

An Anatolian Hieroglyphic Inscription on a Stele of Tarhunza from Ereğli (Konya): İVRİZ 2

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Abstract: In this article, the first edition is presented of an unpublished 8th century BCE Luwian inscription (İVRİZ 2) on the lower part – upper part lost or destroyed – of a limestone stele. The stele was found in İvriz (today Aydıncık), Ereğli-Konya in 1986, and is now kept in Ereğli Museum. The author of the inscription is Warpalawa, King of Tuwana, son of Muwaharani I. The text reveals that the name of the İvriz spring was Salusa (Sallusa in cuneiform sources). The Anatolian hieroglyphic Luwian text occupies the obverse (A) at the front of the Tarhunza relief, the upper half of the reverse (C) and the upper part of the right narrow side (D) of the stele while the badly damaged Phoenician text covers the left narrow side (B), the lower part of the reverse (*C) and the lower part of the right narrow side (*D). The Phoenician inscription is presumably bilingual to the Luwian text or a shorter version.

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1. Introduction

The Stele (İVRİZ 2) was found in İvriz (modern Aydıncık), Ereğli-Konya in 1986 under a pebble deposit of some seven meters during construction of an irrigation channel, along with a colossal statue head. They were transferred to the Ereğli Museum (Stele Inv. Nr. A 1991) by Mr. Mehmet Armağan, vice director of the museum at that time. Ali Dinçol, Belkıs Dinçol, Massimo Poetto and Wolfgang Röllig examined, photographed and took the latex copy of the Luwian text that same year. The Phoenician text was published by W. Röllig but due to unforeseen problems, the final edition of the Luwian text was delayed¹.

The author of the Luwian text introduces himself as Warpalawa, Tuwanean King and gives his father's name as Muwaharani. Warpalawa has been identified with Urballa the Tuhanean listed as a tributary of Tiglathpileser III (738 and 732 BCE) and as one of the kings of Tabal in a letter of Sargon II (710/709 BCE)².

Saruwani³ (grandfather[?])

Muwaharani I⁴ (father)

Warpalawa⁵ (c. 738-710/709)

Muwaharani II⁶ (son, c. 709-)

Table 1) *Tuwanean-Nahitean dynasty from Tabal*

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¹ Dinçol 1994; Hawkins 2000, 526; Röllig 2013.

² Dinçol 1994, 119; Hawkins 2000, 427-428.

³ ANDAVAL and NİĞDE 1.

⁴ İVRİZ 2.

⁵ İVRİZ 1 and 2, BOR, BULGARMADEN, NİĞDE 2 and TOPADA.

⁶ NİĞDE 2.



Fig. 1) Left (B, Phoenician), front (A), right (D) and back (C) views of İVRİZ 2 stele

2. Edition of İVRİZ 2

The stele is made of white limestone with fine crystallizations. It was found in fragmentary condition, with only the lower part (A) of a relief of Tarhunza preserved. Visible are bare legs, a kilt and boots with up-turned toes- similar to the image of Tarhunza on the relief of İVRİZ 1⁷. The Anatolian hieroglyphic Luwian text occupies the obverse (A) at the front of the Tarhunza relief, the upper half of the reverse (C) and the upper part of the right narrow side (D) of the stele while the badly damaged Phoenician text covers the left narrow side (B), the lower part of the reverse (*C) and the lower part of the right narrow side (*D).

We may note the cursive sign forms except the monumental form of the sign CAPRA, the frequent use of word-dividers and incised line-dividers. The text shows the rhotacism $d > r$ and $l > r$.

2.1 Transliteration and Translation

A1+A2

1. § 1 (DEUS)TONITRUS-*hu-za-sa-wa/i* |*za-sa* |INFRA-*ta* | (“PES”)á-*wa/i+ra/i*

This Tarhunza came down,

2. § 2 |*wa/i-tà* || |ARHA *ma-ru-sa-ha-ta*

and he MARUSHA-ed them/it up.

3. § 3 |*wa/i-na* |NEG₂ |REL||-*ta-ha* |*zi-la* |VIA.PUGNUS-*tà^a* || |REX-*ta-z[a]* ||

And thereafter he did not hold/keep him/it nowhere for the kings,

4. § 4 [|]*wa/i-ta* [...] -*zi* “[...]”-*ta*

He [...] -ed [...] -s,

⁷ Dimensions: h. 130 cm, w. 80 cm, th. 29 cm. There are 3 columns (A1, run sinistoverse) before legs and 3 lines (A2) in between legs, first line runs sinistoverse, and there are 7 lines of a boustrophedonic incised inscription on the back (C) and the first preserved line runs dextroverse, line height: 11.5-13 cm.

