

Hittite Etymological Dictionary

Trends in Linguistics

Documentation 1

Editor

Werner Winter

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Hittite Etymological Dictionary

by

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Vol. 1 Words beginning with A

Vol. 2 Words beginning with E and I

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Preface

Is the time ripe for a Hittite etymological dictionary? Not in the sense that established, finite, well-interpreted corpora — say, Greek or Gothic, are forever ‘ready’. But enough has been done with Hittite over the past two thirds of a century to justify a start of a more serious sort than previous preliminaries ranging from A. Juret’s pathetic *Vocabulaire étymologique de la langue hittite* (1942) to J. Tischler’s compilational *Hethitisches etymologisches Glossar* (1977–). One needs to find a *tertium quid* besides wild hunches off the top of one’s head and stolid chronicling of secondary literature.

The only type of potentially viable Hittite etymological dictionary at this point in time is one that is anchored in first-hand philology and in the texts themselves. It has to be in its nature pioneering (and thus ‘personal’) rather than recapitulative, but its speculative character needs to be supported by visible primary data controlled by the author and laid out for the user’s inspection, out of which the etymology rises in such a way as to let any reader test on the spot its degree of probability — and, if the spirit moveth, do better. Before etymologizing any entry I have studied and summarized all its forms and meanings available to me. The work can therefore also render incidental service as a reasonably comprehensive descriptive lexicon of the language, but such is not its primary purpose, and no competition is intended with otherwise oriented descriptive works such as A. Kammenhuber’s elaborate new *Hethitisches Wörterbuch* (1975–) or the *Chicago Hittite dictionary* (1980–).

At the same time this undertaking cannot fail to contain new features and suggestions of a purely philological kind. The author of an etymological dictionary of Hittite in our lifetime cannot yet take philological underpinnings for granted. He must weigh the evidence for himself, always critically vis-à-vis previous exegesis, and when necessary strike out on his own to lay the very foundation from which etymological deliberation may proceed. Under the initial A quite a few entries present novel interpreta-

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tions of a radical sort as a basis for etymology, e.g. *aku(wa)kuwa-*, *alalima-*, *anassa-*, *arasa-*, *argatiya-*, *ass-*, *asara-*, *asku-*, *asma*, *adda-*, *auli-*, *auwawa-*.

In general I have tried to eschew excessive rote uniformity of layout and style in etymological discussions, in order to make as many entries as possible self-contained micro-essays of a format best suited to the item at hand. When no etymology is rated certain, the discussion often proceeds from the less likely possibilities and ends up with the most probable. When a preferred etymology is featured as virtually certain, it is usually stated and discussed first, and discarded alternatives, to the extent that they are deemed historically interesting, are mentioned in a coda. Some past connections which were intrinsically outlandish or wide of the mark from the beginning (e.g. because of incorrect determination of phonetic content or meaning, or untenable phonological assumptions) and have minimal curiosity value, are simply consigned to oblivion. Nor is there any attempt to register and record all the loci where a proposed past etymology — whether accepted or rejected here — has been merely repeated in subsequent literature; in this respect Tischler in his glossary is doing a commendable job of archivist.

The unfolding of Hittite studies since around mid-century has been a rewarding intellectual experience. With no slight to others, two scholars have been in the vanguard of hittitology during this period — Heinrich Otten and Emmanuel Laroche. I close these remarks in mindfulness of what they have achieved and what they have given to the rest of us. Thanks are further due to many other scholars for their helpful attention to these labors. Substantive assistance from the John Simon Guggenheim Memorial Foundation, the American Council of Learned Societies, and the University of California Committee on Research also rates sincere acknowledgement.

J. P.

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Notes on transcription

Narrow, hyphenated transliteration is given only sparingly and in instances where the transcription used may obscure or oversimplify the recorded form of a word. The transcription system is a fairly standard one and is meant to be consistent; possible deviations are attributable solely to human frailty. Uniformity in sumerography (where frequency of shifts resembles women's fashions) is also striven for.

Macron indicates repetition of vowel sign after vowel inherent in preceding sign: *ka-a-* = *kā-*.

Vocalism with *e* has precedence over *i* in alphabetization and transcription, e.g. *li-e* = *le*, *si-e-hu-* = *sehu-* (but *se-e-hu-* = *sēhu-*).

Intervocalic *i* is rendered by *y* when its nonsyllabic or glide nature is obvious, e.g. *a-ri-i-e-ir* = *ariyer*. This *y* is counted alphabetically immediately after *i* (and before *k*).

Prevocalic *u* and *ú* are transcribed as *w* before *e* but as *u* before *a* and *i* in order to differentiate the spellings *u-a*, *ú-a*, *u-i*, *ú-i* from *wa* and *wi*. When a distinction between *u* and *ú* may have etymological implications, narrow transliteration is given (see e.g. s.v. *auli-*, *auri-*, *au[s]-*, *awiti-*).

In phonemic transcription /s/ stands for **s* (spelled *s*), but /z/ or /ž/ is used to denote the product of certain clusters (e.g. **dy*), spelled *s*, and the affricate *z* of the script is rendered by /t^s/.

Notes on symbols and abbreviations

Symbols for Indo-European laryngeals:

H = laryngeal

H_1 = laryngeal surviving as Hittite h (E_2, A_1, A_2^w).

H_2 = laryngeal lost in Hittite, sometimes surviving as intervocalic $-y-$ glide (E_1) or as vocalized reflex ($E_1, A_2 > a, A_1^w > u$).

E_1 = voiceless e -coloring laryngeal, lost in Hittite, intervocalically lengthens preceding vowel and yields glide $-y-$; $E_1 > a$.

E_2 = voiced e -coloring laryngeal, Hittite $h-$, $-h-$.

A_1 = voiceless a -coloring laryngeal, Hittite $h-$, $-h(h)-$.

A_2 = voiced a -coloring laryngeal, lost in Hittite. $A_2 > a$.

A_1^w = voiceless o -coloring laryngeal, lost in Hittite. $A_1^w > u$.

A_2^w = voiced o -coloring laryngeal, Hitt. $h-$, $-h-$.

Cf. *Evidence for laryngeals*² 92 (1965). The above symbols are used in this book for etymological discussion only when they are of direct relevance for the Hittite word at hand and not merely for Indo-European phonological theory.

No systematic attempt is made in the citations to classify the textual references into Old (, Middle,) and New Hittite; but “OHitt.” is often so marked when the singling out of a truly old attestation (as distinct from a later copy of an older text) may have etymological interest or significance. Sometimes the Old Hittite nature of a citation is evident from an accompanying reference (e.g. “Otten–Souček, *Altheth. Ritual*”). Massive chronologizing of routine attestations into Old and New Hittite is available in Kammenhuber’s *HW*² and *MHT*.

Authors whose names figure in the list of abbreviations are normally quoted by last name only. Others are mentioned by initial + last name.

The abbreviations *KUB*, *KBo*, *IBoT*, etc. are spelled out before volume numbers only when first used in an entry or whenever they differ from the

Notes on symbols and abbreviations

immediately preceding locus reference. In case of doubt one should follow the references backwards in the text until reaching one that is spelled out.

Instead of *Bo* 68/000, etc., I write 000/1968, etc., in order to keep parallelism with 000/z, etc.

BoTU references are usually not given, rather the corresponding cuneiform editions. Edition references are to primary scholarly treatments, rather than to didactic versions such as Sturtevant's chrestomathy or Friedrich's primer and reader.

The Hittite laws are referred to as *Code* in Hrozný's numbering; to distinguish the two halves, e.g. paragraph 5 is denoted 1:5, while paragraph 105 is denoted 2:5; paragraphs 100 and 200 are so written.

“dupl.” = duplicate text.

“par.” = parallel text.

“var.” = variant form in duplicate text.

List of abbreviations

- ../a, etc.: Inventory numbers of Boğazköy excavations since 1931, by year, up to ../z in 1967. Since then, ../1968, etc.
- ABAW*: *Abhandlungen der Bayerischen Akademie der Wissenschaften, Philosophisch-historische Abteilung.*
- ABoT*: *Ankara Arkeoloji Müzesinde bulunan Boğazköy tabletleri* (Istanbul, 1948).
- AfK*: *Archiv für Keilschriftforschung.*
- AfO*: *Archiv für Orientforschung.*
- AGI*: *Archivio Glottologico Italiano.*
- AHW*: Wolfram von Soden, *Akkadisches Handwörterbuch* (Wiesbaden, 1958–).
- AIED*: *Ancient Indo-European dialects*, edited by Henrik Birnbaum and Jaan Puhvel (Berkeley and Los Angeles, 1966).
- AION(-L)*: *Istituto Orientale di Napoli, Annali (Sezione linguistica).*
- AJPh*: *American journal of philology.*
- Alalah*: Donald J. Wiseman, *The Alalakh tablets* (London, 1953). Continuation in *JCS* 8:1–30 (1954).
- Alp, Beamtennamen*: Sedat Alp, *Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell* (Leipzig, 1940).
- Anatol. Stud. Güterbock*: *Anatolian studies presented to Hans Gustav Güterbock on the occasion of his 65th birthday* (Istanbul, 1974).
- ANET*: *Ancient Near Eastern texts relating to the Old Testament*, edited by James B. Pritchard, 2nd edition (Princeton, 1955 [1st ed. 1950]).
- ANLR*: *Atti della Accademia Nazionale dei Lincei. Serie 8. Rendiconti. Classe di Scienze morali, storiche e filologiche* (Roma).
- Arch. Or.*: *Archiv Orientalní.*
- ARIV*: *Atti del Reale Istituto Veneto.*
- Atti La Colombaria*: *Atti e Memorie dell'Accademia Toscana di Scienze e Lettere "La Colombaria"* (Firenze).
- Bechtel, Hittite Verbs*: George Bechtel, *Hittite verbs in -sk-. A study of verbal aspect* (Ann Arbor, 1936).

List of abbreviations

- Benveniste, Hittite:* E. Benveniste, *Hittite et indo-européen. Études comparatives* (Paris, 1962).
- Benveniste, Origines:* E. Benveniste, *Origines de la formation des noms en indo-européen* (Paris, 1935).
- Bi. Or.:* *Bibliotheca Orientalis*.
- BMitt.:* *Baghdader Mitteilungen*.
- Bo:* Inventory numbers of Boğazköy excavations 1906–1912.
- Bossert, Königssiegel:* Helmuth Th. Bossert, *Ein hethitisches Königssiegel* (= *Istanbuler Forschungen* 18) (Berlin, 1944).
- BoSt:* *Boghazköi-Studien*, herausgegeben von Otto Weber. 1–10 (Leipzig, 1917–1924).
- BoTU:* Emil Forrer, *Die Boghazköi-Texte in Umschrift* (Leipzig, 1922–1926).
- von Brandenstein, Heth. Götter:* C.-G. Freiherr von Brandenstein, *Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 46.2 [1943]).
- BSL:* *Bulletin de la Société de Linguistique de Paris*.
- Burde, Medizinische Texte:* Cornelia Burde, *Hethitische medizinische Texte* (= *StBoT* 19) (Wiesbaden, 1974).
- BzN:* *Beiträge zur Namenforschung*.
- CAD:* *Chicago Assyrian dictionary* (1956–).
- Carruba, Beiträge:* Onofrio Carruba, *Beiträge zum Palaischen* (= *Uitgaven van het Nederlands Historisch-archaeologisch Instituut te Istanbul* 31) (1972).
- Carruba, Beschwörungsritual:* Onofrio Carruba, *Das Beschwörungsritual für die Göttin Wišurijanša* (= *StBoT* 2) (Wiesbaden, 1966).
- Carruba, Das Palaische:* Onofrio Carruba, *Das Palaische. Texte, Grammatik, Lexikon* (= *StBoT* 10) (Wiesbaden, 1970).
- Carruba, Partikeln:* Onofrio Carruba, *Die satzeinleitenden Partikeln in den indogermanischen Sprachen Anatoliens* (= *Incunabula Graeca* 32) (Roma, 1969).
- Chantraine, DELG:* Pierre Chantraine, *Dictionnaire étymologique de la langue grecque* (Paris, 1968–).
- CHD:* *Chicago Hittite dictionary* (1980–).
- Čop, Indogermanica minora:* Bojan Čop, *Indogermanica minora, I. K anatolskim jezikom* (= *Slovenska Akademija Znanosti i Umetnosti. Razred za Filološke in Literarne Vede. Razprave* 8) (Ljubljana, 1971).
- Couvreur, Hett.:* Walter Couvreur, *De hettitische H* (Louvain, 1937).
- CRAI:* *Académie des Inscriptions & Belles-Lettres. Comptes rendus des séances*.
- Dict. louv.:* E. Laroche, *Dictionnaire de la langue louvite* (= *Bibliothèque*

List of abbreviations

- archéologique et historique de l'Institut français d'archéologie d'Istanbul* 6) (Paris, 1959).
- Dressler, Studien:* Wolfgang Dressler, *Studien zur verbalen Pluralität* (= *SbÖAW* 259.1) (Wien, 1968).
- EM:* *Etymologicum Magnum*.
- Ertem, Coğrafya:* Hayri Ertem, *Boğazköy metinlerinde geçen coğrafya adları dizini* (Ankara, 1973).
- Ertem, Fauna:* Hayri Ertem, *Boğazköy metinlerine göre Hititler devri Anadolu'sunun faunası* (Ankara, 1965).
- Ertem, Flora:* Hayri Ertem, *Boğazköy metinlerine göre Hititler devri Anadolu'sunun florası* (Ankara, 1974).
- Festus:* Sexti Pompei Festi *De verborum significatu quae supersunt cum Pauli Epitome*, edited by W. M. Lindsay (Leipzig, 1913).
- FHG:* E. Laroche, "Fragments hittites de Genève", *RA* 45:131–8, 184–94 (1951); 46:42–50 (1952).
- Friedrich, HE:* Johannes Friedrich, *Hethitisches Elementarbuch. 1. Teil. Kurzgefasste Grammatik, 2. Auflage* (Heidelberg, 1960).
- Friedrich, Heth. Ges.:* Johannes Friedrich, *Die hethitischen Gesetze, Transkription, Übersetzung, sprachliche Erläuterungen und vollständiges Wörterverzeichnis* (Leiden, 1959).
- Friedrich, KS:* Johannes Friedrich, *Kleinasiatische Sprachdenkmäler* (Berlin, 1932).
- Friedrich, Staatsverträge:* Johannes Friedrich, *Staatsverträge des Hatti-Reiches in hethitischer Sprache* 1, 2 (= *Mitteilungen der Vorderasiatisch-Agyptischen Gesellschaft* 31.1 [1926], 34.1 [1930]).
- Frisk, GEW:* Hjalmar Frisk, *Griechisches etymologisches Wörterbuch* (Heidelberg).
- Frisk, Indogerm.:* Hjalmar Frisk, *Indogermanica* (= *Göteborgs Högskolas Årsskrift* 44:1 [1938]) [= *Kl. Schr.* 35–62].
- Frisk, Kl. Schr.:* Hjalmar Frisk, *Kleine Schriften zur Indogermanistik und zur griechischen Wortkunde* (= *Studia Graeca et Latina Gothoburgensia* 21 [1966]).
- Furnée, Erscheinungen:* Edzard J. Furnée, *Die wichtigsten konsonantischen Erscheinungen des Vorgriechischen* (The Hague, 1972).
- Gamkrelidze, Xettskij jazyk:* T. V. Gamkrelidze, "Xettskij jazyk i laringal'naja teorija", *Akademija Nauk Gruzinskoj SSR, Trudy Inst. Jazykoznanija* 3:15–91 (Tbilisi, 1960).
- Garstang–Gurney, Geography:* John Garstang – O. R. Gurney, *The geography of the Hittite empire* (Ankara, 1959).
- GGA:* *Göttingische Gelehrte Anzeigen*.
- Gött. Nachr.:* *Nachrichten von der (Kgl.) Gesellschaft der Wissenschaften zu Göttingen, Philosophisch-historische Klasse*.

