

KANIŠŠUWAR

A TRIBUTE TO
HANS G. GÜTERBOCK

ON HIS
SEVENTY-FIFTH BIRTHDAY

May 27, 1983

Edited by

HARRY A. HOFFNER, JR.

and

GARY M. BECKMAN



THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

ASSYRIOLOGICAL STUDIES · No. 23

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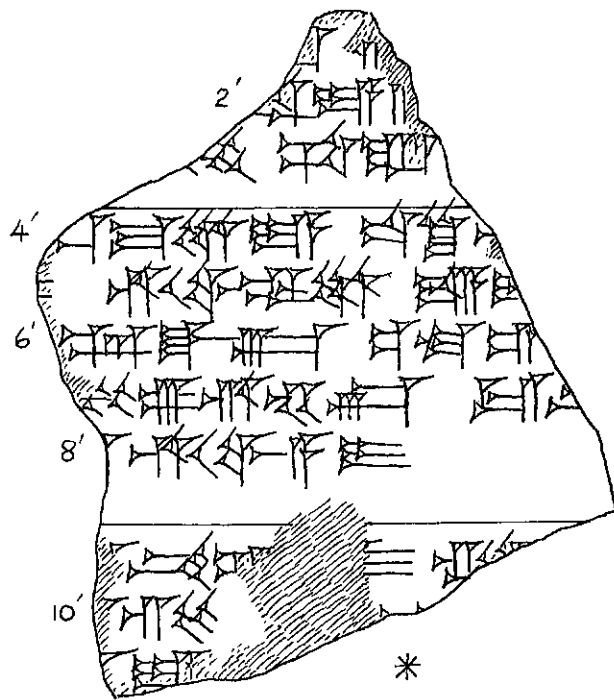


Fig. 12.

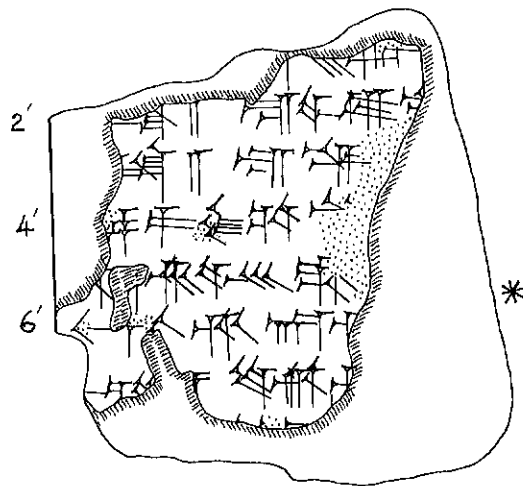


Fig. 13.

STUDIES IN HIEROGLYPHIC LUWIAN*

J. DAVID HAWKINS AND ANNE MORPURGO DAVIES

London and Oxford

The decipherment and understanding of the so-called Hittite Hieroglyphs was the achievement of a very few people, among whom the name of Hans Gustav Güterbock will always occupy an honoured place. In recognition of his pioneer work in this field, and in gratitude for his constant kindness and encouragement shown towards our own work, it gives us great pleasure to offer to him on this occasion some new interpretations of passages of some Hieroglyphic Luwian texts of the 1st millennium B.C.

1. KARKAMIŠ A 12

The block KARKAMIŠ A 12, bearing an inscription of Katuwas king of Karkamiš, must once have been impressive indeed, but has now lost almost all the sculpture which once surmounted it, as well as its left-hand side along with an indeterminate length of the text, and also its bottom part with a further unknown number of lines. In spite of these losses, it preserves a number of intelligible clauses containing some unusually interesting words, the interpretation of which we are now in a position to suggest, and which recur in various contexts in the other inscriptions. In particular here we shall consider: *walili-*, "field, plain"; *tanatali-*, "empty, waste"; *tititali-*, "brow?"; *warpi-*, "skill, knowledge"; and *piyatarali-*, "giving, selling". Before tackling the contexts of each individually, it seems worthwhile to offer a transliteration and translation of the whole preserved text from which it may be seen that some outstanding problems remain. In general however, this text does offer the opportunity to draw together threads of some previously partially argued interpretations as well as to advance some new ones.

*While in Chicago, Hawkins had the welcome opportunity of discussing with H. A. Hoffner some of the problems raised by passages in this contribution and is much indebted to him and to the files of the CHD for a number of valuable references and suggestions.

