rather than KUR for the final sign. Yamada points out that “mina of the king” is attested in Akkadian on lion weights whereas “mina of the land” is not. It should be noted, however, that šARRU is written with the MAN sign in line 2 of the same inscription.

M. Streck, ZA 89 (1999): 152–54

Ann. 9:9 = RINAP 1 5: Yamada incorporates Streck’s suggested restoration of [ja šat-ti-iām-ma] at the beginning of the line and confirms through collation of the original that the first damaged sign that follows the break is a- (not a- as suggested by Tadmor), permitting the present form ašabbata.

Ann. 11:11 = RINAP 1 7: Yamada agrees with Streck (and CAD N/1, p. 121 s. v. nagû A 1 1’) that the phrase ana lā sapāḫ nagîšu is part of the preceding sentence and not part of what follows.

Ann. 17:15’ = RINAP 1 9: Yamada adopts Streck’s conjectural restoration that it was implements of war and not tents that Tiglath-pileser burned with fire.

Ann. 14:8 = RINAP 1 15: Yamada retains Tadmor’s restoration of EN-ia rather than adopt Streck’s proposal of EN-a based on Layard’s manuscripts.

Ann. 16:11 = RINAP 1 17: Yamada follows Streck in reading e]-tē-ep-pu-ṣi-ā as a Gtn preterite and not a Gtn stative.


Ann. 18:6’ = RINAP 1 22: While Tadmor’s transliteration has only URU.SA]-x[-[ . . .], Streck points out that Layard’s copy has URU.SA]-si]-[ . . .], ruling out the cities proposed in Tadmor’s footnote. Yamada also does not restore where Layard saw ’si’, but notes that there were scratches across the sign and that it could also be read ’ru’. The reading of the sign as ’ru’ would support Forrer’s suggestion of Saruna for this city, a possibility mentioned in Tadmor’s note to this line.

Stele I A:6–8, 10, 25 = RINAP 1 35 i 6–8: Though Yamada does not normalize Sumerograms in his transliterations, his translation of line 6 follows Streck’s suggested normalization of immaḫḫaru. Yamada’s restoration in line 7 follows Streck’s suggestion. Yamada is also correct to prefer Streck’s translation of “sovereignty” over Tadmor’s “my sovereignty” in line 8. Yamada adopts the reading of ’kul-lat’ with some hesitation, though Streck states that the signs are apparent in the photograph.

Stele I B:32’ = RINAP 1 35 i 32’: Yamada includes the final -ma in the line without half brackets.

Stele I B:41’f. = RINAP 1 35 i 45’f.: Yamada’s translation “. . . kissed my feet (with a plea) not to dest[roy] the land of [Gur]gum” follows Streck’s observation that the ana + infinitive phrase is part of the preceding clause, just as it is in Ann. 11:11.

Stele II B:31’ = RINAP 1 35 ii 31’: Yamada rejects Streck’s reading of the final sign in the GN as -ri and retains Tadmor’s URU.SI-sa]-ad]-x.

Summ. 6:4 = RINAP 1 46: Yamada elects to retain Tadmor’s reading of sa-pan rather than read the second sign as KIB for sa-ki on the basis of the same sign in line 17.

Summ. 7:4 = RINAP 1 47: Yamada follows Streck and correctly emends Tadmor’s translation to reflect the subordination of ibēluma ēpušu to the šā in line 3.


Reviewed by Maurizio Viano, York University*

This book collects written versions of the papers presented at the International Symposium held in Leiden between December 17th–18th, 2009.

“Écriture dextroverse/sénestroverse: quelques réflexions sur l’histoire de l’alphabet cunéiforme d’Ougarit” (pp. 1–18) by Pierre Bordreuil is an overview of the inscribed material in the cuneiform alphabet, in both left-to-right and right-to-left script, discovered at Ugarit and in the Levant. Some left-to-right documents show features—a reduced number of letters compared to the classical cuneiform alphabet or a different phonetic-graphic system—that predate the linear right-to-left alphabet systems. This study leads the author to conclude that the Ugaritic cuneiform alphabet, containing thirty letters, was adapted to a phonetic system of twenty-two phonemes. This would first appear in some alphabetic cuneiform tablets, datable to the end of the thirteenth century B.C., which

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could reflect a cuneiform transcription of a linear southern alphabet.

