

THE LUWIAN HIEROGLYPHIC TEXTS MARAŞ 8,  
İSKENDERUN, AND MARAŞ 14

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*In the present contribution three Luwian hieroglyphic texts in Early Iron Age writing tradition originating from Maraş (= ancient Gurgum in southern Turkey near the Amanus mountain range in the border zone with northwest Syria) or, in one case, assignable to Maraş, and datable to the late 10th to late 9th century BC, are discussed. In the course of this undertaking the texts are presented in transliteration and translation, the latter of which is defended as concisely as possible in the respective commentaries. The treatment of the texts is followed by an index of stems and elements.*

In this contribution three texts from or, in case of İskenderun, assignable to, Maraş are discussed. Starting point of this discussion is their edition in Hawkins' corpus of 2000 (Maraş 8: pls. 106-107, pp. 252-255; İskenderun: pls. 110-111, pp. 259-261; Maraş 14: pls. 114-115, pp. 265-267). The texts are presented in transliteration and translation, followed by explanatory notes per phrase wherever this is deemed necessary against the backdrop of Hawkins' treatment. Please note that in the transliteration I basically adhere to the old reading of the rather current pairs of signs \*209-\*210 and \*376-377<sup>1</sup>, the reasons for which I have explained in various contributions on the topic since 1988 (Best/Woudhuizen 1988, 89-97), most recently the appendix to Woudhuizen 2010 and Woudhuizen 2011, 89-98<sup>2</sup>. Also in other respects, the style of the transliteration conforms to the one developed in Woudhuizen 2004a and Woudhuizen 2004b. The latter of these two works further provides a frame of reference for parallels presented in the commentary.

<sup>1</sup> Numbering of the Luwian hieroglyphic signs according to Laroche 1960.

<sup>2</sup> From the start it was clear that in connection with \*209 and \*210 the old reading is the only valid one. Since 2004, however, I argue that \*376 and \*377 are polyphonic, as initially suggested by Bossert (1960, 423-424), with the noted adjustment that their old reading applies in the main, and not vice versa. At any rate, in each particular case it needs to be established on the basis of external evidence in which case \*376 renders *zi* instead of *i* and \*377 renders *zā* instead of *ī*.

**Maraş 8**

Stele erected by the Gurgumean ruler Ilamas, who is a grandson of the Karkamishan country-lord Astuwatimais in like manner as the latter's successor Katuwas, so that the monument may safely be assigned to the late 10th or early 9th century BC.

- |     |  |   |
|-----|--|---|
| 1.  | <i>AMU -mi-a-à 'ī+la-ma-sa</i><br><i>á-sa-tu-wa+r(i)-ma-ī-sá</i><br><i>infans-HASU-*488 mu-wa-ta<sub>4</sub>-li-sá</i><br><i>infans&lt;ná&gt;-mu-wa-ī-sa</i> | “I (am) Ilamas,<br>grandson of Astuwatimais,<br>son of Muwatalis.”  |
| 2.  | <i>wa -tá-à ku-ma-na mi-ti-ā-a</i><br><i>HAPA-UTNA-ā-ti-a</i><br><i>PARNA-na[-hà-ta<sub>4</sub>] ar+ha</i><br><i>ignislá[-...]</i>                           | “When in my river-land the<br>house[s] were burn[ed]<br>down,”  |
| 3.  | <i>ta<sub>4</sub> -pa-wa ku+r-ku-ma-na<sup>UMINA</sup></i><br><i>HAPA-UTNA-ti-na *245 ta<sub>4</sub>-na-ti-a-na</i><br><i>wa-mi-s(i)-ha</i>                  | “and I found the river-land<br>(of) Gurgum there<br>devastated,”  |
| 4.  | <i>à-wa pi-ha-ā sa-nú-ha</i>   | “I caused to turn (matters<br>into) glorious (thing)s,”   |
| 5.  | <i>[mu] -pa-wa ARA(+r)<sup>2</sup>-wa[-na</i><br><i>HAPA-UTNA-na] ar+ha</i><br><i>T<sup>A</sup>ī+la-nú-ha</i>  | “and in freedom I<br>completely revived [the<br>river-land].”   |
| 6.  | <i>wa -tá-à UMINA+mi</i><br><i>wa -tá -mu ī<sup>WIANA</sup>tu-wa-a+r-ta<sub>4</sub></i><br><i>PÁRA-a TUWA-wa-ha</i>  | “And with respect to the<br>fortified town: I established<br>for myself this vineyard in<br>front of it.” |
| 7.  | <i>*256ka-lu-na -wa *256ka-lu-na</i><br><i>[..] su-wa-ha</i>   | “And I filled granary [after]<br>granary.”  |
| 8.  | <i>i -pa-wa HAPA-pi ar+ha</i><br><i>TIWA<sub>2</sub>-ī-na-ha MASANA-ná-i</i>   | “And I altogether moved<br>the gods to this river (site),”  |
| 9.  | <i>á-na -pa-wa -ta<sub>4</sub> tár-tu<sup>2</sup>+r-ha</i>   | “and I settled them below.”   |
| 10. | <i>à-wa [-ta<sub>4</sub>] HWA-ta<sub>4</sub> ī ru -ha</i><br><i>libatio pu-ti-ha</i>   | “And where here I formerly<br>also sacrificed,”   |
| 11. | <i>à-wa -ta<sub>4</sub>-ā ī HILANA-ī</i>   | “this gate and this place   |

