

MARIZZA, M. — Lettere ittite di re e dignitari. La corrispondenza interna del Medio Regno e dell'Età Imperiale. (Testi del Vicino Oriente Antico, 4 Letterature dell'Asia Minore, 3). Paideia Editrice, Brescia, 2009. (21 cm, 227). ISBN 978-88-394-0766-5. € 26,20

Marco Marizza, who completed his *dottore di ricerca* degree in 2008 at the University in Trieste, presents with this volume the first collection of translations into Italian of Hittite epistolary texts, which is for this reason alone a very valuable contribution, since only a small selection from this important corpus had been available until now in Italian, scattered in specialist literature.

The volume opens with a 21-page introduction, in which numerous aspects of these letters and their *Sitz im Leben* are briefly discussed, beginning with their archaeological provenience and archival context, before succinctly addressing the sometimes difficult issue of their chronological ordering. Marizza continues with brief notes on the general contents of the letters, the messengers who delivered them and a somewhat longer section on the formulaic aspects found in them. On his insightful discussion of *duwaddu* and *uwad duwaddu* cf. now the further attestations of possibly related *addu* in KUB 14.17++ ii 9', 14', 17' (Miller, Fs. Košak, 522-526).

The presentation of the letters themselves is divided chronologically into those from the Middle Hittite Period and those from the Empire Age. Each of these two chapters is separated further into thematic sections, such as letters from or to the king or members of the royal family, correspondence among dignitaries, those of a military nature, those concerned with religious matters, and so forth. The sub-sections begin with a few introductory paragraphs, and each letter is preceded by a bibliography of the principal philological treatments and editions and is provided with helpful footnotes of various nature. Unlike Hoffner's volume of letters (Letters from the Hittite Kingdom, WAW 15, 2009; cf. my review in *BiOr* 69, 2012, 309ff.), which appeared in the same year as this one, Marizza's treatment provides only translations, not transliterations, in keeping with the long-standing format of the *Testi del Vicino Oriente antico* series.

The volume ends with a chronological table of Hittite rulers, a map of Hittite Anatolia and Syria, a list of abbreviations, a bibliography, a concordance of the texts and finally, indices of personal, divine and place names. It is thus very user friendly and well structured. The map could be improved by differentiating between ancient and modern toponyms (e.g. Yalburt and Kizildağ [correct, Kızildağ] beside Purushanda and Tuwanuwa) and by a consistent use of question marks with uncertain localizations, e.g. Lawazantiya? and Urshu? vis-à-vis Tegarama and Hahhum, all equally unclear.

As with Hoffner's volume (with three exceptions), Marizza translates only letters in the Hittite language, excluding those in Akkadian, perfectly understandable for the given format of the volume, but necessarily leading to a skewed view of Hittite correspondence in general. He also chose not to translate most of the longest, best-preserved and historically most important letters of the Hittite corpus, probably because of their having been extensively treated elsewhere, such as the letter from a Hittite king (probably Ḫattusili III) to a king of Aḫḫiyawa (CTH 181, the so-called Tawalagawa letter), the missive known as the Milawata Letter (CTH 182) and the letter of Manapa-Tarḫunta to a Hittite king (CTH 191), to name only a few. The following paragraphs will comment on

a number of select details from just four of Marizza's treatments.

No. 61 (HKM 19): Unknown to Marizza, since published in the same year, was the paper by E. Rieken (Hethitisch *kaša, kašma, kašat(t)a*: Drei verkannte deiktische Partikeln, in E. Rieken – P. Widmer, eds., Pragmatische Kategorien. Form, Funktion und Diachronie, 2009, 265-273), in which she was able to show that *kasa* functions as a near deixis particle, *kasma* as middle deixis, so that Marizza's translation of l. 5, 'Il grano sta già maturando' should read 'Qui il grano sta già maturando' (*kasa=wa=ssan ḫalkiyas karū arantes*), a comment that applies to translations throughout the volume. In his translation of *kasa* in l. 18, 'appena', he follows Hoffner's insightful observations (cf. p. 28 and n. 1), now superceded by Rieken.

