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next station in the scholarly *Reconquista* of the lost marshes of Near Eastern dualist movements.

During the last fifteen years, Iain Gardner has done much to encourage Manichaean studies among younger scholars. In translating into English one of the most important theological texts of early Manichaeism (which had existed for a long time in German translation), he has accomplished a good deed, which should activate fresh research. He has added useful summaries before each *Kephalaion*. The commentary, however, remains minimal. It is to be hoped that this publication will encourage young scholars to work on religio-historical analyses of this fundamental text, which remains an almost untapped source of knowledge for the early doctrinal developments.

The eight articles in the volume edited by Mirecki and BeDuhn deal with the different fronts of Manichaean research today. It includes an essay on magic, one on the Tebessa Codex, a Manichaean treatise on biblical exegesis, a progress report, by Iain Gardner, on the archeological discovery, a few years ago, of Manichaean remains at Kellis, in Egypt, and a study by John Reeves showing how to use Ephrem's writings as a source on Manichaeism. As he rightly points out, Ephrem's Syriac is closer to Mani's own mother tongue than all the other languages in which Manichaean texts have reached us. In their introductory chapter, the editors analyze the state of Manichaean studies at the end of the century. I think this state abodes well for the next millenium.

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BEN H.L. VAN GESSEL, *Onomasticon of the Hittite Pantheon*. Two Parts (Handbook of Oriental Studies. The Near and Middle East, 33) — Leiden, E.J. Brill 1998 (XXIII + 1069 p.) ISBN 90-04-10809-2 (cloth) US\$ 256.00.

In 1947 E. Laroche published his "Recherche sur les noms des dieux hittites"¹ covering 600 divine names or attributes found in the bulk of texts from the excavations in the Hittite capital Hattuša dating roughly from the 16th to 13th century BCE. Fifty years later and due to ongoing excavations in

¹ In: *Revue Hittite et Asiatique* VII/46 (1947) 7-139.

Hattuša and to tablets found occasionally outside the capital our knowledge has increased. Ben van Gessel's book has to deal with about 950 entries thus coming close to the Hittite self-representation which often speaks of the "Thousand gods of the Hittites" (cf. pp. 978-979). About 90% of the names are written in Hittite spelling while the rest follows Sumerographic or Akkadographic orthography. Each entry first comprises all occurrences of the name in the presently published — and to a minor degree unpublished — Hittite texts, arranging the references according to grammatical use and the specific linguistic context. A further sub-section of each entry gives some additional information about temples, priests, cultic places or festivals of the god. It is within this section where the reader gets a little impression of the "character" of a certain god. Only a limited number of the thousand gods of the Hittites are of general importance — they cover more than five pages in the book, e.g.: Ala (p. 9-14), Hašammili (p. 98-103), Hepat (p. 115-147), Išhara (p. 196-202), Kattahha (p. 228-235), Gulša (p. 249-255), Kumarbi (p. 256-262), Lilluri (p. 284-289), Mezzulla (p. 302-307), Šarruma (p. 376-382), Šaušga (p. 385-394), Telipinu (p. 466-478), Teššub (p. 482-508), É.A. (p. 613-620), IŠKUR (p. 643-678), LAMMA (p. 681-714), DINGIR.MAH (p. 718-729), U (p. 749-835), UTU (p. 844-904), IŠTAR (p. 923-951), ZABABA (p. 961-969). — Other gods appear only once in our texts, e.g. the following nine among the 37 names beginning with "M" (pp. 294-320): Mammi, Manari, Manuzunna, Mariya, Miyanna, Mimiya, Minkišuri, Mišini, Muhili.

After this overview of the contents of the book I want to emphasize to the readers of *Numen* that van Gessel's onomasticon is not a dictionary of Hittite gods, their myths, cults or history but an extremely useful working and research tool for everyone concerned with "Religion in Hittite Anatolia".² On a methodological level two things are important.

1) How does such a huge pantheon form? It is on the one hand surely the result of historical developments of Hittite political domination in Anatolia and also the result of theological developments favored by the cultic staff at the main temples. But van Gessel's book makes further investigations easier

² This is the title of my review of V. Haas, *Geschichte der hethitischen Religion*, Leiden 1994 in *Numen* 44 (1997) 74-90. — The study by Haas and van Gessel's book together will surely serve the next generation of historians of Anatolian religions to try to shape the *history* of these religions.

when asking for the relevant “cultic strata” in Anatolia because he briefly calls to our attention whether a divine name occurs in a Hittite, Hurrian, Hattian, Luwian or Palaic linguistic or cultural context. In recent years some studies have already laid their focus on the Hurrian or the Hattian cultic sphere³ but e.g. Luwian religion proper had been neglected to some degree,⁴ though there are many Luwian sources. B. van Gessel is well aware of these studies partly incorporating their results in his book thus encouraging the growth of our knowledge.

