bows before the window; the queen too bows before the window” KBo 17.74 + ABoT 9 i 12-14 (thunder fest., OH/MS), ed. StBoT 12:12f.; ¹*UGULA* ^{LÚ}.¹*MEŠ MUḪALDIM ḫašši 1-iš kuršaš pé-ra-a[n 1-iš ḫalmaš]uitti 1-i[š] lut[t]iya 1-iš ḫattaluwaš* ^{GIŠ}*[-i 1-iš ...] namma x[...] / ḫašši 1-iš šipan[ti]* “The supervisor of the cooks offers/libates once at the brazier, [once] before the hunting bag, once at the throne dais, once at the window, [once] at the bar (of the door), and again [...] once at the brazier” KBo 17.74 ii 4-6 (OH/MS), ed. StBoT 12:18f.; cf. *kuttaš pé-ra-an* “before the wall” ibid. ii 16, iii 16, 36, 41, 51.

3’ in OH/NS: *apūn ubatiyaš=šaš pé-ra-an ašešer apūnn=a ubatiyaš pé-ra-an ašešer* “They seated this one in front of his *ubati*, and that one in front of (his) *ubati*” KBo 3.34 ii 25-26 (anecdotes, OH/NS), ed. Josephson, Part. 302, Jasink, Mes. 13/14:215f., THeth 20:535f.; ^{UZU}*šuppa*^{HI.A} *kue* ^{ZAG}.^{GAR}.^{RA}-*aš pé-ra-an kittat* “The cuts of meat which have been placed before the altar” KUB 53.14 ii 3 (fest. for Telipinu, OH/

peran 1 b 3'

NS?), ed. Haas/Jakob-Rost, AoF 11:41, 45; [(*mān* ^dUTU-*waš=a*) *pé-r*]-*an paiš*[i ...] “If/When you go before the Sungod” KUB 33.60 rev. 2 (myth of Ḫannaḫanna and ZA.BA₄.BA₄), w. dupl. KUB 33.61 iv 1, translit. Myth 93, tr. Hittite Myths 31; *mān* LUGAL-*waš pé-ra-an šieš~kanzi kuiš ḫazzizzi nu=šše* GĒŠTIN-*an akuwanna pianzi* “Whenever they shoot (arrows) before the king, they give wine to drink to him who hits the mark” KBo 3.34 ii 33 (anecdotes, OH/NS), ed. Josephson, Part. 305, AIHeth 39 w. n. 186, THeth 20:536; ^mKaniūš UZU ŠAḪ zēandan *dāš š=an* ^mDUMU-^dEN!.LIL-*aš pé-ra-an dā*ⁱ*š*¹ “Kaniu took cooked pork and placed it before ^mDUMU-^dEN!.LIL” KBo 3.60 ii 12-13 (cannibal text, OH/NS), ed. Güterbock, ZA 44:106f., cf. Soysal, VO 7:107-128; LUGAL-*aš pé-ra-an* “before the king” KBo 16.68 iii 17 (MELQETU list, OH/MS?), cf. ibid. iii 11, 23; *n=at* ^{GIŠ}AB-*yaš pé-ra-an dāi* “He places it/ them in front of the window (gen. *luttiyaš*)” KUB 55.39 obv. 17 (fest. of the month, OH/NS).

c. w. the dat.-loc. — **1'** before persons (gods or humans) (for the Luw. expression for “before the gods” *maššananza* or DINGIR.MEŠ-*anza parran* cf. Meriggi, Schizzo 374) — **a'** before, in the presence of (in general): *nu=šmaš=kan pé<-ra>-an* ^{GIŠ}*eyan artaru* “Let an *eya*-tree/pole stand before them” KUB 13.8:9 (instr. for Stone House, Arn. I/NS), ed. HTR 106f.; *nu=za PA-NI LÚ.KÚR paḫḫašnuanza ēš kuitman* ÉRIN.MEŠ EGIR-*anda uizzi* “(So) guard yourself against (lit. before) the enemy while the troops are coming behind” HKM 22:6-8 (letter, MH/MS), ed. HBM 154f.; *īt=wa=šši* KUR=K[A p]é-*ra-an paḫḫanuwan ḫark* “Go keep your land protected against him (the enemy)” KBo 2.5 iii 33 + KBo 16.17 iii 33, ed. AM 188f. (without KBo 16.17 iii 33 = line 28); DINGIR.MEŠ-*ya kuwapi ēššanzi nu PA-NI* DINGIR.MEŠ *lē kuiš*¹*ki*¹ *ninikzi* (var. *niniktari*) “When they worship the gods, let no one make a disturbance in the presence of the gods” KUB 13.2 iii 17-18 (BĒL MADGALTI, MH/NS), w. dupl. KUB 31.86 iv 1-2, ed. Dienstanw. 47; *nu=wa=mu* ^dUTU ^{URU}*Arinna GAŠAN=YA kattan tiya nu=wa=mu=kan uni araḫzenaš* KUR.KUR LÚ.KÚR *pé-ra-an kuenni* “O Sungoddess of Arinna, my lady, stand beside me, and smite those surrounding enemy lands before me” KBo 3.4 i 25-26, ed. AM 22f.; *IŠTU* NAM.RA=*ma=at* GUD UDU *anda IŠBAT n=at=mu* INA KUR ^{URU}*Paḫḫuwā pé-ra-an šarā uwatet* “He

seized it together with (its) civilian captives, cattle (and) sheep, and led it up into the land of Paḫḫuwa into my presence” KBo 5.8 iv 19-20, ed. AM 162f., cf. KUB 14.15 ii 9 (restoring *u*[*watet*] instead of AM 48's *u*[*daš*]); *nu ANA* ^m*Šarrikušuḫ kuit* ŠEŠ=YA LUGAL ^{URU}*Kargamiš ḫa*[*trān ḫarku*]*n n=aš=mu* ÉRIN. MEŠ ANŠE.KUR.RA.MEŠ INA ^{URU}*Šallapa pé-ra-an šarā u*[*watet*] “Because I had written to Šarrikušuḫ, my brother, the king of Kargamiš, he had b[rought] up infantry and chariotry to Šallapa in(to) my presence (lit., before me)” KUB 14.15 ii 8-9, ed. AM 48f.; INA KUR ^{URU}*Tūmmanna=ya kuwapi iyaḫḫat nu=mu namma LÚ.MEŠ ŠU.GI=ya pé-ra-an šarā UL uēr* “When I went to the land of Tūmmanna, even the elders did not come up into my presence again” (or “no longer came up before me”) KBo 5.8 iv 10-12, ed. AM 160f.; *nu šuma*[š ANA DINGIR.MEŠ] EN.MEŠ=YA ŠA MĀMĪTI SÍSKUR [*pé*]-*ra-an arḫa iyanzi* “Before you [gods], my lords, they will make the ritual/sacrifice of the (broken) oath” KUB 14.14 rev. 5-6 (PP 1, Murš. II), ed. Götzte, KIF 1:172f. (differently), Lebrun, Hymnes 196, 200f., *peran* is a postpositional governing ANA DINGIR.MEŠ with *arḫa* modifying *iya-* as a prev.; DINGIR-LIM-*anni=aš pé<-ra>-an aranza* “He was standing before the deity” KUB 33.93 iv 6 (Song of Ullik.), ed. Güterbock, JCS 5:156f. “A iv 11,” tr. Hittite Myths 54; *n=aš=kan w*[*alliw*]*alliyaš tiyat* ^d*IŠTAR-iš nu ANA 2* [AT~*ḪŪTI=Š*]*U pé-ra-an šarā tiyat(!)* “IŠTAR took a stand *walliwalliyaš*, and stood up before her two [brothers]” KUB 33.113 i 7-9 + KUB 36.12 i 20-22 (Song of Ullik.), ed. Güterbock, JCS 6:10f., tr. Hittite Myths 55; ^{GIŠ}BANŠUR-*un=ma=w*[*a=šš*]*i pé-ra-an tiyand*[*u*] “Let them place a table before him” KUB 33.102 ii 24 (Song of Ullik.), ed. Güterbock, JCS 5:150f., tr. Hittite Myths 53; ¹*n*¹=*aš maḫḫan iyattat n=aš PA-NI* ^d*Aa tiyat* “When he went and took his stand before Ea” KUB 33.120 ii 39 (Song of Kumarbi, MH/NS), ed. Kum. *3, 8, tr. Hittite Myths 41; *nu PA-NI* DINGIR-LIM EN=YA *kāš* MUNUS-*aš weḫattaru* “Let this woman go back and forth before the deity (as a substitute)” KBo 4.6 obv. 15 (prayer, Murš. II), ed. Tischler, Gass. 12f.; *n=an ANA* DINGIR-LIM GAŠAN=YA *pé-ra-an teḫḫi* “And I will deposit it (scil. a weapon) before the goddess, my lady” KBo 3.6 ii 28 (Apol. of Ḫatt. III), ed. StBoT 24:12f., 71.

peran 1 c 1' b'

b' in front of, ahead of someone who (or something which) is moving: $\text{[k]lāšma}=[w]a$ [ÉRIN]. MEŠ^{URU} $\text{Ḫatti}^{\text{URU}}$ $\text{Ḫinduwa zahḫiya pait nu}=[w]a$ $\text{šmaš K[ASKAL-}a]n$ $\text{pé-ra-an ēpten nu}=\text{war}=\text{aš walḫten}$ “The [troop]s of Ḫatti have gone to battle against Ḫinduwa; so seize the road ahead of them and attack them” KUB 14.1 obv. 70 (Madd., MH/MS), ed. Madd. 18f. (“Verlegt ihnen den Weg”), tr. DiplTexts (“block the road before them”); $\text{[m]ān}=\text{ši pé-ra-an}=\text{ma kuwapi KASKAL-iš}$ $\text{ḫatkuš n}=\text{aš anda}$ [paiz]l[zi] “But if anywhere in front of them the road is narrow, they converge” IBoT 1.36 ii 63 (Instr. for MEŠEDI guards, MH/MS), ed. AS 24:22f.; $\text{man}=\text{kan}^{\text{HUR.SAG}}$ $\text{Teh}=\text{šinan š[arā]} pāun$ [KASKAL.MEŠ] $=\text{ma}=\text{mu pé-ra-an arpuwanteš eš[er]}$ $[\text{namm}]a=\text{at warḫuiš ešer}$ “I would have gone up Mt. T., but [the roads] before me were difficult(?); [fur]thermore they were overgrown(?)” KUB 19.37 iii 49-51, ed. AM 176f.; cf. also ibid. 51-53; $\text{nu}=\text{mu pé-ra-an šēnahḫa tiškanzi IŠTU ÉRIN.MEŠ}=\text{ya}=\text{at}=\text{mu}=\text{kan menahḫanda ešan ḫarker}$ “They set an ambush before me (i.e., where I was going to come) and they held it (-at is the *šēnahḫa*?) occupied awaiting (*menahḫanda*) me” KBo 5.8 i 10-11, ed. AM 146f., notice how *pé-ra-an* and *menahḫanda* are used here with hardly any difference in mng.; $\text{nu}=\text{kan mahḫan ANA KASKAL}^{\text{URU}}$ $\text{Taggašta tiya}=\text{nun man iyanniyanun nu}=\text{mu eniššan kuit LÚ.MEŠ}^{\text{URU}}$ $\text{Taggašta šēnahḫa pé-ra-an teškanzi}$ (var. *teš~kiyazi*) $\text{nu}=\text{mu MUŠEN arān ḫarta}$ KBo 5.8 i 14-17, w. dupl. KUB 19.36 i 9-12, ed. AM 148f., cf. also KBo 5.8 i 20-21; $\text{nu}=\text{šši ANA}^{\text{ID}}$ $\text{Zuliya pē-r[a-an]}^{\text{GIŠ}}$ $\text{armizzi ēpper nu}^{\text{GIŠ}}$ $\text{armi[zz]i! arḫa pipper}$ “(The enemies) seized the bridge ahead of him on the Zuliya River, and they destroyed the bridge” HHT 82 ii 13-15 + KBo 16.36 ii 13-15 (hist., Ḫatt. III), ed. Riemschneider, JCS 16:111f., Alp, Belleten 41/164:644f., tr. Otten, FsBittel 433; $\text{Ì.DÙG.GA}=\text{ma}=\text{šš[i p]é-ra-an papparšeškanz[i]}$ KASKAL.MEŠ $\text{IŠT[U TÚG.ḪI.A i]šparrer}$ “They sprinkle fine oil before him; they spread the roads with [garments]” KUB 36.67 obv. 26-27 (Gurparanzaḫ legend, NS).

c' in someone's hearing — **1'** w. *ḫalzai-* — **a''** “to read”: $\text{kāšma}=\text{šmaš tuppi}^{\text{m}}$ $\text{Piše[niyaš]}^{\text{up}}=\text{pahḫun}=\text{pat nu}=\text{šmaš}=\text{at}=\text{kan pé-ra-an ḫalzi[andu]}$ “I have also sent the tablet of Pišeni to you (pl.), [let them] read it aloud before you (pl.)” HKM 25:22-25 (letter, MH/MS), ed. Alp, Belleten 44/173:46f., HBM 164f.;

cf. also HKM 22:9-14 (letter, MH/MS), ed. Alp, Belleten 44/173:44f., HBM 154-57; $\text{namma kī kuit tuppū tuk}^{\text{m}}$ $\text{Ala}[(kšan)du (iyan)]un$ $n=\text{e}=\text{tta}=\text{kkan}$ MU.KAM-ti MU.KAM-ti $\text{pé-ra-an 3-Š[U (ḫalzeša)n]du}$ “Furthermore, let them read this tablet which I made for you, Alakšandu, aloud before you three times yearly” KUB 21.1 iii 73-75 (Alakš., NH), w. dupl. KBo 19.74 + KUB 21.5 iv 7-8, ed. SV 2:76f. (without KBo 19.74), tr. DiplTexts 86; $\text{nu}=\text{šmaš}=\text{kan mahḫan tuppi pé-ra-an ḫal}=\text{zer namma}=\text{šmaš ABU}=\text{YA kiššan IQBI}$ “And when they had read the tablet aloud before them, my father then addressed them as follows” KBo 14.12 iv 33-34 (DŠ, NH), ed. Güterbock JCS 10:98; $\text{kī}=\text{kan tuppi PA-NI}^{\text{m}}$ $\text{Pa[Il]ann[a] BĒLI}=\text{YA}^{\text{MUNUS}}$ $\text{BĒ} < \text{L} > \text{TI}=\text{YA SIG}_5\text{-in ḫalzai namma}=\text{mu EGIR-pa aššul ḫatrāndu}$ “Read this tablet clearly (lit. well) before Pallanna, my lord, and (before) my lady; then let them write (their) greeting back to me” HKM 81:29-32 (MH/MS), ed. HBM 274f.

b'' “to cry out”: $\text{kinun}=\text{a šiuni}=\text{mi pé-ra-an tu}=\text{waddu ḫalziššahḫi nu}=\text{mu DINGIR}=\text{YA ištamaš}$ “And now in my god's hearing (lit. before my god) I cry ‘Mercy.’ Hear me, O my god” KUB 30.10 rev. 22 (OH/MS), ed. Lebrun, Hymnes 115, 118, tr. ANET 401, RTAT 188-91, NERT 169.

2'' w. *kutruwahḫ-* “to give testimony”: $\text{dUTU-ŠI}=\text{ma}=\text{tta punušmi} [(n=a)]n$ $\text{lē šannatti memian} [(nu=z) a = \text{kan}]$ $\text{dUTU-ŠI pé-ra-an kutruwah}$ “I, My Majesty, will question you. Do not conceal a thing (from me); give testimony before My Majesty” KUB 26.1 iv 13-15 (instr., Tudḫ. IV), w. dupl. KUB 26.8 iv 2-3, ed. von Schuler, Dienstanw. 15 (“Rufe vor der Sonne Zeuge an”).

3'' w. *link-* “to swear”: $\text{nu ANA LUGAL MUNUS.LUGAL ... katta AN[A D]UMU.MEŠ}=\text{ŠU DUMU.DUMU.MEŠ}=\text{ŠU ... šer ANA PA-NI}^{\text{d}}$ U^{URU} $\text{Ḫarranašši kuitman li}^{\text{n}}$ nkweni “While we are swearing allegiance to (*šer*) the king and queen ... and subsequently to his [son]s and grandsons, in the presence of (*ANA PĀNI = peran*) the Stormgod of Ḫarranašši” KUB 31.42 iii 11-16 (protocol for dignitaries, MH/NS), ed. von Schuler, Or NS 25:227f., 231; $\text{MĀMĒ}=\text{TĒ}^{\text{MEŠ}}$ $=\text{mu kue pé-ra-an lenqan ḫarta nu}=\text{kan UL kuitki wahnut}$ “He violated (lit. turned/changed) none of the oaths which he had sworn in my hearing” Bronze Tablet ii 49-50 (Tudḫ. IV), ed. StBoT Beih. 1:18f.

peran 1 c 1' c' 4''

4'' w. *markiya-* “to find fault”: *ABU=YA=mu=za pé-ra-an UL kuiški markiyat ... kuwat=wa=du=za attas=ti[n ...] pé-ra-an markiškanz[i]* “No one found fault with my father in my hearing ... Why are they continually finding fault with your father in [your(?) hearing?]” KUB 31.66 ii 18, 25-26 (dep.?, NH).

5'' w. *mema-* “to speak, say, declare”: cf. KBo 7.28:18-19 (prayer, OH/MS) cited in 1 c 1' c' 13'' below and ibid. 46 cited in 1 b 2', above; *nu=šmaš LÚEN É-TIM EGIR=ŠUNU! UŠKĒN nu PA-NI DINGIR-LIM apāšila memai* “The owner of the house bows behind them, and he himself speaks before (the statue of) the god” KBo 15.33 iii 19-20 (MH/MS); *namma=šmaš PA-NI DINGIR-LIM memian ṽmeṽmešten* “Furthermore, in the presence of the god speak for yourselves these words” KUB 13.4 i 63-64 (Instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f., Süel, Direktif Metni 32f.; *nu mekki aniyatteni ANA LÚSANGA=ma=at pé-ra-an tepu mematteni* “You sow much, but before the priest you declare it to have been only a little” ibid iv 14-15, ed. Chrest. 162f.; Süel, Direktif Metni 76f.; [(*apāš P*)]*A-NI dUTU-ŠI memai UL=war=at [(iyami) E]GIR-az=ma=at iyazi* “Before His Majesty he declares: ‘I won’t do it’; yet afterwards he does it” KUB 26.1 iv 26-27 (instr., Tudh. IV), w. dupl. KUB 26.8 iv 14-15, ed. Dienstanw. 16; *mān tuk=ma ANA mAlakšandu ŠA dUTU-ŠI ku[(išk)]i HUL-lun memiya[n p]é-ra-an mema[i]* “If someone speaks an evil word concerning My Majesty before you, Alakšandu” KUB 21.1 iii 26-27 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 41-42, ed. SV 2:70f., tr. DiplTexts 85; [(*idal*)]*amuš=ma=šmaš=kan memiyanu[š] / [lē p]ēhuteši nu=šmaš k[i-...] / [pé-ra-a]n lē mema[tti IGI.ḪLA-wa=kan] / [ḪUR.SAG-i lē] naitti* “Don’t take evil words to them; don’t speak [...] before them; don’t turn their eyes to the mountain” KBo 13.55 rev. 8-11 (treaty w. Mukiš, NH); cf. also KUB 14.1 obv. 23, 37 (Madd., MH/MS), ed. Madd. 6f., 10f.

6'' w. *memian pehute-* “to bring a word”: *naš=ma=kan LÚaras LÚari kuiški kururaš mem[i(a)]n pé-ra-an pehutezzi* “Or, (if) one brings before the other a hostile word/affair” KUB 31.44 ii 6-7 (instr., MH/NS), w. dupl. KUB 26.24 ii 12-13, ed. von Schuler, Or NS 25:226, 230, ed. HW² 1:223a.

peran 1 c 1' c' 11''

7'' (*anda*) *peda-* “to bring (testimony)”: *UMMA mArlawizzi PA-NI DINGIR-LIM=wa=za=kan kī anda pēdahḫi* “Thus speaks Arlawizzi: ‘I bring this (testimony) before the god’” KUB 13.35 + KBo 16.62 iv 20-21 (dep. of Ukkura, NH), ed. StBoT 4:12f.; cf. *nu=šmaš=kan PA-NI DINGIR-LIM kiššan anda pēdatteni* KUB 13.4 iv 48 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 82f., Chrest. 164f.

8'' w. *puqqanu-* “to make hateful”: *KUR URUḪatti=[y]a=kan LÚ.MEŠpittiyandaš ṽpé-ra-an l[ē p]uqqanuškatteni nu=šmaš=a[t pé-ra-an walluš~kitten]* “Do not keep making the land of Ḫatti hateful before the fugitives, but [keep praising] it [before] them” KUB 23.68 obv. 17 (Išmerika treaty, Arn. I/NS), ed. Kempinski/Košak, WO 5:194f. □ for the restoration of *walluškitten*, see KUB 13.27 rev.1 8 + KUB 23:77:79 (treaty, MH/MS).

9'' w. *šunna-* “to ‘fill’ (words)”: *a[(mme)]l=ma ŠA mNIR.GÁL İR=KA AWATE^{MEŠ} ŠA EME=YA [(dā)] n=ṽatṽkan ANA PA-NI DINGIR.MEŠ ṽšlunni* “Take the words of my, your servant Muwatalli’s, tongue, and ‘fill’ them before the gods” KUB 6.45 iii 36-37 (prayer, Muw. II), w. dupl. KUB 6.46 iv 4-6, ed. Singer, Muw.Pr. 21f., 40 (> “transmit them before”), Lebrun, Hymnes 267, 281, tr. ANET 398 □ perhaps *šunni* refers to filling the gods’ ears with the words.

10'' w. *tarna-* “to confess” (cf. below 12 a 3'): *dU EN AN.KI LUGAL DINGIR.MEŠ ḫalziyawen nu=šši ḫarātar waštul=a ṽpé-ra¹-an t[arnumeni nu ŠA dU TUKU.TUKU-an pé-ra-an laweni]* “We have invoked the Stormgod, lord of heaven and earth, king of the gods, and [we will] co[nfess] offence and sin before him, [and we will dispel the Stormgod’s anger]” KBo 11.1 obv. 1 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:105, 114, 128 (discussion); *nu=za=kan kāš[a ANA PA-NI dIM waš]tul tarnahḫun* KUB 14.8 obv. 40 (PP 2, NH), ed. Götze, KIF 1:212f. (coll.).

11'' w. *uddār daššanu-* “to make words important”: *dImpaluri kē=mu u[dd]ār ištamaš n=at it ANA dK[uma]rbi pé-ra-an daššanut* “O Impaluri, hear my words, and go make them (i.e., the words) important before Kumarbi” KUB 33.102 ii 5-6 (Song of Ullik., NH), ed. Güterbock, JCS 5:148f., copy C.

peran 1 c 1' c' 12''

12'' w. *taštašiyai-* “to whisper”: *nu=ta uizzi pé-[(ra-an kui)]ški t[(āštašiyaizzi)]* “And someone comes and whispers before you” KUB 21.1 iii 17 (Alakš., Muw. II), w. dupls. KUB 21.4:42, KUB 21.5 iii 32, ed. SV 2:68f., tr. DiplTexts 85.

13'' w. *te-/tar-* “to speak, mention”: *nu taknāš^dUTU-i pé-ra-an LUGAL-un āšš[u] memiški n=ašta ŠUMMI LUGAL taknāš^dUTU-i pé-ra-an āššu tarški* “Keep mentioning the king favorably before the Sungoddess of the Earth. Mention the king’s name favorably before the Sungoddess of the Earth” KBo 7.28:18-19 (prayer, OH/MS), ed. Friedrich, RSO 32:218, 221, cf. *mema-* 7 b 2'; LÚ.MEŠUR.SAG-*iš=wa=mu halziyandu KASKAL-an=wa=[mu] kuiēš pé-ra-an hatugan taršiker* “Let them summon for me the warriors who in [my] hearing were describing the journey as frightening” (or perhaps: “who were describing the road (which was) before me as frightening”) KBo 22.6 i 8-9 (Sargon King of Battle, OH/NS), ed. Güterbock, MDOG 101:19, 22.

14'' w. *tepawahh-* “to belittle, demean”: *nu=šši=za EGIR-an UL memaš n=an ANA PA-NI KUR. KUR.MEŠ tepaw[a]hta!* “He said ‘no’ to him and demeaned him before the lands” KUB 14.3 i 12-3 (“Taw.,” Hatt. III), ed. AU 2f.

15'' w. *tepnu-* “to belittle, demean”: “And [if] any city [of] the enemy sues for peace” *šumeš=a=šši KUR^{URU}Hatti pé-ra-a[n i]da[lu lē mem]atteni [nu=kan IGI.]HI.A=ŠU HUR.SAG-i lē naišten ANA KUR.KUR.HI.A=ya pé-ra-an KUR^{URU}Hatti m[em]iyani [lē t]epnuškiteni* “You shall [not] [por]tray the land of Hatti before him in a bad light. You shall not turn his eyes to the mountain. And don’t belittle the land of Hatti in word before the lands” KUB 23.72 + 141/w rev. 61-63 (Mita, MH/MS), tr. Gurney, AAA 28:39 (without 141/w).

16'' w. *watarnahh-* “to commission”: *tuzziya=ma pé-ra-an mā[n DUMU.LUGAL] našma BĒL GAL kuinki watarnahmi nu mahhan ŠA^dUTU-ŠI išhiul apel=a QĀTAM<MA> i[ššatten] n[=a]n tuz~ziš hūmanza ištamaškiddu* “If I commission (lit. command/instruct) some [prince] or great lord before the army, then [you must] d[o] his commands just as (you would) those of My Majesty, and let the entire army keep listening to him” KUB 13.20 i

13-15 (military instr. of Tudh., MH/NS), ed. Alp, Belleten 11/43:390f.

d' in someone’s sight/eyes: *İR=ŠU kuwapi ANA EN=ŠU pé-ra-an šarā artari* “Whenever a servant stands up before (i.e., in the sight of) his lord, (he is clean and properly dressed)” KUB 13.4 i 22 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 148f., Süel, Direktif Metni 22f.; *ANA PA-NI DINGIR.MEŠ kuit parā handandanni iyahhaḥat* “Because I walked before (i.e., in the sight of) the gods in divine justice” KUB 1.1 i 48 (Apology of Hatt. III), ed. StBoT 24:6f.

e' in someone’s mind, knowledge or estimation – **1''** *eš-* (act.), either expressed or implied: “The daughter of Babylon and the daughter of Amurru, whom I the queen have taken” *n=at=mu ANA LÚ. MEŠ KUR^{URU}Hatti pé-ra-an UL imma walliyatar* “is it not a cause of praise to me before (i.e., in the estimation of) the men of Hatti?” (the verb *eš-* is implied but unexpressed) KUB 21.38 obv. 48 (letter of Pud.); *kāš UN-aš pé-ra-an parkuiš ēšdu* “May this person be pure before (everyone)” KUB 24.9 ii 15 (rit. of Alli, MH/NS), ed. THeth 2:32f.; *mān DINGIR.MEŠ-aš pé-ra-an kuiški attāš=maš annaš=maš waštaiš ēšzi* “If there is some sin of my father (or) mother before the gods (i.e., which the gods know about)” KUB 21.19 + 1193/u iii 44-45 (prayer of Hatt. III and Pud.), ed. Sürenhagen, AoF 8:96f.; *mTanuwaš=ma [(^mTaḥur~wailiš^mTaruḥ)]šušš=a INA PA-NI-KU-NU IZKIM-iš ēš[du]* “Let Tanuwa, Taḥurwaili and Taruḥšu be a warning sign before you” KBo 3.1 ii 68-69 (Tel.pr., OH/NS), w. dupls. KUB 11.6 ii 16-17, KUB 11.2:5-7 + IBoT 3.84:5-7, ed. THeth 11:36f.

2'' w. other verbs: *[nu=m]u LUGAL-an āški DINGIR=YA UL aššanuwandan anduḥšan lē iššatti nu=mu da[nduk]išnaš DUMU-li pé-ra-an šā[kl]i~man* (i.e., *šaklin=man) *lē ḠŪB1-lahḥiškiš* “O my god, don’t make me (like) a person who does not receive just treatment at the King’s Gate; don’t make my behavior appear wrong in the estimation of mortals” KUB 30.10 rev. 22-24 (OH/MS), ed. Lebrun, Hymnes 115, 118, tr. ANET 401, RTAT 191, NERT 169; *aši=wa=kan PA-AN^dUTU-ŠI laknut zik=ma=a[t iy]aši n=an=kan laknuš[i]* “‘Make that one fall before His Majesty (i.e., from His Majesty’s favor)’ And you do it: you cause him to fall” KUB 26.1 iii 39-41 (instr.,

peran 1 c 1' e' 2''

peran 1 c 2' k'

Tudh. IV), ed. Dienstanw. 12-15; *namma kuitman=* ^mAbirattaš TI-*anza nu mān* ^mDU-^dU DUMU=ŠU ANA PA-NI ^mAbiratta ABI=ŠU kuitki waštai ABA=ŠU ḪUL-*anni šanḫzi* “If, while Abiratta is yet alive, his son DU-Teššup somehow sins in his father’s estimation (lit. before) and seeks to harm his father” KBo 3.3 ii 13-16 (Murš. II), ed. Klengel, Or NS 32:35f., 42; *nu kāšma zik* ^m[(Alakšanduš PA-NI NĪŠ DING)]IR.MEŠ *waštaši nu=ttā NĪŠ* DING[(IR.MEŠ *parḫeškandu*)] “You, Alakšandu, are sinning before the oath gods. So let the divine oaths continually pursue you” KUB 21.1 iii 1-2 (Alakš.), w. dupls. KUB 21.5 iii 15-17, KUB 21.4 i 20-22, ed. SV 2:66f., tr. Dipl-Texts 84; cf. KUB 21.1 iii 29-30; *wašdul kuēlqa* [aut]ti *naššu* DINGIR-LIM-ni *kuiški pé-ra-an wašti našma u[ttar kui]ški [ku]itki tezzi* “(If) you [see] a sin of someone — either someone sins before a god, or someone says some word” KUB 1.16 iii 59-61 (edict, Ḫatt. I/NS), ed. HAB 14-17.

2' before objects — a' w. *ar-* (act.) “to arrive”: [*nu=kan mān AN*]A KÁ É ^dÉ.A *pé-ra-an erweni* “[When] we arrive before the door of the house of Ea” KUB 33.106 ii 21 (Song of Ullik.), ed. Güterbock, JCS 6:22f.

b' w. *ar-* (mid.) “to stand”: *n=aš UD-ti GE₆-ti=ya ANA PA-NI* DINGIR.MEŠ *artari nu DAM[=YA ḫurzakizzi]* “Day and night (Tawananna) stands before the gods (i.e., in the temple in front of the cult statues) and [curses my] wife” KUB 14.4 ii 13 (prayer of Murš. II about Tawannanna); cf. Ugar. 3:101-103, cf. iii 18-20.

c' w. *epp-* “to seize, hold”: ^dUTU=*za ŠU-an* SAG.KI-*i=šši pé<-ra>-an ēpta* “The Sungod held his hand before his forehead” KBo 26.58 iv 38 (Song of Ullik.), ed. Güterbock, JCS 5:158f.

d' w. *pai-* “to go”: GIM-*an* ^{LÚ}.MEŠSANGA ^{LÚ}ḪAL=*ya kariwariwa[r] PA-NI É* DINGIR-LIM *pānzi* “When in the morning the priests and the exorcist go before the temple” KUB 31.113:10-11 (instr.).

e' w. *pašk-* “to erect”: ^{GIŠ}*paini=ššan kue[dani]* *pé-ra-an paškan* “Before what tamarisk it is erected (lit. stuck)” KBo 34.195 i 4-5 (rit. frag.), rest. from par. KUB 11.31 i 1-3.

f' w. *šeš-* “to spend the night, sleep”: ^{LÚ}SANGA=*ma=kan* ^{LÚ}ḪAL=*ya PA-NI KÁ-aš še~*

šanzi “But the priest and exorcist sleep before the door” KUB 31.113:16-17 (instr.), ed. Haas, KN 130f.

g' w. *dai-* “to place/deposit (before the statue of a deity)” or *ki-* “to be placed/deposited”: *n=at INA* ^{URU}Ḫatti ANA PA-NI ^d[... NĪŠK]UN INA ^{URU}Arin~*na=ma=at ANA PA-NI* ^dUTU ^{URU}Arinna NĪŠKUN “We placed it (i.e., a bronze tablet) in Ḫattuša before ^d[...]; in Arinna we placed it before [the Sun-goddess of] Arinna” KUB 26.24 iv 11-13 (instr. for ^{LÚ}DUGUD, MH/NS), ed. von Schuler, Or NS 25:228, 231; *kuitman=ma=za TUR-aš ešun nu=za* KUR.KUR ^{LÚ}KÜR *kue tarḫiškinnun n=at ṬUPPU ḫanī DÙ-mi n=at PA-NI* DINGIR-LIM *teḫḫi* “I will make a separate tablet dealing with what enemy lands I conquered while I was young and will deposit it before (the statue of) the goddess” KUB 1.1 i 73-74 (Apology of Ḫatt. III); cf. also *ibid.* ii 46-47; *kē=ma ṬUPPA*^{HI.A} *išḫiullaš karū aniyān ēšta n=at INA* ^{URU}TÚL-*na ANA* ^dUTU ^{URU}TÚL-*na pé-ra-an GAR-ru* “These treaty tablets were already/long ago copied; let them be deposited in Arinna before the Sun-goddess of Arinna” KBo 4.10 obv. 38 (Ḫatt. III treaty w. Ulmiteššub), ed. StBoT 38:34f.

h' w. *tiya-* “to take a stand”: *n=aš=kan* ^{URU}Kum~*miya* ^{GIŠ}KÁ.GAL-*aš pé-ra-aš*(sic) ^{GIŠ}ši-*ia-tal mān tiyat* “In Kummiya he (Ullikummi) took his stand before the gate like a *šiyatal*” KBo 26.65 i 21-22 (Song of Ullik.), ed. Güterbock, JCS 6:18f., tr. Hittite Myths 57.

i' w. *tittanu-* “to erect, station”: *namma=kan ANA É=YA* ^{LÚ}UKU.UŠ *pé-ra-an tittanut* “Then station an UKU.UŠ-soldier in front of my house (and the men of the land and the men of the city will not harass them)” HKM 52:30-31 (letter, MH/MS), ed. HBM 216f.

j' w. *tuzziya-* “to encamp”: [*a*]mmuk=*wa uwa~nu[n nu=wa=ka(n ANA ZAG KUR=KA pé-ra-an) t]uzziyanun* “I have come and have encamped before the border of your land, (but I have not attacked your land nor taken captives or livestock)” KUB 14.17 iii 14-15, w. dupl. KUB 26.79 i 6-8, ed. AM 98f.

k' w. *weda-* “to build”: (Labarna’s house is built upon a rock) *appaliyallaš=a É[-er=šet] / karaitti pé-e-ra-an w[etan]* “but the misguided one’s house [is] bu[ilt] in the path of the flood” KUB 36.110 rev.

peran 1 c 2' k'

17-18 (benedictions for Labarna, OS), ed. Forrer, MAOG 4:32, Laroche, RHA XI/53:69, AIHeth 20.

d. w. dat.-loc. but preposed: *pé-ra-an aški=za* DUMU.[(MEŠ *kuedaš*)] *kattan hazzikkinun nu=mu teriš[kanzi]* “Before the gate (lit. in front, at the gate) what children I was striking down, they are offending me” KUB 17.4:9-10 (Song of Silver, MH/NS), ed. Hoffner in FsOtten² 149f., tr. Hittite Myths 46.

2. (local prev.) “in front” — **a.** *peran huwai-* — **1'** lit. “to march/go in front, run/go before”: *n=at* LUGAL-*i pé-ra-an huyanteš* “They are marching before the king” IBoT 1.36 ii 8 (Instr. for MEŠEDI guards, MH/MS), ed. AS 24:14f.; *nu* ^{GIŠ}*huluganniya pé-ra-an GAL LÚ.MEŠšālašhaš huyanza* ^{GIŠ}*GIDRU=ya harzi* “The Chief of the *šalašha*-men is marching before the light chariot, and he holds a staff” IBoT 1.36 ii 22-23, ed. AS 24:16f.; in OH festival texts cf. also StBoT 26:145; [(*nu* ^d)UTU-ŠI AN(A KARAŠ.Ĥ)I.]A ĜĪR-[(*i*)]*t pé-ra-an hūiyanun nu=k[(an INA ^{HUR.SAGA})rin~n(anda ĜĪR-it š)]arā pāun* “I, My Majesty, marched before the troops on foot and went up into Mt. Arinnanda on foot” KUB 14.15 iii 43-44, w. dupl. KUB 14.16 iii 12-14, ed. AM 54f.

2' (of humans) “to lead, take charge of” (MH and NH): *GE₆-ti GE₆-ti=ma 1 LÚSANGA GAL LÚ.MEŠwehešgattallaš pé-ra-an hūyanza ēšdu* “Night by night let one high-ranking priest take charge of the patrolmen” KUB 13.4 iii 12-13 (instr. for temple personnel, pre-NH/NS), ed. Sturtevant, JAOS 54:380 (“be in command of”), Süel, Direktif Metni 56f. (“yönetsin”), cf. THeth 20:260f.; “At that time I personally defeated the enemy” [(LÚ-LUM=ma kui)]š *pé-ra-an hūyanza ē[(šta)] nu anda pennu[... (n=an=ka)]n GIM-an kuenun* ^{LÚ}*KÚR=ma=za [(pidd)]aiš* “When I killed the man who was the(ir) leader, and ..., the enemy fled” KUB 1.1 ii 39-40 + KUB 19.61 ii 39-40 (Ĥatt. III), w. dupl. KBo 3.6 ii 23-24, ed. StBoT 24:12f. ii 39-41; 10 ÉRIN.MEŠ ^{URU}*Tahpašarr[a ...] pé-ra-an-na ^mHap[-... huwāiš] pé-ra-an-na ^mGala[-... hu~wāiš] pé-ra-an-na ^mPí-š[i-... huwāiš pé-ra-an-na] ^mŠazinaš huwāiš[š ...]* KUB 26.62 i 13-17 (list of troops taking oaths), translit. Kaškäer 143; cf. also other exx. where the verb is in the lacuna *ibid.* i 20-22; cf. THeth 20:514-516.

3' (of gods) “to run/go before, or lead (troops in order to give them victory)”: (The Stormgod of

peran 2 b 2'

Aleppo will run on our side) *mān=an [... nu]=nnaš uizzi [ap]āš=pat pé-ra-an huwāiškiwan dāi* “(and) when [...] him, he himself will begin to run before (or: lead) us (and thereby give us victory)” KBo 3.40:8-9 (OH/NS), translit. BoTU 14a; [*nu=mu* DINGIR].MEŠ *pé-ra-an hūiēr nu kī kue* KUR.KUR.ĤI.A *lamni[y]anun [kuru]r kuiēš ēpper n=at=mu* DINGIR.MEŠ *parā piyēr* “The [god]s ran before [me], and the gods gave over to me these lands which I have named which started war (with me)” KUB 23.11 ii 29-30 (annals of Tudḫ. II?, MH/NS?); cf. also [*nu=mu* DINGIR].MEŠ *pé-ra-an hūiēr n=ašta* KUR ^{URU}*Gašga [... harninker]* *ibid.* iii 24-25; [*nu=nn*]aš DINGIR.MEŠ *pé-ra-an hūwāer [nu ÉRIN.]MEŠ LÚ.KÚR hullumen* “The gods ran before us, (so that) we defeated the enemy [troop]s” KUB 23.21 obv. 28-29 (annals of Arn. I, NS); *ABU=YA=ya ANA ABI ABI=YA lahḫi GAM-an=pat iya[ttat] nu ANA ABI ABI=YA* DINGIR.MEŠ *pé-ra-an hūiēr* “My father, as before (-*pat*), accompanied my grandfather on campaign, and the gods ran before (i.e., gave victory to) my grandfather” KUB 19.10 i 12-3 (DŠ frag. 13E), ed. Güterbock, JCS 10:65; cf. also KUB 19.11 iv 34-6 (DŠ frag. 13D); *ibid.* 36-39; *nu ANA ABU=YA [DIN]GIR.MEŠ pé-ra-an hūiēr nu=kan uni LÚ.KÚR ^{URU}Gašgan ÉRIN.MEŠ ŠUTI kuin kuwapi damaškit [n]=an=kan kuwaškit* “The gods ran before (i.e., gave victory to) my father, (so that) he killed the hostile Kaška ‘tribal troops’ wherever he caught them” KBo 14.3 iii 16-19 (DŠ frag. 14 F); cf. also KBo 14.3 iv 31-33 (DŠ frag. 15 F); KBo 5.6 i 26-9, 34-35, ii 3-4, 34-35 (DŠ frag. 28A); cf. Zuntz, Ortsadv. 100-102, THeth 20:514-516.

b. *peran huinu-* — **1'** “to cause B (acc.) to run/go before A (dat.), i.e., put B (acc.) in the charge of A (dat.)”: *kinun[a]=an ANA ^{LÚ}SIG₅ pé-ra-an huinut n=an MAḤAR ^dUTU-ŠI liliwahḫuwanzī!* (text: *lilahḫuwankan*) *uwateddu* “Now put him in the charge of an officer (lit. cause him to run before an officer) and let (the officer) bring him quickly before My Majesty” HKM 13:9-12 (letter, MH/MS), ed. Alp, HBM 138f. (differently), tr. THeth 20:516; for a different usage of *peran huinu-*, see 4 a 2', below.

2' w. -*za* instead of the dat. n. or pron. (“A”), “to cause someone to run before oneself, i.e., put oneself in charge of someone, take charge of some-

one”: [(DAM=SU=y)]a=wa=za DUMU.MEŠ=ŠU NAM.RA.MEŠ=yā [(šarāmnaza pé-ra-an ḥ)]uinut nu=war=an=kan katta pēḥutet “Quickly(?) he took charge of his wife, children, and persons available for resettlement, and led them (collective sg.) down” KBo 3.4 ii 72-73, w. dupl. KBo 16.1 iv 29-30, ed. AM 64f.; cf. also KBo 3.4 ii 69-70, ed. AM 62f.; ÉRIN.MEŠ=yā=za ANŠE.KUR.RA.MEŠ ŠA KUR URUḤatti pé-ra-an ḥūinut n=an arḥa pēḥutet “He took charge of the infantry and chariotry of the land of Ḥatti and led them away” KUB 1.1 ii 50-51 (Apology of Ḥatt. III), ed. StBoT 24:14f.; for KBo 5.4 obv. 19-20 and KBo 5.13 ii 34-iii 3, see s.v. *lammar 2 c*.

c. *peran ḥūiyatalla-* “leader”: *pé-ra-an ḥūiya~tallaš=ma* ^mAnn[aš pé-ra-a]n ḥūiyanza ēšta “As the leader/commander, Anna was [le]ading” KUB 19.18 i 13 (DŠ frag. 15), ed. JCS 10:76; ^{LÚ.MEŠ}*pé-ra-an ḥūiyat~talluš=ma ēppūn n=aš ANA ŠEŠ=YA ḥinkun* “I seized (the enemy’s) leaders and handed them over to my brother” KBo 3.6 ii 12-13 (Ḥatt. III), ed. StBoT 24:12f. ii 28; cf. THeth 20:513-518; on the position of the determinative cf. Neu in FsRisch 107-115.

d. *peran iya-* (mid.) “to walk in front”: *pé-ra-an-na* ^{LÚ}SAGI.A *waššanza iyattari* “And a ‘clothed’ cupbearer walks in front” KUB 25.1 iv 2-3 w. further citations in Zuntz, Ortsadv. 86; [(n=aš ša)]rā tīyat ^dKumarbiš [(nu=šši ^dI)]mpalluriš *pé-ra-an i[(y)]attat* “Kumarbi got up, and Impaluri walked in front of him” KUB 33.98 ii 15-16 (Song of Ullik.), w. dupl. KUB 33.102 ii 17-18, ed. Güterbock, JCS 5:150f. Note: the first example without dative is preverbal. The second, with a dative, is postpositional.

e. *peran lā-* “to dispel”: ^dU EN AN KI LUGAL DINGIR.MEŠ *ḥalziyawen nu=šši ḥaratar waštul=yā pé-ra-an t[arnumeni nu ŠA ^dU TUKU.TUKU-an pé-ra-an laweni] ^dḤebat=ma MUNUS.LUGAL ŠAMÊ ḥalziyawen nu ŠA ^dU TUKU.TUKU-an pé-ra-an [lā]wēni ... ḥalziyawen] nu ŠA ^dU TUKU.TUKU-an pé-ra-an lāwēni* “We have invoked the Stormgod, lord of heaven and earth, king of the gods, [we will confes]s offence and sin before him, [and we will dispel the anger of the Stormgod]; we have invoked Ḥebat, Queen of Heaven, and we will dispel the anger of the Stormgod; [we have invoked ...], and we will dispel the anger of the Stormgod” KBo 11.1 obv. 1-3 (prayer, Muw.

II), cf. Houwink ten Cate/Josephson, RHA XXV/81:105, 114, 128f.

f. *peran lamniya-* “to name (someone to be) before/in charge of”: cf. HKM 70:4-13 s.v. *parā* adv. 3 c.

g. *peran pai-* A “to go in front, go ahead”: see *pai-* A 1 j 24’.

h. *peran palwai-*: see *palwai-* f 2’.

i. *peran šazki-* “to shove to the fore(?)”: [*lē=ma=za=kan*] *kāš kūn EGIR-pan šazkitta kāš=a=za=kan kūn [pé-ra-an šazk]itta* “Let one not shove the other one behind, let one not shove the other one [to the fore(?)]” KUB 1.16 ii 58-59 (political testament of Ḥatt. I, OH/NS), cf. HW² 1:153b (VI 2 b) without tr.; cf. KBo 13.119 iii 15 for *šazki-* (StBoT 5:155); cf. HAB 102, HW 189.

j. *peran tiya-* — **1’** “to step in front, advance, be promoted to higher rank”: EGIR-*pa=ma=kan ištarna* 1 IKU nu 2 LÚ.MEŠ ŠUKUR <*katta*> *iyanta mān=at* LÚ.MEŠ DUGUD-TIM *mān=at pé-ra-an tinteš* LÚ.MEŠ SIG₅-TIM “Behind, in the middle, one IKU (back) two spearmen are going — whether they are commissioned officers or higher ranked (lit. ‘stepped forward, advanced’) non-commissioned officers” IBoT 1.36 ii 47-8 (*MEŠEDI*, MH/MS), ed. AS 24:20f.; cf. *mān=at* LÚ.MEŠ DUGUD-TIM *mān=at pé-ra-an tiyanteš* LÚ.MEŠ SIG₅-TIM “whether officers or higher ranked non-commissioned officers” IBoT 1.36 ii 52-53, ed. AS 24:20f.

2’ “to step in front/before (sometimes in sense of ‘to intercede’)”: *nu=mu=kan apiya=yā ^dI[M URUḤatt]i EN=YA pé-ra-an tiyawanzi ḥandāittat* “At that time too the St[ormgod of Ḥatt]i was determined (to be the one) for my stepping before (i.e., the god whom I should approach)” KUB 14.8 obv. 39-40 (PP 2, NH), ed. Götze, KIF 1:212f., Lebrun, Hymnes 206, 212 (differently), tr. ANET 395 (“I should have to account for myself before the Hattian Storm-god”); cf. also DINGIR-LIM-[*t*]ar *kuit pé<-ra->an tianna* SI×SÁ-a[*t*] KUB 49.33 i 1 (oracle question, NH); ^dŠeriš=ma EN=YA GUD ŠA ^dU ŠA KUR URUKÙ.BABBAR-ti *pé-ra-an tian~za nu=mu kēdaš ANA AWATE^{MEŠ} arkuwar tiyau~waš ANA DINGIR.MEŠ tarkummai* “Šeri, my lord, bull of Teššub, the one who steps in front (on behalf) of the land of Ḥatti, in these words relay for me the prayer to the gods who may be approached

peran 2 j 2'

(lit. gods of stepping)" KUB 6.45 i 33-35 (prayer, Muw. II), ed. Singer, Muw.Pr. 9, 32 (differently), Lebrun, Hymnes 258, 274, tr. ANET 398; the basis for this proverbial expression is probably the ordinary construction with postpositional *peran*: *nu=wa=kan mān* DINGIR.MEŠ-*aš pé-ra-an* DINGIR-LIM *kuiški [tiyazi(?)]* ... *n=aš=kan* DINGIR.MEŠ-*aš pé-ra[-an]* *lē tiyaz[i]* IBoT 3.148 iii 28-31 (rit., NS); in the vast majority of occurrences of *peran tiya-* the *peran* is postpositional.

k. *peran waḥnu-* "to be or become important, vital, preeminent, gain preeminence, get the upper hand": "If you, Ḥuqqana, do not in the future protect His Majesty in good will, if the person of His Majesty is not as dear to you as your own person" *pé-ra-an-na-[a]t-ta ŠA* ^dUTU-ŠI *UL waḥnuan ḥarzi* "and the (welfare) of His Majesty has not become the most important issue to you" KBo 5.3 i 20-21 (Ḥuqq., Šupp. 1), ed. SV 2:108f., tr. DiplTexts 24, discussion Sommer, Heth. 1:8, Götze, KIF 1:224f., Friedrich, SV 2:140; cf. also KBo 5.3 i 26; *nu* DUMU ^mTette *našma ŠEŠ* ^mTette *pé-ra-an waḥnuwanzi* "(If) the son of Tette or the brother of Tette get the upper hand(?) (and [kil] Tette)" KBo 3.3 i 27-28 (Murš. II), ed. differently Klengel, Or NS 32:34, 40 ("... (mir) zuvorkommen"), tr. DiplTexts 156 ("anticipate"); cf. KBo 3.3 i 33-34; cf. Sommer, Heth. 1:7f., Götze, KIF 1:224f., Friedrich, SV 2:140, Kammenhuber, ZA 56:159.

l. *-za peran weriya-* "to involve oneself with": *ANA LÚ.MEŠ* ^{URU}Mira *=ma=wa=za* / [*pé-ra-an l*]ē *weriyanza pé-ra-an-na=wa=šmaš lē werianniškiši* "[Don't be] involved with the men of Mira, and don't involve (yourself) with them" KUB 14.15 iv 48-49, ed. AM 74f. ("Mit den Leuten von Mirā [sollen sie sich nicht] einlassen, auch sollst du dich nicht gegen sie verschwören"); a direct join with KBo 16.104 in the immediately following line shows that the break at the beginning of line 49 was larger than the copy indicates; either we should read *an-da-pát* or *pé-ra-an* should be restored.

3. (temporal adv.) "previously, before, at first; in advance, beforehand, ahead of time, provisionally" (cf. temporal *peran* as prev., mng. 4, below and postpos., mng. 5, below) — **a.** simple *peran* — **1'** "previously, before, at first": *i[(ni=wa=mu uttar karūi)]liyaz pé-ra-an UL [(kuwapikki kiša)]t* "Such a thing has not happened to me previously/before (*peran*) from

peran 3 a 2'

ages past (*karuiliyaz*)" KBo 5.6 iii 18-19 (DŠ frag. 28A), w. dupl. KBo 14.9 iii 7-8, ed. Güterbock, JCS 10:95; *nu=kan* ^{NA}*kunkun[uzziš]* / [NÍ.TE=š]i *parkiš[ta]* *nu=šši* *pargatar pé-ra-an* 1 LIM 9 ME=ya DANN[A *palḥaštiš=ma=šši* ...] / ... DANNA *p[é-ra-a]n tan~kui daganzipi katta artari ma[l]tan[išaš]* / *maḥḥan karp[iš]kattari* ^{NA}ŠU-U-ziš "The Bas[alt] became high in [h]is [body]. At first (*peran*) his height was 1,900 miles [and his width was ...] miles; at first (*peran*) he stood (lit. stands) on the Dark Earth, and like a *maltaniš* the Basalt grows (lit. is lifted up)" KBo 26.65 (incl. KUB 33.106) i 16-19 (Song of Ullik., NH), ed. without join Güterbock, JCS 6:18f., cf. also s.v. *par~gatar* 1; for KUB 1.1 i 27-28 (Ḥatt. III), see 3 b, below.

2' "in advance, ahead of time, beforehand, provisionally": *nu=za kuit wašiyazi n=at* GIŠ.ḤUR *iyandu n=at=kan pé-ra-an šiyandu* ... *n=at=šši šiyandu* "Let them make what (the buyer) buys into a document and seal it in advance/provisionally, (but when the king comes up to Ḥattuša, let him present it in the palace) and let them seal it for him" KUB 13.4 ii 41-42, 44 (instr. for temple personnel, pre-NH/NS), contra ed. Chrest. 154f. ("in his presence(?)"), Süel, Direktif Metni 44f. ("(herkezin) önünde"), but following Sommer, AU 75 ("vorläufig?," contra Zuntz, Ortsadv. 99) and Güterbock, Symb.Koschaker 29f. n. 13; *nu=za maḥḥan kūn memian ZI-ni EGIR-pa kiššan AQBI nu ANA* ^mNu~*wanza GAL.GEŠTIN IŠTU MUŠEN.ḪI.A IŠTU SU.MEŠ=ya pé-ra-an ariyanun nu=šši IŠTU MUŠEN.ḪI.A U IŠTU SU.MEŠ ḥandaittat* ... *kāša=wa=ttā IŠTU MUŠEN.ḪI.A IŠTU SU.MEŠ=ya amruk pé-ra-an ariyanun* "When I had recalled this word thus to myself (cf. *mema-* 9c, 13c), I made an oracle inquiry in advance (*peran*) by means of augury and extispicy on behalf of the (absent) Field Marshal Nuwanza, Chief of the Wine; (so I sent Nanaziti after Nuwanza, Chief of the Wine, and wrote to him:) 'I have made an oracle inquiry in advance (*peran*) for you by means of augury and extispicy'" KBo 4.4 ii 49-54, ed. AM 118f. (no special tr., possibly reflected in his "für Nuwanza" and "über dich"), HW² 1:295b ("für PN," "*piran a.* sicher nicht ein Begriff (so Zuntz, Ortsadv. 92f.)"), tr. HED A 136 ("behold, I gave you the oracle treatment with birds ...," *pé-ra-an* = prev.); cf. also KBo 2.2 i 43-47 ("we constantly worry in advance"), ii 1-13 cited s.v. *lahlahḥiya-* v. 1.

peran 3 b 1'

b. *peran parā* (or *parān*) (adv.; true compound; *peran* not construed w. a d.-l. or gen.) (Friedrich, SV 1:75) — **1'** “previously”: ¹*nu*¹ *pé-ra-an parā kuitta=ya=za=kan ammuk ANA* ^{GIS}*GU.ZA ABI=YA ēšhat* (var. *ēšhaḥat*) [*nu*] ¹*MU.120.KAM1* [... *e*]*di pait* “Previously, since I had sat down on my father’s throne, twenty years had passed” KBo 5.8 ii 39-41, ed. AM 154f.; “On the day they decorated the substitute ox, His Majesty bathed” *pé-ra-an parā=ya=z[(zi apū)]n* ¹*GE₆-an IŠTU MUNUS-TI tiešhaš* “Previously throughout that night he stayed clear of a woman” KUB 43.50 obv. 19-20 + KUB 15.36 obv. 11-12, w. dupls. KUB 12.31 obv 10- (11), KBo 4.2 iii 58-(59), ed. MSpr 6f., Lebrun Hethitica 6:105f. (“l’avant veille”) □ for *tišha-*, see Tischler, HEG 3:381, following MSpr, against Friedrich, OLZ 39:306, HW 222; the *-zzi* perhaps is a rare form of *-za* which was *-ti* in proto-Anatolian and remained *-ti* Luw. (see Melchert, AHP 183), cf. abl. in *-zzi*.

2' “in advance, beforehand, ahead of time”: *pé-ra-an parā=ma=kan* ^m*Kantuzzilin* [... *INA KUR* ^{URU}*Kargamiš n*]*ehhun* “But I sent Kantuzzili in advance [... to the land of Kargamiš]” KUB 14.17 ii 20-21, ed. AM 86f.; *namma=kan* ^m*Arnuwandan DUMU=ŠU* ^m*Zidann=za GAL MEŠEDI IŠTU KUR* ^{URU}*Te~garama INA KUR* ^{URU}*Hurri pé-ra-an parān naišta* “Then he sent his son Arnuwanda and Zida, the Chief of the Guards, from the land of Tegarama in advance into the Hurrian land” KBo 5.6 ii 29-31 (DŠ frag. 28A), ed. Güterbock, JCS 10:93; [*m(ān) id*]*alun=ma kuinki INIM BAL-aš pé-ra-a[(n parā ištamašti našš)]u* ¹*LÚ KUR* ¹*Šeḥa kuiški našma LÚ KUR* ¹*URU*[(*Ar*)*zauwa BAL ēššai (ki)]nuna=ta kuiēš kueuš* ^{LÚ.MEŠ}*kuriwa[(nuš me¹mi¹yan=ma)] pé-ra-an parā šakti n=an ANA* ^d*UTU-ŠI* (¹*UL*¹ *ḥatraši*) *nu=kan apēdaš kuwatqa parā ušk[i(1¹ nu kiššan tēši)] eni=wa* ¹*HUL-lu DÜ-ru nu memian GIM-an [(i)štamašti(i)] n=an ANA* ^d*UTU-ŠI pé-ra-an parā kar[(aššaya ŠUPUR)]* “[If] you overhear beforehand some [e]vil plan to rebel, and you know the matter beforehand, but you don’t write it to His Majesty, but ignore (lit. you overlook) those who are fellow vassals(?) with you, whether the man of Šeḥa River or the man of Arzawa, and you say as follows: ‘Let that evil happen!’ <may the gods curse you!> Rather you must send beforehand truthful (words) to His Majesty” KUB 21.1 ii 75-81 (Alakš.

§11, Muw. II), w. dupls. KUB 21.5 iii 1-8, KUB 21.4 i 6-10, ed. SV 2:64-67, tr. DiplTexts 84 (“in advance”); *zik=ma ištamašti nu=kan ŠA KUR-TI kuiš BĒLU nu=šši* [*p*]*é-ra-an parā UL ḥatraši* “But you hear and don’t send beforehand to what lord is in the land” KUB 21.1 iii 47-48 (Alakš., Muw. II), ed. SV 2:74f., tr. DiplTexts 86; *mānn=azza ANA DINGIR=LIM SISKUR šarlatta pé-ra-an parā iyazi n=at ANA DINGIR-LIM anda UL weriyantari* “If someone makes a *šarlatta*-sacrifice ahead of time, they will not be called in before the deity” KUB 58.73 iii 15-16 (rit.), ed. Otten, ZA 65:300f.; for KBo 5.13 iii 22-24, see s.v. *memiya-* n. 1 b 5’; for KBo 4.9 ii 2-6, see s.v. ^{LÚ}*palwatalla-* a 3’.

3' *pé-ra-an parā UD-an* “before daybreak(?)”: *n=an=kan apāšila pé-ra-an parā UD-an kunanzi* “They kill it (sheep) themselves before daybreak(?)” KUB 32.123 ii 25-28 (Ištanuwian fest., NH), translit. StBoT 30:307f.; KUB 51.37 obv. 8-13 (rit., NS), w. dupl. KUB 41.30 iii 1-7 (NS), see *šiwatt-*.

c. *peran šarā* “beforehand(?), in advance(?)”: *zik=ma pé-ra-an šarā UL wa[(rrišš)]atti* “But you do not offer help beforehand(?)” KUB 21.1 iii 51 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 67-68, ed. SV 2:74f., tr. DiplTexts 86; cf. same expression in KBo 5.4 rev. 46 (Targ., Murš. II). Other apparent exx. of *peran šarā* are in fact to be analyzed otherwise — In the following two exx. *peran* is the adv., but *šarā* a prev.: (When I had defeated the chariot corps of the land of Appaya) *G[UD.ḪI.A UDU.ḪI.A ŠA* ^{URU}*Tak]Išan~na¹ya pé-ra-an šarā dahhun* “I previously(?) (*peran*) took up (*šarā dahhun*) the [cattle] of [Tak]šannaya” KBo 10.2 i 54, ii 1 (annals of Ḫatt. I, NS); [*n=at*] *pé-ra-an šarā ēpdu n=at MAḪAR* ^d*UTU-ŠI uppau* KUB 13.1 iv rev. 8-9 (*BĒL MADGALTI*, MH/NS), translit. Dienstanw. 62; in the exx. of *peran šarā* cited in 1 c 1’ a’ (KBo 5.8 iv 19-20 and KUB 14.15 ii 8-9) and 3 c 1’ d’ (KUB 13.4 i 22) above *peran* is postpos., and *šarā* is prev.

4. (temporal postpos.) “in front, first (temporally)” — **a.** *peran arnu-* or *ḥuinu-* “to move something temporally to first position,” i.e. “to give priority to” — **1'** w. *arnu-*: ^d*UTU-ŠI ÉRIN.MEŠ ŠA* ^{ḪUR.SAG}*Ḫaḥarwa RA-wanzi pé<-ra>-an arnuzi* “His Majesty will give priority to (lit. move to the front) the troops of Mt. Ḫaḥarwa for an attack. (Afterwards he will go on the double to Ḫaḥana)” KUB 5.1

peran 4 a 1'

i 15 (oracle questions, NH), ed. THeth 4:34f. (“läßt (Truppen) voranbringen”), cf. Friedrich, HW 1.Erg. 2 (“vorwärtsbringen”), cf. 4 a 2', below; ^{URU}Neriqa=za=kan karpmi nu lahiyauanzi ^{URU}Tanizilan pé<-ra>-an arnumi “I will complete (my duties at) (lit. lift) Nerik and give priority to Tanizila for fighting, (and he will fight the troops of Mt. Ḫaharwa in the same way)” ibid. iii 28-29, ed. THeth 4:68f. (“werde ich T. forttragen, um es zu schlagen”) □ for -za=kan karp- “to complete,” see KBo 16.98 ii 12-14 (oracle question, NH).

2' w. huinu-: [dUTU]-ŠI ÉRIN.MEŠ ŠA ^{HUR.SAG}Ḫaharwa RA-uanzi pé<-ra>-an huinuuzi EGIR-pa=ma ^{URU}Neriqa [and]an “His Majesty will give priority to the troops of Mt. Ḫaharwa for an attack. He will (go) back into Nerik” KUB 5.1 i 19-20 (oracle question, NH), ed. THeth 4:34f. (“läßt (Truppen) vorlaufen”); cf. 4 a 1', above.

b. *peran walḫ-* “to beat (someone) out, beat (someone to something), act first, anticipate (someone), prevent (someone)”: [(takku É-er našma UR)]U-an ^{GIŠ}KIRI₆ našma wešin kuiški ušneš[(kat~ta ta)maiš=(a pai)]zzi ta=kkān pé-e-ra-an walahzi ta=ššan [(ḫappari) š]ēr ḫappar iēzzi uštulaš (var. waštulaš) 1 MA.NA KÛ.[(BABBAR pāi) ...-š=a=z (ḫan)]tezziyaš=pat (NS var. ḫantezziuš) ḫappa~riuš wāši “If someone has agreed to sell a house, a village, a vineyard or pastureland, and another man (a new buyer or seller?) goes and beats (him, i.e. the previous seller or buyer?) to it, and makes a (new) deal bett[er than] the (old) deal, the offender shall give one mana of silver, [and the buyer] shall buy the items offered for sale only of the first (person) (or: only the first (person) shall buy the items offered for sale)” KUB 29.29 obv. 8-11 (Law §146, OS), w. dupl. KBo 6.10 iii 17-21 (NS), ed. HG 70f., 107f. (differently), Goetze, ANET 194, translates “goes and beats him up,” taking the implied obj. of *walḫ-* to be the seller himself; the OS “q” manuscript preserves the original reading *ḫantezziyaš* (sg. nom. or gen.), while KBo 6.10 iii 21 (NS) “corrects” it to *ḫantezziuš* in order to make it modify *ḫappariuš*; the OS copy permits either of the two translations offered here, while the NS copy allows only the first; [takku LÚ.U₁₉.LU]-an dam~pupen kuiški ušneškatta [t(amaiš)=a=k]an pé-ra-an GUL-aḫzi [(wa)š(tulaš 5) G]ĪN.GĪN KÛ.BABBAR pāi “[If] someone has agreed to sell an untrained [person], and another man beats (him) to it, [the of-

fender] shall give [five s]hekels of silver” KBo 6.10 iii 22-24 (Laws §147, OH/NS), restored from dupl. KBo 14.67 ii 3-4 (NS), KUB 29.29 obv. 15-16 (OS); cf. also Laws §148; the two passages in the laws are the only exx. of this idiom; the *peran walḫ-* in KUB 53.14 ii 9 is an adv. “in front”; the *peran walḫ-* in KUB 31.69 obv.? 7 is a postpos. governing ANA ^dUTU-ŠI; von Schuler’s restoration [wa-a!]-aḫ-mi in KUB 26.1 i 58 (Dienst-anw. 11) is unlikely, see Otten, AfO 18:388.

5. (temporal postpos.) — **a.** “before, facing (a person in) the future, ahead (of someone)”: BURU₁₄.MEŠ=wa=mu=kan pé-ra-an naššu kušāta naššu KASKAL-aš našma tamai kuitki uttar nu=wa=mu EGIR-pa tiyatten nu=wa=mu=kan aši kuit~man memiaš pé-ra-an arḫa tiyaddu mahḫan=ma=wa=mu=kan aši memiaš pé-ra-an arḫa tiyazi nu=wa EZEN₄ QĀTAMMA iyami “‘Harvests are before me’ or ‘(the payment of) a brideprice’ or ‘a trip’ or some other matter. ‘So let me off until this matter before me may be disposed of. Then when this matter before me is disposed of, I will celebrate the festival in the same way (as usual)’” KUB 13.4 ii 58-63 (instr. for temple officials, pre-NH/NS), ed. Chrest. 154-57, Süel, Direktif Metni 48f., cf. Zuntz, Ortsadv. 85 who called *pe~ran* in this passage an adverb, but it is clearly a postpos. dependent upon the clitic pron. -mu “me”; cf. 12 c 1' n' below.

b. temporally prior to someone’s activity: pé-ra-an=ma=at=mu ^{m.d}SĪN-^dU-aš DUMU ^mZida mani~yahḫiškī “Before me Arma-Tarḫunta, son of Zida, was governing it” KUB 1.1 i 27-28 (Apology of Ḫatt. III), ed. StBoT 24:6f., cf. CHD *maniyahḫ-* where this was rendered “under my supervision Armatarḫunta the son of Zida was governing it” but must now be interpreted as temporal “before me” (contra Zuntz) in the light of clear temporal *peran* above.

6. (postpos.) during the reign of (a king): ANA PA-NI ABI=ŠU=wa ÉRIN.MEŠ ANŠE.KUR.R[A.MEŠ kuiš] [ma]niyahḫiškī “[He who] governed the foot soldiers and horse troops during the reign of his father” KUB 19.29 iv 8-9, ed. AM 16f., cf. *maniyahḫ-* 5 c; cf. also KUB 14.15 iv 38-39, ed. AM 72f., Götze, ArOr 5:2; KBo 3.4 iii 57-58, ed. AM 80f. (“zu Zeiten meines Großvaters”); KBo 5.8 ii 14-18, ed. AM 152f.; [É LUG]AL U KUR ^{URU}Ḫatti ANA PA-NI ABI=YA mahḫan [taparta ANA PA-NI ŠEŠ=YA] QĀTAMMA=pat taparta “As she [ruled the king’s house] and the land of Ḫatti during the reign of my father (Šuppi-

peran 6

luliuma I), so also she ruled [during my brother's reign]" KUB 14.4 i 7-8 (Murš. II), cf. Goetze, KI² 93 n. 2, HW² 1:173b, THeth 5:177, cf. KUB 14.4 i 10-12; *apel=ma ŠA NAM.RA.MEŠ memiyaš ANA PA-NI ABI* ^dUTU-ŠI *kiššan ēšta* "The matter of the people to be resettled was as follows during the reign of the father of My Majesty" KBo 3.3 iii 12-13 (Murš. II), ed. Klengel, Or NS 32:37, 43, cf. HW² 1:337b; *ammuk=ma=za ANA PA-NI ŠEŠ=[(YA)] EN KARASŠ kišḫaḫat nu=mu ŠEŠ=YA ANA GAL MEŠEDIUTTIM tittanut* "During the reign of my brother (Muwatalli II) I became a general (lit., lord of the troops), and my brother installed me as Chief of the Guard" KUB 1.1 i 24-5 (Apology of Ḫatt. III), w. dupl. KBo 3.6 i 20-22, ed. StBoT 24:6f.; cf. KUB 1.1 + 1304/u ii 72-74 (Apology of Ḫatt. III), ed. StBoT 24:16f.; *ANA PA-NI ABBA^{HL.A}=YA ABBA [(AB)BA^{HL.(A kuiēš)] kūrur ešir ammu=ma takšula[(e)]r}* "Those who were hostile during the reigns of my forefathers (lit. fathers and grandfathers) made peace with me" KUB 1.1 iv 58-59 (Apology of Ḫatt. III), w. dupl. KBo 3.6 iv 18-19, ed. StBoT 24:26f.; *nu ṬUPPU RIKILTI kuwapi iēr apūn=ma=za MUNUS-an* ^{m.d}LAMMA-aš *ANA PA-NI ABI=YA datta=pat nawi* "Kurunta had not yet taken that woman in marriage during the reign of my father, when they made the treaty tablet" Bronze Tablet ii 86-87 (Tudḫ. IV), ed. StBoT Beih. 1:20f.; cf. KUB 21.49 obv. 10 in bil. sec above.

7. (postpos.) under the supervision of (a superior): [*kī tuppī arḫa ḫarran ē[šta] n=at ammu* ^mA[šḫapalaš] *PA-NI* ^mLÚ *IŠTUR*(sic) "[This tablet] w[as] worn out, and I, A[šḫapala,] wrote it (i.e., a fresh copy) under the supervision of Ziti" KUB 33.120 iv 24-26; ŠU ^mPikku *PA-NI* ^mAnuwanza *IŠTUR* "The hand(copy) of Pikku; he wrote (it) under the supervision of (lit. before) Anuwanza" KUB 29.1 iv 29 (NH colophon to OH/NS rit.); and in many other colophons, see sim. usages 2 a, b, f, above.

8. w. *eš-* (act.) "to be responsible for": *ANA KÙ.BABBAR=kan KÙ.GI* ^mIyara-SUM-yaš *pé-ra-an ēšzi* "Mr. Yarapiya is responsible for the silver and gold" KBo 2.1 i 26-27 (NH), ed. Zuntz, Ortsadv. 86; [*mān=war=aš UL=m*]a *uizzi nu=wa=kan KUR-e pé-ra-an ēšten nu=wa KUR-e [paḫḫašnuwan ḫarten]* "But [if] he [doesn't] come, be responsible for the land and [keep] it [protected]" KUB 14.16 i 17-

18, ed. AM 28f. ("[Wenn er aber nicht] kommt, so besetzt das Land und das Land [haltet beschützt!]").

9. in verbal idioms with *karti* or *ištanzani* — a. *karti peran* or *PĀNI ŠĀ: nu=zza DUMU.ṚNITA* ¹. *MEŠ karti=Ṛṣ¹mi pé-ra-an mēmer* "The sons said to themselves (lit. before their heart)" KBo 22.2 obv. 13-14 (Zalpa story, OS), ed. StBoT 17:6f., 32, cf. Kammenhuber, ZA 56:169f. and CHD *mema-* 9 a; *ANA PA-NI ŠĀ=[K]A=wa=za duškiškitta LÚ-natar=mit=wa kuit pašta* "Are you rejoicing in (lit. before) [your] heart because you have swallowed my manhood?" KUB 33.120 i 28-29 (Song of Kumarbi), tr. Hittite Myths 40, cf. also i 30.

b. *ištanzani peran* or *PĀNI ZI: L[Ú...]_x=ma LÚ.MEŠ ḫattalwalaš* ^{LÚ}APIN.LÁ-aš *LUGAL-waš ÉSAG [P]A-NI ZI=ŠU lē kuiški kinuzzi* "But let no [...]man, *ḫattalwala*-man, (or) farmer on his own initiative (lit. before his mind) open a grain-storage p[it] belonging to the king" KUB 13.9 iii 6-7 (MH/NS), ed. von Schuler, FsFriedrich 447, 450, Westbrook/Woodard, JAOS 110:643; ^dKumarbiš=za *PA-NI ZI=ŠU memi]škiwan dāiš* "Kumarbi began to say to himself" KUB 33.93 iii 15 + "26" (misjoin in KUB 33) (Song of Ullik.), ed. Güterbock, JCS 5:152f.; *nu=za PA-NI ZI=ŠU memiškiwan [daiš]* KUB 33.93 iii 27 (Song of Ullik.), ed. Güterbock, JCS 5:152f.; *kuit=ta memaḫḫi* ^dU-ta *ZI=za KI.MIN* (i.e., *ēšša*, cf. *ibid.* iv 24, 30) *kiššan ḫarkun ZI-ni=ya=za GALGA-tar pé-ra-an* ^{NA}NUNUZ-an *GIM-an kišan išgareškinun* "What can I say to you, O Stormgod? Do what you wish! I 'held' as follows: Before my mind I lined up wise plans (lit. wisdom) like (a string of) beads as follows" KBo 26.65 + KBo 26.118 iv 25-26 (Song of Ullik.), ed. Güterbock, JCS 6:30f., translit. w. join Groddek, AoF 21:330; cf. KUB 33.96 i 9-11, w. dupl. KUB 33.98 i 9-10, ed. Güterbock, JCS 5:146f.; [*n=aš=za ḫattatar*] *ZI-ni [pé-ra-]an daš~kizzi* "He takes [wisdom] into (lit. before) his mind" KUB 33.96 i 2-3 (Song of Ullik.), ed. Güterbock, JCS 5:146f., tr. Hittite Myths 52; ^dKumarbiš=za *ḫat<ta>tar ZI-ni pé<-ra>-an d[(aš)kizzi]* "Kumarbi takes wisdom into (lit. before) his mind" KUB 33.96 i 5, w. dupl. KUB 33.98 i 4-5; cf. also KUB 33.113 i 1-2 + KUB 36.12 i 14-15 (Song of Ullik.), ed. Güterbock, JCS 6:10f., tr. Hittite Myths 55; *nu=za idālun [Ṛ]luppaštin ZI-ni peran [a]rḫa uiyaddu* "Let him send away the evil annoyance from his mind" KUB 36.97 iv? 1-3 (New Year's fest.), ed. :*lumpašti-*, Otten, OLZ 51:103.

peran 10 a

peran 12 a 4' a'

10. (postpos.; causal) because of, from, out of (Madd. 79, Ehelolf, MDOG 75:66, Friedrich, AfO 13:155) — **a.** *inani peran* “from sickness”: $\text{[uk} \neq \text{a ANA]} \text{DINGIR} \neq \text{YA}$ *kuit iyanun nu \neq mu É \neq YA inani pé-ra-an pittuliyáš É-er kišat nu \neq mu pittuliyai pé-ra-an ištanzašmiš (*ištanz \neq miš) tamatta pēdi zappiškizzi* “What have I done to my god, that from sickness my house has become a house of anxiety, and that from anxiety my soul is steadily dripping away to another place?” KUB 30.10 rev. 13-15 (prayer of Kantuzili, OH/MS), ed. Lebrun, Hymnes 114, 117, tr. ANET 401.

b. *kardimmiyatti peran* “from anger” (German “vor Zorn”): $\text{nu} \neq \text{šši}$ TUKU.TUKU-*atti pé<-ra>-an ... tameu[mm]ahtat* “and from anger his ... changed” KBo 26.58 iv 39-40 (Song of Ullik.), ed. Güterbock, JCS 5:158f.; $\text{[kē} \neq \text{wa INIM.MEŠ mān]} \text{dU} \neq \text{aš IŠME nu} \neq \text{wa} \neq \text{šši kartimmiatt[} \text{i pé-ra-an ... tameu]mmahtat}$ KUB 33.87 i 2-3 (Song of Ullik.), ed. Güterbock, JCS 6:10f.; $\text{nu} \neq \text{šši kartimmiyatti pé-ra-an [...] tameummeišta}$ KUB 33.113 i 14-15 + KUB 36.12 i 27-28 (Song of Ullik.), ed. Güterbock, JCS 6:12f.

c. *kašti peran* “from hunger, because of hunger” (German “vor Hunger”): $\text{mān UL} \neq \text{ma [mā]n} \neq \text{ša[m]aš kašti pé-ra-an UR.GI}_7 \text{.[HI.A]} \text{karēper}$ “Otherwise dogs would have devoured you (pl.) from hunger” KUB 14.1 obv. 11 (Madd., MH/MS), ed. Madd. 4f., Josephson, Part. 309, tr. DiplTexts 145; cf. HKM 24:6-7 (MH/MS), ed. Alp, HBM 158f. discussed above in the morphology sec.

d. w. a v. of “fearing” (compare German “Er fürchtet sich vor nichts”): $\text{apedani} \neq \text{[ya} \neq \text{za} \neq \text{kan tapariya]} \text{pé-ra-an weritešš[an}^1 \text{za ešun]}$ “I was afraid of (lit. before) that [command]” KUB 14.7 i 10-11 (prayer of Ḫatt. III and Pud.), ed. Sürenhagen, AoF 8:90f.

e. *lappiyaš peran* “from/because of the heat”: see KUB 17.8 iv 23-24 s.v. *pašk- 3*.

11. w. *nai-* “to turn (someone or something) over to (someone)”: $\text{ŠEŠ} \neq \text{YA} \neq \text{ya} \neq \text{an} \neq \text{mu QADU DAM} \neq \text{ŠU DUMU.MEŠ} \neq \text{ŠU É} \neq \text{ŠU pé-ra-an nāiš}$ “My brother turned him, his wife and his sons and his house over to me” KUB 19.67 i 11-12 (= Ḫatt. iii 20-21), ed. StBoT 24:18f. (“und mein Bruder überantwortete ihn mir mitsamt seinem Haus(wesen) ...”); s.v. *nai- 7*.

12. (in combination with a second postpos., prev., or adv.) — **a.** *peran āppa* “before (and)

back” (Götze, KIF 1:223f., NBr 52f., 71) w. verbs of “going/coming” means “back and forth” = “again and again” — **1'** w. *iya-* (mid.) “to frequent”: *kuetaš* (var. *kuitaš*) ANA É.MEŠ DINGIR.MEŠ LUGAL MUNUS.LUGAL *pé-ra-an EGIR-pa iyantari kuetaš \neq a[(t)] ANA É.MEŠ DINGIR.MEŠ pé-ra-an EGIR-pa UL iyantari* “What temples the king and queen frequent, and what temples they do not frequent” KUB 6.45 iii 6-8 (prayer, Muw. II), w. dupl. KUB 6.46 iii 44-46, ed. Singer, Muw.Pr. 19, 39 (“attend”).

2' w. *pai-* A “to constantly approach” (s.v. *pai-* A 5 c): *kuit \neq at imma kuit šahḫan luzzi nu \neq šmaš pé-ra-an EGIR-pa lē kuiški paizzi* “Whatever *šahḫan* and *luzzi* there are, let no one constantly approach them (i.e., the above-mentioned cities for the *šahḫan* and *luzzi*)” Bronze Tablet iii 54-55 (Tudḫ. IV), ed. StBoT Beih. 1:22f. (“ihnen gegenüber soll niemand (darauf) zurückkommen”); EN[.SISKUR(?) ...] *UL pé-ra-an EGIR-pa paizzi* KUB 46.39 iii 17-18 (rit., NH); $\text{N}^{\text{A}_4} \text{[hegu]r Pirwa} \neq \text{ma} \neq \text{kan arauwaḫḫun n} \neq \text{a[t šahḫani]} \text{luzzi ... lē kuiški pé-ra-an EGIR-p[a paizz]i}$ “I exempted the *hegur Pirwa*; let no one constantly approach it for *šahḫan* and *luzzi*, ...” KBo 6.28 rev. 22-25 (edict, Ḫatt. III), correct the restoration of line 25 cited s.v. *luzzi-* b 2' c'.

3' w. *tarna-* “to allow to come and go, allow free access”: $\text{n} \neq \text{an} \neq \text{za} \neq \text{an dIŠTAR URUŠamuḫa GAŠAN} \neq \text{YA pé-ra-an EGIR-pa tarnāu nu} \neq \text{šši} \neq \text{kan NINDA.GUR}_4 \text{.RA išpanduzi ŠU-az arḫa dāu}$ “May *IŠTAR* of *Šamuḫa* my lady allow him free (cultic) access, and may she accept from his hand (offering) bread and libations” KUB 21.15 + 715/v iv 12-15, translit. Otten/Rüster, ZA 63:85; $\text{dUTU-ŠI} \neq \text{ma} \neq \text{wa PA-NI dU URUNerik aššianza [n} \neq \text{an} \neq \text{za} \neq \text{an d]U URUNerik pé-ra-an EGIR-pa tarnāš}$ “His Majesty is beloved before the Stormgod of Nerik, and the Stormgod of Nerik allowed [him] free (cultic) access” KUB 56:14 iv 12-13; $\text{damāiš} \neq \text{ma} \neq \text{at NUMUN-anza lē ē[} \text{pzi}^1 \text{DINGIR-LUM damel NUMUN-} \neq \text{aš pé-ra-} \neq \text{an}^1 \text{EGIR-pa lē tarnāi}$ “Let no other seed seize it (the priesthood); may the deity not allow (one) of another seed free (cultic) access” KBo 6.29 iii 16-18 + KUB 21.12 iii 17-19 (edict, Ḫatt. III), ed. NBr 48f. (w. joins; “Kult ausüben lassen”).

4' w. *uwa-*: — **a'** to carry out the cult (lit. come forward and backward): $\text{[namma} \neq \text{š]} \text{maš ANA DINGIR.MEŠ QĀTAMMA pé-ra-an EGIR-pa}$

peran 12 a 4' a'

peran 12 c 1' h'

[uwawe]ni “[Then] we will carry out the cult for you gods in the same way” KUB 21.27 ii 2-3 (Pud. prayer), ed. Lebrun, Hymnes 331, 338; Sürenhagen, AoF 8:112f.; *nu=šmaš=kan* DINGIR.MEŠ EN.MEŠ=YA [URU.DIDL.Ī.A] *lē namma ištappanteš ku[it~m]an=ma=<šm>aš šumel ĪR=KUNU GÉME=KUNU pé-r[a-a]n EGIR-pa uwaweni* “May your [cities], O gods my lords, not be blockaded while we, your servant and maidservant, are carrying out the cult for you” *ibid* ii 7-10.

b' to surround: *nu ĩt ANA dKumarpi [(memi)] kuwat=wa É-ri IGI-anda* (var. *É=YA pé.-an EGIR-pa*) *ka[rtimmiy]auwanza uit* “Go, say to Kumarbi: ‘Why have you come against (var. surrounded?) my house in anger?’” KUB 33.102 ii 7-8 (Song of Ullik.), w. dupls. KUB 33.98 ii 5-6, KUB 33.93 ii 20-22, ed. JCS 5:148f.; cf. also KUB 33.106 iii 7-8 (Ullik. III A).

b. *peran EGIR-ann=a* “before and behind”: LÚ.MEŠ GALA MUNUS.MEŠ *arkammiyaleš LUGAL-i pé-ra-an EGIR-ann=a ħūiyanteš* “The singers and the female *arkammi*-players are walking before and behind the king” KBo 10.24 iv 13-15 (OH/NS).

c. *peran arħa* “away from in front of, from before, out in front, by/along in front, around”; cf. Zuntz, Ortsadv. 50-54 — **1'** away from in front of, from before, out in front — **a'** w. *ħuittiya-* to pull from in front(?): KUB 55.58 obv. 10 (Īšišuwa-fest.), in broken context.

b' w. *išpart-* “to escape from before”: ŠA dUTU-ŠI=ya ANA GIŠTUKUL *kuiēš pé-ra-an arħa išparter* “And those who have escaped from before the weapon of My Majesty” KUB 23.72 + 1684/u obv. 43 (Mita text, MH/MS), tr. Gurney, AAA 28:35, translit. Hoffner, JCS 28:61, Otten/Rüster ZA 67:54; ŠA dU[TU-ŠI]=ya *kuit tuzziš INA KUR URUKummāħa ēšta nu[=šši kuiš] / pé-ra-an arħa išparza[šta]* “[And anyone who], when My Majesty’s army was in the land of Kummāħa, escaped from before [it]” KUB 23.72 rev. 16-17 (Mita text, MH/MS), tr. Gurney, AAA 28:36.

c' w. *laħuwa-* “to pour out in front: (The chief of the palace attendants takes from the altar a gold vessel) *t=an=kan ištanani pé-ra-an arħa lāħūwāi* “and pours it (sc. the vessel, acc. obj.) out in front of the altar” KBo 4.13 vi 22-23 (festival, NH).

d' w. *munnai-* “to hide from before”: DINGIR.MEŠ-*eš=kan* ^m*Keššiya išpanduzzi šer kartimmi~yauwanteš nu=šši ħūitar ħūman pé-ra-an arħa munnāer* “The gods were angry with Kešši on account of the libation (which he did not give), and they hid all of the wild animals from him (lit. hid from before him)” KUB 33.121 ii 12-4 (Kešši story, NH), ed. Friedrich, ZA 49:234f.

e' w. *pai-* A “to go away from in front of”: *pé-ra-an arħa ĩt DUMU=mit lē=mu* ^l*pé-ra*^l-*an šarā arta*^l*ti*^l “Go away from in front (of me); (be) with my son; don’t stand up in front of me” KBo 26.65 iv 9-10 (Song of Ullik.), ed. Güterbock, JCS 6:28f.; in bird oracles: see exx. s.v. *pai-* A 1 k 2'-3'; for a different usage, see 12 c 2' c', below.

f' w. *parħ-* “to race/run out in front”: (Two wolf-men run in front of a procession) *nu=šmaš pé-ra-an arħa parħiškani* “and they (i.e., the two wolf-men) race/run out in front of them (scil. the procession)” KBo 23.97 i 17 (fest. for Titiwatti, NS), ed. s.v. *parħ-* 5.

g' w. *parš-* “to flee before (someone)”: NAM.RA.MEŠ=wa=mu=kan *kuiēš pé-ra-an arħa par*^l*šer*^l “The civilian captives which fled before me” KUB 14.15 iii 28, ed. AM 52f.; cf. KUB 14.15 iii 34, 36, ed. AM 52-55; URUŠunupaššiš *UL tuħuššiyait n=aš=mu=kan pé-ra-an arħa paršta* “Šunupašši did not wait (for me), but it fled before me” KBo 2.5 i 1-3, ed. AM 180f. □ for *tuħušiya-*, see also 12 c 1' m', below; cf. also s.v. *parš-* A c 2'.

h' w. *paršiya-* “to break off from the front”: [...] NINDA.Ī NINDA.KU₇=ya *paršiyannai [pé-r]a-an arħa=ya=kan tepu [parš]iyannai nu duwan [duw]ann=a išħūwaiškizzi* “He breaks up fat bread and sweet bread. He breaks only a little from the front and scatters (it) here and there” KUB 10.72 ii 21-24 (pre-NH/NS) □ the position of the enclitic in this example shows that *peran arħa* is a syntactic unit; *nu* LUGAL-uš NINDA ān NINDA.KU₇.Ī.A *kue paršiya n=ašta ħūma<n>daz pé-ra-an arħa tepu paršiyannai* “The king keeps breaking off a little from the front of all what warm bread (and) sweet breads he breaks” KBo 30.69 iii 11-13; [(*nu*)] LÚSANGA dIM NINDA ān^{Ī.A} [...]lan^{Ī.A} *kue paršiyannai [(n=ašta p)é-ra-a]n arħa kazmita [(paršiyazzi)]* KBo 24.68 rev. 3-6, w. dupl. KBo 20.113 iii 2-4; cf. KBo 24.41 iv 18.

peran 12 c 1' í

í w. *paršullai-* “to crumble off the front”: “The king breaks a warm bread and a sweet bread and calls all the gods by name” *namma=kan ANA NINDA ān NINDA.KU* γ *ya pé-ra-an arḫa teputtit paršullāizzi* “Afterwards, he crumbles *teputtit* off of the front of the warm bread and the sweet bread” KBo 19.128 iv 6-8 (rit., OH/NS), ed. StBoT 13:10f. and comment on p. 40 □ *teputtit* looks like an inst. adv. (see Melchert, Diss. 257) “little by little, in little pieces”; see s.v. *paršullai-*.

j w. *peda-* “to carry away from in front”: GIM-*an=ma=kan INA KUR* ^{URU} *Malazziya [anda] ar<h>un nu=mu IMBARU* ¹ *pé-ra-an arḫa pedaš* “But when I reached Malazziya, (the Stormgod) made the fog to pass away from before me” KUB 14.20 i 18-19 + KBo 19.76 i 31-32, ed. AM 196f. (without join) □ in contrast to *IMBARU udaš* “(the Stormgod) brought a fog” three lines earlier in the same text; ¹ *kuit kuit iḏālu uttar NĪŠ DINGIR-LIM ḫurtaiš [pap]rātar PA-NI DINGIR-LIM iyan n=at kē nakkuššiēš ANA DINGIR-LIM pé-ra-an arḫa* ¹ *pēḏandu* “Whatever evil word, oath, curse, impurity was done before the god, let these scapegoats carry them away from in front of the god” KUB 29.7 rev. 59-61 (rit. of Šamuḫa, MH/MS), cf. s.v. *nakkušši-*.

k w. *piddai-* “to run/flee from before”: *tarḫta=an=za=an* ^d *Alalun n=aš=ši pé-ra-an arḫa piddāiš n=aš!* (sign *an*) *=kan GAM-tanda dankuwai taknī pait* “(Anu) defeated Alalu, and he (Alalu) fled before him and went down to the Dark Earth (= Netherworld)” KUB 33.120 i 13-14 (Song of Kumarbi, NS), ed. Meriggi, Athenaeum 31:110f., Kum 6, 2*, translit. Myth. 154, tr. Vieyra, RPO 544, ANET 120f., MAW 156, Hittite Myths 40, LMI 117; cf. KBo 23.1 i 19-20, ed. *piddai-* A 1 a 1’.

l w. *da-* “to take from before”: *nu ANA DINGIR-LIM NINDA.GUR* ₄ *.RA [LIBIR.RA] pé-ra-an arḫa danzi nu=kan É DINGIR-LIM p[arā] šanḫanzi papparšanzi nu=kan NINDA.GUR* ₄ *.RA GIBIL* *tiyanzi* “They take [the old] thick bread from before the deity, sweep out and sprinkle the temple, and set out [new] thick bread” KUB 31.113:11-4; [... *P*] *A-NI DINGIR-LIM=pat kittari IŠT[U ... pé-r]a-an arḫa UL kuiški dā[i]* “[...] lies before the deity; no one takes [it] from [be]fore [the deity]” KBo 14.133 iii 5-6 (NH).

peran 12 c 2' b

m w. *tarna-* “to flee before”: *nu [z]ik* ^m *Maḏ~dḏuwattaš namḏma* ^m *Aḏtariššiyan UḏL* ¹ *mazzašta nu=šši pé-ra-an arḫa tarnāš* “You, O Madduwatta, did not resist Attariššiya any longer; you fled before him” KUB 14.1 obv. 62 (MH/MS), ed. Madd. 16f., cf. Madd. 126 (“ist einer der vielen Ausdrücke für Fliehen”), tr. DiplTexts 147 (“but broke ranks before him”); *man=mu UL duḫušiyait man=mu pé-ra-an arḫa tarnāš* “(Pitagatalli) would not have waited for me, but would have fled before me” KBo 5.8 iii 17-18, ed. AM 156f.; partially restored in KUB 14.15 i 7-9, ed. AM 34f.; completely restored in KUB 19.30 i 8, ed. AM 92; cf. *nu mahḫan INA* ^{URU} *Timmuḫala arḫun [n=aš U]L tūḫušiyait nu=mu pé-ra-an arḫa tarnāš* “And when I reached Timmuḫala, he did not wait for me, but fled before me” KUB 19.37 ii 8-9, ed. AM 168f.

n w. *tiya-* “to move away from before (temporally)” > “to be disposed of, removed (from the agenda), attended to”: cf. KUB 13.4 ii 60-62 (instr., pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 48f., edited above 5 a and s.v. *memiya(n)-* 3 a.

o w. *uiya-* “to send away from before”: see KUB 36.97 iii 8 - iv 3, in 9 b, above and s.v. *lumpašti-* b.

p w. *watku-* “flee (lit. jump away) before”: ¹ *amḏmell* ¹ *laḏmu=kan kuiēš ANA* ^d *UTU-ŠI pé-ra-an arḫ[a] watkuwanteš* “My (people) who fled (lit. jumped away) before His Majesty” KBo 19.70:22-23 (Man. treaty, NH), ed. del Monte, Or NS 49:61, 64; *n=aš=mu=kan pé-ra-an arḫa watkuzi* “And he flees before me” KBo 5.13 ii 18-19 (Kup. treaty, Murš. II), ed. SV 1:122-125, tr. DiplTexts 72.

