

excavations at Tell Mardikh /Ebla. The forty-two papers have been arranged by the editor and her team in a rough division of “History and Material Culture” (thirteen papers), then “Architecture: Space, Function, History” (fifteen), and third “Artistic Culture: Monuments and Traditions” (fourteen). This division is indeed a reflection of Matthiae’s main interests and provides the reader with a clear guideline. The papers have been left in their original form in terms of notes and bibliographies, but the illustrations have been gathered at the end of this hefty volume and are numbered consecutively, with relevant new references inserted throughout the original texts. The book’s typography is uniform, fortunately. The original publication in which a paper was printed is noted at each paper’s end.

After the introduction by the editor, Professor Matthiae himself has added a short note on the history of the excavations and a word of thanks to all the people who were involved in them. Matthiae’s work is very well known in Near Eastern archaeology, and this book is an emphatic witness to his high standing in the field. It is of course not feasible to comment on every paper collected in a work like this, but to this reviewer it is clear that the general subjects of architecture and iconography carry Matthiae’s main interest. Thus for instance, the paper on “Architecture and Urban Planning in Old Syrian Ebla” from 1991 (pp. 259ff.) shows a deep understanding and feeling for the place of architecture also in the mind of the ancient inhabitants, and it is a must-read for anyone interested in ancient Near Eastern architecture. The architecture is always viewed against the background of its living and thinking originators, as is clear from, e.g., “About the Identity of the Titular Deities of the Old Syrian Temples of Ebla” (pp. 301ff.).

The papers on iconographical themes are richly annotated and a veritable *Fundgrube*, as in “The Lions of the Great Goddess of Ebla: A Hypothesis about Some Archaic Old Syrian Cylinder Seals” (pp. 383ff., curiously included in the “Architecture” division). However, Matthiae’s more historically oriented papers are also valuable, as for instance the comparison of two richly annotated articles on the end of Ebla in the Middle Bronze II shows (pp. 155ff. and 177ff.).

It has no doubt been difficult for the editor and her team to choose which papers to include and which to exclude, given Paolo Matthiae’s great productivity, but the interested reader will surely find much to his or her liking, if not in the papers themselves then certainly in the many included references. The editor and her team are therefore to be congratulated on the great amount of work they have invested in this book, which is a valuable addition to the library of every archaeologist of the ancient Near East. It is important in these tragic times, when apart from the human tragedy unfolding in Syria, the ancient sites—among which is Ebla itself—are being targeted, that we keep an archaeological awareness of this country’s rich sources of civilization alive.

DIEDERIK J. W. MEIJER
UNIVERSITEIT LEIDEN

Contentitori neoassiri: Studi per un repertorio lessicale.

By SALVATORE GASPA. *Philippika*, vol. 67. Wiesbaden: HARRASSOWITZ VERLAG, 2014. Pp. xix + 566, illus. €98.

Containers of different shapes, materials, and functions represent privileged historical sources for the study of material culture. Following the publication of the monumental *Hausgeräte der alten Mesopotamier nach sumerisch-akkadischen Quellen, Teil II: Gefässe* (1966) by A. Salonen, several scholars have produced a series of specialized studies on the terminology for containers occurring in different corpora of the ancient Near East, including W. Sallaberger, *Der babylonische Töpfer und seine Gefässe* (1996), and X. Faivre, “Pots et plats,” in *Et il y eut un resprit dans l’homme: Jean Bottéro et la Mésopotamie*, ed. X. Faivre, B. Lion, and C. Michel (2009), with previous bibliography. The most recent example of such studies is the work of S. Gaspa, focusing on the lexical repertoire of the containers in first millennium Assyria (ninth–seventh century B.C.E.).

Following the methodological approach applied in his previous *Alimenti e pratiche alimentari in Assiria* (2012), Gaspa discusses in detail the terminology for vessels and other types of containers in the three dialects attested in first-millennium Assyria: Neo-Assyrian, Neo-Babylonian, and Standard Babylonian. The corpus analysed includes a range of different texts—from administrative documents to royal decrees, from divination texts to royal inscriptions—gathered in the database of the Neo-Assyrian Text Corpus Project of Helsinki, with particular focus on the so-called State Archives of Assyria. In specific cases, a number of unpublished texts have also been analysed (see the list on pp. 19–20 n. 41).

The core of the study, the “lexical repertoire” (*Repertorio lessicale*, pp. 25–375), is divided into three main sections and eighteen sub-sections. The first section (§§1–7) presents 160 entries divided according to function: vessels (*Vasellame*, §§1.1–1.7, 105 terms), trunks and other containers (*Casse e altri contenitori*, §2, 21 terms); baskets (*Ceste e canestri*, §3, 10 terms); sacks (*Sacche*, §4, 10 terms); skins (*Otri*, §5, 5 terms); braziers and incense burners (*Braiceri e incensieri*, §6, 7 terms); and crucibles (*Crogioli*, §7, 2 terms).

The second section (§§8–12) deals with terms related to specific parts of containers and their stands (§§8–9), containers defined by dimension (§10) and by decorative motifs and techniques (§11), and measurements of capacities (§12). Appendix B (pp. 499–501) expands on the schematics of the latter, itself mainly based on a previous study of the author, “Vessels in

Neo-Assyrian Documents: Capacity Measures and Listing Conventions,” *SAAB* 16 (2007): 145–84. The third section (§§13–18) focuses on terms for containers in divine epithets, names of temples, professional, personal, and geographical names, and in similes adopted in royal inscriptions.

The lexicon presented by Gaspa not only updates attestations and interpretations of terms already present in the main dictionaries, but also includes those terms for which a specific character related to containers can only be understood through context.

