

THE $-N(N)$ - FORMATIONS IN THE HITTITE LANGUAGE ¹

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In the 1950 issue of *J(ahrbuch für) k(leinasiatische) F(orschung)* (vol. I, p. 125 footnote 106-110) I studied the $-l(l)$ -formations and the suffixes $-talla-$ and $-talli-$ in Hittite. In this brief communication I shall discuss the $-n(n)$ -formations, the treatment of which has been hitherto neglected in Hittite grammars.

Recently Prof. Friedrich has treated the suffix $-(a)nni-$ in *A(rchiv) f(ür) O(rientforschung)* vol. XV, p. 111 f. (written in 1943, printed in 1946 and issued in 1951). The same note was republished by him with almost the same wording with the exception of slight corrections in *Bi(bliotheca) Or(ientalis)* vol. V (1948), p. 51, note 18.

Although Friedrich does not explicitly separate the suffix $-(a)nni-$ from the suffix $-(a)mma-$ and the formations with double n from those with one n , he treats only the suffix $-(a)n(n)i-$ and wants to see in it a diminutive function. A diminutive suffix had not as yet been established in Hittite till then.

I hope that Prof. Friedrich, one of the outstanding scholars doing research on Ancient Asia Minor, will welcome more light from another quarter on the $-n(n)$ -suffixes, which play such an important part in the formation of some old Anatolian appellatives and proper names.²

Unfortunately it is not always possible to find exhaustive arguments in order to prove a hypothesis and the same difficulty exists very often in rejecting it. Therefore the rejection of a new idea must be based upon the collection of all available counter arguments.

Although the mere declaration to the effect that a proposition is not convincing may perhaps sometimes be considered sufficient to shelve the investigation of a problem, without taking the pain of presenting detailed counter arguments, it is obvious that such a procedure can not enhance our knowledge.

The principle reason why Friedrich wishes to accept a diminutive function for the suffix *-(a)nni-* lies in K(eilschrift)u(rkunden aus) B(oghazköi) XV 1 II 28 and the following. We read there :

- 28 *ma-a-an-na-mu* II ^DLUGAL-*ma-an-ni-iš* I ^DAl-*la-an-zu-un-ni-iš-ša*
 29 *A.NA* DINGIR^{LIM}-*kán ku-i-e-eš gi-nu-ya-až ar-ḥa ú-ya-at-ten*
 30 *nu-mu ma-a-an ku-u-un INIM-an iš-ta-ma-aš-te-ni*
 31 *A.NA* ^DLUGAL-*ma-kán pá-r-ra-an-da me-ma-at-te-ni*
 32 *nu* ^DUTU^{SI} ḪUL-*u-ya-an-za ud-da-na-na-an-za an-da Ú.UL*
 33 *ku-iš-ki KAR-zi ku-it-ma-an-za ku-u-uš*
 34 *NAM.ERÍM.ḪI.A ar-ḥa a-ni-ia-zi*
 35 *nu A.NA* II ^DLUGAL-*ma-an-ni-ia-aš* I^{EN} ^DAl-*la-an-zu-ni-ia*
 36 *ku-e-da-ni-ia* I GEŠTUG GUŠKIN I GEŠTUG KUBABBAR
 DŪ-*mi*
 28 "When (you) the two *Šarrumanni* and one *Allanzunni*,
 29 who have come from the lap³ of the god,
 30 and when you hear this word of mine,
 31 (and if) you convey it to *Šarruma*,
 32 and (if) no one meets⁴ my majesty in an unfavorable case
 33 (and) as long as he (e. g. *Šarruma*) removes those
 34 perjuries
 35 I shall allot⁵ to the two *Šarrumanni* and one *Allanzuni*,
 36 to each one, one ear of gold (and) one ear of silver."

It is noteworthy that *Allanzunni* is written here once with double *n* and once with one *n*.

Götze thought in *Kleinasien*, p. 124 footnote 9, that *Šarrumanni* and *Allanzun(n)i* were the children of *Šarruma*. Although Friedrich considers this view point possible, he writes that the sentence which states that they have come from the knee of the god, does not prove that they are offsprings of *Šarruma*. As an other possibility Friedrich wants to interpret *Šarrumanni* as little *Šarruma* and *Allanzun(n)i* as little *Allanzu*. Moreover Friedrich also thinks that *Šarruma* and *Allanzu* may represent a couple and the two *Šarrumanni* and one *Allanzun(n)i* may be their children. If *Šarrumanni* and *Allanzun(n)i* were gods separate from *Šarruma* and *Allanzu*, it would not have been difficult for the Hittites to give them separate names. I know no other examples from Hittite sources where the two children bore the same

name, as has been proposed in connection with the two *Šarrumanni*. That would mean that the Hittites might have used family names.

The promise in our text that to the two *Šarrumanni* and one *Allanzun(n)i*, to every one of them, would be given one gold and silver ear, shows that they represent statues of the gods. It is quite possible that the sentence stating that they originated from the knee of the god, was meant to express the near connection of the statues with the gods they stand for.

In the preceding lines (25-27) of the same text the direct address to *Šarruma* making the same promises to him, does not exclude the possibility that the statues of the gods had been also used as intermediaries. I am of the same opinion as Prof. Laroche (*Onomastique Hittite* p. 136) that ^p*Ninattannius* in KUB X 63 VI 5 also designated statues of Ninatta.

The relation of *Šarrumanni* and *Allanzun(n)i* to *Šarruma* and *Allanzu* is the same as the relation of *Ninattanni* to *Ninatta* and the relation of *armanni-* to *Arma* "Moon-god". *armanni-* means nothing but the "representation of the Moon-god". Friedrich interprets *armanni-* as "Möndchen" and uses this word as an argument for his diminutive hypothesis and states the following :

"Das klarste Beispiel eines Appellativums auf -(a)nni- ist das von Sommer ZA 46 (1940) S. 7 ff. behandelte *armanni-* "Mondsichel, mondförmiges Gebäck (Hörnchen) neben *arma-* "Mond", das sich gut als "Möndchen" verstehen liesse und so dem lat. *lunula* nicht nur in der Sache, sondern auch in der grammatischen Bildung entspräche."