- $\bar{i}$  [pa]-ta<sub>4</sub>[- $\bar{i}$ ] -ha-wa ta<sub>4</sub>+r-à      may be standing (forever).”
12. á-ma- $\bar{i}$  -wa -ta<sub>4</sub>-à á+tì-ma- $\bar{i}$       “And who(ever) may  
HWA-a-sa ar+ha WALA-a+r-a      himself erase my name  
from them,”
13. wa -sa-à HANTAWAT-ti-a-sa      “when he (is) a king,”  
HWA+r-a
14. à-wa HANTAWAT-hu-ti-na  $\bar{i}$ -sá      “may (the gods) suppress  
KATA-ta<sub>4</sub> TUWATu-wa-tu      the kingdom of this  
(person).”
15. HWA-sa -pa-wa -sa-à      “But he who (is) lord of  
UTNA-nà-ā-sá-sa **dominus**-ā-sa      a country,”
16. à-wa [-tu \*<sup>382</sup>]sà-la-ha- $\bar{i}$       “may (the gods) crush for  
KATA-ta<sub>4</sub> TUWATu-wa-tu      him the scepter,”
17. [tu] -pa-wa á-pa[-sá]      “and [destroy] for him his  
HARMAHI-ti-na[-ā]-à PARNNA[-na]      person, house, wife (and  
WANATI-ti[-na]      child!”  
*infans*<na>-mu<-wa>- $\bar{i}$ [-na \*69-a]

### Phrase 1

The personal name *Īlmas* is likely to be analyzed as of Semitic background, cf. Semitic *ilm* “oh god”. It is most closely paralleled in Cypro-Minoan in form of *i-le-mi* or *i-le-me* (Woudhuizen 1992, 136). The name of the grandfather, *Astuwatimaīs*, appearing here in rhotacized variant, is that of the ruler of Karkamis who founded the Maraş dynasty (for an overview of the relations between the dynasties at Karkamis, Maraş and Malatya and their chronology, see Woudhuizen 1992-93, 203, Table 3; Woudhuizen 2011, 439, Table X). The name of the latter ruler appears to be composed of the elements *astu-* “city” (corresponding to Greek ἄστῦ) and *átima-* “name”, hence “city-fame”.

### Phrase 2

-tá-à: N-A(n) of the enclitic pronoun of the 3rd person, used proleptically here in correspondence with the object *PARNNA[hàta<sub>4</sub>]* “house[s]”.

### Phrase 3

The first element of the phrase, ta<sub>4</sub> “there”, is not enclitic as expected, presumably for reasons of stress.

*Phrase 5*

For the combination of preverb and verb, cf. Karatepe § 4: *ar+ha ī-la-nu-ha* “I completely revived”.

The partly reconstructed noun *ARA(+r)<sup>2</sup>-waf-na*, presumably rendering D sg. here, is paralleled for Emirgazi § 19: *ARA-wa-na-à* “in freedom”, which likewise renders D sg.

