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been some discussion of the water basins, both large and small, and the fresh-water and drain-water systems of the city. One hopes that the second edition will include a description of a city other than the capital for parallels and contrasts, now that the excavations at the provincial capital Sarissa/Kusakh have progressed to the point that distinctive features are recognizable (reports published each year in *Mitteilungen der Deutschen Orient Gesellschaft*).

p. 254f.: I fail to see how Tudhaliya IV's enormous building activities at Hattusa entailed a "concentration of resources," since by all accounts Tudhaliya was also building and renovating all over the empire. Again, this shows a prosperous kingdom with considerable surplus, and only our hindsight suggests that the king would have been prudent to use these resources massively to overfund the peacetime military.

p. 256: There is considerably more time that needs to be accounted for in the chronology given here. If we guess with Bryce that Tudhaliya IV's reign ended around 1209 (p. xi), and it seems quite clear that the empire lasted until around 1180/1175, then Tudhaliya's younger son Suppiluliuma II would appear to have had a reign of twenty to twenty-five years, not the "few years" Bryce assumes. The current excavator of Boğazköy, J. Seeher, has suggested that perhaps the reason for the relative dearth of material related to Suppiluliuma II at Hattusa (compared to that connected with Hattusili III and Tudhaliya IV) is that Suppiluliuma may have moved the capital elsewhere, leaving an active, but diminished Hattusa.

p. 227 n. 30: For "brother" read "younger son."

None of these suggestions should imply that this is anything but a fine book. They are given in the hope that the second edition will be even better. There is nothing available which is as good on Hittite history as Professor Bryce's two books. Both are highly recommended for the expert, the student, and the interested layman. We wish them both a long life, with many future editions incorporating new discoveries.

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*Hattushili and Ramses: Hethiter und Ägypter—ihr langer Weg zum Frieden.* By HORST KLENGEL.  
Mainz: PHILIPP VON ZABERN, 2002. Pp. 199, illus. €39.80.

In this time when, on one hand, an almost century-old enmity between the United States and Russia has turned into a somewhat wary friendship, and when, on the one hand, peace between Israelis and Palestinians seems ever further away, it is interesting to look at the history of a relationship between two of the Late Bronze Age's rival superpowers, the Hittites of central Anatolia (modern Turkey) and the Egyptians of the Nile valley.

Horst Klengel, Germany's leading historian of the Hittites, traces this relationship from the initial efforts by both powers to expand into Syria, through generations of hostility, a surprising offer by the widowed Egyptian queen to put a Hittite prince on the Egyptian throne (thwarted by Egyptian hawks), to the great battle of Qids (Kadesh), and eventually to a peace treaty and even a diplomatic marriage.

The book discusses the ancient sources and the problems of chronology and then the early temporary successes of Egyptian and Hittite campaigns into Syria. It unaccountably omits (p. 39) the conquest seizure of northern Syria from the Mittannians, who had long been rivals of the Egyptians, but who had eventually made peace with them.

The conquest of Mittanni gave the Hittites and Egyptians a common border and so a source of constant warfare. This culminated in the showdown at Qids between Great King Muwatallil II and the young Pharaoh Ramses II. The book is tied together by a study of the peacemakers, Hittite Great King Hattusili III and Egyptian Pharaoh Ramses II, and their treaty. Klengel details the physical settings in

which each of these kings lived. We learn of the personalities and domestic and foreign problems faced by these two rulers (particularly by the usurper Hattusili) and how this pushed them into a peace treaty. There is a particularly fine description of treaty negotiations, the contents of the treaty, the divine witnesses, how the treaty physically looked on the tablets, and even speculation as to how one might affix a seal to a metal tablet.

Thanks to the preservation of a considerable number of tablets containing letters between the Hittite and Egyptian courts, Klengel is able to lay out the course of negotiations for a marriage alliance—or perhaps two—between the courts and the concerns and demands of the royal parents and of the royal bridegroom-to-be and his queen(!). What little we know of the subsequent fate of the Hittite princess is also mentioned. This is followed by several chapters concerning the peace, which lasted down to the destruction of the Hittites at the end of the Late Bronze Age.

The book is designed for the general reader and contains little new for the Hittite scholar. However, as would be expected of Klengel, the information is complete, accurate, up-to-date, and quite readable. It is also full of excellent photographs of geography, surviving architecture, close-ups of royal mummies, Egyptian hieroglyphic inscriptions, and tablets so clear they are readable. Much of the subject matter is out of the ordinary: I particularly like a photograph of the Hittite heartland covered in snow in May, reminding us how different the Hittite lands are from Egypt and the stereotypical Middle East.

There are of course a few problems. There is one typo: on p. 68 for Hattushilis I, read Hattushilis III.