However, as can be seen in the texts treated by Sommer, in his article cited here which was based on the material collected by Ehelolf, *armanni-* occurs side by side with *šittar* "sun disk". Since these objects are parallel to each other, it is not probable that a diminutive suffix had been used only for one of them. Moreover since *armanni-* is related to *arma-* "Moon-god", *šittar* may also, as its Akkadian equivalent *šamšatu* is a derivative of the Sun-god *Šamaš-*, have been derived from the Sun-god *Šiṽat* or more probably from his base word *Šiṽ-* and may go back to a **šiṽtar*, which is not yet attested.⁶ If this view point is correct, then we would compare the remaining suffix *-tar* with the suffix *-tal*, attested in the appellative *šiṽattal* which was also a suffix of appurtenance.⁷

Friedrich further treats a series of personal names containing the suffix *-(a)nni-*, and compares them with those names of the same base words without *-(a)nni-*. As is also admitted by him, one does not win any support from this comparison for the diminutive function of *-(a)nni-*, except that *-(a)nni-* is identical with *-(a)nna-* and the formations with double *n* with those with one *n*.⁸ The fluctuation between the double and simple writing is also to be noticed among the other suffixes and especially among the *-l-* formations.

Friedrich presents also a number of appellatives ending with *-(a)nni-*, but since the base words of many of them are not known, they do not help much to clear up the problem.

Among the material examined by Friedrich there are also some names of professionals. They are *aššušanni-*, *šankunni-* and *urajanni-/urijanni-*. If the Aryan etymology for *aššušanni-* given by H. Pedersen as **açva-sāni-* "horse winning" (*Hittitisch und die anderen indoeuropäischen Sprachen*, p. 138 f.) is valid then we would have to separate this word from the formations in *-(a)nni-*. But there still remain two professional names ending with *-(a)nni-*. One may ask what kind of a role might have been played by a diminutive suffix in the formation of a professional name. Besides, *šanki nni-* is a Lehnwort from the Akkadian *šangū* "priest", which is used in the same sense in the Hittite language, and the base word of *urajanni-* may be identical with the Luwian *ura-* "great (?)".

Friedrich's Material contains also a ^{DUG}*haššuyanni-*, which is an error on the part of Friedrich for ^{DUG}*haššuyayanni-*. Cf. now the same author in his Wb. p. 64. *h.* is a derivative of the geographical name ^{URU}*Haššuyā*.⁹

Moreover the example *arayanni-* "free man or free woman" based on *araya-* "free" excludes the possibility, that *-(a)nni-* may have a diminutive function. According to Friedrich this example is not clear. Prof. Friedrich concludes his note with the following remark: "*Die Basis für Annahme eines Deminutivsuffixes -(a)nni- ist also schmal, doch sehe ich keine Gegenargumente.*"

In view of this statement I would not have taken up this problem again, but as a diminutive suffix *-(a)nni-* has begun to enter the dictionaries I have deemed it necessary to reconsider it. Although Prof. Friedrich in his above mentioned note states that a diminutive

function of $-(a)nni-$ may be guessed, but can not be proven, in his most valuable *Hethitisches Wörterbuch*, which fills a considerable gap, he does not hesitate to translate *Šarrumanni* without a question mark as “kleiner, junger *Šarruma*” and *Ninattanni* as “kleine *Ninatta*”. We still see him insisting in his view point on this suffix in BiOr X (1953) p. 128. Whether he has new arguments for his view is not known to me. I do not think that ^D*Ninattannius* TUR.TUR^{TIM} (KUB X 63 VI 5) “the small *Ninattanni*-s” may confirm the diminutive function of $-(a)nni-$ (cf. Laroche in his above mentioned work p. 136), since it would not be necessary to designate them as small, if $-(a)nni-$ was a diminutive suffix. The example *zipiddani* (a small measure) does not prove any thing also, since the base word for it is not yet known to us.

In addition to the doubts already expressed by me on the diminutive meaning of $-(a)n(n)i-$ I will try to show that such a function is impossible for the $-n(n)-$ formations. Many of my examples contain only one $-n-$ and the thematic vowel $-a-$. But since the use of double $-n-$ with one $-n-$ is interchangeable, my examples belong also to the same group. That the suffix $-(a)n(n)a-$ is identical with $-(a)n(n)i-$ ¹⁰ is also accepted by Friedrich and a personal name like *Zuanna* is registered in his list.¹¹ I include here also neuters in $-n$ without the thematic vowel, which may represent earlier formations.

Without claiming completeness I give the following examples, the base words of which are known or may be suggested:

^{DU} *aganni-*, possibly based on *ak-* “die”, hence “pithos (?), urn (?)” (or pot given as present to dead ?). But cf. also the Hurrian and Akkadian *aganu* (Friedrich, Wb. p. 337).

^{GIS} *alanza-* (a kind of wood?), identical with the base word *alanza-*.

alkištana- “fruit(?), branch (?)”, identical with the base word *alkišta-*.

^D *Allanzun(n)i-* (representation of ^D*Allanzu*), based on ^D*Allanzu*.

alyanza- “bewitched”, based on **alyanza-*, which is the base word of *alyanzahh-* “bewitch” and *alyanzatar* “witchcraft”.

arahzena- “neighbor, foreign(er)”, based on *arahza* “around, outside”.

arayanni- “free man” or “free woman”, based on *araya-* “free”.

arkammana- “tribute”, identical with the base word *arkamma-*.

armanni- (representation of the Moon-god), based on *arma-* "Moon".

^{GIS}*eian-* (an evergreen tree), identical with the base word ^{GIS}*eia-*.

hannitaluana- "opponent at law", based on **hannitalu-* or **hannitaluāi-*.

harana- "eagle", identical with the base word *hara-*.

^{DUG}*haršii*allanni- "pithos", identical with the base word ^{DUG}*haršii*alli-.

**haššuizna-* "king" (composed of **haššu-*+*-iz-*+*-na-*), has the same meaning with its base word **haššu-*, cf. Götze, MVAeG 38, p. 252 ff.

hulana-* (hulani-* ?) "wool", based on **hula-* "wool". The base word **hula-* may be concluded also from *hulali-* "band" and ^(GIS)*hulali-* "distaff", cf. Laroche, A(rchiv) Or(ientální) XVII 2 p. 13 footnote 18.

hurpaštana- "leaf", identical with the base word *hurpašta-*.

^D*Huu*aššanna- (Goddess of the *huu*aši- stone ?), based on ^{NA4}*huu*aši-. See Bossert, *Belleten* No. 64, 1952, p. 503; cf. also Laroche, *Recherches sur les noms des dieux Hittites* p. 81.

ilana- "step, staircase, rank grade (?)", based on **ila-*, which may be concluded also from *ilaššar*, *ileššar*, *iliššar* "elevation (?)". Cf. Sommer-Falkenstein, (*Die*) *h(ethitisch)-a(kkadische) B(ilingue des Hattušili)* I. p. 14. footnote 2.

irman(a?-) "illness" identical with the base word *irma-* "illness".

**išhizna-* "master" (composed of *išha-*+*-iz-*+*-na-*), has the same meaning with its base word *išha-*. Cf. Götze, op. cit.

