

Alice Mouton (dir.)

Hittitology today: Studies on Hittite and Neo-Hittite Anatolia in Honor of Emmanuel Laroche's 100th Birthday
5^e Rencontres d'archéologie de l'IFEA, Istanbul 21-22 novembre 2014

Institut français d'études anatoliennes

A New Hieroglyphic Luwian Epigraph: Urfa-Külafli Tepe

Massimo Poetto

DOI: 10.4000/books.ifeagd.3462
Publisher: Institut français d'études anatoliennes
Place of publication: Istanbul
Year of publication: 2017
Published on OpenEdition Books: 27 April 2020
Serie: Rencontres d'Archéologie de l'IFEA
Electronic ISBN: 9782362450839



<http://books.openedition.org>

Printed version

Date of publication: 1 January 2017

Electronic reference

POETTO, Massimo. *A New Hieroglyphic Luwian Epigraph: Urfa-Külafli Tepe* In: *Hittitology today: Studies on Hittite and Neo-Hittite Anatolia in Honor of Emmanuel Laroche's 100th Birthday: 5^e Rencontres d'archéologie de l'IFEA, Istanbul 21-22 novembre 2014* [online]. Istanbul: Institut français d'études anatoliennes, 2017 (generated 12 janvier 2021). Available on the Internet: <<http://books.openedition.org/ifeagd/3462>>. ISBN: 9782362450839. DOI: <https://doi.org/10.4000/books.ifeagd.3462>.

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OFFPRINT/AYRIBASIM

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Éditées par Alice MOUTON

ISBN 978-2-36245-067-9

Illustration de couverture : Emmanuel Laroche en train de copier l'inscription
hiéroglyphique située sous le relief d'Ivriz en 1955.

Ce volume a été composé par Zero Prodüksiyon Ltd.
Abdullah sok. 17, 34433 Taksim, Beyoğlu-İstanbul/Turquie.

La publication a pu en être réalisée grâce au concours financier
du Ministère des Affaires étrangères et du développement international
et du CNRS.

© 2017, Institut Français d'Études Anatoliennes Georges - Dumézil
Nuru Ziya sok. 22, 34433 Beyoğlu-İstanbul/Turquie.

Secrétaire aux publications : Aksel Tibet

Production et distribution
Zero Prod. Ltd.
Abdullah Sokak. No 17 Taksim 34433 Istanbul-Turkey
Tel : +90 (212) 244 75 21 Fax : +90 (212) 244 32 09
info@zerobooksonline.com
www.zerobooksonline.com

Imprimé par
Oksijen Basım ve Matbaacılık San. Tic. Ltd. Şti.
100. Yıl Mah. Matbaacılar Sit. 2. Cad. No 202/A Bağcılar - İstanbul
Tel : +90 (212) 325 71 25 Fax : +90 (212) 325 61 99
numéro de certificat : 29487

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ABRÉVIATIONS

ABoT	Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri. Millî eğitim basımevi, İstanbul.
AfO	Archiv für Orientforschung.
AnSt	Anatolian Studies.
AoF	Altorientalische Forschungen.
AS	Assyriological Studies.
AT	Alalakh Text.
BiOr	Bibliotheca Orientalis.
Bo	Fragments de tablettes inédits de Boğazköy/Hattuša.
BoHa	Boğazköy-Hattuša, von Zabern, Mayence.
BSIEL	Brill's Studies in Indo-European Languages and Linguistics, Brill, Leyde.
BSL	Bulletin de la Société de linguistique de Paris.
CAD	OPPENHEIM, A. L. et al. (éds.), <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1964-2010.
CHANE	Culture and History of the Ancient Near East, Brill, Leyde.
CHD	GÜTERBOCK, H. G. / HOFFNER, H. A. / VAN DEN HOUT, T. (éds.), <i>The Hittite Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1989-.
CHLI 1	HAWKINS, J. D., <i>Corpus of hieroglyphic Luwian inscriptions 1. Inscriptions of the Iron Age</i> (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 8/1). de Gruyter, Berlin – New York, 2000.
ChS	Corpus der hurritischen Sprachdenkmäler, Multigrafica editrice, Rome.
CTH	LAROCHE, E., <i>Catalogue des textes hittites</i> . Klincksieck, Paris, 1971.
DBH	Dresdner Beiträge zur Hethitologie, Wiesbaden, Harrassowitz.
dupl.	Duplicat
EA	Tablettes provenant d'el-Amarna.
Eothen	Eothen. Collana di studi sulle civiltà dell'Oriente antico, LoGisma, Florence.
FGrHist	Die Fragmente der griechischen Historiker.
GrHL	HOFFNER, H. A., Jr. / MELCHERT, H. C., <i>A Grammar of the Hittite Language. Part 1: Reference Grammar</i> (Languages of the Ancient Near East 1). Eisenbrauns, Winona Lake, 2008.
HE	FRIEDRICH, J., <i>Hethitisches Elementarbuch, 1. Teil: Kurzgefaßte Grammatik</i> . 2 nd edition. Winter, Heidelberg, 1960.

