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OF ANCIENT CULTURES

West Asia & North Africa

The phonetic values of the signs L.175 <la>, L.319 <la/i>, L.172 <lá/í>



in Iron Age Luwian

Petra M. Goedegebuure

XII. Uluslararası Hititoloji Kongresi

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Introduction

The /a signs

1. Rieken and Yakubovich (2010): L.319 and L172 shouldn't be read as <ta₄> and <ta₅> but <la/i> and <lá/í>, respectively.
2. # of /t/ signs decreased from <ta>, <tá>, <tà>, <ta₄> and <ta₅>, # of lateral signs increased to at least: <la>, , <la/i>, <lá/í>, <la/i/u>
3. Not a problem: ca. 10 different signs for /wa/i/
4. <la/i>, <lá/í>: non-geminate /l/. (1) Bronze Age cuneiform names with non-geminate /l/ (1 exception); used for Iron Age /r/ and /d/

Rieken E. – Yakubovich I., “The New Values of Luwian Signs L 319 and L 172 ”, in: [Es](#) Hawkins 199-219



Introduction II

The /a signs

1. Luwian contains the derivational morphemes /alla/ forming agent nouns and possessive /alla/i/ ‘pertaining to’
2. <la/i> and <lá/í> are never used to represent these morphemes. Only option: use <la>.
3. But does that imply that <la> *only* represents geminate /ll/, or can it cover both /l/ and /ll/?

<la> in /ila/

Lexemes

/hilana-/ ‘gate (house)’ (always written with PORTA). Hitt. *hila-*

/zila/ ‘then’. Also shows rhotacism, and spelling with <tà>. Cun.Luw. *zila*

/isarwila/i-/ ‘right’. Cun.Luw. *isarwila/i-*

Counts

7 lexemes

18 tokens

Examples

PORTA-**la**-na-ri+i (KARATEPE 1 § 63 Hu.)

zi-**la** (KARKAMIŠ A6 § 15)
(zi/a-**lá/í** TOPADA § 11?)

(“BRACCHIUM”)i-sa₅+ra/i-wa/i-**la**[...]
(KARKAMIŠ A15a § 9)



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<la> in /ula/ and /ulla/

Lexemes

/hull(a)i-/ ‘to strike’, comp. Hitt. *hulle/a-* etc.

/wa(n)Tulassa/i-/ ‘radiance?’, comp. Hitt. *wantā(i)-* for stem? If so: /wanT-/ + /-ul-/

Counts

4 lexemes

4 tokens

Examples

hu-**la**-i(a)-tá (ANKARA § 2)

| (“FLAMMAE(?).SOL”)wa/i-tú-**la**-si(-pa-wa/i) (TELL AHMAR 2 § 6)



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Introduction III

The /a signs

1. So, we might expect the following distribution for /ala/ and /alla/ sequences:

	<la>	<la/i>	<lá/i>
/ala/	x	x	x
/alla/	x	—	—

2. But this has never been confirmed to my knowledge, and we should also explore the following distribution:

	<la>	<la/i>	<lá/i>
/ala/	—	x	x
/alla/	x	—	—



Introduction IV - claim

The /a signs

1. I will argue here that the latter is correct.

	<la>	<la/i>	<lá/í>
/ala/	—	x	x
/alla/	x	—	—

<la> marks gemination when preceded by /a/ but not in other environments. This may have to do with the development of the script: L.319 <la/i> (< Empire L.416) and L.172 <lá/í> originally represented /li/ (Hawkins 1995: 26-28) and /ala/ (Rieken & Yakubovich 2010: 200), respectively.

In the Iron Age scribal tradition these signs must have been chosen to spell all /ala/ (some /a(l)i/, and some /li/) sequences, pressing <la> into the service of writing /ll/ when preceded by /a/.



