

# THE HITTITE DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

Edited by

HANS G. GÜTERBOCK†, HARRY A. HOFFNER, AND THEO P. J. VAN DEN HOUT

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FASCICLE 2

*šaptamenzu to -ši-*



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## ADDITIONS TO LIST OF ABBREVIATIONS

ALASP	Abhandlungen zur Literatur Alt-Syriens, Palästinas und Mesopotamiens — Münster	DBH 1	A. Hagenbuchner-Dresel, Massangaben bei hethitischen Backwaren — Dresden 2002
Alp, Song	S. Alp, Song, Music and Dance of Hittites — Ankara 2000	— 2	D. Groddek, Hethitische Texte in Transkription KBo 30 — 2002
AS 26	H. G. Güterbock, Perspectives on Hittite Civilization: Selected Writings — Chicago 1997	— 4	_____, Hethitische Texte in Transkription KUB 55 — 2002
Catsanicos, VocabFaute	J. Catsanicos, Recherches sur le Vocabulaire de la Faute, Cahiers de NABU 2 — Paris 1991	— 6	_____, A. Hagenbuchner and I. Hoffmann, Hethitische Texte in Transkription VS NS 12 — 2002
CHLI	Corpus of Hieroglyphic Luwian Inscriptions. Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft N.F. 8 — Berlin	— 10 — 11	<i>see</i> GsForrer D. Groddek, Hethitische Texte in Transkription KBo 39 — 2004
— 1	J. D. Hawkins, Inscriptions of the Iron Age — 2000	— 12	K.K. Riemschneider†, Die akkadischen und hethitischen Omentexte aus Boğazköy — Dresden 2004
— 2	H. Çambel, Karatepe-Aslantaş — 1999	— 13	D. Groddek, Hethitische Texte in Transkription KUB 20 — 2004
CHS I/3-2	I. Wegner, Hurritische Opferlisten aus hethitischen Festbeschreibungen II: Texte für Teššub, Ḫebat und weitere Gottheiten — Rome 2002	— 14 — 15	_____, Hethitische Texte in Transkription KUB 59 — 2004 _____, Hethitische Texte in Transkription KUB 51 — 2004
DBH	Dresdner Beiträge zur Hethitologie — Dresden	— 16	H. Roszkowska-Mutschler, Hethitische Texte in Transkription KBo 45 — 2005

Eothen 11 — 12	<i>see</i> Mem. Imparati Imparati, Studi sulla società e sulla religione degli ittiti — 2004		Du Monde Babylonien au Monde Hellénistique — Montpellier 2000
Francia, Avverbiali	R. Francia, Le funzioni sintattiche degli elementi avverbiali di luogo ittiti <i>anda(n)</i> , <i>appa(n)</i> , <i>katta(n)</i> , <i>katti-</i> , <i>peran</i> , <i>parā</i> , <i>šer</i> , <i>šarā</i> , Studia Asiana 1 — Rome 2002	Masson, Douze Dieux	E. Masson, Les douze dieux de l'immortalité — Paris 1989
FsDeMeyer	Cinquante-deux réflexions sur le Proche-Orient ancien offertes en hommage à Léon DeMeyer. Mesopotamian History and Environment Occasional Publications 2 — Leuven 1994	Mazoyer, Télipinu	M. Mazoyer, Télipinu, le dieu au marécage, Kubaba: Série Antiquité 2 — Paris 2003
FsHaas	Kulturgeschichten: Altorientalische Studien für Volkert Haas zum 65. Geburtstag — Saarbrücken 2001	Mem. Carter	The Asia Minor Connexion: Studies on the Pre-Greek Languages in Memory of Charles Carter, Orbis Supplementa 13 — Leuven 2000
FsHoffner	Hittite Studies in Honor of Harry A. Hoffner, Jr. on the Occasion of His 65th Birthday — Winona Lake 2003	Mem. Imparati	Anatolia Antica, Studi in memoria di Fiorella Imparati, Eothen 11 — Florence 2002
FsLebrun	Studia Anatolica et Varia: Mélanges offerts au Professeur René Lebrun, Collection Kubaba: Série Antiquité 5-6 — Paris 2004	Nakamura, <i>Nuntarrijašša</i>	M. Nakamura, Das hethitische <i>nuntarrijašša</i> -Fest, PIHANS 94 — Leiden 2002
FsPopko	Silva Anatolica — Warsaw 2002	NHL	Neues Handbuch der Literaturwissenschaft
FsRamer	The Linguist's Linguist: a collection of papers in honour of Alexis Manaster Ramer — Munich 2002	OBO 129	B. Janowski, K. Koch, G. Wilhelm, eds., Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament, OBO 129 — Freiburg/Göttingen 1993
FsSzemerényi <sup>1</sup>	Studies in Diachronic, Synchronic, and Typological Linguistics: Festschrift for Oswald Szemerényi on the occasion of his 65th birthday — Amsterdam 1979	Oettinger, "Indo-Hittite"-Hypothese	"Indo-Hittite"-Hypothese und Wortbildung, IBS-VKS 37 — Innsbruck 1986
Furniture	G. Herrmann (ed.), The Furniture of Western Asia: Ancient and Traditional — Mainz 1996	OHP	B. van Gessel, The Onomasticon of the Hittite Pantheon, HbOr I/33 — Leiden 1998-2001
GsForrer	<i>Šarnikzel</i> — Hethitologische Studien zum Gedenken an Emil Orgetorix Forrer, DBH 10 — Dresden 2004	PdP	Parola del Passato — Naples
Haas, Materia	V. Haas, Materia Magica et Medica Hethitica — Berlin 2003	Popko, CTH 447	M. Popko, Das hethitische Ritual CTH 447 — Warsaw 2003
Haase, Beobachtungen	R. Haase, Beobachtungen zur hethitischen Rechtssatzung — Leonberg 1995	—, Religions	—, Religions of Asia Minor — Warsaw 1995
Hazenbos, Habil.	J. Hazenbos, "Wir stellen eine Orakelfrage": Untersuchungen zu den hethitischen Orakeltexten — Leipzig 2003	Prechel, Išhara	D. Prechel, Die Göttin Išhara, ALASP 11 — Münster 1996
—, Organization	The Organization of the Anatolian Local Cults during the Thirteenth Century B.C.: An appraisal of Hittite cult inventories. Cuneiform Monographs 21 — Leiden 2003	Singer	<i>see</i> Hittite Prayers
HHB	H. S. Schuster, Die hattisch-hethitischen Bilinguen I/1 (DMOA 17/1), I/2-3 (DMOA 17/2) — Leiden 1974, 2002	SL	Studia Linguarum: De omnibus linguae rebus scibilibus et quibusdam aliis — Moscow
hetkonk	<a href="http://www.orient.uni.wuerzburg.de/hetkonk/hetkonk_abfrage.html">http://www.orient.uni.wuerzburg.de/hetkonk/hetkonk_abfrage.html</a>	Soysal	<i>see</i> HWHT
HittitePrayers	I. Singer, Hittite Prayers, WAW 11 — Atlanta 2002	StBoT 45	G. Wilhelm, ed., Akten des IV. Internationalen Kongresses für Hethitologie — 2001
HWHT	O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung, HbOr I/74 — Leiden, 2004	— 46	J. Miller, Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals — 2004
ICH 4	(Würzburg 1999) <i>see</i> StBoT 45 — 2001	StMed 12	St. de Martino, <i>Annali e Res Gestae antico ittiti</i> — Pavia 2003
Jin Jie, RetrGlos	A Complete Retrograde Glossary of the Hittite Language, PIHANS 71 — Leiden 1994	— 13	O. Carruba, <i>Anittae Res Gestae</i> — Pavia 2003
Kassian, Zip.	Kassian, Two Middle Hittite Rituals mentioning <sup>f</sup> Ziplantawija, sister of Hittite King <sup>m</sup> Tuthalija II/I — Moscow 2000	— 14	F. Pecchioli Daddi, Il vincolo per i governatori di provincia — Pavia 2003
Kassian et al., Funerary	A. Kassian, A. Korolëv, A. Sidel'tsev, Hittite Funerary Ritual <i>šalliš waštaiš</i> , AOAT 288 — Münster 2002.	Tischler, HHwb	J. Tischer, Hethitisches Handwörterbuch, IBS 102 — Innsbruck, 2001
Magie	A. Moreau and J.-C. Turpin, eds. La Magie, Actes du Colloque International de Montpellier 25-27 Mars 1999 — I:	Trabazo, TextosRel.	J. Trabazo, Textos religiosos hititas, Biblioteca de Ciencias Bíblicas y Orientales 6 — Madrid 2002
		von Bredow, Altanat.Goth.	I. von Bredow, Die altanatolischen Gottheiten nach den althethitischen Texten — Sofia 1995
		Wegner, Hurritisch	I. Wegner, Hurritisch: Einführung in die hurritische Sprache—Wiesbaden 2000
		comm.	comment, commentary, communication
		cun.	cuneiform
		ess.	essive
		imperf.	imperfective
		indir.	indirect
		obl.	oblique
		>	goes to



## šaptamenzu

## šappu-

makes good sense but the lack of a DUG determinative makes this doubtful. Alternatively, if one assumes a broader divergence or a divorce of the meaning of *-enzu* from the meaning “x-times” of the Hierogl.-Luwian and Lycian *-su*, perhaps a *šap~tamenzu* was a vessel made up of seven parts (a septaplex vessel). This works well with Laroche’s original translation of 8-*inzu*, “octuplex, octad” (JCS 1:205, followed by Friedrich, HW 303 (“achtfach?”), Kronasser, EHS 1:363). Again, however, the lack of a DUG weakens the argument. Perhaps then it was not the vessel holding the wine that is septaplex, but rather the number of offerings to be made, “nine sevenfold (offerings).”

Neumann, GsGüntert (1973) 279 (Šaptamaniga = “siebente Schwester”); Starke, StBoT 23 (1977) 50 (ein Hohlmaß); Kellerman, Diss. (1980) 54 (“sept fois”); Neu, StBoT 26 (1983) 288 n. 14; Weitenberg, U-Stämme (1984) 45; not mentioned in Eichner, IE Numerals (1992) 83-85 (8-*in-zu* declared “not clear” on p. 86).

Cf. *šiptamai-*, *šiptami-*; 7; 8-*inzu*.

šappu- n.; (body part of certain animals); from OH/NS.†

sg. loc. or nom.-acc.? *ša-ap-pu-i* KUB 55.35 obv. 7 (NS).  
inst. *ša-ap-pu-it* KUB 43.60 i 18 (OH/NS), KUB 60.75:6.

a. body part of a billy goat: MÁŠ.GAL-š = *an ša-ap-pu-it walḫdu* UDU-*ušš = an* SI.ḪI.A *anda walḫdu* “Let the billy goat hit him/it (i.e., an animal(?) mentioned as [...-i] *tšepa* in i 5) with (its) š.; let the sheep hit him/it (with its) horns. (Let the mother sheep hit him/it with her *tittita-*)” KUB 43.60 i 18-19 (myth.?, OH/NS), ed. Poetto, AIΩN 1:117f. (“zoccolo”), Hawkins/Morpurgo Davies, FsGüterbock<sup>2</sup> 72 (no tr. of š., but reading UDU.NITA-*ša-an* for UDU-*ušš = an*, while noting that one would expect UDU.NÍTA-*ša-an*).

b. body part of a *ḫarziyalla-* “salamander(?) / lizard(?) / snail(?)”: BIL.ZA.ZA = *at iššit* (dupl. [KA×U<sup>1</sup>-za] [(*dāi*)...] *katta pašzi har[ziyallašš = at]* *ša-ap-pu-it* [...] § [n = at] = *kan* BI[(L.ZA.ZA *ḫallūwaš*) ... Í(D = *at aruni pedai*)] “The frog takes it with its mouth [...] and swallows [it] down. The *ḫarziyalla*-animal [...] it with (its) *šappu-* § The frog [...] it to the deep [...]s. The river carries it to the sea” KUB 60.75:4-8 (ritual), w. dupl. KBo 13.131 obv.

15-18, ed. StBoT 14:72f. □ for *ḫarziyalla-* see Friedrich HW 61 (“Eidechse”), Watkins, Kerns Mem. 345-48 followed by Puhvel, HED 3:209 (“snail”), and Siegelová, StBoT 14:41, 59 followed by Collins, Diss. 265-268 (“salamander”), Miller, JCS 54:87-89 (“gecko, salamander”).

c. part of an unknown animal or object: (In a list of materials subsequently used by the exorcist in a ritual:) *lakarwan* <sup>GIŠ</sup>*ḫatramiel* [...] / <sup>GIŠ</sup>PÈŠ MUN <sup>GIŠ</sup>ḪAŠḪUR <sup>NA<sub>4</sub></sup>ZÚ *panku[r...]* / ANŠE-*aš* (or: GÌR-*aš*) *ša-ap-pu-i tepu lipš[anza]* / 1-EN TÚG-TUM 1-ENNŪTUM <sup>KUŠ</sup>NÍG.BÀ[R ...] “*la~karwan*, *ḫatramiel*, [...], figs, salt, apples, flint(?), *panku[r]*, (a model of?) a donkey (or: foot) a little bit scratched on the *šappu-*, one garment, one set of curtains” KUB 55.35 obv. 5-8 (ritual, NS), ed. Poetto, AIΩN 1:120 □ we read ANŠE-*aš* instead of GÌR-*aš* since as a piece of equipment grouped with foodstuffs and garments to be used in a ritual a disembodied “foot” seems unlikely, whereas a real donkey or an image of one might well have been used.

Weitenberg, U-Stämme 171, reads *šappu* in the following passage and reasons from it that the word must be a *u*-stem neuter. We prefer to read the crucial word as an Akkadogram *zappu(m)* “tuft of hair, bristle”: [... (GA)]B = ŠU *warḫuiš parā = ma* SI.ḪI.A *warḫuiš* [ZA?] - AP-PU-UM-š*i-it* (var. [Z]A? - AP-PU-š*i-it*) *warḫuiš* “Its (scil. a wether’s) breast is shaggy. Further (its) horns are rough, its mane(?) is shaggy/rough” KUB 41.32 obv. 3-4 (incantation), w. dupl. KUB 41.33 obv. 5-6; cf. Weitenberg, U-Stämme 171. Our reading not only accounts for the -UM as mimation of the underlying Akk. word (Weitenberg proposes a possible *n*-stem neut. \*šappun = šit > \*šappum = šit citing *gimzu* and *genzu*), but also fits semantically the notion of *warḫui-* “shaggy.” Since the reading [š]a-ap-pu-š*i-it* from the copy’s traces is not more convincing than [Z]A-AP-PU-š*i-it*, the passage therefore offers no certain evidence for the stem or meaning of *šappu(i)-*.

*šappu-* is not the normal word for an animal’s horn (SI = *karawar*). The meaning “hoof” proposed by Poetto is impossible since none of the various animals suggested for the *ḫarziyal(l)a-* has hooves. Its etymological connection with the verb *šapp-* “to slap, hit” or with *šappai-* “to peel, trim, scrape” is also doubtful.

Poetto, AIΩN 1 (1979) 117-121 (“zoccolo” [hoof], hierogl. Luw. *kiput(a)-* > *šapp-* “colpire, battere” + *u*, thus “l’organo per colpire,” “il batente”); Watkins, Kerns Mem. (1981) 346 (“kind

## šappu-

of spikey horns”); Weitenberg, U-Stämme (1984) 152 (“ein Körperteil,” “zu šapp- ‘schlagen’ sehr fraglich”), 171f.; Miller, JCS 54 (2002) 88; Francia, Or NS 73 (2004) 402 (“zampa” = paw, claw).

**šapuhita** n.; (a feature of the exta; prob. a Hurr. word); NH.†

IGI-zi TE<sup>MEŠ</sup> n[i. ...] / ši. ša-pu-ḫi-ta [...] / zi. GAR-ri 12 Š<sup>Ā</sup>D[IR. ...] § “The first exta: the *nipa*~[šuri ...] the *šintahi*, š. [...] the *zizahi* is placed. Twelve coils of the intestine [...]” § KBo 22.264 ii 3-5 (oracle, NH), ed. Heinhold-Krahmer, AfO 35:102 (“Bedeutung unklar”); [...]x ša-pu-ḫi-ta kiruḫita ki. EGIR ki. [...] KBo 24.126 obv. 35.

Wilhelm (pers. comm.) notes that the word can go back to either an adj. in -*ḫeli*- from a root šab- or a noun in -i from the same root with an extension -*ūḫ*- (šab=ūḫ=i; cf. šab=ūḫ=ātt(a)=ān “?” Mittani Letter i 95).

TU<sup>7</sup>šapukki- see TU<sup>7</sup>ša(m/n)pukki-.

(GIŠ)šarā- A n.; (a wooden object); NS.†

GIŠša-ra-a-a-aš KUB 58.100 ii? 9, ša-r[a-...] KUB 42.45:10.

In an enumeration of materials: (“One small (i.e., miniature?) chariot, two *mad*[*nanu*-wagons, one ...], one small (i.e., miniature?) wagon, two small (i.e., miniature?) beds ... [...]”) 2 GIŠ[GA. ZUM<sup>1</sup> ŠA GIŠTAŠKARIN 2 GIŠša-ra-a-a-aš (var. ša-r[a-...]) [...] “Two combs of boxwood, two š.” KUB 58.100 ii? 9 (rit., NS), w. dupl./par. KUB 42.45:10, ed. THeth 10:181f. (only KUB 42.45 and reading “ša-k[u-”).

Despite the fact that GIŠšarā- and GIŠšarra- (q.v.) occur in lists following combs, the writing of one with a single *r* and the other with a double, and the writing of this with a double plene *a* and the other without plene, make it seem likely that there are two separate words.

Cf. (GIŠ)šarra- A.

**šarā B** preverb, postposition, local adverb; **1.** up, upwards, **2.** above, upon, over, on top, **3.** (idiom-

## šarā B 1 a 2'

atically) available, at hand, at one's disposal, stand ready, **4.** (idiomatically, indicating completeness); wr. syll. and UGU; from OS.

Almost always written *ša-ra-a*, for example — OS from rituals and festivals listed in StBoT 26:158; KBo 22.2 obv. 5 (Zalpa tale, OS), KBo 7.28:40 (OH/MS), KUB 1.16 ii 34, 36, iii 35, 47, 51 (Political Testament, Ḫatt. I/NS), KBo 3.34 i 7, 13 (anecdotes, OH/NS), in HKM 24:15 (Mašat letter, MH/MS) and passim see glossary in HBM 399, KUB 31.88 iii 8 (MH/MS), KUB 19.20 obv. 10 (Šupp. I), KUB 14.4 iii 5 (Murš. II), KUB 6.45 i 9 (Muw. II), KUB 31.66 ii 6 (Murš. III?), KUB 1.1 i 17 (Ḫatt. III), Bronze Tablet ii 8 (Tudḫ. IV), wr. UGU KUB 21.17 i 10 (Ḫatt. III), KUB 5.1 i 24, 32, 46 (Ḫatt. III?), KBo 4.14 iii 39, 40, KUB 26.1 iii 39 (Tudḫ. IV), KUB 26.32 i 3, 16 (Šupp. II).

Written “short” (*ša-ra-*) in *ša-ra!-ma*[-(wa)] KUB 60.113:5, w. dupl. *ša-ra-a-ma-wa* KUB 29.1 iv 14; *kat-ta!*(text *ša*)-*ša-ra*-(at-kan) KBo 21.22:37; *ša-ra-am-mu* for *šarā=mu* KUB 31.4 obv. 7, w. var. *ša-ra-a-mu* KBo 12.22 i 10.

*šarā* written as UGU: UGU does not occur in OS. In MH/MS it is used only for *šarazzi* in KUR.UGU. In NH it is used for both *šarā* and *šer*.

(Akk.) u É SIG<sub>5</sub>?.[ḪI.A] *umtalli* = (Hitt.) *nu É-er=mit āššawīt ša-ra-a šunnaḫḫun* “I filled up my house with goods” Akk.: KBo 10.1 obv. 10, ed. Saporetti, SCO 14:77, 80, Hitt.: KBo 10.2 i 20-21 (ann. of Ḫatt. I, NS), ed. Imparati, SCO 14:44f., St-Med. 12:36f.; (Akk.) [*li-te-el-l*]i (< *elū*) KUB 1.16 i 33 = (Hitt.) *ša-ra-a ú-l-iš-ki-l*[i]t-ta-ru ibid. ii 34, cf. HAB 64.

(Hurr.) [*i*]š<sup>5</sup>*piyadi=1 āšhū=1 alē=ū=b ḫawurūnni* = (Hitt.) [...-]ulludduš=ma *ša-ra-a nepiši maninkuwaḫḫaš* “and he made the [...-]ulludduš reach up to heaven” KBo 32.14 rev. 36 (Hurr.) = rev. 42 (Hitt., MH/MS), ed. StBoT 32:88f. For Hurr. *ašhu-* (= Hitt. *šarā*) as a noun “upper side, top” (with possessive =i) see Neu, StBoT 32:186-188.

**1.** up, upwards — **a.** prev. **1'** š. *allapaḫḫ-* and *-kan* “to spit up”: KA[xU]=*kan parā allapaḫḫaš* K[A]xU-[*alli* ...] *anda immiyan* <sup>d</sup>*Kumarbiš=kan kuit ša-ra-a al*[*lapaḫḫaš*] “Out of his mouth he spat spittle [and semen?] mixed together; that which Kumarbi s[pat] up, (...)” KUB 33.120 i 39-40 (Song of Kumarbi, MH/NS), ed. Kum. \*3, 7, Hittite Myths<sup>2</sup> 43, LMI 130.

**2'** š. *ar-* act. “to come up to, arrive up at”: *māḫḫan=x*[...] *ša-ra-a ārti* KUB 23.77:66 (treaty w. Kaška, MH/MS), tr. Kaššäer 121; [*nu k*]uedani ANA TÚL SÍSKUR *ēšzi n=at šipanzakandu* [*ša-r*]a-a=*at=kan ārškandu kuedani=ma* [AN]A TÚL SÍSKUR NU.GÁL *n=at=kan ša-ra-a imma ārškandu* “Let them keep libating to and let them keep coming [u]p to [w]hatever spring has a ritual. Let them even keep coming up to whatever spring doesn't have a ritual;

## šarā B 1 a 2'

## šara B 1 a 7'

(let them not leave it without cultic celebrations)" KUB 40.56 iii! 7-9 + KUB 31.88 iii 6-8 (*BĒL MADGALTI* instr., MH/MS), w. dupl. KUB 13.2 iii 4-7 (MH/NS), ed. St-Med 14:144-147 ("e la si visiti"), Dienstanw. 47 ("soll man erst recht häufig aufsuchen"), tr. McMahon, CoS 1:224 ("they must definitely attend to") □ note that the dupl. KUB 13.2 iii 4-5 has a different wording leaving out the *šarā* in line 5: *n=at=ši ēššandu arškandu* "They must celebrate it for it (i.e., the spring) (and) keep coming (to it)" while retaining it in lines 6-7: *n=at=kan ša-ra-a imma arškandu*; *GIM-an=ma=at É ħilamni ša-ra-a aranzi* "when they arrive up at the gate structure" VS 28.5 i 10 (fest., LNS); cf. in frag. context [... š] *a-ra-a ari* KBo 25.184 iii 12 (rit., NS); the prev. *šarā* w. v. *ar-* "arrive" is quite rare. It is more common with the *-nu*-causative *šarā arnu-* (see below).

3' š. *arai-* "to stand up, arise": *n=aš=kan* <sup>GIŠŠÚ</sup>. *A-az* (var.  $\emptyset$ ) *ša-ra-a* (var. UGU) [(*ħūdak araiš*)] "He arose immediately from (his) chair" KUB 33.96 i 12 (Ullik., NH), w. dupl. KUB 33.98:10a, ed. Güterbock, JCS 5:146f., tr. Hittite Myths<sup>2</sup> 57, LMI 151; cf. KUB 33.106 ii 28; cf. also [*n*]=*aš ša-ra-a ħūdak araiš* KUB 33.106 ii 2 (Ullik., NH), ed. Güterbock, JCS 6:20f.; cf. also KUB 12.65 iii 10 (Ĥedammu, NH) and KUB 36.24 ii 5; *n=at* UGU *nūman arianzi iyannianz[i]* "They do not want to rise and be on their way" KUB 56.17 obv. 16 (dream report, NH), ed. Klengel, FsPugliese Carratelli (differently), cf. s.v. *nūman*; since the simplex *arai-* already means "to arise," its combination with *šarā* is rare. Its use in the Kumarbi cycle may be due to the formal and formulaic nature of Hurr. poetry. This construction takes *-kan* w. abl., but when no local expression is present it takes no local particle.

4' š. *ark-* mid. "to climb up": ("The lion used to lie down under you [i.e., trees]; the leopard used to lie down under you") *ħartaggaš=ma=šma[š] ša-ra-a arkiškitta* "and the bear was climbing up you" KUB 29.1 i 29-30 (foundation rit., OH/NS), ed. Kellerman, Diss. 11, 26, Marazzi, VO 5:150f., Collins, Diss. 51; since *ark-* mid. itself construed with an acc. means "to climb (something)" (KUB 55.28 + Bo 7740 iii 4, 7, ed. Ünal, JCS 40:99, 101, discussion 106), the use of the prev. *šarā* is rare with it.

5' š. *arnu-* — *a'* (literally) "to bring up (wards)": (Pišeni reports to the king that people are saying:) *mahhan* L[Ú.MEŠ<sup>U</sup>]<sup>RU</sup> *Gašg[a uwan]zi nu=wa=k[an par]ā* EG[IR-*anda pai*]*wani nu=w[ar=a]t ša-ra-[a arn]u[m]eni* "As soon as the Kaška come, we will

go after (them) and bring them up" HKM 24:8-10 (letter, MH/MS), ed. HBM 158f.; (Make the two captives secure hand and foot and place them on horses, and let troops accompany them) *n=aš=kan* <sup>URU</sup> *Gašipūraz ša-ra-a SIG<sub>5</sub>-in arnut* "bring them up from Kašipura safely" HKM 65:11-12 (letter, MH/MS), ed. HBM 244f.; [*GIM-*]*an=ma=aš=kan* <sup>URU</sup> *Ĥattuši / [š]a-ra-a arnuwanzi* "When they bring them up to Ĥattuša" VS 28.42:6-7 (NS); *uni=ma marruwašhan ša-r[a-a]* <sup>URU</sup> *Alašiyaz a[rnuan]zi* "But [t]hey b[ring] that *mar~ruwašha-* up from Alašiya (i.e., Cyprus)" KUB 44.63 iii 3 + KUB 8.38 iii 11 (med., NH), ed. StBoT 19:30 (without rest.).

*b'* (figuratively) "to bring up from sleep" > "to wake (someone) up": *nu=kan* <sup>dU</sup> <sup>URU</sup> *Nerik / [ša]nizziyaz tešħaz ša-ra-a / [a]rnuddu* "Let him wake up the Stormgod of Nerik from sweet dreams" KUB 36.90:5-7 (prayer, Tudh. IV), ed. KN 176f., Lebrun, Hymnes 364f., 369.

6' š. *aruwai-* "to bow, pay homage upward": LUGAL-*uš ša-ra-a aruwāizzi* "the king pays homage upwards" KBo 17.75 i 37 (festival, OH/NS); LUGAL-*uš 4 irħāizzi* <sup>dUTU</sup> <sup>dU</sup> <sup>dMezzula</sup> <sup>dHulla</sup> § LUGAL-*uš ša-ra-a UŠKĒN* "The king worships four deities in sequence: Sungod, Stormgod, Mezzulla and Ĥulla; the king pays homage upward" KUB 11.26 ii 14-17 (festival fragment, OH/NS); this was probably some gesture or movement upwards which showed adoration, cf. Otten, ZA 53:177 ("erweist durch Handerheben ... seine Reverenz"), HW<sup>2</sup> A 359a ("sich nach oben verneigen" d.h. indem er nach oben blickt").

7' š. *ašēš-* and *ašēšanu-* "to set upright": (They will do thus: They will dispel the living Šaušgatti's complaint against a dead woman before the [royal] deities) *GIDIM=ya ša-ra-a ašēšanuwanzi* "they will also set (the image of) the deceased upright, (and they will take compensation and give it to the dead woman)" KBo 2.6 iii 44-45 (oracle question, NH), ed. Moore, JNES 40:50f. ("raise up"), van den Hout, Purity 210f.; cf. *ibid.* 61; cf. in broken context KUB 8.27 rev. 5, KUB 16.77 iii 10, 38; Puhvel, HED 1:210, notes the KBo 2.6 exx. and translates "they make the dead person lie in state"(?), although there is no suggestion in the context that she needed such a physical step, nor why *šarā* would be appropriate to such an idea; cf. *nu ANA* <sup>dIM</sup> *Manuzi ša-ra-a ašēšuwaš* SISKUR *šipandanzi*

“and they perform for the Stormgod of Manuzi the ritual of setting up” KBo 15.37 i 10-11 (*hišuwāš*-fest.), ed. van den Hout, *Purity* 236; *nu* 2<sup>NINDA</sup> *zipinni n=uš ŠA* dIM d<sup>H</sup>ebat=*ya ša-ra-a ašešanzi* “(They take) two sets of *zipinni*-breads, and set them up as (offerings) of Teššub and *Ĥebat*” KBo 5.1 ii 16-17 (rit., NS), ed. Pap. 6\*f. (“holen sie hoch”) □ contrast the *zinnipi*- and *nahḫiti*-breads which “lie” (*kitta*, *kianta*) in the next clauses.

8' š. *au(š)*- “to look up at, experience above” (w. and without *-za*): *nu=za=[(kan* dGILGAMEŠ-*uš)]* dUTU ŠAMĒ [(x) ... (x-an š)]*a-ra-a aušta* “Gilgameš looked up at the Sun (lit. the Sungod of the Sky) [from the] f[orest(?)]” KBo 10.47c:28-29 + KBo 10.47h:4-5 (Gilg., NS), w. dupls. KUB 36.73:10-11, KUB 8.53 iv! 3, HT 10:14-15, translit. Myth. 128, tr. Beckman, in Foster, *Gilg.* 161; *n=at SIG<sub>5</sub>-in [i]ya nu=ddu[=za tuel ŠA DINGIR-LIM] / [DINGIR-LIM-]tar ša-ra-a aušdu [ ...]* “[M]ake it right. May he experience your [div]inity above, [O goddess]” KUB 7.8 ii 22-23 (Paškuwatti's rit., MH/NS), ed. Hoffner, *AuOr* 5:274, 278 (“experience (lit. look up at)”); [LÚ.MEŠ MUŠE]N.DÛ=*ma=kan ÍD-az ša-ra-a uškanzi* “The augurs look up from (or: in the direction of) the river” KUB 49.3 ii 6 (rit., NS); cf. KUB 31.101:33-34 □ for the use of *-za* see Hoffner, *JAOS* 93:524.

9' š. *eḫu* “come up!, get up!”: (*IŠTAR* calls out to the drunken and sleeping *Ĥedammu*) *ša-ra-a=kan namma e[hu]* “G[et] up at last!” KUB 33.84 iv 9 (*Ĥedammu*, NS), ed. StBoT 14:60f. iv 11 (“K[omm] wieder herauf!”); cf. KUB 33.122 ii 5 (*Ĥedammu*, NS); cf. w. *uwa-*, below, 1 a 54'.

10' š. *ep̄p*- — a' “to hold up, expose”: *nu ANA* dUTU URU *Arinna GAŠAN=YA ŠU-an ša-ra-a ep̄pun nu kiššan AQBI* “I held up my hand to the Sungoddess of Arinna, my lady, and spoke as follows (followed by a short prayer for divine aid)” KBo 3.4 i 22-23, ed. AM 20f. (“erhob ich die Hand”); perhaps influenced by Akk. *nīš qāti* (“hand raising” a kind of prayer); *nu=wa ANA* dIŠTAR URU *Šamuḫa GAŠAN=YA ŠU-an ša-ra-a ep̄pun nu=mu* dIŠTAR URU *Šamuḫa GAŠAN=YA warriššišta* “I held up my hand to *IŠTAR* of *Šamuḫa*, my lady, and *IŠTAR* of *Šamuḫa*, my lady, helped me” KBo 6.29 ii 9-11 (hist., *Ḥatt.* III), ed. *Ḥatt.* 48f.; ŠU.MEŠ=ŠUNU=*ya ša-ra-a appiškanzi palwīškanzi=ya* “They hold their hands up and continually cry out” KBo 10.23 iii 4-6 (KLLAM fest., OH/NS), translit.

StBoT 28:12; EGIR-ŠU=*ma EN-LUM KÙ.BABBAR ŠA 3 GÍN ša-ra-a ep̄zi nu=ššan IŠTU NAMMATUM KÙ.BABBAR TUR ŠA 3 GÍN wātar lāḫui* “Afterwards, the lord holds up (a piece of) silver of three shekels weight, and over (it) he pours water from a small silver measuring cup of three shekels weight” KUB 29.7 rev. 61-62 (rit. of *Šamuḫa*, MH/MS), ed. Lebrun, *Samuha* 125, 132; *n=an=za=an=kan A-az išḫuziya[š pe]di ša-ra-a ep̄ta* “(The goddess *IŠTAR* of *Šamuḫa*) held him up from the water at his beltline (lit. at the place of the belt)” KUB 31.20 iii 2-4 + KBo 16.36 iii 5-7 (hist., NH), ed. Alp, *Belleten* 41/164:644f.; dIŠTAR-i[š ANA MUŠ Hed(ammu IGI-anda)] / NÍ.TE. MEŠ *nekumanta ša-ra-a<sup>1</sup>* (var. *pa-ra-a*) [(*ep̄ta*) ...] “*IŠTAR* exposed (lit. held up, var. held out) her nude body [before the serpent *Ĥedammu*]” KUB 33.86 ii 9-10 (*Ĥedammu* myth, NS), w. dupl. KUB 36.56 iii? 5-6, ed. StBoT 14:54f. (“emporhielt”), tr. *Hittite Myths* 54 §12.2; GÚ UGU *lē ep̄ti karū kuwapi* mPU.LUGAL-aš BA.ÚŠ *zik=ma GÚ UGU IŠBAT* “Do not hold up your neck (i.e., be willful)! Formerly, when PU.LUGAL died, you held up your neck” KBo 4.14 iii 39-40 (treaty, Tudḫ. IV(?)), ed. Stefanini, *AANL* 20:46, tr. Meriggi, *WZKM* 58:87 □ for the historical setting of this document see Singer, *ZA* 75:100-123; *n=ašta* DUG *išnūr[eš k]ueaz* (sic) *IŠTU GAD DINGIR-LIM kariyanteš n=at PĀNI LÚ EN É-TIM ša-ra-a appanzi nu* DUG *išnuruš aušzi* “They hold up before the ‘owner of the house’ the linen cloth of the deity with which the kneading troughs had been covered; he looks at the kneading troughs ((to see) whether the leftovers have risen)” KBo 15.33 ii 32-34 (rit. for dU of Kuliwišna, MH/MS), ed. Glocker, *Kuliwišna* 66-69; LÚ GIBANŠUR *tūwaz ša-ra-a ep̄zi* “The waiter held (it, i.e., the *kaluḫit*) up at a distance” KBo 30.54 i 8-9 (*ANDAḤŠUM*-fest., OH/NS); LÚ GIBANŠUR-aš [KUS<sup>k</sup>] *alūḫ[at] / [tūwaz š]a-ra-a ep̄zi* KBo 34.159 obv. 8-9 (fest., MS); *ta LUGAL-waš LÚ ḫinkulaš paizzi ta NINDA.GUR<sub>4</sub>.RA ša-ra-a ep̄zi t=an paršiya n=an=kan ANA(?)* GIBANŠUR *katta d[āi]* “The *ḫinkulaš*-man of the king goes and holds up a thick bread, breaks it, and l[ays] it down on the table” KUB 2.7 ii 8-12 (fest. of haste, OH/NS), ed. Nakamura, *Nuntarrijašha*-150f.; cf. *ša-ra-a appātar* KBo 15.25 obv. 11, 24 (MH/NS); UGU *appatar* KUB 24.5 obv. 5, 28 (NH), KUB 9.13:14 (NH); ŠA MUŠEN=*ya=(var. + an=)za=kan memian p[(eran)] ša-ra-a lē ep̄ti* (var. *ep̄ši*) “Do not take a bird oracle (about it) beforehand for yourself” or



“Do not use a bird oracle as an excuse (lit. do not hold up the word of a bird in front of yourself)” KBo 4.3 + KBo 19.64 ii 13-14 (Kup., Murš. II), w. dupls. KBo 5.13 iii 18-19, KUB 6.41 iii 37, ed. SV 1:126f. (“hole(?) auch kein Vogelorakel ein(?)”), tr. DiplTexts<sup>2</sup> 78 (“You shall not first take a bird oracle about it”); cf. ŠA MUŠEN<sup>2</sup>ma=za=kan uttar peran š[a-ra-a] / [lē kuit]ki ēpti KUB 21.1 ii 73-74 (Alakš., Muw. II), ed. SV 2:64f., tr. DiplTexts<sup>2</sup> 89; [n=at] / peran ša-ra-a ēpdu n=at [MAḪAR dUTU-ŠI uppau]” KUB 13.1 iv (8-)9 (BĒL MADGALTI instr., MH/MS), ed. StMed 14:179f.:304 (“porti la cosa alla luce”), translit. Dienstanw. 62, StMed 14:277 iv 23-24.

**b'** “to claim(?)”: nu=šmaš=kan kui<sup>1</sup>n<sup>1</sup> arkam~man ša-ra-a ēpmi n=an ANA dIŠTAR<sup>URU</sup>Ša[m]uḫa GAŠAN=YA pē ḫarkanzi “Whatever tribute I claim(?) from them (i.e., from the sons to whom he gave conquered lands), they shall present it to IŠTAR of Šamuḫa, my lady” KUB 23.127 iii 6-8 (hist., Ḫatt. III), ed. NBr 48f. (“ich ... beanspruche”); cf. HW<sup>2</sup> and HED s.v. *epp-* and cf. in a similar mng. without šarā Bronze Tablet ii 23-24, ed. StBoT Beih. 1:16f.

**11'** š. eš- mid. “to take a seat above, sit down above”: [nu<sup>1</sup>]D Aranzaḫaš TI<sub>8</sub><sup>MUŠEN</sup>-aš GIM-an tar~naš [n=a]š<sup>URU</sup> Aggade andan pait [n]=aš=za KUŠ<sup>1</sup>NA!-DU (text: <sup>URU</sup>Nu-u-a-du) DÜ-at n=aš=za=kan INA GIŠKUN<sub>5</sub> ša-ra-a ešat “The Tigris River took flight like an eagle, and went into the city Aggade. It became a ... and sat down above on a ladder/stair” KUB 17.9 i 14-17 (Gurparanzaḫu and the Tigris River, NH), tr. Landsberger/Güterbock, AfO 12:56 (“setzte sich oben auf das GIŠKUN<sub>5</sub>”).

**12'** w. ed- “to eat up”: našma=kan ÉSAG.ḪI.A kuiški ša-ra-a adān ḫarzi “or if someone has eaten up (the contents of) the storage pits” KUB 13.2 iv 18-19 (BĒL MADGALTI instr., MH/NS), ed. StMed 14:182f. (“o (se) qualcuno ha prelevato cibo dai granai”), Dienstanw. 51 (“Ob ... jemand Speicher aufgezehrt hat”), tr. McMahon, CoS 1:225 (“or eaten (from) the granaries”); although both English (“eat up”) and German (“aufessen, aufzehren”) have idioms using “up” in a non-literal sense, the situation here is complicated by the fact that the ÉSAGs are literally underground; cf. Hoffner, AIHeth 34-37, and see now archaeologically Seeher, SMEA 42:261-301; cf. also šarā šannapilahḫ- also with ÉSAGs (below, 4 d). Furthermore, the usual Hittite equivalent of “eat up” = “eat completely” is *arḫa ed-*.

**13'** š. ḫalzai- “to call up(wards), shout up(wards)” (opp. *kattanda*): U DUMU dIM<sup>MUŠ</sup>Illu~yankaš katta nu ša-ra-a [n]epiši atti=šši ḫalzāiš “And the son of the Stormgod was with the Serpent, and (the son of the Stormgod) called up to heaven, to his father” KBo 3.7 iii 25-28 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:16, 19, tr. LMI 53, Hittite Myths<sup>2</sup> 13; nu=ššan ša-ra-a n[(epi)šas] / [(d)DINGIR<sup>1</sup>.MEŠ-n]aš iyauwa ḫalzāiš “He called iyawa up to the deities of heaven” KUB 39.104 iv 9-10 (rit., NS), w. dupl. KUB 30.34 iv 31-32; dĀlaš ša-ra-a ḫalzīyau[(waš ŠA Labarna)] “Āla of Labarna’s shouting up (i.e., the divine Āla who assists the Labarna to invoke the gods? or “of the calling up of the Labarna”)” KUB 40.108 v 4 (fest. of all the patron deities), w. dupl. KUB 2.1 iv 8-9 (NH), ed. McMahon, AS 25:126f., cf. 110f. □ there may be a relation with the funerary rite of KUB 39.49:20-25 (cf. van den Hout in Hidden Futures 45), for which compare also KUB 30.28 rev. 1-12, w. dupl. KBo 34.80:1-8, ed. HTR 96f.; cf. similar combinations in the neighboring entries *parā ḫantantannaš* (KUB 40.108 v 2) and *šarā appannaš* (KUB 2.1 iv 12); (cf. *šarā* w. *kallišš-* and *mema-* 1 a 23' and 30', below).

**14'** š. ḫan- “to dip up, scoop up, ladle up”: [...]x-az KAŠ.GEŠTIN ša-ra-a ḫāniš[kizzi] “S/he keeps dipping up ‘beer-wine’ from the [...]” KUB 47.62:10 (rit., NS).

**15'** š. ḫandai-: (Because you, gatekeeper, did not see me carrying my spear down from the citadel) mān=wa[=ka]n ša-ra-a=ma kuiš antūwahḫaš ḫandāizzi nu=war=an kuwapi autti “But if some person ...-s up, when/where would you see him?” IBoT 1.36 i 57 (instr. for palace guards, MH/MS), ed. Jakob-Rost, MIO 11:180f. (“Wenn sich aber irgendein Mensch hin aufbegibt”), AS 24:10f. (“if some man should attempt to go up”); possibly active used for middle; for a different usage see HKM 24:53-56 in 3 c, below.

**16'** š. ḫar(k)- “to hold up”: n=at LUGAL-i tapušza aranta nu ŠU.MEŠ-uš ša-ra-a ḫarkanzi “They stand beside the king and hold up their hands” KBo 4.9 i 47-48 (ANDAḪŠUM-fest. for Zababa, OH/NS), ed. Badali/Zinko, Scientia 20:24f., de Martino, Danza 63f.

**17'** š. ḫuek- “to pronounce incantations upwards”: nu=šma<š>=šan ša-ra-a ḫukki<š>kanzi “They will pronounce incantations up into you

## šarā B 1 a 17'

(trees)" KUB 29.1 i 42 (foundation rit., OH/NS), ed. Kellerman, Diss. 12, 26 ("on fera monter des incantations vers vous"), Marazzi, VO 5:150f. ("su di voi").

18' š. *huittiya-* "to pull up, draw up": *mahhan=ma ŠĀ.GAL=ŠUNU zinnanzi n=aš=kan ANA* <sup>GIŠ</sup>*KAK ša-ra-a huittiēzzi* "When (the horses) finish (eating) their fodder, he draws them (i.e., their heads) up to the (tethering) peg" KUB 1.13 i 11-12 (Kikkuli, MH/NS), ed. Hipp.heth. 54f.; *nu* <sup>SIG</sup>*arašan dāi n=an=šan ANA BĒL[Ū]TIM IŠTU ĞİR.MEŠ=ŠUNU kēz kēzzi=yI a<sup>1</sup> ANA SAG.DU=ŠU<NU> ša-ra-a huittiyai* "She takes a woolen band and draws it up over the lords on both sides from their feet to their head(s) (and back down their backs)" KUB 27.67 iii 19-21 (Ambazzi's rit, MH/NS), cf. par. w. correct <sup>SIG</sup>*ašaran* and without *šarā* ibid. ii 15-17, tr. ANET 348; [...] *ša-ra-a huittiyawar IŠTU LUGAL ien[zi]* KBo 21.41 rev. 3-4 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 122, 129; *ša-ra-a huittiyawar dupšahinn= a QĀTAMMA=pat [iēzzi]* ibid. rev. 16 + KUB 29.7 rev. 7 (ritual of Šamuha, MH/MS); *n=aš EGIR SISKUR ša-ra-a(-)huittiyawaš tiyazi n=ašta* <sup>LÚ</sup>*SANGA DINGIR-LAM āpitaz ša-ra-a 7-ŠU huittiyazzi* EN.SÍSKUR = *ya=kan 7-ŠU ša-ra-a huittiyazzi* "He (i.e., the patient) takes care of the ritual of pulling-up. The priest pulls the deity up from the pit seven times and the patient pulls (him) up seven times" KUB 29.4 ii 18-21 (rit., MH/NS), ed. StBoT 46:281 ("evoking upwards"), Schw.Gotht. 16f., tr. Collins, CoS 1:174; *nu=za ANA PĀNI EN=YA kuit ša-ra-a huittiyan harku[n]* "Given the fact that I had pulled up myself before my lord" KUB 19.23 (letter, NH), ed. THeth 16:27f.

19' š. *iya-* mid. "to go up": (When you go to Hayaša, you must not take your brother's women or your sister [sexually], that is not allowed) [(*kē*)] *z=ma=kan INA É.GAL-LĪ=YA ša-ra-a iy[a]ttati* (var. *iyattari*) "And (when) you travel from there (lit. here) up to my palace, (that matter is also not allowed)" KBo 5.3 + KUB 40.35 iii 61 (Huqq., Šupp. I), w. dupl. KBo 19.44 + KBo 22.40 rev. 46, ed. SV 2.128f. (without the join and dupls.), StBoT 5:66, tr. DiplTexts<sup>2</sup> 32; [*mān=at=k*] *an ANA URU.DIDLĪ.Ī.A=KA ša-ra-a iyanta[ri]* / [*n=aš pa*] *hši n=aš išhaššarwahheški* "[When] they (i.e., Hittite troops) go up into your cities, [ca]re for [them] and treat them courteously(?)" KBo 10.12 iii 8-9 (treaty with Aziru of Amurru, Šupp. I), ed. Freydank, MIO

7:363, 370, tr. DiplTexts<sup>2</sup> 39 ("[Because] they will go up to your cities"); cf. KBo 5.9 ii 31-32 (Duppl.); *nu=kan* <sup>LÚ</sup>*UKU.UŠ LÚ QARTAPPU=ya ŠA LÚ.MEŠ* <sup>URU</sup>*Kašga URU-ri ša-ra-a lē iyantari* "Let no warrior or chariot driver of the Kaška go up to the city" KUB 21.29 ii 6-8 (decree relative to people of Tiliura, Hatt. III), ed. González Salazar, AuOr 12:161, 167, tr. Kaškäer 146; ("And however many days are ascertained for it") *n=aš=kan UGU DU-ri EGIR-pa=ia=aš=kan šešuanzi* GAM DU-ri "He (i.e., His Majesty) will go up and he will go back down to sleep" KUB 5.1 i 61 (oracle question, NH), ed. THeth 4:42f., tr. Beal, Ktēma 24:44f.; cf. without *-kan* KUB 22.70 obv. 77, rev. 36 (oracle questions, NH); (I became afraid, and speech became small in my mouth) *nu=mu=kan memiaš tepu kuitki ša-ra-a iyattat* "my speech came up somewhat limited" KBo 4.2 iii 43-44 (Muršili II's Speech Loss), ed. MSpr. 4f., Lebrun, Hethitica 6:104, 109 (obv. 4-5); for *memiya-* as subj. of another verb w. prev. *šarā* cf. [*namma=kan mān IŠTU KUR* <sup>URU</sup>*Hatti kuiški HUL-luš*] *memiaš ŠA BAL ša-ra-a / [išparzazi]* KUB 21.1 ii 58(-59) (Alakš., Muw. II); cf. KBo 5.13 ii 26-27, ed. 1 a 21' c' (*išpart-*), below.

20' š. *iyannai-* "to go up": <sup>m</sup>*Appuš [(I)]ŠME n=aš=za EGIR-pa parna=šša iyann[i]š* <sup>d</sup>*UTU-iš=ma=ššan ša-r[(a-a nep)]iši iyanni<sup>1</sup>š<sup>1</sup>* "Appu heard and went back to his house; but the Sungod went up (in)to heaven" KUB 24.8 ii 10-12 (Appu story, OH/NS), w. dupls. KUB 36.59 i 8-9, KBo 26.84:1-2, ed. StBoT 14:8f., -*šan* mng. 2 e 7; cf. KUB 24.7 iii 61-62; *n=aš=k[(an x) ... š]a-ra-a iyanneš n=aš* <sup>d</sup>*U-ni GAM-an iyanneš* KBo 26.58 iv 42-43 (Ullik., NH), w. dupl. KBo 26.59:28-29, ed. Güterbock, JCS 5:158f.; (w. *awan šarā*) *nu=mu=kan GUD-i GIM-an huittiyauwanzi harpiyahhut* <sup>d</sup>*U-nili=ma=mu awan ša-ra-a iyanni* "Team up with me as with an ox in order to pull (a wagon); go up alongside me in true Stormgod fashion" KUB 6.45 + KUB 30.14 iii 71-73 (Muw. II prayer to <sup>d</sup>*U Pihaššašši*), ed. Singer, MuwPr 24, 42 ("Ascend with me"), tr. ANET 398 ("walk by my side") □ although it has sometimes been claimed (cf. HED A, s.v.) that *awan* never occurs outside of a combination with a second preverb and merely strengthens the latter, in the present combination *awan* seems to relate to the dat. *-mu* "together with me" and the *šarā* to the verb; *nu=kan* <sup>d</sup>*Kumarb[i(š arunazza)] ša-ra-a iyanneš* "Kumarbi came up out of the sea" KBo 26.79:8-9 (myth, NS), w. dupl. KBo 26.109:7, ed. StBoT 14:68f. (as 1313/u + 1378/u).

**21'** š. *išpart-* “to emerge, arise, spring up” — **a'** subj. a human being:  $\text{m}^{\text{la}}\text{h}\text{h}\text{an}=\text{ma}=\text{kan}$  ABA ABI= $\text{YA}$   $\text{m}^{\text{š}}[\text{uppiluliuma}$  LUGAL.G]AL UR.SAG *ša-ra-a išparzašta*  $[\text{nu}=\text{za}=\text{kan}$  ANA  $\text{GI}^{\text{š}}\text{ŠU}$ .A LUGAL-UTTI *eša*[ $t$  ...] “When my grandfather Š[uppiluliuma, Great K]ing, Hero, emerged (lit. arose, sprang up) [and] sa[t] on the seat of kingship” KBo 6.28 obv. 16-17 (edict of Ḫatt. III), cf. Ḫatt. 105; *ša-ra-a=ma*[ $\neq$ wa kui]š *kuiš* LUGAL-uš *išparzazi* “[What]ever king emerges” KUB 31.66 ii 6-7 (dep., NH); *kuišš=ma=kan*  $\hat{\text{z}}$ iladuwa DUMU= $\text{ŠU}$  DUMU.DUMU= $\text{ŠU}$  ŠÀ.BAL.BAL  $[(\hat{\text{z}})]\text{ziladuwa}$  ŠA  $\text{m}^{\text{H}}$ attušili  $\text{P}$ uduḫepa *ša-ra-a išparzazi*  $n=\text{aš}=\text{kan}$  ŠÀ DINGIR.MEŠ ANA  $\text{d}^{\text{I}}$ ŠTAR  $\text{URU}$ Šamu[ $(\text{ha})$ ] *nahhanza ešdu* “Whatever son, grandson, or descendant of Ḫattušili (and) Puduḫepa arises (comes to the throne) in the future, let him be especially reverent among the gods to IŠTAR of Šamuḫa” KUB 1.1 iv 86-89 (Ḫatt. III), w. dupls. KBo 3.6 + Bo 68/76 + Bo 68/85 iv 46-48 (StBoT 24 pl. II), KUB 1.3 iv 8-12, ed. StBoT 24:30f.

**b'** subj. a deity:  $\text{d}^{\text{I}}$ ŠTAR-iš [...] *ša-ra-a išparzašta* KUB 33.108 rt. col. 6-7 (myth frag., NS).

**c'** subj. an utterance:  $\text{KUR-TUM}=\text{ya}=\text{šši}$  *kuit ḫūman n=at=ši ḫūman=pat* *kuit hantezziuš auriuš nu=kan mān* AWAT NĀRĀRI *kuwapi* *ša-ra-a išparzazi* “Concerning the fact that the entire land belongs to him and that as a whole it forms his front line of border posts — if now a call for help arises from somewhere” Bronze Tablet iii 43-45, ed. StBoT Beih. 1:22f., tr. Hoffner in CoS 2:105; *namma=kan mān* IŠTU  $\text{KUR}$   $\text{URU}$ Ḫatti *kuiški idaluš memiyaš* ŠA BAL *ša-ra-a išparzazi* “If then from the land of Ḫatti some evil word of rebellion springs up” KBo 5.13 ii 26-27 (Treaty with Kupanta- $\text{L}$ AMMA, Murš. II), ed. SV 1:124f., tr. DiplTexts<sup>2</sup> 77; cf.  $[\text{n}]\text{ašma}$  INIM BAL UGU *išparzazi* KBo 7.20 ii 6 (treaty frag., NH); cf. w. AWAT LÚ.KÚR KBo 5.4 obv. 18, and KBo 4.7 iii 31-32 (both treaties, Murš. II) □ for a similar usage of *uttar* w. š. *watku-* see below 1 a 60'.

**d'** other subj.: *mān=ma=kan kēdaš* UD.ḪI. A.KAM *markištauwar UL* *kuitki* UGU *išparzai* “If in these days unexpected events (lit. taking (someone) by surprise) will in no way arise” KBo 41.201 ii 3-5 (oracle question, NH).

**22'** š. *īt* (sg.), š. *itten* (pl.) “go up!”: (“If (a guard) steps (there) at random, then the gatekeeper

will angrily say to him”) *naššu=wa=kan* *ša-ra-a it našma=wa=kan katta=ma it* ““Either go up (to the acropolis) or else go down”” IBoT 1.36 i 49-50 (MEŠEDI instr., MH/MS), ed. AS 24:10f.; [...-]x *ša-ra-a INA* KUR. UGU *it* “Go up into the Upper Country [...]” HKM 96 rev. 4 (letter, MH/MS), ed. HBM 300f.; *kinun=ma=kan kēz* KUR-eaz *ša-ra-a itten*  $\text{d}^{\text{U}}$ -aš=(š)maš LUGAL-i *manijahta* “But now, go up from this country, the Stormgod has handed you over to the king” KUB 29.1 i 39-40 (rit., OH/NS), ed. Kellerman, Diss 12, 26 (“Maintenant montez de ce pays!”), Marazzi VO 5:150f., tr. ANET 357, cf. *maniyahh-* 2, 3, *pai-* A;  $[\text{n}]\text{u}=\text{šši}$  *peran* *ša-ra-a KASKAL-ši itten* “Go up before him on the road” KUB 23.77:18 (treaty w. Kaška, MH/MS), tr. Kaššäer 119 □ the *peran* is postpos. governing the -*ši*, while the *ša-ra-a* is a preverb; cf. 1 a 33' (*pai-*), below.

**23'** š. *kallišš-* “to call up”:  $\text{d}^{\text{I}}$ In $\text{la}$ raš= $\text{a}=\text{z}$  *unut-tat n=ašta*  $\text{MU}^{\text{š}}$ Illuyanka $[\text{n}]$  *hantešnaz* *ša-ra-a kal-lišta* “Inara dressed herself up and called the Serpent up out of the hole (in the ground)” KUB 17.5 i 4-6 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:13, 18, tr. LMI 51, Hittite Myths<sup>2</sup> 12; cf. *šarā* w. *halzai-* 1 a 13', above and *mema-* 1 a 30', below.

**24'** š. *karp-* “to lift up”: *nu mahhan* *kī ḫūman ḫandānzi* *nu*  $\text{GI}^{\text{š}}$ BANŠUR.ḪI.A *ša-ra-a karpanzi* *n=at=kan* KÁ.GAL-TIM ŠA  $\text{URU}$ Tawiniya *katta pēdanzi* “And when they arrange all this, they lift up tables and carry them down to the Tawiniya Gate” KUB 15.31 i 12-14 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:150f., cf. scenes on the Inandik vase, T.Özgiüç, TTKYayın V/43:94-95, Fig. 64 nos. 28, 29; *nu* DINGIR-LUM *ša-ra-a karpanzi n=an* INA É DINGIR-LIM *arḫa pedanzi* “They lift up (the statue of) the deity and carry it home to the temple (from the *ḫuwaši* stone, where it had been entertained)” KUB 17.35 iii 15-16 (cult inv., NH), ed. Carter, Diss. 130, 143.

**25'** š. *kašdupai-* “to spoon/ladle? up”: *namma=kan* LĀL Ī.GIŠ= $\text{ya}$  *ša-ra-a kašdupaiuzzi* *n=at=šan ḫuprušhiya peššiyazzi* “Next s/he spoons/ladles(?) up honey and vegetable oil and drops them on/in the *ḫuprušhi*” KUB 15.42 iii 9-11 (rit., MH/NS); cf. KBo 23.46 rev. 9; [...] *šer papparšzi* *šer=a=š[šan ...]* / [...] *š[ara-ra-a kašdupanda šer ...]* “He/she sprinkles [...] on top; and on top [he/she ...-s ...] The things which had been *kašdupai*-ed (spooned/ladled?) up [he/she ...-s] on top” KBo 12.122:8-9 (rit. frag., NS).

## šarā B 1 a 26'

## šarā B 1 a 35'

26' š. *lahḫiyai-* “to go up (against someone) on a campaign”: *mānn=a=šši* LUGAL KUR URU<sup>U</sup>Ḫatti *ša-ra-a lahḫiyaizzi* “And if the king of Ḫatti goes up against him on a campaign” Bronze Tablet i 62 (no parallel to this line in KBo 4.10), ed. StBoT Beih. 1:12f. (“gegen die(se) hinauf zu Felde zieht”); this passage should be added to CHD *lahḫiyai-* (p. 9) as a unique ex. w. prev. *šarā*.

27' š. *leššai-* “to gather up(wards)”: (He digs) EGIR-ŠU=*ma=za* GIŠ<sup>S</sup>*šatta* GIŠ<sup>S</sup>MAR GIŠ<sup>S</sup>*hūpparann=**a dāi nu=kan ša-ra-a lišaiizzi* “Afterwards he takes a *šatta*, a spade and a *hūppara*-vessel, and he gathers up (the loose soil, stones, etc. from the holes)” KUB 15.31 ii 13-15 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:156f., cf. *leššai-* b.

28' š. *lukke-* “to ignite”: [... š]a-ra-a *lukit* Bo 6405 ii 8 (rit. of Allaiturahi), translit. ChS 1/5:172, Haas/Thiel, AOAT 31:292 □ an idiomatic usage (see below 4) for š. *lukke-* “to burn up” is possible as well.

29' š. *manninkuwahḫ-* “to make reach up to”: see KBo 32.14 rev. 42 (myth, MH/MS) in bil. sec. above.

30' š. *mema-* “to speak up(wards)” (opp. of *kattanda*); cf. *šarā* w. *ḫalzai-* (1 a 13') and *kallišš-* (1 a 23') above: (In a funerary ritual:) *nu=kan šuh[h]az kattanda 6-ŠU memai ša-ra-a=kan 6-ŠU mem[ai]* “(one) speaks six times down from a roof, and (another) speaks (back) up (to him) six times” KUB 30.28 rev. 8-9 (rit. for Ḫamrišḫara, pre-NS), ed. HTR 96f.; cf. w. *kattan šarā*, 1 c 4' b', below.

31' š. *nai-* “to turn upward”: *pattar=ma* IGI. ḪI.A-wa *ša-ra-a nāi* “But the basket she turns holes (lit. eyes) upward” KUB 9.6 i 3-4 (rit., MH/NS), translit. Otten, LTU 37, see *nai-* 1 a 8', 2 b 3', and cf. 1 b; for turning the horn of the moon upward to heaven KUB 29.11 ii 9 see *nai-* 2 c 2'; for KBo 30.61 rev.? 3-4 (fest. frag.) see š. *šakniya-* 1 a 42'. For a different usage see 2 m, below.

32' š. *ninink-* “to get moving up(wards)”: obj. workers, cattle, sheep and equids: [(*n=a*)*t=kan URU-ri*] *ša-ra-a nininkan[du]* “Let them move the[m] up [into the city]” KUB 13.1 i (21-)22 (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 40.57 i 6, ed. StMed. 14:76f., THeth 20:255 n. 966, tr. McMahon, CoS 1:222, cf. *ninink-* 2 a 2'.

33' š. *pai-* “to go up”: *nu INA* URU<sup>U</sup>*Zippašna pāun nu=kan* URU<sup>U</sup>*Zippašnan* GE<sub>6</sub>-*az=pat ša-ra-a pāun* “I went to Zippašna and I went up Zippašna that same night” KBo 10.2 ii 48-50 (annals, Ḫatt. I/NS), ed. StMed 12:62f., *Imparati*, SCO 14:50f. (Akk. verb — probably a form of *elû* — is in lacuna in KBo 10.1 obv. 47-48); *mān* L<sup>U</sup>*UBĀRUM=ma kuedani uizzi* [(*n=aš mān*) *INA*] É.DINGIR-LIM *ša-ra-a pāuwaš* “If a foreigner comes to someone, and if he is entitled to go up t[o] the temple (lit. he is one of going up)” KUB 13.5 ii 11-12 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 40.63 i 17, ed. Süel, Direktif Metni 34f.; *nu=kan INA* HUR.SAG<sup>A</sup>[*rinn*]*landa* GÌR-it *ša-ra-a pāun* “I went up onto Mt. Arinnanda on foot” KUB 14.16 iii 13-14, ed. AM 54f. iii 44; *man=kan* HUR.SAG<sup>A</sup>*Teḫšinan ša[-ra-a] pāun* “I would have gone u[p] Mt. Teḫšina” KUB 19.37 iii 49, ed. AM 176f.; cf. also ibid. iii 52-53, ed. AM 178f.; *nu=kan LUGAL-uš šuhḫi ša-ra-a paizzi* “The king goes up to the roof” KUB 6.45 i 9 (prayer to Teššub of Kummanni, Muw. II), ed. Singer, MuwPr 7, 31; (When Anu finished speaking) *n=aš=šan ša-ra-a AN-ši p[ait]* “he fl[ew] (lit. went) up to heaven” KUB 33.120 i 37 (Song of Kumarbi, NH), ed. Kum. \*3, 7, tr. Hittite Myths<sup>2</sup> 43, LMI 130; LUGAL-uš=*šan* / [*ḫalm*]*aššuitti ša-ra-a paizzi* “The king goes up onto the throne dais” VS 28.10 i 8-9; cf. *pai-* A 1 e 4'-5', j 25'-26'; cf. also 1 a 22'.

34' š. *paddai-* “to dig up”: *daganzipušš=a ša-ra-a paddānz[i]* “They dig up the dirt floors (lit. grounds)” KBo 24.93 iii 19 (fest. frag., NS), ed. *padda-* A 1 a, THeth 12:31f.; *taknaz=kan kuit ša-ra-a padd[ait n=at=kan ābiya anda] peššiškizzi nu kiššan mema* l' “What she [has] dug up from the earth, she throws [into the pit] and says as follows”: KUB 17.27 ii 6-7 (rit., MH?/NS), tr. ANET 347 (differently); [...] / *ša-ra-a paddāi* KUB 59.59 iii 8-9 (rit. frag.).

35' š. *pē ḫar-* “to deliver up into”: *IŠTU NINDA KAŠ.GEŠTIN INA* É.DINGIR-LIM *ḫūman ša-ra-a pē ḫarten* “Deliver everything up into the temple including the bread (and) beer(-)wine” KUB 13.4 i 60 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f. (“Of the bread, beer, (and) wine carry everything up into the temple”), AlHeth 218 (“keep everything in readiness up in the temple”), Süel, Direktif Metni 32f. (“tapınakta ... sununuz”), tr. McMahon, CoS 1:218 (“keep all ... up in the temple”).

**36'** š. *pēhute-* “to lead up”: <sup>m</sup>DUMU-MAḪ. LÍL!*-in pararahḫiš ša[-ra]-[a] URU-ya pēhute[t]* “He chased DUMU-MAḪ.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, cf. *para-rahḫ-*; *nu=kan LÚ.MEŠ IGI.NU.GÁL.ḪI.A ḫūmanteš URUŠapinuwa ša-ra-a pēhuter* “They led all the blind men up to Šapinuwa” HKM 58:6-7 (letter, MH/MS), ed. HBM 230f.; cf. HKM 24:50, ed. HBM 158-63; *BĒLI=NI=wa=naš lē ḫarnikti nu=wa=naš=za B[(ĒLI)]=NI ĪR-anni dā nu=wa=naš=kan URUHattuši ša-ra-a pēhute* “Our lord, do not destroy us! Take us, our lord, into your service and lead us up to Ḫattuša” KUB 14.16 iii 17-18 (ann., Murš. II), w. dupl. KUB 14.15 iii 47-48, ed. AM 56f.; cf. KBo 5.4 rev. 51 (Targ.).

**37'** š. *penna-* “to drive up”: [*nu=kan m*]aḫḫan *ABU=YA wa[lh]uwar aušzi [nu=kan INA] URUTu~wanuwa ša-r[a]-a pennai* “[And w]hen my father saw the a[tt]ack, he drove up [to] the city Tuwanuwa (hist. pres.)” KBo 14.3 iv 39-40 (DŠ), ed. Güterbock, JCS 10:77; *aši=ma UR.SA[G]Ari]nnandaš mekki nakkiš ... namma=aš me[k]ki parkuš warḫuišš=aš nam~ma=aš NA<sub>4</sub>pērunanz[(a nu=kan I)]ŠTU ANŠE.KUR. RA.MEŠ ša-ra-a pennumanzi UL kišat (var. DŪ-ri)* “That Mt. Arinnanda is very steep ... furthermore, it is very high, it is densely forested, and furthermore it is rocky. Driving up with chariots (lit. horses) was impossible” KUB 14.16 iii 7-10, w. dupl. KUB 14.15 iii 39-41, ed. AM 54f.; *nu=kan IŠTU [(ANŠE.KUR.R)]A. MEŠ kuit ša-ra-a pennumanzi UL kišat* KUB 14.16 iii 11-12, w. dupl. KUB 14.15 iii 42-43, ed. AM 54f.; [<sup>d</sup>UT]U *BĒL=YA kī GIŠ-ru maḫḫan waš[ān] / [n=at maḫḫ]an ša-ra-a GIŠtarša penniyan ḫar[zi]* “[O Su]ngod, my lord, just as this tree is cover[ed and ju]st as [it] has driven up shoots(?)” KUB 12.58 iv 17-18 (Tunnawi’s rit., NH), ed. Tunn. 22f.

**38'** š. *pippa-* “to turn over (upon/on top of)”: [... š]aštan *ša-ra-a pippanzi* “They turn over the bedding” KBo 24.26 overrun from the obv. written between iii 18 and 19 (festival fragment, MS); *nu=d’du=ššan idalu~watar kuiš ša-ra-a pippaš* “Who turned evil over 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 (TU<sub>7</sub> pittalwan) from the pot and places it in front

of the priest”) *n=ašta UZU<sup>1</sup> ša-ra-a pippai n=at=šan katta ANA DUGDÍLIM.GAL MUŠEN ḫand[aizzi]* “He turns animal fat over (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. (“stülpt sie [hoc]h”); for the idiom (<sup>TUG</sup>)šeknun *šarā pippa-* (a gesture with legal implications) see *pippa-* 2, *šeknu-* j and Prechel, FsPopko 281.

**39'** š. *peda-* “to carry up”: (The guards give the spears which they are holding to the *šalašḫa*-man of the chair; when the light cart returns home, the *šalašḫa*-man gives the spears to the gatekeeper) *n=at=kan Ḫilamni ša-ra-a pēdai* “and he carries them up to the portico” IBoT 1.36 iii 62 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:30f.; *n=at išpantaz ša-ra-a šuḫḫa pēdai* “At night he carries them (sc. a spindle whorl and the stem of a reed) up to the roof” KUB 7.1 ii 18-19 (Wattiti’s rit., NH), ed. Kronasser, Die Sprache 7:149, 151; <sup>n</sup>ninattanniuš=*ma=kan TUR.TUR-TIM GIŠ-ruī ša-ra-a pēdanzi* “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. <sup>n</sup>ninattanni- a; cf. *peda-* B 1 a 1’ b’ 21’.

**40'** š. *pittenu-* “to whisk (something) up and away”: [... LÚ.M]EŠKISAL.LUḪ *ša-ra-a pitten[u-...]* KUB 16.6:9 (oracle question, NH).

**41'** š. *šai-/šiyē/a-* — **a'** “to thrust/send up branches”: <sup>GIŠ</sup>GESTIN=*wa maḫḫan katta šurkuš ša-ra-a=ma=wa GIŠmaḫluš šīyaizzi LUGAL-š=a MUNUS.LUGAL-š=a katta šurkuš katta=ma (dupl. ša-ra-a[=ma]) GIŠmaḫluš šīyandu* “Just as the grapevine sends down roots and sends up shoots/branches, so may the king and queen send down roots and send down (var. better: up) shoots/branches” KUB 29.1 iv 13-16 (foundation rit., OH/NS), w. dupl. Bo 3612 iv 1, ed. Kellerman, Diss. 19, 31, Marazzi, VO 5:160f., cf. (<sup>GIŠ</sup>)maḫla-b, šāi- B 6.

**b'** “to put headgear up on”: (“A palace servant gives garlands of *anu*-plant to the chief of the palace servants”) *n=at LUGAL-i MUNUS.LUGAL=ya ša-*

*ra-a* ANA DUMU.MEŠ LUGAL=*ya*=ššan šiyanzi “and they put them up on (the heads of) the king, the queen, and on the royal princes” KUB 2.3 ii 48-50 (KILAM fest., OH/NS), translit. StBoT 28:65, cf. StBoT 27:79.

42' š. šakniya- “to anoint upwards(?)”: [...] / ša-*ra-a* Ī-*anzi* [...] KBo 30.61 rev.? 3-4 (fest. frag., MS), translit. DBH 2:86; cf. šakniya- b; or is this *ni-an-zi* from *nai-*, so Wegner, ChS I/3-1:145 (only translit.)?, cf. 1 a 31', above.

43' š. šakuwai-/šakuwaya- “to look up(wards)”: (“O Sungoddess of the Earth, we keep taking this ma[ttter ... ]”) *kī É-er kuwat tuḥhaitt[...]* ša-*ra-a nepiši kuwat šakueškiz[zi]* “Why does this house gasp? Why does it(?) continually look up to heaven (for help?)?” KUB 7.41 obv. 10-11 (rit., MH/MS or early NS), ed. Otten, ZA 54:116f., šakuwai- C 2 a.

44' š. šakuniya- “to well/bubble up”: *zik=kan mahḥan šaku<n>iš* GE<sub>6</sub>-*az* KI-*az* purut EGIR ša-*ra-a šakunieškiši* “As you, O spring, keep welling up mud back from the Dark Earth, (in the same way remove evil uncleanness from the limbs of this person, the patient)” KUB 12.58 i 12-13 (Tunnawi's rit, NH), ed. Tunn. 6-9 i 36-37, for further context see *mudai-* 2 and šak(k)uni- A/šakuniya- A.

45' š. šalai-, šaliya- “to drag up”: (The bear-men go to the pond) *n=ašta* UDU.ḪI.A-*uš luliyaz [š]a-ra-a šaliyanzi* “and drag the sheep up from the pond” KUB 58.14 rev. left col. 23-24 (OH/NS); cf. šallannai- /šalai- C/šaliya- d.

46' š. šunna- “to fill up”: (“[He] picks [up] a silver libation vessel and libates three times before the šura-s and three times before the stones š”) UGULA LÚ.MEŠ GIŠBANŠUR *kaluḥit* (var. *kaluḥat*) ša-*ra-a šunnai* LÚGUDU<sub>12</sub> QĀTAMMA šipanti LÚ GIŠBANŠUR *kaluḥat ša-ra-a šunnai* LÚGUDU<sub>12</sub> QĀTAMMA šipanti “The overseer of the table men fills up a (leather) *kaluḥat*, the GUDU<sub>12</sub>-priest libates in the same way, the table man fills up a *kaluḥat*, and the GUDU<sub>12</sub>-priest libates in the same way” KBo 30.54 i 5-8 (autumn fest.), w. dupl. ABoT 13 vi 11-15; cf. KBo 10.2 i 20-21 above, bil. sec.; cf. also KUB 8.80 ii 15. □ the usage of š. šunna- could also be listed as idiomatic under 4.

47' š. dā- — a' “to take up, pick up”: *ta āppa ša-ra-a / [(dāi)] nu* LUGAL-*un šuppiya[ḥhi]* “He

picks up (the pine cone) again (from the water) and sanctifies the king (with it)” KUB 34.123 i 10-11 + KBo 21.25 i 40-41 (rit., OH/MS), w. dupl. KBo 17.11 i 24 + KBo 30.29:3-4 (OS), ed. StBoT 12:14f., for the dupl. cf. StBoT 25:65, Alp, Tempel 210f.; EGIR-*az=ma=za* LÚ.KÚR URU *Gašgaš* GIŠTUKUL *dān namma ša-ra-a dāš* “But behind (my back) the Kaškaean enemy took up (his) weapon once again” KUB 19.10 i 16-17 (DŠ frag. 13), ed. Güterbock, JCS 10:65; [(*ag*)]*gatiuš=ma=wa kuiē[š išpariškimi] / [(a)]pāš=ma*(var. + =*war*)= *aš ša-ra-a d[āi (nu=war=aš=kan) ĪD-i anda] / išḫūwaiškiZZi* “He takes up the hunting nets that I (the hunter) spread and casts them [into the river]” KBo 10.47c i 24-26 (Gilg., NH), w. dupl. KUB 8.56:12-14, rest. from KBo 10.47c i 17, w. dupl. KUB 8.56:4-5, both translit. Myths 123, tr. Beckman, in Foster, Gilg. 158; (“The river carried them (the children) to the sea in the land of Zalpuwa”) [DING]IR.DIDLI-š=*a* DUMU.MEŠ-*uš* A.AB.BA-*az ša-ra-a dāer* “And the deities took the children up from the sea (and raised them)” KBo 22.2 obv. 4-5 (Zalpa tale, OS), ed. StBoT 17:6f.; (“I went to Zalpa and destroyed it”) *nu=šši* DINGIR.MEŠ=*ŠU ša-ra-a dahḥun* “and I took up its gods. (I gave three MADNANU-chariots to the Sungoddess of Arinna)” KBo 10.2 i 10 (ann., Ḫatt. I/NS), ed. StMed 12:32f., Imparati, SCO 14:44f.; cf. ibid. iii 4-5; (“I destroyed these lands”) *āššu=ma=šši ša-ra-a dahḥun* “I took up their (lit. its) goods (and filled up my house with goods)” KBo 10.2 i 19-20, ed. StMed 12:36f.; cf. ibid. iii 8-9.

b' “to take (control) over”: (The Hittite king writes to the Assyrian king: “You approached the east and made Mt. [...] your boundary; you approached the west”) *nu=za ŠA* mŠuppiluliuma GIŠTUKUL *tarḥan[duš] ŠA* DINGIR-LIM *arkam~ manaš* URU.DIDLI.ḪI.A *ša-ra-a datta* “and you took over the cities of the god's tribute, (those formerly) vanquished (by) the weapon of Šuppiluliuma; (now what more will you write?)” KBo 18.24 iv 7-9 (letter, NH), ed. Heinhold-Krahmer, AfO 35:100, THeth 16:242f. (both reading *tarḥan* as complete).

c' “to elevate politically”: *nu=mu ABU=YA* DUMU-*an ša-ra-a dāš nu=mu ANA* DINGIR-LIM ĪR-*anni pešta* “Then my father took me up (as) a child and gave me to the goddess for service” KBo 3.6 i 15-16 (Apology of Ḫatt. III), ed. StBoT 24:4f. i 17-18; (Since at this time my brother had no son

qualified to succeed [(*nu* <sup>m</sup>U)]*r*ḫi-<sup>d</sup>U-*an* DUMU<sup>M</sup>[<sup>UNUS</sup>(EŠERTI)] *ša-ra-<sup>l</sup>a<sup>1</sup> dahḫu*[*n* (*n*≠*an* I)N(A KUR<sup>URU</sup>KŪ.BABBAR-*ti*)] EN-*anni* [(*t*)*ittanunun*] “I took up Urḫi-Teššub, the son of a secondary wife, and i[n]stalled him in rulership in Ḫatti” KUB 19.64 i 13-15 (Apology of Ḫatt. III), w. dupl. 1194/v:10-11 (StBoT 24 Taf. IV) + KUB 19.68 iii 2-3 + KUB 19.65 iii 2-3, ed. StBoT 24:20f.

48' š. *dai*- “to place up on”: (The Stormgod has handed you [trees] over to the king) *nu*≠*šaš*≠*šan* *ša-ra-a* KIN-*ti tianzi šumašš*≠*a šer ḫūinuzzi* “and they will place the symbols of rule(?) on you, and he (i.e., the king) will make you run (across) above (as rafters), (and they will pronounce spells up into you)” KUB 29.1 i 40-41 (foundation rit., OH/NS), ed. (differently) Kellerman, Diss. 12, 26, Marazzi, VO 5:150f. □ KIN-*ti* probably = *aniyatti* “regalia” a collective in -*i* rather than a loc.; even interpreting KIN-*ti* as collective acc., one could translate *aniyatti* as “equipment (for harvesting the timber)” here.

49' š. *tamašš*- “to press, push up”: *nu*≠*za* URUDUŠŪ.A [... š]*a-ra-a tamāšdu* “Let him/her push up(?) [...] the chair” KUB 33.66 i 15-16 (OH/MS), ed. Groddek, ZA 89:37, 39 (“Und [den] Stuhl [...] hinauf bedränge er!”); because of the length of line 16 there may have been two sentences here.

50' š. *tarna*- “to let (come/go) up”: (Ḫimuili of Tapikka wrote to the king:) 100 ÉRIN.MEŠ GIBIL≠*wa*≠*kan* INA<sup>URU</sup>*Gašipura ša-ra-a tarnahḫun* “I have let 100 new troops (go) up to Gašipura” HKM 31:5-7 (MH/MS), ed. HBM 174f. (“habe ich nach Gašipura hinauf gelassen”); cf. HKM 36:32-33, HKM 45:16-17 (*šarā tarnaddu*); cf. HKM 43:3 below, 1 a 55' (s.v. *uwate*-); (If ...,) *nu*≠*za*≠*kan* URU-*ri ša-ra-a apūn tarnai* “and (if) he lets that (person) (come) up into his city” KUB 23.72 obv. 34 (Mita, MH/MS), ed. Catsanicos, GsNeu (forthcoming), tr. Gurney, AAA 28:34, Beckman, DiplTexts<sup>2</sup> 162; cf. *nu*≠*wa* URUDU<sup>URU</sup>*zakkiuš karpdu nu*≠*wa*≠*kan* MUNUS ŠU.GI *ša-ra-a tarnal<sup>u</sup>1* “Let him lift the bolts and allow the Old Woman (to come) up” KUB 34.45 + KBo 16.63 obv. 9 (dep., MS), ed. StBoT 4:50f.; cf. KUB 13.1 i 27-28; *n*≠*aš*≠*kan* (var. *nu*≠*ššan*) *ša-ra-a* (var. UGU) *tarni* “And let them (i.e., netherworld deities) come up” KBo 10.45 i 45 (rit. for infernal deities, MH/NS), w. dupl. KUB 41.8 i 27 (NS), ed. Otten, ZA 54:120f.

51' š. *taškupai*- “to raise a cry”: [...]*šan ša-ra-a taškupi*[*škitten*...] “Raise a cry (and send messengers to me)” KUB 31.105:20 (treaty, MH/MS), tr. Kaškäer 139 (“empor Geschr[ei(?)”).

52' š. *tiya*- “to stand/get up, arise, step up” (see also 4 i, below) — *a'* literal “to stand/get up, arise”: LUGAL-*uš* MUNUS.LUGAL-*ašš*≠*a ša-ra-a tienzi* “The king and queen stand up” KBo 17.74 i 19 (thunder fest., OH/MS), ed. StBoT 12:12f.; *n*≠*e ša-ra-a ti<sup>l</sup>ēn<sup>zi</sup> nu āppa tienzi n*≠*e aranda* “They stand up, step back, and (then) they remain standing” KBo 20.12 i 6 (OS), w. dupl. KBo 17.74 i 5 + ABoT 9 i 6 (OH/MS), ed. StBoT 12:10f.; *nu*<sup>LŪ</sup>SAGL.A *kuiš ḫašši tapuša paršnan ḫarzi t*≠*aš ša-ra-a tiyazi* “The cupbearer who has been squatting next to the brazier, stands up” KUB 25.1 vi 11-14 (ANDAḪŠUM-fest., NS), ed. Badalì/Zinko, Scientia 20:98f.; LUGAL-*uš* 1 NINDA.GUR<sub>4</sub>.RA *paršiya š* *ašeššar ša-ra-a tianzi* “The king breaks one thick loaf. The assembly stands up” KUB 11.13 v 24-25 (ANDAḪŠUM-fest., NS); *šumeš*≠*a*≠*šši peran ša-ra-[-a tiy]atteni* “You shall rise up before him (to oppose him)” KUB 13.27 obv. 16 + KUB 23.77:5 (Kaška treaty, MH/MS), tr. Kaškäer 118; <sup>d</sup>IŠTAR-*iš*≠*kan* [(*w*)*alliw*(*alliyaš tiyat nu AN*)]A ŠEŠ≠ŠŪ (var. 2 A[*THUTI*≠Š]U) *peran ša-ra-a tiyat* (var. *uiyat*) “And boldly(?) IŠTAR took a stand, and before her brother (var. two b[rothers]) she stood up (var. sent)” KUB 33.92 iv 10-11 (Song of Ullik., NH), w. dupl. KUB 33.113 i 7-9 + KUB 36.12 i 20-22, ed. Güterbock, JCS 6:10-13 w. nn. d and 19, cf. š. *uiya*-, below, 1 a 56'.

*b* “to step up”: MUNUS.LUGAL≠*šan* GİŠDAG-*ti ša-ra-a tiēzzi* “The queen steps up onto the dais” KUB 27.69 ii 20-21 (fest. of the month, NS) □ the -*šan* is due to the GİŠDAG-*ti*.

*c'* “to set out”: <sup>m</sup>Aziraš≠*ma* LUGAL K[UR]<sup>U</sup>[<sup>RU</sup>Amurr]i IŠT[U ZA]G<sup>l</sup>ŠA<sup>l</sup> [KU]R<sup>URU</sup>Mizri *ša-ra-a tiyat n*[≠*aš*≠*za AN*]A<sup>d</sup>UTU≠ŠI LU[GAL KUR<sup>URU</sup>Ḫ]atti İR-*naḫtat* “Aziru, king of Amurru set out from the borderlands of Egypt and subjugated [himself t]o My Majesty, ki[ng of Ḫ]atti” KBo 10.12 i 18-19 (Aziru treaty, Šupp. I), ed. Freydank, MIO 7:359f., 367 (“machte sich von der [Gren]ze ... auf”), tr. DiplTexts<sup>2</sup> 37 (“came up from the gate of Egyptian territory”); *mān* KUR-TUM *kuitki našma*<sup>LŪ</sup>MUNNABTUM *ša-ra-a tiēzzi n*≠*at* INA KUR<sup>URU</sup>Ḫatti *iyattari* “If any land or fugitive sets out and comes to the Land of Ḫatti” KBo 5.9 iii 12-14

## šarā B 1 a 52' c'

## šara B 1 a 55'

(Duppl., NH), ed. SV 1:20f. (“Wenn irgendein Land oder ein Flüchtling sich aufmacht”), tr. DiplTexts<sup>2</sup> 62 (“If some population or fugitive sets out”); *nu=wa ša-ra-a tīya nu=wa INA KUR Ḫatti arḫa it* “Set out and go off to the land of Ḫatti” KUB 14.3 iii 64-65 (Tawagalawa letter, NH), ed. AU 14f. (“mach dich auf”).

**53'** š. *tittanu-* (see also 4 j, below) — **a'** “to erect”: *n=at ša-ra-a tittanuandu* “Let them erect it (i.e., an old stela which has fallen down)” KUB 13.2 iii 2 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:144f., Dienstanw. 46, tr. McMahon, CoS 1:224.

**b'** “to make (someone(?)) stand up”: *mān[=an wemi]yaši n=an QĀTI<sup>HL.A</sup>=ŠU GĪR.ḪI.A=ŠU šiyā n=aš* (error for *n=an*) *ša-r[a-a] tittanut* “When you [fi]nd [him], sting him on his hands (and) feet and make him(!) stand up” KUB 33.5 ii 5-7 (Tel. myth, version 2, OH/MS), ed. Mazoyer, Tēlipinu 54, 81, translit. Myth. 39f., tr. Hittite Myths<sup>2</sup> 18 □ alternatively without ! “make them stand up” with the “them” referring to the hands and feet, indicating that they should start moving almost against Telipinu’s will.

**c'** to put up on/in: *takku* <sup>GIŠ!</sup>APIN-*an LÚ ELLUM kuiški tāi[ēzzi (išḫāš=šī<sup>l</sup>š=an<sup>l</sup> wem)iezzī x=ŠU(?)* <sup>GIŠ</sup>*appalašša<sup>f</sup>š<sup>l</sup> ša-ra-a tittanuzzi t[(a G)UD.ḪI.(I<sup>A</sup>-it x)...]* “If some free man steals a plow, and its owner finds it, (the owner) shall put [his ...] up on/in the *appalašša-*, and he shall [pull?] with the oxen (or: the m[an shall die] with the oxen)” KBo 6.14 i 11-12 (Laws §121, OH/NS), w. dupl. KUB 29.25:8-9 (OS), ed. LH 110f., cf. Güterbock, JCS 15:70, JCS 16:18, 23 (x cannot be a, but perhaps *ḫ[u-it-ti-ia-zī]* or *L[Ú-aš a-ki]*) □ GUD.ḪI.A-it = comitative inst., apparently some sort of humiliation may have been intended (cf. KBo 10.2 iii 41-42), if not execution as in Law § 166, cf. LH 203 comments. Since the nature of <sup>GIŠ</sup>*appalašša-* is unknown, the true sense of š. is difficult to determine.

**54'** š. *uwa-* “to come up” — **a'** in general: (Ḫattušili I says regarding his son:) [*mān=aš aššuš*] *n=ašta ša-ra-a ui[škit]taru mā[n=ma=aš pugga]nza tīēzzi ... n=aš=kan ša-ra-a lē ui<sup>l</sup>šklitta n[=aš É-ri=ši ēš]du* “[If he behaves himself,] let him come up (to the palace) regularly. But if he misbehaves, ... let him stop coming up. Let him [stay home]” KUB 1.16 ii 33-36 (political testament of Ḫatt. I, OH/NS), ed. HAB 6f., tr. Beckman, CoS 2:79 □ for the inhibitive use of *lē* + “iterative” (-ške-) see Hoffner/Melchert, Mem.Imparati 381 §7.1;

(Muršili says: “When I had set Kargamiš in order”) *nu=kan IŠTU KUR* <sup>URU</sup>*Kargamiš ša-ra-a uwanun nu INA KUR* <sup>URU</sup>*Tegaramma andan uwanun* “I came up from the land of Kargamiš and came into the land of Tegaramma” KBo 4.4 iii 18-19, ed. AM 124f.; *kue=ma=mu AWATE<sup>MEŠ</sup> UL ištamašteni ammuk=ma=za=at ANA DINGIR.MEŠ arkuwar iyami=pat n=at=mu=kan UN-az* (B: *antuḫšāš*) *KAXU-az ša-ra-a uizzi=pat* “What words of mine you do not hear, I will nevertheless make as a petition to the gods, and they will come up from my mortal mouth” KUB 6.45 i 29-31 (prayer, Muw. II), w. dupl. KUB 6.46 i 30-32, ed. Singer, Muw.Pr. 9, 32 (“they merely emerge”); *ša-ra-a=kan uwaši nepišāš* <sup>d</sup>UTU-*uš arunaz* “You come up, O Sungod of Heaven, from the sea” *ibid.* iii 13-14, ed. Singer, Muw.Pr. 20, 39; (“Down in the Dark Earth stand bronze cauldrons. Their lids are of lead and their latches are of iron”) *kuit andan paizzi n=ašta namma ša-ra-a UL uizzi* “What goes in does not come out (lit. up) again. (It perishes therein)” KUB 17.10 iv 16-17 (Tel. myth, OH/MS), ed. Mazoyer, Tēlipinu 51, 79, tr. Hittite Myths 17; cf. similar KUB 33.8 iii 8-9 (OH/NS); w. *uwa-* ellipsed: *n=ašta pattarpalḫiš* <sup>ÍD-az</sup> *ša-ra-a taru.-iš* “The (bird named) ‘broadwing’ <came> up from the river *tarwiyalli-*” KUB 18.5 ii 15 (bird oracle, NH); cf. *ibid.* iii 8; cf. Archi, SMEA 16:161; cf. also 1 c 2', below; *INA KUR* <sup>URU</sup>*Tummanna=ya kuwapi iyahḫat nu=mu namma LÚ.MEŠ ŠU.GI=ya peran ša-ra-a UL uēr* “When I marched to the land of Tummanna, even the elders did not come up before me again” (or “no longer came up before me”) KBo 5.8 iv 10-12 (ann., Murš. II), ed. AM 160f., cf. 1 a 9', above.

**b'** “to rise (dough)”: (“They hold up before the ‘owner of the house’ the linen cloth of the deity with which the kneeding troughs had been covered”) *nu* <sup>DUG</sup>*išnuruš aušzi mān=kan ÍB.TAK<sub>4</sub> ša-ra-a uwan* “he looks at the kneeding troughs (to see) whether the leftovers have risen” KBo 15.33 ii 33-34 (rit. of Stormgod of Kuliwišna, MH/MS), ed. AlHeth 136, 145f., HED 1-2:384, Glocker, Kuliwišna 68f., cf. *putkiya-*.

**55'** š. *uwate-* “to bring up”: *ABI LUGAL IŠPUR š=an ša-ra-a uwater* “The father of the king sent (word), and they brought him (sc. the miscreant) up (to the palace)” KBo 3.34 i 13-14 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 32f., Soysal, Diss. 11, 83; *ÉRIN.MEŠ GIBIL maḫḫan ša-ra-a uwater* “When they brought



up the new troops” HKM 43:3 (letter, MH/MS), ed. HBM 194f.; cf. *ibid.* 8-10, 13; cf. HKM 31:5-7, above, 1 a 50'; cf. also KUB 14.15 ii 9, ed. AM 48f., KBo 5.8 iv 19-20, ed. AM 162f.

**56'** š. *uiya-* “to chase/send up”: *nu LÚ.KÚR ḥullanun n=an=kan INA* <sup>HUR.SAG</sup> *Elluriya ša-ra-a uiyanun n=an=kan kuwaškinun* “I defeated the enemy, chased him up onto Mt. Elluriya, and started killing them (-ške-form)” KBo 5.8 iii 29-31 (ann., Murš. II), ed. AM 158f.; cf. KUB 33.113 i 7-9 + KUB 36.12 i 20-22 with dupl. KUB 33.92 iv 10-11, and cf. KUB 13.27 obv.! 16 + KUB 23.77:5, both above, 1 a 52' a'.

**57'** š. *ūnh-* “to suck up(wards)”: (The queen saw in a dream someone like her father again alive) *nu=wa=kan šaruntin mān kuin<sup>ki</sup> annallin ŠA ABI ABI=YA* (eras.) «KUR» *ša-ra-a ūnheškizzi nu=war=an=kan ūhta* “He was as it were sucking up some ancient spring of my grandfather, and he sucked it” KUB 31.77 i 10-12 (dream and vow text, NH), ed. de Roos, Diss. 266, 404 (“...wekte hij tot leven, en hij voedde hem als het ware”), 408 n. 3.

**58'** š. *up-* “to rise”: *mān=ašta karūwarwar* <sup>dUTU-uš</sup> *nepišaz ša-ra-a ūpzi* “When early in the morning the sun rises through the sky” KUB 31.127 + KUB 36.79 i 39-40 (prayer, OH/NS), ed. Güterbock, JAOS 78:240 □ for the perlativ abl., see Melchert, Diss. 157, 208f., 292-295, 315-317, 361, 387f.; cf. also <sup>dUTU-uš</sup> *ša-ra-a ūpta* KUB 31.147 ii 18; cf. also KUB 10.92 vi 14 and KUB 13.4 iii 71-72 (below, b), where *ūpzi* is perhaps ellipsed.

**59'** š. *uda-* “to bring”: *nu=kan* <sup>URU</sup> *Neriqqan URU-an* <sup>NA<sub>4</sub>a!</sup> *ku-un GIM-[an] ḥalluwaz witaz ša-ra-a udahḥu<sup>n</sup>* “I brought the city of Nerik up like an *aku*-stone(?) from deep waters” KUB 21.19 iii 16-17 + 1303/u rev. 11-12 (prayer of Ḥatt. III and Pud. to Sungoddess of Arinna), ed. Sürenhagen AoF 8:94f., tr. Hittite Prayers 99; *nu mān uwatteni n=aš<sup>l</sup>ta<sup>l</sup> āš<sup>l</sup>šu<sup>l</sup> ša-lra<sup>l</sup>-a udatten* “And when you (gods whom I have invoked) come (up from the netherworld), bring up good things” KBo 7.28:40 (prayer to the Sungoddess of the Earth, OH/MS); <sup>l</sup> *LÍL-ri<sup>l</sup>=ma=kan weši iya<sup>l</sup>ta=y<sup>l</sup>a ḥamešḥanza UGU udai* “But spring brings up pasture-grass and luxuriance in the countryside” KBo 12.73 obv.? 3-4 (hymn to Adad, NH), ed. Laroche, RA 58:73, 75 (=18-19), cf. Goetze, JCS 18:91.

**60'** š. *watku-* “to leap”: <sup>dU-aš=kan</sup> <sup>GIS</sup> *tiyaridaš ša-ra-a gagaštiyaš mān watkut* “The Stormgod leaped up into the chariot like a *gagaštiya-*” KBo 26.65 = KUB 33.106 iv 21 (Ullik., NH), ed. Güterbock, JCS 6:30f.; *[mā]n UN-ši ŠÀ=ŠU ša-ra-a watkuitta* “if a man’s heart/innards leap up” KUB 30.67:6 (shelf list, NH), ed. CTH pp. 171f., StBoT 5:194; cf. [... *u*] *ttar kuitki [š]a-ra-a watkutta* HKM 64:13-15 (letter, MH/MS), ed. HBM 240-243 □ for a similar usage w. INIM see š. *išpart-* 1 a 21' c'.

**61'** š. *widai-* “to bring up(wards)”: <sup>f</sup> *Ammattallan kuit DUMU.MUNUS GAL INA É.GAL-LIM karuššiyantili ša-ra-a widāit* “Because the Great Daughter secretly brought Ammattalla up (in)to the palace” KUB 22.70 obv. 72 (oracle question, NH), ed. THeth 6:76f.

It will be noted that *šarā* as a preverb w. verbs of movement often associates with locations customarily “up,” such as heaven (*iyannai-* KUB 24.8 ii 10-12, *manninkuwaḥḥ-* KBo 32.14 rev. 42), mountains (*pai-* KUB 14.16 iii 13-14, *penna-* KUB 14.16 iii 7-10), roof tops (*pai-* KUB 6.45 i 9, *peda-* KUB 7.1 ii 18-19), and cities (built on mounds) (*iya-* KBo 10.12 iii 8, KBo 5.3 + KUB 40.35 iii 61, KUB 21.29 ii 6-8, *ninink-* KUB 13.1 i 21-22, *peḥute-* KBo 3.60 ii 9-10, HKM 58:6-7, *penna-* KBo 14.3 iv 39-40, *tarna-* KUB 23.72 obv. 34).

**b.** adverb: *nu=ššan KASKAL.MEŠ ša-ra-a [ø] / [arpūwa]nteš namma=at warḥūiš* “The roads up (the mountain to Timmuḥala) are [ste]ep(?) and furthermore they are rough” KUB 19.37 ii 5-6 (ann., Murš. II), ed. AM 166f., rest. from KUB 19.37 iii 50, ed. AM 176f.

**c.** in combination with another preverb/adverb — **1'** *āppa šarā* “back up”: (“We will go up”) [(<sup>U</sup> <sup>G</sup>)<sup>l</sup>ŠŠUKUR ZAB]AR *āppa ša-ra-a pētumeni* “and we will carry the bro[nze spear] back up” KBo 17.1 iii 16 (rit., OS), w. dupl. KBo 17.3 iii 16 (OS), ed. StBoT 8:30f.

**2'** *āppan šarā* “up behind, up from behind”: *mān tarwiyalliš tiyazi mān=kan EGIR-an ša-ra-a aššuz uizzi n=at gimri araḥza pānzi* “If it (a bird) appears/approaches(?) *tarwiyalli*, if it comes up from behind from the ‘good’ direction, they go outside to the countryside” KBo 4.2 ii 27-28 (Ḥuwarlu’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:93, 97;

<sup>URU</sup>*Kuwaršauwantaz =ma=šši=kan* EGIR-*an ša-ra-a* (var. <sup>URU</sup>*Kuršawantaš*[coll.]=*ma=kan* EGIR UGU) UR.GI<sub>7</sub>-*aš* <sup>NA<sub>4</sub></sup>*hūwaši* ZAG-*aš* “Up behind in the direction of Kuwaršawanta his border is the Stella of the Dog” Bronze Tablet i 31 (treaty, Tudh. IV), w. parallel KBo 4.10 obv. 20-21, ed. StBoT Beih. 1:12f. w. comments on p. 34, translit. Garstang/Gurney, Geogr. 66, w. par. ed. StBoT 38:26f.; cf. *pai-* A 1 e 5', j 26'; (“And on this side, toward Kazzapa, the fort of the father of My Majesty is the border for it”) *edizza=ma=šši* <sup>URU</sup>*Tapapanuwaz nu=kan MŪLŪ parkuin kuwapi* EGIR-*an ša-ra-a uwaši nu šarāzziyatar irhāš* “While on that side, in the direction of Tapapanuwa — when you climb up the Bare Peak from behind — the height is its border” KUB 19.37 ii 29-31 (ann., Murš. II), ed. AM 170f.; (“He will kill you”) *našma=wa=ddu=za=kan* [E]GIR. KASKAL-NI MUNUS.LUGAL *kuinki* EGIR-*an ša-ra-a tiitanuzi* “Or, on the return journey the queen will put someone on your tail (lit. set someone up behind you) (and they will kill you)” KUB 54.1 i 28-29 (NH), ed. Archi/Klengel, AoF 12:53f., 58; *našma=šši=kan* DINGIR.MEŠ UGU DINGIR.MEŠ ŠAPLITI *kuiški* ḪUL-*uwanni* EGIR-*an ša-ra-a tiyan ḫarzi* “If someone has put heavenly deities or underworld deities on his tail for evil purposes” KUB 21.27 + 676/v iii 19-20 (prayer, Ḫatt. III), ed. Sürenhagen, AoF 8:114f. (“oder ob sich ihm irgendeiner der Oberen und Unteren Götter hinter dem Übel aufgestellt hat”), Lebrun, Hymnes 333, 339 (“ou si quelque dieu céleste [ou infer]nal est entré en hostilité envers lui”); *n=aš=kan* 1-*aš* 1-*edani kunanna* EGIR-*an ša-ra-a lē kuiški dāi* “Let no one put them (i.e., the others) on the other person’s tail to kill (him)” KBo 5.4 rev. 13 (Targ.), ed. SV 1:62f. (“hinterm Rücken ... zu töten unternehmen”), tr. DiplTexts<sup>2</sup> 72 (“secretly try to kill”).

3' *awan šarā*: (“[When] the entire deity is ascertained, I will plate him (i.e., the statue) all the way (*ank[u]*) [when i]t(?) (i.e., the statue grammatically?), however, is not ascertained”) «*nu ANA* <sup>d</sup>» *nu ANA* <sup>d</sup>*Šaumatar*[i ...] / [...] *ḫališšienda awan ša-ra-a DŪ-mi* “then for Šaumatar[i] I will make [...-s] plated from the sides up(?)” KUB 15.19 obv. 9-10 (dreams and vows, NH), ed. de Roos, Diss. 240, 378 (“beroemd maken”), 380 note 3, for preceding context see *šakuwaššar(a)* 1 d; cf. KUB 6.45 + KUB 30.14 iii 71-73, cited 1 a 20', above.

4' *kattan šarā* — a' “from bottom to top”: (“Let the moat (Akk. ḪIRITUM) be six *gipeššar* deep

and four *gipeššar* wide. Before it runs full(?) of water”) [GAM?] *ša-ra-a IŠTU* NA<sub>4</sub> (eras., coll.) *talhāndu* “let them pave [it from bottom] to top with stones” KUB 31.86 ii 12 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:110f.:103 (restoring [*n=at*] rather than [GAM], translit. Laroche, RHA XV/61:127 (differently), tr. Goetze, JCS 13:69 (differently), McMahon, CoS 1:223 (no tr. of [GAM?] *šarā*), cf. Košak, Linguistica 33:110 (w. coll., against CHD *patalḫai-*), for ibid. ii 11 see HW<sup>2</sup> s.v. *arnu-* 335a □ for *ḫirēti* as Akk. lw. in Hurr., perhaps in the meaning required here see KBo 32.14 rev. 35, ed. StBoT 32:88f. (= Hitt. *ḫūtanuš* rev. 41; cf. KUB 31.86 ii 6-7); *kat-ta!-ša-ra=at=kan* NA<sub>4</sub>-*ta wedan* “It was built with stone from bottom to top” KBo 21.22:37 (benedictions for Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202; (Down in front of the statue of the deity a practitioner opens an *ābi*-pit with a knife) *n=an=kan witenaz* [*kattan?*] *ša-ra-a ārrīēzzi* “and he washes(?) it (common gender: the deity or the pit?) from [bottom] to top with water (and pours into the pit beer, wine and sweet oil)” KBo 17.94 iii 23-24 (rit., NH).

b' “up from below”: *takku=kan* UN-*an* <sup>GIŠ</sup>NA<sub>4</sub>-*anteš kattan* ḫa-*ra-a šiyanzi n=aš=šan* [GŪB-*l*] *lagāri* “If the bed-clothes poke a man upwards from below, and he falls out on the left, (that man will become angry)” KUB 29.9 i 26-28 (*šumma alu* omens, NH), ed. Güterbock, AfO 18:79f.; *nu=wa=kan ANA* <sup>d</sup>*Kumarbi* [*rbi* ...] / [...] *ÍD-za takn*] *aza* GAM-*an ša-ra-a eḫ*[*u*] “Come up from below, [from the river,] from the ea[rth], to Kumarbi” KUB 33.122 ii 4-5 (fragment of the Kumarbi Cycle, MH?/NS), ed. HW<sup>2</sup> E 19f., StBoT 14:50f.; *n=aš=kan* DINGIR.MEŠ-*aš kuedaš* [...] *namma anda nu kattan ša-ra-a apuš taran*[*zi*] “And those deities with whom he is, answer (lit. speak) up from below” KUB 30.28 rev. 5-6, ed. Otten, HTR 96f.; cf. w. *mema*-ibid. 7-8, 10-11; cf. also 1 a 30', above; cf. w. *ḫalzai-* KUB 39.49:21, ed. van den Hout, Hidden Futures 43, cf. 1 a 13'.

c' (figuratively): [*nu*] <sup>m</sup>[*Z*] *idanta*[š A] <sup>NA</sup>*ḫantili* [*kattan*] [(*ša-ra*)]-*a ulešta nu* ḪUL-*lu utt*[*ar iē*]r “Zidanta allied himself with Ḫantili (lit. up from below), and they [did] the evil thing (i.e., regicide)” KBo 3.1 i 31-32 (Tel.pr., OH/NS), w. dupl. KUB 11.1 i 33, ed. THeth 11:18f., tr. van den Hout, CoS 1:195 (differently); *n=an=kan* GAM UGU-*ma laḫiyaizzi* DINGIR-LUM-*an piešti* “Shall he attack it (lit. up from below) and will you, O god, give it to him?”

## šarā B 1 c 4' c'

## šara B 2 e

KUB 5.1 i 68 (oracle question, NH), ed. THeth 4:44f. (“von unten nach oben”), tr. Beal, Ktēma 24:45 (“from above and below”).

**d'** (idiomatic) *kattan šarā epp* “to slander, defame”: see *lala-* 1 a 1' citing (Sum.) ŠĀ.GAR.RA = (Akk.) *A-KĪL KAR-ŠĪ* = (Hitt.) *GAM-an ša-ra-a kuiš appeškizi* KBo 13.1 iv 19 (lex.), and KUB 40.65 + KUB 1.16 iii 8-9 (political testament of Ḫatt. I, NS); possibly the same as the mng. in 1 c 4' c'; *nu=war=an=kan* DINGIR-LIM EN=YA [E]GIR-an [*iy(a)ḫhut*] *nu=waza=kan apēl* (var. *apēlla*) IÉ<sup>1</sup>-er *GAM-an ša-ra-a ēpdu* “Go after him (the offender), O god, my lord! And may he defame/disgrace his house” KUB 13.4 i 65-66 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 40.63 i 12(-13), ed. Chrest. 150-153 (without dupl.), Süel, Direktif Metni 32f. (“altını üstüne getirsin”), 128 (comments), tr. McMahon, CoS 1:218 (“May he seize his house from bottom to top”) □ our restoration *iyahhut* based upon KUB 22.70 obv. 37 and limited space in break.

