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Puzzling Out the Past: Studies in Northwest Semitic Languages and Literatures in Honor of Bruce Zuckerman. Edited by MARILYN J. LUNDBERG; STEVEN FINE; and WAYNE T. PITARD. Culture and History of the Ancient Near East, vol. 55. Leiden: BRILL, 2012. Pp. xvi + 334, illus. \$245.

This volume gathers together eighteen essays on Northwest Semitic languages and literatures in honor of a pioneer in the area of digital preservation and publication of ancient texts. Bruce Zuckerman, through his roles as director of the West Semitic Research Project, co-director of the InscriptiFact database, and founder of the journal *Maarav*, has for decades been at the leading edge of the use of technology to enhance the traditional study of ancient texts and artifacts. The diversity of topics represented in the book, coming from Zuckerman's many colleagues and friends, is a testament to his breadth of influence in the field and his collaborative spirit.

Caveat lector—this volume is not for the faint of heart. Not only are the essays highly specialized, but they represent a wide range of fields related to Northwest Semitic philology—from Amarna cuneiform epigraphy to Syriac lexicography, from Anatolian archaeology to Qumran poetry. In fact, given this combination of topical diversity and technical detail, few readers will possess the expertise (particularly the familiarity with the secondary literature on each narrow topic) to engage critically with all of them. That caveat aside, the articles are all of a high quality, and the editors are to be lauded for producing such a visually appealing volume, largely owing to the unusually rich set of illustrations and plates contained in it.

Three of the articles in the volume represent primary publications of inscribed artifacts: Jacob Bitton, Nathan Dweck, and Steven Fine, “Yet Another Jewish Tombstone from Late Antique Zoar/Zoora: The Funerary Marker of Hannah Daughter of Levi” (pp. 7–12); Avraham Faust and Esther Eshel, “An Inscribed Bulla with Grazing Doe from Tel ‘Eton” (pp. 63–70); and P. Kyle McCarter, Jr., “An Inscribed Arrowhead of a Crown Prince of Babylon” (pp. 127–29). The inscribed Hebrew bulla

(containing a proper name) presented by Faust and Eshel, in particular, is notable for its having been discovered in controlled excavations and is datable archaeologically to the eighth century B.C.E.

Four of the studies are primarily epigraphic in character: Marilyn J. Lundberg, “New Drawings and Photographs of Four Cypriot Inscriptions” (pp. 115–26); Wayne T. Pitard, “Nodding Scribe and Heavy Thumb: The Scribal Errors in CAT 1.14 III 52-V 8” (pp. 135–53); Anson F. Rainey ʔ”ı, “New Lighting on the Amarna Letters: Mainly London, Berlin and Paris” (pp. 155–88); and Christopher A. Rollston, “An Old Hebrew Stone Inscription from the City of David: A Trained Hand and a Remedial Hand on the Same Inscription” (pp. 189–96). The articles by Pitard and Rainey exemplify how the use of high-resolution photography can aid not only epigraphic research but also the presentation of the attendant results in published form. For instance, Pitard argues that a certain section of one of the tablets containing the Ugaritic Kirta story, representing a little over one column of inscribed text, contains an unusually high concentration of scribal erasures and corrections, a situation that he suggests was due to “some type of distraction on the part of the scribe, perhaps sleepiness, or illness, or a similar problem” (p. 152). His argument is made compelling by the use of dozens of high-resolution, close-up tablet photographs to illustrate his epigraphic observations. Similarly, Rainey’s article, which presents a valuable set of suggestions for new readings in the Amarna Letters gathered over many years of collation work, is illustrated throughout by a series of hand drawings and close-up photographs (of differing resolutions).

Another four of the essays can be described as philological analyses of individual texts or passages: Annalisa Azzoni, “‘Where Will Yehoyišma Go?’: A Reconsideration of TAD B3.8” (pp. 1–5); Edward M. Cook, “4Q541, Fragment 24 Reconsidered” (pp. 13–17); Edward L. Greenstein, “Methodological Principles in Determining that the So-Called Jehoash Inscription is Inauthentic” (pp. 83–92); and Shalom M. Paul, “Jonah 2:7—The Descent to the Netherworld and Its Mesopotamian Congeners” (pp. 131–34). The authors of these essays all exercise judicious interpretive judgment. Perhaps the extreme is Azzoni’s article, which does not in fact give a specific reconstruction of the broken lines in TAD B3.8, but simply concludes that “one should at least question the reconstructions which would allow Yehoyišma’ [the woman in question in this legal text] the opportunity to go wherever she pleases, and maybe even suggest that the only possible destination for Yehoyišma’ after the divorce would have to be . . . the house of her father” (p. 5).

Greenstein’s interpretive restraint consists in the adoption of a skeptical methodological stance—a correct one, in my opinion—toward the Jehoash inscription, based on its unknown provenance. Starting from this posture of suspicion, a careful philological analysis of the text leads him inexorably to the conclusion that it is inauthentic. Slightly less cautious, but still demonstrating a sound philological method, is Cook’s examination of 4Q541 Fragment 24. Expressing all due uncertainty regarding his conclusions due to the text’s fragmentary nature, he nonetheless offers the plausible interpretation that “the key lines of fragment 24 must be understood as a summons to the faithful pursuit of wisdom” and an exhortation “to keep away from illegitimate sources of revelation through superstitious magic” (p. 17), in contrast to the reconstruction of Puech.

