

Alice Mouton (dir.)

Hittitology today: Studies on Hittite and Neo-Hittite Anatolia in Honor of Emmanuel Laroche's 100th Birthday
5e Rencontres d'archéologie de l'IFEA, Istanbul 21-22 novembre 2014

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Recai Tekoğlu

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Éditées par Alice MOUTON

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SOMMAIRE

IX ABRÉVIATIONS

XIII INTRODUCTION
Alice Mouton

I. LINGUISTIQUE, GRAMMAIRE ET ÉPIGRAPHIE

3 SYNTAX OF THE HITTITE "SUPINE" CONSTRUCTION
Harry A. Hoffner, Jr. et H. Craig Melchert

7 AGREEMENT PATTERNS OF COLLECTIVE NOUNS IN HITTITE
Elisabeth Rieken

19 YAYINLANMAMIŞ BAZI Bo TABLETLERİNE YENİ DUPLİKAT VE PARALEL METİNLER
Rukiye Akdoğan

39 THE LUWIAN TITLE OF THE GREAT KING
Ilya Yakubovich

51 A NEW HIEROGLYPHIC LUWIAN EPIGRAPH: URFA-KÜLAFLI TEPE
Massimo Poetto

63 OLD AND NEWLY DISCOVERED LYCIAN INSCRIPTIONS FROM TLOS
Recai Tekoğlu

II. PHILOLOGIE ET HISTOIRE DES RELIGIONS

71 A NEW INTERPRETATION OF THE HITTITE EXPRESSION *ŠARĀ AR-*
Willemijn Waal

81 SANDAS IN TRANSLATION
Ian Rutherford

101 L'INDIVIDU ET SON CORPS EN ANATOLIE HITTITE : UN NOUVEAU PROJET
Alice Mouton

113 KUBABA IN THE HITTITE EMPIRE AND THE CONSEQUENCES FOR HER EXPANSION TO WESTERN ANATOLIA
Manfred Hutter

III. HISTOIRE ET GÉOGRAPHIE HISTORIQUE

125 LE RÔLE DE PURUŠḪANDA DANS L'HISTOIRE HITTITE
Massimo Forlanini

151 THE HURRIAN LANGUAGE IN ANATOLIA IN THE LATE BRONZE AGE
Stefano de Martino

163 AN ALTERNATIVE VIEW ON THE LOCATION OF ARZAWA
Max Gander

191 PRELIMINARY REPORT OF THE FASILLAR SURVEY
Yiğit Erbil

201 THE NORTHERN BORDER OF TABAL
Zsolt Simon

IV. ARCHÉOLOGIE

215 CULT AND RITUAL AT LATE BRONZE AGE II ALALAKH: HYBRIDITY AND POWER UNDER HITTITE ADMINISTRATION
K. Aslıhan Yener

225 A NEW TABLET FRAGMENT AND A SEALED POTTERY FRAGMENT FROM ALACAHÖYÜK
Belkıs Dinçol

229 LE SITE DE ZEYVE-HÖYÜK-PORSUK AUX ÉPOQUES HITTITE ET NÉO-HITTITE. REMARQUES SUR LA SUCCESSION DES SYSTÈMES DÉFENSIFS
Dominique Beyer et Françoise Laroche-Traunecker

V. HISTORIOGRAPHIE

247 LAROCHE AND THE SEALS OF MESKENE-EMAR
J. David Hawkins

267 "WHAT DO WE UNDERSTAND IN HURRIAN?"
Susanne Görke

277 EIN PHILOLOGISCH-SPRACHWISSENSCHAFTLICHER BLICK AUF DEN FORTGANG DER LYKISCHEN STUDIEN SEIT EMMANUEL LAROCHE
Heiner Eichner