HED	PUHVEL, J., <i>Hittite Etymological Dictionary</i> , Trends in Linguistics. De Gruyter, Berlin – New York, 1984.
HEG	TISCHLER, J., <i>Hethitisches Etymologisches Glossar</i> (Innsbrucker Beiträge zur Sprachwissenschaft 20-). Institut für Sprachwissenschaft der Universität Innsbruck, Innsbruck, 1977-.
hethiter.net	http://www.hethport.uni-wuerzburg.de/ .
HKM	ALP, S., <i>Hethitische Keilschrifttafeln aus Maşat</i> (Türk Tarih Kurumu Yayınları VI/34). Türk Tarih Kurumu Basımevi, Ankara, 1991.
HS	<i>Historische Sprachforschung</i> .
HW	FRIEDRICH, J., <i>Hethitisches Wörterbuch, Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter</i> , Winter, Heidelberg, 1952.
HW ²	FRIEDRICH, J. / KAMMENHUBER, A. / HOFFMANN, I. (éds.), <i>Hethitisches Wörterbuch, zweite, völlig neu bearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> , Indogermanische Bibliothek. Winter, Heidelberg, 1975-.
HZI	NEU, E. / RÜSTER, Chr., <i>Hethitisches Zeichenlexikon</i> (StBoT Beiheft 2). Harrassowitz, Wiesbaden, 1989.
IBOT	<i>İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri</i> . Millî Eğitim Basımevi, İstanbul.
IF	<i>Indogermanische Forschungen</i> .
InL	<i>Incontri Linguistici</i> .
JANER	<i>Journal of Ancient Near Eastern Religions</i> .
JAOS	<i>Journal of the American Oriental Society</i> .
JCS	<i>Journal of Cuneiform Studies</i> .
JNES	<i>Journal of Near Eastern Studies</i> .
KASKAL	KASKAL. <i>Rivista di storia, ambienti e culture del Vicino Oriente antico</i> , LoGisma, Florence.
KBo	<i>Keilschrifttexte aus Boghazköi</i> , Berlin.
Konkordanz	KOŠAK, S., <i>Konkordanz der hethitischen Texte</i> , hethiter.net:/hetkonk (v. 1.91).
Kp	Numéros d'inventaire des tablettes de Kayalipınar/Şamuha mises au jour lors des fouilles régulières.
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , Berlin.
Kt	Numéros d'inventaire des tablettes de Kültepe mises au jour lors des fouilles régulières.
L.	Numéros des signes hiéroglyphiques de LAROCHE, E., 1960: <i>Les hiéroglyphes hittites, I – L'écriture</i> . Éditions du Centre National de la Recherche Scientifique, Paris.
LHK	RÜSTER, Chr. / WILHELM, G., <i>Landschenkungsurkunden hethitischer Könige</i> (StBoT Beiheft 4). Harrassowitz, Wiesbaden, 2012.
LIMC	KAHIL, L. (éd.), <i>Lexicon Iconographicum Mythologiae Classicae</i> . Artemis, Munich, 1981-2009.
LGNP	FRASER, P. M. (éd.), <i>A Lexicon of Greek Personal Names</i> . Clarendon Press, Oxford, 1987-2000.
LSU	RIEMSCHNEIDER, K., „Die hethitischen Landschenkungsurkunden“, <i>Mitteilungen des Instituts für Orientforschung</i> 6, 1958: 321-381.
Luwian Corpus	<i>Luwian Corpus – “Annotated Corpus of Luwian Texts / Hieroglyphic Vocabulary”</i> (I. Yakubovich) online: web.corpora.net/LuwianCorpus/search/ (last accessed September 3rd, 2015).
MH	Middle Hittite
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft</i> .
MIO	<i>Mitteilungen des Instituts für Orientforschung</i> .
MS	Middle Hittite Script
MSS	<i>Münchener Studien zur Sprachwissenschaft</i> .
N	NEUMANN, G., <i>Neufunde lykischer Inschriften seit 1901</i> (Ergänzungsbände zu den Tituli Asiae Minoris Nr. 7, Österreichische Akademie der Wissenschaften, Phil.-hist. Klasse, Denkschriften, 135. Band). Verlag der Österreichischen Akademie der Wissenschaften, Vienne, 1979.
N.A.B.U.	<i>Nouvelles assyriologiques brèves et utilitaires</i> , Société pour l'étude du Proche-Orient ancien, Paris.
NEA	<i>Near Eastern Archaeology</i> .
NH	New Hittite

NS	New Hittite Script
obv.	Obverse
OH	Old Hittite
OIP	Oriental Institute Publications, Oriental Institute, Chicago.
Or NS	<i>Orientalia Nova Series.</i>
OS	Old Hittite Script
PEG 2.1	BERNABÉ, A. P. (éd.), <i>Poetarum epicorum Graecorum testimonia et fragmenta II, Orphicorum et orphicis similium testimonia et fragmenta. Fasciculus 1</i> (Bibliotheca scriptorium Graecorum et Romanorum Teubneriana). Saur, Leipzig, 2004.
PNAE 3/1	BAKER, H. D. (éd.), <i>The Prosopography of the Neo-Assyrian Empire 3/1. The Neo-Assyrian Text Corpus Project</i> , Helsinki, 2002.
PRU	SCHAEFFER, C. (éd.), <i>Le palais royal d'Ugarit, Mission de Ras Shamra</i> , Paris, 1956-.
PW	<i>Paulys Realencyclopädie der classischen Altertumswissenschaft.</i>
r. col.	right column
RA	<i>Revue d'assyriologie.</i>
rev.	Reverse
RHA	<i>Revue Hittite et Asianique.</i>
RHR	<i>Revue de l'Histoire des Religions.</i>
RIA	<i>Reallexikon der Assyriologie.</i>
Ro	Recto
RS	Numéros d'inventaire des tablettes de Ras-Shamra/Ugarit mises au jour lors des fouilles régulières.
SBo	GÜTERBOCK, H. G., <i>Siegel aus Boğazköy I, II</i> (Afo Beiheft 5, 7). H. G. Güterbock, Berlin, 1940, 1942.
SEG	<i>Supplementum Epigraphicum Graecum.</i>
SGO	MERKELBACH, R. / STAUBER, J. (éds), <i>Steinepigramme aus dem griechischen Osten</i> . Teubner, Munich, 1998-2004.
SMEA	<i>Studi Micenei ed Egeo-Anatolici.</i>
SNG	<i>Sylloge nummorum graecorum</i> , Bibliothèque nationale de France – Numismatica ars classica, Paris – Zurich, 1931-.
StBoT	<i>Studien zu den Boğazköy-Texten</i> , Wiesbaden, Harrassowitz.
TB	Numéros d'inventaire des tablettes de Tell Brak mises au jour lors des fouilles régulières.
THeth	<i>Texte der Hethiter</i> , Heidelberg, Winter.
TL	KALINKA, E., <i>Tituli Lyciae lingua lycia conscripti</i> . Hoelder, Vienne, 1901.
TTC	CONTENAU, G., <i>Trente tablettes cappadociennes</i> . Geuthner, Paris, 1919.
TUAT	<i>Texte aus der Umwelt des Alten Testaments.</i>
UEM	Numéros d'inventaire des tablettes de Tell Umm el-Marra mises au jour lors des fouilles régulières.
VAT	<i>Tablets preserved at the Vorderasiatisches Museum of Berlin.</i>
Vo	Verso
VS (NF)	<i>Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin (Neue Folge)</i> . Ph. von Zabern, Mayence.
WAW	<i>Writings from the Ancient World</i> , Society of Biblical Literature, Atlanta.
WdO	<i>Die Welt des Orients.</i>
ZA	<i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie.</i>
zBoTU	FORRER, E., <i>Die Boghazköi-Texte in Umschrift 2. Geschichtliche Texte aus Boghazköi</i> (Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft 42). O. Zeller, Osnabrück, 1969.