**5'** *peran šarā*: this is not a real double preverb/adverb; rather *peran* and *šarā* operate separately from one another, the former usually as a postposition; cf. w. *ar-* (mid.) KUB 13.4 i 22, below, 3 a; w. *epp-* KBo 4.3 + KBo 19.64 ii 13-14, KUB 21.1 ii 73-74 and KUB 13.1 iv 9, all 1 a 10' a', above; w. *it* KUB 23.77:18, above 1 a 22'; w. *tiya-* KUB 13.27 obv. 16 + KUB 23.77:5 and KUB 33.92 iv 10-11, above, 1 a 52' a'; w. *uiya-* KUB 33.113 i 7-9 + KUB 36.12 i 20-22; w. *uwa-* KBo 5.8 iv 10-12; or occasionally as a separate adverb; cf. KUB 21.1 iii 50-52 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 66-69, 3 d below; cf. *peran* 3 c, 1 c 1' a', 12 h.

**6'** *šarā katta=ya* “up and down(?)” or “above and below(?)”: KUB 33.120 ii 70 (Song of Kumarbi, MH/NS), tr. Hittite Myths<sup>2</sup> 44.

**7'** *šarā peran (aššuwaz/kuštayaz)*: *n=ašta* TI<sub>8</sub><sup>MUŠEN!</sup> *ÍD-az ša-ra-a peran aššuwaz uit n=aš=kan* *ÍD-an āppa uit* “An eagle came up from the river in front on the good side. And it came back towards the river” KUB 18.5 ii 12-13 (bird oracle, NH); cf. *ibid.* + KUB 49.13 ii 24-25, 32-33, 36-37, and *passim*; *namma=aš=kan* *ÍD-az ša-ra-a peran kuš. uit* “Then it came up from the river in front on the *kuštaya*-side” *ibid.* iii 14; see similarly *n=ašta* *ÍD-az ša-ra-a kalmušiš ḫarranīšš=a peran aššuwaz uēr n=at=kan* *ÍD-an āppa uēr* “A *kalmuši*-bird and an eagle came

up from the river in front on the good side. And they came back towards the river” *ibid.* ii 44-45 □ *ÍD-an* is an acc. of direction. Although that usage was no longer productive in NH it was carried over as a technical expression (cf. in MS in KUB 31.101:18).

**2.** above, upon, over, on top (apparently more or less synonymous w. *šer*)— **a.** w. *š. allappaḫḫ-* and *-kan* “to spit on” w. d.-l.: *n=aš=kan ANA ANŠE. ḪI.A anda neyanzi nu=šma<š>=kan* EN. SISKUR *ša-ra-a allappaḫḫi* “They wind them (i.e., silver beads) about the donkeys, and the sacrificer spits on them” KUB 24.12 ii 8-9 (*taknaš* dUTU rit., NS), ed. Taracha, Ersetzen 88f., see *nai-* 5 a 2' for reading ANŠE.ḪI.A rather than GİR.ḪI.A, and correct the reading at *lala-* n. 2 c.

**b.** w. *eš-* “to be up”: *kuitman=ma=kan* dUTU-*uš nūa ša-ra-a nu* <sup>GIŠ</sup>*nathita išparranzi* “While the sun is still up, they spread the beds” KUB 10.92 vi 14-15 (fest. for Teššub, NS); *n=ašta kuitma<n>* dUTU-*uš ša-ra-a nu=za* <sup>ḫūdāk</sup>*war[pa]u* “While the sun is up, let him promptly ba[th]e himself. (Let him promptly arrive in the morning at the time the gods eat)” KUB 13.4 iii 71-72 (instr. for temple officials, pre-NH/NS), ed. Chrest. 160f., Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220; (“The water which is outside the city, [do not use(?)]) it”) *ša-ra-a=kan kuit watar n=at* [*ē ...*] “What water is up, do not [use(?)]) it (... Bring water for the god's daily bread only from the Gaurya and Dunnariya forests)” KUB 31.113:3 (instr. frag.?, NS), ed. KN 130f. (“dort oben (in der Stadt ist)”), cf. *šaklai-* 2.

**c.** w. *eš-* “to take a seat above, sit down above”: *INA 3 KASKAL-NI=ma=za* <sup>LÚ</sup>*SANGA GIBIL [ANA?] <sup>LÚ</sup>SANGA LIBIR-RU ša-ra-a ešari nu=šmaš KÚ-zi NAG-zi* “On the third time the new priest takes his seat above the old priest. They eat and drink” KUB 17.35 i 26-27 (cult inv., NH), ed. Carter, Diss. 124f., 138 (“sit up”).

**d.** w. *ḫat-* “to dry up”: *ša-ra-a=ma* <sup>GIŠ</sup>*ru ḫazašta* “Above, the tree dried up” KUB 12.62 obv. 8 (myth, pre-NH/NS).

**e.** w. *ḫuek-* “to slaughter over”: (“They spread out ... foliage...”) *namma=an=šan* <sup>GIŠ</sup>*lahḫurnuziaš ša-ra-a ḫukanzi* “Then they slaughter it over the foliage” VBoT 24 ii 35-36 (Anniwiyani's rit., MH/NS), ed. Chrest. 110f. □ on the hypothesis that this means with the neck turned

upwards see Hoffner, JBL 86:399, and Gurney, Schweich 30; *nu=ššan* MÁŠ.GAL.ŠIR<sup>GIŠ</sup> *lahḥurnuziyaš ša-ra-a ḥūkanzi* KBo 17.105 iii 28 (MH/MS); cf. <sup>(GIŠ)</sup> *lah(h)urnuz(z)i-* f, where *šarā* immediately following the locative is taken as equivalent to *šer* “on top of”; [*nu=*] *ššan* (var. <sup>1</sup> *n1=ašta*) 1 GUD.MAḤ 1 UDU.NÍTA<sup>ya</sup> ŠA<sup>d</sup> *Ziparwa ištānani* <sup>GIŠ</sup> *eyani ša-ra-a ḥūkanzi* “One bull and one wether they slaughter on the altar of Ziparwa at the *eya*-tree” VS 28.20 i 6-10 (rit. for Ziparwa, NS), w. dupl. KUB 25.33 i 6-8 (NS), cf. van den Hout, BiOr 56:146.

**f.** w. *ḥuinu-* “to make run above”: KUR-*e* LÚ.KÚR-*uš-ša* (var. *nu* LÚ.MEŠ KÚR-*aš*) *ḥuit[ar=a katta ḥarnamniškiz(zi)(?)]* *šarāzzi kattirr[i ḥuinuškizz(i katterra=ma)]* *ša-ra-a* (var. *še-1e1-[er]*) *ḥuinuškizz[i]* “He [stirs(?) up the lands of the enemy [and the w]ild animals: he makes the upper (things) [ru]n below, and makes the lower (things) run above” KUB 33.115 ii 5-7 (Song of Silver, MH/NS), w. dupl. KUB 36.18 ii 16-18, ed. Hoffner in FsOtten<sup>2</sup> 153f. w. nn. 68-70, tr. Hittite Myths<sup>2</sup> 49 (differently) □ in this text *šarā ḥuinu-* and *šer ḥuinu-* appear to be interchangeable; cf. also KBo 32.14 rev. 46, ed. StBoT 32:91 where obj. is *šamanuš*, cf. *šam(m)ana-* 1 c; and KUB 29.1 i 41 where trees are the obj.

**g.** w. *iya-* act. “to inflict on”: [*k(uwa)]t ša-ra-am-mu* (var. *ša-ra-a-mu, ta-ra-mu*) *kiššan iyatten nu=mu=ššan kī yukan išḥai[(šte)n]* “Why have you (pl.) inflicted (lit. made) on me the following and imposed this yoke on me?” KUB 31.4 obv. 7 + KBo 3.41:6 (OH/NS), w. dupls. KBo 12.22 i 10-11, KBo 13.78 obv. 7-8, ed. Otten, ZA 55:158f. (“brachtet ihr solches über mich” without rest. *kuwat*), Soysal, Hethitica 7:174, 179 (“[W]arum handeltet ihr so an mir”), tr. Hoffner, CoS 1:184.

**h.** w. *ištamašš-* “to hear up above”: (Tašmišu cried out three times) *nu=ššan ša-ra-a [nepi]ši* DINGIR.MEŠ-*muš ištama[š]šer* “and up in [hea]ven the gods heard (the sound)” KBo 26.65 iv 16-17 (Ullik., NH), ed. Güterbock, JCS 6:30f. (as KUB 33.106, without the join), tr. Hittite Myths<sup>2</sup> 64 (“up in heaven the gods heard”), LMI 162 (without KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e andò su nel cielo e gli dei udirono ciò”), cf. *-šan* B 1 a 2’ d’; since in *nu=ššan* <sup>m</sup> *Keššiš parā ANA DAM=ŠU=pat iš[tamašta]* KUB 33.121 ii 6 (cf. *-šan* B 2 f 2’ c’) *ištamašš-* and a directional expression show that for the Hittites the movement in hearing was from the hearer to the source of the sound (“Kešši listened only to his wife”), it is probably better to take *šarā* here as synonymous with *šer*.

**i.** w. *ištantai-* “to tarry up above”: <sup>f</sup> *Pattiyaš=wa=kan kuit INA É.[G]AL-LIM ša-ra-a ištātāt* “Because Pattiya tarried up in the palace” KUB 22.70 obv. 44 (oracles on cult of the god of Arušna, NH), ed. THeth 6:66f.; cf. *ibid.* rev. 4, 6, ed. THeth 6:82f.

**j.** w. *lahuwai-* “to pour over”: *nu* MUNUS ŠU.GI *wātar GAL-az našma ḥūpparaz ANA 2 BĒL SÍSKUR parā ēpzi* <sup>NA</sup> *nitri=ya=kan anda šuḥḥan nu=za=kan 2 BĒL SÍSKUR wātar INA SAG.DU=ŠUNU ša-ra-a lāhuwanzi* ŠU.ḪI.A<sup>ya=za=kan</sup> IGI.ḪI.A *arranzi* “The Old Woman holds out water to the two sacrificers in either a cup or a *ḥuppar*-vessel, and natron has been poured into (the water); the two sacrificers pour the water over their heads and wash their hands (and) eyes” KBo 39.8 iv 21-25 (2Mašt., MH/MS), ed. StBoT 46:104f., Rost, MIO 1:364-367.

**k.** <sup>NINDA</sup> *šarā marrant-*: q.v., here?

**l.** w. *maušš-* “to fall upon/on top of”: [...] / GAM *pittāer* x[...] / EGIR-*an pittā[er ...]* / [...] / *ša-ra-a maušše[r...]* KBo 19.80 rt. 9-12 (hist., NH), cf. *maušš-* b 8’ and *piddai-* B 5 k. Since one does not “fall upwards,” it is hard to see how this can be mng. 1.

**m.** w. *nai-* “to divert (an irrigation canal) from upstream”: KBo 6.26 i 18-21 (Laws §162, OH/NS) see *nai-* 1 a 9’. For a different usage of *š. nai-* see 1 a 31’, above.

**n.** w. *papparš-* “to pour over”: GIM-*an=ma=aš=kan* ÍD-*an tap[uš]a ari nu=šmaš=kan wātar ša-ra-a papparškanzi* “But when it (the army?) reaches the side of the river, they pour water on them” KUB 17.28 iv 53-55 (rit., MH/NS), ed. StBoT 3:151 (“über”), tr. Beal, Magic and Ritual Power 74 (“splash them”); *nu* MUNUS ŠU.GI *wātar išnann=a dāi nu!* [(*=šmaš=kan* <sup>1</sup> *wātar*)] *ša-ra-a papparšzi* “The Old Woman takes water and dough, and pours water on them (i.e., the sacrificers and consecrates them. Then she swings the dough over (*šer arḥa*) them)” KBo 39.8 ii 21-22 (2Mašt., MH/MS), w. emendation and restoration following KBo 2.3 i 34-35 (1Mašt., MH/NS), ed. StBoT 46:73, Rost, MIO 1:354f.; <sup>1</sup> *nu=kan* MUNUS ŠU.GI ANA<sup>1</sup> 2 BĒL SÍSKUR *wātar ša-ra-a papparšzi n=aš parkunuzi* “The Old Woman pours water on the two sacrificers and purifies them” KBo 39.8 iii 20-21, ed. StBoT 46:85, Rost, MIO 1:358f.

## šarā B 2 o

## šara B 3 a

**o.** w. *peššiya-* “to toss over/upon”: (He who brought evil upon you, now I am drawing it away from you) *n=at arḫa peššiškimi n=at=šan ša-ra-a alwanzeni* UN-ši *peššiškimi* “I am throwing it away, and tossing it upon the sorcerer” KUB 24.14 i 27-28 (Ḫebattarakki’s rit., NH); (“Then the Old Woman takes [the blue wool] and the red wool and unravels(?) it”) *tuēqqas ša-ra-a peššīlezzi* “She tosses it over/upon the body (of the sacrificer)” KUB 12.58 i 32 (Tunnawi’s rit., NH), ed. Tunn. 10f. (= i 56) (“throws it over”), cf. *partai-*; *nu=za* MUNUS.LUGAL 1 <sup>GIŠ</sup>*mārin dāi nu* Ì.UDU <sup>GIŠ</sup>*mārita[z]* (coll.) *dāi nu=ššan ANA 4 ḫalḫaltumariyaš ša!-ra-a peššiyazi* “The queen takes one spear and with the spear takes sheep fat and tosses (it) upon the four corners” KUB 43.56 ii 15-18 (Kuliwišna rit., MH?/NS).

**p.** w. *šeḫuriya-* “to urinate on”: (In a dream of the queen: “The chariot drivers mock me. They even led those small(?) horses away from me”) *taršitta=ya=wa=mu UL kuiški ša-ra-a=ya=mu=kan UL kuiški šēḫuriy[a]t* “None trampled(?) on me; none urinated on me” KUB 31.71 ii! 9-11 (NH), ed. van den Hout, AoF 21:309, 312, THeth 6:122-124, Entrikalar 97f., THeth 20:188f. w. n. 699. It is difficult to see how “upwards” would be implied by *š.* with this verb.

**q.** w. *šeš-* “to sleep up above”: (“Let him quickly come up to spend the night in the temple ...”) *nu 1-aš 1-aš INA É.DINGIR-LIM ša-ra-a šēšūwanzi lē=pat karštari* “Not a single person shall neglect to sleep up in the temple” KUB 13.4 iii 5-6 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219; cf. also KUB 13.4 iii 30.

**r.** w. *dai-* “to place on”: *nu ZAG-za kuit ḫarzi n=at išan[ani] ša-ra-a* <sup>GIŠ</sup>*ilani dāi* “What he holds on/to the right he places on the step of the alt[ar] (lit. on the alt[ar] on the step)” KUB 41.53 iv 7-8 (fest. of haste, LNS).

**s.** w. *wemiya-* “to detect above”: *nu tezzi [kāš=wa] / [šak]uwayanza(?)* (coll. photo H. A. Hoffner) [*ēš]ta nu ša-ra-a n[(epeš)] wemiškit* “He says: [‘This one w]as [se]eing(?), he could detect the sky above, (but now he has been blinded)’” KBo 6.34 i 11-13 (soldiers’ oath, MH/NS), w. dupl. KUB 40.13 rev. 1, ed. StBoT 22:6f. i 17-19 w. differing coll. on p. 23 ([*kui]t*

*TI-anza*); cf. *nu ša-ra-a* <sup>d</sup>UTU <sup>d</sup>SĪN *wemi[-...]* / [*ša*]-*ra-a nepišaš* MUL.ḪI.A-*uš we[mi-...]*. KBo 26.105 iv? 12-13 (myth, NS); cf. w. UGU (prob. = *šarā*) KUB 13.28 + KUB 40.61:6-7 (NH).

**t.** other: perhaps here 1 c 3’.

It is often difficult to decide whether a particular usage belongs under mng. 1 or mng. 2. For example usage 2 e has been understood by Hoffner and Gurney as “to slaughter (w. neck?) upwards (mng. 1).” Usage 2 n may just as well mean “splash” > lit. “sprinkle upwards (mng. 1)” as understood by Beal (cf. also 4 h). Similarly, one could imagine spitting upwards (mng. 1 rather than 2 a), and urinating upwards (mng. 1 rather than 2 p), although the latter is difficult to picture in the only example. With *lahuwai-* (2 j) perhaps the author thought of moving the vessel of water from hand level up to head level (mng. 1) before dumping it. Even with *peššiya-* (2 o) one might imagine a throw with a big arc (“to toss over/up on”) being the reason for using *šarā* rather than *šer*. However, all of these usages make easier sense as “on/above” and there are a number of usages in mng. 2 that are hard to explain with any other meaning.

**3.** (idiomatically) available, at hand, at one’s disposal — **a.** *š.* *ar-* mid. “to be at hand, be available, be/stand at one’s disposal, stand ready”: (You [pl.] must keep my royal words) *nu* <sup>URU</sup>*Ḫattušaš ša-ra-a arta* “then Ḫatti will be at your disposal, (and you will [keep your land paci]fied)” KUB 1.16 iii 47 (edict, Ḫatt. I/NS), ed. HAB 14f. (“*ragend* dastehen”); cf. also *ibid.* iii 33-36; (But you must be reverent toward the word of the gods:) *nu* NINDA.GUR<sub>4</sub>.RA.ḪI.A-*ŠU<NU> išpanduzzi=šme[t] / [paršu]r=šemet=ma memal=šemet ša-ra-a artaru* “Let thick bread, libation wine, stew, and groats be at their disposal” *ibid.* iii 50-51, ed. HAB 14f.; *mān* 12 LÚ.MEŠ *MEŠEDI=ma ša-ra-a UL arta* “But if twelve guards are not available” IBoT 1.36 i 11-12 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:6f., cf. 46; NINDA-*aš=ši wātar nu ḫūman ša-ra-a artari UL=aš=ši=ššan kuitki waggāri* “She has bread and water; everything is at (her) disposal; she lacks nothing” KBo 4.8 ii 9-10 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; cf. HW<sup>2</sup> and HED s.v.; cf. also Güterbock’s remarks (AfO 38-39:132-137) about the library

## šarā B 3 a

## šara B 4 g

catalogue entries; (“Are men and gods different? No. Their disposition is quite the same”) *ĪR=ŠU kuwapi ANA EN=ŠU peran ša-ra-a artari* “When a slave is standing ready (lit. upright) before his master” KUB 13.4 i 22 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 148f. (“stands before”), Süel, Direktif Metni 22f. (“huzuruna çıktığı zaman” lit. “özünde ayakta durduğu zaman”), tr. McMahon, CoS 1:217 (“stands before”).

**b. š. eš-** act. “to remain at hand”: [3?1 URU-LUM andurza KÛ.BABBAR araḥza [...] / [š]a-ra-a ašanzi “three(?) (models of) cities, silver on the inside, [...] on the outside, remain at hand” KUB 42.84 obv. 1-2 (description of metal objects), ed. THeth 10:154f. (“are on top”), Siegelová, Verw. 126f. with n. 1 (who reads *ŠÚ-LUM* “Broschen” [brooches, pins], instead of URU-LUM) □ for Hittite models of cities in gold and silver in votive texts see Hoffner, IEJ 19:178-180; compare the statements at the end of the following paragraphs (lines 4, 8, 10, 14, 22, 27) about the whereabouts of listed objects.

**c. š. ḥandāi-** “to make available, lay up”: *namma apūn ÉRIN.MEŠ<sup>URU</sup> Kašepūra EGIR-an=pat tiya nu=za<sup>NINDA</sup> tūmatin ša-ra-a mekki ḥandāiddu ŠA MU=za=kan anku<sup>NINDA</sup> tūmatin ša-ra-a ḥandāiddu* “Then support that army of <sup>URU</sup>Kašepura, and let it lay(?) up for itself much *tūmati*-bread; let it lay(?) up for itself even a year’s supply of *tūmati*-bread” HKM 24:53-56 (letter, MH/MS), ed. HBM 162f. (“zurüsten,” “aufbereiten”); for a different usage of *šarā ḥandai-* IBoT 1.36 i 57 in 1 a 15’, above.

**d. š. warišša-** “to come to help”: *našma LÚ.KÚR GUL-aḥzi nu pē ḥarzi zik=ma peran ša-ra-a UL wa[(rrišš)]atti nu LÚ.KÚR UL zaḥḥiyaši* “Or (if) an enemy attacks and holds (his gains), but you do not show up in advance available with help and you do not fight the enemy” KUB 21.1 iii 50-52 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 66-69, ed. SV 2:74f., tr. DiplTexts<sup>2</sup> 91 (“lend assistance in advance”); cf. š. 1 c 5’, above.

**4. (idiomatically, indicating completeness) —**  
**a. š. anš-** “to wipe up”: *[mar]iḥšiwaliṭ=ma=at SÍG-nit UGU ānšan ešdu* “But let it (the evil sorcery) be wiped up with uncarded(?) wool” KUB 24.11 iii 11-12 (Alli’s rit., MH/NS), ed. THeth 2:44f. iii 25-26 (differently) □ for *mariḥšiwali-*, a Luw. adj., see <sup>(SÍG)</sup>*mariḥši-* where the Luw. form *marahšiwali-* is cited from KUB 25.39 iv 5. When *anš-* takes a prev., it is usually *arḥa*, less often *katta*; use w. *šarā* is rare.

**b. š. ed-**: see 1 a 12’ above.

**c. š. lukke-**: see 1 a 28’ above.

**d. š. šannapilahḥ-** “to empty (completely) out”: *nu=wa=kan imma ÉSAG.ḪI.A kuiēšqa ḥalluš eniuš=ma=wa=kan ÉSAG.ḪI.A karū mān ša-ra-a šannapilahḥanteš* “Some storage pits were quite deep; and these storage pits were as if already emptied out” KUB 31.71 iii! 8-11 (dream of the queen, NH), ed. Werner, FsOtten<sup>1</sup> 327f., van den Hout, AoF 21:310, 318, cf. *mān* 1 d and *šannapilahḥ-* □ since the ÉSAG silos are dug into the ground (AIHeth 34-37, Seeher, SMEA 42:261-301) emptying them out entailed bringing things up, so this could just as well be *šarā* mng. 1.

**e. š. šanḥ-** “to clean (completely) out”: *[t]akku ilaš kardi=šmi naššu=ma<sup>dUTU-waš</sup> [i]štarningaiš kardi=šmi n=at=kan ša-ra-a [š]āḥten* “If weakness is in your heart, or the ailment of the Sungod is in your heart, clean it (i.e., your heart) out” KUB 29.1 i 46-48 (foundation ritual, OH/NS), ed. Kellerman, Diss. 12, 27, Marazzi, VO 5:152f.; (“Moreover, the water pipes (*artaḥḥiuš*) [in (your) to]wn should [no]t be clogged”) *n=aš=kan [(MU.KAM-ti)] MU.KAM-ti ša-ra-a šanḥeškandu* “Therefore let them be cleaned out annually” KUB 31.89 ii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 ii 31-32 + KUB 40.78:5-6, ed. StMed 14:122f., Dienstanw. 44, tr. McMahon, CoS 1:223; (“Let them patrol the water pipes (*artaḥḥiš*) of the bath house, of the house of the cupbearer and of the portico, and inspect them”) *kuiš=a=kan wetenaza šaḥāri n=an=kan ša-ra-a šanḥandu* “Let them clean out whatever one is clogged with (dirty) water” KUB 13.2 ii 22-23 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:132-135, Dienstanw. 45, tr. McMahon, CoS 1:223; cf. *šanḥ-*; cf. also VS 28.111 rev. 4.

**f. š. šart-** “to smear”: *<sup>m</sup>Pappan=a<sup>LÚ</sup>uriannin ša-ra-a [(šarter)]* “And (as a penalty) they smeared up Pappa, the *urianni*-man” KBo 3.34 i 7 (anecdotes, OH/NS), w. dupl. KUB 48.77:3, ed. Dardano, L’aneddoto 30f. w. n. 9 (“sciacquarono verso l’alto”), 78, Soysal, Diss. 10, 83 (“schleiften sie hinauf”), cf. StBoT 23:143 (“spülte’ man nach oben”), Mestieri 267 (“sopra spalmarono”), Melchert, JAOS 122:327 (“slap about the face, rough up”), Ünal, FsHoffner 397f.; cf. *šart-* a.

**g. š. šunna-**: see 1 a 46’ above.

## šarā B 4 h

## šara B 4 j 1' b'

**h. š.** *šuppiyaḥḥ-* “to consecrate completely, perform the consecration completely”: *ḥaššan=kan peran d[āi]* UGULA LÚ<sup>GIS</sup>BANŠUR *ša-ra-a šu[ppiyahḥi]* “(Someone) pl[aces] the brazier in front. The foreman of the table-men conse[crates] (it) completely” (or: splashes holy water upward (mng. 1) at it?) KBo 23.75 rev. 5-6 (fest. frag.); UGULA LÚ.MEŠ<sup>MUḤALDIM</sup> *ḥaššī 3[-šU (šipanti UGULA LÚ.MEŠ<sup>GIS</sup>BA)NŠ]UR ša-ra-a šuppiyaḥḥi* KUB 43.30 ii 2-3 (fest., OS), w. dupl. KBo 21.88 iii 4, translit. StBoT 25:76; UGULA LÚ.MEŠ<sup>GIS</sup>BANŠUR *ša-ra-a šuppiyaḥḥi* KUB 43.30 ii 10 (fest., OS); cf. *ibid.* 3, 14, translit. StBoT 25 p. 77.

**i. š.** *tiya-* — **1'** “to be completed, covered (w. units of space)”: (“Then he drives back. He makes them run 10 IKUs”) [*nu 3 DAN*]NA *ša-ra-a tēzzi* “[and three DAN]NA’s are completed (by the horses)” KBo 3.5 iv 4 (Kikk. II, MH/NS), ed. Hipp.heth. 98f., w. n. 116 (cf. also *ibid.* 348, where a mistake for *š. tittanu-* is assumed); this would seem to be the intransitive counterpart of *šarā tittanu-* cf. 4 j, below. For a different mng. see 1 a 52', above.

**2'** *š. tiyant-* “completely, (fully) provided”: [*mān*] *tuk ANA DINGIR-LIM kūn EZEN<sub>4</sub>.ITU. KAM ša-ra-a tiyantān* <sup>1</sup>*ēššānzi katta=kan UL kuitki dāliškanzi n[u]* KIN SIG<sub>5</sub>-ru “If they should perform this monthly festival for you, O god, completely, and not leave out anything, then let the KIN-oracle be favorable” KBo 14.21 i 25-27 (oracle question, NH), for [*mān*] cf. i 51; *n=aš mān IŠTU GUD.ḪI.A UDU. ḪI.A NINDA KAŠ U IŠTU GEŠTIN ḥūmandaz ša-ra-a tiyanta UL ēššatteni* “If you do not perform them (the festivals) fully provided with all the oxen, sheep, bread, beer, and wine” KUB 13.4 i 46-47 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f. (“you do not perform them set up with”), Süel, Direktif Metni 28f. (“(kurban masasının) üstüne konmuş ... kutlamazsanız”), tr. McMahon, CoS 1:218 (“set up”); cf. *ibid.* i 50; *nu m[ān] [...] ANA DINGIR-LIM EZEN<sub>4</sub> taršaš ša-ra-a tiya[n]ta[n] ēššanzi* “If they should perform for the deity the festival of *taršaš* [...] fully provided(?)” KBo 14.21 iii 51-53 (oracle question, NH); cf. EZEN<sub>4</sub> KA×IM [...]x=zā=ma=aš *ša-ra-a tiyanteš ēššanzi* KUB 58.15 i 5-6; *šarā tiyant-* could be the passive part. of *šarā dai-* “to place up” or it could be the active part. of *šarā tiya-*

lit. “to step up” used as passive to *šarā tittanu-*; cf. approximate synonym *šakuwaššar* 1 b.

**j. š.** *tittanu-* (see also 1 a 53', above) — **1'** “to finish, complete” — **a'** in general: *nu=šmaš UD-aš ITU-aš MU-ti meyaniyaš SÍSKUR.ḪI.A EZEN<sub>4</sub>.ḪI.A kiššan ša-ra-a UL kuiški tittanuwan ḥarta* “No one finished the daily, monthly and annual rituals and festivals for you (pl.) (as we have)” KUB 17.21 i 21-23 (prayer of Arn. I and Ašm., MH/NS), ed. Kaškäer 152f. (“hat dargebracht”), Lebrun, Hymnes 134, 143 (“avait fait monter”), tr. ANET 399.

**b'** w. inf. “to finish (doing something), to (do something) completely”: *nu tuel ŠA<sup>d</sup>UTU<sup>URU</sup> Arinna ḥimmuš SÍSKUR.ḪI.A EZEN<sub>4</sub>.ḪI.A iyauwanzi ša-ra-a tittanuškanzi* “They finish worshipping your images, performing/celebrating your rituals and festivals, O Sungoddess of Arinna” KUB 24.3 i 23-25 (hymn and prayer of Murš. II), ed. Gurney, AAA 27:20f. (= ii 12-14) (“they continually carry out”), Lebrun, Hymnes 158, 167 (“on assure constamment la célébration”); LÚ.MEŠ<sup>SIMUG.</sup> *A=ma DINGIR-LAM KÛ.GI ienzi ANA DINGIR-LIM=ma aniūr=šet mahḥan n=an aniyauwanzi QĀTAMMA ša-ra-a tittanuwanzi EGIR-an išga~ranta=ya=šši<sup>NA</sup>kunnanaš mahḥan ŠA KÛ.BABBAR KÛ.GI ... AŠ.ME.ḪI.A ... n=aš iyauwanzi QĀTAM~MA ša-ra-a tittanuwanzi* “The smiths make the god (of) gold. They finish making him (the god) according to the god’s (ritual) protocol. And they finish making the solar disks (etc.) in the same way as the things stuck on the back of it made of silver, gold, (and various precious stones)” KUB 29.4 i 6-9, 11-12 (rit. for dividing the Night Deity, NH), ed. StBoT 46:273f. (“they set up to fashion her new image ... they set up to do likewise”), Schw.Goth. 6f. (“bemühen sie sich, dieses (Götterbild) auszuführen ... diese herzustellen, sind sie ebenso bemüht”), tr. Collins, CoS 1:173 (“they treat it for celebrating ... they proceed to make in the same way”); *nu=šmaš 1 ŠĀTU memal [and]a immiyanda pi[a]nzi ŠA ḪA.LA=ŠU=ya ḥa[l]kin ša-ra-a tittanuwanzi* “They g[i]ve them one SŪTU-measure of meal mixed [i]n and they finish making their gra[i]n ration” KUB 1.11 i 34-36 (Kikk. III, MH/NS), ed. Hipp.heth. 108f.; cf. Goetze, JCS 16:33. This usage is similar to inf. + *zinna-* or *aš(ša)nu-* and is the opposite of inf. + *epp-* or sup. + *dai-/tiya-*.

2' (w. units of time and space) “complete, fulfill, finish, cover” — a' (w. units of space) “to cover (a distance)”: (“In one day he drives two and a half DANNA. He makes them run in (*anda*) seven IKU. But when he drives them back, he makes them run in ten IKU”) *nu* 3 DANNA *ša-ra-a tittanuanzi* “They cover three DANNA” IBOT 2.136 iv 46 (Kikk. II, MH/NS), ed. Hipp.heth. 102f.; cf. KUB 2.12c i 7 (Kikk. I, MH/NS), ed. Hipp.heth. 56f. i 41-42; KUB 1.11 i 41 (Kikk. III, MH/NS), ed. Hipp.heth. 110f.; KBo 3.2 obv. 3 (Kikk. IV, MH/NS), ed. Hipp.heth. 126f.; on this usage see Goetze, JCS 16:33 and Güterbock, JAOS 84:271; cf. 4 i, above; see also Melchert JCS 32:53-56.

b' (with obj. units of time) “to complete, finish, fulfill”: *tepawe=wa=mu pedi pau[wanzi ...] kuitman=wa=šši* MU.KAM.ĪI.A *kuiēš daranteš nu=war=aš=za ša-ra-[a] tittanuzi* “[The Stormgod told me to] go to the *tepu pedan* until he shall fulfill (or: finish) the years which were decreed for him” KUB 33.106 ii 5-7 (Ullik., NH), ed. Güterbock, JCS 6:20f., tr. Hittite Myths<sup>2</sup> 62; (“For eight nights they bring them (i.e., the horses) up for driving six DANNA ...”) *nu kuitman* 8 *MUŠU ša-ra-a tittanuanzi* “While they are completing the eight nights, (they continue to eat their rations)” KBo 3.5 i 61 (Kikkuli II, MH/NS), ed. Hipp.heth 84f.; (“If a woman is seated on the birthstool and [...]”) ITU.ĪI.A *ya karū ša-ra-a tittanuzi* “And she has already completed the months” KBo 27.67 rev. 2 (birth rit., NS), ed. StBoT 29:218f. (“piled up (i.e., completed)”), 220 (comments).

k. š. *warišša-* see 3 d above.

*šarā* “upwards” appears to be a fossilized allative (case in *-a*) of an old ablauting noun, of which *šēr* “above” is the bare stem locative showing the e-grade of the root. Cf. *tēgan/tagnā* and *pēr/parna*.

Hrozný, SH (1917) 183 (“auf, über, hinüber” = Sum. UGU); Götze, Hatt. (1925) 70f. (“auf, hinauf,” answers the question “whither?,” not “where?”; list of exx. as preverb w. verbs of motion); Pedersen, ArOr 5 (1933) 180-182; Güterbock, JAOS 84 (1964) 271 (*šarā tittanu-* “cover a distance”); Otten/Souček, StBoT 8 (1969) 49, 86; Beckman, StBoT 29 (1983) 220 (*šarā tittanu-*, temporal); Hoffner in FsGüterbock<sup>2</sup> (1986) 88 (as a preverb, negated).

Cf. <sup>NINDA</sup>*šarā marrant-*, *šarazzi(ya)-* A, *šarazziyahh-*, *šarazziyatar*, *šarazziyaz*, *šarazeške-*, *šēr*.

(GIŠ)šarra- A n. com.; (an item of toiletry); NH.†

sg. nom. <sup>GIŠ</sup>*šar-ra-aš* KUB 7.53 i 19 (NH), *šar-ra-aš* KUB 42.33:4 (NH); acc. <sup>GIŠ</sup>*šar-ra-an* KUB 12.58 iii 6, 12 (NH).

(“If it is a man, a set of black tunics, a set of black leggings(?) (are used). They plug his ears with black wool. Nine small combs of boxwood”) 1 <sup>GIŠ</sup>*šar-ra-aš šA* <sup>GIŠ</sup>TAŠKARIN TUR “one small š. of boxwood, (two black *TIYADUs*, nine soldier-breads ...)” KUB 7.53 i 19 (rit., NH), ed. Tunn. 4f. (“brush??”); *kāša* <sup>GIŠ</sup>*šar-ra-an ħarmi* “Now I hold a š. (Whoever was disabling (*arħa šarra-* lit. “separating off”; cf. *šarra-* D 2 a 1') for himself each of the (his) twelve body parts using an evil impurity, now I am separating off from each of your twelve body parts the evil impurity, sorcery, *āštayaratar*, anger of the gods, and fear of the dead. May they be separated off from him (sc. the patient))” [*nu=*] <sup>GIŠ</sup>GA. ZUM.ĪI.A <sup>GIŠ</sup>*šar-ra-an pattar* <sup>TUG</sup>GÚ.È.[A <sup>GE</sup><sub>6</sub> <sup>TUG</sup>GAD.DA]M <sup>GE</sup><sub>6</sub> *kuit=ši=ššan kuit anda ēš[ta n=a]t EGIR-an ÍD-i tarnai* “The combs, the š., the basket, the [black] tuni[c], the black [leggings(?), whatever wa[s] on him, she consigns [i]t to the river” KUB 12.58 iii 6, 12-14 (rit., NH), ed. Tunn. 16f.; [...] / 6 *šar-ra-aš* [...] *ŠUŠI* 8 GA.ZUM SÍG Z[U<sub>9</sub>.AM.SI] “six š.-s, [...] 68 i[vory] combs (for) wool, [...]” KUB 42.33:4-5 (inv., NH), ed. Siegelová, Verw. 68f. w. n. 3 (“Schaber” = scraper), translit. THeth 10:176f. (“spatula”).

Since the word occurs with “comb” (GA. ZUM), Goetze guessed that it might have meant “brush.” However, because of a possible relation to the verb *šarra/e-* “to separate off,” the suggestion of Sommer, HAB 89f. (“ein Instrument zum Ausreißen von Haaren (Pinzette)”), that š. is an instrument with which things can be removed from a body, like tweezers or a scraper (cf. Košak, THeth 10:176f.; Siegelová, Verw. 69 w. n. 3) cannot be excluded.

Goetze, Tunn. (1938) 52 (an article of toiletry made at least partially of wood, perhaps “brush”); Sommer, HAB (1938) 89f. (“ein Instrument zum Ausreißen von Haaren (Pinzette)”; Güterbock, apud HW (1952) 184; id., Oriens 10 (1957) 356 (perhaps “spatula”); Siegelová, Verw. (1986) 69 n. 3 (“Schaber, Schabemesser?”).

Cf. *šarra-* D/*šarre-* v., *šarra-* B n., (<sup>GIŠ</sup>)*šarā-* A.



**šarra- B, šarran-** n. com.; **1.** portion, share, **2.** (*takšan šarra-*) half part, half, **3.** division, factional strife, dissension, alienation; from OH.

**nom.** *šar-ra-aš* KBo 10.7 ii 33 (NS), KBo 10.50:(4) (NS), KUB 48.119 rev.? 16, 17 (Tudh. IV), *šar-ra-a-aš* KBo 10.7 ii 37 (NS).

**acc.** *šar-ra-an* KUB 13.4 i 57, iv 18, 19 (pre-NH/NS), KUB 19.67 i 26 (Ḫatt. III), KUB 21.17 ii 2, 3 (Ḫatt. III), KUB 17.35 iii 10 (Tudh. IV), *šar-ra-(ma-aš-ma-aš)* KUB 17.35 iii 11 (Tudh. IV).

**gen.?** *šar-ra-na-a[š]* KUB 11.1 iv 16 (Tel./NS), *šar-ra-aš* KUB 13.4 i 56 (pre-NH/NS).

**abl.** *šar-ra-az* KBo 3.67 iv 6 (Tel./NS), KUB 21.19 i 12 (Ḫatt. III), *šar-ra-na-za* KUB 11.1 iv 18 (Tel./NS), *šar-ra-an-za* KUB 21.17 ii 2 (Ḫatt. III).

The *n*-stem forms come from KUB 11.1 (Tel. pr., NS) and KUB 21.17 ii 2 (Ḫatt. III). For *šar-ra-na-za* KUB 11.1 iv 8 the dupl. KBo 3.67 iv 6 offers *šar-ra-az* (see 1 a, below).

Given the lack of wordspace in [...Š]A <sup>dU(-)</sup>*šar-ra-an* KUB 10.92 vi 17 (colophon, NS), we suppose it to be a divine name followed by a (Hurrian?) epithet (thus van Gessel, OHP 790) or a compound name.

**1.** portion, share: ANA DINGIR.MEŠ *za menahḫanda* KUR.KUR.ḪI.A <sup>URU</sup>*Ḫatti šar-ra-az ŠA dU <sup>URU</sup>Nerik dU <sup>URU</sup>Zippalanda DUMU=KA nakki~yanni ḫanda datta* “You, (Sungoddess of Arinna,) as opposed to the (other) gods, took the Ḫatti lands as a share (abl. “sharewise”?) befitting the dignity of the Stormgod of Nerik (and) the Stormgod of Zippalanda, your son(s?)” KUB 21.19 i 11-13 (prayer to the Sungoddess of Arinna, Ḫatt. III), ed. Sørenhagen, AoF 8:88f. (“vom Anteil”), Lebrun, Hymnes 310, 317 (“comme part”), cf. Friedrich, HW 184 (“zu gleichen Teilen, halb und halb”), Haas, KN 108 (“zu gleichen Teilen”), Melchert, Diss. 368 (lists this passage under “adverbial ablatives” and translates “as your portion”); [*ša*]r-ra-aš 2 ZA.ḪUM KÙ.BABBAR ŠA <sup>dU</sup>[...] / [*ša*]r-ra-aš 10 ZA.ḪUM KÙ.BABBAR ŠA <sup>dU</sup>[...] / ŠA <sup>m</sup>[*ša*]rpa-<sup>d</sup>LAMMA § [*š*]ar-r[*a*-aš] <sup>d</sup>Pirwaš ŠA LUG[AL ...] *šar-ra-aš* <sup>dU</sup>É-TIM GAL ŠA x[...] U ŠA LUGAL <sup>URU</sup>*Tummann[a ...]* / “[A p]ortion (consisting of) two silver jugs belonging to the Stormgod [...], [a po]rtion (consisting of) ten silver jugs belonging to the Stormgod [...] of [*Ša*]rpa-LAMMA. § [A p]ort[ion] belonging to Pirwa of the Kin[g ...] / A portion (belonging to) the Stormgod of the Palace (lit. big house) of [...] and of the King of Tummann[a...] VBoT 108 i 16-21

(inv., NS); (“Concerning the fact that (the oracle) was unfavorable”) [...] ŠA DINGIR-LIM *šar-ra-aš ŠA DIN[GIR-LIM ...] UL SIxSÁ-at* The portion of the deity (and) the [...] of the deity was not ascertained” KUB 18.40 rev. 6-8 (oracle question, NH).

**2.** *takšan šarra-* “half part, half”: (“Those who are lords of the army walk apart into two groups”) *nu=kan takšan šar-ra-aš ANA <sup>m</sup>Šaḫurunuwa EGIR-anda tiyazi takšan šar-ra-aš=ma=kan ANA <sup>m</sup>LUGAL-<sup>d</sup>LAMMA EGIR-anda tiyazi* “Half step behind Šaḫurunuwa, and half step behind LUGAL-aš-LAMMA” KUB 48.119 rev.? 16-18 (Tudh. IV), ed. del Monte, OA 17:180f., de Roos, Diss. 298, 438; (“They divide the young men into two (groups) (*takšan arḫa šarra-*) and name them”) *nu=šmaš takšan šar-ra-an LÚ.MEŠ <sup>URU</sup>Ḫatti ḫalzeššanzi takšan šar-ra=ma=šmaš LÚ.MEŠ <sup>URU</sup>Māša ḫalzišanzi* “They call half of them ‘Men of Ḫatti’ and they call (the other) half of them ‘Men of Maša’ (... They fight)” KUB 17.35 iii 10-11 (cult inv., Tudh. IV), ed. Carter, Diss. 129, 143; (“I attacked those which were the chief towns of the Kaška, Ḫalilaš and Dudduška”) *n=aš IŠTU NAM. RA GUD.ḪI.A UDU.ḪI.A [*š*]a-ra-a dahḫun n=aš <sup>URU</sup>KÙ.BABBAR-ši arḫa u dahḫun* “I took them up with their civilians to be resettled, cattle and sheep and brought them off to Ḫattuša” KBo 3.4 i 33-34 (ann., Murš. II), ed. AM 22f.; cf. ibid. iv 31-32, ed. AM 128-131; (“I did not take [it all]”) «[*n*]=at=za» *takšan / šar-ra-an=za dahḫun takšan šar-ra-an=ma ANA <sup>m-d</sup>ŠĪN-<sup>dU</sup> EGIR-pa peḫḫun* “I took half of it, and I gave back half to Arma-Tarḫunta” KUB 21.17 ii 1-4 (Ḫatt. III), ed. THeth 4:22f. □ emending to *šar-ra-an«-za* is possible as well; (“When you farmers of the deity bring in the harvest”) *nu takšan šar-ra-an mematteni takšan šar-ra-an=ma=za=kan anda šannatteni* “you declare half, but (the other) half you conceal. (And later you proceed to divide it up among yourselves)” KUB 13.4 iv 18-20 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220; (If you temple personnel do not carry forth to the gods the things that you are required to) *n=at takšan šar-ra-aš takšan šar-ra-an* (var. *šar-ra-aš*) *pešteni* “(And) you give half of half (var. by halves) of it/them (-at)” KUB 13.4 i 56-57 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 i 5, ed. Chrest. 150f. (“share by share”), Süel, Direktif Metni 30f. (“yarım yarım”), tr. McMa-

## šarra- B 2

hon, CoS 1:218 (“(divided) into several portions”); cf. *takšan šar-ra-an peškanzi* KBo 14.21 i 80; KUB 16.31 iii 7; *2-an šar-ra-aš* IBoT 4.42 obv. 10, KUB 16.53 obv.? (7) (all oracle questions, NH), KUB 26.69 vi 10, 14 (depos., NH), ed. StBoT 4:44f.; broken in KUB 31.76 i (2), and restorable in KUB 24.8 iv 23-25, w. dupls. KUB 43.70a:4-5 and KBo 26.85:3-4 (Appu), ed. StBoT 14:12f.

**3.** division, factional strife, dissension: *ANA DUMU.M[EŠ ...] ištarna šar-ra-aš kišari* “There will be division among the children [...]” KBo 10.7 ii 32-33 (omen apodosis, NS), ed. DBH 12:27, 30 (“Zwist(?)”), 258; *šar-ra-a-aš=kan* (var. [*šar-r*]a-aš=kan) *KUR-ya* (var. *KUR-e*) *an<(d)a> paizzi* “Factional strife will enter the land” KBo 10.7 ii 37 (omen apodosis, NS), w. dupl. KBo 10.50 ii? 4, ed. DBH 12:27, 30, 258; *mān UN-ši šar-ra-aš nak[kešzi] ... [...] šar-ra-an arḫa dānzi* “If dissension haunts a man ... [...] They take away the dissension [from him?]” KUB 46.42 iii 5<sup>r</sup>, 8<sup>r</sup> (rit., LNS); cf. *ibid.* 13; for a possible attestation of “division (of a god)” see KUB 46.40 obv. 1-3, s.v. šarra- D 2 a 3’ b.

Götze, NBr (1930) 21-23; Friedrich, HW (1952) 184; Sürenhagen, AoF 8 (1981) 100f.

Cf. *šarra-C*, *šarra-D*, *ZITTU*, *ḪA.LA*.

## šarra- C in SISKUR šarraš n.; (mng. unkn.).†

**sg. gen.** *šar-ra-aš* KBo 33.20 i 1, KBo 23.42 rev. 29 (MH/ENS).

*mān=za ANA dU kuiš SISKUR šar-ra-aš šipanti* “If someone offers the sacrifice of š. to the Stormgod” KBo 33.20 i 1 (rit., MH/NS), ed. ChS 1/2:125; cf. KBo 23.42 rev. 29 (rit., colophon of seventh tablet SISKUR šarraš, MH/ENS), ed. ChS 1/2:143’.

There are too many possibilities to be certain about this word. š. could be *šarra-A* (the implement), *šarra-B/šarran-* “portion, share,” or *šarra-B* “dissension” in an objective gen. (“ritual against ...”). It is also possible that the Hurrian SISKUR *šarrašši-* “ritual of kingship” was considered by some Hittite scribes to be a Luwian genitival adjective and converted to a normal Hittite genitive.

## šarra- D

Salvini/Wegner, ChS I/2/I (1986) 8 (“Ritual mit unklarer Benennung”); *idem*, ChS I/2/II: 93 (“Bezeichnung eines Rituals”).

Cf. *šarra-A*, *B*, *D*, *šarrašši-B*, *C*.

**šarra- D, šarre-, šarriya/e-** v., **1.** to divide (up), distribute, apportion (to, w. d.-l.), to split up (act and mid.), **2.** to divide by splitting off > to split, divide, separate (something, acc.) off, cut off, withhold (something) from (someone), **3.** to cross, traverse, pass through, transgress (command, oath, etc.); from OS.

**pres. sg. 2** *šar-ra-at-ti* KBo 10.12 ii 39, 46, iii 34 (Šupp. I), KBo 4.3 i 23, 32, 34 (Murš. II), KBo 4.10 obv. 15 (Tudḫ. IV).

**sg. 3** *šar-ra-a-i* KUB 13.4 i 59 (pre-NH/NS), KBo 10.2 iii 16 (Šupp. I), KUB 40.13 obv.! 8, *šar-ra-i* KBo 5.9 ii 37 (Murš. II), KUB 27.68 i 11, *ša-a-ar-ri* KBo 29.133 iii 12 (MS), KUB 20.16 i (14) (MS), w. dupl. KBo 29.86 obv. (14) (MS), KUB 54.10 iii 14 (NS), *šar-ri* KUB 54.10 i 2, iii 3 (NS), KBo 29.116:6 (NS), *ša-ar-ri* KUB 35.4 iii 7, *šar-re-e-ez-zi* KBo 6.34 i 45 (MH/NS), *šar-re-ez-zi* KBo 6.34 ii 46, iii 20, 40, iv 7, KBo 21.10 i 6 (MH/NS), KBo 13.164 iv 8 (NS), KUB 30.24 ii 2 (NS), *šar-ri-ia-zi* KUB 5.6 iii 27 (NS), *šar-ri-ia-iz-zi* KUB 39.17 ii 2 (NS).

**pl. 1** *šar-ra-u-e-ni* KUB 24.8 iv 5 (pre-NH/NS).

**pl. 2** *šar-ra-at-te-ni* KUB 13.4 i 58, iv 20 (pre-NH/NS).

**pl. 3** *šar-ra-an-zi* KBo 6.2 iii 8, 10, 11 (OS), KBo 6.3 ii 19, iii 10, 12, 13 (OH/NS), KUB 1.17 iii 29, 43 (OH/NS), KUB 17.21 iv 17 (MH/MS), KBo 16.27 ii (7), (12) (MH/MS), KUB 20.52 iv 11 (MH/NS), KUB 43.56 ii 26 (MH/NS?), KUB 17.35 iii 9 (Tudḫ. IV), KUB 49.101 i 9 (NH).

**pret. sg. 1** *šar-ra-aḫ-ḫu-un* KUB 21.17 ii 6 (Ḫatt. III).

**sg. 3** *šar-re-et* KUB 36.106 rev. 5 (OS), KBo 2.5 iii 32 (Murš. II), *šar-ri-i-e-et* KUB 32.133 i 3 (Murš. II), *šar-ra-aš* KUB 23.72 rev. 3 (MH/MS), KUB 26.43 obv. (4), w. dupl. KBo 22.55 obv. (5) (Tudḫ. IV), *ša-a-ar-aš* SBo 1 Text 15:6, Bo 90/732:62 (OS).

**pl. 1** *šar-ru-me-en* KUB 31.76 obv. 10 (NH), *šar-ru-um-me-en* *ibid.* 6, KUB 40.86 obv. 7 (NS), KUB 40.87:(2) (NS), KUB 40.91 iii 10 (NS).

**pl. 3** *šar-re-er* KUB 17.21 iii 3, 8, 10 (MH/MS), KUB 31.124 ii (18) (MH/MS), Bo 69/673 obv.? 6 (Soysal, ZA 95:133f., OH/NS), KBo 22.6 iv (11) (OH/NS), KUB 31.59 iii 12, KUB 33.98 iii 7, Bo 3617 i 9 (Otten/Siegelová, AfO 23:32, 34), *šar-ri-i-e-er* KUB 14.8 obv. 19, 36 (Murš. II), KBo 2.5 iv (13) (Murš. II), *šar-ri-e-er* 650/ū + KUB 14.11 ii 6 (courtesy of Wilhelm., Murš. II), KUB 14.14 obv. (22) (Murš. II), Bo 3078 ii (8) (AfO 23:32f., 35).

**imp. sg. 2** *šar-ri* KUB 29.4 iii 27 (NH), KUB 24.7 iii (66) (NS).

**mid. pres. sg. 2** *šar-ra-at-ta* KBo 16.47:14 (MH/MS), KUB 14.1 obv. 42 (MH/MS), KBo 11.72 ii 38 (MH/NS).

**sg. 3** *šar-ra-at-ta-ri* KUB 26.62 i 42 (MS), KUB 13.7 i 8 (MH/NS), KBo 5.6 i 23 (Murš. II), KUB 25.3 iii 22 (NS), Bo

## šarra- D

## šarra- D 1 a 1'

4897 iv 14 (Alp, Tempel 82), *šar-ra-ta-ri* KUB 10.21 ii 18 (OH/NS), *šar-ra-at-ta* KUB 1.16 ii 50 (OH/NS), KUB 23.68 rev. 27 (MH/NS), KUB 40.13 rev.!(13) (MH/NS), *šar-ra-ad-da* KBo 6.34 ii 11, 24 (MH/NS).

**pl. 2** *šar-ra-ad-du-ma* KBo 8.35 ii 16, 22 (MH/MS), KUB 26.87:9 (OH/NS), *šar-ra-at-tu-ma* KBo 3.28 ii 21 (OH/NS), KBo 3.27 obv. 25 (OH/NS).

**pl. 3** *šar-ra-an-ta* KBo 25.192 obv. 6 (MS), *šar-ra-an-ta-ri* IBoT 1.14:5, KBo 27.42 iii (4) (NS), IBoT 4.66 obv. 3 (NS).

**pret. sg. 1** *šar-ra-aḥ-ḥa-at* KUB 30.10 obv. 12 (OH/MS); **sg. 3** *šar-ra-at-ta-at* KUB 14.1 rev. 20 (MH/MS), KUB 23.11 obv. 14 (MH/MS), KUB 23.72 obv. 14 (MH/MS), KUB 12.65 iii 11 (pre-NH/NS); **pl. 3** *šar-ra-an-ta-ti* KUB 30.12 obv. 18 (MH/MS), *šar-ra-an-da-at* KBo 3.4 ii 53 (Murš. II), KUB 14.15 iii 30 (Murš. II), KBo 16.34:(9) (ENS?).

**inf.** *šar-ru-ma-an-zi* KUB 10.89 i 16 (pre-NH/NS), KUB 20.40 rt. col. 9 (pre-NH/NS), KUB 25.9 iv 33 (NS), KUB 41.42 iii 61 (NS), *šar-ra-an-[n]a* KUB 11.1 iv 17 (Tel./NS).

**verbal subst. nom.-acc.** *šar-ru-mar* KUB 2.8 ii 46, v 28 (OH/NS), KUB 10.81:9; **gen.** *šar-ru-ma-aš* KUB 13.4 i 57 (pre-NH/NS), KUB 42.16 ii? 9 (NS).

**supine** *ša[(r-ri)-i]a-u-wa-an* KUB 11.1 iv 14 (Tel., NS), w. dupl. KBo 3.67 iv 1 (NS), *šar-ri-ia-u-an* KUB 43.70a:2 (NS).

**part. sg. com. nom.** *šar-ra-an-za* KUB 50.93 iv 12 (NH), KUB 46.40 obv. 1 (NH).

**neut. nom.-acc.** *šar-ra-an* KBo 16.25 i 34 (MH/MS), KBo 5.7 rev. (8), 22, (23), 25, KUB 13.4 iii 18 (pre-NH/NS), KUB 31.76 i 2 (NH), *šar-ra-a<-an>* KBo 5.7 rev. 9 (MS).

**pl. nom.-acc.** *šar-ri?-ra-an-ta* KBo 11.32 rev. 58 (NS).

**broken** *šar-ri-ia-u-w[a-...]* KBo 22.120:9 (NS), w. dupl. *šar-ra-u-w[a-...]* KBo 20.49:17 (MS), *šar-ri-ia-an[-...]* KBo 10.7 ii 40 (NS).

**imperf. pres. sg. 1** *šar-ri-iš-ki-mi* KUB 12.58 iii 10 (NH); **sg. 2** *šar-re-eš-ki-ši* KUB 31.127 + KUB 36.79 i 31 (OH/NS); **sg. 3** *šar-re-eš-ki-iz-zi* KUB 13.4 iii 5 (pre-NH/NS), *šar-ri-iš-ki-iz-zi* Hulin, AnSt 20:156:5.

**pl. 3** [*ša*]r-ri-iš-kán-zi KBo 10.18 rt. col. 6 (NS), *šar-ra-aš-kán-zi* KBo 32.13 iii 2 (MH/MS), KUB 11.34 iv (10) (MS or ENS), *šar-re-eš-kán-zi* KBo 15.69 i (7) (MH/NS), KUB 20.40 rt. col. 7, KBo 25.184 ii 15 (NS).

**pret. sg. 2** *šar-ri-[iḥ]-ki-it* KUB 12.58 iii 7 (NH); **sg. 3** *šar-ra-aš-ki-it* KUB 23.72 obv. 37 (MH/MS).

**pl. 3** *šar-ri-iš-ker* KBo 4.4 ii 9 (Murš. II), [*šar-r*]e-eš-ker KBo 4.4 i 46 (Murš. II).

**mid. pres. sg. 2** *šar-ra-aš-ki-it-ta* KUB 36.75 + Bo 4696 i 8 (OH/MS) (Ottens/Rüster, ZA 62:231f.), KUB 31.133:(11) (OH/NS), KUB 31.134:(4) (OH/MS), [*ša*]r-ri-iš-ki-it-ta KUB 24.3 i 55 (Murš. II); **sg. 3** *šar-ra-aš-ki-it-ta* KUB 13.5 ii 13 (pre-NH/NS), *šar-re-eš-kat-ta* KUB 13.5 iii 31 (pre-NH/NS), KUB 13.4 iii 61 (pre-NH/NS), [*šar-re*]e-eš-kat-ta-ri KUB 13.6 iii 12 (all pre-NH/NS).

**pl. 2** *šar-ra-aš-ki-it-tum-ma* KUB 34.75:5 (MS); **pl. 3** *šar-ri-iš-kán-ta-ri* KUB 43.22 iv 7.

**verbal subst. nom.-acc.** *šar-ra-aš-ki-u-wa-ar* KBo 13.2 rev. 6 (NS).

The oldest texts show a root thematic class verb, *mi*-conjugation with diagnostic forms *šarrezzi*, *šarranzi*, *šarret*, *šarrer*, *šarratta*, *šarra/eške-* (Oettinger, Stammbildung 287).

NS forms presupposing a stem *šarr(i)ye-*: *šar-ri-i-e-et* KUB 32.133 i 3 (Murš. II), *šar-ri-i-e-er* KUB 14.8 obv. 19, 36, KBo 2.5 iv (13), *šar-ri-e-er* 650/u + KUB 14.11 ii 6, KUB 14.14 obv. (22) (all Murš. II), *ša[(r-ri)-i]a-u-wa-an* KUB 11.1 iv 14, w. dupl. KBo 3.67 iv 1 (both Tel./NS), KUB 43.70a:2, as well as the broken *šar-ri-ia-an[-...]* KBo 10.7 ii 40.

All *hi*-conjugation forms (*šuhḥa*-class II 2 a and *lāg*-class II 1 b) are secondary and belong to the late MH and NH periods (for II 2 a forms see Stammbildung 287f. and for II 1 b forms see Stammbildung 425 and *ša-a-ar-ri*, above).

(Sum.) [NAM.TAG.MU] = (Akk.) [*se-er-ti*] = (Hitt.) *šar-ra-aš-ki-u-wa-ar* KBo 13.2 rev. 6, for restorations see MSL 13 pp. 47, 221.

(Akk.) *ištu rikšī=kunu lā te-ti-qá-ma* “You must not overstep your regulations” KBo 1.1 rev. 23 (Šattiwaza treaty), ed. Weidner, PD 24f. = (Hitt.) *nu=kan išhiu[=šemet ?] / [lē šar-ra-a]t-te-ni* “You [must not transgress] [your(?) treaty]” KUB 26.34 rev. 5-6, ed. Laroche, Ugar. 6:369f.

**1.** to divide (up), distribute, apportion, split up (act. and mid.) — **a.** w. obj. of act.subj. in mid.) (no particles) — **1'** act.: (“There remain, however, twelve oxen and 300 sheep”) *n=an ḥuišwandan šar-ra-an-zi* “They divide them up (into groups) alive” KUB 9.3 iv 8-9 (fest. for Telipinu, MS), ed. Haas/Jakob-Rost, AoF 11:61f.; cf. KUB 53.17 ii 17 (fest. for a prince, NS); cf. KUB 53.4 rev. 15-18 (fest. for Telipinu, NS); cf. also Law § 53 quoted below 1 c 1'; (“Thus speak the goldsmiths: ‘[Wh]en(?) they brought out the silver cups and the ... *andāuwandana*’”) [*Éar*]zanaš GAL.ḪI.A *andāuwantann= a [an]zāš* LÚ.MEŠ KÙ.DÍM *šar-ru-me-en* “we goldsmiths divided up the cups (and) *andāuwantanna* of the *arzana*-house” KUB 31.76 obv. 9-10 (dep., NH), ed. StBoT 4:22f. (differently); cf. KUB 40.86 obv. 7: (“The *ḥaliyami*-men place a *taparwašu*-bread beside the brazier”) *t=an šar-ra-an-zi § kuitman=ma* NINDA *taparwa<sub>a</sub>šu[n] šar-re-eš-kán-zi* LÚ.MEŠ GAL[*A SİR-RU?*] § *maḥḥan=ma* NINDA *taparwa<sub>a</sub>šu šar-ru-ma-an-zi tarup[tari]* “and they divide it (up). § While they are dividing up the *taparwašu*-bread, the lamentation-priests [sing]. § But when the dividing up of the *taparwašu*-bread is finished, (the barbers sweep the ground)” KUB 20.40 rt. col. 5-9 (monthly fest., NS), ed. StBoT 37:520f., w. rest. after par. KUB 10.89 i 16-17; GAL LÚ.MEŠ *MEŠEDI* LUGAL-*i tarkummiyaizzi* NINDA *taparwašuš waššūwanzi* NINDA *wagatašš= a šar-ru-ma-an-zi* “The chief of the bodyguards an-

## šarra- D 1 a 1'

nounces to the king the covering of the *taparwašu*-breads and the dividing of the *wagata*-breads" KUB 25.9 iv 31-33 (fest. at Arinna, NS), ed. Gonet, Mém. Atatürk 64f.; NINDA.GUR<sub>4</sub>.R[A] *paršiya t=an šar-ra-a[n-zi]* KBo 30.153 iii 5-6 (fest. naming NIN.DINGIR, NS); [...] NINDA.ZU<sub>9</sub>.ĪI.A *šar-ra-an-zi* KBo 20.61 ii 15 (storm fest., OS?); [NINDA Ī.E.D]É.A *šar-ra-an-zi* VBoT 34 rev. 6 (ANDAĤŠUM-fest.); *nu ikunan UZU.Ī šar-ra-an-zi* "They divide up cold (solidified?) fat" KBo 4.9 v 47 (ANDAĤŠUM-fest., OH?/NS), ed. Badali/Zinko, Scientia 20:54f.; [(LÚ.MEŠ KAŠ.LĀL)] KAŠ.LĀL *šar-ra-an-zi* "The mead(?) men apportion the mead(?)" KBo 22.195 ii 5-6 (OH/MS), w. dupl. KBo 25.12 ii 8f. (OS), ed. StBoT 28:34, StBoT 27:75 ("The mead men distribute mead"); [(m)]ān=aš (var. C: *mān*) *attiš TI-išwanteš šar-ra-na-a[š? šer?]* / [kuw]atqa *weriezzi kuit=ašta!* (text: *kuit-ašša*, var. A *-ašta*) *šar-ra-an-[n]a KA×U-az weriezzi n=ašta É-erza parā peššiyandu n=aš=kan šar-ra-na-za=pat* (var. *šar-ra-az=pat*) *šamendu* "If he calls on them, his living 'fathers' (i.e., parents?) at some point (*kuwatqa*) concerning a share (of the patrimony), whatever he orally asks to divide up (or: to be divided up), let them expel (him) from the household. Let him forfeit the aforementioned share" KUB 11.1 iv 16-18 (Tel. pr., OH/NS), w. dupls. KBo 12.7:1-3 (A), KBo 3.67 iv 3-6 (C), ed. THeth 11:52f., tr. van den Hout, CoS 1:198 □ alternatively, following the variant reading *mān* and reading *šaran=a[šta]* one can also translate "If (his) parents are (still) alive and he demands (his) share [...] at some point"; uncertain because broken [...]x<sup>GIS</sup> *warḫušdu šar-ra-an-zi* KUB 55.5 iv 25 (*nuntariyašha*-fest., NS), ed. Nakamura, *Nuntariyašha* 51, 53, translit. StBoT 15:20; *namma=kan GEŠTIN IŠTU É<sup>d</sup>M[(aliya)] ŠA 3 DUG GEŠTIN šar-ra-an-zi* "Then they divide up wine from the temple of Maliya from (lit. of) three wine vessels (and they carry it to five temples in different vessels)" KUB 20.49 i 1-2 (*hišuwāš*-fest., MH/NS) □ the particle is probably because of the ablative noun phrase; cf also 1 a 6', below.

2' mid. used as passive: (Everyone is seated for the banquet) TU<sub>7</sub>.ĪI.A *takšan šar-ra-at-ta-ri* "The stews are divided in half (... The stews are finished)" KUB 20.76 i 15 (fest., NS), ed. Gonet, Mém. Atatürk 48f. ("est répartie"); TU<sub>7</sub>.ĪI.A *2-an šar-ra-ta-ri* KUB 10.21 ii 17-18 (fest., OH/NS), ed. Alp, Tempel 83f.; for other exx. see StBoT 5:153 §4; [GIM-an=m(a TU<sub>7</sub>.ĪI.A

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*h)]anti šar-ra-an-ta-ri* "And [when] the stews are divided into separate portions" IBoT 4.66 obv. 3 (winter fest., NS), w. dupl. KUB 20.68 i 4.

3' middle — a' w. *arḫa*: ("Uḫḫa-ziti died in the midst of the sea") DUMU.MEŠ=ŠU«NU»=*ma=za arḫa šar-ra-an-da-at* "His sons, however, split up. (One was still in the midst of the sea, while the other, Tapalazunauli, came away from the sea)" KBo 3.4 ii 52-53, ed. AM 60f.; ("The enemy arrives at night") *namma=aš arḫa šar-ra-at-ta-ri* "and then splits up (i.e., deploys)" KBo 5.6 i 22-23 (DŠ frag. 28), ed. Güterbock, JCS 10:91 ("deploy"); cf. [... LÚ.M]EŠ<sup>URU</sup> *ḫušutila arḫa šar-ra-an-t[a-at]* KBo 16.34:9 (hist., pre-NS/ENS?).

b' w. *ḫanti*: ("I went [...]") ÉRIN.MEŠ-*az=miš=a ḫanti šar-ra-at-ta-ti* "But my troops split up into separate (groups)" KUB 58.48 iv 15-16 (KILAM fest., OH/NS), ed. van den Hout, JNES 50:194, 196; ÉRIN.MEŠ-*az panku[š] ḫandi šar-ra-at-ta-ri* "All the troops will split up into separate (groups). (People will sell their own children)" KUB 34.14 + KBo 34.122 iii 11-12 (omen apodosis, NS), ed. DBH 12:122 ("wird zweigeteilt werden"); cf. 1 a 2'.

4' verbal noun: [...<sup>TÚG</sup>ik] *kuwaniya šar-ru-ma-aš* "[so-many garments] of the city of Ikkuwaniya for distribution" KUB 42.16 ii? 9 (inv.), ed. THeth 10:39, 41 ("divided"), Siegelová, Verw. 408f. ("der Teilung"), cf. Neu, GsKronasser 133.

5' w. *takšan arḫa/arḫa takšan* "divide into half/into two (groups): LÚ.MEŠ<sup>GURUŠ</sup> *takšan arḫa šar-ra-an-zi* "They divide the young men into two (groups) (They name them. Half (*takšan šarran*) of them they call the 'Men of Ḫatti' and half of them they call the 'Men of Maša')" KUB 17.35 iii 9 (cult inv., NH), ed. Ehelolf, SPAW 1925:270, Carter, Diss. 129, 143; cf. KUB 29.45 i 7, ed. Hipp. heth. 170f.

6' w. *ḫanti*: (After bringing wine from the temple of Maliya to various temples of other deities) NINDA=*ya=kan IŠTU É<sup>d</sup>Māliya=pat ANA*<sup>GIS</sup> *BANŠUR.ĪI.A=ŠUNU=šan É<sup>Ī</sup>karimni É<sup>Ī</sup>karimni ḫanti šar-ra-an-zi* "And the bread from the same temple of Maliya they divide up individually temple by temple for their tables" KBo 20.114 vi 20-24 (*hišuwāš*-fest., MH/NS) □ for the particle *-kan* see 1 a 1' last ex., above.

7' w. *arḥa ḥanti* (mng. uncertain): [(*nu=šša*)]*n*<sup>MUNUS</sup>*tarpašganaš pēdi* [*w*]*aḥnuškiwan dā[i]* § [*mā(n)?*<sup>MUNUS</sup>*tar*)]*pašganaš waḥnumanzi* KASKAL-*an a[(rḥa ḥanti ša-a-)]ar-ri* “A *tarpašgana*-woman begins to dance (lit. turn or whirl) in place. § When(?) the *tarpašgana*-woman ...(?)’s the path for dancing (lit. turning), (they give her a bronze cup)” KBo 29.86 obv. 12-14 (cult of Ḥuwaššanna, MS), w. dupl. KUB 20.16 i 13-14 (MS) □ is she ‘cutting’ a path in the crowd for her to dance?; (“Or the enemy will strike”) [... (*arḥa*)] *ḥanti šar-ri-ia-an[-...]* KBo 10.7 ii 39-40 (omen apodosis, NS), w. dupl. KBo 10.50 ii 7, ed. DBH 12:27, 30 (“[das Heer(?)] wird zweigeteilt(?) werden”).

b. w. dir. obj. (expressed or implied) in acc. and noun or pronoun as indirect obj. in d.-l. — 1' without *arḥa*: [mš]*aḥurunuwaš=za* GAL NA.GADA ANA DUMU.MEŠ=ŠU É=SU *kišan šar-[r(a-aš)]* “Šaḥurunuwa, the chief NA.GADA, divided his own estate among his children as follows” KUB 26.43 obv. 4 (confirmation of a will, Tudḫ. IV), w. dupl. KBo 22.55 obv. 5, ed. *Imparati*, RHA XXXII 24f., 207 n. 1 □ -za has possessive value (“own”); ŠA *mḤappuwaššu* GAL DUMU. MEŠ.É.GAL ANA DUMU.MEŠ=ŠU *ša-a-ar-aš* LUGAL.GAL ISSĪ=MA ANA *Labarna* DUMU. LUGAL *IDDIN* “The great king has appropriated what Ḥappuwaššu, the chief of palace attendants had divided among his sons, and assigned (it) to Labarna, the prince” Bo 90/732:62-63 (land deed, OS) (courtesy G. Wilhelm); cf. similarly SBo 1 Text 15:6, translit. LS 342 □ for broken spellings (-VC-VC-) to write intervocalical double consonants see Hoffner/Melchert, grammar forthcoming; *apāt=ma ḥūman* (i.e., five GUZ.ZA cloths) ANA É.GIŠ.KIN.TI *šar-ra-an-zi* “But they apportion all that to the workshop” KUB 52.96 obv. 7-8 (inv., NS), ed. Siegelová, Verw. 358f. (“verteilt man an die Werkstatt”), tr. *Archi*, KUB 52 Inhaltsübersicht no. 96; (“They put down soldier-breads, but they pick these up (again) and carry them out”) «MUNUS.MEŠ!» MUNUS.MEŠ<sup>taptari</sup> *šar-re-eš-kán-zi* “They apportion (them) to the female mourners” KBo 25.184 ii 15 (funerary rit., NS), ed. van den Hout, ICH 2:202, 207 (differently); (“He breaks one thick bread”) *n=an* [DINGIR.MEŠ-aš] *ḥazziwiaš pēdaš šar-ra-i* “He apportions it to the cult places [of the gods]” KUB 27.68 i 10 (fest. of Nerik, NS), ed. Haas, KN 300f. (“und zerteilt es”); cf. also *peda-* A d 1' e'; *ta* LÚ.MEŠ<sup>GIŠ</sup> *BANŠUR TU<sub>7</sub> Ī tianzi ta ḥūmanti šar-ra-an-zi*

“And the table-servers set out oily stew/soup. And they apportion (it) to every person” KUB 25.9 iv 18-20 (fest. at Arinna, NS), ed. Gonnet, *MémAtatürk* 62f.; cf. IBoT 1.14:4-5, ed. Alp, Tempel 77f.; (“The table-servers put down tooth-bread, cheese and fruit [...]”) É<sup>h</sup>*ḥilamni pera[n] ḥūmanti=ya šar-ra-an-zi* “They apportion (it) in front of the portico also to everyone” KBo 17.75 iv 15 (storm fest., OH/NS); cf. IBoT 1.29 rev. 10-13 (fest. of procreation, MH?/MS?); *nu walḥi ANA DUMU. MEŠ.É.GAL* <sup>LÚ</sup>*MEŠEDI*<sup>ḤIA</sup> *ḥūmandāš ašešni=ya ḥūmanti šar-ra-an-zi* “They apportion *walḥi*-beverage to all the palace servants, royal bodyguards, and to the entire congregation” KUB 1.17 iii 40-43 (fest. of the month, OH/NS), ed. StBoT 37:430f.

2' w. *arḥa*: (Concerning the following provisions which are prepared ...) *nu ḥūmanti* «[ar]ḥa» (partially erased) *arḥa šar-ra-an-zi* “They divide (them) up for each (participant)” KUB 32.123 ii 41-42 (Iṣtanuwian fest., NS); cf. KBo 24.28 + KBo 29.70 iv 13-14; KBo 13.164 iv 8; KBo 29.133 + KBo 34.222 iii 11-12; KAK. ḤI.A=ŠUNU=*ma=šši šer arḥa šar-ra-an-du* “Let them divide(?) their pegs(?) over him/it” KUB 24.7 iii 69, ed. Friedrich, ZA 49:230f. (“Sie sollen aber ihre Pflöcke über ihm abbrechen”), tr. Hittite Myths 66 (“Let them ... their pegs away from over him”); cf. Hoffner, *FsLacheman* 193 (no tr.).

c. w. obj. and -za or a corresponding clitic pron. co-referential with the subj. of the verb — 1' without *arḥa*: (“If a man having a <sup>GIŠ</sup>TUKUL-obligation and his associate live together, if they have a falling out”) [(*t*)]*a=z É=UNU šar-ra-an-zi* “and they divide their household among themselves, (if there are ten persons (lit. heads) on his land, the man having a <sup>GIŠ</sup>TUKUL obligation takes seven, and the associate takes three)” GUD.ḤI.A UDU.ḤI.A *gimra=šaš Q[(ĀTAMMA)] / šar-ra-an-zi* “They divide the cattle and sheep on his land in the same way. (If someone holds a royal grant by tablet)” *mān=za A.ŠĀ.ḤI.A-n=za* (var. *mān=za=an A.ŠĀ.ḤI.A-an*) *k[(arūilin)] šar-ra-an-zi* “(or) if they divide old (i.e., inherited?) land among themselves (then the man having a <sup>GIŠ</sup>TUKUL obligation takes 2/3 (lit. two parts/shares), and the associate takes 1/3 (lit. one part))” KBo 6.2 iii 8-11 (Law §53, OS), w. dupls KBo 6.3 iii 10-13 (OH/NS), KBo 6.6 i 13-17 (OH/NS), ed. LH 64f., HG 34f.; (“When the sons of Appu grew up, ... the evil brother spoke to the just brother”) [*weš*]=*a=wa=za*

šar-ra-u-e-ni nu=wa=naš a[rhayan e]šuwāštati ... [n]u=za LÚ.ḪUL-aš LÚ.NÍG.SI.SÁ-ašš=[(a) š(ar-ri-ia-u-an)] dāer ... nu=z[a takšan šarran] LÚ.ḪUL-aš ŠEŠ-aš dā[(š) nu takšan ša]rran <ANA> LÚ.NÍG.S[IS(Á ŠEŠ-iš)-š(i pāiš)] “Let us divide (our estate) among ourselves and live se[parately]. ... Evil and Just began dividing among themselves. ... Brother Evil took [a half-part] for himself and gave [a half-p]art to his brother Just” KUB 24.8 iv 5-6, 21-25 (Appu myth, pre-NH/NS), w. dupls. KBo 26.85:1-4, KUB 43.70a:2-5, ed. StBoT 14:12f., tr. LMI 170f., Hittite Myths<sup>2</sup> 84; cf. KUB 11.1 iv 14, w. dupl. KBo 3.67 iv 1 (Tel.pr. OH/NS), ed. THeth 11:52f.; and cf. KUB 11.1 iv 16-18, w. dupl. KBo 3.67 iv 3-6, cited 1 a 1', above.

2' w. arḫa: (“When the gods established heaven and earth”) [(nu=za DINGIR.MEŠ)] arḫa šar-re-er (dupl. [šar-r]i-e-er) “the gods divided (them) up among themselves, (the heavenly gods took heaven and the underworld gods took the earth and the underworld. So each took something for himself)” Bo 3617 i 8-12 (mythology in rit.), w. dupl. Bo 3078 ii 9 and KBo 13.104 + Bo 6464 ii 5, ed. Otten/Siegelová, AfO 23:32, 34-35; namma=šmaš ḫāli arḫa šar-ra-an ēšdu “Then let the watch be divided up among you” KUB 13.4 iii 18 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f., Süel, Direktif Metni 56f., tr. McMahon, CoS 1:219; (“Or when you fill (the god’s granary with) grain, half you declare, but half you conceal”) nu=šmaš=an uwatteni EGIR-zian arḫa šar-ra-at-te-ni “Later you proceed to divide it up among yourselves” KUB 13.4 iv 20, ed. Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220; (“They (i.e., the Kaška) plundered the silver, gold, rhyta, cups of silver, gold, and copper, your bronze implements and your garments”) n=at=za arḫa šar-re-er § LÚ.MEŠ SANGA šuppaeš=a=za ... LÚ.MEŠ APIN. LAL LÚ.MEŠ NU.KIRI<sub>6</sub> arḫa [(šar-re-e)]r nu=uš=za ĪR-naḫher § GUD.ḪI.A=KUNU=y[(a=šmaš UDU. ḪI.A=K)]UNU arḫa šar-re-er A.ŠĀ A.GĀR.ḪI.A=K[(UNU=ma=z NINDA<sup>A</sup>ḫarš)]ayaš GĪS KIRI<sub>6</sub>.GESTIN. ḪI.A DUG išpant[(uzziyaš)] arḫa šar-re-er “They divided them up among themselves. § Also the consecrated priests, ... the farmers (and) the gardeners they divided up among themselves, and enslaved them. § Your cattle (and) your sheep they divided up for themselves. And your fields and meadows, thick breads, vineyards, (and) offering vessels they

divided up among themselves. (The Kaškeans took them for themselves)” KUB 17.21 iii 3-4, 6-10 (prayer of Arn. and Ašm., MH/MS), w. dupl. KUB 31.124 ii 15-21, KUB 48.108 iii 1-4, ed. Kaškäer 156-159 (“haben ... unter sich aufgeteilt”), Lebrun, Hymnes 137, 145 (“ils se sont partagé”), differently Goetze, Tunn. 45 (“took possession of”), ANET 399 (“They shared out these things among themselves”); (“The singers and the temple men take for themselves (-za da-) the [dough(?)] of the kneeding trough (and) cheese”) UZU šuppa=z ḫuišu arḫa šar-ra-an-zi “They divide up the raw meat among themselves” KUB 17.24 ii 7 (witaššiaš-fest., pre-NH/NS); (“In the time of the father of His Majesty we stole two cups of mitešna-silver”) nu=war=aš=za mŠEŠ-anza, m3-ašša-x[...] ammuk m<sup>M</sup>Mudareš arḫa šar-ru-um-men “and we — Nananza, 3-ašša[...] and I, Mudari — divided them up among ourselves. (For each of the three shares (lit. places) there were twenty shekels, that was a total of one mina twenty shekels. I sold mine to Karpani, the merchant)” KUB 40.91 iii 9-10 (dep., NH), ed. StBoT 4:30; cf. KUB 31.76 obv. 5-6 (dep., NH), ed. StBoT 4:22f.; (“Then before Ḫebat they libate two cups filled with wine. They hand them (the cups) over. Those who carry the gods (i.e., their statues)”) n=an=za arḫa šar-ra-an-zi “divide it (i.e., the wine) up among themselves” KBo 21.34 i 54 (fest., MH/NS); cf. KUB 12.58 iii 6-11, above, 1 b 2'.

3' w. takšan: (If a free man and a slave girl are single, and they live together and have children, but later become estranged or each finds a new partner ...) nu=za É-er takšan šar-ra-an-zi “They shall divide up the house(hold) equally among themselves. (And the man shall take the children, with the woman taking one child)” KBo 6.3 ii 19 (Law §31, OH/NS), ed. LH 40, 184f. □ for šieleš “single” see Hoffner, FsdeRoos (forthcoming).

4' w. arḫa takšan: n=at=za <sup>MUNUS</sup>ḫuwaššanale[š / LÚ.MEŠ(?) ] ḪÉ.DINGIR<sup>1</sup>-LIM=y arḫa takšan šar-ra-an-zi “The ḫuwaššanalli-women and the temple [personnel] divide them (i.e., the tables) into two (groups)” KUB 54.13 obv. 10-11 (cult of Ḫuwaššanna, NS), translit. StBoT 15:24; cf. KBo 29.141 rt. col. 9 (NS), w. dupl. KBo 29.142:5 (MS).

2. to divide by splitting off > to split, divide, separate (something, acc.) off, to cut off, withhold

## šarra- D 2 a 1'

(something, acc.) from (someone, d.-l.) — **a.** to split, separate (something, acc.) off (usu. w. *-ašta* or *-kan*, sometimes w. *arḥa*) — **1'** in general: (As soon as she finishes [her spell]) *nu šenuš namma [o-o-o-o]-zi n=aš=kan mān šar-ra-ad-da-ri* “she again [...]s the images, and when she separates them off, (she places some on the left and some on the right)” KUB 24.13 iii 6-7 (Allaituraḥi’s rit., MH/NS), ed. Goetze, Tunn. 72f. (“departs”), Haas/Thiel, AOAT 31:106f. (“aufteilt”), tr. Kronasser, EHS 1:504 (“entfernt sich(?)”); *nu=kan apāt kuit arḥa karū šar-ra-an namma =za=kan EGIR-an x[...]* <sup>NA</sup><sub>4</sub>NUNUZ *arḥa šar-ra-an-zi KI<.MIN>* “Regarding that which has been already separated off, they will later even further separate off the bead(s)(?). ‘Ditto’ (meaning repetition of the question: Is the god angry on this account?)” KUB 49.101 i 8-9 (oracle question, NH); *naššu LÚ-ni našma MUNUS-ni paprannaš uddananza* <sup>UZU</sup>ÚR. *ḪI.A-ša arḥa šar-ra-an §... kāša* <sup>GIŠ</sup>šarran *ḥarmi nu=za kuiš* 12 <sup>UZU</sup>ÚR *idalauwaz paprannaz arḥa šar-ri-[iš]-ki-it kinuna=tta IŠTU* 12 <sup>UZU</sup>ÚR *idalu papratar alwazatar āštayaratar DINGIR.MEŠ-aš karpin aggandaš ḥatugatar awan arḥa šar-ri-iš-ki-mi [n=a]t=ši awan arḥa šar-ra-an ēšdu* “Or (if) a man’s or a woman’s bodyparts are disabled (lit. separated off) with a word/words of impurity. §... Now I am holding a *šarra-*. Whoever was disabling (lit. separating off) each (*-ške-*) of (his) twelve body parts using an evil impurity, now I am separating off from each of your twelve body parts the evil impurity, sorcery, *āštayaratar*, anger of the gods, and fear of the dead. May they be separated off from him (sc. the patient)” KUB 7.53 i 5-6 followed KUB 12.58 iii 6-11 as part of the same tablet (rit., NH), ed. Tunn. 4f. and 16f. (“who disabled,” “am breaking clear,” “be broken clear”), but cf. HAB 89f. (“reissen”), differently Kronasser, EHS 1:504 (“entfernen”); cf. KUB 7.53 i 6, ed. Tunn. 4f. □ Goetze’s tr. “disabled” is understandable if a person’s limbs are separated from his/her control. The person affected is indicated either by *-za* (if identical to the subject of the clause), an enclitic pronoun (*-tta, -ši*) or a dat.-loc. of a noun (LÚ-*ni*, MUNUS-*ni*). Word associations help magic work: <sup>GIŠ</sup>šarra- q.v. alternates with the verb š.

**2'** (from something) w. abl. and *-ašta* or *-kan*: (“15 1/2 IKU of field”) *INA KASKAL* <sup>URU</sup>Ḫatti = *kan ZAG-az* 28 IKU *UŠALLUM RĒT GUD.ḪI.A*

[*IŠTU*] É <sup>LÚ</sup>urianni = *kan ZAG-az šar-ra-an* 18 IKU *A.ŠÀ IŠTU* É <sup>Ḫ</sup>alara = *ka[n š]ar-ra-an* 2 1/2 IKU 3 *gipeššar* <sup>GIŠ</sup>TIR *n=ašta anda* 3 *ME* 25 *GIŠ.ḪI.A* 1-NUTIM É.ḪI.A *ŠA* É <sup>m</sup>Karpani É <sup>f</sup>Zithariya *kuit n=ašta apēz šar-ra-an* “on the Ḫattuša road, on the right. Twenty-eight IKU of field, meadow for pasturing cattle, split off(?) from the estate of the *urianni*-official, on the right. Eighteen IKU of field split off/separated from the temple (lands) of Ḫalara. Two and a half IKU three *gipeššar* of orchard, in which there are three hundred twenty-five trees. One building complex, which belongs to the estates of Karpani and Zithari, split off/separated from those” KBo 5.7 rev. 21-25 (LSU 1, MH/MS), ed. Riemerschneider, MIO 6:350f. (“getrennt, abgetrennt”); cf. *ibid.* 8, 9.

**3'** to split off a deity by creating a duplicate cult statue, temple and cult for the deity elsewhere — **a'** act., w. and without abl., w. *-kan* and sometimes *-za*: *DINGIR-LIM-niyatar =ma=za=kan šar-ri* “Divide off your divinity. (Come to those new temples)” KUB 29.4 iii 26-27 (rit. for the division of the deity of the night), ed. StBoT 46:289f., SchwGotht 24f. (“Nimm dein Götterbild in Besitz”), tr. Collins, CoS 1:175 (“divide your divinity”), cf. Kronasser, EHS 1:505, and cf. Oettinger, Stammbildung 290 n. 65 (“verlass”), Goetze, Tunn. 45 (“show possession”); *ABBA = YA =za=kan kuwapi* <sup>m</sup>Dudḫaliyaš *LUGAL.GAL DINGIR GE<sub>6</sub> IŠTU* É *DINGIR GE<sub>6</sub>* <sup>URU</sup>Kizzuwatni *arḥa šar-ri-i-e-et* “When my ancestor, Tudḫaliya, the Great King, divided the Deity of the Night off from the temple of the Deity of the Night in Kizzuwatna (and worshipped her separately in a temple in Šamuḫa)” KUB 32.133 i 2-3 (Murš. II’s division of the deity of the night), ed. THeth 46:312, SchwGotht 58, cf. Kronasser, EHS 1:504f. (“brachte weg, siedelte um”); *DINGIR-LIM =ma=kan kuiš arḥa šar-ru-m[a-an-z]i SI×SÁ-at* “The god who was determined for division (and for transportation to the town Zithara)” KUB 5.6 ii 70-71 (oracle question, NH), cf. AU 285 (“abgebrochen”), retracted in HAB 89f., 243, differently Kronasser, EHS 1:532 (“zum Wegbringen”); *namma=za=kan* <sup>d</sup>LIŠ <sup>URU</sup>Šamuḫi *ANA PĀN ŠEŠ=YA šar-ra-aḫ-ḫu-un nu=šši* É.MEŠ *DINGIR.MEŠ INA* <sup>URU</sup>Urikina *iyannun* “Then during the reign of my brother (Muwatalli II) I divided Šaušga in Šamuḫa, and I made (new) temples for her in Urikina” KUB 21.17 ii 5-6 (Ḫatt. III), cf. Kronasser, EHS 1:532, differently Goetze, Tunn. 45 (“took possession”);

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cf. KUB 50.93 iv 12 (oracle question, NH); cf. KUB 5.6 iii 27 (oracle question, NH), reading after Friedrich, HW 184 and Oettinger, Stammbildung 284, different tr. Kronasser, EHS 1:532 (“transportieren”). It seems unlikely that Ḫattušili would have been allowed to remove the chief deity of an important Hittite city to another city. Also, it seems in keeping with *šarra*-’s usual meaning “to divide” that he divided the divinity’s cult, leaving the original statue and cult in Šamuḫa, while starting a new cult for the same deity in Urikina. See Beal, Magic and Ritual 197-208.

**b'** participle: BE!-*an=kan* UN-*ši* DINGIR *šar-ra-an-za* UN-*an=ma* [...] / [*n*]=*at=za* DÛ-*zi n=at* BE-*an* TA ŠUTI *an[da]* *aranna* SI×SÁ-*ri nu*[...] / BE-*an=ši* *šarraš=ma* TA IKRIBI *anda aranna* UL SI×SÁ-*ri* “If for a person a deity is to be divided but/and [...] the person (obj.), he will worship it (i.e., the divine statue(?), or: he will make it his own(?)). If it (i.e., the statue(?)) is ascertained to be attained (by him, lit.: to come to him) through a dream (Akk. *šuttu*), then [...], but if the division is not ascertained to be attained by him (lit.: to come to him) because of a vow, then [...]” KUB 46.40 obv. 1-3 (NS) □ the translation given here is tentative only; the opposition between the alternatives mentioned may be in the fact that dreams were often followed up by vows which may have been mentioned in the break at the end of line 2.

**b.** to cut off, withhold (something, acc.) from (someone, dat.-loc.): *kunn=a=wa=šši* Ú.SAL-LAM <sup>d</sup>UTU-*uš āra iyan ḫark nu=war=a(n)=ši=ššan* *šar-re-ez-zi ḫannari lē kuiški* “O Sungod, keep making this meadow proper for him. Let no one withhold it from him (or) contest (his right to it)” KUB 30.24 ii 1-2, ed. Kassian et al., Funerary 384f. (“take it away from him”), HTR 60f. (“und niemand soll sie ihm entreissen <oder> gerichtlich anfechten”), cf. Kronasser, EHS 1:504f. (from verb *šarraye-*) □ the parallel passage KUB 30.24a i 10, ed. HTR 58f., where both verbs are used in two separate clauses shows that the use of *-šan* is not just due to influence from *ḫannari* which usually has *-kan* or *-šan* in this construction; (“If a man marries a virgin”) [*nu*] *apēdani* <ANA> MUNUS-TI *ḫaššatar ar[mahḫatarr=a(?)]* *šar?-ri-iš-kán-ta-ri* “and abilities to give birth [and even] to co[n]ceive(?) are withheld from that woman” KUB 43.22 iv 6-7 (NS), translit. Ünal, AoF 25:116 (w. different restorations), cf. 115 (“von ihrer paternalen Sippe getrennt wird”) □ one would expect the verb to be in the singular with the two neut. subjects: (If

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you ever take for yourselves the food intended for the god’s festival and do not bring it to him) *n=at takšan šarraš takšan šarran* (var. *šarraš*) *pešteni nu=šmaš kī šar-ru-ma-aš uttar* SAG.DU-*az* GAM-*an kittaru n=at=kan lē šar-ra-at-te-ni kuiš=at=kan šar-ra-a-i=ma n=aš aku* “but rather you give it (to the god) as half of a half (var. by halves). Let this action of withholding (it) be a capital offense for you. Do not withhold it. Whoever withholds it, will be put to death” KUB 13.4 i 56-59 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 30f., tr. McMahon, CoS 1:218; .

**3.** to cross, traverse, pass through, transgress (a command, oath, etc.) (generally w. *-ašta* or *-kan* when a real or metaphorical boundary is crossed) — **a.** to cross (a threshold): (You, your wives, your children, and your servants should eat and drink the god’s leftovers on the day they are offered or at most over three days. But if a privileged foreigner visits someone, [(if he)] has the privilege of going up to the temple) DINGIR.MEŠ-*naš=kan* LUGAL-*ašš=a* [(*kattaluz*)*zi*] *šar-ra-aš-ki-it-ta* “and he is accustomed to crossing the gods’ and the king’s threshold, (let [(hi)]m [escort] him up. Let him eat and drink)” KUB 13.5 ii 12-13 (instr. for temple personnel, pre-NH/NS), w. dupls. KUB 40.63 i 18-19 (H), KUB 13.4 ii 1-2 (A), ed. Süel, Direktif Metni 34-37 (“eşiğinden geçerse”), differently Chrest. 152f. (“opens the door”), tr. McMahon, CoS 1:218; *kuiš=pat=kan imma kuiš* DINGIR.MEŠ-*aš* <sup>GIŠ</sup>*kattaluzzi šar-re-eš-ki-iz-zi* (var. *šar-ri-iš-ki-iz-zi*) “Whoever customarily crosses the god’s threshold” KUB 13.4 iii 4-5 (instr. for temple personnel, pre-NH/NS), w. dupl. AnSt 20:156, line 5’, ed. Chrest. 156f., Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219; *n=ašta* ŠAH-*aš* UR.GI7-*aš* <sup>GIŠ</sup>*kattaluzzi lē šar-re-eš-kat-ta* (dupl. [*šar-re*]-*eš-kat-ta!-ri*) “May a pig (or) dog never cross the threshold (of the god’s kitchen)” KUB 13.4 iii 60-61, w. dupl. KUB 13.6 iii 12 (+) KUB 13.19 obv. 3, ed. Süel, Direktif Metni 185, tr. McMahon, CoS 1:220; restored by Laroche, Myth 132, into KUB 8.48 i 21 (Gilg.).

**b.** to pass through (a doorway): *nu=k[(an n)]epišaš* KÁ-*aš* [*zik=pat aššanu*]*wanza* <sup>d</sup>UTU-*uš* *šar-re-eš-ki-ši* (dupls. [(*ša*)]*r-ra-aš-ki-it-ta*) “[You alone, O establish]ed Sungod, pass through the gate of heaven” KUB 31.127 + KUB 36.79 i 30-31 (solar hymn, OH/NS), w. dupls. KUB 31.134:4 (OH/MS), KUB 31.133:11



(NS), ed. Güterbock, JAOS 78:240; cf. *n = ašta nepišaš KÁ-uš zik = pat [aššanuw]anza* <sup>d</sup>UTU-uš *šar-ra-aš-ki-it-ta* KUB 36.75 + Bo 4696 i 7-8 (OH/MS), translit. Otten/Rüster, ZA 62:231f.; similarly KUB 24.3 i 54-55 (prayer, Murš. II); LUGAL-uš GUB-aš *andurza ... tepu pēdan EME-aš hantānza annariš tarpiš SIPPU šar-ru-mar ... ekuzi* “The king standing inside drinks (several gods and) the ‘Small Place,’ the ‘True Tongue,’ the *annari-* and *tarpi-*demons, and ‘Passing Through the Doorway’ (i.e., death?)” KUB 2.8 v 17, 25-28, 30 (*ANDAḤŠUM* for LAMMA of Tauriša, NH?/NS), and similar lists in KUB 10.81:1-11, KBo 4.13 vi 31-38 + KUB 10.82:3-10, KBo 13.176:1-12, and also KUB 2.8 i 24-28, ii 8-14, 44-46 □ *SIPPU (ŠÍ-PU)* = Akk. “doorframe, doorjambs” (cf. CAD *sippu* 1 a 1’); since Hebrew *saf* (< \**sipp-*) means “threshold” *ŠÍ-PU* may stand for Hitt. *kattaluzzi-*.

**c.** to transgress (borders): (Do not covet any Hittite territory, do not take for yourself any Hittite territory) ... *zik = ma = kan ZAG-an šar-ra-at-ti* “But (if) you transgress the boundary (and you take something, this is a crime against the oath gods. You transgress (*šarra-* D 3 d 1’) the oath of the gods)” KBo 4.3 i 32 (Kup., Murš. II), ed. SV 1:118f. (“verletzest”), tr. DiplTexts<sup>2</sup> 76; (“transgress”) (“Protect the land and borders which I gave to you”) *lē = aš = kan šar-ra-at-ti* “Do not transgress them” KBo 4.10 obv. 15 (Ulmi-Teššub treaty, Tudḫ. IV), ed. StBoT 38:24f. (“überschreite sie nicht”).

**d.** to transgress/violate (an oath) — **1’** (act.): (“(The Kaškeans) come and take the gifts, then they swear (oaths), but when they arrive back (home)”) *n = ašta lingāuš šar-ra-an-zi* “They transgress the oaths” KUB 17.21 iv 16-17 (prayer of Arn. and Ašm., MH/MS), ed. Kaškäer 160f. (“die Eide brechen”), Lebrun, Hymnes 140, 147 (“ils rompront ... l’accord”), tr. ANET 399f.; *kuedani = kan UD-ti NĪŠ DINGIR-LIM šar-ra-an-z[i]* “On whatever day they transgress the oath” KBo 16.27 ii 12 (treaty, MH/MS), translit. Kaškäer 136; cf. *ibid.* ii 7; *n = ašta kuiš kūš NĪŠ DINGIR-LIM šar-re-ez-zi* “Whoever transgresses these oaths” KBo 6.34 ii 46 (Soldiers’ Oath, MH/NS), ed. StBoT 22:10f. (“übertritt”), cf. p. 112 (“übertreten (geistig)”); cf. *ibid.* iii 39-40, ed. StBoT 22:14f.; and *passim* in this text; cf. *kuiš = kan kūšš = a NĪŠ DINGIR.MEŠ šar-re-ez-zi* (dupl. [*ša*]r-ra-at-ta) *ibid.* i 34, w. dupl. KUB 40.13 rev. 13; perhaps cf. KUB 31.103:21-22 (MH/MS); (“Because the Hittites and Egyptians were sworn by the Stormgod of Ḫatti and it happened that the

Hittites turned around”) *nu = kan NĪŠ DINGIR-LIM LÚ.MEŠ* <sup>URU</sup>Ḫatti *hūdāk šar-ri-i-e-er* (var. *šar-ri-e-er*) “and suddenly the Hittites transgressed the oath” KUB 14.8 obv. 18-19 (PP2), w. dupl. KUB 14.11 + 650/u ii 3-4, ed. Götze, KIF 1:208f. (“brechen”), Lebrun, Hymnes 205, 211 (“avaient violé le serment”), tr. ANET 395, Beckman, CoS 1:158; *kinuna = kan lingauš kuit šar-ri-iš-ker* “Because now they (i.e., the people of Kinza) had transgressed the oaths” KBo 4.4 ii 9, ed. AM 112f.; cf. KBo 4.3 i 23 (Kup., Murš. II), ed. SV 1:116f.:35; KBo 5.13 iii 12, 15, 20-21 (Kup.), ed. SV 1:126-129; *nu = ššan MĀMĒTU šar-ra-i* “He (Duppi-Teššub) will be transgressing the oath” KBo 5.9 ii 37 (Duppl. treaty), ed. SV 1:18f.

**2’** (mid.): *lingainn = ašta UL kuššanka šar-ra-aḫ-ḫa-at* “I never transgressed an oath” KUB 30.10 obv. 12 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 112, 116 (“je n’ai transgressé de serment”), tr. ANET 400, Hittite Prayers 32; *mān = ašta kūšš = a lingāuš šar-ra-ad-du-ma* “But if you transgress these oaths” KBo 8.35 ii 16 (treaty w. Kaška, MH/MS), tr. Kaškäer 111 (“brecht”); cf. *nu = kan mān linga[u]š šar-ra-ad-du-ma* *ibid.* ii 22; (“If, however, you do not fight him”) *nu = kan kāšma NĪŠ DINGIR-LIM zik šar-ra-at-ta* “right then you transgress the oath” KBo 16.47:13-14 (treaty, MH/MS), ed. Otten, IM 17:56f.; cf. also KBo 6.34 ii 10-11 (Soldiers’ Oath, MH/NS), ed. StBoT 22:8f., tr. Collins, CoS 1:165; *kuiš = a = kan kē NĪŠ DINGIR.MEŠ šar-ra-ad-da* *ibid.* ii 23-24; and cf. *n = ašta NĪŠ D[(INGI)]R.MEŠ šar-ra-anta-ti* (dupl. *šar-r[i-...]*) KUB 24.4 + KUB 30.12 obv. 18 (prayer, Murš. II), w. dupl. KUB 24.3 ii 29; *n = ašta lingaen šar-ra-at[-talti]* KUB 36.108 obv. 10 (Pilliya treaty, Zidanta II/OS), ed. Otten, JCS 5:129. The equivalent in Boğazköy Akkadian treaties of this phrase is *nīš ilāni etēqu*, *ištu māmiṭi etēqu*, and *ištu riksī etēqu*; see *lingai-* 1 f, Goetze, Tunn. 46 n. 142; cf. also above in the bil. sec.

**e.** transgress (words) [... *t*]uppiāš *uttār šar-re-et* “He transgressed the words of the [t]ablet” KUB 36.106 rev. 5 (treaty w. Ḫapiru, OS), ed. Otten, ZA 52:218; cf. KBo 3.27 obv. 24-25 (edict, Ḫatt. I/NS); *n = ašta uttar [lē k]uiški šar-ra-at-ta* “Let [no o]ne transgress the words” KUB 1.16 ii 49-50 (edict, Ḫatt. I/NS), ed. HAB 8f. (“Gebot ... übertreten”), tr. Beckman, CoS 2:80 (“transgress”); (“The words which were set down [for him]”) *apāš = at = kan ḫūmanta šar-ra-aš* “He transgressed them all” KUB 23.72 rev. 3 (Mita, MH/MS), tr. Gurney, AAA 28:36 (“violated”), DiplTexts<sup>2</sup> 162 (“transgressed”); cf. KBo

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22.6 iv 10-13 (Šar Tamhari, OH/NS), ed. Güterbock, MDOG 101:21, 23; *memiyan* = *ma* = *kan* LÚ.MEŠ<sup>URU</sup> *Hatti* = *pat hūdāk šar-ri-i-e-er* “But the men of Hatti themselves suddenly transgressed the word” KUB 14.8 obv. 36 (PP2, Murš. II), ed. Lebrun, Hymnes 206, 212 (“ont violé”), tr. Hittite Prayers 59, Beckman, CoS 1:152; *nu* = *kan mān* *zi*[*k* <sup>m</sup>*Alakšand*]*uš kī tuppīyaš* [A]WATĒ<sup>MEŠ</sup> *šar-ra-at*-[*ti kuit* = *kan k*]*edani ANA TUPPI kittari* “If yo[u Alakšand]u transgress these [w]ords of the tablet, [whatever] is placed on [t]his tablet” KUB 21.1 iv 31-33 (Alakš., Muw. II), ed. SV 2:80f. (“brich[st]”), tr. DiplTexts<sup>2</sup> 92; (My father did not let evil-doers live during his reign) *kinun* = *a* LUGAL-*uš idalu mekki ūhḫun ta* LUGAL-*wa*<*š*> *uddārr* = *a* = *met lē šar-ra-at-tu-ma* “But now I, the King, have seen much evil. Do not transgress the words of me, the king, either” KBo 3.28:20-21 (anecdotes, OH/NS), ed. Soysal, Diss. 32, 91.

**f.** transgress (oath/words—from context): *mān* = *at* = *kan taknaš* <sup>d</sup>UTU-*uš šar-ra-at-ta* = *ma* “But if you, O Sungoddess of the Earth, transgress it (... Let the oath gods of this ritual come and seize you)” KBo 11.72 ii 38 (rit. for Sungoddess of the Earth, MS); *lahḫiyauwaš* = *za* / [*uttar*] *UL imma šek*[*t*]*eni šer* = *ašta kuitki šar-ra-an* “Do you actually not know [the matter] of campaigning: that something concerning (it) has been transgressed?” KBo 16.25 i 33-34 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 522f.:45 (“in qualche modo c’è trasgressione”) □ due to the presence of the *-ašta* this is assumed to refer to the “transgressing” of an oath rather than the “dividing up” of rations; perhaps also KUB 13.4 i 58-59 cited 2 b above.

**g.** (w. 1-*anki* and 1-*šU*) to cross (a section of territory) all at once (without an object, and therefore without local particle): (“When the Irširra-deities heard the words, they hurried; they sped; they arose from their stools”) [(*n* = *at*)] 1-*anki šar-re-er* “They crossed all at once. (They arrived at Kumarbi’s)” KUB 33.98 iii 7 (Ullik. I, NH), w. dupl. KBo 26.61 iii 16-17, ed. Güterbock, JCS 5:154f. (“at once they covered the way”), cf. Goetze, JAOS 69:180 (“they traveled without interruption”); cf. KUB 33.106 ii 29 (Ullik. III A, NH); *n* = *aš* = *kan taknaš* <sup>ÍD</sup>-*ašš* = *a* KASKAL-*an* GAM-*an arḫa* [*pait*] 1-*anki* = *ya* = *aš šar-ra-at-ta-at* “He (i.e., the Great Sea) [traversed] the path of the Netherworld and (its) river. He crossed (the distance) in one (stage)” KUB 12.65 iii 10-11 (Hedammu, NS), ed. StBoT 14:50f. (“Es

legte (die Strecke) auf einmal zurück”), tr. Hittite Myths<sup>2</sup> 53 (differently); cf. HAB 90 (“es schritt mit einem Schritt?? hinüber”); cf. KUB 33.115 iii 14 (Song of Silver, MH/NS), ed. Hoffner, FsOttens<sup>2</sup> 155f., Hittite Myths<sup>2</sup> 50 §5.3.

Hrozný, SH (1917) 16 (“(Schwure) brechen”); Sommer, OLZ 24 (1921) 197; Friedrich, ZA 35 (1923) 172; Friedrich, ZA 36 (1925) 50 (“Grundbed. ‘trennen’”); Götze, AM (1933) 309 (w. *-kan* “übertreten, überschreiten,” mid. w. *-za* “sich trennen”); Sturtevant, JAOS 54 (1934) 400 (“to open (double doors)” < “divide, break”); Sommer and Falkenstein, HAB (1938) 87-90, 243 (“(Schwelle, Grenze) überschreiten” < “trennen, teilen”; not “brechen,” 1-*anki š.* “schreiten mit einem Schritt(?) hinüber,” use of *-ašta, -kan*); Goetze, Tunn. (1938) 45-48 (“break off, split off, separate, w. *-za* to split off for oneself, take possession of, usurp; divide; distribute; our mng. 2 “break off, upset,” not “transgress, cross”); Gurney, AAA 27 (1940) 83 (“pass through (a gate); violate (a pledge)”); Güterbock, JCS 5 (1951) 154f. (tr. of 1-*anki š.*); Kronasser, SchwGoth. (1963) 53; Carruba, Or NS 33 (1964) 414 (on *-ašta*); Kronasser, EHS 1 (1966) 504, 531-33 (three verbs: *šarra-* “durch-, überschreiten” [our mng. 3], *šarra-* “teilen, ver-, austeilen” [our mng. 1], *šarraye-/šarriya-* “entfernen, amovere” [approx. our mng. 2]; Neu, StBoT 5 (1968) 152-154 nos. 1-2 (“(Eid, Gebot, Worte) brechen, übertreten, verletzen,” “(Tore, Schwelle) überschreiten, durchschreiten”); Oettinger, Stammbildung (1979) 284-290 (OH, MH mid. largely = “(Eid) übertreten,” act. usually “teilen,” NH act. usually both, mid. is reflexive, reciprocal, and passive); CHD L-N (1980) 67f.; Beal, Magic and Ritual (2002) 197-208 (with deities).

