points of view in their fields and are supremely adept at citing pertinent texts from memory. Ramanuja Tatacharya himself evidences interest in the historical relations among texts when he remarks (p. 467, last two lines) that all the elaborations on finer points set forth in the text at hand are for the most part found in the *Vyutpattivāda* but that it is not possible to determine their precise chronology (*atratyāḥ pariṣkārāḥ sarve 'pi prāyaḥ vyutpattivāde dṛśyante | paraṁ tu anayoḥ kālaviṣaye nirṇayaḥ kartuṁ na śakyate*).

In an edition and commentary intended for a broad audience of both students and learned scholars, it would not be amiss to include precise references to all sources cited and to discuss, in a more extensive introduction, the history of ideas these texts represent. Nevertheless, I am grateful to Ramanuja Tatacharya for having composed a commentary that serves to clarify a difficult important work on Mīmāṁsā.

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Ugaritische Grammatik. Zweite, stark überarbeitete und erweiterte Auflage. By JOSEF TROPPER. Alter Orient und Altes Testament, vol. 273. Münster: UGARIT-VERLAG, 2012. Pp. xxii + 1068. €100.

Since its initial publication in 2000, Josef Tropper's monumental *Ugaritische Grammatik* (*UG*) has been the standard reference work on the language, superseding and supplanting all others. In terms of comprehensiveness and detail, no previous work had come even close to *UG*, and it is unlikely anything will, for the foreseeable future, even as more texts continue to be excavated and published.

To be sure, there have been criticisms of *UG*, some of them sharp, among the many reviews. Reviewers complained that Tropper devoted too much attention to the historical Northwest Semitic background of Ugaritic; that he sometimes cited too many previous views on a particular issue or, conversely, that he sometimes did not cite enough such views; that, in some instances, Tropper offered more than one interpretation of his own about a difficult passage; or that he offered any interpretation at all. In this reviewer's opinion, however, the compiler of a reference grammar of an incompletely understood language such as Ugaritic has to decide how best to interpret every text, based on his understanding of the grammar as a whole, and then describe that grammar consistently as he understands it; and this Tropper did in exemplary fashion. And since much of our understanding of Ugaritic is based on comparative Semitic, especially Northwest Semitic, evidence, it was necessary for Tropper to present his view of that evidence as well. And while one may always quibble about some details of historical Northwest Semitic grammar, in this regard too Tropper was consistently judicious.

A second edition of *UG* has now appeared, on which Tropper labored for nearly a decade. The title page states that the new edition is "heavily reworked and expanded," and indeed it is. It is in large part a new book.

In the preface to the new edition, Tropper responds graciously to his critics, in the spirit of scholarly cooperation. (He also replied to some criticisms in a separate article, Tropper 2001.) And he has incorporated their corrections and many of their suggestions into the text of the revision, especially those offered by Dennis Pardee in his 400-page review—undoubtedly the longest review in the history of ancient Near Eastern studies (Pardee 2003–2004). Tropper has also incorporated references to nearly one hundred Ugaritic texts published since *UG* first appeared (although some of those texts were published too late to be considered in detail). Unfortunately *UG*² appeared just over a year before the latest—third—edition of *Die Keilalphabetischen Texte aus Ugarit / Cuneiform Alphabet Texts from Ugarit* (*KTU*³), the standard edition of all Ugaritic texts, in January 2014 (Dietrich, Loretz, Sanmartín 2013), and so the citations in *UG*² to the most recently published texts are according to the *editiones princepes* rather than by their new *KTU*³ numbers.

Among the many changes and additions in the new edition are the following:

§21.341.2, p. 51: A new paragraph expressing increased doubt concerning the use of {y} as a vowel letter; so also in following paragraphs.

§33.141.5: Loss of aleph after emphatic consonants is now thought to be unlikely.

§45.1: Recently published texts have added new forms of the indefinite pronouns, personal *mnm* (§45.113), and impersonal *mnk* (§45.123).

§63.32: A new text attests to a form ʿ*l-m* 'on the next day'.

§97.12: A new final section in the grammar, "Ausdrucksmittel für den Eid," has been added.

Despite the many revisions that Tropper has made to his text, he has, remarkably, managed to keep the same section numeration and even the same pagination (with minor exceptions) as in the first edition, so that references to *UG* in the scholarly literature will remain current. (This includes the noting of a deleted section, such as [65.12], again so that the numeration will remain unchanged.) This is all the more remarkable, since Tropper himself prepared the camera-ready copy. The new edition is a bit thicker than the first, for the most part because thicker paper was used. Thus the format of the book and the order of presentation remain the same in the new edition:

Chapter 1 (Einleitung) is a brief but thorough summary of the discovery of Ugaritic and the history of Ugaritic studies.

