In the Name of Gods. In Search of Divine Epithets Through Luwic Personal Names
Florian Réveilhac

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What’s in a Divine Name?
What’s in a Divine Name?

Religious Systems and Human Agency in the Ancient Mediterranean

Edited by
Alaya Palamidis and Corinne Bonnet

with the collaboration of Julie Bernini, Enrique Nieto Izquierdo, and Lorena Pérez Yarza

DE GRUYTER
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Abbreviations

Abbreviations for ancient Greek and Latin authors are taken from Liddell, Scott and Jones’ Greek-English Lexicon and from the Oxford Latin Dictionary respectively.

ACO Eduard Schwartz et al., Acta Conciliorum Oecumenicorum, Berlin, 1914–.
AE L’Année épigraphique, Paris, 1888–.
ASAA Annuario della Scuola Archeologica di Atene e delle Missioni Italiane in Oriente.
BGU Emil Seckel / Wilhelm Schubart et al., Berliner Griechische Urkunden, 22 vols., Berlin, 1895–.
BM Tablets in the collections of the British Museum.
BMC Caria Barclay V. Head, A Catalog of the Greek Coins in the British Museum, Caria, Cos, Rhodes, &c., London, 1897.
BoHa 19 Suzanne Herbordt, Die Prinzen- und Beamensiegel der hethitischen Großreichszeit auf Tonbullen aus dem Nişantepe-Archiv in Hattusa (Boğazköy-Hatruş Ergebnisse der Ausgrabungen 19), Mainz am Rhein, 2005.
<table>
<thead>
<tr>
<th>Abbreviation</th>
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<tr>
<td>CIIP</td>
<td><em>Corpus Inscriptionum Iudaeae/Palestinae. A Multilingual Corpus of the Inscriptions from Alexander to Muhammad</em>, Berlin, 2010–.</td>
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<tr>
<td>CIL</td>
<td><em>Corpus Inscriptionum Latinarum</em>, Berlin, 1853–.</td>
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<tr>
<td>CT</td>
<td><em>Codex Theodosianus</em>.</td>
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<td>DAHPN</td>
<td>Database “Ancient Hebrew Personal Names”. URL: <a href="https://www.dahpn.gwi.uni-muenchen.de/">https://www.dahpn.gwi.uni-muenchen.de/</a> (consulted 25.06.2023).</td>
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<tr>
<td>DNWSI</td>
<td>Jacob Hoftijzer / Karel Jongeling, <em>Dictionary of the North-West Semitic Inscriptions</em>, Leiden et al., 1995.</td>
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<tr>
<td>EBR</td>
<td><em>Encyclopaedia of the Bible and Its Reception</em>, Berlin, 2009–.</td>
</tr>
<tr>
<td>EDPC</td>
<td>Andrea Ercolani et al. (eds.), <em>Encyclopaedic Dictionary of Phoenician Culture</em>, Leuven et al., 2018–.</td>
</tr>
<tr>
<td>GCS</td>
<td>Series « Griechischen christlichen Schriftsteller », Leipzig, J.C. Hinrichs; Berlin, De Gruyter.</td>
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HW²  Johannes Friedrich / Annelis Kammenhuber, Hethitisches Wörterbuch. Zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte, Heidelberg, 1975–.


IApameia Pylai  Thomas Corsten, Die Inschriften von Apameia (Bithynien) und Pylai (IGSK 32), Bonn, 1987.


IAtrax  Athanasios Tziafalias et al., Corpus des inscriptions d’Atrax en Pélasgiotide (Thessalie), Athènes, 2016.


IConcordia  Giovanni Lettich, Le iscrizioni sepolcrali tardoantiche di Concordia, Trieste, 1983.


I. Estremo Oriente

I. Fayoum

I. Gerasa

I. Iasos

I. Jordanie

I. Jud. Orientis

I. Knidos

I. Kyime

I. Lindos

I. Magnesia

I. Messina

I. Miljet

I. Miletupolis

I. Moab

I. Molossie

I. Mus. Iznik

I. Mylasa

I. Olbia

I. Olympia

I. Olympia Suppl.

I. Pergamon

I. Philae

I. Portes du désert

I. Priene B – M

I. Prusa
Abbreviations

I.Rhamnous

I.Roman Cyrenaica

I.Smyrna

I.Stratonikeia

I.Syrie

I.Tomis

I.Tralleis

I.Tyr nécropole

I.Zoora

IBoT

ICS

ICUR
Angelo Silvagni et al., Inscriptiones christianae urbis Romae saeculo antiquiores. Nova series, Roma, 1922–.

IG
Adolf Kirchhoff et al., Inscriptiones Graecae, Berlin, 1873–.

IG Iran Asie centr.

IG Porto

IG Velia

IGASMG

IGBulg III.2

IGDGG I

IGDOP
Laurent Dubois, Inscriptions grecques dialectales d’Olbia du Pont (Hautes études du monde gréco-romain 22), Genève, 1996.

IGDS

IGLS
Louis Jalabert et al., Inscriptions grecques et latines de la Syrie, Paris, 1929–.

IGR

IGSK
Inscriptions griechischer Städte aus Kleinasien, Bonn, 1973–.
Abbreviations


KUB *Keilschrifturkunden aus Boghazköi*, Berlin, 1921–


LGPN Peter M. Fraser / Elizabeth Matthews et al., *A Lexicon of Greek personal names*, Oxford, 1987–


MAMA W.M. Calder et al., *Monumenta Asiae Minoris*, Manchester / London, 1928–.