In his translation of the immediately succeeding lines, 'Presso i Kaška – quelle cavallette! – stanno divorando il grano', Marizza understands 'cavallette' (BURU^{H1.A}) as an apposition to the Kaska-peoples, but this must be considered unlikely, among other reasons because 'grain' intervenes between the Kaska and the locusts. The passage should be translated simply, 'presso i Kaska invece le cavallette stanno divorando il grano' (INA *Kaska=ma=wa ḫalkiyus* BURU^{H1.A} *ezzasta*). In l. 9 Marizza follows Alp in translating 'vostro grano', but the speaker in the letter at this point, the Great King, is still quoting what his addressees, Kassu and Pulli, had previously written to him, so that *-smas* at the beginning of l. 9 would refer to the Kaska, if one follows Hoffner (Letters, 130f.), who translates 'so that they are raiding (lit. "setting themselves upon") the grain of Gasipūra.' Alternatively, one could relate the *-smas* to the locusts, which would thus be described as spreading from the Kaska-territories into the region of Gasipūra. Indeed this is probably preferable, as in this case the subject from the previous line, the locusts, remains the same, which is to be expected — though not strictly necessary — if no new subject is named. This interpretation would of course break the causal connection always assumed at this point between the Kaska-peoples raiding the grain of Gasipūra due to hunger and the Hittites' resultant need for troops to fend them off, but this link is not essential, as troop movements are often enough the topic of Mašat letters without reference to specific threats.

In l. 23 it is not the king ('sto inviando') who had sent Pāḫinakke after the dispatched chariots, but Kallu (*kās*, 'quello') from l. 19. The adverb *appanda* (l. 24), 'in sequito' (i.e. Pāḫinakke was sent 'after' the chariots), is left out of the translation.

No 67 (KuT 50): For this and other letters reporting on bird oracles, Marizza rightly notes that 'per una parte della terminologia non si è in grado di offrire una traduzione, poiché si tratta di termini tecnici come il nome di particolari uccelli o la descrizione del volo e, a volte, sono usate anche parole in hurrico, lingua in parte ancora da interpretare' (p. 105). Fortunately, Yasuhiko Sakuma has since Marizza's writing made his monumental two-volume PhD dissertation, Hethitische Vogelorkel (2009), which treats all Hittite bird oracle texts, available online at the website of the University of Würzburg (<http://opus.bibliothek.uni-wuerzburg.de/volltexte/2013/8062/>; cf. now also Haas, Hethitische Orakel, Vorzeichen und Abwehrstrategien, 2008, 39-42). This dissertation makes a major contribution to understanding these difficult texts. KuT 50 is treated by Sakuma in vol. 1, pp. 440-443, and vol. 2, 655-663.

I do not think the uncertainty expressed by Marizza (p. 105f.) concerning the identities of the sender and the addressee, and thus who the augurs who carried out the bird oracles were, is warranted. In my view it is clear that Ḫandapi, the palace official of l. 5, had commissioned Ḫalpa-ziti, the writer of KuT 50, with carrying out personally (*zikila*, l. 9) the investigation. In other words, the entire message of ll. 6-9 summarizes a message that Ḫandapi had 'brought' (*udas*) to Ḫalpa-ziti, telling him to carry out personally the oracle investigation 'there' (*apiya*, l. 8). Thus, if the findspot of the letter (Kuşaklı/Sarissa) indicates where Ḫalpa-ziti's 'lord' and addressee received it, then Ḫalpa-ziti must have been in some town other than Sarissa. Ḫandapi would have written from Ḫattusa — or wherever the royal family was resident at the time, whereby Sapinuwa would also be a possibility — on behalf of the queen to Ḫalpa-ziti, wherever he was stationed, asking him to perform the oracles, the results of which Ḫalpa-ziti sent with this letter (KuT 50) to his lord in Sarissa and separately to the palace (l. 29f.), i.e., presumably that of the royal family.

In ll. 12 and 38 'il primo (uccello), un uccello *marassi/halliya*, ...' (*ḫantezziyas*) instead of 'per primo'. Read in l. 13 (and *passim*), *kuastayati*, 'the unfavourable (area)', instead of **maštayati* (Sakuma, vol. 1, 102-105). Instead of 'ciò io rimando indietro' in l. 50, 'mandali indietro!' (*uppi*, 2 sg. imp.). Also for the rest of the oracular report one should consult Sakuma.

No. 72 (KuT 49): In addition to Sakuma's treatment (vol. 1, 436-440, vol. 2, 651-655), Wilhelm (Fs. Singer, 2010, 378-384), who originally published the text, has now contributed a further paper examining primarily the question of the identity of the 'daughter of the priest' in KuT 49, l. 4 (DUMU.MUNUS SANGA) and the 'daughter' in KuT 50, l. 7, suggesting that she might perhaps be equated with princess Pataḫuli known from KBo 32.224, 2', 7' (cf. Marizza, p. 105, n. 1).