5. § 5 [...] “PANIS”[?] *ma* | - [...] | ARHA | *na* - [...] - *ha* - *ta*
... *ma*... *arha na*...*hata*

and he NA...-ed MA...bread[s][?] away.

§ 6 [*a*-*wa*/*i*] *za*-*pa* [|] *wa*/*i*-*ni*-*na* | *i*-*zi*-*i*-*ia*+*ri* | *ia*-[*ta*... [|]

but he shall make/keep this wine *available*.

6. § 7 [...] *na*-*sa*-[...](-)*sa*(-)[...] (VI)A.PUGNUS[*pu*-*ti*] *za*-*t*[*i*] REX-[*ti*] [|] *za*-*ia*
... and ... [he] shall hold/keep these for this king.

C+D

1. § 8 [...] -[*m*] *u* [...] -*x* *wa*/*i* [...] -*ia* [...] [|]

... I/(to) me ...

2. § 9 [...] URBS [...] -*i* [...] -*sà* [...] -*t*] *a* - [...] -*i*/*z*] *a*-*i*-*sa* [IN] FANS-*ni*-*sa* [(LITUUS)] *u*-*ni*-*ti*-*i*
...] town’s [chi]ld will know/knows.

§ 10 |*á*-*mu*-*pa*-*wa*/*i* | *ta*-*ni*-[*ma*]-*za* [(BONUS)] *wa*/*i*-[*sá*[?]-*z*] *a*[?]-*ha*

But I did well/was good[?] to all.

§ 11 ... [|]

...

3. § 12]-*sa* [...] -*t*] *a* [|REG] IO-*ni* [...] (URBS) [|] *á*-*mu* [|] *i*-*zi*-*ia*-*ha*
(to)[...] town in the country I [...] made.

§ 13 |BOS(ANIMAL) *wa*/*i*-*wa*/*i*-*zi*-*wa*/*i*-*ta* MÍ.REGIO-*zi* | *á*-*mu* | *ia*-*ta* | *i*-*zi*-*ia*-*ha*

The *splendid* oxen I made *available*,

§ 14 |OVIS(ANIMAL) *ha*-*wa*/*i*-*zi*-*wa*/*i*-*ta* | MAGNUS+*ra*/*i*-*i*-*zi* | *á*-*mu* [|] *i*-*zi*-*i*-*ha*

and a great many sheep I made (*available*),

§ 15 [|] (C)APRA.ANIMAL) *ta*-*hwi*-*zi* | MAGNUS+*ra*/*i*-*i*-*zi* [|] *á*-*m*] *u* [|] *i*-*zi*-*i*-*ha*]

a great many goats I [made] (*available*),

4. § 16 [|] *i*[?]-*zi*[?]-*i*[?]-*ha*[?] [|] -*wa*/*i*-*mu*-*t*[*a*] *á*-*mu*-*u* ¹*wa*/*i*+*ra*/*i*-*pa*-*la*-*wa*/*i*-*sá*
|L128:L230-*wa*/*i*-*ni*-*sa*(URBS) | REX-*ti*-*i*-*sá*

I Warpalawa, Tuwanaean king made[?] (*available*) for me,

§ 17a |*tá*-*ti*-*wa*/*i*-*mu*-*u*-*ta* ¹*mu*-*wa*/*i*-*ha*+*ra*/*i*-*ni*-*i*

for my father Muwaharani,

§ 17b |MATER-*na*-*tí*-*pa*-*wa*/*i*-*mu*-*ta*-*a* L476-*wa*/*i*-*la*-*ti*-*i*

as well as for my mother ...-*walati*.

§ 18 |*a*-*wa*/*i* *za*-*na* |(FLUMEN)L417(3)-*sa*₅-*si*-*na* |(DEUS)TONITRUS-*hu*-*z*[*a*]-*na*
á-*mu*-*u* |PONERE-*ha*

And this Tarhunza of the river Salusa I erected

5. § 19 [|] *wa*/*i*-*tu*-*u* *ta*-*tara*/*i*-*ha*-*li*-*na* | (“ANNUS”) *u*-*si*-*na* |9-*za* [|] 1 BOS(ANIMAL)-*ha*
|*pi*-*pa*-*sa*-*wa*/*i*-*i*

and to him I shall keep giving every TATARHALI year⁸ a ninth (share) and one ox.