Cf. <sup>GIŠ</sup>*šarra-* A, *šarra-* B, C, <sup>TUG</sup>*šarriwašpa-*, *takšan šarra-*.

## šarra- E (mng. unkn.). †

[...] [*a*]*luliš šar-ra tar-ru artari* “The *auli-* (i.e., the throat, or a blood offering) will stand widely *š.*” KBo 9.49 obv.? 14 (medicine), ed. StBoT 36:48, 50.

## šarai- v.; to unravel(?). †

**pres. sg.** 3 *ša-ra-a-an-zi* KBo 5.1 iii 53 (pre-NH/NS), KUB 48.124 obv. 14 (NH).

**verbal subst. gen.** *ša-ra-a-u-wa-aš* KUB 36.2b ii 11 (NS); here?.

**inf.** *ša-ra-a-u-an-zi* KBo 5.1 iii 54 (pre-NH/NS).

(“The *katra*-woman takes the BALAG-instrument. She calls in the gods. The sacrificer and the *patili*-men sit down to eat. They eat and drink. But when the seven large bowls (<sup>DUG</sup>DÍLIM.GAL) arrive”) *nu* <sup>MUNUS.MEŠ</sup>*katrēš TUG-an ša-ra-a-an-zi* § *maḫḫan* = *ma* *TUG-an ša-ra-a-u-an-zi zinnanzi* “The *katra*-women unravel(?) cloth. § When they

## šarai-

NINDAšaraman a 1'

finish unraveling(?) the cloth (they collect the red wool and place it on the cloth, and they make a šurita)" KBo 5.1 iii 52-55 (pre-NH/NS), ed. Pap. 10\*-13\* ("zupfen(?)"), StBoT 29:118f. ("unravel(?) (thereby fashioning a ball of yarn(?))"), HW<sup>2</sup> A 211a ("zerreißen die k. das Gewand"); here?: ("[...] <sup>d</sup>LAMMA in heaven [...], in those years [...] there were no wolves[...]") ša-ra-a-u-wa-aš [...] "[...] of š. [...]" KUB 36.2b ii 11 (Kingship of <sup>d</sup>LAMMA myth, NS), translit. Myth. 33, tr. Hittite Myths<sup>2</sup> 46 ("of weaving(?)/woven cloth(?)"). Cf. šariya-, below.

Cf. šurita.

šarak(k)u(i)- v.; to water(?), give water to(?); from OH/NS.†

**part. pl. nom. com.** ša-ra-ku-wa-an-te-eš KUB 35.148 iii 39 (OH/NS).

**imperf. imp. pl. 3** ša-ra-ak-ku-uš-kán-du KBo 3.8 ii 8 (NH), ša-ra-ak-ku-iš-kán-du Bo 4010:2 (NH) (Oettinger, Stammbildung 336).

("I will fix the puppy with (my eyes) ... and say as follows: § 'It is treated, it is treated' (or: 'The livestock, the livestock' (cf. UDU *iyant-*))" *dakkudakuwan[teš] iyanzi ša-ra-ku-wa-an-te-eš iyan[zi]* "They make (them) sheltered, they make (them) watered(?). (They have sheltered the oxen in the *kizzumiya*-building. They have sheltered ...s in the pens. They [have sheltered] the dogs in the kennel(?))" KUB 35.148 iii 38-39 (Zuwi rit., OH/NS), ed. Collins, JCS 42:215; ("He says: ") «*kuiš=wa*» *kuiēš=wa hatešta'nteš [karāt]iš nu kī ša-ra-ak-ku-uš-kán-du* "Whatever [inner par]ts are dried up, may they continually water(?) this/these. (May they not [appr]oach the child. May they stand entirely away from it)" KBo 3.8 ii 8-10 (Wattiti's rit., NH), ed. Kronasser, Die Sprache 7:150f. (no tr.).

The word is considered by Oettinger, Stammbildung 336, to belong to the verb *šarkuwe-/šarkuya-*. As there are no known verbs of dressing or undressing nor articles of clothing in either context, it seems better for the time being to keep *šarak(k)u(i)-* apart from *šarkuwe-*, q.v. and to follow Melchert, AHP 169, linking it to *šakruwai-* q.v.

NINDAšaraman, (NINDA)šaramman-, (NINDA)šaramn-, (NINDA)šaram(m)a- n. neut.; bread allotment(?); from OS.

**sg. nom.-acc.** NINDAša-ra-a-ma-an KBo 30.82 i 12 (NS).

**dat.-loc.** ša-ra-am-ni KUB 31.91:2 (MH/NS), NINDAša-ra-am-ni KUB 49.95 i 5 (NS), NINDAša-ra-am-ma-ni KBo 11.36 v 17 (OH?/NS), ANA 1 NINDAša-ra-a-ma KBo 20.67 + KBo 40.60 iii 17 (MS).

**gen.** NINDAša-ra-am-na-aš KBo 25.15 i 7 (OS), ša-ra-am-na-aš KUB 7.17:9, 16 (NS), KUB 31.57 iv 9 (OH/NS), ŠA 1 NINDAša-ra-a-ma KBo 20.1 iii? 1 (OS).

**inst.** NINDAša-ra-am-ni-it KBo 17.29 + KBo 20.1 ii 10 (OS), KUB 53.4 obv. 30 (NH?/NS?), ša-ra-am-ni-it HKM 36 rev. 36 (MH/MS), KUB 13.2 ii 12 (MH/NS).

**abl.** [NIN]DAša-ra-am-na-az KBo 25.106:9 (OS), ša-ra-am-na-az KBo 3.4 ii 69, 73 (NH), ša-ra-am-na-za KBo 16.1 iv 29 (NH), ša-ra-am-ma-na-az KBo 19.53 iii? 5 (MS?), ša-ra-am-ma-az KUB 32.123 ii 44 (OH/NS).

**collec./pl. nom.-acc.** NINDAša-ra-a-ma KBo 20.3 iii 12 (OS), KBo 25.23 rev. 1, 2 (OS), KBo 25.31 iii 9 (OS), KBo 16.68 ii 15 (MS), KBo 20.67 + KBo 40.60 iii 15, 17 (OH/MS), KBo 25.109 ii 14, iii 12, 16 (MS), KBo 10.30 + KBo 16.77 iii 3, 8, 12, 28 (NS), NINDAša-ra-ma KBo 20.10 i 6 (OS), KUB 11.34 v 33 (MS?), NINDAša-ra-am-na KUB 39.7 ii 5 (NS), KUB 25.12 v 9 (NS), ša-ra-ma KBo 20.10 i 6 (OS), NINDAša-ra-am-ma KUB 30.24 ii 18 (NS), KUB 25.17 vi 9 (NS), KUB 10.88 i 12 (NS), NINDAša-ra-a-ma KUB 39.13 iii 43 (NS), NINDAša-ra-am-ma KUB 25.12 v 21 (NS).

**nom.-acc. sg. or pl.** NINDAša-ra-am-ma KUB 30.41 iii 11 (OH/NS).

**pl. dat.-loc.** NINDAša-ra-a-ma-aš KBo 20.27 rev. 10 (OS), NINDAša-ra-am-ma-aš KUB 20.28 ii 5, 10 (OH/NS), NINDAša-ra-am-na-aš KUB 11.24 vi 9, 14 (OH/NS), KBo 4.9 i 24, iv 20, 42, v 1, 7 (OH?/NS), NINDAša-ra-am-ma-na-aš KBo 4.9 iv 13, 48 (OH?/NS), KUB 11.29 v 20 (NS).

**pl. or sg. gen.** NINDAša-ra-am-na-aš KBo 25.15 i? 7.

The restoration [*ša-r*]a?-am??-na-az, KBo 3.38 obv. 18 (Tale of Zalpa, OH/NS), suggested by Eichner, Die Sprache 20:185, has to be rejected after photo collation (see photo StBoT 17 pl. IV).

This noun is an ablauting neuter *n*-stem with sg. nom.-acc. *šarāman*, archaic pl. nom.-acc. *šarāma*, and oblique stem *šaram(m)n-* also with assimilation *šaramm-*. The archaic pl. nom.-acc. *šarāma* is replaced by regular *šaramna/šaramma*. See Melchert, Die Sprache 29:2-3, but for *šarāma*, Gertz, Diss. 28-29.

**a.** as nom. subj. of mid. v. or acc. obj. of act. v. — **1'** subj. of mid. *halzai-* "to be summoned, to be announced": (At the *mištili*-time the king proceeds to the inner chamber) [NIN]DAša-ra-a-ma *halziya* "bread allotment(?) is announced" KBo 17.74 iv 36 (thunder fest., OH/MS), ed. StBoT 12:34, similarly ibid. ii 26, iv

NINDA<sup>š</sup>saraman a 1'

33; NINDA<sup>š</sup>ša-ra-am-ma<sup>NA</sup> huwašiy[a] / peran halziya “The bread allotment(?) is announced before the stela” KUB 30.41 iii 11-12 (fest., OH/NS?); cf. KBo 20.10 i 6 (OS), KUB 56.52 obv. 32 (MS), KUB 58.19 rev. 12 (NS), KBo 30.82 i 10-12 (NS).

2' obj. of *handai*- “to arrange, to lay out, to prepare”: NINDA<sup>š</sup>ša-ra-am-ma GIM-an ŠA LUGAL MUNUS.LUGAL U ŠA DUMU.MEŠ LUGAL LÚ.MEŠ DUGUD n=at QĀTAMMA handānzi “Just as the bread allotments(?) of the king, queen, and of the princes (and) dignitaries are (arranged on their eighteen tables), they arrange them (i.e., the bread allotments(?) on the forty-three tables of the countries) in the same way” KUB 10.88 i 12-14 (fest., NS), ed. Archi, TTKYayin IX/8:204.

3' obj. of *pai*- “to give, supply”: nu UD.KAM-aš NAPTANU GAL halziya pangawi<sup>MUNUS.MEŠ</sup> tap~dara[š] NINDA<sup>š</sup>ša-ra-am-ma pianzi “The main meal of the day is announced. They give bread allotments(?) to the congregation (that is,) to the tapdara-women (or: to the congregation (and) the tapdara-women)” KUB 30.24 ii 17-18 (funeral rit., NS), ed. HTR 60f., tr. Alp, Song 64 (tapdara-women are subject of sentence); 15 NINDA<sup>š</sup>ša-ra-a-ma LÚ AGRIG URU Wattaruwa ANA LÚ.MEŠ URU Angulla pāi “The administrator of the city of Wattaruwa supplies fifteen bread allotments(?) to the men of the city of Angulla” KBo 10.30 iii 3-5 (MELQĒTU-list, NS), ed. StBoT 28:106, similarly ibid. iii 8-10, 12-14, KBo 16.77 obv. 14-16 (OH/NS); 1 UDU 20 NINDA.ĪI.A 20-iš 2 NINDA<sup>š</sup>wag[eššar 15-i]š 2 DUG marn[uan] 15 NINDA<sup>š</sup>ša-ra-a-ma LÚ AGRIG URU K[ara]hna ANA LÚ.MEŠ URU A[ngulla] pāi “The administrator of K[ar]ahna supplies one sheep, twenty loaves weighing twenty (measures), two wa[geššar]-breads weighing [fifteen] measures, two jugs of marnuan, (and) fifteen bread allotments(?) to the men of (the city of) A[ngulla]” KBo 16.68 + KBo 38.10 ii 4-6 (MELQĒTU-list, OH/MS), ed. StBoT 28:111; similarly KBo 16.68 ii 14-16 + KBo 16.79:6-8 (OH/MS?); n=aš ašešanzi nu =šmaš NINDA<sup>š</sup>ša-ra-a-ma [pian]zi akuwanna =ya =šmaš pianzi “They seat them, [giv]e them bread allotments(?) and give them something to drink” VS 28.7 i 13-14 (mugawar, Murš. II), ed. Pecchioli Daddi, AoF 27:345, 347.

NINDA<sup>š</sup>saraman a 6'

4' obj. of *peda*- “to carry (away)”: ŠA DUMU. MEŠ LUGAL DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI =ya NINDA<sup>š</sup>ša-ra-am-ma danzi n=at=kan pēdanzi “They take the bread allotments(?) of the princes, palace attendants and the bodyguards and they carry them (away)” KUB 2.15 vi 10-12 (fest., NS).

5' obj. of *da*- “to take”: (“The cupbearer who has been squatting near the hearth gets up, bows to the king”) ta=š NINDA<sup>š</sup>ša-ra-am-ma dāi t=ašta pēdai “And he takes a bread allotment(?) for himself and carries (it) away” KUB 25.1 vi 15-17 (ANDAĪŠUM-fest., OH/NS), ed. Badali/Zinko, Scientia 20:98f.; ŠA DUMU. MEŠ LUGAL NINDA<sup>š</sup>ša-ra-am-ma-na danzi n=at parā pēdanzi “They take the bread allotments(?) of the princes and carry them away” KUB 25.12 v 21-23 (fest. of haste, NS), ed. Nakamura, Nuntarriyašha 244f.; cf. KUB 2.15 vi 10-12 cited above; NAPTANIM LÚ.MEŠ DUGUD arnuwanzi ŠA DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI NINDA<sup>š</sup>ša-ra-am-ma danzi “The dignitaries bring the meal; they take the bread allotments(?) of the palace attendants (and) the bodyguards” KBo 11.28 iv 10-12 (autumn fest., NS), ed. Lebrun, Samuha 155, 161 (differently); mān nenkunatar kiša nu NINDA<sup>š</sup>ša-ra-a-ma [dāi nu DUG QULL]U šiešnit šunnanzi n=at ANA LÚ IM pianzi “When satiation (nenkunatar) occurs, [he takes] a bread allotment(?), (and) they fill [a QULL]U [-container] with beer and give it to the Man of the Stormgod” KBo 25.109 iii 12-13 (rit., MS), ed. Neu, NABU 1997:131f.; similarly ibid. ii 18-19, iii 16-17.

6' obj. of *dai*- “to place, to put”: DUMU-aš É arzana waganna eša NINDA<sup>š</sup>ša-ra-am-ma tianzi “The son/prince sits down to eat in the arzana-house. They serve (lit. place) bread allotments(?) (for him)” KUB 53.17 iii 19-20 (fest., NS); adanna =ma INA É LÚ MUĪALDIM halziyattari nu =ššan NINDA<sup>š</sup>ša-ra-am-ma ANA GIŠ BANŠUR.ĪI.A LÚ.MEŠ SANGA tianzi “The meal (lit. to eat) is announced in the House of the Cook. They place bread allotments(?) on the tables of the priests” IBoT 1.29 obv. 54-55 (fest. of procreation, MH?/MS?); andan GIŠ ZA.LAM.GAR-aš ANA LÚ.MEŠ UBĀRI NINDA<sup>š</sup>ša-ra-a-ma 5.ĀM MIŠLAM tianz[i] “Inside in the tent they place for the guests five half bread allotments(?) each” KBo 20.74 ii? 11-12 + KBo 30.152 rt. col. 6-7 (fest., MS).

NINDA<sup>š</sup>saraman a 7

7' obj. of *uda-* “to bring”: [(1)5] NINDA<sup>š</sup>*ša-ra-a-ma* (var. NINDA<sup>š</sup>*ša-ra-am-ma*) LÚ.MEŠ GIŠBANŠUR *udanzi* “The table servers bring fifteen bread allotments(?)” KBo 25.31 iii 9 (fest., OS), w. dupls. KBo 20.32 ii 1-2, KUB 56.46 ii 26 (both OH/NS).

b. in abl. and inst. — 1' abl. meaning “from”: *nu kī halkueššar kuit ḥandan ... ḥantezzi=ma UD-ti šarā danzi INA UD.2.KAM=ma ša-ra-am-ma-az danzi GA.KIN.AG.ḪI.A=ma EMŠU apē=pat EGIR-pa danzi* “This provision for the cult which has been prepared ... § On the first day they take (it) up. On the second day, however, they take (it) from the bread allotment(?). But those same (people) take back the cheeses (and) rennet” KUB 32.123 ii 38, 43-45 (Ištānuwa fest., OH/NS), ed. Badalı/Zeilfelder, HS 104:73f. (“von oben”), translit. StBoT 30:308 □ š. is very difficult to explain as a comitative. Perhaps a partitive abl.: “takes some of the bread allotment(?)”

2' as comitative inst. or abl. — a' w. *arnu-* “to move, transport”: [... URU<sup>Ḫ</sup>urš]anašša *ša-ra-am-ma-na-az arnunun* “I brought [... Ḫurš]anašša together with the bread allotment(?)” KBo 19.53 iii? 5 (ann., Šupp. I).

b' w. *eš-* (mid.) “to sit down”: [k]ī PĀNI DUMU.LUGAL NINDA<sup>š</sup>*ša-ra-am-ni-i[t tiyanzi n=at]* NINDA<sup>š</sup>*ša-ra-am-ni-it ešanta* “These (sc. the functionaries enumerated in obv. 24-28) [take their stand] together with the bread allotments(?) in front of the prince, [and] they sit down together with the bread allotments(?)” KUB 53.4 obv. 29-30 (fest. for Telipinu, NH?/NS?), ed. Haas/Jakob-Rost, AoF 11:74, 77 (differently).

c' w. *-za peran ḫuinu-* “to take charge of (someone)”: (although without det., still bread provisions): (As Mušili II besieged the city of Puranda; Tapalazunauli, who was in that city, fled at night from Puranda because he was afraid) DAM=SU=yaw=wa=z[(a DUMU.MEŠ=ŠU NAM.RA.MEŠ=y)]a *ša-ra-a-am-na-za peran ḫu[(inut nu=wa)]r=an=kan katta pēhutet* “He took charge of his wife, children, and persons available for resettlement, together with (their) bread allotments(?), and led them (collec. sg.) down” KBo 16.1 iv 29-30 (AM), w. dupl. KBo 3.4 ii 72-73, ed. AM 64f.; cf. KBo 16.1 iv 24-25, w. dupl. KBo 3.4 ii 69-70, ed. AM 62f. (“ließ er ... von ihrem Zufluchtsort(?) ab-

marschieren”), Grélois, Hethitica 9:63, 81 (“fait sortir [devant] ... de la citadelle”) □ alternatively, *-za peran ḫuinu-* could be taken lit. “to cause someone to run before oneself” with š.as adv. *šarannaz* (q.v.) “form above” (“He made his wife ...run before him from above”) as per Melchert, Die Sprache 29:1f.

d' w. *da-* “to take”: *kūn=ma=wa namma ÉRIN.[M]EŠ ša-ra-am-ni-it dahḫun nu=war=an=kan INA URU<sup>I</sup>šaš parā nehḫun* “Then I took this troop together with (their) bread allotment(?) and sent it to the city of Išaš” HKM 36 rev. 34-36 (letter, MH/MS), ed. Alp, FsMeriggi<sup>2</sup> 21, HBM 184f. (“aus dem Palast”).

e' w. *dai-* “to put, place, deposit”: (Let the firewood be sealed; thereafter annually let an inventory of the firewood be made) *nu ša-ra-am-ni-it* (var. d.-l. *ša-ra-am-ni*) *katta zikkiddu* “And let him keep depositing (the firewood) together with the bread allotments(?)” KUB 13.2 ii 12 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.91:2 ed. StMed 14:126f. (“e lo ponga col sopra sotto”), Dienstanw. 44 (“und wieder mit dem Behälter(?) hinlegen”), tr. McMahan, CoS 1:223 (“and deposit it with the *šaranna-*”).

c. in loc. — 1' w. *iškar-* “to line up”: (They say *tališa*) LÚ.MEŠ<sup>ḫ</sup>*haliyamiēš* NINDA<sup>š</sup>*ša-ra-am-ma išgaranzi* § LÚ.MEŠ<sup>ḫ</sup>*MUḪALDIM=ma=ššan UZU.Ì zeyanta* NINDA<sup>š</sup>*ša-ra-am-na-aš šer arḫa išgaranzi* “(and) the *haliyami*-men line up bread allotments(?); the cooks line up cooked (broiled) fat (pieces) all over the bread allotments(?)” KBo 4.9 i 21-24 (*ANDAḪŠUM*-fest., OH?/NS).

2' w. *paršnai-* “to crouch, to squat”: (The bodyguards who stand at the right side of the table come back) *n=at apēl* NINDA<sup>š</sup>*ša-ra-am-na-aš šer paršnanzi* “And they squat (each) over his own bread allotment(?)” KBo 4.9 v 1-2 (*ANDAḪŠUM*-fest., OH?/NS), ed. Badalı, SEL 2:63f.; similarly ibid. v 7-8; (Three bodyguards come in) *tā GÜB-laza* NINDA<sup>š</sup>*ša-ra-am-ma-aš* (var. NINDA<sup>š</sup>*ša-ra-am-na-aš*) *awan* (var. Ø) *katta* (var. *kattan*) *parašnanzi* “And they squat on the left alongside the bread allotments(?)” KUB 20.28 ii 9-11 (spring fest., OH/NS), w. dupl. KUB 11.24 vi 14-15.

3' w. *dai-*: see above b 2'e'.

4' w. *tiya-* “to take up a position”: *n=aš ŠA DUMU.MEŠ É.GAL* NINDA<sup>š</sup>*ša-ra-am-ma-na-aš* (var. NINDA<sup>š</sup>*ša-ra-am-ma-aš*) *šer tiyazi* “He takes up a po-

sition over the bread allotments(?) of the palace attendants” KBo 4.9 iv 12-13 (ANDA<sup>H</sup>ŠUM-fest., OH<sup>?</sup>/NS), w. dupl. KUB 11.29 iv 14-15 + KUB 41.52 rev. 15-16, ed. Badali/Zinko, *Scientia* 20:39f., Badali, *SEL* 2:60, 62; cf. *ibid.* iv 19-20, 42, 48-49; KUB 25.16 i 47 (ANDA<sup>H</sup>ŠUM-fest., OH/NS); KUB 10.3 ii 2, 31 (ANDA<sup>H</sup>ŠUM-fest.); KUB 25.3 ii 9-10 (fest.) □ *šer* correctly as “over” by Goetze, *JCS* 1:85 n. 18; *Archi*, VIII. TTKongr 202f. renders NINDA<sup>š</sup>saramnaš *šer* in KUB 10.3 ii 3, 14 and 31 as “für die šaramma-Brote”; GAL DUMU.MEŠ É.GAL *paizzi* NINDA<sup>š</sup>ša-ra-am-na-aš (var. NINDA<sup>š</sup>ša-ra-am-na-aš) *šer tapuša* (var. Ø) *tiyazi* “The chief of the palace servants goes (and) takes his stand on the side over the bread allotments(?)” KUB 20.28 ii 5-6 (NS), w. dupl. KUB 11.24 vi 8-9, ed. *Archi*, VIII. *Türk Tarih Kongresi* 203 (“stellt sich daneben für die šaramma-Brote”); IBoT 4.61 ii 2-3 (fest., OH/NS).

d. in lists (mostly in gen.): [1] LIM NINDA.ĤI.A 25-iš 1 ME NINDA<sup>š</sup>wageššar 10-iš 1 ME NINDA.ĤI.A GIŠ<sup>BAN</sup>ŠUR-aš NINDA<sup>š</sup>hāliš 15-iš 1 LIM NINDA.ĤI.A ša-ra-am-na-aš NINDA<sup>š</sup>hāliš 16-iš 1 LIM NINDA.ĤI.A NINDA<sup>š</sup>hāliš ŠA ÉRIN.MEŠ 20-iš 3 ME NINDA<sup>š</sup>ZI.ĤAR.ĤAR-aš 20-iš 3 ME NINDA.ÉRIN.MEŠ 30-iš “1,000 loaves of 25 measures, 100 wageššar-breads of 10 measures, 100 loaves of hāli-bread of the table of 15 measures, 1,000 loaves of hāli-bread of bread allotments(?) of 16 measures, 1,000 loaves of hāli-bread of soldiers of 20 measures, 300 ZI.ĤAR.ĤAR breads of 20 measures, 300 soldier-breads of 30 measures” KUB 31.57 iv 6-13 (list of allocations, NS), ed. Haas, *KN* 118f. □ except for the first item (25), the size of the measure increases as the list continues (10, 15, 16, 20, 20, 30). Bread allotments(?) are among the smaller items and are higher in numbers. The wageššar breads (crackers?) are the smallest, followed by the two hāli-s, of which that of š. is one; 1 NINDA<sup>š</sup>tunik 40-iš 1 NINDA<sup>š</sup>šiluḥān 90-iš 1 NINDA<sup>š</sup>kaḥarēz 70-iš 1 ša-ra-am-na-aš hāliš 1 UZU ĤA.LA 1 hūpparaš šemeḥ[unit šūš] KU<sub>6</sub>.ĤI.A-an hāl[iš ...] 3 = ŠU MAḤI[Š] KUB 7.17:13-19 (list of allocations, NS) □ here the size of the bread allotment(?) is not given, the three preceding breads being rather large; [...<sup>LÚ</sup>]arnālaš 20 NINDA<sup>š</sup>ša-r[a-am-n]a-aš hāliš 101 [...] hāliš 15-iš 10 [NINDA<sup>š</sup>]tunik [...] KBo 17.14 i! 3-4 + KBo 20.4 i! 1-2 + KBo 20.16 i! 18 (MELQĒTU-list, OS), translit. StBoT 25:38f.; [...-i]t<sup>LÚ</sup>hamīni 20 NINDA<sup>š</sup>ša-ra-am-na-aš hāliš [...] KBo 25.15 i 7 + KBo 20.2 i 6 (MELQĒTU-list, OS), translit. StBoT 25:47; § [L]Ú.MEŠ GIŠ<sup>BAN</sup>ŠUR [...] / 5

NINDA<sup>š</sup>ša-r[a-a-ma danzi] / [p]ataš = šma[š = at = kan] / [i]šparranzi [<sup>LÚ</sup>.MEŠ<sup>BAN</sup>damšatalleš(?)] / [k]uwapitta NINDA<sup>š</sup>[ša-ra-a-ma] / 1 UZU ĤA.LA tianz[i] “The table men [... take] five bread allotments(?) and spread [them] out at their feet. [The damšatallemen] place a bread [allotment(?)] (and) one meat portion in each place” KUB 54.75 obv. 1-6 (frag. of fest., NS), w. restorations based on KBo 20.32 ii 1-7 (OH/NS); <sup>LÚ</sup>SAGI.A DINGIR-LIM <sup>LÚ</sup>MUḤALDIM DINGIR-LIM NINDA<sup>š</sup>ša-r[a-a-ma ...] / ŠA 1 NINDA<sup>š</sup>ša-ra-a-ma-ma 1 NINDA<sup>š</sup>piyantall[liš ...] / 3 NINDA MIŠLU 20-iš ½ NINDA<sup>š</sup>ZI.ĤAR.ĤAR 20-iš [...] / [20?]-iš 5-ŠU MAḤIŠ “The cupbearer of the deity (and) the cook of the deity [...] š. One piyantalli-bread of one š. [...] three half breads of 20 measures, one half ZI.ĤAR.ĤAR-bread containing 20 measures, [...-bread] of [20?] measures, kneaded (lit. beaten) five times” 665/u rt. col. 8-11, ed. Alp, *Tempel* 204f., *THeth* 21:134f. □ in this listing one piyantalli-bread is made from a bread allotment(?); piyantalli-bread (q.v.) is eaten by priests, but not allowed to their family and dependents. It must be a high quality confection; cf. *AIHeth* 179.

Goetze drew the conclusion from several passages that š. could denote a bread container, and he was later followed in this view by Popko (for lit. see below). But since the determinative NINDA regularly indicates breads and cakes, and there is no parallel known to us of the determinative referring to what the noun holds, and since no passage explicitly demonstrates that šarāma(n) is a container for bread, we judge that in all its occurrences it denotes a type of bread or cake.

While the abl. šaramma<sup>n</sup>az with the verb arnu- in KBo 19.53 iii? 5 might mean “from the š.,” the verbal expression -za peran ḥuinu- “to take charge of (someone)” in KBo 16.1 iv 29-30 does not favor this understanding. Since the inst. and abl. cases have comitative uses (“together with”), one could apply that interpretation to the abl. and inst. examples treated above. peran ḥuinu- (in KBo 16.1 iv 29-30) always takes human objects, but this need not apply also to the comitative term. Thus, “he took charge of (the people) together with (their) bread allotments(?)” in KBo 16.1 iv 29-30.

Alp (FsMeriggi<sup>2</sup> 17-25) argued for *šarāma(n)* “palace” and NINDA<sup>š</sup>*šarāmma-* “palace bread.” He was at least partially followed by Neu (StBoT 26:159f. n. 471), who, however, did not attempt to argue the case.

Neu (StBoT 26:159 n. 469, NABU 1997:132) also saw a collective force in some occurrences of *šaramma*, identifying the final *-a* as the collective ending. For this reason and because this collective form is sometimes accompanied by the numeral 1, he used quotation marks around the label “Pl.,” intending collective.

Götze, AM (1933) 220 n. 1 (“Behälter” oder “Zufluchtsort”); Alp, Beamtennamen (1940) 18 n. 5; idem, AnDergi 2 (1944) 791f.; Goetze, JCS 1 (1947) 83-85 (receptacles, baskets or plates, “bread basket”); Alp, Belleten XVIII/72 (1954) 456-458 (“Up town(?), acropolis(?), above(?)”), 458 (“a pastry which came from above, that is from the acropolis(?)”); Forssman, KZ 79 (1965) 20-23 (“oben befindlich”); Friedrich, HW 3. Erg. (1966) 28 (reporting Forssman’s “oben befindlich”); Hoffner, AlHeth (1974) 179-181 (not a container for bread, but the bread itself, as the det. indicates; it might have received its name by virtue of its being a type of provisions laid by against siege in the acropolis. He further compares it w. Akk. ŠA BIRTI “provisions of the citadel”); Alp, FsMeriggi<sup>2</sup> (1979) 17-25 (without det. “Palast”; w. det. “Palastgebäck”); idem, Belleten XLIII/170 (1979) 273-280 (“saray; saray böreği(?)”); Archi, VIII. Türk Tarih Kongresi I = TTKYayın IX/8 (1979) 202-205 (served to the royal family and guests in the cult meal of festivals); Oettinger, FsKronasser (1982) 172 n. 42 (adj.: *šarā + mna* “oben befindlich”); Melchert, Sprache 29 (1983) 1-3 (*šaramnaz* with inst. abl., *šaramnit* is an adverb “(down) from above”; (NINDA<sup>š</sup>)*šaram(m)a-šaramma-* is bread “used for the top layer” of sandwiches or layer-cakes); Neu, StBoT 26 (1983) 159f. nn. 468-472 (*šaramma-* without det. “Palast,” following Alp; (NINDA<sup>š</sup>)*šarama(n)-* “Brotsorte” without commitment to Alp’s “Palastbrot”); Oettinger, IBS-VKS 37 (1986) 35 n. 123 (not an adj. “oben befindlich,” but *šaramnaz* and *šaramnit* < *šaram(m)an-* “oberer Teil,” “Burg,” “Oberteil des Sandwich”); Popko, AoF 23 (1996) 99f. (“Behälter für Brot”); Neu, NABU 1997:131f. #143 (š. is not a waterproof container for bread); Popko NABU 1998:53 # 51; Pecchioli Daddi, StMed 14 (2003) 127 n. 334.

NINDA<sup>š</sup>*šarā marrant-* (a bread/pastry with something melted/glazed(?) on top); from MH/NS.†

**sg. nom. com.** NINDA<sup>š</sup>*ša-ra-a mar-ra-an-te-eš* KBo 10.34 i 11 (MH/NS), Bo 4999 iv 21 (AlHeth 181), [*ša-ra-a*] *mar-ra-an-te-eš* Bo 3465 i 13 (Taracha, Ersetzung 30 w. n. 45).

(“Six loaves of *haršpawant*-bread, six [loaves of] thin [bread] of (i.e., made with) oil”) 5 NINDA<sup>š</sup>*ša-*

*ra-a mar-ra-an-te-eš* “five breads/pastries melted?/glazed(?) on top” KBo 10.34 i 11 (enthronement rit., MH/NS); ... TU<sub>7</sub> *haršpawan[teš TU<sub>7</sub> ša-ra-a (mar-ra-an-te-eš) TU<sub>7</sub> (BA.BA.ZA)] TU<sub>7</sub> memal ...* “soups (made of) *haršpawant*-bread, [soups (made of)] melted[-on-top] pastry, porridge, soups (made of) meal ...” Bo 3648 i 20-21, w. dupls. Bo 3465 i 13-14, KUB 12.16 i 12 (NS), ed. Taracha, Ersetzen 30f., cf. 244. Broken NINDA<sup>š</sup>*ša-ra(-a)-x[...]* is probably the more common NINDA<sup>š</sup>*šaraman-*, q.v. See discussion s.v. *marra-* 1 e.

Hoffner, Or NS 35 (1966) 394f.; id., AlHeth (1974) 181; Taracha, Ersetzen (2000) 106f.

Cf. *marra-*; *šarā*; NINDA<sup>š</sup>*šermarranteš*.

**šarāmnaz** adv.; from above.†

*ša-ra-a-am-na-az* KBo 5.2 ii 19 (MH/NS), [*ša*]-*ra-a-am-na-za* KUB 45.12 ii 5 (NS), KBo 14.116 iv (9) (NS).

(The exorcist breaks a *mulati*-bread next to the water and places it down on the ground) *memal=ma=kan* (var. *ša-ra-a-am-na-za=ma=kan*) ANA NINDA<sup>š</sup>*mulāti šer šuhhāi* “And he pours out meal from above; from above he pours (it) on top of the *mulāti*-bread” KBo 5.2 ii 18-20 (rit. of Ammiḫatna, MH/NS), w. dupl. KUB 45.12 ii 4-6, cf. *memal c 1’ b’ 1’’ b’’*; (In fragmentary context) *nu* NINDA<sup>š</sup>*miumiuda [IŠTU] É LU* NINDA<sup>š</sup>*DÙ.DÙ uđanzi [n=at ša-r]a-am-na-az paršiyanzi* “They bring sweet breads [from] the bakery and crumble [them] from above” KBo 14.116 iv 7-9 (fest., NS), cf. Neu, NABU 1997:132 (comitative abl., “zusammen mit *šarāman*-Brotten”), Popko, NABU 1998:53 (differently).

š. is an adverbial abl. from an adj. \**šaraman-/šaramn-* “(being) on top/above.”

**šarran-** see *šarra-* B n. or partic. of *šarra-* D v.

**šara(p)p-, šarip-** v.; to sip; from MS.†

**pres. sg. 3** *ša-ra-pí* KUB 27.29 iii 9 (MH/NS), *ša-a-ra-pí* KUB 34.97:15 (pre-NS).

**inf.** *ša-ri-pu-u-wa-a[n-zi]* KBo 24.27:11 (NS), KUB 27.58 i 6 (NS), [*š*]-*ri-pu-u-wa-an-zi* KBo 29.131:3 (NS), KBo 14.94 iii (22)(NS), [*ša-r*]-*i-pu-wa-an-zi* KBo 29.144:7 (MS), perhaps FHL 4 rt. col. 4.

## šara(p)p-

## šarašši- A

**verbal subst. gen.** *ša-ra-ap-pu-wa-aš* VBoT 24 iii 17 (MH/NS), *ša-ri-pu-wa-aš* KUB 17.23 i 10, 15 (NS), *š[a]-ri-pu-u-wa-aš* KUB 17.23 ii 43 (NS).

**imperf. pres. sg. 3** *ša-a-ra-pé-eš-ki-iz-zi* KUB 34.97:17 (pre-NS).

The attestation *ša-ri-ip-pu-w[a...]* KUB 32.19 iv 47 (cf. Oettinger, Stammbildung 54) is a Hurrian word in a Hurr. context, see GLH 216, ChS I/1:232.

(“The sacrificer piles (them) up seven times”) [...] *ša-ra-pí nu pāši 7-ŠU* “He sips and swallows seven times” KUB 27.29 iii 9 (Allaituraḫi’s rit., MH/NS), ed. ChS I/5:137; [... *KUKUB arḫa ša-a-ra-pí* “He sips out [of] a/the pitcher” KUB 34.97:15 (rit., pre-NS); [... *BĒLTI É-TIM ša-a-ra-pé-eš-ki-iz-zi* “[The la]dy of the house repeatedly sips [...]” ibid. 17; (“9 dishes consisting of”): TU<sub>7</sub> UZU TU<sub>7</sub> *ḫarki ša-ra-ap-pu-wa-aš* TU<sub>7</sub> GÚ.TUR “meat stew, white soup for sipping, lentil soup, (chick pea soup, porridge(?), sweet cake, honeyed meal, sweet milk)” VBoT 24 iii 17 (MH/NS), ed. Chrest. 112f., translit. AlHeth 98; (“Afterwards nine stews are made: ...”) GA KU<sub>7</sub> *ša-ri-pu-wa-aš* “sweet milk for sipping” KUB 17.23 i 9-10 (*mugawar*, NS); [EGIR-Š]U = *ma = kan MĒ* GA *ša-ri-pu-wa-aš* ŠU.KIŠ<sup>SAR</sup> [...] *anda udanzi* “Afterwards they bring in whey(?) for sipping, ŠU.KIŠ-vegetable, [and ...]” KUB 17.23 i 15-16 (*mugawar*, NS); cf. A GA *š[a]-ri-pu-u-wa-aš* ibid. ii 43; [... <sup>MUNUS</sup> *alh*] *uitra* EN.SISKUR <sup>d</sup>T[*unapi*] / [... *ḫa*] *n-tezzi ša-ri-pu-u-wa[-aš(?)]* / [ŠU.KIŠ]<sup>SAR</sup> *tianzi* “[The *alh*] *uitra*-woman (and) the sacrificer place [... f]irst for sipping (and) ŠU.KIŠ-vegetable for T[*unapi*]” KUB 27.58 i 5-7 (Cult of Ḫuwaššanna, NS), similarly KBo 24.27:11, KBo 29.131:3, KBo 29.144:7 (all cult of Ḫuwaššanna).

The immediate context with *paš-* “to swallow” strongly suggests the meaning “to sip.” Doubtless onomatopoeic; compare English “slurp” and “sip.” The twice attested plene spelling in the first syllable suggests that the first vowel was real.

Meriggi, RHA XVIII/67 (1960) 103f. (“nippen(?), buvoter, siroter”); Friedrich, HW 2.Erg. (1961) 22; Kronasser, EHS 1 (1966) 304, 520; Poetto, JIES 2 (1974) 435-438 (< *srap-*); Oettinger, Stammbildung (1979) 54, 426 (*šarāp-/šarēp-*); Eichner, GsKronasser (1982) 25; Neu, GsKronasser (1982) 137.

Cf. *šarupp-*.

**šarārmi<sup>SAR</sup>** n. neut.; (a plant); from MS.†

**nom.-acc.** *ša-ra-a-ar-mi<sup>SAR</sup>* KBo 11.19 obv. 3, 12 (NS), *ša-ra-a-ar-mi<sup>SAR</sup>* KBo 19.141:5.

**Hurr. abs.** *ša-ra-ar-mi* KBo 2.21:9 (MH/MS?); **essive?** *ša-ra-a-ar-ma* KBo 20.129 iii 9 (MH/MS); **frag.** KBo 19.141:9.

(“[I] pour a little barley flour into a bowl”) [...] *šānakugullan<sup>SAR</sup> ša-ra-a-ar-mi<sup>SAR</sup> aš[īeba ḫurpi ...]* “[I take] *šānakugullan*-plant, š.-plant, *aš[īeba]*-substance, (and) *ḫurpi*] (and I mix it/them together with the barley flour)” KBo 11.19 obv. 3 (Šalašu’s rit., NS), ed. ChS I/5:218; (“Barley flour which with water [...]”) [...] *šānaku<k>ullaš<sup>SAR</sup> ša-ra-a-ar-mi<sup>SAR</sup> ašīeba ḫurpi imiyan* “[...] *šānakukkullaš*-plant, š.-plant, *ašīeba*-substance and *ḫurpi* are mixed together KBo 11.19 obv. 12, w. par. KBo 19.141:4-6 (pre-NS?), ed. ChS I/5:220, 224.

For further discussion see the remarks on these passages under *šanak(k)uk(k)ulla<sup>SAR</sup>*.

Haas/Wilhelm, Or NS 41 (1972) 6; Ertem, Flora (1974) 49.

**šarašši- A** adj. or n.; (mng. unkn.); NH.†

**sg. nom.** *ša-ra-a-aš-ši-iš* KBo 24.56A i 6 (NS), *ša-ra-aš-ši-iš* KUB 60.5:4.

Both attestations occur in broken context. Nothing in the fragments points to Hurrian context and/or a connection with Hurr. *šarrašše-* “kingship.” Note also the single *-r-* as opposed to the consistently double *-rr-* in the latter. KBo 24.56 (translit. StBoT 30, 375f.) has been interpreted so far as a fragment with Luwianisms of which the word in question probably because of the *-ašši-* extension would be one; cf. Melchert, CLL 189 (“?”) and Hajnal, 125 Jahre Indogermanistik Graz 167 (“zu GW [adv.] *šarra*, heth. *šarā?*”). However, 1 *ša-ra-aš-ši-iš* ZABAR in KUB 60.5:4 (cf. van den Hout, BiOr. 51:121, for par. KBo 22.142 rev. 3-7; misread as “*ša-ra-na-iš*” by Popko, Or NS 61:470) in a list of further metal objects. This seems to be a noun rather than an adj., although it might be a substantivized adj. It could be the same object as the alleged Luwian adj. *šarāššiš* of KBo 24.56 where we find smiths mentioned in the two following lines: <sup>LÚ.MEŠ</sup> *SIMUG. A-aš* i 7 and <sup>LÚ.MEŠ</sup> *KÙ.DIM-aš* i 8.



šarrašši- B

šarrašše/i- C

**šarrašši- B** Luw. adj.; of kingship; from MH/MS.†

**Luw. sg. nom.-acc. neut.** *šar-ra-aš-ši-an-[za]* KUB 11.31 vi (1), 3 (Tudḫ. III/MS), [*ša-r*]a-aš-ši-ia-an-za KUB 30.43 iii 15 (NS).

[DU]B.3.KAM SÍSKUR *šar-ra-[aš-ši-an-za m]ān=za* LUGAL-uš AN[A dU / SÍŠ]KUR *šar-ra-aš-ši-an-[za DÜ-zi / EGIR?]=ma=z* ANA d[*Ḫebat / SÍSKUR*] *allaššiyanz[a DÜ-zi]* “Third tablet, ritual of kingship: When the king [performs] the kingship ritual for [the Stormgod] and [later(?) the queen-ship ritual for [Ḫebat]. (§ [When] Tudḫaliya, the great king, son of Arnuwa[nda sat down] on the throne of his father, the[n] they [performed] this ritual)” KUB 11.31 vi 1-6 (colophon, rit., MH/MS?), ed. Laroche, Anadolu O.S. 2:9, StBoT 3:47, for the dating see StBoT 21:12 □ for the restoration of the Luw. neut. in *-šal-za* see the following quote; DUB.3.KAM Š[A SÍSKUR *ša-r*]a-aš-ši-ia-an-za “Third tablet of [the ritual(s) of ki]ngship” KUB 30.43 iii 15 (shelf list, NH/NS), ed. CTH pp. 177f.

For this form see Haas/Wilhelm, AOATS 3:125, and van den Hout, KZ 97:71f. Its relation to *šarrašše/i-* (see below) is that of *purulliyašši-* to *purulli-* A/B (q.v.).

**šarrašše/i- C** n.; kingship; Hurr.; from MH.†

**d.-l. (or Hurr. essive)** *šar-ra-aš-ši-ia* KUB 9.28 iv 20 (MH/NS), KBo 15.43 obv. 7 (MH/NS); **gen.** *šar-ra-aš-ši-ia-aš* KBo 8.86 obv. 5 (MH/MS), KBo 10.34 i 2, (10) (Tudḫ. III/NS), *šar-ra-a-aš-ši-ia-aš* KBo 10.34 iv 13 (Tudḫ. III/NS), KBo 8.88 obv. 8 (MH/MS?).

**stem form or Hurr. absolutive** *šar-ra-aš-ši* KBo 8.86 obv. 16 (MH/MS).

**a.** ritual of kingship: (When the king sits down for kingship) [*nu*] ANA dU SÍSKUR *šar-ra-aš-ši-ia-aš U ANA d[Ḫebat SÍSKUR] allāššiyaš šipanti nu ANA SÍSKUR ša[r-ra-aš-ši-ia] kī dan[zi]* “he offers the kingship ritual to the Stormgod (i.e., Teššub) and the Queenship ritual to Ḫebat. They take the following for the kingship ritual” KBo 10.34 i 2-4 (rit., Tudḫ. III/NS), ed. StBoT 3:47f.; [DU]B.1.KAM SÍSKUR *šar-ra-aš-ši-ia[-aš] mDudḫaliyaš=za=kan DUMU mArnuwand[a] LUGAL.GAL kuwapi ANA GIŠŠÚ. A ABI=ŠU eša[t] nu kī SÍSKUR šar-ra-a-aš-ši-ia-aš apiya iēr* “First tablet, ritual of kingship: When

Tudḫaliya, son of Arnuwanda, the Great King, sat down on the throne of his father, then they performed this kingship ritual” KBo 10.34 iv 10-14 (colophon of rit., Tudḫ. III/NS), ed. StBoT 3:48.

**b.** song of kingship: LÚ.MEŠNAR *šar-ra-aš-ši-ia-aš [(SÎR)] SÎR-RU* “The singers sing the song of kingship” KBo 8.88 obv. 8-9 (rit., MH/MS?), w. dupl. KBo 8.86 obv. 5 (MH/MS), ed. Haas/Wilhelm, AOATS 3:260f., translit. ChS I/9:171.

**c.** other: *mān dU-ni d[U]TU-i=ya šar-ra-aš-ši-ia šipanti* “When they sacrifice to the Stormgod and to the Sungoddess for kingship, (they sacrifice one bull and one lamb and they burn them)” KUB 9.28 iv 20 (rit. for Heptad, MH/NS); [...]*x ANA dU šar-ra-aš-ši-ia [... ANA dḪeba]t allaššiya šipanti* “He sacrifices [...] to the Stormgod for kingship and [...] to Ḫeba]t for queenship” KBo 15.43 obv. 7-8 + KBo 35.212 obv. 1 (rit. of Palliya, MH/NS), translit. Haas/Wilhelm, AOATS 3:251, without the join piece for which see Groddek, Hethitica 14:32; cf. KUB 45.76 obv. 16 and 800/w obv. 10-11 (StBoT 3:49); cf. [...]*šar-ra-aš-ši-ia šippanduwanzi [(?) šar]ā karpanzi* KUB 45.77 i? 9-10 (MH/MS); (“Afterwards they sacrifice the following in the temple of Ḫebat: One [sheep], one bird for burning in front”) ʾ1 UDU ʾ1 *šar-ra-aš-ši-ia allaššiya kipuššiya* “One sheep for kingship, queenship, (and) *kibuššiya*” IBoT 3.148 ii 17-18 (evocation rit., NS), ed. Haas/Wilhelm, AOATS 3:216f.; [...]*x-šiya šar-ra-aš-ši-ia lāršiya [...]* KBo 24.40 rev.? rt. col. 7 (*ḫišuwa* fest., NS); cf. also KUB 42.90 obv. 7 (*ḫišuwa*-fest.), KUB 15.20 iii 5 (vow, NH); 1 SILA<sub>4</sub> 1 NI[NDA.GUR<sub>4</sub>.RA o-]*x-ḫuzi (or -u]zzi) kipini dU-uppi ḫanumašši ušt[ašši o-]x-rešši kammirši šar-ra-aš-ši mali nan[ki ...]* KBo 8.86 obv. 14-16 (rit. for Mt. Ḫazzi, MH/MS), translit. ChS I/9:172; cf. similar 1 NINDA SIG d<sup>h</sup>*Ḫanumanzi ušt[an]zi x[...]* *gamerši šar-ra-aš-ši mali nanki e[rši ...]* KUB 27.1 ii 2-3 (fest. for IŠTAR of Šamuḫa, NH), ed. ChS I/3-1:38f., 42; cf. in Hurr. context KUB 27.28 iv 4.

Hurrian abstract formation in *-a-šše* from Hurr. *šarri* “king,” which was borrowed in turn from Akk. *šarru*.

Goetze, RHA V/39 (1940) 194 n. 6; Laroche, Anadolu O.S. 2 (1955) 9 n. 2; idem., RA 54 (1960) 193 w. n. 3; Kümmel, StBoT 3 (1967) 48f.; Haas/Wilhelm, AOATS 3 (1974) 68, 125; Laroche, GLH (1977-79) 216f.

## šaratar

## šarawar

šaratar n. neut.; (mng. unkn.).†

**sg. nom.-acc.** *ša-ra-ta-ar* KUB 36.20:7 (NS), **less likely** (see below) *ša-ra-a-tar* KBo 8.19 obv. 9.

In a broken context of a historical fragment, transliterated following the spacing of the published copy: *n=aš GÁN-i nu[...]* / *[š]a-ra-a-tar a[n?-...]* / *[x] É gurda-x[...]* KBo 8.19 obv. 8-10 (hist., NH). Considering the historical context, the different spelling of *šaratar* and photo collation (S. Košak), it seems more likely that we should ignore the rather irregular horizontal spacings in this fragment and read: *n=aš=kan IN[A ...]* / *[š]a-ra-a-tar-n[a?-...]*, in which case this is obviously not an occurrence of *šaratar*.

In a broken context near words for ornaments (*unuwašhuš* line 6) and a diadem (*KILĪLU* line 8): *[... u]nuwašhuš anda dÉ.A[...]* / *[...-]al ša-ra-ta-ar=še[t ...]* / *[...x KILĪLU-wašša=wa iš-x[...]* KUB 36.20:6-8 (frag. of Kumarbi cycle myth, NS), translit. Myth. 168.

With its context of adornments and headwear *š.* might fit a meaning “its embroidery, sewn on decorations” for *ša-ra-ta-ar=še[t]*, which would make possible a connection with the verb *šariya-* B.

Cf. *šariya-* B.

šarawar n.; (mng. unkn., perhaps unfavorable weather conditions such as a violent storm or a blizzard); from OS.†

**sg. erg. (or abl.)** *ša-ra-u-na-an-za* KUB 18.11 obv. 5 (NH); **nom.-acc.** *ša-ra-a-u-wa-ar* KUB 32.117 obv. 3 (OS), KUB 35.164 rev. 1 + KBo 25.139 rev. 4 (MS?), KUB 7.13 obv. 30 (NS), *ša-ra-u-wa-ar* KUB 8.66 rt. col. 5 (NS); **broken:** *ša-ra-a-u-wa-[...]* Bo 7247:3 (StBoT 14:75).

If the erg. *šaraunanza* belongs here *š.* is a noun of the *ašawar, ašau-* type. For the gen. *šarāuwaš* see *šarai-*.

**a.** in context with other meteorological phenomena: (“When we [go bac]k on the second day I bow. He bows to the [go]d. I take the waters and [...] him in [...]”) *[... na]ššu ša-ra-a-u-wa-ar n[a]ššu=ma ḥaršiharši [...x ḥēyaueš=a* “[...] either *š.* or thunderstorm [...] and rains” KUB 32.117 obv. 3-4 + KBo 19.156 obv. 11 (Palaic rit., OS), translit. StBoT 25:221, StBoT 30:39, for the date see Groddek, AoF 25:240f.; *[...x šēr ú-i[t]e-ni ša-ra-a-u-wa-ar [...x umēni māt ḥaršiharši našma [...x kīša n=an anni parānta umēni* “above

in the water we see *š.* [and ...]. If a thunderstorm or a [...] happens, we will see it across there(?)” KBo 30.39 + KBo 25.139 rev. 4-6 + KUB 35.164 rev. 1-3 (Palaic rit., OH/MS), translit. without KBo 30.39 in StBoT 25:226, for the date of the manuscripts see Groddek, AoF 25:240f.

**b.** in a literary simile: (Ḫedammu spoke to *IŠTAR*: ‘What kind of a woman are you?’ *IŠTAR* replied:) *ammuk=za* <sup>MUNUS</sup>KL.SIKIL *ḥart[a-/g[a-(coll. photo)...]* *nu=mu ša-ra-u-wa-ar GIM-an ḪUR.SAG. MEŠ-uš laḥḥurnuzz[i ...]* “I am a ... maiden. Foliage [covers?] mountains like a *š.* for me” (*IŠTAR* continued talking. She flattered Ḫedammu, and tried to seduce him(?).) KUB 8.66 rt. col. 4-5 + KUB 33.86 iii 3-4 (Ḫedammu myth, NS), ed. StBoT 14:56f. (“Ich bin das zor[nige] Mädchen und mich (überkommt) Groll, wie die Berge Bewuchs [überzieht]”), Friedrich, ArOr 17/1:240f. (“sie [gab?] mir wie eine Aufgabe(?) die Berge zum Opfertisch(?)”), 253 (“sie [gab?] mir wie eine Tagesaufgabe(?) die Berge als Arbeitstisch(?)”), tr. Hittite Myths 51 (“The mountains [spread out(?)] their greenery for me like a woven cloth(?)”), tr. LMI 142 (“e mi (invade) l’ira come il fogliame (invade) le montagne”) □ the word order renders unlikely those interpretations which take *š.* as the subject of the verb in the lacuna. Followed by postpos. *GIM-an*, *š.* appears rather to be the comparison “like a *š.*” If the verb to be restored is “cover,” the subj. is the foliage; if “spread out,” the mountains.

**c.** with terms for the Stormgod’s anger and its manifestations: *[...-(wa kāša)]* <sup>dU-aš</sup> *karpin kartimmiattan naḥš[ar(attan werit)eman]* *ša-ra-a-u-wa-ar tarmānun mitānun* “Now I have nailed down and secured with red wool the Stormgod’s wrath, anger, fearsomeness, terror, and *š.*” KUB 7.13 obv. 29-30 (rit., NS), w. dupl. KUB 46.56 obv. 15-16 (NS), ed. (s<sup>f</sup>)*mitai-* (= *šawar* “sullenness”).

**d.** unclear: (“Concerning the fact that [you have approved (celebrating) the *pu*]rulli-[festival] not at the (appropriate) time”) *[... kuit ša-ra-u-na-an-za [k]arū ḥarzi* “[and] that *š.* already holds [...] (have you, O deity, approved (celebrating) the *purulli*-festival [...]?)” KUB 18.11 obv. 5-6 (oracle question, NH).

Since *š.* occurs in a chain with *ḥaršiharši* “thunderstorm,” it is also likely to be a meteorological phenomenon. In the chain with various terms for anger and fright, one might suspect that *šarawar* is

merely a mistake for *šawar* “sullenness.” However, since all of these are undesirable attributes of the Stormgod, one could imagine how a scribe could have thought of *šarawar* “(a violent storm).” If *lahhurnuzzi* is covering the mountains like š. (covers a mountain), then perhaps š. means “blizzard” or “storm clouds.” Unfortunately the passages are too broken to postulate a translation with any confidence. There appears to be no relationship between this word and *šarai-*, although in the *Ḫedammu* passage (see b) there could be word play, if the foliage covers the mountains like a š. (sounds like an “embroidered garment”).

Götze/Pedersen, MSpr (1934) 31 (= *šawar* “Groll”); Friedrich, ArOr 17 (1949) 240f. (“Aufgabe(?)”), 253 (“Tagesaufgabe(?)” < *šarāi-*); Friedrich, HW (1952) 184 (> *šarai-*); Kronasser, EHS 1 (1966) 68 (= *šawar* “Groll”), 504 n. 3; Siegelová, StBoT 14 (1971) 75 (“Groll, Zorn” = *šawar*); Neu, StBoT 26 (1983) 158f. n. 467; Hoffner, Hittite Myths (1990) 51 (“a woven cloth(?)”).

**šaraz(z)i(ya)- A** adj. and adv.; **1.** (adj.) upper, superior, upperworld, **2.** (adj., figuratively) superior, **3.** (adv.) above; opposite of *kattera-*; from OH; written syll. and UGU-(*az*)*zi-*.

**sg. nom. com.** *ša-ra-a-az-zi-iš* KBo 34.34:11 (OH/NS), *ša-ra-a-az-zi-<iš>* KUB 33.68 iii 7 (OH/MS), *ša-ra-az-zi-iš* KBo 15.9 i 14 (NS), KBo 6.29 ii 7 (NH), UGU-*zi-iš* KUB 17.14 obv.! 16, KUB 53.53 iii 2 (NS), UGU-*az-zi-iš* KBo 15.2 i 23.

**acc. com.(?)** *ša-ra-a-az-zi-ia-an* KUB 33.62 ii 4 (MH/MS).

**nom.-acc. neut.** *ša-ra-az-zi* KUB 10.18 i 13 (OH/NS), KBo 4.2 i 30, 43 (pre-NH/NS), *ša-ra-a-az-zi* KUB 13.20 i 34 (MH/NS), KUB 26.9 i 6 (MH/NS), KBo 22.80 right col. 4 (NS), *ša-ra-zi* KBo 10.2 iii 23 (OH/NS), UGU-*zi* KUB 3.95:5 (NH).

**dat.-loc. (and allative)** *ša-ra-az-zi* KUB 33.70 ii 7 (OH/ENS), KBo 20.51 i 12 (MS), KBo 34.280 iii 5 (NH), *ša-ra-a-az-zi* Bo 69/1256 + KBo 4.2 i 35 (pre-NH/NS), IBoT 1.36 iv 16 (MH/MS), KBo 5.6 iii 33 (Murš. II), VS 28:5 i 13 (LNS), *ša-ra-zi* IBoT 3.1:10 (OH/NS), *ša-ra-a-az-zi-ia* KUB 52.95 iv 4 (NS), KBo 19.138 obv. 7 (pre-NH/NS), KUB 12.5 i 2, iv 18 (MH/NS).

**gen.** *ša-ra-a-az-zi-aš* KUB 33.68 iii 9 (OH/MS), *ša-ra-a-az-zi-ia-aš* KUB 31.127 + KUB 36.79 i 40 (OH/NS), KBo 34.34:11 (OH/NS), UGU-*aš* KUB 34.71 i 5 (NS).

**abl.** *ša-ra-a-az-zi-ia-az* KUB 25.37 obv. 25 (NS), *ša-ra-az-ia-az* KBo 16.56:14 (MS?); see also lemma *šarazziyaz*.

**pl. nom. com.** *ša-ra-a-az-zi-iš* KUB 33.68 iii 9 (OH/MS), KBo 34.34:13 (OH/NS), UGU-*zi-iš* KBo 15.9 i 18 (NS), UGU-*az-zi-iš* KUB 17.14 obv.! 17 (NS), KBo 15.2 i 25 (NS), UGU-*zi-uš* KUB 17.14 obv.! 20 (NS), KUB 24.12 iii 8, 10 (MH/NS), UGU-*az-zi-uš* KUB 17.14 rev.! 17 (NS).

**nom.-acc. neut.** *ša-ra-az-zi* KUB 13.2 iii 27 (MH/NS), KBo 6.29 ii 11 (NH).

UGU or UGU-*TI* standing for š. always occurs in combination with KUR (URU)UGU-(*TIM*) KBo 4.4 ii 16, KUB 14.16 i 26, KBo 3.4 iii 69, 70 (all AM), Ḫatt. i 26, 27, iv 3, 4, etc.; cf. [KUR UR]UGU-*TI* KBo 11.40 vi 5 = [KU]R URU-*LI-TI* KUB 40.107 rev. 20 (fest. for <sup>d</sup>LAMMA, both NS), ed. AS 25:130f.

(Sum.) [NIM] = (Akk.) [*elū*] = (Hitt.) *ša-ra-zi* KUB 3.94 i 14; (Sum.) [BAL] = (Akk.) [*e-lu*]-*ū* = (Hitt.) UGU-*zi* KUB 3.95:5, MSL 3.79.

The *a*-stem, unambiguously attested in the sg. acc. *šarāzziyan* only, is the original stem that later switched to an *i*-stem.

**1.** (adj.) upper, superior, upperworld — used in connection with — **a.** physical location, etc.— **1'** a gate: LUGAL-*uš* *ša-ra-a-az-zi-ia* KÁ.GA[L] *šarā ari* “The king arrives up at the upper gate” KUB 52.95 iv 4-5 (*ANDAḪŠUM*-fest., NS); *mān* 2 <sup>É</sup>*hila*[*mmar* = *ma*] *n=at=kan kattera* KÁ.GAL-*TIM* *šarā uwanzi ša-ra-a-az-zi=ma=at=kan* KÁ.GAL *šarā UL uwanzi* “But if there are two portico[es], they (i.e., spearmen) come up to the lower gate; however, they shall not come up to the upper gate” IBoT 1.36 iv 15-17 (*MEŠEDI* instr., MH/MS), ed. AS 24:34f., Rost, MIO 11:198f.; *maḫḫan=ma kē hūitar ša-ra-az-zi[-ia-az]* <sup>É</sup>*kašgaštīpaz* KÁ.GAL-*az* *katta ari* “But when these wild animal(-figurines) arrive down from the upper main gate” KBo 10.24 i 10-13 (KILAM fest., OH/NS), translit. StBoT 28:16, cf. StBoT 27:61 □ for *kašgaštīpa*- see StBoT 27:115f.

**2'** a window: *n=aš ša-ra-az-zi* <sup>GIŠ</sup>AB-*ya tapušza tiyazzi* “And she (i.e., the queen) steps to the side of the upper window” KUB 27.69 v 4-5 (fest., OH/NS), ed. StBoT 37:530f.; cf. also KBo 19.138 obv. 7 (pre-NH/NS); KBo 30.60:9.

**3'** a portico: *nu=kan šuppiš* <sup>LÚ</sup>SANGA ŠA <sup>É</sup>*heštā U* 3 <sup>LÚ</sup>.MEŠ <sup>É</sup>*heštā ša-ra-a-az-zi-ia* <sup>É</sup>*hīlamni ištarni pedi anda tianzi* “The holy priest of the *hešta*-house and three men of the *hešta*-house step into the middle of the upper portico” VS 28.5 i 11-14 (fest., NS), ed. Otten, OLZ 50:390 n. 2; cf. IBoT 3.1:10-11 (*ANDAḪŠUM*-fest., OH/NS), ed. Alp, Tempel 284f., Haas/Wäfler, UF 9:120 (both w. different line numbering).

## šaraz(z)i(ya)- A 1 a 4'

**4'** a building: *mān=za* MUNUS.LUGAL INA URUŠamūha É ABI ABI dUTU-ŠI ša-ra-a-az-zi-ia=ššan ANA É-TI šer dIŠTAR URUTamininga MU-ti! mēya<sup>1</sup>ni<sup>1</sup> iēzzi “When the queen worships IŠTAR of Tameninga in Šamuha in the house of the grandfather of His Majesty up in the upper building/chamber in the course of the year” KUB 12.5 iv 17-20 (fest., MH/NS), ed. Danmanville, RHA XX/70:53f., similarly ibid. i 1-3, cf. *meya(n)ni* a 2' a 1'; <sup>É</sup>heštā ša-ra-az-zi kattēr kuwapi w[(etešnaš)] GIŠ-ru “Wherever in the upper (or) lower hešta-house there is construction(?) timber” KUB 30.32 i 11-12 (inv., MS?), w. dupl. KBo 18.190:6, cf. *luri-*, Haas/Wäfler, UF 8:96f. (differently).

**5'** a citadel (*gurta-*): [(n)]u ša-ra-a-az-zi (var. ša-ra-az-zi) gurti ŠA d[Kubaba (U ŠA)] dLAMMA ma[(n)inkuwan] UL kuinki tarnas “On the upper citadel he let no one in[to the presence(?) of Kubaba] (and) LAMMA” KBo 5.6 iii 33-35 (Deeds of Supp. I), w. dupl. KBo 39.280 iii 5-7, ed. DŠ 95.

**6'** a stela: *ta šarā ša-ra-az-zi* NA<sub>4</sub>ZI.KIN paizzi “And he (i.e., the king) goes up to the upper stela” KUB 10.18 i 13-14 (fest., OH/NS).

**7'** a road: [...]=ššan ša-ra-az-zi KASKAL-ši tiya “Step onto the upper road” KUB 33.70 ii 7 (missing god, OH/ENS), translit. Myth. 101.

**8'** lands: (“In the morning when the Sun(god) rises through the sky”) *nu=ššan ša-ra-a-a[(z-z)]i-ia-aš u[t]ēaš* (var. KUR-e<sup>HLA</sup>) *katterašš=a utneyaš hūmandas [(t)]uel=pat* dUTU-waš <(lalukkimaš)> *tiyari* “<(the radiance)> of you alone, O Sun(god), appears on all the upper and lower lands” KUB 31.127 + KUB 36.79 i 40-42 (prayer to the Sungod, OH/NS), w. dupl. KUB 31.133:19-20, ed. Güterbock, JAOS 78:240, emended from similar KUB 30.11 obv. 1-2 + KUB 31.135 obv. 9-10 + KBo 34.22 obv.? 8-9, ed. *lalukkima-*; cf. The Upper Land province: KUR UGU KBo 3.4 iii 69, 70 (AM); Hatt. passim; KBo 13.76 rev. 9; KUR URUUGU KBo 4.4 ii 16 (AM); KUR URUUGU-TIM KUB 14.16 i 36 (AM); KUR URUUGU-TI Hatt. passim; cf. bil. sec., RGTC 6:293f. (“Oberes Land”), RGTC 6/2:117, RLA s.v. Oberes Land.

**9'** a leg of a bed: *n=šan ša-ra-az-zi ANA GİR* GISNÁ [...]-an katta tianzi “They put it (bread) down [...] at the upper leg of the bed” KBo 20.51 i 12-13 (cult of Hūwaššana, MS) □ the “upper leg” presumably means “the

## šaraz(z)i(ya)- A 1 b 2'

leg at the head of the bed”; one should probably restore [EGIR]-an “behind” or [per]an “before” or [aw]an.

**10'** a door socket: *āp[pa=ma 1 NINDA.SIG ... wawarkimi ša-]ra-a-az-zi katter[i o-]x takkui dagānz[ipi ...]* “Ne[xt one thin bread ...] at the upper [door socket], at the lower [door socket ...], on the Dark Ear[th]” KBo 24.71:10-11 (rit., NS), ed. ChS I/5:348 (restoring *kattere[zz]i*), cf. also THeth 12:128f. (restoring [DINGI]R.MEŠ) □ our restoration requires atypical word order; it is preferable to restoring *katerere[zz]i* since this would be the only instance of this adj., and it is against the traces seen in the copy; the restoration [DINGI]R.MEŠ fits the traces, but one expects such a d.-l. to have either A-NA preceding or -aš phonetic complement.

**11'** a musical instrument: [*n*]=ašta mān ša-ra-a-az-zi-ia-az [<sup>GIS</sup>huhupa]laz arhaya lahūwāri n=at=kan katta ape[z katt]erri [<sup>GIS</sup>huhupali lahūwāri] “And if it (sc. the *marnuwan*) flows out of the upper [huhupa], then it flows down from that into the [low]er [huhupal]” KUB 25.37 i 25-27 (Lalupiya rit., NS), ed. Melchert, HS 101:230, Güterbock, FsHouwink ten Cate 65.

**12'** a lip: [... š]a(?)=ra-az-ia-az pūriyaz “From the upper lip” KBo 16.56:14 (rit., MS?), ed. Kühne, FsOtten 162f., cf. *puri-* A where we emended <-zi->.

**b.** deities or humans belonging to the upper-world versus the netherworld — **1'** deities: *nu=šmaš* UGU-zi-uš (var. UGU-zi-iš, UGU-az-z[i-...]) DINGIR.MEŠ *kūn šekten* “You should recognize this one (i.e., the substitute king), O upper-world gods” KUB 17.14 obv.! 20 (subst. rit., NS), w. dupls. KBo 15.9 i 18, (KBo 15.2 +) Bo 8033 i 28 (Otten/Rüster, ZA 68:152), ed. StBoT 3:58f. (“ihr oberen Götter, merkt euch den!”); [DINGIR.ME]Š KU[R-T]I DINGIR.MEŠ URU-LIM HUR.SAG.MEŠ ID.MEŠ DINGIR.MEŠ ABI A[MA] [DINGIR.ME]Š LÚ.MEŠ DINGIR.MEŠ MUNUS.MEŠ UGU-az-zi-uš DINGIR.MEŠ *dapiante[š]* “[The god]s of the country, the gods of the city, mountains, rivers, the gods of father (and) mo[ther], the male (and) female [god]s, all the upper-world gods” KUB 17.14 rev.! 16-17 (subst. rit., NS), ed. StBoT 3:60f.; cf. UGU-zi-uš DINGIR.MEŠ KUB 24.12 iii 8-9, 10 (rit., MH?/NS).

**2'** a human being (who serves as a substitute for the king): (The king speaks as follows): *kāš=*

*wa=mu* UGU-*zi-iš* (vars. *ša-ra-az-zi-iš*, UGU-*az-zi-iš*) TI-*anza PŪḪŠU kāš=ma=wa=mu šē[naš]* *katterraš PŪḪŠU* “This one (i.e., the living prisoner of war) is an upper-world living substitute for me, while this figur[ine] is a netherworld substitute for me” KUB 17.14 obv. 16-17 (subst. rit., NS), w. dupl. KBo 15.2 i 23-24, KBo 15.9 i 14-15, ed. StBoT 3:56f. (“Dieser (ist) der lebendige oberirdische Ersatz für mich, dieses Ersatzbild aber (ist) der unterirdische Ersatz für mich”) □ for *PŪḪŠU* for Akk. *pūhu* see StBoT 3:81.

2. (adj., figuratively) superior — a. a legal case or claim: *DĪNAM ša-ra-az-zi katteraḫḫi lē katterra šaraz<zi>yaḫi lē kuit ḫandan apāt išša* “He (i.e., the governor) must not make superior cases lose; he must not make inferior ones win. You, do what is just” KUB 13.2 iii 27-28 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48, StMed 14:154f., tr. McMahon, CoS 1:224; similarly KUB 13.20 i 34-35 (instr. of Tudḫ., MH/NS), ed. *šarazziyahḫ- b*; (Let us bring our lawsuit to the gods) *nu=wa=za mān zik DI-ešnaza ša-ra-az<-z(i)>-iš nu=wa tuk šarazziyahḫandu mān=ma=wa=za ammuḫ=ma DI-ešnaza ša-ra-az-zi-iš nu=wa ammuḫ šarazziahḫandu § nu=wa ANA dIŠTAR URUŠamuḫa GAŠAN=YA ŠU-an šarā ēppun nu=mu dIŠTAR URUŠamuḫa GAŠAN=YA warriššišta nu ša-ra-az-zi katterra=ya anda ṽmaruwāit* “If you have the superior case in the litigation, let them declare you as the winner; if, however, I have the superior case in the litigation, let them declare me as the winner. I held up my hand to my lady *IŠTAR* of *Šamuḫa*, and my lady *IŠTAR* of *Šamuḫa* helped me, and she ... *maruwai*-ed above and below” KBo 6.29 ii 4-12 (shorter version of Ḫatt.). w. dupl. 509/u (Otten/Rüster, ZA 63:84) + KUB 21.15 ii 8-13, ed. Ḫatt. 48f. (“... Und *IŠTAR*, meine Herrin, kam mir zu Hilfe, und zwischen dem, der die Oberhand bekommt, und dem, der unterliegt, schied sie, und Himmel und Erde übergab sie”).

b. designating “words”(?): *tarahḫun=at=za Uḫ<sub>7</sub>-naš uddār [ku]e ṽuddār<sup>1</sup> [ša-ra-]az-zi n=at=za ammel uddanāntēš tar[ahḫ]er* “I have vanquished them, the words of sorcery. [Wh]ich words are [supe]rior? My words van[qui]shed them” KUB 17.27 iii 8-9 (rit., MH/NS), ed. ChS I/5:194 (w. different restorations), tr. ANET 347.

3. adv. “above” (opp. *kattera-*): *nu ša-ra-a-az-zi nepi[š]aš DINGIR.MEŠ-aš piddāši kattanda dankui taknī kar[ui]liyaš* DINGIR.MEŠ-aš *piddāši* “Above, you make an allotment to the cele[s]tial gods, below, in the netherworld, you make an allotment to the pri[meval] gods” KUB 31.127 ii 1-3 (prayer, OH/NS), ed. Lebrun, Hymnes 96, 103, cf. *piddai- C*; *kuttann=za kattann ša-ra-zi!-ia IŠTU KŪ.BABBAR ḫališšīyanun* “And I plated the wall below and above with silver” KBo 10.2 iii 23-24 (annals of Ḫatt. I, NS), ed. StMed 12:70f. (“dal basso all’alto”), *Imparati*, SCO 14:52f. (translit. *ša-ra É-še-ja*), tr. TUAT I/5:463 (“(von) unten (bis) oben”); *nu ša-ra-a-az-[z]i kattirri=ya kuwapi URUḪattuši LÚ.MEŠEN.NU.UN BÀD tar[n]anzi* “Whenever in Ḫattuša above and below (i.e., in the upper and lower cities) they station wall watchmen” (let them not place them without consulting you, the city-governor) Bo 69/1256 + KUB 26.9 i 6-7 (*HAZANNU* instr., MH/NS), ed. Otten, Or NS 52:134f. □ tr. thus rather than “in upper and lower Ḫattuša” (mng. 1) due to the position of *kuwapi*; *ANA 4 ḫalḫaltumari=ya=ššan ŠA É-TIM [KÁ-š]a GIŠ<sup>1</sup>kattaluzzi GIŠ<sup>1</sup>ḫattalwaš GIŠ<sup>1</sup>-ru<i> katteri ša-ra-az-zi<sup>[SIG]</sup>ašāran kuwapiya 2-ŠU ḫamanki* “In the four corners of the house, at the threshold [of the door], on the wood of the door bolt, below and above, everywhere two times, he binds strings [of wool]” KBo 4.2 i 29-31 (incant., pre-NH/NS), ed. Kronasser, *Die Sprache* 8:90, 96, similar *ibid.* 34-36, 42-44.

Friedrich, ZA 35 (1924) 16 (“der obere”); Götz, Ḫatt. (1925) 91; Lohmann, IF 51 (1933) 319-326; Otten, Or NS 52 (1983) 139.

Cf. *šarā*, *šaraz(z)iyahḫ-*, *šarazziyatar*, *šarazziyaz*, *šarazeške-*.

(KUŠ)šarazzi- B n.; (mng. unkn.); from OH.†

inst. KUŠšar-ra-az-zi-it KBo 17.43 i 12 (OS), *ša-ra-a-az-zi-it* *ibid.* i (9), KBo 17.18 ii (14) (OS).

LÚ<sup>1</sup>NAR-šiyaš=aba arāi ta ganenantaš tarukzi *ša-ra-a-az[-zi-i(t)] papparšikizzi ... LÚ<sup>1</sup>menean KUŠšar-ra-az-zi-it* (var. [ša-ra]-Γa<sup>1</sup>-az-zi-it) *walḫzi* “The singer(?) gets up and whirls around, crouching. He sprinkles using a (leather) š.... He hits the archer(?) with the š., (when he goes forward, he strikes the LÚ.MEŠ<sup>1</sup>ALAN.ZU<sub>9</sub>)” KBo 17.43 i 9-10, 12 (OS), w. dupl. KBo 17.18 ii 10-11, 14 (OS), ed. de Martino, *La danza* 69f., translit. StBoT 15:104f., cf. Watkins, in Mellink, Troy and the

Trojan War 55f. (“He asperses with a leather water bottle”), cf. <sup>LÚ</sup>meneya- a□ for the grammatical form of *ganenantaš* (gen.) cf. *arandaš* s.v. *ar-* and *ašandaš* s.v. *eš-* □ for the reading *-aba* see Neu, StBoT 26:112 n. 392, 257 □ for the reading <sup>LÚ</sup>NAR rather than <sup>LÚ</sup>LUL in KBo 17.43 and <sup>LÚ</sup>HUŠ in KBo 17.18 see Güterbock, FsKraus 88, and note that both signs are broken in such a way that both may actually have had the horizontal of a NAR in front. See also Soysal, BiOr 61:373, who argues that <sup>LÚ</sup>LUL-šiya- = <sup>LÚ</sup>tarašiya- should not be translated “singer/musician” (<sup>LÚ</sup>NAR = <sup>LÚ</sup>hazinirtalla- and <sup>LÚ</sup>kinirtalla-). Cf. <sup>LÚ</sup>tarašiya-.

E. Masson, RHR 213 (1996) 36f. (“lanière en peau de bête”).

**šaraz(z)iyahh-** v.; to make (a litigant or a legal case) prevail or win (in a lawsuit), rule in favor (of a litigant or legal case) (opp. of *katterrahh-* “to make lose, rule against”); from OH/NS.

**pres. sg. 3** *ša-ra-az-ia-ḫi* KUB 13.2 iii 28 (MH/NS); **pl. 2** *ša-ra-a-az-zi-ia-ḫ-te-ni* KUB 13.20 i 35 (Tudḫ. II/NS).

**pret. sg. 1** *ša-r[a-azziyahhun(?)]* KBo 22.81 rev.? 5 (OH/NS); **sg. 3** *ša-ra-a-az-z[(i-i)]a-ḫ-ta* KUB 1.1 iii 23, w. dupl. KUB 1.7 ii 18, *ša-ra-a-zi-ia-ḫ-t[a]* KUB 19.67 i 15 (both Ḫatt. III).

**imp. pl. 3** *ša-ra-az-zi-ia-ḫ-ḫa-an-du* KBo 6.29 ii 5 (Ḫatt. III), *ša-ra-az-zi-ḫ-ḫa-an-du* KBo 6.29 ii 8.

**a. w. obj.** a litigant and abl. *ḫannešnaz*: *nu=mu ŠEŠ=YA kuit[ ANA <sup>md</sup>SĪN]-dIM DINGIR[-LIM-it] DI-ešnaz ša-ra-a-zi-ia-ḫ-t[(a)]* (dupl. *ša-ra-a-az-z[i-i]a-ḫ-ta*) “Because my brother [with (the help of)] the deity ruled in my favor over Arma-Tarḫunta in a legal case, (I never again fell victim to his malice)” KUB 19.67 i 14-15 (Apology of Ḫatt. III), w. dupl. KUB 1.1 iii 22-23, ed. StBoT 24:18f.; (Ḫattušili, King of Ḫakpiš, says to his nephew, the emperor Muršili III: “You are a Great King, and I only a petty king. Come, let us stand in court before the Stormgod, my lord, and IŠTAR of Šamuḫa, my lady”) *nu=wa=za mān zik DI-ešnaza šaraziš nu=wa tuk ša-ra-az-zi-ia-ḫ-ḫa-an-du mān=ma=wa=za ammuk=ma DI-ešnaza šarazziš nu=wa ammuk ša-ra-az-zi-ḫ-ḫa-an-du* “If you have the superior case in the litigation, let them rule in your favor; if, however, I have the superior case in the litigation, let them rule in my favor” KBo 6.29 ii 4-8 (hist., Ḫatt. III), ed. Ḫatt. 48f.

**b. w. obj.** a lawsuit, case, or claim, acc. *ḫanneššar*: *nu šarāzzi DI-šar lē katterrahḫtēni katterra=ma ḫanneššar lē ša-ra-a-az-zi-ia-ḫ-te-ni*

“Do not rule against superior legal cases, and do not rule in favor of inferior legal cases” KUB 13.20 i 34-35 (instr., Tudḫ. II/NS), ed. Alp, Belleten XI/43:394f., 407; *DĪNAM šarazzi katterrahḫi lē katerra ša-ra-az<-zi>-ia-ḫi lē kuit ḫandan apāt išša* “He (i.e., the governor) must not make winning cases lose; he must not make losing ones win. You, do what is just” KUB 13.2 iii 27-28 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:154f., Dienstanw. 48 (“Eine gute Rechtssache soll er nicht unterliegen lassen, eine schlechte nicht obsiegen lassen”), tr. McMahon, CoS 1:224; *nu DĪNU kuitki ša-r[a-azziyahhun]* KBo 22.81 rev.? 5 (prayer, OH/NS), cf. [...*katte*]rrahhun in line 7.

Friedrich, ZA 35 (1924) 16; Götze, Ḫatt. (1925) 91; Kronasser, EHS 1 (1966) 428; Oettinger, Stammbildung (1979) 250, 252.

Cf. *šaraz(z)i(ya)-A*.

**šarāzziyatar** n. neut.; uppermost point, summit, high ground; Murš. II.†

**sg. nom.-acc.** *ša-ra-a-az-zi-ia-tar* KUB 19.37 ii 31.

*nu=kan MŪLŪ parkuin kuwapi EGIR-an šarā wuwaši nu ša-ra-a-az-zi-ia-tar* (written over eras., var. [MU]-LU-U) *irḫāš parā=ma* <sup>A.ŠĀ</sup>A.GÀR ŠA <sup>URU</sup>Timmuḫala *wemiyaši nu MŪLŪ irḫāš* “When you climb up the Bare Peak from behind, the summit (var. hill) is the border. Further on you reach the fields of Timmuḫala, the hill is the border” KUB 19.37 ii 30-33 (ann., Murš. II), w. par. KUB 31.39 rev. 7, ed. AM 170f. Since *MŪLŪ* agrees with common gender *parkuin*, and so appears to be com., it is probably not the Akkadogram for *šarraziyatar*, but a near synonym.

For “height” as a dimension see *pargatar*, *parkuwatar*.

Götze, AM (1933) 263.

Cf. *šaraz(z)i(ya)-A*.

**šarazziyaz** adv.; **1.** on the upper side, **2.** upstream; from MS.†

*ša-ra-a-az-zi-ia-az* KBo 23.27 ii 35, iii 11 (MS), [*ša-r*]-*az-zi-ia-az* ibid. iii 28 (MS), KUB 12.58 iii 20 (pre-NH/NS), *ša-ra-az-zi-az* KBo 10.27 iii 6 (NS).

šarazziyaz 1

šarhanuwami-

1. on the upper side: MUNUS.ŠU.GI=ma GIŠZA.LAM.GAR-aš [peran ša-ra]-az-zi-ia-az GIŠhattalkešnaš [KÁ.GAL-aš iyazi] “The Old Woman, however, [makes a gate(?)] of hawthorne on the upper side [before] the tent” KUB 12.58 iii 19-21 (rit., pre-NH/NS), ed. Tunn. 16-19 □ rest. KÁ.GAL somewhat doubtful because it is resumed in next clause by -at (neut.); cf. in broken context KBo 10.27 iii 6 (fest., NS); here or adj.?: again in broken context Babyloniaca 4:227 no. 5 obv. 6.

2. upstream (opp. of katteraz “downstream”): (“They do not draw water from the place where the Red River mingles with the Maraššanda”) kattirazi = ya UL handanzi (scribal error for hananzi) ... § nu watar apēdani pēdi dann = a UL hānanzi ANA š<sup>d</sup>Maraššanti-pa!-ta-at (=pat = at) ša-ra-a-az-zi-ia-az [h]āniyanzi “Downstream they do not draw. ... § They do not draw water also a second time in that place. They draw it from the same Maraššanta upstream” KBo 23.27 ii 30-31, 33-35 (rit., MS), ed. Ünal, Ortaköy 90, 95 (differently), translit. Trémouille, Eothen 10:209; cf. in broken context ibid. iii 11, 28; cf. Hittite Laws §162 (Hoffner, LH 128f., 212, and Melchert, JCS 31:59-62) for the use of the terms šarā and šer for taking water upstream, etc.

Cf. šarā, šaraz(z)i(ya)- A, šarazziyatar, šarazeške-.

šarazeške- v. imperf.; to prevail (in legal cases); Tudḫ. IV.†

imperf. pres. pl. 3 ša-ra-ze-eš-kán-zi KBo 4.14 iv 59 (Tudḫ. IV?).

(“You shall not say”) [... n]u ANA LUGAL. MEŠ DI-za UL ša-ra-ze-eš-kán-zi “... And they do not prevail over kings in judgment” (or: “Do they not prevail ...?”) KBo 4.14 iv 59 (instr., Tudḫ. IV?), ed. van den Hout, Diss. 301f. □ negated -ške- forms are rare. From the relatively few attestations it is not clear that they mean “never” as opposed to “not regularly,” “not repeatedly” or “no longer.” In [DUMU.LÚ.U<sub>18</sub>.LU-UTT]I / [(ANA DINGIR)].MEŠ SISKUR UL peškanzi KUB 33.103 ii 9-10 we must translate “[morta]ls(?) will no longer give sacrifice to the gods,” since until that point sacrifices were in fact being made. Because of this uncertainty we translate more generally here, not seeking to bring out a special force to the -ške- verb. A negative rhetorical question is formally possible also.

Kronasser, EHS 1 (1966) 402 (“überlegen werden,” stem either šarazeš- or denominal šaraziya-); Oettinger, Stammbildung (1979) 250, 253 (stem = šarazzešš-).

Cf. šaraz(z)i(ya)- A.

[šarḫ-] HW 185 see šarḫiya-.

šarhanān n. neut.; (probably a vessel); NS.†

sg. nom.-acc. šar-ḫa-na-a-an IBoT 3.70 rt. col. 4 (NS), KBo 45.4:10 (NS), šar-ḫa-na-an KUB 27.69 ii (3), 7 (NS).

(“The cook holds [...] behind the hearth. Bowl and oil [...]”) nu = ššan šar-ḫa-na[(-a-an) o-o] lāḫūwan / nu = kan ma[(ḫhan)] / NINDA.GUR<sub>4</sub>.RA ANA LÚ.MEŠMUḪALDIM / handāizzi n = ašta šar-ḫa-na-an ḫaššī = kan (dupl. either [... (verb) nu = kan] ḫaššī or omits = kan) / anda lāḫuwāi “And a š. is poured/emptied (in/on it). When he prepares thick bread for the cooks, he pours/empties the š. on the hearth” KUB 27.69 ii 3-8 (month fest., NS), w. dupl. IBoT 3.70 rt. col. 3-8 (NS) □ for clause internal -kan see Neu, Linguistica 33:137-152; [nu] = ššan šar-ḫa-na-a-an [GAR]ri “š. lies/is laid on it” KBo 45.4:10 (fest. of month, NS), ed. Neu, Linguistica 33:139 n. 15 (as 420/s:10).

Since a š. can be “placed/laid down” or “emptied/poured out” it is probably a vessel (cf. s.v. laḫuwai-2). The plene writing in the final syllable, common enough w. neut. participles (e.g., arān, handān, irḫān, mutān, naḫḫān, dammišḫān, tiyān, etc.) and less common with a-stem nouns, could point to a substantivized part. for š.; cf. <sup>(DUG)</sup>kattakurant-.

Possibly an ablaut variant of the stem found in šerḫa- and LÚšerḫala- q.v.

Neu, Linguistica 33 (1993) 139 w. n. 15 (“eine Flüssigkeit?”).

Cf. šarhanuwami-, šerḫa-, LÚšerḫala-.

šarhanuwami- Luw. passive part.; (“...-ed,” a quality of wool?); NH.†

sg. nom. com. šar-ḫa-nu-wa-me <-eš> (or: [-eš]?) KUB 42.56:10 (NH), šar-ḫa-nu-wa-mi-iš KUB 42.15 left col. 5 (NH).

7 MA.NA SÍG šar-ḫa-nu-wa-me <-eš> (or: [-eš]?) “7 minas of š.-wool” KUB 42.56:10 (inv., NH),

## šarhanuwami-

## šarhiya-

ed. Siegelová, Verw. 522 (<-eš>), 524, translit. THeth 10:131; [...SÍ]G HAŠARTUM šar-ḥa-nu-wa-mi-iš [...]  
“(yellow-)green wool (that has been) š.-ed” KUB 42.15 left col. 5 (inv., NH), ed. Siegelová, Verw. 420f., translit. THeth. 10:23 □ parsing as sg. nom. com. based upon known gender of SÍG = *ḥulana-/ḥuliya-* “wool.”

The word appears to be a Luw. part. in *-mi-* from a causative verb in *-nuwa-*, which could have been derived from the possible verbal stem present in *šarḥanān*, q.v.

Košak, THeth 10 (1982) 23 (“kind of wool”); Siegelová, Verw. (1986) 616 (“eine Wollqualität”); Melchert, CLL (1993) 189 (“?”).

## šarhiya- v.; to press upon(?), maul(?).†

**pres. pl. 2** *šar-ḥi-e[t-te-ni?]* FHL 2:9 (NS); **imp. sg. 3** *šar-ḥi-i-e-ed-du* KBo 16.24 i 15 (MH/MS); **imperf. pret. sg. 3** *šar-ḥi-iš-ki-it* KUB 24.3 ii 45 (Murš. II).

**mid. pres. sg. 3** *šar-ḥi-ia-at[...?]* KUB 44.4 rev. 27 (NS), KBo 18.132:5 (or act. pret. sg. 3, MS); **imp. sg. 2** *šar-ḥi-ia-aḥ-ḥu-ut* KUB 60.98 rev. 16 (NS).

**a. w. d.-1.:** *karū* = *ma/ya?*<sup>1</sup> (dupl. *nu karū*) [(KUR) <sup>U</sup>R<sup>U</sup>KÛ.BABBAR-*ti IŠTU* <sup>d</sup>UTU <sup>URU</sup>*Arinna arahzenaš* (var. *arahzena*) <sup>1</sup>ANA<sup>1</sup> (dupl. omits) KUR.KUR.ḤI.A-TIM (dupl. KUR-*e*) UR.MAḤ *mān šar-ḥi-iš-ki-it* (var. *a[raškit]*) “Formerly, however, with the aid of the Sungoddess of Arinna the land of Ḥatti continually mauled(?) (var. i[nvaded]) the foreign lands like a lion” KUB 24.3 ii 44-45 (prayer, Murš. II), w. dupl. KUB 24.4 + KUB 30.12 rev. 2-3, ed. Gurney, AAA 27:105, Lebrun, Hymnes 162, 170, Trabazo, TextosRel. 300f., tr. Hittite Prayers 53.

**b. w. acc. and -za=kan:** [GIM-an(?)] = *ma=z=kan zahḥiy[awanzi ēpzi nu LÚ.KÚR(?) -aš* (or: *[tuzz]iaš*) *ḥantezzian šar-ḥi-i-e-ed-du* “[When it (i.e., the army) begins to join] battle(?), let it maul(?)/press(?) the first (rank) of [the enem]y(?) (or: of [the (opposing) arm]y)” KBo 16.25 i 4 + KBo 16.24 i 15 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 518f. (differently, “alla prima occasione stia all’erta<sup>2</sup> (lett. salti su)”); *nu=za DINGIR-LUM kī* <sup>UZU</sup>NÍG.GI[G... <sup>U</sup>ZUŠĀ = ŠU *lē šar-ḥi-e[t-te-ni? ...]* “May(?) the deity [...] this liv[er] for him/her self [...]. May y[ou] (pl.) not press(?) [...] his heart” FHL 2:8-9 (rit., NS); *nu=wa=za=kan kūš(!)* EME.MEŠ <sup>1</sup>šar-ḥi-ia-aḥ-ḥu-ut

“Press(?) these (evil?) tongues” KUB 60.98 rev. 16, ed. StBoT 5:154 as Bo 1706 rev. 17; IGI-*anda=za=aš=kan šar-ḥi-ia-at [m]anniš* MUNUS-*iš* <sup>MUNUS</sup>ŠĀ.ZU “She presses(?) them against herself, [the *m*]anniš woman, the midwife” KUB 44.4 rev. 27 + KBo 13.241 rev. 15 (birth rit., NH), ed. StBoT 29:178f., translit. StBoT 30:236 □ š. is read as *šarḥiyat*, pret. sg. 3, by Oettinger, Stammbildung 288 n. 57 and StBoT 30:236 which is indeed all that the available space allows. Moreover, a pret. is not surprising. The entire passage 1-18 is a combination of some presents of the ritual scenario (e.g., *ḥukzi* in 18), many preterites that are part of a narrative and some presents that are part of direct speech within the narrative. It is not impossible that *šarḥiyat* is a last preterite of the narrative part. The Hitt. word “woman” should be written MUNUS-*za* in the nom. sg. For Luw. *mannali-* see StBoT 31:397 n. 1431 and CLL 137. There are many other Luwian words and forms in this text, although most are marked with gloss wedges. The order of clitics *-za-aš-* is irregular but not unprecedented for later NH; cf. Kühne, FsOtten<sup>2</sup> 215 n. 46.

**c. unclear:** (“Because Your Majesty [wrote] to me: ‘Hurry’”) [...] *šar-ḥi-ia-at[(-)...]* “... ([...] The exta [...])” KBo 18.132:5 (letter, MH/MS), ed. THeth 16:67, cf. Klinger, ZA 85:91 (dating and provenance) □ it is unclear whether the verb is mid. pres. or act. pret., nor is it clear where the quotation of the king’s letter ended. An inf. *šarḥuwanzi* of š. in *šar-ḥu[-wa-an-zi? SAG.DU=ŠU?]* restored in KUB 24.7 iii 25-26 (Tale of the Cow and the Fisherman, NS) by Friedrich, ZA 49.228f. (“[um] anzug[reifen(?)]), w. comm. 251, followed by LMI 175 (“la vacca mosse [la sua testa] come un’onda per dar[gl]i addosso”) is unlikely, see *šarḥuwant-*.

For a possible Cuneiform Luwian cognate see StBoT 31:393 n. 1416, CLL 189.

Götze, apud Sturtevant, GI<sup>2</sup> (1936) (“treat in the manner of a lion”); Gurney, AAA 27 (1940) 105 (“behave in the manner of a lion”); Friedrich, ZA 49 (1950) 251 (“herfallen (über)”; idem, HW (1952) 185; Kronasser, EHS 1 (1966) 424 (“sich aufstürzen”); StBoT 5 (1968) 154 (no tr., related to *šarḥulali?*); Oettinger, Stammbildung (1979) 288f. w. n. 57 (“überfallen, losschlagen,” connected with *šarra-*); Rizzi Mellini, FsMeriggi<sup>2</sup> (1979) 542 (= *šark-* “saltare su”); Beckman, StBoT 29 (1983) 196 (based upon KUB 44.4 rev. 27 + KBo 13.241 rev. 15, the unclear birth ritual passage: “press, push (down or out), oppress”); Lehmann, Indo-Hittite Redux (1998) 127 (not connected with *šarra-*); Trabazo, TextosRel. 301 w. n. 117 (“caer”); Hoffmann, HS 113 (2000) 180 (following Friedrich, “herfallen (über)” with deverbal noun *šarḥuli-*).

Cf. *šarḥuntalli-*.



## šarḫuwant-

## šarḫuwant- 2

**šarḫuwant-** n. com.; **1.** belly (both of humans and animals), **2.** foetus, unborn child, **3.** innards, afterbirth(?), or udder(?); written ŠA ŠÀ-BI-ŠA; from OS.†

**sg. acc.** *šar-ḫu-wa-an-da-an* KBo 6.34 iii 18 (MH/NS), <sup>UZU</sup>*šar-ḫu-u-wa-an-ta-an* KUB 27.67 ii 56 (MH/NS).

**dat.-loc.** *šar-ḫu-wa-an-ti* KUB 36.55 ii 37 (MS).

**abl.** *šar-ḫu-wa-an-ta-az* KBo 6.3 iv 28 (OH/NS), *šar-ḫu-u-wa-an-da-az* KUB 13.4 i 13 (pre-NH/NS), [*šar-ḫu-]**wa-an-da-az* KBo 13.99 rev.? 9 (NS), *šar<-ḫu>-wa-an-ta-za* KBo 6.7:13 (NS).

**inst.** <sup>UZU</sup>*šar-ḫu-wa-an-ti-it* Bo 6404 iv 17 + KUB 33.84 iv 15 (NS), [...]*šar-ḫu-wa-an-ti-t*([*a-a*]) KBo 17.17 i? 11 (OS).

**pl. acc.** *šar-ḫu-wa-an-du-uš* KBo 6.3 i 40, 43 (OH/NS).

**collective pl. nom.-acc.** <sup>UZU</sup>*šar-ḫu-u-wa-an-da* KUB 7.53 i 5 (NH), *šar-ḫu-u-wa-an-da* KBo 6.5 i 20, 23 (OH/NS), *šar-ḫu-wa-an-da* KBo 6.3 iii 78, 80 (OH/NS), ŠA ŠÀ-BI-ŠA KBo 6.2 iv 6, 7 (OS).

**unclear case:** *šar-ḫu-u-wa-an-da-aš* KBo 33.216 i 11, 12 (LNS), *šar-ḫu-u-wa-an-da* KUB 32.74 iv 6, *šar-<sup>[h]</sup>u-wa-an-ta-x*[...] KUB 16.61:13 (NH), <sup>UZU</sup>*šar-ḫu-u-w[a-...]* KBo 13.146 ii 17 (NS), <sup>UZU</sup>*šar-ḫu-w[a-...]* KUB 7.38 obv. 27, <sup>UZU</sup>*šar-ḫu-wa-an(-)x*[...] 662/u:6 (StBoT 22:43 n. 92), *šar-ḫu-<sup>[...]</sup>* KUB 24.7 iii 25, 56 (NS).

**1.** belly (both of humans and animals) (apparently exclusively the sg. form): (“If a dog eats (some) lard, and the owner of the lard finds it, kills it”) *n = ašta Ì-an šar-ḫu-wa-an-ta-az = šet* (dupl. *šar<-ḫu>-wa-an-ta-za = šet*) K[A]R-izzi (var. *dāi*) “and retrieves the lard from its belly (there is no compensation)” KBo 6.3 iv 28 (Laws §90, OH/NS), w. dupl. KBo 6.7:13, ed. LH 90; (“He places in their hands a figure with its interior full of water, and thus he says: ‘Who is this? Did he not swear? He swore before the gods, then he transgressed the oath, and the oath gods seized him’”) *n = aš = šan ŠÀ = ŠU šuttati nu = za šar-ḫu-wa-an-da-an QĀTI = ŠU peran* UGU-*a karpan ḫarzi* “‘With respect to his interior he is filled (with water). His hand has lifted his belly up in front. (May these oath gods seize whoever transgresses these oaths. May his innards (ŠÀ = ŠU) fill. Inside in his innards (ŠÀ = ŠU) may the child(ren?) of Išhara [dwell] and may they devour him’” KBo 6.34 iii 12-13, 17-19 (soldiers’ oath, MH/NS), ed. StBoT 22:12f., cf. StBoT 5:159 (“das Gedärm”) □ on the “children of Išhara” and Išhara herself as agents of illness see Prechel, Išhara 129-133, Otten, HTR 100f., Burde, StBoT 19:14f., and RLA 5:177f. s.v. Išhara; on the statuette being described see Börker-Klähn in FsAlp 69-72; (in a sequence of parts of a slaughtered

goat that are offered:) ZAG-*an* <sup>[U]Z</sup><sup>[U]</sup>GĒŠ[TU]?-*an* ... <sup>UZU</sup>NĪG.GIG ... <sup>UZU</sup>ZAG.UDU ... <sup>UZU</sup>KURŠINNU ... ½ SAG.DU ... <sup>[U]Z</sup>*šar-ḫu-u-wa-an-ta-an* KUB 27.67 ii 48-56 (Tarpatašši’s rit., MH/NS), ed. Trabazo, Textos-Rel. 396f.; (“[...] from the [...-]tiya, from the neck, fr[om] the breast, [...], from [...]” [...-a]z ŠÀ-az NĪG.GIG-az [... *šar-ḫu-]**wa-an-da-az genzu*[waz(?) ... *gen*]uwaz GĪR-az “from the [...], from the heart, from the exta, [...] from the [be]lly, [from] the genitals, [...], from the [kn]ee, from the foot, ([...] from the [...] he chased it)” KBo 13.99 rev.? 8-10 (rit., NH); also beside ŠÀ 662/u:4-6 (StBoT 22:43 n. 92.); (“His, i.e., Ḫedammu’s, manhood starts springing up. His manhood [...]. He repeatedly starts to impregnate [...]s. He [...]ed 130 cities [with ...]”) <sup>UZU</sup>*šar-ḫu-wa-an-ti-it* 70 URU.DIDLI.ḪI.A [...] “[He ...-ed] 70 cities with (his?) belly” Bo 6404 iv 17 + KUB 33.84 iv 15 (Ḫedammu, NS), ed. StBoT 14:60f. (“Bauch”).

**2.** foetus, unborn child of humans and animals (exclusively using pl. or collective): [(*takk*)]*u MUNUS-aš ELLI šar-ḫu-wa-an-du-uš = šuš* (dupl. *šar-ḫu-u-wa-an-da kuiški p[(e)]š[(šiya)]zi* “If someone causes a free woman to miscarry (lit. causes a free woman’s foetus to drop), (if it is the tenth month, he pays ten shekels, if it is the fifth month, he pays five shekels)...” § *takku GĒME-aš šar-ḫu-wa-an-[du-u]š = šuš* (dupl. *GĒME-an šar-ḫu-u-wa-an-da kuiški pe[(šiy)]azi* “If someone causes a slave woman to miscarry ...” KBo 6.3 i 40, 43 (Law §§ 17-18, OH/NS), w. dupl. KBo 6.5 i 20-21, 23, ed. LH 28f., 178f. (= Akk. *ša libbiša* “that of her womb”); (“If someone strikes a pregnant cow”) ŠA ŠÀ-BI = ŠA (dupl. *nu šar-ḫu-wa-an-da peššiezzi* “and causes her to miscarry, (he gives two shekels. If someone strikes a pregnant mare”) ŠA ŠÀ-BI = ŠA (dupl. *nu šar-ḫu-wa-an-da peššiezzi* “and causes her to miscarry (he shall pay two shekels of silver)” KBo 6.2 iv 6, 7 (Law § 77a, OS), w. dupl. KBo 6.3 iii 78-79, 80 (OH/NS), ed. LH 83; (“Or if a woman’s infants keep dying”) *našma = šši = kan* <sup>UZU</sup>*šar-ḫu-u-wa-an-da = ma mauškizzi* “Or (if) she continually miscarries” KUB 7.53 i 4-5 (Tunn. rit., NH), ed. Tunn. 4f. □ since the OS copy KBo 6.2 always uses the logogram ŠA ŠÀ-BI = ŠA (Akk. *ša libbiša*), while the NH manuscripts KBo 6.3 and 6.5 alternate between the collective *šarḫuwanta* and the regular plural *šarḫuwanduš*, we cannot yet determine which of the two forms was used for mng. 2 in OH.

## šarḫuwant- 3

(GIŠ)šarḫuli-

3. uncertain: (The Sungod mates with a cow. When the cow comes to term, she complains to the Sungod: “A calf has four legs, why have I borne this two legged one?” The cow opened her mouth like a lion and went to eat the calf) GUD-uš=za šar-ḫu-[wanda?] ḫuwanḫuešar mān ḫalluwanut “The cow lowered (lit. made deep) (her) afte[r]birth(?) like a flood(?) (and went to the calf [to eat?])” KUB 24.7 iii 25-26 (Tale of the Cow and the Fisherman, NS), ed. Hoffner, FsLacheman 192 (“Like a wave she released her aft[er]birth”), Beal, OrNS 57:176 (“the cow dropped (her) [udd]er (lit. [bel]ly) like a *h*.”), HW<sup>2</sup> H 88a (“Die Kuh machte den Bau[ch] tief wie eine Woge<sup>2</sup>”), tr. Hittite Myths<sup>2</sup> 86 (“the cow made her ... as deep as the Deep Blue”) □ Friedrich, ZA 49:228 w. comm. 251 restored šar-ḫu[-wa-an-zi? SAG.DU=ŠU?], taking šarḫu[wanzi] as an infinitive of the verb šarḫ(iya)- (ZA 49:229 “[um] anzug[reifen(?)]), a tr. followed by LMI 175 (“la vacca mosse [la sua testa] come un’onda per dar[gl]i addosso”); however, with HW<sup>2</sup> H 88 there is insufficient room for this restoration, and we would have to assume an inf. of an unattested verbal stem; *n=ašta* É x[ o o ]-l ešl(-)ša[ o -h]i? *dameda[ni]* šar-ḫu-u-wa-an-da-az lē ḫarn[ik(t)]eni “do not des[t]roy [...] for another from/by means of a š.” KUB 13.4 i 13 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.6 i 11, ed. Süel, Direktif Metni 20f. (“diğer bir canlının embriyonundan (bir şey?)”).

Zimmern, OLZ 25 (1922) 298 (“das Innere, Leibesfrucht, Embryo, Fötus”); Friedrich, ZA 35 (1923) 185 (“Inhalt, Leibesfrucht, Embryo, Leibesinneres, Bauch”); von Schuler, Kaškäer (1965) 116 (= <sup>UZU</sup>ŠĀ); Oettinger, StBoT 22 (1976) 42f. (“belly > swollen belly > what is in the belly, foetus,” not <sup>UZU</sup>ŠĀ but ŠĀ ŠĀ-BI-ŠĀ); Beal, OrNS 57 (1988) 176 (“udder” in KUB 24.7).

## šarḫuwar n.; (mng. unkn.); OH.†

**sg. nom.-acc.** šar-ḫu-wa-ar KUB 58.90 iii 5 (pre-NS?); **d.-l.** šar-ḫu-u-ni KBo 17.99 iv 6 (OH/MS).

§ LÚ.MEŠ <sup>GIŠ</sup>BANŠUR *adann*[a ...] / šar-ḫu-u-ni=šan MUN-x[...] KBo 17.99 iv? 5-6 (rit. containing Ḫattic, OH/MS); § [...]x-zi šar-ḫu-wa-ar=wa=kan [...]x *idālu tarkiyauwar* [...] [d<sup>2</sup>UTU-uš=wa ANA DUMU.LÚ.U<sub>19</sub>.LU [...] § KUB 58.90 iii 5-8 (rit., pre-NS?) □ for the hapax *tarkiyauwar* see HEG T,D 177; perhaps to be read <iš>-tar-ki-ia-u-wa-ar.