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- Götze, *AM*: Albrecht Götze, *Die Annalen des Muršiliš* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 38 [1933]).
- Götze, *Hattusilis*: Albrecht Götze, *Hattušiliš. Der Bericht über seine Thronbesteigung nebst den Paralleltexten* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 29.3 [1925]).
- Götze, *Madd.*: Albrecht Götze, *Madduwattaš* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 32.1 [1927]).
- Götze, *Neue Bruchstücke*: Albrecht Götze, *Neue Bruchstücke zum grossen Text des Hattušiliš und den Paralleltexten* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 34.2 [1930]).
- Götze – Pedersen, *MS*: Albrecht Götze – Holger Pedersen, *Muršilis Sprachlähmung. Ein hethitischer Text mit philologischen und linguistischen Erörterungen* (= *Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser* 21.1) (København, 1934).
- Goetze, *Tunnawi*: *The Hittite ritual of Tunnawi*. Interpreted by Albrecht Goetze in cooperation with E. H. Sturtevant (= *American Oriental Society Series* 14) (New Haven, 1938).
- Güterbock, *Kumarbi*: Hans Gustav Güterbock, *Kumarbi* (= *Istanbuler Schriften* 16 [1946]).
- Güterbock, *Siegel*: Hans Gustav Güterbock, *Siegel aus Boğazköy* 1, 2 (= *AfO Beiheft* 5, 7) (Berlin, 1940, 1942).
- Gurney, *Hittite Prayers*: O. R. Gurney, *Hittite prayers of Mursili II* (= *Annals of Archaeology and Anthropology* 27) (Liverpool, 1940).
- Gusmani, *Lessico*: Roberto Gusmani, *Il lessico ittito* (= *Introduzione allo studio comparativo delle lingue anatoliche*, vol. I) (Napoli, 1968).
- Gusmani, *Lyd. Wb.*: Roberto Gusmani, *Lydisches Wörterbuch. Mit grammatischer Skizze und Inschriftensammlung* (Heidelberg, 1964).
- Haas, *Nerik*: Volkert Haas, *Der Kult von Nerik. Ein Beitrag zur hethitischen Religionsgeschichte* (= *Studia Pohl* 4) (Roma, 1970).
- Haas – Thiel, *Rituale*: Volkert Haas – Hans Jochen Thiel, *Die Beschwörungsrituale der Allaihturah(h)i und verwandte Texte. Hurritologische Studien II* (= *Alter Orient und Altes Testament*, Sonderreihe, 31) (Kevelaer, 1978).
- Haas – Wilhelm, *Riten*: Volkert Haas – Gernot Wilhelm, *Hurritische und luwische Riten aus Kizzuwatna. Hurritologische Studien I* (*Alter Orient und Altes Testament*, Sonderreihe, 3) (Kevelaer, 1974).
- Haase, *Fragmente*: Richard Haase, *Die Fragmente der hethitischen Gesetze* (Wiesbaden, 1968).
- Hawkins – Morpurgo – Neumann, *HHL*: J. D. Hawkins – Anna Morpurgo-Davies – Günter Neumann, “Hittite hieroglyphs and Luwian: New evidence for the connection”, *NAWG* 6: 143–198 (1973).

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Hendriksen, Untersuchungen: Hans Hendriksen, *Untersuchungen über die Bedeutung des Hethitischen für die Laryngaltheorie* (= *Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser* 28.2) (København, 1941).

Hes.: Hesychius.

Hethitica: *Hethitica. 1. Travaux édités par Guy Jucquois (Travaux de la Faculté de Philosophie et Lettres de l'Université Catholique de Louvain – VII. Section de philologie et histoire orientales – I [1972]).*

Hethitica II, III, IV: *Hethitica 2, 3, 4. Travaux édités par Guy Jucquois et René Lebrun (= Bibliothèque des Cahiers de l'Institut de linguistique de Louvain 7 [1977], 15 [1979], 21 [1981]).*

HOAKS: *Handbuch der Orientalistik. 1. Abt., 2. Band, 1.–2. Abschnitt. Lieferung 2, Altkleinasiatische Sprachen* (Leiden, 1969).

Houwink Ten Cate, LPG: Ph. H. J. Houwink Ten Cate, *The Luwian population groups of Lycia and Cilicia Aspera during the Hellenistic period* (Leiden, 1961).

Houwink Ten Cate, Records: Ph. H. J. Houwink Ten Cate, *The Records of the Early Hittite Empire (c. 1450–1380 B.C.) (= Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul 26 [1970]).*

Hrozný, Heth. KB: Friedrich Hrozný, *Hethitische Keilschrifttexte aus Boghazköi (= BoSt 3)* (Leipzig, 1919).

Hrozný, SH: Friedrich Hrozný, *Die Sprache der Hethiter (= BoSt 1–2)* (Leipzig, 1917).

HT: *Hittite texts in the cuneiform character from tablets in the British Museum* (London, 1920).

HW (Erg. 1, 2, 3): Johannes Friedrich, *Hethitisches Wörterbuch* (Heidelberg, 1952–1954), with *Ergänzungsheft 1* (1957), 2 (1961), 3 (1966).

HW²: Johannes Friedrich – Annelies Kammenhuber, *Hethitisches Wörterbuch. Zweite, völlig neubearbeitete Auflage* (Heidelberg, 1975–).

IBK: *Innsbrucker Beiträge zur Kulturwissenschaft.*

IBS: *Innsbrucker Beiträge zur Sprachwissenschaft.*

IBoT: *Istanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletleri.*

IEW: Julius Pokorny, *Indogermanisches etymologisches Wörterbuch* (Bern/München, 1959).

IF: *Indogermanische Forschungen.*

Imparati, Leggi ittite: Fiorella Imparati, *Le leggi ittite (= Incunabula Graeca 7)* (Roma, 1964).

Ivanov, Obščeindoevropskaja: V. V. Ivanov, *Obščeindoevropskaja pravoslavjanskaja i anatolijskaja jazykovyje sistemy* (Moskva, 1965).

Jakob-Rost, Ritual der Malli: Liane Jakob-Rost, *Das Ritual der Malli aus Arzawa gegen Behexung (= Texte der Hethiter 2)* (Heidelberg, 1972).

List of abbreviations

- JAOS*: *Journal of the American Oriental Society*.
- JCS*: *Journal of cuneiform studies*.
- JEOL*: *Jaarbericht van het Vooraziatisch-egyptisch Genootschap Ex Oriente Lux*.
- JKF*: *Jahrbuch für kleinasiatische Forschung*.
- JNES*: *Journal of Near Eastern studies*.
- Josephson, Sentence Particles*: Folke Josephson, *The function of the sentence particles in Old and Middle Hittite* (= *Acta Universitatis Upsaliensis. Studia Indoeuropaea Upsaliensia* 2 [1972]).
- Juret, Vocabulaire*: Abel Juret, *Vocabulaire étymologique de la langue hittite* (= *Publications de la Faculté des Lettres de Strasbourg, Fascicule* 99) (Limoges, 1942) [originally in *RHA* 6:1–66 (1940–1941)].
- Kammenhuber, Die Arier*: Annelies Kammenhuber, *Die Arier im Vorderen Orient* (Heidelberg, 1968).
- Kammenhuber, Hippologia*: Annelies Kammenhuber, *Hippologia Hethitica* (Wiesbaden, 1961).
- Kammenhuber, MHT*: Annelies Kammenhuber, *Materialien zu einem hethitischen Thesaurus* (Heidelberg, 1973–).
- Kammenhuber, Orakelpraxis*: Annelies Kammenhuber, *Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern* (= *Texte der Hethiter* 7) (Heidelberg, 1976).
- KBo*: *Keilschrifttexte aus Boghazköi*.
- KIF*: *Kleinasiatische Forschungen*, Band I (Weimar, 1927–1930).
- Kronasser, Etym.*: Heinz Kronasser, *Etymologie der hethitischen Sprache. Band 1. I. Zur Schreibung und Lautung des Hethitischen. II. Wortbildung des Hethitischen* (Wiesbaden, 1966).
- Kronasser, Umsiedelung*: Heinz Kronasser, *Die Umsiedelung der schwarzen Gottheit. Das hethitische Ritual KUB XXIX 4 (des Ulippi)* (= *SbÖAW* 241.3 [1963]).
- Kronasser, VLFH*: Heinz Kronasser, *Vergleichende Laut- und Formenlehre des Hethitischen* (Heidelberg, 1956).
- KUB*: *Keilschrifturkunden aus Boghazköi*.
- Kühne – Otten, Šaušgamuwa*: Cord Kühne – Heinrich Otten, *Der Šaušgamuwa-Vertrag* (= *StBoT* 16) (Wiesbaden, 1971).
- Kümmel, Ersatzrituale*: Hans Martin Kümmel, *Ersatzrituale für den hethitischen König* (= *StBoT* 3) (Wiesbaden, 1967).
- Kuryłowicz, Études*: Jerzy Kuryłowicz, *Études indoeuropéennes I* (= *Pol-ska Akademia Umiejętności. Prace Komisji Językowej* 21) (Kraków, 1935).
- KZ*: *Zeitschrift für vergleichende Sprachforschung*, begründet von A. Kuhn.

List of abbreviations

- Laroche, CTH*: Emmanuel Laroche, *Catalogue des textes hittites*² (Paris, 1971). “Premier supplément”, *RHA* 30: 94–133 (1972).
- Laroche, HH*: Emmanuel Laroche, *Les hiéroglyphes hittites. Première partie. L’écriture* (Paris, 1960).
- Laroche, Noms*: Emmanuel Laroche, *Les noms des Hittites* (Paris, 1966).
- Laroche, Recherches*: Emmanuel Laroche, *Recherches sur les noms des dieux hittites* (Paris, 1947). [Also in *RHA* 7:7–77 (1946–1947).]
- Lebrun, Samuha*: René Lebrun, *Samuha foyer religieux de l’empire hittite* (= *Publications de l’Institut orientaliste de Louvain* 11 [1976]).
- Lehmann, PIEP*: Winfred P. Lehmann, *Proto-Indo-European phonology* (Austin, 1952).
- Lg.*: *Language*.
- LHG*: *Lraber hasarakakan gitut’yunneri* (= *Vestnik obščestvennyx nauk*). Akademija Nauk Armjanskoj S.S.R., Erevan.
- Ling.*: *Linguistica* (Ljubljana).
- LPosn*: *Linguistica Posnaniensia*.
- Marstrander, Caractère*: Carl J. S. Marstrander, *Caractère indo-européen de la langue hittite* (= *Det Norske Videnskaps Akademie, Hist.-fil. Klasse* 1918.2) (Christiania, 1919).
- Mayrhofer, KEWA*: Manfred Mayrhofer, *Kurzgefasstes etymologisches Wörterbuch des Altindischen* (Heidelberg, 1956–).
- MDOG*: *Mitteilungen der Deutschen Orient-Gesellschaft*.
- Meissner AOS*: *Altorientalische Studien Bruno Meissner zum sechzigsten Geburtstag ... gewidmet* (= *Mitteilungen der Altorientalischen Gesellschaft* 4) (Leipzig, 1928–1929).
- Meriggi, HHG*: Piero Meriggi, *Hieroglyphisch-hethitisches Glossar*. Zweite, völlig umgearbeitete Auflage (Wiesbaden, 1962).
- Meriggi, Manuale*: Piero Meriggi, *Manuale di eteo geroglifico* (= *Incunabula Graeca*) (Roma, 1966–1975).
- MIO*: *Mitteilungen des Instituts für Orientforschung* (Berlin).
- MSL*: *Materialien zum Sumerischen Lexikon* (Chicago).
- MSS*: *Münchener Studien zur Sprachwissenschaft*.
- NAWG*: *Nachrichten der Akademie der Wissenschaften in Göttingen, Philosophisch-historische Klasse*.
- Neu, Altheth.*: Erich Neu, *Althethitische Ritualtexte in Umschrift* (= *StBoT* 25) (Wiesbaden, 1980).
- Neu, Anitta-Text*: Erich Neu, *Der Anitta-Text* (= *StBoT* 18) (Wiesbaden, 1974).
- Neu, Gewitterritual*: Erich Neu, *Ein althethitisches Gewitterritual* (= *StBoT* 12) (Wiesbaden, 1970).
- Neu, Interpretation*: Erich Neu, *Interpretation der hethitischen mediopassiven Verbalformen* (= *StBoT* 5) (Wiesbaden, 1968).

List of abbreviations

- Neu, Lokativ:* Erich Neu, *Studien zum endungslosen "Lokativ" des Hethitischen* (= *IBS, Vorträge und kleinere Schriften* 23 [1980]).
- Neu, Mediopassiv:* Erich Neu, *Das hethitische Mediopassiv und seine indogermanischen Grundlagen* (= *StBoT* 6) (Wiesbaden, 1968).
- Neumann, Untersuch.:* Günter Neumann, *Untersuchungen zum Weiterleben hethitischen und luwischen Sprachgutes in hellenistischer und römischer Zeit* (Wiesbaden, 1961).
- Oettinger, Eide:* Norbert Oettinger, *Die militärischen Eide der Hethiter* (= *StBoT* 22) (Wiesbaden, 1976).
- Oettinger, Stammbildung:* Norbert Oettinger, *Die Stammbildung des hethitischen Verbums* (= *Erlanger Beiträge zur Sprach- und Kunstwissenschaft* 64) (Nürnberg, 1979).
- OLZ:* *Orientalistische Literaturzeitung.*
- Ose, Supinum:* Fritz Ose, *Supinum und Infinitiv im Hethitischen* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 47.1 [1944]).
- Otten, Altheth. Erzählung:* Heinrich Otten, *Eine althethitische Erzählung um die Stadt Zalpa* (= *StBoT* 17) (Wiesbaden, 1973).
- Otten, Bestimmung:* Heinrich Otten, *Zur grammatikalischen und lexikalischen Bestimmung des Luwischen* (= *Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung* 19 [1953]).
- Otten, Festritual:* Heinrich Otten, *Ein hethitisches Festritual (KBo XIX 128)* (= *StBoT* 13) (Wiesbaden, 1971).
- Otten, Kumarbi:* Heinrich Otten, *Mythen vom Gotte Kumarbi. Neue Fragmente* (= *Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung* 3 [1950]).
- Otten, LTU:* Heinrich Otten, *Luvische Texte in Umschrift* (= *Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung* 17 [1953]).
- Otten, Materialien:* Heinrich Otten, *Materialien zum hethitischen Lexikon* (= *StBoT* 15) (Wiesbaden, 1971).
- Otten, Sprachliche Stellung:* Heinrich Otten, *Sprachliche Stellung und Datierung des Madduwatta-Textes* (= *StBoT* 11) (Wiesbaden, 1969).
- Otten, Totenrituale:* Heinrich Otten, *Hethitische Totenrituale* (= *Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung* 37 [1958]).
- Otten, Überlieferungen:* Heinrich Otten, *Die Überlieferungen des Telipinu-Mythus* (= *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft* 46.1 [1942]).
- Otten, Vokabular:* Heinrich Otten – Wolfram von Soden, *Das akkadisch-hethitische Vokabular KBo I 44 + KBo XIII 1* (= *StBoT* 7) (Wiesbaden, 1968).

List of abbreviations

- Otten – Souček, Altheth. Ritual:* Heinrich Otten – Vladimir Souček, *Ein althethitisches Ritual für das Königspaar* (= *StBoT* 8) (Wiesbaden, 1969).
- Otten – Souček, Gelübde:* Heinrich Otten – Vladimir Souček, *Das Gelübde der Königin Puduhepa an die Göttin Lelwani* (= *StBoT* 1) (Wiesbaden, 1965).
- PBH:* *Patma-banasirakan handes* (= *Istoriko-filologičeskij žurnal*). Erevan, Armenian S.S.R.
- Pedersen, Hitt.:* Holger Pedersen, *Hittitisch und die anderen indoeuropäischen Sprachen* (= *Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser* 25. 2) (København, 1938).
- Pedersen, Lyk. u. Hitt.:* Holger Pedersen, *Lykisch und Hittitisch* (= *Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser* 30.4) (København, 1945).
- Pokorny BIK:* *Beiträge zur Indogermanistik und Keltologie Julius Pokorny zum 80. Geburtstag gewidmet*, herausgegeben von Wolfgang Meid (= *IBK* 13 [1967]).
- Puhvel, LIEV:* Jaan Puhvel, *Laryngeals and the Indo-European verb* (= *UCPL* 21 [1960]).
- RA:* *Revue d'assyriologie et d'archéologie orientale*.
- RBPhH:* *Revue belge de philologie et d'histoire*.
- RHA:* *Revue hittite et asianique*.
- RHR:* *Revue de l'histoire des religions*.
- RIDA:* *Revue internationale des droits de l'antiquité*.
- Riemschneider, Geburtsomina:* Kaspar Klaus Riemschneider, *Babylonische Geburtsomina in hethitischer Übersetzung* (= *StBoT* 9) (Wiesbaden, 1970).
- Robert, Noms indigènes:* Louis Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine* (= *Bibliothèque archéologique et historique de l'Institut français d'archéologie d'Istanbul* 13) (Paris, 1963).
- Rosenkranz, Beiträge:* Bernhard Rosenkranz, *Beiträge zur Erforschung des Luvischen* (Wiesbaden, 1952).
- RPh:* *Revue de philologie*.
- RS:* Ras Shamra tablets.
- SbÖAW:* *Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Philosophisch-historische Klasse*.
- Schmitt-Brandt, Entwicklung:* Robert Schmitt-Brandt, *Die Entwicklung des indogermanischen Vokalsystems* (Heidelberg, 1967).
- von Schuler, Die Kaškäer:* Einar von Schuler, *Die Kaškäer. Ein Beitrag zur Ethnographie des alten Kleinasien* (Berlin, 1965).
- von Schuler, Dienstanweisungen:* Einar von Schuler, *Hethitische Dienstan-*

List of abbreviations

- weisungen für höhere Hof- und Staatsbeamte* (= *AfO* Beiheft 10) (Graz, 1957).
- Schuster, Bilinguen*: Hans-Siegfried Schuster, *Die hattisch-hethitischen Bilinguen. I. Einleitung, Texte und Kommentar. Teil 1* (Leiden, 1974).
- Siegelová, Appu-Hedammu*: Jana Siegelová, *Appu-Märchen und Hedammu-Mythus* (= *StBoT* 14) (Wiesbaden, 1971).
- SMEA: Studi micenei ed egeo-anatolici (Incunabula Graeca)* (Roma).
- Sommer, AS*: Ferdinand Sommer, *Aḫḫjavāfrage und Sprachwissenschaft* (= *ABAW* N.F. 9 [1934]).
- Sommer, AU*: Ferdinand Sommer, *Die Aḫḫjavā-Urkunden* (= *ABAW* N.F. 6 [1932]).
- Sommer, HAB*: Ferdinand Sommer – Adam Falkenstein, *Die hethitisch-akkadische Bilingue des Ḫattušili I. (Labarna II.)* (= *ABAW* N.F. 16 [1938]).
- Sommer, Heth. I, II*: Ferdinand Sommer, *Hethitisches I, II* (= *BoSt* 4, 7) (Leipzig, 1920, 1922).
- Sommer Corolla: Corolla Linguistica. Festschrift Ferdinand Sommer zum 80. Geburtstag* (Wiesbaden, 1955).
- Sommer – Ehelolf, Pāpanikri*: Ferdinand Sommer – Hans Ehelolf, *Das hethitische Ritual des Pāpanikri von Komana* (= *BoSt* 10) (Leipzig, 1924).
- SPAW: Sitzungsberichte der Preussischen Akademie der Wissenschaften.*
- Starke, Funktionen*: Frank Starke, *Die Funktionen der dimensional en Kasus und Adverbien im Althethitischen* (= *StBoT* 23) (Wiesbaden, 1977).
- StBoT: Studien zu den Boğazköy-Texten* (Wiesbaden, 1965–).
- Steph. Byz.:* Stephanus of Byzantium, *Ethnika*.
- Sturtevant, Chrest.:* Edgar H. Sturtevant – George Bechtel, *A Hittite chrestomathy* (Philadelphia, 1935).
- Sturtevant, Comp. Gr.^{1,2}:* Edgar H. Sturtevant, *A comparative grammar of the Hittite language* (Philadelphia, 1933; 2nd edition New Haven, 1951).
- Sturtevant, IHL:* Edgar H. Sturtevant, *The Indo-Hittite laryngeals* (Baltimore, 1942).
- Szabó, Entsühnungsritual:* Gabriella Szabó, *Ein hethitisches Entsühnungsritual* (= *Texte der Hethiter* 1) (Heidelberg, 1971).
- TAPA: Transactions of the American Philological Association.*
- Tischler, Gebet:* Johann Tischler, *Das hethitische Gebet der Gassulijawija* (= *IBS* 37 [1981]).
- Tischler, Glossar:* Johann Tischler, *Hethitisches etymologisches Glossar* (= *IBS* 20 [1977–]).