2' by/along in front — **a** w. *arš-* “to flow by/along in front(?)”: [...] *tuzziiaz EGIR-pa* ^{GIŠ} *TIR IŠBAT pé-ra-an arḫa=ma=šši=št[a* ^{ÍD} *aš a]ršzi* “The army took refuge in a forest, and along the front of it [a river] flows” (or: “and around it [a river] flows,” cf. 12 c 3’) KUB 23.11 iii 16-17 (annals of Tudḫ., MH/NS), ed. Carruba, SMEA 18:160f. (“vor”).

b w. *gulš-* “to draw (a line) across in front of(?)”: *n=ašta* ^{GIŠ} *ḫaššalli pé-ra-an ar[ḫa] / gulšzi* “(The exorcist) draws (a line) across in front of(?) a stool” KUB 12.5 i 16-17 (rit. for *IŠTAR* of Tamininka, MH/NS), ed. Danmanville, RHA XX/70:51, 53.

peran 12 c 2' c'

peran 12 e 3'

c' w. *pai-* A “to pass in front of” (w. acc.); (opp. of *āppan arḥa pai-*; cf. s.v. *pai-* A 2 f); *mā^lā^hn šarkantiš=ma arta ANA LÚ MEŠEDI=ma našma ANA DUMU É.GAL [DĪ]NU n=aš=kan šarkantin pé-ra-an arḥa UL paizzi EGIR-an arḥa=aš=kan paizzi* ““If a litigant is standing there, but the case is against a guard or palace servant, he does not pass in front of the litigant. (Rather) he passes behind him” IBOT 1.36 iii 31-33 (MEŠEDI-instr., MH/MS), ed. AS 24:26f.; cf. IBOT 1.36 iii 29-30, 52, ed. AS 24:26-29; cf. CHD *šarkanti-*; for a different usage, see 12 c 1' e', above.

d' w. *peḥute-* “to parade before”: *mān=kan apāš=ma DUMU.LUGAL našma BĒLUM tuzziya pé-ra-an arḥa idālu uttar peḥute[zzi]* “But if that prince or lord parades an evil word before the army” KUB 13.20 i 26 (MH/NS); *nu=šmaš=kan MUN[(US LÚIGI. NU)].GÁL LÚÚ.HÚB pé-ra-an arḥa [(pe)]ḥudanzi* “They parade a woman, a blind man, and a deaf man before them (i.e., the soldiers who take the oath)” KBo 6.34 iii 2-3 (soldiers' oath, MH/NS), w. dupl. KUB 7.59 iii 5-6, ed. StBoT 22:12f.; cf. g', below, and *peḥute-* b.

e' w. *dai-* “place along the front”: (They place *tabarwašu*-breads alongside the brazier) *n=ašta 5.TA.[AN 10 NINDA š]arāma pé-ra-an ar[ḥa tianzi] / 5.TA.AN 10 NINDA ša[rāma=m]a=kan EGIR-an arḥa ti[anzi]* “[Then they place] 5[0] *šarāma*-breads along the front (of the brazier), and 50 *šarāma*-breads along the rear” KBo 20.67 iii 15-16 (fest. of the month, OH/MS?).

f' w. *uwa-* “to pass in front”: *EGIR-pa=ma=aš kuwapi uizzi n=aš āppa=ya=pat apūn KASKAL-an uizzi ANA LÚ.MEŠ MEŠEDŪTI=ma=aš=kan pé-ra-an arḥa uizzi* “But when he returns, then also on his return he follows that same route but passes in front of the guards” IBOT 1.36 iii 24-26 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:24f.

g' w. *wida(i)-* “to parade before”: *zig=a=šmaš=kan mān AWATE^{MEŠ} SIG₅-TIM pé-ra-an arḥa UL widāši nu=šm[aš=...] KUR URUḤatti pé-ra-an UL SIG₅-in memišk[iši]* “And if you (sg.) do not parade nice words before them and mention the land of Ḥatti favorably before them” KBo 13.55 obv. 1-3 (treaty frag., early NS); cf. d', above.

3' “around,” w. *eš-* (act.) “to be in circumference(?)”: “Let the tower of ... be x *gipeššar* around

the top, but around the bottom let it be 6 *gipeššar*; and let it be encircled by a gutter and a *mariya-wanna*” *mariyawanna=ma=kan pé-ra-an arḥa 6 gipeššar ē[(št)]u parā=ma=at=kan 5 šekan uwan eštu* “Let the *mariyawanna* be 6 *gipeššar* in circumference(?) (*peran arḥa*), and let it protrude(?) 5 *šekan*” KUB 31.84 ii 3-4 (BĒL MADGALTI-instr., MH/NS), w. dupl. KUB 31.86 ii 3-4 + KUB 48.104:12, ed. s.v. *mariyawanna-*; possibly here 2' a', above.

d. *peran aššuwaz uwa-* “to fly in on the good side in front: *TI₈^{MUŠEN}=ma=kan pé.-an SIG₅=za uit n=aš 2-an arḥa pait* “An eagle, however, flew in on the good side in front. It flew off down the middle” KUB 18.12 i 11 (NH); “We saw an *aramnant*-bird *tarwiyllian*” *n=aš=kan pé.-an SIG₅=za uit* “It flew in on the good side in front (and seized a bird *GUN-lian* and carried it off down the middle” KUB 16.46 iv 7 (NH); cf. [...]x=ma=kan *pé. SIG₅=za uit* KUB 18.3 i.e. 10; cf. with verb unexpressed *n=ašta 2 TI₈^{MUŠEN} pé-ra-an SIG₅-az [z]ilawan SIG₅-az HKM 47:29-30 (MH/MS), ed. HBM 204-207, similarly ibid. 22, 41, 45, 48-49, 50, 56.*

e. *peran katta* “down in front of” (compound postpos. cf. [*pé-r*]a-an-kat-ta KBo 34.14 iii 11 (fest., OS)) — 1' w. *ar-* (mid.): *GIŠlahḥūriš=a=šma<š> pé-ra-an katta arantari GIŠlahḥūraš=ma pé-ra-an katta ŠA SIG₄ GUNNI.MEŠ iyanteš ANA GUNNI.MEŠ=ma namma pé-ra-an katta GIŠlahḥūr^lēš^l arandari* “*Lahḥura*-s are standing down in front of them. Hearths of brick are made down in front of the *lahḥura*-s. Down in front of the hearths *lahḥura*-s are again standing” KUB 58.88 ii 22-26 (rit. for Underworld deities), translit. Otten, ZA 72:285.

2' w. *ḥuek-*: *namma=kan 1 UDU ANA ^ld^lUli~liyašši šippantahḥi n=an GIŠBANŠUR-i [p]é-ra-an katta ḥūkanzi* “Next I offer one sheep to *Uliliyašši*, and they slaughter it down in front of the table” KUB 7.5 iii 1-3 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:275, 278 (§12).

3' w. *iya-* (act.): *šer=ma=ššan NINDA.ÉRIN. MEŠ NINDA wageššar NINDA šarlinn=za teḥḥi pé-ra-an katta=ma GUNNI iyami* “On top (of the table) I place soldier-breads, *wageššar*-breads and *šarli*-breads, but down in front (of it) I make a fireplace” VBoT 24 iii 23-25 (Anniwiyani's rit., MH/NS), ed. Chrest.

112f.; cf. also KUB 15.34 i 20-21 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:175f., tr. ANET 352; *n=ašta wātar kuwapi parā aršzi nu* ^{GIŠ}BANŠUR *pé-ra-an tianzi pé-ra-an katta=ma 7 TÚL.MEŠ iyanzi n=at wetenit šunnanzi* “They put a table in front of where the water flows out, they make seven basins down in front, and fill them with water” KUB 15.34 iii 23-25, ed. Haas/Wilhelm, AOATS 3:196f.; cf. KUB 58.88 ii 23-24, above 12 e 1'.

4' w. *išhuwa-*: “They string bows and put arrows in place” GI.Ú.TAG.GA.ĤI.A=ma *pé-ra-an katta išhūwai nu memai* “and he scatters (other) arrows down in front, and says” KUB 7.54 iii 21-22 (rit. for plague in army, NH), tr. HAB 199.

5' w. *išparr-*: *nu=šši* ^{GIŠ}NÁ *namma=pat* ^{GIŠ}BANŠUR *pé-ra-an katta išparranzi* “Once more they spread a bed for him down in front of the table” KUB 7.8 iii 14-15 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:276, 279 (§15).

6' w. *gang(a)-*: ^{TÚG}kureššar-^{ĤI.A} ANA ^{GIŠ}BANŠUR *pé-ra-an katta gangai* “(S)he hangs strips of cloth down from the front of the table” KUB 7.60 ii 5-6; such a situation is depicted in the reliefs at Firaktin, cf. Bittel, Die Hethiter plate 198.

7' w. *ki-* (mid.) (functions as pass. of *peran katta dai-*): *nu* DUMU.LÚ.U₁₉.LU-li *kue* INIM.MEŠ-ar *pé<-ra->an* GAM GAR-ri *n=at=za=kan ḥaddanaza arḥa aušten* “Look over with wisdom the matters which are placed down in front of the mortal” KBo 12.128:7-8; ^{GIŠ}BANŠUR-*i=ma* *pé-ra-an* GAM *taknī* GAL GIR₄ *kitta nu=ššan* IZI *šuhḥan* “Down in front of the table, on the ground, an earthen cup lies, and embers are poured into it” KBo 11.14 i 17-18 (Ḥantitaššu's rit., MH/NS).

8' w. *paršnai-*: UGULA ^{LÚ}.MEŠALAN.ZU₉ ^{GIŠ}za~*ḥurtiya eša nu=šši* 1 ^{LÚ}MUḤALDIM GAL-AM GEŠTIN *pā[i] namma=šši* ^{LÚ}MUḤALDIM *pé-ra-an katta paršnāizzi* “The supervisor of the performers sits down on a wooden *zahurti*, and one cook gives a cup of wine to him; then the cook crouches down in front of him (and gets hit over the head three times from behind)” KUB 20.11 ii 8-10 (fest. frag., OH).

9' w. *peda-*: *nu* ^{DUG}išn[*ūri pé-*] *ra-an katta* ^{LÚ}GUDU₁₂ *pedan* [*ḥarzi? n=aš*] / *šipanti* [*nu* ^{DUG}iš~

n]uri PA-NI DINGIR-LIM šešzi “The GUDU₁₂ priest [has] brought the kneading trough down in front (of the divine hunting bag), [and he] makes an offering, [and the knead]ing trough spends the night before the deity” KUB 55.43 iii 27-28 (fest. for renewing the hunting bag, NH), ed. McMahon, AS 25:152f. w. n. 50 (restoring differently).

10' w. *šipand-*: *nu* 9 *ētri tehḥi* [*nu=kan*] KAŠ *pé-ra-an katta 3-ŠU šipandahḥi* “I deposit nine food servings and libate beer three times down in front” VBoT 24 iv 7-8 (Anniwiyani's rit., MH/NS), ed. Chrest. 114f. (differently: “I pour three libations of beer before (the house?) near by”); *nu=ššan* EN SISKUR GEŠTIN *šer šipanti ANA* ^{GIŠ}BANŠUR *pé-ra-an katta šipanti* “The sacrificer libates wine over (the offering breads) and libates down in front of the table” KUB 15.42 iii 13-14 (MH/NS); *nu* GEŠTIN *namma ANA DINGIR.MEŠ ḥūmandaš pé-ra-an katta šipanti* “and libates wine again down in front of all the deities” KUB 45.50 ii 15-16.

11' w. *šeš-*: ^{dE}[*nkituš*] ANA ^dGilgameš *pé-ra-an katta* ^Ṛšeš^{Ṭa} “Enkidu lay down to sleep before Gilgameš” KUB 8.48 i 16-17 (Gilg., NH), translit. Myth 132.

12' w. *dai-*: In OH see StBoT 26:147; ^{KUŠ}IŠPATU AN.ZA.GÀR *maḥḥan unuwāer n=at ANA* ^mGur~*pāra'nzaḥu pé-ra-an katta tīēr* “They decorated a quiver (to look) like a tower and put it down in front of Gurparanzaḥu” KUB 36.67 obv. 18-20 (Gurparanzaḥ, NS); NINDA.SIG *p[ar]šiya ... ḥattešni p'é-Ṛ-la-an katta dāi* “(The Old Woman) breaks a thin bread ... and puts (it) down in front of the pit” KUB 58.79 i 9-10, cf. HW² and HED s.v. *ḥattešsar*; *nu=ššan* NINDA.ÉRIN.MEŠ *šer INA* ^{GIŠ}BANŠUR *tehḥi pé-ra-an katta=ma* ^{DUG}KUKUB *tehḥi* “Above, on the table, I place ‘soldier breads,’ but down in front (of the table) I place a pitcher” KUB 7.5 ii 7-8 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:274, 278 (§9), cf. KUB 27.16 iv 10-11 (fest. of Ištar of Nineveh), w. dupl. KBo 34.238:5-6; ANA ^mM[*ita ...*] *pé-ra-an katta tehḥun* “I placed [...] down in front of Mita” KUB 23.72 rev. 3-4 (Mita, MH/MS); *nu=za* DINGIR.MEŠ *kī DĪNAM pé-ra-an katta dāišten n=at punušten* “O gods, put this case down in front of yourselves and investigate it” KBo 4.8 ii 16-17 (Murš. II), ed. Hoffner, JAOS 103:188; [*nu=za* DINGIR.MEŠ *kī DĪNAM*] *pé-ra-an* GAM *tāiš~ten* / [*n=at punušten kuel=aš dam*] *mešḥaš* “[O

gods,] put [this case] down in front of [yourselves and investigate it: Whose is the dam]age?" KUB 40.94 rev. 1-2 (probably part of KBo 4.8+, NH); *nu=kan ANA* ^m*Armatarhunta QADU DAM=ŠU DUMU. MEŠ=ŠU alwanzatar wemier n=at=š(y)=at pé-ra-an katta tiēr* "They found sorcery in Armatarhunta, his wife and his children, and they placed it down in front of him (i.e., they confronted him with it)" KUB 19.67 i 6-8 (= Hatt. iii 17-19), ed. StBoT 24:18f.; *tuk=ma karū kuit kē INIM.MEŠ pé-ra-an GAM tiyan DÙ-nun* "Concerning the fact that I previously made these words to be put down before you (i.e., to confront you)" KBo 4.14 iii 23-24 (treaty, Tudh. IV or Šupp. II), ed. Stefanini, AANL 20:45.

13' w. *tarna-* (NBr 71) — **a'** "to let down in front": *ŠA[PAL GĪSER]IN=ma=ššan pé-ra-an SĪG SA₅ išhiya[n] § n=at=kan pé-ra-an katta tarnan* "Down in front of the (piece of) cedar red wool is tied, § and it is let down in front" KUB 15.34 i 6-8 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:182f. (restoration differs), tr. ANET 352 ("To the front (of the piece) of cedar red wool is tied. It (the wool) is led down (to the ground)"), cf. NBr 71 ("darbringen"); *nu=ššan LÚpurapšiš unuwanza šuḫḫi artari nu GĪS TUKUL kuin ḫarzi n=an=kan pé-ra-an katta tarnai* "The dressed-up purapši-man who stands on the roof lets down in front the weapon which he holds" KUB 30.40 i 20-22 (*ḫišuwaš*-fest.).

b' "to abandon (someone) before (an enemy)": *ANA LÚ.KŪR=mu pé-ra-an katta UL kuwapikki tarnāš UL=ma=mu ANA EN DĪNI=YA LÚ.MEŠ arša~natallaš kuwapikki pé-ra-an katta tarnāš* "(The goddess) never abandoned me before the enemy; she never abandoned me before my opponent in court or (my) enviers" KUB 1.1 i 52-55 (Hatt. III), ed. StBoT 24:8f., cf. NBr 71 ("preisgeben").

14' w. *uwa-*: *n=ašta maḫḫan URUTimmuḫalan ANA dIM šipandahhun nu=kan INA URUKašimula pé-ra-an katta uwanun* "When I had offered Timmuḫala to the Stormgod, I came down before Kašimula" KUB 19.37 ii 35-36, ed. AM 170f.; *nu=kan mašieš imma UD!ḫĪA UGU pēdai EGIR-pa=ma=aš=kan URUKaštama pé<-ra->an GAM uizzi* "However many days (His Majesty) spends up there, he will come back down before Kaštama" KUB 5.1 i 79-80 (oracle question, NH), ed. THeth 4:46f.

f. *peran kuštayaz/kuštayati uwa-*: "to fly in on the *kuštai*-side in front" (in bird oracles): *TI₈MUŠEN=kan pé.-an kuš. uit n=aš=kan pé.-an arḫa pai[t]* "An eagle flew in on the *kuštai*-side in front. It flew off in front" KBo 2.6 iii 55; cf. *nuwayaš=kan pé. kuš. uit n=aš=kan pé. arḫa pait* KUB 5.22:41; "We saw an eagle GUN-lian" *n=aš=kan pé.-an kuš. uit n=aš zi.-an kuš. pait* "It flew in on the *kuštai*-side in front. It flew off on the *kuštai*-side *zilawan*" KUB 16.46 iv 4-5; "Then it (the *ālliya*-bird) flew across the river GUN-an" *namma=aš=kan ĪD-az šarā pé-ra-an kuš. uit* "Then it flew up from the river on the *kuštai*-side in front" KUB 18.5 iii 14 (all NH).

g. *peran parā*: see 3 b, above.

h. *peran šarā*: see 3 c, above; cf. [...]x *pé-ra-an šarā ḫarzi* KUB 60.36:3 in broken context. In KBo 5.8 iv 10-12, 19-20 and KUB 14.15 ii 8-9, cited above in 1 c 1' a', it is probably not a compound prev., but rather (so Götze, AM) *peran* as postpos. with a d.-l. and *šarā* as prev. See above 1 c 1' d' and 12 c 1' e' for *pé-ra-an šara ar-* (mid.).

Note the seeming opposite connotations of *peran*. Temporally it can denote something future (5 a) or previous (5 b). To be before someone can indicate superiority and leadership (2 a 2'-3', 2 c, 2 j 1', 2 k) or subjection to another's authority and leadership (2 b, 6, 7).

Hrozný, HKT (1919) 26 (adv.); Sommer, Heth. 1 (1920) 7f. (adv.), Sommer/Ehelolf, Pap. (1924) 4 n. 1, and p. 8 (postpos.); Friedrich, SV 1 (1926) 75 (*peran parā* "vorher"); Zuntz, Ortsadv. (1936) 84-104, Friedrich, HW (1952) 170; idem, HE (1960) §224a; Otten, StBoT 8 (1969) 47, 56, 58, 71f.; Meriggi, Schizzo (1980) 374 §297 (for Luw. equivalent *parran*); Neu, StBoT 26 (1983) 144-147.

peran pēdumaš / peran pēdunaš / peran peddunaš n.; a utensil for carrying forward (lit. 'that of bringing forth'); NH.†

pé-ra-an pé-e-du-ma-aš KUB 42.75 obv. 3, 4, KUB 42.11 i 3 (both NH), *pé-ra-an pé-e-tum-ma-aš* KUB 42.32 i 7 (NH), *pé-ra-an pé-du-ma-aš* KUB 42.26 obv. 5, 7, 9 (NH), *pé-ra-an pé-e-du-na-aš* KUB 29.4 i 18, (40), KUB 29.5 i (2), [*pé-ra-an*] ^l*pé-du-na-a-aš* KUB 42.46:1, *pé-an pé-tum-ma-aš* KUB 42.64 rev. 16 (NH), *pé-ra-an pé-tu-na-^la^l-a[š]* KUB 12.1 iii 1, [*pé-r*]*a-an péd-du-na-aš* KUB 42.69 obv. 18.

a. (made of red ivory): 1 *pe-ra-an pé-e-du-ma-aš ZU₉ AM.SI SA₅* KUB 42.75 obv. 4 (inv.), ed. THeth

peran pēdumaš a

peri-

10:188f., Siegelová, Verw. 64f. (“Libationsarm”); cf. KUB 42.32 i 7 (inv.), translit. Siegelová, Verw. 436f., THeth 10:176.

b. (of black iron): [... *pe-*]ra-an *pé-e-du-ma-aš* AN.BAR GE₆ KUB 42.11 i 3 (inv.), ed. Siegelová, Verw. 398f., THeth 10:31, 35 (“trays”).

c. (of black iron and gold): 1 *pe.-an pé-tum-ma-aš* AN.BAR GE₆ KÛ.GI KUB 42.64 rev. 16 (inv.), ed. Siegelová, Verw. 428f.

d. (of gold or inlaid w. gold): [... *pe-r*]a-an *péd-du-na-aš* KÛ.GI “... *p. p.* of gold” KUB 42.69 obv. 18 (inv., NH), ed. Košak, *Linguistica* 18:115f., Siegelová, Verw. 455f.; 3 *pe-ra-an pét-tu-na-^la^l-a[š ...]* KUB 12.1 iii 1 (inv., NH), ed. Košak, *Linguistica* 18:99, 103, Siegelová, Verw. 442f.; [... *pe-ra-an*] [*pé^l-du-na-a-aš* KÛ.GI GAR.RA “... *peran p.* inlaid with gold” KUB 42.46:1 (inv., NH), ed. THeth 10:182, Siegelová, Verw. 481f.

e. (of *ehlipakki*-stone): 1 *pe-ra-an pé-e-du-ma-aš ehlipakkiyaš* KUB 42.75 obv. 3, ed. THeth 10:188f., Siegelová, Verw. 64f. □ *ehlipakki-* is a precious stone, see CAD and GLH s.v. *ehlipakku*, not w. Neu, GsKronasser 140 w. n. 61 (“aus Eisen”).

f. (of stone): (In a list of objects offered to a deity) 1-EN *pe-ra-an pé-du-na-aš ŠA NA₄* “one *peran p.* (made) of stone” KUB 29.4 i 18 (rit., NH), ed. Schw.Goth. 8f.

g. (material not known): 3? or 6? *pe-ra-an pé-du-m[a-aš ...]* KUB 42.26 obv. 5, ed. Siegelová, Verw. 466f., translit. THeth 10:53, and Neu, GsKronasser 140; 1 *pe-ra-an pé-du-ma-aš [...]* *ibid.* obv. 7, and 1? [*pé^l-ra-an pé-du-ma-aš x[...]* *ibid.* obv. 9.

peran pēdunaš probably designates the same artifact as *peran pēdumaš*, but is formed w. a different suffix. Similarly, *peran peddunaš* seems also to designate the same implement as *peran pēdumaš* and *peran pēdunaš*, but is perhaps based on *piddai-B*, mng. 1 “to bring, carry,” a near synonym of *peda-* v. Therefore, it is unnecessary to assume a rare/unique value *pè* for the sign *pát/pét/pít*, as suggested by Košak, *Linguistica* 18:106f., and Puhvel, FsNeumann 318f.

Kammenhuber, MIO 2 (1954) 50 n. 26d (*pedunaš*: “... liegt eine der vereinzelt Entgleisungen nach der Flexion *partawar*, *partaunaš ... vor*”); eadem, MIO 3 (1955) 370 n. 54 (“flexivische Ummodellung”); Kronasser, EHS 1 (1966) 298f.,

304 (*pedunaš* not a verbal subst., but from a n. **petwar*); Košak, *Linguistica* 18 (1978) 106f. (“tray”); Neu, StBoT 12 (1979) 67f.; Puhvel, FsNeumann (1982) 317-319; Neu, GsKronasser (1982) 140 w. n. 60 (“Gerät zum ‘Nach-vorn-Bringen,’” for *pedunaš* he compares *šanhunaš*, on which Neumann, KZ 85:301); Siegelová, Eisen (1984) 163 (“(Kult)löffel”); Siegelová, Verw. (1986) 65 n. 2 (“Libationsarm,” cf. Bittel, Boğazköy III pp. 33-42).

Cf. *peda-* v., *piddai-* B.

peran pēdunaš see *peran pēdumaš*.

peran peddunaš see *peran pēdumaš*.

peri- n. com.; (mng. unkn.); from OS.†

sg. nom. *pé-e-ri-iš* KBo 17.43 iv 5 (OS), KBo 22.195 ii! 13 + KBo 22.224 obv. 3 (OH/MS), KUB 42.69 obv. 10 (NH), *pé-e-re-eš* KBo 20.5 ii! 4, KBo 25.12 ii 17 (both OS), KBo 22.195 ii! 13 (OH/MS).

acc. *pé-e-ri-in* KBo 20.33 obv. 15 (OS).

[*IŠTU É^dIn[(ar)] šuppištuwareš uenzi h[uit]ār šamen[(zi)] pé-e-re-eš uizzi INA UD.2.KAM p[é-e-r]-i-iš* (var. [*pé*]-[*e^l-re-eš*] *huidā[(rr-za)] NU.GÁL* “From the temple of Inar, the *šuppištuwareš* come; the animals march along(?). The *p.* comes. On the second day, there are no *p.* and no animals” KBo 22.224 obv. 1-3 + KBo 22.195 ii! 12-14 (OH/MS), w. dupl. KBo 20.5 ii! 4-5 + KBo 25.12 ii 16-17 (KILAM fest., OS), tr. StBoT 27:96, translit. StBoT 28:34f. and StBoT 25:32 □ *šup~pištuwareš* are usually “relief plates,” but here probably are animal representations made of metal; *pé-e-ri-iš uizzi x[...]* *x pēran ŠĪR(coll.)-RU laḥmaš paizzi* “The *p.* comes, [...] sing in front of [...], *laḥma-* goes” KBo 17.43 iv 5-6 (rit., OS); [*hu*]^l*e^ltar šaminuanzi pé-e-ri-in šaminuanzi* [^{LÚ.M}]^{EŠ}ALAN.ZU₉ *šaminuanzi* “They cause the animals to pass by, they cause the *p.* to pass by, they cause the performers to pass by” KBo 20.33 obv.15-16 (fest., OS), tr. StBoT 27:95, translit. StBoT 28:89 and StBoT 25:54, cf. Güterbock, JNES 48:307-11; [... *ar*]*amniš pé-e-ri-iš* 12 *SIḤPU KÛ.GI anda* “[*x*] *aramni*-object(s) (and) *p.*(-s): twelve gold bands/layers(?) are on (them)” KUB 42.69 obv. 10 (inv., NH), ed. Košak, *Linguistica* 18:115f. w. different tr. □ for *SIḤPU* = BAR.KĪN, see THeth 10:100, and CAD S *siḥpu* 3c, Siegelová, Verw. 456f.

Singer StBoT 27:97 suggests for *pēri-* “bird (*i*-stem)?,” as a syll. writing for MUŠEN. While nothing contradicts this proposal, the evidence he cites

peri-

NA₄perulūwa-

is insufficient to fix the mng. as “bird.” The suggestion *p*. “bird(?)” was probably influenced by two factors: 1. the old HW entry *pera-* based on a misreading for ^[UR]UPé-*e-ra* URU-*ri* KUB 33.131 rev. 5 (i.e., pé-*e-ra*-x^{MUŠEN}, see Ertem, Flora 232). The correct reading was pointed out by Neu Kratylos 12:163. (^{UR}UP. still not mentioned in RGTC 6 or 6/2); 2. by the parallel w. *aramni-* which was translated as “(a kind of bird)” because of the similarity w. the *aramnant*-bird which occurs in bird oracles, until HW² pointed out that *aramni-* is always made of precious materials and is probably an object. In the context of the procession in the KI.LAM fest., *p*. might be another object carried: first the metal ornaments (*šuppeš~tuwara-*), followed by *p*. and animals (*huitar*).

Neu, Kratylos 12 (1967) 163 (“Ein Nomen noch unbekannter Bedeutung”); Singer, StBoT 27 (1983) 97 w. n. 29 (“... Hittite reading of MUŠEN ‘bird’ (i-stem)?”); Neu, StBoT 26 (1983) 147 (“‘Vogel’(?)”); Melchert, Phon. (1984) 96 n. 45 (“a cult functionary”).

piresḫannaš see *parzaḫannaš*.

pirnu- v.; to embezzle(?), misappropriate(?) (or the like); NH.†

pret. sg. 1 *pí-ir*l(coll.)-*nu-nu-un* KUB 13.35 i 14.

“I have never handled any property of the king carelessly and I took nothing for myself. Whatever the queen handed over to me” *nu=wa=kan arḫa UL kuitki pí-ir*l(coll.)-*nu-nu-un* “I embezzled(?) nothing” KUB 13.35 i 14 (dep., NH), ed. StBoT 4:4f. (read *pininu-*). The coll. showed a small vertical wedge crossing the horizontal one as in NI or IR; since all other NI’s in this text are wr. w. the uncrossed NI, the sign must be read as IR. In view of the uniqueness of this form, one wonders if some hearing mistake has produced it from *mirnu-* “to make to disappear,” which would offer the appropriate mng. in this context.

Werner, StBoT 4 (1967) 16, 81 (“beiseite schaffen lassen”).

piršahhan(n)aš see *parzaḫannaš*.

NA₄**peru-** see NA₄*peruna-*.

[*pirwa*] Sommer’s (AU 421) interpretation of *p*. as “eine bestimmte Art von Felsen(?)” is based solely on the similarity with NA₄*peru(n)-* (see also Weitenberg, U-Stämme 170 §401). According to the tex-

tual evidence, ^d*Pirwa* is a deity associated w. horses, see Otten, JKF 2:62-73. There is no indication of his/her association w. rocks. Rock sanctuaries (NA₄*ḫegur*) were dedicated also to ^dKammama and ^dLAMMA. The notion that ^d*P*. was originally a com. n., later deified, stems from the fact that the det. was regularly omitted in the phrase NA₄*ḫegur Pirwa* (except NA₄*ḫegur ^dPirwa* KUB 16.42 rev. 1). But note also that the determinative is frequently omitted in similar combinations of NA₄*ḫegur* + GN, e.g., NA₄*ḫegur* (^{UR})*Pittalaḫša*, NA₄*ḫegur Temmuwa*, NA₄*ḫegur Haranqa* (see the list in Imparati, SMEA 18:63f., and cf. RGTC 6 under appropriate GNs).

Sommer, AU (1934) 421 (“eine bestimmte Art von Felsen(?); auch als Gottheit”), cf. AU 318 w. n. 1; Laroche, Rech. (1947) 87 (cites NA₄*pirwa-* and refers to AU 318 where no such word is given); Friedrich, HW (1952) 170 (“‘bestimmte Art von Felsen’ (auch als Gottheiten)”; Otten, JKF 2 (1953) 72 n. 18 (also understands *p*. in NA₄*pirwa* as appellative); Hoffmann apud Eichner, MSS 31 (1972) 75 (“der/die des Felsens”), 99 n. 80 (“... nicht unbedingt als ‘Pferdegottheit’ anzusprechen; jedenfalls kann der Bezug zum Pferd leicht als sekundär erklärt werden”); Imparati, SMEA 18 (1977) 39 (mng. in the same semantic range as NA₄*ḫegur* justified by the existence of a (NA₄)*pirwa* [unkn. to us, cf. above under Laroche]; Oettinger, Stammbildung (1979) 538 (“(eine Felsgottheit)”; Tischler, HdW (1982) 64 (“(eine bestimmte Felsgottheit)”).

NA₄**perulūwa-** (w. *arḫa*?) v. mid.; to free from (small) stones(?); OH/NS.†

“Go and call Telipinu. That son of mine is noble. He harrows, plows, and irrigates the field” *ḫalkinn= a / [arḫa(?)] = pat* NA₄*pé-ru-lu-u-wa-ri* “And he even frees the grain of stones(?)” VBoT 58 i 30-31 (myth, OH/NS), translit Myth. 24, ed. StBoT 5:142 (“von Steinen befreien”), tr. Gurney, The Hittites² 156 (differently), LMI 66 (“semina il grano”), Hittite Myths 27 (no tr.), Haas, Gesch.Relig. 443 (“das Getreide läßt er wachsen”), cf. Goetze, JCS 6:101. An inspection of the photograph of VBoT 58 reveals (contra the copy) adequate space to restore [*ar-ḫa*].

The procedure described was necessary after the threshing on the ground. The activities listed are only the first three and the very last.

Goetze, JCS 6 (1952) 101 (“he is (hard) as a rock”); Neu, Kratylos 12 (1967) 166 (“nach dem Kontext wäre ‘mähen’ durchaus denkbar (vgl. G. Steiner, RLA 3, 1966, 314)”; Neu, StBoT 5 (1968) 142 (“von Steinen lösen/befreien(?)”).

Cf. NA₄*peruna-/NA₄peru-*.

NA₄peruna- n. com., NA₄peru- n. neut.; **1.** rock, cliff, boulder, **2.** (in unclear idiom NA₄perunaš GURUN “fruit of the rock”); from OS.

sg. nom.-acc. NA₄pé-e-ru KBo 15.10 ii 5, iii 51 (MH/MS), KUB 33.61 obv. 5 (pre-NH/NS).

nom. com. NA₄pé-ru-na-aš KUB 33.93 iii 8, KUB 33.98 i (14) (both NH), NA₄pé-e-ru-na-aš HT 10:7.

acc. com. NA₄pé-ru-na-an KUB 15.24 iv 6 (NH), KUB 26.65 iii 4 (NS).

gen. NA₄pé-ru-na-aš KUB 8.75 i (45), KUB 44.4 rev. 13 (both NH), perhaps KBo 19.14:2, if not d.-l. pl.

d.-l. NA₄pé-e-ru-ni KUB 36.110 iii 16 (OS), KUB 33.63 obv. 8 (OH/MS?), KBo 15.10 iii 48, 60 (MH/MS), KUB 13.3 ii 13 (MH/NS), KBo 12.111:10, KBo 22.166 obv.? 10, KUB 46.42 iv 9 (all NS), NA₄pé-ru-ni KBo 13.84:(3), KBo 13.241 rev. 10, KUB 17.6 i 14 (all NS).

pl. acc. com. NA₄pé-ru-nu-uš KUB 36.89 obv. 15 (NH), NA₄pé-e-ru-nu-uš KBo 4.4 iv 6 (NH), KUB 33.120 i 35 (NS), NA₄pé-ru-ni[-iš] KUB 36.12 iii 9.

d.-l. NA₄pé-e-ru-na-aš KBo 17.4 iii 14, KBo 25.8:(6) (both OS), NA₄pé-ru-na-aš KBo 19.14:2 (or perhaps gen.; see below, 1 b).

sg. or pl. abl. NA₄pé-ru-na-az KUB 28.4 ii 26 (NS).

1. rock, cliff, boulder — **a.** (enduring) quality: nu AL[AM].ĪA.A [pedi=šm]i=pat pedumen n=uš dametani NA₄p[é-r]u-ni kattan išqarer nu išnaš kurtāli Ī LĀL kuwāpi lāhuwan n=at=šan NA₄pé-ru-ni dāi ... nu kiššan memai k[ī] NA₄pé-e-ru māhhan uktūri “We brought the figurines to their [place]. They lined them up on another rock. When oil and honey are poured into the container of dough, he places it (sc. the *kurtali*) on the rock... and says as follows: ‘Just as this rock is everlasting, (so may the master, his wife and children be everlasting)’” KBo 15.10 ii 1-5 (rit., MH/MS), ed. THeth 1:20f. (“Fels”), cf. *ibid.* iii 46-51 □ note the interchange of NA₄peru and NA₄peruni in this passage; [ḫar?-ga¹-i-iš-ta pé-e-ru x[...]] KBo 34.23 obv. 11 (myth.?).

b. sizes given (myth. only): nu=ka[n o o] ikunt[a] lū[li a]n[d]a šalliš NA₄pé-ru-na[-aš] kittari n=uš dalugašti 3 DANNA palḫašti=[ma=uš x DANNA] “In the Cold Pond there lies a large rock of three miles length and [... miles] width” KUB 33.98 + KUB 36.8 i 13-15 (Ullik., NH), ed. Güterbock, JCS 5:146f.; “May they call forth the rains and winds” *kueuš=kan ANA 90 IKU NA₄pé-ru-ni[-iš] par(a)š-šanuškanzi* “that break up the rocks for ninety IKU-measures (and that cover (them) for eight hundred

IKU-measures)” KUB 36.12 iii 9-10 (Ullik. Tabl. 2), ed. *paršanu- B.*

c. as a topographical feature: *namma=šši URU-riašēššar kuit n=uš ḪUR.SAG NA₄pé-e-ru-nu[-uš EGIR-pa ḫarker]* “Its city inhabitants (sc. those of Aripša) (lit. what there was of its inhabitants) [occupied (or took refuge in)] them (namely) the mountain(s) and the cliffs” KBo 4.4 iv 6 (Murš. II), ed. AM 134f., cf. *nu LÚ.MEŠ URU Azzi kuiēš URU.DIDL. ĪA BĀD NA₄pé-e-ru-nu-uš ḪUR.SAG.MEŠ-uš pargawēš nakki AŠRI^{HLA} EGIR-pa ḫarker* *ibid.* iv 29-31, ed. AM 138f.; *nu=šmaš UZ₆-an iyanzi nu=šmaš=kan ḪUR.SAG-an parḫanzi gaggapan=ma=š[m]aš iyanzi nu=šmaš=kan NA₄pé-e-ru-ni parḫanzi* “They (sc. the king’s gods) will turn you into a goat and chase you up the mountain, they will turn you into a *gaggapa*-animal and chase you on the cliff” KUB 13.3 ii 11-13 (instr. for palace servants, pre-NH/NS), ed. Friedrich, MAOG 4:46, 48, tr. ANET 207; *nu uwaši ŠA ḪUR.SAG Tašša NA₄pé-ru-nu-uš IŠTU SAG.DU=KA GUL-ahḫūanzi zinniškiši* “You will end up striking the boulders of Mt. Tašša with your head” KUB 33.120 i 34-36 (Song of Kumarbi, NH), ed. Kum. *2, 7, tr. Hittite Myths 41; [1 A.ŠĀ] NA₄pé-ru-na-aš “[One field:] in/of boulders” KBo 19.14:2 (list of fields, NH), restored from KUB 8.75 i 45; *nu URU-LUM GIŠ-ŠI NA₄pé-e-ru-ni GAM-an tianzi* “They place a ‘city of wood’ under the rock” KUB 46.42 iv 9 (Kizz. rit., NS) □ for models of cities made of various materials, see Hoffner, IEJ 19:178-180; “The house of Labarna is a house of joy for his progeny” *n=e=ššan [N]A₄pé-e-ru-ni wetan* “and it is built on (a) rock” KUB 36.110 iii 15-16 (benedictions for Labarna, OS), ed. Forrer, MAOG 4:31f., Archi, FsMeriggi² 50f.; *nu=za[(n)] dInaraš NA₄pé-ru-ni [(šer)] É-er wetet* “Inara built herself a house on a cliff” KUB 17.6 i 14-15 (Illuy., OH/NS), w. dupls. KBo 13.84:3 and KBo 22.99:6, ed. Beckman, JANES 14:14, 18, tr. ANET 126, RTAT 179, LMI 51 (“su una roccia”), Hittite Myths 12.

2. (in unclear idiom NA₄perunaš GURUN “fruit of the rock”): (Together with other ingredients) NA₄pé-ru-na-aš GURUN ME-andu “May they (sc. the midwives) take the ‘fruit of the rock’ (and grind it all up and make an ointment to apply to the male child)” KUB 44.4 rev. 13 (birth rit., NH), ed. StBoT 29:176f., 189 (“crystal?”), Polvani, Minerali 106-8 (“geode?”).

NA₄peruna-

(d)pišaišaphi a

KBo 15.10 ii 1-5 seems to show that the oblique forms of neut. *peru* are identical to those of com. gender *peruna*-. The shorter stem *peru*- seems to have been preserved in the v. NA₄*perulūwa*-.

Forrer, Forschungen 1 (1926) 61 (“Fels”); Friedrich, HW (1952) 167 (“Fels”); Beckman, StBoT 29 (1983) 176f., 189 (mng. 2 “crystal?”); Weitenberg, U-Stämme (1984) §§398-404 (w. lit.); Melchert, Phon. (1984) 52, 89 (etymology and phonology); Polvani, Minerali (1988) 97-108 (mng. 1 “roccia,” mng. 2 “geode??”).

Cf. NA₄*perulūwa*-, NA₄*perunant*-.

NA₄perunant- adj.; rocky, craggy (mountain); NH.†

sg. nom. com. NA₄*pé-e-ru-na-an-za* KUB 14.16 iii 9, KBo 19.76 i (52), NA₄*pé-ru-ṽna-anl-za* KUB 14.15 iii 41 (all Murš. II).

aši=ma [(^{HUR.SA}G)Arinnanda]š mekki [(na)]kkiš ... na[(mma=as mekki parku)]š warḫuiš=as namma=as NA₄*pé-ru-ṽna-anl-za* (var. NA₄*pé-e-ru-na-an-z[a]*) “That Mt. Arinnanda is very steep, ... furthermore it is (also) very high; it is wooded/overgrown, and furthermore it is rocky” KUB 14.15 iii 39-41, w. dupl. KUB 14.16 iii 7-9, ed. AM 54f.

Although *-ant-* as a derivational suffix forming adjectives from nouns is rare (HE §48b2), the context of *p*. clearly favors an adjectival (rather than a nominal, HE §48a) interpretation.

Forrer, Forsch. 1 (1926) 61 (“felsig”).

Cf. NA₄*peru(n)*-, NA₄*peruna*-, NA₄*peruluwa*-.

pirza see *parša*.

pirzahannaš see *parzahannaš*.

peš(š)- v.; to rub, scrub (w. soap, etc.); from pre-NH/NS.†

pres. sg. 3 *pé-eš-zi* KUB 7.1 i 33 (pre-NH/NS); pl. 3 *piš-ša-an-zi* KUB 51.33 i 4 (NH).

pret. pl. 3 *pí-iš-ši-ir* KUB 12.26 ii 6 (NH).

a. (in clear contexts): *nu=za* DUMU-*aš arri IŠTU ŠE.NAGA=ma=za pé-eš-zi* “The child (sc. the patient) washes himself and scrubs himself with soapwort” KUB 7.1 i 32-33 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143, 145; *nu=wa=kan šuppin ÁŠ. MUNUS.GĀR-an kiššir nu=war=an pí-iš-ši-ir nu=*

war=an=kan arrer “(The Sungod and Kamrušepa) combed the consecrated female kid, they scrubbed(?) it and they washed it” KUB 12.26 ii 5-7 (myth, NH), translit. Myth. 108, ed. Tunn. 88, and Benedetti, SR 1:16 (“la batterono(?)”).

b. (in broken and therefore unclear context): GEŠPÚ-*ši* (-)EN[...] / [o] x x *piš-ša-an-zi* x[...] / PĀNI DINGIR.MEŠ *tianzi* KUB 51.33 i 3-5 (cult inv. frag., NH).

For *pé-eš-du* ABoT 56 iii 17 (Šupp. II) and [...]x-*an apedani pé-eš-du* KBo 18.19 rev. 34, see in the morphological sec. of *pai*- B “to give,” and cf. Otten, HTR 104 n. 2. By virtue of the existence of the *peš*-stem in the v. “to give,” it is also possible that the two following exx. of *pešzi*, like *pešdu* from very late texts, belong to *pai*- B “to give”: [...] EN KUR-TI *pé-eš-z[i ...]* KBo 13.150 iii 3 (NS); *nu=wa* DINGIR-LUM ŠA [^{URJ}U]Ankuwa ŠA ABI d[UTU-ŠI ... *kuw*]api SISKUR *pé-eš-zi* KUB 18.67 rev.? 7-8 (oracle question, NH).

Güterbock apud HW (1952) 168 (mng. 1 passages: “einreiben(?)”); Kronasser, EHS 1 (1966) 386, 481 (connected w. *špašihai*-?); Oettinger, Stammbildung (1979) 94, 327 (connected w. *pešni*-).

pešaya[(-)...] (mng. and function unkn.).†

[... ^URU]Halpa *pé-e-ša-ia*[(-)...] KBo 23.70 i 15 (rit. for Hebat).

(d)pišaišaphi, pišašaphi, wišaišaphi Hurr. adj. (divine epithet); MH/NS.

pí-ša-i-ša-ap-ḫi KUB 45.55 obv. 4 (ENS?), KUB 25.48 iv 18 (MH/NS), KBo 27.199:(6), *dPí-ša-i-ša-ap-ḫi* KBo 14.142 i 10, KBo 27.200:(6), *pí-ša-ša-ap-ḫi* KUB 25.46 iii 9, KUB 32.52 iii? 9, *pí-ša-ša-ap!*(text -at)-*ḫi* KUB 20.74 i 9 (MH/NS), *dPí-ša-ša-ap-ḫi* KBo 11.5 i (20) (NS), KUB 17.20 ii 27 (LNS), *wi_i-ša-i-ša-ap-ḫi* KUB 34.102 iii 28 (NS).

a. (w. (d)Ḥatni): *dḤatni* (dupl. *ḫatni*) *pí-ša-ša-ap!*(text -at)-*ḫi* KUB 20.74 i 9 (*ḫišuwa* fest., MH/NS), w. dupls. FHG 15:6, KBo 33.181 obv. 14; cf. *dḤatni pí-š[a-i-ša-ap-ḫi]* KBo 27.199:6 (list of Hurr. gods); *dḤatni dPí-ša-ša[-ap-ḫi]* KBo 11.5 i 20 (rit., NS); [... Š]aušga *ḫat~ni pí-ša-i-ša-ap-ḫi* KUB 45.55 obv. 4 (rit., ENS?), cf. KUB 25.46 iii 9, KUB 25.48 iv 18, KUB 32.52 iii? 9; *ḫatni wi_i-ša-i-ša-ap-ḫi* KUB 34.102 iii 28.

^(d)pišaišaphi b

peš(š)iya/e-

b. (w. ^dIŠTAR): 1 NINDA.SIG ANA ^dIŠTAR ^dPí-ša-i-ša-ap-ḫi DINGIR-LIM KI-pí KBo 14.142 i 10. The par. text 1 NINDA.SIG ^dIŠTAR 1 NINDA.SIG ^dPí-ša-ša-ap-ḫi KUB 27.13 i 7 shows that two deities are intended.

c. (by itself): PĀNI ^dPí-ša-ša-ap-ḫi KUB 17.20 ii 27 (rit., LNS).

The suff. *-phi* is analyzed as Hurr. gen. *-we* + gentilic adj. *-he* by Wilhelm, Das Archiv des Šilwa-Teššub 2:99, 131. Laroche, GLH 202, defines *p.* as “épithète de ^(d)Ḫatni.” See the formula ^dH. *p.* The formulas ^dH. ^dP. and *h. p.* could be interpreted either as “Ḫatni of P.” or as “Ḫatni and P.” For P. as an independent DN, see also ^dIŠTAR ^dP. “IŠTAR and P.” (or “IŠTAR of P.”?) and ^dP. by itself. *p.* might be derived from the mountain name Pišaiša for which see RGTC 6:316, although Laroche, GLH 202, derives it from a GN *Pišaišpa. Connection w. the mountain name Pišaiša is still unclear. The GN Pišaišpa could be the gen. (*-pa*) of the n. *pišaiš*, which according to GLH 202 indicates a plant (un végétal?), possibly a tree and its wood. The GN Pišaišpa would be a toponym sim. to the Hitt. type in *-want-* such as Wiyanawanda (“having vines”), Haššigašanawanda (cf. ^{GIŠ}haššigga-), Ḫinariwanda (cf. ^{GIŠ}ḫinari), Kapanuwanta (cf. ^{GIŠ}kapanu). The Hurrian n. *pišaiš* occurs in Akk. texts from Amarna and Nuzi, in which *ša pí-ša-iš* “(made) of *p.*” describes a throw-stick (*addu*) and a whip (*iltuhhu*). The whip is sometimes plated w. gold, and sometimes not. See AHw 867 and CAD I/J 288a.

Laroche, Rech. (1947) 57; idem, GLH (1979) 202 (“épithète de ^(d)Ḫatni; ethnique probablement dérivé du toponyme *Pišaišpa”); Haas, SMEA 22 (1980) 109.

pišašaphi see *pišaišaphi*.

[*pí-ša-te*] in LÚ.MEŠ *pí-ša-t[e ...]* KUB 60.1:21, and LÚ.MEŠ! *pí-ša-te* ibid. 8, in view of the occurrence of LÚ.MEŠ + GN in this same position (cf. 22) might be interpreted as LÚ.MEŠ <^{URU}Pí-ša-t[e], for which cf. ^{URU}Píš-ša-at-^Ite¹ KUB 50.79 obv.? 10. Klengel’s publ. copy (KUB 60.1) corrects the translit. of Bo 1016 (= KUB 60.1) in Siegelová, Verw. 280f.

[[^{TU}pí-iš-ḫ]u-u-ru-um-ni-li] see [^{TU}ḫ]u-u-ru-um-ni-li.

peš(š)iya/e-, piš(š)a/e-, peššiyai-, pišya- v.;

1. to throw, cast, shove, **2.** to abandon, **3.** to cast off, reject, discard, give up (usually w. *arḫa*), **4.** to ignore, disregard, neglect, forget, **5.** to repudiate (an obligation) w. *arḫa*, **6.** to remit, waive, relinquish (a claim), **7.** to repel (an invading enemy), **8.** to cause to drop, to fell, cause to fall, cause to be lost, (w. obj. *šarḫuwant-/ŠÀ*) cause to miscarry, **9.** (intrans.; technical term for behavior of internal organs; *auli-*, *nipašuri-*), **10.** (w. *katta*, intrans.?: idiomatic in an unclear oracle question), **11.** (w. *arḫa* in bird oracles; subj. is oracle birds) to reject/exclude (a possible threat, usually one formulated negatively), **12.** (mng. unkn.); from OS.

pres. sg. 1 *pé-eš-ši-ia-mi* KBo 17.3 iv 18 (OS), KBo 15.25 obv. 30 (MH/NS), KBo 4.14 iii 2 (Tudḫ. IV or Šupp. II), *pé-eš-ši-e-mi* KBo 17.1 iv 22 (OS), *pé-eš-še-ia-mi* KUB 21.5 ii 7 (Muv. II), *pí-iš-ši-ia-mi* Bronze Tablet ii 96 (Tudḫ. IV), [*pé-eš-ši-i*]a-am-mi KBo 4.10 obv. 7 (NH).

sg. 2 *pé-eš-ši-ia-ši* KUB 26.58 rev. 1a (Ḫatt. III), KUB 49.52 obv.? 12 (NH), *pí-iš-ša-at-ti* VBoT 58 i 34 (OH/NS).

sg. 3 *pé-eš-ši-i-e-ez-zi* KBo 17.43 i 16 (OS), KUB 33.68 ii 10 (OS? or MS?), *pé-eš-ši-ez-zi* KBo 6.2 ii 35, iv 6, KBo 17.18 ii (18) (both OS), KUB 34.123 i 10 (OH/MS), KBo 17.65 obv. 11 (MH/MS?), KBo 23.23 obv. 23 (MS), KBo 17.92 obv. 8 (ENS?), KBo 6.3 ii 54, iv 9, KUB 30.40 ii 24 (both OH/NS), KBo 10.5 ii 7, KBo 13.58 ii 9, KBo 15.48 iv! 40, KUB 15.42 iii 5, 19 (all MH/NS), KUB 9.18:12 (NH), KBo 27.149:12, KUB 41.44 ii 13, KUB 45.32 iii 4 (all NS), *pé-eš-ši-ia-az-zi* KUB 29.8 ii 27, KUB 29.43 rev. 5, KBo 39.8 iii 23 (all MH/MS), KUB 45.3 i 27 (pre-NH/MS?), KUB 32.72 obv. 8 (ENS?), KBo 6.34 i 42, KUB 15.42 iii 11, KUB 41.8 ii 26, 27 (MH/NS), FHG 13 iii (1) (NH), KBo 5.11 iv 15, 17, KBo 27.158:4, KUB 7.4:8, KUB 10.88 vi 11, KUB 39.71 i 27, KUB 45.22 v 11 (all NS), *pé-eš-še-ia-az-zi* KBo 6.4 i 41, 43 (OH/NS), *pí-iš-ši-ia-az-zi* KBo 21.33 i 29, KBo 23.12 rev. 2, 12, (15), KUB 32.49b iii 12 (all MH/MS), *pí-i[š-še-]ezl-zi* KBo 23.12 i 2 (MS), *pí-iš-ši-i-e-ez-zi* KBo 23.12 rev. 22 (MS), KUB 9.28 ii (22), KUB 24.9 ii 16 (both MH/NS), *pé-eš-še-ez-zi* KBo 23.12 + KBo 24.66 i 35 (MS), KBo 23.45 iv 8, KBo 27.126:5, (11) (all NS), IBoT 3.1:30, 32 (NS), *pé-eš-ši-e-ez-zi* KBo 17.105 ii 40 (MH/MS), KBo 17.65 rev. (33) (MH/MS?), KUB 27.22 i 17 (ENS?), KUB 10.21 ii 23, 25, 27 (OH/NS), KBo 24.47 iii? 17 (NS), *pí-iš-ši-az-zi* KBo 27.42 iii 12, 14, 19 (OH/ENS?), KBo 22.180 i 5 (NS), [*p*]é-eš-ši-i-e-zi KBo 17.53 obv. 6 (MS?), *pé-eš-ši-ia-zi* KUB 45.47 ii 16 (MS?), KBo 29.6 i 16, 17 (ENS?), KBo 6.3 ii 35, iii 79, 80, KBo 11.30 i 10, KUB 10.21 iii 22, KUB 11.16 iii 6, 9 (all OH/NS), KBo 6.34 ii 6, KUB 12.59 ii 12, KUB 43.56 ii 18 (all MH/NS), KUB 34.75:16 (pre-NH/NS), KBo 10.45 i 28 (pre-NH/LNS), KBo 5.1 iii 15, 20, 29, KUB 6.39 obv.? 4, KUB 40.33 obv. 9 (all NH), *pé-eš-še-ia-zi* KBo 2.3 i 19, KUB 15.39 i 18 (both MH/NS), KUB

13.4 iii 66 (pre-NH/NS), KBo 13.164 i 4, KUB 10.93 iv 2, 8, KUB 25.1 ii 7, KUB 51.66 ii? 6, 8 (all NS), *pé-eš-ši-ia-az-<zi>* FHL 4 rt. col. 7, *pé-eš-ši-az-zi* KUB 15.42 iii 21 (MH/NS), KUB 8.38 ii 16 (NH), KBo 19.135 iii 20 (NS), *pé-eš-ši-zi* KUB 6.39 obv.? 10, KUB 27.19 iii 7, *pé-eš-ši-ia-iz-zi* KBo 6.5 iv 16 (OH/NS), KUB 14.3 iv 23 (NH), KBo 13.216 i 4, 7 (NS), KBo 21.38 rt. col. 10, *pí-iš-ši-ia-iz-zi* KUB 9.28 ii 16 (MH/NS), *pí-iš-ši-i-ia-iz-zi* KUB 9.28 iv 19 (MH/NS), *pí-iš-ši-ia-zi* KBo 11.38 vi 3, 5 (NS), IBoT 4.96 left col. 8, *pí-iš-ia-az-zi* KUB 7.60 ii 13 (NS), *pí-ši-ia-az-zi* KBo 5.2 i 48 (MH/NS), *pí-iš-<ši?>-zi* KUB 57.66 iii 9, *piš-ši-ia-zi* KUB 50.79 rev.? 5, KUB 50.104:8 (both NH), *piš-ši-ez-zi* KUB 6.2 obv. 23 (NH), *pé-eš-ši-ia-i* VBoT 24 ii 13 (MH/NS).

pl. 1 *pé-eš-ši-ia-u-e-ni* KUB 35.164 obv. 6 (OS), KBo 26.105:19 (NS).

pl. 2 *pé-eš-ši-ia-at-te-ni* KUB 26.58 rev. 3a (Ḫatt. III).

pl. 3 *pé-eš-ši-ia-an-zi* KBo 17.105 ii 42 (MH/MS), KBo 2.3 iii 27 (MH/NS), KUB 21.29 iii 32 (Ḫatt. III), KUB 22.70 rev. 55 (NH), KBo 5.1 iii 37 (NH), KBo 9.129 rev.? 10, KBo 10.27 ii 16, KBo 20.51 i 4, KBo 23.79 ii 7, KUB 39.41 i (3) (all NS), *pé-eš-ši-an-zi* IBoT 1.36 iv 27 (MH/MS), KBo 7.37 obv. 12 (pre-NH/MS), KBo 21.69 i 3 (MS), KBo 11.72 ii 44 (MH?/NS), IBoT 2.128 obv. 3, KBo 12.123:7, KBo 24.64:4, KUB 35.163 iii 6, KUB 58.14:6 (all NS), *pé-eš-ši-ia-zi* KBo 10.45 i 28 (pre-NH/LNS), *peš-ši-an-zi* IBoT 3.148 iii 48 (NS), *pí-iš-ši-ia-an-zi* KUB 30.40 iii 14 (OH/NS), KBo 15.9 iv 17 (NS), *pé-eš-še-ia-an-zi* KBo 13.155:3 (MS).

pret. sg. 1 *pé-eš-ši-ia-nu-un* KUB 36.75 iii 15 (OH/MS), KUB 17.27 iii 10 (MH?/NS), KBo 4.7 ii 2, KBo 4.3 i 13 (Murš. II), KBo 5.9 i 12 (NH), KBo 13.133:(8) (NS), KBo 10.14:7, Bronze Tablet iii 34 (Tudḫ. IV).

sg. 3 *pí-iš-ši-ia-at* KBo 16.97 rev. 55 (MH/MS), KUB 5.6 i 12, KUB 5.7 i 25, KUB 16.5 iv 2, KUB 55.48 i 10 (all NH), *pé-eš-ši-ia-at* KUB 6.31 iv 14, KUB 6.34:13, KUB 41.8 iii (25) (all MH/NS), ABoT 57 obv. 16 (Ḫatt. III), KBo 4.10 i 43 (Ḫatt. III or Tudḫ. IV), KUB 22.70 rev. 2, 47, KUB 8.50 ii 2, KUB 16.17 i 9, KUB 22.27 i 8, KUB 34.48 left col. 3, KUB 50.89 iii 10 (all NH), *pé-eš-ši-at* KBo 3.27 obv. 28, 29, 31 (OH/NS), KUB 5.1 iv (42), KUB 6.39 obv.? 9, KUB 18.49:13, KUB 49.47:8, KUB 50.108:6 (all NH), *pí-iš-ši-at* Bronze Tablet iii 34 (Tudḫ. IV) *pé-eš-ši-i-e-et* VBoT 58 iv 2 (OH/NS), *pé-eš-ši-i-e-et* KUB 1.16 iii 16 (OH/NS), *pé-eš-ši-et* KBo 6.3 i 23 (OH/NS), KUB 30.34 iii 14 (MH/NS), KBo 8.55:11, KUB 49.11 ii 26 (both NH), *pí-iš-ši-ia-et* ABoT 44a ii 7 (OH/NS), *pí-iš-še!-ia-at* KUB 30.33 i 14 (MH/NS), *piš-še-et* KUB 6.2 rev. 1, KUB 22.54:14, KUB 22.56 rev. 22 (all NH), *piš-ši-ia-at* KUB 6.2 obv. 11 (NH), *pí-ši[-et]* 292/w:5, *pí-še-et* KBo 13.76 rev. 6, KUB 22.52 obv. 7, 12 (both NH).

pl. 1 *pé-eš-ši-ia-u-en!* KBo 32.111 obv. 2.

pl. 3 *pé-eš-ši-er* KBo 6.2 ii 57 (OS), KUB 12.63 i 32 (OH/MS), *pé-eš-še-er* KBo 12.3 iv 5 (OH/NS), KUB 5.11 i 43, (69), KUB 50.100:5, KUB 52.75 rev. 24 (all NH), *pé-eš-šer* KBo 24.134 rev. 20, KUB 5.11 iv 36, 62, KUB 18.11 obv. 12, KUB 24.3 ii (43), KUB 52.75 obv. 10, AT 454 ii 6, 37 (all NH), *pí-iš-ši-er* KBo 13.131 obv. 12 (MH?/NS).

imp. sg. 2 *pé-eš-ši-ia* KBo 17.105 ii 11, iv 33 (MH/MS), KUB 14.7 iv 4, 11, KUB 21.29 ii 44 (all Ḫatt. III), KUB 36.96 obv. 8, 10 (NS), *pé-eš-ši-ia* KUB 1.16 iii 32 (OH/NS).

sg. 3 *pé-eš-še-ad-!du!* KUB 43.23 obv. 4 (OS), *pé-eš-ši-ia-ad-du* KUB 41.8 ii 13 (MH/NS), KUB 31.66 iv 8 (NH).

pl. 2 *pé-eš-ši-at-te-en* KBo 15.10 iii 52 (MH/MS), *pé-eš-ši-ia-te-en* ibid. ii 10, *pé-eš-ši-ia-tén* KBo 17.105 ii 33 (MH/MS), *pé-eš-ši-ia-at-tén* KUB 21.19 iv (24) (Ḫatt. III), KUB 21.42 iv 21 (NH).

pl. 3 *pé-e-eš-š[i-ia-an-du]* KUB 13.1 i 25 (MH/MS), *pé-eš-ši-an-du* KBo 24.127 obv. 4, KUB 5.21:6, KUB 16.57 rev. 10, KUB 18.4 iv 3, KUB 22.23:2, KUB 49.64:3, KUB 52.75 rev. 26 (all NH), *pé-eš-ši-ia-an-du* KUB 11.1 iv 18 (OH/NS), KUB 40.57 i 11 (MH/NS), KUB 5.13 iv 5, KUB 18.9 ii 3, KUB 22.33 obv.? 15, AT 454 ii 30 (all NH), *pé-eš-še-ia-an-du* KUB 29.1 iii 11 (OH/NS), KUB 49.6:13 (NS), *pé-eš-še-an-du* KUB 5.11 i 37, iv 31 (NH), [*pé-e*]š-ši-ia-an-du KBo 24.126 obv. 12 (NH), *peš-ši-ia-an-du* KUB 16.59 obv.? 2 (NH), *peš-ši-an-du* KUB 52.75 rev. 14, 21 (NH).

part. pl. nom. com. *pé-eš-še-an-te-eš* KUB 5.11 iv 30, [*pé-e*]š-ši-ia-an-te-eš KUB 51.11:6 (NS); **nom.-acc. neut.** *p[é]eš-ši-an-da* KUB 49.11 ii 16 (NS).

verbal subst. nom. *pé-eš-ši-ia-u-wa-!ar!* KBo 7.12 left col. 20 (NH); **gen.** *pé-eš-ši-ia-u-wa-[aš]* KUB 36.7a iv 46 (NS), *pí-iš-ši-ia-u-wa-aš* KUB 33.104:6.

iter. pres. sg. 1 *pé-eš-ši-iš-ki-mi* KUB 24.14 i 27, 28 (NH), *pé-eš-ši-eš-ki-mi* KBo 11.11 i 6 (NH); **sg. 2** *pí-iš-ši-iš-ki-ši* KUB 21.19 i 10 (Ḫatt. III); **sg. 3** *pé-eš-ši-iš-ki-iz-zi* KBo 9.106 ii 52 (MH/NS), KBo 23.8:18, *pé-eš-še-eš-ki-iz-zi* KUB 45.5 iii 22 (NS).

pl. 3 *pí-iš-ši-iš-ká[n-zi]* KBo 17.36 iii 8 (OS), *pé-eš-še-iš-kán-zi* KUB 10.60 i 6 (ENS?), *pé-eš-ši-eš-kán-z[i]* KUB 48.112 i 11 (NS).

pret. pl. 3 *pé-eš-še-eš-ker* KBo 24.99 iv 9 (NS).

iter.-dur. pres. sg. 3 *pé-eš-ši-ia-an-ni-eš-ki-iz-zi* KBo 24.47 iii? 18 (NS).

(Sum.) [...] = (Akk.) [...] = (Hitt.) [...]x-*kán pé-eš-ši-ia-u-wa-!ar!* KBo 7.12 left col. 20 (Diri, NH).

(Hurr.) ku-lu-u-ru-um i-ia-a-at še-e-du-i-li-ia-ni-iš / ši-ta-a-ra na-a-al-li-iš ṽku-ut-te / na-a-li ke-e-pí-il-la-a-šu-uš ḫa-a-i-te ka-re-na-šu-uš ṽḫa-a-i-te-in a-a-še / [k]e-pé-e-il-la-šu-uš a-aš-ḫi-i-ma / ga-re-e-na-šu-uš KBo 32.14 i 10-15 = (Hitt.) *pé-eš-ši-an-du-ia-an / aliyanan* LÚ.MEŠŠĀIDŪTIM dāndu=mazan LÚ.MEŠMUŠEN.DŪTIM UZU.Ī LÚ.MEŠŠĀ IDŪTIM dandu “Let the hunters fell him, the deer; let the fowlers take him; let the hunters take its meat; (let the fowlers take its hide)” KBo 32.14 ii 13-15 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:74-77.

1. to throw, cast, shove — **a.** in general (par. *peda-*) — **1'** without prev./adv./postpos.: “If someone purifies a man, he takes the remnants to the dump” *takku=at=an parna=ma kuēlka pé-eš-ši-ez-zi* (var. [(*takk*)]u=at A.ŠĀ-ni našma parni kuelga *pēdai*) “If he throws (i.e., disposes of) them onto

peš(š)iya/e- 1 a 1´

someone's property (lit. house) (var. carries it to the field or house of someone), (it is sorcery)" KBo 6.2 ii 35 (Laws § 44b, OS), w. dupls. KBo 6.3 ii 56 and KBo 6.5 iv 19 (both NS), ed. HG 30f. and StBoT 23:34f.; *takku LÚ-an paḥḥuēni kuiški pé-eš-ši-ēz-zi* (dupl. *pé-eš-ši-ia-iz-zi*) "If someone shoves a man into a fire (so that he dies ...)" KBo 6.3 ii 54 (Laws §44a, OH/NS), w. dupl. KBo 6.5 iv 16 (NS), ed. HG 30f.; [...] *anda ḥapuš* [n=an=kan paḥḥūe] [ni] *pé-eš-ši-ia* "Make up [your missing offering(?)] and throw it into the fire" KUB 60.136:1-3; "(The priest) takes wax and mutton tallow in his hand" *n=ašta ḥappina pé-eš-ši-ia-az-zi* "and throws it into the flame(?)" KBo 6.34 i 42 (military oath, MH/NS), ed. StBoT 22:8f., cf. ibid. ii 6, KBo 13.216 i 3-4, 6-7, KUB 9.28 iv 19; "I divide one loaf of barley bread, one loaf of fig bread and a small cheese bread" *n=aš=šan ḥašši pé-eš-ši-ia-mi* "and I throw them into the brazier" KBo 15.25 obv. 29-30 (rit., MH/NS), ed. StBoT 2:4f.; cf. KBo 2.3 i 55, KBo 13.167 iii 13, KBo 15.48 iv! 32, 40, KBo 17.105 ii 40, KBo 21.33 i 29, KBo 22.137 iii 7, KUB 7.60 ii 12-13, KUB 30.40 ii 21, KUB 41.8 iii (25), KUB 45.5 iii 22, KUB 45.47 ii 16, IBoT 3.1:29-30, KBo 39.8 ii 43; (Since the utensils have been touched by unclean persons) *nu=kan eni UNŪTE^{MEŠ} ŠĀ IZI pé-eš-ši-ia-an-zi* "they will throw the aforementioned utensils into the fire" KUB 22.70 rev. 55 (oracle question, NH), ed. THeth 6:96f.; cf. KBo 5.1 iii 15, 20, 29, 37, KUB 34.69 obv. 6; LUGAL-uš GAD-an arḥa *pé-eš-ši-ia-zi ta mān DUMU.MEŠ É.GAL kuēzzi par(a)š~nan ḥarkanzi n=at apezza pé-eš-ši-ia-zi n=at DUMU.MEŠ É.GAL dānzi mān=ma* LÚ.MEŠMEŠED I kuēzzi par(a)šnan ḥarkanzi n=at apezza pé-eš-ši-ia-zi "The king throws aside the linen cloth. If he throws it to the side where the palace attendants are squatting, the palace attendants take it; if he throws it to the side where the guards are squatting, (the guards take it and give it to the table attendants)" KBo 4.9 vi 5-11 (ANDAḤŠUM fest., OH/NS), ed. Alp, Tempel 54, tr. ANET 360, Gurney, The Hittites² 129, cf. Gonnet, Hethitica 4:79 w. n. 2 and cf. 1 a 2', below; cf. also KUB 10.21 ii 23-27, iii 9-12, KUB 11.16 iii 3-9, KUB 20.76 i 20-24, KUB 25.1 ii 1-7, KUB 25.3 iii 27-34.

2' w. *anda* "to throw into": GAL LÚ.MEŠMU~ḤALD[IM wā]tar arahza udai nu ḥaššāz [(ḥul)]liš dāi nu an[(da)] *pé-eš-ši-ēz-zi* "The chief of the cooks brings water outside, and takes a cone from

peš(š)iya/e- 1 a 5´

the brazier and throws it in (the water)" KBo 21.25 i 39-40 + KUB 34.123 i 9-10 (OH/NS), w. dupl. KBo 30.29:2 + KBo 17.11 i 22; "He crumbles two thin breads" *n=at=kan ÍD-i anda pé-ši-ia-az-zi* "And throws them into the river" KBo 5.2 i 47-48 (Ammiḥatna's rit., NH); "The exorcist strikes the neck of the kid-goat with the wood and kills it" *n=an anda ḥappina pí-iš-ši-ia-iz-zi* "and throws it into the flame(?)" KUB 9.28 ii 15-16 (rit. for the Ḥeptad, MH/NS); (The Old Woman ignites a fire) *nu=kan wātar* NINDA^A *paršanna anda pé-eš-ši-ia-az-zi* "She throws the water and the parša-bread/cake into it" KUB 17.27 ii 26-27 (rit., MH/NS), tr. ANET 347; cf. KUB 41.8 ii 26-27 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:126f. ii 63-64; KBo 9.106 ii 52 (2Mašt., MH/NS), w. dupl. KBo 39.8 iii 37 (MH/MS), ed. Rost, MIO 1:360f.; KBo 17.65 rev. 33 (birth rit., MH/MS?), ed. StBoT 29:142f.; KUB 29.43 rev. 4 (hipp., MH/MS), ed. Hipp.heth. 172f.

3' w. *andan* "to throw to/into the midst of": nu LUGAL-uš GAD-an arḥa *pí-iš-ši-az-z[(i)]* (var. *pí-iš-ši-ia-zi*) *n=at mān ANA* LÚ.MEŠMEŠEDI *andan pí-iš-ši-az-zi* (var. *pí-iš-ši-ia-zi*) LÚ.MEŠMEŠEDI *kuēz paršša<(n)>anteš n=at* LÚ.MEŠMEŠEDI *šarā danzi š mān=at DUMU.MEŠ É.GAL=ma andan pí-iš-ši-az-zi* (var. *pé-eš-ši-ia-z[i]*) "The king throws away the linen cloth. If he throws it to/into the midst of the royal body-guards, the royal body-guards pick it up from where they are squatting. If he throws it to/into the midst of the palace servants, ..." KBo 27.42 iii 12-19 (KILAM fest., OH/NS), w. dupl. KBo 11.38 vi 2-10, translit. StBoT 28:59, cf. StBoT 27:73.

4' w. *āppa*: *n=at ištānani EGIR-pa pé-eš-ši-ēz-zi* "He throws it (the bread) behind the altar" KUB 15.42 iii 19 (rit., MH/NS); for different mngs. of *peššiya-* w. *āppa*, see 3 c and 4 b, below.

5' w. *āppan*: "When the burning of the *kippa*-structure is finished" nu UN.MEŠ-uš *kuiēš* É^ē*kippuš* GAM *tarnanzi nu=šmaš NA₄-an EGIR-an pé-eš-ši-ia-an-zi* "they throw stone(s) after the people pitching/erecting(?) the *kippa*-structures (and shout 'Go away, you bewitched people!)" KUB 30.36 iii 11-13 (rit., MH/NS), ed. StBoT 3:74; DUMU.LU. U₁₉.LU-UTTI GUD-un mān *ḥappūi EGIR-an pí-iš-ši-e-er* "They have cast the mortal like an ox behind the *ḥappu*" ibid. ii 5-6 (purif. rit.), translit. StBoT 5:47; cf. KBo 13.131 obv. 10-12, ed. StBoT 5:46f.; KUB 30.34 iii 13-14; KUB 30.33 i 13-14.

peš(š)iya/e- 1 a 6´

6´ w. *arḥa*: see ex. in 1 a 3´, above; cf. sim. KBo 4.9 vi 5 (*ANDAḤŠUM* fest., OH?/NS), KUB 20.76 i 20 (Great Fest. at Arinna) and KUB 25.3 iii 27 (Great Fest. at Arinna); “Each one comes through the gate (of hawthorne). The one running through last breaks down the gate” *n=at arḥa pé-eš-ši-ia-i* “And throws it away” VBoT 24 ii 12-13 (Anniwiyani’s rit., MH/NS), ed. Chrest. 110f.; *nu=kan* Ì.NUN.NA ^{GIŠ}*lutiyaz arḥa pe-eš-ši-ia-an-zi* “They throw ghee out of the window” IBoT 2.121 rev. 13-14 (cult of Pirwa, NH); “They bring in a blue *kapari*-garment and tear it up before the statue” *n=an a[rh]la pé-eš-ši-eš-kán-zi* “and throw it away” KUB 39.15 i 10 (rit.), ed. HTR 82f.; cf. KBo 15.9 iv 17 (substitute king rit.), ed. StBoT 3:66f.; KBo 23.8:18 (rit.); KUB 10.88 vi 9-11 (fest.); (Šaušga attempted to seduce the monster Ullikummi by adorning herself, singing and playing musical instruments. But she was told that the monster is deaf and blind) “When Šaušga heard this, ...” ^{GIŠ}BALAG.DI=*ma* ^{gal}*gal[tūri] arḥa pé-eš-ši-ia-at* “She threw away the BALAG.DI and *galgaltūri* instruments” KUB 36.12 ii 19-20, ed. Güterbock, JCS 6:14f. (“threw away”), tr. Hittite Myths 56 (“laid down”), LMI 157 (“gettò via”); [...]=*kan arḥa* Ì.DÜG.GA *pé-eš-ši-ia-an-zi* KBo 34.240 rev. 8.

7´ w. *katta*: [(*n*)]=*ašta* ^{DUG}*haneššan šuḥḥaz* GAM (var. *katta*) *pé-eš-ši-ia-zi* (vars. C: *pé-eš-ši-ia-an-zi*, E: *pé-eš-ši-an-z[i]*) “He throws (var. they throw) the *hanešša*-vessel down from the roof (and breaks it)” KBo 10.45 i 28 (rit. for underworld deities, MH/NS), w. dupl. C: KUB 41.8 i 12, E: IBoT 2.128 obv. 2-3; see also mng. 10, below.

8´ w. *kattanda*: “When she arrives at the spring, he crumbles up a flat bread” *n=at=kan ANA TÚL kattanta pé-eš-ši-ia-az-zi* GEŠTIN=*ya=kan kat~tanta šippanti* “She throws it down into the spring; and she libates wine down into (it)” KUB 39.71 i 26-27 (rit. for IŠTAR-Pirinkir, NH).

9´ w. *menahḥanda*: “Then he grinds (the *mar~ruwašḥa*-) up and pours wine into a bronze cup” *uni=ya marru[w]ašḥan menahḥanda pé-eš-ši-az-zi* “and that *marruwašḥa*-powder he throws in together with” (the wine, mixes it up, and applies it) KUB 44.63 iii! 15-16, see ^(NA4)*marruwašḥa*- and *menahḥanda* 8 d.

10´ w. *parā*: “I crumble [...] for the Stormgod of the Steppe” [...] *ḥašši parā pé-eš-ši-ia-mi* “I

throw it over to the hearth” KBo 22.137 iii 6-7 (rit.); cf. KBo 21.40 obv. 9-10; KBo 20.114 ii 5-6; KUB 45.57 iii 9-10; *nu=šši NINDA-an parā pé-eš-ši-ez-zi* “(The Old Woman) throws bread over toward it (the flock of sheep?)” KBo 17.92 obv. 8 (rit., MS), ed. ChS I/5:445; [*n*]=*an=kan parā āška pé-eš-ši-ez-zi* KBo 23.23:62 (rit.); see *parā* 3 u; for a different mng., see 3 d, below and *parā* 1 gg.

11´ w. *šarā*: *nu=za* x[...š(?)]*ēnann=a* GAM-*an* DIB-*zi nu=kan lāuwar šarā pé-eš-ši-ia-zi* “He holds down the [...] and the [fig]urine(?) and he throws ‘release’ up onto (them)” KUB 24.5 obv. 18 + KUB 9.13:6 (rit., NH), ed. StBoT 3:11f.; “The Old Woman takes the [blue wool] and the red wool and disentangles it” *tueqqaš šarā pé-eš-še-ez-zi* “She throws it over (the patient’s) body” KUB 12.58 i 32, (rit., NH), ed. Tunn. 10f.; “The queen takes a *māri*-spear” *nu* Ì.UDU ^{GIŠ}*mārīta* ^z1(coll.) *dāi nu=ššan ANA 4 ḥalḥaltumariyaš šarā(!) pé-eš-ši-ia-zi* “She takes sheep fat with the spear and throws it up into (or: throws it over) the four corners” KUB 43.56 ii 16-18 (Kuliwišna rit., MH?/NS).

12´ w. *šer*: *kī=ma dapian ANA ALAM.ḪI.A šer pí-iš-ši-i-e-ez-zi* “All this she throws over the statues” KUB 24.9 ii 16 (rit. of Alli, MH/NS), ed. THeth 2:32f.; *šēr=a=ššan GAD-an pé-eš-ši-ia-mi* “I throw a linen-cloth over (them), (and a man will not see them)” KBo 17.3 iv 18 (rit., OS), ed. StBoT 8:38f., translit. StBoT 25:17.

b. (idiomatic usage w. various objects) — 1´ to lock (obj. ^(URUDU/GIŠ)*zakki*-): *nu* DUMU.É[(.GAL)] ^{GIŠ}*zakkin pé-eš-ši-ia-az-zi* “The palace attendant throws the bolt” KBo 5.11 iv 16-17 (instr., MH?/NS), w. dupl. KUB 26.28 iv 2; cf. KUB 13.1 i 25, w. dupl. KUB 40.57 i 11; IBoT 1.36 iv 27, ed. AS 24:36f.; KUB 12.65:20, w. dupls. KBo 26.72 ii 5 and KBo 26.73:3; KBo 15.2 rev. (6), ed. StBoT 3:60f.

2´ to throw on/off (obj. garments) — a´ (without prev. or w. *arḥa*) to throw off, take off, remove: *nu* ^{TUG}NÍG.LÁM.MEŠ *kuie* (dupl. *kuie*) [*wašš*] *an ḥar~kanzi n=a[(t=za)]* ^l(*arḥa*)^l [*p*]*é-eš-ši-ia-an-zi* “They take off the festive garb which they had put on. (The Old Woman takes it for herself)” KBo 2.3 iii 25-27 + IBoT 4.13 rev. 8 (1Mast., MH/NS), w. dupl. KUB 12.59 iii 15-16; cf. KBo 5.2 iii 58, w. dupl. KUB 45.12 iii 5; KUB 8.52:11; “The congregation stands” ^{TUG}*šeknuš pé-eš-ši-ia-an-zi* “They throw off the *šeknu*-gar-

peš(š)iya/e- 1 b 2' a'

peš(š)iya/e- 4 b

ments (and bark like dogs)” KUB 20.90 iv 15-16 (fest. frag., NS); cf. *ibid.* iv 7 □ on the *šeknu* being the garment worn next to the skin, so that to remove it means becoming nude, see Melchert, JCS 35:141-45.

b' (w. *anda*) to throw on: “He pours water on his own head ...” *maḥḥan=ma=za=kan* <TUG>GÚ. È.A *anda pé-eš-ši-ia-az-zi* “When he throws (his) tunic on himself, (he sits down on a stool)” KUB 29.8 ii 26-27 (mouth-washing rit., MH/MS).

2. to abandon (to): “He who plots evil against the king” *apūnn=a* DINGIR.MEŠ *idalauē pé-eš-še-ia-an-du* “may the gods abandon him to an evil (fate)” KUB 29.1 iii 10-11 (foundation rit., OH/NS), ed. Kellerman, Diss. 16, 29, and Marazzi, VO 5:156f., tr. ANET 358.

3. to cast off, reject, discard, give up (usually w. *arḥa*) (opp. *šarā da-*) — **a.** without prev.: [*ku*]it 2-e=pat UḤ₇-naš UḤ₇-tar *pé-eš-ši-ia-nu-un* “Since I have cast off both sorceries of the sorcerer, (I spat upon them and trampled them under foot ...)” KUB 17.27 iii 10 (rit., MH/NS), tr. ANET 347; *dudduwaranza=kan* LÚ-aš *māḥḥan pít-te-ia-u-wa-ar* (par. *pít!-ti-i[a-u-wa-ar]*) *pé-eš-ši-ia-nu-un* “Like a lame man I have given up running” KUB 36.75 iii 14-15 (prayer, OH/MS), w. par. KUB 31.130 rev. 2, tr. *maḥḥan* mng. 1 a 1' a'.

b. *arḥa peššiya-* (par. *paškuwai-*): [*nu=mu*]=ššan *kuiš* DINGIR=YA *šait* [*nu=mu=ššan a*]rḥa *pí-iš-ši-ia-et* (par. *paškutta*) “The god who was angry at me and rejected me...” ABoT 44a ii 6-7 (prayer, OH/NS), rest. from par. KUB 30.10 rev. 2 (MH/MS), ed. Lebrun, Hymnes 98, 105, cf. Güterbock, JAOS 78:243; (Said of Sun-goddess) *šarā kuiš daškiši arḥa kuiš pí-iš-ši-ia-ki-ši* “You (are the one) who accepts, you (are the one) who rejects” KUB 21.19 i 9-10 (prayer, Ḥatt. III), ed. Sürenhagen, AoF 8:88f.; *nu=wa[=za* MUNUS-aš] *šaklin arḥa namma pé-eš-ši-i[a]* “Cast off the habit [of a woman], (and [show] the habit of man)” KUB 9.27 i 27-28 + KUB 7.5 i 1 (rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (w. misjoin), tr. ANET 349; *nu idālu arḥa namma pé-eš-ši-ia-te-en nu ANA BĒLI QADU DAM=ŠU DUMU.MEŠ=ŠU āššu memiškiten* “Again cast off evil and always speak well of the lord, together with his wife and children” KBo 15.10 ii 10-11 (rit., MH/MS), cf. *ibid.* iii 52-53; *nu=mu attas=miš am^lmuk^l* IGI-*anda TUKU.TUKU-an arḥa pé-eš-ši-ia-ad-du* “May my father cast off anger against me” KUB 31.66 iv 6-8

(prayer, NH); cf. KUB 24.14 i 27; KUB 33.68 ii 11, KUB 36.96 obv. 8-10, KUB 43.23 obv. 4 (benedictions for Labarna, OS); [*nu id*]ālu *ZI-it arḥa namm[a p]é-eš-ši-ia* KBo 34.47 + KBo 17.105 ii 11; *mān UNŪTĒ^{MEŠ} GIŠ-ŠI UNŪTĒ^{MEŠ} GIR₄ kue ḥarteni n=ašta mān ŠAḤ-aš UR.GI₇-aš kuwapikki anda šāliqa* EN TU₇=*ma=at arḥa UL pé-eš-še-ia-zi* “If a pig or dog (i.e., a ritually unclean animal) ever comes in contact with wooden or pottery vessels which you have, and the soup cook doesn’t discard them” KUB 13.4 iii 64-66 (instr. for temple officials, pre-NH/NS), ed. Süel, Direktif Metni 68f.; (When Mašḥuiluwa was expelled from his country and sought refuge with my father) *ABU=YA=ma=an arḥa UL pé-eš-ši-ia-at n=an šarā dās* “my father did not reject him (lit. ‘throw him out’) but took him up” (and made him his in-law) KUB 6.44 i 5-6 (Kup., Murš. II), ed. SV 1:106f., cf. KUB 6.41 iv 27-31 (Kup., Murš. II), ed. *man* b 2' c', SV 1:136f.; KBo 5.9 i 11-12 (Dup., Murš. II); KUB 21.5 ii 7 (Alakš., Muw. II); KUB 26.58 rev. 1a-3a (hist., Ḥatt. III); KBo 4.14 iii 2 (treaty, Tudḥ. IV or Šupp. II); Bronze Tablet ii 96 (Tudḥ. IV), ed. StBoT Beih. 1:20f.

c. *appa peššiya-*: (If a refugee enters a country of another party to the treaty) *n=an EGIR-pa pé-eš-ši-ia-ad-du* “he (sc. the other party) must reject him (lit. ‘throw him back’)” KBo 5.4 rev. 4 (Kup., Murš. II), ed. SV 1:146f. (I. 30).

d. *parā peššiya-*: *n=ašta É-erza parā pé-eš-ši-ia-an-du* “They must cast (him) out of the house” KUB 11.1 iv 18 (Tel.pr., OH/NS), w. dupls. KBo 3.68 iv 5, KBo 12.7:3 (both NS), ed. *parā* 5 a, THeth 11:52f., Carruba, Or NS 33:409, and Josephson, Part., 84; “Good must enter the house ...” *n=at parā pe-eš-ši-ia-ad-du parkunuddu* “It must cast it (sc. evil) off (and) clean it out” KUB 41.8 ii 13-14 (rit., MH/NS), ed. Otten, ZA 54:124f., cf. *parā* 1 gg.

4. to ignore, disregard, neglect, forget — **a.** without prev.: (opp. *paḥš-* “to keep [a command]”) “As long as you keep your father’s command, you will eat only bread and drink only water ... But when you reach old age, you can eat and drink as much as you want” [*attasš*]=*a uttar pé-e-eš-ši-ia* “(Then) you may forget your father’s command” KUB 1.16 iii 32 (Hitt.-Akk. bil., Ḥatt. I/NS), ed. HAB 12f.; cf. *ibid.* iii 16.

b. *appa peššiya-*: (In the guidelines for the priest at a festival, concluding each paragraph):

parā=ma=ššan UL kuitki nāi EGIR-pa=ya=kan UL kuitki pé-eš-še-ia-zi “He will postpone(?) nothing, he will forget/neglect/omit nothing” KUB 10.93 iv 1-2, 7-8, (12-14) (fest., NS), ed. HAB 175, cf. *nai-* 14; for the par. construction w. *appa maušš-*, see *maušš-* b 2'.

c. *arḥa peššiya-*: *nu DINGIR-LIM GAŠAN=YA apāt waštul ANA* ^{dU} ^{URU} *Ner[ik DUMU=KA]* *āš~šiantī šer arḥa pé-eš-ši-ia* “Goddess, my lady, disregard that sin for the sake of the Stormgod of Nerik, [your] beloved [son]” KUB 14.7 iv 3-4 (prayer, *Ḥatt. III*), ed. HTR 118, Sürenhagen, AoF 8:96f.; cf. *ibid.* iv 10-11, and KUB 21.19 iv 22-24; “The matter about which he comes is grave” [*UL=m*] *a=war=aš arḥa* ^r*pé-eš-ši-ia-u-wa[(-aš)]* “It is not to be ignored/disregarded” KUB 33.93 iv 41 + KUB 36.7a iv 46 (Ullik., NS), w. dupl. KUB 36.11:4, ed. Güterbock, JCS 5:158f., tr. Hittite Myths 55, cf. KUB 33.104 iv 6; perhaps here KBo 6.3 ii 35 (Laws §39), w. par. KUB 29.14 iii 3, here if one restores [A.ŠĀ.ḪI.A] w. ed. *Imparati*, Leggi 56f., 224 w. n. 6 (w. lit.), but see below, 5.

5. to repudiate (an obligation), w. *arḥa*: (If a brother of His Majesty makes you swear an oath) *nu apūn MĀMĒTUM arḥa pé-eš-ši-ia-at-tén* “repudiate that oath (and protect only the rule of His Majesty and his line)” KUB 21.42 iv 21 (SAG 2 instr., NH), ed. Dienstanw. 28, cf. Stefanini, JNES 42:148; *n=ašta kē=ya KUR.KUR.ḪI.A-TIM AN[(A* ^{dUTU} ^{UR})]^U*Arinna arauēšta nu argamuš arḥa [pé-eš-š]er* (dupl. *pé-e-eš-še-i-e-er*) “Now these lands also have set themselves free from the Sungoddess of Arinna and have repudiated (their) tribute” KUB 24.3 ii 41-43 (prayer, NH), w. dupl. KUB 24.4 obv. 28 - rev. 1 (MH/MS), ed. Gurney, AAA 27:30f., Lebrun, Hymnes 162, 170 (“ils ont refusé leurs tributs”); “If a man holds the fields of another, he must perform his (i.e., that other man’s) *šahḥan*-service” ^r*takku*^{1=z[a(?)} [...] *arḥa pé-eš-ši-ia-zi* (var. [...] *tarnai*) “If he repudiates for himself [...] (var. lit. ‘lets go, releases?’ [...]), (and leaves the fields, he cannot sell them)” KBo 6.3 ii 35 (Laws §39, OH/NS), w. par. KUB 29.14 iii 3, here if one restores [*šahḥan*] w. ed. Friedrich, HG 28f., differently *Imparati*, Leggi 56f., 224 w. n. 6 (w. lit.) see above, 4 c, and cf. Neu, WO 11:83 □ there is no word space in the copy between the *-ku* and the next sign.

6. to remit, waive, relinquish (a claim) — **a.** without prev.: (If someone injures a man, the offender used to pay three shekels to the injured party

and three shekels to the palace) *kinuna LUGAL-uš ŠA É.GAL-LIM pé-eš-ši-et* “Now the king has waived (the fee) of the palace (and only the injured party receives three shekels)” KBo 6.3 i 23 (Laws §9, OH/NS), w. dupl. KBo 6.2 i 15 (OS), ed. HG 18f., cf. KBo 6.2 i 58-59 (Laws §25, OS); [*halk*] *ueššar=ma=kan pi-iš-ši-ia-at* KUB 55.48 i 10 (inv. of sanctuaries, Tudḫ. IV).

b. *arḥa peššiya-*: *ANŠE.KUR.RA KARAŠ=wa=šši kuit INA* ^{URU} *Ḥatti ŠA KUR* ^{id} *Ḥulaya É tup~paš ḥarzi n=at=ši(y)=at* ^{dUTU} *-ŠI arḥa pé-eš-ši-ia-at* “His Majesty has waived (his claim) on him (sc. Kurunta of Tarḫuntašša) (for) the horses and troops which the storehouse (É *tuppaš*) of the Ḥulaya River Land has in the land of Ḥatti” KBo 4.10 obv. 42-43 (treaty, *Ḥatt. III* or Tudḫ. IV), w. dupl. ABoT 57 obv. 14-16, ed. StBoT 38:24f.; cf. also KBo 6.29 iii 28-29 (hist., *Ḥatt. III*), ed. NBr. 50f. (= iii 29-30).

7. to repel (an invading enemy): *mahḥan=wa=kan ammuk INA KUR* ^{URU} *Išḫupitta arḥun EGIR-an=ma=wa LÚ.KÚR* ^{URU} *Zikkattan walḫta nu=wa 40 GUD.ḪI.A 1 ME UDU.ḪI.A penneš nu=war=an=kan arḥa pe-eš-ši-ia-nu-un ŠA LÚ.KÚR=ya=wa=kan appantet kunantit 16 LÚ.MEŠ peššianun* “When I arrived in the country of Išḫupitta, the enemy attacked Zikkatta behind my back and drove off forty oxen and a hundred sheep. But I repelled him (lit. ‘threw him out’); I felled (i.e., put out of action) sixteen men of the enemy, including captured and killed” HKM 10:34-41 (letter, MH/MS), ed. HBM 134-37, for second *peššiya-*, see mng. 8, below.

8. to cause to drop, to fell, cause to fall, cause to be lost, (w. obj. *šarḫuwant-/ŠĀ*) cause to miscarry — **a.** in general — **1'** without prev./adv.: *ŠA LÚ.KÚR=ya=wa=kan appantet kunantit 16 LÚ.MEŠ pe-eš-ši-ia-nu-un* “I felled (i.e., put out of action) sixteen men of the enemy, including captured and killed” HKM 10:39-41 (letter, MH/MS), ed. HBM 136f. (“zurück geworfen”), for fuller context, see mng. 7, above; for obj. a deer, see KBo 32.14 ii 13-15 (MH/MS) in bil. sec.

