

Translation of Hethitisches Elementarbuch I by Johannes Friedrich

NOTE: long lowels indicated with umlaut since I cannot find the overbar!

Preface to the Second Edition

After 20 years this book has again been released as an aid for students and researchers of the Hittite language. The general structure (of the book) has proven itself and has consequently remained unchanged, however, in the details of this outline numerous supplements and improvements have been added to take into account the discoveries of the past two decades. For Example, the first edition did not treat the difficult subject of congruence well, this has been worked out better here thanks to an unpublished manuscript by Drohla. Furthermore, much good work has been done in recent years on the languages closely related to Cuneiform Hittite (Luwian, Palayan, Heiroglyphic Hittite), which mean that this study of Cuneiform Hittite must deal with these other languages as well. This is why the appendix briefly summarizes the important features of the Luwian grammar and its relationship with Hittite and other related languages, which Laroche still says includes Lycian.

Enjoy this book in its new edition for an aid, for the students of ancient cuneiform languages have found a new friend!

Introduction

Hittite can be described as a cuneiform writing system of an Indo-European language used by the great Kingdom of the Hittite Empire in eastern Asia Minor (with its capital Hattusa located at the modern Bogazky) around 1600-1200 BC, which produced historical and legal writings, as well as numerous religious and other texts. While the Hittites themselves called their language Nesian (*nešili*, *našili*, after the town Neša), this was not done later, and at some time the more familiar name came to replace it. For clarity, we shall leave such details aside and just use the name cuneiform Hittite for both, as distinct from Heiroglyphic Hittite.

The Hittite Language was not the only one spoken in the area of the Hittite Empire and its vicinity. The Hittite Corpus also include texts in Proto-Hittite, Luwian, Palayan and the Hurrian Languages. The Non-Indo-European Proto-Hittite was the Language of the original inhabitants of Hatti, and in Hittite times it was perhaps just another dead cultic language. Another Non-Indo-European Language was Hurrian, which is not the native tongue of Indo-Europeans, but was language of nomadic people who settled in Mesopotamia and Northern Syria. This strong culture influenced the Hittite religion. Luwian and Palayan were Indo-European Languages closely related to Hittite. The Palayans in the North and the Luwians mostly in the south of the Hittite Empire. Luwian words and forms are located in Hittite Texts, marked off by the glyphs [\\ or \]. Recently great strides have been made in the decipherment of Luwian, the so-called Heiroglyphic Hittite, which forms a large fraction of the extant inscriptions in Asia Minor and North Syria and outlived the Hittite Empire by four centuries. Instead of Heiroglyphic Hittite or Glyptic Hittite, these texts would be better named Heiroglyphic Luwian. Furthermore, it has only been recently realized that the Lycian dialect of greek times is related to Luwian. Hittite, Luwian, Palayan, Heiroglyphic Hittite and Lycian are now most of the members of the group of Indo-European Languages known as the Anatolian Group.

I. Writing and Pronunciation

A. Spelling and Pronunciation

1(1) The Hittite Cuneiform script is an offshoot of Babylonian-Assyrian or Akkadian Cuneiform and can be divided into three kinds of signs: Phonetic signs or syllabograms, ideograms and determinatives. The treatment of the details of forming signs is a task for specialized textbooks.

2 a) The phonetic signs represent syllables. These stand for our sound-divisions, having either the form consonant+vowel (e.g. *ba*, *mi*, *ru*), vowel+consonant (e.g. *ab*, *ir*, *uk*), or (rarely)

Cosonant+vowel+consonant (e.g. *bar, kid, lum*). Instead of a sign of this third type, one or both of the other two types can be written (instead of *bar, ba+ar* can be used, instead of *kid, ki+id* and instead of *lum, lu+um*). In elementary descriptions of cuneiform, the first two types are called simple syllabograms and the complex third kind are occasionally called “summarized” syllabograms.

b) Some syllabograms can have different vowels a,i,u and so on. A few consonants also cannot be expressed uniquely in cuneiform

c) Occasionally we have in cuneiform that one syllable can be equally represented by several glyphs. Our transcription then gives the most frequently used glyph no special mark, while the second most frequent has an accent (´), the third most common has a reverse accent (˘) over the vowel [examples] Therefore these marks do not indicate stress. Any fourth, fifth or other sign used for the same syllable, which are mainly Sumerian (and in Hittite as transcribed ideograms) receive a subscripted 4,5,etc. [examples]

3(2) The Ideograms are non-phonetic signs for entire words. Its outward form is the same in all cuneiform languages. Therefore the ideogram, without regard for its original pronunciation, is used in all languages without indicating its sound, and so would be like having the same sign in French, Hungarian and Russian texts. so the sign [DINGIR] means “god” everywhere, but it is spoken differently: Sumerian *dingir*, Akkadian *ilu*, Hittite *šiuma-*, Hurrian *eni*, and so on. Just as [KUR] “land” is Sumerian *kur*, Akkadian *mātu*, Hittite *utnē-*, Hurrian *umini*, Urtu *ebani* and so on. We often do not know the Hittite Pronunciation of an ideogram, so the Sumerian Pronunciation (as the oldest cuneiform script, whose language rarely alters inflections) in capitals is used in transcription. e.g. DINGIR, KUR, etc. In practice, recall that this is not how most Hittite was spoken.

4(3) a) One can represent a word either phonetically or ideographically, the word for “god” in Hittite can be written either *šī-ú-na-* or DINGIR. Frequently it can also be written in a mixture of these two manners, with an ideogram standing for the word-stem and phonetic signs for the inflectional elements, called phonetic complements, attached to it. For example, the verb *uallh-* “to beat” (Ideogram GUL) the form *uallhun* “I beat” can be written phonetically *ua-al-hu-un* or half-ideographically GUL-*hu-un* or GUL-*un*. Further, the noun *išhā-* “Man” (EN) the nominative singular *išhāš* is written phonetically *iš-ha-a-aš* or semi-ideographically *EN-aš*, and the Akkadian singular *išhān* is *iš-ha-a-an* or *EN-an* and the dative-locative singular *išhī, iš-hi-i* or *EN-i*, The Nominative Plural *išhēš, iš-hi-e-eš* or *EN^[MEŠ]-eš* (for the *EN^[MEŠ]*, see section 6d).

b) Some frequently used words are for now only known in ideograms (with or without phonetic complements), and never purely phonetically, so that it is still unclear how to pronounce them. for example *DUMU-aš*, “son”, *SAL-za* “woman”, *İR-iš* “servant”, *GUR-uš*, “cow” *1-aš*, “one”.

5(4) a) The Hittites also have the habit of writing Akkadian words and phrases in phonetic Hittite Texts. In the transcriptions we put these akkadian terms in italicized capitals. So we could write the Hittite *išha-* “Man” as the akkadian *bēlu(m)*: Nom. Sing *BE.LU* (or *BE.LUM*) Acc. Sing. (*BE.LAM*), Nom. Plural *BE.LU^[MEŠ]* and so on. Akkadian compounds with the Akkadian Dative Preposition *ana* “to”: *A.NA A.BI.IA* “to my father” and so on. Whether these Akkadian elements were spoken out loud is still unclear (see Sommer AU 88^[2] [with Lit.] 159.342).

b) Hittite phonetic complements are rarely added to Akkadian Words (e.g. *GIŠ.GA.AN.NU.UM-it* “with a support” KBO V2 IV36 *EL-LAM-aš* G. Sing “an enemy” Gesetze I11 Var13 Var) Somewhat different is the use of one syllable of the Akkadian Status Constructus *ŠUM* “Name” as an Ideogram with Hittite Complements (Nom-Acc Singular *ŠUM-an* for Hittite *lāman* “Name” and so on.)

c) An ideogram can carry Akkadian instead of Hittite phonetic complements (e.g. *DUMU^{RU}* “don” (Akkadian *māru*) *I^{EN}* “one” (Akkadian *išten*) DINGIR^{LUM} or DINGIR^{LIM} “God” (Akkadian Nom, Singular *ilum* Genitive Singular *ilim*) *dUTU^{ŠI}* “my Sun” (Title of Hittite Emperor, akkadian *šamši*)

d) Sumerian inflectional particle forms, such as *BA.UG₆* “it is dying (Stem *UG₆* + inflection *BA*) *KI.LAL.BI* “it weighs” (*KI.LAL* “weighs”, + *BI* “it”) are rarely found in Hittite texts.

6(5) a) The Determinative is an unspoken (and consequently in the transcription is marked as a superscript) sign. The glyph marks the objects as a member of a certain group. The above mentioned ideogram [DINGIR] DINGIR “God” is the Determinative for all gods (Transcribed as the superscript ^d=DINGIR or dues) ^dTelipinu, ^dU or ^dIŠKUR “weather god”, or ^dIŠTAR and so on. The number maker I marks men’s names ^IMuršili ^IŠuppiliuma, etc. LÜ “One” also means “Man” and is used for professions and groups of people: ^{LÜ}ŠU.GI “Greek”. SAL “Woman” stands for female persons and occupations: ^{SAL}anniniāmi “cousin” ^{SAL}ŠU.GI “the old woman (priestess)” ^{SAL}Putuhepa. URU “city” stands before city names ^{URU}Hattuša, ^{URU}Halpa “Aleppo” GIŠ “wood” for the names and materials of wooden objects ^{GIŠ}HASHAR “Apple Tree” ^{GIŠ}hattalu “beam” etc.

Addendum: Divine Names in a person’s name have two determinatives for the person’s Name and for the God’s Name (e.g. ^IdSIN-^dU (Man’s Name))

b) However, the ideogram KUR “land” for country names is not a silent determinative, as it not only indicates the noun, but conveys meaning, so that KUR ^{URU}Hatti “the Hittite Land” KUR ^{URU}Arzawa “The Arzawa land” and so on. This can be understood as the Akkadian Genitive Construction, “the Land of Hatti” etc.)

c) Rarely there is a determinative MUŠEN “bird” after bird names ^{hara}-^{MUŠEN} “eagle” or KI “state” (or URU.KI “city-state”) after some state names ^{URU}Halpa^{KI} “Aleppo” KURA.GA.DE^{KI} “Akkad”

d) In addition there are determinatives made from the plural signs MEŠ and HI.A> (sec 336), rarely DIDLI (i.e. AŠ.AŠ) or Combinations MEŠ.HI.A. and DIDLI.HI.A.: EN^{MEŠ} or BE.LU^{MEŠ} “Men” ERIN^{MEŠ} ANŠU.KUR.RA^{HI.A} “infantry and chariotry” UDU^{DIDLI.HI.A} “cities” ERÍN^{MEŠ.HI.A} “foot soldiers”

7(6) a) In the pronunciation of Hittite Phonetic signs one should follow the universal convention of the Akkadian syllabic signs, without regard for possible deviations in the Hittite Pronunciation.

b) Occasionally there are strong differences between Hittite and Akkadian uses of the signs. So transcribe and read most following the Akkadian Script: *ša, še, ši, šu* without caring that the Hittite syllable were *sa, se, si, su* (sec 27b) While *za, zi, zu* in Akkadian contained the voiced s, the Hittite used ts (i.e. the German or Italian z) to say. [] is usually *si* in Akkadian (with Emphatic s) and only rarely *zé* while in Hittite the emphatic sound is missing only the sound *zé* is used, [] (akkadian *sul, šul*) in KUBXVIII 2 II 15, 41 II2 is used as hittite *zul* (in another *zu-ul* KUB V24I54 etc) (Laroche RHA 545.37 sec28)

c) Whether [] *u* and [] *ú*, which are identical in Akkadian, represented different sounds in Hittite (some researchers believe *o* and *u*) is not yet determined (Lit. Bei Friedrich Heth 19)

8 (7/8) a) Deviations from Standard Akkadian occur when you have to write sounds particular to Hittite cuneiform: [] is in Akkadian almost always *áš*, or occasionally in Akkadian Texts from El Armana and Ugarit, *tâš*, which is also the only value found in Hittite Texts (Friedrich, Staatsv I 154.181.II 27). Akkadian [] *meš* in Hittite is used for *eš* (transcribed (*m*)*eš*, i.e. *eš*₁₄) [] GEŠTIN is the Akkadian ideogram for “wane” (Akk. *karānu*), in Hittite stands for the syllable *ui* (Lit. bei. Friedrich Heth 18).

b) Only briefly we note the complicated spellings [] *ua*, [] *ue*, [] *ui*, [] *uw*, [] *ui*, Which occur in Hittite, Proto-Hittite and Hurrian.

c) One apparently new sound came into used for the writing of proper names. This being the ending *-ili* used in the Kings’ names ^IMuršili, ^IHattušili etc. This was written in Akkadian using [DINGIR] *ilu(m)* (Gen Sing. *ili(m)*) so the spelling is given by ^IMu-ur-ši-DINGIR^{LIM} = ^IMu-ur-ši-ILI(M), ^IHa-at-tu-ši-DINGIR^{LIM} = ^IHa-at-tu-ši-ILI(M), etc. (Friedrich Staatsv I 151. II 20; for DINGIR^{LIM} =akk. ILIM “God” see sec 5c). The state name ^IHatti sounds like the Akkadian ^Ihattu “Scepter” (Ideogram ^{GIŠ}PA) and therefore it is occasionally written ^{URU.GIŠ}PA-ti and the king’s name ^IHattušili can be written as ^IGIŠPA-ši-DINGIR^{LIM}

B. Phonetics

1. Vowels

9(9) a) The vowel *e* cannot always be clearly expressed through Akkadian cuneiform. They probably expressed distinguished it in the syllables *me*, *ne*, *el*, *eš* etc. with separate symbols for *mi*, *ni*, *il*, *iš* etc. However, *re*, *le*, *ez* etc. could be expressed with the same signs as *ri*, *li*, *iz*, etc. Therefore the word for Hittite *lē* “No” is written *li-e* and the word for “it said *tezzi* is written *te-iz-zi* Many researches thus choose to translate the words as *le-e* and *te-ez-zi*.

b) It is still a difficult question whether Hittite has separate symbols for *o* and *u* in their script (see sec. 7c)

10(10) Where *e* and *i* are clearly distinguished in the script, the Hittites frequently switched between the two vowels (Pedersen, Hitt Sec 3) Hence, in addition to the usual *e-eš-ḫar* “blood”, the variant *iš-ḫar* is written. Besides the normal *pí-eš-ta* (He gave), there is *pí-iš-ta*, besides *pí-eš-ši-ia-mi* “I threw” and *pí-eš-ši-ia-zi* “he threw”, there is *pí-eš-še-ia-mi* and *pí-ši-ia-az-zi* (Sec 19a), besides *-ši* “him” there is *-še*. Besides *iš-ḫi-i* “the men”, there is *eš-ḫe*, besides *u-un-nu-me-en* “we drove here”, there is *u-un-nu-um-mi-in* etc. (see Freidrich ZA NF 5 45 mit lit. Sommer AU 40, 361). Probably the *e* of Hittite was judged, compared to other ancient Near Eastern Language, to sound like *I*.

11(11) The interchange of sounds *e(i)* and *a* in Hittite conjugations is mentioned here briefly without describing the actual conjugation systems: From *šak-* “to know”, you can generate *šaggahhi*, “I know”, *šakti* and *šekti* “you know”, *šakki* “he knows” *šekteni* “she knows” *šekkanzi* “they know” *šakta* and *šekta* “they know” Correspondingly, from *ak-* “to die”: *aki* “he dies” *akkanzi* “they died”, but *akir* and *ekir* “he died”, and from *ašaš-* “to set”, *ašāši* “he set”, but *ašešir* “they set”, *ašašta* and *ašešta* “he sat” *ašešir* “they set”. *uatar-* “water” has in the Genitive Singular *ueienāš* and in Nom-Acc Plural *uidār*; *taken* “earth” in Gen Sing *taknaš*. Besides *ešmi* “I am” and *ešzi* “he is”, we have *ašanzi* “you are”. Besides *ekuzi* “he drank”, there is *akuuānzi* “they drink” and the iterative *akkušk-* “carouse”. Besides *mekki-* “many”, there is a verb *makkešzi* “he is great”. Instead of *paiuēni* “we are”, *paitteni* “she is”, there can be *paiuani* and *paittani* Instead of *daškittēni* “I used to help”, there is *daškattēni*. Instead of *piškir* “he used to give” there is *piškar* (see Sommer AU 57; Ehelolf OLZ 1933, 2⁶). The standard vowel used to describe the grammar seems to be a random choice, sometimes *a* is used, sometimes, *e(i)* is. The reasons for these for the interchange between *e(i)* and *a* is not clear in every case. In *ašanzi* and *akuānzi*, the original *e* is probably assimilated to the following dark vowel. The relationship between *šakki* and *šekkeni* have been noted (Strutevant Lg 11,182; Pederson Hitt 76) In the verb endings of *paiuani*, *paittani*, etc. Rosenkraz (Luv 5 13-15) recognized Luvian influences (see Sec 373).

12(12) Rarely the texts oscillate between *u* and *ú*: *a-pu-u-un* and *a-pu-ú-un* “this” (Acc. Sing. for *apā-* “this”) *u-i-ia-at-tin* and *ú-e-ia-at-tin* “send-it” *da-a-u* and *da-a-ú* (KUB XII 26 III 22 ff) “he should take” (Gotze KIF I 204; Freidrich IF 43, 258²; Freidrich AfO 9,210).

13(13) a) The sound *-ai-* can change to *-e(-i-)*: *paišta* and *pešta* “he gives”, *naišhut* and *nešhut* “change yourself”, *kappuūāit* and *kappuet* “he examined”, *kappuūāizzi* and *kappuizzi* “he examines” (see Sommer-ehelolf Pap 74; Sommer AU 355)

b) The reverse change were *e* changes to *ai* occurs for the common etymological reasons: For *epta* “he moves” in KBo V 6 I 11 is written *a-ip-ta*, for *meggauš* “many” (Acc. Plural) KUB XXVI 1 III 58 *ma-iq-qa-uš*.

c) There is also an interchange between *āi* and *ä*: *pāiši* is occasionally written *pāsi* (Freidrich ZA NF 5, 58)

14(14) a)1. *-(i)ia-* can be shortened to *-e(-i-)*: *memiāni* and *memini* “the words”, *tiezzi* and *tizzi* “he treads” *uēmiāat* and *uēmit* “he found”, *tiāantes* “the rules” (from *dāi-* “to set”) and IBoT I 36 II 48 *tinteš* (Sommer-Ehelolf Pap 68; Gotze Madd 96f 139)

2. Occasionally from the Gen Sing of *šankuūai* “fingernail” is *šankuiš* in KUB XXIV 13 II 19 instead of the usual *šankuūaiāš* (and *šankuūaš* see sec 15a)

b) Besides *iškīazi* and *iškizzi* “his ointment”, *iškīāzzi* is found HT 1 I 38. The reason for this spelling is not clear.

15(15) a) *-aia-* can contract to *-a-*: Gen Sing of *šalli-* “big” *šallajāš* and *šallaš*. Abl. Sing. of *šuppi-* “clear”, *šuppajāz(a)* and *šuppaz(a)* (Sommer AU 357 mit lit; Gotze Pedersen Murš Sprachl 18ff)

b) A similar sort of change is worth mentioning, that for *tā-iuga* “2 years old”. Besides the normal spelling *ta-a-i-u-ga-ga-aš* in I Sec 57-58. The variants *ta-a-ū-ga-aš* and *da-a-i-ga-aš* are found.

16(16) the sound *ue-(ui-)* or *-ue(-ui-)* can contract to *u-* or *-u-*: *ueter* and *uter* “he brought” *huinut* and rarely *hunut* “Let it go!” *kuera* and *kura* “hall”, *karuili-* and *karuli-* “ancient” *hatra_ueni* and *hatra_uni* “we write” *partuešzi* and rarely *parkušzi* “he was clear” (Freidrich Staatsv II 42². 167; Ehelolf KUB XXIX Forward S III; Peredersen Hitt S 200)

17(17) a) Similarly *(u)ua-* and *-(u)ua-* can be shortened to *u-/u-*: *antu_uah_haš* and *abtu_hh_haš* “person” *au_uari* and *auri-* “border gaurd”. *lah_huu_uatin* and *lah_hutin* “to pour” (e.g. *lah_huu_uai* and *lah_hui* “he pours”). *hu_uartaš* and *hurtaš* “he cursed” *u_uaranu* “he shall burn” *šan_huu_uanzi* and *šan_hunzi* “he roast” (Part *šan_huu_uant* and *šan_hunt* “roasted”).

Note: In older tests it rarely occurs in the *u* stem with ¹*Nunnu-* or ¹*Taru_hš_u-* in Gen Sing giving ¹*Nunnuš* and ¹*Taru_hš_uš* Similarly in the Nominative (Gotze Madd 137f; Sommer AU 134,189)

b) Rarely *-uu_u-(u_uu-)* becomes *-ue(-ue-)*: *kappuu_uanzi* and *kappuenzi* “he examined” *uu_uanzi* and *uenzi* “he came”

c) The reverse of (a) can appear for the sounds *u-* and *uu-*: *uu_uarkant* for *u_uarkant* “grease” *uu_uašta* for *u_uašta* “sin” *uu_uitar* for *u_udār* (N-A Plural of *u_uatar* “water”).

18(18) With the contractions in the proceeding paragraphs, one cannot confuse which is the original sound in the relationship between *kuenzi* “he hit” and *kunānzi* “they hit” (see Old Ind. *hanti* and *ghnanti*) and correspondingly *kuerzi* “he carved” and *kuranzi* “they carved”. The sound is of the relationship between *dāi* “He put” with *tī_uanzi* “they put” and that of Nom Sing *zah_hhāiš* “Battle” with the genitive singular *zah_hhī_uaš* (sec69) and that of *aiš* “Mouth” to the Dative-Locative Sing. *išši* (sec87). So with that between *taken* “earth” and the Gen Sing. *taknaš* (sec78). between *hanneššar* “legal matter” and the Gen Sing *hannešnaš* (sec 84), *ašuar* “Herd” and the Dat-Loc Sing *ašau_uni* (sec85) (Sommer AU 187. 356; Sommer Hirtfestschr II 295; Sommer HuH 52f)

2. Consonants

a) General

19(30) a) There is no uniform rule for spelling words with a single or double consonant. Besides the usual spellings *paššī_uazi* “he throws”, *i_uattari* “he goes” *ištamašti* “you [?]”, *memi_uani*, “the word” *innara_uanni* (Dat-Loc Sing) “the vigour[?]”, and *tarnatti* “you let”, there is *pišī_uazzi*, *i_uatari*, *išdammašti*, *memi_uanni*, *innara_uani* and *tarnati*.

b) Occasionally, however, there is an important difference in the meaning of the words with single and double consonants: *a-ša-an-zi* “they are” (from *eš* “is”), but *a-aš-ša-an-zi* “they remain” (from *āš-* “remain”)

20(21) In the spellings of Tenuis and Media it appears completely arbitrary whether *ta*, *ti*, *tu* or *da*, *di*, *du*, whether *ka*, *ki*, *ku* or *ga*/*qa*, *gi*, *gu* or whether *pa* or *ba* is used. (Pederson Hitt 86 Lit bei Friedrich Het 20ff). Only a few examples of the great numbers of cases: *damai-* and *tamai-* “other”, *atta-* and *adda-* “Father”, *-ti-* and *-di-* “this”, *ešdu* and *eštu* “he shall be”, *kaneš-* and *ganeš-* “find”, *kinu-* and *ginu-* “break”, *taggašta* and *takkišta* “they together yeilded” ^{KUŠ}*kurša* and ^{KUŠ}*gurša* “skin, sheild” *daškatten*,

dašqata, daškiten “take it away!”. Gen Sing of *kuiški* “someone” *kuelka, kuelga, kuelqa* ^{LU}*patili*, and ^{LU}*batili* (A type of preist). Sometimes it is clear which sound is correct, in others not. For Example, one write *gi(-e)-ni-* “knee” (never **ki-e-nu*), while *däi* “he sets” but *tiianzi* “they set”. Therefore in the dictionary we cannot distinguish the sounds *b,d,g* from *p,t,k* and thus list all the words beginning with *b,d,g*, together with those beginning with *p,t,k*.

21(22) One of the main problems with the Hittite script is the spelling of consonant groups. Since the glyphs are for syllables of the form CV, VC, CVC, it is only possible to make an internal consonant pair, and cannot represent a series of three consonants. For example the sounds **tri-* “three”, **link* “swear”, **karp-zi* “he rasises”. The script can represent these sounds by marking the single consonant with a syllabogram, to give the above words as *te-ri-*, *li-in-ik*, *kar-ap-zi*, so there is a vowel that is written which is not actually pronounced. For the modern scholar, however, it is not often clear in a given Hittite text which vowels are “genuine” and which are not (Lit bei Friedrich Heth 20ff, see Sommer AU 446, Pedersen Hitt 2)

22(23) a) There is a reasonably clear way to recognize an internal consonant group. The formation of *ša-an-ah-zi* “he searches” appears to have an incorrect syllabization (with the *n* connected to the preceding vowel, not the following), which means it cannot mean *šanahzi*, which would be written *ša-na-ah-zi*. From the related form *ša-an-hu-un* “I search”, we find a further indication that the stem is indeed *šanh-*, and can determine that *šanhzi* “he searches” was what was said. Verbs with sound groups analogous to *šanh-* are found in a series of commonly used words *parh-* “shoot” (*pár-ah-zi* “he shoots”), *karp-* “lift”, (*kar-ap-zi* “he lifts”) *tarh-* “conquer” (*tar-ah-zi*) *ualh-* “hit” (*ua-al-ah-zi*), *uarp-* “both” (*ua-ar-ap-zi*) etc. (sec 157). However, also found are the unclear spellings *ša-an-ha-zi* “he searches” *ua-ar-pa-zi* “he battles” etc. (other rare spellings in sec 23c) See below. For *hinkzi* “he reached there” (stem *hink-*) *hi-in-ik-zi*, *hi-in-ga-zi* and *hi-ik-zi* (with reduction of *n* sec 31a); for *linkt(a)* “he swore” (stem *link-*) *li-in-ik-ta*, *li-in-kat-ta* and *li-ik-ta* (sec 157). In addition there in the iterative form *a-ar-aš-ki-it* for *ar-šk-it* “he reached repeatedly” (stem *ar-*)

b) Less clear is the internal sound spelling *az-zi-ik-kán-zi* “they feast” for **at-sk-anzi* (iterative of *ed-* “eat” 141b) *ši-pa-an-za-ki-iz-zi* “he [?] repeatedly” for **špant-sk-izzi*. Still unclear is (*i*)*špart-* “to escape” *iš-par-za-zi* “he escapes” (i.e. (*i*)*špart-s-zi*, with *z=ts* sec 27a). *iš-pár-za-aš-ta* “he escaped” (i.e. (*i*)*špart-s-t* besides *iš-pár-te-ir* “they escape” (i.e. (*i*)*špart-er*) Correspondingly for *hat-* “dry up” (*hāti* “he dries up”, *häter* “they dried up”) *ha-az-ta* and *ha-(az)-za-aš-ta* “he dried up” (i.e. **hat-s-t(a)*) The latter example also has an extra final sound. Unclear iterative forms of *tar-* “say” are *tar-aš-ši-ki-iz-zi* “he says repeatedly”, **tar-sk-izzi*) and *tar-aš-ša-aš-ki-id-du* “he shall say repeatedly” (i.e. **tar-sk-iddul*; Sommer OLZ 1853,12)

23(26) a) Spellings of unspoken vowels also occur in displaced positions where they appear superfluous and do not follow a single spelling rule: e.g. *ša-an-hu-un* and *ša-an-ah-hu-un* “I search” (stem *šanh-*) *ua-al-hi-ir* and *ua-al-ah-hi-ir* “they hit” (stem *ualh-*) *kar-pa-an-zi* and *kar-ap-pa-an-zi* “they lift” (stem *karp-*) (sec 157). It is still not certain whether these forms are based on a simple analogy to the spellings *ša-an-ah-ta* “he searches” *ua-al-ah-zi* “he battles” etc. or (see Gotze Madd 41ff mit Lit) the terms were spoken as **sanhhum*, **ualhher* or, finally, if they were spoken as **šan(²)hun* **ual(®)her* One finds every for *arhun* “I reached” (stem *ar-*) the spelling *a-ar-ah-hu-un* and *a-ar-hu-un*

b) Incorrect syllabization is not always interpreted as it is in Section 22, it can also be a regular representation of vowel and consonant, for frequently *kiš-an* “as-follows” is written instead of *ki-iš-ša-an*, and rarely *ma-a-ah-an* for *ma-ah-ha-an* “when” ^{LU}*hi-ip-pár-aš* “Watchman”, *ši-iš-at-ti* for **ši-iš-ša-at-ti* “you press one” *šu-up-ia-ah* “clean” for *šu-up-pi-ia-ah* (otten Tel 31^d) ^d*Ia-ar-iš* for ^d*I-ia-ar-ri-iš*, *mar-mar-aš* “thicket” for Dat-Loc Sing *mar-mar-ti* etc (Sommer HAB 179)

c) Finally it is not unknown for there to be deviations from the spelling in S22, such as *ša-an-ah-ti* “you seach” (for *šanh-ti!*) and *ua-la-ah-ši* “you list” (for **ualh-ši*) occur sporadically

24(24) In some cases the pronunciation is dependant of supposition. *zi-ik-kán-zi* “they lay” is divided into parts by analogy to *az-zi-ik-kán-zi* “they feast” (= **at-sk-anzi* (S22b)) that is, **t-sk-anzi* (with *t-* as a

reduction of the stem *däi-* “set.lay”). For *pa-ra-a-* “forward, forth” was etymologically combined with Idg. *pr>/o-* so the sound *pr>/a-* is supposed, similarly for *te-ri-ia-al-la* (a “fluid”), given the variant *3-ia-al-la*, suggests **trialla* should be assumed (S129b3) In the writing of the sound *išp-* and *išt-* (e.g. in *išpäi* “I satisfy”, *išpant-* “Night”, *ištap* “wear out”, *ištamaš-* “hear”, *ištanda-* “hesitate”, *ištant* “fall ill” etc) one can search for the normal spoken sounds *sp* and *st* but it is conceivable such consonant groups are simply secondary derivatives, as in the derivation of *isspiritus* from arab. *Iflatün* “Platinum”

25(25) a) 1. Regarding the final sounds, not to many clear spellings exist for the imperatives *li-in-ik* “swear!” (besides *li-in-ki* Stem link), *ua-al-ah* “slap!” (stem *ualh-*) *ša-an-ha* “search!” (besides *ša-a-ah*, stem *šanh-* S157). In general the final sound depends on the closing, e.g. for vowel-ending verb-stems such as *ija-* “make” *hatrai-* “write” with the 3.Sing Preterite written as *-t* (hence *ijat* “he made”, *hetraiit* “he wrote”) and for the constant-ending verb stems such as *eš-* “be”, *ištamaš-* “hear”, *ualh-* “hit” with the 3.sing Preterite is written as *-ta* (*e-eš-ta* “he is” *iš-ta-ma-aš-ta* “he heard” *ua-al-ah-ta* “he hit”) which probably still actually represents the sound *-t*, giving **est*, **(i)stamast*, **ualht* etc. (Another explanation for the change from *-t* in *ijat* to *-ta* in *ešta* is found in Couvreur Annuaire de l’Institut de Philologie et d’Historie Orientales et Slaves 4, 551 ff)

2. Similar features are found in nouns: for *aniiat(t)-* “achievement” (acc, Sing *aniattan* etc) gives the nominative singular *a-ni-ia-az* (76a) for *aniiat-s* (with *z=ts* 27a) at the end. Thus for the Nom Sing *ka-aš-za* “hunger” (stem *kašt-*; Acc Sing *kaštan* etc) was spoken as **kast-s*. Furthermore for *ša-ú-i-ti=iš-za* “baby” gives the sound **saujīst-s* Correspondingly one of the Nom Sing *hu-u-ma-an-za* “total”, and the participle *a-an-an-za* “eaten” etc. (stems *humant-*, *adant-* etc.) was spoken as **hūmant-s*, **adant-s* etc.

b) After the Nom Sing with the participle *-an-za=* **-ant-s* comes the participle *-a* “and, of” (302ff) so this writing should be spoken **-ants-a* not like *-an-za* rarely, *an-za-ša*, as in *ir-ma-la-an-za* “sick” *ir-mal-la-an-za-šu* “also sick”. Therefore this yeilds *-an-za=* **-ants* as the smallest phonetic unit, and the group **-antsa* includes a separate ending indicated by the sign *ša=* **sa* (27b) Even *an-za-aš-ša* “can stand for this group, as in ^{LU}*ap-pa-an-za* “the captive” and ^{LU}*ap-pa-an-za-aš-ša* “and the captive” (Friedrich Staatsc I32 f 166²)

26(27) It appears that consonant groups also went through one phase where the actual pronunciation of the vowels was allowed. Thus the following variant spelling are found side by side *gimra-* and *gimara-* “field”, *kuššani* and *kušni* “to the payment” (see the change to *kuššansit*, *kuššaniššit*, and *kuššaššet*, all “their payment” 31a) *aššanu* and *ašnu* “get ready” *kar-ša-nu*, *kar-aš-nu* and *kar-aš-ša-nu* “miss”, *tuhš* and *tuhhuš* “cut”, *našma* and *našsuma* “or”. The difference between the above and the cases in 22ff is not always easy to draw, see for example *takš-* “join” Participle *tak-ša-an0za* “yeild” but *tak-ki-e-eš-ša-an-zi* “they yeild”, and *eš-har-šum-mi-it* “her blood”, [?], for *ešharšmit* (108).

b) Individual Consonants

27(28/29) From the 4 sibilants *z,s,š*, and *š* of the Babylonian script, only *z* and *š* exist in Hittite words. *š* stands for *s*, in the Assyrian mannner, while *z* is the unvoiced *s*, rarelt *ts* (German or Italian *z*) (see above 22b,23c Pederson Hitt S5)

a) *z=ts* is understodd from the related forms *da-šk-izzi* “he takes repeatedly” (Iterative of *däi-* “take”) and *azzikkizzi=* **at-sk-izzi* “he feasts (Iterative of *ed-* “eat” 141b) as well as Nom Sing *aniiaz=aniiat(t)-s* “achievement” besides Acc. Singular *aniattan* (stem *aniiat(t)-*) See Above 7b, Lit bei Freidrich Heth 24)

b) *š=s* comes from Egyptian texts which give *Mrsr* for ¹*Muršili*, *Htsr* for *Hattušili* etc. (the Egyptian does distinguish between *š* and *s*), which also supports the related forms of *da-šk-izzi* and *azzikkizzi*.

c) It is unsafe to distinguish between *š* and *z* which appear in Proto-Hittite (see the City Name ^{URU}*Lihšina* besides ^{URU}*Lihzina*) and Palayan loanwords in Hittite texts. Thus we can generate acceptable variants *sakkar* and *zakkar* “droppings” *zamangur* “beard” besides *šamankuruant* “bearded” as well as

zašhi and *zazhi* “dream” (see Kammenhuber Corolla Lingu 97⁵; Kammenhuber OLZ 1955, 371f with Anm 1 von Sp 372, of Laroche RHA 7(45)3-11)

28(30) It is possible to distinguish two different sounds indicated by the Hittite *h*:

a) A (relatively rare) emphatic sound, somewhat like *k*, since occasionally *tetkiššar*, *hameškanza* are written in place of the usual *tetheššar* “thunderstorm” *hamešhanza* “spring” (Courver Re hett H 51; CG von Brandenstein Orientalia N8 8 69¹) and conversely ^{UZU}*išhiša* (KUB XXXIII 112 !V 14) for ^{UZU}*iškiša*- [?]. Apparently this was particularly true for Hurrian words, for example the Hurrian woman’s name ^{SAL}*Giluhēpa*, which in Egyptian was written *Krgp*.

b) The frequent (reserve[?]) weak articulate (perhaps simply a laryngial stop). The weakness of the sound is seen in the spelling of *ešhar* “Blood” (Gen. Sing *ešhaneš*) as (rarely) *eššar* (Gen Sing *ešnaš*), as well as the occasions spellings *idalauatti* and *tannattauanzi* for the usual *ialauahti* “wou do evil” and *danattahhuanzi* “you devastate” (Altere Lit bei Freidrich Heth 24f; ferner Courver De Hett H passim; Bergstand RHA 4 257ff Pedersen Hitt S107, Gurney AAA 27 116)

Note: This *h* connects with a Laryngial theory cannot be discussed here, but is described in the Literature; Strutevant The Indo-Hittite Larygeals (Baltimore 1942) Zgusta Anchor 19, 195, 428-472 with reicher lit Cronasser, see Laut and Foremlahre de Heth (Heidelberg 1956 S101-107)

29(19) a) *-u-*, when combined in the group *-uu-* and for all the verbs in *-nu-* (S169) and with the verbs of S174, changes to *m*. From *haträi* “write” one can make *hatraueni* “we write” the infinitive I *hatrauanzi* and the Substantive *hatrauar*. But from *arnu* “bring” come the forms *arnummeni*, *arnummanzi*, *arnummar* From *tarna-* “let”, *tarnummeni*, *tarnummanzi*, *tarnemmar* (Sommer-Ehelolf Pap74)

b) Occasionally one finds *-mu-* for *-uu-*. From *idälu-* “bad”, comes Nom Plural M.F. *idälauēš* The Acc.Plural M-F, however *idälamuš* (Gotze Madd 120⁴ Sommer HAB 76¹) Simple deviations are similarly found in *zašhai* “dream” becoming Acc. Plural *zašhimuš*.

30(31) a) Other ancient and modern cuneiform scripts of asia do not include the Hittite sound *r*

b) The medial and final sound *r* seems to be a weak articulate (like our “Berlin r”) which occasionally remains unwritten, for final sound examples: *papräta* for *paprätar* “blemish” *mijata* for *mijatar* “thrive” *haterešša* for *hatereššar* “broadcast”. for the medial *r*: *uagganteš* for *uarganteš* (Nom Plural) “fat” *artati* for *artarti* “mushroom” *pian* for *piran* “in front of” ^{TUG}*kueššar* for ^{TUG}*kureššar* “headband”

Note: Here the variation between *-ua-* and *-uar-* is as in cited speeches (S289ff) Gotze, Pedersen, Mursilis Sparche 30ff, 74)

31(32.33) a) The medial *n* is another example of a weak sound that remains unlabelled in front of (most ??) consonants: *hu-u-ma-da-az* besides *hümandaz* (Abl Sing of *hümant* “every”) *ú-e-eš-ša-ta* for *ueššanta* “they hold themselves” *iš-ta-ta-a-it* besides *ištandait* “he stays” *kar-pa-zi* for *karpanzi* “they lift” *ne-e-a-za* for *nejanza* “led”, *me-mi-ia-u-a-zi* besides *memiiauanzi* “you say” *li-ik-ta* besides *li-in-ik-ta* and *li-in-kat-ta* (all =*linkt) “he swore” (stem *link-* S157) *sa-a-aḥ* besides *ša-an-ḥa* “search” (stem *šanh-*)(Gotze NBr f Mit Lit) Perhaps this is noted in Sommer KIF 1 349 concerning nasal vowels)

b) Conversely *n* is occasionally written superfluously *nepišanza* for *nepišaz* “from the sky” (Abl Sing) *haššananza* for *haššannaz* “of the family” occasionally *li-in-kan-ta* for *linkt “he swore” (S157) Freidrich ZA NF 5 48⁸⁺)

32(36) a) 1. The sound *-m-* usually becomes *-nn-* so for the entire declension of the Abstract of *atar* (S83 Gen Sing *-annaš* <=*-atnaš*) *haddulälar* “Bless You” Gen Sing” *haddulannaš dälauatar* “poor man” Gen Sing *idälauannaš* (Sommer-Ehelolf Pap30)

2. *-tn-* remains unchanged in other constructions *hūiter* “animal world” Gen Sing rarely *hitnaš* from the Luwian S379a,2) from the abstract of *-atar harātar* “impluse, Dat-Loc Sing *haratni* (Friedrich ZA NF 561f, Sommer HAB 77²)

b)1. The sound *-mn-* can assimilate to *-m-*: With the ethnicities ^{URU}*Hattušumna* “matt of Hattusa” ^{URU}*Luiumna* “Luwian”, ^{URU}*Palāumna* “Palayan” are forms ^{URU}*Zalpūma* “Man of Zalpa” LÚ ^{URU}*Halpūma* “Man of Aleppo BoTU10 B 28-30. Acc Sing ¹*Šuppiuman* besides D.L. ¹*Šuppiumni* BoTU 12 A II 22-24 (Sommer HAB 169)

2. It is uncertain whether the development of *-mn-* to *-nn-* is known. *hīlannaš* Gesetze I 82 and 89 in Gen Sing *hīlammar* “gatehouse” may help with this (and most in Laroche RHA 15(60) 182)

33 The sound *-nunu-* can apparently shorten to the half *-nu-* : from *kištanu* “put out” 1. sing. Pret *kištanum* KUB XXVII 67 III 11 (for *kištanunun*). from **merni* “dispose of” 1. Sing Pret *mernun* KUB XIII 25 I28. For **menunu* “flop(?), make limp” Imp 3 sing *menuddu* KUB XVII 12 II 14. see for *šamau* “let go to waste”, that is *šamen-nu* (to *šamen-* “spoil”)

34(38) The sound *-nza* changes for unknown reasons to *-nzan*: *hanza ep-* rarely *hanzan ep-* “friendly greeting (?)”, *nanza* (i.e. *nu* “and” + *an* “it” + *za* “self”) and *nanzan* (see Gotze Arch Or 5,3) This last example is sentence phonetics.

3. Sentence Phonetics

35 In general, Hittite words were written essentially independently and sentence phonetic changes, as found in other languages, is not often expressed. Gesetze II S12 gives *halkin pianzi* “Grain is given” the variant *hal-ki-im pi-an-zi* as a uniquely odd exception.

36(34/35)a)1.A final *-n*, when it precedes the first consonant of an enclitic, commonly (with or without doubling the consonant) assimilates: **ištamanan-šan* “they can” (acc. Sing)>*ištamanaššan*, **halugatallan-tin* “this envoy” > **halugatallat-tin*, **tuzzin-man* “my army” (Acc) > *tuzziman*, *appizziian-ma-at* “later than this [?]” > *appizziiamat*, *human* “all” + Particle *-šan* (S300) > *humaššan*, *ŠUM-an-šmit* “her Name, [??]” (i.e. *lāman-šmit*) > *ŠUM-ašmit*, *mān* “when” + Particle *ua* of cited speech (289ff) > *māua* (Hrozny CH II2; Sommer-Ehelolf Pap 65; Sommer AU 383¹)

2. However, there are cases, for example with *kuššan-šet* “their Wages” can either assimilate *kuššašet* or not , even *kuššanišit* occurs with a superfluous vowel (26) added.

b) Occasionally there is false back-formation from *neššan* (<*nu-* “and” + *aš* “he” + particle *šan* S300) in KUB XXIII 11 III 11, so the incorrect *nanšan* is written, or instead of *aš*, the accusative *an* occurred.

c) Rarely there is an analogous assimilation with *t*: *ta* “and” + *at* “he” + *ši* “him”, usually gives *tašši* but occasionally *tašše* is written (Ges I s28a) *nu* “and” + *-at* “he” + Particle *šan* is often written *naššan*, but occasionally, there is *naššan* (KBo V2 IV 12)

37(39) Sentence phonetics really affect all of the starting enclitic pronominals (*-mu* “mine”, *-ta* “his” -*ši* “him”, *-aš* “he(it)” -*at* “he”) and the enclitic particles *-a(-ia)* and *-ma* “but” -*aštar* “then”, *-ua(r)* (Particle of quoted speech) *-za* (Reflexive) *-kan* and *-šan* (Location covering particle) and other emphasis words, such as sentence introducers *nu-* *ta-* etc.

38(40-42)a) The sentence Introducer *nu-* “and” when combined with the pronominals *-aš* “is (ea)”, *-an* “eum(eam)”, *-at* “id” -*e* “ei,ese,ea”, *-uš(-aš)* “eos, eas”, or the particles *-ašta* or *apa* (both = “then[?]”) the *u* in *nu* is declined into the following follows: **nu+aš>naš*, **nu-an>nan*, **nu+at>nat*, **nu+e>ne*, **nu+uš>nuš* (**nu+aš>naš*) *nu+ašta>našta*, **nu+apa>napa* (Ungnad ZDMG 74 417ff)

Note: Similarly *mu-* “my”+ *ašta* gives *mašta*: *nu-mašta* “and mine then” KUB XXXVI 75 III 12

b) Correspondingly with archaic *ta-* “and”: **ta-aš>taš*, **ta+an>tan*, **ta-at>tat*, **ta-uš>tuš*, **ta-ašta>tašta*, (Ungand ZA NF 104 Freidrich NF 283⁴) and with the rare and archaic *šu-* “and”: **šu-aš>šaš*, **šu-an>šan*, **šu-uš>šuš* (Sommer HAB 78)

c) Before the same words can appear the particle *ua(r)* the quote indicator (289ff) in its common form *uar*: *uar-aš*, *uar-an*, *uar-at*, *uari* (i.e. **uar-e*), *uar-uš*, *uar-ašta*.

39(43) The start of the enclitic construction can be a single consonant (which often occurs, either as the last sound of the root word or the first of the enclitic) standing between two vowels, which is possible, but not regularly, doubled: *nu*+ Particle “-*šan* (S300) > *nu(š)-šan*, *umäš* “he” +*-an* “him” > *šumäššan*, **nu* “and” +*ua* (Particle of quoted speech 289) + *naš* “our” > *nuua(n)naš*, *män* “when” + *-a* “and, of” > *männa*, *apäš* “that” + *-a* “and” > *apä(š)ša* (similarly the Acc. Sing. *apün*+*-a>apü(n)na*) *uštul* “Sin”+*-ma* “but” + Particle *-za* “self”+*-kan* (295) > *uštulma(z)zakan*, *UL* “Not”+*ua* (Direct Speech particle) +*-ta* “you” +*kan* > *UL-ua(t)ta(k)kan* (see Sommer 1F 55, 291)

40(45) The enclitic pronoun *-ta* “you” appears directly before the reflexive *-za* in the form *-tu(-du)*: *nu-* “and”+ *ua* (Direct Speech Particle) +*ta+za+kan* > *nuuaduzakan* (Hrozny Spr d Heth 127f; Gotze-Pedersen Murs Sprache 82f)

41(46) a)1. Another enclitic adds “and” to the word, this single word is *-a* when attached to a consonant and *-ia* when attached to a vowel: ^d*Telipinuša* (<^d*Teilpinuša*-*a*) “and Telepinu”, *apäšša* (<*apäš-a*; S39) “and he”, but *kä-ia* “and there”, *apē-ia* “and ?”

2. In ideograms and akkadian words, as well as foreign names, as understood, mainly get *-ia*: EN^{MEŠ}-*ia* “and the people”, *UL-ia* “and not” ^{URU}*Kargamiš-ia* “and Karkemiš” (former ZDMG NF 1 209; Sommer-Ehelolf, Pap 28)

b) For words with a final *-z*, also the ablative *-z* the form *-ia* is used with a “binding vowel *I* inserted: *tamedazziia* (<*tae-edaz-ia*) “and another” *kēz kēzziia* “From there to here”.

Note: without adding *-ia-* “and” the ablative occasionally ends with *-zi-* instead of *-z* *kēzzi* “to these” *kuēzzi* “to what” (Sommer Ehelolf Pap 29)

42(44,47) Halving reductions in initial connections:

a) *-ma* “but”+ *-šmaš* “him” > *-mašmaš* can be reduced to *-maš* (Friedrich OLZ 1936,309¹)

b)1. The Particles *-za* and *-šan* following each other are combined to form *-zan*, spoken as **-ts-san* (Cotze Arch Or 5, 30f) Sommer HAB 114⁴)

2. As in S34 from *nanza* (<*nu* “and” + *-an* “him” + *-za* “Self”) generates *nanzan* (Gotze Arch Or 5,3)

c)1. When the particle *-(a)šta* “then(?)” follows the syllables *-aš*, *-iš*, *-uš*, the *(a)š* is lost and only the *ta* is written: *nu* “and”+ *ua* (Direct Speech Particle) +*-šmaš* “him” + *(a)šta*>*nuuašmašta*, ^{GIŠ}TUKUL^{HL.A}-*uš-šuš* “it quarrels” (acc. Plural) + *-(a)šta* > ^{GIŠ}TUKUL^{HL.A}-*ušušta* (BoTU 23II 30)(Sommer HAB 104 Note)

2. Similarly after *-z*: *nu-* “and” +*-za* “self” + *-(a)šta*> *nuzata* (Spoken **nu-ts-sta*) *kēz* “these”+ *(a)šta* > **kez-sta* (written *ki-e-iz-ta*, *ki-e-iz-za-at-ta*, *ki-e-iz-za-aš-ta*).

Note: Correspondingly *iššazmit* (for **iššaz-šmit*) “of the world” can be explained in this way.

