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THE LUVIAN ENEMY

1. Introduction

The purpose of this paper is to define the meaning of the Bronze Age Luvian lexeme *416-wa/i-ní*.¹ It occurs several times in the inscriptions YALBURT and SÜDBURG, which contain the *res gestae* of the two Hittite kings of the late Empire period, Tuthaliya IV and Suppiluliyama II, and once in the inscription KIZILDAG 4, which commemorates the deeds of a certain Hartapu, possibly a king of Tarhuntassa.² The frequency of this word in the Bronze Age Luvian corpus implies that its synchronic analysis is both possible and necessary. On the one hand, we have enough contexts where *416-wa/i-ní* occurs in order to apply the combinatory method. On the other hand, the correct interpretation of this word is likely to have consequences for the general understanding of the relevant Luvian texts.

Hawkins (1990: 307–308) suggests in his preliminary edition of the SÜDBURG inscription that *ta₄-wa/i-ní*, as this noun was conventionally transliterated at the time, represents a royal title. The same semantic interpretation was advocated in Hawkins 1995, the volume that contains the editions of all the Luvian texts featuring *416-wa-ní*. The appendix to this volume addresses the word under discussion in more detail (Hawkins 1995: 114–117). David Hawkins

¹ Usual disclaimers apply. The preliminary version of this paper has been presented at the Luvian Seminar taught by Theo van den Hout at the University of Chicago in Winter 2007, and I am obliged to the audience of this seminar for their insightful comments. In a later period, it benefited from good advice of Elisabeth Rieken (Marburg) during our joint work on a related topic (Rieken and Yakubovich, forthcoming). Finally, I am grateful to the same Elisabeth Rieken, David Hawkins (London), and Itamar Singer (Tel-Aviv) for their remarks on the advanced version of this paper, and to Aaron Butts and Yaroslav Gorbachov (Chicago), who helped me to improve its style.

² See Bryce 2007 for a plausible reconstruction of the history of Tarhuntassa in the thirteenth century B.C., which implies the possibility that Hartapu was a contemporary of Tuthaliya IV and Suppiluliyama II. Hawkins 2000: 434 is inclined to place Hartapu in the period shortly after the collapse of the Hittite Empire.

Translation

[1a] When in all the land of Hatti, I subjected⁸ the enemy

[1b] Wiyanawanda, Masa, Lukka and Ikkuna [2a] were rebellious (?) against the former kings. But now, [2b] to Suppiluliuma the Great King, the Hero, [3] all the gods (the Sun-goddess of Arinna, the Storm-god of Hatti, the Storm-god of the Army, Sawoska, the Sword-god, the Storm-god of Sapini (?) ... stood with favor, [4a] (and) he subjected the enemy: [4b] Wiyanawanda, Masa, Lukka, and Ikkuna. [5] The chieftains in all the land of Hatti and on the frontiers of Hatti, he removed this enemy.

[6] Suppiluliuma, Great King, the Hero, subsequently (re)built the land of Hatti. [7] The town A, the town B, the country C, the town D, the town E, the town Tihihasa, the town Tarahna, these (are the towns) he (re)built.

[8] In (the land) Mount F., he subjected and conquered the enemy. [9] Suppiluliuma the Great King subjected the enemy, [10] (and) Mount F. surrendered (?).⁹ [11] The chieftain(s) of Mount F subsequently (began to) serve Hatti.

[12] In the land of the town Tarhuntassa, he subjected and conquered the enemy. [13] The ancestors formerly did not ... to anyone, [14] (but) Suppiluliuma the Great King subjected the enemy. [15] He subjected and removed the chieftain(s) of the town Tarhuntassa.

[16] He (re)built the town Adana (?).¹⁰

[17] In the town Tarhuntassa, the town G and the town H, I gave offerings to the gods. [18] Here, in that year, I constructed a “Divine Earth-Road”.

Commentary

§ 1b. I assume that this segment begins an extended quotation from a text that refers to the deeds of Tuthaliya IV in the third person. The conclusion that the SÜDBURG inscription quotes from a different source is prompted by the contrast between the third person clause

⁸ For the latest etymological discussion of INFRA *á-ka* ‘to subject’, see Rieken 2007.

⁹ For difficulties in interpreting the sign that corresponds to the predicate of this clause, see Melchert 2002: 141, fn. 4. Whether or not this sign can be identified with L 66=DARE, the translation ‘surrendered’ appears to be supported by context.

¹⁰ For the suggestion that Adana represents a place where the deported population of Tarhuntassa may have been resettled, see Melchert 2002: 140–141.