A NEW HIEROGLYPHIC LUWIAN EPIGRAPH: URFA-KÜLAFLI TEPE

Massimo Poetto*
University of Bari (emeritus)

In the broad range of Emmanuel Laroche's scientific interests in the field of Ancient Anatolia, Hieroglyphic Luwian played a primary role, as is widely known. It has thus seemed appropriate to remember such a *maître* by treating a new (albeit incomplete) document belonging to that linguistic domain.

The stone with which we are here concerned was found at Külaflı Tepe, a north-western neighborhood of the city of Şanlıurfa – whence its designation as URFA-KÜLAFLI TEPE –, and purchased by the Şanlıurfa Archaeological Museum in 2000. I was able to inspect and photograph it in September 2002 and 2005 in the yard of that Museum at the friendly invitation of Professor Fikri Kulakoğlu and by courtesy of the former Director, Bay Eyyüp Bucak. The authorization to publish this document – hitherto without inventory number – is still effective thanks to the present Director, Bay Müslüm Ercan, and the Museum Assistant, the archaeologist Nedim Dervişoğlu, through the kind intervention (September 2014) of Dr. Meltem Doğan-Alparslan.

The base (Pl. 1 figs. 1a-c), originally a rectangular basalt block, measuring 36 cm in height and 60 cm in width, has a square hole on its top to support a stele or a statue. The three heavily damaged sides encircling the inscription show the lower remains of bulls in relief.¹ The inscribed section (Pl. 2 figs. 2a-b) is also partly obliterated and not entirely readable or understandable.² It is nonetheless evident that the segment preserved on this side – between considerable lacunae – is a continuation of a text, possibly starting on the lost stele (or orthostat) originally fixed on the upper hole of the base, in a similar manner to, for example, the inscription on the JISR EL HADID 4 block just published by Dinçol/Dinçol/Hawkins/Peker 2014.

The script, as is usual on such monuments, is *boustrophedon*: the first line runs here dextroverse, the second sinistroverse and the third again dextroverse.

The signs – in relief – are monumental, with cursive intrusions: *á* (middle of l. 1), *mu* (beginning of l. 2) and *u* (middle of l. 2). The word-dividers are intermittently used.

* For valuable and constructive comments (e-mail of August 20th, 2015) I am deeply grateful to Professor H. Craig Melchert.

1 Cf. the concise archaeological presentation of the piece by Kulakoğlu 2003: 70 sub 3 and pl. 4, figs. 7-8.

2 Some preliminary interpretative details supplied by me to Kulakoğlu are given in his report of 2003: 76.

I. Transliteration

- l. 1a]-ti-a/i
 l. 1b à-wa/wi ᵛᵍ¹(-)ᵛx¹-ᵛx¹-ᵛx¹-ᵛn¹ á-ᵛx¹-sa/si-n ᵛx¹-ᵛx¹-ᵛsa/si¹-pa-s ^{DINGIR}W-ti [.....
 l. 2a]-wa/wi-tú
 l. 2b à-wa/wi-mu ^K LADDER(-)s-pa-tá ^K PERSONAGE u-su-pa-ta-ti-à
 ll. 2c-3a wa/wi-tá-à ᵛMa¹-x|la^{URU} ^K zi-la
 l. 3b wa/wi-mu-ta-à ^K ᵛ200_ç ^K ᵛHAW_ç(-)za-la-[x]-za ^{K¹} ᵛ200_ç ^K[.....

II. Commentary

Line 1a: The surviving sequence]-ti-a/i stands for the ending of a present 3rd person, the conclusion of a sentence, rather than a dative / ablative sg.