INDEX

301 NOMS GÉOGRAPHIQUES
303 NOMS DIVINS
304 NOMS DE PERSONNES

ABRÉVIATIONS

ABoT	*Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri*. Millî eğitim basımevi, Istanbul.
AfO	*Archiv für Orientforschung.*
AnSt	*Anatolian Studies.*
AoF	*Altorientalische Forschungen.*
AS	Assyriological Studies.
AT	Alalakh Text.
BiOr	*Bibliotheca Orientalis.*
Bo	Fragments de tablettes inédits de Boğazköy/Hattuša.
BoHa	Boğazköy-Hattuša, von Zabern, Mayence.
BSIEL	Brill's Studies in Indo-European Languages and Linguistics, Brill, Leyde.
BSL	*Bulletin de la Société de linguistique de Paris*.
CAD	Oppenheim, A. L. *et al.* (éds.), *The Assyrian Dictionary of the Oriental Institute of the University of Chicago.* Oriental Institute of the University of Chicago, Chicago, 1964-2010.
CHANE	Culture and History of the Ancient Near East, Brill, Leyde.
CHD	Güterbock, H. G. / Hoffner, H. A. / van den Hout, T. (éds.), *The Hittite Dictionary of the Oriental Institute of the University of Chicago*. Oriental Institute of the University of Chicago, Chicago, 1989-.
CHLI 1	Hawkins, J. D., *Corpus of hieroglyphic Luwian inscriptions 1. Inscriptions of the Iron Age* (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 8/1). de Gruyter, Berlin – New York, 2000.
ChS	Corpus der hurritischen Sprachdenkmäler, Multigrafica editrice, Rome.
CTH	Laroche, E., *Catalogue des textes hittites*. Klincksieck, Paris, 1971.
DBH	Dresdner Beiträge zur Hethitologie, Wiesbaden, Harrassowitz.
dupl.	Duplicat
EA	Tablettes provenant d'el-Amarna.
Eothen	Eothen. Collana di studi sulle civiltà dell'Oriente antico, LoGisma, Florence.
FGrHist	Die Fragmente der griechischen Historiker.
GrHL	Hoffner, H. A., Jr. / Melchert, H. C., *A Grammar of the Hittite Language. Part 1: Reference Grammar* (Languages of the Ancient Near East 1). Eisenbrauns, Winona Lake, 2008.
HE	Friedrich, J., *Hethitisches Elementarbuch, 1. Teil: Kurzgefaßte Grammatik.* 2nd edition. Winter, Heidelberg, 1960.

HED	Puhvel, J., *Hittite Etymological Dictionary*, Trends in Linguistics. De Gruyter, Berlin – New York, 1984-.
HEG	Tischler, J., *Hethitisches Etymologisches Glossar* (Innsbrucker Beiträge zur Sprachwissenschaft 20-). Institut für Sprachwissenschaft der Universität Innsbruck, Innsbruck, 1977-.
hethiter.net	http://www.hethport.uni-wuerzburg.de/.
HKM	Alp, S., *Hethitische Keilschrifttafeln aus Maşat* (Türk Tarih Kurumu Yayınları VI/34). Türk Tarih Kurumu Basımevi, Ankara, 1991.
HS	*Historische Sprachforschung*.
HW	Friedrich, J., *Hethitisches Wörterbuch, Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter*, Winter, Heidelberg, 1952.
HW²	Friedrich, J. / Kammenhuber, A. / Hoffmann, I. (éds.), *Hethitisches Wörterbuch, zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte*, Indogermanische Bibliothek. Winter, Heidelberg, 1975-.
HZl	Neu, E. / Rüster, Chr., *Hethitisches Zeichenlexikon* (StBoT Beiheft 2). Harrassowitz, Wiesbaden, 1989.
IBoT	*İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri*. Millî Eğitim Basımevi, Istanbul.
IF	*Indogermanische Forschungen*.
InL	*Incontri Linguistici.*
JANER	*Journal of Ancient Near Eastern Religions.*
JAOS	*Journal of the American Oriental Society.*
JCS	*Journal of Cuneiform Studies*.
JNES	*Journal of Near Eastern Studies.*
KASKAL	*KASKAL. Rivista di storia, ambienti e culture del Vicino Oriente antico*, LoGisma, Florence.
KBo	*Keilschrifttexte aus Boghazköi*, Berlin.
Konkordanz	Košak, S., *Konkordanz der hethitischen Texte*, hethiter.net/:hetkonk (v. 1.91).
Kp	Numéros d'inventaire des tablettes de Kayalıpınar/Šamuha mises au jour lors des fouilles régulières.
KUB	*Keilschrifturkunden aus Boghazköi*, Berlin.
Kt	Numéros d'inventaire des tablettes de Kültepe mises au jour lors des fouilles régulières.
L.	Numéros des signes hiéroglyphiques de Laroche, E., 1960: *Les hiéroglyphes hittites, I – L'écriture*. Éditions du Centre National de la Recherche Scientifique, Paris.
LHK	Rüster, Chr. / Wilhelm, G., *Landschenkungsurkunden hethitischer Könige* (StBoT Beiheft 4). Harrassowitz, Wiesbaden, 2012.
LIMC	Kahil, L. (éd.), *Lexicon Iconographicum Mythologiae Classicae*. Artemis, Munich, 1981-2009.
LGPN	Fraser, P. M. (éd.), *A Lexicon of Greek Personal Names*. Clarendon Press, Oxford, 1987-2000.
LSU	Riemschneider, K., „Die hethitischen Landschenkungsurkunden", *Mitteilungen des Instituts für Orientforschung* 6, 1958: 321-381.
Luwian Corpus	*Luwian Corpus* – "Annotated Corpus of Luwian Texts / Hieroglyphic Vocabulary" (I. Yakubovich) online: *web.corpora.net/LuwianCorpus/search/* (last accessed September 3rd, 2015).
MH	Middle Hittite
MDOG	*Mitteilungen der Deutschen Orient-Gesellschaft.*
MIO	*Mitteilungen des Instituts für Orientforschung*.
MS	Middle Hittite Script
MSS	*Münchener Studien zur Sprachwissenschaft.*
N	Neumann, G., *Neufunde lykischer Inschriften seit 1901* (Ergänzungsbände zu den Tituli Asiae Minoris Nr. 7, Österreichische Akademie der Wissenschaften, Phil.-hist. Klasse, Denkschriften, 135. Band). Verlag der Österreichsichen Akademie der Wissenschaften, Vienne, 1979.
N.A.B.U.	*Nouvelles assyriologiques brèves et utilitaires*, Société pour l'étude du Proche-Orient ancien, Paris.
NEA	*Near Eastern Archaeology.*
NH	New Hittite