TEXT

- 1, §1 EGO-wali-mi-i ¹ka-tú-wali-sa IUDEX-ní-i-sa DEUS-ní-ti
(LITUUS+)á-za-mi-sa kar-k[a]-m[i-si-za-sa (URBS) REGIO].
DOMINUS [. . .] ¹su-h[i- . . .]
- [. . .]
- 2, §2 [. . .]-ti-[zi]-ha | NEG₂ (PES₂)REL₂.REL₂-sà-ta-si
§3 mu-pa-wali- (DEUS)TONITRUS-sa (DEUS)kar-hu-ha-sa
(DEUS)ku-AVIS-pa-sa-ha | PRAE-na | PES₂(-)wali-sà-i-ta
§4 wali-tá- (CURRUS)wali+rali-za-ní-na à-tá [|]PES₂(-)wali-[z]a-ha
- 3, §5 [. . .] |] | CAPERE-ha
§6 *318(-)sa-pi-si-za-pa-wali(URBS) AQUA-pa-ti-na (*245)tá-na-ta-ha
§7 á-wali-ia-na-wali-na-pa-wali(URBS) "CASTRUM"-sa 100
CURRUS(-)ku-sa-ti | INFRA-tá "PUGNUS"-sá-ha
§8 wali-mu-tá- ('*273')wali+rali-pi | *275-i-ta
§9 à-wali [. . .]
- [. . .]
- 4, §10 m[u²-pa-wali]-tú-tá- mi-ia-ti- | IUSTITIA-ni-ti-i (LITUUS)
ti-ti-ti-i | PES₂(-)[. . .]
§11 wali-tú-[ta]- ('*350')á-sa-ha+rali-mi-sà | PES₂(-)pa-za-ha
§12 | (*273)wali+rali-pi-ha-wali-tú ("SCUTUM")hà+rali-li-ha
| *257(-)pi-ia-[ta]rali-[. . .] | PES₂(-)pa-za-ha
§13 wali-tú-wali-na- PRAE-na | '*30'(-)ri+i-nu-wali-ha
§14 à-w[ali] pi-[. . .]

TRANSLATION

- §1 I am Katuwas the ruler, beloved by the gods, the Country-Lord of
Karkamis, [son of] Suhis [. . .]
- §2 . . .
[To those fields my fathers] and [grandfath]ers had not marched,
§3 but the gods Tarhunzas, Karhuhas and Kubaba walked(?) before me,
§4 and I —ed the chariot,
§5 [and . . .] I took.
§6 I wasted the river-land of the city (-)Sapis(-)
§7 and the walls/fortresses of the city Awayana I —ed down with
100 . . .
§8 One/they —ed me for skill,
§9 and [. . .]
§10 By my righteousness [I] we[nt] before(?) him . . . ,
§11 I went to him (as) an offering,
§12 I went to him for skill and defence ("shield") and profit ("selling"),

§13 And it before him I caused to . . .

§14 and [. . .]

. . .

NOTES

§2. This passage has long been restored from the parallel KARKAMIŠ A 11b, 1.3; cf. also KARKAMIŠ A 25 a 3, 1.1, for another fragmentary occurrence of the same passage. For an elucidation see Hawkins, AnSt 25 (1975), 136f. cit. 32 a–b. For the association of (TERRA+LA+LA)walilita- with Hitt.(-Luw.) ulili-, "field", see below, with contexts.

§3. See Hawkins, AnSt 30 (1980), 161 cit. 11.

§4. See AnSt 25 (1975), 126 cit. 2b.

§6. AQUA-patin = hapatin, "river-land", following the elucidation by Laroche, including this passage, in FsOtten (Wiesbaden, 1973), 181.

(-)sapisiza(n)(URBS), now clearly recognizable as an ethnic adj. formed with suffix -iza-, as Karkamisiza-, "Karkamišean".

(*245)tanata-, "empty, waste", cognate with Hitt.(-Luw.) dannatta-, factitive dannattahh-, see below, with contexts.

§7. awayanawana(URBS), clearly acc. pl. neut. of an ethnic adj. in -wani-. The order of reading the place name, as against a possible awayana-, has been chosen because of the resemblance to the Hittite PN Awayana (Laroche, NH, no. 214).

"CASTRUM"-sa: acc. pl. neut. of harnisa(n)za, understood from the KARATEPE alternative equivalents of qrt, "fortress" (203, 288, 305, 353, describing Karatepe itself); hmyt, "wall(s)" (95, 122); ryst, "place(s)" (130).

Sense: the verb is of unknown reading and interpretation, and (-)kusati a hapax legomenon but presumably to be interpreted by reference to the accompanying logogram. "I broke down the walls of the city Awayana by 100 rams" seems likely.

§8. *275-i-ta: the verb is firmly concealed behind the logogram attested only here. For (*273)warpi-, "skill, etc.", see below with contexts. The context here suggests the interpretation: "They (the gods?) commended me for skill".

§§10–12. (PES₂)pazaha: verb in all three clauses, though partially restored in §10, is best taken as an intrans. verb of motion perhaps cognate with Hitt. pai- "go"; see Hawkins, in FsLaroche, 153f.

-tu: enclitic pronoun, 3 sg. dat., appears contextually in each case to refer to a god.

