



Hattusha: The Capital of the Hittites

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quotations from Achilles Tatius' *Leucipp and Clitophon*, interspersed through a summary of their adventures and ending with an account of the discovery of Tyrian purple; after some transitional paragraphs comes an account of the Crusader period drawn largely from William of Tyre. The last chapter has to do with the Tyrian purple itself.

This summary is intended to at least suggest the way in which the book is indeed fascinating in each of its sections, with a sense of contemporaneity in each account—and yet how in a way this sense is disparate and disjointed, so that the book becomes, in spite of its single theme, a little fragmented and confusing. Josephus and Assyrian inscriptions and Achilles Tatius are not of the same order of contemporaneity and reality to the periods for which they are adduced, and while each certainly has its peculiar value to the subject, the juxtaposition without comment instills the account with a dreamlike quality. The inclusion of the material is indeed useful to the "serious reader," and the book may well inspire and help him to make his own way further in his serious purpose. Meanwhile, though, the book itself may serve to beguile him by its kaleidoscopic view of the history of a storied place.

The last chapter, on Tyrian purple, undertakes to give an impression of the manufacture, history, and reputation of this almost mythic dye, again on the basis of quotations from ancient authors. The technical discussion begins with Pliny, and reports some quite recent experimentation. In all this the unity of the subject within one chapter is less visibly broken, but it still does not come out as a thoroughly systematic account.

Finally, of perhaps special value in the book, is the report of the Roman buildings and sculptures found in recent excavations. These are described in general terms, and beautifully illustrated by photographs, though tantalizing to the professional by the lack of plans and drawings.

Altogether the book appears to the reviewer as of definite value in giving, both visually and verbally, a suggestion of the

dimensions of real life in a fabled place which was, after all, once real.

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Hattusha: the Capital of the Hittites. By KURT BITTEL. New York: Oxford University Press, 1970. Pp. vi + 174, 30 black and white photographic pls. \$10.00.

The volume consists of six lectures delivered by the author as holder of the Mary Flexner Lectureship at Bryn Mawr College in April and May 1967. Kurt Bittel is the president of the German Archaeological Institute, which together with the German Oriental Society co-sponsors the German excavations at Boğazköy, site of the ancient Hittite capital city of Hattusha. What he writes derives from many years of study of the archaeological remains of the Hittites. No better authority could have been chosen to write such a book. The book's dust jacket rightly claims for him the title "the world's leading authority on Hittite archaeology." The six lectures bear the following titles: (1) Landscape, Exploration, Archives, Historical Tradition; (2) Hattusha. The City: Historical Development and Monuments; (3) Hattusha. The Royal Fortress of the fourteenth and thirteenth centuries B.C.; (4) Yazılıkaya; (5) The Hittite Empire and Egypt in the Light of the Excavations and Archives of Boğazköy; (6) Hattusha-Boğazköy in Phrygian and Persian Times. The Oxford University Press has provided an attractive format for the lectures. The inside front and back covers accommodate a synchronistic chronological chart of Hatti, Egypt, Babylonia, and Assyria from ca. 1750 to 1200 B.C. The author's dates follow the so-called Low Chronology (Shamshi-Adad I: 1749–1717; Samsuditana: 1561–1531; Hattushili I: ca. 1600) generally favored by the German schools. A stratigraphic table, which correlates the levels and periods of Hattusha, is exceedingly useful for the general reader. In keeping with the non-technical presentation the author has chosen not to use footnotes. Instead he has drawn up a selected bibliography (pp. 159–69) orga-

nized by chapter and subject matter, which is quite satisfactory for its intention.

Since the discussion often relies upon the Hittite texts in order to elucidate the non-literary artifacts, it is perhaps proper for me to evaluate the author's use of these texts. Since in his preface he acknowledges no specialist in the language who has served as his consultant on the text citations, the reader must assume that the author has made his own translations or simply drawn them from the books and articles cited in his select bibliography. Be that as it may, they are often not only extremely free, but in cases quite erroneous. If the errors did not affect the argumentation of the chapters, one would not belabor the point in a review of a popular book such as this. Unfortunately, however, more than one instance can be found where an historical or topographical assertion is supported by a mistranslation. Critical readers, who are able and willing to check the passages against the original editions, are further handicapped by the lack of indication of the precise texts being quoted. On page 19 there is no way a reader would know that the "Shiushmi" who surrendered the city of Hattusha to the god Halmashuitta was another god. On pages 20–21 the alternate capital chosen by Muwattalli is called Dattashsha, although in recent years it has become increasingly clear that the name is to be read Tarkhuntashsha (written ⁴U-ta-aš-ša). No note is taken on page 21 of the fact that Muwattalli entrusted the management of Hattusha in his absence to the official Mitannamuwa (*KBo* 4 12 obv. 15–17). (But see later on page 88.) On page 21 the impression is given, if it is not specifically stated, that scholars first learned of the pressure on Muwattalli by the northern Kaška hordes from the "recently found prayer" of Muwattalli (*KBo* 11 1). In fact this prayer does not mention the Kaška at all, much less does it attribute to their invasions the migration to Tarkhuntashsha! The portion of the text called "Protocol of the Burgomaster" translated on pages 51–52 should be corrected in the key lines to: "Then afterwards a Hittite lord—either a tribune or any other lord on

