



**Die Beschworungsrituale der Allaiturah(h)i und verwandte Texte.
Hurritologische Studien II; Gestalt und Kult der Istar-Sawuska in
Kleinasien. Hurritologische Studien III**

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profit or loss. They were not a true double-entry system of book keeping. The use of the silver shekel equivalent of commodity values leads Snell to examine the question of whether the capital goods were converted to silver before being used to purchase the desired product, or were exchanged directly for other goods. He opts for the former with due caution since both silver and other commodities, principally grain (barley, *še*), were used as the standard of value and means of payment. Silver was preferred for its convenience for long-distance transactions, although, since the majority of cases cited here were 'internal', no reference to its quality is included as in other types of economic texts. Snell makes no reference to the method employed in such transactions but Powell has elsewhere shown that silver changed hands in the form of counted rings or 'coils' (har) of a 'standard' (though in practice not a precise equivalent) weight, or as silver pieces or 'struck off' fragments. The weighing of silver continued throughout Mesopotamia, and probably in all the ancient Near East, even after the later introduction of coinage (M. A. Powell, 'A contribution to the history of money in Mesopotamia prior to the invention of coinage', in B. Hruška *et al.* (ed.), *Festschrift Lubor Matouš* (Budapest, 1978, pub. 1981), 211-41).

Snell's detailed study also shows that prices followed no principle and that Polanyi's analysis, based largely on Old Assyrian trade, is now invalid. It is not possible to confirm any consistent trends or follow micro-economic decisions from these documents. The picture is somewhat blurred by the existence of 'standing orders' to which an Appendix is devoted. While some prices remain almost unchanged throughout the period (e.g. grain at 0.6 shekels per sila), and so may reflect economic stability despite the cost to the Ur dynasty of maintaining control over a wide region, other prices (e.g. dates, and all imported metals) varied considerably. The comparison made here between local prices and those set in later tariffs is weakened both by the choice of median prices for the whole Ur III period and by the fact that those set for later use were legal fines or enforcement in royal statements of case (not *codes* of law). As deterrents the latter could well have been set at a higher rate.

There is no detailed support here, as might have been expected, for the frequently expressed view that inflation was a primary cause of the collapse of the Ur III empire. Much must still elude us in any study of these difficult texts but this book is a careful and thought provoking assessment of the kinds of information which reasonably may be expected from ancient Mesopotamian economic studies. A standard of presentation has been set which others should follow. The glossary of priced products and accounting terms will be of use to those whose interests impinge on any early agricultural community. The whole book confirms the strong sense of 'continuity' shown in bureaucratic practices throughout the ancient Near East.

D. J. WISEMAN

VOLKERT HAAS and HANS JOCHEN THIEL: *Die Beschwörungsrituale der Allaiturah(h)i und verwandte Texte. Hurritologische Studien II*. (Alte Orient und Altes Testament, Bd. 31.) ix, 446 pp. Kevelaer: Verlag Butzon und Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1978.

ILSE WEGNER: *Gestalt und Kult der Istar-Šawuška in Kleinasien. Hurritologische Studien III*. (Alte Orient und Altes Testament, Bd. 36.) xiii, 250 pp. Kevelaer: Verlag Butzon und Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1981.

The two books under review are serialized as Hurritologische Studien II and III, in succession to the first volume, *Hurritische und Luwische Riten aus Kizzuwatna* by Volkert Haas and Gernot Wilhelm (1974). All were conceived as *Vorarbeiten* to a history of Hurrian culture and religion, itself a section of a larger project, a corpus of Hurrian *Sprachdenkmäler*, to include also a grammar and glossary. This project grew in the 1960s from the collaboration of a group of German scholars, including the authors of the three *Studien*, and it now has the title 'Das Hurritologische Archiv des Altorientalischen Seminars der Freien Universität Berlin'. It has organized links with other interested scholars and institutions, particularly with Professor Mirjo Salvini and the Istituto per gli studi micenei ed egeo-anatolici.

One cannot but admire the toilers in the stony vineyard of Hurritology. While Akkadian and Hittite with their respective vast and substantial literary corpuses were comparatively easily penetrated on account of their Semitic and Indo-European affinities, Hurrian, a language of unfamiliar structure and no known affinities (except the cognate and almost equally problematic Urartian) would in any case present severe difficulties of penetration and intelligibility to modern scholars, even if it had survived in a tolerably extensive and well-preserved corpus. As it is however, the corpus is small, fragmentary and composed of very disparate material, which has been recovered from scribal centres of non-Hurrian peoples and was written probably for the most part by non-Hurrian scribes.

It is perhaps salutary to itemize corpus:

1. 'Urkiš lion'—a small foundation tablet.
2. incantation against snakebite.
3. *Mari*: 6 magico-religious texts, 1 letter fragment.
4. Mitanni letter—4-column tablet with almost 500 lines.
5. Boğazköy: (a) divinatory fragments—6 approximately; (b) mythological fragments—6 approximately; (c) 7 ritual texts; (d) fragments of god and offering lists—7 approximately; (e) miscellaneous unidentified fragments; (f) Hurrian passages in several Hittite rituals.
6. *Ras Shamra*: (a) bilingual Sumerian-Hurrian vocabulary (part of one large tablet);

(b) quadrilingual Sumerian-Akkadian-Hurrian-Ugaritic vocabularies (13 fragments); (c) tablet with 2 Akkadian-Hurrian bilingual maxims; (d) musical notations (29 fragments); (e) 'alphabetic' tablets (religious)—6 complete, 21 fragments; (f) one letter, one other fragment.

