


The Hieroglyphic Luwian Verb “to erase”

Terumasa OSHIRO

The Hieroglyphic Luwian sign *280 () is used as a logogram for “MALLEUS”, because it represents a kind of pictogram for a hammer. Thus this sign is usually attested as a verbal form for meaning “to erase something with a hammer” on the basis of contextual analysis. The verb MALLEUS· is also connected with a local adverb *ARHA* “away” and it is the *hi*-verb with the 3rd singular present ending *-i* (cf. the *mi*-verb with *-ti*). The objects indicated by the verbal phrase *ARHA MALLEUS·* are a personal name, a table, a throne, a stele, a gate or some constructions. The aim of this paper is to elucidate a full phonetic form of the verb MALLEUS· “to erase”.¹⁾

It is clear that the direct objects of the verbal phrase *ARHA MALLEUS·* are personal names or divine names and also the person concerned referring to “my name” is basically recognized as the author of a stele or a statue.

(1) KARKAMIŠ A 11a, 6:

NEG₂·*pa-wa/i-tá á-ma-za á-ta₅-ma-za* *ARHA MALLEUS·i*
wa/i-tú-ta (DEUS)TONITRUS·*sa* (DEUS)*kar-hu-ha-sa* (DEUS)*ku+AVIS-pa-sa-ha*
LIS-la/i/u-za-tú

“Or he (who) erases my name, against him may the (God)Tarhunza,
the (God)Karhuha and the (God)Kubaba litigate!”

For similar examples referring to “my name”, see KARKAMIŠ A2,4; KARKAMIŠA 6, 9; KARKAMIŠ A11c, 3; KARKAMIŠ A13; KARKAMIŠ A14a, 6; KARKAMIŠ A16b; MARAŞ 8, 5; TELL AHMAR 2,6.

(2) BOYBEYPUNARI 2, IV B 2-3 (×2):

ni-pa-wa/i á-ma-za INFANS·*ni-ia-za* HA+LI·*i-sa á-ta₅[ma]-za* *ARHA MALLEUS·i*
ni-pa-wa/i-ta á-ma-za tá-ti-ia-za *!á-za-mi-sa á-ta₅-ma-za* *ARHA MALLEUS·i*

“Or he erases my son Hattusili’s name or he erases Azami’s name.”

For similar examples referring to a personal name, see also BOYBEYPUNARI 1, II B (Azami's name) and TELL AHMAR 6, 7 (Hamiyata's name).

(3) KARKAMIŠ A 18e, 2:

(DEUS)ku·AVIS·[pa]·sá á·ta₅·ma·zá REL·sa [ARHA "MALLEUS"·i]

"(He) who erases the (God)Kubaba's name,"

For similar examples referring to a divine name, see also ADIYAMAN 1,2 (Tarhunza) and BOYBEYPUNARI 2, III C 2 (Kubaba).

In addition, it is also clear that the verb MALLEUS· is understood as denoting some action to damage a throne, a table, a stele, a gate, a sculpture or a statue for malice in the following citations.

(4) BOYBEYPUNARI 1, I D:

za·a·pa·wa/i i·sà·tara/i·ta·za za·ha MENSA·za REL·sa

MALUS·ta₅·sa·tara/i·ti [ARHA "MALLEUS"·i]

"(He) who defaces this throne and this table from evil,"

For a similar example, see also BOYBEYPUNARI 2, IV C 2.

(5)BABYLON 1,6:

za·pa·wa/i·ta ("STELE")wa/i·ní·za "LOCUS"·ta₅·za (SA₁)sá·ni·ti·i

NEG₂·pa·wa/i·ta [ARHA MALLEUS·i]

[pa]·ti·[pa]·wa/i TONITRUS·HALPA·pa·wa/i·ní·sa (DEUS)TONITRUS·sa

ara/i·pa·ta NEG₃·sa pi·ia·i ARHA DELERE·nu·u·na

"(Whether) he overturns this stele in the place or erases it (= "stele"),

for him may Halabean (God)Tarhunza not grant ARA PATA(?) to destroy!"

(6) KARKAMIŠ A 14b, 3-4:

a·wa/i zi+a·i+a PORTA·la/i/u·nfa]

[... m]u·[t]a REL·i·sa [ARHA/MALLEUS·la/i/u·i]

wa/i·tú (DEUS)kar·hu·ha·sa (DEUS)ku+AVIS·[pa·....] LIS·sa·la/i/u·sa·tú

"(I made) these gates, and (he) who defaces them(=gates) for me,

against him may Karhuha (and) Kubaba litigate!"