Preceded by the connective particles à-wa/wi comes (**line 1b**) the numeral ‘9’ (here only 8 vertical strokes are effectively discernible) with ideographic marker and an effaced glyph below. Yet, if the sign *nú* (179 / L 153) might emerge from the outline of the latter, we would obtain the initial syllabogram of this same number undeniably exhibited – and equally combined with the ideogram ᵛᵍ – already in MARAŞ 5 § 2 in ᵛnú-u-za-à ‘(a) ninth (share)’ (matched by the simple *nu-u-za* of TELL AHMAR 6 l. 7 § 28).³

After two erased columns an ending -ᵛn¹ (probably accusative sg. MF or adverbial) is still recoverable. What the following á-ᵛx¹(= ᵛsa/si¹)-sa/si-n (presumably accusative sg. of possessive adjective) and ᵛx¹-ᵛx¹-ᵛsa/si¹-pa-s (genitive sg.?) might indicate is not obvious. Maybe offerings to the subsequent god Tarhunza (^{DINGIR}W-ti, dative, in preference to ablative)?

Line 2a:]-wa/wi-tú: the simplest solution seems to take this ending as an imperative 3rd person.

The underlying -mu is best considered as the final component (= ‘(to / for) me’) of the next introductory à-wa/wi- (**line 2b**) with inaccurate arrangement of the elements, in view of the ending -tá in (-)s-pa-tá (two columns ahead), formally a preterite 3rd person if it constitutes the verb in unusual non-final position (frequent instead in KARATEPE). This complex will be analyzed after examining the preceding “LADDER”.

Nevertheless, it seems suitable to begin with the middle section of the line, more promising for an understanding of this challenging context.

Behind the standing “PERSONAGE” is *u-su-pa-ta-ti-à*, an ablative sg. rather than a dative (see below, tentative rendering of this clause). The present attestation provides a welcome addition to the so far isolated *u-su-pa-ta-tà* (accusative sg., with graphic omission of the ending -n before the enclitic -ha ‘and’ + -wa/wi) – determined by the ideogram for ‘ox’, WAW = 109 / L 105 (with markers) – known from HAMA 4 side B ll. 3/4 § 11 (Pl. 3 fig. 3),⁴ an extension in -ant- (in turn with preconsonantal loss of -n-) alongside ᵛWAW_ç-su-pa-ti-n (to be read *usupaⁿtin*, likewise accusative sg., with “i-mutation”) on side A l. 4 § 14, attribute of the next ᵛWAW_ç-n ‘bovem’. In Poetto 1979: 671-673 I had analyzed *usupaⁿt-* as a nominal compound, formed by *u-* ‘ox’ (a reduction of *uw(i)-* / *waw(i)-*, with the well-established alternation / evolution *wa* / *u*) plus the adjective *supaⁿt-*, to which I attributed the value ‘pure, sacred’,⁵ comparing Hitt. *suppi-* / *suppai-* / *suppiyant-*.⁶

3 See Poetto 2010 reaffirmed in Poetto 2014: 796 (against Payne 2012: 93: “9 BOS-za ‘nine oxen’” and now *Luwian Corpus*: ““9” BOS(ANIMAL)-za-” [i.e. “wawa- (N, neuter) acc,sg, bull figurine!”] *sub* “nuwa ‘nine’ (o,ton)” as well as “9-u-za [acc,sg]” *sub* “nuwi(ya)- ‘ninth part’ (N, neuter)”, both echoing Hawkins 2000: 270 with pl. 119 and Hawkins 2006: 16 and 29 § 28). Inconclusive about the graphic reality of this point, with related inferences, Bauer 2014: 86-87, commentary to quotations (39)a and (39)b (p. 85).

4 Hawkins 2000: 405 and pl. 213.

5 Implicitly endorsed by Hawkins 2013: 74 with n. 17 after the plain cross-reference to my discussion in Hawkins 2000: 406, commentary to § 11. It is gratifying to find out that a kindred interpretation – providing thus further confirmatory support (*pace* Weiss 2010: 371 n. 49: “Poetto 1979: 671-72 has suggested that Hieroglyphic BOS *usupa(n)t-* might be a compound of ‘cow’ and *supp-* [sic!] but this is not certain”) – now peeps out in Payne 2012: 65 n. 78, in connection with her translation ‘sacrificial ox’: “The term *usupatata* seems to refer to some kind of animal sacrifice, specifically cattle because of the determinative BOS; according to Yakubovich (pers. comm.), the stem contains the elements *u* < **waw-* ‘cow’ and *suppa-* [!] ‘sacrificial meat,’ which would make good sense in this context”; note in addition (with divergent morphological analysis) “*usuppatt(i)-* ‘bull sacrifice’ (N, common)” (base of *u-su-pa-ta-tà(-ha-wa/wi)*, surprisingly understood as “*usuppattadi*, *ins[trumental]!*”), however in coexistence with the incongruous “*suppatt(i)-* [“(“BOS”)su-pa-ti-na, acc,sg]” ‘animal offering’ (N, common)” in *Luwian Corpus*.

6 *supaⁿt-* should thus mirror a variant / by-form **suppant-*, in parallel with, e.g., *kappant-* (participle) < *kappi-* / *kappai-* ‘small, little’.

The context is clearly cultic, a sacrificial ceremony is being performed, specifically a holocaust, given the verb that governs the sentence, *lu/lá/lí-s₃-lu/lá/lí-s₃*, characterized by the ideogram for “flames” (204 / L 477), so that the meaning ‘to burn’ appears inescapable.

