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Anatolian Indo-European Languages in Time and Space

2nd Millennium: 16th-13thC BCE

Hittite: administrative language of Hittite Kingdom/Empire (cuneiform, Hattuša et alibi)
Palaic: language of Palā, NW of Halys River (cuneiform, Hattuša; liturgical texts)
Luvian:

Kizzuwatna Luvian (cuneiform, Hattuša, ritual incantations orig. < Kizzuwatna)
Empire Luvian (administrative koiné promulgated from Hattuša from 14thC BCE in: (1) Luvianisms in cuneiform in Hittite contexts, (2) hieroglyphic inscriptions of late Hittite kings)
Istanuvian Luvian (cuneiform, Hattuša, only incipits of ritual incantations)

1st Millennium: 12th-7thC BCE (but mostly 10th-8th)

Continuation of Empire Luvian in "New Hittite" States after fall of Hittite Empire (southern Anatolia and Northern Syria, in hieroglyphic inscriptions)

1st Millennium: 7thC BCE - ca. 3rdC CE alphabetic

Carian 7th-4thC in Egypt, 4th-3rd in Caria (Kaunos Bilingual +/- 325BCE)
Lycian 5th-4thC (including two texts in Lycian B/Milyan)
Lydian 5th-4thC
Sidetic 3rdC BCE
Pisidian 2nd-3rd C CE (approximate)

Segmental Phonemes of Hittite

/p/	/t/	/k/	/k^{w}/
/b/	/d/	/g/	/g^{w}/
	/t^{s}/		
	/s/	/x/	/x^{w}/
		/γ/	/γ^{w}/
/m/	/n/		
	/r/, /l/		
/w/		/y/	

/i/, /i:/ /u/, /u:/

/e/, /e:/ /o/$^{?}$, /o:/

/a/, /a:/

Segmental Phonemes of Palaic

/p/	/t/	/k/	/k^{w}/	
/b/	/d/	/g/		
	/t^{s}/			
/f/	/s/	/x/,	/x^{w}/	
	/ʒ/	/γ/	/γ^{w}/	
/m/	/n/			
	/r/, /l/			
/w/	/y/			

/i/, /i:/ /u/, /u:/

/e/, /e:/ /o/$^{?}$, /o:/

/a/, /a:/

Segmental Phonemes of Luvian

/p/	/t/	/k/	/k^{w}/
/b/	/d/	/g/	/g^{w}/
	/t^{s}/		
	/s/	/x/	/x^{w}/
		/γ/	/γ^{w}/
/m/	/n/		
	/r/, /l/		
/w/		/y/	

/i/, /i:/	/u/, /u:/
/a/, /a:/	/o/$^{?}$, /o:/

Segmental Phonemes of Lycian (« » = Lycian only; ( ) = Milyan only)

/p/	/t/	«/c/» <τ>	/<k/ <k>	/>k/ <x>	/k^{w}/ <q>	([q/g$^{?}$]) <κ>
	/t^{s}/					
	«/θ/», /s/					«/h/»
/β/	/ð/			/γ/		
/m/	/n/					
	/r/, /l/					
/w/			/y/			

/i/, (/ĩ/)	/u/, (/ũ/)
/e/, /ẽ/	/a/, /ã/

Segmental Phonemes of Lydian

/p/	/t/	/k/	/q/
	/t^{s}/ <ṭ>		
	/d^{z}/ <c>		
/f/	/s/ <ś> /ʃ/ <s>		
/v/ (<w>)	/ð/		
/m/	/n/	/ν/ (i.e, *nu*; value uncertain; perh /ŋ/)	
	/r/		
	/l/ /ʎ/		

/i/		/u/
/e/, /ẽ/	/o/	
/a/, /ã/		

Segmental Phonemes of Carian (very tentative!!)

/p/	/t/	/x/	/k/	/q/
/b/	/d/		/g/	
	/t/			
	/s/ /ś/,/š/			
/m/	/n/			
	/r/			
	/l/, /λ/(?)			

/i/			/u/
	/e/	/o/	
		/a/	

Hittite Nominal Case Endings

	Singular	Plural
Nom.Anim.	*-š*	*-eš*
Acc.Anim.	*-n, -an*	*-uš*
Vocative	*-Ø*; { *-i*}	=Nom.
Nom.-Acc.Nt.	*-n, -Ø*	*-a*;{*Ø*}; (*-i*)
Ergative	*-anz(a)*	*-anteš*
Genitive	*-aš*; (*-š*)	{*-an*}; *-aš*
Dative-Locative	*-i*; (*-Ø*)	*-aš*
Allative	{*-a*}	= Dat.-Loc.
Ablative	*-az(zi);* {*-(an)z(a)*}	
Instrumental	*-it;* {*-t(a)*}	

Endings in { } are Old Hittite only; those in ( ) are rare.

Personal pronouns: *ūg/amm-* 'I/me'; *zīg/tu-* 'thou/thee'; *wēs/anz-* 'we/us'; *šumēš/šum-* 'you' (pl.). Principal pronominal stems: *ka/i-* 'this'; *apā-* 'that' (*iste*); *a-* 'that' (*ille*); *kui-* 'who, which' (relat. & interr.). Note special pronominal endings: *-at* (Nom.-Acc.Sg.Nt.), *-ūn* (Acc.Sg.Anim.), *-e* (Nom.Pl.Anim. and Nom.-Acc.PlNt.), *-ēl* (Gen.Sg.), *-enzan* (OH Gen.Pl.); plus stem formant *-ed(an)-*.

