

81) is one of the most valuable and interesting parts of the book, presenting a detailed survey of the history of exploration of Lydia, which mentions practically all of the important works ever published, of the alphabet and the corpus of inscriptions. Less felicitous is the last section (4.4) featuring three examples of Lydian inscriptions (each presented in drawing, text in Lydian, translation, and provided with a short commentary). Given the limited amount of material presented, one would like to see the texts also in analytic translation glossing the meaning and grammatical form of each element and to find a more detailed commentary (which is in general too dry and brief). It is also strange that the Aramaic part of the bilingual LW 1 (pp. 84–6) is not presented alongside the Lydian text, which could serve as a perfect illustration of the difficulties involved in interpreting Lydian texts.

Three sections of chapter 6 (pp. 87–115) touch upon three different aspects of life of the Lydians: monetary system and gold working, religion, and burial customs. The treatment of Lydian coins is thorough and well-illustrated, and is a fitting introduction to the subject. In contrast, the description of the Lydian religion is rather unimpressive, lacking depth and making little attempt to go beyond simple enumeration of different sorts of evidence. The same applies to the section on burial customs, which is, without illustrations, dull reading. The book concludes with a short chapter (pp. 117–9) on the reception of Lydian topics in later works, a chronological table (pp. 120–1) and a bibliography (pp. 123–44).

To sum up, the book gives the impression of being a more or less diligent compilation of secondary sources rather than a work which has grown up from a long-standing personal engagement with the Lydian culture. The resulting picture is neither systematic nor inspiring and in both these respects the book proves to be inferior to the collection of essays published in N. Cahill (ed.), *Lydians and their World*, 2010. In places the style is quite awkward, fancy statements based on misinterpretation of respective sources (e.g. “gold . . . as vapour” (at 800° C!) on p. 95 or Gyge’s birth “in Assyria” on p. 120 (a “corruption” of Leukosyria)) and rather numerous omissions of the cited works in the bibliography hardly contribute to improving this impression.

Rostislav Oreshko

University of Warsaw/Centre for Hellenic Studies (Harvard University)

ADAM KRYSZEŃ:

A Historical Geography of the Hittite Heartland.

(Alter Orient und Altes Testament 437.) xx, 423 pp. Münster: Ugarit Verlag, 2016. ISBN 978 3 86835 199 6.

doi:10.1017/S0041977X17000064

The book under review here is a revised edition of Kryszewski’s doctoral dissertation, written under the supervision of the distinguished Hittitologist P. Taracha of the University of Warsaw. Its aim is stated in the introduction (p. 1) as “to reconstruct the geographical relations of the major political and religious centres of the core region of the Hittite state”. It is pleasing to see at the outset that the investigation is primarily philological and it does not seek to provide any exact identifications that would allow us to pinpoint geographic names on the map (p. 1). Meanwhile my doctoral thesis at the University of Ankara in 2011 was published in 2012 as *Cultic Travels of the Hittite Kings. Observations on Ceremonies, Visiting Centers,*

Roads and Localization. It is unfortunate, that on account of its being in Turkish, Kryszeń was not able to benefit from my study; the lack of co-ordination between universities is, even in the electronic age, astonishing! My study offers principally a thorough examination of itinerary texts narrating Kings' cultic journeys. We can confidently state that it is limited to the Central Anatolian core region, what Kryszeń calls the "heartland". Both the qualification which my dissertation bears on the subject, and the applied methodology, deserve to be outlined and underlined here. First of all the territory and the sites have been visited meticulously by using 1 in 25,000 scale maps, and then localization proposals were made.

The study consists of six chapters: the first describes the history of geographical research of Hittite Anatolia; chapter 2 discusses the nature of the available written material and method of inquiry; (3) deals with the toponyms situated in the immediate vicinity or within one day's travel of *Hattuša*; (4) investigates cities located within a radius of a maximum of two days' travel from the capital; (5) looks at cities whose exact distance cannot be established; and (6) summarizes the results of current research.

Kryszeń categorizes the settlements around *Hattuša* considering their approximate distances from the city. Here, itinerary texts play a crucial role in determining approximate distances between settlements. However, because of the ambiguous nature of the texts, it is possible to estimate some settlements as being further away than they were in reality when we examine the itinerary texts describing cult trips. There are many reasons for this. While under normal circumstances the distance one person can cover in a short time may be longer since the entourage are magniloquent and crowded, the distance one can cover in a very short time could be extended during the sluggish moving retinues (Ö. Sir Gavaz, *Hitit Krallarının Kült Gezileri*, 2012, 210 ff.). For instance, according to cult trips, the city of *Zippalanda*, which was visited by the king for both *nuntarriyašhaš* and AN.TAH.SUM^{SAR} festivals, is at most two days from *Hattuša*, as can be seen from a voyage of the king from *Hattuša* to *Zippalanda*, in which the king stops en route in *Piškurunuwa* Mountain and *Haranašša*. This does not tell us the real distance, and thus it might in fact be very close to *Hattuša*. There is a notable statement in KBo 23.103 obv. I 1: "When the King went to *Zippalanda* from *Hattuša*", which could imply one-day's direct travel. For this reason, itinerary texts are not adequate to make definitive judgements about the issue of localization of Hittite settlements as the author of the book indicates.

