

STUDIA MEDITERRANEA

Piero Meriggi dicata

II

edidit
Onofrio Carruba

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I N D I C E

I

Publicazioni di Piero Meriggi (dal 1969)	1
Stylios ALEXIOU - Nouvelle identification del villes crètoises	5
Sedat ALP - Das hethitische Wort für "Palast"	17
Alfonso ARCHI - Auguri per il Labarna	27
R. D. BARNETT - The god on wheels, or, the seal of Shema ⁴	53
William C. BRICE - The pictographic tablets from Jemdet Nasr	65
Onofrio CARRUBA - Commento alle nuove iscrizioni di Licia	75
John CHADWICK - La grande tavoletta di Pilo relativa all'oro	97
Karlheinz DELLER - Claudio SAPORETTI - Marv 8 e il tasso d'interesse nell'epoca medioassira	105
Giuseppe F. del MONTE - Il mitologema di Katahziwuri	109
Mario DORIA - Riflessioni sulla cronologia relativa di alcuni mutamenti fonetici del greco premiceneo	121
Sargon ERDEM - Le strisce di piombo di Kululu	143
Massimo FORLANINI - Appunti di geografia etea	165
Carlo GALLAVOTTI - myc. <i>do-de</i> , gr. δὲ in Esiodo, e un'iscrizione achea del sesto secolo	187
Vladimir I. GEORGIEV - Rhadamanthys, Sarpedon und Minos	199
Louis GODART - Une battue dans la jungle des idéogrammes	205
Cyrus H. GORDON - Ebla and the Minoan problem	209
Oliver R. GURNEY - The anointing of Tudhaliya	213
Roberto GUSMANI - Su due termini della trilingue di Xanthos	225
Hans G. GÜTERBOCK - Hieroglyphische Miscellen	235

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PROPRIETA' ARTISTICA E LETTERARIA RISERVATA

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AURORA EDIZIONI - PAVIA



Alfred HEUBECK — Lyk. <i>χñtawata</i>	247
Harry A. HOFFNER — The Hittite word for "Tribe".	261
Philo H. J. HOUWINK ten CATE — The Mashuiluwas affair: a join (KBo XIX 46) and a duplicate (KBo IX 77) to Mursilis's com- prehensive annals (12th year of his reign)	267
Fiorella IMPARATI — Il culto della dea Ningal presso gli ittiti	293

II

Mustafa KALAÇ — Hieroglyphisch — Luwisches	325
Annelies KAMMENHUBER — Zu den unveröffentlichten Texten aus Boğazköy	333
Emmanuel LAROCHE — Les représentants lyciens de l'anatolien <i>appa</i>	347
Lorenza M. MASCHERONI — Un'interpretazione dell'inventario KBo XVI 83 + 26 e i processi per malversazione alla corte di Ḫattuša	353
Clelia MORA — Sulla mitologia ittita di origine anatolica	373
Anna MORPURGO DAVIES — J. D. HAWKINS — The hieroglyphic inscription of Boḫça.	387
Erich NEU — Hethitisch <i>kurur</i> und <i>taksul</i> in syntaktischer Sicht	407
Günter NEUMANN — Zum Namen Kilikien	429
Heinrich OTTEN — Zu einigen mittelhethitischen <i>-sk-</i> formen	439
Paolo Emilio PECORELLA — Un gruppo di sigilli cilindrici del Vicino Oriente	445
Emilio PERUZZI — Il segno '10' in protoindiano	467
† Franco PINTORE — Tarwanis	473
Vittore PISANI — Lexistorica	495
Massimo POETTO — Una nuova iscrizione luvio-geroglifica del museo di Maraş	501

Anna Maria RIZZI-MELLINI — Un'istruzione etea di interesse storico: KBo XVI 24 + 25	509
Cornelis J. RUIJGH — Le syllabogramme *34/35 du lineaire B: valeur possible <i>ru₂ = lu</i>	555
Anna SACCONI — La tavoletta My X 1	573
Mirjo SALVINI — Una "bilingue" assiro-urartea	575
Ruggero STEFANINI — Hieroglyphica	595
Oswald SZEMERÉNYI — Anatolica I (1-7)	613

THE HIEROGLYPHIC INSCRIPTION OF BOHÇA

Anna Morpurgo Davies-Oxford – J.D. Hawkins-Londra

We owe to Piero Meriggi a great deal of what we know about Hieroglyphic Luwian, both because of his pioneering work in the decipherment and because of all that he has contributed to the correct understanding of the texts. As a small token of gratitude for his life work we should like to offer him a new edition of BOHÇA, a text for which he has first offered a coherent interpretation (see Fig. 1, photograph; Fig. 2, copy).

