

NEW FRAGMENTS PERTAINING TO THE HIEROGLYPHIC LUWIAN INSCRIPTION OF YALBURT*

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A group of ten limestone fragments (pls. I-V) belonging to the primitive structure of the YALBURT reservoir — on whose blocks the exploits of the Great King Tuthaliya IV, in the course of a victorious south-western campaign, are celebrated¹ — has been in the depot of the Museum of Anatolian Civilizations, Ankara, for some time². No mention of these objects, however, is made in the original excavation report nor in the subsequent presentation of the material recovered *in situ*³.

The condition of the pieces varies: on half of them (nos. 1-3 and, partly, 4-5) the (icono)graphic elements — in relief — are, as preserved, (fairly) good; for the rest (nos. 6-9), the surface is utterly washed away, damaged or eroded, so that purely blurred shapes emerge⁴; one (no. 10) is unepigraphic.

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No. I (pl. I)

Dimensions: ht. 33 cm; w. 47 cm.

* For useful discussions and remarks we express our gratitude to Dr Natalia Bolatti-Guzzo.

1. Edition of the text by Poetto 1993 and Hawkins 1995, 66-85 (with Poetto's comments. 1998, 112-115).

2. At the beginning of the 1970's, after the excavation at Yalburt, such finds were brought to Ankara for protection and study. We first had the opportunity to see them in September 1995. They have not been assigned any inventory number yet.

We are most indebted to those who have given us permission to publish this material: to Raci Temizer, the former Director of the Museum of Anatolian Civilizations and head of the Yalburt excavations, and to the General Directorate of Monuments and Museums, Ministry of Culture. Also, we wish to thank the present Museum Director, İlhan Temizsoy, for his generous help, as well as Abdurrahim Çulha, the senior staff member of the Museum, for his constant assistance.

3. See, respectively, Temizer 1984, 54-57 and 1988, XV-XVII / XXV-XXVII.

4. As, e.g., on blocks 5 / 7 (right edge), 8, 18 and 19 = Poetto 1993, pls. VI / IX, XI - XII, XXIII and pp. 17 f. § 5, 40 f. § 12, 46 f. §§ 14 -15, 73 § 25.

The composition consists of an iconography accompanied by hieroglyphs.

Recognizable are two rightward-facing figures, of which only the upper segment (from shoulder to hip) survives. As regards the image in the background, visible are the outstretched left arm, the line of the torso, and the incomplete skirt. Partially superimposed is a smaller figure with the right arm bent at the level of the waist and holding a mace, while the left arm is flexed upward, the hand before the mouth in a gesture of homage.

The disposition and attitude of the figures thus fall within the category called *Umarmungsszene*, which subsumes the various representations of the king in the protective embrace of his deity / deities⁵.

The scale pattern adorning the divinity's skirt is characteristic of the robe worn by Mountain-gods⁶. Nevertheless, attention must be drawn to the fact that such a divinity in this benevolent posture is unparalleled in the iconography of this type⁷. Can it embody the deified Mount Tuthaliya⁸ itself, from which the monarch derives his throne name (note the writing ^{HURSAG}₂TÛ(thaliya)⁹), and should we imagine that the present block was set — as a self-introduction — at the entrance

5. This type of composition is well attested in glyptics, beginning with Muwatalli II: cf. *SBo* I nos. 38A-40A / pp. 19 ff., Beran 1967, 79 f. and lately Lumsden 1990, 43-46 nos. 52-53; add Neve 1991, 327 fig. 28a (= 1993 / 1996, 57 fig. 149), 329 fig. 30a. Of recent discovery are some *Umarmungssiegel* relating to Mursili III: see Neve 1991, 329 fig. 29b with Otten's treatment 1993, 22 ff. figs. 16-20. As to Tuthaliya IV, the well-known Ugarit impression RS 17.159 (Schaeffer 1956, 19 ff. figs. 24-26; cf. Alexander 1986, 24, 64 and Lumsden 1990, 46 f. no. 54) is now supplemented by the fragmentary *bullae* studied by Otten 1993, 35 ff. figs. 30, 35; to this same sovereign is attributable the impression published by Neve 1992, 315 fig. 7d (cf. also van den Hout 1995, 558). — Quite interestingly, to Tuthaliya IV belongs the unique case of the monarch in a divine embrace on monumental rock sculptures, i.e. the relief YAZILIKAYA no. 81 (for which see, i.a., Alexander 1986, pl. 57 with pp. 17, 126; Lumsden 1990, 101).
6. Worth noticing the lack of (typical) lateral protrusions (analogous to, e.g., the ivory statuette from Boğazköy [Bittel 1957, 25 f. and pls. 23-25.1-2]).
7. The importance of these entities in the religious and cultural sphere notwithstanding: see specifically Haas 1982 and 1994, 461 ff.; Börker-Klähn 1989; Lombardi 1996, 1997; and for YAZILIKAYA no. 81 Alexander 1986, 92 f.
8. For a recent review of the evidence see Lombardi 1997, 86 f. / n. 7, with references.
9. HURSAG₂ corresponds to L 4 (which alternates with the more frequent HURSAG = 280 / L 207). For its relation to the king in question, besides *SBo* I no. 63, HATTUSA 1[1] (Beran 1962, 50-54 / figs. 43-44) and YAZILIKAYA nos. 64 (cartouche) / 83 (cp. Alexander 1986, pls. 45-47 / 61 with pp. 19 f., 60, 90, 98 ff.). see Neve 1991, 327 figs. 27a/d and 1993 / 1996, 59 fig. 159.