II Morphology

A. Nouns

1. Word building

43(48) The stem forms of Hittite Nouns cannot be treated here. What follows is simply some remarks on the suffixes used to create derived nouns

44(49) Abstracts are constructed with the following suffixes:

a) *-an* (inflection in S78): *henkan* “destiny, epidemic, death” (*hink-* “assign”), *nahhan* “fear” (*nah-* “to fear”), perhaps *kuššan* “wages”, *šahhan* “rest” (Gotze Hatt 55 91)

b) *-ätar* (inflection in S83): *idälauuatar* “poverty” (*idälu-* “poor”), *palhätar* “width”, (*palhi-* “wide”), *šullätar* “quarrell” (*šulläi-* “to fight”), *lahhiatar* “campaign” (*lahhiä-* “work in a field”) (Hrozny 99f, Kammhuber M102 437ff and Note 92, 93)

Note: Occasionally to the suffix *-ätar* is used for concrete objects DINGIR^{LIM}-*tar* “Godbuiding [?]” UR.MAH-*tar* “Lowenstatue [?]”

c) *-eššar* (inflection in S84): *ašeššar* “session” (*eš-* “to sit”), *hanneššar* “legal matter”, (*hanna-* “law”), *palheššar* “width”, (*palhi-* “wide”) (See Kammenhuber Cor Lingu 100f)

Note: occasionally in concrete nouns: *uppeššar* “broadcast” (*uppa-* “send”) *kureššar* “headband” (*kuer-* “cut”)

d) *-ašti* (quite rare) *palhašti* “width” (*palhi-* “wide”), *dalugašti* “length” (*daluki-* “long”)(Freidrich ZA NF 5, 35(mit Lit) 77)

e) *-att-* (inflection S76) *kartimmiiatt-* “anger” (*kartimmia-* “to be angry”) *aniiatt-* “performance” (*aniia-* “work”), *nahšaratt-* “fear”, (*nahšariia-* “be afraid”), *karuiliatt-* “old condition” (*karuili-* “old”) (Gotze, Madd 78f)

f) *-ima-*: *tethima* “thunder”, (*tethai-* “to thunder”), *ekunima* “coldness”, (*ekuna-* “cold”), *ueritema* “fear” (*ueriteš-* “be afraid”)(Gotze KIF I 186f Laroche BSL 52, 72-82)

g) *-ul* (Inflection in S79) *aššul* “hail” (*aššu-* “Good”)(see S45b,47a)(see Freidrich MeiBner-Festschrift 55)

h) *-ur* (Inflection in S80) *aniur* “Religious words” (*aniia-* “do work”), perhaps also *kurur* “hostile, hostility”

I) (*u*)*uar* (not verbal; Inflection S85) *ašuar* “Herd”, *partauar* “wing” For comparison to this see Hott BiOr 15 153f)

45(50) Action Noun endings:

a) *-äi* (Inflection of S69) *lengäi-* “Oath” (*lenk-* “to swear”), *hurtäi-* “Curses!” (*hurta-* “to swear”), *uaštäi-* “scapegoat” (*uašta-* “to sin”) *zahhäi-* “battle” (*zah-* “beat”) (strutevant Mel Pedersen 57ff)

b) *-ul* (Inflection of S79) *išhiul* “tie, contract” (*išhiia-* “bind”) *uaštul* “scapegoat” (*uašta-* “Sin”) (see also S44g, S47a).

c) *-šha-* (according to Gotze Lg 15,21¹⁶ of Hurrian Origin) *dammešha-* “damage”, *unuuašha-* “jewelry” (*unuüäi-* “adorn”), possibly also *tešha-* “Sleep, Dream”

d) *-ël* (inflection in S79) *hurkël* “horror” (besides the concrete *šuël* “thread”)

e) *-zël*: *šarnikël* “pennance, substitute” (*šarnink* “repent, replace”)

46(51) Actor Nouns are constructed with:

a) -*tara*:- *ueštara*- “herdsman” (*uešīia*- “graze”) (Sommer Heth II 60ff)

b) -*talla*:- *aršanatalla*- “Envy” (*aršaniia*- “envy”), *uškiškatala*- “observer” (*uškišt*- “observe”), ^{SAL},
^{GIŠ} *irhuitalla*- “Basket Carrier” (^{GIŠ} *irhui*- “basket”) (Hrozny Spr d. Heth 56)

c) -*ala*: *auriāla* (besides *auriātalla*) “border gaurd” (*auri*- “gaurd the boundary”), *išpantuzziāla*- “Wine Buyer”, (*išpantuzzi* “wine cask”), *karimnāla* “temple servant” (^E *karimmi*- “temple”) (Tenner Ein Heth Annalertext 34 Alp UKF 131⁹⁸⁻⁹⁹) see S49a

d) Here belongs the element -*šepa*- which is loosely attached to words that Laroche recognized were used to personalize abstract ideas: *daganzipa* “(creature of) Earth” *Išparrizašepa* “creature of the night”, ^d *Miātanzipa* “creature of plant growth” (Laroche RHA 7(45),3-9; Laroche, Recherches 67f)

47(52) Instrumental Noun Expressions:

a) -*ul* (Inflection of S79) *šešarul* “sieve” (*šešariia*- “to filter”)(Freidrich MeiBner-Festschrift I 55) See S44g, 45b)

b) -*uzzi*: *išhuzzi* “volume, belt” (*išhiia*- “to bind”), *lahhurnzizzi* (kind of offering) *išpartuzzi* “wine cask” (ZGotze KIF I, 220f mit Lit)

c) Loosely related to these is the suffix -*alli* used for the formation of concrete object words from a part of the body near to or closely related to the object. *kuttanalli*- “necklace” (*kuttar*- “nape of the neck”) *haršanalli* “wreath”, (*haršan* “head”) *išalli* “saliva” (*aiš/iiš*- “mouth”)(Freidrich ZA NF 2 275 Alp BKF I 133¹⁰⁶) *purrialli* “muzzle” (from *puri*- “lip”, Kammenhuber OLZ 1959,30)

48(53) The suffix -*ant*- is used in various ways, not all of which are yet clear, but it includes (Kammenhuber Munchener Stud Zur Sprachis 8,43-57; see of W. Krausse MNHMHS ZAPIN I 189-191; Kishimoto Kobe Gaidal Ronso 9, 123-134).

a) Making Nominals

1. Probably collectives: *utnē* “land”, and *utnēiant* “land (in its full extent)”, *tuzzi*- “army” and *tuzziiant*- “army mass”, *antuḥšatar* “Mankind” and *antaḥšarnat* (< **antuḥšarnant* S32a 1) “population” *parn*- “house” and *parnant* “housing system” (Friedrich Staats V 185f)

Note Laroche OLZ 1956, 422 calls this group Singulative (names for single beings or things)

2. A special group creates time periods and is used for names of seasons: *hamešh(a)*- and *hamešhant* “Spring”, *gim* and *gimmant* “winter” (Goetze Lg 27 267ff: Somma Muchener Studien zur Sprachen 47; Kammenhuber M 10 2 435⁸⁷) Goetze says the form written with -*ant* is the name of a time duration, (as in fench *année*, *journée* from *an* and *jour*)

3. In many cases the root word and the word with -*ant*- do not seem to differ from each other in meaning: *šankunni* and *šankunniant* “priest”, *huhha* and *huhhant* “Grandfather”, *hīlammār* and *hīlamnant* “gate house” *ešhar* and *ešharanant* “Blood”, *uttar* and *uddanant* “Word, business”, *kašt*- and *kištant* “Hunger”

Note: Within this group are a number of parts of the body, the main ones summarized here: *kalulupa*- and *kalulupant* “finger”, *tapuuaš* and *tapuuašant* “rib, side”, *haštāi* and *haštīiant* “bone”, *šankuūai*- and *šankuūaiant* “fingernail” (Kammenhuber Muchener Stud zu Sprachen 8, 47)

b) 1. For an adjective, the root word has the same meaning as the word with *-ant-* attached: *aššu-* and *aššuant* “good”, *irmala* and *irmalant* “sick” *šuppi* and *šuppiant* “pure”, *dapija* and *dapijant* “whole” (Friedrich Statts I 80)

2. Possibly an adjective can be derived by attaching *-ant* to a noun root word: *peruant* “rocky” from *peruna-* “rock”, *kaninant* “thirsty”, from *kanint* “thirst” (W Krause MNHMHS XAPIN I 191)

Note here from S49d *akuuant* “stony” from *aku-* “stone”

49(54) Derived adjectives are constructed using the suffixes:

a) *-ala-* : *ganzuala* “friendly” (*genzu* “affection”), *tuuala* “distant”, (*tuua* Adv “far”) see S46c

b) *-ili karüili* “old”, (*karü* Adv earlier)

c) Occasionally *-ia-* is used for terms of membership *išpantiia-* “nocturnal” (*išpant-* “Night”), *ištarniia* “average” (*ištarn-* “center”)

d) *-uant-* is used to give the sense “having, provided with”: *šamankuruant* “bearded” (*zamakur* “beard”), *kartimmiuant* “angry” (*kartimmiia* “anger”) *kištuuant* “hungry” (*kašt* “Hunger”): also *ešharuant* “Blood red”, (*ešhar* “blood”), *apëniššuuant* “like this”, *apëniššan* “this” (Forner RHA 1 152; Kammenhuber Muchener Stud zur Sprachwiss 8 50f)

Note: After *u* this morpheme becomes *-mant* (S29a) *nekumant* “naked”

e) *-zi* in the comparative-similar function *hantezzi* “foremost, first”, (*hant-* “front”) *appezzi* “behind”, (*appa* “behind, back” *šarazzi* “upper” (*šarä-* “up”) see. S94

50(55/56) Still more constructions:

a) While the Feminine is not distinguished from the Masculine in the grammar, Hittite does have a suffix *-šara* (Probably inherited from early Indo-European, and not borrowed from proto-Hittite), so that from *išha* “man” can be formed *išhaššara* “woman” and besides *İR* “Male Slave” we can get **GEME-aššara* “female slave” (Ehelolf ZA NF 9 184ff Laroche Recherches 66f)

b) Ethnicities are marked with the suffix *-umna* (*uma* S32b1) ^{URU}*Hattušumna* “Hattušan” ^{URU}*Palāumna-* “Palayan” ^{URU}*Luiumna* “Luwian”, ^{LU}^{URU}*Halpīma* “One of Aleppo”, Plur ^{LU}^{MES}^{URU}*Nēšmenēš* “People of Neša” (Hrozny CH 16⁵ mit Lit Sommer HAB 169f)

c) *-anni-* is a suffix that marks the diminutive ^dLUGAL-*manni* (i.e. ^d*Šarrumanni* “small, younger Šarruma”), ^d*Ninattanni* “small (statuette of the goddess) Ninnatta”, *armanni* “Small crescent moon” (*arma-* “moon”) (Freidrich BiOr 5 51¹⁸ Laroche Onomastiquw 136; other opinions in Alp Belletin 18, 449-467).

51 The following suffixes on Luwian Adjectives may be of Luwian origin or derived from Hittite:

a) *-alli-* and *-talli-* *hirutalli* “truthfully” (luwian *hiru(n)t* “Oath”), *muuatalli* “strong” (Luwian *muua* “strength”) *pittijalli* “quick” (*piddai* “run”)

b) *-ašši(ašša)* in Names like ^d*Hilašši* (actually “the one from the court (*hila*) which is proper”) ^d*Ištamanašš* “Hearing God” (*ištamana* “ear”), ^d*Šakuuašša* “Seeing God” (*šakuua-* “eye”) (Laroche Recherches 68-70 see also Gutterbock Orientalia NS 25 127-9)

c) *-imi* (actually the suffix of Luwian Passive participle S403,2) in names such as ^d*Šanlaimi* (actually, “the high one”) ^d*Alaumi* etc.

52(57) For the occasional reduplication and teration in word forms see *memal-* “grits” (*mal-* “grind”), *titila-* “pupil”, *duddaumi* “deaf”, *halhaltumani* “cornerstone”, *haršiharhi* “thunderstorm”, *akuuakuua* “frog(?)”

53(58) a). Hittite differs from other old Indo-European languages in having very few compound nouns: *däiuga* “two years old” (compare to *iuga* “one year old” for the analogy in other I.E. languages, see Brugmann IF 21 1-13), *appa-šiuatt* “future” (actually “night-day”), *šalla-kartatar* “arrogance(?)”, maybe also *huhha-hanna* “grandfather (*huhha-*) and grandmother (*hanna-*)” as well as the bird name *pittar-palli* “widewing(?)” (*pittar* “wing” *palhi* “wide”) Friedrich ZA NF 5, 36)

b) Pseudo-compound nouns can be constructed from a verb and a preverb such as *piranhuiatalla* “forerunner” (*piran* “in front”, *huiä-* “to run”) *parāhandandatar* “divine justice” (actually tthe being who makes to submit, (*parā handant*) to the glory of the gods) *kattakurant* (a down (*katta*) cut away (*kuer* “cut”) container, with a flat bottom (?)) *andaiant-* (*antiiant-*) “a married son in law’s (*anda-iiant*) arrival (in the house of his in-laws)

2. Inflection

54(59/60) a) Hittite distinguishes between two Genera: the genus commune (Masculine-Feminine, the aforementioned personal types), from the observed patterns, it appears that the old masculine and feminine cases coincide perfectly in Hittite and that there were not separate pronouns for “he” and “she” (Pedersen Hitt 8-12, Sommer HuH 53, 98), and the genus neuter (impersonal types) This distinction is strong and usually evident.

b) In Number, only Singular and Plural nouns exist. Any dual is treated as a plural.

55(61) The Hittite repitoire includes the 8 cases of the original Indo-European Language: Nominative, Vocative, Accusative, Genitive, Dative, Locative, Ablative and Instrumental. However, there are not many examples of the Vocative and often the Nominative replaces it (Guterbock JAOS 248-257). Also the Dative and Locative, while still separate in Old Hittite, in the language of the new kings they were combined into a single form, the Dative-Locative.

56(62) Outline of the Case Endings (see Pedersen Hitt 13ff)

	Singular	Plural
Nom. comm.	-š(-s)	-eš, -uš, -aš
Voc. comm.	--- (-e)	
Acc. Comm.	-n	-uš
Nom-Acc n.	---(-n)	---, -a, -i
Genitive	-aš (not -š!)	-aš, old -an
Dative	old -a new -i	-aš
Locative	old -i new -i	-aš
Abl.	-az(a)	-az(a)
Instr.	-it,	-it

General Comments on these endings are given in the following paragraphs:

57 a) The Nom Sing ending in every case was spoken as -s . It was written after vowel-ending-stems as -š: *atta-š* “father”, *zahhāi-š* “battle”, *heu-š* “Rain”, after stems ending in -t, the -t-s fuse into -z. If the preceding sound is a vowel, then -z is written after it: *kar-tim-mi-ia-az* = **kartimmiatt-s* “anger”, but if the preceding sound is a consonant, -za was written, but as shown in 25a2, -z (-t-s) was still spoken: *hu-u-ma-an-za* = **hūmant-s* “every” *ka-a-aš-za* = **kast-s* “hunger”.

b)1. The Vocative Singular can be written as the plain stem form: *išha-mi* “My sir”, ^d*Kumarbi* ^d*Appu* (Guterbock JAOS 65, 252).

2. In the *u*-stem it can be formed with -ue as in LUGAL-ue “O King” ^dUTU-e “O sun god”

3. In general, however, the nominative form is used for the vocative

58 The Gen Sing has the ending *-aš*, not *-s*, as was formerly believed. A Gen Sing UD-*az* (=UD-*at-s*) “the dates”, the ending is not written (Friedrich HW 1 Erg UUD), *nekuz mehūr* “evening” is not a Gentive construction “time of night”, but an apposition “night time”. The Genitive ¹*Nunnuš* and ¹*Tarḫšuš* in the old language, as well as the occasional *šankuūaiš* “the fingernails” are explained as a contraction as in S14a2, 17a, of **Nunnuuāš*, ¹*Taruḫšuuāš*, *šankuuaiāš*.

59 a) The Old Language has a Dat. sing. suffix *-a* (<*ai*< Old IE *-ōi*) and a separate Loc Sing suffix *-i*: Dative *aruna* “the sea, to the sea”, locative *aruni* “in the sea” (Guterbock *Orientalia* N512, 153)

b)1. In the later language, both cases are usually combined in the dative-locative, using *-i* of the old language: *aruni* “the sea, to the sea, in the sea”

2. The *i*-stem denotes the dative-locative with the ending *-(i)a*, the old Dative *tuzziia* “the army, to the army, in the army”, *ḫulukanniia* (also *ḫulukanni*) “in the carriage” (Sommer-Ehelolf Pap1 1)

(63) c) Occasionally we find the archaic ending *-ai* in the Dative Sing, before it was converted to *-a* (59a): ¹*Labarna* “The Labarna: *ḫaššannai* “the family” (from *ḫaššatar*) (Sommer-Ehelolf Pap 75³; Sommer HAB 2,1)

(64c) d)1. The consonantal stems can in rare cases lose their Dat-Loc endings: Sing for *É-ir* “in the house”, UD-*at* “on the day”, *ŠÀ-ir* “in the heart”, *dagem* “to the ground”, *nepiš* “to heaven”, *kaššar-ta* “in their hand” (Sommer HAB 95; Gotze Paderson Mursilis Sprache 72; Pedersen Hitt S20)

2. The occasional Dat Loc Sing *šarku* “the hero” (Sommer OLZ 1941, 61) can also lose the Dat-Loc Sing Ending as explained in S17a.

60(65) The Ablative Singular ends occasionally in *-anza* instead of *-az* (see S31b) *luttanza* “out the window”, *napišanza* “from heaven” *ḫaššannanza* “from the family (*ḫaššatar*)”

61(66) The Instrumental Singular ending, especially with corporeal names and similar words can be given as *-ta*: *kiššarit* and *kiššarta* “with the hand” *ištamanti* “with the ear” see *uedanda* besides *uwentit* “with water” Ehelolf IF43 316f)

62(68) a) The old language differs in the Gen Plural *-an* (<IE-*ōm*) from Dat Loc, Plural *-aš*: Gen Plural *šiuṇan* “the gos”, Dat-Loc Plural *šiuṇaš* “the god, at the fate” IR^{MES} *-amman* “My slaves” (from S36a 1 < IR^{MES} *-an-man*)

b) In the later language, the ending *-aš* of the Loc-Dat Plural is extended to be used for the Gentive Plural: Gen Plural *šiuṇaš* “the God” and Dat Loc Plural *šiuṇaš* “with the god” However, the old gentive ending *-an* is kept in formalized expressions.

c) Still in the younger language *-aš*, as the ending of the Gen Sing, occasionally appears for the Gen Plural Ending, and occasionally the old-fashioned *-an* is used LUGAL-*an* “the kings”, ¹*Labarnan* “The Labarna” (Ehelolf ZA NF 9 173ff, see Sommer HAB 256)

63(67) Nominative and Accusative endings also tend to be interchanged (see Friedrich ZA NF 534f)

a) The Nom Plural stands for the Accusative: *pargauēš* “the height” KBo IV 4 IV 30, *ḫurpruṣḫēš* “the Altar” KBo V 2IV 29 *dalugaēš* “the reach” KUB XXI 27 III 35, 38.

b) The Acc. Plural stands for the Nominative: *parḫanduš* “the hurry” KUB I 11 IV 22 I 13 II 15 and also in the horse book *damnuš* “other” Hatt 33.

Vowel Stems

64(69) *a*-stem (*ä*-stem)

a) Nouns

Communal: *antuḥša*- “person”, *anna*- “mother”, *aruna*- “sea”, *keššera*- “hand”, *išḥä*- “man”
(Sommer A 583f Pedersen Hitt S28).

Neuter: *peda*- “village”

		Communia			
		Singular			
Nom.	<i>antuḥšaš</i>	<i>annaš</i>	<i>arunaš</i>	<i>kesseraš</i>	<i>išḥäš</i>
Acc	<i>antuḥšan</i>		<i>arunan</i>	<i>kiššeran</i>	
Voc.					<i>išḥa</i>
Gen	<i>antuḥšašannaš</i>		<i>arunaš</i>	<i>kiššaraš</i>	
Dat-Loc.	<i>antuḥši</i>	<i>anni</i>	<i>aruni</i>	<i>kišširi</i>	<i>išḥi</i>
Old Dat.			<i>aruna</i>		(<i>ešḥe</i>)
Abl.	<i>antuḥšazannaz</i>		<i>arunaz(a)</i>	<i>kiššaraz(a)</i>	<i>išḥa</i>
Instr.				<i>kiššerit</i> (<i>kiššarta</i>)	
		Plural			
Nom	<i>antuḥšeš</i> (<i>antuḥšuš</i>)	<i>anniš</i>			<i>išḥěš</i>
Acc.	<i>antuḥšušannuš</i>		<i>arunuš</i>	<i>kiššeeruš</i>	
Gen	<i>antuḥšaš</i>				
Dat-Loc	<i>antuḥšaš</i>				<i>išḥäš</i>
Instr					ŠU ^{III.A} - <i>it</i>
		Neuter			
		Singular			
N-A	<i>pedan</i>				
Gen	<i>pedaš</i>				
Dat-Loc	<i>pedi(pidi)</i>		<i>pedaš</i>		
Abl	<i>pedaz(petaz)</i>				
		Plural			

a-stem

65(70) b) Adjectives

Adjectives are declined just like nouns, except that the distinction between the endings *-an* and *-a* in the Nominative and Accusative Singular of Neuters is occasionally found

dannatta “empty”, *arahzena* “adjacent”, *kunna*- (ZAG-(*n*)*a*-) “rightward”

		Singular	
Nom Comm.		<i>arahzenaš</i>	<i>kunnaš</i>
Acc. Comm	<i>dannattan</i>	<i>arahzinan</i>	ZAG- <i>an</i>
N-A Neuter.	<i>dannattan</i> (<i>dannatta</i>)		<i>kunnan</i> (ZAG- <i>an</i>) ZAG- <i>na</i>)
Gen		<i>arahzenaš</i>	ZAG- <i>naš</i>
Dat-Loc	<i>dannatti</i>	<i>arahzeni</i>	<i>kunni</i> (ZAG- <i>ni</i>)
Old Dat		<i>arahzena</i>	
Abl		<i>arahzenaza</i>	<i>kunnaz</i> (ZAG-(<i>n</i>) <i>az(a)</i>)
Instr			ZAG-(<i>n</i>) <i>it</i>
		Plural	
Nom Comm.		<i>arahzeneš</i> (<i>arahzenaš</i>)	ZAG- <i>niš</i>
Acc Comm		<i>arahzenuš</i> (<i>arahzenaš</i>)	ZAG- <i>nuš</i>

N-A. Neuter *dannatta* *arahzena* *kunna*
 Gen *arahzenan*
 Dat-Loc. *tannattaš*

66(71)

i-stem

a) Nouns

Communal: *halki*- “grain”, *tuzzi*- “army”, ^{GIŠ}*hulukanni* “carriage”, *halhaltumari*- “cornerstone”
 Neuter: ^{NA4}*huuaši*- “precious stone”, ^{DUG}*išpantuzzi* “wine cask”

		Communal	
		Singular	
Nom	<i>halkiš</i>	<i>tuzziš</i> (<i>tuzziiaš</i>)	^{GIŠ} <i>hulukanniš</i>
Acc	<i>halkin</i>	<i>tuzzin</i>	^{GIŠ} <i>hulukannin</i>
Gen	<i>halkiiaš</i>	<i>tuzziaš</i>	^{GIŠ} <i>hulugannaš</i>
D-L		<i>tuzziia</i>	^{GIŠ} <i>huluganni(ia)</i>
Abl	<i>halkiiaz</i>	<i>tuzziiaz</i>	^{GIŠ} <i>huluganniiaz</i> (^{GIŠ} <i>hulugannaza</i>)
Instr	<i>halkit</i>		^{GIŠ} <i>hulukannit</i>
		Plural	
Nom	<i>halkiš</i>		<i>halhaltumareš</i>
Acc	<i>halkiuš</i> (<i>halkēš S63a</i>)	<i>tuzziuš</i> (<i>tuzziiaš</i>)	
Gen			<i>halhaltummariiaš</i>
D-L			<i>halhaltumarīiaš</i>
Abl			<i>halhaltumaraza</i>
		Neuter	
		Singular	
N-A	^{NA4} <i>huuaši</i>	^{DUG} <i>išpanduzzi</i>	
Gen	^{NA4} <i>huuašiiaš</i>	^{DUG} <i>išpantuzziiaš</i>	
D-L	^{NA4} <i>huuaši(ia)</i>	^{DUG} <i>išpanduzzi</i> (^{DUG} <i>išpantuzziia</i>)	
Abl	^{NA4} <i>huuašiiaz</i>	^{DUG} <i>išpanduzziiaz</i>	
Instr		^{DUG} <i>išpanduit</i>	
		Plural	
N-A	^{NA4} <i>huuaši</i> ^{Hl.A}		

67 a) The Nom Sing *tuzziiaš* is an analogous construction to the *ia* stem

b) The Gen Sing ^{GIŠ}*huluganneš* and the Abl Sing ^{GIŠ}*hulugannaza* and the Abl Plural *halhaltumaraza* are analogous constructions to the *a*-stem.

c) For Dative-Loc Singular *tuzziia*, ^{NA4}*huuašiia* etc see S59b2.

68(72) Nouns with *-ai-*

a) the inflection with contractions (S18): *lengaiš* “Oath” Acc Sing *lengain* but Gen Sing *linkiiaš* etc (Sommer AU 356 Strutevant Mel Pedersen 57ff, Pedersen Hitt S32)

b) Occasionally one finds analogous constructions for the Gen Sing *lengaiiaš* in the Nom and Acc Singular or conversely Acc Sing *zahhin* is used for the Gen Sing (Sommer AU 356)

69(73) Communal: *zahhai*- “battle” *lengai*- “oath”, *zašhai*- “dream”

Neuter: *haštai*- “bone”

			Communal Singular	
Nom	<i>zahhais̄</i>			
Acc.	<i>zahhain(zahhin)</i>	<i>lingain</i>		<i>zašhain</i>
Gen.	<i>zahhiiaš</i>	<i>linkiiaš(lingaiāš)</i>		
D-L	<i>zahhija</i>	<i>linkija(lingai)</i>		<i>zašhija</i>
Abl.	<i>zahhiiaz(a)</i>	<i>linkiiaz(a)</i>		<i>zašhiiaz</i>
Instr				<i>zašhit</i>
			Plural	
Nom		<i>lingaiš</i>		
Acc.		<i>lingauš</i>		<i>zašhimuš(S29b)</i>
			Neuter Singular	
N-A	<i>haštai</i>			
Gen	<i>haštiiaš</i>			
DL	<i>haštai</i>			
Instr	<i>haštit</i>			

70(74)

i-stem

b) Adjectives

a) The declension of the adjectives in the *i*- and *u*- stems are different from that of nouns due to the appearance of *a* before the final vowel in all cases, except for the Nominative, Accusative, and Instrumental Singulars (Abulat! Sommer-Ehelolf Pap 75f.; Sommer HoH 52)

b) Occasionally forms without *a* are found in analogy with the Nouns, this is always the case of the 4-syllable *karüili*- “old”

71(75) a) *šalli*- “grear”, *šuppi*- “clear”, *mekki*- “many”, *karüili*- “old”

			Singular	
Nom Comm.	<i>šalliš</i>	<i>šuppiš</i>	<i>mekkiš</i>	<i>karüiliš</i>
Acc. Comm.	<i>šallin</i>			<i>karüilin</i>
N-A Neuter	<i>šalli</i>	<i>šuppi</i>	<i>mekki</i>	<i>karüili</i>
Voc	GAL- <i>li</i>			
Gen	<i>šallaiāš</i> (<i>šallaš</i>)	<i>šuppiāš</i>		<i>karüiliaš</i>
D-L	<i>šallai</i>	<i>šuppai (šuppaia,</i> <i>šuppi, šuppa)</i>		
Abl.	<i>šallaiiaz</i>	<i>šuppaiiaz(a)</i> (<i>šuppaz(a)</i>)	<i>meqqaiaz</i>	<i>karüiliiaz</i>
Instr		<i>šuppit</i>		
			Plural	
Nom Comm	<i>šallaēš</i>	<i>šuppaēš</i> (<i>šuppiš</i>)	<i>meggaēš</i> (<i>mekkeš</i>)	<i>karuilēš</i> (<i>karüiliaš</i>)
Acc Comm.	<i>šallauš</i> (<i>šalliuš</i>)	<i>šuppauš</i>	<i>meggauš</i> (<i>mekkuš</i>)	
N-A neuter.	<i>šalla</i>	<i>šuppa</i>	<i>meqqaia</i>	<i>karüila</i>
Gen			<i>meqqaiaš</i>	
D-L	<i>šallaiāš</i>	<i>šuppaiāš</i> (<i>šuppiāš</i>)		<i>karüiliaš</i>
Abl.		<i>šuppaiaza</i>		

b) The form without *i* in the Gen Sing *šallaš*, Abl Sing *šuppaz(a)* and N-A Plural neuter *šalla*, *šuppa* is explained in S15a.

72(79) The stem *utne-* (KUR-*e*) “land”, is inflected much like the *i*-stem, with the following declension:

	Singular	Plural
N-A	<i>utne(utni)</i>	<i>utna</i>
Gen	<i>utneiaš(utniiaš)</i>	
D-L	<i>utni(utniia)</i>	KUR- <i>eaš</i>
Able	<i>utneaz</i>	

74(77)

u-stem

a) Nouns

Communal: *harnau-* “birthing stool”, *uellu-* “meadow”, *heu-* “rain”, LUGAL-*u* “King”

Neuter: *genu* “knee”

			a) Communal	
			Singular	
Nom	<i>harnauš</i>	<i>uelluš</i>	<i>heuš</i>	LUGAL- <i>uš</i>
Acc	<i>harnaun</i>	<i>uellun</i>	<i>heun</i>	LUGAL- <i>un</i>
Voc				LUGAL- <i>ue</i>
Gen	<i>harnauaš</i>		<i>heuaš</i>	LUGAL- <i>uaš</i>
			(<i>heiauaš</i>)	(LUGAL- <i>an @62c</i>)
D-L	<i>harnau<i>i</i></i>	<i>uellui</i>		LUGAL- <i>i</i>
Abl		<i>uelluaz</i>		LUGAL- <i>uaz</i>
Instr			<i>heauit</i>	
			Plural	
Nom			<i>heueš</i>	
			(<i>heiaueš</i>)	
Acc			<i>heuš</i>	
			(<i>heamuš</i> , S29b)	
D-L		<i>uelluuaš</i>		
			Neuter	
		Singular		Plural
N-A		<i>genu</i>		<i>genuua</i>
Gen		<i>genuuaš</i>		<i>genuuaš</i>
Old Dat		<i>genuua</i>	D-L.	<i>genuuaš</i>
Abl.				<i>ginuaz</i>

b) For *heu-* “rain”, the form with (*i*)*a* for the final vowel (Gen Sing *heiauaš*. Instr Sing, *heiaueš*, Acc Plural *heamuš*) is understandable as analogous to the adjective construction.

74(77)

u-stem

b) Adjectives

a) As with the *i*-stem, an *a* turns up before the final vowel (sommer-Ehelolf Pap 75f Sommer HuH 52)

b) Occasionally *a* is absent, based on the analogous noun construction: with *aššu-* “good”, this analogy is particularly intelligible given the neuter *aššu-*, which as a noun means “estate, belongings”

75(78) *aššu-* “good”, *parku-* “high”, *idälu-* “bad”

Singular

Nom Comm	<i>aššuš</i>	<i>parkuš</i>	<i>idäluš</i>
Acc. Comm.	<i>aššun</i>	<i>parkun</i>	<i>idälun</i>
N-A Neuter	<i>aššu</i>	<i>parku</i>	<i>idälu</i>
Gen	<i>aššauaš</i>	<i>parku<u>u</u>aš</i>	HUL- <i>u<u>u</u>aš</i>
D-L	<i>aššau<u>i</u></i>	<i>par<u>g</u>au<u>e</u></i>	<i>idä<u>l</u>au<u>i</u></i>
Abl.	<i>aššau<u>a</u>za</i>	<i>par<u>g</u>au<u>a</u>z</i>	<i>idä<u>l</u>au<u>a</u>z(idälaz!)</i>
Instr	<i>aššau<u>e</u>t</i>		HUL- <i>it</i>

Plural

Nom Comm	<i>aššau<u>e</u>š</i>	<i>par<u>g</u>au<u>e</u>š</i>	<i>idä<u>l</u>au<u>e</u>š</i>
Acc Comm	<i>aššamuš (29b)</i>	<i>par<u>g</u>amuš (29b)</i>	<i>idä<u>l</u>amuš (29b)</i>
N-A Neuter	<i>aššau<u>a</u></i>	<i>par<u>g</u>au<u>a</u></i>	<i>idä<u>l</u>au<u>a</u></i>
Gen			<i>idä<u>l</u>au<u>a</u>aš</i>
D-L		<i>par<u>g</u>au<u>a</u>aš</i>	<i>idä<u>l</u>au<u>a</u>aš</i>
Abl.			<i>idä<u>l</u>au<u>a</u>aš</i>
Instr	<i>aššau<u>e</u>t</i>		

Consonantal Stem

76(80) -*tt(-t-)* Stem

a) Communal: *kartimmijatt-* “anger” *kar(a)itt-* “Flood”, *kašt-* “hunger”, *uett-* “year” (Ideogram MU(KAM))

Communal and Neuter: *anijatt-* “work”, *šijatt-* “Day” (Idgr UD(KAM)) (Gotze Madd 78f.; Ehelolf ZANF 9 181 f mit Lit.)

Singular

Nom Comm	<i>kartimmijaz</i> (25a2, 27a)	<i>anijaz</i> (25a2, 27a)	UD- <i>az</i>
Acc. Comm.	<i>katimmijattan</i>	<i>annijattan</i>	UD- <i>an</i> (UD.KAM- <i>an</i>)
N-A n.			UD- <i>at</i>
Gen		<i>anijattaš</i>	UD- <i>aš</i>
D-L	TUG.TUG- <i>atti</i>	<i>anijatti</i>	<i>šijatti (šijatt)</i> (59d)
Abl.			UD.KAM- <i>az</i>
Nom-Comm	<i>kar(a)iz (girez)</i>	<i>kašza</i> (25a2)	MU.KAM- <i>za</i>
Acc Comm		<i>kaštan</i>	MU- <i>an</i>
Gen			MU.KAM- <i>aš</i>
D.L.	<i>karaitti</i>	<i>kašti</i>	<i>uitti</i>
Abl.			MU.KAM- <i>za</i>
Instr.		<i>kašita</i>	

Plural

Nom. Comm.			UD.KAM ^{Hl.A} - <i>uš</i>
Acc. Comm.	<i>kartimmijadduš</i>		UD ^{Hl.A} - <i>uš</i>
N-A n		<i>anijata</i>	
D-L		<i>anijattaš</i>	UD(KAM) ^{Hl.A} - <i>aš</i>
Nom Comm	<i>garittěš</i> (<i>karittiaš</i>)		MU ^{Hl.A} - <i>uš</i>
Acc. Comm.			MU ^{Hl.A} - <i>uš</i>
Gen			<i>uittan</i> (62a) (MU ^{Hl.A} - <i>aš</i>)
D-L			MU.KAM ^{Hl.A} - <i>aš</i>

b) From *karuiliatt-* “earlier state”, the Old Dat Sing *karuili(i)atta* “to the earlier state”

77(81) *-nt-* stem

Noun: *išpant-* comm “night” (Idgr GE₆ (KAM))

Adjective: *humant-* “every, any, all”

Participle *appant-* “captive” *huišuant* “living”

Singular

Nom Comm	GE ₆ (KAM)- <i>anza</i>	<i>humanza</i> (25a2)	<i>appanza</i>	<i>huišuanza</i>
Acc. Comm	<i>išpandan</i>	<i>humandan</i>	<i>appantan</i>	<i>huišūandan</i>
N-A n.		<i>human</i>		
Gen	GE ₆ - <i>andaš</i>	<i>humandaš</i>		TI- <i>antaš</i>
D-L.	<i>išpanti</i>	<i>humanti</i>		<i>huišūanti</i>
Abl.	<i>išpandaz</i>	<i>humandaz</i>		

Plural

Nom Comm		<i>humanteš</i>	<i>appanteš</i>	<i>huišūanteš</i>
		(<i>humanduš</i> 63b)		
Acc Comm		<i>humanduš</i>		<i>huišūanduš</i>
		(<i>humanteš</i> 63a)		
N-A n.		<i>humanda</i>	<i>appanti</i>	
Gen		<i>humandaš</i>		
D-L.		<i>humandaš</i>		

78(82) *n-*stem

Most are neuter (partly with the sound 18): *šahhan* “back”, *laman* “name”, *tekan* (*tagn-*) “earth”.

Communal: SAL-*n-* “Woman”

Singular

Nom Comm				SAL- <i>za</i>
Acc Comm				SAL- <i>nan</i>
N-A n.	<i>šahhan</i>	<i>laman</i>	<i>tekan</i>	
Gen	<i>šahhannuš</i>		<i>tagnaš</i>	SAL- <i>naš</i>
D-L	<i>šahhani</i>	<i>lamni</i>	<i>tagni</i>	SAL- <i>ni</i>
old Dat.			<i>tagnä</i>	
Abl.	<i>šahhanaz(a)</i>		<i>tagnaz(a)</i>	
			<i>tagnäz</i>	
Instr:	<i>šahhanit</i>	<i>lamnit</i>		

Plural

Nom Comm				SAL ^{MES} - <i>uš</i>
D-L		<i>lamnaš</i>		SAL ^{MES} - <i>aš</i>

79(83) *l-*stem

Noun: (always neuter) *uaštul* “sin” *išhiul* “contract” *taual* (a drink) *šuppal* “animal”

Adjective: *taškul* “friendly”

Singular

Nom C.			<i>takšul</i>		
N-A n.	<i>uaštul</i>	<i>išhiul</i>	<i>takšul</i>	<i>taual</i>	<i>šuppal</i>

Gen	<i>u<u>a</u>šdulašiš<u>hi</u>ul(l)aš</i>	<i>takšulaš</i>	<i>ta<u>u</u>alaš</i>	
D-L	<i>u<u>a</u>šduli</i>	<i>takšuli</i>	<i>ta<u>u</u>ali</i>	<i>šupli (26)</i>
Abl.		<i>iš<u>hi</u>ullaza</i>		
Instr	<i>u<u>a</u>šdulit</i>		<i>ta<u>u</u>al(l)it</i>	

Plural

N-A n.	<i>u<u>a</u>šdulit^(HI.A)</i>	<i>iš<u>hi</u>ul^(HI.A)</i>	<i>takšul</i>	<i>šuppala</i>
Gen.				<i>šuppalan (62a)</i>

80(84) *r*-stem

a) without contraction: Noun *huppar-* c/n “tureen”.

Adjective: *šakuaššar-* “proper”, *kurur-* “hostile” (from the noun for “hostility”)

Singular

Nom C.	^{DUG} <i>hupparaš</i>	<i>šaku<u>a</u>ššaraš</i>	<i>kurur</i>
Acc. C.		<i>šaku<u>a</u>ššaran</i>	
N-A n	<i>huppar</i>	<i>šaku<u>a</u>ššar</i>	<i>kurur</i>
Gen	<i>hupparaš</i>	<i>šaku<u>a</u>ššaraš</i>	<i>kururaš</i>
D-L	<i>huppari</i>	<i>šaku<u>a</u>ššari</i>	<i>kururi</i>
abl	<i>hupparaza</i>	<i>šaku<u>a</u>ššaraza</i>	
Instr	^(GIŠ) <i>hupparit</i>	<i>šaku<u>a</u>ššarit</i>	

Plural

Nom C		<i>šaku<u>a</u>ššaruš</i>	<i>kurur</i>
Acc C		<i>šaku<u>a</u>ššaruš</i>	
N-A n	^{DUG} <i>huppäri^{HI.A}</i>		<i>kurur</i> <i>(kururi^{HI.A})</i>
Gen			<i>kururaš</i>

b) With contractions (in Greek [...]) inflected as in the old language the Neuter *keššar-* “hand”. This hand the old Forms

	Singular	Plural
N-A	<i>keššar</i>	
Dat	<i>kišrā</i>	<i>kišraš</i>
Loc	<i>kišri (keššar; S59d)</i>	<i>kišraš</i>
Instr	<i>ki-iš-šar-at</i>	

In the later language this is a word in the Communal Genus and the inflection converts to that of the *a* stem:
Sing Nom: *keššaraš*, Acc: *kiššeran* etc. (S64)

81(85) *r/n-* Stem

This group, which has still not died out and remains in other Indo-European Languages (Old Indian *ūdhar*, *ūdhnas* “udder”, latin *femur*, *feminis* “thigh”) is still alive and productive in Hittite (Hrozny MDOG 56, 24 f; Hrozny Spr d Heth 64 f) All the words in this stem are neutral. For the sake of clarity, we break this group into the following subgroups:

82(86) a) Single Nouns, some with and some without contraction. *uttar* “word, matter”, *ešhar* “blood”, *lammar* “hour”, *uatar* “water” *pahhuuar* (*pahhur*) “fire”, *mehur* “time” (see Kammenhuber Cor Lingu 97 103 104 f)

				Singular
N-A	<i>uttar</i>	<i>ešhar</i> (<i>eššar</i> S28b)		<i>lammar</i>
Gen	<i>uddanaš</i>	<i>ešhanaš</i> (<i>ešnaš</i> S28b)		
D-L	<i>uddani</i>	<i>ešhani</i>		<i>lamni</i>
Abl	<i>uddanaz(a)</i> (<i>uddananza</i> S60) (<i>ešnaza</i> S28b)	<i>ešhanaz(a)</i>		
Instr	<i>uddanit</i> (<i>uddanta</i> s61)	<i>ešhanta</i> (S61)		
N-A	<i>uatar</i>	<i>pahhuuar</i> (<i>pahhur</i> S17a)		<i>mehur</i>
Gen	<i>uitemaš</i>	<i>pahhuenaš</i>		<i>mehunaš</i>
D-L	<i>uetei</i>	<i>pahhueni</i> (<i>pahhuni</i> S16)		<i>mehueni</i> (<i>mehuni</i> S16)
Old Dat	<i>uetei</i>			
Abl	<i>uetenaz(a)</i>	<i>pahhuenaz</i> (<i>pahhunaz(a)</i>)		
Instr	<i>uetenit</i> (<i>uedanda</i> S61)	<i>pahhuenit</i>		
Plural				
N-A	<i>uddar</i>	<i>uidär</i>		
Gen	<i>uddanaš</i>	<i>A^{HI.A}-aš</i>		
D-L	<i>uddanaš</i>			<i>mehunaš</i>

83(87) b) Abstracts with *-atar* and *-tar* (S44b)
papratar “pollution”, *lahhiatar* “campaign”, *zankilatar* “pennance”, *huitar* “animal world” (all with contraction *-tn-* which almost always converts to *-nn-* as discussed in S32a) (Kamenhuber Cor lingu 99f)

					Singular
N-A	<i>papratar</i>		<i>zankilatar</i>	<i>huitar</i>	
Gen	<i>paprannaš</i>			<i>huitnaš</i> (S32a2)	
D-L	<i>papranni</i>	<i>lahhianni</i>	<i>zankilanni</i>		
Abl	<i>paprannaz(a)</i>			<i>huitnit</i>	
Instr					
					Plural
N-A		<i>lahhiatar</i>	<i>zankilatar^{HI.A}</i> (<i>zankilatarr^{HI.A}</i>)		

84(88) c) Abstracts with *-eššar* (S44c)
haneššar “legal matter”, *uppeššar* “broadcast” (again, most have contractions) (Kammanhuber Cor lingu 100f)

		Singular			Plural
N-A	<i>haneššar</i>	<i>uppeššar</i>			<i>uppeššar^{HI.A}</i>
Gen	<i>hanešnaš</i> (<i>hanniššanaš</i> S10.26)				
D-L	<i>hanešni</i> (<i>hannaššani</i> S11.26)	<i>uppešni</i>			
Abl	<i>hanešnaz</i> (<i>hannišnanza</i> S10.60)				
Instr	<i>hanešnit</i>				

85(89,90) d) Words ending in *-uar-* (S44i)

These also have contractions, so far only singular forms are known: *ašauar* “sheepfold, herd” *partauar* “wing” (see Kammenhuber Cor lingu 102; Holt bi OR 15 153f)

N-A	<i>ašauar</i>	<i>partauar</i>
Gen		<i>partaunaš</i>
D-L	<i>ašani</i>	
Abl	<i>ašaunaz</i>	<i>partaunaz</i>
Instr		<i>partaunit</i>

This group has inflections similar to the Verbal nouns in *-uar-*, but are not identical to it, see S185

86 e) Words ending in *-mar*

Only *hilammar* “gatehouse” (see Kammenhuber Cor lingu 103; Holt BiOr 15, 153) So far only singulars are known.

N-A	^Ē <i>hilammar</i>
Gen	(^Ē) <i>hilammaš</i> (<i>hilannaš?</i> S32b2)
D-L	(^Ē) <i>hilamni</i>
Old Dat	<i>hilamna</i>
Abl	(^Ē) <i>hilamnaz</i>

This group is similar to the verbal nouns of *-mar*, without being identical to them.

87(91) Miscellaneous Consonantal Stems

Always neuter and only singular forms are known

s-Stem: *nepiš* “heaven” *aiš* “mouth” (with contractions; Sommer Hirtfestschrift II 291-296)

Guttural Stem: *išgaruh* “pointe vessel”

N-A	<i>nepiš</i>	<i>aiš</i>	<i>išgaruh</i> (<i>iškarih</i>)
Gen	<i>nepišaš</i>	<i>iššaš</i>	
D-L	<i>nepiši</i> (<i>nepiš</i> S59d1)	<i>išši</i> (<i>aišši</i>)	<i>išgaruhi</i>
Old Dat	<i>nepiša</i>		
Abl	<i>nepišaz(a)</i> (<i>nepišanza</i> S60)	<i>iššaz</i>	
Instr		<i>iššit</i>	<i>išgaruhit</i>

88(92) a) Some nouns are inflected partially as the *a-* stem and partially as the *n-* stem (lit bei Freidrich Heth 28; also Goetze, Pedersen 488f. Pedersen Hitt S35, and Sommer ZA NF 12, 20¹) Here belongs, for example *memiia(n)-* “word, thing”, *arkamma(n)-* “Tribute”, *hara(n)-* “eagle”, *alkišta(n)-* “branch(?)”, *muri(ian)-* “grapes” (always communal)

Nom	<i>memiiaš</i>	<i>arkammaš</i>	Singular <i>haraš</i> ^{MUŠEN}	(^{GIŠ}) <i>alkištaš</i>	<i>mureš</i>
Acc	<i>memiian</i>	<i>arkamman</i>	<i>haran</i> (<i>hāranan</i>)	<i>alkištanan</i>	
Gen	<i>memiianaš</i>	<i>arkammanaš</i>	<i>haranaš</i>		
D-L	<i>memiiani</i> (<i>memini</i> S14a1)				
Abl	<i>memiianaz</i> (<i>meminaza</i> S14a1)				
Inst	<i>meminit</i> (S14a1)				<i>murinit</i>
Nom			Plural <i>hāranis</i> ^{MUŠEN}		

Acc	<i>memiānuš</i> (<i>memiāneš</i> S63a; <i>memiāš</i>)	<i>arkammuš</i> (<i>argamanuš</i>)	^{GIS} <i>alkištanuš</i>	<i>muriānuš</i> (<i>muriuš</i>)
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b) Similarly is the apparently variable inflection if *kutru(uan)*- c “witness”:

	Singular	Plural
Nom	<i>kutruāš</i>	<i>kutruēš</i> (<i>kutruūāš</i> , <i>kutruš</i> S17a <i>kutruūaneš</i> , <i>kutrueneš</i> S17b)
D-L	<i>kutruī</i>	<i>kutruāš</i>

89(92b and c) Irregular Inflections

a) Here, above all are two neuter stems *kard-* “heart” (Idgr ŠÀ) and *parn-* “house” (Idgr É), for which the N-A Sing is constructed with the flexible changes of the stem vowels **kēr-* and **per-* (Ehelolf ZA NF 9 185¹ Sommer HAB 94 f 111):

	Singular	Plural
N-A	ŠÀ- <i>ir</i>	<i>kir</i>
Gen	<i>kardiāš</i> (i-St)	<i>É-ir</i>
D-L	<i>kardi</i>	<i>parnaš</i>
Old Dat	<i>karta</i>	<i>parna</i>
Abl	<i>kartaz</i>	<i>parnaza</i>
Inst	<i>kardit</i>	

b) Uncommon inflections are not entirely clear for the compound *hašša hanzašša* “grandson and great-grandson (?)” (Freidrich Staatsv. I 165 f 181 II 36 f)

	Singular	Plural
Nom	<i>hašša hanzašša</i>	<i>haššeš hanzaššeš</i> (Sommen HAB 152)
Acc	<i>hašša hanzašša</i>	<i>haššuš hanzaššuš</i> (<i>haššaš hanzaššaš</i>)
D-L	<i>hašši hanzašši</i>	<i>haššaš-šaš hanzaššaš-šaš</i>
Instr	<i>haššit hanzaššit</i>	

Foreign Elements in the Hittite Declination

90(93a) For akkadian declination, particularly in proper names, see S345f.

91(93b) From the Luwian declination structure in Hittite contexts one encounters (with or without the marking glyph) the Nom Plural with *-inzi* and the Acc plural with *-anza* (S391; Friedrich RHA 8, 3ff) *purpurēš hurtallenzi* KUB XXVII 67 II 9 which parallels, or is synonymous with the Hittite[*pu*]r*purijaš hurtališša* “lump (and) mixture (?)” ebd III 14 *nu-kan SAL^{MES} dammaranza INA^{URU} Zithara parä neanzi* “should one of the *dammara*-women be sent to *Zithara*” KUB V611 46 (Sommer AU 280⁴ 304) *nu¹UR-Š[A.NA.BI-iš] pintanza ŠU-za epta* “and *Uršanabi* took the rudder with his hand” KUB VIII 50 III 19f (Sommer bei Freidrich ZA NF 5, 57)

92(93c) The Hurrian Declination structures in Hittite Contexts are divided into three sets (Freidrich RHA 8, 11-17):

a) A number of the nouns borrowed from Hurrian are in general inflected like Hittite Nouns, except that the Dat-Loc Singular has the ending *-ti*, which seems to derive from the Hurrian Directive (Directive case) ending *-ta* (e.g. ¹*Mane-ta* “to Mane”) which has the Hittite Dat-Loc singular ending *-i* attached (Freidrich RHA 8, 13-15) :

huprušhi- c. “Tureen”, ^{GIS}*irhui-* n “Korb”

	Singular	Plural
Nom c	<i>huprušhiš</i>	<i>huprušhěš</i>
Acc c	<i>huprušhin</i>	
N-A n		GIŠ <i>irhui</i>
Gen		GIŠ <i>irhuiiaš</i>
D-L	<i>hurpruši(ia)</i> <i>(hurprušhiti)</i>	GIŠ <i>irhuiti</i>
Abl		GIŠ <i>irhuiiaz</i>

b)1. Another Group of nouns have the suffix *-ta* present in various cases, and apparently there was no firm rule determining whether the noun of the case-ending or the inflection was kept the same in Hittite Nominals (Freidrich RHA 8, 15f)

^{NINDA}*harzazu-* c/n “Peice of bread” ^{DUG}*gazzi-* n (a vessel)

	Singular	
Acc C	^{NINDA} <i>harzazun</i> (^{NINDA} <i>harzazutan</i>)	
N-A n	^{NINDA} <i>harzazula</i>	DUG <i>kazzi</i> (^{DUG} <i>gazzi</i>)
D-L	^{NINDA} <i>harzazuti</i>	
Abl		DUG <i>gazzidaz</i>
Instr	^{NINDA} <i>harzazuit</i> (^{NINDA} <i>harzazutit</i>)	

2. In several nouns in this group *-ta* is used only with the N-A Plurl neuter case ending, so it is the case ending for this case.

GIŠ *kišhi-* n “chair” (GIŠ) *nathī-* n “great bead” *hazziui-* n “cult objet (?)”

		Singular
N-A		<i>nathī</i> <i>hazziui</i>
Gen		<i>hazziuiiaš</i>
Abl	GIŠ <i>kešhīiaš</i>	<i>hazziuiiaza</i>
		Plural
N-A	GIŠ <i>kišhīta</i>	GIŠ <i>nathīta</i> <i>hazziui</i> ^{HIA} (<i>hazziuita</i>)
D-L		<i>nathīaš</i>

c) Rarely there is an isolated Hurrian inflected form in the middle of a Hittite sentence in names and compound names involving Hurrian Divinities (Freidrich RHA 8, 12): 9 NINDA.SIG^{MES} *auariui* ^d*IŠTAR paršīia* “9 thin breads were broken for Ishtar of the feild” KUB XXVII 1 I 37 (*auariui* Hurrian Genitive Singular) EGIR-ŠU-*ma* 1 NINDA.SIG ANA ^d*Šarrinaša paršīia* “Bring forth and break a thin bread for the Šarri divinities” (Hurrian Dat. Plur + Article *-na* ebd IV 29 Hittite Acc Plural ^d*Šarriuš* !) i.e. ‘NINDA.SIG ^d*Šarrinašta paršīia* “a thin bread broken fot the Šarri gods” KUB X27 IV 8-10 Hurrian directive_article *-na*)

3. Comparison

93(94) The creation of comparative adjectives through suffixes, which is known in other Indo-European languages, is absent in Hittite. Instead the comparative adjective is expressed through syntatic means, as in Egyptian and Semitic Languages, and in Armenian (see S221ff)

94(95a) However, the comparative suffix *-zi-* exists in *hantezzi-* “former, earlier” *appezzi-* “afterwards, later”, *šarazzi* “higher, more over”, as well as *šanezzi* “sweet” (see S49e)(Sommer Gotze Hatt 91; Ehelolf OLZ 1933 4f

b) Another form with similar function is *kattera* “lower, more under”

-*ta* (for *-za-du* S40) "you" -*šmaš* "you" plural (Dat and Acc)
 -*ši* "him, her, it" (only Dative) -*šmaš* "them" (only Dative)

b) Examples with *nu* "and": *nu-mu* "and me"; *nu-tta* "and you" (S39); *nu-šši* "and us"; *nu-šmaš* "and you (plural), and them";
nu-mu-ašta "and then me (?)" goes to *numašta* (S38 a note)

Reflexive Pronouns

101(103) Our (German) reflexive pronouns can be expressed through the corresponding personal pronouns or through the particle *-za* (*-z*) for this see S240-244

The Enclitic Pronominal stem *-a-* "he/she/it"

102(104/105) a) For the nominative and Accusative, 3rd person pronouns exist mainly in the enclitic form of the stem *-a-*, with *-ši* "him" and *-šmaš* "they" (S100a), these join to give the Paradigm (Hrozný Spr d Heth 141ff)

	Singular	Plural
Nom comm	<i>-aš</i>	old <i>-e</i> , later <i>-at</i>
Acc comm	<i>-an</i>	old <i>-uš</i> , later <i>aš</i>
N-A n	<i>-at</i>	old <i>-e</i> , later <i>-at</i>

This enclitic *-a-* is a reduced version of the demonstrative *a-* "is[??]" (S116)

b) In Nom Plur comm the old language retained the indo-european form of the Nom plur masc form *-e* < **-oi* whereas in the later language, the singular forms replaced the plurals and then the neuter *-at* replaced the communal form (see Freidrich ZA NF 2 239ff; Bergsland Norsk Tidsskrift for Sprogvidenskap8, 266-282)

103(106/107/108) a) *nu* "and", as well as the variants *a* "and" and *šu* "and" (S306-317) combine with these forms as in S38 a and b to give *n-aš*, *t-aš*, *š-aš* "and he/she/it" *n-at*, *t-at*, "and him", *n-an*, *t-an*, *š-an* "and it", *n-e*, *tä* (< **ta-e*), *š-e*, *n-at*, "and they (Nom Plur) *n-uš* (*n-aš*), *t-uš* (*t-aš*), *š-uš* (*š-aš*) "and them (acc Plural)".

b) the combination of *nu* and the particle *-uar-* of direct speech (S289-292) yields: *nu-u^uar-aš* "and he/she", *nu-u^uar-an* "and him/her" *nu-u^uar-at* "and it", *nu-u^uar-i* "and they" (Nom Plur *-i* for *-e* see S9a, 102a)

c) Whether or not one obtains the neuter *-it* "it" from the stem *-i-* "he", as found in the compound *netta* "and it is yours" (< **nu-it-ta* ?) (Freidrich ZA NF 2 292f) remains uncertain. Perhaps the complex instead should be explained as *nu-e-ta* (N-A Plyr n) "et-ea-tibi" > "et id tibi" (Kronasser, see Laut- and Formenlehre des Heth S155 S 144 unten)

104(109) *-aš*, *-at* etc can occasionally reduplicate as in *naššijaš* (< **nu-aš-ši-aš*) besides *našši* (< **nu-aš-ši*) "and he him" *naššijut* (< **nu-aš-ši-at*) besides *našši* (< **nu-at-ši*) "and it him" (Gitze NBr 19f)

Independent Pronouns of the Third Person

105(110/111) a) From the stem *ši-* "he/she/it" can only produce the following oblique singular forms (Sommer HAB 78)

Gen	<i>šēl</i>
D-L	<i>šētan</i>
Abl	<i>šēz</i>

The enclitic Dative *-ši* "him" and *-šmaš* "him" (S100a) can be the weakening of this stem

b) On the other hand there exists no Nominative and Accusative forms from a stem *-ša-*. The singular forms Nom comm *šaš*, Acc com *šan* and the Plural forms Nom comm *še* Acc com *šuš* in the old language, that were for a long time taken to be a normal construction, is rather a compound of the rare old *šu* “and” (S317) with the enclitic pronoun *-a-* “he” (S103a) analogous to *naš<nu-aš* (Sommer HAB 78; Pedersen Hitt S55).