Hittite Verbal Endings

Active Indicative

	Present		Preterite	
	Singular	Plural	Singular	Plural
1	*-mi/-ḫḫi*	*-weni, (-wani)*	*-(n)un/-ḫḫun*	*-wen*
2	*-ši/-tti*	*-teni, (-tani)*	*-š/-tta*	*-ten*
3	*-zi/-(-ā)i*	*-anzi*	*-t/-s(ta)*	*-er*

Medio-Passive Indicative

1	*-(ḫa)ḫa(ri)*	*-wasta(ti)*	*-(ḫa)ḫat(i)*	*-wastat(i)*
2	*-ta(ri)*	*-dduma(ri)*	*-tat(i)*	*-ddumat(i)*
3	*-(t)a(ri)*	*-anta(ri)*	*-(t)at(i)*	*-antat(i)*

Imperative

	Active		Middle	
1	*-allu*	*-weni*	*-(ḫa)ḫaru*	*-wastat(i)*
2	*-Ø/-t*	*-ten*	*-(š)ḫut*	*-dumat(i)*
3	*-tu*	*-antu*	*-(t)aru*	*-antaru*

Infinitives in *-anna* & *-wanzi*; participle in *-ant-*. "Supine" in *-wan.*

Palaic Nominal Case Endings

	Singular	Plural
Nom. Anim.	*-š*	*-eš, -aš*
Acc. Anim.	*-n, -an*	?
Vocative	*-Ø* (or Nom.)	=Nom.
Nom.-Acc.Nt.	*-Ø, -an*	*-a*
Genitive	*-aš*	?
Dative	*-i, -ai*	*-aš*
Locative	*-a*	"

Personal pronouns: only 2nd sg. attested in nom. *tī,* acc.-dat. *tū.*
Pronominal stems: *ka-* 'this'; *apa-* 'that'; *kui-* 'who, which' (relat. & interr.)

Palaic Verbal Endings

Active Indicative

	Present		Preterite	
	Singular	Plural	Singular	Plural
1	?	*-wani, -wini*	*-ḫ(ḫ)a*	?
2	*-ši*	?	?	?
3	*-ti, -i*	*-(a)nti*	*-t*	*-(a)nta*

Middle Indicative

3	*-tar,*	*-anta*
	-ari	

Imperative

Active		Middle
2	*Ø* *-ttan*	*-ttuwar(?)*
3	*-tu* *-antu*	

Infinitive in *-una*; participle in *-ant-*.

Cuneiform Luvian Nominal Case Endings

	Singular	Plural
Nom.Anim.	*-š*	*-nzi*
Acc.Anim.	*-n*	*-nz(a)*
Vocative	=Nom.; {*-Ø*}	=Nom.
Nom.-Acc.Nt.	*-an(-za), -Ø(-sa)*	*-a*
Ergative	*-antiš*	*-antinzi*
Dative-Locative	*-i*; *-a* {*-ay(a)*}	*-anz(a)*
Abl.-Inst.	*-ati*	

Endings in { } are rare.

Genitive replaced in CLuvian by adjective in *-aššа-* with special D-LSg. *-aššan;* D-LSg. *-aššanzan,* D-LPL *-aššanzanz(a),* Abl.-Inst. *-aššanzati* (latter set marks plural of possessor: *maššanaššanzati waššaraḫitati* 'by the favor of the gods').

HLuvian has also Gen.Sg. in /-as/, /-asi/, (and /-isa/?). HLuvian merges Nom.-Acc.Pl.Anim. as /-nzi/.

NB "*i*-mutation": obligatory suffix *-i-* inserted in most stems in **animate** nomin. & accus. *(ādduwal-* 'evil'; *ādduwališ, ādduwalin, ādduwal=(za), ādduwalati, ādduwalinzi, ādduwalinza, ādduwala, ādduwalanza*).

Pronominal stems: *za-* 'this'; *apa-* 'that'; *kui-* 'who, which' (relat. & interr.). NB special HLuvian pronominal ending *-in* for abl.-inst.: *zin* 'by/from this', *apin* 'by/from that'. HLuvian 1Sg /amu-/; 2Sg /ti/, /tu/; 1Pl /ant^{s}-/, 2Pl /unt^{s}-/.

Luvian Verbal Endings

Indicative Active

	Present		Preterite	
	Singular	Plural	Singular	Plural
1	*-wi*	*-unni*	*-h(h)a*	
2	*-ši/-tiš/-tti*			**-ttan*
3	*-t(t)i/-āi*	*-anti*	*-t(t)a*	*-anta*

Middle Indicative

3	*-(tt)ari*	*-antari*	*-t(t)a*(?)	(NB innovative HLuvian Pret M-P in /-si/)

Imperative

2	*-Ø*				
3	*-ttu*	*-ttan*			
		-antu	3M-P	*-(tt)aru*	*-antaru*

Infinitive in *-una*; participle in *-V(i)mma-*; HLuvian "gerundive" in /-mina/.

Lycian Nominal Case Endings

	Singular	Plural
Nom.Anim.	*-Ø*; (*-s*)	*-Ṽi* (Mil. *-Viz)*
Acc.Anim.	*-Ṽ*	*-Vs* (Mil. *-Vz)*
Nom.-Acc.Nt.	*-ẽ; -Ø*	*-a*
Ergative	*-ẽti*	?
Genitive	(*-Ø*); *(-he)*	*-ẽ*
Dative	*-i;* (*-Vje)*	*-e*; Ø (sometimes in *a*-stems)
Locative	*-Ø*(?)	"
Abl.-Inst.	*-a/edi*	

Singular endings in ( ) are rare—genitive & dative only in personal names.

