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Inscriptions (SBL Writings from the Ancient World 29,  
2012)**

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Payne, Annick

*Iron Age Hieroglyphic Luwian Inscriptions*

Writings from the Ancient World 29

Atlanta: Society of Biblical Literature, 2012. Pp xii + 124. ISBN 978-1-58983-269-5.

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The author presents new editions of the main Hieroglyphic Luwian inscriptions dating from the Iron Age and originating from the Neo-Hittite states. The book is divided into two parts: an introductory chapter (pp. 1-15) and the text editions (pp. 17-118).

The introduction begins with a narrative of the discovery of Hieroglyphic Luwian (pp. 1-2) and then presents a brief history of the Hittite Kingdom (pp. 2-4) as well as that of the Neo-Hittite states (pp. 4-9). Note that the author made a small error about the so-called viceroys ruling during Šuppiluliuma I's reign (p. 3): instead of Aleppo, she mentions Tarhuntašša as one of the two seats of those "viceroys". The introduction ends with short paragraphs on the Biblical notion of "Hittites" (pp. 9-10), the hieroglyphic script and scholarship (pp. 10-14), the nature of the texts (p. 14) and the notion of kingship according to the Neo-Hittite inscriptions (pp. 14-15).

The second part of the book provides new editions of several Neo-Hittite inscriptions, starting with the bilingual (Phoenician-Luwian) inscriptions of Karatepe and Çineköy (pp. 19-44). Then the author examines several funerary and commemorative monuments (pp. 45-59), building inscriptions (pp. 59-88), dedicatory inscriptions (pp. 88-102) and others (pp. 102-118). Thanks to the presence of the transliterations, the reader can easily check the accuracy of the author's translations and it becomes immediately clear that Payne's readings and translations are sound although minor emendations can be made here and there.

Let us examine the inscription 2.2.1. from TILVESET (pp. 45-46) as an example. This inscription has already been edited by Hawkins in his *Corpus of Hieroglyphic Luwian Inscriptions* (henceforth *CHLI*) volume I (pp. 178-180 and plate 62). The author's transliteration is basically the same as Hawkins's, except for INFANS.NI-zi in l. 2 where Hawkins had INFANS-ni-zi. However, the change can be contested, as the Luwian word hiding behind this writing could be \*niwaran(n)i(n)zi (in nom. comm. pl.), with the signs -ni-

*zi* functioning together as a phonetic complement. As for the author's translation of the TILVESET inscription, it takes further distance from Hawkins's translation but it does not always improve the understanding of the text. For instance, whether *u-wa/i-wa/i-sa* is a nominative of the personal name Uwawa or is, as the author suggests, to be read *\*uwawisa* and to be understood as a genitival adjective based on the same personal name cannot be determined by the term itself but rather by the verb of the clause, namely *ta-ta*. It seems that the latter is an active preterit form 3<sup>rd</sup> pers. sg. of a verb, although to what verb is uncertain. Hawkins suggests the existence of a verb *ta-* "to put, to place" (*CHLI* I, p. 179) although only a verb meaning "to stand" seems attested (see I. Yakubovich, [http://web-corpora.net/LuwianCorpus/search/ sub ta-](http://web-corpora.net/LuwianCorpus/search/sub%20ta-) "to stand"). Therefore, the whole sentence favors Hawkins's interpretation, namely an active verb whose subject is Uwawa. As Yakubovich suggests ([http://web-corpora.net/LuwianCorpus/search/ sub tanu\(wa\)-](http://web-corpora.net/LuwianCorpus/search/sub%20tanu(wa)-) "to set up"), *ta-ta* could be an abbreviated form for *\*tanuwata* "he set up". Note however that the other changes introduced by Payne in the translation do constitute improvements, as they reflect grammatical discoveries made after Hawkins's publication.

The book also presents some small typographic mistakes as, for instance, in KULULU 4 where DEUS-*ni-i-zi* of § 3 (p. 50) should be emended into DEUS-*ni-i-zí* with the ZÍ sign (\*313), and in BOHÇA § 1 (p. 97) where one should rather read *ku+ra/i-ti-i-sá* with a SÁ sign (\*433).

In spite of these minor critics, Payne's book provides a precious anthology of the Hieroglyphic Luwian inscriptions from the Iron Age, improving here and there Hawkins's pioneer edition thanks to the recent developments in the field of Hieroglyphic Luwian. It also adds a useful edition of the ÇINEKÖY bilingual text. Payne's book is destined to become a reference book among students of Luwian language as well as those of Archaeology and ancient History.