2. Possessive Pronouns

106(112) a) The language of the New Empire generated the equivalent of the German possessive pronoun most often by using the genitive form of the personal pronouns: *ammēl attas* “my father” *tuēl anni* “to your mother” and so on.

b) For the possible use of personal pronouns alone employed as possessive pronouns, see S215b2

107(113) The old language still possesses pronouns which stand in place of the phrases used in the later speech, these are always enclitic

-mi- “my”
-ti- “your” sing *-šmi-* “your” pl
-ši- “his/her” *-šmi-* “their”

An enclitic possessive pronoun of the 1st person plural has so far not been established (Hrozný Spr d H 123-133, Freidrich ZA NF 252, Freidrich Staat SV 181²)

108(114) These pronouns have an inflection that varies between the *-i* and *-a* stem.

	Singular				
Nom c	<i>-miš</i>	<i>-tiš (-teš)</i>	<i>-šiš</i>	<i>-šmiš</i>	<i>-šmeš</i>
Acc c	<i>-min(-man)</i>	<i>-tin</i>	<i>-šin(-šan)</i>		<i>-šman</i>
N-A n	<i>-mit(-met)</i>	<i>-tit</i>	<i>-šit(-šet)</i>	<i>-šmet(šemet)</i>	<i>-šmet</i> (<i>-šmit, šemet, -šamet, -šimit, šummit</i>)
Voc	<i>-mi</i>				
Gen	<i>-maš</i>	<i>-taš</i>	<i>-šaš</i>		
D-L	<i>-mi</i>	<i>-ti(-di)</i>	<i>-ši</i>	<i>-šmi</i>	<i>-šmi(-šummi)</i>
Old dat	<i>-ma</i>	<i>-ta</i>	<i>-ša</i>		<i>-šma</i>
Instr		<i>-tit</i>	<i>-šet (-šit)</i>		<i>-šmit</i>
			Plural		
Nom c	<i>-miš</i>	<i>-tiš(-teš)</i>	<i>-šeš(-šiš)</i>	<i>-šmeš</i>	
Acc c	<i>muš(-miš S63a)</i>	<i>-tuš(-duš)</i>	<i>-šuš</i>		<i>-šmuš</i>
N-A n	<i>-mit(-met)</i>		<i>-šet</i>		
Gen	<i>man (S62a)</i>				
D-L		<i>-taš</i>			<i>-šmaš</i>

109(115/116) a) The rule is that one declines both the noun and additional enclitic possessive Gen singular *kardiāš-taš* “your heart”, D-L sing *kiššari-mi* “in my hand” *atti-šši* “to his father” *ištarni-šmi* “in your (pl) midst” Nom plur *arešmeš <*arēš-šmēš* (S19a) “your danger” Acc plural *šanhuuanduš-šuš* “his body-fruit (?)”

The ending sound *-n* in Acc sing of the noun as in S36a is most often assimilated on the possessive suffix Acc sing: *halugatallatin <*halugatallan-tin* “your envoy” (besides the un-assimilated *halugatallan-min* “my envoy”) *tizzi-man <*tuzzin-man* “my army” *arha-ššan <*arhan-šan* “his border” KUB XXXVI 49 IV 10

b) In Neo-Hittite times it seems that the idea that two parts of the word are independent dies out, so the construction *attas-šiš* “his father” (Nom Sing) *attas-šin (<*attan-šin)* “his father” (Acc sing) gives rise to the form of the Nom sing *attas-miš* “my father” occasionally the end is still inflected in the Acc

sing *attaš-min* (KUB XIV 11II22) besides *attašman* (KUB XXIX 1 I 26) “my father” similarly with *attaštin* “your father” (KUB XXXI 66 II 25)

3. Demonstrative Pronouns

110(117) Clearly as far as is known, the following Pronouns appear to have a particular pronomial declination, the endings follow:

	Singular	Plural
Nom c	-š	-ě, -ěš, -uš
Acc c	-n	-uš
N-A n	-t, ---	-ě, ---
Gen	-ěl (-ědaš)	-ėnzan (-ěl)
D-L	-ėdani(-ėdi)	-ėdaš
Abl	-ėz(-ėdaz)	-ėz
Instr	-(i)t	

111(118) The important demonstratives are *kā-* “this” (with “Ich-Deixis”) and *apa-* “that”, (with “Jener” and “Du-Diexes”; see SS249-252)(Hrozny Spr d H 137-141) *apā-* serves as independent pronoun of the third person in the sense of “he, she, it” (S98),
for *apāšila* “himself” see S99

112(119)	Singular		Plural	
Nom c.	<i>kāš</i>	<i>apāš(abāš)</i>	<i>kě, kūs (kėuš)</i>	<i>apě, apüş</i>
Acc c	<i>kün (kän)</i>	<i>apän (apän)</i>	<i>küş (kě S63a)</i>	<i>apüş (apě S63a)</i>
N-A n	<i>kī (kě S10)</i>	<i>apät</i>	<i>kě (kī S10)</i>	<i>apě</i>
Gen	<i>kěl</i>	<i>apěl</i>	<i>kėnzan(kėdaš)</i>	<i>apėnzan(apėdaš)</i>
D-L	<i>kėdani(kėti)</i>	<i>apėdani(apėti)</i>	<i>kėdaš</i>	<i>apėdaš</i>
Abl	<i>kėz(kėzza)</i>	<i>apėz(apizza)</i>	<i>kizza</i>	
Instr	<i>kėt(kėdanda)</i>	<i>apit(apėdanda)</i>		

113(121) a) In Nom plural comm, the *kě* and *apě* forms were inherited from Indo-European into old Hittite pronomial inflections *küş* and *apüş* derived from the analogous nominal construction or from an expansion of the Acc Plur Neo-Hittite form (Sommer HAB 167²)

b) Occasional *kě* appears as the Acc Plur which is the process described in S63a for the Accusative to convert to the Nominative form

c) The singular Nom Plur Comm form *kėuš* is not a well understood form with the *kě* followed by the pleonastic(?) *-uš*.

114(120b/122) Some adverbs can be derived from *kā-* and *apā-* (see S224)

a) *kā* “here”, *paija* “there, then”, *-kėt* “this way”, *apėda* “there”; *-kėz* “from here”; *apėz* “from there”

b) *apidda* “then” Freidrich Staatsv II 85 f) *apidda (appidan, apėda, from apidda(n) šer)* “therefore” (Freidrich Staatsv I 30, Sommer A U 116³)

c) *kiššan* “in this way, tlike this, as follows”; [???] the derivative of which is *apėniššan* “like this, [????]”

d) From the stem *kā* the following interjections are derived *kā ša* “look” and *kāšma* “look” (see Cihar ArchOr 23, 342-346).

115(123) From *kiššan* and *apėniššan*, 2 pronomial adjectives with the meaning “this procedure, such” (i.e. “as big, as may”) were formed: *kiššuuant* “[???”] and *apėniššuuant* “[???”] (Hrosny Spr d H 139, Freidrich Staatsv II 174 f) These inflections use *humant-* “whole” (S77).

116(124) A defective demonstrative stem like “is” is *a-* (Freidrich Staatsv I 74 mit Lit; identical to the enclitic *-a-* from S102 ?) is known from the following forms:

	Singular	Plural
N-c		* <i>e</i> in <i>eš-ta</i> (=* <i>e-šta</i> “he then”(?)) (Gotze bei Strutecant Gloss ² 33)
D-L	<i>edani</i>	<i>edaš</i>
Abl.	<i>ediz(etez, edaza)</i>	

117(125) The stems *eni-*, *uni-*, and *-anni* all roughly mean “that (already mentioned)” are labelled as “half inflected” perhaps the declination follows a particle’s form.

a) From *uni-* one gets the forms: Acc Sing c *unin* , a N-A sing n *uni* (with associated Plural) and a Nom/Acc Plural c *uniš* (Freidrich Staatsv I 155f Pedersen Hitt S 53)

b) From *eni-* there is the Nom Sing omm *eniš* which is found in the vocabulary KBo 142 III 32.35, otherwise there exists the N-A sing n *eni* (with plural case) and the Acc Plural com *eniuš* (KUB XXXI 70 IV 10 of the Nom Plur form S63b)(Freidrich Staatsv I 73 mit Lit” Pederson Hitt S54) In analogy to *kiššan*, there is an adverb *eniššan* “in the mentioned manner”.

c) From *ani-* one gets the Nom Sing comm *anniš* in the vocabulary KBo I42 III 33. To this stem belongs the adverbs *annaz* and *annišan* both “once, only” (Freidrich Staatsv I 151 f)

118(126) A new uninflected word appears in *aši-* “the mentioned” that can be used as Nom and Acc sing in all Genera. However in the vocabulary KUB III 94 II 18, there is the Nom sing comm *ašiš* (Freidrich Z NF 2 286 ff; Pedersen Hitt S53)

4. Interrogative and relative pronouns

119(123) In known paradigms there only exists the stem *kui-* both Nominal and Adjectival, which is used both as an interrogative and a relative (Hrozny Spr d H 144 f)

	Singular	Plural
Nom C	<i>kuiš</i>	<i>kuěš (kuěuš S63b)</i>
Acc c	<i>kuiñ</i>	<i>kuěuš (kuěš, kuiš [63a], kuě [63a])</i>
N-A n	<i>kuiñ</i>	<i>kuě</i>
Gen	<i>kuěñ</i>	
D-L	<i>kuědani</i>	<i>kuědaš</i>
Abl	<i>kuěž (kuěžza)</i>	

120(130) a) The generalized relative *kuiš* *kuiš*, *kuiš-aš* *kuiš* “whosoever”, *kuiš imma*, *kuiš imma* *kuiš*, *kuiš-aš imma*, *kuiš-aš imma* *kuiš* “who else” (Hrozny Spr d H 147 Gotze Za NF 2 288 ff)

	Singular	Plural
N-A n		<i>kuě kuě</i>
Gen	<i>kuěñ imma</i>	
D-L	<i>kuědani (imma)</i>	<i>kuědaš kuědaš</i>
Abl	<i>kuěž imma kuěž</i>	

b) Also *kuišša* “those” (S125a) can stand for whosoever (Sommer HAB 59)

121 (131b) From *kui-* the following pronoun is derived using the suffix of ethnicities (S50b) *kuenzumma-* “where comes from” (Freidrich Staatsv II 152)

122(128) A parallel stem *kua-* (Indo-European **q'o-*) is only obtained in the Adverb’s stiff original N-A sing n form *kuuat* “why?” (sounds < **q?od!*) as well as in other adverbs *kuuapi* “where?” and its derivatives (see S224) and in *kuuatta(n)* “where” (*kuuattan šer* “what for”)

123(131a) a) From a normally presumed dead interrogative relative stem *ma-* are derived *maši-* “how much” (Gotze NBr 35 Sommer HAB 164-166) with the following forms

	Singular	Plural
Nom comm		<i>mašěš</i>
Acc comm	<i>mašin</i>	
N-A n		<i>mašě</i>

b) From *maši-* are further constructed *mašijant-* and *mašiuant-* both meaning “how much, how many” (Hrozny CH S138 Freidrich Staatsv II 92 f²) The inflection uses *humant-* “entire” (S72)

5. Indefinite Pronouns

124(132) *kuiški* comm *kuitki* n is the noun “someone, something” and the adjective “some, any”--- *UL kuiški* comm *UL kuitki* n are the nouns “no one, nothing, and the adjective “not” (Hrozny Spr d H 148 ff)

125(133/136) a) *kuišša* (*kuiša*) is a compound of *kuiš* and *-a* “and” (S302ff) which means “everyone” (and “whoever” S120b) (Sommer-Ehelolf Pap 16f)

b) *kuiš* --- *kuiš* means “one ---another” (the italian *chi* --- *chi* S253c)

126(134) Inflections of *kuiški* and *kuiš(š)a*

	Singular		Plural	
Nom c	<i>kuiški</i>	<i>kuišša(kuiša)</i>	<i>kuešqa</i>	<i>kueša</i>
Acc c	<i>kuinki</i>	<i>kuinna</i>	<i>kuiušga</i>	<i>kuiušša</i>
N-A n	<i>kuitki</i>	<i>kuitta</i>	<i>kuěqa</i>	<i>(kuěqqa, kuěkki)</i>
Gen	<i>kuělqa</i> <i>(kuělga, kuělka,</i> <i>kuělki)</i>	<i>kuëlla</i>		
D-L	<i>kuėdanikki</i> <i>(kuėdanikka)</i>	<i>kuėdaniia</i>	<i>kuėdašqa</i>	
Abl	<i>kuėzqa</i>	<i>kuėzzi(ia)</i>		

127(137) The inflection of *tamai-* “other” is half pronomial, half nominal (Hrozny Spr d H 150 ff, Pedersen Hitt S48) Occasionally the pronomial inflection is made for *dapiia* “every, any all”. The inflections are:

	Singular		Plural	
Nom c	<i>damaiš</i>		<i>damauš</i> (S63b)	
Acc c	<i>damain</i>		<i>damauš</i>	
N-A n	<i>tamai</i>	<i>dapiian</i> (<i>dapin</i> S14a1)	<i>tamāi</i>	
Gen	<i>dammēl</i> <i>(tamėdaš)</i>	<i>dapiāš</i>		<i>dapidaš</i>
D-L	<i>damėdani</i>	<i>dapi</i>	<i>damėdašdapiāš</i>	
Old Dat	<i>tamatta</i> <i>(tamėda)</i>			
Abl	<i>tamėdaz</i> <i>(damėdaza)</i>	<i>dapiza</i> <i>(dapidaz)</i>		

128 From *damai-* “other” further constructions are:

a) an adjective *dameli* “different” (Gutterbock Orientalia NS 12, 153)(Sing Acc comm *damelin*, D-L *dammeli*)

b) an adverb *dameda* “elsewhere”

C. Number Words

129(138/139) a) The sounds of nearly all Hittite numbers is unknown to us, since the numbers are almost exclusively labelled with numerals

b) only occasionally the phonology of the numbers is known

1. Still controversial is the sound for the word for “one”; see Gotze Symb Hrozny I 296 f *ašma*.

2. The word for “two” comes from the Indo-european stem *dā-* on the ordinal *dān* (S133) and the compound *dā-iuga-* “two years old” (S53)

3. Similarly the Indo-european **tri-* “three” is indicated by the unique genitive *te-ri-ia-aš* (S132a) from ^{LÜ}*terrijanalli-* (S133b note 1) and the liquid name *terija-* (*tarijalla-*) is known (Ehelolf OLZ 1929, 322 ff)

4. This is not derived from an Indo-european number, but from luwian *mauua* “four”, correctly *meu-* “four” is in several phonemes and is written in declined forms; see S132b (Guterbock RHA 15[60],1-3)

5. The Indo-European **spita(m?)* “five” appears in the fluid name *šiptamiia* (Ehelolf OLZ 1929 322ff) but the meaning of this word is unclear (Sommer Sitz Ber d Bayer Ak 1950, 7. 23¹)

130(140) “one” is inflected, half pronominally, half adjectival (Sommer AU 164)

Nom -c	1- <i>aš</i> (1- <i>iš</i>)
Acc -c	1- <i>an</i>
N-A n	1- <i>an</i>
Gen	1- <i>ēl</i>
D-L	1- <i>ēdani</i>
Abl	1- <i>ēdaz</i> (1- <i>ēdaza</i> , 1- <i>ēaz</i>)

131(141/142) a) The inflection for “two” (Freidrich ZA NF 5, 56 f; see Freidrich WZKM 50 60²)

Nom-c	2- <i>uš</i> (2- <i>el</i>)
Acc-c	2- <i>e</i> (2- <i>ela</i> , 2- <i>el</i>)
D-L	2- <i>etaš</i>

b) Our “both” is expressed with 2-*pat* or simply 2-*el* (for the particle *-pat* “even, see S293)

132(143) a) For “three” the following cases are known:

Nom-c	3- <i>eš</i> (i.e. <i>*trēš</i>)
Acc-c	3- <i>uš</i> (3- <i>e</i>)
Gen	<i>te-ri-ia-aš</i> (i.e. <i>trijaš</i> ; Guterbock RHA 60 1)

b) For *meu* “four” the following adjectival cases are known:

Nom c	<i>meia<u>u</u>aš</i> KUB XXXI 127 I 55 (<i>mē<u>u</u>aš</i> ebd 54)
Acc c	<i>meuš</i> KUB XXXI 127 I 52 (4- <i>aš</i> ?)
Gen	<i>mi-i-ú-<u>u</u>a<-aš></i> Guterbock RHA 60,1
D-L	4- <i>taš</i> (Result unclear!)

133 (144/145) a) Only the following forms provide known sounds for the primary ordinals:

hantezzi “Firrst” (direct speech “front” S94f)
dān “second” (uninflected, Sommer Heth II 94 mit Lit)

b) The Hittite possesses a probable ordinal affix *-anna* (Sommer AU 272¹)

2-*anna*(=*danna*?)“2nd”

3-anna	“3rd”
4-anna (4-in)	“4th”
5-anna	“5th”
6-anna	“6th”
7-anna	“7th”

Note 1: It is uncertain whether besides the Sommer IF59, 205-207 the ordinals “fourth” ^{LÚ}*tarrijanalli* “third” and ^{LÚ}*dujanalli* “fourth” (to Old Indian *turya-* “fourth”) actually exist. Gutterbock RHA 60, 2f suggests they are instead ^{LÚ}*tarrijanalli* “third rank” and ^{LÚ}*dujanalli* “second rank”

Note 2: Also Laroche OLZ 1956; 423) has established Number adjectives with *-li* (*-alli?*) besides *5-li* “5 (measure or weight unit) included (?)” However, the cases of *9-li* (*9-alli ?*), *20-li* and *30-li* with the number word for *-(n)alli* summarized above in Note 1, are unclear.

134(146) a) The number adverbs normally end with *-anki*:

1-anki	“once”
2-anki	“twice”
5-anki	“five times” and so on...

b) It is uncertain whether in addition there are forms with *-iš*

2-iš	“twice (?)” Laroche JCS I 205
3-iš (3-kiš)	“thrice(?)”
4-iš	“four times (?)” and so on..

c) See also the following adverbial forms

- From the number word “one”: 1-*eda* “on a single spot; for him alone” (Sommer HAB 143)
1-*etta* “in a single (?) in one(?) together” (Hrozny HKT 502 Gitze AM 222 Sommer HAB 143)
- From “two” 2-*an* (i.e. *takšan*) “meet halfway” (Sommer bei Zuntz Ortsadv 18 f)

D. Verbs

1. Word Construction

135(146) The root forms of Hittite words cannot be treated here. What follows are only remarks on the suffixes used to create derived verbs.

136(149) *-ahh-* is the denominative with the meaning “to make what the root word gives” (Freidrich ZA NF 1, 16 f. Pedersen Hitt S83) i.e. “in a (natural way and eventual) condition to do” (Benveniste Cor Ling 1-4) *šarazziyahh* “to make superior” (*šarazzi-* “upper, superior”), *nakkiahh* “to make heavy” (*nakki-* “heavy”) *idālahh* “do evil” (*idālu-* “evil”) *kururiahh* “make war” (*kurur-* “hostility”) 3-*iahh* (i.e. **triahh-*) “triple”, 4-*iahh-* “quadruple”

137(150) *-annäi-* indicates a continuative, or something durative (Sommer Ehelolf Pap 22 Gotze Madd 129 f Hittite Verbs in *sk* 82 ff; Pedersen Hitt S82): *ija-* “walk, march”, *ijannäi-* “continue to walk; *parh-* “hunt”, *parhannäi-* “continue to hunt”; *ualh-* “hit”, *ualhanni-* “continue to hit”,

The Durative combines with the iterative *-šk-* (S141), *ualh-* “hit, *ualhannešk-* “hit again and again”, *hēuai-* “rain”, *hēuannešk-* “for days it rained over and over again”.

138(151) *-eš-* is denominative with the meaning “to become what the root word is” (Gotze Hatt 69 94): *idālaueš-* “to become evil, to break oneself” (*idālu-* “evil”); *parkueš-* “become pure” (*parkui-* “pure”), *šalleš-* “to become great, to grow”, (*šalli-* “great”); *makkeš-* “to become many, to multiply oneself” (*mekki-* “many”)

139(152) The infix *-nin-* is used for the same purpose as the frequent suffix *-nu-* (S140), to indicate causative verbs (Freidrich Staatsv 1 31³; Gotze Hatt 72, Pedersen Hitt S92,2) *hark-* “to perish”, *harnink-* “ruin”; *ištark-* “get sick”, *ištarnink-* “to make sick”

140(153) a) The suffix *-nu-* is the most common way to generate causatives (Freidrich ZA NF 1 15f Sommer-Ehelolf Pap 8, Pedersen Hitt S92, 1): *ar-* “to arrive”, *arnu-* “to take”; *uar-* “to be on fire”, *uarnu-* “to set on fire”; *link-* “to swear”, *linganu-* “to make swear”; *hark-* “to perish”, *harganu-* “to ruin”; *ueh-* “to change”, *uahnu-* “to turn an object”.

b) Now and then one recognizes no distinction between the root verb and the derived verb with *-nu-* (Freidrich ZA NF 1, 16) *pahš-* and *pahšanu-* “to protect, secure”.

c) Occasionally, forms with *-nu-* competes with *-ahh-* (S136) to create a derivative of a noun stem with the meaning “brings about the condition of the root word” (Freidrich ZA NF 1, 16 Benveniste Cor ling 4): *mališkunu-* “weaken” (*mališku-* “weak”), *daššunu-* “strengthen” (*daššu-* “strong”) *šallanu-* “make great, grow” (*šall-* “great”), *tepnu-* “lessen” (*tepu-* “little”), *parkunu-* “clean” (*parkun-* “pure”), *ešharnu-* “make bloody” (*ešhar-* “Blood”)

d) The above mentioned examples include cases where the exact form of the denominative with *-nu-* is not exactly the same as that of the stem. For *linganu-* and *harganu-* see S20, 22 and 26.

141(154) a) From any verbal stem one can form an expansion with *-šk-* that usually indicates the iterative, although sometimes it is used in complex ways (for further details see S269)(Sommer Ehelolf Pap21 f, Bechtel Hittite Verbs in *sk* Ann Arbor 1936, Pedersen Hitt S88 Anm) *da-* “to take”, *dašk-* “to take repeatedly”; *päi-* “to give”, *pešk-* “to give repeatedly” *ep-* “to seize”, *appišk-* “to seize repeatedly” *haträi-* “to write”, *hatrešk-* “to wrote repeatedly”, *eku-* “to drink”, *akkušk-* “to drink repeatedly”, *punuš-* “to ask”, *punušk* (< **punuš-šk-* S19a) “to ask repeatedly”.

b) Some peculiar constructions: *ar-* “to travel”, *arn(a)šk-* “to repeatedly travel” S22; *šipand-* “[????]”, *šipanzak-* (< **šipand-sk-* S22) “repeatedly [????]”; *ed-* “to eat”, *azzikk-* “to feast” S22; *däi-* “to put” *zikk-* “to place repeatedly” (s24), *kuen-* “to beat”, *kuašk-* (S11.31a) “to beat repeatedly” (besides *kuennišk-*), *hanna-* “to fix”, *hannašk-* and *haššik-* “to fix repeatedly” (S22.31a); *auš-* “to watch”, *ušk-* “to watch repeatedly”.

c) 1. Owing to the frequent occurrence of *-šk-* it is often found with other suffixes: *arnušk-* “to repeatedly bring”, *haninkišk-* “to repeatedly ruin”, *kururijahhešk-* “to repeatedly wage war”.

2. In particular the durative with *annäi-* (S137) often takes the iterative suffix *-šk-* (Gotze Madd 130) *ualh-* “beat”, *ualhannešk-* “to beat again and again”; *parš-* “to break”, *paršijannašk-* “(multiple peices of bread) are broken”.

d) Rarely there is a form which functions like *-šk-* in the Luwian words, *-šš-* (S398,2; Sommer HAB 56 f 178, Bechtel, Hittite Verbs in *sk* 75ff, Rosenkrnz Luw 6f) *ešša-* “to take repeatedly” (*ija-* “to take”); *halzešša-* “to repeatedly call” (*halzäi-* “to call”).

142(155) Occasionally there is reduplication of the verbal stem: *uek-* and *ueuak-* “to ask, demand”, *kiš-* and *kikkiš-* “to become”, occasionally *kikki-* for *ki-* “to lie, place”, also *papparsš-* “to spray”, *katkattenu-* “to make fume”, *uariuarant=uarant* “to burn”

For the iterative sense of the reduplicated form, compare *ueuakkinun* “I request urgently” KBo III 4 II with the Iterative *uekiškinun* as an unverified reduplication 888/c III 9 (Ottens MIO 3, 163 f).

143(156) a) As in the original Indo-European language, the meaning of simple Hittite verbs can be modified through proverbs. Hittite follows the ancient standpoint in this respect, since the preverb is always an independent word and few words occur between the preverb and verb.

b) The important preverbs are: *anda* (*andan*) “in”, *appa* (*appan*) “back, again”, *arḥa* “away”, *katta* (*kattan*) “down, in addition, with”, *parā* “forawrd, out”, *piran* “in front of, outside”, *šara* “up”, *šēr* “above”. e.g. *pāi-* “go” *anda pāi-* “go in”, *appa pāi-* “go down”, *appan pāi-* “deceive”, *arḥa pāi-* “go away”, *parā pāi-* “move on”, *katta(n) pāi-* “go down, accompany”, *šaea pāi-* “go up”; *dā-* “take”, *appa(n) dā-* “take back”, *arḥa dā-* “take away”, *parā dā-* “take out”, *katta(n) dā-* “take down”, *šara dā-* “take up, earn, capture” for *arḥa*, *parā*, *piran* see Zuntz Otsadv.

c) 1. A verb can have several preverbs at the same time: *appa(n) anda pāi-* “go in again”, *šēr arḥa dā-* “take away above” *appa šarā dā-* “take up again”.

2. The preverb *aṽan* can only occur in verb constructions like *aṽan arḥa* “away”, *aṽan kattan* “down”. The special meaning for *aṽan* is at present difficult to define (Gotze Madd 135)

144(157) a) Distinct from the independent preverbs is the prefix *u-* “here” (from *ue-* S16) and its conterpart *pē-* “there”, which are inseparably connected to the verb (Freidrich ZA NF 2 52f Freidrich Staatsv II 146 Pedersen Hitt S95): *uda-* (*ueda-*) “bring here”, *pēda-* “bring there”; *uiia-* “send here”, *pēda-* “send there”, *unna-* “drive here”, *penna-* “drive there”. Unclear is the relationship between *uizzi-* “he came”, *pāizzi* “he went” as well as the formal but opaque pair *uuate-* “bring here” and *peḥute-* “bring there”.

b) However, for the constructions involving the verb *ḥar(k)-* “hold”, *pē-* “there” can be independent and an enclitic partivle can appear between it and the verb: *pē ḥarzi* “he held there”, *pē-pat ḥarkanzi* “they also held there” ABoT 25 I26.

2. Inflection

145(158) Hittite verbs are divided into two conjugation groups, distinuished based on the ending for the 1st person singlar present as the *mi-*conjagation and *ḥi-*conjugation (Forrer ZDMG 76;211, Pedersen Hitt S61; Couvreur Mel Cumont 551 ff Couvreur Mel Cumont 207ff)

146(153) There are two voices, the Active and the Medio-Passive. The latter can be used as the Medium of Greek or Indo-Iranian as well as the Passive and often it is dependent (i.e. the same verb with the Medio-Passive inflecion and active meanings occur) For example in S254.

147(160/162) a) The tense and mood system is mostly simple: No compound tenses exist, only a present (which also stands for the future tense) and a preterite, as well as the moods of the indicaive and the imperative. Combinations with auxillary verbs can still be found in a few rare uses to create other tenses (see SS184,259).

b) The verb is only ever singular and plural, never dual.

148(161) The verbal nouns have several forms, now called by the names Infinitive I, Infinitive II, Supinum and Verbal Noun (so with Kammenhuber M10 245³ see S270-276) Furthermore, Pariciples of the transitive passive and the intransitive active are found.

149(163) Overview of the inflectional endings (most already recognized by Hrozny Spr d Heth, see further pn the Medio-Passive form Sommer Ehelolf Pap 52; Hrozny Actes du Ier Congres de lingu a la Haye (1928) 155 ff Gotze ZA NF 2, 14; Gotze MA 258 fff; Freidrich ZA NF 2, 163 f; Freidrich IF 43, 257¹; Friedrich AfO 4, 94 f; Sommer HAB 85. 87³ 148; Sommer HuH 64 f):

	Active		Medio-Passive	
	<i>mi-</i> Conj.	<i>ḥi-</i> Conj.	<i>mi-</i> Conj.	<i>ḥi-</i> Conj.
			Indicative Prsent	
Sg 1.	<i>-mi</i>	<i>-ḥi (-aḥhi)</i>	<i>-ḥaḥari</i>	<i>-ḥaḥari(-ḥari)</i>
			<i>(-ḥari, -ḥa)</i>	
2.	<i>-ši</i>	<i>-ti</i>	<i>-tati (-ta)</i>	<i>-tati (-ta)</i>

3.	<i>-zi</i>	<i>-i</i>	<i>-tari(-ta)</i>	<i>-ari(-a)</i>
Pl 1.	<i>-uēni</i>	<i>-uēni</i>	<i>-uāštati</i> (<i>-uāšta</i>)	<i>-uāštati</i> (<i>-uāšta</i>)
2.	<i>-teni</i>	<i>-teni</i>	<i>-duma</i> (<i>-dumari</i>)	<i>-duma</i>
3.	<i>-anzi</i>	<i>-anzi</i>	<i>-antari (-anta)</i>	<i>-antari (-anta)</i>
Indicative Preterite				
Sg 1.	<i>-un (-nun)</i>	<i>-hun</i>	<i>-hahat(i)</i> (<i>-hat(i)</i>)	<i>-hahat(i)</i> (<i>-hat(i)</i>)
2.	<i>-š (-t, -ta)</i>	<i>-š (-ta, -šta)</i>	<i>-tat(i) (-ta)</i>	<i>-at(i) (-tat)</i>
3.	<i>-t (-ta)</i>	<i>-š (-ta, -šta)</i>	<i>-tat(i) (-ta)</i>	<i>-at(i)</i>
Pl 1.	<i>-uēn</i>	<i>-uēn</i>	<i>-uāštāt</i>	---
2.	<i>-ten (-tin)</i>	<i>-ten (-tin)</i>	<i>-dumat</i>	<i>-dumat</i>
3.	<i>-er (-ir)</i>	<i>-er (-ir)</i>	<i>-antat(i)</i>	<i>-antat(i)</i>
Imperative				
Sg 1	<i>-(a)llu</i>	<i>-allu</i>	<i>-haharu</i> (<i>-haru</i>)	<i>-haharu</i> (<i>-haru</i>)
2.	--- (<i>-i, -t</i>)	--- (<i>-i</i>)	<i>-hut(i)</i>	<i>-hut(i)</i>
3.	<i>-du</i>	<i>-u</i>	<i>-taru</i>	<i>-aru</i>
Pl 1.	<i>-uēni</i>	<i>-uēni</i>	---	---
2.	<i>-ten (-tin)</i>	<i>-ten (-tin)</i>	<i>-dumat(i)</i>	<i>-dumant(i)</i>
3.	<i>-andu</i>	<i>-andu</i>	<i>-antaru</i>	<i>-antaru</i>
	Verbal Noun	Infinitive	Supinum	Participle
	<i>-uar</i>	I <i>-uānzi</i> II <i>-anna</i>	<i>-uan</i>	<i>-ant-</i>

150(164) In the later language there exists a tendency for the *mi-* and *hi-* “conjugations to overlap.

a) 1. Especially often the 2nd person Sing Present ending *-ti* of the *hi-* conjugation penetrates into the *mi-* conjugation: *epši* and *epti* “you seize”, *harši* and *harti* “you hold”, old *ištamašši* later *ištamašti* “you hear”, *karuššīaši* and *karuššīatti* “you are silent”, *harnikti* “you ruin” *maniiahti* “you act[?] one”

2. Rarely the converse appears for the same case, *-ši* appearing in the *hi-* conjugation: Commonly *uāštatti* and rarely *uāštaši* “you sin”

b) 1. The verbs of *-ahh-* (S136) tend to be inflected as the *mi-* conjugation (S160), but can be in the 3rd Person Present and Preterite generate a *hi-* conjugation form: *dašuuahazi* and *dašuuuhhi* “he is blind”, *išīuahuta* and *išīuahuhiš* “he noticed”.

2. Correspondingly for *huittīa-* “pull” 3rd Person Sing Present *huittīazi* and *huittīai*

c) Conversely in the 3rd Person Singular of the preterite and imperative, the *mi-* conjugation inflection occurs in the *hi-* conjugation: *akiš* and *akta* “he died”, *aku* and *akdu* “he shall die”

d) Some verbs are inflected entirely in both conjugations *dalahhi* and *daliīami* “I leave”. A number of examples appear in S178. Some slips occur in so many verbs, that it is not possible to list them all in this grammar. When needed, refer to a dictionary.

151(165/167) Peculiarities of the *mi-* conjugation

a) Rarely the ending of the 2nd Person singular present is *-zi* (Freidrich Staatsv II 188) *iškamašzi* “you hold”

b) The later language generally makes the 2nd person singular preterite like the 3rd person singular: old *iiaš*, later *ijat* “you made”, (like *ijat* “he made”) old *šallanuš* “you made great” *šallanut* “he made great”, later *tittanut* “you placed there” and “he placed there”

c) In the 1st person singular of the imperative construction from *eš-* “to be” besides the usual form *ašallu* “I will be” are the singular forms *ešlot* and *ešlit* “I will be” (Freidrich ZA NF 5 46f)

152(166) Peculiarities of the *hi*-conjugation

a) 1. The 3rd person singular present of the *hi*-conjugation has, besides the usual *-i*, rarely has the ending *-ai*: *šipandi* “he ???”, rarely *šippandai*, *arri* “he washes” and several times in the “horse texts” *arrai*.

2. Similarly in the 3rd person plural preterite: *šipantir* “he freed”, and occasionally *šippantair* (Sommer-Ehelolf Pap 74)

b) Conversely the 3rd person singular present of *uašta-* “to sin” besides the common *uaštai* (stem *uašta* +ending *i*) there is *uašti* (Sommer Ehelolf Pap 74, Sommer HA 183)

c) In the 3rd Person singular present *iparšija* “he breaks” (S178) there is an *-a* for *-i*. This can probably be attributed to dissimilation against the preceding *-i-* (Sommer-Ehelolf Pap 65f)

153(168) The preterite and Imperative of the Medio-Passive have the forms with *-i* in the ending in the older language: *-(ha)hati*, *-tati*, *-ati*, *-antati*, *-huti* and *dumati*, while the forms in the later language lack the *-i*; *-(ha)hat*, *-tat*, *-at*, *-antat*, *-hut*, and *-dumat*.

I. *mi*-conjugation

1. Consonantal roots

154(169) a) Monosyllabic roots ending with a consonant (Pedersen Hitt S84): *eš-* “take”, *ep-* “to seize” *nah-* “to be of use”, *āš-* “to remain”, *šeš-* “to sleep”, *uek-* “to demand”, *eku-* “to drink” (i.e. *šek^u*: Sommer-HAB 154 f)

		Indicative Present					
		Singular					
1	<i>ešmi</i>	<i>epmi</i>	<i>nah^hmi</i>		<i>šešmi</i>	<i>uekmi</i>	<i>ekumi</i>
2	<i>ešsi</i>	<i>epši</i> (<i>epti</i> S150a1)	<i>nah^hti</i> (S150a1)			<i>uekti</i> (S150a1)	<i>ekušši</i>
3	<i>ešzi</i>	<i>epzi</i>		<i>ašzi</i>	<i>šešzi</i>	<i>uekzi</i>	<i>ekuzi</i> (<i>ekuzazzi</i> , from <i>ezzazzi</i> , S155 Sommer HAB 149 ³)
		Plural					
1		<i>eppueni</i>			<i>šešueni</i>		<i>akueni</i>
2		<i>epteni</i> (<i>apteni</i> S11)	<i>nah^hteni</i>				<i>ekutteni</i>
3	<i>ašanzi</i>	<i>appanzi</i>		<i>aššanzi</i>	<i>šešanzi</i> (<i>šašanzi</i>)	<i>uek(k)anzi</i>	<i>aku^uanzi</i> (<i>eku^uanzi</i>)
		Indicative Preterite					
		Singular					
1	<i>ešun</i>	<i>eppun</i>	<i>nah(h)un</i>		<i>šešun</i>	<i>uekun</i>	<i>ekun</i>
2	<i>ešta</i>						
3	<i>ešta</i>	<i>epta</i> (<i>apita</i>)	<i>nah^hta</i>	<i>āšta</i>	<i>šešta</i>	<i>uekta</i>	<i>ekutta</i>
		Plural					
1	<i>ešuen</i>	<i>eppuen</i>				<i>uekue^uen</i> (!)	<i>ekuen</i>

		(appuen)					
2	<i>ešten</i>	<i>epten</i>					
3	<i>ešir</i>	<i>eppir</i>			<i>šesšir</i>	<i>uekir</i>	<i>ekuer</i>
				Imperative Singular			
1	<i>ašallu (ešlut, ešlit)</i>						
2	<i>eš</i>	<i>ep</i>	<i>nah̄i</i>		<i>šeš</i>	<i>uek</i>	<i>eku</i>
3	<i>ešdu</i>	<i>epdu</i> (<i>eptu</i>)		<i>ašdu</i>	<i>šešdu</i>		
				Plural			
2	<i>ešten</i>	<i>epten</i>			<i>šešten</i>		<i>ekutten</i>
3	<i>ašandu</i>	<i>appandu</i>					<i>aku<u>u</u>andu</i>
V-N	<i>eš<u>u</u>ar</i>		G. <i>nah<u>h</u>u<u>u</u>aš</i>		<i>šeš<u>u</u>ar</i>	<i>ue<u>u</u>ar</i>	
Inf I		<i>epp<u>u</u>anzi</i>		<i>äšš<u>u</u>anzi</i>	<i>šeš<u>u</u>anzi</i>		
Inf II		<i>appanna</i>				<i>aku<u>u</u>anna</i>	
Part	<i>ašant-</i>	<i>appant</i>	<i>nah<u>h</u>ant-</i>	<i>äššant-</i>	<i>šašant-</i>	<i>uekant-</i>	<i>aku<u>u</u>ant-</i>

153(170) b) As above, except with insertion of *-s-* between the stem and the ending in some forms (see S22): *ed-* “to eat”, *mat-* “to stand”, *išpart-* “to escape” (Gotze Madd 125f.; Sommer HAB 148 f)

				Indicative present Singular		
1	<i>edmi</i>					
2	<i>ezašši</i>		<i>mazatti</i>			
3	<i>ezzazzi (ezzai S150b2)</i>		<i>mazzazzi (mazzi)</i>		<i>išparzazzi (išparzizi, išparzai S150b2)</i>	
				Plural		
1	<i>edu<u>u</u>ani (atueni)</i>					
2	<i>ezzatteni (azzašteni)</i>					
3	<i>adanzi</i>					
				Indicative Preterite Singular		
1	<i>edun</i>				<i>išparzah<u>h</u>un (<u>h</u>i-Conj.)</i>	
2			<i>mazzašta</i>		<i>išparzašta</i>	
3	<i>eza</i>		<i>mazzašta</i>		<i>išparzaš (išparzašta)</i>	
				Plural		
3	<i>eter</i>				<i>išparter (išparzir)</i>	
				Imperative Singular		
2	<i>et (ezza, ezzazza)</i>					
3	<i>ezzaddu</i>					
				Plural		
2	<i>ezzatten (ezzašten)</i>					
3	<i>adnandu (ezzandu)</i>					
Inf II	<i>adanna</i>					
Part.	<i>adant-</i>				<i>išparzant-</i>	

156(171) c) Similarly, but with contractions (S18): *kuen-* “to hit, kill” (see Sommer HAB 45) *kuer-* “to cut”, *huek-* “to swear to” (and *huek-* “to slaughter”) (Pedersen Hitt S84):

				Indicative Present Singular	
1	<i>kuemi (S31a)</i>				<i>huekmi</i>
2	<i>kueši (S31a) (kuenti S150a1)</i>				

3	<i>kuenzi</i>	<i>kuerzi (kuirri)</i> Plural	<i>h_uekzi (h_ukzi)</i>
1	<i>kuennummeni</i>		
2	<i>kuenatteni</i>		
3	<i>kunanzi (kuennanzi) `</i>	<i>kuranzi</i> Indicative Preterite Singular	<i>h_ukanzi</i>
1	<i>kuenun (kuenunun)</i>		
2	<i>kuinnešta</i>		
3	<i>kuenta</i>	<i>kuerta</i> Plural	<i>h_uekta</i>
1	<i>kuenen (S31a) (kuinnummen)</i>		<i>h_uga<u>u</u>en</i>
2	<i>kuenten</i>		
3	<i>kuennir</i>	<i>kuerir</i> Imperative Singular	
2	<i>kuen(n)i</i>		
3	<i>kuendu</i>		<i>h_uikdu</i>
		Plural	
2	<i>kuenten</i>		
3	<i>kunandu</i>	<i>kurandu</i>	
V-N	G. <i>kuennumaš</i>		
Inf I	<i>kuennummanzi</i>		
Inf II	<i>kunanna</i>	<i>kuranna</i>	<i>h_uikanna</i>
Part	<i>kunant- (kuennijant-)</i>	<i>kurant-</i>	<i>h_ugant-</i>

157(172) d) Monosyllabic stem ending with two consonants (see S22 and 23a) (Pederseb Hitt S84): *u_{al}h-* “to hit”, *ša_nh-* “to look for”, *h_{ark-}* “to perish”, *karp-* “to lift”, *link-* “to swear”

			Indicative Present Singular	
1	<i>u_a-al-a_h-mi</i>	<i>ša-an-a_h-mi</i> (<i>ša-an-h_a-mi</i>)	<i>kar-ap-mi</i>	
2	<i>u_a-la!-a_h-ši</i> (S23c)	<i>ša-an-a_h-ti</i> (<i>ša-na!-a_h-ti</i> , S23c <i>ša-an-h_a-ti</i> , <i>ša-an-h_a-ši</i>)	<i>h_{ar}-ak-ti</i>	
3	<i>u_a-al-a_h-zi</i>	<i>ša-an-a_h-zi</i>	<i>h_{ar}-ak-zi</i>	<i>kar-ap-zi</i> (<i>karpizzi</i> , <i>kar-ap-pí-iz-zi</i>)
			Plural	
1	<i>u_a-al-h_u-u_a-ni</i> (<i>u_a-al-a_h-h_u-e-ni</i>)		<i>h_{ar}-ku-e-ni</i>	<i>li-in-ku-e-ni</i> (<i>li-ku-u_a-an-ni!</i>)
2	<i>u_a-al-a_h-ta-ni</i>	<i>ša-an-a_h-te-ni</i> (<i>ša-an-h_a-at-te-ni</i>)	<i>h_{ar}-ak-te-ni</i>	
3	<i>u_a-al-a_h-zi</i>	<i>ša-an-h_a-an-zi</i>	<i>h_{ar}-ki-ia-an-zi</i>	<i>kar(-ap)-pa-an-zi</i> <i>kar(-ap)-pí-an-zi</i>
			Indicative Preterite Singular	
1	<i>u_a-al-h_u-un</i> (<i>u_a-al-a_h-h_u-un</i>)	<i>ša-an-h_u-un</i> (<i>ša-an-a_h-h_u-un</i> , <i>ša-a_h-h_u-un</i>)	<i>kar-ap-pu-un</i>	<i>li-in-ku-un</i>
2	<i>u_a-al-a_h-ta</i>	<i>ša-an-a_h-ta</i> (<i>ša-an-h_a-ta</i> , <i>ša-a_h-ta</i>)	<i>kar-ap-pu-un</i>	<i>li-in-ku-un</i>

3		<u>h</u> ar-ak-ta		kar-ap-ta	li-in-ik-ta (li-in-kát-ta, li-in-kán!-ta [S13b], li-ik-ta)
			Plural		
1					li-in-ku-en (li-in-ga-u-en)
2	<u>ua</u> -al-ah-tin	ša-an-ah-tin			
3	<u>ua</u> -al- <u>h</u> i-ir	ša-an- <u>h</u> i-ir		kar-pi(-e)-ir	
			Imperative Singular		
2	<u>ua</u> -al-ah	ša-an- <u>h</u> a (ša-a-ah)		kar-ap (kar-ap-pí-ia)	li-in-ik (li-in-ki)
3		ša-ah-du <u>h</u> ar-ak-du		kar-ap-du	
			Plural		
2	<u>ua</u> -al-ah-tin	ša-an- <u>h</u> a-at-tin (ša-a-ah-te-en)		kar-ap-tin (kar-ap-pí-ia-at-tin)	li-en-ik-tin
3		ša-an- <u>h</u> a-an-du			li-in-kán-du
V-N	<u>ua</u> -al- <u>h</u> u- <u>ua</u> -ar			kar-pu- <u>ua</u> -ar	
Inf I	<u>ua</u> -al- <u>h</u> u- <u>ua</u> -an-zi	ša-an- <u>h</u> u- <u>ua</u> -an-zi			
Inf II			<u>h</u> ar-kán-na		
Part		šan <u>h</u> ant-	<u>h</u> arkant-	kar(-ap)-pa-an-t-	li-in-kán-t-

158(161) The stem hark- “to have, hold” has the peculiarity that the final *k* disappears before a consonantal ending and is only kept before vowels (Sommer Heth II 7²⁺)

	Indicative Present		Indicative Preterite	
	Sing	Plural	Sing	Plural
1	<u>h</u> armi	<u>h</u> arueni (<u>h</u> aruani)	<u>h</u> arkun	<u>h</u> aruen
2	<u>h</u> arši (<u>h</u> arti)	<u>h</u> arteni		
3	<u>h</u> arzi	<u>h</u> arkanzi	<u>h</u> arta	<u>h</u> arkir
	Imperative			
	Sing	Plural		
2	<u>h</u> ar-ak	<u>h</u> arten		
3	<u>h</u> ardu	<u>h</u> arkandu		
Part	<u>h</u> arkant-			

159(173a) e) Polysyllabic roots: ištamaš- “to hear”, punuš- “to ask”, hamenk- “to bind”

		Indicative Present	
		Singular	
1	<u>ištamaš</u> mi	<u>punuš</u> mi	<u>h</u> a-ma-an-ga-mi
2	<u>ištamaš</u> ši (<u>ištama</u> ti, <u>ištamaš</u> zi)		
3	<u>ištamaš</u> zi	<u>punuš</u> zi	<u>h</u> a-ma-an-ki
		Plural	
1		<u>punuš</u> šueni	
2	<u>ištamaš</u> ši (<u>ištamaš</u> tani)		
3	<u>ištamaš</u> šanzi	<u>punuš</u> šanzi	<u>h</u> amankanzi (<u>h</u> aminkanzi, <u>h</u> amangazi)
		Indicative Preterite	
		Singular	
1	<u>ištamaš</u> šun	<u>punuš</u> šun	
2		<u>punuš</u> ta	

3	<i>ištamašta</i>	<i>punušta</i>	<i>ḥa-mi-ik-ta (ḥa-ma-ak-ta, ḥa-ma-an-kat-ta, ḥa-ma-na-ak-ta)</i>
		Plural	
1		<i>punuššen</i>	
2	<i>ištamašten</i>		
3	<i>ištamaššir</i>	<i>punuššir</i>	<i>ḥaminkir</i>
		Imperative Singular	
2	<i>ištamaš</i>	<i>punuš</i>	
3	<i>ištamašdu</i>	<i>punušdu</i>	
		Plural	
2`	<i>ištamašten</i>	<i>punušten</i>	
3	<i>ištamaššandu</i>	<i>punuššandu</i>	<i>ḥamenkandu</i>
V-N	<i>ištamaššuuar</i>	<i>punuššuuar</i>	<i>ḥamenkuuar</i>
Inf I	<i>ištamaššuuanzi</i>		
Part	<i>ištamaššant-</i>		<i>ḥamenkant- (ḥamankant-)</i>

160 (173b) f). Polysyllabic stems: verbs ending in *-eš-* (S138) and *-ahh-* (S136): *idalauēš-* “to become bad”, *idalauahh-* “to do evil”, *šuppiyahh-* “to clean”, *maniyahh-* “to rule” (Pedersen Hitt S83)

		Indicative Present		
		Singular		
1		<i>idalauahmi</i>	<i>šuppiyahmi</i>	<i>maniyahmi</i>
2	<i>idalauēšti</i>	<i>idalauahṭi (idalauatti S28b)</i>		<i>maniyahṭi</i>
3	<i>idalauēšzi</i>	<i>idalauahzi</i>	<i>šuppiyahhi (S150b1)</i>	<i>maniyahzi (maniyahhi)</i>
		Plural		
2	<i>idalauēšteni</i>			
3	<i>idalauēššanzi</i>	<i>idalauahhanzi</i>	<i>šuppiyahhanzi</i>	<i>maniyahhanzi</i>
		Indicative Preterite		
		Singular		
1		<i>idalauahhun</i>	<i>šuppiyahhun</i>	<i>maniyahhun</i>
2				<i>maniyahṭa</i>
3	<i>idalauēšta</i>	<i>ḤUL-ahṭa</i>	<i>šuppiyahḥaš</i>	<i>maniyahḥda (maniyahhiš)</i>
		Plural		
1		<i>idalauahhuen</i>		
2		<i>ḤUL-ahṭen</i>		
3	<i>ḤUL^{MEŠ}-šir</i>			<i>maniyahhir</i>
		Imperative		
		Singular		
2			<i>šuppiyah</i>	<i>maniyah</i>
		Plural		
2				<i>maniyahṭen</i>
V-N			<i>šuppiyahhuuar</i>	
Part		<i>idalauahhant-</i>		<i>maniyahhant-</i>

