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Studi e Testi 1. Edited by S. DE MARTINO and F. IMPARATI. Eothen, vol. 9. Florence: LoGisma, 1998. Pp. 199 (paper).

With volume 9 the monographic series Eothen begins a new subseries, *Studi e Testi*, each volume of which will present an assortment of articles on ancient Anatolia and its surroundings by various authors in the style of a journal. Judging by the interesting and useful articles found in the first issue, *Studi e Testi* will prove a must-read for those interested in this field. Here I will comment on a few of the more notable contributions.

Jutta Börker-Klähn, “^DKASKAL.KUR: bauen oder ‘feiern’?” gives a nice list and description of underground rivers and sinkholes known today in Turkey (Turkish *düdenler*, *obruk*lar,

Hittite ^DKASKAL.KUR). Hawkins¹ has argued that the last sentence of Šuppiluliuma II’s victory inscription found on the walls of a niche in the retaining wall of a reservoir on Boğazköy’s Südburg, which he reads “Here a Divine Earth-Road in that year (I) construct(ed),” shows that this niche was built as an artificial KASKAL.KUR. Börker-Klähn argues that no other KASKAL.KUR is anything but a natural geologic phenomenon. She also argues that the verb *iza-* (Hawkins: “constructed,” literally “made”) is not the verb used in the same inscription for “to build (a city),” namely AEDIFICARE, and therefore makes more sense with its alternative meaning “worship,” and that “here” could just as well refer back to the city just mentioned. In her opinion, Šuppiluliuma II, having reconquered the south, fortified one city, made offerings in three others, and in the last city he worshipped the deified underground river (a geological phenomenon very common in the area reconquered). As placement of the sculpture indicates, the niche at Boğazköy is rather to be understood as centered on the Sungod and on his relationship to king Šuppiluliuma.

Stefano de Martino, “Le accuse di Muršili II alla regina Tawananna secondo il testo KUB XIV 4,” gives the first reliable transliteration and translation of this important text. Another text probably referring to the same case can be found in H. A. Hoffner, *JAOS* 103 (1983): 187ff.

Clelia Mora, “Kurunta, Prince,” discusses an overlooked seal impression bearing a hieroglyphic inscription that appears on a tablet fragment mentioning Tarhuntašša and Hattušili, which clearly shows that the soon-to-be king of Tarhuntašša already bore the name “Kurunta” before being made king. This virtually destroys the argument that the prince had the Hurrian personal name of Ulmi-Tešub and took the Luwian throne name of Kurunta only upon his accession. This is something that those who believe that Kurunta and Ulmi-Tešub were the same person must explain.

Sibilla Pierallini and Maciej Popko, “Zur Topographie von Hattuša: Wege zur Burg,” adducing cultic itineraries describing the king entering or leaving Hattuša, attempts to match a few locations known from the texts with architecture found archaeologically. The authors suggest that the *aššuša*-gate, which is linked with tanners, whose tanneries were most likely to be found near the stream, was the old lower city’s north or northwest gate. They also argue that the *puḫla*-gate was the lower west gate of the upper city and that Kızılarkaya, just inside that gate, was the location of the *ḫuwaši*-stones of the Sungoddess and Mezzulla.

Mirjo Salvini, “I granai delle città urartee,” republishes three granary building inscriptions (two previously available only in

¹ J. D. Hawkins, *The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa (Südburg)*, Studien zu den Boğazköy-Texten, supp. 3 (Wiesbaden, 1995).

obscure Armenian-language publications). Each text states the capacity of a granary (*ari*) in *kapi*, the smallest being 198,000 liters. An excursus on the values of Urartian liquid measures is included. Vocabulary for edifices containing granaries and different words used for building these are discussed. Salvini argues that the famous rooms filled with pithoi frequently found in Urartian fortresses are not granaries, since the capacity labels on the pithoi are in liquid measures (*aqarqi* and *jerusi*) and that therefore these rooms are wine and oil cellars (*gie*).

