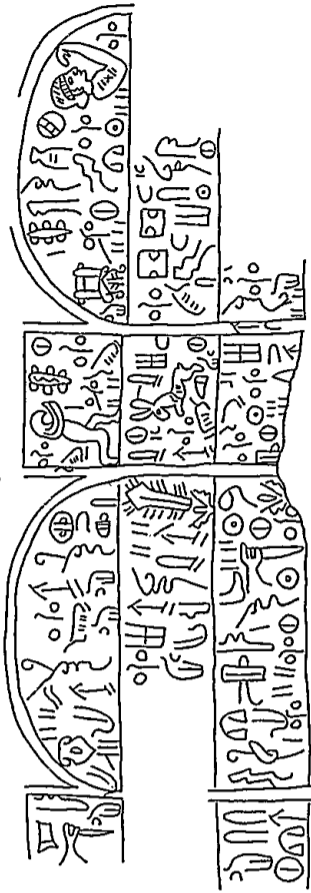


- 5 § 10 *la-tá-pa-wa/i-ta REL-i-sa|| CRUS-i*  
i (\*\*471) "á-za-i pa-za-i
- § 11 *lma-pa-wa/i-sa a-tá-ti-li-i-sa .ta<sub>4</sub>-la/i/u-ni-*  
*sa-*
- § 12 *ma-pa-wa/i-sa |ARHA-ti-i-li-sa la<sub>4</sub>-la/i/u-*  
*ni-sa-*
- 6 § 13 *za-pa||-wa/i-ta ("STELE")wa/i-ni-za*  
!"LOCUS" *tas-za-* | (SA<sub>4</sub>) *sá-ni-ti-i*
- § 14 *INEG<sub>2</sub>-pa-wa/i-tá |ARHA IMALLEUS-i*
- § 15 *[pa]-ti-[pa]-wa/i-\*a TONITRUS.HALPA-*  
*pa-wa/i-ni-sa (DEUS)TONITRUS-sa*  
*lara/i-' lpa-ta INEG<sub>3</sub>-sa |pi-ta-i || ARHA*  
*!DELERE-nu-u-ri-a*
- 7

Who comes inside, eats  
(and) drinks,  
whether he (be) an  
inner<sup>2</sup> enemy  
or an outer<sup>2</sup> enemy

or overthrows this stele  
from its place  
or erases it  
may the Haibeian  
Storm-God not give him  
ARA PATA to destroy!"

5.11 KULULU 4



The excerpts as shown above come from a funerary stele from Kululu, a rare example of a posthumous royal inscription. The text is written as a first person narrative, its author ostensibly the deceased Tabalean ruler Ruwas who reviews his life and lists the good deeds he committed. If Ruwas is correctly identified with the author of another inscription from Kululu (KULULU 1), namely 'Ruwas, servant of Tuwatis', the stele would be datable to Tuwatis' reign or shortly thereafter, c. 750-740 BC.

A small separate inscription on top of the four-sided stele informs us who commissioned the monument: Hulis, a nephew of the ruler Ruwas. Since the stele is only half a metre high, this inscription too would have been easily visible.



The text contains only few word-dividers and among the mainly cursive sign forms one can note a surprisingly frequent use of two less common variants of the *sa*-series, *sa<sub>8</sub>* (\*380) and *sa<sub>4</sub>* (\*402). The former hieroglyph, a single vertical stroke (log. UNUS) may derive its phonetic value acrophonically from the Luwian word for 'one' which we would reconstruct as \**sani-*<sup>34</sup> Could *sa<sub>4</sub>* (log. SCUTELLA) possibly depict a seal impression and have derived its value acrophonically from *sasant-* 'sealed'<sup>35</sup>?

Edition: Hawkins, 2000, 445-447.

<sup>34</sup> Suggested by Neumann (pers. comm.).

<sup>35</sup> Suggested by Nowicki (pers. comm.).