§10. LITUUS(-)ti-ti-ti-i: following Hawkins' examination of the logogram LI-TUUS (in Kadmos 19 [1980], 123–142), which was shown to alternate with a sign "eye", OCULUS, and normally to determine verbs of perception, it seems worthwhile to examine the possible identification of this Hierogl. hapax legomenon with Cuneiform Luwian titit-, and Hittite ^{UZU}titita-. The latter had been identified by Friedrich, Sommer (HWb, s.v.) and Alp (Anatolia 2 [1957], 3, 42–5) as "nose", but this was rejected by Laroche (RHA XVI/63 [1958], 106f.) on the basis of the Cuneiform Luwian context where the word is determined by tawassati or tawassanzati "of the eye(s)"; he proposed instead "pupil", i.e. a part of the eye not already

accounted for by the words Hitt. *laplapa-*, Luw. *lalpi-*, “eyelash”, and Hitt. *enera-*, “eyebrow(-hair)”. If the contrast between *-t-* and *-tt-* spellings is ignored this interpretation runs against a Hittite context noted by Riemschneider (KUB 43.60 I 18–20) which reads as follows:

MÁŠ.GAL-ša-an ša-ap-pu-it wa-al-aḫ-du UDU.NITÁ [Ed.—sic; expected sign NITÁ]-ša-an SI.HI.A-an-da wa-al-aḫ-du an-na-ša-an UDU-uš ti-it-ti-it-te-et wa-al-aḫ-du,

“Let the he-goat strike him with (his) *šappu-*, let the ram strike him with (his) horns, let the mother sheep strike him with (her) *tittitta-*”. See now Poetto, *AION*, Ann. Sem. Studi Mondo Class. Sez. Ling. 1 (1979), 117ff.

Yet it still seems likely that the Hitt. and Luw. words are to be identified. The problem is thus what is the part of the body which can be qualified as “of the eyes” (Luw.), and with which a ewe can “strike” (butt?) (Hitt.). “Eyebrow ridge”, “brow”, “forehead” seem to be possible candidates; *enera-* may simply refer to “eyebrow” or more closely to “eyebrow-hair”; *ḫant-* has a more generic meaning of “forehead”.

In our context two possibilities are open. The Hierogl. *titita-* may have acquired a generic value parallel to that of Hitt. *menaḫanda*, Akk. *ana pānī*, *ana putī*; if so our sentence would mean: “I went in front of him because of my righteousness”. Alternatively, *titita-* may have retained its special meaning and if so the sentence would mean: “Because of my righteousness I went to him, to his brow”.

§11. (*350) *asharmis*: apparently defined as an “offering” by the passage KAR=KAMIŠ A 11b, §18 (see AnSt 31 [1981], 150f., cit. 1 [vi–xi]), where it refers to periodic sacrifices of bread and animals. Although the sense here may be strange, attempts at alternative renderings run into further difficulties: e.g. to interpret (PES₂) *paza-* as a transitive verb, and *asharmis* as object. We may suppose that our passage refers to a dedication of Katuwas to his god: compare Ḫattusili’s dedication to Ištar of Šamuḫa.

§12. (*273) *warpi-*, (“SCUTUM”) *harli-* and (*257) *piyatar* [. . .]: since the interpretation of (PES₂) *paza-* as an intransitive verb of motion is preferred, these forms are taken as dat. sing., although it would also be possible for them to conceal acc. sing. masc./fem.

(*273) *warpi-*, “skill, etc.”, see below with contexts.

(“SCUTUM”) *harli-*: interpreted by reference to KARATEPE, 49–50 = Phoen. *mgn* (so Laroche, HH, no. 272). Here the word is probably not to be understood literally as “shield”, but by extension as “defence, protection”.

(*257) *piyatar* [. . .]: following our proposal to recognize in *257 (“silver?”) + “giving hand” the verb (*arha*) *piya-*, “sell” (FsNeumann [1982], 91–105 esp. 95 and note 3), we would wish to recognize here a derivative, meaning “selling” or the like. Since we envisage a dative, some such restoration as *piyatar*[*i-ha*] seems called for (only one or two signs are missing). In the absence of a complete reading and exact parallels, the nature of the suffix must remain uncertain. It could be compared with Hitt. *-(a)tar*, but we should expect an *-n-* form in the indirect cases; or we may think of an original **-trom* (cf. Hitt. *šawitra-*: Oettinger, Heth. und Idg., 197ff.). An extended sense of “selling” suitable for grouping with “skill” and “defence” as goods

for which one goes to a god, is perhaps “profit, trade”; i.e. one would hope for one’s divine sponsor to provide acumen, security and commercial success. [Ed.—Compare Hitt. *ḫappar* “trade, sale price”, *ḫappar iya-*, *ḫapparai-* “to sell”.]

§13. “*30”(-) *i+rali-nu-wali-* or “*30”-*ri+i-nu-wali-* seems to offer the possibilities of interpreting *ir(a)nuwa-* or *rinuwa-*. The otherwise unattested logogram does not help. Meriggi’s identification with Hitt. *arnu-* is of course to be discarded.

wa+tu+an: “it (acc. sg. masc./fem.) to him . . .” must apparently refer back to *warpi-*, which would be easier if *harli-* and *piyatar* [. . .] could in some way be understood as subsumed under *warpi-*.

2. (TERRA+LA+LA) *walili-*, ETC.