NB "i-mutation": *(hrzze-* 'upper'; *hrzzi, hrzzi, hrzzẽ, hrzzi, hrzzedi, hrzzi, hrzzis, hrzza, hrzze*).
NB no marking of nasality in high vowels!!

Pronominal stems: *ebe-* 'this', *qi-* 'who, which' (relat. & interr.); *amu-* 'I', *ẽm(i)-* 'my'.

Lycian Verbal Endings

Active Indicative

	Present		Preterite	
	Singular	Plural	Singular	Plural
1	*-u*		*-x/ga*	
2				
3	*-t/di*	*-Ṽti/-Viti*	*-t/de*	*-Ṽte/-Vite*

NB: all preterite active endings also occur in nasalized form *-x/gã, -t/dẽ, -Ṽ/Vitẽ.*

Middle Indicative

1	*-xani*	*-xagã*
2		
3	*-(t)ẽni*	

Imperative Active

2	*-Ø*	
3	*-tu*	*-Ṽtu*

Infinitive in *-ne/a;* participle in *-Vime-*.

Lydian Nominal Case Endings

	Singular	Plural
Nom.Anim.	*-ś* (*-is*)	*-ś*(?)
Acc.Anim.	*-(a)v* (*-n*)	*-aś*(?)
Nom.-Acc.Nt.	*-d/-Ø*	*-a*
Dat.-Loc.	*-λ*	*-av*

Plural *-av* also appears to function once or twice as genitive. Latter usually replaced by inflected adjective in *-l(i)-*.

NB "*i*-mutation": NSgAnim *-lis* but N-ASgNt *-l* beside *-lid* and N-APlNt *-la*, D-LPl *-lav*.

Pronominal stems: *amu-* 'I'; *bi-* 'he, she, it'; *qi-* 'who, which' (relat. & interr.); *os-* 'that'(?).

Lydian Verbal Endings

Active Indicative

	Present		Preterite	
	Singular	Plural	Singular	Plural
1	*-u/-w*		*-v*	*-wv*(?)
2	*-s*(?)			
3	*-t/-d*		*-l*	*-rś/-ris*(?)

No assured middle or imperative forms.
Infinitive in *-Vl*; all possible participles uncertain.

HITTITE TEXT SAMPLES

Letter from Maşat (HKM 6; MH text/MH ms.)

1 *UMMA* ^{d}UTU-*ŠI=MA* (probably = **Ištanuš=miš kiššan memai*)
Thus "My Sun-god" sun-god=myNSg thus speaks

2 *ANA* ^{m}*Kaššū QIBI=MA* (probably = **Kaššui=wa tēt*)
to Kassu say! KassuD-LSg=quotprt sayImv2Sg

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3 *kiššan=mu kuit ḫatrāeš*
thus=meDSg that writePret2Sg

4 *kāša=wa* LÚ.KÚR *uet*
"voici"=quotprt enemy comePret3Sg

5 *nu=wa=za=kan* ^{URU}*Ḫaparan iniššan*
conj=quotprt=refl=locprt HaparaAccSg in that way

6 *tamašta* ^{URU}*Kašipuran=ma=wa=kán*
oppressPret3Sg KasipuraAccSg=conj.=quotprt=locprt

7 *kēz tamašta apāš=wa=kan*
on this side oppressPret3Sg that one=quotprt=locprt

8 *ištarna arḫa uet*
amid away comePret3Sg

9 *namma=ma=wa<r>=aš kuwapi pait*
then=conj=quotprt=he where goPret3Sg

10 *nu=war=aš* {sic! recte *=an*} *ŪL IDI* (= **natta šakḫi*)
conj=quotprt=he (read: him) not knowPres1Sg

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11 *nu apāš* LÚ.KÚR
conj that enemyNSg

12 *alwanzaḫḫanza imma*
bewitchedNSg in fact

13 *ēšta n=an ŪL*
bePret3Sg conj=him not

14 *šākta*«š»
knowPret2Sg

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15 *nu=za PANI* LÚ.KÚR *mekki* (= *LÚ.KÚR-*ni* D-LSg *pēran*)
conj=refl before enemy very much

16 *paḫḫašnuwanza ēš*
protectingNSg beImv2Sg

17 *kiššan=ma=mu kuit*
thus=conj=meDSg that

18 *ḫatrāeš* *kāša=wa*
writePret2Sg "voici"=quotprt

19 LÚ.MEŠ*šapašalliēš*
scoutsAccPl

20 *AŠPUR nu=wa* URU*Malazzian* (*AŠPUR* probably = **piyenun*)
I sent conj=quotprt MalazziyaAccSg

21 URU*Taggaštann=a*
TaggastaAccSg=and

22 *šapašiyar*
scoutPret3Pl

23 *n=at* *AŠME nu* SIG_5*-in* (*AŠME* = **ištamaššun*; **lazzin*)
conj=itN-ASgNt I heard conj well

'Thus speaks His Majesty: say to Kassu: (As to) what you wrote to me as follows: "The enemy has come, and he pressed Hapara in the aforementioned way, while he pressed Kapura on this side. He came through, and where he went then, I do not know (about) him." Was that enemy bewitched then, that you did not know (about) him? Be very much on guard in the face of the enemy! Now (as to) what you wrote me as follows: "I have sent scouts, and they have scouted (the cities of) Malazziya and Takkasta." I have heard it. (It is) fine.