The literal interpretation ‘ox-pure / ox-sacred’ is perfectly paralleled by Avest. *gaospanta* (vocative sg.) < *gav-* + *spanta-* ‘ox-purified’.⁷ One might however wonder why in HAMA 4 side A l. 4 § 14 also *WAW_{1-n}* ‘bovem’ occurs if this is already included in the preceding *WAW_{1-n}-su-pa-ti-n*. My view was (and still is) that a pleonasm – literally ‘consecrated-ox ox’ – and, diachronically, a redefinition, are perfectly conceivable. In other words, *u(w(i))-* in *usupaⁿt-* would not have retained the autonomous meaning ‘ox’, so that the original compound would have become an apposition and then a simple attribute with a religious connotation: ‘unblemished’.⁸

As to the secondary *-tâ-* in *u-su-pa-ta-tâ-*, a substantial parallelism to an *nt-*stem derived with a suffix *-ant-* is produced by *hu-pi-tâ-ta-tâ-* of BOYBEYPINARI 2 (°*-ti*, dative / ablative / instrumental sg. + *-wa/wi* in IV D1 § 4b; °*rx¹-ha-wa/wi* in IV C1 § 2⁹), which Rieken 2008: 642, 644¹⁰ cogently explicated as “*hupidant-ada-* [...] ‘Verschleierung’” by adducing Cun. Luw. *hupidant(i)-* ‘veiled(?)’ for the first enlargement with the adjoined further formant reflecting “*uridg. */-o-to-/**”.¹¹ It is therefore arguable that *usupaⁿt-* could also be substantivized by means of this morpheme and thus used independently, without the aid of the word ‘ox’.

Turning to the “PERSONAGE”, a full-height figure, facing right, wearing an ankle-length garment, with bent arms pointing upwards: from the iconographic viewpoint, irrespective of the uncommon headgear, one is reminded of the individual on the well-known dedicatory stele base BOĞAZKÖY 2 (Pl. 3 fig. 4)¹² – though belonging to the Empire Period – which in a way represents a “self-portrait” / “self-introduction” phonetically expressed by the adjacent personal name.

Worth mentioning might also be the first individual within the zoomorphic procession in TULEIL 2 l. 1 (Pl. 3 fig. 5),¹³ and we should not omit the standing person at the foot of the ladder in the famous depiction on one of the orthostats at Alaca Höyük (Pl. 3 fig. 6), inserted in a ritualistic ensemble;¹⁴ it is interesting to note that in Masson’s opinion (1996: 30-31 with n.1) this man – like the curious one on an edge of the ladder¹⁵ – “*paré [...] d’un déguisement particulier [...], semble porter le même masque, celui d’un bœuf ?*”. Actually, also the face of our “PERSONAGE” resembles a muzzle – in all probability a mask too –, with a sort of curl along the cheek. A further image – although not in full shape – of an individual with arms turned upwards is offered by 3a / L 6 ‘adorer’ of KARKAMIŞ 31 l. 3 § 8 (complemented by *-suna*, infinitive [Pl. 3 fig. 7]) ‘to pray’, referring to the goddess Kubaba; analogously TULEIL 1 l. 3 (fragmentary context [Pl. 3 fig. 8]).¹⁶

Nevertheless none of these iconographies show any atypical headgear, which is instead worn by two figures: the first on the extraordinary silver vessel in the form of a fist of the Museum of Fine Arts, Boston – interpreted, within a ceremonial scene, as a vegetation or mountain deity adorned with large leaves, with arms upraised in front of the face (Pl. 4 figs. 9a-b);¹⁷ the second in TELL AHMAR 5 l. 4 § 11: a human head wearing a close-fitting cap provided with two horn-shaped elements (Pl. 4 fig. 10), “shown by context to be acting as the god’s spokesman, thus some kind of priest or prophet”.¹⁸

7 In this respect it must be remarked that HEG Š: 1190 and 1193 improperly attributed to me the genetic relationship between *supaⁿt-* and *spanta-*: my parallel patently concerned only the identity of structure (noun + adjective) and the significance of such nominal compounds!

8 Whence my exegesis of the whole clause (Poetto 1979: 674): “E in nessuna occasione (essi [scil. my father and grandfather]) immolarono alla dea buoi puri (e) destinati (letteralm. ‘alcun bue puro (e) destinato’) al sacrificio”.

9 Hawkins 2000: 336 and pl. 165.

10 With the admissible emendation (n. 22) *hu-pi-tâ-<ta>-tâ-n-<<n>*, accusative sg., in III C 1 § 7.

11 Along the lines of Melchert 1999: 368-373 for this suffix. – Utterly different presentation in *Luwian Corpus*: “*hubidattad-* ‘hubida-block’ (N) ins” and, unemended, “*hubidadannan* ‘at the hubida-block’ (o, ton)”.

12 Bittel 1937: pl. 9.1.

13 Hawkins 2000: 382 and pls. 201-202.

14 See recently Taracha 2011 and 2012, with references.

15 Specifically dealt with by Masson 1996: 30-31 and Baltacioğlu 1998, with bibliography.

16 Hawkins 2000: 142 and pl. 41; 381-382 and pl. 200 respectively.

17 Cf. Güterbock/Kendall 1995: 52-54 and fig. 3.7, and the latest picture put forth by Savaş 2008: 668-670.

18 Hawkins 2000: 231, 233 ad “CORNU + CAPUT-mi-i-” and pls. 95-96. On its equivalent written DINGIR-n-mi-a/i- (= *massanami*) in TELL AHMAR 6 side D l. 6 § 22 see Hawkins 2006: 14, 15 (‘the god-inspired (one)’), 27 and 146-147 figs. 21-22; on the function of this image cf. Bunnens 2006: 82-83; Prechel 2008: 219-220 in particular.

While the precise office of the “PERSONAGE” under discussion remains to be elucidated, still it appears plausible that (1) such a pictogram should represent the subject of the sentence, otherwise missing, and that (2) the context must in its turn be sacral, so that a reference for this dog-faced individual to the cultic functionaries¹⁹ in Cuneiform religious records ^{LÚ}UR(.Gl₇) ‘dog-man’ / Hitt. ^{LÚ}kuwa(n)- ‘hound-man’²⁰ and ^{LÚ}UR.BAR.RA ‘wolf-man’²¹, likewise concerned with offerings,²² comes straightaway to mind.