2. Vowel Roots

161(174) a) Polysyllabic stems: *uuate-* “to bring here”, *pehute-* “to create there” *uete-* “to build”, *uatku-* “to jump” (see Pedersen Hitt S87)

		Indicative Present		
		Singular		
1	<i>u<u>u</u>atemi</i>	<i>pe<u>h</u>utemi</i>	<i>u<u>e</u>dah<u>h</u>i</i>	
2	<i>u<u>u</u>ate<u>š</u>i</i>	<i>pe<u>h</u>ute<u>š</u>i</i>	<i>u<u>e</u>da<u>š</u>i</i>	
3	<i>u<u>u</u>atez<u>z</u>i (u<u>u</u>adaz<u>z</u>i)</i>	<i>pe<u>h</u>utez<u>z</u>i</i>	<i>u<u>e</u>tez<u>z</u>i</i>	<i>u<u>at</u>kuz(z)<u>i</u></i>
		Plural		
1	<i>u<u>u</u>ate<u>u</u>eni (u<u>u</u>ate<u>u</u>ani, u<u>u</u>at<u>u</u>mmeni)</i>			
2	<i>u<u>u</u>atet<u>te</u>ni (u<u>u</u>atettani)</i>	<i>pe<u>h</u>utet<u>te</u>ni</i>		
3	<i>u<u>u</u>adaz<u>i</u></i>	<i>pe<u>h</u>udanz<u>i</u></i>	<i>u<u>e</u>danz<u>i</u></i>	<i>u<u>at</u>ku<u>u</u>anz<u>i</u></i>
		Indicative Preterite		
		Singular		
1	<i>u<u>u</u>atenu<u>m</u></i>	<i>pe<u>h</u>utenun</i>	<i>u<u>e</u>tenun (u<u>e</u>dah<u>h</u>un, u<u>e</u>tun)</i>	
2	<i>u<u>u</u>atet</i>	<i>pe<u>h</u>utet</i>		
3	<i>u<u>u</u>atet</i>	<i>pe<u>h</u>utet (pe<u>h</u>ute<u>š</u>)</i>	<i>u<u>e</u>tet (u<u>e</u>da<u>š</u>)</i>	<i>u<u>at</u>ku<u>t</u></i>
		Plural		
1	<i>u<u>u</u>ate<u>u</u>en</i>		<i>u<u>e</u>tummen</i>	
3	<i>u<u>u</u>ater</i>	<i>pe<u>h</u>uter</i>	<i>u<u>e</u>ter</i>	
		Imperative		
		Singular		
2	<i>u<u>u</u>ate (u<u>u</u>ati, u<u>u</u>atet)</i>	<i>pe<u>h</u>ute</i>		
3	<i>u<u>u</u>ateddu</i>			
		Plural		
2	<i>u<u>u</u>atetten (u<u>u</u>atatten)</i>	<i>pe<u>h</u>utetten</i>		
3	<i>u<u>u</u>adandu</i>	<i>pe<u>h</u>udandu</i>	<i>u<u>e</u>dandu</i>	
VN			<i>u<u>e</u>tummar</i>	<i>u<u>at</u>ku<u>u</u>ar</i>
Inf I			<i>u<u>e</u>tummanzi</i>	
Part		<i>pe<u>h</u>udant-</i>		<i>u<u>at</u>ku<u>u</u>ant-</i>

162(175) b) Monosyllabic stems *lä-* “to loosen”, *hä-* “to believe, to marry”, *šä-* “to rumble”

		Indicative Present		
		Sing	Plural	
1	<i>lämi</i>	<i>h<u>ä</u>mi</i>		
2	<i>läši</i>	<i>h<u>ä</u>ši</i>		
3	<i>läi</i>		<i>lä<u>n</u>zi</i>	<i>šä<u>n</u>zi</i>
		Indicative Preterite		
		Sing	Plural	
1	<i>läun (länun)</i>	<i>h<u>ä</u>num</i>	<i>lä<u>u</u>en</i>	
2	<i>läiš</i>	<i>h<u>ä</u>iš</i>		
3	<i>läit</i>	<i>šä<u>i</u>t</i>		
		Imperative		
		Sing	Plural	
2	<i>läi</i>		<i>lä<u>t</u>ten</i>	
V-N			<i>šä<u>u</u>ar</i>	
Part	<i>länt-</i>	<i>h<u>ä</u>nt-</i>	<i>šä<u>n</u>t-</i>	

163(175) a) The monosyllabic root *te-* “to say: combines with the *tar-* “to say” to give the paradigm” (Sommer HAB 192 f; see Pedersen Hitt S85)

Indicative Present

Indicative Preterite

	Sing	Plural	Sing	Plural
1	<i>temi</i>	<i>tar<u>u</u>eni</i>	<i>tenum</i>	
2	<i>teši</i>	<i>tarteni</i>		
3	<i>tezzi</i> (and “luw” <i>tardi</i>)	<i>taranzi</i>	<i>tet</i>	
	Imperative			
	Sing	Plural		
2	<i>tet</i>	<i>tetten</i>		
3	<i>teddu</i>	<i>darandu</i>		
Part	<i>tarant-</i>			

164(181-3) d) There are peculiar inflections of the common verbs *päi-* “to go” and *uua-* “to arrive”, which tend towards the verbs of the *-äi-* given below (Sommer-Ehelo I 1f Padersen Hitt S86)

		Indicative Present			
	Sing			Plural	
1	<i>päimi</i>	<i>u<u>u</u>ami (u<u>u</u>ammi)</i>	<i>pä<u>u</u>eni (pä<u>u</u>ani)</i>	<i>u<u>u</u>u<u>u</u>eni</i>	
2	<i>päiši</i> (<i>päši, päitti</i>)	<i>u<u>u</u>aši</i>	<i>pä<u>u</u>tteni (pä<u>u</u>tteni)</i>	<i>u<u>u</u>atteni</i>	
3	<i>päizzi</i>	<i>u<u>u</u>izzi</i>	<i>pä<u>u</u>nzi</i>	<i>u<u>u</u>anzi (u<u>u</u>enzi)</i>	
		Indicative Preterite			
	Sing			Plural	
1	<i>päun (pänum)</i>	<i>u<u>u</u>anun (u<u>u</u>anunun)</i>	<i>pä<u>u</u>en (pä<u>u</u>en)</i>	<i>u<u>u</u>u<u>u</u>en</i>	
2		<i>u<u>u</u>aš</i>			
3	<i>päit (paitta)</i>	<i>u<u>u</u>it (u<u>u</u>itti)</i>	<i>pä<u>u</u>r</i>	<i>u<u>u</u>er</i>	
		Imperative			
	Sing			Plural	
2				<i>u<u>u</u>atten (u<u>u</u>tten)</i>	
3	<i>päiddu</i>	<i>u<u>u</u>iddu (u<u>u</u>addu)</i>	<i>pä<u>u</u>ndu (pä<u>u</u>ntu)</i>	<i>u<u>u</u>andu</i>	
V-N	<i>pä<u>u</u>ar</i>	<i>u<u>u</u>u<u>u</u>ar</i>			
Inf I	<i>pä<u>u</u>anzi</i>	<i>u<u>u</u>u<u>u</u>anzi</i>			
Part	<i>pä<u>u</u>nt-</i>	<i>u<u>u</u>u<u>u</u>ant-</i>			

2. The regular 2 person sing (and partly plural) of the imperative of *päi-* “to go” and *uua-* “to arrive” are not common (only once is *uuat* “come!” found). The replacements are:

a) for *päi-* “to go” an independent *i-* “to go” is used with the imperative second person singular *it* “go!” and plural *itten* “go!” (see freidrich Za NF 2, 48 Cihar ArchOr 23, 347ff; Pedersen Hitt S86)

b) for *uua-* “to come” the interjection used is *ehu* “let’s go!, come here!” > “come!” (pedersen Hitt S75, Cihar ArchOr 23 349ff) *ehu* can accept a preverb: *andu ehu* KUB XXIV 2 lii *parä ehu* Guterbock ZA NF 9 323 Z 5 *kattan ehu* KUB VII 5 I 16 VII 8 II 3)

3. Roots with *-äi-*

165(176) *hät räi-* “to write”, *kappuuäi-* “to count, examine”, *händäi-* “to submit”, *šarkuuäi-* “to put on (clothes)” (see S13a; Gotze Madd 81ff, Gotze Tunn 44¹³², Pedersen Hitt S90).

	Indicative Present			
	Singular			
1	<i>hät rämi</i>		<i>händämi</i>	
2	<i>hät räši</i>	<i>kappu<u>u</u>eši (S17b)</i>	<i>händäši</i>	
3	<i>hät räizzi</i>	<i>kappu<u>u</u>äizi</i>	<i>händäizzi</i>	<i>šarku<u>u</u>eizzi</i>

(*kappuezzi* S13a) (*hantezzi*, S13a, (*šarkuizzi*)
handäi)

Plural

1 *haträuēni* (*hatrauni* S16)

2 *kappuuatteni*

3 *kappuuanzi* *handanzi*
(*kappuenzi* S17b)

Indicative Preterite

Singular

1 *hatränun* *kapuuänun* *handänun*

2 *haträeš* *kappuit*

3 *haträit* (*haträeš*) *kappuuäit* *handäit* (*handäeš*) *šarkuit*
(*kappuet* S13a) (and “Luw” *šarkutta*)

Plural

1 *handäuen*

3 *haträir* *handäir*

Imperative

Singular

2 *haträi* *kappuuäi* (*kappui* S13a) *handäi* *šarkui* (*šarku* S16)

3 *haträu* *kappuuäiddu* *handaiddu*
(*kappuiddu* S13a)

Plural

2 *hatratten* *kappuuätten*

3 *kappuuandu* *handandu*

V-N *kappuuäuar* *handäuar*

Inf I *handäuanzi*

Part *hatrant-* *kappuuant-* *handant-* *šarkuuant-*

4. Roots with -*iia*-

166(177) a) *iia*- “to make”, *tiiä*- “to step”, *uemiiä*- “to find”, *huittiiä*- “to pull”, (see S14a, futher Pederson Hitt S69)

Indicative Present

Singular

1 *iiami* (*iiammi*) *tiiami* *uemiiami* *huittiiami*

2 *iiaši* *tiiäši* *uemiiäši* *huittiiäši*

3 *iiazi* (*iiazzi*, *iezi*) *tiiäzi* (*tiez(z)i*,
tiiäizzi, S14b) *uemiiäz(z)i* (*uemiezi*) *huittiiäzi* (*huittiezzi*,
huittiiäi)

Plural

1 *iiaüemi* (*iiaüani*) *tiiäüeni* *uemiiäüeni*

2 *iiaätteni* *tiiäätteni* *huittiiätteni*

3 *iiaanzi* *tiiäanzi* (*tienzi*) *uemiiänzi* *huittiiänzi*

Indicative Preterite

Singular

1 *iianun* (*iiaun*) *tiiänun* *uemiiänun* *huittiiänun*

2 *iiaš* (*iiat*, S151b) *tiiät*

3 *iiat* (*iet*) *tiiät* (*tiet*) *uemiiät* (*uemit*) *huittiiät* (*huittit*)

Plural

1 *iiaüen* *tiiäüen* *uemiiäüen* *huittiiäüen*

2 *iiaätten*

3 *ier* *tier* *uemier*

Imperative

Singular

1 *iiallu*

2	<i>iĭa</i>	<i>tiĭa</i>		<i>h_uiitti</i>
3	<i>iĭadu (iedu)</i>	<i>tiĭaddu</i>		
			Plural	
2	<i>iĭatten</i>	<i>tiĭatten</i>		
3	<i>iĭandu (iendu)</i>	<i>tiĭandu</i>	<i>uemiĭandu</i>	
V-N	<i>iĭauar</i>	<i>tiĭauar</i>		<i>h_uiitti<u>auar</u></i>
Inf I	<i>iĭauanzi</i>	<i>tiĭauanzi</i>	<i>uemiĭauanzi</i>	<i>h_uiitti<u>auanzi</u></i>
Inf II		<i>tiĭanna</i>		
Part	<i>iĭiant-</i>	<i>tiĭant (tint- S14a1)</i>		<i>h_uiitti<u>iant-</u></i>

b) A root that blends qualities of *-äi-* and *-iĭa-* is *h_uuäi-* (*h_uiĭa-*) “to run, flee”

	Indicative Present		Indicative Preterite	
	Singular	Plural	Singular	Plural I
1	<i>h_uiĭami</i>	<i>h_uiĭa_ueni</i>	<i>h_uiĭanun</i>	
2	<i>h_uiĭaši (h_ueĭaši)</i>			
3	<i>h_uuäi (h_uuäizzi)</i>	<i>h_uiĭanzi (h_uuanzi)</i>	<i>h_uuaiš (h_uuáš)</i>	<i>h_uuair (h_uēr)</i>

V-N G. *h_uiĭauaš*
Part *h_uiĭiant- (h_uuäiant-)*

5. Roots with the Infix *-nin-*

167(178) *h_{ar}nink-* “to destroy”, *š_{ar}nink-* “to replace”, *ninink-* “to muster” (see S31a; Gotze Madd 116f, Pedersen Hitt S92,2)

		Indicative Present	
		Singular	
1	<i>h_{ar}ninkmi</i>	<i>š_{ar}ninkmi</i>	
2	<i>h_{ar}ninkti</i>		
3	<i>h_{ar}ninkzi</i>	<i>š_{ar}ninkzi</i>	<i>nininkzi</i>
		Plural	
1		<i>š_{ar}ninku_{en}i</i>	
2	<i>h_{ar}ninkteni</i>	<i>š_{ar}ninkteni</i>	<i>nininkteni</i>
3	<i>h_{ar}ninkanzi</i>	<i>š_{ar}ninkanzi</i>	<i>nininkanzi</i>
		Indicative Preterite	
		Singular	
1	<i>h_{ar}ninkun</i>	<i>š_{ar}ninkun</i>	<i>nininkun</i>
2	<i>h_{ar}ninkta</i>		
3	<i>h_{ar}ninkta</i>	<i>š_{ar}ninkta</i>	<i>nininkta</i>
		Plural	
3	<i>h_{ar}ninkir</i>		<i>nininkir</i>
		Imperative	
		Singular	
2	<i>h_{ar}nink</i>		<i>ninink</i>
3		<i>š_{ar}ninkdu</i>	
		Plural	
2	<i>h_{ar}ninkten</i>		
3	<i>h_{ar}ninkandu</i>		<i>nininkandu</i>
V-N	<i>h_{ar}ninku<u>u</u>ar</i>		G. <i>nininku<u>u</u>aš</i>
Inf I	<i>h_{ar}ninku<u>u</u>anzi</i>	<i>š_{ar}ninku<u>u</u>anzi</i>	
Part	<i>h_{ar}ninkant-</i>	<i>š_{ar}ninkant-</i>	<i>nininkant-</i>

6. Iteratives with -šk-

168(179) a) *dašk-* “to repeatedly take”, *pešk-* “to repeatedly give”, *ušk-* “to often see”, (from *auš-* S176), *akkušk-* “to repeatedly drink” (see Pedersen Hitt S88).

		Indicative Present		
		Singular		
1	<i>daškimi</i>	<i>peškimi</i>		
2	<i>daškiši</i>	<i>peškiši</i>	<i>uškiši (uškatti)</i>	
3	<i>daškizzi</i>	<i>peškizzi</i>	<i>uškizzi</i>	<i>akkuškizzi</i>
		Plural		
1	<i>daški<u>u</u>ani</i> (<i>dašga<u>u</u>eni</i> , S11.20)	<i>pišga<u>u</u>eni</i>		
2	<i>daškitteni</i>	<i>piškatteni</i>	<i>uškatteni</i>	<i>akkuškittani</i>
3	<i>daškanzi</i>	<i>peškanzi</i> (<i>paiškanzi</i>)	<i>uškanzi</i>	<i>akkuškanzi</i>
		Indicative Preterite		
		Singular		
1	<i>dašganun</i>	<i>peškinunuškinun</i>		<i>akkuškinun</i>
2	<i>daškeš</i>			
3	<i>daškit</i>	<i>peškit</i>	<i>uškit</i>	<i>akkuškit</i>
		Plural		
1			<i>ušga<u>u</u>en</i>	
2		<i>peškatten</i>		
3	<i>daškir</i>	<i>peškir</i> (<i>piškar</i> S11)		<i>akkuškir</i>
		Imperative		
		Singular		
1		<i>piškellu</i>		
2		<i>peški</i>	<i>uški</i>	<i>akkuški</i>
3	<i>daškiddu</i>		<i>uškiddu</i>	<i>akkuškiddu</i>
		Plural		
2	<i>daškatten</i>	<i>peškatten</i>	<i>uškatten</i>	<i>akkuškitten (akkuškatten)</i>
3	<i>daškandu</i> (<i>daiškandu</i>)	<i>peškandu</i>	<i>uškandu</i>	<i>akkuškandu</i>
V-N			<i>uški<u>u</u>ar</i>	
Sup	<i>daški<u>u</u>an</i>	<i>peški<u>u</u>an</i>		
Part			<i>uškant-</i>	

b) *azzikk-* “to feast”, *zikk-* “to repeatedly set”, *taršikk-* “to repeatedly tell”

		Indicative Present		
		Singular		
1		<i>zikkimi</i>		<i>taršikkimi</i>
2		<i>zikkiši</i>		<i>taršik(k)išti</i>
3	<i>azzikkizzi</i>	<i>zikkizzi</i>		<i>taršikizzi (tar-aš-ki-iz-zi)</i>
		Plural		
1		<i>zikk<u>u</u>ani</i>		
2	<i>azzikkittani</i>			
3	<i>azzikkanzi</i>	<i>zik(k)anzi</i>		<i>taršikkanzi (tar-aš-kán-zi)</i>
		Indicative Preterite		
		Singular		
1	<i>azzikkⁱⁿun</i>			
2		<i>zikkeš</i>		<i>tar-aš-ki-it</i>
3		<i>zikkit</i>		

			Plural	
1				<i>tar-aš-ki-u-en (tar-ši-ga-u-en)</i>
3	<i>azzik(k)ir</i>	<i>zikkir</i>		
			Imperative Singular	
2	<i>azzikki</i>	<i>zikki</i>		
3	<i>azzikkiddu</i>	<i>zikkiddu</i>		
			Plural	
2	<i>azzikkitten (azzikkatten)</i>			
3	<i>azzikkandu</i>			
Part.		<i>zikkant-</i>		

7. Causatives with -nu-

169(180) *arnu-* “to bring”, *uahnū-* “to turn”, *pahšanu-* (*pahhašnu-*, S26) “to secure”, *aššanu-* (*ašnu-* S26) “to get ready, manage”, (see S20a Pedersen Hittite S92,1)

			Indicative Present Singular	
1	<i>arnum(m)i</i>	<i>uahnūmi</i>	<i>pahšanūmi</i>	<i>aššanūmi</i>
2	<i>arnuši (arnutti)</i>	<i>uahnūši</i>		<i>aššanuši (ašnuši)</i>
3	<i>arnuz(z)i</i>	<i>uahnūz(z)i</i>		<i>aššanuz(z)i (ašnuzi)</i>
			Plural	
1	<i>arnummeni</i>	<i>uahnūmmeni</i>		
2	<i>arnutteni</i>	<i>uahnūntteni</i>	<i>pahšanūntteni (pahhašnūntteni)</i>	
3	<i>arnu(u)anzi</i>	<i>uahnūuanzi</i>	<i>pahšanuūanzi</i>	<i>aššanuanzi (ašnuūanzi)</i>
			Indicative Preterite Singular	
1	<i>arnunun</i>	<i>uahnūnun</i>		<i>aššanunun</i>
3	<i>arnut</i>	<i>uahnūt</i>		<i>aššanūt</i>
			Plural	
1		<i>uahnūnum(m)en</i>		
3	<i>arnuir (arnuēr)</i>	<i>uahnūir (uahnūēr)</i>	<i>pahšanuir</i>	<i>aššanuir</i>
			Imperative Singular	
1				<i>aššanullu (ašnullu)</i>
2	<i>arnut</i>		<i>pahhaššanut</i>	<i>ašnut</i>
3	<i>arnuddu</i>		<i>pahšanuuddu</i>	<i>aššanuuddu</i>
			Plural	
2	<i>arnutten</i>		<i>pahhašnūntten</i>	
3	<i>arnu(u)andu</i>		<i>pahhašnuūandu</i>	
V-N	<i>arnummar</i>	<i>uahnūmar (uahnūmar)</i>	<i>pahšanummar</i>	<i>aššanuūmar (! G aš(ša)num(m)aš)</i>
Inf I		<i>uahnūmmanzi</i>	<i>pahšanummanzi (pahhaššanumanzi)</i>	<i>aššanummanzi</i>
Part	<i>arnuūant-</i>	<i>uahnūuūant-</i>	<i>pahšanuūant- (pahhašnuūant-, pahhaššanūūant-)</i>	

II *hi*-Conjugations

1. Consonantal Stems

170(184) a) Ending with one consonant: *šak-* “to know”, (*šek-* S11; Sommer HAB 101) *ak-* (*ek-*) “to die”, *ar-* “to reach”, *uak-* “to bite”, *ašaš-* “to put”

Indicative Present				
Singular				
1	<i>šaggahhi</i> (<i>šākhi</i>)		<i>arhi</i>	<i>ašašhi</i> (<i>ašaše</i> S10)
2	<i>šakti</i> (<i>šekti</i>)	<i>akti</i>	<i>arti</i>	<i>ašašti</i>
3	<i>šakki</i>	<i>aki</i>	<i>ari</i>	<i>ašaši</i>
Plural				
1	<i>šekkueni</i>	<i>akkueni</i>	<i>erueni</i>	
2	<i>šekteni</i>	<i>akteni</i>	<i>erteni</i> (<i>arteni</i>)	
3	<i>šekkanzi</i>	<i>akkanzi</i>	<i>aranzi</i>	<i>ašešanzi</i> (<i>ašišanzi</i> S10)
Indicative Preterite				
Singular				
1	<i>šaggahhun</i>		<i>arhun</i> (<i>a-ar-ah-hu-un</i> S23a)	<i>ašašhun</i>
2	<i>šakta</i>			
3	<i>šakkiš</i> (<i>šata, šekta</i>)	<i>ak(k)iš</i> (<i>akta</i>)	<i>a-ar-aš</i>	<i>ašašta</i> (<i>ašešta</i>)
Plural				
1	<i>šekkuen</i>		<i>eruen</i>	<i>uakuen</i>
3	<i>šekkir</i>	<i>ekir</i> (<i>akir</i>)	<i>erir</i>	<i>ašešir</i> (<i>ašešer</i>)
Imperative				
Singular				
1	<i>šeggallu</i>	<i>aggallu</i>		
2	<i>šäk</i>	<i>ak</i>		
3	<i>šakdu</i>	<i>aku</i> (<i>akdu</i>)	<i>aru</i>	
Plural				
2	<i>šekten</i> (<i>šikten</i>)		<i>arten</i>	
3		<i>akkandu</i>		
VN				<i>ašešuuar</i>
Inf I			<i>arauanzi</i>	<i>ašesuuanzi</i>
Inf II				<i>uaganna</i>
Part	<i>šekkant-</i>	<i>akkant-</i>	<i>arant-</i>	<i>ašešant-</i>

171(185) b) With two consonants: *pahš-* “to protect”, *takš-* “to join”, *šipand-* “to pour”

Indicative Present				
Singular				
1	<i>pahhašhi</i> (<i>pahhašmi</i>)	<i>taggašhi</i>		<i>šipandahhi</i>
2	<i>pahhaši</i>	<i>takkašši</i>		
3		<i>takkešzi</i> (<i>taggašši,</i> <i>takkizzi</i>)		<i>šipandi</i> (<i>šippantai</i> S152a1)
Plural				
1	<i>pahšueni</i>			<i>šipanduani</i>
2	<i>pahhašteni</i>	<i>takkešteni</i> (<i>taggašteni</i>)		
3	<i>pahšanzi</i>	<i>takkeššanzi</i>		<i>šipandanzi</i> (<i>šippantinzi</i>)
Indicative Preterite				
Singular				
1				<i>šipandahhun</i>
3	<i>pahhašta</i>	<i>takkišta</i> (<i>taggašta</i>)		<i>šippandaš</i>
Plural				
3	<i>pahšir</i>	<i>takšer</i>		<i>šipanter</i> (<i>šippantair</i>)
Imperative				
	Singular	Plural		

2	<i>paḥṣi</i>	<i>paḥḥaṣten</i>		
3		<i>paḥṣandu</i>		
VN				<i>šippanduar</i>
Inf I		<i>takṣuṣanzi</i>		<i>šip(p)anduṣanzi</i>
Part	<i>paḥṣant-</i>	<i>takṣant-</i>		<i>šipantant-</i>

2. Vowel roots

172(186) a) *dä-* “take” (Freidrich DMG 76 169 F see Pedersen Hitt S77)

	Indicative Present		Indicative Preterite	
	Sing	Plural	Singular	Plural
1	<i>daḥḥi</i>	<i>däṣeni (daṣani, dumenni)</i>	<i>daḥḥun</i>	<i>däṣen</i>
2	<i>datti</i>	<i>datteni (tatteni)</i>	<i>däṣ</i>	<i>datten</i>
3	<i>däi</i>	<i>danzi</i>	<i>däṣ</i>	<i>däir</i>
	Imperative			
2	<i>dä</i>	<i>datten</i>		
3	<i>däu</i>	<i>dandu</i>		

VN G. *däṣaš*

Int I *däṣanzi*

Int II *danna*

Part *dant-*

173(187) b) *däi-* “to put”, (Freidrich ZDMG 76 169f), *päi-* “to give” (Soomer Heth I 1 f), *näi-* “to steer”, *zäi-* “to cross”, *ḥalzäi-* “to call: (see Pedersen Hitt S77, 81). For historical origins on the one hand se H Wagner Origin of the *e-* verbs 548-567, on the other hand Risch Cor lingu 189-196, see also Holt BiOr 15 S 155 f)

	Indicative Present				
	Singular				
1	<i>teḥḥi</i>	<i>piḥḥi</i>	<i>nehḥi</i>		<i>ḥalziḥḥi (ḥalziḥami)</i>
2	<i>däitti (täitti)</i>	<i>paiṣti (peṣti)</i>	<i>näitti (neiṣat(t)i)</i>	<i>zäitti (zäṣi)</i>	<i>ḥalzäitti (ḥalzeṣti, ḥalziḥatti, ḥalziḥaṣi)</i>
3	<i>däi</i>	<i>päi</i>	<i>näi</i>	<i>zäi</i>	<i>ḥalzäi</i>
	Plural				
1	<i>tiṣaṣeni</i>	<i>piṣaṣeni (piṣeni)</i>	<i>neiṣaṣeni</i>		<i>ḥalziṣaṣeni (ḥalziṣani)</i>
2	<i>täitteni (täiṣteni)</i>	<i>peṣteninäiṣteni (piṣteni)</i>	<i>(naiṣtani)</i>		<i>ḥalziḥatteni</i>
3	<i>tiṣanzi (tienzi)</i>	<i>piṣanzi</i>	<i>neiṣanzi</i>		<i>ḥalziṣanzi</i>
	Indicative Preterite				
	Singular				
1	<i>teḥḥun (tēḥun)</i>	<i>peḥḥun (piḥḥun)</i>	<i>nehḥun (neiḥḥun)</i>	<i>ziḥḥun</i>	<i>ḥalziḥḥun</i>
2		<i>päitta</i>			<i>ḥalzäit</i>
3	<i>däiṣ (däiṣta)</i>	<i>päiṣ (peṣta)</i>	<i>näiṣ (naiṣta, naeṣta)</i>	<i>zäiṣ</i>	<i>ḥalzäiṣ</i>
	Plural				
1	<i>tiṣaṣen (daiṣen)</i>	<i>piṣaṣen (piṣen)</i>	<i>neiṣaṣen</i>	<i>zäiṣen</i>	<i>ḥalziṣaṣen (ḥalziṣen)</i>
3	<i>daier (tiir, däir)</i>	<i>piēr</i>	<i>näir (nēier)</i>		<i>ḥalzier</i>
	Imperative				
	Singular				
2	<i>däi</i>	<i>päi</i>	<i>näi (neiṣa)</i>		<i>ḥalzäi</i>
3	<i>däu</i>	<i>päu</i>	<i>näu</i>		
	Plural				

2	<i>däišten</i>	<i>pešten</i>	<i>näišten</i> (<i>neiätten</i>)	<i>zäitten</i>	<i>halzišten</i>
3	<i>tijandu</i>	<i>piandu</i>			
VN	<i>tija<u>u</u>ar</i>	<i>pi<u>i</u>a<u>u</u>ar</i>	<i>ne<u>i</u>a<u>u</u>ar</i>	G.	<i>halzi<u>i</u>a<u>u</u>aš</i>
Inf I	<i>tija<u>u</u>anzi</i>	<i>pi<u>i</u>a<u>u</u>anzi</i>			<i>halzi<u>i</u>a<u>u</u>anzi</i>
Inf II	<i>tija<u>n</u>a</i>	<i>pi<u>i</u>a<u>n</u>a</i>			
Part	<i>tija<u>n</u>-</i>	<i>pi<u>i</u>a<u>n</u>-</i>	<i>ne<u>i</u>a<u>n</u>-</i>		<i>halzi<u>i</u>a<u>n</u>-</i>

174(188) c) With -u(m)- in the first person plural, verbal noun, and infinitive: *tarna*- “to let”, *šarra*- “to separate”, *ušta*- “to sin”, *uda*- “to bring here”, *pēda*- “to namange there” (Pedersen Hitt S80, 82)

Indicative Present					
Singular					
1	<i>tarna<u>h</u>hi</i>		<i>ušta<u>h</u>hi</i>	<i>uda<u>h</u>hi</i>	<i>peda<u>h</u>hi</i> (<i>pitah<u>h</u>i</i>)
2	<i>tarnatti</i>	<i>šarratti</i>	<i>uštatti</i>	<i>udatti</i>	<i>pedatti</i>
	(<i>tarnäši</i>)		(<i>uštaši</i>)	<i>udäi</i>	<i>pedai</i>
3	<i>tarnäi</i>	<i>šarrai</i> (<i>šarri,</i>	<i>uštai</i> (<i>ušti</i>)		
	(<i>tarnäizzi</i>)	(<i>šarri<u>i</u>azi, šarrezzi</i>)			
Plural					
1	<i>tarnum<u>e</u>ni</i>	<i>šarra<u>e</u>ni</i>		<i>utum<u>e</u>ni</i>	<i>pedum(m)<u>e</u>ni</i>
	(<i>tarnum<u>m</u>ani</i>)				
2	<i>tarnatt<u>e</u>ni</i>	<i>šarratt<u>e</u>ni</i>		<i>udatt<u>e</u>ni</i>	<i>pedatt<u>e</u>ni</i>
3	<i>tarnanz<u>i</u></i>	<i>šarranz<u>i</u></i>		<i>udanz<u>i</u></i> (<i>utinzi</i>)	<i>pendanz<u>i</u></i> (<i>pitenz<u>i</u></i>)
Indicative preterite					
Singular					
1	<i>tarna<u>h</u>hun</i>	<i>šarra<u>h</u>hun</i>	<i>ušta<u>h</u>hun</i>	<i>uda<u>h</u>hun</i>	<i>peda<u>h</u>hun</i> (<i>pidah<u>h</u>un</i>)
2	<i>tarnaš</i>		<i>uštaš</i>		
3	<i>tarnaš</i> (<i>tarnešta</i>)	<i>šarraš</i> (<i>šarrēt</i>)	<i>uštaš</i>	<i>udaš</i>	<i>pedaš</i>
Plural					
1	<i>tarnum(m)<u>e</u>n</i>	<i>šarrum<u>e</u>n</i>		<i>utum<u>m</u>e</i>	<i>petum<u>m</u>e</i>
	(<i>tarnu<u>e</u>n</i>)				
2	<i>tarnatt<u>e</u>n</i>				
3	<i>tarnir</i>	<i>šarrēr</i>	<i>uštēr</i>	<i>uter</i> (<i>utir</i>)	<i>peter</i> (<i>piter</i>)
Imperative					
Singular					
2	<i>tarna</i> (<i>tarni</i>)	<i>šarri</i>		<i>uda</i>	<i>peda</i>
3	<i>tarnäu</i>			<i>udäu</i>	<i>pedau</i>
	(<i>tarneš<u>du</u></i>)				
Plural					
2	<i>tarnatt<u>e</u>n</i>			<i>udatt<u>e</u>n</i>	<i>pedatt<u>e</u>n</i>
	(<i>tarniš<u>t</u>e</i> n)				
3	<i>tarnandu</i>			<i>udandu</i>	<i>pedandu</i>
V N	<i>tarnum<u>m</u>ar</i>	<i>šarrum<u>m</u>ar</i>	<i>ušt<u>m</u>ar</i>	<i>utum<u>m</u>ar</i>	<i>petum<u>m</u>ar</i>
Inf I	<i>tarnum<u>m</u>anzi</i>	<i>šarrum<u>m</u>anzi</i>		<i>utum<u>m</u>anzi</i>	<i>pedum<u>m</u>anzi</i>
Part	<i>tarnant-</i>	<i>šarrant-</i>	<i>ušt<u>m</u>ar-</i>	<i>udant-</i>	<i>pedant-</i>

175 (189) d) With the tendency in the third person plural present to be construed as the *ia*- verbs (see Sommer HaB 188²): *ešša*- “to work” (iterative of *iia*- “to make” S141d) *mema*- “to speak”, *unna*- “to send here”, *penna*- “to send there”, *uppa*- “to send here” (see Pedersen Hitt S79).

Indicative Present					
Singular					
1	<i>ešša<u>h</u>hi</i>	<i>memah<u>h</u>hi</i>	<i>unnah<u>h</u>hi</i>	<i>pennah<u>h</u>hi</i>	<i>uppah<u>h</u>hi</i>
	(<i>išša<u>h</u>hi</i>)	(<i>memah<u>h</u>e</i>)			

2	<i>eššatti</i> (<i>iššatti</i>)	<i>mematti</i>	<i>unnatti</i>	<i>pennatti</i>	
3	<i>eššai</i> (<i>eššešzi</i>)	<i>memai</i> (<i>memmai</i>)	<i>unnai</i>	<i>pennai</i>	<i>uppai</i>
Plural					
1	<i>eššuēni</i>	<i>memauēni</i> (<i>memiiaūēni</i>)			<i>uppiuēni</i>
2	<i>eššatteni</i>	<i>mematteni</i>	<i>unnatteni</i> (<i>unništen</i>)		<i>uppatteni</i>
3	<i>eššanzi</i>	<i>memanziunnanzi</i> (<i>memiianzi</i>)	<i>pennanzi</i> (<i>un(n)iiianzi</i>)	<i>uppanzi</i> (<i>penniiianzi</i>)	<i>(uppianzi)</i>
Indicative Preterite					
Singular					
1	<i>eššahhun</i>	<i>memahhun</i>	<i>unahhun</i>	<i>pennahhun</i>	<i>uppahhun</i>
2			<i>unneš</i>		<i>upešta</i>
3	<i>eš(š)ešta</i>	<i>memišta</i> (<i>mem(m)aš</i>)	<i>unneš</i> (<i>unnešta</i>)	<i>penniš</i> (<i>penešta</i>)	<i>upešta (uppaš)</i>
Plural					
1	<i>eššuen</i>		<i>unnummen</i>		<i>uppiuen</i>
2.		<i>memišten</i>			
3	<i>eššer (iššer)</i>	<i>memir</i>		<i>pennir</i>	<i>uppir</i>
Imperative					
Singular					
1		<i>memallu</i>			
2	<i>ešša</i> (<i>ešši, išša</i>)	<i>memi</i>	<i>unni</i>	<i>penni</i>	<i>uppi</i>
3	<i>eššau</i>	<i>memau</i> (<i>me-ma-at-tu₄</i>)	<i>unnau</i>		<i>uppäu</i>
Plural					
2	<i>iššatten</i>	<i>memišten</i>			
3	<i>eššandu</i> (<i>iššandu</i>)	<i>memandu</i>			
VN	<i>eššauuar</i>				
Inf I		<i>memiiauanzi</i> (<i>memiuuanzi</i>)		<i>pennumanzi</i> (<i>pennuanzi, penniiiauanzi</i>)	
Sup	<i>eššuuan</i>				
Part		<i>memant-</i>			<i>uppant-</i>

3. Irregular

176 (190) *au-* (*auš-*) “to see” (see Forror ZDMG 76, 214; Freidrich IF 43, 258⁵; Freidrich ZA NF 3, 186¹ 202 f; Pedersen Hitt S102).

	Indicative present		Indicative Preterite	
	Sing	Plural	Sing	Plural
1	<i>u\bar{h}hi</i>	<i>aummeni (umēni)</i>	<i>u\bar{h}hun</i>	<i>aumen</i>
2	<i>a\bar{u}tti</i>	<i>a\bar{u}ttēni (aušten, ušten)</i>	<i>aušta</i>	
3	<i>aušzi</i>	<i>u\bar{u}anzi</i>	<i>aušta</i>	<i>auer</i>
	Imperativ			
	Sing	Plural		
1	<i>u\bar{u}allu</i>			
2	<i>au</i>	<i>aušten</i>		
3	<i>aušdu</i>	<i>u\bar{u}andu</i>		

Inf II *uuandu*

III Mixtures of the *mi*- and *hi*- Conjugation

177(191) Already the previous paradigms contained numerous cases of the tendency of Hittite verbs not only to have individual forms which deviate from the normal schema, but also deviate from the normal conjugation. There is not room here to treat all variations between the *mi*- and *hi*-conjugations. In the following only a few verbs, with the forms of both conjugations (with a partial simultaneous change in the root construction) so thoroughly mixed that it is not possible to assign them to a specific conjugation

178(192) *dala*- and *daliia*- “to allow”, *išhäi*- and *išhiia*- “To bind”, *šäi*- and *šiia*- “to imprint” (probably originally from the *däi*- “to set”), *šunna*- and *šun(n)iia*- “to fill”, *paršäi*- and *paršiia*- (*parši*-) “to break”

		Indicative Present		
		Singular		
1	<i>dalah<u>h</u>i</i> (<i>dali<u>i</u>ami</i>)			
2	<i>dalatti</i> (<i>dali<u>a</u>ši</i>)			
3	<i>dälii</i> (<i>däläizzi</i> , <i>dali<u>i</u>azi</i>)	<i>i<u>š</u>h<u>ä</u>i</i> (<i>i<u>š</u>h<u>i</u>ia<u>z</u>zi, <i>i<u>š</u>h<u>ä</u>z<u>z</u>i)</i></i>		<i>š<u>i</u>ia<u>z</u>zi</i> (<i>š<u>i</u>e<u>z</u>zi</i>)
		Plural		
1	<i>dali<u>i</u>aueni</i>			<i>š<u>i</u>ia<u>u</u>eni</i>
2	<i>dalešteni</i>	<i>i<u>š</u>h<u>i</u>iat<u>te</u>ni</i>		
3	<i>dali<u>i</u>anzi</i>	<i>i<u>š</u>h<u>i</u>ia<u>n</u>zi</i>		<i>š<u>i</u>ia<u>n</u>zi</i>
		Singular		
1	<i>š<u>un</u>nah<u>h</u>i</i> (<i>š<u>un</u>i<u>i</u>ami</i>)	<i>par<u>š</u>i<u>ia</u>h<u>h</u>i</i> (<i>par<u>š</u>i<u>i</u>ami</i>)		
3	<i>š<u>un</u>nai</i> (<i>š<u>un</u>(n)<u>i</u>ia<u>z</u>i, <i>š<u>un</u>iz<u>z</u>i</i>)</i>	<i>par<u>š</u>äiz<u>z</u>i</i> (<i>par<u>š</u>i<u>i</u>azi, <i>par<u>š</u>i<u>ia</u> [152c], <i>par</i>-aš-š<i>i</i>-<i>ia</i>, <i>pa</i>-ar-š<i>i</i>)</i></i>		
		Plural		
2	<i>š<u>un</u>natteni</i>			
3	<i>š<u>un</u>nanzi</i> (<i>š<u>un</u>(n)<u>i</u>ian<u>z</u>i</i>)	<i>par<u>š</u>i<u>ia</u>n<u>z</u>i</i> (<i>par<u>š</u>än<u>z</u>i</i>)		
		Indicative Preterite		
		Singular		
1	<i>dalah<u>h</u>un</i> (<i>dali<u>i</u>anun</i>)	<i>i<u>š</u>h<u>i</u>h(<u>h</u>)un</i> (<i>i<u>š</u>h<u>i</u>ianun</i>)		<i>š<u>i</u>ianun</i>
3	<i>däliš</i> (<i>dalešta</i> , <i>dali<u>i</u>at</i>)	<i>i<u>š</u>h<u>i</u>iat</i>		<i>š<u>i</u>iait</i>
		Plural		
1	<i>dali<u>i</u>auen</i>			
2	<i>dali<u>i</u>atten</i>			
3	<i>däli<u>r</u></i>	<i>i<u>š</u>h<u>i</u>er</i>		<i>š<u>i</u>iair</i>
		Singular		
3	<i>š<u>un</u>naš</i> (<i>š<u>un</u>ništa</i> , <i>š<u>un</u>et</i>)	<i>par<u>š</u>i<u>i</u>at</i>		
		Plural		
3	<i>š<u>un</u>nir</i>			
		Imperativ		
		Singular		
2	<i>dala</i> (<i>dali</i>)	<i>š<u>ä</u>i</i> (<i>š<u>i</u>ia</i>)	<i>š<u>un</u>ni</i>	
3	<i>täleš<u>du</u></i>		<i>š<u>un</u>nid<u>du</u></i>	
		Plural		
2	<i>daleš<u>ten</u></i>	<i>š<u>ä</u>iš<u>ten</u></i>	<i>š<u>un</u>iš<u>ten</u></i>	
3	<i>i<u>š</u>h<u>i</u>andu</i>	<i>š<u>i</u>ia<u>ndu</u></i>		
VN	<i>dalumar</i> (<i>tali<u>i</u>auar</i>)	<i>i<u>š</u>h<u>i</u>ia<u>u</u>ar</i>		
Inf I		<i>š<u>i</u>ia<u>u</u>anzi</i>	<i>š<u>un</u>numanzi</i>	<i>par<u>š</u>i<u>ia</u>anzi</i>
Inf II		<i>š<u>i</u>ia<u>nn</u>a</i>		
Part	<i>dali<u>i</u>ant-</i>	<i>i<u>š</u>h<u>i</u>iant-</i>	<i>š<u>i</u>iant-</i>	<i>š<u>un</u>ni<u>ia</u>ant-</i> <i>par<u>š</u>i<u>i</u>ant-</i>

B. Inflection of the Medio-Passive

179(194) The differences between the *mi-* and *hi-* conjugation do not exist in the Medio-passive (see the generalized endings in S149) and we will not be concerned with them in the following.

1. Consonantal Roots,

180(195) *ar-* “to stand”, *tarup-* “to meet”, *eš-* “to sit, to live”, *kiš-* “to become”, *pahš-* “to protect” (dependent active)

		Indicative Present			
		Singular			
1	<i>arhahari</i>	<i>ešhahari</i>	<i>kišhahari</i>		<i>pahhašha</i>
2	<i>artati (artari)</i>		<i>eštari</i>	<i>kištati (kišta)</i>	<i>pahhašta</i>
3	<i>artari (arta)</i>	<i>tarupta(ri)</i>	<i>ešari (eša)</i>	<i>kišari (kiššari, kiša)</i>	<i>pahšari</i>
		Plural			
1	<i>arušta</i>		<i>ešuušta(ti)</i>		<i>pahšuušta</i>
2					<i>pahhašduma</i>
3	<i>arantari (aranta)</i>	<i>taruppantari</i>	<i>ešanta(ri) (ašanta)</i>	<i>kišandari (kišanta)</i>	<i>pahšantari</i>
		Indicative preterite			
		Singular			
1	<i>arhahat</i>		<i>ešhahat (ešhat(i), išhahat)</i>	<i>kišhahat (kišhat(i))</i>	<i>pahhašhahat (pahhašhat)</i>
2	<i>artat</i>		<i>eštat</i>	<i>kišat (kištat)</i>	
3	<i>artat</i>	<i>taruptat</i>	<i>ešat (ešati, eštat)</i>	<i>kišat (kišati)</i>	<i>pahhaštat</i>
		Plural			
1	<i>aruštat</i>			<i>kišdummant</i>	
2				<i>kišantat(i)</i>	
3	<i>arantat (arandati)</i>	<i>taruppantati</i>	<i>ešantat</i>		
		Imperative			
		Singular			
1	<i>arhaharu</i>				
2	<i>arhut</i>		<i>ešhut</i>	<i>kišhut</i>	
3	<i>artaru</i>	<i>taruptaru</i>	<i>ešaru</i>	<i>kišaru</i>	<i>pahšaru</i>
		Plural			
2	<i>ardumat</i>		<i>ešdum(m)at</i>	<i>kišdumat</i>	<i>pahhašdumat</i>
3	<i>arantarutaruppantaru</i>		<i>kišandarū</i>		<i>pahšandarū</i>
VN		<i>taruppuuar</i>			
Inf II			<i>ašanna</i>		
Part		<i>taruppant-</i>	<i>ašant-</i>	<i>kišant-</i>	<i>pahšant-</i>

2. Vowel Roots:

181(198) *iia-* “to go, march”, *näi-* (*neia-*) “to change”, *zahhiia-* mutual “to fight” (that is, the medium “to fight one another”, *uu-* “to appear, turn up”, (Medium of *auš-* “to look” S176, besides *auš-* dependant “look”), *ki-* “to lie”

		Indicative Present			
		Singular			
1	<i>iiahhari</i>	<i>neiahhari</i>	<i>zahhiiahha(ri)</i>		
2	<i>iiaattati (iiaattari)</i>	<i>neiaattati (näišta(ri))</i>			
3	<i>iiaattari (iiaatta)</i>	<i>neiari (neia)</i>	<i>zahhiiaattari</i>	<i>uuaitta(ri)</i>	<i>kittari (kitta)</i>

		<i>ni_ia(ri)</i>			
			Plural		
1			<i>zahh_ii_{au}aštati</i>		
2	<i>i_iadduma</i>		<i>zahh_ii_iadduma</i>		
3	<i>i_iantari (i_ianta)</i>	<i>ne_iantari (ne_ianta)</i>			<i>ki_iantari (ki_ianta, kianta)</i>
			Indicative Preterite		
			Singular		
1	<i>i_iahhahat (i_iahhat)</i>	<i>ne_iahhat</i>	<i>zahh_ii_{ah}hat</i>	<i>u_uahhat (aušhahat)</i>	
2	<i>i_iattati</i>				
3	<i>i_iattat</i>	<i>ne_iat(t)at (ne_iaddant, ne_iat)</i>	<i>zahh_ii_iattat (zahh_ii_iatta)</i>	<i>u_uaittat (auštat)</i>	<i>kittat (kittati)</i>
			Plural		
3	<i>i_iantat</i>	<i>ne(i)antat (ne_iantati)</i>		<i>u_uantat</i>	<i>ki_iantati</i>
			Imperative		
			Singular		
1				<i>u_uahharu</i>	
2	<i>i_iahhut</i>	<i>naišhut (nešhut)</i>	<i>zahh_ii_{ah}hut</i>		
3	<i>i_iattaru</i>	<i>ne_iaru</i>			<i>kittaru</i>
			Plural		
2	<i>i_iaddumat</i>	<i>naišdumat</i>	<i>zahh_ii_iaddumat</i>		<i>kiddumati</i>
3	<i>i_iantaru</i>	<i>ne_iadaru</i>		<i>u_uandarū</i>	
VN		<i>ne_iauar</i>			
Inf I			<i>zahh_ii_{au}uanzi</i>		
Inf II				<i>u_uanna</i>	
Part	<i>i_iant-</i>	<i>ne_iant-</i>	<i>zahh_ii_iant-</i>		

182(198) Take note that in the medio-passive of *uar-* “burn” (intrans) the *r* in the endings dissimilates from the *r* in the stem: the 3 pers sing present gives *uarāni* < **uarāri* “he burns (the 3 pers plural is regular *uarandari*) the 3 pers sing Imperative *uarānu*-< **uarari* “He shall burn” (Sommer KIF 1 120 ff)

183 For the replacement of passive forms with particular active forms or dependent verbs, see S256

184(200-202) Hittite has several compound verb forms, which are strange by modern standards. The syntaz is handled in S257, and is covered by examples. Here is only a short list:

a) The participle with *eš-* serves for therewriting of:

1) The passive with transitive verbs: DUMU.SAL *pianza ešta* “a girl was given (???) KUB XXI 38 117 f.