## §§ 1-4:



"I was the ruler Ruwas, the Sun-God's offspring,  
also my posterity(?) (is) the Sun-God's offspring  
the gods loved my times  
and they put into me a beloved soul."

§ 1 EGO-*wal-mi* ru-*wal-sa4* JDEX-*ni-sa* á-*sa-ha*  
amu = wa = mi ruwa = s tarwani = s as = ha  
I qpt. refl. Ruwas n.sg.C the ruler n.sg.C I was 1.sg.prt.

SOL-*wal+ra/i-mi-sa8* § 2 NEPOS-*ta-ha-wal-mu* SOL-*wal+ra/i-mi-sa8*  
*tiwarimi* = s = ha = wa = mu *tiwarimi* = s  
Sun-God's n.sg.C posterity(?) and qpt. for me Sun-God's n.sg.C  
offspring offspring

§ 3 AQUILA-*wal-mu* DEUS-*ni-i-zi* (LITUUS)á-*za-ta*  
ara = wa = mu masan(a) = i = nzi aza = nta  
times qpt. for me the gods mut. n.pl.C they loved 3.pl.prt.

§ 4 *wal-mu-ta* (LITUUS)á-*za-mi-na* COR-*tara/i-na* a-*ta tu-tá*  
(a) = wa = mu = ta aza = (a)m(a) = i = n atr(a) = i = n anta tu = nta  
qpt. me lpt. and beloved part. mut. a.sg.C soul mut. a.sg.C inside they put 3.pl.prt.

Ruwa-, 'Ruwas' [PN]

(SOL)tiwarimi-, 'offspring of the Sun-God'

NEPOS-*ta*, 'posterity(?)'

AQUILA = ara-, 'time'

COR = tara/i-, 'soul'

tu-, 'to put'

☞ The past tense of the first clause identifies this text as a posthumous rather than a contemporary inscription.

☞ The common genealogical title *tiwatami*- (here rhotacised) can be analysed as compound noun *tiwat(a)*- 'Sun-God' plus an Anatolian suffix expressing family relationship *-mi(ya)* 'offspring of'.<sup>36</sup>

36 Cf. Neumann, 1996, 10.

## §§ 6-8:



"And I was dear<sup>3</sup> to my lords  
and they made me governor(?)  
and I was house-lord in the lord's house."

§ 6 *wal-ta* DOMINUS-*na-za-* á-*mi-ia-za* BONUS-*si-ia-za-ha*  
(a) = wa = ta = anza = *amiya* = anza = ha  
and qpt. lpt. to the lords c.pl. my d.pl. I was dear<sup>3</sup> 1.sg.prt.

§ 7 *wal-mu* LEPUS+*ra/i-ia-la-ta*  
(a) = wa = mu = *tapariyala* = nta  
and qpt. me they made governor 3.pl.prt.

§ 8 DOMINUS-*ni-ha-wal-mu* DOMUS-*ni-i*  
= i = ha = wa = mu *parn(a)* = i  
in the lordly d.sg. and qpt. for me in the house d.sg.

DOMUS-*ni(-)DOMINUS-*ni-i-sa4* á-*sá-ha**  
= s = *as* = ha  
house-lord n.sg.C I was 1.sg.prt.

DOMINUS, 'lord'

BONUS-*si-ia-za-*, 'be dear to'

*tapariyala-*, 'make governor(?)'

DOMUS = *parna(n)*-, 'house'

DOMUS-*ni(-)DOMINUS-*ni**, 'house-lord'

☞ The compound noun DOMUS-*ni(-)DOMINUS-*ni-i-sa4** 'house-lord' appears to be the title of a prestigious office.

## §§ 10-12



"And I blessed my lords well  
and I was every man's father  
and I honoured the good for every man."