^{GIS}*iškiššana-* (a kind of object used for leaning) is based on *iškiša-* "back, behind".

ištamana- or *ištamina-* "ear" is based on **istama-*, which is also the base word of *ištamaš(š)-* "hear" and of *ištamaḥura-* "ear-ring(?)".

ištanzana- "self; desire" is identical with the base word *ištanza-*.

^{GIS}*kalmiššana-* "stick of wood; thunder bolt" is identical with the base word ^{GIS}*kalmi-*.

kuranna- "section of land (?), field (?)" is based on *kuer-* "cut" or *kuera-* (= *kura*) "field". *kuranna-* is identical with the personal name *Kuranna*, Laroche, *Onomastique Hittite* No. 325. It may perhaps be the Hittite reading of A.ŠĀ (gen. A.ŠĀ-naš, dat.-loc. A.ŠĀ-ni).

^{NA4}ku(u)annanna- "copper", identical with the base word
^{NA4}ku(u)anna-.

memiāna- "word", speech", identical with the base word
 memiā-.

^DNinattanni- (representation of the goddess *Ninatta*), based on
^DNinatta.

paršana- "panther" may possibly be considered as an enlarge-
 ment of *parša-. *paršana-* is already compared with the Greek
 πάρδαλις and Turkish *pars*. See Friedrich, Wb. p. 163.

^{NA4}peruna- / *piruna-* "rock", the base word of which is ^{NA4}peru-
 (KUB XXXIII 61 I 5, Laroche Revue d'Assyriologie XLVII (1954)
 p. 47) and *piruā-* "rock".¹²

šakuni- "spring, source" is probably based on *šakuūa* "eyes".

šankunni- "priest", based on the Akkadian *šangū* "priest".

(^{DUG})*šašanna-* "lamp", attested already in the texts of Kül-
 tepe in form of *šašannum*,¹³ is based on *šeš-* "sleep, repose". Hence
šašanna- is to be understood as an implement used in the time of sleep,
 that is at night. The same word is used as the name of a town: ^{URU}
Šāšana (KUB XXXI 44, I 3, 11).

šūna-, *šūni-*, *šūana-*, *šūanni-* "god" is identical with the base
 word *šiu-*, *šū-* or *šūa-*.¹⁴ This word excludes completely the pos-
 sibility of a diminutive function for -(a)n(n)i-.

šumanzana- "cord", identical with the base word *šummanza-*
 "cord".

^{NINDA}*zappinni-* (KUB XXXII 129 I 21),¹⁵ the base word
 of which is *zappi-* "looseness". Hence ^{NINDA}*zappinni-* has been a kind
 of bread, which was possibly made of coarse grained flour. Identical
 with ^{NINDA}*zīpinni-*?.¹⁶

The titles of the Hittite king and queen *tabarna* and *taṽan(n)anna*
 may belong also to the group of -n(n)- formations. Although it is not
 yet certain, the base word of *tabarna* may be identical with the Glos-
 senkeil word *tapar-* "rule", as it was suggested by E. H. Sturtevant,
 and *tabarna* may mean "ruler".¹⁷ The eminent Hittologist, Pro-
 fessor Sommer, thinks that *tabarna* is of Protohittian origin, because
 it occurs in Protohittian texts.¹⁸ But since we must presume that
 the peoples who had emigrated into ancient Anatolia lived in
 close contact with the Protohittians, it is not unreasonable to suppose

that their languages also might have had an influence on the Protohittian. Considering the close relation between *tabarna* and *taṣan(n)anna*, *taṣan(n)anna* may be a derivative of *tabarna* and go back to **taṣarnanna*¹⁹ or **tabarnanna*, which are not yet attested. In regard to the material presented here it is not advisable to derive the suffix *-na* from the Protohittian, as *tabarna* happens to occur also in Protohittian texts.²⁰

May I also draw attention to *išḫamina-* or *išḫimana-* "cord", the base word of which is *išḫai-* or *išḫiia-* "bind". The remaining *-mina-* or *-mana-* is to be divided into *mi/ma* and *na*. The suffix *-ma-* or *-mi-* has been treated recently by Goetze in JCS 5 (1951), p. 72 f. and Rosenkranz, *Beiträge zur Erforschung des Luvischen*, Wiesbaden 1952, 86 ff., who see, as some other scholars did before, in *-mi/-ma* a suffix of participle. But cf. now the objections of the present writer in BiOr XI p. 209. I expressed there the opinion, that *-ma/-mi* is another suffix of appurtenance. Cf. also footnote 16 in this paper.

The same formation is observable in *šarām(a)n(n)a-*, which has been translated by Götze in MAeG 38 p. 220 and JCS 1 p. 83 as "receptacle (?), refuge (?)". It is composed of *šarā* "up" + *-ma-* + *-na-*. It may denote nothing else but a place, which is at the top, hence "up town (?), acropolis (?)". In K(eilschrifttexte aus) Bo(ghazköi) III 4 II 66 ff., which can be restored in combination with KUB XXXIV 38 IV 20 ff. and the fragment of Ankara 10284 IV 1 ff.,²¹ we read the following :

- 66 [(*nu-kán ma-aḫ-ḫa-an* ^{URU})*P*]*u-ra-an-da-an an-da ḫa-at-ki-eš-nu-nu-un*
- 67 [(*nu-kán* ¹*Ta-pa-la-z*)*u-n*]*a-ú-liš ku-iš DUMU* ¹*U-uḫ-ḫa-LÚ I.NA* ^{URU}*Pu-ra-an-da še-ir e-eš-ta*
- 68 [(*na-aš na-aḫ-šar-ri*)-*ia-a*]*t-ta-at na-aš-kán* ^{URU}*Pu-ra-an-da-za MI-az kat-ta ḫu-ya-iš*²²
- 69 [DAM.ζ*U* DUMU.MEŠ.Š*U*²³ (NA)]M.RA.MEŠ-*ia* *ša-ra-am-na-az*²⁴ *pi-ra-an ḫu-u-i-nu-ut*
- 70 [*na-(an-kán* ^{URU}*Pu-ra)-an-da-z*]*a*²⁵ *kat-ta pi-e-ḫu-te-et*
-
- 71 [*ma-(aḫ-ḫa-an-ma* ^D)*UTU*²⁷ *iš-t*]*a-ma-aš-šu-un* ¹(!)*Da-pa-la-zu-na-ú-liš-ya-kán*
- 72 [MI-*az kat-ta ḫu-ya-iš* DAM.(ζ)]*U-ya-za*²⁶ DUMU.MEŠ.Š*U* NAM.RA.MEŠ-*ia*