## šarḫula- adj.; pillared; MH?/NS.†

**abl.** šar-ḫu-la-az KUB 12.65 iii? 11 (MH?/NS).

*n=aš=kan šarā ḫūdak arāiš n=aš=kan taknaš* ÍD-ašš=a KASKAL-an GAM-an arḫa [iyattat] 1-anki(y)=aš šarrattat *n=aš=kan ANA* <sup>d</sup>Kumarbi šar-ḫu-la-az taknaza <sup>GIŠ</sup>ŠÚ.A-i[=šši] kattan šarā uit “He (i.e., the great Sea) suddenly got up and [he went] the path of the ground and of the river (i.e., the river in the Netherworld). He crossed all at once. He came up from below through the ‘Pillared Earth’ to Kumarbi on his throne” KUB 12.65 iii? 10-12 (Ḫedammu, MH?/NS), ed. Kum. \*31, 32 (“Fluß”), StBoT 14:50f. (“aus š.”) n. 45 (“einem bautechnischen Terminus”), tr. Hittite Myths<sup>2</sup> 53 (“from/by ...”), LMI 141 (“da sotto il šarḫula’ dalla terra, presso il [suo] sedile”), cf. Ünal, JCS 40:103 and idem, Belleten LI/205:1480 (“one or more poles supporting the throne or seat of Kumarbi, a construction like a trellis, bower (Turkish *çardak*), or a hunting stand (German *Anstand*)”); cf. KBo 26.80:2 using <sup>GIŠ</sup>DİM-az (cf. StBoT 14:68f. as 1515/u). Note the expression *taknaš ḫattalwaš* “bars/bolts of the earth” as an expression of Allani’s underworld palace KBo 32.13 ii 12-13 (Hurr.-Hitt. bil. rit. of release, MH/MS). A similar expression is found in the Hebrew Bible (Jonah 2:6). The Bible also mentions “pillars” in connection with the underworld: “He shakes the earth from its place and makes its pillars tremble” Job 9:6; and “When the earth and all its people quake, it is I who hold its pillars firm” Psalms 75:3. The ablative form *šar-ḫu-la-az* (perlative use) could only be derived from *šarḫuli*, if the latter were a Luwian noun showing *i*-mutation (*šarḫula/i*), but the *i*-forms in the oblique cases of *šarḫuli*- exclude that assumption. And since the word order suggests that š. here is an adjective rather than the noun *šarḫuli*-, and it is impossible to derive an *a*-stem adj. *šarḫula*- from the noun *šarḫuli*-, it is better to derive the *i*-stem noun from an *a*-stem adjective as is common: cf. *dannatti*- “desolation” from *dannatta*- “desolate.”

Cf. <sup>(GIŠ)</sup>šarḫuli-, šarḫuliya-.

(GIŠ)šarḫuli- n. com.; pillar(?); wr. syll. and <sup>GIŠ</sup>DİM; from OS.

**sg. nom.** šar-ḫu-li-iš KUB 55.28 ii 3 (NS), šar-ḫu-u-li-iš 445/w rev. 6.

**acc.** šar-ḫu-l[i-in?] KUB 36.90 rev. 43 (NS).

**loc.** šar-ḫu-li KBo 17.13 i! 2 (OS), KUB 7.2 i 13 (NH), KBo 13.185:2 (NS), HT 79 rt.col. 2 (NS), <sup>GIŠ</sup>šar-ḫu-li VS 28.33 ii 1 (NS), <sup>GIŠ</sup>šar-ḫu-li-i KBo 11.47 i 5 (NS), šar-ḫu-u-li KUB

10.83 i 3 (NS), <sup>GIŠ</sup>šar-hu-u-li KBo 24.109 + KBo 15.24 iii 4 (MH/NS), KBo 13.114 ii 22 (MH/NS), <sup>GIŠ</sup>šar-hu-li-ia KBo 30.182 i 14 (NS).

**gen.** [šar-hu-]u-li-ia-aš 445/w rev. 2 (NS), <sup>GIŠ</sup>šar-hu-li-aš KBo 15.24 ii 30 (MH/NS), šar-hu-li-aš KBo 44.92 rev. 4 (MS), šar-hu-li-ia-aš KBo 17.15 rev. 13 (OS), w. dupl. KBo 17.40 rev. 7 (OH/MS), KBo 22.261 i 3, <sup>GIŠ</sup>DİM-aš KUB 58.58 i 8 (NS).

**abl.** <sup>GIŠ</sup>DİM-az KBo 26.80:2.

**pl. acc.** šar-hu-li-uš KUB 2.2 iii 38 (OH/NS), šar-hu-li-uš Or. 90/422 rev. 2 (HHWT 981).

**dat.** šar-hu-li-ia-aš KUB 55.28 ii 7, 11, 15 (NS), KUB 33.59 ii 4(?) (OH/MS).

**frag.** šar-hu-li-[-(-)...] KUB 33.59 ii? 4 (OS), šar-hu-u-l[-(-)...] KBo 46.25:5.

**logographic (without Hitt. phonetic compl.):** <sup>GIŠ</sup>DİM KUB 41.3 obv. 18, IBoT 4.14 obv. 7, KUB 27.70 iii 18, 20 (NH), <sup>GIŠ</sup>DİM-TI<sub>4</sub> KBo 23.56 iv 6.

There is no evidence for a neuter noun \*šarhul- (cf. KN 180, Lebrun, Hymnes 365 for KUB 36.90 rev. 43 and Tischler, HHwb 145). The only form possibly pointing at an *l*-stem is the abl. šarhulaz for which see šarhula-. For the suggestion that šalhuri- q.v. might be a variant of š. see Tischler, HdW 71.

(Hattic) *tu-u-hu-ul tuwaḥši te=kīp!* (copy wrongly *-dip*) KUB 2.2 ii 35 = (Hitt.) 4-aš šar-hu-li-uš / <sup>l</sup>kuišša=wa=za<sup>l</sup> *kuttan paḥšaru* “Let everyone protect/guard the four pillars and the wall (of this house)” *ibid.* iii 38-39 (foundation rit., OH/NS), ed. Schuster, HHB 1 73 (differently, “die 4 Brunnen?”); the reading *kuišša=wa=za* is taken from Or. 90/132 + Or. 90/292 iii 2 and Or. 90/995 + Or. 90/1750 ii 2 (Süel/Soysal, forthcoming). For the equation *nūhul* = 4-aš *šarhuliuš* see Soysal, HWHT 316, 829.

**a.** pillar — 1' place in front of which cult personnel stand: DAM <sup>LÚ</sup>GUDU<sub>12</sub> *andan šiunaš É-ri ša[(r-h)]u-[(l)]i-ia-aš per[an a(rta katti=šši=ma)] <sup>LÚ</sup>hištā arta* “The wife of the GUDU<sub>12</sub>-priest [s]tands inside in the temple in fro[nt] of the pillar; and the man of *hešta*-house stands next to her” KBo 17.15 rev. 13-14 (OS), w. dupl. KBo 17.40 iv 7-8 (fest., OH/MS), ed. Haas/Wäfler, UF 8:82f., 88f., translit. StBoT 25:73; (“The NIN.DINGIR-priestess [comes fro]m the ... structure”) *n=aš <sup>GIŠ</sup>šar-hu-li-i peran ti[y]az[zi]* “and takes up a position in front of the pillar” KBo 11.47 i 5 (fest., NS).

2' serves as a place in front of (*PĀNI*) or opposite (*menahḥanda*) which statues of gods and cult furniture can be placed: (They bring (the statue of) Tūnapi) *n=aan PĀNI šar-hu-li tittanuwanzi* “and stand it in front of the pillar (and set out a table and food)” KBo 20.68 i 11 (*šahḥan*-fest., MH/MS), w. dupl. KBo

20.112 + KBo 14.89 i 7 (MH/MS); 10 *ḥazizi ŠA NINDA iyan* 1 <sup>GIŠ</sup>BANŠUR <sup>GIŠ</sup>istarna *pēdi <sup>GIŠ</sup>šar-hu-u-li=kan menahḥanta ANA <sup>dÉ</sup>.A dāi* “Ten *ḥazizi* are made of bread. (S)he puts one wooden table for Ea in the middle, opposite the pillar” KBo 24.109 + KBo 15.24 iii 3-4 (foundation rit., pre-NH/NS), w. dupl. KBo 13.114 ii 21-22 (pre-NH/NS), ed. Kellerman, Diss. 169, 176 (“contre le poteau”), Neu, *Linguistica* 33:146f. (“dem Pfeiler gegenüber”); cf. KBo 30.182 i 14 (fest.).

3' receives sacrifices: EN <sup>É</sup>-T[IM *kuedani šar-hu-li*] *peran ašēšanz[a] šar-hu-li UL ḥukanzi ZAG-naz=ma[a] GÜB-lazzi=ya kuiš šar-hu-li-iš nu=ššan apēdani* 3 AŠRA *ḥukan[zi] ḥ[uk]anzi=ma=ššan kuwapitta* 1 UDU § ... 2 *šar-hu-li-ia-aš-ša peran kuwapitta* 3-ŠU *šipanti* “They don't slaughter (any sheep) before [that pillar] in front of which the owner of the house has been seated. But to the pillars (sg.) which are on the right and left, to those (sg.) they slaughter in three (different) places. Each time/ In each place they sl[au]ghter one sheep. § ... They also libate three times before each of the two pillars” (In the following they place different body parts of the sacrificed animals before these two pillars and finally libate three times before all three pillars) Bo 7740 ii 1-5 + KUB 55.28 ii 1-5, 7-8 (foundation rit., NS), ed. Ünal, *JCS* 40:99-101 ii 1-6, 8-9, *idem*, *Belleleten*, LII/205:1475, 1478; *šar-hu-u-li ZAG[-az ...]* KUB 10.83 i 3 (fest. frag., NS); § *šar-hu-li perā[n ... dāi/tianzi]* “[ (S)he places (or they place) ...] in front of the pillar” HT 79 rt. col. 2-5 (fest. frag., NS); cf. similarly KBo 30.182 i 14 (NS); 1 UDU ANA <sup>dT</sup>[*elipin*]u(?) <sup>GIŠ</sup>DİM *ḥukanzi* “They slaughter one sheep for T[elipin]u(?) at the pillar” KBo 39.154 iii 51 + KUB 27.70 iii 18 (fest. of Karaḥna, OH/NS), ed. AS 25:74f.; [...] *aulin <sup>GIŠ</sup>šar-hu-li / [šar]ā(?) karappanzi kuitman=ma / [...-a]nzi <sup>LÚ</sup>NAR <sup>URU</sup>Kaneš / [SİR-RU nu? a]uliš tarupta* “They lift the victim('s neck) [...] at the pillar. While they [slaughter (it)], the singer of Kaneš [sings and] the victim('s slaughtering) finishes” VS 28.33 ii 1-4 (fest., NS), ed. Hoffmann, HS 113:178f., translit. Otten, IM 19/20:90 □ for *auli-* in this context see Kühne, ZA 76:109, 112; cf. frag. KBo 23.56 left col. 6 (NS), IBoT 4.137 ii 3 (all fest.).

4' as a locality of a magic ritual: [(HUL-lu)]*nn=a a UN-an ALAM IM ienzi DINGIR.MEŠ=ŠU=ya=šši [(İR.MEŠ=Š)]U ANŠE.KUR.RA.MEŠ <sup>GIŠ</sup>GIGIR.MEŠ=ŠU ŠA IM=pat ienzi [(n=a=n=ka)]n ŠÀ É šar-*

*ḫu-li* (par. ANA GIŠDÌM) *tapuša tianzi* “They form a figure of the evil man out of clay; they also form the figures of his (personal) deities, his subjects, horses and chariots out of clay as well and they place them (sg.) in (his) house next to the pillar” KUB 7.2 i 11-13 (rit. of Pupuwanni, pre-NH/NS), w. dupls. KBo 7.51:5-7, Bo 4288, and par. KUB 41.3 obv. 15-18 (NS), w. dupl. IBoT 4.14 obv. 4-7 (NS), ed. Hoffmann, HS 113:176f., translit. Prechel, FsPopko 284f.

5' the place (or location) of the pillar: *n=an* GIŠšar-ḫu-li-aš *pēdi k[atta ti]anz[i]* “And they p[ut] it (i.e., the figure of bull) down in the place of the pillar (i.e., as a foundation deposit)” KBo 15.24 ii 30 (foundation rit., MH/NS), ed. Kellerman, Diss. 168, 175 (ii 51), cf. *peda-* A d 1' o'; [... *ped*]aš *ḫumandaš kattanta walḫzi* [...]x *šar-ḫu-li-aš* 3 AŠAR GUNNI 3 AŠAR KÁ-aš [3 AŠAR] “[...] he/she hammers down at all [pla]ces [...] ... (at?) three places of the pillar, three places of the hearth, [three places] of the gate” KBo 44.92 rev. 3-4 (MS).

6' plea for its protection: see bil. sec.

b. epithet of the Stormgod: dU GIŠDÌM-aš “Stormgod of the Pillar” KUB 58.58 i 8 (cult inv., NS), ed. Alp, Tempel 290f.; perhaps also KUB 27.70 iii 18 + KBo 39.154 iii 51 above 3'.

The interchange *šar-ḫu-li* KUB 7.2 i 13 w. dupls. with GIŠDÌM KUB 41.3 obv. 18, w. dupl. Bo 3360 obv. 7 suggests the equating of both words (HW 3. Erg. 17; Otten, IM 19/20:85-91). The similar context GIŠDÌM *ḫukanzi* in KUB 25.32 + KUB 27.70 iii 51 seems to confirm this equation (Otten, IM 19/20:89 n. 8). There are no semantic challenges, even though another phonetic reading of GIŠDÌM could be (GIŠ)kurakki- (Akk. *makūtu*) “column” (Otten, IM 19/20:90 w. lit.). Given the equation Akk. *makūtu* = (GIŠ)kurakki- “column, pillar” in the *signalement lyrique* Otten supposed that GIŠDÌM covers both Hitt. words. Supporting this, in the snake oracle KUB 49.2 *kurakki-* is a regular feature and thus the GIŠDÌM in KUB 49.1 i 23 is more likely to stand for *kurakki-*. Although Hoffmann, HS 113:176-180, is right, that the texts KUB 7.2 (w. dupls.) and KUB 41.3 (w. dupl.) are parallel versions rather than duplicates, the passage in which dat.-loc. *šarḫuli* (KUB 7.2 i 13) and ANA GIŠDÌM (KUB 41.3 obv. 18)

occur respectively (see above a 4'), match like normal duplicates including the inversion of ANŠE. KUR.RA.MEŠ and GIŠGIGIR.MEŠ=ŠU (KUB 7.2 i 12 = KUB 41.3 obv. 16). Otten's equation š. = GIŠDÌM therefore still stands. Hoffmann's proposed meaning “Becken, Holzbottich” faces the difficulty that š. is determined by GIŠ “wood” only and never by any determinative for metals, and that libations are only done in front of but never in it. Similarly, when animals are slaughtered, this happens in front of or at the š. but there is no indication for the latter as a receptacle for the victim's blood. The passage VS 28.33 ii 1-2 (see above a 3') where an *aulin* is “lifted” at or in front of a š., recalls the scene on the İnandık vase, third register (cf. Özgüç, İnandıktepe fig. 64, pl. 46.1) where in front of a pillar or pedestal with a bull statue on it, a servant pulls back the head of a bovid enabling another servant to slash its throat. The š. could be such a pillar, although the placing of objects on it is not attested (the figure in a 5' is deposited under the š.). A similar construction might be depicted on the Boston fist-shaped cup (cf. Güterbock/Kendall, FsVermeule 52 Fig. 3.7) where a Stormgod is shown standing in front of a rectangular structure: for placing cult statues in front of a š. see above a 2'; for a Stormgod of the š. see b. Both š. and (GIŠ)kurakki- “column, pillar” could be square or rectangular having corners (for š. see KBo 47.303:2 (NS), for (GIŠ)kurakki- cf. KBo 24.45 obv. 10); (GIŠ)kurakki- could also serve as a pedestal (cf. *park-*, *parkiya-* 1 a 2'). However, unlike (GIŠ)kurakki- which is mentioned in direct connection with roof beams (KUB 15.42 iii 23f.), there is no evidence for š. as a building support. Since GIŠDÌM appears to cover both *kurakki-* and *šarḫuli-*, all uncertain GIŠDÌM-s will be treated in the future Sumerographic section.

Güterbock, Kum. (1946) 83 (“šarḫula- “Fluß”); Laroche, apud Friedrich, HW (1952) 185 (“Fluß”); Friedrich, HW (1952) 185 (“Örtlichkeit im Hause; Ausguß”); Jakob-Rost, MIO 9 (1963) 201; Friedrich, HW 1. Erg. (1957) 17; Otten, IM 19/20 (1969/70 [1971]) 85-91; Neve, FsOtten (1973) 271f.; Popko, Kultobjekte (1978) 39f. (“(Wand)pfeiler”); Kellerman, Diss. (1980) 142f.; Beckman, StBoT 29 (1983) 196; Ünal, JCS 40 (1988) 102-104; idem, Belleten, LII/205 (1988) 1479-1481; Hoffmann, HS 113 (2000) 176-180.

Cf. *šarḫula-*, *šarḫuliya-*.

šarḫuliya-

šariya- B

**šarḫuliya-** adj.; “pillared(?), having (a) pillar(s)?”; NH.†

sg. acc. com. ša[r-ḫ]u-li-ia-an KUB 27.13 iv 21 (NH).

<sup>TUL</sup>kuwannaniyan ša[r-ḫ]u-li-ia-an luliyan ... ēššanzi “(Several groups of people) celebrate the *kuwannaniya*-spring, that has (a) pillar(s) (and) a pool ...” KUB 27.13 iv 21-23 (cult of the Stormgod and ʕebat of Aleppo, NH), key word coll. Akdoğan, ed. del Monte, OA 19:224f. (reading šar-[-]li-ia-an), previously read “šar-[d]i??-li-ia-an” by Forrer, Glotta 26:184 (“hilfreichen?? (Quell)-teich”... “vielleicht galt er als heilkräftig”), cf. *luli-/luliya-* 2 a.

Cf. *šarḫula-*, *šarḫuli-*.

**šarḫuntalli-** adj. or n.; attacking(?), posing a threat(?); NH.†

(Sum.) [Š]U!ŠÜR! (text [Á]Š.SAG) = (Akk.) *alpu* = (Hitt.) *šar-ḫu-un-ia-al-liš* KBo 13.1 i 43 (vocab., NH), ed. StBoT 7:10, MSL 17:103.

Akk. *alpu* occurs only in lexical lists. Akk. synonym lists equate *alpu* and *ardadu* with *saru* (= *sarru*) “false, criminal, a criminal.” AHW relates *alpu* “rafferisch” to *alāpu* I (mng. unkn.) rather than *alāpu* II/*elēpu* “sprießen” (to sprout, grow). CAD A/1 364 relates *alpu* to a verb *elēpu* which combines AHW’s *alāpu* I and *alāpu* II/*elēpu*, and has the meanings “to send forth shoots, lengthen, stretch forth (the arm, hand, etc)” (CAD E 86-88). CAD translates *alpu* as “threatening(?)”, i.e., with hands stretched out to threaten.

The Hittite word is a hapax. It could be an adj. in *-want-* (for this formation see Kronasser, EHS 1:267f. § 150.5) + *-alli-* from the verb *šarḫiya-/\*šarḫ-*. (Neumann, IF 76:262, followed by Oettinger, Stammbildung 289, argue that it is derived from *šarḫiya-* via an adj. *\*šarḫu-* + *-ant-* + *-alli-* cf. Weitenberg, U-Stämme 133f.). Several of the suggested meanings for *šarḫiya-* have a sense of predation. Otten and von Soden, StBoT 7:13, Neumann, IF 76:262, and Oettinger, Stammbildung 289, primarily based on their understanding of the Akkadian and supported by their understanding of *šarḫ(iya)-* translate *šarḫuntalli-* as “räuberisch.” Güterbock, in MSL 17:103, suggests an adjective in *-alli-* from the noun *šarḫuwant-* “belly, foetus, unborn child” (cf. <sup>DUG</sup>*leḫuntalli-* > *leḫuwai-*, thus presupposing a verb *\*šarḫuwai-*), a derivation which Otten and von Soden had said was “indiskutabel.”

Cf. *šarḫiya-*.

**šarre-** see *šarra-* D.

**šāriya- A** n.; file, column; MH.†

sg. nom. *ša-a-ri-ia-aš* IBoT 1.36 ii 37 (MH/MS), *ša-a-r[i-ia-aš]* ibid. iv (8); pl. nom. *ša-a-ri-i-e-eš* ibid. ii 36, 37.

(“When the *MEŠEDI*-guards go, two guards go in front holding spears. They are lined up (in a rank). To their left goes a palace attendant holding a crook (*kalmuš*). He too is lined up (in a rank) with the two g[uards]. The three of them are lined up with each other (in a rank)”) [...] <sup>LÚ.M</sup>[<sup>ES</sup>ME]ŠEDI DUMU.MEŠ [É.GAL-T]IM 3 *ša-a-ri-i-e-eš iyanta ŠA* <sup>LÚ.MEŠ</sup>MEŠEDI 2! *ša-a-ri-i-e-eš ŠA* DUMU.MEŠ É.GAL=ya 1 *ša-a-ri-ia-aš* 1 ANA *ḫuluganni=ma=at* EGIR-pa 1 IKU 1 *ḫiya* 1nta “Three files of *MEŠEDI*-guards and palace attendants, go — two files of *MEŠEDI*-guards and one file of palace attendants. They go one IKU behind the (king’s) carriage” IBoT 1.36 ii 36-38 (instr. for *MEŠEDI*, MH/MS), ed. AS 24:18f., Jakob-Rost, MIO 11:184f.; [*ŠA*] <sup>LÚ.MEŠ</sup>ŠUKUR *māḫḫan* <sup>É</sup>ḫilammar *arḫa takšan ša-a-r[i-ia-aš]=pat paizzi* “When only half of the file of spearmen has passed the portico” ibid. iv 8.

This noun is probably related to the verb *šariya-* B, q.v.

Jakob-Rost, MIO 11 (1966) 213 (a type of military formation or unit, “Haufen, Schlachordnung, Aufstellung”); Beal, Diss. (1986) 273-274 (“representative?” or “champion?”); Güterbock/van den Hout, AS 24 (1991) 52, 83 (“file”); Beal, THeth 20 (1992) 216f.

Cf. *šariya-* B.

**šariya- B** v.; 1. to embroider(?), sew on(?), decorate (cloth) w. attached jewels(?), 2. to truss(?)/sew(?) up; from OS.†

pres. sg. 3 *ša-ri-ez-zi* KBo 25.85:5 (OS); pl. 3 *ša-a-ri-ia-an-zi* KUB 24.7 i 30 (NS), *ša-ri-ia-an-zi* Bo 4097:7 (Alp, Tempel 300), *ša-ri-an-zi* KBo 11.32:27, 50 (NS).

imp. sg. 3 *ša-ri-ia-ad-du* KBo 13.101 rev. 10 (NS).

mid. pres./pret. pl. 3 *ša-ra-an-t[a(-)...]* KUB 43.27 i 7 (OS).

part. sg. nom. com. *ša-ri-ia-an-za* KUB 12.1 iii 37 (NH), *ša-ri-an-za* KUB 42.59 rev. 9 (NH); nom.-acc. neut. *ša-a-ri-ia-an* Bo 3778:5 (Siegelová, Verw. 476); pl. nom. com. *ša-ri-ia-an-te-eš* KUB 42.69 obv. 11 (NH); nom.-acc. neut. *ša-ri-an-da* KUB 42.38 obv. 22 (NH).

## šariya- B

## šariya- B 2

**imperf. pres. pl. 3** *ša-ri-iš-kán-zi* KUB 24.7 i 20 (NS).  
**broken** KUB 42.78 ii 18.

The form in the Mašat letter HKM 55:31 read by Alp (HBM 224, 335, 399) as *š[a?]-ri-ia-an-zi* and translated “werden überheblich(?),” is to be read *ʔal-ri-ia-an-zi* “are tiring themselves” (sarcasm) according to a 1997 photo by H. A. Hoffner.

**1.** to embroider(?) — **a.** modifying TÚG or items with a TÚG determinative: (When *IŠTAR* was favorable) *ḫantaer = ma* MUNUS.MEŠÉ.GI<sub>4</sub>.A-uš nu TÚG-an *ša-ri-iš-kán-zi* “The brides were harmonious, and so they kept embroidering(?) cloth. (The sons of the house also were harmonious, and so they kept plowing the field by the IKU)” KUB 24.7 i 19-20 (Hymn to *IŠTAR*, NS), ed. Güterbock, JAOS 103:156 (“keep weaving”), Archi, OA 16:305, 308 (“esse tessono”), Wegner, AOAT 36:50 w. n. 193 (“weben”), Wilhelm, Hymnen der alten Welt in Kulturvergleich 71 (“weben”), cf. Götze, AM 262 (“weben(?)”); (When *IŠTAR* was unfavorable, the brides were at odds: one pulls the other’s head) *nu namma ḫant[anteš(?)] TÚG-an* UL *ša-a-ri-ia-an-zi* “Then they no longer embroider(?) [cloth] in har[mony]. (The brothers became enemies: they no longer plow the field [by the IKU])” KUB 24.7 i 29-30; other examples of *šarai*-ing cloth with gold and beads below, 1 c.

**b.** modifying a headband or cap (Akk. *KILĪLU*, Hitt. *lupanni*-): [#] *KILĪLU ša-ri-an-da* KÜ.GI “[#] headbands embroidered(?) (with) gold” KUB 42.38 obv. 22 (inv., NH), ed. THeth 10:148 (“plaited”), Siegelová, Verw. 498f. (“š.(-gearbeitet)”; 1 TÚG *lupanniš* HAŠMANNI *ḫuliš ša-ri-an-za* “One cap: HAŠMANNI-colored, *ḫuliš*, and embroidered(?)” KUB 42.59 rev. 9 (inv., NH), translit. THeth 10:133, differently Siegelová, Verw. 340f. (reads our *ḫu-liš ša-ri-an-za* as *ḫu-ut!-ta-ri-an-za*).

**c.** done with silver and/or gold: 12 *ḫantiš* KÜ.GI NA<sub>4</sub> *ša-[a?]-ri-ia-an[ ...]* “12 *ḫantiš* decorated(?) / beaded(?) with gold and stones/jewels” KUB 42.78 ii 18 (inv.), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f. □ whether there was room for a sign in the break after the *ša*- remains uncertain (cf. Siegelová, Verw. 464 n. 1); the mng. of *ḫantiš* is unclear (Siegelová, Verw. 463 “Frontteile,” THeth 10:211 “front, frontlet,” HED H 90 “frontlets,” HW<sup>2</sup> H 160b “Stirnen”); also it is unclear if a “frontlet” is conceived as made of a textile; (in the following instances the object on which the action is done is lost in a break:) [... *IŠTU*(?)] KÜ.GI NA<sub>4</sub> *ša-ri-ia-an-te-eš* “[...] decorated(?) / beaded(?) with gold and stones/beads”

KUB 42.69 obv. 11 (inv., NH), ed. Košak, Linguistica 18:115f., Siegelová, Verw. 456f.; 2 TÚG E.ĪB SA<sub>5</sub> KÜ.GI NA<sub>4</sub>. NUNU[Z ...] / *kinzalpaš* KÜ.GI 2 U[R.]MA[H ...] / 1-EN KÜ.GI *ša-ri-ia-an-za* “Two red E.ĪB-garments, with gold and bea[ds(?), ...] a gold *kinzalpa*-ornament, two li[ons? ...], one (lion?) embroidered(?) / decorated(?) with gold” KUB 12.1 iii 35-37 (inv. of Mannini, NH), ed. Košak, Linguistica 18:101, 104 (“woven(?)”), Siegelová, Verw. 444f. (no tr.).

**d.** obj. broken: [*n =*] *at* <sup>d</sup>*Gulše* <š> DINGIR[. MAḪ?.MEŠ?...] / [š] *a-ra-a-an-zi namm[a ...]* / *parā išḫuwanta[ri(?)] ...* “The fate goddesses (and) [the grandmother]-goddess[es] embroider(?) it/them [...] then [...] they pour out(?) [...]” KUB 48.124 obv. 13-15 (dream/vow text, NH), ed. de Roos, Diss. 310, 449 (“zij weven”) □ the broken context makes confident translating impossible, but it is suggestive that the fate goddesses, who in KUB 29.1 and dupl. spin the king’s years, are mentioned in the line immediately before the verb; for § 1-EN *ša-ri-ia*-[...] KUB 42.36 obv. 2 (inv., NH), see *šariyanni*-.

**2.** to truss(?) / sew(?) up, obj. meat: (“They anoint a goat’s horns with oil and he (the king?) offers it to the Male Deities (and) Maliya”) GUNNI = *kan parā* KIN-*anzi genzu = še!* = *kan la[-x]* / <sup>L</sup>Ú. ḪÚB *araḫza«da» udai* MUN-*zi* / *ša-ri-an-zi duwan duwanna* 3 = ŠU *tarnai* “At the brazier they prepare (the goat’s meat) (or: they fully prepare the brazier). [He detaches(?)] the *genzu* from it (or: its loins/genitals [are detached(?)]). The deaf man brings (it, i.e., the goat) outside; they salt (it), truss/ sew (it) up(?), and he *tarna-s* (it) three times on this side and that” KBo 11.32 obv. 25-27 (fest. for infernal deities, NS), cf. Kronasser, EHS 1:504 n. 2, who argues that the goat mentioned in obv. 23 is the implied obj. of *š.*, and the word does not mean “weben” but “(sein Fell) aufgezupft(?)”; for braziers of a deaf man outside and associated with a slaughtered goat see KUB 56.45 ii 9-18; SILA<sub>4</sub> GE<sub>6</sub> = *kan BAL!-ti* <GU>NNI-*i*(text: IZI-*i*) *paʔrā* [K]IN?-*anzi* MUN-*anzi ša-ri-an-[z]i* “He offers a black lamb. They ‘fully [pre]pare(?)’ (the goat meat?) at/on the brazier(!) (text: in/at the fire). They salt (it) and truss/ sew (it) up(?)” KBo 11.32 rev. 48-50 □ the emendation is based on the similar passage earlier in the same text, see above; uncertain [...] <sup>GUD</sup>ÁB.ḪI.A *ša-ra-an-t[a(-)...]* “the cows are trussed/sewn up(?) [...]” KUB 43.27 i 7 (OS), translit. StBoT 25:199, cited in StBoT 26:158 (< *šarai*- “zup-

## šariya- B 2

## šariyani-

fen?"); broken and unclear, here or mng. 1?: [...]x ša?-ri-ia-ad-du [...] KBo 13.101 rev. 10 (rit., NS).

This verb is likely related to the noun *šariya*- “file, line,” since embroidering involves lines or rows of fabric/yarn/thread, and possibly to <sup>NINDA</sup>*šarāman*. Probably it is derived from the same PIE root as Latin *serō* and Greek εἶρω. *š.* is an action done to cloth or animals. In the first case it is a domestic task typically performed by females. Since it occurs frequently with gold and precious stones (see 1 a, b, c, above), it is not likely to be “to weave” but rather “to embroider” and/or “sew on.” For Hitt. *wep-* “to weave”(?) see Neu, HS 111:59 n. 17. In the passages where an animal’s meat is the object, it might be the “trussing, sewing together” after the animal has been butchered, gutted, and salted on the inside. Until better contexts are found for this verb, the suggested meanings can only be considered tentative. Cf. *šarai-*, above.

Sommer/Ehelolf, Pap. (1924) 70f. (*š.* is not related to *šarrale-*, takes time to do, could mean “zupfen,” but not a total “zerzupfen”); Götze, AM (1933) 262 (“weben(?)”); Friedrich, HW (1952) 184; Kronasser, EHS 1 (1966) 504 w. n. 2 (“zupfen, aufzupfen”); Oettinger, Stammbildung (1979) 477 (“zupfen”); Košak, THeth 10 (1982) 236 (“weave, twist, twine”); Siegelová, Verw. (1986) 616 (“in einer Verzierungstechnik bearbeiten”); Beal, THeth 20 (1992) 151 n. 549 (“embroider”).

Cf. *šaratar*, *šariya*- A.

šarriya/e- see *šarra*- D/*šarre*-/*šarriya*/e-.

<sup>NA</sup>*šariyani*- n.; (a type of stone); NH.†

(“One well of iron weighing 90 minas”) 1 ME <sup>NA</sup>*ša-ri-[i]a-ni-iš* ŠÀ 10 KÙ.GI 20=ma KÙ.BABBAR 20=ma <sup>NA</sup>*KÁ.D*[INGIR].RA 20=ma <sup>NA</sup>*x*[...]x 20=ma <sup>NA</sup>*KUR Hū[p]išna* 1 SAG [...] <sup>NA</sup>*KUR Hūpišna UNŪT*(?) x[...] 10 ŠA <sup>d</sup>*Ala* “One hundred *šariyani*-stones, among which ten are gold(-plated?), twenty are silver(-plated?), twenty are Babylon stone, twenty are [...] -stone, and twenty are *Hūpišna* stone, one head(?) of(?) *Hūpišna* stone, an implement(?) [...] (and) ten are of (the deity) *Āla*” KUB 38.1 ii 22-26 (cult inv., NH), translit. Rost, MIO 8:180f.

Evidence cited s.v. <sup>NA</sup>*šariyanuwant-* might show that *šariyani*-stones occur naturally on road beds. If so, their characterization here as gold, silver, Babylon stone and *Hūpišna* stone would refer to some kind of decoration or treatment of the stones (overlying, etc.?). On the other hand, *š.* may be a word like *paššila-* “pebble,” which denotes the shape and size of the stone, rather than its mineralogical composition. This would also explain how twenty *šariyani*-stones can be *Hūpišna*-stone (alabaster?). But note the other possible interpretation of <sup>NA</sup>*šariyanuwand*[*uš* KASKAL.ḪI.A] given s.v. <sup>NA</sup>*šariyanuwant-*.

No relationship can be seen between this word and the Hurrian word *šariyani* > Akk. *sariam* “a coat of scale armor” (see *šariyani*-).

Cf. <sup>NA</sup>*šariyanuwant-*.

šariyani- n.; a coat of scale armor; Hurr. lw.†

This word is clearly attested at Boğazköy in Hurrian context in KUB 27.1 ii 9 (*ša-ri-ia-an-ni*), iii 49 (*šar-ia-ni*), w. dupl. KUB 27.6 i 18 (*šar1-[ia-]ni*), both ed. Popko, Kultobjekte 104f. (“Pan[zerhe]md(?)”) and ChS I/3-1:47,49 (“Panzerhemd”), 70, a list of the war equipment of Šaušga. Its Akk. cognate, *sariam*, occurs at Boğazköy in two Akkadian texts, KBo 1.3 obv. 32 (*sà-ri-am*) and KBo 1.14:25 (*[sà-]ri-ia-ma-a-ti*), see CAD S s.v. *siriam*.

*šariyani* may be attested in Hittite context in an inventory which reads § 1-EN *ša-ri-ia[-an?-ni?* ...] § KUB 42.36:2 (NH). While lines 3-4 deal with pins, lines 5-11 deal with *hattalla*-axes. Since this is the first word of the section, this is unlikely to be a form of the adjective *šariyant-* “embroidered(?), sewn on(?), decorated w. attached jewels(?)” (against Košak, THeth 10:178 and Siegelová, Verw. 616) as in these inventories *šariyant-* typically follows the object so described (see THeth 20:151 n. 549). Therefore this text might be a reference to a suit of scale armor (*šariyani*-) since it lacks the <sup>NA</sup> determinative of *šariyani*-.

Von Brandenstein, ZA 46 (1940) 104f.; Laroche, GLH (1976-77) 215f.; Popko, Kultobjekte (1978) 104f.; Wegner, AOAT 36 (1981) 97; Beal, Diss. (1986) 632-640; idem, THeth 20 (1992) 150-153.

NA<sub>4</sub>šariyanuwant-

## \*šarikuwar a 2'

NA<sub>4</sub>šariyanuwant- adj.; having šariyani-stones;  
NS.†

pl. acc.(?) NA<sub>4</sub>ša-a-ri-ia-nu-wa-an-d[u-uš] KBo 34.89 i 6 (NS).

nu = ššan namma [...] haḥallauwandaš  
K[ASKAL.ḪI.A ...] NA<sub>4</sub>ša-a-ri-ia-nu-wa-an-d[u-uš]  
KASKAL.ḪI.A-uš [...] [hūm]anteš NA<sub>4</sub>paššilē[š ...]  
... [nu = ššan]n TUG<sup>U</sup>kušišiyaš KASKAL-ši KBo 34.89 i  
4-8 (Kizzuwatna rit., NS).

Although, given the broken condition of this passage, it is difficult to give a connected translation, the two terms *haḥallauwandaš* “(roads) covered/strewn with brushwood (*haḥḥal*)” and NA<sub>4</sub>šariyanuwand[uš] “(roads) covered/strewn with šariyani-stones” may well be parallel. Furthermore the mention of “pebbles” (NA<sub>4</sub>paššilē[š]) also fits the context of the description of a roadway. This could be evidence that šariyani-stones occur naturally on roadways and are not products of human manufacture. But cf. TUG<sup>U</sup>kušišiyaš KASKAL-ši “on a road/pathway (consisting) of kušiši-garment(s)” in line 8, which might suggest that the šariyani-stones did not occur naturally on roads, but pathways for the gods were made by scattering these.

For the elision of the theme vowel (*i*) before the suffix *-want-* compare *natali-* “reed” and *naduwant-* “reedy.” For other derived adjs. in *-want-* describing roads see *arpuwant-*, *innarawant-*, *ḥa(h)ḥallawant-*.

Cf. NA<sub>4</sub>šariyani-.

šarikant- part.(?); (mng. unkn.); OH.†

ša-ri-kán-za = ma GAL [(x) ...] in broken military context KUB 40.5 ii? 9 (Syrian wars, OH/NS), w. dupl. KUB 40.4 ii? 4.

Kronasser, EHS 1 (1966) 338 (mng. unkn., base of ÉRIN.MEŠ šarikuwaš).

Cf. \*šarikuwar.

\*šarikuwar, (LÚ.MEŠ/ÉRIN.MEŠ)šari(ku)wan.; (a kind of troops); from OH.†

sg. nom. ÉRIN.MEŠša-ri-ku-wa-aš KUB 21.41 iv 6 (Šupp. I/NS), KUB 26.57 i 3 (Šupp. I/NS), KUB 26.24 iv (3) (MH/NS),

LÚ.MEŠša-ri-ku-wa-aš KUB 13.9 i 11 (Tudb. II, NS), ÉRIN.MEŠša-ri-ku-wa-aš KUB 14.16 iii 21 (Murš. II), ÉRIN.MEŠ.LÚ.MEŠša-ri-k[u-wa-aš] KUB 31.44 i 26 (MH/NS).

acc. ÉRIN.MEŠša-ri-ku-wa-an KUB 34.127 rev. 1 (OH/NS), ÉRIN.MEŠša-ri-wa-an KUB 38.12 i 7 (NH), KUB 13.34 iv 10 (NH), ša-ri-ku-wa-an VAS 28.30 iii 16 (NS), KUB 60.83 rev. 5.

abl. LÚ.MEŠša-ri-wa-za(-kán) KUB 13.8:4 (Am. I/NS).

Akkadographic: (contextually dat.-loc.) (ŠÀ) ÉRIN.MEŠša-ri-ku-wa KBo 18.54 obv. 4 (Šupp. I/ENS), KBo 18.53:4 (NH), KUB 5.3 i 54 (NH), KUB 5.4 ii 44 (NH), KBo 16.98 i 1 (NH).

unclear (gen.?) ša-re-e-ku-aš KUB 39.9 obv. 10 (NS); broken ša-ri-ku-wa(-)x[...] KUB 51.57 obv. 8 (pre-NH?/NS).

All writings indicate that the word was formally a sg. with collective meaning. The predicates *danteš* and *piyanteš* are ad sensum.

a. in context w. (other) military personnel — 1' sharing in the plunder: [... U]RU<sup>U</sup>KÙ.BABBAR-šaš hūmanza [L]Ú.MEŠša-ri-ku-w[a-aš tu]zzišš = a hūmanza kuin unn[er] “The [...] which all of Ḫattuša, the š., and the entire army brought back, (and the ... cattle and sheep which I took, are not specified)” KUB 23.63:4-6 (ann. frag., NS), translit. Carruba, SMEA 18:164, tr. THeth 20:45; (King Muršili II wrote: “I personally brought back 15,500 NAM.RA-persons”) URU<sup>U</sup>Ḫattušaš = ma = za [(ÉRIN.MEŠ ANŠE.KUR. RA.ME)]Š ÉRIN.MEŠša-a-ri-ku-wa-aš-š = za NAM.RA kuin uwatet nu = š[(šan kappūwa)]uwar NU.GÁL ēšta “Whereas the NAM.RA whom the Hittite infantry, horse troops and šarikuwa-troops brought back were countless” KUB 14.16 iii 21-22, w. dupl. KUB 14.15 iii 51-52, ed. AM 56f.

2' concern for their health: MAḪAR dUTU-ŠI MUNUS.LUGAL aššul kuit mahḥan ŠÀ ÉRIN.MEŠša-ri-ku-wa = ya = kan U ŠÀ ÉRIN.MEŠUKU.UŠ ḥattulannaza kuit mahḥan nu = mu EN = YA EGIR-pa ŠUPUR “May my lord write back to me concerning the welfare of Your Majesty (and) the Queen and how it is healthwise among the š.-troops and UKU. UŠ-troops” KBo 18.54 obv. 3-6 (letter, Šupp. I/ENS), ed. mahḥan 1 b 1' b', THeth 16:57f.; [... kui]t EN = YA [kiššan TAŠP]UR kāša = wa [ŠÀ ÉRIN.MEŠš]a-ri-ku-wa U ŠÀ ÉRIN.MEŠUKU.UŠ [hūm]an SIG<sub>5</sub>-in “Concerning that [you] my lord [wro]te [thus]: ‘Now [al]l is well [among] the š.-[troops] and the UKU.UŠ-troops,’ (I am very happy at the word of my lord that all is well in the presence of my lord)” KBo 18.53 obv. 2-5 (letter, NH), ed. THeth 16:55f., partially ed. Rosi, SMEA 24:116, tr.



THeth 20:37f.; (wintering with the king:) (“This year His Majesty will winter in Ḫattuša. If while His Majesty is up in Ḫattuša, if a general plague will not break out (lit. happen) among the [š.]-troops nor among the UKU.UŠ-troops ... let the oracle be favorable. Result: unfavorable. § ... §”) *kī=kan kuit* URU.KÙ.BABBAR-ši šer ŠĀ ÉRIN.MEŠ ša-ri-ku-wa U ŠĀ ÉRIN.MEŠ UKU.UŠ ÚŠ-an SI×SÁ-at “Concerning that a plague among the š.-troops and among the UKU.UŠ-troops up in Ḫatti was ascertained” KUB 5.3 i 54-55 (oracle on the king’s winter activities, NH), tr. Beal, CoS 1:210; cf. in similar context KUB 5.4 ii 44, KBo 16.98 i 1 (both NH); and cf. [... ÉRIN.MEŠ š]a-ri-ku-wa-aš ÉRIN.MEŠ UK[U.UŠ ...] VBoT 115 rev. 4.

3' other: *kāša* KUR URU.Ḫatti ḫ[ūma]nza BĒLŪ<sup>MEŠ</sup> ÉRIN.MEŠ GIGIR ÉRIN.MEŠ GĪR-PI ÉRIN.MEŠ ša-ri-k[u-wa-a]š ḫūmanza [...] “Just now all of Ḫatti, the lords, [the chariot troops?], the foot soldiers and all the šarik[uw]a-troops” KUB 26.24 iv 2-3 (instr. for DUGUDs, MH/NS), ed. von Schuler, OrNS 25:228, 231, THeth 20:46 w. n. 181, cf. AM 230f.; *šumeš=a* x[...] ÉRIN.MEŠ ša-ri-ku-wa-aš ÉRIN.MEŠ ANŠE.KUR.RA[.MEŠ/ḪI.A ...] “But you [...] š.-troops, infantry, and horse troops [...]” KUB 21.41 iv 5-6 (instr., Šupp. I/NS), ed. THeth 20:45f. w. n. 179; [ÉRIN.MEŠ ANŠE.KUR.RA.M]EŠ ÉRIN.MEŠ ša-ri-ku-wa-aš [... tuz]ziš ḫūmanza “[The infantry, horse troop]s, the šarikuwa-troops [...] the entire [ar]my” KUB 26.57 i 3-4 (instr., Šupp. I/NS), ed. Laroche, RHA XV/61:125; *kāša* KUR URU.Ḫatt[i ... ÉRIN.M]EŠ ANŠE.KUR.RA.MEŠ ÉRIN.MEŠ LŪ.MEŠ ša-ri-k[u-wa-aš ḫūmanza ...] “Now, the land of Ḫatti, [...] the infant]ry, horse troops and š.-troops, [each of them ...]” KUB 31.44 i 25-26 (instr. for DUGUDs, Arn. I/NS), ed. von Schuler, OrNS 25:225, 229; cf. [...]ḪI.A upāti<sup>ḪI.A</sup> U LŪ.MEŠ ša-ri-ku-wa-aš KUB 13.9 i 11 (instr., Tudḫ. II/NS); [...] ša-ri-wa-an ḫūma[n(-)...] KBo 22.36:6 (NS).

b. participating in festivals: *nu=kan* EN.ÉRIN.MEŠ ÉRIN.MEŠ ša-ri-ku-wa-an anda uwatez[zi] “A ‘lord of troops’ leads the š.-troops in. (The one who runs in front bows to the king)” KUB 34.127 rev. 1 (fest. of the month, OH/NS), ed. StBoT 37:410f.; (“The chief of the bodyguards gives the ‘lord of the troops’ a sign with his eyes ...”) *n=ašta* EN.ÉRIN.MEŠ ša-ri-ku-wa-an 1-an 1-an anda tarniškizzi “And the ‘lord of the troops’ lets the š. in one by one” VAS 28.30 iii

16-17 (fest. of the month, NS), ed. StBoT 37:366f. as VAT 7481 (differently) □ for the discrepancies between handcopy and ed. see van den Hout, BiOr 56:147, and Groddek, OLZ 94:197; [...] LŪ.MEŠ DUGUD-TIM ÉRIN.MEŠ ša-r[i-ku-wa(-)...] KBo 20.61 ii 14 (storm fest., OH/ pre-NS); [... L]Ū.MEŠ DUGUD ša-re-e-ku-aš KUB 39.9 obv. 10, ed. HTR 54f., Kassian et al., Funerary 304, w. commentary 312f.; perhaps also KUB 51.57 obv. 7-8 (fest. of procreation, NS), w. dupls 556/u:5-6 (NS) and IBoT 1.29 obv. 6-7 (MH?/MS?), translit. Otten/Ruster, ZA 72:161.

c. given to sanctuaries: (“That which we made into (the property of) a great mausoleum (lit. stone-house), that is, the towns/villages which were given to the mausoleum, the craftsmen (BĒL QĀTI) who were given, the farmers, the oxherds, (and) shepherds who were given”) LŪ.MEŠ ša-ri-wa-za=kan kuiēš danteš n=at QADU É.MEŠ=ŠUNU URU.ḪI.A=ŠUNU ANA É.NA<sub>4</sub> piyanteš “Those taken from among the šarikuwa-men and given with their houses, and towns/villages to the mausoleum (... let them be free from šahḫan and luzzi-taxes and duties)” KUB 13.8:1-5 (edict of Ašm. for the mausoleum, MH/NS), ed. HTR 106f.; 8 É-TUM=ma × ÉRIN.MEŠ ša-ri-wa-an kinun IŠTU É.GAL-LIM EGIR-anda SUM-er “But now eight houses (and?) š.-troops were subsequently given by the palace” KUB 38.12 i 7-8 (cult inventory of <sup>4</sup>LAMMA of URU.Karaḫna, NH), translit. Mestieri 210f., tr. Rosi, SMEA 24:128, THeth 20:48 □ the × sign indicates that the scribe was unable to read the sign(s) in the text from which KUB 38.12 was copied.

d. in an instr. for the induction of children into palace service(?): [... LŪ/ÉRIN.M]EŠ ša-ri-ku-wa-aš LŪ.MEŠ BĒL QĀT[(I LŪ.MEŠ)...] “šarikuwa-[men/troops], craftsmen, [...]-men [...] (Always wash your children. Let each one always exemplify(?) [...]. Then install them in the palace)” KUB 13.10 obv. 4-7 (instr., MS), w. dupl. 919/v:5-7 (NS), translit. Otten/Rüster, ZA 68:151, cf. Beal, THeth 20:49.

e. in unclear context: [... mān=aš DAM BĒLĪ DUMU] BĒLĪ mān=aš É[RIN.MEŠ UKU.UŠ mān=aš ÉRIN.MEŠ/LŪ.MEŠ ša-r]i-ku-wa-aš mān=aš [... mā]n=aš LŪ.ELLUM [mān=aš ...] / [... mā]n=aš ÉRIN.MEŠ x[...] “[Whether it is the wife or son] of a lord, or [an UKU.UŠ-soldier or a šar]ikuwa-soldier, or a [slave], or a free man, or [...], or a [...]-soldier

**\*šarikuwar e**

(LÚ.MEŠ)šari(ku)wai-

KBo 22.37:10-13 (rit. against slander, NS), ed. THeth 20:49f. w. n. 192, rest. from [...mā]n=aš DAM BĒLĪ DUMU BĒLĪ m[ān=aš / ... mān=aš ÉRIN/LÚ.]<sup>MEŠ</sup>ša-ri-ku-wa-aš / [mān=aš tamaiš ant]uwahḫaš mān=a[š ... / ...] KBo 19.60:4-6 (NS), translit. THeth 20:50 w. n. 192; [... ÉRIN/LÚ.]<sup>MEŠ</sup>ša-ri-ku-wa-aš kuiš kuiš imma [...] followed by a list of palace(?) professions including waiters, bread makers, walḫi-beverage makers, thick-bread makers, and torchbearers 558/u + 1968/u:4-8 (MS), translit. StBoT 15:44; cf. also, in broken context, KBo 27.29:6, KBo 26.191:3, KUB 13.34 iv 10, KBo 18.12 obv.? 3, KBo 22.35:6 (NS), KUB 60.83 rev. 5.

References above in the first section show that šarikuwa-troops went on campaigns with the king and could receive a share of the booty. Like the UKU.UŠ-troops with whom they are frequently associated in texts, the šarikuwa- spent the winter in garrison. This shows that they were both likely to have been standing army troops. The concern for the health of just these two types of troops expressed in letter greeting formulae and in the oracle questions shows (contrary to some previous studies, see below) that these were an important part of the Hittite army. It thus appears (contra Götze) that little weight should be put on the order of the list of potential slanderers (see the adj. <sup>LÚ.MEŠ</sup>šari(ku)wai-). The šarikuwa- appear in texts side by side with “infantry and horse troops” and “foot soldiers” and “chariot soldiers,” but it is unclear what category they were. There is no evidence regarding the armament of the šarikuwa-. The king could give šarikuwa-troops to temples and mausoleums (sec. c). This does not make them a social class (contra Götze) since people of many different occupations are listed in parallel with šarikuwa-. Unlike the rest of these who were simply “given,” in one text individuals were taken from among the šarikuwa- and then “given.” Perhaps this indicates some sort of status change — “taken” from their units as šarikuwa-soldiers on active duty and “given” to the temple or mausoleum as guards or in honorable retirement as temple or mausoleum personnel. It is not clear whether or not they continued to be called š. after they were given to the temple or mausoleum.

Perhaps the word began as a gen. of a verbal substantive: “the troops/people of šarik-ing”

(\*šarikuwar > šarikuwaš) and later developed into an -a- stem noun; cf. *tayazila-*. Assuming šarikuwaš originally is the gen. of a verbal noun (cf. *šari~kant-*), the acc. forms šari(ku)wan and the abl. šariwaza (see c, above) are a form of hypostasis (cf. Neu, GsKronasser 121 who does not discuss šarikuwa-), and one might compare forms like *šarninkuweš* (cf. *ibid.* Neu, 124f.). In the two acc. quoted (KUB 34.127 and KUB 28.12) the ÉRIN.MEŠ has become a determinative (contra Kassian, et. al., Funerary 313, who prefer a partitive apposition). That the only three cases without determinative of š. are the acc. sg. šarikuwan and the abl. šariwaza is in accordance with this.

Götze, AM (1933) 230-232 (“keine sehr hochstehende <soziale Klasse>,” = LÚ<sup>GIS</sup>TUKUL); Friedrich, HW (1952) 185 (“niedere Bevölkerung- und Soldatenklasse”); Laroche, RHA XV/61 (1957) 125 (“les forces de police(?)”); Otten, HTR (1958) 54f.:10 (“Geringen(?)”), 149 (“niedere soziale Klasse”); Werner, StBoT 4 (1967) 42 (“Sappeure”); Christmann-Franck, RHA XXIX (1971) (“génitif de l’infinitif du verbe šarik-”) Cornil/Lebrun, Hethitica 1 (1972) 1, 5 (“fantassins ordinaires”), 9; Archi, RAI 25 (1978) = BBVO 1 (1982) 285f.:43f. (“Leichtbewaffneten”); Pecchioli Daddi, Mestieri (1982) 462-464; Rosi, SMEA 24 (1984) 109-129 (a numerous group of laborers employed by a palace or cultural foundation); Beal, Diss. (1986) 117-119, 124-132 (a type of soldier in the standing army); Beckman, Or NS 59 (1990) 53 (“group of relatively low-ranking persons performing either military tasks or civilian work ... *squad*”); Beal, THeth 20 (1992) 37-41, 44-52, Kassian et al., Funerary (2002) 312f.; Pecchioli Daddi, Or NS 73 (2004) 452f.

Cf. *šarikant-*, <sup>LÚ.MEŠ</sup>šari(ku)wai-.

(LÚ.MEŠ)šari(ku)wai- adj.; of šarikuwa-troops; NH.†

<sup>LÚ.MEŠ</sup>ša-ri-ku-wa-in KUB 7.42:3, KUB 9.4 iv 15 (NH), [ša-ri-w]a-i-in KUB 9.34 iv 17 (NH), <sup>LÚ.MEŠ</sup>ša-a-ri-wa-in HT 6 obv. 20 (NH).

(Occurring at the end of a long list of potential slanderers whose slander is being warded off in a ritual:) [(<sup>LÚ.MEŠ</sup>ša-ri-ku-w)]a-i-in EME-an mudaiddu (var. KL.MIN) “Uproot (var. ‘ditto’) the slander of the šarikuwa-” KUB 9.34 iv 17 (Tunnawiya’s rit., MH/NS), ed. Hutter, Behexung 42f. (“das Gerede [der Sarik]uwa-Leute”), Rosi, SMEA 24:127f. w. n. 79, w. dupls. and par. KUB 7.42:3, KUB 9.4 iv 15 and HT 6 obv. 20, ed. Beckman, OrNS 59:40, 42, 48 (“of the š.-squads”), photo collation shows that in KUB 9.34 iv 17 there is room only for [ša-ri-w]a-.

(LÚ.MEŠ)šari(ku)wai-

TÚGšarriwašpa-

Given the three instances of this word and the one plene-spelled ending *-i-in*, this word is not to be emended away as a scribal error. With *šariwa-* as the Luwian counterpart of *šarikuwa-*, the plene spelled acc. sg. com. *-in* points to a *\*-iyo-* adj. as described by Carruba, FsNeumann 35-51, and Melchert, HS 103:198-207 (esp. 200-202). If so, the Hittite form *šarikuwain* (instead of *\*šarikuwayan*) must be due to Luwian influence.

Beckman, OrNS 59 (1990) 53 (“erroneous”); Kassian et al., Funerary (2002) 313 n. 8 (“quite obscure”).

Cf. ÉRIN.MEŠšari(ku)wa-.

(d)šarrena n. pl. Hurr.; the kings; from MH.†

**Hurr. pl. dat.** <sup>d</sup>šar-re-na-ša KUB 27.16 iv 10.

**Hurr. pl. absolutive used as Hitt. d.-l.:** šar-re-e-na KUB 29.8 i 56 (MH/MS).

**Hurr. pl. directive used as Hitt. d.-l.** <sup>d</sup>šar-re-na-aš-ta KUB 10.27 iv 9.

**a.** without divine determinative: (I make figures out of wool) *n=uš=za šar-re-e-n[a] ḫalziššanzi* “They call them ‘the kings’” KUB 27.38 i 23 (rit., MH/MS), ed. ChS 1/5:386, Tunn. 74f., tr. Güterbock, ZA 44:82; cf. in the same text <sup>d</sup>šarrināše DN ibid. i 1-7 and cf. *šarrēna* without det. in Hurr. context ibid. iii 14; (“The hearth which is on the left”) *n=an dIŠTAR-gapina šar-re-e-na šuntinna IŠTU MUŠEN.GAL šipanti* “He libates it with a ‘big-bird’ to the kings and *šunti-s* (or to the *šunti-* kings) of Šaušga” KUB 29.8 i 56-57 (mouth-washing rit., MH/MS), ed. ChS 1/1:89, Wegner, AOAT 36:89; cf. similarly in Hurr. context KBo 24.43 i 6, translit. ChS 1/2:410.

**b.** with divine determinative: EGIR-*pa=ma* 1 NINDA.SIG <sup>d</sup>šar-re-na-aš-ta paršiya “Thereafter he crumbles a thin-bread to ‘the Kings’” KUB 10.27 iv 8-10 (the form is Hurr. pl. directive *šarri=na=aš=ta*); cf. EGIR-ŠU=ma 1 NINDA.SIG ANA <sup>d</sup>šar-re-na-ša paršiya KUB 27.16 iv 10 (the form is Hurr. pl. dat. *šarri=na=aš=(v)a*; for a complete listing of examples with divine determinative see OHP 1:373f).

At Nuzi offerings are given for the *šarri=n(a)=aš=fa* (pl. dat.) HSS 14.78:8.

Güterbock, ZA 44 (1938) 81-83 (deified kings); von Brandenstein, AfO 13 (1939-41) 59 w. n. 9 (> Hurr. *šarri* = Akk.

*šarru*); Kilmer, JBL 76 (1957) 216-224; Haas/Thiel, AOAT 31 (1978) 34f. (“Könige” = deified former kings), 239 (= either Hitt. *šargaweš* or LUGAL.MEŠ); Menzel, Assyrische Tempel = StPohl 10 (1981) 55\*f. n. 685 (= Assyrian <sup>d</sup>GIŠšarrānu); Wegner, AOAT 36 (1981) 88-89 (“(ein Art Kultfiguren)”).

šarip- v. see šarap-.

EZENšariša n.; (a festival associated with the city/mountain of Šarišša?); NH.†

GIM-*an=ma=kan* EZENša-ri-ša / [o-o-o-o] DÜ-zi “But when (s)he/they perform(s) the š.-festival [...]” KUB 46.37 rev. 28-29 (oracle question, NH). The name of the festival could be derived from the GN <sup>URU</sup>Šarišša and/or <sup>HUR.SAG</sup>Šarišša (cf. RGTC 6:351f.), but the single š in the festival name and the double š in the GN cause some uncertainty. For the festival celebrated in Šarešša see CTH 636 (“Fête à Saressa(?)”), and Wilhelm, KuSa 1/1:9-15 and VS 28.113 rev. 10f.

šarrišnili- adj. see šarnišnili-.

ÉRIN.MEŠ/LÚ.MEŠšariwa- see \*šarikuwar.

LÚ.MEŠšariwai- see (LÚ.MEŠ)šari(ku)wai-.

TÚGšarriwašpa- n. (upper or outer garment); NH.†

**nom.** TÚGšar-ri-wa-aš-pa-aš IBoT 1.31 obv. 7 (NH).

In an inventory of garments contained in a chest (<sup>GI</sup>GÁ): 3 TÚGšar-ri-wa-aš-pa-aš IBoT 1.31 obv. 7 (inv., NH), ed. Siegelová, Verw. 80f. (“Jacke”), Košak, THeth 10:4, 6 (“cloak”), translit. Goetze, JCS 10:32; here? 2? TÚGšar[-...] KBo 40.114:11 (NS).

Goetze, JCS 10 (1956) 36 n. 42 (mng. unkn.; *šarri-* + *wašpa-* “garment”); Laroche, RA 52 (1958) 188 (< Hitt. *šarra-* “taille”; = TÚGE.ÍB?); Hoffner apud Friedrich, HW 3. Erg. (1966) 28 (“Jacke (Oberkörper)-Kleid,” < Luw. *šarri-* “oben”); Kronasser, EHS 1 (1963) 125 (originally “Königs-Kleid” < Hurr. *šarri-* “König”), 184 (“leichte Tunika?”); Hoffner, OrNS 35 (1966) 385 (“above-garment,” “light tunic”); Carruba, apud Hoffner, OrNS 35 (1966) 385 n. 2 (“Oberhemd, Oberkleid”); Košak, THeth 10:8 (“cloak”).

## šark- A

## šargan(n)iya-

šark- A v.; (mng. unkn.); NH.†

act. pres. sg. 3 *šar-ki-iz-zi* KBo 26.20 ii 32.

(Sum.) zú.g[á]l.ta.a = (Akk.) *ši-lil-lu-u* = (Hitt.) *šar-l-ki-iz-zi kuiš* “(S)he who š.-s” KBo 13.1 ii 22 + (Erimḫuš Bogh.), ed. MSL 17:108.

The *šar* sign is not entirely clear. Hoffner, apud MSL 17:108 n. suggested reading *šur-za-l-ki-iz-zi kuiš* “One who continually curses.” CAD lists the Akkadian under *šitlû*, a hapax of unknown meaning.

šark- B v. see *šarkiške-*.

šarkaliya- v. see *šargan(n)iya-*.

šarqanae- v. see *šargan(n)iya-*.

šarqanaza; (mng. unkn.); NH.†

uncertain: *šar-qa-na-za* KUB 18.17 i 4 (NH).

[...]x NA<sub>4</sub>(?) *šar-qa-na-za UL D[Û?]-r/i?* KUB 18.17 i 4 (oracle question, NH). The NA<sub>4</sub> sign in the copy resembles ÌR.

Cf. *šargan(n)iya-*, *šarganuwant-*.

šargan(n)iya-, šarqanae-, šarkaliya- v.; (sometimes w. *arḫa*) to tear apart(?), destroy(?); NS.†

act. pres. sg. 2 [*ša*r?]-*ga-ni<sup>1</sup>-ia-ši* KBo 12.70 ii! 18 + KUB 4.3 ii 4 (NS).

pret. sg. 3 *šar-ga-an-ni-it* KBo 26.65 i 16 (NS).

mid. pres. sg. 3 [*ša*r?]-*ga-li-ia-at-ta-ri* KUB 43.37 iii 17 (NS); pl. 2 *šar-ka-li-ia-tu-ma-ri* KUB 1.16 ii 49 (OH/NS).

pret. sg. 3 *šar-ga-ni-ia-at-ta-at* KUB 33.114 i 17 (NS).

imperf. act. pres. pl. 2 *šar-qa-na-eš-kat-te-e-ni* 957/v:5 (StBoT 5:155, no context given).

a. (tr. as act. and pass.): (“He made heaven shudder. He [stru]ck [heaven]”) *nepiš x-x[... d]annaran TÚG-an mā[n a]rḫa šar-ga-an-ni-it* “He tore(?) heaven apart [...] like an empty garment. (The Basalt rose up [...]. Its height was nineteen hundred DANNA)” KBo 26.65 i 15-16 (Ullik. III A, NS), ed. Güterbock, JCS 6:18f., tr. Hittite Myths 57 (“shook out”); restored from par. *nu nepiš GUL-ḫta nu n[epiš dannaraš TÚG-aš mān arḫa] šar-ga-ni-ia-at-ta-at* “He struck heaven, and h[ea]ven was torn(?) (or:

h[ea]ven] tore(?)) [like an empty garment]” KUB 33.114 i 16-17 (Kingship of <sup>d</sup>LAMMA, NS), translit. Myth. 146, tr. Hittite Myths 43 (restored *nu d[annaran TÚG-an mān arḫa] šar-ga-ni-ia-at-ta-at*, taking the mid. as transitive); for the literary topos of rending/tearing the sky, see the Hebrew expression in Isaiah 64:1 *lû qāra‘ tā šāmayim* “(Addressing God:) O that you would tear the heavens (and come down, that the mountains would tremble before you)”; Hebr. *qāra‘* is used for tearing garments, like Hitt. *iškallai-*; [*a*]zzikiši[=m]a=za *kuwapi nu UN-an lē [ša]r?-ga-ni<sup>1</sup>-ia-ši UL šekkanti=tta URU-ri wagāiš arnuzi* “While you are [e]ating(?), do not [t]ear(?) a person [apart]. A *wagai-* will transport you to an unknown city” KBo 12.70 ii! 17-18 + KUB 4.3 ii 3-5 (bil. proverbs, NS), ed. Laroche, Ugar. 5:780f. (no tr.), Keydana, UF 23:70 (“erhebe nicht einen Menschen”), the Akk. (ibid. i 3-5, and dupl. RS 22.439 iii 3-4, ed. Dietrich, UF 23:50f.) does not preserve the central line.

b. (tr. as mid.): (“Let your clan be unified like a wolf pack. § ... You are matched, having the same entrails, the same lungs, the same [...]”) [*lē=ma*] *šar-ka-li-ia-tu-ma-ri* “Do [not] tear(?) each other apart. (or: tear apart from each other). (Let no one be hostile. Let no one transgress my command)” KUB 1.16 ii 49 (edict, Ḫatt. I), ed. HAB 8f. (“sich überheben”), tr. Bryce, MHT 102 (“be presumptuous”), Beckman, CoS 2:80 (“[Don’t] vie with one another for preeminence”); broken and uncertain: [... *k*]er=tet *karāpi* / [... *šar-*]ga-li-ia-at-ta-ri “[...] will devour your [h]eart, [...] will be [t]orn apart(?)” KUB 43.37 iii 16-17 (rit. frag., NS), alternatively read [...*tag*]galiyattari; possibly also KUB 33.114 i 16-17, cited under a, above.

KBo 12.70 ii! 18 + KUB 4.3 ii 4, if correctly restored, together with KBo 26.65 i 15-16, shows that š. at least in the active is a transitive verb. The simile in the Ullikummi passage (KBo 26.65 i 15-16) shows that it is an action that can be done to an empty (or perhaps unornamented) garment. The other occurrences, if they are not too broken to determine, show that the action is directed against a person and is hostile, perhaps also destructive. So far as their contexts go, these latter passages do not exclude that the action is verbal (like slander or accusations). If the concrete action performed on a fabric were something like “tear apart,” it is easy to see how tearing another person up verbally would be a kind of slander or accusation. If *wagai-* (<

## šargan(n)iya-

wak-) could indicate something like a grain weevil (lit. “biter,” cf. Hoffner, BiOr 34:75), it might even make sense that in the proverb (KBo 12.70 ii! 17-18 + KUB 4.3 ii 3-5) the thought would be “Don’t use your mouth for eating and chewing another person out at the same time!” The punishment is that the “biter” will carry you off to an unknown city. However, the relation of Hitt. *wagaiš* to the LÚ? ZÍD.DA in the Akk. version remains obscure (cf. Keydana, UF 23:70 n. 7). The unity among the royal clan that is the goal of Ḫattušili I’s edict would be destroyed by backbiting (KUB 1.16 ii 48-50).

Since all other evidence points to a stem in *-iya-*, the unique imperfective for *šarqanaeškattēni* may represent a false back-formation from a stem \**šarkaneške-*.

The *n/l* alternation in *šarkaniya-* and *šarkaliya-* is paralleled by *irmaliya-* and *irmaniya-*, and supposes an *n*-stem base noun \**šarkan-*, for which cf. perhaps *šarqanaza* and *šarganuwant*.

Sommer HAB (1938) 8f. (“sich überheben”), 86f.; Friedrich, HW (1952) 186 (“sich erheben(??)”; Neu, StBoT 5 (1968) 154f. (“sich erheben(??), sich überheben(??)” = *šarkaliya-/šarganiya-*); Oettinger, Stammbildung (1979) 245, 529; Weitenberg, U-Stämme (1984) 134-136.

## šargawatar n.; eminence, high standing; from MH?/MS.†

**sg. nom.-acc.** *šar-ga-wa-tar* Bo 6405 rev. 4 (Haas/Thiel, AOAT 31:292), [*š*]ar-ga-u-wa-tar KBo 13.116 obv. 3 (NS), *šar-g[a-u-wa-tar]* KUB 34.53 rev. 17(?) (MS); **sg. dat.-loc.** *šar-ga-wa-an-ni* KBo 3.21 ii 12 (MH?/MS).

<sup>d</sup>Anuš = ma = tta <sup>d</sup>Enlilašš = a *šar-ga-wa-an-ni ḫanda ANA LÚ.MEŠ KÚR = ŠUNU wemiyauwanzi tuk wātarnaḫḫer* “Anu and Enlil commissioned you, on account of your eminence to find their enemies” KBo 3.21 ii 12-13 (MH?/MS), ed. Archi, OrNS 52:23, 25 (“Erhabenheit”); [...] *innarauwatar MU.ḪI.A GÍD.DA šar-g[a-u-wa-tar ...] x-x-x-naš āššiyawar* “[...] Give him [...], vigor, long years, emi[nence], [...] the love of [...]” KUB 34.53 rev. 17-18 (myth frag., MS) □ one expects the traces preceding *āššiyawar* to be *šiu-naš/DINGIR.MEŠ-naš* (thus HW<sup>2</sup> A 403b) but the hand copy does not favor such a reading; in frag. context: *šar-ga-wa-tar = šet* [...] Bo 6405 rev. 4 (Allaiturahi), translit. Haas/Thiel, AOAT 31:292, ChS 1/5:172.

## šarkanti-

Sommer, AU (1932) 91 n. 3 (d.-l. of verbal abstract related to *šarku-* adj.); Götze, AM (1933) 222 (“Machtstellung”); Ose, Sup. (1944) 39 (“Machtstellung”); Friedrich, HW (1952) 186 (“Hoheit, Erhabenheit”); Laroche, RHA XXVIII (1970) 37 (“vaillance”); Weitenberg, U-Stämme (1984) 134 w. n. 275.

Cf. *šarku-* A.

## šarkanti- n.; petitioner, litigant, person seeking redress; MH/MS.†

**sg. nom.** *šar-kán-ti-iš* IBoT 1.36 iii 31; **acc.** *šar-kán-ti-in* ibid. i 61, ii (68), iii 13, 17, 20, 21, 32, 52; **d.-l.** *šar-kán-ti* ibid. iii 18, *šar-kán-ti-i* ibid. iii 22.

**pl. nom.** *šar-kán-te-eš* ibid. iii 51; **acc.** *šar-kán-ti-i-uš* ibid. 9, *šar-kán-ti-uš* ibid. iii 53, *šar-kán-du-uš* ibid. iii 1 (all MH/MS). For the deviating pl. acc. *šarkanduš* see Rieken, HS 107:50.

[*mā*]n [*šar*]-[*kán-ti-in*] = *ma uwadanzi* [...] ... [...] § [LÚ]MEŠ[EDI] *kuiš šar-kán-du-uš* [*widaizzi*] *n = aš ANA LÚ.ŠUKUR.KÜ.GI EGIR-an* [*tiezzi maḫḫan = ma*] LUGAL-uš *DĪNAM wēkzi* “But [whe]n they bring in a petitioner, [...]...[... ] § “[The bo]dyguard who brings in the petitioners [steps] behind the man of the golden spear. [When] the king asks for a legal suit (the guard [picks] it [out] and places it in the hands of the king. He tells the chief of the guards [what] the case is and the chief of the guards [tells the king]” § .... *nu šar-kán-ti-i-uš kuiš* LÚ]MEŠ[EDI] *widāizz[i] n = aš EGIR-pa = pat piddāi* “The bodyguard who brings in the petitioners runs back again (and goes and stands with the man of the golden spear. Then they pick out the next legal case)” § ... *māḫḫan = ma šar-kan-ti-in arḫa tarnanzi* “But when they release a petitioner, (the chief of the guards keeps his place, but the two lords – whether lords or guards – who stand behind him go back and join the guards again)” ... *araḫz = iya = z kuiš* LÚ]MEŠ[EDI] *ḫarzi māḫḫan = ma šar-kán-ti-in tamain uwatezzi* § *nu ANA GAL MEŠ[EDI] kuiš 2 BĒLŪTI EGIR-an aranta n = at šar-kán-ti andurza tapuša iyanta araḫza = ma = z kuiš* LÚ]MEŠ[EDI] *ḫarzi n = ašta māḫḫan šar-kán-ti-in ANA* LÚ]MEŠ]MEŠ[EDŪTIM] *ḫandānzi apaš = a = kan šar-kán-ti-in EGIR-an arḫa paizzi n = aš šar-kán-ti-i araḫza ZAG-az iyannai* “When the guard who holds the outside brings in another petitioner, § the two lords who stand behind the chief (of the) guard(s) go on the inside beside the petitioner. But the guard who holds the outside

## šarkanti-

## √šargašam(m)i-

passes behind the petitioner (at the moment when) they bring the petitioner in line with the guards, but he then walks on the outside of the petitioner, (that is,) on (his) right” ... § *m[ā]n šar-kán-ti-iš=ma arta ANA LÚMEŠEDI=ma našma ANA DUMU. É.GAL [DĪ]NU n=aš=kan šar-kán-ti-in peran arḫa UL paizzi EGIR-an(-)arḫa=aš=kan paizzi nu=za arahza kuiš ḫarzi n=aš paizzi apēdani kattan tiyazzi* “If a petitioner is standing there, but the case is against a guard or palace servant, he does not pass in front of the petitioner. (Rather) he passes behind (him) and goes (and) takes his stand next to that (guard) who holds the outside” § ... § *mān šar-kán-te-eš=ma zinnantari nu appezzian kui[n] šar-kan-ti-in peḫutanzi n=aš māḫḫan peran arḫa paizzi nu LÚMEŠEDI kuiš šar-kán-ti-uš widāizzi* “When the petitioners are finished and when the last petitioner, whom they lead out, passes in front, the guard who leads in petitioners (says to the chief of the guards ...: ‘it is wrapped up’)” IBoT 1.36 ii 68, iii 1-3, 9-10, 13-14, 16-22, 31-34, 51-53 (instr. for MEŠEDI-guards, MH/MS), ed. Jakob-Rost, MIO 11:188-197, AS 24:22-29 (“defendant”), cf. Melchert, JNES 55:135 (“petitioner”); (“The guards and the palace servants shall not go down by way of the main gate; they shall go down by way of the postern”) *nu 1 LÚMEŠEDI kuiš šar-kan-ti-in widāizzi* “The one guard who brings a petitioner, (or someone whom the overseer of messengers dispatches, he goes down by way of the great <gate>”) *ibid.* i 61-62; *šar-ga-[...]* KUB 36.67 ii 6, contra Jakob-Rost, MIO 11:209, is probably to be restored *šargaueš* as in ii 14.

This word belongs to the same semantic field as *ḫanni(t)talwana-* and *ḫannešḫaš išḫa-* (*BĒL DĪNI*), all of which refer to persons seeking justice or redress in the courts.

Jakob-Rost, MIO 11 (1966) 209 (“Kläger?, Zeuge?, Gesandte?”); Houwink ten Cate, *Schrijvend Verleden* (1983) 164-166 (“gezant”) 169 n. g; Güterbock/van den Hout, AS 24 (1991) 48, 83; (“defendant”); Melchert, JNES 55 (1996) 135 (“petitioner, people seeking redress,” related to *šarnink-* “to make restitution”).

Cf. *šarqatt-*, *šargašam(m)i-*, *šarkiwal-*, *šarnink-*.

**šarganuwant-** (mng. uncertain); NH.†

**sg. nom. com.** *šar-ga-nu-wa-an-za* KUB 52.73 obv. 7 (NH).

In a small fragment with almost no usable context: § *[... k]u?-it šar-ga-nu-wa-an-za* SI×S[Á-at ...] / [...]x LUGAL *šarrui EGIR-a[n ...] / [...]=ma=kan šuri[š ...]* § “Because [...] was] determined to be š., ...” KUB 52.73 obv. 7-9 (oracle question, NH).

This is perhaps a part. sg. nom. com. of a verb \**šarganu-*. Further evidence for the existence of this causative verb might perhaps be seen in *šar<ga>nu-*, for which see *šarnu-*. Alternatively *šarganuwant-* could be an *-uwant-* formation on a nominal stem \**šarkan(a)-*; cf. *šarqanaza*.

√šargašam(m)i- adj.; vengeful(?), seeking redress(?); NH.†

**sg. nom. com.** *šar-ar-ga!*(copy *ša*)-*ša-mi-iš* KUB 5.24 ii 43 (Tudḫ. IV?), *šar-ar-ga*(over eras.)-*ša-mi-iš* *ibid.* 44, *šar-ga-ša-am-mi-iš* KUB 16.31 iv 6 (Tudḫ. IV?), *šar-ga?-x-[...]* KUB 6.6 iv 3.

The form is a Luw. adj. in *-ammi-* to an *š-*stem noun \**šargaš-*.

dUTU URUTÚL-*na=mu=kan kuit kēdani MU-ti šar-ar-ga!-ša-mi-iš ēšta n=aš=mu=k[a]n mān kēz IŠTU INIM mKur.* *šar-ar-ga-ša-mi-iš ēšta nu MUŠEN.ḪI.A SI×SÁ-a[nd]u* “Concerning the fact that the Sungoddess of Arinna was vengeful(?) toward me this year — if she was vengeful(?) toward me because of that matter of mKur., let the birds confirm (it)” KUB 5.24 ii 42-45 (oracle question, Tudḫ. IV?), ed. StBoT 38:258f. (no tr.); (“I will remove mKur. from that place”) *mā[n]=mu=za=kan DINGIR-LUM kuit šar-ga-ša-am-mi-iš IN[IM?-ni?]=mu=kan DINGIR-LUM kinun andan aššuli n[eya]ttati* “If you O deity are somehow vengeful(?) toward me and you will now turn in favor to me [in the mat]ter(?), (let the first exta be favorable and the second unfavorable)” *ibid.* iv 8-10 + KUB 16.31 iv 6-8, ed. StBoT 38:264f. iv 15-17 (no tr.).

Friedrich, HW (1952) 333 (no tr.); Laroche, BSL 53 (1957-58) 195 (part. of *šargaša-*; cf. Hitt. *šarkišk-*, mng. unkn.); idem, DLL (1959) 86 (no tr.); Weitenberg, U-Stämme 136 (related to *šarku-* family); Melchert, CLL (1993) 190 (“?”).

Cf. *šarkanti-*, (*š*)*šarqatt-*, *šarkiwal-*, *šarnink-*.

## (š)šarqatt-

## šarkiwal-

(š)šarqatt- n. com.; retribution(?), redress(?); NH.†

**sg. nom.** šar-qa-za KUB 52.34 obv. 9 (NH), šar-qa-za ibid. obv. 5.

(“[Concerning that] ... was unfavorable”) DINGIR.ME-aš (or .MEŠ!) šar-qa-za NU.ŠE-du “(If it is) the retribution(?) of the gods (or: (If it is) due to the retribution(?) of the gods), let the oracle be unfavorable” KUB 52.34 obv. 5 (oracle question, NH); the same request, but written šar-qa-za is repeated in ibid. 9.

Considering the fact that a previous unfavorable answer caused them to ask about “š. of the gods” and that an unfavorable outcome is asked for, it seems that “š. of the gods” is a bad thing.

Assuming that šarqaza is the nom. of šarkatt- (cf. kardimiyatt-) and means something like “retribution, redress” (nomen actionis from verb \*šark(a)-), we may connect it to šargašammi- “vengeful(?), seeking redress(?)”. Whether šar-x-an in [...]x-ši šar-x-an NU.ŠE-du KUB 52.34 obv. 3 is from this verb is unclear.

Cf. šarkanti-, šargašam(m)i-, šarkiwal-, šarnink-.

šargawatar n.; eminence, high standing; from MH?/MS.†

**sg. nom.-acc.** šar-ga-wa-tar Bo 6405 rev. 4 (Haas/Thiel, AOAT 31:292), [š]ar-ga-u-wa-tar KBo 13.116 obv. 3 (NS), šar-g[a-u-wa-tar] KUB 34.53 rev. 17(?) (MS); **dat.-loc.** šar-ga-wa-an-ni KBo 3.21 ii 12 (MH?/MS).

<sup>d</sup>Anuš = ma = tta <sup>d</sup>Enlilašš = a šar-ga-wa-an-ni ḫanda ANA LÚ.MEŠ KÚR = ŠUNU wemiyauwanzi tuk wātarnahher “Anu and Enlil commissioned you, on account of your eminence, to find their enemies” KBo 3.21 ii 12-13 (MH?/MS), ed. Archi, Or NS 52:23, 25 (“Erhabenheit”); [...] innarauwatar MU.ḪI.A GÍD. DA šar-g[a-u-wa-tar ...] x-x-x-naš āššiyawar “[... Give him ...], vigor, long years, emi[nence, ...], the love of [...]” KUB 34.53 rev. 17-18 (myth frag., MS) □ one expects the traces preceding āššiyawar to be DINGIR.MEŠ-naš/šiu-naš (thus HW<sup>2</sup> A 403b) but the hand copy does not favor such a reading; in frag. context: šar-ga-wa-tar = šet [...] Bo 6405 rev. 4 (Allaiturahi), translit. Haas/Thiel, AOAT 31:292, ChS 1/5:172.

Sommer, AU (1932) 91 n. 3 (d.-l. of verbal abstract related to šarku- adj.?); Götze, AM (1933) 222 (“Machtstellung”); Ose, Sup. (1944) 39 (“Machtstellung”); Friedrich, HW (1952) 186 (“Hoheit, Erhabenheit”), Laroche, RHA XXVIII (1970) 37 (“vaillance”); Weitenberg, U-Stämme (1984) 134 w. n. 275.

Cf. šarku- A.

šarkiyawar n.; (mng. unkn.); NH.†

[... ša]r?-ki-ia-u-wa-ar / DINGIR.M[EŠ...] KUB 41.21 i 4-5 (Allaiturahi’s rit., NH), ed. Haas/Thiel, AOAT 31:276f. (no tr.), translit. ChS 1/5:161. Haas/Thiel, AOAT 31:286, suggest this paragraph concerns “ein Unheilsbegriff.” They relate the word to šarkiwal-, q.v. Since this is a hapax and since there are other possibilities ([IGI.ḪI.A-aš u]š-ki-ia-u-wa-ar, G. Wilhelm pers. comm.) for reading the broken first sign, it is not entirely clear that a noun šarkiyawar exists.

Haas/Thiel, AOAT 31 (1976) 286; Weitenberg, U-Stämme (1984) 135f. (to \*šarkiya- v. imperf. šarkiške-, related to šarku-adj.).

Cf. šarku- A adj., šarkiške-, šarkiwal-, šarnink-.

šarkiške- v. to ascend(?).†

[...]x=ma MUŠEN ḪURRI<sup>HL.A</sup> araiškanzi / [...]x šar-kiš-kán-zi n=at nepiši [...] “The shelducks, however, fly up(?), [...] ascend(?) and they [...] into(?) the sky” KUB 24.7 iv 25-26 (Tale of the Fisherman, NS), tr. Hittite Myths 66.

The meaning is based on the context and on the supposed link to šarku- “high, eminent” q.v.

Sommer, HAB (1938) 86 (“immer höher steigen” < \*šark-); Friedrich, HW (1952) 185 (“steigen(?), sich erheben(?)”); Laroche, BSL 53 (1958) 195 (“sens inconnu”); idem, RHA XVI/63 (1958) 90 (“monter”); Oettinger, Stammbildung (1979) 245 (> \*šarkešš- “hoch, erhaben werden”); Weitenberg, U-Stämme (1984) 134f. (“sich erheben”).

Cf. šarku- A.

šarkiwal- adj.; vengeful(?), seeking retribution(?); from OH/MS.†

**sg. nom. com.** šar-ki-wa-li-iš KUB 20.96 iv 10 (OH/NS).

**pl. nom. com.** šar-ki-wa-li-ia-aš KUB 35.145 obv. 4 (NS); **acc.** šar-ki-wa-li-e-eš KBo 17.54 i 13 (MH/MS), šar-ki-wa-li-i-

## šarkiwali-

## šarku- A

e-eš IBoT 3.102:2 (MH/NS), šar-ki-u-wa-li-i-e-eš KUB 9.4 iii 41 (MH/NS), <sup>d</sup>šar-ki-wa-li-iš KUB 35.145 obv. 16 (NS), šar-ki-<sup>r</sup>u-wa-li<sup>l</sup>-ia-aš KUB 9.34 iv 1 (NS), šar-ki-wa-li-aš KUB 17.15 iii 4, šar-ki-w[a-...] HT 6 obv. (6) (NH), šar-ki[-...] KUB 9.34 i 25 (MH/NS).

pl. nom.-acc. neut. [šar?]-ki-wa-la KBo 29.194:3.

a. said of the stormgod: *mān=wa=za* <sup>d</sup>U<sup>URU</sup>Zipa~landa *kuitki šar-ki-wa-li-iš šiunaš hanza=tit šarā* x[...] “If you, O Stormgod of Zipalanda, are somehow vengeful(?), (and) your forehead, O god, is [...] up(wards), (just now we have burned your anger and [...] off your divine forehead, O Stormgod of Zippalanda)” KUB 20.96 iv 9-11 (fest. of Zippalanda, OH/NS), ed. Weitenberg, Le Muséon 90:474 (“quand, dieu de l’orage de Zippalanda, le šarkiwali [a] ra[nimé] de quelque manière ta colère divine”), THeth 21:194f. (“Wenn (du), Wettergott von Zippalanda, aus irgendeinem Grund erzürnt(?) bist (und) deine göttliche Stirn nach oben g[erunzelt(?) ist]”), cf. *nakkiu-*.

b. w. *nakkiu-*: *markištauwaš ĥinkan šar-ki-u-wa-li-i-e-eš nakkiuēš* KI.MIN *išĥarnuwanda<n>* <sup>d</sup>U.GUR KI.MIN <sup>UZU</sup>*meiliyaš pahḥur šatar mu’dāizzi* “Ditto (i.e., let the pig remove) sudden death, (and) vengeful(?) *nakkiu-*demons; ditto (i.e., let it remove) bloodied U.GUR; it will carry away the fever (and) irritation(?) of the flesh(?)” KUB 9.4 iii 41-44 (Old Woman rit., MH/NS), ed. Beckman, OrNS 59:39, 47 (no tr.), cf. also *mīluli*, par. KUB 9.34 i 25-26, iv 1, ed. Hutter, Behexung 26f., 40f. (“die schweren Krankheitsdämonen”); (“The bloodied U.GUR will (pl.!) burn”) [*n=ašta anda*] *šar-ki-wa-li-ia-aš nakki<u?>yaš ura[nta]* “The vengeful(?) *nakkiu-*demons will burn” KUB 35.145 obv. 3-4 (incant., NS), translit. StBoT 30:230; (“I extinguished the bloodied [U.GUR] §”) [*n=ašta a*] *nda šar-ki-wa-li-aš [nakkiuy]aš kištanunu[n]* “I extinguished the vengeful(?) *nakkiu-*demons.” KUB 17.15 iii 4-5 (conj., NS), translit. StBoT 30:233; cf. similarly KUB 17.15 ii 11-12, w. dupl. KUB 35.145 ii 16; (“Let it ditto (i.e., release) [sudde]n death”) *šar-ki-wa-li-e-eš [nakkiueš] lāu* “Let it loosen the vengeful(?) *nakkiu-*demons. (Let it ditto (i.e., loosen) the bloodied U.GUR)” KBo 17.54 i 13-14 (incant., MH/MS), ed. Haas, OrNS 40:419 (no tr.).

The anger of the god or demon described by š. is not just a trivially motivated pique, but is rather

the determination to avenge crimes. It is that quality possessed by the Roman Furies. The adj. *šarkiwali-*, unequivocally attested in KUB 20.96 iv 10 (above, a) is derived from the verb \*šark(a)-, on which are also built *šarkanti-*, *šarnink-* (and its derivatives), and *šarkatt-* and *šargašammi-*, q.v. The one instance (KUB 9.34 iv 1) where š. seems to be determined by a <sup>d</sup> might point to a further substantivized use and to the combination š. *nakkiu-* as two closely related groups of deities.

Van Brock, RHA XX/71 (1972) 117 (adj., epithet together w. *nakki-* of “god,” cf. *šarku-* group); Laroche, RHA XXIII/76 (1965) 42 (“éminent,” Luv. equivalent to *šarku-*); Weitenberg, Le Muséon 90 (1977) 474f. (š. and *nakkiu-* two nouns in asyndeton); Haas/Thiel, AOAT 31 (1978) 286 (“eine Krankheit”); Eichner, Heth.u.Idg. (1979) 61 (š. “beleidigt, gekränkt” < *šarku-* etc.), Oettinger, Stammbildung (1979) 251 n. 26 (adj. “aufgebracht” < \*šark-(?) “sich erheben”); Weitenberg, U-Stämme (1984) 135f. (š. a noun); Hutter, Behexung (1988) 70-72 (“schadenbringende Dämonen” w. š. a noun).

Cf. *šarkanti-*, *šarkatt-*, *šargašammi-*, *šarnink-*.

**šarku- A** adj. and n.; **1.** adj. high in rank or stature, eminent, outstanding, illustrious, powerful, **2.** (substantivized) an eminent, outstanding or powerful person; from OH.

**sg. nom. com.** *šar-ku-uš* KBo 3.34 ii 11 (OH/NS), KUB 26.74 i 7 (OH/NS?), KUB 23.21 rev. 3 (MH/NS), KUB 14.3 i 74 (NH), KUB 31.141:5 (NS), KUB 58.85 iii 8 (NS); **acc.** *šar-ku-un* KBo 22.169:5 (NS); **voc.** *šar-ku* KUB 31.127 i 18, 58 (OH/NS), *šar-ku-i* KUB 31.127 i 15 (OH/NS); **dat.-loc.** *šar-ga-u-i* KBo 53.63:2 (NS).

**pl. nom. com.** *šar-ga-u-e-eš* KUB 45.20 ii 9 (MH/NS), VBoT 120 i 4, ii 14 (MH/NS), KUB 24.7 i 9 (NS), KUB 17.9 i 18 (NS), KUB 36.67 ii 14 (NS), *šar-ga-a-u-e-eš* KUB 8.20 i 8 (pre-NS?); **acc.** *šar-ga-mu-uš* KUB 57.66 iii 17 (NS); **dat.-loc.** *šar-ga-u-wa-aš* VBoT 120 ii 18 (MH/NS).

**unclear** *šar-ku* KBo 3.17 ii 8 (pre-NH/NS).

(Sum.) GÚ.TUKU = (Akk.) *ašarēdu* = (Hitt.) *šar-ku-uš* KBo 1.42 ii 20 (Izi Bogh.), ed. MSL 13:135:95.

(NB Akk.) *atī=ma nannarat* AN-e u KI-tim *mārat* <sup>d</sup>Sin *qa-rit-ti* “Indeed you are the luminary of heaven and earth, heroic daughter of Sin” = (Bogh. Akk.) *atī=ma nannarat* AN-e DUMU.MUNUS <sup>d</sup>Sin *te-li-tum* <sup>d</sup>GAŠAN “Indeed you, exalted Lady, are the luminary of heaven, daughter of Sin” = (Hitt.) [*ziq*] *qa=za* <sup>d</sup>SĪN-aš *nepišaš* DUMU.MUNUS-aš *šar-ku-uš* <sup>d</sup>IŠTAR-iš “You, eminent IŠTAR, are the celestial daughter of the Moongod” NB = STC 2 pl. 75:5, Bogh. Akk. = KUB 37.36 rt. col. 8-9 (similarly ŠĀ.ZI.GA 28:25), Hitt. = KUB 31.141:5 (NS), ed. Reiner/Güterbock, JCS 21:258 (“mighty”).



(Akk.) L[UGA(L)] ŠÚ! (= *šar kiššati*) ŠÈ KUR (= *ina māti*) TUKU-ši (= *ibbašši*) § ... [LUGAL (Š)]Ú ŠÈ KUR TUKU-ši=*ma* KUR u!-ZÁĤ “There will come into being a king of the world in the land, and he will destroy the land” KUB 4.63 i 25, 27, w. dupl. KUB 37.154:8, 10, ed. DBH 12:48, 51f. = (Hitt.) [KUR-*e anda šar-k*]u-uš LUGAL-uš *k[iš(ari)]* § ... [KUR-]e *andan šar[-ku-uš]* LUGAL-(uš) *kišari?*] KUR-*e=kan!* ĥarni[kzi] “[There will] come [into existence a migh]ty king [in the land.] § ... In [the lan]d [there will come into existence] a mi[g]hty king.] He will destroy the land” KUB 8.23:(4)-5, 7-8, w. dupl. KUB 8.20 i 1, 4, ed. DBH 12:91 (“einen starken König”); LUGAL.ME.Š *gāmīru itebb[(am)]a* [LUG]AL KUR LÚ u-ZÁĤ “Effective kings will arise (and) a [ki]ng will destroy a man’s land” KUB 4.63 i 29-30, w. dupl. KUB 37.151:8-9, ed. DBH 12:48, 52, CAD G 34a (“effective”) = (Hitt.) [ša]r-ga-u-e-eš / [LUGAL.MEŠ ... (-a)nda x x]...[x-aššaš [...]] KUB 8.20 i 8-9 (pre-NS?), w. dupl. KUB 8.23:11 (pre-NS?), ed. DBH 12:91; similarly *šar-ga-u-e-e[š]* LUGAL.MEŠ KUR-*e*] *tianzi n=ašta* L[UGAL ...]x KUR-*e ĥarnikz[i]* KUB 8.15 obv. 5-7, ed. DBH 12:84; cf. Laroche, RA 59:85 and DBH 12:258f.; on the possible OB date of the Akk. original KUB 4.63 see Koch-Westenholz in Galter, Die Rolle der Astronomie 235 w. n. 18.

**1. adj.** — **a.** referring to deities: *karuiliyašš=a=kan* DINGIR.MEŠ-*naš ištarna* <sup>d</sup>UTU-uš *šar-ku-uš* “And you, O Sungod, are the most eminent among the ancient gods” KUB 31.127 + ABoT 44 + KUB 36.79 i 25-26 (solar hymn, OH/NS); cf. *ibid.* i 15, 18; <sup>d</sup>*Telipinuš šar-ku-uš nakkīš* DINGIR-uš *zik* “You, Telipinu, are an eminent/powerful, important god” KUB 24.2 i 3 (prayer to Telipinu, Murš. II), ed. Gurney, AAA 27:16f. (“mighty and honored”), Lebrun, Hymnes 181, 184 (“tout puissant”), tr. ANET 396 (“mighty (and) noble”), Hittite Prayers 54 (“mighty and honored”); [... <sup>d</sup>]U-aš *šar-ku-uš* KBo 3.21 iii 8 (hymn to Adad, OH/NS), ed. Archi, Or NS 52:20-30; <sup>d</sup>U<sup>URU</sup>KŪ.BABBAR-TI *šar-ku-uš* AMAR-uš “Storm-god of Ḫatti, eminent/powerful calf” KUB 6.45 i 50 (prayer to the Stormgod Piḫaššaššiš, Muw. II), ed. Singer, Muw. Pr. 11, 33 (“prominent”), tr. ANET 398, Hittite Prayers 88; cf. KBo 22.169:5; *ḫandan=wa aši* DINGIR-LIM *šar-ku-uš* UR.SAG-iš *parā ḫanda[(nza DINGIR)-L]UM* “Truly, that god is an outstanding hero, a rightly guided deity” KUB 6.45 iii 57-58, ed. Singer, Muw.Pr. 23, 41 (“a mighty hero, a rightly guiding god”), tr. ANET 398 (“a strong, valiant and glorious god”), Hittite Prayers 92; [*mān=ma*] <sup>URU</sup>Kummiya[š] *šar-ku-uš* [š LUGAL-uš(?) *memiyauwanzi*] *zinnit* “[When] the eminent/powerful [king(?) of Kummiya (i.e., the god Kumarbi) finished [speaking]” KBo 19.121:5-7 (myth, NS).

**b.** referring to kings — **1'** said of Hittite Great Kings: (“[After Ḫattušil]i the king, Muršili, his son, became king”) [*apašš=a*] *šar-ku-uš* LUGAL-uš *ēšta* “[He too] was an eminent/powerful king. (He continually [defeat]ed the enemy lands. He carried [...] off all the lands to Ḫattuša. He filled Ḫattuša up)” KBo 3.57 ii 5 (OH/NS), tr. Kempinski, ÄAT 5:50f. (“heldenhafter König”); cf. KUB 26.74 i 7-8 (OH/NS) and KUB 31.14:6-7 (hist., NH), ed. Haas, KN 8 n. 5; (“When my brother, Muwatalli, [became king]”) *n=aš šar-ku-uš* L[UGAL-uš] *ēšta* “He was an eminent/powerful king. ([Due to] *IŠTAR*, he always vanquished [all of his enemies])” KBo 22.11 i 3 (hist., Ḫatt. III); cf. also KUB 21.24:9 (hist., NH).

**2'** said of kings under the Hittite emperor: (“Previously Kuruntiya was here and he drove to meet you, O Great King”) *UL=aš šarkuš* LUGAL-uš *ēšta* “Was he not an eminent/powerful king?” KUB 14.3 i 74 (Taw., NH), ed. AU 6f. (“großmächtiger”), Singer, AnSt 33:212 (“powerful”), Heinhold-Krahmer, OrNS 55:54f. (“mächtiger”), cf. Güterbock, Or NS 59:160 (“powerful”).

**3'** other kings: only in foreign literature translated into Hittite; cf. above in bil. sec. and see also for LUGAL ŠÚ in a Hittite tr. of an Akk. omen apodosis KUB 8.24 rev. 10, ed. DBH 12:145, 147 iii 18.

**c.** said of soldiers: *ammel=ma* ÉRIN.MEŠ. ḪI.A=YA *šar-ga-u-e-eš ašandu* “May my soldiers be outstanding/powerful” KUB 45.20 ii 9 (Ummaya’s rit., MH/NS); *šar-ku-uš* ÉRIN.MEŠ-*az* (in broken context) KUB 58.85 iii 8 (rit. frag., NS).

**d.** said of [heroes?]: (“On what side are [...-s], and they sit [...] by the pillar”) *šar-ga-u-e-eš=ma kuezza* [UR.SAG?].MEŠ “But on what other side are eminent/powerful [hero]es(?), (they always win in battle)” KUB 24.7 i 9-10 (hymn to *IŠTAR*, NS), ed. Archi, OA 16:305, 307 (“gli eccelsi”), Güterbock, JAOS 103:156 (“mighty [heroes]”), THeth 12:82 “die erhabene [...]”.

**e.** said of other mortals: (“Aškaliya was lord in Ḫurma and he was a man in every respect. They defamed(?) him to my father. So he transferred him ... and made him an administrator [LÚ AGRIG] in Ankuwa”) *šar-ku-uš* LÚ-*eš*<sub>17</sub> *ēšta* “He was an eminent/powerful man, (but he died in diminished

## šarku- A 1 e

## šarku- C

circumstances)” KBo 3.34 ii 11 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 46f. (“potente”), Soysal, Diss. 13, 84 (“hervorragend”), cf. *paknu-*.

2. (substantivized): [... ŠU]ŠI LUGAL.MEŠ 70 *šar-ga-u-e-eš andan pa[er]* “Sixty kings (and) seventy eminent people came in” KUB 36.67 ii 14 (Gurparanzaḫ legend, NS), ed. Güterbock, ZA 44:84f. (“Helden”); cf. 60 [LUGA]L.MEŠ 70 LÚ.GURUŠ *šišiyauwanzi tarhta* “He defeated sixty kings (and) seventy eminent men shooting” *ibid.* 23; (“The kings arrived”) *nu šar-ga-u-e-eš pittuliēr* “The eminent ones worried”... *šar-ga-u-wa-aš=ma=za peran išhaššarwanza* [ēšdu] “Let him be well-behaved(?) in the presence of eminent ones” VBoT 120 ii 14, 18 (Allaiturahi, MH/NS), ed. Haas/Thiel, AOAT 31:140f. (“Held”) □ the many grammatical errors in this passage (esp. in lines 17-18) inspire little confidence in translating or understanding it; *nu=za* <sup>m</sup>*Gurparanzaḫuš alalamniškizzi šar-ga-u-e-eš=ši kattan ar<sup>l</sup>ku<sup>l</sup>iškanzi* “Gurparanzaḫu begins to lament. The eminent ones accompanied him” (The Tigris said to Gurparanzaḫu: ‘Why do you cry out (*wēškiši*)?’) KUB 17.9 i 17-19 (Gurparanzaḫ legend, late NS).

The term is a positive attribute of gods, great kings, subordinate kings, governors, and soldiers. It appears, however, that the attribute is not inherent in these positions, but is an additional quality. Since subordinate kings can be *š.*, the word cannot mean “paramount.” A translation such as “brave” can be ruled out since importance, not bravery, is the issue in the Tawagalawa letter and the Aškaliya anecdote. In most contexts the translations “powerful,” “outstanding” or “eminent” are appropriate. Often it appears that it is the fame and importance of the individual which is highlighted by this word. If the suggested translation for *šarkiške-* “to rise, move upward” is correct, and if that word is related, then presumably *š.* means “high (in esteem, power), eminent, illustrious, powerful.” Since as an adj. *š.* once modifies the noun UR.SAG (KUB 6.45 iii 58), it is not itself the Hittite reading of that logogram, which is so often translated “hero.”

Sommer, AU (1932) 91f. (an “Epitheton ornans” such as “mächtig, hervorragend, erlaucht”); Laroche, RA 59 (1965) 85; Riemschneider, Omentexte 461f.; Weitenberg, U-Stämme (1984) 134-136; Riemschneider, DBH 12 (2004) 258f.

Cf. *šargawatar*, *šarkiške-*, <sup>NINDA</sup>*šarku-*, *šarkuešš-*.

\*šarku- B n.; shoe; wr. <sup>KUŠ</sup>E.SIR.

A word *šarku-* meaning shoe was postulated by Eichner, Die Sprache 19 Idg. Chron. 19b no. 99 and Hoffner, AlHeth 181, following Goetze, Cor.Ling. 61, who suggested that the word for shoe was likely to be found in the word *šarkuwa(i)-* (*šarkui-*) “to put on shoes.” Eichner pointed to <sup>KUŠ</sup>E.SIR-*u=ma=at=ši ēšdu* “May it be a shoe for her” (KBo 12.126 i 19) as evidence for a neuter *u-*stem word underlying the word for “shoe.” But since all other cases in which the gender of “shoe” is ascertainable, it is common gender, Weitenberg, U-Stämme 135 § 307, thinks rather that the scribe in KBo 12.126 wrote E.ŠIR (= E.MUŠ) rather than E.SIR. This is perhaps a hearing error or perhaps an ordinary mistake since the signs only differ by one winkelhaken. For discussion, see Weitenberg, U-Stämme 135 § 307. Hoffner pointed to <sup>NINDA</sup>*šarkuš*, which he thought might be bread in the form of a shoe (see *šarku-* C). Neumann apud Oettinger, Stammbildung 335 w. n. 159 accepted *šarku-* as the reading of “shoe” and suggested that the word was related to the adj. *šarku-* and means “hoher Schuh.” On the other hand, it has been claimed that the Hitt. word behind <sup>KUŠ</sup>E.SIR is an *a-*stem on the basis of [ZAG-*an* <sup>KUŠ</sup>E.SIR-*a*]n in KUB 33.17 obv. 2 (so Otten, Tel. 50, Weitenberg, U-Stämme 135, 427 n. 282, ed. Glocker, Eothen 6:26f.:12), but the order can also be [<sup>KUŠ</sup>E.SIR ZAG-*a*]n as in [<sup>KUŠ</sup>E.SIR] ZAG-*an* GÜB-*li šarkui* in KBo 32.7 obv. 13-14, ed. Rüter, FsAlp 476, 478. The acc. pl. <sup>KUŠ</sup>E.SIR.ḪI.A-*uš* (e.g., KUB 33.102 ii 34) is, contra Otten, Tel. 50 n. 5, inconclusive in this respect since an acc. pl. in *-uš* is possible for all common gender nouns. Of course more than one word could underlie the Sumerogram.

Cf. *šarku-* A, <sup>NINDA</sup>*šarku-* C, *šarkuwe-*.

<sup>NINDA</sup>*šarku-* C n.; (a type of bread/pastry).†

sg.? nom. com.? <sup>NINDA</sup>*šar-ku-uš* KUB 35.142 iv 9.

3-ŠU 9 <sup>NINDA</sup>*šar-ku-uš* “Three times nine *š.*-breads” KUB 35.142 iv 9 (Ištānuwian fest., NS), translit. StBoT 30:323.

Hoffner, AlHeth (1974) 181, suggested that this was a pastry in the form of a shoe. See discussion *šarku-* B. A connection with *šarku-* A adj. cannot be excluded.

Although this form could be a NH pl. nom. in *-uš*, and would not have to be a *u-*stem, the other Hitt. or Luw. items in the same paragraph point to sg. nom.: 9 <sup>NINDA</sup>*wantiliš*, 3 *pūtiš*, 9 <sup>SiG</sup>*kišriš* (iv 10, 14, 15).

Hoffner, AlHeth (1974) 181; Weitenberg, U-Stämme (1984) 135.

Cf. *šarku-* A, \**šarku-* B.

**šarkuwe-, šarkuya-** v.; to put on footwear; from OH/MS.

**pres. sg. 3** *šar-ku-i-ia-zi* KBo 10.51:4 (OH/NS), [*šar-k*]u-e-ia-zi KUB 58.33 iii 31 (NS), *šar-ku-e-ez-zi* KUB 20.4 i 8 (OH/NS), KBo 23.59 iv (4) (MS), *šar-ku-ez-zi* KUB 34.118 rt. col. 7 (MS), KUB 57.76 i 8 (NS), *šar-ku-uz-zi* KBo 11.43 i 16 (NS), *šar-ku-zi* IBoT 2.134 rev. 12 (NS), KUB 56.35 i 2 (NS), for possible *šar-ku-e-ez-za* KBo 25.196:4 (OS) see *šarkuezza*; **pl. 3** *šar-ku-u-wa-an-zi* Bo 10291 rev. 8 (Oettinger, Stammbildung 335).

**pret. sg. 3** *šar-ku-it* KBo 9.110:4 (OH/NS?), KUB 33.106 ii 4 (NH), *šar-ku-ut-ta* KUB 33.67 i 28 (OH/NS).

**imp. sg. 2** *šar-ku-i* KUB 33.102 ii 34 (NH), *šar-ku* KUB 24.7 iii 66; **sg. 3** *šar-ku-ud-du* KBo 12.126 i 19 (MH/NS), *šar-ku-ia-ad-du* KUB 24.11 iii 7 (MH/NS).