ND Field numbers of the tablets excavated at Nimrud (Kalḫu/Calaḫ).
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<tr>
<td>P.Lond.</td>
<td>F.G. Kenyon et al., <em>Greek Papyri in the British Museum</em>, London, 1893–.</td>
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<td>Abbreviation</td>
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<td>PSI</td>
<td>Girolamo Vitelli et al., <em>Papiri della Società Italiana</em>, Firenze, 1912–.</td>
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<td>RINAP</td>
<td>Hayim Tadmor et al., <em>The Royal Inscriptions of the Neo-Assyrian Period</em>, Winona Lake, 2011–.</td>
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<td>RPC</td>
<td>Andrew Burnett et al., <em>Roman Provincial Coinage</em>, London / Paris, 1992–.</td>
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<td>RŠ</td>
<td>Ras Shamra.</td>
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<td>SAA</td>
<td>Simo Parpola et al., <em>State Archives of Assyria</em>, Helsinki, 1987–.</td>
</tr>
<tr>
<td>SB</td>
<td>Friedrich Preisigke et al., <em>Sammelbuch griechischen Urkunden aus Ägypten</em>, Berlin, 1915–.</td>
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<tr>
<td>SEG</td>
<td><em>Supplementum Epigraphicum Graecum</em>, Amsterdam et al., 1923–.</td>
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<tr>
<td>SNG</td>
<td>Stanley Robinson et al. (1930–), <em>Sylloge Nummorum Graecorum</em>, London, 1930–.</td>
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<tr>
<td>TAM</td>
<td>Ernst Kalinka et al., <em>Tituli Asiae Minoris</em>, Wien, 1901–.</td>
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In the Name of Gods. In Search of Divine Epithets Through Luwic Personal Names

Abstract: Recent work on personal names in Luwic languages (mainly Luwian, Lycian and Carian) has shown that divine epithets play an important role in their formation. The present article takes this line of inquiry one step further by proposing a method for identifying divine epithets in these anthroponyms. Theonym + divine epithet formulae attested in the different corpora are sometimes directly or indirectly reflected in personal names. In other cases, it is possible to restore divine onomastic formulae through personal names thanks to a combinatorial analysis and parallels. It is then provisionally proposed to identify five main types of divine epithets entering into the formation of Luwic personal names: geographical epithets, epithets corresponding to the place of action of the deity, functional epithets, laudatory epithets and divine titles.

1 Introduction

The importance of anthroponymy in the study of Anatolian languages and cultures is no longer in any doubt: for several decades, this material has played a crucial role in understanding languages with often fragmentary corpora and peoples whose history is sometimes still unclear. It is therefore logical that onomastics has been the subject of several crucial works, allowing philologists, linguists, historians and historians of religions to better understand their objects of study. The great specificity of Anatolian onomastics is the diversity of its sources and the chronological depth of its attestations. Indeed, the Anatolian languages, that is, conventionally, the Indo-European languages attested in Anatolia and belonging to the Anatolian group (excluding, for example, Phrygian and Galatian, which are certainly Indo-European languages attested in Anatolia,
but belonging to different branches), have been directly attested for more than a millennium: Hittite, Luwian and Palaic, in the Bronze Age, in cuneiform script; Hieroglyphic Luwian, between the Bronze and early Iron Ages; and the languages attested in the first millennium, Lydian, Carian, Lycian, Sidetic and Pisidian, written in local alphabets. Moreover, even after the disappearance of direct attestations, Anatolian personal names remained in the Greek documentation of Anatolia until the Imperial Roman period, thus providing a valuable extension of the continuity that has characterised Anatolian anthroponymy since the second millennium.

Within Anatolian personal names, as with other ancient anthroponymic systems, the category of theophoric names has a special place. Indeed, as names referring to deities, they are indicative of the “degré de popularité des dieux d’un panthéon, en dehors de toute influence littéraire” and the durability of certain cults in Anatolia, but, from an anthropological point of view, they also constitute the manifestation of the intimate link that binds men to gods. Giving a child a divine name is both a desire to place this child under the protection of the deity and also the accomplishment of an act of devotion on the part of the name giver.

The Anatolian religious world is better documented in the second millennium than in the first because of the large amount of cuneiform documents found, especially in the archives of the palace of Hattusa. This is therefore a good starting point to try to understand the polytheistic system of the Anatolian peoples, even if there are obviously important specificities according to regions and periods. The Hittite pantheon, remarkably vast, as the famous expression referring to the “thousand gods of Hatti” implies, was also plural, with a core composed of gods of Hattian origin and properly Indo-European divinities (Hittite and Luwian), prior to the integration of Syrian, Hurrian and Mesopotamian deities as a result of the Hittite conquests. In the Syro-Hittite (or Neo-Hittite) states, which emerged after the fall of the Hittite Empire, monumental inscriptions in Anatolian hieroglyphics testify to this same plurality by mentioning several deities of diverse origin. Unfortunately, the data are more limited in the Anatolian alphabetic corpora, which are fragmentary by nature, but there is continuity between the different periods, especially within the Luwic languages, which designate an Anatolian subgroup that includes the Luwian, Lycian, Carian and probably also Pisidian and Sidetic languages, which share several common features.

The present contribution therefore aims not to embrace the broad question of theophoric names in Luwic languages, but rather to open the discussion on the place of divine epithets in the formation of anthroponyms. After a brief review of the litera-

2 Laroche 1966, 294.
3 Theophoric names in Hittite Anatolia were recently the subject of a presentation by A. Mouton 2022, who explored the anthropological dimension of naming.
4 Archi 1993; Schwemer 2006; Cammarosano 2018, 51.
6 Melchert 2003, 177 n. 7.
ture on this subject, we shall propose some definitions and an initial method for analysing anthroponyms. The rest of the article will provide a preliminary typology of divine epithets identified in Luwic personal names.

