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# Reviews

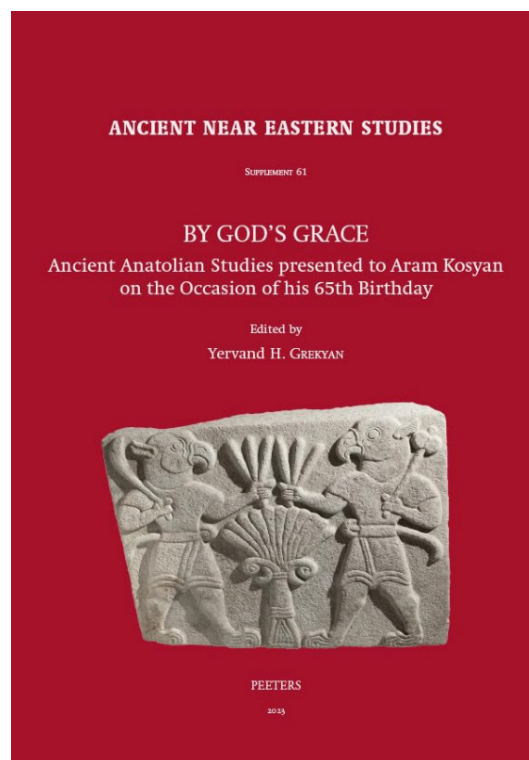
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**Yervand H. Grekyan (ed.), *By God's Grace: Ancient Anatolian Studies Presented to Aram Kosyan on the Occasion of his 65<sup>th</sup> Birthday*. Ancient Near Eastern Studies Supplement Series 61. Leuven – Paris – Bristol, CT.: PEETERS PUB & BOOKSELLERS, 2023. Pp. XX+366. ISBN: 9789042948686; E-ISBN: 9789042948693.**

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The existing, rather respectable, literature on the Hittite state and the Hittites was supplemented by another collection, which, if it is the last in order, then by the right of the last, continues and completes the valuable aspects of the development of various fields of Hittite studies and presents them as a new quality. It actually came to supplement the list of respectable professional literature on Hittite studies. And this next work is dedicated to the 65<sup>th</sup> anniversary of the famous Armenian Hittite scholar, Professor Aram Kosyan (38 scientists representing leading institutions of 10 countries and a total of 28 articles, 3 of which are in Italian, 2 in German, 1 in French and 22 in English). The collection discusses the history, archeology, beliefs, religion, linguistics and other areas of the societies of Asia Minor and the Armenian Highlands of the Bronze and Iron Ages.

In this review, due to the volume, we naturally cannot refer to all the works, and interested readers can purchase the collection at the publisher's website: <https://www.peeters-leuven.be/>

The collection begins with an article by Selim Ferruh Adali in *"The Search for Kuruni and Koiranos in the Pantheon of Iron Age Cilicia"* (pp. 1-18), where the author discusses the relationship between two divine names - Kuruni, first element in a personal name, Kurunizurumeri, from Tarsus during the period of Neo-Assyrian rule in Cilicia and Koiranos (Κοίρανος), a Cilician river-god known from Stephanus of Byzantium's *Ethnika*. A hypothesis connecting Kuruni with B'L KR(N) as attested in the Phoenician inscriptions of Plain Cilicia's pre-Assyrian Luwian Awarikus/Warikas dynasty is also proposed. The paper of Anna Bauer and Ilya Yakubovich *'More Loanwords in Late Luwian'* (pp. 19-29) discusses two Late Luwian nouns in hieroglyphic transmission, which have been lacking both interpretation and etymology: /ikkar(i)-/ "peasant, serf" and /miz(z)inalla-/ "brewer". The words are studied in their respective context(s) of attestation in order to narrow down their possible semantic range. It is argued that both nouns were borrowed from Akkadian. The new loanwords suggest that the Akkadian influence on Late Luwian was not limited to the typical superstrate effects, and more instances of interference with Akkadian may manifest themselves in the future at various lexical strata of Luwian hieroglyphic texts. The paper of Arsen Bobokhyan *"The Leopard in Middle Bronze Age Armenia and its Hittite Parallels"* (pp. 31-55) discusses the archaeological materials relating to the leopard from Armenia, focusing on the Middle Bronze Age (ca. 24<sup>th</sup>-16<sup>th</sup> centuries BC), a period during which the iconography of the leopard became widespread. According to the author- The Hittite semantic group leopard-goddess-bull-mountain-springfacing birds-flint/obsidian-statue on top of the mountain and near the water source fully corresponds to the landscape and archaeological context of the Armenian monuments known as *višap* (dragon) stone. It is concluded that the existing archaeological parallels indicate a direct and fundamental relation between the Hittite and Caucasian cultural worlds.