List of abbreviations

- TLy*: *Tituli Lyciae* (Wien, 1901).
- TPhS*: *Transactions of the Philological Society*.
- UCPL*: *University of California Publications in Linguistics*.
- Ünal, Hatt.*: Ahmet Ünal, *Ḫattušili III. Teil I. Ḫattušili bis zu seiner Thronbesteigung* (= *Texte der Hethiter* 3–4) (Heidelberg, 1974).
- Ünal, Orakeltext*: Ahmet Ünal, *Ein Orakeltext über die Intrigen am hethitischen Hof (KUB XXII 70 = Bo 2011)* (= *Texte der Hethiter* 6) (Heidelberg, 1978).
- Van Windekens, Le tokharien*: A. J. Van Windekens, *Le tokharien confronté avec les autres langues indo-européennes. Volume I. La phonétique et le vocabulaire* (Louvain, 1976).
- VAT*: Inventory numbers of tablets in the Vorderasiatisches Museum, Berlin.
- VBoT*: Albrecht Götze, *Verstreute Boghazköi-Texte* (Marburg, 1930).
- Werner, Gerichtsprotokolle*: Rudolf Werner, *Hethitische Gerichtsprotokolle* (= *StBoT* 4) (Wiesbaden, 1967).
- Witzel, Heth. KU*: P. Maurus Witzel, *Hethitische Keilschrift-Urkunden in Transcription und Uebersetzung mit Kommentar* (= *Keilinschriftliche Studien* 4) (Fulda, 1924).
- WZKM*: *Wiener Zeitschrift für die Kunde des Morgenlandes*.
- ZDMG*: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
- Zuntz, Ortsadverbien*: Leonie Zuntz, *Die hethitischen Ortsadverbien arḫa, parā, piran* (München, 1936).

Volume 1

Words beginning with A

- a-, sentence-initial particle serving as prop for enclitics, found in *KUB XLVIII 99, 8 ā-ssi mekki āssu piyaweni* ‘we give him much good’ (cf. *ibid.* 3 *a-ass-a* ‘and he’; *ibid.* 12 *ā-zza*). Cf. Otten, *JKF* 2:69 (1951); Laroche, *RHA* 23:174 (1965).

This *a-* is probably a Luwianism, since Luw. (and Hier.) *a-* is the standard match for Hitt. *nu*. Cf. *Dict. louv.* 21, 144.

- a- ‘this (one), that (one), the aforementioned (one)’, nom. sg. c. *asi* (plentiful, e.g. *KBo IV 2 III 46 asi memias* ‘this matter’; cf. Götze – Pedersen, *MS* 4; *KUB V 25 III 10 mān asi memias asanza* ‘if this matter is true’; *VBoT 58 I 17 asi hahhimas* ‘the aforementioned [lines 7 and 9] h.’; cf. Laroche, *RHA* 23:83 [1965]; *HT 25 + KUB XXXIII 111, 7–9 nu asi kuin* ^DKAL-*an nepis* LUGAL-*un iyawēn nu apās GIM-an niwarallis* [with gloss-wedges] ‘that K. whom we made king in heaven, whereas he is powerless ...’; cf. Laroche, *RHA* 26:37 [1968]), *asis* (vocabulary fragment *KUB III 99 II 18*), *unis* (*ABoT 56 I 21*), *enis* (vocabulary *KBo I 42 III 35 enis-pat*; cf. Güterbock, *MSL* 13:138 [1971]), acc. sg. c. *asi* (rare, e.g. *IV 2 III 44 asi memiyan*; *KUB XVI 27, 9 asi marsastarrin*, *XVI 34 I 9 asi marsastarin* ‘this fraud’; *V 8, 4 asi UKÛ-an* besides *ibid.* 5 *asi UKÛ-as*), *uni* (e.g. *XIV 17 II 10 uni memian*; *KBo V 8 III 24 nu uni kuin* 9 LIM ERÍN.MEŠ ¹*Pitaggatallis uwatet* ‘that 9000-man army which P. brought’; cf. Götze, *AM* 158), *unin* (e.g. *KUB VIII 55, 8 unin memiyan*; *KBo X 47a I 9 unin-wa ku[in*; cf. Laroche, *RHA* 26:8 [1968]), nom.-acc. sg. or pl. neut. *eni* (e.g. *KUB XXIX 4 III 29 eni-pat pedan* ‘that very place’; cf. Kronasser, *Umsiedelung* 24; *XLIII 75 Vs. 20 eni annassar* ‘the aforementioned [*ibid.* 12] a.’; *XXII 70 Vs. 19 eni GILIM [=harsanalli]* ‘that [particular] wreath’; cf. Ünal, *Orakeltext* 58; *ibid.* Rs. 18 *eni UNUTE.MEŠ* ‘those utensils’; *ibid.* passim *eni kuit* in alternation with *kī kuit* ‘[as regards] this, [namely] that ...’; cf. Ünal, *Orakeltext* 104–5), *ini* (e.g. *XXIX 1 I 35 ini GIŠ-ru* ‘this wood[en object]’; cf.

B. Schwartz, *Orientalia* N.S. 16:26 [1947]; *KBo* XII 89 III 10 *ini-ma-wa kuit* ‘but what [is] that?’), *i-e-ni* (*KUB* I 16 III 40 [OHitt.]; cf. Sommer, *HAB* 12), gen. sg. *uniyas* (XXXIII 113 + I 32 *uniyas halluwain* ‘this one’s violence’; *ibid.* 34 [*uni*]yas *nahsaraddus* ‘this one’s fearsomeness’; cf. Güterbock, *JCS* 6:12 [1952]), dat. sg. *edani* (e.g. XII 58 I 13 *edani antuhsi* ‘for this man’; cf. Goetze, *Tunnawi* 6; *KBo* II 2 II 55 and III 5 *edani memiyani* ‘to this matter’; cf. Hrozný, *Heth. KB* 46; IV 4 II 41–42 *man*] *mān edani ANA* ^{LÚ}KÚR [*pāun* ‘if I had marched against this enemy’; cf. Götze, *AM* 116), abl. sg. *etez* (*KUB* V 24 I 56 *etez pedaz* ‘from this place’; *KBo* V 8 III 18 *nu-za-kan IGI.HI.A-wa etez ANA* ¹*Pittapara neyahhat* ‘I turned my eyes from there to P.’; cf. Götze, *AM* 156), *ediz* (IV 6 Rs. 22), *edaza* (e.g. IV 14 III 34 ‘from there’; cf. R. Stefanini, *ANLR* 20:45 [1965]), nom. pl. c. (OHitt.) *e* (XXII 2 Rs. 6 1 *MEERÍN.MEŠ-za-e-a natta* ‘and are these not one hundred troops?’; cf. Otten, *Altheth. Erzählung* 10; III 28 II 5, III 38 Vs. 15, *KUB* XXXI 64 II 15 *e-sta*, spelled *es-ta*; cf. Otten, *Altheth. Erzählung* 8; *KBo* XII 3 III 10 *ē-sta*, spelled *e-es-ta*; III 34 II 34 *e + za*, spelled *e-az*), *unius* (e.g. IV 14 II 79–80 *unius EN.MEŠ alla[llā]* [with gloss-wedges] *pānzi* ‘the above-mentioned [ibid. 74] lords resort to defection’; *KUB* V 1 III 79 *unius ZAG.HI.A* ‘those boundaries’; cf. Ünal, *Hatt.* 2:76–8), *enius* (XXXI 71 IV 10–11 *enius-ma-wa-kan ARÀH.HI.A karū mān sarā sannapilahhantes* ‘but those granaries [are] as if long ago emptied’; cf. Werner, *Festschrift H. Otten* 327 [1973]), acc. pl. c. *uni* (*KBo* III 4 I 26 *nu-wa-mu-kan uni arahzenas KUR.KUR* [= *udneyandus*] ^{LÚ}KÚR *piran kuenni* ‘smite for me those alien enemy lands!’; cf. Götze, *AM* 22), *unius* (e.g. *KUB* XXXI 71 III 7–8 *nu-mu-kan imma unius ANŠU.KUR.RA.MEŠ awan arha pehuter* ‘further they have made away with those horses of mine’; cf. Ünal, *Orakeltext* 122; XVIII 57 III 13–14 *mān-ma asi pattarpalhis unius* [MUŠEN.HI.A] *tarahzi* ‘if that p. prevails over those birds’; cf. A. Archi, *SMEA* 16:125 [1975]; V 1 III 48–49 *unius-za-kan kuēs ù.MEŠ HUL-lus uskizzi IZKIM.HI.A-ya-za arpuwanta kikistari* ‘[as for] those bad dreams which he keeps seeing, unlucky signs also occur’), dat.-loc. pl. *edas* (e.g. *KUB* XXIX 4 III 27 *nu edass-a ANA É.HI.A GIBIL.HI.A ehu* ‘come to these new houses’; cf. Kronasser, *Umsiedelung* 24; XXXI 71 IV 13).

Adverbial (locative) *edi* and ablative *etez*, *ediz* (+ abl.) ‘on that side, beyond’ (‘remote’ deixis, like *apa-* ‘that’; opp. *kez* from *ka-* ‘this’; cf. *KUB I 1 II 32–33 apez ... kezz-a-ma* ‘on that side ... but on this side’); *Code 1:22 kez id-az* ‘on this side of the river’ vs. *edi id-az* ‘beyond the river’; *XIX 9 I 12–13 etez-a ... kezz-a-ma*; *XIX 20 Vs. 9–11 ediz ... kez*; *XIX 37 II 28 edizz-a-ma-ssi* ^{URU}*Kazzapaz* ‘but on the other side of K.’ (cf. *ibid.* 27, 29, 33; Götze, *AM* 168–70). Cf. Friedrich, *Staatsverträge* 1:160–1; Götze, *AM* 260–1.

enissan ‘thus, as stated’ (opp. *kissan* ‘thus, as follows’), e.g. *KBo III 4 III 79* ¹*Pihhuniyas-ma-mu EGIR-pa kissan hatrāes* ‘P. wrote back to me thus:’, followed by message, and *ibid.* 83–84: *nu-mu mahhan* ¹*Pihhuniyas enissan EGIR-pa išPUR* ‘when P. had written back to me thus’ (cf. Götze, *AM* 90).

Cf. Friedrich, *ZA* 36:286–9 (1925), *Staatsverträge* 1:155–6, 73–5; Sommer, *HAB* 161.

Of the etymological interpretations since Hrozný (*SH* 184), chronicled by Tischler (*Glossar* 80–1), only those of Pedersen (*Hitt.* 59–63) and Laroche (in *Hethitisch und Indogermanisch* 147–52 [1979]) recognized the systemic unity of the above anaphoric paradigm. The *-i* of *as-i*, *un-i*, *en-i* is deictic (as in Gk. *το-ί*, *ὄντοσ-ί*); **as* and **un* are the non-enclitic equivalents of nom. sg. c. *-as* and acc. sg. c. *-un* (generally replaced by *-an*) from *-a-* (q.v.), whereas *eni* is an analogical reshaping of nom.-acc. pl. neut. **e* (cf. enclitic *-e*) after *uni*, to allow for parallel deixis. This archaic paradigm was in unequal competition with the regular, uniform, and productive *apa-* (q.v.), tending towards petrification and syncretism of numbers and cases: nom. sg. c. *asi* appears sometimes as acc. sg. c., acc. sg. c. *uni* is occasionally found as acc. pl. c., nom.-acc. neut. *eni* and *ini* function as plural or singular (cf. pl. *ke*, sg. *kī* from *ka-*), with no trace of **at* (cf. enclitic *-at*). There is also a trend to incorporate the deictic *-i* into new *i*-stems *asi-*, *uni-*, *eni-* (as in e.g. Latin **is-pse*, *ea-pse* becoming *ipsus*, *ipsa*) and to decline the latter adjectivally (cf. e.g. Latin *ipsum* replacing **id-pse*): nom. sg. c. *asis*, *unis*, *enis*, acc. sg. c. *unin*, gen. sg. c. *uniyas*, nom. and acc. pl. c. *unius*, *enius*. In this fashion the tie to the non-deictic pronominal forms (*edani*, *etez*, *e*, *edas* matching the

standard paradigm *kedani, kez, ke, kedas* from *ka-*) has been increasingly broken. Yet the old opposition nom. sg. c. *as-i*: acc. sg. c. *un-i* (like *kās:kūn*) is still at the heart of the Hittite and ancient Indo-European pronominal declension (Skt. *ámas*: *amúm*; cf. e.g. Benveniste, *Hittite* 71–2). The root is thus IE **e/o-* (IEW 281), seen in e.g. Skt. gen. sg. m. n. *a-syá*, dat. sg. m. n. *a-smái* (= Avest. *ahmāi*, Umbr. *esmei*), gen. pl. m. n. *ešám* (= Avest. *aēšam*, Umbr. *erom* < **e/o-y-sōm*), dat.-abl. pl. m. n. *ebhyás* (= Avest. *aēibyō*, OLat. *ībus* < **e/o-y-bhyos*).

F. Bader's atomistic analysis *a-si, u-ni, e-ni, e-di* (*Essays in historical linguistics in memory of J. A. Kerns* 36–9 [1981]) is a big step backward.

Cf. *anki, apa-, asma*.

- a- 'he, she, it', nom. sg. *-as* (e.g. *KBo* XXII 2 Rs. 14 *s-as sarā URU-ya pait* 'he went up to the town'; cf. Otten, *Altheth. Erzählung* 12), acc. sg. c. *-an* (e.g. *KUB* XXIII 1 II 17 *n-an* ¹NIR.GÁL-*is dās* 'Muwatallis received him'; cf. Kühne – Otten, *Šausgamuwa* 10), rarely OHitt. *-un* (*KBo* VIII 42 Vs. 7 *ú-ku-un* 'I him'(?); XII 63 II 5 *nu-un-na-pa*), nom.-acc. sg. neut. *-at* (e.g. V 3 III 42 *n-at le iyasi* 'do not do it'; cf. Friedrich, *Staatsverträge* 2:126), nom. pl. c. *-e* (e.g. XXII 2 Rs. 13 *s-e akir* 'they died'; cf. Otten, *Altheth. Erzählung* 12), *-i* (e.g. III 1 II 29 *kuw]at-war-i akkanzi* 'why are they put to death?'; IV 14 III 52 *n-i-tta EGIR-an uwandu* 'they shall come after you'; cf. R. Stefanini, *ANLR* 20:46 [1965]), *-at* (transfer of neuter ending, e.g. XIII 29 III 9 *n-at akkanzi* 'they die'; cf. Riemschneider, *Geburtsomina* 83), acc. pl. c. *-us* (e.g. XXII 2 Vs. 7 *s-us apasila sallanuskat* 'she brought them up herself'; cf. Otten, *Altheth. Erzählung* 6; *KUB* VIII 65, 22 *nahmi-us* 'I fear them'; cf. Siegelová, *Appu-Hedammu* 44), *-as* (e.g. *KBo* III 23 Vs. 4 *namma-as iski* 'then anoint them'; III 4 I 34 *n-as* ^{URU}KÜ.BABBAR-*si arha udahhun* 'I brought them off to Hattusas'; cf. Götze, *AM* 22), nom.-acc. pl. neut. *-e* (e.g. *KUB* XXIV 8 IV 12 *n-e-ta ūk mema[hhi* 'I will tell you these things'; cf. Siegelová, *Appu-Hedammu* 12; *KBo* V 3 III 24 *n-e-tta ŠAPAL NIŠ DINGIR-LIMDÙ-ru* 'these things shall be put under divine oath for you';

cf. Friedrich, *Staatsverträge* 2:124), -at (identical with nom.-acc. sg.).