See now Harry A. Hoffner Jr., *Letters from the Hittite Kingdom*. Atlanta: Society of Biblical Literature: 2009.

2. Letter of Queen Puduḫepa to Ramses II (Neo-Hittite text; *KUB* XXI 38 Ro)

47 MUNUS.LUGAL-*aš=za kuiēš* DUMU.MUNUS KUR URU*Gara-*d*duniyaš*
queenNSg=refl. whomAccPl princess(AccSg) land Babylon

[DUMU.MUNUS KU]R URU*Amurri=ya daḫḫun*
princess(AccSg) land Amurru=and takePret1Sg

48 *n=at=mu* *ANA* LÚ.MEŠ KUR URU*Ḫatti peran ŪL imma walliyatar*
conj=theyNPl=meDSg men(D-LPl) land Hatti before not in fact praiseN-ASg

ŪL kuit *ēšta*
not whatN-ASg bePret3Sg

49 *n=at* *ammuk iyanun* *nu=za* *araḫzenun* *ŠA* LUGAL.GAL
conj=itN-ASg I(NSg) doPret1Sg conj=refl foreignASg of great king

DUMU.MUNUS *AŠŠUM* MUNUSÉ.GI_4.A *daḫḫun*
daughter(ASg) as to daughter-in-law takePret1Sg

50 *nu mān ANA* M[UNUS]É.GI_4.A *kuwapi apel* LÚ.<MEŠ> *ṬEMU* EGIR-*anda*
conj if daughter-in-law(D-LSg) sometime his messengers after/behind

mišriwanda *uwanzi*
splendid(N-APlNt) comePres3Pl

51 *našma=šši Š[A]* ŠEŠ NIN-*TI* EGIR-*anda uezzi* *n=at* *ŪL*
or=herDSg of brother sister after comePres3Sg conj=itN-ASg not

imma walliyatar
in fact praiseN-ASg

52 *nu=mu=kan* ŠÀ KUR ^{URU}*Ḫatti* MUNUS-*TUM* NU.GÁL *ēšta*
conj=meDSg=locprt in land Hatti woman(NSg) not bePret3Sg

ŪL=at *ŠUM-ni ḫanda* *iyanun*
not=itN-ASg name for sake of doPret1Sg

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53 *ANA* ŠEŠ=*YA* MUNUS-*TUM ŪL imma ē[š]ta* ŠEŠ=*YA=ma=at=kan*
brother=myD-LSg womanNSg not in fact bePret3Sg brother=my=conj=it=locprt

ŪL ammel ŠEŠ-*anni* NIN-*anni*
not my brotherhoodD-LSg sisterhoodD-LSg

54 *nakkiyanni* *iyat* *n=at mān iyat=ya* *n=at=kan* *ANA* LUGAL
honorD-LSg doPret3Sg conj=it if doPret3Sg=even conj=it=locprt to king

KUR ^{URU}*Kar-*^{d}*duniyaš imma*
land Babylon in fact

55 *ḫandan«za» ŪL=za ŠA* LUGAL.GAL LUGAL KUR ^{URU}*Ḫatti* LUGAL KALA.GA
suitedNSg not=refl of great king king land Hatti king mighty

DUMU.MUNUS MUNUS-*anni dāš* *mān teši*
daughter(AccSg) wifehood-D-LSg takePret3Sg if sayPres2Sg

LUGAL KUR ^{URU}*Kar-*^{d}*duniyaš=wa*
king land Babylon=quotprt

56 *ŪL* LUGAL.GAL *nu=za* ŠEŠ=*YA* KUR ^{URU}*Kar-*^{d}*duniyaš ŪL IDI*
not king great conj=refl brother=my land Babylon not know

kuedani(y)=at ilišni
whatD-LSg=it rankD-LSg

'The daughters of Babylon and of Amurru whom I the queen took for myself, are they not indeed a (source of) praise for me before the people of Hatti? That which was not, **I** did: I took a foreigner, the daughter of a great king, as a daughter-in-law. And if sometime his messengers come in splendor after the daughter-in-law, or if (one) of her brothers or sisters comes after her, is it not indeed a (source of) praise? Did I have no woman in Hatti? Did I not do it for the sake of renown (lit.'name')?
'Did my brother not indeed have a woman/wife? Did my brother not do it in my honor in brother-sisterhood? And if he **did do** it, it is indeed on a par with the King of Babylon. Did he (the K. of B.) not take the daughter of a great king, the King of Hatti, a mighty king, in marriage? If you say: "The King of Babylon is not a great king," you, my brother, do not recognize what (high) rank Babylon (is) in.' (lit. 'you do not know the land of Babylon, in what (high) rank it is.').

See now Elmar Edel, *Die ägyptisch-hethitische Korrespondenz.* Opladen: Westdeutscher Verlag. 1994.