It is odd that the presence of Qids on the Hittite side at the battle fought under its walls should be thought surprising (p. 63). Qids was, after all, a Hittite tributary state, albeit a difficult one. It had been conquered when Suppiluliuma I took Syria from the Mittannian empire and—not too long before the battle and after the crushing of a rebellion—had had a king, Niqmadu, installed by Muršili II. Before the campaigns of Suppiluliuma it was very likely the southernmost tributary state of the Mittannian empire (not, as stated on p. 39, the northern border state of Egypt). Thutmose III failed to take Qids on his sixth campaign (so also Klengel, *GS*, 158), but captured it on his eighth campaign.

Qids is next mentioned in Thutmose's seventeenth campaign, when the pharaoh took a number of minor towns in its vicinity from their Mittannian garrisons. Klengel (*GS*, 159), concludes that Qids had remained loyal to Egypt and that therefore its capture was not mentioned, but I would guess that the opposite was the case. That is, after Thutmose had gone home from his eighth campaign, the Mittannians returned. On the seventeenth campaign the Hittite garrison in the big city held out and Thutmose was only able to capture a few outlying garrisons. As Klengel himself points out (*GS*, 159), by the end of Thutmose's reign, the prince of Qids is portrayed beside those of Hatti, Crete, and Tunip, none of whom were under Egyptian control.

When Amenhotep II in his seventh year was in the vicinity with his army, the prince of Qids came to him in submission. Klengel concludes that Qids thereafter remained in the zone of Egyptian influence. Admittedly, Egyptian lists subsequently include Qids (and English kings called themselves "King of France" for many centuries after they controlled no French territory), but I think two facts show that in it actually returned to Mittannian control when the Egyptian had departed. First, the rulers of Qids in the Amarna age, Šutatarra and Aitagama, appear to have names indicating some connection with the Mittannian royal dynasty. Secondly, the Hittites seem to have been loath to cross into Egyptian territory, except in retaliation or hot pursuit. Muršili II's plague prayers make no mention of Suppiluliuma there, except in retaliation or hot pursuit. Egyptian Syrian letters of loyalty to the Egyptians in the taking Qids (or Amurru for that matter) from Egypt. Syrian letters of loyalty to the Egyptians in the face of Suppiluliuma's (or a neighbor's) army can be seen, at best, as a way of seeking help from their defeated overlord's ally or, at worst, as a cynical effort to play off the two superpowers against one another, and do not reflect the previous placement of the border between Egypt and Mittanni.

We really ought to refer to Hattusili III's personal goddess, the goddess of the city of Šamuha, as Šaušga, even if her name is usually written with the Akkadian "Istar," just as we do not refer to the Šaušga, even if her name is usually written with the Akkadian "Istar," just as we do not refer to the Šaušga similar Roman goddess Venus as Aphrodite. Similarly, Hattusili's father-in-law was priest of Šaušga (not Istar—p. 102) of Lawazantiya. I seriously doubt that in southern Anatolia and northern Syria the goddess Istar was called Hebat (p. 102), thus supposedly accounting for the priest of Šaušga giving his daughter the name Puda-Heba. As can be seen from the walls of Yazılıkaya, Hebat and Šaušga are separate goddesses, while mythological texts show them with wildly divergent personalities and functions.

Hebat is Tešub's wife and Šauša is his sister. Since this is a polytheistic society, there is no reason necessarily to have all children named after the same deity.

In discussing weapons of war (p. 69), it should have been mentioned that the Hittites changed from the usual two-man chariots to three-man chariots between their battle with Pharaoh Seti I and that of Qids with Ramses II, occasioning considerable surprise among the Egyptians (see *EA*, *Theb* 20, 148f.).

There are also a number of places where a useful explanatory aside is repeated in full when the subject is again mentioned, for instance that "Urchi-Teschub" was the Hurrian personal name of Mušili III (pp. 68, 73).

This is an interesting book, well recommended to that interested layman whom so many of us unfortunately ignore at the peril of the future of our field. However, even those more familiar with the material will find the presentation of such a learned author a useful refresher.

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*Tell Kosak Shamali*, vol. 1: *The Archaeological Investigations on the Upper Euphrates, Syria: Chalcolithic Architecture and the Earlier Prehistoric Remains*. Edited by YOSHIHIRO NISHIKI and TOSHIO MATSUU. UMUT Monographs, vol. 1. Tokyo: THE UNIVERSITY MUSEUM OF THE UNIVERSITY OF TOKYO, 2001. Pp. 238, illus. \$60. [Distrib. in North America by David Brown Book Company, Oakville, Conn.]

The first volume in the publication of recent Japanese excavations at a Neolithic and Chalcolithic site in northern Syria emphasizes its earlier levels, belonging to the Late Neolithic period. It is in English with a brief Arabic summary.

Following a brief history of investigation and the topography, geology, and geomorphology of the site's surroundings, chapter two reports on an ethnographic study by Masayuki Akahori at the modern village of Kosak Shamali. Chapters three and four deal with the stratigraphy. They provide clear descriptions of the excavation methods and recording system, along with numerous phase plans and well-executed stratigraphic sections. Level 18 in sector A and level 8 in sector B pertain to the pre-Halaf Late Neolithic, levels 17-10 in A to the early Northern Ubaid, levels 9-4 in A to the late Northern Ubaid, levels 3-1 in A and 7 in B to the terminal Northern Ubaid, levels 6-5 in sector B to the post-Ubaid (-Early Uruk), and levels 4-1 in sector B to Middle Uruk.

