NOTES ON HIEROGLYPHIC LUWIAN

Terumasa OSHIRO*

The revised readings of several Hieroglyphic signs proposed by J. D. Hawkins, A. Morpurgo-Davies and G. Neumann have indubitably contributed to the morphological and lexical investigation of Hieroglyphic Luwian\(^{(1)}\). Furthermore, a complete edition of Hieroglyphic Luwian inscriptions to be published before long by J. D. Hawkins will surely contribute to further clarification of syntactic problems of this language\(^{(2)}\).

The remarks which follow are intended as a contribution to better understanding of Hieroglyphic Luwian texts.

1. **ata- and ima-**

The goddess *Kubaba* is one of the most popular goddesses in Anatolian deities, and so we can find the name of this goddess in various Hieroglyphic Luwian inscriptions. About two-thirds of the references to the goddess come from Carchemish\(^{(3)}\). In some of them the word *ata-* is placed before the goddess *Kubaba*, but its meaning so far has not been clarified.

This word is invariably written *a-ta5*, that is, with the second *a* sign plus the fifth *ta* sign. At present, we can offer the following case forms for the word *ata-*, though already presented by Hawkins:\(^{(4)}\)

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td><em>a-ta5-sa</em> (<em>atas</em>)</td>
<td>BOYBEYPINARI IV, D1</td>
</tr>
<tr>
<td></td>
<td><em>a-ta5-sa</em></td>
<td>BOYBEYPINARI II, C</td>
</tr>
<tr>
<td>-acc.</td>
<td><em>a-ta5-na</em> (<em>atan</em>)</td>
<td>BOYBEYPINARI III, D1; IV, B1</td>
</tr>
<tr>
<td>-dat.</td>
<td><em>a-ta5</em> (<em>ata</em>)</td>
<td>ANCOZ I; BOYBEYPINARI III, D1</td>
</tr>
</tbody>
</table>

Thus this word is surely understood as a paradigmatic substantive form to modify the goddess *Kubaba*:

BOYBEYPINARI IV, D1-III, A1:

\( (i) \) á-pa-ti-pa-wa/i á-ta5-sa (DEUS)Ku-AVIS á-pa-sá-i-na [...]-ni-na

["X"](\( \cdot \))ta-wa/i-sa-ha-na PRAE-na [...]-wa/i-nú-wa/i-tu

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Vol. XXIX 1993 45
(i) “For him may ATA-Kubaba cause to [...] before his [...] body.”

BOYBEYPINARI II, C:

(i) pa-ti-pa-wa/i á-ta-sá [(DEUS)]AVIS LIS-tà-ti CUM-ní [...]-tu
(ii) “against him may ATA-Kubaba [...] with litigation.”

BOYBEYPINARI IV, B1-C1:

(i) za-wa/i á-ta-sá (DEUS)AVIS mu-u 1pa-na-mu-wa/i-ti-sá
PURUS.FONS-mí IUDEX-ni-sá FEMINA-na-tí-sá HA+LI-[í]-sa [...]-sá
(SOLIUM)i-sú-nu-wa/i-ha
(iii) “I, Panamuwati, the wife of Suppiluliuma, the ruler, [...] of Hattusili,
set up this ATA-Kubaba.”

ANCOZ I:

(i) á-wa/i za-ia (*257.DARE)ti-na-tá (LIBARE)sa₅+ra/i-la-i-ti i-ša,
(DEUS)CERVUS₄ (FEMINA)á-ta₄ (DEUS)Ku+AVIS-pa-pa [...]  
(ii) “They dedicate these offerings to the god IMA-Runt and the goddess
ATA-Kubaba.”

BOYBEYPINARI III, D₁-D₂: (5)

(i) mu-pa-wa/i za-à-ti á-ta₄ (DEUS)AVIS PRAE-na
[X?] +MI(·)ha-ta₅-[x?]₈-mí-na [...] sa-ma-ni-ha
(ii) á-wa/i á-pi SCRIBA+RA/I(-)wa/i-ma-za ARHA (PES₂)₈-i-ha
(iii) za-pa-wa/i (FEMINA)á-ta₄-na (DEUS)AVIS REL-i-sa [x?]₈-wa/i-si-ia-na
REL-sa MALUS-t₄-sa-lara/i-ti ARHA MALLEUS-i
(i) “Before this ATA-Kubaba I myself set [...] ,
(ii) and then I passed the (following) ordinance,
(iii) whosoever erases this ATA-Kubaba with ill will [...].”