2 The Role of Divine Epithets in the Formation of Luwic Personal Names: Status Quaestionis

In reference works on Anatolian theophoric names, long pages are devoted to the various names of gods used, but references to divine epithets are much more discreet. Thus, in chapter six of his *opus*, Houwink ten Cate admits that some lexical terms used in the formation of Lycian and Cilician names could refer to divine names, such as certain kinship terms or abstracts, in the specific case of Luw. *piha-* “splendour, might”, acknowledging that *pihaššašša/i*- and *pihaima/i* are used as epithets of the Storm-God. In his formal classification of theophoric names, E. Laroche distinguishes six main types:

1) pure and simple theonym (which constitutes a notable difference with most other Indo-European and Semitic societies, where the calque of a divine name is extremely rare);
2) association of two theonyms;
3) compound formed of a toponym and a theonym;
4) compound formed of an attributive term and a divine name;
5) compound of a theonym and a lexical element;
6) derivative of theonym.

Types 3) and 4) group together anthroponyms with a divine epithet, which is especially obvious in type 3), since it consists of geographical epithets. It is of a diverse nature in type 4), grouping adjective attributes (e.g. *ura-* “great”, *wašu-* “good”) and nominal attributes, as genitival determinatives (e.g. Hier. *Huha-sarma/*- “Sarruma of the Grandfather”, referring to the ancestral and dynastic cult) or in apposition to the divine name (e.g. Cun. *'Anni-maššani-* “Mother-Goddess”). The French scholar even points out that compounds of type 4) constitute a “[ttype peu fréquent, dont la plupart des représentants posent des problèmes difficiles, parce que l’attribut appartient au vocabulaire louvite”, the Luwian language being largely unknown at the time. More recently, in his monograph on Hittite women’s names, Th. Zehnder also devotes a sec-

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7 Houwink ten Cate 1961, 155–156.
8 Houwink ten Cate 1961, 139.
10 Such names are, however, attested in Hurrian personal onomastics; see Richter 2016, 23–24.
11 Laroche 1966, 283.
tion to theophoric names, more or less following Laroche’s classification, while acknowledging nevertheless that, among the ethnics converted into anthroponyms, some could refer to a deity associated with the place in question. The same discretion is found in H. C. Melchert’s seminal article on Western Anatolian personal names, where only those that carry a theonym in the strict sense are considered theophoric names, even though the author suggests, like Houwink ten Cate before him, that some bases such as /piha-/ should probably be understood as divine epithets. In all these basic studies, therefore, theophoric names are understood in the strict sense and the identification of divine epithets is limited to cases where they enter into composition with a divine name, even if occasional mention is made of cases where behind this or that lexical base there might be a reference to a deity.

The use of divine epithets in the Anatolian worlds is in fact widespread from the second millennium onwards, as V. Haas remarks.

Some of these epithets, such as “terrible” or “terrifying”, are attached to several deities, while others are specific to one god or goddess. Despite (or because of) the great variety and richness of divine epithets in the Anatolian worlds, no specific study has been devoted to them. In a seminal study dealing with Hittite “divine epithets”, A. Mouton highlights the absence of complete editions of Hittite religious texts that would allow an exhaustive study of the appearance contexts of divine epithets. The Hittite-Luwian ritual texts have been the subject of an edition and a commentary that will be published very soon and that will allow this work to be carried out partially. In the other corpora, in hieroglyphics and indigenous alphabets, the proportion of truly religious texts is smaller than for the cuneiform tablets, which obviously limits our understanding of the meaning and uses of divine epithets in context. Moreover, we are still confronted with the impenetrability of certain corpora, which makes the interpretation of certain words, or even entire texts, difficult for the moment. Another problem is the fixed nature of these designations, which does not sufficiently take into account the changing nature of the names. Thus, a divine epithet can end up replacing the theonym, as in the case of the Luwian adjectives *pihaim(m)a/i- and *piham-(m)(a)a/i- “imbued with splendour”, associated in Hittite context with the Storm-God *dU, before being used as theonyms, as indicated by the determinative preceding the

\[12\] Zehnder 2010, 57–61.
\[13\] Melchert 2013.
\[14\] Haas 1994, 312.
\[15\] Mouton 2020, 227.
\[16\] Yakubovich/Mouton 2023.
divine name in ḫḫīm[iš] and ḫḥamm[iš]. The Luwian name for the Storm-God, Tarhunt, was itself originally an epithet going back to PIE *tṛ̥ḥ₂went- “conquering” and the consonance of which must have recalled the name of the Hattian Storm-God Taru.

