

Mesopotamian, but the Hittite god. Contrary to the Hittite Sun god, the Hurrian Sun god Šimige does not gain an important position in the Hittite state (pp. 407 sq.) despite his spouse Aya(-Ekalte) occasionally being identified with the Sun goddess of Arinna (pp. 310–2). The Sun goddess of Arinna continues the “Hattian” Sun goddess from OH times, changing only the name but not the functions of the Hattian goddess. In Arinna local festivals (CTH 634; 666) are celebrated for her, and together with the Storm god she is the main goddess in the festivals of the state cult. Contrary to the Sun goddess of the earth (pp. 419 sqq.), there are only very limited references to her in magical rituals (p. 281). The last section of the book discusses the connection between solar deities and Hittite kingship. This topic is mentioned mainly in juridical and administrative texts and magical-juridical rituals but rarely in festival texts where the close connection of the king with the Sun goddess continues. Steitler also discusses aspects of the royal iconographic tradition (pp. 444 sqq. compare to this topic most recently M. Hutter and S. Hutter-Braunsar, “König und Gott. Die ikonographische Repräsentation der hethitischen Könige”, in J. Gießauf (ed.), *Zwischen Karawane und Orientexpress*, Münster: Ugarit-Verlag, 2017, 155–74). A very short outlook on solar deities in the Empire period refers to the necessity of further research into the ongoing chronological development of the Solar deities, concluding this ground-breaking study of aspects of Hittite religion.

Manfred Hutter
University of Bonn

SILVIA BALATTI:

Mountain Peoples in the Ancient Near East: The Case of the Zagros in the First Millennium BCE.

(Classica et Orientalia 18.) xxviii, 430 pp. Wiesbaden: Harrassowitz Verlag, 2017. ISBN 978 3 447 10800 3.

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The Zagros Mountains have long been an integral part of Near Eastern history. The present volume is a corrected and “slightly revised” (p. xxiii) version of Balatti’s 2014 doctoral dissertation from the University of Kiel, addressing the social organization, the “life-ways” and the adaptive socio-political and economic strategies of the Zagros peoples in relation to their mountainous environment and the surrounding states. Chapter 1 briefly surveys Zagros’ history and archaeology from prehistory until the late second millennium BC. The genres of the texts studied are then introduced, followed by descriptions of the pertinent archaeological and palynological records. The period covered by the texts is reportedly from the first Assyrian campaigns into the Zagros c. 1100 BC up to Seleucid domination of the entire Zagros Mountains until c. 150 BC. However, the earliest such Assyrian campaigns can be taken back to the periods of Adad-nirari I (1307–1275 BC) and Shalmaneser I (1274–1245 BC) (A.K. Grayson, *Assyrian Rulers of the Third and Second Millennia BC (to 1115)* (Toronto, Buffalo and London, 1987), 131, 179, 206, 207). A review of the secondary literature (which should include more of the work of I.N. Medvedskaya) concerning the Zagros concludes chapter 1. Chapter 2 elucidates the concepts of pastoralism, pastoral nomadism, transhumance, tribalism and post-nomadism with the difficulties applying them in ancient history

and archaeology due to the state of the evidence and the complexity of the concerned phenomena. Balatti retains the notions of semi-nomadic pastoralism, transhumance and sedentary animal husbandry as well as a fluid (but not strict) separation between pastoralist societies and the state.

The following three chapters concern the interactions of the Zagros peoples with the Assyrians (chapter 3 and pp. 151–3), the Urartians (chapter 4), the Elamites, the Babylonians, and the Achaemenids (chapter 5). The varying historical backgrounds of the texts are discussed. Included are royal inscriptions, prayers, eponyms, letters, divination reports (mainly extispicy, astrology), and treaties from the Neo-Assyrian period as well as Urartian royal inscriptions, a selection of Elamite texts from Susa, Kalkamarka, Persepolis and Kul-e Farah, and chronicles, royal inscriptions, legal and administrative documents from the Neo-Babylonian period, and finally administrative texts from the Persepolis Fortification Archive and Achaemenid royal inscriptions. Chapter 6 discusses most Graeco-Roman sources with references to the Zagros peoples; Xenophon's *Anabasis*, Polybius, Livy, Diodorus, Curtius Rufus, Arrian, Plutarch's biography of Alexander, and Strabo. Herodotus, Ctesias, and Xenophon's *Cyropedia* are "only indirectly dealt with" on the grounds that their historical accuracy and reliability have been questioned in certain studies (p. xxv). Chapters 3–6 each conclude with sections on the socio-political organization and the "way of life" of the Zagros peoples, references to the environment, natural resources and climate in the Zagros, as well as the textual representation of the Zagros people as mountain dwellers. The author relies on "the most influential and/or recent philological editions" for the translations of texts (p. xxvii).