Furthermore, we can also find the word ima-(consistently written i-ma₄) posed before the god CERVUS-/Runt(iya)-, whose meaning also has not been clarified. The phonetic value of the sign -ma₄ of -i-ma₄ was considered as pa (formerly written p₄?=the sign *₄₆₂), but its value has recently been revised by Melchert(6). We can offer the following case forms of this word(7).

The genitive adjective form in -asi- is also attested.

<table>
<thead>
<tr>
<th>Case</th>
<th>forms</th>
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</thead>
<tbody>
<tr>
<td>sing.-nom.</td>
<td>i-ma₄-sá            : SİRZI, 4</td>
</tr>
<tr>
<td>-acc.</td>
<td>i-ma₄ₑ&lt;sa²&gt;          : SİRZI, 2</td>
</tr>
<tr>
<td>-gen.</td>
<td>i-ma₄ₑ&lt;na²&gt;          : SİRZI, 2</td>
</tr>
<tr>
<td>-dat.</td>
<td>i-ma₄            : MARAŞ I, 5 and 6</td>
</tr>
<tr>
<td>gen-adj. (nom.)</td>
<td>i-ma₄-si-sa       : MARAŞ I, 5</td>
</tr>
</tbody>
</table>

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Thus the word ima- is clearly postulated as a paradigmatic substantive form to modify the god Runt(iya):

ȘIRZI, 4:

(i) á-pa-ti-pa-wa/i+ra/i-ta i-max-sá (DEUS)CERVUS₂-ti-sá (*464)ha-ra/i-ma
    PES₂,PES-pi-tu

(ii) “For him may the god IMA-Runt trample HAR(A)MA(?).”

ȘIRZI, 2–3:

(i) wa/i-ta á-mi-i-na DOMINUS-ni-na i-ma₂ (DEUS)CERVUS₂-ia-na
    (“*382”)ha-zi-va/i+ra/i-ti u-sa-nu-sa-ha

(ii) i-ma₂ (DEUS)CERVUS₂-i-sa MONS-ti-zí “DOMUS”-ha-ti-i PRAE-na
    á-ru-wa/i+ra/i-tu

(i) “I exalted my lord, the god IMA-Runtiya with [...],

(ii) May the god IMA-Runtiya [...] mountains with [...] .”

The word i-max of (i) in ȘIRZI, 2–3 is possibly the endingless form of the accusative singular *i-max-na and agrees with the following accusative noun (DEUS)CERVUS₂-ia-na which it modifies. The second i-max of (ii) is also the endingless form of the nominative singular *i-max-sa and morphologically agrees with the following nominative noun (DEUS)CERVUS₂-is-sa.

MARAŞ I, 6–7:

(i) wa/i-mu [...]-ha [...](-)tara/i-za-’ PRAE-i (“CAPERE”)la-la-ta

(ii) i-ma₂-si-pa-wa/i-mu’ (DEUS)CERVUS₂-ti-i-sá REL-za-wa/i
    (BESTIA) REL₂-tara/i πi-pa-sa-ta

(i) “He took [...] for me,

(ii) and which beasts the god Runtiya of the IMA gave to me,

(iii) my fathers [...]”

The word i-ma₂-si of (ii) cited above is the genitive form with a peculiar genitive case-ending -si (cf. Hitt. -aš)(8).

ANCOZ I:

(i) á-wa/i za-ia (*257.DARE)ti-na-tá (LIBARE)sa₃,ra/i-la-i-ti i-ma₂
    (DEUS)CERVUS₂ (FEMINA)á-ta₂ (DEUS)Ku+AVIS-pa-pa

(i) “They dedicate these offerings to the god IMA-Runt and the goddess
    ATA-Kubaba.”

Both i-ma₂ and á-ta₂ cited above are the dative singular forms of the stem -a, though the sing.-dat. ending of the stem -a of this language is generally attested as the ending -aya(9).
MARAŞ I, 5:

(i) wa/i-mu-ta i-ma,-si-sá (DEUS)ru-ti-sá i-ma,-si-ha-'(DEUS)ru-ti-ia-sá.'

("IUSTITIA")tara/i-wa/i-na-za-ta.'

(i) "The god Run of the IMA and the god Runiya of the IMA judged it/them(?) for me."