Transliteration :

- 1 § 1. EGO—mi [I[?]] ku + ra/i—ti—sá I á—[sa—REL₂—si]—sa₄
I HEROS—li—i—sa I (“INFANS”) ni—mu—wa/i—za—sa
 (“OCCIDENS”) i—pa—ma—ri + i—i I ORIENS+MI—ma—ri+i—ha
- 2 I PRAE I AUDIRE+MI—ti—mi—[sa₄] II [I] REX—ti—sá
- § 2. I wa/i—ta I (DEUS)TONITRUS—hu—ti I za—ri+i
I (BONUS)wa/i—su—wa/i—i
- § 3. I wa/i—mu I TERRA—REL+ra/i—zi I SUPER+ra/i
I “CAPERE” (—) lá/i/u—na—’ I pi—pa—sa—i
- § 4. I (DEUS)CERVUS₂—ti—pa—wa/i—ta—’ I za—ri+i(—)ia—
pa—’ (?) I (BONUS)wa/i—su—wa/i
- 3 § 5. I wa/i—mu I za—ri+i I sà—ma—ia II (ANIMAL)
 (“BESTIA”) REL₂—sa₅+ra/i I pi—pa—sa—ia
- § 6. I á—mi—zi—pa—wa/i I tá—ti—zi—i I AVUS—ha—zi—ha
I REL—zi [I[?]] sa—ta

- § 7. | REL-pa-wa/i (DEUS) TONITRUS-hu-za-sa
| NEG₂ IREL-ha-na | wa/i+ra/i-ia-ia
- § 8. | á-mu-wa/i IREL+ra/i | wa/i+ra/i-ia-ia
- § 9. | wa/i-mu | "TERRA"-REL+ra/i-zi | SUPER+ra/i
| "CAPERE"(-) lá/i/u-na | pi-pa-sa-ia
- 4 § 10. | á-mi-zi-ha < -wa/i > | tá-ti-zi || AVUS-ha-zi-
ha-['][?] | IREL-i (ANIMAL) "EQUUS <" > -su sà-ta
la-u-na REL "PES₂.PES₂" (-) tà-ta
- § 11. | IREL-pa-wa/i (DEUS) CERVUS₂-ti-ia-[sá?]
|['][?] NEG₂-'['][?] IREL-ha-na |['][?] wa/i+ra/i[-ia?]-ta
- § 12. |['][?] á-mu-wa/i IREL+ra/i | wa/i+ra/i-ia-ia
- § 13. |['][?] -wa/i | za-ti-i | "TERRA"-sa-REL+ra/i-i
| za-ti-i | LOCUS-ta₅-ti-i | 1 CENTUM
(ANIMAL) GAZELLA la-ha " *381"-ta | REL-za

Translation :

1. I (am) Kurtis, the hero Askwisis's son, the king heard of by the west and the east.
2. Here I am good to Tarhunzas,
3. he grants to me to take over the territories ;
4. and here . . . I am good to Runtiyas,
5. here he grants to me the beasts (as?) *samaya*.
6. And (those) who were my fathers and grandfathers,
7. Tarhunzas does not help at all,
8. as he helps me,

9. – he grants to me to take over the territories.
10. And when my fathers and grandfathers came to take (such) horse(s) as (there) were,
11. Runtiyas did not help at all,
12. as he helps me,
13. since(?) in this territory, in this place, I took 100 gazelles . . .

The historical context.

Of the personal names in the inscription, that of the author, *ku+ra/i-ti-i-*, is a common Anatolian name attested elsewhere on HISARCIK 1 and 2 (*Glossar*², 76 with discussion; *Manuale* II/2 nos. 68, 69); and also twice on the KULULU lead strip 1 in the forms *ku+ra/i-ti(-ia)-* (Özgüç, *Kultepe and its vicinity in the Iron Age*, Ankara 1971, Plate L and the index on p. 115). This name has been compared with the name attested in cuneiform Assyrian inscriptions MAT/NAT/LAT/ŠAT/KUR-*ti-i*, in which the selection of the last optional value of the first sign permits an interpretation of cuneiform and hieroglyphic writings to indicate the name *Kurti(ya)* (*Glossar*², loc. cit.); none of the other optional readings produce a name identifiable with one attested in indigenous hieroglyphic sources. We may further compare the name *gur/gúr-di-i* attested in the inscriptions of Sennacherib as that of a leader of Til-garimmu (*RIA* III, s.v. Gurdì). Kurti, previously read Matti (Laroche, *Noms*, no. 789 (2)), was a king of the land of Atuna (or Tun(n)a), who was mentioned by Sargon in connection with the events of 718 and 713 B.C. (Lie, *Sargon* 10 – annals 1.71; Winkler, *Sargon*, 102 – Display inscription 1. 29; *ibid.*, II, 45 – prism fragment SM 2022; Luckenbill, *ARAB* II, §§ 7, 55, 214). The possibility of the identity of Sargon's Kurti with the author of BOHÇA remains for consideration.

On BOHÇA, Kurtis' father's name is very worn but appears to be *á-[sa-REL₂-si]-sa₄*, which would seem to indicate some such reading as Askwisis. In the Assyrian records a predecessor of Kurti on the throne of Atuna is Ušhitti, registered as tributary to Tiglath-pileser III in 738 and 732 B.C. (written *Iuš-ḫi(-it)-ti/te*; Rost, *Tiglat-pileser*, 26 – annals 1. 153;

Levine — *Two Neo-Assyrian Stelae from Iran* (Royal Ontario Museum, 1972), 18 l. 11; Rost, *op. cit.*, 79 — Nimrud Tablet, rev. 9; ARAB I, § § 772, 801). The cuneiform Ušhitti is perhaps sufficiently similar to Askwisi—to make this further identification worth consideration. However the double identification of Ušhitti and Kurti with Askwisis and Kurtis would only carry any conviction if some relationship between the locations of ancient Atuna and modern Bohça could be established. See now *An. St.* 29 (1979), 166.