Pal. -a-, nom. sg. c. -as, acc. sg. c. -an, nom.-acc. sg. neut. -at, nom. pl. c. -as, nom.-acc. pl. neut. -e. Cf. Carruba, *Das Palaische* 44, 48–9.

Lyd. -a-, nom. sg. c. -aś, acc. sg. c. -av, nom.-acc. sg. neut. -ad, -at. Cf. Gusmani, *Lyd. Wb.* 50–1.

Luw. -a-, nom. sg. c. -as, acc. sg. c. -an, nom.-acc. sg. and pl. neut. -ata. Cf. *Dict. louv.* 22.

Hier. -a-, nom. sg. c. -(a)s, acc. sg. -(a)n, nom.-acc. sg. and pl. neut. -(a)ta. Cf. Meriggi, *HHG* 13.

The prehistorically significant endings are nom. sg. c. -as, acc. sg. c. -un, nom.-acc. sg. neut. -at, nom. pl. c. -e, nom.-acc. pl. neut. -e, and acc. pl. c. -us. They are enclitic remnants of the independent pronoun *a-* (q.v.) which was supplanted in all these cases by innovational alternatives (except for OHitt. relics of nom. pl. c. *e*).

Cf. Kammenhuber, *HOAKS* 308–9, *MHT* 2–3, Nr. 4 (1973, 18 p.; 1976, 99 p.).

- a (postconsonantal, mostly with gemination of consonant; also after -e sometimes, esp. in OHitt.: *ape-a*), -ya (generally after vowel or logogram; rarely spelled -e-a; cf. Neu, *Interpretation* 35) ‘and; also’ (different from -a ‘but’ [q.v.] in Old and Middle Hittite), competes with asyndeton in word-copulation (*attas annas* ‘father and mother’), common in clause coordination, but mostly as word- rather than sentence-connective, at least in Old Hittite (cf. Rosenkranz, *Symbolae Biblicae et Mesopotamicae F.M.T. deL. Böhl dedicatae* 320–6 [1973]); in iteration ‘both ... and’ (e.g. *KBo* XVII 1 I 12–13 *irm]a-smas-kan dāhhun kardi-smi-ya-at-kan dāhh[un] [harsa]ni-smi-ya-at-kan dāhhun* ‘I have taken your ailment from you, both from your heart have I taken it and from your head have I taken it’; cf. Otten – Souček, *Altheth. Ritual* 18), after negation ‘either ... or’ (e.g. *KUB* XIV 1 Vs. 35 *nu-war-an] sannatti-ya le mu[nn]asi-ya-war-an le* ‘neither conceal him nor hide him!’ (cf. Götze, *Madd.* 8); for ‘also’, cf. e.g. *KBo* III 4 I 13 *nu-war-an irmaliattat nu-wa-za*

apāss-a DINGIR-LIM-is *kisat* ‘he became ill, and he too became a god’ (cf. Götze, *AM* 18); with generalizing function in *kuiss-a* ‘everybody’ (acc. sg. c. *kuinn-a*, nom.-acc. sg. neut. *kuitt-a*, gen. sg. *kuēll-a*, dat.-loc. sg. *kuēdani-ya*, acc. pl. *kuiuss-a*; q.v.).

Pal. -(y)a (e.g. *KBo* XIX 152 I 17 *tabarnai*^{SAL} *tawannannay-a* ‘to king and queen’; *kuis-a* ‘everybody’; cf. Carruba, *Das Palaische* 22, 49).

Lyd. *qid-a* ‘whatever’ (cf. Gusmani, *Lyd. Wb.* 49, 185–6).

Luw. -*ha* ‘and; also’ (at the end of enumerations: *KUB* IX 31 II 30–31 *uraz*^D *UTU-az tatinzi* DINGIR.MEŠ-*inzi*^D *É-A-as-ha* ‘great sungod, father-gods, and Ea’; cf. Otten, *LTU* 16; ‘also’: XXXV 101 Vs. 9 *nanun-ha-wa-s apatin āsa*[u ‘now also let it be thus’; cf. Otten, *LTU* 93; *kuis-ha* ‘some[body]’; cf. *Dict. louv.* 37, 56, 145).

Hier. -*ha* (Meriggi, *HHG* 46–8; e.g. Karatepe 15–16 WOMAN-*natin tati-ha* ‘mother and father’, vs. Luw. asyndetic XXXV 43 II 5 *ānniyan tātiyan*; cf. Meriggi, *Manuale* 2:72; Karatepe 185 WOMAN-*tī-ha* ‘even women’; cf. Meriggi, *Manuale* 2:80; *kwas-ha* ‘some[body]’; cf. Meriggi, *Manuale* 1:58, *HHG* 161–2).

Lyc. B (Milyan) -*ke* ‘and’ (e.g. *TLy* 44d, 66–67 *se-b[e]-ēnesi-ke tedesi-ke* ‘both maternal and paternal’; cf. Friedrich, *KS* 69), Lyc. *ti-ke* ‘somebody’ (beside *ti-se* ‘whoever’; cf. *se* ‘and’). Cf. Laroche, *BSL* 53.1:172–4, 190 (1957–8), 55–1:177–8 (1960); Carruba, *Partikeln* 103, 105; Neumann, *HOAKS* 387–8.

Attempts to separate -*a* and -*ya* etymologically (e.g. C. Watkins, *Celtica* 6:16–7 [1963]) do not convince. The form -*ya* is presumably more basic and is occasionally found postconsonantally (e.g. *KBo* XV 34 III 8 and XV 36 I 4 and 11 *memal-ya* instead of usual *memall-a*). The -*a* variant may have been generalized after phonetic loss of -*y-* in certain clusters of consonant + *y*, e.g. *-*s+ya*; perhaps the gemination of the preceding consonant has the same source (*memal-ya* would thus be an “etymological spelling”, as would post-consonantal -*aya* with graphic pleonasm in e.g. *KUB* VI 41 IV 14 *apātt-aya* ‘thus too’; cf. Neumann, *IF* 67:200 [1962], *Kratylos* 8:40 [1963]).

Neumann (*IF* 67:200 [1962]) adduced Goth. *jah*, Toch. A *yo*

‘and’ (but Toch. B *wai!*); Goth. *jah* was compared already by Marstrander, *Caractère* 126. Cf. further IE **yo-* (*IEW* 283), relative pronoun stem in Indo-Iranian, Greek, Phrygian, and Slavic (possibly also interrogative in Arm. *or* ‘who’), also found postpositively in Baltic and Slavic definite adjectives (Lith. *naujās-is*, OCS *novy-jī*) and perhaps incrementally in thematic gen. sg. ending **-os-yo* (for further possibilities, such as Mycen. *jo* in *to-so-jo* = *to-so-de*, and Celt. **-yo* in relative forms of the verb, cf. F. Bader, *Minos* 14:96–109 [1975], *BSL* 70.1:27–89 [1975]); cf. the similar relationship of **-k^we* ‘and’ (q.v. s.v. *-k[k]u*) to the interrogative-relative stem **k^wo-/k^wi-* ‘who’ (see e.g. Götze – Pedersen, *MS* 46; Puhvel, *JAOS* 97:597 [1977]). But attempts to bring *-(y)a-* and South Anatolian *-ha* under a common denominator (e.g. **Hyo-*; J. Greppin, *RHA* 30:85–8 [1972]) fail to convince; if IE **yo-* is cognate with **eyo-* (Skt. *ayám*, etc.), the voiceless laryngeal in **Hyo-* (cf. Gk. *ὄς*) was E_1 which disappeared in Anatolian. Nor is it likely that Hitt. *-a* (unlike Southern *-ha*) lost the *h* (as assumed by Pedersen, *Arch. Or.* 5:184 [1933]), causing gemination of the preceding consonant (thus C. Watkins, in *Flexion und Wortbildung* 375–6 [1975]). More probably *-ha* represents a dialectal development of the particle seen in Hitt. *kuis-ki*, nom. pl. c. *kuēs-qa* ‘somebody’ (q.v.; cf. Lyc. *ti-ke*); for the trend *k > h*, cf. e.g. Luw. *mannahunna-* vs. Hitt. *maninkuant-* ‘short’, or Luw. *nahhuwa-* ‘consider important’ vs. Hitt. *nakkiyahh-*. Cf. *-k(k)u*.

- a** ‘but’, without gemination of preceding consonant in Old and Middle Hittite, as opposed to *-a* ‘and; also’ (q.v.), e.g. *KBo* VI 2 II 29 (= *Code* 1:42) *takku kusan-a natta piyān* ‘but if pay is not given’ (vs. VI 2 IV 5 [= *Code* 1:76] *kussassett-a pāi* ‘and he gives his pay’); XVII 1 I 7 *u]g-a arhari* ‘but I am standing’, *ibid.* 21–22 *wes-a namma anda paiwani* ‘but we go in again’ (vs. *ibid.* IV 7 *nu* ^{LÜ}*AZU ūgg-a paiwani* ‘we go, the medicine man and I’; cf. Otten – Souček, *Altheth. Ritual* 18, 20, 36).

Similarly *kuis-a* ‘whoever’ vs. *kuiss-a* ‘everybody’ (e.g. *KBo* III 1 II 46 *namma kuis-a LUGAL-us kisari* ‘whoever hereafter becomes king’; but *ibid.* I 17–18 *nu DUMU.MEŠ-ŠU kuiss-a*

-a ā-, ay-, e-

kuwatta udnē paizzi ‘and his sons, each goes to one country’).

In later texts the preceding consonant tends to be doubled also before *-a* ‘but’; alternatively *-a* is either omitted or replaced by *-ma* ‘but’. Cf. Houwink Ten Cate, *Acta Orientalia Neerlandica* 39–42 (1971), *Festschrift H. Otten* 119–39 (1973).

Probably an adverbial form of the pronominal stem IE **e-/o-* (Hitt. *a-*, *-a-*, q.v.); cf. e.g. OCS *a*, Lith. *õ* ‘but’ (*IEW* 283–4).

ā-, ay-, e- ‘be warm, be hot’, 3 sg. pres. midd. *āri* (*KUB* XX 88 Rs. 21 *mahhan-ma-ssan* UTÚL.HI.A-TIM *āri* ‘but when the dish is hot’; XXV 44 V 12), *ari* (e.g. *KBo* V 1 III 52 *mahhan-ma-ssan* VII ^{DUG}LIŠ.GAL *ari* ‘but when the seventh plate is hot’; cf. Sommer – Ehelolf, *Pāpanikri* 10*; XIII 167 II 7–8 *IZI-nit zanuwanzi* [...] UTÚL.HI.A *ari* ‘they cook with fire ... [but when] the dish is hot’; *ibid.* III 6–7 *IZI-it zanuwanzi* [...] ^{UZU}*suppa ari* ‘... the meat is hot’; *KUB* XVII 28 IV 39 *GIM-an-ma-ssan* UTÚL.HI.A *UZU ari* ‘but when the meat dish is hot’; *HT* 1 I 49 *nu-ssan mahhan* ^{UZU}YÀ *ari* ‘when the fat is hot’; *KBo* XV 37 III 42), 3 pl. pres. midd. *āanta* (*VBoT* 58 I 24 *k]āsa-wa ammel tueggas-mes āanta* ‘lo, my limbs are hot’; cf. Laroche, *RHA* 23:83 [1965]); partic. *ānt-* ‘warm, hot’, nom. sg. *ānza* (e.g. *KBo* XIII 10 Vs. 6 *āanza* INIM-*as* ‘hot matter’; cf. *ibid.* 7–8; *KUB* XLV 20 I 2 *āanza* NA₄-*as* ‘hot stone’), acc. sg. c. *āntan* (*ibid.* 1 *āantann-a* NA₄-*an*; cf. Neu, *Interpretation* 68; XXXIII 70 II 5 *āantan*; cf. Laroche, *RHA* 23:161 [1965]), nom.-acc. sg. neut. *ān* (e.g. I 11 III 5 *mekki āan* ‘very warm’; cf. Kammenhuber, *Hippologia* 114, 323), also in NINDA *āan* ‘hotcake’ (e.g. *KBo* V 1 I 55; cf. Sommer – Ehelolf, *Pāpanikri* 4*; *KUB* VII 53 I 22, XII 58 IV 29; cf. Goetze, *Tunnawi* 6, 22), gen. sg. *a-a-da-as* (VIII 62 I 13 *ādas* NINDA-*as*; cf. Laroche, *RHA* 26:23 [1968]), instr. sg. *āntet* (passim in Kikkulis-text, e.g. I 11 IV 17–18 *n-as āantet wetenit āandan arha arranzi* ‘they wash them off warmly with warm water’; for attestations and incorrect adverbial *āndan* for *ān*, cf. Kammenhuber, *Hippologia* 322–3), abl. sg. *āndaz* (VIII 38 + XLIV 63 III 20–21 *namma-an āandaz S-az ... arha ānaszi* ‘then he wipes him off with warm water’; cf. Burde, *Medizinische Texte* 30), nom. pl. c. *āntes* (e.g. XXXIV 101, 5 *āantes*

NA₄.HI.A; *KBo* XIX 145 III 30 and 32; cf. Haas – Thiel, *Rituale* 302), acc. pl. c. *āndus* (e.g. *KUB* XVII 23 II 16–17 ^{NA₄}*passilus āandus* ‘hot pebbles’; cf. *ibid.* 12–13; same in VII 53 II 22; cf. Goetze, *Tunnawi* 12; XXXIII 49 II 6 *ā]andus* ^{NA₄}*passilus*; cf. Laroche, *RHA* 23:143 [1965]; *KBo* III 5 III 33 *āandus arha arruizzi* ‘he washes them off [while they are] warm’; cf. Kammenhuber, *Hippologia* 96), nom.-acc. pl. neut. *ānda* (perhaps XLIII 53 I 18 *āanda-ssan pis[kimi* ‘I give hot things’; cf. *KBo* XVII 17 IV 7 and Haas, *Orientalia* N.S. 40:416 [1971]; XVII 65 Rs. 21 NINDA *āanta* ‘hotcakes’), *ān*HI.A (e.g. *KUB* X 91 III 11, XXXII 99 V 3 NINDA *āan*HI.A), dat.-loc. pl. *āantas* (*KBo* XV 37 I 58 ANA NINDA *āantas*), *āandas* (*ibid.* III 61; XV 49 IV 11). Cf. Neu, *Interpretation* 1, *IF* 81:300–3 (1976), *IF* 82:271 (1977); Oettinger, *MSS* 34:136 (1976).

Plausibly unrelated e.g. nom. sg. c. *āanza kuis* (I 30 Vs. 2 and 3), nom.-acc. sg. neut. *āan* (*KUB* V 1 I 66), and XVII 31 I 6 LÚ.MEŠ *āandas iwar* (dupl. *KBo* XV 2 IV 4 LÚ *āandas*); to be read rather A.A-*anza* or A.A-*an(-za)*? Cf. Kümmel, *Ersatzrituale* 60, 90; *MSL* 12:215, 218 (1969); *HW*² 44.

enu-, *inu-* ‘make hot, fry’, 3 sg. pres. act. *enuzi* (*KUB* XLIV 61 Rs. 20; cf. Burde, *Medizinische Texte* 20), *inuzzi* (*VAT* 7508 Vs. 9), 3 pl. pres. act. *inuwanzi* (*Bo* 3217 Vs. 7 *iš]TU izi-at inuwanzi* ‘they fry it with fire’), *inuanzi* (*KBo* XXI 21 III 9; cf. Burde, *Medizinische Texte* 37; Otten, *Materialien* 37), 2 pl. pret. act. *inutten* (XXII 2 Vs. 9; cf. Otten, *Altheth. Erzählung* 6, 28–9); iter. *inuski-*, 3 sg. pres. midd. *inuskittari* (XIII 119 I 7; cf. Neu, *Interpretation* 71), 3 sg. imp. act. *inuskidu* ‘let him fry’ (VI 34 II 27, paralleling *ibid.* 22 *zanuanzi* ‘they cook’; cf. Oettinger, *Eide* 10).

enumai- ‘become hot’ (?), 3 pl. pres. midd. *enumandari* (*KUB* I 13 II 37–38 *mahhan-ma enumandari [namm]a íD-i pehudanzi* ‘but when they become hot, one takes them to the river’; cf. Kammenhuber, *Hippologia* 60). Perhaps parallel to *esharnu-mai-* ‘to bloody’; cf. (denom.) *esharnu-* beside (deverb.) *enu-* (see Neu, *Interpretation* 23). On the probably unpertaining Hurrian *enumassi* cf. e.g. Haas – Wilhelm, *Riten* 75–7; Laroche, *RHA* 34:82 (1976).

ayis(s)- ‘become hot’ (?), 3 pl. pres. act. *ayissanzi* (XXIX 55

ā-, ay-, e- ahrushi-

II 2; XXIX 44 II 6 and III 5; cf. Kammenhuber, *Hippologia* 154, 158, 162), describing a condition of racehorses followed by washing (cf. *āandus arha arruizzi* and *enumai-* above). Deverb. inchoative like *hates-*, *lukkes-*, *kartimmies-*, *karpies-* (q.v.). Cf. Rosenkranz, *IF* 68:88 (1963); Neu, *Interpretation* 17–8; Puhvel, *JAOS* 97:597 (1977).