2' w. *katta*: “(The priests) said: ‘A dog came into the heart of the temple’” *nu=kan* ^{GIŠ} *BANŠUR laknut NINDA.GUR₄.RA.ḪI.A=ya=wa=kan katta pi-iš-ši-ia-at* “It knocked over the (offering-)table and caused the thick-breads to fall down” KUB 5.7 obv. 24-25, ed. ANET 497.

peš(š)iya/e- 8 b

b. (w. obj. *šarḫuwant-/ŠÀ*) cause a miscarriage: [(*takk*)]u MUNUS-aš *ELLI šarḫuwanduš=šuš kuiški p[é-e]š-š[i-i]a-zi* (var. *pé-eš-ši-ia-az-zi*) “If anyone causes a free woman to have a miscarriage (lit. causes a free woman’s foetus to drop) ...” KBo 6.3 i 40 (Laws §17, OH/NS), w. dupl. KBo 6.5 i 20-21 (NS), ed. HG 20f., cf. *ibid.* §§18, 77a, cf. par. construction w. *maušš-a 1’ d’*, and mng. 3.

c. (w. obj. an animal): see KBo 32.14 ii 13-15 above in bil. sec.; *takku UDU-un UR.BAR.RA-ni kuiški pé-eš-ši-ez-zi* “If someone causes a sheep to fall from (the mouth of) a wolf” KBo 6.2 iv 14 (Laws §80, OS), ed. HL 85 (differently) but following HL 195, giving additional arguments to support Hrozný, CH 67 (“Sie un mouton à un loup quelqu’un arrache”), *Imparati, Leggi* 86f. (“sottrae”), and *Starke, StBoT* 23:100 (“wenn jemand dem Wolf ein Schaf entreißt”). *Starke* is quite right that no meat would be left to be allocated to the owner, if the carcass was abandoned to a wolf. Differently, *Walther, HC* 260f. (“throw (to bait and slay) the wolf”), *ANET* 193 (“throws”), *HG* 42f. (“hinwirft”), *Hoffner, Diss.* 67 (“abandons”), *TUAT* 1/1:110 (“hinwirft”), *HL* 85 (“abandons”). The dative with *peššiya-* in KUB 24.14 i 27-28, cited in *HL* 195 as a possible counter example (“Ziel” rather than “Ausgangspunkt”), differs from *Laws* §80 in the occurrence of both the particle *-šan* and the place word *šarā*.

9. (intrans.; technical term for behavior of internal organs; *auli-*, *nipašuri-*): [*mān antuḫši auleš EGIR-an pé-eš-ši-ia-az-zi* “If the *a*-organ of a man *p*-s behind” KUB 8.36 iii 12 (med. rit., NH), ed. *StBoT* 3:105 (“Wenn es ... ‘zurückwirft’”), *StBoT* 19:40f. (“abfällt”), *Laroche, CTH* pp. 189f. (“se renverse”), *Kühne, ZA* 76:104 (“nach hinten wirft”), *Puhvel, HED* 1:230 (gives the implausible tr. “If [a medicine man] neglects a person’s inner organs”); *ni.-eš=kan ZAG-na GÜB-la pí-iš-ši-ia-at* “The *nipašuri p*-ed towards the right and the left” KUB 5.6 i 12, ed. *Laroche, RA* 64:131; cf. KUB 5.1 iv 42; *ni. ZAG pé-še-et* “The *nipašuri p*-ed to the right” KBo 13.76 iv 6; cf. KBo 16.97 rev. 55, KBo 24.119 iii 9-10, w. dupl. KUB 22.27 i 30-31, KUB 6.2 obv. 6, 20, KUB 6.31 iv 14, KUB 6.34:13, KUB 22.52 obv. 7, KUB 22.54:14, KUB 22.70 rev. 2, 47, KUB 46.37 rev. 9, KUB 49.11 ii 26, KUB 49.103 rev. 12, KUB 50.89 iii 10, KUB 50.90 rev. 23, KUB 50.108:6; *ni.-eš=kan GÜB-la pé-eš-ši-ia-at* “the *nipašuri p*-ed to the left” KUB 18.2 ii? 13, cf. KUB 6.2 obv. 32, KUB 16.17 i 9, KUB 22.52 obv. 12, KUB 46.37 rev. 13, 37, KUB 49.74:12-13; *ni.=kan ZAG-naš ZAG-na pé-eš-ši-ia-at* [GÜB]-

peš(š)iya/e- 11 a 1’ a’ 2’

laš=ma=kan GÜ[B-l]i pé-eš-ši-ia-at “The right-hand *nipašuri p*-ed to the right, the left one *p*-ed to the left” KUB 46.37 obv. 35 (all liver oracles, NH).

10. (w. *katta*, intrans.?: idiomatic in unclear oracle questions): *ANDAḤŠUM^{SAR} kuit NU.ŠE DÜ-at BE GAM piš-ši-ia-at NU.ŠE-du* KUB 6.2 obv. 11 (liver oracle, NH), cf. *BE GAM UL piš-ši-ez-zi* *ibid.* obv. 23, [...G]AM *piš-še-et* *ibid.* obv. 24, KUB 6.39 obv.? 3, 4, 10, 13, KUB 50.58:4.

11. (w. *arḫa*) to exclude (subj. is oracle birds, implied object is the threat mentioned in the question), serves to exclude a threatening possibility (in bird oracles), usually one formulated negatively (*arḫa p*. is the opp. of *ḫandai-* = SI×SÁ which in the bird oracles is usually used to confirm a question phrased grammatically positive) — **a.** in the request — **1’** w. questions formulated in the negative — **a’** in general — **1’** in a simple question: *kuitman=kan dUTU-ŠI URUKÜ.BABBAR-ši ... mān=ma=šši BAL-za UL kuitki ḫUŠ-weni nu MUŠEN.ḪI.A arḫa pé-eš-ši-ia-an-du* “If — while His Majesty is in *Ḫattuša* ... — we have nothing to fear for him from a rebellion, let the birds exclude (the possibility of a rebellion)” KUB 18.12 i 29-31 + KUB 22.15:3-5 (oracle questions on the festivals of the god of Aleppo, NH); *BE-an=ma=an=kan [...]* *ḪUL-za arḫa UL kuiški / [...-z]i nu MUŠEN.ḪI.A arḫa pé-eš-ši-an-du* “But if no harm shall [...] him away, let the birds exclude (harm)” KUB 52.75 rev. 25-26; [...] / [*marš*]aštarriš *EME=ya UL namm[a ...]* / [*nu MUŠEN.ḪI.A arḫa pé-eš-ši-ia-an-du* KUB 5.13 iv 4-5; *mān=ma=aš tapašša(-)x[...]* / [UG]ULA LÚ.TU₇ *UL kuišk[i ...]* / [*n*]u *MUŠEN.ḪI.A arḫa pé-eš-ši[-ia-an-du]* KBo 11.68 i 25-27; *mān=kan! ANA šiutiti UL EGIR-an dā[i] ANA GIG URU.dU-taša=at UL takkišzi nu MUŠEN.ḪI.A arḫa pé-eš-ši-an-du* KUB 49.19 iii? 27-29; *BE-an uizzi EGIR-zian kuwapi x[...]* / [...] *UL dāi nu MUŠEN.ḪI.A arḫa pé-eš-ši-ia-an-du* KUB 16.49:12-13, cf. also KUB 18.57 iii 11-12.

2’ in a series of hypotheses only the last of which is formulated negatively: *mān kī=pat išiyaḫta ŠA SAG.DU dUTU-ŠI=ma ḪUL UL kuitki iš[iy]aḫta nu MUŠEN.ḪI.A arḫa pé-eš-ši-ia-an-du* “If you have foreseen only this, but you have not foreseen any harm to His Majesty, let the birds exclude (harm)” KUB 18.2 ii 16-18; cf. also *mān uniuš* *MUŠEN.*

peš(š)iya/e- 11 a 1' a 2'

pe/iškattalla-

ḪI.A ŠA NÍ.TE ^dUTU-ŠI=pat ZARAḪ-an iši~yah[her ... UL?] / išiyah<h>er nu MUŠEN.ḪI.A ar~ḫa pé-eš-ši-an-du “If the aforementioned birds have foreseen only grief of the body/person of His Majesty, and they have [not(?)] foreseen [...], let the birds exclude (the second possibility)” KUB 5.22:32-33.

b' in a series of paragraphs in which the same question is asked of different types of oracles: nu=za mān GIDIM kēdaš=pat waškuwaš šer TUKU. TUKU-uanza namma=ma=za GIDIM tamēdani memini šer UL kuitki TUKU.TUKU-uanza nu IGI-ziš MUŠEN ḪURRI SIG₅-ru EGIR=ma NU.SIG₅-du ... SIG₅ ... NU.SIG₅ § IŠTU MUNUS ŠU.GI ER.-TUM QĀTAMMA=pat nu KIN SIG₅-ru ... SIG₅ § IŠTU ^{LÚ}IGI.MUŠEN ER.-TUM QĀTAM~MA=pat nu MUŠEN.ḪI.A arḫa pé-eš-ši-an-du “If you, O deceased one, are angry on account of only these misdeeds, but you, O deceased one, are not angry on account of any other matter, let the first MUŠEN ḪURRI be favorable and the second unfavorable. ... Favorable ... Unfavorable § The question by means of the Old Woman is the same as before. Let the KIN be favorable ... Favorable § The question by means of the augur is the same as before. Let the birds exclude (other sources of anger)” KBo 2.6 iii 7-16 (oracles on Armatarḫunta and Šaušgatti), though cf. the same question requesting nu SU.MEŠ SIG₅-ru, nu KIN SIG₅-ru, but then MUŠEN.ḪI.A SI×SÁ-andu ibid. i 15-16, 20, 25; mān=x[... apez] / INIM-za ANA ^mKurakura UL kuitki lahl[ahh]i[yaweni] / nu TE.MEŠ SIG₅-ru ... NU.SIG₅ § ... § [I]ŠTU ^{LÚ}IGI.MUŠEN ER.-TUM QĀTAMMA=pat nu MUŠEN.ḪI.A arḫa [pé-e]š-ši-an-d[u] “If [we] have nothing to worry about for PN from [that] matter, let the exta be favorable. ... Unfavorable § ... § The query by means of the augur is the same as before; let the birds exclude (that matter)” KUB 16.54:4-6, 8-9; cf. similarly KUB 5.11 iv 24-27, 31; KUB 16.62 rev. 6-16; AT 454 ii 24-30.

2' w. a positively formulated question (i.e., without natta/UL) (rare): INIM IZI kuit SI×SÁ-at nu pānzi INIM IZI išḫiulahḫanzi [m]ān aši INIM IZI apez ḫarkzi nu MUŠEN.ḪI.A arḫa pé-eš-š[e?-andu] “Since a matter of fire has been confirmed, they will proceed to give sworn instruction concerning the matter of fire. If the aforementioned matter of

fire will disappear on that account, let the birds exclude (a matter of fire)” KUB 5.11 iv 55-56, note the same question requesting nu KIN SIG₅-ru in KUB 5.4 ii 14-15.

b. in the answer: the report arḫa=wa pé-eš-šer “They (the birds) have rejected/excluded (this possibility)” is always explicitly attributed to an augur, often named: UMMA ^mḪalpa-LÚ arḫa=wa pé-eš-šer KBo 24.126 obv. 23; UMMA ^mAlalimi arḫa=wa pé-eš-šer¹ KUB 22.68:13; UMMA ^mPiyammu arḫa=wa pé-eš-šer KUB 16.46 iv 5; occasionally to two such: U[MMA ^mPiḫa-^dU] [U¹ ^mGE₆-ŠEŠ arḫa=wa pé-eš-šer KUB 18.12 i 22; but sometimes not named: UMMA UGULA ^{LÚ}.MEŠ MUŠEN.DÙ arḫa=wa pé[-e]š-šer KUB 5.24 + KUB 18.57 i 70. The augur’s report of confirmation is worded not actively *SI×SÁ-er=wa (*ḫandaer=wa), but passively SI×SÁ-at=wa (read ḫandaittat=wa) KUB 22.15:3, KBo 24.131 rev. 11.

12. (mng. unkn.) kāš=man kūn ēpz[i k]āš=a=man kūn ēpzi man LUGAL-waš GIŠ.x pé-eš-ši-[er] KBo 6.2 ii 56-57 (Laws §49, OS), perhaps mng. 3, 5, or 8, above, see man b 2' c' (w. lit.).

Hrozný, BoSt 1 (1917) 4, 68, etc.; Sommer, BoSt 4 (1920) 15 n. 1; Götze, ArOr 5 (1933) 22 n. 3 (mng. 1), 34 w. n. 1 (mng. 1 b 2', 2, 3); Sommer, HAB (1938) 175 (mng. 4 b); Goetze, Tunn. (1938) 41 n. 116; Korošec, Symb. Koschaker (1939) 42; Gurney, AAA 27 (1941) 103; Hoffner, Diss. (1953) 175-177; Imparati, Leggi (1964) 87, 262f. (mng. 2); Laroche, RA 64 (1970) 131, 136 (mng. 9); Ünal, RHA XXXI (1973) 33 (mng. 11); Archi, SMEA 16 (1975) 129, 145-150 (mng. 11); Starke, StBoT 23 (1977) 100 (mng. 2); Berman, JCS 34 (1982) 121 (mng. 11).

Cf. šai-šiya-, uššiya-.

pišena- see pešna-.

pe/iškattalla-, piyaškattalla- n. com. (nomen actoris from v. piye-/peya-); sparing or delivering one, deliverer; NS.†.

sg. nom. pé-e-iš-kat-tal-la-aš KUB 36.38 rev. 9, [p]i?-ia-aš-kat-tal-la-aš KUB 31.145 obv. 6, [p]i-iš-kat-tal-la-aš KBo 13.147 rt. col. 13, pi-iš-ga-ta[l-la-aš] KBo 1.42 iv 48.

(Sum.) še-be-da = (Akk.) pé-du-ú = (Hitt.) pi-iš-ga-ta[l-la-aš] “merciful (one)” KBo 1.42 iv 48 (Izi Bogh., NH), ed. MSL 13:142, line 275, see Hoffner, JAOS 87:302f. for disc.; the Hitt. translator construed pé-du-ú as pēdū (a part.); for this Akk. v. at Boğazköy, see also lúš¹-kú = pē-du-ú = (Hitt.) GUD-i EGIR-pa tarumar (lit.) “to give way for an ox,” as an idiom for “to

spare an ox from work” KBo 1.44 i 18, ed. MSL 17:102 line 18 (cf. Hoffner, JAOS 87:302, and for the same v. w. the acc. cf. *n=uš* EGIR-*pa tarn[anzi]* “and [they] spare them [sc. horses] (from exercise)” KUB 29.40 ii 27, ed. Hipp.heth. 180). We follow the CAD (unpubl. draft of article *padû/pedû*, courtesy Reiner) in the interpretation of the Akk. v. translated by Hitt. *pišgatallaš*. Von Soden (AHw 861) preferred *pētû* “Drescher.”

a. describing Kunirša(?): “He libates for Kunirša: *nu tezzi* ^d[*Kunirša(?)*] / [EN≠Y]A? *pé-e-iš-kat-tal-la-aš mán=kan taknaš* ^dUTU-u[š...] / [...-r]iyat *nu=šši niwalla parkuwalla* [KUR.KUR. 𒀭I.A(?) ...] / [*n=an=kan?*] *kartimmiyanut* “and says: ‘O [Kunirša(?)], my [lord], deliverer! If the Sungoddess of the Earth has [...-]ed, and the innocent (and) pure(?) [lands(?) ...-]ed to her, [and] angered [her]” KUB 36.38 rev. 8-11 (rit. frag., NS).

b. describing Agni: ^d*Agniš* EN≠Y[A ...] / [*p*]í-iš-kat-tal-la-aš “O Agni, my lord, [...] deliverer” KBo 13.147 rt. col. 12-13 (rit. frag., NS), ed. Otten, OLZ 60:548 w. n. 2 (“Akni, mein Herr [...] / Geber [...]”), since the lines are frag., it is uncert. whether *p*. indeed belongs to ^d*Agniš*.

c. describing a solar deity(?): [... *z*]ik *harti* ^dUTU [...] / [...*p*]í-ia-aš-kat-tal-la-aš “You hold [...]; O Sungod [...], deliverer” KUB 31.145 obv. 5-6 (invoc., NH), since the context is sim. to the other two exx., this may again be an address to the deity.

d. as a PN: ^m*Pí-iš-ga-tal-li* LÚ ^{URU}*Taggašta* HKM 102:18 (list of persons), discussed in HBM 88, where, however, no reference is made to the n. *piškattalla-*.

The deities described by this term offer no clue to its mng., since the characters of Agni (Otten, OLZ 60:548) and Kunirša are uncertain, and the precise identity of the solar deity in c is unknown. For the part. of Akk. *pedû* used in the same way as Hitt. *pi(ya)škattallaš*, see *pe-du-ú li-ip-da-an-ni* “May a merciful one (or: releaser) release me” CT 39.27 rev. 7 (namburbi), ed. Caplice, Or NS 36:10, 12 rev. 10; cf. also (Sum.) SU = (Akk.) *pé-du-u ša* DINGIR “‘to spare’: (said) of a god” series Aa = *nâqu* II/7 iv 19’, ed. MSL 14:298. The mng. of *p*. is clear, both from the Akk. equivalence w. *pēdû* “merciful (one), sparer,” and from the usage in addressing deities (sections a, b, and c) from which the speaker desires help and deliverance. Note also the use of cognates of Akk. *pedû* in Northwest Semitic of the 15th-13th centuries B.C. (D. Sivan, AOAT 214:256-258).

The verbal base could be *piye-/peya-* “to send away (harmful or unpleasant things).” The writing *piyaškattallaš* excludes a derivation from *pai-/piya-* “to give” whose iterative is *peške-* or *piške-*. If the n. is inherited IE, it is strange to find it as the personal name of a Taggaštan (non-Hitt.) captive (see above in d).

For the formation see, *maniyahḫeškattalla-*, *išiyahḫeškattalla-*, *weḫeškattalla-*, etc. (cf. Reichert, RHA XXI/73:67).

Goetze, Tunn. (1938) 92, 95 (from *piya-* “to send out, release, send away”); Meriggi, RHA XIX/67 (1960) 94 (“donateur, libéral,” from *pai-* “to give”); van Brock, RHA XX/71 (1962) 80, 166; Otten, OLZ 60 (1965) 548 (“Geber”); Hoffner, JAOS 87 (1967) 302f.; idem, AIHeth (1974) 30f. w. n. 144.

[*piš-ku-wa-ad-d[a(-)...]*] KUB 49.25 i 7 (oracle question, NH) see *pašku(wai)-*, i.e., *paš-ku-....* For the reading *paš-*, see ^f*Paš-ku-wa-at-ti* vs. ^f*Pa-aš-....*, and see Laroche, NH Nr. 955, and HZL p. 216, sign no. 244.

pešna-, pišena-, *piš(e)ni- (LÚ-i-) n.; man, male person; wr. syll. and LÚ; from OS.

sg. nom. LÚ-*aš* KBo 6.2 i 7 and passim, KBo 17.3 iv 18 (both OS), KUB 4.72 rev. 2, 4 (OS? or MS?), KUB 36.75 iii 14 (OH/MS), KBo 16.25 iii 10, KUB 23.72 obv. 40 (both MH/MS), KBo 6.3 i 14 (OH/NS), KUB 24.8 i 9 (NH), KBo 4.14 i 15 (Tudḫ. IV or Šupp. II), LÚ-š(a) KUB 26.56 ii 4 (OS? or MS?), KBo 30.101 iii 12 (MS?), KBo 22.66 iv 5 (OH/NS), KUB 50.8:2 (NH), LÚ-*iš* KUB 36.75 ii 18 (OH/MS), KUB 30.10 rev. 13, KUB 30.11 rev. 9, 22 (both OH/NS), KUB 23.72 obv. 40 (MH/MS), KBo 6.26 iii 20, (26), (27), (28), 40, iv 8 (but LÚ-*aš* e.g., iii (37), 49, 50), VBoT 58 i 5 (all OH/NS), KBo 12.126 i 13 (MH/NS), KUB 36.83 i 21, KUB 43.22 obv. 10 (both NS), KBo 27.134 i 7, KUB 24.7 i 38, LÚ-*eš* KBo 14.66 ii 3, KUB 29.34:5, 19 (both OH/NS), KUB 7.53 i 17 (NH), LÚ-*eš*₁₇ KBo 3.34 ii 9, 11 (OH/NS), LÚ KBo 22.1 obv. 14 (OS), KBo 19.37:4 (OH/NS), KUB 23.68 obv. 28 (MH/NS), KBo 10.12 iii 12 (NH), LÚ-*LUM* IBoT 1.36 i 31 (MH/MS), KUB 18.9 ii 18 (NH), KBo 3.6 ii 23 (Ḫatt. III), (Carruba, IF 98:95, posits a nom. sg. **piššāš*).

acc. LÚ-*na-an-n(a-ta)* KUB 33.57 ii 6 (NS), LÚ-*an-n(a-ku)* KBo 6.3 i 45 (OH/NS), LÚ-*n(a-ku)* KBo 6.2 i 36 (OS), KBo 6.3 i 2, 5 (OH/NS), LÚ-*LUM* KBo 19.44 rev. 3 (Šupp. I).

gen. *pé-eš-na-aš* 942/z obv. 3 (Neu/Otten, IF 77:183, Carruba, IF 98:92f. n. 4; case unclear from cited context), LÚ-*na-aš* KBo 20.49:15 (ENS? or MS?), KBo 6.26 i 41, iv 6, 20 (OH/NS), KUB 17.1 iii 9 (NH), LÚ-*aš* KUB 29.1 ii 44 (OH/NS), KUB 31.69 obv. 5 (NH), ŠA LÚ-*LIM* KUB 29.4 i 50 (NH), LÚ-*LIM* KUB 26.28 iv 10 (MH/NS), KBo 18.170a rev. 9, KUB 42.69 obv. 17 (both NH), ŠA LÚ KUB 40.2 obv. 38.

d.-l. LÚ-*ni* KBo 6.3 ii 5, 8, 11, 12 (OH/NS), KUB 15.34 ii 18 (MH/MS), KUB 24.8 iv 2 (pre-NH/NS), KUB 9.27 i 2 (MH/NS), KUB 7.53 i 5, KUB 26.88 rev. 9 (both NH), KBo 6.26 iv 22 (Ḫatt. III), KBo 4.14 iii 50 (Tudḫ. IV or Šupp. II), LÚ-*i* KBo 6.5 ii 10, iii 1 (OH/NS), KBo 11.14 iv 24, KUB 7.5 ii 11 (both MH/NS), ANA 1 LÚ-*LIM* KUB 35.65 ii 4, ANA LÚ KUB 37.223 obv. C2 (OS), ANA 1 LÚ KUB 26.19 ii 27 (MH/NS), KUB 34.130 ii? 1.

inst. *IŠTU* LÚ-*LIM* KUB 14.4 i 16 (Murš. II).

pl. nom. *pí-še-ni-eš* KUB 43.30 iii 11 (OS), KBo 3.40b:9 (OH/NS), *pí-še-ne-iš* KUB 41.23 iii (9), 12 (OH/NS), *pí-še-ni-iš* 10/g (Neu/Otten, IF 77:184, line not given), [*pí-še-ne-iš* 942/z obv. 4 (Neu/Otten, IF 77:183, Carruba, IF 98:92f. n. 4, the latter also entertains reading [*pí-še!-ne-iš*), LÚ.MEŠ-*eš* KUB 48.7 iii 9, 14 (OH/NS), KUB 53.15 ii! 4, LÚ.MEŠ-*aš* KBo 11.32:37 (OH/NS), LÚ.MEŠ KBo 6.2 ii 11 (OS), KUB 45.47 iv 37 (MS?), KBo 3.40b obv. 12, KBo 6.26 ii 16, KBo 10.23 iv 8 (all OH/NS), KUB 26.19 ii 27 (MH/NS), KUB 14.15 iv 21, KBo 14.19 ii 17 (both Murš. II), LÚ.ḪI.A KUB 46.71 rev. 8, LÚ.MEŠ-*TIM* KBo 13.234 rev. 9; log. without .MEŠ preceded by numbers greater than one: 2 LÚ KBo 12.126 i 2 (MH/NS), 5 LÚ KUB 26.61:13 (Pud.); DINGIR.LÚ.MEŠ-*eš* KUB 43.23 obv. 8, KUB 20.99 iii 3, KBo 15.31 i 13, DINGIR.LÚ.MEŠ-*iš* KBo 2856 i 14 (IF 77:184), DINGIR.LÚ.MEŠ-*uš* KUB 20.24 iii 19, 29, DINGIR.LÚ.MEŠ-*aš* KBo 11.32 obv. 36.

acc. *pí-še-e-nu-uš* KUB 43.75 obv. 11, KUB 31.4 obv. (20) (both OH/NS), LÚ.MEŠ-*uš* KUB 24.8 i 2 (pre-NH/NS), HFAC 12 i 8 (NS), KBo 18.115 rev. 12 (NH), KBo 10.16 i 7 (NS), KUB 36.57 ii? 3 (NS), KUB 24.7 ii 14, ŠA LÚ.MEŠ KUB 10.48 ii 18, KUB 16.38 iv 1, KUB 31.102 iv 2, KUB 47.62:9, ŠA LÚ-*TIM* KUB 38.35 rev. 10; DINGIR.LÚ.MEŠ-*aš* KBo 25.191 rev.? 11(?), KBo 20.119 vi 5, DINGIR.LÚ.MEŠ-*ša* KBo 25.189 iii 5 (MS?).

gen. LÚ-*an-n(a)* KBo 3.46 obv. 39 (OH/NS), LÚ.MEŠ-*aš* KBo 17.105 iii 15 (MH/MS), DINGIR.LÚ.MEŠ-*aš* KBo 21.5 right col. 6.

d.-l. LÚ.MEŠ-*aš* KUB 12.19 ii 9 (MH/MS?), KBo 15.34 ii 13 (MH/NS), KBo 4.11:8 (NS), ANA LÚ.MEŠ KUB 43.23 rev. 40 (OS), KBo 2.9 i 25 (MH/NS), KUB 22.25 rev. 29, KUB 22.25 rev. 29 (NH); DINGIR.LÚ.MEŠ-*aš* KBo 25.189 ii 7, 8 (MS), KBo 17.82 obv.? 7, 9, KBo 15.34 ii 6, 13, KUB 27.67 ii 44, 55, ABoT 17 iii 15, DINGIR.LÚ.MEŠ-*na-aš* KUB 43.30 iii 18.

inst. LÚ.MEŠ-*it* KUB 23.68 obv. 27 (MH/NS), KBo 12.26 iv 3 (Murš. II), [*IŠ*]TU LÚ.MEŠ KUB 13.7 i 7.

frag.: ANA LÚ *pí-še-na[-...]* KBo 34.242 rev.? 11, LÚ.MEŠ *pí-še-n[-...]* KBo 30.170 ii 2.

[*pí-iš-na-a-aš* KBo 17.1 iv 6 (OS), StBoT 8:36 and StBoT 26:151, might be read KAŠ-*iš-na-a-aš atueni akueni*, see StBoT 8:36 n. 3 and Carruba, IF 98:93 n. 4, but the plene writing of the final syll. would be highly unusual in an -*eššar* n., and for *šīeššar* the oblique form ought to be *šīešnaš* = KAŠ-*eš-na-aš*.

(Sum.) [LÚ] = (Akk.) LÚ-*LUM* (i.e., *awilum*) = (Hitt.) LÚ-*iš* KBo 1.45 rev.! 18 (S^a voc.), ed. MSL 3:60.

a. subdivision of *antuḫša-* (i.e., LÚ.U₁₉.LU-*a-*), contrasted w. MUNUS “woman”: *takku* LÚ.U₁₉.LU-*aš* LÚ-*aš našma* MUNUS-*za takīya* URU-*ri aki* “If a person (*antuḫšaš*), male (*pešnaš*) or female, dies in another town” KBo 6.2 i 7 (Laws §6, OS), ed. HG 16f.; *takku* LÚ.U₁₉.LU-*an* LÚ-*an-na-ku* (dupl. LÚ-*na-ku*) MUNUS-*na-ku* URUḪattušaz *kuiš[ki]* LÚ URULuiyaš *tāizzi* “If some Luwian abducts a person, male or female, from Ḫattuša ...” KBo 6.3 i 45-46 (Laws §19, OH/NS), w. dupl. KBo 6.2 i 36-37 (OS), ed. HG 20f.; *mān=kan antuḫḫaš! naššu* LÚ-*LIM našma* MUNUS-*za papranni kuedanikki anda tianza* “If a person, male or female, is placed in any uncleanness” KUB 7.53 i 1-2 (rit., NH), ed. Tunn. 4f.; cf. KUB 17.25 i 12-14, w. dupl. KUB 17.26 i 12-14; KBo 11.14 iv 24-25, w. dupl. KUB 43.57 iv 24-25; KBo 27.134 i 7, 11; KBo 12.106 + KBo 13.146 i 3; KBo 12.126 i 13, 16.

b. in lists distinguished from adult females, children and old persons: 1 LÚ 1 DUMU.NITA.G[AB ...] “One (adult) male, one nursing boy baby” KBo 8.28:6 (land grant); 11 É.ḪI.A 26 LÚ 16 DUMU.NITA 4 DUMU.NITA.GAB 30 MUNUS 11 DUMU. MUNUS 2 DUMU.MUNUS.GAB 1 LÚ ŠU.GI 1 MUNUS ŠU.GI ŠU.NIGIN 91 SAG.DU “Eleven households: 26 men, 16 boys, 4 nursing boy babies, 30 women, 11 girls, 2 nursing girl babies, one old man, one old woman: total of 91 persons (lit. heads)” KBo 5.7 rev. 12-13 (land grant, MH/MS), ed. Riemschneider, MIO 6:348f.; “The household of Armawiya”: 2 MUNUS 2 DUMU.NITA ŠU.NIGIN 4 SAG.D[(U.MEŠ)] LÚ-*aš=kan anda* NU.GÁL “two women, two boys: total of four heads, no man among them” KUB 56.1 i 8-9 (vow of Pud.), w. dupl. KUB 31.63 iii 11, ed. StBoT 1:30f.; *namma=za* URU-*aš ḫūmanza* LÚ.MEŠ MUNUS.MEŠ TUR.MEŠ *warpz[i]* “Then the entire town — men, women, children — washes” KBo 12.103 obv. 7 (rit.).

c. paired w. a woman in marriage or in sexual intercourse: *takku* DUMU.MUNUS LÚ-*ni taranza* “If a young woman is promised to a man (in marriage)” KBo 6.3 ii 5 (Laws §28, OH/NS), ed. HG 24f.; *takku* DUMU.MUNUS-*aš* (var. MUNUS-*TUM*) LÚ-*ni ḫamenkanza* “If a young woman is betrothed (lit. bound) to a man” *ibid.* 11 (Laws §29), w. dupl. KBo 6.5 iii 6 □ it is possible in betrothal contexts that DUMU. MUNUS should be translated “daughter” or even “girl”; on the

betrothal of girls cf. Balkan, FsGüterbock² 1-11; the var. MUNUS-TUM simply denotes a human female without respect to age; “If a girl is promised to a man, ...” *takku=* (w)an attasš annasš= a tamēdani LÚ-ni pianzi “If her father and mother give her to another man” KBo 6.3 ii 8 (Law §28b, OH/NS), ed. HG 24f.; *takku LÚ-aš MUNUS-an ĤUR.SAG-i ēpzi LÚ-na-aš waštul n= aš aki takku É-ri=ma ēpzi MUNUS-naš waštaiš MUNUS-za aki* “If a man seizes a woman (sexually) in the mountain, it is the man’s sin, and he shall die. But if he seizes (her) in (her) house, it is the woman’s sin — she shall die!” KBo 6.26 iv 6-8 (Laws §197, OH/NS), ed. Friedrich, HG 86f., tr. ANET 196, TUAT 1.1:123; cf. comments in Hoffner, Diss. 268f.

d. male attributes — 1’ in general: *mān LÚ-ni kuedani haš[s]atar NU.GÁL našma=aš MUNUS-ni menahhanda U[L L]Ú-aš* “If a man has no reproductive power, or, he is not a man with regard to women (i.e., if he is either sterile or impotent)” KUB 9.27 + KUB 7.8 i 2-3 (rit., MH?/NS), ed. Hoffner, AuOr 5:271, 277, tr. ANET 349 and StBoT 29:18 n. 80 the text is read U[L Z]I-aš, but cf. *menahhanda* 3 j; *nu katta tarnatten ... LÚ-ni LÚ-natar tarhu[i]latar MUNUS-ni MUNUS-nātar annitalwātar* “(You gods) release to the man virility and bravery, to the woman femininity and motherhood” KUB 15.34 ii 17-19 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:190f., Puhvel, JAOS 100:167 and HED 1:72; cf. KBo 2.9 i 25-27, and see tr. *mal* mng. a.; [MUNUS-aš] *šaklin ... LÚ-aš š[ak]lin* “behavior characteristic of a woman ... behavior characteristic of a man” KUB 9.27 i 28-29 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:272, 277, *šaklai-* mng. 3.

2’ attire — a’ in general: *tuel=za wašpan LÚ-aš iwar wašiy[aši]* “You (O goddess) dress in the manner of a man” KUB 31.69 obv.? 5 (dream, Pud.).

b’ among the known lists of male attire we give the following ex. (for other exx., see Goetze, Cor.Ling. 48-62): 1 TÚG šarā ĥuittiyanza 1 TÚGE.ÍB MAŠLU 1 TÚGkariulli 1 TÚG lupanniš 1 TÚGkaluppaš 1-NUTIM TÚGE.ÍB TAĤAPŠI 1-NUTIM TUDITTUM KÙ. BABBAR kī ŠA MUNUS-TIM 1 TÚG 1-NUTIM TÚGGÚ.È.A 1-NUTIM TÚGGÚ.È.A ĤURRI 1 TÚGŠÀ. GA.AN.DÙ MAŠLU šup<p>išduwaran 1 TÚGE.ÍB MAŠLU 1-NUTIM TÚGBAR.DUL₈.MEŠ 1-NUTIM TÚGŠATURRATU 1-NUTIM TÚGE.ÍB TAĤAPŠI 1 GIŠBAN 1 KUSÉ.MÁ.URU₅-RU 1 HAŠŠINNU 1 GÍR

kī=ma ŠA LÚ-LIM KUB 29.4 i 44-50 (rit., NH), ed. Schw.Goth. 10f.; cf. KUB 45.22 iii 4-7, w. dupl. KUB 45.23 obv. 5-10; KUB 46.46 ii 17-21; KUB 17.18 ii 18-23; KBo 5.1 ii 50-54.

c’ other references to distinctive men’s (versus women’s) garments: [...]*x TAPAL* KUSÉ.SIR LÚ-LIM 11 KUSÉ.SIR.ĤI.A MUNUS-TI SA₅ “x pairs of men’s shoes, eleven (pairs of) women’s red shoes” KBo 18.170a rev. 9 (inv., NH), ed. THeth 10:110f., Siegelová, Verw. 486f.; 16 *appanziyaš* (or, *tuppanziyaš*?) ŠA L[Ú] “Sixteen man’s *appanziyaš* (or, *tuppanziyaš*?)” KUB 42.78 ii 10, ed. Košak, Linguistica 18:112f. (no reading), Siegelová, Verw. (reading: ŠA K[Ú]); 4 *TAPAL ĤUB.BI KÙ.GI LÚ* “Four pairs of men’s gold earrings” KUB 12.1 iv 37, ed. Košak, Linguistica 18:103, 106, Siegelová, Verw. 450f., cf. *ibid.* iii 2, KUB 42.69 obv. 17, KUB 31.76 rev. 19; [... *ANA?*] LÚ=ma=šš_i GIŠBAN QATI=ŠU KBo 25.184 ii 60 (rit.); for the symbolic value of these attributes, see Hoffner, JBL 85:326-334.

e. (in compound w. a preceding n.): LÚDAM. GÀR-š=a LÚ-iš dUTU-i GIŠēlzi ĥarzi “And the merchant man holds a pair of scales to the Sungod” KUB 30.10 rev. 12-13 (prayer, OH/MS), tr. *maršanu-* 2; LÚ-iš is used here in apposition, modifying the first n.; cf. the LÚUR.GI₇-aš LÚ-aš “hunter-man” KBo 12.126 i 27, KUB 24.9 ii 27, 50 (both Alli’s rit., MH/NS), ed. THeth 2:24f.; this construction in Hitt. may have arisen under the influence of the similar Akk. one (cf. CAD A/II 52: “5’ in compounds”).

f. “man” in the sense of “husband”: (The fisherman describes an ideal wife:) *nu=kan LÚ-aš [mem]iyan UL waĥnuzzi [nu] LÚ-aš memian išdammašt[a]* ““She does not disregard (her) husband’s [wo]rd.’ So (the fisherman’s wife) heeded (her) husband’s word” KUB 24.7 iv 51-53 (tale of cow and fisherman, NH), ed. Friedrich, ZA 49:232f., tr. Hittite Myths 67, *memiya(n)-* 1 b 16’; cf. also *takku LÚ-aš MUNUS-ni* (var. DAM=SU) *aki* “If a man dies while married (lit. dies to a woman/his wife)” KBo 6.26 iii 36 (Laws §192, OH/NS); cf. (The queen of Egypt writing to Šuppiluliuma I, says) LÚ-aš=wa=mu=kan BA.ÚŠ “(My) husband died on me” KBo 5.6 iii 10 (DŠ), ed. Güterbock, JCS 10:94; cf. *MU-TI₄-IA* *ibid.* iv 5, and Güterbock, JCS 10:94 n. f.; ordinarily one would take the -mu here as dat. of possession, but the use of MUNUS-ni above in law §192 suggests it has another force.

g. “man of GN” in the sense of “ruler(?)” or the like — 1' OH exx.: LÚ^{URU} *Purušha[nda]* KBo 3.22 rev. 74 (OS) but LÚ.MEŠ^{URU} *Purušhanda* in dupls. KUB 26.71 i 16 and KUB 36.98a rev. 2 (both OH/NS), ed. StBoT 18:14f. □ the NH scribes in the thirteenth century B.C. (copies B, C) misunderstood the OH archetype; LÚ^{URU} *Zal~pa* KBo 22.4:3 (OH/NS); [PN] DUMU^m *Piazzi* LÚ^{URU} *Emar* KUB 40.5 ii? 4-5 + KBo 22.4:7 (hist., OH/NS).

2' post-OH exx.: *mHuzziya* LÚ^{URU} *Hakmešša* KUB 36.120 i 7 (royal lists), cf. KUB 11.4:8; *mHuqqanaš* LÚ [U]^{RU} *Azzi* KUB 18.2 iii? 10 (oracle question, NH); *išhiul ŠA* LÚ^{URU} *Aštata* KUB 5.6 i 20 (oracle question, NH), LÚ^{URU} *Nušašši* KUB 14.17 ii 2 (AM); LÚ KUR^{URU} *Aššur* KUB 21.1 iii 12 (treaty, Muw. II), cf. KUB 19.13 ii 34 (Dš). The Hitt. construction may have been created under the influence of an Akk. usage, cf. CAD *amitu* 4 d (A/II p. 57). This usage should be distinguished from the more usual collocation LÚ (KUR)^{URU} *X* “man/person from the land of X,” e.g., LÚ KUR^{URU} *Hatti* KBo 10.12 iii 12, LÚ^{URU} *Hatti* KBo 5.3 ii 32, the men listed in HKM 99 and HKM 102, etc.

h. w. a complimentary connotation: “Ašgaliya was the lord of Hurma” *apāšš=a kuwatta kuwatta* LÚ^{URU} *eš₁₇ ēšta ... šarkuš LÚ^{URU} eš₁₇ ēšta* “He was in every respect a man. ... He was a preeminent man” (yet even he, when he offended, died *tepašwanni*) KBo 3.34 ii 8-11 (anecdotes, OH/NS), ed. Carruba, Or NS 33:415 (“er war in jeder Beziehung ...”), cf. AU 32, Kümmel, ZA 73:147, van den Hout, Diss. 18, HZL sign #360.

i. the construction DINGIR.MEŠ LÚ.MEŠ “male gods” (opp. DINGIR.MEŠ MUNUS.MEŠ): DINGIR *pí-še-ni-eš* KUB 43.30 iii 11 (rit., OS), translit. StBoT 25:78, corr. to DINGIR LÚ.MEŠ-*aš* in the dupl. KBo 11.32:36 (OH/NS), and see the score translit. of both texts by Neu/Otten, IF 77:184; *am[(muga^{dU}-aš)]* DINGIR *pí-še-ni-eš* (var. DINGIR LÚ.[MEŠ]) [LUG]AL-*uiēr* “The male gods of the Stormgod sent me to the king” KBo 3.40b:9-10 (hist., OH/NS) (= BoTU 14a), w. dupl. KBo 13.78 rev. 8; cf. KBo 4.2 iv 17, KBo 4.11:8, KUB 15.34 i 19; DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ MUNUS.MEŠ *hūmanteš* KUB 21.1 iv 21 (Alakš., Muw. II), ed. SV 2:80f., cf. *ibid.* iv 28, KUB 17.14 rev. 17 for this subdivision of the Hitt. pantheon, see Steiner, RLA 3:549 (s.v. Gott § 2.I.2.c). The gram. form of the words underlying DINGIR.MEŠ LÚ.MEŠ is not known. One possibility is two nouns in apposition to one another

**šiuneš pišeneš* “the gods, (i.e.,) the males. The DINGIR or DINGIR.MEŠ of DINGIR *pišeneš* or DINGIR.MEŠ LÚ.MEŠ could equally well be a determinative “the (divine) males” (see below, k). It should be noted that although LÚ.MEŠ functions here as an adj. in the corr. Hurrian wording *enna turuḥhina* (KUB 27.1 i 72, ii 27; KUB 27.3 iv 10, etc.; cf. GLH 274), *pišeneš* is not otherwise attested as an adj. The sentence adduced by Carruba, IF 98:92 n. 4, to support an adjectival usage for *pišna-*: *mān LUGAL-uš pé-eš-na-aš* MÁŠ.TUR *ka[r??-...] / [DINGIR?] pé-eš-ne-iš^d Maliyaš-zšmišš=a katti[=šši ...]* “When/As the king wi[th(?)] a male goat kid [...], the male [gods] and their^d Maliya, with [...]” 942/z obv. 3-4 (“neben einem männlichen Zicklein”), could just as well be translated ‘with the goat kid of a man.’ The gen. case would be appropriate whether it is an adj. dependent on OH postpos. *katta* or n. dependent on head n. MÁŠ.TUR. Carruba (IF 98:92 n. 2) claimed that all exx. known to him at that time of complimented DINGIR.LÚ.MEŠ always showed -*aš*, and proposed an underlying **šiuNES pišNAS* or **šiuNES pišNANNAS* w. postposed gen. However, a nom. pl. DINGIR.LÚ.MEŠ-*eš* exists KUB 43.23 obv. 8, KUB 20.99 iii 3, KBo 15.31 i 13, and elsewhere, and a DINGIR.LÚ.MEŠ-*iš* Bo 2856 i 14 (Otten/Neu, IF 77:14, already known to Carruba).

j. in the phrase MÁŠ LÚ: *nu^m Kupanta-^dLAMMA-aš* MÁŠ LÚ ŠA LUGAL KUR^{URU} *Ar~zuawa IŠTU* MÁŠ MUNUS-*Ti=ma-aš* ŠA LUGAL KUR^{URU} *Hatti* “K. is an offspring of a man, (who descends from) the king of Arzawa, offspring of a woman (who descends from) the king of Hatti” KUB 21.1 iii 33-34 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 48-50, ed. SV 2:72f.; the MÁŠ “offspring, progeny” refers to Kupanta-LAMMA himself, the LÚ to his father, and the MUNUS to his mother; we would say “on his father’s side he is a descendant of the royal house of Arzawa, and on his mother’s side of the royal house of Hatti.” It follows then that the LÚ and the MUNUS are really nouns here from the Hitt. point of view, not adjectives.

k. (unclear): *nu ANA LÚ pí-iš-na[-...]* KBo 34.242 rev. 11 □ the lack of space between LÚ and *pí-* indicates that the former is a det. (see above, i), a usage paralleled by *šiu(ni)-* “deity, god.”

The writings BI-*iš*/-*eš*-*n*^o are ambiguous and can be interpreted as KAŠ-*i*/*eš*-*n*^o, an oblique case form of *šieššar* “beer” (Carruba, IF 98:93 n. 4), although writings such as *pí-iš-na-a-aš* w. a plene writing of the final syll. would exclude *KAŠ-*iš*-*na-aš*.

On the PN ^mPišeni and a possible var. ^mMe-*še-ni* at Mašat Höyük see Laroche, NH no. 1023, HBM 460 and 461 and Carruba, IF 98:92 n. 3.

Neu/Otten, IF 77 (1972) 181-190 (LÚ = *pešna*-); Popko, JCS 26 (1974) 182; Oettinger, GsKronasser (1982) 171f. (on the vocalism of *pišena*-); Carruba, IF 98 (1993) 92-97 (from a stem **pes-en*-).

Cf. *pišnatar*, *pišnili*, AMILŪTU.

pišnatar n. neut.; **1.** manhood, virility, courage, **2.** manly deeds, *res gestae*, **3.** male parts, penis, scrotum, etc., **4.** (uncert.) semen(?); wr. syll. and LÚ-(*na*)*tar*, etc.; from OH/MS.

sg. nom.-acc. *pí-iš-na-tar* KUB 20.54:7 (OH?/NS), KUB 55.2 rev. (3), LÚ-*tar* KBo 21.22:26 (OH/MS), KUB 9.27 i 27 (MH?/NS), KUB 4.5 obv. rt. col. 9 (NH), KBo 3.6 ii 13 (Hatt. III), KBo 4.14 ii 10 (Tudh. IV or Šupp. II), KUB 33.105 i 12, KUB 36.37 iii? 8 (both NS), KBo 22.159 obv. 9, 787/z obv.? 6 (Otten, ZA 65:298 n. 7), LÚ-*iš-na-tar* KBo 21.48 obv. 1 (MH/MS), LÚ-*na-tar* KBo 10.2 i 50, KUB 31.1 ii 2 (both OH/NS), KBo 2.9 i 25 (MH/NS), KUB 7.58 i 6, 17, KUB 26.27 iii 17, 19, KUB 33.12 iv 20, KUB 33.84:13, KUB 33.119 iv (7), KUB 33.120 i 25, 26, 29, ii 9, KUB 36.8 i 18 (all NS), LÚ-*na-a-t[ar]* KUB 34.52:3.

gen. LÚ-*na-an-na-aš* KBo 10.2 iv 2 (OH/NS), KBo 19.49 iv 4 (Šupp. I), KBo 2.5 iv 30, KBo 14.3 iv (9), KBo 19.48:3, KUB 19.10 iv 3, KUB 19.13 iv 1, KBo 5.8 iv (24), KUB 30.75:3 (all Murš. II).

d.-l. *pí-iš-na-an-ni-eš-ši* KUB 13.3 iv 10 (MH?/NS), LÚ-*an-ni* KUB 36.67 iii 15 (NS).

pl. nom.-acc. LÚ-*na-tar*^{H.A} KBo 12.38 ii 14 (Šupp. II).

(Sum.) *ki-bi lu-na-me in-pa-a-da* KUB 4.5 left col. 9-10 = (Akk.) [*a*]-*ša-ar-šu ma-am-ma-an ú-ul ú-wa-at-ta* KBo 12.72:9-10 = (Hitt.) *nu-uš-ši LÚ-tar-ši-i[t] Ú-UL ku-iš-ki a[r]?* ...] KUB 4.5 rt. col. 9-10 (hymn, NH), ed. Laroche, RA 58:72, 74 □ Laroche, 77, points out that the Hitt. scribe misunderstood the Sum. and Akk. passage and translated the Sum. *lú=nam=ē* lit. w. Hitt. LÚ-*tar=šit* “son humanity.”

1. manhood, virility, courage (opp. MUNUS-*tar*): [*k*]*āša=wa=ta=kkān* MUNUS-*tar arḫa dahḫun nu=wa=ta* EGIR-*pa LÚ-tar peḫḫun* “I took femininity away from you and gave you virility in return. (You have cast off the ways of a woman, now show the ways of a man)” KUB 9.27 i 26-27 (rit., MH/

NS), ed. Hoffner, AuOr 5:272, tr. ANET 349; *nu katta tar~natten ... LÚ-ni LÚ-na-tar* (dupl. LÚ-*tar*) *tarḫui~latar* MUNUS-*ni* MUNUS-*nātar annitalwatar* “Release ... to the man virility and bravery, to the woman femininity and motherhood” KUB 15.34 ii 17-19 (rit., MH/MS), w. dupl. 787/z obv.? 6 (Otten, ZA 65:298 n. 7), ed. Haas/Wilhelm, AOATS 3:190f., and Puhvel, JAOS 100:167; (Into a hunting bag, all good things are placed, among them:) [*n=ašta anda*] LÚ-*na-tar tarḫui~l[a]tar... kitta* “Into it, virility and brave[ry ... are placed]” KUB 33.12 iv 20 (myth, NS), ed. Otten, Tel. 40, 44; “They gave me Nara’s wisdom, [DN’s] wisdom they gave to me. I have [...]” ŠA ^d*Anu LÚ-tar ḫarmi* “I have Anu’s virility. (I have DN’s heroism and good counsel)” KUB 33.105 i 12 (myth, NS), ed. Kum. *6, 10; cf. KUB 33.120 ii 9, ed. Kum. *3, 8; *našta ANA LÚ. MEŠ arḫa LÚ-na!-tar* (dupl. LÚ-*iš-na-tar*) *tar~ḫuilatar ḫaddulatar māll=a ... dā* KBo 2.9 i 25-27 (prayer, MH/NS), w. dupl. KBo 21.48 obv. 1, tr. *mal a*; “Do not plan anything foolish against me” ANA *ZI=KA=ma=za=kan LÚ-tar lē ti[nnuši(?)]* “do not st[i]fle(?) the manliness in your soul” KBo 4.14 ii 40-41 (tr., Tudh. IV or Šupp. II), ed. Stefanini, AANL 20:41f., see comment *ibid.* 61; *anzidaza tīer* DINGIR.MEŠ *anzi~dazz=a memer* LUGAL.MEŠ *anzitaz nuntarnut pankuš* DUMU.NITA.MEŠ-*uš anzel* ÉRIN.MEŠ-*ti pīer* DINGIR.MEŠ LÚ-*na-tar walkiyauwar* “The gods have sided with us; kings have spoken on our behalf; the multitude has hastened to our side; the gods have given young men for our troops, (as well as) manhood (and) *walkiyauwar*” KUB 7.58 i 13-17 (rit.), ed. Friedrich, ArOr 6:370, Melchert, Diss. 312f.; cf. Kammenhuber, MIO 2:55; “Just as the hot stone and the pine cone cry out in water and then cool down ...” *tuēll=a ŠA ÉRIN.MEŠ=KA LÚ-na-tar-te-et zah~ḫāi(š)=šmiš ḫaluga(š)=šmiš apeneššan egattaru* “likewise may your troops’ courage, their battle(-readiness) and their reputation(?) cool down” *ibid.* i 6-8, ed. StBoT 5:68 (*igai-*), tr. Beal, Magic/Ritual Power 73; UN-*aš LÚ-na-t[ar]* KBo 21.20 i 15 (med. rit., NH), ed. StBoT 19:42f.; cf. [... *antuwa*]*ḫḫaš LÚ-na-tar* KUB 26.27 iii 17 (instr. frag.).

2. manly deed, *res gestae*: (Following the description of a successful campaign) *nu=mu kī* IGI-*zi LÚ-tar-mi-it* “This was my first manly deed (and on this campaign, *IŠTAR* my lady, proclaimed for

pišnatar 2

*pišnili a

the first time my name)” KBo 3.6 ii 13 (apol., Ḫatt. III), ed. StBoT 24:12f. (= l. 29); “Just as my father, the great king Tudḫaliya was a true king” *nu=kan QĀTAM~MA ašanda LÚ-na-tar*^{HIA} *ṛanda¹n gulšun* “in the same way I inscribed (his) true manly deeds thereon (sc. on a statue)” KBo 12.38 ii 13-14 (hist., Šupp. II), ed. Güterbock, JNES 26:76, 78; *TUPPA*^{HIA} *ŠA* ^m*Muršili* [L]Ú-na-an-na-aš “Tablets of the manly deeds of Muršili” KUB 30.75:1-3 (label, NH); cf. colophons KBo 10.2 iv 1-2 (ann., Ḫatt. I), KBo 19.49 iv 3-6 (ann., Šupp. I), KBo 19.48:1-3, KBo 14.3 iv y+8-10, KUB 19.10 iv 1-3, KUB 19.13 iv 1 (all ann. of Šupp. I, wr. by Murš. II), KBo 2.5 iv 30, KBo 5.8 iv (24) (ann., Murš. II).

3. male parts, penis, scrotum, etc.: (describing the Sungod) “His form is new; his chest is new...” *pí-iš-na-tar-še-et-wa* (par. *LÚ-tar-še-et-wa*) *nēu~wan* “his male parts are new” KUB 20.54 + KBo 13.122:7 (benedictions of Labarna, OH/NS), w. par. KBo 21.22:26 (OH/MS) and KUB 55.2 rev. 3-4, ed. Neu/Otten, IF 77:182, Archi, FsMeriggi² 44 w. n. 32, 46f.; (listed among body parts): *LÚ-tar* ^{UZU}*SA.DU.ḪI.A* ^{UZU}*SA.ḪI.* [A...] KUB 36.37 iii? 8 (myth, NS), tr. Hittite Myths 70 (“penis”); (Of Ḫedammu, seeing the naked *IŠTAR*) [...] *LÚ-na-tar parā watkuškizzi* “His penis becomes erect (lit. ‘jumps forth’)” Bo 6404 + KUB 33.84 iv 13 (Ḫedammu, NS), ed. StBoT 14:60f. (= 15), tr. Hittite Myths 52; cf. *ZI-anza parā watkut* “He became aroused” KUB 33.98 + KUB 36.8 i 17 (Ullik.), ed. Güterbock, JCS 5:148f. w. n. m, and *ANA GUD ZI-aš parā watkut* KUB 24.7 ii 54 (the fisherman and the cow), tr. Hittite Myths 65; [...] / *UDU.A.LUM mān LÚ-na-tar-še-e[t ...]* “[...] like a stud-ram his penis [...]” KBo 37.26:3.

4. (uncert.) semen(?): (Kumarbi became sexually excited and slept/copulated with the rock) *nu=šši=kan LÚ-na-tar anda*[-]... “and his semen(?) [flowed?] into her” or, “his penis [entered(?)] her” KUB 36.8 i 18 (myth, NS), ed. Güterbock, JCS 5:148f., tr. Hittite Myths 52; (Kumarbi bit off Anu’s ‘buttocks’) *LÚ-na-tar-še-et-kán ANA* ^d*Kumarbi ŠÀ=ŠU anda ZABAR mān ulišta mān* ^d*Kumarbiš ŠA* ^d*Anu LÚ-na-tar katta pašta* “His semen(?)/penis fused with Kumarbi’s insides like bronze. When Kumarbi swallowed Anu’s semen(?)/penis ...” KUB 33.120 i 25-26 (Song of Kumarbi, NS), ed. Kum. *2, 7, tr. Hittite Myths 40, ANET 120. As a result, Kumarbi became pregnant. Babylonians were aware of the connection be-

tween semen and conception (see M. Stol, *Zwangerschap en geborte bij de Babyloniërs en in de bibel*, Leiden 1983, p. 3f.), and so probably were the Hittites, although there is no direct evidence for this (except in the second ex. above which is not compelling).

A possible Akkadographic spelling of *p*. is *LÚ-x-UT=KA* (Akk. *zīkrūtu?*) KUB 36.35 i 17, see *markiya-1 a 2’*; for *x*, read *MEŠ?* (i.e., *LÚ.MEŠ-UT=KA*).

Güterbock, JCS 10 (1956) 41 n. 1 (mng. 2, w. lit.); Friedrich, HW 3. Erg. (1966) 41 (“‘Männlichkeit’ > 1. ‘Sperma,’ ‘Penis erectus,’ 2. ‘Heldentat’”); Kümmel, Or NS 36 (1967) 371; Neu/Otten, IF (1972) 181-190, esp. 183 (*LÚ-natar = pišnatar* “Männlichkeit, Sperma, Penis”); Popko, JCS 26 (1974) 182 (*LÚ-natar = pišnatar* “virility”).

Cf. **pišnili*, *pešna-*; *ḫapuša-*, *ḫurni-*, *lalu-*, *genzu*.

**pišnattaš* (mng. unkn.); MH/MS.†

LÚ-na-at-ta-aš HKM 55:38.

[z] *iga=zza* ^m*Huilliš* [M]A[H]AR ^dUTU-ŠI *kuit* *ṛēš¹ta* *ṛnu=wa=mu* *LÚ-na-at-ta-aš MAḪAR* ^dU[TU-ŠI] *ṛte?-let* “Because you, Ḫuilli, were in the presence of His Majesty, speak/tell(?) my *LÚ-nattaš* in the presence of His Majesty” or: “Mention me before His Majesty (as one) of *LÚ-natt-*” or: “Tell me the *LÚ-nattaš* (which is) in His Majesty’s presence” HKM 55:36-39 (letter), ed. HBM 224f.

**pišnattaš* cannot be related to any known word.

**pišnili* adv.; in a man’s style or manner; wr. *LÚ-nili*; from OS.†

LÚ-ni-li KBo 20.16 i! 13 (OS), KUB 42.107 iv? 7 (NH), KUB 1.4 iii 35 (Ḫatt. III), KBo 20.30 iii! 1, KBo 26.65 iv 29 (both NS), KUB 60.118:17 (NH), *LÚ«LÚ»-ni-li* KUB 60.118:13 (NH).

uncert. *LÚ-ni!-l[i]* or *LÚ.KUR-[i]* KUB 40.39 obv.? 10 (NH).

a. (opp. *MUNUS-nili*): (in a list of implements and furniture) 5 *zaḫurti* *LÚ-ni-li* 2 *zaḫurti* *MUNUS-n[i]* “Five *zaḫurti*-seats in men’s style, two *zaḫurti*-seats in women’s style” KUB 42.107 iv? 7 (allocation list, NH); cf. 1 ^{GIŠ}*zaḫurti* *LÚ-ni-li* KBo 20.16 i! 13 (*MELQETU* list, OS), 1 *zaḫurti* *LÚ-ni-li* KBo 20.30 iii! 1 (fest. frag., NS); [...] *x-az=ma=za* *LÚ-ni-li waššiyami* “Like a man I clothe myself with [...]” KUB 60.118:17 (NH); cf. for the notion of “like a man” as opp. to *MUNUS-nili*, but w. *iwar* instead of *-ili*: *tuel=za wašpan* *LÚ-*

pišnili a*peda- A**

aš iwar waššiy[ašī] ... MUNUS-nili=ya=ddu=z[a ... waššiyāšī]
 “[You] dress yourself like a man ... [you dress] yourself like a woman” KUB 31.69 obv.? 5, 9 (frag. of vow, NH), ed. de Roos, Diss. 274, 411.

b. courageously or fairly (opp. to cowardly behavior): (Ḫatt. III describes the beginning of his hostilities against Urḫi-Teššub) *LÚ-ni-li-iš-ši watarnaḫhun* “I challenged him in a manly way” (followed by the wording of the challenge) KUB 1.4 iii 35 (apol., Ḫatt. III), ed. StBoT 24:22f. (= iii 68); both Ḫatt. 28f. and Chrest. 76f. (= iii 69) read *LÚ.KÚR-li-iš-ši* “in a hostile manner,” although the KUB 1.4 copy shows *LÚ-ni-li*; (Ulikummi replied to Teššub) *LÚ-ni-li n[amm]a [walḫa]nniški* “Keep on [fig]hting/[stri]king like a man” KBo 26.65 iv 28-29 (myth, NS).

c. in fragmentary context of a vow(?): [...]*x*=*mu=za* DINGIR-LUM GAŠAN=YA LÚ«LÚ»-ni-l[i ...] “The goddess, my lady, [...] herself like a man [...]” KUB 60.118:13 (NH).

LÚ-nili occurs also in KUB 48.69:1, a text in an IE dialect closely related to Hitt., Luw., and Pal.; cf. Watkins in M. Mellink, ed., *Troy and the Trojan War* (Bryn Mawr 1986) 45f.

Otten, StBoT 24 (1981) 110 (“männlich”).

Cf. *pešna-*, *pišnatar*.

[^{NA}**pišnuzi**] Tischler, HDW 38, is unlikely. Read ^{NA}*kirnuzi*.

pišta[iy]a n.?.; (mng. unkn.); MH/NS.†

pí-iš-ṽta¹-l[i-i]a KUB 31.84 iii 72-75 (instr. for *BĒL MADGALTI*, MH/NS), ed. Dienstanw. 50, in a broken and obscure sec.

pišdumu[-...]*x* adj. or n.; (onomastic epithet); MH/NS.†

^m*Pazziziš pí-iš-du-ṽmu¹[-o-]*x** KUB 48.107 i 13 (prayer, Arn. I), translit. Lebrun, Hymnes 142. Similar onomastic epithets of unkn. language include *pikur~yalli*, *pikuduštenaḫ*, *pippalala*, *pittauri(ya)-*, and *pitüntüi-*, q.v. All are cited by von Schuler, Kaššäer 94.

[*-pit*] see *-pat*.

peda- A n. neut.; place, location, position, locality; wr. syll. and Akk. *AŠRU*; from OS.

a. a location, place, or position

1' in general

2' sacred places

a' in general

b' sacred places (*AŠRU*^{HIA}) in the temple (window, throne dais, brazier, etc.) where sacrifice is made

3' a geographical unit

a' region or territory

b' a city, village, or settlement

b. position, post, rank, status, or station in a hierarchy

c. situation or circumstance

d. specific places identified by a dependent gen.

1' gen. n.

a' *āpiyaš p.* “place of the offering pit”

b' *ḫalluwaš p.* “place of depth(?)” (as a designation of part of a liver in oracles)

c' *ḫapaš p.* “place of the rivers”

d' *ḫaššueznaš p.* “the place of kingship”

e' *ḫazziwyaš p.* “place of (performing) a rite, cult place”

f' *išḫuzziyaš p.* “place of the belt” = “beltline”

g' **itarkiaš p.*

h' *kariyašḫaš p.* “place of (showing) mercy”

i' ^{GIS}*kurakkiyaš p.* “place of the column”

j' *linkiyaš p.* “place of oath(-taking)”

k' *nepišaš p.* “place of the sky”

l' *parnaš p.*

m' *paršuraš p.* “place of soup” > “soup kitchen”

n' *šakiaš p.* “the place of the omen”

o' ^{GIS}*šarḫuliyāš p.* “place of the pillar”

p' *šurziyaš p.*

q' *talpuriyaš p.*

r' *tuliyāš p.* “place of assembly”

s' *walliyāš p.* “place of pride”

t' *wilanaš p.* “place of clay”

u' *zahḫiyaš p.* “place of battle, battlefield”

v' *AŠAR ANDAḫŠUM*^{SAR} “place of the *ANDAḫŠUM*-plant”

w' *AŠAR DINGIR-LIM* “the place of the divinity”

x' *AŠAR DN* “place of DN”:

y' *DUMU.LUGAL-aš p.* “place of the prince”

z' *ÉRIN.MEŠ-aš p.* “place of the troops”

aa' *AŠAR GAL MEŠEDI* “the place of the Chief of the Guards”

bb' *AŠAR SISKUR* “place of sacrifice”

2' gen. of verbal nouns

a' *āppa appannaš p.* “place of retreat”

b' *ḫannešnaš p.* “place of judgement”

c' *ḫaššannaš p.* “place of breeding”

d' *ḫinkuwaš p.* “place of bowing”

e' *irḫawaš p.* “place of offering”

peda- A

- f' *piddumaš p.* "place of running"
 g' *tiyawaš p.* "place of dismounting"
 h' *wišiyawaš p.* "place of grazing"
- e. *p.* modified by adjectives
 1' *arpuwan p.* "inaccessible place"
 2' *aššiyān p.* "beloved place"
 3' *aššu p.* "good place"
 a' in general
 b' an anatomical term
 4' *ḥarwaši p.* "secret place"
 5' *ḥatku p.* "tight spot, difficult circumstances"
 6' *ikunan p.* "cool place"
 7' *innarawan p.* "strong position"
 8' *nakki p.*
 a' "important place"
 b' "difficult/hard to reach place"
 9' *parku p.* "elevated place"
 10' *šalli p.* "Great Place"
 11' *šani p.* "one and the same place"
 12' *šuppi p.* "holy place"
 13' *damai p.* "another place"
 14' *dammel(i) p.* "uncultivated land, uninhabited land, virgin land"
 a' in the nom.-acc.
 b' in the d.-l.
 15' *daššu p.* "strong place"
 16' *tepu p.* "little place" (perhaps euphemism for the netherworld or the grave)
- f. w. preceding adv.
 1' *apiya pedi* "in that place"
 2' *ištarna p.*
 a' "inside, in the interior"
 b' "in the center, midpoint, middle"
- g. w. possessive
- h. *pedi* (d.-l.) and *pedi=šši* "in place, on the spot, in loco"
 1' wr. *pedi* or *INA AŠRI*
 2' wr. *pedi=* or *AŠAR=* + poss. pron.
- i. *pedi* (d.-l.) and *pedi=šši* "instead of, in place of, in his stead/place"
 1' wr. *pedi=šši*
 2' wr. *pedi*
 3' wr. *AŠAR*
- j. construed w. numbers
 1' cardinals
 a' in general
 1' where *pedan* is used like a d.-l.
 a'' wr. *AŠRA* (which could be an Akk. acc. sg.)
 b'' wr. syll. *pedan*
 2' 1-*edani pedi*
 3' others
 b' places where an object is plated or inlaid, or where the plating is scratched off

peda- A

- 2' ordinals
 a' *dān pedaš* "of the second place"
 1' in competition
 2' as a designation of rank
 3' as a designation of quality, opposite of "first class" (*hantezzi*)
 a'' w. wine
 b'' w. garments, probably indicating the rank of the wearer
 b' other ordinals
- k. *pedan epp-* and *ḥar(k)-*
 1' *epp-* "to take/assume a position"
 a' w. *-za*
 b' w. d.-l. enclitic personal pron.
 c' without *-za* or d.-l. pron.
 d' w. *appa* "to take refuge in a place"
 2' *ḥar(k)-* "to keep/hold/maintain a position"
 a' without *-za*
 b' w. *-za*
 c' w. *appa* "to remain in or occupy a place of refuge"

sg. nom.-acc. *pé-e-da-an* KUB 23.77:28, 29, ABoT 60 obv. 20 (both MH/MS), KUB 13.2 i 14, 15, 18, 19, KUB 26.19 ii 11, VBoT 24 ii 16, KUB 7.5 i 19 (all MH/NS), KBo 6.4 i 11, KUB 29.4 iii 28, 29, KUB 19.13 i 48, KBo 1.28 obv. 14, KBo 3.4 iii 72 (all NH), *pé-e-ta-an* IBoT 1.36 i 9, iii 14 (MH/MS), KUB 32.137 ii 8 (MH/NS), KUB 14.7 iv 5 (Ḥatt. III), KUB 18.11 rev. 11 (late NH), *pé-da-an* KUB 33.120 ii 77 (pre-NH/NS), *pé-e-da<-an>* KBo 11.51 iii 6 (NS), *pé-e-da-mi-it* KUB 31.130 rev. 5, KUB 36.75 iii 20 (both OH/MS), *pé-e-da-aš-ši-it* KUB 10.66 vi 5, KUB 58.5 obv. 12, *pé-e-da-aš-me-et* KBo 20.12 i 4 (OS), Tel Aviv 2:92, l. 21, *pé-e-da-aš-ši-me-et* KBo 21.85 i 41 (OH/MS), *pé-e-da-aš-mi-it* KBo 25.47 iv 12, KBo 30.181 right col. 5, *AŠ-RU* KUB 49.103 rev.10, KUB 19.70 iv 23, *AŠ-RA* KBo 10.2 i 6 (OH/NS), HT 1 iv 10, HKM 46:4 (MH/MS), KBo 15.25 obv. 20 (MH/NS), KUB 14.3 i 23 (Ḥatt. III), KBo 11.17 i 2, KUB 15.1 ii 43 (both NH) (this spelling always preceded by a no. higher than 1, see j 1' a' 1'' a''); perhaps this Akk. acc. writing originated as a logogr. wr. of *pedan* [nom.-acc.]; the nom.-acc. can also be used where one expects either a gen. (e.g., KUB 10.13 iii 7, KBo 12.4 ii 6 [var. KBo 3.1 ii 37 has sg. gen. *pé-e-da-aš*]) or a d.-l. (e.g., KBo 16.49 iv 4, 9, KBo 15.25 obv. 20).

sg. gen. *pé-e-da-aš* KBo 3.22 obv. 40 (OS), KBo 15.31 iv 10 (OH/MS), KBo 3.1 ii 37 (OH/NS), KUB 9.1 ii 15 (pre-NH/NS), KUB 6.45 iii 11 (Muv. II), KUB 36.90 obv. 16, KUB 2.1 iii 4 (both NH), *pé-da-aš* KUB 52.75 obv. 13; in comp. *ta-an-pé-da-aš* KBo 21.91:11; w. word space *ta-a-an pé-e-da-aš-ša* Bo 3371:9 (Otten/Siegelová, AfO 23:38 n. 18); *pé-e-da-aš* KBo 3.1 ii 37 (OH/NS) (w. dupl. *pé-e-da-an* KBo 12.4 ii 6, NS).

sg. d.-l. *pé-e-di* KBo 3.22 rev. 48 (OS), KUB 30.10 obv. 8 (OH/MS), KUB 23.77:27, KBo 15.33 ii 38 (both MH/MS), KUB 36.79 i 24, KBo 6.3 i 26 (both OH/NS), KUB 43.55 iv 4 (pre-NH/NS), KBo 5.2 ii 31, 32 (MH/NS), KBo 4.7 i 16, KBo

peda- A

5.8 iii 20 (both Murš. II), KUB 41.17 iv 19 (NS), *pé-e-ti* KBo 21.90 obv. 13 (OH/MS), KBo 16.50:16 (MH/MS), KBo 20.51 ii 4 (MS), KBo 4.2 i 27 (pre-NH/NS), KUB 19.51:(5) (Murš. II), KBo 22.247 right col. 7 (OH/NS?), *pé-e-te* KUB 29.1 ii 24 (OH/NS), KBo 4.9 i 49 (OH/NS), *pé-di* KBo 3.34 i 14 (OH/NS), KUB 13.4 i 20, iv 65, 75 (pre-NH/NS), KBo 10.12 ii 18 (Šupp. I/NS), KUB 14.7 iv 7, KUB 14.3 iv 3, KUB 21.38 i 23, ii 15, KUB 19.9 i 15, KUB 5.1 iii 65, 71 (all Ḫatt. III), KBo 4.10 obv. 31 (Ḫatt. III or Tudḫ. IV), *pé-ti* KUB 2.8 i 29 (NH), *pe-te* KUB 6.46 obv. 50, 51 (coll. Singer, Muw.Pr. 20), KUB 41.8 i 39 (MH/NS).

sg. abl. *pé-e-da-az* KUB 33.53:(12) (OH/NS?), HKM 116:(15) (MH/MS), KUB 33.120 ii (75), ii 84 (pre-NH/NS), KUB 30.56 iii 15 (NH), *pé-da-az* KUB 33.120 ii 34 (pre-NH/NS), *pé-e-ta-az* KUB 4.72 rev. 5 (OH/MS?), KUB 43.55 iv 11 (pre-NH/NS), *pé-e-da-za* KBo 13.101 rev. 23 (NS), KUB 17.16 iv 12 (NH), KBo 16.81 i 2, *pé-ta-za* Bo 3315 obv. 13 (Ottens translit. in Haas, KN 277a).

pl. nom.-acc. *AŠ-RI*^{HIA} KUB 2.8 ii 21, 23, 32 (NH), KUB 11.21 iv (16), KUB 25.18 iv 34, KBo 30.58 ii? 8, KUB 11.35 iii 12, KUB 11.26 ii 13.

pl. gen. *pé-e-da-aš* KUB 52.15 iii 5, 6.

pl. d.-l. *pé-e-da-aš* KBo 19.128 iii (35), 36, 38 (OH/NS), KBo 15.37 i 2 (MH/NS), KUB 6.45 iii 11 (Muw. II), *pé-da-aš* KUB 42.97 + HHT 80 rev. 10 (NH), *pé-e<-da>-aš* KUB 2.1 ii 40 (NH).

Akkadogram *AŠ-RU* KUB 21.27 i 15, KUB 48.111:12, KBo 4.10 rev. 18, KUB 7.10 i 6, *AŠ-RA* see “sg. nom.-acc.” above, *AŠ-RI*, *AŠ-RU*^{HIA} KUB 22.51 rev. 12, *AŠ-RI*^{HIA} KUB 34.70:12, 16, 17, IBoT 3.1:18, 50, 51, 58, and passim, *A-ŠAR* (construct followed by n.) KUB 32.137 ii 11 (MH/NS), *A-ŠAR-ŠU* KBo 11.45 iii 12, 15 (OH/NS), *A-ŠAR-ŠU-NU* KBo 20.8 obv.? (19) (OS), KBo 20.26 obv. 13, *A-ŠAR-ŠI-NA* KBo 25.64:9.

We write *pé-di* rather than *pí-di* on the basis of the plene writings *pé-e-di* and the absence of exx. of **pí-i-di*.

(Sum.) [Á.ÚR] = (Akk.) *Ipū-uz¹-ru* = (Hitt.) *ḫarwāši pé-e-da-an* “secret place” KBo 1.42 i 37 (Izi Bogh.), ed. MSL 13:134 (l. 47); (Sum.) [...] = (Akk.) *kā-la-ak-ku* “excavation” = (Hitt.) *IM-aš pé-e-da-an* “place of clay” KUB 3.93:8 (Erimḫuš Bogh.), ed. MSL 17:124.

(Akk.) *ina qaqqari=šu* “on its (Ulma’s) site/territory” KBo 10.1 obv. 17 = (Hitt.) *pé-di-iš-ši* “on its site” KBo 10.2 i 36 (bil. ann. of Ḫatt. I, NS), ed. Saporetti, SCO 14:77, 80 (Akk., “sul suo suolo”), *Imparati*, SCO 14:46f. (Hitt., “al suo posto”), tr. Houwink ten Cate, *Anatolica* 11:48 (Akk.), CAD Q 118b; for the tr. of *qaqqaru*, see CAD Q 117-119 (mng. 3).

We have no evidence for an equation $KI = peda-$, as Sommer, AU 100, 411 maintained. In Hitt. texts $KI = tekan$, and *daganzipa* “earth.”

The equation of *ḫuššulli* in KBo 24.57 i 8 w. *AŠ-RI* in dupl. KBo 23.42 i 8 which Ottens notes (KBo 24 p. VII n. 2) is only an interchange of two words w. overlapping semantic fields, “pit” and “place,” not evidence of synonymy.

peda- A a 2' b'

a. a location, place, or position — 1' in general: *nu* ^{ID}.^ISA₅¹AN[A] ^{ID}*Maraššanda ku¹ed¹ani pé-e-di anda imm[i]škittari nu wātar apēdani pé-di UL ḫānanzi* “They shall not draw water at the place where the Red River mingles with the Maraššanda River” KBo 23.27 ii 28-30 (incant., MS?); [*kue*]dani *pé-di IZKIM-in iyatten kinuna [... a]pāt AŠ-RU išḫar~nummawen* “In whatever place you have given an oracular sign, [...] now we have bloodied that place” KBo 13.101 i 27-28 (rit., NS); *kue ēššešta kuedani pé-di* “Whatever he has done in whatever place” KUB 17.27 ii 29 (rit., MH/NS), tr. ANET 347; (Someone [takes] a loaf of bread) *nu=kan ḫatteššar ištāp[i] [nam]ma=at šer anda [appa]nzi ... [nu a]pāt pé-e-da-an ipu¹ran¹zi n=ašta š¹ar¹[ā ...] [iš]ḫuwanzi* “He blocks the (mouth of the) hole (with it), and [th]en they [dr]aw it (the hole/soil) together on top. ... They mound up [t]hat place, they [h]eap (it) u[p...]” KUB 32.137 ii 27-28, 31-32 + KBo 15.24 ii 6-7, 10-11 (foundation rit., MH/NS), ed. Kellerman, Diss. 167, 174 □ for *epurai-*, see HW² 2:89 (“Erdmassen bewegen, flach machen, planieren, Rampe bauen”), HED 1/2:282 (“besiege, dam up”) □ for *tekan šer anda appanzi*, see HW² 2:68 epp- IV 1.c; cf. KBo 15.24 ii 10; “At the gate (or: outside?) we take seven pegs ... and a stone. ... And if it (i.e., the door) opens somewhere” *nu=za apūn NA₄-an tummeni nu pé-e-da-an tarmiškaweni* “we take that stone and keep hammering/securing the place” KUB 17.28 i 12-13 (incant. of the moon, NS).

2' sacred places — a' in general: *nu=ttā pé-e-da-an ḫinikzi* “He will allot to you (d^Ulilijašši) a place (where you can receive worship)” KUB 7.5 i 19-20 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 277; [*m]ān=kan DINGIR.MEŠ pé-e-da-az nininkanzi* “When they move (the statues of) the deities from (their) places” KUB 30.56 iii 15 (cat., NH), ed. CTH pp. 181f.; *namma=kan DINGIR.MEŠ* ^{URU}*Ḫatti* ^{GIDIM}.^{HIA}*A=ya pé-di ninikta* “Moreover he (i.e., Muwatalli II) loosened the gods of Ḫatti and the manes from in (their) place (and carried them off down to Tarḫuntašša)” KUB 1.1 ii 52, ed. Ḫatt. 20f., StBoT 24:14f.

b' sacred places (*AŠRI*^{HIA}) in the temple (window, throne dais, brazier, etc.) where sacrifice is made: *UGULA* ^{LÚ.MEŠ}*MUḪALDIM memalit AŠ-RI*^{HIA} *irḫaizzi ḫašši 1-ŠU* ^{GIŠ}*DAG-ti 1-ŠU* ^{GIŠ}*AB-*

peda- A a 2' b'

ya 1-ŠU ^{GIŠ}hattalwaš GIŠ-i 1-ŠU namma hašši ta¹pušza 1-ŠU išhūwai “The chief of the cooks makes the rounds of the (sacred) places with groats: he pours (groats) once at the brazier, once at the throne dais, once at the window, once at the wood of the bolt, and finally (or: again) once alongside the brazier” KUB 11.21 iv 16-21 (fest. frag.); EGIR=ŠU tawallit AŠ-RI^{HLA} QĀTAMMA irhāi¹ “Afterwards he makes the rounds of the places in the same way with tawal-drink” KUB 11.35 iii 11-12 (winter fest., OH/NS); EGIR=ŠU išhanī EGIR-anda KAŠ-it GEŠTIN-it tawalit walhit AŠ-RI^{HLA} irhāizzi “Afterwards, after the (draining of) the blood [cf. *aulin kar-ap-pa-an-zi* in line 10], he makes the rounds of the places with beer, wine, tawal, and walhi-drink” KUB 11.26 ii 11-13 (fest.); DINGIR.MEŠ-aš hūmantaš ANA AŠ-RI^{HLA}=ya hūmantaš peran šipantanz[i] “They libate before all deities and all (sacred) places” KUB 27.15 i 7-8 (cult of Teššub and Hebat), w. dupl. KUB 27.13 i 26; nu=za BĒLTI É-TI AŠ-RI^{HLA} ŠA DINGIR-LIM IŠTU DINGIR-LIM arha arīēzzi “The mistress of the house makes an oracular inquiry from the deity concerning the places of the deity” KUB 17.24 ii 9-10 (*witašš(iy)aš*-fest., NH?); cf. Archi, SMEA 1:83-102.

3' a geographical unit — a' region or territory: mān URU-LUM kuiš našma AŠ-RU kuitki ANA ^mUlmi-Teššub LUGAL KUR ^{URU.d}U-tašša piyanna UL ZI-anza “If it is not the wish (of the Hittite king) to give Ulmi-Teššub, the king of Tarḫuntašša, any town or place” KBo 4.10 rev. 18 (treaty w. Ulmi-Teššub, Hatt. III?), ed. StBoT 38:46f.; “If His Majesty campaigns against Tanizila in this year” mān kuedani pé-di laḫiyaizzi “if the place at which he campaigns (he goes from the camp/with the army to the ... river)” KUB 5.1 iii 65-66 (oracle question, NH), ed. *la(h)hiyai-* 1 b, THeth 4:74f., cf. *ibid.* iii 71 and KUB 49.103 rev. 10 s.v. mān 10 a 2'; BAL-an=mu kuiš IGI-anda iyat n=ašta apāt pé-e-da-an šer arha pāūn “Whoever made a rebellion against me, I ignored/neglected that place” KUB 36.87 iii 8-10 (prayer, NH), ed. *pai-* A 5 d 1', KN 190f., □ Kammenhuber, HW² 1:444a, following KN 191, tr. “da verließ ich deswegen(!) jenen Ort” (exclamation point hers); since *šer arha* w. verbs of movement is a common collocation, we see no reason to translate this *šer* without a related d.-l. as “deswegen” nor *arha pai-* w. the

peda- A a 3' b'

acc.(!) as “verlassen”; (They drive sheep to the steppe) n=aš=kan pānzi ANA ZAG LÚ.KÚR anda arha pittalanzi kuedani pé-di anzel UL aranzi “and they proceed to abandon them in the borderlands of the enemy, in a place to which ours do not come” KUB 9.31 iii 46-47 (Ašhella's rit., NH), ed. Dinçol, Belleten 49/193:15, 24; cf. KUB 8.12 ii 4 (lunar omen), ed. g, below; see also *arpuwan pedan* (e 1' below) and *nakki pedan* (e 8' below).

b' a city, village or settlement: nu=za ŠEŠ=YA ^mNIR.GÁL-i[(š)] [(*kuit* AŠ)]-RU ^{URU.d}U-aššan *parnawaiškit* “Tarḫuntašša, the place which my brother Muwatalli made into property of the royal house” KUB 1.1 iv 62-63 (Apol. of Hatt. III), w. dupls. KBo 3.6 + KUB 19.70 iv 23-24, ed. *parnawiške-* a, Hatt. 36f., NBr 32f., StBoT 24:28f.; (The different deities settled in different cities, i.e., they have chosen these places as their abodes) [DINGIR.]MAḪ=ma=kan pé-e-da-an UL āšta nu=šši=kan DUMU.LÚ.U₁₉.LU [*pe-e*]-da-an āšta “But for Ḫannaḫanna there did not remain a place; so for her, man<kind> remained (as her) [pl]ace” KUB 30.29 obv. 14-15 (birth rit., NS), ed. *pīēta* a, StBoT 29:22f.; nu=nnaš ^dUTU ^{URU}TÚL-na GAŠAN=YA kuedani pé-di tittanut n=at uel āšši~yantaš DUMU-aš ŠA ^dIM ^{URU}Nerik AŠ-RU “The place in which you, Sungoddess of Arinna, my Lady, installed us (i.e., the city of Nerik) is the place of the Stormgod of Nerik, your beloved son” KUB 21.27 i 13-15 (prayer of Pud., Hatt. III), ed. Lebrun, Hymnes 330, 337, Sürenhagen, AoF 8:108f., tr. ANET 393; *uel NÍ.TE ZI=KA=ya kuedani pé-di* ¹e¹ḫu “Come (from your beloved Mt. Ḫaḫruwa) to the place where your body and your soul are (i.e., the city of Nerik)” KUB 36.90 obv. 21-22 (prayer, NH), ed. KN 178f.; “Come, (O Stormgod of Nerik,) to your festival tomorrow” *lukkattaš=kan* UD.KAM-ti ^mDudḫaliyan *tuedaš āššiyantaš pé-e-da-aš* ^{URU}Ḫakmiš ^{URU}Nerik AŠŠUM ^{LÚ}!SANGA-UTTİM iškanzi “Tomorrow they will anoint Tudḫaliya to the priesthood of Ḫakmiš (and) Nerik, your beloved places” *ibid.* obv. 15-18, ed. KN 176-179, Lebrun, Hymnes 365, 369; cf. KUB 21.19 + 1193/u iii 40-41; *takku LÚ ELLUM ara*[(*uwan~ni*)]uš *annanekuš anna=šmann=za wenzi kāš takiya utnē kāšš=za takiya utnē=ya UL ḫarā*[(*tar*)] *takku 2-el* (var. *šaniya*) *pé-di nu šakki ḫurkil* “If a free man has sexual intercourse with free sisters who have the same mother and their mother, one in one coun-

peda- A a 3' b'

try and the other in another country, it is not an offence, but if (they live) in the same place, and (s)he knows (of the forbidden degree of relationship), (it is) *hurkil*" KBo 6.26 iii 31-35 (Laws §191, OH/NS), w. dupl. KUB 29.34:14-17, ed. HG 82f.

b. position, rank, status or station in a hierarchy: *nu=kan ŠA* ^dUTU=ŠI *aššulan anda lē daliyanzi nu=šmaš=kan aššulaš A-ŠAR=ŠUNU=ya lē wēhtari* "Let them not waste the good will of My Majesty, and let (that) good will and their position (in the king's favor) not change for them" KBo 4.12 rev. 9-11 (decree of Ḫatt. III), ed. Ḫatt. 44f. ("Und die Gnade meiner Sonne sollen sie nicht einstellen. Und ihnen soll die Gnade und ihre Stellung nicht umgestossen werden"), HW² 1:529a ("Güte" des heth. Königs"), HED 1:203 ("may their place of favor"; erroneously joins *aššulaš AŠAR=ŠUNU=ya* as a gen. phrase, ignoring the connective =*ya*), StBoT 5:196 ("und (von) ihnen soll sich Wohlergehen und ihre Stellung nicht (ab-)wenden!" — is also possible); *GIM-an=ma* ^mMuršili~*lin ABU=YA* DINGIR.M[ES] *A-ŠAR ABI=ŠU tit'ta~nuer* "But when the gods installed my father Muršili in the place of his father" KUB 21.16 i 14-15 (hist., Ḫatt. III); *mān irmalanzaš=a ēšta* ^dUTU=ŠI= *ma=[t]ta [ANA] A-ŠAR ABI=KA tittanunun=pat* "Even though you were sick, I, my Majesty, nevertheless installed you [in] the position of your father" KBo 5.9 i 16-17 (treaty of Murš. II w. Duppitesšub), ed. SV 1:10f., tr. DiplTexts 55; cf. *ibid.* i 20; [*nu=mu=kan*] DINGIR-LUM *kuiš kēdani pé-di tittanut* "The deity who installed [me] to this position" KUB 21.38 ii 15 (letter of Pud.), ed. Stefanini, Pud. 16f., Helck, JCS 17:93; [*u*] *nin=ma UN-an apez pé-e-da-az arḫa UL=pat tit[t]anuwanzi* "They shall likewise not dismiss that person from that position" KUB 5.24 i 45-46 (oracle question, NH), ed. StBoT 38:252f.; cf. *ibid.* i 56; cf. *pé-di tiyat* KUB 23.92 obv. 9 (frag.); KUR *ABI=ŠU [=ma=š]ši A-ŠAR ABI=ŠU EGIR-pa UL [p]ešta* "He did not give him back the country of his father (and) the position of his father" KBo 4.4 iv 64-65 + KBo 19.46:4, ed. AM 142f. (differently: "an Stelle seines Vaters"); cf. Bronze Tablet ii 39-40, ed. Otten, StBoT Beiheft 1:16f.; cf. also *dān pedaš*, j 2' a', below and KUB 13.2 i 14-15, j 2' b', below.

c. situation or circumstance: (In a prayer:) *n=an=kan i[dālawaš]* ¹*dā*[*n*]=*an aššawi pé-e-di tit'ta* ⁿ*nut* "Take him (i.e., the king) [from evil] and stand him in a favorable place" KBo 7.28:13-14 (prayer,

peda- A d 1' d'

OH/MS), ed. Friedrich, RSO 32:218, 221 (rest. from l. 44); cf. KUB 31.127 iv 1 (solar hymn, OH/NS), ed. Lebrun, Hymnes 100, 106; KUB 45.20 ii 16 (rit.); *naššu=ma=šta LÚ-aš ḫatgauwaz pé-e-ta-az išparzizi* "Or the man will escape from a tight spot (i.e., difficult circumstances)" KUB 4.72 rev. 4-5 (Akk.-Hitt. liver model, OS?), ed. Güterbock, FsReiner 151 (tr. incorrectly "from a terrible spot" [= *ḫatgaz petaz*]); *innarāuwanti=ma=mu pé-e-di iyauwa zik=pat* DINGIR=YA *maniyaḫta* "Only you, O my god, taught me (how?) to proceed in a difficult(?) position" KUB 30.10 obv. 8 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 112, 115 ("toi seul, mon dieu, tu m'as signifié que faire en un lieu calme/reposant"), cf. *maniyahh-* 4 b, tr. ANET 400 ("Thou, my god, didst show me what to do in time of distress"), cf. also HED 1-2:368 ("to a position of strength you alone, my god, directed my doings"); for further exx., see e 16' (*tepu p.*) below.

d. specific places identified by a dependent gen. — 1' in general — *a'* *āpiyaš p.* "place of the offering pit": *nu* ^{GIŠ}BANŠUR.ḪI.A [*šar*] *ā karpanzi n=at āpiyaš pé-e-di pēdanzi* "They lift up the tables, and they carry them to the place of the offering pit" KUB 15.31 ii 6-7 (rit. of drawing paths, MH/NS), cf. *ibid.* ii 10-11, ed. Haas/Wilhelm, AOATS 3:154f.

b' *ḫalluwaš p.* "place of depth(?)" (as a designation of part of a liver in oracles): EGIR SU.MEŠ *temmeš ḫallūwaš pé-e-ta-an IŠBAT* "Second SU-oracle: the *temmiš* 'seized' the place of depth(?)" KUB 18.11 rev. 10-11 (oracle, NH), cf. *te-me-eš* (or: *TE*.^{MEŠ}) *ḫalluwaš A-ŠAR ḫarzi* KUB 22.31 obv. 6.

c' *ḫapaš p.* "place of the rivers": *nu* DINGIR.MEŠ *šarā karpanzi n=aš apiya=pat* ID.MEŠ-*aš pé-e-di tienzi* "They lift up (the statues of) deities and place them in the same place, (namely) in the place of the rivers" KUB 15.31 iii 57-58 (rit. of drawing paths, MH/NS), ed. Haas/Wilhelm, AOATS 3:164-167; cf. KBo 23.27 ii 28-30, ed. a 1' above.

d' *ḫaššueznaš p.* "place(s) of kingship": EME ^mdŠIN-^dU ANA DINGIR.MEŠ LUGAL-*UTTI* *pean arḫa aniyanzi AŠ-R*^{ḪI.A} LUGAL-*UTTI* ^{GIŠ}[TU]KUL. ḪI.A=*ya parkunuwanzi* "They will counteract the slander of Arma-Tarḫunta in the presence of the deities of kingship; they will (also) purify the places of kingship (i.e., the places associated with the king's daily life) and the [we]apons" KBo 2.6 i 31-33

peda- A d 1' d'

peda- A d 1' r'

(oracle question, NH), cf. KUB 16.41 iii 2-4; KUB 50.6 ii 38-40 (both oracle questions, NH).

e' *ħazziwiyāš p.* “place of (performing) a rite, cult place”: *n=an* [DINGIR.MEŠ-*aš*] *ħazziwiyāš pé-e-da-aš šarrai* “He distributes it (the bread) to the cult places [of deities]” KUB 27.68 i 10-11 (fest.).

f' *išħuzziyāš p.* “place of the belt” = “beltline”: *nu=šši=kan arunaš* [... (*išħuzziyāš pé-d*)] *i TÚG-aš mān anda pēdanza* (dupl. [...]*x-zi*) “The sea was brought up to his belt-line like a garment” KUB 33.93 iv 24-25 (Ullik., NH), w. dupl. KUB 33.92 + KUB 36.10 iii 14-15, ed. Güterbock, JCS 5:158f., tr. Hittite Myths 54; (*IŠTAR* drove back the flooding waters of the Zuliya River) *n=an=za=an=kan A-az iš[ħu]zziya[š pé-d]i šarā ēp[ī]a* “and held him (Tudħaliya) up out of water (with the water reaching) to the belt-line” KUB 31.20 iii 2-4 + KBo 16.36 iii 5-7 (hist., Ĥatt. III), ed. Riemschneider, JCS 16:112.

g' **itarkiaš p.*: (After extinguishing torches with a mixture of wine and water poured from a bowl, they carry the materials out) *n=at INA A-ŠAR itarkī QADU* ^{DUG}*DÍLIM.GAL arħa peššiyanzi* “and discard them (i.e., the extinguished torches) along with the bowl in the place of *itarki*” KUB 25.42 ii 14-15 (*ħišuwaš* fest.), translit. Diñçol, Belleten 53/206:16; *n=at maħħan A-ŠAR itarkī aranzi* “And when they arrive at the place of *itarki* (they place 1 *mulati* bread on the altar of Liluri)” KBo 33.186 obv. 12.