Marie-Claude Trémouille, "Les Souverains de ̒attuša, *curatores aquarum*," discusses the textual and archaeological evidence for the Hittite management of water resources. She argues that, at least from the reign of Muwattalli II on, drought was a constant threat, and that especially king Tudḫaliya IV sought to alleviate this problem by building numerous reservoirs around his kingdom. In this light the large pond at the Südburg in Boğazköy, the spring outside Temple I, and the pool between buildings J and K on Büyükkale should be seen as functional reservoirs/springs, no more sacred than any other pond or spring. To p. 191 add that recent and ongoing excavations at Eflātun Pınar have shown that it was an even more elaborate shrine with considerably more statuary than was previously suspected. (See A. S. Özenir, "Eflātunpınar Hitit Anıtı 1996 yılı Temizlik ve Kazı Çalışmaları," *VIII. Müze Kurtarma Kazıları Semineri* [Ankara, 1997], 135–57.) And a translation "bassin" for ^dKASKAL.KUR (pp. 186, 192) and the thought that these were important as watering holes for nomads' livestock (p. 192) seem unlikely for such a numinous phenomenon (see Börker-Klähn's article). "Pond, pool, watering hole" is indicated rather by Hittite *luli*-/TÚL, the word used in the instructions text cited in n. 20, while a watering spot in the mountains that marks a border is described in n. 19 as *wātar=ma=kan kuit ANA ̒UR.SAG ̒rlanta šer*, "water which is upon Mt. A."

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Hittite Diplomatic Texts. Second edition. By GARY BECKMAN. Writings from the Ancient World, vol. 7. Atlanta: SCHOLARS PRESS, 1999. Pp. xx + 224 (paper).

The book under review is the second edition of a series of translations by one of the world's leading Hittitologists. The author is equally at home in the two languages in which these treaties are written—Hittite and the western dialects of Akkadian—his two previous books being *Hittite Birth Rituals*¹ and

*Texts from the Vicinity of Emar*² (mostly legal documents in a Syrian dialect of Akkadian). The first edition of *Hittite Diplomatic Texts* was given positive reviews by the Italian Hittitologist A. Archi³ and the Austrian S. Heinhold-Krahmer.⁴ *Hittite Diplomatic Texts* translates nineteen of the best-preserved treaties between the Hittites and their neighbors, many for the first time in English and some with previously unpublished pieces. It was unfortunate that the author did not translate the remaining treaties for completeness' sake; this is particularly true of the reasonably well-preserved treaties with the Kaška, available in German in E. von Schuler's *Die Kaškaer*.⁵ The second edition does add a new translation of the Middle Hittite treaty between Arnuwanda I and the men of Išmirika. A list of all the treaties, whether translated or not, is given on pp. 6–8.

Following the treaties, a selection of letters between the Hittite court and tributary and foreign courts is presented. Newly added in the second edition is a letter concerning Aegean coastal states, the so-called "Millawanda letter," based on the recently augmented version published by H. Hoffner.

A third section of miscellaneous texts includes edicts for tributary states, setting boundaries and payments and adjudicating various disputes. Included are attempts by the Hittites to settle the sordid affairs of Ammištamru of Ugarit, who first divorced and subsequently murdered his wife, a princess of neighboring Amurru. Documents from the somewhat more civil divorce of a Hittite princess by yet another king of Ugarit are also translated. Also included is the first English translation of the Middle Hittite "Indictment of Madduwatta," a slippery freebooter who attempted to use the mutual hostility of Hittites, Arzawans, Greeks, and others to aggrandize himself. A welcome addition to the second edition is the indictment of Mita of Paḫḫuwa and the treaty with the men of Paḫḫuwa against him.

It would have been helpful if each treaty's standard abbreviation (e.g., Dupp. for Muršili's pact with Duppi-Teššub) had been placed in the running header on the binding side of the page, much as text numbers were placed in volume 2 of the series, so that specific treaties could be more quickly located.

The translations are preceded by a useful overview, and each text is provided with a succinct introduction. The overview points out that the treaties fall into three categories: the equality treaty, the tributary ("vassal") treaty, and an intermediate category called "protectorate" treaties, for the recognition of which the author is to be commended. A fourth type, which I refer to as appanage treaties, concluded with members of the

² History of the Ancient Near East/Monographs, vol. 2 (Padua: Sargon, 1996).

³ *BiOr* 55 (1998): 217–19.

⁴ *ZA* 90 (2000): 152–57.

⁵ Untersuchungen zur Assyriologie und vorderasiatischen Archäologie, vol. 3 (Berlin: De Gruyter, 1965).

¹ Studien zu den Boğazköy-Texten, vol. 29 (Wiesbaden: Harrassowitz, 1983).