(7) KARABURUN, 3:

za·ia·pa·wa/i·ta REL·za·ma·ia REL·sa [ARHA "MALLEUS"·ia]

“(He) who erases these sculptures, ………”

(8) MARAŞ 14, 4-5:

a-wa/i za a-ti-i lá-sa-ti-wa/i-su-sá-na (“STATUA”) *ta·ru-ti*
za i-zi-i-ia-tara/i-za sa-tu [ARHA/“MALLEUS”/·u/] *wa/i-t[á] ni-i-sá*

“To this statue of Astiwasus let there be this performance,

and let not (one) erase it(=statue)!”

As mentioned above, we can understand that the verb MALLEUS· has two kinds of meanings, that is, not only for “to erase an engraved name” in (1)-(3) but also “to damage a thing or a construction” in (4)-(8).

We can point out further that the verb MALLEUS· has a phonetic complement ·*la*·, ·AVIS·*la*· or ·*71·*la*· in the following citations.

(9) KARKAMIŞ A 6,9:

ní-pa-wa/i-ta á-ma-za á-ta₅ma-za REL·*i-sá* [ARHA “MALLEUS”·*la*<*i*>]

“Or (he) who erases my name, ………”

For similar examples, refer to KARKAMIŞ A14a,6 and KARKAMIŞ A14b, 3-4.

(10) TELL AHMAR 6,7:

!ha-mi-i-ia-ta-sa-pa-wa/i-ta á-ta₅ma-za REL·*i-sa* [ARHA “MALLEUS”·AVIS·*la*·*i*]

“(He) who erases Hamiyata’s name, ………”

(11) TELL AHMAR 2,6:

á-ma-za-pa-wa/i-ta á-ta₅ma-za REL·*sa* [ARHA “MALLEUS”·*71·*la*·*i*]

“Or (he) who erases my name, ………”

For a similar example, refer to BOYBEYPUNARI 1, II B.

According to Hawkins, the sign *71 is a cursive form of the sign AVIS and thus the verb “MALLEUS”·*71·*la*· is a variant of “MALLEUS”·AVIS·*la*·.²⁾

In conclusion, we can point out one possibility of a full phonetic verbal form with MALLEUS·, though further investigation must be made.

If the verb MALLEUS· is a logogram with phonetic complements, we can safely suggest a verbal form “MALLEUS”·*zila*·< “MALLEUS”·AVIS·*la*· for “to erase/damage”, since the sign AVIS has a phonetic value / *zil/ (syllabogram *zi*). From the comparative viewpoint of Anatolian languages, this verbal form may be assumed as **hazila*·

corresponding to Hit.*hazziya* “to strike” or maybe to Hittite *hatta* “to strike”, though we cannot explain a verbal suffix *-ila-* in Hieroglyphic Luwian (cf. Hieroglyphic Luwian and Cuneiform Luwian *hattalla* “a club”).

Notes

*I am grateful to Professor Emeritus Folke Josephson for commenting on an earlier version of this paper during my stay in Gothenburg in the summer of 2016.

1) In this paper, I transliterate Hieroglyphic Luwian signs according to Laroche (1960) and the revised system of Hawkins (2000, pp.23-34; 2003; 2006).

2) See also Hawkins (2006:29).

References

- Bunnens, G. (2006) *A New Luwian Stele and the Cult of the Storm-God at Til Barsib-Masuwari*, Louvain.
- Hawkins, J.D. (2000) *Corpus of Hieroglyphic Luwian Inscriptions*, Vol.I. Berlin.
- , (2003) “Scripts and Texts” in Melchert(ed.) 2003, 128-169.
- , (2006) “The Inscription” in Bunnens(ed.) 2006, 11-31.
- Laroche, E. (1960) *Les hiéroglyphes Hittites I*, Paris.
- Melchert, H.C. (1993) *Cuneiform Luwian Lexicon*, Chapel Hill.
- , (2003) *The Luwians*, Leiden.
- Morpurgo-Davies, A. (1979) “The Luwian Languages and the Hittite *-hi* Conjugation”, *Fs. Szemerényi*, Amsterdam, 577-610.
- Payne, A. (2004) *Hieroglyphic Luwian*, Wiesbaden.
- Tischler, J. (1983) *Hethitisches Etymologisches Glossar*, Innsbruck.