duty—shall examine the seal. . . . They shall carry the copper bolts back to *your* (i.e., the Burgomaster's) house and deposit them in their place." This Burgomaster text, together with the *MEŠEDI* instructions utilized in the discussions in chapter 3, has been shown on linguistic grounds to date from the fifteenth century (so-called Middle Kingdom), *not* the "latter period of the empire, presumably the second half of the thirteenth century B.C.," as stated on the bottom of pages 64 and 86. Two other large compositions, which date from the Middle (or Old) Kingdom and prove exceedingly relevant to the discussions of the topography of the Hittite capital city, are the "Protocol of the King's Wastes" (*KUB* 31 100) and the "Protocol of the Gateman." (*KBo* 5 11 + *KUB* 26 23; Cat. 168). The former is Old Hittite; the latter should be dated no later than the early part of the reign of Šuppiliuma I and more likely to the end of the Middle Kingdom. On page 65 we are told that among the "practical installations" in the palace of the fourteenth and thirteenth centuries was a toilet. The author's literary authority is the *MEŠEDI* text (*IBoT* 1 36). The only reference I can find to what appears to be a toilet in that text (⁴uškalti-) says rather: "If the necessity to urinate is upon him (the *MEŠEDI*), . . . he shall say to the *MEŠEDI* who is his immediate superior, 'I wish to go *down* [*italics mine*] to the toilet.' . . . And the chief *MEŠEDI* shall say, 'Let him go.'" (col. i, lines 33–42). This, admittedly, is not the royal facility, but it is the *only* toilet mentioned in the *MEŠEDI* text to which the author refers. And it is clearly not located up on the acropolis. With regard to the royal facility, the above-mentioned "Protocol of the King's Wastes" (*KUB* 31 100 rev. 8–10) gives similar indications: "Be ye very careful with regard to the matter of (royal) defecation! Let not the king [relieve himself(?)] up in Hattusha! Rather let the king [go] down only to the great *huššili*!" It would appear then *from the texts* that the one "practical installation" not provided for in the early Hittite palace was a toilet. I find the author's identification of the ⁴halentu(wa)- with the royal residential quarters quite

attractive. That this was not a single room, but an entire complex, can be seen from the fact that the word is always grammatically plural (e.g., dative-locative ²*ḫalentuwaš*). It was spacious enough too for large groups to congregate in for certain festal occasions (*šalli ašeššar*). At the end of chapter 3 the author describes in general terms the agents of the final destruction of the Hittite empire. According to him they were the Peoples of the Sea in the south and the Kaška in the north. In fact we have no indisputable references to the Kaška as enemies after the reign of Hattushili III (ca. 1260 B.C.). In the south we hear of sea battles in which Hittite troops took part, using ships supplied by the king of Ugarit. But the Ahhiyawan raiders and freebooters formerly identified and dated to this period on the basis of the Mad-duwattaš text must now be relegated to the fifteenth century, when that text was composed. I would prefer (see pp. 108 f.) to translate the lines from the description of the Hittite New Year's festival (*KUB 36 97 iii? 3'-9', iv 1-10*) as follows: "In honor of the Storm God at the beginning of the New Year the great (lit. 'important') festival of Heaven and Earth is celebrated. All the gods assembled and came to the house of the Storm God. If any god has sadness in his soul, he shall banish this evil sadness from his soul! At this festival eat ye! Drink ye! Take your fill of food and drink! Promise life to the king and queen! Promise life to Heaven and Earth! Promise life to the grain and . . .!" In connection with Bittel's discussion of the view held by W. Andrae, B. Landsberger and others that Yazılıkaya was a Hittite counterpart to the Babylonian *akitu*-house, the remarks of H. G. Güterbock (in G. Walser, *Neuere Hethiterforschung* (Wiesbaden, 1964), pp. 72-73), should be read.

All books have their flaws. The best have very few. I would say that this book is one of the best available on its subject. Kurt Bittel and the Oxford University Press are to be congratulated on their production.

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Catalogue of the Western Asiatic Seals in the British Museum. Stamp Seals, vol. 2: The Sassanian Dynasty. By A. D. H. BIVAR. London: The British Museum, 1969. Pp. vii + 145 + 32 pls. 90 shillings.

Recent years have witnessed a great revival of Sassanian studies and it seems especially fitting that the British Museum, which has furnished so many basic catalogues on a wide range of items, should bring out a new publication on its collection of Sassanian seals. The fact that Sassanian scholarship is still in a relatively early stage of development is reflected in the format of the volume. There are, in actuality, only thirty-four pages of general analysis and discussion of the seals (introduction). The rest of the text is taken up with an extremely useful section on the chemical composition of the seal stones (pp. 35-36), a bibliography (pp. 37-40), and an analytical description of the collection, seal by seal (pp. 41-122). There follow an index of inscriptions (pp. 123-28), a table of subsidiary devices (pp. 129), a concordance of museum numbers (pp. 130-38), an index of names (pp. 139-41), and illustrations of the various shapes of the seals (pp. 142-45).

After a concise history of the study of Sassanian glyptic, the growth of the British Museum collection and its publication by previous scholars (Thomas, Horn, etc.), Bivar states the purposes of the present volume: the updating of readings of inscriptions, the remedying of grave deficiencies in arrangement and presentation of the Horn catalogue, and rendering of that work more convenient for use (pp. 4-5).

The arrangement of the catalogue is by subject, just as earlier works have been, due to the fact that no certain chronological order can as yet be worked out. There is an arrangement within subject categories that Bivar assumes is chronological, based on the shape of the seals, his study of palaeography, and the relation of inscribed and datable items to uninscribed ones. We are also told that the arrangement generally places seals of the best quality first within a category, and that this arrangement coincides more or less with the chronological scheme (p. 11). It is unfortunate