The Hierogl. contexts examined in AnSt 28 (1978), 106, show that the compound logogram TERRA+LA+LA stands for apparent phonetic variants of a basic **walili-*: namely, *walilita-*, *walirita-*, *wariri-*, and *wari(za)*. The general sense is indicated by the logogram and confirmed by the KARATEPE equivalents *wariza* = ʾrṣ ʿmq, “land of the plain (of Adana)” (23, 200), and *wariri* // *tasREL+rali* = ʾrṣ, “earth, land” (62). The extended form in *-t* or *-nt-* presumably has a similar sense.

A comparison with the Hittite root *ulili-* is useful both in reestablishing the Hitt. meaning, about which there has been some doubt, and in defining more closely the range of the Hierogl. Luw. word.

Sommer pointed out that Hitt. *ulili-* corresponds to Akk. *ŠĒRU* “plain, steppe, country” (AS, 85), but this was discarded by Güterbock on the grounds of the difficulty of interpreting the verb *ulilišk-* in the light of this recognition (RHA VI/43 [1942–43], 104). The HW meanings “greenery, plant growth” and “be green, sprout”, followed by most scholars, go back to the observations of Güterbock. Lately see Poetto, Ist. Lombardo (Rend. Lett.) 107 (1973) 25f.

Yet the original bilingual evidence for the meaning of *ulili-* was clear enough. The bilingual KUB 4.4 obv. 10–12 [cf. edition by Laroche, RA 58 (1964), 69f.] has the following:

Akk. “You create the herb of the field (*šammi šēri*) for the sustenance of the beasts.”

Hitt. “[You] create the *uliliyaš kikla-* for the beasts of the field to eat.”

Thus *uliliyaš kikla-* (the latter a hapax legomenon) = *šammi šēri*, “herb of the field”, is paralleled in the Hittite by LÍL-*aš* (i.e. *gimraš*) *ḫu[itni]*, “beasts of the field” (= Akk. *kurummat būli*). Already here we observe a close parallelism between *ulili-* and LÍL/*gimra-*, which is further evidenced by the attestation of a ŠA [L] *abarna uliliyaš* ^dKAL (KUB 2.1 ii 43) equated by Laroche with ^dKAL *ŠĒRI* (Rech., 70), parallel to the other gods of the LÍL. Compare also KBo 10.45 ii 24–25, “with it/him (*katti=šši*) Ištar came to me

from the *ulili-*”, and Otten’s remarks on the passage explicitly associating the reference with “Ištar of the Field” (ZA 54 [1961], 149f.).

KUB 29.1 i 52 has the instructions to the eagle: “Spy out in the *ulili-*(and the forest”, where “field (and) forest” seems more meaningful (so Goetze, ANET, 357) than simply “in the green forest”. Laroche again seems to favour this interpretation of *ulili-* when it occurs as a nominal element (NH, 322, “prairie?”). The existence of a form *uliliyašši-* as the name or epithet of a deity points to the existence of the root in Luwian.

Thus a body of evidence and opinion has continued to favour the equation *ulili-* = *ŠĒRU*, and the link with the Hierogl. attestations which points in the same direction should serve to confirm this. The outstanding problem remains the verb *ulilišk-* in the following context, KUB 29.1 i 28f., an address to great trees: *nepišaš kattan uliliškiddumat UR.MAḪ-aš(maš) kattan šeškit* “You *ulilišk-*ed under the heaven, and the lion lay down under you”.

Since *ulilišk-* is to be taken as a denominative verb (iterative form) of *ulili-*, “field, meadow, plain”, its meaning may perhaps be taken without undue strain as “spread out, extend”.

The Hierogl. attestations then distribute themselves as follows: KARATEPE V: Hu. (“TERRA+x”)/Ho. (TERRA+LA+LA)*wáli+rálí-za* “I extended the plain of Adana (here to the west, and here to the east).”

KARATEPE XXXVII (Hu.): TERRA+LA+LA-*za* “Peacefully dwelt Adana and the Adanean plain.”

KARATEPE XII: Ho. (TERRA+LA+LA)*wáli+rálí-ri+i* // Hu. (TERRA)*ta-sà-REL+RA/I* “The evils which were in the land”.

KARKAMIŠ A 11 b, 3 // 12, 2 // 25a 3, 1: (TERRA+LA+LA)*wáli-li-li-tà-za* “To those regions my fathers, grandfathers, and ancestors(?) had not marched.” See AnSt 25 (1975), 136f. cit. 32(a–b).

ANDAVAL, 1.2: *à¹-wáli* (TERRA+LA+LA)*wáli-li-ri+i-ta-ti* | REL ARHA (PES)*u-sa-wáli à-wáli* |(EQUUS)*á-sù-wáli-za* |*za-ti la-pa-ni-wáli* “When I bring (them?) away from the plain(s), I shall summer-pasture the horse herd(?) here.” [Ed.—Cf. CHD sub *lapana-*.]

It would be interesting to see if this statement could be compared with known patterns of transhumance in the Niğde area (ancient kingdom of Tuwana).