§ 20 |REX-*ti-pa-wa/i-ta* |REL-sà |ARHA |*pa-sà-REL-i*

But (he) who disregards the king,

§ 21 |*wa/i+ra/i¹-i-na* |NEG₂ |*i-zi-ri+i*

(and) does not provide (lit. make) assistance/help,

§ 22 |[(LOC)US]*pi-ta-ha-wa/i-tu-u* NEG₂ |*pi-ia*

and does not give the allotments (of land) to him,

§ 23 |*wa/i-tu-ta* |(DEUS)TONITRUS-*hu-za-sá* |(L464)*ha+ra/i-ma* |*tara/i-pi-ti*

on him this Tarhunza shall trample *dreadfully/wrathfully*⁹

§ 24 |REX-*ti-sa-pa-wa/i+ra/i-[ta/tá]* |REL-[i]-*sa* |[*a-ta tu-p*]*i-ti* [...

But the king (he) who strikes/raids them/it/him,

6. § 25 ... *za-na*] || (FLU[MEN])L417(3)-*sa₅-si-na* |(DEUS)TONITRUS-*h[u-z]a-na* [...

... ...-s this] Tarhunza of the river Salusa ...

§ 26 ...]-*na*[...]-*i* [...] -*sá-x* |(DEUS)BONUS-*si-na* (“DEUS.VITIS”) *ti-pari-si-na*

... ...-s ...] of the Grain god (and) the Wine god,

§ 27 |*za-pa-wa/i-ta* |*a+ra/i-ma-za* REL-*sa* |ARHA (“MALLEUS”)L7[1-*lu/a/i*]-*i* |*za-ti*
|“STELE”-*ti*

or (he) who erases this name on this stele,

§ 28 *ni-pa-wa/i-ta* ARHA |REL-*ha* | (“CAPUT+SCALPRUM”) |REL-sà-[i] ||

or carves out anything,

7. § 29 |*ni-pa-wa/i+ra/i* ARHA |*ma-ru-ti*

or MARU-s it up

§ 30 *ni-pa-wa/i+ra/i* |INFRA-*ta* |(L69)*i-[ti]-ri+i*

or annihilates it,

§31a |*ni-pa-wa/i+ra/i* |[*na*]-*w[a/i]* |[*za-si*] |(LOCUS)[*á*]-*lá/i-za* ARHA^a
| (“SA₄”) *sa-ni-ti-i-i*

—neither does he overturn it as to this one’s place.

§ 31b |*ni-pa-wa/i+ra/i* |NEG₂-*a* |*zi-tà* |PUGNUS-*ti*

—nor does he then *cause to collapse*⁹ it.

§ 32 |*ni-pa-wa/i-ta* |*á-mu* [...

or [...] to me [...

⁸ Or ‘TATARHALI of every year’ (= ‘a season, spring’).

⁹ See Peker 2022, 41.