§ 10 *lwa/i-ta* *á-mi-zi-i* DOMINUS-*ni-zi* *lwa/i-su*  
(*a*) = *wa* = *ata* *am(a)* = *i* = *nzi* = *nzi* *wasu*  
and qpt. them my mut. n.pl.C lords n.pl.C well adv.

*u-sa<sub>4</sub>-ní-wa/i-ha* § 11 OMNIS-*ma-si-sa<sub>4</sub>-ha-wa/i-mi*  
*usa* = *núwa* = *ha* *tanima* = *as(a)* = *i* = *s* = *ha* = *wa* = *mi*  
I blessed caus. 1.sg.prt. of every (man) p.adj. mut. n.sg.C and qpt. refl.

*tá-ti-sa<sub>4</sub>* *á-sag-ha* § 12 *a-wa/i* OMNIS-*mi*  
*tat(a)* = *i* = *s* *as* = *ha* (*a*) = *wa* *tanim(a)* = *i*  
father mut. n.sg.C I was 1.sg.prt. and qpt. for every (man) d.sg.

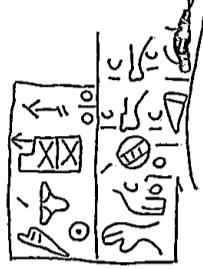
*sa-na-wa/i-sa<sub>8</sub>* CUM-*ní* *i-zi-i-sa-ta-ha*  
*sanawi* =  $\emptyset$  = *sa* *izist* = *ha*  
the good a.sg.N npt. prev. I honoured 1.sg.prt.

*wasu*, 'well'  
*usanuwa-*, 'to bless'

*sanawi-*, 'good'

Unlike present forms, the past tense of the verb *as-* 'to be' tends to be written.

## § 15:



"This stele placed Hulis, Ruwas's brother's child."

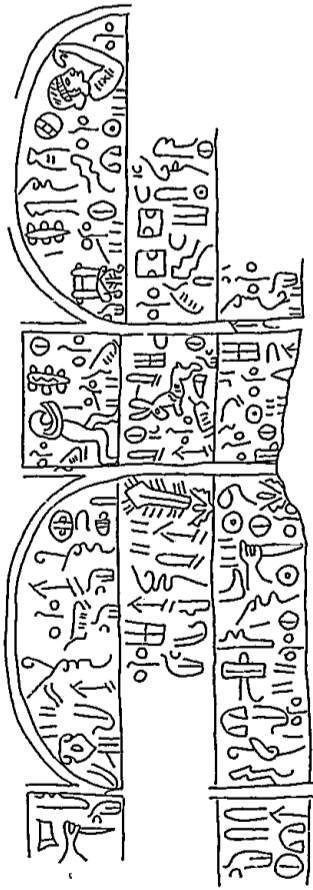
§ 15 *lza-wa/i* STELE *hu-li-sa<sub>4</sub>* ||  
*za* =  $\emptyset$  = *wa* *wani(t)* =  $\emptyset$  = *za* *huli* = *s*  
this a.sg.N qpt. stele a.sg.N npt. Hulis n.sg.C

PONERE-*ta* *ru-wa/i-sa<sub>8</sub>* FRATER-*la-sa<sub>8</sub>* INFANS-*ni-sa<sub>8</sub>*  
*tuwa* = *ta* *ruwa* = *as* *\*atala(?)* = *as* = *s*  
he placed 3.sg.prt. of Ruwas g.sg. of the brother g.sg. the child n.sg.C

FRATER-*la* = *\*atala-(?)*, 'brother' *huli-*, 'Hulis' [PN]

Remember that the transcription *wani(t)-* for STELE is only a suggestion, cf. KARKAMIŠ A4b, §6.

☞ Read the entire text and check whether you have understood it.