*Phrase 6*

This phrase in effect consists of two phrases, each characterized by the combination of the sentence introductory particle *wa-* with a form of the enclitic pronoun of the 3rd person. In the first instance of the last mentioned pronoun we appear to be dealing with the D sg., so: “with respect to it, the fortified town”. In the second instance, on the other hand, it concerns the most frequent and therefore expected N-A(n) sg.

If this latter analysis is correct, the order of the enclitics in the sequence *wa -tá -mu* (-A-D) is reversed to the regular one, which requires *wa -mu -tá* (-D-A). To all probability this is to be explained in terms of a marked sequence for emphatic purposes (see now Woudhuizen 2011, 393-398).

*Phrase 10*

If our emendation of the enclitic *-ta<sub>4</sub>* is correct, it none the less has to be admitted that its function remains unclear.

For the root of the verb *libatio* *pu-ti-* “to sacrifice”, cf. the noun *pu-ti-ti-* “adorant” as attested for Erkilet 1 § 1.

*Phrase 11*

Note that the noun *hilana-* “gate” appears here in the neuter as in Karatepe § 66, whereas it can be found in the common gender in Karatepe §§ 63, 65.

In case of the sequence *ī [pa]-ta<sub>4</sub>[-ī]* “this place” (N-A(n) sg.), emendation is suggested in line with Çineköy § 10 *pa-tà-ī ī-ā* “these places” (N-A(n) pl.; the use of the N-A (n) sg. in *-ī* in the noun is probably by mistake). In accordance with this emendation, the form *-ta<sub>4</sub>-ā* of the enclitic pronoun of the 3rd person should be analyzed as the N-A(n) pl., referring proleptically to the subject of the phrase, *hilana-* “porch” and *pata-* “place”.

Note that the verbal form *ta<sub>4</sub>+r-à* is not characterized by the rhotacized variant of the 3rd pers. sg. or pl. of the past tense in *-ra*, but should rather be analyzed as the 3rd pers. pl. of the subjunctive in *-à* of the middle-passive in *-r-*.

*Phrase 12*

*-ta<sub>4</sub>-à*: D pl. of the enclitic pronoun of the 3rd person. For evidence of the verb *wala-* ruling the dative case, see Woudhuizen 2011, 316, where the present form should have been included in the series exemplifying D pl. instead of that exemplifying D sg.

In line with the analysis of the verb in the preceding phrase, *WALA-a+r-a* likely



*Phrase 1*

The verbal root *ta+r-wa-* presents a writing variant characterized by *wa/u*-interchange of *taru-* “to build” as attested for the present text in § 5 as well as for Karkamis A-2/3 § 9 and A11a § 11.

*Phrase 2*

It seems permissible to interpret the expression *APAá-pa TIWAá-wa-tà* “it went behind” as a reference to means which were available to the dedicator.

*Phrase 4*

The D of the enclitic pronoun of the 3rd pers. sg. *-tu-u* “for him/her” must refer back to a superior or a deity mentioned in the lost first section of the text. Note in this connection that in Karkamis A30h we are confronted with a granary under the protection of the goddess Kupapa.

In connection with \*376-*pa-ta-na-*, Hawkins rightly points to Hittite *zipattani-*, a measuring jar for liquids. On the basis of this external evidence it can be established that the polyphonic \*376 reads *zi* here instead of *i*.

*Phrase 6*

The verbal form *la-sá* renders the 2nd pers. sg. pres./fut. in *-sá* of the verbal root *la-* “to take (away)”.

*Phrase 7*

*-ta<sub>4</sub>*: D sg. of the enclitic pronoun of the 3rd person. Note that the preposition expressing the D function is placed in parenthesis because the interpretation is not entirely certain.

The root of the endingless verbal form *HARSALA-ī-*, which apparently renders the 3rd pers. pl. of the pres./fut. here, is paralleled for Tilsevet § 7 *HARSALA-ī-tu-u* and, in writing variant, Karkamis A11a § 26 *HARSALA-la-ī-tu*, where it is alternatively characterized by the 3rd pers. pl. of the imperative in *-tu* or *-tu-u*.

Note that the noun *MASANA-nà-* “god” is rendered here by an odd variant of \*360 *MASANA*.