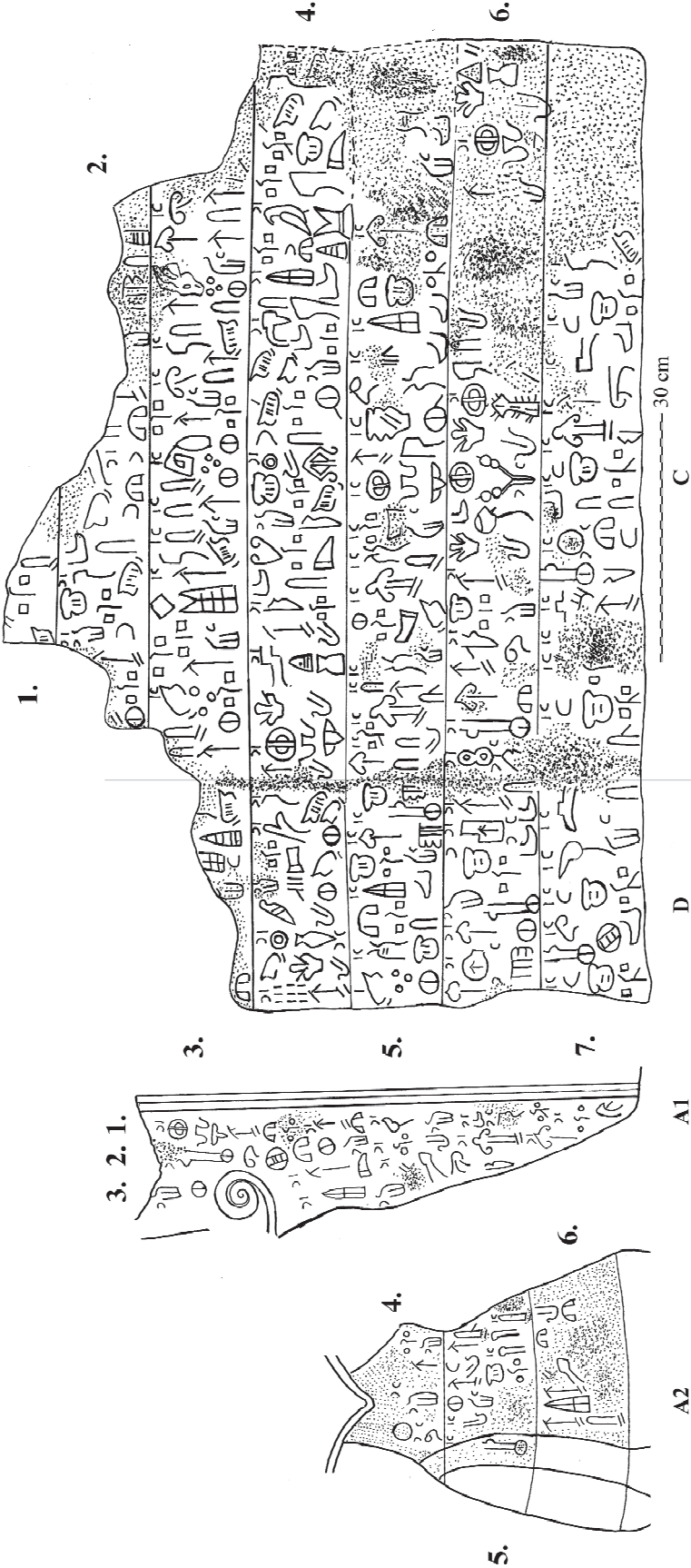


Fig. 2) Drawing of the inscription İVRİZ 2

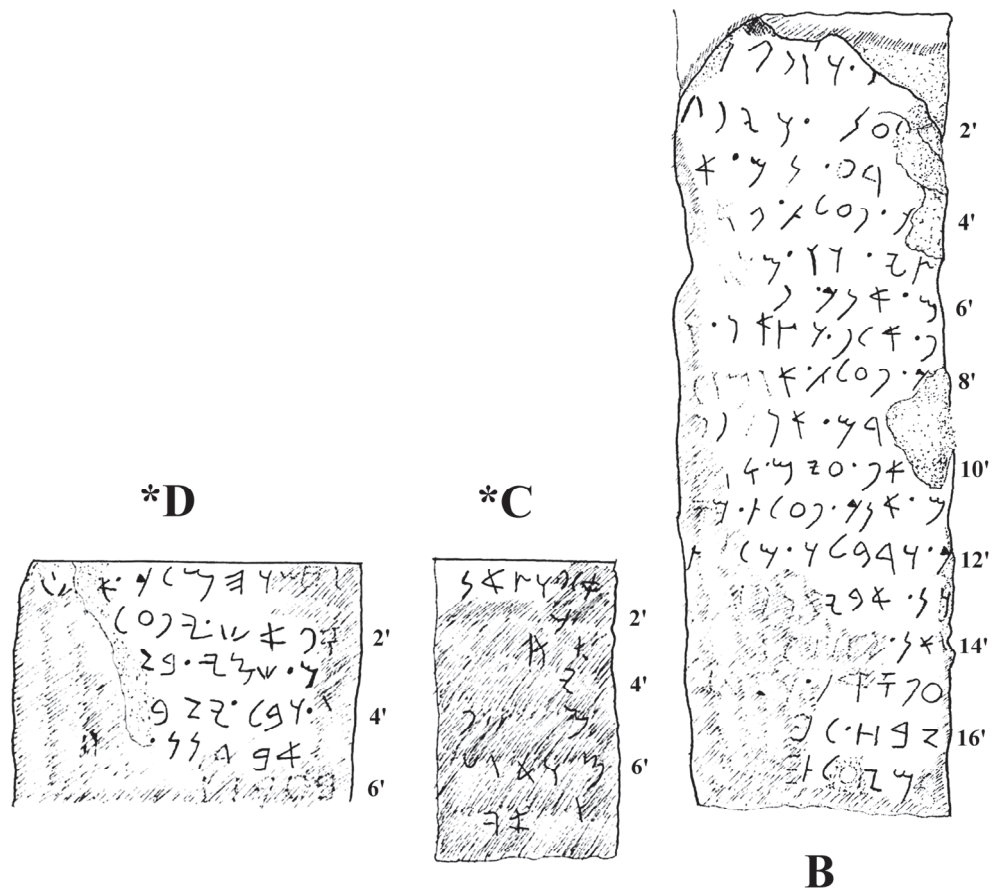


Fig. 3) Drawing of the Phoenician inscription after Röllig 2013

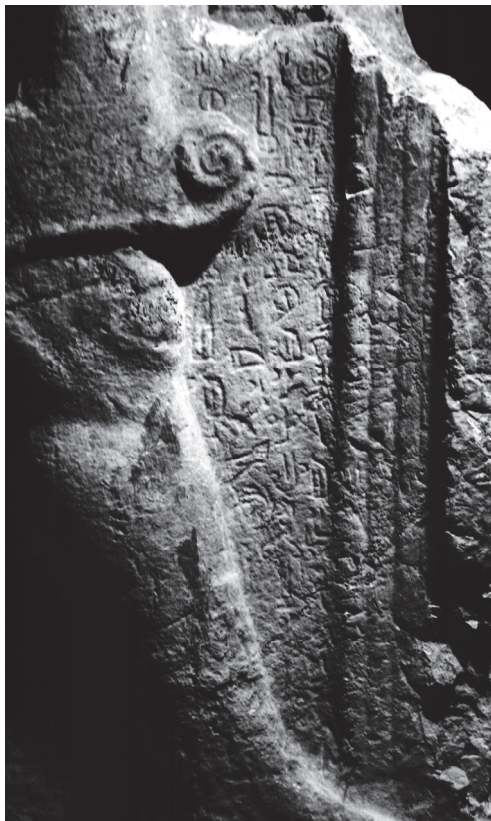


Fig. 4) Detail view of A1



Fig. 5) Detail view of A2

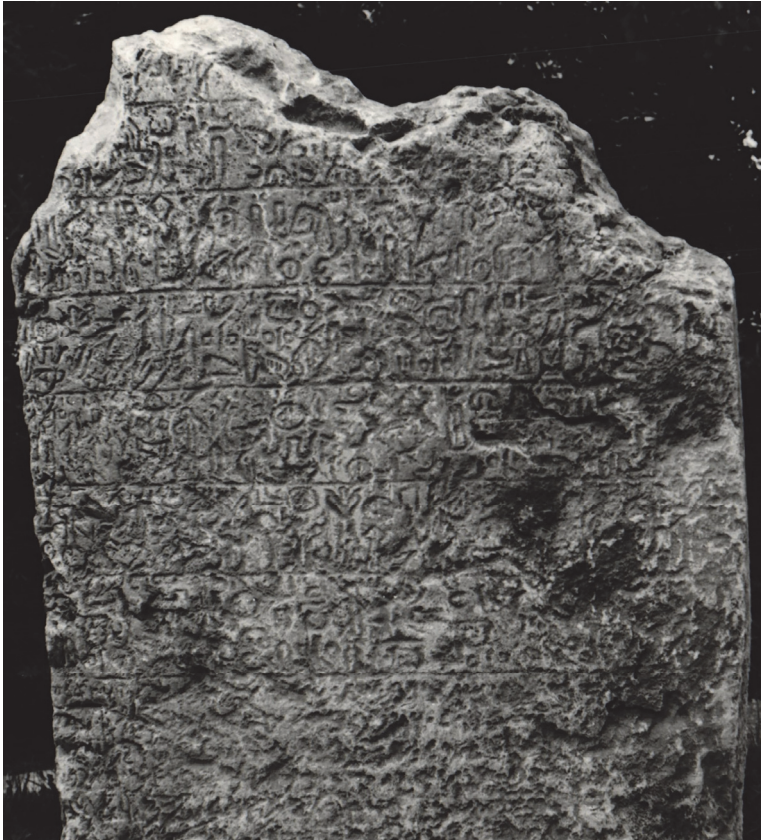


Fig. 6) Detail view of C



Fig. 7) Detail view of D

2.2 Commentary

§§ 2, 29. ARHA *ma-ru-sa-ha-ta* and ARHA *|ma-ru-ti*: both transitive verbs *maruti* (Pres.sg.3) and *marushata* (Pret.sg.3) express some kind of damage to the stele (§ 29) and to someone/something (§ 2). They are built on the Hittite-Luwian stem *mar(r)u*-¹⁰. A deverbal form of the latter is attested in KARKAMIŠ A24a2+3 § 7¹¹.