**part. sg. nom. com.** *šar-k[(u-w)]a-an-za* KUB 24.8 i 26 (pre-NH/NS), w. dupl. KBo 19.107:1; **nom.-acc. neut.** *šar-ku-wa-an* KUB 45.22 iii 7, 11 (NS), KUB 45.23 i 7 (NS), KBo 24.96:6 (NS).

For the *-ške*-verbs *ša-ra-ak-ku-uš-kán-du* and *ša-ra-ak-ku-iš-kán-du*, considered by Oettinger, Stammbildung 336, to belong to this verb, see *šarak(k)u(i)-*.

**a. w. -za** “to put on one’s own shoes/footwear”: (“The king goes into the inner chamber and puts on his robes. § He puts on a white garment of the Subarian(?) type and a rough garment § which they call a *šepaḫi*-garment or *šepaḫiya* §”) IḪUB.BI KÙ.GI<sub>2</sub>=a=z<sub>1</sub> [(*dāi*)]<sup>KUŠE</sup>[.SI]R GE<sub>6</sub>-TIM *šar-ku-i-ia-zi* “And he takes his gold earrings (and) puts on his black shoes” KBo 10.51:2-4 (KLLAM fest., OH/NS), w. dupl. KBo 10.23 i 15-17, ed. van den Hout, BiOr. 52:551f. w. n. 26, translit. StBoT 28:9 □ the force of *-za* at the beginning of l. 2 carries over into the next clause; <sup>KUŠE</sup>.SIR BABBAR *lānzi* [... =za] / <sup>KUŠE</sup>.SIR GE<sub>6</sub> *šar-ku-ez-z[i]* “They (two palace servants and one ...-man) take off white shoes. [...] He (the king?) puts on black shoes” KUB 34.118 rt. col. 6-7 (fest., MS); (The goddess was upset) GÜB-*lan=za* <sup>KUŠE</sup>.SIR ZAG-*naz* [*šarkutta* ZAG-*nan=ma=za* <sup>KUŠE</sup>.SIR] GÜB-*laz šar-ku-ut-ta* “[The goddess put] her left shoe on the right, and she put her [right shoe] on the left” KUB 33.67 i 27-28 (missing deity myth, OH/NS), ed. StBoT 29:72f.; cf. [ZAG-*an=ma=za*] <sup>KUŠE</sup>.SIR GÜB-*laz* [*šarkutta*] KUB 33.15:9 (MH/NS) and [<sup>KUŠE</sup>.SIR ZAG-*a*]n GÜB-*li šar-ku-[ut-ta]* KUB 33.17 obv. 2 (missing Stormgod of Kuliwišna, OH/NS), ed. Glocker, Kuliwišna 26f. □ for the restoration in the break see \**šarku*- B; (“Kumarbi quickly arose”) GAM-*an* <sup>KUŠE</sup>.SIR.ḪI.A-*uš šar-ku-it* “Below, he put on his shoes (and departed from the city of Urkiš)” KUB 33.98 i 11

(Ullik. IB, NH), ed. Güterbock, JCS 5:146f. w. n. 22 □ the lack of the particle *-za* here is probably due to the extensive erasures and corrections in this part of the tablet; (Kumarbi said to Impaluri “Take a staff in your hand”) I[N]A [GÌR. MEŠ=K]A! =*ma=za* <sup>KUŠE</sup>.SIR.ḪI.A-*uš liliwanduš* IM.MEŠ-*uš šar-ku[-i]* “Put swift winds on [yo]ur [feet] as shoes” KUB 36.7a iii 40-41 + KUB 17.7 iii 11-12 (Ullik. IA, NH), ed. Güterbock, JCS 5:154f.; cf. KUB 33.106 + KBo 26.65 i 31-32, ii 3-4 (Ullik. IIIA, NH), ed. Güterbock, JCS 6:20f., cf. *pata*- 1 a; cf. also KUB 24.7 iii 65-66 (Tale of the Cow and the Fisherman, NH), ed. Friedrich, ZA 49:230f., tr. Hittite Myths 86; (“But if it is a woman who has performed (sorcery) on him, mark her, O Sungod. And let it (i.e., the sorcery) be (her) scarf. Let her keep it worn on her head”) <sup>KUŠE</sup>.SIR! =*ma=at=ši ēšdu n=at=za šar-ku-ud-du* “Let it be shoe(s) for her. May she put it on herself” KBo 12.126 i 19 (Alli’s rit., MH/NS), ed. THeth 2:22f. □ for the reading SIR! see \**šarku*- B. Since there is no evidence for the Hitt. word(s) behind <sup>KUŠE</sup>.SIR being neuter, the *-at* refers both times to the sorcery (to be corrected in *šāi*- B 2 and *šak(k)*- 3 a).

**b. without -za** “to put shoes/footwear on another person”: (said of a statue of the king) [ ... <sup>KUŠE</sup>.SIR *ḫattil[(i šar-ku-wa-an ḫarzi)]* “He has put shoes on (it) of the Ḫattian type” KBo 15.15 iii? 7 (rit., MS), w. dupl. KBo 24.96:6 (NS), ed. Taracha, Ersetzen 46f.; (“Two statues (*šēneš*) of wax are made. One is male”) TÚG.GÚ.Ē.A *waššan ḫarzi* TÚG.ĪB.LÁ *putalli'ya*<(n)> *ḫarzi nu=ššan TAḪAPŠI išḫuzziyan ḫarzi* <sup>KUŠE</sup>.SIR.ḪI.A =*ya* TÚG.GAD.DAM *šar-ku-wa-an ḫarzi* MUNUS=*ma* 2? (var. 1) TÚG *waššan ḫarzi* TÚG *kariulliya(n)=ššan šīyan ḫarzi namma=ššan IŠTU TAḪAPŠI išḫuzziyanza* <sup>KUŠE</sup>.SIR.ḪI.A TÚG.GAD.DAM *šar-ku-wa-an ḫarzi* “(S)he has dressed (it) in a tunic. (S)he has tied on a sash (TÚG.ĪB.LÁ), put on a belt and has put on shoes (and) leggings(?) (TÚG.GAD.DAM). (The other) one is a woman. (S)he has dressed (it) in a garment. (S)he has put on a head-covering, (s)he then girt (it) with a belt (and) has put on shoes (and) leggings(?)” KUB 45.22 iii 4-11 (rit., NS), w. dupl. KUB 45.23 + IBoT 4:38 obv. 6-10 (NS), ed. Goetze, Cor.Ling. 48f. nn. 10, 26; (“She seats the person before the Sungod. The Old Woman holds out the wax statues to him and says: ‘Whoever has been making (this) sorcery, now they have treated these. They stand

## šarkuwe- b

## 𐎗šar-l[a-...]

right before you.’ The mortal says: ‘We invoked(?) (them).’ Then the statues say: ‘Bring (it). We will carry (it) away.’ Let the man dress (them?)”) *n=at=šamaš=apa šar-ku-ia-ad-du* “and let him put it (i.e., the sorcery?) on their feet. (Let him keep it. Let him carry it away)” KUB 24.11 + 987/v iii 7 (Alli’s rit., MH/NS), ed. THeth 2:44f. (based on dupl. KUB 24.9, “es soll Euch(?) dann eine Fußbekleidung angezogen [sein]”), for 987/v see Otten/Rüster, ZA 63:89.

**c. part.** (“(Appu) went home”) *p[ai]t=a=ššan* [GIŠ]NÁ-aš *šar-ku-w[(a-a)]n-za šeškit* “and thereupon he lay down on his bed with his shoes on” KUB 24.8 i 25-26 (Appu, pre-NH/NS), w. dupl. KBo 19.107:1, ed. StBoT 14:4f. (reading š[aš]aššan for *p[ai]t=a=ššan*), tr. Hittite Myths 83, cf. -šan B 1 b 20’.

Antonym is *la-/lai-* 3 q.v.

Ehelolf apud Sommer, HAB (1938) 86 (“die Fußbekleidung anziehen < am Fuß (Bein) hochziehen,” i.e., < adj. *šarku-*); Otten, Tel. (1942) 50 w. n. 5; Goetze, Cor.Ling. (1955) 61 (denominative from the word for shoe); Watkins, Eriu 27 (1967) 117 (agreeing w. Ehelolf and Sommer); Eichner, Die Sprache 19 (1973) IC 19b no. 99 (< *šarku-* “shoe”); Hoffner, AlHeth (1974) 181; Josephson, Heth.u.Idg. (1979) 95 (opp. of *arḫa lā-*, therefore actually means “to join, bind”); Oettinger, Stammbildung (1979) 335-337; Weitenberg, U-Stämme (1984) 134-135 (*šarku-* “shoe” may not exist, possibly to *šarku-* “high”).

Cf. *šarku-* A, *šarku-* B, *šarkuiwant-*.

**šarkuiwant-** adj.; having shoes on(?); from pre-NH.†

**sg. nom. com.** *šar-ku-i-wa-an-za* KBo 10.11 i 6 (pre-NS).

š. is a deverbial adj. in *-want-* (cf. *naḫšariyawant*, *paršnawant-*) to the innovative stem *šarkuya-* q.v.

Cf. *šarkuwe-/šarkuya-*.

**šarkuešš-** v.; to become mighty, illustrious(?); MS.†

**pres. sg. 3** *šar-ku-e-e[š-zi]* KBo 13.31 ii 3 (MS).

LUGAL-uš *šar-ku-e-e[š-zi]* KUR=ŠU SIG<sub>5</sub>-atta “A king will become emin[ent]/power[ful]. His land] will prosper” KBo 13.31 ii 3-4 (omen apodosis, MS), ed. StBoT 9:74f. (“wird erstarken”).

For the formation of the verb see *parkuešš-* B.

Riemschneider, StBoT 9 (1970) 81 (“erstarken”); Oettinger, Stammbildung (1979) 246 (“mächtig werden,” stem possibly based on a back formation from the voc. of *šarku-* adj.).

Cf. *šarku-* A.

**šarkuezza;** (mng. unkn.); OS.†

[...] *šar-ku-e-ez-za* x[...] KBo 25.196:4 (OS). This might be an act. pres. 3 sg. from *šarkuwe-/šarkuya-* with ending *-za* for expected *-zi*, for which see Melchert, AHP 183. The preterites in the immediate context (lines 2, 3) call for caution, however.

Weitenberg, U-Stämme (1984) 427 n. 284 (“unklar”).

**šarkumaššan;** (mng. unkn.); OS.†

**pl. gen. or sg. acc.** *šar-ku-ma-aš-ša-an* KBo 17.23 obv.? 3 (OS).

§ [URU]A *ngulla = ma šar-ku-ma-aš-ša-an* DUMU-aš INA [...] / [URU?]x-*eni* GUD-uš *ušiēta* DUMU-š = [a ...] KBo 17.23 obv.? 3-4 (OS), partially ed. StBoT 5.201.

Since the occurrence of the particle *-šan* in this position is unlikely, we are dealing with either a noun *šarkumašša-* or a noun *šarkuma-* and the suffixed poss. pron. *-šan* “his, her, its,” i.e., \**šarkuman = šan*. š. could be an acc. sg. “The child [...-s] the š.” or a gen. pl. “the child of the š.-s [...]” Theoretically, a noun *šarkuma-* could be an old *-ma* derivation (cf. Oettinger, StBoT 45:469f.) of either *šarku-* A or B. The fragmentary context does not allow an interpretation.

[*šarkuzza*] KBo 22.222 iii 15, Weitenberg, U-Stämme (1984) 427 n. 284, read *ne-ku-uz-za me-ḫ[u-ni]*.

𐎗šar-l[a-...] (mng. unkn.); NH.†

KUB 31.26:5 (dep.? mentioning Armatarḫunta, NH), ed. van den Hout, Purity 63f. □ for Luwian \**šarli-/šarlai-* and derivatives see CLL 191. Since š. is likely to start a new sentence it probably belongs to one of the nouns or adjectives starting with *šarl-*.

**šarlai-** v. act.; **1.** to exalt, praise, **2.** let prevail, **3.** lift off, remove; from OH.

**pres. sg. 1** *šar-la-a-mi* KBo 32.19 ii 15, iii 40 (MH/MS), KUB 6.45 iii 61 (NH); **sg. 3** *šar-la-a-iz-zi* KBo 24.48 iii 5 (NS), KBo 24.49 ii 7 = KBo 34.72 obv. 9 (MS?), KUB 29.7 rev. 62 (MH/MS), *šar-la-iz-zi* KBo 29.104 rev. 10 (NS); **pl. 3** *šar-la-an-zi* KUB 6.45 iii 47 (NH).

**pret. sg. 3** *šar-la-a-it* KBo 16.25 iv 13, 14 (MH/MS), KUB 14.11 ii 23 (Murš. II), *šar-la-it* VS 28.132:5 (NS); **pl. 2** *šar-la-u-e-en* IBoT 3.148 iv 41 (NS), w. dupl. *š[ar-l]a-a-u-e[n]* KUB 58.73 iii 9 (NS).

**imp. sg. 2** *šar-la-a-i* KUB 33.70 ii? 8 (OH/ENS).

**verbal subst. gen.** *šar-lu-ma-aš* KUB 30.16 + KUB 39.1 i 7 (NS), *šar-lu-u-ma-aš* KBo 20.92 iv! 21 + KBo 34.170:3 (MH/NS).

**part. sg. nom. com.** *šar-la-a-an-za* KBo 39.8 iii 53 (MH/MS), KUB 41.12 iii 4 + IBoT 4.12 iii 7 (MH/NS), KUB 58.73 iii 11 (NS), *šar-la-an-za* KUB 39.90:7 (NS), IBoT 3.148 iv 44 (MH?/NS); **sg. dat.-loc.** *šar-la-an-ti* KBo 20.72 iii! 14, 16 (MS?).

**imperf. pres. sg. 1** *šar-li-iš-ki-mi* KUB 6.45 iii 44 (NH); **sg. 2** *šar-[l]i-iš-ki-ši* KUB 31.127 i 10 (OH/NS), *[ša]r-le-eš-ki-ši* KUB 24.3 i 42 (Murš. II); **sg. 3** *[šar-l]i-iš-ki-iz-zi* KUB 24.8 i 3 (pre-NH/NS), w. dupl. *šar-[...]* KBo 7.18:1.

**1.** to exalt, praise — **a.** in general: *nu* <sup>d</sup>U [(*pihaša*)]ššin EN=YA *šar-la-a-mi* “I will exalt the Stormgod *pihašašši-*, my lord” KUB 6.45 iii 61 (prayer, Muw. II), w. dupl. KUB 6.46 iv 30, ed. Singer, Muw.Pr. 23, 41, tr. Bernabé, TLH 292 (“alabo”); [(*šar-l*)]*a-a-an-za-wa* <sup>d</sup>UTU-*i* (var. <sup>d</sup>UTU-*uš*) “O exalted Sungoddess” KBo 2.3 iii 9 (1Mašt., MH/NS), w. dupl. KUB 41.12 iii 4 + IBoT 4.12 iii 7 (MH/NS), w. par. KBo 39.8 iii 53 (2Mašt., MH/MS), ed. THeth 46:95-97, Rost, MIO 1:362f. (“Gepriesener Sonnengott”) □ the function of the part. *šarlant-* here equals the Luw. part. *šarlaim(m)i-*, q.v.; *nu=za=kan* MUNUS.LUGAL *šar-la-an-ti* <sup>d</sup>ZA.BA<sub>4</sub>.BA<sub>4</sub> *warapzi nu namma INA* <sup>GIŠ</sup>TIR *paizzi n=ašta* 1 UDU U 1 MÁŠ.GAL *šar-la-an-ti* ANA <sup>d</sup>ZA.BA<sub>4</sub>.BA<sub>4</sub> *šipanti* “The queen bathes for the exalted Zababa. Then she goes to the grove and (there) she offers a sheep and a goat to the exalted Zababa” KBo 20.72 iii! 14-17 (cult of *Ḫuwaššana*, MS?), ed. Lombardi, SMEA 41:237:16-19, 240 (“il sublime Zababa”); (“As they are performing the *šarlatta*-sacrifice in which oxen and sheep are sacrificed, they say ...”) *nu=wa=tta kāša* LUGAL-*uš ḫūdak* [*ša]r-la-a-it* ... *nu=tta apēdani memini šer* [(*šar-l*)]*a-a-u-en* (var. *šar-la-u-e-en*) *mānn=a=wa* LUGAL-*i* LÚ.KÚR *ḫattawatnališ kuiški ēšzi nu=wa=za kāša* IŠTU ŠA LÚ.KÚR (var. LUGAL) *ḫūdak šar-la-a-*

*an-za* (var. [*ša]r-la-an-za*) ANA LÚ.KÚR=[(*ma=wa*)] GEŠTU-*an lē parā epti* “Right now the king has promptly praised you. (Do not listen to that (other) man’s (words). Do not harm the king and (his) people. If you have handed over a vengeful enemy to the king at some point), on account of that matter we have praised/exalted you, and if the king has any vengeful enemy, and just now you are being promptly praised by (the words) of the enemy, do not listen to (that) enemy” KUB 58.73 iii 6, 9-12 (evocation rit., NS), w. dupl. IBoT 3.148 iv 36(-37), 41-45 (NS), ed. Otten, ZA 65:300f. (differently: “haben wir dich angerufen”).

**b.** (verbal subst. gen.) “fit for praising”: (If a king or queen becomes a god at *Ḫattuša*) 1 GUD. APIN.LÁL *šar-lu-ma-aš=kan apel* ZI-*ni šipandanzi* “They sacrifice a plow ox fit for praising to his/her soul” KUB 30.16 + KUB 39.1 obv. i 7-8 (funeral rit., NS), ed. HTR 18f., 122 (“Weihe-Rind(?)”), Kassian et al., Funerary 46f. (“for extolling”); cf. frag. 1 UDU.NITA 1 GUD *šar-lu-ma-aš* KBo 20.92 iv! 21 + KBo 34.170:3 (MH/NS).

**2.** to let prevail: [*ḫ*]*a[ndan]duš* LÚ.MEŠ-*uš kuiš* [(*šar-l*)]*i-iš-ki-iz-zi* “(You are the one) who always lets ju[st] men prevail (who cuts down evil men like a tree)” KUB 24.8 i 1 (tale of Appu, NS), w. dupl. KBo 7.18:2-3, ed. StBoT 14:4f. (“erhöht”), tr. Bernabé, TLH 221 (“que levanta a los hombres rectos”), Hoffner, CoS 1:153, Hittite Myths<sup>2</sup> 83 (“exonerates”); (“O Sungod ... step onto the upper (*šarazzi*) road”) [(*nu* LUGAL MUNUS.LUGAL)] DUMU.MEŠ LUGAL *šar-la-a-i* “(Sungod), let the king, queen, (and) princes prevail” KUB 33.70 ii 8 (missing deity myth, OH/ENS), w. dupl. KUB 46.52 obv. 6-7, translit. Myth 101; *ḫandanza=kan a[nt]uḫšaš tuk=pat āššuš n=an zik=pat šar-[l]i-iš-ki-ši* <sup>d</sup>UTU-*uš šuwaru mayanza* DUMU <sup>d</sup>N[I]N.GAL “The just person is dear only to you, and you alone let him prevail, O Sungod, fully grown-up son of Ningal” KUB 31.127 i 8-11 (prayer, OH/NS), ed. Güterbock, JAOS 78:239 (“and thou art letting him win”), idem, AnSt 30:44 (“and you let him prevail”), Lebrun, Hymnes 94, 101 (“et toi seul l’exh[a]ltes” (sic)), Hittite Prayers 36 (“you are exalting him”); *nu apiya=ya* <sup>d</sup>IM <sup>URU</sup>*Ḫatti BĒLI=YA ABA=Y[A]* (var. *attaš=min*) *ḫannešnit* (var. *ḫannišnit*) *šar-la-a-[(it)]* “Even then, the Stormgod of *Ḫatti*, my lord, let my father prevail through a lawsuit (i.e., trial by battle) (so that the Hittites were victorious over the Egyptians)” KUB 14.8 obv. 25 (PP2, Murš. II), w. dupl. KUB 14.11

ii 21-23, ed. Götze, KIF 1:210f. □ š. is here synonymous with (*ħannešnaz*) *šarazziyahh-*, q.v.; cf. also *šarazzi(ya)-* A 2; for š. as a Luwianism for the latter terms see Melchert apud Singer, Muw.Pr. 66; *parā ħandanzaš = a = kan antuħwahħaš tuk = pat ANA* <sup>d</sup>UTU [<sup>UR</sup>U] <sup>U</sup>Arinna *aššiyanza n = an zik = pat* <sup>d</sup>UTU <sup>URU</sup>Arinna [*ša*] *r-le-eš-ki-ši* “The just man is dear to you alone, O Sungoddess of Arinna; only you [allow] him to prevail, O Sungoddess of Arinna” KUB 24.3 i 40-42 (prayer of Murš. II), ed. Gurney, AAA 27:24f. (“The uplifted man is dear to thee, Sungoddess of Arinna, and thou, Sungoddess of Arinna, [exal]test him”), Lebrun, Hymnes 158, 168, tr. Hittite Prayers 51 (“exalt”).

**3. lift off(?), remove(?) — a. without -za: [...]**  
1 *dupšahi*[*n nakku*] *waš linkiyaš* EME-*i ANA UNŪT* [MUNUS.LUGAL(?) *IŠTU NINDA.GUR<sub>4</sub>.RA GA.KIN.*]AG TUR = *ya ša*[*r-la-a-iz-z*]i 1 *dupšahin = ma nakkuwaš* I[*inkiyaš* EME-*i ANA UNŪT* MUNUS.LUGAL(?) *IŠTU NINDA.GUR<sub>4</sub>.RA G*]A.KI[N.AG TUR = *y*]a *šar-la-a-iz-zi* “For the tongue of the oath of [the *nakku-*] (and) for the [queen’s(?)] regalia (s)he I[lift]s one *dupšahi-* [with(?)] thick bread] and small [che]ese, one (other) *dupšahi-* (s)he lifts(?) [for the tongue of the] o[ath] of the *nakku-* [(and) for the queen’s(?)] regalia with(?) thick bread an]d [small ch]ee[se], (yet one other *dupšahi-* (s)he [...])” KBo 34.72 obv. 7-9 (rit. of Šamuħa(?), MS?); cf. similarly KBo 24.48 iii (NS) and w. -za below b; *nu = mu = kan kuiš idaluš memiaš* ZI-*ni anda n = an = mu* DINGIR. MEŠ EGIR-*pa* SIG<sub>5</sub>-*aħħanzi šar-la-an-zi* “Whatever unpleasant matter is in my mind the gods will make it right again for me (and) they will lift it from me” KUB 6.45 iii 46-47 (prayer, Muw. II), ed. Singer, Muw.Pr. 22, 41 (“and lift it from me”).

**b. w. -za :** (“Whatever evil word, oath, curse and contamination were made before the deity, let these substitutes carry away from before the deity. Let the deity and the offerant be free from these words”) EGIR = *ŠU = ma = za* EN.SÍSKUR *IŠTU NINDA.GUR<sub>4</sub>.RA TUR GA.KIN.AG TUR = ya šar-la-a-iz-zi* § “Then the sacrificer lifts (the evils) off himself (-za) with a small thick bread and a small cheese §” KUB 29.7 rev. 62 (rit., MH/MS), ed. Lebrun, Samuħa 125, 132 (“rend hommage”), Trabazo, TextosRel. 568f. (“ensalza a la divinidad”), tr. ANET 346 (differently: “to recite a hymn”); cf. KBo 24.48 iii 5; for this mng. see also the suggestion of Haas, AoF 23:91 n. 54.

This verb, a loanword from Luwian, is derived from the adjective \**šarlali-* “high superior” (attested in the Hittite adj. *šarli-*, q.v.). It shows both the concrete sense “to lift, remove” and figurative sense “to exalt, praise,” both from “to raise, make high.”

Götze, KIF 1 (1930) 226f. (“heben” > “beheben, beseitigen” and > “erheben, erhöhen, verherrlichen”); Laroche, RA 48 (1954) 47 (“sacrifier, consacrer”); idem, FsFriedrich (1959) 291f. (“exalter”), 296; idem, DLL (1959) 86 (“exalter”); Güterbock, AnSt 30 (1980) 44 (mng. 2: “let prevail”); Kellerman, Numen 30 (1983) 275 (“ennobliront”); de Martino, Eothen 4 (1991) 10 n. 39 (“sollevare” > “rimuovere, eliminare”); Singer, Muw.Pr. (1996) 66 (mng. 3); Haas, Or NS 67 (1998) 138f.; Lombardi, SMEA 41 (1999) 224 n. 21.

Cf. *šarā, šarlaim(m)i-*, *šarlamiš-*, *šarlannai-*, *šarlatt-*, *šarlattant-*, *šarlattašši-*, *šer*.

**šarlaim(m)i-** adj. (used as epithet of deities); exalted; from MH/MS.

**sg. nom. com.** (only attested as a toponym/divine name:)  
<sup>HUR.SAG</sup>*šar-la-i-mi-iš* KUB 6.45 ii 16 (Muw. II), <sup>HUR.SAG</sup>*šar-la-im-mi-iš* KUB 6.46 ii 57 (Muw. II), KBo 4.10 obv. 28 (NH), Bo 86/299 i 48 (Tudh. IV).

**acc. com.** *šar-la-im-mi-in* KUB 1.1 iv 74 (Ḫatt. III), KUB 27.65 i 5 (NS), KBo 29.82 iii 8, iv 8 (NS), *šar-la-i-mi-in* KBo 29.99 i 12 (MS), KUB 48.122 iv 8 (NH), *šar-la-i-me-en* KUB 27.66 ii 22 (NS), *šar-la-a-i-mi-in* KBo 29.132 rev. 2.

**gen.** *šar-la-i-mi-ia-aš* KUB 27.49 iii 11 (NS), *šar-la-i-mi-aš* KBo 29.65 iv 19 (MS or ENS?), KBo 24.35:5, 11, KBo 20.68 i 7, w. dupl. KBo 14.89 i 2, *šar-la-im-mi-ia-aš* KBo 29.172:7, *šar-la-i-<mi>-aš* KUB 54.33 iii 4, cf. <sup>HUR.SAG</sup>*šar-la-a-i-ma-aš* KBo 24.36:9.

**broken:** <sup>d</sup>*šar-la-a-i-m[i(-)]*... KBo 17.57 obv. 3.

As epithet of *IŠTAR* and Zababa: *nu = šmaš = (š)an* <sup>d</sup>*IŠTAR šar-la-im-mi-in* [*š*] *ipanzakanzi* “They shall start libating for themselves the exalted *IŠTAR*” KUB 1.1 iv 74-75 (apol. of Ḫattušili III), ed. StBoT 24:28f.; EGIR-*pa = ma* <sup>d</sup>LAMMA *šar-la-i-me-en* (var. ... -*m*] *i-in*) <sup>d</sup>ZA.BA<sub>4</sub>.BA<sub>4</sub> TUŠ-*aš ekuzi* “Afterwards he drinks seated the exalted LAMMA (and) Zababa” KUB 27.66 ii 22 (NS), w. dupl. KBo 29.69:22 (*witaššiyaš*-fest., MS or ENS?) □ it is uncertain whether or not š. also extends to Zababa, who is otherwise never accompanied by š.; *nu ANA LÚ.MEŠ BĒL* DINGIR.MEŠ = *ya LÚ.MEŠ É* DINGIR-LIM <sup>LÚ.MEŠ</sup>*ħūwaššanallaš* LÚ.MEŠ É <sup>d</sup>LAMMA *šar-la-i-mi-ia-aš* <sup>LÚ.MEŠ</sup>NAR <sup>LÚ.MEŠ</sup>SAGI. A INA GAL <sup>d</sup>*Kupilla kuedaniya* NAG-na 1-ŠU *pianzi* “They also give each of the lords of the gods,

## šarlaim(m)i-

(SISKUR)šarlatta- 2 a

temple servants, *hūwaššanalla*-men, priests of the temple of the exalted LAMMA, singers, cup-bearers once in a cup of the god Kupilla to drink” KUB 27.49 iii 10-12 (*witaššiyaš*-fest., NS); 1<sup>GIS</sup>BANSUR ANA «É» LÚ.MEŠ É<sup>d</sup>L[AM]MA *šar-la-i-mi-aš tianzi* “They place one table for the priests of the temple of the exalted LAMMA” KBo 29.65 iv 19 (cult of *Ḫuwaššanna*, MS or ENS?).

š. is originally the Luw. part. of the v. *šarlai-*, and matches the Hitt. part. *šarlant-* as a divine epithet. Except for the gen. sg. of the mountain name, it is attested only as an *i*-stem in Hitt. contexts. Mount Š. is traditionally identified with the Bolkar Dağ southeast of Ereğli. However, Dinçol/Yakar/Taffet, *Anatolica* 26:13, propose to equate it with the Karaca Dağ, west of Ereğli.

Götze, KIF 1 (1930) 227; Laroche, FsFriedrich (1959) 293, 296; idem, DLL (1959) 86; del Monte/Tischler, RGTC 6/1 (1978) s.v.; Melchert, CLL (1993) 191; Lombardi, *Eothen* 9 (1998) 65-84 (<sup>d</sup>LAMMA š. = <sup>HUR.SAG</sup>š.); Dinçol/Yakar/Taffet, *Anatolica* 26 (2000) 13.

Cf. *šarlai-*.

## šarlamiš- n. neut.; glory; from MH/MS.†

**sg. nom.-acc.** *šar-la-mi-iš-ša* KUB 15.34 ii 22 (MH/MS), *šar-la-mi-iš*[(-)...] KUB 32.5 + KUB 32.8 iv 31 (MH?/NS).

*ištarna=kan āššiyauwar [ta]kšūwar* DINGIR. MEŠ-aš *āššiyauwa[r]* DINGIR. MEŠ-aš *mīumar* DINGIR. MEŠ-aš *šar-la-mi-iš-ša antuḫšaš šar-l[a-mi-i]š-ša tarḫuilātar parā neyantān* <sup>GIS</sup>TUKUL KUR-yaš *miyā[ta]* *šišduwar* DUMU.LÚ.U<sub>19</sub>.LU-aš GUD.ḪI.A-aš UDU.ḪI.A-aš *ḫalkiyaš* GEŠTIN-aš *miyatar piškitten* “In the midst (of the land) keep giving love, harmony, divine lov[e], divine kindness, the glory of the gods (and) the glory of men, power, battle-ready weapon(s), growth (and) prosperity in the country, growth of humans, cattle, sheep, crops, (and) vines” KUB 15.34 ii 20-24 (evocation rit., MH/MS?), ed. Haas/Wilhelm, AOATS 3:190f. (“Erhebung vor den Göttern und Erhebung vor den Menschen”), Trabazo, *TextosRel.* 590-593 (“altura de ánimo”), tr. ANET 353 (“high spirits in god (and) high spirits in man”) □ for *[ta]kšūwar* see Neu, StBoT 18.17; in broken context [...] <sup>d</sup>šar-l-la-mi-iš[(-)...] KUB 32.5:13 (rit., MH/NS), translit. StBoT 30:120.

In light of the many surrounding neuter abstracts in *-ar* in KUB 15.34 ii 20-24, Neu, FsNeumann 210 w. n. 23, hesitated to interpret š. as a noun in *-eššar* with the final *-r* dropped, and suggested an *s*-stem noun instead. In this he was followed by Starke, StBoT 31:119, and Melchert, CLL 191. The final *-a* can either be *-al-ia* or due to the Luwian nom.-acc. sg. neut. ending *-ša*.

Götze, KIF 1 (1930) 227; Sturtevant, GI<sup>1</sup> (1931) (“honor?”); Zuntz, Scongiri (1937) 539; Laroche, FsFriedrich (1959) 292 (“exaltation”); idem, DLL (1959) 86 (*šarlami-* + *-eššar* “exaltation”); Neu, FsNeumann (1982) 210 (“Erhabenheit”); Starke, StBoT 31 (1990) 119; Melchert, CLL (1993) 191 (“exaltation”).

Cf. *šarlai-*.

(SISKUR/SÍSKUR)šarlatta-(SISKUR) n. neut.; 1. exaltation(?), 2. praise offering; from MH/MS.†

**sg. nom.-acc.** *šar-la-at-ta-an* <sup>SISKUR</sup> KUB 17.16 iv 8 (NH).

**d.-l.** *šar-la-at-ti* KUB 29.4 ii 26 (MH/NS), <sup>SISKUR</sup>*šar-la-at-ti* KUB 29.4 ii 10 (MH/NS), KBo 8.90 ii (14), 22 (MH/NS), <sup>SISKUR</sup>*šar-la-at-ti* KUB 29.4 ii 35 (MH/NS), KBo 8.90 ii (14) (MH/NS).

**gen.** *šar-la-at-ta-aš* KUB 39.90:4 (NS), FHG 3 ii 20 (NS), KUB 2.1 iii 12 (Tudh. IV), KBo 29.3 i 6 (NS), *šar-la-at-ta-aš* KUB 32.3 rev. 1 (NS), *šar-la-a-at-ta-aš* KUB 35.18 i 11 (MH/MS).

**pl. nom.-acc.** *šar-la-at-ta* ABoT 25 rev. 11 (MH/MS), IBoT 3.148 iv 48 (NS), <sup>SISKUR</sup>*šar-la-at-ta* KUB 29.4 ii 35 (MH/NS), <sup>SISKUR</sup>*šar-la-at-ta* KUB 58.73 iii 15 (NS), IBoT 3.148 iv 26, 29 (NS).

**Luw. sg. nom.-acc.** *šar-la-at-ta-an-za* KUB 29.4 iii 57 (MH/NS), <sup>SISKUR</sup>*šar-la-at-ta-an-za* ibid. iv 7.

**broken:** *šar-la-a-at*[...] KBo 29.6 obv. 5 (ENS), *šar-la-at-ta*(-)[...] KUB 17.8 iii 2 (pre-NH/NS), *šar-la-at-ta*[...] KUB 35.92 rev. 26 (NH), KUB 32.5:11 (MH/NS).

1. exaltation(?): ŠA La<sup>1</sup>barna<sup>1</sup> *šar-la-l[at-ta-aš]* <sup>d</sup>LAMMA-<sup>1</sup>i<sup>1</sup> “(offering) to the tutelary deity of exaltation(?) of the Labarna” KUB 2.1 iii 11-12 (fest. for all <sup>d</sup>LAMMAS, Tudh. IV), ed. McMahan, AS 25:106f., translit. Archi, SMEA 16:110.

2. praise offering — a. general: *namma mān peran parā* <sup>SISKUR</sup>*šar-la-at-ta iyauwanzi ḫantaittari nu kuitman nāwi* <sup>1</sup>kuit<sup>1</sup>ki DÛ-anzi nu *ḫūdak* <sup>SISKUR</sup>[š]ar-la-l[at-ta kiš]an DÛ-anzi 1 GUD 1 UDU=ya ANA <sup>d</sup>U <sup>1</sup>DINGIR.MEŠ<sup>1</sup> LÚ.MEŠ=ya 1 UDU <sup>d</sup>U *ḫamri* 1 UDU ANA [d...] <sup>d</sup>I<sup>1</sup>šu “Furthermore, if it is ascertained to perform the praise

offerings in advance, then before they do anything (else), they promptly perform the praise offerings in the following way: one ox and one sheep for the Stormgod and the male deities, one sheep for the Stormgod of the *hamri*-(sanctuary), one sheep for [...] (and) for the deity Išu” IBoT 3.148 iv 26-31 (rit. of tracing the paths, NS), ed. Haas/Wilhelm, AOATS 3:230f., ChS I/9:124f.; (“For the king, however, you must take an ox, a sheep, thick bread ...”) [m]ānn = a = za ANA DINGIR-LIM kuiš (var. kuš!) SISKUR(var. Ø)šar-la-at-ta peran parā iyazi n = at ANA DINGIR-LIM anda UL ueriyantari “And if someone performs praise offerings for the deity beforehand, they (i.e., the things to be offered) will not be called in for the deity” KUB 58.73 iii 14-16 (rit. of tracing the paths, NS), w. dupl. IBoT 3.148 iv 48-50 (NS), ed. Haas/Wilhelm, AOATS 3:230f., ChS I/9:126f., cf. Otten, ZA 65:301 □ Beckman, StBoT 29:169, 295 interprets the form *šarlatta* as an uninflected pl. acc. com., and cites *ku-uš šar-la-at-ta* in IBoT 3.148 iv 48 in support. However, as *ku-iš* in the dupl. KUB 58.73 iii 15 shows, *ku-uš* is just a scribal or copyist’s error; *nu kuiš* DINGIR-LUM ŪŠ-ni šer SI×SÁ-ri nu = šši LUGAL-uš KARAŠ. ĤI.A = ya šar-la-at-ta-an SISKUR pianzi kuit LUGAL-i ANA BĒLŪ<sup>ĤI.A</sup> KARAŠ UGULA LÚ.MEŠ LĪ[M] ZI-za nu apāt pianzi “The king and the troops give a praise offering to whatever deity is ascertained in connection with the plague. Whatever the king, the commanders of the army and the chiefs of a thousand wish (to give), that they give” KUB 17.16 iv 6-10 (incant., NH), cf. Beal, in *Ancient Magic and Ritual Power* 73; [mahhan(?) = m]a = šši [apē]l ŠA DINGIR-LIM šar-la-at-ta keldiya [= y]a peran [nu = za = kan] [h]ūman [iyaz]i “[B]ut [when(?)] the praise [a]nd well-being( offerings) of [tha]t deity are before her, then [a]ll (this) she [doe]s” (If for her certain offerings of the *šinapši*-house are established, then these things she performs as well) KBo 17.65 rev. 14-15 + ABoT 25 rev. 11 (rit. “when a woman conceives,” MH/MS), ed. StBoT 29:140f.; 1 *hušti* waḥnuwanzi EGIR!-ŠU = ma šehelliy[aš] uidār papparšanzi namma šar-la-at-ta(-)[...] “First(?) they shake (it) with *h*.-(-mineral). Next they sprinkle waters [of] purification. Then [they perform(?)] the praise (offerings)” KUB 17.8 iii 1-2 (incantation rit., pre-NH/NS), cf. Haas/Wilhelm, AOATS 3:42, Haas, Aof 23:92, both restoring *šar-la-at-ta*-[an *i-ja-an-zi*]; SISKUR zūrkiya <š?> SISKUR šar-la-at-ta-an-za = ya NU.GÁL nu = za [EN.SISKUR] arḥa paizzi

“There is no blood offering and praise offering, and the sacrificer leaves” KUB 29.4 iv 6-7 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:294 (“praise-ritual”), Schw.Goth. 28f., tr. Collins, CoS 1:176.

**b.** š.-offering mentioned with its specific sacrificial items: 5 NINDA.SIG.MEŠ 3 NINDA mūlatiš ŠA ½ UPNI 1 NAMMANTUM GEŠTIN 1 UDU ANA SISKUR šar-la-at-ti danzi “Five thin breads, three mūlati-breads of half an UPNU-measure, one NAMMANTUM-measure of wine, one sheep they take for the praise offering” KUB 29.4 ii 9-10 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:280, Schw. Goth. 14f, tr. Collins, CoS 1:174; (They take one mūlati-bread for the *dupšahi*-offering) āšzi = ma = kan kuiš 1 NINDA mūlatiš n = an EGIR SISKUR dupšahitī (var. *dupšāhi*) šar-la-at-ti danzi “but they take back again for the *dupšahi*- (and) praise offering the one mūlati-bread which remains” KUB 29.4 ii 25-26, w. dupl. KBo 8.90 ii 13-14 (MH/NS), ed. StBoT 46:281f., Schw.Goth. 16f., tr. Collins, CoS 1:175; n = aš EGIR SISKUR šar-la-at-ti tiyaz[i] nu SISKUR šar-la-at-ta IŠTU UDU šipandanzi “He (i.e., the sacrificer) tends to the praise offering, and they make the praise offerings with a sheep” KUB 29.4 ii 35-36, w. dupl. KBo 8.90 ii 22-23, ed. StBoT 46:283, Schw.Goth. 16-19, tr. Collins, CoS 1:175; nu SISKUR zurkiyaš IŠTU MÁŠ.TUR šipandanzi EGIR = ŠU = ma šar-la-at-ta-an-za IŠTU SILA<sub>4</sub> šipandanzi “They make the blood offering with a kid, but afterwards they make the praise offering with a lamb” KUB 29.4 iii 56-57, ed. StBoT 46:293, Schw.Goth. 26f., tr. Collins, CoS 1:176 □ due to the context *šarlattanza* is not a Hittite sg. nom., but a Luwian nom.-acc. neut. in *-šal-za*; cf. Melchert, Luwians 186, 183.

**c.** offerings specified as intended for š.-offerings — 1’ “sheep” mentioned among the sacrificial animals: [... UDU.ĤI.A U 1 MÁŠ.GAL ŠÀ-B]A 2 UDU.ĤI.A aniuraš BABBAR GE<sub>6</sub> = ya / [2 UDU.ĤI.A ikkunattaš 1] UDU šar-la-at-ta-aš (par. *šar-la-a-at-ta-aš*) 1 UDU.SÍG+MUNUS tūanta[š] “[... sheep and one billy goat. Amon]g (them) two sheep of the ritual (that are) white and black, [two sheep of *i*., one] sheep of the praise offering, one ewe of the suckli[ng( offering)]” KBo 29.3 i 5-6 (*šalli aniur* rit., NS), w. par. KUB 35.18 i 9-11 (MH/MS), translit. StBoT 30:99, 91 □ for the meaning of *titant*- here see Tischler, HEG 3:384: “säugend,” restoring *ti-i-ta-an-ta*-[an]; cf. also KUB 32.5:11 (rit., MH/NS), translit. StBoT 30:120.



2' "bread-loaf" offered to the god: [...]<sub>x</sub> NIN-DA.GUR<sub>4</sub>.RA *šar-la-at-ta-aš* (var. ŠA x[...]) *dāi* / [...]<sub>x</sub>-kan ANA DINGIR-LIM *menaḥḥanda* (var. *menaḥḥanta*) *ēpz[i]* / [...] *arḥa paršiyazzi* "He (i.e., the priest) takes [...] bread-loaf of the praise offering, [and] hold[s] it toward the deity. [And] breaks off [the bread-loaf(?)]" KUB 39.90:4-6 (rit. for *IŠTAR*-Pirinkir, NS), w. dupl. KBo 7.29 ii? 2-3 (NS).

The assumption of a *-t*-stem (*šarlatt-*) or *-nt*-stem (*šarlattant-*) in the earlier days of Hittitology is no longer called for. All Hittite and Luwian attestations point to an originally Luwian neut. action noun in *-tta-* (cf. Starke, StBoT 31:119, 537, Melchert, CLL 191).

Götze, KIF 1 (1930) 227 (\**šarlat-* adj. "Lob-, Dank-,", subst. "Lob, Dank"); Friedrich, HW (1952) 186 (*šarlatt-* "Lob, Lobeserhebung(?); Dank(?); SISKUR.SISKUR *šarlattant-* "Lobes-, Dankopfer(?); Laroche, FsFriedrich (1959) 293f., 296; idem, DLL (1959) 86; Kronasser, Schw.Goth. (1963) 47f.; Haas/Wilhelm AOATS 3 (1974) 42, 125; Otten, ZA 65 (1975) 301 ("Anrufungs-Opfer"); Beckman, StBoT 29 (1983) 169, 295 ("encomium(-offering)"); Starke, StBoT 31 (1990) 119, 537, 539 ("Erhebung, Lobpreis"); Melchert, CLL (1993) 191 ("exaltation, worship"); Haas, AoF 23 (1996) 91 n. 54 ("Lösungsritual"); Rieken, StBoT 44 (1999) 125f. w. n. 576 ("Erhebung, Lobpreis").

Cf. *šarlai-*.

[*šarlattant-*] n. com.; praise offering KUB 29.4 iii 57, iv 7 (HW 186) does not exist. *šarlattanza* is the Luw. nom.-acc. sg. neut. of *šarlatta-* q.v.

šarlat(t)ašši- Luw. genitival adj.; related to, of praise/exaltation; from MH/MS.†

**sg. nom. com.** *šar-la-da-aš-ši-iš* KBo 12.60:6 (NS), *šar-la-ad-da-aš-ši-iš* KUB 17.12 iii 23 (NH), *šar-l<sup>1</sup>la<sup>1</sup>-at-ta-aš-š[i-iš]* KUB 2.1 iv 2 (Tudḫ. IV), [*šar-la-at-ta*]-*aš-ši-iš* KUB 44.16 iv? 6 (Tudḫ. IV).

**acc. com.** [*šar-la-a*]*t-ta-aš-ši-in* KUB 32.8 iv 3 (MH/NS), [*šar-l<sup>1</sup>la<sup>1</sup>-at-ta-aš-š<sup>1</sup>i-in*] KBo 9.143 obv. 5 (MH/MS), [*šar-l<sup>1</sup>a-a-at-t<sup>1</sup>a-aš-š<sup>1</sup>i-in*] KUB 35.14 i 18.

**a.** describing a deity: <sup>d</sup>Ālaš walliy[a(nnaš)] <sup>d</sup>Ālaš *šar-l<sup>1</sup>la<sup>1</sup>-at-ta-aš-š[(i-iš)]* / <sup>d</sup>Ālaš ŠA <sup>GIŠ</sup>BAN <sup>d</sup>Āl<sup>1</sup>a<sup>1</sup>[(š)] ŠA <sup>KUŠ</sup>MÁ.URU.URU<sub>5</sub> "The deity Āla of glo[r]y, Āla of praise, Āla of the bow, Āla of the quiver, (etc.)" KUB 2.1 iv 1-4 (fest. for all <sup>d</sup>LAMMAS,

Tudḫ. IV), w. dupl. KUB 44.16 iv? 5-7, ed. McMahon, AS 25:110f., translit. Archi, SMEA 16:111; 1 <sup>NINDA</sup>*tuḫurai* 1 <sup>UZU</sup>*danḥ[ašti ŠA Labarna]* / *šar-la-da-aš-ši-iš* <sup>d</sup>LAM[MA-i] "One *tuḫurai*-bread, one double [bone(?) to] the Tutel[ary] Deity of praise [of the Labarna]" KBo 12.60:5-6 (fest., NS), ed. McMahon, AS 25:124f. □ note the failure of concord: one expects \**šar-la-da-aš-ši* (or: *-aš-ša-an*) <sup>d</sup>LAM[MA-i].

**b.** describing offerings: ("[After]wards, he breaks three thick breads for the deity"): [1 NINDA.G]UR<sub>4</sub>.RA *šar-la-ad-da-aš-ši-iš* / [1 NINDA.GU]R<sub>4</sub>.RA *piḥaddaššiš* / [1 NINDA.GUR<sub>4</sub>.R]A *kuwanzuwa'naššiš* "One t[h]ick [bread] of exaltation, [one th]ick [bread] of splendor(?), (and) [one thic]k [bread] of heaviness(?)" KUB 17.12 iii 23-25 (rit., NS), ed. AlHeth 169.

Götze, KIF 1 (1930) 227 ("zum Dank gehörig"); Friedrich, HW (1952) 186 ("zum Lobe (Danke) gehörig"); Laroche, FsFriedrich (1959) 293, 296; idem, DLL (1959) 86; Melchert, CLL (1993) 191.

Cf. *šarlai-*, *šarlatta-*.

NA<sub>4</sub>šarlawiti- n. com.; (a type of stone or object made of stone); from MS.†

**sg. acc.** NA<sub>4</sub>*šar-la-a-ú-i-ti-in* KBo 21.21 ii (12), 15; **unclear** <sup>[N]A<sub>4</sub></sup>*šar-la-a-ú-i-ti(-)* ibid. 7.

Only in broken context: [... NA<sub>4</sub>]*šar-la-a-ú-i-ti-i[n ...]* / [... NINDA.Ī].E.DÉ.A *tepu mem[al ...]* / [...-]i § [... NA<sub>4</sub>]*šar-la-a-ú-i-ti-i[n ...]* / [... p]aršiya *n=an=ša[n ...]* / [... -]ir NINDA.Ī.E.DÉ.A *mem[al ...]* KBo 21.21 ii 12-17 (rit., MS), cf. StBoT 19:37; *maḥḥan* NA<sub>4</sub>š[*r-lawiti-...*] KBo 7.52 obv.? 4 (rit., NS).

šarli- adj.; upper(most), superior; from MH/NS.†

**sg. acc. com.** NINDA<sup>šar-li-in-n(a)</sup> VBoT 24 iii 24 (MH/NS), *šar-l<sup>1</sup>i-in* HT 35 rev. 5 (NS).

**pl. nom.-acc. neut.** *šar-li-ia* VBoT 24 iii 8 (MH/NS).

[*nu*] EN.SISKUR NA<sub>4</sub>.ARA<sub>5</sub> *šar*(over erasure)-*li-in* EGIR-*pa parza* [*mallizzi/mallai*] "The worshiper [mills?] the upper millstone backwards" HT 35 rev. 5 (rit., NS), ed. Tunn. 93 (reading *li-li-in* and relating this to *lilwāḥh-* etc. and so translating "moving") □ for the restoration cf. [EGI]R-*pa parza malla<sup>1</sup>nun* in line 7; cf. *malla/i-d*

## šarli-

## LÚšarmeya- B

and *malk*- 2, and eliminate the possibility of reading here *appa parza malk*- suggested s.v. *paršza* a 2'; ("One soldier-bread, one *wageššar*-bread, seven small thin breads(?)")<sup>DUG</sup> *išnuraš=a=kan šūniyanzi n=ašta šar-li-ia šer arha dahhi n=an* NINDA-an *iyami* "they put (the dough for them) in the kneading troughs. I take away from on top the upper (pieces) and make it into a (*šarli*-)bread" VBoT 24 iii 7-9 (Anniwiyani's rit., MH/NS), ed. Chrest. 112f. ("spoon"); ("I put a table in the inner chamber. I hang a *kureššar*-cloth down from (it)") *šer=ma=ššan* NINDA.ÉRIN.MEŠ NINDA *wageššar* NINDA *šar-li-in-na tehhi* "I put soldier-bread, *wageššar*-bread, and "top(?)"-bread (bread made from the pieces taken from on top of the kneading trough) on top (of it)" VBoT 24 iii 21-24 (Anniwiyani's rit., MH/NS) □ for a cloth hanging down from a table compare the two altars depicted on the Fraktin relief.

Sturtevant/Bechtel, Chrest. (1935) 123 ("spoon, 'spoon(?) loaf' > *šarla(e)-/šarliya*"); Friedrich, HW (1952) 186 ("Teigfetzen(?)") (und daraus gemachtes Brot"); Laroche, FsFriedrich (1959) 295f. ("supérieur" (qualité), related to *šarlai*- and Hierogl. SUPER+*ra/i-li* (\**sar(a)li*-) = Phoenician 'dr "éminent, majestueux"); Kronasser, EHS 1 (1966) 479 (rejects Laroche's postulating of an adj. *šarlai*-); Hoffner, AlHeth (1974) 181f. (rejects Friedrich's tr., skeptical of Sturtevant's); Haas/Wilhelm, AOATS 3 (1974) 16 ("hervorragend" = Luw. adj.); Hawkins, AnSt 25 (1975) 127, 149; Starke, StBoT 31 (1990) 366 n. 1311, 398 n. 1434; Hawkins, CHLI I/1 (2000) 65.

Cf. *šarlai*-.

## šarmiya- A n. com.; (a wild animal); MH.†

**sg. nom.** *šar-mi-ia-aš* HKM 48 obv. 12 (MH/MS); **acc.?** *šar-me-an* KUB 8.10 rev. 6; **pl. acc.?** [...]*ša[r?]-mi-u[š]* HKM 83 rev. 2.

("They willingly gathered birds for us. §") *nu=nnaš=kan* UR.MAḪ *paršanaš šar-mi-ia-aš kūralašš=a anda* UL *appanteš* "but lion, leopard, š. and *kūrala*- were not caught for us" HKM 48:11-13 (letter, MH/MS), ed. HBM 208f. (differently), Hoffner, FsPuhvel 6; here? [...] / *anda šar-me-an* [...] KUB 8.10 rev. 6 (apodosis of lunar eclipse omen, NS), ed. HBM 326, translit. DPS 12:78

Alp, HBM (1991) 326-332 ("dog"); Hoffner, FsPuhvel (1997) 11f. ("a wild animal in the same general category as the lion and the leopard"); Pecchioli Daddi, AoF 27 (2000) 349f. ("cane selvatico, non addomesticato," but possibly also denoting a wild boar *vel sim*).

Cf. LÚšarmie-.

## LÚšarmeya- B n. com.; (a professional designation); from MH?/NS.†

**sg. nom.** LÚšar-me-ia-aš VBoT 108 iv 8 (NH), LÚšar-mi-ia-aš KUB 13.34 iv 21 (NH).

**pl. nom.** LÚ.MEŠšar-me-e-eš KUB 51.57 obv. 27 (MH?/NS), LÚ.MEŠšar-mi-e!-eš IBoT 1.29 obv. 23 (MH?/MS?), LÚ.MEŠšar-mi-i-Ie!-[eš] KBo 30.129 ii? 8 (NS); **acc.** LÚšar-me-u-uš Bo 5027:7 (HBM 328); **gen.** LÚ.MEŠšar-mi-ia-aš VS 28.7 i 11 (NH).

**pl. unclear** LÚ.MEŠšar(coll.)-me-ia-aš KUB 38.29 obv. 2 (NH).

**uncertain** [... *ša*r?)-mi-ia-aš KUB 10.93 i 9 (NS), LÚšarm[e-...] Bo 5027:6 (HBM 328).

*nu=kan* LÚ.MEŠ URUḪatti *hūma[nteš]* LÚ.MEŠUGULA LĪMTIM GAL LÚ.MEŠASIRŪTIM [...] GAL LÚ.MEŠšar-mi-ia-aš GAL LÚ.MEŠ KÁ.GAL UR.GI<sub>7</sub> [...] IŠTU IGI.DU<sub>8</sub>.A.ḪI.A-TIM *hinkanzi* "All the men of Ḫatti, the overseers of a thousand, the chief of the captives(?), the chief of the š.-men, the chief of the men of the dog gate(?) bow with presents. (They seat them and give them *šarāma*-bread and (something) to drink)" VS 28.7 i 9-12 (fest., NH/ENS), ed. StBoT 18:115f., Pecchioli Daddi, AoF 27:345, 347, Groddek, Hethitica 15:87f., 82, translit. Güterbock, RAI 18:96 n. 15; ("When the prince comes to the kitchen to eat, twelve priests sit before him: the priest of ... (etc.), one scepter-bearer, one spearman, one [..., two?] courtyard-sweepers") 2 LÚ.MEŠšar-mi-e!-eš (dupls. LÚ.MEŠšar-me-e-eš) "two š.-men (one cupbearer, one waiter, one baker, one crier(?), one smith of the deity, three men of the temple, (and) one farmer. These sit before the prince to eat)" IBoT 1.29 obv. 23 (procreation fest., MH?/MS?), w. dupls. KUB 51.57 obv. 27 (NS), Bo 3228:12, ed. HBM 329f.; *nu ANA* LÚSANGA dLAMMA LÚ.MEŠtaḫiya[*liyaš*] / [ANA(?)] LÚ.MEŠša[r?]-mi-ia-aš LÚ.MEŠKISAL.LUḪ EN.É.GAL / [o-o] ANA MUNUS URUḪatti MUNUSENSI *kalliššū[wanzi]* / [*u*]ieanzi "When they [...] calling to the priest of LAMMA, to the barbers(?), to the š.-men, to the courtyard-sweepers (of?) the 'master-of-the-house' [and?] to the Hittite-woman, the seeress. (They come and sit down to eat)" KUB 10.93 i 8-11 (fest., NS), ed. AS 25:224f.; cf. KBo 30.129 ii? 8 (NS), ed. HBM 330f., translit. DBH 2:186; [...<sup>DU</sup>]GKA. DŪ LÚ.MEŠšar-me-ia-aš [...] KUB 38.29 obv. 2 (cult inv., NH), ed. HBM 327, cf. Jakob-Rost, MIO 9:189; § 1 *šittar*

KÙ.BABBAR[ ...] / LÚšar-me-ia-aš [...] § “One silver *šittar* [...] š.-man [...]” VBoT 108 iv 7-8 (inv. of cult objects, NH), ed. HBM 328; [mPN] LÚšar-mi-ia-aš KUB 13.34 iv 21 (dep., NH), ed. StBoT 4:40f. (no tr.).

Given *šarmiya-* A as a wild animal, Alp, HBM 326-332, tentatively equated LÚš. with LÚ UR.GI<sub>7</sub> and was followed by Pecchioli Daddi, AoF 27:349f., who compares Italian “mastino,” indicating both the dog and a person acting as a watchdog. However, Hoffner, FsPuhvel 11f., shows that Alp’s proposal is not compelling and perhaps even unlikely in view of VS 28.7 i 11, where the š.-men occur right next to the “chief of the men of the dog gate.” The relation of the LÚš. to *šarmiya-* A therefore remains obscure.

Pecchioli Daddi, Mestieri (1982) 146f.; Alp, HBM (1991) 326-332 (LÚš. = LÚ UR.GI<sub>7</sub>); Hoffner, FsPuhvel (1997) 11f.; Pecchioli Daddi, AoF 27 (2000) 349f.; Groddek, Hethitica 15 (2002) 83 (probably not “dog(man)”).

Cf. *šarmiya-* A.

UZUšarnanta n., collec.; afterbirth(?), wr. syll. and UZUšALĪTU; NH.†

collec. UZUšar-na-an-ta KUB 5.5 i 21, iv 13 (NH).

a. wr. syll.: SILA<sub>4</sub>.HI.A *kuit* UZUšar-na-an-ta GA *taraškann* = a *karšer* n = at *šakuwaššar* SUM-anzi GAM-ann = a *zankilatar* NINDA KAŠ SUM-anzi “Because they omitted (*karš-*) the (giving of) lambs, afterbirth(?) and *taraškan*-milk, they will give them in full. Alongside they will give bread and beer as a penalty” KUB 5.5 i 21-23 (oracle question, NH); cf. [SIL]A<sub>4</sub> UZUšar-na-an-ta GA *tarašgann* = a *kuit* [MU?.I]M!. MA (coll. W) *karšer* n = aš *šakuwaššar* SUM-anzi [GAM-a]nn = a 1 SILA<sub>4</sub> *zankilanni* SUM-anzi “Because [the preced]ing(?) [year] they omitted the (giving of) [lam]b(s)(?), afterbirth(?) and *taraškan*-milk, shall they give them in full, and [alo]ng with them give one lamb as a penalty?” *ibid.* iv 13-15.

b. wr. Akkadographically: LÚA.ĪL = wa NU.GÁL nu = w[a G]IDIM.MEŠ INA É DU<sub>10</sub>.Ú[S.S]A UL pē *harkanzi* UZUšAKKURRĀTU = wa UZUšA-LI-TŪ GA NINDA GIBIL.MEŠ = ya *kāš* MU.3.KAM *kuit* = at *karšanteš* EZEN<sub>4</sub> GA RA-naš EZEN *šeliašš* = a *kāš* MU.3.KAM *kuit* = at *karšanteš* GIDIM.MEŠ = za *kēdaš* *waškuwaš šer* TUKU-wanteš “There

is no water carrier. They do not make presentations to the ghosts in the bath house. (As for) the *šAKKURRĀTU* and afterbirth, milk, and new breads — this is year three that they have been omitted — the festival of churning milk and the festival of sheaves. This is year three that they have been omitted. Are you ghosts angry on account of these misdeeds?” KUB 18.16 ii 1-6 (oracle question, NH); nu *mān hašannaš mēhūni* DINGIR-LIM-ni *kuedanikki šaklāiš nu = šši naššu* AMAR SILA<sub>4</sub> MÁŠ.TUR *našma* UZUšA-LI-TE<sup>MEŠ</sup> šAK[KUR]RĀTE<sup>MEŠ</sup> pē *harteni n = at lē ištantanuškatteni mēhūnaš = at mēhuni pē harten* “And when at the time of (domestic animals’) giving birth, some deity has a prerogative (i.e., is owed some offering), and you present to him/her either a calf, lamb or goat kid, or afterbirth (and) *šAKKURĀTU*, do not delay them, present them on time” KUB 13.4 iv 35-38, ed. Süel, Direktif Metni 80f. (no tr.), tr. McMahon, CoS 1:221 (no tr.); nu EN K[UR?]-TI x[-x SIL]A<sub>4</sub> 1(?) MÁŠ.TUR UZUšA-LI-T[Ū] UZUšAKKURRĀTU *udai*(?) nu ANA dU URU<sup>U</sup>Atalhaziya EZEN<sub>4</sub> nu[-... iyazi](?) SILA<sub>4</sub> MÁŠ.TUR = kan ANA dU URU<sup>U</sup>Atalhaz[iya ... šipanti] n = aš *palzahanzi n = aš PĀNI* DINGIR-LIM šALM[ŪTIM ...] *tianzi* GAM-an = ma UZUšA-LI-TŪ UZUšA[KKURRĀTU] ½ BĀN ZĪD.DA 1 DUG<sup>hūpparaš</sup> KAŠ ZAG.GAR.RA-ni (coll. photo) [*pianzi*(?)] “And the lord of the district [brings(?) one(?) lam]b(?), one(?) goat kid, afterbirth, *šAKKURRĀTU* ...], [performs] the festival of nu[-...] for the Stormgod of Atalhaziya, and [dedicates] a lamb (and ) goat kid to the Stormgod of Atalhaz[iya ...], they stretch them (i.e., the young animals) out (on a flat surface) and place them in front of the deity [...] whol[e]. Along with (them) [they give(?)] afterbirth and *šAKKURRĀTU*, one half BĀN of flour, (and) one *hūppar*-vessel of beer on the offering table” KBo 22.222 iii 1-6.

Von Brandenstein, OrNS 8 (1939) 72 n. 2 (šALĪTU = SILĪTU/šILĪTU); Hoffner, FsLebrun (2004) 337-358 (šarnanta = šALĪTU).

šarnik- see šarni(n)k-.

šarnikzil- n. com. and neut.; compensation, compensatory damages, replacement; from OH/OS.

## šarnikzil-

**sg. nom. com.** *šar-ni-ik-zi-il* KBo 6.2 i 47, ii 11, 53 (OS), KBo 6.3 i 55, ii 33 (OH/NS), KBo 6.26 i 27 (OH/NS), *šar-ni-ik-zi->il* KUB 22.70 obv. 77 (NH), *šar-ni-ik-ze-el* KUB 14.8 rev. 30 (Murš. II), KUB 46.42 iv 4 (NS), *šar-ni-ik-zi-i-il* KBo 6.3 iii 50 (OH/NS).

**nom.-acc. neut.** *šar-ni-ik-zi-il* KUB 36.127 rev. 12 (MH/MS), KUB 13.9 ii 3 (MH/NS), *šar-ni-ik-ze-el* KUB 13.9 ii 9, 17 (MH/NS), KUB 14.8 rev. 35 (Murš. II), KUB 22.70 obv. (45), rev. 7, 8, 20, 29 (NH), KBo 2.6 i 34, iii 45 (NH), KUB 16.77 iii 19 (NH).

**gen.** *šar-ni-ik-zi-la-aš* KUB 13.35 ii 7 (NH), KUB 22.70 rev. 13 (NH), KUB 46.42 iv 7 (NS).

**dat.-loc.** *šar?-ni!-ik-zi-li* KBo 44.223 rev.? 6 (NH).

**abl.** *šar-ni-ik-zi-la-az* KUB 14.14 rev. 13 (Murš. II).

**pl. acc. com.** [*ša*]*r-ni-ik-zi-lu-uš* KUB 46.42 iv 6 (NS), KUB 46.38 i 7, 10 (NH); **nom.-acc. neut.** [*šar-*]*ni-ik-ze-el*<sup>MEŠ</sup> KUB 50.6 iii 50 (NH), [*šar-ni-*]*ik-ze-el*<sup>BI.A</sup> 10/v:4 (NH) (van den Hout, Purity 198).

Following Melchert in Carruba/Meid, Anatolisch 263-274, š. was originally com. gender and synchronically reinterpreted as neut. The earliest datable example for the latter is KUB 36.127 rev. 12 (MH/MS). In view of *mān šarnikzel kuiš* KUB 14.8 rev. 30 and *šarnikzel kuitki* ibid. 35 both genders could be used in the same text.

**a.** in legal texts: *mān eššanašš=a kuiški šar-ni-ik-zi-il piyan ḥarzi nu=z=(š)ta* SAG.DU =SU *wašta naššu* A.ŠĀ-LAM *našma* LÚ.U<sub>10</sub>.LU *n=ašta parā UL kuiški tarnai mān=aš=z=a QADU* DAM. MEŠ =ŠU DUMU.MEŠ =ŠU *dān ḥarzi n=an=ši=šta parā tarnai mān taizzilašš=a kuiški šar-ni-ik-ze-el piyan ḥarzi nu mān* A.ŠĀ *n=ašta parā UL tarnanzi mān* ĪR =ma *dayat n=an taiazzilanni ḥarzi n=aš mān tašuwahhanza n=an=ši=šta parā UL tarnanzi mān=aš UL tašuwahhanza n=an=ši=šta parā tarnanzi takku ELLUM =ma kuiški daiyazi nu daiyazilaš šar-ni-ik-ze-el [...]* “And if somebody has given compensation for murder, either a field or person(s) — and (thereby) has redeemed his own person — nobody shall hand him over. If he (i.e., the injured party) has taken them (i.e., the field or person(s)) together with his (i.e., the offender’s) wives (and) children, he (i.e., the injured party) shall hand them (i.e., the wives and children) to him (i.e., the offender). And if somebody has given compensation for theft and if it is a field, they shall not hand (him, i.e., the offender) over. But if an unfree person has stolen and he (i.e., the injured party) holds him for theft, if he has been blinded, they shall not hand him over to him. If he has not been blinded, they shall hand him over to him. § If some free person steals,

## šarnikzil- a

and [has given ...] compensation for the theft [...]” KUB 13.9 ii 3-17 (protocol, MH/NS), ed. von Schuler, FsFriedrich 447, 449f., Freydank, ArOr 38:258f., Westbrook/Woodard, JAOS 110:643, Catsanicos, Vocab.Faute 14f. (all differently), tr. Haase, THR 56f. (differently), de Martino/Imparati, ICH 3:395-400 □ the particle sequence *z=šta* with the verb *waš-* “to buy, redeem” is exceptional; for the use of either *-kan* or *-za* with this verb cf. Neu, WO 11:78; *takku* ĪR LÚ<sup>URU</sup> *Lūiumnaš IŠTU KUR* <sup>URU</sup> *Lūiyaz kuiški tāiezzi n=an ANA KUR* <sup>URU</sup> *Ḥatti uwatezzi išhaš=šiš=an ganešzi nu=z=a* ĪR =SU =pat *dāi šar-ni-ik-zi-i!* NU.GÁL “If anyone steals the slave of a Luwian from the land of Luwiya and brings him to Ḥatti, and (if afterwards) his owner recognizes him, he shall take only his slave; there shall be no compensation” KBo 6.2 i 45-47 (Laws § 21, OS), ed. LH 31; *takku MUNUS-an kuiški pittinuzzi n[u=kan šard]īeš āppanda pā[n]z[i] takku 3 LÚ.MEŠ na[šma] 2 LÚ.MEŠ ak[(kanzi)] šar-ni-ik-zi-il* NU.GÁL “If someone elopes with a woman and a group of ‘helpers’ goes after them — if three or two men are killed (in the ensuing struggle), there shall be no compensation” KBo 6.2 ii 10-12 (Laws § 37, OS), w. dupl. KBo 6.3 ii 29-30 (OH/NS), ed. LH 44; [*takk*]u<sup>LÚ</sup> [*h*] *ipparaš tāiezzi šar-ni-ik-zi-il* NU.GÁL “[I]f a [*h*] *ippara*-man steals, there shall be no compensation” KBo 6.2 ii 53 (Laws § 49, OS), ed. LH 59f.; *takku* MÁŠ.GAL *enandan takku DĀRA. MAŠ annanuḥhan takku* UDU.KUR.RA *enandan kuiški dāiezzi maḥhan ŠA MÁŠ.GAL šar-ni-ik-zi-i-il* (var. *šar-ni-ik-ze-el*) *apēll=a QĀTAMMA =pat* “If anyone steals a trained billy goat or a tamed(?) / trained(?) mountain goat or a trained wild sheep, (their) compensation shall be the same as the one of a billy goat” KBo 6.3 iii 49-50 (Laws § 65, OH/NS), w. dupls. KBo 6.2 iii 44-46 (OS), KBo 6.8:3-5 (NS), ed. LH 75f. □ for *enant-* and *annanuḥhant-* see LH 193; *takku* UR.GI<sub>7</sub>-aš Ī ŠAḤ *karāpi B[Ē]L Ī uimiya<zi> n=an=kan kuenzi n=ašta Ī-an šarḥuwantaz =šet* K[A]R-izzi *šar-ni-ik-zi-il* (var. [*šar-ni-i*] *k-zi-el*) NU.GÁL “If a dog devours pig’s lard, and the owner of the lard finds (it) and kills it and re[triev]es the lard from its stomach, there is no compensation (for the dog)” KBo 6.3 iv 27-28 (Laws § 90, OH/NS), w. dupl. KBo 6.7:11-14 (NS), ed. LH 90; *takku šuppala =ššet kuēlqa šieuniahta t=at parkunuzi n=at arḥa pennāi išuwanalli =ma =kan išuwan dāi ari =šši =ma =at UL tezzi* <sup>LÚ</sup> *arašš=a UL šakki šuppala =ššet pennāi n=at aki šar-ni-ik-zi-il*

(var. [šar-ni-ik]-ze-el) “If someone’s animals are smitten (with disease) by a god and he (ritually) purifies them and drives them back home, and he puts the refuse(?) (from the ritual) on a refuse dump, but he does not tell his colleague about it, (so that) the colleague doesn’t know and drives his animals (near that dump), and they die, there shall be compensation” KBo 6.26 i 22-27 (Laws § 163, OH/NS), w. dupl. KBo 31.66 iv 6 (NS), ed. LH 130f., cf. Güterbock, JCS 15:70f.; (The defendant says: I am supposed to distribute mules from the palace among various people. I keep those of the palace for myself and replace them with mules of my own or of someone else) *tamēdani=ma=wa kuedani ANŠE.GÌR.NUN.NA šar-ni-ik-ze-la-aš EGIR-pa peḥḥi nu=wa=šmaš SIG<sub>5</sub>-anduš UL=pat peḥḥi* “But to whatever other person I give a mule as (lit. of) compensation, I never give good ones to them” KUB 13.35 ii 5-8 (dep., NH), ed. StBoT 4:6f. (“Ersatz-Maulesel”).

**b.** in prayers: *našma=kan mān [amm]uk=ma kuitki šar-ni-ik-ze-el ḥanti išḥiyattēni [n=a]t=mu tešḥaz memiešten nu=šmaš=at peḥḥi* “Or if you want to impose some separate (i.e., special) compensation upon [m]e, tell me about it by means of a dream, and I will give it to you” KUB 14.8 rev. 34-36 (PP2), ed. Götze, KIF 1:216f. (“besonders eine Entschädigung”), Lebrun, Hymnes 209, 214 (“réparation”), tr. Hittite Prayers 60 (“some additional restitution”); *ammu[k=m]a šumāš ANA DINGIR.MEŠ EN.MEŠ=Ÿ[A] šar-ni-ik-ze-el maškanna=a KUR-e Ú[š?-n]i šer šarninkiškimi* “But I will compensate you, O gods, my lords, with compensation and a propitiatory gift for the land concerning the p[lag]ue(?)” KUB 14.14 rev. 7-8 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, tr. Hittite Prayers 63; *n=at ammuqq=a IŠTU É-TI=YA šar-ni-ik-zi-la-az maškanna[z=iya] šarnenkiškimi* “I too will begin to make compensation for it (i.e., the bloodguilt for Tudḥaliya) with compensation and a propitiatory gift from my own household” KUB 14.14 rev. 13-14 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, CHD s. v. *maškan* (“together with my household”), tr. Hittite Prayers 63.

**c.** in divination texts: *nu=war=an ANA DINGIR-LIM kuwapi pianzi nu=wa=šši=šan šar-ni-ik-ze-el 2 MUNUS.MEŠ anda tiyandu* “When they give her (i.e., Pattiya) to the deity, let two women

enter (i.e., be included) with her as compensation” KUB 22.70 obv. 45 (oracle question, NH), ed. THeth. 6:68f.; *†Pattiyaš kuit ANA KIN É.GAL-LIM parā šali[kta] nu apadda šer šar-ni-ik-<zi->il SI×SÁ-at* “Since Pattiya intrud[ed] into the business of the palace, therefore compensation has been determined by oracle” KUB 22.70 obv. 76-77, ed. THeth. 6:78f., cf. *šalik(i)-4 c*; cf. *ibid.* rev. 8, 13, 29; *nu mān DINGIR-LIM apadda šer šar-ni-ik-ze-el UL kuitki šanḥta* “and if you, O god, have sought no compensation on that account” KUB 22.70 rev. 7, ed. Ünal, 82f.; *†UTU-ŠI=ya=z parkunuzzi šar-ni-ik-ze-el-la* (var. [šar-ni]-ik-ze-el<sup>HLA</sup>) *ŠA É-TI ME-anzi nu kuit dammeli pedi tianzi kuit=ma ANA GIDIM SUM-anzi* “His Majesty will purify himself and they will take the compensation for (his) house. They will place some of it in an uncultivated place, and they will give some of it to the deceased” KBo 2.6 i 34-36 (oracle question, NH), w. summary 10/v:4-5, ed. van den Hout, Purity 198f.; cf. *ibid.* iii 42-46; *šar-ni-ik-ze-el ANA GIDIM SUM-anzi ANA DINGIR.MEŠ URU Halpa=ya šar-ni-ik-ze-el šaknuwandaza parkuwayaza SUM-anzi* “And they will give compensation to the deceased, and they will give compensation from the unclean (and) the clean to the deities of Aleppo” KUB 22.35 iii 12-15 (oracle question, NH), and par. KUB 52.92 iv 4-5, ed. van den Hout, AoF 25:70f. and Purity 192f., cf. also *parkui- A 2 e*.

**d.** in rituals: (Someone makes wooden images of a man and a woman and a city of earthenware with silver and gold) 1 GUD 1 UDU *šar-ni-ik-ze-el EG[IR-pa m]aniyahḥūwaš § [ ...U]RU-LUM IŠŠI GAM-an ḥandanzi nu=kan [GA]L? GIR<sub>4</sub>? .ḪI.A KÙ.BABBAR KÙ.GI [ ...=]kan ANA URU-LIM IŠŠI anda dāi [ša]r-ni-ik-zi-lu-uš-š=a=kan [ ... d]āi GUD=ya=šmaš UDU šar-ni-ik-zi-†la<sup>1</sup>-aš EGIR-pa maniyahzi* “One ox (and) one sheep for delivery as compensation. § They prepare together with [ ... a c]ity of wood and baked clay(?) cu]ps (with?) silver (and) gold [ ... ] On the city of wood he places [ ... ] and as [c]ompensations he [p]laces on the [ ... for the ...-s] and to them he delivers the ox (and) sheep of compensation” KUB 46.42 iv 4-7 (rit., NH).

Goetze, KIF 1 (1930) 190f.; Haase, Beobachtungen (1995) 24f.

Cf. *šarnikzileške-, šarni(n)k-*.

## šarnikzileške-

## šarni(n)k- a 1'

**šarnikzileške-** v.; to pay/make compensation, make amends(?); NH.†

**imperf. pres. sg. 1** *šar-ni-ik-zi-!le-e-eš-ki-m[i]* KUB 14.14 rev. 20 (Murš. II).

*nu=za kāša ANA KUR-TI ḥingani šer šu[m]ēš ANA DINGIR.MEŠ [EN.Ḫ]I.A=YA maškan peškimi šar-ni-ik-zi-!le-e-eš-ki-m[i n]u=šmaš maškan [šarni]kzell=a šarnin[k]eškimi* “I am just now giving to you, the gods, my [lord]s, a gift for the country on account of the plague. I will start paying compensation and I will start making to you a propitiatory gift and [compe]nsation” KUB 14.14 rev. 19-21 (PP1, Murš. II), ed. Goetze, KIF 1:174f.

Goetze, KIF 1 (1930) 198.

Cf. *šarni(n)k-*, *šarnikzel-*.

**šarni(n)k-** v.; to compensate, make/pay compensation for, replace, make restitution for, make up for, make good (claims); from OH/OS.

**pres. sg. 1** *šar-ni-ik-mi* KBo 6.2 iv 48 (OS), KBo 6.3 iv 46 (OH/NS), KUB 14.4 iii 27 (Murš. II), IBoT 3.122:8 (Murš. III), KUB 31.58 rev. 10 (Ḫatt. III), KBo 12.58 rev. 7 (Tudḫ. IV), KUB 26.69 viii 6 (NS); **sg. 3** *šar-ni-ik-zi* KBo 6.2 i 5 (OS), KUB 36.127 rev. 14 (MH/MS), KUB 8.81 iii 5, 6 (MH/MS), KUB 13.7 i 13 (MH/NS), KBo 27.16 obv. 7 (MH/NS), KUB 13.35 ii 44 (Ḫatt. III), KBo 14.21 i 37 (NH), KUB 39.54 rev.? 5 (NS).

**pl. 1** *šar-ni-in-ku-e-ni* KUB 22.57 obv. 4 (NH), *šar-ni-in-ku-u-e-[ni]* KBo 24.123 obv.? 2 (NS); **pl. 2** *šar-ni-ik-te-ni* KUB 26.19 ii 26 (MH/MS), KUB 26.40:(108) (MH/MS), KUB 13.4 iv 31 (pre-NH/NS); **pl. 3** *šar-ni-in-kán-zi* KBo 11.32 obv. 14 (OH/NS), KUB 13.9 iii 10 (MH/NS), KUB 16.39 ii 15, 16 (NH), *šar-né-en-kán-zi* KBo 6.5 ii 13 (OH/NS), *šar-ni-kán-zi* KBo 11.32 obv. 8, 47 (OH/NS), KUB 50.44 i 8 (NH), KBo 13.72 rev. 6 (NH/LNS), KuSa 1.9 rev. 6 (LNS).

**pret. sg. 1** *šar-ni-in-ku-un* KUB 13.35 i 34, ii 40 (NH); **sg. 3** *šar-ni-ik-ta* KUB 14.8 rev. 32 (Murš. II), KUB 14.14 rev. 12 (Murš. II), KUB 31.73:7 (Ḫatt. III); **pl. 1** [*šar-ni-in-ku-en* FHL 2:11]; **pl. 3** *šar-ni-ke-er* KuSa 1.3 obv. 16 (MH?), *šar-ni-in-ker* KBo 16.61 rev.? 5 (NH), KUB 14.14 rev. (10) (NH).

**imp. sg. 3** *šar-ni-ik-du* KBo 3.1 ii 52, 55, 59 (OH/NS), KUB 11.1 iv 21 (OH/NS), *šar-ni-ik-tu* KBo 16.45 obv. 14 (MS), KBo 22.52 ii 4, 5 (LNS); **pl. 3** [*šar-ni-in-kán-du* KBo 16.61 obv.? 12 (MS)].

**inf.** *šar-ni-in-ku-u-wa-an-zi* KUB 16.77 iii 6 (NH), *šar-ni-in-ku-wa-an-zi* KUB 16.77 iii 8 (NH).

**verbal subst. gen.** *šar-ni-in-ku-wa-aš* KBo 2.2 iii 33, 35 (NH), *šar-ni-in-ku-u-wa-aš* ibid. 40 (all coll. W, apud Kammenhuber, MIO 3:346 n. 6, NH); **pl. nom.** *šar-ni-in-ku-e-eš* KBo 2.2 iv 8 (NH).

**part. sg. nom. com.** *šar-ni-in-kán-za* KUB 14.29 i 6 (Murš. II), KBo 16.6 ii 4 (Murš. II), KUB 16.66 obv. 16 (NH); **sg. nom.-acc. neut.** *šar-ni-in-kán* KUB 21.27 iv 36 (Puduḫepa).

**imperf. pres. sg. 1** *šar-ni-in-[k]e-eš-ki-mi* KUB 14.14 rev. 21 (Murš. II), *šar-ni-ke-eš-ki-mi* KBo 6.28 rev. 17 (Ḫatt. III), *šar-ni-in-ki-iš-ki-mi* KUB 14.14 rev. 8, 21 (Murš. II), Bronze Tablet ii 75 (Tudḫ. IV), *šar-ni-en-ki-iš-ki-mi* KUB 14.14 rev. 14 (Murš. II); **sg. 2** *šar-ni-in-ki-iš-ki-ši* KBo 34.22 obv.? 7 + KUB 31.135:6 (OH/MS), ABoT 44 i 38 (OH/NS), KUB 31.133:17 (OH/NS).

**pl. 1** *šar-ni-in-ke-eš-ki-u-e-ni* KUB 23.72 obv. 28 (MH/MS).

**imp. sg. 2** *šar-ni-in-ki-iš-ki* KBo 3.1 iii 75 (OH/NS); **sg. 3** *šar-ni-in-ki-iš-ki-id-du* KBo 6.28 rev. 21 (Ḫatt. III), Bronze Tablet ii 77 (Tudḫ. IV).

For the alleged part. [*šar-ni-i*]n-kán-za followed by the sentence particle -an in KBo 6.2 ii 54, see LH 59 n. 194.

**a.** in the legal and juridical texts — 1' in the laws: (If someone kills a merchant in Luwiya or Pala) 1 *ME MA.NA KÙ.BABBAR pāi āššu=ššett=a šar-ni-ik-zi* “He shall pay 100 minas of silver and replace his wares” KBo 6.2 i 4-5 (Laws §5, OS), w. par. *āššu=ya 3-ŠU šar-ni-ik-zi* KBo 6.4 i 5 (NH), ed. LH 19f.; (“If a girl has been promised to a man but another man runs off with her ...”) *nu ḥantezziyaš LÚ-aš kuit kuit p[ešta] ta=šše šar-ni-ik-zi* (var. *šar-né-en-kán-[z]i*) *attašš=a annaš UL šar-ni-in-kán[-zi]* (var. *šar-ni-ik-zi*) “He shall compensate the first man for whatever he [has] g[iven] and (her) father and mother shall not make compensation” KBo 6.3 ii 6-7 (Laws §28, OH/NS), w. dupl. KBo 6.5 ii 12-14 (OH/NS), ed. LH 37f.; (“If a girl has been betrothed to a man, and he brings a brideprice for her, but subsequently the father and mother contest the betrothal, they may separate her from the man”) *kūšata=ma 2-ŠU šar-ni-in-kán-zi* (var. *šar-ni-ik-zi*) “but they shall compensate for the brideprice double” KBo 6.3 ii 13 (Laws §29, OH/NS), w. dupl. KBo 6.5 iii 10 (NS), ed. LH 39, KBo 6.2 (OS) omits this §; (“If a *ḥipparasš*-man steals, there is no compensation ...”) *nu tuekkanza=šiš=pat šar-ni-ik-zi* “Only his body shall give compensation” KBo 6.2 ii 54 (Laws §49, OS), ed. LH 59f.; (“If a slave burglarizes a house and his owner says”:) *šēr=šit=wa šar-ni-ik-mi nu šar-ni-ik-!zi* “I will make compensation for him, he shall make compensation” KBo 6.2 iv 47 (Laws §95, OS), ed. LH 93f.; (“If a free man sets fire to a house, he shall rebuild the house. Whatever

## šarni(n)k- a 1'

perishes in the house—whether it is a human being, cattle or sheep”) *nakkuš UL šar-ni-ik-zi* (var. *n=at [šar-ni-ik]-za*) “it (is) damage(?), he shall not replace it (var. he shall replace it)” KBo 6.3 iv 54 (Laws §98, OH/NS), w. dupl. KBo 6.2 iv 54-55 (OS), ed. LH 95f., cf. *nakkuš* w. discussion and LH 197; [(*takk*)]*u ĩR-aš Ę-er lukkezzi išhāš=šiš=(a šer)=šit šar-ni-ik-zi ĩR-n=a? KIR<sub>14</sub>=ŠU UZNĀ=ŠU kukkur[(aškanzi n=an EG)]ĩR-<sup>1</sup>pa<sup>1</sup> išhi=šši [(*pi*)an]zi takku natta=ma šar-ni-ik[(-zi nu apūn=pat šūi)]zzi “If a slave sets fire to a house, and his master makes compensation for him, they shall cut off the slave’s nose (and) ears and shall give him back to his master. If he (i.e., the master) does not make compensation for him, he will forfeit that same (slave)” KBo 6.2 iv 56-58 (Laws §99, OS), w. dupls. KBo 6.3 iv 55-58 (OH/NS), KBo 19.5:1-3 (OH/NS), ed. LH 96f.; (“If someone steals a door out of maliciousness”) *kuit kuit* (var. [*kui*]t *kuit Ę-ri andan*) *harkzi t=at šar-ni-ik-zi* “Whatever is lost (var. adds: in the house), he shall replace” KBo 6.10 ii 18 (Laws §127, OH/NS), w. dupl. KUB 29.28:8 (OS), ed. LH 116 □ on *šullannaz* “maliciousness” see Melchert (forthcoming); (If somebody finds utensils and animals, he shall return them to the owner. If he cannot find the owner, he shall secure witnesses. But if he does not secure witnesses, and the owner finds them afterward) *n=aš<sup>LÚ</sup>NÍ.ZU kišari 3-ŠU šar-ni-ik-zi* “he becomes a thief; he shall make threefold compensation” KBo 6.4 iv 11 (Laws §XXXV, NH), ed. LH 54.*

2' in other legal texts: (“If someone commits murder, only that which the ‘lord of the blood’ says, will happen”:) *takku tezzi aku=war=aš n=aš aku takku tezzi=ma šar-ni-ik-du=wa nu šar-ni-ik-du* “If he says: ‘Let him die,’ he shall die. If, however, he says ‘Let him make compensation,’ he shall make compensation” KUB 11.1 iv 20-21 (Tel.pr., OH/NS), ed. THeth 11:52f., tr. van den Hout, CoS 1:198; (“Whoever does evil among his brothers and sisters and looks [in a hostile way?] at the person (lit. head) of the king, convoke the assembly!”) *mān=apa uttar=š[e]t paizzi nu SAG.DU-naz šar-ni-ik-du* “If h[i]s case goes (against him), he shall make compensation with his person (lit. head)” KBo 3.1 ii 51-52 (Tel.pr., OH/NS), ed. THeth 11:34f., tr. van den Hout, CoS 1:197; cf. *ibid.* ii 55, 59; *n=apa<sup>GIŠ</sup>TUKUL.Ī.A šar-ni-in-ki-iš-ki* “Start replacing the weapons” KBo 3.1 iii 75 (Tel.

pr., OH/NS), ed. THeth 11:48f., tr. van den Hout, CoS 1:198f. □ normally the simplex *šarnink-* does not have any sentence particle and the presence of *-apa* here is unique; (“Five donkeys died”) *nu=war=aš parnaza šar-ni-in-ku-un* “I have replaced them from (my own) house/estate (cf. *per 4 h 3'*)” ... *nu=war=aš nawi šar-ni-ik-zi* “He has not yet replaced them (i.e., the lost animals)” KUB 13.35 ii 40, 44 (dep., NH), ed. StBoT 4:8f.; cf. *ibid.* i 33-34; (If somebody breaks open a royal silo on his own authority, you men of the town must apprehend him and deliver him to the king’s gate. If you do not bring him) *nu [ÉS]AG-an LÚ.MEŠ URU-LIM šar-ni-in-kán-zi* (dupl. *šar!-ni-in!-kán-zi*) “The men of the town shall replace the [si]lo (i.e., its contents)” KUB 13.9 iii 10 (protocol, MH/NS), w. dupl. KBo 27.16 rev. 1, ed. Westbrook/Woodard, JAOS 110:643, translit. Otten, Fs-Laroche 274; (If one of various palace or military officials commits a certain offence against the king) *n=an arha parhanzi DI!-NAM IŠTU Ę=ŠU šar-ni-ik-zi* “They shall expel him, and he shall pay from his estate the judgement of the court as compensation” KUB 13.7 i 12-13 (legal text of Tudh., MH/NS), cf. *per 4 h 3'*; (Marašša spoke as follows: ... I seized ... for His Majesty) *nu=za<sup>d</sup>UTU-ŠI mimma[š pāndu=wa] / [šar-ni-in-kán-du* “But His Majesty refus[ed] (and said): ‘[From now on] let them replace (it)’” KBo 16.61 obv.? 11-12 (dep., MH) □ for the tr. of *pāndu* as “henceforth, from now on” see Hoffner, JNES 27:202 w. n. 42; *UMMA<sup>m</sup>Šamūha-LÚ ŠA KUŠ.Ī.A šāšaš x[...]* / *kuin šar-ni-in-ker n=ašta<sup>m</sup>Maraššāš [...]* / *karšta* KBo 16.61 rev.? 4-6 (dep., MH), ed. StBoT 4:60f.; [*nu*] *mān ĩR<sup>LÚ</sup>pitteyantān munnaizzi [nu]=šše=ššan mān BĒL=ŠU šer UL [š]ar-ni-ik-zi nu 12 SAG.DU.Ī.A A UL pāi* “If a slave conceals a fugitive, and his owner does not give [c]ompensation on his behalf, and he does not give twelve persons (lit. heads)” (he will lose his slave) KUB 8.81 iii 3-5 (Šunaššura treaty, MH/MS), ed. Petschow, ZA 55:243, del Monte, OA 20:217f, tr. DiplTexts<sup>2</sup> 25f.; cf. *ibid.* iii 6-7; KUB 36.127 rev. 14 (Šunaššura treaty, MH/MS); (“Since you are friends, cattle (and) sheep of Īatti and Gašga are mixed and cowherds and shepherds work together. But if an enemy attacks we will hold you alone responsible”) *mān=ašta kunanzi=ya kuinki naššu 1 LÚ našma 1 [GUD 1 UDU] nu apūšš=a šar-ni-ik-te-ni ŠA KUR<sup>URU</sup>Īatti=ya GUD[.Ī.A UDU.Ī.A šar-ni-ik-te-ni] ANA 1 LÚ EGIR-an 3 LÚ.MEŠ piškatteni*

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ANA 1 GUD=ya [3 GUD piškatteni] IŠTU 1 UDU 3 UDU=pat pišteni “and if they kill someone, either one man, or one [ox (or) one sheep], you shall replace them too, and [you shall replace] the cattle [and sheep] of the Hittites. You shall give three men for one man and [you shall also give three oxen] for one ox (and) three sheep for one sheep” KUB 26.19 ii 25-28 (treaty, MH/MS), tr. Kaššäer 131f., for the dating see Neu, FsBittel 398.

**b.** in oracle texts: [mān š]A mPiyaššili U mḪaittili [ēšhar] šar-ni-in-ku-u-wa-an-zi šanheškiši [nu KIN(?) N]U.SIG<sub>5</sub>-du NU.SIG<sub>5</sub> § [nu DINGIR-LU]M ešhar=pat šar-ni-in-ku-wa-an-zi šanheškiši “[If] you, (O deity), keep seeking to get compensation for [the murder] of Piyaššili and Ḫaittili, let [the KIN(?) oracle] be unfavorable. Unfavorable. § [(If), O go]d you keep seeking to get compensation for the murder only” KUB 16.77 iii 5-8 (oracle question, NH), ed. van den Hout, Purity 248f.; (“They are taking the beef and mutton from your mouth, O deity. They shall purify themselves”) nu GUD IŠT[U GUD] šar-ni-in-kán-zi [UDU=ma IŠTU UD]U šar-ni-in-kán-zi “They shall replace ox wit[h ox]. They shall replace [sheep with shee]p” KUB 16.39 ii 15-16 (oracle question, NH), ed. del Monte, AION 35:331, 333; cf. *ibid.* ii 37-38, 42-43; (They will ask His Majesty) kuiš IKRIBU šar-ni-in-ku-wa-aš(coll.) n=an šar-ni-in-kán-zi UL=ma kuiš šar-ni-in-ku-wa-aš(?), coll.) nu=šši zankila[*tar* SUM-anzi] “what vow is subject to compensation, and they will pay compensation for it. And what vow is not subject to compensation, [they shall pay] a penalty to her” KBo 2.2 iii 33-36 (oracle question, NH), ed. van den Hout, Purity 134f., coll. Walther, *apud* Ḫatt. 140 and Kammenhuber, MIO 3:346 n. 61; nu IKRIBI<sup>HLA</sup>=ma kuiš šarninkuēš n=aš šar-ni-in-kán-zi kattann=a zankilatar SUM-anzi maškann=a=kan BAL-anzi “Or, they shall give compensation for the vows that are subject to compensation. Additionally they shall pay a penalty and they will offer a gift” *ibid.* iv 7-10 (oracle question, NH); cf. *ibid.* iii 39-42; [... š]akuwaššarr=a=(a)t šar-ni-in-kán-zi “And they shall make full compensation for it” KUB 52.101 ii 6 (oracle question, NH); cf. *ibid.* ii 3, iii 3, 6; cf. Ehelolf, ZA 43:191 n. 3, 192 n. 1; n=at ŠA MU.1.KAM šakuwaššar šar-ni-kán-zi “They shall compensate for it fully for the first (or

‘for one’) year” KUB 50.44 i 8 (oracle question, NH), ed. šakuwaššar(ra)- 2 e.

**c.** in prayers: kurim[m]aš damm[(i)]šḫandaš antuḫšaš kattawātar zik=[(p)]at dUTU-uš šar-ni-in-ki-iš-ki-[(š)]i “Only you, Sungod, make compensation for the grievances of the orphaned (and) oppressed person” ABoT 44 + KUB 36.79 i 36-38 (prayer, OH/NS), w. dupls. KUB 31.133:16-17 and KUB 31.134:11-12, ed. Güterbock, JAOS 78:240, tr. Hittite Prayers 37 (“restore the claims”); cf. similar KBo 34.22 obv.? 6-7 + KUB 31.135:5-6; (“Since you, O deities, my lords, seek vengeance for the murder of Tudḫaliya, the persons who have killed Tudḫaliya”) nu ēšhar apūš šar-ni-i[n-ke-er] nu KUR<sup>URU</sup>Ḫatti=ya apāš išhananza arḫa namma zinni[šta] n=at KUR<sup>URU</sup>Ḫatti=ya karū šar-ni-ik-ta kinuna=ya=at=kan [k]uit [a]mmu[k] araš n=at ammuqqa IŠTU É-TI=YA šarnikzilaz maškanna[z] šar-né-en-ki-iš-ki-mi “[They have give]n compensation for the bloodshed. That bloodshed further finished off the Land of Ḫatti as well so that the Land of Ḫatti too made compensation for it. But now that it has also come upon (lit. reached) me, I too will make compensation for it from my own household, with compensation and propitiatory gift” KUB 14.14 rev. 10-14 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, tr. Beckman, CoS 1:157, Hittite Prayers 63; kui[t] URUḪattušaš ḫ[i]nganaz šar-ni-ik-ta n=at 20-anki [UL k]arū (or: [n=at k]arū) apēniššan kišari “What Ḫattuša gave as compensation by means of the plague, is[n’t] it thus happening twentyfold(?) already?” (or: “[And it] is happening twentyfold(?) already”) KUB 14.8 rev. 32-33 (PP 2), ed. Götze, KIF 1:216f., Lebrun, Hymnes 209, 214, Singer, Prayers 60 (all differently).

**d.** in other texts: [...] / PŪḪ=ŠU šar-ni-ik-d[u ...] / šar-ni-ik-du “Let his/her substitute give compensation(?) [for ...], let [...] give [...] compensation” KBo 22.52 ii? 5-6 (NS); [UZU]NÍG.GI]G=wa UZU]NÍG.GIG-az šar-ni-ik-ta “He replaced [visce]ra with viscera” KBo 24.1 i 33 + KUB 32.113 left col. 11 (3Mašt., MH/MS), ed. StBoT 46:128f.

**e.** with preverbs—1' w. anda and -kan: šakuwan~tariyanuškanteš=ma=at=kan kuit n=aš=kan anda šar-ni-in-kán-zi “But because they (i.e., festivals) have remained neglected, should they make up for them?” KUB 22.35 ii 5-6 (oracle question, NH), ed. van



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den Hout, Purity 186f.; *uqq* = *a mahḥan* <sup>m-d</sup>LAMMA-*an pahḥašḥi nu* = *šši* = *kan mān wakšiyazi kuitki n* = *an* = *kan anda šar-né-en-ki-iš-ki-mi mānn* = *a ANA NUMUN* <sup>m-d</sup>LAMMA *nakkišzi kuitki n* = *an* = *kan DUMU* = *YA DUMU*. *DUMU* = *YA QĀTAMMA anda šar-ni-in-ki-iš-ki-id-du* “And just as I protect Kuruntiya and keep compensating him for anything lost by him, so if it becomes difficult for the seed of Kuruntiya, let my son (and) my grandson keep compensating him in the same way” Bronze Tablet ii 74-77 (treaty w. Tarḫuntašša, Tudḫ. IV), ed. StBoT Beih. 1:18f. (“entschädigen”); (In a household one person has died because of the plague) [(*n* = *at punušmi*) *n*] = *at* = *kan anda šar-ni-ik-mi* “I will investigate it and make restitution for it” KUB 31.58 rev. 10 (vow of Puduḥepa), w. dupl. KUB 31.51 rev. 6, ed. StBoT 1:30f.; (“For whatever god there is no ‘man of the god’”) [...] *x* = *kan IŠTU É*. *DINGIR-LIM anda šar-ni-kán-zi* “they shall replace [...] from the temple” KBo 13.72 rev. 6 (vow, NH), ed. de Roos, Diss. 290, 429.

2' w. *āppa*: (Palla requisitioned and killed two wethers that had already been anointed for the yearly festival. It is suggested that another priest return (EGIR-*pa pāi*) two wethers, but the god rejects the suggestion) *nu pān* <*zi*> <sup>m</sup>*Pallašš* = *a 2 UDU*. *NITA ANA DINGIR-LIM EGIR-pa šar-ni-ik-zi kattann* = *a zankilatar IŠTU NINDA KAŠ pāi duddu[nuw]* *anzi* = *an* “Should they go (and) should Palla too give back compensation to the deity for the two wethers? Should he also give a penalty of bread and beer along with it? Should they pardon him?” KBo 14.21 i 36-38 (oracle question, NH); cf. also KUB 23.72 obv. 28.

3' w. *arḥa*: *paimi* = *wa* = *za ŠA ABI* = *YA šešši-x-x arḥa šar-ni-ik-mi* “Then I will completely make up for the š. of my father” KUB 14.4 iii 26-27 (prayer, Murš. II), ed. Forrer, Forsch. 2, de Martino, Eothen 9:28, 36 w. n. 134 (“adempiere”); cf. *ḤUL-lu uttar U[L ...] / arḥa šar-ni-in-k[án-...]* KBo 22.117 rt. col. 6-7 (rit. frag., NS); cf. also ibid. 4; [...] *IŠTU KÙ*. *BABBAR KÙ*. *GI* <sup>A.ŠĀ</sup>*A.GĀR* <sup>GIŠ</sup>*KIRI*. *GEŠTIN arḥa šar-ni* <*-ik*> *-zi* KBo 20.75 rev. 6 (Kizzuwatna rit., NS); cf. ibid. 1.

4' w. *parā*: *EGIR* = *ŠU* <sup>DUG</sup>*KUKUBI* <sup>HI.A</sup>*parā šar-ni-kán-zi* “Afterwards they will fully replace the pitchers” KBo 11.32 obv. 8 (fest., OH/NS); cf. *šar-ni-in-kán-zi* ibid. 14; cf. also frag. ibid. 46; [*n*] *u* *EZEN*. <sup>4</sup>*MEŠ*

*karšanduš parā šar-ni-in-ku-e-ni* “We shall fully make up for the festivals which have been neglected” KUB 22.57 obv. 4 (oracle question, NH); *mān* = *ma* = *aš parā šar-ni-in-kán-za* “If it (i.e., the festival) is, however, fully made up for” KUB 16.66 obv. 16, 30 (oracle question, NH); (Whatever evil deeds the person has committed) *n* = *at IŠTU SAG*. *D[U* = *Š]U karū parā šar-ni-ik-ta* “he has already fully compensated for it with his head” KUB 21.19 ii 15 (prayer, Ḥatt. III), ed. Stürenhagen, AoF 8:92f.; cf. KUB 21.27 iv 36 (prayer, Puduḥepa); (“If I defeat the enemy, and when I return from the campaign, I will come up to Mt. Tagurka”) [*n*] *u* = *tta LĪM* <sup>HI.A</sup> [...] *peḥḥi parā šar-ni-ik-mi* “and I will give you thousands [...], I will give full compensation” KBo 13.162 rev. 14 + KBo 12.58 rev. 6-7 (prayer, Tudḫ. IV), ed. Lombardi, Mem. Imparati 499f.; cf. *parā* 7 d.

5' w. *šer*: see Laws §§ 95 and 99, above, a 1' and KUB 8.81 iii 3-5, above, a 2'.

The verb *šarnink-* without preverbs is a three-place verb in its fullest extension:

absolute	to give compensation	cf. a 1' <i>nu šarnikzi</i> LH §95
+ acc.	to compensate for something/make up for something	cf. a 1' passim
(+ acc.) + abl.	to compensate (for something) with something	cf. a 2' several exx.
+ dat. + acc.	to compensate someone for something	cf. a 1' LH §28, c (first quote)

The predicative participles agree with this: it is the object compensated for that turns into the subject (but see below). The theoretically possible construction: + dat. + acc. + abl. “to compensate someone for something with something” does not seem to be attested—not surprising since Hittite usually avoids such complicated syntax. The dat. can be reinforced by *šer* (LH §§ 95, 99) or be expressed with the OH combination of *šer* + poss. pron.

Deviating from this pattern is the syntagm *škan anda šarnink-* in the Bronze Tablet, where the person compensated appears in the acc. (instead of the dat.): see section e. However, the first and third ex. under e have the acc. again for that for which compensation is given, just like with the simplex

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šarnink-. So, syntactically, =*kan anda šarnink-* seems to behave in two ways.

If the part. in the unpubl. (see Neu apud Haase, GsKronasser 34 without further reference) *šarninkanza = wa = za eš* is to be taken as passive (“You shall be compensated”) it follows the syntax in the Bronze Tablet. However, it could also be taken as act. as Haase does (“Sei ein Schadensersatzpflichtiger!”).

The Hittites conceived of their relationship to their gods in legal and juridical terms. When they spoke of praying, they often used terms for presenting an argument in court (*arkuwai-*, *arkuwar*, etc.). Some of the prayer types, e.g., the so-called “Plague Prayers,” were extended arguments of self-exoneration. When the gods were offended by human actions, they required compensation (*šarnikzil*) for their injuries and levied punitive fines (*zankilatar*). Bribes to judges and legitimate propitiatory gifts to the gods shared the same term (*maškan*). In battles the gods acted as judges and rendered decisions by giving the victory to the side in the right (*šarazziyahh-*, *šarlai-*). For this reason, we do not propose to use a different translation for *šarnink-* or *šarnikzil* when it occurs in a religious context (*šarni(n)k-* b-c, *šarnikzil* b-d), as opposed to a purely juridical one (*šarni(n)k-* a, *šarnikzil* a).

Goetze, KIF 1 (1930) 190-192; Petschow, ZA 55 (1963) 248; Neu, GsKronasser (1982) 124; Haase, Beobachtungen (1995) 21-24.

Cf. *šarkanti-*, *šargašam(m)i-*, (š)šarqatt-, *šarkiwal-*, *šarnikzel-*, *šarnikzileške-*; *hapuš-*, *zankila-*, *zankilatar*.

[šarninkuwa-] adj.

Since the form *šar-ni-in-ku-e-eš* KBo 2.2 iv 8 (NH) remains the sole example thus far of an inflected gerundival form derived from the gen. of the verbal noun *šarninkuwaš* and could also be a mistake brought on by the preceding *kuiēš*, it seems preferable to not yet posit a stem \*šarninkuwa-. The passage is discussed under *šarnink-* b.

šarnišnili-, šarrišnili- adj.; (describes bread/cake); from OH.†

pl. acc. com. *šar-né-eš-ni-li-uš* KUB 34.86 rev. 5 (MS), *šar-ri-iš-ni-le-eš* KUB 10.39 iii 4 (NS); broken *šar-ni-iš-n[i-*

li-...] KUB 34.86 rev. 3 (OH/MS), *šar-ri-iš-ni-l[i-...] 758/u:14* (StBoT 28:112 n. 21, NS).

LÚ.MEŠ É.GAL LÚABUBĪTI 3 NINDA.GUR<sub>4</sub>.RA *šar-ri-iš-ni-le-eš udanzi* “The palace servants (and) the intendant bring three š. thick-breads” KUB 10.39 iii 3-5 (NS); 1<sup>N</sup>[<sup>N</sup>INDA ...] 1<sup>N</sup>INDA<sup>m</sup>[<sup>ū</sup>riy]alaš *šar-ni-iš-n[i-li-uš]* LÚAG[RIG<sup>URU</sup>Hatti] ANA LÚSANGA<sup>d</sup>Kampiw[(<sup>ū</sup>it pāi)] § ʽ30ʽ<sup>1</sup> [NINDA.GUR<sub>4</sub>.RA GAL] *šar-né-eš-ni-li-uš* <sup>d</sup>IM-aš<sup>N</sup>[(<sup>A</sup>huwašiya)] “One [...]bread, [...] (and) one š. mūriyala-bread the (storehouse-)admini[strator of Hatti] gives to the priest of Kampiwuit. § Thirty(?) š. [big thick-breads(?) ...] to the stela of the Stormgod” KUB 34.86 rev. 2-5 + KBo 16.68 iii! 23-27 (MELQĒTU lists, OH/MS), w. dupl. KBo 30.19 rev. 2-3, translit. StBoT 28:112; cf. 30 NINDA.GUR<sub>4</sub>.RA GAL *šar-ri-iš-ni-l[i-...] 758/u:14*, translit. StBoT 28:112 n. 21 □ for the *muriyala*-bread as a bread or pastry in the form of a cluster of fruit see CHD s.v.

Hoffner, AlHeth (1974) 182 (related to the city name Šarišša?).