- § 1 EGO-wa/i-mi ru-wa/i-sa<sub>4</sub> IUDEX-ni-sa á-sa-  
ha SOL-wa/i+ra/i-mi-sa<sub>8</sub>
- § 2 NEPOS-ta-ha-wa/i-mu SOL-wa/i+ra/i-mi-  
sa<sub>8</sub>
- § 3 AQUILA-wa/i-mu DEUS-ni-i-zi (LITJUS)á-  
za-ta
- § 4 wa/i-mu-ta (LITUUS)á-za-mi-na COR-  
tara/i-na a-ta tu-tá
- § 6 wa/i-ta DOMINUS-na-za-' á-mi-ia-za  
BONUS-si-ia-za-ha
- § 7 lwa/i-mu LEPUS+ra/i-ia-la-ta
- § 8 DOMINUS-ni-ha-wa/i-mu DOMUS-ni-i  
DOMUS-ni(-)DOMINUS-ni-i-sa<sub>4</sub> á-sá-ha
- § 10 wa/i-ta á-mi-zi-i DOMINUS-ni-zi lwa/i-su u  
sa<sub>4</sub>-nít-wa/i-ha
- § 11 OMNIS-ma-si-sa<sub>4</sub>-ha-wa/i-mi tá-ti-sa<sub>4</sub> á-sa<sub>8</sub>-  
ha
- § 12 a-wa/i OMNIS-mi sa-na-wa/i-sa<sub>8</sub> CUM-ni i-  
zi-i-sa-ta-ha



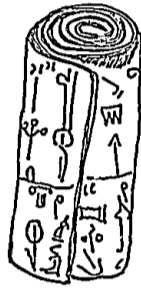
- § 15 Iza-wa/i STELE hu-li-sa<sub>4</sub> || PONERE-ta ru-  
wa/i-sa<sub>8</sub> IFRATER-la-sa<sub>8</sub> INFANS-ni-sa<sub>8</sub>

This stele Hulis, Ruwas's  
brother's child, placed.

### 5.12 ASSUR letters

On 12.7.1905, the excavations at Assur unearthed seven thin lead strips with Hieroglyphic writing, rolled up and buried together with an Old-Assyrian cuneiform tablet under the floor of a house. One assumes that the owner of the house interred these objects for their alleged magical properties. We know that lead was used as a writing material also in Kululu - economic documents in Hieroglyphic Luwian survive - and amongst other ancient peoples such as the Egyptians and Phoenicians. Lead, a by-product of silver mining and readily available in Anatolia, is a very pliable metal and can easily be impressed even with a finger nail. In contrast to the more frequent stone inscriptions which were crafted by a mason, the lead documents from Assur and Kululu are in fact the only surviving examples of hieroglyphic handwriting.

As in the case of the objects from Babylon, Assur is an unlikely provenance, one assumes the letters would have come there as booty. Internal evidence from the letters suggests Karkamiš as the place of origin. On epigraphic criteria the letters are dated late, namely to the 8th century BC.

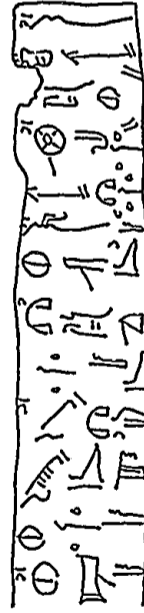


letter e, as found

The letters are correspondence between businessmen, containing demands for merchandise and reproaches for not sending it. Only two lead strips (e and f) of the excavated letters survive today, some excerpts from them are presented in the following. Naturally, one would not expect to find the same kind of normative literary language employed for royal inscriptions in personal correspondence, and indeed, the style and content differ from the stone inscriptions. An added difficulty is the lack of comparable material. Many words, and even some grammatical forms are without parallel and therefore difficult to understand. But the letters also contain much desired attestations of otherwise rare forms, such as verbal forms of the second person.

☞ Edition: Hawkins, 2000, 533-555.

e, §§ 1-3:



“(Say to Pihamis, Haranawizas speaks:  
Peace (be) with you!  
You are falling in error(?) as regards writing!”