In brief, ata- and ima- are apparently attached to the god/goddess name. It is very probable, thus, that ata- and ima- are the manifestly honorific epithets for the goddess Kubaba and the god Run(iya) respectively, though we do not yet understand the exact meanings and etymologies of these words. We can also mention that these are at present attested only in the inscriptions from ANCOZ, BOYBEYPINARI, MARAŞ and ŞIRZI, that is, in the region of the upper Ceyhan and Euphrates (i.e. Maraş, Melid and Kummuh areas). The usage of these words may be explained as a regional variation.

2. CRUS+ra/i

The verbal form "to stand" in Hieroglyphic Luwian is ta- (cf. Hitt. tiya-), but this is mostly written in the logogram CRUS.\(^{10}\). We can also find various derivative forms of this verb, such as the causative form tanuwa/-CRUS-nuwa-, the -za- iterative form taza-, the reduplicated form tata- and possibly the reduplicated-causative form CRUS+ranuwa-(*ta-tanuwa-).\(^{11}\).

The third person singular preterite form of this verb is attested as ta-ta (TILSEVET, 1) or CRUS-ta (IZGIN B, 3 and EĞRIKÖY, 2), and also the third person plural preterite form is attested as CRUS-ta (*CRUS-nta: CARCHEMISH A 5a, 2). Furthermore, we can point out some citations of the logogram CRUS plus the thorn of an oblique stroke +ra/i: CRUS+ra/i (CARCHEMISH A 2, 4; A 11a, 2; A 11a, 4; ADIYAMAN I, 1; AKSARAY, 3(x2); SULTANHAN, 3). It is clear that each form shows a rhotacized ending form -ra from *-ta. However, Hawkins and Morpurgo-Davies indicate that this +ra/i is not a phonetic complement but a part of the verbal stem *ar- "to stand" (cf. Hitt. ar-) and that this verbal form is to be written as CRUS+RA/I, not CRUS+ra/i\(^{12}\). They also assume that the form CRUS+RA/I is the pure stem form, that is, media tantum verb: "it is conceivable that we have here a fossilized form: media tantum are either nonexistent..."
or extremely rare in Hieroglyphic Luwian, which could explain the peculiar usage of this verb\(^{13}\). On the basis of contextual analysis, however, we can classify verbal forms of CRUS+ra/i into two groups, that is, the third person singular preterite form and the third person plural preterite form.

First, we can give examples of the third person singular verbal forms referring to the past:

**CARCHEMISH A 2, 4:**

(i) \(\text{a-}_wa/i \text{ mi-}_i-za/' \text{ LITUUS.AVIS-ta-}_ni-ia-za \text{ OVIS-i 10 ASINUS CRUS+ra/i} \)

(ii) “In my days 10 homers (of barley) stood for (one) sheep.”

**CARCHEMISH A 11a, 3-4:**

(i) \([\text{a}]-wa/i \text{ mi-}_i-za/' \text{ DEUS.AVIS-tá-}_ni-ia-za \text{ OV[IS...]-wa/i [...]-pi[...10(?)]} \text{ ASINUS *179} \text{ CRUS+ra/i} \)

(ii) “In my days [for] (one) sheep (as [...]) 10 homers (of) barley stood\(^{14}\).”

**ADIYAMAN I, 1:**

(i) \((\text{DEUS) TONITRUS-}_i+ra/i-ni-la-̀ \text{ PRAE-i CRUS+ra/i} \)

(ii) “The god Tarhunt stood in front of IRNILA(?).”

**AKSARAY, 3:**

(i) \(\text{a-}_wa/i \text{ á-[}pá]-tá-za\text{e ("ASINUS")u-sá-za \text{ (OVIS.ANIMAL)ha-wa/i-}i\text{ 30 ti-wá/i-tá-li-sa *179-za CRUS+ra/i} \)

(ii) \(20 \text{ ti-wá/i-tá-li-sa "[X]-ti-sa [...]ta} \)

(iii) \(\ldots\]wa/i-tá-li-sa ("VINUM")ma-tú-sà \text{ CRUS+ra/i} \)

(i) “and in those days for (one) sheep 30 measures (of) barley stood,

(ii) 20 measures (of) oil(?) [...]-ed,

(iii) \([X(?)] \) measures (of) wine stood.”