A location of Atuna at Zeyve hüyük between Ulukışla and Çiftehan at the northern approach to the Cilician gates has long been proposed and is in general satisfactory. See Hulin, *Iraq* 25 (1963), 66 f.; Weippert, ZDPV 89 (1973), 50 and n. 102 with bibliography. If this is accepted, then the stele BOHÇA, which was found near the village of that name just to the south of the Kızıl Irmak near Avanos in the *vilayet* of Nevşehir, had been placed in a position separated from Atuna at least by the kingdom of Tuwana, approximately the *vilayet* of Niğde. Yet some recent pieces of evidence suggest the presence of men of Atuna to the north rather than the south of Tuwana. A stele recently discovered at Aksaray names a ruler Kiyakiyas (stele published in *KZ*, 92 (1978), 117 ff. by Mustafa Kalaç to whose courtesy this information is due); this ruler could be identified with Kiakki of Šinuhtu deposed in 718 B.C. by Sargon who then presented Šinuhtu to Kurti of Atuna (Lie, *loc. cit.*, Winckler, *loc. cit.*). If this stele suggest a location of Šinuhtu at Aksaray, then Atuna, to which it was joined, must have had at least an interest in the area. Further a letter written by Sargon to the governor of Cilicia in 710–709 B.C. mentions that the men of Atuna were party to a raid on Bit-Burutaš (Paruta), which also implies a northerly Atunean interest (Postgate, *Iraq* 35 (1973), 24 f., 30). Finally KULULU lead strip 1 lists individuals qualified by place names, the most frequently recurring of which is *tu-na-sa* (URBS), “the city Tuna”. The document further distinguishes “upper” (SUPER + RA/I-sa/*sarlis) and “lower” (*a-na-tara/i-sa/*ana(n)taris*, cf. Lyc. *ētri-*) Tuna (Özgüç, *op. cit.*, index on p. 116). An immediate, though possibly unjustified, assumption from this document would have been that Tuna denoted Kululu itself. Whether upper and lower Tuna could indicate two parts of the same site, or two neighbouring or two distant towns is open to speculation. Possibly nomadic or tribal migrations could explain the simultaneous appearance of a place name in two different

areas. These new pieces of evidence suggest that though Atuna was primarily the name of a city controlling the northern end of the Cilician gates the place name could somehow wander much further north, in the *vilayets* of Kayseri and Nevşehir. If this were so, the identification of the names of known kings of Atuna on the hieroglyphic stele of BOHÇA would seem less implausible. The suggestion awaits further evidence to corroborate it or disprove it.

Commentary.

At the moment the only modern commentary available is that by Meriggi in *Manuale di eteo geroglifico*, II/1 (1967), 106 ff. Meriggi's text is based on personal collation, on new photographs, and on the earlier editions (Messerschmidt, *CIH*, LI, B.B. Charles, *Hittite Inscriptions (Cornell Expedition to Asia Minor)*, Ithaca 1911, 16 ff.; Hrozný *IHH* I/II, 261 ff.). Our text obviously makes use of all these sources, but is based on Hawkins' collation, on new photographs, and on a latex squeeze. The inscription is preserved in the Kayseri Museum and was collated there.

The transliteration employs values and conventions discussed in J.D. Hawkins, A. Morpurgo Davies, G. Neumann, *Hittite Hieroglyphs and Luwian: new evidence for the connection*, Nachrichten der Ak. der Wiss. in Göttingen, Phil.-Hist. Kl., 1973, nr. 6, pp. 143–197 [*HHL*], and in *An. St.* 25 (1975), 153–5. Two vertical bars (||) indicate a new line of the text, and the numbers preceded by an asterisk are the conventional numbers assigned by Laroche to the hieroglyphic syllabograms and logograms. The abbreviations used are those listed in *HHL*, p. 145, note.

§ 1. (“OCCIDENS”) *i-pa-ma-ri+i-i* I ORIENS + MI-*ma-ri+i-ha* I PRAE I AUDIRE + MI-*ti-mi-*[*sa*₄]. The phrase was discussed in *An. St.* 25 (1975), 151. The obvious comparison is with the almost identical phrase of CARCHEMISH A 6, 1, which, however, has ‘west’ and ‘east’ in asyndeton.

§ 2. *za-ri+i*. Here and in § 4, this could be the dative singular of the demonstrative pronoun in agreement with the datives *Tarhunti* and *Runti*. Yet in § 5, *zari* must be adverbial (‘here’ or the like) since there is no other dative with which it can agree. If so, it is probably simpler to assume that it has the same functions here and in § 4.

wa/i-su-wa/i-i. The verb *wasu-*, obviously a derivative of *wasu-*, 'good', occurs twice in this inscription and probably once in TOPADA, 4. Here the meaning must be something like 'I am favourable, I am good', a sense not contradicted by the Topada evidence.

TOPADA, 4 :

- (i) *wa/i-mu-tà d-mi-sa₄ DOMINUS-ni-sa (DEUS)TONI-TRUS-zi/a (DEUS)"SARMA" (DEUS)*198-sa₆ (DEUS)BOS.*206.PANIS-sa_x-ha PRAE-na A-ia-tà*
- (ii) *wa/i/mi-tà SCRIBA-pa-sa₆-ti wa/i₄-sú-ha*

"and my lord Tarhunzas, Sarrumas, X, and Y ran(?) in front of me, and I was successful by smiting (??)"

In our interpretation we agree with Mustafa Kalaç (KZ, loc. cit.) that (i) is so closely comparable to the very common phrase "the gods ran (Hitt.-Luw. *huiya-*, Luw. *huihuiya-*, Hier. REL₂-*ia-*) before me", that this must determine our interpretation of the verb *A-ia-ta*.