NS	New Hittite Script
obv.	Obverse
OH	Old Hittite
OIP	Oriental Institute Publications, Oriental Institute, Chicago.
Or NS	*Orientalia* Nova Series.
OS	Old Hittite Script
PEG 2.1	Bernabé, A. P. (éd.), *Poetarum epicorum Graecorum testimonia et fragmenta II, Orphicorum et orphicis similium testimonia et fragmenta. Fasciculus 1* (Bibliotheca scriptorium Graecorum et Romanorum Teubneriana). Saur, Leipzig, 2004.
PNAE 3/1	Baker, H. D. (éd.), *The Prosopography of the Neo-Assyrian Empire* 3/1. The Neo-Assyrian Text Corpus Project, Helsinki, 2002.
PRU	Schaeffer, C. (éd.), *Le palais royal d'Ugarit*, Mission de Ras Shamra, Paris, 1956-.
PW	*Paulys Realencyclopädie der classischen Altertumswissenschaft*.
r. col.	right column
RA	*Revue d'assyriologie.*
rev.	Reverse
RHA	*Revue Hittite et Asianique*.
RHR	*Revue de l'Histoire des Religions.*
RlA	*Reallexikon der Assyriologie*.
Ro	Recto
RS	Numéros d'inventaire des tablettes de Ras-Shamra/Ougarit mises au jour lors des fouilles régulières.
SBo	Güterbock, H. G., *Siegel aus Boğazköy I, II* (AfO Beiheft 5, 7). H. G. Güterbock, Berlin, 1940, 1942.
SEG	*Supplementum Epigraphicum Graecum.*
SGO	Merkelbach, R. / Stauber, J. (éds), *Steinepigramme aus dem griechischen Osten.* Teubner, Munich, 1998-2004.
SMEA	*Studi Micenei ed Egeo-Anatolici.*
SNG	Sylloge nummorum graecorum, Bibliothèque nationale de France – Numismatica ars classica, Paris – Zurich, 1931-.
StBoT	Studien zu den Boğazköy-Texten, Wiesbaden, Harrassowitz.
TB	Numéros d'inventaire des tablettes de Tell Brak mises au jour lors des fouilles régulières.
THeth	Texte der Hethiter, Heidelberg, Winter.
TL	Kalinka, E., *Tituli Lyciae lingua lycia conscripti*. Hoelder, Vienne, 1901.
TTC	Contenau, G., *Trente tablettes cappadociennes*. Geuthner, Paris, 1919.
TUAT	Texte aus der Umwelt des Alten Testaments.
UEM	Numéros d'inventaire des tablettes de Tell Umm el-Marra mises au jour lors des fouilles régulières.
VAT	Tablets preserved at the *Vorderasiatisches Museum* of Berlin.
Vo	Verso
VS (NF)	*Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin (Neue Folge)*. Ph. von Zabern, Mayence.
WAW	Writings from the Ancient World, Society of Biblical Literature, Atlanta.
WdO	*Die Welt des Orients.*
ZA	*Zeitschrift für Assyriologie und Vorderasiatische Archäologie*.
2BoTU	Forrer, E., *Die Boghazköi-Texte in Umschrift* 2. *Geschichtliche Texte aus Boghazköi* (Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft 42). O. Zeller, Osnabrück, 1969.