Chapter 7 builds on earlier textual analysis, distinguishing between different polities and their varying complexity in the northern, central and southern parts of the Zagros. The archaeological evidence complements well the discussions. A periodization and systematic presentation of the archaeological sites, artefacts and other material are not available as they are for the textual evidence, but the material is summarized in portions throughout the book. This and comparisons particularly made with the Greek sources underscore the role of local leaders and the role of the intermontane valleys and plains in the forms of pastoralism and agriculture, livestock trade, hunting, robbery, craft production and weaponry. Chapter 8 further complements the picture by looking at the palaeoecological data, e.g. changes in the vegetation cover, by comparing the modern state of the vegetation in the Taurus and Zagros with data available to discern what was available in the past. Balatti identifies textual references correlating with some palaeobotanical finds. The author posits certain anthropogenic interventions (e.g. canals, cultivations, deforestations) in parts of the Zagros, especially by the states surrounding the Zagros, as one of the causes for variations in Zagros's vegetation. It is likely that they were not the only cause. Chapter 9 argues that texts from different periods recognized the different "ways of life" in the Zagros and expressed this with negative terms, especially in Akkadian and Greek texts. The author provides brief summaries of these terms and points to the difference in their representation in contrast to the reality that states had to collaborate with the local leaders in the Zagros.

Recognizing that the data, as it is currently available, is unevenly distributed and with several gaps, Balatti posits in chapter 10 that the Assyrian presence in the region may have provided local rulers with privileges and conditions they lost in part by the time Greek and Roman sources took notice of the region. The author also notes that there are several microclimates and zones in the Zagros and that the semi-nomadic lifestyle should not be universally assumed. The volume ends with tables of titles attributed to Zagros rulers in Assyrian texts (pp. 353–9), a large bibliography and useful indexes. The plates accompany the text well, except

for Plate 2:1 (rock-relief of Anubanini) and Plate 6 (Kul-e Farah) which would have benefitted from drawings.

Balatti's book is a serious step forward in Zagros studies as it collects most of the pertinent data, especially the texts. The author is to be congratulated for providing this very useful contribution. My impression is that studies focusing on specific and narrower zones of the Zagros and making diachronic use of all pertinent data from all available periods therein can provide further concrete advancements.

Selim Ferruh Adah

Social Sciences University of Ankara

LOUISE M. PRYKE:

Ishtar.

(*Gods and Heroes of the Ancient World*.) xv, 240 pp. London:

Routledge, 2017. £105. ISBN 978 1 138 86073 5.

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Ishtar by Louise M. Pryke represents a shift in the well-established *Gods and Heroes of the Ancient World* book series with the inclusion of Near Eastern topics, the first of which is the subject of this book. The aim of each volume is to “present an authoritative, accessible and fresh account of its subject” that includes both a discussion of the key themes associated with the subject of the volume – origins, myth, cult and representations – as well as a discussion of later reception and influences in modern culture (p. ix). From an accessibility point of view, the hardback edition is hardly affordable. The eBook is slightly better at £39.99. One hopes *Ishtar* will prove popular enough to merit a paperback edition in the future.

The book provides an updated thematic *tour de force* of the literary character of the goddess Inanna/Ishtar that serves as a starting point for students and non-specialists thanks to its extensive bibliography. Its thematic approach is not without issues, but given the interest in these topics, this book offers an authoritative discussion often missing in the older literature (e.g. Wolkstein and Kramer's *Inanna*), or indeed in more popular accounts. Despite a few shortcomings, the inclusion of *Ishtar* in this book series constitutes a step towards opening up ancient Near Eastern mythology to a wider academic audience and redressing longstanding assumptions.

The themes explored include “Love and intimacy” (pp. 31–59), “Sexuality and order” (pp. 60–83), “Ishtar and the pantheon” (pp. 84–110), “Kingship, battle and family” (pp. 111–32), “Ishtar and the heroes of Mesopotamian epic” (pp. 133–59), and “Vengeance and death” (pp. 160–82). Each chapter is broken down into sub-headings that generally bring together snippets from several compositions to build the semantic repertoire of the theme under discussion. Sometimes specific works are discussed in detail, including lesser-known ones such as *Inanna and Shukaletuda* (pp. 71–80). Previously understudied aspects are highlighted, especially social cohesion and Ishtar's relationship with kingship. The majority of texts quoted are taken from the ETCSL website, thus largely Old Babylonian Sumerian literature. Despite acknowledging the chronologically and geographically complex nature of Inanna and Ishtar, the distinction between the two deities is not enforced throughout (pp. 6–7). Finally, some sub-headings are not self-evident and may go unnoticed by readers who choose not to follow the book sequentially. The exhaustive index at the