

A Bull Statue with Hieroglyphic Luwian Inscription (MARAŞ 16) in Kahramanmaraş Museum and the Chronology of the Late Hittite Kingdom of Gurgum

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During the documentation process for the publication of the MARAŞ 17 stele,¹ an inscribed bull statue made of basalt (MARAŞ 16), already exhibited in the museum, could be newly evaluated as well. Its edition and the implications descending from it are presented below.

1. Edition of MARAŞ 16

Bull statue with broken head, possibly part of a double bull pedestal.² We may note the cursive forms of the signs *ma*, *sà*, *BOS*, *u*, and *mu*; both monumental and cursive forms of the sign *ta*. The text can be attributed on historical grounds to the 8th century BCE.



Fig 1) Drawing of MARAŞ 16

1.1 Transliteration

1. § 1 a EGO ¹*la+ra/i+a-ma-sá* | (“IUDEX”) *tara/i-wa/i-ni-i-sà*
| *ku+ra/i-ku-ma-wa/i-ni-sà* (URBS) REX-*ti-sá* SOLIUM-*nu-x-sa*
b ¹*hu-ní-ta-si-sa* (VIR₂) FILIUS-*mu-wa/i-za-sa*

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¹ Denizhanogulları – Güriçin – Peker 2018 (newly labelled as MARAŞ 17, but following the same system of Hawkins 2000).

² See Fig. 3 middle and bottom. Dimensions: h. 62 cm, l. 81 cm. The remains to the right of the statue show that the piece continues in the form of a pedestal. There are two lines of a bustrophedic relief inscription: the first line runs sinistroverse (length: 76.5 cm; line height: 8.5-11 cm), the second line dextroverse (length: 52 cm; line height: 7-10 cm). The document was mentioned (but not edited) by Hawkins (2000, 281).

- c ¹*la+ra/i+a-ma-si-i-sá* LEPUS+*ra/i-ia-li-sa*
 (VIR₂.FILIUS)NEPOS-*kwi/a-[la-sa/sá]*
2. § 2 EGO-*wa/i* || L[IS-*lu/a/i-si-sa*] (DEUS)TONITRUS-*hu-u-za-sá*
 (“IUDEX”) *tara/i-wa/i-na-za-ta*
- § 3 BOS-*na á-mu-u* | CRUS-*nu-wa/i-ha*

1.2 Translation

1. § 1 a I (am) Larama, the just one, the *enthroned* Gurgumaen king,
 b Hunita’s son,
 c the governor Larama’s great-grandson.
2. § 2 The Storm-god of the Lawsuit made me the just one.
 (And this) bull I set up.

1.3 Commentary

§ 1a

This inscription attests to a new king by the name Larama: Larama, son of Hunita. Two other kings of the Late Hittite kingdom of Gurgum with the same name were previously known: Larama (I), son of Muwatalli (I),³ and Larama (II), son of Halparuntiya’s (II).⁴ Based on the paleographic dating of the inscription (see above), Larama III and possibly his father Hunita must have ruled in Gurgum before Tarhulara at the beginning of the 8th century BCE.⁵ Larama III introduces himself as the “Gurgumean king”, like Halparuntiya I and II, and he bears the epithet *tarawana/i-*, “the just (one), righteous,”⁶ just like them and Halparuntiya III.⁷ The standard translation of the term *tarawana/i-* is “ruler; justice; authority”. Melchert (2019) suggested that the word means “justice, righteousness” as a noun and “just, righteous” as an adjective. The word is of divine origin, which it refers to a moral quality, or a honorific title.⁸

Larama III’s predecessors, Larama I and Larama II, bore the title *tapariyali-*, “governor.”⁹ In this inscription, Larama III used the same term to refer to Larama II, of whom he states to be the great-grandson. However, there is no title in the preserved part of the İSKENDERUN inscription attributed to Larama II.¹⁰ Thus, the İSKENDERUN inscription can also be attributed to

³ MARAŞ 8 § 1a; see Appendix.

⁴ MARAŞ 1; see Appendix.

⁵ See Table 1.

⁶ Melchert 2019.

⁷ See Appendix, MARAŞ 1 §1a and e; and MARAŞ 1 §4 1a.

⁸ See also below, § 2 of the commentary.

⁹ See Appendix., MARAŞ 1 § 1b and 1g, respectively.

¹⁰ İSKENDERUN § 6 (Hawkins 2000, 259).

Larama III, on the basis of its paleographic features. Here also note that no title for the Gurgum rulers is given in MARAŞ 8 and MARAŞ 17 inscriptions.¹¹

SOLIUM-*nu-x-sa*, “enthroned”: The third sign of the word is quite damaged. Here one expects a past participle, **isanu(wa)nt-* or **isanuma/i-*, “seated, settled, enthroned”, derived from the verb *isanuwa-*, “(make) sit; set, settle,” qualifying the word for “king.”