The *crampon* “κ” (386[.2] / L 386.(2)) placed before this figure deserves a special mention. I assume that it should not be considered a word-divider, but a “determinativo onorifico”, years ago identified as such,²³ at least when preceding – as regards the post-Empire and Late period (KARAHÖYÜK and KARKAMIŞ), leaving here aside the Imperial use – designations / functions of human beings, e.g. ^KSAG-ti- ‘person’ and ^Ktá-ti- ‘father’. In relation to our “PERSONAGE”, particularly revealing appears its position in front of 350[.1]-s ‘priest, minister’ of KARKAMIŞ 4b l. 8 end, § 6.²⁴

Returning to the pictogram of the “LADDER” (^{GIŠ}KUN_{4/5} / Hitt. (^{GIŠ})ilan(a)-²⁵ – here schematically three-runged), other occurrences of this implement / structure (ideally for climbing / ascending to – i.e. devoutly approaching – a divinity?), in addition to the aforesaid representation on the relief from Alaca Höyük, are: (1) in identical vertical position (with numerous rungs, as on the Alaca Höyük block) on a golden signet ring from Ugarit (RS 24.145) at the sides of a Hieroglyphic legend (Pl. 4 fig. 11);²⁶ (2) inside the ru sign (188 / L 412 [Pl. 4 fig. 12]); (3) inside the pictogram symbolizing ‘house’ = ^É+KUN_{4/5}(-)ha-ti-a/i (dative / ablative sg.) of ŞIRZI l. 2 end, § 3,²⁷ and ^É+KUN_{4/5}(-)tá-wa/wi-na/ni-zi (accusative pl.) of KARKAMIŞ 11a l. 5 § 19, explained as “tawani-apartments,” which “would be the women’s quarters located on an upper floor, reached by a ladder, like the Homeric [τὸ] ὑπερφῶν”;²⁸ (4) in the combination consisting of a “foot” surmounted by some sort of “ladder” or “stairs, steps” (Pl. 4 fig. 14) at times above “2 wheels” (76 / 77 / 78.1-3 / L 91 / 92 / 94²⁹). Add zá (329 / L 335) and 331 / L 338.

But how is our pictogram employed here? It might either determine or belong to the aforesaid next preterite(?) (-)s-pa-tá which, if referred to the following u-su-pa-ta-, should likewise appropriately pertain to the sacrificial sphere:

‘(to / for) me the “PERSONAGE” LADDER(-)sapata-ed with a holy-ox’.

Lines 2c-3a: After wa/wi-tá-à (= wa + ata pronoun 3rd sg.³⁰ N, subject + ta locative particle)³¹ we find the town name ^rMa¹-x-la^{URU} (in absolute form) followed by the temporal adverb zi-la which concludes the clause.

Provided that ^rMa¹- (the “ram” head [104(.1) / L 110(.1)], with the point of the protruding horn still visible) is correctly recognized at the break of the vertical left edge of the text, the attested toponyms consisting of three syllabograms – the first of which Ma- and the last -la – are definitely scanty: one is *Matila*

19 On which cf. Jakob-Rost 1966.

20 Pecchioli Daddi 1982: 376-378; Melchert 1989. The long since recognized term for ‘dog’ in Hieroglyphic Luwian is *šuwā/ina/i-* (Meriggi 1962: 112).

21 Pecchioli Daddi 1982: 373-375.

22 Comparable to the ^{LÚ}UR.MAH ‘lion-man’ (Pecchioli Daddi 1982: 375-376) and the ^{LÚ}hartagga- ‘bear-man’ (Pecchioli Daddi 1982: 233-234; against the meaning ‘bear’ for *hartagga-* see the considerations of Tischler 2006: 150-151, who opts for a generic ‘Raubtier’).

23 Poetto 1993: 29.

24 Hawkins 2000: pl. 1, autography, and Hawkins 2010: 6 (but neglected in Hawkins 2000: 80, transliteration, and Hawkins 2010: 10). For an overall reassessment cf. Hawkins 2010, with evaluation of the usages of this notation (rendered by “VIR.”) before diverse terms.

25 Cf. HW² I: 42-45.

26 A feminine personal name containing the assured signs pa-ti and à surrounded by sundry decorative motives plus the generic designation ‘good (to the) woman’ (Yon 1997: 109 and fig. 59 = Yon 2006: 99 and fig. 59 – reading: “Patilou-wa / Patili” / “Patilu-wa / Patili”; Kabatiarova 2006: 80 and 133-134 fig. 3c: “Patili”, with a hint at the “vertical ladder like motives, a feature not seen on any other signet”. The object is also cited by Bordreuil/Pardee 1989: 298 and fig 39, 299; Helft 2010: 46, 48, 261 no. 70: “Patiluwa? A/l-x-x-pa-ti-lu-tu PONERE-wa?”; Saadé 2011: 156 and fig. 41: “Patilou-wa”!).

27 Hawkins 2000: 323, 324 commentary (“DOMUS+SCALA”) and pls. 157-158; for the full preservation of the marker cf. Dillo 2013: 347-348 and fig. 7, with the word tentatively interpreted as “a ‘look-out tower(?)’ for the wild animals”.

28 Hawkins 2000: 96, 99 commentary and pls. 10-11.

29 Numbering to be gathered under a single heading since it marks the same lexeme *zalala-* ‘cart’: cf. Hawkins 2000: 135 § 1 commentary. A peculiar shape is shown by TELL AHMAR 6 side B l. 6 § 24 (see Poetto 2014: 795-796).