OLD AND NEWLY DISCOVERED LYCIAN INSCRIPTIONS FROM TLOS

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Taner Korkut, from Akdeniz University, Antalya, has conducted systematic archaeological excavations in Tlos for the last seven years[1]. I have taken part in the excavations as the epigraphist for the last four years[2]. At this symposium commemorating Emmanuel Laroche's achievements on the understanding of the ancient languages of Asia Minor, I would like to provide a provisional evaluation on the Lycian inscriptions from Tlos.

Before the archaeological campaigns began in Tlos, the number of Lycian inscriptions already known was eleven. Kalinka[3] published nine of them in *Tituli Asiae Minoris* and I added two new ones[4]. In the last seven years, important field works were carried out at the theater, the stadium, the basilica and the bath. The theater, especially, was a prolific site for the discovery of new Lycian inscriptions. Thanks to those researches and excavations, we found four new fragments and two new inscriptions so far.

The current situation of the Lycian epigraphic material from Tlos is as follows:

- The old inscriptions TL 22, TL 23, TL 26, TL 29, TL 30 and N 334 are still *in situ* in Tlos;

  TL 24 and N 333 are now in the Fethiye Archaeological Museum;
- TL 27 is in the Istanbul Archaeological Museums;
- TL 25 was among the ruins of the theater building and it was transported to the field next to the theater;
- TL 28 has not yet been found.

I have neither new readings nor corrigenda to provide for those inscriptions, but I would like to remind the reader of TL 29, whose new reading appeared in the *Omaggio di Roberto Gusmani*[5]. In the present article, I will offer

1 Korkut 2015.
2 The present study was suppoted by the Turkish Scientific and Technical Research Council - TÜBİTAK (Project number 111K227).
3 Kalinka 1901, TL 22-30.
4 Tekoğlu 2002-2003. See also Raimond 2005: 164ff.
5 Tekoğlu 2006.

a parallel text for TL 28 in the light of a newly found inscription from Tlos. Most of the new epigraphic finds are very small and fragmentary.

1- The first fragment may belong to a funerary inscription (pl. 1). On it, *]eñte[* can be read. This may be a part of a formula which may go as *me-n]e-ñte[…* or *se-ij]e-ñte[…*, or it can be interpreted as the initial part of *ñtepi*, or else it can be a word beginning with *ñte…*

2- The second fragment may also belong to a funerary inscription (pl. 2). Only two lines are preserved. In the first line, the dead's and his father's names were recorded. The father's name ends in -]*ereh*, whereas the dead's name begins with *De[-*. In the second line, only the *h* and *i* letters can be read.

3- The third inscription is very fragmentary and does not give any clue about its content (pl. 3).

4- The fourth fragment was found among the ruins of Zindan, a country of ancient Tlos in the mountain (pl. 4). Our colleagues consider it to be a part of an architectural building which is not funerary in character. We plan to dig the area in the coming years. On the block, only three letters remain. Their reading as *]ele[* does not allow any lexical interpretation.

5- The fifth inscription is a partly broken inscribed marble block found among the ruins near to the great bath (pl. 5). On the marble block, which measures 110 x 80 x 52 cm, two inscriptions (A and B) were observed. The right side of inscription A and the left side of inscription B are lost. Both inscriptions have five lines and the transcription of inscription A goes as follows (pl. 6):

1] *putin[e]zi tuwete*
-]buhãmah kbatru ehbi
-]tiweh tezi puwejehñ
-]u uwitahñ χahbu
5 *-]zahi prñezijehi*

The transcription of inscription B goes as follows (pl. 7):

1 *ñ[-*
prij[-
hrppi[
ladu u[-
5 *apuwaza[-*

A quick analysis shows a parallelism between TL 28 and the present group of inscriptions. The transcription of TL 28 as made by Kalinka goes as follows:

1 *ñtene putinezi tuw[etê*
prijabuhãmah kbatru n[-
mlttaimi mrbbanada[
ladu uwitahñ χahb[i
5 *apuwazahi p[r]ñnezijeh[i d]i[*

Thus, we can restore inscriptions A and B with the help of TL 28 as follows:

A
1 *[ñtene] putin[e]zi tuwete*
[prija]buhãmah kbatru ehbi
[…..]tiweh tezi puwejehñ
[lad]u uwitahñ χahbu
5 *[apuwa]zahi prñnezijehi*

B
1 *ñ[te-ne putinezi tuwete]*
prij[abuhãmah kbatru]
hrppi [….. puwejehñ]
ladu u[witahñ χahbu]
5 *apuwaza[hi prñnezijehi]*

The inscriptions seem to belong to a collective burial, as no deceased seem to be connected with each other by name. The defunct persons are described as *daughter of Prijabuhãma*, *wife of Puweje, grandchild of Uwita* and *member of Apuwaza's household*. Their personal names are not mentioned. The deceased are only daughter, wife, grandchild and member of the household. The restoration of the third line of each of the three inscriptions is problematic. We read *mlttaimi mrbbanada[* in TL 28, *]tiweh tezi puwejehñ* in A and a *hrppi*[in B. It seems that only the husbands' names were modified in TL 28 and inscription A. They are *Mrbbanada* in TL 28 and *Puweje* in inscription A.

Another question revolves around the locations mentioned in line 3: *hrppi* appears in line 3 of inscription B, whereas we read *tezi* in inscription A. *Tezi* is generally translated by "monument; sarcophagus, coffin, chamber"[6]. Does *tezi* in inscription A refer to the kind of monument in which it is situated, or does it designate something to be placed inside the building? *Tezi* was mentioned among the dead persons. It is possible that some of the deceased were buried with or without *tezi.* But where were these deceased and *tezi* placed? In the first line, we see the word *putinezi*, which was considered to be a personal name by Melchert[7], thus following Zgusta's *KPN*[8]. However, Neumann doubted it, suggesting an etymology deriving from a place name in his *Lexikon*[9]. We do not have good reasons to consider *putinezi* to be a personal name. If it designates a person, we should wonder who this person can be and what his relation with the other persons is. There is no evidence of kinship between *putinezi* and the other characters in the inscriptions. We suggest that *putinezi* rather refers to a kind of monument that is neither a *χupa*, a *prñnawa* nor a *ñtata*.[10]

As for the grammatical attestations and vocabulary, there is little to say. The accusative singular of genitival adjectives in *-hñ* are frequent in the Tlos testimonia, like *Urtaqijahñ kbatru* and *Prijenubehñ tuhesñ* in TL 25. *Puweje* is identical with *Puwejehñ tupelijã* in TL 44 line 39 and it obviously is a personal name.

Based on the restoration, I would like to suggest a reading for TL 28 as follows:

ñtene putinezi tuw[ete]
prijabuhãmah kbatru
mlttaimi mrbbanada[hñ]
ladu uwitahñ χahb[u]
apuwazahi p[ñ]nezijehi

The translation should be "They placed Prijabuhãma's daughter, mlttaimi, wife of Mrbbanada, grandchild of Uwita (and) member of Apuwaza's household inside *putinezi*".

6- The last inscription that I will present here was found during the early acropolis excavations (pl. 8). It measures 120 x14 cm and was read as follows:

Siχeriwale: Ddew[ele]deh:tideimi:atli
se-(e)sedẽ[ñ]newi:χñnahi:aladahali:ada

esedẽ[ñ]newi:χñnahi is parallel to TL 39.3 : *hrppi esedeñnewi:χñnahi.*

Translation: "Sikheriwale, son of Ddewelede, for himself and for the grand-mother's descendents. *aladahali ada.*

6 Neumann 2007: 355.
7 Melchert 2004: 99Z.
8 Zgusta 1964, § 1295.1.
9 Neumann 2007: 293-294.
10 Schürr 2009: 161 suggested that it designated an erection of statues.

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Pl. 1: A fragment of funerary inscription from the stadium.



Pl. 2: A fragment.



