THE LUWIAN WORD FOR 'CITY' AND THE ꜣA_5-LA-NU OAKS FROM ARMI

233rd Annual Meeting of the American Oriental Society
Los Angeles, March 10, 2023

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THE OI AND NELC

INTRODUCTION

Logosyllabic writing of 'city'

The variety of Luwian spoken in Hatti and later the polities of southern Anatolia and northern Syria (mid-14th to 7th c. BCE), was written in Anatolian Hieroglyphs, a logosyllabic writing system. In logosyllabic writing systems some words are never fully spelled out. One such lexeme is the Luwian word URBS 'city, town'. All that the texts show us is that URBS may be followed by the complement *-mi-na/i-* (Trameri 2019).

KARAHÖYÜK-ELBİSTAN § 1 (12th c. bce)

(DEUS)TONITRUS POCULUM.PES.*67(REGIO) STELE LUNA.FRATER2
PITHOS.VIR.DOMINUS || *a-la-mi-ní PRAE PONERE

Armanani, lord of the pithos-men, set up (this) stele before the Storm God of the land of
POCULUM.PES.*67 in the name (current translation).

"The monument comes from a remarkable archaeological context: it was excavated on the very top of the settlement mound, on the southwest corner of the Özgüç's excavation trench, associated with the earliest 'post-Hittite' phase of the site, as the archaeologists called it. [12th c. bce, PG]." (Harmanşah, O. (2011), *Journal of Mediterranean Archaeology* 24(1), p. 65

ROADMAP: KARAHÖYÜK § 1 *A-LA-MI-NÍ*

Word misunderstood as /alaman-/ 'name'

- Reject based on orthographic conventions

New proposal: /allamminna/i-/ 'city', */allammi-/ 'fortification', */alla-/ 'strength'

- Based on orthographic conventions
- Contextual analysis
- Iconographic analysis of the logogram representing the lexeme
- Morphological analysis
- Detecting related roots in Luwian, Hittite, Eblaite, Akkadian
- Archaeobotany
- Historical linguistics

LET'S GIVE THE COUNTS PER SPELLING VARIANT

Variant 1	/alaman/		'Variant 2' (K. §1)
<á>	46	0	<*a>
<la/i>	44	2	<la>
<ma>	46	0	<mi>

<MI> VERSUS <MA>

In old inscriptions <mi> also has value <ma>

- Did Bauer et al. test this for the inscription, KARAHÖYÜK, that shows *a-la-mi-nᵒ? — Seems not.
- Problem! In 7 cases where we expect the value /mi/, we find <mi>
- And in 3 cases where we expect the value /ma/, we find <ma>

Conclusion: in our text <mi> is /mi/ and <ma> is /ma/, so … *a-la-mi-nᵒ is *not* /alaman-/

OTHER LEXEMES ENDING IN <-MI-NA/I->: URBS-*MI-NA/I-* 'CITY'!

'in the city'? URBS-*mi-na/i-* ca. 35x

§ 1   Armanani, lord of the pithos-men, set up (this) stele **in (this) city (?)** before the Storm God of the land of POCULUM.PES.*67 ~~in the name~~

§ 2   When Great King Iri-Teššub came to the land of POCULUM.PES.*67,

§ 3   he found **the city** desolate.

