




the forty-nine separate inscriptions. Chap. 4 gives a very nice interpretive chapter dealing with a series of religious aspects of the crypts, including a discussion of the hymn to the hours of the day with the parallel texts found at Edfu temple, a description of the procession of guardian demons, and the role of the second crypt with the children of Ptah. The chapter also includes a discussion of the relationship of the crypts and the temple to the cult of the god Montu and how the cult of that deity expresses certain Osirian aspects, especially as it relates to the cults of the primordial gods at Djeme. This last is of some importance as it may give us a better understanding of why so many inscriptions found at the temple of Medinet Habu, especially Demotic graffiti and ostraca, invoke the cult of the god Montu, lord of Hermonthis. The volume concludes with an appendix with the texts from other papyri and temples that are parallel to Armant text 2A-C; a list of the cryptographic hieroglyphic signs; a list of the various writings of *ntr.w*; indexes of words, divinities with epithets, toponyms, and texts cited; and, finally, a short bibliography.

As always, the quality of the volume continues the traditions we expect from the French Institute. As my own addition to this fine volume, I can offer only the following minor comments:

P. 30, no. 61: I think the sign , normally read as *š* is to be understood in some of the cited examples simply as *n* and in others as *nt/nt*, following F. Daumas, *Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine* (Montpellier, 1988-), p. 469, no. 627. In the last example in the note, the authors suggest that the *t/t* appears to be omitted. Rather, we should see the two hieroglyphic signs   as the phonetic complements *nt/nt* of the "sand"-sign (○ ○ ○), following *Wb. 2*, 357.10 (perhaps derived from its use in the common *sntr*).

P. 30, after n. 64: *šw nm šr n.k ntrw pšwt* "whereas these, the primordial gods, are the ones who act for you." The use of *šw* as the circumstantial converter is certain, as nominal sentences rarely have *šw* before them. A rare exception can be noted in K. Jansen-Winkel, *Spätmittelägyptische Grammatik der Texte der 3. Zwischenzeit* (Wiesbaden, 1996), p. 354.

P. 35, 31: in the translation, I would remove the parentheses from around "lorsque" since we have a good circumstantial *šw* written before *nw(n)*.

P. 43, no. 38: an important theological aspect is not noted by the authors. The texts state that Ptah created his children, and they appear as thirty deities: the eight Khemenu, the eight Djebau, the six Khenemu, and the seven Djaisu of Mehetweret. Since these groups of children total only twenty-nine, it would appear that Ptah includes himself as one of his own children, the creator creating himself, thus making the thirty needed children.

Pp. 45-46: for the discussion of the hippopotamus goddesses and their relation to the crypts, add the discussion by S. Aufrère, *L'univers minéral dans la pensée égyptienne: l'influence du désert et des minéraux sur la mentalité des anciens Égyptiens* (Cairo, 1991), pp. 178-84, where some of the same minerals are mentioned. He also ties in the role of these deities with the decans.

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Götter, Herrscher, Inschriften: Die Felsreliefs der hethitischen Großreichszeit in der Türkei. By HORST EHRINGHAUS. Sonderbände der Antiken Welt, Zaberns Bildbände zur Archäologie. Mainz: Verlag Philipp von Zabern, 2005. Pp. 124 + 205 figs. € 37.90.

This book seeks to present as far as possible a complete current documentation of reliefs and inscriptions on stone from the Hittite Empire of the thirteenth and fourteenth centuries. It is aimed at specialists as well as lay readers. As one who counts himself among the former in regard to the inscriptions but with the latter in terms of the archaeological and art historical aspects, I judge the author to have succeeded admirably in his goals.

The nearly two hundred color photographs, taken by the author over the period of a quarter century, are of outstanding quality. He has taken care to show each monument both from a broader perspective that shows its context and in close-ups that allow scrutiny of details. As he sadly notes, continuing damage due to natural elements

and human looting and vandalism already lend some of the older photographs archival value. Drawings and several excellent maps further enhance the overall presentation. For advice regarding the texts the author wisely called upon the expertise of Frank Starke, whose collaboration is duly acknowledged by the appearance of his name on the title page.

The spatial and temporal delimitation of the material makes good sense. In the absence of a solid chronology (see pp. 119–21 for a useful summary of what can be said on this point), the basically geographical order of presentation is also reasonable. I wish only that it had been followed more consistently. I will not quarrel with the author's rather expansive conception of "Hittite heartland," but it would have been far easier for the reader to remain oriented had the monuments of the west and southwest (Beyköy, Afyon, Yalburt, Köylütoyayla, Eflatunpınar, and Fasıllar) been treated as a group at the end of the "heartland" section, following all those of the north and east, so as to form a natural transition to those of the western region on the Aegean and the southern region on the Mediterranean.

The tone of the presentation is sober and objective throughout, refreshingly free of hyperbole and speculation. For the most part the author contents himself with summarizing scholarly opinion regarding the reliefs and inscriptions, properly citing all sources without unduly burdening the reader with an elaborate critical apparatus.¹ When he does venture occasional original (often quite useful) suggestions, these are couched in properly modest and cautious terms. Understandably, he does present in some detail his own analysis of the monuments from Sirkeli, which he has studied personally (having discovered one of them), and he ably defends his views against those of others.

I learned much from this informative, reliable, and attractively presented work and will certainly

turn to it often in the future. It is a great value for the modest price, and I recommend it to those interested in any aspect of the Hittite Empire reliefs.

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Hittite Exercise Book. By SUSANNE ZEILFELDER. Translated by ESTHER-MIRIAM WAGNER. *Dresdner Beiträge zur Hethitologie*, Band 17. Wiesbaden: Harrassowitz Verlag, 2005. Pp. viii + 309. € 29.

The *Hittite Exercise Book* is the revised English translation of an original German language workbook published by the author. I did not have access to this earlier version, and so comparison between the two was not possible. The present review is based solely on the merits of the English edition.

The book is designed to aid students learning Hittite. It provides the student with a large number of passages designed to elucidate Hittite grammar as it is learned in class. In each section the user is provided with a series of transliterated and, for the first ninety examples, normalized passages. The form under discussion is given in bold in each transliteration but not in the normalizations, and the examples are followed by a series of exercise passages all given in transliteration. Translations of all passages are found in section 3. Section 4 consists of a series of glossaries of words used, while section 5 is a short bibliography of past work done on the Hittite language.

I am unsure of the usefulness of this book as a pedagogic tool. The author provides the student with tables at the beginning of each new section "for quick reference" and a glossary in which "all word forms are determined" (p. v). Even with these tools, the beginning student is forced from the first example to deal with sometimes quite complex clauses. When this is combined with the numerous problems in the book, the student is left with little hope of accurately translating the passages on his or her own. That being said, the book does provide the instructor with ready-made examples for a large number of grammatical forms that is quite useful when he/she is teaching.

¹ The one exception to this is found on pp. 37–38, where the author does not make sufficiently clear that the proposed restoration of the opening genealogy in the Yalburt inscription using fragment 2 (pl. 1) published by Massimo Poetto in *Archivum Anatolicum* 4 (2000): 108, was already made in all its essentials by Poetto himself, *ibid.*, p. 101.