§ 1 'á-sas-za  
asaza = Ø  
Say 2.sg.imp. to Pihamis d.sg Haranawizas n.sg.C qpt.

[l]pi-ha-mi  
Pihami = i  
hara/i-na-wa/i-za-sa-wa/i-'  
Haranawiza = s = wa  
Haranawizas n.sg.C qpt.

(“LOQUI”-)ha-ri+i-ti § 2 [l]sa-pi-su+ra/i-wa/i-a-ti  
hari = ti sapisur = Ø = wa = ti  
he speaks 3.sg.prs. health n.sg.N qpt. to you

§ 3 lu-sa-ta(-)mu-ti-sà-ha-wa/i-'  
ustamu = tis = ha = wa hat = ur = a  
you fall in error(?) 2.sg.prs. and qpt. for writing v.noun d.sg.

asaza-, 'to say'  
(LOQUI)hati-/hari-, 'to speak'  
pihami-, 'Pihamis' [PN]  
haranawiza-, 'Haranawizas' [PN]  
sapisur-, 'health'

hatura-, 'letter'  
hat-, 'to write'  
ustamu-(?), 'fall in error(?)'

§ The Assur letters frequently write space fillers smaller than the other hieroglyphs, see the name Haranawizas; compare also e, §§ 13-14.

§ The verbal noun in -ur (here *sapisur*) supplies the cases of the infinitive, its forms appear to be neuter.

§ The suggested analysis of an otherwise unexplained *ustamutis(a)* as 'falling in error, making a mistake' is based on parallel words occurring in Hittite and would make good sense in view of the following reproaches.<sup>37</sup>

<sup>37</sup> Suggested by Neumann: (pers.comm.).

e, §§ 4-6:



“(Are) we to write back ourselves?  
We (are) to write no letter  
You yourselves must write!”

§ 4 la-zu'-za-ha-wa/i-za  
anzunza = ha = wa = anza  
we n.pl.C and qpt. refl. back for writing v.noun d.sg.

i-d-pi  
api hat = ur = a

§ 5 wa/i-za  
(a) = wa = anza  
and qpt. to us none a.sg.C indef. a letter a.sg.C

NEG<sub>2</sub>' [REL-i-ha  
na kwi = n = ha  
hatura = n

lha-tu-ra+a  
hat = ur = a  
for writing v.noun d.sg.

§ 6 lwa/i-ma-za  
(a) = wa = manza  
and qpt. yourselves you n.pl.C

lha-tu-ra+a  
hat = ur = a  
for writing v.noun d.sg.

la-sa-ta-ni  
as = tani  
you are 2.pl.prs.

a-zu'-za, 'we'  
api, 'back'  
REL-i-ha = kwis-ha, 'someone'

NEG<sub>1</sub>REL- -ha = na kwa/i- -ha, 'no one'  
-manza, 'yourselves'  
u-zu'-za, 'you'

§ Note the rhetorical question of § 4.

§ The value of the sign \*432, zu' has not been proven for the Iron Age but a reading zu is established for the Empire period.

§ The verb as- 'to be' with the dative expresses an obligation.

e, §§ 7-9:



"Hear your kind of letter back!

Do we need to write back?

Or why did I make it, this letter of mine?"

§ 7 *ia-wa/i* *á-pi* *lu-zi-na* IREL-*i* *ha-tu+ra/i-na*  
*a = wa* *unz(a) = i = n* *kwi* *hatura = n*  
 and qpt. back your mut. a.sg.C indef.(?) letter a.sg.C

LAUDIRE+MI-*ta-ra+a-nu* § 8 *lwafi-za* *lá-pi* *la-zu<sup>2</sup>-za-ha*  
*\*tuma(n)fi = ranu* (*a*) = *wa = anza* *api* *anzunza = ha*  
 hear and qpt. ourselves back we n.pl.C and  
 2.pl.imp.