§§ 3, 7. [VIA.PUGNUS-*tà*-^a (*puda*, Pret.sg.3) and (VI)A.PUGNUS)[*pu-ti*]: The meaning of the verb *pu-* as ‘take, grasp’ and also ‘hold, seize’ was established by C. Melchert¹². The direct object of the verb in § 3 is not clear (who or what) along with the direct object of § 2. A further Empire attestation of the verb *pu-* should also be noted here¹³.

§§ 8-12. Some parallel passages on the Phoenician text bear to mind that the monument is a bilingual or a shorter version of the Luwian text. The parallel Phoenician text on side B mentions: “and he will encounter; ... I made ... of my land and ... I made”¹⁴

¹⁰ See Güterbock – Hoffner 1989, 201-203.

¹¹ Hawkins 2024, 202.

¹² Melchert 2016.

¹³ BOĞAZKÖY 21 § 13, Peker 2024, 68-69, cf. Hawkins 2024, 51.

¹⁴ Lines 1-6 on side B, Röllig 2013, 314. The Phoenician text probably begins on the left side (=B), continues on the back (*C, below C) and ends on the right side (*D, below D), according to W. Röllig.

§ 13. *MĪ.REGIO-zi*: **mizrinzi*, A.c.pl. ‘splendid, florid’¹⁵ is clarified by M. Poetto as a rebus writing¹⁶.

|ia-ta: (*i*)*yanta*, part./adv. ‘coming; available’, (also on § 33) N.A.n.pl. participle of the Luwian verb *i-* ‘to go; come’¹⁷. The attestations in cuneiform sources are always marked by single/double wedges¹⁸.

§ 15. |(CAPRA.ANIMAL)*ta-hwi-zi*: *tahwinzi*, A.c.pl. ‘goat’. The word *tahwi-* is attested only here. The sign CAPRA (L104) also determines the word *irwi-* ‘gazelle’ (HĪSARCIK 1 §§ 2, 4). The phonetic value *sà* of the sign CAPRA (L104) possibly derives from Hittite *šaš(š)a-*, “a wild member of the goat family”¹⁹ and it is generally accepted that the word in Luwian is **sasa-*. The Phoenician text lists the animals in lines 6-7 as: “... I m[ade] x ox(en) and small livestock” while line 10 mentions ‘*zm* “goats”’²⁰. Thus, along with this evidence, the other attestations of CAPRA that are offered to the gods, in ANCOZ 1, 10+11 and JISR EL HADID 4, must be the domestic goats, not gazelles, as here²¹. The generic word for ‘(domesticated) goat’ in Luwian can be suggested as *tahwi*.

§ 16. |L128:L230-*wa/i-ni-sa*(URBS): *Tuwanawanis*, Poss. N.c.sg. ‘Tuwanean’. If L128 might be read with the phonetic value *wa_x*²² and L228 with the rare phonetic value *tu₄*²³, serving as phonetic indicators to write Tuwana (classical Tyana, modern Kemerhisar-Niğde), then one can also transliterate *WA_x.*TU₄.wa/i-ni-sa*. The order of the signs is unexpected, but could be explained as some kind of visual play. The combination of L128 (AQUILA²⁴, “eagle”) over²⁵ L228 (REGIO, “country”, the sign depicts towers²/hills²) looks as if the signs are transposed in order the depict an eagle soaring over mountains, as can be observed in nature²⁶.

§ §18, 25. |(FLUMEN)L417(3)-*sa₅-si-na*: *Salusasin*, Poss. Acc.c.sg. “of the river Salusa”. These sections of the inscriptions confirm that the ancient name of the İvriz spring is L417(3)-*sa₅*-. The toponym ‘the land of Šalluša’ next to ‘the land of Nahita’ (modern Niğde)²⁷ and the *upati*²⁸ of Šalluša within the borders of Hulaya River Land²⁹ are attested in cuneiform sources. The phonetic

¹⁵ Cf. Hittite *misriwant-*, Puhvel 1991, 162-163.

¹⁶ Poetto 2002.

¹⁷ Contra see Melchert 2024, 294; Puhvel 1991, 330-347.

¹⁸ Friedrich – Kammenhuber 2014, 28.

¹⁹ Güterbock *et al.* 2005, 301-303.

²⁰ Lines 7-8 and 10 on B, *contra* Röllig 2013, 314.

²¹ Cf. Hawkins 2024, 385, 557.

²² See Goedegebuure 2019 and cf. Peker 2023, 363, fn 16.

²³ Hawkins 2024, 358.

²⁴ See Peker 2023, 377.

²⁵ Superposition is indicated by the colon mark.