**SULTANHAN, 3-4:**

(i) \(\text{REL-i-pa-wa/i ("TERRA")tá-sa-REL+ra/i 2 "OVIS-}sa \text{ 80 "*179} \text{ CRUS+ra/i} \)

(ii) \(\text{wa/i-na-'} \text{ ó-pi-i zì-na "AVIS"( -)ta-wa/i-na-ri-}+i ("PES")\text{u-pa-ha} \)

(i) “When(?) in(?) the land two sheep stood 80 (measures of) barley.

(ii) then I presented him [...] with X-TAWANI (?).”

The forms cited above are clearly the third person singular preterite and thus the thorn of an oblique stroke -ra/i shows the rhotacized form of the verbal ending -ta, and it never shows -r- element of the part of the verbal stem *ar-. The meaning “stood” of the verb CRUS+ra/i presumably implies “cost (pret.)” in view of the economic theme of the data cited above.

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We can also find the example of the third person plural form referring to the past:

CHRCHEMISH A 11a, 2:

(i) wa/i-mu-’ DEUS-ni-zi [m]i-ia-ti-’ “IUSTITIA”-wa/i-ni-ti PUGNUS-mi-lá/i PUGNUS-ri+i-ta

(ii) mi-zi-pa-wa/i-mu-ta-’ tā-ti-zi ARHA CRUS+ra/i

(i) “The gods served my power with my justice,

(ii) and my fathers stood against me.” (i.e. my fathers revolted from me.)

CRUS+ra/i cited above is the third person preterite form, which morphologically matches the plural form tā-ti-zi (<*tatinzi) of the noun tati-“father”. It is clear that the ending complement +ra/i of CRUS+ra/i is a rhotacized form from *-nta of the third person plural preterite CRUS-ta (<*tanta), though the rhotacism of the postconsonantal -t- (from *-nt-) is exceptional(15).

Thus we can plausibly classify the word CRUS+ra/i into two types, that is, the rhotacized form *tara of the third person singular preterite *tata and the exceptional rhotacized form *tanra of the third person plural preterite *tanta(16).

3. The personal ending -mina

This writing may be interpreted as the first plural preterite ending form *-min which corresponds to the Hittite preterite ending -wen or Cuneiform Luwian ending -man, but this is at present explained as the first plural present ending form, although -i element for present tense ending is not marked (cf. Hittite present ending -weni). The examples for the ending -min presented by A. Morpurgo-Davies are surely attested in the contexts of present tense(17). We can refer to the other verbal forms such as iziyamin, CRUS-nuwamin and DARE-min in the following:

SULTANHAN 8-9:

(i) ni-pa-wa/i-ta URBS+MI-ni REL-sa-ha ka-ti-i-’CRUS-i

(ii) ni-pa-wa/i-ta (“TERRA”)ta-ha-mi-i REL-sa-ha ka-ti-i ta-i

(iii) ni-pa-wa/i-ta wa/i-na REL-sa-ha ka-ti-i CRUS-i

(iv) á-pi-i-wa/i-tà-’ REX-ti-ia-ri+i LEPUS+RA/I-ia-ti-i i-zi-i-ia-mi-na-’

(v) à-wa/i ka-ti-i-sa ni-i á-sa-tu-u-’

(i) “or whoever stands for KATI to the city,

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(ii) or whoever stands for KATI to the land,
(iii) or whoever stands for KATI to the state,
(iv) we shall requite them with royal authority(18),
(v) let there be no KATI.”

SULTANHAN, 1-2:

(i) a-wa/i za-na (DEUS)TONITRUS-hu-zá-na tu-wa/i+ra/i-sá-sí-i-na ta-nu-wa/i-ha
(ii) a-wa/i-sa(!) á-pi-i CRUS-nú-wa/i-mi-i-na (ANIMAL)BOS-ri+i 9 OVIS
  á+ra/i-ma-sa-ri+i+i
(iii) a-wa/i-na u-pa-ha
(iv) wa/i-sá OMNIS-MI+ri-i [sa]-na-wa/i-sa-tara/i-ri+i á-wa/i-tö-.*
(i) “I set(pret.) up this Tarhunt (statue) of the vineyard,
(ii) and afterwards we set (or will set) him (correctly -na, not -sa) up
  with an ox and 9 AR(A)MA-sheep.
(iii) I dedicated him.
(iv) He came with all goodness.”

The clause of (i) cited above records the past establishment of a cult
but the clause of (ii) probably indicates what the ritual is going to be and
what sacrifices are in order(19).