Instead of 'Noi siamo venuti (e) così ...' in l. 11f. (cf. also in 22f. and *passim*) one should translate this periphrastic construction (most recently Rieken, 2010, Die periphrastischen Konstruktionen mit *pai-* „gehen“ und *uwa-* „kommen“ im Hethitischen, Gs. Neu, StBoT 52, 217-239) simply 'Thereafter/Subsequently we performed ...'. In the following clause, which Marizza translates 'Noi siamo venuti (e) così abbiamo interrogato di nuovo l'oracolo tramite (il volo degli) uccelli. Per quanto riguarda ciò che Iya ha detto in questo modo: «Noi siamo preoccupati per la persona della figlia del "sacerdote"», (la situazione) è stabilita (così):', one must, unless one wishes to emend *kī=wa* in l. 12, translate ll. 11-14 assuming that the speakers here quote Iya directly in posing the question to the deities, and thus: 'Thereafter we performed an oracular inquiry again by means of birds (saying) thus: "That which Iya said as follows: 'Should we fear for the life (lit. 'head') of the daughter of the priest?'" It (was) determined (through the oracular inquiry as follows): ...'.

No. 106 (KBo 16.52): Though the motion particles *u-* and *pe-* in the derivatives *uwa-*, 'to come', *pai-* 'to go', *wiya-*, 'to send', *piya-*, 'to send', *uda-*, 'to bring', *peda-*, 'to take/carry off', *uwate-*, 'to lead over/here' and *peḫute-*, 'to lead off' (GrHL, §§12.21, 12.41, 18.32), are often said to indicate motion away from and toward the speaker, respectively, this characterisation is rather imprecise, and one should not mechanically translate, e.g., *udanzi* as 'loro portano qui' (obv.¹ 2'). This rule, or tendency, regarding the *u-* and

pe- verbs is largely the case when the movement is conceived as toward or away from the speaker. However, these verbs are just as often, or more so, employed with reference to motion from a third person to another third person or from a second to a third person or vice versa. In these cases there is of course no movement to or from the speaker, but simply from one point to another, so that the majority of passages in which these verbs appear should in fact not be translated using first-person deixis. Moreover, there are a significant number of cases in which these verbs appear in relation to a first person speaker but do not follow the pattern so often assumed to be a hard and fast rule, e.g., KBo 3.22 obv. 39-42 (CHD P, 347b), KUB 26.71 obv. 18 // KBo 3.22 rev. 77 (CHD P, 258b), KBo 3.34 i 19 (GrHL, §27.7), to name just few. This topic I plan to discuss at the upcoming Hittite Congress in Çorum in Sept. of this year (2014).

The first paragraph of the tablet's rev. should perhaps not be restored on the basis of §13' of the Instructions for the Priests and Temple Personal (Miller, WAW 31, 2013, 258f.). Nowhere in the preserved text does a 2nd pl. form occur, as restored in Marizza's treatment in ll. 6' and 7', largely following Ünal (Bell. 41/163, 1977, 466-467) and Hagenbuchner (TdH 16, 1989, 202). Neither is it at all certain that the 'important matter' of l. 5' pertains to the 'important matter' of fire mentioned in l. 7'; rather, the former seems to relate to a matter of patrolling (*ueḫiskanzi*, l. 4'), as correctly translated by Marizza vis-à-vis Hagenbuchner. And the obv., clearly dealing with the same topics, deals with a dream, seemingly of the composer, a king (i.e. LUGAL, not LUGAL.GAL or ^dUTU-ŠI, and thus apparently not the Great King of Ḫatti), and perhaps incubated, the import of which he had investigated through oracles. It is thus quite uncertain that the *is] ḫiullaḫḫan* of rev. 3', '(someone) had instructed/obligated', points to the context of the said Instructions, i.e., to the imposition of an obligation and oath.

Based first of all on the phrase *TUPPU ḫes*, literally 'open the tablet', in KBo 18.48 obv. 17, a suggestive passage indeed, Marizza discusses (p. 29) the question of whether the Hittites would have sealed their letter tablets in clay 'envelopes', as is so often attested with Old Babylonian letters and other text genres. However, as remarked already in my review of Hoffner's volume (p. 310), it remains the case that no such envelopes associated with any tablets of any kind have been found at Hittite sites; and van den Hout and Karasu (Fs. Singer, StBoT 51, 2010, 372-377) have recently shown that the one example sometimes assumed to provide such a case (HKM 86a and b) is in fact a letter, onto one side of which the scribe has added a layer of clay in order to rewrite this portion of his letter, apparently as an extended correction.

Regardless of such trifles, Marizza's book constitutes a very welcome and solid addition to the growing number of volumes aimed at presenting Ancient Near Eastern text corpora simultaneously to general and to specialist audiences, whereby the Testi del Vicino Oriente antico series is playing a major role for Italian readers.

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