of the pool¹⁰, so as to leave to the other tutelary deity, the Storm-god, the prerogative of being in charge of the royal deeds (blocks 2 § II[I], 4 §§ III-I[V], 8, 10 § III, 11 § I-II.1, 12 § IV (+ 13 § I.1-2), 16 § II(-III)¹¹) ?

Under the god's raised arm, on the margin of the break, is sculpted the sign DINGIR, in all likelihood the determinative of the lost divine name.

On the opposite side the ideogram 𒂗 (perhaps to be complemented by [-n]) '(my) Lord' — attribute of the Mountain-god in spite of its placement ? — almost touches the elbow of the sovereign, here dressed in the fashion of a kilted warrior.

No. 2 (pl. I)

Dimensions: ht. 28 cm; w. 22 cm.

Beneath a large, unwritten space, the complex DUMU.264 (i.e. *ham(a)sa(s)*) 'grandson' stands out¹². This is probably the natural continuation of the sequence referring to the royal genealogy that on block 1 breaks off with the titles of Mursili II, Tuthaliya's grandfather: 'of Mursili — Great King, Hero — I' (preceded by '(I am my) Sun, Great King, "Labarna", Tuthaliya, "Labarna", Great King, Hero; of Hattusili — Great King, Hero — the son')¹³. In view of the designation DUMU.264-*ka-li* (= *ham(a)sukali(s)*) 'great-grandson' on the left lower margin of block 16, the most logical restoration between the two kinship denominations is [KÛ.PÛ.MI UR.LUGAL Á.332], i.e. 'of Suppiluliuma (I) — Great King, Hero — '; therefore, the fragment under examination represents the initial part either of block 16 itself¹⁴ or (theoretically) of a quite narrow (altogether four columns of signs) missing block¹⁵.

10. Unless the god Sarruma is concerned here, because of the importance assumed by him under King Tuthaliya (cf. again YAZILIKAYA no. 81) on the one hand, and his link to mountains (as in HANYERĪ A [see cf. Laroche 1963; further, Haas 1982, 78 ff., 1994, 390 f. and, in particular, Lombardi 1997, 87 / n. 9.
11. Cf. Poetto 1993, respectively 32 § 9 / 17 § 4, 33 f. / 40 § 11, 46 f. § 15, 56, 57, 60 f., 21 ff. § 8.1.
12. The outline on the right lower edge might simply be the result e.g. Kohlmeyer 1983, 88 f. and 145 pl. 33.2; Ehringhaus 1990, 108 pl. 1b) on the other: of some damage, which only further examination of the stone can establish.
13. Cf. Poetto 1993, 15 f. with pl. I; Hawkins 1995, 68 f.
14. Though direct comparison of certain constituents (i.e. identical color of the stones and proportion of the pictograms) is necessary.
15. As envisaged in the editions: Poetto 1993, 16 f. §§ 3-5 with pl. II; Hawkins 1995, 83 f., commentary on block 16 § 1a.

No. 3 (pl. II)

Dimensions: ht. 58 cm; w. 45 cm.

The remaining signs are: $[l]a$, \grave{a} above (half the right square of) $[w]a/i$, another (almost complete) \grave{a} , and the point of the “foot” = $\delta[2]$ ¹⁶.

§ 1. $[l]a[-$: in consideration of the subsequent (§ 2) introductory particles $\grave{a}[-w]a/i[$, this sign must form part of the concluding verb at the end of a clause. Because of the placement of $[w]a/i$, such a verb¹⁷ presumably consisted of two syllabograms: the second — due to the small size of the glyph¹⁸ and in accordance with the forms expressing 1 sg. preterite (subject, the monarch) throughout the narrative (cf. also the next sentence) — might have been $[-ha]$, thus $[l]a[-ha]$ ‘I took’¹⁹, whose reduplicated correspondent $la-la-ha$, combined with *ARH* ‘away’, recurs at the beginning of block 14 § I (and matches the ideographic notation *ARH 55.1* elsewhere)²⁰.