2) A causative with intransitive verbs: *antuhšatar pān ešta* “the population was made to walk” KBo V 61 19 f)

b) The perfect and past perfect can always be expressed, as in modern languages, with *har(k)-* “have” (S158) with the stiff N-A sing neutral the participle can be written: *i_ian harmi* “I have made”, *i_ian harkun* “I had made”.

c) The expression “begin to do (prepare oneself for) something” is expressed through *dāi-* “put, place, set” (i.e *tīa-* “step”) with the supinum (-*u_uan*) of most iterative verbs: ERIN^{MES} *peški_uan dāir (tier)* “they send themselves on, to regularly give troops

185(203-5) The verbal noun with *-uar* is treated as a declension (Gerundum, Freidrich ZA NF 1, 9f Kammenhuber MIO 2 49 f²⁶):

a) Especially often the genitive is not built with the stem *uar* but instead with the shortened stem *-u-*: *pāuar* “the walking”, Gen *pāuaš*; *tīauar* “the seating” (from *dāi-*) Gen *tīauaš*; *nininkuuar* “the team” Gen *nininkuuaš*, *turiuar* “the [????]”, Gen *tumiuaš*; *arnnummar* (S29a) “the bringing”, Gen *arnnummaš*, *tarummar* “the permit”, Gen *tarnummaš*

b) Other cases are not all that common and are differently constructed (detailed proof in Kammenhuber a.a.O)

1) Either from the shortened root with *-u-* (very rarely) *armahhuuar* “the pregnancy”, Abl, *armahhuuaza*, *hanešsuuar* “the (wall-)plaster”, Abl, *hanešsuuaz*

2) Frequently the full stem *-uar* with or without interchanging *-uar| -uann-(-un)-*

a)) With interchange *huittīauar* “the movement” D-L *huittīauni*; *aššīauar* “the love” Instr *aššīauannit*, *miumar* “the prospering”, Instr *miumnit*

b)) Without exchanging (so one finds the *r* throughout the paradigm *uekuuar* “the demand” Abl *uetuarraz*, *arkuuar* “the prayer”, N-A Pl *arkuuarri*^{Hi.A} *minumar* “the prospering” N-A pl *minumarri*^{Hi.A} (*minumar*^{Hi.A})

186 (206) The genitive of the verbal nouns has nearly the sense of the latin gerund: *memijaš kuiš iiauš* “which matter (such that) is the activity” Dopp S14z,7 is basically the same as “which matter is done”. *kuiš arha tarnummaš* “which (one) is dismissed” KUB XIII 20 f 11 as well as “what is to dismiss” So these genitives of nominals as singular nouns can be understood as adjectives and occasionally plural nouns are similarly constructed, besides *kuiš IKRIBU šarninkuuaš* “which prayer (one) the atonement renders” that is “atonement which is achieved” KBo II 2 III 33 rarely has the plural *IKRIBI*^{Hi.A} *kuš šannunkuš* “those prayers which render atonement” KBo II 2 IV 7 f (Gotze Hatt 140 see Pedersen Hitt S94)

187 The difference between the two infinitives with *-uuanzi* and with *-anna* can be formulated briefly (with Kammenhuber M102 45 ff, while the literature gives the many controversial themes)

a) *-anna* is used with all off-sounding verbs, that is:

1) The off-sounding root verbs of the *mi-* conjugation (see the paradigms): *adanna* (from *ed-* “eat”), *appanna* (from *ep-* “seize”), *akuanna* (from *eku-* “drink”), *kunanna* (from *kuen* “kill”), *hukanna* (from *huk-* “swear”)

2) The off-sounding verbs of the *hi-* Conjugation: *tīanna* “from *dāi-* “set”), *pijannai* (from *pāi-* “give”), also here is *danna* (from *dā-* “take”)

3) Secondarily and without the recognized rules of the other verbs: *uaganna* (from *uak-* “bite”), *harkanna* (from *hark-* “die”), *tīanna* (besides *tīauanz*, from *tīa-* “tread”), *tuhšanna* (besides *tuhšūanzi*, from *tuhš-* “cut, part”), *unuanna* (besides *unuanzi* from *unuai-* “decorate”, *hananna* (besides *hanumanzi* from *han-* “scoop”)

b) *-uuanzi* is used for

1) The infinitive of the remaining *mi-* and *hi-* conjugated verbs

2) also in occasional analogous constructions of *eppuuanzi* (besides *appana* of *ep-* “seize”), *kuen(n)ummanzi* (besides *kuanna* from *kuen-* “kill”) from the off-sounding verbs

The syntax of the two infinitive constructions is completely equivalent

Foreign elements in Hittite Conjugations

188(309) At times the Hittite verbal forms carry Luwian inflectional endings (that is, those with the marking glyphs)(Sommer AU 71.108.231 with Anm I 389; Freidrich RHA 8 (47) 5-11 18) In detail, these are distinguished by:

a) The first person singular present has *-ui* (Sommer AU 231); [arkammanallaui (from *arkammallai* “make a tribute subject(?)”) [kulainui (from *kulani*- “price(?)”) hapuui (from *hapuš*- “make up”)

b) The 3rd person singular present has *-ti* (Sommer AU 108) *kalutitti* (besides *kalutiāzi* from *kalutiā*- “communally (?) sacrifice”) [hašpati (from *hašpa*- “smash” Guterbock ZA NF 9 325) [naniti (besides *nannai* from *nanna*- “drive”) [pašihati (besides *pašihāizzi*, from *pašhāi*- “pulverize”) *damašti* (besides *damašzi*, from *damaš*- “press”)

c) The 3rd person plural present has *-nti* (Sommer AU 108) *uaššanti* (besides *uaššanzi*; from *ueš(š)*- and *uaš(š)*- “hold, cover”)

d) The 1st pers sing preterite of *-ha* (Gitze Hatt 62.94; Sommer AU 7¹, 389) *taparha* (from *tapar*- “lead”), *dahušihaha* (from *dahušija* “take no action (?)”) [hašpaha (from *hašpa*- “smash”)

⁸Freidrich Heth Elementarbuch 1,2 auff

e) The 3rd person sing preterite has *-ta* after a final vowel (while Hittite has *-t*) (Sommer AU 108) *išhizitta* (from *išhiziā*- “[?????]”), *papritta* (from *paprāi*- “to place impurities”), [arpašatta (from *arpašāi*- “have misfortune”), *nuntarnurra* (from *nuntarnu*- “be nasty”) *šarkutta* (besides *šarkuit*, from *šarkuui*- “put on (shoes)”, occasional *pāitta* (besides frequent *pāiš* from *pāi*- “walk”)

f) The 3rd person plural preterite has *-nta* (Sommer AU 108) [ammaššanda KUB Xii 26 II 8 (*ammašša*- of uncertain meaning)

g) The infinitive has *-una* (Gotze MA 228 f Freidrich RHA 8 (47) 11.18) *taparuna* (from *tapar*- “command, rule”), *pašūna* (from *paš*- “swallow”, Freidrich ZA NF 15,251).

III. Syntax

A. Congruence

189 The adjectival attribute of a noun should, as is normal for other languages, agree with its noun in genus, case and number (detailed in an unpublished work):

a) Adjectives or Participle as attribute: *arranza halkiš* “washed grain” KUB I 13 III 14, *damain antuḫšan* “another person” KBo IV 2 I 25 *harran uātar* “spolied water” KUB XIII 3 II 30 *arahzeneš utneanteš humanteš* “all nearby lands” KUB XXIV 4 II 7 *tarpalluš uaššanduš* “held replacing construction” KBo IV 6 I 28 f

b) Personal pronouns as attribute: *apāš-pat memiaš* “just this thing” KUB XIV 14 I 36 *tuzziāš-miš* “my army” KBo II 5 II 13 *kün SAL-an* “this lady (Acc)” KBo IV 6 II 12, *kī-is huil* “this obligation” KBo IV 10 I 42 *haššatar-šet* “their reproductive craft [?]” KBo VI 34 II 21 *küeš arriāluš* “which outpost” KBo V 8 I 42 *arēšmeš* (i.e. *arēš-šmēš*) “your friend” Gen I S55 *šarhuuanduš-šuš* “their progeny” Ges I S17,18 *kēarkuuarri*^{III.A} “this prayer” KUB VI 45 I 26 *kēdani pidi* “on these villages” KBo IV 14 IV 48 *apēz linkiāš* “for that oath” Huq IV 48 f *kardiāš-taš* “these embraces” KBo III 7 I 26.

190 (210, 208*b/c) However Hittite makes much use of the constructions involving numeral incongruence (Sommer AU 211¹):

a) 1) A collective singular can be understood as a plural: KUR-*eanza* *humanza* URU^{DIDL.III>A}
BÂD EGIR-*pa eppir* “the entire land has solid cities” KBo III 4 V 36f.

2) conversely, a plural is found to be a collective singular *hëueš kiša* “heavy rain falls” “(A rainy period occurs)” KUB VIII 1 III 8f *apät* ERIN^{MEŠ} ANŠU>KUR>RA^{MEŠ} “this infantry and chariotry” Kup S16 C 33 f NAM.RA^{MEŠ} *kuin uwater naš* 1 LIM *ešta* “which prisoners escaped of the 1000” KBo V 61 36 f

b) In complex Hittite sentence constructions there can occur rapid switches between singular and plural and between genus commune and genus neuter from one clause to another: KARAŠ-*za-kan kuēš tēpaueš išpater apät-ma-kan hüman arha hašpir-pat* “those few troops which escaped were also destroyed” Madd I 48 *nan GIM-an KUR-eanza aušta nat nahšarrijandari* “and all the lands who saw him (their inhabitants) were frightened” KBo V 6 II 5 f.

c) 1) We must also consider that an ideogram can conceal several different pronunciations and thus different grammatical forms, so the sign KUR “land” can mean the neuter *utnē* and the commune *utnēiant* “land” (Sommer AU 343, Gotze MA 203 f)

2) With the plural determinative ideogram, for example ERIN^{MEŠ} and NAM.RA^{MEŠ} can mean both the plural “troops” and “civil prisoners” or the collective singular “army” and “prison population” (Sommer AU 145). Therefore on the one hand *kuēš* ERIN^{MEŠ} “which troops” KBo V 8 I 18 NAM.RA^{MEŠ} *kuēš* “which prisoners” KUB XIV 15 III 28., and on the other hand the singular *kāšt* 6 ME ERIN^{MEŠ} “this army of 600 men”, NAM.RA^{MEŠ} *kuin* “which prison population” KBo V 6 I 36

191 (209 209 * a/b) True incongruence in Genus has been established:

a) with body part names (Sommer HAB 110) So with the neuter genus “knee” is sometimes correctly connected with the neutral possessive pronouns: *genu-ššit* “their knee” KUB VII i III 7 and sometimes with the genus commune: *genuš-šuš* “their knee” KBo III 4 II 20 KUB XIII 4 II 58 etc. Also, the two forms for “hand” *keššera-* c and *keššar-* n appear to merely reflect the genus of the attached possessive, compare on the one hand ŠU-*aš-šet* “their hand” Ges I S4 (i.e. *keššeraš-šat* Nom comm + Poss neutr) and on the other hand *keššar-šiš* “their hand” Ges I S3 (Noun comm + Poss comm)

b) occasionally the converse is found, in particular (see Sommer HAB 176⁴) *mān antuuaḥḥaš* (com) *šupi* (n) “when a person is here” KBo V 2 I 3. Besides the correct MI-*an humanar* “the entire night” KUB I 13 I 34 etc. and so on, there appears in the “horse book” a compound MI-*an hüman* (Adj n) KUB I 13 III 28 KBo III 5 I 30 etc.

192(209*) c) Some adjectives like *mekki-* “many” *kurur-* “hostile” *takšul-* “peaceful” were only partly inflected (Sommer HAB 63, *kurur* and *takšul* have no Nom Plural comm, Drohla) From this there is *kunanzašša mekki* ^{LU} *appanzašša mekki* “both the killed and the captured were numerous” KBo IV 4 II 75 (literally “both the killed and the captured were many” *kunanzašša* and *appanzašša* = *kunanza* and *appanza* + *a* “and” (S23b)) *apāš* DUMU-*aš* ŠU.GI-*ešzi nu-za* DUMU^{MEŠ} *mekki iāzi* “the aforementioned boy grew up and produced many children” KUB VIII 25 I 9 f *zik-ma-mu-za kurureš* “but you are my friend” Kup S27 A 33 *kuēš kururešir* “which were friendly” Hatt IV 59 *tūanza-ma takšul-pal ešir* “from afar, he nevertheless was loyal” Al S2 B I 8

193 (210* b 2) The neutral Nom-Acc Plural of the adjective is weak and the possessive pronouns are not at all well developed (Sommer HAB 97, Drohla) So the plural can or must be replaced by the singular form in question:

a) Facultatively with adjectives: EZEn^{Hi.A} SISKUR.SISKUR^{Hi>A} ... *parkui šuppi piškanzi* “he gave festivals and sacrifices which were pure and holy” KUB XXIV 1 I 21 ff (+ Dupl 2 I 18f) É^{MEŠ} DINGIR^{MEŠ} *parku IŠTU KÜ.BABBAR GUŠKIN unuūanda* “lo, with gold (and) silver they decorate the god’s temple” KUB XXIV 1 I 25 _ 5I12 +2 I 21 *kuē kallar idālu uddār* “which magical and wicked words” KNo IV 2 II 19 f

b) Obligatory with possessive pronouns *uddär-mit* “my word” KUB I 16 II 56 *šaku_{ua}-ššet* “their eyes” KUB XXIX 1 II 18 See the paradigm in S108.

194 (211a) Numerals have the nominal membership in plural or the singular as well (sommer-Ehelolf Pap 52 with lit) 2 *hupruš_{heš}* “2 *hupruš* vessels” KBo V 2 IV 29 besides 2 *hupruš_{hin}* KBo V 2 III 23 *karüila* DUB 2 KAM^{HI.A} “2 old panels” KUB XIV 819 7 NA⁴ *paššilan* “7 pebbles” KBo V 2 I 56 7^{DUG} *purpuris* ... *šuan* “7 full *purpuris* vessels” KBo V 1 II 42

195(212) a) 1) In the present it is usual for strictly nominal sentences to have subject and predicate nouns without a nominal verb construction (see Cihar ArchOr 23 360-363) *attaš aššuš* “the father (is) good” ANA^{dUTU^{ŠI}} *-ma-aš anninni_{amiš}* “the son, however (is) better” al III 35 f Mu.KAM-*za-ua-ta šer tepa_{uešš}anza* “the year (has) turned scarce for you” KBo IV 4 III 24

2) this construction is even possible in the imperative (that is, in the negative for it *lē* with ind. presen (SS264, 280 a) (Sommer AU 168, 326) *nu-_{uar}-aš ammuk^{LU} MUDI-_{LA}* “so (shall) he be my husband” KBo V 6 IV 11 1-*aš* 1-*edani menah_{anda} lē idäluš* “one shall not (have) bad thoughts against one’s neighbor!” Targ S 10 Z 10

Varying constructions such as *nu-_{ua}-zä damädaza* KUR-*eza kurur eš ammetaza-ma-_{ua}-za-kan* KUR-*eza ar_{ha} lē kurur* “now another land is friendly, but my own land is not friendly!” Tav IV 4 f

3) An entire short nominal sentence without a subject and with only a predicate (noun) also can occur: *horkēl* “(it is) a horror” Ges II s 74 usw. BUBUTANUM ŠA.NIM. LÄL “(it is) ulcer-afflicted the bee” Ges I S92 UL *harätar* “(he is) not initiated” Ges II S 76 etc *uarpu_{ua}anzi* “(it is time) to bathe” KUB XXXII 135 I 1

b) In the preterite the nominal verb is not absent (Sommer AU 25 54¹ 62) *attaš aššuš ešta* “the father was good” ABU_{IA} *genzu_{ulaš} ešta* “my father was helpful” KBo V 6 IV 13 *nu-za* MU.KAM-*za šer tepa_{uešš}anza ešta* “and the year was in favor of turning out scarce” KBo IV 4 III 23

For the interchange between present and preterite see *dabdukišnaša* DUMU-*aš ukturi nata huiš_uanza* “and the individual (is) not eternally alive” KUB XXX 10 I 21 besides *mämman dandukišnaša* DUMU-*aš ukturi huiš_uanza ešta* “when the individual did eternally live” ebd. Z 22.

196(210*) If the subject of sentences is a neutral plural, then the predicate is in the singular:

a) Corresponding with the practice in Greek, which employed this rule without exception for the predicate verb (sommer HAB 168): *uidär ANA ŠAPAL MUL^{HI.A} šešzi* “the water rations remain under the stars” KBo V 2 II 28 *apē-_{ia} uddär QATAMMA lagäru* “also these words should be themselves [?] just as they are bent” KBo II 3 cIII 21 f *kuē* 2 ALAM ... *kitta* “which 2 images ... are situated (here)” KUB XV 39 I 20 + XII 34 I 21.

b) Deviating from the Greek practice are most predicate nouns which are, although not exclusively, in the singular (Sommer HAB 111⁴) *kē-ma tupp_a^{HI.A} ... ani_{jan} ešta* “but these schools are ... drawn up” KBo IV 10 I 38 *kururi^{HI.A} megga_{ja} nininkan ešta* “many enemy troops are mustered” KBo V 8 II 35 f however, see *kē-_{ia}-kan* È DINGIR^{LIM} ... *ukturi QATAMMA aššu ešdu* “also these temples ... should be solid and be good as well” KBo IV 1 I 43 f with the variant *kē-_{ia}-_{ua}* È DINGIR^{LIM} *QATAMMA pah_{hašnu}anda ešdu nu-_{uar}-at-šän ukturi ešdu* “also these temples should be safe as well, and they should be solid” KBo IV 1 I 9 f.

B. On the Use of the cases

1. Vocative (and stem-form)

197 a) The vocative singular is still used, particularly in prayers and mythological texts (Gutterbock JAOS 65, 248 ff): ^dUTU-*e išha-mi* “O sun god, my lord” KUB XXXI 127 I 1 ^dUTU-*e šarkui* (Var *šarku*) LUGAL-*ue* “O sun god, heroic king” ebd 15.

b) Also there can be cases in these texts, and all the more often in later texts of other types, where the nominative form is used for the vocative (Gutterbock JAOS 65, 252 ff, see also CiHar ArchOr 23, 356-360) *zik-pat genzuu^ualaš* ^dUTU-*uš* “you are kind, o sun god” KUB XXXI 126 I 7

198 The pure root-form of names, which outwardly looks like the vocative, can also occur with the introduction of new names in a story (Gutterbock JAOS 65, 250, see also Cihar ArchOr 23,354) SAL-*aš* ŠUM-*šet* ^{SAL}*Šintalimeni* KUB XXXIII 121 II 5 “the name of a lady is Šintalimeni” also in normal contexts (Gutterbock aaO 256) DAM-ZU ^{SAL}*Tatizuli tamai* UD-*at šešhaš* “his wife Tatizuli determined another day” Gutterbock ZA NF 10, 86 Z 29 f. How widely this involves Akkadian writing forms (S 345f) is not yet clear.

2. Accusative

199(214) From the accusative construction of Hittite should above all emphasize the “inner objects”, as they are called in the grammar of the classical languages.

a) The “figura etymologica” of the classical languages, Hebrew, etc., in which a verb is provided with the accusative of the same stem or a synonymous noun (lat *acerrimam pugnam pugnare, longam viam ire*), is also used in Hittite *hanneššar hanna-* “judge a legal battle” Hatt III 73 *kupijatin kup-* “make a plan” Hatt IV 34 *hukmaiš hu(e)k-* “swear an oath” KUB VII 53 II 6 (S10.63a) *uppeššar uppa-* “send a message” Hatt IV 52 f (Sommer HAB 41).

b) When inner objects are also understood to be the neutral accusative forms of pronouns and number adjectives, they are associated with intransitive and transitive verbs (besides the outer object in the latter) (lat *hoc te rogo*, Grek [????]): *tuk UL kuitki idalauahhun* “you have not been treated at all badly by me” Kup S8C 23 *appataja Niš* DINGIR ^{LIM}*šaratti* “also with this you broke the oath” Targ S 11 Z 23 f *kijan 1-an dammešhanunun* “with this alone I punished it” KBo IV 8 II 13 (Freidrich Staatsv I 78 f)

200(213) a) The verbs of illnesses have one of two constructions (Freidrich Staatsv I 31 f)

1) Either the suffering person is the subject of an intransitive verb as in our language [German] ^{SAL}*Gaššulijaijaš ištarkiat* “G. fell ill”

2) or the illness is subject and the affected person is the accusative object: *kappin DUMU-an HUL-lu* GIG GIG-*at* “the little boys were attacked by a bad illness” KBo IV 12 I 5 f

b) In the 2nd construction above, often the disease remains unexpressed, so that one obtains something like our impersonal constructions with the person as accusative object: *ištarkijazzi kuinki* “someone got sick” Targ S13 Z 58 *tuk-ma irmalijattat* “but you got sick” Dupp S 7 Z 14 f

note 1. The impersonal construction also is expressed without the accusative *nu-šši šakuu^uaš piran katkattijazi* “and it made the eye unconscious to him” KUB XXIX 9 I 5 f

note 2. For the interchange between personal and impersonal constructions see Otten MIO 3 162 to KBo III 4 I 13 unverified Dupl Z 20

201(215) a) Very rarely (and archaic?) the accusative is used to answer the question “to where?” (Friedrich Staatsv II 40¹) *nu-šmaš HUR.SAG-an parhanzi* “and he will pursue you to the mountains” KUB XIII 3 II 11, GÜ-ZU ^{GIS}*APIN-an šēr tizzi* “his neck set upon a plow” Ges II S 51 The commoner form of the answer to the question “where?” the dative of the older language and the dative-locative in the younger language s S203 f.

b) Another thing is using the accusative for paths: *man-kan*^{HUR.SAG} *Teḥšinan šarā pāun* “I climbed up the mountain T” KUB XIX 37 III 49

202 (261) For the adverb freezes from the Accusative e.g. in *hantezzi* “in first place, with first occasion” AI S17 Z 58 *karu^uari^uar* “in the morning” *nekuz meḥur* “in the evening” (another interpretation is in Cihar ARchOr 23, 355f)

3. Dative-Locative

203 The old language distinguished between a dative with *-a* for the questions “whom?” and “where to?” and a locative with *-i* for the question “where?” (Guterbock Orientalia NS 12 153) The dative *aruna* called there “the sea (dative), to the sea” (KUB XXI 60 I 11 XXIX 1 I 51), the locative *aruni* “in the sea” correspondingly *nepiša* “the sky (dative), to the sky” (KUB XVII 8 IV 19) *nepiši* “in the sky”.

204(217) In the late language the dative and locative coincide in the form of the dative-locative with *-i*, the hence answers all the questions “whom?” “where to?” and “where?” See for the Locative URU-*an šašti ualhun* “I assaulted the city in the bed (i.e. during the night)” KBo IV 4 III 36 f^{URU} *Hattuši gimmandarinun* “during the winter in Hattuša” KBo IV 4 IV 40 f, for the dative^{URU} *KÜ.BABBAR-ši u^uanun* “I come to Hattuša” KBo III 4 III 37 etc. *nu-šmaš-kan peruni parhanzi* “and he chased you to the rock” KUB XIII 3 II 13 KUR^{ID} *Šeha ÌR-anni dahhun* “I took the Šeha-river-land in [Deintsbarkeit]” KBo III 4 III 22.

205(218) a) The verb “to be” can express a possessive with a dative-(locative) (Sommer AU 258³) *ANA ŠEŠ-ÌA NU.GÁL kuitki* “my bother (is) nothing” KUB XXI 38 I 15 (we say for this “my brother has nothing”; Guterbock Orientalia NS 12, 154; Benveniste ArchOr 17, 44f)

b) Here one can also add allowed idiosyncratic expressions like *ANA u^uašanni-ma pargater-šet* 6 IKU “the *u^uašanna* (the racecourse) has 6 ‘field’ hills” KBo III 2 I 25 f (see Freidrich ZA NF 5, 36 f)

c) However Hittite also has a genitive possessive in the sense of our “belong” (Sommer HAB 59; Guterbock Orientalia NS 12, 154 Benveniste Arch Or 17, 44 f): ^{URU}*Ìar^uuaddaš* URU-*aš annaz ammël ŠA ABI-ÌA ešta* “the city I. formerly belonged to my grandfather” KBo III 3 I 14 f.

206(219) The Dative-Locative can stand in for our [Empfinden pleonatischen] (the so called “ethical Dative” of classical languages): : *nu-šmaš uzuhrin adanzi* “it ate the grass (for itself)” KBo III 5 III 3 *nu-šmaš* (or *nu-za* S239f) DINGIR^{MES} -*aš ZI-ni mekki nahhanteš eštin* “you are (for yourself) very cautious with the Senses and the Gods” KUB XII 4 III 56 f bzw XIII 6 II 16 *aššijannaš^ua-ⁿnaš ÌR^{MES} ešuen* “we were love subjects (to ourselves) (literally “servants of love”) KUB XXIII 1 I 31 *lě-ta nāhi* “you should fear the night (for you own sake!)” KUB XXX 33 I 15 (see got. *niōga pus*: Sommer OLZ 1939, 682 f)

207(220) From the locative use of the dative-locative derives the following usages

a) Dative of purpose (see Sommer HAB 104) *nu-kan kuin ANA¹ Nu^uanza ḥaluki parā nehun* “and I sent whom to N.to the purpose of the message” KBo IV 4 II 68 f.;

b) Dative of the actor with the passive: *zik-za-kan ammuqqa 1-edani AMA-ni ḥaššanteš* “(until) you and I were born from a mother?” KUB XXIII 102 I 14 f^d *UTU-i-kan kuiš aššijattari* “who derives love from the Sun god” (i.e. “who is popular with the Sun god” KUB XXIV 7 IV 37 (Sommer HAB 78 185);

c) Dative of comparisons, see S222

d) Dative of time: *apēdani UD-ti* “on that day” *nekuz meḥuni* “in the evening” (S58)

e) Dative of person from the (actually: with the) one who claims: *nu-mu ...^d IŠTAR^{URU} Šamuḥa ANA ABU.ÌA uekta* “and IŠtar from Šamuḥa from my father claims me” KBo VI 29 I 7 f (see French *demandeur à qn* Guterbock Orientalia NS 12 154)

208 An adverb frozen in the Dative-locative form of *aššul* “grace” is *aššuli* “to the grace” (not adverb of -li from *aššu* “good”)

4. Genetive

209(221) a) The genetive stands frequently for the Regens as well (Sommer HAB 47 f) *parnaš išhaš* “the man of the house” *attašaš È-ri* “in the house of your father” Ges I S27 LÚ-*naš uštul* “offense of the man” Ges II S83

b) Persecution is possible, when the Regens is an Ideogram (sommer AU 49¹ 93 Sommer HAB 47 f) LÚ *takšulaš* “man of peace” KUB XXIII 77,60 (besides *takšulaš* URU “city of peace” ebd 52, 59) INIM *kunannaš* “a matter of the murder” Tav II 3

210 (222) a) A long winded manner of constructing genetives is the means cause of the possessive pronoun (“the man, his head” see Sommer HAB 110). It is especially often used in the laws (but in the old language also otherwise): GUD-*aš* IGI-ŠU “the eye, its crust (the crust of the eye)” Ges I S 77B SAL-*aš* ELLI *šarhuuanduš-šus* “the body fruit, its free woman (the free woman of the body-fruit)” Ges I s17 *kěl meneššit* “the face, this (this of the face)” Ges II S51.

b) by the indefinite with persecution of the genetive (Sommer Hab 182) *šuppala-ššet kuēlqa* “the animal, someone (someone of the animal?)” Ges II S48.

211 Naturally, Hittite also provides the forms the Grammar of the classical languages in the familiar manner of the Genetive; the Genetive object, genetive partitive etc. ŠU.DIM₄ -*aš šardijaš* “assistance against an act of violence” Kup S 13 C 9 *hūmandaš-pat* EGIR-*izziš* DUMU -*aš ešun* “above all (i.e. Dat-Loc plural “under all”) I am the last child” Hatt I 11 see also S 205 c

212 (223) a) A very popular construction in Hittite is the express “who of, what of” to paraphrase another Noun (friedrich Staatsv I 158 II 140) From *uštul* “sin” (S79) one says *uštulaš* for “(the man) who sins =the sinner” (e.g. Kup S 7 C 15 besides *uštulaš* UKÜ-*aš*) from *taiazil* “theft”, *taiazilaš* “(he) who steals = thief” (e.g. Ges I S 73) and “(what of) the theft = penance for the theft” (Ges I S95) *kardijaš-taš* “(that of) your heat (*kard-*)= your wish” KBo III 7 I 26 *mān-aš harkannaš* “when it (is) of the (guilty) dead” KBo IV 10 I 10 see also *ašša_uaš memiānaš* “(that) of the good relationship= stand in good relations” Hatt IV 50 TI-*annaš* “(that) of life (*hūi_uatar*) =long-lived”; in addition the genetive of infinitive (S 185a) also *nahhu_uaš* “(that) of fear = awesome” Hatt IV 55 *kuiš ar_ha tarnummaš* “which is (one) of the discharges = which (for the objector is) to discharge” KUB XIII 20 I 11 *kuit-ma* DI-*šar šumēl* UL *tar(auhu)(h_u)u_uaš* “what legal matter but (one) is your non-ability = what legal matter you cannot settle yourself” KUB XIII 20 I 36 Another example by Sommer HAB 76² (2 ff

b) Corresponding to the akkadian ŠA *MAMETI* “he of oaths = [Lehensman] ŠA KASKAL^{NIM} “he of roads = road-walker[?]” KUB IX 31 III 13 s S 342

c) Occasionally comes such a Genetive which also has independent Nominal inflection (Hypostase Sommer HuH 69, see Sommer HAB 76²) From *haššannaš-šaš* “(one of) its kind” (*haššatar* {S83} + Possessive pronoun -*ši-* “it”) one can construct the Acc Sing *haššannaš-šan* “(one) of its kind and a Dat-loc sing *haššannas-ši* “for (one of) its kind.”

213 (224) a) Instead of a genetive (in our interpretation), the partitive apposition ([Greek Examples] Arabic Badal) can take its place (Freidrich Staatsv I 43 ff 178 II 24 142 f). In this case for one verb there can be two objects in the same case, the first a whole and the second which expresses the part of this whole affected by the action ([greek examples]) *takku* A.ŠA-*an* ZAG-*an* *kuiški paršija* “when someone breaks the border of the fields” Ges II S 53 (literally “the field (that is, its) border” variant with Genetive A. ŠA-*aš* ZAG-*an*!) *nu-u_uar-uš* IGI^{HLA} -*ua munnanzi* “one whose eye becomes covered” BoTU 23 aA II 29 (literally, “him, (namely,) the eye”) *mān apē-ma kuiški ITTI* ^dUTU^{ŠI} ŠU *uštai* “when someone from these sins against the sun” Kup S 27 A 35 f (literally: “when these, someone sins”) *nu-kan ANA ABBA*^{HLA}

Û ANA ABBA ABBA ^{III.A} -JA UL *kuedanikki uppir* “which my father and forefathers have sent to nobody” Hatt IV 54 f *nat-mu-kan UKÛ-az KA X U-az šarā uizzi* “and that (i.e. those words) I know up from the mouth of humanity KUB VI 45 I 30 f (literally from the people, from the mouths; Variant with Genitive *antuḥšaš KA X U-az* !)

b) 1) Special note must be made of the use of personal pronouns in these constructions: *nu-za kē KUR.KUR* ^{LU} *KUR ammēdaz ŠU-az tar(ah)hun* “now I have overthrown these enemy lands with my hand” KBo III 4 IV 45 f (literally “through me, through my hand”) *UL-uar-an-kan tuētza memiānaz kuennir* “Did you kill him there also at the word ?” KUB VIII 48 I 12 (literally “through you, through the word”)

2) Practically always in these cases the construction works out that the personal pronoun appears to take over the roll of a possessive pronoun. So then from the personal pronouns that can only be conceived of in the singular conceived “I” and “you” occasionally even generates a plural form. in KUB XXVI 90 there appears in parallel to an example which is well understandable *IŠTU* ^{H UR.SAG} *Hahrūa tuedaz aššīiantaza* “from this lovely mountain H Z 19 f in Z 16 a dative-locative plural *tuedas aššīiantaš pēdaš* “on this lovely scene” (Freidrich AfO 18 127).

c) The partitive apposition is also understood in measure statements: *naš parkuūatar-šet* 5 IKU “and it (the racecourse), its size (is) 5 fields” KUB 11 IV 23 (i.e. and the size of the racecourse amounts to 5 fields) *gankuūar appāttaja UL duqqari* “also this (S302b), the weight is also not of importance” KBo IV 1 II 12 f (i.e. “also its weight in not of importance”)

5. Ablative and Instrumental

214 (225) a) The ablative stands firstly for the starting point of a motion, the answer to the question “where from?”: *iššaz* “from the mouth” *nepišaz* “from the sky” *uētenaz* “from the water”

b) This is related to the Ablative of division *parkuiš apēz linkijaz* “free from that oath” Huqq IV 48 f and the Ablative of cause *šullannaz* “due to a quarrel” Ges I S 1 2

c) For the Ablative of comparison see S 222.

215(226) A fading Ablative of this type also probably appears in place and time adverbs *ZAG-az* “on the right” (literally “from the right”) *iškišaz* “(from) backwards” *hantezziāz* “(from) front, earlier”, *UD.KAM-az* “during the day” *MI.KAM-az* “during the night” (Sommer-Ehelolf Pap 95)

216(227) The Instrument stands for the means or tool: *nu-kan IZI uētenit kištanuūanzi* “now he quenched the fire with water” KBo IV 2 I 12 ^d *UTU-un IGI* ^{III.A} *-it uškizzi* “it watched the sun with the eye” KBo IV 8 II 19 *kaštita-man akten* “she died due to hunger” Madd I 12 (S76, 267 2) ^{LU} *Í.DÛ-ma-aš-kan lamnit halziššai* “but the doorman called it by name” KBo V 11 I 6 f

217 (228) But Hittite can also have an ablative instrumental (see Somer HAB 199 f with Lit): *HAZZINNU-ua ŠU-za ep* “never the axe with the hand!” KUB VIII 50 III 1 *URU-an zahhijaz katta dahhun* “I subjected the city by combat” KBo III 4 IV 40

218 (229) a) Because of this, there can appear in the same context both the ablative with the instrumental (Hrozny Donum natalicium Schrijen 367 f) One can say *kunnaz keššeraz harzi* and *kunnit keššarta* (S61) *harzi* “it held with the right hand”. *nat-za naššu tešhit uūallu* (S176) *našma-at ariāšešnaz handaīattaru* “(what the cause of the matter is) is what I brought about either through a dream (Instr), or it was established through a Oracle (abl) “ Oestgeb II S11 3

b) With a verb of motion compare *GİR-it šarā pāun* “I walked up on foot” KUB XIV 15 III 44 *LUGAL-uš* ^{GIS} *hulugannaz šarā uizzi* “the king arrives there with the coach” KUB X 17 I 21-23

c) a) With a Substantive in Ablative united with a possessive pronoun in Instrumental (Ablative is not known in possessive pronouns): *šarhuūandaz-šet* “from its inside” Ges I S90 *iššazmit* (i.e. *iššaz-šmit*

S19a, 27 a, 27b, 42c2 Note 107) “from her mouth” (Sommer HAB 137; also Pedersen Hitt S17) ZAG-az-tit ‘to your right’ KUB XXXI 127 I 66 *kartaz-mit* “from my heart” IBoT III 135, 6)

b) The same construction also appears with Demonstrative pronouns: *kit pantalaz* “from this moment” BoTU23 B IV 5 (Friedrich JCS I, 285) However here commonly is the Ablative of pronouns *kēz* KUB-az “from this land” Al A III 7 f.

6. Completion of the case-syntax

219(230) Some verbs can have similar or different meaning when used with different cases :

a) *uatarnah-* with accusative is called “asks someone to call, instruct”, with Dative-locative “informs someone”

b) *katta dāi* with accusative means “a town (lays down =) submits” with Dative-Locative is means “a city (army) is inferior, a city is besieged” (Sommer AU 210 f).

c) *nah(h)-* “dread, be afraid” rules the accusative : *nahmi-uš* “I fear it” KUB VIII 65 22 *UL-za kuitka nahmi* “I am afraid (of) nothing” KUB V 1 I 99 the Dative locative *pahhuenāšš-a uddani mekki nahhanteš eštin* “also with a trap of fire(?) it is very fearful!” and occasionally ablative *nu-za halluūaiāza mekki nahhanteš eštin* “now be on (your S206) guard for a quarrel!” KUB XIII 4 III 43 (Sommer AU 94 mit Anm I).

Note The dative-locative stands also with *nah(h)-* “pay homage to someone”

d) *punuš-* “ask” can have two constructions. One can either mean “ask somebody (acc) about something (dat-loc)”, e.g. *naš^dUTU^{SI} ANA DI^{HIA} punušmi* “and I, the sun, come to ask about the dispute” KBo III 3 IV 9 or “ask for something (acc) from somebody (dat-loc)” e.g. *nu-šmaš DI^{HIA} punuškiddu* “and it shall ask anyone of you about the dispute” KBo III 3III 28 f

220(231) a) To the mutual formal compensation of Nominative and Accusative plurals see already S63. In the singular the use of the nominative for the accusative occurs only occasionally : 5 GUD *tāiugaš* 5 gUD *iugaš* 5 GUD *šauitišza pāi* “it gave 5 two-year old cows, 5 year-old cows, 5 suckling cows” (Ges I S 57) (Stema *iuga-*, *tāiuga*, *šauitišt-* of the latter, see S 76 a)

b) In the “horse-texts”, instead of the correct acc. sing construction of *kant-* “wheat(?)”, *kantan* (see e.g. KUB XXIX 40 III 20 etc) most often the Nom singular *kanza* is used for the accusative (KUB I 11 I 44, II 11 III 44, I 13 I 9 etc) , It is accepted this is due to the non-Hittite scribe who wrote these texts (Sommer OLZ 1939 161 f)

C. Comparison of the Adjectives

221(232) A comparison expressed through a special suffix does not exist, apart from rare exceptions (S94), rather it is expressed, as in the semitic languages, in Egyptian and also in the Indo-European Armenian, through syntactic means.

222(233) Our [German] comparative corresponds to the Dative-locative comparative (Friedrich AfO 3, 185 f) *nu-ua-kan ANA ERIN^{MES}-KA ERIN^{MES}-IA mekki ANA ANŠU.KUR.RA^{MES}-<KA>-ma-ua-tta ANŠU.KUR.RA^{MES}-IA mekki* “now my infantry (is) more numerous than your infantry (literally: numerous with [respect to] your infantry), but my chariotry is more numerous than your chariotry” KUB XIX 29 IV 18 f *namma-kan anzēl TI-anni UL ŠA BELU.NI TI-tar nakki* “furthermore, if the life of our master (is) not more valuable than our life” KUB XXXI 42 II 18 f Note also examples in Sommer HAB 219 f, from the same time which show that in Hittite, besides the common dative-locative comparison, the ablative comparative was also not wholly unknown.

223 (234) When the dative-locative comparative of the plural is coupled with *hūmant-* “all”, it takes over for our superlative: DINGIR^{MES}-*naš hūmandāš* *Zašhapunaš šalliš* “amongst all gods, Z is the greatest”

KBo III 7 IV 15 ff. Also without *hūmant-*: *šallajaš-kan* DINGIR^{MES}-*aš kuiš šalliš* “amongst the great gods, it is the greatest” KUB XXXI 141, 3

D. Adverbs

224 (236) Pure adverbs are e.g.:

a) Adverbs of place: *kā* “here”, *kēt* “here, herein”, *kēz* “of here, on this side of” *apiia* “there”, *apēda* (*apadda*, *apaddan*), “there, therein”, *apēz* “of there”, *ediz* “one the other side of”, *kuuapi* “where, wherein” *kuuapit* “where, wherein”, *kuuatta* “wherein”, *kuuapiia* “everywhere”, *kuuapitta* “evrywhere”, *dam(m)eda* “elsewhere” *1-ēda* “single, for oneself alone” *anda* (*andan*) “inside, in” *andurza* “inside” *arahza* (*arahzanda*) “all around, outside” *arha* “away”, *menauhanda* “person opposite, contrary” *parā* “out of, further” *piran* “in front” (Zuntz Ortsadv 13, 59f 85f) *šēr* “above” (also “instead, therefore”) *šarā* “up”, *katta* “below, down”, *kattanda* “down”, *tapūša* (*tapušza*) “sideways, besides”, *duuan--duuan* “herein---therein”

b) Adverbs of time: *kinun* “now” *apiia* “at that time, then” *kuuapi* “when”, *kuuapikki* “sometime, ever” *UL kuuapikki* “never” *kuuapiia* “always” *karū* “earlier, already” *annišan* “former” *lukkatta* “tomorrow morning, on next morning” *zilatiia* (*ziladuua*) “[????]” *nūua* “still” *nāui* “not yet” (see S260) *nūūān* (*nūmān*) “never, by no means” *piran parā* “earlier” *duuan parā* “up tonow” *hūdak* “at once, suddenly”

c) Adverbs of manner and way, of degrees etc. *kiššan* “in this manner” *eniššan* “in the mentioned manner” *apeniššan* “so” *apadda* (*apaddan*) “this way, with it, for that reason” *kuuat* “why” *kuuatqa* “somhow, --perhaps, approximately; done, all done” *UL kuuatqa* “by no means” *arumma* “in high grade” *namma* “then, furthermore, again” *imma* “finally (?)” *katta* “correspondingly (?)”, *handa* “therefore (?)”

225(237) The derived adverbs provide:

- Frozen case forms, see S 202, 208, 215
- Deviations from adjektivices, see below

226(238) The neutral nominative-accusaive of the adjective can easily be derived for the adverbs:

a) In singular : *mekki* “a lot” as adverb “very” ^{LU}KÚR *karši zahhiaddumat* “oppose the enemy faithfully!” KUB XIII 20 I 19 *mān antuḥšan kuinki aššu parā huittian harmi* “when I have well preferred some person” (e.g. has especially good treatment) Huqq S28 Z 9 f

b) In plural *hatuga* “awful” (Gotze Pedersen Murš Sprachl 17ff Sommer HAB 111) *munnanda* “secretly”

227(239/240) a) A peculiar adverbial suffix is *-ili* (originally may be Nom-Acc sing n of the adjective *karūili-* “old” S49b) *pittiantili* “according to the manner of a refugee (*pittiant-*)” *karuššiantili* “secretly” (*karuššiant-* silent”) SAL-*nili* “In a woman’s manner” ^{LU}KÚR-*li* “in a hostile manner”

b) *-ili* (i.e. *-umnili* with the Ethnic suffix *umna* S50b) is particularly characteristic of the language adverbs. *hattili* “in Hittite (i.e. Proto-hittite)” *hurlili* “In Hurrian *luuili* “in Luwian”, *nāšili* (*nišili* Hrozny ArchOr 1, 294; *auch nešumnili* ? Hrozny JA 1931 317 ff) “in nesian (i.e. hittite) *paläumnili* “in palayan” *kanišumnili* “is caananite[?]” *pabilili* “in babylonian (i.e. akkadian)”.

E. Postposition

228(241) a) Hittite has postpositions, not prepositions. This differentiated them from adverbs and preverbs e.g. running (for *arha*, *parā* and *piran* see Zuntz Ortsadv)

b) Hittite can express with syntatic constructions what normally is expressed with our prepositions, often using case forms alone (without postpositions); the dat-loc *É-ri* called without postpositions mean “in house” and “in the house” and the purely Ablative URU-*az* “from the City”

c) a) For the questions “where?” and “where to?” a different construction is normally not used. ^{GIS}BANŠUR-*i piran* means “at the table” (where?) and “at the table” (where to?)

b) 1) A difference is only between HUR.SAG-i šēr “at the mountain” and HUR.SAG-i šarā “at the mountain (up there)”

2) Also É-ri anda “in the house (dative)” and É-ri andan “in the house (accusative)” often are distinguished, although not so rigidly.

229(242) Through the coincidence of the words “where?” and “where to?” coming to each other, that most Hittite postpositions work as the dative-locative. Some work of the Ablative (for the question “where from?”) and also there is somewhat freer use of postpositions with the genitive with postpositions. Postpositions with the accusative are very rare (*pariian* S233) and none at all are known with the instrumental.

230(243) a) The Dative Locative ones are e.g.

anda (*andan*) “in”, (“where?”, and “where to?”): E-ri anda(*andan*) “in the house (D-L)” (but see S 228cb2)

piran “outside” (“where?” and “where to?”): ^{GIS}BANŠUR-*i piran* “before the mountain (D or L)”

appa (*appan*) local “behind”, temporal “past” Étarnui appan “behind the wishinghouse (D or L)”
katta (*kattan*) “under, below” (“where?” and “where to?”), also “with” (“where?”) “there to” (“where to?”) ^{GIS}BANŠUR-*i katta(n)* “under the mountain (D-L)”, ÍD-i katta(n) “down at the river (D-L)”
tuqqa katta “with you, to you”

šēr “on” (“where?”) and “for, because of”: šuhhi šēr “on the roof” ÍR-i šēr “for the slave” ANA LÚ^{MEŠ} KUR Amurra šēr “because of the people from Amurru” KUB XXIII 1 I 35 f

šarā “on” (“where to?”) šuhhi šarā “on the roof”

ištarna “among, between” (“where?” and “where to?”) DINGIR^{MEŠ}-aš ištarna “amongst the gods” Hatt I 7 ANA KUR^{URU} Hatti ištarna “in the midst of the land of the Hatti”

handas “according to” nakkijanni handas “according to the high estimate” Hatt III 62 IV 29 f

b) However most of these postpositions also appear in the Genitive (Sommer Ehelolf Pap 8)
LUGAL-*uaš piran* “for the king” attaš-*maš appan* “for my father” BoTU 7 10 annaš-*aš katta* “with his mother” Ges II S75

c) Occasionally one finds also the ablative, either with a special meaning: URU-*az katta* “from the city down there”, or without a difference in meaning tuzzi-*az appa* “behind the army”

231(245) Also tapuša (*tapūša*) “to the side, besides” has the dative-locative hašši tapušna “besides the herd” (Gotze Hatt 101 f; Gotze-Pedersen Murš Sprachl 24 f)

232(244) a) *parā* “from” is ordinarily used with the Ablative ^{GIS}ZA.LAM.GAR-*az parā* “from the camp”

b) However this is also found with the Genitive: KÁ-*aš parā* “from (of) the gate” (Sommer-Ehelolf Pap 8)

note: In the compound Éhili parā “in the yard outside” *parā* is an adverb

233(246) *parranda* and *pariia(n)* both “over ... across” (also “out of” and “against”) are distinguished such that *parranda* is used with the Dative-locative and *pariia(n)* is used with the accusative (Friedrich Staatsv I 156 f 161) aruni parranda or arunan pariian “over the sea”

234(247) The postposition *iuar* “in the manner of, like” also stands with the Genitive (Sommer Heth II ii f) IN.NU.DA-*aš iuar* “like straw [?]”

Note: However *mān* also stands for “like” without special cases (Sommer HAB 75 f Guterbock Orientalia NS 12, 154)

F. Pronouns

1. Personal Pronouns

235 For the forms of the emphatic [proclitic?] and the enclitic personal pronouns see S96-105. For the position of the personal pronouns in the order of the sentence beginning enclitic elements, see S 288.

236(248) The accusative pronouns *-an* “eum, eam”, *-at* “id” *-uš (-aš)* “eos, eas” *-at* “ea” (S102a) above all in the Hittite Language like other indo-european rules can be left out (Sommer HAB 169): *takku* GUD^{Hi.A} A.ŠÀ *uemiāzi* UD.1.KAM *turriāzi* “when the cattle walk in a feild and the owner of the field finds (them), he is allowed to harness (them) for 1 day” Ges I S79

237(249) a) *ta* “and” (S316) can also provide cases outside the rules, yeilding accusative pronouns without particular labels (Freidrich RHA 3 157 ff): ^{LU}SĪLA.ŠU.DU₈.A GAL^{AM} LUGAL-*i* *pāi ta harzi* “the cub-bearer passed to the King the cup and he held (it)” KUB II 13 IV 16 f LUGAL-*uš* ^{GIŠ}BANŠUR-*az* NINDA-*an dāi ta-šše pāi* “the king took a peice of bread from the table and gave (it) to him” Ges I S47 a (variant *nan-ši pāi*, “and gave it to him”)

b) However there are cases where with *nu* “and” as well as *ta* “and” that the corresponding pronouns are expressed *kuit kuit harakzi tat šarnikzi* “What is always perished, he replaces it” Ges II S24 (see S103a)

238(250) How many impersonal verbs Hittite possesses is not entirely clear. Besides the impersonal illness verbs (S200), there are also *tethāi* “he thunders” *duggari* “it fertilizes (well)” as well partly with cases that possibly can be reckoned that a diety was thought of as the subject. However see also *akkiškittari* “he was repeatedly dying” (i.e. he always arrives repeating a case of death) *man-LUGAL -i aššu* “when it (appears) good to the king”.

2. Reflexive Pronouns

239(251) For the reflexive pronouns the enclitic personal pronouns can be used: *nu-nnaš* DUMU.NITA^{MEŠ} DUMU.SAL^{MEŠ} *iiauen* “and we fathered our sons (and) daughters” Hatt III 4 *nu-šmaš* DINGIR^{MEŠ}-*aš* ZI-*ni mekki nahhanteš eštin* “now be very careful (you) with the sense-manner of the gods!” KUB XIII 4 III 56 f (Dative ethical, S206) *uarpanzi-ma-ua-šmaš UL* KUB XVI 16 I 28 “he washes himself not at all!” (literally, he performs but the washing is not on himself Dat-Loc Plural!) *lē-ta nāhi* “Do not let yourself be afraid of anything!” KUB XXX 33 I 15 (S206)

240(252) The common way to express the reflexive, however, is the enclitic *-za (-z)*, their position in the order of the inductory sentence enclitic elements is treated in S288,3,5 and like slavic reflexive pronouns it is valid for all persons (Gotze-Pedersen Murš Sprachl 38ff 80ff Friedrich OLZ 1936,306ff) So the sentences in S239 can also be differently constructed as: *nu-za* DUMU.NITA^{MEŠ} DUMU.SAL^{MEŠ} DÜ-*nun* “and I begat (my) sons and daughters” KUB XXI 39 I 58 *nu-za* DINGIR^{MEŠ}-*aš* ZI-*ni mekki nahhanteš eštin* (translated as above) KUB XIII 6 II 16 *uarpanzi-ma-ua-z UL* (ditto) KUB XVI 34 I 8

Further examples: *nat-za-kan pidi-pat ĪR-ahta* “and he submitted them at the same town” KUB XI 9 I 15 *nu-za-kan INA* KUR^{URU} *Hatti* ^dUTU^{URU} *TUL-na ŠUM-an daišta* “and in the land of the Hatti you have added to yourself the name ‘sun God of Arinna’” KUB XXI 27 I 4 *ta-z ŠU*^{MEŠ} *arri* “and he washed his own hands” KUB XX 96 III 6 *nan-zan* ^{LÜ}HADANU *eššešta* “and he made himself as the son-in-law” KUB XXI 40, 11 (*-zan* for *-za* see S34, 42b2) *nu-za-kan* 2 EN SISKUR *uatar INA* SAG.DU^{MEŠ}-*ŠUNU šarā lahuanzi* “and the two sacrifice-men poured the water over their heads” KBo II 3 IV 4 f

241(253) Some verbs have to themselves, whether it is with or without the *-za*, a slightly different shade of meaning (see Gotze Arch Or 5, 3 ff) So meaning:

dā- with *-za* “take, take for oneself”, without *-za* “take something for a determined purpose, use” Friedrich OLZ 1936 307¹)

peda- with *-za* “take away [?] with oneself” without *-za* remove” (Otten Uberl 17¹)

eš- with *-za* “sit down”, without *-za* “be situated”

kiš- with *-za* “to become something” without *-za* “occur”

tarḫ- with *-za* “conquer someone” without *-za* “win”, or “can”
auš- with *-za* “to see for oneself (experience), realize” also “dream”, with *-za* “see something for one another” (Freidrich OLZ 1936, 308)

242(254) Other verbs are always, or almost always associated with *-za*, without using the peculiar meaning for *-za* e.g. *ilaliia* “desire”, *maläi-* “approve of” *markiia* “disapprove of” *dušk-* “look forward to” *UL mema* “refuse oneself” *arkuuar iia-* (*arkuuar ešša-* *arkuuar däi-* “pray”. these are “reflexive verbs” like the German *sich weigern* “refuse”, French *se promener* “go for a walk” Italian *svegliarsi* “awake”

243(255) *-za* stands also in the nominal sentences (S195a1), but irregularly, the genuine situation is not yet known: *nu-za ANA* ^dUTU^{šl} *uarriš* ŠU.DIM₄-*ašš-a šardiiāš eš* “now the ‘Sun’ helper and the assistant are against an act of violence” Kup S13 C 8 f (besides *katta-ma tuēl* DUMU^{MEŠ} -*KA NARĀRU* ŠU.DIM₄-*aš šardiiāšš-a ašandu* “but corresponding your Son-helper and assistant should be against an act of violence” Kup 13 C 11 f).

244(258) The reciprocal relationship is rewritten “the looks at another”=“one looks at the other” and is expressed through ŠEŠ-*aš* ŠEŠ-*an aušzi* “the brother sees the brother” or *araš aran aušzi* “the friend sees the friend” or *1-aš 1-an aušzi* “one sees one” or *kāš kün aušzi* “this sees this”

3. Possessive pronouns

245(257) *ammēl UKÜ-aš* “my husband” can also mean “of one of my people” Tav II 70 (Sommer AU 135).