Because of the causative *enu-* (< **ai-nu-*) and the inchoative *ayis-* (< **ay-es-*) it is plausible that the spelling *a-a-* of *ā-* points to an etymological **aya-* (cf. Goetze's similar though improbable suggestion s.v. *ara-*, at the end). Cf. in that case IE **ay(-dh)-* 'burn' (*IEW* 11), as suggested by Sturtevant, *Lg.* 14:70 (1938), *Comp. Gr.*² 18, 53; cf. Neu, *Interpretation* 1, *IF* 81:302 (1976); Oettinger, *Eide* 34; H. A. Hoffner, *Alimenta Hethaeorum* 153 (1974); E. P. Hamp, in *Evidence for laryngeals* 126–7 (1965), who adduced Alban. *hī* 'ashes'; O. Szemerényi, *Gnomon* 43:655 (1971), who saw an Asianic loan **a(ya)ntu-rahhi* in Gk. *ἄνθραξ* 'charcoal'. By the same token Benveniste's adduction (*Hittite* 107) of the isolated Skt. *antī-*, *antikā* 'hearth, oven' and OIr. *áith* 'stove, oven' (< **āti-*) loses in likelihood, as does the comparison with Arm. *ant'et* 'fire with ashes' (T. Schultheiss, *KZ* 77:225–6 [1961]).

Carruba (*Das Palaische* 53) equated Hitt. *ā-* with Pal. *hā-* 'be hot', whose true cognate is Hitt. *hantais-* 'heat' (q.v. infra et s.v.).

Cf. *hantais-* 'heat', *wantai-* 'be warm'; at best rhyme words are involved. Kronasser (*Etym.* 1:88–9) improbably assumed etymological unity with initial phoneme variation; H. Wittmann's suggestion of prefix variation (*Die Sprache* 19:42 [1973]) is no improvement.

ahrushi- (c.), often with determinative ^{DUG}, 'incense vessel, censer, thurible', nom. sg. *ahrushis* (e.g. *KUB* XXX 40 II 1; XXV 49 II 20), acc. sg. *ahrushin* (*KBo* XIX 148, 5), ^{DUG}*ahrushin* (XXIII 34 I 3 and 16), *āhrushin* (*KUB* XXXII 128 II 5), ^{DUG}*āhrushin* (*KBo* XXIII 44 I 7), dat.-loc. sg. *ahrushi* (e.g. *KUB* XI 31 I 8; XXV 42 III 12), *āhrushi* (e.g. *KBo* XV 49 I 16), *āhrushiya* (e.g. *KUB* XXVII 19 III 6), ^{DUG}*ahrushiti* (XXV 42 V 16, with Hurrian

ahrushi- ayawala- a(y)i-

ending; cf. Friedrich, *RHA* 8:13 [1947]), abl. sg. *āhrushiyaz* (e.g. *KBo* XXI 33 I 14; cf. Otten, *Materialien* 35), *āhrūshiyaz* (e.g. *ibid.* III 6), *āhrushiaz* (e.g. *KUB* XII 12 V 2); also undeclined (or sometimes dat.-loc. sg.?) in asyndetic combination with *huprushu-* (*ahrushi huprushu*, e.g. XXVII 1 III 7 [syntactically acc.]; cf. Lebrun, *Samuha* 81; *KBo* XIV 127 IV 8 [syntact. dat.]). Cf. Neu, *IF* 81:303–4 (1976).

Loanword from Hurrian (also in Akk. at Alalah; cf. *CAD* A 1:194–5), derived with suffix *-ushi-* from *ah(a)r-* (*aharri*, *āhri*) ‘incense’ (cf. *huprushu-*, s.v.); cf. e.g. *KUB* XXXII 50 Vs. 3 (Hurr.) *āhriya hūbriya*, *ibid.* 22 *āhrushiya hūbrushiya* (cf. Haas – Wilhelm, *Riten* 245–6); also XLVII 84 Vs. 2 ^{DUG}*ahrushi-ni*, *RS* 24:274, 14–15 *ağrshnd hbrshnd* (i.e. *ahrushi-ni-da hubrushu-ni-da*). Cf. Götze – Pedersen, *MS* 43; Goetze, *JCS* 22:17 (1968); Laroche, *Ugaritica* 5:504–7, 513, *RHA* 28:70 (1970), 34:37–8 (1976); Haas – Wilhelm, *Riten* 103–5. Furnée (*Erscheinungen* 369) compared Gk. *κρῶσσός* ‘pitcher, urn’ as a “Mediterranean” vessel name.

ayawala- (c.) ‘agent, stand-in, deputy’(?), in *KUB* XIV 3 I 11–12 ^{LÚ}*TARTENU-ma ŪL ANA LUGAL ayawalas* ‘is not the crown prince the deputy of the king?’ (cf. Sommer, *AU* 2).

For the suffix, cf. *tarassawala-* ‘spokesman, counsel’ (s.v.), *karpawala-* ‘furious’. Possibly Luwoid, from *aya-* ‘do, make’, thus literally ‘agent’ (cf. *Dict. louv.* 24). Cf. Sommer, *AU* 41–54; N. van Brock, *RHA* 20:95–6 (1962); Kronasser, *Etym.* 1:174. H. C. Melchert *IF* 85:90–5 [1980] suggested ‘son’ (= DUMU-la-).

a(y)i- (c.) ‘pain’, basically interjection, acc. sg. in *KBo* XVII 3 IV 26–27 *dā LUGAL-as SAL.LUGAL-sa ayin (u)wāyin pittulius-(s)muss-a* ‘take away the king’s and queen’s pain, woe, and anxieties’ (similarly *ibid.* 35 = XVII 1 IV 40; XVII 1 IV 14; XVII 7, 9; cf. Otten – Souček, *Altheth. Ritual* 36–40, 93); cf. *uwai-* (n.) ‘woe’ (s.v.).

Cf. *KBo* XIII 1 + XXVI 21 I 61–63 Akk. *ú-i* = Hitt. *ú-i*, Akk. *a-i* = Hitt. *a-i*, Akk. *šarah[u]* ‘lament’ = Hitt. [*pid*]*duliyas* ‘anxi-

a(y)i- aikawartanna- (a)impa-

ety' (Ottén, *Vokabular* 11, 18); XIII 119 III 24 *a-i a-i a-i*; XXI 19 Rs. 2 *a-a-i*; *KUB* XXVIII 6 Vs. 16b *a-i* (with gloss-wedge). *KUB* XI 1 IV 7 and 14 *a-a-i pa-ap-pí* resembles Homeric ὦ πόποι (H. Berman, per litt.). For [a-w]a_a-a-i-ya a-wa_a-a-i-ya 'alas, alas' see Neu, *Anitta-Text* 82–3.

Similar rhyming jingles are the Luwoid magical formula *āhras wahras, āhra(n) wāhran* (often with *allap[p]ahh-* 'spit'; perhaps something like "abracadabra"; cf. Rosenkranz, *Beiträge* 49–53; Ottén, *Bestimmung* 92–3; *Dict. louv.* 23), *astas wastas* (*KUB* II 1 II 30), ^D*Atammira* ^D*Watammira* (XLVII 73 II 8).

For other IE attestations of such interjections see *IEW* 10, 1110–1.

aikawartanna- 'one turn', Indo-Aryan technical expression (via Hurrian) in Kikkulis-text, *KBo* III 5 I 17 *namma-as ... aikawartanna parhāi* 'he drives them one turn'; *ibid.* 21 *aika wartanna* (cf. Kammenhuber, *Hippologia* 80).

Composed of elements comparable with Skt. *éka-* 'one' (< **aika-*, vs. Avest. *aēva-*; not from **aivaka-*) and *vártana-* (n.) 'turn(ing)'; cf. *vartani-* (f.) 'turning, course, circumference', *eka-vṛt-* 'onefold, simple'. On the Iranian side there are specifically hippological uses of the root *vart-*, e.g. Ossetic (Iron) *āwwārdyn* 'to train horses', Sogdian *wartan* 'chariot'. Cf. Kronasser, *Etym.* 1:144; Kammenhuber, *Die Arier* 201–3; H. W. Bailey, *Rocznik orientalistyczny* 21:64 (1957); V. V. Ivanov, *Mélanges linguistiques offerts à Émile Benveniste* 283–8 (1975), *Etimologija* 1979 132–4 (1981).

(a)impa- (c.) 'weight, burden' (literal and figurative), acc. sg. *aimpan* (*KUB* XXXIII 112+ IV 10; cf. Laroche, *RHA* 26:35 [1968]; XXXIII 120 I 30–31 *INA šà-ka-ta-kkan anda aimpan tehun* 'in your innards I have placed a burden'; cf. Güterbock, *Kumarbi* *2; Laroche, *RHA* 26:41 [1968]; XXXVI 74, 2 *aimpan ardamēni* 'let us saw [off] the burden'; cf. Siegelová, *Arch. Or.* 38:136 [1970]), *impan* (*KBo* XVII 54 I 10 *zi-nas impan lāu* 'let

(a)impa- a(y)is(s)-, iss-

him loose the soul's burden'; cf. Haas, *Orientalia* N.S. 40:419 [1971]; *KUB* IX 4 III 37 *zi-as impan*; cf. Goetze, *JAOS* 69:181 [1949]), dat.-loc. sg. *aimpi* (*Bo* 2073 IV 9 *nu-wa aimpi piran kā zappeskimi* 'from the burden I keep dripping [sweat] here'), acc. pl. *ayimpus* (*KUB* XXXIII 120 I 33–34 *DINGIR.MEŠ-ya-ta-kkan hatugaus INA ŠÀ-KA anda ayimpus tehun* 'terrible gods have I put as burdens inside your bowels').

anda impai- 'be burdened, be depressed', verbal noun *anda-kan impauwar* (*KBo* I 42 III 53, glossed by Akk. *ašašum* 'load down'; cf. *MSL* 13:139 [1971]); iter. 2 sg. pres. midd. in *KUB* XXXIII 76, 17 *anda l]e impaiskatta* 'be not depressed'; XXXIII 68 II 6 *nu-za-sa namma anda le impanaitta* 'be depressed no more' (cf. Laroche, *RHA* 23:128 [1965]); caus. *aimpanu-* 'burden, beset', 3 sg. pres. act. in V 1 IV 77–78 *mān-kan KARAŠ.HI.A ... hēus DUGUD-us ūL anda aimpanuzi* 'if heavy rain does not beset the army' (cf. Laroche, *RA* 45:96 [1951]; Ünal, *Hatt.* 2:88–90).

The *a-* may be somehow incremental, especially in view of the hiatus breaker *r* attested in *KBo* XX 82 II 31 *nu-wa-mu ANA ZI-YA arimpan* [...] *dāis* 'and placed a burden upon my soul' (cf. Carruba, *Beschwörungsritual* 28–9); but cf. also ^{Giš}*arimpa-*, s.v.; *a(r)impa-* is reminiscent of *lilai-*, *lilariski-* (q.v.; cf. Neu, *IF* 82:272 [1977]). *impa-* is plausibly comparable with Gk. *ἰπος* 'weight, press', fut. *ἴσομαι*, aor. *ἰπάμην* (*Iliad*+) 'bear down on, oppress, vex, harm', *ἴπτω βλάπτω* (*EM* 481.3), *ἰμφθείς·βλαφθείς* (Hes.). Origin unknown, presumably noun borrowed from some common source into both Hittite and Greek, with independently developed denominative verbs (*impai-*; *ἴ(μ)π-ιω > ἴ(μ)πτω, later also *ἰπόω*). Cf. Furnée, *Erscheinungen* 271.

a(y)is(s)-, iss- (n.) 'mouth' (KAXU, e.g. *KUB* XXIX 10 I 10 *is-saz* = XXIX 9 I 14 KAXU-*az*; akkadogram *pū* in *KBo* XVII 105 II 30 *pū-i-smi* 'into their mouth', *ibid.* 33 *pū-ya-smi* 'in their mouth', besides *ibid.* 41 KAXU-*i-smi*, 37 ^{UzU}KAXU-*šUNU*), nom.-acc. sg. *ayis* (e.g. XVII 1 I 15 *LUGAL-us 3-šU ayis-set ārri* 'the king washes his mouth three times'; cf. Otten – Souček, *Altheth. Ritual* 18; *KUB* XLI 23 III 10 *ayis-(s)mit āratten* 'you [pl.]

a(y)is(s)-, iss-

wash your mouth!'; XXXVI 91 I 9 and *VBoT* 58 IV 6 *ayis-(s?)mit*; cf. Laroche, *RHA* 23:85 [1965]; *KUB* VII 1 I 29 *n-asta DUMU-an ayis-sis* [error for *-sit*] *parā arrahhi* 'then I rinse out the child's mouth'; cf. Kronasser, *Die Sprache* 7:143 [1961]), *KAxU-yis* (*KBo* VIII 56, 6), *ais* (e.g. XII 18 I 8 [OHitt.]; XV 10 I 17 [nom.], *ibid.* II 8 and III 50 [voc.], followed by *EME* 'tongue'; cf. Szabó, *Entsühnungsritual* 14, 20, 42; XII 96 I 9–10 *ais-za-kan YÀ-it sūwanza ēs* 'have your mouth filled with fat'; cf. Rosenkranz, *Orientalia* N.S. 33:239 [1964]; Neu, *IF* 81:304 [1976]; *KUB* XII 63 Rs. 11 *ais-(s)umet*; XIV 4 IV 15 *nu GIG-an antuhsan ais arha huittiyat* '[he] withdrew [?] the mouth of the sick man'; XXIX 8 IV 37 *ais suppiyahhuwas* 'mouth-cleansing [ritual]', Akk. *mēs pī*), *KAxU-is* (e.g. *KBo* III 8 III 35 ^{UZU}*KAxU-is hamikta* 'he has tied the mouth'; cf. Kronasser, *Die Sprache* 7:158 [1961]; *KUB* XXVI 1 III 64 *apas-ma KAxU-is duwarnāi* 'but he breaks his silence [literally: mouth]'; cf. von Schuler, *Dienstanweisungen* 14), gen. sg. *issas* (e.g. XXIV 13 II 5 and 25; cf. Haas–Thiel, *Rituale* 104), dat.-loc. sg. *issi* (VII 1 I 29–30 *EGIR-anda-ma-ssi-kan issi-ssi lahuhi* 'but afterwards I pour into his mouth'; cf. Kronasser, *Die Sprache* 7:143 [1961]; VII 5 II 12–13 *n-at-za-kan issi-ssi dāi ekuzi-ya 3-šU^DUliliyassin* 'he puts it in his mouth and drinks three times [to] god U.'; XIII 7 I 16), *issī* (e.g. *KBo* V 2 IV 60 *nu-kan ... KÙ.BABBAR issī anda dāi* 'he puts silver in [so-and-so's] mouth'; XVI 97 Rs. 5 and 9; IX 112 Vs. 5; *KUB* XLIII 53 I 21 *ay]is-set-a issī GAL-li* 'his mouth [is] big [in relation] to the [other's] mouth'; cf. *ibid.* 4 and Haas, *Orientalia* N.S. 40:415–6 [1971]; XV 42 III 32), *ayissi* (*KBo* VIII 75, 6 *nu-ssi-kan*] *ayissi anda alla[pahhanzi* 'they spit in his mouth'), *KAxU-i* (e.g. IV 2 III 42–43 *nu-mu-kan memiyas KAxU-i anda tepawesta* 'word became scant in my mouth'; cf. Götze – Pedersen, *MS* 4), *issa* (XVII 2 I 6 and 8 *issa-sma* 'into their mouth'; cf. Otten – Souček, *Altheth. Ritual* 16; III 38 Vs. 4 *issa-ssa* 'into his mouth'; cf. Otten, *Altheth. Erzählung* 8; XIII 100, 7 *issa-ma-ssi* 'but into his mouth'), instr. sg. *issit* (e.g. *KUB* XXXI 135 Vs. 11; *KBo* IX 106 III 3 *issit EME-it* 'with mouth [and] tongue'), *KAxU-it* (e.g. *ibid.* II 57; *KUB* XLV 7 III 7; cf. Riemschneider, *Geburtsomina* 53), abl. sg. *issaz* (*KBo* XVII 1 I 18–19 *issaz-(s)mit lālan AN.BAR-as dāi* '[he] takes from their

mouth the iron tongue'; cf. Otten – Souček, *Altheth. Ritual* 20; *KUB XI 1 IV 8*; *KBo XV 10 I 15*; cf. Szabó, *Entsühnungsritual* 14; *KUB VII 52 Vs. 9*; XXXVI 55 II 40), *issāz* (XXXV 148 III 4), dat.-loc. pl. *issas* (XLIII 68 Rs. 9). Cf. Friedrich, *IF* 41:376 (1923); Ehelolf, *OLZ* 36:6 (1933); Sommer, *Festschrift für Hermann Hirt* 2:291–6 (1936); Kronasser, *Etym.* 1:160, 304.