- 73 [*ša-ra-am-na-az pi-ra-a(n h)*]u-i-nu-ut nu-ua-ra-an-kán kat-ta
pi-e-ḫu-te-et
- 74 [nu-uš-ši DUTUŠI ERÍN.MEŠ²⁷ (ANŠU.KUR.R)]A.MEŠ
EGIR-an-da u-i-ia-nu-un
- 75 [na-at (¹Ta-pa-la-zu-na-ú-li-i)]n KAS-ši EGIR-an-da ta-ma-
aš-šir
- 76 [(nu-uš-ši-kán DAM.ŽU) DUMU.MES.ŠU NA]M.RA.MEŠ-
ia²⁸ ar-ḫa da-a-ir na-an EGIR-pa
- 77 [ú-ua-te-er (¹Ta-pa-la-zu-na-ú-li-iš-ma-k)]án I-aš SAG.DU-aš
iš(!)-pár-za-aš-ta
- 78 [(NAM.RA-ma-kán ku-in KAS-ši) da-a-iš²⁹] na-an-za-an ERÍN.
MEŠ-pát ANŠU.KUR.RA.MEŠ da-a-aš³⁰
- 66 "And as I blockaded *Puranda*,
- 67 *Tapalazunauli*, the son of *Uḫḫa-LÚ*, who was in *Puranda*
above,
- 68 was afraid, and in the night he went from *Puranda* down.
- 69 [His wife, his children] and the civil captives he caused
to march from the acropolis (?)
- 70 and he brought them down from *Puranda*.

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- 71 As I, [my majesty], heard: '*Tapalazunauli*
- 72 [went down in the night]. His [wife], his children and the
civil captives
- 73 he caused to march [from the acropolis (?)] and he brought
them down',
- 74 I, [my majesty], sent after [him the troops] (and) the
charioteers,
- 75 [they] pressed *Tapalazunauli* on the pursuit,
- 76 and they took him his wife, [his children] and the civil
captives away. They brought them
- 77 back. *Tapalazunauli* fled as one person.
- 78 The civil captives, which he [put] on the way, the same
troops and charioteers took them."

The same meaning may also come out for *šarāmna-* from the instructions of one of the Hittite kings, addressed to *bēl madgalti* "military governor", where the protection and maintenance of a fortified town play an important part. In KUB XIII 2 II 11 f. (=XXXI 86, 39 f.=87+88 II 12 f.=90+91 II 1 f.) we read the following (In the

preceding paragraph the question of storing of fire wood, straw and other material is treated):

- 11 [(*nu an-da ši-ia-a-an*)] *e-eš-tu na-at-za* EGIR-*an* MU.KAM-*ti*
MU-*ti*
12 *k*[(*ap-pu-iš-ki-id-du n*)]*u ša-ra-am-ni-it kat-ta zi-ik-ki-id-du*
11 “And let it be sealed; let him check over it
12 every year and let him deliver (them) down from the acropolis (?) (according to the need)”.

KUB XXXII 123 II 44 is also in favour of a locality for *šaramma-*: I.NA UD II.KAM-*ma ša-ra-am-ma-az da-an-zi* “But in the second day they take (it) from the acropolis (?)”

šarāmana- may also sometimes mean only “above”. I think Friedrich is partly right in translating *šarāmnaz* in his Wb. as “von oben herab”. This is valid for KBo V 2 II 18 ff. *me-ma-al-la* (19) *ša-ra-a-am-na-az ar-ḥa iš-ḥu-ḡa-a-i ša-ra-a-am-na-az-ma-kán* (20) A.NA NINDA *mu-la-a-ti še-ir šu-uḥ-ḥa-a-i* (18/20) “And from above he scatters away grist. But from above he pours (it) on the *mulati-* bread.”

NINDA *šaram(m)a(na)-*, which is a kind of bread or pastry, eaten during the religious ceremonies, cannot be separated from the preceding word. It is indeed possible that *š.* was used here as an adjective,³¹ and NINDA *šaram(m)a(na)-* meant a pastry, which came from above, that is from the acropolis (?).^{31a}

The examples *išḥimana-/išḥamina-* and *šarām(m)a(na)-* show clearly that *-mana-/mina-* is to be divided into *-ma-/mi-+na-*. In fact, we have here the agglomeration of two suffixes. This conclusion is of great importance for the judgment and linguistic assignment of the identical formatives *(u/a)man* and *(u/a)m(n)a-* occurring in Capadocian and Boğazköy texts.

May I be permitted to speak here also about *anninniḡami-* “cousin”, the meaning of which was established by Friedrich in MVAeG 34/1, p. 98 after a passus in the treaty of Muvatalli, son of Mursili the second, with Alakšandu of Wiluša. We read there the following:

- III 33 *nu* ¹*K*[(*u-pa-a*)]*n-ta*-DLAMA-*aš* MÁŠ LÚ
ŠA [(LUG)]AL KUR ^{URU}*Ar-za-u-ḡa*
34 *IŠ.TU* MÁŠ SAL^{TI}-*ma-aš* ŠA LUGAL K[(UR ^{URU})]
Ḥa-at-ti A.NA A.BI.ĪA-ma-aš

- 35 ¹Mur-ši-DINGIR^{LI(M)} LUGAL GAL LUGAL KUR
^{URU}Ha-a[(t-t)]i DUMU SAL+KU-ŠU A.NA ^{PUTUSL}
 ma-aš
- 36 a-an-ni-in-ni-ia-mi-iš
- 33 "And Kupanta-^DLAMA-a (is descended) on the male line
 from the king of the land Arzawa;
- 34 but on the female line (he comes) from the king of the
 land Ḫatti.
- 35 He is the son of the sister of my father Muršili, the great
 king, king of the land Ḫatti.
- 36 He is the cousin of my majesty."

Since the formative *-mi-* is to be considered as a suffix of appurtenance (cf. the present writer loc. cit.) in the remaining **anninni-* or **anninniia-* we may suspect the Hittite word for "aunt". If I am right in my suggestion, then we may go a step further and analyse **anninni-*, as composed of *anni-* "mother" and *-(i)nmi-*, the suffix, which is the subject of the present paper. The word **anninni-* may furnish a further argument against the diminutive function of *-(i)nmi-*.

In connection with the *-n(n)-* formations I would like also to speak about the suffixes *-uanna-* and *-uanni-*, which may be of the same origin with *-(a)nna-* and *-(a)nmi-*. The relations of the suffixes *-uanna-* and *-uanni-* to *-(a)nna-* and *-(a)nmi-* is the same as the relation of the suffixes *-uāla-* to *-āla-*, *-uānt-* to *-ānt-* and *-uātar* to *-ātar*. I present the following examples :

annauanna- "step-mother" is based on *anna-* "mother".