**Maraş 14**

Lower part of a small statue, dedicated by a certain Astiwasus. Unfortunately, the name of the ruler originally mentioned in the first phrase has not been preserved, but, for stylistic considerations, the text may perhaps be assigned to the reign of Khalparuntias III, in which case it would date to the end of the 9th century BC.

- |    |   |  |
|----|---|--|
| 1. | <i>AMU [-wa -mi 'á-sa-ti-wa-su-sa<br/>]-sá-a«-sa» TARWANA-nà-sa<br/>á-ya <sup>*474</sup>u[-sá]-na-su URA(+r)-sa</i> | “I (am) [Astiwasus], great-<br>slave of [            ]s,<br>lawgiver, hero.” |
| 2. | <i>wa -mu-a-à ī-na</i>  | “To me my lord gave this   |

- PÁTA-tí-ta<sub>4</sub>-li-a-na á-mi-sa*  
**dominus**-na-nà-śa pi-ā-ta<sub>4</sub> precinct,”
3. *wa -mu-à ī-ā*  
*WARPAwa+r-pa-sa-li-ā-a*  
*PARNA-na TAMA+má-ha* “and I built for myself these houses of the *warpa-*,”
4. *wa -mu-a á-ma-ī<sup>HWI</sup>WANAwa-nà-ī*  
*TA<sub>6</sub>-nú-wa-ha-à* “and I set up my inscribed stele for myself.”
5. *mi-a-sa infansnà-a-sa HWA-śa*  
*a-i-a-ā+r(i) nā<sub>4</sub>-pa<-wa>*  
*infans-HASU-<sup>\*488</sup>ha-ma-sá-sa*  
*nā<sub>4</sub>-pa-wa infans-HASU-<sup>\*488</sup>hù-la-śa* “Who(ever) will become my son or grandson or great-grandson,”
6. *à-wa PÁRANA<sup>\*382</sup>sa-tá-ha-à*  
*TIPASati-pa-sá*  
*TASHUWARTa<sub>4</sub>-sà-HWA+r -ha* “I presided over them (in) heaven and (on) earth.”
7. *à-wa ī-à-ti-a ’á-sa-ti-wa-su-śa-na*  
*TARUta<sub>4</sub>-ru-ti ī-à a-i-a-ā-ta+r-ī-à*  
*sa-tu* “On behalf of this statue of Astiwasus let there be this ritual:”
8. *WALA -wa -ta nà-a-śa* “—and do not erase it!—”
9. *3-i TURPitu[+r-pi-i] vas[ka]-ti-na-a*  
*-ha SARA-a HARWAN<sup>TA</sup>pu-sá* “You sacrifice 3 bread and (the content of) a bowl over the road,”
10. *ar+ha ha-tà<sup>\*69</sup>sà-sa-la-a*  
*HWI[wa-nà]-na ta-sa-na* “(only then) dismantle the lock (blocking the entrance) belonging to the inscribed stele (and) the grave.”
11. *á-sa<sub>5</sub>-ī<-ā> pa-a HWA-śa* “Who(ever) may say that:”
12. *ī-wa -ta<sub>4</sub>-à<sup>HWI</sup>WANAwa-nà-ī-a*  
*i-a-na PÁTA-ta<sub>4</sub>-la-ti-a*  
*S<sup>A4</sup>sa-nà-wa-a* ““This inscribed stele, I will remove it from this precinct.””
13. *wa -ta<sub>4</sub><sup>\*261</sup>URA-nú-wa*  
**dominus**[-na-nà-sa] PÁRA-a  
*T<sup>WA2</sup>pa-i-ti* “and he will spend time before it, the magnificent mausoleum [of] the lord,”
14. *nà-pa-wa [* “or [

*Phrase 1*

Note that the name of the dedicator of the inscription, *Astiwusus*, is emendable owing to its mention in § 7. His social status is specified as <sup>\*474</sup>*u[-sá]-na-su URA(+r)-sa*, of which the first element corresponds to *u-sá-na-sá-* “slave” as attested for Maraş 4 § 14 or, in variant writing characterized by *wa/u*-interchange, *wa-sá-na-sa-* “attendant” as recorded for Karkamis A-6 § 30. Needless to say that Hawkins’ interpretation of this word as “eunuch” collides with the reference to the dedicator’s possible descendants as precluded upon in § 5.

