

J. DAVID HAWKINS: *The hieroglyphic inscription of the Sacred Pool Complex at Hattusa (Südburg)*. (Studien zu den Boğazköy-Texten, Beiheft 3.) 139 pp. Wiesbaden: Harrassowitz Verlag, 1995. DM 78.

Excavations in the 'Südburg' area of Boğazköy (ancient Hattusa) during 1988 brought to light a new Hieroglyphic Luwian inscription. Further investigation showed that the inscription was originally situated on the side-wall of one of two small chambers which led under the corners of a man-made dam forming a large shallow pool—all part of a cult complex. The cultural, historical and linguistic importance of the new text can hardly be overestimated, and I am happy to state unequivocally that this eagerly awaited critical first edition is absolutely first-rate in every respect.

Following an introduction by Peter Neve which succinctly provides the archaeological context, David Hawkins offers a transliteration and translation of the text, accompanied by a copious philological, geographical, and historical commentary. Excellent photographs of the inscription allow readers to confirm for themselves the fidelity of Hawkins's characteristically accurate hand copy. In addition to an index and glossary, we receive the unexpected bonus of transliterations and translations of the Yalburt inscription, the Emirgazi altars (with new collations!), and the Kızıldağ-Karadağ group, again with ample commentary.

As Hawkins properly emphasizes, the Südburg text presents great interpretative challenges. It shares with other second-millennium hieroglyphic texts the use of unusual logograms and of logograms without phonetic complements. In addition, however, it makes almost no use of sentence-initial conjunctions. As a result, it is often hard to tell where clauses begin and end, much less to distinguish subject from object. Under these circumstances, initial interpretations will diverge radically, and it will surely be some time before a consensus emerges. Here I wish to stress only that Hawkins's crucial interpretation of the last sentence in the text, identifying the chamber in which the inscription is found as a man-made entrance to the underworld, is absolutely compelling. I will confine my other remarks to two issues regarding the reading of signs, merely alluding to the possible interpretative consequences.

Any attempt to interpret CRUS-*mú-pa* in line 1 as a Luwian verb stem (p. 30) is quite hopeless, on morphological and phonotactic grounds. Hawkins himself (personal communication, June 1995) has offered suggestive evidence for a phonetic value *na_x* for CRUS₂ (the horizontal leg). Several personal seals from the 1990–91 Boğazköy campaigns appear to contain a personal name CRUS-*mú-wa/i*. In two instances (Bo 90/725 and 1008) there is at right angles a broken cuneiform text with lines beginning 'na-[] and LU[.]. It seems reasonable to infer a name *Nanuwa*, which is attested in cuneiform in *KBo XXIII 32 Ro 5* and 6. In Südburg the resulting sequence *na_x-mú-pa* inevitably recalls Cuneiform Luwian *namun/m=pa* 'but now', a sense which fits the context

perfectly. (I cite the evidence from these Boğazköy seals in advance of their publication with the kind permission of Suzanne Herboldt.)

The sequence read by Hawkins as INFRA *á-ka* occurs seven times and obviously is a key to understanding the entire text. Hawkins's reading implies that the sign INFRA stands above the other two, with the reading going from top down and then right-left or left-right, as often. However, as his excellent drawing shows, in every single instance the *á* sign is written as a ligature with the INFRA. This can hardly be accidental. Any interpretation of this combination must begin from a reading *Á + INFRA-ka*.

Elucidation of this fascinating but puzzling text will occupy scholars for years to come. We are indebted to Professor Hawkins for furnishing us such an exemplary foundation for this undertaking.

H. CRAIG MELCHERT

PIERRE BRIANT: *Histoire de l'empire perse: de Cyrus à Alexandre*. 1248 pp. Paris: Arthème Fayard, 1996. Fr. 280.

To write a history of the Achaemenid Persian Empire both comprehensive and original is no small task. This was long ago the monumental theme of Herodotus (the 'Father of History'), and subsequently an almost obligatory exercise for ancient historians. Yet the previous standby—the Assyriologist A. T. Olmstead's *History of the Persian empire* (Chicago, 1948)—is now 48 years old. Archaeological and epigraphic discoveries in the interim have been extensive. Some of the new ground is covered, e.g. by M. A. Dandamaev and A. G. Lukonin, *The culture and social institutions of ancient Iran* (Cambridge, 1989). Yet while this concentrates on the new, especially Babylonian material, it is not planned as a comprehensive history, so it is certainly time for a re-examination of the theme.

The narrative portion of this work runs to 896 pages, divided into six parts. The first covers the classic story of the rise of the Achaemenids under Cyrus the Great and Darius. The second surveys the central apparatus of the empire. The third describes the statistical and economic evidence at the 'grass roots', deriving from Babylonian and Elamite tablets, papyri, and Egyptian inscriptions. The fourth narrates the evolution of the empire from the death of Darius (486 B.C.) to the demise of Artaxerxes III (338 B.C.), and covers the interaction of Persia with Greek civilization. The fifth part is a survey of the territory and resources of the last Achaemenid ruler, Darius III. The sixth examines the conflict between Alexander and Darius III, factors critical in the contest, and the reasons for the fall of Achaemenid kingdom. For continuity of reading, the text is drafted without footnotes, the necessary documentation being provided in a copious section organized according to subdivisions of the text, and entitled 'Notes documentaires'—which runs from p. 905 to p. 1077. This contains some of the most interesting and