*ha-tu+ra/i-'* || § 9 *ni-pa-wa/i-na* *lá-mu* IREL-*za*  
*hat = ur = a* *nipa = wa = an* *amu* *kwanza*  
 for writing v.noun d.sg. or qpt. it I why

*li-zi-ia-wa/i* *lá-mi-na* *lza-na* *ha-tu+ra/i-na*  
*iziya = wi* *am(a) = i = n* *za = n* *hatura = n*  
 I make 1.sg.prs. my mut. a.sg.C this a.sg.C letter a.sg.C

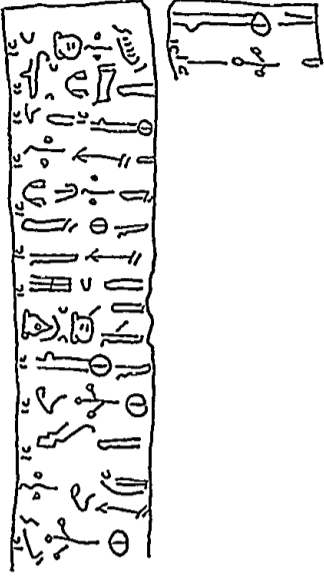
*unza/i-*, 'your'

REL-*za = kwanza(?)* 'why'

§ In main clauses, REL(-*i*) is occasionally used as an indefinite particle.

§ 1.pl.imp. -*ranu* rhotacised from -*tanu*.

e, §§ 12-14:



"And now let our lord's and our goods miss you in no way  
 and may they not let us go  
 nor cause me to die!"

§ 12 *lu-nu-ha-wa/i-na-za-ta* *ni-i* *ma-nu-ha*  
*unun = ha = wa = manza = ta* *ni* *manuha*  
 now and qpt. you lpt. in no way

IARHA-<sup>2</sup> ("COR") *pa+ra/i-ra+a-ia* DOMINUS-*ni-i* *la-za-ia-ha-<sup>2</sup>*  
*arha* *para = ia* = *i* *anza = aya = ha*  
 prev. let it miss 3.sg.prs. the lordly n.pl.N our n.pl.N and

*isa-na-wa/i-ia* § 13 *lwafi-za<sup>i</sup>* *ini-i* IARHA  
*sanawi = a* (*a*) = *wa = anza* *ni* *arha*  
 goods n.pl.N and qpt. us not prev.

I("69") *sa-tu<sup>i</sup>* § 14 *ni-pa-wa/i-mu* ! IARHA-<sup>2</sup> IMORI-*nu<sup>i</sup>*  
*sa = ntu* *nipa = wa = mu* *arha* *\*walanu = Ø*  
 let go 3.pl.imp. or qpt. me let die 2.sg.imp.

*ni manuha*, 'in no way'

*arha sa-*, 'to leave, let go'

*arha para-*, 'to miss, lack'

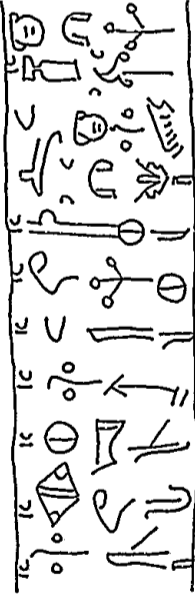
*arha MORI = \*walanu-*, 'to cause to die'

*anza/i-*, 'our'

§ 12: Neuter plural subjects may take a singular verb, cf. 4.1.

§ The writing *sa-tu<sup>i</sup>* clearly identifies *i* as a space filler (note its small size in *wa/i-za<sup>i</sup>* and in IMORI-*nu<sup>i</sup>*); it cannot be part of the verbal ending -*tu*. Though less frequent than \*450 *a*, the sign \*209 *i* occurs as a space filler also in some other inscriptions, notably from Maras.

f. §§ 11-13:



"Since you (are) to write  
by no means abandon us,  
nor cause me harm!"

