

theme and will give researchers important data on urbanism from the pre-Classical period. The book is written in layman's terms, with few citations, but has extensive bibliographies at the end of each chapter.

After a brief discussion of the origins of urbanism and of the Uruk expansion, Van De Mieroop concentrates on the later periods, stressing the continuity of Mesopotamian civilization, rather than focusing on political changes. He ends his study in the Hellenistic period, most likely because the conquest of Alexander gives an arbitrary occasion by which to close a major chapter in the history of Mesopotamian urbanism, even though, as he concedes, the Mesopotamian city did not fade after the loss of political independence (see Susan Sherwin-White and Amélie Kuhrt, *From Samarkand to Sardis* [Berkeley and Los Angeles: Univ. of California Press, 1993]).

Van De Mieroop has not written an exhaustive study of urbanism, but has distilled information on topics such as the origins of the city, city and countryside, urban landscape, social organization, urban government, feeding the citizens, crafts and commerce, credit and management, and religion and learning. He dismisses the theories of urban origins put forth by Paul Wheatley (as ceremonial centers: *The Pivot of the Four Quarters* [Chicago: Aldine, 1971]) and by Jane Jacobs (urbanism precedes agriculture: *The Economy of Cities*, 2nd ed. [Harmondsworth: Pelican, 1972]), and favors those of Robert M. Adams (slow evolutionary change: *The Evolution of Urban Society* [Chicago: Aldine, 1966]).

Van De Mieroop argues that only a handful of Mesopotamian kings are known to have founded new cities, that Dur-Sharrukin was the only city in pre-Greek Mesopotamia truly founded on virgin soil, and that Mesopotamian kings were reluctant to boast about building cities because it was considered an act of hubris. These are contestable statements, as there were a number of new settlements in the Old Babylonian period (e.g., Haradum and Mashkan-Shapir) and kings such as Yahdun-Lim boasted of creating cities on virgin soil. Furthermore, he cites a late tradition about Sargon of Akkad that criticizes his building a replica of Babylon next to Agade. However, Marduk's anger against Sargon is not because he built a new city, but because he desecrated Babylon (for the founding of new cities, see Stephanie Mazzoni, ed., *Nuove fondazioni nel vicino oriente antico* [Pisa: Giardini, 1994]). Van De Mieroop discusses the difficulty of understanding the layout of the Mesopotamian suburbs and the deployment of city defenses (add the evidence for a moat at Terqa: Giorgio Buccellati et al., *Terqa Preliminary Reports*, no. 11 [Malibu: Undena, 1979], 42–83).

Van De Mieroop sees a higher degree of autonomy for the ancient Mesopotamian city and citizenry than did previous scholars. Thus, with the progressive expansion of political units in Mesopotamia, cities and their representatives gained increasing political autonomy and influence, a reversal of the idea that Mesopotamia evolved from "primitive democracy" toward a totalitarian state (as promoted by Thorkild Jacobsen, "Primi-

tive Democracy in Ancient Mesopotamia," *Journal of Near Eastern Studies* 2 [1943]: 159–72). Mesopotamian cities were also self-supporting; import of food from long distances was exceptional. Craftsmen often worked independently and in institutional workshops, while merchants were often private citizens, rather than royal agents. Van De Mieroop also argues for sophisticated credit operations in Mesopotamia that are usually associated with capitalist economies (see now, Daniel Snell, *Life in the Ancient Near East* [New Haven: Yale Univ. Press, 1997]). The only significant deficiency in this work is the lack of integrated studies on urbanization in northwest Mesopotamia and Syria. The development of urban civilization in this region is only briefly handled.

In the interval since the publication of the book under review, a number of studies have appeared, among which is Michel Fortin's "Urbanisation et redistribution des surplus agricoles en Mésopotamie septentrionale [3000–2500 av. J.-C.]," in *Aspects of Urbanism in Antiquity: From Mesopotamia to Crete*, ed. Walter Aufrecht et al. (Sheffield: Sheffield Academic Press, 1997), 50–81. Recent studies on the settlement of the Khabur valley have included debates on whether urbanization in the early third millennium B.C. was due to indigenous designs or to contact with the south (see Frank Hole, "Middle Habur Settlement and Agriculture in the Ninevite 5 Period," *Bulletin of the Canadian Society for Mesopotamian Studies* 21 [1991]: 17–29; Glenn Schwartz, "Rural Economic Specialization and Early Urbanization in the Khabur Valley, Syria," in *Archaeological Views from the Countryside: Village Communities in Early Complex Societies*, ed. Schwartz and Steven Falconer [Washington: The Smithsonian Institution, 1994], 19–36, and Fortin, "Economie et société dans la moyenne vallée du Khabour durant la période de Ninive 5," in *La Djazira et L'Euphrate syriens*, ed. Olivier Rouault and Markus Wäfler [Paris: Éditions Recherches sur les Civilisations, in press]).

Apart from the minor criticisms, Van De Mieroop has produced an excellent work that offers many stimulating ideas concerning Mesopotamian cities, while providing a framework for a profitable comparative analysis in the history of urbanism.

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*Keilschrifttexte aus Boghazköy im Vorderasiatischen Museum.*

By LIANE JAKOB-ROST. Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin, neue Folge, vol. 12 (vol. 28). Mainz: PHILIPP VON ZABERN, 1997. Pp. 17 + 56 tables. DM 50.

This volume contains the last remaining Hittite texts from the collection of the Vorderasiatisches Museum in Berlin. It

appears under the above title and not as the expected volume 61 of *Keilschrifturkunden aus Boghazköi*. The text fragments belong to all genres, but festivals and rituals predominate. The autographs are by the experienced Liane Jakob-Rost and are of her usual high quality. The volume is provided with the now standard lists of personal, divine, and geographic names.