<la/i> and <lá/í> in /ala/

Lexemes

/attuwal-/ ‘evil’ (subst). Cun.Luw.
ādduwāl- (also /attuwalahid-/ and
/attuwalastr-/)

/alaman/ ‘name’. (1) Non-geminate
because of rhotacism. (2) With Melchert
2019: 357 n. 2 dissimilated form of
anaman-*. **Twice spelled with <la>

/alunni-/ ‘enemy’. (1) Non-geminate
because of rhotacism. (2) Cun.Luw. *āla/i-*
‘distant’

/alun(na)-/ ‘enmity?’. Non-geminate
because of rhotacism.

Examples

MALUS-**la/i**-ti (ADIYAMAN 1 § 3)
MALUS-**lá/í**-sa-tara/i-ti
(BOYBEYPINARI 1 § 5)

á-**lá/í**-ma-za (KULULU 5 § 10)
á-**la/i**-ma-za (KARATEPE 1 § 64 Hu.)

*a-**la/i**-ní-zi (TELL AHMAR 6 § 5)

á-**lá/í**-na (TELL AHMAR 2 § 20)

<la/i> and <lá/í> as /d/, /r/

Lexemes

/da/ spelled with <lá/í>

/ara/ ‘right’, /aru/ ‘highly’, /arraya-/ ‘long’

/arlunna/i-/ ‘dweller?’ (not ‘enemy’?, derivation of /arla-/ ‘place’ (once spelled á-lá/í-la-za in KARKAMIŠ A15b § 16)?)

Counts:

18 lexemes

87 tokens

Examples

| (“PES₂+PES”) tara/i-**pa-lá/í**
(KARKAMIŠ A6 § 11); | (“PES”) **pa-lá/í-**
(A15b § 12)

| **á-lá/í**(-wa/i-za) (ASSUR e § 15); **á-la/i**
(TOPADA § 33); “LONGUS”-**lá/í-ia**
(KARATEPE 1 § 51 Hu.)

| ***a-la/i-la/i-u-ní-sa** (BABYLON 1 § 11)



ISAC

<la> in /alla/ (and never rhotacism)

/alantalla/i-/ ‘precinct’

/ari(ya)ttalla/i-/ ‘of the accumulation of livestock’

/azzussattalla-/ ‘to ride’

/hattall(a)i-/ ‘to smite’

/hurnalla-/ ‘hunter’

/hussallahid-/ ‘readiness to run?’

/kummayalla-/ a temple official

/kwananalla-/ ‘stone mason’

/lahhinalla-/ ‘soldier’

/mizzinalla-/ ‘wine maker, brewer (?)’

/niyassattalla-/ ‘successor’

/pupalla-/ ‘to write’

/sarkunalla-/ ‘shoemaker?’

/sukkalla-/ ‘vizier’

/tabariyalla-/ ‘to make into a commander’

/tarpalla-/ ‘farmer’

/tarpunalla/i-/ ‘rival’

/tarpunallahid-/ ‘vengeance’

/uriyalla/i-/ ‘grandee’

/waralla/i-/ ‘own’

/wariyamalla/ ‘at ease, peacefully’

/Warpallawa-/ PN

/zallalla-/ ‘cart’

Counts: 23 lexemes; 46 tokens

A pattern emerges

TOKENS	/alla/	/ala/ (includes /d/, /r/)
<la>	46	2
<la/i> <lá/í>	0	87
	46	89

Hypothesis: <la> represents /alla/, <la/i> and <lá/í> represent /ala/

More evidence for <la> = /alla/

Lexemes

(DEUS)á-**la**-zú-wa/i- = ^dAllanzu (Van Gessel, OHP I, p. 21) ⇒ /allanzuwa-/

/hamsukalla-/ ‘great-grandson’, see Cun.Luw. *hamšukalla-*

Examples

(DEUS)á-**la**-zú-wa/i-ia (ANCOZ 1 § 4)

|(INFANS.NEPOS)ha-ma-su-ka-**la**-sá
(MARAŞ 1 § 1)

