

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 Eflâton Pınar have shown that it was an even more elaborate shrine with considerably more statuary than was previously suspected. (See A. S. Özenir, "Eflâtonpınar 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).

Hittite royal family who have been given subordinate kingdoms, are discussed on p. 107.

In giving the stipulations of the tributary treaty, Beckman mentions that a treaty of Muwatalli II states: "These words are by no means reciprocal. They issue from Hatti" (p. 91, Alakš. §16). Then he lays out the tributary king's duties to his overlord. What the discussion ignores, however, is that the overlord also had obligations to the tributary. In this same treaty Muwatalli II says that he, his son, and his grandson will protect whomever Alakšandu designates as heir and his heir's heir from all threats foreign and domestic. He will also fight his enemies for him (§§5–6), as he has already done for Alakšandu. Similar promises of aid are found in Aziru §6, Tette §6, Duppi-Teššub §§5, 9, Targašnalli §7, Kupanta-Kurunta §24, Talmi-Šarruma §§13, 14, and Bentešina §§6–8, 13.

That the Hittite king did indeed intend to help his tributary in distress can be seen from the fact that this obligation is explicitly mentioned in the treaty. If the Hittites did not intend to provide such help, this promise would not have been included. The treaties make no effort to disguise the asymmetry in returning fugitives, for instance. Moreover, a number of treaties contain clauses specifying how the tributary king is to act when the Hittite king sends him the requested aid (Aziru §4, Targašnalli §§10–11, Bentešina §11). Clauses Aziru §7, Duppi-Teššub §10, Niqmepa §5, specifically bind Hittites under oath not to harm the tributary's land. That these promises are indeed binding on the overlord is seen from Alakš. §16 cited above: "I, the Labarna, the Great King, . . . have now summoned the thousand gods in this matter and have invoked them as witnesses. They shall listen." That is, while the treaty has been imposed by the Hittite overlord and is not subject to negotiation by the tributary king, and while admittedly the Hittites do not suggest specific punishments to the gods should they—the Hittites—default, the gods of both Hatti and Wiluša are witnesses (and thus enforcers) to the promises made by both sides, not just to those made by the tributary king.

Even the use by Beckman of the abused term "vassal" should suggest as much. A medieval European vassal may have been subordinate to his liege-lord, but the lord also had obligations to his subordinate; the relationship may have been unequal but it was mutual.⁶

A few minor quibbles: On p. vii letter no. 26 is to Muṣili II not Muṣili I. On the chart on p. xiv, it is a shame that the kings of Kizzuwatna, for whom treaties with the Hittites have been preserved (if not translated in this volume), are not entered: Išputaḫšu beside Hittite king Telipinu, Eḫeya beside Taḫurwaili, and Pilliya beside Zidanta II. These treaties are mentioned on pp. 6–7 and it would have been useful to show this series. Concerning the list of treaties on pp. 6–7, which is

ordered chronologically (so n. 2) the treaty between Taḫurwaili and Eḫeya should be placed second, before that of Zidanta II and Pilliya. At the top of p. 73, EN ERIN₂.MEŠ should be "an" army commander not "the" army commander. There seem to have been many EN ERIN₂.MEŠ at a time and the word seems to mean only "high ranking officer."⁷ The translation and index quite properly call the city and state on the Orontes in Syria "Kinza," using the Hittite writing for its name (see index, p. 222). However, the maps on p. xi and xiii refer to it by the modern misvocalized form by which it is mostly known today, "Qadesh." The map should be made to correspond to the text. And finally, for more arguments on whether Kurunta and Ulmi-Tešub were the same person (p. 108), see R. Beal, *The Organisation of the Hittite Military*, 387 n. 1466, but cf. C. Mora, *Eothen* 9 (1998): 85–91.

I would like to compliment the editors for putting this volume out with translations alone. The transliterations or transcriptions found in some volumes of the series are of little use to most readers and can easily be found elsewhere by specialists. Students beginning to pursue ancient history or the history of the ancient Near East or scholars in, say, diplomatic history are unlikely to read Hittite, Akkadian, Sumerian, etc., but need texts translated into English to avoid German, French, and Italian. A few judicious footnotes to explain new readings and collations should be allowed and would be sufficient. Having just translations allows far more texts to be included with no diminution of scholarship and is to the benefit of all concerned.

In sum, the book gives trustworthy translations of many important texts bearing on Hittite relations with equal powers and with tributary states, texts previously available only in a wide scattering of publications and in a number of languages. The new edition presents three additional important texts. One only hopes that in the third edition even more texts will be added.

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⁷ Beal, *The Organisation of the Hittite Military*, *Texte der Hethiter*, vol. 20 (Heidelberg, 1992), 417–26.

Essays on Ancient Anatolia. Edited by PRINCE TAKAHITO MIKASA. Bulletin of the Middle East Culture Center in Japan, vol. 11. Wiesbaden: HARRASSOWITZ VERLAG, 1999. Pp. viii + 244, photos, illus. DM 128.

This is the final number in the series of the Bulletin of the Middle East Culture Center in Japan, which will be succeeded by the publication of the newly established Japanese Institute of Anatolian Archaeology in Turkey (p. viii). The contributions

⁶ M. Bloch, *Feudal Society* (Chicago, 1961), vol. 1, 145–238, esp. 228.