The last syllable *-sa* of the otherwise lost name of the owner or superior of the dedicator is probably superfluous in like manner as it is as much as five times in Maraş 1 § 1, twice even in connection with the homonymous ancestors of Khalparuntias III, Khalparuntias I and Khalparuntias II, so that the possibility that the ruler in question concerns Khalparuntias III by far remains the most viable option.

*Phrase 5*

The verbal form *a-i-a-ā+r(i)* confronts us with a 3rd pers. sg. of the pres./fut. in *-i* of the middle-passive in *-r-*. Comparative evidence for the 3rd pers. sg. of the pers./fut. in *-i* is provided by Hittite *-i* (*hi*-conjugation), cuneiform Luwian *-i* and Lydian *-i<sub>1</sub>* (Woudhuizen 2005, 124) for the same function. The combination of the middle-passive marker *-r-* with the ending *-i* may also be compared directly to cuneiform Luwian *-ri* (3rd pers. sg. of the pres/fut. of the middle-passive), see Meriggi 1980, 356 § 248.

*Phrase 6*

In the combination of the preverb *PÁRANA* with the verb <sup>\*382</sup>*satá-* “to preside”, the root of the verb *satá-* may be traced back to Proto-Indo European *\*sed-* “to sit”. Note also that in the form *TASHUWARTA<sub>4</sub>-sà-HWA+r* “(on) earth” we are confronted with an odd variant of the relative sign <sup>\*329</sup>(2) 2.

*Phrase 7*

The sequence *ī-à-ti-a 'á-sa-ti-wa-su-śa-na TARUta<sub>4</sub>-ru-ti* “on behalf of this statue of Astiwusus” shows in connection with the middle element an as yet unexplained D sg. in *-na* of adjectival *-śa-* as paralleled for Tell Ahmar 6 § 28, Karatepe §§ 21, 21', 58, 58', Kululu 2 § 10, Karaburun §§ 7, 10, Cekke § 2, Boybeyınarı 1 § 3, Boybeyınarı 2 § 1, Ancoz 7 § 4, and Kirçoğlu § 2 (Woudhuizen 2011, 315-316; for an earlier overview of the relevant data on this topic, see Morpurgo-Davies 1980). A distinctive feature of the present sequence, however, is that the third element, *TARUta<sub>4</sub>-ru-ti*, is definitely marked by the Abl. sg. ending in *-ti*. This latter observation coincides with the fact that a distinction in meaning between the D and Abl. is sometimes hard to make and that as a result of this fact the distinctive endings may actually be interchangeable.



*Phrase 8*

The verbal form *wala* renders the endless 2nd pers. sg. of the imperative.

*Phrase 9*

The verbal form <sup>TA</sup>*pu-sá* bears testimony of the 2nd pers. sg. of the pres./fut. in *-sá* of the verbal root *pu-*, no doubt related to *libatio**puti-* “to sacrifice” in Maraş 8 § 10.

*Phrase 10*

For the expression *ar+ha ha-tà-* “to dismantle”, see Karaburun § 1. Here the verb occurs in the endless 2nd pers. sg. of the imperative.

Against the backdrop of the foregoing identification, it stands to reason to assume that the following <sup>69</sup>*sà-sa-la-a* constitutes an adjectival derivative in *-l-* of the root of *sasa-* “seal” as a reference to a lock (= a sealed closing device).

Of the combination <sup>HWI</sup>*[wa-nà]-na ta-sa-na, wana-* “stele” occurs as a neuter in § 12. The same holds good for *tasa-* “grave” in Kululu 2 § 9. It is possible that we dealing here with a switch to the common gender, as paralleled for *hilana-* (neuter in Karatepe § 66, but communal gender in Karatepe §§ 63, 65; cf. also *átimanà* “name” in Boybeyınarı 2 § 19 alongside regular *átimāi*), in which case we would have here an instance of the accusative of respect. On the other hand, it can not be discarded out of hand that these two forms are adjectives in *-na-*, corresponding in case ending with the preceding <sup>69</sup>*sà-sa-la-a*.