3. (*245)*tanata-*

The interpretation of the logogram 245, on the basis of its appearance and its resemblance to 244, as a “wall” goes back to Meriggi’s original *Glossar* (1934), and is maintained in the works of both Meriggi and Laroche as the interpretation of the noun *tanata-* (*Glossar*², “Mauer”; HH, “édifice”);

similarly the verb *tanata-* (*Glossar*², “(um)mauern”; HH, “édifier”). Curiously Laroche seems to have abandoned an earlier interpretation, in which he identified *tanata-* with Cuneiform Hitt. *dannatta-*, “empty, waste” (RHA XI/52 [1950], 51), on the basis of the following comparison: Hatt. ii 66: *nu-za ke-e KUR.KUR.MEŠ dan-na-at-ta . . . EGIR-pa a-še-ša-nu-nu-un* “I myself resettled these devastated lands.” MARAŞ 1, 4: | *à-wáli* | (*245)*ta-na-ta-* (“SOLIUM”) *i-sà-nu-wáli-ha* “I settled the devastated (places).”

This is surely correct. The appropriateness of this identification of *tanata-* in the contexts in which it occurs certainly outweighs any conclusions which might be drawn from the logogram, the meaning of which is far from self-evident. Thus the equation Hierogl. *tanata-* = Hitt.(-Luw.) *dannatta-* should be readopted. It is interesting to note that Friedrich registered it in HW basing himself on Laroche’s original proposal (see s.v. *dannatta-*).

We may add the following Hierogl. attestations:

KARKAMIŠ A 31/32, 6: *245-*tá-pa-wáli* LOCUS-*ta₄-ta₅* [. . .]-*i-ha* “I [repair]ed(?) the devastated precincts.” See AnSt 31 (1981), 155f. LOCUS-*ta₄-ta₅* presumably stands for **pedanta*, an *-ant-* suffixed form of **peda-*, “place”.

KARKAMIŠ A 11 b, 4 (// KARKAMIŠ A 25r): *à-wáli pa-ia-* | REGIO-*ni-ia* (*245)*ta-na-tá-ha* “I devastated those countries.”

Laroche, RHA XI/52:51, compares the Hierogl. verb *tanata-* with the Hittite factitive form *dannattabh-*, “empty, devastate”. Parallel Hittite statements are common, e.g. in the Annals of Šuppiluliuma and Muršili (cf. AM, p. 78 iii 44; p. 80 iii 65). Compare also above, KARKAMIŠ A 12, §6.

The forms of this stem identified in Hierogl. are thus:

- (1) *tanata*, nom./acc. pl. neut. of the adjective;
- (2) *tanata-*, verb stem, factitive.

There is no indication in the former of the stem vowel, whether the adjective is an *-a-* or *-i-* stem. The following passage may be relevant here (KARKAMIŠ A 11 b, 2): *wáli-sa-* *245-*ti-i-sa* ARHA MANUS+RA/I(-) *ia+rálí-ia-ta*. Since *245 cannot at present be shown to determine a root other than *tanat-*, we must consider whether we should recognize the word here too. The verb *arha* (-)*yari(ya)-* is nowhere unequivocally transitive (but cf. AnSt 29 [1979], 159f. n. 52), though it is not understood. On the other hand it is difficult to interpret *245-*ti-i-sa* as any form of accusative, so it is possible that it represents the nom. sg. masc./fem. *tanatis*, which would give the sense: “And he —ed away empty(-handed).” [Collation by Hawkins of MARAŞ 8 after the submission of this paper has yielded a probable (*245)*ta-na-ti-na₁*, “empty”, acc. sg. masc./fem., which would confirm the *-i-* stem.]

4. (*273)warpi-

Hoffner's (Finkelstein Mem. [1977], 107) and Weitenberg's (Hethitica 2 [1977], 47-52) short studies on the root(s) *warpa-* show the difficulty of drawing all the attestations together. Hierogl. passages including the noun *warpi-* have been considered by Hawkins (AnSt 25 [1975], 150f.; AnSt 29 [1979], 159 and note 49), and it was noted that the Hierogl. attestations needed further consideration. This is attempted here. The view taken is that the Hierogl. contexts taken together do permit a reasonably clear idea of the semantic range of *warpi-*. Unfortunately the Cuneiform Luw. attestations of the root as listed in DLL are all fragmentary and contribute little to further elucidation. The much more complicated question of the association of the Hierogl. and Hittite roots is not pursued here.

SULTANHAN stele, 1.3 (+new fragment): | *à-wali* | *tu-wali+ràli-sà-sa* | (DEUS)TONITRUS-*hu-za-sa* | *wali¹-su-SARMA-ma-[...].-ti-i* | [*x-w*]ali-*ta-li-na-* | *wali+ràli-pi-na* | *pi-ia-ta* "Tarhunzas of the Vineyard gave to Wasusarmas . . . a mighty(?) *warpi-*." Cf. Hawkins, AnSt 25 (1975), 151; Poetto, FsNeumann, 278 note 11.

The translation "mighty" is based on a restoration [*muw*]atalin. If the physical connotations of *muwatali-* turn out to be inappropriate to *warpi-*, the alternative restoration [*tiw*]atalin proposed by Poetto could be considered; the meaning of this word is not well established, but clearly could be expected to begin with "appertaining to the sun" or the like.