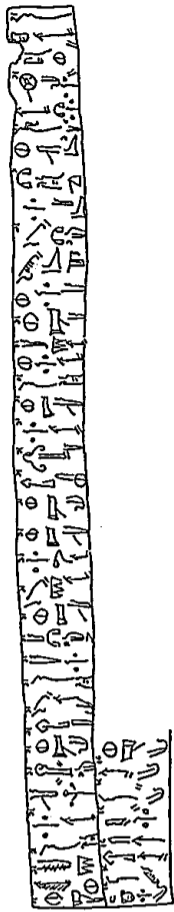
- § 11 *lwa/i-ri-i<sup>i</sup>*  
(a) = wa = ri  
and qpt. you
- iku-ma-na* *lha-tu-ra+a*  
kuman hat = ur = a  
since for writing v.noun d.sg.
- § 12 *lwa/i-za* *lmi-i<sup>i</sup> lma-nu-ha* *lARHA<sup>2</sup>* *l("69")sa-si<sup>i</sup>*  
(a) = wa = anza *ni manuha* *arha* *sa = si*  
and qpt. us in no way prev. let go 2.sg.prs.
- § 13 *ni-pa-wa/i-mu* ("SIGILLUM") *hwia-pa-sa-nu*  
*nipa* = wa = mu *hwapasa* = nu = Ø  
or qpt. me cause harm caus. 2.sg.imp.

*kuman*, 'since'

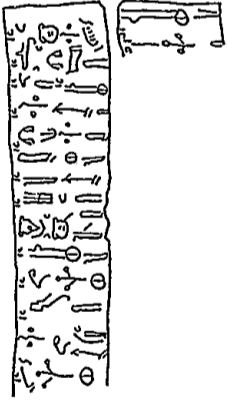
(SIGILLUM) *hwapasanu-*, 'cause harm'

☞ *-ri* is the rhotacised form of the enclitic reflexive personal pronoun *-ti* 'you'.  
☞ If you compare the last two clauses with the closely parallel §§ 13-14 on the previous page, you will notice that a negative command may be expressed with either the imperative (e, § 13) or the indicative present (f, § 12). The use of the indicative is the more usual construction, the imperative occurs only in few, late examples.

☞ Read the entire text and check whether you have understood it.



- e, § 1 *la-sas-za* [*lpi-ha-mi lharai-na-wa/i-za-sa-wa/i-* ('LOQUJ') *ha-ri+i-ti*  
§ 2 [*lisa-pi-su+ra/i-wa/i-a-ti*  
§ 3 *lu-sa-ta-mu-ti-sa-ha-wa/i-* *lha-tu+ra/i-*  
§ 4 *la-zu<sup>2</sup>-za-ha-wa/i-za* *la-pi* *lha-tu-ra+a*  
§ 5 *lwa/i-za* *lNEG<sub>2</sub>* *lREL-i-ha* *lha-tu+ra/i-na*  
*lha-tu-ra+a*  
§ 6 *lwa/i-ma-za* *lu-zu<sup>2</sup>-za* *lha-tu-ra+a* *la-sa-ta-ni*  
§ 7 *la-wa/i* *la-pi* *lu-zi-na* *lREL-i* *lha-tu+ra/i-na*  
*lAUDIRE+MI-ta-ra+a-nu*  
§ 8 *lwa/i-za* *la-pi* *la-zu<sup>2</sup>-za-ha* *lha-tu+ra/i-* *l!*  
§ 9 *ni-pa-wa/i-na* *la-mu* *lREL-za* *li-zi-ia-wa/i*  
*la-mi-na* *lza-na* *lha-tu+ra/i-na*
- "Say to Pihamis,  
Haranawizas speaks:  
Peace (be) with you!  
You are falling in error(?)  
as regards writing!  
(Are) we to write back  
ourselves?  
We (are) to write no  
letter,  
you yourselves must  
write!  
Hear your kind of letter  
back!  
Do we need to write  
back?  
Or why did I make it, this  
letter of mine?"