*Phrase 11*

The form *á-sa<sub>5</sub>-ī* is to be interpreted in line with *á-sa<sub>5</sub>-ī-ā* from Karatepe §§ 62, 68 as a 3rd pers. sg. of the subjunctive of the pres./fut., hence our transliteration *á-sa<sub>5</sub>-ī<-ā>*.

*Phrase 12*

Note that *i-a-na* (A(m/f) sg.) is clearly a writing error for *i-a-ti* (Abl. sg.).

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*ARA(+r)<sup>2</sup>-wa-na-* “freedom” **Mr-8**, 5.

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*-na* “it” **Īs**, 1.

*nà-a-* “son” (see also <*na*> *-mu-wa-ī-*) **Mr-14**, 5.

<*na*> *-mu-wa-ī-*, <*na*> *-mu<-wa>-ī-* “son” (see also *nà-a-*) **Mr-8**, 1, 17.

*nà-pa-wa, nā<sub>4</sub>-pa-wa* “or” **Mr-14**, 5 (2x), 14.

*nà-sa, nà-a-sá* “not”, prohibitive **Īs**, 6; **Mr-14**, 8.

*pa-* “that” (see also *á-pa-*) **Mr-14**, 11.

*PÁRA-a, PÁRANA* “before, in front of”, adverb **Mr-8**, 6; **Mr-14**, 6, 13.

*PĀRNA* (determinative of the noun *ka-ru-na-* “granary”) **Īs**, 3.

*PARNA-, PARNANA-* “house” **Mr-8**, 17; **Mr-14**, 3.

*PARNA-na-hà-ta<sub>4</sub>-* “house” **Mr-8**, [2].

*pa-ta<sub>4</sub>-* “place; precinct” (see also *PÁTA-ta<sub>4</sub>-la-*) **Mr-8**, [11].

*PÁTA-ta<sub>4</sub>-la-, PÁTA-ti-ta<sub>4</sub>-li-a-* “precinct, plot” (see also *pa-ta<sub>4</sub>-*) **Mr-14**, 2, 12.

*-pa-wa* “but, and” (sentence introductory particles, cf. *-pa* and *-wa*) **Īs**, 2, 5, 6;

**Mr-8**, 3, 5, 8, 9, 15, 17.

*pi-ā-* “to give” **Mr-14**, 2.

*pi-ha-* “(something) glorious” **Mr-8**, 4.

*pu-, pu-ti-* “to sacrifice” **Mr-8**, 10; **Mr-14**, 9.

*ru* “formerly” **Mr-8**, 10.

*sa-* “to be” **Mr-14**, 7.

*SA<sub>4</sub>* (determinative of the verb *sa-nà-* “to overturn, remove”) **Mr-14**, 12.

*sà-la-ha-* “scepter” **Mr-8**, 16.

*sa-nà-* “to overturn, remove” **Mr-14**, 12.

*sa-nú-* “to cause to turn” **Mr-8**, 4.

*SARA-a* “over”, preposition **Mr-14**, 9.

*sà-sa-la-* “lock” **Mr-14**, 10.

*sa-tá-* c. *PÁRANA* “to preside” **Mr-14**, 6.

*su-wa-* “to fill” **Mr-8**, 7.

*TA, TÀ* (determinative of verb of action) **İs**, 3, 4; **Mr-8**, 5.

*-ta, -tá, -ta<sub>4</sub>, -ta<sub>4</sub>-a, -ta<sub>4</sub>-à* “it” **İs**, 4, 5; **Mr-8**, 6; **Mr-14**, 8, 12, 13.

*-tá-à, -ta<sub>4</sub>, -ta<sub>4</sub>-ā* “these [n]” **İs**, 2; **Mr-8**, 2, 11.

*ta<sub>4</sub>* “there” **Mr-8**, 3.

*-tá-à, -ta<sub>4</sub>* “because of it” **İs**, 7; **Mr-8**, 6.

*ta<sub>4</sub>-* “to stand” **Mr-8**, 11.

*-ta<sub>4</sub>* “them [m/f]” **Mr-8**, 9.

*-ta<sub>4</sub>-à* “from them” **Mr-8**, 12.

*-ta<sub>4</sub>* (unclear function) **Mr-8**, [10].