Finally, it is only very recently that the place of divine epithets in Luwian anthroponymy has been highlighted. I. Yakubovich shows that, alongside transparent theophoric names such as .hamcrest[i]- “Arma (Moon-God) sent (her)” or hamster[i]- “Santa (War-God) sent (her)”, there are theophoric names such as ẖalma[iš]- “(Storm-God of) Aleppo sent (her)” or ẖīm[i]- “(Storm-God of) Splendour sent (her)”, in which the geographical epithet or divine attribute is used instead of the theonym. This new analysis provides interesting insights: not only does it suggest that the very many names formed by means of a toponym, rather than referring to the geographical origin of the bearers of the name, are in fact theophoric names, but it also sheds light on several anthroponyms which, up until then, had no satisfactory interpretation. Indeed, as pointed out by I. Yakubovich, “the explanatory power of the suggested hypothesis is obvious once we consider the absurdity of personal names such as ‘Pledged to the road’ or ‘Strength of the meadow’”, whereas such names fit into a coherent system when understood as “Pledge to (the god(s) of) the Road” or “Having the strength of (Ishtar/the Protective God of) the Meadow”. In these personal names, the ellipsis of the theonym can sometimes be compensated for by the attestation of theonym + epithet formulae in the various documents. Sometimes, the key to reading is provided by other names combining the divine name and the epithet. An ambiguity remains, however, when the divine epithet is associated with more than one divine name. Thus, the name ẖmēr[i]- “Man of (the X-God of) the Open Country” can refer to the Storm-God of the Open Country (Cun. ẖm[i]- “(DEUS)CERVUS”) or the Protective God of the Open Country (Hier. ẖm[i]- “(DEUS)CERVUS”). Finally, in other cases, it is not possible to restore the theonym associated with the epithet, in the absence of attestation of the theonym + epithet formula.

This same path has recently been followed by I.-X. Adiego, who also uses onomastic data from the alphabetic Anatolian corpora and Greek sources to highlight the use of divine epithets in the formation of anthroponyms. The article thus sheds new light on several names, such as Gk. Ṭ рук-αρβας, which is related to the formula ṱrq[i]liz: [...] er[b]es[i]- “Trqqût (Storm-God) of Turmoil” found in the Lycian B part of the Xanthos Poem (TAM I, 44d.12–13) and whose epithet alone has been converted into an

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17 CHD P, 253.
18 See Hutter 2003, 220–221, with references.
20 Yakubovich 2013, 107.
22 ANCOZ 1 §2 (Hawkins 2000, 346); ANCOZ 10 §5 (Hawkins 2000, 360) etc.
23 Adiego 2022, 83–86.
anthroponym in Gk. *Arbasis* “(Storm-God of) Turmoil”, in the manner of the *advocaciones mariales* still encountered today in Spanish onomastics, whether they refer to a shrine (e.g. Guadalupe, Carmen, Lourdes), to a feast (e.g. Natividad, Asunción) or to a function (e.g. Pastora, Milagros, Paz, Remedios).

3 An Approach to be Renewed: Elements of Definition and Method

In the context of this preliminary study, is it possible to be a little more precise about the nature of the various divine epithets used in the anthroponymy of Luwic languages? The designation “divine epithet” is indeed general and needs to be clarified. It is perhaps useful to recall a few elements of definition, even if this delicate undertaking in such a field is more suited to the historian of religions than the linguist. N. Belayche and F. Prost write that

[translation of Belayche/Prost 2005, 211]

In this definition, therefore, epiclesis, unlike the epithet used in literary texts, is closely associated with a cult. P. Brulé and S. Lebreton do not disagree when they write:

[translation of Brulé/Lebreton 2007, 220]

However, as the seminal article by Bonnet *et al.* rightly notes

24 Belayche/Prost 2005, 211.
25 Brulé/Lebreton 2007, 220.
la prise en compte croissante des épithètes divines comme clé d’interrogation du fonctionnement du polythéisme hellénique ne semble avoir entraîné une fixation (relative) de la terminologie que par décantation – c’est-à-dire sans réelle justification théorique. Les catégories de ‘théonyme’, ‘épithète’, ‘épiclèse’ se sont imposées sans véritable discussion.26

Now, while the distinction between these terms is certainly convenient, it is not sufficient in order to account for the complexity of the systems for naming the divine in the ancient worlds. It is also worth noting the use, in the *studia Anatolica*, of the term “hypostasis” (from Greek *hupostasis* “substance, substantial existence”),27 borrowed from Near Eastern studies and, in particular, from biblical studies, where it is used to designate, in the words of K. Helms, “semi–independent divine entities that, on the one hand, are a part of a larger deity and, on the other, at times act independently [. . .]. Often these semi-independent entities develop through a gradual process of personification and differentiation from the deity.”28 According to V. Haas, aspects or partial functions and instantaneous manifestations thus become attributes such as “Storm-God of the Palace”, “Storm-God of the Growth”, of thunder, lightning etc.; the aspects of a deity then take on an existence of their own and become hypostases: “Hypostasiert werden nicht nur Äußerungen der großen atmosphärischen Götter wie Blitz und Donner, sondern auch deren Ausstrahlung: Den hethitischen Wettergott und den Sonnengott begleiten ‘Respekt’ und ‘Ehrfurcht’.”29 The term “hypostasis” then designates a particular type of divine epithet (or epiclesis) with the ability to stand in for the theonym + divine epithet formula, which implies that not all divine epithets have this ability. This should be verified in detail in order to judge the relevance of the distinction between hypostasis and divine epithet. The terminological question is further complicated by the use of the term “hypostasis” in linguistics, where it has been given different definitions since the end of the 19th century, ranging from derivation of inflected forms to autonymy and implicit derivation.30 However, when I. Yakubovich studies theophoric names in which the divine epithet has been substituted for the theonym, he identifies this substitution process as belonging to “hypostasis”, from one of its linguistic meanings, namely “when the underlying dependent noun assumes all the grammatical functions of the reconstructed head-noun and acquires the lexical meaning of the reconstructed noun phrase”.31 All of this should therefore be kept in mind when addressing the issue of divine epithets in the Anatolian worlds and delving into the literature on this subject.

