

While this is possible, the paper dismisses too quickly the possibility that other slaves may have been responsible for these tablets (and the object of desire need not have been the master).

Yaakov Ellman asks whether women were involved in the production of magic bowls and surmises that since women did produce bowls for household use, and did operate as exorcists, and since women's issues were a prevalent concern of the bowls, that women could well have been involved in their production.

Fritz Graf considers accusations that someone who had died prematurely was killed by sorcery, especially when these charges appear on funerary monuments. He makes two significant points. First, although there are many extant records of untimely death, both epigraphic and in literary works, very few claim that the dead person was the victim of magic. Although Greco-Roman belief made such accusations readily available as a mode of explanation, mourners did not often turn to them, and they usually remained at the social margin when they did. Second, the accusations that we do know of are not strongly gendered.

In the final article in this book, AnneMarie Luijendijk discusses a fifth-century CE amulet consisting of several quotations from the Old and New Testaments. The descriptions of the girl's suffering on this amulet indicate that it was likely written to provide healing for malaria, and it included an exorcism to cast out the demon that caused it. Given the careful and trained handwriting and the precise quotations from the biblical text, Luijendijk suggests that the author of the amulet was a priest. This amulet thus presents a paradox in the church's condemning the superstitious use of amulets while at the same time providing them to the sick and desperate.

These essays are of excellent quality and should interest a variety of readers.

LISBETH S. FRIED and RUTH SCODEL
UNIVERSITY OF MICHIGAN

Saeculum: Gedenkschrift für Heinrich Otten anlässlich seines 100. Geburtstags. Edited by ANDREAS MÜLLER-KARPE; ELISABETH RIEKEN; and WALTER SOMMERFELD. Studien zu den Boğazköy-Texten, vol. 58. Wiesbaden: HARRASSOWITZ VERLAG, 2015. Pp. xi + 316, illus. €84.

The contents of this memorial volume for Heinrich Otten are varied. Alfonso Archi, in "How the Anitta Text Reached Hattusa," presents more arguments for the early writing of Hittite.

Gary Beckman edits the fragmentary KUB 20.1 and its duplicates, a festival with an interesting cast of characters. In addition to the king, there is an "Old Woman," a SANGA-priest in conjunction with a "Mother-of-the-God" priestess and elsewhere more curiously with an *ENTU*-priestess. The Storm-god *muwanu* makes an appearance. Šaušga of the Field is frequently mentioned alongside the deity *Ḫurdumana*, unique to this text. There is also Šaušga of Nineveh and Iṣhara, who may or may not be the same as Šaušga of the Field. Unusually for a Kizzuwatna-type ritual, Telipinu and his hammer are mentioned, and unusually for any Hittite ritual, the Sea-god, in the form of a wooden statue, receives offerings.

Alexandra Daues and Elisabeth Rieken, in "Das Gebet der Gaššuliyawiya: Struktur und Performanz," give a new translation of the text to show that it is carefully structured and is partway between a prayer and a substitution ritual.

Detlev Groddek adds two more small fragments to the ritual CTH 447.

Suzanne Herboldt publishes a bronze oval scraper, with a notch opposite its hafting-tang, found in Chamber 2 of the Südburg of Ḫattuša. It is the first Hittite example of the type found widely throughout the eastern Mediterranean in the fourteenth and thirteenth centuries BCE. The presence of the notch probably indicates that it was used for something other than scraping hides to make leather.

Harry Hoffner writes about fish, but includes a discussion of the phrase *KU₆ INA ḫantiyara*, which, contra V. Haas, does not mean "turtle," and *ḫantiyaraḫḫa*.