KULULU strip 2, 1:

(i) 32 (OVIS)ha-wa/i-na 1mu-wa/i-hi-sá 1ni-ia pi-ia-i
(ii) 68 OVIS—na 1la-li-sá 1ma-r+ra/i-sá-ta-ia pi-ia-i ku-ki-sá-ta-za REL-za
  wa/i-sí-i
(iii) 140 OVIS 7 ta-ru-ti DARE-mi-na á-si-á-ha-ia-la+ra/i-ti(URBS)
(iv) 40 OVIS-sá 1nu-nu-ia MAGNUS+RA/I-ia-li
(i) “Muwahi gives 32 sheep to Niya,
(ii) Lali gives 68 sheep to Marsata so that to the KUKISATI [...?] 
(iii) We give 140 sheep to the 7 statues from the city Ashayalari.
(iv) 40 sheep for Nunu the URIYALL(?).”

The above examples clearly express activities of present tense, but this
ending is also used to denote activities in the past(20). We can refer to the
following examples: DARE-min, izi(ya)min, hishimin and hazimin.

CEKKE B, 1-5:

(i) ka-ma-na-na(URBS) URBS+MI-ní-na ka-na-pu-wa/i-na-za(URBS)
    CUM-ní (“*344”)i-sa-ta á-pa-sa-ti *314( - )sa-tá-na-ti
(ii) wa/i-ma-za 600 (ANIMAL)ASINUS-i-za DARE-tá
They bought the city Kamana from the Kanapuweans with their [...],
They gave to them 600 donkeys,
and we gave [...] 3 minas(?) (of) silver(?) to Warpatasa's sons,
and we gave [...] 4 minas(?) (of) silver(?) from the town [...] to Laparna and Zaza,
and we made [...] before Ahali, the River-lord in every town [...],
and we gave [...] 2 minas(?) (of) silver(?) to the town Kanapu (with) one ox and 15 sheep,
and we gave [...] before X-tiwara, Ahali's son [...],
and we bound [...] 20 [...] 10 children,
and X-hazani was this Hapuzi's son, and we [...] and we bound [...] to fathers and sons.”
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(*344)DARE-ta

(iii) wa/i-tu-u 10[...]

 wa/i-tu-u PANIS. PITHOS[-li]-za i-zi-i-mi-na

(i) "[...]'s son sold these houses to Kamani, the king,

(ii) but Kamani sold to Parisarma, (his) brother's son, Papi[...]'s grandson.

(iii) We gave 10 minas of silver to him,

(v) we made a feast for him."

The above citations record a series of buying/selling and giving activities and describe in all probability the past actions in spite of Morpurgo-Davies' argument(21).

On the basis of the contextual analysis, the ending -min in the above citations is morphologically recognized as the past ending. Thus we can understand that both -han and -min are first person plural preterite endings, just as both -si and -tis are second person singular present endings or both -ti and -i/-ia are third person singular present endings(22). Since the examples of the ending -han (four occurrences) are attested only in the ASSUR letters, this ending may also be assumed as one of the regional variations(23).

1. plur.pres. -min (written -mi-na): SULTANHAN; KULULU

pret. -han (written -ha-na): ASSUR

 -min (written -mi-na): CEKKE; CARCHEMISH A 4a

4. The element -si

Hieroglyphic Luwian has various kinds of enclitic elements(24). Among them we can find the enclitic -si, of which function has not yet been elucidated. This enclitic is interestingly attached to the verbal form in the final position of a sentence.

At present there are only three occurrences of -si element:

ALEPPO II, 3:

(i) mu-pa-wa/i-' URBS-ni-zi-' NEG2-' [...]

(ii) wa/i-mi-' (DEUS)SOL(-)ni?(-)za ("*382?")ta-ru-sa i-zi-i-ha-si

(iii) à-wa/i mi-na-' FRATER-la-na 'ha-mi-ia-la-ná NEG2-' [...]-ha

(i) "And me the cities [...] not [...]"

(ii) I myself made an image of the Sun-God.

(iii) I didn't [...] my brother, Hamiyata."

The element -si of (ii) is attached to the verb iziha "I made" in the
final position of the clause. Thus, -si seems to be an extra reflexive pronoun, since -mi of the initial wa/i-mi' is the first singular of the enclitic personal pronoun with a reflexive nuance.