§ 2. If the function of $\delta[2]$ is ideographic²¹ — reflecting thereby the verb $\acute{a}-wa/i-$ (Cun. Luw. *awi-*) ‘to come’ in the 1 sg. preterite —, there arises the concrete possibility of restoring $-mu$ ‘I’ after the connective group $\acute{a}[-w]a/i[$, which would make this occurrence congruent in syntax and graphic arrangement with block 2 § II²².

§ 3. These assumptions invite us to conjecture that the intermediate column must have originally contained a place name: given the surviving initial, the restitution $\acute{A}[-pa-ti/a_5^{URU}]$ is offered here on the strength of its attestation on block 11 § II.1²³ and on the fact that it is the sole toponym starting with $\acute{A}-$ within the whole epigraph.

16. Rather than of the “tongue” = $l[a]$, especially on account of the context (see § 2).

17. Possibly preceded by a preverb (constituting a column by itself).

18. As is inferable, since no trace of the sign can be discerned.

19. Aligned with the late attestations of, e.g., BOHÇA 1. 4 § 17 (Morpurgo Davies / Hawkins 1979, 388 / 404, 395 ff.) and — in conjunction with the preverb *ar+ha* ‘de-’ — MARAŞ 13 l. 3 (Poetto 1979, 503-506).

20. Poetto 1993, 64 f. § 21.I and pl. XX; Hawkins 1995, 37 § 5, 76 commentary on block 6 § 2, 82.

As for 55. *l(-)la-ha* — joined to *KAT-ta* ‘down’ = ‘I conquered’ — of MARAŞ 4 l. 2 § 4 = ll. 4-5 § 12 (Morpurgo Davies / Hawkins 1979, 396 f.), it remains unsettled whether the simple or the reduplicated form underlies that writing.

21. Not syllabic, i.e. $l[i-]$.

22. Cf. Poetto 1993, 28, 30 and pl. III; Hawkins 1995, 68, 73.

23. For the reading of which see Poetto 1993, 57 with pls. XV-XVI and 1998, 113; for a proposed location cf. Freu 1998, 115 f.

The clause would then read:

‘(and) I came to the city *Ā*.’

In this perspective the fragment should be viewed as the final section of a missing block, and the passage as the preamble to the account of the conquest of that same place recorded on block 11 (§ II.1)²⁴.

No. 4 (pl. II)

Dimensions: ht. 43,5 cm; w. 39,5 cm.

In the center stands a clear *ā* (the close of a column); on either side only worn-out contours of signs appear.

No. 5 (pl. III)

Dimensions: ht. 24 cm; w. 22 cm.

Only the upright silhouette of *ARH* ‘away’ is still identifiable.

No. 6 (pl. III)

Dimensions: ht. 28,5 cm; w. 17,5 cm.

Signs completely effaced.

No. 7 (pl. IV)

Dimensions: ht. 31 cm; w. 15 cm.

Impenetrable ensemble. Any residual signs?

No. 8 (pl. IV)

Dimensions: ht. 26 cm; w. 36,5 cm.

Illegible.

24. See Poetto 1993, 57 and Hawkins 1995, 68 f., 79. In between (§ I) stands the phrase ‘the Storm-God, the Lord, *smoothed my way*’, as on block 12 § IV (+ block 13 § I.1-2, same context) (Poetto 1993, 60 f.; Hawkins 1995, 81, closing remarks on block 12) and presumably on block 2 § [II]I (Poetto 1993, 17 § 4; Hawkins 1995, 73).

No. 9 (pl. V)

Dimensions: ht. 27 cm; w. 13,5 cm.

Irretrievably lost.

No. 10 (pl. V)

Dimensions: ht. 17,5 cm; w. 29,5 cm.

Uninscribed.

CORRIGENDA

Due to the use of two different computer programs, the following mistakes have occurred without our knowledge (C. Karasu):

<u>Page :</u>	<u>Line:</u>	<u>Wrong :</u>	<u>Correct:</u>
100	f.note 6	noticing	noting
101	7	£EN¥	₁EN₁
106	19	Tud°aliya	Tudḫaliya
"	30	- ^a attuša	-Ḫattuša
107	2	- ^a attuša	-Ḫattuša
"	5	- ^a attuša	-Ḫattuša

The footnote 10 and 12 should be as follows:

10. Unless the god Sarruma is concerned here, because of the importance assumed by him under King Tuthaliya (cf. again YAZILIKAYA no. 81) on the one hand, and his link to mountains (as in HANYERİ A [see e.g. Kohlmeyer 1983, 88 f. and 145 pl. 33.2; Ehringhaus 1990, 108 pl. 1b]) on the other: cf. Laroche 1963; further, Haas 1982, 78 ff., 1994, 390 f. and, in particular, Lombardi 1997, 87 / n. 9.
12. The outline on the right lower edge might simply be the result of some damage, which only further examination of the stone can establish.