In any case "a mighty (or sun-like) *warpi-*" is here the attribute of a ruler; cf. here the phrase MARAŞ 1, 1.2: *muwatalisis warpàlis hamsukalas* "great grandson of the *warpali-* Muwatalis".

KARKAMIŞ A 15 b, 11.3-4: "I brought up Kamanis as successor, and because I displayed(?) *warpi-* in preeminence over kings, I brought up his younger brothers. . . . I knew twelve languages, and to me my lord gathered(?) every country's son by (means of) travelling for (the sake of) language, and he caused me to know every *warpi-*." See the discussions in AnSt 29 (1979), 159 note 49; AnSt 25 (1975), 150f.

In the first case *warpi-* is again a ruler-like quality exhibited by the author Yariris in his treatment of Kamanis and his brothers, the children of his lord. The emphasis here would seem to be on the moral qualities of loyalty and faith, hence the translation previously chosen, "virtue".

In the second instance, where the context deals with literacy and the knowledge of languages, *warpi-* seems to refer to intellectual attainments, thus generally "knowledge, skill".

KARKAMIŞ A 12, §8 (see above): "They (the gods(?)) commended(?) me for *warpi-*."

Whatever the exact connotations of the logographically written verb,

warpi- apparently refers back to the qualities displayed by the author Katuwas in the preceding sections of military exploits; thus "skill, valour".

KARKAMIŞ A 3, 1.1: | *za-ti-pa-wali* | *kar-ka-mi-si-za* (DEUS) TONITRUS-*ti-i* ¹*ka-tu-wali-sa* | REGIO-*ni-ia-si* DOMINUS-*ia-sa* REL-*i-zi* ("*273")*wali+ràli-pa-si* | DOMINUS-*ia-zi-i pi-ia-tà*
ma-wali-sa | (CAELUM.*286.x) *sa-pa-tarali-i-sa*
 | *ma-pa-wali-sa* | (*265)*mi-zi-na-la-sa*
 | *ma-pa-wali-sa* | (SA₄)*tu-ni-ka-la-sa*
ma-pa-wali-tà | (*69.OVIS)*ku-ki-sa-ti-zi*

"The masters (lords) of *warpi-*, whom Katuwas the country-lord gave to this Karkamisean Tarhunzas,

whether the one (was) a *sapatari-*,
 or whether the other (was) a *mizinala-*,
 or whether the other (was) a *tunikala-*,
 or whether the others (were) *kukisati-s* . . ."

The passage further defines *warpi-* as a quality possessed by non-royal persons who are of sufficiently low status to be given to a god by a ruler, i.e. craftsmen and artisans. Their actual trades are denoted by four terms of which only two occur elsewhere: *tunikala-* recurs in ASSUR letter g, i as ("PANIS.SA₄") *tunikara-*, perhaps in view of the logogram to be taken as a maker of NINDA *tunik*; and *kukisati-s* are found in the KULULU lead strips, where they appear to have some connection with sheep. In any case here "masters of *warpi-*" must be masters of "skills" or "crafts"; in a treatment of the KULULU lead strips, to appear in *Belleten*, Hawkins compares them to the LÚ.MEŠBĒL QĀTI, the craftsmen given by Ašmunikkal to the Stone-House in KUB 13.8.

KÖRKÜN, 1.2: *wali-ti ku-ma-na á-sa-ti-ru-sa* REX-*ti-sá wali+ràli-pa-si* DOMUS-*na* AEDIFICARE "When king Astirus built himself the houses of *warpi-*."

In view of the previous contexts defining *warpi-* in terms of "skill, craft, knowledge" etc. it is hard to resist the conclusion that a *warpi-* house would be a school or training institution of some kind.

Finally in KARKAMIŞ A 12 §12 (see above), we have seen *warpi-* linked with "shield" (metaphorically of "defence, protection") and "selling" (perhaps "commerce, trade, profit"), as goods apparently in the gift of a god. In this context the sense already postulated for *warpi-* on the basis of the other attestations seems sufficiently appropriate.

5. KARKAMIŞ A 11 a, 6-7

In AnSt 25 (1975), 143, Hawkins discussed KARKAMIŞ A 11 a, 6-7 *wali-tú-ta-* (PANIS)*tú+ràli-pi-na* (LIBARE)*sa₅+ràli-la-ta-za-ha* NEG₃-*sa* AR=

HA | *tà-ti-i* and translated it "(with him may the gods be angry) and for him may they not take up bread and offerings!"

The worrying point was the meaning of *ARHA ta-* in the sense of 'receive' rather than 'take away', but this meaning had to be postulated to make sense of the negative which precedes the verb. It is now possible to quote two parallels, one fairly close, one more remote, which confirm that interpretation.

