

RECENSIONES

Gregorio del Olmo Lete, *Incantations and Anti-Witchcraft Texts from Ugarit*, in collaboration with Ignacio Márquez Rowe (Studies in Ancient Near Eastern Records 4). Boston – Berlin: Walter de Gruyter, 2014. pp. vii, 254, 23 pp. of plates - ISBN 978-1-61451-627-9.

The book under review includes up-dated critical editions of Ugaritic incantation texts formerly published by the main author, G. del Olmo Lete, himself, and a chapter on the Akkadian incantations found at Ugarit by I. Márquez Rowe. The monograph aims at providing a thorough overview of the rôle and nature of magic in Ugarit contrasting and explaining the Ugaritic material in the light of the ancient Mesopotamian evidence, especially the Akkadian anti-witchcraft literature. Indeed, many of del Olmo's highly insightful discussions take as point of departure studies of Akkadian incantations. As a result his explanations in "Magic and witchcraft" (p. 1-15) focusing on the opposition between black and white magic, the definition of 'incantation' and the division of genres dwell heavily upon Assyriological discussions. The corpus that del Olmo defines as clearly belonging to the genre of incantations, considering the ancient Babylonian tradition, consists of the following texts: KTU 1.82, 1.96, 1.100, 1.107, 1.169, 1.178 (p. 109-204), and possibly 1.179 (p. 99-102). He thus excludes after discussion other Ugaritic literature from the corpus of incantations, which has been classified as ritual or magical text, namely KTU 1.12, 1.13, 1.20–22, 1.23, 1.24, 1.65, 1.75, 1.83, 1.86, 1.93, 1.108, 1.113, 1.114, 1.124, 2.31, 5.2, and 7.5 (*Dubious and incorrectly identified Ugaritic incantations texts*, p. 81-108).

With the re-edition of the Ugaritic material del Olmo Lete takes the opportunity to contrast and compare the Ugaritic texts with Akkadian incantations. Perhaps the two most illustrative examples how del Olmo uses the Mesopotamian tradition as background "in search of a preliminary understanding (*Vorverständnis*)" (p. 182, the author's italics) are his discussions of KTU 1.178, an "Incantation against snakebite for personal use" (p. 173-187), and KTU 1.96, the famous incantation against the 'evil eye' (p. 129-156). This *Vorverständnis* is coupled with thorough and detailed philological, semantic and lexical analyses where del Olmo is at his best. Of special interest in this regard is also the text KTU 1.82 (109-128) which brings together according to del Olmo's interpretation features that are typical of Akkadian anti-witchcraft texts, namely the co-occurrence of the concept of 'curse' or 'ban' and witchcraft. Though the Mesopotamian tradition, especially the one on anti-witchcraft texts, serves as guiding line to explain the structure of Ugaritic incantations and to discuss the magical power system with its responsible deities, del Olmo is well aware that the "Ugaritic religious system proves to be independent and unique" (p. 211).

While the text edition of the six Ugaritic incantations is divided in chapters, each provided with an introduction and various types of analyses (philological, epigraphical, semantic, morpho-syntactical, and literary), the thirteen Babylonian incantations edited and translated by I. Márquez Rowe are included in one chapter (p. 36-80) with a commentary kept short in view of a series of detailed studies to be published elsewhere (see e.g. for RS 25.436 [p. 77-78] his contribution "Water of labour? A note on the Story of 'Sin and the Cow'", *Aula Orientalis* 33 [2015] p. 51-64, with some revisions). The edition of Márquez Rowe improves in many regards previous treatments or *editiones principes*, as pointed out in the critical apparatus. Probably because of the different nature of the incantations brought together in this monograph there are no references to the edited Akkadian texts in del Olmo Lete's thorough discussions of the Ugaritic material.

The monograph includes excellent photographs of the Ugaritic incantations using ammonium chloride powder, which make the hand-copies provided by Ll. Feliu on the basis of these photographs superfluous. Del Olmo Lete has also collated all Ugaritic tablets. A new set of (conventional) photographs of the Akkadian tablets is published in the plates of this important book.

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Edward Lipiński, *Peuples de la Mer, Phéniciens, Puniqes. Études d'épigraphie et d'histoire méditerranéenne* (OLA 237), Peeters: Leuven / Paris / Bristol, 2015, 369 pp. – ISBN 978-90-429-3161-9.

La actividad editorial de Edward Lipiński en estos últimos años está siendo verdaderamente destacable, casi frenética. Así, en lo que llevamos de siglo XXI Lipiński ha publicado dentro de la serie *Orientalia Lovaniensia Analecta* un total de siete volúmenes: *Semitic Languages. Outline of a Comparative Grammar* (2000), *The Aramaeans: their Ancient History, Culture, Religion* (2000), *Itineraria Phoenicia* (2004), *On the Skirts of Canaan in the Iron Age. Historical and Topographical Researches* (2006), *Resheph. A Syro-Canaanite Deity* (2009), *Studies in Aramaic Inscriptions and Onomastics III* (2010) y *Semitic Linguistics in Historical Perspective* (2014). Si a esos siete volúmenes le añadimos la obra que aquí nos ocupa y *Studies on Aramaic Inscriptions and Onomastics IV* (anunciada para 2016), obtenemos una media de más de un libro cada dos años.

La presente obra compila una serie de nueve artículos de contenido un tanto heterogéneo, ordenados en una coherente secuencia cronológica (pueblos del mar, fenicios, púnicos) en función de la temática tratada. El autor aclara en la introducción que el origen del libro fueron diversos cursos universitarios de epigrafía semítica impartidos entre 1969 y 1995, un material que ha sido convenientemente revisado y puesto al día para la ocasión. El hilo conductor del trabajo es precisamente ese, la epigrafía, sin duda la gran protagonista de buena parte de la discusión de los diferentes temas desarrollados durante más de 300 páginas.

El primer artículo (probablemente el de mayor contenido propiamente histórico antes que estrictamente epigráfico) es “Du Péloponnèse au Badiston. Les ‘Peuples de la Mer’ et leurs origines” (pp. 1-61). Tras un exhaustivo análisis filológico de material muy diverso (con ocasionales referencias histórico-arqueológicas), el autor postula el carácter griego (filisteos, sikila), anatólico (weshesh, licios, shekelesh) e incierto (tursha, sherden) de los distintos “Pueblos del mar”. A continuación se centra específicamente en los filisteos, destacando la naturaleza híbrida (griega y semítico occidental) de su cultura en el momento inmediatamente posterior a su asentamiento en el Levante, pero con una creciente tendencia a la “semitización”, tendencia que culminó ya en época persa.

“Tanit-pane-Baal” (pp. 63-94) recoge una nueva propuesta etimológica para el nombre de Tanit, a partir de la raíz /n-t-’/ (“sobresalir”), corrigiendo su opinión anterior, que lo ligaba a la raíz /t-n-y/ (“lamentar”). Asimismo interpreta la secuencia *pn b’l* (“rostro de Baal”) como un eufemismo de “falo de Baal”. Ya desde un punto de vista histórico, Lipiński señala que Tanit, a partir de los siglos IV-III a.n.e., sufrió un proceso de asimilación con otras divinidades como Demeter o Persephone, proceso que alteró el perfil de la diosa. Termina el trabajo retomando la idea que vincula el símbolo de Tanit con el ankh egipcio.