7. *Meskene* (unpublished): (a) bilingual god list; (b) haruspicy texts; (c) medical prognostications.

In addition Hurrian names spread across many urban centres of the second millennium B.C., in Mesopotamia, Syria and Anatolia provide a fair-sized body of onomastic material. Hurrian words are also identified scattered through texts in other languages.

It is clear, however, that the Hurrians occupied a more central position and exercised a wider influence on Ancient Near Eastern culture than might be supposed from these rather unimpressive linguistic remains.

The state of our understanding of even the Hurrian lexikon is vividly illustrated by Laroche's recent *Glossaire de la langue hourrite* (RHA, xxxiv-xxxv (1976-1977 [1978-1979]), where the words securely identified in form and meaning are printed bold, in contrast to the very much more numerous entries which lack the necessary definition. Hurrian grammar in spite of a number of works stretching from Speiser's *Introduction to Hurrian* (1941) to Laroche's brief sketch in his *Glossaire* remains likewise poorly penetrated. It may be noted that both the present works were completed before Laroche's *Glossaire* became available.

The incantation series associated with the name of Allaiturahhi, an 'Old Woman' (SALŠU.GI—i.e. a white witch), is one of the main surviving groups of Hittite-Hurrian rituals. It must have been originally a substantial series: there is evidence for at least 6 tablets, but what remains is very fragmentary. It does, however, preserve some parallel passages in Hittite and Hurrian, which are of significance in the study of the latter. Indeed the Hittite texts appear to be translations of a Hurrian antecedent, parts of which can be identified. The difficulties of this poorly preserved and understood series do indeed demand a proper elucidatory edition, and this is what the present volume aims to provide in the form of transliterations, translations and commentaries. In general the editions are well presented, apart from a number of carelessnesses, but it is impossible for one not working directly in the field to assess the philological contributions.

Besides this central part of the book, there are substantial preliminaries, in which the functions of these Hurrian witches and their assistants are examined, along with the deities involved, the magical and mythical motives, the questions of dating and the literary formulation. The massive indexes ('glossary') at the end occupy over 100 pages, about a quarter of the book.

Šauška, the Hurrian form of the goddess Ištar, adopted and widely revered by the Hittites especially under the later Empire, is treated in Ilse Wegner's somewhat index-like study which represents her doctoral dissertation. Aspects of the goddess and her cult

examined include: her nature, place in the pantheon, cult inventories, cultic calendar, rituals, cult, priests, geography of worship and later survival. Texts are only cited sparingly and in translation; the most essential part of the source material is promised as a special volume in the projected corpus. Those who seek flights of poetic fancy will not find them in the present volume either.

J. D. HAWKINS

JUTTA BÖRKER-KLÄHN: *Alt Vorderasiatische Bildstelen und vergleichbare Felsreliefs*. 2 vols. I: *Text*; II: *Tafeln*. (Deutsche Archäologisches Institut, Abteilung Baghdad. Baghdader Forschungen, Bd. 4.) vii, 288 pp.; xiv, 132 plates, 8 foldout line illus. and map [in end-pocket]. Mainz am Rhein; Verlag Philipp von Zabern, 1982. DM 390.

This book contains a catalogue of some 322 monuments erected all over the ancient Middle East, excluding Egypt, from prehistory down to the end of the Neo-Babylonian period in the sixth century B.C. It is intended to be comprehensive, and omissions, given the author's definition of her material, are few and far between. The stelae in question are free-standing stone monuments carved in low relief, usually dedicated to gods; the *kudurru* type is not included. The rock-reliefs are mostly those carvings which one could easily imagine detached from their rocks, as free-standing monuments, and the author rightly points out that both varieties were liable to be called by the same name. It might have been simpler to include all rock-reliefs, thereby embracing Yazilikaya which is the most notable absentee, but as it stands the book is a remarkable compendium of information drawn from many quarters and supplemented by numerous new remarks and observations. It was mainly written and typeset during the mid-1970s, but there are a number of last-minute improvements, cleverly incorporated, updating it to about 1980. A few anomalies survive, for instance, the illustrated reconstruction of the Ur-nammu stela which was superseded before the book was finished, but they hardly detract from its overall value.

The first half of the text volume consists of extended essays on particular themes; many of them might equally have been printed as independent articles, but it is good to have them together. Among them are detailed discussions of the tantalizingly fragmentary Gudea stela carvings and of the no less bewildering Nineveh obelisk fragments in Birmingham, with many previously unpublished photographs and new proposals on their original dispositions.

The second half gives the catalogue entries, numbered and arranged in roughly chronological order. Each entry normally lists the present location of the monument, and occasionally the location of a cast; its provenance, material, and dimensions, where available; a summary of the subject-matter of the inscription, if any; the dates suggested