The last two studies in the bibliography have been omitted (Page: 107). Hence, please add:

Temizer R. 1988

"Giriş / Introduction", in T. Özgüç, *İnandıktepe. Eski Hitit Çağında Önemli Bir Kült Merkezi / An Important Cult Center in the Old Hittite Period* (Ankara 1988), XIII-XXII / XXIII-XXXII, 172-174 figs. 60-63, pls. 85-95.

van den Hout Th. P. J. 1995

"Tuthaliya IV. und die Ikonographie hethitischer Großkönige des 13. Jhs.", in *Bibliotheca Orientalis* 52 (1995), 546-573.

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“Mons Argaius und *papana*, ‘die Berge’”, in *Anatolia and the Ancient Near East – Studies in Honor of T. Özgüç* (K. Emre et al. eds., Ankara 1989), 237-255.

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“Ein hethitisches Felsrelief der Großreichszeit bei Hanyeri am Gezbepaß im Antitaurus”, in *Echo – Beiträge zur Archäologie des mediterranen und alpinen Raumes J. B. Trentini* [- - -] *gewidmet* (B. Otto / F. Ehrl eds., Innsbruck 1990), 105-116.

Freu J. 1998

“Les relations entre Troie et le monde hittite — Un probleme de géographie historique”, in *Quaestiones Homericae – Acta Colloquii Namurcensis* (L. Isebaert / R. Lebrun eds., Louvain / Namur 1998), 95-118.

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 ittita", in *Mesopotamia* 31 (1996), 49-80.
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 Review of Hawkins 1995, in *Kratylos* 43 (1998), 108-117.
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PLATE I



No. 1



No. 2

PLATE II



No. 3



No. 4

PLATE III

No. 5



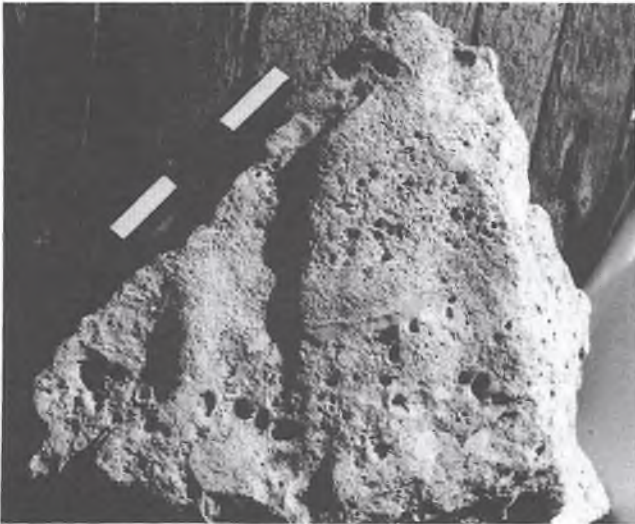
No. 6



PLATE IV



No. 7

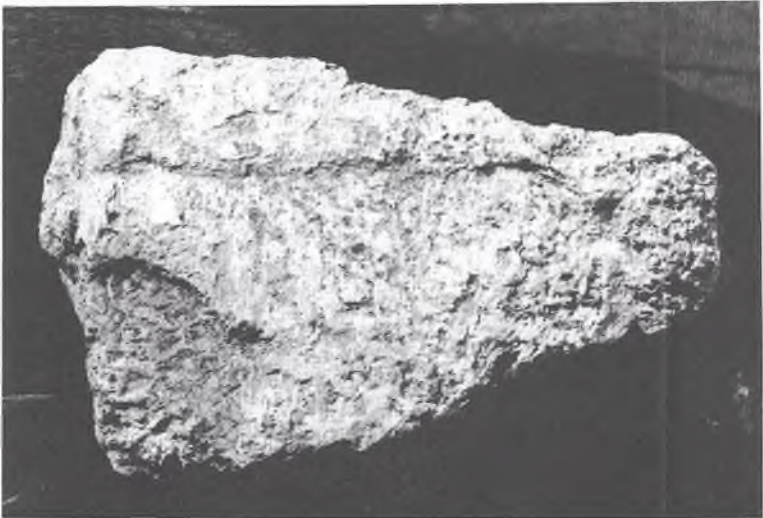


No. 8

PLATE V



No. 9



No.10