^{DUG}*haššuuuanni-* (a kind of vessel for wine made in *Haššuu* or of the type of *Haššuu*).

kuiuana- "independent" is based on *kuer-* "cut"; *kuiuana-* means literally "separated."

gurtuanni- "person of the citadel" is based on *gurta-* "citadel".³²

The suffix *-uana-* is most likely to be identical with the gentilic *-uana-* of the Hittite Hieroglyphic Inscriptions.³³

As the preceding examples show, the *-n(n)-* formations in Hittite either have the same sense with their base words,^{34,35} or they express their near relation to them. Cf. also Goetze, *Mélanges Pedersen* p. 490 ff., and Albright, *American Journal of Archaeology* vol. LIV (1950) p. 172.³⁶ In this communication I have inten-

tionally put the Hurrian suffix *-ni* or (*-ne*) aside³⁷ and I have taken as the base of my investigations to a great extent the Hittite words. It is most likely that the ending *-n(n)-* had the same function in other related languages of Ancient Anatolia as in Hittite.³⁸

A comparison of the personal name ^DU-*naradu* with *Tarḫundaradu* leads me to think that the *-n(n)-* and *-nt-* suffixes may go back to the the same origin. Since the second part *-radu* is common in both names they must belong to the same ethnic level. Therefore the ideogram of the Storm-god in the first mentioned name may be read as *Tarḫu*.³⁹ If I am right in my opinion, then we would have to read ^DU-*naradu* as ^DTarḫunaradu, which is identical with *Tarḫundaradu*, with the difference that the suffix *-na-* in *Tarḫuna-* corresponds to *-nda* in *Tarḫunda-*. The possibility of the identity of the *-n(n)-* formations with *-nt-* formations⁴⁰ was already expressed by me in my study *zur Lesung von manchen Personennamen auf den hieroglyphenheth. Siegeln und Inschriften*, Ankara 1950, p. 16 f. in connection with the explanation of the close relationship of the elements **išputa-* and **išpun(a)-* occurring in the personal names of Cappadocia and Boğazköy. I suggested there the identity of both elements⁴¹ and thought that they may go back to **išpunta-*, which may be identical with the Hittite word *ispanza* "night". As confirmation of this view I compared **šiyana-* "god" and *šiyat-* "day; Sun-god", both of which may go back to *šiyant-*, and I analysed *šiyanzanni-*, the designation of a priestess of high rank. The ideographic correspondence of *šiyanzanni-* is, as we know, ^{SAL}AMA DINGIR^{LIM} "mother of god". Since *anni-* stands here for "mother", *šiyanz* would correspond to the genitive form of the word for "god",⁴² I think in **šiyant-* we have another spelling of the word for "god". The identity of *Tarḫuna-* with *Tarḫunda-* and of **šiyant-* with *šiyana-*, *šiyuni-*, *šiyana-* and *šiyanni-* etc. may confirm the view that the *-n(n)-* formations go back to the same origin as the *-nt-* formations,^{43,44} although it is possible that the difference between both suffixes might have been felt in a very early phase of the history of the Hittite language. The fact that the *-nt-* suffix too is used either as a suffix of appurtenance or for the enlargement of the stem,⁴⁵ may be considered as a further argument in favour of the original identity of both elements.

¹ The contents of this article have been read before the XXIIIrd International Congress of Orientalists, held between the 21st and 28th of August, in Cambridge (England) under the title "A Note On The Word Formation in Hittite Language".

² For the appellatives, for which no quotations are given here see Friedrich, *Hethitisches Wörterbuch*, Heidelberg 1952/54. For the personal names see Laroche, *Receuil d'Onomastique Hittite*, Paris 1952, and for the geographical names of the Hittite period, refer to Mayer-Garstang, *Index of Hittite Names*, which has been for a long time out of date. For the proper names of the Cappadocian documents ending with the formative -n- cf. E. Bilgiç, *Die Ortsnamen der "kappadokischen" Urkunden im Rahmen der alten Sprachen Anatoliens* (AfO XV, 1 ff.) and see furthermore Gelb, JKF vol. II p. 32.

³ Literally: knee.

⁴ Literally: finds.

⁵ Literally: make.

⁶ Cf. for example example D³šiušummi- (KUB XII 63 Rs. 13) which is a later form of D³šiušummi-.

⁷ Cf. Alp, JKF I p. 134 footnote 110. For the meaning of *šijattal* as the Hittite reading of GIŠŠU.I "razor (?), blade (?)" see Güterbock, *Kumarbi* p. 67; Laroche, R(evue) H(ittite) et A(sianique) fasc. 47 p. 22; Otten, *Mythen vom Gotte Kumarbi*, p. 13 footnote 4; Güterbock, J(ournal) of C(uneiform) S(tudies) vol. 5 p. 36.

⁸ Cf. the personal names *Zida*, *Zitana* (Knudzon, *Die El-Amarna-Tafeln* 170, 20), *Zidanni* and *Žuṣa*, *Žuṣanna*, *Žuṣanni*.

⁹ Mayer-Garstang, IHN p. 19.

¹⁰ A comparison of *ekuna*- "cold" and *ekunima*- "coolness" is also in favour of the identity of the elements -na- and -ni-.

¹¹ In the formative -nu-, which may be observed in the personal names *Tarḫunu* (Stephens, *Personal names of Cappadocia* p. 68), *Tuarḫunu* (Eisser - Lewy, MVAeG 33 p. 31 No. 38, 3) and *Piḫanu* (Laroche, *Onomastique Hittite* No. 531) I see the same suffix with the thematic vowel -u. Cf. also Bossert, *Asia*, p. 88.

¹² For the deity *Pirva* cf. Otten, *Pirva - Der Gott auf dem Pferde* (JKF II p. 62 ff.).

¹³ See Bilgiç, *Die einheimischen Appellativa der kappadokischen Texte und ihre Bedeutung für die anatolischen Sprachen*, Ankara 1954 p. 58.

¹⁴ For the formation of *šuna*- etc. see also Bossert, *Asia* p. 85 ff.

¹⁵ Delete DUG³žappinni- apud Friedrich, AfO XV 111 f. footnote 10.

¹⁶ Among the examples presented by Friedrich which are not treated above there are also the following appellatives :

ḫuluganni- or *ḫulukanna*- (a kind of wagon). This meaning was already recognised in present writer's *Beamtennamen* p. 7 ff. but it has been overlooked by Friedrich in AfO XV p. 111 footnote 10. *ḫuluganni*- occurs as early as in Kültepe texts. See Landsberger, AOr vol. XVIII No. 1-2 p. 341 footnote 67 and Bilgiç, op. cit. p. 49 f. Its base word **ḫuluga*- may perhaps be compared with *ḫaluka*- "message". *ḫuluganni*- perhaps might originally have meant "message wagon".