In “Middle Assyrian Administrative Documents and Diplomacies: Preliminary Remarks Towards an Analysis of Scribal Norms and Habits” (pp. 19–32), Eva Cancik-Kirschbaum focuses on the procedures governing the creation of administrative texts in the Middle Assyrian period. Attention is drawn to the potential of diplomatics for Assyriological studies through its methodological and taxonomic tools, and the different factors leading to the constitution of a document are investigated (p. 25). Even though no formal treatises on rules and norms for creation of documents existed (or survived), the author concludes that “Middle Assyrian administrative texts exhibit a certain bureaucratic awareness. . .an awareness of the administrative body as a specialized, to a certain degree autonomous and self-organizing elite, which defines and shapes these rules in its own right” (p. 29).

Yoram Cohen, in “An Overview on the Scripts of Late Bronze Age Emar” (pp. 33–45), offers a very helpful panorama of almost thirty years of studies of Emar palaeography. This article explores the various scripts in use or discovered at Emar in relation to their employment in different text genres and to their respective chronological distribution, especially regarding the Syrian and Syro-Hittite script.1

In “The So-Called ‘Mixed Ductus’ in the Akkadian Texts from Boğazköy” (pp. 47–63) Elena Devecchi focuses on a peculiar script employed for Akkadian texts at the Hittite capital Hattusa, which shows a mix of Hittite and non-Hittite palaeographic traits. The main question is whether the so-called mixed ductus simply reflects a mixture of earlier and later Hittite sign-forms, or instead is a mix of Hittite and non-Hittite palaeographic traits.8 The author is able to show that the majority of sign-forms can be identified as non-Hittite. Among these the author indicates the sign TI/3 as “a typical Old Babylonian variant”; however, it is in fact known also from the Middle Babylonian documentation,2 even though not listed in BE XIV,4 but not from Syrian, Assyro-Mitannian or Middle Assyrian texts.5 This might indicate that non-Hittite palaeographic features in the so-called mixed ductus cannot be traced back only to the Syrian and Assyro-Mitannian milieu. Having also addressed the syllabary and the language of KBo 1.18+, evidencing the presence of Hurro-Akkadian and Assyrian elements,6 the author concludes that “the mixed ductus of KBo 1.8++ witnesses the attempts of a Hittite scribe at mastering a foreign language and its script” (pp. 55–56).

In “Les signes I, IA et TUR dans les textes juridiques d’Ougarit” (pp. 65–78), Françoise Ernst-Pradal shows that the different logic of associations among shapes of the signs I, IA and TUR relates to certain patterns. It emerges that the respective distribution of shapes of these signs in dated texts has different tendencies in the periods before and after the king Ammistamru II (p. 73). Data from undated texts and partially from the economic texts show similar association patterns to dated texts.

In “Literarische sumerische Texte aus den hetitischen Archiven aus überlieferungsgeschichtlicher Sicht. Teil I” (pp. 79–93), Jörg Klinger offers a preliminary overview of the Sumerian literary material discovered at Hattusa.7 Due to space limitations I will only comment on one point. Discussing the unorthographic texts,8 the author states: “es gibt keinen Fall einer un-orthographischen Fassung eines

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2 Pictures and drawings of each variant are provided, but an alphabetical arrangement instead of one according to the sign numbers in HZL, or at least a cross-referenced alphabetic list of signs, would have better fitted the purpose of the article.
3 See van Soldt in the same volume on p. 175.
4 Cf. Nr. 33.
6 Note that the use of Assyrian independent pronouns šīt and šīt is also common at Emar, cf. S. Seminara, L’accadico di Emar, MYS 6 (Rome, 1998), 239–40.
7 On this topic see my forthcoming monograph study on the Sumerian literary tradition in the Western regions.
umerischen Textes, die in Hattusa selbst entstanden wären” (p. 91), but this does not take into account differences in format, typology and find spot of the unorthographic texts, even though these features are recognized in the article. A basic distinction has to be made between monolingual Sumerian unorthographic texts (e.g., CTH 800) which are correctly considered tablets imported from Mesopotamia, and unorthographic versions added in a parallel column to texts in normal orthography. The latter typology, i.e. multicolored tablets containing versions (from left to right) in normal orthography, phonetic orthography, Akkadian and eventually Hittite, is unknown from the Mesopotamian documentation, either OB, MB or MA, in which orthographic and unorthographic versions of the same text are usually inscribed on different tablets and are also separated both geographically (i.e., provenance) and in terms of literary tradition. Conversely, this typology is typical of the Western periphery (i.e., Emar and Ugarit) where it was utilized as a high-level scribal exercise. The trilingual Hymn to Iskur-Adad, CTH 314, discussed on p. 90, was indeed discovered in the Haus am Hang, where a scribal school was probably located, and furthermore is preserved in several copies, contrary to texts found in Büyükkale, which are only known in single manuscripts. Moreover, the reason for the presence of a number of unorthographic texts cannot be attributed to popularity or a greater ease of reception (p. 91). Rather, it entailed historical processes and reflects a particular segment of the Sumerian literature.