§ 1b

¹*hu-ní-ta-si-sa*, poss. adj.: The name of Larama’s father was read as Humamita in the preliminary report of this inscription.¹² However, after a closer inspection, it was determined that the part read as *-ma-mi-* is rather a single sign: *ní* (L214). Although not attested elsewhere, the name Hunita can be compared to the name Hunni.¹³

§ 2

tarawanaza- (v. trans.) “to make just one”: This verb was previously attested only once:

MARAŞ 1¹⁴

§ 6 |*wa/i-mu-ta* |LIS-*lu/a/i-si-sá* (DEUS)[SOL]-*ti-i-sá* |*i-mara/i-si-ha*¹ (DEUS)*ru-ti-ia-sá*
ⁱ | (“TUDEX”) *tara/i-wa/i-na-za-ta-a*

“[The Sun-g]od of the Lawsuit and Runtiya of the countryside made me the just one.”

This sentence can be compared to the following passages, which state that rulership comes from the gods:

KARKAMIŞ A14a¹⁵

§ 3 *wa/i-mu-*a á-ma-za* |*tá-ti-ia-za* (LIGNUM)*sà*||-*la-ha-za* |*pi-ia-ta-a*

And they (i.e., the gods) gave me my father’s succession/greatness.

KARKAMIŞ A2¹⁶

§ 2 *wa/i-mu-*a* |*ku-ma-na* (DEUS)TONITRUS-*sa* || |*á-ma-za* |*tá-ti-ia*<-*za*>

| (“LIGNUM”) *sà-la-ha-za* |*pi-ia-ta*

When the Storm-god gave me my paternal/father’s succession/greatness.

Note, however, that the word *salhat-*, “succession” or “greatness,” is also attested in a secular sense:

¹¹ See Appendix.

¹² Denizhanogulları – Gürüçin – Peker 2018, 60.

¹³ Parpola 1987, 110-111.

¹⁴ Hawkins 2000, 263. Cf. Melchert 2019, 342.

¹⁵ Hawkins 2000, 86.

¹⁶ Hawkins 2000, 109.

ARSUZ 1¹⁷

§ 2 *a-wa/i mi-za-^a |tá-ti-za* “LIGNUM”-*la-ha-za* |PUGNUS-*ri+i-ha*
IUSTITIA.TARA/I-*na*

I took up¹⁸ my father’s succession/greatness (and) justice.

The same is true of the verb *tapariyala*-¹⁹, “to be(come)/make governor”:

KULULU 4²⁰

§ 6 *wa/i-ta* DOMINUS-*na-za-a á-mi-ia-za* BONUS-*si-ia-za-ha*

and I was dear to my lords,

§ 7 |*wa/i-mu* LEPUS+*ra/i-ia-la-ta*

and they made me governor.

2. The chronology of the rulers of Gurgum

The chronology of the rulers of Gurgum, although sufficiently clear in its outline, needs some updates, also in the light of the new datum provided by the document published here. Table 1 provides an overview of the rulers of Gurgum in chronological order and a tentative synchronization of them with the Neo-Assyrian kings.

AH INSCRIPTION*	GURGUM**	ASSUR
MARAŞ 8	Astuwaramanza	Aššur-rabi II (1012-972)
MARAŞ 17	(1010-)	
MARAŞ 8	Muwattalli I	Aššur-reša-iši II (971-967)
MARAŞ 17	(985-)	
MARAŞ 8	Larama I (960-)	Tiglath-pileser II (967-935)
MARAŞ 1		Aššur-dan II (935-912)
MARAŞ 17		
MARAŞ 1	Muwizi	Adad-narari II (911-891)
MARAŞ 4	(935-)	
MARAŞ 17		
MARAŞ 1	Halparuntiya I	Tukulti-Ninurta II (891-884)
	(910-)	

¹⁷ Cf. Dinçol – Dinçol – Hawkins – Peker – Öztan 2015, 64.

¹⁸ Or raised.

¹⁹ See Gerçek – d’Alfonso 2022.

²⁰ Hawkins 2000, 445.

