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Hieroglyphic Luwian

An Introduction with Original Texts. 2nd Revised Edition

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Preface

This book aims to offer an affordable yet comprehensive introduction to Hieroglyphic Luwian. Because this subject is not widely taught the book has been designed to equip a beginner with the necessary knowledge to pursue autodidactic study. Based on the current state of research, this book aims to give a – necessarily selective - overview of the text corpus, to familiarise the reader with the reference tools and secondary literature, to introduce some common problems and to build up a basic understanding of the signs, grammar and vocabulary. Texts are therefore not presented with a highly critical commentary, and some more problematic passages have been purposefully omitted, although enough difficulties will be encountered to alert the reader to some of the problems involved. Excluded is the study of Bronze Age Inscriptions, seal legends and accompanying iconography. Since references to secondary literature also needed to be selective, only the most important, comprehensive and up-to-date treatments have been included.

Apart from the reference sections (Abbreviations, Vocabulary, Sign List and Bibliography) the book divides into three parts, namely Introduction, Grammar and Texts. The first part introduces the language, inscriptions, research history and available reference tools. The second part provides a short overview of the grammar. The third part consists of twelve sample texts, both shorter inscriptions and excerpts from longer ones. Each text is presented with an introduction, translation with grammatical analysis and a review section. The sample texts have been chosen to illustrate the most common literary topics of the hieroglyphic text corpus, and to introduce the basic vocabulary and the most frequent signs in a variety of shapes. Grammatical explanations and vocabulary notes build up with every text. The following symbols are used for simplification: ☞ (note), 🕮 (further reading), 📚 (review). The Vocabulary section provides a basic glossary of Hieroglyphic Luwian including all words encountered in the texts of this book. The Sign List contains all signs with their current values.

Writing this book would not have been possible without the help and advice of the following: First and foremost, I wish to thank Prof. Dr. G. Neumann, whose kindness in reading the manuscript with his customary sharp eye, giving detailed comment, and generously and patiently discussing many issues has contributed greatly. A great debt of gratitude goes to Prof. J. D. Hawkins, who provided valuable input and insights and without whose teaching I could never have undertaken this work. I am grateful to Dr. L. d'Alfonso for his many acute observations and his encouragement, to Prof. Dr. H. Nowicki for discussion of various points, and to the students with whom I have used the work in draft form. I would also like to thank Dr. J. Marzahn, Prof. Dr. J. Renger and Dr. B. Salje for the opportunity to study objects at the Vorderasiatisches Museum,

Berlin. Many thanks to my husband for his invaluable computer support and unfailing sympathy and consideration during all stages of the book. The revised second edition incorporates recent research and has greatly benefited from the most generous input of Prof. Craig Melchert on problems big and small. I would also like to thank Dr. Ilya Yakubovich for his feedback. I am indebted to Dr. R. G. Lehmann, editor of the 'Subsidia et Instrumenta Linguarum Orientis' series and to the team at Harrassowitz. While much error has been eliminated, I am keenly aware that imperfections remain and they are my responsibility alone.

Annick Payne
September 2009

1 Introduction

1.1 Language and Inscriptions

1.1.1 Luwian

The term 'Hieroglyphic Luwian' refers to a language and a writing system, namely Luwian written in a hieroglyphic script. The Luwian language is one of several Luwic languages, a group belonging to the Anatolian branch of the Indo-European language family and related to Hittite, Palaic and Lydian. The Luwic languages comprise Lycian A and Lycian B (also called 'Milyan'), Carian, Pisidian and Sidetic as well as Luwian. Of the latter, several dialects were recorded in two scripts, Ancient Near Eastern cuneiform and a hieroglyphic script used solely - with the exception of foreign personal names - for Luwian. Recent research shows that linguistically, there is evidence for at least three Luwian dialects, namely Kizzuwatnian, Empire and Iron Age Luwian. The latter a direct descendant from Empire Luwian, the dialect favoured by the administration at Hattusa. As all surviving texts are the product of either bureaucratic institutions or high standing individuals such as merchants, they must by nature represent the language of an elite rather than a common vernacular.

Scholars agree that the Indo-European speakers represent a group intrusive to Anatolia but opinions differ greatly as to where the original homeland of these peoples lay, when and by what route they arrived in Anatolia and when they separated into individual language groups. As they continued to live in close proximity, one should not view this separation as isolating but rather expect continued reciprocal linguistic influences and exchange.

☞ *Terminology*: Older publications sometimes refer to 'Hittite Hieroglyphic'which is not entirely wrong when applied to the script because it appeared in the Hittite cultural sphere, but the language written with it was Luwian, not Hittite. Italian scholars denote the script 'Anatolian Hieroglyphic' after the geographical area in which it occurs rather than the language written with it. This approach has the advantage of not having to attribute the still unclear origins of the script to the Luwians.

🕮 *The Luwians*: Melchert, 2003, esp. 1-2; Bryce, 1998, 14-16; 54-55; *Language Family*: Bryce, 1998, 10-11; Carruba, 1998, 270; Crossland and Birchall, 1974; Makkay, 1993; Melchert, 1994, 11-12; 2003, 170-171; 2003, 23-26; Oettinger, 2002b, 50-55; Yakubovich, 2008d, esp. 18-90. *Terminology*: Marazzi, 1990, 19-22; Hawkins, 2000, 1.