LUVIAN TEXT SAMPLES

Kizzuwatna Luvian (text after Starke, 1990, with some revisions)

KUB XXXV 54 iii

12 *nu=ššan ANA* GAL GIR$_4$ *[k]uit wātar*
13 *lāḫōwān* MUN*=ya=kan anda išḫuwān*
14 *n=at=kan* É*-ri anda [p]apparašzi*
15 *ANA BEL* SÍSKUR*=ya=šš[a]n šarā*
16 *papparašzi nu kiššan memai*

(Hittite) 'The water which was poured into the glazed vessel—salt also is sprinkled into it—she sprinkles it in the house, and she also sprinkles it on the client and speaks as follows:'

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17 *[(w)]ār=ša=tta* ÍD*-ti [nan]amman*
waterN-ASg=prt=locprt riverAb-I turnedN-ASgNt

18 [M]UN*=ša=pa ālāti «o»wā[(niya)ti] upamman*
saltN-ASg=prt=conj high rock-faceAb-I furnishedN-ASgNt

19 *[w]ār=ša=tta zīl[a* ÍD*-i] anda*
waterN-ASg=prt=locprt henceforth riverD-LSg into

20 *[(n)]āwa iti* MUN*=ša=pa=[tta z]ila*
not goPres3Sg saltN-ASg=prt=conj=locprt henceforth

21 *[(ā)]lī «o»wāniya nā[wa it]i*
high rock-faceD-LSg not goPres3Sg

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22 *[a]dduwal=za=pa=tta u[tar=ša ḫa]lliš=ša*
evilN-ASgNt=prt=conj=locprt wordN-ASg=prt illnessN-ASg=prt

23 *[par]attan=za āppa zā[tī] parni*
impurityN-ASg=prt back this houseD-LSg

24 *[zil]a niš awit[i]*
henceforth let not comePres3Sg

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25 *[w]ār=ša kuwatīn ḫa[l]āl*
waterN-ASg=prt as pureN-ASgNt

26 *[a]=(a)ta ḫalāl āšdu zā [p]arnan=za*
conj=itN-ASgNt pureN-ASgNt beImv3Sg thisN-ASgNt houseN-ASg=prt

27 [DI]NGIR.MEŠ*-ninzi ḫōḫḫurša[nt]inzi*
godsNPl *h.*NPl

28 *[d]āru<š>=ša tiyammiš ḫ[ō]mmatiš*
statueN-ASg=prt groundNSg pedimentNSg

29 [GU]NNI*-tiš* GIŠ*kattaluz[zi]=ša*
hearthNSg thresholdN-ASg=prt

30 *a=(a)ta ḫalāl āšdu*
conj=itN-ASg pureN-ASgNt Imv3Sg

'Water is led from the river, while salt is furnished from the steep rock-face. The water will not henceforth go into the river, while the salt henceforth will not go to the steep rock-face. May the evil word, the sickness, (and) the *impurity* henceforth not come back to this house. As the water is pure, let them be pure—this house, the *h.* gods, the statue, the ground, the pediment, the hearth, the threshold—let them be pure.'

Songs of Istanuwa (excerpts)

KUB 35.135 Vo 18-22

18 *n=ašta* LUGAL MUNUS.LUGAL ^{GIŠ}ZA.LAM.GAR-*za uwanzi nu anda[n]*

19 URU-*yan penniyanzi* LÚ.MEŠ ^{URU}*Ištanuwa=m[a]*

20 DINGIR-*LIM-aš* ^{GIŠ}ZA.LAM.GAR-*aš peran arandari*

21 *n=ašta* LUGAL MUNUS.LUGAL EGIR-*anda t[ū]waz kišan* SÌR-*RU*

'The king and queen come out of the tent, and they drive into the city, while the men of Istanuwa stand before the tent of the deity and sing thus after the king and queen from afar' (Hittite):

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22 *duššaniyallaš=mi āyatra pāiu*

"Let the *d.* give me the means of action/deeds!" (??)

KUB 25.39 iv 3-6

3 2 LÚ.MEŠ GAL=*ŠUNU* SÌR-*RU* *warḫitantiš=ti*

4 *dakkuwīš tarimaniya ḫāššidari* KI.MIN

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5 2 LÚ.MEŠ GAL=*ŠUNU* SÌR-*RU* *naḫišra maraḫšiwali[š]*

6 SÍG-*laniš anda wauwalipadda* KI.MIN

'Their two leaders sing: "The dark *w.* *enjoys to the full* the *t.*". Ditto. Their two leaders sing: "The *flecked/stained* wool has *enveloped* the *n.*" Ditto.' (??)

Hieroglyphic Luvian

KARATEPE (HLuvian text Hu)

§I [1][EGO-*wa/i-m*]*i* [2](LITUUS+)*Á-za-ti-i-wa/i-tà-sá* [3](DEUS)SOL-*mi-sá*
/amu=wa=mi/ /At^{s}atiwadas/ /tiwadamis/

[4] CAPUT-*ti-i-sá* [5](DEUS)TONITRUS-*hu-ta-sa* [6] *mí-ta/i$_4$-sá*
/t^{s}idis/ /Tarḫuntas/ /mid/lis/

§II [7]*Á-wa/i+ra/i-ku-sa-wa/i* [8]REL-*i-na* [9]MAGNUS+*RA/I-nu-wa/i-ta*
/Awar(a)kus=wa/ /k^{w}in/ /oranuwata/

[10]*Á-tana-wa/i-ní-i-s[a*(URBS) [11]REX-*t*]*i-sá*
/Adanawannis/ /xantawadis/

[12]*wa/i-mu-u* [13](DE[US)] TONIT[RUS-*h*[*u-za*]-*sa* [14][*Á-tana*]-*wa/i-ya*(URBS)
/a=wa=mu/ /Tarxunt^{s}as/ /Adanaway(a)/

[15]”FEMINA”-*na-tí-na* [16]*tá-ti-ha* [17]*i-zi-i-tà* “17”
/annatin/ /tadin=xa/ /it^{s}ida/

‘I am Atsatiwada, a person of the Sun-god (Tiwad), a *representative* of the Storm-god (Tarhunt), whom Awar(a)ku, King of Adana, made great. Tarhunt(sa) made me mother and father to Adana.’