ħ' *kariyašħaš p.* “place of (showing) mercy”: *ANA DINGIR.MEŠ kariyašħaš pé-e-ta-an da~ħangaš* “For the gods the *daħangaš*-installation is a place of (showing) mercy” KUB 14.7 iv 5 (prayer of Ĥatt. III and Pud.), ed. Lebrun, Hymnes 315, 321 (“un lieu de déférence”), tr. THeth 3:141f.

i' ^{GIŠ}*kurakkiyaš p.* “place of the column”: *nu ištarna pé-di* ^{GIŠ}*kurakkiyaš pé-di daganzi* ^{pan}*l padda* ⁱ “In the central place, at the place of the column, he digs up the ground” KBo 4.1 obv. 4-5 (foundation rit., OH/NS), w. dupl. KUB 2.2 i 2-3, ed. Kellerman, Diss. 126, 134; cf. [^{GIŠ}*kura*]*kkiaš pé-e-ta-an ēšzi* “There is a place of the column” KUB 30.29 obv. 18 (birth rit.), ed. StBoT 29:22f.

j' *linkiyaš p.* “place of oath(-taking)”: [*k*]*inuna=an kaša* [...] *linkiyaš pé-di dašuwahħer* “Now they

have just blinded him at the place of oath” KBo 6.34 i 13-14 (soldiers' oath, MH/NS), ed. StBoT 22:6f.

k' *nepišaš p.* “place of the sky”: [(*n*)]*=aš ne~pišaš pé-di katta tia[nzi]* “They put them (i.e., the birds) down at the ‘place of the sky’” KUB 15.32 iv 46 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.31 iv 13 (MH/NS), ed. Haas/Wilhelm, AOATS 3:168f. (wrongly “tritt man zum Platz des Himmels hin”); perhaps a place named “sky” is in view.

l' *parnaš p.*: [*š*]*ipanzakanzi=ma apāt=pat par~naš pé-e-ta-an* KUB 32.137 ii 8 (foundation rit., MH/NS), for full treatment, see under *pēdant-* a.

m' *paršuraš p.* “place of soup” > “soup kitchen”: *namma=kan paršuraš pé-di ŠAĤ-^Iaš¹ UR.GI₇-aš KÁ-aš lē tiyazi* “Moreover, let a pig (or) a dog not enter the doorway into the soup kitchen (lit. place of soup)” KUB 13.4 i 20 (instr. for temple officials, pre-NH/NS), ed. Chrest. 148f., Süel, Direktif Metni 22f.; cf. *ibid.* iii 59-60; *ŠA TU₇.ĤI.A AŠ-RI^{HI.A} SIG₅-yahħan ēštu* “Let the soup kitchens be kept in good condition” KUB 13.2 iv 25 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 51.

n' *šakiaš p.* “the place of the omen”: *nu=war=at A-ŠAR IZKIM-aš* [...] Bo 1850 obv. 20, translit. StBoT 15:19.

o' ^{GIŠ}*šarħuliyāš p.* “place of the pillar”: *n=an* ^{GIŠ}*šarħuliaš pé-e-di t[iyanzi]* “And they deposit it (i.e., the figure of a bull) at the place of the pillar” KBo 15.24 ii 30 (foundation rit., MH/NS).

p' *šurziyaš p.*: *namma* ^d*IM Manuzi DINGIR.MEŠ=ya šurziyaš pé-e-da-aš kattān arħa udanzi* “Moreover they bring the Storm God of Manuzi and the (other) deities out to the places of *šurzi-*” KBo 15.37 i 1-3 (*ħišuwaš* fest., MH/NS); cf. KBo 9.133 obv. 10.

q' *talpuriyaš p.*: *parā=ma talpuriyaš pé-di* 1 ^{NINDA}*mulatin ŠA* [¹/₂ *UPNI* ...] / ... *paršiya* KBo 20.123 iv 13-14 (Kizzuwatnean rit.).

r' *tuliyāš p.* “place of assembly”: (in a list of deities being invoked) *tuliyāš AŠ-RU* ^I*A¹-ŠAR DĪNI DINGIR.MEŠ kue[dani] pé[-di tul]iya* [*t*]*iškanzi* “O Place of Assembly, the place of judgment, at what place the deities are accustomed to assemble” KUB 31.121 i! 21-22 + KUB 48.111:12 (prayer, Murš. II), ed.

peda- A d 1' r'

Lebrun, Hymnes 242, 245; *tuliyāš pé-e-da-aš* (var. *tu-liyaš pé-te* coll. Singer) DIN[G]IR.MEŠ *kuedani pé-di* (var. [p]é-te, coll. Singer) *tuliyā tiškanzi* “O Place of Assembly: at what place the deities are accustomed to assemble” KUB 6.45 iii 11-12 (prayer, Muw. II), w. dupl. KUB 6.46 iii 50-51, ed. Singer, Muw.Pr. 20, 39, *pé-e-da-aš* may be an animate nom. functioning as voc. (Singer, Muw.Pr. 63); *n=at duliyaš pé-di anda erer* “And they (i.e., the deities) arrived at the place of assembly” KUB 33.106 iv 18 (Ullikummi, 3rd tablet), ed. Güterbock, JCS 6:30f.; LUGAL-un *dul[iyaš] pé-e-di wakrian^lzi* “They will revolt against the king at the place of asse[mbly]” KBo 10.7 iii 6-7 (omen apod., OH/NS), ed. Riemschneider, Omentexte 39, 44; *nu=tta=kkān URUḪattušaš DING[IR.MEŠ]-aš tuliyā[š AŠ]-RU URUArinnaš uel āššianza U[RU-aš] URUNeriqqaš URUZippaland[a]š ŠA DUMU=KA URU.DIDL. ḪI.A uwandarū* “Let Ḫattuša, the pla[ce] of div[ine] assembly, Arinna, your beloved c[ity], Nerik (and) Zippalanda, the cities of your son, be visible/distinguished for you” KUB 21.19 iv 25-28 (prayer of Pud.), ed. Sürenhagen, AoF 8:98f.

s' walliyaš p. “place of pride”: *nu URUTimuḫalaš URU-aš [ŠA LÚ.MEŠ UR]UGašga walliyaš pé-e-da-an ešta* “The town of Timuḫala was a place of pride [of the] Kašgaeans” KUB 19.13 i 47-48 (DŠ frag. 34, Murš. II), ed. Güterbock, JCS 10:110.

t' wilanaš p. “place of clay”: *IM-aš pé-e-da-an* KUB 3.93:8 (Erimḫuš Bogh.), see lex. sec.

u' zaḫḫiyaš p. “place of battle, battlefield”: *[m]ān apiya=pat^l zaḫḫiyaš pé-e-di arḫa [...]* *nam=ma=an munnāizzi* “If in that same place on the battlefield [...] away, and then he conceals him” KUB 23.72 rev. 50 (Mita of Paḫḫuwa, MH/MS), tr. Gurney, AAA 28:38; *nu=za ŠEŠ-an LÚgainan / [...]* *an LÚaran LÚša-ag-ga-an-ta-an^l UN^l-an zaḫḫiyaš pe-di / [ḫūdāk(?) U]L ēpši UL=ma=an=kan [ku]eš[i]* “(If) you do not [immediately(?)] seize brother, in-law, [...], friend, (or?) acquaintance in the place of battle, and you do not kill him, (but you put him on the road)” KUB 26.29 + KUB 31.55 17-18 (protocol of Am. I, MH/NS), cf. Klengel, ZA 57:228 w. n. 1.

v' AŠAR ANDAḪŠUM^{SAR} “place of the AN~DAḪŠUM-plant”: *A-ŠAR AND[AḪŠUM^{SAR}]* KBo 22.186 ii 5 (fest., NS) (in broken context).

peda- A d 2' a'

w' AŠAR DINGIR-LIM “the place of the divinity”: *n=ašta 2^{KUŠ}kuršuš LABIRŪTIM katta danzi nu pé-e-da-an duqqāri ANA A-ŠAR DINGIR-LIM=pat awan katta^{GIŠ}KAK.ḪI.A walḫanteš n=uš apiya gankanzi A-ŠAR DINGIR-LIM=ma 2^{KUŠ}kuršuš GIBIL-TIM gankanzi* “They take the two old hunting bags down; (their) place is prescribed; the pegs are (already) driven in directly below the place of the aforementioned (-pat 1 a 2') deity (i.e., the hunting bags); it is there that they hang them; but in the (previous) place of the deity (i.e., of the hunting bags) they hang the two new hunting bags” KUB 55.43 i 8-11 (rit. for renewing the hunting bags), ed. McMahon, AS 25:144f., Otten, FsFriedrich 352, 354.

x' AŠAR DN “place of DN”: *parā=ma LÚ[M]A~ŠAR A-ŠAR^dKataḫḫa 1 UDU TI-an ēpzi n=an=kan ANA A-ŠAR^dKataḫḫa anda ḫat<tan>zi* “Further, the watchman/guard of the place of Kataḫḫa seizes a live sheep, and they slit it open at the place of Kataḫḫa” KUB 53.12 iii 22-24 (festival for Tel.), ed. Haas/Jakob-Rost, AoF 11:51f. (differently).

y' DUMU.LUGAL-aš p. “place of the prince”: *1 LÚSAGI[(.A DUMU.LUGAL-aš)] pé-e-da-an dā[i]* “One cupbearer ta[kes] the place of the prince” KUB 51.1 i 2 (fest. for Tel.), w. dupl. KUB 53.1 i 3, ed. Haas/Jakob-Rost, AoF 11:40, 44, 48.

z' ÉRIN.MEŠ-aš p. “place of the troops”: *1 ÉRIN^l.MEŠ-aš pé-e-da-an* KBo 10.31 ii 15 (KILAM fest., OH/NS), translit. StBoT 28:102; [...] *ÉRIN.MEŠ-aš pé-e-di šēr kuit [...]* KUB 43.29 iii 12 (village offerings, OS); see also ex. in j 1' a' 3', below.

aa' AŠAR GAL MEŠEDI “the place of the Chief of the Guards”: *LÚUGULA.10 LÚ.MEŠ MEŠEDI=ma pa[izzi] n=aš ANA A-ŠAR GAL M[EŠEDI] ANA LÚ.MEŠ MEŠEDI k[attan tiyazi]* “The Overseer of Ten of the Guards g[oes] and he [steps] n[ext] to the guards in the place of the Chief of the Guards” IBoT 2.84 iii 9-11 (fest. of the month).

bb' AŠAR SISKUR “place of sacrifice” KUB 32.137 ii 11 (foundation rit., MH/NS), for interpretation, see *pedant-*.

2' gen. of verbal nouns — a' āppa appannaš p. “place of retreat”: *URU.BÀD (eras.) EGIR-pa ap~pannaš AŠ-RU NU.GÁL kuiški ešta* “(In Palā)

peda- A d 2' a'

peda- A e 4'

there was no fortress, no place of retreat” KBo 5.8 ii 24-25, ed. AM 152-155; cf. k 1' d' below.

b' *ħannešnaš p.* “place of judgement”: *ħan~nešnaš išħāš zik nu ħannešnaš pé-e-di dariyašħaš=tiš* NU.GÁL “You are a (just) judge (lit. lord of judgment); in the place of the judgment you do not tire” ABoT 44 + KUB 36.79 i 24-25 (solar hymn, OH/NS), ed. Güterbock, JAOS 78:239, cf. KUB 24.3 i 48; KUB 30.11 rev. 22; cf. A-ŠAR DĪNI KUB 31.121 i! 21-22, ed. d 1' r', above.

c' *ħaššannaš p.* “place of breeding”: [ANŠE. KUR.RA] MUNUS.AL=ma *ħaššannaš pé-e-da-aš / [peħud?]anzi* “They [lead(?)] the mare(s) to the places of breeding(?)” KUB 9.1 ii 15-16 (rit., pre-NH/NS) □ in view of the part. *arnuwant-* “pregnant (animal)” perhaps we should restore the v. here as [arnu]anzi.

d' *ħinkuwaš p.* “place of bowing”: *parā=ma ħinkuwaš pé-di* 1 NINDA *mulatin ŠA 1/2 UP[NI]* 5 NINDA. SIG.MEŠ=ya *paršiya* “Next (s)he breaks one *mulati*-bread of one half measure and five thin breads for the place of bowing” KBo 20.123 iv 11-12 (fest.).

e' *irħawaš p.* “place of offering”: *maħħan=ma* d.KUŠ *kuršaš [...]* *irħauwaš pé-di ari* “As soon as the deified hunting bag arrives at the place of offering” KUB 20.25 i 4-5 (winter trip of hunting bag, OH/NS); cf. KUB 11.30 iv 6.

f' *piddumaš p.* “place of running”: [pí]d-*du-ma-aš pé-e-da-an [...]* KBo 13.119 ii 7 (purif. rit., NS).

g' *tiyawaš p.* “place of stepping”: LUGAL-*uš=kan* G^{IS}GI[GIR]-*az katta tiyazi* LUGAL-*uš=kan tiya[uw]aš pé-di eša* “The king steps down from the chariot; the king sits down at the place of stepping” KUB 25.18 ii 6-7 (ANDAĤŠUM fest.).

h' *wišiyawaš p.* “place of grazing”: KUR URU *Iš~titina=ma=za ħūman dāš n=at=za apel wiši~yauwaš pé-e-da-an iyat* “He (sc. Piħħuniya) took the whole country of Ištitina and made it his grazing place” KBo 3.4 iii 71-72, ed. AM 88f.; [o+]1/2 IKU G^{IS}TIR ŠA G^{IS}TUKUL L^UIŠ K^U.GI [x-x] INA URU *Zunauliya wešiy[auwaš pé]-[e]-da-an* “X+1/2 IKUs of forest belonging to the G^{IS}TUKUL-estate of the golden chariot-fighter, [...] in Zunauli, a place of grazing” KBo 5.7 rev. 10 (land grant, MH/MS), ed. Riemschneider, MIO 6:348f.

e. p. modified by adjectives — **1'** *arpuwan p.* “inaccessible place”: [namma=aš] *arpūwan AŠ-RU* “[Moreover it (i.e., the city of Timmuħala)] is an inaccessible place” KUB 19.37 ii 16 (ann. of Murš. II), ed. AM 168f. □ on *arpuwant-*, see HED 1-2:168-170, HW² 1:341, Weitenberg, U-Stämme 89f.

2' *aššiyān p.* “beloved place”: KUB 36.90 obv. 15-18 (prayer, NH), see a 3' b' above.

3' *āššu p.* “good place” — **a'** in general: KBo 7.28:13-14 (prayer, OH/MS), see c above; *a-aš-ša-wa-az pé-e-d[a-az]* KUB 45.20 ii 16 in uncertain context.

b' an anatomical term: *mān=ašta āššū¹ n=ašta āššū¹wa¹z pé-e-d[a-az eħ]u* “If it is good (to you), come out through the ‘good place’” KUB 33.120 ii 28 (Song of Kumarbi, pre-NH/NS), translit. Myth. 156, tr. Hittite Myths 41; cf. [a-aš-šu?-u?-wa-az] *ma pé-da¹-az* KUB 33.120 ii 34; *a-aš-šu-u-wa-za pé-e-da-az* KUB 33.120 ii 84; [aššuwaz pé]-*e-da-az* UR.SAG-iš d^{IM}-*aš parā uit § ... nu āššu pé-[e-da¹-an-še-[e¹]* TÚG-*an mān [anda šēkuer(?)]* “The heroic Stormgod came out of [the ‘good p]lace’ ... and his good place [they closed up(?)]] as (they would mend) a (torn) cloth” KUB 33.120 ii 75-76 (Song of Kumarbi, pre NH/NS), translit. Myth. 158, tr. Hittite Myths 42, based on Hoffner in Mem.Finkelstein 110, who compares *nu tarnāššet TÚG-an mān[...]* *anda šēkuēr ... [n=ašta SIG₅-az pé]-e-da-az* UR.SAG-iš d^{IM}-*aš parā uit* KUB 33.120 ii 73-75.

Note how the adjectival *āššawaz* writing seems to be confined to the non-anatomical expression, while the substantival *āššuwaz* writing is consistently used in the anatomical idiom. For a similar congruence of spelling and semantics, see *maniyahħai-* n. mng. 3.

4' *ħarwaši p.* “secret place”: For KBo 1.42 i 37 (Izi Bogh., NH), see lex. sec. above; *uššaniyazi=ma=at=za kuwapi n=at ħarwaši pé-di* (dupl. omitted *pedi*) *lē uššaniyazi* “If at some time he sells it (i.e., the gift) let him not sell it in a secret place” KUB 13.6 ii 30-31 (instr. for temple officials, pre-NH/NS), ed. Chrest. 154f. (ii 47), Süel, Direktif Metni 44f.; *n=at=kan URU-ri ŠA É.ŠĀ ħarwaši pé-di dāi* “And she deposits it (i.e., the ritual paraphernalia) in the city within the inner chamber, in a secret place” KUB 17.27 ii 24 (rit. against sorcery, MH/NS), tr. ANET 347; *nu ħarwāši pé-di* G^{IS}[ZA.LAM.GAR¹] *tarnan* “In a secret place a tent is pitched” KBo 5.2 iii 54 (Ammiħatna’s rit., MH/NS);

nu=wa=šmaš apāš idāluš huw[(a)]ppaš harwašiya pé-di mukiškit “And has that evil hostile one kept invoking you (gods) in a secret place(?)” KUB 15.32 i 48-49 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.31 i 45-46 (MH/NS), ed. Haas/Wilhelm, AOATS 3:152f., s.v. *mugai* a 1' a 2'; cf. [EN SÍSKU]R *harwašiya pé-di tēzzi* KBo 23.23 obv. 28 (MH/MS) □ *harwašiya* (note: not **harwašaya*) is an all. of an i-stem adj. of type *karuili-* (HE §71).

5' *hatku p.* “tight spot, difficult circumstances”: cf. KUB 4.72 rev. 4-5 (Akk.-Hitt. liver model, OS?), c above.

6' *ikunan p.* “cool place”: [...] *ikuni pé-di tit-tanua[nzi]* “[They] make [them (i.e., the horses)] stand in a cool place” KUB 29.41:4 (hipp., MH/MS), ed. Hipp.heth. 168, cf. *ikuni pé-e-di* ibid. line 7.

7' *innarāwan p.* “difficult(?) position”: see KUB 30.10 obv. 8 (prayer of Kantuzzili, OH/MS), c, above.

8' *nakki p.* — a' “important place” (cf. *nakki-* A 1 e): *nu edašš=a ANA É.ĪI.A GIBIL.ĪI.A ehu nu=za nakki pé-e-da-an ēp nu mahhan iyattari nu=za eni=pat pé-e-da-an ēp* “Come to these new temples and take (them as your) important place. When you go, take this very place” KUB 29.4 iii 27-29 (relocation of the Night Deity, NH), ed. Schw.Gothh. 24f.; *nu dUTU-ŠI BĒLI=YA šāk pé-e-da-an mekki nakki ANA LÚ.KÚR=ya=aš* (sic) *arziyan* “My Majesty, my Lord, know that the place is very important; it is the bread-basket(?) of the enemy” ABoT 60 obv. 20-21 (letter, MH/MS), ed. THeth 16:76f.

b' “difficult/hard to reach place” (cf. *nakki-* A 2 a): *n=aš=kan nakki pé-e-di [aš(anza)]* “And it (the city of Ura) is [situa]ted in a place hard to reach” KUB 14.17 iii 22-23 (ann. of Murš. II), w. dupl. KUB 26.79 i 16, ed. AM 98f.; cf. also *nakkī AŠ-RU^{HLA}* KBo 4.4 iv 30-31, ed. AM 138f., and k 2' c', below.

9' *parku p.* “elevated place”: “Before the sun rises” *nu=ššan LU^UAZU pargauī pé-di [o]x-nai šarā paizzi* “the exorcist-diviner goes up to a x-nai in an elevated place; (then after the sun rises, ...)” KUB 46.57 i 6-7 (rit.); for *pargawei (pedi)* KBo 3.8 iii 9-11, see e 15', below.

10' *šalli p.* “Great Place”: *našma kuiš ŠA mPiyašili NUMUN-aš INA KUR^UKargamiš šalli pé-e-da-an tiyazi* “Or whatever descendant of Piyašili assumes(?)/ascends(?) the ‘Great Place’ (i.e., the

throne) in the land of Kargamiš” KBo 1.28 obv. 12-14 (recognition of Piyašili, NH) □ note that *tiyazi* governing the acc. instead of the d.-l. is highly unusual; *nu=za URU^dU-šan šal[lin AŠ-R]A iyat* “And he made the city of Tarhuntašša (his) ‘Gr[eat Plac]e’ (i.e., capital)” KBo 6.29 i 32 (short vers. of Apology of Ḫatt. III), ed. Ḫatt. 46f. (“H[aup]tstadt”), NBr 46f. (“und machte ... zur Residenz”); *n=an apiya pé-[(di LUGAL-i)]znanni tittanunun nu=mu dIŠTAR GAŠAN=YA! mašiwān [(da)]tta nu=mu šallai pé-di ANA KUR URU^UḪatti LUGAL-iznani [(ti)]ttanut* “And I installed him in that place (*apiya pedi* “there in place”) in the kingship. IŠTAR, my Lady, how many times you took me! And you made me to stand in the ‘Great Place’ in kingship over the land of Ḫatti” KUB 1.1 iv 63-66 (Apology of Ḫatt. III), w. dupl. KBo 3.6 + KUB 19.70 iv 24-27, ed. NBr 32f., StBoT 24:28f. (“hast du ... mich auf hervorragendem Platz im Lande Hatti zur Königsherrschaft eingesetzt”).

11' *šani p.* “one and the same place”: *šuppa hūēšu ŠA GUD.MAḪ ŠA GUD^UÁB.ĪI.A ŠA UDU.ĪI.A U ŠA MÁŠ.GAL.ĪI.A ištānani peran PĀNI DINGIR-LIM šanī pé-di tianzi* “The raw meat of the bull, cows, sheep (and) billy goats they place before the altar, in front of the deity, in one and the same place” KBo 4.9 i 12-15 (fest., OH/NS).

12' *šuppi p.* “holy place”: *mān=kan INA É DINGIR-LIM anda šup[p]ai pé-di kuin imma kuin maršaštarrin wemiyanzi* “If they find desecration, of whatsoever sort, in the temple, in a holy place, (this is the ritual for/against it)” ABoT 28:2-4 + ABoT 29 ii 19-21 (= KBo 23.1 ii 19-21) (colophon of rit., NH), ed. *maršaštarrin-*, Lebrun, Hethitica 3:144, 151f.; cf. KUB 30.42 iv 21-23 (cat., NH); cf. ABoT 28:8-11 + ABoT 29 ii 25-28 (= KBo 23.1 ii 25-28) (Ammiḫatna's rit., NH), ed. Lebrun, Heth. 3:144, 152; *n=an=kan šuppai pé-di anda pēdai* “And he (LU^Upatili-) brings it (i.e., the lamb) into the holy place” KBo 5.1 iv 25-26 (Papanikri's rit., NH), ed. Pap. 12*f.; *mān=ma ḪUR.SAG=ma kuiški našma šinapši šuppa AŠ-RU kuitki ḪUL-aḫhan* “But if any mountain or any *šinapši*, any holy place, has been abused” KBo 11.1 obv. 32 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116.

13' *damai p.* “another place”: *nu=mu pittuliyai peran ištanzaš=miš tamatta pé-e-di zappiškizzi* “Out of anxiety my soul keeps dripping/leaking to

another place (i.e., away from me)” KUB 30.10 rev. 14-15 (prayer, OH/MS), ed. Lebrun, Hymnes 114, 117, tr. ANET 401, RTAT 191, NERT 169, Güterbock, JNES 33:326; *nu namma damēdani pé-di* ^{GIS}laḥur[nuzzin d]āi “Then, he/she places the foliage in another place” KUB 27.67 iii 48 (rit. for Tarpatašši, MH/NS); [nu=kan?] DUMU.MUNUS d[a]mēdani kuēdanikki pé-di pēdanzi “They will bring/move the daughter to some other place” KBo 18.10:14-17 (letter, NH), ed. THeth 16:205f.

14' *dammel(i) p.* “uncultivated place, uninhabited place, virgin land” (for the mng. of *dammeli-*, see Güterbock, RHA XII/74:103-105; earlier differently Pap. 12) — **a'** in the neut. nom.-acc.: [UMMA? ... LUG]AL. GAL mān=za UN-aš *dammel AŠ-RU dammelin URU-an ešari* “The Great [Ki]ng [(speaks) as follows]: If a person inhabits an uninhabited place (or) an uninhabited town” KUB 45.28 + KUB 39.97 obv. 1 (rit.), translit. Otten/Rüster, ZA 68:154 □ since “a place of another” (gen. of *damai-*) makes no sense here, and the immediate juxtaposition w. *dammel* URU-*an* virtually assures us that the adj. is the same, we can see that the adj. *dammeli-* also has a stem *dammel-*; perhaps this stem was preferred w. neuters in order to avoid confusion w. the d.-l. form *dammeli*; takku LÚ-aš *damēdani A.ŠÀ A.GÀR anda aki takku LÚ ELLAM A.ŠÀ A.GÀR É 1 MA.NA 20 GÍN KÙ. BABBAR=ya pāi takku MUNUS-za=ma 3 MA.NA KÙ.BABBAR pāi takku UL=ma A.ŠÀ A.GÀR dammel pé-e-da-an duwan 3 DANNA duwann=a 3 DANNA nu=kan kuiš kuiš URU-aš anda SI×SÁ-ri nu apūš=pat dāi takku URU-aš NU.GÁL n=aš=kan šamenzi* “If a man has been killed on the field and fallow of another person — if he (the victim) is a free man, he (the land owner) shall give the field and fallow, a house, 1 mina and 20 shekels of silver. If (the victim) is a free woman, he shall pay 3 minas of silver. If, however, it is not field and fallow, (but) an uncultivated place, (then they shall measure) 3 miles in one direction and 3 miles in the opposite direction, and whatever settlement is determined within that area, he (the victim’s representative) shall take the same (payments) as (prescribed) above. If there is no town (within the measured area), he shall give up his claims” KBo 6.4 i 9-13 (late vers. of laws, par. IV), ed. HL 20, 172-174, tr. Hoffner in LawColl 216.

b' in the d.-l.: *nu* ḪUR.SAG-*i dammeli pé-di* [paiwani nu k]uwapi ^{GIS}APIN-aš UL ārškizzi [nu apiya] paiwani “[We go] to a mountain, to an uncultivated place; we go where the plow does not come” VBoT 24 i 31-33 (Anniwiyani’s rit., MH/NS), ed. Chrest. 108f. (differently: “to the second location”); [mā]n ḪÉ.x.x.x. n¹a'šma É.MEŠ ḪGIBIL¹.MEŠ *dammeli pé-di wedanzi* “When they build ... house(s) or new houses in an uninhabited place” KBo 4.1 obv. 1 (building rit., NH), ed. Kellerman, Diss. 126, 134, tr. ANET 356 (“in a different place”); *n=at arahza dammili pé-di dāi* “And he puts them (i.e., the utensils) outside in an uninhabited/uncultivated place” KBo 5.1 i 13 (Papanikri’s rit., NH), ed. Pap. 2*f.; *nu kuit dammili pé-di tianzi kuit=ma ANA GIDIM SUM-anzi* “And the one (compensation) they put in an uninhabited place, the other one they give to the spirit of the dead” KBo 2.6 i 35-36 (oracle question, NH) □ this is strikingly sim. to the rit. of the scapegoat in Leviticus 16, where one goat is sacrificed to Yahweh, and one is sent into the wilderness; *n=at* (dupl. =aš) *dammeli pé-e-di* (dupl. [p]é-di) *pariyan ANA* Ḫ[(7.7.BI)] *arḫa kuranzi* “They cut them (i.e., the sacrificial animals) beyond an uncultivated place for the (divine) Heptad” KUB 56.59 ii 17-18 (rit., NH), w. dupl. KUB 7.54 ii 21-22, translit. Otten/Rüster, ZA 72:140; ^{GIS}ZA.LAM.GAR.ḪI.A mān *dammili pé-di mān=kan* ^{GIS}TIR-išni *anda tarnanzi* “They set up the tents either in an uncultivated place or in the forest/orchard” KUB 17.28 iii 36-38 (incant., NS); cf. KBo 5.2 ii 30-33 (Ammiḫatna’s rit., MH/NS), translit. HE 36f.; [nu UR.TU]R ŠAḪ.TUR *dam~mili pé-e-di pēdanzi* / [n=aš IZI-i]t *warnuwanzi* “They bring the [pup]py (and) the piglet to an uninhabited place [and] burn [them] with [fire]” KUB 12.58 iii 17-18 (NH); cf. KBo 15.34 ii 11-12 (rit. for the Stormgod of Kuliwišna, MH/NS).

15' *daššu p.* “strong place”: DÀRA.MAŠ-*an katta* ^{GIS}eya ḫamikta paršanan! tašša<u>i pé-di ḫamikta ulipanan pargawei ḫamikta “It (sc. the river) bound the deer under the *eya*-tree, it bound the leopard at a strong place, it bound the *ulipana-* at a high (place)” KBo 3.8 iii 9-11 (conjunction in Wattiti’s rit., NS), ed. Collins, Diss. 49f., for an earlier interpretation we no longer follow, see *paršana-* a 1'.

16' *tepu p.* “little place,” used as technical term (perhaps a euphemism for the netherworld and/or

the grave; cf. *lala- 3*): [*nu=za? A-ŠAR-ŠU?*] ANA ^d*Ḥebat menahḥanda ēpta tepawe=wa=mu pé-di pau?* [*wanzi* ^d*U-aš memišta?*] *kuitman=wa=šši* MU. KAM.ḪI.A *kuiēš daranteš nu=war=aš=za šarā tit~tanuzi* “He (i.e., Tašmišu) took [his place] across from Ḥepat (saying): ‘[The Stormgod commanded] me [to] g[o?] to the Little Place, until he fulfills the years that are decreed for him” KUB 33.106 ii 5-7 (Ullikummi), ed. Güterbock, JCS 6:20f., tr. Hittite Myths 58, LMI 159 (“[Il dio della tempesta mi ha detto di anda]re in un posto piccolo fino a che non avesse compiuto gli anni che erano stati stabiliti per lui”); *nu tepu pé-e-da-an wēš[(kanzi)]* “[They] bewail the Little Place (i.e., the grave?)” KUB 30 25 rev. 10 (funeral rit., NS), w. dupl. KUB 39.5 rev. 13, ed. HTR 28f.; (The king drinks) *tepu pé-e-da-an EME-aš ḥantānza ...* ^dUD.SIG₅=*ya* “the Little Place, true speech ... the propitious day” KUB 2.8 v 25-30 (ANDAḤŠUM fest., NS), cf. *lala- 3*; cf. KUB 2.8 ii 12-14, 44; [*t*epu pé-e-da-an EME-an ḥandaⁿtan lam~mar tartan ^dUD.SIG₅ “the Little Place, true speech, the ... moment, the propitious day” KBo 19.128 vi 22-24 (ANDAḤŠUM fest.?, OH/NS), ed. *lammar 1*, StBoT 13:16f.; KBo 23.72 rev. 24-25 + KUB 32.87 rev. 13-14 (fest., OH/NS); KBo 13.176:9-10 (ANDAḤŠUM fest.); KBo 4.13 vi 36-37 + KUB 10.82 vi 8-9 (ANDAḤŠUM fest., NH); *tepauwaš pé-e-<da->aš lamarḥandattiš* KUB 2.1 ii 40, ed. *lamarḥan~datt-*; cf. frag. KUB 36.79 ii 46 (prayer, OH/NS) □ *lamarḥan~datt-* may have to do w. the determining of the hour of death.

f. w. preceding adv. (on this category cf. HED 1:480f.) — **1'** *apiya pedi* “in that place”: *mān UL=ma nu=šmaš=šan uwanzi apiya pé-e-di tašuwahḥanzi* “Otherwise, they will come and blind you in that place (i.e., where you are)” HKM 14:10-14 (letter, MH/MS), ed. HBM 140f. (“an Ort und Stelle”); cf. HKM 16:11-15; [*mān* LUGAL-*uš* ^{URU}Ḫa] *ttušaz* ^{URU}Tāwiniya / [...]-*paš paššui āri / [...]* x *apiya pé-e-di arta* “[When the king] arrives in Tawiniya from Ḫattusa, at the *paššu* of ..., [...] stands [...] in that place” KBo 34.167 i 1-3 (fest. frag., MS); for KUB 1.1 iv 63-64 (Apology of Ḫatt. III), see above e 10'.

2' *ištarna pedi* — **a'** “inside, in the interior”: ^{GIŠ}*kapanu=ma=za=kan* MUŠ-*aš ḥarzi* [...] *ištarna pé-di=ma=at=za=kan* NIM.LĀL [*ḥarzi* ^{GIŠ}lahḥur~nuzziaš=šan šer TI₈^{MUSEN} *tiya[t] katta=ma=an=za=an* ^{GIŠ}*gapanu=šši* MUŠ-*aš neyat ištarna pé-di=ma=kan* NIM.LĀL *ney[at]* “The snake holds (i.e., occu-

pies) the trunk (of the tree), the bee holds (i.e., occupies) it (sc. the tree trunk, namely) the midst. Above an eagle perched in the foliage, below a snake encircled it(?=an faulty for =at) at its trunk; in (its) midst the bee buzzed around(?)” KUB 43.62 iii? 3-7 (myth.), cf. *lahurnuzzi* b □ Eichner, Heth.u.Idg. 45 n. 9, took ^{GIŠ}*g/kapanu* as either an Akkadogram or a loan from Semitic, and not a case of an endingless loc.; the antecedent of the -at in 4 is either the tree (neut. *taru*) or the neut. Hitt. n. *g/kapanu*; the antecedent of the -an in line 6 is unclear (the eagle??) □ for =za=kan ... ḥar-, see *nu=za=kan* LÚ.KÚR *kuit* [^{NA}ḥekur P] *ittalahša IŠTU ÉRIN.MEŠ NAM.RA ḥarta* “Because the enemy held the *ḥekur* of Pittalaḥša with troops and civilian captives” KBo 2.5 i 11-12, ed. AM 180f.; *anda=ya=za=kan* ^{GIŠ}*šuruḥḥaš* ^{GIŠ}GIDRU-*an ḥarzi n=aš=kan* LUGAL-*i me~nahḥanda tiyazi* “He holds the staff of *šuruḥḥa*, and he approaches the king” KBo 4.9 iii 38-40 (ANDAḤŠUM fest., OH/NS); *ḥaššī* (GUNNI-*i*) *ištarna pedi*, i.e., the interior of the brazier (or hearth) in opposition to *ḥaššī ta~pušza*, appears as a place where different cultic activities take place (cf. Popko, Kultobjekte 48-59): *ḥaššī ištarna pé-e-di 1-ŠU* ^{GIŠ}*ḥalmaššuiitti 1-ŠU ... nam~ma ḥaššī tapušza 1-ŠU šuḥḥāi* “He pours once inside the brazier, once at the throne, ... again/finally once to the side of the brazier” KUB 53.11 ii 19-21 (fest.); *ḥ[aššī] ištarna pé-e-di dāi* “He puts (different offering material) into the interior of the brazier” KUB 53.11 ii 25-26; cf. KUB 11.19 iv 5, KUB 20.13 iv 3; KUB 20.59 vi 4-5 (OH or MH/MS), KBo 30.53:3 and passim in fest.; *nu mahḥan nekuzi nu=ššan* ANA EN SISKUR *ḥantezzi palši* ANA GÌR.MEŠ=ŠU ŠU. MEŠ=ŠU ^{UZU}GÚ=ŠU *ištarna pé-di* ANA ^{GIŠ}NÁ=ŠU 4 ^{GIŠ}*patiyallēš ḥantezzi palši SÍG āndaran ḥamanki* “When it becomes evening, for the sacrificer she binds wool first of all upon his feet, hands, and neck, and (then) inside (the house?) upon his bed, and upon (its) four legs, first (with) blue wool” VBoT 24 i 10-14 (rit., MH/NS), ed. Chrest. 106f. and s.v. ^{GIŠ}*patiyalli-*; “When they arrive up at the portico” *nu=kan šuppiš* ^{LÚ}SANGA ŠA ^É*ḥeštā U 3* LÚ.MEŠ ^É*ḥeštā šarāzziya* ^É*ḥilamni ištarni pé-di anda tianzi* “The holy priest of the *ḥeštā*-house and three men of the *ḥeštā*-house step into the upper portico, (namely) in (its) interior” VAT 7470:14-16 (fest.), translit. Otten, OLZ 50:390 n. 2; EGIR=ŠU=ma *gangati* ANA ^{GIŠ}ÜR.ḪI.A *É-ri ištarna pé-di dāi* EGIR-ŠU=ma *kangati* ^É*ri=pat ištarna pé-di dāi* “Afterwards

peda- A f 2' a'

he (the sacrificer) places *gangati* on/at the beams inside the house, then he places *gangati* inside the same house” KUB 15.42 iii 23-24 (purif. rit., MH/NS); [*našm*]*a=aš=kan É-ri ištarna pé-di uizzi* “[O]r it (the snake) comes into the interior of the house” KUB 53.50 i 9 (rit.); 10 *hazizi ŠA NINDA iyan ANA* ^{GIS}*BANSUR.GIŠ ištarna pé-e-di* ^{GIS}*šarhuli=kan menahhanta ANA* ^{dÉ}.A *dāi* “10 ears made of bread (s)he places for Ea upon a wooden table inside (the house) opposite the pillar” KBo 24.109 + KBo 15.24 iii 3-4 (foundation rit., MH/NS), cf. AlHeth 159f., 208; *ištarna pé-e-di* KBo 34.68 iii 17, 18, 24; for KBo 4.1 obv. 4-5 (foundation rit., OH/NS), w. dupl. KUB 2.2 i 2-3, see d 1' i' above.

b' “in the center, midpoint, middle”: *karū~ wariwar UD.[KAM]!-ti ištarna pé-di 1-ŠU nekuz mehur 1-ŠU* “Early in the morning (once), at the noon time (lit. ‘at midday’) once, (and) at dusk once” (I invoke the deity) KUB 7.5 ii 21-23 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:274, 278, tr. ANET 350, cf. *nekuz* b 2'; [...]*x LÚ* ^{GIS}*GIDRU ištarna pé-e-da<an> harzi* “The marshal occupies the central position” KBo 11.51 iii 6 (*ANDAḤŠUM* fest., OH/NS), ed. Badali, SEL 2:69f.

g. w. possessive: *nu wātar māhhan kuwapi aršmi nu pé-e-da-mi-it UL šaqahhi* “Like water I flow somewhere, but I don’t know my place (i.e., I don’t know where I am)” KUB 36.75 + 1226/u iii 19-20 (prayer of Kantuzzili, OH/MS), w. par. KUB 31.130 rev. 5 (OH/MS), ed. Otten/Rüster, ZA 67:56f., for this couplet, see the lines from an Old Babylonian bil. incant. quoted by W. Lambert, JNES 33:301 (bottom), and cf. KUB 30.10 rev. 14-15 w. Güterbock, JNES 33:326; “[If the stars(?)] surround the horn of the moon” [(*harkan*) *KUR*]-*e EGIR-pa pé-e-di=šši eš[(a)]* “a depopulated [lan]d will again settle in its place” KUB 8.12 ii 4 (lunar omen), w. dupl. KUB 34.16 iii 13-14, ed. Riemschneider, Omentexte 124f.; for approximate Akk. apodoses cf. CAD A/2 403f.; *š=an išpandi nakkit dāhḥun pé-e-di=šši=ma ZĀ.AḤ.LI-an aniy[anun]* “I took it (i.e., the city Ḥattuša) at night with difficulty and on its site [I] sowed [wee]ds” KBo 3.22 rev. 47-48 (Anitta, OH/NS), ed. StBoT 18:12f.; cf. KBo 10.2 i 36-37 (ann. of Ḥatt. I, NS), ed. Imparati, SCO 14:46f.; *tīya šalliš MUL-aš nu ḤUR.SAG.MEŠ-uš pé-di-iš-mi a[ra]i* ^{ḤUR.SAG}*Pentayaš pé-e-te-et-ti eš ...* ^{ḤUR.SAG}*Ḥargaš pé-e-ti-id-di eš* ^{ḤUR.SAG}*Tudḥaliyaš pé-e-di-it-ti eš* “Rise, O great star. Ha[It] the mountains in their

peda- A h 1'

places. Mount Pentaya stay in your place. ... Mt. Ḥarga, remain in your place. Mt. Tudḥaliya, remain in your place” KUB 29.1 ii 23-27 (foundation rit., OH/NS), ed. Kellerman, Diss. 14, 28, Marazzi, VO 5:154f. w. previous lit. (both differently), tr. ANET 357 (also differently); *n=at NIM.LĀL.MEŠ udandu [n=]at pé-di=šši tiandu* “Let the bees bring it and put it in its place” KUB 43.60 i 9-10; cf. *pé-e-di-iš-ši dāu* KUB 43.60 i 8, 13, 15; the difference between the locatives in this category and those in h 2' is not always clear.

h. *pedi* (d.-l.) and *pedi=šši* in place, on the spot, in loco — **1'** wr. *pedi* or *INA AŠRI: nu=ššan paizzi INA* ^{URU}*Šamūha ANA* ^d*IŠTAR ŠĒRI mukeššar pé-di pāi* “He will proceed to give an invocation ritual to *IŠTAR* of the Field in Šamuha in place” KUB 32.130 6-7 (cult of *IŠTAR*, NH), ed. *mukeššar* 1 b 1', Danmanville, RHA XIV/59:42f., Lebrun, Samuha 168f.; ^{MUNUS}*alḫuitri=ma=ššan akuwanna pé-di* (var. *pé-e[-di]*) *pianzi* “They give to the *alḫuitra*-woman (something) to drink in place” KUB 27.59 iv 9 + KUB 54.2 iv 10 (fest.), w. dupl. KBo 29.67:13; [^{URU}]*Kuru[(št)]amaš* ^{URU}*Gaz~ziurašša [(pé-di kururiyahḥer)]* “The cities of Kuruštama and Gazziura started war on the spot (i.e., right where they were)” KUB 1.1 ii 8-9 (Apology of Ḥatt. III), w. dupls. KBo 3.6 i 72-73, KUB 1.6 ii 2-3, ed. Ḥatt. 14f., StBoT 24:10f.; *maḥhan=ma=ššan MELQĒTA* (i.e., *ḥalkueššar*) *ḫūman pé-e-di ḥandanzi* “When they arrange the entire material for sacrifice in place” KUB 32.123 iii 8-9 (fest., NH); EN.SISKUR=*ma=za=kan adanna akuwanna pé-di ḥandaiz[zi]* “The sacrificer arranges food (and) drink in (that?) place” KUB 27.66 ii 26 (fest.); *nu maḥhan DINGIR-LAM aniyauwanzi zinnanzi ki=ya=ššan ḫūman pé-di ḥandānzi* “And when they finish treating the deity, they arrange all this in place” KUB 29.4 i 50-52 (rit. for Night Goddess, NH), ed. Schw.Goth. 10-13; cf. *ibid.* ii 13, ed. Schw.Goth. 14f.; ^{LÚ.MEŠ}*MUḤALDIM=ma=ššan MU-ti mēyaniaš 1 UDU.ŠIR 1 GUD.MAḤ=ya ḫui~ku'anzi* ^{GIS}*zintina pé-e-di ḥandānzi* “The cooks arrange the *zintina* in place for the slaughtering of one ram and one bull (as the offerings) of the ‘year-period’ KBo 15.33 ii 37-38 (rit., MH/MS), cf. *meya(n)ni- a 2' a' 2'*; *pé-e-di=ma=kan* (var. [*pé-e*]-*ti=ma=kan*) [*ku*]*e* ¹*KUR.KUR.MEŠ daliyanu[(n)]* “The countries which I left in place” (to these countries I laid down boundaries) KBo 4.7 i 16-17

peda- A h 1'

(Kup.), w. dupl. HFAC 1:2-3 + KUB 19.51:5-6, ed. SV 1:108f., tr. DiplTexts 69; (If lands rebel against the Hittite king) *zik=ma šallallā pāuwar 1-eda tiyauwar pé-di=kan wašdumar lē šanaḫti* “you must not attempt to defect, to go it alone, (or) to ‘transgress in place’” KBo 4.14 ii 63-65 (treaty, Tudḫ. IV or Šupp. II), ed. Stefanini, AANL 20:43; *maḫḫan=ma nekuttat nu=ššan pé-e-di* (var. *pé-di*) *waḫnunun* “But when it became evening, I turned back on the spot (and went to Pitagatalli)” KBo 5.8 iii 19-20 (ann. of Murš. II), w. dupl. KBo 16.8 iii 24, ed. AM 156f.; *nu takšan tarwiškan=zi pé-di=ya=ššan waḫnuškanzi* “(The men of Lalupiya) dance together; and they turn in place” KUB 25.37 ii 18 (tablet of Lalupiya, NS), ed. Güterbock, FsHouwink ten Cate 67; cf. KUB 25.37 i 7, 9, ii 15-16, translit. DLL 172; *nu ḫaššuš INA AŠ-RI* (dupl. *ḫuššulli*) *i[(šḫuw)anzi]* “And the ashes they throw in (the proper) place (dupl. in a pit)” KBo 23.42 i 8 (rit., NH), w. dupl. KBo 24.57 i 8, cf. bil. sec. above; [1 ṬU]PPU *mān=kan ŠA GIDIM ḫaštai pé-e-di* *n[ininkanzi]* “[One tab]let: when [they] l[oo]sen the bones of a dead person in (their) place” KUB 30.65 ii 12 (cat., NH), ed. CTH p. 170 (“quand on ra[masse ...] sur place les ossements d’un mort”).

2' wr. *pedi=* or *AŠAR=* + poss. pron.: *ḫé-l-e-di-iš-mi=pat ZAG-ni 1-ŠU waḫa[(nzi)]* “They turn to the right once in their same place” KBo 25.31 iii 4 (OS), w. dupl. KUB 56.46 ii 17-18 (OH/NS), translit. StBoT 25:84, cf. KBo 20.26:19, w. dupl. KBo 30.161:3; [(NI)]N. DINGIR-*aš pé-e-di-iš-ši=pat tuwanta* [(1-ŠU *wēḫzi*)] “The priestess turns once *tuwanta* in her aforementioned place” KBo 25.41 obv. 8, w. dupl. KBo 25.42 left col. 12; “Other performers (LÚ.MEŠALAN. ZU₉) have put on multicolored garments” *n=at LUGAL-i tapuša aranta nu ŠU.MEŠ-uš šarā ḫar~kanzi n=at=šan pé-e-te=ši weḫantari paluiškanzi=ya* “They stand at the side of the king, hold (their) hands up, turn around in their (text: its) place, and keep shouting” KBo 4.9 i 47-50 (ANDAḫŠUM-fest., OH?/NS), ed. de Martino, SMEA 24:137; *nu maḫḫan LÚAZU kī ḫūman pé-e-di=šši ḫandāizzi* “And when the exorcist arranges all this in its place” KBo 5.2 i 40-41 (Amiḫatna's rit., MH/NS); *arnuwalaš=a=ta=kkan kuiš KUR-az arḫa uizzi pé-di=ma=šši=šan kuiš āšzi* “The person-to-be-resettled who comes out of your country (or) the one who remains in his (own) place (i.e., remains where he is)” KUB 13.2 iii 38-39

(*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48 (“wer aber an seiner Stelle bleibt”).

i. *pedi* (d.-l.) and *pedi=šši* “instead of, in place of, in his stead/place” – 1' wr. *pedi=šši: takku LÚ.U₁₉.LU-an kuiški ḫūnikzi t=an ištarnikzi* [(*Inu^l apū*)] *n šaktāizzi pé-e-di=šši=ma antuḫšan* (var. *LÚ.U₁₉.LU-an*) *pāi nu [(É-ri=šši)] ḫann^leškizzi kuitman=aš SIG₅-attari* (var. *lāzziatta*) “If anyone batters a person and makes him ill, he must care for him. In his stead he must provide a person, who will work his estate until he recovers” KBo 6.3 i 25-27 (Laws §10, OH/NS), w. dupl. KBo 6.2 i 16-18 (OS), ed. HG 18f.; (I investigated by means of oracle) *n=aš pé-e-di=šši INA KUR URUKummanni INA É.DINGIR-LIM piyauwanzi SI×SÁ-at* “and it was determined by oracle that it (the substitute ox) must be sent in his (i.e., Mursili's) stead, to the country of Kummanni, to the temple” KBo 4.2 iii 51-53 (Murš. II's speech loss), w. dupl. KUB 43.50 obv. 13-15 + KUB 15.36 obv. 5-7, ed. MSpr 4-7 (“an Ort und Stelle”), Lebrun, Heth. 6:105, 110; *nu=wa=šši kāš LÚKARTAPPU pé-di=ši ešaru* “Let this chariot-driver sit in his (i.e., the other man's) place (as a hostage)” KUB 14.3 ii 70-71 (Taw., Ḫatt. III), ed. AU 10f.; *nu=šši apāš pé-e-de=šši ešaru kuitman=aš u^lizzil* “Let (the hostage) sit down in his (the one whose safe return is being guaranteed) place until he comes (back)” *ibid.* ii 75; *MUNUS.LUGAL=ma=wa ANA DINGIR-LIM URUArušna 2 GILIM KÙ.BABBAR tamāi pé-di=šši eššešta* “However, in its stead (i.e., instead of the gold crown which the deity of Arušna had requested in a dream) the queen had two other crowns of silver made for the deity of the city of Arušna” KUB 22.70 obv. 14-15 (oracle question, NH), ed. THeth 6:58f. (“an seiner Stelle”); *nu=wa=nna^lš^l ḫappar dāwēn pé-de=šši=ma=wa maklandan tarnu^lmme^ln* “(Or if) we traded (with that animal) for our own profit and put an emaciated one in its place” KUB 13.4 iv 74-75 (instr. for temple officials, pre-NH/NS), ed. Chrest. 166f., Süel, Direktif Metni 88f.; cf. *ibid.* iv 65, ed. *maklant-*.

2' wr. *pedi: nu=šši 3 LÚ.MEŠ URUGašga pé-e-di epdu* “Let him seize three Kaškaeans instead of him” HKM 66:28-29 (MH/MS), ed. HBM 246f.; *nu=mu kāš TI-anza PUḫ=ŠU pé-di ar[taru]* “[Let] this living substitute stand instead of me (dat. -mu)” KUB 17.14 “rev.” 19 (substitution rit., MH/NS), ed. StBoT 3:58f.

(“an die Stelle treten”); [(*nu=wa=za kāša*) *kūš* *štarpal*] *liuš pé-di* SUM-*ehhun nu=wa=za kūš dā* “I have just now given [these subs]titutes instead of myself (-za). Take these, (and let me go)” KUB 24.5 i 10 (substitution rit., NH), w. dupl. KUB 36.92:8! (line missing in copy, cf. StBoT 3:8 n. 11) (NH), ed. StBoT 3:8f.; *nu=ttā kāš* MUNUS-TUM *pé-di artaru* “Let this woman stand for you instead of (her, i.e., Gaššuliyawiya)” KBo 4.6 rev. 15 (prayer, NH), ed. Tischler, Gass. 16f.; “You Sungoddess of the Netherworld and gods of the Netherworld be witnesses” *kāš[a] apēdaš kuit idaluwaš uddanaš pé-di kūš tar^lp^lalliuš tit~tanummen* “that we have just now installed these substitutes in place of (d.-l. pl.) those evil words” KUB 60.161 ii 7-8 (rit.); *nu=za pé-di lē kuitki kappūwatteni* “Do not consider anything instead (of them)” *ibid.* iii 11.

3' wr. AŠAR: [*n*]u A-ŠAR UDU 1 GA.KIN.AG *pedai* “And he carries out one cheese in place of the sheep” KBo 29.65 iv 12 (cult of Ĥuwaššana).

j. construed w. numbers (cf. AU 61 w. n. 6) — 1' cardinals — a' in general — 1'' where *pedan* is used like a d.-l. — a'' wr. AŠRA (which could be an Akk. acc. sg.): [ÉRIN.M]EŠ 2 AŠ-RA *ašandulanni da<la>hḥun* “I left troops in garrison in two places” KBo 10.2 i 6 (ann. of Ĥatt. I, OH/NS), ed. Imparati, SCO 14:44f.; *namma* IZI 2 AŠ-RA [(*warn*)]*uwanzi* “Moreover they light a fire at two places” HT 1 iv 10-11 (Ašhella's rit.), w. dupl. KUB 9.32 rev. 3 (MH/NS), ed. Diñçol, *Belleten* 49/193:18, 25; *kāša=kan LÚ.KÚR pan~garit 2 AŠ-RA zāi[š]* “The enemy just crossed (the border) en masse at two (different) places” HKM 46:3-4 (letter, MH/MS), ed. Alp, *Belleten* 41/164:638f., HBM 200f.; *nu=mu LÚ.KÚR 3 AŠ-RA zahḥiya tiyat* “The enemy came to battle against me at three (different) places” KUB 14.3 i 23 (Taw. letter, Ĥatt. III), ed. AU 2f.; (Šarruma urges the queen in her dream) *INA ĤUR.SAG=ma=wa^l=mu=kan šer 12 AŠ-RA adan~na pāi* “But up in the mountain in 12 (different) places give me (something) to eat” KUB 15.1 ii 43-44 (queen's dream, NH), ed. de Roos, *Diss.* 187f., 327f., 335 n. 27, *Sommer*, AU 61, tr. RGTC 6:238; *nu wappu[i pera]n katta 3 AŠ-RA paddaḥḥi* “Below [bef]ore the riverbank I dig in three places” KBo 15.25 obv. 20 (rit. for Wišuriyanza, MH/NS), ed. StBoT 2:2f.; *nu KASKAL-an 7 AŠ-RA paddan[zi]* “They dig up the road at seven

places” KBo 11.17 i 2 (rit., NH); *namma=ya=kan ANA* ^{GIS}KIRI₆.GEŠTIN *and[a] kuwapitta parā 9 AŠ-RA paddā[nzi]* “Moreover [they] dig in the vineyard separately in nine (different) places” KUB 12.44 iii 14-15 (rit., NH).

b'' wr. syll. *pedan*: EGIR-*pa=ma 3 pé-e-da-an lahḥurnuzi daiš* “Afterwards he put foliage in(?) three places” KBo 15.10 iii 62 (rit., MH/MS), ed. THeth 1:44f.; ŠA 1 *pé-e-da-an ... 78 pé-e-da-an tianzi* KBo 16.49 iv 4, 9 (fest.); cf. j 2' b'.

2'' 1-*edani pedi*: [*n=at=ka*]n *katta 1-edani pé-di dāi* “[And] he will put [them (i.e., the black garments)] down in one place” KUB 12.58 ii 51 (Tunnawi's rit., NH), ed. Tunn. 14f.; [EZEN₄ ...]-*annaš=mu INA* ^{URU}*Neriqqa 1-edani pé-di DÛ-wanzi* S1xSÁ-ri “For me it is determined by oracle to celebrate [...] -annaš [festival] in Nerik, in one place (i.e., not to visit several cities and temples)” KUB 48.119 obv. 7 (oracle question, NH); [o-o-o]-*ma haštai* KUŠ? SILA₄=*ya 1-edani pé-e-di tianzi* “[Afterward]s(?) they put the bones and the hide(?) of a lamb in one place” KBo 13.164 iv 1 (rit., OH/NS).

3'' others: [^dT]āḥaša KÁ.GAL 129 A-ŠAR ÉRIN.MEŠ *tia[nzi]* KBo 16.78 iv 17 (frag. fest., MH?/MS?), cf. d 1' z', above; *takku 1-el pé-di* KBo 6.26 iii 35, see a 3' b' above.

b' places where an object is plated or inlaid, or where the plating is scratched off: 1 ^{SI}*šawatar 2 AŠ-RU KÛ.BABBAR GAR.RA* “One horn inlaid with silver in two places” KUB 38.1 i 34 (inv., NH), tr. Rost, *MIO* 8:179; [1? *BIBR*]U GUD 2 AŠ-RA KÛ.GI GAR.R[A] “[One? rhy]ton in the shape of an ox, in two places inlaid with gold” KUB 42.42 iv 11 (inv., NH), ed. THeth 10:58, Siegelová, *Verw.* 474f.; 1-*EN TI₈[^{MUSEN}1]Z]U₉ AM.SI 2 AŠ-RA KÛ.GI GAR.RA* “One eagle (made of) ivory, in two places inlaid with gold” KUB 12.1 iv 6 (inv., NH), ed. Güterbock, *Anadolu* 15:3, Siegelová, *Verw.* 446f.; x ^{GIS}GIDRU 3 AŠ-RA KÛ.BABBAR GAR.RA “x scepters, in three places inlaid with silver” KBo 2.1 i 31 (inv., NH); [...]-*x-eššar TA KÛ.BABBAR KÛ.G[I] 3 AŠ-RA ḥališšianta* “... in three places overlaid with silver” KUB 42.97:3 (rit.); 1 ^{GIS}BANŠUR 3 AŠ-RA *arḥa arriran* “One table, scratched in three places” KUB 42.39:9 (inv.), ed. THeth 10:152, Siegelová, *Verw.* 72f.

peda- A j 2' a' 1''

2' ordinals — a' *dān pedaš* “of the second place” — 1'' in competition: EGIR-ŠU=ma 10 LÚ.MEŠKAŠ₄. E *uwanzi nu tarḫzi kuiš dān pé-e-da-aš-ša kuiš* “Afterwards 10 runners race (lit., come). The one who wins and him who is of the second place (they reward with garments)” IBoT 1.13 v? 14-16 (KILLAM fest); cf. KBo 30.172 obv. 1; Bo 3371:8-9 (Ottens/Siegelová, AfO 23:38 n. 18); KBo 22.196 rev. 11 (all frag. of fest.).

2'' as a designation of rank (cf. b above): takku DUMU.LU[(GAL)] *ḫantezziš NU.GÁL nu kuiš tān pé-e-da-aš* (var. *pé-e-da-an*) DUMU-RU nu LUGAL-uš *apāš kišaru* “If there is no prince of the first rank, let one who is a son of second rank become king” KBo 3.1 ii 36-38 (Tel.pr., OH/NS), w. dupl. KBo 7.15 ii 11-13 + KBo 12.4 ii 5-7 (NS), ed. Chrest. 188f., THeth 11:32f.

3'' as a designation of quality, opposite of “first class” (*ḫantezzi*) — a'' w. wine: GEŠTIN *akuwan-naš* [DU]GKUKUB GEŠTIN *dān pé-e-da-aš* “Wine to drink, a pitcher of wine of second quality” KUB 43.58 i 21-22 (purif. rit., MH/MS).

b'' w. garments, probably indicating the rank of the wearer: ANA LÚSANGA 1 TÚG *ḫantez[(zin)] pianzi* LÚtazze[(lli)] 1 TÚG *dān pé-e-da-an p[ianzi]* LÚḫamināi 1 TÚG *dān pé-e-da-an pianzi* “To the priest they give one garment of first quality, to the LÚtazze[(lli)] [they] g[ive] one garment of second quality, to the LÚḫamina- they give one garment of second quality” KUB 10.13 iii 4-8 (fest., OH?/NS), w. dupl. KBo 25.176 rev. 8-10 (OH?/NS); nu 3 LÚ.MEŠSANGA URU *Durmitta IŠTU TÚG.ḫi.A dān pēdaš PĀNI GAL DUMU.MEŠ É.GAL waššanzi ta kuedaniya 1-ŠU pianzi* “They dress three priests of Durmitta in second-quality garments before the chief of the courtiers, and they give (food) once to each one.” KUB 56.34 iv 12-15 (fest. frag.).

b' other ordinals: LUGAL-uš=šan *namma 3-an pé-di* NINDA_t[*aparwā*]šūi GIŠ_k*kalmuš ta[kšan]* [ēp]zi “The king again on the third occasion holds the lituus against the *taparwašu*-bread” KUB 2.10 iv 33-35 (Fest. of the Month, OH/NS), ed. Alp, JCS 1:167f. w. n. 11, against Sommer, AU 61 n. 6 and 272 n. 1, cf. *namma dān* in ibid. iv 24-26, cf. *namma 2 a 3' a'*; nu=za=kan LÚ.MEŠDUGUD 2 *pé-e-da-an 3 pé-e-da-an 4 pé-e-da-an pé-di šākki* “He (i.e., a BĒL MADGALTI)

peda- A k 1' c'

shall know the officers — second grade, third grade, fourth grade — by (their) rank” KUB 13.2 i 14-15 (BĒL MADGALTI, MH/NS), ed. Dienstanw. 42 (differently); cf. KUB 13.2 i 18-19.

k. *pedan epp-* and *ḫar(k)-* — 1' *epp-* “to take/assume a position” (contrast *pedan ḫark-*, below k 2') — a' w. -za: DUMU.MEŠ É.GAL-TIM=ma=Z LÚ.MEŠMEŠEDŪTIM *pé-e-da-aš-ši-me-et appanzi* “But the palace servants and the guards take their places” KBo 21.85 41 (fest., OH/MS); DUMU.MEŠ É.GAL *āppa [tienz]i ta=Z pé-e-[d]a¹-aš-me-et appanzi* “The palace servants step back and take their places” KBo 17.74 i 11 + ABoT 9 i 12 (Storm-fest., OH/MS), ed. StBoT 12:10f.; nu=za=kan ANA MUNUS. LUGAL *menahḫanda ZAG-az A-ŠAR=ŠUNU ap~panzi* LÚ.MEŠALAN.ZU₉ x(ERASED SIGN)-az EGIR GUNNI A-ŠAR=ŠUNU *appanzi* “And they (i.e., the guards) take their places at the right side across from the queen, (while) the performers take their places on the <left?> behind the brazier” KUB 27.69 v 8-14 (fest. of the month, OH/NS) □ the force of the -za-kán carries over from the first clause to the following one; nu=za LÚ.MEŠMEŠEDI ŠA LÚMEŠEDI *ḫīli pé-e-ta-an ap~panzi* “The guards take up (their) place in the courtyard of the guards” IBoT 1.36 i 9 (instr. MH/MS), ed. Jakob-Rost, MIO 11:174f., AS 24:6f.; “When the exorcist arranges all this in its place” nu=za *kuitman* dUTU-uš A-ŠAR=ŠU *nawi [ēpzi]* “and before the sun takes its place (in the heaven)” KBo 5.2 i 42 (Amihātna's rit., MH/NS); [DUMU.L]UGAL *UŠKĒN ta=za pé-e-da-aš-ši-it ēp[zi]* “The prince bows and takes his place” KUB 58.5 obv. 12 (fest.), ed. Alp, Tempel 20 (as Bo 2965); cf. HW² 2:51f. s.v. *epp-* II 1 d.

b' w. d.-l. enclitic personal pron.: nu=šmaš *pé-e-da-an QĀTAMMA EGIR-pa appanzi* “They (i.e., the deities) take (their) places again in the same way” KBo 11.1 obv. 26 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116.

c' without -za or d.-l. pron.: LÚḫatwa_ayaš *pé-e-da-aš-ši-it ēpzi* “The *ḫatwa_aya*-man takes his place” KUB 10.66 vi 5-6 (frag. fest.?); ḫaššan=kan ḫūy[(anzi)] *pé-e-da-aš-mi-it* (var. A-ŠAR=ŠUNU) *appanzi* “[They] run around the brazier and take their places” KUB 56.46 ii 24-25 (fest.), w. dupl. KBo 25.31 iii 8 (OS), translit. (of dupl.) StBoT 25:80; GIŠ_k*karlaš katta*

peda- A k 1' c'

A-ŠAR=ŠU *ēpzi* “He takes his place down on the step” KUB 58.72 ii 15-16.

d' w. *āppa* “to take refuge in a place” (contrast *pedan* EGIR-*pa* *ḫar(k)*-, k 2' c', below): *nu=za kuišša* [(*apel* A-ŠAR=ŠU E)GIR-*pa* *ē*]pta “And everyone took refuge in his own place” KUB 34.23 i 11-12 (DŠ frag. 25), w. dupl. KUB 40.8 i 4, ed. Güterbock, JCS 10:83 without KUB 40.8, translit. Klengel, OA 7:67, for the following context, see k 2' c' below; for *āppa appannaš p.*, see d 2' a' above; for KBo 11.1 obv. 26 (prayer, Muw. II), see k 1' b'; cf. perhaps also KBo 16.86 i 8-9, translit. StBoT 9:13 n. 8.

2' *ḫar(k)*- “to keep/hold/maintain a position (HW² 2:51d), (contrast *pedan epp*-, above k 1') — a' without -za: [DUMU.MEŠ.É.G]AL *pé-e-da-aš-me-et ḫarkanzi* “The palace servants keep their places” KBo 20.12 i 4 (rit., OS), translit. StBoT 25:63; [(*mān* DUMU.É.GAL)] [*ā*]ppai DUMU.MEŠ.SANGA A-ŠAR=ŠUNU=*pat ḫarkanzi* “If the palace servant is ready, the novice(?) priests hold their own place” KBo 25.109 iii 22, w. dupl. KUB 60.31 rev. 1-6.

b' w. -za: *nu=za GAL MEŠEDI pé-e-ta-an=pat ḫarzi* “The chief of the MEŠEDI keeps (his) own place” IBoT 1.36 iii 14 (protocol, MH/MS), ed. Jakob-Rost, MIO 11:192f., AS 24:24f.

c' w. *āppa* “to remain in or occupy a place of refuge” (contrast *pedan* EGIR-*pa* *epp*-, k 1' d', above): *nu LÚ.MEŠ^{URU}Azzi kuiēš URU.DIDLI.ḪI.A BÀD^{NA}apērunuš ḪUR.SAG.MEŠ-uš par~gawēš nakkī AŠ-RI^{HLA} EGIR-*pa* ḫarker* “And the men of Azzi who were occupying as places of refuge fortified cities, rocky places, high mountains, (and) hard to reach places (became afraid)” KBo 4.4 iv 29-31 (ann., Murš. II), ed. AM 138f., see e 8' b' above and *nakkī*- A 2 a; “The Išuwans who were previously there” *nu=šmaš pé-e-da-an=pat ḫarker* “remained in their own places of refuge” KUB 40.8 i 6 (DŠ frag. 25), translit. Klengel, OA 7:67, for preceding context, see k 1' d' above.

Sommer, Heth. 2 (1922) 36-45; Götze, Madd. (1928) 125; idem, NBr. (1930) 32-35; Ehelolf, KIF 1 (1930) 146 n. 6; Sommer, AU (1932) 100, 164; Szabó, THeth 1 (1971) 71f.; Nowicki, KZ 95 (1981) 267-270.

Cf. *pedaššahh*-, *tekan*-.

peda- B

peda- B, pida- v.; **1.** to take (somewhere) (contrasted w. *uda*- “to bring”), carry, transport, **2.** to spend (time); from OS.

pres. sg. 1 *pé-e-ta-aḫ-h[é]* KBo 25.7 + IBoT 3.135 i? 1 (OS), *pé-e-taḫ-hé* KBo 17.7 + KBo 25.7 iv? 3, KBo 20.15 iii 30 (both OS), *pé-taḫ-hé* KBo 17.4 iii 10 (OS), *pé-e-taḫ-hi* KBo 17.6 ii 6, KBo 17.1 ii (12), iii 30 (both OS), *pé-da-aḫ-hi* KBo 17.61 obv. 16 (MH/MS), [*pé*]-*taḫ-hi* KBo 20.82 i 16 (OH?/NS?), *pé-e-da-aḫ-hi* KBo 3.20 iii 4 (OH/NS), VBoT 24 iv 18 (MH/NS), KUB 24.14 ii 5, 6 (NH), KUB 17.28 i 22 (NS), KBo 24.133:8, KUB 50.114:13, ABoT 56 i 21 (Šupp. II), HT 10:3.

sg. 2 *pé-e-da-at-ti* KUB 37.223 rev. 4 (OS), KUB 33.63 obv. 11 (OH/MS?), KBo 23.8 i 12 (MS?), KBo 10.45 ii 42 (OH/LNS), KUB 30.34 iv (23), 24 (MH/NS), KBo 27.60:8, *pé-e-da-ad-d[i]* KUB 33.59 ii 2 (OH/MS).

sg. 3 *pé-e-ta-i* KBo 17.1 i 32, 34, KBo 17.2 i 5 (both OS), *pé-ta-i* KBo 17.28:13(!), KBo 17.51 obv.? 3, KBo 20.10 i 8, 9, ii 5, 6, KBo 25.59 iii 5 (all OS), *pé-e-da-i* KBo 25.12 i 2, KBo 25.45 rt. col. 10, KBo 25.61 ii? 11, iii? 12, 19, KUB 32.94 rev. 6, KUB 43.30 ii 19 (all OS), KBo 9.140 ii 23, KBo 17.74 i 16, 22, 33, iii 16 (both OH/MS), KBo 17.105 iii 23, IBoT 1.36 i 55 (both MH/MS), KBo 25.72 rt. col. 17 (pre-NH/MS?), KBo 20.61 i 27, 38 (OH/ENS?), KBo 3.7 ii 26, KBo 6.3 ii 53, 56, KBo 19.163 ii 46, iii 17, KUB 1.17 iv 26, KUB 8.3 obv. 8, KUB 20.28 i 11, KUB 41.29 iii 6 (all OH/NS), KBo 5.2 iii 57, KBo 10.41:14, KUB 24.10 ii 14, KUB 27.67 iii 4, KUB 41.1 iv 4 (all MH/NS), KBo 2.8 i 38, KBo 23.1 ii 34, KUB 46.37 rev. 8 (all NH), KUB 30.34 iii 2, iv 20, 38, KUB 30.35 iv 4 (both Murš. II), KBo 6.28 rev. 19 (Ḫatt. III), KBo 4.10 rev. 25 (Ḫatt. III or Tudḫ. IV), KUB 26.1 i 60 (Tudḫ. IV), *pé-da-a-i* KBo 3.7 ii 27 (OH/NS), KBo 10.45 iv 44 (OH/LNS), KUB 6.2 obv. 5 (NH), *pé-da-i* KUB 33.62 iii 5, IBoT 1.36 i 53 (both MH/MS), KUB 25.32 i (27) (OH/NS), KBo 13.131 obv. 18, 19 (MH?/NS), KBo 9.91 rev. 9, KUB 22.56 rev. 11 (both NH), KUB 21.37 obv. 48 (Ḫatt. III), KBo 27.130 rev. 2, *pé-e-da-a-i* KBo 25.109 ii 19 (OS? or MS?), KBo 3.7 ii 24, KBo 6.5 iv 18 (both OH/NS), KBo 25.72 rt. col. 10 (pre-NH/MS?), KBo 5.2 ii 1, 31 (MH/NS), KBo 2.8 iv 8, KBo 5.1 i 13, 32 (both NH), *pí-i-e-da-i* IBoT 4.139:5 (cf. Hoffner, IBoT 4 xviii), KUB 41.40 v 27.

pl. 1 *pé-du-me-ni* KBo 17.3 i 25 (OS), *pé-e-tu-me-ni* KBo 17.1 i 32, ii 29, 39, iii 16, KBo 17.6 ii 9 (both OS), *pé-e-tu-me-e-ni* KBo 17.3 ii 10 (OS), *pé-e-tu-mi-ni* KBo 17.1 i 27 (OS), *pé-e-du-mi-ni* KUB 24.9 iii 15, KUB 24.11 iii 6 (both MH/NS), *pé-e-[d]u-um-me-e-ni* KUB 6.5:7 (NH), *pé-e-du-um[-me]-ni* KUB 8.52 + KUB 23.9:3 (NH, coll. Laroche, Myth. 130 n. 42), *pé-e-tum-me-e-ni* KBo 10.37 ii 11 (OH/NS), KUB 9.27 i 17 (MH?/NS), *pé-e-!dum!-me-ni* KBo 9.99 rt. col. 9 (NS).

pl. 2 *pé-ta-at-te-ni* KBo 3.28:23 (OH/NS), *pé-e-ta-at-te-ni* KUB 58.76 obv.? 2 (NS), *pé-e-da-at-te-ni* KUB 13.4 iv 48 (pre-NH/NS), KUB 26.19 ii 6 (MH/NS), KUB 21.37 obv. 44 (Ḫatt. III).

pl. 3 *pé-e-ta-an-zi* KBo 17.6 ii 18, KBo 20.11 ii 3, KBo 34.12 obv. 5 (all OS), KUB 15.34 iv 44 (MH/MS), Bo 2689 ii

peda- B

30 (Ehelolf, ZA 43:173), *pé-ta-an-zi* KBo 20.10 i 13, ii 10 (OS), *pé-da-an-zi* KBo 25.51 i? 9 (OS), KBo 15.10 iii 43, KBo 15.33 i 21 (MH/MS), KBo 27.165 rev. 16 (MS), KBo 8.55:25, KUB 46.37 obv. 9 (both NH), KUB 44.1 rev. 16, 17 (Tudh. IV), *pé-e-da-an-zi* KUB 43.26 i 3, iv 16, KUB 43.30 ii 7 (both OS), KUB 34.123 i 18, KBo 17.74 ii 38, 40 (both OH/MS), KBo 16.27 iv 3, KBo 17.105 iii 14, IBoT 1.36 i 14 (all MH/MS), KUB 2.3 i 49 (OH/NS), KBo 4.2 ii 14 (pre-NH/NS), KUB 7.5 iii 4, KBo 21.34 ii 10 (both MH/NS), KBo 2.13 rev. 4, KUB 16.77 ii 42, 49 (all NH), *pé-dan_x-zi* KUB 44.21 iii 12 (NH), KUB 17.35 i 6 and passim, KUB 25.25:6, 16 (all Tudh. IV), *pé-e-dan_x-zi* KBo 2.7 rev. 19 (NH), KBo 13.237 obv. 13, rev. 3 (NS), KBo 26.191:5, 7, *pé-e-da-zi* KBo 2.13 obv. 10, KUB 46.37 obv. 27 (both NH), *pé-e-da-an-«an»-zi* KBo 27.42 iii 62 (OH/NS); [*pí-i-e-d[a-an-zi]*] IBoT 1.36 i 31, (32) Jakob-Rost, MIO 11:176 should be read *pí-i-e-e[z-zi]*.

pret. sg. 1 *pé-e-da-aḥ-ḥu-un* KBo 10.2 ii 37, 40, 44, iii 28, KUB 23.41:5 (both OH/NS), KUB 19.8 iii (36) (Ḥatt. III), *pé-da-aḥ-ḥu-un* KUB 23.41:3 (OH/NS).

sg. 2 *pé-e-da-aš* KUB 26.22 ii 4 (ENS).

sg. 3 *pé-e-ta-aš* KUB 36.49 i 10 (OS), KUB 17.10 i 22 (OH/MS), *pé-ta-aš* KBo 18.151 obv.? 10, 15, rev.? 17 (OS), *pé-ta-a-aš* ibid. obv.? 4 (OS), *pé-e-da-aš* KBo 22.2 obv. 4 (OS), KUB 17.10 i 28 (OH/MS), KUB 33.59 ii 4 (OH/MS), KBo 23.4:10 (MS), KBo 3.7 iii 17, KUB 35.148 ii 3 (both OH/NS), KUB 18.6 iv 1, 8, KUB 18.11 rev. 9, KUB 26.66 iii 11 (all NH), KUB 14.20:19 (Murš. II), KUB 1.1 ii 53 (Ḥatt. III), *pé-da-aš* KUB 40.20:8 (LNS).

pl. 1 *pé-e-tu-mi-en* KBo 9.73 obv. 4 (OS), *pé-e-du-me-en* KBo 15.10 ii 1 (MH/MS), *pé-e-tu₄-um-me-en* IBoT 3.148 iii 27 (LNS), [*pé-tu₄-um-me-e[n]*] KBo 13.74:13 (NH).

pl. 3 *pé-e-te-er* VBoT 76:3 (OS? or MS?), KUB 31.79:5 (MS?), KBo 3.16 ii 15 (OH/NS), KUB 22.70 obv. 26, KUB 31.65 obv. 8, 9 (both NH), KBo 5.8 i 7, KUB 19.37 iii 20 (both Murš. II), *pé-te-er* KBo 16.16 iii 12 (Murš. II), KBo 18.160 iv? 6, KUB 26.66 iv 17, KUB 42.84 rev. 24, 27 (all NH), *pí-i-te-er* KUB 31.65 obv. 7 (NH), Bo 8169 obv. 3' + KUB 31.65 obv. 2' (Siegelová, Verw. 16), *pé-e-ti-ir* KUB 46.38 i 14 (LNS).

imp. sg. 2 *pé-e-da* KUB 36.55 iii 21 (MH/MS?), KUB 29.1 ii 45, KUB 41.23 ii 12 (both OH/NS), KBo 15.25 obv. 19 (MH/NS), KUB 36.89 obv. 26 (NH), KBo 5.4 rev. 48 (Murš. II), KUB 21.1 iii 54 (Muw. II), KBo 34.62 obv. 4, *pé-da* KBo 13.131 rev. 12 (MH/NS).

sg. 3 *pé-e-da-ú* KUB 29.1 iii 3 (OH/NS), KBo 6.34 i 39, ii 29, KUB 30.36 i 20 (both MH/NS), KUB 26.90 iv 6 (NH), *pé-e-da-a-ú* KBo 4.2 ii 12, KUB 13.4 iii 34 (both pre-NH/NS), KUB 27.67 ii 40 (MH/NS), KUB 7.54 iii 18 (NH), *pé-da-a-ú* KBo 10.45 iv 41 (OH/NS), *pé-e-ta<-ú?* KBo 17.1 iii 13, KBo 17.6 iii 5 (both OS), *pé-e-da-ad-du* KUB 39.71 iv 21 (NH).

pl. 2 *pé-ti-iš-te-en* KUB 36.100 rev. 8, 9 (OS), *pé-e-da-at-te-en* KBo 12.126 i 26 (MH/NS), *pé-e-da-at-tén* KBo 10.45 ii 9 (OH/NS), KUB 9.1 iii 28, KUB 13.17 iv 10 (both pre-NH/NS), *pé-e-ta-at[-tén]* KBo 26.61 iii! 21 (NS), *pé-e-da-at-te-in* KUB 60.157 ii 12, *pé-e-da-tén* KUB 7.41 rev. 21 (MH/MS?), *pé-da-at-[-én]* KUB 33.98 iii 11 (NS).

peda- B 1 a 1' a'

pl. 3 *pé-e-ta-an-tu* KBo 17.1 iv 4 (OS), *pé-e-da-an-du* KUB 13.17 iv 29 (NS), *pé-e-da-du* KUB 30.34 iv 34, KUB 30.35 iv 1 (MH/NS), *pé-da-an-du* HKM 72:13 (MH/MS).

verbal subst. nom. *pé-e-tum-mar* KUB 16.7 obv.? 17 (Murš. II), KBo 24.126 obv. 19 (NH).

gen. *pé-[e-]du-um-ma-aš* KBo 2.1 i 43 (NH) see also *peran pedumaš*.

inf. *pé-e-tum-ma-an-zi* KBo 18.86:24 (MH/MS?), KUB 7.36 iv 4 (NS), KUB 41.37 i 6 (NS), *pé-^ltum_l-ma-an-zi* KBo 23.18 rev. 4 (NS), *pé-e-du-ma-an-zi* KUB 5.6 ii 72 (NH).

part. sg. nom. com. *pé-e-da-an-za* KUB 50.104:17, KUB 33.93 iv 25 (both NH).

nom.-acc. neut. *pé-e-da-an* KUB 26.43 obv. 57 (Tudh. IV), KUB 22.70 rev. 51, 54, KUB 49.70 rev.? 12, 14, 21, KUB 50.52:2, KUB 50.123 rev. 9 (all NH), KBo 25.184 iii 67 (NS), *pé-dan_x* KBo 2.7 obv. 17, KBo 18.48 obv. 16, KUB 38.26 obv. 20, 22, 30, KUB 38.34:7, KUB 46.21 obv. 4 (all NH).

The reading *pí-i-e-da-i* is doubtless a scribal conflation of the stems *peda-* and *pida-* and does not attest a stem *pieda-*. Compare *e-ni* and *i-ni* with the scribal conflation *i-e-ni* KUB 1.16 iii 40, HED A 3-4.

(Akk.) u 7 DINGIR.MEŠ *ana* ^dUTU ^{URU}TÚL-na *ú-še-li* “I dedicated (cf. *šūlū* in CAD *elū* 9c) to the Sungoddess of Arinna seven (statues of) deities” KBo 10.1 obv. 18 = *nu* 7 DINGIR.MEŠ *INA* É ^dUTU ^{URU}TÚL-na [*pé-*]*e-da-aḥ-ḥu-un* “I carried off seven (statues of) deities to the temple of the Sungoddess of Arinna” KBo 10.2 i 37-38 (ann. of Ḥatt. I, OH/NS). Melchert, JNES 37:10 observed that “Elsewhere, KBo 10.2 has substituted *peḥḥun* ‘I gave,’ confusing ‘I carried it to the temple of X’ w. ‘I gave it to X.’” See *pai-* B bil. sect. On the rendering of the Akk. *šūlū* w. Hitt. *peda-* or *pai-*, see also Houwink ten Cate, *Anatolica* 10:97, 103.

1. to take (somewhere) (contrasted w. *uda-* “to bring”), carry, transport — **a.** (a real, physical carrying) — **1'** (obj. things incapable of self-propulsion) — **a'** without prev. or adv.: “[The man of] the Stormgod says: ‘Arise from the sweet sleep, Stormgod of Ziplanta’” *kāša=wa=ta tabarnaš* LUGAL-u[š] ŠA AMA=KA ŠA ^dUTU ^{URU}Arinna LÚSANGA INA ^{HUR.SAG}Dāḥa *tuēl aššiyanti pé-e-da-i* “Tabarna, the king, the priest of your mother, the Sungoddess of Arinna, is about to take you (i.e., your statue) to your beloved Mt. Daḥa” KUB 41.29 iii 3-6 (fest., NS), ed. Otten, ZA 61:235 (partially); DUMU É.GAL LUGAL-i *MĒ QĀTI pé-e-da-i* “The palace servant carries water for hand(-washing) to the king” KUB 56.45 ii 16 (monthly fest.); [*šaš*]*anuš pé-da-an-zi* “They carry out the [la]mps” KUB 56.39 iv 29 (cult inv., NH); *īt=wa* GUL-(a)*ḥ nu=wa pé-e-da* “Go attack and carry off (plunder)” KUB 21.1 iii 54 (Alakš., Muw. II); (A dead body or corpse, not a living person:) (Šar-

peda- B 1 a 1' a'

ri-Kušuh died) [(*n=an=kan*)... *pé*]-*e-te-er* “[and they) b]rought [(him) to his tomb?]” (and performed the funerary rites in the presence of the king) KUB 14.29 i 29 (ann., Murš. II), w. dupl. KBo 4.4 i 7, ed. AM 108f.; “[If a child] dies in the birth-stool, the *patili*-priests [take-up?] the (dead body of the) child” *n=an dammeli pēdi pé-e-da-an-zi* “and they carry it to an uninhabited place” Bo 4951 rev.? 7 (birth rit., NH), w. dupl. KBo 17.68:5, ed. StBoT 29:124f.; cf. also *kī=ya kuit ṬUPPU ANA LUGAL KUR Mizrī hatrānun n=at tuēl^{LÚ}PITĪHALLUM pé-e-da-ú* “May your mounted courier bring this tablet which I wrote to the king of Egypt” KUB 26.90 iv 4-6 (letter, NH), ed. Cornil/Lebrun, OLP 6/7:88; for KBo 3.22:39-42, see 1 a 1' b' 5". Any movable items such as tools, weapons, foodstuffs, ritual paraphernalia, etc., can be the obj. of *peda*-.

b' w. prev. or adverbs — **1''** *anda*: *anda=kan ḫalēnaš teššummiuš tarlipit šūwamuš 2-TAM pé-e-tu-mi-ni* “Twice we bring in the cups (made) of clay(?) filled with *tarlipa*-beverage” KBo 17.1 i 26-27 (rit., OS), ed. StBoT 8:20f., translit. StBoT 25:6 (Neu's coll. shows 2-TAM, not 2-ki); “They cook the breads” *nam=ma=an=kan É.ŠĀ-ni anda pé-e-¹da-an¹-zi* “Then they carry it into the inner chamber” KUB 17.24 ii 8 (*witaššiyaš*-fest.); *n=an=kan anda pé-e-da-an-zi* “They carry it (the bread) in” KBo 17.88 + KBo 24.116 ii 19 (fest. of the month, OH/MS); “They take the statue down from the chariot-with-a-seat” *n=an=šan GIŠZA.LAM.GAR.ĪI.A-aš anda pé-e-da-an-zi* “and take it into the tent” KUB 39.14 iv 5-6 (royal funerary rit), ed. HTR 82f.; “They bring the goddess down from the roof ...” *n=an=kan É.DINGIR-LIM anda pé-e-da-an-zi* “They carry her into the temple” KUB 29.4 iii 7 (Night Deity rit., NH), ed. Schw.Gotht. 22f.; *LÚĪHAL=ma=kan 8 dUTU.ĪI.A URUArinna Éḫalentūwaš anda pé-e-da-i* “The exorcist carries the eight Sungoddesses of Arinna into the palace” KUB 25.14 i 10-11 (*nuntar~riyašḫa*-fest., OH?/NS); “When the god arrives at the temple of the new priest ...” DINGIR-LUM INA É.DINGIR-LIM ŠA^{LÚ}SANGA GIBIL *anda pé-tan_x-zi* “They carry the deity into the house of the new priest, (and place (him) on the altar)” KUB 17.35 i 31 (cult inv., Tudḫ. IV), ed. Carter, Diss. 125, 138; “If a man takes a wife and leads (*pēḫute*-) her to his house” *ṭiwaru=ššet=a=z anda¹ [(pé-e-da-a)-i* “he

peda- B 1 a 1' b' 5''

carries her dowry into his (house)” KBo 6.3 i 75-ii 1 (Law §27, OH/NS), w. dupl. KBo 6.5 ii 5-6 (NS), KUB 26.56 ii 7 (NS), ed. HG 24f., HL 36f., tr. Hoffner in LawColl 220f.; “The scepter-bearers go before the gate ... the singers lift up the lyres. § ...” *n=ašta^{LÚ.MEŠ}NAR GIŠ. dINANNA.ĪI.A anda pé-e-da-an-zi* “and the musicians carry the lyres in” KBo 4.9 v 38-39 (*ANDAḫŠUM*-fest., OH?/NS); *n=ašta UNŪTĒ^{MEŠ} MUNUS-TI anda pé-e-da-an[-zi]* “They carry in the woman's implements” KBo 25.184 ii 1 (funerary rit.); (The god's valuables belong exclusively to the god and should not be used by a temple official) *ANA NÍ.TE=ŠU=z a=at=kan anda lē=pat pé-e-da-a-i* (var. *pé-e-da-i*) “Let him not carry them on his own person. (Let him not make it ornament his own wife or his child)” KUB 13.4 ii 30-31 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.6 ii 21-22, ed. Süel, Direktif Metni 42f., tr. ANET 208; for other usages of *anda peda*-, see 1 a 2' a' 2'' b'', 3'', 3' c', 1 b 2' b', d', f', 2, below.

2'' *appa anda*: “They will resettle it” *nu=kan DINGIR.MEŠ¹ ṭTanuḫe[pa] EGIR-pa anda pé-e-da-an-zi* “They will bring the gods of Tanuḫepa back in” KUB 16.32 ii 4-5 (oracle question, NH).

3'' *appan anda*: see below usage 1 a 2' a' 2'' b''.

4'' *andan*: *n=ašta ŠUKUR KŪ.GI dŠarruma kuedani Ékippi andan pé-e-da-an-zi dḫepat=ya=kan apēdani andan pé-e-da-an-zi* “They also carry ḫepat into whatever *kippa*-room they have carried the golden spear of Šarruma” KBo 21.34 iii 3-5; cf. KUB 51.79 rev.? 9 (cult of LAMMA of the River).

5'' *appa*: *karū^m Ūḫnaš LUGAL URUZālpuwa dŠiušumm[in]^{[UR]U} Nēša^{URU} Zālpuwa pé-e-d[a-aš app]ezziyan=a^m Anittaš LUGAL.GAL dŠiušu[m~min^{URU}Z]ālpuwaz appa^{URU} Nēša pé-e-[da-aḫ-ḫu-un]* “Previously, Uḫna, King of Zālpuwa had carried (*pēda*[š]) Šiušu[mmi] from Nēša to Zālpuwa. But later, [I], Anitta, the Great King, carried Šiušummi back from Zālpuwa to Nēša” KBo 3.22 obv. 39-42 (hist., OS), ed. StBoT 18:12f.; “When they bring her (*IŠTAR* of Šamuḫa) before My Majesty” ... § *namma=an appa INA URUŠamūḫa pé-e-da-an-zi* “Then they carry her back to Šamuḫa” KUB 32.130:20-2 (Murš. II), ed. Lebrun, Samuḫa 168f.; [*nu 2 BI*]BRI^{ḫI.A} DINGIR-LIM EGI[R-pa INA É] DINGIR-LIM¹ *pé-e-da-a[n-zi]* “They carry two

peda- B 1 a 1' b' 5''

animal-form vessels of the god back to the temple (and place them back on the altar)” KBo 23.1 iv 4-5 (rit.), rest. from par. KUB 30.38 i 31; cf. *n=an pé-e-da-a-i ... namma=an EGIR-pa pé-e-da-a-i* “He carried it, ... then he carried it back” KUB 39.91: 6, 8 (rit.); for other usages of *appa peda-*, see b 2' a', d'.

6'' *arḥa*: DINGIR-LUM *karpanzi* DINGIR-LUM INA É DINGIR-LIM MUNUS.MEŠ^hḥa^lzi^lqaraza *arḥa pé-tén-zi* “They lift up the deity(’s statue). The *ḥazqara*-women carry the the deity(’statue) away. (They place the deity on the altar)” KUB 17.35 ii 27-28 (cult inv., Tudḥ. IV), ed. Carter, Diss. 128, 141 (“carry home”); ŠA ZABAR *aramniš INA É.NA₄ pé-e-da-an-zi* ^{GI}natin=ma ^{KUŠ}kuršann=za ^larḥa^l *pé-e-da-an-zi* “They carry the *aramni-* of bronze into the ‘stone-house,’ but the reed and the hunting bag they carry away” KUB 39.14 iii 8-11 (royal funerary rit.), ed. HTR 80f.; (If someone finds implements or a farm animal ...) “But if he cannot find its owner, he shall secure witnesses. Afterwards (when) its owner finds it” *nu=šši=kan kuit ḥarkan n=at šaku~waššar arḥa pé-e-da-i* “He shall carry off in full what was lost” KBo 6.4 iv 9 (Law § XXXV, NH), ed. HL 54; *lukkatta=m(a)=uš=kan arḥa pé-e-da-an-zi* “In the morning they carry them off” KBo 27.165 rev. 15 (rit.); ^lx^l-run=kan *arḥa pé-l-e-da-an^l-zi* ^ln^l=an INA ^{URU}Šaḥḥūwaliya *pé-e-da-an-zi* “They will carry off x, and they will carry it to Šaḥḥūwaliya” KUB 52.45 obv. 9 (oracle question, NH); *šalli=kan waštul arḥa p[é-e-da-an]* “The ‘great misdeed’ was carried off” KUB 49.70 rev.? 4 (KIN oracle, NH); [... I]ZI MÈ *arḥa pé-l-e^l-[da-an]* “[...] ‘fire’ (and) ‘battle’ were carried off” *ibid.* 7; cf. [...]*arḥa pé-e-da-l-an^l* *ibid.* 12; for other usages of *arḥa peda-*, see 1 a 2' a' 1'', b 1' b', below.

7'' *āppan arḥa*: ^[GI]ŠŠÚ.A=ma=šmaš=kan GUNNI-an EGIR-an *arḥa [p]é-e-da-an-zi* “They carry their stools away behind the brazier” KUB 2.3 i 48-49 (KILAM-fest., OH/NS), translit. StBoT 28:63.