The suggested meaning 'I was successful' of *wasuha*, as contrasted with the meaning 'I am favourable' attributed to *wasuwi* in BOHÇA, is justified by the two different constructions. In TOPADA the verb is accompanied by the reflexive particle *-mi-*, in BOHÇA it governs the dative and there is no reflexive particle.

Two denominatives, similar to *wasu-*, but not identical, are also attested :

TOPADA, 2 :

wa/i-mu tara/i-zi REX-ti-zi CUM-ni wa/i₄-sa₇-tà...

"three kings were favourable to me . . ." (the names of the three kings follow).

The passage was discussed in *An. St.* 25 (1975), 150; also *ibid.* 29 (1979), 166.

BOLKARMADEN, 1-2 :

I à-wa/i/-ta I á-mi-i I DOMINUS-ni-i wa/i + ra/i/-pa-la-wa/i-ia- I REX-ti-i I ("BONUS") *wa/i-sà-za-ha*

"I was good to my lord Warpaławas the king"

(For the problems raised by the text of BOLKARMADEN, see below, § 5.)

Finally, there is a participle *wa/i-sa-mi-sa* or *BONUS-mi-sa* (see the references in *Glossar*², 151 f.), which is found in the introductory sentence of a number of inscriptions; the meaning must be 'good', 'favourite', 'honoured' or the like.

It is obvious that the three verbs quoted, *wasu-*, *wasu-* (which also yields *wasamis*), and *wasaza-*, are very close in meaning and function. *wasaza-* is construed with *-ta* and a dative just like the *wasuwi* of BOHÇA. In TOPADA, 2, *wasu-* also governs a dative though there is no *-ta* (there does not seem to be any sign after *wa/i-mu* and before the following word, though the space for one exists).

We do not know enough about verbal formation in Cuneiform and Hieroglyphic Luwian to be able to analyse the evidence with anything approaching certainty but a few observations may be made.

First, it seems clear that *wasaza-* is formed from *wasu-* with the *-za-* 'iterative' suffix, which is attested elsewhere (cf. *HHL*, 185 f.). The basic verb *wasu-* must be related to *wasu-*, 'good'. We may wonder what is the exact formation. A possible explanation is that *wasu-* yielded a denominative **wasya-* which, with a secondary phonetic change, turned into *wasu-*. A general case could be made for a *-sya-* > *-sa-* change, but exact parallels are lacking.

wasuwi and *wasuha* must also be denominative forms from *wasu-* but create more problems. Two alternative explanations are possible. Conceivably there may have been another *-ya-* denominative built on *wasu-* without deleting the final *-u-* of the stem (Hittite offers evidence both for deletion and non-deletion; contrast *aššu-*, *aššiya-* and *huišu-*, *huišwai-*). If so, we could reconstruct a verb **was(u)wya-* > **wasui-* or the like (a *-ya-* > *-i-* change is well attested). Cun. Luwian offers good

evidence for a *-ui-* > *-u-* change (cf. Laroche, *DLL*, 134), so that a postulated **was(u)wya-* could eventually yield *wasu-*. The general problem with this approach is that it is difficult to see why one and the same adjective would both delete and not delete the final vowel of the stem before the *-ya-* suffix.

The second possibility is that the verb *wasu-* is an entirely new analogical creation. In the case of the *-i-* stem adjectives the normal denominatives are formed with a *-ya-* suffix: cf. e.g. *sa-na-wa/i-ia-ta* of SULTANHAN, 3, beside the adjective *sanawi-*, 'good'. It is normal for these verbs to undergo a *-ya-* > *-i-* change so that in the last resort the verbal stem does not differ, in spelling at least, from the adjective stem: cf. e.g., PUGNUS(-)lá/i/u-mi-ha, 'I made strong' (CARCHEMISH A 15, 1), beside the adjective PUGNUS(-)lá/i/u-mi-, 'strong' (ibid.). If so, it is easy to imagine an analogical process which on the model of the *-i-* verbs and *-i-* adjectives leads to the creation of *-u-* verbs based on *-u-* adjectives. At the moment, both hypotheses seem plausible and we have no clear criterion which allows us to make a choice between them.

The meaning of the *-ya-* denominatives also creates a problem. *wasu-* and *wasaza-* seem to mean 'to be good, to be favourable', and, as we have seen, in TOPADA the presence of the *-mi-* particle and the reflexive construction of *wasu-* explains our translation 'to be successful'. Elsewhere too we find *-ya-* denominatives which show the same semantic relationship with the basic adjective. Thus in SULTANHAN, 3, *sa-na-wa/i-ia-ta*, which, as mentioned above, is formed on *sanawi-*, 'good', must mean 'was good' (it is predicated of wine). Similarly the frequently attested *IRA-sa-lá/i/u-sa/sá/za-* seems to be a derivative of the adjective *IRA-za-sa-li-*, 'angry' and means 'to be angry' (for the form of the adjective cf. Hawkins in *Florilegium Anatolicum*, 1979, 152). On the other hand (BONUS) *wa/i-li-ia-* is a derivative of *wali-*, 'mighty' and must mean 'make mighty, exalt', i.e. it has a factitive meaning which is difficult to distinguish from that of the causative (BONUS) *wa/i-li-ia-nu-*. Similarly PUGNUS(-)lá/i/u-mi-ha (CARCHEMISH A 15, 1) must be a derivative of PUGNUS(-)lá/i/u-mi-, 'strong' (ibid.), but must mean 'I made strong' rather than 'I was strong'. The question would require a much more extended discussion.