Jared L. Miller, in “The Palaeography and Orthography of Six Rituals ‘Redacted’ in the Manner of Arusna” (pp. 95–109), analyzes a group of Luwian-influenced Hittite rituals dating to the second half of the thirteenth century. These very fragmentary rituals display a number of unique and uncommon characteristics, in terms of ductus (p. 96) sign-forms (pp. 101–102), orthography (pp. 102–108) and formal features of the tablets (pp. 96–99). The author was able to restore a complete colophon containing the indication that the tablet was drafted ‘in the manner of the city of Arusna’ (pp. 99–100), a city in south-central Anatolia. This might indicate that the oddities of these rituals reflect the scribal practices in use in Arusna. The author also provides interesting speculations on the origin of this corpus and of its scribe ‘Attanali’ (pp. 108–109).

“[g] as a Palaeographic Indicator in Ugaritic Texts” (pp. 111–26), by Dennis Pardee, is an analysis of particular scribal habits in alphabetic Ugaritic texts that may lead to the attribution of some texts to certain scribes (pp. 111–15) and represent a dating criterion. In particular, the author focuses on the letter [g], which in some texts from Ugarit and Ras Ibn Hani, dating to the reign of Ammistamru II, shows a two-wedged form. As there are no later attestations of two-wedged [g], this may be assumed to be a general indicator for dating a text to this king (pp. 123–24).

The Palaeographic Syllabary A, namely a version of Syllabary A to which a column dedicated to archaic sign-forms is added, is the focus of the article “On the Palaeographic ‘Syllabary A’ in the Late Bronze Age” (pp. 127–46) by Carole Roche-Hawley. Late Bronze Age manuscripts of the Palaeographic S contain only been found at Emar, Ugarit, and Assur, and are differentiated by the presence or absence of certain signs, the format of tablets, the number of palaeographic variants for each sign, and sign-forms. Contrary to the author, who seems to accept a common tradition for the manuscripts, variants between Ugarit manuscripts (pp. 131–33) point to the presence of different versions of Palaeographic S in Syria during the Late Bronze Age. At Ugarit different text traditions are attested for other school texts such as Gilgamesh and...
the Ballad of Early Rulers.\textsuperscript{17} The closeness of the MA text to the canonical recension, pointed out by the author, finds parallels in the rest of the MA school texts.\textsuperscript{18} One may note that of the inscribed objects and texts with archaizing script (pp. 135–39), the only ones written with sign-forms comparable to those attested in Palaeographic S\textsuperscript{a} are the Weidner God List from Ugarit and the colophons of some tablets from Emar.\textsuperscript{19} Moreover, all of these colophons are from literary or lexical texts only.\textsuperscript{20} Therefore, we may conclude that the ‘practical’ use of Palaeographic S\textsuperscript{a} was restricted to the realm of the school. This list was part of a stream of tradition spreading to the Western Periphery, which found its purpose within the school and its curriculum in terms of “prestige,” as pointed out by the author: an intellectual game limited to scribal elites.

Theo van den Hout, in “The Ductus of the Alalaḫ VII Texts and the Origin of Hittite Cuneiform” (pp. 147–70), presents a palaeographic analysis of Alalaḫ VII texts following H. Güterbock’s hypothesis that the Hattusa ductus resembles that of Alalaḫ. This analysis\textsuperscript{21} reveals that the Alalaḫ script\textsuperscript{22} presents, in terms of Hittite script, both older and later variants of sign-forms, with a prevalence of older shapes; even though a reduction of later forms occurred, the Old Hittite Script resembles the Alalaḫ script (pp. 163–64). Referring to the inverse relationship between older and later forms occurring in the Hittite script in comparison to the general development in the cuneiform world (i.e., Mesopotamia), the author states “this deviation from the Babylonian norm characterizes Alalaḫ as peripheral” (p. 164). This is, however, a circular argument, as it is based on the Hittite perspective and nothing proves that this deviation occurred at Alalaḫ. It is more reasonable to think that at Alalaḫ older Babylonian shapes were still in use when later forms were adopted, and consequently these became the Old Hittite Script. Later Hittite shapes might instead originate later from different influences such as Assyro-Mitannian and Babylonian, especially through the diffusion of school and literary texts, which can present older Babylonian forms.\textsuperscript{23} Demonstrating that the Hittite script originated from a script using a combination of older and later sign shapes and consequently that Old Script was not a clean and pure phase, the author is able to invalidate the assumption that the presence of a single later sign on a tablet written in Old Script automatically forces one to date that tablet to the late Hittite period.