The entries are ordered alphabetically in every section, following their Assyrian (or, when necessary, Babylonian) readings. The author provides a collection of attestations and commentary on the data gathered for each term. Philological analysis, hypotheses on shapes and materials, and the contextualization of different types of sources are integrated in a broad historical discourse, sometimes supported by images in the iconographic section at the end of the book (pp. 515–38, 41 figures, including photos and drawings of sculpted reliefs and images from archaeological reports).

Three further sections follow: an analytical part focused on grammatical aspects of the lexicon in the light of recent linguistic studies on the Neo-Assyrian dialect (pp. 377–468), a glossary including all the occurrences (pp. 471–91), and finally three appendices (pp. 493–505) in which, in addition to appendix B mentioned above, the reader will find a schematic grouping of containers according to function (appendix A) and a case study analysing the containers occurring in the text of Ashurnasirpal II’s “Banquet Stele” (RIMA 2, A.0.101.30: 115–31), describing the sumptuous feast on the occasion of the inauguration of the new Assyrian capital at Kalḫu/Nimrud. A number of tables (pp. 509–13) and an iconographic section conclude the book.

The present study aims to be, in the words of the author, “an updated tool for an important sector of the vocabulary and the material culture of imperial Assyria” (pp. 1, 538). It is certainly an essential tool for current research and will serve as an inspiration for future work.

NATHAN MORELLO
UNIVERSITÄT MÜNCHEN

Theban Desert Road Survey II: The Rock Shrine of Pahu, Gebel Akhenaton, and Other Rock Inscriptions from the Western Hinterland of Qamūla. By JOHN COLEMAN DARNELL. Yale Egyptological Publications, vol. 1. New Haven: YALE EGYPTOLOGICAL INSTITUTE, 2013. Pp. xvii + 454, 246 pls. \$150. [Distributed by ISD, Bristol, Conn.]

Der Titel dieses Buches ist leicht irreführend, denn bei den hier publizierten etwa 150 graphischen Entitäten

handelt es sich bei weniger als einem Drittel um Inschriften, beim Rest um Felsbilder und bei einigen um kaum deutbare Einritzungen. Von den meist nur kurzen Inschriften oder Beischriften sind viele koptisch, eine griechisch, eine arabisch, der Rest hieroglyphisch, keine jedoch nachweisbar aus dem Mittleren Reich. All diese Inschriften und Bilder befinden sich an verschiedenen Lokalitäten in der Wüste westlich von Qamūla nördlich von Theben. Ihre Lage wird zwar im Text beschrieben, aber eine Karte fehlt, genauso wie eine Übersicht über den Anbringungsort der einzelnen Inschriften/Bilder an den jeweiligen Plätzen. Ersteres soll im Internet nachgeholt werden (<http://www.yale.edu/egyptology/qamula.html>; dort aber eine Kurzfassung des Buches), ist aber bislang nicht erfolgt. Einstweilen s. die Skizze in Darnell 2009: 84. Der Band wird beschlossen von fremdsprachigen Indizes und exzellenten Fotos und Faksimiles; ein Sachindex wird nicht gegeben.

Der wichtigste Platz mit der Hauptinschrift ist die “Gedenkstätte” eines Amunpriesters Pahu, der in der 18. Dynastie kurz vor Echnaton gelebt hat. Diese Inschrift wurde bereits vorab in der Festschrift für Heinz-Josef Thissen publiziert und wurde in einer Rezension dieses Bandes als “a seemingly insignificant rock-cut inscription” bezeichnet (Bianchi 2011: 363). Einige Korrekturen zur Vorversion wurden vorgenommen. Es handelt sich um ein Dankgebet an Amun, der Pahu bei einer Nilfahrt bei einem Unwetter gerettet hat. Der Inhalt des Textes veranlaßt den Verfasser zur Heranziehung weitreichender Parallelen bis hin zu modernen Berichten (S. 41–42), die man in diesem Buch nicht vermutet hätte. Weitere kurze Inschriften bezeugen die Anwesenheit Pahas an diesem Ort, aber weder vorher noch später erlangte er irgendeine Bedeutung. Verf. vertritt die Auffassung, daß die Anbringung von Graffiti endet, wenn Sanktuare nicht mehr als heilige Stätte benutzt werden (S. 81), aber es stellt sich die Frage, wie dann (moderne) Besuchergraffiti zu interpretieren sind. Bisweilen erscheinen Rez. die Spekulationen des Verfassers zu weitgehend, so z.B. wenn erwogen wird, was Pahu nachts in seinem Bett gesehen haben könnte (S. 79). In den Texten werden Pahu und eine weitere Person als Priester des Amun in *Hr-i-hr-ʿImnw* genannt. Dieser Ort ist nach dem Onomastikon des Amenemope nördlich von Medamud zu lokalisieren und dürfte nun endgültig in der Gegend von Qamūla anzusiedeln sein.

Auch von den Felsbildern sind einige bereits anderenorts vorgestellt worden (Darnell 2009: 94, 96, 100–101). Es überwiegen Darstellungen von Tieren und Schiffen. Die Vergesellschaftung von Szenen der Wüsten- und Nilandschaft wurde auch schon an anderen Orten beobachtet (Darnell 2009: 87–88). Wie bei Felsbildern generell ist ihre Datierung schwierig, und Verf. setzt sie z.T. in prähistorische Zeit, z.T. in koptische, wobei man sich fragt, inwieweit dies die Datierung präzisiert. Zahlreiche Parallelen werden jeweils zum Vergleich herangezogen. Bei der Darstellung einer