šarnu- v.; (mng. unkn.).†

[...] *harapašun šar-nu-ut šargamuš* / [...] KUB 57.66 iii 17 (rit?, NS).

š. can be either an imp. sg. 2 (cf. the imperatives iii 12, 14, 15) or a pret. sg. 3 (cf. iii 16, 18, 19). Given the likely verbal status of š., the hapax *harapašun* (cf. HW<sup>2</sup> H s.v.) is probably an sg. acc. com. Considering the presence of the adjective *šarku-* in the immediate context, one cannot rule out emending to *šar<-ga>-nu-ut*.

Cf. *šarganuwant-?*, UZUšarnum(m)ar.

UZUšarnum(m)ar n. neut.; (a body part which grows wool); wr. syll. and UZU<sup>MAŠ</sup>.GIM; from OH/MS.†

nom.-acc. [<sup>UZU</sup>šar-nu-um-mar KBo 20.116 obv.? 13 (NS), <sup>UZU</sup>šar-nu-mar KUB 43.54 v 18 (NS); acc.? <sup>UZU</sup>šar-nu-ma-Ian<sup>1</sup> KUB 33.52 iii 5 (OH/NS); d.-l. *šar-nu-um-ni* Tel Aviv 2:91:22, [<sup>UZU</sup>šar-nu-um-ni KBo 13.13 obv. 12 (MS); gen. <sup>UZU</sup>šar-nu-um-ma-aš KBo 8.91 obv. 4 (MS), <sup>UZU</sup>šar-nu-ma-aš KBo 23.21:21 (MS/ENS?), 942/z rev.? 5 (StBoT 44:370), <sup>UZU</sup>šar-nu-um<-ma>-š(a) KUB 44.15 i 9 (NS); broken *šar-nu-um[-...] KUB 12.63 obv. 4 (OH/MS)*.

For the inflection of š. as a regular -mar/-m(a)n- noun see Melchert, Die Sprache 29:13. It cannot be determined wheth-

er the form *šarnuman* is an endless locative to the regular *-mar/-m(a)n-* stem or nom.-acc. of a pure *n-*stem. The gen. sg. *šarnum(m)aš* shows assimilation of *-m(m)n-* to *-mm-*, for which cf. NINDA<sup>š</sup>aramm- beside NINDA<sup>š</sup>aram(m)n-.

(“(S)he takes one thick-bread. (S)he puts cedar-oil and [...]”) ANA GEŠTU UDU *tepu* [k]uerzi UZU<sup>š</sup>ar-nu-um-<ma->š=a [(SÍG BABBAR t)]epu kuerzi “(S)he cuts a little from the sheep’s ear. She cuts a little of white wool of the š. (and dumps them into the hearth with the thick-bread)” KUB 44.15 i 8-10 (fest. for IŠTAR of Nineveh, NS), w. dupl. Bo 3727, cf. Otten/Rüster, ZA 64:48; cf. in malformed newborn (IZBU) omens [takku IZBU ... UZU<sup>š</sup>]U<sup>š</sup>ar-nu-um-ni=šši [kittari(?) ] KBo 13.13 obv. 12 (omens, MS? or NS?), ed. StBoT 9:60f., for the date see Neu, FsNeumann 207f., Soysal, JANER 4:102; (They sacrifice various breads, cheese, stew and pulp to Išhara) šerr=a=ššan UZU<sup>š</sup>ar-nu-um-mar dāi “And on top (s)he places a š.” KBo 20.116 obv.? 12-13 (hišuwā-fest., NS); (“While the liver cooks beside the temple of Hebat, the priest goes to the side of the temple of Teššub. ...”) nu=kan UZU<sup>š</sup>GABA UZU<sup>š</sup>ÚR UZU<sup>š</sup>MAŠ. GIM QADU UZU<sup>š</sup>ÉLLAG.GÜN.A danzi “They take breast, loin, š., along with the ‘speckled kidneys.’ (The liver and heart they [...] and place them before Teššub. § The priest crumbles one thin-bread, one [...]-bread and one ]barley-thick-bread. On top he places cut up liver and heart. He sacrifices the breast with wine and places it before Teššub”) [UZU<sup>š</sup>Ú]R UZU<sup>š</sup>ar-nu-mar-r=a ITTI UZU<sup>š</sup>GABA dāi “He places [lo]in and š. with the breast” KUB 43.54 v 7-18 (fest. for Teššub, NS); cf. similarly KUB 41.48 iv 19-23 (NS); n=ašta UZU<sup>š</sup>šuppa hūišu danz[i...(?)] UZU<sup>š</sup>GABA UZU<sup>š</sup>ÚR UZU<sup>š</sup>MAŠ.GIM QADU UZU<sup>š</sup>ÉLLAG.GÜN.[A] [danzi] UZU<sup>š</sup>NÍG.GIG=ma UZU<sup>š</sup>ŠÀ hāppinit zanuanz[i] “They take fresh meat. [They take] breast, loin, š. together with ‘speckled kidneys,’ while they cook the liver and heart over an open flame. (The priest crumbles one thin-bread. On top he places fresh breast (and) cut up liver and heart. He sacrifices the breast with wine. Then he places it back before Hebat. He libates wine. §) UZU<sup>š</sup>ÚR=ma UZU<sup>š</sup>MAŠ.GIM QADU UZU<sup>š</sup>ÉLLAG.GÜN.A ANA UZU<sup>š</sup>GABA awan katta dāi “He puts down loin, š. (UZU<sup>š</sup>MAŠ.GIM) together with ‘speckled kidneys’ on the breast” KBo 22.180 i 9-11, 17-18 (fest., NS); cf. similarly KBo 3.14:5-6 (NS), KBo 20.109 i 11 (NS), KBo 8.93 i 15; [...]x UZU<sup>š</sup>MAŠ.

GIM PĀNI [...] ibid. 21 (rit., MS?); EGIR=ŠU=ma 1 NINDA.GUR<sub>4</sub>.RA at[t]aš DINGIR.[MEŠ] parš[iya ...] / UZU<sup>š</sup>ar-nu-um-ma-aš 1/2 UZU<sup>š</sup>[U]SA]G?.DU GÜB-lašš=a UZU<sup>š</sup>kudur [dā]i n[=a]t=š[an ištānāni] EGIR-pa dāi “Then [(s)he] bre[aks] one thick bread for the ancestor gods, takes [...] of š., half the [he]ad and a left shank and puts [th]em back [on the altar]” KBo 21.37 obv. 13-14 + KBo 8.91 obv. 4-5 (Kizzuwatna rit., MS), translit. Trémouille, Mem.Imparati 847 (ll. 14-15) □ depending on what is to be restored after parš[iya ...], UZU<sup>š</sup>arnummaš could be dependent on a noun in the break as above, or alternatively dependent on the following noun (“half a [he]ad of š.”), or a free standing gen. (“that of the š.”).

All known occurrences of š. UZU<sup>š</sup>MAŠ.GIM refer to animals only. Especially frequent is the sequence “breast, loin, š. with the kidneys.” The fact that it can have (white) wool speaks for an outer part of the body. The collocation with breast, loin and kidney points, as Riemschneider, StBoT 9:65, saw, to the belly area. It is not clear why š. QADU UZU<sup>š</sup>ÉLLAG GÜN.A “š. with ‘speckled’ kidneys” should be identical to š. alone, as Haas/Wegner, AoF 28:121, suggest, nor why š. should be “hip (meat).”

Riemschneider, StBoT 9 (1970) 65 (“einen Körperteil oder eine Körperstelle am Bauch des Tieres oder in der Nähe der Geschlechtsteile” = UZU<sup>š</sup>MAŠ.GIM); Neu, GsKronasser (1982) 148 n. 84; Melchert, Die Sprache 29 (1983) 13; Rieken, StBoT 44 (1999) 370f.; Haas/Wegner, AoF 28 (2001) 121 (“Hüftfleisch mit bunter Niere (= Niere im Fettmantel)”).

Cf. *šarnu-*.

(GIŠ/KUŠ)<sup>š</sup>ar-pa- A n. com.; (an object on which one can sit), a cross-legged chair(?); from OH/MS. †

sg. nom. KUŠ<sup>š</sup>ar-pa-aš KBo 5.2 i 31 (MH/NS); collec. nom.-acc. GIŠ<sup>š</sup>ar-pa KBo 18.172 obv. 10, 17 (NH), KUB 42.21 i 9 (NH), šar-pa VBoT 1:36 (MH/MS), GIŠ<sup>š</sup>ar-pa 1883/u:3 (Neu, StMed. 7:204, NS).

pl. (or collec.?) d.-l. GIŠ<sup>š</sup>ar-pa-aš KUB 33.21 iii 2, KUB 33.19 iii (1) (both OH?/NS), KUB 52.96 obv. 5 (NH).

[... GIŠ] [šar-pa-aš e-ša-at] [...] “[the returning god] sat down on a cross-legged chair(?) (... the cloud released [the door] and [window]. [The smoke] released [the house]. Nature returned to normal)” KUB 33.19 iii 1 (missing deity of Haraḫšili, OH?/NS), translit. Myth. 63, tr. Hittite Myths<sup>2</sup> 25 (no tr. of š.), Moore, Thesis 53 (“sat (down) [under(?)] the šarpa-trees”) □ note that šar-pa-aš, if locative, is a plural collective; cf. [...] PĀNI DINGIR-LIM / GIŠ<sup>š</sup>ar-pa-aš eš[at ...] KUB 33.21 iii

## (GIŠ/KUŠ)šarpa- A

## (GIŠ)šarpa- B 1 b

1-2, translit. Myth. 60, tr. Hittite Myths<sup>2</sup> 25 (“sat down on a wooden sarpas-chair”) □ the det. GIŠ was later added by the scribe before the beginning of the line in the intercolumnium; [1-NU?] GIŠšar-pa KÙ.GI GAR.RA 1-NU GIŠGÌR. GUB KÙ.GI GAR.RA “[One] cross-legged chair(?) inlaid with gold, one footstool inlaid with gold” KUB 42.21 obv. 9 (inv., NH), ed. Siegelová, Verw. 138f., translit. THeth 10:47; 1-NU GIŠšar-pa GIŠESI KÙ.GI tiyan[ta?] “one š. of ebony inlaid with gold” KBo 18.172 obv. 17 (cult inv., NH); cf. [1]-NUTUM GIŠšar-pa GIŠx[...] 1883/u:3 (Neu, StMed 7:204, NS); 2-ta GIŠšar-pa TUR. TUR ŠÀ.BA 1 GIŠESI “Two small cross-legged chairs(?), one of which is ebony” ibid. 10, ed. Eichner, IE Numerals 52; 2 GAD GIŠšar-pa-aš “two cloths for a cross-legged chair(?)” KBo 18.186 l.e. 3 (inv., NH), translit. THeth 10:170, Siegelová, Verw. 379; 1 TÚG GUZ.ZA! iškallanzi ANA 2 GIŠšar-pa-aš “They tear apart one GUZ.ZA-cloth for two cross-legged chairs(?)” KUB 52.96 obv. 5 (NH), ed. Siegelová, Verw. 358f.; 3 GIŠGU.ZA GIŠESI šar-pa BAN[Ā KÙ.G]I(coll.) GAR.RA 10 GIŠGU.ZA ŠA GIŠESI IŠTU ZU<sub>9</sub> A[M.SI] UHHUZ “Three thrones of ebony, (i.e.) beautiful cross-legged chairs(?), inlaid [with go]ld, ten thrones of ebony inlaid with ivo[ry]” VBoT 1 (= EA 31):36-38 (letter of Amenhotep III to Tarḫuntaradu of Arzawa, MH/MS), ed. Rost, MIO 4:335f., tr. Haas apud Moran, Amarna Letters 101 (“overlaid with beautiful šarpa [and go]ld”), cf. Güterbock, Oriens 10:356f., 362, coll. by E. Gordon, apud Moran, Amarna Letters p. 103 n. 12; cf. KUŠšarpašši-; 1 GIŠŠÚ.A 1 GIŠGÌR. GUB 1 KUŠšar-pa-aš 1-NUTIM TÚGNÍG.LÁM.MEŠ 1 TÚG TÚG.GÚ.È.A HURRI ... n=at ANA dU tianzi “One chair, one foot-stool, one cross-legged chair(?), one set of festive robes, one Hurrian style tunic ... They place them before the Stormgod” KBo 5.2 i 31-32, 34 (Ammiḫatna’s rit., MH/NS).

Our understanding of this word derives from Forlanini’s, Hethitica 7:76f., suggestion equating Mt. Šarpa with the hierogl. DEUS.MONS.THRONUS of the Emirgazi altars and seeing the THRONUS sign as one of the cross-legged chairs often depicted in Hittite art, sometimes covered with a cloth or drape (see Symington, Furniture 120f.); cf. Hawkins, AnSt 20:86f. (differently).

For bibliography see GIŠšarpa- B.

Cf. šarpašši- A, KUŠ/GIŠšarpašši- B.

(GIŠ)šarpa- B n. com.; 1. (sharp) point, 2. harrow; from MH/MS.†

sg. acc. GIŠšar-pa-an KUB 10.92 v 13 (NS), ChS Erg 1 iv 32 (ENS), KBo 38.210 obv. 3 (here?).

gen. GIŠšar-pa-aš VBoT 24 iii 14, 30 (MH/NS).

abl. GIŠšar-pa-az KUB 24.4 obv. 13 (MH/MS), KUB 24.3 ii 23 (Murš. II), KUB 14.11 iv 24 (Murš. II), Bo 4371:17, GIŠšar-pa-az-za KUB 53.58:7 (MH/NS).

1. point — a. in general: (“We have placed here now on the spot these substitutes for all those evil sins of the king ...”) [nu=war=aš? URUD(UZL)KIN.BAR-aš GIŠšar-pa-az (var. [GIŠša]r-<sup>1</sup>pa<sup>1</sup>-az-za) šekūēn “[and] we have sewn(?) [them] with the point of a ne[edle]. (You, O Sungoddess of the Earth, take note of these substitutes)” Bo 4371:17 (subst. ritual, MH/NS), w. dupls. KUB 42.94 rev. 23 (MH/NS) and KUB 53.58:7 (MH/NS), ed. Taracha, Ersetzen 52f., 69, 72, w. disc. 130-136, idem., ArOr 67:676, 681 (differently) □ for šekūēn see šekuwa-.

b. (in the phrase šepikuštaš šarpaz kunk- describing a predicament) “to dangle/sway from the point of a pin/needle”: (“Whatever sins you gods see, let an ecstatic come and tell about them, or let oracle priestesses (and) priests ascertain them, or let them come to a mortal in a dream”) n=ašta URUDUšepikkuštaš (var. URUDUZL.KIN.BAR) GIŠšar-pa-az kunku[eni] “W[e are] dangling from the point of a needle (and let the gods then have mercy on Ḫatti)” KUB 24.4 obv. 13 (prayer to the Sungoddess of Arinna, MH/MS), w. dupl. KUB 24.3 ii 23 (Murš. II), ed. Gurney, AAA 27:28f., disc. 90-93 (idiomatic expression drawn from ordinary life meaning “we will make amends”), Lebrun, Hymnes 161, 169 (“Alors, [nous] suspen[drons] des bracelets en bois šarpa”), 175 (objet en bois), tr. Hittite Prayers 52 (“We shall stroke(?) by means of the thorns(?)/pins(?) of a šarpa”), Bernabé, TLH 269 (“luego colgaremos prendedores de madera de šarpa”), HED K 248 (“We shake [copper] spikes from the [wooden] harrow” ... “this was apparently a metaphor for ‘defanging death’”), Únal, TUAT II/6:806 w. n. 23a (“(so daß) [wir] (es) mit dem Kratzer der Spange putzen können” = “völlig bereinigen”), Kühne, NERT 174 w. n. v (“We will hang the bronze clasp(?) from the šarpa wood.” “an obscure practice (a pendulum oracle?)”); (“It must be found out why there is dying”) nu=kan URUDUZL.KIN.BAR-aš [(G)]IŠšar-pa-az kunkūeni “We are dangling from the point of a needle. (May the Stormgod of Ḫatti, my lord, save me and re-

move the plague then from Ḫatti” KUB 14.10 iv 19-20 (PP2), w. dupl. KUB 14.8 rev. 48, KUB 14.11 iv 24, ed. Forrer, Forsch. 2:18 (“Dann reißen(?) wir die Nägel aus dem Kerbholz”), Götze, KIF 1:218f. (no tr.), 234f. (“Wahrscheinlich ... eine religiöse Handlung an einem heiligen Symbol”), Lebrun, Hymnes 210, 215 (“Nous suspendrons des broches en bronze de šarpa”), tr. Hittite Prayers 60 (“We shall stroke(?) by means of the pins(?) of a šarpa”), 68 n. 5 (disc. w. lit.), Ünal, TUAT 2:806 (“wir es mit dem Kratzer der Spange putzen können”); cf. also KBo 22.78:6-7.

2. harrow: <sup>A.ŠÀ</sup>terippiaš <sup>GIŠ</sup>šar-pa-aš ḫašduir 9 <sup>NA<sub>4</sub></sup>paššilaš <sup>A.ŠÀ</sup>terippiaš “Brush of the harrow (i.e., gathered up by the harrow) of a harrowed field (and) nine pebbles of a harrowed field (... They bring nine pebbles and brushwood to be removed from the harrowed field and scatter the pebbles into the hearth)” šer=a=ššan <sup>GIŠ</sup>šar-pa-aš ḫašduir merranda warnuzi “On top he burns the brush of the harrow that was removed” VBoT 24 iii 14-15, 29-31 (Anniwiyanni’s rit., MH/NS), ed. Chrest. 112-13 (“brushwood”), CHD merr- a 2’ a’ (no tr. of š.); (“Afterwards, standing [they drink?] the Protective Deity”) EGIR-ŠU <sup>GIŠ</sup>APIN <sup>GIŠ</sup>šar-pa-an G[UB-aš akuanzi?] “Afterwards, st[anding they drink?] the plow (and) the harrow” KUB 10.92 v 13 (offerings in fest., NS), cf. Gurney, Prayers 90, Güterbock, Oriens 10:357 (the plow and “the cushion or upholstered seat,” as symbols of work and rest), Taracha, Ersetzen 135 (“Acker und Ödland”); nu <sup>LÚ</sup>AZU 1 <sup>GIŠ</sup>APIN-an 1 <sup>GIŠ</sup>šar-pa-an 1 <sup>GIŠ</sup>iugan 1 <sup>GIŠ</sup>išḫawar IŠTU Ì.DÙG.GA iškizzi “The exorcist anoints one plow, one (wooden) harrow, one yoke, (and) one išḫawar with fine oil” ChS Erg 1 iv 32-33, ed. ibid. 7, 19.

The newly discovered text ChS Erg. 1 iv 32-33 indicates that a <sup>GIŠ</sup>š. is some kind of an agricultural tool. Two other newly available and duplicating texts Bo 4371:17 and KUB 53.58:7 employ the verb šekuwa- “to sew” with a š. This text further leads one to the conclusion that šepikuštaš is a genitive dependent on š., thus “š. of a pin/needle.” It thus appears that in mng. 1 š. means “a point.” The use of the det. GIŠ with mng. 1 may indicate that the original mng. of this word was “thorn.” A harrow is an agricultural implement characterized by a number of points, a characteristic which allows a connection between mngs. 1 and 2. These meanings, if correct, appear

to create an insurmountable difficulty in connecting <sup>GIŠ/KUŠ</sup>šarpa- A with <sup>GIŠ</sup>šarpa- B.

For the alleged <sup>GIŠ</sup>šar-pa in KUB 26.50 obv. 1 (estate of Šahurunuwa, NH), w. dupl. š[ar-...] KUB 26.43 obv. 12, now read <sup>GIŠ</sup>KIRI<sub>6</sub>.GEŠTIN “vineyard” see Imparati, RHA XXXII:49f.

Note PNs <sup>m</sup>šarpa and <sup>m</sup>šarpa-dLAMMA Noms 1128-1129 and Noms Suppl. 1129, Herboldt, BoHs 19 no. 363.

Forrer, Forschungen 2 (1926) 18 (“Kerbholz”); Götze, KIF 1 (1930) 234f. (a religious symbol); Sturtevant, Chrest. (1935) 123f. (“brushwood” related to Latin *sarmentum* “brushwood,” *sarpo* “trim, prune”); Gurney, AAA 27 (1941) 90-92 (a manufactured object generally for secular usage); Friedrich, HW (1952) 187 (<sup>GIŠ</sup>šarpa- “ein Baum und sein Holz?,” <sup>GIŠ</sup>šarpa- “Gerät, vergöttlicht neben dem Pfluge,” <sup>KUŠ</sup>šarpa- “Kissen, Polster(?) (aus Leder)”); Sommer, apud HW (1952) 187 (“Zypressen”); Rost, MIO 4 (1956) 338-340 (not a type of wood); Güterbock, Oriens 10 (1957) 356f. (not a tree, (1) “cushion, bolster,” (2) an implement [Anniwiyanni]); Laroche, Noms (1966) p. 340 (“un outil”); Ivanov, Etymologija 1976 (1978) 159f. (“sickle, scythe”); Popko, Kultobjekte (1978) 129; Kühne, NERT (1978) 174 w. n. v; Košak, THeth 10 (1982) 47 (“a kind of seat”); Forlanini, Hethitica 7 (1987) 76f. (identifies the DEUS.MONS.THRONUS with Mount Šarpa); Ünal, TUAT 2 (1991) 806 w. n. 23a (“Kratzer”); Siegelová, RIA 8 (1995) 333 (“eine feste Konstruktion (wohl Sitzgelegenheit) aus Holz (...) oder weich aus Leder”); Symington, Furniture (1996) 114; Taracha, ArOr 67 (1999) 676-681; idem, Ersetzen (2000) 133-136 (two homonyms: <sup>GIŠ</sup>š. “Dorn(strauch), Stachel, Spitze, Stift” and “Hocker mit Polster aus zottigem Fell”); Oettinger, Mem. Imparati (2002) 613-615 (one word, compares Latin *sorbus* “sorb(-tree)”); Savaş, Mem. Imparati (2002) 707 (“sandalye, iskemle”); Singer, Hittite Prayers (2002) 68.

šarpašši- A adj., Luw. lw.; of/belonging to a cross-legged chair(?); from MH/MS.†

sg. nom. com. šar-pa-aš-ši-iš KBo 15.32 i 10 (MS), [...]šar-pa-aš-ši-iš KUB 51.22 i? 9 (NS).

1 <sup>GIŠ</sup>ŠÚ.A=ma 1 GADA 1 <sup>KUŠ</sup>NÍG.BÀR šar-pa-aš-ši-iš [...] / [(I)]TTI DINGIR-LIM=pat kittari “One stool, one cloth, one (leather) drape belonging to a cross-legged chair(?) [...] lies right next to the deity” KBo 38.251:3-4 + KBo 15.32 i 10-11 (Kuliwišna rit., MH/MS), w. dupl. KBo 38.224 i 8-9, ed. Glocker, Kuliwišna 18f. (differently); [ANA dU] <sup>URU</sup>Kuliwišna 1 <sup>GIŠ</sup>ŠÚ. A=ŠU [...]šar-pa-aš-ši-iš “[For the Stormgod] of Kuliwišna one stool, [...] belonging to a cross-

## šarpašši- A

## šart- c

legged chair [...]” KUB 51.22 i? 8-9 (Kuliwišna rit., NS), ed. Glocker, Kuliwišna 20f.

The word is a Luw. gen. adj. in *-ašši-* of *šarpa-* A, q.v.

For bibliography see <sup>GIŠ/KUŠ</sup>*šarpa-* A.

Cf. <sup>GIŠ/KUŠ</sup>*šarpa-* A, <sup>KUŠ/GIŠ</sup>*šarpašši-* B.

**KUŠ/GIŠ** *šarpašši-* B n. com.; a drape, chair-cover; from MS. †

**sg. nom.** <sup>KUŠ</sup>*šar-pa-aš-ši-iš* KUB 30.29 obv. 2 (MS), <sup>GIŠ</sup>*šar-pa-aš-ši-iš* ibid. 3.

**pl. acc.** <sup>KUŠ</sup>*šar-pa-aš-ši-š(a-kán)* ibid. 4.

(When a woman is giving birth, the midwife prepares the following) [2 <sup>GIŠ</sup>*kupp*]iš 3 <sup>KUŠ</sup>*šar-pa-aš-ši-iš nu=ššan kuedaniya* [ANA] 1-EN <sup>GIŠ</sup>*kuppišni* 1-EN <sup>GIŠ</sup>*šar-pa-aš-ši-iš kitta* § [1]-EN <sup>KUŠ</sup>*šar-pa-aš-ši-š=a=ka[n]* <sup>GIŠ</sup>*kuppišnaš ištarna tagān išparanzi* “[two stool]s and three drapes. On each stool is placed one drape. § And they spread out [on]e drape between the stools on the ground. (When the child begins to fall (i.e., be born), [then] the woman seats herself on the stools. And the midwife holds the receiving blanket with her hand)” KUB 30.29 obv. 2-5 (MS), ed. StBoT 29:22f. □ for the form of *kuppiš* see Melchert, AHP 150f., StBoT 44:396f.

š. may be attested twice in Akk. texts from Emar: 2 *uttallu* Z[ABA]R *ša šar-ba-aš-ši* Huehnergard, RA 77:22-25 Text 4:20 (“two b[ronz]e *uttallu*’s of cushion shape(?)”), w. comm. 34 (“*šar-ba-aš-ši* ... may be Hittite *šarpašši-* ‘cushion’”); 1 *uttallu* ZABAR *ša šar-ba-aš-ši* J. Westenholz, Cuneiform Inscriptions in the Collection of the Bible Lands Museum: The Emar Texts (Cuneiform Monographs 13) 14:10 (“1 bronze *uttallu*-vessel of *šarpašši*”). Unfortunately the meaning of Akk. *uttallu*, listed in inventories and inheritance records remains unknown.

The word is a derivative in *-ašši-* from <sup>GIŠ/KUŠ</sup>*šarpa-*, q.v. The det. KUŠ “leather” refers to the drape itself, while the det. GIŠ “wood” is a hold-over from the word *šarpa-* “cross-legged chair(?)” with which it is used. Note that the Hieroglyphic Luwian sign THRONUS (see <sup>(GIŠ/KUŠ)</sup>*šarpa-* A, end) is often depicted covered with a drape.

For bibliography see <sup>GIŠ</sup>*šarpa-* B.

Cf. <sup>GIŠ/KUŠ</sup>*šarpa-* A, *šarpašši-* A.

[<sup>š</sup>*šaršašami-*] KUB 5.24 ii 43 see *šargašam(m)i-*.

**šart-, šartai-, šartiya-** C v.; to smear(?), to wipe; from OS.

**pres. sg. 3.** *šar-ta-i* KBo 17.43 i 14 (OH/NS?), KBo 17.42 vi 4, *šar-ta-iz-zi* KBo 21.20 obv. 11 (NH), [*šar*]-*da-a-iz-zi* Bo 4869 ii 3 (StBoT 25:103).

**pret. sg. 1** *šar-ti-ia-nu-un* VBoT 120 iii 10 (MH/NS); **pl. 3** *šar-te-er* KUB 36.104 obv. 5 (OS), KBo 13.44 + 44a i 7, *šar-ti-er* KUB 48.77:3.

**imp. sg. 3** *šar-ta-a-id-du* KBo 3.8 ii 32 (NS).

**verbal noun gen.** *šar-ta-u-wa-aš* KUB 46.32 rev. 5 (NH).

**a.** performed on a person: (“Pappa was an *urianni*-man. In [Taru]kka he embezzled soldier breads and *marnuan*-beer. [They squashed(?)] *šarr[uwa-]* breads”) <sup>m</sup>*Pappan=a* <sup>LÜ</sup>*uriannin šarā š[(ar)]-te-er* (var. *šar-ti-er*) [AN]A GAL *m[arn(uandaš)]* MUN-*an šuḥḥaer š=an=ašta eukta* “And they smeared Pappa, the *urianni*-man up. Into a cup of *m[arn]uan* they poured out salt and he drank it up” KUB 36.104 obv. 5-6 (anecdotes, OS), w. dupl. KBo 13.44 i 7 (NS), KBo 3.34 i 6-8 (NS), KUB 48.77:3-4, ed. Dardano, L’aneddoto 30f. (differently), Soysal, Diss. 10, 83, tr. Ünal, FsHoffner 379 □ Ünal’s tentative restoration (“...squashed”) in KUB 36.104 obv. 4 and the resulting literal rendering of š. is to be preferred over all previous interpretations; cf. Pecchioli Daddi, Mestieri 267 (“sopra spalmarono”), StBoT 23:143 (“‘spülte’ man nach oben”), Melchert, JAOS 122:327.

**b.** performed on feet: [<sup>LÜ</sup>*hartag*]]*aš* <sup>LÜ.MEŠ</sup>ALAN.ZU<sub>9</sub>-*an ĞİR.ḪI.A=ŠUNU šērḫit šar-ta-i* (var. [*šar*]-*da-a-iz-zi*) *ta namma tarukzi* “The man (with) a bear mask (lit. bear man) wipes the feet of the performers with *šerḫa*-cloth(?); then he dances” KBo 17.43 i 14 (fest., OS), w. dupls. KBo 17.99 i 5-6 (MS), KBo 17.18 ii 16 (OS), KBo 17.42:3-5 (OH/NS), Bo 4869 ii 1-2, translit. StBoT 25:105.

**c.** performed on a tongue: *nu=za* <sup>MUNUS</sup>*ḫāšauwaš* [B]A[PP]IR *dāu n=an=kan* EME=ŠU *šar-ta-a-id-du* EGIR=ŠU!=*ma=an IŠTU Ì.NUN iškiddu namma=an IŠTU LĀL!*-*it* EME=ŠU *arḫa ānšdu* “Let the *ḫašawa*-woman take [beer w]ort(?) and smear his tongue. Then let her anoint it with butter. Then let

her wipe off his tongue with honey” KBo 3.8 ii 31-34 (incant., NS), ed. Kronasser, *Die Sprache* 7:155f., *AlHeth* 21.

**d.** performed on an unknown body part: *n=aš kuwapi=pat SA<sub>5</sub>-ešzi nu k<sup>l</sup>ē<sup>l</sup>(?) [...]* *menahhanda IŠTU<sup>DUG</sup>ÚTUL zanu[zzi ... ] šer wahnuzzi n=at kuwapi [...]* GAM-*ta šar-ta-iz-zi* “And when it (i.e., the herb) becomes red, this(?) [...] opposite he cooks [...] in a kettle. He waves [...] over [...] And when/where it [...], he smears [...] down” KBo 21.20 i 8-11 (med. rit., NH), ed. StBoT 19:42f.

**e.** object fine oil: (“When the patient washes himself. The Old Woman says: ‘I washed myself with water on the road. Wash yourself with rain-water. I stepped on a flint, but in the house [...]’”) *nu=kan ŠA É.GAL-LIM <(šuhhi)> Ì.DÙG.GA šer<sup>l</sup>šar<sup>l</sup>-ti-ia-nu-<sup>l</sup>un<sup>l</sup>* “‘And I have smeared the fine oil <on the roof> of the palace’ (She calls the patient by name)” VBoT 120 iii 9-10 (Allaituraḥi’s rit., MH/NS), w. dupl. KBo 33.119:12 (NS), ed. ChS I/5:139 (“habe ich ... gestrichen”).

**f.** performed on a house by a flood: (“The fool’s house is built in the path of the flood”) *karaiz lāh[uanza] n=at parā šar-ta-i n=a[t=kan] aruna [pedai]* “The flood will flow, wash (lit. wipe) it away and [carry] it to the sea” KUB 36.110 iii 19-21 (benediction of Labarna, OS), ed. *parā* 1 nn, Hoffner, *AlHeth* 20f. (no tr.), StBoT 23:143 (“spült es nun hinaus”), *Archi*, *Fs-Meriggi*<sup>2</sup> 50f. (“la spazzano via”).

**g.** as a name of a festival: 1 EZEN<sub>4</sub> *ēšhar šar-ta-u-wa-aš* “One festival of smearing/wiping (of) blood” KUB 46.32 rev. 5 (cult inventory, NH), cf. Neu, *GsKronasser* 126 (“Fest des Blutspülens(?)”) □ unfortunately the context provides no clue whether the blood is the substance smeared or stands for the substance to be wiped away.

Normally, the person or object that is being smeared(?) stands in the acc. The substance or instrument with which one “smears” in that construction is expressed with an instr. only once (b). Only in usage e does the substance function as the obj. with a dat.-loc. for the place where it is being applied. In general, the verb seems to denote the application of a viscous liquid substance or emulsion.

Hoffner, *AlHeth* (1974) 20f. (“sprinkle, rub”); Starke, StBoT 23 (1977) 143 (“spülen”); Oettinger, *Stamm- und Wortbildung* (1979)

476 (“bestreichen, umspülen”); Neu, StBoT 26 (1983) 161 (“bestreichen, umspülen”); Pecchioli Daddi, *Hethitica* 8 (1987) 365 (“enduire, graisser, belayer, frotter, effacer”); Dardano, *L’aneddoto* (1997) 78; Melchert, *JAOS* 122 (2002) 326f. (“to wipe, smear” but also more violently “to slap”).

Cf. URUDU *šartal*.

URUDU **šartal** n. neut.; a trowel(?), spatula(?); ENS?.†

**nom.-acc.** URUDU *šar-ta-al* KBo 22.142 iv 11 (pre-NS/ENS).

(“1 bronze knife/sword, [...] bronze [...], one large bronze ax, one small bronze ax, [...] wrapped together, 1 leather *halzāšši-* of a leatherworker”) [...] *šiwān* (dupl. [...]x URUDU *šiwān*) *daššu* 1 *šiwān* (dupl. *šiwān*) SIG 1 URUDU *šar-ta-al* § “[One?] heavy [aw]l/punch, one thin (i.e., light?) awl/punch, one trowel(?)” KBo 22.142 iv 11 (pre-NS/ENS?), w. dupl. KBo 46.15:10 + HFAC 13:3 (NS), ed. StBoT 44:450.

The paragraph contains no exclusively military implements (i.e., weapons) since GÍR “sword, knife” and PĀŠU-axes, although used in battle, are also domestic tools. For *šiwān/l* see below, s.v. The mention of the <sup>KUŠ</sup>*halzišši-* of a leatherworker seems to indicate that this is a list of tools, some sharp. If this word is related to the verb *šartai-* then perhaps this is a tool that spreads or smears, i.e., a trowel or spatula.

For the derived nouns in *-al* see van Brock, *RHA* XX/71:67-168, Oettinger, “Indo-Hittite” *Hypothese* 16f., Starke, StBoT 31:317-336.

Cf. *huhupal*, *išhiyal*, <sup>GIŠ</sup>*niniyal*, *puriyal*, <sup>GIŠ</sup>*tarmal*, etc.

Soysal, *Or NS* 58 (1989) 185 n. 54 (“vielleicht ... eine Hieb- und Stichwaffe”); Melchert, *JAOS* 122 (2002) 327 (“either a kind of ‘scraper’ or a tool used to apply some substance”).

Cf. *šart-šartai-šartiya-*.

ššardi- A n. com.; (mng. unkn.).†

**sg. nom.** ššar-di-iš KUB 52.91 ii 5 (NH).

(“Thus spoke the priest of Zinduḥi: ‘When I laid down to sleep’) *nu=wa=kan ššar-di-iš* UGU *išparzaš nu=wa nahšarinun nu=wa=kan* UGU *išparzahhun* x x x EGIR-*pa šupparyanun* “A š.

## šardi- A

## (LÚ)šardiya- A

jumped up. I became afraid and I jumped up. [...] I fell asleep again” KUB 52.91 ii 5-iii 1 (oracle question, NH), ed. Soysal, JANER 4:76 n. 4 (“the support” (of the bed)), tr. Archi, KUB 52 iv.

This could be an example of *šardiya*- “ally” (as Archi, KUB 52 iv, suggests w. his tr. “Gefährte,” see also StBoT 18:56 n. 61). However, due to its marker wedges and the lack of *-ia-* in the stem and because it makes little sense to be afraid of an ally, it has, for the time being been kept separate.

Soysal, JANER 4 (2004) 76 n. 4 (“the support (= a mounting or frame of the bed?).”

Cf. *šardi*- B, (LÚ)*šardiya*- A, *šardiyatar*.

## šardi- B n.; help; from MH/MS.†

**d.-i.** *šar-di-ia* KUB 14.1 obv. 53, 68 (MH/MS), KBo 16.27 i 20 (MH/MS), KUB 31.45 left col. 20 (MH/MS), KUB 36.127 obv. (12) (MH/MS), HKM 65:10 (MH/MS), KUB 19.13 ii (37) (Murš. II), 573/s:4 (StBoT 18:56, NS), *šar-ti-ia* KBo 16.44:13 (MS), KUB 40.2 obv. 6 (NS).

Theoretically these forms could also be an allative from an *-a*-stem *šardiya*-.

(“And if the king of Mittanni begins hostilities with Kizzuwatna, and [if it pleas]es His Majesty”) (Akk.) <sup>d</sup>UTU-*ši ištu* ÉRIN.MEŠ[h]uradiya ana ti-il-lu-ti-ka allak “My Majesty will go to your aid with my soldiers” KBo 1.5 iii 4-5 (Akk. Šunaššura treaty), ed. PD 100f. = (Hitt.) *n=aš ANA mš[un]aššu[ra šar]-di-ia paizzi* “He will go to Šunaššura to help” KUB 36.127 obv. 11-12 (Hitt. Šunaššura treaty, MH/NS), ed. del Monte, OA 20:219 (“in appoggio”).

(Madduwatta, the tributary ruler of Zippašla was defeated and fled with only a few of his supporters. “Wh[en the father] of My Majesty [heard]”) [nu] <sup>m</sup>Pišenin [GAL (LÚ).MEŠ<sup>o</sup> IŠ]T[U] ÉRIN.[MEŠ] ANŠE.KUR.RA.Ī.A ANA <sup>m</sup>Madduwatta *šar-di-ia IŠPUR* “He sent Pišeni, [the chief of the ...], to Madduwatta [with] infantry and horse troops to help” KUB 14.1 obv. 53 (MH/MS), ed. Madd. 14f., tr. DiplTexts<sup>2</sup> 156; (“Dalawa began hostilities. Madduwatta wrote to Kišnapili suggesting: ‘I will go attack Dalawa. You (pl.) go to Īinduwa. I will attack Dalawa’)” *nu=wa namma* ÉRIN.MEŠ<sup>URU</sup> *Dalauwa ANA* <sup>URU</sup> *Īinduwa šar-di-ia UL uizz[i]* “And after that the troops of Dalawa will not come to Īinduwa to help. (You (pl.) can destroy Īinduwa)” KUB

14.1 obv. 67-68, ed. Madd. 16f., tr. DiplTexts<sup>2</sup> 156; cf. [...] LÚ.KUR-*ya šar-di-ia lē uwa[tteni]* “Do not come to the enemy to help” KUB 13.27 obv. 13 (treaty w. Kaška, MH/MS), tr. Kaškäer 118 (“zu Hilfe”); cf. [...] *šar-di-ia=ma ANA* <sup>d</sup>UTU-*ŠI* [...] KBo 8.35 i 16 (treaty, MH/MS); (“Regarding the two Malazziyan men—Pišiššihli and Naištuwarri—whom <you hold> captive: Secure(?) them hands and feet, then mount them on horses”) ÉRIN.MEŠ<sup>z</sup> *ya=šmaš šar-di-ia tiyaddu* “and let a troop stand ready to help you (pl.)” HKM 65:10 (letter, MH/MS), ed. HBM 242f. (“Ihnen soll auch die Fusstruppe zu Hilfe treten”); (“When the king (lit. man) of Assyria [heard], he [came] with his infantry and horse troops and he [...]d] in Taidi”) [n] *=aš ANA mšuttarna šar[-di-ia uit]* “He [came] to Šuttarna (ruler of Mittanni) to help” KUB 19.13 + KUB 19.14 ii 35-37 (DŠ frag. 35), ed. Güterbock, JCS 10:111 (“to the help”), tr. del Monte, L’annalistica 141 (“[andò] a Taita in aiuto di Šuttarna”); *nu=wa kūš* DINGIR.MEŠ<sup>d</sup> *Mu[wanuš dMuwattalliš U DINGIR GIBIL] dIM-ni šar-ti-i[a ...]* “These gods: Mu[wanu, Muwattalli and the ‘new’ god, ...] to the Stormgod to help” KUB 40.2 obv. 5-6 (cult of Išhara in Kizzuwatna, NS), ed. Kizz. 60f. (“came to the Stormgod’s rescue”); *nu=ta šar-di-ia=ma x[...]* KUB 31.45 left col. 20 (MH/MS); probably here [...] *-ši=kan šar-ti-i[a...]* KUB 48.87:6 (hist., NS); [...] *šar-di-ia lē x[...]* KBo 16.27 i 20 (treaty w. Kaška, Arn. I/MS), translit. Kaškäer 135; *šumeš=a=šši šar-ti-ia / [...-te]ni* “You will [...] to help him” KBo 16.44:13 (treaty frag., MS); *n=aš dU-ni šar-di-ia tiēt* “He went to the Stormgod to help (and the Stormgod defeated his enemy)” KUB 31.147 ii 25-26 (rit., MH/NS); cf. par. KUB 41.4 iii 2-3.

The translation of the dative expression with the English infinitive is solely due to the necessities of English.

Ungnad, OLZ 26 (1923) 572 n. 3 (“Helfer”); Friedrich, SV 1 (1926) 167 (also “Hilfe, Hilfsheer?”); Neu, StBoT 18 (1974) 56 (“Hilfe” > “(der Mann) der Hilfe” > “Helfer(?)); Beal, THeth 20 (1992) 117-127 (“ally,” “helper from outside” = ÉRIN.MEŠ *TILLATU* “troops sent by one ally/tributary to another”).

Cf. (LÚ)*šardiya*- A; *warri*-.

(LÚ)šardiya- A n.; com.; ally, supporter, helper; written syll.; from OS.†

**sg. nom.** *šar-di-ia-aš* KBo 6.3 ii 29 (OH/ENS), KBo 13.31 iv 10 (MS), KBo 5.13 ii 9, 10, 12, 16 (Murš. II), KUB 21.1 iii



(LÚ)šardiya- A

(LÚ)šardiya- A c

39, 43 (Muw. II), KUB 21.5 iii 59 (Muw. II), <sup>LÚ</sup>šar-di-aš KUB 37.223 obv. C2 (OS), šar-ti-ia-aš Hrozný, CH pl. V = LH pl. 1a ii 13 (OS), KBo 26.20 iii 21 (NS); **acc.** šar-ti-an Hrozný, CH pl. V = LH pl. 1a ii 14 (OS), šar-di-aš(-ša-an) (for šardian=šan) KBo 3.22:37 (OS) [claimed as a gen. by some; see below], šar-di-ia-an KBo 6.3 ii 32 (OH/NS).

**pl. nom.** [šar-d]i-i-eš Hrozný, CH pl. V = LH pl. 1a ii 10 (OS), [<sup>LÚ</sup>.MEŠšar-te-e-eš KBo 8.37 rev. 10 (MH/NS); **[gen.** (see comments on KBo 3.22:37, usage a, below)].

**broken** šar-ti-i[a(-) ...] KUB 48.87:6, š[ar?-...] KBo 6.4 iii 29 (NH).

According to Neu, StBoT 18:56 n. 61, the sg. nom. šar-di-iš belongs here as a syncope variant of šardiyaš (cf. hantezziš/hantezziyaš). For this word see šardī- A.

(Sum.) [É]RIN.KASKAL.KUR.LÁ = (Akk.) ti-el-la-tù = (Hitt.) [ša]r-ti-ia-aš KBo 26.20 iii 21, ed. MSL 17:111, cf. Del Monte, OA 20:210 n. 16 and Beal, THeth 20:117; there is no advantage to “ILLAT.LÁ” instead of MSL 17’s purely descriptive writing KASKAL.KUR.LÁ since the function of the LÁ, which is not attested in the Mesopotamian writings, is by no means clear. Perhaps KASKAL.KUR had a TIL<sub>x</sub> reading, cf. Akk. *tillatu*.

**a. in military context:** (“For a second time Piyūšti, king of Ḫatti came”) šar-di-aš-ša-an-na kuin uwatet š=uš <sup>URU</sup>šal[(amp)i ...] “and in Šalampa [I/he ...-d] his ally whom he had brought” KBo 3.22:37 (Anitta, OS), w. dupl. KUB 36.98a:6-7 (NS), ed. StBoT 18:12f., StMed. 13:32f. □ we cannot follow Neu, StBoT 18:13, 56, 142, D. Yoshida, THeth 13:88, Beal, THeth 20:117 and Carruba, StMed. 13:32f., 146, who interpret šardīaššanna (< šardian=šan=a) as an OH genitive in -an, a partitive genitive dependent upon *kuin*; see doubts expressed by Houwink ten Cate, Anatolica 11:79 n. 51; ANA LÚ <sup>LÚ</sup>šar-di-aš edi nea “An ally will desert the Man (i.e., the king). (They will overthrow the cities. The enemy will defeat the Man)” etc. KUB 37.223 obv. C2 (omen apodosis, OS), ed. nai- 3 b 1’ b’ 2”, DBH 12:139f., Güterbock, FsReiner 152 (“the man’s helper will turn away”), StBoT 9:78f. (“sein Bundesgenosse”); [...] šar-di-ia-aš=šiš kiša “[...] will become his ally” KBo 13.31 iv 10 (omen apodosis, MS); [...]x Mizran PAP-ši <sup>URU</sup>M[izr-...] / [<sup>LÚ</sup>.MEŠšar-te-e-eš ēštu KBo 8.37 rev. 9-10 (Kuruštama treaty, MH/NS) □ the lack of agreement between the plur. š. and the sing. ēštu may be due to an ad sensum construction in which “the allies” are perceived as a collective; n=aš=šan ŠU.ḪI.A=ŠU ĠIR. MEŠ=ŠU=ya SIG<sub>5</sub>-atten namma=aš=ka[n] ANA ANŠE.KUR.RA.ḪI.A tittanutton ÉRIN.MEŠ=ya=

šmaš šar-di-ia tiyaddu “Secure them (i.e., prisoners) hands and feet, then put them on horseback, and let a troop accompany them for help (i.e., as an escort)” HKM 65:8-10 (letter, MH/MS), ed. HBM 242f.; for ÉRIN.MEŠ *TILLATU* see THeth 20:117-127.

**b. (in treaties) one person to another:** nu=za ANA <sup>d</sup>UTU-ŠI warriš GÉŠPU-ašš=a šar-di-ia-aš ēš katta=ma=za ANA DUMU.MEŠ <sup>d</sup>UTU-ŠI NĀRĀRUM šar-di-ia-aš GÉŠPU-ašš=a ēš § katta=ma tuel ŠA <sup>m</sup>Kupanta-<sup>d</sup>LAMMA DUMU.MEŠ=KA ḫašša ḫanzašša NĀRĀRU GÉŠPU šar-di-ia-aš-ša ašandu § ... nu=šmaš=za UL warriš UL=čš>maš=za GÉŠPU šar-di-ia-aš “Be a help and a force (and) an ally for His Majesty. And later be a help, ally and force for the children of His Majesty. § Later may your children, all future generations, O Kupanta-LAMMA, be a help, a force and an ally §” (If in the future you Kupanta-LAMMA do not protect His Majesty (and) the children of His Majesty for lordship, and you step aside) “and you are not a help for them; and you are not a force (and) ally to them” KBo 5.13 ii 8-12, 15-16 (Kupanta-LAMMA treaty, Murš. II), ed. SV 1:122f., tr. DiplTexts<sup>2</sup> 77 (“effective and strong helper”); nu=za zik <sup>m</sup>Alakšanduš ANA <sup>m</sup>Kupanta-<sup>d</sup>LAMMA NĀRĀRUM (var. *nawi*) šar-di-aš (var. šar-di-ia-aš) GÉŠPU-ašš=a ēš ... nu 1-aš 1-edani warriš (var. *warri*) šar-di-ia-aš GÉŠPU-ašš=a ēšdu “You, Alakšandu, be a help, ally and force for Kupanta-LAMMA. (Protect him and let him protect you. ...) Let one be a help, ally and force to the other” KUB 21.5 iii 54-55, 58-59 (Alakš. treaty, Muw. II), w. dupl. KUB 21.1 iii 38-39, 43, ed. SV 2:72f., tr. DiplTexts<sup>2</sup> 90f. (“effective and strong helper”), cf. Hagenbuchner, BMECCJ 7:101f. (GÉŠPU-aš š. “‘starker Helfer’ (wörtl.: Helfer der Stärke)”) □ the interpretation of GÉŠPU-aš as gen. founders on the various sequences of the three terms and of the placement of -ya.

**c. (in the laws):** (“If someone elopes with a woman (lit.: causes a woman to run away)”) n[u=kan šar-d]i-i-eš āppan anda pā<sup>f</sup>nzi<sup>l</sup> (var. EGIR-anda=<sup>m</sup>a=šmaš<sup>l</sup>=k[an [ša]r-<sup>f</sup>di-ia-aš paizzi] “and supporters (of the parents) go after (var. a group of supporters goes after) them, (if two or three men die, there is no compensation)” KBo 6.2 + Hrozný CH pl. V = LH pl. 1a ii 10 (Laws § 37, OS), w. dupl. KBo 6.3 ii 29-30 (ENS), ed. LH 44; takku LÚ.U<sub>19</sub>.<sup>f</sup>LU.MEŠ<sup>l</sup> ḫannešni appā[nt]eš nu (var. nu=šmaš) šar-ti-ia-aš (var. šar-

*di-ia-aš*) *kuiški p[(aizzi)] takku ḥannešnaš išḥāš lē[la]niatta* (var. *n=ašta [ḥann]ittalwaš kartimmi~yantari*) [ o ]x? *šar-ti-an-n[a* (var. *šar-di-ia-an*) (*walḥz*)i] “If people are engaged in a lawsuit and some supporter (of one of them) goes (var. adds: to them), if (one) party to the lawsuit becomes enraged and strikes the supporter (so that he dies, there shall be no compensation)” KBo 6.2 + Hrozný, CH pl. V = LH pl. 1a ii 13-17 (Laws § 38, OS), w. dupl. KBo 6.3 ii 31-33 (ENS), ed. LH 44f. (“supporter”); similarly KBo 6.4 iii 28-30 (Laws § XXXII, NH).

**d.** other: in broken context: [...] / *šar-di-aš-ša* [x x] [?] *pár-ga[-...]* KBo 22.129 obv. 14 (MS); unclear if here or *šarti*- B: [*paḥḥ*] *aššanuwan arnut šar-d[i-...]* KUB 26.7 i 5 (protocol, MS).

One other ex., mostly broken away, was proposed by Beckman, JAOS 118:592: [... LÚ.MEŠ*šar-di-*]-*ú-uš ēšten* KUB 26.29 obv. 13 (protocol, MH/NS), ed. Klengel, ZA 57:227, de Martino, Eothen 5:77f. (both reading *-ú-uš*, without restoration or tr.) □ there would seem no reason for a plene writing *-ú-uš* on *šardiya*-.

With Neu, this word perhaps began as a free-standing genitive of the word *šardi(ya?)*- “he of help” and became a declinable noun. Cf. *tayazzilaš* “(he) of theft” > *tayazzila*- “thief.” Alternatively, it could be a *-ya-* derivation on the stem *šardi-*, with the same semantic development.

Ungnad, OLZ 26 (1923) 572 n. 3 (“Helfer”); Friedrich, SV 1 (1926) 167 (“Hilfe, Hilfsheer”); Sommer, AU (1932) 180f. n. 3 (“Helfer, Beistand”); Riemschneider, StBoT 9 (1970) 82 (= Akk. *rīṣu* “Bundesgenosse”); Neu, StBoT 18 (1974) 56 (“Hilfe” > “(der Mann) der Hilfe” > “Helfer”(?!)); Beal, THeth 20 (1992) 117-127 (“ally,” “helper from outside,” ÉRIN.MEŠ *TILLATU* “troops sent by one ally/tributary to another”); Hagenbuchner, BMECCJ 7 (1993) 101f., 105 (on expressions of help in treaties); Haase, WO 34 (2004) 51f. (“rescuer, Befreier”).

Cf. *šardi*- A(?), *šardi*- B, *šardiyatar*.

**šardiya- B** n. see *šardi*- B.

**šartiya- C** v. see *šart-*.

**šardiyatar** n. neut.; alliance, help. †

**nom.-acc.** *šar-di-i[a-tar]* KBo 1.33:1.

**d.-l.** *šar-di-ia-an-ni* KUB 59.64 ii 13, [*šar-di*]-*an-ni* KBo 10.2 ii 15.

(Sum.) [NAM].Á.DAḪ = (Akk.) [...] = (Hitt.) *šar-di-i[a-tar]* KBo 1.33:1, ed. MSL 13.145.

ÉRIN.MEŠ *ya=šmaš ŠA KUR* URU[*Halpa šar-di*]-*an-ni kattan ēšta* “And the troops of Aleppo were with them in alliance” KBo 10.2 ii 14-15 (ann., Ḫatt. I/NS), ed. Güterbock, JCS 18:3 (“for help”), Imparati, SCO 14:48f. (“[per aiuto]”), StMed 12:52f. (“in alleanza”); [...]x-*ti šar-di-ia-an-ni uwandu* “and let them come [...] in alliance/for help [to ...]” KUB 59.64 ii 13 (rit., NS), cf. StBoT 18:56 as Bo 3090.

The word means “the state of being an ally/supporter” rather than “a contract for support,” for which see *takšul* and *išḥiul*.

Neu, StBoT 18 (1974) 56 (“Hilfe”).

**šartū** n.?: (a dance step); MH/NS. †

(“The dancers dance: ...” §) EGIR *ŠU=ma tūwaza šar-tu-u 1=ŠU* § EGIR *ŠU=ma tūwaza šar-tu-u ānki* § EGIR *ŠU=ma pedi=ši šar-tu-u 1-anki* § EGIR *ŠU=ma pedi=ši šar-tu-u ānki* § EGIR *ŠU=ma laḥšanili* § EGIR *ŠU=ma ḥuppiššanili* § “Next, far apart, š. once. § Next, far apart, š. x-times. § Next, on the spot, š. once. § Next, on the spot, š. x-times. § Then, in the manner of (the town of) Laḥšan (= URULiḥz/šina/URULaḥzina). § Then, in the manner of (the town of) Ḫupišna. §” KUB 4.1 iv left col. 35-40 (MH/NS), ed. Eothen 2:36-38; cf. § EGIR *ŠU=ma lapatiš šal'kupariš* § EGIR *ŠU=ma tūwaz šar-tu-u šupanni* § EGIR *ŠU=ma kalliparī* § *ibid.* iv right col. 33-35 □ Puhvel, HED 1-2:73, de Martino, Eothen 2:39, and Eichner, IE Numerals 42f., consider *a-an-ki* to be equivalent to *1-anki* = *1-ŠU*. However, this would make the first and second sentences identical to one another, and the third and fourth identical to one another. The *a* is unlikely to be a miswritten 2 since it occurs twice, and the text is otherwise carefully written.

De Martino, Eothen 2:38, suggests that š. is an Akkadian noun derived from *sāru* “to whirl, circle, dance” (cf. CAD S s.v.), which is semantically appealing, but problematic from a morphological point of

## šartū

view: as a middle *u* verb the noun should be and is attested as *šurtu* (cf. CAD S s.v.). Apart from that the plene writing of the final vowel would be hard to explain. We therefore take it as “Hittite” (perhaps a Hattic *lw.*) until shown otherwise.

**GIŠšartuliya- A** n. com.; (mng. unkn.); pre-NH/NS.†

**sg. nom.** [GIŠša]r-tu-li-ia-aš KUB 39.41 rev. 12 (pre-NH/NS); **sg. acc.** GIŠšar-tu-li-ia-an KUB 39.41 rev. 11.

GIŠšar-tu-li-ia-an kuw[api tiyanzi(?)] / [GIŠša]r-tu-li-ia-aš = wa ā[ra ēšdu] “Wh[en they place(?)] the š., [the Old Woman(?) says:] ‘[Let] the š. be p[ermitted ... ]’” KUB 39.41 rev. 11-12 (funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 648f., Otten, OLS 57:231f. □ for the restoration *āra ēšdu* see lines 14 and 17, which restore each other; for *tiyanzi* see line 1 (THeth 24:36f. n. 158); on ll. 13f. see THeth 24:36f. n. 158. š. must be nom. in l. 12 on analogy with *šelin* (l. 10) and *šeliš* (l. 13). Since the words are uttered simultaneously w. the actions, *kuwapi* must be temporal.

For discussion and lit. see *šartuliya- B*, *šartu- liyalli-*.

**šartuliya- B** v.; (an action performed at the threshing floor); pre-NH/NS.†

**pres. pl. 3** [ša]r-tu-li-ia-an-zi KUB 39.43:4 (pre-NH/NS), *šar-[tu-li-ia-an-zi]* KUB 39.45 obv. 14 (pre-NH/NS), [ša]r-tu-li-ia-an-zi KUB 39.6 ii 12 (pre-NH/NS).

§ [IN]A UD.10.KAM = ma šA GIŠA[(PIN UD-az KISLAḪ-i) (ša)]r-tu-li-ia-an-zi [(GE<sub>6</sub>-ti = ma = an x-x) ...] § “The tenth day — the day of the plow: They š. on the threshing floor. At night, however, [...] it/him” KUB 39.43:3-4 (funerary rit. outline, pre-NH/NS), w. dupl. KUB 39.6 ii 11-12, KUB 39.45 obv. 14, ed. HTR 48f., Kassian et al., Funerary 628f., 634f., tr. Christmann-Franck, RHA XXIX:73 (no tr.).

The fact that this action is done on the threshing floor might point to the word meaning “to thresh” or “to winnow.”

Cf. GIŠšartuliya- A, *šartuliyalli-*.

## šartuliyalli-

**šartuliyalli-** n. neut.; (mng. unkn.); pre-NH/NS.†

**nom.-acc.** *šar-tu-li-ia-al-li* KUB 39.14 iv 1; **nom.-acc. or sg. loc.(?)** *šar-tu-li-ia-li* KBo 40.311 obv. 1 + KUB 39.14 ii 5, *šar-tu-[li-ia-li]* ibid. iii 1.

broken: *šar-du-li-i[a-...]* KBo 46.289:5 here?, so according to Haas, OLS 100:61.

[... na]mma DUG.ḪI.A KAŠ [DUG.ḪI.A GEŠTIN] DUG.ḪI.A *tawal* [DUG.ḪI.A w]alḫi *šannapila* / [o-]x *šar-tu-li-ia-li* [du]warniyanzi “Then they [s]mash empty beer jugs, [wine jugs], *tawal* jugs, [w]alḫi [jugs ...] and/on the š.” KUB 39.14 ii 2-6 + KBo 40.311 obv. 1-2 (10th day, funerary rit.), ed. Otten, HTR 80f. (no tr.), Kassian et al., Funerary 456f. (no tr.), 465 (suggesting to restore [IŠTU] before š. (“they break empty vessels with the help of the š. object”), tr. Christmann-Franck, RHA XXIX:73 (acc., no tr.); *šar-tu-[li-ia-li]-ša-an* / [x-x] [o o(?)]-[eš]zi(?) *nu* x[o o o(?)]x *apāš dāi* / GUD.ḪI.A = m]a *kuiēš* [t]ūriyanteš n = uš *ḫad[dan]zi* “(on?) the š., [...]s and [...] (s)he takes/places, while they sla[ugh]ter the oxen which are harnessed” KUB 39.14 iii 1-4 + KBo 40.311 rev. 1-2, ed. Kassian et al., Funerary 458f. (“[(The person) w]h[o ...] š.-ob[ject?]” reading [k]u-i[š?] at the beginning of line 2); *šar-tu-li-ia-al-li = ya = wa = šši = šan* <*šarrezzi*> *lē kuiški ḫannari = ya* *lē kuiški* “Let no one <withdraw> the š. from him, and let no one legally contest (his right to it)” KUB 39.14 iv 1-2, ed. HTR 82f., Kassian et al., Funerary 462f. (both no tr.) □ for the emendation see the similar passage in a funerary rit. in *šarra-* D 2 b. The construction with *šarre-* and *-šan* “to withdraw something from someone” has the person to be deprived in the dat.(-loc.) and that which he should be deprived of in the acc. Thus *šartuliyalli-* in KUB 39.14 iv 1 should be an acc., and as a consequence š. should be neuter. The form *šartuliyal(l)i-* may be either sg. or pl./coll. In the first two passages š. might be either nom.-acc. or dat.-loc. It is probably derived from GIŠšartuliya- q.v. For derivatives in *-al(l)i-* with single and double spelling of the *-l-* as Luw. loanwords or Luwian influenced nouns see Rieken, HS 107:42-53.

A possible tr. “threshing sledge(?)” is based on the existence of a verb and noun *šartuliya-*, and on the fact that 1) the verb’s action is performed on the threshing floor, 2) no verb “to thresh” is yet attested in Hittite (unless it is *ḫuek-* with AlHeth 31), 3) the action is done on day ten of the royal funerary ritual which is called “the day of the plow,” 4) the context

of KUB 39.14 iii 1-4 which suggests that oxen were harnessed to it, and oxen often are used for pulling threshing sledges. Although threshing is only done at harvest time, whereas the funerary ritual presumably occurred soon after a death that could occur in any time of year, an acted-out, symbolic plowing or threshing might have accompanied the king's funeral. Kronasser's EHS 1:212f. translation "(rechtlicher Begriff; Art Servitut)" seems unlikely since the ending *-alli-* is not generally used to form abstracts.

Kronasser, EHS 1 (1966) 212f. (neut., "(rechtlicher Begriff; Art Servitut oder Symbol dafür?"); Kassian et al., Funerary (2002) 465f. ("probably nomen instrumenti" derived from <sup>GIS</sup>šartuliyā-, or a substantivized adj. from an original stem in *-alla-*); Stefani, apud Kassian et al., Funerary (2002) 465 n. 5 ("cudgel"?).

Cf. <sup>GIS</sup>šartuliyā- A, šartuliyā- B.

[GIS?]<sup>z</sup>šartūpa- n.; (mng. unkn.); pre-NH/NS.†

KBo 17.58 i 3 (rit., pre-NH/NS); it could also be read [n]etūpa-, q.v.

šāru A n. neut.; booty, plunder; from MS.†

sg. nom.-acc. *ša-a-ru* KBo 5.8 iii 37, iv 13 (Murš. II), KUB 8.34 iii 12, 20 (NS); dat.-loc. *ša-a-ru-i* KBo 5.8 i 39 (Murš. II), *ša-a-ru-ú-i* KBo 4.4 iv 13 (Murš. II); pl. nom.-acc. *ša-a-ru-wa* KUB 26.73:4, *ša-a-ru-w[a?]* KUB 34.26 iv 11 = KBo 14.3 iv 36 (Šupp. I).

For nom.-acc. neut. *šāru* KBo 34.29:12, 13(?) (MS), KBo 34.25:4, 5 (MS?), see *šāru* B. For *ša-a-ru-un* KUB 34.23 ii 29, sg. acc. com according to HW 187, read *ša-a-ru-un-t[i-eš(?)]* with Güterbock, DŠ 85 (frag. 26) and Weitenberg, U-Stämme 440 n. 416 for which see *šaruwe-/šaruwai-*. For gen. *šarwaš* KBo 34.29:12 (MS), KBo 34.25:4 (MS?), KBo 34.27:5 (MS) see *šaru*-C.

[nu]zkan <sup>URU</sup>Aripšān zahḫiyaz katta! (text: UL) dahḫun [n]zan <sup>URU</sup>Ḫattuši ḫūmantī ša-a-ru-ú-i maniyahḫun "I took the city A. in battle, and turned it over to all the Hittites for plunder" KBo 4.4 iv 12-13, ed. AM 134f. □ for its passive counterpart ("to be plundered") compare the inf. I *šārūwauwanzi* of the v. *šaruwai-* q.v. in KBo 4.4 iv 21, 24; nu KARAS.ḪI.A ša-a-ru-i tamedaz pan ēšta [nu]za ḫalkin GĒSTINzya daškit "The army had gone for booty elsewhere [and] started taking grain and wine" KBo 5.8 i 39, ed. AM 150f.; mahḫanzma EGIR-pa uwanun nu ša-a-ru kuit NAM.RA GUD UDU AKŠUD <sup>LÚ.MEŠŠU</sup>.DIBzya kuin epper nzan

INA <sup>URU</sup>Altanna arḫa dalaḫḫun "As I came back, I left in the city of Altanna, the booty—people to be resettled, cattle (and) sheep—which I found (there) and the prisoners of war whom they (i.e., Hittite soldiers) had seized (and I advanced to Mount Kaššu)" KBo 5.8 iii 37-39, ed. AM 158f.; nuzmužkan ša-a-ru kuit NAM.RA GUD UDU mekki makkiššan ēšta nužkan namma ammuk IŠTU KARAS. arḫa UL pāun "And because the booty—people to be resettled, cattle, (and) sheep—had become far too numerous for me, I no longer set out with the army" KBo 5.8 iv 13-15, ed. AM 160-163; nu m[aḫḫa]n LÚ.KÚR ša-a-ru-w[a(-)...] išḫuwaiš "[When] the enemy had cast (away) the boot[y(pl.)], ([he] fled)" KBo 14.3 iv 36 + KBo 40.293:10 (DŠ), ed. Güterbock, JCS 10:76 (without KBo 40.293), translit. Groddek, NABU 1998:84; (In the apodoses of omen texts) zahḫiya LÚ.KÚR ḫull[ami nu?] ša-a-ru udumeni "[I will] defeat the enemy in battle [and] we shall bring back booty" KUB 8.34 iii 11-12 (sign of KI.GUB, NS), ed. DBH 12:100, 102 (differently); cf. ibid. 20; [...ḫā]ršta šar-wa-aš ša-a-ru[(-)...] KBo 34.29 rev. 12.

Weitenberg, U-Stämme (1984) 172.

Cf. *šaruwe-/šaruwai-*, <sup>v</sup>šarušša-.

šāru B n. neut.; (an evil force); MS(?)†

nom.-acc. *ša-a-ru* KBo 34.25:4, 5 (MS?), KBo 34.29 rev.? 12, (13) (MS?), KBo 34.27 i 5 (MS?).

[... išḫ]anāš ša-a-ru kištāti šarwaš š[a-a-ru] / [kišt]āti ḫalḫaltaniyaš ša-a-ru kištā[ti] "[...]; the š. of the [bl]ood was extinguished; the š. of the šarwa- was [ex]tinguished; the š. of the ḫalḫaltani(ya)- [was] extinguished" KBo 34.25:4-5 (rit., MS?); [... ša-a-ru ḫā]ršta šarwaš ša-a-ru [ḫāršta] / [ḫalḫaltaniyaš?] ša-a-ru ḫāršta [...] KBo 34.29 rev.? 12 (MS?); [š]arwaš ša-a-r[u ...] / <sup>GIS</sup>[w]arpin[(-)...] / parḫta lalān [...] "[She ...-ed] the š. of the šarwa-, she expelled the wooden warpin[(-)...]; [she ...-ed] the tongue" KBo 34.27 i 5-7 (MS?) □ the ša signs were collated from the photograph by Košak (pers. comm.). For the joining of the three fragments see StBoT 39:21 and hetkonk under 214/b, 224/b and 826/c. [... iš?-ḫ]a?-na-a-aš shows the plene writing of the final syllable found in some OH (KBo 17.1 iv 8, OS) and MH texts (KBo 15.10 i 1, 20, 32, etc., MH/MS).

**šāru- B**

We have attributed these occurrences to a *šāru* B and distinguished it from *šāru* A “plunder” or (NINDA) *šarwa-*. *šāru* B in its contexts denotes an evil force (like *papratar*, *paḥḥur*, etc.) which must be broken up like hard ground(?) (*ḥarš-*), or extinguished (*kišt-*).

**šaru- C** n.; (an anatomical term); MS(?).†

**gen.** *šar-wa-aš* KBo 34.25:4 (MS?), KBo 34.29 rev.? 12 (MS?), KBo 34.27 i 5 (MS?).

For transliteration and translation of the exx. see *šāru* B. Two out of the three genitive nouns dependent upon *šāru* B in these exx. are parts of the human body (*ešḥar*, *ḥalḥaltani(ya)-*); on the latter cf. HW<sup>2</sup> H 27 (“Körperteil möglich”). Note also the presence of the tongue in KBo 34.27 i 7. The third dependent genitive, *šar-wa-aš*, might belong to *šāru* A “plunder” or to (NINDA) *šarwa-*. But considering the meaning of the other genitives, it is more likely that it too is a previously unattested anatomical term, *šaru- C*.

**NINDA** *šarwa-*, **NINDA** *šarruwa-* n. com.; (a type of bread or pastry); from OS.†

**sg. nom.** **NINDA** *šar-wa-aš* KBo 25.81 obv. 2 (MS), KBo 24.90:2, 7 (NS); **acc.** **NINDA** *šar-wa-an* KBo 26.190 iii 4 (NS), **NINDA** *šar-ru-wa-an* KBo 20.94:4 (MS), **NINDA** *šar-r[u- ...]* BoTU 12A i 6 = KBo 3.34 i 6, **NINDA** *ša[r-...]* KUB 36.104 obv. 4 (OS); **dat.-loc.** **NINDA** *šar-ru-i* KBo 17.1 i 30 (OS), *šar-ru-i* KUB 52.73 obv. 8 (NH).

**pl. nom.** **NINDA** *šar-ru-ú-e-eš* KBo 21.90 obv. 5 (OH/MS).

(“Pappa was an *urianni*-official. In [Taru]kka he embezzled soldier-bread and *marnuwan*-beer”) **NINDA** *šar-r[u-an(?)] markta(?)* “[He embezzled(?)] š.-bread” BoTU 12 A i 6 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 30f. (“sottrase ... il pane *šarr[uwa-]*”), Soysal, Diss. 10, 83 □ the reading follows Dardano 30, 78 and traces copied by Forrer, BoTU 12A. The photo, Das Altertum 33:119 seems to support Forrer, but the traces copied by Figulla in KBo 3 look more like *-r[i-]*; **NINDA** *šar-ru-i-šm[(a-šš)]an* ÉRIN. **MEŠ-az** *ešzi* “The troops are sitting on the š.-bread” KBo 17.1 i 30 + ABoT 4a obv. 15 (fest., OS), w. dupl. KBo 17.3 i 24, ed. StBoT 8:20f.; 5 **NINDA** *šar-wa-aš* 30-*iš* ŠĀ.[BA ...] KBo 24.90:7 (fest. frag., NS); cf. *ibid.* 2, translit. StBoT 8:99 (as 159/k); [...] 50 **NINDA** *šar-ru-wa-an* 50 **NINDA** *kaḥ[ari-...]* KBo 20.94:4 (fest. frag., MS); **NINDA** *šar-ru-ú-e-eš*

*kui* *ēlš* x[...] KBo 21.90 obv. 5 (OH/MS), translit. StBoT 8:99 (as 483/c); in a list of items: 10 **NINDA** *šar-wa-aš* KBo 25.81:2 (MS); [...]x LUGAL *šar-ru-i* EGIR-*an* [...] KUB 52.73 obv. 8 (NH).

Otten/Souček, StBoT 8 (1969) 99f.; Hoffner, *AIHeth* (1974) 182; Neu, StBoT 26 (1983) 161.

Cf. **NINDA** *šarruwant-*.

**šaruwai-** see *šaruwe-*.

**NINDA** *šarruwant-* n.; a type of bread or pastry; OS.†

**dat.-loc.** **NINDA** *šar-ru-wa-an-ti* KBo 17.1 ii 7, 26 (OS).

(“When they have caught a live eagle, they bring it while I make soldiers out of clay”) *n=a(n)=ššan* **NINDA** *šar-ru-wa-an-ti t[e?-eḥḥi]* “I p[ut] them on the š.-bread/pastry” KBo 17.1 ii 7 (rit., OS), ed. StBoT 8:24f.; (“A palace-servant takes the cup (*teššummi-*) from the hands of the king and queen; he takes those from the throne and hearth as well”) *t=a(n)=ššan* **NINDA** *šar-ru-wa-an-ti* ÉRIN. **MEŠ-ti** *šēr d[ā(i)]* “He puts them on top of the troops on the *šarruwa*-bread. (He carries the troops and cups and the bronze-spear to the inner-chamber)” KBo 17.1 + KBo 25.3 ii 25-26 (OS), w. dupl. KBo 17.6 ii 21 (OS), translit. StBoT 25:8, ed. StBoT 8:26f. (without KBo 25.3).

According to Otten/Souček, StBoT 8:99f., *š.* in KBo 17.1 + KBo 25.3 ii 26 (= StBoT 8 ii 40) is an adj. in *-ant-* derived from **NINDA** *šarwa-*, **NINDA** *šarru(w)a-* (q.v.) modifying ÉRIN. **MEŠ-ti**: “on the troops of/that belong to the *šarwa-šarru(w)a*-bread.” These are the troops and the š.-bread mentioned earlier in ii 6-7 (= StBoT 8 ii 20-21). If one reads **NINDA** *šar-ru-wa-an-ti* É[RIN. **MEŠ-ti** *tēḥḥi*] in the latter passage this would imply that troops of clay were placed on “troops of *šarwa-šarru(w)a*-bread.” Since in the immediate sequel before the second mention of the š.-bread in ii 26 troops are referred to several times (ii 12, 17, 18, 19, 20 = StBoT 8 ii 26, 31, 32, 33, 34 respectively) without any further specification, it would be unclear which of the groups of troops were meant. If, however, in ii 6-7 one does not restore É[RIN. **MEŠ-ti**] but, for instance *t[e-e-eh-ḥi]*, the preceding *š.* is likely to be a noun, as would be by extension the same form in

ii 26. Pending the publication of further attestations we therefore prefer to see š. as a noun with Hoffner, *AlHeth.* 182. For nouns of identical meaning with and without *-ant-* (apart from the erg. or personifying suffix) see Oettinger, *Anatolisch und Indogermanisch* 303-305.

Otten/Souček, *StBoT* 8 (1969) 99f. (“zum šarruwa-Brot gehörig”); Hoffner, *AlHeth* (1974) 182 (variant of NINDA<sup>A</sup>šar(ru)wa-); Neu, *StBoT* 26 (1983) 161 n. 477 (prefers Otten’s interpretation as adj. because of join piece KBo 25.3).

**šaruwe-, šaruwai-** v.; to plunder/loot (something), to take (something) as plunder/loot; from MH.

**pret. sg. 3** *ša-ru-u-wa-it* KBo 14.20 i 24 (Murš. II), KUB 34.34:2, 6 (Murš. II), KBo 14.19 ii 31 (Murš. II), *ša-ru-wa-it* KBo 16.42 rev. 21 (MS), KUB 34.34:4 (Murš. II), KBo 14.19 ii 13 (Murš. II), *ša-ru-wa-a-it* KUB 19.37 iii 30 (Murš. II), KBo 2.5 ii 13 (Murš. II), *šar-wa-it* KUB 23.21 obv. 30 (MH/NS).

**pl. 3** *ša-ru-wa-er* KUB 26.69 vi? 9, *ša-ru-wa-a-er* KUB 19.37 iii 38, 44 (Murš. II), *ša-ru-u-e-er* KUB 17.21 ii 5, iii 3 (MH/MS), *ša-ar-wa!-er* KBo 12.132 obv. 3 (NS).

**inf.** *ša-a-ru-wa-u-wa-an-zi* KBo 4.4 iv 21 (Murš. II), [ša]-*a-ru-u-wa-u-wa-an-zi* KBo 4.4 iv 24 (Murš. II).

**part. pl. nom. com. ?** *ša-a-ru-un-t[i-eš]* KUB 34.23 ii 29 (NH).

For the stem *šaruwe-* see the MS pret. plur. 3.

**a. to plunder/loot (something):** *nu* KUR<sup>URU</sup> *Tapāpanuwa arḫa warnuer IŠTU* NAM. RA.MEŠ<sup>ma</sup> *at* (var. *ma=an*) GUD UDU<sup>URU</sup> *Ḫattušaš ša-ru-wa-a-it* “They (i.e., ŠUTI-troops) burned down the land of Tapāpanuwa and (the men of) Ḫattuša plundered it, including people to be resettled, cattle, (and) sheep” KUB 19.37 iii 29-30 (ann., Murš. II), w. dupl. KBo 16.16 iii 22, ed. AM 174f., tr. del Monte, *L’annalistica* 123 (“fecero bottino della popolazione (e) il bestiame bovino (ed) ovino”) □ the *at* of KUB 19.37 resumes neut. KUR, while the *an* of the dupl. KBo 16.16 resumes com. URU; cf. similar KBo 7.17 + KBo 16.13 i 7-9 (ann., Murš. II), ed. Houwink ten Cate, *JNES* 25:171, 180, similar KBo 14.20 + KUB 34.33 + KUB 34.34 i 24, 27, 29, 31, 33, 35 (ann., Murš. II) (line count according to ed. Houwink ten Cate, *JNES* 25:170, 178f.); KBo 14.19 ii 13, 27, 31 (ann. Murš. II), ed. Houwink ten Cate, *JNES* 25:174f., 182f.; KUB 19.37 iv 13-15 (ann., Murš. II), ed. AM 178f.; *n=at ḫuldalānun n=at UL ša-ru-wa-a-er* “I spared it (i.e., the enemy town); so they (my troops) did not plunder it” KUB 19.37 iii 37-38 (ann., Murš. II), ed. AM 176f., similar *ibid.* iii 43-44;

“I defeated the enemy and killed him”) *nu=šši=kan* NAM.RA.ḪI.A GUD UDU *arḫa dahḫun n=an tuzziaš=miš ša-ru-wa-a-it* “I took from him people to be resettled, cattle, (and) sheep and my army has plundered him” KBo 2.5 ii 12-13 (ann., Murš. II), ed. AM 182f., tr. del Monte, *L’annalistica* 126 (“ne fece bottino”); (The enemies beseeched Muršili II as follows:) *BĒLI=NI=wa=nnaš ŠA* URU *Aripšā iwar* URU *Ḫattuši ša-a-ru-wa-u-wa-an-zi lē maniyaḫti ... nu namma dUTU-ŠI* URU *Dukkaman URU-an [ša]-a-ru-u-wa-wa-u-wa-an-zi UL tarnahḫun* ““Our lord, do not turn us over to the Hittites to be plundered like the city of Aripša!’ ... So, then I, My Majesty, did not allow the city of Dukkama to be plundered” KBo 4.4 iv 20-21, 23-24 (ann., Murš. II), ed. AM 136f. □ for a similar construction with the dat.-loc. *šarūi* of the noun *šaru-* A “booty,” q.v., compare KBo 4.4 iv 12-13; LÚ.KÚR.M[*EŠ*]=*ma māḫhan* KUR URU *Ḫatti [GUL-aḫḫer] KUR-e ša-ru-u-e-er n=at=za dāer* “How the enemies [struck] Ḫatti land, plundered the country and took it (that we want to tell you, O gods)” KUB 17.21 ii 4-5 (prayer of Arn. I and Ašm., MS), ed. Kaškäer 154f., Lebrun, *Hymnes* 135, 144, tr. Hittite Prayers 41; here? *kuiēš* URU.DIDL. ḪI.A x[...] *ša-a-ru-un-t[i-eš(?)]* “The towns which were loot[ed by ...]” KUB 34.23 ii 28-29 (DŠ), ed. Güterbock, *JCS* 10:85, alternatively a form of *šaruntali-*, q.v.

**b. to take (something) as plunder/loot:** (“We defeated the enemy”) NAM.RA.MEŠ<sup>ma</sup> GUD. ḪI.A UDU.ḪI.A [*tu*]zziyanza *šar-wa-it* “But the [a]rmy took as plunder people to be resettled, cattle, (and) sheep” KUB 23.21 obv. 29-30 (ann., Arn. I, MH/NS), ed. Carruba, *SMEA* 18:168f. (“erbeutete ... das Heer”), tr. de Martino, *Eothen* 5:42 (“[I’]eser[c]ito predò”); *nu=za KÙ.BABBAR KÙ.GI BIBRI* ḪI.A ḪI.A ḪI.A ŠA KÙ.BABBAR KÙ.GI ḪI.A *kunnanašI UNŪTĒ* MEŠ<sup>ma</sup> *KUNU=ya ŠA ZABAR TÚG.ḪI.A=KUNU ša-ru-u-e-er n=at=za arḫa šarrer* “They (i.e., the Kaškeans) took as plunder silver, gold, rhyta, cups of silver, gold, and copper, as well as your implements made of bronze (and) your clothes and divided them among themselves” KUB 31.124 ii 13-15, (prayer of Arn. I and Ašm., MS), w. dupl. KUB 17.21 iii 1-3 (MH/MS), ed. Kaškäer 156f., Lebrun, *Hymnes* 137, 145, tr. Hittite Prayers 42 □ this passage is the only one where š. is attested with the particle *-za*, reinforcing the notion that they take the items mentioned “for themselves.”

šaruwe- c

(\)šarupa-

c. broken, this word?: <sup>m</sup>Kumarb[i- ...]an *ḥatrāit* [...] *anda uw[a- ... š]a?-ru-wa-it* <sup>GIŠ</sup>*patalḥa*[...] ANA <sup>m</sup>Uw[a- ...] *uwanun* KBo 16.42 rev. 20-22 (hist. frag., MS) □ restored as <sup>l</sup>a<sup>l</sup>ruwait s.v. <sup>(GIŠ)</sup>*patalḥa*.

Cf. *šaru* A, <sup>ʿ</sup>*šarušša*-.

The determinative TÚL of KUB 29.4 iii 46 confirms the reading <sup>ʿ</sup>*šarunti*- previously read as *ušarunti*- (so Otten and de Roos). The change between *a*- and *i*-stem reflects the Luwian *i*-motion for which cf. Rieken, HS 107:42-53.

Otten, Puduḥepa (1975) 13f. (“Brunnen?”); De Roos, Diss. 407 (“bron?”) (both translit. *u-ša-ru-un-ti-in*).

(\)šarunta/i- n. com.; spring; NH.†

sg. acc. <sup>ʿ</sup>*ša-ru-un-ti-in* KUB 31.77 i 10 (NH).

abl. <sup>TÚL</sup>*ša-ru-un-ta-az* KUB 29.4 iii 46.

(“In a dream there was someone like my father, even come to life again”) *nu=wa=kan* <sup>ʿ</sup>*ša-ru-un-ti-in mān kuinki annallin ŠA ABI ABI=YA* (eras.) *šarā ūnḥeškizzi nu=war=an=kan ūḥta mān nu=wa=kan wātar mān šarā ḥūittiyanneškizzi* “He was, as it were, sucking up the old spring of my grandfather. He seemed to suck it (dry) while he was, as it were, continually drawing up water” KUB 31.77 i 8-14 (dreams, NH), ed. Otten, Pud. 13f. w. n. 24 (“Wie im Traume mein Vater wieder am Leben (war) und wie er einen alten — (aus den Tagen) meines Großvaters (datierenden) — *Brunnen? aushebt?*, wie er ihn *freilegte*, wie er nun Wasser heraufzieht”), de Roos, Diss. 266, 404 (“in de droom was mijn vader op een of andere manier weer in leven en een of andere bron? van vroeger, van mijn grootvader, wekte hij tot leven en hij voedde hem als het ware, en hij haalde een soort water omhoog”) □ for this use of *mān* see *mān* 1 d; perhaps here KUB 34.23 ii 27-30 (DŠ frag. 26), ed. Güterbock, JCS 10:85, rather than *šaruwai*- a, q.v.; *nu* DINGIR-LAM <sup>URU</sup>*Āggataz* <sup>URU</sup>KÁ.DINGIR.RA-az / <sup>URU</sup>*Šūsaz* <sup>URU</sup>*Elamtaz* <sup>URU</sup>ḤUR.SAG.KALAM.MA-az / INA URU-LIM ŠA TARAMMI ḤUR.SAG-az ÍD-az / *arunaz ḥāriyaz welluwaz* <sup>TÚL</sup>*ša-ru-un-ta-az* / *nepišaz taknaz IŠTU 7 KASKAL.MEŠ U IŠTU 7 KA.GÌR =ya* / *ḥuittiyanzi* EN.SÍSKUR EGIR-an *iyattari* § “They draw the deity from Akkade, from Babylon, from Susa, from Elam, from Ḥursagkamma, in the city that you love, from the mountain, from the river, from the sea, from the valley, from the meadow, from the spring, from the sky, from the earth, from the 7 roads and from the 7 paths. The sacrificer goes along behind” KUB 29.4 iii 43-48, ed. Kronasser, SchwGoth. 26f. (misread as *uššaruntaz* but translated as “Quelle”; similarly Tischler, HHwb 188), StBoT 46:292, tr. Collins, CoS I:176 (no translit.).

šarupp- v.; (mng. unkn.).†

inf. *ša-ru-up-pu-wa-an-z[i]* KBo 10.36 rev. 11 (NS).

verbal subst. gen. [*ša-ru-]up-pu-u-wa-aš* KUB 12.16 i? 13 (MH/NS), *ša-r[u-...]* Bo 3465 i 14 (coll. Akdoğan).

EGIR-*anda=ma* *ša-ru-up-pu-wa-an-z[i ...]* / TU<sub>7</sub>.ḪI.A *ḥū[mandā]* ANA ALAM *t[ianzi ...]* “Afterwards [they] p[ut down] for š.-ing a[II] the stews for the statue” KBo 10.36 rev. 11-12 (rit., NS), ed. Taracha, Ersetzen 84f. (“zu schlürfen”); (in a list of ingredients for a ritual:) TU<sub>7</sub> BA.BA.ZA [(TU<sub>7</sub> *memal*) TU<sub>7</sub>(.ḪI.A *ša-r*)u-]up-pu-u-wa-aš “porridge, meal soup(?), soups for š.-ing” KUB 12.16 i? 12-13 (substitution rit., MH/NS), w. dupls. Bo 3648 obv. 21 (MH/MS), Bo 3465 i 14 (MH/NS), ed. Taracha, Ersetzen 30f. (reading (*ša-a*)r- in dupl. Bo 3465, but coll. by Akdoğan shows it to be *ša-r[u-...]*).

Taracha, Ersetzen 108, takes *šarupp*- as a further variant of the verb *šara(p)p*-, *šarip*- “to sip,” q.v. Since we assume the latter to be an onomatopoeic formation (cf. Engl. slurp, Ger. schlürfen), adding a third form may be possible. However, the lack of similar vowel alternation suggests caution and leaves open the possibility of a separate verb.

Cf. *šara(p)p*-/*šarip*-.

(\)šarupa n.? neut.?. (mng. unkn.); NH.†

*ša-ru-pa* KBo 5.4 obv. 31 (Murš. II), KUB 6.44 iv 25 (Murš. II), KUB 21.1 iii 23, *ša-ru-ú-pa* KBo 5.4 rev. 16 (Murš. II), KUB 6.41 iv 23 (Murš. II), *ša-r[u- ...]* KBo 5.4 rev. 20 (Murš. II), *ša-r[u-pa]* KBo 10.8:6 (Murš. II).

(“Furthermore, since humans are deceitful, if rumors circulate and thereupon someone whispers to you ... You must meanwhile write that matter to My Majesty, and if it is true, when I write back to you”) *zig=a lē nuntarnuši nu ḥarpu ša-ru-pa* (var. <sup>ʿ</sup>*ša-r[u-...]*) *l[ē iyaši nu ITT]I* <sup>d</sup>UTU=ŠI *idālu lē iyaši*

## (\)šarupa-

## (\)šarušša

“Don’t act rashly. [Do]n’t [do] *h. š.* Don’t do evil toward My Majesty. (If you act rashly and do evil toward My Majesty, you thus transgress the treaty)” KBo 5.4 obv. 31-33 (Targ., Murš. II), w. dupl. KBo 10.8:6, ed. SV 1:56f. (“feindlichen Zwist”), tr. DiplTexts<sup>2</sup> 70 (no tr.); similarly ibid. rev. 16-17, KUB 6.44 iv 25 (Kup.); *nu=šmaš kuit DĪNU nu=šmaš=at* <sup>d</sup>UTU-ŠI / [punu]šmi *nu=šmaš=kan IŠTU DĪNI KASKAL-ši tehhi šumāš=ma lē nuntarnuttēni nu harpu ša-r[u-pa] / [l]ē iyatteni nu=kan lē idalāuēštēni* “And whatever lawsuit you will have, I, My Majesty, will ask you about it and I will set you on a path by means of the lawsuit. Do not act rashly, don’t do *h. š.* and do not become evil” KBo 5.4 rev. 19-21 (Targ., Murš. II), ed. SV 1:62f., tr. DiplTexts<sup>2</sup> 72 (no tr.).

The translation by Friedrich, HW 188, “Zwist(?), Streit(?)” is based on the assumption that the word *harpu* that occurs in pair with *šarupa* is the same word as the *harpuš* that occurs in the soldiers’ oath KBo 6.34 i 27, which HW translates “feindlich, uneinig, abtrünnig” and a link with the noun *harpanalli-* “enemy, adversary”; so too Beckman, BiOr 42:139f. However, the *harpuš* in the soldiers’ oath is pl. acc. from *harpa-* “pile” (see StBoT 22:26) and the connection of *harpanalli-* to other *harp-* words is very speculative, see HED H 182. We are left with the above context for both *h.* and *š.* Doing *h. š.* is something disapproved by the Hittite king. It could be an intensification of “acting rashly” or of “doing evil” or something similar. Kammenhuber, KZ 77:169 n. 3, followed by Weitenberg, U-Stämme 100f., suggests that *h.* may yet be derived (“*harpu-* ‘feindlich’ zu *harp-* ‘absondern’”) from the verb *harp-*. Weitenberg’s translation of *h. š.*, “gesondertes Benehmen(??),” could fit the context, but depends on the disputed meaning of the alleged adj. *harpū* and is much less specific for *š.* For further thoughts on the verb *harp-* see Melchert, GsNeu (forthcoming). Puhvel, HED H 180, suggest analyzing *š.* as *šaru-* “booty” + the particle *-(a)pa* and translates *harpu šarupa* as “piled spoils, heaped-up booty,” seeing the combination as “figuratively adverbial for something like ‘helter skelter.’” The position of the alleged particle, however, makes this impossible.

Friedrich, SV 1 (1926) 83f. (“Zwist, Streit, Kampf”); Kammenhuber, KZ 77 (1961) 169 n. 3; Weitenberg, U-Stämme (1984)

100f. (*h. š.* = “gesondertes Benehmen(??)”; Beckman, BiOr 42 (1985) 139f.; Puhvel, HED H (1991) 180.

Cf. [*šaruppašiya-*].

[*šaruppašiya-*]

§ [A]NA LÚ.MEŠSAG=*kan* x[...] / [š]a?-ru-upa-š-i-ia-a[š...] / [m<sub>x</sub>.]SAG-iš m<sup>d</sup>SĪN-[<sup>d</sup>IM?...] / [mLUGA]L-<sup>d</sup>SĪN m<sup>Piy</sup>[a-...] § KUB 52.31 i 16-19 (oracle question, NH). The reading of the key term follows Beckman, BiOr 42:139f., but is read by Archi, KUB 52 v [m<sup>T</sup>]aruppašiyaš. Beckman considers the term to be *šarupa* + *-ašši-*, and using HW’s meaning for *šarupa* comes up with a translation “party to a dispute(?)” Since HW’s meaning for *šarupa* is very unsure (see CHD s.v.), Beckman’s translation of *šaruppašiya-* is even more so. Also this word has a double *p* while *šarupa* does not, which casts further doubt on the equation. In view of the PN-s in the lines following, Archi’s view seems more likely. For the PN compare also m<sup>Ta</sup>-ru-up-š-i-ia-aš KUB 54.67 rev. 9; for a DN <sup>d</sup>Tarup(pa)šani- see van Gessel, OHP 1:452f.

Cf. (\)šarupa-.

## šarūpi (mng. unkn.); MS.†

In broken context [...(-)š]a-ru-ú-pí URUDU ŠA LÚ.MEŠ*hāpieš* KBo 16.68 i 16 (KILAM fest., MS), ed. StBoT 28:113, 166 (“a (metal) ornament”); perhaps the end of a longer word.

## (\)šarušša n. neut. (mng. unkn. “booty?”); NH.†

Luw. sg. nom.-acc. (\)ša-ru-uš-ša.

(“[If] the first [*uriy*]anni-bird [comes/goes] across *tarwiyalli* [...] not(?). Let the king go. [...] and [the troops?] will be well. He/They will defeat the enemy”) [...-z]i (\)ša-ru-uš-ša-ia [...-a]zzi “He(?) will [...]. š. [...] will [...]. (But if it (the bird) [goes/comes] across [...])” KUB 18.1 rev.? 9-13 (bird omens), translit. Archi, SMEA 16:126, cf. also idem, BBVO 1:293 n. 47. Since the word probably begins a sentence, one could interpret it as *šarušša=ya* “and the š.,” that is, as a sg. nom.-acc. neut. from a root *šaruš-* “booty(?)” as was done by Starke, StBoT 31:118, followed by Melchert, CLL 192. The meaning fits the context well since the term probably has something to do with the army: apodoses refer to the king defeating the enemy (5) or vice versa (8), and to the troops being well (6).

Cf. *šaru-* A.



[šaš]

šāša- A c

[šāš] = šu + -aš qq.v.

šāš- v. see šeš-.

**šāša- A, šāšša-** n. com.; (a wild member of the goat family); from OH/MS.†

**sg. nom.** *ša-a-aš-ša-aš* KBo 21.103 rev. 27 (OH/MS), *ša-a-aš-ša-aš* KBo 21.90 rev. 51 (OH/MS); **nom. sg. or pl.?** *ša-a-ša-aš* KUB 29.1 iii 43 (OH/NS); **acc.** *ša-a-ša-an* KBo 3.8 iii 12 (pre-NH?/NS); **gen.** *ša-a-ša-aš* KBo 16.61 rev.? 4, 14 (MS), KUB 41.23 ii 15 (OH/NS), KUB 9.31 i 9 (MH/NS), KBo 9.105:(9) (NS), *ša-ša-aš* KBo 3.8 iii 13, (31) (pre-NH?/NS), KBo 22.170:5 (OH/NS), 503/s:6 (StBoT 4:62, NS).

**pl. nom.** *ša-a-ša-aš* KUB 29.1 iii 43 (OH/NS), *šāš-a!-še-eš* Or. 90/1325 obv.? 8 (OH/MS, courtesy A. Süel via Soysal).

**Luw. pl. nom. com.?** *ša-ša-an-zi* KUB 42.78 ii? 17 (NH). **here?** *ša-a-aš-ša-x[...]* HFAC 113:4.

*ša-a-ša-an* in KBo 22.231:4, 8 seems to be synonymous with *ša(-a)-ša-an-na-an* “lamp,” q.v. and therefore does not belong here.

**a.** characteristic behavior expressed by the verb *kunk-*: (“The ‘lords of the house,’ i.e., the king and queen (and) the secondary wives sit down”) *n=at=za=kan ša-a-ša-aš* (var. Ortaköy *šāš-a!-še-eš*) *maḥḥan kunkiškantari* “They are swaying(?) like š.-animals (or: like a š.-animal) §” KUB 29.1 iii 43-44 (rit. for a new palace, OH/NS), w. dupls. KUB 51.56:7 (cf. Hoffner, HS 108:192f.) and Or. 90/1325 obv.? 8 (courtesy Süel via Soysal), ed. Kellerman, Diss. 18, 30 (“Ils sautillent(?) comme des cerfs(?)”), Marazzi, VO 5:158f. (“e a mo’ di šāša si sistemano/prendono posizione”), CHD *maḥḥan* 1 a 1’ b’ (“They set themselves in order(?) like the š.-animal”), StBoT 5:102 (“wie š. richten sie sich auf”), Collins, JAC 5:43f. (no tr.), HED K 249 (“they sway like mountain goats”) □ for the tentative meaning “to sway” for the verb *kunk-* cf. HED K 248-250 and above (G1š) *šarpa-* B 1 b. If *šāš* is a pl. nom. like *šāš* the ending *-aš* is to be attributed to the NH copyist. A sg., however, is equally possible.

**b.** tied to the *huratti* and producing milk: (“‘Bearded’ snakes were bound in the coil (*ḥulališni*). § The stag (DÀRA.MAŠ) was bound under the *eya*-tree. The leopard was bound in the strong place. The wolf was bound in the high (place). The lion was bound in the *zamni*-”) *ša-a-ša-an ḥūratti=šan ḥamikta ša-ša-aš* GA *ḥamikta* “The š. was bound in the *huratti*-. The š.’s milk was

bound. (The throne of <sup>d</sup>LAMMA was bound. ... The ‘bearded’ snakes were released in the coil. The stag was released under the *eya*-tree. The leopard was released in the strong place. The wolf was released in the high (place). The lion was released in the *zamni*-(den?)” [*ša-a-š*] *a-aš ḥūratti=šan lāttat* [*ša-a*]-*ša-aš* GA *lāttat* “The š. was released at/in the *huratti* (its characteristic abode(?)). The milk of the š. was released. (The throne of <sup>d</sup>LAMMA was released)” KBo 3.8 iii 12-13, 30-31 (rit., pre-NH?/NS), ed. Kronasser, Die Sprache 7:157, 159 (no tr. of key words), Collins, JAC 5:39f. (no tr.), Oettinger, AOAT 318:349f. (“Wildziege (o.ä.)”), tr. Archi, Eothen 1:36 (*š. ḥūrattišan* “antilope élégante”) □ despite its irregular placement we take *-šan* following *huratti-* as the sentence particle *-šan* (see also *-šan* B 2 a) with Melchert, CLL 76. For Starke’s interpretation (StBoT 31:39) as sg. dat.-loc. of a Luw. gen. adj. in *-aššali-* see CLL 76. Kellerman’s suggestion (Hethitica 7:140f.) that it is a sg. acc. *\*hurattin=šan* is unlikely because of the single *-š-*; compare in the same text <sup>UZU</sup>*pantūḥa(n)=ššan* (KBo 3.8 +) KUB 7.1 iii 6, and <sup>UZU</sup>*arra(n)=ššan* ibid. 7.

**c.** associated with lambs (SILA<sub>4</sub>): (“He stands by night, he stands by day”) SILA<sub>4</sub>-*aš ištanzanan dā ša-a-ša-aš* (dupl. *ša-ša-aš*) *ḥa[(lu)kan dā]* “Take the ‘mind/soul’ of the lamb; take the ‘message’ of the š.” KUB 41.23 ii 15 (incant., OH/NS), w. dupl. KBo 22.170:5 (OH/NS), ed. Collins, JAC 5:42 (differently), Giorgieri, RIL 124:259, 261 (“il mes[saggio] della capra selvatica?!”) □ we attribute this passage to š. A instead of B both because of the pairing with the lamb and because of the plene spelling of the first syllable; cf. SILA<sub>4</sub>-*aš miuš ḥalugaš* “the gentle *ḥaluga-* of a lamb” KUB 17.10 iv 32 (Tel. myth, OH/MS), translit. Myth. 38, tr. Hittite Myths<sup>2</sup> 18 §30; (The NIN.DINGIR(?)-priestess goes to the inn and says:) [(*šerr*)] *=a=wa=ššan ḥankuriya ša-a-aš-ša-aš* (dupl. *ša-a-aš-ša-aš*) SILA<sub>4</sub> [(*nu=wa=ššan mān pāi*)] *mi naḥi=mu par<(š)>ni* UR.BAR.RA-*ni* “‘Above, on the *ḥankuri-* (are) a š. (and) a lamb (or: is the lamb of a š.). When I go up there (*-šan*), it frightens me with respect to the leopard (and) the wolf” KBo 21.103 rev. 27-28 (fest. of Tetešḥabi, OH/MS), w. dupl. KBo 21.90 rev. 51-52 (OH/MS), ed. Collins, JAC 5:42, Archi, Eothen 1:34 (“bouquetin”), CHD *naḥ(h)-* a 1’ c’ (all interpreting the *naḥi* clause differently) □ the double š is odd, but the association with the lamb and the plene spelling of the first syllable, similar to the previous example, leads us to list this example here; for the impersonal construction compare German

*mich fürchtet*, Latin *me veretur*, and cf. Hoffner/Melchert, Hittite Grammar [forthcoming].

**d.** a festival was named after it: EZEN<sub>4</sub> ša-ša-aš 503/s:6 (NS) (StBoT 4:62, Carruba, Kadmos 6:90 n. 7) □ animals after which festivals were named include: GUD.MAḪ “bull” KBo 41.129 obv 3, UDU “sheep” KUB 16.16 obv 14, ŠAḪ “boar/pig” KUB 55.5 iv 13, AYALU “stag” KUB 13.4 i 39, SILA<sub>4</sub> “lamb” KUB 25.27 i 25, MÁŠ “goat” KUB 38.25 i 11; cf. list in Hoffner, EHGI 39-41.

**e.** unclear passages: ŠA KUŠ.ḪI.A ša-a-ša-aš “of the hides of š.-animals” (or “š. of the pelts,” i.e., š. intended to be slaughtered for their pelts?) KBo 16.61 rev.? 4 (dep., NH); ŠA KUŠ ša-a-ša-aš KBo 16.61 rev.? 14 (dep., NH), ed. StBoT 4:60f. (“Das šāša-Tier <zur> Fell(gewinnung?)”), Collins, JAC 5:41 (“pelts of the šāša-”) □ note the mention of shepherds (LÚ.MEŠŠI[PA...]) in KBo 16.61 rev.? 15 and cattle (GUD.ḪI.A) rev.? 2, 8, 9, 10, (11), 12, from which Collins suspects the š. “may have been maintained in herds”; [LÚ.MEŠŠI] UR.GI<sub>7</sub> / [ne?]kummanteš / [tar<sup>3</sup>k]u<sup>2</sup>wanzi § [nu=ka]n!/? 7(!, text 5) UZUNÍG. GIG.ḪI.A / [p]a<sup>2</sup>rā appanzi / [š]A? PIRIG.TUR [U]R.MAḪ / [š]AḪ.GIŠ.GI AZ / [a-l]i-i[a-n]a-aš / [ša-]a-ša-aš DARA.MA[š] § “The ‘Dog men’ [da]nce(?) [na]ked(?). § They present seven(!) livers: [o]f(?) a leopard, a lion, a wild boar, a bear, a deer, a š., (and) a stag §” KBo 9.105:1-9 (fest. frag., NS) □ the enumeration of wild animals, and especially the close pairing of stag and š., is reminiscent of the group depicted on the Kastamonu bowl, cf. Emre/Çinaroğlu, FsNÖzgüç 684-703 w. figs. 23-24. Note the presence of what the authors identify as stags, does, and ibexes in the frieze of the fourth zone (685f., 693f.); (“The house[-owner] does as follows. § I hang up a [...] kēlu-. Its huppali is bronze. Its [...]ulli is of shaggy lion’s pelt. Its stool is of basalt. And its hazziul is of lapis lazuli. (Its?) šišai is the strong šišai of a bear”) [SAG?].KI=ma ša-a-ša-aš § “(Its) fore[head(?)], however, is (that) of a š.” KUB 9.31 i 9 (Zarpiya’s rit., MH/NS), ed. Schwartz, JAOS 58:334f. (differently), Collins, JAC 5:43 (“But he [hangs the ...] of a šāša-,” restoring [ga-an-]ki), translit. Otten/Rüster, ZA 68:276; if we translate line 8 as above and not “(Its) šišai is strong (like) a bear’s šišai,” this composite object would actually be using parts of animals, and the broken noun [x-x-]ki in line 9 would denote a part of the kēlu- that is actually made from a part of the š. animal similarly named (“Its x is (the x) of a š.”); here? Luw. pl. nom. com.?: ša-ša-an-zi NUNUZ KÙ.GI “š. of

pearl(?) and gold” KUB 42.78 ii? 1 (NH) 7, ed. Siegelová, Verw. 462f.; cf. also CLL 192.

Prior to the publication of the Maṣat letter HKM 44 (cf. šāša- B) there was no evidence that the word š. might indicate a bird. With this new evidence it becomes necessary to distinguish two near homographs, šāša- A (which appears to be a wild mammal of the goat family) and šāša- B (a bird). The names of these two are near, but not complete homographs: clear examples of the bird have a plene writing in the second syllable, while clear examples of the mammal have plene writing of the first syllable. Writings with no plene writing must be assigned according to the context in which they appear. Since deer, leopards, wolves, and lions are all mammals and so produce milk, but yet KBo 3.8 (cf. b, above) does not mention that their milk was “bound” and “released,” this text seems to indicate that the milk-producing properties of the š.-animal were one of its primary characteristics. Thus one thinks of female animals known for milk producing, many of which in Hittite were *a*-stems: cows (usually written ÁB(-*a*)), and nanny goats (usu. UZ<sub>6</sub>(-*a*)), and perhaps ewes (<sup>UDU</sup>U<sub>10</sub>(-*a*)), and mares (usu. ANŠE.KUR.RA.MUNUS.AL(-*a*)). (Note that GUD, UDU and ANŠE.KUR.RA when undifferentiated by biological gender are usually *u*-stems, only rarely *i*-.) This, as well as the reference to the š. at the beginning of a paragraph in KBo 16.61 that also refers to shepherds (cf. e, above), leads one to agree with Collins that the š. is probably kept. The characteristic behavior of the šāša- denoted by the obscure verb *kunk*- cannot be determined since that verb’s meaning is still controversial. If the hieroglyph *sā* is supposed to depict the head of a šāša-, it might be a gazelle, as Hawkins’ Latin name for the sign GAZELLA would indicate.

Ehelolf, ZA 45 (1939) 72; Gurney, AAA 27 (1940) 104 n. 2 (an animal which produces milk); Schwartz, OrNS 16 (1947) 44 (“figure, figurine, plaything (doll!?)”); Friedrich, HW (1952) 188 (“ein Säugetier”); Sommer, apud Friedrich, HW (1952) 188 (“Hase”); Laroche, Syria 31 (1954) 109 n. 45 (“Antilope” = UDU KUR.RA, based on HH 104 = *sā*/GAZELLA); Kronasser, Sprache 7 (1961) 161 (“kaum ‘Hase’, eher ‘Antilope’”); Goetze, JCS 16 (1962) 29 w. n. 12 (= DARÀ “mountain goat”); Ertem, Fauna (1965) 167f. (= LU.LIM “deer”); Carruba, Kadmos 6 (1967) 90 w. n. 7 (“Hirsch?”); Werner, StBoT 4 (1967) 62

## ššaš- A

(“weder ‘Antilope’ noch ‘Hase’, sondern eher eine Haustierart”); Neu, StBoT 5 (1968) 102 (doubts both hare and antelope); Kellerman, Diss. (1980) 66 (“un mammifère ongulé ruminant ... traduction provisoire ‘cerf’”); Collins, Diss. (1989) 274-280; eadem, JAC 5 (1990) 39-48 (“Capra aegragrus = bezoar goat”); Trémouille, SMEA 37 (1996) 96.