An Assyrian statue found in Syria at Tell Fekherye and tentatively dated to the middle of the ninth century B.C. has recently been published.¹ The statue carries two inscriptions, one on the front in Assyrian cuneiform and one on the back in Aramaic; essentially it is a bilingual text with differences of detail between the two texts. It contains a dedication to Adad, name and titles of the dedicator, and a lengthy curse against anyone who removes the name of the dedicator.

The first part of the curse in Assyrian reads (lines 28–30): ^aIŠKUR *be-li NINDA-šú A-šú la i-ma-ḥar-šú* ^aŠa-la *be-si NINDA-šú A-šú KIMIN* "(Celui qui effacera mon nom du mobilier de la maison de Adad, mon seigneur), que Adad mon seigneur n'accepte de lui ni sa nourriture ni sa boisson. Que Shala ma dame sa nourriture (et) sa boisson ditto."

The Aramaic has parallel sentences (lines 16–18). We could not have asked for a closer parallel to the KARKAMIŠ inscription nor for one in a more similar chronological and cultural context.

A more remote comparison comes from a Greek text. Aeschines, *Contra Ctesiphontem* 109ff. reports the oath pronounced by the Amphiktyones of Delphi after the first sacred war (early sixth century B.C.). The oath, we are told, was accompanied by a prayer and a curse against anyone who would violate it.

It has been pointed out more than once that the curse is very close to the curses which we know from Near Eastern documents: the earth should not bear fruit, women should not give birth to children similar to their parents but to monsters etc. The final clause states:

καὶ μήποτε . . . ὁσίως θύσειαν τῷ Ἀπόλλωνι μηδὲ τῇ Ἀρτέμιδι, μηδὲ τῇ Ἀθηοῖ μηδ' Ἀθηνᾶ Προνοία, μηδὲ δέξαιντο αὐτοῖς τὰ ἱερά.

"and let them never sacrifice piously to Apollo or to Artemis or to Leto or to Athena Pronoia, nor let (these gods) accept offerings from them" (ibid., 111).

1. A. Abou-Assaf, P. Bordreuil, A. R. Millard, La statue de Tell Fekherye et son inscription bilingue assyro-araméenne, Paris 1982.

6. KARKAMIŠ A 6, 5

KARKAMIŠ A 6 is one of the texts put up by Yariris and as noted by Meriggi can serve as an introduction to, or a conclusion of, the whole set of sculptures near which it is carved. In line 5 Yariris notes that after (or behind) Kamanis he made his brothers, and then continues:

- (i) | *à-wali* | REL-*i-zi* | (**314') *ka-tú-na-sa* | *i-zi-i-sa-ta+rali*
- (ii) *wali-ma-za* || *zi-la* | (**314') *ka-tú-ni-zi* | (MANUS) *i-sà-tarali-i* ("PONERE") *tú-wali-há*
- (iii) REL-*zi-pa-wali-ma-za-*' | (**382') *tarali-pu-na-sa* | *i-zi-i-sa-ta+rali*
- (iv) *wali-ma-za* | *zi-la* | (**382') *tarali-pu-na-zi-i* | (MANUS) *i-sà-tarali-i* "PONERE"-*wali-ha-*'

The division in sentences is that traditionally adopted and the standard translation would read:

"and those whom the *katunas* honours,
to them then/here I put *katuninzi* in the hand;
those whom (for them) the *tarpunas* honours,
to them I put then/here *tarpunanzi* in the hand."

The discussion has concentrated on the meaning of *katunas* and *tarpunas*. Do these words refer to the toys held in the hands of the children in the monumental carvings? No certain conclusion is possible, but another problem ought to be discussed.

In (i) *katunas* is not the expected nominative singular; given the nominative plural *katuninzi* we would expect **katunis*. As it stands, *katunas* is either a mistake or a genitive singular. A second problem concerns the verb *izistari*; the stem *izista-*, "to honour" is frequently attested. In particular we know a 3rd person sg. *izistai* attested in A 1 a, 5, A 1 b, 3. As a general rule *-i* forms of 3rd person sg. and *-ti* forms also of 3rd person sg. are not attested for the same verb (cf. A. Morpurgo Davies, *Festschrift Szemerényi* [Amsterdam 1979], 577ff.), which would oblige us to take the verb here as a third person sg. past, i.e. *izistara* < **izistata*. However, it is a noticeable feature of *-i* verbs in Cuneiform Luwian and Hierogl. Luwian that their third sg. past persons seem regularly to have *-tta* (and not *-ta*) forms in Cuneiform Luwian, and non-rhotacized *-ta* forms in Hierogl. Luwian (cf. A. Morpurgo Davies, "Dentals, Rhotacism and Verbal Endings in the Luwian languages," KZ 96 [1982], 245–270. Hence if *i-zi-i-sa-ta+rali* were really a third person singular preterite, the conjugation of the verb *izista-* would be entirely exceptional.