8'' *ištarna arḥa*: “They pick up the god. They place fire on either side...” *nu=kan* DINGIR-LUM *ištarna arḥa pé-e-da-i* “They carry the goddess through the middle” KBo 21.42 i 7-8 (Autumn fest. for Išḥara); cf. similarly KUB 5.6 iii 30-31 (oracle question, NH); KUB 22.70 rev. 52 (oracle question, NH), ed. THeth 6:94f.; *namma=kan [(UD)]U.ŠIR.ḪI.A MUNUS-TUM=ya* NINDA.GUR₄.RA KAŠ=ya KARAŠ *ištarna arḥa*

peda- B 1 a 1' b' 13''

pé-e-da-an-zi (dupl. A: *pé-da-an-zi*) *n=aš LÍL-ri pennianzi* “Then they carry the rams and the woman, the thick bread and beer through the army, and drive them to the countryside” HT 1 iii 37-40 (Ašḥella’s rit., NH), w. dupl. A: KUB 9.32 obv. 25-26, B: KUB 9.31 iii 44-45, ed. Dinçol, Belleten 49/193:15, 24.

9'' *kattan arḥa*: see b 2' a', below.

10'' *peran arḥa*: *karūwariwar=ma ḥūdak* IMBA^lRI^l *udāš nu=mu=kan* KARAŠ.[ḪI].A=ya IMBARU *dāiš ... nu=mu=kan* IM^lBA^lR[U] *peran arḥa pé-e-da-aš* “(The Stormgod) right away in the morning brought in a cloud and placed it for me and my army. (... The enemy could not see. But when I arrived in Malazziya,) he carried the cloud away from before me” KBo 19.76 i 28-29, 31-32 + KUB 14.20 i 15-16, 18-19 (ann., Murš. II), tr. Otten, AfO 22:113; cf. KUB 29.7 rev. 59-60, below 1 b 2' d'.

11'' *takšan arḥa*: “We saw an *aramnanta*-bird *tarlian*. It flew in on the good side in front. It seized a bird GUN-lian” *n=an takšan arḥa pé-e-da-aš* “and carried it away in the middle” KUB 16.46 iv 7-8 (bird oracle, NH).

12'' *katta*: (Muwatalli collected/picked up the statues of Ḫatti’s deities and the images of the ancestors) *n=aš INA* ^{URU.d}U-ašša *katta pé-e-da-aš* “and he transported them down to Tarḥuntašša” KUB 1.1 ii 53 (Apology of Ḫatt. III), ed. StBoT 24:14f.; *nu* ^{GIŠ}BANŠUR.ḪI.A *šarā karpanzi n=at=kan* KÁ.GAL-TIM ŠA ^{URU}Tauiniya (dupl. [... *aš-ka*]-*az*) *katta pé-e-da-an-zi* “They lift up the tables and carry them under the Tawiniya gate” KUB 15.31 i 13-14 (evocation rit., MH/NS), w. dupl. KUB 15.32 i 14-15 (ENS), ed. Haas/Wilhelm, AOATS 3:150f.; *n=an=šan katta* INA ^{lD}ĀI^l(*da*) *pé-e-da-an-zi* “They carry it (the *ḥilištarni-*) down to the Ālda River” KBo 24.13 iv 17-18 (*ḥišuwa*-fest.), w. dupl. KBo 20.117 + KBo 24.14 iv 15; *nu šaštan šarā dāi n=an=kan katta pé-e-da-i* “He picks up the bed and carries it down” KBo 5.11 iv 10-11 (instr. for gateman, MH/NS); *nu=kan* ^{GIŠ}GIDRU *katta pé-e-da-[an-zi]* “They carry the staff down” KUB 12.2 iv 6 (cult inv.), ed. Carter, Diss. 79, 86; for other usages of *katta peda-*, see 1 a 2' a' 2'' b'', and 1 b 2' e' below.

13'' *kattan*: They prepare six rams, six billy-goats, twelve GİR.GAN-vessels, twelve cups, twelve thick-breads, one *ḥuppar*-vessel of beer,

peda- B 1 a 1' b' 13''

(and) three small copper knives. Then they drive to another place in the countryside” *kī=ya hūman kattān pé-e-da-an-zi* “And they carry all these things along” KUB 9.31 iii 59 (Ašhella’s rit., NH), ed. Diṅḡol, *Bellefen* 49/193:16f., 24; for a non-literal usage of *kattān peda-*, see 1 b 2' d', below.

14'' *kattānda*: nu KUR UGU *šarā dāš n=at=kan* INA KUR *Gašga kattānda pé-e-da-aš* “(Piḡuniya) seized the Upper Land and transported it ([the booty? of] the land) down to the Kaška Land” KBo 3.4 iii 70-71 (ann., Murš. II), ed. AM 88f. □ grammatically the obj. is the neut. n. *utne*; [...]x=kan dU NA4ZL.KIN GAM-ta [p]é-tan_x-zi KUB 41.34 rev. 8; for a non-literal usage of *kattānda peda-*, see 1 b 2' d', below.

15'' *menahḡanda*: GIM-an DINGIR-LUM URU-ri *maninkuwahḡi nu=šši=kan* MUNUS SANGA dḡatepinun *menahḡanda pé-e-da-i* “When the deity draws near to the city, the priestess carries (the statue of) ḡatepinu to meet him (i.e., the deity)” KUB 60.147 iii? 15-17 (fest.); for another usage of *menahḡanda peda-*, see 1 b 2' d', below.

16'' *parā*: see *parā* 1 hh.

17'' *āppa parā*: KBo 22.190:8 (in broken context).

18'' *parranda*: see 1 b 2' d' below.

19'' *pariyan*: see *pariyan* 1 a 5'.

20'' *peran*: KBo 27.80:9, translit. Otten/Rüster, ZA 71:126; cf. *peran pedumaš*.

21'' *šarā*: dNinattanniuš=ma=kan TUR.TUR-TIM GIŠ-ruī *šarā pé-e-da-an-zi* “But the small breads (in the shape) of Ninatta (and Kulitta) they carry up to the woods/tree” KUB 10.63 vi 5-6 (winter fest. for Ištar of Nineveh, MH?/NS), ed. dNinattanni- a; “He will attack Kaḡamišša and carry off its grains” *n=aš=kan* URUḡatienzuwa *šarā pé-e-da-i* “and carry them up to ḡatenzuwa” KUB 40.106 ii? 6-7 (oracle question?, NH); “She places them (a spindle whorl and the stem of a reed) on the thick-bread” *n=at išpan~taz šarā šuhḡa pé-e-da-i* “and at night carries them up to the roof” KUB 7.1 ii 18-19 (Wattiti’s rit., NH), ed. Kronasser, *Die Sprache* 7:149, 151, cf. *panzakitti-*.

22'' *āppa šarā*: “We will go up” [(U G)IŠŠUKUR ZAB]AR *āppa šarā pé-e-tu-me-ni* “and we will car-

peda- B 1 a 2' a' 3''

ry the bro[nze spear] back up” KUB 17.1 iii 16 (rit., OS), w. dupl. KUB 17.3 iii 16 (OS), ed. StBoT 8:30f.

2' (obj. beings usually capable of self-propulsion) — a' (humans or animals seen as unable to walk themselves and therefore carried or swept along without their own assistance or cooperation) — 1'' (a baby, who is unable to be led, but must be carried): [*n=an*] *arḡa pé-e-da-aš* “(The fisherman) carried [it] (sc. the child) home” KUB 24.7 iv 40-41 (tale of the Fisherman, NH), ed. Friedrich, ZA 49:232f., tr. Hittite Myths 66; (Take this newborn [stone monster Ullikummi]) [(*nu=war=an*)] GE₆-i KI-pí *pé-e-ta-at[-tén]* (var. *pé-da-at-t[én]*) “and carry him to the dark earth” KUB 33.102 iii 21 (Ullik., NH), w. dupl. KUB 33.98 iii 11, ed. Güterbock, JCS 5:154f.

2'' (obj. people) — a'' people carried or brought against their will(?): [*n=ašt*]a? MUNUS.LUGAL-aš DUMU.MUNUS É-TIM *kuwatan pé-ta-at-te-ni* “Where are you taking the queen’s ‘daughter-of-the-house’?” KBo 3.28 ii 23 (anecdotes, OH/NS); [*nu=kan?*] DUMU.MUNUS d[a]mēdani *kuedanikki pedi pé-e-da-an-zi* “They will bring/move the girl to some other place” KBo 18.10:14-17 (letter, NH), ed. THeth 16:206; see ex. in HT 1 iii 37-40, above 1 a 1' b' 8''.

b'' possibly not people: “The enemy will surround the city” *n=aš katta pé-e-da-at-ti n=an hul~laši* “You will bring them (com. pl. obj. unclear) down and defeat him (com. sg., sc. the enemy)” KUB 37.223 rev. 3-5 (omen, OS), ed. StBoT 23:142; definitely not people: ÉRIN.MEŠ-*n=an kuiš anda pé-e-ta-i* ... ÉRIN.MEŠ-*n=an āppan anda pe-e-ta-i* (var. [pé]-le¹-da-i) “He who brings the troops in ... brings the troops in at the back” KBo 17.1 i 32-34 (rit., OS), w. dupl. KBo 17.3 i 26-27, ed. StBoT 8:20f. note *wilnaš* ÉRIN.MEŠ-an “troops of clay” in *ibid.* iii 8.

3'' (animals which seem to be carried, not led; therefore not conveying themselves): [o o =m]a 2 GUD.MAḡ GE₆-TIM *karpanzi* 1 GUD.MAḡ 10 LÚ.MEŠ ŠUKUR ZABAR [(*karpanzi*)]i ṛnamma¹ 1 GUD.MAḡ 10 LÚ.MEŠ ŠUKUR ZABAR *kar~panzi* [...-z(i)? t=uš anda éḡ)]alentiu *pé-e-da-an-zi nu apūšša* [ḡ(ukanzi)] “They lift two black bulls. Ten ‘men of the bronze spear’ ‘lift’ one bull, (another) ten men of the bronze spear lift another bull. They ... carry(?) them to the palace and

peda- B 1 a 2' a' 3''

slaughter them also” KBo 21.25 i 46-48 + KUB 34.123 i 16-18 (thunder fest., OH/MS), w. dupl. KUB 43.26 i 4-6 (OS), ed. Archi, RSO 52:24f., Alp, Tempel 212f.; “I take a piglet” *n=an É.ŠĀ-na anda pé-e-da-aḫ-ḫi n=an MUNUS.MEŠSUḪUR.LAL adanzi ḫaštae=ma ANA É. MUḪALDIM pé-e-da-an-zi* “and carry it into the inner chamber. The female attendants eat it and they carry the bones to the kitchen” KUB 17.28 i 22-24 (incant., NS); *n=ašta LÚpatiliš SILA₄ anda pé-e-da-a-i* “The *patili*-priest carries in a lamb” KBo 5.1 iv 9 (rit., NH), ed. Pap. 12*f., cf. ibid. iv 21; *n=ašta 3 NINDA.KU₇ TUR 1 DUGḪAB.ḪAB GEŠTIN 1 MÁŠ.GAL ŠIR* (cf. MÁŠ.ŠIR, line 26) *parā āškaz pé-e-da-i* “She (i.e., the Old Woman) brings from outside three small sweet cakes, one pitcher of wine, and a male goat” KBo 17.105 iii 23 (incant., MH/MS); cf. KUB 5.6 iii 30-31, KUB 30.34 iv 19-20; cf. ex. in HT 1 iii 37-40, above, 1 a 1 b' 8''.

b' (animals which are led, an apparent exception to the pattern of *peḫute-/uwate-* for leading persons or animals able and/or willing to propel themselves, versus *peda-/uda-* for “bringing/carrying” objects or persons/animals not willing or able to propel themselves): *maḫḫan=ma=aš INA 5 KASKAL arḫa uwadanzi n=aš INA É LÚIŠ pé-e-da-an-zi* “When they lead them (sc. the horses) back home for the fifth time, they bring them to the stable” KBo 3.5 iv 38-40 (Kikk., MH/NS), ed. Hipp.heth. 100-103; cf. IBoT 2.136 iv 50, 69 □ outside of iv 40, 50, 60 in Tablet II of Kikk., *peḫute-* is used instead of *peda-*. Kammenhuber, Hipp.heth. 102 n. 134, therefore considers a possibility of a three-time error on this one tablet for *pé-e-<ḫu>da-an-zi*, possibly because Hittite was a poorly understood language for Kikkuli.

3' (subj. waters) — **a'** *karez* “flood”: [*mā*]*n=wa* ^{GIŠ}KIRI₆.GEŠTIN=*ma gazez parā pé-e-d[a-i BĒ]L=ŠU* ^{GIŠ}tieššar āppa tān ti[ttanuzi] “And [whe]n a flood carri[es] off a vineyard, its [own]er [will] p[lant] (lit. make to stand) the fruit plantation a second time” KUB 57.30:8-9 (OS); [... *utn*]ē *kariz pé-e-da-i* “... the flood will carry off the land” KUB 8.27 l.e. 3a (apod. to lunar omen, NH); cf. KBo 10.45 iv 41, below 1 b 2' d'.

b' **ÍD** “river”: **ÍD-š=a ANA A.AB.BA KUR** ^{URU}Zalpuwa *pé-e-da-a[š]* “The river carried (them,

peda- B 1 b 2' a'

sc. the sons, or the baskets containing the sons) to the sea, to the land of Zalpa” KBo 22.2 i 3-4 (lit., OS), ed. StBoT 17:6f. and StBoT 23:35, 111; *nu BĒL GUD ÍD-aš pé-e-da-i* (var. *pé-e-da-a-i*) “The river carries off the owner of the ox” KBo 6.3 ii 53 (Laws §43, OH/NS), w. dupl. KBo 6.5 iv 14, ed. HG 30f.; *n=at ÍD-aš pé-e-da-i* (var. *pé-e-da-a-i*) KBo 11.10 ii 11 (rit., MH?/NS), w. dupl. KBo 11.72 iii 13-14 (MH?/NS).

c' **PA₅** “canal”: *n=ašta* ^{GIŠ}MÁ *ištappešnaš PA₅-aš ištappešnaza parā ÍD=kan anda pé-e-d[a]-[i]* “The reservoir canal carries the boat out of the reservoir to the river” KUB 29.7 rev. 42-43 (rit., MH/MS), ed. Lebrun, Samuha 124, 131 (= rev. 51-52) w. rest. *pé-e-e[na]-[i]* cf. HED 1/2:473.

4' (subj. winds): *kūš=wa GIM-an hūwanza pé-e-da[-i nu ...] QĀTAMMA* ^{URU}*pe-e-da*¹-ú “As the wind carries these away, so may it carry [...] away” KUB 60.144:7-8; cf. similar expression w. verb *pittenu-* A b.

b. Extended meaning; not a literal carrying/transporting — **1'** in general — **a'** subj. a deity: ^{LÚ}.MEŠ ^{URU}*Kuruštamma maḫḫan* [(^{dU} ^{URU}*Ha*)]*tti INA KUR* ^{URU}*Mizri pé-e-da*¹-aš “How the Storm-god of Ḫatti carried the men of Kuruštamma into Egyptian territory” KUB 14.8 obv. 13-14 (prayer, Murš. II), w. dupl. KUB 14.10 ii 2-3, tr. *maḫḫan* 3 a; cf. KBo 19.76 i 28-29, 31-32 + KUB 14.20 i 15-16, 18-19, above 1 a 1 b' 10''.

b' subj. “death,” “day of death”: (If a king confides in you, saying:) *lē=war=an=za=(š)an kueda~nikki* [*parā*] *mematti n=an=za=an kuitman apēl* [*UD-za(?)*] *arḫa pé-e-da-i* “You must not [dis]close it to anyone, until [death] (lit. ‘his [day]’) carries him away” KUB 26.1 i 58-60 (SAG 1 instr., Tudḫ. IV), ed. Dienstanw. 11.

2' obj. abstract nouns or nouns representing intangibles — **a'** a message (*memiya(n)-, ḫaluka-*): *nu=kan ANA LÚ.MEŠ* ^{URU}*Taggašta memian kattan arḫa pé-e-te-er* (var. *pé-te-e[r]*) “They brought the message to the people of Taggašta” KBo 5.8 i 7 (ann., Murš. II), w. dupl. KUB 19.36 i 2, ed. AM 146f.; cf. KBo 16.16 iii 11-12, w. dupl. KUB 19.37 iii 19-20, KUB 14.20:9; [... *EG*]*IR-pa* ^d*Kumarbiya memiyan pé-e-da*[-aš] KBo 26.83:15, cf. KBo 26.88 iv 5; [*INIM.?*]*EŠ kuiēš* ^dUTU-ŠI *memāi n=aš apiya pé-e-da-an-zi* KBo 24.128 obv. 2 (oracle question, NH); *š=e EGIR-pa ANA* ^m*Naram-d*Šinna [*E*]*N-a=šši ḫalukan pé-e-te-er* (var. *āppa*

peda- B 1 b 2' a'

peda- B 1 b 2' d'

memir) “They brought the message (var. they reported back) to their lord Naramsîn” KBo 3.16 ii 14-15 (hist., OH/NS), w. dupl. KBo 3.18 iii 1, ed. Güterbock, ZA 44:52-55; *nu EGIR-pa* ^dUTU-*i* *ḫalukan pé-e-da-aš* “He brought the message back to the Sungod” KUB 17.10 i 27-28 (myth., OH/MS), translit. Myth. 31, tr. Hittite Myths 15; cf. KUB 33.24 i 24, w. dupl. KUB 33.26 obv. 4; [... *ḫalu*]*gan pé-e-da-aš* KUB 35.148 ii 3 (Zuwi’s rit., OH/NS).

b' testimony, a solemn declaration (obj. “testimony” implied, expressed only by a pron.) (*-za ... anda peda-* “to bring in”): “Thus speaks Arlawiz-zi”: *PĀNI DINGIR-LIM=wa=za=kan kī anda pé-e-da-aḫ-ḫi* “I bring in the following (testimony) before the deity”: (a sworn statement follows) KUB 13.35 + KBo 16.62 iv 20-21 (dep., NH), ed. StBoT 4:12f.; cf. *nu=za=kan linkiya anda kišan pé-e-da-aš* KUB 13.35 i 10, ed. StBoT 4:4f. and *lingai-* mng. 1 a 1'; (If temple officials neglect to offer first-fruits to the gods first, and this becomes known, it is a capital offence) “But if it does not become known” *n=at udatteni kuedani mēḫuni nu=šmaš=kan PĀNI DINGIR-LIM kiššan anda pé-e-da-at-te-ni* (var. *pé-e-da-at-tén*(eras.)) “you will bring in (a solemn declaration) before the deity at the time in which you do bring them (as follows): (‘If we at first devoted these first-fruits to ourselves ... , and have offended the gods,’ implied: May the gods punish us)” KUB 13.4 iv 47-48 (instr., pre-NH/NS), w. dupl. KUB 13.17 iv 9-10, ed. Süel, Direktif Metni 82f., Chrest. 164f., tr. ANET 210 (both of the latter: “you bring them before the god with these words,” although “them” is not in the text; the obj. of *peda-* is “(words)” not “(first fruits)”; for KUB 13.4 ii 30-31, see above 1 a 1' b' 1'.

c' (everything) good, good (items): “Telipinu became angry” *nu=wa=z! ḫūman āššu pé-e-ta-aš* (dupl. *pé-e-da-aš*) “and carried off everything good” KUB 17.10 i 22 (OH/MS), w. dupl. KUB 33.2 i 7 (OH/MS), translit. Myth. 31, tr. Hittite Myths 15; cf. KUB 33.4:8 + IBoT 3.141 obv. 3, translit. and rest. Myth. 39; *ḫalkin* ^d*Im~marnin šalḫianten mannitten išpiyatarr=za pé-e-da-aš* KUB 17.10 i 10-11 (OH/MS), see *manniti-* mng. a, tr. Hittite Myths 15; *ḫāššū=ya=z pé-e-da* “And carry away good” KBo 34.62 obv. 4.

d' various evils: *IM.ḪI.A-uš walliwalliūš* ^d*LAMMA-aš idalauwa uddār ANA* ^d*É.A KASKAL-*

ši IGI-anda pé-e-te-er HT 25 + KUB 33.111 ii or iii 3-5 (myth., NS), tr. *menahḫanda* mng. 5 f; *nu=wa=kan idālu k[allar? uttar] pé-e-da-a-ú* KBo 4.2 ii 11-12 (rit., pre-NH/NS), see *lamniya-* mng. 4 a; *n=at=za kāš wappuwaš IM-aš tarḫḫan ḫarzi n=at=za EGIR-pa wappui pé-e-da-ú* “This riverbank mud has vanquished it (sc. the unfavorable thing). Let it carry it back to its own riverbank” KBo 4.2 i 52-53 (Ḫuwarlu’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:91, 96; (Whoever breaks the oath, may he be shattered by a disease) *nu idālu ḫinkan pé-e-da-ú* “May he carry (i.e., experience) a horrible death” KBo 6.34 i 39, cf. *ibid.* ii 28-29 (soldier’s oath, MH/NS), ed. StBoT 22:8f. differently and w. comment on p. 29; “In the future, the royal power in Tarḫuntašša belongs to Ulmi-Teššub’s descendants” *kuiš=ma=šši uwāi pé-e-da-a-i* “Whoever brings him woe/harm (and takes his country away ... may the gods extinguish his line)” KBo 4.10 rev. 25 (treaty, Ḫatt. III or Tudḫ. IV), ed. StBoT 38:48f.; cf. KBo 6.29 iii 38, ed. NBr. 50f. (“Schwierigkeiten macht”); [... *ANA*] ^d*UTU-ŠI ḪUL-lu kuiški pé-da-i* “[If] someone brings harm [to] My Majesty” KUB 21.37 obv. 48 (hist., Ḫatt. III); *ḪUL-lu pe.-an arḫa UL pé-da-a-i* KUB 6.2 obv. 5 (liver oracle, NH); *idalu utta[r ...] pé-e-da* KUB 41.23 ii 11-12 (incant., OH/NS); *ezzan GIM-an IM-anza pīt-te-nu-uz-zi* (var. *pīt-te-nu-zi*) *n=at=kan aruni parranta pé-e-da-i kēll=za parnaš ēšḫar papratar QĀTAMMA pīt-te-nu-ud-du n=at=kan aruni parranda pé-e-da-a-ú* (var. *pé-da-a-ú*) “Just as the wind whisks away the chaff and carries it across the sea, let it likewise whisk away the murder and impurity of this house and carry it across the sea” KUB 41.8 ii 15-18 (rit., pre-NH/NS), w. dupl. KBo 10.45 ii 52-54 (NS), ed. Otten, ZA 54:124-127; *n=at=kan kariz aruni anda pé-da-a-ú* (vars. *pé-e-da-ú*) “Let the cloudburst carry it (sc. slander, lit. the evil tongue) into the sea” KBo 10.45 iv 41, w. dupls. KUB 7.41 iv 8, KUB 41.8 iv 39 (rit. pre-NH/NS), ed. Otten, ZA 54:138f.; “Whatever evil matter, oath, curse (or) [unclea]nness has been committed before the deity” *n=at kē nakkuššieš ANA DINGIR-LIM peran arḫa pé-e-da-an-du* “Let these scapegoats remove them from the presence of the deity (and let the deity and client be pure from that matter)” KUB 29.7 rev. 59-60 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuḫa 125, 132, tr. Gurney, Schweich 50; “Take these sacrifices for yourselves. Make the bloodshed, uncleanliness, mis-

peda- B 1 b 2' d'

piddai- A

deed, oath, and *kurkurai-* of the house run before you” *n=aš=kan katt[(an)] pé-e-da-tén* “And carry them with (you)” KUB 7.41 iv 20-21 (rit. for the underworld, MH/MS?), w. dupl. KBo 10.45 iv 54 (NS), ed. Otten, ZA 54:140f; “Whatever evil bloodshed is therein, take it and give it to the god of blood” *n=at GAM-anta GE₆ taknī pé-da-a-ú* “Carry it down into the dark earth” KBo 10.45 iii 19-20 (rit. for the underworld, MH/NS), ed. Otten, ZA 54:128f. iii 11; cf. KBo 26.79:5 (Hedammu), ed. StBoT 14:68f.; KUB 30.36 ii 16 (purif. rit.).

e' odor: “They unhitch them. They do not take their halter/bridle off” *n=aš katta ašnuanzi waršu~la=ya=šmaš katta pe-e-da-i* “They rub them down (lit. treat them), and it carries their odors down” KBo 3.2 rev. 11 (Kikk., MH/NS), ed. Hipp.heth. 136f. □ for *waršula-*, see Güterbock, JKF 10:212.

f' the sea (*aruna-*), logical obj. expressed as pass. subject: *nu=šši=kan arunaš [... (išhuzziyaš ped)]i TÚG-aš mán anda pé-e-da-an-za* (var. [...]x-zi) “The sea having reached (lit. “was brought”) up to his waist (lit. ‘the place of the belt’) like a garment” KUB 33.93 iv 24-25 (Ullik., NH), w. dupl. KUB 33.92 + KUB 36.10 iii 15, ed. Güterbock, JCS 5:158f.; if we take the main text’s reading *pedanza* as the correct one, this could be a pass. part. of a trans. v., and we wouldn’t have to posit an intrans. use. If the [*pedan*]zi var. is correct, the intrans. option would become necessary.

c. (special usage: obj. furrow): “If someone violates the boundary of a field” 1 *akkālan pé-e-da-i* (NS dupls. 1 *aggalan pennāi*) “(in that) he carries (NS var. “drives”) one furrow(?) (into the neighbor’s field)” KUB 29.30 iii 9 (Laws §168, OS), w. dupls. KBo 6.26 i 46-47 (NS), KBo 6.13 i 1-2 (NS), ed. HG 76f., see *padda-* v. for disc. of this passage.

2. to spend (time): (My grandfather Šuppiluliuma restored order in the lost territories and rebuilt them) *nu=kan MU.20.KAM anda pé-e-da-aš* “He spent twenty years (until he repossessed them completely)” KUB 19.8 i 8-9 (hist., Hatt. III), ed. Riemschneider, JCS 16:119, tr. Kitchen, Suppiluliuma and the Amarna Pharaohs, p. 3; cf. *ibid.* i 22, and iii 34-36, w. dupl. KUB 19.9 iii 6; [*nu*] UD.7.KAM=pat *pé-[e]l-da-aš* “He spent seven days” KUB 15.36 obv. 19 (aphasia of Murš. II), w. dupl. KUB 12.31 obv. 17, ed. MSpr. 6f. (“Sieben Tage verbringen”) and 17, cf. Güterbock, ZA 42:227 (pointed out that

the subj. is the person, not the time), cf. also Pedersen ArOr 7:86 (“es trug volle 7 Tage fort,” i.e., impers. usage); *nu=kan mašiš imma* UD.HI.A UGU *pé-e-da-i* “(Regardless of) how many days he will spend up there” KUB 5.1 i 88, tr. *maši-* mng. 2 c.

The criteria for using *uwate-/pehute-* versus *uda-/peda-* are not completely clear. But it seems that the former indicates a “leading” or “conducting.” The latter is either a “carrying,” where the object cannot walk, or the action is performed on an passive human or animal, or the subject is a deity and the action is not a literal carrying.

Sommer, Heth. 2 (1922) 45; Friedrich, ZA 36 (1925) 52f.; Sturtevant, Lg. 7 (1931) 1-9; Götze, ArOr 5 (1933) 22 n. 3; Sturtevant, JAOS 54 (1934) 406; Güterbock, ZA 42 (1934) 226f. (mng. 1 “ferre”; mng. 1 b “(Worte) vorbringen,” “ausagen”; mng. 2 “(Zeit) hinbringen,” (“... ist die Person Subjekt, nicht die Zeitangabe”); Pedersen, ArOr 7 (1935) 85f.; Güterbock, JCS 5 (1951) 159 (mng. 1 b 2' f'); Kronasser, EHS 1 (1966) 530f. (“bringen ... je nach Objekt auch ‘transportieren’ u. ä. (Götterbilder, Menschen, Tiere, Leichen, Sachen)”; Starke, StBoT 23 (1977) 142.

[*pè-da-*] “to dig,” Puhvel, Heth.u.Idg. (1979) 214-216, and *idem*, FsNeumann (1982) 317 see *padda-* A.

pitta- A n. see *pīetta-*.

pidda- B v. see *padda-* A.

LÚ **píd-da**[(-)...] see LÚ *pád-da*[(-)...].

piddai- A, **pittiya/e-**, **pitte-** v.; **1.** to run, race, **2.** to flee, **3.** (trans.) to run (a review?), **4.** to fly, **5.** (associated prev., postpositions, or adverbs); from OS.

pres. sg. 1 *pít-ti-ia-mi* KUB 18.58 iii 32 (NH).

sg. 3 *píd-da-a-i* KBo 17.43 i 16, KBo 20.12 i 1 (both OS), ABoT 9 i 1 (OH/MS), IBoT 1.36 iii 10 (MH/MS), KBo 14.3 iv 37 (Murš. II), *pí-íit-l-[a-i]* KUB 56.46 vi 3 (OH/ENS?), *píd-da-i* KUB 56.52:9, *píd-da-a-iz-zi* KBo 10.7 iv 11 (OH/ENS), KUB 30.36 iii 5 (MH/NS), KBo 5.6 ii 41 (Murš. II), *pít-ta-iz-zi* KBo 4.14 iii 48, 49 (Šupp. II); possibly *pí-it-ta-iz-zi* KBo 3.34 ii 35 (OH/NS), cf. mng. 3 and *piddai-* B 1 a 2'.

pl. 1 *píd-da-a-u-e-ni* KBo 17.48 obv. 7 (ENS?).

pl. 3 *pít-ti-ia-an-zi* IBoT 1.36 iii 66 (MH/MS), VBoT 24 ii 14 (MH/NS), KBo 10.20 i 21 (NS), VBoT 56 obv. 6 (NS), KUB 10.22 i 4, *pít-ti-an-zi* KUB 10.1 i 12 (OH/NS), KUB 30.39 obv. 15 (NS), *pít-t[e]-an-zi* IBoT 1.36 ii 17 (MH/MS),

piddai- A

piddai- A 1 a 1'

píd-da-a-an-zi KBo 5.4 obv. 28, KUB 6.41 iv 17 (Murš. II),
píd-da-an-zi KBo 19.73a iii 17 (Muw. II).

pret. sg. 2 *píd-da-it-ta* KBo 23.1 i 20 (NH) (w. Oettinger, Stammbildung 472 n. 30; Lebrun, Hethitica 3:156, interprets it as Luw. pret. sg. 3; cf. also differently Haas/Wilhelm, AOATS 3:11).

sg. 3 [*p*] *líd-da-l-iš* KUB 14.1 obv. 3 (MH/MS), *píd-da-a-iš* KBo 8.34 + KBo 16.12:3 (Murš. II), KBo 2.5 + KBo 16.17 ii 25 (Murš. II), KBo 16.36 iii (13) (Ḫatt. III), KUB 19.61 ii (41) (Ḫatt. III), KUB 33.120 i 14, 22 (NS), *píd-da-a-it* KBo 26.65 ii 8 (MH?/MS?), KUB 17.1 ii 12 (NH), KBo 3.6 ii 24 (Ḫatt. III), *pí[d-d]a-it* KUB 31.118:6 (NS).

pl. 3 *pít-ta-a-er* KBo 19.80 rt. col. 10, (11) (NH), *píd-da-a-er* KUB 34.125 left col. 8 (NS).

imp. sg. 2 *píd-da-i* KBo 22.201 iii 9 (pre-NH/NS), *píd-da-a-i* ibid. iv 9, KBo 20.67 (same text as KBo 17.88) iv 15 (OH/MS?), KBo 17.88 (same text as KBo 20.67) iii 16 (OH/MS?), KBo 11.55:3, 7 (NS).

pl. 2 *píd-da-at-tén* KUB 1.15 ii 8 (OH/NS), *píd-da-a-at-tén* VAT 7481 obv. iv 24.

part. ^(LÚ)*pittēyant-* q.v.

verbal subst. nom. *pít-te-ia-u-wa-ar* KUB 36.75 iii 15 (OH/MS), *pít!*[(text: *nu*)]-*ti-i*[-*ia-u-wa-ar*] KUB 31.130 rev. 2 (MS); here or belonging to *piddai-* B are *píd-da-a-u-wa-ar* KBo 26.10 iv 7, KBo 26.11 rev. 5, see also bil. sec.

gen. [*pí*]*d-du-ma-aš* KBo 13.119 ii 7 (NS), *pít-ti-ia-u-wa-aš* KBo 10.20 ii 13, iii 8 (NS).

inf. *píd-du-ma-an-zi* KBo 13.119 ii 9, 19.

uncert. *pít-ti-ia-u-wa-x*[...] KUB 51.77 obv. 6, either -*a*[š] v. subst. gen., or -*a*[n-zi] inf.

iter. pres. sg. 2 *pít-te-eš-ki-ši* KUB 33.92 iv 12 (NS).

pl. 3 *píd-da-a-eš-kán-zi* KBo 5.13 iv 9 (Murš. II), *píd-da-a-iš-kán-zi* KBo 4.3 iii 20 (Murš. II), *píd-da-iš-kán-zi* KUB 14.3 iv 13 (LNH), KUB 36.12 i 19 (NS).

pret. pl. 3 *píd-da-eš-ker* KUB 14.3 iii 51 (LNH), KUB 19.23 rev. 11 (LNH).

sup. *pít-ta-iš-ki-u-wa-an* KBo 6.29 i 14 (Ḫatt. III).

The morphology in HW differs since Friedrich assigned here some forms belonging to *piddai-* B. The imp. sg. 2 *pidda* (Güterbock, IF 60:202 iv 10), is probably to be emended to <*a*>*padda*, see after the morphology of *pīetta-*ipitt*(a)-*, n. neut.

Oettinger, Stammbildung 472f. postulates an older stem *pittīe-bbi* distinct from *piddae-* “enrichen” (our *piddai-* B), which only began to mutually coalesce in NH.

EGIR-*pa parā píd-da-a-u-wa-ar* w. Sum. and Akk. cols. broken KBo 26.10 iv 7 (Diri Bogh., NH), w. dupl. KBo 26.11 rev. 5; [... *ku*] *iš píd-da-iz-zi* KBo 1.39 i 11 (proto-Lu, NH), ed. MSL 12:218 □ both exx. could belong also to *piddai-* B.

1. to run, race — **a.** (said of people, gods, horses) — **1'** to run: *ikniyanza píd-da-i lē* “Does the lame man run? Certainly not” KUB 12.62 rev. 9 (rit., pre-NH/NS), ed. *lē e*; *dudduwaranaza=kan LÚ-aš māḫḫan pít-te-ia-u-wa-ar* (dupl. *pít!*[-*ti-i*][-*ia-u-wa-*

ar]) *peššīyanun* “Like a crippled(?) man I have given up running” KUB 36.75 iii 14-15 (prayer, OH/MS), w. dupl. KUB 31.130 rev. 2 (OH/MS), ed. *māḫḫan* 1 a 1' a' □ Lebrun, Hymnes 130 tr. “j'ai rejeté l'angoisse[is],” apparently considering *p.* as related to *pittuliya-*; cf. also *píd-du-ma-an*[-*zi* o o]x *peššī*[(*yanun*)] KBo 13.119 ii 19 (purif. rit., NS), w. dupl. KBo 13.133:8; “He takes the body part and drops it back into the pot” *t=aš* [*píd*]-*da-a-i* (dupl. *pí-it-t*[-*ia-i*]) “and he runs off” KBo 17.43 i 16 (OS), w. dupl. KUB 56.46 vi 3 (OH/ENS?), translit. StBoT 25:102 (= 1. 10); “One guard motions with the spear toward the guards and the palace attendants and calls out in Hittite: ‘To the side!’” *nu* ^{LÚ.MEŠ}*MEŠEDŪTI DUMU.MEŠ É.GAL=ya EGIR-an arḫa pít-ti-ia-an-zi* “and the guards and palace attendants run past the rear” IBoT 1.36 iii 66 (instr., MH/MS), ed. Jakob-Rost, MIO 11:196f., AS 24:30f.; “He who walks at the end of the line, breaks the gate down and throws it away. He shouts” *n=at=kan arḫa pít-ti-ia-an-zi māḫḫan=ma=at parā aranzi* “and they run away. But when they arrive outside (the gate) ...” VBoT 24 ii 14-15 (rit., MH/NS), ed. Chrest. 110f., cf. *parā-* 1 b; “The performer speaks: ‘Come, Mt. Ḫulla and Mt. Pišku-runuwa! Rise!’” EGIR-*pa=ma* ^{LÚ.MEŠ}*araš=teš*(sic) *píd-da-at-tén* (dupl. *píd-da-a-at-tén*, par. *píd-da-a-i*) “Run back to your friends (i.e., the other mountains)” KUB 1.15 ii 7-8 (monthly fest., OH/NS), w. dupl. VAT 7481 obv. iv 23-24 and par. KBo 17.88 + KBo 24.116 iii 16 (OH/MS?); cf. ibid. iii 19-21, ed. ^(LÚ)*mayant-* 2 b 1'; “He saw a seventh dream: Kešši went (to hunt) lions” *n=aš=kan parā āški píd-da-a-it* “He ran out to the gate (and found serpents and sphinxes in front of the gate)” KUB 17.1 ii 12 (Kešši, NH), ed. Friedrich, ZA 49:238f., cf. *parā-* 1 ii; *kuwapi*[(= *war=at*)] *andan píd-da-iš-kán-z[i]* 2 ^{LÚ.MEŠ}*ATHUTIM* “Where are they running to, the two brothers?” KUB 33.113 i 6-7 + KUB 36.12 i 19 (Ullik., LNS), w. dupl. KUB 33.92 iv 9, ed. Güterbock, JCS 6:10f.; cf. KUB 33.92 iv 12; “The chief spearmen bow” *namma=at pít-*[-*te-an-zi*]¹ “Then they run (and they walk in front)” IBoT 1.36 ii 17 (instr., MH/MS), ed. AS 24:16f., Jakob-Rost, MIO 11:182f. (differently); (The king travels. When he comes away from the city Ḫišarluwa) “the ḪAZANNU stands on the right, on top of the *paššu*. But when [the kin]g(?) is lined up with him” *n=aš* (par. *t=aš*) *UŠKĒN* [*n=a*] *š=kan pašsun EGIR-an* [*katta*] *píd-da-a-i* (par. *pa-iz-zi*) “he bows and runs (par. goes)

piddai- A 1 a 1'

down the back of the *paššu*” KBo 34.160:4-6 (*nuntar~riyašhaš* fest.), w. par. KUB 58.22 i 17-18, KUB 2.7 i 19-20, parallels ed. Popko, AoF 13:220, Košak, *Linguistica* 16:62, 57, cf. *paššu*- a.

2' to race — **a'** (said of people): “The king and the queen come down to the *ašša*-gate, the chief of the bodyguards gives a signal with his spear” *nu* LÚ.MEŠKAS₄.E *pít-ti-an-zi* “and the runners race” KUB 10.1 i 12 (KILAM, OH/NS), cf. StBoT 27:104; *nu* LÚ.MEŠMEŠEDI *pít-ti-an-zi* “The bodyguards race. (He who wins takes the bridle)” KUB 10.18 i 14 (fest., OH/NS), ed. Archi, RSO 52:20, and Watkins, FsPalmer 431f.; cf. KUB 10.18 vi 15; cf. [...]x *pít-ta-a-i nu tarhzi kuiš nu=šši* [...] “[...] runs, and he who wins, to him [...]” 96f:7, ed. Archi, RSO 52:22; [L]Ú.MEŠGAD.TAR *pít-ti-ia-an[-zi]* KUB 10.22 i 4 (fest. frag., NS); *nu INA ĤUR.SAGTippūwa* LÚ.MEŠMEŠEDI DUMU.MEŠ É. GAL *pít-ti-ia¹-an-zi* (dupl. *pít-ti-an-zi*) “At Mt. Tippuwa the bodyguards and the palace attendants race” KBo 10.20 i 20-21 (*ANDAĤSUM* fest.), w. dupl. KUB 30.39 obv. 14-15 (NS), ed. Güterbock, JNES 19:80, 85.

b' (said of horses): “The king goes to the boxwood grove” *nu=kan pít-ti-ia-u-wa-aš* ANŠE. KUR.RA.MEŠ KASKAL-ši *dāi* “and sets the race horses on their track” KBo 10.20 iii 8-9 (*ANDAĤSUM* fest., NS), ed. Güterbock, JNES 19:83, 86; cf. *ibid.* ii 13; [o] ANŠE.KUR.RA.MEŠ *píd-da-i* KUB 56.52:9, ed. Alp, Tempel 56 (“er geht zu den Pferden”) is uncertain. If the horses are the subj., then *piddai* is intrans. and belongs here. □ for “horses” as a collective sg., see e.g., [A]NŠE.KUR.RA.ĤI.A-un KBo 8.36 i 4 (HW 1. Erg. 25).

b. (said of rumors, “to circulate,” i.e., “run (around)”?): “Further, since humanity is treacherous” *nu=kan AWATE*^{MEŠ} *kattan píd-da-a-eš-kán-zi* “(if) rumors circulate ...” KBo 5.13 iv 8-9 (Kup., Murš. II), ed. SV 1:134f., tr. DiplTexts 74, differently CoS 1:215; see *maršahh*- 2 for other exx. in treaties; cf. Kestemont, *Diplomatique* 618; cf. *AWATE*^{MEŠ} *katta píd-da-a-an-zi* KBo 5.4 obv. 28 (Targ.).

2. to flee: (Attariššiya would have killed you) *nu=š[ša]n zik* ^m*Madduwattaš anda ANA AB* [I^dUTU-ŠI p^r]d-¹*da-iš*¹ “but you, Madduwatta, fled to My Majesty’s father” KUB 14.1 obv. 3 (hist., MH/MS), ed. Madd. 2f., tr. DiplTexts 145; *ammuk=ma=kan* DINGIR-LUM GAM-an *pít-ta-iš-ki-u-wa-an tehhun* “I began

piddai- A 4

to flee (for protection) to the goddess” KBo 6.29 i 14 (hist., Ĥatt. III), ed. Ĥatt. 46f., Puhvel, *Heth.u.Idg.* 213 (differently); “When my father heard: ‘Ahead of time he (sc. the enemy) will go’ [*nu=wa*] *IŠTU URU-LIM kattan arĥa píd-da-a-iz-zi* “[and] flee secretly from the town” KBo 5.6 ii 41 (DŠ), ed. Güterbock, JCS 10:93; “I went to meet him” *nu=mu* ^m*P[ittaparaš U]L tuĥušiyai*[t] *n=aš=mu=kan píd-da-a-iš* “Pittapara did not wait for me but he fled from me” KBo 8.34 + KBo 16.12:2-3 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:168, 177; “I sent to Mašĥuiluwa: ‘Come here to me.’ ...” *n=aš=mu peran arĥa píd-da-a-iš* “But he (i.e., Mašĥuiluwa) fled before me (and crossed over into Maša)” KUB 6.41 i 41 (Kup., Murš. II), ed. SV 1:112f., ed. DiplTexts 70; (When I killed their leader) LÚ.KÚR=*ma=za* [(*píd-da-*)]¹*a¹-iš* (dupl. *píd-da-¹a¹-i*) “the enemy fled” KUB 1.1 + KUB 19.61 ii 41 (Apology of Ĥatt. III), w. dupl. KBo 3.6 ii 24, ed. StBoT 24:12f. (tr. the reflexive *-za* “da verlief sich der Feind”); (Anu defeated Alalu) *n=aš=ši peran arĥa píd-da-a-iš* “and he (Alalu) fled from him (and went to the dark earth)” KUB 33.120 i 14 (myth, NH), ed. Kum. *2, 6, tr. Hittite Myths 40, LMI 117; *n=aš píd-da-a-iš* ^d*Anuš n=aš nepiši iyanneš* “Anu fled, and set out for the sky” *ibid.* i 22, ed. Kum. *2, 7, tr. Hittite Myths 40; DINGIR-LUM *kuedani kuedani papranni peran arĥa píd-da-it-ta* “O deity, from whichever uncleanness you fled” (come back now) KBo 23.1 i 19-20 (rit., NH), ed. Lebrun, *Hethitica* 3:141, 149, cf. *peran* 12 c 1’ j; Lebrun, *Hethitica* 3:156, interprets this as Luw. act. pret. sg. 3; since the deity is addressed directly (*eĥu* *ibid.* i 23-25) the form is pret. sg. 2, see Oettinger, *Stammbildung* 472 n. 30; “If in the same way it becomes difficult for the king” LÚKARTAPPU=*man=kan* ^{GIŠ}GIGIR-*za* GAM *pít-ta-a-iz-z[i* LÚSAG?]=*ma<n>=kan* É.ŠÀ-*za parā pít-ta-a-iz-zi* “i.e., the charioteer might flee down from (his) chariot, or the [eunuch] might flee out of the bed chamber” KBo 4.14 iii 47-49 (hist., Tudĥ.IV/Supp. II), ed. Stefanini, AANL 20:46f.

3. (w. acc.) to run (a review?): *nikumanza uwātar pí-it-ta-iz-zi* “Naked he runs a review(?)” KBo 3.34 ii 35 (anecdotes, OH/NS), so THeth 20:536, w. disc. 555f., for an equally possible alternative tr. “he carries water” (*piddai*- B), see under *nekumant*- 1.

4. to fly: ^d*IŠTAR-i*[š]=*ma=*[(*ka*)]*n* MUŠEN-*iš* *iwar ĥurip*[(*aš*)] *parran*[t]*a pí*[d-*d*]*a-it* “Ištar flew

piddai- A 4

piddai- B

like a bird across the desert places(?)” KUB 31.118:5-6 + KUB 36.37 ii 10 (myth, NH), w. dupl. KUB 12.61 iii 12-13, ed. *parranda* 1 c, tr. Hittite Myths 70; note that in bird oracles, only *pai-* and *uwa-* are used in the mng. “to fly,” see Ünal, RHA XXXI:34 □ for *iwar*, see Hoffner, IM 43:39-51.

5. (associated prev., postpositions, or adverbs)
— **a.** *anda*: KUB 14.1 obv. 3 (mng. 2, above); [...] *maḥḥan anda píd-da-a-er* “As they ran in [...]” KUB 34.125 left col. 8 (*ḥišuwa*-fest.); [...] *ki*] *nun=ma=aš=kan ariyašešni kuit anda UL píd-da-a[-i]* “But now, because he does not run to the oracle” KUB 49.39 ii 10 (oracle question, NH).

b. *andan*: KUB 33.113 i 6-7 + KUB 36.12 i 19 (Ullik., LNS) (1 a 1', above).

c. *āppa*: (addressing a deity) *karpiya zik EGIR=ma píd-da-a-i* “You, lift (yourself) and run back!” KBo 22.201 iv 9 (fest. of the month); “The *MEŠEDI*-guard who brings in the litigants” *n=aš EGIR-pa=pat píd-da-a-i* “runs back again” IBoT 1.36 iii 10 (instr. for *MEŠEDI*, MH/MS), ed. AS 24:24f.; KUB 1.15 ii 7-8 (1 a 1', above).

d. *āppan*: [...] *EGIR-an pít-ta-a[-er]* “They ran behind [...]” KBo 19.80 rt. col. 11 (frag.).

e. *āppan arḥa*: IBoT 1.36 iii 66 (1 a 1', above).

f. *āppan parā*: KBo 26.10 iv 7, KBo 26.11 rev. 5 (for both, see lex. sec.).

g. *āppanda*: *mān=man* (so w. Forrer, Forsch., AU and photograph) ^{URU}*Millawanda<n>=ma arḥa d[aliyazi n]u=kan* *İR.MEŠ=YA apēdani* *ḫkargar[anti EGIR-pa]n[da píd-da-iš-kán-zi]* “But if [he] were to le[ave] the city Millawanda, my servants would ever run after him *kargaranti*” KUB 14.3 iv 11-13, ed. AU 16f., Forrer, Forsch. 1:116f.; cf. *nu kargaranti apēdani EGIR-panda x píd-da-eš-ker* *ibid.* iii 51, ed. AU 14f.

h. *arḥa*: VBoT 24 ii 14 and IBoT 1.36 iii 66 (instr., MH/MS) (both 1 a 1', above); [...] *INA ḤUR.SAG arḥa píd-da-a-it* “He ran off to the mountain” KUB 8.50 ii 4 (Gilg., NH), translit. Myth. 133.

i. *awan arḥa*: *nu=mu INA KUR LÚ.KÚR awan arḥa lē kuiški píd-da-a-i* “Let no one run away from me into the enemy country” KUB 21.47 rev.! 12; cf. KUB 23.82 rev. 18 + KUB 21.47 rev.! 14 (MH/MS).

j. *katta*: KBo 5.4 obv. 28 (1 b, above).

k. *kattan*: KBo 5.13 iv 9 (1 b, above); KBo 6.29 i 14 (1 a 1', above); [...]x *KUR Ḥatt[i] GAM-an pít-ti-ia-mi* “I will run down [to/from] the land of Ḥatti” KUB 18.58 iii 32 (oracle question, NH); *annalaza=pat=kan GAM-an píd-da-eš-k[er]* “From earlier times they repeatedly fled down” KUB 19.23 rev. 11 (letter, NH), ed. THeth 16:28f. (differently); *GAM (= kattan?)* KBo 19.80 rt. col. 10 (frag.).

l. *kattan arḥa*: KBo 5.6 ii 41 (mng. 2, above).

m. *parā*: KBo 4.14 iii 48-49 (1 a 1', above); KUB 30.36 iii 5; KUB 17.1 ii 12 (for both, see *parā* 1 ii).

n. *peran arḥa*: “Go away from before me [...] They will not abandon you [...]” [G]E₆-*az=pat pe~ran arḥa píd-da-a[-it(?)]* “At night he ran away from before (... he went down into a valley)” KBo 12.75:6 (myth, NS); KBo 23.1 i 19-20 (1 a 1', above); KUB 6.41 i 41 (mng. 2, above); KUB 33.120:14 (mng. 2, above).

Götze, Ḥatt. (1923) 85; Friedrich, SV 1 (1926) 81 (mng. 1 b), 156; Güterbock, ZA 42 (1934) 228-232; Risch, Cor.Ling. (1955) 192; Oettinger, Stammbildung (1979) 472f. w. n. 30; Puhvel, Heth.u.Idg. (1979) 212.

Cf. (LÚ)*pitteyant-*, (LÚ)*pitteyantili*, *pittiyali-*, *pittinu-* A.

piddai- B v.; 1. to bring, carry, **2.** to render, pay; from OH/MS.

pres. sg. 3 *pí-it-ta-iz-zi* KBo 3.34 i 12 (OH/NS), *píd-da-a-iz-zi* KBo 6.3 ii (23), 26 (OH/NS), KUB 32.82:12 (NS), *píd-da-iz-zi* KBo 6.3 ii 11, 27 (OH/NS), IBoT 2.92:9, RS 25.421:46 (Ugar. 5:445) (NH).

pl. 1 [*pí*] *d-da-u-e-ni* KBo 24.107 obv. 11 (ENS?); **pl. 2** *pí-it-ta-at-te-ni* KUB 23.53:6 (OH/NS); **pl. 3** *píd-da-a-an-zi* KUB 9.32 obv. 16 (MH/NS), KUB 34.97:4 (NS), KUB 43.68 obv.? 15 (pre-NH/NS), *píd-da-an-zi* KUB 14.1 rev. (85) (MH/MS), HT 1 iii 23 (MH/NS), KUB 41.18 iii 5 (MH/NS), Bo 6002 rev. 10 (Lebrun, Samuha 188).

pret. sg. 1 *píd-da-a-nu-un* HKM 113:3 (MH/MS); **sg. 3** *píd-da-a-er* KUB 17.21 ii 13, 17 (MH/MS), KUB 19.11 iv 33 (Murš. II), KBo 5.9 i 31, 34 (NH), KBo 12.132:7 (NS), KUB 60.66 rev. 5.

imp. sg. 2 *píd-da-a-i* KBo 5.9 i 32 (NH).

pl. 2 *píd-da-a-at-te-en* KUB 13.27 rev.! 25 (MH/MS), [*pí*] *í-ta-at-te-en* KUB 23.53:7 (OH/NS), *píd-da-at-te-n=a* KUB 58.85 iii 6 (pre-NH?/NS); **pl. 3** *píd-da-a-an-du* KUB 57.63 ii 11 (NS), *píd-da-an-du* KUB 57.60 obv. 6.

part. sg. nom.-acc. neut. *píd-da-a-an* KBo 6.5 iii 7 (OH/NS).

piddai- B

piddai- B 1 a 2'

iter. pret. sg. 3 *píd-da-iš-ki-it* KUB 23.91:16 (NH); **pl. 3** *píd-da-a-iš-ker* KUB 22.40 ii (6), (10), 15, 30, 32 (NH), *píd-da-iš-ker* ibid. ii 34 (NH), *píd-da-a-iš-ke-er* KUB 22.40 ii 19, 27 (NH).

imp. pl. 2 *píd-da-iš-ki-it-tén* KUB 31.113:6 (NS).

sup. [*píd-d*] *a-a-iš-ki-u-an* KUB 22.40 ii 7 (NH), *píd-da-iš-ki-u-an* ibid. ii (14), 18, *píd-da-a-iš-ki-u-wa-an* KUB 60.98 obv. 25.

dur. pret. sg. 3 *píd-da-an-ni-iš* KBo 3.13 rev. 12 (OH/NS).

sup. *píd-da-a-an-ni-wa-an* KUB 14.1 obv. 74 (MH/MS).

Mng. 1 “to carry” is obviously very close, if not identical, to *pé(-e)-da-*. For this reason we must justify our reading *píd-da-* as opposed to *pè-da-*. The following reasons caused us to favor the more common sign value *píd*: (1) No form of *píd-da-* “to carry” is unambiguously of the *hi*-conjugation; all forms of this v. in which the two conjugations differ are of the *mi*-conjugation (*píd-da-a-ši* KUB 31.127 ii 3, *pí-it-ta-iz-zi* KBo 3.34 i 12, *píd-da-a-iz-zi* KBo 6.3 ii 23, *píd-da-a-nu-un* HKM 113:3). (2) There are forms (such as *pí-it-ta-iz-zi* KBo 3.34 i 12) mng. “carry” which have the writing *pí-id/t-*. (3) Forms mng. “carry” which are ambiguous as to conjugation frequently show a plene writing of the *da* syll. (notably in pres. pl. 3 and participles) which is not yet attested for *pé(-e)-da-*. (4) Forms wr. either w. *pí-id/t-* or w. a *mi*-conjugation ending are found in contexts where the v. is explicitly contrasted w. *uda-*, as is normally the case w. *peda-* and so cannot be *piddai-*. (5) The iter. of this v. is *píd-da(-a)-iš-k...*, while that of *peda-* — while so far unattested — would be expected to be like *uda-*, which is *uteški-/utiški-*. What this indicates to us is that there was a *mi*-conjugation verb w. a vocalization slightly different from *hi*-conjugation *peda-*, wr. w. an initial BAD sign, whose mng. was extremely close to, if not identical w., *peda-*. The vowel of its first syll. was either *e* or *i*.

(Sum.) [p]a₅ mú-sar-ra a-*hi*-li t[ú]m-a = (Akk.) *rātu ša ana mušarī mē kuzba ubbalu* “A canal which brings luxuriant waters to the irrigation ditches” RS 25.421:44 (Ugar. 5:445) (NH), ed. Nougayrol, Ugar. 5:314f., cf. Civil, JNES 23:2f. = (Hitt.) PA₅-aš=ma=aš GIM-an (eras.) *n=aš=kan t/d?aluppiyaš dammetarwant[i]t* A.MEŠ-ar *anda píd-da-iz-zi* “She is like a canal, she brings waters to the furrows with abundance” RS 25.421:44-46 (signalement lyrique, NH), ed. Laroche, Ugar. 5:774f. Laroche takes A.MEŠ-ar as subj. “les eaux y courent”; in this case the v. would be *piddai-*. A. This, however, leaves *n=aš=kan* unexplained and deviates from the Sum. and Akk. versions. In either case, the text as it stands causes difficulties, because according to Watkins’ rule there should be no *-aš* subject w. a trans. v. and direct obj.

1. to bring, carry — **a.** in general — **1'** (contrast ed w. *uda-*): [...]^{GIŠ} *BUTUTTU* *ĪUR.SAG-i píd-da-an-zi* [*ha*]z_{zi}wi *ianzi* § ^{GIŠ} *BUTUTTU* *URU-ya andan udanzi* *ħazziwi ianzi* “They carry off the pistachio to the mountain (and) perform the rites. § They bring the pistachio into the city (and) perform the rites” Bo 6002 rev. 10-13 (cult inv., NH), ed. Lebrun,

Samuha 188; (From the lands that used to supply the gods with worship and tribute, all the cult personnel fled) DINGIR.MEŠ-š=a_zkan *argamanuš* *ħ[a]z_{zi}uya kuēz arħa píd-da-a-er* “From one place they carried off the tributes and ritual paraphernalia of the gods” (from another place they carried off the treasures of the Sungoddess of Arinna) KUB 17.21 ii 12-13 (prayer, Arn. I), ed. Kaškäer 154f., Lebrun, Hymnes 136, 144, tr. ANET 399, cf. Puhvel, Heth.u.Idg. 213; contrast the opp. *uda-* ibid. iii 17-18 + 1916/u; KÙ.BABBAR=ya [a KÙ.G]I *natta udai kuit wemizzi apašš=a* [(*par*)]*na=šša pí-it-ta-iz-zi* “He does not bring the gold and silver. (Instead), he carries away to his house that which he finds” KBo 3.34 i 11-12 (anecdotes, OH/NS), w. dupl. KUB 36.104 obv. 9-10 (OS), ed. Kümmel, StBoT 3:162, differently Jasink, Mes. 13-14:215 n. 15 (“egli corre a casa sua”); [... *p*] *ūriyašmaš píd-da-a-an-z[i]* KUB 43.68 obv.? 15 (prayer, pre-NH/NS), w. par. KUB 43.71 rev. 4, ed. Lebrun, Hymnes 393, 395f. (“courent sur vos lèvres”), cf. [*pū*] *riyašmaš uda[-...]* KUB 36.91 rev.? 4.

2' (not explicitly contrasted w. *uda-*): *nu=kan pānzi* DINGIR.MEŠ *parā píd-da-iš-ki-l-u-an tianzi* “They proceed to carry the deities out” KUB 22.40 ii 14 (oracle question, NH), cf. ibid. ii 15, 19, 27 and passim; *nu kuedani* (var. A *kēdani*) [(ANA UDU.)]ŠIR *kattan 1* ^{DUG} *KUKUBI* <(1>) NINDA.GUR₄.RA 1 GAL. GI[R₄] [(*píd-da-a*)]*n-zi* (var. A: *píd-da-a-an-zi*) KUB 9.31 iii 30-32 (B) (Ašħella’š rit., NH), w. dupls. KUB 9.32 obv. 15-16 (A), HT 1 iii 22-23 (C), KUB 41.18 iii 3-5, ed. Diñçol, Belleten 49/193:13f., 23; [...] *kuit arħa=ya waħešnaš wātar* / [*IŠTU?* ^{DUG}] *KUKUB arħa šarapi DUMU É.GAL píd-da-a-an-zi* / [...] *x-ta waħešnaš wātar QĀTAMMA=pat píd-da-a-an-zi* / [...] *B]ĒLTI É-TIM šarapeškizzi* KUB 34.97:14-17 (rit. frag., NS); [...] *IŠTU?*] *KUKUB wātar INA UD.3.KAM píd-da-an-zi* ... [...] *wātar QĀTAMMA=pat iššanzi* KBo 34.240 rev. 10, 13; [...] *w]ātar ŠA DINGIR-LIM NINDA.GUR₄.RA UD-MI* ^{GIŠ} *TIR gauri[-...]* ^{GIŠ} *TIR dun~nariyaza píd-da-iš-ki-it-tén* “Regularly carry the water and the daily thick loaves of the deity [to(?)] the *gauri*[...] -forest from the *dunnariya*-forest” KUB 31.113:5-6 (instr., LNS), ed. KN 130f.; for another possible ex. w. obj. *water*, see KBo 3.34 ii 35 s.v. *nekumant-* 1, but alternatively see *piddai-* A 3’; *āššuwaz=ma=at* I[(*ŠTU* K)]*Ü.BABBAR KÙ.[GI] UNŪT ZABBAR=ya ħūmandazzi=ya* [a ÉRIN.MEŠ] ^{URU} *Gašg[aš(?)]* *píd-da-a-er* “The Kaškean troops carried them away to-

piddai- B 1 a 2'

piddai- B

gether with (their) goods, silver, gold, bronze utensils and everything” KUB 19.11 iv 31-33 (DŠ), w. dupl. KUB 19.10 i 22, ed. Güterbock, JCS 10:66; *āššū=ma* KÛ.BABBAR KÛ.GI *anda* URU^UḪattuši URU^UArinna (var. URU^UArinni) *šiunan* URU-*aš píd-da-a-an-du* (var. *píd-da-an-du*) “Let them carry the goods, the silver (and) gold in to Ḫattuša (and) to Arinna, to the cities (loc. pl.) of the gods” KUB 57.63 ii 8-11, w. dupl. KUB 57.60 ii 4-6, ed. Ehelolf, ZA 43:175f., Archi, FsMeriggi² 49, idem, FsOttens² 18f.; *IŠTU* ḪUR.SAG^UAm~*mana[=ma] kuit* LÚ^U*gurtawanniš udan ḫa[rzi] píd-d[a-a]n-zi=ma=at* LÚ.MEŠ URU^UUdanna [*n=a*]t INA ḪUR.SAG *karpannan[zi]* “What the *gurtawanni*-man has brought from the Amanus Mountains, the men of the city Udanna carry it off and carry it in the mountain” KUB 45.58 iii 8-11 (*ḫišuwaš* fest.); *píd-da-at-te-^Un=a*! [...] / DINGIR.MEŠ *dar^Uten=a* [... DINGIR.MEŠ?] “Bring [...], O gods! Take [...], O gods!” KUB 58.85 iii 6-7 (rit. for the army?, pre-NH?/NS); [...] LÚ^U*walḫiyalaš* 1 DUG GĒŠTIN *píd-da-a-it* “The *walḫiyala*-man carried one jug of wine” KBo 24.107 obv. 9 (fest. frag., ENS?).

b. (said of messages, news): “Furthermore, when the enemy [invades] Ḫatti in great numbers and comes through your fields, (if) you cannot [overcome] him with might(?) or turn [him bac]k(?)” *ḫnu=ššī=kan tapuša ne-ia-an-te-eš ēšten nu=ššī=kan šar[ā ... A]NA KUR URU^UḪatt[i] x parā ḫalukuš píd-da-a-at-te-en [k]uitman=šan* LÚ.KÛR x[...] *nu AN]A KUR URU^UḪatti peran parā ḫalukuš píd-da-a-at-te-en* “... then turn away from (i.e., avoid) him, [...] up to him, and bring the news to Ḫatti. While the enemy [...-s, bri]ng the news beforehand to the land of Ḫatti” KUB 13.27 rev. 1 23-25 + KUB 26.40:94-97 (treaty, MH/MS), tr. Kaššäer 123, *nai-* 2 b 1' d'; “While they slaughter the sheep” LÚ^UMEŠEDI LÚ^UMEŠKAŠ₄.E *ḫalukan píd-da-a-iz-zi mān=kan* 1-EN *wahnuēššar āšzi* LÚ^UMEŠEDI LUGAL-*i ḫalukan uda[i]* “the guard carries news (of) the runners. When one lap(?) remains (for the runners), the guard brings news to the king” KUB 32.82:11-14 (fest. frag., NS); cf. [...] *ḫ]alukan píd-da-i* KBo 22.146 rev. 6; “He kept sending Kuwaggulli the treasurer” *memiyan=ma* [kuin] *píd-da-iš-ki-it* “but the matter which he kept bringing (I do not know)” KUB 23.91:16 (letter, NH), cf. Justus, apud Kammenhuber,

Materialien 10 nr. 7 p. 31, 117 (wrongly analyzes as *kuin=pat daiškit*); cf. *memiyanuš píd-da-a-an-zi* KBo 19.60:18.

c. (said of a disease-symptom): perhaps here: UZU^U*meiliyaš paḫḫur šatar píd(or: mu^U?)-da-a-iz-zi* “It will carry away the inflammation (cf. *paḫḫur* 6) of the *mili*-body part (and) the wrath” KUB 9.4 iii 43-44 (Luw. rit., MH/NS), ed. Beckman, Or NS 59:39 (line numbers 47-48, reading *mu^U?-da-a-iz-zi*), 47 (“it shall remove the burning of skin? and anger”); but against the emendation note that this scribe writes *mu-ú-da-id-du* in 33 and 36 and *mu-ú-ta-iz-zi* in 29 and 31.

2. to render, pay: “If a girl is engaged to a man” *nu=ššī kūšata píd-da-iz-zi* (dupl. *píd-da-a-an*) “and he pays the bride-price for her (dupl. ‘the bride-price for her is paid’)” KBo 6.3 ii 11 (Laws §29, OH/NS), w. dupl. KBo 6.5 iii 7 (OH/NS), ed. HG 24f.; cf. KBo 6.3 ii 14-15, (23), (26); (Madduwatta took an oath of allegiance from the people of Dalawa) *na[mma=š]ši a[rkamm]an píd-da-a-an-ni-wa-an dāer* “and then they began to pay tribute to him” KUB 14.1 obv. 74 (Madd., MH/MS), ed. Madd. 18f., tr. DiplTexts 148; cf. *ibid.* rev. 85; “The tribute which was (text: shall be) imposed on your grandfather and your father” *nu* 300 GÍN KÛ.GI *BAŠLA MAḪRÁ SIG₅ IŠTU NA₄.ḪI.A INA KUR URU^UḪatti píd-da-a-er zigg=an QĀTAMMA píd-da-a-i* “they paid by the weights in Ḫatti three hundred shekels of refined first-class pure gold — you shall pay it likewise” KBo 5.9 i 30-32 (Duppl., Murš. II), ed. SV 1:12f., tr. DiplTexts 56, ANET 204; cf. KUB 23.53:6-7 (hist. frag., OH/NS), and (Akk.) KUB 3.14 obv 10 = (Hitt.) KUB 21.49:8, ed. *pai-* B bil. sec. for a sim. expression; *nu kuedaniya [ANA ...]GAR píd-da-a-nu-un* 40 DUG!?!ŠEN(!)1.Ú/KÛŠ?.ÀM “and to each [...] I allotted 40 ... kettles” HKM 113:2-3 (MH/MS).

3. Associated postpositions, prev., and adverbs — **a.** *arḫa* KUB 17.21 ii 13, 17 (1 a 1', above).

b. *kattan* KUB 41.18 iii 3-5 w. dupl. HT 1 iii 22-23 (1 a 2', above).

c. *parā* KUB 22.40 ii 14, 19 (1 a 2', above), and passim in this text, KBo 25.184 ii 10-11, 14 (1 a 2', above).

Güterbock, ZA 42 (1934) 228f.; Pedersen, ArOr 7 (1935) 86f.; Oettinger, Stammbildung (1979) 366, 472f.; Puhvel, Heth.u.Idg. (1979) 213f.

Cf. *peran pedumaš*.

piddai- C

pittalwa(n)- b

piddai- C v.; to make a *pitta-/pīēta*-allotment; OH/NS.†

pres. sg. 2 *pīd-da-a-ši* KUB 31.127 ii 3 (OH/NS).

†*nu šarāzzli nepišaš* DINGIR.MEŠ-*aš p[īd-da-a-ši] / kattanda dankui taknī kar[uiliyaš] /* DINGIR.MEŠ-*aš pīd-da-a-ši* “Above, you make an allotment to the celestial gods, below, in the netherworld, you make an allotment to the primeval gods” (i.e., “you allot the upper spheres to the celestial gods, you allot the lower spheres in the netherworld to the primeval gods”) KUB 31.127 ii 1-3 (prayer, OH/NS), ed. Lebrun, Hymnes 96, 103.

Cf. *pīēta-/pitta-*.

pittalai- v.; to abandon, discard, disregard, neglect, scorn (always w. *arḥa*); NH.†

pres. sg. 2 *pīd-da-la-ši* KUB 24.7 ii 10; pl. 3 *pīd-da-la-an-z[i]* HT 1 iii 41 (NS), *pī-it-ta-la-an-zi* KUB 9.32 i 27 (NH), *pī-ta-la-an-zi* KUB 9.31 iii 46 (NH).

pret. sg. 3 *pīd-da-la-it* KUB 24.7 ii 49; pl. 3 *pī-it-ta-la-a-er* KUB 21.27 i 17 (Pud.).

iter. pret. sg. 3 *pī-it-ta-le-eš-ki-it* KUB 19.12 ii 4a (Murš. II); [pl. 3 *[pī-ta-li-i]š-ker(?)*] KUB 21.27 i 20 (Lebrun, Hymnes 330), now read *tar-aḥ-ḥi-iš-ker* 676/n, see Sørenhagen, AoF 8:110].

a. obj. sheep: (They drive the sheep from the army camp into the steppe) *n=aš=kan pānzi ANA ZAG LÚ.KÚR anda arḥa pī-it-ta-la-an-zi* (dupls. *pī-ta-la-an-zi*, *pīd-da-la-an-z[i]*) “They go and abandon them in the enemy territory” KUB 9.32 obv. 26-27 (Ašḥella’s rit., NH), w. dupls. KUB 9.31 iii 46 and HT 1 iii 40-41, ed. Dinçol, Belleleten 49/193:15, 24.

b. obj. a city: *ḥantezziuš=ma=at* LUGAL.MEŠ *maḥḥan arḥa pī-it-ta-la-a-er n=at* ^dUTU ^{URU}TÚL-na GAŠAN=YA *šakti* “How the earlier kings had abandoned it (sc. Nerik), that you know, O Sun-goddess of Arinna, My Lady” KUB 21.27 i 16-18 (prayer, Pud.), ed. Lebrun, Hymnes 330, 337 and Sørenhagen, AoF 8:108-111, tr. ANET 393 □ the antecedent is neut. because of the *pedan*.

c. obj. lovers treated as garments in *IŠTAR*’s wardrobe: *TÚG.NÍG.LÁ[M.MEŠ]=aš=za* GIM-an *parkuwaya waššeškiši nu kuin [p]apraḥti kuin=ma=za parkuin(!)=pat arḥa pīd-da-la-ši* “You put them (i.e., your lovers) on like fine garments; you soil one and another you discard, even though it is

clean(!)” KUB 24.7 ii 9-10 (hymn), ed. (differently) Archi, OA 16:307, 309, Lebrun, Hymnes 404, 406, Güterbock, JAOS 103:158, 162 w. n. 19 □ all eds. interpret *parkun* as a mistake for *parkuin*; for a lit. tr. see Friedrich, JCS 1:286 and Wegner, AOAT 36:49.

Güterbock, ZA 42 (1934) 230 (“Vernachlässigung”); Friedrich, JCS 1 (1947) 285f. (“unbeachtet (unangerührt) lassen”); Laroche, Hommages à Georges Dumézil, Collection Latomus 45 (1960) 126; Puhvel, Heth.u.Idg. (1979) 214 (“set free, leave alone, neglect”); Hoffner, FsLacheman (1981) 191 (“allow to remain”).

piddalli- see *pittiyali-*.

pittalwa(n)- adj.; plain, simple, unadulterated, virgin (olive oil); from OH?/NS.

sg. nom. com. *pīt-tal-wa-aš* KBo 5.2 i 28 (MH/NS).

acc. com. *pīt-tal-wa-an* KBo 5.2 ii 15 (MH/NS), KUB 17.12 ii 22 (NS).

nom.-acc. neut. (ambiguous, could be either from *pittalwa(n)-* or *pittalwant-*) *pīt-tal-wa-an* KUB 25.36 ii 10 (OH?/MS), KBo 5.2 i 12, 28, ii 8, 16 (MH/NS), KUB 42.38:16 (NH), KBo 23.18 obv. 10 (NS), KUB 41.35 ii 11 (NS), *pīt-tal-ú-an* ABoT 32 ii (8), (9) (MH).

pl. com. acc. *pīt-tal-ú-^liš?*[...] KBo 13.212 iii? 7.

inst. *pīt-tal-wa-ni-it* KBo 39.8 iii 30 (MH/MS).

uncert. *pīt-tal-wa-aš* KBo 7.60 obv.? (16), rev.? (5).

A reading *pāt-* is also possible.

In the following semantic treatment forms of synonymous *pittalwa-* and *pittalwant-* are merged.

a. (said of bread): 8 ^{NINDA}*mulātiš tarnāš pīt-tal-wa-aš* MUN *UL išḥuwān* 1 *UPNU memal pīt-tal-wa-an* MUN *UL išḥuwān* “eight *mulati*-breads of (weighing one) *tarna-*, plain, no salt added (lit. poured/scattered); one handful of groats, plain, no salt added” KBo 5.2 i 27-29 (Ammiḥatna’s rit., MH/NS), ed. Goetze, JCS 16:33, cf. KBo 5.2 ii 15-16; *n=ašta* 1 *NINDA.GUR₄.RA pīt-tal-wa-an ŠĀ* ^{DUG}*DÍLIM.GAL paršāizzi n=an* *NINDA.Ì.E.DÉ.A DÛ-zi* “He/She crumbles one plain thick bread into a bowl and makes it into a sweet oily cake” KUB 17.12 ii 22-23 (rit., NS), cf. *ibid.* ii 20.

b. (said of oil): *Ì* (^{GIŠ})*SERDUM pīt-tal-wa-an* “plain (i.e., virgin) olive oil” KBo 5.2 i 12, ii 8 (rit., MH/NS), KBo 23.18 obv. 10 (rit. frag.), KUB 32.115 i 6 (MH/MS), KUB 39.88 i 20 (rit.); *Ì pīt-tal-wa-an* “plain oil” KBo 10.34 i 27 (rit. frag.); “Afterwards, she takes a *ḥu~puwai*-vessel” *n=at=kan* *GEŠTIN-it Ì SERDUM*

pittalwa(n)- b

pít-tal-wa-ni-it (dupl. *pít-tal-wa-an*) LĀL šunnai “and fills it with wine, plain olive oil and honey” KBo 39.8 iii 29-30 (MH/MS), w. dupl. KBo 9.106 ii 45, ed. Rost, MIO 1:360f. □ *pít-tal-wa-an* in the dupl. is used as anacoluthon “and fills it with wine, olive oil – (it being) plain – and honey”; for a sim. construction, see below, mng. g 2'. Virgin olive oil is the first, cold extraction, which is lighter, of higher quality, and requires no addition of salt or other elements. For this reason it is called “plain.”

c. (said of stew): (They cut up a male goat, roast the liver, and cook/stew ^{UZU}*kudur* in a pot) *kuitman=ma MÁŠ.GAL TU₇ pít-tal-wa-an Ì^{UZU}šuppa zeandaz ari* “Until the goat, the plain stew, the oil and the cooked meat(s) heat up, (the king goes outside)” KUB 56.45 ii 13-14 (monthly fest.); *TU₇ pít-tal-wa-an* KBo 23.67 iii 6, KBo 29.199 rt. col. 16, KUB 32.123 iii 55, KUB 41.35 ii 11; *TU₇.UZU pít-tal-wa-an* KUB 25.36 ii 10.

d. (said of meat): *UZU pít-tal-ú-[an]* ABOT 32 ii 8, 9 (rit., MH).

e. (said of hay, *uzuhrin* È.A): 1 *UPNU uzuhrin È.A pít-tal-wa-an adanzi* “They (sc. the horses) eat one handful of plain hay” KBo 3.5 i 63 (Kikkuli tablet I, MH/NS) and passim in Kikk. □ opp. of plain hay is hay w. various combinations of additives, e.g., 1 *UPNA uzuhrin È<.A>* 1 *UPNA kanza=ya ... 3 UPNA ŠE=ya anda immiyandan* KBo 3.5 iv 6-7, and passim in Kikk.

f. (said of various materials and artefacts): 1 *ṠAG¹.DU TI₈^{MUŠEN} [KÛ].GI pít-tal-wa-an-za* “one gold eagle’s head, plain (i.e., without additional gems, i.e., “plain gold?”)” KBo 18.172 rev. 4 (cult inv., NH); 3 *TAPAL ḪUB.BI.ḪI.A KÛ.GI pít-tal-wa-an* “three pairs of gold earrings, plain” KUB 42.38 obv. 16 (inv., NH), ed. THeth 10:147f. □ other gold earrings in the same text are described as *ŠA LUGAL-UTTI iwar* “in royal fashion” (obv. 21), *URUKÛ.BABBAR-aš iwar* “in the fashion of Ḫattuša, in Hittite fashion” (obv. 20), or *MUNUS.LUGAL* “(in the fashion of a) queen” (obv. 15); 3 *TÚGkaluppaš ZA!GÌN nu 2 KÛ.G[I MAŠLU?]* 1-*EN pít-tal-wa-an-za* “Three blue *kaluppa*-garments: two [trimmed? with] gold, one plain” KUB 12.1 iii 39-40 (inv., NH), ed. Košak, *Linguistica* 18:101, 104; *GIŠḫūluganni pít-tal-wa-ti* “in a plain (i.e., undecorated) cart” IBoT 3.1:9 (fest., NS), tr. Laroche, RHA XIII/

57:112 (“peut-être ‘léger?’”) □ for opp. cf. *ḫūluganniš unu-wanza* “an adorned cart” KUB 10.91 ii 2, or *ḫūlugannišša* KÛ.GI GAR.RA “cart plated/inlaid with gold” KBo 11.43 i 21.

g. (said of butchered and cooked animals) – **1'** (w. *mark-* “to butcher”): *SILA₄=ma=kan arkanzi namma=kan SILA₄ ḫūmandan pít-tal-wa-an-da-a[n] markanzi* KBo 11.17 ii 15-18 (rit., NH), cf. KUB 17.23 ii 20, 25, KBo 24.69 rev. 9-13, KUB 47.91 ii 3; *ŠAḪ=ma ēššanzi [n]=an=kan pít-tal-wa-an markanzi* KUB 43.56 iii 14-15 (rit., MH?/NS); *MÁŠ.GAL[=ya]=kan ḫūmantan pít-tal-wa-an markanzi* HT 1 i 48 (rit.); □ for the mng. “plain,” i.e., “(torso) without skin and guts,” see *mark-* (remarks at the end of the article) and tr. of relevant passages *mark-* mng. 3 a 2', 5', 7'.

2' (w. *zanu-* “to cook”): (Referring to six rams and six billy-goats) *n=aš pít-tal-wa-an-te-eš* (dupl. *pít-tal-ú-[iš?][...]*) *zanuanzi* “and they cook them ‘plain’” KUB 41.17 iii 10-11 (Ašḫela’s rit., NH), w. dupl. KBo 13.212 iii? 7, ed. Diñcol, *Belleten* XLIX/193:17, 24 obv. 37 □ the construction is anacoluthon, i.e., “they cook them – (they being butchered) plain,” cf. above mng. b. (last ex.).

Laroche, RHA XIII/57 (1955) 112 (“peut-être ‘léger?’”); Friedrich, HW 1. Erg. (1957) 16 (“leicht(?)”; “locker(?)”; “dünnflüssig(?)”); Goetze, JCS 16 (1962) 33 (“plain”); Friedrich, HW 3. Erg. (1966) 26 (“‘einfach, schlicht’ (ohne Zutat),” citing Goetze but expressing doubt “(?)”); Puhvel, *Heth.u.Idg.* (1979) 210f. (“base mng. is probably ‘light, thin’”); Weitenberg, *U-Stämme* (1984) 215, 455 n. 574, 575 (accepting Goetze’s and rejecting Puhvel’s interpretation).

Cf. *pittalwant-*.

pittalwant- adj.; plain, simple, unadulterated, virgin (olive oil); from MH/NS.

sg. nom. com. *pít-tal-wa-an-za* KBo 18.172 rev. 4 (NH), KUB 12.1 iii 40 (NH), KUB 17.12 ii 20 (NS).

nom.-acc. neut. *pít-tal-wa-an*, see s.v. *pittalwa(n)-*.

acc. com. *pít-tal-wa-an-da-a[n]* KBo 11.17 ii 17 (NH).

d.-l. *pít-tal-wa-ti* IBoT 3.1:9 (NS).

pl. nom. com. *pít-tal-wa-an-te-eš* KUB 56.55 i 4 (ENS), KUB 41.17 iii 10 (NH), KUB 9.32 obv. (37) (NH).

uncert. *pít-tal-wa-an-da-aš(-ša)* KUB 15.42 i 29 (MH/NS).

A reading *pát-* is also possible. For exx., see *pittalwa(n)-*, semantic sec.

Cf. *pittalwa(n)-*.

pittalwant-

pēdant-**pedaššahḫ-****pēdant-** n. com.; place. †sg. voc. *pé-e-ta-an-ti* KUB 32.137 ii 2 (MH/NS).d.-l. *pé-e-da-an-ti* KUB 40.8 i 6, KUB 34.23 i 13 (both Murš. II).

a. In the following ritual *ped/tant-* seems to be a personified place (hence, the *-ant-* extension), to which one can pray and offer food offerings: (Someone makes sacrifice three times and pours fine oil) *anda=ma=kan kiššan memai pé-e-ta-an-ti ēd=za nu=za duškiški ... šipanzakanzi=ma apāt=pat parnaš pētan* “Meanwhile, (s)he says the following: ‘O place! Eat, make merry, (and don’t let another deity or a bad omen in ...’ Then they eat and drink, and singers sing) “but they keep making sacrifices (for) that same place of the house” KUB 32.137 ii 2-8 (foundation rit., MH/NS); later in the same text this “place” seems to be referred to as *apāt AŠAR SISKUR* “that (neut.!) place of sacrifice/ritual” *ibid.* ii 11.

b. Less certain: in the following passage from the Deeds of Šuppiluliuma I, *ped/tanti* seems to mean “in place”: ([...] brought prisoners and cattle) *nu=za kuišša apel AŠAR=ŠU E[GIR-pa ē(pta)] LÚ.MEŠ URU Išuwa=ma=kan* (var. omits *-kán*) *kuišš annalliš* ¹*e*l[(šir)] *nu=šmaš pé-e-da-an-ti ḫa[rk]er UL kuin[ki ...]er* “and each betook himself to his own place. But they held the men of Išuwa, who were (there) before, in their place; they did not [...] anyone” KUB 40.8 i 4-6 (DŠ), w. dupl. KUB 34.23 i 11-13, ed. Güterbock, JCS 10:83 without KUB 40.8 (*pedanti* “to (the things that had been) carried (away)”).

špi/attanummi- Luw. pass. part.(?); (mng. unkn.); NH. †

“When (Gilgameš) arrived in the midst of the mountains” [*n*]*u=kan* 2 UR.MAḪ.MEŠ *špít-ta-nu-um-m[i-in-zi(?)]-za(?) ...* “[...] two *p.*-ed lions (nom. or acc. pl.)” KUB 8.50 ii 13 (Gilg., NH), ed. Friedrich, ZA 39:24f., translit. Myth. 133 □ Friedrich, restores *špít-ta-nu-um-m[i-en]* “scheucht[en(?) wir],” i.e., pret. pl. 1 of *pittenu-*. Because of the glossenkeil, the different vocalization and because there is no other direct speech in the pl. 1 in the frag., it is preferable to separate it from *pittenu-*. Our translit. follows that of Laroche. The vocalization *špát-*... is also not excluded.

Laroche, DLL (1959) 82; *idem*, Myth. (1968) 133; Melchert, CLL (1993) 178 (“?”).(UZU)**pittar** see *pattar* A.[*pitarḫaita*] KUB 38.12 i 18, ii 7, 22 (text has *pí-tar-ḫa-ta*), iii 24, Rost, MIO 8:172, Darga, RHA XXVII/84-85:7f., 20, read *kaš-tar-ḫa-i-ta* and cf. *šga-aš-tar-ḫa-i-ta-da* KBo 9.96 i 5, cited by Melchert, CLL 103.**pittarpalḫi-** see *pattarpalḫi-*.**pedaššahḫ-** v.; to place, install, deposit; from MH/MS. †pres. pl. 3 *pé-e-da-aš-ša-aḫ-ḫa-an-zi* KBo 8.82 rev. 8 (MS? or ENS?), KUB 39.12:6 (MH/NS).pret. pl. 3 *pé-e-da-aš-ša-aḫ-ḫe-er* KUB 14.1 obv. 65, (57) (MH/MS).

a. without preceding adv.: “They eat up the meat” *UNŪ[T ...] / [... ištan]anaš pé-e-da-aš-ša-aḫ-ḫa-an-zi* “and they place the im[plements(?)...] on [the alta]rs” KBo 8.82 rev. 7-8 (fest. frag., MS? or ENS?); cf. EGIR-*ezziaz kuedani URU-ri* [...] / [...-z]i *mān=ši É.NA₄=ŠU=ma apē<da>ni=pat URU-ri [(n=at apiya=pat)] / [(URU-ri)] pé-e-da-aš-ša-aḫ-ḫa-an[-zi]* “Afterwards, in what city [...]s, if he has a Stone House in that same city, they deposit them (i.e., the bones) in that same city” KUB 39.12 rev. 4-6 (rit.), w. dupl. KUB 12.48 obv. 7, ed. HTR 72f. (“überführen? sie”), p. 149 (“überführen?”).

b. w. *namma tān* (cf. *namma* 2 a 3’ a’ and 2 d): (The Hittites sent troops under Pišeni and Puškurunu who defeated the Arzawan enemies of Madduwatta) [*nu*]^m*Madduwattan namma tān pé-e-da-aš[-ša-aḫ-ḫe-er]* “and they reinstated Madduwatta again” KUB 14.1 obv. 57 (hist., MH/MS), ed. Madd. 14f., tr. Dipl-Texts 147 (“[installed] ... in his place once more”); (Attariššiya of Aḫḫiyā attacked Madduwatta. Again, the Hittite king sent his troops to Madduwatta’s aid and they defeated Attariššiya) *nu*^m*Madduwattan namma tān pé-e-da-aš-ša-aḫ-ḫe-er* “and again (*namma*) they reinstated Madduwatta” *ibid.* obv. 65, ed. Madd. 16f. □ Götze, Madd. 125, derived the v. from *tān pedaš* “of second rank” and tr. *namma tān p.* “wieder zweiten Ranges machten,” interpreting this as being “to install as a subordinate vassal.” KBo 8.82 shows that the v. can occur without *tān* (cf. Otten, StBoT 11:20); for *tān namma/namma tān*, see *namma* 2 a 3’ a’ and 2 d.

Götze, Madd. (1928) 125 (*tān p.* “in die Stellung eines Lehnsmanns einsetzen”); Friedrich, HW (1952) 210 (*tān p.* “zweiten

Ranges machen, zum Lehensmann machen"); Otten, HTR (1958) 71 (*p.* "überführen?"); Kammenhuber, KZ 77 (1961) 196f. (*p.* "überführen?"; *tān p.* "zweiten Ranges machen"); Kronasser, EHS 1 (1966) 430 (*p.* "an Ort und Stelle bringen, deponieren"; *tān p.* "zweiten Ranges machen"); Otten, StBoT 11 (1969) 20 ("Entgegen der seinerzeitigen Annahme handelt es sich nicht um eine Ableitung von *tan pedan* 'zweitrangig,' sondern um das einfache Verbum 'an Ort und Stelle bringen, einsetzen'"); Neumann, IF 76 (1971) 271 (*p.* "plazieren"; *tān* used as predicate "den M. plazierten sie wieder als zweiten, sie ordneten ihn (in der Rangliste) als zweiten ein"; from adj. **pedašša-* "an einer Stelle befindlich"); Puhvel, KZ 92 (1978) 102 n. 11 (thinks that *namma tān* must not be separated, mng. jointly "a second time," w. the whole thus signifying simply "they reinstated M."); Oettinger, Stammbildung (1979) 455 n. 130 (*tān p.* "jemand zu einem zweiten Ranges machen"); Tischler, HdW (1982) 63 (*p.* "an Ort und Stelle bringen, plazieren"), 84 (*tān p.* "zweiten Ranges machen, zum Lehensmann machen").

Cf. *peda-* n.

piddada see *paddada*.

pittauri- or **pittauriya-** n.; (mng. unkn.); NH. †

gen. *pí-it-ta-ú-ri-ia-aš* KUB 8.75 i (50), ii 66, iii (1), 8, 20, iv 17, 30, 63, KUB 42.7 + KUB 8.75 iii 48, *pí-it-ta-ú-ri!* (text *-te*)-*ia-aš* KUB 8.75 i 57.

[1 A.]ŠÀ GÍD.DA 8 PA. NUMUN=ŠU ŠA ^m*Tuttu pí-it-ta-ú-ri-ia-aš* "One long field, its seed is eight *PARĪSU*-measures, of *Tuttu* the *p.*" KUB 8.75 iv 63 (field lists, NH), ed. Souček, ArOr 27:24f. (writes ŠA ^m*Tuttu(-)pittauriyaš*); *p.* is an epithet of ^m*Tut~tu*. Cf. ŠA ^m*Uppakkili hatantiyaš* KUB 42.1 iii? 3-4, 7, 10-11 (list of fields), ed. Souček, ArOr 27:38f. and ŠA ^m*Zuwatti hata[ntiaš]* KUB 42.4B 4, 10. The people in the lists of fields are characterized either by their profession, e.g., ŠA ^{LÚ}NU.GIŠKIRI₆ "of the gardener" (KUB 8.75 i 59, 61, iii 16), ŠA ^{LÚ}BAĤAR₅ "of the potter" (KUB 8.75 ii 61), or by some other characteristics, e.g., ŠA ^mDINGIR.GE₆-LÚ *pittāš* "(field) of *Armaziti pittāš*" KUB 8.75 iii 6, ed. above s.v. *pīetta-*.

Although *p.* lacks the det. LÚ, *p.* may still be a title. Since this *Tuttu* owns far more fields in this listing than any other person (ten entries for fields plus one entry for two *karšattar*), he must have been wealthy. If one tries to make an inner-Hittite etymology, the combination of *pitta* "land allotment" + *ural/i-* "great" could lead to a designation of one w. large land holdings. On the other hand

see *Kaškäer* 94, where it is listed w. epithets on *Kaškaean* PNs.

Meriggi, WZKM 58 (1962) 105 ("ein Titel"); von Schuler, *Kaškäer* (1965) 94; Friedrich, HW 3. Erg. (1966) 26 ("(Beruf oder Titel)"); Puhvel, Heth.u.Idg. (1979) 214 ("(grand) intendant' or 'inspector (general)"); Pecchioli Daddi, *Mestieri* (1982) 436 (keeps separate from ^{LÚ}*pidduri*); Tischler, HdW (1982) 65 ("(ein Beruf oder Titel), vgl. *pidduri-*").

[*pittazzikizzi*] NINDA-LAM *pí-it-ta-az-zi-ki-iz-zi* KUB 28.6 ii 9b without word space in the copy may be *pí-it-ta az-zi-ki-iz-zi* or *pí-it-ta-az zi-ki-iz-zi*, cf. *pīetta* b.

[*pithiške-*] see [*pát*(coll.)-*hi-iš-kán-zi*].

pittiya/e-, pitte- see *piddai-* A.

pittiyali-, piddalli- adj.; swift; from OH/MS. †

sg. nom. com. *pít-ti-ia-li-iš* KBo 39.8 iii 11 (MH/MS), IBoT 2.109 ii 25 (MH/NS), KBo 9.109 i (11) (NS), KBo 12.86 (7) (NS), *píd-da-al-li-iš* KBo 9.106 ii 24 (MH/NS).

acc. *pít-ti-ia-li-in* KBo 13.86 obv. 16, *pít-ti-ia-li-in* KBo 9.110:11 (OH?/NS), KUB 33.80:7 (OH/MS).

pl. nom. *pít-ti-ia-li-e-eš* KUB 33.62 ii 3 (OH or MH/MS?), [*pít-ti-ia-a-li-e-eš* KUB 33.34 obv.? 6 (OH/NS)].

a. (said of eagles): *itten=wa=mu* TI₈^{MUŠEN}-a[*(n pít-ti)e-ia-li-in ħalzišten(?) ...*] / [*p*]āer TI₈^{MUŠEN}-an *pít-te[-ia-li-in ħalziēr(?)*] "Go and [summon] for me the sw[ift] eagle' ... They went and [summoned] the swi[ft] eagle" KUB 33.80:6-7 (myth. frag., OH/MS), w. dupl. KBo 9.110 (NS) 11, translit. Myth. 98, tr. Hittite Myths 36; cf. TI₈^{MUŠEN}-aš *pít-ti[-...]* KBo 9.109 i 11 (OH/NS); ^{MUŠEN}*ħaranān pít-ti-ia-li-in [...]* *nu=wa=kan pargamuš* ĤUR.SAG.ĤI.A-uš [*šanhta*] "[He/they summoned/sent] the swift eagle, and [it searched] the high mountains" KBo 13.86 obv. 16-17; *ħāraniš*^{MUŠEN} *pí-ti-ia-le-e-eš* KUB 33.62 ii 3; [... *ħār*]an^{MUŠEN} *pít-te-i[-a-li-in ...]* KBo 34.32:6 (missing god myth frag.).

b. (said of the *ħarziyallaš* animal, who is called "swift (of) foot"): *kar(a)p pít-ti-ia-li-iš* GİR-aš *id[ālun]* EME-an "Lift up the evil tongue, O swift foot!" IBoT 2.109 ii 25-26 (1Mast., MH/NS), ed. Rost, MIO 1:358f., Collins, Diss. 267, cf. *lala-* mng. 5; cf. *píd-da-al-li-iš* [GİR-aš] KBo 9.106 ii 24 and [*píd-da*]-*al-li-iš* GİR-aš KBo 39.8 iii 11 (both 2Mast.) □ according to Watkins (GsKerns 345-48), followed by Puhvel (HED 3:209), the *ħar~*

pittiyali- b

(LÚ)pitteyant- b

ziyalli- is a snail, in which case the epithet “swift” is ironic. Puhvel correctly renders *pittiyališ* as “fleet,” but implausibly transliterates the dupl. as *pè-da-al-li-iš* GİR-*aš* w. the mng. “scoopfoot,” derived from a supposed *peda-* “dig.” Cf. Collins, Diss. 265-268, for arguments against Watkins’ interpretation and favoring Siegelová’s (StBoT 14:41, 59) original suggestion of “Molche,” English “salamander.”