§LXXIV [399]POST-*na-wa/i* [400]*ARHA* [401](“CRUS”)*ta-za-tu* [402]*ara/i-zi* [403]OMNIS+*MI-zi*
/appan=wa/ /arxa/ /tat^{s}atu/ /arint^{s}i/ /tanimint^{s}i/

[404][LITUUS+]*Á-za-ti-wa/i-tà-sa* [405]*á-ta/i$_5$-ma-za*
/At^{s}atiwadas/ /aɭaman=t^{s}a/

§LXXV [406](DEUS)LUNA-*sa-wa/i* [407](DEUS)SOL-*ha* [408]REL-*ri+i* [409]*á-ta/i$_4$-ma-za*
/Armas=wa/ /Tiwadas=xa/ /k^{w}ari/ /aɭaman=t^{s}a/

[410]”CRUS”-*i*

/ta(:)i/

‘Afterward henceforth let stand for all ages the name of Atsatiwada, just as the name of the Moon and the Sun stands.’

1, §1. REX [l]*tá-i-tá-sa* EGO-*wa*/*i*-*mi* (VIR_2) HEROS (VIR_2) *pa-lá*/*í-sà-ti*-[*ní*]-*za-sa* REX
king Taita I=quotprt=refl hero PalistinianNSg king

2, §2. *a-wa*/*i* x […] *mi-i-*a* || DOMINUS-*na-ni* TONITRUS.HALPA-*pa*…(URBS) (DEUS) TONITRUS
conj=quotprt myD-LSg lord-D-LSg Aleppo Storm-god

COR-*na* *i-zi-i-sa-tá-ha*
soulAccSg honorPret1Sg

3, §3. TONITRUS.*HALPA* || *-pa-ní-wa*/*i* (?) (URBS) (DEUS) TONITRUS *mu-*a* COR-*i-sa i-zi-ta*
Aleppo=quotprt Storm-god meA-D soulGSg doPret3Pl

4, §4. *z*[*a-t*]*i-i*(*a*)-*za-pa-wa*/*i* || DEUS.DOMUS(-)*ha-tà-zi*[l] REL-*i-sa* PES-*wa*/*i-i-ti* DEUS-*ní i-zi-u-na*||
thisD-LPl=conj=quotprt templeD-LPl whoNSg comePres3Sg godD-LSg doInf

5, §5. *wa*/*i-sa-*a* *ma-na* REX-*t*[*á-s*]*a*
conj=quotprt=he if kingNSg

6, §6. BOS-[…]-*i-pa-wa*/*i* || OVIS. [ANIMAL] *ka+ra*/*i-tu*
oxASg=conj=quotprt sheepASg ?Imv3Sg

7, §7. *zi-ma-pa-wa*/*i-sa* REX-*lu*/*a*/*i-sa* || (VIR_2)FILIUS-*ní-sa*
??=if=conj=quotprt=he royal(?)NSg sonNSg

§8. *ma-pa-wa*/*i-sa* REGIO.DOMINUS
or=conj=quotprt=he country-lordNSg

8, §9. *ma-* || *pa-wa*/*i-sa* FLUMEN.REGIO.DOMINUS
or=conj=quotprt=he river-country lordNSg

9, §10. *a-wa*/*i* *pa-sa-ha-*a* OVIS.ANIMAL || *ka+ra*/*i-tu*
conj=quotprt that oneNSg=also sheepASg ?Imv3Sg

10, §11. *zi-ma-pa-wa*/*i-sa* POST (+ *ra*/*i*[?])-*sa* (VIR_2) CAPUT-*ti-* || *sa*
?=if=conj=quotprt=he lesserNSg personNSg

§12. *a-wa*/*i* (L.291.PANIS) *tu+ra*/*i-pi-sa* (LIBARE) *sà+ra*/*i* <-*la*?>-*hi-sa* ||
conj=quotprt breadNSg libationN-ASg=prt

11. CAPERE.PANIS-*sa-ha*
?NSg=and

‘I am Taita, the hero, king of Palistina. I honored the soul/desire of my lord, the Storm-god of Aleppo, and for the Storm-god of Aleppo they(?) did that of my soul/desire. Whoever comes to this temple to worship the god, if he is a king, let him *sacrifice* an ox (and) a sheep. But if *on the one hand* he is a *royal* son, or if he is a country lord, or if he is a river-country lord, let him too *sacrifice* a sheep. But if *on the other hand* he is a lesser (*lit.* posterior) person, there shall be bread, libation, and __.’

Fig. 4. ALEPPO 6 (photo K. Kohlmeyer)

Fig. 5. ALEPPO 6 (drawing J.D. Hawkins)

Lycian (texts after Friedrich, 1932; Laroche, 1979)

TL 88 (Myra)

1 *ebẽñnẽ prñnawã m=ene prñnawatẽ Ddaqasa Sttuleh:*
thisASg tombASg conj=itASg buildPret3Sg D.(NSg) S.(GSg)

2 *tideimi hrp<p>i ladi ehbi se tideime se ẽke lati Ddaqasa*
sonNSg for wifeD-LSg his and childD-LPl and when diePres3Sg D.