30 Less likely pl., by context.

31 For an assessment of such graphic sequences cf. Rieken 2008: 640-641.

(^{URU}*Ma-ti-la* alongside ^{URU}*Ma-ti/di-il-la*³²), a prominent cult-center between Hattusa and Arinna,³³ hence to be discarded as excessively distant; the other is *Maşula*,³⁴ in the relatively nearby Mardin area, conquered by Aššurnāširpal II (who reigned from 883 to 859 BC) during his fifth military campaign (879 BC).³⁵ A solution will perhaps turn up with the identification and phonetic reading of the cryptic medial glyph. Instead, with regard to the initial pictogram, it is worth noting its logographic function in the complemented word for ‘ram’ itself, 104[.1]-*na/ni-s* (nominative sg.) in the above-quoted fragment JISR EL HADID 4 side D l. 2 § 5.³⁶

As a result of the absence of the verb, a nominal sentence looks here in order:
‘It [*scil.* the oblation(?)] (will be) in *M.* thereafter’.

Subsequently (**line 3b**) the text reads as follows:

-*mu-‘l* / (for / to) me’ (in *wa/wi-mu-ta*), ‘200 sheep(?)(-)*za-la-[x]-za*’ and ‘200’ (other animals or commodities – only unintelligible traces of signs).

(-)*za-la-[x]-za* should indicate some kind of sheep, if my recognition of the preposed ideogram (the animal protome with rounded element below [the bulge of the fur? or a pendulous ear?] = 105 / L 111[.1]) is valid. It is however indeterminable whether the ending *-za* expresses here a nominative / accusative sg. nt., or a dative pl. (‘sheep(?) for / to ... [various purposes]’).

Finally, a consideration concerning the numerals. The quantity 200 + 200 seems excessive if referred to a cultic act / a sacrificial rite, unless it serves as a hyperbole, just as is the case with Greek *ἐκατόμβη* ‘an offering of 100 oxen’, then ‘large sacrifice’ (of heterogeneous animals): in the *Iliad* used for 12 oxen, for bulls and goats, for 50 rams, and in Miletus just for 3 victims.³⁷ Alternatively, perhaps more realistically, a tribute or a tax might be implied.

III. Conclusions

Despite some intricacies, the present epigraph is not uninteresting in many respects:

- (1) The uncommon / unprecedented glyphs employed (l. 2);
- (2) The fact of being one of the three monuments written in Hieroglyphic Luwian – currently kept in the Museum of Şanlıurfa – until now found in this zone; the other two – a bull base³⁸ and a stele bearing on the obverse the image of a typical Storm-God³⁹ – come from the Siverek-Şekerli district, north-east of Şanlıurfa.⁴⁰

The Neo-Hittite presence increases thus the importance of this territory east of the Euphrates, otherwise known only through the accounts of some military campaigns (the second [882 BC], the fifth [879 BC], the ninth [between 875 and 867 BC] and the tenth [866 BC]) of Aššurnāširpal II.⁴¹ Therefore, also on the strength of other non-inscribed Late-Hittite sculptures from this same region,⁴² all these monuments should be dated prior to the conquest by this Assyrian king, namely within the late 10th-early 9th century BC.⁴³

32 del Monte/Tischler 1978: 266; del Monte 1992: 103-104.

33 Cf. recently Forlanini 2008: 151, 185 nn. 54-56 with bibliography.

34 Friendly pointed out to me by Massimo Forlanini.

35 See, e.g., Grayson 1991: 259 l. 53: “^{URU}*ma-‘šu¹-la*”.

36 See Dinçol/Dinçol/Hawkins/Peker 2014: 63, 65 commentary, 68 fig. 2, 70 fig. 5 D.

37 See, e.g., Chantraine 1970: 329; Liddell/Scott/Stuart Jones/McKenzie 1996: 500; Oettinger 2008: 409, 411; Beekes 2010: 396. Unconvincing the new etymology by Stefanelli 2014: 38-58.

38 Çelik 2005.

39 See Poetto 2015: 182, 187 pl. 3 apropos a specific point of the text.

40 Both stones are presently being studied by Dr. Meltem Doğan-Alparslan and Dr. Metin Alparslan.

41 Cf., e.g., Liverani 1992: 34-44; 89 and fig. 3; 57-62; 92-93 and fig. 6; 73-80; 95-96 and fig. 10; 81-86; 96 and fig. 11 respectively.