26 Bonnet *et al.* 2018, 575.
27 See, among others, Beckman 2004; Miller 2008; Yakubovich 2013.
29 Haas 1994, 313. See, for example, the use of this term in Laroche 1947 (e.g. 47, 54 or 61), where it is used to refer to more or less independent manifestations of more important deities, such as Kummiya, king of the gods fought by Kumarbi and considered as one of the most important hypostases of Te-shub, the Hurrian Storm-God.
30 On a summary of this issue, see Rousseau 2016, 33–44.
31 Yakubovich 2013, 98–99 and n. 44.
A. Mouton has recently proposed a provisional typology of Hittite divine epithets, distinguishing seven different categories: 32

– Mesopotamian inheritances (e.g. “King of Wisdom”, “Righteous Lord of Judgment”);
– Epithets defining the deity’s preferred domain (e.g. “Sun-God of Disease”);
– Epithets denoting a positive or negative role of the divine entity (e.g. “Evil Woman”);
– Epithets that define a deity’s geographical area (e.g. “Sun-God of Heaven”, “Sun-Goddess of the Earth”), including cities associated with divine names;
– Laudatory epithets (e.g. “Luminous Sun-God”, “Powerful Storm-God”);
– Epithets borrowed from diplomatic protocol (e.g. “my Lord”, “my Lady”);
– All the epithets for which we do not yet have a translation.

As one can see, different criteria are used here to distinguish between the types of divine epithets, sometimes in relation to the origin of the epithet, sometimes to the function or role exercised by the deity and sometimes to a geographical association.

The results of two studies by I. Yakubovich (2013) and I.-X. Adiego (2022) invite further research into the anthroponymy of Luwic languages in order to reveal other theophoric names formed by using divine epithets. In order to do this and taking into account the risk of over-interpretation that the analysis of proper names implies, complementary methods can be adopted. By first identifying theonym + divine epithet formulae in the various epigraphic sources from the second and first millennia, such as “Storm-god of the Turmoil” attested in Lycian B or “Storm-god of Splendour” in the cuneiform sources, it is possible to understand anthroponymic compounds reflecting the same theonym + divine epithet formula, either in its exact form (e.g. Gk. Troko-arbasis), or in a related form, such as when an abstract is found instead of an adjectival form (e.g. /Piha-tarhunt/ “Storm-god (of) Splendour”). But it is also possible to resort to combinatorial analysis and parallels. Thus, on the basis of the well-known compounds in wašha- and zit(i)- usually associated with a divine name or epithet, the two compounds ḫHarwa-wašha- and ḫHarwa-zit(i)- invite us to consider the element /harwa-/ “road” not as a simple appellative, but as a divine epithet referring to one (or several) “god(s) of the Road”. 33
In the context of the theophoric names of the Luwic languages, it is possible, at least for the time being, to identify five main types of divine epithets, based on the typology outlined by A. Mouton. Of course, there are also a lot of divine epithets here, the meaning of which is still unclear. Nevertheless, for those whose meaning is assured, there are geographical epithets, epithets corresponding to the deity’s place of action, functional epithets, laudatory epithets and divine titles. These types are described and exemplified below.

4.1 Geographical Epithets in the Form of a Toponym or an Ethnic, Corresponding to a Cult Place

For example, the city of Aleppo was a major place of worship for the Storm-God, so the name Aleppo is found in several names in reference to the Storm-God of Aleppo: among others, Cun. mHalpa-(NH 252) “(Storm-God of) Aleppo”, Cun. mHalpa-muwa-/Hier. /Halpa-muwa-/ (NH 254) “(Having) the Might of (the Storm-God of) Aleppo”, mHalpa-zit(i)-(NH 259) “Man of (the Storm-God of) Aleppo”, fHalpa-wiya-(Trémouille Répertoire, s.n.) “(The Storm-God of) Aleppo sent (her)”. Some simple names come from the anthroponymic conversion of ethnic names, which are more likely to correspond to divine epithets than to sobriquets. The hieroglyphic corpus thus provides the name 1ni-x-wa/i-ia-/Ninuwiya-, which is formally the ethnic of the city of Nineveh, associated with the cult of Ishtar and thus to be understood as “(Ishtar) of Nineveh”.

In the case of Luggawanni- (Trémouille Répertoire, s.n.) “(God[s]) of the Lukka lands”, the interpretation as a divine epithet is supported by the compound attested on a hieroglyphic seal /Lukka-muwa-/ (BoHa 19, 204) “(Having) the might of (the God[s] of) the Lukka lands”. In the Lycian corpus, the name Pttaraza/i- (TAM I, 113.1), identical to the ethnic of the city of Patara, could refer to a deity honoured there, such as the goddess Maliya/Athena or Natri/Apollo.
4.2 Epithets Corresponding to the Place Where the Divine Power is Exerted (Sky, Earth, Steppe etc.)