An epithet of eagles (sec. a) should emphasize either their swiftness or sharp eyes. That it also describes a “foot” (usage b) points rather to the former. That the adj. is based upon the v. *piddai-* A “to run” also speaks for the mng. “swift.”

Two other adjectives are translatable as “swift”: *liliwant-* and *nuntarriya-*.

Friedrich, HW (1952) 172 (w. lit.); idem, HW 2. Erg. (1961) 21; van Brock, RHA XX/71 (1962) 113, 150; Kronasser, EHS 1 (1966) 212.

Cf. *piddai-* A.

(LÚ)pitteyant- n.; fugitive; wr. syll. and w. Akk. *MUNNABTUM*; from MH/MS.

sg. nom. *pít-te-ia-an-za* KUB 23.77:52, 54 (MH/MS), *LÚpít-te-ia[-an-z]a* KBo 19.39 + KUB 8.81 iii 9, KBo 19.39 iii 14 (both MH/MS), *LÚpít-te-an-za* KUB 8.81 ii 11 (MH/MS), KBo 16.27 iv 28 (= KUB 36.117:10) (MH/MS), *LÚpít-ti-an-za* KBo 18.14 l.e. 2 (MH/MS), *LÚpít-ti-ia-an-za* KUB 23.68 obv. (14) (MH/NS), KBo 18.58 obv. 4.

acc. *pít-te-an-da-an* KUB 23.77:56 (MH/MS), *LÚpít-te-an-ta-an* KUB 8.81 ii 13 (MH/MS), KUB 13.26:(4), *LÚpít-te-ia-an-ta-an* KUB 8.81 iii 3 (MH/MS), [*LÚpít-te-ia-a*]n-da-an KUB 14.1 rev. 62 (MH/MS), [*LÚpít-ti-ia-an-da-an*] KUB 40.57 iv 6 (MH/NS).

gen. [*LÚp*][*t-t*]e-ia-an-ta-a[š] KUB 14.1 rev. 63 (MH/MS).

pl. nom. *LÚ.MEŠpít-te-ia-an-te-eš* KUB 14.1 rev. 34 (MH/MS), *pít-te-an-te-e[š]* KBo 16.43:2 (NS).

d.-i. *LÚ.MEŠpít-ti-ia-an-da-aš* KUB 23.68 obv. 17 (MH/NS).

case uncert. *LÚpít-te-ia-an-ta-aš* KUB 8.81 iii 18 (MH/MS).

a. wr. syll.: *LÚhuyanzašš=ašm[aš LÚpít-te-i]a-an-za-aš-ša kuiš anda [iyatt?]ari* “Any runaway or fugitive who enters your land (whether it be a freeman or a servant male or female, seize each one and send him before My Majesty. To the enemy or to any other country you shall not sell him)” KUB 23.72 rev. 56-57 (Mita of Paḥḥuwa, MH/MS), tr. Gurney, AAA 28:38, 44; [*LÚp*][*t-t*]e-ia-an-ta-a[š-w]a-at-ta uttar ŠAPAL [NĪŠ DINGIR-LIM kiššan kitta]t kuiš=wa=

ta=kkan ŠA KUR URU[Ḥatti ... u]iškittari “The matter of the fugitives was [plac]ed for you under [oath as follows]: what(ever) [fugitive(?)] of the land [of Ḥatti come]s to you (send back to His Majesty)” KUB 14.1 rev. 63 (Madd., MH/MS), ed. Madd. 34f., tr. DiplTexts 150; Götze restored *LÚhuyanza* on the strength of obv. 34, which is not very sim.; one could just as easily restore *LÚp. LÚhuyant-* and *LÚp.* occur together in the same context and appear to be near synonyms; cf. [... *LÚpít*]-te-ia-an-ta-an-ma *LÚhuyant[an ...]* KUB 13.26:4 (treaty frag., MH/?NS); *mān=ašta LÚpít-te-an-za URUḤattušaž URUK[iz~zua]t[ni] paizzi mŠunaššuraš=an ēptu n=an ANA dUTU-ŠI āppa pāu mān LÚpít-te-an-[t]a!-an-ma kuiški munnaizzi* “If a fugitive goes from Ḥattuša to Kizzuwatna, Šunaššura must capture him and hand him back to His Majesty. If someone hides a fugitive (and they find him in his house ...)” KUB 8.81 ii 11-14 (treaty, MH/MS), ed. Götze, ZA 36:11f., Petschow, ZA 55:242f., and del Monte, OA 20:217, tr. DiplTexts 21; [*mān IŠTU KUR URUḤat*]ti pít-te-ia-an-za INA KUR URUKašga takšulaš URU-ya uizzi “If a fugitive comes from Ḥatti to the Kaška land into an allied city (if he is a slave and carries the property of his master, or, if he is a *LÚ* ^{GIŠ}TUKUL, and carries the property of his associate, return the property but the fugitive belongs to you)” KUB 23.77:52 (treaty, MH/MS), tr. Kašäer 120; cf. *ibid.* 59-61 which prohibits the extradition to an enemy country of one who has sought refuge in Ḥatti, and *ibid.* 62-64; KUR URUḤatti[=y]a=kan *LÚ.MEŠpít-ti-ia-an-da-aš peran l[ē p]uqqanuškatteni* “You must not make the land of Ḥatti to appear hateful in the eyes of (lit. before) fugitives” KUB 23.68 obv. 17 (treaty, MH/NS), ed. Kempinski/Košak, WO 5:194f.; *UMMA dUTU-ŠI=MA ANA mKaššū QIBI=MA § 13 LÚ.MEŠ pít-te-an-du-uš=kan kuit parā naitta n=aš uwater* “Thus (says) His Majesty: Say to Kaššū: Regarding the fact that you dispatched 13 fugitives (to me): they have led them here” HKM 9:1-5 (letter, MH/MS), ed. HBM 132f.; cf. also *UMMA dUTU[-ŠI=M]A ANA mPišeni QIBI=MA § 2 LÚ.MEŠ p[í-t-t]i-ia-an-du-uš=kan kuiuš parā [n]aitta n=aš uwater* HKM 24:1-3 (letter, MH/MS), ed. HBM 158f.

b. wr. w. Akkadogram *LÚMUN(N)ABTU*: *mun~nabtu(m)* is the Akk. word used for “fugitive” in the MH Hiitt. treaty w. Šunaššura of Kizzuwatna (CTH 41), wr. in the Akk. language. The following are

(LÚ)pitteyant- b

(LÚ)pitteyantili

exx. from NH texts: *mān* KUR-TUM *kuitki našma* LÚMU-UN-NA-AB-TUM *šarā tīēzzi n=at* INA KUR URUḪatti *iyattari n=at=kan tuel* KUR=KA *ištarna arḫa uizzi* “If some land or a fugitive arises and travels to Hittite territory, and passes through your land” KBo 5.9 iii 12-15 (treaty w. Duppi-Teššub of Amurru), ed. SV 1:20f., tr. DiplTexts 58; *namma=kan mān* LÚMU-UN-N[A-AB-TUM ...] *uizzi n=an ēp* “If, then, a fugi[tive] comes [...], seize him” *ibid.* iii 30-31, ed. SV 1:22f., tr. DiplTexts 58; [ŠA] LÚMU-NAB-TI=ma ŠAPAL NĪŠ DINGIR-LIM QĀTAMMA *kittaru mān=kan* LÚMU-NAB-TUM IŠTU KU[R URUḪatti LÚpít-t]i-ia-an-ti-li *uizzi* “Let the (regulations) concerning fugitives likewise be placed under oath; if someone (lit. a fugitive) comes out of the land [of Ḫatti] as a refugee, (seize him and extradite him)” KBo 5.4 obv. 35-36 (Targ., Murš. II), ed. SV 1:58f., tr. DiplTexts 66; ŠA LÚMU-U[N-NAB-TI=ma ŠAP]AL NĪŠ DINGIR-LIM *kiš(š)an iyanun mān=kan* [LÚMU-UN-NAB-TUM IŠTU] KUR=KA <INA> KUR URU[KÙ.]BABBARTI [LÚpít-ti-ia-an-ti-li] *uizzi [n=an=ta EGIR-pa UL piya]nzi IŠTU* KUR URU[Ḫatti] LÚMU-UN[-NAB-TUM EGIR-pa *piyan]na UL a-a-ra* “I made (the regulation) regarding fugitive(s) (to be taken) under oath as follows: If [a fugitive] comes [from] your land to the land of Ḫatti, they will [not give him back to you], (for) it is forbidden to [g]ive a fugitive [back] from the land of Ḫatti” KUB 21.1 iii 61-64 (Alakš. treaty, Muw. II); for other refs., see KUB 19.9 ii 25 (Ḫatt. III), KUB 14.3 iii 42, 46 (Taw. letter, Ḫatt. III), KUB 19.55 rev. 3-5 (Millawanda letter, Tudḫ. IV?); “I sent [... to] His Majesty — ” INA KUR URUḪatti=wa 2 INIM. MEŠ *nakkī [mān=w]a=kan* LÚ.MEŠMU-NAB-TUM *kuedanikki anda paizzi [nu=war=a]n UL parā pāi* “In the land of Ḫatti two matters are important: [If] a(!) fugitive goes to someone (in Ḫatti), and he does not hand him (the fugitive) over” KUB 54.1 iv 12-14 (dep., NH); [...] ANA dU GIŠTIR LÚ.MEŠMU-NAB-TU₄-TIM [...] *pe]iēr* DINGIR-LIM=m[a]=wa=šmaš NU.GÁL “They [s]ent the fugitives to the Stormgod of the Forest, but they have no god” KBo 20.57 rev. 5-6 (frag. of text of unkn. nature).

Alp’s preference (HBM 306) for a reading *pat-teant-* for the n. and *paddai* for the v., in order to establish an etymological connection w. *pada-* “foot,” conflicts w. the consistent writing of the

word for “foot” w. single *d/t* (reflecting a voiced phoneme) and double *d/t* (reflecting a voiceless one) for the former two words. We follow the majority of scholars who employ the *i* vocalization.

It seems that LÚḫuyant- is a near synonym, except for KUB 26.17 ii 2-18 (instr., MH/NS), ed. Alp, *Bulleten* XI/43:394-97 and 408, where he is to be interrogated by the military governor and is therefore perhaps closer to a mng. “(military) deserter.”

Götze, ZA 36 (1925) 12 (“(politischer) Flüchtling”); *idem*, *Madd.* (1927) 114 (tries to define the difference between LÚp. and LÚḫuyant-); Otten, *StBoT* 11 (1969) 17; Kestemont, *Diplomatique* (1974) 605 (also tries to define the difference between LÚp. and LÚḫuyant-); Alp, *HBM* (1991) 306.

Cf. *piddai*- A.

(LÚ)pitteyantili, (LÚ)pittiyantili adv.; in the manner of/as a fugitive; from OS.†

pít-te-an-ti-li KUB 37.223 obv. B 2 (OS), KUB 23.77 obv. 62, 72, 73, 74 (MH/MS), LÚpít-te-an-ti-li KBo 16.27 iv 29 (MH/MS), LÚpít-te-a[n]-[i-]i KUB 40.5 ii 10 (OH/NS), LÚpít-te-ia-an-ti-[i?] KUB 57.8 rev. 8 (Šupp. II), *pít-ti-ia-an-ti-li* KBo 4.3 iv 29, KBo 10.12 iv 7 (both Murš. II), KUB 40.51 ii? 2 (NS), LÚpít-ti-ia-an-ti-li KUB 40.4 ii? (5) (OH/NS), KBo 4.4 iv 57, KBo 5.4 obv. 36, 37, rev. (4), KBo 5.9 iii (33) (all Murš. II), KBo 19.70:15, LÚpít-ti-an-ti-li KBo 19.70:16 (Murš. II).

LÚ-aš ANA KUR LÚ.KÚR *pít-te-an-ti-li paizzi* “The man will go to the enemy country as a fugitive” KUB 37.223 obv. B 2 (liver model, OS), ed. Riemschneider, *Omentexte* 226f., Güterbock, *FsReiner* 152 w. drawing, see photograph MDOG 73:31; *mān=kan IŠTU* KUR URUKašga [LÚ] URUḪatti *pít-te-an-ti-li uizzi* “If a Hittite comes from the Kaška land as a fugitive (and arrives back in an allied city, you have to set him on his way to Ḫattuša. You must not seize him and send him back to the Kaška land, or sell him to the Hittite territory)” KUB 23.77:62 (treaty, MH/MS), tr. Kaškäer 121; cf. *ibid.* II. 71-74; “As for the fugitives, let the following be put under oath”: *mān=kan* LÚMUNABTUM IŠTU KU[R URUḪatti LÚpít-t]i-ia-an-ti-li *uizzi* “If someone (lit. a fugitive) comes to you from the land of Ḫatti as a fugitive (you must seize him and hand him back to me)” KBo 5.4 obv. 35-36 (Targ., Murš. II), ed. SV 1:58f., tr. DiplTexts 66 (“in flight”); [...] *na]mma=mu* *kuit TAŠPUR* [...] / [...] *x anzāš ŠA* LÚMU-NAB-TI [...] / [...] *lē daškizzi nu=za § [IŠTU KUR URU...]* *x=kan x-az*

(LÚ)pitteyantili

pittinu- A

^{LÚ}*pít-te-ia-an-ti-l[i uit] / [nzan ...]x INA KUR Lul~luwa LUGAL-un DÛ-at* “... concerning what you wrote to me [...] to us [...] of the fugitive(s) [...] let him not keep taking [...]”; § [He came from the land of ...] ... as a fugitive, and he made [him] king in the land of Lulluwa [...]” KUB 57.8 rev. 5-9 (letter, Šupp. II); cf. also KUB 57.4 rev. 10.

Hrozný, SH (1917) 180; Götze, Hatt. (1925) 85; Götze, ZA 36 (1925) 16; Friedrich, SV 1 (1926) 47, 84; idem, HW (1952) 172 (w. lit.); Kestemont, Diplomatique (1974) 618.

Cf. *piddai- A*.

pittinu-, pittenu- A v.; to run off with, elope with (a woman), carry off quickly, whisk (something) away; from OS.†

pres. sg. 3 *pít-ti-nu-uz-zi* KBo 6.2 ii 10 (OS), *pít-ti-nu-zi* KUB 13.6 ii 13 (pre-NH/NS), KUB 13.5 ii 29 (pre-NH/NS), *pít-te-nu-uz-zi* KBo 6.3 ii 29 (OH/NS), KBo 6.5 iii (4) (OH/NS), KUB 41.8 ii 16 (pre-NH/NS), *pít-te-nu-zi* KBo 6.3 ii 25, KBo 6.5 ii 11 (both OH/NS), KBo 10.45 ii 52 (pre-NH/NS).

pl. 3 *pít-ti-nu-an-zi* KBo 17.36 iv 2 (OS), KBo 20.6:(2), KBo 25.56 iv 11 (OS).

pret. sg. 3 *pít-te-nu-ut* KBo 32.14 iii 9 (MH/MS).

pret. pl. 3 *pít-te-nu-er* KUB 36.69:11 (NS).

imp. sg. 3 *pít-te-nu-ud-du* KBo 10.45 ii 54 (pre-NH/NS), KUB 41.8 ii 18 (pre-NH/NS).

iter. *pít-te-nu-u[š-...]* KBo 34.269:6, *pít-te-nu-uš-k[i-...]* KUB 60.4:3.

uncert. *pít-ti-nu-u[t]* or *-u[d-du]* KBo 27.18:11 (OH/NS), *pít-te-n[u-...]* KUB 16.6: 9 (NH).

While a few post-OS copies (KUB 13.6 ii 13, KBo 27.18:11) have the spelling *pít-ti-* (as opposed to *pít-te-*), it appears to have been the regular spelling in OS.

a. obj. a woman: *takku DUMU.MUNUS LÚ-ni taranza tamaiš=a=an pít-te-nu-^Luz-zi^L* (var. *pít-te-nu-zi*) “If a daughter/girl is promised to a man, but another runs off with her” KBo 6.3 ii 5 (Laws §28a, OH/NS), ed. HG 24f.; *takku MUNUS-nan kuiški pít-ti-nu-uz-zi* (dupl. *pít-te-nu-uz-zi*) “If someone runs off with a woman (and a group of helpers goes after them, if three or two men are killed, there is no compensation. [They say]: ‘You (sg.) have become a wolf’)” KBo 6.2 ii 10 (Laws §37, OS), w. dupl. KBo 6.3 ii 29 (OH/NS), w. dupl. KBo 6.5 ii 10-11, ed. HG 26f. and HL 44, tr. Hoffner, Diss. 32, idem in LawColl 222; *takku MUNUS-an ELLUM^{LÚ} AGRIG našma^{LÚ} SIPA pí[t-t]e-[nu-z]i kūšata=šši UL piddāizzi* “If either an AGRIG or a herdsman runs off with a free woman, and does not

pay the bride-price for her, (she becomes a slave for three years)” KBo 6.3 ii 25-26 (Laws §35, OH/NS), ed. Friedrich, HG 26f.; on the herdsman and the ^{LÚ}AGRIG, see Beckman in FsOtten² 33-44.

b. other obj.: — **1'** without prev./adv.: *ezzan GIM-an IM-anza pít-te-nu-uz-zi* (var. *pít-te-nu-zi*) *n=at=kan aruni parranta pēdai kēlla parnaš ešhar papratar QĀTAMMA pít-te-nu-ud-du* “Just as the wind whisks away the chaff and carries it across the sea, let it likewise whisk away the murder and impurity of this house (and let it carry it across the sea)” KUB 41.8 ii 15-18 (rit., pre-NH/NS), w. dupl. KBo 10.45 ii 52-54 (NS), ed. Otten, ZA 54:124-127; ŠAḤ.TUR=kan [...].MEŠ *pít-te-nu-er* “The [...-s] ran off with a piglet” KUB 36.69:10-11; cf. also KUB 60.4:3.

2' w. *anda*: [^{LÚ}.MEŠ *aš(ušāla)*...] *KĀ-aš an[da (pít-ti-nu-an)-zi]* KUB 2.3 iii 49 (OH), w. dupl. KBo 20.6:1-2 (OS).

3' *arḥa*: ^{NINDA}*kuḡullan UR.GI₇-aš UDUN-niya peran arḥa pít-te-nu-ut* “A dog ran off with a *ku~gulla*-loaf in front of an oven” KBo 32.14 iii 9 (MH/MS), ed. StBoT 32:85, 167f. (= Hurr. *tal=aḥḥzu=m* “took away, stole”).

4' w. *parā*: *nu=za UN-ann=a au ZI-aš=ta=kkan kui[(š žzūwan)] IGI.ḪI.A-waz parā pít-ti-nu-zi* “Just look at the man who whisks away your food from (before your) eyes” KUB 13.6 ii 12-13 (instr. for temple officials, pre-NH/NS), w. dupls. KUB 13.4 ii 20-21 (NS), KUB 13.5 ii 28-29 (NS), ed. Chrest. 152f., Süel, Direktif Metni 40f.; KUB 13.6 ii 13 (pre-NH/NS), w. dupls. KUB 13.4 ii 28, KUB 13.5 ii 29 (cf. above mng. 2).

5' w. *šarā*: [...] / [^{LÚ}.M]EŠ *KISAL.LUḪ šarā pít-te-n[u-...]* KUB 16.6:8-9 (oracle question, NH).

pitt/enu- is the caus. stem of *piddai- A*, *pittiya-* “to run.” For the surmised stem *piddanu-*, see s.v. *žpi/attanummi-*.

Walther, HC (1931) §28; Korošec, Studi in onore di S. Riccobono, I (1932) 563; David, Vorm en wezen van de huwelijksluiting (1934) 39f.; Güterbock, ZA 42 (1934) 230; Friedrich, HW (1954) 171 (w. lit.); Oettinger, Stammbildung (1979) 473 n. 32; Neu, StBoT 32 (1996) 166, 168, 427.

Cf. *piddai- A*, (^{LÚ})*pitteyant-*, (^{LÚ})*pitteyantili*, *pittiyali-*.

pitinu- B(s^{IG})**pittula-****pitinu- B** v.; (mng. uncert.); OS.†

part. sg. nom.-acc. neut. *pí-ti-¹nu¹-an* KUB 36.100 (OS) i 11.

[...] ^mZukrašiš BA.Ú[Š] / [...] U LÚ ^{URU}Hašši 5[...] / [...]x *pí-ti-¹nu¹-an* *hark[anzi ...]* “[...] Zukraši died, and the five [...-s] have ...-ed the ‘man’ of Haššu” KUB 36.100 i 9-11 (Zukraši-text, OS).

Because of the fragmentary context and the spelling which differs from the other attested forms of *pittinu-* we have listed this occurrence separately. It may turn out, however, that this is the same as *pittinu- A*.

pitteššar see *patteššar*.

[*pé-e-te-eš-wa*] read § *nu=kan* ^dUTU *kauri ka=ma* ^{GIŠ}BANŠUR BAL-*aḥḥi* <*n=at*> / *pé-e-te-eš-ši!* INA É DINGIR-LIM *uppahḥi* “Or, I shall sacrifice here on a table to the Sungod(dess) *kauri* and I shall send <it (= the *zankilatar*) ii 5> to his/her place in the temple?” KUB 5.24 ii 8-9 (oracle question, NH), cf. *n=aš* *pedi=šši ...* INA É DINGIR-LIM *piyauwanzi* [(SI×SA)-*at* KUB 43.50 obv. 13-15 + KUB 15.36 obv. 5-7, w. dupl. KBo 4.2 iii 52-53, ed. MSpr 4f.

[*pittuanzi*] see *pattuanzi*.(s^{IG})**pittula-** n.; loop; from OH/MS.

sg. nom. *pít-tu-li-ia-aš* KBo 16.97 l.e. 4a (MH/MS), *pít-tu-la-aš* KBo 21.82 iv 18 (OH/MS), KUB 32.133 i 12, ^{s^{IG}}*pít-tu-la-aš* KBo 15.10 ii 70, 71 (MH/MS), KUB 45.25 i 4, ^{s^{IG}}*pít-tu-la-aš* KUB 33.55 i 8 (OH/NS), KUB 42.14 i 8 (NH), KUB 42.102:10 (NH), IBoT 2.134 iii 12, 13, *píd-du-la-aš* KUB 32.129 i 10 (NH), *pít-tu-u-la-aš* KUB 29.4 i 74 (NH), KBo 22.109 i 6, ^{s^{IG}}*píd-du-u-la-aš* KBo 22.135 i 8.

acc. *pít-tu-la-an* KBo 23.27 i 18 (MS? or ENS?), ^{s^{IG}}*pít-tu-la-an* KBo 27.136 ii 3, KUB 42.102:11, ^{s^{IG}}*píd-du-la-a[n]* KUB 55.28 iii 9, (11).

gen. *pít-tu-la-aš* IBoT 1.31 obv. 6 (NH).

inst. ^{s^{IG}}*pít-tu-u-li-it* KUB 17.12 iii 19 (NS), KBo 29.183:(5), ^{s^{IG}}*píd-du-li-it* KUB 17.12 iii 17 (NS).

pl. acc. ^{s^{IG}}*pít-tu-u-lu-uš* 96/t:4, 183/t rt. col. 5, ^{s^{IG}}*pít-tu-lu-uš* KUB 58.109 obv. 6, *pít-tu-lu-uš* IBoT 2.94 vi? 14.

“The king and the queen take white wool and red wool from the *karza(n)*- (a weaver’s tool?)” *ta taruppanzi t=uš* *pít-tu-lu-uš* *ē[š]šanzi* “They join them and make them into loops” IBoT 2.94 vi? 13-15

(fest.), ed. Götze, KIF 1:189 (for Götze’s claimed opp. *pittu-liušš=a ... hešikēmi* Bo 2416 = KBo 17.3 iv 10, read *pittuliušš=a ... daškēmi* w. copy and StBoT 8:36, and see *pittuliya- B*); *nu* ^{s^{IG}}*pít-tu-la-an* ZA.GĪN ^{s^{IG}}*pít-tu-la-an* S[A₅ ...] *anda uišuriyaizzi* “(The practitioner) tightens a blue loop and a red loop [...]” KBo 27.136 ii 3-4 (Kizz. rit.); *nu* GIG-*zi* *kuin antuḥšan n=an PĀNI* ZAG. GAR.RA ^{s^{IG}}*píd-du-li-it* ŠU.ḪLA-*uš išḫiyanzi nam=ma=an* ^{s^{IG}}*pít-tu-u-li-it-pát* PĀNI DINGIR-LIM *zāhanzi* “In front of the altar, they tie with a loop the hands of the person who is ill. Then, they whip him with that same loop before the deity” (till he cries for mercy) KUB 17.12 iii 16-20 (rit., NS), ed. Götze, KIF 1:189f.; (The carpenter climbs the rope twice up to the roof beam) INA 3 ¹KASKAL-NI¹=*[ma* ^{s^{IG}}*píd-du-la-a[n]* *tuḥšā[r]i!* *maḥḥan=ma=kan* LÚNAGAR ^{s^{IG}}*[pí]d-du-la-an tuḥšāri* “But on the third time he unties(?) (lit. separates) the loop. When the carpenter unties(?) the loop, (the crier cries out, ... The carpenter comes back down the rope)” KUB 55.28 iii 9-11 (building rit., NS), ed. Ünal, JCS 40:100f.; [x ^{GIŠ}PISAN] SA₅ ^{s^{IG}}*pít-tu-la-aš* ŠU-*aš* ŠA KASKAL “[x] red chest(s): (containing) carrier loops (lit. loops for the hand). For travel (lit. of the road)” KUB 42.14 i 8 (inv., NH), ed. THeth 10:19f., Siegelová, Verw. 404f. nn. 14, 16 (“(mit) Einschnürung für die Hand’ (wohl Handgriff bildend)”). Although it is possible that *p. ŠU-aš* describes the chest being equipped w. carrying straps “for the road” (i.e., for transporting it), it seems more likely that the chest contained a shipment of them, since other paragraphs in the same text also describe contents of the chests. That (s^{IG})*pittulaš* can come in large quantities can be seen e.g., 10 MA.NA ^{s^{IG}}*pít-tu-la-aš* QADU ¹x¹ KUB 42.102:10 (inv., NH), ed. Siegelová, Verw. 94f. (“in Zwirn(spulen)"); [...] 3 ME 40 ^{s^{IG}}*pít-tu-la-aš* KUB 42.66 rev. 10 (inv., NH), ed. Siegelová, Verw. 92f.; 1 KUSĀ.GÁ.LÁ TAḪAPŠI *pít-tu-la-aš* “one leather bag with carrying handles (lit. straps of loops)” IBoT 1.31 obv. 6 (inv., NH), ed. Goetze, JCS 10:32f., THeth 10:4, 6 (both tr. “with tightly fastened straps”), Siegelová, Verw. 80f. (“(mit) Schnur”). Goetze’s JCS 10:32f. tr. “tightly fastened,” is based on an underlying mng. “constriction”; since all contexts show a more concrete mng. of *p.*, a tr. “straps (in shape of) loops, i.e., carrying handles” seems more appropriate.

(SÍG)pittula-

pit(t)uliya- A

Götze, KIF (1930) 189f. (“Schlinge”); Puhvel, Heth.u.Idg. (1979) 211 (“noose”), Siegelová, Verw. (1986) 613 (“Schnur, Einschnürung, Zwirnspeule(?)”).

Cf. *pittuliya- A, pittuliya- B, pittuliyant-, pidduliyawant-*.

pit(t)uliya- A n. com.; **1.** anguish, worry, constriction, tightness, tension, **2.** (obj. in a lot oracle), **3.** (a feature of the exta); from OS.†

sg. nom. *pít-tu-li-ia-aš* KUB 33.5 iii 14 (OH/MS), KUB 30.10 rev. 16 (OH or MH/MS), KBo 16.97 l.e. 4a (MH/MS), KUB 36.79a iii 20 + KUB 31.127 iii 3 (OH/NS), KUB 8.35 obv. 7 (pre-NH/NS), KUB 3.103 obv. (4) (NH), KUB 43.22 iv 16 (NS), [*píd-du-li-ia-aš*] KBo 13.1 i 63 (NH).

acc. *pít-tu-li-ia-an* KBo 18.151 rev.? 10, 11 (OH/OS? or MS?), KUB 31.127 iii 33 (OH/NS), KUB 56.17 obv. 2, (5), 15 (MH/NS), KUB 14.10 i 18, KUB 14.14 rev. 39, KUB 19.2 obv. 40 (all Murš. II), *píd-du-li-an* KUB 5.22:22 (NH).

gen. *pít-tu-li-ia-aš* KUB 30.10 rev. 14 (OH or MH/MS).

d.-l. *píd-du-li-ia-i* ibid. rev. 14.

abl. *píd-du-li-ia-az* KUB 24.7 i 27, *pít-tu-li-ia[-az]* KBo 21.41 rev. (10) (MH/MS).

pl. acc. *pít-tu-li-uš* KBo 17.3 iv 10, 27, KBo 17.1 iv (14), (31) (both OS).

unclear: *píd-du-li-ia-x[...]* KUB 49.21 iii 18 (NH).

(Sum.) [...]x¹ = (Akk.) *ša-ra-p[u]* = (Hitt.) [*píd-du-li-ia-aš*] “worry” KBo 13.1 i 63 (Erimḫuš Bogh.), w. dupl. KBo 26.21:4, ed. MSL 17:105, StBoT 7:11, 18 (in StBoT 7:11 Akk. is read *ša-ra-h[u]*); (Sum.) [A.ŠI] = (Akk.) [*ni-is-sá!-tù*] “grief, worry, depression” = (Hitt.) *pít-tu-[-i-ia-aš]* KUB 3.103 obv. 4 (Diri), ed. Laroche, RHA XXIV/79:161f., cf. CAD N/2 s.v. *nissatu A*.

1. anguish, worry, constriction, tightness, tension: [*m(ān) a(in wāi)n pít-tu-li-uš-ša*] LUGAL-i MUNUS.LUGAL-i-(y)a *dašškēmi* “When I take woe, pain, and worries from the king and the queen...” KBo 17.3 iv 10 (rit., OS), w. dupl. KBo 17.1 iv 14 (OS), ed. StBoT 8:36f.; *nu=mu É=YA inani peran pít-tu-li-ia-aš É-er kišat nu=mu pít-tu-li-ia-i peran ištanzaš=miš tamatta pēdi zappiškizzi ... kinuna=mu=ššan inan pít-tu-li-ia-aš-ša makkēšta* “Because of sickness, my house has now become a house of anguish, and because of anguish, my soul is flowing to another place ... Now my sickness and anguish have become too much for me” KUB 30.10 rev. 14-17 (prayer, OH or MH/MS), ed. Lebrun, Hymnes 114, 117, and Güterbock, JNES 33:326, tr. ANET 401; *pittuliyandan=ma LÚ-an [(ninganuwa)]nzi nu=š«ši»še=šta pít-tu-li-ia-aš [arḫa mer]zi* KUB 33.5 iii 13-15 (Tel. myth, OH/MS), w. dupl. KUB 33.7 iii 10-11 (MS), ed. *ninganu-* mng. 2;

“If a child is born in the ninth month, that child will die. If it doesn’t die” *nu apēl ABU=ŠU AMA=ŠU pít-tu-li-ia-aš wemiyazi* “his father and his mother will experience anguish (lit. anguish will find his father and mother)” KUB 8.35 obv. 7 (birth month omen, pre-NH/NS), ed. Riemschneider, Omentexte 166, 169, and StBoT 29:14f.; (Whatever household is hated by Ištar, she sends to it her attendants) *nu É-er tuḫḫ[imazz]a píd-du-li-ia-az-za ēššanzi* “and they do the housework (lit. perform) with gr[ooanin]g and anguish” KUB 24.7 i 26-27 (hymn to Ištar, NH), ed. Archi, OA 16:305, 308, and Güterbock, JAOS 103:156, cf. Melchert, Diss. 399; DINGIR-LUM=ma=kan EN.SÍSKUR=ya *apēz pít-tu-li-ia[-za arḫa ḫuittiyanun]* “[I have drawn away] the deity and client from that anguish” KBo 21.41 rev. 10 (rit., MH/MS), ed. Lebrun, Samuha 122, 129; (O gods, chase the agony [*lahlahḫima-*] from my heart) [N]Í.TE-az=ma=mu=kan¹ *pít-tu-li-ia-an dāten* “Take the constriction from my body” KUB 14.14 rev. 39 (PP1, Murš. II), ed. Götze, KIF 176f., tr. CoS 1:157b (“anguish”); *ammuk=ma=az ŠÀ-az lahlahḫiman UL tarḫmi NÍ.TE-az=ma=za pít-tu-li-ia-an namma UL tarḫmi* KUB 14.10 i 16-18 (PP 2, Murš. II), w. dupl. KUB 14.11 i 10-12, see *lahlahḫima-* mng. a □ for the use of abl. inst. in loc. sense, see StBoT 23:96 n. 61; ŠA dUTU-ŠI=pat ŠA NÍ.TE=ŠU *kuinki píd-du-li-an išiya[hta]* “(An oracle bird) portended/presaged some constriction of His Majesty’s body” KUB 5.22:22 (oracle question, NH), ed. HED 2:410 s.v. *išiyahḫ-*, tr. Götze, KIF 1:188, cf. Kammenhuber, ZA 56:205.

2. (obj. in a KIN oracle): “He took ...” LUGAL-aš x-x-an *pít-tu-li-ia-an taiš* MUNUS. LUGAL-š[a?] x *pít-tu-li-ia-an taiš* “He placed the king’s ‘anguish’ ... He placed the queen’s ‘anguish’” KBo 18.151 rev.? 10-11 (KIN oracle, OS or OH/MS), ed. Ünal/Kammenhuber, KZ 88:164f.; cf. KUB 49.21 iii 18 (oracle, NH), in frag. context.

3. (a feature of the exta): “(Is it the matter) of Tulpi-Teššub’s medication? (There is) a *šintaḫi* (a notch on the lobe of the liver)” ŠA dGÌR-aš=šan [AN]A GIŠŠÚ.A *pít-tu-li-ia-aš kittari* “A ‘constriction(?)’ lies on the ‘Throne of Sumuqan’” KBo 16.97 l.e. 3a-4a (liver oracle, MH/MS), ed. Laroche, RA 64:132 (“unnoeud”).

Götze, KIF 1 (1930) 190 (“Einschnürung, Beengung > Angst”); Puhvel, Heth.u.Idg. (1979) 211.

pit(t)uliya- A**piddunza**Cf. (s^{IG})*pittula-*.**pittuliya- B** v.; to be anxious, worry; from OH or MH/MS. †**pres. pl. 3** [*pít?*-] *tu-li-ia-an-zi* KBo 27.29:4.**pret. pl. 3** *pít!-tu-li-e-er* VBoT 120 ii 14 (MH/NS).**verbal subst. nom.** *pít-tu-li-ia-u-wa-ar* KBo 3.21 iii 6 (OH/NS).**part.** see separate lemma *pittuliyant-*.**iter. pres. sg. 1** [*pít-t*] *u-li-iš-ki-mi* KUB 30.11 rev. 10 (OH or MH/MS); **pl. 3** *pít-tu-li-iš-ká[n-zi]* KUB 43.22 iv 18 (NS).**verbal subst. nom.** [*píd-d*] *u-li-iš-ki-u-wa-ar* KBo 13.1 i 64 (NH).(Sum.) [...] [x¹.DI = (Akk.) *šu-úš-r[u-pu]* “to groan loudly(?)” = (Hitt.) [*píd-d*] *u-li-iš-ki-u-wa-ar* “to be always anxious” KBo 13.1 i 64 (Erimḫuš Bogh.), ed. MSL 17:105, cf. StBoT 7:11 (rest. *šu-úš-r[u-ḫu]*).

“But I, what have I done to my god?” [... *pít-t*] *u-li-iš-ki-mi* “I am anxious (and my soul is flowing to another place)” KUB 30.11 rev. 10 (prayer, OH or MH/MS), ed. Lebrun, Hymnes 124, 129, cf. Güterbock, JNES 33:326 w. n. 17; (The Sungod speaks to Šauška) *erer=at* LUGAL.MEŠ *nu šargauēš pít!-tu-li-e-er* “The kings arrived(?), and the heroes worried” VBoT 120 ii 14 (rit., MH/NS), ed. Haas/Thiel, AOAT 31:140f., see comment, *ibid.* 161; [*karuīl*] *iēš* DINGIR.MEŠ *pít-tu-li-ia-u-wa-ar* [...] *x-yandu* “Let the primeval gods [...] anguish” KBo 3.21 iii 6-7 (hymn to Adad, OH/NS), ed. Archi, Or NS 52:23f., 26.

Götze, KIF 1 (1930) 188f.; Oettinger, *Stamm Bildung* (1979) 29; Puhvel, *Heth.u.Idg.* (1979) 211 (“constrict, cramp, make anxious”).Cf. (s^{IG})*pittula-*.**pittuliyant-** adj.; worried, fearful, intimidated; from OH/MS. †**sg. nom. com.** *p[ít]-tu(coll. Singer)-li-ia-an-za* KUB 6.46 iv 35 (Muw. II).**acc. com.** *pít-tu-li-ia-an-da-an* KUB 33.5 iii 13 (OH/MS), *pít-tu-li-an-ta-an* KBo 3.21 ii 18 (OH/NS).

pít-tu-li-ia-an-da-an-ma LÚ-*an* [*ning(anu~wa)*] *nzi nu=š«š»še=šta pittuliyas[arḫa mer]zi* “They get a worried man drunk, and his worry [disap]pears” KUB 33.5 iii 13-15 (myth, OH/MS), w. dupl. KUB 33.7 iii 10-11 (OH/MS); “Even he who is unafraid (*UL nahšariyanza*) will not escape from the circle of your net” *UL pít-tu-li-an-ta-an-ma anda war~piškiši* “Even him who is unintimidated you en-

close therein” KBo 3.21 ii 18-19 (hymn to Adad, OH/NS), ed. Hoffner, *Finkelstein Mem.* 105, Archi, Or NS 52:23, 25, and Weitenberg, *Hethitica* 2:47f.; for KUB 6.46 iv 35, see *pidduliyauwant-*.

Götze, KIF 1 (1930) 188f.; Puhvel, *Heth.u.Idg.* (1979) 211.Cf. (s^{IG})*pittula-*.**pidduliyauwant-** adj.; restrained, reluctant, grudging(?); NH. †*píd-du-li-ia-u-wa-an-za* KUB 30.14 iii 67 (Muw. II).

“The sacrificial loaves and the libations which I am accustomed to present to the Stormgod *piḫaššaššiš*, my lord” *n=an=ši* (dupl. *n=an=ta*) *dušgarauwanza piškellu píd-du-li-ia-u-wa-an-za-ma-ta* (dupl. *p[ít]-tu(coll. Singer)-li-ia-an-za-ma-ta*) *lē peškimi* “may I give them to you gladly, may I not give them to you with restraint (i.e., reluctantly)” KUB 30.14 iii 66-67 (prayer, Muw. II), w. dupl. KUB 6.46 iv 34-35, ed. Singer, *MuwPr* 24, 42, 68, tr. ANET 398 (“I would not give them to thee grudgingly”).

Cf. (s^{IG})*pittula-*.**pēdunaš** (only in *peran pedunaš*) n. see *peran pedumaš*.**piddunaš** (only in *peran piddunaš*) n. see *peran pidumaš*.**pitūtūi-** adj. or n.; (onomastic epithet); MH. †

^m*Paziziš pi-tu-u-un-tu-u-i[š]* 1691/u rev. 10 (prayer, Arn. I), cf. Kaškäer 91. For a list of sim. onomastic epithets, see *piggapilu*(-).

von Schuler, *Kaškäer* (1965) 94, 164; Tischler, *HdW* (1982) 65.**piddunza** Luw. n.; lump(?); NH. †

[(BA.B)]A.ZA *maḫḫan karšanza [(nu=šš)]i=kan píd-du-un-za* (par. *pa-ak-šu-wa-an*) [(*anda*)] NU.GÁL “Just as the porridge is cut (smooth, so that) there is no lump(?) in it” KBo 23.1 iii 17-19 (rit., NH), w. dupl. KBo 24.50 i 12-13 and par. KUB 30.38a:4-5, ed. Lebrun, *Hethitica* 3:146, 153, and *pakkuššuwant-* mng. 2; since the Luw. form corresponds to the par. Hitt. sg. nom.-acc. neut., it is likely to be the case in *-ša* for which see van den Hout, *KZ* 97:60-80. The stem

piddunza

can be either in *-u-* (+ sg. nom. neut. *-n* + *-ša* > *-za*), cf. ^{NINDA}*alalunza* and van den Hout, KZ 97:65 w. n. 27, 28, or, stem in *-n*.

Lebrun, Hethitica 3 (1979) 153 (“grumeaux”).

GIŠpiddur see ^{GIŠ}*paddur*.

pitturi- see *patturi-*.

LÚpidduri- n.; (a high dignitary of Cyprus); late NH.†

sg. d.-l. (ANA) ^{LÚ}*pi-id-du-ri* KBo 12.38 i 10 (Šupp. II).

case unkn. ^{LÚ}*pi-id-du[-...]* KBo 12.39 rev.! 5 (coll. photo) (Šupp. II).

“The country of Alašiya ... I made tributary and this tribute I imposed on it on the spot”: [o]x ANA LUGAL ^{KUR}*Alašiya U ANA LÚpi-id-du-ri I[TT]I?* dUTU ^{URU}*TÚL-na U Tabarna LUGAL.GAL [Š]A?* dUTU ^{URU}*TÚL-na LÚSANGA káš arkammaš ešdu* “[...] for the king of Alašiya and for the ^{LÚ}*p*. this shall be the tribute (owed) to the Sungoddess of Arinna and to Tabarna, the great king, priest of the Sungoddess of Arinna” KBo 12.38 i 10-12 (hist., Šupp. II), ed. Güterbock, JNES 26:75, 77; ^{LÚ}*pi-id-du-[ri-iš?]* / [^{URU}...-t]u-um-ma URU-ri SIG₅-e-eš-du “Let the *p*. be well in the city [...]” KBo 12.39 rev.! 5-6 (treaty, Šupp. II).

^{LÚ}*p*. may be identical w. the (^{LÚ})MAŠKIM (GAL), a prominent office in Alašiya (EA 40:3 and RS 20.18:1f. (= Akk. *rābišu* “königlicher Kommissär” AHw s.v., mng. 1.c.).

Because of the different spelling (*pi-id-* vs. *pát-*) the lack of the det. ^{LÚ}, and different contexts, ^{LÚ}*p*. should be kept separate from PÁT-*tu-ri-* q.v., but might be the same as *pittauri(ya)-*, q.v.

Steiner, Kadmos 1 (1962) 136 n. 40 (nisbe of *pdr?*); Otten, MDOG 94 (1963) 15 w. n. 54 and 55 (Hurrian *pidduri* perhaps = Urartian *patari(e)* “city”; cf. alphabetic Ugaritic *pdr* “city”); Friedrich, HW 3. Erg. (1966) 26f., 45, 51 (“Stadtkommandant(?)”, “Statthalter,” connects w. *pittauriya-*); von Schuler apud Friedrich, HW 3. Erg. (1966) 51 (“Erbprinz(?)”); Carruba, SCO 17 (1968) 29 n. 65 (“il grande del luogo,” from *peda(n)-uri*, doesn’t say if he connects w. *pittauriya*); Imparati, RHA XXXII (1974) 72-75; Puhvel, Heth.u.Idg. (1979) 214; Pecchioli Daddi, Mestieri (1982) 436f. (keeps separate from *pittauriya*); Tischler, HdW (1982) 65 (“hoher Würdenträger, ‘Erbprinz?’”).

puwai-

piunušiya- v.; (mng. unkn.); NS.†

pres. sg. 3 *pi-u-nu-^Iši^l-ia-z[i]* KBo 22.135 rev. 2 (Kizz. rit., NS), in a frag. context.

NA⁴pīuri- n.; (a stone or mineral or an object made of stone); NS.†

sg. acc. ^{NA⁴}*pi-i-ú-ri-in* KBo 23.70 ii (5), (10), 15, (19), 23.

[*nu=kan* 1 ^{NA⁴}*pi-i*]^I-ú^l-ri-in anda tar[nai?] KBo 23.70 ii 19 (rit. for Hebat, NS), cf. ibid. ii 10, 15, 23.

pezza- v.; (mng. unkn.); NS.†

inf. *pé-e-ez-za-u-wa-an-zi* KBo 21.12:22, *pé-ez-za-u-wa-an-zi* ibid. 21.

UMMA EN.SÍSKUR KUŠ UR.MAḤ=wa *pap~ paraški<iz>mi* KUŠ AM=wa U x[...] *papparaškim* *pāiš=an=mu* DUMU.LÚ.U₁₉.LU KUŠ-an *pappar~ šūwanz[i]* UZ₆-š=a=mu *pankur pé-ez-za-u-wa-an-zi paiš kinuna* EN.SÍSKU[R ...] *papparšūwanzi pankur=ma=aš pé-e-ez-za-u-wa-an-zi dat[ta?]* “Thus speaks the client: ‘I will sprinkle the hide of a lion; the hide of an aurochs(?), and ... I will sprinkle. He gave it, the hide, to me, the mortal, for sprinkling. The *pankur* of a she-goat he gave to me for *p*.’ And now the clie[nt has taken(?) the hide] for sprinkling; but the *pankur* for *p*. he has ta[ken] from them” KBo 21.12:21-22; cf. *papparš-* a 6’ □ since *-aš* in the last sentence, according to Watkins’ rule [apud Garrett, JCS 42:227-242] cannot be a subject of a trans. v., it must be acc. or perhaps *-aš* for *-šmaš*.

pu-ú-x[...] KUB 12.24 iv 10 see (^{SIG})*pūtтар*.

puwai- v.; to pound, grind; pre-NH/NS.†

pres. sg. 3 *pu-u-wa-iz-zi* KBo 21.76 rt. col. 5 (NS), KUB 44.64 i 12 (NH), *pu-u-wa-a-iz-zi* KUB 8.38 ii 14, KUB 44.64 ii 13 (both NH); Luw. *pu-u-wa-ti* KBo 4.2 i 40 (pre-NH/NS).

(Akk.) *ta-ḥaš-šal* “you pound” KUB 37.1 i 15 = (Luw.) *pu-wa-a-ti* “he pounds” ibid. i 16 (med. text, NH), ed. Köcher, AfO 16:48-50, cf. Haas, SMEA 29:108 n. 51.

(Describing the preparation of a medication; the practitioner collects a prescribed quantity of herbs) *namma=at kīnaizzi pu-u-wa-a-iz-zi SIG₅-aḥzi* “(S)he then mixes(?), pounds/grinds, and refines them” KUB 44.64 ii 12-13 (med. rit., NH), ed. *lazziyahḥ-* mng. 4 □ for *lazziyahḥ-*, see Starke, GM 53:58 n. 15; cf. also ibid. i 11-12; (They bring up *marruwašḥa*-mineral

puwai-

puwatti-

from Cyprus to treat his eye) *namma=aš=ši pup~puššatari ... n=an kinaiz¹zi namma=an=kan pu-u-wa-a-iz-zi nu=k[a]n ANA GAL ZABAR GEŠTIN-¹an¹ lāḫuwāi uni=ya marruwašḫan menaḫḫanda peššiazzi n=an anda ḫarnamniyazzi n=an=ši=kan naššu UD-az našma=ši=kan GE₆-az anda tarneš~kizzi* “Then it (the *marruwašḫa-*) is pounded/ground for it/him, ... and (s)he mixes it, and then (or, again) (s)he pounds/grinds it, and pours wine into a bronze cup and throws that *marruwašḫa-* in, mixes it up, and applies it to the patient’s eye either in the day or at night” KUB 44.63 iii 5-10 + KUB 8.38 iii! 13-18 (med. rit., NH), ed. StBoT 19:30f.; *nu ḫaššan* ^{GIŠ}*kar(a)ššaniyaš dāi n=an=kan pu-u-wa-ti n=an=kan ištalgaizzi* “(The practitioner) takes the ash of a soda plant, pounds it, kneads it, (and they make it into one ball)” KBo 4.2 i 39-40 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:91, 96 □ for *ḫašš(a)-*, see Popko, Kultobjekte 73f. n. 36 w. lit. and Puhvel, HED 1-2:451 and 3:210-212, differently Starke, StBoT 31:123f., 379 (“Er nimmt den Stein der *k-*Frucht, zerstößt ihn und glättet ihn”), taking *ḫaš(š)-* as “(Frucht-)Kern,” “(Frucht-)stein” from cuneiform Luw. *ḫaš-* “Knochen.”

Starke (StBoT 31:379) points out that in the Luw. passage KUB 32.8 + KUB 32.5 iv 21-23 the v. *pūwandu* occurs in parallelism w. *tarmaindu* “let them nail (down)/fix.”

Goetze, Tunn. (1938) 92; idem, JCS 1 (1947) 316f.; Güterbock, Or NS 25 (1956) 123f. (“he grinds, pounds”); Friedrich, HW (1952) 174 (“anhauchen(?), erwärmen(?)”); HW 1. Erg. (1957) 17 (“zerstampfen”); Kronasser, EHS 1 (1966) 474 (“zermahlmen”); Oettinger, Stammbildung (1979) 162, 385; Starke, StBoT 31 (1990) 123, 378f. w. n. 1368 (“zerstoßen, zerstampfen”).

Cf. *pupulli-*, *puppūšša*, (ʔ)*puššai-*, (^{TÚG})*puššaimi-*.

^{TÚG}**puwaliya-** n. neut.; (a garment for the leg or foot?); NH.†

Luw. neut. sg. nom.-acc. (case in -ša) ^{TÚG}*pu-wa-li-an-za* KUB 42.56 (rev.?) 9; **Hitt. neut. nom.-acc. sg. or pl.** ^{TÚG}*pu-wa-li-ia* KBo 2.20 obv. 6; **broken** ^{TÚG}*pu-wa-[i?]-...* KUB 42.40 iv 3.

(In a list of garments:) 3 ^{TÚG}*pu-wa-li-ia QADU* ^{TÚG}GAD.DAM “three *p-*garments together with leggings” KBo 2.20 obv. 6 (rit. frag., NS), cited by Goetze in Cor.Ling. 59, 60, Siegelová, Verw. 524 n. 6 (“dürfte lediglich

in den Bereich von Schuhwerk hinweisen”); 19 ^{TÚG}*pu-wa-li-an-za ŠĀ 10 ḪAŠMAN 3 ZA.GIN 6 BABBAR* “Nineteen *p-*garments, among (them) ten purple, three blue, six white” KUB 42.56 (rev.?) 9 (inv., NH), translit. THeth 10:131, Siegelová, Verw. 522-24; ^{TÚG}*pu-wa-l[i?]-...* KUB 42.40 iv 3 (inv., NH), ed. Siegelová, Verw. 506f.

^{TÚG}*p.* appears to be a small garment or its part, and forms a set together w. leggings. From the odd numbers in a single color (3 blue) it appears that the *p.* is not used in pairs, as would the associated leggings. Three out of the four numbered groups (3, 3, and 6) are divisible by three, but the fourth (10 purple) is not.

Since Hitt. nouns w. numbers higher than one can be either sg. or pl., the analysis given in the morphological sec. above is based upon several factors. We assume that ^{TÚG}*pu-wa-li-ia* is a neut., which means that ^{TÚG}*pu-wa-li-an-za* KUB 42.56 (rev.?) 9 is unlikely to be a Luw. com. gender pl. Since there is no need for an erg. form in the latter passage, the only other possibility is the Luw. case in *-ša*, which is a sg.

Goetze, Cor.Ling. (1955) 59 (= *TAḪAPŠU* “leather strap, belt”), Košak, THeth 10 (1982) 131 and in gloss. 234 (“strap, belt,” apparently following Goetze; Košak [personal communication] has now abandoned this translation); Siegelová, Verw. (1986) 524 n. 6, 614 (lists the stem as ^{TÚG}*puwāliant-* and translates only as “ein Kleidungsstück”).

[*puwaššiya-* v.] HW 174, Oettinger, Stammbildung 387 n. 260 and index, Tischler, HdW 66; instead of [*p*]*u-wa-aš-ši-ia-ad-du* KUB 24.10 iii 9, read [L]Ú-*aš wa-aš-ši-ia-ad-du*, and see dupl. 987/v + KUB 24.11 iii 7 (Otten/Rüster, ZA 63:89).

puwatti- n. com.; madder(?); NH.†

(Sum.) *še-be-da* = (Akk.) *ši-in-du* = (Hitt.) *pu-wa-at-ti-iš¹* KBo 1.42 iv 46 (Izi Bogh.), ed. MSL 13.142 (without tr.).

Akk. *šimtu*, *šindu* “Kennzeichen, Farbe, Marke,” see AHw 1238b. Nowhere else does Akk. *šimtu* translate Sum. *še-be-da*. Without a real Hitt. context, and in view of the uncertainty of even the mng. of the Akk. entry, it is risky to assume that either “Akk.” *šindu* or “Hitt.” *puwattiš* means “mark” or “color”; cf. Hoffner, JAOS 87:303. Nor do we know

puwatti-

if *puwattiš* is Hitt. or Luw. The suggested translation is based on the assumption that Ugaritic *pwt* (a material used in dyeing and/or tanning) and Arabic *fuwwatu* “dyers’ madder” are related to this word.

Goetze, Tunn. (1938) 94 (“mark, color”); Friedrich, HW (1952) 174 (“Farbe, farbige Marke (als Eigentumszeichen?)”); Hoffner, RHA XXV/80 (1967) 56f. n. 103 (“a colored paste employed ... in dyeing,” “dye’s madder”); idem, JAOS 87 (1967) 303 (“powder, salve, paste”); Haas, SMEA 29 (1992) 107-109 (“Krappwurzel, Färberröte” [on basis of Sanmartin, AfO 34:54-56], does not cite Hoffner, JAOS 87, but repeats much of the same evidence).

Cf. *puwai-*.

pūḫ- (Luw.) v.; to campaign(?), fight(?), hunt(?); NH.†

“If only I could make some name for myself!” [(*nu mekki kuitki ape*)*dani* ?...]*x INA* ḪUR.SAG-*NI* *pat kuit nawi pu-u-uh-ti* “[...] something great(?) in that [...], because he (the Assyrian king) has not yet campaigned(?) in that same mountain” KUB 23.92 rev. 14 (letter to Assyria, Tudḫ. IV), w. dupl. KUB 23.103 rev. 14-15, ed. Otten, AfO 19:42f. Probably not Hitt. pres. sg. 2, but Luw. pres. sg. 3 of *puḫ-*, since the Assyrian king is referred to in the 3rd sg. in lines 15 and 16. Otten, AfO 19:43, also so interprets the form (“weil er noch nicht ...-t”).

There is a v. form *pu-u[h?]-t*a? KUB 33.120 ii 48 (Song of Kumarbi, NS) without context, which might be a pret. of the same verb.

puḫammi[...] (mng. unkn.); NS.†

10 GA.KIN.AG *ka*[*p*]*p*[*i*]*š*[*a o*] *x*[...] / *AN*~*DAḪŠUM*^{SAR} *ya pu-ḫa-am-mi-u*[*š* ...] / *nu 7-an 7-an anda išḫiškanz*[*i*] / *nu išḫiyatar ANDAḪŠUM*^{SAR} *iyān*[*zi*] *namma* *at anda šiettari* / *n* *at išḫiyatar n* *an* *za* *an* NINDA.GUR₄.RA *ANDAḪŠUM*^{SAR} *ḫalziššanzi* “ten *kappiša*-cheeses, [...], *AN*~*DAḪŠUM*-plants, *p*.-s [...]; they tie (together) seven and seven, and they make *ANDAḪŠUM*-ties, then it is pressed together, and it (is the) tie. And they call it *ANDAḪŠUM*-bread” KBo 25.163 v 2-3 (*ḫišuwaš* fest., NS); the last sign may be restored -*u*[*š*...] or -*i*[*š*]. *p*. might be a Luw. pass. part. or adj. modifying a type of bread. Since the end product of the entire process is “*ANDAḪŠUM*-bread,” one expects some kind of bread among the ingredients. Probably not from the v. *puḫ-* q.v.

pūḫugari- a

ḫpuḫaršan(-) adj. or n.(?); (mng. unkn.); NH.†

[...] *x-tarša ŠA KÙ.GI ḫpu-ḫar-ša-an*[(-)...] KBo 18.23 obv. 11 (letter, NH); *p*. may modify the [...] *x-tarša* made of gold. A reading *ḫpu-ḫur-ša-an*[(-)] is also possible. Hagenbuchner’s restoration [(...) *ša-kán*]-*ta-tar-ša ŠA KÙ.GI :pu-ḫar-ša-an*[-*ni-it I-NA* URUḪat-tu]-*ši?* “Auch [*šakan*]*tatar* aus Gold [mit] :*puḫarša*[*n* nach Ḫattuš]a [...]” (THeth 16:322f., 324) is without supporting evidence, and the sentence which results is grammatically questionable.

puḫla- n.; (mng. unkn.); describes gates and perhaps deities).†

gen. *pu-uh-la-aš* ABoT 6:10, IBoT 1.27:5, IBoT 4.288:(6), 54/s i 11 (Berman, Diss. 50).

“The king takes his seat in the *ḫuluganni*-cart and goes up to Ḫattuša” *mān* *kan* LUGAL-*uš* [*p*]*u-uh-la-aš* KÁ.GAL[-*aš a*]*nda ari* “When he arrives at the gate of the *puḫla-*, (the performer calls out: ‘*aḫa*’)” IBoT 1.27:4-5 + KUB 20.47 i 13-14 (spring fest.); cf. *pu-uh-la-aš* KÁ.GAL-*aš* ABoT 6:10; [... K]Á.GAL *pu-uh-la-aš* 54/s i 11 (Berman, Diss. 50); [...] / DINGIR.MEŠ *pu-uh-l*[*a-aš* ...] IBoT 4.288:5-6.

puḫlaš KÁ.GAL is probably the name of one of Ḫattuša’s gates.

Otten, FsFriedrich (1959) 357; Berman, Diss. (1972) 50; Kammenhuber, HW² 1 (1982) 411b (without tr., s.v. *aška-*).

pūḫugari- n.; replacement, substitute; from MH?/NS.

sg. nom. *pu-u-ḫu-ga-ri-iš* KBo 4.2 iii 50, KUB 43.50 obv. 11 + KUB 15.36 obv. 3, IBoT 2.112 obv. (11) (all Murš. II).

acc. *pu-u-ḫu-ga-ri-in* KBo 4.2 iii 51, 53, 56!, KUB 43.50 obv. 18, KUB 12.31 obv. (13), (15), KUB 15.36 obv. 16 (all Murš. II), Bo 4951 rev.? 14 (StBoT 29:126, MH?/NS), *pu-ḫu-ga-re-en* AT 454 iv 11, *pu-u-ḫu!-ga-ri-in* KUB 15.36 obv. 14 (Murš. II), *pu-ḫu-ga-ri-in* KUB 12.31 rev. 18 (Murš. II).

gen. *pu-ḫu-u-ga-a-ri-aš* KUB 16.9 iii 5 (NH).

uncert. (Hitt. d.-l. or Akkadographic?) (GUD) *pu-u-ḫu-ga-ri* (EGIR-*anda*) KUB 15.36 obv. 15 (Murš. II).

Akkadographic (ANA GUD) *pu-u-ḫu-ga-ri* KBo 4.2 iv 21, KUB 43.51 rev. 6; (ŠA GUD) *pu-u-ḫu-ga-ri* KBo 4.2 iv 42, (ITTI GUD) *pu-u-ḫu-ga-ri* KBo 4.2 iv 11, KUB 12.31 rev. 26 (all Murš. II); *pu-u-ḫu-ga-a-ri* KUB 16.9 iii 6 (NH).

a. (said of swords): “Since it has been established that the god is angry about damaged appurtenances, we asked the temple officials, and they said: ‘The god Umbu was wearing a copper

pūḫugari- a

pu-ga[-...]

sword” *nu=war=at* [...] / *pu-ḫu-ga-re-en-ma-wa kuiš pāi* “and it [is missing(?).] But he who was to give (lit. ‘gives’) a replacement ([gave(?)] a copper sword of poo[r] men)” AT 454 iv 10-11 (oracle question, NH), ed. Gurney in Wiseman, AT pp. 116f.

b. (said of cattle): (An inquiry into Muršili’s inability to speak established the Stormgod of Manuzziya as its cause) “I inquired by oracle about the Stormgod of Manuzziya” *nu=šši GUD pu-u-ḫu-ga-ri-iš piyauanzi IZI-it waḫnumanzi* [(MUŠEN. 𒍪.)] *waḫnummanzi SI×SÁ-at* “and it was established that a substitute ox had to be sent (not “given,” see *pai-* B inf. in morphology) to him and ‘turned’ with fire, and that birds must be ‘turned.’” (The ox is then adorned, the king lays his hand on it, and it is dispatched according to ritual regulations) KBo 4.2 iii 50-51 (aphasia of Murš. II), w. dupls. KUB 43.50 obv. 11-12 + KUB 15.36 obv. 3-4, IBoT 2.112 obv. 11, KUB 12.31 obv. 2, ed. MSpr. 4f., and Lebrun, Hethitica 6:104, 110.

c. (said of lambs): SILA₄ *pu-ḫu-ga-ri-in* Bo 4951 rev. 7 14 (birth rit., MH??/NS), ed. StBoT 29:126f.; SILA₄ *pu-ḫu-u-ga-ri-aš* KUB 16.9 iii 5; SILA₄ *pu-u-ḫu-ga-ri* ibid. iii 6.

p. is a Hurr. n. derived by means of the suffix *-ugar-* from the Akk. n. *pūḫu* “substitute.” On the Hurr. *-ugar-* suffix see Goetze, Lg. 16:132f., and Speiser, Intr. 136f. Fincke in SCCNH 7:17-19 reviews *pūḫugari* and points to the first attestation of the inf. *puḫugarumma epēšu* “to exchange” at Nuzi.

Götze, MSpr (1934) 27 (“Sühne(?) -Rind”), 64; von Brandenstein, Bildbeschr. (1943) 49 w. n. 1 (“Tausch, Ersatz”); Kümmel, StBoT 3 (1967) 81 (“Ersatz”); Laroche, GLH (1979) 204 (“substitut vivant; remplacement, échange”); Beckman, StBoT 29 (1983) 131 w. n. 342 (“substitute”).

puḫunuḫiman (an ominous feature on the sheep’s liver, as described in extispicies); MH/MS.†

“There are three *nipašuri*-s. The right side (or: the right one) has ‘turned’ on top. There is a ‘path’ (KASKAL *urnirniš*), ‘beaten’ at the back” *GÜB-laz=ma pu-ḫu-nu-ḫi-ma-an* “but on the left, there is *p.* (Result favorable)” KBo 16.97 rev. 50 (liver oracle, MH/MS); “(Is it the matter) of Tulpi-Teššub’s medication? (There is) a *šintaḫi* (a notch on the lobe of the liver)” *ŠA dGİR-aš=šan* [AN]A? ^{GIŠŠÚ}.A *pít-tu-*

li-ia-aš kittari urnirniš pu-ḫu-nu-u-ḫi-ma-an “There is a ‘constriction(?)’ on the ‘throne of Sumuqan’; (there is) a ‘path’ (and?) *p.*” ibid. l.e. 3a-4a.

Since both *kalulupaš* and *urnirniš* are com. gender, *puḫunuḫiman* cannot be a neut. part. predicate for either, and must therefore be a n., perhaps a Luw. n. w. the stem *-(m)man* (cf. StBoT 31:243-299 and esp. Starke’s criteria on p. 248 for distinguishing these from partiples).

Laroche, RA 64 (1970) 137 (“prédicat de l’*urnirnis*”); idem, GLH (1979) 204 (“signe ominieux”).

puḫuršan(-) see *puḫaršan*(-).

pukk-, pugga- v. mid.; to be hateful, repulsive, unpleasant; NH.†

imp. sg. 3 *pu-ug-ga-ru* KUB 9.32 obv. 22, *pu-ug-ga-ta-ru* HT 1 iii 33, *pu-uk-ta-r[u]* KUB 9.31 iii 40, *pu*[-...] KUB 41.18 iii 13 (*-aru* or *-taru*, *pukk-* or *pugga-*?).

pu-ug-ga-t[i] IBoT 3.109:6, was tentatively analyzed as pret. sg. 3 by Neu, StBoT 5:143 w. n. 1, but should be read Akk. *PU-UQ-QÁ-T[I]* “buttocks”; cf. dupl. *PU-UQ-QA-TI* 125/r ii 11, ed. Otten, MDOG 93:76 w. n. 2.

“Afterwards, the camp commanders lay their hands on the rams and speak as follows: ‘The deity who caused this plague — now the rams are standing here, and their liver, heart and limbs are fat/succulent’” *nu=šši=kan ŠA AMILUTTI UZU pu-ug-ga-ta-ru* (vars. *pu-ug-ga-ru*, *pu-uk-ta-r[u]*, *pu*[-...]) *namma nu=wa=ššan kattan kēdaš* UDU.ŠIR.𒍪.A *waršiyahḫut* “‘May human flesh (lit. the flesh of mankind) be hateful to him once again. And may you, (O deity,) be satisfied with these rams’” HT 1 iii 32-35 (Ašhella’s rit., NH), w. dupls. KUB 9.31 iii 39-41, KUB 9.32 obv. 22-23 and KUB 41.18 iii 13-15, ed. Dinçol, Belleten 49/193:15, 24, Neu, StBoT 5:143, tr. Friedrich, AO 25/2:11, cf. idem, ZA 37:186, cf. Melchert, Diss. 400f.

Friedrich, AO 25/2 (1925) 11 (“verhaßt sein”); idem, ZA 37 (1927) 186; Kronasser, AfO 16 (1952-53) 317-319; idem, EHS 1 (1966) 386; Neu, StBoT 5 (1968) 143.

Cf. *pukkant-*, *puqqanu-*.

pu-ga[-...] (Hurr.) n.; (mng. unkn.); NH.†

2 MUŠEN *tišimziḫiya pu-ga[-...]* (or *pu-t[a?...]*) “(They sacrifice) two birds for *tišimziḫiya*

pu-ga[-...]

and *p.*” KBo 11.7 obv. 12 (list of offerings), translit. Haas/Wilhelm, AOATS 3:94.

pugga- see *pukk-*.

pukant- part.; hated, hateful, repulsive, unpleasant; NH.†

sg. nom. com. *pu-uk-kán-za* KBo 1.42 iv 3, KBo 1.30 obv. 18, KUB 24.7 i (48), 50 (all NH).

nom.-acc. neut. *pu-uk-kán* KUB 24.7 i 25 (NH).

frag. *pu-u[k-...]* KBo 26.77:1 (NH), KBo 1.38 rev. 10.

(Sum.) [lú níg-ḫul] = (Sum. pron.) lu-ni-ḫu-ul “evil man” = (Akk.) *zē-e-ru* = (Hitt.) *pu-uk-kán-za* “hated” KBo 1.30 obv. 18 (Old Babylonian Lu), ed. MSL 12:214f. (the Hitt. scribe may have considered the Akk. a form of *zēru* “to hate”); (Sum.) níg-x = (Akk.) [o-o]-tum = (Hitt.) *pu-uk-kán-za* “hated” KBo 1.42 iv 3 (Izi Bogh. A), ed. MSL 13:140 l. 230; (Sum.) [...] = (Akk.) [o]x = (Hitt.) *pu-u[k?-...]* KBo 1.38 rev. 10 (Kagal).

[*mān*] MUNUS-TUM *ma ANA* LÚMUTI *šU* *pu-u[k-kán-za n=an zik?]* / [dGAŠAN-iš?] *puq~qanuwan ḫart[i] mān* [LÚ-iš *ma ANA DAM=ŠU ?*] / [*imma?*] *pu-uk-kán-za* “But [if] a woman is hat[ed] by her husband, [then] you, [*IŠTAR(?)*], have caused her to be hated. [But] if [a man] is [even(?)], hated [by his wife], (then you, *IŠTAR*, have heaped up [... troubles(?)]) for them” KUB 24.7 i 48-50 (hymn to *IŠTAR*, NH), ed. Güterbock, JAOS 103:157; *nu=kan* dGAŠAN-li [*k*]uit É-er *pu-uk-kán* “Whatever household is hated by *IŠTAR*, (she sends those (sc. deities) into that house in order to infect it)” KUB 24.7 i 24-25, ed. Güterbock, JAOS 103:156; cf. *pu-u[k-...]* KBo 26.77:1 (Ḫedammu, NH), ed. StBoT 14:66f.

Friedrich, ZA 37 (1927) 186; Kronasser, AfO 16 (1952-53) 317-319.

Cf. *pukk-*, *puqqanu-*.

pukantami-, pukantimi- n.; (a container for liquids); from MS? or ENS?†

sg. acc. *pu-kán-t[a?-am-mi-in]* KUB 46.48 rev. 21 (NH).

loc. *pu-kán-ti-mi* KBo 17.103 rev. 26 (NH), *pu-kán-t[i-mi?]* KBo 2.6 ii 28 (NH).

inst. *pu-kán-ta-am-mi-i[t]* KBo 23.13:11.

broken *pu-kán-ta[-...]* KBo 25.190 obv. 33 (MS? or ENS?).

a. (a container for liquids): “Water of the city Laḫuwazantiya is placed” *n=at=kan anda ANA* 1

puqqanu- a 2'

pu-kán-ti-mi l[ā]ḫuwanzi “and they pour it into one *p.*-container” KBo 17.103 rev. 26 (+) KUB 46.48 rev. 10-11 (rit., NH); *n=at maḫḫan PĀN[(I dTiyap)enti]* *aranzi nu PĀNI* x[...] *pu-kán-ta-am-mi-i[t ... (watar kit~tari)]* “And when they arrive before Tiyapenti, water is placed before [...] with a *p.*-container” KBo 23.13:9-11, rest. from par. KBo 17.103 rev. 8-9; [... EGI]R-ŠU *ma ANA* LÚ *tapri pu-kán-t[a?-am-mi-in w]ete~naš pāi* “But afterwards he (the diviner) gives to the *tapri*-man a *p.*-container of water” KUB 46.48 rev. 21 (rit., NH); *n=ašta pu-kán-ta[(-)o o](-) x[...]* / [...-t]i *anda laḫ[u]i* KBo 25.190 obv. 33-34 (frag. of Hurr. rit., MS? or ENS?).

b. (used as a descr. of a feature on the oracle liver): EGIR SU.MEŠ *pu-kán-t[i-mi(?) z]ulkiš* GIŠTUKUL *ya GÜB-laš* NU.SIG₅ “Second (inspection of) exta: [On(?)] the *p.* (there is) a *zulkiš* and a weapon. (It is) lefthand. Unfavorable” KBo 2.6 ii 28-29 (oracle, NH).

puqqanu-, pugganu-, pukkunu- v.; to cause (someone) to be hated, create or cause dissension; from MH/MS.†

pres. sg. 3. *pu-uq-qa-nu-zi* KUB 26.12 iii 27 (NH).

pl. 2 [*pu-ug-ga-nu-ut-te-ni* KUB 13.3 iv 34 (MH?/NS).

verbal subst. nom.-acc. *pu-uk-ku-nu-mar* KUB 43.72 iii 4 (NS); **gen.** *pu-uq-qa-nu-ma-aš* KUB 30.56 iii 13 (NH).

part. sg. nom.-acc. neut. *pu-uq-qa-nu-wa-an* KUB 24.7 i 49 (NH).

iter. pres. pl. 2 [*pu-]uq-qa-nu-uš-kat-te-ni* KUB 23.68 obv.17 (MH/NS), [*pu-uq-qa-nu-uš-k]a-at-te-ni* KUB 23.72 rev. 61 (MH/MS).

a. (in instr. and treaties) — 1' w. *ANA*: “If someone is dear to His Majesty ...” [*n=an tamaiš*] *ANA* LUGAL *pu-uq-qa-nu-zi* “[and another] causes [him] to be hateful to the king” KUB 26.12 iii 27 (SAG instr., NH), ed. Dienstanw. 27.

2' w. *peran/PĀNI* “before, in the eyes of”; cf. *peran* 1 c 1' c' 8'' and *pitteyant-* a: KUR URUḪatti [*z*]y *a=kan* LÚ.MEŠ *pittiyandaš* [*peran* 1] [*ē pu-u]q-qa-nu-uš-kat-te-ni* “Do not cause the land of Ḫatti to be hated/unattractive in the eyes of fugitives” KUB 23.68 obv. 17 (treaty of Arn. I, MH/NS), ed. Kempinski/Košak, WO 5:194f.; “And if any city of the enemy sues for peace” *šumeš=a=šši* KUR URUḪatti *pera[n lē pu-uq-qa-nu-uš-k]a-at-te-ni* “you must [not caus]e the land of Ḫatti [to be hated/unattractive] to it” KUB

puqqanu- a 2'

pul- a

23.72 rev. 61 (treaty of Arn. I w. Mita of Paḥḥuwa, MH/MS), tr. Gurney, AAA 28:39 (“you shall [not ...] to him before the land of Ḫatti”); [p]u-ug-ga-nu-ut-te-ni in KUB 13.3 iv 34 (instr. for palace servants, MH?/NS), which deals w. duties of palace personnel, should probably be restored as [...GE₆-an l]u?-ug-ga-nu-ut-te-ni on which, see *lukkanu-*.

b. (in hymns): [mā]n MUNUS-TUM_zma ANA LÚMUTI_zŠU pu-u[k-kán-za n_zan zik?] / [dGAŠAN-iš?] pu-ug-qa-nu-wa-an ḫart[i] “But [if] a woman is hat[ed] by her husband, you, [IŠSTAR,] have caused [her] to be hated.” KUB 24.7 i 48-49 (hymn to IŠSTAR, NH), tr. *pukkant-*; ANA LÚMUTI_zŠU is implied in the second clause, cf. a 1' above.

c. (in rituals): “When/if a man and a woman have bad dreams” nu ANA DINGIR-LIM GIM-an pu-ug-qa-nu-ma-aš ḫuwappaš UḪ₇-aš SIS[KUR iyaziliyanzi] “how [he performs/they perform] for the deity the rit[ual] of (i.e., to counteract) creating dissension (and) evil sorcery” KUB 30.56 iii 13 (shelf list, NH), ed. Laroche, CTH pp. 181f. (“... le rituel de la zizanie des méchants”); (In a list of sins and calamities) mān_zat DINGIR.MEŠ-aš pu-uk-ku-nu-mar “Whether it (is) being made to be hated by the gods, (or abandonment by the gods, or the curse of the gods, or the plague of the land ...)” KUB 43.72 iii 4 (rit. frag., NS), ed. Forrer, RHA 1/3:151 (“ein Entzweien der Götter”); this tr. is based entirely on the assumption that *puk~kunu-* is a var. writing of *puqqanu-*. Kronasser, EHS 1:304, lists *pukkunumar* as a verbal subst. of *puqqanu-* (*pukkunumar*, *puq~qanumaš* pronounced as *lpukkumar* / *lpuknumaš*); cf. also Kammenhuber, MIO 2:54.

Kronasser, AfO 16 (1952-53) 317 (“macht verhasst, macht widerwärtig”).

Cf. *pukk-*, *pukkant-*.

[*pukkanza*[tar]] KBo 1.42 iv 3, Sommer, HAB 64f., w. n. 7, cf. HW 172, HDW 65, Kronasser, EHS 1:265; read *pukkanza* (MSL 13:140, l. 230). See *pukkant-*.

pukkunumar see *puqqanu-*.

pukuri-, pukurui- Hurr. n.; (a phenomenon which can appear before and behind parts of the oracle liver); NH.†

IGI-zi TE^{MEŠ} GIŠŠÚ.A-ḫi ZAG-an nu_zšši pu-u-ku-ri-iš peran EGIR-pa NU.SIG₅ “The first inspec-

tion of exta: The Throne is a righthand (one); *pu~kuriš* (are?) in front of and behind it. (Result:) Unfavorable” KUB 5.6 i 10-11 (liver oracle); nu SU.MEŠ NU.SIG₅-du ni. pu-ku-ru-iš per[an EGIR-pa] I SIG₅1 “Let the exta be unfavorable. (There is) a *nipašuriš*; *pukuruiš* (are?) in fro[nt of and behind] (it). (Result:) Favorable” KUB 22.36 rev. 13 (liver oracle). In view of the contexts, *pukur(u)iš* could be nom. pl. here.

The two entries of S. de Martino ChS 1/7:120 are dubious.

Laroche, RA 64 (1970) 137 (“signe du *nipašuriš*, du ‘siège’”); idem, GLH (1977) 204 (“signe omineux”).

pul- n.; lot; from OH/NS.†

sg. nom.-acc. *pu-u-ul* KBo 3.7 iv 10, 15, KUB 12.66 iv 13, 18, KUB 17.6 iv 7, 12 (all OH/NS), KUB 17.35 i 18 (NH), *pu-ú-ul* KBo 26.20 iii (23), 24 (NH).

gen. *pu-u-la-aš* KUB 20.45 iv 29, 30, 32 (OH/NS), KUB 13.4 i 44 (pre-NH/NS), KBo 2.1 i (44), KUB 38.27 l.e. 3! (both NH), KUB 60.162:5, *pu-la-aš* KBo 2.1 i 14, KUB 17.35 i (17), 37, ii 4, KUB 38.26 obv. 20, 30 (all NH), VBoT 83 rev. 5, *pu-la-a-aš* KBo 26.223:2 (NH).

sg. abl. *pu-la-a[z]* KUB 21.27 i 11 (Ḫatt. III).

inst. *pu-u-li-it* KUB 60.152 i? 17 (OH/NS).

(Sum.) GIŠ.ŠUB.BA = (Akk.) *is-si-qú* (cf. CAD *isqu* A “lot, share”) = (Hitt.) [pu-]l^ú-ul “lot” KBo 26.20 iii 23; (Sum.) ÉRIN.SIG₅ = (Akk.) *is-si-iq ni-ši* = (Hitt.) [LÚ.U₁₉.L]U-aš pu-ú-ul “lot of [a hum]an being” *ibid.* iii 24 (Erimḫuš Bogh), ed. MSL 17:111.

a. (in general): “All the gods will arrive” nu_zza pu-u-ul tianzi “and deposit the lot for themselves. (Of all the gods of the town of Kaštama, Zašḫapunā will be the greatest)” KBo 3.7 iv 15 (Illuy., OH/NS), ed. Beckman, JANES 14:17, 20, tr. Hittite Myths 14; cf. nu_zza LÚGUDU₁₂ mān pu-u-ul tianzi KBo 3.7 iv 10 (Illuy., OH/NS); nu ŠA LÚ.MEŠ^{URU} Zuppara [...-]yanzi n_zašta kuēl pu-u-li-it / [...]x iyanzi nu_zza LÚ.MEŠ SANGA parna ḫalzāi “They ... [the ...] of the men of Zuppara. And he with whose lot they make [the ...] calls the priests to the house, (and they go [...])” KUB 60.152 i? 16-18 (fest. of the lots, OH/NS); cf. LÚSANGA GIBIL “the new priest” in i 9; nu_zkan apāšš_za pu-la-a[z?]... ANA dU^{URU} Nerik DUMU_zKA aššiyanti [ḫ]aptat “He (sc. Ḫattušili) was associated with (i.e., chosen to be the priest of) the Stormgod of Nerik, your beloved son, by destiny (lit. by lot)”

pul- a

DUGpulla- C

KUB 21.27 i 11-12 (prayer, Pud.), ed. Sürenhagen, AoF 8:108f., cf. 132 w. n. 47.

b. EZEN₄ *pulaš* “festival of the lot(s)”: (Describing the election of a new priest) [*mān ANA* ^dU EZEN₄ *pu-l*]*a-aš* DÛ-*anzi* ... [^{LÚ.MEŠ}SANGA=*m*] *a* TUS₄-*aš* *pulanzi nu=kán pu-u-ul kuedani watkuzi* “When they celebrate the festival of the lot(s) for the Stormgod, (they wash. The priest washes himself. They wash the god.) [The priests] cast lots while sitting. And for whom the lot jumps (sc. from a vessel) (he carries ... into the temple and places it on the altar and becomes the new priest)” KUB 17.35 i 17-18 (cult inv., Tudh. IV), ed. Carter, Diss. 124, 137, tr. Kellerman, Slavica Hierosolymitana 5-6:38. Kellerman, Slavica Hierosolymitana 5-6:39f., suggests that the lots were in the shape of cubes or dice, and that the casting consisted in shaking a vessel w. a narrow neck until one lot jumped out; [ŠU. NIGIN] 1 UDU 1 PA. 2 BÁN ZÍD.DA 5 DUG KAŠ ANA EZEN₄ [*p*]*u-la-aš* ^{LÚ}SANGA GIBIL *pāi* “[Total]: one sheep, one PARĪSU-measure and two SŪTU-measures of flour, five pitchers of beer the new priest gives for the festival of the lot(s)” KUB 17.35 i 37; in a list of named festivals: 1 EZEN₄ *pu-la-aš* 1 EZEN₄ ŠU.KIN.DÛ KUB 17.35 ii 4 (cult inv., NH); (13 festivals: 4 in the autumn, 4 in the spring) 1 EZEN₄ *lilaš* 1 EZEN₄ ĤUR.SAG-*i p*^f*ē*^d*dummaš* [1] EZEN₄ ^{GIŠ}*muttaḥilaš* 1 EZEN₄ ŠU.KIN 1 EZEN₄ [*p*]*u-u-^lla-aš* KBo 2.1 i 43-44; cf. *ibid.* i 14; (In a long list of named festivals:) EZEN₄.MEŠ ^{LÚ.MEŠ}*upatiyaš* EZEN₄.MEŠ *pu-u-la-aš* EZEN₄.MEŠ *ḥa-aḥ-ra-an-na-aš* KUB 13.4 i 44 (instr. for temple personnel, pre-NH/NS); perhaps here 1 EZEN₄ *pu!?-la-aš* copy EZEN₄ *še-la-aš* KUB 55.14 obv. 10 (cult inv., NS).

c. DINGIR.MEŠ *pulaš* “lot deities”: (When the prince [deposits] the ANDAḤŠUM plant in the temples, ...) *nu ANA* DINGIR.MEŠ *pu-u-la-aš ḥū~ma*[*ndaš* ANDAḤŠUM^{SAR}(?)] *pu-u-la-aš ḥūmandaš tianzi* [...] *ḥūmanduš irḥān[zi]* § *maḥḥan=ma=ššan ANA* DINGIR.MEŠ *pu-u-la-aš* [...] EGIR-*pa uwanzi nu IŠTU* É[...] 1 ^{DUG}*ḥuppar* KAŠ *udanzi* “[they deposit] for all the lot deities [the AN~DAḤŠUM-plant(?)] at all the lots; they make the rounds of all the [gods(?)]. § And when the [...-s] return to the lot deities, they bring a *ḥuppar* vessel of beer from the [...] house” KUB 20.45 iv 29-34 (fest., OH/NS), ed. Jasink-Ticchioni, SCO 27:154f. (partially);

“They offer beer” [DINGIR.MEŠ] *pu-la-a[š] pé-tan_x ḥar[kan]zi* “and they have carried away the lot [deit]ies” KUB 38.26 obv. 20 (cult inv., NH), cf. KUB 38.27 l.e. 3, KUB 56.40 iii 12, KBo 26.223:2, VBoT 83 rev. 5.

Cf. Hurr. *pulaḥli* “lot caster” at Alalakh (Dietrich/Loretz, WO 3:193, AHw 878).

Friedrich, AfO 17 (1954-56) 92 (“Los(?)”); Haas, KN (1970) 87f. n. 2 (“Fest des Loses(?)” EZEN *pu-la-aš*); Kellerman, Slavica Hierosolymitana 5-6 (1981) 39f., 42f. n. 9; Sürenhagen, AoF 8 (1981) 132 w. n. 47 (on KUB 21.27 i 11-12).

Cf. *pulai-* v., (^{LÚ})*pulala-*, *pullē-*.

Épull[a(-)...] A n.; (a building(?)); OS.†

[...]x U É*pu-ul-l*[*a(-)*...] (or, É *pu-ul-l*[*a(-)*...]) KBo 17.29:2 (rit., OS), translit. StBoT 25:151.

Hardly w. Hoffmann, FsAlp 292f., who reads this É *pu-ul-l*[*a-aš*] and equates it arbitrarily w. É DUMU(.MEŠ) in KBo 17.1+, hoping to see in *pulla-* the Hitt. reading for both DUMU.NITA and DUMU.SAL.

Neu, StBoT 26 (1982) 152 (“ein Gebäude(?)”).

NINDA*pul*[a...] B n.; (a bread or pastry).†

^{NINDA}*pu-l*[*a-...*] Bo 69/739 (Hoffner, AlHeth 177).

This might be a writing of ^{NINDA}*p/wulašne*. According to Laroche, RHA XIII/57:76f. and apud Kammenhuber, OLZ 50:364 n. 1, *wulašne* is the Hattic word for “bread.” Cf. also ^{NINDA}*zippulašni* “thick bread” AlHeth 192.

DUGpulla- C n.; (a vessel used to hold sourdough); MH/NS.†

“They kill one sheep and cook it” *namma* 1 GA!.KIN.AG 1 EMŠU 1 ^{DUG}*pu-ul-la-an* NINDA EMŠU 1 ^{DUG}*ḥuppar* GEŠTIN 1 ^{DUG}*ḥuppar* KAŠ ^{GIŠ}INBI^{HIA} *udanzi* “Then they bring one cheese, one rennet, one *p*-vessel (with) sourdough bread, one *ḥuppar*-vessel of wine, one *ḥuppar*-vessel of beer, and fruit. (With these they make provision for the god’s journey)” HT 1 ii 44-46 (Uḥḥamuwa’s rit., MH/NS), w. dupl. KUB 9.31 iii 11-12, tr. ANET 347; Goetze, ANET 347, translates “... 1 curd, 1 *pulla* (vessel), leavened bread, ...” taking the *p*-vessel as just another item in the list of provisions. In the context of

DUGpulla- C

𐎧pulpuli[(-)...]

listed foodstuffs, a container holding bread seems more likely than just an empty container. NINDA EMŠU may also be read 4 EMŠU, but it is unlikely that rennet would be listed twice in this short list.

Sommer, Pap. (1924) 56.

pulai- v.; to cast lots; NH.†

(The priest washes himself and the statue of the god in preparation for the lot festival) [LÚ.MEŠSANGA=̄m]a TUS-aš pu-la-an-zi nu=kan pūl kuedani watkuzi “But [the priests], seated, cast lots. And for whom the lot jumps ...” KUB 17.35 i 18 (cult inv., Tudh. IV), ed. Carter, Diss. 124, 137 (restoring LÚ.MEŠpulaleš), rest. follows Kellerman, Slavica Hierosolymitana 5-6:43 n. 11.

Friedrich, AfO 17 (1954-56) 92 (“losen(?)”); idem, HW 1. Erg. (1957) 16 (stem pulā(i?)-); Oettinger, Stammbildung (1979) 34 (stem pulae-); Kellerman, Slavica Hierosolymitana 5-6 (1981) 42 n. 9 (stem pulai-).

Cf. pul-, (LÚ)pulala-, pulle-.

(LÚ)pulala- n.; lot caster(?); from OH?/NS.†

pl. gen. LÚ.MEŠpu-la-la-an KUB 11.28 iv 11 (OH?/NS) = dupl. p[u-la-...] KBo 8.124 obv.? 7.

frag. LÚpu-la-l[a-...] KBo 22.35:8.
[LÚ.MEŠpu-la-li-eš-m]a KUB 17.35 i 18, restored by Carter, Diss. 124, is more likely to be restored [LÚ.MEŠSANGA=̄m]a, see Kellerman, Slavica Hierosolymitana 5-6:43 n. 11.

É LÚ.MEŠpu-la-la-an (dupl. p[u-la-...] omits det.) “the house of the lot-casters(?)” KUB 11.28 iv 11 (contributions of villages to the cult, OH?/NS), w. dupl. KBo 8.124 obv.? 7, other personnel whose houses are mentioned in this enumeration are cooks, table men, bakers, LÚ.MEŠMURIDI, and LÚ.MEŠhaliyami; LÚpu-la-l[a-...] (together w. ÉRIN.MEŠšarikuwa, LÚhaliyari-, LÚzilipuriyatalla-, LÚMURIDI in a list of professions) KBo 22.35:8.

The interpretation “lot caster(?)” is obtained entirely by a putative derivation from pul “lot” and is correspondingly uncertain. Cf. LÚpulahli “Loswerfer(?)” at Alalakh (Dietrich/Loretz, WO 3:193, AHw 878).

Friedrich, AfO 17 (1954-56) 92 (“Loswerfer(?)”); van Brock, RHA XX/71 (1962) 88 (“préposé au pul (substance rituelle)”; Pecchioli Daddi, Mestieri (1982) 255 (no tr., merely quotes earlier lit.).

Cf. pul-, pulai-, pullē-.

pullē- n. neut.; (mng. unclear).†

“Let them question [him] and [...] him” nu IQBI pu-ul-le-e-wa pešš[i- ...] nu=kan ŠA NA₄NUNUZ DUG-i parā [...] pu-ul-le-e=kan kuwapi anda [kit~tat] n=at=kan parā ul^ter n=at 1-aš waḥnuškit [nu=kan pu-ul-le-e(?) ...] watkut nu memer kuw[api ...]x mān wa[tkuzi ...] anda x-x[...] “And he said: ‘[...] thre[w(?)] the p.; and [he/they ...-ed] forth in(to) the beaded vessel [...] where the p. [was placed(?)] in, they brought it forth; and one kept turning it; [the p. ...] jumped, and they said: Wh[ere(?) ...?] If ...” KUB 60.24 obv.? 4-11 (NH).

Perhaps pullē is synonymous w. pul “lot.” One problem w. this interpretation is that the v. peššiya- used w. the pullē, while seemingly appropriate for a lot, is not yet attested w. pul “lot,” and several of its characteristic verbs (tiya-, pulai-) do not appear here. The v. watku-, however, occurs w. both. Another problem is the spelling of pullē w. a double l. Contrast pulai- and pulala- w. undoubled l.

Cf. the PN Pulli in Laroche, NH (1966) 149, and in Alp, HBM (1991) 89f.

NINDApulliššā(i?)- n. (neut.); (a bread or pastry); NH.†

nu=kan 3 NINDAiyattiuš IŠTU INBI GA.KIN.AG teyanteš 1 NINDApu-ul-li-iš-ša-a-ia ME-i “He/she takes three iyatti-loaves studded(?) with fruit and cheese, and one p.-loaf (and places them down on the god’s table)” KUB 10.91 iii 15-16 (fest. frag., NH?), ed. AlHeth 177; after segmenting off the final -ia “and,” the stem seems to be puliššā-; for exx. of sim. word formation, see Kronasser, EHS 1:188f. Although =ia occasionally occurs as =aia (see HW² 1:43), it is never spelled plene. Therefore a stem pullišš- is unlikely. Another possibility is the case in -ša from a stem pulli=, for which, see van den Hout, KZ 97:60-80 (w. lit.). Also possible, if we do not consider the form to have the conj. -ya-, is a neut. pl. nom.-acc. of a stem in -ai- (cf. Weitenberg, Heth.u.Idg. 295).

Hoffner, AlHeth (1974) 177.

𐎧pulpuli[(-)...] n. com.; (mng. unkn.; poss. a beam or log); NH.†

(Ḥuwawa says to Gilgamesh:) “Be my lord; I will be your slave. And the cedars that I have raised

𐎧𐎠𐎢𐎠𐎢𐎠[(-)...]