Counts

2 lexemes

14 tokens



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A pattern emerges

TOKENS	/alla/	/ala/ (includes /d/, /r/)
<la>	60	2
<la/i> <lá/i>	0	87
	60	89



Apparent exception: /wala-/ ‘to die’

/wala/ ‘fatally’, /wala-/ ‘to die’

1. (1) Cun.Luw. *u(wa)lant-*, *ulant-*, (2) rhotacism ⇒ **not geminate!**
2. **But:** always written with <la> (10x)
3. eDiAna suggests reading /wla-/ (and /wra-/?)
4. Indeed! Cluster /rla/ almost always spelled with <la> (21x) (versus /hutarli-/, spelled with <la/i> and <lá/i>)
5. **Clusters /lX/, /Xla/ are written with <la>**

Bauer, Anna, Yakubovich, Ilya, Sasseville, David, Steer, Thomas (2023): Proto-Luwic * $\text{ul}^{\text{ó}}$ -/* ul^{e} -’ (eDiAna-ID 1046). In: eDiAna. (URL: <http://www.ediana.gwi.uni-muenchen.de/dictionary.php?lemma=1046>) last visited on 24/08/2023.)



Apparent exception: /lal(l)a-/ ‘to take’

/lal(l)a-/ ‘to take’, reduplication of /la-/ ‘to take’

1. Cun.Luw. *lala-* ‘to take’, **not geminate!**
2. But: always written with <la> (3x), which implies /lalla-/ ‘to take’
3. Would be same phenomenon as /tatta-/ <ta-ta-> ‘to stand out’ </ta-/ ‘to stand’.
4. Other reduplicated verbs in Cun.Luw. show ‘gemination’: *pa-ppaša-*, *za-zzara(i)-*.
5. ⇒ I opt for /lalla-/, with <la> correctly employed for /l/



Problem!

/walla-/ 'to remove; smash'

1. Spelled with <la>: “MALLEUS”-**la-i**; |MALLEUS-**la-i**;
| (“MALLEUS”) AVIS (=wa_x)-**la-i**; (“MALLEUS”)*71-**la-i**
2. Read as /walla-/, cogn. Hitt. *wallanu-* ‘to erase’ (Goedegebuure 2019).
Use of <la> would confirm this.
3. **But! Rhotacism** in (MALLEUS)*71+**ra/i-i** (MARAŞ 8 §12)
4. Used elsewhere as diagnostic for non-geminate /l/
5. Solution 1: <la> preceded by /a/ not geminate after all.

GOEDEGEBUURE, Petra M. (2019): The Hieroglyphic Luwian Signs *128 (AVIS 'bird') = wa_x and *30 = HAPA. In: SÜEL, Aygül (ed.): IX. Uluslararası Hititoloji Kongresi Bildirileri. Çorum 08-14 Eylül 2014. Acts of the IXth International Congress of Hittitology. Çorum, 08-14 September 2014 [ICH 9]. Çorum: T.C. Çorum Valiliği İl Kültür ve Turizm Müdürlüğü Yayınları. 295-316.



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4. Used elsewhere as diagnostic for non-geminate /l/
5. ~~Solution 1: <la> preceded by /a/ not geminate after all.~~
6. Solution 2: scribe made a mistake

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4. Used elsewhere as diagnostic for non-geminate /l/
5. ~~Solution 1: <la> preceded by /a/ not geminate after all.~~
6. ~~Solution 2: scribe made a mistake~~
7. Solution 3: not /walla-/ but /wla-/, like /wla-/ ‘to die’.

GOEDEGEBUURE, Petra M. (2019): The Hieroglyphic Luwian Signs *128 (AVIS 'bird') = wa_x and *30 = HAPA. In: SÜEL, Aygül (ed.): IX. Uluslararası Hititoloji Kongresi Bildirileri. Çorum 08-14 Eylül 2014. Acts of the IXth International Congress of Hittitology. Çorum, 08-14 September 2014 [ICH 9]. Çorum: T.C. Çorum Valiliği İl Kültür ve Turizm Müdürlüğü Yayınları. 295-316.