Four of the essays treat broader themes emerging out of the philological consideration of individual texts or groups of texts: F. W. Dobbs-Allsopp, “Space, Line, and the Written Biblical Poem in Texts from the Judean Desert” (pp. 19–61); Theodore J. Lewis, “Job 19 in the Light of the Ketef Hinnom Inscriptions and Amulets” (pp. 99–113); Mark S. Smith, “Why was ‘Old Poetry’ Used in Hebrew Narrative? Historical and Cultural Considerations about Judges 5” (pp. 197–212); and Ziony Zevit, “Mesha’s *Ryt* in the Context of Moabite and Israelite Bloodletting” (pp. 235–38). Dobbs-Allsopp’s essay, the longest of the volume, offers a “‘thick’ (re)description” (p. 19) of how poetic verse is represented visually in Qumran and other Northwest Semitic texts, addressing such topics as spacing, lineation, and columnar arrangement, amply illustrated with primary text photographs. Smith’s contribution not only provides an assessment of the status of Judges 5 (the Song of Deborah) as an archaic Hebrew poem, but it revisits the question of the relationship between prose and poetry in Judges 4–5 and other parts of the Hebrew Bible, suggesting “that the old poems [in such cases] were used to connect the world of the prose writers and their addressees with the world of the poem that is old for them” and that “the prose writers perhaps updated in their prose compositions . . . in order to bring the ancient world of the poems into their present” (p. 211).

The remaining three essays explore yet other topics related to Northwest Semitic languages and literatures. Zev Garber, in “Torah and Testament: Teaching and Learning Scripture in Dialogue and in Hermeneutics” (pp. 71–82), offers a series of reflections on, and effective strategies for, teaching the Bible in secular university settings. Stephen A. Kaufman, in “Gleanings from the Comprehensive Aramaic Lexicon I: Previously Unknown Syriac Words” (pp. 93–97), presents a few dozen new lexicographic notes on items that have yet to be included in standard Syriac dictionaries. And Lynn Swartz Dodd, in “Squeezing Blood from a Stone: The Archaeological Context of the Incirli Inscription” (pp. 213–33), provides a detailed examination of the archaeological “life history” (p. 215) of an inscribed stela that Zuckerman helped to document photographically in the mid-1990s.

As an added bonus, the book contains, as an appendix, a reproduction of a 1987 exhibition catalogue on ancient inscriptions co-curated by Zuckerman (pp. 255–307), which contains a host of inventive ideas on how to convey concepts related to ancient texts to a wider public audience. As a regular teacher of undergraduates for whom the ancient Near East is not their primary (or even secondary) focus of study, I find this resource immensely useful.

All in all, this volume is a fitting tribute to a well deserving scholar, and Lundberg, Fine, and Pitard are to be commended for their work.

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In the *Land of the Emirates: The Archaeology and History of the UAE*. By D. T. POTTS. Abu Dhabi: SULTAN BIN ZAYED'S CULTURE AND MEDIA CENTRE, 2012. Pp. 219, illus.

This attractive volume, result of the fruitful cooperation of the Trident Press with Professor Potts, centers on the territory that has become the United Arab Emirates. All of the Arab lands bordering the Gulf have commissioned similar books. This one is particularly successful, since the author and his publisher have been committed to this region for decades and have collected an excellent text and image material—sharp, optically balanced, and clear. Although this book is not academic in character, it updates the author's academic works on the UAE, most notably his two-volume handbook, *The Arabian Gulf in Antiquity* (Oxford 1990 and 1992), which while still useful, in several aspects understandably requires modification in light of twenty-one years of subsequent research.

Due to the cooperation of the author and publisher, several excellent images from its predecessors are available for this publication. Thus the beautiful coin on p. 153 is finally revealed to be Hormuzi, interesting for those of us who know it from an earlier attractive publication, which unfortunately lacked a caption: *Archaeology of the United Arab Emirates* (London, 2003), 194.

Potts's good relations with his colleagues manifest themselves in a ready access to their recent field results. The first half of the book is the most valuable, but this judgment reflects my own personal interests.

The narrative begins with the physical prerequisites that condition the beginning of settlement in the region. Beginning chronologically with the Old Stone Age, over half of the text deals with the periods ranging up to about 500 C.E. Standard period names include the time-honored Hafit, Umm an-Nar, and Wadi Suq. Potts and those in his circle prefer the term Iron Age to Lizq/Rumaylah or Early Iron Age. Nowadays the renaming of prehistoric periods is common.

New content comes especially in the form of the large neolithic cemetery excavated in the Sharjah Emirate at al-Buhais (cf. H.-P. Uerpmann, M. Uerpmann, and S. Jasim, *Funeral Monuments and Human Remains from Jebel al-Buhais: The Archaeology of Jebel al-Buhais Sharjah, United Arab Emirates* 1 [Tübingen 2006], 103–380), which provides a large body of osteometric data surpassing by far the 191 skeletons of the Samad Late Iron Age in the Sultanate of Oman (see M. Kunter in *Die Gräberfelder in Samad al-Shān (Sultanat Oman): Materialien zu einer Kulturgeschichte*, ed. P. Yule [Rahden, 2001], 477–80).

Other current excavations show new insights into metal production, whose study previously rested largely on the sites of third millennium and the early medieval period in the Sultanate, to a large degree

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