Thus, in the compound /TaPa-zid(i)/ (BoHa 22, 101), attested on a hieroglyphic seal, the first member could correspond to CLuw. tappāš- “sky, heaven” (HLuw. /tiPas-/), a place that is associated with different deities in the Anatolian corpora: Sun-God, Storm-God, Protective God or gods that are still undetermined. The anthroponym is then to be translated as “Man of (the X-God[s] of) Heaven”. Among the clear examples of theophoric names formed using such an epithet is the group of names formed on the base /im(ma)ra/(i)/- “open country” (and its derivatives) associated sometimes with the Storm-God, sometimes with the Protective God:40
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  Compound “Man of the (X-God of the) Open Country”: Cun. Immara-ziti- (NH 450); Lyc. Ipre-sida- (TAM I, 29.1; 69.1; N 334.1, cf. Tekoğlu 2002–2003, 106–107); Gk. Imbra-[s]idēs (Lyc.);
  Anthroponymic conversion of the epithet “(X-God of the) Open Country”: Gk. Imbras (Lyc.), Imbrēs (Lyc., Car.), Imbrais (Lyc.);
  Derivative “im(ma)rass/(i)”- “Of (the X-God of) the Open Country”: Car. iβarsi- (E.Ab 3; E.Bu 4) / iβrši- (C.Ka 3) / rβrši- (E.Th 26; 48; C.Hy 1a; C.St 1); Gk. Imbrassis (Car.), Imbarsis (Car.);
  Derivative “im(ma)ra/(i)ma/i”- “Of (the X-God of) the Open Country”, also attested as a theonym in HLuw. as (DEUS)mara/i-lā/i /Immarall(i)-/ (MALATYA 5; Hawkins 2000, 306–307): Car. para-iβrel (E.Me 47); Gk. Imbarēldos (Car.), Imbralos (Car.);
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  Derivative “im(ma)ra/(i)ma/i”- “Of (the X-God of) the Open Country”: Gk. Imbraimis (Lyc.).

4.3 Functional Epithets Referring to the Specific Field of Action of the Deity Invoked

This category is particularly broad, given the wide variety of functions performed by deities in the Luwic worlds. Among the different domains represented, the following three can be highlighted:
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  The military field, as exemplified by names reminding us the formula HLuw. (DEUS)TONITRUS EXERCITUS /Tarhunz kwalanassis/ “Storm-God of the Army,” 41 such as Hier. /Ku(wa)lama-muwa/- (e.g. BoHa 19, 192–193) “(Having) the Might of (the Storm-God of) the Army”, /Ku(wa)lama-runtiya/- (BoHa 19, 194) “(Storm-God of) the Army (and) Protective-God”, /Ku(wa)lama-zid(i)-/ (e.g. BoHa 19, 195–198)

40 Yakubovich 2013, 99. On most of the following names, see already Adiego 2007, 335; Melchert 2013, 35. 41 SÜDBURG §3; Hawkins 1995, 23–24.
“Man of (the Storm-God of) the Army”, Cun. *Kuwalanalla* “Of (the Storm-God of) the Army” (*KBo* 5, 7 obv. 6). To this same category belongs the Lycian (B) epithet *erbbesi/*- “of Turmoil”, which can be found in names like Gk. *Trokoarbasis* (Cil.), *Kolarbasis* (Cil.), *Ouanaouarbasis* (Cil.), *Arbas(s)is* (Cil., Lyc.), *Arbēs(s)is* (Car.): as explained above, this epithet is associated with the Storm-God in the Lycian B part of the Xanthos Stele;

- The agricultural area, in different aspects. For example, the wine sphere is represented in Hier. /Tuwarisa-/ (*NH* 1401), which is reminiscent of *tu-wa/i+ra/i-sà-sa* (DEUS)TONITRUS-hu-zu-sa /tuwarisassa Tarhunzas/ “Storm-God of the Vineyard.”

The prosperity that comes from good harvests could also be present in the names Hier. /Sura-/ (*BoHa* 22, 131), Lyc. *Hura*- (TAM I, 47.1; 119.2), *Hurttuwete/i*- (TAM I, 38.3–4; 94.1) and Gk. *Erma(nd)ortas* (Lyc.), if they are related to HLuw. (CORNU +RA//sru-ra/i-/ /sur(i)/- “abundance, fullness” and CORNU+RA//ti- /suraTi(ya)-/ “satiated” (derived from the unattested /suraTi(-)/). These words are not directly attested as divine epithets but can be compared with the Hittite formula *Ala GURUN-aš iyatnaš “Ala of plenty of fruit”.

- The field of protection and punishment. For example, based on the Lycian formula *Malija hrīxuwaama* “Maliya the Supervisor” (TAM I, 80.3), one can interpret the Lycian name *Hrixm̃̃a* (TAM I, 89.1, 2; 90.1, 2) / Gk. *Rhikommas* (Lyc.) as reflecting the epithet, in reference to the goddess Maliya and her protecting role.

On the other hand, some gods are invoked for their punitive function, as can be seen in a number of curse formulae attested in the Luwian and Lycian inscriptions. Accordingly, the onomastic element *xtta*-, found in several Lycian names, such as Lyc. *I-xtta*- (TAM I, 56.2) / Gk. *I-ktas*, if one admits that this form comes from the reduction of *νία-xtta- (god Ea/Iya), Gk. *Erma-ktas* (Moon-God Arma), *Tedi-ktas* (Father X-God), could be the direct cognate of CLuw. *hatt(a)- “striking, harm” (cf. HLuw. /hatta-/ “to hit”, Lyc. *xtta(i)-“to do harm”), used as a divine epithet in a formula such as “X-God of Striking”. Such an epithet would therefore be close in meaning

42 SULTANHAN §8, Hawkins 2000, 466. On this epithet, see Weeden 2018.
43 See Réveilhac forthcoming a, where this name is tentatively interpreted as a *Satzname* meaning “(The X-God[ress] of) Abundance will favour (him)”.
44 On these lexemes, see Bauer 2022 and Bauer/Yakubovich 2022.
45 Van Gessel 1998, 10.
46 This epithet has been compared, for the meaning, to some epithets of Athena (*episkopos* “overseer”, *epiéranos* “assisting”, *epikouros* “protector”), to whom Maliya is equated (Serangeli 2015), and, for the etymology, to the epithet *eriounios* of Hermes; see García Ramón 2015, 126–136.
47 In order to do so, one must assume a reduction of the sequence /-uwa-/ > /-u-/ and, eventually, a syncope, maybe due to an accent shift. For both phenomena in Lycian, see Hajnal 1995, 14 and 182–183, respectively.
48 On the identification of HLuwian (DEUS)/-ya-/ /iya-/ as the representation of the originally Mesopotamian god Ea and its use in the Luwic onomastics, see lastly Giusfredi 2019.
49 Melchert 1993, 63; Melchert 2004, 85.