Manfred Hutter examines all the references to the goddess *Ḫarištašši* and the *ḫarištani*-room. He notes that this goddess is often associated with the grandmother goddess *Ḫannaḫanna* and the

fate-goddesses, and is often worshipped by the queen in what appear to him to be private festivals, at the end of a day, in the bedchamber (É.ŠÁ). The *harištani*-room, he notes, is equivalent to Akk. *rugbu* “upper room, loft” and is written in hieroglyphs as DOMUS.SUPER. Since it occurs again in context with the fate-goddesses and elsewhere near mention of the queen and the statue for the soul of the king’s father, he argues that the *harištani*-room was a special space in the house for a domestic cult providing for the well-being of the family by honoring the ancestors and fate-goddesses. Adding a derivation of the root **harišt-* from the Akk. word *harištu* “a woman giving birth,” he considers *Harištašši* to be a goddess with a close connection to the family line.

Jörg Klinger makes a strong argument for redating the building of Hattuša’s upper city to the middle Hittite period, thus explaining the number of Middle Hittite texts found in the upper city’s temples. The archaic looking stela of king Tudḫaliya would then belong to a Middle Hittite Tudḫaliya, and the “archaicizing” Südburg inscription of Šuppiluliuma would belong not to Šuppiluliuma II but Šuppiluliuma I.

Jürgen Lorenz transliterates and provides commentary to a newly augmented group of texts grouped together as CTH 722, which, he argues, are most likely cult-inventories relating to cults of the south-east. The main text gives several short series of offerings to the Great Sea and the Sea of Tarmana, along with Šanda, Miyatanzipa, and various other deities. The other similar texts, apparently written by the same hand, mention some of the same deities, but cannot at the moment be joined or shown to duplicate.

Massimo Marazzi discusses the duty of Hittite officials to point out corrupt officials.

H. Craig Melchert takes another look at the rare cases in native Hittite compositions of “right dislocation” (that is, a sentence containing an anaphoric enclitic pronoun as well as the noun to which that pronoun refers) that he and Hoffner had cited in their grammar. He argues that in native Hittite compositions, in contrast to the usage in translations from Hattic or Hurrian, the pronoun always has its normal function of referring back to an antecedent, while the noun in the sentence is in apposition to the pronoun and is inserted to avoid confusion.

Andreas Müller-Karpe notes that Hittite mud-bricks are square and regularly close to 50 cm on a side. If one assumes that 50 cm is a *gipeššar*, then the size of Hittite farm fields given in *gipeššar* corresponds well to the usual size of farm fields in rainfall agricultural areas. Capacity measures can be ascertained by examination of a series of vessels excavated from a brewery at Kuşaklı-Šarišša. The largest holds 48–50 liters, which is approximately 6 Mesopotamian *sutu*, and is thus a good candidate for the Hittite *PĀRISU*. However, the capacity of the smaller vessels is not based on sixths (*SUTU*), as would be expected, but rather 3/4, 1/2, 1/4, 1/8, 1/10, 1/30, 1/100 of a *PĀRISU*. At least two different systems of weights were in use at Šarišša, one with a shekel of around 11.5 g and another with a shekel of 10.9 g. One does wonder if some of the weights in the latter system found at Šarišša (Abb. 4) had been chipped, since the 2 mina weight appears to be underweight by some 2 shekels.

Norbert Oettinger discusses the *šāša-* (with CHD “mountain goat” against Hawkins “gazelle”) and the *šašā-* (a bird) and the possible etymological connection between the two words.

Franca Pecchioli Daddi studies the economic and social structure of the holy city of Zippalanda.

Massimo Poetto notes that, contrary to the index to KUB 58, the reading ^d*Ta-aš-ša* in KUB 58.18 vi 20, repeated in various subsequent lists and treatments, is actually an emendation based on ^{HUR}*SAGTašša*. The reading ^d*Šašša*, clear in the photo, is now confirmed by a newly discovered stela in which one finds in hieroglyphics ^dŠ-s (^d*Šašša*) associated with ^d*Tarḫunza*.