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THE SYMBOL FOR URBS 'CITY': 'OUTLINE OF A TOWER?'
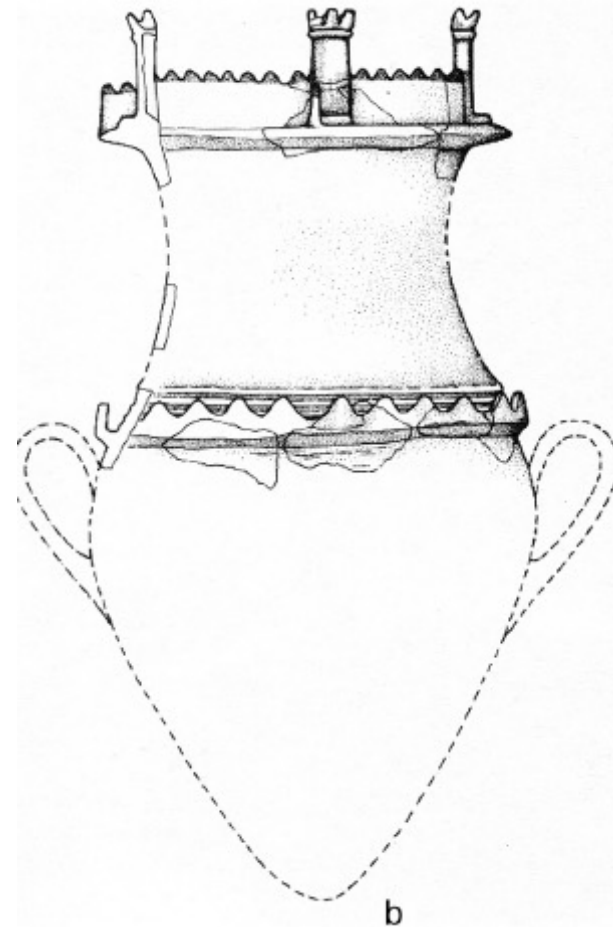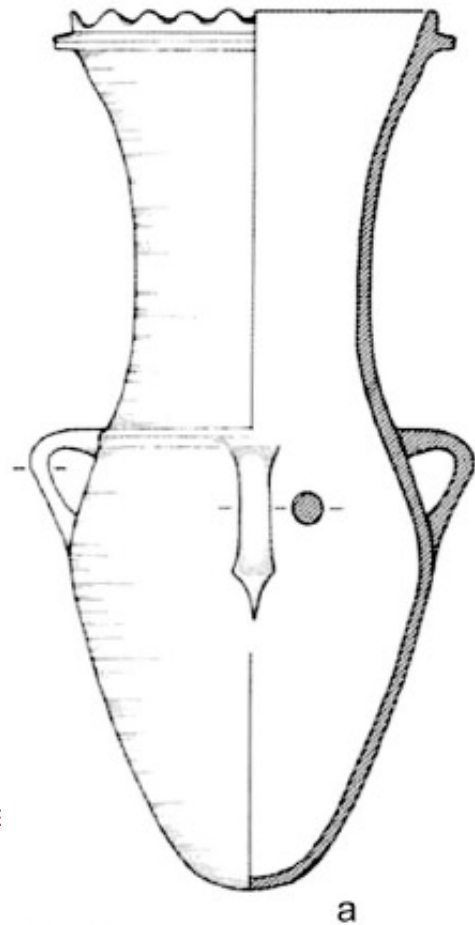
a

b

# THE SYMBOL FOR URBS 'CITY': THE MERLON

Symbolic function of the city wall

"[T]he contours of the walls also became the physical face of the city and ultimately culminated in a sense of equivalency between city wall and city […]. The Hittite tower-vessels discussed above […] clearly exemplify this relationship. Through their inclusion into ideological concepts of space and boundaries, city fortifications thus acquired a level of importance that went far beyond their actual military function. […]."

THE SYMBOL FOR URBS 'CITY': THE MERLON

The merlon representing the city wall representing the city

- If the city wall represents the city,
- and the merlon represents the city wall,
- then the merlon represents the city
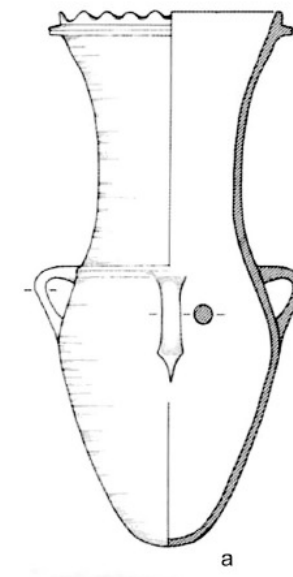
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MORPHOLOGICAL ANALYSIS OF /ALLAMMINNA-/

-nna- 'having something'

- A city is an entity having /allammi-/

-mmi- is a participle (substantivized)

- A city is an entity having things that have been /alla(i)-/ed

The verb /alla(i)-/ derives from a noun: 'make to have /alla-/'

- A city is an entity having things that have been made to have /alla-/

POTENTIAL MEANING OF NOUN /*ALLA-/ AS 'STRENGTH'

Luwian adverb /allummi/ 'strongly'

- /allummi/ is a derivation of a noun */alla-/ 'strength'!
- */alla-/ is the base of the denominative verb /alla(i)-/ 'to strengthen'
- The substantivized participle of /alla(i)-/ is /allammi-/ 'fortified object, fortification'
- /allammi-/ 'fortified object, fortification' is the basis of /allamminna-/ 'entity having fortifications > city'