No problem?

/wla-/ ‘to remove; smash’

1. Solution 3: not /walla-/ but /wla-/, like /wla-/ ‘to die’.
2. For connection between Hitt. *wallanu-* and /wla-/ ‘to die’ see HEG W 239-41.
3. /wla-/ < PLuw. **ulō-/ *ul-* < PAnat. **ulóH-/ ulH-* ← **uólH-/ ulH-* (Bauer et al. 2023)
4. /walla-/ < PAnat. **uólH-/ ulH-* (Bauer, Sasseville 2023). So: /wla-/ instead?
5. How about: the same **labile** verb? Intransitive ‘to die’, transitive ‘to kill a name (by smashing)’? But why then /wlanu-/ ‘cause to die’?

Bauer, Anna, Yakubovich, Ilya, Sasseville, David, Steer, Thomas (2023): Proto-Luwic **ulō-/ *ul-* (eDiAna-ID 1046). In: *eDiAna*. (URL: <http://www.ediana.gwi.uni-muenchen.de/dictionary.php?lemma=1046>) last visited on 06/09/2023.

Bauer, Anna, Sasseville, David (2023): Hieroglyphic LuwianProto-Luwic /*walla-(i)*/, (“MALLEUS”)*71-*la- *ulō-/ *ul-* (eDiAna-ID 2532). In: *eDiAna*. (URL: <http://www.ediana.gwi.uni-muenchen.de/dictionary.php?lemma=2532>) last visited on 05/09/2023.



Counts

TOKENS	<la>	<la/i>	<lá/i>
/alla/	63	0	
/ala/ (includes /d/, /r/)	3	87	
/ila/	18	0 (1?)	
/ul(l)a/	4	0	
/#/	56	0	
/rla/, /wla/	31	2 (hudarla...)	
/lC/	20	0	
/ali/ /alli/	n/a	5	
/rli/	n/a	33	
	195	127	



Consequences of <la/i> <lá/í> as /ala/

/alant-/ ‘place’ (23 tokens) and related lexemes

/alant-/ ‘place’, written with <la/i>, <lá/í>: confirms **non-geminate /l/**, as already proposed by Payne, Bauer 2023 based on “DOMUS.LOCUS”-tà-ta-la-si-[...]} (KAYSERĪ §2a), with hypercorrected <tà> for /la/.

Here too belong:

- /alantall(i)-/ ‘precinct’ (4 tokens)
- /alawan/ ‘area’ (or /alawa-/ ‘household member (?)’? (2 tokens)
- /alada-/ ‘place’ (1 token)

Payne, Annick, Bauer, Anna (2023): Hieroglyphic Luwian /alant-/, *LOCUS-la/i-za* (eDiAna-ID 2458). In: *eDiAna*. (URL: <http://www.ediana.gwi.uni-muenchen.de/dictionary.php?lemma=2458>) last visited on 28/08/2023.



Consequences of <la/i> <lá/í> as /ala/

á-lá/í- and Kubaba (9 tokens)

1. Deity Ala? (Rieken & Yakubovich 2010:203-4). See Hitt. ^d*Alā-*
2. Hurrian *allai-* ‘lady’, so Lady Kubaba? (Hutter 2016).

<lá/í> in this environment is non-geminate, so choose option 1, **the deity**

Ala.