Exceptional acc. sg. c. (some animate gender synonym?) in *KAxU-an* (*KBo V 1 IV 4*; cf. Sommer – Ehelolf, *Pāpanikri* 12*; XVIII 39, 8); acc. pl. c. in *KUB XIV 4 II 10 apās-ma KAxU.HI.A-us anda hamanakta* 'that one tied the mouths'. Cf. Neu, *IF* 81:304–5 (1976).

Luw. *ās(sa)*- 'mouth' (?) perhaps in XXXV 39 II 10 and 26 *āssammas* (cf. *ibid.* 7 *KAxU-šU*), *ibid.* 14 *āssati*; but XXXV 88 II 6 *āassanta* (cf. *ibid.* III 9 *āassatta*) is a verbal form. Cf. Otten, *LTU* 39, 86; Bossert, *Orientalia* N.S. 29:426–7 (1960); Meriggi, *Festschrift Johannes Friedrich* 337 (1959), *RHA* 18:107 (1960), *OLZ* 57:259 (1962); Laroche, *RHA* 23:45 (1965).

Cognate with Skt. *ās-*, Avest. *āh-*, Lat. *ōs* 'mouth' (*IEW* 784–5). Perhaps nom.-acc. sg. **A₁^wéE₁-es > *ōyes > *āyes > *āyis* (vs. Skt. *ās-*, Lat. *ōs* < **A₁^wéE₁-s*), with ablauting gen. sg. **A₁^wE₁es-ós > *esas*. Luw. *ās(sa)*- may match the Indo-Iranian and Latin type, or show the typical Luwian *a*-overlay: **āyas- > *ās-*. Cf. E. Risch, *Sommer Corolla* 196–7; Puhvel, *LIEV* 55; F. O. Lindeman, *To Honor Roman Jakobson* 1188–80 (1967); H. Eichner, *MSS* 31:84 (1973), *Die Sprache* 24:162 (1978); J. Schindler, in *Flexion und Wortbildung* 264 (1975). For different older reconstructions, see e.g. Pedersen, *Hitt.* 47; Sturtevant, *Lg.* 14:292 (1938); for unconvincing more recent attempts, Kronasser, *Etym.* 1:35, 42; Ch.-J. N. Bailey, *Working Papers in Linguistics* 2.1, 5 and 136 (Univ. of Hawaii, 1970); A. Bernabé P., *Revista española de lingüística* 3:425–6 (1973). R. Schmitt-Brandt's derivation from an **ay-* 'speak' (*Entwicklung* 86) is implausible. Cf. *issalli-*, *zasgarais* (s.v. *sakkar*).

ak(k)-, ek- 'die; be killed (passive to *kuen-* 'kill', like Gk. ἀποθνήσκω to ἀποκτείνω); be put to death by judicial sentence, be legally executed (like Gk. ἀποθανεῖν ὑπὸ τῆς πόλεως); be

ak(k)-, ek-

eclipsed' (UG₆), 1 sg. pres. act. *ākmi* (*KUB* XL 33 Vs. 23), *akmi* (XXIV 5+IX 13 Vs. 16=XXXVI 93 Vs. 10; cf. Kümmel, *Ersatzrituale* 8), 2 sg. pres. act. (OHitt.) *ākti* (*KBo* VII 14+*KUB* XXXVI 100 II 6), *akti* (e.g. *KUB* VIII 63 I 3; XXIII 1 II 36; cf. Kühne – Otten, *Šaušgamuwa* 10, 40–1; XXXVI 57 III 8 *nu akti harakti* 'you die [and] perish'; cf. Siegelová, *Appu-Hedammu* 62), 3 sg. pres. act. *aki* (e.g. *Code* 1:6 *takku ... takiya URU-ri aki* 'if he is killed in another city'; *KBo* V 3 III 31 *n-as URU^{URU}Hattusi ūL huiissuizzi aki-pa* 'he does not stay alive at Hattusas; he is put to death'; cf. Friedrich, *Staatsverträge* 2:124; *KUB* VIII 1 passim ^D*SIN-as aki* 'the moon is eclipsed'), 1 pl. pres. act. *akkueni* (XVII 1 II 18 *nu HUR.SAG-i akkueni* 'will we die in the mountains?'), *ak-ku-u-e-ni* (ibid. 24; cf. Friedrich, *ZA* 49:238 [1950]), 2 pl. pres. act. *ākteni* (*KBo* III 23 Rs. 4; cf. A. Archi, in *Florilegium Anatolicum* 41 [1979]), 3 pl. pres. act. *akkanzi* (e.g. *Code* 1:37, 2:66; IV 14 III 37 *ANA LUGAL İR.MEŠ ZI akkanzi* 'intimate servants die for the king'; cf. ibid. II 55; R. Stefanini, *ANLR* 20:46, 69 [1965]), 3 sg. pret. act. (OHitt.) *ākkis* (e.g. VI 2 IV 3 [= *Code* 1:75]; cf. Haase, *Fragmente* 41), *akkis* (III 46 Vs. 48), *akis* (?; III 34 II 12; III 36 Vs. 18; but cf. Otten, *IF* 80:226–7 [1975]), *akta* (e.g. V 9 Vs. 26; XIII 3 III 35), *aggas* (?; *VBoT* 1, 24; cf. L. Rost, *MIO* 4:335, 338 [1956]), often BA.UG₆ (e.g. *KBo* III 38 Vs. 14; cf. Otten, *Altheth. Erzählung* 8), 2 pl. pret. act. *ākten* (*KUB* XIV 1 Vs. 12 *kāstita-man ākten* 'you would have died of hunger'; cf. Götze, *Madd.* 4; Otten, *Sprachliche Stellung* 11), 3 pl. pret. act. *a-ki-ir* (e.g. *KBo* III 38 Rs. 22; cf. Otten, *Altheth. Erzählung* 10; *KUB* XXVI 69 VI 13 *n-at kasti akir* 'they died of hunger'; cf. Werner, *Gerichtsprotokolle* 44; *VBoT* 58 I 32, 33, 35; *KUB* XXIV 4 Vs. 4), *a-kir* (e.g. *KBo* XXII 2 Rs. 6 and 13; cf. Otten, *Altheth. Erzählung* 10, 12; III 46 Vs. 38; *KUB* XIV 14 Vs. 36; cf. Götze, *KlF* 168), *e-ki-ir* (*KBo* III 38 Rs. 29), *e-kir* (e.g. *KUB* I 8 IV 26 *nu kuyēs İSTU GIŠ^{GIŠ}TUKUL ekir kuyēs-ma UD.KAM-za ekir* 'some died by weapon, but others died on the day'; cf. Götze, *Hattusilis* 34; Puhvel, *Studia classica et orientalia Antonino Pagliaro oblata* 3:174 [1969]; XXIV 3 II 7, 10, 13; cf. Gurney, *Hittite Prayers* 26), 1 sg. imp. act. *akkallu* (XIV 1 Rs. 94; cf. Götze, *Madd.* 38), *aggallu* (*KBo* IV 14 II 35; cf. R. Stefanini, *ANLR* 20:41 [1965];

KUB XIX 9 IV 4; XXI 19 + 1193/u III 35 nu-wa ANA^{URU} Nerik ser aggallu-pat ‘let me die for Nerik!’), 2 sg. imp. act. *āk* (*KBo IV 14 II 16 nu LUGAL-i UGU āk* ‘die for the king!’; cf. *ibid.* 25, 65, 72; R. Stefanini, *ANLR* 20:40, 43 [1965]; *KUB XXIII 1 + III 25*; cf. Kühne – Otten, *Šausgamuwa* 12), 3 sg. imp. act. *aku* (e.g. *KBo III 67 II 2; KUB XI 1 IV 20 takku tezzi aku-war-as n-as aku* ‘if he says: let him die, then let him die’; *XXXI 74 II 11 n-as aku*, *ibid.* III 7 *nu apās aku* ‘let him die’; *KBo XVI 25 III 9; KUB XIII 3 III 31; XIII 7 I 23; XIV 4 III 20; XXIII 68 Vs. 27 apāt É-ir LÚ.MEŠ-it aku* ‘this house with the men shall die’; cf. A. Kempinski – S. Košak, *Die Welt des Orients* 5:194 [1970]), *akdu* (*VIII 48 I 9*; cf. Laroche, *RHA* 26:17 [1968]), 3 pl. imp. act. *akkantu* (*XXXVI 113, 5*), *akkandu* (e.g. *Code 2:98 2-pat akkandu* ‘let them both die!’; *KUB XXIV 5 + IX 13 Vs. 16*); partic. *akkant-* ‘dead; dead person; soul of a dead person, ghost’ (*GIDIM*), nom. sg. c. *akkanza* (e.g. *KBo XIII 58 III 10; KUB XXXI 66 I 29 akkanza TI-anz-as* ‘the dead, he [is] alive’), *agganza* (*XLIII 72 III 3 māt-as agganza māt-as TI-anza* ‘whether he [is] dead or alive’), *āggānza* (*XXIII 72 Rs. 14 nu antuwahas kuis āggānza* ‘the man who is dead’), acc. sg. c. *akkantan* (e.g. *XXX 17 Vs. 7*; cf. Otten, *Totenrituale* 52), *akkandan* (*XXX 25 + Rs. 20*; cf. Otten, *Totenrituale* 28), *aggatan* (*KBo XIX 120 II 6 nu-mu aggatan harkanta[n* ‘the one that died and perished’), gen. sg. *akkantas* (e.g. *akkantas zī* ‘the soul of the dead’; cf. Otten, *Totenrituale*, *passim*), *akkandas* (e.g. *XXXIX 15 I 7*; cf. Otten, *Totenrituale* 82), dat.-loc. sg. *akkanti* (e.g. Otten, *Totenrituale*, *passim*), instr. sg. *akkantit* (*XXIX 34 + 37 IV 11 [= Code 2:90]*), nom. pl. c. *akkantes* (cf. Otten – Souček, *Gelübde* 18), acc. pl. c. *akkanduss-a* ‘and the dead’ (*KBo III 3 I 16*), gen. pl. in *aggantas hatugatar* ‘terror of the dead’ (see ref. s.v. *hatuk-*) and *akkantas hūlali* (see ref. s.v. *hul[a]-*), dat.-loc. pl. *aggandas* (*KUB XII 58 II 7*; cf. Goetze, *Tunnawi* 12); verbal noun *aggatar* (n.) ‘death’, nom.-acc. sg. *aggatar* (e.g. *XIII 5 II 16, XIII 6 II 36 SAG.DU-as aggatar = XIII 4 II 45 SAG.DU-as UG₆-tar* ‘capital penalty’; cf. Sturtevant, *JAOS* 54:372, 376 [1934]; cf. *ibid.* IV 66 *SAG.DU-as wastul* ‘capital sin’: Sturtevant, *JAOS* 54:396; Kammenhuber, *ZA* 56:173 [1964]; not ‘beheading’, despite J. Holt, *Arch. Or.*

ak(k)-, ek-

17.1:317 [1949]; XV 2 IV 5 ANA LUGAL *aggatar* ‘death to the king’; cf. Kümmel, *Ersatzrituale* 70; XXI 27 I 48 ANA^{URU} *Ner-iqqa ser aggatar ē[sdu* ‘for Nerik let there be death’; cf. A. Archi, *SMEA* 14:192 [1971]; XXXIII 106 III 34 ^DU-ni IGI-*anda aggatar sanheskizzi* ‘[Kumarbi] plans death against the storm-god’; cf. Güterbock, *JCS* 6:26 [1952]), *aqqatar* (XIII 3 I 3 SAG.DU-*as aqqatar*; *KBo* XII 30 II 5–6 *aqqatar irhas ēsdu* ‘let death be the limit’; cf. IV 14 II 29 and 61 *hinkan-ta ZAG-as ēsdu* ‘let death be your limit’; cf. *ibid.* 23 and 81; R. Stefanini, *ANLR* 20:40–2, 50 [1965]; *KUB* XXXVI 7a IV 48 *kasza aqqatarr-a* ‘hunger and death’; cf. Güterbock, *JCS* 5:158 [1951]), *aqqātar* (*Bo* 619 III 7 KUR-*eas aqqātar* ‘the death of the land’), gen. sg. *aggannas* (*KBo* IV 14 III 9 ANA^DUTU-*šī-za aggannas TI-annas UKÙ-as ēs* ‘to my majesty be a man of death and life’, i.e. show life-and-death devotion; cf. R. Stefanini, *ANLR* 20:44 [1965]; *KUB* VIII 50 III 9–10 *nu-wa aggannas weten[as] kuwapi ārti* ‘when you come to the waters of death’; cf. Laroche, *RHA* 26:20 [1968]), *akkannas* (*IBoT* I 33, 111 *akkan[na]s-ma MU karū maninkūwan* ‘but is the year of death already close at hand?’; cf. Laroche, *RA* 52:155 [1958]), dat.-loc. sg. *akkanni* (*ibid.* 7 *harki akkanni* ‘to destruction-and-death’; cf. Laroche, *RA* 52:152), abl. sg. *aggannaz* (*KUB* XV 35 + *KBo* II 9 I 39; cf. Sommer, *ZA* 33:100 [1921]; A. Archi, *Oriens Antiquus* 16:299 [1977]), *akkan-naza* (*IBoT* I 33, 73 *harkannaza akkannaza* ‘from destruction-and-death’; cf. Laroche, *RA* 52:154); cf. Kümmel, *Ersatzrituale* 109; iter. *akkeski-*, *akkiski-*, 3 sg. pres. act. *akkiskizzi* (*KUB* IX 31 IV 45), 3 sg. pres. midd. *akkiskittari* (e.g. XIV 13 IV 3–4 *kinun-a-mu É-ir KUR-TUM ... akkiskittari* ‘now my house and land are dying’; cf. Götze, *KIF* 248; similarly passim in Plague Prayers; *HT* I II 14–15 KUR-*e-kan anda akkiskittari* ‘in the land dying is rife’; cf. *ibid.* 17–18; *KUB* IX 31 I 2 and II 41, 43, 44; XLI 17 II 18–19), *akkiskittāri* (XIV 13 I 50 KUR^{URU} *Hatti akkiskittāri*; cf. Götze, *KIF* 246), *ak-kis-kat-ta-ri* (e.g. VIII 63 I 9 *dandukis-wa GIM-an akkiskatta[ri]* ‘as mortal man dies’; VII 54 I 2–3 *mān-kan šÀ KARAŠ.HI.A UG₆-an kisari UKÙ.MEŠ-tar ANŠU.KUR.RA.HI.A GUD.HI.A KAL-gaza akkiskattari* ‘if amid an army plague occurs and men, horses, and cattle keep dying terribly’; *ibid.* IV 10–11 *mān-kan šÀ KARAŠ KAL-gaza akkiskat-*

tari ‘if in an army dying is terribly rife’), *akkiskattāri* (ibid. II 8), 3 pl. pres. act. *akkiskanzi* (*KBo* V 3 III 39 *apez-kan uddanaz arha akkiskanzi* ‘for this matter men are put to death’; cf. Friedrich, *Staatsverträge* 2:126; *KUB* VII 53 I 4 *nasma-kan SAL-ni DUMU.MEŠ-ŠU akkiskanzi* ‘if on a woman her children keep dying’; cf. Goetze, *Tunnawi* 4), 3 pl. pres. midd. *akkiskantari* (*IBoT* I 33, 106 *ir.MEŠ ZI-KA kuit akkiskantari* ‘whereas servants of your soul die [regularly]’), *ak-ki-is-kán-da-ri* (*KUB* XLI 17 II 9–10 *mān-kan ... akkiskandari* ‘if deaths keep occurring’), 3 sg. pret. act. *akkisket* (*KBo* III 53, 7 *s-as akkiske* [‘he was dying’]; cf. Kühne, *ZA* 67:246 [1977]), *akkiskit* (*KUB* XIV 11 II 30), 3 sg. pret. midd. *akkeskittat* (*KBo* XVI 15 Vs. 8 ‘there was much dying’; cf. Houwink Ten Cate, *JNES* 25:169 [1966]), *akkiskittat* (*KUB* XIV 14 Rs. 2 *nu KUR^{URU} Hatti akkiskittat* ‘Hatti was dying’; cf. Götze, *KIF* 172), *akkiskitat* (*XIV* 10 I 9; Götze, *KIF* 206), 3 pl. imp. act. *akk[is]kandu* (*KBo* XVI 25 III 12); sup. *akkiskiu(w)an* (*BoTU* 23A I 54 *SAL.LUGAL akkiskiuwan dāis* ‘the queen was about to die’; *KUB* XIV 8 Vs. 28 *nu-kan ... hinkan ki[sa]t n-as akkiskiuwan d[āis]* ‘plague broke out and they began dying’; cf. Götze, *KIF* 210). Cf. Kronasser, *Etym.* 1:516; Neu, *Interpretation* 1–3; Kammenhuber, *HOAKS* 232–3, *MHT* 1, Nr. 1 (1973, 45 p.); Dressler, *Studien* 162–3; Otten, *Sprachliche Stellung* 12.