Apart from various domestic structures, important finds include well-preserved pottery workshops of the post-Ubaid period. Each level in each excavated area is illustrated with both a "plan," showing stone features and pits, and a "reconstruction" plan, which shows reconstructed wall lines based on evidence of *tauf* or mud brick. However, the different authorship of these chapters has led to inconsistent organization and content, and a table correlating the levels in the two excavation sectors does not appear until chapter five. Clearer indication of the role of intrusive pits cut from later levels would have been helpful, especially given the admission in chapter seven that most of the Neolithic deposits were heavily disturbed by later activities. Otherwise, the stratigraphic and architectural discussion is clear and sufficiently detailed.

Chapter five provides great detail on the sampling and sample preparation of materials for radiocarbon dating and on presentation and analysis of the resulting radiocarbon determinations. Tables provide excellent summaries of the state of samples submitted for dates, helping us to evaluate the usefulness of submitted samples and understand some of the dating discrepancies. The discussion emphasizes high-quality samples from the burned building in level 10 of sector A, where the dates agree remarkably well and are consistent with chronology. Elsewhere it attributes obvious discrepancies between stratigraphic and radiocarbon evidence to plausible intrusions. However, given that radiocarbon determinations are only probability statements, some of the "discrepancies," such as

reversed order, require no such special pleading, particularly given statistical errors on the order of  $\pm 150$  years.

Chapter six summarizes finds of Palaeolithic artifacts that are probably residual from the Upper Pleistocene sediments on which Tell Kosak Shamali rests. Then chapters seven through nine deal with the pottery, flaked stone, and other finds of the site's Neolithic occupation.

Chapter seven analyzes Neolithic pottery from both undisturbed and mixed deposits together, as small sample size and the ubiquity of disturbance obviated stratigraphic divisions. It provides quantitative analysis of some 1600 sherds, outlining variation in fabric, technology, surface treatment, and chemical composition. There are clear illustrations of 143 sherds and photographs of selected sherds and two whole vessels. The chapter indicates that the bulk of pottery was locally made and, within broad technological constraints, highly variable, while rare pieces include Dark-Faced Burnished Ware. The local ware is mainly plant-tempered, comparable in many respects to pottery from Tell Sabi Abiad, level 8, and possibly Amuq A/Queiq A. Impressed decoration is prominent, and necked jars seem a common type.

Chapter eight documents the small assemblage of Neolithic flaked stone artifacts, with some reference to residual Neolithic tools from later levels. This is a fairly typical Late Neolithic industry, based mainly on the production of flakes from amorphous single-platform cores, and with retouched tools consisting almost entirely of sickle elements. "Exedient" tools (used, unretouched flakes) were probably also more common than indicated, as these would have been classed with the non-tool debitage except where gloss or edge nibbling was obvious. Overall, the assemblage exhibits similarity to that of Tell Halula, about fifteen kilometers to the southwest on the other side of the Euphrates.

Chapter nine briefly describes ground-stone and bone tools, and chapter ten offers some brief conclusions. It appears that the Late Neolithic settlement represented a small hamlet, providing additional evidence of the widespread shrinking of settlements in this period, and was probably quickly abandoned. Later occupation may represent a transition from Halaf to early Ubaid or culture contact between Halafian and Ubaid communities.

Although the samples are small and often from disturbed contexts, this report brings important evidence to bear on the chronology and culture of the upper Syrian Euphrates at the important time from the end of the Pre-Pottery Neolithic through the Ubaid expansion.

E. B. BANNING  
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*The Pantheon of Uruk during the Neo-Babylonian Period*. By PAUL-ALAIN BEAULIEU. *Cuneiform Monographs*, vol. 23. Leiden: BRILL-STYX, 2003. Pp. xxvi + 424. €99, \$118.

This admirably designed book represents an enormous step in the study of Babylonian religion and towards understanding the theological conceptions of the ancient world. The work is based on all relevant texts of the Yale Babylonian Collection and the Princeton Theological Seminary, as well as on variant texts of the Yale Babylonian Collection. Among them, nineteen texts are published here in hand-tablets from some other cuneiform collections. Among them, around six hundred Neo-Babylonian texts are quoted copy, transliteration, and translation. In addition, around six hundred Neo-Babylonian texts are quoted and discussed in the volume, and most of them are given in transliteration and translation or examined *in extenso*.

The contents of this volume are diverse and rich in detail. Treated are various aspects of cultic activities in the Eanna temple and its daily routine, the role of the goddess Ishtar and other deities, including minor ones, cultic paraphernalia, clothing ceremonies, jewelry of the deities, offerings, temple personnel, sacred meals, prebends and the functions of prebendaries. The philological discussions are supplemented with an extensive bibliography and indexes.

The author researches the evidence from economic and administrative documents of the Eanna temple archive in Uruk for the study of religious and cultic aspects and for the investigation of the