

Stuckenbruck offers an overview of all the relevant passages on Jesus's ministry against the demon in the New Testament and then points out three overarching features of these traditions: "Jesus' exorcisms are associated with the beginning of God's rule," "demons always refer to evil or unclean spirits," and "demonic possession in the Synoptic Gospels invariably involves entry into the human body" (pp. 171–74). After a detailed excursus on Jewish Sources for demonic affliction and embodiment, Stuckenbruck closes with the implications for understanding mental illness today. The entire volume, but this chapter in particular, can serve as a model of how scholarship can be rigorous, methodical, and still strikingly sensitive and sympathetic to modern readers from a religious background.

In closing, this volume of essays is appropriate for advanced undergraduates and required reading for both graduate students and any scholars interested in ancient Judaism and early Christianity. Stuckenbruck does the field a service in offering this collection, which is not only significant for its content, but can also serve as a source for teaching students how to read ancient texts, how to acknowledge others' scholarly contributions, and how to make claims, large or small, that are anchored in evidence.

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*Two Festivals Celebrated by a Hittite Prince (CTH 647.I and II–III): New Light on Local Cults in North-Central Anatolia in the Second Millennium BC.* By PIOTR TARACHA. *Studien zu den Boğazköy-Texten*, vol. 61. Wiesbaden: HARRASSOWITZ VERLAG, 2017. Pp. xix + 222, pls. €68.

The work reviewed here appears at a time of renewed interest in the Hittite festival tradition. It is the result of lengthy research, started by the author, Piotr Taracha, in the early 1990s and continued, although intermittently, for more than twenty years. Such a long endeavor has resulted in a dense and well-thought-out edition of two groups of texts (CTH 647.I, II–III) describing festivals performed by a Hittite prince (DUMU.LUGAL) in a peripheral center of the Hittite state, identified by the author as the city of Durmitta, in northern Anatolia. The Middle Hittite ceremony classified as CTH 647.II–III would represent, according to Taracha's analysis, a local seasonal festival performed in the spring, and incorporated, from the Early Empire Period, within the official cult of the state, while the later composition CTH 647.I, preserved in New Script copies, seems to describe a local AN.TAḪ.ŠUM festival, the structure of which was largely based on the pre-existing Middle Hittite ceremony.

The book is divided into four chapters. Chapter 1 (The Sources) presents the manuscripts and discusses their organization and respective order. The fragments of the Middle Hittite festival are attributed by the author to thirteen different exemplars, written in Middle and New Script, including both single-column and two-column tablets. The oldest feature an early Middle Script, while the latest are preserved in late New Script manuscripts, which leads the author to the important conclusion that the local spring festival continued to be copied by the Hittite scribes into the second half of the thirteenth century BC. This is reflected in the distribution of the copies, with the oldest texts preserved in Building A on the Acropolis of Büyükkale, and the later ones in the stores of Temple I in the Lower City. The findspots of the manuscripts are analyzed in the framework of the most recent theories concerning the development of the main deposits of texts in the city of Ḫattuša during the last centuries of Hittite history.

In the last section of the first chapter, the author proposes a hypothetical *stemma codicum* based on philological considerations. The arrangement of the sources and the relationship between the different exemplars are convincing, although it is sometimes difficult to understand the philological criteria underlying the proposed chronological division between fragments displaying early and late Middle Script. The main element mentioned by the author, the presence of the stepped form of the signs DA and ID (pp. 6–7), is not in itself conclusive, since the value of this form as a dating criterion has now

been largely reconsidered (cf. M. Weeden, *Hittite Logograms and Hittite Scholarship* [Wiesbaden: Harrassowitz, 2011], 47).

Chapter 2 (The Texts) represents the actual edition, in the form of a complete transliteration and translation of all texts belonging to CTH 647.I and CTH 647.II–III. The Middle Hittite festival documents are in general very fragmentary, but the author proposes a careful and convincing reconstruction based on a close analysis of all parallel versions, which are presented below the lines of the main manuscript. Philological comments, as well as discussions of relevant grammatical and semantic problems, are not included in a specific section of the chapter but are provided in footnotes. A great help in the reconstruction of the festival development consists in the fact that the late Hittite local AN.TAḪ.ŠUM ceremony was edited by the scribe on the basis of documents related to the older Middle Hittite spring festival.

The third chapter (Characteristics of the Local Cult) analyzes the content of the texts. It is divided into four sections, devoted respectively to a synopsis of the festival proceedings, the identification of the local cult center where the rites take place, and an extensive analysis both of the deities mentioned in the texts and the participants in the ceremonies.

The fact that fragment IBoT 1.10 + Bo 3312, ascribed by Taracha to the corpus CTH 647.II–III, mentions the “man of Durmitta,” leads the author to identify this city, not yet archaeologically located but certainly to be situated in north-central Anatolia, as the location of the festivals described (p. 96). Although this might find some support in other elements, such as the presence of the god Telipinu at the head of the local pantheon, confirmed by lists of divine witnesses to Hittite state treaties, as well as by the prayer of Muwatalli II (CTH 381), this identification remains hypothetical, and other northern centers probably situated in the same region as Durmitta, such as Tawiniya or Ḫanḫana, are equally plausible candidates.