§ 3. The reading "CAPERE"(-)lá/i/u-na-' is assured by collation and by the comparison with § 9. What Meriggi read as *mí* is in fact a normal word divider followed by a second word divider which replaces the first element of the logogram marker. § 9, which is absolutely parallel, shows that this must be the correct interpretation. "CAPERE"(-)lá/i/u-na-" may be taken as an infinitive governed by the reduplicated verb *pipasai*. In BABYLON, 6, we have evidence for a similar construction where the simplex *piyai* governs an infinitive:

 | *pa-ti-pa-wa/i-*' HALPA-*pa-wa/i-ní-sa* (DEUS)
 TONITRUS-*sa* | *ara/i-*' | *pa-ta* | NEG₃-*sa* | *pi-ia-i*
 ARHA | DOMUS-RA/I-*nu-u-na*

"to him may Halabean Tarhunzas not grant to dispose of ARA PATA"
 (Cf. Hawkins, *An. St.* 25 (1975), 142 f.).

It seems likely that either (-)lá/i/u-na-' is a complete infinitive or stands for **la-lá/i/u-na*, i.e. for the infinitive of a reduplicated verb. In either case the root must be *la-* 'take', which can be compared with the well known *la-* or *lala-* verb of Cuneiform Luwian (cf. Laroche, *DLL*, 61 and add to the evidence the numerous occurrences of the imperative *la-ad-du* in KBo XIII 260). The standard verb for 'take' in Hieroglyphic Luwian is *ta-* (normally written with the sign HH no. 41), but there is some evidence for an alternative *la-* stem. This may be conveniently collected here:

(1) KÖRKÜN A, 3-4:

na-na-si-pa-wa/i-ta INFANS-*ni* | REL-*sa* | ARHA *tà-i*
 ibid. B-C:

 | *za-pa-wa/i-tu-ta* (VINUM) *wa/i-ni-na* | REL-*sa*
 ARHA | *la-i* | *na-na-si* | INFANS-*na-ni* (NEPOS)
ha-ma-si (NEPOS) *ha-ma-su-ka-la*

"Who(ever) takes it away from Nanasis (or) the child . . ."

"Who(ever) takes away this wine from her, from Nanasis, (or) the child (or) the grandchild (or) the great-grandchild . . ."

The order of reading the KÖRKÜN inscription is difficult to determine on account of its certainly irregular arrangement. Differing from the first editor, we assume the following order :

- (1) A 1 + A 2 + Ba
- (2) A 3 + A 4
- (3) Bb + VINUM + Cb + Ca

In (3) the order passes from Bb through the VINUM logogram between the god's legs, and is read in an *ascending* direction through Cb to Ca. By so reading we may extract a clause (the protasis of a curse formula) from B – C which is closely parallel to that on A 3 – 4. It would appear from the immediately preceding sentence (*á-mi-sa FEMINA? -ti-sá na-na-si-sá*) that Nanasis is the wife of the author (and mother of his child (ren)).

(2) MARAŞ 4, 1–2 .

à-wa/i hi-ri-i-ka-na(URBS) [REL-*i* *i*-i “[ANNUS]”
 [u-si] (*274) [ha]-ta-li-i-ha
à-wa/i (*274) u-pa-ti-i-tà-si-na (DEUS)TONITRUS-
 -hu-za-na | pa-ti-i | (“ANNUS”)u-si | (“SOLIUM”)
i-sà-nu-wa/i-ha
 | *à-wa/i-ta* | *i-lá/i/u-wa/i-si-na*(URBS) | INFRA-ta
 | CAPERE(-)la-ha

“And in which year I smote the city of Hirika,
 in that year I set up Tarhunzas of the *upatiti-*,
 and I “took down” (conquered) the city of Ilawasi”

(3) MARAŞ 4, 4 :

wa/i-ta i-lá/i/u- [] | [] | CAPERE(-)la-ha

“I took [down] (conquered) [the city of] Ila[wasi]”

(4) MARAŞ 3, 3 :

]REL-sa ARHA “CAPERE”(-)la-||-na POST-ta[

”Who(ever) take(s) away . . . ”

The text is very broken but a comparison with *ARHA la-i* of KÖRKÜN is obvious. Collation would confirm whether we can read *la-ia* or *la-i* rather than *la-na*.

(5) MARAŞ 1, 6 :

| *wa/i-mu X-ha* | X(-) *tara/i-za-i* | PRAE-*i*

| (“CAPERE”) *la-la-ta*

Both sentence and context are obscure (for the further context see below in the commentary to § 5.). It seems likely that the gods are the subject and that the action referred to is favourable to the author of the inscription.

In addition to the five passages quoted above, evidence for *la-* is also provided by the two infinitives (-) *lá/i/u-na(-)* of BOHÇA §§ 3 and 9, by *la-u-na* of § 10, and by *la-ha* of § 13.

The evidence speaks for a verbal stem *la-* and a reduplicated stem *lala-* attested at least in MARAŞ 1. In BOHÇA we cannot know whether “CAPERE”(-) *lá/i/u-na-* represents the simple or the reduplicated verb; the different spelling of *la-u-na* in § 10 and the absence of the logogram both there and before *la-ha* of § 13 could be explained if these two last instances belonged to the simple verb and the infinitive of §§ 3 and 9 to the reduplicated one. It is also possible –though perhaps far fetched– to argue that an iterative meaning would not be out of place in §§ 3 and 9 but would be odd in 10 and 13.