4.4 Laudatory Epithet

Among these epithets, some are already well known, such as the Luwian adjective /muwatall(a/i)-/ “mighty”, associated especially with the Storm-God in Hittite texts behind the sumerogram NIR.GÁL and in Hieroglyphic Luwian in (DEUS)TONITRUS FORTIS /Tarhunt-muwatall(a/i)-/. This very epithet is the basis of several names: the Hittite royal name ₃Muwatalli- (NH 837); HLuw. /Muwatall(i)-/ (MARĀŞ 1, §1d; Hawkins 2000, 262); Lyc. Mutle/i- (TAM I, 150) and Mutli- (M 210; with individualising suffix); Gk. Motolōn (Lyc.), Motolōs (Kibyr.).

The Luwian adjective /ura-/ “great” is also one of the laudatory epithets which we find associated with the Storm-God in the Hieroglyphic Luwian formula CAELUM MAGNUS (DEUS)TONITRUS, corresponding to the dative sequence /tipasassan ura Tarhunti/ “to the great Storm-God of Heaven”. And this formula, “Great Storm-God”, is precisely mirrored in the compound name ₃Ura-₄U (NH 1441). On this basis, it is possible to interpret a number of personal names with /Ura-/ referring to a deity, the Storm-God or another one, as suggested by the compounds Cun. ₃GAL.₄IŠTAR-a-(Trémouille, Répertoire s.n.) “Great Shaushka” and Hier. /Ura-Sarma-/ (KARKAMIŠ A4a, §7; Hawkins 2000, 157) “Great Sarruma”. It is therefore only natural to find this element associated with bases that are usually used in the formation of theophoric names: e.g. Hier. /Ura-zid(i)-/ (BoHa 19, 503; NH 1439) “Man of the Great (X-God(dess))”; Gk. Oura-moutas (Cil.) “Great (X-God(dess)) of Conquest”, Or-peigesis (Lyc.) “Great

50 See Adiego 2022, 84–85.
51 On some of these names, see Houwink ten Cate 1961, 167; Melchert 2013, 34.
52 E.g. KARKAMIŠ A4b, §4; Hawkins 2000, 80–82.
53 Van Gessel 1998, 661 (IŠKUR NIR.GÁL) and 787–788 (₄U NIR.GÁL); Mouton 2020, 226.
54 ANCOZ 9, §2; Hawkins 2000, 359.
55 The interpretation of such names as predicative compounds with the meaning “X-God(dess) (is) great” (Yakubovich 2017, 40) cannot be taken for granted. On the other hand, they must neither be considered as “descriptive compounds” – then judged as “hubristic names” by I. Yakubovich: they would rather have a similar value as pure and simple theonyms converted into anthroponyms (see already Laroche 1966, 281–282), that is, names intended to place their bearer under the protection of a deity.
56 See the large number of deities associated with the epithet “great” in Hittite texts: van Gessel 2001, 55–56 (Hitt. šalli-), 107 (sumerogram GAL) and 163 (akkadogram RABÛ(M)).
(Storm-God of) Lightning", Our-oas (Pamph.) “Great (X-God[dess]), favour (him)!", Our-oas (Lyc.), Ourōs (Cil.), Ouros (Pamph.).

The epithet can sometimes be found in second position in anthroponymic compounds, such as Cun. Maššana-ura- / MINGIRMES-GAL, Hier. Massana-ura- (NH 774), translated as “Great (one) of the gods” or “Great (among) gods”. However, this does not seem necessary in view of this other compound attested on a hieroglyphic seal dating from the Hittite Empire: Tiwada-ura- (BoHa 19, 462, 463). The latter is reminiscent of the formula where a solar deity is accompanied by the epithet “great”, positioned either before or after the divine name in Hittite (e.g. šalli dUTU-ši, GAL-ši dUTU-uš, dUTU-ši GAL-i etc.), and thus meaning “Great Sun-God”. Similarly, Massana-ura- “Great Gods” reflects the formula MINGIRMES GAL used, for instance, in the Telipinu Myth in a merism that associates it with the “lesser gods”.

4.5 Divine Title

Most of these titles are related to the political or military power, such as “king”, “queen”, “lord”, “master” etc. and can be associated with several deities: it is only natural to find some of these title used in personal names. Thus, the Pisidian name Γδέβετι is the cognate of Luw. hantawatt(i)- and Lyc. xītawati- “king”, the former being connected to the Steppe-God in the Hieroglyphic Luwian inscription MALATYA 5 and the latter used as an epithet of two gods, the Caunian King (Lyc. xītawati Xbiđeni / Gk. Basilei Kauniōi) and the King Arkesimas (Lyc. Arccazuma xītawati/Gk. Arkesima), in the Létōon Trilingual (N 320.7–8). I have also recently proposed that a/tubari- / elements should be recognised in several Luwic names. This basis, combined with several theonyms, such as Ida (Car. Dtybr-), the Storm-God Tarhunt (Gk. Tarkun-dherras [Cil.]), the Moon-God Arma (Gk. Erma-toboris / Erman-doberis /