DUG³ḫutanni- (cf. *ḫuda*- "speed" (?)).

kušazianni- (with the base word *kušazza*).

NINDA^s*iyantannanni-* (composed of **šiyantanna*- < **šiyantatar*+ -*anni*-) (bread in form of the representation of the Sun-god ?).

NINDA^u*alpailanni-* or NINDA^u*alpaimanni-*. The interchange of -*la-* and -*ma-* is important for the judgment of the formative -*ma-*.

Cf. furthermore :

TÜL^a*aldanni-* "well, spring".

NINDA^a*armantalanni-* (composed of *arma*+ -*nt*+ -*ala*+ -*anni*-) (bread in form of the representation of the Moon-god ?).

É *arzana-* "inn(?)".

DUG^h*akkunai-* (a vessel for oil).

LÜ^h*amina-* "treasurer".

GIŠ^h*anza(n)-* (an instrument).

hanzana- "black".

harganau- (a part of the body).

harnai=*harnau-* "birth-chair".

NINDA^h*arpan(a?)-* (a kind of bread).

harrani- (a kind of oracle bird).

haršan(a)- "head".

haršumana- "source (??)" (composed of *haršu*+ -*ma*+ -*na*-?).

hattalkešna- "hawthorn(?)".

NINDA^h*hayattani-* (a kind of bread).

inan- (a disease).

išhijani- (*išheni-*) "beard hair, body hair (?)".

UZUⁱ*išhuna*=*išhūnu-* (a part of the body).

išna=*iššana-* "dough".

ištanana- "stand (?)", based on the same word as *ištantāi-* "stay (?)".

kaena- "affinis, relative through marriage".

kalmanna- "fire wood (?)", based on **kalma-*, which may be identical with *kalmi-* "stick of wood etc.". Cf. Götze, MVAeG 38, p. 213.

genu- "knee".

kunna- "right".

kurupšini(-) Ehelolf, ZA NF XI p. 72, (a lower gold quality), identical with the Cappadocian *kupuršinum*. See, Bilgiç, *Appelativa* p. 40 f. *kurupšini(-)* must be kept apart from the following word.

LÜ^k*kurupzina-* "butcher (?)" (composed of *kurupzi*=*kuruzzi-* (cutting instrument)?+ -*na*-). KUB XII 8 IV 6 f. LÜ.MES^k*ku-ru-up-zi-na-ma* KUŠ GUD *da-za-a-an šal-la-an-na-a-i* "The butchers (?) pull (?) the skin of the ox down". Cf. Friedrich, AOr vol. XVII 1 p. 250.

laḥanni- "bottle (?)", identical with the Akkadian *laḥannu-* "bottle (?)" or based on Hittite *laḥḥa-* "campaign".

The Glossenkeil word *laḥana(na)* and its derivatives.

TÜG^l*luḥpanni-* (a kind of dress) and its derivative the Glossenkeil word *luḥpanayant-* "dressed with *luḥpanni-*".

luštani- "side door (?)".

mani- (light coloured blood).

man(n)inni- (a jewel). Hurrian?

mene- (*meni-*) "face".

mejani- (*miġani-*), *mitti-mejani-* "new year (?)".

minu- "alone (?)".

paltana- "shoulder".

perġuena- (*parġuina-*) (a kind of drink (??) or a sweet product?).

paršina- "haunch, thigh".

parzaġanna- (= *pirešġanna-*): It is probably based on **parzaġa-*, which may be identical with *palzaġġa-* or *palza(š)ġa-* "socle, basis". According to the text mentioned in the following *parzaġanna-* (= *pirešġanna-*) may denote a kind of socle, on which the fodder of the animals was placed. If its base word is not identical with *palzaġġa-* "socle", then it may represent a kind of fodder. The mutilated passage KUB XIII 1 IV 16 (= 2 IV 28 f.) can be restored in combination with the parallel line KUB XIII 24, 17: *A.NA GUD.ĤIA p̄ar-za-ġa-an-na-aš ĤA.LA III Š[U? (nu a-pu-u-un ĤA.LA az-zi-ik-kán-du)]* (The unimportant variants of the duplicates are disregarded). "The *p.* -ration of the oxen (is) three ti[mes?]. And let them eat that ration."

šalġina- (according to Güterbock apud Friedrich Wb. p. 180 "unbaked mud brick (Turkish kerpiç) (?)").

šalġini- (an oracle bird).

šamana- "foundation".

šanna- "one (??)".

šena- "figure, model, substitute".

GIŠšešan(n)a- "almond tree (?)".

taggani- "breast".

DUGtapišana-, *tapišani-* (a vessel, "bowl (?)").

tarna- (a small dry measure)

IMlarašmeni- (wind and quarter of heavens).

taršna- "throat (?)".

tāyana- "truly (?)".

dayani- "stem (???)".

tekan- "earth".

URUDUtekan- "hoe".

tetana- "hair".

NINDAdūni- (a kind of bread).

udne- "country".

The Glossenkeil word *yaryalan(a?)-* "seed, descendant".

yašanna- "stadion (?), running field (?)".

yeln(?)- "wolf (?)".

yiġana- "wine".

yiġan(a?)- "clay".

zēna- "autumn".

NINDAziġpulani- (a kind of bread), based on **ziġpula-*, which is also the base-word of *NINDAziġpulašši-*. They may be very probably identical.

¹⁷ *A Hittite Chrestomathy* p. 194 f. and *A Hittite Glossary* 2. Edition p. 151. Cf. also Götze, MVAeG 32/I p. 138 footnote 3.

¹⁸ Sommer-Falkenstein, *HAB* p. 25; Sommer, *Hethiter und Hethitisch*, Stuttgart 1947, p. 92.

¹⁹ Cf. *ta-ua-ar-na* in a Hurrian text (Bo 4790 9, 13) cited by Forrer in *Boghazkői-Texte in Umschrift* 2 p. 28* and Sommer, *HAB* p. 25 footnote 3.

²⁰ The occurrence of the deity *Lelvani* in a Protohittian text (cf. Otten, *JCS* vol. 4 p. 128 f.) does not prove either the Protohittian origin of this deity.

²¹ The new fragments have shown that Götze's restoration of the text was to a great extent correct.

²² Ankara 10284 IV 2: *hu-u-ua-a-iš*.

²³ Cf. line 72 and 76.

²⁴ Ankara 10284 IV 3: *ša-ra-a-am-na-za*.

²⁵ In the fragment of Ankara in line 4 URU *Purandaza* is omitted.

²⁶ Cf. line 68 and 76. KUB XXXIV 38 IV 29: [DAM.] *zU-ja-ua*.

²⁷ Cf. line 78.