3 *m=ene ñtepi tãti ñtipa tezi se ladã ehbi kbi tike me=i*
conj=him into putPres3Pl ?D-LSg and wifeAccSg his other someAccSg conj.=prt

nipe ñtepi tãtu
let not inside putImv3Pl

4 *tibe=i nipe hlm̃mi tuwetu hlm̃mi me=i tuweti tike tibe=i*
or=prt let not ?AccSg placeImv3Pl ?AccSg conj=prt placePres3Pl someoneAccSg or=prt

5 *ñtepi tadi tike m=ene itlehi tubeiti trm̃mili huwedri*
inside putPres3Sg someoneAccSg conj=him ?NPl strikePres3Pl Lycian allNPl

6 *se trqqas: se mãhãi huwedri*
and Storm-godNSg and godsNPl allNPl

'Ddaqasa, son of Sttule, built this tomb for his wife and children. And when D. dies, they shall put him into the *ñ. t.*, and his wife. Let them not put anyone else inside it, nor let them place an *addition* on it. If they impose some *addition* on it, or one puts someone inside it, all the Lycian *itlehi* shall strike them, and the Storm-god and all the gods.'

N320 {Létôon Trilingual}

18 *se=i=pibiti:*
and=himDSg=givePres3Pl

19 *uhazata: ada |^| 00: ẽti: tllaxñta*
yearly-tributeN-APl 120 ada's prep ?

20 *Arñna: se=sm̃mati xddazas: epi*
XanthosDSg/Pl and bind?Pres3Pl slavesAPl preverb

21 *=de arawa: hãti km̃mẽtis: me=i=pibiti*
locprt freedomLSg releasePres3Pl how-manyAccPl conj=him=givePres3Pl

22 *sixlas: se=wa(j)=aitẽ: kumaha: ẽti*
shekelsAccPl and=prt=makePret3Pl sacredN-APl on/down

23 *sttali: ppuweti: km̃mẽ: ebehi: Xñtawataha*
steleD-LSg writePres3Pl how-muchN-ASg thisD-LSg of-kingN-APl

24 *Xbidẽñnaha: se=Rκκazumaha*
of Kaunos and=of-Arkesima

25 *me=ije=sitẽni=ti: hlm̃mipijata*
conj=prt=liePres3Sg=whatNSg *h*-giftNSg

‘And they shall give to him (the deity) as a yearly tribute 120 *ada*’s for Xanthos, *according to the payment standard*. And they shall oblige the slaves, as many as they set free, (that) they shall give to him shekels (i.e. each respectively one). And they have made sacred as belonging to the King of Kaunos and to Arkesima as much as they write on this stele, and the tribute which adheres thereto (lit.’lies therein’).

Greek Version: 16-24:

καὶ δίδοται κατ᾽ ἕκαστον ἐνιαυτὸν τρία ἡμιμναῖα παρὰ τῆς πόλεως, καὶ ὅσοι ἂν ἀπελεύθεροι γένωνται ἀποτίνειν τῶι θεῶι δύο δραχμάς, καὶ ὅσα ἐν τῆι στήληι ἐγγέγραπται κατιερώθη πάντα εἶναι Βασιλέως Καυνίου καὶ ᾽Αρκεσιμα, καὶ ὅ τι ἄν ἐχφόριον ἐκ τούτων γίνηται

PALAIC TEXT SAMPLES

(texts after Carruba, 1970, but often with different morphological analysis!)

1.A (*KUB* XXXII 18) i

6 ... *ānt=ienta* *mā[rḫaš]*
into=walkPres3Pl guestNPl

7 *[a]tānti* *ni=ppa=ši* *mušānti* *aḫuwanti* *ni=ppa=aš* *ḫašanti*
eatPres3Pl not=conj=refl be satedPres3Pl drinkPres3Pl not=conj=they be satedPres3Pl

'The guests enter. They eat, but are not satisfied. They drink, but they are not satiated.'

2.A (*KUB* XXXV 165 Vo):

21 *n=ašta* GAL.ḪI.A DINGIR-*LIM šunnanzi nu kī* SÌR-*RU*

22 *šāwayaya šūnat* ^{d}*Zaparwa$_a$i aḫōna ḫuššīnta*
s.N-APl fillPret3Sg Z.D-LSg to drink drawPret3Pl

23 [?*a*=]*an marḫīnanta mān=aš marḫanza* *ānnī* *wašō=ḫa*
conj=him m.Pret3Pl when=he m.-edNSg thoseN-APlNt goodN-APlNt=also

24 [*tab*]*arna ti=kuar* [ ] *šūna* *a=du* *pīša*
t.Voc youNSg=prt fillImv2Sg conj=himDSg giveImv2Sg

(Hittite) 'They fill the vessels of the god and they sing this:'

(Palaic) 'One has filled the *s.* They have drawn for Z. to drink. They have *welcomed* him. When he is *welcomed*, may **you**, oh tabarna, fill also those good ones and give (them) to him.'

3.A (*KBo* XIX 152; variants from 3.B, *KBo* XIX 53 iii)

14 *aškummāuwaš* *ḫānta* *tīlila* *ḫāri*
sacralized=meatNPl be warmPres3Pl t.N-APl be warmPres3Sg

15 *a=ānta* *tabarnaš* ^{d}*Zaparwā$_a$gˈai* (var. *Zaparwā$_a$i*)
conj=therein t.NSg Z.D-LSg

16 *takkuwāti* *kuiš=a* *ḫueri* *mišgašaš* (var. *[takk]uwagati ... šeḫḫan[(naš)]*
offer$^{?}$Pres3Sg whatNSg=prt ?D-LSg ?NSg

17 *tabarnai* ^{MUNUS}*tawanannaia wa$_a$tila=kat* (var. *tabarni tawananni*)
t.D-LSg t.D-LSg f.N-ASg=thisN-ASg

18 *[(wū$_u$)]zzanni=kat wū$_u$zzanni=kat* (var. w/o repetition, instead *ašendu*)
f.N-ASg=thisN-ASg beImv3Pl

'The sacralized meats are warm; the *t.* (collective) are warm. And thereof (*lit.* therein) the *tabarna* offers to Zaparfa whatever is *m./s.* to/for (the) *h*. But let this *f.* and *f.* be for the *tabarna* and *tawananna*.'