²⁶ A logographic or rebus writing is also probable.

²⁷ KUB 21.6a rev.² 6’ (CTH 82.2).

²⁸ ‘demesne’ (Melchert 2007, 508); ‘dependency’ (Beckman 1999, 115); ‘landgrant’ < ‘donation’ (Melchert 2024, 262).

²⁹ Bo 86/299 i 58 (CTH 106.I.1).

value of the sign L417(3)³⁰ is therefore surely to be taken as *salu* here, which gives the reading Salusa.

§ 19. *ta-tara/i-ha-li-na* | (“ANNUS”) *u-si-na: tatarh-* ‘to break’, reduplicated root *tarh-*³¹ with the suffix *-ala/i-*, to designate a period (maybe spring and/or fall) like other Acc.-Acc. temporal designations as *arin arin* or *usin usin*.

§ 20. *pa-sà-REL-i*: It is attested in SULTANHAN § 20 only.

§ 22. |[(LOC)US] *pi-ta-*: *pita* N.A.n.pl. *pita-* (Luvian cognate of Hittite *piētta-*), ‘allotment of land’ is suggested by C. Melchert³² and fits the context.

§ 23. |(L464) *ha+ra/i-ma: harama*³³, adv., rhotacized form of *hadama*, possibly means ‘dreadfully’³⁴/wrathfully³⁴ or ‘terribly’³⁵.

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³⁰ See Peker 2024, 68.

³¹ Melchert 2024, 237.

³² Melchert 2011, 77. Further see *pitahaliya-* ‘to buy/have by exchange’, Peker 2022, 31.

³³ For the attestations see Hawkins 2024, 327.

³⁴ Peker 2022, 102.

³⁵ Payne 2018, 117.

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Konya Ereğli'den Anadolu Hiyeroglif Yazılı Tarhunza Steli: İVRİZ 2

Özet

Bu yazıda İvriz (Aydinkent), Ereğli-Konya'da 1986 yılında bulunan, bugün Ereğli Müzesinde muhafaza edilen, üst kısmı kayıp veya kırık kireçtaşı bir stel üzerinde yer alan MÖ. 8. yüzyıla tarihlendirilen Luvice yazıtın (İVRİZ 2) ilk edisyonu verilmiştir. Yazıtın yazarı I. Muwaharani'nin oğlu Tuwanalı Kral Warpalawa'dır. Metinde İvriz suyunun adının Salusa (Çivi yazılı kaynaklarda Sallusa) olduğu ortaya çıkmıştır. Anadolu Hiyeroglif yazılı Luvice metin, Tarhunza'nın tasviri bulunan ön yüzde (A), arka yüzün üst kısmında (C) ve sağ kenarın üst kısmında (D) yer almakta ve çoğu tahrip olmuş Fenikece metin ise sol kenar (B), arka yüzün alt kısmı (*C) ve sağ kenarın alt kısmını (*D) kaplamaktadır. Fenikece yazıt muhtemelen Luvice metnin bir kopyası ya da kısaltılmış bir versiyonu olmalıdır.

Yazıtın kırık başlangıç kısmı BOR 1 yazıtında olduğu gibi muhtemelen kral Warpalawa'nın soyu (I. Muwaharani'nin oğlu) ve ünvanlarını (Tuwanalı Kral, Kahraman vs.) içeriyor olmalıdır. İVRİZ 1 anıtındaki "Bağın Tarhunza'sı" tasviriyle benzerlikler gösteren İVRİZ 2'deki tasvir yazıtta "Sallusa'nın (=İvriz Suyu) Tarhunza'sı" olarak tanımlanmıştır. Yazıtın ön yüzde korunmuş kısmı, Sallusa'nın Tarhunza'sının cezalandırıcı ve ödüllendirici bazı eylemlerini içermektedir. Arka yüzde ise Warpalawa sırasıyla muhtemelen hükmü altında olanlara iyi davranmasından; kendisi, annesi ve babası için kurban edilecek sığır, koyun ve keçi mevcudunu arttırmasından; Sallusa'nın Tarhunza'sını (yani İVRİZ 2 stelinin) kendisinin diktiğinden ve ona tahsis ettiği yıllık kurbandan bahsetmektedir; ardından yazıtta kurban paylarını vermeyecek, stele çeşitli şekillerde zarar verecek olana karşı bir lanet formülünün koşul kısmı yer almaktadır.

Yazıtın transkripsiyon ve Türkçe çevirisi şu şekildedir:

A1+A2

1. § 1 Tarhunzas=wa zas zanta awira

Bu Tarhunza aşağı geldi,

2. § 2 wa=ada arha marushata

ve onu/onları MARUSHA-dı.