MARAŞ 1	Muwattalli II	
MARAŞ 4	<i>Mutalli</i> (885-)	Ashurnasirpal II (883-859)
		Shalmaneser III (858-824)
MARAŞ 1	Halparuntiya II	
MARAŞ 4	<i>Qalparunda</i> (860-)	
MARAŞ 1	Larama II	
MARAŞ 16	<i>Palalam</i> [?]	Šamši-Adad V (824-811)
İSKENDERUN [?]	(835-)	Adad-narari III (811-783)
MARAŞ 1	Halparuntiya III <i>Qalparunda</i> (810-)	
MARAŞ 16	Hunita (790/785-)	Shalmaneser IV (783-773)
MARAŞ 16	Larama III (765-)	Aššur-dan III (773-755)
İSKENDERUN [?]		Aššur-narari V (755-745)
	<i>Tarhulara</i> (745-)	Tiglath-pileser III (745-727)
		Shalmaneser V (727-722)
		Sargon II (722-705)
	<i>Mutallu</i> Muwattalli III [?] (-711)	

Table 1. Chronology of the Late Hittite rulers of Gurgum (the names in italics are attested in Assyrian and/or Aramaic sources).

* The author of the Anatolian Hieroglyphic (AH) inscription in bold is the ruler of the Late Hittite Kingdom of Gurgum in the corresponding case of the next column.

** Dates are approximate and BCE.

Appendix. Relevant genealogical passages in inscriptions from the Late Hittite kingdom of Gurgum

MARAŞ 1

1. § 1 a EGO-*wa/i-mi-i* ¹TONITRUS.HALPA-*pa-ru-ti-i-ia-sa*
 |("IUDEX")*tara/i-wa/i-ni-sà* |*ku+ra/i-ku-ma-wa/i-ni-i-sà*(URBS) REX-*ti-i-sa*
 b ¹*la+ra/i+a-ma-si-i-sa* |LEPUS+*ra/i-ia-li-i-sa*
 (VIR₂)FILIUS-*mu-wa/i-za-sà*
2. c ¹TONITRUS.HALPA-*pa-ru-ti-ia-si-sà* || HEROS-*li-sa*
 (VIR₂.FILIUS.NEPOS)*ha-ma-si-sá*^a
 d *mu-wa/i-ta-li-si-sà* |("SCALPRUM+RA/I.LU/A/I")*wa/i+ra/i-pa-li-sa*
 (VIR₂.FILIUS.NEPOS)*ha-ma-su-ka-la-sá*
 e ¹TONITRUS.HALPA-*pa-CERVUS*₃-*ti-ia-si-sà* |("IUDEX")*tara/i-wa/i-ni-sá* ||
3. (VIR₂.FILIUS)*na-wa/i-sa*
 f ¹*mu-wa/i-zi-si* HEROS-*li-sà*
 (VIR₂.FILIUS)*na-wa/i-na-wa/i-sá*
 g ¹*la+ra/i+a-ma-si-sá* LEPUS+*ra/i-ia-li-sa*
 (VIR₂)*ha+ra/i-tu-sá*

MARAŞ 4

1. § 1 a EGO-*wa/i-mi-i* ¹TONITRUS.HALPA-*pa-CERVUS*₃-*ti-i-ia-sa*
 |("IUDEX")*tara/i-wa/i-ni-sa* |*ku+ra/i-ku-ma-wa/i-ni-i-sa*(URBS) |REX-*ti-sa*
 b ¹*mu-wa/i-ta-lu/a/i-i-si-sà* |("IUDEX")*tara/i-wa/i-ni-sá*
 (VIR₂.FILIUS)*ni-mu-wa/i-i-za-sa*

MARAŞ 8

1. § 1 a EGO-*mi-i*^a ¹*la+ra/i+a-ma-sa*
 b ^[1]*mu-wa/i-ta-li-si*
 [(VIR₂)FIL[IUS-*mu-wa/i-za-sa* ||

MARAŞ 17

1. § 1 a [...] *mu-wa/i-zi-sa*
 b *lara-ma-si-sá*
 (VIR₂)FILIUS-*mu-wa/i-za-sa*
 c *mu-wa/i-ta-li-si-i-sá*
 (VIR₂)FILIUS.NEPOS-*si-i-sa*
2. d *á-sa-tú-w[a/i+ra/i]*||-*ma-za-si-sá*
 (VIR₂)FILIUS.NEPOS-*kwi/a-la-sa*

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**Kahramanmaraş Müzesinden Hiyeroglif Luvice Yazıtlı (MARAŞ 16) Bir Boğa Heykeli ve
Geç Hitit Gurgum Krallığı'nın Kronolojisi
Özet**

Bu yazıda Kahramanmaraş Müzesi'nden İÖ 8. yüzyıla ait bazalt bir boğa heykelinin üzerinde bulunan yayınlanmamış bir yazıtın (MARAŞ 16) edisyonu verilmektedir. Bu çalışma 2017 yılında bulunan MARAŞ 17 steli çalışmaları çerçevesinde yapılmıştır. Yazıtın yazarı Gurgum tarihinde bilinen iki Larama'dan farklı olarak Hunita'nın oğlu III. Larama'dır. Geç Hitit Gurgum yöneticilerine eklenen III. Larama ve babası Hunita ile birlikte krallığın kronolojisi güncellenmiştir.