Two grammatical oddities are enough to give pause. Do we understand the text correctly? A closer look shows that between the two occurrences of *i-zi-i-sa-ta+rali* in (i) and (iii) and the particle chains which start (ii) and (iv)

there are no word dividers. It is open to us to read *i-zi-i-sa-ta+rali* in both cases as the first word of the second clause (i.e. of (ii) and (iv)) with attached relevant particles. If so we would have:

- (i) | *à-wali* | REL-*i-zi* | (**314)*ka-tú-na-sa*
 (ii) | *i-zi-i-sa-ta+rali-wali-ma-za* | *zi-la* | (**314)*ka-tú-ni-zi* | (MANUS)*i-sà-tarali-i* ("PONERE")*tú-wali-há*
 (iii) REL-*zi-pa-wali-ma-za-*' | (**382)*tarali-pu-na-sa*
 (iv) *i-zi-i-sa-ta+rali-wali-ma-za* | *zi-la* | (**382)*tarali-pu-na-zi-i* | (MANUS)*i-sà-tarali-i* | "PONERE"-*wali-ha-*'

"and those who (are) of *katuni*,
 to them then/here I put in the hand *katuni*'s with/for honour;
 and those who (are) of *tarpuna*,
 to them then/here I put in the hand *tarpuna*'s with/for honour.

In (i) and (iii) we have a nominal construction parallel to that of KARKAMIŠ A 1 a, 5:

à-wali REL-*i-sa* | OVIS(ANIMAL)-*si*
à-wali za-à-ti-i | STATUA-*ru-ti-i* | OVIS(ANIMAL)-*na* | (LIBARE)*sa₅+rali-li-i-tú*
 REL-*i-sa-pa-wali* | (PANIS)*tu+rali-pa-si-i*
wali-tú-' (PANIS)*tu+rali-pi-na* (LIBARE)*sa₅+rali-la-ta-za-ha* PES₂(-)*pa(-)*
 PES₂-*ia-tú*

"and who (is) of sheep,
 let him sacrifice a sheep to this statue;
 but who (is) of bread,
 let him bring bread and libation to it.

In (ii) and (iv) above *izistari* must be a noun in the ablative put in the first position in the clause for emphasis. The noun is obviously an abstract related to the verb *izista-* in the same way in which the noun *wariya-*, "help" (SULTANHAN, 4) is related to the verb *wariyaya*, "he helps" (BOHÇA, 3, 5).

7. KULULU 1, line 6

In Meriggi's edition (*Manuale* II/1, 48ff.) the end of KULULU 1 is not clear. The last clause is extraordinarily short and Meriggi assumes that the text continued on a stone now lost. The sentence which immediately precedes it is treated as obscure. Yet, nothing proves that the text is incomplete and it is possible to make sense of it as it stands.

The author is Ruwas, servant of Tuwatis, and in the first part of the inscription we are told that he built houses or temples (DOMUS-*na*), settled there the god Tarhunzas and instituted yearly sacrifices. We then have a

curse against anyone who does harm to the houses (or temples) followed by a prayer that the gods may "come well" for Tuwatis. The final part reads:

- (i) | *á-mu-pa-wali* | REL-*i₁* | DEUS-*na-za* | *ta-wali-ia-na* | ARHA | *i-wali* |
¹*tu-wali-ti-sa-ti* | *tarali-u-na-ti*
 (ii) | *za-ia-pa-wali* DOMUS-*na* *zi-ti*

"When/as I shall go off into the presence of the gods through the justice of Tuwatis,
 (then) these houses (will be) here."

The first clause obviously refers to Ruwas' death; suitably enough in a newly found inscription (M. Kalaç, *Anadolu Arařtırmaları* 9 [1983], 167ff.) the same Ruwas speaks of himself as dead: "I was Ruwas . . .". The second clause is a nominal sentence: *zi-ti* may be a mistake for, or a by-form of, *za-ti*, "here". The verb "to be" is not required and it is interesting to observe that in a language with no formal mark of the future it is possible to have nominal sentences even when semantically a future verb is required; in contrast it is well known that the past verb cannot be omitted.

In (i) the verb *i-* 'to go' and the adverbial *tawiyān*, "towards, in the presence of" are well known. The phrase "go off into the presence of the gods" seems to take a mid-place as a euphemism for "dying" between the Hittite "to become a god", viz. to die, said of kings and queens, and the standard Hierogl. word for "to die" ARHA *walr(a)-* (cf. Hawkins, KZ 94 [1980], 109ff.). The preverb ARHA is common to both Hieroglyphic expressions (cf. also Hitt. *arha akk-*, "to die"). [Ed.—For *arha akk-* "die off" cf. HW² 51.]

The Hieroglyphic passages which refer to death have been collected by Hawkins in KZ 94:109ff. and in *Death in Mesopotamia*, ed. B. Alster (XXVI R.A.I., Copenhagen 1980, 213ff.). We may now add KULULU 1, 6, the new inscription edited by Kalaç, and perhaps KARKAMIŠ A 3, 3–4 where the final curse against the malefactor states: "When he *sa-ti- pa-la-sa-ti-i*, let him not behold the faces of Tarhunzas and Kupapas" (Kadmos 19 [1980], 130). The temporal clause may well refer to the malefactor's death, even if we do not recognize the verb, while the main clause implies that the final reward, that of being admitted to the presence of the gods, is denied to the accursed man.