In the two clauses where it occurs “CAPERE”(-) *lá/i/u-na(-)* must be an infinitive. If so, we may take it as a contracted form in contrast with the non contracted *la-u-na* of § 10, but even this does not allow us to assign it a certain phonetic interpretation. The sign HH no. 445 is certainly found in the 2nd millennium with a *lu* value; in the 1st millennium the sign

alternates with *la* and *li* but positive evidence for the value *lu* other than the present context is lacking. Also, we have no clear evidence for the treatment of *-au-* in Cun. or Hier. Luwian, though Meriggi registers a contraction of *-awa-* to *-a-* for Hieroglyphic (*Manuale* I, p. 21). The few other infinitives attested do not necessarily belong to *-a-* stems, let alone to monosyllabic roots. The only possible parallel is *i-zi-i-sa-tú-na* of KARATEPE (262), from a verb of which we know a third pers. sing. *i-zi-i-sa-ta-i* (parallel to *la-i*) from CARCHEMISH A 1 b, 3. If the parallel were to be taken seriously, it might induce us to read the infinitive of *(-)la-* as *(-)luna*.

The meaning ‘take over’ (the territories) is called for by the context. The contrast between *sara (-)la-* in our text and *kata (-)la-* in MARAŞ 4,2 is not surprising: cf. Hitt. *katta da-* “herunterholen, unterwerfen” and *šara da-* “in Besitz nehmen”.

The presence of both *la-* and *ta-* in the same language is bound to reopen the question of the relationship of these two roots. So far ‘take’ was expressed by *ta-* only in Hittite and in Hieroglyphic Luwian, and by *la-* only in Cuneiform Luwian. The evidence is still scanty, but one cannot help being struck by the absolute identity of usage of *la-* and *ta-* in Hieroglyphic itself (cf. the two passages from KÖRKÜN quoted above) and by the fact that in Hieroglyphic the *la-* root is preceded by the CAPERE logogram, i.e. by the *tà* sign. We could try to simplify the position of Hieroglyphic by arguing that the numerous instances of *tà-i*, *tà-ia*, *tà-ti-i*, *tà-ha* ought all to be read logographically: CAPERE-*i*, CAPERE-*ia*, CAPERE-*ti-i* etc., and given a phonetic interpretation of the *lai*, *laia* etc. type. Yet this is intrinsically implausible and in any case does not explain why CAPE-RE has a well established *tà* value and is regularly used before *la-*. It seems that we must accept the presence of both *la-* (with *lala-*) and *ta-* in Hieroglyphic. Does this point to an etymological identity of the two roots as suggested e. g. by Kronasser (*Etymologie der hethitischen Sprache*, 64)? And what consequences does this have for our views about the dialectal position of Cuneiform and Hieroglyphic Luwian?

§. 4. This clause is in every respect parallel to § 2, though the name of Run-

tiyas replaces that of Tarhunzas. The few signs which follow *za-ri+i* remain incomprehensible. Should we read *pa-ia-*, thus introducing the neuter plural Nom.-Acc. of *(a)pas* ‘that’? Elsewhere both *wasu-* and *wa-sa(za)-* seem to be intransitive and no object is called for. *Non liquet*.

§ 5. *za-ri+i* must be adverbial: ‘here’. *pi-pa-sa-ia* must be third pers. sing. from the well known reduplicated form of *piya-* ‘to give’. This text is rich in *-i/-ia* verbal forms. In the present context it comes natural to translate *pipasaya* as a present, but in § 7 below the sense requires that *wa/i+ra/i-ia-ia* should be in the past. Yet the regular past form with a *-ta* ending is attested in § 11. The most likely conclusion at present is that *-i* and *-ia* are interchangeable and that they are both present endings, although the use of § 7 is anomalous. The value and distribution of the *-i/-ia* forms will be discussed in *Festschrift Szemerényi*, 1979 pp. 577–610.

sa-ma-ia (ANIMAL. “BESTIA”)REL₂-*sa*₅+*ra/i*. We may take *sa-ma-ia* as an adjective (or participle) in agreement with the noun which follows or we may construe it predicatively as indicated in our translation. The noun calls for some comment. It occurs elsewhere (in this or a similar form) in association with Runtiyas, the god of wild life.

(1) BOLKARMADEN, 3 (see Fig. 3):

“𐎒”-*i-sa-pa-wa/i* | (DEUS)CERVUS₂-*ti-ia-sá-ti-i*
 | (BONUS) *wa/i-sa*₅+*ra/i-ti-i* | *á-mi-i* | DOMINUS-*ni-i*
 [(BESTIA)] REL-*sa*₅+*ra/i-* | *pa-ti-i* | *u-ta-ti-na-ha-*

”and by the favour of . . . Runtiyas I . . . ed there the beasts for my lord”.

Meriggi’s text (*Manuale* II / 1, p. 100 ff.) is based on that of Messerschmidt (CIH, XXXII), with corrections, but does not seem to have made use of that of the Cornell Expedition (*CE*, plate XII). Recently Mustafa Kalaç has offered a new text (*Anadolu Araştırmaları* IV/V (1976–77), 61–66), which agrees in many points with that of the Cornell Expedition, though this was apparently not available to him. Hawkins’ personal collation and

squeeze confirms many of the Cornell and Kalaç readings, especially in line 3.