NINDA **pun(n)iki-**

for you (on my mountains) [I will ...]” [d]aš~ša<m>uš 𐎧𐎠𐎢𐎠𐎢𐎠-i[-uš??...] [k]aršmi “I will cut [...] strong beams(?) (and [build?] pal[aces(?) for you])” KUB 8.53:25 (Gilg., NH), ed. Friedrich, ZA 39:12f., translit Myth. 129, cf. Weitenberg, U-Stämme 143; Friedrich, ZA 39:47, assumes that *daššauš* 𐎧𐎠 is the obj. of *karš-*, therefore possibly trees used for the building(?) of houses. The Akk. vers. of Gilg. Tablet V is badly damaged. The corresponding passage, von Weiher, BagM 11:95f. (ii 24-25), mentions trees (Akk. *iš-ši*) and myrtle wood (GIŠ ŠIM.GÍR). The absence of a GIŠ det. might indicate that this is not a tree or plant name, but an ordinary noun mng. “beam(?)” The gram. gender of *pulpuli*[...] is determined by its attributive adj. *dašša<m>uš*.

Friedrich, ZA 39 (1930) 47 (“vielleicht Name eines Baumes”); Götze apud Friedrich, ZA 39 (1930) 77 (“Stamme” oder ‘Balken’); Friedrich, HW (1952) 173 (“ein Baum?”); van Brock, RHA XX/71 (1962) 120 (“nom d’une espèce d’arbre”); Melchert, CLL (1993) 178 (“3,” perhaps related to *pulpulumi-*).

pulpulumi- n.; (mng. unkn., a metal object); NH.†

sg. or pl. nom. com. *pu-ul-pu-lu-me-eš* KUB 42.39:6.

sg. nom.-acc. neut., or stem form? [*pu-]ul-pu-lu-mi* KBo 18.161 rev. 16.

frag. *pu-ul-pu-l[u-...]* KUB 42.42 iii 10.

In a list following an enumeration of metal pins and cutting instruments: [...] *pu-ul-pu-lu-me-eš* ZABAR ŠÀ 4 HURRI “[...] *p.* of bronze, among them four Hurrian ones (or, in Hurrian style)” KUB 42.39:6 (inv., NH), ed. THeth 10:152; 1-EN *pu-ul-pu-l[u-...]* KUB 42.42 iii 10 (inv., NH), ed. THeth 10:58f.; Siegelová, Verw. 474f.; [... *pu-]ul-pu-lu-mi* mEhi URU *Zarar[a]* KBo 18.161 rev. 16 (inv., NH); perhaps also: “If ...,” [ANA DINGIR-L]IM GAŠAN=YA 1 *pu-ul-p[u-lu-mi-in* ZABAR(?) DÛ-mi(?)] “[I will make for the god]ess, my lady, one *pulpulumi* [of bronze(?)]” KUB 15.11 iii 3 (vow, NH).

p. is a metal artifact, which can be counted, and was manufactured from bronze (and other materials?) in a Hurrian style.

Košak, THeth 10 (1982) 60; Siegelová, Verw. (1986) 613.

(DUG)**pulluri(ya?)-** n. neut.; (a container); NH.†.

7 ANŠE.KUR.RA GIR₄ 7 GUD GIR₄ 7 MUŠEN GIR₄ 7 DUG *pu-ul-lu-ri-ia* (i.e., DUG *pulluriya* or

DUG *pulluri=ya*) n=at IŠTU LĀL šūwan šer=ma=at=kan IŠTU GIŠ PÉŠ iššappan “Seven terracotta horses, seven terracotta oxen, seven terracotta birds, seven (or: and seven) *p.*-containers — these are filled with honey and covered with figs on top” KBo 5.1 ii 38-39 (rit., NH), ed. Pap. 8*f.; [n]amma=kan *pu-ul-lu-ri-ia* KUKUB ZAB[A]R TUR TÚG(?) ZABAR [o]-uš(?) gi=kan TÚG(?) anda dāi KUB 58.79 iv 11-12 (*taknaz dā-* rit., NS); cf. ibid. ii 2, and ibid. i 1, w. dupl. KUB 55.67 i 1.

Sommer/Ehelolf, Pap. (1924) 56; Friedrich, HW (1952) 173 (stem DUG *pulluri(ia?)-*); Kronasser, EHS 1 (1966) 226 (stem *pulluri-*).

pulušhi[(-)...] (mng. unkn.); NH.†

pu-lu-uš-ši[(-)...] KBo 18.138:24 (letter about oracles, NH), in frag. context.

NINDA **pun(n)iki-** n.; (a bread or pastry); from pre-NH/NS.

sg. nom. NINDA *pu-un-ni-ki-iš* KBo 4.13 iii 12 (pre-NH/NS), KUB 46.10 i (6) (NS), KUB 51.78 obv.? 5, NINDA *pu-un-ni-ke-eš* KUB 2.8 ii 7, 10, 16, 20 (pre-NH/NS), NINDA *pu-un-ni-kiš* KUB 11.18 ii 21, (31) (pre-NH/NS), NINDA *pu-ni-ki-iš* KBo 4.13 iii 15 (pre-NH/NS), KUB 53.10 obv. 2, 5 (NS), IBoT 2.4 obv. 10, NINDA *pu-ni-kiš* KBo 4.13 iii 4 (pre-NH/NS), Bo 4930 rt. col. 2 (AlHeth 178).

sg. acc. NINDA *pu-un-ni-ki-in* KUB 25.18 iv 36 (pre-NH/NS), KBo 22.169 left col. 11, IBoT 3.30 ii? 3, Bo 68/241 obv.? 11 (AlHeth 178).

inst. NINDA *pu-un-ni-ki-it* KBo 4.13 iii 18, KUB 2.8 ii 23 (both pre-NH/NS), NINDA *pu-ni-ki-it* IBoT 2.3:5.

1 DUG *PURSĪTUM* TU₇ *huruttel* 1 NINDA KU₇ 1/2 *UPNI* 1 NINDA *pu-un-ni-ke-eš* 1/2 *UPNI* 3 AN~DAHŠUM^{SAR} ANA ^{1D} *Zuliya* ^d LAMMA ^{1D} “One *PURSĪTUM*-vessel of *huruttel* stew, one loaf of sweet bread half a handful, one *p.*-loaf half a handful, three *ANDAĤŠUM*-plants: for the river *Zuliya* (and) the patron deity of the river” KUB 2.8 ii 6-8 (*ANDAĤŠUM* fest., pre-NH/NS), cf. ibid. ii 10, 16, 20, 23; 1 NINDA *pu-un-ni-ki-iš* BA.BA.ZA 1/2 *UPNI* KBo 4.13 iii 12; cf. ibid. iii (4), (9); [1] NINDA *pu-un-ni-ki-iš* *UPNI* BA.BA.Z[A] KUB 51.78 obv.? 5, cf. KBo 4.13 iii 15; 1 NINDA *pu-ni-ki-iš* ŠA *UPNI* 1/2 *UPN*[I BA.BA.ZA] IBoT 2.4 obv. 10.

NINDA *p.* is always associated w. the *hurutel*-stew, sweet bread and *ANDAĤŠUM*-plants. Only single

NINDA **pun(n)iki-****punušš-**

loaves are mentioned, consisting of one half, one, and one and a half handfuls. With the exception of KUB 2.8 ii 7, and passim in this text, where no ingredients are mentioned, ^{NINDA}*p.* is made of porridge (BA.BA.ZA) □ cf. Akk. *pannigu/punnigu* AHw 818 and Hebrew *pannag*, both of which are probably related (see AlHeth 178).

Hoffner, AlHeth (1974) 177f.; Durand, NABU 1989:35 no. 54.

𐎶pundannu[š] (mng. unkn.).†

nu HUR.SAG *m[urišta ...]* / *𐎶pu-un-da-an-nu-u[š ...]* KUB 54.60 obv. 3-4 (frag. of unkn. nature).

puntarriya- v.; to be obstinate, stubborn; NH.†

pres. sg. 3 *pu-un-tar-ri-i-e-ez-zi* KBo 19.145 iii 12.

verbal subst. nom.-acc. *pu-un-tar-ia-u-wa-ar* KUB 3.99 ii 11, *pu-un-ta-ri-ia-[u-wa-ar]* ibid. ii 12.

(Sum.) GÚ.[o o]x A? [...] = (Akk.) [...] *-ma?* = (Hitt.) *pu-un-tar-ia-u-wa-ar* / (Sum.) GÚ.E.LA.A.E = (Akk.) [...] *šá ANŠE* = (Hitt.) *ANŠE-aš pu-un-ta-ri-ia-[u-wa-ar]* KUB 3.99 ii 11-12 (+) KBo 1.50 obv. 1-2, ed. MSL 17.121.

The fragmentary condition of this vocab. and also of the ritual occurrence KBo 19.145 iii 12 make any suggested mng. very uncertain. But both *pun~tarriya-* and the related adj. *puntarriyalli-* are employed in connection w. the ass.

Cf. *puntarriyalli-*.

puntarriyalli- adj.; stubborn, obstinate; NS.†

ANŠE-aš=ma=za GIM-an pu-un-tar-ri-ia-li-iš zi[k] MUNUS.LUGAL ^d*IŠTAR-iš* “You are stubborn as an ass, Queen *IŠTAR*” KUB 24.7 ii 18 (rit.-hymn), ed. Güterbock, JAOS 103:158.

Archi, OA 16 (1977) 309 w. n. 36 (“ostinato”); Oettinger, Stammbildung (1979) 352 (“störrisch?”), Güterbock, JAOS 103 (1983) 163.

Cf. *puntarriya-*.

pūntaz (mng. unkn.).†

§ *nu karū pu-u[-un-ta-...] IŠTU* HUR.SAG *Āššk[a~šipa ...]* *kinuna* 1 MÁŠ.GAL *pí-x[...]* *anzel IŠTU x[...]* *pu-u-un-ta-az* URU *Har[-...]* KBo 25.164 rt.col. 2-6. If *pu-u[-...]* in line 2 is the same as the word in line 6, *p.* is probably a n. in abl., cf. the ablatives in lines 3, 5.

pūnnuḫi- v.?.; (mng. and identification unclear); NH.†

[... G]ÜB-*laza anšan!* *pu-u-¹nu-ḫi-it-ta-ia* [...] “... On the left it is ‘wiped.’ And (-*ya*) (it) has *p.-ed*(?) [...]” KBo 8.55:19 (liver oracle, NH).

Since *p.* introduces a new sentence, *ḫi-ia* may be segmented off as the enclitic conj. In line 24, which also concludes a paragraph, a neut. predicate part. *išḫian* “is tied” is immediately followed by a finite v. *anda=ya uškiizzi* “and (it) looks in.” If we have the same pattern here, *puḫunuḫitta* could be a Luw. pret. sg. 3.

punuḫulziya, punuḫunšiya, punuḫu(š)šiya (Hurr. offering term); from MH/NS.†

pu-nu-ḫu-ul-zi-ia KBo 24.40 rev.? 8 (MH/NS), *pu-nu-ḫu-un-ši-ia* KBo 4.2 iv 6, KUB 12.31 i 26 (both Murš. II), KBo 8.86 obv. (10), KBo 8.88 obv. (17), *pu-nu-ḫu-ši-ia* KBo 23.47 ii 5, *pu-nu-ḫu-uš-x[...]* KUB 45.78 iii? 9, *pu-nu-ḫu-uš-š[i-ia]* KUB 45.78 iii? 9.

(In a list of burnt offerings) 1 MUŠEN *kipiššiya pu-nu-ḫu-un-ši-ia* KBo 4.2 iv 6 (aphasia of Murš. II), w. dupl. KUB 12.31 i 26, ed. MSpr. 8f.; [(3 NINDA)]. GUR₄.RA ŠA 1 UPNI *dāḫašiya durušiya pu-nu-ḫ[un-?]-ši-ia* (dupl. *pu-n[un-...]*) KBo 8.86 obv. 10 (rit.), w. dupl. KBo 8.88 obv. 17, ed. Haas/Wilhelm, AOATS 3:262f.; [... MUŠEN.GA]L ANA ^dU *pu-[n]u-¹ḫu-¹ši-ia* / [...] KBo 23.47 ii 5-6 (Hurr. rit.); *p.* may be an epithet of the Stormgod in this ex., cf. ibid. ii 2-4; [ANA] ^dU *pu-nu-ḫu-un-¹-š[i-ia ...]* KBo 27.201:2.

Haas/Wilhelm, AOATS 3 (1974) 95; Laroche, GLH (1979) 205.

punušš- v. trans.; **1.** to ask, question, consult (w. person asked or questioned in acc.), **2.** to investigate, ask about; wr. syll., and ËN.TAR; from OS.

pres. sg. 1 *pu-nu-uš-mi* KUB 32.121 ii 23 (pre-NH/NS), KUB 13.20 i 28 (MH/NS), KBo 3.3 iv 10 (Murš. II), KUB 26.1 iv 13, 22 (Tudḫ. IV), KBo 8.63 i 8, KBo 18.93:4.

sg. 2 *pu-nu-uš-ši* KBo 22.1 obv. 30 (OS).

sg. 3 *pu-nu-uš-zi* KBo 23.23 obv. 27 (MH/MS), KBo 3.17 ii 17 (OH/NS), KUB 13.20 i 37 (MH/NS), ABOT 17 iii 5 (NS), KBo 12.118 rev.? 13, [È]N.TAR-*zi* KUB 44.18 obv. 12.

pl. 1 *pu-nu-uš-šu-u-e-ni* KUB 12.50:(3), 5 (NS), KUB 22.70 obv. 31, 39 (NH), *pu-nu-uš-šu-u-e-«-u-e»-ni* ibid. obv. 84, KUB 12.50:5, KUB 33.106 ii 20.

pl. 2 *pu-nu-uš-te-ni* KBo 22.1 obv. 26 (OS), KUB 54.1 i 18 (NH).

punušš-

punušš- 1 a

pl. 3 *pu-ú-nu-uš-ša-an-zi* KBo 20.5 iii! 7 (OS), *pu-nu-uš-ša-an-zi* KBo 17.105 ii 17, IBoT 1.36 i 58 (both MH/MS), KBo 6.4 iv 32, KUB 36.51 rev. 2 (both OH/NS), KBo 2.2 iii 32, KUB 22.70 rev. 14, KUB 13.33 iv 10, KUB 52.79 iii 20 (all NH).

pret. sg. 1 *pu-nu-uš-šu-un* HBM 58:9 (MH/MS), KUB 31.127 iii 12 (OH/NS), KUB 14.4 iv 34 (Murš. II), KUB 26.33 ii 8 (Šupp. II), KBo 4.8 ii 3 (NH), KBo 26.88 iv 6.

sg. 2 *pu-nu-uš-ta* KUB 23.101 ii 5 (NH).

sg. 3 *pu-nu-uš-ta* KUB 36.35 i 8 (MH/MS?), *pu-nu-uš-ta* KUB 36.55 ii 30 (MH/MS?), KBo 3.63 i 4 (pre-NH/NS), KUB 21.27 i 13 (NH), KBo 13.54:(7), KBo 24.129 rev. 2, KBo 26.88 iv 2.

pl. 1 *pu-nu-uš-šu-u-en* KUB 5.7 obv. 9, 18, KUB 18.21 ii 4, AT 454 i 7, KBo 13.64 obv. 10, 17, KBo 14.21 i 7, 28, KBo 24.122:20, KUB 16.16 obv. 13, 17, 23, KUB 22.70 obv. 37, RŠ 17.109:7 (all NH), *pu-nu-uš-šu-u-en* AT 454 ii 17, 21, iv 14 (NH), *pu-nu-uš-šu-u-e-en* KUB 5.7 obv. 20, 24, and passim, KUB 18.39 obv.? 4, KUB 50.97:7 (all NH), *pu-nu-uš-šu-en* KBo 14.21 i 66, 79, KBo 23.106 rev. 13, KUB 50.64:9, KUB 50.95:10 (all NH), ÈN.TAR-*u-e[n]* KUB 60.93:2, (8) (NH), ÈN.TAR-*en* KUB 31.76 obv. 17, KUB 50.28:6, KUB 50.44 ii 10 (all NH).

pl. 3 *pu-nu-uš-šer* KUB 36.101 ii? 3 (OH/NS), KUB 26.1 iv 16, 18 (Tudh. IV), KUB 13.33 ii 6, KUB 18.3 left col. 16, KUB 50.91 iv 12 (all NH), *pu-nu-uš-še-er* KUB 13.33 iv 5, KUB 18.27 obv.? 11 (both NH).

imp. sg. 2 *pu-nu-uš* HKM 52:38 (MH/MS), KUB 14.3 i 27 (NH), KBo 34.43 rev.? 10, KUB 23.103 obv. 21 (Pud.), KUB 21.38 i 12, 24 (Pud.).

sg. 3 *pu-nu-uš-du* KUB 26.17 ii 10 (MH/MS), KBo 10.45 ii 24 (OH/LNS), KUB 19.26 iv 8 (Šupp. I), KBo 4.10 obv. 9 (NH), Bronze Tablet ii 100 (Tudh. IV), KBo 18.15:19, KUB 54.1 i 36.

pl. 2 [*pu-ú*]¹*nu-uš-tén* KUB 59.10 vi 2 (OH/NS), *pu-nu-uš-tén* HKM 60:16 (MH/MS), KUB 43.49 rev.? 4 (NS), KBo 4.8 ii 17, KBo 12.128 rt. col. 13, KBo 20.108 rev.? 6, KUB 54.1 i (7).

pl. 3 *pu-nu-uš-ša-an-du* KBo 12.46 rev. 3, KUB 13.33 iv 4 (both NH), KUB 60.24 obv. 3.

mid. pres. sg. 3 *pu-nu-uš-ta-ri* HKM 29:10 (MH/MS).

verbal subst. nom. *pu-nu-uš-šu-u-wa-ar* KBo 1.44 i 11 (NH).

inf. *pu-nu-uš-šu-wa-an-zi* KUB 56.19 ii 18 (NS), KBo 19.88:3, *pu-nu-uš-šu-u-an-zi* KUB 49.17 iii 4 (NH), *pu-nu-šu-an-zi* KUB 55.4:7, *pu-nu-uš-šu-u-wa-an-ú*¹ KUB 57.70 obv. 8 (NS).

uncert. [*pu-nu-uš-šu-u-e[-en?] or -ni?*] KBo 20.108 rev.? 10, *pu-nu-uš-te-e[-en?] or -ni?*] KUB 39.99 obv. 5 (MH/MS? or NS?).

iter. pres. sg. 1 *pu-nu-uš-ki-mi* KBo 3.40 i 4, 15, KUB 31.4 obv. 16 (both OH/NS), KBo 11.1 obv. 23 (Muw. II), KUB 48.118 i 10.

sg. 3 *pu-nu-uš-ki-iz-zi* KBo 8.42 obv. 6 (OS), KUB 12.63 obv. 10, rev. 32 (OH/MS), KUB 1.16 iii 67 (OH/NS), KUB

17.8 iv 15 (pre-NH/NS), KBo 13.1 iv 27 (NH), KBo 22.118:3, KUB 48.118 i 8, *pu-nu-uš-ki-zi* KBo 24.45 obv. 19 (ENS? or MS?).

pl. 3 *pu-nu-uš-kán-zi* KUB 55.56 rev.? 13 (NS), KBo 16.99 i 31.

pret. sg. 3 *pu-nu-uš-ki-it* KUB 23.21 rev. 22 (MH/NS).

imp. sg. 2 *pu-nu-uš-ki* KUB 1.16 iii 61, 70 (OH/NS), KUB 13.2 iv 14 (MH/NS), KUB 54.1 ii 50 (NH), KUB 57.70 obv. 7 (NS).

sg. 3 *pu-nu-uš-ki-id-du* KBo 3.3 iii 29 (Murš. II), KUB 21.29 ii 15 (Ḥatt. III), KUB 26.16 ii 6.

verbal subst. *pu-nu-uš-ki-u-wa-ar* KBo 1.44 i 12 (NH).

sup. *pu-nu-uš-ki-u-wa-an* KUB 24.8 i 32 (OH/NS), KBo 12.133 rev. (13), *pu-nu-uš-ki-wa-an* KUB 24.8 i 27, 44 (OH/NS).

part. sg. nom.-acc. neut. ÈN.TAR-*kán* IBoT 2.129 obv. 30 (NH).

(Sum.) èn-tar = (Akk.) *ša-'a-a-lu* = (Hitt.) *pu-nu-uš-šu-u-wa-ar* “to ask” / (Sum.) èn-tar-tar = (Akk.) *ši-ta-'a-a-lu* = (Hitt.) *pu-nu-uš-ki-u-wa-ar* “to ask repeatedly” KBo 1.44 i 11-12 (Erimhuš Bogh., NH), ed. MSL 17:101; (Sum.) UD.KUŠÚ = (Akk.) *ša-a-u* (mistake for *šâqu*; on this problem, see Civil, AS 20:135f.) = (Hitt.) *uttar=za kuis pu-ú-nu-uš-ki-iz-zi* “he who always investigates/examines a thing” (probably attempting to tr. either *še'û* “seek” or *ša'âlu* “ask”) KBo 13.1 iv 27 (Erimhuš Bogh., NH), ed. MSL 17:115.

annû MUNUS.MEŠ.ŠU.GI [*t*]¹*a¹-aš-ta-na-al u* LUGAL *kîam iqabbi adi inann[a]* MUNUS.MEŠ.ŠU.GI *iš-ta-na-al ul îde la tepperikki[anni] la tepperikkianni ši-ta-i-li-in-ni ši-ta-i-li-in-n[i]* KUB 1.16 iv 66-69 = (Hitt.) [*kā*]*ša=wa=zz* MUNUS.MEŠ.ŠU.GI-*uš pu-nu-uš-ki-iz-zi* LUGAL-*š=a=š[še? kišš]an tezzi kinûn=wa=zz nûwa* MUNUS.MEŠ.ŠU.GI[-*uš pu-nu-uš-ki-iz*]¹*zi¹ UL šaggahhi namma=mu=šša[n lē] paškuitta [l]ē* EGIR-*pa=mu=za pu-nu-uš-ki-[pát]* “This one is forever consulting the ‘Old Women.’ May the king (not) say [about her] as follows: ‘Is she still forever consulting the ‘Old Women?’ I do not know. Do not neglect me any more’ Absolutely not! Always consult me!” *ibid.* iii 67-70 (Ḥatt. I edict, NS), ed. HAB 16f.

A direct question following *punušš-* does not have *-wa(r)*-in OH texts, cf. Pecora, IF 89:119.

1. to ask, question, consult (w. person asked or questioned in acc.) — **a.** (w. no mention of the subj. matter of the inquiry): ^{LÚ.MEŠ}*NĀŠI ŠIDĪTI=ŠU natta pu-nu-uš-te-ni* “You do not question his provision carriers” KBo 22.1 obv. 26 (instr., OS), ed. Archi, FsLaroche 46f.; “If someone buys the entire field of a ^{GĪŠ}TUKUL man” LUGAL-*un pu-nu-uš-ša-an-zi* “they ask/consult the king” (and the buyer performs the corvée which the king orders) KBo 6.4 iv 31-32 (Laws §39, NH), ed. HG 58f.; *natta* ^{LÚ}MUŠEN.DÛ *kuin[(ki)] pu-nu-uš-ta* “He did not consult any au-

gur” KBo 3.63 i 4 (fest., OH/NS), w. dupls. KBo 3.64 i 6 and KBo 3.66:2, cf. Archi, SMEA 16:130; (The gatekeeper has to prevent the spears from leaving the premises) “If any man goes up, he will be reported to the palace, as soon as you see him” *nu* LÚ.Ī.DU₈ *pu-nu-uš-ša-an-zi nu ŠUKUR.ĪI.A apaš nahšaraz uškizzi* “They will question the gatekeeper. Such (lit. that) caution regards the spears” IBoT 1.36 i 58-59 (instr. for the bodyguards, MH/MS), ed. Jakob-Rost, MIO 11:180f., AS 24:10f.; *luk[k]atta=ma INA UD.3.KAM LÚpat[iliš] paizzi nu MUNUS pu-nu-uš-zi* “On the morning of the third day, the *p*-priest goes and questions the woman” ABoT 17 iii 4-5 (birth rit., NS), ed. StBoT 29:94 w. n. c; *k[āš]a=za DINGIR.MEŠ BĒLŪ^{MEŠ}YA [E]GIR-pa pu-nu-uš-šu-un* “I again questioned the gods, my lords” (and it was determined by oracle that I could execute Tawananna) KBo 4.8 ii 2-3 + “Izmir 1277” ii 5-6 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; *kuittaya šal~lin LÚ.ŠU.GI pu-nu-uš-ki-mi* “Whenever I consult a venerable old man” KBo 11.1 obv. 23 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/ 81:107, 116; “If some son or grandson of yours sins” *n=an LUGAL KUR URUḪatti pu-nu-uš-du* “the Hittite king must question him” (and do with him what he wants, if he is found to have sinned) KBo 4.10 obv. 9 (treaty w. Ulmi-Teššub), ed. StBoT 38:4f.

b. (w. subj. matter of inquiry also in acc.): *BĒLI=YA=ya=an ŠA KUR-TI AWATE^{MEŠ} pu-nu-uš-du* “May my lord question him about the affairs of the land” KBo 18.15:17-19 (letter, NH), ed. Ehelolf, MDOG 75:65f., THeth 16:368; for another ex., see Luraghi, KZ 99:26f.

c. (w. subj. matter of inquiry in d.-l.): (As soon as they come before My Majesty) *n=aš dUTU-ŠI ANA DI.ĪI.A pu-nu-uš-mi* “I, My Majesty, will question them about the (above mentioned) court cases” KBo 3.3 iv 9-10 (hist., Murš. II), ed. Klengel, Or NS 32:38f., 45; *nu mPallariyan kēdani memini pu-nu-uš-šu-u-en* “We questioned Pallariya about this matter, (and he said: ‘...’)” RŠ 17.109:6-7 (dep., NH), ed. Laroche, Ugar. 5:769f.; cf. KUB 26.1 iv 16, 22 (SAG 1 instr., Tudh. IV); (Tašmišu says to Teššub) “Come, let us go to Abzuwa, before Ea” [*n=an a*] *nnallaš INIM.MEŠ-naš tuppiyaš EGIR-pa pu-nu-uš-šu-u-e-ni* “We shall again ask him about the tablets of the former words” KUB 33.106 ii 20 (Ullik. IIIA), ed.

Güterbock, JCS 6:22f.; *nu=tta uwanzi apēdani uddanī IŠTU ʾÉ1.[GA]L-LIM UL pu-nu-u[š-š]a-a[n]-zi* “Will they not come from the palace and ask you about that matter?” HKM 54:21-24 (letter, MH/MS), ed. HBM 220f.

d. (w. subj. matter of inquiry phrased as a direct question): *nu=nnaš pu-nu-uš-ki-iz-zi išpān=wa kuwap[i(?) ...]* “He asks us: ‘Where [...] ...(?)’” KBo 8.42 obv. 6 (anecdotes, OS), ed. Oettinger, Stammbildung 467f.; *uk=uš pu-nu-uš-ki-m[i kī k]uit walkuwan* “I ask them: ‘What kind of a multitude is [this]?’” KBo 3.40 rev. 15 (= 2 BoTU 14) (Soldier’s Song, OH/NS), ed. StBoT 17:16 □ for *walkuwan*, see Hoffner, Or NS 49:290; *nu=tta mān DINGIR.MEŠ kiššan pu-nu-uš-ša-an-zi kī=wa kuit iēššer* “If the gods ask you as follows: ‘Why were they doing this?’” KBo 17.105 ii 17-18 (incant., MH/MS); [^d*Elkuni*] *ršaš dU-an aušta n=an pu-nu-uš-ta [kuit=wa] uwaš* “Elkunirša saw the Stormgod and asked him: ‘[Why] have you come?’” KUB 36.35 i 8-9 (myth, MH/MS?), ed. Otten, MIO 1:126f., tr. CoS 1:149; cf. also KBo 23.23 obv. 27 (conjunction, MS); KBo 12.118 rev.? 13 (rit. frag.); *n=an pu-nu-uš-ki-wa-an da[iš k]uit=wa waštul=tit* “(The Sungod) began to ask him (i.e., Appu): ‘What is your trouble?’” KUB 24.8 i 44-45 (Appu, NH), ed. StBoT 14:6f., tr. CoS 1:154, cf. *ibid.* i 32-34.

e. (w. subject matter of inquiry phrased as an indirect question): *nu tuel LÚTEMU kuwat UL pu-nu-uš-ta memahhun=ši GIM-an* “Why did you not ask your messenger how I spoke to him?” (followed by the quoted message) KUB 23.101 ii 5-6 (letter, NH), ed. THeth 16:278f.; *kuedani=wa uddanī uwanun nu=mu TŪL-anza pu-nu-uš-du witenanza* “Let the spring, the water, ask me for what matter I came” KBo 10.45 ii 23-24 (rit., OH/NS), ed. Otten, ZA 54:122f.; “Since Urḫi-Tešub is there” *n=an pu-nu-uš mān kišan mān UL kišan* “ask him whether it is so or whether it is not so” KUB 21.38 i 12 (letter of Pud. to Ramses II), ed. Stefanini, AttiAccTosc 29:6, Helck, JCS 17:88, and Mascheroni, SMEA 22:58; cf. *ibid.* i 24; KUB 14.3 i 27 (Taw., Ḫatt. III); KUB 23.103 obv. 21 (letter to Assyria); *nu BĒLU LŪ.MEŠ KUR-TI=pat pu-nu-uš [m]ān ammuš šahhan luzzi iššahhun* “O my lord, ask the aforementioned men of the district whether I used to perform *šahhan* and *luzzi*” HKM 52:38-39 (letter, MH/MS), ed. HBM 216f.

punušš- 1 f

f. (followed by reply, which in turn is introduced by *memai-* or *UMMA*): ^m*Gašga-DINGIR-LIM-in* ^{LÚ}*KISAL.LUḪ LÚ URU* *Paliya ŠA É.GAL URU* *Šulupašši pu-nu-uš-šu-u-en nu memešta* “We asked Gašgaili, the forecourt sweeper from Paliya, (the one) of the palace in Šulupašši, and he said: (‘I have stolen ...’)” KUB 13.33 ii 16-18 (dep., NH), ed. StBoT 4:34f.; cf. *ibid.* iv 1, 5; *n=aš namma pu-u-^lnu^l-uš-šu-u-en UMMA ŠUNU^l=MMA^l* “We asked them again, and they said as follows: (‘...’)” AT 454 ii 17 (oracle question, NH), ed. Gurney, in AT pp. 116f.; “Since it was determined by the oracle that it was an omission” *nu^{LÚ}SANGA pu-nu-uš-šu-u-en UMMA ŠU=MA* “we asked the priest. He said as follows: (‘...’)” KBo 14.21 i 7 (oracle question, NH), cf. *ibid.* i 28, 66, 79, ii 3-4; ^{LÚ}.MEŠ*TAPPI*^{HI.A} ^m*Pallāma pu-nu-uš-šu-u-en nu memir* KUB 22.70 obv. 37-38, ed. THeth 6:64f.; [... *p*] *u-nu-uš-šer nu IQBI* KUB 18.3 left. col. 16, and passim in oracle questions.

2. to investigate, ask about — a. (w. the obj. of inquiry in acc.) — I’ (inanimate objects) — a’ in general: *DĪN=ŠU natta pu-nu-uš-ši* “You do not investigate his (sc. the poor man’s) legal case” KBo 22.1 obv. 30 (instr., OS), ed. Archi, FsLaroche 46f., cf. Melchert, Diss. 173; *DI-ešni=ma=aš=kan GAM iyat~taru nu DI-ašša[r] araḫza pu-nu-uš-ki-id-du* “Let (the EN *KUR-TI*) go down (from the city) for judgment, and investigate case(s) outside (the city)” KUB 21.29 ii 15; *ug=at=za āppa^{MUNUS}ENSI-t=za natta kuššanka pu-nu-uš-šu-un* “I never investigated it by means of a dream interpreter” KUB 30.10 rev. 21 (prayer, OH/MS), ed. *mān* 4 a 1’, Lebrun, Hymnes 115, 117; *nu uwami^dUTU-ŠI uttar ukila pu-nu-uš-mi* “I, My Majesty, will come (and) personally investigate the matter” KUB 13.20 i 28 (instr., MH/NS), ed. Alp, Belleten XI/43:392f., 407; cf. HKM 68:13-14 (letter, MH/MS), ed. HBM 250f.; [*m*] *aniyahḫiya=ta=kkan kue É.GAL«-LIM»*. ^{HI.A}-*TIM É.HI.A BĒLŪTI=ya [(and)]a n=ašta EGIR-an arḫa pu-nu-uš-ki* “Investigate meticulously (*āppan arḫa*) the palaces and the houses of lordship which are in your district (whether anything is ..., or ...)” KUB 13.2 iv 13-14 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 13.1 iv 4, ed. Dienstanw. 51, tr. CoS 1:225; *kuit=ma DI-šar šumel UL tar(a)ḫḫūwaš n=at LUGAL-uš apāšila pu-nu-uš-zi* “The king himself will investigate whatever case you cannot manage”

KUB 13.20 i 36-37; *nu=za DINGIR.MEŠ kī DĪNAM peran katta dāišten n=at pu-nu-uš-tén* “O gods, set this case down before yourselves and investigate it” KBo 4.8 ii 16-17 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; “Mumulanti said: ‘One person died’” *n=at pu-nu-uš-mi n[(=at=kan anda šarnikmi)]* “I will investigate it (sc. this matter) and pay compensation for it” KUB 31.51 rev. 6 (D) (vow of Pud.), w. dupls. KUB 31.58 rev. 10 (J), KUB 56.1 i 17 (S), ed. StBoT 1:30f.; cf. [... *pu*]-*nu-uš-mi n=ašta QĀTAMMA ēššanzi* KUB 15.21:11; (Praying to the Sungod of Heaven) *ammel=ma=wa DI-šar^dUTU AN-E ṽzēlan pu-nu-uš-du* “May the Sungod of heaven investigate my case” KUB 54.1 i 35-36 (dep., NH), ed. Archi/Klengel, AoF 12:54, 58; *nu apūn memian pu-nu-uš-šu-u-e«-u-e»-ni* “We will investigate this matter” KUB 22.70 obv. 84 (oracle question, NH), ed. THeth 6:80f.

b’ (w. a person involved in d.-l.): “If there is any litigation, may the Priest step into (these) litigations on your behalf” *nu=šmaš DI!.HI.A pu-nu-uš-ki-id-du* “and may he investigate your (pl.) cases for you” KBo 3.3 iii 28-29 (hist., Murš. II); “They have cast a spell upon me” *nu=mu^dLIŠ!* (text ^dUTU) ^{URU}*Šamuḫi GAŠAN=YA [ANA S]AG.DU=YA kattan artat [nu=mu D]I-eššar pu-nu-uš-ta* “Šaušga of Šamuḫa, my lady, stood by me, [and] she investigated [the] case [for me]” KUB 21.17 i 11-13 (hist., Ḫatt. III), ed. THeth 4:18-21, and Lebrun, Samuha, 144, 147; “If it happens that a son or grandson of Ura-Tarḫunta sins against My Majesty ...” *nu=šši waštul pu-nu-uš-ša-an-du* “they must investigate his crime” KUB 26.58 obv. 15 (hist., Ḫatt. III); cf. KUB 54.1 i 17-18 (dep., NH), ed. Archi/Klengel, AoF 12:53, 58; (Send nobles to My Majesty) *nu=šmaš kuit DĪNU nu=šmaš=at^dUTU-ŠI / [pu-nu-u]š-mi* “and I, My Majesty, will [inves]tigate for you the case which you have” KBo 5.4 rev. 19-20 (Targ.).

c’ (w. the persons from whom something is learned in abl.): “Be quiet and listen. See out of your own wisdom, the words which are laid down for mankind ...” *n=at tuliya pu-nu-[u]š-tén* “Investigate them by an assembly (or: Learn of them from an assembly). (Read them from the tablet)” KBo 12.128 rt. col. 13 (frag. of prayer or wisdom text?, NS), ed. Lebrun, Hymnes 399f., Melchert, Diss. 406.

punušš- 2 a 2'

pupuwalatar 1

2' (obj. people): "He had no descendants" *arm[ahhantan]* MUNUS-*an pu-nu-uš-šu-un* "I asked about a pr[egnant] woman. (And there was no pregnant woman)" KUB 26.33 ii 7-8 (oath, Šupp. II), ed. Carruba, SMEA 18:151, tr. Meriggi, WZKM 58:94, and Otten, MDOG 94:3f.

3' (obj. animals): §[...] *nu* ^{dÉ}.A-*aš šuppal EGIR-pa kiššan pu-nu-uš-ta* "[...] and Ea asked again about the animals" KUB 36.55 ii 30 (myth).

b. (absolute use: no acc., d.-l. or recorded question): (In testimony of Hešni the treasurer) "He was given a ..." *pu-nu-uš-šer [namma=w]a 1-EN paratiš ēšta* "They investigated: [furthermore(?)] there was (only) one *p*. (and it was not complete)" KUB 13.33 ii 6-7 (dep., NH), ed. StBoT 4:34f.

c. (part. based upon an impers. construction): *kī kuit NU.SIG₅-ta nu* ^{LÚ.MEŠ}*pu-ra-īap-ši šer* ^{ĒN}.TAR-*kán* "Since this was unfavorable, (it has been) asked about the *purapši*-priests" IBoT 2.129 obv. 30 (oracle question, NH), w. dupl. KBo 22.139:3, ed. Berman, JCS 34:96; although this form could be understood as either *punuškan* or *wekan*, the oracular inquiry context and the log. ĒN.TAR favor the former. The reason for the iter. construction is not immediately clear.

d. (frag.; no obj.): [...] *wemiyazzi nu=šše=ššan pu-u-nu-uš-šu[-...]* KUB 26.17 ii 9, cf. Alp, Belleten XI/43:394, 408 (restores *pūnuššu[war ēštu]* and tr. "[let] a question[ing be] (made) of him").

Hrozný, SH (1917) 79; Götze, ZA 34 (1922) 184; Friedrich, HW (1952) 173; Kronasser, EHS 1 (1966) 405; Berman, JCS 34 (1982) 123 (on the spelling ĒN.TAR); cf. Mascheroni's three articles about interrog. sentences (SMEA 22 (1980) 53-62 [*punušš*- mentioned in passing only]; OA 20 (1981) 99-105; StMed 4 (1983) 123-140).

LÚ **pupu-** n.; seducer(?), lover(?); from OH and MS. †

sg. nom. ^{LÚ}*pu-pu-uš* KUB 43.35:12 (pre-NH/MS); acc. ^{LÚ}*pu-pu-un-n(a)* KBo 6.26 iv 12 (OH/NS).

"If he brings them (sc. his wife and her lover) to the gate of the palace and declares: 'My wife shall not be executed' and (thereby) spares his wife's life" ^{LÚ}*pu-pu-un-na huišn[u]zi* "He shall also spare the life of the lover(?)" KBo 6.26 iv 12-13 (Laws §198, OH/NS), ed. HG 86f.; (In a fragmentary context deal-

ing with a river ordeal) [...] ^{LÚ}*pu-pu-uš aššuš* KUB 43.35:12 (protocol frag., pre-NH/MS).

The mng. "lover(?), seducer(?)" is determined from the context and from derivations from this stem. An Akk. word *bubu* "lover" (HW 173, Lebrun, Samuha 46, and Kronasser, EHS 1:119) does not exist, see Goetze, JCS 22:24.

Hrozný, CH (1922) 149 ("1^{HOMME}adultère"); Friedrich, OLZ 29 (1926) 47 ("den Buhlen(?)"); idem, HW (1952) 173 ("Buhle, Geliebter"); Otten, ZA 52 (1957) 222; Güterbock, JAOS 103 (1983) 161 ("adulterer"); Weitenberg, U-Stämme (1984) 44 ("Buhle?," w. lit.).

Cf. ^{LÚ}*pupuwatar, pupuwalai-, pupuwalatar.*

pupuwalai- v.; to seduce(?); NS. †

MUNUS!-*n[an kuiš(?)] pu-pu-wa-la-iz-zi nu=za=kan pupuwalatar ZAG-a=š[šan] arnuzzi* "He who seduces(?) a woman and carries the seduction(?) to fulfillment ..." KUB 24.7 i 40-42 (hymn to *IŠTAR*, NS), ed. Güterbock, JAOS 103:157, Archi, OA 16:306, 308, see *pupuwalatar*, below.

Archi, OA 16 (1977) 308 ("adorare"); Lebrun, Hymnes (1980) 408 ("adorer"); Wegner, AOAT 36 (1981) 142; Güterbock, JAOS 103 (1983) 161 ("to seduce").

Cf. ^{LÚ}*pupu-*.

pupuwalatar n.; 1. seduction(?), 2. adultery(?); NH. †

nom. *pu-pu-wa-la-tar* KUB 24.7 i 41, (52).

gen. *pu-pu-wa-la-an-na-aš* KUB 49.94 ii 3, 11, VBoT 25 i 4, *pu-pu-wa-la-an-na-aš* (text -*ni*) KUB 52.72 obv. 13, *pu-pu-wa-la-n[a-aš]* KUB 6.15 ii 13.

[*pu-pu-*]*wa-la-tar* KUB 21.27 ii 32 rest. by Wegner, AOAT 36:142, is against the traces, see Güterbock, JAOS 103:161 n. 13.

1. seduction(?): "A man and his wife love each other, and they carry their love to fulfillment ..." MUNUS!-*n[an kuiš(?)] pupuwalazzi nu=za=kan pu-pu-wa-la-tar ZAG-a=š[šan] arnuzzi* "He who seduces(?) a woman and carries the seduction(?) to fulfillment" KUB 24.7 i 40-42 (hymn to *IŠTAR*, NH), ed. Güterbock, JAOS 103:157, Archi, OA 16:306, 308 ("... e l'adorazione nella direzione giusta conduce"), Wegner, AOAT 36:142 w. n. 436 □ Güterbock, JAOS 103:161 (citing Carruba, Part. 20) suggested that *ZAG-aššan* should consist of the all. *kunna-* plus the local particle *-šan*, which would be an addition-

pupuwalatar 1

puram(m)im(m)a-

al ex. to the three passages cited by Neu, *Linguistica* 33:140 of multiple local particles in one sentence.

2. adultery(?): [kī] *kuīt* ŠÀ É.DINGIR-LIM DI! (text: KI) ^dUTU-ŠĪ [pu-p]u-wa-la-an-na-aš INIM-ni šer SI×SÁ-at “Concerning the fact that in the midst of the temple a case involving His Majesty was determined regarding a matter of adultery(?)” KUB 49.94 ii 2-3 (oracle question, NH), cf. [...] ANA DINGIR-LIM SISKUR pu-^rpu¹-wa-la-an-^rna¹-aš [...] “... to the deity a sacrifice (to atone for) adultery(?) [they shall give(?)]” *ibid.* ii 11; ANA ^dIŠTAR URU Šamuḥa=wa=za [SISKUR] pu-pu-wa-la-an-na-aš BAL-ahḥi “I will offer the [sacrifice] (to atone for) for adultery(?) to IŠTAR of Šamuḥa” VBoT 25 obv. 3-4; cf. KUB 6.5 ii 13, KUB 52.72 obv. 13; [...]x(-)naš marlatar pu-pu-wa[-la-tar iyazi(?)] “[...], folly, adu[lt]ery(?) ...]” KUB 24.7 i 52 (hymn to IŠTAR, NH), ed. Güterbock, JAOS 103:157 (differently).

Kronasser, EHS 1 (1966) 297; *Archi*, OA 16 (1977) 309, w. n. 32 (“adorazione”); Wegner, AOAT 36 (1981) 141f.; Güterbock, JAOS 103 (1983) 161; Weitenberg, U-Stämme (1984) 44.

Cf. LÚpupu-.

LÚpupuwatar n.; adultery(?); OS.†

[...]x ANA ÉRIN.MEŠ SA.GAZ idālu natta kui[ški] / [iyazi ... w]aštai nu LÚpu-p[u-w]a-a-tar iezzi “... no one [will do] evil against the Ḥapirū-people in that he ‘sins’ [against them(?) ...] and commits ‘adultery(?)’” KBo 9.73 obv. 6 (treaty, OS), ed. Otten, ZA 52:220f., Güterbock, JAOS 103:161.

Otten, ZA 52 (1957) 222; Kronasser, EHS 1 (1966) 297 (“sexueller Frevel?”); Riemschneider, StBoT 9 (1970) 38 n. 28 (“sicher eine schlechte Eigenschaft ... vielleicht ‘Verrat(?)’”); Neumann, IF 76 (1971) 266 (connects w. *pupulli-*); Güterbock, JAOS 103 (1983) 161 (“here perhaps ‘fornication’ in general rather than ‘adultery?’”); Weitenberg, U-Stämme (1984) 44.

Cf. LÚpupu-.

pupulli- n.; ruin(?), heap of rubble(?); from OH/NS.†

(Sum.) gú-bal = (Akk.) *te-lu* “tell” = (Hitt.) URU-aš p[u-pu-ul-li] “the r[ui]ns of a city” KBo 1.42 iii 6 (Izi Bogh, NH), ed. Hoffner, JAOS 87:303 w. n. 23, MSL 13:137, cf. AHw 1359b, s.v. *tīlu* “(Schutt-)Hügel.”

“If anyone rejects the judgment of the king” É= SU pu-p[u-u]l-li kīša “his house shall be made a ruin(?)” KBo 6.26 ii 12 (Laws §173, OH/NS), ed. HG 76f. and HL 138, cf. Güterbock, JAOS Suppl. 17:17.

Hrozný, CH (1922) 133 (“amas de m[or]ts”); Walther, HC (1931) 269 (“ruin(?)”); Friedrich, HG (1959) 111 (“ein Substantiv, etwa ‘Ruine(?)’, oder ein Adjektiv, vielleicht ‘wüst, zerstört(?)’ oder auch ‘friedlos(?)’”); van Brock, RHA XX/71 (1962) 120; Kronasser, EHS 1 (1966) 120; Hoffner, JAOS 87 (1967) 303 w. n. 23; Neumann, IF 76 (1971) 266.

Cf. *puwai-*.

puppušša- v. mid.; to be pounded/ground(?); NH.†

mid. pres. sg. 3 pu-up-pu-uš-ša-ta-ri KUB 8.38 ii 13.

(They bring up *marruwašḥa*-mineral from Cyprus to treat his eye) *namma=aš=š[i ...] pu-up-pu-uš-ša-ta-ri ... n=an kinaiz¹zi namma=an=kan pu-u-wa-a-iz-zi nu=k[a]n* ANA GAL ZABAR GEŠTIN lāḥuwāi uni=ya marruwašḥan menahḥanda peššiazzi n=an anda ḥarnamniyazzi n=an=šizikan naššu UD-az našma=šizikan GE₆-az anda tarneš~kizzi “Then it (the *marruwašḥa-*) is pounded/ground(?) up for it/him, ... and (s)he mixes it, and then (or again) (s)he pounds/grinds it, and pours wine into a bronze cup and throws that *marru~wašḥa-* in, mixes it up, and applies it to the patient’s eye either in the day or at night” KUB 44.63 iii 4-10 + KUB 8.38 iii! 12-18 (med. rit., NH), ed. StBoT 19:30f. and *puwai-*, cf. StBoT 5:143.

The tr. is based on the related *puwai-*, *pu(wa)ššai-*, of which *p.* is a reduplication.

Laroche, RHA XVI/63 (1958) 107 (“est pressée”); van Brock, RHA XXII/75 (1964) 121 w. n. 9; Kronasser, EHS 1 (1966) 120, 570; Neu, StBoT 5 (1968) 143.

Cf. *puššai-puwai-*.

GIŠpura-x[(-)] n.; (a kind of wood or a wooden object).†

GIŠpu-ra-x[(-)...] KUB 54.93 obv. 2 (rit. frag.).

puram(m)im(m)a- adj. or (Luw. pass.) part.; (describing SU.MEŠ); NH.†

pl. nom.-acc. neut. pu-u-ra-mi-im-ma KUB 5.6 i 10, ii 31, pu-ra-am-me-ma *ibid.* iv 12, pu-ra-mi-ma *ibid.* i 13a, KBo 9.150:7, 15.

puram(m)im(m)a-**LÚpurapši-**

abl. *pu-ra-am-mi-ma-za* KUB 5.10 obv. 15.

(The first oracle inquiries are made by means of *HURRI*-birds) *nu IGI-anda IŠTU* SU.MEŠ *pu-ra-am-mi-ma-za ER.-wen* “In addition, we inquired by means of *p.-exta*” KUB 5.10 obv. 15 (oracle question, NH), ed. Laroche, RHA XII/54:25 □ on the reading *ER.*, see Beal, JAOS 112:129; “Have you (O god) required the regulation about the country of Aštata?” *nu apadda šer* SU.MEŠ *pu-u-ra-mi-im-ma ER.-ker* “About that they investigated the *p.-exta*” KUB 5.6 i 10 (oracle question, NH), ed. Laroche, RHA XII/54:25; *zilaš=ma* SU.MEŠ *pu-u-ra-mi-im-ma* SIG₅ “Oracle reply: the *p.-exta* are favorable” (they were checked three times: by the diviner, the augur and the Old Woman) *ibid.* ii 31; *nu* SU.MEŠ *pu-ra-mi-ma* SIG_{5-ru} KBo 9.150:7, 15; SU.MEŠ *pu-ra-am-me-ma* NU.SIG_{5-ta} KUB 5.6 iv 12.

Sommer, AU (1932) 421; Laroche, RHA XII/54 (1952) 25; Friedrich, HW (1952) 173; Laroche, GLH (1979) 205.

pūrana- n.; (mng. unkn.); NH.†

6^{KUŠ}E.SIR.ĤI.A ŠÀ.BA ʾ2 TAPʾ[AL o] ʾx x KÙ.GI¹ *hulpanzinai-meš* ^{KUŠ}MARŠUM *anda* 3 TAPA[L o o o l-N]ʾUʾ1-TUM KÙ.GI *hulpazinan-teš* 3 TAPAL *pu-u-ra-na* KÙ.GI [ca. 7 signs GAR. R]A? “Six (pairs of) sandals, among them two pairs [...] studded with gold, thongs included; three pairs [...], one s]et? studded with gold; three pairs *p.* [...] pla]ted” KUB 12.1 iv 34-36 (inv., NH), ed. Košak, Linguistica 18:102, 106, Siegelová, Verw. 450f.

The six pairs of sandals are exhausted by the 2, 3, and 1 pairs which follow. This means that the three pair of *pūrana* are something else.

puran[i(-)] (mng. unkn.), NH.†

[... ^d]UTU-waš *pu-ra-n[i(-)]* [...] “*p.* of the sun(-god)” KBo 29.32 ii 12, in a text w. many Luw. terms.

LÚpurapši- n. of Hurr. origin, com.; (a priest); from MH and MS.

sg. nom. LÚ*pu-ra-ap-ši-iš* KBo 15.52 v 11 (MH?/NS), KBo 17.103 obv. 22 (NH), KBo 19.129 obv. 2 (NS), KBo 13.189:2, (7), KUB 25.49 ii 2, KUB 45.52 obv. 19, KUB 55.11 left edge (2), KUB 59.53 i (1).

d.-l. (ANA) LÚ*pu-ra-ap-ši* KBo 33.188 ii 6, KBo 8.63 i (13).

pl. nom. LÚ.MEŠ*pu-ra-ap-ši-e-eš* KBo 25.190 rev. (32) (MS), KBo 9.115 obv. (13) (MH), KUB 25.49 ii 24, KUB 40.102 i 17, KUB 45.58 iii 14, LÚ.MEŠ*pu-ra-ap-ši-i-e-eš* KBo 23.1 ii 24 (NH), HSM 3644:(4) (JCS 19:33), LÚ.MEŠ*pu-ra-ap-ši-uš* (or, -iš!) KUB 56.19 ii 11, KUB 30.42 iv 20 (NH).

acc.(?) LÚ.MEŠ*pu-ra-ap-ši-uš* KUB 22.65 iii 36.

d.-l. LÚ.MEŠ*pu-ra-ap-še-ia-aš* KBo 24.61 obv.? 4.

stem form: LÚ.MEŠ*pu-ra-ap-ši*¹ IBoT 2.129 obv. 30 (NH), KBo 34.180 obv.? (3).

sg. or pl. gen. [... *p*]u-ra-ap-ši-ia-aš KUB 42.106 obv.? 13 (NH).

uncert. [... *pu-ra-*]ap-še-iš KUB 46.48 obv. 5.

1 IM.GÍD.DA QATI INIM ^mAmmiḫatna ^mTulpī U [mM]āī LÚ.MEŠ*pu-ra-ap-ši-i-e-eš* ŠA KUR ^{URU}Kummanni “One IM.GÍD.DA tablet (w. text) complete: The words of Ammiḫatna, Tulpi, and Mati, the *p.*-priests of Kummanni. (If they find desecration [*maršaštarri-*] of whatever sort, in the temple, in a holy place, this is the ritual for it)” KBo 23.1 ii 17-19 (rit., NH), ed. Lebrun, Hethitica 3:144, 151f.; cf. KUB 30.42 iv 19-24; UMMA ^mA[m]miḫatna ^mTulpī U ^mMāī LÚ.MEŠ*pu-ra-ap-ši-i-e-eš* ŠA KUR ^U[^{RU}K]ummanni *mān=kan* INA É.DINGIR-LIM *šupp[a]i pedi iḫiuš kuiški anda dāi* “Thus (say) Ammiḫatna, Tulpi, and Mati, the *p.*-priests of Kummanni: If someone deposits *iḫiuš* in a holy place in the temple” KBo 23.1 ii 23-26; cf. HSM 3644:3-6 (Güterbock, JCS 19:33); *nu=ššan* LÚ*pu-ra-ap-ši-iš unu-wanza šuḫḫi artari nu* ^{GIŠ}TUKUL *kuin ḫarzi n=an=kan peran katta tarnai* “The adorned *p.*-priest stands on the roof. He lowers in front the weapon which he holds” KUB 30.40 i 20-22 (*ḫišuwaš* fest.); 1 LÚ*pu-ra-ap-ši-iš=ma=kan kuiš šuḫḫi šer artari nu* LUGAL-i *m[(e)]naḫḫanda kuwarayalla kiššan memiškizzi* “One *p.*-priest who stands upon the roof and speaks encouraging things to the king, as follows: (‘O king, fear not! The Stormgod will put the enemies and the enemy lands under your feet, and you will crush them like empty vessels’)” KBo 15.52 + KUB 34.116 v 11-13 (*ḫišuwaš* fest.), w. dupl. KBo 20.60:1-4, s.v. *menaḫḫanda* 2 b 2’; (Wine is distributed among five chapels or temples, bread is distributed among several locations) *nu kuwapiya ANA P[(ĀNI DINGIR-LIM LÚ.MEŠp)]u-ra-ap-ši-e-eš adanna ue[(kanzi nu kuwap)]iya ANA PĀNI DINGIR-LIM 3-š[(U akuwanzi)]* “and everywhere the *p.*-priests ask for something to eat before the (respective) deity, and everywhere they drink

three times before the deity” KUB 20.49 i 11-13 (*hišuwāš* fest., NS), w. dupl. KBo 20.114 vi 25-26 + KBo 7.45 rev. left col. 1-3. ed. Dinçol, RHA XXVII/84-85:32, 40 (w. different tr.); *n=ašta* LÚ.MEŠ^{pu-ra-ap-ši-e-eš} 2 SI GUD KÙ.GI GAR.RA *hantiyarahḥašša*=a KÙ.GI KÁ-aš *anda harkanzi n=ašta* GUD.ḪI.A *kuiēš šipan~duanzi ANA PĀNI DINGIR-LIM anda nanniyanzi nu=šmaš=at=kan* <ANA> SI.MEŠ=ŠUNU SAG. KI.ḪI.A=ŠUNU=ya *anda appeškanzi* “In the doorway, the *p.*-priests hold two (pairs of?) bovine horns, plated with gold, and (two?) gold blaze-ornaments(?). They apply them (to?) the horns and the foreheads of the oxen which they drive to the deity to be sacrificed” KUB 40.102 i 17-23 (*hišuwāš* fest.) □ since the Hitt. reading of SAG.KI is *hant-* rather than *hantiyarahḥa-*, we assume that these two logograms (SI.MEŠ=ŠUNU SAG.KI.ḪI.A=ŠUNU=ya) designate the body parts of the oxen to which the gold plating was applied, even though the d.-l. case is not expressed; EGIR-ŠU=ma LÚ^{pu-ra-ap-ši-iš} wātar TI₈^{MUŠ}[EN-aš] *partaunaz arḥa* 3-ŠU *pap[paršzi]* “Afterwards, the *p.*-priest sprinkles water three times by means of an eagle’s feather” KBo 8.155 ii 8-9 (*hišuwāš* fest.); *namma=kan* LÚSANGA TI₈^{MUŠEN}-aš *partāuwa[r ...] arḥa dāi n=at=kan anda ANA* DUGG[AL ...] *n=at ANA* LÚ^{pu-ra-ap-ši} *pāi* “Then a *šankunni*-priest takes an eagle’s feather(?) away [from ...] and [dips(?) it into a cup, and gives it to a *p.*-priest” KBo 33.188 ii 4-6 (fest. frag.), translit. StBoT 15:42; *apēdani=m[a=at]* UD.KAM-t[i] LÚ.MEŠ^{pu-ra-ap-ši-e-eš} ANA GIŠ [menahḥanda] *immeyanzi* “On that day the *p.*-priests mix it (something brought from the mountains and dried out) with wood” KUB 45.58 iii 13-15; *na[m]ma* MUNUS^{taprit[a]ššin(!)} LÚ^{pu-ra-ap-ši-iš} QĀTAM *ēpzi n=an=kan* 7 KASKAL.M[EŠ] *arah~zanda wahnuanzi* “Next the *p.*-priest takes the *tap~ritašši*-woman by the hand, and they encircle it (some object named in the preceding broken context) seven times” KUB 25.49 ii 1-3 (*hišuwāš* fest.); (At birth) LÚ.MEŠ^{pu-ra-ap-ši-iš!} *dapianteš anda aranzi* “all the *p.*-priests will enter. (We will determine [her fate?]. Thereafter they will set her in order)” KUB 56.19 ii 11 (vow), ed. StBoT 29:256f.; *kī kuit* [N]U.SIG₅-ta nu LÚ.MEŠ^{pu-ra-ap-ši} *šer* EN.TAR-kan “Since this was unfavorable, (it was) repeatedly asked about the *p.*-priests. (They said: ‘They used to give a pomegranate (*nuratin*) to the god,

but now we haven’t yet given it’)” IBoT 2.129 obv. 30 (oracle question, NH), ed. Berman, JCS 34:96.

The *p.*-priests are attested only in southeastern Asia Minor where Hurrian influences were felt, i.e., Kummanni/Kizzuwatna, Lawazantiya (KBo 19.129:2, 4), and Tarḫuntašša (KUB 50.122 rev. 1-2).

Gurney, Schweich (1977) 45f., w. n. 6 (LÚ^{p.} possible reading of LÚḪAL/LÚAZU); Laroche, GLH (1977/1979) 206 (“prêtre,” derived from Hurr. *puramši* “serviteur (d’un dieu)”); Pecchioli Daddi, Mestieri (1982) 255-257 (“sacerdote (in Kizzuwatna)”).

(∕/š)puri- A n.; **1.** lip, **2.** rim, edge, border, **3.** (in the expression *aššauweš purieš*); from OH/MS.

sg. nom. *pu-u-ri-iš* KUB 29.10 ii 4, (11) (OH/NS), KUB 53.34 obv. 5, *pu-ri-iš* ibid. obv. 4.

acc. *pu-u-ri-in* KBo 17.74 ii (30) (OH/MS), HT 1 i 41 (MH/NS), KBo 15.58 v 22 (MH/NS), KBo 16.45 rev. (7), KUB 20.16 i 6, KUB 27.69 ii 13, KUB 39.61 i 3, *pu-ri-in* KBo 19.112:7.

d.-l. *špu-u-ri(-š[i])* KBo 26.82 obv. 8 (so StBoT 14:70, 106; -š[i] not visible in the hand copy), *pu-u<ri>-i-ia-aš-mi* KBo 17.105 ii 33.

pl. nom. *pu-u-ri-e-eš* KBo 34.19:3 (MS), KBo 10.24 iii 7 (NS).

acc. *pu-u-ri-uš* KUB 10.1 ii 21 (OH/NS), KBo 19.128 i 34 (OH/NS), KBo 19.129 obv. 30, KBo 21.98 ii 8 (both NS), IBoT 3.97:4, 7, IBoT 4.76 iii 10, *pu-u-ri-ú-uš* KBo 19.163 i 23, iv 4 (OH/NS), *pu-ri-uš* KUB 17.16 i 8 (NS), KBo 21.54:27.

d.-l. *pu-u-ri-ia-aš* KUB 9.28 i 14 (MH/NS), KBo 25.184 ii (3) (NS), *pu-u-ri-aš* KUB 43.71 rev. 4.

abl. *pu-u-ri-ia-az* KBo 16.56:14, KBo 23.43 ii? 4 (MH/MS), IBoT 2.46:8 (NS), *pu-ri-ia-a[z?]* KUB 40.93:8, *∕pu-u-ri-ia-az* KUB 45.26 ii 7 (NS).

inst. *∕pu^l-u-ri-t([a-at])* KUB 58.111 rev. 9.

uncert. *pu-ri-ia-aš* KUB 33.68 iii 17 (OS or MS).

1. lip — a. in general: [...] ... UZU^{ZAG}.LU=šuš / [...] *iniri=ššit* IGI.ḪI.A-^lit^l / [... E]ME=ŠU UZU^{ZU}₉=šuš *p[u-r]i-uš=šuš* / [...]. UZU^{NÍG}.GIG UZU^{ḥabri=šši<t>} / [...-]iš UZU^{ÚR} UZU^{ke^lnu=ššit} / [...]*namuš=šuš* “his shoulders, [...] his eyebrows, with the eyes [...], his tongue, his teeth, his lips, [...], liver, his diaphragm, ... member(s), his knee, his [...]s” KUB 57.105 ii 3-8; “[...] honey [...] is placed [...]” [...M]EŠ(?) *azzikiten* / [... *pu*]-*u-ri-uš=(š)muš* / [...] *lala<n>=šman=a=za=apa* / [...-]*ki~ten* “Keep eating [...]s, [keep ...-ing] your lips, keep [...]ing your tongue(s) [...]” KBo 39.18:7-10; *pu-ri-uš=za kuiēš ēššanzi* KUB 17.16 i 8 (NH);

[*maḥḥan=ma* ^{LÚ}šank]unnieš A[WATE^{MES} URUPabi~lili mem]iyauwanzi z[innai.....] É.GAL ŠU.MEŠ-aš wātar [...^{LÚ}šankunie]š^{URU}Pābilili ki[ššan me~mai x-x] ŠU.MEŠ=KI BĒLTI MUNUS.LUGAL. GAL Š[U.SI.ḪI.A=KI..... Š]APTI=KI ŠUKKE[L] KUB 39.71 ii 1-6 (rit. for IŠTAR-Pirinkir, NH); [GAL DUMU.M]EŠ É.GAL LUGAL-i GAD-an pāi [LUGAL-uš] pu-u-ri-uš ānši “The [chief of the] palace [atten]dants gives a linen cloth to the king, [the king] wipes (his) lips” IBoT 4.76 iii 9-10 (AN~DAHŠUM fest.); LÚ^{GIŠ}TUKUL LUGAL-i GAL-in pāi [LUGAL-uš pu]-u-ri-in dāi LÚ^{GIŠ}TUKUL^{DUG}teššum[m]in āppa ēpzi KBo 17.74 ii 29-30 (fest. of the Storm, OH/MS), ed. StBoT 12:21f.; LÚ^{GIŠ}šerhalaš art[a ... še]rḥan ḥarzi n=apa pu-u-ri-ú-uš ānaškizz[i] “The šerhala-man stands and holds the šerḥa-. He wipes (i.e., applies the šerḥa-substance to) the lips (of several participants)” KBo 19.163 i 22-23 (fest. for Tetešḥabi, OH/NS); cf. ibid. iv 3-4; KBo 21.98 ii 7-8 (NS); “The chief cook offers to the king the tuḥḥueššar-substance” LUGAL-uš=kan tuḥ^{ub}ša pu-u-ri-uš ānši “The king cuts(? tuḥša) (it) and wipes/salves (his) lips” (he then wipes his hands with a linen cloth) KBo 19.128 i 34 (fest., OH/NS), ed. StBoT 13:4f.; cf. KUB 20.59 i 17-18 (OH or MH/MS), KBo 21.54 + KBo 30.174:20, 27; [... š]araz<zi>yaz pu-u-ri-ia-az “with the upper lip” KBo 16.56:14 (rit., NS), ed. Kühne, FsOtten 162f.; nu=ššan [... p]u-u-ri-ia-aš šer pūriyal KÙ.GI ANA IGI.ḪI.A-aš [šer ...l]i KÙ.GI tianzi “They place a gold lip-cover over the lips, and gold [eyecov]ers(?) [over] the eyes (of the deceased?)” KBo 25.184 ii 2-3 (funeral rit., NS); idālun kardimiyattan šāuwar arḥa namma peššiyaten nu=šmaš=kan pu-u-<ri>-i-ia-aš-mi NINDA.Ī.E.DÉ.A namma kittaru nu!=šmaš=kan KA×U-az parā Ī-an arašdu “Cast out again the evil anger (and) fury. Let sweet, oily cake be put again on your lip(s). Let fat flow from your mouth” KBo 17.105 ii 32-34 (incant. for ^dLAMMA and ^dVII.VII.BI, MH/MS); the unemended reading PŪ-iya=šmi “in your (pl.) mouth” followed by Otten, KBo 17, VI, n. 17, is strange, since the expected Hitt. pronunciation would be *išši=šmi, not *iššiya=šmi; for this reason we prefer to emend the text to a grammatically more acceptable pu-u-<ri>-i-ia-aš-mi “in your (pl.) lip(s)”; [lāl]it=at=kan liptu ṽpu¹-u-ri-t[*a-at(-) ...-du*] “Let him lick it with (his) tongue. [Let him ... it] with (his) lip[s]” KUB 58.111 rev. 9 (rit.).

b. in the idiom *pūrin/pūriuš dai-* “to set lip(s) (to something)”: ANA^{GI}A.DA.GUR-ya=ššan pu-u-ri-in dāi nu pāši “He sets his lip to the (reed) drinking tube and sucks” HT 1 i 41-42 (rit., MH/NS), ed. Friedrich, JCS 1:287, idem, ArOr 6:373f., cf. HTR 120; “They set up a chair for him to sit, but he did not sit down. They laid a table for him to eat, but he did not reach out” GAL-in=ši piēr nu=ššan pu-u-ri-in ṽUL¹ dāiš “They gave him a cup, but he did not put (his) lip to (it)” KUB 36.7a iv 53 + KUB 33.96 iv 17 (Ullik.), ed. Güterbock, JCS 5:160f.; nu=ššan apēdani ANA GAL KAŠ [(^{MUNUS}alḥuitraš)] pu-u-ri-in UL dāi “The alḥuitra-woman does not set (her) lip to that cup of beer. (She passes it on to the tarpaš~gana-woman. She bows, takes it and drinks it, then she returns the cup to the cup-bearer)” KUB 20.16 i 5-6 (cult of Ḫuwaššana), w. dupl. KBo 29.86 obv. 5-6; cf. KUB 40.97 iii 21-23; KBo 15.52 i 7 (MH/NS); KBo 15.58 v (22); KBo 19.112:7, w. dupl. KBo 19.112a:(6); LÚ^{GIŠ}TUKUL LUGAL-i GAL-in pāi [LUGAL-uš pu]-u-ri-in dāi “The ^{GIŠ}TUKUL-man hands a cup to the king, the king sets (his) lip (to the cup). (The ^{GIŠ}TUKUL-man takes the cup back)” KBo 17.74 ii 29-30 (thunder fest., OH/MS), ed. StBoT 12:20f.; cf. KUB 39.61 i 3-4; KBo 21.69 i 17; KBo 21.99:8; IBoT 3.72:7; “The palace attendant then holds up to the cook the bowl (of oil)” nu=šš[an t]api[š]anaz GEŠTIN ANA^{DUG}[G]DĪLIM. GAL Ī pu-u-ri-in dāi “and from the vessel of wine (the cook) sets his lip to the bowl of oil” KUB 27.69 ii 11-13 (fest.), ed. Melchert, Diss. 229 (instr. abl.; compares nu=ššan^{LÚ}EN É-TIM ŠA UDU.ŠIR ŠA GUD.MAḪ=ya auliya GĪR ZABAR-it QĀTAM dāi KBo 15.33 iii 11-12 [MH/MS] which has a similarly used instr.); [nu=š]šan MUNUS. LUGAL [AN]A^{NINDA}ḥarazūti p[*u-*]u¹-ri-in dāi “The queen puts her lip to the ḥarazūta-bread/cake” KUB 27.69 iii 5-7 (fest. of the month), ed. Friedrich, JCS 1:288 □ for ḥarazūta, a ‘soupy’ dish, see Hoffner, AlHeth 157f.

2. rim, edge, border — **a.** (said of vessels): (A large storage vessel (*palḥi-*) is turned on its side and an opening made in the bottom, so that the whole serves like a culvert, through which a person can crawl) [n]=aš=ma (var. n=ašta) EN.SĪSKUR^{DUG}pa[(lḥi)] arraz anda [(paiz)]zi para=ma=aš=kan ṽpu¹-u-ri-ia-az uizzi “The patient goes into the storage vessel through (its) bottom (lit. ‘arse’), and

(↖/↗)puri- A 2 a

he comes out through (its) ‘lip(s)’” KBo 24.63 obv.?
11-12 + KBo 23.43 obv.?³⁻⁴ (rit., MS?), w. dupl. KUB 45.26 ii
6-7, ed. Puhvel, HED 1:122 (interpreting *arraz* and *p.* as the pa-
tient’s arse and lip), but cf. correctly HW² 1:258b s.v. *arraz* 2;
^{DUG}*palḫiaš pu-u-ri-ia-aš peran kue* [G^{IS}]*ḫata[lk]iš~*
naš KÁ.GAL artari MUŠEN.ḪI.A^{ya}ššan *anda*
ḫamankanteš “Birds are tied to the gate of hawthorn
which stands in front of the ‘lips’ (i.e., of the ‘front’
open end) of the storage vessel” KBo 24.63 rev.?¹⁻³ +
KBo 23.43. rev.?⁸⁻¹⁰; cf. par. [ŠA ^{DUG}*pa*]^l*ḫi pu-u-ri-*
ia-aš <peran?> kue KÁ.GAL.ḪI.A [*ḫatalk*]*išnaš*
artari MUŠEN.ḪI.A^{ya}ššan [*anda ḫ*]*amanganteš*
KBo 27.159 ii 11-13 (rit.); [...]^{x-x} ^{DUG}*išnūran pu-u-ri-*
uš anda ḫulaliyazi “He wraps up the ‘lips’ of the
dough jar/bowl [with ...] (and stops up [...] with
warm bread)” KBo 19.129 obv. 30 (Kizz. rit.); *nu*
DINGIR-LIM-aš ēšri iyazi [...]^{G¹}*ŠGANNU šerr=a*
ššan ^{DUG}*ḪAB.ḪAB-aš wedanda šūš anda* KÙ.
BABBAR TUR 7 NA₄.ḪI.A TUR *išḫūwanteš pu-u-*
ri-ia-aš-ša-aš wēlkuwan šāḫan “(S)he makes an
image of the deity: [on the ...] is a potstand. On top
there is a pitcher full of water, small (pieces of) sil-
ver and seven small stones are dropped in, and grass
is stuffed in its ‘lips’” KUB 9.28 i 11-14 (rit. for the Hep-
tad), ed. Eichner, Die Sprache 21:157-61, cf. Berman, JAOS
92:467 (referring *p.* to the image of the deity, i.e., ‘lips’);
“Three lion rhyta ...” 1-EN KÙ.G[I] *pu-u-ri-iš tit~*
talitaimēš “(The third) one (is of) gold; its ‘lip’ is
tittalitai-d” Bo 87/5a ii 19-20, ed. Otten, FsTÖzgüç 366f.
 (“die ‘Lippe’ ist ...”), cf. ii 25, 30-31; (In an enumeration
of six animal figures (*BIBRU*) of gold, among
them) 4 GUD IGI-zi GUB-anteš ŠÀ 3 KÙ.GI NA₄
1-EN KÙ.GI *pu-u-ri-in [ti]ttalitaimēš* “four (repre-
sented) oxen (with respect to their) front (quar-
ters) standing, among them three of gold and gems,
one is (of) gold, *tittalitai-d* with respect to its ‘lip’”
KUB 12.1 iv 21-22 (inv., NH), ed. Košak, Linguistica 18:102,
105, Siegelová, Verw. 448f., cf. Goetze, JCS 5:72. The front
legs of the animal portrayed on the *BIBRU* are shown in a stand-
ing position. *p.* here may refer to the rim of the *BIBRU* □ for
BIBRU’s and their descr., see Güterbock, FsBittel 212-214 and
Otten, FsTÖzgüç 368.

b. (said of garments): 2 TÚG^{ma}!(text: *ku*)
SAG.DUL ZA.GÌN *pu-u-ri-in tittalitaimenzi* “Two
garments, head cover(s), blue, *tittalitai-ed* (i.e.,
decorated in a certain way) with respect to the bor-

(GIŠ/GI)pūri- B

der/hem (lit. lip)” KUB 12.1 iv 43 (inv., NH), ed. Košak,
Linguistica 18:103, 106; cf. in a context mentioning
garments: [... *pu-u-ri-in ti[tt]alitaimēš* KUB 42.69
obv. 22.

3. *aššauweš purieš*: in broken context: [...
āššaueš pu-u-ri-e-eš šume[š..... ta]knāš ^dUTU-
peran ā[ššu?...] tar(a)škitten “You (pl.) ‘[go]od
lips’ — keep speaking go[od ...] before the Sungod-
dess of [the E]arth” KBo 34.19:3-5 (prayer, MS); the lips
are called “good” because they speak pleasing and beneficial
things to the deity; obscure: G^{IS}*ippiyaš kapnuēš* ^l*ni*
āššauēš pu-u-ri-e-eš “in/on the *k.* of the *ippiya-tree/*
bush (are) ‘good lips’” KBo 10.24 iii 6-7 (KILAM fest.,
OH/NS), ed. HED 2:378, translit. StBoT 28:18, tr. StBoT
27:61f. n. 29 (“On a thread(?) of *ippiya-plant* (there are) good
lips”), Ardzinba, VDI 141:118.

Friedrich, ArOr 6 (1934) 373f.; idem, JCS 1 (1947) 286-289
(comprehensive investigation, mng. 1); Goetze, JCS 5 (1951)
72 w. n. 57 (mng. 2); Košak, Linguistica 18 (1978) 110 (mng.
2); Poetto, Sprache 29 (1983) 37-40.

Cf. *pūriyal*, (↗)puriyalli-.

(GIŠ/GI)pūri- B, (GIŠ/GI)pūriya- n. com.; (a
wooden or wicker object, existing in sets, for sup-
porting pitchers, etc.; probably a tray); from OS.

sg. nom. G^{IS}*pu-u-ri-ia-aš* KUB 35.133 i 9 (NS), *pu-u-ri-ia-*
aš KUB 54.91 obv.?⁹, ^lG^{IS}*pu-ri-ia-aš* KUB 32.123 ii 21,
G^{IS}*pu-u-ri-iš* KUB 59.53 i 6.

sg. acc. ^lG¹*pu-u-ri-in* or, [... KÙ.G]I *pu-u-ri-in* KBo
16.101:8 (perhaps *puri-* “lip”?).

pl. nom. G^{IS}*pu-u-ri-eš* KBo 20.4 iv 6 (OS), KUB 58.103
right col. 11 (NS), *pu-u-ri-eš* KUB 42.107 iv?¹⁴, G^{IS}*pu-u-ri-e-*
eš KUB 53.15 v 12, *pu-u-ri-e-eš* KBo 7.46 iv 3, G^{IS}*pu-ri-eš*
KBo 20.86:7 (OH/NS), G^{IS}*pu-u-ri-ia-aš(=šmiš)* VBoT 58 iv 20
(OH/NS) on which, see below.

acc. *pu-u-ri-uš* IBoT 3.97:4, 7, ^lG¹*pu-u-ri-[u]š?* KUB 41.13
ii 17, *pu-ri-uš* KUB 17.16 i 8 (or *puri-* “lip”?).

d.-l. G^{IS}*pu-u-ri-ia-aš* KBo 20.8 rev.?⁵ (OS), KBo 20.61 ii
37 (OH), KUB 41.8 ii 31 (MH/NS), *pu-u-ri-ia-aš* KUB 39.71 i
30 (NS).

sg./?pl.? **abl.** G^{IS}*pu-u-ri-ia-az* KBo 17.75 i 31 (OH/NS),
KUB 24.13 i 20 (NS), KUB 55.63 ii (27), *pu-u-ri-ia-az* KUB
32.111:7, KUB 35.9 i (1), G^{IS}*pu-ri-ia-az* KBo 13.217 iii 4
(NS), KUB 9.31 i 31 (MH/NS), G^{IS}*pu-u-ri-az* KUB 7.1 iii 34
(NH), KUB 7.13 rev. 7.

uncert.: **sg. or pl. nom.** *pu-ri-aš* KBo 18.175a:3, KUB
42.11 v 8 (both NH); **sg. nom.** (so StBoT 26:152) **or pl. d.-l.**
G^{IS}*pu-u-ri-aš* KBo 20.8 rev.?¹¹ (OS), [*pu-u-ri-ia-aš* or
[G^{IS}*pu-?*]-*ri-ia-aš* KBo 17.58 i 6 (OH/MS), G^{IS}*pu-ri-ia-aš* KUB
39.22 iii 7.

a. (in general): “He brings water into the house” *nu UNŪTU dapian kuwapi kitta apadd=a apī pēdai n=at=šan* ^{GIŠ}*pu-u-ri-ia-aš dāi* “He brings that also there where all the paraphernalia are placed, and puts it on the *p.*’s (pl.)” KUB 41.8 ii 29-31 (rit., MH/NS), ed. Otten, ZA 54:126f. (= ll. 66-68) (“auf das Abstellbrett?”); (The sacrificer places the deity on the table) *nu=šši peran katta* [o] ^{DUG}*KU\KUB KAŠ* ^{GIŠ}*pu-u-ri-az dāi* “and sets down before it [x] pitchers of beer (which were taken) from the *p.* (or perhaps: with/by means of the *p.*)” KUB 7.1 iii 33-34 (rit., NH), ed. Kronasser, Sprache 7:163; (The sacrificer lifts up a vessel with water) *n=at=šan* ^{GIŠ}*pu-u-ri-ia-az* ¹*ZAG. G[AR.RA-n]i* ¹*dāi* “and by means of a *p.* places it on the altar” KUB 24.13 i 20 (rit., NS), ed. Haas/Thiel, AOAT 31:102f.; *peran katta=ma ANA* ^{GIŠ}*BANŠUR* (dupl. B. ^{GIŠ}*BANŠUR AD.KID*) ¹ ^{DUG}*hūppar* ^{GIŠ}*GEŠTIN* ^{GIŠ}*pu-u-ri-ia-az* (dupl. C: ¹*pu-u-ri-ia-az*) *dāi U* ¹ ^{DUG}*KA.DŪ NAG* ^{GIŠ}*pu-u-ri-ia-az* (dupl. B: ^{GIŠ}*pu-ri-ia-az*) *dāi* “Down in front from (or “with”) the *p.* he places one *hūppar*-vessel of wine on the table, and from (or “with”) the *p.* he places one pitcher of *KA.DŪ* beer for drinking (and inserts a drinking tube)” HT 1 i 23-25 (rit. MH/NS), w. dupl. KUB 9.31 i 30-31 (B), KUB 35.9 i 1 (C), ed. Schwartz, JAOS 58:336f.; ³ ^{DUG}*KUKUB [I]ŠTU* ³ ^{TÚL.ĪI.A} *wātar ... U* ³ ^{GIŠ}*pu-u-ri-ia-aš-mi-iš* (i.e., *puriyaš=šmeš*) “Three pitchers (of) water from three springs ... and their three *p.*-s” VBoT 58 iv 19-20 (myth., OH/NS), translit. Myth. 26; [...] *NINDA ÉRIN.MEŠ* *pu-u-ri-ia-az kitta* “[...] soldier bread from (or: with) the *p.* is placed (down)” KUB 32.111:7 (funerary rit.), ed. HTR 84f. (“Schanktisch?”).

b. (characteristics) — **1’** (counted in sets or pairs): *1-NUTUM pu-u-ri-ia-aš* KUB 54.91 obv.? 9; *1-NUTIM* ^{GIŠ}*pu-u-ri-iš* AD.KID KUB 59.53 i 6, translit. Haas/Thiel, AOAT 31:120 (as Bo 3133); *1-NUTIM pu-u-ri-e-eš* UD.X[...] KBo 7.46 iv 3; *2 TAPAL* ^{GIŠ}*pu-ri-ia-aš* AD.KID KUB 32.123 ii 21; *3 TAPAL* ^{GIŠ}*pu-u-ri-ia-aš* AD.K[ID] KUB 35.133 i 9.

2’ (made of) — **a’** wickerwork: for KUB 32.123 ii 21, KUB 35.133 i 9, KUB 59.53 i 6, see b above; ^{GI}*pu-u-ri-[u]š?* AD.KID KUB 41.13 ii 17.

b’ metal: 81 *NÍG.GÍD.DA AN.BAR.GE₆ 3 pu-ri-aš ŠĀ.BA* ¹ AN.[BAR ...] KUB 42.11 v 8, ed. Siegelová, Verw. 404f., translit. THeth 10:33.

3’ (color): [... x+] ^{GIŠ}*pu-u-ri-eš* BABBAR KBo 20.4 iv 6, cf. KBo 20.8 rev.? 5, 11; [x *pu-u-ri-eš*(??) GA]L BABBAR ²⁰ *pu-u-ri-eš* TUR BABBAR KUB 42.107 iv? 14; ^{GIŠ}*pu-u-ri-ia-az* SA₅ KBo 17.75 i 31.

4’ (size): For KUB 42.107 iv? 14, see b 3’ above; ^{GIŠ}*pu-ri-eš* TUR KBo 20.86:7.

It is certain that this is not a syll. reading of ^{GIŠ}*GANNUM* because the two are juxtaposed in KUB 32.123 ii 21-22.

Sommer/Ehelolf, Pap. (1924) 48, 88 (“Lokalität(?)”); Schwartz, JAOS 58 (1938) 337 (“tray”); Friedrich, JCS 1 (1947) 286f. (“Untersetzer(?)”, “Abstellbrett(?)”); Friedrich, HW (1952) 173 (“(eine Art Schanktisch?)”); Otten, HTR (1958) 84f. (“Schanktisch?”); idem, ZA 54 (1961) 126f. (“Abstellbrett?”).

Cf. (š)*puriyalli-*.

puri(ya)- C, wuri(ya)- n.; (Hurr. offering term); from MH/MS.

gen. *pu-u-ri-ia-aš* KBo 21.34 ii 65 (MH/NS), IBoT 3.148 iii (61) (LNS).

dat.-loc. *pu-u-ri-ia* KBo 21.34 ii 37, 57 (MH/NS), KUB 15.31 iv 26 (LNS), KBo 5.1 ii 12 (NH), KBo 9.119 i (12), KBo 11.7 obv. 3, *wu-ri-ia* KUB 15.34 iv 46 (MH/MS), KBo 17.69:10 (NS), KUB 47.89 iii 10, *pu-ú-ri-ia* KBo 27.191 iii 3.

nu ANA DINGIR-LIM menahhanda pu-u-ri-ia šipanti “(The *patili*-priest) sacrifices before the deity for *p.*” KBo 5.1 ii 11-12 (rit., NH), ed. Pap. 6*f.; *nu* ¹ *MUŠEN wu-ri-ia warnuanzi* “They burn one bird for *p.*” KUB 15.34 iv 46 (rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:206f.; *EGIR-anda=ma* ^{LÚ}*patiliš* ¹ *MUŠEN GAL* ¹ ^{NINDA}*nahhitin UPNI* ⁵ *NINDA SIG* ^{Ì.GIŠ} *GEŠTIN tepu ANA* ^{LU}*LUGAL-ma* ^È*šinapšiyaš* *IGI-anda wu-ri-ia keltiya šipanti* “But afterwards the *patili*-priest offers one ‘large bird,’ one *nahhiti*-bread (made) of one *UPNU* (of flour), five thin breads, vegetable oil, and a little wine to Šarruma across from the *šinapši*-building for *wuri(ya)* and wellbeing” KBo 17.69:7-10 (rit., NS), translit. Haas/Wilhelm, AOATS 3:102; cf. KBo 9.119 i 12, KBo 11.7 obv. 3; cf. *EGIR-ŠU=ma=šši* ¹ *MUŠEN* ⁵ *NINDA SIG. MEŠ* ¹ ^{NINDA}*mulātinn=a ZÍD.DA UPNI pu-u-ri-ia šipanti ... nu=kan* ^{GIŠ}*irhuiti kuedani kattan išhuwān pu-u-ri-ia-aš-ša* (i.e., *puriyaš=ša*) *MUŠEN.ĪI.A hūprušhinn=a šarā danzi* “Afterwards he sacrifices to him one bird, five thin breads, and one *mulati*-

puri(ya)- C

(𐎗)puriyalli-

bread (made from) one UPNU of flour for *p.* ... They also take up the birds of *puri(ya)* and the *hūpruṣhi*-vessel out of the basket into which (the foodstuffs) have been poured” KBo 21.34 ii 56-58, 64-66 (fest., MH/NS); [...] ṚŠISKUR *pu-u-ri¹-ia-aš kišan* ṚBAL-ti¹ “He offers the sacrifice of *puri(ya)* as follows:” (one sheep to this deity, one sheep to that deity, etc.) IBoT 3.148 iii 61 (rit., LNS), ed. Haas/Wilhelm, AOATS 3:226f.; *namma* 1 MUŠEN 5 NINDA SIG.MEŠ 1 NINDA *idurin ZÍD.DA UPNI Ì.GIŠ tepu GEŠTIN tepu ANA* ^dU *pu-u-ri-ia šipanti* “Next he offers one bird, five thin breads, one *iduri*-bread (made of) one UPNU of flour, a little vegetable oil and a little wine to the Stormgod for *p.*” KBo 21.34 ii 36-37 (fest., MH/NS), ed. Lebrun, Hethitica 2:120, 129.

Sommer/Ehelolf, Pap. (1924) 48 (“Man rät auf eine Stelle, an der oder in die libiert wird”); Laroche, RA 54 (1960) 195 (*wuri*- “vue”); Haas/Wilhelm, AOATS 3 (1974) 101f. (s.v. *w/puri*, doubt the connection w. the Hurr. *wuri* “sight”); Laroche, GLH (1977/1979) 298 (on the v. *wur*- 1 “to see” and its derivatives).

puriyaimi- adj.; (describing a reed basket); NH.†

[1 ^{GIPI}]SAN SA₅ *pu-ri-ia-i-mi-iš* [...] “One red reed basket, *p.*” KUB 42.16 iv? 1 (inv., NH), ed. THeth 10:233 (“belonging to the side table”), Siegelová, Verw. 416f. (“mit Holzgestell(?) versehen”).

pūriyal n. neut.; lip-cover.†

sg. nom.-acc. *pu-u-ri-ia-al* KBo 25.184 ii 3 (NS).

nu=ššan [akkantaš(?) p]u-u-ri-ia-aš šer pu-u-ri-ia-al KÜ.GI ANA IGI.ḪI.A-aš [šer šakuwall]i KÜ.GI *tianzi* “They place a lip-cover of gold over the lips, and [eye-cov]ers(?) of gold [over] the eyes (of the deceased?)” KBo 25.184 ii 2-4 (funeral rit., NS), ed. van den Hout, StMed 9:202, 206 (differently: “a gold mouth(?) (and) ... a gold eye ornament”); for gold foil strips to cover eyes and mouth in burials found at Kültepe-Kaniš, see T. Özgüç, Kültepe-Kaniš II, p. 25.

Van den Hout, StMed 9 (1995) 200f.

Cf. (√𐎗)puri- A.

(𐎗)puriyalli-, puriyalla- n. neut.; **1.** halter(?), **2.** (a drinking vessel w. a lip?), **3.** (uncert.); from MH/MS.†

sg. nom.-acc. *pu-ri-ia-al-li* KUB 29.52 iv 1, KUB 29.53 i (8), KUB 29.40 ii (24) (all MH/MS), *pu-u-ri[-ia-al-l]i* KUB 1.13 i 23, (44) (MH/NS), *pu-ri-al-li* KBo 11.25 v? 10 (NS), *špu-ri-al-li* KBo 18.153 obv. 13 (NH), *pu-ri-ia-al-la-an* KBo 18.176 i 7 (NH).

1. halter(?) — **a.** put on the horse after it eats: *mahhan=ma ŠÀ.GA*[L=ŠUNU z] *innanzi nu=šmaš pu-u-ri[-ia-al-l]i dāi* “But when (the horses) finish their feed, he puts the halter(?) on them” KUB 1.13 i 22-23, ed. Hipp.heth. 54f.

b. put on the horse to keep its head elevated and prevent eating: [*nu=šm*]aš *pu-[ri-ia-al-li] / [dā]i n= aš ANA* ^{GIŠ}KAK *šarā huittiyazi* “He puts the halter(?) on them and draws them (i.e., the horses’ heads) up to a peg; (so that not until noon can they eat hay)” KUB 1.13 i 44-45, ed. Hipp.heth. 56f.

c. put on the horse to keep it from lying down at night: (They feed the horses) [*nu=šmaš=kan pu-ri-ia-al-li tianzi n=at [ar]antari* “They place a halter(?) on them, and they are kept standing (through the early part of the night. When the middle watch of the night arrives, they take them out and ... they eat)” KUB 29.52 iv 1-2 (Hitt. horse training manual, MH/MS), ed. Hipp.heth. 196f., cf. KUB 29.53 i 8 and passim in hipp. texts.

2. a drinking vessel w. a lip(?): [L^{US}]A[G]I.A *pu-ri¹-al-li* KÜ.GI KAŠ [LUGAL-i? p]āi [LUGAL-uš G]UB-aš ^dPirwan [*ekuz*]i “The cup-bearer [g]ives a gold *p.* of beer [to the king], and [the king, while st]anding, [dri]nks Pirwa” KBo 11.25 v? 10-13 (fest. frag., NS).

3. (made of gold; possibly = mng. 2): Ṛ12¹ GÍN KÜ.GI *āškaz da[nzi? o]x špu-ri-al-li and[a o o o o]* “They take twelve shekels of gold from outside [...] *p.* (is) in[cluded?]” KBo 18.153 obv. 13 (inv., NH), ed. THeth 10:72, 74 (“Snaffle”), Siegelová, Verw. 102f. (“Maulkorb”); (In a list of various gold, silver and ivory items in a container) [... G]ÍR? KÜ.GI 1 *pu-ri-ia-al-la-an* KÜ.GI KBo 18.176 i 7 (inv., NH), ed. Siegelová, Verw. 46f. (“Maulkorb”), translit. THeth 10:61.

Hrozný, ArOr 3 (1931) 441 w. n. 19 (“la muselière(?)”); Friedrich, JCS 1 (1947) 289f.; Kammenhuber, Hipp.heth. (1961) 313 (“Maulkorb”); van Brock, RHA XX/71 (1962) 110 (“‘muselière’ ou ‘bridon’”); Starke, StBoT 31 (1990) 471 w. n. 1718 (“Beißkorb”); idem, StBoT 41 (1995) 116 w. n. 225.

Cf. (√𐎗)puri- A n.

pūriyanza

purpura- a

pūriyanza (mng. unkn.); MH/NS.†

[...] *kattan URU-aš pu-u-ri-ia-a[(n-za)] / [(hū)-...]* KUB 15.32 iv 54-55 (rit., MH/NS), w. dupl. KUB 15.31 iv 24, ed. Haas/Wilhelm, AOATS 3:168f.

puripu-x[-...] n.; (mng. unkn.); NH.†

(In a context of garments or textiles) 1 *pu-ri-pu-x[...]* KUB 42.59 rev.? 7 (inv., NH), ed. Siegelová, Verw. 340f., translit. THeth 10:133; trace could be beginning of š[i].

purka- n. com.; (a paired body part?); from OH?/NS.†

sg. nom. *pur-ga-aš* KBo 2.35 v? 6 (OH?/NS).
pl. nom. *pur-ki-iš* KUB 29.4 i 14 (NH).

1 AŠ.ME KÙ.GI ŠA 1 GÍN ŠUM=ŠU^d *Pirinkir 1 LI.DUR KÙ.GI 1-NUTIM pur-ki-iš KÙ.GI n=at IŠTU* NA₄KÁ.DINGIR.RA *tiyanteš* “One sun-disk of gold, of one shekel (in weight) — its name is Pirinkir — one navel (ornament?) of gold, one set of gold *p.*’s: they are set with Babylon stones” KUB 29.4 i 13-14 (rit., NH), ed. Schw.Goth. 6f.; *takku MUNUS-za [hāši ...] / pur-ga-aš [...]* “If a woman [gives birth], [and the child’s] *p.* [is ...]” KBo 2.35 v? 5-6 (omens from malformed births, OH?/NS), ed. StBoT 9:50.