CARCHEMISH A 11b, 3:

(i) ã-\text{wa}/i REL-ã-ti-i (ANNUS)u-si-i ka-wa/i-za-na(URBS)
CURRUS( \text{-wa}/i+ra/i-za-ni-ná PES₂za-ha
(ii) pa-tà-za-pa-wa/i-ta-' (TERRA+LA+LA)wa/i-li-li-tà-za mi-i-zì'- tà-tì-i-zì
AVUS-ha-tì-i-ha *348-là/i-tò-li-zì-ha NEG₂' (PES₂)REL₂.REL₂-sò-tà-sì

(i) “In the year in which I [...]ed the chariot of the city Kawa,
(ii) to those districts my fathers and grandfathers and ancestors used not to march.”

CARCHEMISH A 12, 2:

(i) [...]-ti-zì-ha NEG₂ (PES₂)REL₂.REL₂-sò-tà-sì
(ii) mu-pa-wa/i-' (DEUS)TONITRUS-sa (DEUS)kar-hu-ha-sa
(\text{DEUS})ku-AV IS-pa-sa-ha PRAE-na PES₂wa/i-sò-i-tà

(i) “(My fathers and grandfathers) used not to march.
(ii) But Tarhunt, Kubaba and Karhuha walked(?) before me.”

The element -si in Carchemish A 11b and A 12 is also attached to the verb (PES₂)REL₂.REL-sa(n)ta "they used to march", and appears to indicate a reflexive nuance for the third person plural.

Thus, -si may show an emphatic reflexive nuance by attaching to the verbal form and morphologically correspond to the reflexive enclitic -si in Palaic (cf. Cun.Luw. -ti and Hitt. -za)(25). This form is possibly derived from PIE. *se, but a further investigation of this element must be based on more evidence. It is certain that this enclitic element is one of the peculiar forms in Hieroglyphic Luwian(26).

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(4) Ibid., pp. 168-169.

(5) As for this citation, see T. Oshiro, “api in Hieroglyphic Luwian,” ArOr 56/3 (1988), p. 250.

(6) Refer to H. C. Melchert, op. cit., pp. 36-37.

(7) As to this, see also Hawkins, op. cit., p. 168.

(8) For the study of two genitive forms -s and -si, refer to HHL, p. 171, note 107.


(13) Hawkins, ibid., p. 97.

(14) Ibid., p. 98.

(15) Further the peculiar rhotacized ending -ra-<*-nta- is attested in AUDIRE-MI-ta+ra/i-ru (=AUDIRE-MI-ta(n)ra(=tum)a(n)ta(r)aru: CARCHEMISH A11c, 5): see T. Oshiro, "The Mediopassive Endings in Hieroglyphic Luwian," IF 99 (forthcoming). For the rhotacism in this language, refer to A. Morpurgo-Davies, op. cit., pp. 245-270.

(16) CARCHEMISH A 5a, 2:

(i) wa/i-mu-w- [X]-na-si-[[...]] á-mi-sa tár-ri+i-sa MATER-ti-sa tara/i-pu-na?-la-hi-ri+i CRUS-ta

(ii) "and for me [...] my father and mother stood for [...]"


(18) For this translation, refer to Oshiro, ArOr 56/3, p. 249: cf. "we shall act by royal authority" by A. Morpurgo-Davies (ibid., p. 96).

(19) A. Morpurgo-Davies, op. cit., p. 95; T. Oshiro, op. cit., p. 250.

(20) As to the indication of the ending -min for present tense, see A. Morpurgo-Davies, op. cit., pp. 93-94.

(21) Further we can refer to TÜNP inscription for the similar example.

TÜNP I, 1-2:

(i) [...]ara/i-FRATER-ia-ia CUM-ni sá-ta-ti-wa/i+ra/i-sa-na

("TERRA")ta-sá-REL+ra/i-na CUM-ni ("*344")i-ia-sá-ta

(ii) á-wa/i ("SCALPRUM")á-su ARHA "CAPUT.SCALPRUM"(·)ku-sá-mi-na

(i) "He bought the land from [...]ariatala, Santatiwara’s son,

(ii) we [...]"

(22) For -han and -tis, see A. Morpurgo-Davies, KZ 94, pp. 97-101 and pp. 104-107.


(24) For enclitic elements in Anatolian languages, see O. Carruba, Die Satzeinlei-

KUB XXXII 18 I 6-7 (Palaic):
a-an-ti-enta marhaš atānti ni-pa-ši mušanti
"And the gods themselves(-ti) eat it, but they do not satisfy themselves(-ši)."