²⁸ Cf. line line 69 and 72.

²⁹ Restoration suggested by the context.

³⁰ Ankara 10284 IV 11: *da-a-ir*.

³¹ For the use of adjectives in Hittite see Wolfgang Drohla, *Die Kongruenz zwischen Nomen und Attribut sowie zwischen Subjekt und Prädikat im Hethitischen (Am 18.1.1934 gekrönte Preisarbeit der Philosophischen Fakultät der Philipps-Universität zu Marburg f.d. Jahr 1933, Phil. Diss. Marburg, Als Manuskript vervielfältigt. Circulated among the Hittitologists in 1953).*

^{31a} While this article was in the press Goetze's paper *Some groups of Ancient Anatolian proper names* (*Language* vol. 30, 1954, 349 ff.) reached me. According to Goetze, p. 351 footnote 13, the formative *uma-* is due to the assimilation of *mn* to *mm*. However the form *šarammana* does not seem to be in favour of this opinion.

³² Cf. also :

NINDA *haršupanni-*, composed of *haršu* (= *harši* "thick"?) + *-panni-* (= *uanni*-?).

LÚ *kallištara-*, based possibly on *kallištar* (Zuntz, *Un testo ittita di scongiuri*, p. 540) or on *Ekalištara*-? (KUB XXXIII 114 I 25).

(GIŠ) *marijauanna-* (KUB XXXI 84, 2 f.=86 II 2 f.), based on GIŠ *mari*-?

The Glossenkeil word *mutayanneš*.

šak(k)uani-, identical with *šakuni* "spring, source" based on *šakuya* "eyes".

NINDA *ziggayanni-* (a kind of bread) IBoT I 10 II 5.

³³ The same opinion about *-uanna-* is expressed by Laroche, *BiOr* XI, 1954, p. 123. He has established this suffix also in Luwian in URU *Ninuuyayannaššati*. Laroche gives a further example for the words ending with *-uanni-*, e.g. *hamrayanni-* (KUB XXXV 92 IV 32). Cf. also his earlier opinion in *Onomastique Hittite* p. 104, where he suggested the identity of *-uana-* of the Hieroglyphic Inscriptions with *-uman* or *-umna-* of the Cuneiform Inscriptions.

³⁴ According to the complementations of the ideogram LÚ, as sg. nom. LÚ-*aš*, gen. LÚ-*naš*, dat.-loc. LÚ-*ni*, one cannot deny the possibility that one of

the readings of LÚ may be **zitana-*, which is known only as the name of a Hittite general in a letter of El-Amarna, cf. footnote 8. In regard to the complementation LÚ-*iš* as sg. nom. in good Hittite texts it is not yet certain that *ziti-* "man" is only Luwian. *Žida*, which has been attested up to now also only as a personal name and *ziti-* may as well be Hittite. Another candidate for the phonetical reading of LÚ-*i-* may also be **zidanni-*. Cf. footnote 8. The relation of **zida-* to **zidana-* and **zidanni-* may be the same as the relation of *šiu-* to *šiu-na-* and *šiu-ni-*. However the phonetical reading **zitana-* or **zidana-* for LÚ-*na-* for the time being may be guessed but can not be proven.

³⁵ The adverb *apēniššan* "thus" contains also the formative *-ni-*. If one compares *apēniššan* with *kiššan* "this way, as follows" one may analyse it as composed of *apā- + -ni- + -šš- + -an-*. *-ni-* must have been used here as a suffix of stem enlargement of *apā-* "is". Analogous to *apēniššan* is formed the rare form of *kiššan*, *kiniššan* (Laroche, JKF I p. 176, 181 footnote 10). The same formative occurs also in the adjective *apēniššuyant-* "such", composed of *apā- + -ni- + -šš- + -yant-*, and most probably in the dat.-loc. forms of the pronouns *kā/kī-*, *apā-*, *kui-*, *a-*, of the adjective *damai-* and of the numeral for "one," e.g. *kēdani* (cf. *kēti*), *apēdani* (cf. *apēti*), *kuedani* (cf. *kueti*), *edani* (cf. *edi*), *damedani* and *I-edani*.

Cf. also the formations :

haluganili (*haluga- + -ni- + -ili*) "as a message" or "as a messenger".

tarpanalli- "rebel (??)" with *tarpalli-* "representation, substitute".

zarijanalli- (a bird?) with ^(GIS)*zerijalli-* (an instrument used in cult).

The formative *-ni-* is also seen in the gentilic *Pá-la-ni-ú-tim* (plur.) perhaps as a stem enlargement of the country name *Pala* (Hrozný, *I(nscriptions) C(unéiformes du) K(ultéplé) I* 1952, 92, 3; cf. Alp, Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi vol. X, 1952, p. 255).

³⁶ Albright writes the following: "The gentilic ending *-na* is well attested in Hittite cuneiform sources; it appears especially in Syria and southern Asia Minor (e.g., *Hatti-Hattina*, *Api-Apina* [the Damascene], etc.). The same ethnic ending appears probably in Lycian *Tlāna*, "person from *Tlōs*", and in the familiar Greek *-ἄνωος, -ῥνώος*, which is most frequent in connection with the Asiatic side of the Aegean". The same suffix is also noted by Bossert, *Asia* p. 88, among the Anatolian names of the Greek period.

³⁷ Cf. Thureau-Dangin, *Syria* XII 254 ff. and Speiser, *Introduction To Hurrian* p. 98 ff.

³⁸ It may be assumed that the suffix of the stem enlargement *-n(n)-* existed also in Luwian. See Luwian *mam(m)an(n)a-* "speak" (Laroche, *Onomastique Hittite* p. 117 fn. 15; Otten, *Zur grammatikalischen und lexikalischen Bestimmung des Luwischen* p. 87 f.), which may have been based on **mam(m)a-* (cf. Hittite *mema-*). I am inclined to see also in Hittite in the suffix *-(a)n(n)a-* or *-(a)n(n)i-* forming verbs on the base of verbal or nominal stems the same suffix of stem enlargement. The verbs ending with this suffix might have had no difference, in meaning from their base verbs. Cf. already H. Pedersen, *Hittitisch und die anderen indoeuropäischen Sprachen* §82. The opinion that they had durative meaning (Götze, *MVA&G* 32/1 p. 129 f.) does not seem well founded to me. Cf. for example *šunna-* "fill" (composed of *šuya-> šu- + nna-*), which has the same meaning with *šuya-* "fill". Although H. Pedersen in his

just mentioned study was not in favour of Götze's view, Friedrich in his *Grammar Heth. Elementarbuch I* §150 and in his *Wb.* accepts it as a well established fact. The *-nt-* suffix also, the identity of which with the *-n(n)-* suffix will be discussed in the following, serves as formative for the stem enlargement of the verbs. Cf. for example *handandāi-*, based on *handāi-* "establish; set in order" and *parā handandātar* "divine justice", identical in meaning with *parā handātar*.