Hutter M., “The “Lady” Kubaba (ANCOZ 1 § 2 etc.) in Hieroglyphic Luwian”, in: [NABU 2016/1](#) (2016) 30-32



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Consequences of <la> as /alla/

New lexemes and/or better readings

- *a-la-mi-ní: dat.-loc.s. of /allamminna/i-/ ‘city’, ‘fortified settlement’ (KARAHÖYÜK § 1, Goedegebuure fc). For stem **alla/i-* ‘strength’, see proposed derivational base of /allummi/ ‘strongly’ and /allummi-/ ‘to strengthen’ (always spelled PUGNUS-..., see Payne, Bauer 2022)
- |á-la-na: acc.s.c. of /alla-/ ‘oak??’ (ERKİLET 2 § 1), not deity Ala (or ‘lady’), which is spelled with <lá/í>.
- za-la-(na): read /zalla(n)/, not /zala(n)/ (7x). Should we therefore connect these adverbs with Luw. *zalla-* ‘movement, speed’?
- |ha-la+ra/i-la = /hallaralla/’?’ (AŠŠUR a § 10)

Payne, A., Bauer, A. (2022) ‘Hieroglyphic Luwian /*allummi*/ /*allummi-(ti)*/ (eDiAna-ID 3076)’ *eDiAna*. (URL: <http://www.ediana.gwi.uni-muenchen.de/dictionary.php?lemma=3076>) last visited on 14/11/2022



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Counts

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/alla/	63	0
/ala/ (includes /d/, /r/)	3	87
/ila/	18	0 (1?)
/ul(l)a/	4	0
/#/	56	0
/rla/, /wla/	31	2 (hudarla...)
/lC/	20	0
/ali/ /alli/	n/a	5
/rli/	n/a	33
	195	127



Observations and conclusions

1. <la> used (1) for /alla/ when /a/ precedes, (2) for /l/ or /ll/ when /i/, /u/ precedes, (3) when no vowel precedes, i.e., in clusters.
2. <la/i>, <lá/í> used (1) for /ala/, but (2) not for /il(1)a/ /u(1)la/, (3) nor in clusters **except** <la/i> in /hutarli-/.
3. So: (1) the absence of preceding /a/ prevents the use of <lá/í>, <la/i>
4. (2) **except** that especially <la/i> can be used to express /li/



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3. So: (1) the absence of preceding /a/ prevents the use of <lá/í>, <la/i>
4. (2) **except** that <la/i> (less so <lá/í>) can be used to express /rli/ (not †/rali/)

WHY?



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Observations and conclusions

WHY?

It may have to do with the development of the script: L.319 <la/i> (< Empire L.416) and L.172 <lá/i> originally represented /li/ (Hawkins 1995: 26-28) and /ala/ (Rieken & Yakubovich 2010: 200), respectively.

In the Iron Age scribal tradition these signs must have been chosen to spell all /ala/ (some /a(l)li/, and some /li/) sequences, pressing <la> into the service of writing /ll/ when preceded by /a/.

So, is Melchert (2019) correct about Luwian aphaeresis of foreign names that start with /ali/, but not for those with /ala/?

Hawkins, J. David (1995): The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa. With an Archaeological Introduction by P. Neve. Studien zu den Boğazköy-Texten: Beiheft, 3. Wiesbaden: Harrassowitz.

Melchert, H. Craig (2019): The Anatolian Hieroglyphic Signs L 41, L 172 and L 319 = L 416. In: BOLATTI GUZZO, Natalia / TARACHA, Piotr (ed.): "And I Knew Twelve Languages". A Tribute to Massimo Poetto on the Occasion of His 70th Birthday. Warsaw: Agade Bis. 356-377.



Consequences of <la> as /alla/

Explaining ha-tu+ra/i-la and PUGNUS.PUGNUS-la-

HISARCIK 1 § 5:

a-wa/i |á-wa/i-^a |ha-tu+ra/i-**la**-^a PUGNUS.PUGNUS-**la**

|tu-wa/i-na |si-sà+ra/i-li-na |ku+ra/i-ti-sá SERVUS-lá/í-na

Come, **make healthy, make safe**

your worshipper, servant of Kurti.



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1155 E. 58th St.

Chicago, IL 60637

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