In “The Palaeography of two Ugarit Archives” (pp. 171–83), Wilfred H. van Soldt discusses palaeography, orthography and grammar of texts, mostly school texts, discovered in the Lamassù archive,\textsuperscript{24} where many tablets show MB sign-forms and orthography.\textsuperscript{25} One point deserves comments. On page 176 the author indicates the value mam\textsubscript{1} (SAL) in RS 25.130,\textsuperscript{26} in the word mam\textsubscript{1}-ma,\textsuperscript{27} as Ugaritic, but it is in fact
Babylonian and is attested in colophons from the library of Assurbanipal. In the Ugaritic recension of the same text, RS 25.424, the writing ma-am-ma (l. 9) is documented. Therefore, RS 25.130 is to be considered an MB tablet.

The palaeographic analysis of the Amurru letters found at Amarna is the focus of “Amurru Scribes in the Amarna Archive” (pp. 185–200) by Juan-Pablo Vita. The author is able to identify six different scribes, two from the time of the king Abdiširta (?–c. 1345 B.C.) and four from the Aziru period (c. 1345–1315 B.C.). These pieces of evidence are integrated with the petrographic analysis of clay tablets undertaken by Goren, Finkelstein and Na’aman, showing that under Aziru, side by side with the expansion of his reign, a development of his chancery took place, resulting in the increase of the number of scribes (pp. 190–94). Moreover, the author shows that the two letters EA 169 and EA 170, characterized by the same ductus, despite Izre’el’s conclusion that they display different linguistic traits, may be in fact the work of the same scribe of Hurrian origin (pp. 195–98).

Following her previously-discussed theory that some Akkadian texts from the Western regions may in fact be Akkadographic representation of local languages, Eva von Dassow, in “Gloss Marking and the Language of the Alalaḫ Texts” (pp. 201–16), analyzes the attestations of Glossenkeil in fifteenth-century Alalaḫ. Words marked by Glossenkeil can be Hurrian, Akkadian or Semitic, and very seldom do they gloss other words. According to the author, the Glossenkeil is used to emphasize certain words, which may be foreign to the language of writing or not. Comparison with the Qatna letters, which show an Akkadographically-written Hurrian language, leads the author to hypothesize that Alalaḫ Akkadian-written texts did not represent a language, but convey information to be interpreted in a language.

In “Chronological Developments in Hittite Scribal Habits and Tablet Shapes” (pp. 217–27) Willemijn Waal offers an overview of a typology of Hittite tablets, used for texts intended to be conserved (Type A). Size, shape and format (i.e., number of columns and indentation) are considered with regard to chronological distribution and text genres. Finally, the layout of Hittite tablets is discussed, revealing a chronological development from “the utmost use of the tablet’s surface” (p. 226) in the Old and Middle Hittite period to the more generously spaced and conveniently arranged layout of the later periods.

A group of tablets discovered at Hattuša was labelled Assyro-Mittannian, as they show a ductus and sign-forms similar to both Mitannian and Middle Assyrian texts from the fourteenth century B.C. Mark Weeden, in “Assyro-Mitannian or Middle Assyrian?” (pp. 229–51), provides a comparative palaeographic analysis of these three groups of script on the basis of selected diagnostic signs, with the addition of remarks on some orthographic features. The author concludes that “all these script-groups are related as one larger family” (p. 244), evidencing, specifically, the close similarity between Assyro-Mitannian and Middle Assyrian script from the fourteenth century as against the Mitannian script. As a consequence, he proposes to label the Assyro-Mitannian tablets as Middle Assyrian.


REVIEWED BY JANINE WENDE, Universität Leipzig

The book under review offers the first comprehensive study on textual criticism in Assyriology. While this practice is well-established in other disciplines dealing with textual material, it has so far only sporadically been employed to aid the study of Akkadian texts. As the author observes in his introduction, “under-