³⁹ *Tarḫu*, *Tarḫuna* and *Tarḫunda* may be besides *Datta* another word for Storm-god in Luwian, since *Tarḫunda-radu* was a king of Arzawa. But see the remarks of Sommer in *Aḫḫijavā-Urkunden* p. 76, where he doubts the Luwian character of *-radu-*, the second element in the name *Tarḫunda-radu*. About *Tarḫu-*, *Tarḫuna* and *Tarḫunda* see also Laroche, *Onomastique Hittite* p. 60 f. I share the opinion of Güterbock, *Hittite Religion* p. 105 footnote 10, that the proposition for the Hittite reading of the ideogram of Storm-god (complementations: sg. nom. $\text{D}\dot{\text{I}}\text{ŠKUR-na-aš}$, gen. $\text{D}\dot{\text{I}}\text{ŠKUR-un-na-aš}$, dat.-loc. $\text{D}\dot{\text{I}}\text{ŠKUR-un-ni}$) made by von Brandenstein in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 91 p. 566 ff. as *Ḥamanna*, *Ḥamani* or *Humanni*, which is the name of a Syrian Weather-god, is not probable. Since *Tarḫu* is a very ancient Anatolian Storm-god occurring as early as in Kültepe texts in the personal names *Tarḫuala*, *Tarḫuan* and *Tarḫunu*, the Hittite name of Storm-god also may be *Tarḫuna*. The relation of *Tarḫu* with the Protohittian Storm-god *Taru* must be also investigated.

⁴⁰ Besides, the identity of *-nt-* and *-(t)t-* formatives is well established.

⁴¹ Cf. Hittite *ekuna-* "cold" with the Glossenkeil word *ikunta* and Hittite NA_4peruna "rock" with the Oldindian *parvata*, compared by Sommer apud Friedrich, *Wb.* p. 167f. **perut-* as designation of stone may be also assumed for the early phase of Hittite language from the Kültepe name *Perutaḫšu*. The etymological combination of *peruna*/**perut-* with the Oldindian *parvata* leaves no room for doubt that the formatives *-n(n)-*, *nt-* and *-(t)t-* were of Indoeuropean origin. This also is a further indication for the linguistic assignment of the personal names in *-aḫšu*.

A comparison of the denominative verbs in *-aḫḫ-*, *iškattahḫ-/iškidaḫḫ-* "make a sign" (based on **iška- + -tta-* or **iški- + da-*) and *iškunaḫḫ-* "make a sign, designate" (based on **išku- + -na-*) recommends also the acceptance of the original identity of *-n-* and *(t)t-* suffixes.

⁴² Cf. *nekuz*, the genitive form of *nekutt-* "evening" in *nekuz meḫur* "time of evening."

⁴³ For the close relationship between *-n(n)-* and *-nt-* suffixes cf.:

a) *-an* and *-ant-*, formatives of the participle in Hittite of neuter and common gender.

b) The adjectives:

ḫuman (neuter) and *ḫumant-* (gen. comm.), based on **ḫuma-*, cf. the Glossenkeil word *ḫuma-*.

maninkuḫan (neuter) and *maninkuḫant-* (gen. comm.) "near", based on *maninku-* "near".

araḫzena- "neighbor" with the adverb *araḫzanda* "around".

With the neuters of a and b following nouns are comparable: *ḫinkan* "fate, death", *ḫunḫuḫan-* "flood (?)", *kuššan* "price", *laman* "name", *naḫḫan*

“fear”, *ṣaḥḥan* “fief”, *takšan* “middle; together”, *ṣekan* “span”, *tekan* “earth”. Cf. also p. 453 ff.

Cf. also:

The ordinals ending with *-an* as *dān* “second”, composed of *dā* “two” + *an*.

The personal names of the Cappadocian documents in *-an* as *Aš(š)u(y)an*, *Ištalkian*, *Tarḥuan* etc.

c) The adverbs and postpositions:

andan “in, into”

appan “behind, after” and *appanda* “behind, after, afterwards”.

kattan “down” and *kattanda* “down”.

mašīyan = *mašīyan* (neuter) “quantus” and *mašīyant* = *mašīyant-* (gen. comm.) “quantus”.

parīyan “beyond, across; besides” and *parīyanda* “beyond, across; besides”.

parranda “beyond, across; besides”.

The same formation as in *andan* etc. is observable in the adverbs:

annišan “previously”, composed of *anni-* + *-š(š)-* + *-an*. **anni-* is identical with the base word of *annaz* “previously”.

apēnišan “thus”. Cf. footnote 34.

appizzian “afterward”, based on *appa-* “back” + *-izzi-* + *-an*.

enišan “ita; as just stated”, composed of *eni-* “is, the above mentioned” + *-šš-* + *-an*.

kinun “now”.

kiššan (= *kiniššan*) “in this way, as follows”, cf. footnote 35.

kuḡattan “where”.

nuḡān = *numān* “never, no longer (?)”, based on *nuḡa* “still, yet”?

piran “before”, based on **pira-*, which may be identical with *parā*?

duḡyan “apart”, based on *vḡa-* “far; distance (?)”?

zilan = *zilaḡan* “toward this side (??)”, based on *zila-*, which might be identical with the base word of *zilatija* = *ziladuḡa* “in future, for the future”.

d) The supines in *-yan* and *-yanzi* may also go back to the same origin as it was suggested by Ohse, MVAeG 47/1 p. 11.

⁴⁴ The occurrence of *-n(n)-* and *-nt-* suffixes in one and the same word side by side as for example in *arahzenant-* “foreign”, *aršanant-* “jealous”, *ḥaḥḥaršanant-* “ridiculous(?)”, *ḥappinant-* “rich”, *irmanant-* “ill”, *išḥumayant-* (a part of the body), *kani-* *nant-* “bent down”, *perunant-* “rocky”, *šakuḡyanant-* “hesitating (?), slow (?)”, *šan-* *kuniḡant-* “priest”, *šiyannant-* “god” does not prove that they are not identical. Cf. for example the Kültepe names *Šaluḡata* and *Šaluḡatat* in Hrozný, ICK I 35 A, 10 and 35 B, 1.

⁴⁵ The view expressed by Friedrich, MVAeG 31/1, 85 f. and *Hethitisches Elementarbuch* I § 53 a, that the *-nt-* suffix forms also words of collective meaning, does not seem convincing to me. Friedrich has not proven that the formations given by him as examples modify the meanings of their base words. In reality their base words also have collective meanings.