Despite the consistent spellings *aki*, *akir*, *ekir*, *aku* (and the occasional *akis* besides *akkis*), the preponderance of evidence is for *akk-* and thus /ak-/; the irregularity is reminiscent of *has(s)-* ‘open’ (q.v.): *hāsi*, *heser*, *hāsu* beside *hassanzi*, *hassit*, *hassant-* (cf. *akkanzi*, *akkis*, *akkant-*). Single spelling of *s* seems somehow connected with the paradigmatic *a:e* ablaut (cf. the alternative forms *hesanzi*, *hesant-*); in the case of *ak(k)-*, however, this ablaut is confined to 3 pl. pret. act. *ekir*, and even there it appears to be a generally younger variant besides *akir* (cf. Otten, *Altheth. Erzählung* 45–6). Initial plene-spelling (*a-ak-* vs. *ak-*) follows certain scribal conventions (it is found sporadically before “*k* + consonant or pause” but not before “*k* or *kk* + vowel”) which have nothing to do with vowel quantity or quality in terms of paradigmatic ablaut (pace Kammenhuber, *KZ* 83:270 [1969]; Rosenkranz, *ZA* 54:105–7 [1961]).

ak(k)-, ek-

ak(k)- has no known inner-Anatolian cognates (Luw: *u[wa]lant-* ‘dead’), but IE origin is probable. /ak-/ < IE *ok- (perfect stem) presupposes a root *ek- ‘die’ postulated also in the Venetic funerary vocable *ekupeθaris, ecupetaris, equipetars*, allegedly ‘tombstone’ (see e.g. V. Pisani, *Le lingue dell’Italia antica oltre il latino*² 262 [1964]; G. B. Pellegrini – A. L. Prosdocimi, *La lingua venetica* 2:74–8 [1967]); *ek-: *nek̂- (IEW 762) have been compared with Lat. *emō*:Goth. *niman*; hence *eku- ‘dead, corpse’ besides Avest. *nasu-*, Gk. *vékŭς* ‘corpse’. Cf. Götze – Pedersen, *MS* 49; Pedersen, *Festschrift für Hermann Hirt* 2:579–83 (1936). Yet *henkan-* ‘plague, death’ (q.v.) indicates that *nek̂- is in reality *E₂nek̂- (cf. IEW 45), which leaves an IE *ek- ‘die’ a weak reed, propped up on Hittite and an obscure Venetic compound (which latter also occurs as *ekvopetaris* and need not have an inherent mortuary meaning; cf. M. Lejeune, *Manuel de la langue vénète* 85–6 [1974]; E. Pulgram, *Studies ... offered to L. R. Palmer* 299–304 [1976]).

Sturtevant (*Lg.* 3:164–5 [1927], later disowned in *Comp. Gr.*¹ 75) tried to connect Lat. *agō* ([*aevum, aetatem, vitam*] *ēgit* = *vixit* ‘he is done with living, he is dead’, with 3 pl. perf. *ēgēre* = Hitt. 3 pl. pret. act. *ekir*); cf. W. Petersen, *Lg.* 9:19 (1933); similarly still Carruba, *Scritti in onore di Giuliano Bonfante* 143 (1976). Kronasser (*VLFH* 222) adduced Toch. A *āk*, B *āke* ‘end’. H. Eichner (*MSS* 31:81–2 [1973]) explained 3 sg. pres. act. *aki* as *ōke from a reduplicated *A^weA^wóke (i.e. root *A₁^wek-), with a putative meaning ‘is gone’ (vel sim.) and possible relatedness to Ved. *āsú-*, Gk. *ὠκύς* ‘swift’; but the concomitant theory of “lenition” (and single spelling) of intervocalic tenuis after stressed long vowel renders his approach doubly doubtful; similarly Oettinger, *Stammbildung* 403.

The attempts to derive *ak-* from **ḡk-* (beginning with Hrozný, *SH* 176) are abortive, since the outcome should be **ank-*; G. Kellermann and V. Ševoroškin (*Linguistics* 107:121 [1973]) loosely assumed *ak-* < *(*h*)*ḡk-* and irrelevantly compared *asiwant-* (q.v.), where **ḡ-* yields *a-* in special phonetic conditions.

On *akkatar* vs. *henkan* cf. Puhvel, *Studia classica et orientalia Antonino Pagliaro oblata* 3:174–5 (1969) = *Analecta Indoeuro-*

paea 203–4 (1981); Kammenhuber, *MHT* 1–2, Nr. 1, 40–1 (1973). For other quasi-synonyms, cf. *halliya weh-* (s.v. *hali-*), *hark-*, *siunis kis-* (s.v. *siu-*).

akkala- (c. or n.) ‘furrow’ (AB.SÍN), acc. sg. *akkālan* (*KUB* XXIX 30 III 9 [= *Code* 2:68, OHitt.] 1 *akkālan pedai* ‘[if anyone violates the boundary of a field and] digs one [additional] furrow’), *aggalan* (later dupl. *KBo* VI 26 I 46–47 *takku A.ŠÀ-an ZAG-an kuiski parsiya* 1 *aggalan pennāi*, where the redactor has understood *pí-e-da-i* as *pedai-* ‘carry off’ rather than ‘dig’ [the latter being consistently spelled *pè-da-i* in Classical Hitt.] and “improved” it to *pennāi* ‘drives’, i.e. ‘rams in, crams in’; *KUB* XXXIX 14 I 5), dat.-loc. sg. *aggali* (ibid. 7; cf. Otten, *Totenrituale* 78), AB.SÍN-*i* (*KBo* XII 73, 5–6 *halkinn-a-kan AB.SÍN-i anda waliwalāi* ‘he makes grain grow in the furrow’; cf. Laroche, *RA* 58:73, 78 [1964]), instr. sg. in VI 34 IV 16–17 *iŠTU A.ŠÀ-ŠU-ma-ssi-kan aggalit welkuwan le uizzi* ‘from his field, his furrow may grass not come for him’ (cf. Friedrich, *ZA* 35:168 [1924]). Cf. Goetze, *ANET* 195; Ertem, *Fauna* 107–9; Otten, *ZA* 66:93 (1976; skeptical of ‘furrow’); Oettinger, *Eide* 14, 50 (who unconvincingly saw in *akkala-* a deep-delving plow, distinct from ^{GIS}APIN); Puhvel, in *Hethitisch und Indogermanisch* 215–6 (1979) = *Analecta Indoeuropaea* 362–3 (1981) refuting Oettinger).

Cf. Gk. *ὄγμος* ‘furrow’, usually derived from IE **aĝ-*, cf. e.g. *ὄγμον ἄγειν ὀρθόν* ‘draw a straight furrow’ (Theocritus 10.2); for similar *-l-* derivatives cf. Gk. *ἀγέλη* ‘herd’, Lat. *agolum* ‘shepherd’s staff’ (cf. Kronasser, *Etym.* 1:172; Rosenkranz, *JEOL* 19:502 [1965–6]). But *-kk-* points to IE **k* (cf. N. van Brock, *RHA* 20:101, 166 [1962]), which may, however, be present in *ὄγμος* < **ὀκ-* (as in *δειγμα* from *δεικ-*, etc.; cf. Benveniste, *Hittite* 107–8, pace O. Szemerényi, *BSOAS* 27:158 [1964]). Čop (*Ling.* 5:26 [1964]) also compared Lat. *occa* (which was kept apart by Benveniste), Gk. *ὄξινη*, Lith. *akėčios*, Corn. *ocet* ‘harrow’ (*IEW* 22). J. Greppin (*PBH* 1972:3 [58], 221–2) adduced Arm. *akaws* ‘furrow’.

A tie-in with IE **aĝros* (Kammenhuber in *HW*² 52) is unlikely since it also involves IE **aĝ-* (cf. *IEW* 6).

aganni- aku-

aganni- (c.) ‘cup, bowl’, nom. sg. ^{DUG}*agannis* (*KUB XXXI 71 IV 29*). Borrowed from Hurrian (*XXVII 13 I 21 aganni*); cf. (Western) Akk. *agan(n)u*, Ugar. *agn*, Hebr. *aggān*, Egypt. *ʾikn*. Cf. Laroche, *RA 47:40* (1953); Kronasser, *Etym.* 1:245; Kammhuber, *Die Arier* 154. Furnée (*Erscheinungen* 138) compared Gk. *ἄχᾶνη*, name of a Persian and Boeotian hollow measure, also ‘box’, as an Asianic loanword.

aku- (c.) ‘stone’, nom. sg. *akus* (*KUB XXI 19+338/v III 14* ^{NA4}*akus witeni* ‘a stone in water’; cf. Haas, *Nerik* 7), acc. sg. *akun* (*ibid.* 16; *XXXVI 12 II 5–6 nu-za ishamiskizzi* ^D*IŠTAR-is nu-za-kan šA A.AB.BA akun* ^{NA4}*passilann-a anda zikkizzi* ‘Ištar sings, and the stone and pebble of the sea she engages [to attention?]’; cf. Güterbock, *JCS* 6:15 [1952]), acc. pl. *akus* (*VBoT* 134, 2 *ā]andus* ^{NA4}*aku[s* ‘hot stones’; cf. e.g. *KUB XXXIII 49 II 6 ā]andus* ^{NA4}*passilus* ‘hot pebbles’; also *KBo XIX 156 Vs. 17 a-ku-u-us-(sa)*; cf. Carruba, *Das Palaische* 30; Neu, *Altheth.* 222). Cf. also ^{NA4}*akur* (*KUB XLIII 75 Rs. 2*)?

akuwant- ‘stony’, acc. pl. c. in *XXXV 84 II 4* ^{NA4}*akuwandum* *KASKAL.HI.A-us* ‘stony roads’ (cf. Otten, *LTU* 84). Cf. Kronasser, *Etym.* 1:266.

Laroche’s etymology (*RHA* 15:25–6, 29 [1957]) involving IE**ak̑-* ‘sharp, edgy’ (*IEW* 18–22) is semantically plausible (cf. e.g. Skt. *ásman-*, Lith. *akmuõ* ‘stone’); a *u*-stem is seen in Lat. *acus* ‘needle’, *acūmen* ‘sharp point’. Yet the consistent single spelling of *-k-* points rather to */-g-/*; hence cf. perhaps instead IE **agh-* in Gk. *ἄχυρα*, *ἄχυνη* ‘chaff’ (besides Goth. *ahana* ‘chaff’, Lat. *agna* ‘ear of grain’, from **ak̑-*), i.e. **A₂egh-*, with **A₂gh-ádh-* seen in Goth. *gazds* ‘sting’, Lat. *hasta* ‘spear’ (**ghadh-tā*). H. Eichner (*MSS* 31:81 [1973]) postulated a proto-paradigm nom.-acc. sg. neut. **Aéku*: gen. **Ākéws* (or **Ākwés*), yielding Hitt. **heku*: **akkuas* and thence analogically *aku*: **akkuwas* and finally *aku*: **akuwas*; apart from the improbable “lenitional” single spelling of *-k-* after a postulated long vowel, the form **aku* suffers from nonexistence (nom. sg. c. *akus* above).

akkus(s)a- (n.) '(catch-)hole, (trapping-)pit', nom.-acc. pl. *akkus(s)a*, gloss-wedged (probably Luwoid) hapax legomenon in the Hittite *Gilgameš*: *KBo* X 47c, 22–26 (with dupl. *KUB* VIII 56, 10–14) *nu-wa*] *akkussa* (dupl. *akkusa*) *kue ammu[k tarneskimi]* [ap]ās-ma-⟨wa⟩r-at-kan SAHAR.HI.A-az [sahiskizzi] *aggatius-ma-wa kuyēs* [isparnuskimi (?)] *apās-ma-as sarā d[āi nu-war-as-kan ıD-i anda]* *ishūwaiskizzi* 'the pits which I sink, that man stuffs them with earth; but the nets which I (spread), that one takes them up and throws them in the river'; *ibid.* 14 *akku[ssa]*. Cf. Otten, *Istanbuler Mitteilungen* 8:100–2 (1958); Laroche, *RHA* 26:9 (1968).

akkus(s)a- matches *būru* 'pit' in the Akkadian *Gilgameš* (cf. Friedrich, *ZA* 39:40 [1930]; *CAD* B 342). No clear etymology. For the equally gloss-wedged *aggatius* in the above passage see s.v. *ekt-*, *ikt-*.

akutalla- or **akugalla-** (n.?), name of a container for water, instr. sg. in *KUB* II 13 I 8–9 *akugallit* KÙ.BABBAR *wātar pedai* LUGAL-us-za QATI-ŠU *ārri* (dupl. IX 20, 5–6 *akutallit* [... *p*]edai LUGAL-us-za [... *ā*]rri) '(he) brings water in a silver *a.*, and the king washes his hands'.

One of the forms is a likely misspelling, probably *akugallit*, with omission of the final vertical wedge which distinguishes *ta* from *ga*; the copy looks cramped compared to the generous spacing of IX 20, 5.

For *-talla-* in vessel names cf. *halwattalla-* (n.) beside *halwani-*. Possibly **akutallan* /ak^wtlan/ or /ag^wdlan/ < IE **ǵgh^w-tlom* or **ǵgh^w-dhlom*; cf. Hitt. *eku-* 'drink' (s.v.) and Lat. *pōculum* < **pō-tlom* 'drinking tool', or *stabulum* < **st_ǵ-dhlom* 'standing spot'. Cf. Puhvel, *JAOS* 97:598 (1977); in a similar vein already Ivanov, *Voprosy slavjanskogo jazykoznanija* 2:19 (1957). Thus 'goblet' rather than 'bowl' or 'ewer'? Hence the first part of the etymology by C. H. Carruthers (*Lg.* 9:153–4 [1933]) may be right after all, although there is no tie-in with Lat. *aqua*. Cf. also N. van Brock, *RHA* 20:101 (1962).

Contrast ^{LÚ}*akuttara-* (s.v. *eku-*).

aku(wa)kuwa- allayani-

aku(wa)kuwa- (c.) ‘spider, tarantula’ (?), gen. sg. in *Bo* 2738 I 7–8 *akuwakuwas hattesni* ‘to the lair of a tarantula’, with duplicate *Bo* 2499 I 7 *akuw*[, dupl. *Bo* 7230, 7]*akukuwa*<*s*> *ha*[*t*-. There is also the (haplographic?) form *akuwas* in *Bo* 2738 I 17 *akuwas AMA-as GUD-us*, paralleling a preceding passus preserved in dupl. *Bo* 2499 I 3 *lalawēsnaš* (‘swarm of ants’) *AMA-as GUD-us*. Cf. Otten, *ZA* 66:94–5 (1976).

Phonetic variant of *auwawa-* ‘spider’ (q.v.); thus perhaps some underground variety like tarantula or other large mygalomorph spider. Cf. Puhvel, *Kratylos* 25:137 (1980); *Essays in historical linguistics in memory of J.A. Kerns* 237–42 (1981).

The translation ‘frog, toad’ (current since E. Forrer apud P. Kretschmer, *KIF* 310; C. H. Carruthers, *Lg.* 6:160 [1930]) was influenced by onomatopoeic terms like Gk. *κοᾶξ* (frog-cry), Lat. *coaxō* ‘croak’ (*IEW* 627). Kammenhuber’s ‘toad’ or ‘mole’ (*HW*² 54) was no improvement (for ‘mole’ see rather *asku-*, s.v.). Tischler’s argument (*Glossar* 12) that the creature had to make some characteristic sound to rate an onomatopoeic name is contradicted by *lala(k)uesa-* ‘ant’.

allayani- (c.), name of a tree, nom. sg. *allayanis* (950/c IV 1, preceded by ^{GIŠ}*hasik* ‘fig-tree’), *allayani[s* (758/u, 10, followed [ibid. 11] by ^{GIŠ}*HASHUR.KUR.RA* ‘mountain apple’), *allayan* [*KUB XXXIII 32 III 9 nu ZI-KA* ^{GIŠ}*allayan* [‘your spirit [like] a.’), acc. pl. ^{GIŠ}*āllayanus* (*XXXV 164 III 5*; cf. Carruba, *Das Palaische* 32; Neu, *Altheth.* 226). Cf. Ertem, *Flora* 107–8; Otten, *ZA* 66:95 (1976).