42 Published by Kulakoğlu 2003.

43 Cf. also Kulakoğlu 2003: 76-77 with references; add Çelik 2005: 20.

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Pl. 1



Fig. 1a



Fig. 1b

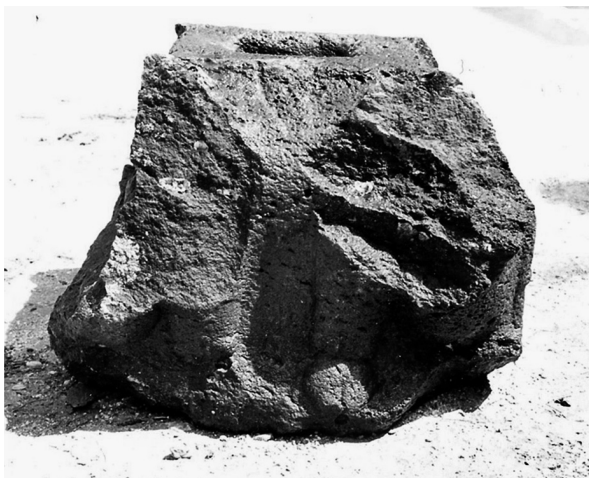


Fig. 1c

Pl. 2



Fig. 2a

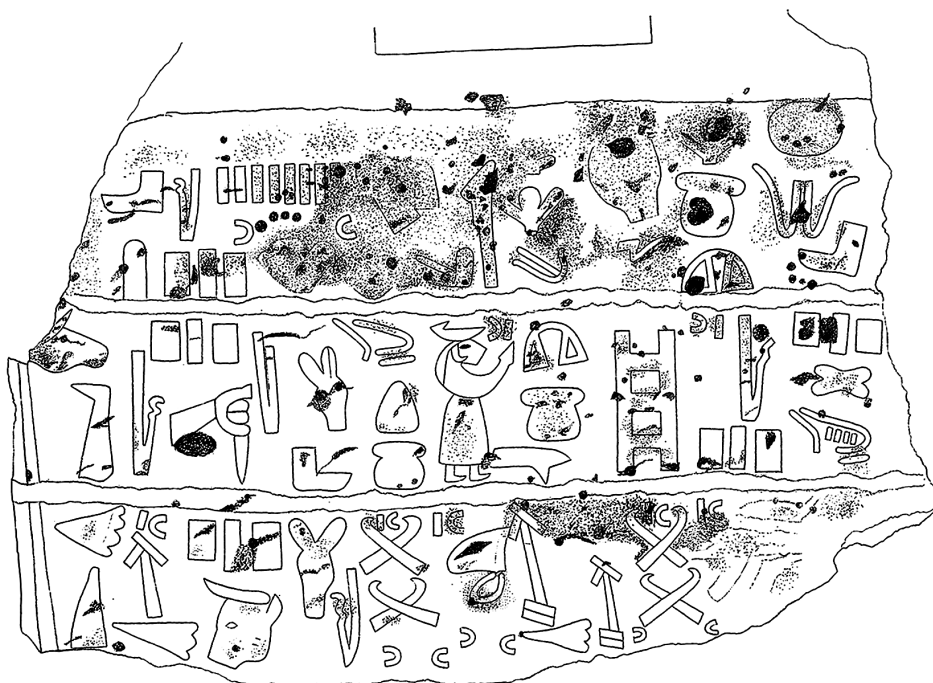


Fig. 2b

A New Hieroglyphic Luwian Epigraph: URFA-KÜLAFI TEPE

Pl. 3

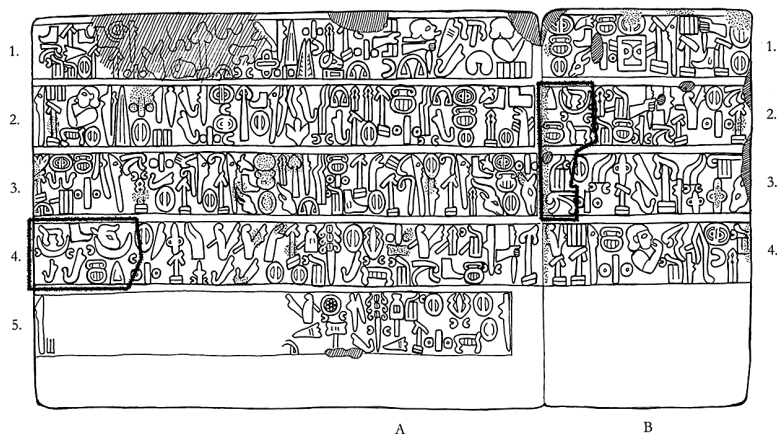


Fig. 3



Fig. 4

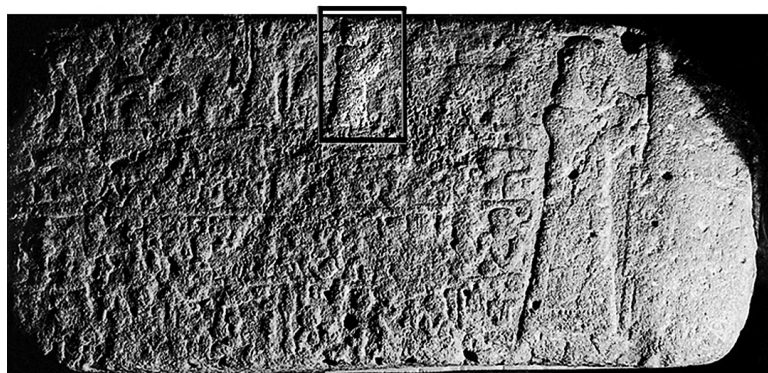


Fig. 5



Fig. 6

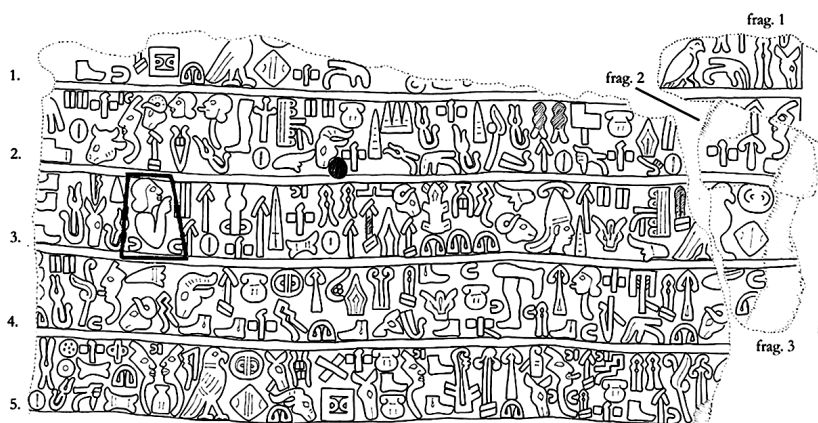


Fig. 7



Fig. 8

Pl. 4



Fig. 9a



Fig. 9b



Fig. 10



Fig. 11



Fig. 12



Fig. 13



Fig. 14