[...]x^{[D]UG} *pur-qa UNŪT AD.K[ID ...]* KBo 17.78 ii 21 (rit. frag., NS) should be read: [... *UNŪT*] *BĀḤAR* (DUG.BUR.SĪLA, w. metathesis of the last two signs) *UNŪT AD.K[ID ...]*. This eliminates the only alleged evidence that *p.* is a vessel.

The first ex. shows the *p.*’s immediately following a gold navel (ornament?) and suggests that these gold objects are representations of or at least named for another body part. The omen passage confirms this, since the second half of the protases of such omens always describes some part of the newborn’s anatomy which is either missing (NU.GĀL) or malformed.

Kronasser, Schw.Goth. (1963) 42 (alternative reading “BUR-kiš?”); Laroche, NH (1966) 340 (compares Capp. PN *Purka*, *Purkia*).

purni (Hurrian offering term).†

pur-ni IBoT 3.148 ii (24), 28, 31, *pur-ni-ia* ibid. ii 23, 26, iv 10, 14.

EGIR-ŠU= [m]a ... 1 MUŠEN *hūzi hūdanni hamri pur[-ni] tūni* ... DINGIR.MEŠ LÚ.MEŠ BAL-ti “Afterwards ... he offers one bird (each) to the male deities for *hūzi hūdanni hamri pur[ni]* (and) *tūni*” IBoT 3.148 ii 22-25 (rit. of marking the paths), ed. Haas/Wilhelm, AOATS 3:218f.; cf. also ibid. ii 28, 31; *pur-ni-[i]a* in ibid. ii 23, 26, iv 10, 14.

purpura-, purpuri- n. com.; ball, lump; (w. NINDA det.) ball-shaped breads or cakes; from OH/MS?.

sg. nom. *pur-pu-u-ra-aš* KBo 22.229 right col. 6, NINDA *pur-pu-ra-aš* KUB 7.54 i 7.

sg. acc. *pu-u-úr-pu-ra-an* KBo 4.2 i 48, 56 (NH), *pu-u-ur-pu-ra-an* ibid. 41, 55, *pur-pu-ra-an* KUB 58.34 iv 6, 9, 16, NINDA *pur-pu-ra-an(-na)* KBo 13.164 i 18.

pl. nom. *pu-u-ur-pu-u-ri-i-e-eš* KUB 27.67 ii 11, iii 16 (MH/NS), *pu-u-úr-pu-ri-e-eš* KBo 4.2 i 63 (NH), *pur-pu-re-eš* KUB 60.73 rev. 14, NINDA *pu-ur-pu-u-re-e[(š)]* KBo 30.6 left col. 3, NINDA *pur-pu-ru-uš* KBo 10.24 iv 24, v (3).

pl. acc. *pur-pu-ru-uš* KBo 19.128 i 14, KUB 33.70 ii 13, Bo 5001 left col. 3 (Alp, Tempel 302f.), KBo 17.46 rev. (26), (27), *pu-u-ur-pu-u-re-e-eš* KUB 27.67 ii 9 (MH/NS), [*pu(-u)-úr-pu-ru-uš*] KUB 33.71 iv 5 (OH/NS), Bo 68/215 v 17, [*p*] *ur-pu-re-e-eš* IBoT 4.343:6, NINDA *pu-úr-pu-ru-uš* KBo 4.2 i 19, NINDA *pur-u-ur-pu-ru-uš* KUB 9.17 obv. 23, NINDA *pur-pu-ru-uš* KUB 44.13 iv! 1, 4, KBo 23.91 iv 6, 11, 15, KBo 16.82 rev. 2, 5, 9, Bo 181 iv 3 (Otten, ZA 53:176), VAT 7448 iii 4 (StBoT 13:25, StBoT 15:31), NINDA *pu-u-ur-pu-re-eš* KUB 29.4 iii 6, KUB 32.68 obv. (3), NINDA *pur-pu-u-ru-uš* Bo 5005 rev. 6 (StBoT 28:31), NINDA *pu-ur-pu-u[-ru-u(š)]* KBo 30.6:5, NINDA *pu-ur-pu-ru-uš* KUB 55.43 iii 7, 11 (NS).

pl. gen. *pu-u-úr-pu-u-ri-ia-aš* KBo 4.2 ii 30 (NH) (or pl. acc.?, cf. HW² 1:384).

unclear [*pu*]-*u-ur-pu-u-ri-ia-aš* KUB 27.67 iii 14, NINDA *pur-pu-ri-ia-aš* KUB 54.91 obv.? 6 (pl. acc.?), NINDA *pu-u-ur-pu-ru-uš* KUB 25.36 vi 26.

frag. *pu-u-ur-p[u-...]* KUB 53.15 ii! 22.

a. ball(s) made of dough: *nu išnaš pu-u-úr-pu-ra-an iyanzi n=an ANA LUGAL MUNUS.LUGAL ... anda tamaškizzi* “They make a ball of dough, and she presses it against the king and queen” KBo 4.2 i 56-57 (Ḫuwarlu’s rit., NH), ed. Kronasser, Sprache 8:91, 96; *pu-u-úr-pu-re-e-eš išnaš* “lumps of dough” ibid. i 63, ed. Kronasser, Sprache 8:92, 97; cf. ibid. ii 29-31, ed. e, below; less clear: *nu išnāš pu-u-ur-pu-u-ri-i-e-eš hūrtallenzi* 1 GĪŠBAN *ēzzaš nu=ššan* SĪG *išttaggaš huittiyanza* 3 GĪ.ḪI.A *ēzzaš perann=a=ššan išnaš pu-u-ur-pu-u-ri-i-e-eš* GĪŠ *hattalu* GĪŠ? *tarzuwān perann=ma=ššan* KUS^š *šālaš haminkanza nu=ššan kī*

purpura- a

DUGpurpuriš

hūman ^{GI}*paddanī dāi* “They mix balls of dough. A bow made of *ezza-* (cf. HW² 2:141 s.v. *ezza-*(2)), (its) woolen bowstring being drawn (tight), three arrows (again) made of *ezza* (also lie there). In front of them (they put) balls of dough, a door-bolt (of dough) (and) a ^{GIS}*tarzuwān* (with) a leather strap fastened in front (as a hinge). All these (things) she places in a basket” KUB 27.67 ii 9-14 (rit., MH/NS), tr. ANET 348, cf. *ibid.* i 8-13 and similarly *ibid.* iii 14-18, cf. AlHeth 75f. □ Puhvel, HED 1:382, apparently taking *hūrtal~lenzi* as Luw. pl. acc., translates line 9 “lumps [and] blobs of dough” □ Weitenberg, U-Stämme 50 derives *tarzuwān* from (^{GIS})*tarzu-* (“Teil des Schlosses?”) and translates it “mit einem *tarzu-* versehen”; but *tarzu* + *-want-* should appear as *tarzuman* (w. *m* [HE 1 §29a] and a short *a*), not *tarzuwān*.

b. made of clay, dirt: *nu wappūwaš IM dāi n=an pu-u-ūr-pu-ra-an iyanzi* “She takes clay from the riverbank, and they make it into a ball/lump” KBo 4.2 i 48-49 (Huwarlu’s rit., NH), ed. Kronasser, Sprache 8:91, 96.

c. made of iron and silver: LÚ.MEŠ AN.BAR 20 [*pur-*]pu-ru-uš AN.BAR *šuhhanz[i]* LÚ.MEŠ KÙ.BABBAR 20 [*pur-*]pu-ru-uš KÙ.BABBAR *šuhhan[zi]* “The iron-workers(?) scatter 20 [b]alls of iron, the silver-workers(?) scatter 20 [b]alls of silver” KBo 17.46:26-27 + KBo 34.2:50-51 (KILAM fest., OH/MS?), translit. StBoT 28:91 (= lines 50-51, without join), cf. StBoT 27:77.

d. made of soapweed: “She takes the alkaline pieces (*haš-*) of soapweed and reduces them to powder. She kneads it (the powder)” *n=an pu-u-ur-pu-ra-an 1-EN DÛ-anzi* “and she make it into one ball” (and she presses it on the bodies of king and queen) KBo 4.2 i 41 (Huwarlu’s rit., NH), ed. Kronasser, Sprache 8:91, 96, Bossert, FuF 29:213.

e. material unkn. or not mentioned: “The king goes into the ‘Great House.’ The princes stand behind the stage(?) (*taršanzipa-*)” *pur-pu-ru-uš GA.KIN.AG* ^{GIS}*INBI*^{HI.A} *NINDA=ya ŠAPAL LUGAL išhūwai* “(And) (s)he pours out balls (of?) cheese, fruits and bread under (the feet of) the king” KBo 19.128 i 14-16 (*ANDAĤŠUM* fest., OH/NS), ed. StBoT 13:2f.; *nu=kan* NUMUN.^{HI.A} *kue šānhūwanta NINDA.GUR₄.RA.HI.A* NUMUN.^{HI.A} *pu-u-ūr-pu-u-ri-ia-aš ašaran n=at arha šuni~*

y[anzi] ^{GI}*paddani=ma arha peššiyanzi* “All the roasted seeds, the (small?) thick breads, the (unroasted) seeds — a string of balls — [they] scatter(?) and they throw (them) into a reed basket” KBo 4.2 ii 29-31 (Huwarlu’s rit., NH), ed. Kronasser, Sprache 8:93, 97, cf. *ibid.* i 62-65 above, a □ it is possible that *ašaran* (w. *purpuriyaš* as gen. of material) denotes here a band or string on which *purpura*’s are strung like beads; [*nu=za pur-pu*]-*ra-aš* (var. *pur-pu-ru-uš*) *šuhhāi kāša* ^dUTU-uš [(ANA LUGAL MUNUS.LUG)]AL ANA DUMU. MEŠ LUGAL *anda neyan<za>* ^dUTU-i (var. ^dUTU-*ui*) [(*nu=tta kā*)]ša GÌR.MEŠ=KA *kattan pur-pu-ru-uš* (var. *pu-ú*)*r-pu-ru-uš* GAM-*an*) [*šuhha(hh)*]*un* “He scatters/strews balls (and speaks as follows): ‘The Sungod is just now turned toward the king, queen (and) royal princes. O Sungod I have just scattered/strewn (these) balls under your feet for you’” KUB 33.70 ii 11-14 (missing god rit., OH/MS?), w. dupls. KUB 46.52:10-12 (NS), KUB 33.71 iv 3-6 (NS), translit. Myth. 102.

Friedrich, HW (1952) 173f.; Hoffner, AlHeth (1973) 178f.

Cf. *purpuriya-*, ^{DUG}*purpuriš*.

purpuriya- v.; (mng. unkn.; perhaps “to ball up, gather, assemble”); NH.†

part. neut. nom. *pur-pu-ri-ia-an* KUB 23.51 iv? 3 (NH).

Subject of the pass. part. is *antuḥšatar* “people, population”: [... *pan?*]*kuš* UN.MEŠ-*tar pur-pu-ri-ia-an ēšta* [...] *DĪNU katterran ēšta* “[The en]tire(?) [...] (and) the population was assembled(?); the [...] suit was unsuccessful” KUB 23.51 iv? 3-4 (hist. frag., NH).

The mng. proposed above can only be valid if the word is etymologically related to (^{NINDA})*pur~pura-*; cf. Turkish *top* “ball” / *topla(n)mak* “assemble” and German *zusammenballen*.

Cf. *purpura-*, ^{DUG}*purpuriš*.

[^{GIS}*purpuriya*] 499/w obv. 19, Berman, Diss. 103, should be read ¹*du*-*pur-pu-ri-ia*, and see Haas/Wilhelm, AOATS 3:99.

DUGpurpuriš n. neut. (?); (a ball-shaped vessel used in ritual for refined oil and plant-oil); NH.†

pl. nom. ^{DUG}*pur-pu-ri-iš* KBo 5.1 ii 41, 42, 43 (NH).

14 DUG *pur-pu-ri-iš* ŠÀ.BA 7 DUG *pur-pu-ri-iš* IŠTU Ì.DÜG.GA *šūwan* 7 DUG *pur-pu-ri-iš-ma* IŠTU Ì.GIŠ *šūwan* “Fourteen *p.* vessels, among them seven *p.* vessels are filled with refined oil, seven *p.* vessels are filled with vegetable oil” KBo 5.1 ii 41-43 (Papanikri’s rit., NH), ed. Pap. 8*f. Because of the com. gender of related (NINDA) *purpura-* and also the ending *-iš/-eš* we expect com. gender, but part. sg. neut. *šūwan* does not support this, cf. Kronasser, Sprache 8:103f.

Sommer/Eholf, Pap. (1924) 57.

Cf. *purpura-*, *purpuriya-*.

purštan rot(?), rotted(?); MS?.†

sg. nom.-acc. *pur-aš-ta-an* KUB 30.32 i 12, KBo 18.190:7.

^É*heštā šarazzi kattēr kuwapi w[(etešnaš)] GIŠ-ru<i?> naššu lūri kuitki našma pur-aš-ta-an [(kuitk)i] n=at* LÚHAZANNU EGIR-*pa takliezzi* “Where (there is) either some deficiency(?) or some rot(?) (or: something rotted?) <in?> the construction timber in the upper (or) lower *hešta*-building, the HAZANNU-official will reinforce(?) it” KUB 30.32 i 11-13 (inv., MS?), w. dupl. KBo 18.190:7-8 (NS), ed. *luri-* mng. 4 (partially), THeth 12:19f., tr. Haas/Wäfler, UF 9:104, Daddi Pecchioli, OA 14:128 □ we understand the first three words in the cited passage to be loc., *kattēr* being a so-called “endingless” loc. (Neu, Lok. 37, contra Kammenhuber, Heth.u.Idg. 126). Cf. also Otten, BagM 3:91-95 (on the HAZANNU and his duties).

According to its form, *p.* can be an *a*-stem or *n*-stem n., a neut. part. of stem *purštant-*, or a neut. sg. *a*-stem adj. If we knew the precise force of EGIR-*pa takliezzi* here, it would help to ascertain the mng. of *p.* The tr. “reinforce(?)” used above is a guess. We have assumed that the situation is a threat to public safety, and therefore a matter of concern to such a high-ranking person as the HAZANNU, because the *wetešnaš* GIŠ is not just in storage awaiting use, but is already a part of the *heštā* building. Its dangerously poor condition could result in a collapse of part of the structure. Therefore EGIR-*pa takliezzi* may have involved reinforcing the weak timbers w. braces or buttresses.

purti[(-)...] (mng. unkn.; NS.†

§ *nu=ššan pu-ur-ti[(-)...]* KUB 58.93 rt. col. 5. There is too little context to parse or determine a meaning.

purulli- A, wurulli-, purulliya- n. com.; (mng. unkn.; designation of an important festival); from OH/NS.

sg. nom. *pu-ru-liš* KUB 6.26 rev. 7.

acc. *pu-ru-ul-li-ia-an* KUB 48.119 obv.? 5 (NS).

gen. *pu-ru-li-ia-aš* KBo 2.5 iii 14, 20 (Murš. II), KUB 25.31 obv.! 4 (NS), KUB 30.42 i 5 (NS), KBo 23.103 iv 17, KUB 8.69 iii 5, KUB 30.68 rev. (2), *pu-ru-ul-li-ia-aš* KBo 3.7 i 3, 7 (OH/NS), KUB 42.100 iv (16), (17) (Tudh. IV), KUB 48.119 rev.? 7, (19) (NS), Bo 3127 vi 3 (Haas, KN 253), *pu-ru-li-ia-aš* KBo 2.5 iii 17 (Murš. II), KBo 24.131 rev. 21 (NS), KBo 14.81:2, KUB 49.95 i 1, Bo 3251 iii (4) (Haas, KN 254), KBo 30.82 vi (2), *wu_u-ru-ul-li-ia-aš* KUB 22.25 rev. (17), 27 (NH), *wu_u-ru-li-ia-aš* KUB 22.25 obv. 21, 33, rev. (8) (NH), IBoT 2.17 i 3.

abs. *pu-ru-ul-li* KUB 49.1 i 5, 22 (NS), *pu-ru-li* KUB 22.31 obv. 2, (5), 7, 12, 15 (NH), *wu_u-ru-ul-li* Bo 4962 obv. 2, 4 (Haas, KN 252).

(The cult legend of the *p.*-festival. When they speak thus:) *utni=wa māu šešdu nu=wa utnē paššanuwan ešdu nu mān māi šešzi nu* EZEN₄ *pu-ru-ul-li-ia-aš iyanzi* ““Let the land thrive (and) prosper, and let the land be protected/cared for (by the gods),’ and when it thrives (and) prospers, they celebrate the festival of *p.*” KBo 3.7 i 5-8 (Illuyanka myth, OH/NS), ed. Beckman, JANES 14:12, 18, translit. Myth 6, tr. ANET 125, Hittite Myths 11, LMI 49f.; *maḥḥan=ma ḥamešhanza kišat nu* EZEN₄ *pu-ru-li-ia-aš kuit GAL-in* [EZEN₄-an] ANA ^{dU}URU *Ḥatti U ANA* ^{dU}URU *Zippa[landa] iyanun INA* ^É*hešti=ma ANA* ^{dLelwa[ni]} EZEN₄ *pu-ru-li-ia-aš GAL-in* EZEN₄-an *UL iyanun nu=kan* ^{URU}*Ḥattuši šarā uwanun nu ANA* ^{dLelwani} INA ^É*heštī* EZEN₄ *pu-ru-li-ia-aš GAL-in* EZEN₄-an *ianun* “But when it became spring — because I had celebrated the festival of *p.*, the great [festival], for the Stormgod of Ḥatti and for the Stormgod of Zippa[landa], but I had not celebrated the festival of *p.*, the great festival, in the *hešta*-house for Lelwani — I came back up to Ḥattuša, and in the *hešta*-house I celebrated the festival of *p.*, the great festival, for Lelwani” KBo 2.5 iii 13-20 (ann., Murš. II), ed. AM 188-91 (= iii 38-45); DUB.1.KAM ANA EZEN₄ *pu-ru-li-ia-aš=za maḥḥan* LÚ.MEŠ *ḥa~*

purulli- A

pēš unuwašhuš danzi halkueššarr=ma mahḥan han~da[nz]i MUNUS.MEŠ^{zintūhi}ēšš=ma mahḥan ŠĪR GAL ŠĪR-RU “Tablet one — how the *hapēš*-men take for themselves ornaments for the festival of *p.*, how they prepar[e] the materials for the festival, and how the *zintūhi*-women sing the ‘great song’” KUB 8.69 iii 5-9 (cat., NH), ed. CTH p. 186; *parā=ma=za=kan* URU^{Neriqqaz} arḥa ariyami mān kururi^{HIA} hūdak RA-mi mān=za EZEN₄ wu_u-ru-li-ia-aš hūdak DŪ-mi “Further(more), (departing?) from Nerik, I will inquire by oracle whether I should immediately attack the enemies, or whether I should immediately celebrate the festival of *p.*” KUB 22.25 obv. 19-21 (oracle question, NH), ed. Kaššäer 176f.; cf. also obv. 32-33, 45-47, rev. 7-9, 16-17, 26-27, and 34-35.

The festival of *p.* was a “great” festival (KBo 2.5 iii 13-20, KUB 30.68 rev. 2), of some length, as demonstrated by a catalogue entry which mentions thirty-two tablets of this rite (KUB 30.42 i 5-6). It was carried out in the spring (KBo 2.5 iii 13), in the *hešti*-house (ibid. iii 13-20, IBoT 2.17:3-4), under the leadership of the monarch (KBo 2.5 iii 13-20, KUB 22.25 obv. 19-21, KUB 49.95 i 1). The Myth of Illuyanka (CTH 321) served as a text for the festival of *p.* (KBo 3.7 i 3). Numerous sites are attested for the performance of this ceremony: Arinna (KUB 18.2 ii 2), Ḫakmiš (KUB 48.119 obv. 5), Ḫattuša (KBo 2.5 iii 13), Nerik (KUB 22.31 obv. 5, etc., KUB 30.42 i 5), Utrūna (KUB 42.100 iv 16), and Ziplanta (KBo 23.103 iv 15), and several gods are named as its recipients: Lelwani (KBo 2.5 iii 13), the Stormgods of Ḫatti, of Zippalanda (both ibid.), and of Nerik (KUB 48.119 obv. 6), as well as Telipinu (KUB 42.100 iv 18). The festival of *p.* was performed for the sake of the life of the king (KUB 22.31 obv. 7, 12) and for that of the lands (obv. 15). We learn little from the surviving sources concerning the character of the rites encompassed by this complex, beyond a procedure involving the casting of lots (*pul*) — see KBo 3.7 iv 8-17. That the words *pul* and *purulli* sound similar may not have escaped the notice of the Hittites themselves, leading at least to a folk etymology of the latter word. But because there was no lot-throwing in the other version of the story, caution is in order.

It is unlikely that the festival of *p.* was identical to that of the *ANDAḪŠUM*^{SAR}, as suggested by

purulli- B

Gurney, Schweich 38f., since a snake oracle KUB 49.1 lists separate serpents representing each ceremony: MUŠ *pu-ru-ul-li-kán* ... / MUŠ *ANDAḪŠUM* (i 5-6). No proof exists for the common assumption (e.g., Goetze, KI² 139) that the festival of *p.* constituted a New Year’s Festival, beyond its spring date and the interpretation of the character of the ritual activities accompanying the Myth of Illuyanka (CTH 321). In recent studies by Pecchioli Daddi (Hethitica 8:361-380) and Haas (ZA 78:284-298), *p.* is identified w. certain festival texts of ^dTetešḫabi.

Kronasser, EHS 1:213 (§118.4), thought that *purul~li-* designated some sort of cultic implement, but since the noun appears only in contexts dealing w. the festival named after it, we remain uncertain of the basic meaning. Some connection to Hattic *wur*, “earth” (see Sommer, HuH 92f.) is possible, esp. in view of the rare spellings of the initial phoneme utilizing the *wu_u* sign. Although Hurrian also has a noun *purni-*, *purulli-*, the Hattic background of the *purulli* festival — see Kammenhuber, HbOr 434 — as well as the Old Hitt. origin of its text, the Myth of Illuyanka (CTH 321), has led us to propose separate lemmas.

Originally an *i*-stem, this word developed a secondary *iya*-stem, as evidenced by the acc. *purul~liyan*.

Goetze, AM (1933) 264f.; idem, KI² (1957) 139, 165; Kammenhuber, MSS 14 (1959) 67f.; Haas, KN (1970) 43-50; Gurney, Schweich (1977) 38f.; Kellerman, Slavica Hierosolymitana 5/6 (1981) 35-46; Pecchioli Daddi, Hethitica 8 (1987) 361-80; Haas, ZA 78 (1988) 284-98; Pecchioli Daddi/Polvani, LMI (1990) 39-55, 48 n. 1.

Cf. *purulli- B*, *purulliyašši-*.

purulli- B Hurr. n.; “house, temple”; gen. used as divine epithet in Hitt. religious contexts; from MH/NS.†

Hurr. gen. (in Hitt. context:) *pu-ru-ul-le-e-we_e* KBo 24.59 iv 13 (MS?), *pu-ru-ul-le-pé* KBo 21.34 i 18 (MH/NS), (in Hurr. context:) *pu-ru-le-pé* KBo 11.20 rt. col. 3.

EGIR-ŠU=ma ^dḪebat *pu-ru-ul-le-pé ekuzi* “After this he drinks Ḫebat ‘of the house’” KBo 21.34 i 18 (fest., MH/NS); [1 NINDA.SI]G ANA ^dḪebat *pu-ru-ul-le-e-we_e* KBo 24.59 iv 13 (fest. w. Hurrian gods).

purulli- B**purušiýala-**

This word, as well as its var. form *purni*, is also frequently attested in Hurrian-language contexts from Boğazköy, see Haas/Wilhelm, AOATS 3:119, GLH 206f.

Parrot/Nougayrol, RA 42 (1948) 12; Laroche, RA 47 (1953) 192f., Kammenhuber, Die Arier im Vorderen Orient (1968) 138f.; Haas/Wilhelm, AOATS 3 (1974) 119; Laroche, GLH (1976) 206f.

Cf. *purulli- A*.

purulliyašši- Luw. adj.; pertaining to the *purul~li-*; NH.†

Luw. nom. sg. neut. SISKUR *pu-ru-ul-li-ia-aš-ši-ia-an-za* IBoT 2.129 obv. 3, †SISKUR¹ *pu-ru-ul-[li-ia-aš-ši-ia]-an-za* KUB 16.35:3.

Modifying SISKUR: (Since it has been determined by oracle that the mighty Stormgod is angry in his temple, we questioned the temple personnel, and they said:) ANA DINGIR-LIM=wa SISKUR *pu-ru-ul-li-ia-aš-ši-ia-an-za* ŠA MU.7.KAM *kar~šan* “The *purulli* ritual/offering for the deity of year seven has been omitted” IBoT 2.129 obv. 2-4 (oracle question, NH); since the predicate is a neut. sg. part. (*karšan*), it is clear that *pu-ru-ul-li-ia-aš-ši-ia-an-za* is neut., either sg. or pl. One would expect a vocalization **pu-ru-ul-li-ia-aš-ši-in-za-li* for the com. pl. Thus, our form shows the neut. nom.-sg. ending *-an* + the case in *-ša*.

Laroche, DLL 82 (“sg. nom. — Dérivé en *-ašši-ant-*, louv. ou hitt., de hatti *purulli-*”).

Cf. *purulli- A*.

purullišši (Hurrian offering term); MH/MS.†

EGIR-ŠU=ma *pu-ru-ul-li-iš-ši-ia* (dupl. *pu-r[u-...]*) *šipantanzi* KUB 15.34 iv 55 (evocation of the cedar-gods rit., MH/MS?), w. dupl. KUB 15.33b iv 15 (NS), ed. Haas/Wilhelm, AOATS 3:208f.

Haas/Wilhelm, AOATS 3:122.

purungi- or **purunga-** n.; (an ornament made of silver or gold); from OH/MS.†

(Listed among *unuwašheš* “ornaments, jewelry”) [...] 14 *pu-ru-un-ge-eš* KÜ.BABBAR KBo 16.68 iv 4 (KILAM fest., OH/MS), translit. StBoT 28:113; cf. [...] 10 *p[u-ru-un-ge-eš* KÜ.BABBAR ibid. iv 10; 3 *pu-ru-un-ge-eš* KÜ.G[I ...] KBo 30.20 iii 17 (KILAM

fest., OH/MS), translit. StBoT 28:116; 12 *pu-ru-un-ge-eš* KÜ.GI 3 ŠA^{NA4}Z[A].GÏN “Twelve *p.* of gold, three of lapis lazuli” ibid. iii 8; [...]E¹.ÍB KÜ.BABBAR 10 *pu-r[u-un-...]* KBo 34.179 obv. 4.

The stem could be *purunga-* or *purungi-*, the form either sg. or pl. nom.

Singer, StBoT 27 (1983) 165; idem, StBoT 28 (1984) 164 (“*purunga-* c. a (metal) ornament”).

purundukarrit(a) (a part of or mark on the exta); NH.†

The first (examination of) exta: *ni. ši. ke.*^{H¹A}-uš *pu-ru-un-du-kar-ri-ta* GÏŠTUKUL ŠA^{dU} ZAG-aš GÛB-za RA-IŠ 12 Š^ATIR. SIG₅ “The *nipašuri-*, *šin~tahi-*, *keldi-s, p.*; a righthand Weapon of the Storm-god ‘struck’ to the left; the 12 turns of the intestines: favorable” KBo 2.6 i 17-18 (oracle). Perhaps *purundukarrit=a* “and a *p.*” Probably a Hurrian word: cf. *pūrušdugariša* GLH 207 and *wu_urugariš* GLH 298.

URUPurušhandumna- adj.; Purušhandan, belonging to the city of Purušhanda; OH/NS.†

sg. acc. URUPu-ru-uš-ħa-an-du-um-na-an KBo 3.28 ii 5, (6).

e-šta DUMU URUPu-ru-uš-ħa-an-du-um-na-an *dāer ke[šri=mi(?) ...] / kēda=mmu apāš iezi šu=mu* DINGIR.DIDLI DUMU URUPu-r[u-uš-ħa-an-du-um-na-an] / *kišri=mi dāir* “They placed the Purušhandan prince(?) (lit. son) [into my] h[and(s) ...]. That one dealt (lit. deals) with me in this way(?) (*kēda*). The gods placed the Pur[ušhandan] prince(?) into my hand(s)” KBo 3.28 ii 5-7 (hist., OH/NS), cf. Laroche, FsOttén, 186f. (“le fils, le Purushandien”) □ the trace in line 5 does not permit a reading *ki-i[š-(ša)-ri-mi]* “in my hand”; on ibid. ii 5 cf. also Houwink ten Cate, RHA XXIV/79:127 (“and he dealt with me in such a way”) □ the form *eš-ta* is not wr. correctly for the verb *ēšta* nor is it likely that a verb is intended. Rather this is the introductory word of the clause, containing the sentence particle *-(a)šta*, cf. HW² 1:433b (*-ašta*), 41a (*a⁻¹*).

Laroche, BSL 55 (1960) 170; Neu, StBoT 18 (1974) 36.

purušiýala-, pūrišiýala- n.; (item made of wool or cord, perhaps a wreath or headband).†

sg. acc. *pu-ru-ši-ia-la-an* KBo 33.186:16, KBo 23.28 i (32) + KUB 32.65 i (10), *pu-u-r[u-ši-ia-la-an]* KBo 33.193 right 2.

purušiyala-

sg. d.-l. [p]u-ru-ši-ia-li KUB 32.65 i 15.

pl. acc.(?) pu-u-ri-ši-ia-la KBo 24.10 i? 11 (or sg. acc. pu-u-ri-ši-ia-la<-an>).

broken pu-u-ru-ši-ia^l-[...] KUB 55.63 ii? 9, perhaps here s^{IG}pu[-...] KUB 58.106 iii 8.

a. around a pitcher (*KUKUBU*): “They place one *mulati*-bread on the stone table of Liluri” šerr = a = ššan s^{IG}kišrin SÍG SA₅ SÍG ZA.GÌN pu-ru-ši-ia-la-an iyanzi ... [(n)] = at = za ŠA ^dLiluri [GAL = SU *halz*]iššanzi “And on top of it, they make a skein(?), (one of) red wool and (one of) blue wool, into a *p*.” (They place one pitcher of wine on top and an eagle’s feather/wing [is stuck] in.) They call it (-at, neut., not referring to *purušiyala*-, but the [neut.] pitcher) ‘Liluri’s [cup]’ KBo 33.186:15-16, w. dupl. VBoT 72 iv 4-5, followed by VBoT 72 iv 8-9 (*hištuwaš* fest.), w. dupl. KBo 33.193 rt. col. 1-4, translit. ChS I/4:124 (without using dupls. and w. mistaken translit. ^{GIŠ}kišrin); cf. par. “They put a wicker table before the gods of his fathers in the grandfather’s house. They put *mulati*-bread (made of/and) 1/2 *UPNU* of porridge” [namma] 1 s^{IG}kišrin BABBAR [1 tar~palan SÍG S]A₅ 1 tarpalan SÍG ZA.GÌN [pu-r]u-š[i-ia-la-a]n iyanzi [n] = an = šan [ANA?] NINDA mu~lati [ANA G]S^{BANŠUR} ŠA [DING]IR(sic) šertianzi § [na]mma = kan ANA ^{DUG}KUKUB GĒSTIN [Š]A TI₈^{MUSEN} partauwar paškan [n] = at = kan [ANA p]u-ru-ši-ia-li anda dāi [n] = an = z = a [n Š]A ^dLiluri GAL = SU [ha]lziš[š]anzi “[Then] they make one skein(?) of white wool, [one *tarpala*- of r]ed [wool], (and) one *tarpala*- of blue wool into a *p*. They place it (-an, i.e., the *purušiyala*-) on the goddess’ (or: if we read ^d<IŠTAR>, “IŠTAR’s”) table on top the bread. § Then an eagle’s wing/feather is stuck into a pitcher of wine. They place it (-at, i.e., the pitcher) in the *p*. They call it (i.e., the pitcher) ‘Liluri’s cup’” KBo 23.28 i 25-39 + KUB 32.65 i 3-17 (*hištuwaš* fest., MH/NS), ed. Haas, AoF 17:183f., translit. ChS I/4, p. 60f. (as Bo 5351) □ in the last sentence “it” refers to the pitcher despite the -an; the par. in KUB 33.186:12-16 shows that -at is meant).

b. upon a *nahḫiti* bread: [...] NINDA *nahḫitin* / [...] ANA ^{GIŠ}BANŠUR AD.KID = šan / [...] ^{GIŠ}HUR~PULU ^{GIŠ}HAŠŠINU = ya = ššan / [...] G]ÜB-laz ANA ^{GIŠ}BANŠUR.GIŠ = šan / [...] n]u 1 s^{IG}kišrin anda wišuriyazi / [purušiyalan] ienzi n = an = šan ANA NINDA *nahḫiti* šer dāi § [...] 1 *tarpala*]n SÍG.SA₅ 1

purušiyala-

tarpalan SÍG.ZA.GÌN = ya dāi / [...] *miezi* n = ašta 1 NINDA *halwanin* šunnai / [...] ^{GIŠ}haš]šikkit imiyan ištāpi / [...] NINDA *na*]ḫḫiti ŠA SÍG pu-u-ri-ši-ia-la šer dāi / [...] aš(?) NINDA.GUR₄.RA *halziššanzi* “[...] a *nahḫiti*-bread [...] on a wicker table [...] a *HURPULU*-weapon; an ax on [...] on the left. [...] on a wooden table. And (s)he squeezes(?)/twists(?) one skein(?) of wool. They make [a *pu*~*rušiyala*-(?)]. And (s)he places it on the *nahḫiti*-bread. § (S)he takes [..., one *tarpala*] of red wool, one *tarpala* of blue wool. And (s)he mixes [...], and fills one *halwani*-bread (with it). (Then) (s)he stops it up with the [...] that is mixed with ^{GIŠ}haššigga. And (s)he places *p*-s(?) of wool on a *nahḫiti* bread. And they call [it ‘...’]s thick bread” KBo 24.10 i? 2-12 (rit. frag.), for the restoration [... ^{GIŠ}haš]šikkit, see ^{GIŠ}haššikki[t] / [i]mmianzi KUB 12.5 i 20-21; cf. ŠA SÍG pu-u-ru-ši-ia^l-[...] KUB 55.63 ii? 9. In both examples the copy shows no word space between SÍG and *p*.

c. on the head of a statue of a goddess: (Describing a statuette of *IŠTAR*:) “In her hand she holds an empty vessel” INA SAG.DU = ŠU = ma šummanzāš pu-ru-ši-ia-[la-aš ki-i]t?-ta-at “On her head was placed a string (as?) a *p*. (or: a *p*. of string)” KBo 10.45 ii 29 (rit. for underworld deities, MH/LNS), ed. Haas, AoF 17:185 (w. rest.), Otten, ZA 54:122f. (without rest.). In Otten’s KBo copy the space is hardly sufficient to restore [-la-aš ki-i]t?-. If the copy is correct, perhaps restore: pu-ru-ši-ia[-la-a]t-ta-at, and posit a denominative v. (“the string served as a *purušiyala*”).

The *p*. is made of wool or cord (*šummanza*) and can be placed upon breads or in a pitcher. It also is placed on the head of the statue of *IŠTAR*. Haas translates it “wreath” (German *Kranz*). In the passages discussed under sections a and b the presence of the *p*. seems to be the influencing factor for calling the pitcher “Liluri’s cup” and the *nahḫiti*-bread “[...-’s] thick breads.” Since the *p*. is also worn on the head of the statue of *IŠTAR*, it is possible that Liluri and the deity mentioned in the break are *IŠTAR*-like deities and that the *p*. was a symbol of this kind of goddess.

Haas, AoF 17 (1990) 182-185 (“Gebinde, Kranz’ etwa in der Art eines Zopfes”); Neumann, KZ 103 (1990) 218f. (the suggested etymologies — which presuppose initial *breu or *bhreu

purušiyala-

— would require a Hitt. “Sprossvokal,” but the spelling *pu-u-r[u-]*, of which Neumann appears to be unaware, indicates the first vowel to be “sprachwirklich”; also problematic for Neumann’s proposed etymologies is the writing *pu-u-ri-ši-ia-la*, unkn. to him and Haas, which shows an *i* vocalization in the second syll.).

purut- n. neut.; earth, soil, mud; mud plaster; mudbrick; totality of mudbrick buildings; from OH.†

sg. acc. *pu-ru-ut* KBo 10.45 i (14), 29 (MH/NS), KUB 30.36 ii 17 (MH/NS), KUB 31.86 ii 16 (MH/NS), KUB 41.8 i 13 (MH/NS), ABoT 53:3 (NS), KBo 3.3 i 16, 24 (Murš. II), KUB 2.2 i 42 (NH), KUB 12.50:(12), KUB 17.27 ii 4, 8, 11, KUB 43.59 i 3 (NH), KUB 9.39 i 2 (NH), KUB 7.13 obv. 9, KBo 6.11 i (18), (20), KBo 10.16 i 9, iv 4, KUB 58.74 obv. (11), *pu-u-ru-ut* KBo 14.100:12 (MH/MS or NS), KUB 7.41 i 23 (MH/NS), KUB 24.9 ii 19 (MH/NS), KUB 30.34 iii 2 (MH/NS), KUB 41.8 ii 34, 35 (MH/NS), KBo 4.1 i 34 (NH), KUB 12.58 i 12 (NH), KUB 53.3 v 4, KUB 58.74 obv. 13 (NS), IBoT 2.128 obv. 4, *pu-u-<ru>ut* KBo 6.16:3.

dat. *pu-ru-ut-ti-ia-aš-ša-an* KUB 31.86 ii 24 (MH/NS).

d.-l. *pu-ru-ut* KUB 12.58 i 10 (NH), Bo 2610 (Forrer, Forssch. 1:203; THeth 12:11 n. 18).

abl. *pu-ru-ut-ta-az* Bronze Tablet i 87 (Tudh. IV), *pu-ru-ud-da-za* KUB 46.39 iii 9.

inst. *pu-ru-ut-ti-it* KBo 10.45 iii 8 (MH/LNS), KUB 41.8 ii 42 (MH/NS).

frag. *pu-ru-ut* KBo 16.35:9, KUB 35.116:7, KUB 39.103 obv. 3 (MH/NS), KBo 35.96:5.

a. dry earth, soil in its natural form, adequate to produce mud: [... *p*] *u-ru-ut paddānzi* “They dig up the earth” KBo 10.16 i 9 (restoration of a cult?), cf. ABoT 53:3 (instr., NS); *namma ŠA*^{GIS} *GEŠTIN pu-ru-ut dāi* “Then she takes soil of vines (i.e., naturally calciferous soil in which vines grow well)” KUB 17.27 ii 11 (rit. against sorcery), tr. ANET 347, cf. Tunn. 68; [*n*] *u=za šalwinaš pu-ru-ut lalawišnaš pu-ru-ut wappuwaš IM-an NUMUN.ḪI.A ḫūmanda MUNU₈ BAPPİR* “<They take> soil/mud of *šalwina-*, soil of the ant-hill, clay of the riverbank, all (kind of) seeds, malt, ‘beer-bread’ (and they grind them all together; they mix it in mud and make figurines out of it)” KUB 43.59 + KUB 9.39 i 2-4 (Šehuzzi’s rit., NH).

b. mud, silt, sludge in its natural form as brought up by a spring: *namma wappuwaš IM-an dāi namma=aš šakuniya paizzi* 1 NINDA.SIG *paršiya n=at šakuniyaš pu-ru-ut dāi* NIN[DA.Ī. E.D]É.A *memal šuḫḫai GEŠTIN šipanti nu memai* (§) *zik=kan mahḫan šaku<ni>š GE₆-az KI-az pu-u-*

purut- c 1’

ru-ut EGIR šarā šakuneškiši “Then she takes clay of the riverbank. Then she goes to a spring, she breaks one thin loaf and places it upon the mud of the spring. She scatters ta[llow ca]ke (and) groats. She libates wine and says: ‘As you, O spring, keep gushing up silt/sludge from the dark earth’” KUB 12.58 i 9-13 (Tunnawi’s rit., NH), ed. Tunn. 6f. (= ll. 33-37); cf. KUB 17.27 ii 4-8 (rit. for ḏMAḪ), tr. ANET 347.

c. finished mud ready to use for walls, roofs, etc. — **1’** in general: [*takku*¹ *ḫūššelliyaz* (var. *o₃ ḫūššuliaz*) *pu*[-*ru-*]*ut* (var. *g pu-u-<ru>-ut*) *kuiški dāiyazi* (var. *a₁ tavezzi*) [*mašiyān d*] *āiyazzi* (var. *g dāyēz*[*zi*]) *anda=še=ya apēniššūwan pāi* “[If] someone steals mud from a mud pit, he shall give to him (i.e., the owner) in addition [as much] as he steals” KBo 6.11 i 18-19 (Laws §110, OH/NS), w. dupls. KBo 6.16:3-5 (g), KBo 6.10 i 21-22 (a₁), KUB 29.23:13-14 (NH) (o₃), ed. HG 62f., CHD *mašiyān*; the foundation ritual KBo 4.1 i 31-34, w. dupl. KUB 2.2 i 38-42 gives the sequence of activities in constructing a house: 1. foundation, 2. walls, 3. roofing w. timbers, and 4. plaster: DINGIR.MEŠ LÚ.MEŠ *=war=at* LÚNAGAR-*az weter šamanuš=ma=wa kattan* ḏÉ.A-*aš lipinuš daiš šer*[(=ma=šša)] *n kudduš* ḏÉ.A-*aš ḫ*[(*a*)*ttannaš*] LUGAL-*uš wetet GIŠ-ru=ma* N[(A₄=*ya ḫū*)] *manteš ḪUR.SAG.MEŠ* (var. B M]EŠ-*uš*) [(*weter*)] (var. C *uter*) *pu-u-ru-ut-ma* (var. B *pu-ru-ut-ma*) [(DINGIR.MEŠ MUNUS. MEŠ)] *w*[*eter*] “‘The gods as carpenters have built it (i.e., the temple). Telipinu has laid the foundations. Ea, the king of w[isdom], has built the walls above [th]em. [A]ll the mountains [have brought] (the necessary) timber and st[one]. But the mud (for plastering), [the goddesses have] su[ppl]ied (lit. brought)’” KBo 4.1 i 31-34 (foundation rit., NH), w. dupls. KUB 2.2 i 38-42 (B), KUB 9.33 obv. 7-10 (C) (both NH), ed. Kellerman, Diss. 128, 135, THeth 12:8, tr. ANET 356; mud used as concrete in depositing paraphernalia under the earth: *maninkuwahḫi* «GIŠ» (dupl. omits GIŠ) *tēkan paddāi nu=kan aniuraš KIN.ḪI.A anda dāi pu-u-ru-ut šer išḫuwai nu ištalkzi nu=za* GISKAK.ḪI.A *walḫzi* “Nearby she (sc. the Old Woman) digs up the earth and places the ritual materials in it. She heaps mud upon (it) and smooths/levels (it). She drives wooden pegs in (and speaks as follows)” KUB 24.9 ii 18-20 (rit. of Alli, MH/NS), ed. THeth 2:32-35, CHD *maninkuwahḫi* (partially).

purut- c 2'

2' clay like, waterproof mud used in roofing: DUMU.LUGAL 4 LÚ.MEŠSANGA URUKa[(šha)] MUNUSammama LÚBĒL URUHā[(nḥana)] TÚGšiknu=ššet (var. [TÚG]šiknui=šmi, šiknu=ššit) aški [(IŠTU GIŠMAR)] GIŠAL KÛ.BABBAR GAR.RA pu-u-ru-u[(t)] (var. pu-ru-ut) išḥuiš«ḥuiš»kanzi [(n=aš=šan)] INA É.DINGIR-LIM šuḥḥi š[(arā 9-ŠU!)] (var. UGU 7-ŠU) pedanzi ŠA dT[(elipinuāš)] šuḥḥan pu-u-ru-u[(d-da-an-zi)] (dupl. B pu-ru-ud-da-an-zi, C [...-t]a-an-zi) "At the gate, the prince, four priests of the town of Kašḥa, the ammama-woman, (and) the Lord of Ḥanḥana keep heaping up the mud into their! (w. var., text "his") šeknu-garment(s) with a silver-inlaid spade (and) pickax. They carry it (i.e., the mud) nine (var. seven) times to the temple, up on the roof, (and) they plaster the roof of Telipinu's (temple) with (that) mud" KUB 53.3 v 1-8 (fest. for Tel., NS), w. dupls. KUB 53.4 iv 25-28 (B) (NS), KUB 53.7 iii 1-3 + 917/u iii 15-21 (C) (NS), ed. Haas/Jakob-Rost, AoF 11:56, 58f., 75, 78, 82 (line count and restoration of text follow them), cf. Otten/Rüster, ZA 68:275; cf. URU-LUM TUR=ma ḥašduirraza pu-ru-ud-da-za IŠTU [...] "[They cover?] the small town(?) (i.e., a model?) with brushwood, mud [and] with [...]" KUB 46.39 iii 9 (Kizz. rit.); the same phrase occurs in Bo 6730 rt. col. 9 w. URU-an ḥūman "the whole city," translit. Otten, ZA 66:103.

3' mud plaster of walls: (From the inner room of the impure house) n=aš=kan parā Éḥīli paizzi nu Éḥīli p[(u-u-ru-ut dāi)] nu QĀTAMMA memai ḥi~lamni (var. B Éḥīla[mni]) pu-u-ru-ut (var. C pu-ru-ut) dāi nu Q[(ĀTAMMA memai)] "he (i.e., the conjuration priest) goes forth to the courtyard and takes plaster from (lit. in) the courtyard and speaks in the same way (as above i 9-21). From (lit. in) the portico he takes plaster and speaks in the same way" KUB 7.41 i 22-23 (rit. for underworld deities, MH/NS), w. dupls. KBo 10.45 i 13-15 (B), KUB 41.8 i 1-2 (C) (both MH/NS), ed. Otten, ZA 54:118f. ("Lehm"); "Now he throws the ḥanišša-vessel down from the roof and breaks it into pieces" pu-ru-ut-ma (dupl. E omits -ma) kuit daškit nu kuwapi KIN-az (var. a-ni-e-az) ḥūman (var. [da]pian) kittat apūnn=a apiya pēda[(i)] "But the plaster which he has taken (from the courtyard and gateway), this he carries to (the place) where the whole ritual paraphernalia has

purut- e

been placed" KBo 10.45 i 28-31 (rit. for infernal deities, MH/NS), w. dupls. KUB 41.8 i 14 (C) (MH/NS), IBoT 2.128 obv. 4-6 (E), ed. Otten, ZA 54:118f. (= ll. 36-38); notice the lack of gender concord purut kuit ... apūnn=a; cf. later in this text: (The dust/ore or earth containing ore of) silver, gold, iron, tin, stone, oil, honey, utensils made of terracotta, (the small pieces of) the woven utensils) parnaš pu-u-ru-ut Éḥīlamnaš pu-u-ru-ut ḥarnamniyazi "(and) plaster of a house (i.e., the same plaster which he has taken from the courtyard i 22) (and) the plaster of a portico he mingles" (and molds out of it a figurine of the blood-god) KUB 41.8 ii 34-35, ed. Otten, ZA 54:126f. (= ll. 70-72); andurzi=ya=kan ... ANA É.MEŠ.ŠĀ=ya=kan da[pīyaš(?) GIŠ]ÜR.MEŠ [...] GIŠAB.ḤI.A=ya arḥa ḥašḥaššanzi a[ndurzi=ya=kan(?) k]uwapitta parā pu-ru-ut ar~rirranzi x[...] n=at=kan parā aški pēdanzi "In the inside ... in a[ll] of the inner chambers they chip/plane/scour the beams, [...] and (the frames of) the windows. [In the inside(?)] they scrape off everywhere plaster (from the walls) and they carry them (i.e., the shavings, splinters and plaster) outside" KUB 7.13 obv. 5-10 (purif. rit.), cf. Tunn. 66f., HW² 1:243b, 299a, THeth 12:9 □ for ḥašḥaš-, see Carter, JNES 44:139-141 ("to scour,' 'to finish (by some scraping or grinding or abrasive action)").

d. wet mudbricks, molded and put out to be dried, which, being still wet and soft, can easily be trampled upon and destroyed by hoofed animals: "Next let nobody dig in the enclosure of the fortification, let nobody burn fire in the inside" pu-ru-ut-ti-ia-aš-ša-an (var. pu-ru-ut-ti-eš-n[i]) GUD UDU(coll.) ANŠE.KUR.RA ANŠE.GĪR.NUN.NA ANŠE anda lē tarniškanzi "and let them not drive the livestock, horses, mules (and) donkeys to the (area of) wet mudbricks" KUB 31.86 + 1203/u (StBoT 15:45) ii 24-25 (BĒL MADGALTI, MH/NS), w. dupl. KUB 31.89:12-13, ed. von Schuler, Dienstanw. 43 (differently).

e. mass of buildings made of mudbricks: (Abiradda came once to Muršili II and asked him): URUIyaruwaddaš=wa URU-aš kuit annaz ammel ŠA ABI ABI=YA ēšta nu=wa=mu URUIyaruwattan URU-an dannattan pu-ru-ut DINGIR.MEŠ ak~kandušš=a EGIR-pa pāi "Since the settlement of Iyaruwadda belonged earlier to my grandfather, now give back to me (this) empty settlement of

Iyaruwadda, the mud(-brick buildings in it), the gods and the manes” (In the following Muršili is ready to concede the village to Abiradda, after he would conquer it and capture its residents, plunder its goods and transport them to Ḫattuša) URU^UIyaru~waddan=ma URU-an tannatan pu-ru-ut DINGIR. MEŠ akkandušš= a tuk ANA mAbiratta peḫḫi “But I will give to you, Abiradda (only) the empty settlement of Iyaruwatta, the mud(-brick buildings), the gods and the the manes” KBo 3.3 i 14-17, 23-25 (Syrian affairs of Murš. II), ed. Klengel, Or NS 32:33f., 39f. (‘Lehm’), Otten, HTR 144 (“die nackten Wände”); nu=šši kūš URU. DIDLI.ḪI.A ABU=YA pu-ru-ut-ta-az pešta antuḫ~šaz=ma=šši=aš UL pešta “These cities (i.e., the sites) my father gave to him together with the mud(-brick buildings), but he did not give them to him with the population” Bronze Tablet i 87-88 (treaty, Tudḫ. IV), ed. StBoT Beih. 1:14f. (“mit dem nackten Mauerwerk”); cf. “He did not take anything from the country Mera. [...] he gave [back to him(?)]]” apel=šši pu-ru-ut [peš]ta “(But only) its mud(-brick buildings) he [gav]e back to him” KBo 16.35:8-10 (hist. frag., NH?), translit. Carruba, SMEA 14:80.

f. uncert.: (A symbolic *kurtali*- container is molded from dough) n=at pu-ru-ut-ti-it šunnāi “and he (i.e., the incantation priest) fills it with mud” KBo 10.45 iii 8 (rit. for underworld deities, MH/NS), w. dupl. KUB 41.8 ii 42, ed. Otten, ZA 54:128 (= ll. 79); [takku šē(ni?) pu-r)]u-ut kuiški epāri alwanzatar DĪN LUGAL “[If] someone forms(?, epāri) mud for [an im]age/[fig]urine, it is sorcery (and it is the concern of) the royal court” KBo 6.11 i 20 (Laws §111, OH/NS), w. dupl. KUB 29.23:15, ed. HG 62f. (von Schuler, apud Friedrich, HG 62f. n. 43 restored [takku ANA DI-NA-]NI(?) ... “[Wenn] jemand Lehm [zu einem Ersatzbil]d(?) modelliert(?)), cf. Güterbock, JCS 15:70 (restores [še-e]-ni conforming to the shorter available space in the break); šal~winaš pu-ru-ut (KUB 43.59 +) KUB 9.39 i 2 (Šeḫuzzi’s rit., NH), see above a 1’; cf. [šakun]iyaš pu-ru-ut URU-riaz KUB 35.116:7 (rit. frag.) cf. above b; namma ḫan[t]i GišZAG.GAR.RA pu-ru-ut tianzi KUB 56.48 iii 29 (monthly fest.).

Friedrich, ZA 36 (1927) 281f. (“ein Bauteil ist, und zwar wird es beim Haus zuletzt gebaut. ... ‘Hofmauer,’ bzw. ‘Stadtmauer’”); Götze/Pederson, MSpr. (1934) 65 (“Mörtel”); Goetze, Tunn. (1938) 64-68 (“mud, plaster”); Friedrich, HW (1952) 174 (“Lehm, Kalk, Mörtel; Putz ‘der Hauswand’”);

Güterbock, JCS 15 (1961) 70; Klengel, Or NS 32 (1964) 39 n. 5 (“‘Lehm,’ ... Die (aus Lehm errichteten) Gebäude ohne lebendes oder totes Inventar bzw. Bewohner”); Hoffner, Laws (1964) 153; Moyer, Diss. (1969) 88; Naumann, Architektur Kleinasiens (1971) 43-46, 54, 117-121; Darga, Mimarlıḫı (1985) 107 (“kil, toprak, kerpiç”); Boysan-Dietrich, THeth 12 (1987) 6-17 (“Lehm, Lehmerde, Lehmmörtel” versus wilan “Ton”).

Cf. ḫalina-, ḫaneššuwār, ḫuššilli-, puruttai-, puruteššar, ša~kuni-, šalwina-, wilan- (IM), GIR₄, SAḪAR.

puruttai- v.; act.: to cover with mud; from MH.†

act. pres. pl. 3 pu-u-ru-u[d-da-an-zi] KUB 53.3 v 8 (NH?/NS?), pu-ru-ud-da-an-zi KUB 53.4 rev. 28 (NH?/NS?), [(pu-u-ru-u)t-t]a-an-zi 917/u iii 21 (NH?/NS?) [rest. from KUB 53.4 rev. 28; Haas/Jakob-Rost, AofF 11:82].

inf. pu-ru-ut-ti-ia-u-wa-an-zi KUB 31.86 ii 16 (MH/NS).

a. to cover a roof with mud: KUB 53.3 v 8, ed. *purut* a 2’.

b. to cover a wall with mud or to plaster a wall with mud: n=ašta arḫa lē kuitki ḫark[(zi BĀD=ma)] pu-ru-ut-ti-ia-u-wa-an-zi [wan]alla[(n ēšdu namma=a)]t ištalgan ēšdu n=ašta [šu]l[(ḫḫa) (warḫ)]ui zappiyattari lē “Let nothing be lost. Let the fortification wall be scraped(?) for covering with mud-plaster. Next let it (i.e., the roof?) be smoothed (ištalkan), (because) a roof (which) is rough (i.e., full of cracks?) will leak. (It) should not bel!” KUB 31.86 ii 15-18 (BĒL MADGALTI, MH/NS), w. dupl. KUB 31.89 ii 5-7, ed. Dienstanw. 43 (differently), cf. Hoffner, JCS 29:152 w. n. 3, idem, BiOr 35:245 (comparing it w. KUB 31.100 rev. 13).

Cf. *purut*-, *puruteššar*.

[*purut*(ti)- “Gemauer,” cited in Dienstanw. 43, 45f.; HW 1. Erg. 16; Tischler, HdW 66, 131 does not exist, s. above, *purut*- e.]

***purutteššar** n. neut.; mudbrick; from MH.†

sg. nom./acc. [p]u-ru-ut-te-e[š-šar(?)] KBo 22.130a:2; **sg. dat.** pu-ru-ut-ti-eš-n[i] KUB 31.89 12 (MH/NS).

In BĒL MADGALTI it appears as a var. of *pu~rut*- cf. above s. v. *purut*- e.

Kammenhuber, MIO 2 (1954) 436; Friedrich, HW 2. Erg. (1961) 21.

Cf. *purut*-.

pur-za-x[...]

(𐎶)puššai-

pur-za-x[...] (mng. unkn.).†

In frag. vocab. text: (Akk.) [...-]ZU = (Hitt.) *pur-za-x[...]* KUB 3.111:14 (NH).

puš- v.; to be eclipsed(?); from OH/NS.†

pres. sg. 3 *pu-u-uš-zi* KUB 8.14 rev. (2), 5, obv. (11), KUB 8.22 ii 2, KUB 8.29 i (1), 4, KUB 8.30 rev. 6, 16, *pu-uš-zi* KBo 13.20:9, KUB 8.13:(9), KUB 34.8:(6), (8), KUB 34.9:2, (5), KUB 34.11 rev. 13, KUB 57.73 rev. 7, KBo 34.121:(2), 5, Bo 3485 obv. 6 (Oettinger, Stammbildung 215), *pu-uš-za* KBo 8.128 left col. 3, KUB 34.10:(6), 9, KBo 13.36 rev. (4), 7, 10, (13) □ for the pres. sg. 3 in *-za*, see Melchert, Diss. 473 n. 6, and Oettinger, Stammbildung 191 n. 18, *pu[-...]* KUB 8.27 l. e. 3b; [Oettinger, Stammbildung 215, cites *pu[-eš]-zi* KBo 13.20:7, for which read *še[-eš]-zi*].

(Akk.) [BE] 30 *ina* SI ZAG=šU 1 MUL GUB AN.TA.LÛ GAR-*an* Emar VI.4 255:31 = (Hitt.) *takku* ^dSÎN SI ZAG=šU MUL *arta* ^dSÎN! (text: DINGIR.MEŠ) *pu-uš[-zi]* “If a star stands (near?) the right horn of the moon, the moon(! text: gods) will be eclipsed(?)” KUB 8.13:9, cf. Riemschneider, Omentexte 450-452 (*pūšzi* = AN.TA.LÛ *iššakkan*), Wilhelm, KBo 36, p. VI no. 48.

a. (said of the moon): see also KUB 8.13:9 above in bil. sec.; [*mān* *INA* ITU.4.KAM ^dSÎN-*aš* *pu-uš-[-za n]* *aššu gašza kiša naššu* x [L]Û-*aš* *kuiški aki š mān* *INA* ITU.5.KAM ^dSÎN-*aš* *pu-uš-za girēzza uizzi* “If the moon is eclipsed(?) in the fourth month, there will be either famine, or some man will die. If the moon is eclipsed(?) in the fifth month, a flood will come (and water will carry away the crops)” KUB 34.10:6-10 (lunar omens, OH/NS), ed. Riemschneider, Omentexte 191f.; *takku* ^dSÎN EGIR-*ezzi hāli pu[-uš-zi]* “If the moon is eclipsed(?) during the last watch, (... there will be plague)” KUB 8.27 l.e. 3b (oracles relating to Arma-^dU and Šaušgatti, NH), ed. Riemschneider, Omentexte 149f.; [... ^dE]N.ZU *pu-uš[-zi]* KUB 34.8:6.

b. (said of the sun): [(*takku ha*)*nt*]*ezzi* [ITU-*mi*] / [(^dUTU-*uš*) *pu-u*]*š-zi kāšz[a kiša(ri) ŠEŠ-aš=za ŠEŠ-a)n*] / [(*kar*)*āp*]*i!* KUR-*e tepauēšz[i]* “If the sun is eclipsed(?) in the first [month], [there will be] famine, [brother] will dev[ou]r [brother], the land will become small” KBo 34.121:1-3 (solar omen, OH/NS), w. restorations from parallels KUB 8.20 ii 11-13 and KUB 8.18:2-3, cf. KBo 34.121:5 (over eras.), ed. Riemschneider, Omentexte 266f.; [... *nek*]*uz mehur=ma* ^dUTU-*uš pu-u-uš-z[i]* “But the sun is eclipsed(?) in the [eve]ning” KUB 8.14 obv. 11 (lunar omens, OH/NS).

c. (subject broken away or uncert.): [...-]*x-aš pu-u-uš-zi lukatta=ma* ^dUTU-*u[š ...]* “[...] is eclipsed(?), but on the morrow the sun [...]” KUB 8.14 rev. 5 (lunar omens, OH/NS); the trace could be [... IT]U.

p. describes an ominous astron. phenomenon of the sun and the moon; on the basis of an IE etymology Oettinger (Stammbildung 215) translates *p.* as “klein werden(?), sich verfinstern(?)”. When a part of the moon or sun is occluded, it does appear to become smaller. More commonly an eclipse is expressed by the v. *ak-* “to die.”

Riemschneider, Omentexte 450-452 (“sich verfinstern”); Oettinger, Stammbildung (1979) 215 (stem *pušš-*; “klein werden(?), sich verfinstern(?)”); Wilhelm, KBo 36 (1991) VI, no. 48.

pu-uš[-...] (mng. unkn.); NH.†

n=at=kan išt[ar]na arḫa x[...] / *uppahhun* [†]*kē’dani=ma* [...] / *anda ērwe[n...]* [†]*nu=šš[an? ...]* / *man=za pu-uš[-...]* / *kuitm’an*[...] KUB 23.101 ii 22-26 (letter to Assyrian king?).

(𐎶)puššai- v.; to chop up, crush; from MH/MS.†

pres. sg. 1 *pu-uš-š[a-a-m]*[*i*] KUB 33.120 ii 45 (NS); **sg. 3** *pu-uš-š[a]-iz-zi* KBo 21.41 rev. 24 + KUB 29.7 rev. 15 (MH/MS), ²*pu-uš-ša-iz-zi* KUB 36.25 iv 10.

pret. sg. 3 *pu-uš-ša-a-it* KUB 29.7 rev. 21, (25) (MH/MS).

imp. sg. 3 *pu-uš-ša-id-du* KUB 29.7 rev. 22 (MH/MS), KUB 33.93 iii 32 (NS).

part. nom.-acc. neut. (?) *pu-uš-ša-a-a[n]* KBo 21.15:4.

frag. *pu-uš-ši-[-e]*[...] KBo 8.67:4.

pu(or: *pu-u*)[over eras.]-*ši-id-du* KUB 24.9 iii 16, and [*p*]*u-wa-aš-ši-ia-ad-du* KUB 24.10 iii 9 (THeth 2:44 (= iii 21’) w. n. 20 and p. 112 *puššai-* “zerkleinern”), are scribal corruptions of *waššiyaddu* according to the dupl. 987/v + KUB 24.11 iii 7 (Otten/Rüster, ZA 63:89).

nu=wa=kan ^{URU}*Kummiyan ...* GAM *tamašdu* ^dU-*an=ma=wa* GUL-*aḫdu nu=war=*[*an e*]*zzan* GIM-*an arḫa pu-uš-ša-id-du lalakuešan=ma=war=an=*[*kan?* GIM-*an?*] GİR-*it anda pašihaiddu* “Let (Ullikummi) press down the city of Kummiya, let him strike Teššup, let him chop him up like chaff, let him crush him with his foot [like] an ant” KUB 33.93 iii left 20-22 + right 31-33 (Ullik., NH), ed. Güterbock, JCS 5:152f., tr. Hittite Myths 53 (“chop ... up fine like chaff”), cf. HW² 2:141 s.v. *ezza-* (“ihn soll er wie Häcksel zerstoßen”); cf. [*n=an haḫḫarin* G]I?-*in mahḫan pu-uš-š[a-a-*

(š)puššai-

*m*l[i] “I will crush [him] like a [brittle re]ed(?)” KUB 33.120 ii 45 (Kum., NH), tr. and rest. Hoffner, Hittite Myths 41 (“smash”), earlier rest. [ḫa-ah-ḫa-r]i-in in Myth. 157, questioned by HW² 3:9; *nu=šši ḫašuwā[i]*^{SAR} *pianzi n=at anda pu-uš-š[a]-iz-zi* “They give him soapwort and he chops it up/crushes it” KUB 29.7 rev. 15 + KBo 21.41 rev. 24; [n]at DINGIR-LUM^{LÚŠE.KIN.} KUD-aš *māḫḫan miyān iyatnuwan ḫāšuwāi*^{SAR} [...]x *waršta namma=at anda pu-uš-ša-a-it idālu=ya uttar NĪŠ DINGIR-LIM ḫu[rtain] paprātār ḫašuwāi*^{SAR} *māḫḫan anda pu-uš-ša-id-du n=at ḫaššan [iya]ddu* “And the deity, like a reaper, has reaped it, the luxuriant, *iyatnuwant-* soapwort [...]. Furthermore, he has chopped it up/crushed it. Let him chop up/crush the evil word, the oath, curse (and) impurity like soapwort, and let him make them into soap” KUB 29.7 rev. 20-23 (rit., MH/MS), ed. *māḫḫan* l a l’ a’, HED 3:211 (“pound”), Lebrun, Samuha 123, 130 (= 29-32) (“(un plante alcali[ne] ...) broyeur”), Goetze, JCS 1:316-318, tr. ANET 346; cf. KUB 29.7 rev. 24-25 □ on *ḫašuwai*, see HED H 211; in the analogy to soapmaking, there is no mention of burning the *ḫašuwai* nor to mixing its ashes w. fat, which lends credence to a translation of *ḫašuwai* as “soapwort” (genus *Saponaria*), whose broken stems and leaves produce saponin, a carbohydrate which has the physical properties of a soap solution, producing a natural lather (OED 9:103, 353, Encyclopaedia Britannica (1974) Micro 2:604); *puššai-* thus refers to this breaking/crushing of stem and leaves to release the saponin; *nu=mu=kan kuiš wāki* x[...] / š*pu-uš-ša-iz-zi šḫūwaḫuwanalaš* [...] / š*malušteyaš=ma=mu wākit* KUB 36.25 iv 9-11 (myth of Kumarbi), ed. Otten, MGK 32f., cf. š*malušteya-*; despite the Glossenkeil the v. ending *-zi* shows the form is Hitt.

puššai- is related to *puwai-*, to which its mng. is similar, and which also describes the preparation of soap.

Güterbock, Kum. (1946) 64; Goetze, JCS 1 (1947) 316-318 (“reduce, pulp”); Friedrich, HW (1952) 174 (“zerkauen(?), zerkleinern(?)”); Güterbock, Or NS 25 (1956) 123f.; Friedrich, HW 1. Erg. (1957) 17 (“zerstampfen”); Oettinger, Stammbildung (1979) 387 w. n. 260 (“zermalmen”); HW² 2 (1988) 141 s.v. *ezza-* (“zerstoßen”).

Cf. *puwai-*, *puppušša-*, ^(TÚG)*puššaimi-*.

^(TÚG)**puššaimi-** n.; (a kind of garment or cloth); NH.†

ṽpuškantatar

sg. or pl. nom. ^{TÚG}*pu-uš-ša-i-me-iš* KUB 42.16 ii 4, [^{TÚG}*pu-uš-š[a]-i-mi-iš* KUB 42.16 ii 13, *pu-u[š-ša-i-...]* KBo 18.184 rev. 2.

(In lists of clothing) [...]x ^{TÚG}*maššias ḫAŠ~MANNI* / [...]x-*meiš* 6 ^{TÚG}*pu-uš-ša-i-me-iš* KUB 42.16 ii 3-4 (inv., NH), ed. THeth 10:39, 41, Siegelová, Verw. 408f.; cf. KUB 42.16 ii (13); [...] ZA.GĪN 1 *ḫA-ŠAR*(*ḫI*)-*TI* 1 *BABBAR* 1 *pu-uš[š-a-i-...]* KBo 18.184 rev. 2.

p. has the appearance of a Luw. part. from the v. *puššai-* “to chop up, crush.” “Chopped up, crushed” cloth might be “felt.”

Košak, THeth 10 (1982) 42 (connects w. *puššali-*); Siegelová, Verw. (1982) 409f. n. 22 (mistakes Košak as equating this word to GAD.DAM), 614 (“Gamaschen(?)”).

Cf. *puwai-*, (š)*puššai-*.

puššali- n.; (a leg or foot garment); from OS.†

pl. nom. *pu-uš-ša-li-eš* KBo 22.1 obv. 10 (OS); **acc.** *pu-uš-ša-li-uš* KBo 21.82 iv 16 (OH/MS).

broken *pu-uš-ša-^la^l[li?-eš/uš]* KBo 34.64:3.

(Garments among foodstuffs in a list of provisions) 1 ^{TÚG}1 ^{TÚG}*ḫištani* 3 *KABALLUM* 3 *pu-uš-ša-li-eš* 3 *TAPAL* ^{KUŠE.SIR} “one garment, one *ḫištani*-garment, three (pairs of?) leggings(?)/puttees(?), three (pairs of?) *p.*-garments, three pairs of shoes” KBo 22.1 obv. 9-10 (instr., OS), ed. Archi, FsLaroche 45f.; 2 *TAPAL pu-uš-ša-li-uš IŠTU É ŠÀ.TAM pianzi* “They issue two pairs of *p.*-garments from the treasury/warehouse” KBo 21.82 iv 16 (rit., OH/MS); 4 *TAPAL* ^{TÚG}*gitta-x*[...] / *tannaran* 2 ^{TÚG}*x*[...] / 4 *TAPAL pu-uš-ša-^la^l[-li-eš/uš]* / *tannara*[n(-)...] KBo 34.64:1-4 (rit. frag.).

KBo 22.1 gives us the pairing of *KABALLU* and *p.* If *p.* is to be equated w. GAD.DAM, as Košak proposed, then both *KABALLU* and *p.* would be leg coverings of some type.

Archi, FsLaroche (1979) 48; Košak, THeth 10 (1982) 42 (proposes equivalence w. Sumerogram GAD.DAM “leggings” and suggests that ^{TÚG}*puššaimi-* may be related).

Cf. ^(TÚG)*puššaimi-*.

ṽ**puškantatar** n.; aloofness(?), unfriendliness(?), the state of being *puškanti-* (adj.); NH.†

(After denying that the gifts he sent to the Assyrian king were inferior, the Hittite king says:)

ᵛpuškantatar

pudaḥā- b

ammel ᵛpu-uš-kán-ta-tar tuk m[ena]ḥḥanda puš~kantiš=man=za kuw[api] ešun a[p]āt=man=ta ku~wat ḥatrānu[n] / ištarni=šum[i=m]an=wa=naš=kan SIG₅-anteš “Is (it) my ᵛp. toward you? If I had ev[er] been (a) puškanti-, why would I have written that (i.e., the following) to you? ‘If only we could be on good terms with each other!’” KUB 23.101 ii 15-18 (Assyro-Hitt. royal correspondence, NH), ed. THeth 16:278f., cf. Otten, AfO Beih. 12:64; *ammel* is wr. over an eras., followed by a Winkelhaken without space, while there is word space between the Winkelhaken and *pu-uš-kán-ta-tar*. Because of ᵛpu-uš[-...] ibid. ii 25 in broken context, the Winkelhaken in ii 15 is most likely intended to pertain to the following *puškantatar* regardless of the word space. Note several erasures in the text: ii 3, 5, 9, 21, 24, and a badly wr. sign over eras. in ii 5.

Hagenbuchner, THeth 16:280, regards *puškanti-* as a n., not an adj. This is not certain. If *puškanti-* is a substantive denoting a kind of person, one would expect the LÚ det. If it is an adj., the context might indicate something like “aloof,” “unfriendly,” “disrespectful,” or “miserly” for *puškanti-* and “aloofness,” “unfriendliness,” “disrespectfulness” or “miserliness” for *puškantatar*.

Meriggi, WZKM 58 (1962) 107 (from root *puš-*); Hagenbuchner, THeth 16 (1989) 280.

Cf. *puškanti-*.

puškanti- adj.; (mng. unkn.); NH.†

sg. nom. *pu-uš-kán-ti-iš* KUB 23.101 ii 16.

See ex. and disc. s.v. ᵛpuškantatar.

pušpuša/i- n. com.; (mng. unkn.); NH.†

sg. nom. or pl. acc.? [*pu-uš-*]pu¹-ši-iš KBo 26.73:5.

sg. acc. *pu-uš-pu-ši-in* KUB 12.65 iii 22 (NH), [... *pu*]-uš-*pu-ša-an-na* KBo 34.70 left col. 15.

pl. nom. [... *p*]-uš-*pu-ši-i-e-eš* KBo 34.70 left col. 6; **acc.** *pu-uš-pu-ši-iš* KBo 34.62 rev. 13.

pu-uš-pu-ši-in [(*mān*)] (var. [*pu-uš-*]pu¹-ši-iš *mān*) “Like a *p*.” KUB 12.65 iii 22 (Ḥedammu, NH), w. dupl. KBo 26.73:5, ed. StBoT 14:52f. (= iii 27), in a frag. context w. *waršulaš* GIM-*an* in preceding line; *nu=šši=kan dueggaz* [...] / *pu-uš-pu-ši-iš waršta* “He wiped *p*-s from his/her (i.e., the worshipper’s) body [...]” KBo 34.62 rev. 12-13 (incant. rit.); [... *p*]-uš-*pu-ši-i-e-eš* [...-*ant*]*aru* “Let the *p*-s [...]” KBo 34.70 left col. 6-7;

[... *pu*]-uš-*pu-ša-an-na* / [...]-*iškanzi* “And they [...] a *p*.” KBo 34.70 left col. 15-16.

In all passages *p*. is associated w. *waršulaš šanizziš* “a sweet odor.”

pudaḥā-, puteḥā- n.; (an object, mng. unkn.); NS.†

gen. *pu-te-ḥa-a-aš-ša* KBo 35.247 rev. 25 (NS), *pu-ú-da-ḥa-aš* KBo 14.142 ii 7 (NH), *pu-u-da-ḥa-aš* KUB 13.4 i 41, KBo 14.142 ii (30), (32) (NH), *pu-da-ḥa-aš* KBo 26.155 ii 10, *pu-da-ḥa-aš-ša* KUB 20.22 i 2, here? *pu-u-ta-ḥa*-[...] KBo 20.108 i? 5.

a. (an object, mng. unkn.): [... -*n*]i^{LÚ}SAGI.A 1 *pu-u-ta-ḥa*-[...] KBo 20.108 i? 5.

b. (in gen. case in the name of a festival): *mān* ANA dU^{URU}Ḥa[lap dḤebat^{URU}Ḥalap^{URU}KÛ. BABBAR-TI(?)] / EZEN₄ *pu-da-ḥa-aš iya[nzi]* “When they perform the *p*-festival for Teššub of Al[eppo and Ḥebat of Aleppo in Ḥattuša(?)]” KBo 26.155 ii 9-10, ed. Souček/Siegelová, ArOr 42:47; [*anda=m*]a EZEN₄ ITU.KAM EZEN₄ MU-TI EZEN₄ AYALI [EZEN₄]¹ zen[and]aš EZEN₄ ḥamešḥandaš EZEN₄ tethēšnaš [(EZE)]N₄ ḥiya¹r¹aš EZEN₄ *pu-u-da-ḥa-aš* EZEN₄ išuwaš EZEN₄ [ša]tlaššaš EZEN₄ BIBRI ... *našma=aš kuiš imma kuiš* EZEN₄-aš^{URU}Ḥattuši=kan šer “Furthermore, whatever festivals exist up in Ḥattuša — the monthly festival, the yearly festival, the stag festival, the autumn-festival, the spring-festival, the thunder-festival, the ḥiyaraš-festival, the *p*-festival, the (ḥ)išuwa-festival, the šatlašša-festival, the festival of the animal-shaped vessels, ...” KUB 13.4 i 39-42, 45 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f., Süel, Direktif Metni 26-29; 1 IM.GÍD.DA UL Q[ATI] EZEN₄ *pu-te-ḥa-a-aš-ša* [...] “One long tablet: (composition) not finished: *p*-festival [...]” KBo 35.247 rev. 24-25 (colophon); [Š]A EZEN₄ *mān* EZE[N₄ ḥiyaraš mān] / EZEN₄ *pu-da-ḥa-aš-ša* [...] / 10 NINDA ZÍD.DA 10 NINDA BA.BA.ZA [...] / 1 MÁŠ.TUR.ŠE 1 TU.TUR^{MUSEN} [...] / INA UD.3.KAM [...] § “[The provisions] of the festival, whether the [ḥiyaraš] festi[al or] the *p*-festival are [...] 10 breads (made of) flour, 10 breads (made of) pap, [...] one grain-fed kid-goat, one small dove, [...] for the third day” KUB 20.22 i 1-5 (cult of Teššub and Ḥepat of Aleppo); *mān* ANA MU-TI

ITU.8.KAM *tiyazi ANA ITU.181.[KAM UD.x. KAM tiyazi] / nu ANA dU URUHalap dHebat URUHalap URUKU.BABBAR [...] / EZEN₄ pu-ú-da-ḥa-aš iyanzi* “When in the year the 8th month arrives, and when in the 8th month [the xth day arrives] for Teššub of Aleppo, Hebat of Aleppo[...] they perform the *p*.-festival in Hattuša” (various offerings) KBo 14.142 ii 5-7 (cult of Teššub and Hebat of Aleppo, NH); (Various offering to various Hurrian deities) ŠU.NÍGIN 2 G[UD] ŠÀ.BA 1-EN GUD. ŠE 12 UDU 9 PA. 4 BÁN 1 UPNU₂ya ZÍD.DA 5 DUG KA.DÙ.A LÚ.MEŠ É.GAL URUHalap ANA EZEN₄ pu-u-d[a]-[ḥa]l-aš peškanzi § 3 UDU 20 NINDA 3 DUG KAŠ LÚ.MEŠUMMIYĀNŪTIM ANA EZEN₄ pu-[u]l-[d]a-ḥa-aš peškanzi “Total: 2 oxen, one of which is grain fed, 12 sheep, 9 PARĪSU, 4 SŪTU and 1 UPNU of flour, 5 vessels of cheap beer the men of the palace of Aleppo give for the *p*.-festival. § 3 sheep, 20 breads and 3 vessels of beer the master craftsmen give for the *p*.-festival” KBo 14.142 ii 28-32; cf. GIM-an₂ma₂kan EZEN₄ pu[...] KUB 52.14 ii 27, cf. Otten, ZA 66:93 (as Bo 5446).

Souček/Siegelová, ArOr 42 (1974) 51 w. n. 30.

(𐎗)putal(l)iya/e- v.; **1.** to tie on, tie together, secure (garments, esp. sashes), **2.** to gird (troops); from OS.†

Luw. pres. sg. 3 𐎗pu-tal-li-it-ti KUB 40.106 iii? 3 (NS).

pret. sg. 1 pu-tal-li-ia-nu-un KBo 5.8 iii 13 (Murš. II).

Luw. sg. 3 pu-tal-li-it-ta KUB 44.4 rev. 3 (NH).

part. sg. nom.-acc. neut. pu-tal-li-ia-an KUB 38.36 obv. 5 (NH), pu-tal-li-an KUB 45.23 + IBoT 4.38 obv. 6 (NS), pu-tal-li-ia<-an> KUB 45.22 iii 5 (NS).

pl. nom. com. pu-ta-li-ia-an-te-eš(-ša) KBo 17.1 i (25), KBo 17.3 i 20 (both OS).

nom.-acc. neut. pu-tal-li-ia-an-da KBo 4.4 iii 69 (Murš. II).

frag. pu-tal-li-i[-e-ez-zi?] KBo 24.41 i 20.

1. to tie on, tie together, secure (garments, esp. sashes) — **a.** obj. a sash — **1'** TÚGÍB.LÁ (Akk. *nēbeḥu*): (Describing two figurines made of wax) 1 LÚ nu TÚG.GÚ.È.A waššan ḥarzi TÚGÍB.LÁ pu-tal-li-ia<-an> (dupl. pu-tal-li-an) ḥarzi nuššan TAḤAPŠI išḥuzziyan ḥarzi “One man: he has put on a tunic (TÚG.GÚ.È.A), tied on a sash (TÚGÍB.LÁ), put on a belt, (and put on shoes and leggings)” KUB 45.22 iii 4-6 (Hurr. rit., NS), w. dupl. KUB

45.23 + IBoT 4.38 obv. 5-7, ed. Goetze, Cor.Ling. 48 n. 10 (as Bo 2721), Boley, *ḥark*- 60 □ for Akk. *nēbeḥu* AHW gives “Gürtel, Binde,” and CAD “a belt or sash.” The exx. in Akk. texts show it could be made of wool, was worn by women, as well as men, and could occur in pairs (TĀPALU).

2' TÚGŠÀ.GA.DÙ (Akk. *nēbeḥu*, cf. CAD *šakat~tû*): nu TÚGŠÀ.GA.DÙ pu-tal-li-i[-e-ez-zi?] KBo 24.41 i 20 (rit. frag.), for the rest., see [... *ú-i-š*]u-u-ri-i-e-ez-zi ibid. i 19 and [... *-u*]z-zi-ia-i-e-zi ibid. i 21 □ both AHW and CAD give the general definition “a garment” for TÚGŠÀ.GA.DÙ, but Goetze, Cor.Ling. 54f. corroborated Weidner’s tr. “Tuch-Gürtel” (‘waist-band’); the new Emar evidence cited in CAD **šakattû* proves the underlying Akk. reading was *nēbeḥu* “sash.”

b. obj. skins or hides (KUŠ.ḪI.A): “The Moon-god dressed himself in blood-red” [nu?] ÚŠ-aš KUŠ.ḪI.A pu-tal-li-it-ta “[and] he tied together ‘skins of blood’ (i.e., blood-red or bloodied ones), (he took an ‘arrow of blood,’ he took a ‘bow of blood’)” KUB 44.4 rev. 3 (birth rit., NH), ed. StBoT 29:176f.

c. obj. broken away, but certainly a kind of blue garment: [...] ZA.GIN pu-tal-li-ia-an ḥarz[i] KUB 38.36 obv. 5 (cult inv., NH), ed. Jakob-Rost, MIO 9:197f.

2. to gird, gird up (troops): (Describing representations of *ḥantašepa*-demons) wēšš[(a)]nda ma išḥarwantuš TÚG.ḪI.A-uš pu-ta-li-ia-[(a)]n-te-eš-ša “They wear bloodied/blood-red clothes, and they (sc. the demons) are girded” KBo 17.1 i 24-25 (rit., OS), w. dupl. KBo 17.3 i 19-20 (OS), ed. StBoT 8:20f., translit. StBoT 25:6, 13 (dupl.); (When I, the king, heard that the enemies from Azzi intended to lay ambush at night) nu₂za dUTU₂ŠI KAR[A]Š.ḪI.A išḥiül~lahḥuⁿl [KARAŠ.ḪI.A] maḥḥan UD.KAM-ti pu-tal-li-ia-an-da iyatta[ri] “I, My Majesty, instructed the army (as follows): Just as [the army] marches by day battle-ready (lit. girded), (in the same manner it will remain alert to ambushes by night)” KBo 4.4 iii 68-69 (extensive ann., Murš. II), ed. AM 132f. □ the Hitt. n. which underlies KARAŠ.ḪI.A is elsewhere also neut. pl. *apē* ... KARAŠ.ḪI.A KUB 14.16 i 22; (I made the city of Altana into a depot and left the baggage there) dUT[U-ŠI₂ma KARA]Š.ḪI.A pu-tal-li-ia-nu-un “and I, My Maj[esty], made [the troo]ps battle-ready (lit. girded [the troo]ps)” KBo 5.8 iii 13 (exten-

(ṣ)putal(i)ya/e- 2

putkiya- a

sive ann., Murš. II), ed. AM 156f.; cf. also in broken context ṣ*pu-tal-li-it-ti* “(The army) girds itself” KUB 40.106 iii? 3.

Sommer, AU (1932) 63f. (“ich erleichterte, machte eilmarschfähig”); Götze, AM (1933) 250 (“ohne Gepäck bzw. in einer Ausrüstung, die sofortigen Kampf zuläßt, ausrücken lassen”); Goetze, Cor.Ling. (1955) 56 (“put on light clothes”); Holt, BiOr 15 (1958) 148 (“nouer”); Otten/Souček, StBoT 8 (1969) 121 (“hochschürzen(?); leicht bekleiden(?)”); Košak, THeth 10 (1982) 43 (“to fasten (a belt)”); Beckman, StBoT 29 (1983) 183 w. n. 477, 293; Starke, StBoT 31 (1990) 342 w. n. 1210 (“die Eile betreffend”); Melchert, CLL (1993) 181 (“to hitch up (clothing)”).

(SÍG)**pūttar** n. neut.; (a hairy part of an animal’s body); NH.†

nom.-acc. neut. SÍG*pu-u-ut-tar*; **gen.(?)** *pu-ú-u[t?-ta?-na?-aš?]* KUB 12.24 iv 10.

[x^l-uš^zta^zkkān kattan [arḥa] paizzi nu^zš^zšⁱ > kan SÍG*pu-u-ut-tar* huit<ti>yašⁱ GUD^zk[an] kattan arḥa paizzi nu^zš^zšⁱ > kan šukšukan huittiyaš[i] “(As) the ...-animal passes under you, and you pull its p., (and as) a head of cattle passes under [you,] and you pull its šukšuka-, (in the same way pull from this patient (his) evil, impurity, sorcery, sin, divine anger, perjury, common gossip, (and) a short life)” KUB 7.53 iii 1-4 (rit., NH), ed. Tunn. 18f. (= ll. 35-42; w. incorrect join!), Collins, JCS 42:219 w. n. 42, cf. Otten, AfO 16:70; cf. KUB 17.10 iv 1-3; “If the patient does not recover by this (treatment)” [...] / [d]āi ŠA UR.MAḤ *pu-ú-u[t?-ta?-na?-aš tetanan(?) dāi]* / n^zan^zkan ANA [SÍG GE₆] [anda(?) hūlaliyazi] / n^zat^zšⁱ > kan U[ZU(?)...]. “[the practitioner] takes [...], (and) [takes hair of] the p. of a lion, [wraps] it (com. gender, = the hair?) in black wool and [applies(?)] it (neut., = the black wool and the enclosed hair) to him [on his ...]” KUB 12.24 iv 9-12 (rit.), restoration in line 11 based on lines 6-7. The same phraseology seems to be used for each of the items employed in col. iv. Only the gender of the object of *hūlaliya-* changes. This indicates that (1) the object of *hūlaliya-* in each sec. is the item taken, and (2) that each item is able to be *hūlaliya-*ed. In the only place where this object is preserved, it is ŠA UR.MAḤ UZUZÉ “the gall bladder of a lion” (line 6). Similar med. texts in Akk. employ the skin, fat or hair of a lion (cf. CAD N *nēšu* 1 g and personal communication from R. Biggs); perhaps here SÍG*pu*[...] in broken context KUB 58.106 iii 8, alternatively to *purušiyala-*.

Cf. *pankur*.

(MUN)**puti-** n.; lump (of salt); from MH/MS.†

sg. nom. *pu-u-ti-iš* KBo 21.47 ii? 5, 6 (MH/MS), KUB 54.40 rev.? (10) (MH/MS), KBo 21.1 i 31 (MS?), KUB 32.123 ii 40, KUB 35.142 iv? 14 (both NS), KUB 12.53:14 (NS), *pu-ú-ti-iš* KUB 32.123 ii 18 (NS), *pu-ti-iš* KUB 28.5 obv. 6b (NS), KUB 7.29 obv. 14.

a. (w. quantity given) — 1' p. preceding MUN: [11] *pu-[ti]-[iš* MUN ...] 2000/c + 2256/c + 2348/c + 1700/c rev. 13 (Ḥattic bil.); 3 *pu-u-ti-iš* MUN KUB 35.142 iv? 14 (rit., NS); 1 *pu-ú-ti-iš* MUN KUB 32.123 ii 18 (rit., NS), cf. KUB 28.5 obv. 6b, KUB 7.29 obv. 14.

2' w. MUN as det.: “On both sides a fire is burning” *kēz 5* ^{MUN}*pu-u-ti-iš* *kia[nta kē(zzi)ya 4 MU]* ^N*pu-u-ti-iš* *kianta* ŠU.NIGIN 9 ^{MUN}*pu-u-ti-iš* “On one side, five p. of salt are placed; on the other side, four p. of salt are placed: total nine p. of salt are placed” KBo 21.47 ii! 5-6 (rit., MH/MS), w. dupl. KUB 54.40 rev.? 10-11.

b. (no quantity given) — 1' p. preceding MUN: *pu-u-ti-iš* MUN! (text: KAK.ḪI.A) KUB 32.123 ii 40 (fest., NS), cf. KBo 21.1 i 31 (MS?).

2' w. MUN as det.: ^{MUN!(text: TIM)}*pu-u-ti-iš* KUB 12.53:14 (rit., NS).

Salt can also be measured by the *UPNU*: ½ *UPNI* MUN KBo 21.34 iii 54. The use of MUN as a det. (above a 2') which is certain from the lack of word space between MUN and *pu-u-ti-iš*, points in the direction of a mng. “lump.”

Laroche apud Meriggi, RHA XVIII/67 (1960) 96 (“sûrement une mesure pour le sel”); Friedrich, HW 2. Erg. (1961) 21 (“(Maß für Salz?)”); van den Hout, RIA 7 (1990) 525 (§11).

putehā- see *pudaḥā-*.

putkiya- v.; to swell (said of fermented dough and of a tumor or boil on the head); from MH/NS.†

mid. pres. sg. 3 *pu-ut-ki-i-e-et-ta* KBo 6.34 i 33 (MH/NS).
iter. mid. pres. sg. 3 *pu-ut-ki-iš-ki-it-ta-r[i]* KUB 8.36 ii 14 (NH).

a. of fermented dough: “He puts yeast in their (i.e., the soldiers’) hand(s) and they lick it. (He speaks) as follows: ‘What is this? (Is it) not yeast? As one can take a little (of) this yeast, mix it (in the dough) in the kneading trough and let the trough sit for one day’” *n^zaš pu-ut-ki-i-e-et-ta*

putkiya- a

“and it (i.e., the dough) rises/swells” KBo 6.34 i 33 (the Soldier’s Oath, MH/NS), ed. StBoT 22:8f. (= l. 39), cf. also Hoffner, AlHeth 136 w. n. 59, 145 w. n. 114.

b. of an ailment on the head: tumor, boil, lump, swelling: “[I]f a disease befa[lls] a man’s head; whether it (viz. the head) falls sick in this (aforementioned) way” [na]šma=šši pu-ut-ki-iš-ki-it-ta-r[i] “[o]r it keeps swelling up for him” KUB 8.36 ii 14 (med. text mentioned in a shelf list(?), NH), ed. CTH pp. 188f. (“avoir une enflure(?)”), StBoT 19:38f. (“[od]er ihm an-

putkiya-

schwillt”), Goetze, Tunn. 89 (differently: *PU-TÚ ki-iš-ki-it-ta-ri*).

In KBo 15.33 ii 34 the v. *šarā uwa-* “to come up, to swell” is used of the “leftover (dough)” (ÍB.TAG₄) in a vessel in a manner sim. to *putkiya-* (AlHeth 145f.).

Friedrich, ZA 35 (1924) 163 n. 8, 176 w. n. 2 (“in Gärung übergehen”); Götze, Madd. (1928) 73 n. 4 (“Vorgang im Gefäß bzw. in der Flüssigkeit”); idem, Tunn. (1938) 89 (cf. above); Friedrich, HW (1952) 174; Neu, StBoT 5 (1968) 143 (“schwellen(?); aufgehen(?) (vom Teig)”).

oi.uchicago.edu/OI/DEPT/PUB/SRC/CHD/P/CHDP.html

oi.uchicago.edu/OI/DEPT/PUB/SRC/CHD/P/CHDP.html

oi.uchicago.edu/OI/DEPT/PUB/SRC/CHD/P/CHDP.html

oi.uchicago.edu/OI/DEPT/PUB/SRC/CHD/P/CHDP.html

THE HITTITE DICTIONARY OF THE ORIENTAL INSTITUTE
OF THE UNIVERSITY OF CHICAGO (CHD)

VOLUMES IN PRINT

Available from **The Oriental Institute**, Publications Sales
1155 East 58th Street
Chicago, Illinois 60637-1569

Telephone (773) 702-9508, Facsimile (773) 702-9853
Electronic mail oi-publications@uchicago.edu

- Volume L–N, fascicle 1 *la-* to *-ma*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1980. Pp. xxxii + 96
- Volume L–N, fascicle 2 *-ma* to *miyaḥuwant-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1983. Pp. 128
- Volume L–N, fascicle 3 *miyaḥuwant-* to *nai-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1986. Pp. 128
- Volume L–N, fascicle 4 *nai-* to *nutarnu-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1989. Pp. xxx + 126
- Volume L–N, fascicles 1–4 *la-* to *nutarnu-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1980–1989. Pp. xxxii + 477 (Hardcover)
- Volume P, fascicle 1 *pa-* to *parā*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1994. Pp. xi + 112
- Volume P, fascicle 2 *parā* to ^(UZU)*pattar A*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1995. Pp. 128
- Volume P, fascicle 3 ^(UZU)*pattar A* to *putkiya-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1997. Pp. xxxii + 163
- Volume P, fascicles 1–3 *pa-* to *putkiya-*. Edited by Hans G. Güterbock and Harry A. Hoffner. 1994–1997. Pp. xxxii + 403 (Hardcover)