Andreas Schachner discusses the newly excavated house of the GAL *MEŠEDI* in the upper city of Hattuša, so identified because a letter to this officer was found in the house. The GAL *MEŠEDI* was an army commander ranking only below the king and crown prince and served as well as chief of the inner ring of the royal bodyguard. He was usually the king’s brother or, if not, a younger son. The building was in use from the fifteenth to the early thirteenth century. In common with other Hittite villas, the inventory of this house contained a title deed, exotic pottery such as a bull-headed vessel, a large decorated vessel, and a bull-figurine (all presumably pertaining to the Stormgod), and many plates for banqueting. Schachner calculates that the largest room could hold about twenty people sitting cross-

legged along the walls, while the storeroom contains plates for three to four times that number. This building also contained other texts and bullae from sealed documents.

Daniel Schwemer publishes a copy, transliteration, translation, and commentary on a Persian-period cuneiform tablet from Babylon(?) containing short good-luck rituals/incantations to be recited before 1) Venus, 2) the gods of the night, 3) the Fish-star, 4) Jupiter, and 5) Mercury. The composition is said to be the work of Lu-Nanna, sage of Ur. The tablet is unusual in that the second column of the obverse was left blank, perhaps so as to contain an ink drawing, as Finkel has suggested.

Jürgen Seeher asks Where are the cemeteries of the Hittite empire period? He calculates that if Ḫattuša had merely 5,000 inhabitants, there should be some 30,000 to 40,000 graves just for the capital, undiscovered by intensive archaeological surveys or by looters. He suggests that already for the Old Hittite period, the few small cemeteries containing both inhumations and burials of ashes with grave goods were only utilized by a specific small group, a social group, family, profession, or social stratum. The remainder of the population would have been completely cremated and their ashes neither placed in urns nor provided with grave goods. Based on work concerning Classical Athens indicating that only the upper stratum of society was buried, he then suggests the same was the case for Hittite society. However, there is no evidence that Hittite society was as stratified as that of Classical Athens—there were no Hittite metics and far fewer slaves. This still doesn't explain the total lack of Empire-period cemeteries. A better explanation would be slowly changing customs over the centuries toward total cremation of all persons, with only the king and perhaps his family having their ashes deposited in a stone house.

Jana Siegelová collects evidence for the household of the Hittite Great Queen. She had a separate household from the king, with its own officials, agricultural lands, treasure rooms. She received a share of taxes, international gifts, and tribute. She seems to have overseen personally the treasure rooms and to have been able to spend considerable sums, most visibly in making dedications to the gods.

Walter Sommerfeld presents a few thoughts on the Old Akkadian texts from Girsu in the Istanbul museum.

Oğuz Soysal presents convincing evidence that the Luwian hieroglyphic sign “MAN” (L312/L313), whether in the second or first millennium, should not always be read *ziti*, but also, particularly when followed by other syllables, could be read phonetically *zī*.

Piotr Taracha controversially sees the King of Aḫḫiyawa and his brother Tawagalawa as both alive at the time Ḫattušili III wrote his letter conventionally named after the latter. They ruled separate states, and were both considered “great kings” by the Hittites. The primary weakness of this argument, in my opinion, is that Taracha fails to take into account the international political meaning of “great king.” Only a few kings could be recognized by their neighbors as entitled to use the title—Ḫatti, Mittanni, Karduniyaš, Egypt, and occasionally Aḫḫiyawa. Arzawa is never accorded that status and Assyria is initially snubbed. It seems unlikely that two states in Greece should have been accorded that status.

Giulia Torri discusses changes in the festival for Lelwani between Old, Middle, and Late Hittite versions of the text.

Theo van den Hout argues that KUB 30.15+, which clearly states that it is from the third day of the royal funerary ritual, should not be emended to second day and forced into that day's activities, but rather should be considered part of an earlier version of the ritual that predates revisions in royal status made under Tudḫaliya IV.

Gernot Wilhelm discusses a small but extremely varied group of texts found apparently eroded out of buildings in the southeast quadrant of the upper city of Ḫattuša now washed away, the remains of what must have been extensive archives.

There are no indices.