LYDIAN TEXT SAMPLES

(texts after Gusmani, 1964)

text 4a

1 eś aśinaś manelis alulis ak=mλ=t qis fẽnsλipid
thisNSg a.NSg of M.NSg of A.NSg conj=itDSg=locprt whoNSg ?Pres3

2 puk esvaν anlolaν puk
or theseD-LPl a.D-LPl or

3 esλ karolλ f=ak=mλ śãntaś
thisD-LSg k.D-LSg preverb=conj=himDSg SandaNSg

4 kufaw=k mariwda=k
KubabaNSg=and darkNPl=and

5 ẽnsλipp[i]d
?Pres3

'This *a.* belongs to Mane, (son) of Alu. And he who *undermines* it or these *a.* or this *k.*, Sanda and Kubaba and the dark deities shall *undermine* him.'

text 5

1 eśś wãnaś atalis tiwdalis tarwτallis
thisNSg tombNSg of A.NSg of T.NSg ofT.NSg

2 ak=in kud kaτaλres ak teśaśtid siwãmlid
conj=prt where[?] down-?Pres2Sg[?] conj right-handN-ASgNt of S.N-ASgNt

3 mλola śrfaśtid mẽλalid mλola ak nãqis
m.N-APl left-handN-ASgNt of M.N-ASgNt m.N-APl. conj whoeverNSg

4 ẽmλ kãnaλ kileλ puk ẽminaν eśaν citalad
myD-LSg wifeD-LSg K.D-LSg or myD-LPl offspring[?] ?N-ASgNt

5 fadint f=ak=mλ artimuś qiraλ qelλ=k wcbaqẽnt
doPres3 preverb=conj=himDSg A.NSg landD-LSg whatever=and ?Pres3

'This tomb belongs to Ata, (son) of Tivda, (son) of Tarvtsa, and where you *look/walk* down, the right-hand one is the *m.* of Sivãm, the left-hand one is the *m.* of Mẽλa. And whoever does *c.* to my wife Kile or to my *children*, Artemis shall *w.* his land and whatever.'

Carian texts (after Adiego, 2007, but without idiosyncratic transliteration)

E.Me 38 (tomb inscription in Memphis)

šûinś | upe | ari*e*ś xi ted

‘The *u.* of Šuin, the father of Arie.’

C.xx 1 (inscription on a bronze phiale)

šrquq | qtblemś | ûbt | snn | orkn | ntro | pídl

Šrquq, son of Qtblem, gave this vessel to Apollo as a gift.’ (or ‘to the priest of Apollo’?)

Pisidian (after Brixhe, 1988, *GS Benjamin Schwarz*)

Text XIII (tomb inscription)

MHNЄIΓΔЄBЄTIC
ЄNAOYΠЄPΔOTAIC

Menei (son) of Gdebeti
Ena (daughter) of Uperdotai

Sidetic (based on edition of Johannes Nollé, *Side im Altertum* II (2001) 625-646, but with corrected readings and values of certain letters as per S. Pérez Orozco, *Kadmos* 42 (2003) 104-108)

S2 {Dedication of Apollonios}

1 polonij pordorś polonijaś masara tue[ ]
P.NSg P.GSg P.GSg godsD-LPl ? (or are forms in -ś NSg of possessive adjectives?)

2 ’Απολλώνιος ’Απολλοδώρου
3 τοῦ ’Απολλωνίου ἀνέθηκεν
4 [εἰ]κόνα τήνδ’ ἑαυτοῦ θεοῖς πᾶσι

5 [M]νασέας ’Αρτέμωνος Σιδήτης ἐπο[ί]ησε

Selected Resources for Indo-European Anatolian Languages

Online Resources:

Hittite (all aspects):

Hethitologie Portal Mainz: http://www.hethport.uni-wuerzburg.de/HPM/index.html

Luvian:

Lexicon: Annotated Corpus of Luwian Texts http://web-corpora.net/LuwianCorpus/search/
(Ilya Yakubovich; covers material in Starke 1985 and Hawkins 2000)
Cuneiform Luvian Lexicon http://linguistics.ucla.edu/people/Melchert/LUVLEX.pdf
(H. Craig Melchert; NB **unrevised version of 1993**!)
Corpus: CLuvian http://linguistics.ucla.edu/people/Melchert/CLUVIAN.pdf
(H. Craig Melchert; revised version of material in Starke 1985)
A list of Iron Age Luwian inscriptions since CHLI: http://agyagpap.blogspot.com/2010/10/list-of-iron-age-luwian-inscriptions.html (Zsolt Simon)

Lycian:

Corpus: http://linguistics.ucla.edu/people/Melchert/lyciancorpus.pdf
(H. Craig Melchert; NB last revised 7/6/2001—lacks recent new texts and readings)

Lydian:

Corpus: available upon request from melchert@humnet.ucla.edu
(H. Craig Melchert; NB last revised 7/6/2001—lacks recent new texts and readings)

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