Chapter 2 (Schriftlehre) covers orthography and palaeography. The section on palaeography, including the table of letter forms, which is reproduced without change in the new edition, has not undergone much revision. The exhaustive treatment of Ugaritic palaeography in the 2002 Harvard dissertation of John L. Ellison is mentioned only in passing (p. 20), and Ellison's corrections of many of Tropper's statements, based on his microscopic investigation of hundreds of tablets, have not been incorporated into *UG*[2] (see now also the summaries in Ellison 2012, 2014). Disputed aspects of the orthography are presented in painstaking and balanced fashion, including the use of the three *aleph* signs; the writing of /s/ and the use of the <s̀> sign; and possible instances of vowel letters.

Chapter 3 (Lautlehre) contains over a hundred pages on the sound system, individual phonemes and their (likely) articulation, and sound changes, the latter again including judicious discussions of problematic aspects, such as the development and representation of original "triphthongs." On the pronunciation of Ugaritic /š/ as [s] rather than [š], as Tropper suggests (§32.143.5, pp. 107–8), see Hutton 2006. On the relationship between *ʾḥd and *wḥd for 'one, first' (§33.151a, p. 162), see now Wilson-Wright 2014.

Chapters 4 through 8 cover morphology, beginning with a thorough presentation of all types of pronouns in chapter 4, although the presentation of the demonstratives, and especially the discussion of a possible early article {*hn*} in Ugaritic (§42, pp. 229–34), do not engage with several recent studies on these topics; see especially Hasselbach 2007 and Pat-El 2009.

Chapter 5, on the noun, begins with a comprehensive survey of noun patterns, followed by sections on gender, number, case, and "state." For comparative evidence on case (§54, pp. 302–38), especially regarding the terminative, locative, and possible absolute forms, see now Hasselbach 2013.

Chapter 6 is an astoundingly thorough presentation of the morphology of the Ugaritic numeral (cardinals, ordinals, fractions, multiplicatives, and more) and of number syntax, especially the complex syntax of the cardinals when they are used with counted items.

Chapter 7, on the verb, is naturally the longest in the book, at over 300 pages. After an introductory section (§71) and a brief section providing counts of verbal forms in the entire Ugaritic corpus and in the poetic corpus (§72), the finite and nonfinite forms of the G stem are presented (§73): imperative, prefix-conjugation(s), suffix-conjugation, verbal adjectives (active and passive participles), verbal nouns, and verbs with the energic ending. The section "Präfixkonjugation" (§73.2) contains both the *yaqtul* and *yaqtulu* forms, called "Kurzform" and "Langform," respectively, as is common in German discussions of (Northwest) Semitic verbal morphology (and then abbreviated PK[K] and PK[L], the former sometimes with an additional letter, such as PK[K]i, for "Präfixkonjugation-Kurzform mit indikativischer Funktion"; I must confess that, even after several decades, I do not find these abbreviations to be readily transparent).

Section §74 presents the verbal stems in the usual order (G, N, D, L, Š), with their internal passive counterparts (labelled Gp, etc.) and their *t*-form counterparts (Gt, tD, etc.). As has been noted elsewhere, the use of "L" for forms such as *knn* from √*kwn* should perhaps be changed to "R" (for reduplicating), with "L" reserved for forms that are characterized solely by a lengthened vowel between the first two radicals, as in the Arabic form III (*kātaba*) and the Biblical Hebrew *pōēl*.

The uses of the prefix-conjugations and the suffix-conjugation are reserved for a separate section, "Aspekt- und Tempussystem" (§76), where especially §76.412, pp. 696–97, Tropper vigorously, and in my view correctly, defends the distinct functions of *yaqtul* and *yaqtulu*, against Greenstein 2006, whose view was also adopted by Bordreuil and Pardee in the English version of their *Manual* (2009). Further argumentation in favor of the distinction of the two forms is presented by Hackett 2012.

The last section in the verb chapter, on the "Modalsystem" (§77), covers injunctives (commands, wishes), affirmatives, and other modes.