The deities worshiped during the festivals are analyzed at length in the third section of the chapter, the longest of the book, where the author summarizes years of study on the cults of northern Anatolia, providing a general picture of the Hattian gods, their nature, significance, and the genealogical relationships between them in the local pantheons. The discussion of local deities and their temples (or shrines: the reason for the distinction between the two does not appear entirely clear) follows the development of the two festivals and the succession of the ritual activities as reconstructed in chapter 2. The local pantheon is interpreted by the author as the product of the coexistence of local Hattian gods and official deities such as the Storm-god and the Sun-goddess of Arinna, whose veneration would reflect the influence of the religious policy of the Hittite state on local cults.

The presence of the DUMU.LUGAL as main celebrant of the rites would indicate, according to the author, that the local cult center was integrated into the sphere of Hittite official belief, with mutual inclusion of local deities in the state pantheon and official gods in the local cult (p. 121). The idea is attractive, but should be viewed with caution, considering that all we know about Hittite religion is the product of an official administration, and can be taken only to a certain extent as an indication of local forms of belief. Particularly significant in this context is the presence of a god, Šuwaliyatt/Tašmišu, which would indicate that the Storm-god worshiped in the local temple should be understood, from the beginning of the Empire period, as a local manifestation of Teššub. This is explained by Taracha as the influence of a new Hurrianized dynasty of Kizzuwatnean origin (p. 100), a much-debated theory that today is mostly rejected by scholars (as correctly pointed out in n. 41, where a short bibliographical summary of the debate is provided).

The last section (3.4) is devoted to the participants in the festivals mentioned in the preserved fragments, starting with the main actor involved, the prince, identified by the author as the crown prince, the *tuhkanti-*, and following with various categories of priests and cult functionaries. As rightly pointed out by the author, the nature and structure of local priestly colleges in the Hittite state represent a rather unexplored topic, which would certainly deserve a specific study.

The Old Hittite spring festival and the later local AN.TAḪ.ŠUM festival published in this book offer interesting insights into the cult of local centers in north-central Anatolia, which are analyzed in depth in the fourth, and last, chapter of the book (Cult Traditions of North-Central Anatolia). Here the author presents a general overview of the traditional beliefs of this region of the Hittite state, largely influenced by Hattian religious traditions. Significant consideration, in particular, is given concerning

the relationship between mountain gods and storm gods, who would represent, according to Taracha's reconstruction, two different layers of belief, with the storm gods gradually assuming the prerogatives and the position previously held by sacred mountains in the local pantheons of north-central Anatolia.

This change would reflect the new political situation in the early second millennium BC, when previously independent city-states, with their local pantheons, coalesced into larger political formations. The idea deserves to be further developed, but remains hypothetical at best, considering our almost complete lack of knowledge concerning local religious beliefs in Anatolia during the first centuries of the second millennium BC and the oldest phases of the Hittite kingdom. The formation of local pantheons and their structural changes over time do not follow general rules of development, and are influenced by a variety of factors that are seldom reflected by the limited sources at our disposal. That said, however, the synthesis of the traditional beliefs of north-central Anatolia provided by the author exemplifies his deep knowledge of Hittite religion, and represents an up-to-date and fascinating overview of the current state of research into the oldest phases of Anatolian local cults.

The book is supplemented with a glossary, indices of divine and geographical names, and a list of text citations.

This work represents a valuable contribution to our understanding of Hittite local cults, which will certainly stimulate further discussion on the subject. The author is to be warmly congratulated.

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*The Chief Eunuch of the Ottoman Harem: From African Slave to Power-Broker.* By JANE HATHAWAY.  
New York: CAMBRIDGE UNIVERSITY PRESS, 2018. Pp. xvi + 323. \$105, £75.

Jane Hathaway's *The Chief Eunuch of the Ottoman Harem* is as full a picture of African eunuchs in Mediterranean history as readers are likely to find, or construct for themselves. The picture or, more precisely, the set of depictions that Hathaway offers, combines the history of imperial institutions and of slave procurement with prosopography and individual biography. The geographical setting extends from the Horn of Africa to both shores of the Mediterranean, though the epicenter of demand in the early modern era was the imperial Ottoman court at Istanbul and its satellites.

The story that Hathaway tells begins with two chapters tracing the long and only partly known emergence of Ethiopia and the Horn of Africa as the reservoir of eunuch manpower in the medieval and early modern Mediterranean. The preference for East Africans—Ethiopians, Habeshi, Galla, Oromo, et al.—was already established in Byzantine and early Islamic times, but the regularization of the eunuch slave trade, the elaboration of eunuch roles, and the sheer numbers involved cement the association with Ottoman dynastic culture between the sixteenth and eighteenth centuries. Most of the boys who were removed—seized—from East Africa were castrated on the margins of the Ottoman empire, principally Upper Egypt and the Sudan, and transported to one or another Mediterranean court. Those who survived the barbarous cutting might end up in Egypt, the Moroccan sultanate, or one of the semi-independent principalities and fiefdoms of North Africa and the Arabian peninsula. The bulk of the trade, though, led one way or another to the Ottoman capital of Istanbul. Were they the “lucky” ones? Such designations hardly fit the slave condition, much less that of eunuchs. Eunuchs' very survival brought lifelong physical maladies and humiliations. However, part of those burdens might be lightened by appointment to the opulence and access afforded by the imperial Ottoman court. It is these relatively few individuals—some seventy-six from the mid-sixteenth century through the turn of the twentieth—who are the real subject of Hathaway's study. Each served varying terms as Chief Harem Eunuch, protector of the inviolability of the royal women's and family quarters. For most of that period they were also guardians of the rich pious endowments (sing. *waqf*) attached to the Holy Cities of Mecca and Medina. They were thus key players in the politics of the time, as imperial confidants and intermediaries, and dispensers of wealth and position in their own right.