246(258) a) The possessive pronoun of the third person singular *-šiš* “his, hers” also occasionally incorrectly stands for the third person plural *-šmiš* “their” (Güterbock ZA NF 10 62 f Sommer HAB 170² 187¹) the dat-loc *išhi-šši* “to his master” can also mean “to their master” (so Ges I S79) ^{GUŠ}TUKUL^{H/A} -*uš-šuš* “their weapons” BoTU 23 A II 30

b) In firm formulas the meaning of the possessive can disappear entirely: *pedi-šši* “on their place” is simply often like “on place and spot” (Sommer Heth II 37 f)

247(259) A peculiar construction has the postposition *piran* “in front of” *appa(n)* “behind” *šēr* “on” *katta* “under, with” and *ištarna* “among” in combination with the personal pronouns, as in the German language (Freidrich ZA NF 1 173 3 182 f Freidrich Staatsv II 143 f)

a) With the stressed [independent?] form connected in our manner: *ammuk piran* “in front of me” Dupp S3Z12 *duqqa katta* “with you” VBoT I 7

b) Where German unstressed personal pronouns would appear, Hittite places the Nom-Acc neutral of the possessive after *piran*, *appa(n)* and *šēr*: *piran-tet* “in front of you” *piran-šet* (*piraššet* S36a1) “in front of him” *piran-šemmet* “in front of them” (for **piran-šmet* S22a26) *appanšamet* “behind them” (for **appan-šmet*) *šēr-šet* “over him, for him” The postposition is thus constructed like the Nouns “front, back” etc.

c) In similar cases one constructs *katta(n)* and *ištarna* like the nouns “underside (vicinity)” and “middle” as well, but in Dat-loc singular *katti* and *ištarni*, also *katti-m(m)i* “with me” *katti-t(t)i* “with you” *katti-š(š)i* “with him, under him” *ištarni-šmi* (*ištarni-ššumi* S22a, 26) “(among) under them”

d) The still unclear *kitkar* “to the feet (?)” gives *kitkar-ši* “at his feet (?)” (like *katti-šši*) but *kitkar-šamet* “at their feet (?)” (like *appan-šamet*)

e) The direct succession of Postposition and pronoun can be disturbed through the insertion of enclitic words, in which case the enclitic possessive pronoun appears instead of the possessive: *piran-ma-at-mu* “in front of me (-*mu*) or (-*ma*) him (-*at*)” Hatt I 27 *šēr-a-šši-ššan* “and (-*a*) over him (-*šši*)” Kbo IV 2 I 8. Particularly instructive is *šēr-šit-ua šarnikmi* “I will pay for him” Ges I S95 on account of the variant *šēr-ua-šši šarnikmi*

248(270) For the connection between the ablative nouns and the instrumental of membership possessive pronouns, see S218ca.

4. Demonstrative pronouns

249(261) Of the demonstratives *kä-* corresponds to the latin *hic*, *apä-*, *eni-* and *aši* and the latin *is*, *iile*, *iste*. corresponds to the adverbs *kiššan* and *eniššan* (SS114c, 177b)

250(262) It therefore has the meaning e.g. *kiššan memišta* “he speaks as follows” which indicates what follows after it is direct speech, but *eniššan memišta* “he spoke thus” indicates what preceded it was direct speech (Freidrich Staatsv I 73 f)

251(263) With these distribution these two types of forward and backward indicators contrast with one another, then *kä-* is used with relations of the first person (I-Diexis) and *apä-* is used with relations of the second and third person (You-diexis and He-Diexes) is used (Friedrich Staatsv II 94 f 141 f) The opposed sentences *kēz KUR-az---* *apiz KUR-az* “from this land... from that land” AI S 14 Z 4 7 f then also gives “of my land ... of your land” . Correspondingly *kā* “here with me”, *apija* “there with you” (or “there with him”)

252(264) In this sense *kä-* and *kiššan* can be used with relation from the first person as backward indicators of previous statements (Freidrich Staatsv II 141 f with Note 1) *nu ki INA MU.1.KAM ijanun* “these now (=these my earluer mentioned acts) I bring fully in one year” KBo III 4II 49 *nan punuš män kišan män UL kišan* “and ask him, wether it is so or whether is is not so (like I have already said)” K UB XXI 38 I 12

5. Idenfinitie

253(265) For *kuiški* “someone, any” occasionally appears simply as *kuiš*

a) *UL kuiš* means “nobody at all, not in the least” (like the latin *non aliquis*)(Sommer Heth II 3¹)

b) a) For “when someone” however is commonly written as *män kuiški* , however it also appears several times as *män kuiš* (like latin *si quis*)(Freidrivh Staatsv I 87 II 141)

b) Correspondingly *män kuupikki* and *män kuupi* “whenever”

c) *kuiš* *kuiš* means “ the one, the other” (like the italian *chi* *chi*; distributive, not reciprocal.

G. Verbs

1. The Diatheses

254(266) a) Most medially inflected Verbs are [dependent ?] e.g. *ar-* “stand”, *kiš-* “become” *ki-* “lie”

b) However, genuine medial forms also appear in the sense of the greek usage, e.g. *näišhut* “turn yourself?” *unuttat* “he decorates himself” also the reciprocal medium *zahhiiaaštati* “we want to fight with one another” *appantat* “they mutually seize {?} themselves” *šarrandat* “they separate themselves from each other”

c) See also *irhäi-* Active “restrict”, Medium “come to the end” *handäi-* Active “submit”, Medium “yeild onesself, resign onesself” *zanna-* Active “finish”, medium “come to the end” etc.

255(267) Occasionally the active and medium appear side by side without any recognizable distinction: *pahš-* Active and medium “protect”, *šarra* Active and Medium “separate, cross” *huua-* (*huia-*) Active and Medium “flee”

256(199) The passive is not often used. Many verbs are also never constructed with a passive form, but replace it with another (active or dependent [?]) verb of the appropriate meaning. So instead of a passive of *kuen-* “kill”, *ak-* “die” is used, so also means “become killed” (like Greek [greek examples] Friedrich Symbolae Koschaker I ff) Also Passive of *däi-* “put, set” is *ki-* “lie” (again like greek [greek example] Sommer-ehelolf Pap 52) also passive of *šēr däi-* “set on” is *šēr tiia-* “step on” (Freidrich Symb. Koschaker 2) Also passive of *iia-* “make” is *kiš-* “become” (Sommer AU 32²)

257(268) Transitive verbs can occasionally be used intransitively: from *maninku-* “short, near” one can make, as shown in S136 *maninku_uahh-* which means transitively “reduce” and intransitively “become close”.

2. Use of Tense and Mood

258(269) Hitite is not only missing the conjunctive and optative of the original old-Indo-European language, but also it has, like the germanic languages, only two simple tenses:

a) 1) The present also stands for the future (*uuami-* “I come” and “I will come”) and even for the exact future of Latin (Sommer AU 163)

2) Also “Heischefutur” in promises and commandments are expressed with the Imperative (Sommer HAB 149) NINDA-*an azzašteni uatarra ekutteni* “she will (e.g. she should) eat bread and drink water” BoTU 8 III 48

b) 1) The preterite stands for all the tenses of the past: *h_uatränun* can therefore mean “I wrote”, “I have written”, and “I had written”

2) The preterite can also stand for a result that comes about (Sommer HAB 31) DINGIR^{LM} *-iš kišat* “he is become a god (= died and is now dead)”

259(270) A genuine distinction [between other tenses] is made possible with compound verbal forms, as briefly mentioned already in S184:

a) (201) 1) The Perfect and Pluperfect are written in modern graceful-ending manner using *har(k)-* “have” with the fixed Nom-acc sing neutal of the participle (Sommer-Ehelolf Pap30): Perfect *antu_hšan kuinki parä huittiian h_uarmi* “I have preferred some people” Huqq III 10^{GIŠ} GIGIR *turijan h_uar_ueni* “we have [????] the chariot” KUB XIII 35 IV 2 f LÜ^{MES URU} *GAŠga kuit dän h_uarkanzi* “what the Gašga-Land has taken” KUB XVII 21 IV 7 Pluperfect *nu-mu^d IŠTAR kaniššan h_uarta* “and Ištara had houred me” Hatt I 28 f 300 GUŠKIN *išh_uian h_uarta* “300 (shekels) of gold had been imposed on him (as tribute)” Dupp S2 Z 9 f *nu-mu ištamaššan h_uarkir* “and he had heard of me” KBo V 8 I 23 f

2) Such constructions also appear with the Imperative: *nu-mu ištamanan lägan h_uar(a)k i* “and keep the ear inclined to me” KUB XXIV 1 I 16 f *nu ŠA^{LU} KÜR kušš KASKAL^{HI.A} naš-za BEL MADGALTI kappu_uan h_uardu* “and which is the streets of the enemies, that the place master shall have examined” KUB XIII 2 I 9 f

b)(200) *eš-* with the participle can provide two kinds of expressions.

1) The Participle of the transitive verb with *es-* can provide the Perfect of the passive: DUMU.SAL *piianza ešta* “a girl has been given” KUB XXI 38 II 7 f *h_uurtanteš ešir* “he has been sursed” KUB XIV 17 II 12 *lamniian ešdu* “he shall be named!” KUB XIII 4 II 33^{GIŠ} GIGIR *iškian ešdu* “the Chariot shall be anointed” HT 1 II 38 f

Note occasionally *eš-* is left out *memiiaš ištanta_nza* “The matter is delayed (by law)” AI S 2 B 6

2) The participle of the intransitive verb with *eš-* stands for one of the German active returned states (Güterbock Orientalia NS 12, 153) *antu_hšatar pän ešta* “the population had walked” KBo V 6 I 19 f.

c)(202) The expression “begin (prepare oneself for it) to do something, be about to (prepare) to do something” is expressed through *däi-* “put, set, place”, occasionally also through *tiia-* “tread” with the Supinum of *-u_uan* of most iterative verbs (Gotze Hatt 66 ff Gotze-Pedersen Murš Sprachl 21 f Sommer HAB 56 f 177 f Kammenhuber MIO 3 31-57) ERÍN^{MES} *peški_uan tiia_ueni* “we prepared to give regular

troops” KBo IV 4 34 f EZEN^{III-A} eššū^uan tijaⁿzi “he sent himself to the festival of fire” KUB V 6 I 23
LUŠU.GI kišat nas DINGIR^{LIM}-iš kikkiššū^uan dāis “he was old and began to become a God (e.g. he
sickened towards death) BoTU 23 A I 63 f É^{MES}-ŠUNU karipu^uan dāir “he began to eat his house (e.g.
ruin it)” BoTU 23 A I 21 f nu-mu aši memiāš tešhaniški^uan tijaⁿat “and concerning the matter began with
me coming always again in the dream” Murš Sprachl I 7

Note: Kronasser Die Sprache 4, 152-170 distinguishes two different Supinum: 1 Supinum with
tija- “step back” for that which is an expected event, for something that is in mind or is prepared 2.
Supinum with dāi- “put” for a real event, often a grave consequence or a unexpected action (rejected by
Rosenkranz RHA 17 (f 65) 93-103).

260(271) a) Where we combine our “not yet” with a Perfect, it appears that Hittite always uses the
present with nā^ui “not yet”.: takku LÚ-aš DUMU.SAL nā^ui dāi nanza mimmai “when a man has not yet
taken a woman, he can still be dismissed” Ges I S30 nu-^ua 5 ANŠU.NITA^{MES} EGIR-pa unnanzi unnanzi-
ma-^uar-aš nā^ui “the 5 [donkeys?] are again to be sent out, but they have not yet been sent out” KUB XIII
35 II 41 f

b) Where we place “not yet” besides a Pluperfect, Hittite uses with nā^ui the simple preterite.
kuitman-za-kan ANA^{GIS}GU.ZA A.BI.ĪA nā^ui ešhat nu-mu arahzenaš KUR.KUR^{LU} KÚR kururija^hhir “as
long as I had not yet been seated not on the throne of my fathers, the surrounding enemy lands made war
against me” KBo III 4 I 3 f

261 a) In front-sentences with the preterite of the iterative, the present can stand for our preterite (Gotze
Hatt 73) ku^uattaš lahha-ma paizzi nu^{LU} KÚR-an utnē kuttanit tar(ah)han harta “where he dug up the feild
, he held neck of the enemy lands to defeat them” BoTU 23 A I 5

b) Occasionally one also finds in head sentences the Present is employed for the Preterite.

1. In descriptive expressions: azzikanzi nat-za UL išpi^uanzi akkuškanzi-ma nat-za UL
haššikanzi “he ate but was not satisfied, he drank but his thirst is not quenched” Otten Uberl S 56 Z 18 f
(in a story set in the past and parallel to the identical but preterite sentence eter ne UL išpier ekuer-ma ne-
za UL haššikkir “he ate and was not satisfied, he drank but did not quench his thirst” KUB XVII 10 I 19 f).

2. With verbs of speaking, also in live narration (Historical Present)(Otten Uberl 15^d)
huhhi-šši päit nu-šši taršikizzi “they went to their grandfather and spoke to him” KUB XXXIII 24 I 30

262(272) a) In letters the sender can appear from the standpoint of the receiver and instead of the present
the preterite are used (Sommer AU 129) kášma-tta uijaⁿun halugatallan-min “look, I send (literally, sent)
you my messenger” VBoT 1 II f

Note: Similar usage is found not only in Latin, but also in Akkadian (Thureau-Dangin Syria 16
192 Z 14 RA 38 41⁶ Orientalia NS 12 112²).

b) Similarly the Preterite is used in the introduction of royal statements of judgement (Sommet
HAB 31): LUGAL GAL Tabarna memišta “the Great king Tabarna has spoken” BoTU 8 II 1 f

263(273) a) The Imperative also appears in desires as a replacement for the absent Optative: utnē māu
šešdu “the land wants to thrive (and) to have silence” KBo III 7 I 5 ANA DINGIR^{MES} EN^{MES}-ĪA ZI-anza
namma ^uar(a)šdu “the gods, my lords, desire to soothe the meaning again” Pestgeb. I S 8 Z 26 (14)

b) The 1. pers singular of the imperative is the voluntative (Freidrich IF 43 257 f) piškellu “I will
always give” agallu “I will die”, it replaces the Optative as well tešhit ^uuallu “I desire to see through a
dream” Pestgeb II S 11, 3.

c) The cohortative 1. person plural is referred to formally with the form of the indicative present
(Friedrich Orientalia NS 13, 205-208) ehu ANA^dU... DI--ešni tija^ueni “now, allow us before the weather
god ... to step into the court” KBo VI 29 II 2 ff kinuna-^ua ehu nu-^ua zahhija^uaštati nu-^ua-nnaš^d UBELI.ĪA
DINAM hannau “and now, now we shall fight with one another, and the Weather god, my lord, shall
determine for us who is victorious” KBo III 4 II 13 f

264(274) a) For the negative Imperative *lē* “not!” (S280a) is used with the Indicative present: hence *ištamaš* “hear!”, but *lē ištamašti* “Do not hear!”

Note: On occasion *lē* appears with the imperative in the older language s S280b1

b) Correspondinglt in the volutative 1 person singular: *lē šaggahhi* “I do not want to know” Dupp S 13 Z 44 f

265(275) For the expression of the potential and the Irreal one has a particular particle *man*, mostly, although not regularly, this is distinguished by the writing *ma-an* from the conjunction *mān* (*ma-a-an*) “when” (Friedrich KIF 1 286 ff Sommer AU 73¹) On the deletion of *nu* besides *man* see S310 f

Note: Whether homonymous relationship of this particle with the irreal *man* of the akkadian is a coincidence or not, must remain undecided

266(276) *man* mwith the present stand for the potential of the present: *man-u_{ar}-aš-mu* ^{LÜ}*MUTI.ĪA kišari* “it can become my gate” Kbo V 6 III 13

Note: For *lē-man* with present=*utinam* see S280b2

267(277) *man* with the preterite stands for:

1. the potential of the past: *man-ta-kkan É ABI.KA KUR-KA-ia UL arha dāir man-at damēdani kuedanikki pier* “Has one not taken away the house, this water and this land from you (and) could he give it to some other” Kup S 7 C 20 f

2. the irreal: *man INA* ^{URU}*Haiāša päun-pat nu-za MU.KAM-za šēr tēpauēššanza ešta* “I will also still (-*pat* see S293c) head for *Haiāša*, but the year will become (too) scarce for it” KBo IV 4 III 22 f (for *nu-* =“but” see S313a) *mān-uš-kan* ^H*Huzzijaš kuenta nu uttar išdu_uati* “*Huzziija* has killed it, but (S313a) the matter will become known” BoTU 23 A II 11

268(278) Our irreal “almost” becomes expressed with help of the verb *uaggar-* “missing, absent” to express: *nu-kan* ^d*Hepaduš šuh_haz katta mauššuu_{an}zi uaqqareš* “the got *Hebat* is almost descended onto the roof (literally: he missed [just now] to descend, elle a failli [de] tomber) KUB XXXIII 106 II 8 (Freidrich Staatsv II 171)

3. Use of the Iterative

269 The iterative of *-šk-*, rarely with the Luwian form og *-šš-* (S141), still needs a genuine investigation. Here we give only some beginning remarks (See Somer HAB 260)

a) It often stands for the execution of a repeated action: *ANA DINGIR* ^{LIM}*anda UD-at memiškizzi nu DINGIR* ^{LAM}*ualliš kizzi* “He spoke (it) to the dieties day after day and every time praised the gods” KUB XXIV 2 I 1 f *MI-ti-ma MI-ti turiškizzi* “night after night he cut [?] it” KBo III 5 III 66 f *uatar-ma-šši KAS-ši KAS-ši-pat IŠTU 1 UPNI peškanzi* “Water is given to them (!) time after time (in units of) 1 hand-measure” KBo III 5 II 45 f (earlier single action: *hantezzi BAL-ši uzuh_hrin UL päi* etc. “time gives it no grass” etc Z 41 ff) *nu-šmaš-kan* ^{LÜ}*SANGA ANA DI* ^{H.A}*ištarna teškiddu nu-šmaš DI* ^{H.A}*punuškiddu* “and the preist shall (in all cases) always enter into the processoin and they shall always examine his matter KBo III 5 III 27-29 (in agreeemtn with Z 29 ff, a special case without the iterative *nu ne-eš-um-?-mi-li hatreški* “always write me in Hittite” VBoT 2, 25 *nan-za turiškizzi* “he is allowed to harness it (a found animal) for himself (all day long) “ Ges I S 71 (but not iterative UD.1.KAm *turi_hazi* he is allowed to harness it for 1 day” Ges I s 79).

b) It is also used when one refers to the same action executed by the several subjects: *uškandu ištamaškandu-ia* “(all gods) shall see and hear it” KBo IV 10 I 51 *tuk-ma-_ua DUMU* ^{MES}*-KA mekkaus memiškanzi* “many sons spoke as one (universally) to you” KBo V 6 II 11 f 1 *LIM MUL* ^{H.A}*hukkiškanzi* “the 1000 stars spoke a conjuring” KUB VII 1 II 21 f *kuiš-pat-kan imma kuiš DINGIR* ^{MES}*-aš* ^{GIS}*kattaluzzi šarreškizzi* “who also always crosses the threshold of the gods” KUB XIII 4 III 4 f

c) Or the action can extend over several objects: *NINDA* ^{H.A}*-ia kueuš paršijanneškit* “and the bread, he has broken (it all gradually)” KBo V 1 I 38 *halkiš-_ua mahhan* *NAM.LÜ.ULÜ* ^{LÜ}*GUD UDU huitarra hüman hüišnuškizzi* “like the grain supports the people, the cow, the sheep and the entire living

world at the life” KBo IV 2 I b58 f *nu-tta kuit memiškimi nu-mu* DINGIR^{LUM} *ištamanan ħar(a)k nat ištamaški* “(everything), I say to you, o diety, hold the land here and listen to it (everything)!” KUB XXIV 2 I 13 f.

d) The action can also consist of several single actions such as in several phases in a performance: DUG *ħupuuaia ħašši anda laħuškiZZi* DUG *ħupuuaia-ma tuuarniškiZZi* “(the preists) pour the *ħupuuaia*-vesel (gradually) on the hearth, the *ħ*-vessel is then broken apart (peice for peice)” Familienzwiſt III 32 f *kiššan ħukkiškiZZi* “as follows speak the conjurings (in their several parts)” KUB IX 31 II 21 *anniškimi kuin* “what I treated (in several proper actions)” KUB XII 63 I 28

e) occasionally the iterative can also stand for not a repeated, but a continual action (used as a durative, Bechtel, Hittite Verbs in *sk* [Ann Arbot 1936] erroneously sees this as the original and primary use of the Iterative) MI-*an ħümandan uzuħrin* HĀD.DU.A *azzikkanzi* “through the entire night through he ate hay” KUB I 13 I 35 f

Note: The usual manner for expressing the durative of completion, is with *-annäi-* (S137) Durative and iterative can join with each other in the form of *-ann-ešk-* (see also S137).

4. Use of the Verbal Nouns

a) The Infinitive forms

270 The Hittite Infinitive and related forms are a subject of frequent examination and is a strongly controversial region. Above all appears beginning with the opinions of Gotze and Ose later the opposite with Goetze and Kammenhuber. The following description follows the final and most thorough treatment through Frl Kammenhuber in MIO 2 S, 44-77, 245-265. record but also on older literature Gotze, Neue Bruchstücke 28-32, Ose, Infinitiv und Supinum (1994) Goetze JCS 2, 146-151

271 (279a) a) What was earlier called the 1. Infinitive (with *-uuar*), is the verbal noun. This name included an equally good construction with *-atar*. These two constructions are distributed such that the one with *-atar* occurs only with the out-sounding root verbs of the *mi*-Conjugation (*appatar* “the held” from *ep-* “hold”, *adatar* “the Eaten” from *ed-* “eat”, *akuuatar* “the Drink” from *eku-* “drink”, *kunatar* “the dead” from *kuen* “to kill” *uuatar* “the inspection”, from *auš-* “look”) whereas *-uuar* (Gentive *-uuāš* S185a) appears in the rest of the verbs of the *mi*- and *hi*- conjugations. *nahhuuar* “the feared, respected” from *nahh-* “fear” *uetummar* “the building” from *uete-* “build” *gankuuar* “the hanging, weight” from *gank-* “hang, weigh” etc.

b) The verbal nouns are used not as verbs, but in nominal constructions: ANA KARAŠ *uuatar iianun* “I made an inspection for the army” (Kammenhuber MIO 2 49²²) LÜ^{MES} KUR^{URU} *Mizra-ma mahhan ŠA KUR^{URY} Amka GUL-ahhuuar ištamaššanzi* “when but the people of Egypt heard the defeated (literally, the beaten) of the land of Amka” KBo V 6 III 5 f

272 (279 b,c) a) The two forms of the verbal noun correspond to two constructions of the Infinitive, one with *-anna* with the out-sounding verbs of the *mi*-conjugation (corresponding to the verbal noun with *-atar* see Gutterbock *Orientalia* NS 12, 154, earlier called the 2. Infinitive) *adanna* “to eat” from *ed-akuuanna* “to drink” from *eku-*, *kunanna* “to kill” from *kuen-*, *uuanna* “to see” from *auš-* and one with *uuanzi* with the rest of the verbs in the *-mi*- and *hi*-conjugations (corresponding to the verbal noun with *-uuar*, earlier called the 1 Supinum).

b) These two constructions are themselves completely equally good and work correctly as infinitives in our manner: 1-*aš 1-an kunanna lē šanhanzi* “one shall not try to kill the other” Targ S9Z 5 (besides *nu-mu tepnumanzi šan(a)hta* “and he looks to humiliate me” KUB XXI 15 I 14) LÜ^{SANGA} *akuuanna uekzi* “the preist asks to drink” KBo II 14 III 2 f *nu-mu-za-kan MI.KAM-za ualhuuanzi zikkir* “they send themselves at night to attack me” KBo IV 4 III 63 f AMAR^{III.A} *ijauuanzi zinnahhi* “I am finished (with it), to offer the calf” T Atch 23 f

c) Note *ŠUŠI LUGAL*^{MEŠ} *šijauanzi tar(a)hta* “he conquered 60 Kings in shooting” KUB XXXVI 67 II 23

273(279d) The Supinum with *-uuan* (earlier called 2. Supinum) stands only in the constructions with *däi-* “place, set, put” (also *tiia-* “tread”) to express the notion “begin to do something” (S 259c; Kammenhuber MIO 3 31-57)

274(280) Some odd infinitive constructions are still to be mentioned

a) The construction of the verb *eš-* “is” with the Infinitive in the sense of “such and such is to be done” Sommer AU 326): *tuk-ma ki uttar ŠÀ-ta šijanna išhiull-a ešdu* “but you, this word is to be placed in [your] heart, and it is an instruction” Kup S22 E 23 NINDA.KUR₄.RA *paršijauanzi* NU.GÁL I “bread is given not to be broken” KUB XII 12 V 32

Note: also in the construction: *INA KUR*^{URU} *Aššuwa lahhiuuanzi ešun* “I have in the Land of Aššuwa a feild to hew (I was to fight)” KUB XXIII 11 III 9 f

b) *kišari* “they become” with infinitive means “it is possible to do something” (Freidrich ZA NF 5 46 fwith Lit) *mān tuk-ma uariššuuanzi UL kišari* “when it is not possible to help you” Dupp S10 Z 10

275(281) a) The Infinitive can also depend on an accusative like in German, but Hittite willingly allows these accusatives to depend on what verb the infinitive governs like an object, in cases where the latter is active: *apāš-ma-mu harkanna šan(a)hta* literally “but he looks for me to perish (i.e. he looks, to ruin me)” Hatt III 63 f.

b) If the governing verb is passive or the verb “to be”, it appears that the noun or pronoun, which in our view is the object of the infinitive, in Hittite is the subject of the governing verb (nominative cum infinitive, Gotze NBr 30 ff; Gotze Pedersen Murš Sprachl 27f See Sommer AU 285²): ^{LU}*MUNABTUM EGIR-pa pianna UL ara* Targ S 7 Z 38 (e.g. ^{LU}*MUNABTUM EGIR SUM-anzi UL ara* KUB XIX 55 II 4) literally “a fugitive (is) not correct to the delivery” (i.e. it is not correct, to deliver a fugitive) *nu-šši GUD piiauanzi SIXSA-at* literally “and to him comes a cow to give” (i.e. it finds for him, a cow to give”) Murš Sprachl I ii f *mān URU*^{LUM} *kiuiški ... ANA*¹ *Umi-d U pianna UL ZI-anza* literally “when any land ... to the giving to U. (the sun) is not the idea (i.e. when (the sun) does not indicate the idea where to give land to U.)” KBo IV 10 II 18

276 In these constructions the infinitive is indifferent:

a) (282) against the temporal, so it stands also for both our present and future (Sommer AU 285²) *DINGIR*^{LUM} *-kan kuiš d U*^{ŠI} *tarnumanzi SIXSĀ-at* literally “the dieties, what was established to the allowing of the ‘Sun’ (i.e. “what was established that is supposed to allow the ‘Sun’)” and for our preterite: *DINGIR*^{LUM} *-ma-kan kuiš arha šarrumanzi SIXSĀ-at* literally “the gods (the idols), that are found to the breaking (i.e. the idols, it has been established, that they are broken)” KUB V 6 II 70 f.

b) against the Diathesis (Kammenhuber MIO 2, 247-261) see the last example under a

c) against the distinction of the causative and the root word *apāš-ma-mu harkanna šan(a)hta* literally “he looks for me to perish (i.e. he looks to ruin me)” Hatt III 63 f (*hark-* “to perish” for *harganu-* and *harnink-* “ruin”) *naš katta ašanna kuit SIXSĀ-at nan katta ašašhun* literally “and because it is found to be low-sitting (!), so I placed it there” KBo IV 8 II 6 f (*eš-* “sit” for *ašeš-* “set”)(Kammenhuber MIO 2, 249.

b) The Participle

277(283) a) The only participle of Hitite is with *-ant-*. from transitive verbs it is passive and from intransitive verbs it is active-intransitive (lit bei Friedrich Heth 32, see Pedersen Hitt S93) It means therefore on the one hand *kunant-* “killed” (from *kuen-* “kill”) *appant-* “moved, caught” (from *ep-* “seize”) *dant-* “taken” (from *dā-* “take”) *šekkant-* “familiar” (from *šak-* “know”), on the other hand *pānt-* “walking” (from *pā-* “walk”) *akkant-* “dying” (from *ak-* “die”) *tepaueššant-* “turning small” (from *tepaueš-* “become small”) *hujani-* “fleeing” (from *hujia-* “flee”)

b) Exceptionally means *adant-* and *akuuant-* not only mean “eaten” and “drunk” (from *ed-* “eat” and *eku-* “drink”), but also “have eaten” and “have drunk” (like the latin *pransus* and *potus*, old ind *bhukta* and *pīta*)(Guterbock bei Friedrich HW under *ed-* and *eku-*)

c) Rarely the participle has the meaning of a verbal adjective: *kappuuant-* “counted” also means “countable, few” (e.g. KUB XIX 37 III 25)

278(284) for the expression of the “gerund” see S186.

H. Negation and Questions

1. The negation

279 a) (285) The negation of the declarative sentence is almost always written with the akkadian *UL* and only seldom with the Hittite *natta*

Note *natta* e.g. in the law texts KBo VI 2 (against *UL* in KBo VI 3, see Zimmern OLZ 1922m 297) occasional KBo V 8 I 21 and otherwise.

b) (286) Other negations are *nāui* “not yet” (S224b, 260) and *nūūān* (*nūmān*) “by no means, no more “ (S224b)

280(287) a) The prohibitive negative is *lē* with rhw indicative present, see S264a (and Pedersen Hitt S97)

b) Occasional one finds:

1. *lē* with the imperative (S264 note, Sommer HAB 91 f) *nu-tta LÚ^{MEŠ} ŠU.GI lē memiškandu* “and the eldest is not allowed to speak to you” BoTU 8 II 60 *lē-ta nāhi* “Do not fear!” (Sommer OLZ 1939, 683 f)

2. *lē* with potential-present *man* once old hittite had the meaning of *utinam ne* (Sommer HAB 189) *lē-man-še LUGAL-uš kiššan tezzi* “the King does not like to say to him” BoTU 8 III 65 f

281(288) The common position of the negation is before the verbal form, with verbal composition between the preverb and the verb: *nu namma INA^{ID} Šeha UL päun* “so I did not travel because (S315) I was in Šeha- river-land.” KBo III 4 III 17 f *nu-ua BELLI.NI INA^{URU} Hajaša lē päiši* “do not now travel, my lord, to Hajaša” KBo IV 4 III 25 *apiia-ia-ta-kan anda UL dalijami* “also then I will not abandon you” Al S 6 A 77 *nu-za-kan memijani šēr lē karuššijaši* “do not be silent on account of the silent matter” Al S12 Z 83 *nu namma^{dUTU^{SI} URU} Duqqaman šaruDuqqaman šaruuaanzi UL tarnahhan* “I allow it here, the sun, because (S315) the country of Duqqama is not plundered” KBo IV 4 IV 23 f

282(289) a) However one can variously emphasize the word of negation by moving it: *nu-ua BELLI.NI lē namma uuaši* “now our lord never comes again” KBo IV 4 IV 46 *nu-ua-tta UL kuuatqa ammēl À.ŠÀ kueri anda zahhiia tijami* “now I will by no means of mine supply my soil (and) ground to you for the fight” KBo III 4 III 81 f

b) In short sentences the negation can be emphasized by being located at the end (Gotze Madd 114) *namma-ma-kan KUR^{URU} Hapalla kuenta-ia UL epta-ia-at UL* “but then you did not beat the Land of Hapalla and also did not take it” Madd II 23 *nu-uar-an šannatti-ia lē munnäši-ia-uar-an lē* “now do not conceal him and do not rescue him!” Madd I 35 *parkunuši-ma-za UL kuit* “but run away and you are not allowed the least!” BoTU 23 A ii 44

c) In the questions the negation is placed at the beginning of the sentence (Sommer AU 54⁴) *UL-uar-an-kan tuētaza memijanaz kuennir* “Has he not killed him at this word there (S213b2) ?” KUB VIII 48 I 12

d) With strong emphasis the negation can also be doubled (Sommer AU 106) *nu-uar-an huuappi DINGIR^{LIM}-ni UL parä UL kuuapikki tarnahhun* “now I have never had him to a evil diety , yeah, I never allowed it “ Hatt IV 12 f

283(290) a) A negation can on the next sentence missing action (Sommer Heth II 8³ Gotze Hatt 96) *haššannaš DUMU-an idälu lē kuiški iazi nu-šši-šan GIR -an takkešzi* “a son of the family shall never be treated badly, (still) prepare for him a dagger “ BoTU 23 A II 35 *ANA BULÚG GIM-an haššatar-šet NU.GAL UL-an A.ŠĀ-ni pēdanzi nan NUMUN-an ienzi* “like the malt (?) no one is reproducing, one he does not bring forth from the field and does (not) produce the seed” Sold II

2. The formation of the questions

284(291a) The questions were marked in the living hittites speech only through the tone, not through any special particle and is therefore in written texts not externally distinguished: *ŠEŠ-IA-za maläši* “are you, my brother, agreed?” Tav III 62 *DINGIR^{LUM}-za kidaš uaškuuaš šēr TUKU.TUKU-uanza* “(Is) the diety angry on account of these offenses ?” KUB V 10 I 12

b) The negation in the question at the beginning of the sentence, see S282c.

285 (291b) a) The duplicate question (continuation question) has *nu* and *-ma* linking the two questions (Sommer AU 77 f) *BAL andurza kuiški DŪ-iazi ... nu BAL arahza-ma kuiški DŪ-zi* “Has someone made a revolt internally ? or has someone made an external revolt?” KUB V 4 I 33. 36 *nu-uar-at ŠEŠ-IA IDI nu-uar-at UL-ma IDI* “Is it white my brother, or is it not white?” Tav I 52

b) For the indirect duplicate question with *män --- män* “whether....or” see S333

286(291c) Abrupt question are e.g. *kuit apät* “so what ?” Tav II 37 *nu namma kuit* “what (is it) still ?” Tav IV 20 (see Sommer AU 122 174).

I. Particles

1.General

287 Particles in the narrow sense are labels of one of the following treatments, the *-ua-* (*-uar-*) of quoted speech, *-pat* “avan, also” etc the place-marking-particles *-kan* and *šan* and the still not detailed defined particles *-(a)šta* and *-(a)pa (-ap)* maybe also the enclitic conjunction *-a (-ia)* “and” and *-ma* “but”. In a wider sense the following are occasionally also reckoned as particles: the enclitic pronouns of SS100 and 102 as well as the reflexive pronoun *-za (-z)* (S240-243) All these enclitic elements stand on the first emphasized word of the sentence and from there give richness to Hittite sentence-fates, especially shape [?], above all in the later language

Note: This accumulation of (etymological however otherwise well behaves) particles also appears in the indo-european languages neighboring Hittite, such as Luwian (S405ff), Palayan and hieroglyphic hittite, as well as the simultaneous non-indo-european Hurrian (but not with those in the related later urartian). Of the younger non asiatic languages, namely Lydian, there appear similar relationships like in Hittite (see Zgusta ArchOr 23, 541-544; Heubock, Lydiaka (Erlangen 1959) S 70-78)

288 When accumulations of these enclitic words occur, they follow a solid order one after each other (see Laroche BSL 53, 161);

1. The first place takes the conjunction *-a (-ia)* “and” *-ma* “but” (S302-305.318f)
2. In the second place follows the Particle *-ua (-uar-)* of the quoted speech (S289-292)
- 3 After the conjunctions and after *-ua* appears the enclitic pronouns (SS100 and 102) and the Reflexive pronoun *-za* (S240f)
4. The close of the series includes the particles *-kan*, *-šan*, *-(a)šta* and *(a)pa* (S294-301)
5. a) Several enclitic pronouns appear, so the form of the 3 person (S102) stands in general for the forms of S100 and for *-za*
b) *-za* follows also the forms in S100

Selection of examples (with references to the above numbering) *nu-mu-kan* “and me” (3.4) *n-at-mu* “and it (he) me” (3.5a) *n-at-ši* “and it him” (3.5a) *n-aš-za* “and he his” (3.5a) *nu-mu-za-kan* “and me self” (3.4.5b) *kinun-aš-mu-kan* “now he me” (3.4.5a) *mahhan-ma-mu-kan* “when butme (1.3.4) *n-an-za(n)* “and him self” (3.5a) *doe-za(n)* see S34.42b) MI.KAM-*az-ma-at-kan* “at night but it (he): (1.3.4) *piran-ma-at-mu* “for me but he” (2.3.5a) *nu-uar-an* “and him” (2.3) *nu-uar-aš-za* “and it self” (2.3.5a) *ammuk-ma-ua-kan* “I but” (1.2.4) *nu-ua-mu-za* “and me self” (2.3.5b) *nu-ua-mu-kan* “and my” (2.3.4) *nu-ua-nnaš-za* “and us self” (2.3.5b) *nu-ua-mu-ššan* “and my” (2.3.40) *nu-ua-šmaš-(š)ta* “and you” (2.3.4) (for *-(š)ta* for *-(a)šta* see S42c) *nu-uar-aš-ta* “and he you” (2.3.5a) *unnanzi-ma-uar-aš* “but he drives it here” (1.2.3) *kinun-a-uar-aš* “and now it” (1.2.3) KASKAL^{H1.A} *-ia-ua-šmaš* “also the path you” (1.2.3) *arahzenaš-ua-mu-za* “the [??] me self” (2.3.5b) *männ-a-ua-mu* “and when me” (1.2.3) DUMU-ŠU-*ma-ua-šši-za-kan* “his son but him self” (1.2.3.4.5b) *kinun-ma-ua-tu-za* “now but you self (1.2.3.5b (for *-tu-* see S40,100) ^dU^{ŠI} *-ua-du-za-kan* “the sun you self” (2.3.4.5b)

Note 1. For occasional nonstandard ordering and variations see *uaštul-ma-za-aš* “the passing of self but he” 2. Pestgebet S10Z5 (1.3 *za-aš* instead of *-aš-zai* [5a]) *šer-ua-šši* “for him” besides the variant *še-šit-ua* (3.2!) Ges I S 95

Note 2. In *nu-šmaš-aš išpaḥun* “I have broken it (the road) up for you” KUB XV 34 I 41 f (where *-aš* stands against 5b after the personal pronoun *-šmaš*) is probably the position of interest in this distinctive irregularity (*-aš-šmaš* > *ašmaš* is not sufficiently clear)

2. The particle of quoted speech

289(292) When in a story speech is directly quoted, then the enclitic particle *-ua-* appears on the first emphasized word of every head-sentence in the speech (Hrozny Spr d Heth 98¹ 144) ¹*Pihhuniyaš-ma-mu kiššan ḥaträeš UL-ua-tta kuitki EGIR-pa pihhi männ-a-ua-mu zahhija uuašši nu-ua-tta UL kuuatqa ammēl A.ŠÀ kueri anda zahhija tijami ANA KUR^{TI}=KA-ua-tta menahhanda uuami nu-ua-tta-kkan ANA ŠÁ KUR-KA zahhija tijami* “Pihhuniya wrote me as follows: I will not return you. And when you come against me to do battle, I will give none of my ground (and) Dirt to you in the battle. In your land I will oblige you and you land will be ceded to me in the battle” KBo III 4 III 79 f

290(293) If following after the particle of quoted speech there are further enclitic words with an initial vowel sound, above all the pronoun *-a-* (S 102) or the particles *-ašta-* and *-apa* (S301), then the particle appears in the full form *-uar-* (S30, note 38c Ugnad ZDMG 74, 421): *nu arahzenaš KUR.KUR^{LÜ}KUR kiššan memir ABU.ŠU-ua-šši kuiš LUGAL KUR Ḥatti ešta nu-uar-aš UR.SAG-iš LUGAL-uš ešta nu-ua-za KUR.KUR^{LÜ}KUR tarahhan ḥarta nu-uar-aš-za DINGIR^{LIM}-iš DÜ-at DUMU-ŠU-*ma-ua-šši-za-kan* kuiš ANA^{GIS}GU.ZA ABI.ŠU ešat nu-ua apäšš-a karü^{LÜ}KALA-anza ešta nu-uar-an irmaliattat nu-ua-za apäšš-a DINGIR^{LIM}-iš kišat* “and the surrounding enemy lands spoke as follows: His Father, who was the King of the land of Hatti, was a heroic king and had held conquered the enemy lands, and he has become as a God. But his son, who himself sits on the throne of his father, who was previously also a warrior, now is sick (S200b) and is also to become a god” KBo III 4 I 9 ff

Note: for the occasional *-ua-aš* for *ua-ra-aš* (e.g. KBo III 4 I 9 ff XXXVI 90 I 7) and *-ua-at* for *-ua-ra-at* (e.g. BoTU 23 D IV 4 KUB XIII 4 II 37 XXXIII 41 II 5) see S39b and Sommer HAB 97

291(294) Occasionally absent from direct speech is the verb of speaking, so that we have an additional “with the words”: *nu-kan NAM.RA^{MES} katta uer nat-mu ĞIR^{MES}-aš kattan ḥaliḡandat BELI.NI-ua-nnaš lē ḥarnikti* “the civil-catcher [?] comes here, and he kneels at my feet (with the words): Our lord, do not destroy us!” KUB XIV 15 III 46 f.

292(295) a) In the language of the mythological text, rarely in other texts, in the application of the particle is rarely strict (Friedrich ZA NF 5, 43 f Sommer HAB 93) *nu šarä nepiši atti-šši ḥalzäiš ammugga EGIR-pa anda ep lē-mu genzuuäiši* “now he calls to the sky of his father: Take me in again! Do not go easy on me!” KBo III 7 III 27 f (besides several correct use of the particle in rare texts)

b) Conversely one finds occasionally *-ua* in false places (Friedrich, Staatsv I 174 f II 91) *nu DUMU^{MES}-KA DUMU^{MES} d U^{ŠI}-pat AŠŠUM BELUTIM paḥšantaru nu-ua-šmaš HUL-lu menahhanda lē šanḥatēni* “and your children should protect the children of the ‘sun’ with a respect to custom, and evil will

not be placed opposite” Al S 7 A ii 11 ff *nu-ua*¹ *Uk-ku-ra-aš*^{LÜ} UGULA.10 SAL.LUGAL *li-in-kán!-ta* “and Ukkata, the commender of 10 of the king swears (!) KUB XIII 35 I 9 (in Gerichtsprotokoll)

c) 1. Occasionally *-ua* stands at the beginning of a quoted speech, but is left out in the further course of the quote (Belege bei Sommer HAB 112)

2. Also in short sentences of a change-sentence *-ua* can be missing (Sommer HAB 134²)

3. The Particle *-pat* “even, also”

293 (296) For the enclitic particle *-pat* (also *-pit*, *-pe* and other readings) only the important uses can be covered here, a detailed examination is missing (see Sommer OLZ 1921, 199ff Gotze MA 207 ff, Pedersen Hitt S60 mit Lit)

a) Corresponds first to the Germer “even” (referring to what was already mentioned): “when a thief has stolen, and” *takku BEL-ŠU tezzi šer-ua-šši šarikmi nu šarnikmi nu šarnikzi takku mimmai-ma nu ĪR-an-pat šüizzi* “when the lord spoke: I want to render for him a penance, so he wants to render the penance. But when he refuses, so it offends even the Thief” Ges I s95 *nu-kan*¹ *Uhha-LÜ-iš aruni anda* BA.UG₆ DUMU^{MES} *-ŠUNU-ma-za arha šarrandāt nu-kan* 1-aš ŠÀ A.AB.BA-*pat ešta* 1-aš-ma-*kan arunaz arha uit* “and Uhha-LÜ died at sea (i.e. on an island). but his (S353 c) sons parted from one another (S254b) and that one remained just there in the sea, but the others went away from the sea” KBo III 4 II 52 ff

Therefore *apāš-pat* “the very same, idem” *takku ĪR-iš huūāi naš kururi KUR-e päizzi kuiš-an EGIR-pa uuatezzi nan-zan* (S34) *apāš-pat dāi* “when a thief flees and goes to an enemy land, then he, whoever returns him, can take the very same away” Ges I S23

b) with a possessive pronoun *-pat* corresponds to our “one’s own” *apēl-pat annašaš katta* “with their own mother” Ges II S75 SAG.DU *KA-pat* “your own head” Huqk S12 Z 19

c) with a predicate it can correspond to our “as well, also, also” *nu-za ABU. ĪA kuūapi* DINGIR^{LIM} *-iš DÜ-at*¹ *Arnuūandaš-ma-za-kan ŠEŠ-ĪA ANA*^{GIS} *GU.ZA ABI.ŠU ešat EGIR-an-ma-aš irmaliātattat-pat* “and as sooner as my father became as a god, my brother Arnuwanda set himself of the throne of his fathers. but afterwards he grew sick as well” KBo III 4 I 4 ff

d) A frequent meaning of *-pat* is “only”; *kappuūanteš-pat-mu-kan antuhšeš išparter* “only a countable number (few) of the people escaped me” KUB XIX 37 III 25 LUGA-*uš-šan hantezziāš-pat* DUMU.LUGAL *kikkittaru* “when the king should only appoint the first Prince” BoTU 23 A II 36 *nu-za ĪR-ZU-pat dāi šarnikzil* NÜ.GAL “he is allowed to take away only his slave, compensation is not given” Ges I S21 I In oracle questions it is frequently used in finding a cause of the god’s displeasure: *mān kī-pat namma-na tamai* NÜ.GĀL *kuitki* “when it (is) only these, but otherwise no other exists” (e.g. KUB V 10 I 14)

e) Seldom frequently corresponds to our “in spite of” (Tenner Ein heth Annaltex 21) *nu-za mān irmalanza-ša* (S25b) *ešta*^d *UTU^{SI} -ma-tta ANA AŠAR ABI.KA tittanunun-pat* “and though you are sickly, I, the ‘sun’ have been here for you in spite of you being in the position of your fathers Dupp S 7 Z 16 f

f) For rare constructions with *-pat*, see Sommer HAB 241

4. The land-referring particles *-kan* and *-šan*

294(297) The particles *-kan* and *-šan* occur in strictly the same contexts, in that they both involve a location-, they also appear in the first line with verb of the movement. The many forms used, particularly of *kan*, are not yet completely understood (Gotze ArchOr 5 16 ff, Pedersen Hitt 96; for *-kan* also Gotze JAOS 70, 173-178)

295(298) *-kan* appears above all with adverbs of place. It modifies first the meaning of the preverb of a verb of movement. The movement of the reflex of the former is the meaning, thus the exact meaning when *-kan* is missing is different from the meaning when *-kan* is present.

anda without *-kan* “again in” with *-kan* “one to”
appa without *-kan* “behind” with *-kan* “off, away” (others Sommer ZA NF 12, 35 note 1)
arha without *-kan* “home”, with *-kan* “out of, away”
parā without *-kan* “further to the” with *-kan* “to the, out”;
katta without *-kan* “further down” with *-kan* “down”
šarā without *-kan* “further up”, with *-kan* “up”

Examples: *nekuz mehūr-ma* DINGIR^{LUM} *anda udanzi* “but in the evening he brings the god in again” Pap II 8 *nu-ur-aš kan kāsma šumāš anda uit* “and look, he is coming here to you” Kup S 6 C 6 GIM-an-ma^{URU} *Neriqaza EGIR-pa uizzi* “but as well as he comes back to Neriqqa” KUB V 1 I 59 *nan-kan EGIR-pa INA KUR-ŠU pehutezzi* “and he guides him away in his land” KUB XXIV 5 I 26 *naš^{URU} KU.BABBAR-ši arha udahhun* “and I brought it home to Hattuša” KBo III 4 I 43 etc. *naš-kan URU-riaz arha hudak päiddu* “and he should go awsy from the country at once” KUB IX 15 II 18 f *lukkatta-ma parā päun* “but at the next day I will go futher” KBo IV 4 III 52 LÜ^{GIS} *PA-ma-kan parā aški päizzi* “but the herald goes out of the gate” KBo IV 9 V 34 *nu nekuz mehuni hüdak GAM päitten* “and in the evening it goes down right away again” KUB XIII 4 II 75 *nu-kan ERİN^{MES} URU-az katta udaš* “and he brought the army down to the town” KBo II 5 III 30 *naš INA È DINGIR^{LIM} šešuanzi hudak šarā uiddu* “and he shall at once further come up in the temple, around to sleep” KUB XIII 4 III 2 *nu-kab^{URU} Aštata URU-ri šarā päun* “and I go up to the land of Aštata KBo IV 4 II 61

296(299) a) For others construction one can compare: *nat-kan ANA KUR^{URU} Hatto ištarna uda* “Bring that into the midst of the land of Hatti!” KBo II 9 I 32 *naš-kan aruni parranda päit* “and he goes upon the sea” KBo III 4 II 31 f *nat-kan INA KUR Gašga kattanda pēdaš* “and he brought it down to Gasga-land” KBo III 4 III 70 f *kuitman-aš-kan INA KUR^{URU} Hatti šēr* “so long as he is on Hatti-land” KBo II 2 II 13 On the other hand *nu-mu ŠEŠ-LA^d NIR.GÁL-iš EGIR-anda uit* “and my brother muwattalli comes hither to me” Hatt II 48 *nu-mu EN^{MES} hūmanteš menahhanda uer* “and all lords comes towards me” KBo IV 4 III 20 ff

b) See also the remarks of Sommer HAB 261

297(300) *-kan* is absent (Gotze ArchOr 5 19, 25):

a) besides the particle *-šan* (S300) and *-ašta* (S301a0 *našta LUGAL-uš IŠTU É^d Zababa parā uizzi* “and then comes the king out of the temple of Zababa” KBo IV 9 I 3 f

b) in the vicinity of *andan appan* and *kattan nu-šši INA^{URU} Šamuha ukila kattan päun* “and I rarely go to him to Šamuha” KBo VI 29 II 28 f

c) whe the verb does not have a preverb: *nan BELUM kuiški uuateddu* “and some lord shall bring him there” Targ S 3 Z 12 (further see Sommer HAB 167)

298(301) 1. *-kan* appears further

a) with a united adverbial expression of a local destination like *pedi daliliia* “allow to place” *ŠA-ta tarna* “take to heart” *ŠU-i dāi-* “lay in the Hand” *KASKAL-ši dāi* “bring on the way” (Gitze ArchOR 5 30²)

b) with verbs with meanings “act upon someone physically or mentally [?]” like *eš-* “occupy” *kuen-* “beat”, *išhāi-* “impose” *zammurāi-* “offend” etc (Gotze ArchOr 5, 30)

c) with verbs with meanings “someone influences” like *nahh-* “be afraid of” *auš-* “someone sees something” *uemiia-* “someone finds something” etc (Gotze ArchOr 5 30)

2. However it is missing with these verbs in the cases with the sentence introductory word *takku*: *nan-kan kuenzi* “and he killed him” Ges I S 90 *nan-kan kunanzi* “and he killed it” II S 85 but *takku^{LÜ} DAM.GĀR^{URU} Hatti kuiški kuenzi* “when somone killed a trader of Hatti” I S 5 *takkuš LÜ-iš uemiiazi tuškuenzi* “when he finds and kills the man” II S 83

299(302) The Particle *-šan* does not appear besides *-kan* syntatically on a level and they never coincide with each other (S297a) The construction *-za-šan* becomes (S42b1) *-zan* (Gotze ArchOr 5, 30ff)

300(303) *-šan* occurs especially besides verbs of placing, setting and putting, which can also work with *-kan*; *-šan* probably gives these verbs the particular reference “on, over” *-šan* not rarely appears with the preverb *šer*. Examples *šer-a-ššan ŠA GIS^{LU}IŠ artari* “and on it (on a ritually used chariot) stands chariot leads of wood” KBo V i II 49 (on the other hand *ANA GIS^{GIGIR-ia-kan kuēdani apēdani UD-ti arhaḥat}* “and I stand on which wagon on this day” KBo IV 2 IV 38 f) *naš-šan ŠA dU GIS^{ŠU.A ašāši}* “and he sits on the chair of the weather god” KBo V 2 III 37 f (but *nan-kan GIS^{huluganni ašešanzi}* “and one sits him in the coach” KUB X 91 II 6) *nu-šši-ššan UDU UZU^{GAB-i šer epzi}* “and he held a sheep over the chest for him” KUB IX 4 II 30 f (besides *nu-šši-kan iškišaš šer epzi* “and he held (it) over the back of him” KUB IX 34 III 10) *nu-zan mən ANA dUTU^{SI} šer SAG.DU-KA-pat šer autti* “an when you [????] on the ‘sun’ on your head” Huqq S 12 Z 18 f, see Also Sommer HAB 261 f

5. The particles *-(a)šta* and *-(a)pa*

301(304) a) Not yet determined in meaning are the particles *-(a)šta* and *-(a)pa* (*-ap*), the latter is common above all in the older language and occasionally varying with *-(a)šta* (Sommer HAB 55) *nu-ašta* becomes *našta* and *nu-apa* becomes *napa* (S38a)

b) 1, For the shortening of *-ašta* to *-šta*, and apparently *-ta* against the syllables *-aš*, *-iš*, *-uš*, see S42c1

2. when *-apa* stands against *-i* with out-sounding words, it becomes shortened to *-pa*: *aki- “he dies” + -(a)pa > akipa* Huqq S 29 Z 31 *nu + -at +ši + -(a)pa > natšepa* “and it him” KUB XII 63 I 18
Note: *(a)pa* (*-ap*) does not have anything to do with luwian *-pa* “but” (Laroche BSL 53, 168f)

K. Various [?] Conjunctions

1. *-a -ia* “and, also”

302(305) a) The conjunction attaches to the second noun or enclitically on the first word of the second sentence. The sound form *-a* occurs after a consonant, *-ia* after a vowel or ideogram see S41a (Sommer Ehelolf Pap 28 f with Lit)

b) Occasionally *-a + -ia* appears without any special reason: *uātarr-a-ia* “and water” KBo III 5 IV 55 *apätt-a-ia* “and these” Targ S4 Z 23 and often *kinun-a-ia-uar-an* “and now him” Hatt IV 14

303(306) a) *-a, -ia* “and” connected with a single word: *appanti kunanti-ia mekki ešta* “thieves and killers are common” KBo III 4 OV 20 f ¹*Manapa-dU-an-ma-za KUR^{ID}Šeha-ia İR-anni dahhun* “but I took Manapa-Datta and the Šeha-River land in duty-{???” Huqq S3 Z 15 f

b) However there are some word couplets that willingly appear asyntactically beside each other: *attaš annaš* “Father and Mother” (=“Parents”) LUGAL SAL.LUGAL “King and Queen, Royal pair” ERİN^{MES} ANŠU.KUR.RA^{MES} “infantry and chariotry” *arahzenēš antiürēš* “foreign and native” Huqq S2 Z 7 *mallanzi harranzi* “he grinds and knocks” KBo II 7 I 10 24 etc. *adanna akuuanna* “to eat and to drink”

304(307) a) Furthermore *-a, -ia* connect parallel sentence structures, with no implication of an advance in the action: *nu-mu dIŠTAR GAŠAN-IA kuit kaniššan harta ŠEŠ-IA-ia-mu dNIR.GÁL-iš aššu harta* “because Ishtar, my lady held me now gloriously and my brother Muwattalli held me well” Hatt I 28 ff *nu-ua memiian ANA dU^{SI} hatrai antuḥšan-a-ua ep nu-uar-an ANA ABI dUTU^{SI} uppi* “write down the matter on the ‘Sun’, and seize the man and send him to the water of the Sun” Madd I 38 f

b) 1. *-a -a (-ia -ia)* corresponds to our “both and” *ŠA¹ Attariššija-ia 1 LÚ SIG₅-in kuennir anzäll-a-kan 1 LÚ SIG₅-in kuennir* “he killed both a man of A like also a man of ours” Madd I 64 *eppirr-a mekki kuennirr-a mekki* “both he caught many and he killed many”

2. Negated gives our “neither nor” *nu-uar-an šannattija lē munnāši-ia-uar-an lē* “neither conceal him nor hide him” Madd I 35.