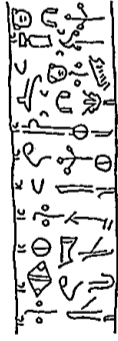


e, § 12 *lu-nu-ha-wa/i-ma-za-ta hni-i lma-nu-ha*  
 |ARHA-? ("COR")*pa-ra/i-ra+a-ia*  
 IDOMINUS-ni-i |a-za-ia-ha-? isa-na-  
*wa/i-ia*

§ 13 *hwa/i-za-i ni-i |ARHA* ("\*69")*sa-tu-i*  
 § 14 *hni-pa-wa/i-mu ||ARHA-?* |MORJ-nu-i

"And now let our lord's  
 and our goods miss you  
 in no way,

and may they not let us go,  
 nor cause me to die!"



f, § 11 *hwa/i-ri+i i |ku-na-na lha-tu-ra+a*  
 § 12 *hwa/i-za hni-i-? lma-nu-ha |ARHA-?* |("69")  
*sa-st-i*  
 § 13 *ni-pa-wa/i-mu ("SIGILLUM") hwi/a-pa-sa-*  
*nu*

"Since you (are) to write,  
 by no means abandon us,

nor cause me harm!"

## 6 Vocabulary

- a-* [conj.], 'and'  
*a(ya)-* [v.], 'to make'  
*alafi/unama-* [noun, C., det. COR], 'envy, covetousness'  
*alafi/unaza-* [v., det. COR], 'to covet, desire'  
*ama/i-*, *amiya-* [poss.pron.], 'my'  
*amiya-*, s. *ama/i-*  
*amu* [pers.pron.], 'I'  
*-an* [pers.pron.], 'him, her, it'  
*anan* [prev./adv./postpos.+d., SUB-*na-na*], 'under'  
*anantarafi-* [adj., INFRA-*tara/i-*], 'lower'  
 \**anafi(i)-* [noun, C.], 'mother'  
*anta* [prev./postpos.+d.], 'in, inside'  
*antan* [prev.], 'in, into'  
*antatil(i)-* [adj.], 'internal, inner'  
*anza/i-* [poss.pron.], 'our'  
*an-zu<sup>2</sup>-za* [pers.pron.], 'we'  
*-anza* [pers.pron.], 'we, us'  
*apa-* [dem.pron.], 'that'  
*apan* [conj., prev./postpos.+d., POST-*na-ni*], 'behind, after; afterwards, in future'  
*apara/i-* [adj., POST-*ra/i-*], 'later'  
*apari*, s. *apati*  
*apati* [adv.], 'there'  
*api* [adv.], 'back'  
*apin* [dem.pron., abl. of *apa-*], 'with/from that'  
*ar-* [v., log. "PES<sub>2</sub>"], 'to come'  
*aray(a)-* [adj., det./log. LONGUS], 'long'  
*ara/i-* [noun, C.], 'age'  
*ara pata* [noun, N.(?)], '?'  
*arawan(i)-* [adj.], 'free'  
*arha* [postpos.+abl./prev./adv.], 'forth, away; completely'  
*arhatil(i)-* [adj.], 'outer'  
*arna-* [noun, C.], 'moon; month'  
*aruf(i)-* [noun, C., log. "\*78"], 'wing, basket(?)'  
*as-* [v.], 'to be'; *anta as-* (+d.) 'to be inside'; *api as-*, 'to be behind, remain'  
*-as* [encl.pers.pron.], 'he, she'  
*asa-* [v., log. SOLIUM(+*MI*)], 'to sit; dwell'; *anta asa-*, 'to live in'  
*asa-* [noun., C., log. MENSA.SOLIUM], 'seat'  
*asaza-* [v.], 'to speak, proclaim'; *asazama/i-* [part.], 'declared, pronounced'