Probably a culture tree, possibly olive, usually ^{GIŠ}*ZERTUM*, often listed with *hassikka-* ‘fig-tree’ (q.v.), in which case one may entertain an affinity with Gk. *ἐλαίᾱ*, Lat. *olea, olīva* ‘olive-tree’, Arm. *iwl* ‘oil’. The suffix *-ani-* resembles Arm. *-eni* forming tree names, e.g. *last* ‘boat’: *lasteni* ‘alder-tree’ (for semantics see s.v. *alanza[n]*-; cf. J. Greppin, *Classical Armenian nominal suffixes* 83 [1975]). “Oily” nature of the tree in the simile *KUB XXXIII 32 III 9* would be apposite to the “smooth-flowing”, humoral soul-concept of the Hittites (cf. s.v. *war-[a]s-*).

allallā- (c. or n.?) ‘defection’, with gloss-wedges, attested almost exclusively in the late text (Suppiluliumas II) *KBo* IV 14 II and IV, acc. sg. *allallān* (IV 62), *allalān* (IV 63), *alla[llān]* (II 37 *alla[llān]* *zilatiya le sanahti* ‘in the future do not plan defection’), gen. sg. *allallās* (II 43 INIM *allallās*, II 52 *allallās-ma memiyas* ‘an act of defection’), dat.-loc. sg. *allallā* (II 74 *n]asma-mu-kan* EN.MEŠ *kuyēsqa allallā pānzi* ‘or if some lords resort to defection from me’; II 43 *allallā le pāsi* ‘do not resort to defection’; II 46–47 *allallā pāuwanzi-wa-za* UGU *linqanuwanza* ‘regarding the matter of defecting I am bound by oath’; II 59–61 *zik-ma allallā pāuwar 1-eda tiyauwar pidi-kan wasdumar le sanahti* ‘do not plan defecting, or standing apart, or incurring criminality on your post’; repeated in II 63–65 with *allala pāuwar*, II 69–71 with *allalā pāwar*; IV 74; *KBo* XIII 260 III 37).

allallā pai- resembles *arrusa pai-* ‘resort to secession’ (q.v.). Gloss-wedges and the Luwoid ritual *KBo* XIII 260 both point to a Luwianism. *allallā-* seems to be a “privileged” term referring to the potential disloyalty of the king’s addressee (a vassal or high dignitary) or ‘lords’, whereas defection in general (II 14 *ir kuiski* ‘some servant’; II 48 *kuyēsqa* ‘some’; II 54 ‘the king’s army and country’; II 2, II 63, III 14, III 28 ‘country’) is expressed by the verb (*kattan*) *niya-* (*neya-*, midd. of *nai-*) ‘turn away’. But cf. also II 74 (above) with II 56 *nasma-kan* EN.MEŠ LUGAL-*i* GAM-*an niyantari* ‘if lords turn away from the king’. Cf. R. Stefanini, *ANLR* 20:39–50, 52, 60–1 (1965).

Reduplicated? Onomatopoeic? No etymology.

alalamniya- ‘cry aloud’, iter. 3 sg. pres. act. *alalamniskizzi* (*KUB* XVII 9 I 18; cf. *ibid.* 21 [2 sg.] *wēskisi* ‘lament’), *a-la-la-am-ni-es-ki-iz-zi* (XXX 19 + IV 12; cf. Otten, *Totenrituale* 46). Cf. Friedrich, *ZA* 39:75 (1930).

Perhaps haplological for **alala* + *lamniya-* ‘call out *alala*’; cf. Arm. *alalak* ‘cry, scream’; Gk. *ἀλαλαί* (interjection), *ἀλαλή* ‘outcry’, *ἀλαλάζω* ‘cry aloud’, *ἐλελεῦ* ‘alas’, *ὀλολύζω* ‘cry out’; *RV* 4.18.6 *etā aršanty alalābhāvanti* ‘those (waters) flow, loud-sounding’ (cf. *IEW* 29). For *lamniya-*, cf. s.v. *laman-*. Cf. Puhvel, *JAOS* 97:598 (1977).

alalima-, alalam(m)a- allaniya-

alalima-, alalam(m)a- (c.) ‘entrenchment, ditch’ (*KBo* I 35, 3 *íd-as alalimas*=[Akk.] *hatidu*, i.e. *haṭṭitu* ‘entrenchment’), nom. sg. in *KUB* XXXVI 68 I 9 *íd-as alalamma[s* ‘entrenchment of a river’ (cf. *ibid.* 10 *íd-as wappun* ‘river-bank’), XVII 1 II 23 *íd-a[s alalamas* (cf. *ibid.* 21 *íd-as ār[aszi* ‘river flows’; Friedrich, *ZA* 49:238 [1950]), acc. pl. *alalimu[s* (*KBo* XXVI 135, 7; cf. *ibid.* 6 *a]rsarsūra[s* ‘stream’).

‘ Cf. Laroche, *OLZ* 51:423 (1956). Other, incorrect interpretations are based on the ambiguity of the Akk. gloss *hatidu*: ‘fright’ (Götze, *KIF* 186); standing for *hatītu* ‘verminous’, misunderstood as *hādidu* ‘roar(ing)’ (*HW*² 55; cf. Laroche, *BSL* 52.1:77–8 [1956]).

Technical term of irrigation like *amiyara-* (q.v.). Cf. perhaps Arm. *olol* ‘inundation’, *ololanem* ‘cover with water’. Cf. Puhvel, *JAOS* 97:598 (1977).

allaniya- ‘sweat, perspire’, only in hippological context so far, 3 pl. pres. act. *allaniyanzi*, typically *KBo* III 2 Rs. 26–27 *mahhan-ma ANŠU.KUR.RA.MEŠ allaniyanzi sīshau arha uizzi nu-smas* ^{KUŠKA}.TAB.ANŠU TÚG.HI.A *arha danzi* ‘but when the horses perspire (and) sweat breaks out, they take away the bridle and blankets’ (cf. Kammenhuber, *Hippologia* 128–30); following *allaniyanzi*, instead of *sīshau* ‘sweat’, *KUB* I 11+XXIX 57 I 22–23 has *ZUDU-ŠUNU-ya* ‘and their sweat’ (Kammenhuber, *Hippologia* 108), I 11 III 5–6 has (gloss-wedges) *ZUDU-ŠUNU-ya* (*ibid.* 114), *KBo* III 2 Vs. 36–37 has only gloss-wedges (*ibid.* 140), and III 2 1.R. 1 has KI.MIN ‘ditto, etc.’ (*ibid.* 144); *allaniyanzi* alone in broken context in *KBo* XIV 63a IV 4 (*ibid.* 220).

There is typical tautological pleonasm (cf. Friedrich, *Orientalia* N.S. 9:208 [1940]) in the sequence *allaniyanzi sīshau* (or: *ZUDU-ŠUNU-ya*) *arha uizzi*, to the point of the copyist merely signalling the quasi-repetition by gloss-wedges or KI.MIN; hence the meaning ‘perspire’ is likely for *allaniya-* (as opposed to Kammenhuber’s guess ‘become agitated’; cf. *Hippologia* 322). The true Hitt. noun for ‘sweat’ is not known (*sīshau* is a possibly Hurroid hapax; cf. *ibid.* 129); *warsula-* ‘moisture, wetness’ (q.v. s.v. *wars[iya]-*) also denotes ‘perspiration’; *zap-*

allaniya- allantaru- alanza(n)-

piya- (q.v.) can mean ‘drip (with perspiration)’; but *allaniya-* may well be the normal verb for ‘to sweat’.

The comparison with OIr. *allas* (< **aln-*?), gen. *allais* (n.) ‘sweat’ (vs. Welsh *chwys*, IE **sweyd-*), first made by Pedersen (*Féil-Sgribhinn Eóin Mhic Néill* 142 [1940]), is plausible, although formational details of *allaniya-* remain opaque (< **alh-yo-* or **alnon-yo-*?). Cf. J. Vendryes, *Lexique étymologique de l’irlandais ancien* A-62 (1959); Benveniste, *Hittite* 107; Jucquois, *Encyclopaedia Universalis* 8:930 (1968); W. Meid, *Indogermanisch und Keltisch* 11 (1968); J. Puhvel, *JAOS* 97:598 (1977); H. Eichner, *Die Sprache* 24:68 (1978). O. Szemerényi (*Gnomon* 43:653 [1971]) also adduced Gk. *ἀλέα* ‘warmth, body heat’ (separating *ι* from *εἴλη* ‘sun-heat’, IE **swelā*), and Lat. *ad-oleō* ‘burn (as sacrifice)’.

allantaru- (n.) ‘oak’ (tree and wood), dat.-loc. sg. ^{GIŠ}*allanGIŠrui* (*KUB XXXIX 7 II 35*), nom.-acc. pl. n. ^{GIŠ}*allantaru* (*XXXIX 8 I 48*); ^{GIŠ}*allanGIŠr[u]* (*XXXIX 24 Vs. 2*). Cf. Otten, *Totenrituale* 38, 134–5.

Compound of Semitic *allan-* (Akk. *allānu*, Hebr. *’allōn* ‘oak’) and Hitt. *taru-* ‘tree, wood’ (q.v.). Cf. H. A. Hoffner, *Orientalia* N.S. 35:390–1 (1966); Kümmel, *Orientalia* N.S. 36:366–7 (1967); Goetze, *JCS* 22:17 (1968); Ertem, *Flora* 79; Tischler, *IBK Sonderheft* 50:214 (1982).

Cf. ^{GIŠ}*taruallinu* at Nuzi (see Haas, *Nerik* 174)?

alanza(n)- (c.), a tree and its wood, nom. sg. *alanzas* (2064/g Vs. 10 ^{GIŠ}*tanāu* ^{GIŠ}*alanzass-a warhuis* ‘thick [i.e. shady?] t.- and a.-tree[s]’; cf. Güterbock, *Siegel* 1:77; Riemschneider, *MIO* 6:362 [1958]; *XXXIII 81 I 11* ^{GIŠ}*alanzas*; cf. Laroche, *RHA* 23:80 [1965]; *XLII 107 IV 10 and 11 alanzas*), ^{GIŠ}*alanza* (*VII 53 III 13 kāš* ^{GIŠ}*alanza mahhan ... parkunuskizzi* ‘as this a.-wood cleanses’; cf. Goetze, *Tunnawi* 20; *KBo XIV 98 II 2* ^{GIŠ}*alanza*[], acc. sg. ^{GIŠ}*alanzanan* (*KUB XXVIII 102 IV 13*; *XVII 27 II 17*; 574/s, 4, followed by ^{GIŠ}MA ‘fig-tree’), gen. sg. ^{GIŠ}*alanzanas* (*XII 58 III 25* ^{GIŠ}*alanzanas KÁ.GAL-as* ‘gate of a.-wood’; cf. Goetze, *Tunnawi* 18; *KBo IV 2 III 33* ^{GIŠ}*alanzanas* ^{GIŠ}*karsaniyas* ‘of a. and

alanza(n)- allap(p)ahh-, alpahh-

soapwort'; cf. Kronasser, *Die Sprache* 8:95 [1962]; *KUB* VII 23, 7; XXXII 123 II 12–13 *KİLILU-ya* ^{GIŠ}*alanzanas lahhurnuzz[i...]*iyanda 'wreaths made of a.-branches'; XXXV 142 I 8 and 12; XLV 20 I 9), ^{GIŠ}*alanzas* (VII 53 III 12 ^{GIŠ}*alanzas* KÁ.GAL).

The declension resembles *alkista(n)-*, *arkamma(n)-*, *hara(n)-*, *istanza(n)-*, *lahanza(n)-*, *sum(m)anza(n)-*, *memiya(n)-*; for analogical interactions see s.v. *istanza(n)-*. In the context of 2064/g Vs. 10 *alanza(n)-* grew in pastures. Arboreal identification is difficult and ambiguous. Ertem (*Flora* 77–9) assumed 'laurel' (*Laurus nobilis*), without etymological considerations. M. Poetto (*Istituto Lombardo, Rendiconti, Classe di Lettere* 107:29 [1973]) compared Gk. ἐλάτη 'silver fir' (*Abies cephalonica*) < **elñtā*, assuming *e* > *a* before *l* in Hittite and regular **ñ* > *an*, but not accounting for *z* in *alanza-*; the coupling with ^{GIŠ}*tanāu* (q.v.) in 2064/g Vs. 10 may strengthen the case for another conifer. Yet etymologically most probable is a comparison with Lat. *alnus* < **al(i)sno-*, Lith. *al̃ksnis*, East Lith. *aliksni* < **al(i)sni-* 'alder'; while Baltic has treated the *-l(i)sn-* cluster by epenthesis of *k*, Hitt. has metathesized **al(i)sno-* to **alñso-* > **alansa-* > *alanza-* (with normal /ns/ > /nts/; the same metathesis may be present in *alwanza-*, q.v.). Alternatively, if Lat. *alnus* < **aleno-* (like e.g. *ornus* < **oseno-*), *alanza-* may represent **alñso-* without metathesis. The alder would grow along stream-banks, and alderwood was as suitable as fir for carpentry (cf. metonymic Lat. *alnus* 'boat', like *abies* 'ship' or Gk. ἐλάτη 'oar; ship'). Cf. Puhvel, *JAOS* 97:598 (1977), and for the extra-Anatolian cognates F. Specht, *Der Ursprung der indogermanischen Deklination* 59 (1943); O. Szemerényi, *Glotta* 38:227–9 (1960); P. Friedrich, *Proto-Indo-European trees* 70–3 (1970).

M. Mayer (*Acme* 27:300 [1974]) tried unsuccessfully to involve Gk. ἐλάτη, Lat. *alnus*, and Hitt. *alanza(n)-* alike in a "Mediterranean" root-etymology meaning 'strong', comparing inter alia also Hebrew ʾallōn 'oak' (cf. s.v. *allantaru-*).

allap(p)ahh-, alpahh- 'spit, spit at', 3 sg. pres. act. *allapahhi* (e.g. *KBo* XXI 6 Rs. 11; *KUB* XXIV 12 II 9; XXV 80 Rs. 11),

allap(p)ahh-, alpahh- allassi-

allappahhi (e.g. *KBo* XVII 1 [= *FHG* 6] I 4–5 LUGAL-*us* ... GUD-*un* ... *allappahhi* ‘the king spits on the cattle’; similarly *ibid.* 6, 36; cf. Laroche, *RA* 45:184–5 [1951]; Otten–Souček, *Altheth. Ritual* 18–9), *alpahhi* (XXIV 1 I 7), 3 pl. pres. act. *allapahhanzi* (e.g. II 3 I 41 *nu-ssi-kan* KA_xU-*i anda allapahhanzi* ‘they spit in his mouth’; cf. Hrozný, *Heth. KB* 68; L. Rost, *MIO* 1:354 [1953]; XVII 3 IV 32; cf. Otten–Souček, *Altheth. Ritual* 38), *allapahhanzi* (e.g. XVII 1 II 19; cf. Otten – Souček, *Altheth. Ritual* 26), 1 sg. pret. act. *allapahhun* (*KUB* XVII 27 III 11), 3 sg. pret. act. *allapahas* (XXXIII 120 I 38–40; cf. Güterbock, *Kumarbi* *3; Meriggi, *Athenaeum* N.S. 31:112–4 [1953]; Laroche, *RHA* 26:41 [1968]), *allapahasta* (XXXVI 55 III 24) *arha allapahasta* ‘spat out’; cf. Rosenkranz, *RHA* 15:106 [1957]), 2 pl. pret. act. in *idālawēs-wa-kan hūrtāus parā allapahnten* ‘you have spat out the evil curses’ (L. Rost, *MIO* 1:354 [1953], II 31), 2 sg. imp. act. *allapah* (e.g. IX 4 II 41; IX 34 III 22 and 23; XXV 80 Rs. 13), *allappah* (e.g. XLIV 56 Rs. 15); partic. *allappahhant-*, nom.-acc. (pl.) neut. *allappahhan* (XVII 27 III 15); iter. *allappahhiski-*, 3 sg. imp. act. *ibid.* 14–15 *n-us-san ser [all]appahhiskiddu* ‘let him spit on them’. Cf. Kronasser, *Etym.* 1:431; Josephson, *Sentence particles* 49–50.

Etymology uncertain. Perhaps related to the quasi-onomatopoeic root **lab(h)-*, *lap(h)-* (*IEW* 651) seen in Gk. *λαφύσσω*, *λάπτω*, OE *lapan* ‘lap, slurp, swig, quaff’, Arm. *lap^cem*, Alban. *lap*, Lat. *lambō*, OHG *laffan* ‘lick’, etc.

allassi- ‘ladyhood, queenship’, gen. sg. in *IBoT* II 120 Rs. 3 *yà allassias iskiya[uwar* ‘unction with oil of the queenship’, *KBo* X 34 I 3 *allāssiyas* (viz. SISKUR.SISKUR ‘rite’; *ibid.* 2 SISKUR.SISKUR *sarrassiyas* ‘rite of kingship’; cf. Goetze, *JCS* 23:80 [1970]), similarly *KUB* XI 31 VI 5 *allassiyanza* (*ibid.* 3 *sarrassian[za]*), dat.-loc. sg. in e.g. *KBo* XV 43 Vs. 7–8 ANA ^DU *sarrassiya* [*ù ANA ^DHepa*]t *allassiya sipanti* ‘he pours to the storm-god for kingship and to Hebat for queenship’ (cf. Goetze, *JCS* 23:78 [1970]). Cf. Laroche, *RA* 54:193 (1960), *RHA* 34:44 (1976); Kümmel, *Ersatzrituale* 47–9; Haas – Wilhelm, *Riten* 66, 68.