305(308) a) Finally *-a*, *-ia* can correspond to our “also” *nu-ua-za apäšš-a* DINGIT^{LIM} *kišat* “now he is also become a god (like his father before)” KBO III 4 I 13 *nu-za* MU.KAM-*za šer tepaueššanza ešta* BELU^{HI.A} *-ia-mu memir* MU.KAM-*za-ua-tta šer tepaueššanza* “now the year has become scarce instead. Also the lords say to me, the year (is) scarce for you” KBO IV 4 III 23 f

b) Occasionally *-a*, *-ia* can be translated as our “but” (Sommer HAB 93) *karü* 30 GUD^{HI.A} *peškir kinun-a* 15 GUD^{HI.A} *päi* “in the morning one gives someone 30 cows, but now he gives him 15 cows” GEs I S57. *kiššan-a lē teši* “but so you shall not speak” BoTU 23 A II 43

2. *nu* “now, and”

306(309) a) *nu* serves to connect whole sentences. It combines with the pronouns *-a*- (S102) and the particles *-(a)šta* and *-(a)pa* to form *na-* (S38a, 103a) *našta* and *napa* (S301a)(Ungnad ZDMG 74, 417ff)

b) *nu* is particularly common with these words, and the enclitic pronouns and particles; Examples in S288.

307(310) In the languages of the newer kingdom *nu* has two functions:

a) It connects two similar-weighted sentences and corresponds to our “and”, however indicating (like arabic *fa*) a progress in the action (“and then”) *nu-mu-kan* ¹SUM.MA. ^dKAL-*an* DUMU-ŠU *menahhanda parä näešta naš-mu* I.NA ^{ID}Aštarpa MĒ-*ia* *tiyat nan* ^dUTU^{ŠI} *zahhijanun nu-mu* ^dUTU ^{URU}Arinna DINGIR^{MES} *hūmanteš piran huēr nu-za* ¹SUM.MA. ^dKAL-*an tarahhun nan-kan kuenun nu-kan* I.NA KUR ^{URU}Arzawa *parranda päun nu-mu* ¹Uhha-LÚ-*iš* UL *mazzašta naš-mu-kan huūäiš naš-kan aruni parranda päit naš-kan apiia anda ešta* “and he sent their son S towards me, and he went to the Aštarpa River to battle against me, and I fought him. And the sun-dog of Arinna and all the gods went for me, and I defeated S. and whipped him. Now I went onto the land of Arzawa, and Uhha-LÚ did not oppose me and fled before me and left upon the sea and remained therein” KBo III 4 II 22 ff

b) It also attaches to a subordinate clause, the fore-sentence of the main clause and after-sentence (corresponding to our unemphasized “so” and “then”) *kuitman-za-kan ANA* ^{GIŠ}GU.ZA *ABI.IA näüj ešhat nu-mu arahzenaš* KUR.KUR^{MES LU} KÚR *hūmanteš kururijahhir* “while I had not yet seated myself upon the throne of my fathers, then all the surrounding enemy lands began a war with me” KBo III 4 I 3 f

308(311) a) *nu* can also stand at the beginning of a major thought-section, which in German begins with “nun [now]”: *nu tuēl mahhan* ¹Mašhuiluuaš ABU.KA ITTI ^dUTU^{ŠI} *uaštaš zik=ma-za* ¹Kupanta-^dKAL-*aš* ANA ¹PÍŠ.TUR-*ua* UL KÚR-*aš ešta nu-tta-kan* UL É *ABI.KA arha dahhun* “now after your father Mašhuilawa sinned against the ‘Sun’, but you, K. of the Mašhuilwa are not an enemy, I have taken you away from your father’s house” Kup S II D 26 ff *nu kuitman ABU.IA* I.NA KUR ^{URU}Mitanni *ešta* “now while my father was in the land of the Mitaani (such and such happened)” KBo III 4 III 47

b) However *nu* is normally missing at the beginning of a major passage (Ungnad ZDMG 74,420) *ABU-IA-annaš-za* ¹Muršiliš 4 DUMU^{MES} *hašta* “my father Muršili fathered 4 children” Hatt I 9 ff (at the beginning of the autobiography of Hattušili)

c) 1. Above all it is absent as a rule at the beginning of a quoted speech (Ungnad ZDMG 74, 420) *nat-mu* GÍR^{MES} *-aš kattan halijandat BELI.NI-ua-nnaš lē harnikti nu-ua-nnaš-za* BELI.NI *ÍR-anni dā* “he fell down to my feet (with the words): Our lord, do not destroy us, and take us, our lord, into your (S240) service!” KUB XIV 15 III 46 ff

2. But occasionally it does also appear at the start of a speech (Sommer AU 165) ^dIŠKUR-*ša tezzi nu-uar-an kuit handa* UL *uemijatten* “and the weather-god said: Because he also has not found him ...” VBoT 58 I 23 So even in short questions (Sommer HAB 38): *nu kuit* “now what (allowed it to say) ?” BoTU 8 II 9

309(312) The older language is sparser with the use of *nu*

a) it can occasionally be missing between subsequent action sentences: *takku LÚ-iš GUD-aš katta uštai hurkil aki-aš LUGAL-an aški uatezzi* “when a man sins with a cow, (it is) a horror, it becomes dead, it brings him to the King’s (S62c) gate” etc Ges II S 73

b) Asyntactically subsequent action sentences are encountered above all in rituals: *nu PANI Zababa 2-ŠU d:ai hašši 1-ŠU^{GIS} DAG-ti 1-ŠU^{GIS} AB-ia 1-ŠU^{GIS} hattaluš GIŠ-rui 1-ŠU^{GIS} namma hašši tapuša 1-ŠU^{GIS} dāi UGULA LÚ^{MES} MUHALDIM išpanduzzišar GEŠTIN LUGAL-i parā epzi LUGAL-uš QATAM dāi* “now place it before the throne and before the god Zababa once, on the hearth once, on the Throne once, in the window once, on the wooden bar once, additionally besides the hearth once. the first of the chefs holds for the King a wine-flask [?], the king places it in the hand “ Kbo IV 9 II 45 ff

c) In the legal texts it is normal to consider the syntactic form with a multi-part fore-sentence: *takku DUMU.SAL LÚ-ni taranza tamaiš-an pittenuzzi* “when a girl is promised a man (and when) another kidnaps her” Ges I S 28 A

d) Above all the older language prefers the after-sentences discussed in S307b without *nu* added: *takku IR-an KA X KAK-šet kuiški uāki 3-GÍN KÚ.BABBAR pāi* “when someone bites off the nose of a “unfree” (S213a), he gives him 3 Shekels of silver Ges I S14 *nu GIM-an lukkatta UTU-uš-kan kalmaraz uit¹ Kiššiš šuppiaz šaštaš (!) arāiš* “now after the next morning the Sun-God comes on the mountain (?), raise K on the pure camp” (*šaštaš* mistaken for *šaštaz*?) KUB XVII 1 II 14 f

310(313) In certain cases *nu* is also missing in the younger language, so above all:

a) The beginning of a major passage (see S308b)

b) With prohibitive sentences, and also with two prohibitions, with an order and a prohibition and also with a statement of evidence of prohibition (Sommer AU 338, 391; see also Sommer HAB 69): *nu-ua-kan ŠA^{URU} Ijalanda tuēl UKÚ-an lē kuinki uemiāmi ziqqa-ua-za-kan EGIR-pa anda lē kuinki tarnatti ammēl-ua IR^{MES} ukila EGIR-an šan(a)hmi* “now I will not find any of your people in the county of I. Allow none of them in there again! Around my subjects I look after myself” Tav I 18 f *apūn-ua UKÚ-an dā lē-uar-an arha datti* “take that to a person! you were not supposed to take it away !” Tav II 10

c) 1. with emphatics, especially with emphatic and rhetorical questions (Sommer AU 54, 104, 151): *ešhar INA KUR^{URU} KÚ.BABBAR-ti ara* “Is blood proper in the land of Hatti?” Tav II 8 *UKÚ-aš DINGIR^{MES} -ašš-a ZI-anna tamaiš kuiški UL* “(Does) anyone sense-form [?]with men and gods pass away? No!” KUB XIII 4 I 21

2. but with rhetorical questions in subordinate clauses *nu* can appear (Sommer AU 95) *ŠEŠ-tar kuiš kuēdani hatreškizzi nu-kan UL aššijanteš kuēš nu 1-aš 1-ēdani, ŠEŠ-tar hatreškizzi* “who looks after another of the brotherhood to write, should not such (people) be friends? Since one took care of another of the brotherhood to write” KUB XXIII 102 I 10 ff

d) in parenthetical comments (Sommer AU 54 67 129 138 153 189 Sommer HAB 59 117 183) *kaš-ma^{LU} KARTAPPU kuiš ŠA SAL.LUGAL-za kuit ŠA MÁŠ^{TI} harzi INA KUR^{URU} Hatti ŠA SAL.LUGAL MÁŠ^{TUM} mekki šalli naš-mu UL imma^{LU} HADANU* “but what are these stablehand, (thus) he is, because she is in the family of the queen-- in land of Hatti (in particular) the Family of the Queen is very much respected--so to speak (literally: not quite) a brother-in-law of mine” Tav II 73 ff

e) in the (named from the standpoint of the semitic and egyptian grammar) bringing-about-sentences, that is partly covered within the even named group (German “indem. dadurch daB, derart daB” [while, due to the fact that, like that]): *namma-kan mán IŠTU KUR^{URU} Hatti kuiški idāluš memiāš ŠA BAL šarā išparzazi KUR^{TUM} kuitki arahza ANA^d UTU^{ŠI} huški* “furthermore when in the land of Hatti some bad talk of a revolt comes up, like that of some outside land is making war against the ‘Sun’, but with the ‘Sun’ all is good, so wait for the wisdom of the ‘Sun’” Kup S 16C 26 ff *nu mán¹ DU^{dU} DUMU-ŠU ANA PANI¹ Abiratta ABI.ŠU kuitki uštai ABA.ŠU HUL-anni šanhazi* “now when his son D commits a sin against his father Abiratta, while he searches to do his father poorly (i.e. while he searches to do something bad to his father badly) “ KBo 3 II 14 f *nu KUR-ia andan kāsza kišati DUMU.LU.ULU^{LU.MES} DINGIR^{MES} -š-a*

kištantit harkiianzi “and in the land hunger appears, like that where men and gods are killed by hunger”
KUB XVII 10 I 1 f

f) besides the irreal particle *man* (Friedrich KIF 1, 293 f) *nu-uar-aš-kan šulläit nu-ua-mu* ^{IR}MEŠ-*LA kattan harnamniiat man-ua-mu menahhanda kururiihhta nu-uar-aš-mu piran arha piddaiš* “and he quarreled with me and hunted (?) my subjugation (and) had begun a battle with me; and he did flee before me” Kup S 6 D 47 f *man-kan män AN* ^dUTU^{SI} *kuuapi HUL-uanni kittat man-ta* ^dUTU^{SI} *arha peššianun man-ta-kkan É ABI.KA arha dahhun* “if he had interpreted evil associated with the ‘Sun’ each (S253bb) [?], I would have, you, ‘Sun’ expelled (and) taken away from your father’s house” KUp S 21 D 38 f (compare with the real: *kinun-a-kan ANA* ^dUTU^{SI} *kuit HUL-uanni UL kittat nu-tta arha UL peššianun nu-tta-kan É ABI.KA arha UL dahhun* “but now, because he does not interpret evil with the ‘Sun’, I have not expelled you and you are not taken away from your father’s house” Kup S 22 E 14 f)

g) in series of sentences with *kuitman* “until” (S326d3)

311(314) a) Periods with *kuit* “because” (S323) commonly have *nu* both to begin the *kuit*-sentences and with the transition to the main clause (Sommer AU 83): *nu-ua-mu IBILA kuit NU.GÁL* ¹*Kupanta-d*KAL-*aš-ma-mu DUMU ŠEŠ-LA nu-uar-an--mu EN-LA DUMU-anni päi* “because now no heir exists for me, but K is the son of my brother, so give him to me, my lord, in the sonship!” Kup S4D25f

b) However the *kuit*-sentences can be also particled [?] (Sommer AU 83) *ABU.KA-mu kuit tuēl ŠUM-an memiškit nu-tta apaddan EGIR-an šan(a)hhun* “because you father repeatedly said your name (i.e. recommended you) to me, that is why I have cared about you” Dupp S7 Z 12 ff

c) Just as *nu* can be missing with the transition to the main clause: *ANA PANI DINGIR* ^{MEŠ} *kuit parä handandanni iiahahat ŠA DUMU.NAM.LÚ.ULU* ^{LU}-*UTTI HUL-lu uttar UL kuuapikki ijanun* “because I changed for the gods in their rule, I never do a bad thing of mankind (i.e. I never that action in a bad manner, like people usually do)” Hatt I 48 ff.

312(315) The verbs *uu-* “come” and *päi-* “go” (together with the imperatives *it* “go!” and *itten* “go!”) S 164 2a see Cihar ArchOr 23, 347 ff) appear often phraseologically in front of another verb. In these cases *cit* is placed asyntatically before the following verb and can take, like an adverb, the initial-sentence particles. (Friedrich Staatsv I 162 ff) *uer-ma* ¹*Tetteš* ¹EN-*urtašš-a ITTI* ^dUTU^{SI} *kururiiahhir* “but Tetti and E come and fight against the ‘Sun’” KBo III 3 I 7 f *nu-ua uizzi zilatiia ANA KUR* ^{TI} EN-*aš* “now he goes (and) [????] in the land of his lord” Kup S 4 D 27 *it-ua-mu karšin memiian zik EGIR-pa uda* “go (and) bring me back a clear message!” KBo V 6 III 22 *päiueni-uar-an-kan kuennummeni* “we should go and kill him” KBo VI 29 !! 25

It appears also between transitive verbs and their associated accusative object: *nan uuammi* ^{LÚ} *KÚR-aš iuar ual(a)hmi* “and I did come (and) as a foe attacked it (an earlier named state)” Kup S 9C 35

313(316) a) In a sentence of the type “it was to happen such and such, but for such and such reason it occurred differently” usually Hittite uses *nu* for our “but” (Friedrich KIF 1 293) *man-takkan kuennir nu zik išparzašta* “he was supposed to kill you, but you escaped” Man S i Z 5 f *man-ši päun män-an arha harninkun nu-mu-kan AMA-ŠU menahhanda parä näišta* “I was to go against him (and) to cause him to perish, but he sent his mother (with a request for peace) to meet me” KUB XIV 15IV 27 f

b) *-ma* “but” is found in these cases only occasionally: *man INA KUR* ^{URU} *Azzi taninumanzi päun mahhan-ma* ^{LÚ}MEŠ ^{URU} *Azzi ištamaššir* “I was to go through the land of Azzi, in order to arrange (it as a province), but when the people of Azzi heard(, they submitted voluntarily)” KBo IV 4 IV 42 f

314(317) a) *nu* and *-ma* only rarely appear side by side in declarative sentences: *nu ammu-ma GIM-an nakkešta nu-mu-za hanti kuuapiki ešta UL-mu-za GAM-an ešta* “but now when he pressed me, you were somewhere apart from me, while you were not with me” KBo IV 14 II 7 f

b) It is quite common to find the combination of *nu ... -ma* in continuation questions, see S285a

315(318) *namma* “further, again: combine with *nu* to form *nu namma* “and so then, therefore, as a result” at the most the enclitic words interrupt by appearing between them (Sommer-Ehelolf Pap 6 f) *nu-mu* MU.KAM-*za kuit šer tēpauēššanza ešta nu namma* KUR^{URU} *Azzi UL daninunun* “now since the year grew short for me, so I did not organize the land of Azzi as a province” KBo IV 4 IV 38 f *nu mahhan* ¹*Uħha-LÚ-iš* GIG-*at naš-mu namma zahħija menahhanda UL uit* “now when U falls ill, he consequently cannot engage me in battle” KBo III 4 II 21 f

3. *ta* and *šu* “and”

316(319) Apparently *ta* is used complete synonymously with *nu* in the older language and also the language of the laws and rituals. It also appears

a) in the combination of similar-weighted sentences: see the change from *nu, ta* and asyntatic in the Ritual (Freidrich RHA 3, 157 f): LÚ^{MES} GIS⁺ BANŠUR-*kan* 2^{NINDA} *mitgaimiuš danzi taš* LUGAL SAL.LUGAL-*ri pianzi ta paršijanzi* LÚ^{MES} GIS⁺ BANŠUR-*kan* 2^{NINDA} *mitgaimiš appanzi naš-kan appa šuppaiš* GIS⁺ BANŠUR^{HLA}-*aš tianzi* “the table-people take 2 *mitgaimi* vessels and give them to the royal couple, and they break (them) (S237a) The table-people take the 2 *m*-vessels and place them again on the pure table” KUB X 21 III 7 ff and nearly literally the same, but with another condemnation of the conjunctions LÚ^{MES} GIS⁺ BANŠUR ...^{NINDA} *mitgaimiuš dai* LUGAL-*i päi* LUGAL-*uš paršija tuš-kan* LÚ^{MES} GIS⁺ BANŠUR *appa šuppai* GIS⁺ BANŠUR-*i dai* “the table-man take ... *m*-vessels (and) give (them) to the King (and) the King breaks (them). The table-man takes the vessel and replaces it on the table” KUB XXV I II 50 ff

b) in the introduction of the ater-sentence: *takku* ÍR^{MES}-*ŠU* GEME^{MES}-*ŠU kuēlqa hurkel iianzi tuš arnuuanzi* “when some male and female slaves commit a horror, then one bring them away” Ges II S82

c) for the peculiarity, that the accusative pronoun of the third person is not expressed after *ta*, see S237a

317(320) Rarely and only in the texts of the old rulers does *šu* appear in the same constructions as *nu* and *ta* are found (Sommer HAD 78) *uk-ua atti-mi UL aššuš šu-ua* URU⁺ *Hattuši ħingani päun* “I (was) not with my father at all and hewas supposed to go to death after Hattuša” BoTU 13 II 20 f ¹*Išputaš-Inari-ma piir šanašta IŠTU* É.EM.MUM *tarnir* “but he sent to I and allowed him then (?) out of the prision “ BoTU 12 A II 18 f

4. Other arranging conjunctions

318(321) *-ma* corresponds to our “but”, but is occasionally something weaker (like Greek [??])

a) It is added enclitically most often on the first emphasized word of the sentence: *mahhan-ma-za-kan* ^dUTU^{ŠT} ANA^{GIS} GU.ZA *ABI.ĪA ešħat* “(such and such ocured for my coronation). but then I, the ‘Sun’, seated myself on the throne of my father” KBo III 4 I 19

b) In front-sentences of conditional sentences and conditional relative sentences it appears willingly on the second word (Ungnad ZA NF 2, 104) *nānkan* ERÍN^{MES}-*ma* ANŠU.KUR.RA^{MES} *uarri UL arnuši* “but when you did not bring infantry (and) chariotry to help” Targ S 4 Z 22 f (besides the even-weighted sentences ERÍN^{MES} ANŠU.KUR.RA^{MES} *uarri UL arnutti* in the variant from Kup S 19 D 6) *takku keššeriraš-ma uāštai* “but when the hand is outraged [?]” GES S111 *kuiš-an appa-ma uuatezzi* “but who brought him back: Ges I s23

c) in the same constructions *-ma* can occasionally be doubled (Ungnad ZA NF 2 105) *mān-ma-aš-ta-kkan* ŠĀ KUR-*KA-ma uizzi* “but when he comes to you in your land” KUB XXIII 1 IV 18

319(322) at times *-ma* appears in follwoing sentences with so little emphasis, that we do not translate it into german GIM-*an-ma-za* ŠEŠ-*ĪA* DINGIR^{LM}-*iš DÜ-at* ¹*Urħi-d* U-*upan-ma* DUMU ŠEŠ-*ĪA šarā dahħun* “but when my brother became as a god, (but) I took his son Urħi-Teššup as my brother” KBo IV 12 I 20 f

320(323) a) Our “or” occasionally corresponds to *našma*: ÌR-*an našma* GEME-*an* “a male slave or a female slave” *män tuk-ma kuiški* ¹*Targašnallin našma* DUMU-KA *kunanna šanhanzi* (!) “but when someone looks to kill you, Targašnalli, or your son” Targ S 8 Z 41

b) “either or” is *naššu* *našma*: *naššu* LÚ^{URU} *Hatti kuiški našma* LÚ^{URU} *Arzawa kuiški* “either some man of Hatti or some son of Arzawa” Kup S 18 C 23 f *naššu-ua-kan* LÚ^{KUR} *apišš kuindu našma-ua-kan* LÚ^{KUR} *apišš kunandu* “either the enemy likes beating that, or that likes beating the enemy” Targ S 12 Z 31

321(324) Occasionally *naššu* also appears in disjunctive continuations corresponding to our “or” EBUR^{MEŠ}-*ua-mu-kan piran naššu* KASKAL-*aš našma tamai kuitki uttar* “the harvest (comes) to me before either the bride-price or a voyage or any other thing (required expenses)” KUB XIII 4 II 58 ff (Sommer AU 100f)

Originally *naššu* also corresponded both with our “either” and our “or”, and *našma* is occasionally reserved as *naššuma* including the familiar continuation question element *-ma* (S285a)

L. Giving away methods of subordinate clauses

1. Final and Consecutive clauses

322(325) Hittite does not form Final and Consecutive sentences. Where we form sentences like this, Hittite simply adds on *nu* : *naš UL tarnahhun nan-kan UL kuennir* “and I did not allow it, and he did not kill him” (=I did allow that he kill him) KBo VI 29 II 27 *takku LÚ-an našma* SAL-*an ELLAM ual(a)hzi kuiški naš aki* “when someone beats a free man or a (free) woman and (=so that) (s)he dies” Ges I S 3 *nu taškupäi nu* URU-*aš dapijanzi išdammašzi* “only cry out, and the entire state will hear (=so that [or by it] the entire land hears it) KUB XXIV 7 IV 46

2. Causal clauses and dependent declarative clauses

323(326) The conjunction of the causal clauses is *kuit* “because”, but it never appears at the beginning of the sentences (Friedrich Staatsv I 30); the *kuit* clause occasionally appears before (Sommer AU 83) *nu ABU.ĪA genzuqalaš kuit ešta naš ŠA* SAL^{TI} *memiḡani kəri tiḡat* “now because my father obliges, so [????] the word of the woman” KBo V 6 IV 13 f *annišan-ma kuit ANA* ¹*Mašhuluḡa* IBILA NU.GÁL *ešta nu-za tuk* ¹*Kupanta-*^d *KAL-an* DUMU ŠEŠ-ŠU IBILA-*anni šarä dän harta* “but because in those days M had no heir, so he had accepted you K, the son of his brother, as his heir” Kup S 7 C 12 f

Over settings and negative setting for *nu* in causal clauses, see S311.

324(327) *kuit* can also correspond to our “that” (Friedrich ZA NF 2, 279 f; Sommer AU 76) in these cases the *kuit*-clauses willingly appear. So in particular:

a) with *kuit* in the sense of “the fact, that” (lat “Faktisches quod”) *ammēl käš-pat 1-aš dammešhaš kiḡ-an 1-an dammešhanunun IŠTU* É.GAL^{LIM}-*pat-kan kuit katta uiḡanun* “even that (is) my only measure-adjustment, with it all I have measure-adjusted it, so that I have sent it even to the palace” KBo IV 8 II 12 ff

b) after verbs of perception: *mahhan-ma* LÚ^{MEŠ} URU *Azzi auer* URU^{DIDL.HI.A} *BÁD-kan kuit zahhijaz katta daškiḡan tehhun* “but when the people of Azzi saw, that I began to engage the solid states in battle” KBo IV 4 IV 28 f

325(328) The sentiendi and dicendi verbs can also depend on a predicate participle or noun in the sense of our “that”: *ammuk-uar-an akkantan IQ.BI* “he described it to me as death” (i.e. to he has said, the he is dead)” KUB XIII 35 III 17 *mahhan-ma* KUR.KUR^{MES} LÚ^{KUR} ¹*Arnundan ŠEŠ-ĪA irman ištamassir* “but when the enemy lands heard my brother Arnuwanda was ill” (i.e. when it heard, that he was ill: [Greek]) KBo III 4 I 6 f

3. Temporal clauses

326(329) Temporal clauses are introduced with:

a) *mahhan* “when, quand” *mahhan-ma hamešhanza kišat* “but when it was spring” *mahhan-ma*^{UZU} *IÀ zejari* “but when the grease is cooked”

b) in the older language through *män* stands for *mahhan* (Sommer HAB 71¹) *män-šan*¹ *Telepinuš* *INA*^{GIS} *GU.ZA ABI.IA ešhat* “when I, Telepinu, set myself on the throne of my fathers” BoTU 23 A II 16

c) *kuuapi* “at the time when, then when”: *nu-za ABI.IA kuuapi DINGIR*^{LIM} *-iš DÜ-at* “at that time, it became my Father god” KBo III 4 I 4

d) *kuitman* = lat *dum*, hence

1) “as long as, while” *nu kuitman ABU.IA KUR*^{URU} *Mitanni ešta* “now while my father was in the land of Mitanni” KBo III 4 III 47

2) “until” (when positioned after the main clause): *nu É-ri-šši anneškizzi kuitman-aš* SIG₅-*attari* “and he worked in their house, until he had recovered” Ges I S10

3) Additional “until”-clauses are syntactic attachments (S310g, Sommer AU 135f) *nu-ua-šši käš*^{LÚ} *KARTAPPU pidi-ši ešaru kuitmanaš uizzi kuitman-aš apija* EGIR-*pa uizzi* “and these stablehands shall stand at their positions, until he comes (and) until he returns there” Tav II 71 ff

4) *näuj kuitman* “as long as not yet” also means “before”: *nu ANA KUR*^{LÚ} *KUR näuj kuitman kuēdanikki päun* “before I took off against some enemy land” KBo III 4 I 20 f

e) Occasionally *kuit* also has the meaning “with the occasion, when”: *nu-za KUR*^{URU} *Arzawa kuit hüman tar(a)hün nu-za*^d *UTU*^{ŠI} *kuin* NAM.RA *INA É LUGAL uūatenun naš anda 1-etta 66000* NAM.RA *ešta* : “those captives I, the ‘Sun’, lead here on the occasion when I destroyed the whole of Arzawa-land, from the king’s house, that was all in all 66000 captives” KBo III 4 III 32 ff

Note: At times *kuit* changes between temporal and causal functions: *kinun-a apēl TI-tar idālauešta* *TI-anza kuit* “and now his life is become poor, but when (is) it a life?” KBo IV 8 II 18

4. Conditional clauses

327(330) a) The real conditional sentences are occasionally introduced with *män* “when, if”: *män-kan*^{LÚ} *MUNABTUM IŠTU KUR-KA KUR*^{URU} *Hatti*^{LÚ} *pittiāntili uizzi nan-ta* EGIR-*pa UL piānzi* “when a fugitive fled from your land into the land of Hatti, then one did not give him back to you” Al S 18 Z 62 f *män-kan ŠÀ KUR*^{TI} *akkiškitaari nat män kururaš kuiški* DINGIR^{LUM} *iian harzi nu kiššan ijami* “when a great dying ruled amongst the lands and when some god of the enemies has done it, then I proceeded as follows” HT 1 II 17 ff

b) Above all in law texts, rarely in other texts, there appears the alternate word *takku* “when” *takku*^{LÚ} *-an ELLUM šullannaza kuiški dašuuahhi* 1 MA.NA KÜ.BABBAR *pāi* “when someone blinds a free man due to a quarrel, he shall give him one Mine of silver” Ges S V

Note 1: The old language probably does not know any conditional at all, but only a temporal *män* “when” (S326b; Sommer HAB 71¹)

Note 2: On the absence of *-kan* with *takku* S298, 2

328(331) a) Occasionally the complete conjunction is missing (Sommer HAB 182 with Lit) *INA* *ITU.12.KAM DUMU-aš miāri apāš DUMU-aš*^{LÚ} *ŠU.GI-ešzi* “a boy was born in 12. months, (then) the aforementioned boy grew old” KUB VIII 35 I 9 *uašdul kuēlqa autti ... nu-za pankun* EGIR-*pa punuški* “you see some offense ... then question someone from the community” BoTU 8 III 59 ff *NINDA-an-za uemianun nanza AHITI.IA natta kuuapikki edun* “I found bread, then I did not eat it in secret” KUB XXX 10 I 16

b) 1) Above all *našma* often also means something like “or when” (see Sommer HAB 182) *našma* *ERÍN*^{MES} *ANŠU.KUR.RA*^{MES} *ANA*^d *UTU*^{ŠI} *uekti nu-tta naššu*^d *UTU*^{ŠI} *ERÍN*^{MES} *ANŠU.KUR.RA*^{MES} *uppahhi našma-tta* KUR-*eaš ZAG-aš* EGIR-*an uizzzi* “or when you desired the infantry and chariotry of the ‘Sun’, infantry and chariotry were sent to you, or the count of the lands assisted you” (literally: come to you) Targ S 12 Z 25 27 f

2) However it also gives *našma män*: *našman män* KUR^{TUM} *kuitki zahhija* LUGAL KUR^{URU} *Hatti anda hatkišnuzzi* “or when the King of the Hittite lands pressed some land with battle” Dupp S16Z23f

329 In potential conditional clauses there appears, to judge from the single clear example, *män* with the present (Friedrich KIF 1 202) The analogy to the parallel irreal conditional clauses allows these *män* to be understood as “when” : Case *män-ua-mu* 1-an DUMU-KA *paišti man-uar-aš-mu* ^{LU}MUTI,IA *kišari* “you want to give me a son of yours, so he might come to my husband” KBo V 6 III 12 f

330(332) a) 1. In irreal conditional clauses there appears occasionally *män* “when, if” and the irreal particle *man* (S265ff) in the order *man män* with the predicate (Friedrich KIF 1, 289ff) *man-kan män ANA* ^dUTU ^{ŠI} *kuuapi HUL-uan* *kittat man-ta* ^dUTU ^{ŠI} *arha peššianun* “if he designed to do bad with the ‘Sun’, I, the ‘Sun’, would have expelled him to you” Kup S 21 D 28 f *man-kan män ANA* ¹Attaršija *huišuetenn-a kaštita-man akten* “if he also escaped from A with his life, then he would have died through hunger” Madd I 12

2. with the writing *män* for *man* (Friedrich KIF 1, 286 f Sommer AU 73¹ Sommer HAB 135 f) *män-kan män ANA* ¹Pittagatalli-*pat uarpa tehun man-mu* ^{LU}auriialuš *kuit ŠA* ¹Pittagatalli *auer män-mu piran arha tarnaş* “since I, if I turned straight from P to the marsh (?), as the guards of P watched, they would go and cut me off from it” KBo V 8 III 15 f

b) However the conjunction can also be missing here, so that the frontal clause now only includes the particle *ma*, possible in the writing *män* : EGIR-*an-man kuuapi apēdaš ANA* NAM.RA^{MEŠ} *tijanun man* ^dUTU^{ŠI} EGIT-*an tijanun* “(If) I had looked after the same civil-catchers, so I had the ‘Sun’ (i.e. personally) look after it” KBo III 3 III 6 f *ammuk-man-ua kuuapi* DUMU-IA *ešta ammuk-man-ua ammēl RAMANI.IA ammēll-a* KUR-*eaš tepnumar tamētani* KUR-*e hatrānun* “had I, if somehow I was a son, written my own and my lands’ humiliation in another land?” KBo V 6 III 53 ff

331(333) a) an irreal or potential frontal clause can occasionally have a real following clause (Sommer Au 117) *man-ma-za* DAM-IA ANA SAL.LUGAL *išiahhūškattallaš kišat nu idālu kuitki ijat* “shall my husband become opposite the Queen in the investigation, has he done something bad (with it)?” KUB XIV 4 III 16 f

b) In threats and in oaths the after-clause can sometimes be discreet: *našma-kan män* ^dUTU ^{ŠI} *kuēdani anda idālu ištamašti nat-mu-kan män šannatti nat-mu UL mematti apūnn-a-mu antuḥšan UL tekkuššanuši nan anda imma munnāši* “or when you hear something bad about the ‘Sun’, (then don’t you dare) conceal it from me and do not speak it to me, or not report the concerning people and only protect them” HuqQ S 4 Z 27 ff *män-ma-ua* ^{GIŠ}KARA *iškallahun našma-ua* ^{NA4}KIŠIB *duarnahhun našma-ua-za dahhun kuitki* “(I will curse it) when I cut up the tied up or the seal is broken or something is taken from me” KUB XIII 35 IV 24 f

5. Concessive clauses

332(334) a) Concessive clauses are occasionally expressed through *män -a* “when also” (Friedrich Staatsv I 32 f 180) ¹Urhi-^dU-*upaš-ma-mu män HUL-lušš-a ešta ammuk-ma UL karuššianun* “but although Urhi-Teššup treated me badly, I did not stand idly by” KBo IV 12 I 24 ff *nu-za män irmalanza-ša* (S 25b) *ešta* ^dUTU^{ŠI} *-ma-tta ANA AŠAR ABI.KA tittanunun-pat* “and although you were ill, I, the ‘Sun’, have put you in the place of your fathers in spite of it (S293e)” Dupp S7Z 16 f

b) Also *män* “when” can appear in concessive clauses (Freidrich Staatsv I 159 Sommer AU 172) *zik-ma-za* ¹Kupanta-^dKAL-*aš ANA* ¹Piš.TUR-*ua kuit* DUMU-ŠU *ešta män-za UL manga uaşdulaš ešta man-ta-kkan* É ABI.KA KUR-KA-*ia UL arha dāir* “but since you, K, who is son of Mašhūiluwa, do not have one, although you have never sinned, your father’s house and your land has been taken away from you” Kup S 7 C 18 ff

6. Indirect questions

333(335) Indirect questions, which are not expressed through an interrogative pronoun (*kuiš* “which?”, *mašiuant-* “how much?” etc) or through an interrogative adverb (*kuuapi* “when, where?”, *kuuat* “why?”, begin with *män* “whether, if” (also for double-questions *män --- män* “if or” *nu¹Urhi-d^U-upaš kuit apiia nan punuš män kišan män UL kišan* “since now Urhi-Teššup (is) there, go ask him, is it so or (is) it no so” KUB XXI 38 I 11 f

7. Relative clauses

334(336) a) Hittite occasionally does not construct relative clauses after our normal manner, e.g. “the man, that you saw, is my father” also “that man you had seen, he is my father”. The relative clause hence leaves the above-ordered sentence in most cases (in which the relative pronoun willingly, but not always, stands in the second position in the sentence) and the noun of our above-ordered sentences, on which our relative clause depends, in Hittite moves to the relative clause in these constructions and it can appear again in the succeeding above-ordered clause (see Gotze Hatt 86): *nu-za^d UTU^{SI} kuin NAM.RA INA É LUGAL uuatenun naš 15500 NAM.RA ešta* “and those captives I ‘the Sun’ took in the King’s house, amounted to 15500 captives” KBo III 4 II 41 f *našma-tta^{URU} KÜ.BABBAR-šaš ZAG-aš kuiš BELU maninkuuan nu ERIN^{MES} ANŠU.KUR.RA^{MES} apēdani uekti* “or that mark of Hattuša which (is) near you, when you claim infantry and chariotry with that” Targ S12, 25 f *pēdi-ma-kan kuē KUR.KUR^{MES} daliianun nu-šmaš ZAG^{HI.A}-uš tehun* “but that land I allowed a place, which I set (firm) limits on” Kup S 3 D 16 f *nu kuiš tān pēdaš DUMU^{RU} nu LUGAL-uš apāš kišaru* “who (is) a son of second rank, he shall become King” BoTU 23 A II 37 f *nu-mu arahzenaš KUR.KUR^{LU} KUR kuēš kururijaahir nu ANA KUR^{LU} KUR nāui kuitman kuēdanikki pāun* “and those surrounding foreign lands had begun to fight with me, before I had went against any enemy land” KBo III 4 I 19 ff

b) Example comparing several attached relative clauses with each other: *d^U-aš kuēdani UD-ti hatuga tethiškit ...^{TUG} NIG.LAM^{MES} kuē apēdani UD-ti uāššan harkun ANA^{GIŠ} GIGIR-ia-kan kuēdani apēdani UD-ti arhahtat nu kē^{TUG} NIG.LAM^{MES} ...^{GIŠ} GIGIR-ia tūriian apāt-a dāir* “on that day the weather god thundered terribly several times those clothes I put on on this day ,and that chariot I stood upon on this day, these clothes.... and the drawn chariot, that are also taken away (for themselves as a claim)” Murš Sprachl II 23 ff

c) Examples for the sequel of a relative clause: *IR^{MES} -IA-ua-za kuēš dāš nu-uar-aš-kan kattanta pehtet nu-uar-aš-mu arha uppi* “those subjects of mine, you take for yourself and hold captured down there, send them to me!” KBo III 4 III 77 f *NAM.RA^{HI.A} kuēš ABU.IA arnut ammuq-at arnunun nu-mu-kan män apēl kuiški ŠA NAM.RA^{MES} huūāizzi* “those captives my father had captured and I have captured, when one of these captives escapes from me” Dupp S 13 Z 38 ff

d) On the irregular placement of the again received pronouns in following clauses see Sommer HAB 53 f

Note: a detailed treatment of the particulars of the relative constructions is given in W.H. Held The Hittite Relative sentence (=Language Dissertation No 55, Baltimore 1957) Important is the distinction of the determinate (related to a certain object) and indeterminate (not related to a specific object) relatives (S 12 f) indeterminate relatives always appears with their reference word: *kuiš IKRIBU šarnunkuaš nan šarninkanzi* “those vows (is something) to be replaced, that he replaced” KBo II 2 III 33 f determinates occasionally appear after their reference word: *kušata-ma kuit piddait naš-kan šamenzi* “but the brideprice, that he paid, he is giving up (from them) “ Ges I S30

IV On Understanding Akkadian and Sumerian word forms

335(337) For a full understanding of the sumerian and akkadian forms in Hittite texts, use an akkadian and a Sumerian grammar; perhaps von Soden, Grundriß der akkadischen Grammatik, Rom (Papstl, Bibelinstitut) 1952 (=Analecta Orientalia 33) Poebel, Grundzüge der sumerischen Grammatik, Rostock 1923 etc Falkenstein, Das Sumerische, Leiden 1959 (Handbuch der Orientalistik 1 Abt 2 Bd 1 and 2, Abschnitt leiferung) Here follows only some important points to emphasize the peculiarities of the Akkadian used by the Hittites.

I. Nomina

336(338) a) Sumerian plural endings of nouns are MEŠ and HI.A, the latter occur particularly with things and animals: EN^{MES} “lords” DINGIR^{MES} “Gods” UD.KAM^{HI.A} “Days” NAM.RA^{HI.A} “civil-catchers [?]” ERÍN^{MES} ANŠU.KUR.RA^{HI.A} “Infantry (and) chariotry”

b) rarely it is DIDLI.HI.A (i.e. AŠ.AŠ.HI.A): URU^{DIDLI.HI.A} “states”, occasionally HUR.SAG^{DIDLI.HI.A} “mountains”; or MEŠ.HI.A: ERÍN^{MES.HI.A} “Infantry”

c) -ENE in UGULA.UŠ.E.NE “guards of the heavy arm” KBo VII 14 I 14

d) The plural can also be expressed through doubling the noun KUR.KUR (besides KUR.KUR^{MES}) “lands” DINGIR^{MES} GAL.GAL “the great gods” URU^{DIDLI.HI.A} GAL.GAL^{TIM} “the great states”

e) At times the plural is not or only partly expressed anyway : NAM.RA^{HI.A} GUD UDU “civil-catchers, cattle and sheep” LÚ^{MES} ŠU.GI “the elders” 5 GUD “five cows” MU.KAM.GÍD.DA “long years”

337(339) a) The sumerian genitive ending *-a(k)* occurs misunderstood e.g. in ANŠU.KUR.RA “horse” (actually “donkey [*anšu*] of the mountain lands [*kur-a*]”) KÁ.DINGIR.RA “Babylon” (actually “gate [*ká*] of the god [*dingir-a*]”)

b) But usually with Hittite the sumerian genitive occurs without being properly marked after its Regens MÁŠ LÚ “family of the people” GAL GEŠTIN “cheif of the vines”

338(340) a) Also the sumerian adjective often appears simply after its noun: MUŠEN GAL “great bird” in plural DINGIR^{MES} GAL.GAL “the great gods” (besides DINGIR^{MES} TUR “the little gods”)

b) Occasionally the adjective ends with *-a* IÁ DUG.GA “good oil, fine oil” (*dug* “good”) MU^{HI.A} GÍD.DA “long year” (*gid* “long”)

339(341) For the akkadian nominal inflections, the following paradigms are given:

a) Nouns: *māru(m)* M “son”, *mārtu(m)* F “daughter” *uznu(m)* “ear”

	Singular		Plural		Dual
Nom	<i>māru(m)</i>	<i>mārtu(m)</i>	<i>mārū</i>	<i>mārātu(m)</i>	<i>uznān</i>
Gen	<i>māri(m)</i>	<i>mārti(m)</i>	<i>māri</i>	<i>mārāti(m)</i>	<i>uznēn</i>
Acc	<i>māra(m)</i>	<i>mārta(m)</i>	<i>māri</i>	<i>mārāti(m)</i>	<i>uznēn</i>

b) adjective *tābu(m)* “good”

	Singular		Plural	
	Masc	Fem	Masc	Fem
Nom	<i>tābu(m)</i>	<i>tābtu(m)</i>	<i>tābüti(m)</i>	<i>tābātu(m)</i>
Gen	<i>tābi(m)</i>	<i>tābti(m)</i>	<i>tābüti(m)</i>	<i>tābāti(m)</i>
Acc	<i>tāba(m)</i>	<i>tābta(m)</i>	<i>tābüti(m)</i>	<i>tābāti(m)</i>

c) The forms with *-m* (*mārum*, *tābum* etc) are from old babylonian. Sometime in the 17th century B.C. this *-m*, the so-called mimation declined, however it was often still written. That is why also in Hittite texts that there occurs besides one another *ELLUM* and *ELLU* for “free man” etc.

340(342) a) Akkadian like any semetic language, has the genitive stand always after its regens. Both words create an accent-unit with the tone of the genitive. The tonless regens appears in status constructus, e.g. it loses its short case-ending completely and normally suffers other changes, like the following outline shows.

	Singular		Plural		Dual
Nom	<i>mār</i>	<i>mārat</i>	<i>mārū</i>	<i>mārāt</i>	<i>uznā</i>
Gen	<i>mār</i>	<i>mārat</i>	<i>māri</i>	<i>mārāt</i>	<i>uznē</i>
Acc	<i>mār</i>	<i>mārat</i>	<i>māri</i>	<i>mārāt</i>	<i>uznē</i>

Examples: *mār šarri(m)* (ideographically DUMU LUGAL) “son of the king, prince” *narām*^{dU} “favorite (*narāmu*) of the weather god” *bēl bīti(m)* (ideo. *BĒL É* or *EN ÉTM*) “lord (*bēlu(m)*) of the house (*bitu(m)*)” *ištu auāt abika* “according to (*ištu*) the words (*auātu(m)*) of your father” *unut siparri(m)* (ideog ZABAR) “instrument (*unūtu(m)*) of bronze” *māt*^{URU} *Hatti* (Ideo KUR^{URU} *Hatti*) the land (*mātu(m)*) of Hatti”

b) With final sounds with multiple consonants, the status constructus is constructed through inserting a vowel: *šulmu(m)* “well being” gives *šulum*, *ašru(m)* “village” yields *ašar*

c) Two of the same (geminated) consonants in final position are either simplified e.g. *šarru(m)* “King” goes to *šar* or a short vowel is inserted after it: *tuppu rikilli* “tablet of treaties” *ina libbi* (Ideo *INA ŠA^{BI}*) *mätim* “in the heart of the land”.

341 (343) a) Instead of through a status-constructus construction, the genitive relationship can be expressed with the demonstrative pronoun *ša* “that one”: *šarru(m) ša māti(m)* “the king (that is) of the land” = *šar mātim* “the king of the land”.

b) 1. While the akkadian status-constructus construction (with persecution of the genitive) in Hittite has the tendency to stand the genitive in front of its Regens (S209a), it also gives the genitive expression with *ša* a welcome means to locate the genitive in the front position: *ŠA*^{URU} *Halila harninkuuar* “the destruction of the State H.” KBo III 4 I 36 *ŠA*^d *UTU*^{URU} *Arinna EZEN^{HL.A}* “the festivals of the sun-god of Arinna” KBo III 4 I 17 f *ŠA* 1-*EN* (i.e. *išten*) *taparijaš* “the rule of a single person” KBo III 4 III 74 *ŠA*^{LÚ} *MUDI DAM-ašš-a aššijatar* “the love of the husband and the wife” Hatt III 3

2. However the genitive with *ša* also frequently appears correctly *memijaš* *ŠA* *BAL* “a word of revolt” Targ S 3 Z 10 (and often).

342(363) In S212 the use of a genitive in the sense of “who of..., what of...” to express another noun was discussed, this works also with akkadian or sumerian characters provided with *ŠA*. *ŠA MAMETI* “one of oaths, [???”] *ŠA* *DUMU^{RI}* “the matter of the sons” KBo V 6 IV 15 *ŠA BIRTI* “tht of the fortress, the fortress-official [?]” KBo !V 4 14 *ŠA KASKAL^{NIM}* “of the roads, traveller” HT 1 II 47 *ŠA*^d *UTU*^{ŠI} “the party of the ‘Sun’” Huqq S 3 Z 21 *ŠA*^{LÚ} *MUNNABTI* “the fugitive-asker” Al S 18 Z 61

343(362) Occasionally the genitive particle *ŠA* is missing, without which the genitive is otherwise made recognizable: *kuššan* *ITU.1.KAM* “wages of one month” Ges I S24. Variant (besides *kuššan ŠA* *MU.1.KAM* “wages of one year” *LÚ* *UR.ZÍR* *UR.ZÍR-an* “the hound of a houndsman (i.e. hunter)” Ges I S 88 Variant

344(346) Akkadian abstract constructions with *-ūtu(m)* (which the hittites gladly wrote as *-uttu(m)*) are frequent: *šarrūtu(m)* (Ideog *LUGAL-UT(T)U(M)*) “kingship” (from *šarru(m)* “king”) *bēlūtu(m)* (Ideo *EN-UTU(M)*) “lordship” (from *bēlu(m)* “lord”) also 1-*NUTUM* (i.e. *ištenūtu(m)*) “unit, suite” (from *išten* “one”)

b) in sumerian it is expression with the prefix *nam-* *NAM.LÚ*.*ULÚ^{LU}* “mankind” (from *LÚ*.*ULÚ^{LU}* “men”) = akkadian *amēlūtu(m)* (from *amēlu(m)* “men”)

345(347) Akkadian inflections in Hittite occur not only with scattered akkadian words in its texts, but also above all with a number of asian minor and foreign proper nouns. The name thus appears without any case inflection in the plain stem-form, regardless of whether they have vocalic or consonantal endings, see on the one hand ¹*Šuppiluliuma* ¹*Muršili* ¹*Telepinu*, on the other hand ^d*Gišgimmaš*^{URU} *Neriq*^{URU} *Kargamiš*, in particular:

a) in the fully akkadian titles (Sommer-Ehelolf Pap 1) *UMMA*^d *UTU*^{ŠI} ¹*Šuppiluliuma* *LUGAL* *KUR*^{URU} *Hatti* i.e. Akkadian *umma Šamši* ¹*Šuppiluliuma šar māt*^{URU} *Hatti* “so (spoke) the ‘Sun’ šuppiluliuma, the king of the land of Hatti” *UMMA* ¹*Papanikri*^{LÚ} *patili ŠA* *KUR*^{URU} *Kummanni* “So (spoke) Papanikri, the *patili*-preist of the land of Kummanni” Pap I 1 *AUAT* ¹*Zarpija*^{LÚ} *A.ZU* *KUR*^{URU} *Kizzuutna* “words of Zapiya, the physician of the land of Kizwatna” HT 1 il 13 f ¹*Anitta* *DUMU*

¹*Pithāna* LUGAL ^{URU}*Kuššara KIBI.MA* “Anitta, son of Pithana, King of Kuššara (says): Proclaim (the following!)” BoTU 7, 1;

b) 1. in those expressions with KUR (=akkadian *mātu(m)* “land” from *māt*) “land” introducing a land-name like KUR ^{URU}*Hatti* “the land of Hatti” KUR ^{URU}*Arzawa* “the land of Arzawa” KUR ^{URU}*Karhamiš* “the land of Kargamiš” etc., which represent the akkadian status-constructus constructions *māt Hatti, māt Arzawa, māt Kargamiš*

2. Just as in related geographic expressions like LÚ^{MES} ^{URU}*Taptina* (i.e. akkadian *auēlūt* ^{URU}*Taptina*) “the people of Taptina” or also ^dU ^{URU}*Hatti* “the weather-god of Hatti” ^dUTU ^{URU}*Arinna* “the sun-god of Arinna”

346(348) a) The same name can occur in the same text once with a Hittite inflection and nearby as an akkadian word without inflection: ^{URU}*Ijahreššaš* (Nominative) KBo IV 4 III 29 besides *INA* ^{URU}*Ijahrešša* ibid 30 Nominative ¹*Hattušiliš* KBo IV 12 II 5 and accusative ¹*Hattušilin* Hatt I 10 besides NUMUN ¹*Hattušili* “the followers of H” Hatt IV 81, Accusative ^dGIŠ.GIM.MAŠ-*an* KUB VIII 57, 4.5 besides the akkadian Dative ^dGIŠ.GIM.MAŠ KUB VIII 55, 7 (S356)

b) The inflected form is particularly optional when the genitive is after a (when akkadian status-constructus is to be read) ideogram as well as after the akkadian prepositions (particularly *ANA* “to” and *INA* “in”, see S356) but also appearing in other constructions: *zik* ¹*Alakšandu* “you, Alakšandu” Al S17Z32 (besides the common *zik* ¹*Alakšanduš*), ¹*Zidi* ^{LÚ}ZABAR.DIB *ešta* “Zidi was a wine-steward” BoTU 12 A II 1 (duplicate 12 C I 11 ¹*Zidiš*)

Note: How much those Guterbock JAOS 65, 250 adds as clear stem-forms (s S109) act in these situations, is not yet clear.