**ššaš- B** n. com.; (an oracle bird); from MH/MS.†

**sg. nom.** [š]a-ša-a-aš HKM 47:40 (MH/MS); **acc.** [š]a-ša-a-an HKM 47:35 (MH/MS); **gen.** ša-ša-a-aš KUB 44.6 obv. 5.

**a.** in augury (together with eagles, *šalwini-* and *āršintara-*birds); *n=ašta* [š]a-ša-a-aš *āršintarašš=a* *a peran* SIG<sub>5</sub>-az *zilawan* SIG<sub>5</sub>-az *nu šaluinin* TI<sub>8</sub><sup>MUŠEN</sup> *ya taru.-an aumen* “and a š. bird (came) in front from a favorable (direction) and we observed a *šalwini*-bird and an eagle *taruyallian*” HKM 47:31-42 (report of augury in a letter, MH/MS), ed. HBM 204-207.

**b.** as an animal-shaped vessel (*BIBRU*): [B]IBRU ŠAḪ ZABAR x[...] / [B]IBRU ša-ša-a-aš ZABA[R] “A bronze rhyton of a pig [...], a br[onze] rhyton of a š. [...]” KUB 44.6 obv. 4-5 (NS) □ we tentatively put this ref. here under š. B because of the plene writing of the last syllable; Trémouille, SMEA 37:83, 88 w. comment 96, suggests that we understand [...<sup>DU</sup>G KUKUB KÛ.BABBAR *ya ša-ša-an(-)n[a-...]* KUB 46.48 obv. 19 (in cumulative line count obv. 35) as “le récipient KUKUP en argent en forme d’antelope ...,” but the *-al-ya* after š. argues against taking *ša-ša-an(-)n[a-...]* as a gen. dependent upon what precedes, and there is also the fact that there are no other examples of animal-shaped KUKUB-vessels.

**c.** as a statue?: ALAM ša-ša[-a-aš] KUB 38.29 obv. 11 (NH), ed. Jakob-Rost, MIO 9:189 (suggesting restoration with a form of *ššant-* “concubine”), StBoT 4:62; however this restoration as well as the interpretation of the passage is very unsure.

š. is not the only Hittite bird name not marked with the determinative MUŠEN (cf. *aršintara-*, *kakkapa-*, *pattarpalhi-*). For a partial listing of Hittite bird names see Hoffner, EHGI 22-23. For discussion and bibliography see above under *ššaš- A*.

**ššaš- C** see <sup>DUG</sup>ššašan(n)a-.

## LÚššašpatalla-

**LÚššašpatalla-** n. com.; (a cultic functionary?); from OH?/NS.†

**sg. nom.** LÚšša-šal-pa-tal-la-aš KUB 10.69 ii 5 (NS), [LÚšša-ša-a]l-pa-tal-[a-aš] KBo 41.86 i 1.

**unclear** LÚšša-šal-pa-ta[l-la-...] KUB 28.101 iii? 6 (OH?/NS).

§ [...] LÚšša-šal-pa-tal-la-aš / [anda uizz]i nu=kan DAM.MEŠ / [LÚ.MEŠ ALA]N.ZU<sub>9</sub> šalpāizzi / [...]x pānzi § “The š.-man [enter]s and *šalpai*-s the wives of(?) the performers. [Then] they leave” KUB 10.69 ii 5-8 (fest. frag., NS); this enables us to restore the following: [LÚšša-ša-a]l-pa-tal-[a-aš] and uizzi / [n=ašt]a DAM.MEŠ LÚ ALAN.ZU<sub>9</sub>.ḪIA [šalpāi]zzi “A š.-man [enters and *šalpai*-]s the wives of the performers” KBo 41.86 i 1-3 (fest. frag.) □ the trace in line 1, a vertical wedge, ensures the reading [LÚšša-ša-a]l-pa-tal-[a-aš] rather than [LÚšša-ša]l-pa-tal-[a-aš]; § UGULA LÚ.MEŠ ALAN.Z[U<sub>9</sub> ...] / t=aš lūli[ya paršnān ḫarzi] § ŠAḪ.TUR *ya ḫar[zi ...]* / LÚšša-šal-pa-ta[l-la-...] § 3 LÚ.MEŠ AL[AN.ZU<sub>9</sub> ...] / paršdu[n ...] / šarā[ ...] “The chief of the performers [...-s]. He [is crouched in] a vat § and holds a piglet. [...] A š.-man [...-s]. § Three per[formers ...] a bud [and ...] up [...]” KUB 28.101 iii? 3-9 (fest. frag., OH?/NS).

The word is apparently a noun in *-(a)talla-* (cf. Sturtevant, CGr<sup>2</sup> 77f.; Götze in FsPedersen 488-495; Berman, Diss. 158f.; van Brock, RHA XX/71 67-168; Oettinger, KZ 99:43-47) derived from a reduplicated form of the verb *šalpai-* (cf. addendum at end of CHD Š volume). The š. performs this action on the wives of the performers. Tischler, HdW 69, followed by Jin Jie, RetrGlos 11 also lists with no reference an unreduplicated *šalpatalla-*. We cannot locate such a form. The only other reduplicated deverbal *-(a)talla-* noun attested is built to a *-ške-* base: *wiwiškatalla-*.

Melchert (pers. comm.) notes the possibility that this word is etymologically related to the PIE source of English “salve” (German *salben*). Since Hittite had another verb (*išk-*) in the same general semantic range, it is possible that the latter was specialized for official (installation of kings, priests) and ritual anointings, while š. was confined to cosmetic actions suitable for women. The LÚššašpatalla- would then have been something like a “makeup person.”

## LÚšāšalpatalla-

## (DUG)šāšan(n)a-

Laroche, RA 48 (1954) 47 (“nom d’agent en -talla-,” < šālpai-); Friedrich, HW 1.Erg. (1957) 18 (“Kultischer Funktionär?”); van Brock, RHA XX/71 (1962) 81; Kronasser, EHS 1 (1966) 120, 176, 570; Pecchioli Daddi, Mestieri (1982) 259.

Cf. šālpai-.

(DUG)šāšan(n)a-, šāša- C n. com.; lamp; written syll., Sum. <sup>DUG</sup>IZI.GAR and Akk. (DUG)NŪRU; from MS.

**sg. nom.** <sup>DUG</sup>NU-U-RU Bo 4207 obv. 6 (Ehelolf, ZA 43:193).

**acc.** <sup>DUG</sup>šā-ša-an-na-an KUB 5.5 ii 27, 28 (NH), šā-ša-an-na-an KUB 20.61 vi 2 (NS), KUB 38.25 i 25 (NS), <sup>DUG</sup>IZI.GAR KUB 18.14 iii 10 (NH), IZI.GAR KUB 60.93:3 (NH), NU-U-RU KUB 42.91 ii 19 (NH), šā-a-ša-an KBo 22.231:4, 8 (NS).

**pl. nom.** [<sup>DUG</sup>šā-ša-an-ni-iš KBo 24.5:14 (pre-NH/NS).

**acc.** šā-a-ša-nu-uš KBo 30.160:3 (MS), šā-ša-nu-uš KBo 8.82 obv.? 7, 8, 9 (MH/MS), KUB 39.54 obv.? 10, 17 (NS), KBo 45.140 obv.? 2 (NS), KUB 17.37 i 14 (NS), šā-ša-an-nu-uš KBo 2.13 rev. 9 (NH), <sup>DUG</sup>šā-ša-nu-uš Bo 5230:11 (Ehelolf, ZA 43:191), <sup>DUG</sup>šā-ša-an-nu-uš KUB 46.16 obv.? 4, rev.? 2 (NS), šā-ša-an-na-aš KUB 31.113:15 (NS), <sup>DUG</sup>NU-U-RU<sup>H1A</sup> KuSa I/1.4:4 (LNS).

**d.-l.** šā-ša-an-na-aš KUB 44.4 obv. 3 (NH).

**broken:** [šā-a?-š]a-na-aš KBo 24.6 obv.? 8 (MS), w. dupl. [...]-[an?-na-aš<sup>1</sup>] KBo 24.5 obv.? 15 (pre-NH/NS).

Note that all MS attestations have a single writing of the -n-, which is sometimes continued into the NS manuscripts. Until a Hurr. n. \*<sup>DUG</sup>muriḫi- (so Wilhelm, KuSa I/1 p. 21) for either a vase or a drink has been established with certainty, we prefer to read KuSa I/1.4:4 as the Akk. pl. acc. NŪRI<sup>H1A</sup>.

*maḥḥan=ma i[š]panz[a kišar]i [INA] É.ŠÀ šā-ša-nu-uš tianzi* “When it [becom]es night, they set up lamps [in] the inner chamber” KBo 30.160 + KBo 23.29 rev. 2-3 (MS), translit. Groddek, AoF 21:335; *GIM-an=ma GE<sub>6</sub>-za DŪ-ri šā-ša-an!-na-an=kan tianzi* “As soon as it becomes night they set up a lamp” KUB 38.25 i 25 (cult of Nerik, NS); (“They entertain the deity and the singers sing”) *GIM-an=ma GE<sub>6</sub>-za DŪ-ri šā-ša-nu-uš tianzi* *GAM-an išhuwauwaš* *GAM-an išhūwanzi* “But when it becomes night, they set up lamps. What has to be poured out(?) underneath(?), they pour out(?) underneath(?). (The next morning ...)” KUB 55.60 iv 12-13 (cult inventory, NH), ed. Ehelolf, ZA 43:191 (as Bo 2351) □ for the expression *kattan išhuwa* as possibly having to do with the hearth being made ready for the night see Neu, GsKronasser 141f.; *GIM-an nekuzza meḥur kišar[i] nu=kan šā-ša-an-na-aš dāi* “When

it become[s] evening, he sets up the lamps (They close up the temple. The priest and the diviner/exorcist sleep before the door)” KUB 31.113:14-15 (instruction?, NS), ed. Haas, KN 130f., Ehelolf, ZA 43:191 (as Bo 5455); *GE<sub>6</sub>-za DŪ-ri šā-ša-nu-uš tianzi* “At nightfall they set up the lamps” KUB 17.37 i 14 (cult inventory, NH); (At dawn they carry the statues of deities to Mt. Pišqarana and offer them different offerings) *šā-ša-an-nu-uš tianzi* “They set up the lamps” (end of text) KBo 2.13 rev. 9 (cult inventory, NH), ed. Carter, Diss. 108, 114; *šā-ša-an-nu-uš tianzi § lukatti=ma ...* “They set up lamps. § But in the morning ...” KUB 17.35 iii 17-18 (cult inventory, Tudḥ. IV), ed. Carter, Diss. 130, 143, similarly *ibid.* i 34 (<-uš>), iv 15, 37, ed. Carter, Diss. 125, 133, 135, 138f., 147, 149; cf. also KUB 20.61 vi 2; <sup>DUG</sup>IZI.GAR=wa *INA É.ŠÀ tiešker* “They used to set up a lamp in the inner chamber” KUB 18.14 iii 10 (oracle question, NH); (“They put them (i.e., the bones) on a spread out bed”) *šā-ša-an-n[a-an] / Š[A x+?]1 GÍN IŠTU Ì.DŪG.GA ḥaštiyaš peran tianzi* “They set up a lamp of [x] shekels (filled) with fine oil in front of the bones” KUB 39.11 obv. 49-50 + KBo 41.26 i 1 (pre-NH/NS), ed. HTR 68f., Kassian et al., Funerary 272f.; *NU-U-RU tianzi* “They set up a lamp” KUB 42.91 ii 19; <sup>DUG</sup>NU-U-RU *artari* “A lamp is set up (lit. stands)” Bo 4207 obv. 6 (Ehelolf, ZA 43:193); (list of items concluding with:) 2 <sup>DUG</sup>NAMMANDU Ì.NUN *šā-ša-an-na-aš [...]* [ANA?] É.GAL *šiyannaš pianzi* “They give [to] the seal house ... (and) two measuring vessels of ghee for lamps” KUB 44.4 obv. 3 (cult inv., NH); cf. KUB 46.30:11 (cult inventory, NH); <sup>DUG</sup>šā-ša-an-na-an *kuit INA MU.2-TI karšer nu=kan* 1 <sup>DUG</sup>šā-ša-an-na-an *ḡgallaranni tianzi* “Concerning the fact that they have omitted (setting up) a lamp for two years (or: in the second year), they shall set up one lamp against (lit. for) the unfavorableness” KUB 5.5 ii 27-29 (oracle question, NH), cf. StBoT 31:358 n. 1267; 2 *šā-ša-nu-uš ZABAR* in fragmentary context KBo 8.82 obv.? 8, 9 (rit., MH/MS); cf. also *ibid.* 5, 7; (“Then they sing and they stay awake overnight [...]”) [<sup>DUG</sup>šā-ša-an-ni-iš=šan *kiya[nt]a [...]* [...]-[an?-na-aš<sup>1</sup>]-*ma* (var. [šā-š]a-na-aš-*ma*) 1 *NAMMA<N>D[(U Ì)]...*] “The lamps are set up, [and they give] one measure of oil (or: gh[ee]) for (lit. of) the lamps” KBo 24.5 obv.? 14-15 (rit., pre-NH/NS), w. dupl. KBo 24.6 obv.? 8 (MS); (§ [When it becomes night(?)] [...š]a-a-ša-an tianzi / [ o o o L]<sup>U</sup>SANGA <sup>d</sup>IM=ya *UŠK[ENNU] /*

(DUG)ššašan(n)a-

ššašnu- 1 a

[n=at=k]an parā pānz[i...] § [kui]tman UD.7.KAM pa[izzi] / [n=aš]ta ša-a-ša-an [pēdanzi?] / [NINDA.SI]G<sup>NINDA</sup>šiluwān[...] / [n]=aš PĀNI<sup>GIŠNÁ</sup> t[ianzi] § mahḥan=ma UD.7.[KAM ...] / nu<sup>GIŠNÁ</sup> šar[ā ...] / [n]=at EGIR-pa [...] “They place the [I]amp. [...]. [The ...] and the priest of the Stormgod bow and leave. § While the seventh day passes, [they carry(?)] out the lamp. [They ...] a th[in-bread and] a šiluwā-bread. They p[lace(?)] them before the bed. § When the seventh day [is complete, they pick] up the bed and [carry] it back [...] §” KBo 22.231:4-13 (fest. frag.).

Ehelolf, ZA 43 (1936) 190-194; Kronasser, EHS 1 (1966) 139, 183.

**ššašant-** n. com.; concubine; from OS.†

**nom.** ša-ša-an-za KBo 3.7 iv 19 (OH/NS), KUB 17.6 iv (16) (NS); **acc.** ša-ša-an-da-n(a-x[...]) KBo 8.69:4 (NS); **d.-l.** ša-ša-an-ti KUB 8.41 ii 7 (OS), [ša-š]a-[a]n-di VBoT 124 ii 10 (OS).

*kuit*=a [(<sup>d</sup>Zalinui)]šaš DAM=SU<sup>d</sup>Ta[(zzu~waši)]ša ša-ša-an-za (dupl. + -aššiš) ... “But although Zalinuiša is his (i.e., Zašḥapuna’s) wife, Tazzuwaši is his concubine, ...” KBo 3.7 iv 18-19 (Illuy., OH/NS), w. dupl. KUB 17.6 iv 15-16 (NS), ed. Beckman, JANES 14:17, 20, tr. Hittite Myths<sup>2</sup> 14, LMI 54; *mān* DUMU-aš<sup>d</sup>IM-naš ša-ša-an-ti-i=šši (par. [ša-š]a-[a]n-di-i=šši) hūekzi “When the prince (lit. child) recites an incantation to the concubine of the Stormgod. (The singer recites: ‘To mankind you are *Tašimmeti*, among the gods *IŠTAR*, the Queen’)” KUB 8.41 ii 7 (OS), w. par. VBoT 124 ii 10 (OS), ed. Laroche, JCS 1:187f., translit. StBoT 25:183, 189.

This word is a substantivized participle of the verb *šeš*- “to sleep/lie down,” q.v.

Neu, StBoT 26 (1983) 161 n. 478.

Cf. *šeš*-.

**ššaššanu-** see *ššašnu-*.

[<sup>GAD</sup>ššašara] in <sup>GAD</sup>ša-ša-ra-at=kán NA<sub>4</sub>-ta wedan KBo 21.22:37 (Benedictions for Labarna, OH/MS) read, with Kellerman, Tel Aviv 5:200, 202, *kat-ta!*-ša-ra=at=kán NA<sub>4</sub>-ta wedan “It was built with stone from top to bottom.”

**ššašha-** see *šešḥa-*.

**ššaššiyatar** n. neut.; (mng. unkn.).†

**nom.-acc.** ša-aš-ši-ia-tar 1055/u:6 (StBoT 32:301, cited without its broken context, NS).

**ššašie-** v.?: (mng. unkn.); NS.†

**pres. sg. 3?** ša-a-ši-e-e[z?-zi?] KUB 8.40:8, ša-ši-e-[...] HT 39 obv. 4 (NS).

§ *mān* LÚ x[...] / ša-a-ši-e-e[z?-zi?] ... / <sup>d</sup>EN. ZU=ma [...] / *našma* MUNUS-i a[...] / KUB 8.40:7-10 (rit. outline?); [(§) ... (x É<sup>LÚ.MEŠ</sup>) ...] / GAL? MUNUS.MEŠ[zintuḥeš ...] / 1-edani [...(x GÜB-laz) ...] / nu<sup>MUNUS.MEŠ</sup>zi[(ntuḥēš) ...] / arḥa ša-ši-e-[...-(t?eš) ...] / 6<sup>MUNUS.MEŠ</sup>zintu[(ḥēš) ...] / ZAG-az ešan[ta ...] / GÜB-la[(zziy)]a 6<sup>MUNUS.M</sup>[<sup>EŠ</sup>zintuḥ(ēš)] / eša[nt]a (dupl. *ašanzi*) § HT 39 obv. 1-8 (fest. frag., NS), w. dupl. KUB 25.11 i 11-16.

**ššašnu-, ššaššanu-** v.; **1.** to make (someone) lie down, to put to bed, (w. *kattan*) to cause (someone) to have sexual intercourse with (someone), **2.** make (someone) fall asleep, (*ššašnumaš* SÌR = lullaby); from OS.†

**pres. sg. 2** ša-aš-nu-ši KUB 48.123 iii 20 (Ḥatt. III).

**pl. 3** ša-aš-nu-an-zi KBo 17.36 rev. rt. col. 2 (OS), KBo 13.120:14 (MS), ša-aš-ša-nu-an-zi IBoT 1.29 rev. 51 (MH?/MS?), KUB 25.37 iv 19 (OH/ENS), ša-aš-nu-wa-an-z[i] IBoT 4.15 obv. 5 (NS).

**pret. sg. 3** ša-aš-nu-ut KUB 33.118:24 (NS).

**verbal subst.** ša-aš-nu-ma-aš 371/v:6 (NS), KUB 12.5 iv (9) (MH/MS).

**imperf. pres. pl. 2** ša-aš-nu-uš-ga-at-te-ni KBo 7.28 obv. 24 (OH/MS); **pl. 3** ša-aš-nu-uš-kán-zi KUB 25.37 iii 9 (OH/ENS), ša-aš-ša-nu-uš-kán-z[i] KUB 51.50 iii? 13 (LNS).

**broken:** ša-aš-nu-[...] KBo 9.139 obv. 6 (pre-NS).

**1.** to make (someone) lie down, to put to bed, (w. *kattan*) to cause (someone) to have sexual intercourse with (someone) — **a.** to make (someone) lie down: (The prince goes to the inn. “That night they purify the prince in the same way”) [*namma*]=an ša-aš-ša-nu-an-zi “[Then] they make him lie down. (They place two thick-breads on either side of his head and on either side of his feet and draw a circle around him with beer and they bring in the prostitutes)” IBoT 1.29 rev. 51 (fest. of begetting, MH?/MS?), ed.

Güterbock, Midwest AOS (1969) 103, 101 = AS 26:112f.; [(n = a)n ... išta]nani peran ša-aš-nu-an-zi “They make him lie down in front of the altar” KBo 13.120:14 (rit., MS), w. dupl. KBo 13.119 iii 33 (“archaic”/NS); *duwaddu taknāš* <sup>d</sup>UTU-waš ĪR.MEŠ=ŠU ša-aš-nu-uš-ga-at-te-ni=a[n kuiēš] / [x]l-aš-nu-uš-ki-it-ta-ni=ya=a[n kuiēš ki=ma šumenzan ēš[tu ...] “Mercy! O servants of the Sungoddess of the Netherworld—you [who] put her to bed, you who ... her, let this be yours” KBo 7.28 i 24-25 (prayer, OH/MS), ed. Friedrich, RSO 32:219, 221 (“Gnade, (ihr) Diener der Sonnengöttin der Erde, die ihr [sie] zu Bett bringt, (und) aufweckt(?)” understanding the second v. as a previously unknown v.), tr. Hittite Prayers 23 (following Friedrich), cf. Kronasser, EHS 1:380 (reading the second verb [š]a-aš-nu-uš-ki-it-ta-ni yielding: “You [who] put her to bed, you who put her to bed,” Hoffner, NABU (forthcoming) (suggesting that this is a rhyming construction in which the second word is made up and has no independent meaning); “*taknaš* <sup>d</sup>UTU-un ša-aš-ša-nu-uš-kán-z[i] “They put the Sungoddess of the Earth to bed” KUB 51.50 obv.? iii? 13 (rit., NS); [...] šarā tit[(tanuanz)i ... ...-]x-anza nu=kan šašta[(š<sup>GIŠ</sup>parl)ai ... ]x-an=kan<sup>GIŠ</sup>parlai še[r (ša-aš-nu-wa-an-z)i n=aš]a IŠTU TÚG kariya[(nzi)] “They set up [... And ... is] ...-ed. [They ...] the wooden *parlai*- of the bed. They cause [(someone)] to lie down on the *parlai*-. [They] cover (him) with a cloth” 482/u:2-5 (IBoT 4 p. xxvi) (rit., NS), w. dupl. IBoT 4:15:3-6 (NS); [...]x=šan GIŠ.NÁ-aš ša-aš-ša-nu-x[...] KBo 8.72 obv.? 6 (rit., NS); *mān*=a=mu=kan DINGIR-LUM GAŠAN=Ÿ[A ...] GIŠ.NÁ-aš ša-aš-nu-ši nu [...] nu=kan É.ŠĀ<sup>GIŠ</sup>nath[ir]a išparranzi “And if you, O goddess, my lady, make me lie down in bed [...] and [...] and [they will] spr[ead] the bed in the inner chamber” KUB 48.123 iii 19-21 + KUB 15.28 iii! 1 (vow of Pud. to IŠTAR of Lawazantiya), ed. de Roos, Diss. 306, 445f., cf. also (GIŠ)nath(i)- b 1 □ it is unclear whether *šašnu*- is the verb of the *mān* clause or whether it belongs to a separate clause.

**b.** (w. *kattan*) to cause (someone) to have sexual intercourse with (someone): [...] ĤUR.SAG.MEŠ-aš ištarn[a] <sup>LÚ</sup>UBĀRUM mān [... n]u=mu=z a katti=šši ša-aš-nu-ut “He [...-ed] among the mountains like a guest-stranger. He caused me to have sexual intercourse with him. (... The 9th month passed and the 10th month arrived)” KUB 33.118:23-24 (Kumarbi and Mt. Wašitta, NS), ed. Friedrich, JKF

2:151f., translit. Myth. 189, tr. GeschRel 89, cf. Gonnet, RHA XXVI/82:151 w. lit.; cf. Friedrich, JCS 1:302; here?? [...]tan ša-aš-nu-[...] KBo 21.21 ii 9 (medical text, MS), translit. StBoT 19:37.

**2.** cause (someone) to fall asleep — **a.** in general: here?: [...-a]n(?) <sup>LÚ</sup>NAR ša-aš-nu-[uz-zi(?)] “The singer causes [...] to fall asleep” KBo 9.139 obv. 6 (fest. for Ĥuwaššanna?, pre-NS?) (possibly to be restored differently, perhaps [...]x <sup>LÚ</sup>NAR ša-aš-nu-[ma-aš SĪR SĪR-RU] “the singer [sings a lull]aby” see 2b); possibly also KUB 48.123 iii 19-21 + KUB 15.28 iii! 1, see 1, above.

**b.** *šašnumaš SĪR* “lullaby”: nu <sup>LÚ</sup>NAR ŠA DINGIR-LIM ša-aš-nu-m[a(?)-aš SĪR ...] KUB 12.5 iv 9 (IŠTAR of Tamininka rit., MH/MS); cf. / ša-aš-nu-ma-aš SĪR [...] 371/v:6 (NS).

Friedrich, JCS 1 (1947) 302; Hoffner, JNES 31 (1972) 31 (*šašnu*- tends to be older, *šaššanu*- newer).

Cf. *šeš*-.

(TÚG)šašt(a)- n. com.; **1.** lying down, sleep, reclining, **2.** bedding, bedroll, bed, place for lying down/sleep; from OH/MS.

**sg. nom.** *ša-aš-za* KUB 33.8 iii 19 (OH/NS), KBo 22.84:7 (NS), *ša-aš-ta-aš* KUB 50.90 obv. 4, 8, 12, rev. 27 (NH), KUB 16.40 obv.? 5 (NH), KBo 12.90:7 (MH?/NS).

**acc.** *ša-aš-ta-an* KBo 5.11 iv 10 (MH?/NS), KUB 16.9 ii 5 (NH), KUB 24.8 ii 8 (NH), ABoT 17 ii 8 (NH?), KUB 16.40 obv.? 12 (NH), KUB 20.2 iv 28 (NH), *ša-aš-da-an* KUB 36.59 i 7 (NH), KBo 12.70 ii! 12 (NS).

**dat.-loc.** *ša-aš-ti* KUB 30.10 rev. 18 (OH/MS), KUB 30.11 rev. 15 (OH? or MH/MS), KUB 29.40 ii 19 (MH/MS), KBo 4.4 iii 36 (Murš. II), KUB 36.67 ii 24, 25, 28 (NS), KUB 30.23 ii 14, 21 (NS), VBoT 111:12 (NS), *ša-aš-te* KUB 31.127 iii 5 (OH/NS), KBo 34.105 i 2 (NS), <sup>TÚG</sup>*ša-aš-ti* KBo 29.87 rev. 7 (MS), KUB 31.118:4.

**gen.** *ša-aš-ta-aš* KUB 15.42 iii 29 (pre-NH/NS), KUB 22.57 rev. 5 (NH), Bo 3790:7 (Alp, Tempel 368), IBoT 4.15:4 (NS).

**abl.** <sup>TÚG</sup>*ša-aš-ta-az* KBo 29.87 rev. 14 + KBo 7.39 rev.? 7 (MS), *ša-aš-ta-az* KBo 34.186:4 (NS), KBo 42.30 obv.? 9 (NS), *ša-aš-ta-za* KUB 41.1 iii 11 (MH/NS).

**pl. acc.** *ša-aš-du-uš* KUB 29.51 iv 3 (MH/MS), KUB 29.52 i 4, iv 6 (MH/MS), KBo 5.11 rev. 20 (MH?/NS), *ša-aš-du-uš* KBo 5.8 ii 28 (NH), *ša-aš-du-š=a* KUB 29.50 i 35, 42 (MH?/MS), KUB 29.40 ii (18) (MH/MS).

**dat.-loc.** *ša-aš-ta-aš* KUB 42.94 i 4 (NS).

The form [š]a-aš-da(sic)-an(-ta) KUB 36.59 i 7 is taken as an all. (“in dein Bett”) and emended to *ša-aš-da«-an»(-ta)* by

(TÚG)šast(a)-

(TÚG)šast(a)- 2 b

Rieken, StBoT 44:130 w. n. 598, because the all. would be the lectio difficilior for the NH copyist instead of an acc. of direction as proposed by Siegelová, StBoT 14:7 n. 26. Since the acc. of direction in the NH period was as little productive as the all. and the latter requires an emendation, we have listed the form as an acc. followed by the 2 sg. clitic pers. pron.

**1. lying down, sleep, reclining — a. in figura etymologica:** *nu=za* (dupl. adds *ITTI*) DAM=KA *āššu ša-aš-ta-an* (dupl. *ša-aš-da-an*) *šeški našma*(sic)=*ta* (dupl. *ša-aš-da-an-ta*) DINGIR. MEŠ-*aš pianzi 1-an* DUMU.NITA-*an* “Sleep well the sleep with your wife; and the gods will give you one son (dupl. adds: into the bed)” KUB 24.8 ii 7-9 (Tale of Appu, NH), w. dupl. KUB 36.59 i 6-7, ed. StBoT 14:6f. (uses dupl. *šašdan=ta* = “ins Bett”), tr. Hittite Myths 64; *šuppīn ša-aš-ta-an* EGIR-*pa šešzi* “He sleeps again a holy(?) sleep” KUB 16.9 ii 5 (oracle question, NH); perhaps this figura etymologica means instead of “to sleep a sleep” rather “to sleep a bed (i.e., in a bed)”; outside figura etymologica perhaps KUB 17.1 ii 14-15 (Tale of Kešši, NH), w. dupl. KUB 36.62:1-2, see below 2 a.

**b. in “bed” oracles** (see Hoffner, FsHallo 116-119 for discussion of the genre): IGI-*ziš* UDU-*iš* IGI-*z[i] ḫāli* IGI-*ziš ša-aš-ta-aš* ZAG-*aš* EGIR-*p[a] kamzuriti pakmariti=ma=za arḫa pippaš* “The first ram in the first pen — its first reclining was right-hand. Afterwards (it) was at *kamzuriti*; but at the *pakmariti* it rolled over” (A liver oracle follows) KUB 50.90 obv. 4-5 (NH), ed. Hoffner, FsHallo 117 □ for UDU-*iš* standing for UDU.ŠIR-*iš* see Hoffner, FsHallo 117; IGI-*ziš* UDU-*iš* IGI-*zi ḫāli* IGI-*zeš ša-aš-ta-aš* GÜB-*aš* EGIR-*ann=a=za* ZAG-*lan ḫuiḫnut kamzuriti pakmariti UL kuitki iyat* “The first ram in the first pen—its first reclining was left-hand. Later it changed to the right. At the *kamzuriti* (and) *pakmariti* it did nothing” (a liver oracle follows) KUB 18.11 rev. 4-5 (NH); EGIR UDU-*eš* IGI-*zi ḫāli* IGI-*zi ša-aš-ta-aš* GÜB-*aš* EGIR-*ann=a=za* ZAG-*an arnut kamzuriti=kan* EME ZAG-*za parā udaš n=an waqaš* EGIR-*pa=ma=an=kan* UL *namma pēdaš* “The last ram in the first pen — its reclining was at first left-hand. Later it changed to the right. At the *kamzuriti* it stuck out (its) tongue on the right and bit it. But it did not stick it out any longer. (It did nothing, however, at the *pakmariti*)” (a liver oracle follows) *ibid.* rev. 7-9; cf. *ibid.* 13-14, 15-17; KUB 50.90 obv. 7-8, 12-13, rev. 27-28; KUB 6.27:8-9 (NH); KUB 16.40 obv.? 5-6 (NH); *ša-aš-ta-*

*an=kan ištarna arḫa ariue[n]* “We have investigated the reclining throughout” *ibid.* 12 (sort of colophon ending a “bed” and exta oracle text).

**2. bedding, bed, place for lying down/sleep — a. in general:** *nu=ššan pāun* KUR<sup>URU</sup> *Pigga~inarešša ša-aš-ti walaḫḫun* “I went (and) struck the land of Piggainarešša in (their) bed” KBo 4.4 iii 36-37 (ann., Muršili II), ed. AM 128f. (“während er schlief” w. n. a: “Wörtlich: auf dem Bette”); *išpanti=mu=ššan ša-aš-ti-mi* (par. *ša-aš-te-mi*) *šānezziš tešḫaš [n]atta ēpzi* “At night in my bed pleasant sleep does [n]ot come to me” KUB 30.10 rev. 18 (prayer of Kantuzzili, OH/MS), w. par. KUB 36.79a iii 22-23 + KUB 31.127 iii 5-6 (OH/NS), ed. Lebrun, Hymnes 115, 117 (“lit”), tr. Hittite Prayers 33 (“bed”); *n[u GIM-an l]ukkatta dUTU-uš=kan kalmaraz uit mKiššiš [šānezz]* *iyaz ša-aš-ta-az!* (text -*aš*) *arāiš* “The next day, as the sun came in its radiance, Kešši rose from (his) pleasant bed (or: sleep). (He proceeded to tell the dreams of night to his mother)” KUB 17.1 ii 14-15 (Tale of Kešši, NH), w. dupl. KUB 36.62:1-2 (NH), ed. Friedrich, ZA 49:238f. (“vom [sü]ßen Lager”), tr. Hittite Myths<sup>2</sup> 88 (“from a sound sleep”); *mImpākruš ša-aš-ti pait n=aš=za* *ḫatta*<sup>1</sup> *šešta mGurpāranzaḫašš=za ša-aš-ti pait ... n=aš=kan ša-aš-ti šer IŠTU* <sup>GIŠ</sup> *KUN<sub>5</sub> pai[t]* “Impakru went to bed and laid down to sleep. Gurparanzaḫa too went to bed. (They sprinkled fine oil in front of him. They laid ‘roads’ made of cloth. In the [inner?]-chamber ...). By stairs he went up onto the top of the bed” KUB 36.67 ii 24-25, 28 (Gurparanzaḫu), ed. Güterbock, ZA 44:86f., cf. StBoT 44:130; [o-]x ŠÀ É.ŠÀ KÙ.GA *zilaš* <sup>GIŠ</sup> *i-x[...]* [IN]IM *ša-aš-ta-aš=pat* DINGIR-LUM=*ma namma dam[mai ...]* “Within the pure inner chamber, the oracular outcome [...] (If it is) only the [ma]tter of the bed, and you O deity [nothing] fur[ther ...]” KUB 22.57 rev. 4-5 (oracle question, NH); cf. KUB 24.8 ii 7-9, above, 1 a; cf. also 482/u:2-5 (NS), w. dupl. IBoT 4.15:3-6 s.v. *šašnu*- 1.

**b. for sexual intercourse:** *dElkuniršaš* DAM=*ŠU=ya* <sup>TÚG</sup> *ša-aš-ti=šši* *ḫeḫrir nu=šmaš=at katta šeš[er]* “Elkunirša and his wife came to her bed and slept together” KUB 36.37 ii 8-9 + KUB 31.118:4 (Ašertu, NS), ed. Otten, MIO 1:142f., tr. Hoffner, RHA XXIII/76:10, Hittite Myths<sup>2</sup> 91, translit. Myth 141 (Otten and Laroche read the det. as <sup>GIŠ</sup>, otherwise unattested with this word, but the copy has TÚG); *nu=ttā tarrun ša-aš-da-an uēk[z]i* <sup>ΓMUNUS</sup> *KAR??*.KID?<sup>1</sup> *dann=a=ta uē[kzi]* “And (if)

## (TÚG)ššašt(a)- 2 b

he seeks a spread/stretched-out(?) bed(-roll) from you and he seeks a whore(?) from you, (give her the price. But (if) you do not give her a price, [...] she will send you on an unknown road)” KBo 12.70 ii:12-13 (wisdom), ed. Laroche, Ugar. 5:780, Keydana, UF 28:70 □ for *tarru-* see StBoT 5:134 n. 3, Weitenberg, U-Stämme 141, HEG T/D 237; cf. Bo 3790:6-7 below f and cf. KUB 24.8 ii 7-9, above, 1 a.

c. grouped with other domestic furniture (for magical purposes): *nu ŠA MUNUS-TI* <sup>GIŠŠÚ.A</sup> <sup>GIŠBANSUR</sup> *ša-aš-ta-an* (dupl. [*ša-aš-d*] *u!-uš* or [<sup>GIŠN</sup>Á!-uš] [<sup>GIŠGANNU</sup>] *M*) *ħarnaūn* *MUNUS=ya* (dupl. adds: [<sup>LÚp</sup>] *ātiliš*) *IŠTU MUŠEN ĤURRI waħnu[zzi]* “The *patili*-priest wave[s] with a shel-duck over the chair, the table, the bed, the pot-stand, (and) birth-stool of the woman and the woman herself” ABoT 17 ii 8-9 (birth rit., NH), w. dupl. KUB 9.22 ii 12-14, ed. StBoT 29:90f. □ Siegelová, RIA 8:333, points to the sequence <sup>GIŠŠÚ.A</sup> <sup>GIŠBANSUR</sup> <sup>GIŠNÁ</sup> in KUB 32.113:5 (rit., MS) for the partial overlap of *šašta-* and <sup>GIŠNÁ</sup>; (“But the table from which I was accustomed to eat as well as the cup from which I was accustomed to drink”) *ša-aš-ti=ya=zza=kan kuedani šeškeškinun* “and the bed in which I was accustomed to sleep, (and) the basin from which I was accustomed to wash myself, ... nothing was taken” KBo 4.2 iv 30-31 (aphasia of Murš. II), ed. MSpr. 10f. (rev. 18), Lebrun, Hethitica 6:107, 111; cf. also KUB 20.2 iv 27-29 (fest. frag., NS), ed. AS 25:29; [... *IŠTU SAG.DU=ŠU RAMĀNI=ŠU*] [ ... <sup>GIŠZ</sup>] *A.LAM.GAR-az* <sup>GIŠNÁ-az</sup> *ša-aš-ta-a[z ...]* “[Remove the sorcery f]rom his head, from his body (lit. self) [...] from [the t]ent, from the bed, [from] the bed roll [...]” KBo 19.145 iii 9-10 (rit., MH/MS), translit. ChS 1/5:212, cf. StBoT 14:20; cf. KUB 24.10 ii 3-28 below 2 d 2’.

d. describing a type of bed — 1’ a bedroll on or low to the ground and portable: (“When they say ‘*ħalinduwa*’ (i.e., ‘to the palace complex’), the royal bodyguard calls out ‘*kāzzue*’ (i.e., ‘the cup(?)’) to [the gateman(?)])” *nu ša-aš-ta-an šarā dāi n=an=kan katta pēdai* “And he picks up the bedroll and carries it down” KBo 5.11 iv 10 (instr. for gatemen, MH/NS), ed. Alp, Tempel 110f. □ for the Hattic *kāzzue* see Soysal, Kratylus 44:164f.; cf. *nu ša-aš-du-uš ša[rā] danzi n=aš ANA* <sup>LÚ.MEŠŠU.I</sup> (dupl. <sup>LÚŠU.I</sup>) *pianzi* “They pick u[p] (their) bedrolls and give them to the barbers (var. barber)” KBo 5.11 iv 20-21 (instr. for gatemen,

## (TÚG)ššašt(a)- 2 d 2’

MH/NS), w. dupl. KUB 26.28 iv 5-6; [*dag(an)*] *ša-aš-ta-an išparranzi* <sup>nu</sup> [(1?)] <sup>ITA</sup> [(*PAL* <sup>KUŠNIG.BĀR</sup>)] *IŠTU 4.TA.ĀM ŠAPŪ* [*išpar(ranzi)*] *šerr=a=ššan 2 TÚG.BĀR išp[a(rranzi)] ta=aš=zza=kan ša-aš-ti ħalie[zi]* (var. *ħāliyari*) “They spread out a bedroll [on the grou]nd. They [spr]ead out one set of curtains, with each four thick(?). On top they spread out two rough cloths. He falls down on the bedroll” KBo 13.106 i 3-6 (Ĥutuši’s rit., OH/NS), w. dupl. KUB 28.82 i 2-6 (NS), partially ed. StBoT 5:35 w. n. 6.

2’ a bed roll that lies atop a bedframe (<sup>GIŠNÁ</sup>): (“*karaš*-wheat, barley, bread crumbs, a bow and three arrows she places in a basket”) *n=at* <sup>GIŠNÁ</sup> *aš kat[(tan dāi n=a) t=š(i kattān šešzi* <sup>GIŠNÁ</sup> *=š=a=šš)] <sup>an</sup> <sup>šIG</sup> *ešaran* [(*kitkarza* *ħpadumma*)] *zzi=ya* (dupl. *U INA RAPŠI*) *ħamank[(i)]* § [(*INA UD.2.KAM m*)] *ān lukkatta* (dupls. add: *nu*) *pattar* <sup>GI</sup> [(<sup>ŠNÁ-az</sup> *kattān a*)] *rħa dāi ... n=ašta* <sup>GIŠNÁ-az</sup> <sup>šIG</sup> *ašaran* [(*tuhša*)] *i ...* § ... § § 1 <sup>DUG</sup> *DĪLIM.GAL MUŠEN QADU ALAM.ĤI.A DU[Ĥ.LĀL]* <sup>GIŠNÁ</sup> *aš kitkarza ME-i 2* <sup>DUG</sup> *D[ĪLIM.GAL...]* <sup>GIŠNÁ</sup> *aš kēz kezzi=ya [(d)āi]* *n=at* <sup>GE<sub>6</sub>-ti</sup> <sup>GIŠNÁ</sup> *aš kattān šeš[(zi)] ...* (dupl. §) *kē=š[š(i=kan SAG.DU-za)] karpandu kē=ma=ššī=ka[(n ša-aš-ta-za)] karpandu* “She places it below the bed and it passes the night below it. She binds a wool string at the head and foot(?) of (dupl. across(?), lit. in the ‘wide’(sic) of) the bed(frame). § When it is morning on the second day, she takes away the basket from below the bed(frame). (She waves it over the person saying ... give this sorcery back to the sorcerer. ...) She cut[s] the wool-string off the bed(frame). ... § ... § § On the third day...) One bowl in the shape of a bird together with the wax statues she places at the head of the bed(frame). Two [...] -bowls [she places] on either side of the bed(frame). During the night they sleep (sg.) below the bed(frame). (She says: Let them lift this from here for it/him (the bed/patient). Let them lift this from that for it/him (the bed/patient)) § Let them lift this from its (i.e., the bed’s)/ his (the patient’s) head and let them lift that from its/his bedroll” KUB 24.10 ii 3-7, 10, 21-24, 26-28 (Alli’s rit., MH/NS), w. dupl. KUB 24.11 ii 24-28, 31 (MH/NS), KUB 41.1 iii 5-7, 10-11 (MH/NS), KBo 10.41 3-7, 11 (MH/NS), ed. THeth 2:38-43 (ii 45-iii 1b) □ a reason for translating “its (the bed’s) head/bedding” rather than “his (the patient’s) head/bed-*



ding” is that the “head” (*kitkarza*) of the bed(frame) (<sup>GIŠ</sup>NÁ) had strings tied to it then cut off, magically removing the sorcery from it. A basket was placed and then removed from beside the bed, presumably having the same effect on the lower part of the bed. Vessels were placed and removed from the head and sides of the bed as well. Considering the sudden change of words, <sup>GIŠ</sup>NÁ to *šašta-*, one suspects that the ritual of the third day was designed to get rid of sorcery specifically from the man’s head(-board) and bedroll (cf. KBo 19.145 iii 10 above 2 c). If this is the case then it would appear that the difference between <sup>GIŠ</sup>NÁ and *šašta-* was that the former was the wooden frame, while the latter usually referred to the bedroll/bedding that lay on top; [...] ANA 6 TAPAL <sup>GIŠ</sup>NÁ.ĪI.A [o-]x *išparranzi* [o-o-o-o-]x.ĪI.A *ša-aš-ta-aš išparranzi* “They spread [...] on six beds. They spread [...]s on the bedrolls” KUB 42.94 i 3-4 (rit., NS).

e. for laying out/displaying a corpse: (“The cupbearer takes a gold cup, and, in the room in which the deceased lies, he gives it to a palace servant. Then the palace servant holds it out to the deceased”) *n[amma=a]n=kan ša-aš-ti peran katta ANA GAL.GIR<sub>4</sub> lā[(huwai)]* “He pours it into the terracotta vessel down in front of the bed” KBo 40.348 rt. col. 1 (+?) KUB 30.23 ii? 14 (funerary rit., pre-NH/NS), w. dupl. KUB 39.27 ii 9, ed. HTR 74f., Kassian et al., Funerary 162f.; cf. KBo 25.184 ii 8-9.

f. *šaštaš tunnakkiš(n)*- “bedroom”: *MAYĀLU* (var. <sup>TÚG</sup>MAYĀLU, <sup>TÚG</sup>MAĪLU)=*ma=šši ša-aš-ta-aš É.ŠĀ-ni išparranz[a]* “A bedding is spread out for him in the bedroom. (The lords who accompanied (lit.: were taken with) him keep watch over him during the night)” KUB 17.31 i? 24 (royal subst. rit.), w. dupls. KBo 15.2 iv 24, KBo 15.9 ii 17, ed. StBoT 3:62f.; (He puts *kangati* in the hearth, at the door-bolt, and beside the hearth) EGIR-ŠU=*ma kangati ANA É.ŠĀ ša-aš-ta-aš* (over erasure) x[...] “Afterwards he [...]s] *kangati* in the bedroom” KUB 15.42 iii 29 (rit., MH/NS), ed. StBoT 14:21 (reading the traces as *ša-aš-ta-an*); *n=ašta* <sup>LÚ</sup>HADĀNU DUMU.MUNUS=*ya [... š]a-aš-ta-aš É.ŠĀ-ni anda pānzi* “The son-in-law and the daughter go into the bedroom” Bo 3790:6-7, ed. Alp, Tempel 368.

g. hideout (lit. sleeping place): (“Īhudupianza protected Palā. He had no army at his disposal”) *nu=za=kan ĪHUR.SAG.MEŠ-aš anda ša-a-aš-du-uš*

*ēššešta* “So he created hideouts (lit. sleeping places) for himself (and the few men he had at his disposal) in the mountains” KBo 5.8 ii 28, ed. AM 154f. (“Schlupfwinkel”), tr. del Monte, L’annalistica 109 (“giacigli”).

h. bed(ding) for people/gods made of foliage: *nu=ššan iyahhut* <sup>GIŠ</sup>šahiš <sup>GIŠ</sup>happ[uriyaš] *ša-aš-za=tiš nu=za=kan šeški* “Go on (it)! *šahi-* and *happ[uriya-]* woods are your bed (i.e., it is made of *š.* and *h.*-branches). Lie down on it” KUB 33.8 iii 18-19 (Tel. myth, second vers., OH/NS), translit. Myth. 44, tr. Hittite Myths 19 □ the added value of the *-ške-* suffix here is inceptive, for which see Hoffner/Melchert, GsImparati 384f.; cf. KUB 17.10 ii 30-31 (Tel. myth, first vers., OH/MS), for disc. see (<sup>GIŠ</sup>šahi(š)-; *nu=wa=kan haḫhallaš ša-aš-ti UĪ<sub>7</sub>-aš šešd[u]* “Let the sorcerer sleep in a bed of underbrush” VBoT 111:12 (rit.), ed. HW<sup>2</sup> H 4b.

i. bedding for animals, litter: [*š]a-aš-du-š=a=šmaš ŠA IN.NU katta[n iyanz]i(?) [...]x [...na]mma=šmaš ša-aš-ti katta [...-]anzi* “They put down for them (i.e., the horses) straw beddings ... Then they [...] for them down in/on the bedding” KUB 29.40 ii 18-19 (hipp., MH/MS), ed. Hipp.heth. 180f., cf. StBoT 44:130; *ša-aš-d[u-š=a=šmaš ŠA IN.NU kattan iyan[zi nu GE<sub>6</sub>-an hūmandan azzikk]a[nzi] šeškiškanzi=ya=at=za* “They put down [for them (i.e., the horses) straw] beddings. They e[at all night] and sleep” KUB 29.40 iv 24-25 + KBo 16.92:9-10 (hipp., MH/MS); cf. Hipp.heth. 188f., and cf. par. KUB 29.50 i 42-43, ed. Hipp.heth. 210f.; *nu=šmaš ša-aš-du-uš kattannarḫa*(sic) <sup>1</sup>*danzi* “They pick up their bedding” KUB 29.52 iv 6 (hipp., MH/MS), ed. Hipp. heth. 196f.; [...]x 5 *ša-aš-ta-aš* UDU. ĪI.A *kar-x[...]* KUB 16.53 obv.? 9 (oracle question, NH); perhaps here *mān ša-aš-za UR.MAĪ hū[-...]* KBo 22.84:7 (myth frag., NS).

With Rieken, StBoT 44:130f., we take “lying down, sleep, reclining” as the original meaning of *š.* from which its secondary meaning “bedding, bedroll, bed, place for lying down/sleep” developed. *š.*, <sup>GIŠ/TÚG</sup>NÁ, and <sup>TÚG</sup>MAYĀLU all appear to have been used at Boğazköy to mean “bed, sleeping place.” *š.* is attested without determinative, or rarely with TÚG. NÁ usually bears the determinative <sup>GIŠ</sup>, but is occasionally preceded by TÚG. *MAYĀLU* in Akkadian means “sleeping place, bed.” All four could be “spread” (*išparre-*). *š.* and <sup>GIŠ</sup>NÁ were equated

(TÚG)š<sup>sašt(a)-</sup>š<sup>saššūmāi-</sup>

by Ehelolf in 1926 and thus entered into HW. However Siegelová, StBoT 14:20f., pointed out that the two terms occur side by side (KBo 19.145 iii 10, above 2 c), while admitting, RIA 8:333, the possibility of a partial overlap. Normally <sup>GIŠ</sup>NÁ appears to be neuter (cf. <sup>GIŠ</sup>[N]Á=[m]a=kan parā udanzi n=at <sup>GIŠ</sup>ZA.LAM. GAR-aš É.ŠÀ-ni išparranzi “They carry the bed out and spread it out in the tent’s inner chamber” IBOT 3.148 i 31-32, NS) and pl. tantum (cf. nu=war=aš=kan apētaš=pat <sup>GIŠ</sup>NÁ-aš šeškeškit “He used to sleep in that bed” KUB 16.83 obv. 28 (oracle question, NH)) and cf. the erg. pl. (takku=kan UN-an <sup>GIŠ</sup>NÁ-anteš kattan šarā šiyanzi “If a bed pushes a person up from below” KUB 29.9 i 26-27 (omen, NS) but an exception in sg. is <sup>GIŠ</sup>NÁ?-i in KBo 29.83 i 10 unless one wishes to emend -i to TUR. On the other hand š. has both singular and plural forms and is common gender (cf. šašza=tiš KUB 33.8 iii 19 (OH/NS); š. taken up by -an KBo 5.11 iv 10-11 (NH) and the acc. pl. šašduš.) MAYĀLU occurs beside <sup>GIŠ</sup>NÁ (KBo 21.12:11, KBo 18.175 v 13-16 ed. s.v. <sup>GAD/TÚG</sup>lakkuššanzani- a), and in close proximity to š. in another text (KUB 17.31 i? 24, above, 2 f). Also <sup>GIŠ</sup>nathī(t)- (q.v.) occurs next to <sup>GIŠ</sup>NÁ. <sup>(GIŠ)</sup>nathī(t)- sometimes is attested in a pair with <sup>(d)</sup>nam(m)ulli- (q.v.) “couch.” Therefore we seem to have four or even five closely related but different words for bed or sleeping place in Hittite. It is likely that <sup>GIŠ</sup>NÁ (note the <sup>GIŠ</sup> determinative, and phrases such as “1 ivory <sup>GIŠ</sup>NÁ, 4 lion-feet plated with gold” KBo 18.175 v 13-14 and “one bed of boxwood” KUB 42.43 obv. 12) was the bed-frame, while šašta-, especially when used in connection w. <sup>GIŠ</sup>NÁ, was a sort of bedroll/mattress that could be placed on top of this or used by itself on the ground, but could also stand for “bed, sleeping place” in general.

A Hittite bed/couch can be seen depicted in the second register of the İnandık vase, see T.Özgülç, İnandık pl. 51.1.

Friedrich, ZA 36 (1925) 277f.; Ehelolf, OLZ 29 (1926) 988 (= <sup>GIŠ</sup>NÁ, “Bett, Lager(stelle), Schläfe” < šeš-/šešd-); Friedrich, ZA 39 (1930) 73f.; Götze/Pedersen, MSpr. (1934) 66f.; Siegelová, StBoT 14 (1971) 20f. (šašta- = “Bettzeug,” <sup>GIŠ</sup>NÁ = “Bettgestell,” TÚG (ŠA) <sup>GIŠ</sup>NÁ = “Tuch des Bettes,” MAYĀLU = “Bett(zeug)”); eadem, RIA 8 (1995) 333 (Hittite beds); Symington, Furniture (1996) 126-128 (on beds as part of Hittite furniture); Rieken, StBoT 44 (1999) 129-131 (orthography and

stem formation; gives reasons why š. and <sup>GIŠ</sup>NÁ are to be kept apart as separate words); Schuster, HHB 2 (2002) 223-225.

Cf. šašant-, šaš(ša)nu-, šeš-; <sup>GAD/TÚG</sup>lakkuššanzani-, <sup>(GIŠ)</sup>nathī(t)-, <sup>GIŠ</sup>NÁ.

[šāšu] in [1 A.ŠÀ] ša-a-šu <sup>m</sup>Apanuw[a ... ] / IŠTU GÍD.DA 30[+20?...] / IŠTU DAGAL=ma=šš[i ...] KBo 19.12:4-6. Since Akk. šāšu “that” makes no sense, the passage is probably to be read [1 A.ŠÀ] ŠA ÍD ... “One field along the river” in spite of the lack of word space between ŠA and ÍD, compare KUB 8.75 i 16, 59, 68, iii 6-26, ed. Souček, ArOr 27:10f., 14-17.

š<sup>saššūmāi-</sup> v.; to make (someone) sorry/contrite(?); NH.†

imp. sg. 2 ša-aš-šu-u-ma-a-i KUB 36.35 i 20 (NH).

(Ašerdu propositions Ba‘al who refuses and tells her husband Elkunirša. The latter tells Ba‘al:) it=war=an ša-aš-šu-u-ma-a-i ʿx-x[... / <sup>d</sup>Ašerdun DA]M=YA n[u=w]ar=an lūriyah “Go and make her sorry/contrite(?) [... (= imp. vb.)] my [wif]e [Ašerdu], (or: Go and make her sorry/contrite, (viz.) my [... (= adj.) wif]e [Ašerdu]) and humiliate her” (Whereupon the Stormgod reports to her that he has killed all her sons) KUB 36.35 i 20-21 (Ašertu myth, NH), ed. Otten, MIO 1:126f. (“Um mit ihr zu schlafen”), translit. Myth. 140, tr. Hoffner, RHA XXIII/76:8 (“sleep with”), Hittite Myths<sup>2</sup> 91 (“threaten?”), cf. Hoffner, Unity&Diversity 141f.

The translation of this hapax is very uncertain. Güterbock apud Otten, reasonably, suggested that the word was related to Hittite šeš- and that Elkunirša was suggesting that Ba‘al humiliate Ašertu by sleeping with her. CHD s.v. lūriyah- noting that Ba‘al immediately after conferring with Elkunirša announces to her that he has killed her children, suggested that Elkunirša told him “to be-leave” her. Hoffner has several times suggested that Ba‘al was “to threaten” her. But since killing her children or saying that he had done so is not directly “threatening” her, perhaps he was told to “make her contrite/sorry” for her adulterous proposition.

Güterbock apud Otten, MIO 1 (1953) 132f. (Luw. cognate of Hitt. šeš-/šaš-); Laroche, DLL (1959) 87 (s.v. šašša(i)- “coucher, reposer,” imp. 2 is šašša, while š. is considered

↳šaššūmāi-

šādayan

“forme incertaine”); Hoffner, RHA XXIII/76 (1965) 8f. w. n. 21 (“sleep with”); idem, Unity & Diversity (1975) 141f. (“sleep with(?)” or perhaps not related to šeš- but rather “threaten, reprimand(?)”); Morpurgo Davies, FsSzemerényi<sup>1</sup> (1979) 579 (š. in discussion of Luw. forms in -ai as pres. 3 sg.); CHD (1980) s.v. *luriyahh-* (“bereave(?)”, based on Ba‘al’s subsequent words to Ašertu); Hoffner, Hittite Myths (1990) 69 (“threaten(?)”); Melchert, CLL (1993) 192 (“?”, “‘beschlafe’ is mere guess and difficult formally”).

šāša see šašt(a)-.

\*šat- see šazke-. For ša-ta-a-an KUB 53.1 i 12 see discussion under šeš-.

(GIŠ)šatta- n. neut.; **1.** shovel(?) or bucket(?), **2.** (a body-part); from MH.†

**sg. nom.-acc.** GIŠša-at-ta-an KUB 30.35 i 4 (MH/NS), KUB 39.102:5 (MH/NS), KUB 15.32 ii (8) (MH/ENS).  
**pl. nom.-acc.** GIŠša-at-ta KUB 15.31 ii 14 (MH/NS).  
**abl.** ša-at-ta-za KUB 24.13 ii 16 (NS).

**1.** a shovel(?) or bucket(?): (During a purification ritual to clean a settlement of blood, oath and slander they use the following tools and ingredients) GIŠAL ZABAR GIŠMAR ZABAR GIŠša-at-ta-an ZABAR Ì LĀL NINDA.SIG.MEŠ “A bronze hoe, a bronze spade, a bronze š., oil, honey, (and) thin breads” KUB 30.35:4-5 (Iriya’s rit., MH/NS), w. dupl. KUB 39.102 i 4-5, ed. Francia, Or NS 73:394; (They dig out 9 offering pits on the ground using 5 different tools) *hūdāk = ma = za* GIŠAL *dāi nu paddāi* EGIR = ŠU = *ma = za* TUDITTUM *dāi apēz paddāi* EGIR = ŠU = *ma = za* GIŠša-at-ta (var. [... š]a-at-ta-an) GIŠMAR GIŠhūpparann = a *dāi nu = kan šarā lišaizzi* “He then promptly takes a hoe and digs (with it). Then he takes a clothing-pin and digs with it. Then he takes a š., a spade, and a *hūppara*-container, and he clears out (the pit with them)” KUB 15.31 ii 12-15 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 ii 6-9 (MH/ENS), ed. Haas/Wilhelm, AOATS 3:156f. (no tr.), tr. Collins, Magic and Ritual 227 (no tr.), see also *leššai-* b. The š. could be either another digging tool like the spade or another soil container like the *hūppar-*.

**2.** a body part: *alwanzenaš kue uddār ēšta arħa = ta = kkan anšan ēšdu alwanzatar* MUNUS-*annaza haššannaza* UZU<sup>U</sup>ŪR-*za genuwaz kattan = ma = ta = kkan ša-at-ta-za anšan ēšdu alwanzatar*

EGIR-*anta = ta = kkan* UZU-*naz pēran = ma = ta = kkan* ṬŠU<sup>1</sup>.SI-*az anšan ēšdu alwanzatar šankuiš = at = kan paprannaza anšan ēšdu* ĞİR.MEŠ = *at = kan anšan ēšdu patalhaz = at = kan anšan ēšdu* ḪUL-*lu Ṭalwanzatar* “Concerning the words of (i.e., spoken by) the sorcerer, let the sorcery be wiped off from your female reproductive powers, male reproductive powers, sexual parts and loins. Under you may the sorcery be wiped from your š.; behind from your limbs; and in front of you may it be wiped from your finger. Let it be wiped from (your) nails together with impurity. Let it be wiped from (your) feet. Let the evil sorcery be wiped from the soles of (your) feet” KUB 24.13 ii 13-22 (Allaituraḫi’s rit., NS), ed. Haas/Thiel, AOAT 31:104f. (no tr.), ChS I/5:110 (no tr.) □ for the reading ŪR in line 15 see HZL no. 213, for *šankuiš = at = kan* see *šankuwai-/šankui-* 1 a. Although *kattan* in line 16 is likely to be used parallel to the following EGIR-*anta* and *pēran*, it does not necessarily imply that š. is a lower body part since it could also mean “let the sorcery be wiped from under your š.” Haas/Thiel incorrectly read <sup>MUNUS</sup>*annaza* and considered all the items in the preceding sentence to be kinship terms or euphemisms for kinship terms.

Sommer/Falkenstein, HAB (1938) 102 n. 2 (“nach dem Kontext wohl Körperteil”); Rosenkranz, JEOL 19 (1967) 504f. (compares etymologically with *šai-/šiya-*); Haas/Wilhelm, AOATS 3 (1974) 177 (“Gerät zur Bodenbearbeitung(?)”); Haas/Thiel, AOAT 31 (1978) 123 (“Bedeutung unklar”).

Cf. GIŠšādu-.

[šatai- n.] KBo 5.1 i 17, cf. Pap. 2\*f., 89, emend to *šagai-* so already Pap. 99; cf. *šagai-* 1 b.

šādayan n. neut.; (a garden plant or flower); from MH/MS.†

**sg. nom.-acc.** ša-a-da-ia-an KUB 7.1 i 24 (pre-NH/NS).

**Luw. neut. sg. in -ša** ša-a-ta-ia-an-za KBo 34.108:4 (MH/MS), [ša?]-*la?*<sup>2</sup>-*ta-ia-an-za* Or. 95/3 obv.?<sup>2</sup> i/i 21 (MH/MS).

The -za in the two MH/MS examples is the Luwian case in -ša.

(In a long list beginning:) (“All the plants of the garden”) ... *ša-a-da-ia-an* ... KUB 7.1 i 24 (Ayatarša’s rit., pre-NH/NS), translit. Kronasser, Die Sprache 7:143, Ertem, Flora 38, Haas, FsOttent<sup>2</sup> 126; [...]x ŠĀDU ṬMUN x x

x x<sup>1</sup> / [... <sup>GIŠ</sup>al]anzaš paršduš § / [... tuḥ]huišar tariyatariya / [... <sup>GIŠ</sup>tapa]lkušdaniš ša-a-ta-ia-an-za / [...-a]š ḥalkinānza welluwaš ḥašte[rza(?) ] § KBo 34.108:1-5 (rit., MH/MS); in a botanical lexical list from Ortaköy: (Sum.) [...] = (Hitt.) [ša?-]ra<sup>1</sup>-ta-ia-an-za Or.95/3 obv.? i/ii 21 (MH/MS), ed. Süel/Soysal, FsHoffner 353 (without rest.).

Ertem, Flora (1974) 163; Neumann, HS 112 (1999) 277 n. 16; Neumann, Würzburger Jahrbücher für die Altertumswissenschaft 23 (1999) 18 (considers a link with Gk. σατάβετος, a kind of medlar).

**šadandi/e-** n. Hurr.; (mng. unkn.); from MH/MS.†

**sg. d.-l. or Hurr. essive** ša-ta-an-ti-ia KUB 15.34 iv 23 (MH/MS?), KUB 15.31 iii 4, 31 (MH/NS), KUB 47.42 iv 6 (MH/MS?), KUB 32.50 obv. 13 (MH/MS), ša-ta-an-te-ia KUB 15.33a iv 9 (MH/NS?).

nu 8 (var. 7) MUŠEN.ḪI.A wa'rnuanzi ŠĀ.BA 1 MUŠEN [...(-teya)] 1 MUŠEN ša-ta-an-ti-ia (var. ša-ta-an-te-ia = ya (or «ya»)) 1 MUŠEN ḥūwa[lziya dal(aḥulziya)] 1 MUŠEN ḥāriya 1 MUŠEN ḥazziz[ziya 1 MUŠEN aš(apšiya)] 1 MUŠEN enumaššiya warnuan[zi] “They burn eight (var. seven) birds. Of these they burn one bird for [...]-te, one bird for š., one bird for ḥūwalzi, (and) dalaḥulzi, one bird for ḥāri, one bird for ḥazziz[zi, one bird for aš]apši, one bird for enumašši” KUB 15.34 iv 22-25 (evocation rit., MH/MS?), w. dupl. KUB 15.33a iv 8-11 (MH/NS?), ed. Haas/Wilhelm, AOATS 3:204f., translit. ChS I/9:45; [1 MUŠEN = ma ḥ]ā[riya] ḥāziziya uniḥiya [1 MUŠEN = ma ...-ḥ]iy[a š]a-ta-an-ti-ia [... dāriy]a [dupur]puriya KUB 15.31 iii 30-32 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:162-65, translit. ChS I/9:40; [(1 MUŠEN = m)]a ḥēliḥiya [(dapiḥiya 1 MUŠEN = m)]a ša-ta-an-ti-ia unalziya [1 (MUŠEN = ma ananišh)]iya uniḥiya KUB 15.31 iii 3-5 (evocation rit., MH/NS), w. dupl. 1321/u:4-6 (NS), ed. Haas/Wilhelm, AOATS 3:160-163, translit. ChS I/9:40; [...-t]iya ša-ta-an-ti-ia 1 MU[ŠEN ...] KUB 47.42 iv 6 (Kizzuwatnean rit., MH/MS?); ... ḥāriya ḥaziziya aga[-... ša]-ta!-an-ti-ia utuḥḥulziya kišarinniya daliya paḥm[īya ...] KUB 32.50 obv. 12-13 (Kizzuwatnean rit., MH/MS), translit. Haas/Wilhelm, AOATS 3:245; Laroche, Ugar. 5:501 and Haas/Wilhelm, AOATS 3:96, report that the term appears in Ugaritic alphabetic texts as *tdndy* KTU 1.116:4.

š. is a Hurrian noun, probably derived from the root *šad-* for which Wilhelm, FsNeve 102 n. 78, suggests a meaning “to give back, replace, compensate” and which would be attested in the Hittite royal PN Šadanduḥepa, possibly Tašmišarri/Tudḥaliya III/II’s first queen. For the interpretation of such Hurrian offering terms in *-ya* as Hitt. d.-l. or Hurrian essive see Janowski/Wilhelm, Religionsgeschichtliche Beziehungen (OBO 129) 147-151.

Haas/Wilhelm, AOATS 3 (1974) 96 (listed under “Heilsbegriffe”); Laroche, GLH (1977-79) 211 (“lieu ou objet culturel”); Haas, ChS I/9 (1998) 241 (“ein Vokationsterminus”).

**šātar** n. neut.; irritation(?); from OH/MS.†

**nom.-acc.** ša-a-tar KBo 17.54 i 15 (OH/MS), KUB 9.4 iii 44 (NH), KUB 9.34 i 27, iv 3 (MH/LNS), IBoT 3.102:4 (MH/NS), ša-a-a-tar VBoT 88 rev. 8, 9; **unclear** ša-a-t[a-...] KUB 44.61 obv. 1 (NS).

**a.** an undesirable condition removed from a sick individual by ritual magic: <sup>UZU</sup>mei<lu>liyaš (var. *mīlul*[iyaš]) *paḥḥur ša-a-tar mu!dāizzi* (text *pīd-da-a-iz-zi*, cf. *mudai-* 2) “She removes (text: “carries off”) the fever (and) irritation(?) of the flesh(?)” KUB 9.4 iii 43-44 (NH), w. par. HT 6 obv. 7 (NH), ed. *mīluli-* (“m.’s fire (and) anger”), Beckman, Or NS 59:39, 47 (“the burning of skin? and anger”); [... *pa*]ḥḥur *ša-a-tar mutaizzi* “She removes the [fe]ver (and) irritation(?) [of the flesh]” KUB 9.34 iv 3; similarly *ibid.* i 27 and KBo 17.54 i 15 (OH/MS); [... *a*]ndurza *inanaš ša-a-t[a- ...]* “[If ...] on the inside, [the ... of(?)] illness [and] of irrita[tion...] (and he cannot/does not eat)” KUB 44.61 obv. 1, ed. StBoT 19:18f. (“[Wenn ... d]rinnen (Krankheit) von *inan* (und) *šātar*(?)[...]”). cf. Josephson, Heth. u.Idg. 93 (“When inside [a man?] the *sādar* of illness [...]”).

**b.** a condition deliberately induced by medical means as a stage in the curing of a patient: (“He/she crushes white herbs and [ ...-s them] with beer or with wine [...]” [... *ša-a-a-tar tēzzi* § [*mān a-pé-e-e*]z(?) *ša-a-a-tar UL [tēzzi]* “irritation(?) will appear. § [But if] as a result of [that] irritation(?) [does(?)] not [appear]” VBoT 88:8-9 (medical text).

Josephson’s translation “pain(?)” and Ševoroškin’s “Leid” were based on both contextual and etymological considerations. However, with the semantic progression “anger” > “flushed appearance,

inflammation” attested in other languages, a derivation from *ša-* “to be sullen > to be angry,” is more likely. Especially suggestive is the pairing of *širihtu* “anger; inflammation” and IZI (Akk. *išātu* “fire”; Akk. *ummu* “fever”) in Akkadian medical texts (cf. CAD S 207 s.v. *širihtu* A). Deliberately inducing blisters in the skin in order to cure a patient (cf. b) is known as “counter-irritation.” A translation “irritation” for *š.* would be closer to the original meaning of *šā(y)e-* “to be sullen.” Friedrich’s, HW 2.Erg. 23, meaning “Übel der Weichteile” is based on the combination of *š.* with <sup>UZU</sup>*mīluli* “skin(?), flesh(?), soft tissue(?),” but there is no indication that *mīluli* refers to the genitals. Scholars who assume this (Ünal and Erginöz) may have been misled by the second meaning of Goetze’s German “Weichteile” (Tunn. 77), by which he meant only “flesh” (Tunn. 115).

Kammenhuber, MIO 2 (1954) 52 (“Beziehung(???) zu *šā-* mit *šāuwar* “Groll, Zorn”), 412 n. 26; Friedrich, HW 2.Erg. (1961) 23 (“Übel der Weichteile”); Josephson, Heth.u.Idg. (1979) 93 (“an evil,” a symptom of illness; cf. Avestan *sādra-* “pain”); Ünal, Belleten XLIV/175 (1980) 491 w. n. 100 (“Cinsiyet uzuvlarındaki belirsiz bir rahatsızlık” referring to HW 2.Erg.); Ševoroškin, GsKronasser (1982) 210 (compares Old Irish *sāe-thar* “Leid” < IE *sai-* “Schmerz, Krankheit”); Hutter, Behexung (1988) 72f.; Erginöz, Anatomi (1999) 140f. (“Cinsi uzuvlardaki bir hastalık?”); Rieken, StBoT 44 (1999) 380 n. 1913 (“Schmerzen, Wüten’ (zu *šā-* ‘wüten’)”).

Cf. *šā(y)e-/šai-* A.

(**∩**)*šattawartanna* adv., derived from Indic; (in) seven turns(?); MH.†

*ša-at-ta-wa-ar-ta-an-na* KBo 3.2 rev.1 8 (MH/NS), *∩ša-at-ta-wa-ar-ta-an-na* ibid. obv.1 18, *ša-at-<ta>wa-ar-ta-an-na* KUB 1.11 ii 43 (MH/NS).

*parḫai = ma* 1 DANNA *anda ša-at-<ta>wa-ar-ta-an-na šittanna ḫalziššanzi = ma 7 uwaḫnuwar* “He makes (them, i.e., the horses) gallop one double-hour’s distance (in) seven turns(?) (Hurr.) seven, that is to say seven turns” KUB 1.11 ii 42-44 (Kikk. 3rd tabl., MH/NS), ed. Potratz, 138f. w. n. 38, Hipp.heth. 114f. (no tr.), tr. Masson, L’art de soigner 87 (“sept tours”) □ *šittanna* = Hurr. \**šitta-* assimilated variant of *šindali* “7” + *-nna* (Potratz 208, Hipp.heth. 19f., 365, and StBoT 41:74f. n. 171, and w. less certainty, GLH 237). Wilhelm, pers. comm., says the *-nna* could be: 1) a word ending in *-ni* + “article” pl. *-na*, or 2) a word with the suffix *-nni* in the essive case, or 3) an “associative”-form

(*-nni*) in the essive case, or 4) the enclitic pronoun sg. 3 *-nna*; cf. *parḫai = ma = aš* 1 DANNA *∩ša-at-ta-wa-ar-ta-an-na auzumiewa<sub>a</sub>š uwaḫnuwar = ma 7 ḫalziššanzi* KBo 3.2 obv.1 18-19 (Kikk. 4th tabl., MH/NS), ed. Hipp.heth. 128f. (“Siebener-Runde”), tr. Masson, L’art de soigner 98; *n = aš auzumiewa<sub>a</sub> ša-at-ta-wa-ar-ta-an-na* 1 DANNA *parḫai uwaḫnuwar = ma 7 ḫalziššanzi* ibid. rev.1 8-9, ed. Hipp.heth. 136f. (“Siebener-Runde”), tr. Masson, L’art de soigner 103 □ *auzumiewa* seems to be Hurrian *auz-* (cf. perhaps in a Nuzi personal name, Auzana, HSS 16.456:24 [Wilhelm, pers. comm., apud Lacheman manuscript correction] + *me* (word building suffix; cf. *purame* “slave”) + dat.; cf. also ibid. rev.1 61.

Jensen, SPAW 1919:367-372 (> old Indic *saptá* “sieben” + *vāra* “-mal” + Akk. *-tānali*); Hrozný, BoSt 3 (1919) XIF. (> *saptá* “sieben” + *vartanam* “das Drehen”); Sommer, BoSt 4 (1920) 2-4; Forrer, ZDMG 76 (1922) 258-260; Potratz, Hipp. (1938) 205-208; Kammenhuber, Hipp.heth. (1961) 19f., 114 n. 40 (*-wartanna* > old Iranian \**wart-* “drehen, wenden” = heth. *waḫnumar*); Mayrhofer, Indo-Arier (1966) 15f. (*saptá* + Vedic *vartanī-* “Weg, Bahn, Lauf”); Kammenhuber, Die Arier (1968) 200f., 204f. (follows Mayrhofer); Starke, StBoT 41 (1995) 63-65, 75-77.

**šatti-** n. com.; (mng. unkn.); NS.†

sg. acc. *ša-at-ti-in* KUB 20.75 ii 10 (NS).

unclear *ša-a-at-te-[-...]* KUB 12.17:9.

[MUNUS.MEŠ?] *ḫušanalliš ša-at-ti-in SİR-RU* “The *ḫušanalli-*[women/woman] sing(s) a song(?) (or: sing(s) a *š.*-song)” KUB 20.75 ii 10 (cult of *Ḫuwaššanna*, NS); here? [... *k*] *urkurīezi kuiša ša-a-at-te-[-...]* KUB 12.17:9 (rit., NS).

The verb *išḫamai-* (SİR-RU) takes as an acc. the word “song” and as an acc. the subject of a song (i.e., a deity); there is no case where a musical instrument is the object of (as opposed to the subject of an intransitive) *išḫamai-* see Kümmel, FsOtt 172f. Cf. Cun. Luw. *šatti-* CLL 193 s.v.

**šatlašša-, šatliša-** n.; (mng. unkn., always modifying EZEN<sub>4</sub> “festival”); from MS.†

gen. *ša-at-la-aš-ša-aš* KUB 46.47 obv. 26 (MH/ENS), KUB 13.4 i 41 (pre-NH/NS), KUB 31.92:9 (pre-NH/NS), KBo 22.246 iii 22 (NH), KBo 26.156 rev. (3) (NH), Bo 6251 obv. 16, Bo 7832 rt. col. 2, 7 (both Souček/Siegelová, ArOr 42:51 n. 32), *ša-at-li-ša-aš* KBo 8.82 rev. 13 (MS).

[(*nu = za ui*)zzi EZEN<sub>4</sub>] *ša-at-li-ša-aš iyazi* [(EGIR = ŠU = ma = za DINGIR-LAM) ...] “(S)He

proceeds to perform [the festival] of š. Next [(s)he/they ... ] the deity” KBo 8.82 rev. 13 (Kizzuwatnean rit., MS), w. dupl. KBo 38.110:11-12 (NS); [(an)da=m]a EZEN<sub>4</sub> ITU.KAM EZEN<sub>4</sub> MU-TI EZEN<sub>4</sub> AYALI EZEN<sub>4</sub> zen[and]aš EZEN<sub>4</sub> ḫamešḫandaš EZEN<sub>4</sub> tetḫešnaš [(EZ)]EN<sub>4</sub> ḫiyaraš EZEN<sub>4</sub> pūdaḫaš EZEN<sub>4</sub> išuwaš EZEN<sub>4</sub> [š]a-at-la-aš-ša-aš EZEN<sub>4</sub> BIBRI EZEN<sub>4</sub>.MEŠ šuppayaš LÚ.SANGA-aš EZEN<sub>4</sub>.MEŠ LÚ.MEŠ ŠU.GI EZEN<sub>4</sub>.MEŠ MUNUS.MEŠ AMA.DINGIR-L[IM] EZEN<sub>4</sub> daḫiyaš EZEN<sub>4</sub>.MEŠ LÚ.MEŠ ubatiyaš EZEN<sub>4</sub>.MEŠ pūlaš EZEN<sub>4</sub>.MEŠ ḫaḫrannaš našma=aš kuiš imma kuiš EZEN<sub>4</sub>-aš URU<sup>URU</sup>Ḥattuši=kan šer “Furth[erm]ore, the festival of the month, the festival of the year, the festival of the stag, the festival of the autumn, the festival of the spring, the festival of thunder, the ḫiyara-festival, the pūdaḫa-festival, the (ḫ)išuwa-festival, the š.-festival, the rhyton festival, the festivals of pure priests, the festivals of the elders, the festivals of the ‘mother-of-god’ priestesses, the daḫiya-festival, the festivals of the ubati-men, the festivals of the lot, the festivals of ḫaḫratar, whatever (other) festival there is up in Ḥattuša, (if you do not perform them correctly, you will cause the offerings to fall short of the gods’ will)” KUB 13.4 i 39-45 (instr. for temple officials, pre-NH/NS), w. dupls. KUB 31.92:8-11 (NS), KUB 13.17 i 11-14 (NS), ed. Süel, Direktif Metni 26-29, tr. McMahon, CoS 1:218, cf. Souček/Siegelová, ArOr 42:51; (“There are thirteen festivals for the Stormgod of Aleppo”) ŠĀ.BA EZEN<sub>4</sub> p[ud(aḫaš)] EZEN<sub>4</sub> ḫiyaraš EZEN<sub>4</sub> ša-at-la-aš-ša-aš EZEN<sub>4</sub> na[-...] 1 EZEN<sub>4</sub> GURUN EZEN<sub>4</sub> TÚL-TI EZEN<sub>4</sub> ḪUR.SAG Tatta [...] EZEN<sub>4</sub> Tēnu 2 EZEN<sub>4</sub> šēnaš ašešānumanz[i] “Including a p[ud]aḫa-festival, a ḫiyara-festival, a festival of š., a n. festival, a festival of fruit, a festival of the spring, a festival of Mt. Tatta[...], a festival of Tenu, two festivals of seating/installing the (god’s) image” KBo 22.246 iii 21-24 (fest. for Teššub and Ḫebat, NH), w. dupl. KBo 26.156 rev. 2-5 (NH), ed. Trémouille, Eothen 7:93 n. 319.

Souček/Siegelová, ArOr 42 (1974) 51 w. n. 32; Süel, Direktif Metni (1985) 112; Trémouille, Eothen 7 (1997) 93f.

GIŠ<sup>š</sup>šādu n.; (an agricultural implement); NS.†

1 GIŠ<sup>š</sup>ša-a-du <1?> GIŠ<sup>š</sup>mūil 1 GIŠ<sup>š</sup>ḫaḫ[ḫaraš ...] “One š. (and) <one>? m.-implement, one ra[ke ...]”

KUB 42.97:2 (rit., NS) □ other occurrences of (GIŠ<sup>š</sup>)mūil(a)- (q.v.) show that it is an implement and not a material.

The Akkadian words resembling this are (GIŠ<sup>š</sup>)šaddu “sign, signal” and GIŠ<sup>š</sup>šaddu “a chest or container” see CAD s.v. It might also be the vessel from which the measure is derived (correct Akk. šātu, pl. of sūtu), the singular of which the Hittites often write 1 ša-a-du. There is thus a good chance that this is actually an Akkadogram.

Cf. GIŠ<sup>š</sup>šatta-.

GIŠ<sup>š</sup>šaddu(wa?)- (a type of tree/woody plant); from MH/MS.†

sg. nom. GIŠ<sup>š</sup>ša-ad-d[u(-)...] KBo 24.114:(3); gen. GIŠ<sup>š</sup>ša-ad-du-wa-aš KBo 5.7 rev. 1 (Am. I/MS).

/ [o-(o) GE]ŠTIN 10 GU[N ... ] / 10 GUN GIŠ<sup>š</sup>ša-ad-d[u(-)...] / ḫūman INA É dI[M ...] § “[...] grapes(?)/wine(?), ten talents of [...], ten talents of š.-timber [...], all [...] into the temple of the S[torm]god” KBo 24.114:2-4; [o IKU] A.ŠĀ GIŠ<sup>š</sup>ša-ad-du-wa-aš 14 IKU wēllu 4 IKU 3 gipeššar GIŠ<sup>š</sup>KIRI<sub>6</sub>.GEŠTIN ...] “[#] IKU of field containing š.-trees, fourteen IKU of meadow, four IKU three gipeššar of vineyard [...]” KBo 5.7 rev. 1 (land grant to Kuwatalla, Am. I/MS), ed. Riemschneider, MIO 6:348f. □ for the measures see van den Hout, RIA 7:521f. The appearance of ten talents of š.-wood suggests that the š. in this context is timber.

Laroche, Onom. (1951) 114 (“nom d’arbre”); Friedrich, HW (1952) 188 (“(eine Nutzpflanze?)”); Laroche, RHA XIX/69 (1961) 86 (“nom de plante potagère”).

MUNUS<sup>š</sup>šātuḫe- n. com.; (a disrespectful category of women); NH.†

sg. acc. MUNUS<sup>š</sup>ša-a-tu-ḫe-en KUB 4.3 iii 4 (NH).

MUNUS<sup>š</sup>ša-a-tu-ḫe-en=za MUNUS-an! lē ME-t[i] “Do not take as a wife (lit. woman) a. š.-woman” KUB 4.3 iii 4 (bilingual wisdom, NH), ed. Laroche, Ugar. 5:781 (no tr). The Akk. col. has [...]x ana kuštarīti (emend to anaku iš’tarīti?) lūpulka / [...-]ta u kabtūtka / [...in]a bīt abika nabū šumka ibid. iv 4-6. The Akkadian is unclear. It is also unclear whether or not the Hittite is a translation just of Akk. iv 4 or a paraphrase of iv 4-6, or for that matter, whether the

Hittite scribe understood the Akkadian at all. No Akk. word *\*kuštarītu* is attested. The emendation has the advantage of perhaps linking the *šātuḫe-* with the *ištarītu*, one of the categories of women that a man is not to marry according to a different Mesopotamian wisdom text: “Do not marry a prostitute, whose husbands are legion. Do not marry an *ištarītu* who is dedicated to a deity. Do not marry a *kulmašītu* whose contacts are many” BWL 102f.:72-74.

The word is possibly Hurrian since the *-uḫe* ending could be explained as the ubiquitous adjectival ending *≠he* following the derivative vowel *-o-* which replaces *-i* or *-eli* stems. The lexeme should be a noun *\*šadi* or possibly *\*šatti*. *\*šadi* would be derived from *šad-* “to give back, replace, compensate” (Fincke apud Dinçol/Dinçol/Hawkins/Wilhelm, IM 43:102 n. 78, see also *šadandīle-*, above), so a <sup>MUNUS</sup>*šātuḫe* would literally be “a woman who pertains to repaying, compensating.” On the other hand *\*šatti* would be derived from *šatt-* = Akk. *šabātu* “to take, seize” (Ugarit trilingual, André-Salvini/Salvini, SCNNH 9:15) so in this case a <sup>MUNUS</sup>*šātuḫe* would literally be “a woman who pertains to taking” (Wilhelm, pers. comm.).

Laroche, DLL (1959) 87 (pl. acc. or dat.(?) of *\*šatuḫi-* = Hitt. <sup>SAL</sup>*zintuḫi*); idem, RHA XXIII/76 (1965) 48; idem, Ugar. 5 (1968) 783 (withdraws DLL’s Luw. interpretation).

[*šadupšāḫi-*] KBo 2.18 rev. 25 (MSpr 43, HW 188), read *ŠA dupšāḫi* (Laroche, RA 48:47, Friedrich, 1.Erg. 18).

**šawayai-** v.; (mng. unkn.); pre-NH/NS.†

pret. sg. 3 *ša-wa-ia-it* KUB 44.56 obv. 11 (pre-NH/NS).

[... *a*]nda *ša-wa-ia-it* x[...] KUB 44.56 obv. 11 (pre-NH/NS); note 3 pret. verb *tamašta* in obv. 9.

[<sup>GAD</sup>*šawalga-*] among other linen items in a list of presents (to be?) sent by Amenhotep III of Egypt to Tarḫuntaradu of Arzawa, EA 31 (= VBoT 1):33 (MH/MS). Thus translit. by Rost, MIO 4:335f., Friedrich, HKL no. 7a, and Haas apud Moran, Amarna Letters 101. However, Knudtzon, Arz. 37 n. 29 (repeated verbatim in EA p. 273 n. t) transliterated “1 me <sup>kiū</sup>an-wa-al-ga-an” and remarked in a footnote after the AN sign: “Hier ist ein kleiner Zwischenraum; es befindet sich aber in ihm ein gestrichener Kopf eines senkrechten Keils.

Auch das folgende *wa* ist über etwas anderes geschrieben.” Despite the space, Bugge, Arz. 81f., took *anwalgan* as one word and suspected a sg. acc. neut. of a compound consisting of *an-* privativum and *\*walga-* “feucht”: “nicht feuchtes (Kleid), wasserdichtes (Kleid).” Photos of the lower edge on which line 33 is written confirm Knudtzon’s reading. After GAD there is an unmistakable AN followed by a small space, the size of a usual word space, in which the remains of what seems to have been a vertical wedge is visible. This results in a reading 1 *ME* GAD-*an wa-al-ga-an*. *walgan* is probably the sg. nom.-acc. neut. part. of the v. *walg-* q.v.

[*ša<sup>?</sup>uwaniyawant-*] KUB 33.120 i 42, thus read by Güterbock, Kum. \*3, 36, followed by HW 188, Myth 155; but read *i<sup>?</sup>-ya<sup>?</sup>-u-wa-ni-ia-u-an-za* by Forrer, FsCu-mont 694, followed by Dressler, Plur. 235 and HED 1-2:353; but read *īa*(col. photo)-*u-wa-ni-ia-u-an-za* and cf. *iyawaniyawant-*.

*šawant-* in [(<sup>d</sup>)*aldanniš ša-wa-an-ta-aš* <sup>TÚL</sup>*šaniyaš* ... KUB 38.6 iv 9-10 (cult inv., NH), w. dupl. KUB 38.10 Zusatz 8, translit. Rost, MIO 8:187, is the name(?) of a spring (*aldanni-*) following Jakob-Rost, MIO 9:224 and Tischler, RGTC 6:547. Since it does not have a <sup>TÚL</sup> determinative but is preceded by written out *aldanni-*, it is possible that this is a real word used as a name. The form of the nom. (*-antaš*, not *-anza*) suggests that a poss. adj. in *-ant-/want-* has been given a *a*-stem as is common with place names cf. <sup>URUŠ</sup>*Šapagurwanta* < *šamankur* + *-want-*).

**šāwar** (verbal subst. of the verb *šā(y)e-/šai-* A); sullenness, anger; from OH.

sg. nom.-acc. *ša-a-u-wa-ar* KUB 17.10 iii 20, 23, 25, 27 (OH/MS), KUB 33.1:11 (OH/MS), KUB 33.3:10 (OH/MS), KBo 17.105 ii 32, iv 10 (MH/MS), KBo 12.78:3 (OH/NS), KUB 33.8 iii 4, 11 (OH/NS), KBo 26.130 ii 7 (pre-NS), KBo 15.30 ii 4 (NS), KUB 33.28 iii 12 (OH/NS), KUB 33.34 rev.? 5 (OH/NS), KUB 33.49 ii 4 (OH/NS), KUB 33.54 ii 9, 11 (OH/NS), KUB 33.65 ii 7 (OH/NS), KUB 34.76 i 11 (NS), KUB 39.103 rev. 7 (MH/NS), KUB 43.34:13 (NS), VBoT 24 iii 41, 44, iv 5 (MH/NS), IBoT 3.141 iv (2), 4, (6) (OH/MS), HKM 116:6, (11), 31 (NS), *ša-a-wa-ar* KBo 29.94:2 (MS), KUB 30.34 iv 9 (MH/NS), KUB 33.21 iv 21 (NS), *ša-a-u-ar* KUB 17.10 iii 2, 12, 16, iv 3, 7, 9, 19 (OH/MS), KUB 33.30 iii 4 (OH/MS).

coll. nom.-acc. or dat.-loc. *ša-a-u-wa-ar-ri* KBo 11.1 obv. 8 (NH).

a. last in a series of divine angers: (“Telipinu came in anger, he thunders together with lightning. Below he strikes the Dark Earth. Kamrušepa saw him and moved (for) herself [with(?)] the eagle’s wing”) *n=an ar[āit] karpīš n=an arāit kardimiy[az n=at wašdul(?)] arāit ša-a-u-ar arāit* “And she st[opped] it, namely, the anger, she stopped it, namely the wrat[h], she stopped [it, namely, sin], she stopped sullenness” KUB 17.10 ii 36-iii 2 (Tel. Myth 1st version, OH/MS), ed. Trabazo, TextosRel. 128f. (“el rencor, (lo) detuvo”), Mazoyer, Télipinu 47, 76 (“la rancoeur”), translit. Myth. 94, tr. Moore, Thesis 23 (“The hate ceased to move (him)”) (all differently), Hittite Myths 16 (“she [Kamrušepa] stopped sullenness”) □ in the overall context it is the goddess Kamrušepa that put an end to Telipinu’s angry behavior. We therefore assume that *karpīš* and *kardimiy[az]* are right-dislocated objects in the nom.; for a left-dislocated object in the nom. cf. <sup>m</sup>*Huidudduwalliš n=an URUŠallašna ašašer* “as for Huidudduwalli, they settled him in Šallašna” HKM 113:14-15, ed. del Monte, OAM 2:131f.; <sup>d</sup>*Telipinuš karpin tarna kardimiy[attan tarna] ša-a-u-wa-ar tarna* “Let rage go, Telipinu, [let] ang[er go], let sullenness go” KUB 17.10 iii 24-25 (Tel. Myth 1st version, OH/MS), ed. Trabazo, TextosRel. 130f., (“abandona la rabia!”), Mazoyer, Télipinu 49, 77 (“laisse (ta) rancoeur”), translit. Myth. 95, tr. Moore, Thesis 24 (“Let go hate!”), Hittite Myths 16; cf. par. IBoT 3.141 iv 3-4 (Tel. 2nd vers., OH/MS), VBoT 24 iii 40-41 (Anniwiyani’s rit., MH/NS), ed. Chrest. 114f. (w. *arḫa tarnā*); *n=ašta* <sup>d</sup>*Telipinui tuggaz = šēt idālu = ššit dāḫḫun uš[d]ul = šet dāḫḫun karpī(n) = ššan dāḫḫun kardimiyatta(n) = ššan dāḫḫun ṽwarku(n) = ššan dāḫḫun ša-a-u-ar dah[hun]* “From Telipinu’s body I took his evil, I took his offense, I took his rage, I took his anger, I took his pique(?), (and) [I] took (his) sullenness” KUB 17.10 iii 9-12 (Tel. Myth, OH/MS), ed. Trabazo, TextosRel. 128f. (“he tomado su rencor”), Mazoyer, Télipinu 48, 77 (“la rancoeur j’ai ôté”), translit. Myth. 94, tr. Hittite Myths 16; cf. par. KUB 33.1:9-12 (Tel. Myth 1st version, OH/MS), translit. Myth. 96 which instead of *ṽwarku-* uses [*idālun*] EME-*an*; *idālun kardimiyattan ša-a-u-wa-ar arḫa namma peššiyaten* “Throw the evil anger (and) sullenness away again” KBo 17.105 ii 32-33 (incant. for <sup>d</sup>KAL and <sup>d</sup>IMIN.IMIN.BI, MH/MS); *paiddu* <sup>d</sup>*Telipinuwaš karpīš kardimiyaz wašdul ša-a-u-ar parnanz = at tarnau ... miyantili = at? > A.ŠÀ-ni <sup>GIŠ</sup>KIRI<sub>6</sub>-*ni* <sup>GIŠ</sup>TIR-*ni**

*lē paizzi taknaš = at* <sup>d</sup>UTU-*aš KASKAL-an paiddu* “Let the rage, anger, offense, (and) sullenness of Telipinu go away. May the house let them go. ... Let them not go into a crop-bearing field, a garden or a grove. Let them go on the road of the Sungoddess of the Earth” KUB 17.10 iv 8-13 (Tel. Myth, OH/MS), ed. Trabazo, TextosRel. 134f. (“;Que se vayan ... la rabia!”), Mazoyer, Télipinu 50f., 79 (“Que ... la rancoeur ... s’en aillent”), translit. Myth. 97, tr. Moore, Thesis 25f. (“hate”), Hittite Myths 17; cf. KUB 33.8 iii 3-4 (Tel. Myth 2nd version, OH/NS), translit. Myth.103; *ḫāšta* <sup>LÚ</sup>Ī.DU<sub>8</sub> 7 <sup>GIŠ</sup>IG *āppa ḫuittiyat 7* <sup>GIŠ</sup>ḫattalu *kattan dankui taknī* <sup>ZABAR</sup>*palḫi arta ištappulli = šmet A.BÁR-aš zakki(š) = šmeš AN.BAR-aš kuit andan paizzi n=ašta namma šarā UL uizzi anda = ad = an ḫarkzi U ŠA <sup>d</sup>*Telipinu karpin kardimiyattan wašdul ša-a-u-ar* (var. [*š*] *a-a-u-wa-ar*) *anda ēpdu n=at āppa lē uizzi* “The doorkeeper opened the seven doors, he pulled back the seven bolts. Down in the Dark Earth stand bronze storage vessels. Their lids are made of lead; their latches are made of iron. Whatever goes into (them) does not come up again; it perishes therein. May they also hold the rage, anger, offense, (and) sullenness of Telipinu therein, (so that) they may not come back” KUB 17.10 iv 14-19 (Tel. Myth, OH/MS), w. dupl. KUB 33.3:5-11, ed. Trabazo, TextosRel. 134-137 (“Que encierren, ... la furia”), Mazoyer, Télipinu 51, 79 (“Que (les chaudrons) prennent ... la rancoeur”), translit. Myth. 97, tr. Moore, Thesis 26 (“hate”), Hittite Myths 17; similarly with small variants the same passage occurs in KUB 33.8 iii 7-14 (Tel. myth 2nd ver., OH/NS), translit. Myth. 103f., KUB 33.54 ii 5-9 (missing DINGIR. MAḪ, OH/NS), translit. Myth. 139 and Bo 7615:2-8 (missing god), ed. Otten, JCS 4:130f.; (“It (i.e., the *šūrašūwa*-bird) either sat down on the roof of the palace, or it sat down on the roof of the temple. But now, purify the palace and the temple. (or: But now it purified the palace and the temple.) Wherever this sickness, blood, and perjury go, you (sg.) *šūrašūwa*-bird go (pl.) there”) *nu ešḫananza linkiyaz* <sup>É</sup>*ḫalinduwa É.DINGIR.MEŠ lē ēpzi* § *nu kartimmiyaz lē kuitki nu ša-a-wa-ar* (par. *ša-a-u-wa-ar*) *lē kuitki* “And let blood (and) perjury not seize the palace (and) temple. Do not let the anger (seize) anything; do not let the sullenness (seize) anything” KUB 30.34 iv 7-10 (rit. for purification of a town, MH/NS), w. par. KUB 39.103 rev. 4-7; (“Just as they have burned these sticks of brushwood”) <sup>d</sup>*Telipinuwašš = a karpī[š] kardimiyaz**



*waštul ša-a-u-ar QĀTAMMA warā[nu]* “Let Teli-  
pinu’s rage, anger, offense, (and) sullenness like-  
wise burn up” KUB 17.10 iii 15-16 (Tel. Myth, OH/NS), ed.  
Trabazo, TextosRel. 130f., Mazoyer, Téličinu 48, 77, translit.  
Myth. 94f., tr. Moore, Thesis 24, Hittite Myths 16; cf. KUB 3.49  
iii 6-12 (missing DINGIR.MAḪ, OH/NS), translit. Myth. 143,  
KUB 33.28 iii 8-12 (missing Stormgod, OH/NS), translit. Myth.  
117; (“Just as this fire [is extinguished]”) *karpīš=a*  
*kardimiyaz ša-a-u-ar QĀTAMM[A kištaru]* “Let  
the rage, anger, (and) sullenness similarly be extin-  
guished” KUB 17.10 iii 23 (Tel. Myth, OH/NS), ed. Trabazo,  
TextosRel. 130f., Mazoyer, Téličinu 49, 77, translit. Myth. 95,  
tr. Moore, Diss. 24, Hittite Myths 17; cf. similarly IBoT 3.141  
iv 1-2 (Tel. myth), translit. Myth. 103; cf. HKM 116:5-6 (Tel.  
Myth, OH/NS), ed. Güterbock, Anadolu Arařtırmaları 10:206,  
208; cf. KBo 15.30 ii 3-4 (frag. of *mugawar*, NS); (“Just as  
malt is [ineffective...]”) *ḏTelipinuwašš=a karpī[š*  
*kardimiyaz]* *wašdul ša-a-u-wa-ar QĀTAMMA*  
*tepšauēš[du]* “In the same way may Teličinu’s rage,  
[anger,] offense, (and) sullenness be ineffective”  
KUB 17.10 iii 19-20 (Tel. Myth, OH/NS), ed. Trabazo, Tex-  
tosRel. 130f., Mazoyer, Téličinu 48, 77, translit. Myth. 94f., tr.  
Moore, Thesis 24, Hittite Myths 17; HKM 116: 7-11 (Tel. Myth,  
OH/NS), ed. Güterbock, Anadolu Arařtırmaları 10:206f., 208;  
 (“Just as (the water in) a drainpipe does not flow  
backward”) *ḏTelipinuwašš=a [karpīš kardimiyaz]*  
*ša-a-u-wa-ar āppa QĀTAMMA lē u[izzi]* “In the  
same way let [the rage, anger,] (and) sullenness not  
c[ome] back” KUB 17.10 iii 26-27 (Tel. Myth, OH/MS), ed.  
Trabazo, TextosRel. 130f., Mazoyer, Téličinu 49, 78, translit.  
Myth. 95, tr. Moore, Thesis 24, Hittite Myth. 17, LMI 81f. (“la  
furia”); cf. IBoT 3.141 iv 4-7 (Tel. myth 2nd ver., OH/NS), ed.  
Myth. 103; [*na*]mma=*ya ammel ŠA DUMU.LÚ.U*<sub>19</sub>.  
LU.MEŠ *uttanānteš ḏTelipinui karpin kardimiyattan*  
*ša-a-u-ar QĀTAMMA arandu* “In addition, may  
the words of me, a mortal, likewise stop Teličinu’s  
rage, anger, sullenness” KUB 17.10 iv 6-7 (Tel. Myth, OH/  
NS), ed. Trabazo, TextosRel. 134f., Mazoyer, Téličinu 50, 79,  
translit. Myth. 96, tr. Moore, Thesis 25, Hittite Myths 17, LMI  
83; cf. similarly KUB 33.21 iv 20-23 (missing god of Ašmunikal,  
NS), translit. Myth. 122, KUB 33.65 ii 3-8 (missing Stormgod of  
Kuliwišna), ed. Eothen 6:28f. (“den Groll”); for a comparison  
with withered branches (*hašduir*) see VBoT 24 iii 42-45 (rit.  
of Anniwiyani, MH/NS), ed. Chrest. 114f., cf. *merr-* 1 a 2' a';  
for a comparison involving hawthorns pulling out tufts of hair  
see KUB 34.76 obv. 1-16 + KBo 40.21:1-7 (missing DINGIR.  
MAḪ), w. par. KUB 33.54 + KUB 33.47 ii 13-19, translit. Myth.

139; cf. also the analogic magic using a cart KUB 33.49 iii 1-5  
(missing DINGIR.MAḪ, OH/NS), translit. Myth. 143.

**b.** other attestations: *n=aš ANA ŠA ḏU ša-a-u-*  
*wa-ar-ri EGIR-pa lānni kultrluwanni artar[i.....]*  
“And he (i.e., the Sungod) stands to witness the dis-  
pelling of the Stormgod’s sullenness” KBo 11.1 obv.  
8 (prayer of Muw. II), ed. Houwink ten Cate/Josephson, RHA  
XXV/81:105, 114, tr. Hittite Prayers 82 □ although we took  
*šāuwarri* as a sg. d.-l. s.v. *šā(y)e-/šāi-* A (q.v.), a collec. (nom.)-  
acc. obj. of the verbal noun *lānni-* seems equally possible.

Cf. *šā(y)e-/šāi-* A, *šarawar*; *haršalant-*, *karpī-*, *kartimmiyatt-*.

(SI)šawatar, (SI)šawitra- n. neut.; horn (a musi-  
cal instrument), horn (a drinking vessel), (as op-  
posed to *karawar* “horn (of animals)”), wr. syll.  
and SI; from OH.

**sg. nom.-acc.** *ša-a-ú-i-it-ra-an* KBo 20.20 obv.? 4 (OS),  
[š]a-ú-i-it-ra-an KBo 20.56 obv. 10 (NH), *ša-wa-[tar]* KUB  
25.37 iii 20 (NS), <sup>SI</sup>*ša-wa-tar* KUB 38.1 i 34 (NH), *ša-a-wa-tar*  
KBo 15.69 i 2 (NS), KBo 20.60:1 (NS), *ša-wa-a-tar* KBo 15.52  
v 10 (MH?/NS), IBoT 3.48:5 (NS), *ša-a-wa-a-tar* KUB 35.163  
iii 18 (OH/NS), *ša-ú-wa-tar* KBo 15.52 i 3 (MH?/NS), KBo  
15.58 v 4 (MH?/NS), KBo 24.106:22 (NS), *ša-ú-wa-a-tar* KUB  
45.53 iv 7 (NS), *ša-a-ú-wa-tar* KBo 15.69 i 10 (MH/NS), IBoT  
4.88:1 (NS).

**Luw. sg. nom.-acc.** *ša-a-ú-wa-tar-ša* KUB 25.37 iii 26  
(NS), <sup>SI</sup>[a-wa-tar-š]a KUB 25.37 iii 18 (NS).

**gen.** *ša-a-wa-a-tar-aš* KUB 34.119:7 = KBo 17.1 i 35  
(OS), *ša-a-wa-ta-ra-š=a* KBo 17.1 i 37 (OS), <sup>SI</sup>[š]a-ú-i-it-ra-aš  
KUB 35.135 rev. 15 (NS).

**inst.** SI-it KBo 2.14 iii 11, 15, *IŠTU* SI-it ibid. iv 17, 23  
(OH/NS).

**abl.** SI-az KUB 20.42 v 15 (NS).

**pl. nom.-acc.** *ša-a-ú-i-it-ra* KBo 25.138:1 (NS), <sup>SI</sup>*ša-wi*<sub>5</sub>-  
*it-ra* KBo 4.11:25 (NS), KUB 55.38 iii 4 (NS), <sup>SI</sup>*ša-a-ú-i-it-ra*  
KUB 25.39 i 25 (NS).

**a.** horn (a musical instrument) — 1' described:  
1 <sup>SI</sup>*ša-wa-tar* 2 *AŠRU KÜ.BABBAR GAR.RA* “One  
horn, silver plated in two places” KUB 38.1 i 34 (inven-  
tory, NH), ed. Bildbeschr. 12f., tr. Rost, MIO 8:179.

2' blown: 1 <sup>LÚ.MEŠ</sup>BALAG.DI=*ma=kan ŠA*  
*DINGIR-LIM KÁ-aš anda artari ša-wa-a-tar*  
*pariparāi* “But one lyre player(!) stands at the  
gate of the deity (and) blows the horn” KBo 15.52  
v 9-10 (*hišuwu*-fest., MH?/NS), ed. Polvani, SEL 6:17; *nu*  
<sup>LÚ.MEŠ</sup>BALAG.DI *ša-a-ú-wa-tar 2-ŠU par[anzi]*  
“The lyre players bl[ow] the horn two times” KBo

15.69 i 10 (*hišuwā*-fest., MH/NS); cf. KBo 24.106 ii 22 (MH/NS); *nu = kan* MUNUS.ŠU.GI *parā paizzi nu = kan* Éhīli *ša-a-wa-a-tar pariparāi* “The Old Woman goes forth and blows the horn in the courtyard” KUB 35.163 iii 17-18 (rit. containing Palaic, OH/NS), ed. Kammenhuber, RHA XVII/64:68f.; LÚ.MEŠ ALAN.ZU<sub>9</sub> *lūliyaz ariyan[z]i ša-wa-tar-r = a 3-ŠU pariyanzi* “The performers rise from the vat and blow the horn three times” KUB 2.3 ii 28-30 (KILAM-fest., OH/NS), translit. StBoT 28:64; EGIR-ŠU = ma<sup>SI</sup> *ša-wi-it-ra šuhhi parriyanzi* “Afterwards they blow the horns on the roof” KBo 4.11:25 (Ištanuwa rit., NS), translit. DLL 164, StBoT 30:340; cf. *parai-A 1, pariparai* □ the reduplicated form *pariparai*- is never used when numbers of times (e.g., 2-ŠU) are indicated.

**3'** held: [...] *ša-a-ú-i-it-ra-an* (var. *ša-ú-i-it-ra*) *huhupall = a harkanz[i]* “They hold the horn and the *huhupal*-instrument” KBo 20.20 obv. 4 + KBo 25.54 i 10 (fest., OS), ed. Eothen 2:57 (“corno”), translit. StBoT 25:120.

**b.** (the one) of the horn = a horn player — **1'** wr. syll.: LUGAL-*un = kan 3-ŠU x[...] -zi* MUNUS. LUGAL-*ann = a ša-a-wa-a-tar-aš halzai* “He [...]s the king three times and the horn player calls the queen” KBo 17.1 i 35 (rit. for royal couple, OS), ed. StBoT 8:20f., translit. StBoT 25:6; cf. *ša-a-wa-ta-ra-š = a hal-za-<sup>l</sup>a-i<sup>l</sup>* ibid. 37.