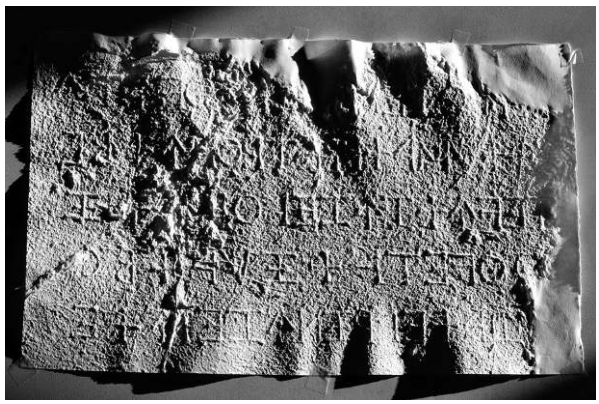
Pl. 3: A fragment.



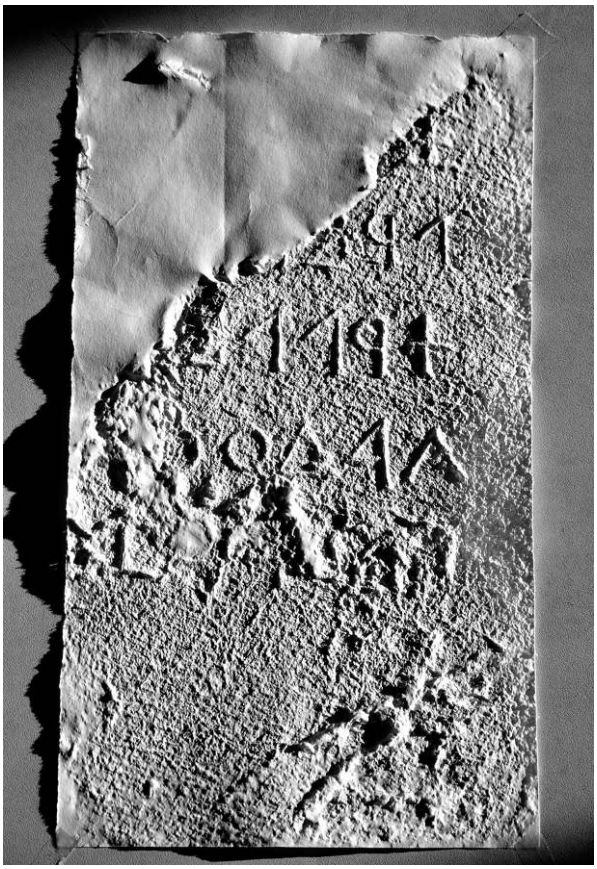
Pl. 4: A fragment from Zindan.



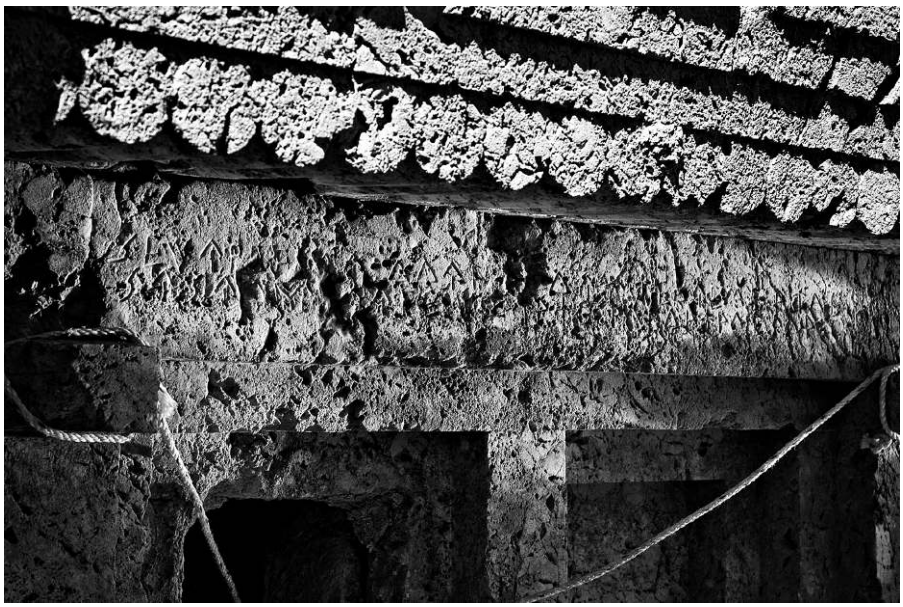
Pl. 5: An inscribed marble block.



Pl. 6: Inscription A.



Pl. 7: Inscription B



Pl. 8: A funerary inscription in rock-cut tomb