347(349) a) Hittite often does not correctly conjugate the Akkadian case forms. Thus appears the genitive form DINGIR^{LIM} = akk. *ili(m)* “god” for the Nom sing. 1-*EN* (i.e. *išten*) *HALZI* for the accusative singular “a fortress” ^{LÚ}*MUNNABTUM* for the accusative “a fugitive”, the Nom Sing *ABU.KA* “your father: for the genitive sing in *IŠTU AUĀT ABU.KA* :” according to the words of your father” Al S 6 Z 72, the Nom Plural *BĒLU^{MES}-IA* “my lords” for the Gen Plural in *ANA DINGIR^{MES} BĒLU^{MES}-IA* “to the gods, my lords” Pestgeb II S 1, 1 the Nom Dual *UZNĀ-ŠU* “his ears for the accusative Ges I S 99, the Accusative Sing ^{LÚ}*ELLAM* “a free man” for the Nominative Ges SIV but also ^{LÚ}.^{ULÚ}^{LU}-*aš ELLAM* (Ges I S15) and even ^{LÚ}.^{ULÚ}^{LU}-*aš ELLAM-aš* Ges I S 11 are variants of the genitive singular “a free man”

b) Occasionally it also uses the endless form of the status constructus outside of the genitive construction: *BĒL GAL* acc sing “a great lord” KUB XIII 20 I 12 ^{LÚ}^{MES} *LIM* the 1000 people”

c) Here also should be mentioned, that Hittite occasionally uses *TIM* (and *TI*) without etymological justification as a plural determinative (as parallel *MEŠ* and *HI.A*, S336a) From correct writings like KUR.KUR^{TIM} (i.e. akk. *mātātim*) “lands” KUB XXIV 4 I 16 *TI(M)* is transmitted also to cases like *BĒLU^{TIM}* KUB XIII 1 IV 4 and *BĒLU^{MES.TIM}* KUB X 13 !V 20 “lords” (akk *bēlü!*) *AUĀTE^{MES.TI}* “words” BoTU 8 IV 70 Similar writings are found in akkadian texts from Nuzi.

348(350) Since the Hittites did not distinguish between Masculine and feminine, so Hittite also occasionally used the masculine where Akkadian required the feminine. So besides the correct Acc sing *SAL-an ELLITAM* “a free woman” Ges II S60, there appears often *SAL-an ELLAM* Ges I S 3 and *SAL-an ELLUM* Ges I S35, both Accusative

349(351) At times Hittite holds an akkadian status-constructus construction like a single word with a determinative. So the genitive construction ^{LÚ} *TĒMI* “man of the message (*auil tēmi*) is understood like ^{LÚ} *TĒMU* “messenger, envoy” and consequently treated as such (see Sommer HAB 121) ^{LÚ} *TEMA* KBo III 4 II 9 Nom Plur ^{LÚ}^{MES} *TEMĒ* Man S 4 Z 49 Acc Plural ^{LÚ}^{MES} *TĒMŪTIM* Al S 3 B 15

2. Pronouns and Numbers

350(354) For emphasized akkadian personal pronouns see *šū* “he”, *šunu* “they (male)” *anāku* “I” in the formula *UMMA ŠŪ-MA* “so he (said)” *UMMA ŠUNU-(M)MA* “so they (said)” *UMMA ANĀKU-MA* “so I said” (for *umma ... -ma* see S371)

351(344) a) The possessive pronouns are expressed in akkadian, as in the other semitic languages, through suffixes in status constructus of the nouns as in the following schemes:

Singular Nouns

Nom-Acc	Genitive	
<i>mār-i</i>	<i>māri-ia</i>	“my son”
<i>mār-ka</i>	<i>māri-ka</i>	“your (m) son”
<i>mār-ki</i>	<i>māri-ki</i>	“your (f) son”
<i>mār-šu</i>	<i>māri-šu</i>	“his son”
<i>mār-ša</i>	<i>māri-ša</i>	“her son”
<i>mār-ni</i>	<i>māri-ni</i>	“our son”
<i>mār-kunu</i>	<i>māri-kunu</i>	“your (m, pl) son”
<i>mār-kina</i>	<i>māri-kina</i>	“your (f, pl) son”
<i>mār-šunu</i>	<i>māri-šunu</i>	“their (m) son”
<i>mār-šina</i>	<i>māri-šina</i>	“their (f) son”

Plural Nouns

Nom	Gen-Acc	
<i>mārū-ia</i>	<i>māri-ia</i>	“my sons”
<i>mārū-ka</i>	<i>māri-ka</i>	“your sons”
<i>mārū-šu</i>	<i>māri-šu</i>	“his sons”

Dual Nouns

Nom	Gen-Acc	
<i>uznā-ia</i>	<i>uznē-ia</i>	“my ears”
<i>uznā-šu</i>	<i>uznē-šu</i>	“his ears” etc.

b) In the suffixes of the third person, when *š* follows after the dental it becomes *s*, occasionally in the old babylonian manner it is written as *z*. The dental usually assimilated on the *s* (*z*): **māt-šu* “his land (*mātu*)” > *māt-su* > *māsu* (*māzu*, Hittite ideographic KUR-ZU), **qāt-šu* “his hand (*qātu*)” > *aāt-su* > *qassu* (*qazzu*), **arad-šu* “his servant (*ardu*)” > *arad-su* > *arassu* (*arazzu*, Ideog İR-ZU) **mārat-ša* “his daughter (*mārtu*)” > *mārat-sa* > *mārassa* (*mārassa*, Ideogr DUMU.SAL-ZA) **lubšat-šunu* “their clothes (*lubuštu*)” > *lubšatšunu* > *lubšassunu* (*lubšazzunu* ideog TÚG-ZUNU)

Note in Gen sing against *INA KUR-ŠU* i.e. akk *ina māti-šu* “in their land” see the complementary *INA KUR^{TI}-ŠU*

352(345) Sumerian also expresses the possessive pronouns through suffixes: K1.LAL “weight” K1.LAL.BI “his weight”

353(352) With the use of the akkadian possessive pronouns in Hittite there appears the following mistakes:

a) False use of the case forms (see S347a): Gen Sing *BĒLI-IA* for the nominative and accusative “my lord”, correspondingly Gen Sing *BĒLI-NI* for the Nominative “our lord” *QADU MIMMU-GA* “together your belongings” A1 S 21 Z 35 (*MIMMU* Nom Sing for the genitive after the preposition S356, -*GA* for -*KA* see S20)

b) From the genitive singular *ABI-IA* “my father” comes a Nom singular *ABU-IA* “my father” (instead of the correct akkadian *ab-i*) and further it is also used improperly for the Genitive (e.g. A1 S6A 72)

c) Incorrect usage of number:

1. When the singular suffix *-ŠU* “his, her” appears with a plural noun, it can itself be treated as plural, i.e. replacing *-ŠUNU*, (Gotze Madd 119f, Sommer AU 159) *ŠU^{MES}-ŠUNU anši* “he wiped his (literally their) hands on” KUB XI 35 II 8 DUMU^{MES}-*ŠUNU* “his (literally: their) sons” KBo III 4 II 51

2. Conversely, occasionally *-ŠU* appears where *-šunu* is supposed to be (Friedrich Staatsv II 149f) *ŠU*^{MES} *-ŠU GİR*^{MES} *-ŠUNU* “their hands (and) feet” Sold I 26 (besides the correct *GİR*^{MES} *-ŠUNU* *ŠU*^{MES} *-ŠUNU* ibid 23 f) Parrelleling Hittite *-ši-* “son” for *-šmi-* “leur (S246a)

d) Incorrect usage of the Genera (see S348)

1. The possessive suffix *-ŠA* “her” is used in Hittite very rarely (occasionally *ŠA LIBBI-ŠA* “her insides, her body fruit” Ges I S 77a Var) and commonly it is replaced with *-ŠU* “his” *SAL>LUGAL ŠU*^{MES} *-ŠU anši* “the queen wiped her hands on” KBo IV 9 II 36 *annaš DUMU-ŠU penništa* “the mother led her child” KUB XVII 10 IV 24

2. Similarly in the 2. Person Singular the masculine *-KA* appears in place of the feminine *-KI* *LU*^{MUDI-KA} “your husband” KUB XV 1 III 10 (with reference to the queen)

e) The true function of the akkadian possessives can fade like the Hittite possessives (S246b): ^d *UTU*^{ŠI} “my sun” can in the titles of the hittite kings also simply mean “the sun, the majesty”.

354(353) a) It is not rare for Hittite to doubly express the possessive relationship of akkadian or sumerian written nouns, using both one of the nouns with an attached akkadian suffix and moreover the genetive or dative form of a emphasized word or an enclitic Hittite personal-pronouns (Hrozny Spr d Heth 99 f 107f 111 f 114 ff): *ammēl*^{LU} *MUDI-LA* “my husband (of mine)” KBo V 6 IV 4 f *tuēl* *DUMU*^{MES} *-KA* “your son (of yours)” *nu-ua-tta* *ERĪN*^{MES} *-KA ANŠU.KUR.RA*^{MES} *-KA tepauēššanza* “and your infantry (and) chariotry (are) (of yours *-ta*) seldom arrive” KUB XIX 29 IV 17 f *nu-šmaš-at INA É*^{MES} *-KUNU pē harteni* “and (when) he remebered it (your *-šmaš*) in your estates” KUB XXI 4 I 15 f *DUMU-ŠU-ma-ua-šši-za-kan kuiš ANA*^{GIŠ} *GU.ZA ABI.ŠU* “but (*-ma*) his son (of his *-ši*) had himself (*-za*) seated on the throne of his fathers” KBo III 4 I 11 f

b) Correspondingly the Reflexive *-za* (S240ff) can stand with a Ideogram or an akkadian noun with akkadian possessive suffix (Friedrich OLZ 1936 307 f) ^d *Kamrušipaš-za* *ANŠU.KUR.RA*^{III.A} *-ŠU turit* “the God K (himself) cut his steeds.” KBo III 8 III 17 *nu-za AŠAR.ŠUNU appanzi* “and he took (himself) to his place” KBo IV 9 II 5 f *nu-uar-aš-za INA É-LA pennahhun* “and I had caused it to happen (myself, *-za*) in my house” KUB XIII 35 II 27 *ITTI LU*^{MES} ^{URU} *Pahhuwa-ma-za QATI*^{III.A} *-KUNU šumēš hūdäk ešharnuttin* “but with the people of Pahhuwa he shall make (yourself *-za*) your hands immediately bloody “ KUB XXIII 72 II 29

355(364) a) Sumerian constructs ordinal numbers by attachinf *KAM* to the root number: *DUB.1.KAM* “first tablet”

b) Hittite does not often pay attention to the function of this suffix and says: *MU.1.KAM* for “one year long”, *UD.7. KAM* for “seven years long, *INA MU.1.KAM* for “within one year”

3. Prepositions

356(355) Distinct from Hittite, Akkadian has prepositions, not postpositions. All these words are constructed with the genetive. Common akkadian prepositions are:

ina “in” in good akkadian is only used for the question “where?” *ina ali(m)* “in the state”

ana “to” in good Akkadian only for the question “where to?” *ana ali(m)* “to the state, in the state:.

Also characteristic for the dative: *ana šarri(m)* “to the king, of the king”

ištu “from” *ištu mätim* “from the land” In hittite also “with” (see 359b)

itti “with” *itti nakrūti(m)* “with the enemies”

qadu “with” *qadu biti-šu* “togethre with his house”

357(356) a) Besides these simple prepositions there are also the derived words (fixed nominal forms like German *wegen*, *zwecks*, *infolge*) e.g.

šapal “under: (status constructus of *šaplu* “lower part”) *šapal biti(m)* “under the house”

maḥar “before” (st.c. of *maḥru* “front”) *maḥar šarri(m)* “before the king:

libbi “among” (st.c. of *libbu* “heart, middle”) *libbi mätim* “amongst the lands”

pän and *päni* “before” (st.c. Sing and Plural of *pānu* “face”) *päni abiia* “before my father”

b) 1. Often the derived prepositions only occur with a simple preposition before them *ina libbi māt* ^{URU}*Hatti* (ideographically *INA ŠA^{BI} KUR^{URU}Hatti*) within the lands of Hatti *ina päni ili(m)* “before the god” *ana päni ili(m)* “to before the god” *ina maḥar šarri(m)* “before the King” *ana maḥar šarri(m)* “to before the king”

2. A similar construction is also *aššum* “because of” (<**ana šum* to the name of”) *aššum bēlūti(m)* “because of the lordship”

358(357) a) While Akkadian sharply distinguishes between “where?” and “where to?”, Hittite in its own speech (S288ca) and when using the akkadian does not make this distinction. It uses 1. *ina* for the question “where to: *ina māt* ^{URU}*Hatti* (*INA KUR^{URU}Hatti*) “to the land of Hatti: and “in the land of Hatti”, and 2. conversely *ana* occasionally also is used for the question “where?” *ana ali(m)* “to the state” and “in the state”

b) Correspondingly in the assemblages: *ina libbi māti(m)* “within the land” and “together in the land” *ana päni ili(m)* “before the gods” and “towards to gods: *ana šapal MUL^{Hi.A}* “under the stars” and “towards under to stars”

359(358) Also note the following peculiar constructions of the akkadian prepositions:

a) *ANA TUPPI* “on the tablet” Man S 19 Z 35 *ANA ABU.ĪA uekta* “he asked with (of) my father” KBo VI 29 I 8 (see S207e) *ANA ERĪN^{MEŠ} haträeš* “he wrote after (because of) the infantry”

b) *IŠTU GEŠTIN šunnanzi* it is full with wine: *IŠTU AUAT DINGIR^{LIM}* “according to the words of the gods” Hatt III 59

c) *ITTI^d UTU^{ŠI}* “with the sun, by the sun, to the sun”, also “against the sun” (e.g. Kup S111 D 26)

ANA PANI ABI.ĪA “before my father, to the time of my father”

360(359) The change in the word order between *GAM NIŠ DINGIR^{LIM}* and *NIŠ DINGIR^{LIM} GAM*, both “under oath: is probably to be explained that the former suggests the akkadian *šapal niš ilim*, and the latter suggests the Hittite *linkiia katta(n)* (in both cases *GAM-an* is rarely not written)

361(360) The prepositions *INA* and *ANA* can occasionally be left out in Hittite texts, even at the price of clarity. The cause of this is probably that Hittites when writing foreign words, actually thought of a spoken dative-locative without a postposition (Friedrich Staatsv II 38 ff) *nu-šmaš-kan* ^{GIŠ}*hulali* ^{GIŠ}*huesann-a QATI.ŠUNU tiandu* “and he shall place a spindle and a mirror in his hand (Hittite *keššaraš-šaš*)” Sold II 53/III 1 (Parallel Sold I 41 *našta GAB.LÁL^{UZU}ĪA.UDU-ia INA QATI-ŠUNU dai* “then he placed the wax and [????] in his hand”) *GUD SIG₅ BEL GUD päi* “he gives an undamaged cow the property of (hittite *išhi*) the cows” Ges I S74

362(361) Conversely, occasionally an akkadian preposition, most often *INA* and *ANA*, appears with a Hittite dative-locative pleonatic. This probably occurs because the scribe followed cases like akk: *ina qāti* = hitt *keššeri* “in the hand”, where an akkadian preposition can occur without an equivalent in Hittite (Sommer Ehelolf Pap 19) *INA^{URU}Hattuši* “in Hattuša, after H” KBo IV 4 III 55 *ANA^{GIŠ}BANŠUR-i* “on the mountain” KBo II 9 IV 4.

4. Verbs

363(365) The root-stem of the strong akkadian verbs are inflected after the following scheme (*šapāru(m)* “send”)

	Present	Preterite	Stative (permanent)
	Singular		
1	<i>ašappar</i>	<i>ašpur</i>	3. Sing <i>šapir</i> “he is an agent”
2 M	<i>tašappartašpur</i>		

2 F	<i>tašappari</i>	<i>tašpuri</i>	
3 M	<i>išappar</i>	<i>išpur</i>	Imperative
3 F	<i>tašappartašpur</i>		2 Sing <i>šupur</i> “send!”
		Plural	
1	<i>nišapparnišpar</i>		Infinitive
2 M	<i>tašapparü</i>	<i>tašparü</i>	<i>šapāru(m)</i> “to send”
2 F	<i>tašapparä</i>	<i>tašpurä</i>	Participle
3 M	<i>išapparüišpurü</i>		1. <i>šāpiru(m)</i> “sending”
3 F	<i>išapparäišparä</i>		2. <i>šapru(m)</i> “agent”

364(366) In the interior of the stems there are a variety of vowels used with the different verbs. Examples:

kašādu(m) “reach,”: Pres *akaššad* Pret *akšud* Imp *kušud*
paqādu(m) “command” Pres *apaqqid* Pret *apqid* Imp *piqid*
sabātu(m) “seize” Pres *asabbat* Pret *asbat* Imp *sabat* (2. Part *sabtu(m)* “captive”
labāru(m) “age” Pres *alabbir* Pret *albur* Imp *lubur*
balātu(m) “live” Pres *aballut* Pret *ablut* Imp *bulut*

365(367) In verbs with the initial sound *n*, this sound assimilates in the preterite on the following consonant
nadānu(m) “give: pret *addin* “I gave” < **andin*, *iddin* “he gave:”, but present *anaddin*, *inaddin* 3. plural
inaddinü

366(368) In verbs with the initial sound ‘ (alef), this consonant entirely disappears in the preterite while lengthening the first vowel. ‘*amāru(m)* “look” Pret *āmur* “I saw” < **a’mur imur* “he saw” < **i’mur*,
nimur “we saw” *ni’mur* Pres *ammar*, *immar* etc.

367(369) a) In verbs with final ‘, i, and u, these consonants disappear: *banûm* “build” (< **banāju(m)*)
Pres *abanni*, *ibanni* Pret *abni*, *ibni*; *qabû(m)* (*qebû(m)*) “speak” Pres *aqabbi*, Pret *aqbi*, *iqbi*, Imp *qibi*;
redûm “press” Pret *irdi*; *šemû(m)* “hear” Pret *ašme*; *qatûm* “finish” Stative *qati* “he is to end”

b) with ‘ at the beginning and end: *edû(m)* “know” Pret 3 sing *idi* “he knew”

368(370) a) Of the derived conjugations one should mention the causative with a prefix *ša-*: *sabātu(m)*
“seize”, causative *šusbutu(m)* “cause to seize”, from which *ušasbat* “I cause to seize” *ušasbat* “he causes
to seize” Pret 1 and 3 *ušasbit* “I caused it to be seized”

b) For an irregular causative form take *uškēn* “he himself bowed” 3. Plural *uškēnü* “they
themselves bowed”

369(371) The inflection of sumerian verbal forms occurs very rarely in Hittite texts. One comparison is of
UG₈ “die” and BA.UG₈ “he died” and further the participle form ^{LU}ŠU.DIB “captive: from ŠU “Hand” +
DIB “seize” the correct sumerian must accordingly be *šu-dibba* “caught with the hand”.

5. Adverbs and Conjunctions

370(372) The akkadian adverb *URRAM ŠERAM* “tomorrow morning” appears in Hittite in the sense of
“in the future” (BoTU 23 A II 40; just as in akkadian texts from Ugarit).

371(373) *umma* “so” in the sense of “so (spoke) NN” in good akkadian still requires a *-ma* with the
following subject: *umma* ¹*Hammurabi-ma* “so (spoke) Hammurabi” Hittite writes this only occasionally
UMMA LUGAL.GAL-*MA* “so (spoke) the great king” BoTU 12 A I 1 *UMMA* ŠUNU(*UM*)*MA* “so (spoke)
he”; usually it uses the form without *-MA*: *UMMA* ¹*Hattušili* “so (spoke) Hattušili” Hatt I 1

372(374) The akkadian conjunctions in Hittite Texts, above all *Û* “and” and *LU* *LU* “either ... or”,
have already been mentioned.

V. On the Luwian Grammar

(This is a comparison with another indo-european language of ancient asia minor. The “Esquisse de grammaire louvite” by Laroche, Dictionarie de la langue louvite (Paris 1959) S 130-145 and the “Esquisse de grammaire palaite” of Kammenhuber (BSL 54, 1959, S 18-45) are here only summarized and are not cited in every single paragraph)

1. On the phonetics

a) Vowels

373 a) Where Hittite has *e* > Indo-European *e*, the corresponding Luwian word usually uses *a*. luw *ašta* “he was”; hittite *ešta*, luw *ašdu* “he shall be” hittite *ešdu* luw *ašhanuanta* “make bloody”; hittite *ešha(r)nuanta*

b) The Luwian *a* appears for the Hittite *i* in the names of dieties Luw ^d*Annarumenzi* hittite ^d*Innarauanteš* and in the luwian *aia-* “make”, hittite *ia-*

Note 1: At this point also belongs the Palayan e.g. like the Luwian Pal *ašdu* “he shall be”. However note on the other hand pal *uerti* “he called” (h. *ueriāzi*) *šauitiran* (Acc Sing) “the horn”

Note 2: Near to the Luwian is Heiroglyphic Hittite: H-H *asdu* “he shall be” *aia-* “make”

Note 3: Conversely Lycian often has *e* not only for the luwian, but also for the hittite *a*: *tedi* “Father”, Luw and H-h *tati-*: *esu* “he shall be” 1. *ašdu* H-h *asdu*: *epñ* “after” Hitt, Luw, H-h *appa(n)*: *ebe* “here” Hitt, luw, H-h *apa-* “is”

374 Interior vowels are not rarely syncopated: *iššari-* and *išri-* “Hand” *hummati-* and *humti-* “base (?)” *huitumanahi(t)-* and *huitumnahi(t)-* “life”

375 Like in Hittite Luwian can also have:

1. a) *-ua-* (*-uua-*) reduced to *-u-* *-uualant-* *ualant-* and *ulant-* “dead”, *duuandu* and *dundu* “he shall live”

b) also *-ui-* becomes *-u-* *uarkuiššan* and *uarkuššan* (meaning ?),

2. a) the diphthong *-ai-* varies with *-a-* and *-i-*: From *šarlai-* “lift, praise” Part Pass *šarlaimmi* and *šarlami-*, from *dupai-* “hit” Part Pass *dupaimmi-* besides the Pres 3 Sing *dupiti* etc.

b) *-aiā-* can contract to *-aa-* and further to *-a-*: **aiata* “he makes” > *aata*, **aiati* “he makes > *ati*

b) Consonants

376 The initial *h* appears in luw. *hišhianti* “he binds” (Hittite *išhianzi*) I judge this simply that a “firm vowel clause” is expressing the name of the glottal sound ‘ as *h*

377 a) In joined cases show the Luwian *h* in place of the Hittite *k* Luwian *nahhuua-* “become difficult” h *nakkeš-* l. *šahuitara-* “correct” h. *šakuuaššar(a)-* l *mannahūuan* “short h. *maninkuuant-*

Note: Pal *ahu-* “drink” (hittite *eku-*) is occasionally constructed along these lines

b) An initial *k-* disappears before *-i-* (*-e-*) in Luwian. This is safely proved with only luwian *immara-* “field” h. *gim(ma)ra-* and l *iššari-* “hand” h *keššera* yet against it there is luw *kiša* “come” (h *kišäi-* Hittite loan-word in Luwain?) with the *k* kept.

Note: Also H-h *i-* “these” is perhaps led back from **ki-* and is to be compared with hittite *ki-* (*ka-*, *ku-*) “these”

c) The labial-velar of the relative pronouns is retained in Luwian like in Hittite: *kuiš* “who” *kuuatin* “how”

Note: Similarly in Palayan *kuiš* “who”

378 a) In the verbal ending of the 3 Person Sing and Plural of the present, the I-E *-ti* and *-nti* are retained in Luwian, as opposed to their assimilation to *-zi* and *-nzi* in Hittite: Luw *anniti* “he leads” h *ani_iazi* l. *hiš_hijanti* “they bind” h. *iš_hianzi*

Note 1: As in the Luwian, so is also Palayan: *atanti a_hu_uanti* “they ate and drank” h *adanzi aku_uanzi*

Note 2: Similarly in Hieroglyphic Hittite: *aiati* “he makes”, also in Lycian: *edi* “he makes”, *tadi* “he lay” *pr_nnawati* “he [???”] *tuweti* “he places”

b) It is perhaps also possible to similarly judge the distinction between luw ^d*Ti_uat* (pal ^d*Ti_iat*-) “sun-(god)” and hittite *š_iu_{at}-* “day” (Kammenhuber BSL 54 S61)

379 a) After *l* and *n*, an *-s* does not go to *-š*, but instead to *-z* (written *-za*, *-zi*): *addu_ualza* (for **addu_ual-s*) from *addu_uali-* “bad”

b) A *n* can

1. Like in Hittite (S31) before *t* and *z* be left unwritten: *hirut* “Oath” for *hirunt*, *hupparaza* (kind of belt) for **hupparanza uraz* “the great” for **urant-s*

2. assimilate on a following *p* into a *m nanun-pa* “but now” > *nanumpa*

c) When the combination *-tn-* appears in Luwian, it is not like in Hittite (S32a) where it is assimilated into *-nn-*, but remains unchanged *haratna-* “initiate”, *kattauatnalli* “seek revenge”, similarly with *-tm-* in *katmarš* “[????]” h. *kammarš-*

c) On Sentence-phonetics

380 a) A Luwian word can still end on a vowel or a consonant *s* (written *š*) *n*, *r*, *l*. but (similar to the Greek) not with *k*, *p*, *t*.

b) Dentals disappear in word-final positions *malli* < **mallit* “honey” (but Plural *mallitinzi*) *hirun* < **hirunt-* “oath” (but *hiru(n)tašši* “to hear an oath”) *zila* < **zilat* “in the future” (but *zilati_a*, *ziladu_ua*) *kui* “what” h *kuit*

c) The final sound *-t* can be preserved if it follows after a *a*: *aiata* “he made”, h, *i_iat -ata* “id” h. *-at*

2. On the Nouns

a) stem-construction

381 a) The nominal stem-constructions of the Luwian are similar to that of the Hittite: One has Stems of *-a-*: *arma-* “moon”, *maššana-* “God”, *ura-* “great”

Stems of *-u-*: *u_ašu-* “good”

Stems of *-t-*: **mallit-* “honey”, **hirunt-* “oath” **^dTi_uat-* “Sun-god”

Stems of *-š-*: *tannaš-* (kind or bread)

Stems of *-n-*: *tain-* “oil”

Stem of *-l-*: *addu_ual-* “evil”, *hurkit-* “do a crime” (hittite loan-word?)

b) A characteristic of the Luwian is the prevalence and wide use of the *i*-stem: *tati-* “father”, *nani-* “brother”, *pati-* “foot” (h. *pata-*) *iššari-* “hand” (h. *keššara-*) *u_aššanti-* “clothes” (h. *u_aššant-*)

c) The characteristic *-r/n-* stem of Hittite (SS81-86) is thus far not found in Luwian. For the Hittite *-r/n-* stem *happeššar* “limb” the luwian has the *-a-* stem (*ša-* stem?) *happiša-* and for the Hittite ^{GIS}*kuppeššar-* “hump”, it has ^{GIS}*kuppešša-*.

Note In Palayan the *a*-stem is predominant, the *i*-stem is also frequent. the *u*-stem is rarely used. For the consonantal stems those of *-t-*, *-nt-*, *-man* and the *r*-stem *šau_idar* “horn” are encountered, the *-r/n-* stem is also not yet known in Palayan.

382 Derived suffixes are:

a) *-(a)šši* in adjectives of membership: *maššanašši-* “belonging to the god (*maššana-*)”, *tija_mmašši* “belonging to the earth (*tija_mmi-*)”

Note: In palayan it appears that probably *-(a)šši-* of its the sister-language is missing and is replaced by *-ika-* Pal ^d*Uliliantikeš*, (a Diety) h. ^d*Uliliššeš*

b) *-(a)lli-* in adjectives of quality *maššanalli-* “godly” *ulantalli-* “mortal” (*ulant-* “dead”)

c) *-ni-* in material-adjectives: *ku_uannani-* “copper” (*ku_uanna-* “Copper”)

d) *-talli-* for nouns of agents: *kupiatalli-* “conspirator”, *hirutalli-* “oath-breaker”

e) *-at(t)-* for nouns of action: *ku_uajat-* “fear”, *irhatt-* “line”

f) *-hi(t)-* for abstracts: *addu_ualahi(t)-* “illness” (*addu_uali-* “bad, poor”) *zida_hi(t)-* “humanity” (*ziti-* “man”) *huit_ualahi(t)-* “life” (*huit_ual(l)i-* “alive”)

Note 1: Hittite expresses the abstract with *atar* (S83) *idalauatar* “illness”, *h_uiš_uatar* “Life”

Note 2: *-hi(t)-* also is found in heiroglyphic hittite KONIG-*hi* “Kingship”

g) *-(a)šri-* for constructing the feminine: *nanašri* “sister” (*nani-* “brother”)

Note *-(a)šri-* corresponds to the hittite *-šara-* (S50a) and heiroglyphic hittite *-sara-* in *hasusara* “Queen”

h) *-uanna-* for constructions of ethnicities: ^{URU}*Ninu_uayanna* “Ninivite”

Note Also in heiroglyphic hittite *-wana Atanawana* “someone from Adana” *Tuwanawana* “someone from Tuwana”

i) *-man tatarijaman* “curse”

k) *-(a)nt-* and *-(a)nti-* is used to construct derivatives as often as in Hittite (S48) *parnant-* “House”, *tija_mmmanti-* “oath”, *tappašanti-* “heaven” *apparanti-* “future” *urant-* “great”

b) Inflection

383 Luwian, like Hittite, does not have a feminine case, but only a genus commune and a neuter

384 The Hittite changed inflections of *šalliš šallajaš* (S70a) *uttar uttanaš* (S82) *aiš i^hsša^s* (S87) are unknown in Luwian. For the Luwian expression corresponding to the Hittite neuter of *-eššar* see S381c

385 Luwian has four cases: Nominative, Accusative, Dative and Ablative-instrumental. A secure example of an endless vocative is ^d*Kamrušepa*, otherwise the Nominative form is also used for the Vocative ^d*Šantaš* LUGAL-*uš* “King Šanta!”

386. The dative is used also for the questions “where?” and “where in?” *parni niš au_uli* “he shall not come into the house”

387 Scheme of the Case Endings

	Singular		Plural	
	comm	neuter	comm	neuter
Nom	-š	---, -an	-nzi	-a
Acc	-n	---, -an	-nza	-a
Dat		-i, -ija		-nza
Abl-Instr		-ali		-nzali
Gen				-nzan (?)

Examples (to begin with ,the singular)

N.c. EN-*aš* “the lord”, *adduuališ* “the evil”

A.c. *harmahhin* “the head” *tatihan* “the father”

N-A n *uašu* “the good”

Dat *anni* “the mother”, *parni* “to the house”, ^d*Kamrušepai*

Abl-I *iššarati* “with the hand” *mallitati* “through honey”

Note 1: Palayan has in the singular a Nom c. with -š or also -z (!): *annaš* (*annaz*) “the mother.:", *tabarnaš* “the ruler” ^d*Zaparuuaz*, *majanza* “the adult man” (= **majant-s*). The acc.c. ending is -n, *tabarnan*, *šauitiran* “heart”, or -ai ^d*Zaparuuai* or -a ^{URU} *Lihzina*

Note 2: Luwian is very similar to heiroglyphic hittite: N c KONIG-*tis* “the king” ^dW-*huis* “the weather-god” Acc c *tatin* “the father” Dat *parni* “the house”

388 The Gen sing in Luwian is only occasionally constructed like in the hittite: *hirutaš* EN-*aš* “the lord of oathes” Usually it is rather expressed through as adjective construction with -(a)sši- (S382a): *harmahhašši-* “belonging to the head (*harmahhi*)”= “of the head” *malhaššašši-* “belonging to the offering (*malhašši-*)”=“of the offering”, *maššanašši-* “belonging to the god (*maššana-*)” =“of the god”

Note 1. Palayan constructs the genitive with -*aš* like Hittite

Note 2: Heiroglyphic Hittite Gen sing still needs to be examined

Note 3: Lycian B has a Genitive-Adjective with -(a)*si*. In Lycian A this legal sound has developed into -(a)*hi*- A *mahanahi* “belonging to the god (*mahana-*) , of the god” Acc *utaqijahh ebatru* “that daughter belonging to Urtaqija, the daughter of Urtaqija” B *Ijānish* “belonging to the Ionians, that of the ionians” Lydian also replaces the Genitive with an adjective construction, with another element -*li*- *Maneli-* “belonging to Mane, of Mane”

389 The luwian cases with -(a)*ti* are an Ablative-Instrumental (see Rosenkranz Luv 56-61: Otten Luv 48 f): *adduualati iššarati* “with bad hands”

Note 1: The assumption of the dative -*ti* in *huitualahiti* “to the life” is based on an erroneous partition, it must be divided into *huituala-hit-i*

Note 2: An ablative with -(a)*ti* also exists in Heiroglyphic hittite: *sannawasatarati* “through the good”

Note 3: A Lycian ablative with -*di* is *pededi* “with infantry” *esbedi* *Medezedi* “riding with the Medes”

390 With the neuter note the vowelless form of the N-A Sing of the *i*-stem.: comm *adduuališ* “the bad” *halališ* “the clean” but *adduual* “the bad”, *halal* “the clean”.

391 In the plural of Luwian the forms of the Nominative and accusative commune are characterized by -*nz*- (language-layered [?] like the Tocharian and slavic forms compared by W Krause [????] I 192-199)

Exactly there are distinguished:

a) The N. comm with -*inzi* *tatinzi* “the father”, *arrāinzi* “the reach”

b) The Acc comm with -*anza*: *patanza* “the feet”, *uidanza* “the water”

Other case forms still need clearer understanding, e.g. the abl Pl with -*anzati* and a possible Gen Pl with -*anza(n)*, *inza*, *anzi*, see also Otten Luw 49

Note 1. The plural forms of Palayan goes like Hittite, not like Luwian (Kammenhuber OLZ 1956, 355¹ 367f, 369f) N.c. *takkuuanteš* D-L ^d*Italihantigaš*

Note 2: Heiroglyphic hittite goes its own way in the construction of the Nom (and Acc) Pl with the ending -*i* *atuwarai* “the bad” *Atanawanai* “the Adanaians” (see Greek [??] etc) The H-h D-L pl ending is -*i* *arhai* “on the border”

392 The N-A plural of the neuter has in Luwian, like in Hittite, the ending -*a* *adduuala* “the bad”, *ašhanuuanta* “make bloody”

Note similarly Pal *šuuuanta* “filled” and H-h *tara(n)ta* “speech, word”

3. On the Pronouns

393 a) The emphasized forms of the personal pronouns of the 1. and 2. person have not yet to been found in Luwian. It is conceivable that the extension of the *ka*-element, the hittite *ammuk(k)a* “my”, which got *mik* “me” ven. [???] “me” mutually had, caused Luwian to similarly lose the form in the noted named languages.

Note 1: In Palayan there appears securely *ti* “you” and *tu* “your”.

Note 2: in H-h there are *amu* “me, I”, in Lycian *emu* “I”, in Lydian *amu* “I”

b) An enclitic Luwian form there appears *-mu* “me”, *-maš* “you (?)” or “him(?)” (Laroche BSL 53, 162f)

Note, also the H-h has a *-mu* “me” (Bossert Oriens 2, 88)

394 In the third person, only the enclitic form *-a-* is known in Luwian. The forms are:

Sg	N c,	<i>-aš</i>	n	<i>-ata</i>	Pl	N c.	<i>-ata</i>	n	<i>-ata</i>
	A.c.	<i>-an</i>	n	<i>-ata</i>		A.c.	<i>-ata</i>	n	<i>-ata</i>

The forms are complemented by the enclitic dative singular *-du* “him” (Laroche BSL 53, 162f)

Note 1. Palayan also has an enclitic *-a-*: it gives with the Hittite Sg.N. c. *-aš*, A.c. *-an* N_A n *-at* PL N c. *-aš* N-A n *-e*, it is complemented through the D sg and plural *-ši* “him”

Note 2: H-h goes like the Luwian: Sg-N c *-as* “he” A.c. *-an* “him” N-A n *-(a)ta* “id”, it is complemented with *-tu* “him” (Bossert Oriens 2, 88)

Note 3. A *-ad* “id” (like Hittite *-at*) is found in Lydian

395 The Luwian reflexive pronoun is the enclitic *-ti* (Laroche BSL 53, 169f)

Note A reflexive pronoun *-ti* is also found in H-h (Bossert Oriens 2, 89; Laroche BSL 53 170f) and in Lycian (Laroche BSL 53, 171 f)

396 a) Luwian possesses the following demonstrative pronoun *za-* “these” (only Luwian) *apa-* “Those, [is]” (Laroche RHA 16(63) 85-87).

Note 1, Palayan possibly has an enclitic *-apa-* “that [is]” (Sg Acc c *-apan*)

Note 2: H-h has *i-* “these” (probably < **ki-* S377b Note) and *apa-* (*pa-*) “those”. Lycian knows only a demonstrative *ebe* with sound of the Luwian *apa-*, but the meaning “these”. In Lydian there is *bis* “that [is]”

b) With these pronouns the pronominal declination of Luwian is well-recognized:

Sig	N.c.	<i>zaš</i>	<i>apaš</i>	Pl	N.c.	<i>zinzi</i>
	A.c.	<i>(zan)</i>	<i>apan</i>			<i>zinza</i>
	N-A n	<i>za</i>				
	Dat	<i>zati</i>	<i>apati</i>			
	Gen-Adj	<i>zašši-</i>	<i>apašši-</i>			

Note. In Hieroglyphic Hittite the demonstrative pronouns are:

Sing	N-c	<i>iš</i>	<i>(a)pas</i>	Pl	N.c.	<i>ii</i>
	A-c	<i>in</i>	<i>(a)pan</i>		N-A n	<i>i (ia)</i> <i>(a)pa</i>
	Dat	<i>iti</i>	<i>(a)pati</i>		Dat	<i>itai</i> <i>(a)patai</i>
	Gen-Adj	<i>isa-</i>	<i>(a)pasa-</i>			

397 Luwian relative pronouns have the same stem as Hittite *kui-* (and *kuua-* ?) The pronominal inflections are:

Sig	N-c	<i>kuiš</i>	Pl	N.c.	<i>kuinzi</i>
	A-c	<i>kuin</i>			
	N-A n	<i>kui</i>			
	Dat	<i>ku<u>u</u>ati ?</i>			

Note 1. The Palayan relative is like the Hittite *kuiš*, *kuut*

Note 2: The reading of the H-h relative is not yet solid. The Lycian relative is *ti-* (Laroche BSL 53 171), the Lydian one is perhaps *pis*, *pid* (last sound insecure)

2. The indefinite pronoun (Hittite *kuiški* “some, any”) is constructed from the relative and *-ḫa* “and”: *kuiš-ḫa* “some, any”

Note 1: In palayan it is *kuiš-a* “some” (like in hittite)

Note 2: H-h has REL-*s-ḫa* “some, any” (Laroche BSL 53, 173), the Lycian *ti-ke* “someone, some” (Laroche BSL 53, 174)

4. On the verbs

398 In the verbal stem construction of Luwian two points must be emphasized:

1. The suffix *-nu-*, as in Hittite (S140), creates causatives of verbs and nouns *ḫuinu* “make run”, *ašḫanu-* “make bloody”

2. The iterative in Luwian is created with *-šš-* (not like Hittite, which uses *-šk-*). In Hittite contexts in KUB VII 53 II 12 and 17, the Luwian 1. Sg present form *tīianeššui* and the Hittite 1. sg Pres *tīianeškimi* “I repeatedly mend (?)” appear beside one another (Rosenkrans Luv 6 f.)

b) A single Luwian Iterative like *ešša-* “repeatedly do” (from *iia-* “do”) is also used in Hittite (S141d)

Note 1. Palayan has, like Hittite, an Iterative with *-šk-*: *azzik-* (<**at-sk-*) “feast” (Kammenhuber OLZ 1956, 356¹) but also with *-šš-*, *pīša-* “give”.

Note 2. H-h constructs the iterative like Luwian, with *-(s)s-*, *aia(s)sa* “repeatedly make” (*aia-* “make”)(Laroche RHA 14 (59) 67), similarly Lycian with *-s-* (Laroche BSL 53, 196).

399 The distinction between *mi-* conjugation and *ḫi-* conjugation (in Hittite S145) appears in most of the research with Luwian verbs as well taken under reference to the 3 Sing Present: one the one hand *anni-ti* “he leads”, on the other hand *muḫa-i* “he ...”. However Laroche doubts this *muḫai* and holds the distinction between these two conjections in Luwian as not certain.

Note 1. Palayan also distinguishes *ani-tti* “he leads” and *müš-i* “he is satisfied” (Kammenhuber OLZ 1956, 368)

Note 2: Simialrly perhaps H-h *aia-ti* “he makes” and *ḫurta-i* (?) “he flees” (Neumann OLZ 1957, 425)

400 Schema od the endings

Active				Medio-Passive							
				Present							
Sg	1	<i>-ḫi</i>	Pl.	1	---	Sg	1	---	Pl	1	---
	2	<i>-ši</i>		2	---		2	---		2	<i>-tuḫar(i)</i>
	3	<i>-ti, -i?</i>		3	<i>-nti</i>		3	<i>-ri, -tari</i>		3	<i>-ntari</i>
				Preterite							
Sg.	1	<i>-ḫa</i>		1	---						
	2	<i>-š ?</i>		2	---						
	3	<i>-ta</i>		3	<i>-nta</i>						
				Imperative							
Sg	1	<i>allu</i>	Pl	1	---	Sg	1	---	Pl	1	---
	2	(without ending)		2	<i>-tan</i>		2	---		2	---
	3	<i>-du (-tu)</i>		3	<i>-ndu(-ntu)</i>		3	<i>-ru, -taru</i>		3	<i>-ntaru</i>

401 Examples:

1. Of the Active

a) Present

Sing 1. *tīianeššui* “I repeatedly mend (?)” (S398,2)(Sommer AU 231) and in the untranslated verbs like *uša-ḫi*, *ḫapi-ḫi* (Otten MDOG 57, 17¹⁸) *auḫi-mi* “I come” (S404) can be a dissimilated construction

Sing 2. *auḫi-ši* “you come” (S404)

Sing 3 *mi-* conjugation *anni-ti* “he leads” *auḫi-ti* “he comes” (S404)

hi-conjugation *muua-i* “he ?????”

Plural 3. *hišhi^hanti* “they bind”

Note 1. Palayan Sg 2. *uite-š*i** “you swell” (Kammenhuber OLZ 1956, 365f) *aniia-š*i** “you lead” (ibid 368) Sg 3. *mi*-Conj *ani-ti* “he leads” *uer-ti* “he calls” *hi*-conjugation *müš-i* “he is satisfied” (Kammenhuber OLZ 1956, 368) Pl 3 *antanti ahuuanti* “they eat and drink”

Note 2. H-h Sg 1 *aia-wi* (?) “I make”, Sg. 3. *mi*-Conj *aia-ti* “he makes: *hi*-conj *hurta-i* (?) “he flees”

Note 3. Lycian Sg 3 *ta-di* “he lives” *prñnawa-ti* “he builds” *tuwe-ti* “he places here” *a-di* (*e-di*) “he makes” *qāñ-ti* (*qas-tti*) “he fixes”

b) Preterite

Sing 1. *huinuua-hha* “I allowed to run”

Sing 3 *aš-ta* “he was” *aui-ta* “he came”

Pl 3. *aue-nta* “they came”

Note 1. Palayan Sg 3 *šünat* “he filled” *lükit* “he lit” (Kammenhuber OLZ 1956, 358¹) Pl 3 *lükinta* “they lit”

Note 2. H-h Sg 1 *aia-ha* “I made” *as-ha* “I was” Sg 3 *aia-ta* “he made” *as-ta* (*s-ta*) “he was”, Pl 3 *asa(n)ta* (*sa(n)ta*) “they were”

Note 3. Lycian Sg 1 *pija-xa* (*pija-xā*) “I dug” *prñnawa-xa* “I built” Sg 3 *pije-tē* “he dug” *a-de* (*a-dē*) “he made” *prñnawa-te* (*prñnawa-tē*) “he built”

c) Imperative (identical to Hittite);

Sing 2 *mammaⁿa* “speak!”

Sing 3 *aš-du* “he should be”

Pl 2 *azzaš-tan* “eat!”

Pl 3 *ašandu* “they shall be”

Note 1 Palayan Sg 2 *aš* “be!” *ati-* “eat!” Sg 3 *aš-du* “he shall be” Pl 3 *ašandu* “they shall be”

Note 2 H-h Sg 3 *as-tu* “he shall be” *usanuwa-tu* “he shall bless” Pl 3 *ata(n)tu* “they shall be”, *pai(n)tu* “they shall give”

Note 3 Lycian Sg 3 *ta-tu* (*tā-tu*) “he shall live” *qas-ttu* “he shall fix” (*esu* “he shall be” < **es-tu*, Laroche BSL 53, 197).

2. of the Medio-Passive

a) Present

Sg 3 *aia-ri* “he is made”, *haltittari* “he is called”

Pl 2 *aztuuari* “you are eaten”

Pl 3 *uaššantari* “he is clothed”

b) Imperative, Sg 3 *aia-ru* “he shall be made”

Note 1. Palayan: Pres Sg 3 *kī-tar* “he lies, is placed” (Kammenhuber OLZ 1956, 367¹ ?)

Note 2. H-h Imp Sg 3 *aia-ru* “he shall be made”

402 The infinitive ends with *-üna*: *aduna* “to eat”, *paššuna* “to swallow”

Note 1. Also palayan *ahüna* “to drink”

Note 2: Similarly H-h FUSS-*aun* “to go”, see also Lycian *tāne* “to place”

403 The participles, those of transitive verbs are passive, like in Hittite, and have two constructions:

1. Like in Hittite with *-ant-* (that is in Luwian constructions *-anti-* S381a): *uaššanti-* “clothed” *ašhanuuant(i)-* “made bloody”.

2. Also, in Luwian there remains the indo-european passive participle with *-*mo-* (Luw *-ma-/-mi-*) *gangataimmi* “satisfied” *ešharnumma-* “made bloody” (Otten Luv 36) *titaⁿimmi-* “nursed, baby” (Laroche OLZ 1959 276).

note 1. In Palayan, like Hittite, only the participle with *-ant-* appears: *takkuuanteš* (N Pl c) (Kammenhuber OLZ 1956, 355¹)

Note 2: H-h, like Luwian, has participles with *-ma-* several times: *asima* “laying” . Only occasionally does the form with *-ant-* appear: *tara(n)t-* “saying, word”

Note 3. *titaimmi* “nursed” sticks also in Lycian *tideimi* “son” (Georgiev ArchOr 26, 337; Laroche OLZ 1959, 276)

404 The inflection of the luwian verb *i-* “go” (<I-E **ei-*, **i-*) and *au-* “come” (<*au-* “here [hittite *u-S144*]+*i-* “go”) is irregular (Laroche RHA 16 (63) 99f)

	Present		Preterite	
	Sing	Plural	Sing	Plural
1	<i>auimi</i>		<i>au(i)hha</i>	
2	<i>auiši</i>			
3	<i>iti auiti</i>		<i>auita</i>	<i>auenta</i>
	Imperative			
	Sing	Plural		
3	<i>idu auidu</i>	<i>ijandu</i>		

5. On the paricles

405 As found in Hittite and other indo-european and non-indo-european neighbouring languages (S287f) Luwian also uses a number of enclitic particles attached to the first word of clause, only a few remarks on comparisons can be given here.

406 Enclitic *-ha* meaning “and” and corresponds to the Hittite *-a (-ia)* in combination with a single word (S302ff) ^d*É.A-aš-ha* “and Ea”

Note 1. Palyan appears to use, like Hittite, *-a* for “and” (Kammenhuber OLZ 1956, 367¹⁻²)

Note 2. H-h has similar to Luwian *-ha* “and”. In addition Lycian B can have *-ke* “and” (*-ke ... -ke* “both ... and”)(Laroche BSL 53, 174) and further Lydian also has *-k*

407 Where Hittite uses the clause construction *nu* “and (then)”, Luwian uses the element *a-*, which can have enclitic paronoun and particles and also occurs without enclitics (Laroche BSL 53, 161-163) Examples of *a-* + enclitic pronouns: *a-du* “and him”, *a-mmaš* “and you(?)” *a-ta* “and it”, *a-aš* “and he” *a-an* “and him”

Note 1. Palayan have *nu-* like Hittite (Kammenhuber OLZ 1955, 359 ff Note 3)

Note 2 In H-h *a-* is only found in constructions with *-wa* (S409 Note)

Note 3. Luw *i-* “go” and *au-* :come” (S404) can be combined, like the Hittite *pai-* “go” and *uua-* “come”, asyntatically with another verb (see S312) Laroche RHA 16 (63) 100

408 The Hittite *-ma* “but” corresponds to the emphasized Luwian *pa-* or the enclitic *-pa-* (Laroche BSL 53, 161, 163-165)

Note: also the H-h has an enclitic *-pa* “but” (Bossert Oriens 2, 87 Laroche BSL 53, 168)

409 The Luwian particle *-ua* acts like the Hittite *-ua* (S289) particle of direct speech (Laroche BSL 53, 162, 165-166) However, *-uar-* for vowel final sounds (like in Hittite S290) appears to be missing from Luwian (Laroche BSL 53, 162)

NoteL H-h starts some sentences with *awa-* (=a+*-wa* [S407 Note 2]) or an emphasize *wa-* or an enclitic *-wa-*

410 1. The Luwian particle *-tta* corresponds in use to the Hittite *-kan* (S295-298): Luw *a-du-tta* corresponds to the hittite *nu-šši-kan* “and him there” Luw *a-ua-ti-tta* hittite *nu-ua-za-kan* “now self there”

2. The luwian particle *-tar* correponds to the Hittite *-šan* (S299f) Luw ^d*Lulahinzaš-tar* “the barbarians” = hittite LU^{MES} *Lulahijaš-šan*

411 Like in Hittite (S288), in Luwian the enclitic particles and pronouns follow a particular order (Laroche BSL 53, 162 f)

1. The first slot takes the particle *-ua-* of direct speech

2. The second spot takes the reflexive *-ti-*

3. The third is for the enclitic pronouns

4. The fourth contains other possible particles, e.g. the unclear *-kuua* and *-r*
5. The fifth place contains *-tta* and *-tar* (S410)

Examples: with *a-* “and” *a-ua-du* “and him” *a-ti-aš* “and he self” *a-ua-ti-an* “and him himself” *a-ua-maš-ta* “and you (?) he “ with *pa-* (*-pa-*) “but” *pa-ti-aš* “be he himself”, *pa-ua-an-tar* “but him”, *pa-ti-du-tta* “but he himself him” etc.

Supplements

For S28 Note. On the Laryngal theory of Bezug on the Hittite now also Gamkrelidze in the Trudy Instituta Jazykoznanija (Serija Vostocnych Jazykov) the Akademija Nauk Gruzinskoj SSR t 3 (1960) 15-91 (russian)

For S44e Language comparisons on the construction *-att-* Sommer Munchener Stud 4 1ff

For S48 Language comparisons of *-ant-* first see also Sommer Munchener Stud 4 1ff, also possibly Pokorny Munchener Stud 15, 15.