The merlon represents the **city wall/fortifications** represents the city

- Iconography and morphological analysis are correlated

HITTITE (KBo 57.10 + KUB 31.86 II 16')

BÀD=ma ḫurut tiyauwanzi ⌜2-ŠU⌝ *allān* ēšdu

Old interpretation (grammatical issues in red)

- "To apply plaster (to) the wall, though, (it) shall be 2? *alla-? (thick?/high?)*"

New interpretation

- Now, the fortification (wall) must be **strengthened** by applying plaster twice

HITTITE *ALLANTARU* 'OAK' AND AKKADIAN *ALLĀNU* 'OAK'

Old interpretation

- Borrowed from Akkadian *allānu* 'oak'. Same word attested in Eblaite: ʾ*a₅-la-nu* (ca 2350 BCE)

New interpretation *allantaru*

- It means 'strong tree': *allan taru* (which could still refer to 'oak')

New Interpretation *allānu*

- *allānu* borrowed from Luwian. But why? And why the *-nu*?

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OAKS

Quercus rōbur (Anatolia)

Shrub oak (Northern Mesopotamia)

OAKS

Oaks in northern Mesopotamia

- Deforestation between 4th and 2nd mill. BCE: eaten by flocks, very slow growing oaks > scrub (shrub) oaks (Deckers et al. 2021)

Ebla

- *allānu* 'oaks' needed to be imported from Armi, presumably located in Cilicia (Winters 2019: 235). Important: Armi names are related to Hittite and/or Luwian!!

Shrub oak (Northern Mesopotamia)

OAKS

Oaks in Anatolia and Mesopotamia

- Majestic in A., shrubs in northern M.

Lexeme for oak

- *Why* borrow the lexeme for 'oak' from Mesopotamia?
- *How about the reverse?*
- *-nu* often added to loans in Akkadian (Dercksen 2007)
- Anatolian *alla-* > Ebl./Akk. *alla-nu*?

Quercus rōbur (Anatolia)

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ETYMOLOGY OF NOUN *ALLA- 'STRENGTH'

Double -ll- points at Luwian, final -a- indicates either an agent noun, an abstraction, (added after presentation: or individuation)

- Luwian double -ll- < Proto-Anatolian *él-V-
- Final -a- < *-aH
- *alla- < Proto-Anatolian *él-aH-

Now to Proto-Indo-European

- PA *él-aH- < PIE *$h_1$el-eh$_2$; PIE *$h_1$el- 'reddish, brownish, greyish'. But how about 'oak' and 'strong'?

Red/grey > oak > strong!

- Latin: PIE *$h_1$rewd^h- 'red' > Proto-Italic *rouβos > Latin rōbur 'oak' > Latin 'strength' (think of robust)
- Luwian: PIE *$h_1$el- 'red, grey' > Luwian *alla- 'oak' (borrowed into Ebl./Akk. as allanu) > Luwian *alla- 'strength'

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SUMMARY

a-la-mi-ní in KARAHÖYÜK § 1: /alaman/ 'name' versus /allamminna-/ 'city'

- Contextually: 'in the city' much better

/allamminna-/ 'city'

- Morphological analysis: Noun /*alla-/ 'strength' was already reconstructed
- a city is an entity that has /allammi/-s, **things that have been strengthened > city walls**
- Iconographic analysis: Symbol for city, the merlon, represents the city walls
- City walls represent the city
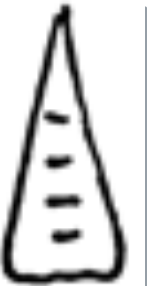
Luwian *alla-* 'oak' > Akkadian/Eblaite *allånu* in 24th c. bce

- Historical linguistics: PIE *$h_1$el-* 'red, grey' > Luwian *alla-* 'oak' (borrowed into Ebl./Akk. as *allanu*) > Luwian *alla-* 'strength'

CONCLUSION

Luwian URBS-*mi-na-* 'city' = /allamminna-/ 'fortified settlement'

- Hittite: *ḫappir(iy)a-* 'place of trade'
- Lycian: *teteri-* 'settlement with its territory'

Luwian was already a distinct language in the 24th c. bce

- Luwian *alla-* 'oak' has broken the record for being the oldest known Indo-European word in a contemporaneous source by about 400 years
- This has consequences for the age and development of the Anatolian language family

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THANK YOU