It will be inconvenient for citation purposes that this final volume of Berlin texts is not part of the established *KUB* series, but we should be grateful for its appearance. Most of the fragments are predictably small and of limited interest, aside from the occasional unusual vocabulary or orthography. There are several significant exceptions, however, on which I will focus my remarks. **No. 7** is an unusual ritual text for the king, who is designated as *armantalliya-* (i 15', iv 15'). This epithet, unique to my knowledge, confirms the unity of the text, despite the author's remarks (p. 7). More remarkably, the prayer-like direct speech in column iv is apparently introduced by *n-an=ši kiššan* [ . . . *hu-w*]-*ar-ta-an-zi* "they curse him for him as follows." The lines following name Suppiluliuma and Mursili. Are we to infer a ritual employed against a specific enemy of some subsequent Neo-Hittite king? In **no. 11** *pár-du-uh-ša-aš ta-pí-ša-na-an* "a pitcher of *p*." (iii 15') can hardly be separated from [*nu* <sup>DUGGAL</sup>] *pár-aš-tu-uh-ša-aš harzi* (to be restored thus!) in *KBo* 19.138 obv. 13, with the matching *nu* <sup>DUGGAL</sup> *GIR<sub>4</sub> harzi* "he holds a cup of fired clay" in the duplicate *KBo* 24.98, 7. The word *par(š)tuḫḫa-* is thus equivalent to *GIR<sub>4</sub>* and designates the material "fired clay," in some instances perhaps also a "kiln." For the meanings of *GIR<sub>4</sub>*, see Christel Rüster and Erich Neu, *Hethitisches Zeichenlexikon* (Wiesbaden: Harrassowitz, 1989), 226. On *parštuḫḫa-* compare the remarks of H. G. Güterbock and H. A. Hoffner, *The Hittite Dictionary of the Oriental Institute of the University of Chicago*, vol. P (Chicago: Oriental Institute, 1995), 191. The missing *s* in *parduh-šaš* may be an error (omitted sign *aš*) or reflect a real reduction of a cluster [-rst-] to [-rt-].

**Nos. 19–21** are fragments of a ritual for the Palaic god Ziparwa, with very interesting syntax, including two instances of clause-internal "local" particles attached to locatives (-*ššan* 19 i 19' and -*kan* 19 iv 8). **No. 30**, along with **no. 29**, is an invaluable addition to the "invocation of the mountains" portion of the monthly festival (*CTH* 591). See the references given by the author (p. 9). The obverse of **no. 57** is noteworthy for the phrase *hašduer tepu ḫāšḫaššan* (i 4') that helps delimit the meanings of both the noun *hašduer* and the verb *ḫāšḫašš-* and for informing us about the extensive collection of "dust" or "ashes" (*ḫāšḫuš*/SAHAR.HLA-*uš*) from various objects in an empty city (i. 14'–17').

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*Cuneiform Texts from the Ur III Period in the Oriental Institute*, vol. 1: *Dreheim Administrative Documents from the Reign of Šulgi*. By MARKUS HILGERT. Oriental Institute Publications, vol. 115. Chicago: THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO, 1998. Pp. xxxii + 532. 44 plates. \$100.

This new blue volume of Oriental Institute Publications is the first in a series of editions of the sizable collection of Ur III texts in the Asiatic collection of the Oriental Institute Museum of the University of Chicago. Markus Hilgert can be congratulated for a thorough, accurate, and intelligent edition of 499 tablets and a few envelopes purchased between 1920 and 1952, all of the type that we call Dreheim texts, and all from the reign of Šulgi. The texts are edited in transliteration. In addition, photographs of high quality are given of a few tablets with noteworthy features, including the four large four-column tablets and the seal impressions. Sixty-two tablets are given in hand copies. The accuracy of transliterations and copies will be tested over time by collations. Hilgert's statement that "transliterations were checked against the original several times and as carefully as possible" is heartening.

Hilgert, unlike other authors of Ur III editions, arranges the texts by "archives" and "bureaus." He rightly cautions that these terms simply reflect unproven assumptions that officials repeatedly mentioned as receivers and disbursers of goods or services headed bureaus and that their records constituted their archives. Still, the arrangement of the texts according to these officials is the best one can do.

The indices are complete, well arranged, and readable. Hilgert identifies individuals bearing the same name, for example three persons named Árad-*gu*<sub>10</sub> and three Šilluš-Dagan, thus offering a rudimentary prosopographical index. The "index of Sumerian words," which includes some Akkadian words as well, is a little mechanical. References are listed in the sequence of publication numbers, which prevents meaningful groupings and brings about much repetition. For example, the references to the word *é-gal* easily separate into the semantic and orthographic groups *é-gal-la ba-an-ku*<sub>4</sub>, *é-gal-šè*, *ša é-gal*, *ša é-gal-la*, *ša é-gal-šè*, *é-gal-ta è-a*, and *é-gal-mah*. The use of publication numbers as a criterion of listing disrupts these groups while *é-gal-mah*, which is the name of Ninisina's temple, deserves an entry on its own. Alphabetical arrangement would have been helpful in many cases (ki, maškim, mu-DU, nita, šu ti). There are well-arranged entries, as for example *énsi*, where the references are separated according to provinces. The index contains many big reference-cemeteries such as *gu*<sub>4</sub>, *máš*, *niga*, *silá*<sub>4</sub>. In some cases grouping by contexts would have been helpful, if laborious; in others, like *niga*, cross-references to the nouns after which *niga* is found would have sufficed. Word division is sometimes unnatural, so *gaba ri* "to meet" under *gaba* and *ri*, or *šu sum-ma* under *šu* and *sum*.

The index section of the book contains charts where the texts of identical types of transactions are gathered and arranged ac-