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talugaeš witteš*: Ancient Near Eastern Studies Presented to Stefano de Martino on the Occasion of His 65th Birthday*. Edited by MICHELE CAMMAROSANO, ELENA DEVECCHI, and MAURIZIO VIANO. Münster: ZAPHON, 2020. Pp. xxv + 500, illus. €118.

A great scholar once remarked on receiving his *Festschrift*—I paraphrase—"Now it will be asked why I received this honor instead of why I hadn't been so recognized." No one would pose this question concerning Stefano de Martino, the honoree of this collection of thirty-four essays (twenty in English, nine in Italian, and five in German) contributed by his many students and colleagues. Stefano has followed the precedent of his teacher Fiorella Imparati in cultivating a thriving school of Anatolian studies in Italy and throughout Europe, as illustrated by the broad range of topics treated here.

I cannot comment upon all of these contributions in this review, but will only touch upon those that particularly caught my attention. For the complete table of contents I refer the reader to the publisher's announcement at https://www.zaphon.de/.

The proto-development and early history of the Hittites are discussed in several essays: On the basis of personal names appearing in the Ebla archives, Alfonso Archi demonstrates the presence already in the twenty-fourth century BCE of speakers of Indo-European (more precisely proto-Anatolian) tongues in the northsern Syrian (or perhaps Cilician?) polity of Armi(um) = Old Akkadian Armānum. Andreas Schachner tackles the question of why Hattus(a) (today's Boğazkale/Boğazköy) was chosen as a trading center in the Old Assyrian period and later as the capital of the Hittite state. He points out that the site both offers an adequate supply of water in an arid region and is situated at a travel bottleneck and point of transition between the central Anatolian steppe and the foothills of the Pontic range.

Concerning the Old and Middle Kingdoms, Massimo Forlanini offers his latest reconstruction of early Hittite history, focusing particularly on Hatti's interactions with the Kaska people (esp. pp. 158–66). However, his acceptance (p. 145 n. 16) of Gerd Steiner's claim (*UF* 28 [1996]: 561–618) that Mursili I was the son rather than grandson of Hattusili I is unfortunate, since DUMU.DUMU 'grandson' cannot be understood as DUMU.TUR 'figlio minore'. This posited relationship would also contradict Hattusili's Testament (CTH 6), whose clear purpose is the adoption of Mursili as his son and heir. The Testament is also central to Amir Gilan's contribution, who uses the episode of Hattusili's repudiation of his daughter ("that snake") as the springboard for a discussion of the relationship of Hattusa to the dynasty's ancient seat of Kussar(a).

Paolo Matthiae attempts to place events narrated in the Hurro-Hittite bilingual "Song of Release" in the context of the seventeenth- to sixteenth-century Hittite campaigns in northern Syria. Finally, Helmut Freydank and Doris Prechel present a questionable reinterpretation of the Akkadian-language letter from Hattusili I to his ally, Tuniya, king of Tikunani.

Several contributors deal with the vast corpus of Hittite magical rituals: Metin Alparslan and Meltem Doğan-Alparslan publish a recently excavated fragment of the first column of a treatment for a victim of sorcery, attributed to a practitioner named Kizzu. Fatma Kaynar edits one of the texts making up

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the Hurro-Hittite bilingual Ritual of the "Old Woman" Šalašu (KUB 32.121, CTH 788.5), also intended to combat sorcery. Note that the copy and the online photos often show more traces of signs than are indicated in the author's transliteration. This group is rounded off by Gernot Wilhelm's explanation of the name of the "author" of the Hurro-Hittite ritual CTH 780, Allaiturahhe of Mukiš, as a Hurrian sentence-name meaning "The Goddess of (the City) Tura is the Lady."

Two essays discuss the Epic of Gilgamesh: Giorgio Buccellati shows that the Old Babylonian city functioned as a kind of "container" for society, only within which its inhabitants could fully realize their humanity, and that therefore the errant hero-king could truly be himself once more only upon his return to Uruk; and Simonetta Poncia observes that the extraordinary parentage of Gilgamesh and Enkidu—semi-divine in the case of the former, absent in that of the latter—may be seen to rhyme with the special relationship to the divine claimed by Mesopotamian kings such as Šulgi and Assurbanipal.

Glyptic is the topic of several contributions: Belkıs Dinçol and Hasan Peker publish three stamp seal impressions recovered from the renewed excavations at Alalakh. Most significant is that of the joint seal of the high-ranking diplomat Prince Tudhaliya and his wife Ašnuhepa, a couple already known from the Anatolian hieroglyphic inscription TELL AÇANA. Clelia Mora shows that in Hatti, cylinder seals—as opposed to stamps—were status symbols employed only by the elite, and that their owners remained true to Anatolian tradition in impressing them upon the surface to be validated, rather than rolling them, as was, of course, the practice elsewhere. Completing this category is Alessandra Cellerino's study of the cylinder IM 115642, recovered from the Assyrian royal sepulcher at Kalhu/Nimrud. She suggests that the object was a gift of the famous *turtānu* Šamši-ilu (whose remains may be those found in sarcophagus 3) to the female occupant of sarcophagus 2, Hama, wife of Shalmaneser IV and possibly the daughter of the king of Damascus.

Perhaps the most significant piece in this collection is that by Jörg Klinger, which treats the question of just when the scribes of Hatti began to write in their own state language of Hittite, in addition to employing the Akkadian that they had borrowed along with the cuneiform writing system. The author shows that the Hittite text in compositions generally acknowledged to date to the Old Kingdom (e.g., CTH 1, 3, 6, 416), even if preserved only in later copies, never features the conditional conjunction *mahhan*, 'when; if', usual in the Empire period, but only the earlier synonym *mān*. This is evidence that these Hittite-language texts could not have been—as some scholars have maintained—created in the late sixteenth century or later on the basis of oral tradition or as back-translations from Akkadian in the case of bilinguals. How would their composers have known consistently to eschew the contemporary word, when we know that scribes recopying older material often allowed later features to creep into their manuscripts? On the broad question of the adoption of cuneiform and its adaptation for the Hittite language, see now Theo van den Hout, *A History of Hittite Literacy: Writing and Reading in Late Bronze-Age Anatolia (1650–1200 BC)* (Cambridge Univ. Press, 2020).

Finally, as a connoisseur of fakes, I was greatly entertained by Sylvia Alaura's detective work in reconstructing the origin of a pair of truly egregious bronze plates, apparently fabricated in the 1890s and based on the Hieroglyphic Luwian inscription MALATYA 1.

In conclusion, I can definitely recommend this anniversary volume to any student of pre-Classical Anatolia and to librarians curating collections supporting research on the ancient Near East.

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