**2'** wr. LÚ.SI.BÚN?: LÚ.MEŠ.SI.BÚN *pa-ap-ri-an-zi* (or: *pa-«ap»-ri-an-zi*) “The horn players blow” IBoT 2.103 iv 12 (cult inv., NH), cf. *papriya*-.

**c.** horn (a drinking vessel)— **1'** wr. syll.: *nu = kan* <sup>SI</sup> *ša-wa-tar-š* *a akuanzi halziššanzi = ma kiššan w[in]iyandan winiyandan eku<sup>l</sup>zi<sup>l</sup> nu mahhan ša-<sup>l</sup>wal-[tar] šarā danzi n = at = kan wetan<sup>l</sup> az<sup>l</sup> arha šanhanzi* “They drink (from) the h[orn]. They shout as follows: “The w[in]e, he drinks the wine!” When they pick up the ho[rn], they clean it out with water (and pour the water out in front of the stela)” KUB 25.37 iii 18-20 (Lallupiya rit., NS), ed. Güterbock, FsHouwink ten Cate 69, translit. DLL 173, StBoT 30:347 □ for the possibility of haplography for *ša-<sup>l</sup>wal-[tar]-<ša>* before *ša-ra-a* see Neu apud Oettinger, Heth.u.Idg. 199 n. 15.

**2'** wr. SI?: LUGAL-*uš ... SI-az ekuzi* “The king drinks (deities) from a drinking horn KUB 20.42 v 13-15 (*ANDAḤŠUM*-fest.); EGIR-ŠU = ma<sup>d</sup> UTU-*un GUB-aš 3-ŠU SI-it akuwanzi* “Afterwards, stand-

ing, they drink the Sungod three times with a drinking horn” KBo 2.14 iii 10-11 (fest., OH/NS); cf. ibid. iii 15-16; cf. EGIR-ŠU = ma<sup>d</sup> UTU GUB-aš 3-ŠU *IŠTU SI-it akuwanzi* ibid. iv 22-23; cf. ibid. iv 15-18.

**d.** attribute of a deity: (The king and queen drink) <sup>SI</sup> *[š]a-ú-i-it-ra-aš<sup>d</sup> Māliya[n]* “Māliya of the horn” KUB 35.135 rev. 15 (Ištanuwa rit., NS), ed. Oettinger, Heth.u.Idg. 198 (differently), translit. DLL 165f., StBoT 30:322.

The horn seems not to be depicted on surviving scenes of music-making (cf. Inandik vase etc.). The earliest exx. we have are from Neo-Hittite Kargamiš (cf. Alp, Song 32). Drinking cups with stag and ox protomes are shown, Bittel, Die Hethiter pl. 169, 178, but not actual horn shaped vessels.

Von Brandenstein, Bildbeschr. (1943) 50-52; Otten/Souček, StBoT 8 (1969) 61f.; Kümmel, RIA 4 (1975) 469f.; Gurney, Schweich (1977) 34; Oettinger, Heth.u.Idg. (1979) 197-203; Starke, KZ 95 (1981) 142 n. 2, 157; Neu, StBoT 26 (1983) 162 nn. 479-480; idem, HZL (1989) p. 134; Polvani, SEL 6 (1989) 15-21; Melchert, JAC 8 (1993) 105-113; idem, AHP (1994) 88; de Martino, RIA 8 (1997) 483-488.

**šawitišt-, šaudišt-** n. com.; weanling; from OS.†

**sg. nom.** *ša-ú-di-iš-za* KBo 6.2 iii 23, 26, 27, (30), 34, 36, (52) (OS), KUB 29.16:4, 8, 10 (OS), [*ša*]<sup>l</sup> *a<sup>l</sup>-ú-te-eš-za* KBo 19.3 i 21, *ša-a-ú-ti-eš[-za]* KUB 13.13 ii 6 (OH/NS), *ša-ú-di-iš<-za>* KBo 19.1 iii 41 (OS), *ša-ú-i-ti-iš-za* KBo 6.3 iii 26, 30, 38, 42, 47, *ša-a-ú-i-ti-iš-za* KBo 6.3 iii 29 (OH/NS), *ša-a-ú-i-ti-iš<sup>l</sup>-za* KBo 6.3 iii 33 (OH/NS), *ša-a-ú-i-te-eš-za* KBo 6.6 i 33, 37, 40 (OH/NS), KBo 19.3 i (7), 14 (OH/NS), *ša-a-ú-i-ti-eš-za* KBo 6.6 i 45 (OH/NS).

**gen.** *ša-ú-i-ti-iš-ta-aš* KBo 6.26 ii 32, 42, iii 10 (OH/NS), *ša-a-ú[-i-ti]-iš-ta-aš* KUB 30.47 + KBo 31.25 iv 10 (NS).

**pl. gen.** *ša-ú-i-ti-iš-ta-aš* KBo 6.26 iii 17 (OH/NS).

Note that the spelling *ša-ú-di-i* is attested in OS only.

(“If someone steals a bull”) *takku* GUD *ša-ú-di-iš-za* (var. B: *ša-ú-i-ti-iš-za*, D: *ša-a-ú-i-te-e[š-za]*) *natta* GU[(D.MAḤ)]-*aš* [(*takk*)]*u* GUD *yu<sup>l</sup>g<sup>l</sup>aš natta* GUD.MAḤ-*aš takku* GUD *tāyugaš apaš* GUD.ḤMAḤ<sup>l</sup>-*aš* “If it is a weanling, it is not ‘a bull’; if it is a one year old, it is not ‘a bull’; if it is a two year old, that is ‘a bull.’” (In compensation, the thief shall give fifteen oxen:) 5 GUD *tāyugaš* [(5 GUD *yugaš* 5 GU)]D *ša-ú-di-iš-za* (var. B: *ša-a-ú-i-ti-iš-za*, D: *ša-a-ú-i-te-eš-za*) *pāi* “He shall

## šawitišt-

## šaumatar

give five two year-old oxen, five yearling oxen, and five weanling oxen” KBo 6.2 iii 23-26 (Laws § 57, OS), w. dupls. B: KBo 6.3 iii 26-29 (OH/NS), D: KBo 6.6 i 33-37 (OH/NS), ed. LH 68f. (“weanling”); similarly concerning stallions KBo 6.2 iii 27-30 (Laws § 58), ed. LH 69f.; (“If someone finds a stallion and castrates it. (When) its owner recognizes (and claims) it, he (the finder) shall give seven horses”:) [(2 ANŠE.K)]UR.RA MU.2 3 (vars. B & F add: ANŠE.KUR.RA) MU.1 2 (var. F adds: ANŠE.KUR.RA) *ša-ú-di-iš-za* (var. B: *ša-ú-i-ti-iš-za*) *pāi* “He shall give two two-year-old horses, three one-year-olds, two weanlings” KBo 6.2 iii 36 (Laws § 61, OS), w. dupls. KBo 6.3 iii 41-42 (OH/NS) and KBo 19.3 i 14 (OH/NS), ed. LH 72f.; similarly concerning the castrating of a bull KBo 6.2 iii 33-34 (Laws § 60), ed. LH 71f., and concerning the theft of a plow ox KBo 6.2 + KBo 19.1 iii 40-42 (Law § 63), ed. LH 74f., or cow KBo 6.2 iii 51-52 (Law § 67), ed. LH 77; (“The price of a plow ox is twelve shekels of silver; the price of a bull is ten shekels of silver; the price of a cow is seven shekels of silver; the price of a yearling plow ox or cow is five shekels silver”) *nu ŠA 1 GUD ša-ú-i-ti-iš-ta-aš 4 GÍN KÙ.BABBAR pāi* “He shall give four shekels of silver, (the price) of one weanling ox” (... while the price of a calf is two (var. three) shekels)” KBo 6.26 ii 32-33 (Law § 178, OH/NS), ed. LH 141f.; cf. for the price of a colt or filly KBo 6.26 ii 42-43 (Law § 181); (“The price of the hide of a large ox is one shekel of silver”) *ŠA 5 KUŠ GUD ša-ú-i-ti-iš-ta-aš 1 GÍN KÙ.BABBAR* “(The price) of five hides of weanling-oxen is one shekel” KBo 6.26 iii 10-11 (Law § 185), ed. LH 147; (“The buyer of the meat of two yearling oxen pays one sheep”) *5 GUD ša-ú-i-ti-iš-ta-aš UZU[=ŠUN]U kuiš wāši 1 UDU pāi* “The buyer of the meat of five weanling-oxen pays one sheep. (The buyer of the meat of ten calves pays one sheep)” KBo 6.26 iii 17 (Law § 186), ed. LH 147f.

It is quite clear from the above examples that a š.-ox is an ox that is younger than a (*yuga-/MU.1-ox*) but older than a calf (AMAR). If the *yuga-/MU.1-ox* is a yearling, then the AMAR (calf) can be assumed to be the suckling animal and the š. the weanling. š. can also describe the young of other animals. Starke, StBoT 41:24-26, discussing horses, argues that *yuga-/daiyuga-* means “of the first/second year under the yoke” (fifth/sixth years from birth),

and that a š. horse is one in its preparatory year before being yoked (its fourth from birth). Starke’s suggestion would then give no clear meaning to the verb *šawitištai-*, which otherwise makes good sense as “to wean.”

Hrozný, SH (1917) 93 n. 2 (“halbjährig”); Zimmern/Friedrich, HGes (1922) 15 w. n. 3 (“unter einem Jahr” or “(noch) saugend”); Goetze, ANET<sup>1</sup> (1950) §181 (“weaned”); Friedrich, HG (1959) 131 (“Säugling (d.h. saugendes Jungtier)”); Güterbock, JCS 15 (1961) 74 (“weanling”); Melchert, AHP (1994) 168, 173 (“of the same year” > “of this year, new-born”); Starke, StBoT 41 (1995) 24-26 (š. = the preparatory (year) of a horse (i.e., its fourth), before they start being yoked).

Cf. *šawitištai-*.

**šawitištai-** v.; to wean; NH.†

**pres. sg. 3** *ša-ú-i-ti-iš-ta-iz-zi* KUB 30.67 left col. 5 (NH).  
**verbal subst. gen.** *ša-a-ú-ti-iš-ta-a-u-w[a-aš]* KUB 30.47 iv 9 (NH).

(“[One tablet: the w]ords of Ninallā, wife of Tazzitta”:) *mān DUMU-an* [...] *ša-ú-i-ti-iš-ta-iz-zi* “If [the mother(?)] weans a child (this is the ritual: complete)” KUB 30.67 left col. 4-5 (shelf list, NH), ed. CTH pp. 171f. (“Quand [...] sèvre(?) un enfant”); “[DUB.1.BI GU]D [šal-a-ú-ti-iš-ta-a-u-w[a-aš] [m]lān=kan [ø?] / [...kiša?]ri nu GUD ša-a-ú-[i-ti]-iš-ta-aš hun[e<sup>2</sup>-...] / [...]ta laḥmi<sup>1</sup>uš<sup>1</sup> tepu kuerzi “[One tablet] of weaning an ox, when [...] take[s] [place(?)] and the ... of the weanling ox [...] (s)he cuts off a little of (its) laḥmi-s” KUB 30.47 + KBo 31.25 iv 9-10 (shelf list, NH), ed. CTH p. 184 (without KBo 31 join).

Cf. *šawitišt-*.

(SI)šawitra- see (SI)šawatar

**šaumatar** n.? Hurr.; (a recipient of offerings); NH.†

*ša-um-ma-ta-ar* KUB 27.1 i 63 (NH).

1 NINDA.SIG<sup>d</sup>Nupatik 1 NINDA.SIG<sup>d</sup>U.GUR (dupl. adds: KI.MIN [1 NINDA SIG]) *ša-um-ma-ta-ar TUŠ-aš* KI.MIN “Sitting they ditto (sc. break) one flat-bread to Nupatik, one flat-bread to<sup>d</sup>U.GUR (and/the?) š.” KUB 27.1 i 62-63 (fest. of Šaušga of Šamuḥa, NH), ed. ChS 1/3-1:34, 38 (no tr.), w. dupl. KUB 47.64 ii 33-34 (NH), translit. ChS 1/3-1:57, Lebrun, Samuḥa 77, 88 □ for

## šaummatar

## šazke- a

Ugurun as the Hurr. reading of <sup>d</sup>U.GUR see Laroche, CRAIBL 1989:1:11.

š. is probably identical to the divine name <sup>d</sup>Šaummat/dari-; cf. e.g., <sup>d</sup>Ša-ú-ma-ta-ri<sup>URU</sup> Kaittana “Š. of Kaittana” KUB 15.19 obv. (3), 9, 11, 13 (dream/vow, NH), ed. de Roos, Diss. 240, 378; for further attestations see van Gessel, OHP 1:383 w. lit.

Von Brandenstein, ZDMG 91 (1937) 565 w. n. 2 (epithet of Nergal); Laroche, GLH (1977-79) 219 (“nom divin, ou épithète divine”).

Cf. šum(m)atani.

## šauri- n. Hurr.; weapon; from MH/MS. †

**Hurr. abs. sg.** ša-ú-ri KUB 27.1 i 45 (ša-ú!-ri), iv 2, 4 (NH), KUB 27.18:5, KUB 28.7 iv (7), ša-a-ú-ri KUB 34.102 ii 25 (MH/MS), KUB 32.84 iv 5 (MH/MS), <sup>d</sup>ša-a-ú-ri KUB 27.16 iv 13 (NS), <sup>d</sup>ša-ú-ri KUB 27.16 iv 29 (NS), KUB 10.27 iv 16 (NS); **abs. pl.** ša-a-úr-ra KBo 8.86 obv. 18 (MH/MS).

In Hittite context the -i forms could be interpreted as sg. nom.-acc. neut. (cf. KUB 27.1 iv 2, 4) or sg. dat.-loc. (cf. KUB 27.1 i 45).

EGIR = ŠU = ma LUGAL-uš GUB-aš <sup>d</sup>IŠTAR LÍL <sup>d</sup>Ninatta <sup>d</sup>Kulita pantani ša-ú-ri <sup>d</sup>IŠTAR-pi 3-ŠU ekuzi KI.MIN (= 1 NINDA.SIG paršiya) § EGIR = ŠU = ma LUGAL-uš <sup>d</sup>IŠTAR LÍL <sup>d</sup>Ninatta <sup>d</sup>Kulitta pātani ša-ú-ri <sup>d</sup>IŠTAR-pi <sup>d</sup>U = ya GUB-aš 2-ŠU ekuzi 1 NINDA.SIG parš[iy]a “Afterwards the king, standing, drinks three times Šaušga of the Steppe, Ninatta, Kulita, (and) Šaušga’s right-side weapon. Ditto (= He crumbles one thin bread). § Afterwards the king, standing, drinks twice Šaušga of the Steppe, Ninatta, Kulitta, Šaušga’s right-side weapon and Teššub. He crumbles one thin bread” KUB 27.1 iv 1-5 (fest. of Šaušga of Šamuḫa, NH), ed. ChS 1/3-1:50, 52f. (“die rechte Waffe”), Wegner, AOAT 36:78f.; 1 NINDA.SIG wa<sub>a</sub>ndanni ša-ú!-ri (dupl. [ša]-ú-ri) <sup>d</sup>GAŠAN-wi<sub>i</sub> paršiya KI.MIN n = at <sup>L</sup>[<sup>U</sup>AZ]U PĀNI <sup>GIŠ</sup>TUKUL.ḪI.A ZAG-az <(dāi)> “He (i.e., the exorcist) crumbles one thin bread to the right-side weapon of the Divine-Lady. Ditto. The exorcist places it on the right before the weapons” KUB 27.1 i 45-46 (fest. of Šaušga of Šamuḫa, NH), w. dupl. KUB 47.64 ii 14-15 (NH), ed. ChS 1/3-1:33, 37 (“die rechte Waffe”), Wegner, AOAT 36:96 w. n. 337 □ on the basis of the dupl. and because the Hurrian absolutive case cannot have the “article” we emend

to ša-ú!-ri (pers. comm. G. Wilhelm); cf. patani š[(a-ú-ri)] ibid. iii 41, ed. ChS 1/3-1:47, 49, w. dupl. KUB 27.6 i 10 (NH), translit. ChS 1/3-1:70; EGIR-anda = ma 1 NINDA SIG ša-a-ú-ri wer[i] <sup>d</sup>Teššuppina KI.MIN “Next he ditto (= crumbles) one thin bread to the weapon, swor[d(?) ] of Teššub” KUB 34.102 ii 25-26 (offerings to Hurr. deities, MH/MS), translit. ChS 1/9:181; cf. in Hurr. context KBo 8.86 obv. 18 (rit. for Mt. Ḫazzi, MH/MS), ed. Haas/Wilhelm, AOATS 3:262f., translit. ChS 1/9:172; 1 NINDA SIG <sup>d</sup>Ša-a-ú-ri abūbi paršiya “He crumbles one thin bread to the deified weapon of the deluge” KUB 27.16 iv 13 (NS); cf. <sup>d</sup>ša-ú-ri ibid. iv 29; for further attestations of š. with a divine det. see van Gessel, OHP 1:383f.

Laroche, JCS 2 (1948) 119 (= <sup>GIŠ</sup>TUKUL); Diakonoff, Epigrafika Vostoka 6 (1952) 106-111 (on Urartian šuri-); Benedict, Urartian Phonology and Morphology (1963) 123 n. 9; Haas, OA 11 (1972) 233 (“Waffe” = Urartian šuri- and Sum. ša.ur [the latter apparently a misreading by Haas of Sum. <sup>d</sup>šár.ur(4), see Frankena, Tākultu 113]); Laroche, GLH (1977-79) 219f. (= <sup>GIŠ</sup>TUKUL); Popko, Kultobjekte (1978) 103 (= <sup>GIŠ</sup>TUKUL); Wegner, AOAT 36 (1981) 24 (repeating Haas and = Kurdish šur “sword”).

## šaudišt- see šawitišt-.

## šazziya- v.; (mng. unkn.); MS. †

**inf. or verbal subst.** ša-az-zī-ia-u-w[a-...] KBo 8.18 rev. 11; **broken** ša-az-z[i-...] ibid. rev. 12.

(“The men of Durmitta, however, [...] / [be]came very bad [...]”) / *kuit ša-az-zī-ia-u-w[a-...] / [n]u = ššan ša-az-z[i-...] “Because ... [...] and ... [...] ([...] of Your Majesty only)”* KBo 8.18 rev. 11-12 (letter to the king), translit. THeth 16:47.

Cf. šazke-.

## šazke- imperf. v. mid.; push(?), shove(?); OH/NS. †

**mid. pret. sg. 3** ša-az-ki-it-ta KUB 1.16 ii 58, (59), KBo 13.119 iii 15 (both OH/NS).

**a.** with acc. obj.: § [lē = ma = šši = za = k]an *kāš kūn* EGIR-pan ša-az-ki-it-ta *kāš = a = za = kan kūn* / [peran = šit ša-az-k]i-it-ta “One [should not] shove(?) the other from behind. One should not [pu]sh(?) the other [from the front]” KUB 1.16 ii

šazke- a

-še, -ši A c 1' c'

58-59 (edict, Ḥatt. I/NS), ed. HAB 8f. (“zurückdrängen(?) ... Vorschub leisten(?)”), StBoT 5:155, Oettinger, Stammbildung 329 (“zurücksetzen ... nach vorne setzen (protegiieren)”) □ coll. photo in HAB shows space for two more signs in the break than the copy would allow for lines in 58-62.

**b.** with d.-l.:  $n=an\ parā / [parā\ šal]lanniy[a]n^2zi\ hūmanza=ma=šši\ EGIR-an\ ša-a[z?]-ki-it-ta / [...]$ x § “They [dr]ag(?) him forward, and everyone pushes(?) behind him” KBo 13.119 iii 14-15a (rit., OH/NS), translit. *šallannai-šalai-* C mng. c (without tr.) □ coll. photo shows possible additional line before §.

HAB (1938) 102f.; Neu, StBoT 5 (1968) 155; Oettinger, Stammbildung (1979) 329.

Cf. *šazziya-*.

**-še, -ši A** (enclitic pron. of the third person singular dative); to him/her/it, for him/her/it, from him/her/it; from OS.

(Akk.) *u ina kutalli=šu [as]anaḥḥar=šu* KUB 1.16 i 4-5 = (Hitt.) *nu=šši āppan huwaišk[inun]* “and I was looking after him” KUB 1.16 ii 5 (Testament of Ḥatt. I, NS), ed. HAB 2f., tr. Beckman, CoS 2:79.

(Hurr.) *fabni hāš=i=m=ai p'far=u išan(i)=i=da* “Hearing (this, i.e., the curse of the deer) the mountain became sad at heart” KBo 32.14 i 8 = (Hitt.) ḤUR.SAG.MEŠ-*ašš=maḥḥan ištamašta nu=šši=kan ŠĀ-ŠU anda ištarakkiat* “And when the mountain heard (this), it became sick in its heart” KBo 32.14 ii 9-10 (Hurr.-Hitt bil., MH/MS), ed. StBoT 32:74f., tr. Hittite Myths<sup>2</sup> 69 □ Hitt. -ši has no equivalent in the Hurr. version. Hurrian has no clitic dat. pron. of the third person, neither is a dat. sg. attested for the free-standing pers. pron. *man(n)i/e-* “he, she, it, they.”

**a.** writing: The writing -še is OH only; the writing -ši is found throughout from OS onwards. When a vowel precedes -še/-ši, the š is most often doubled.

**b.** position in the chain of sentence particles is the same as for the other dative enclitics — 1' -še/-ši always precludes the occurrence of other enclitics that can have the value of a dative (-mu, -ta/-du, -naš, -šmaš) in the same chain.

2' It can be preceded in the sentence enclitic chain by -a/-ya, -a/-ma, -wa(r-), -aš, -at, -e, -an, and -uš.

3' It can be followed in the chain by the reflexive -z(a), and the particles -an, -ašta, -šan, and -kan. Forms of the enclitic pron. -a- (see 2') may follow only if they have already preceded -ši, see Hoffner, FsGüterbock<sup>2</sup> 93.

4' irregular position:  $mān=ma=šši(y)=at=kan$  KUB 14.3 iii 60 (Tawagalawa, NH); *nu-uš-aš-ši* in KUB 10.13 iii 18 is a scribal error for *nu-uš-ši*. For the sequence  $=še=ya$  (wr. -še-e-a) in the Laws (see below c 1' a') see Güterbock, Or NS 52:75, and Hoffner, LH 269 s.v. *anda* adv. (*anda=še=ya*).

**c.** use — 1' w. intransitive verbs — a' in OH: [<sup>d</sup>H(*annaḥannaš*)]=<sup>r</sup>a<sup>1</sup>=še (var. =šše) *āppa tezz[i]* “And Ḥannaḥanna speaks to him” KUB 43.25:9 (myth of Inara, OS), w. dupl. KUB 33.60 rev. 9 (OH/NS), translit. Myth. 94, tr. Hittite Myths<sup>2</sup> 32; *Labarnaš LUGAL-uš inarawanza nu=šše=pa utniyanza hūmanza anda inarahḥi* “The Labarna, the King, is full of vigor; the entire populace is invigorated in union with him” KUB 36.110 iii 11-12 (benedictions for Labarna, OS), ed. Archi, StMed 1:50f.

**b'** in MH: *nu=šši kūrura kuiēš* KUR.KUR-TIM (var. *nu=šši* KUR.ḤI.A-TIM [*kuiēš k*]ūru[a]š) *nu=šši apē=a gēnuwaššan* (i.e., *genuwan=šan*) *kattan uiddu* “Those countries which are hostile to him, let them (sg.) too come down to his knees for him (i.e., the king)” KBo 11.72 ii 35-36 (rit., MH/MS), w. dupl. KBo 11.10 ii 31-32 (MH/NS), ed. Popko, CTH 447:25, 36 w. n. 2 (“Und auch die Länder, die ihm feindlich (sind)”) □ for a discussion of *kūrura* as either a pl. neut. or as *kūrur=a* see Neu, FsMeriggi<sup>2</sup> 421, Starke, StBoT 31:356f. n. 1264 and Popko, CTH 477:48; *nu=šše apāš tīē[t]* “and he stepped up to him” (saying) KBo 8.42 rev. 8 (OH/MS).

**c'** in NH: 8 IM.MEŠ-*aš=ši arāer nu=kan* [ANA <sup>d</sup>Huwawa] IGI.ḤI.A-wa EGIR-*pa walḥi[šk]anzi nu=šši UL parā i[y]anniyauwa[nzi]* «UL (eras.)» *kišari UL=ma=šši EGIR-*pa* ti[(y)auwanzi] kišari* “The eight winds arose against him and they struck Ḥuwawa’s eyes. He was not able to move forward nor was he able to s[tep] back” KUB 8.53:16-20 (Gilg.), w. dupl. KUB 33.123:2, ed. Friedrich, ZA 39:12f., tr. Beckman, in Foster, Gilg. 161; [*a*]mmuk=*ma=wa=šši UL memaḥḥun* “I did not tell him” KUB 48.118 i 15 (dream of Pud?), ed. de Roos, Diss. 295, 434; ANA <sup>GIŠ</sup>TUKUL=*ma=šši*

-še, -ši A c 1' c'

-še, -ši A c 3' c'

LÚNINDA.DÙ.DÙ *artar*[i] “A baker is available to him as a <sup>GIŠ</sup>TUKUL” KUB 56.1 i 14 (vow of Pud.), ed. StBoT 1:30f. (“Für die Dienstleistungen steht ihm? aber ein Brotbäcker zur Verfügung(?)”), cf. Beal, AoF 15:286f.

2' with transitive verbs — a' in general — 1' in OH: *nu=šše* 6 GÍN KÙ.BABBAR *pāi* “He shall pay him six shekels of silver” KBo 6.2 i 19 (Laws §10, OS), ed. LH 23f.; *takku mekki ta*[(īzzi me)]*kki=še išhianzi takku tēpu taiz*[(zi)] *tēpu=še* (dupl. B: *tepu=šši*, O: [t]epu=šše) *išhianz*[i] “If he steals much, they impose much on him, if he steals little, they impose little on him” KBo 6.2 iv 42-43 (Laws §94, OS), w. dupls. KBo 6.3 iv 40-41 (OH/ENS), KUB 29.18:4-6 (OH/NS), ed. LH 92f.; *ūk=war=an=ši* <sup>d</sup>LAMMA *maniyahhun* “I, the tutelary-deity administered it for him” KBo 9.114:10 (OH/MS?); *nu hantezziyaš* LÚ-aš *kuit kuit p[ešta] ta=šše šarnikzi* “(For) whatever the first man has paid, he shall pay compensation to him” KBo 6.3 ii 6-7 (Laws §28a, OH/ENS), ed. LH 37f.; *henkan=še lē takkišši* “Do not seek death for him” KBo 3.28:15 (anecdotes, OH/NS), ed. Laroche, FsOttén 187 (“Ne lui forge pas la mort”).

2' in MH: *nu=šši kuin* URU-an <sup>LÚ</sup>BĒL MAD~GALTI [(*maniyahzi nu=za happar apiya iē*)zzi] “Let him conduct trade there in the city which the Governor of the Border Province assigns to him” KUB 13.27 rev. 16-17 + KUB 23.77:87 (treaty, MH/MS), tr. Kaškaer 122; *nam*[ma=š] *ši ar*[kamm] *an piddānniwan dāer* “and they began to render him tribute” KUB 14.1 obv. 74 (Madd., MH/MS), ed. Madd. 18f., tr. DiplTexts<sup>2</sup> 157; *nu=war=an=ši āppa pe*[h] *hi* “I will give them (collec.: the people to be resettled) back to him” KUB 14.1 rev. 89, ed. Madd. 38f., tr. DiplTexts<sup>2</sup> 160.

3' in NH: *nu=šši* KUR <sup>URU</sup>*Kalāšma mani~yahhūwanzi pehhun* “I gave him the land of Kalāšma to govern” KBo 16.17 iii 26-27 (ann., Murš. II), ed. Otten, MIO 3:172-174 (as 1041/f); *apāt=ši parā pehhun* “I have handed it (i.e., the property of Arma-Tarḥunta) to her (i.e., Šaušga)” KUB 1.1 iv 68 (apology, Ḥatt. III), ed. StBoT 24:28f., tr. van den Hout, CoS 1:204; DINGIR.MEŠ = *war=aš=ši=kan anda lē tarnanzi* “May the gods not let them in to him” KUB 31.71 iii 23-24 (queen's dream, NH), ed. van den Hout, AoF 21:310, 312 □ for the referents of -aš and -ši see van den Hout, AoF 21:317; *namma=šši* SISKUR *pehhi* “I will give him (i.e., the Zawalli-deity) an offering” KUB 22.67:3 (oracle question, NH).

b' w. -ši with verbs expressing the person from whom something is taken, sought, etc.: [*n*]u=šše *harātar a[r]ḥa<sup>1</sup> dā* “Take away the crime from him” KBo 41.21 obv. 15 (rit. frag., MS); *nu=šši=kan ḷapanalianza lē danzi* “They shall not take from him that which pertains to the salt lick” Bronze Tablet ii 6-7 (Tudḫ. IV), ed. StBoT Beih. 1:16f.

3' in nominal sentences — a' in OH: *takku=šše* [A.ŠÀ<sup>1</sup>.Ḫ[(I.A)-aš mekkiš] *piyanza* “If t[he larger part of] the the land has been given to him/her” KBo 6.2 ii 38-39 (Laws § 46, OS), w. dupl. KBo 6.5 iv 25 (OH/NS), ed. LH 54f. □ rest. from KBo 6.2 ii 46 (§ 47B); *man=at=ši natta kattawatar* “Would it not be a grievance for him?” KUB 30.10 obv. 23 (Kantuzzili's prayer, OH/MS), tr. Hittite Prayers 32.

b' in MH: *mān=ši UL=ma aššu n=aš UL uizzi* “But if it does not please him, he does not come” KUB 36.127 obv. 10 (Šunaššura treaty, MH/MS), ed. del Monte, OA 20:219, tr. DiplTexts<sup>2</sup> 26; *mān ANA* <sup>LÚ</sup>BĒL É-TIM = *ma ZAG-an ... mān=ši UL=ma ZAG-an* “If it is good for the house owner ... but if it is not good for him” KUB 12.19 ii 15 (rit., MH/MS), w. dupl. KBo 15.34 ii 17, 19 (MH/NS), ed. Eothen 6:48f., Moore, Thesis 94, 98; cf. KUB 27.29 ii 20-iii 1-2 below 4' b'; see also c 1' b', above.

c' in NH: KUR-TUM = *ya=šši kuit hūman n=at=ši hūman=pat kuit hantezziuš auriuš* “And since the whole country belongs to him (i.e., Kuruntiya, usage 4') and since it constitutes, as a whole, for him the foremost watch post” (let no one mobilize levies from there) Bronze Tablet iii 43-44 (Tudḫ. IV), ed. StBoT Beih. 1:22f.; *nu=šši apāt* BÀD.KARAŠ *irḥāš* [ed] *iz=ma=šši* <sup>URU</sup>*Tašma*[(h)] *az* <sup>URU</sup>*Ziyantiškaš irḥāš edizza=ma=šši Kazzapaz* BÀD.KARAŠ ŠA ABI <sup>d</sup>UTU-ŠI *irḥāš edizza=ma=šši* <sup>URU</sup>*Tapapanuwaz nu=kan MULŪ parkuin EGIR-an šarā uwaši nu šarāzziyatar irḥāš* “That fortress is the boundary for it. On this side toward Tašmaḥa Ziyantiška is the boundary for it. And on that side toward Kazzapa, the fort of the father of My Majesty is the boundary for it. And on the far side toward Tapapanuwa —when you climb up the Bare Peak from behind — the summit is the boundary for it” KUB 19.37 ii 26-33, w. par. KUB 31.39 rev. 4-7, ed. AM 168-71; (“1 field of river land in the direction of Taqqapašuwā”) 3 PA. NUMUN = ŠU ... IŠTU GÍD.DA 1 ME 50 KI.MIN

-še, -ši A c 3' c'

-še, -ši A c 5' c'

[IŠ]TU DAGAL = ma = šši 15 KI.MIN “Three measures are its seed. ... On the long side (it is) one hundred fifty ditto (= *gipeššar*). On its broad side there are for it fifteen ditto (= *gipeššar*)” KUB 8.75 i 68-71 (field list, NH), ed. Souček, ArOr 27:10f.

4' dat. of possession — a' in OH: takku LÚ-aš [(MAḤAR DAM ŠEŠ=ŠU šeškizzi)] ŠEŠ-aš = ma = šši (var. ŠEŠ=ŠU = ma) [(hūišwanza)] “If a man has intercourse with his brother’s wife when his brother is living” KUB 29.33 iii 1-2 (Laws §195A, OH/NS), w. dupl. KBo 6.26 iii 49-50, ed. LH 153f.

b' in MH: nu = šši NIN.MEŠ=ŠU ŠA MÁŠ=ŠU ŠA NUMUN=ŠU meqqaēš ašanzi “She has many sisters of her own family (and) of her extended family” KBo 5.3 iii 26 (Ḥuqq., Šupp. I/NS), ed. SV 2:124f., tr. DiplTexts<sup>2</sup> 31; nu = šši = kan kuit dUTU-ŠI t[uzzin] kiššari tehhi “Because I, My Majesty, put the troops in his hand” KUB 13.20 i 17-18 (instr., MH/NS); nu = šši = kan išši anda allapaḥhanzi “They spit into its (i.e., the sheep’s) mouth” KBo 39.8 ii 29-30 (Mašt. rit., MH/MS), ed. StBoT 46:73f., Rost, MIO 1:354f.; UL-a = šši kuiš annaš ... UL = ma = šši kuiš addaš ... UL = [ma] = šši kuiš ŠEŠ-aš ... “She who is not his mother ... he who is not his father ... he who is not his brother ...” KUB 27.29 ii 20-22, iii 1 (Allaiturahi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:142f., ChS I/5:136.

c' in NH: ABI<sup>MEŠ</sup>=ŠU = ya = šši meqqaēš “He (i.e., His Majesty) has many forefathers” KUB 26.1 i 9-10 (instr., Tudh. IV), ed. Dienstanw. 9; nu = šši zilatiya ŠA KUR<sup>URU</sup>Ḥatti lahhiyanni 1 ME ÉRIN.MEŠ GÌR iyattaru IŠTU É tuppāš = ma = šši KARAŠ lē šanhanzi nu = šši KARAŠ kuwapi nininkanzi nu = šši 1 ME ÉRIN.MEŠ nininkiškandu ANŠE. KUR.RA.MEŠ = ma = šši UL ēšzi “In the future let one hundred of his foot soldiers go on a Hittite campaign. From the storehouse they shall not seek troops from him (usage b). When they mobilize his troops, let them mobilize one hundred soldiers; he does not give horses/horse troops” Bronze Tablet iii 35-38 (Tudh. IV), ed. StBoT Beih. 1: 22f.; for ibid. iii 43-44 see above 3' c'; mān = ši (par. omits -ši) NUMUN DUMU. NITA = ma UL ēšzi “If he doesn’t have a son” Bronze Tablet iii 17, ed. StBoT Beih. 1:20f., w. par. KBo 4.10 obv. 12, ed. StBoT 38:24f.; nu = šši = [ššan<sup>LÚ</sup>ḤUL-l]u ŠUM-an ēšdu “Let his name be ‘Bad’” KUB 24.8 iii 11 (Appu

myth, NS) ed. StBoT 14:10f.; [n]u = šši ḏdušdumiš UL ēšta ḏlalame = šši UL ēšta “He did not have a *dušdumi*, he did not have an itemized list” KUB 13.35 i 5-6 (dep. of Ukkura, NH), ed. StBoT 4:4f., tr. Hoffner, CoS 3:57.

5' dat. governed by local adv. — a' in OH: [tak]ku u<sup>1</sup>BĒL = ŠU tezzi šer = wa = šši (var. A: šēr = šit = wa, P: šer = še < t > = wa) šarnikm[(i)] “If his (i.e., the slave’s) owner says: ‘I will make compensation for him’” KBo 6.3 iv 46 (Laws §95, OH/ENS), w. dupls. A: KBo 6.2 iv 47-48 (OS), P: KUB 29.19:(5-)6 (NS), ed. LH 93f.; (The *zintuḫi*-woman sings in the following way) [1-aš h]alzái uliwā ulin apē = ma = šše QĀTAMMA[ = pat kattan] arkuwanzi “[One of them c]alls out ‘uliwā ulin’ and the others (lit. they) recite the [very] same way [along with] her” KBo 20.26 + KBo 25.34 obv. 14-15 (rit., OS), ed. Melchert, JCS 50:47 (“arku- [just] the same [along with] her”), translit. StBoT 25:89; zigg = a = šši dUTU-uš katte = šši pāiši “And you, Sungod, will walk together with him” FHG ii 13 (prayer, OH/NS), ed. Lebrun, Hymnes 97, 103, tr. Hittite Prayers 37 (“you, O Sun-god, shall go to him”); cf. par. zig = a dUTU-uš katti = ši paiši KUB 30.10 obv. 4 (prayer of Kantuzzili, MH/MS), tr. Hittite Prayers 32 (“to him”).

b' in MH: [nu] = šše = ššan mān BĒL = ŠU šer UL [š]arnikzi “[And] if his owner does not pay compensation for him” KUB 8.81 iii 4-5 (Šunaššura treaty, MH/MS), ed. šarnink- a 2'; peran = a = šše<sup>LÚ</sup>SANGA ḫuyanza “A priest is going in front of him” KBo 23.74 ii 12 (KILAM fest., MS), translit. StBoT 28:70; nu = šši kuiš<sup>LÚ</sup>[MEŠE]DI pera(n) = ššit artari nu = šši tezzi “He tells the guard who stands in front of him (i.e., his immediate superior?)” IBoT 1.36 i 35-36 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:8f.; mān = ši peran = ma kuwapi KASKAL-iš ḫatkuš “If anywhere in front of them (i.e., soldiers, collective sg.) the road is narrow” IBoT 1.36 ii 63, ed. AS 24:22f.; (“She places it (i.e., a basket) beneath/below the bed”) <sup>1</sup>n<sup>1</sup> = at = ši kattan šešzi “and it spends the night under it (or: with him (i.e., the patient))” KUB 24.9 ii 46 (Alli’s rit., MH/NS), ed. THeth 2:38f.; n = aš = ši katti = ši šešzi “and (if) she (the goddess) sleeps with him (i.e., the patient)” KUB 7.5 iv 4 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279.

c' in NH: nu = šši DUMU.LUGAL EGIR-an paizzi “The palace servant goes behind him” KUB

**-še, -ši A c 5' c'****-ši- B, -ša-**

9.16 i 5 (*nuntarriyašha*-fest., NS), w. dupl. IBoT 4.81:5 (NS), ed. Nakamura, *Nuntarriyašha*- 17, 19; *nu = šši EGIR-an tiyanun [(nu = š)]ši EGIR-an pāūn* “I backed him and supported him” KBo 4.7 i 12-13 (Kup.), w. dupl. KUB 6.41 i 14, ed. SV 1:108f., tr. DiplTexts<sup>2</sup> 74; [NINDA-*an = ši per*]an *azzikker wātarr = a = šši peran akkušk[er]* “They were eating [bread in front] [of her] and they were drinking water in front of her” KUB 26.89:13 (letter, NS), ed. THeth 16: 336f. □ for *-ši* as possibly referring to Ḫattušili III’s daughter, married to the Babylonian king Kudur-Enlil see Houwink ten Cate, Aof 23:56; *īt = wa = šši KUR = K[A p]eran paḫšanuwan ḫark* “Go and keep your land protected before him” KBo 2.5 iii 3 + KBo 16.17 iii 33 (ann., Murš. II), ed. AM 188f., Otten, MIO 3:173f. (reading KUR-TU[M] with hand copy of KBo 2.5 but contrary to translit. in KBo 16.17); *nu = šši KUR<sup>URU</sup> Ḫatti ḫuman peran SIG<sub>5</sub>-in iyanneš nu = šši [...]* GUD UDU *peran makkešta* “In his time, the whole of Ḫatti was doing (lit. going) well. In his time, [people], cattle and sheep became numerous” KUB 14.14 obv. 30-31 (PP1), ed. Götze, KIF 1:168f., Lebrun, Hymnes 194, 199; *nu = šši menaḫḫanda linkta* “He swore to him” KBo 4.3 ii 28 (Kup.), ed. SV 1:128f., tr. DiplTexts<sup>2</sup> 78, CHD s.v. *menaḫḫanda* 3 c; *nu = mu DINGIR.MEŠ ABI = YA peran ḫūiēr [(nu = š)]ši = ššan LÚ.KÚR šer kuenun* “And the gods of my father ran before me, and I killed the enemy on his behalf” KBo 4.7 i 13-14 (Kup.), w. dupl. KUB 6.41 i 15, ed. SV 1:108f., tr. DiplTexts<sup>2</sup> 74; *namma = šši awan arḫa tiyat* “Then he deserted him” KBo 4.3 iv 13 (Kup.), ed. SV 1:144f., tr. DiplTexts<sup>2</sup> 80; mŠīpa-LÚ-š = a = šši DUMU mdŠĪN-dU GAM-an *ēšta* “And Šipaziti, son of Armatarḫunta, was with him” KUB 1.1 iv 3-4 (apology, Ḫatt. III), ed. StBoT 24:22f.; *nu = šši INA<sup>URU</sup> Šamuḫa ukila kattan pāūn* “I myself went to him in Šamuḫa” KBo 6.29 ii 28-29 (hist., Ḫatt. III), ed. Ḫatt. 50f.

Hrozný, MDOG 56 (1915) 36 w. n. 6; idem, SH (1917) 132; Götze/Pedersen, MSpr (1934) 67; Güterbock, Or NS 52 (1983) 75-77.

**-ši- B, -ša-** enclitic poss. pron.; his, her, its; from OS; wr. syll., and Akkadographically *-šU* (masc., wr. *-šU, ŠÚ, -SÚ*), *-šA* (fem., *-šA, -šĀ*).

**sg. nom. com.** *-šiš, -šaš*: (Vš)-*ši-iš*: KBo 6.2 iv 14 (OS), KBo 21.22 rev. 43 (OH/MS), KBo 7.28 obv. 6, 9, 20, (31), 35 (OH?/MS), KBo 13.13 obv. 13 (MH/MS), KUB 13.4 iii 81 (MH/NS), (C)-*ši-iš* KBo 17.15 rev. 5, 9 (OS), KUB 33.5 iii 6 (OH/MS), KUB 57.63 ii 28 (OH/NS), KBo 13.13 obv. 13, rev.

10 (MH/MS), KUB 48.76 i 7 (MH/NS), KUB 39.41 obv. 11 (pre-NH/NS), (Vš)-*še-eš* KUB 34.91:8 (pre-NH/NS), (C)-*še-iš* HKM 116:2 (pre-NH/NS), (Vš)-*ši-š*(V) KBo 6.2 + KBo 19.1 i 43, 46, 54, iii 33, 35, 38, 49, iv 56 (OS), KUB 29.30:5 (OS), KBo 6.3 i 63, iii 53, 61, 65, iv 4 (OH/NS), (Vš)-*še-š*(V) KBo 6.3 iv 55 (OH/NS), KUB 29.34 iv 13 (OH?/NS), (V)-*ši-iš* KBo 6.2 ii 54 (OS), KBo 27.16 rev. 4 (MH/NS), KUB 13.9 iii 13 (MH/NS), (V)-*ši-š*(V) KBo 6.2 iii 49, 56, iv 11 (OS), KUB 43.53 i 24 (*-šal*!; OH/NS), uncertain (Vš)-*ša-aš* KBo 25.72 rt. col. 16 (OS).

**acc. com.** *-šan, -šin*: (Vš)-*ša-an* < (Vn)-*šan* KUB 36.104 i 15 (OS) = KBo 3.34 i 17 (OH/NS), KUB 17.10 iii 11, 12 (OH/MS), KBo 6.3 i 37, 39 (OH/NS), KBo 32.14 iii 4 (MH/MS), KUB 7.1 iii 6, 7, 18 (pre-NH/NS), (-Vn)-*ša-an* KUB 2.5 v 11 (OH?/NS), (Sum.)-*ša-an* KUB 36.110 iii 5 (OS), KUB 41.7 i 6 (OH?/NS), (Vš)-*ši-in* < (Vn)-*šin* KUB 34.19 iv 8 (pre-NH/NS), (Sum.)-*ši-in* KBo 6.4 iv 6 («-iš»-*ši-in*; cf. LH 54 n. 168) (NS), uncertain KUB 17.18 iii 14 (NS).

**sg. nom. acc. neut.** *-šelit*: (C)-*še-et* KBo 17.1 i 15, 16 (OS), KBo 6.2 i 38 (OS), KBo 38.206 obv. 8 (MH?/MS), KUB 9.28 iv 14 (MH/NS), (V)-*še-et* KBo 21.22:25 (OH/MS), KBo 6.3 ii 2 (OH/NS), KUB 57.105 iv 2 (OH/NS), KBo 13.13 obv. 2, 3 (MH/MS), KUB 9.28 i 17 (MH/NS), (V)-*š-še-et* KUB 36.99 rev. 5 (OS), KUB 17.10 i 38 (OH/MS), KBo 10.2 i 5 (OH/NS), (-Vn)-*še-et* KBo 6.3 ii 50 (OH/NS), KUB 13.15 rev. 3, 6 (OH/NS), (V)-*š-še-et* < (Vn)-*šet* KBo 6.2 iv 5 (OS) = KBo 6.3 iii 77 (OH/NS), KBo 42.4 obv. 11, 13, 15 (MS), (V)-*š-še-t*(V) KUB 36.110:6 (OS), KBo 3.7 iii 18 (OH/NS), KUB 43.53 i 22 (OH/NS), (Vš)-*še-t*(V) KUB 43.53 i 21, (V)-*š-še-t*(V) KBo 17.3 iv 32 (OS), KBo 6.3 ii 2 (OH/NS), SBo 1.6 obv. 8 (MH/MS), (V)-*še-d*(V) KBo 6.2 iii 43 (OS), KBo 21.22:38 (OH/MS), KBo 18.151 obv. 8 (pre-NS), (C)-*še-t*(V) KBo 13.49 rt. col. 7 (pre-NH/NS), (C)-*še-d*(V) KBo 19.1 iii 43 (OS), (Sum.)-*še-et* KBo 6.2 i 24 (OS) = KBo 6.3 i 33 (OH/NS), (C)-*ši-it* KBo 6.2 iv 47 (OS), KBo 7.28 obv. 4 (OH/MS?), KUB 11.1 ii 2 (OH/NS), KBo 15.68 iii 10, 14, iv 7 (MH/NS), (V)-*ši-it* KBo 6.5 ii 9 (OH/NS), KUB 28.98 iii 5 (OH?/NS), (V)-*š-ši-it* KUB 17.10 iii 10 (OH/MS), KBo 24.11 obv. 7 (MH?/MS), KUB 8.30 rev. 15 (NS), (Vš)-*ši-it* < (Vn)-*šit* KBo 17.3 i 26 (OS), KBo 38.70 ii 5 + KBo 30.137:7 (OS? or MS?), KBo 27.42 i 17 (pre-NH/ENS?), (C)-*ši-t*(V) KUB 43.53 i 4 (OH/NS), (Sum.)-*ši-it* KUB 23.40:7 (pre-NS), KUB 41.19 rev. 13 (MH/NS).

**sg. gen.** *-šaš*: (Vš)-*ša-aš* KBo 6.2 iii 8, 9 (OS), KBo 21.22:14 (OH/MS), KBo 3.1 i 2, 24, ii 41 (OH/NS), KBo 3.34 ii 25 (OH/NS), KBo 19.58:14 (MH/MS), KUB 36.49 i 8, 9 (MS?), KUB 13.4 iv 67 (MH/NS), ABoT 58 rev. 7, 8 (MH/NS), (C)-*ša-š*(V) KBo 6.3 ii 3 (OH/NS), (V)-*ša-aš* KBo 6.26 iii 26 (pre-NH/NS).

**sg. dat. loc.** *-šile*: (Vš)-*ši* KBo 3.22:48 (OS), KBo 6.2 i 17, ii 62, iv 5, 13, 45, 57 (OS), KUB 36.44 i! 8 (OH/MS), KBo 3.27:12 (OH/NS), KBo 25.109 ii 3, iii 7, 21 (MS), KUB 13.4 iii 77 (MH/NS), KBo 3.4 iii 25, 30 (Murš. II), KUB 23.45:5 (NH), (V)-*š-še* KUB 33.121 iii 6? (pre-NH/NS), (V)-*ši* KBo 6.5 i 6 (OH/NS), KBo 31.74:6 (MH/MS; *katti = ši = ia*, but previous two lines have *-iš-ši-* in same form, likewise *ibid.* 9, 11), KUB 13.2 iii 26 (MH/NS), KUB 13.17 iv 24 (MH/NS, dupl. KUB 13.4



## -ši- B, -ša-

iv 65 -šš-), KUB 5.6 iii 32 (NH), KUB 50.113 i 7 (NH), (V)-še KUB 13.30:6 (OH/NS), (Sum.)-ši KUB 29.36 rev. 9 (OS), KUB 13.4 iii 32 (MH/NS), KUB 33.121 iii 11 (pre-NH/NS), RS 25.421 rev. 66 (NS), KUB 41.21 iv 4, 9, 15 (Šupp. II).

**sg. all.** -ša: (V)š-ša KBo 22.1:28 (OS?), KUB 17.10 iv 20 (OH/MS), KBo 26.136 obv. 18(?) (OH/MS), KBo 3.34 i 12 (OH/NS), KBo 12.49 ii 14 (OH/NS), KBo 25.109 iii 21 (MS), IBoT 1.36 iii 61 (MH/MS), KUB 24.8 i 24, ii 6, 10 (pre-NH/NS).

**abl.-inst.** -ši/et: (-az)-še-et KBo 25.12 ii 12 (OS), KBo 22.195 ii 9 (OH/MS), KBo 6.3 iv 28 (OH/NS), (-az)-še-e-et KUB 17.10 iii 10 (OH/MS), (-za)-ši-it KBo 6.7:13 (OH/NS).

**pl. nom. com.** -še/iš: (Vš)-še-eš KBo 3.67 i 3 (OH/NS), KBo 12.4 ii 11 (OH/NS), KBo 32.13 ii 30 (MH/MS), (Vš)-še-š(V) KBo 3.60 i 9 (OH/NS), (Vš)-ši-eš KUB 34.89 rev. 3 (MS), KUB 36.109:8 (OH/MS), (Vš)-ši-iš KBo 3.1 i 24, ii 41 (OH/NS), (Vš)-še-iš KUB 11.1 i 13 (OH/NS), (Vš)-ši-š(V) KBo 3.1 i 13 (OH/NS), (Sum.)-še-eš KBo 17.22 iii 9 (OS), KBo 37.48 rev. 5! (OH/NS), KBo 21.14 obv. 26 (MS).

**pl. acc. com.** -šuš: (Vš)-šu-uš KBo 3.35:8 (OH/NS), KUB 43.75 obv. 19 (OH/NS), KUB 57.105 ii 2, 8 (OH/NS), KBo 16.47:33 (MH/MS), KBo 38.57:9 (MH/MS), KUB 35.61:4 (NS), (V)-šu-uš KBo 13.34 iv? 15 (MH?/MS), (Sum.)-šu-uš KBo 25.20 obv. 9 (OS), KUB 57.105 ii 3, 5 (OH/NS).

**coll./pl. nom.-acc. neut.** -še/it: (V)š-še-et KBo 6.2 i 5 (OS), KBo 6.18 iv 1 (OH/NS?), (C)-še-et KBo 32.16 ii 9 (MH/MS), (V)-še-et KUB 43.26 iv 20 (OS), KBo 17.74 i 31, iv 27 (OH/MS), KBo 6.3 i 12 (OH/NS), KBo 13.34 v 1 (MH?/MS), KUB 33.115 i 6 (pre-NH/NS), (V)š-ši-it KBo 6.26 i 2, 4, 5, 9, 12, 15, 17 (OH/NS), (V)-ši-it FHG 1:9 (OH/NS), uncertain (-i)š-it KUB 5.7 obv. 21 (NH, see below g).

**pl. dat.-loc.** (Vš)-ša-aš KBo 17.15 rev. 10 (OS), KUB 39.8 iii 26 (pre-NH/NS), (Sum.)-ša-aš KUB 43.53 i 3 (OH/NS).

In the above overview of all possible spellings not only the vocalism of the poss. pron. is accounted for but also the writing of the initial sibilant as well as final stop if applicable; C stands for all obstruents other than /s/, for the assimilation of -nš- > -šš- see below. For the original vocalism of the sg. and coll./pl. nom.-acc. neut. -šet (and pl. -šmet “their”) vs. the abl.-inst. -šit (and pl. -šmit “their”) see Melchert, Phon. 122-126, and Francia, VO 10:213-216; cf. however the abl.-instr. -še-et KBo 25.12 ii 12 (OS). The relevant forms in the morphological section have been arranged accordingly. Secondarily restored sequences -nš- in the sg. acc. com. (e.g., <sup>TUG</sup>šiknušan “his robe” vs. <sup>TUG</sup>šeknušan; cf. below c 2’) and sg. nom.-acc. neut. (e.g., *peranšet* “in front of him/her/it” vs. *peraššet*) are attested in OH/NS manuscripts only (cf. Melchert, AHP 109). This pattern is also seen with -šmi- “your, their” and -šummi- “our.” In the morphological section a distinction has been made between original -šš- (e.g., *ašš=šet* “his/her/its mouth” or *ašš=ššet* “his/her/its good”) and -šš- < -nš-. Unlike the d.-l. -še of the clitic pers. pron. -ši “for him/her/it” (q.v.) the writing -še for the d.-l. of the poss. pron. is not attested in OS. With Güterbock, Or NS 52:75 n. 10, MDOG 101:24, 26, both may be considered “false archaizing.” The vocalization in the sg. acc. com. -šin is attested in NS only. The only ex. of -šaš

## -ši- B, -ša-

for the sg. nom. com. is old but not certain. Likewise uncertain is *mi-u-ri-še!*[- ...] KBo 17.17 obv. 4 (translit. StBoT 25:24; cf. StBoT 26:122, where it is interpreted as *miureš=šeš* “his/her/its *miuras*). All attestations in NH compositions are frozen forms: see below g.

Akk. masc. -šU and fem. -šA are already attested in OS; for -šU see below a 1’, 4’, and 11’. For -šU compare [LUGA]L-<sup>1</sup>uš<sup>1</sup> TÚG-SÚ *dāi* “[The kin]g takes his cloth” KBo 20.10 ii 3 (rit. OS), translit. StBoT 25:132, tr. von Bredow, Altanat.Gotht. 37; for other OS attestations see StBoT 26:302. For MH/MS compare *mān=kan ABU DUMU[-R]U=ya našma MUTU DAM-SÚ=ya naššu=ma ŠEŠ NIN=ya ḥallūwanzi* “If a father and son or a husband and his wife or a brother and sister quarrel” KBo 39.8 iv 33-34 (Maštigga rit., MH/MS), ed. StBoT 46:106, 108. The Akk. fem. poss. pron. šA is rare: see below a 2’ (OS), c 2’ (OH/NS) and d 2’ (MH/MS); the -š[A] of KUB 29.32:1 (cf. LH 136) is very uncertain. Note <sup>LÚ</sup>MUSSAŠU “her husband” where Hittite misunderstanding of Akk. <sup>LÚ</sup>mutu “husband” + ša “her” > <sup>LÚ</sup>mussa resulted in Hittites writing it with two possessive pronouns <sup>LÚ</sup>MUSSAŠU “her husband” <sup>LÚ</sup>MU-SĀ-ŠU KBo 17.65 obv. 20 (MH/MS), KUB 9.4 iii 15 (NH), [<sup>LÚ</sup>MU-U]S-SĀ-ŠU KBo 9.116 obv. 3 (MS).

(Sum.) ki-bi lu-na-me in-pa-a-da KUB 4.5 ii 9-10 = (Akk.) [a]šar=šu *mamman ul uwadda* “No one assigns (him) his place” KBo 12.72:9-10 = (Hitt.) *nu=ššī LÚ-tar-ši-i[t] UL kuiški ši[šhai(?)]* “No one as[signs] him his manhood (LÚ-tar=šit)” KUB 4.5 iii 9-10 (NS), ed. Laroche, RA 58:72, 74, translit. *pišnatar* bil. sec. □ although the Hitt. scribe obviously misunderstood the Sum. and Akk. entries (cf. Laroche, RA 58:77) the poss. -šit probably reflects the Sum. poss. -bi and the Akk. =šU.

(Hurr.) *at-ta-i a-mu-u-lu-tu-u-um (= attai=i am=ol=uz=od=oz=om)* KBo 32.14 iv 4 = *n=ašta namma at-ta-aš-ša-an anda UL aušzi* “He no longer looks at his father (*attan=šan*)” KBo 32.14 iii 4 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:82f. □ although the Hurr. poss. morpheme -i for the 3rd pers. sg. merges with the stem vowel of *attai-* “father,” its presence may be assumed (cf. StBoT 32:164); the Hitt. abl. *tu-e-eg-ga-a[z-še/it]* HUR.SAG-aš KBo 32.14 ii 1-2 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:74f., restored on the basis of the alleged Hurr. *i-te[-e-]i-l-né-eš pa-pa-an-ni-iš* KBo 32.14 i 1 with suffix doubling in the following *papanniš (paban=ne=ž)* is grammatically impossible because the ablatival -ne does not trigger suffix doubling. It is better to restore a gen. in both languages: (Hurr.) *i-te[-i-wi]<sub>i</sub>-né-eš pa-pa-an-ni-iš (ide=i=wi=ne=ž paban=ne=ž)* = (Hitt.) *tu-e-eg-ga-aš[-ša-aš?]* HUR.SAG-aš “the mountain of his body” (i.e., “his personal mountain”) (pers. comm. G. Wilhelm).

(Hatt.) *eš-ta-a-an-ḥu le-e-we<sub>e</sub>-e-el a-an-te-eḥ* KBo 37.1 i 6-7 = *nu=za<sup>d</sup>UTU-uš É-er-še-et wetet* “The Sungod built himself a house (lit. his house, *É-er=šet*)” KBo 37.1 ii 6, ed. StBoT 37:638f., HHB 2:156f. □ for the Hatt. poss. prefixes *l(e/i)-* and *š(e/i)-* see Soysal, HWHT 228f., 238f., and GsFerrer 613f., 624-626; *tu-ú-[mi-iš] / [ta]-ba-ar-na le-e-li-i-iš ta-ba-ar-n[an] / [li]-li-li-iš te-wu<sub>u</sub>-u-ti-ta te-e-ḥa-a-ar-ki-m[a-aḥ-ḥa]* KBo

**-ši- B, -ša-****-ši- B, -ša- a 5'**

37.49 rev. 14-16 = *nu=za laba*[(*rnaš* LUGAL-*uš*) ...] MU.ĪIA-*š=a=z / talugauš d*[(*āš nu laba*)*rn*]aš MU.ĪIA-*še-eš ta!lugaēš / palhaēš aš*[*andu*] “And Labarna, the king, ... took himself long years. [Let] the years of Laba[rn]a be long (and) wide” KBo 37.48(+)/KUB 28.8 rev. rt. col. 4-6 (Hatt.-Hitt. bil., OH/NS), w. dupl. KBo 17.22 iii 5-7 (OS), ed. Girbal, AoF 27:367-369, Klinger, MemCarter 158-160, see also below a 8'.

(Sum.) *á-bi-šè* = (Akk.) *a-na i-ti-šú* = (Hitt.) *ku-uš-ša-ni-iš-ši* “for his wage” KBo 1.42 i 25 (Izi Boğazköy A, NS), ed. MSL 13:133.

**a. in OS — 1' sg. nom.com. -ši/eš, -šaš(?)**: (“If someone (i.e., a herdsman) causes a wolf to drop a sheep(’s carcass)”) *iš-ha-aš-ši-iš* UZU.Ī *dāi apāš=a* KUŠ UDU *dāi* “its owner (*išhaš=šiš*) shall take the meat while the aforementioned takes the sheepskin” KBo 6.2 iv 14-15 (Laws §80, OS), ed. LH 85, CHD *peš(š)iyale-8c*, Schwemer, WO 30:189; uncertain LÚ.MEŠ ALAN. ZU<sub>9</sub> *pūriy*[*an(?) ... /*] *t=an a-ra-aš-ša-aš* LÚ ALAN.ZU<sub>9</sub>-*ti INA GÚ=ŠU n[a-? ... /]* *pēdai n=an ANA LÚ.MEŠ ĤUB.BI [...]* “The performers [...] a *pūriya*-. His partner (*araš=šaš*) t[urns(?)] it onto (another) performer’s neck [and] he carries [it] and [brings(?)] it to the dancers” KBo 25.72 ii 15-17 (KI. LAM fest., OS? or MS?) □ according to Košak, StBoT 42:27 (368/c +) this frag. is MS while hetkonk. (0.6) identifies it as OS; for the ascription to the KILAM fest. see Groddek, AoF 26:42f.; for a spelling *-ši-š(a-)* see below c 1'.

**2' sg. acc. com. -šan**: (“They led Šarmaššu and Nunnu off to Mount Taḥaya and harnessed them like oxen”) [(<sup>m</sup>*Nunnušš=a*)] LÚ *ga-i-na-aš-ša-an ēpper* “and they seized Nunnu’s in-law (LÚ *gaina(n)=šan*) (and he (i.e., the Man of the Gold Spear) slaughtered him before Šarmaššu’s and Nunnu’s eyes)” KUB 36.104 obv. 15 (anecdotes, OS), w. dupl. KBo 3.34 i 16-17 (OH/NS), ed. Dardano, L’aneddoto 32f., Soysal, Diss. 11, 18, 83, Garrett, FsWatkins 155, see also Neu, FsHouwink ten Cate 231; [(*n*)]*u? a-a-an-da-aš-ša-an [(pi)škimi]* “and I will give his equal (or: substitute, *āndan=šan*)” KBo 17.17 obv. 7 (rit. of substitution, OS), w. dupl. KUB 43.53 i 18 (OH/NS), ed. Goedegebuure, JANER 2:64, 70; [*t*]*akku* GUD *ĀB arnuandan kuiški walahzi ŠA ŠĀ-BI=ŠA peššiezzi* “[I]f someone strikes a pregnant cow causing her to miscarry (lit. (and) she drops (that) of her (-ŠA) inside)” KBo 6.2 iv 6 (laws §77, OS), w. dupl. KBo 6.3 iii 78 (OH/NS), ed. LH 83 □ the dupl. has *šarḫuwanda* (q.v.) omitting the poss. pron. For another OS ex. see below a 3'.

**3' sg. nom.-acc. neut. -še/it**: [*laba*] *rnaš* LUGAL-*aš* NINDA-*šan adu*<sup>e</sup>l[*ni / wa-a-t*] *ar-še-ta akueni* “W[e] eat the [Laba]rna’s, the king’s bread (lit. of the king his bread, NINDA=*šan*) while we drink his [wat]er ([*wāt*] *ar=šet*)” KUB 36.110 rev. 5-6 (OS), ed. Archi, FsMeriggi<sup>2</sup> 50f., Starke, ZA 69:82; (“The palace attendant hands the king and queen pure water”) LUGAL-*uš* 3-ŠU *a-i-iš-še-et ārri [(t=a)]t* [ḫurtiya]l[(*liy*)] *a lāḫui* MUNUS.LUGAL-*š=a* 3-ŠU *a-i-iš-še-et [(ā)]rri n=at ḫurtiyaliya lāḫui* “The king washes his mouth (*āiš=šet*) three times and pours it into the bowl(?) and the queen washes her mouth (*āiš=šet*) three times and pours it into the bowl(?)” KBo 17.1 i 15-17 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 10-12 (OS), ed. StBoT 8:18f., translit. StBoT 25:5, 12; [ÉRIN]<sup>1</sup>.MEŠ-*n=an kuiš anda pētai* DUMU. É.GAL-*š=a pé-e-ra-aš-še-et* (var. *-ši-it*) [G<sup>IS</sup>zupāri]<sup>1</sup> *ḫarzi* “The palace attendant holds a torch in front of the one (< *pēran=šet*) who brings in the troops. (Then he brings in the troops)” KBo 17.1 i 32-33 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 26 (OS), ed. StBoT 8:20f., translit. StBoT 25:6, 13 □ given the fact that the person bringing in the figurines symbolizing the troops is already holding something, it seems most likely that the palace attendant holds the torch in front of that person; for the possibility of the poss. pron. referring to the palace attendant see StBoT 8:72, HW<sup>2</sup> A 152a; *takku* LÚ.U<sub>19</sub>.LU-*aš ELLAM-aš* KIR<sub>14</sub>-*še-et kuiški wāki* “If someone bites off a free person’s nose (lit. of a free person his nose, KIR<sub>14</sub>=*šet*)” KBo 6.2 i 24 (Laws §13, OS), w. dupls. KBo 6.3 i 33 (NS), KBo 6.5 i 12 (NS), ed. LH 26.

**4' sg. gen. -šaš**: (“If a G<sup>IS</sup>TUKUL-man and his partner live together, if they have a falling out, they shall divide their household.”) *takku gi-im-ra-aš-ša-aš* 10 SAG.DU 7 SA[(G.DU LÚ G<sup>IS</sup>TUKUL *dāi*)] *Ù* 3 SAG.DU LÚ *ḫa.la=šU dāi* GUD.ĪIA UDU.ĪIA *gi-im-ra-aš-ša-aš* (var. LÍL-*aš-ša-aš*) Q[(*ĀTAMMA*)] *šarranzi* “If ten persons belong to (lit. are of) his land (*gimraš=šaš*), then the G<sup>IS</sup>TUKUL-man shall take seven persons and his partner shall take three persons. They shall divide the cattle and sheep of his land in the same way” KBo 6.2 iii 8-10 (Laws §53, OS), w. dupl. KBo 6.6 i 14-16 (OH/NS), ed. LH 64f.

**5' sg. dat.-loc. -ši**: *š=an išpandi nakkit dāḫḫun pé-e-di-iš-ši-ma* ZĀ.Aḫ.LI-*an anie*[*nun*] “I took

**-ši- B, -ša- a 5'**

**-ši- B, -ša- b 2'**

it (i.e., the city of Ḫattuša) at night by force and sow[ed] cress on its place (*pēdi = šši*)” KBo 3.22 rev. 47-48 (Anitta text, OS), ed. StBoT 18:12f., StMed. 13:36f., CHD *peda-* A g, tr. Hoffner, CoS 1:183; (“If a (free) man has a free woman (in marriage)”) [(*ta*)] DUMU. MUNUS-*ši = ya šaliga* ḫurkil<sup>1</sup> “and he has sexual intercourse with her daughter (DUMU.MUNUS = *ši*) as well, it is an offence” KUB 29.36:9 + KUB 29.35 iv 10 (Laws, OS), ed. LH 153f.

**6'** sg. all. -*ša*: (“You do not question his (i.e., the rich man’s oppressed) provision carriers. Rather you act in the interest of the rich:”) *pār-na-aš-ša paiši ēzši eukši* “you go to his (i.e., the rich man’s) house (*parna = šša*), you eat (and) drink (and he rewards you)” KBo 22.1:28 (instr., OS), ed. Archi, FsLaroche 46f., tr. Marazzi, FsPuglieseCarratelli 128, Hoffner, CANE 561.

**7'** abl.-inst. -*šet*: (“The silversmiths bri[ng] two silver ox heads.”) [L<sup>U</sup>K]AŠ<sub>4</sub>.E [(*taruḫzi kui*)]š ḫ<sub>2</sub> NINDA *wagataš* 1<sup>1</sup> MA.[NA K<sup>U</sup>.BABBA]R ḫ<sub>1</sub>LUGAL<sup>1</sup>-*waš* [(*ki-iš-šar-ra-az-*)]<sup>1</sup>še-*et*<sup>1</sup> *dā[i]* “The runner who wins, receives (lit. takes) two *wagata*-breads (and) one [silve]r mi[na] out of the king’s hand (lit. out of his, the king’s hand, *kiššarraz = šet*)” KBo 25.12 ii 10-12 (OS), w. dupl. KBo 22.195 ii! 8-9 (OH/MS), ed. Tischler, HEG 3:157, translit. StBoT 25:32, StBoT 28:34, tr. von Bredow, Altanat.Goth. 15; cf. also StBoT 27:75.

**8'** pl. nom. com. -*šeš*: (“The labarna, the king [has taken the land for himself], he has taken long years for himself”) *nu laba[rn(aš MU.ḪI.A-še-eš)] talugaēš palhāēš aš[andu ... ] māḫḫanda talugaš p[(alḫiš)] labarnaš = a MU.ḪI.A-še-eš Q[(ĀTAMMA ta!lugaēš palhēš) aša(ndu)]* “[May] the laba[rn]a’s years (lit. of the labarna his years, MU.ḪI.A = *šeš*) be long (and) wide [and] just as [ ... ] is long (and) wide, may of the labarna his years likewise be long (and) wide!” KBo 17.22 iii 6-9 (Hattic-Hitt. prayer for the labarna, OS), w. dupl. KUB 28.8 rev. 3b-6b + KBo 37.48 rev. 1 5-8 (NS), ed. Girbal, Aof 27:367-369, Klinger, GsCarter 158-160, translit. StBoT 25:208 (without KBo 37.48), see also bil. sec..

**9'** pl. acc. com -*šuš*: attested only in frag. context [ ... ]<sup>1</sup> ZA.LAM.GAR-*šu-uš* [ ... ] “[ ... ] his tent [ ... ]” KBo 25.20:9 (rit., OS), translit. StBoT 25:58.

**10'** coll./pl. nom.-acc. neut. -*šet*: [LUGAL]-*u[š = za a-ni-i]a[at-t]a-še-<sup>1</sup>et<sup>1</sup> [ / dāi]* “[The kin]g

[puts on] his [r]o[be]s (*aniyatta = šet*)” KBo 17.11 iv 1 + KUB 43.26 iv 20 (rit., OS), translit. StBoT 25:68, restored after the identical phrase KBo 17.11 i 16 (-*še-e*]<sup>1</sup> *dāi*), translit. StBoT 25:65 (= i 32), w. dupl. KBo 17.74 i 31 + KBo 34.10 i 32 (MS), ed. StBoT 12:14f.

**11'** pl. dat.-loc. -*šaš*: (“One mare and its foal, provided with *annanuzzi-*, eight leather cords have been placed around [their ... ]”) 1<sup>1</sup> GUD<sup>1</sup>ĀB *pa-ta-a-aš-ša-aš* [(4<sup>1</sup> K<sup>U</sup>Š<sub>1</sub>*išḫ*)*imāneš*] *nēanteš* 1<sup>1</sup> K<sup>U</sup>Š<sub>1</sub>*išḫimāš* INA SAG.DU = ŠU *nēanza* “One cow, four leather c[ords] have been placed around its feet (*patāš = šaš*), one leather cord has been placed around its head” KBo 17.15 rev. 1 10-11 (fest., OS), w. dupl. KBo 17.40 iv 3 (MS), ed. Haas/Wäfler, UF 8:88f., translit. StBoT 25:73, tr. von Bredow, Altanat. Gotth. 64.

**b.** in OH/MS — **1'** sg. nom. com. -*šiš*: (“The Stormgod’s spring they make. ...”) *n = ašta* ḫIM-*naš tān an-na-a[š-š]i-iš* [*katt*]*anta pait n = at = za ešat* ḫIM-*ni = aš AMA = ŠU [lab]arni = ma = aš išḫešša = ššit* “The Stormgod’s mother (lit. of the Stormgod his mother, *annaš = šiš*) went down a second time and she(!) sat down. For the Stormgod she is his mother but for the Labarna she is (the source of) his mandate(?)” KBo 21.22 rev. 43-45 (benedictions for the labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202, Archi, FsMeriggi<sup>2</sup> 47, Melchert, Schwartz Mem. 220, Haas, Aof 28:123 □ for *išḫešša = ššit* see below b 10'; [*takku = an*] *ABU = ŠU AMA = ŠU ŠEŠ = ŠU NIN = SU* L<sup>U</sup>*ga-i-na-aš-ši-iš* L<sup>U</sup>*a-ra-aš-ši-iš kušduwāizzi* “[If] his father, his mother, his brother, his sister, his in-law (L<sup>U</sup>*gainaš = šiš*), his friend (L<sup>U</sup>*araš = šiš*) slanders [him]” KBo 7.28 obv. 19-21 (OH?/MS), ed. Lebrun, Hymnes 84, 87, tr. Ünal, TUAT II/6, 794.

**2'** sg. acc. com. -*šan*: *kar-pí-iš-ša-an dāḫḫun kar-di-mi-ia-at-ta-aš-ša-an dāḫḫun* *zwa-ar-ku-uš-ša-an dāḫḫun* “I have taken his (i.e., the god Telipinu’s) wrath, I have taken his anger, I have taken his *warku(i)-*” KUB 17.10 iii 11-12 (disappearing deity myth, OH/MS), ed. Mazoyer, Tēlipinu 48, 77 (poss. not translated), translit. Laroche, Myth. 34, tr. Moore, Diss. 24, Hoffner, Hittite Myths 16 □ in all three instances the sg. acc. ending -*n* (*karpi(n) = šan, kardimiyatta(n) = šan, warku(n) = šan*) assimilated to the following sibilant of the poss. pron.

**-ši- B, -ša- b 3'****-ši- B, -ša- c 6'**

**3'** sg. nom.-acc. neut. *-še/it: tuggaz = šēt i-da-a-lu-uš-ši-it dāḥḥun uš[-d]u?-ul-še-et dāḥḥun* "From his body I have taken his evil (*idālu = ššit*), I have taken his s[i]n (*ušdul = šet*)" KUB 17.10 iii 10-11 (OH/MS), ed. Mazoyer, Tépîpinu 48, 77 (poss. not translated), translit. Laroche, Myth. 34, tr. Moore, Diss. 24, Hoffner, Hittite Myths 16.

**4'** sg. gen. *-šaš: nu = za kuit labarnaš LUGAL-uš iš-ta-an-za-na-aš-ša-aš [ŠĀ-aš-š]a-aš ilāliškizzi n = at = ši arān ēštu* "What of his soul (*ištanzanaš = šaš*) (and) of [his heart] (*ŠĀ-aš = šaš*) the labarna, king desires, let it have reached him!" KBo 21.22 obv. 14-15, ed. Kellerman, Tel Aviv 5:199, 201, Archi, FsMeriggi<sup>2</sup> 45, 47.

**5'** sg. dat.-loc.: *nu = za arunaš DUGḪAB.ḪAB-a[n?] / [ ... ]x ḫal-ḫal-da-a-ni-iš-ši daiš* "And the Sea placed the ḪAB.ḪAB-vessel [ ... ] on his *ḫalḫaldana*-" KUB 36.44 i! 7-8 (myth, OH/MS), translit. Myth. 22, tr. Hittite Myths 26, see also Neu, FsNeumann<sup>2</sup> 322.

**6'** sg. all. *-ša: <sup>d</sup>Telipinuš āppa pār-na-aš-ša uit* "Telipinu came back home (lit. to his house, *parna = šša*)" KUB 17.10 iv 20 (OH/MS), ed. Mazoyer, Tépîpinu 51, 79, translit. Laroche, Myth. 37, tr. Moore, Diss. 26, Hoffner, Hittite Myths 17.

**7'** abl.-inst. *-šet: for ki-iš-šar-ra-az-še-et* KBo 22.195 ii! 8-9 (OH/MS), w. dupl. KBo 25.12 ii 11-12 (OS), see above a 7'; see also *-še-e-et* in (*tu-ug-ga-az = šēt*) KUB 17.10 iii 10 above b 3'.

**8'-9'** pl. nom. and acc. com.: not attested.

**10'** coll./pl. nom.-acc. neut. *-še/it: a-ni-ia-at-ta-še-et* KBo 17.74 i 31 + KBo 34.10 i 32 (OH/MS), ed. StBoT 12:14f., see above a 10'; *iš-ḫe-eš-ša-aš-ši-it* KBo 21.22 rev. 45 (benedictions for the labarna, OH/MS), see above b 1' □ for the latter form as coll./pl. neut. see Melchert, Schwartz Mem. 219f.

**11'** pl. dat.-loc.: not attested.

**c.** in OH/NS — **1'** sg. nom. com. *-šiš:* ("If a plow ox, a draft horse, a cow, or a mare strays into (another) corral, ...") *iš-ḫa-aš-ši-š[(a-an (var. iš-ḫa-ši-ša-an) w)]emiyaizzi* "(and) its owner (*išḫa(š) = šiš*) finds it, (he shall take it (back) in full value)"

KBo 6.3 iii 53 (Laws §66, OH/NS), w. dupl. KBo 6.2 + KBo 19.1 iii 49 (OS), ed. LH 76f.

**2'** sg. acc. com. *-šan: ta GAL<sup>LÚ</sup>MEŠEDI LÚSAGLA<sup>TÚG</sup>ši-ik-nu-un-ša-an* (var. *TÚGše-ek-nu-uš-ša-an*) *arḫa tarnāi* "And the chief guard lets go of the cupbearer's (lit. his) robe (*TÚGšeknun = šan*)" KUB 2.5 v 10-12 (*ANDAḪŠUM*-fest., OH/NS), w. dupl. KUB 25.1 v 45-46 (NS), ed. Badali/Zinko, Scientia 20:94f. (differently); see also KBo 3.34 i 16-17 (OH/NS), above a 2'; *takku DUMU.MUNUS-SĀ ḫarzi* "If he (i.e., a free man) has her (i.e., a free woman's) daughter (in marriage)" KBo 6.26 iii 52 (Laws §195c, OH/NS), w. dupl. KUB 29.34 iv 28 (OH/NS), ed. LH 154 □ for the continuation see below c 5'.

**3'** sg. nom.-acc. neut. *-še/it:* see KBo 6.3 i 33 (NS), KBo 6.5 i 12 (NS), ed. LH 26, both above a 3'.

**4'** sg. gen. *-šaš:* ("They elevated a barber's chair for Šuppiuman and Marašša") *apūn ú-ba-ti-ia-aš-ša-aš peran ašešer apūnn = a ubatiyaš < = šaš > peran ašešer* "One they seated before his regiment(?) (*ubatiyaš = šaš*) and the other they seated before <his> regiment(?)" KBo 3.34 ii 25-26 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 50f., Soysal, Diss. 13f., 85; see also KBo 6.6 i 14-16 (OH/NS), ed. LH 64f., above a 4'; see also below *ḫaššannaš = šaš* KBo 3.1 ii 41 (Tel.pr., OH/NS) c 8' and *takkaniaš = šaš* KBo 3.35 i 8 (anecdotes, OH/NS) c 9'.

**5'** sg. dat.-loc. *-ši:* ("Whoever does evil among both his brothers and sisters, ...") *É-ri-iš-ši-iš-ši ANA DAM = ŠU DUMU.MEŠ = ŠU idālu lē takkiššanzi* "do not let them contrive evil against his estate (lit. to his estate to him, *É-ri = šši = šši*), his wife, (and) his children" KBo 3.1 ii 54 (Tel.pr., OH/NS), ed. THeth 11:34f.; (If a free man has a free woman's daughter in marriage) [*(ta a)]n-na-še = ia na[(šma NIN-iš-ši šaliga)] ḫūrkel* "and he violates also her mother (*anna = še*) and sister (*NIN-i = šši*), it is *ḫūrkel*" KUB 13.30:6-7 + KBo 6.13 iii 8 (Laws §195c, OH/NS), w. dupl. KBo 6.26 iii 52-53, ed. LH 153f. □ like the writing *-še* (cf. the discussion after the morphology sec.) the all. *anna* may be a false archaism by the New Hitt. scribe. The NS dupl. KBo 6.26 iii 52 has the expected dat. *anni = šši*.

**6'** sg. all. *-ša:* ("He does not bring the gold and silver") *kuit uemiezzi apašš = a* (var. *[ap]āš = a*) [*(pár)]-na-aš-ša pittaizzi* "(Instead), he brings to

## -ši- B, -ša- c 6'

his house (*parna* = *šša*) whatever he finds” KBo 3.34 i 12 (anecdotes, OH/NS), w. dupl. KUB 36.104 obv. 10 (OS), ed. Dardano, L'aneddoto 32f., Soysal, Diss. 11, 83.

7' abl.-inst. -*šelit*: (“If a dog devours lard and the owner of the lard finds (the dog), kills it”) *n* = *ašta* *l*-an *šar*-*hu*-*wa*-*an*-*ta*-*az*-*še*-*et* (var. *šar*<-*hu*>-*wa*-*an*-*ta*-*za*-*ši*-*it*) K[A]R-*izzi* “and retrieves the lard from its stomach (*šarhuwantaz* = *šet*) (there will be no compensation (for the dog))” KBo 6.3 iv 28 (Laws §90, OH/NS), w. dupl. KBo 6.7:13 (OH/NS), ed. LH 90.

8' pl. nom. com. -*šeliš*: (“Who in the future will become king after me”) *n* = *apa* ŠEŠ.MEŠ = ŠU DUMU.MEŠ = ŠU LÚ.MEŠ *ga*-*e*-*na*-*aš*-*ši*-*iš* (var. [LÚ.MEŠ *ga*-*e*-] *na*-*aš*-*še*-*eš*) LÚ.MEŠ *haššannaš* = *šaš* Û ÉRIN.MEŠ = ŠU *taruppanteš* *ašandu* “and may his brothers, his sons, his in-laws (LÚ.MEŠ *ga**e**naš* = *šiš*), his further family members (lit. men of his family) and his troops be united” KBo 3.1 ii 40-42 (Tel. pr., OH/NS), w. dupl. KBo 12.4 ii 11 (NS), ed. THeth 11:32f., tr. van den Hout, CoS 1:197; see also above a 8' for KBo 37.48 rev.! 5 (OH/NS).

9' pl. acc. com -*šuš*: [ŠA] AHI = YA *takkaniaš* = *šaš* *pár*-*hu*-*uš*-*šu*-*uš* [ ... ] “my brother’s chest’s nipples(?) (lit. [of] my brother of his chest his nipples(?), *parhuš* = *šuš*)” KBo 3.35 i 8 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 38f., Soysal, Diss. 21, 87, CHD P 147a; GÍR = ŠU *hūittiyati* GÍŠ *wa*-*ar*-*ša*-*mu*-*uš*-*šu*-*uš* [ ...?]/[w] *alhiškit* “He (i.e., dLAMMA) drew his dagger (and) his sticks (of wood) (GÍŠ *waršamuš* = *šuš*) [ ...?] he started to hit” KUB 43.75 obv. 19-20 (hist. frag., OH/NS), ed. Soysal, Diss. 73, 107 □ the referent of the poss. pron. -*šuš* is unclear. For GÍŠ *warša(m)ma*- as “stick (of wood)” see Watkins, Mem.Imparati 881f.

10' coll./pl. nom.-acc. neut. -*šelit*: *nu* = *za* = *kan* DINGIR-LUM *apāš* *ša*-*ku*-*wa*-*ši*-*it* *tapu*[*šza*] *tamēda* *nāieš* “That deity turned his eyes (*šakuwa* = *šit*) asi[de] elsewhere” FHG 1:9-10 (prayer, OH/NS), ed. CHD Š 72b.

11' pl. dat.-loc. -*šaš*: (“His (i.e., the patient’s) head corresponds to his (i.e., the substitute’s) head ...”) [IGI.ĪI.A = Š] U ANA IGI.ĪI.A-*ša*-*aš* *dākki* “[h]is [eyes] correspond to his eyes (IGI.ĪI.A = *šaš*)” KUB 43.53 i 3 (OH/NS), translit. StBoT 25:25.

## -ši- B, -ša- d 5'

d. in MH/MS — 1' sg. nom. com. -*šiš*: *a*-*an*-*za*-*aš*-*ši*-*iš* *nakkuššiezi* “and his equal (i.e., his substitute, *ānz(a)* = *šiš*) will be the scapegoat” KBo 13.13 obv. 13 (*šumma izbu* omen, MH?/MS), ed. Soysal, JANER 4:102, translit. StBoT 9:60f. (no tr.), cf. *nakkuššieš*- □ for *ānt*- “equal” see Goedegebuure, JANER 2:64-68, Soysal, JANER 4:99-105.

2' sg. acc. com. -*šan*: see *attaššan* < \**attan* = *šan* in bil. section above; (“The king has taken”) †ANA† †Tum†[- ... ] ... †ANA† NÍG.BA = ŠA IDDI[†N] “(and) to Tum[- ... ] ... he has giv[en] as her gift” SBo 7:9, 11, ed. Riemschneider, MIO 6:366f. (incorrectly transliterating -*šU*).

3' sg. nom.-acc. neut. -*šelit*: (describing a landed property:) IŠTU HUR.SAG *Šithāna* A[DI ... ] *hula*-*le*-*e*-*eš*-*šar*-*še*-*et* [ ... ] “From Mount Šithāna t[ro] ... ] its circumference (*hulalēššar* = *šet*) [is ... ]” LS 4 obv. 5-6 = SBo 1:4 (land deed, MH/MS), ed. Riemschneider, MIO 6:360f.; *mān* = *za* MUNUS-*za* *hāši* *nu* *kī* *ut*-*tar*-*še*-*et* “When a woman gives birth, this is her procedure (*uttar* = *šet*)” KBo 17.60 rev. 12 (colophon to birth rit., MH?/MS), ed. StBoT 29:60f.

4' sg. gen. -*šaš*: *namma* = *z* *uit* ABI dUTU-ŠI †tuk† mMadduwattan †[i-i]n-ki-ia-aš-ša-aš iēt “Then the father of My Majesty came (and) made you, Madduwatta, his sworn ally (lit. (man) of his oath, *linkiyaš* = *šaš*)” KUB 14.1 obv. 13 (indictment of Madduwatta, MH/MS), ed. Madd. 4f., tr. DiplTexts<sup>2</sup> 154; (“If your commander speaks favorably of My Majesty in your presence, then listen to him!”) *mān* = *šmaš* = *kan* *kiššuwān* = *ma* [ ... ] / [wa-a] *g*-*ga*-*a*-*ri*-*ya*-*aš*-*ša*-*aš* *uttar* *peran* *pēhutezzi* “but if he brings before you such [ ...?] a message of his rebellion (*waggāriyaš* = *šaš*), ( ... )” KBo 19.58:13-14 (MH/MS), ed. Košak, JAC 5:80, 82 w. commentary 83.

5' sg. dat.-loc.: ANA DUMU.LÚ.U<sub>19</sub>.LU = *ma* *tu*-*ek*-*ki*-*iš*-*ši* [a]ndan *lalukkit* *har*-*ša*-*ni*-*iš*<-*ši*> †KI.MIN† *šaku*† *w*†*laš* = *šaš* KI.MIN *wālulaš* = *šaš* KI.MIN IGI.ĪI.A-*aš* *hark*[*ia*]š *dankuwayaš* KI.MIN *ha*-*an*-*ti*-†*iš*†-*ši* KI.MIN *eneraš* = *šaš* KI.MIN *laplipaš* = *ša*<*š*> KI.MIN “It became luminous on the mortal’s body (lit. on the mortal, on his body, *tuekki* = *šši*), on his head (*haršani* = *šši*) ditto, on his eyes ditto, on his pupils(?) ditto, on the white (and) dark of the

**-ši- B, -ša- d 5'****-ši- B, -ša- e 4'**

eyes ditto, on his forehead (*hanti* = *šši*) ditto, on his brows ditto, on his lashes ditto" KUB 33.66 ii 16-20 + KBo 40.333 ii 4-8 (missing deity myth, MH?/MS), ed. Groddek, ZA 89:38, 40 □ for the meaning "pupil" of *walula*- see Poetto, Heth.u.Idg. 206f., for the tentative dating of this text as MH/MS see Groddek, ZA 89: 47; (in a frag. listing of men and troops) [ ... -]x *kat-ti-iš-ši-ia* [ ... ] *kat-ti-iš-ši-ia* [ ... -]x (= *hu/ar*)-*ri kat-ti-<iš->ši-ia* 5 LÚ.MEŠ<sup>URU</sup>*La*[- ... ] "and with him (*katti* = *šši*) [there are x men from the town of ... ] and with him [there are x men from the town of ... ] ... and with him there are five men from the town of La[- ... ]" KBo 31.74:4-6 (list, MH/MS) □ for the script and appurtenance of the fragment see Neu, FsBittel 393 (as 457/e).

**6'** sg. all. -ša: *māhhan* <sup>GIŠ</sup>*huluganniš pâr-na-aš-ša paizzi* <sup>LÚ</sup>*šalašhaš = ma* <sup>GIŠ</sup>*ŠUKUR.ĪI.A ANA LÚĪ.DUĪ pāi* "When the cart goes home (lit. to his house, *parna* = *šša*), the *šalašha*-man hands the spears to the gatekeeper" IBOT 1.36 iii 61-62 (instr., MH/MS), ed. AS 24:30f.; in broken context [ŠAĪ-aš(?)] <sup>Ē</sup>*hu-u-um-ma-aš-š[a pa]itta* "[The pig(?) w]ent to it[s] sty (*hūmma* = *šša*)" KBo 26.136 obv. 18 (MH/MS?), ed. Polvani, Eothen 4:70, 72 □ another instance of the all. -ša may be in the next l. 19 ([UDU-uš *a-ša-ú-n*]a[-aš]-ša *paīt[ta]* "[The sheep] wen[t] to its [pen]").

**7'** abl.-inst.: not attested but for a restored ex. see KBo 32.14 ii 1 (*tu-e-eg-ga-a*[z-še-et or -ši-it]) in the bil. section.

**8'** pl. nom. com. -šeš: *kišraš = ma = šši ga-lu-lu-pé-e-eš-še-eš talugaē[š]* "Her fingers of her hand are long" KBo 32.13 ii 30 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:225, tr. Hittite Myths 73; *kinun = a = wa ANA* <sup>f</sup>*Zi. ad-de-eš-še-eš palhāēš* [*tu-*]e-ekl-ke-e-eš-še-eš <sup>SIG</sup><sub>5</sub>-*anteš mišriwanteš* "Now Zi(plantawiya)'s *adda-s* (lit. her *addeš*) are wide, her [I]imbs ([*tu*]ēkkeš = *šeš*) are goodly (and) glorious" KBo 15.10 i 16-17 (rit., MH/MS), ed. THeth. 1:14f.

**9'** pl. acc. com -šuš: isolated in fragmentary contexts [ ... *h*]a-lu-ga-tal-lu-uš-šu-uš [ ... ] "his envoys (*halugatalluš* = *šuš*)" KBo 16.47:33 (treaty, MH/MS), ed. Otten, IM 17:57, de Martino, Eothen 5:70, 72; [ ... ] / *pa-a-aš-du-uš-šu-uš namma-x*[ ... ] "its trims(?) (*pāšduš* = *šuš*). Further [ ... ]" KBo 38.57:9 (MH/MS).

**10'** coll./pl. nom.-acc. neut.: ("Zāzalla is a great speaker") [(*nu* = *šši*) *tul*]iyaš *pēdi ud-da-a-ar-še-*

*et* [*U(L kui)*]š*ki tarahzi* "In the assembly nobody surpasses his words (*uddār* = *šet*)" KBo 32.16 ii 9-10 (Hurr.-Hitt. bil., MH/MS), w. dupl. KBo 32.54:8-9 (MH/MS), ed. StBoT 32:275; [*nu Š*]A <sup>f</sup>*Zi. al-wa-an-za-tar-še-et idālu ud-da-a-ar-še-et QĀTAMMA* [*hara*]kdu *n = at = apa EGIR-pa lē uizzi* "May Zi(plantawiya)'s evil sorcery (lit. of Z. her evil sorcery, *alwanzatar* = *šet*) (and) her words likewise [per]ish and may they not return!" KBo 15.10 ii 15-16 (rit., MH/MS), ed. THeth. 1:22f.

**11'** pl. dat.-loc. -šaš: [*nu* = *šši* = *š*]š*an DUMU-an gi-nu-wa-aš-ša-aš tehhi* "[and] I place the child on her(?) knees (*ginuwaš* = *šaš*)" KBo 17.61 obv. 22 (rit. of birth, MH?/MS), ed. StBoT 29:42f.; for a series of nouns + *šaš* (all written -*aš-ša-aš*) see KUB 33.66 ii 16-20 + KBo 40.333 ii 4-8 (missing deity myth, MH?/MS), d 5' above.

**e.** in MH/NS — **1'** sg. nom. com. -šiš: (If a temple servant in an unclean state handles the gods' offerings) [(*n*)]*ašma = an* <sup>LÚ</sup>*a-ra-aš-ši-iš šakki* "or his colleague (<sup>LÚ</sup>*araš* = *šiš*) knows about him" (it is a capital offence and the two shall die) KUB 13.4 iii 81 (instr. for temple personnel, MH/NS), w. dupl. KUB 13.5 iii 48 (NS), ed. Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220, Klinger, TUAT Erg. 79; cf. in obscure context <sup>LÚ</sup>*a-ra-ši-iš* "his colleague/accomplice(?, <sup>LÚ</sup>*ara*(š) = *šiš*)" KBo 27.16 rev. 4 (MH/NS), translit. CHD L-N 169a.

**2'** sg. acc. com.: not attested.

**3'** sg. nom.-acc. neut. -še/it: (A statue of Ištar is made: "She is dressed in a robe, she holds extended a small silver skewer, she wears a blue woollen girdle") <sup>SÍG</sup>.SA<sub>5</sub> *i-pu-ul-li-še-et* "her *ipulli*- is of red wool" KUB 9.28 i 16-17 (rit. for Heptad, MH/NS), ed. Vieyra, RA 51:132, 136, Wegner, AOAT 36:39f.; cf. in the same text *še-er-še-et* KUB 9.28 iv 14 □ it remains uncertain if *ipulli* is sg.

**4'** sg. gen. -šaš: *nu = za kāša šumeš* LÚ.MEŠ<sup>KUR</sup><sup>URU</sup>*Išmirika hūmanteš IT*[*TI* <sup>d</sup>UTU-]<sup>š</sup>[*I l*]i[-*in-k*]i-*ia-aš-ša-aš nu* LUGAL MUNUS.LUGAL DUMU.MEŠ[LUGAL] <sup>Ū</sup>KUR <sup>URU</sup>*Hatti EGIR. UD.KAM pahhašten katta = ma šume[nzan DUMU. MEŠ IT*]TI DUMU.MEŠ.LUGAL *li-in-ki-ia-aš-ša-a[š]* DUMU.DUMU.MEŠ = *KUNU = ma = šmaš ITTI* DUMU.DUMU.MEŠ.LUGAL *linkiyaš = pat* "Now, all you men of the country Išmirika, you are sworn allies (lit. men of his oath, *linkiyaš* =

## -ši- B, -ša- e 4'

šaš) o[f My Majest]y and you in the future you must protect the king, queen, prin[ces], and Ḫatti Land while later you[r sons] will be sworn allies (lit. men of his(!) oath) of the princes, and your grandchildren will likewise be sworn allies of (my) royal grandchildren” KUB 23.68 + ABoT 58 rev. 7-9, ed. Kempinski/Košak, WO 5:196f., L-N *lingai-* 1 c 5' □ note the disagreement in number between the second instance of *linkiyaš=šaš* and its likely plur. referent [DUMU.MEŠ] restored on the basis of DUMU.DUMU.MEŠ in line 9. In the third clause no poss. was added (*linkiyaš=pat*).

5' sg. dat.-loc. -ši: ANA BĒLI=ma=at=šan lē iēzzi ŠEŠ=ya=at=z=šan DAM=ŠU<sup>LÚ</sup>a<sup>l</sup>-ri-ši-ia lē iyazi “He should not handle it (i.e., a lawsuit) for a superior and he should neither handle it for (his) brother, his wife and his colleague (<sup>LÚ</sup>ari=ši)” KUB 13.2 iii 25-26 (instr. for the BĒL MADGALTI, MH/NS), ed. Dienstanw. 48, StMed. 14:152-155, tr. Haase, THR 59, McMahon, CoS 1:224.

6'-11' sg. all., abl. and inst., pl. nom. and acc. com. and neut.: not attested.

f. in pre-NH/NS — 1' sg. nom. com. -šiš: [nu] MUNUSŠU.GI MUNUSare=šši menaḫḫanda kiššan tezzi ... [MUNUS]I<sup>a</sup>l-ra-aš-ši-ša tezzi ... [ap]āšš=a tezzi ... a-ra-aš-ši-š[a t]ezzi “The Old Woman says as follows to her colleague ... then her colleague (<sup>MUNUS</sup>araš=šiš) says ... and [t]hat one (i.e., the Old Woman) says ... [then] her colleague (*araš=šiš*) [s]ays” KUB 30.15 + KUB 39.19 obv. 29, 31, 32 (funerary rit., pre-NH/NS), ed. HTR 68f., Kassian et al., Funerary, 266f.; cf. <sup>MUNUS</sup>a-ra-aš-ši-iš-ša in the par. text KUB 39.41 i 11 (pre-NH/NS), ed. Kassian et al., Funerary 644f.; an isolated *tu-ek-ke-eš-še-eš* “his/her/its body (*tuškeš=šeš*)” is attested KUB 34.91:8 (missing deity myth, pre-NH/NS) in fragmentary context, for the immediately preceding context see *marra-* 1 d; [ŠA DING]IR-[LUM]<sup>l</sup> TUKU.TUKU-uanza ZI=ŠU [ka-r]a-az-še-iš *ūaran paḫḫur lapta* “[The deit]y’s angry soul (and) his [fi]gure (? , *karaz=šeš*) glowed (like) a burning fire” HKM 116 obv. 1-2 (missing deity myth, pre-NH/NS), ed. Güterbock, FsAlkim 206, 208.

2' sg. acc. com. -šan, -šin: n=aš<sup>UZU</sup>pa-an-tu-u-ḫa-aš-ša-an ḫamiktat n=aš<sup>UZU</sup>ar-ra-aš-ša-an ḫamiktat “He (i.e., the patient) was bound with

## -ši- B, -ša- f 6'

respect to his bladder(? , <sup>UZU</sup>*pantūḫa(n)=ššan*), he was bound with respect to his arse” KUB 7.1 iii 6-7 (rit., pre-NH/NS), ed. Alp, *Anatolia* 2:42f., Kronasser, *Die Sprache* 7:158f.; cf. <sup>UZU</sup>*pandūḫa-*; (“If a malformed fetus’ penis ...”) [ ... ]/ *at-ta-aš-ši-in kuna[nzi?]* “[they will] kill its father (*atta(n)=ššin*)” KUB 34.19 iv 8 (pre-NH/NS), ed. StBoT 9:56f.; uncertain is *la-at-ti-en-š[i?-in?]* KUB 17.18 iii 14, ed. s.v. *latti-* 1 c.

3' sg. nom.-acc. neut. -še/it: (“Words of Watti<ti>, woman from the town of Kunaššarwa: If someone devours an adult’s or a child’s innards”) [nu] *kiššan ut-tar-še-et* “this is her procedure (*uttar=šet*)” KUB 30.49 iv? 25 (shelf list, pre-NH/NS), translit. CTH p. 166; cf. the par. listing in KUB 7.1 iv 10-12 (*ut-tar-ši-it*) (rit., pre-NH/NS) which may be the tablet the shelf list refers to □ although the shelf list itself may be a NH product the entries listed often refer to or are copied from older compositions; (“If a *leššalla-* (i.e., a celestial phenomenon) appears”) *nu=šši=kan ḫa-ap-pār-nu-wa-tar-še-et parā mekki lalukešzi* “and its radiance(? , *ḫapparnuwatar=šet*) glows very brightly (then the king of the world will die)” KUB 8.16:8-9 + KUB 8.24 rev. 8-9, ed. DBH 12:145, 147, see also <sup>MUL</sup>*leššalla-*.

4' sg. gen. -šaš: [(*takku* LÚ)-i]š apē[(*l=pa*)]t *an-na-ša-aš katta waštai* “If a man sins with his own mother (*anna(š)=šaš*) (it is an unpermitted sexual pairing)” KBo 6.26 iii 26 (pre-NH/NS), w. dupl. KUB 29.34 iv 8 (NS), ed. LH 149; possibly [DING]R-LIM-ša-aš “of his [deit]y” KBo 13.143 rev. 7 (funerary rit., NS) in isolated fragmentary context see Kassian et al., Funerary 76f.

5' sg. dat.-loc. -ši: (If a temple servant has slept with a woman, he should tell his superior or if he does not dare to tell him) *nu* <sup>LÚ</sup>*a-ri-iš-ši memāu* “he should tell his colleague (<sup>LÚ</sup>ari=šši)” KUB 13.4 iii 77 (instr. for temple personnel, MH/NS), ed. Süel, *Direktif Metni* 70f., tr. McMahon, CoS 1:220, Klinger, *TUAT Erg.* 79; <sup>MUNUS</sup>*a-re-eš-ši* “to her colleague” KUB 30.15 obv. 29 (funerary rit., pre-NH/NS) see f 1', above.

6' sg. all. -ša: n=aš=za EGIR-pa pār-na-aš-ša *iyanniš* “and he (i.e., Appu) went back home (lit. to his house, *parna=šša*)” KUB 24.8 ii 10-11 (Appu myth, pre-NH/NS), ed. StBoT 14:8f., tr. Hittite Myths 64; cf. also *ibid.* i 24, ii 6.

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-ši- B, -ša-

7-9' abl., inst., pl. nom. and acc. com.: not attested.

10' coll./pl. nom.-acc. neut. -šet: in fragmentary context [ ... ] IGI.ḪI.A-wa-še-da (or -et) "his/her/its eyes (*šakuwa* = *šed/šet*)" KUB 33.115 i 6 (Song of Silver, pre-NH/NS), ed. Hoffner, FsOtten<sup>2</sup> 148.

11' pl. dat.-loc. -šaš: ("Next they take the soldier bread") *n=an=šan AN[A ALAM] ge-e-nu-wa-aš-ša-aš šer tianzi* "and they put it on the statue's lap (lit. on the statue, on its knees, *gēnuwaš* = *šaš*)" KUB 39.8 + KBo 34.58 iii 25-26 (funerary rit., pre-NH/NS), ed. HTR 44f., Kassian et al., Funerary 572f.

g. in NH — Unequivocal examples of the poss. pron. -š. in NH compositions other than the frozen form *pidi* = *šši* (see *peda*- A h-i) seem to be lacking. Uncertain are: ("Next we questioned the temple personnel and they said: 'The monthly festival ... [ ... was sk]ipped.'") ZAG.GAR.RA = *wa* [š]i-l-it-ta-ri-iš-it *UL unuwanza* "The altar's sun disks (lit. the altar, that is, its sun disks, *šittari* = *šit*) were not decorated" KUB 5.7 obv. 20-21, ed. Hazenbos, Habil. 143, 149 (emending thus but translating differently), Tognon, Kaskal 1:62, 67 (not emending but not translating a poss. pron. either) □ although a writing -VC-VC is relatively rare, it does not necessarily need emending. However, if the text is emended one might also emend to *ši-it-ta-ri«-iš»-it* "The altar is not decorated with sundisks"; [ ... -] *aḫḫūn ÉRIN.MEŠ LÚUKU.UŠ-Iše-eš* [ ... ] "I [ ... -]ed. His(?) UKU. UŠ-troops [ ... ]" KBo 18.50 obv. 12 (Šupp. I?, ENS?), ed. THeth. 16:96f. □ Hagenbuchner, THeth. 16:99, suggests taking -šeš as phonetic compl. rather than the poss. since the latter could probably be excluded for chronological reasons. Although this is circular reasoning, the possibility of a phonetic compl. is real. The fragment KBo 14.18 with the pl. acc. *tu-uz-zi-uš-šu-uš* "his troops" which was tentatively included by Güterbock as frag. 51 in the DŠ, is now generally attributed to the MH period; cf. Otten, Königshaus 32, Carruba, X. TTKongresi = TTKYaym IX543.

The several instances of the poss. pron. in the NH revision (PT) of the laws, KBo 6.4 (cf. ŠU-aš-še-et i 2, pé-di-iš-ši i 23, É-er-ši i 23, KIR<sub>14</sub>-še-et i 33, 35,

*pár-na-aš-še-e-a* i 34, EN-iš-ši iv 5, EN«-iš»-ši-in iv 6) are obvious archaisms taken over from the older copies the NH scribe Ḫanikuili used.

With Eichner, Heth.u.Idg. 41-61, we consider the forms *genušši*, *genuššin*, and *genuššuš* as case forms of a noun *genuššali*- and therefore as not containing the poss. pron.; cf. differently, however, Puhvel, HED K 151.

The form *iškišitti* in *n=an iš-ki-ši-it-ti* [I]ŠBAT "He seized his back (lit. him, his back)" KBo 12.33 iii 8 (Arn. II, but see differently Korolëv, SL 2:290f.), ed. HW<sup>2</sup> E 60b; cf. also HED I 425 (both differently), may be a mistake for *iški(š) = šit*; for the expected acc. see *n=an x* [ o ]-an IŠBAT *ibid.* 7.

For general remarks on the expression of poss. relationships in Hitt. and the chronological development of the poss. prons. see s.v. -mi-, -ma- "my, mine"; for the so-called split genitive construction see Garrett, FsWatkins 155-163. The attestations of the poss. pron. -ši/-ša- run fully parallel to those of the 1. sg. poss. pron. and suggest that it was lost relatively early. The fact that the corpus of texts from Maşat Höyük (Level III) dating to the early fourteenth century B.C. contains exx. of the poss. pron. in combination with the adv. *katti*- only (*katti* = *mi*, *katti* = *ti*, *katti* = *šummi*; cf. Hoffner, GsNeu forthcoming) suggests that its productive period was already over by this time. Forms kept being written, however, in NS redactions of earlier compositions. Forms like LÚ.MEŠ *ḫaššanaššiš* "men of his clan/family" KBo 3.1 i 13 (Tel. pr., OH/NS) (correctly dupl. LÚ.MEŠ *ḫaššannaššaš = šaš* KUB 11.1 i 13, NS) and *ḫaššannašan* KBo 3.1 ii 45 (Tel. pr., OH/NS) show that sometimes such forms were no longer correctly understood and reinterpreted (here as the pl. nom. and sg. acc. respectively of a new word *ḫašša(n)našša*- com. "family member").

Friedrich, HE (1960) 64-66, 133f.; Güterbock, MDOG 101 (1969) 24; id., Or NS 52 (1983) 75 n. 10. 26; Melchert, Phon. (1984) 122-126; Starke, StBoT 31 (1990) 79-82; Francia, VO 10 (1996) 209-259; Garrett, FsWatkins (1998) 155-163.

Cf. -mi/-ma-, -šmi/-šma-, -šummi/-šumma-, -ti/-ta-