The next work that we consider worth mentioning is the article by the editor of the collection Yervand Grekyan *"Hittites" in Urartu. The Onomastic Evidence*" (pp. 101-113), where a comparative study of Urartian onomastic materials reveals a group of names (*Titia* = Hittite names (tí-tí-a, <sup>m</sup>ti-it-ti-ya-aš), and Lydian name Titi; *Tata* = Cuneiform Luwian tāta/i and Hieroglyphic Luwian tata/i "father"; *Uraqi* = Hieroglyphic Luwian as wa/i+ra/i-i-ka-sá; *Qutubili* = Hittite personal names like <sup>m</sup>kuttupiya (<sup>m</sup>ku-(ut)-tu-pí-ya) or <sup>m</sup>kuddupa (<sup>m</sup>ku-ud-du-wa), *Qasi* = Hittite/Luwian personal name Gaš(š)u (<sup>m</sup>gaš/ga-aš-šu-ú/uš, <sup>m</sup>gá-šu) or Kaššū (<sup>m</sup>ka-aš-šu-ú); *Uradi* = Hittite name <sup>m</sup>uraddu (<sup>m</sup>u-ra-ad-du); <sup>m</sup>kika = Luwian name Kiyaki (Kiyakiyas) and *Aluani* = Hittite name Alauwanni (<sup>m</sup>a-lá-ú-a-ni)), which find their closest parallels among earlier personal names, which are mainly known from Hittite or Luwian texts.

The archaeological article by Simon Hmayakyan, Nvard Tiratsyan, Inessa Hovsepyan, and Margar Hmayakyan, *"Luvian (?) Burials in Nor Armavir"* (pp. 135-148), concerns the study of a 6<sup>th</sup>-century BC tomb discovered during excavations in 2014-2015 at the Urartian site of Argištiñinili (modern Nor Armavir village, Republic of Armenia). The tomb contains the remains of two women buried in a small *pithos* and a "coffin" made of *pithos* fragments. The researchers

conclude that they likely belonged to the same Luvian ethno-cultural world, who were resettled here from the regions of the Upper Euphrates basin in the 8<sup>th</sup> century BC as a result of the large-scale deportation policy of the Urartian kings.

Quite interesting is Kenan Işik's article "Two Seal-Impressed Bullae with Cuneiform and Linear Inscriptions from Çavuştepe Fortress – A Comparison with Luwian Signs" (pp. 149-163), where the author examines two seal-impressed bullae with cuneiform and hieroglyphic (linear) inscriptions found in Çavuştepe Fortress and dating back to the 7<sup>th</sup> century BC, which are kept in the Van Museum. These bullae are noteworthy for their seal impressions and for the enigmatic Urartian linear script that they bear. The clearest evidence for this conclusion is the attestation of groups of drilled dots on Çavuştepe bullae. A systematic examination of store-house bullae from Ayanis has revealed that the circular dots represent numerical notation. The dots on both Çavuştepe bullae are either juxtaposed by linear signs or accompanied by a group of linear signs. A close study of those bullae reveals similarities with the linear signs attested at other Urartian centres including Altintepe. Some of the signs on the Çavuştepe bullae also bear similarities in appearance with the Hieroglyphic Luwian signs. Hybrid creatures, non-mythological animals, and a stylized sacred tree, as well as various fish, bird, and crescent motifs used on clay tablets, pottery, and bullae in Urartu, are discussed in Rifat Kuvanç's article "A New Urartian Pithos Fragment from the Van Museum with a Stamp-Cylinder Seal Impression: Winged Creatures, Animals and Hieroglyphic Signs" (pp. 171-178).

In such collections, chronological issues have always been puzzling to me. While understanding that any author chooses one or another version of dating that suits him, nevertheless, when editing such collections, one can make the dates uniform, or simply present them in centuries. Here I mean the issues of dating the Urartian kings. For example, the same Urartian king Sarduri son of Argišti is dated in one place as (ca. 771-735 BC) (p. 101), in another as (764-735 BC) (p. 135), and in the next as (ca. 756-730 BC) (p. 149), etc. Meanwhile, the author of this volume, Yervand Grekyan, has a special study on the latter (See Grekyan, 2015; cf. Grekyan, 2023: 783f., Table 44.1.).

In conclusion, I recommend the anniversary volume to anyone involved in Hittite studies and interested in the history of the Armenian Highlands, to educational institutions, and to libraries.

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