Kryszeń laudably tries to place the settlements in most possible regions considering the relations between settlements of Hittite core region, and to contribute to the reconstruction of Hittite central geography, rather than marking exactly the old settlements on certain points on the map. He succeeded in this goal even if it is limited. I still think that the newly assigned positions of some settlements will pave the way for new discussions. It is remarkable that the author gathers almost all important settlements of the core region in the north of *Hattuša* (p. 392). Doubtless, these new approaches refresh Hittite historical geography and require us to put the subject under examination again. Nevertheless, some scepticism arises against this mass shifting of principal settlements. For instance, Kryszeń places *Ankuwa* and *Tahurpa* very close to each other, although the texts demonstrate clearly that they are not directly connected except through the lists (p. 104) in which the goddesses of both cities appear together. On the other hand, the itinerary texts do not attest a voyage from *Tahurpa* to *Ankuwa*. Furthermore, festival texts including itineraries reveal at least two days' distance between the two cities. The same is also true for *Arinna* and *Ankuwa*. There is no transition to *Ankuwa* from *Arinna* or to *Arinna* via *Ankuwa* in texts. Although the author tries to draw attention to the

connection between *Ankuwa* and *Arinna* from KUB 50.84 II7–11, this text clearly does not help to establish the distance between the two cities (p. 302). Again, the author places *Zippalanda* north-west of *Šapinuwa* on his map depicting the relative position of the settlements (pp. 393–4). However, the texts from Ortaköy point out little closeness to *Zippalanda* (A. Ünal, *Hittite and Hurrian Cuneiform Tablets from Ortaköy*, 1998; A. Süel, *5HitCongr*, 2005: 679–85). Up to now, besides Popko's suggestion of locating *Zippalanda* at Alacahöyük (M. Popko, *Zippalanda*, 1994), this city has been searched south of *Hattuša* by many researchers (S. Mazzoni, *Arkeoloji ve Sanat* 148, 2015: 28 ff.). Kryszeń too admits that a position so far north of *Hattuša* is problematic (pp. 252, 284). But, except Hatt. III 32 (A. Ünal, *Hattušili III*, 1974: 225), *Zippalanda* is not mentioned among the cities localized to the north. Moreover, *Zippalanda* never appears among the settlements connected with Kaškaean territory (von Schuler, *Die Kaškäer*, 1965; see also KUB 17.2; KUB 23.115).

Kryszeń considers only the Hittite text references and disregards Kültepe texts when localizing *Ankuwa* to the north of *Hattuša*. Kültepe texts (P. Garelli, *Les Assyriens en Cappadoce*, 1963; G. Barjamovic, *A Historical Geography of Anatolia in the Old Assyrian Colony Period*, 2011: 312), when we examine them together with other cities on the trade route, reveal clearly that *Ankuwa* must be south of *Hattuša*.

The author discusses each settlement under different categories such as literature, introduction, attestations, name and status, texts and local cluster. Moreover, he delivers detailed analysis, and indicates precise relations between all settlements located or estimated to be in the core region. The meticulous study of individual settlements mentioned within the context of core land and their connection to other centres is critical for the reconstruction of the region's geography, and the study, in this respect too, has a guiding feature that is worthy of our admiration. Despite considerable disagreements on many points, and contrary suggestions on the basis of valid reasons in such a controversial field, I would like to emphasize that Kryszeń's study is a solid and respectable opus. Therefore he deserves our gratitude.

Özlem Sir Gavaz

University of Hitit, Çorum, Turkey

BEATE PONGRATZ-LEISTEN:

Religion and Ideology in Assyria.

(Studies in Ancient Near Eastern Records 6.) xiv, 553 pp. Boston and Berlin: Walter de Gruyter, 2015. €109.95. ISBN 978 1 61451 482 4.
doi:10.1017/S0041977X17000076

The book under review provides a comprehensive account of religion and ideology in Assyria, as its title suggests. Although much has been published on this topic, most of which is listed in the Bibliography (pp. 477–530), no study to date has been as extensive and voluminous as the present book. The author traces the development of Assyrian ideological discourse from the third millennium BC to the seventh century BC, exploring how religious *Weltanschauung*, in response to Assyrian ideological discourse, was mediated in various genres of texts, ritual practices, and images. She further elucidates the agency behind Assyrian ideological discourse, namely the scholars. The tome consists of eleven chapters, two appendices, a bibliography and indices.