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57 In Réveilhac forthcoming a, I suggest analysing indigenous names in -oas found in the Greek sources from Lycia and neighbouring regions as Satznamen which have the Lycian bare verbal stem uwe- “to look favourably” in the second member, here in imperative use. For the meaning of this verb, see Sasseville 2020, 380.
58 Although in this case it cannot be excluded that it is an adaptation of the Lycian name Hur-.
59 On some of the names attested in the Greek sources, see already Houwink ten Cate 1961, 164–165.
60 Melchert 2013, 41.
61 Yakubovich 2017, 41.
64 Brixhe 2016, 83–84.
65 Melchert 2013, 35.
66 Réveilhac forthcoming b.
Erman-duberis [Lyc.] or the Protective God Runtiya (Gk. Rôn-doberras/Rôn-dberras [Cil.]), but also with divine epithets (e.g. Gk. Perta-tobaris [Pis.], cf. CLuw. paratt (a)"impurity"), might have originally been a divine title meaning “battle companion, (divine) ally”, which even became a local heronym in Lycia, according to the testimony transmitted by Stephanus of Byzantium. 67

To this group might be added epithets from the family lexicon, in particular those with a significant presence of the names of the “father” and “mother”, associated with several deities. Such usage finds well-known parallels in neighbouring Indo-European, Hurrian and Semitic traditions. As already assumed by Houwink ten Cate, the use of kinship terms in Luwic onomastics is related to their function as divine epithets. 68 Thus, the name of the “father” is associated with the Sun-God Tiwad in the Luwian formula /tatis Tiwaz/, the origin of which is none other than that of the proto-Indo-European Father Sky, also known in Vedic (dyauṣ pitar “(o) Father Sky”), Greek (Zeu pater “(o) Father Zeus”) and Latin (Iū-piter “Father Jove, Jupiter”). It should be noted that this epithet, while originally associated with Tiwad to emphasise the primary hierarchical role that this god played in the pantheon, might have been extended to other deities, such as the Wine-God Tipariya. 70

Therefore, anthroponyms formed with the father’s name (Luw. /tad(i)/, Lyc. tedi(i), Car. ted) are to be understood as theophoric: e.g. Cun. mTati-ŠES (NH 1309), Gk. Tede-nēnis (Lyc.), Tedi-nēnis (Cil.), which must have the sense of “Father (Sun-God?) (divine) Brother”. 71 The names of Greek transmission Tedi-arsasis, Tedi-komadis, Tedi-ktas, Tedi-monis, Tedi-sūs (Lyc.), Tedi-aris (Cil.) are probably also to be interpreted in the same sense, while the Lycian noun Teθθ-eibe/i- (< *tede/i-) “of the Father (Sun-God?)” as its first member.

5 Conclusions

Following on from recent work, this preliminary study has attempted to highlight the important presence of divine epithets in the formation of Luwic anthroponyms (especially in Luwian, Lycian, Carian and Pisidian). The main difficulty in identifying these

67 Ὑλαμοί: πόλις Λυκίας, ως Αλέξανδρος ο πολυϊστωρ εν β Περί Λυκίας. Είτα Διονύσιος φησι Τούβεριν και Τέρμεριν δύο άδελφας γημαί και γεννήσαν δέκα ἄρρενας ἐκάτερον. Υλάμους δὲ τοὺς καρποὺς φασι. Τὸ ἔθνικὸν Ὑλαμίτης. “Hylamoi: a city of Lycia, as Alexander Polyhistor states in book 2 of About Lycia. Then Dionysios relates that Touberis and Termeris had married two sisters and that each of them had fathered ten (children) males. (The Lycians) call the fruits hylamoi. The ethnic is Hylamite.”
68 Houwink ten Cate 1961, 139.
69 A similar formula is also known in Lydian (an Anatolian language not belonging to the Luwic subgroup), with lêms taadal[s] “Father Zeus” (LW 14.10).
70 ARSUZ 1 and 2, §24b; Dinçol et al. 2015.
71 Pace Neumann 1996, 11; Melchert 2013, 38; Réveilhac 2018, 477, the meaning “Brother of the (same) father” is forced.
divine epithets lies in the fragmentary nature of the corpora of the languages in question, which obviously limits their understanding. It should be noted, however, that this field of study is in constant progress thanks to the regular appearance of new documents and the progress made by historians, historians of religions, philologists and linguists.

The identification of divine epithets in anthroponyms must first be based on the divine onomastic formulae attested in the various Anatolian corpora. Some of these formulae are reflected, directly or indirectly, in anthroponymic compounds. Combinatorial analysis and parallels with other names finally allow us to restore certain divine onomastic formulae.

We were able to identify five main types of divine epithets used in the formation of Luwic personal names: geographical epithets, epithets corresponding to the place of action of the deity, functional epithets, laudatory epithets and divine titles. But it must be borne in mind that there are a number of onomastic elements whose meaning is unknown and which probably constitute other divine epithets. The task is therefore still considerable, since each element must be the subject of meticulous investigation involving the data available in the various corpora.

More broadly, it appears that the place of theophoric names in the Luwic languages in the wider sense, that is anthroponyms formed with a divine name and/or a divine epithet, is more significant than has been believed until recently. A more precise morphological analysis of Luwic theophoric names can then be carried out in order to highlight the different formations at work and compare them with the existing types in other Indo-European and geographically neighbouring languages, such as Hurrian and the Semitic languages.

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