2) As mentioned above the cataloging of many gods covers several pages; this facilitates a better reconstruction of the history of these gods in the future. In the nineties several monograph books on special gods had already been published:⁵ on LAMMA and other tutelary deities; on Išhara, a Syrian deity having gained importance also in the Hittite empire; on Hapat, the dominant female western Hurrian deity; on aspects of the male and female Sungods, written UTU; on a local weathergod, namely IŠKUR of Kuliwišna. It may be hoped that van Gessel’s onomasticon will stimulate further monographic research of other major gods, e.g. of Kumarbi or Telipinu focussing also on the mythological traditions connected with each of them or of other gods like Šarruma, who is often closely connected with Hapat and Teššub, and Mezzulla, the daughter of the sungoddess of Arinna. Another important — but due to the huge bulk of relevant materials — also difficult study could concentrate on *all* the weathergods (IŠKUR, U, Teššub) or on *all* the sungods

³ J. Klinger, *Untersuchungen zur Rekonstruktion der hattischen Kultschicht*, Wiesbaden 1996, 131-181 under the heading “Pantheon und Mythologie der Hattier”; M. Popko, *Religions of Asia Minor*, Warsaw 1995, 96-102 under the heading “Beliefs of the Hurrians of Anatolia”; cf. also Popko’s remarks on the Hurrian elements in “Hittite” Anatolia in his review of Haas’ *Geschichte der hethitischen Religion*, in: OLZ 90 (1995) 469-483, 480-482.

⁴ Cf. also Popko, *Religions* 91 note 244: “Luwian religion has not been studied yet in a separate monograph; its mostly quite superficial descriptions have been published on the margins of studies on Hittite religion as a rule.”

⁵ G. McMahon, *The Hittite State Cult of the Tutelary Deities*, Chicago 1991; D. Prechel, *Die Göttin Išhara. Ein Beitrag zur altorientalischen Religionsgeschichte*, Münster 1996, M.-C. Trémouille, ^d*Hebat. Une divinité Syro-Anatolienne*, Firenze 1997; D. Yoshida, *Untersuchungen zu den Sonnengöttern bei den Hethitern*, Heidelberg 1996; J. Glocker, *Das Ritual für den Wettergott von Kuliwišna*, Firenze 1997.

and sungoddesses including their local manifestations. Questions which come to the mind of the historian of religions are the following ones: What do Hittites think of IŠKUR, U and Teššub? In what way can these names (or casually better: graphic representations) be interchanged? Sometimes without doubt they can! What is the relationship of these weathergods to each other? Who is the “mightier” one? And for whom? On a general level regarding all the gods and their cults: How can we work out “theologies” of the Hittites — official *and* local ones?

For the moment we are far from answering such questions. But besides editing texts and finding new texts as recently at Ortaköy and Kuşaklı⁶ in Turkey which had not been at van Gessel’s disposal but which — of course — also include divine names van Gessel’s book is one of the main auxiliary materials for further research. Presently nobody can do without it when being concerned with Anatolian religions in the second millennium BCE because — as in a generalistic way during the founding period of *Religionswissenschaft* — philological and historical research are still the basic prerogatives for studying Anatolian religions.

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CARL OLSON, *They Indian Renouncer and Postmodern Poison: A Cross Cultural Encounter* — New York etc.: Peter Lang 1997 (XVI + 367 p.) ISBN 3-8204-3022 (cloth) DM 100.00.

If one asks a scholar of Indian history and culture “What do Indian ascetics and postmodernism have in common?”, she or he would in most cases answer: “nothing!” or “I don’t know”. Carl Olson’s book is concerned with exactly this question, and his main point is that the Indian “renouncer

⁶ The edition of texts found at Kuşaklı in 1994 and 1995 has been released simultaneously with van Gessel’s onomasticon: G. Wilhelm, *Kuşaklı-Sarissa I/1. Keilschrifttexte aus Gebäude A*, Rahden/Westfalen 1997. The texts from Ortaköy found since 1990 are still waiting for publication; some preliminary informations have been given by A. Süel, “Ortaköy. Eine hethitische Stadt mit hethitischen und hurritischen Tontafelentdeckungen,” in: H. Otten et al. (eds.), *Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp*, Ankara 1992, 487-491.