*TAMA+má-* “to build” **Mr-14**, 3.

*ta<sub>4</sub>-na-ti-a-* “empty, devastated” **Mr-8**, 3.

*TA<sub>6</sub>-nú-wa-* “to set up, erect” **Mr-14**, 4.

*tár-tu<sup>+</sup>+r-* c. *á-na* “to settle below” **Mr-8**, 9.

*TA-ru-* “to build” (see also *ta+r-wa-*) **İs**, 5.

*TARUta<sub>4</sub>-ru-* “image, statue” **Mr-14**, 7.

*ta+r-wa-* “to make, build” (see also *TA-ru-*) **İs**, 1.

*TARWANA-nà-* “lawgiver” **Mr-14**, 1.

*ta-sa-* “grave” **Mr-14**, 10.

*TASHUWARTa<sub>4</sub>-sà-HWA+r-* “earth” **Mr-14**, 6.

*TIPASATI-pa-sá-* “heaven, sky” **Mr-14**, 6.

*TIWA, TIWA<sub>2</sub>* (determinative of verb of movement) **İs**, 2; **Mr-14**, 13.

*TIWA<sub>2</sub>-ī-na-* c. *ar+ha* “to move altogether” **Mr-8**, 8.

*-tu* “with you” **İs**, 7.

*tu, -tu, -tu-u* “for him, her” **İs**, 4; **Mr-8**, [16], [17].

*TURPITU+r-pi-* “bread” **Mr-14**, 9.

*TUWA-wa-* “to place, put, establish”; c. *PÁRA-a* “to establish in front of” **Mr-8**, 6.

*tu-wa-a+r-ta<sub>4</sub>-* “vineyard” **Mr-8**, 6.

*UMINA* (determinative of town name) **Mr-8**, 3.

*u-pa-* “to found” **İs**, 3; c. *à-ta<sub>4</sub>* “to found inside” **İs**, 4.

*URA(+r)-* “great”, adjective **Mr-14**, 1.

*URA-nú-wa-* “magnificent”, adjective **Mr-14**, 13.

*u-sá-na<-sá>-* “slave” **Mr-14**, 1.

*UTNA-nà-ā-sá-* “of the country, land”, adjective **Mr-8**, 15.

**vas** (determinative of various notions) **Mr-14**, 9.

*wa-, -wa* (sentence introductory particle, cf. *à-wa*) **İs**, 1, 4, 7; **Mr-8**, 2, 6 (2x), 7, 12, 13; **Mr-14**, [1], 2, 3, 4, 8, 12, 13.

*WALA-, WALA-a-* “to raise, lift; erase” **Mr-14**, 8; c. *ar+ha* “to erase” **Mr-8**, 12.

*wa-mi-s(i)-* “to find” **Mr-8**, 3.

*WANAWA-nà-, wa-nà-* “stele” **Mr-14**, 4, [10], 12.

*WANATI-ti-* “wife” **Mr-8**, 17.

*WARPAwa+r-pa-sa-li-* “of the *warpa-*” **Mr-14**, 3.

*WIANA* (determinative of the words related to or involving wine) **Mr-8**, 6.

*zi-pa-ta-na-* (measuring unit) **İs**, 4.

3- “3” **Mr-14**, 9.

4400 “4400” **İs**, 4.

’ (determinative of personal name) **İs**, 6; **Mr-8**, 1; **Mr-14**, [1], 7.

\*69 (determinative of various notions) **İs**, 1; **Mr-14**, 10.

\*69- “to thwart, destroy” **Mr-8**, [17].

\*245 (determinative of *ta-na-ti-a-* “empty, devastated”) **Mr-8**, 3.

\*256 (determinative of type of building or notion related to it) **İs**, 4; **Mr-8**, 7 (2x).

\*261- “mausoleum” **Mr-14**, 13.

\*382 “singular, outstanding, foremost, preeminent, (determinative of object expressing authority)” **Mr-8**, [16]; **Mr-14**, 6.

\*474 (determinative of the noun *u-sá-na<-sá>* - “slave”) **Mr-14**, 1.

[..] “after” **Mr-8**, 7.

[ ]-*sá-a-* “of [MN]” **Mr-14**, 1.

[ ] **Mr, 14**, 14.

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