3. § 3 wa=an na kwitaha zila puda hantawatanza

ve ardından hiçbir yerde krallar için onu tutmadı/saklamadı,

4. § 4 *wa=ta ...zi ...ta*
O ... [-] -ları [-] -dı.
5. § 5 *... ma... arha na...hata*
ve o MA...ekmeklerini? NA...HA-dı.
§ 6 *[a=wa] zan=pa<=wa> winin iziyari iyan[ta]*
Ancak o bu şarabı *hazır/el altında bulunduracak*³⁶.
6. § 7 *... nasa(-)...-sa... pu[ti] zati hantawati zaya*
... ve o bu kral için bunları tutacak/saklayacak.

C+D

1. § 8 *...=mu=... /amu...*
... bana/beni ben ...
2. § 9 *... ..-y/zais niwaranis uniti*
Kent/kenti... 'nın çocuğu tanıyacak/bilecek.
§ 10 *amu=pa=wa tanimanza waliyaha*
Ancak herkese iyi davrandım.
§ 11 ...
...
3. § 12 *...=ta watni ... amu iziha*
... ülkede ... kentini ... ben yaptım.
§ 13 *wawinzi=wa=ta *mizrinzi/mizriyanzi amu iyanta iziyaha*
Muhteşem sığırları, ben *hazır/el altında bulundurdum*³⁷,
§ 14 *hawinzi=wa=ta urinzi amu iziha*
koyunları pek çok, ben yaptım.
§ 15 *tahwinzi urinzi amu iziha*
keçileri pek çok, ben yaptım.
4. § 16 *iziha'=wa=mu=ta amu Warpalawas Tuwanawanis hantawatis*
Ben Tuwanalı kral Warpalawa, kendim için,
§ 17a *tati=wa=mu=ta Muwaharani*
babam Muwaharani için,
§ 17b *anati=pa=wa=mu=ta L476-walati*
ve de annem ...-walati için ^{§ 16} ben yaptım (=hazır/el altında bulundurdum)
§ 18 *a=wa zan Salusasin Tarhunzan amu tuwaha*
Ve Salusa nehrinin bu Tarhunza'sını ben diktim.
5. § 19 *wa=tu tatarhalin usin nuwinza 1 wawin=ha pipasawi*
ve ona her TATARHALI yılında³⁸ 1/9 (pay) ve bir sığır vereceğim.
§ 20 *hantawatin=pa=wa=ta kwis arha paskui*
Kim kralı ihmal ederse,
§ 21 *warin na iziri*
(ve) destek yapmazsa,
§ 22 *pita=ha=wa=tu na piya*
ve de ona (arazi) paylarını vermezse,
§ 23 *wa=tu=ta Tarhunzas harama tarpiti*
Onu³⁹ bu Tarhunza korkunç bir şekilde çiğneyecek.
§ 24 *hantawatis=pa=wa=ara=ta kwis [anta tu]piti*

³⁶ = 'sağlayacak'.³⁷ = 'sağladım'.³⁸ Veya 'yılın her TATARHALISI'nde' (= bir mevsim, bahar?).³⁹ = onun (üzerinde).

Ancak hangi kral onu/onları/bunu/bunları yağmalarsa,

6. § 25 ...] *Salusasin Tarhunzan* [...

... bu] *Salusa nehrinin Tarhunza'sını* [... -sa,

§ 26 ... *Kumarmasin Tiparisin*

... Tahıl ve Şarap tanrısının ...-nı... ... -rsa,

§ 27 | *za=pa=wa=ta aramanza kwis arha walai zati waniti*

kim bu steldeki bu adı silecek olursa,

§ 28 *nipa=wa=ta arha kwiha kwansai*

veya bir şey kazıyacak olursa,

7. § 29 *nipa=wa=ara ARHA maru(wa)ti*

veya onu MARU-rsa,

§ 30 *nipa=wa=ara zanta itiri*

veya onu yok ederse,

§ 31a *nipa=wa=ara nawa zasi alanza arha saniti*

—ya da onun bu yerini bozmayacak,

§ 31b *nipa=wa=ara na zida PUGNUS-sati*

—veya da ardından onu çökertmeyecek.

§ 32 *nipa=wa=ta amu ...*

ya da bana ...

Anahtar Sözcükler: Geç Hitit Krallıkları; İvriz; Tabal; Anadolu Hiyeroglif Yazısı; Luvica.