

Fig. 12.

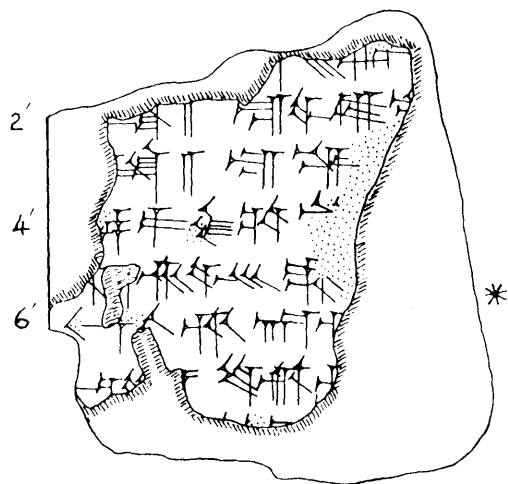


Fig. 13.

KARISUWA

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STUDIES IN HIEROGLYPHIC LUWIAN*

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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- . . .]
[. . .] || 1
- 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 [. . .] || 1 | 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 [. . .]
[. . .] || 1
- 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 ayawana-, 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); r̥st, "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)pa-za-ha: 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 tawassan-zati "of the eye(s)"; he proposed instead "pupil", i.e. a part of the eye not already

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: V

- (i) | *á-mu-pa-wali* | REL-*i* | DEUS-na-*za* | *ta-wali-ia-na* | ARHA | *i-wali* |
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 Araştırmaları* 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 *tawıyan*, "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 *wallr(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.