(2) MARAŞ 1, 4–5 :

I wa/i-mu X-ha I X(-)tara/i-za-ⁱ I PRAE-i
 I (“CAPERE”) la-la-ta
 I i-pá[?]-si-pa-wa/i-mu-ⁱ (DEUS)CERVUS-ti-ia-sá
 I REL-za-wa/i I (BESTIA)REL₂-tara/i I pi-pa-sa-ta
 I wa/i-ta I á-mi-zi I tá-ti-zi [...

“and (for?) me . . . he/they took . . .

and which beasts Runtiyas of the ipa- gave to me,
my fathers . . .”

In the second sentence REL-za could be a conjunction (‘since’, ‘as’ or the like) or a relative pronoun Nom.—Acc. neuter singular. In either case the -wa is unexpected and must be wrongly repeated from its normal position at the beginning of the clause.

(3) ALEPPO 2, 2 (see Fig. 4) :

(i) I za-à-zi-pa-wa/i-mu DEUS-ni-zi I REX-[tá[?]]-hi-tà
 CUM-ni I PES₂.PES₂(-)tà-ti-i
 (ii) wa/i-mu-’ [x-x]-ia I (BESTIA)REL₂-sa+ra/i-sa
 (iii) wa/i-ta I PRAE-na ARHA I (PUGNUS + PUGNUS)hu-hu+ra/i-
 pa-ti-i

“ . . . these gods shall walk with me for kingship.

The beasts shall . . . (to) me,
and they shall paran arha huhurpa-.”

Here the name of Runtiyas does not appear but the logogram BESTIA and the word which follows make the text relevant. Our readings are based on Hawkins’ collation. If it is possible to divide (ii) and (iii) as we have done, the verb in (ii) may be [x-x]-ia, but the meaning of the last two clauses remains obscure.

It seems reasonable to identify (BESTIA)REL-sara of BOHÇA and BOLKARMADEN with (BESTIA)REL-tara of MARAŞ 1. (BESTIA)REL₂-sà+ra/i-sa of ALEPPO may also be taken as the same word if we assume that it is a neuter Nom.—Acc. with the added particle -sa /-za which, as expected, would appear as -sa after -r- (cf. HHL, 173–6). If so, the -sara /-tara forms may be taken either as a neuter plural Nom.—Acc. or as rare examples of neuter singulars without the -sa particle added. The alternation between -tar- and -sar- obviously creates difficulties and the most likely hypothesis is that we have here two alternative suffixes. In view of the logogram and in general of the context in which the word occurs REL-sar- or -tar- may be identified with the Hittite *huitar*, ‘wild life’, ‘beasts of the field’, etc. (how significant is -tn- in *huitnaš*, *huitnit*?), and it is not surprising to find this word in connection with the god Runtiyas. The alternative form would then be read as **huisar(a)* and we would have to assume that the -sar- suffix is here preserved as an archaism instead of being ‘thematized’ into -s(t)ri- (cf. *An. St.* 28 (1978), 107).

§§ 6–8. These sentences have been discussed by Hawkins in *An. St.* 25 (1975), 139 ff. Here we have somewhat modified the interpretation of REL+ra/i of § 8 (cf. also § 12) which we now translate ‘as’, rather than ‘since’. This has the advantage that we do not need to introduce in our version an adversative particle which is not in the text.

REL-pa- at the beginning of § 7 need not have a subordinating value : cf. *An. St.* 28 (1978), 113. The pronominal form NEG₂ REL-ha-na of §§ 7 and 11 was also discussed in *An. St.* 25 (1975), loc. cit. It must be an indefinite pronoun in the accusative, where either the ending is added to the final particle (as in Lyc. *tisñce* or in Latin *ipsum*) or two endings appear (as in Greek *τῶνδεων, τοῖσδεοσι*). In the first case we ought to read **kwi-han*, in the second **kwi/an-han*. Linguistically it would be preferable to take the form as an accusative singular of the common gender (since for the neuter we might expect a -za termination). This meaning would fit our text, but ASSUR f 3 (quoted in *An. St.*, loc. cit.) speaks for a neuter, since there NEG₂ REL-ha-na seems to be the subject of a clause.

In *An. St.*, loc. cit., the verb wa/i+ra/i-ia- was given the meaning

‘help’. In a different context Carruba, *Athenaeum* 47 (1969), 51 note 13, has quoted some Hittite texts where the verb *warrešša-* is referred to gods who help mortals (cf. e.g. KUB XXXI 47 obv. 11 f., and also KUB XX 60,7+ I 22, 12, which mentions ^dU *wa-ar-ra-ḫi-ta-aš-[ša-]aš*, ‘the Storm-god of help’, an obvious *luwism*).

§ 10. The reading of this sentence is difficult and the scribe is probably guilty of some negligence which adds to our difficulties. At the beginning we ought to introduce the *-wa* particle which is omitted. If we are right in our interpretation, the fifth word, EQUUS-*sù*, has no ending and it is possible that other case endings too have been omitted. There is no word-divider between *sa-ta* and *la-u-na* but we see no objection to our division of words, all the more so since it restores the expected parallelism with §§ 6 and 9 and makes sense of the whole sentence. Of the two relatives in the sentence, we take one to apply to the sentence as a whole and the other to apply to a relative clause within the sentence. The translation indicates our interpretation of the text, but the grammar would run much better if we could read REL-*i* < -*zi* > EQUUS-*sù* < -*zi* > instead of what is actually written. The clause would then mean ‘what horses (there) were’ and the construction would be parallel to that of § 6. If this supplement is unacceptable, then REL-*i* will have to be taken as a relative conjunction meaning something like ‘as’.