MARAŞ 16 yazıtının çevirisi şu şekildedir:

1. § 1 a Ben Larama(’yım), doğru (olan), Gurgumlu *tahta oturtulmuş/çıkartılmış* kral,
b Hunita’nın oğlu,
c idareci Larama’nın torununun oğlu.
2. § 2 Beni Dava’nın Fırtına Tanrısı doğru (olan) yaptı.
(ve bu) boğayı ben diktim.

Anahtar Sözcükler: Geç Hitit Krallıkları, Gurgum, Hunita, Larama, Anadolu Hiyeroglif Yazısı, Luvice.

**A Bull Statue with Hieroglyphic Luwian Inscription (MARAŞ 16) in Kahramanmaraş Museum and the Chronology of the Late Hittite Kingdom of Gurgum
Abstract**

In this article, an edition of an unpublished inscription (MARAŞ 16) on a basalt bull statue of the 8th century BCE from Kahramanmaraş Museum is presented. Unlike the two rulers by the name of Larama known in Gurgum history, the author of the inscription is a third Larama, son of Hunita. The implications of this new datum for the chronology of the Gurgum dynasty are briefly discussed as well.

Keywords: Late Hittite Kingdoms, Gurgum, Hunita, Larama, Anatolian Hieroglyphs, Luwian.



Fig. 2) Left, front and right views of the bull statue (MARAŞ 16)

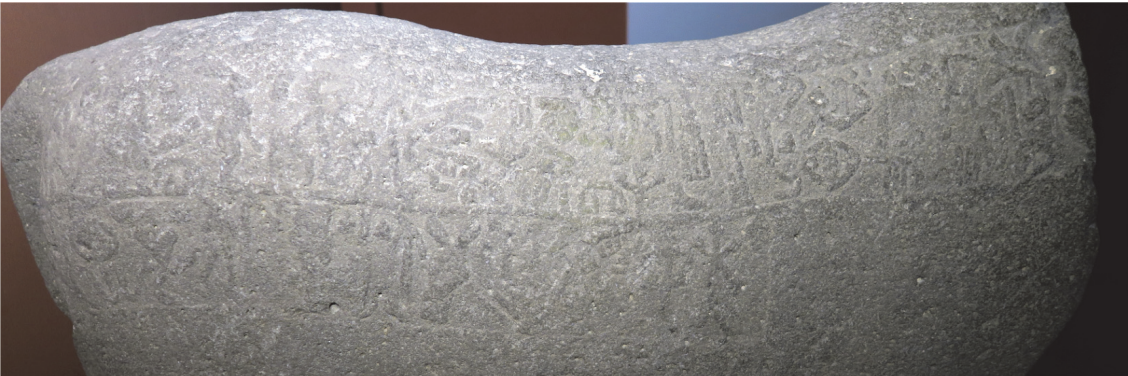
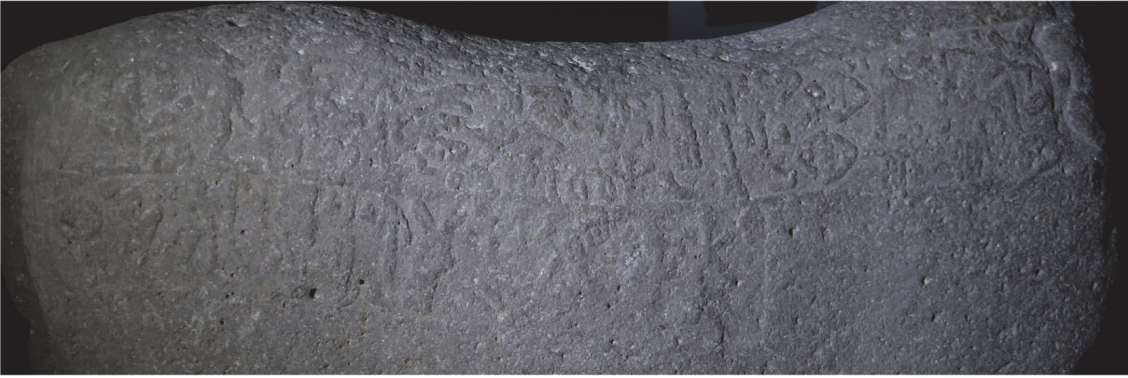


Fig. 3) MARAŞ 16 under different light conditions