1.1.2 Hieroglyphic Inscriptions

The Hittite Empire with its capital city Hattusa (modern Boğazköy) dominated large areas of Anatolia and North Syria from the 17th to 13th century BC. The state archives preserve many thousand clay tablets which were inscribed with the cuneiform script and in several languages, chiefly the official language Hittite, further Akkadian, the *lingua franca* of the Ancient Near East, and predominantly in cultic context, Hurrian. Further, Cuneiform Luwian is documented at Hattusa but confined to ritual texts of the 16th-15th century BC and Luwian loanwords in Hittite texts. Remarkable is the appearance of a second writing system at a time when cuneiform already provided a suitable medium. This second script was used both for a different language, hieroglyphic Luwian, and for a different purpose, namely for writing monumental inscriptions on stone. With the exception of digraphic seals, the two scripts were never used together.

The earliest systematic usage of the hieroglyphic script appears on Hittite official and royal seals. Both were frequent since the 14th century BC, but recorded only names and titles of the seal owners. Texts are attested from the 13th century BC, although new evidence regarding the ANKARA silver bowl suggests that texts in hieroglyphic Luwian may already have been written a century earlier.[1] The four longer Bronze Age inscriptions are to be dated to the Late Hittite Empire, in particular to the time of the last two great kings, Tudhaliya IV and Suppiluliuma II. Comparison with the later inscriptions of the Iron Age shows that these Bronze Age texts record an earlier stage in the development of the hieroglyphic script. A few hieroglyphs of this period are no longer in use after the end of the Bronze Age, while other signs with double values can be seen to develop into two differentiated signs, e.g. *zi/a* separates into *zi* and *za*. Another characteristic of the period is the predominance of logographic writings and the infrequent use of nominal and verbal endings. Both limit our knowledge of vocabulary and grammatical structure of these inscriptions.

The transition from Bronze to Iron Age was accompanied by major political changes. The Hittite Empire disintegrated about 1200 BC and the fall of its capital Hattusa brought an end not only to the central administration but also to cuneiform writing in the Hittite territories in Anatolia and North-Syria. Several smaller centres of political power emerged, some of them in important cities of the Hittite Empire. Karkamiš, for instance, once the seat of the Hittite viceroy and in direct control of the Syrian territories, shows no signs of disruption and continues to hold a position of power for several more centuries. The so-called 'Neo-Hittite States' in many ways preserved the Hittite legacy and cultural traditions. They used Hieroglyphic Luwian as their sole writing system, causing the script to flourish. While one should not conclude that Luwian had therefore

1 Hawkins, 2003, 144-146; 166-167.

become the only spoken language, the preserved personal names from the period suggest that a majority of the population may have been Luwian speaking. The Iron Age inscriptions comprise the largest part of the Hieroglyphic corpus and are commonly divided into ten groups according to their Neo-Hittite state of origin, namely Cilicia, Karkamiš, Tell Ahmar, Maraş, Malatya, Commagene, Amuq, Aleppo, Hama and Tabal. The texts are conventionally named after their find spot and in the case of several inscriptions from one location also numbered. The extant hieroglyphic corpus consists to the largest part of stone inscriptions, the extreme durability of the material having insured their survival. But writing on stone was a laborious task deemed appropriate only for certain texts. The surviving corpus therefore mainly preserves the literary genres of building, dedicatory and commemorative inscriptions. The few surviving examples of hieroglyphic writing on metal, meanwhile, attest a much wider usage of the script, and for different types of literature; extant are for instance business letters and economic documents on lead strips. Unfortunately, the scarcity of such documents and the lack of comparable data severely limit our understanding of the vocabulary involved, and therefore of the texts. We may postulate a lost text corpus which took place on perishable materials such as wood, papyrus or leather, and valuable, re-usable materials such as metal, but one can only speculate as to its extent and content. The script is regarded as fully developed by the time it records particle chains, nominal and verbal endings and shows greater tendency towards phonetic rather than logographic spelling, c. 1000 BC. It is in use until about 700 BC, when most Neo-Hittite states lost their independence.

Many open questions remain: By whom, why, when and where was the script invented? Are there attributable outside influences? What is the relationship between the Hittites and hieroglyphic writing? And why is it confined to Luwian? At present, the origins of the hieroglyphic script remain very much obscure.

🕮 *Historical Background:* Bryce, 2003, 27-127; Hawkins, 1982, 372-441; 2000 38-45, 73-79, 224-226, 249-252, 282-288, 330-333, 361-365, 388-391, 398-403, 425-433; 2002; 2003, 148-151; Jasink, 1995; Mazzoni, 1982, 1994; *Origins of the Script*: Mora, 1991, 1994, 1995; Hawkins, 2003, 166-169; Carruba, 1998. *Iron Age Inscriptions*: Hawkins, 2000, 19-21; 2003.