Chapter 8 presents the remaining elements of the morphology, the various particles: adverbs, prepositions, conjunctions, vocative and affirmative particles, negatives, the existential particles, and enclitic particles. The last of these is particularly important; the enclitic particles *-m*, *-n*, and *-y* have given scholars and students no end of difficulty. (Tropper also includes short sections on putative enclitic *-k* and *-t*, but rightly concludes that these are bound deictic and nominal elements.)

The final chapter, 9, is a traditional presentation of elements of syntax: noun modification, verbless clauses, verbal clauses, topicalization ("Pendenskonstruktion"), agreement, coordination, and subordinate clauses. The syntax of some parts of speech, such as numerals, verbal adjectives, and verbal nouns, is included in the sections covering their morphology.

The twenty-four-page bibliography is three pages longer than in the first edition; it includes about two dozen new articles and monographs, plus nearly as many more by Tropper himself (and co-authors) since 2000. The wonderfully helpful and carefully prepared indexes have been expanded in the new edition: Sachregister; Ugaritic roots, separate from the following list of actual Ugaritic word-forms; and passages cited. That the last is seventy-nine double-columned pages is perhaps the clearest indication of how thoroughly the Ugaritic corpus is covered. Tropper deserves our sincere thanks, once again, for this exceptional reference work.

Only a few typos appear in this large volume: My copy has a few instances of the wrong font, e.g., in §21.272 on p. 31 infra: H and m for Greek δ and θ respectively; and ṃ for θ ibid. and passim in §32.123.3 on pp. 94–96. In §54.315.2 on p. 323, "Anm. 3" of the first edition has been changed to "Anm. 4," but there is no new Anm. 3.

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Hieroglyphic Luwian: An Introduction with Original Texts, *3rd Revised Edition*. By ANNICK PAYNE. Subsidia et Instrumenta Linguarum Orientis, vol. 2. Wiesbaden: HARRASSOWITZ VERLAG, 2014. Pp. xiv + 217. €29.80 (paper).

Hieroglyphic Luwian Studies have a growing importance not only in Hittitology, but also in ancient Near Eastern studies in general. Thus an introductory textbook to this writing system and dialect is clearly a must and the earlier editions of the book under review represent a widely used and acclaimed introduction. Nevertheless, not only this importance but also the rapid growth of our knowledge of Hieroglyphic Luwian necessitate continuous revisions of even this book, which is the goal of the third edition reviewed here, even though the adaptation of current research has not always been successful (see below), and while the observations of Giusfredi's review (2012) of the second edition have been taken into account, those of Janda's review (2011) have not.

The book has maintained its original structure: the preface and the abbreviations are followed by the introduction containing general information (pp. 1–11) and by a relatively detailed grammatical overview (phonology [meaning here, however, orthography], morphology, and syntax [pp. 13–42]), where all topics are amply illustrated by examples. References to secondary literature keep a healthy balance between general and specialized works, though there could have been more references to new readings of particular signs (p. 10), since this is a quite crucial matter.

The main part consists of twelve sample texts presented with a short introduction, original drawing of the inscription, transliteration (the first six texts provided with a sign-by-sign explanation), grammatical interpretation, translation with short commentary, and a recapitulation with consecutive transliteration and translation (pp. 43–142), thus enabling an easy step-by-step learning of Hieroglyphic Luwian and its writing system. The book closes with a glossary (pp. 143–60), a sign list with an index (pp. 161–206), and a bibliography (pp. 207–26).

Noteworthy is the caution of the author in *not* adopting (only accurately noting, if necessary) the new values of <ta$_4$> and <ta$_5$>. The only structural change is an unfortunate one: the map of the find-spots of Hieroglyphic Luwian inscriptions has been omitted, although it obviously would have been more useful than the one-page fictive Luwian poetry of unknown function at the end of the book (p. 217). Despite the complicated typesetting, misprints are rare (<á> has often not been italicized in Luwian words [*á-sa-tá*, p. 29; *á-mu*, *á-sa-tá*, p. 30; *á-pa-na*, p. 36; *á-mi-ia-za*, p. 134; "KÖT˜KALE" [p. 31]; "one postpositions" [p. 37]; "need be used" [p. 40]; "active participal" [p. 85]; "Old-Assyrian" [p. 135]).

While this book represents in general a trustworthy and up-to-date introduction and as an instructor I can only praise it from a pedagogical point of view, some inconsistencies and inaccuracies must nevertheless be pointed out:

P. 2: "Hattusa (modern Boğazköy)": the village has been called Boğazkale since 1960.

P. 11: Meriggi 1953 is missing from the bibliography (since the first edition!).