In our interpretation *la-u-na* is a non-contracted infinitive of the monosyllabic non-reduplicated verb *la-* (see above). The infinitive is governed by the verb “PES₂.PES₂”(-)*ta-*. For a similar construction of a verb of movement (possibly the same verb) with the infinitive cf. CARCHEMISH A 31/2,3 :

wa/i-tu REX-*zi* *356-*wa/i-zi-ha* DOMINUS-*zi* “*6”-*su-na* *à-ta-na*
PES₂.PES₂-*ti*.

“the kings and the . . . lords will come into it to worship”.

§ 13. The final clause is difficult to read and to understand. Our translation is purely tentative and we have not tried to offer an interpretation for

“*381”-*ta*, where *381 may or may not be the numeral 1. If the text is complete, which is not absolutely certain, REL-*za* may be a subordinating conjunction (‘because’, ‘since’); this would restore the parallelism of §§ 12 and 13 with §§ 8 and 9. The logogram which we transliterate GAZELLA is HH, no. 104; this animal head in the script is clearly that of the animals shown in the sculpture in the procession CARCHEMISH B 22b-24, which have definitely been identified as gazelle. Once more it seems appropriate to see the god Runtiyas associated with wild animals.

la-ha we take as the 1st person singular preterite of the verb *la-*, for which see above.

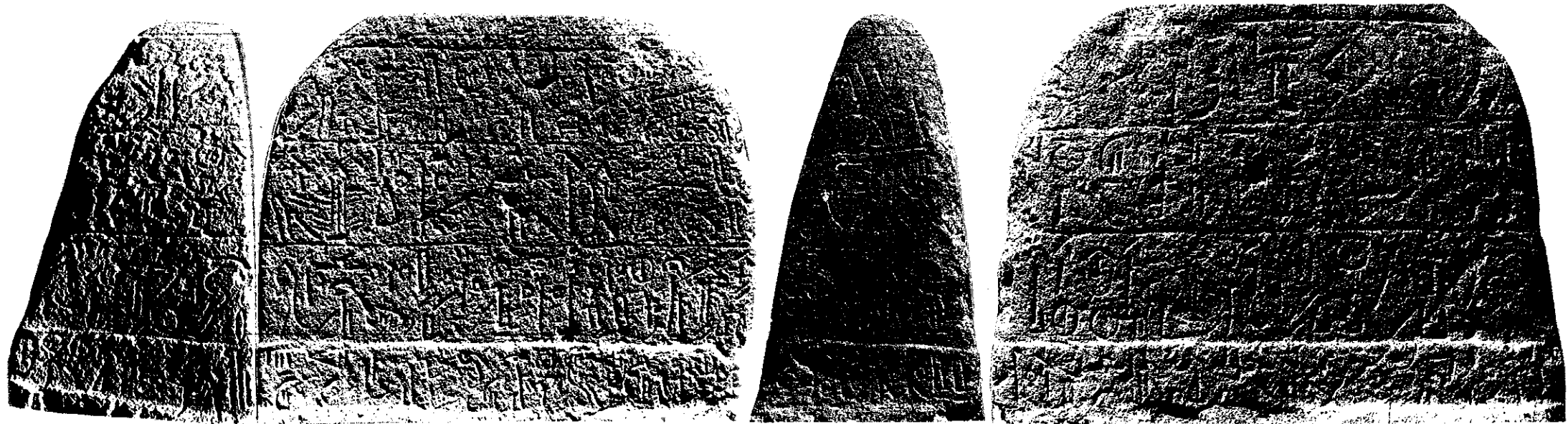


Fig. 1 - Bohça



Fig. 2 - Bohça

P

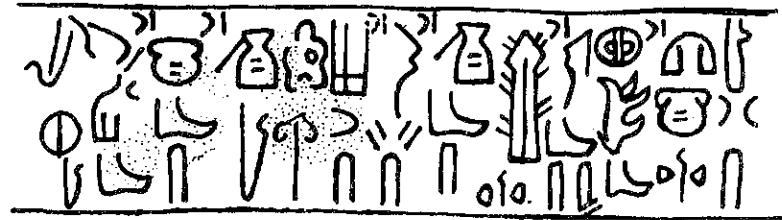


Fig. 3 - Bolkarmaden 3

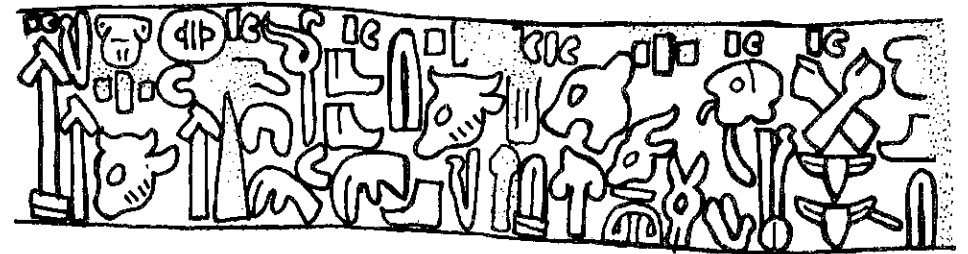








Fig. 4 - Aleppo 2, 2

Logograms

-  ANIMAL
-  BESTIA
-  CAPERE
-  CENTUM
-  EQUUS
-  GAZELLA