

careful documentation, it succeeds in contextualizing contexts and finds into a larger whole. It belongs in every library devoted to southeastern Arabian archaeology.

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*Ausgrabungen und Forschungen in der westlichen Oberstadt von Hattuša I.* Edited by ANDREAS SCHACHNER and JÜRGEN SEEHER. Boğazköy-Ḫattuša, vol. 24. Berlin: WALTER DE GRUYTER, 2016. Pp. x + 225, illus. \$140.

The excavations at the site of the Hittite capital of Hattusa (located adjacent to the modern Turkish village of Boğazkale) certainly represent one of the most significant archaeological projects in the Near East. Begun already in 1906 and carried out under the aegis of the Deutsche Orient-Gesellschaft and later of the Deutsches Archäologisches Institut, the work has resulted in many interim and final reports as well as innumerable individual philological and scientific investigations in both article and monographic form. The volume under review is the first in a new series of studies planned to present results of digging in the western portion of the Upper City (p. ix), where the expedition's efforts have been concentrated over the past decade.

Included here are two final reports, the first authored by the current director of the project, Andreas Schachner, on the dig at the impressive limestone outcropping called Yenicekale, with technical contributions by Birgül Ögüt on the ceramics recovered there and by İsmail Ömer Yılmaz and Demir Altuner (assisted by five other specialist geologists) on the provenience of the large stones employed in constructing the ancient walls atop the rock (in English). On the basis of the analysis of terrestrial cosmogenic nuclides (TCNs; the authors helpfully explain this technology to non-scientists, pp. 69–77), they conclude that while some of the blocks had been hewn in the process of leveling the top of the knoll itself, the majority were quarried elsewhere, undoubtedly in the near vicinity of Hattusa (p. 87).

This leveling has contributed to the difficulty in interpreting the history of Yenicekale: the deposits are very shallow and disordered, allowing for no stratigraphic analysis (p. 31) or carbon dating. The sparse pottery recovered (124 diagnostic sherds) indicates a primary occupation during the fifteenth and early fourteenth centuries BCE, followed much later by scanty Byzantine use—seemingly as a storage facility—in the tenth–eleventh centuries CE. Only a handful of small finds were recovered (pp. 54–61) for either period.

It remains unclear whether the foundations atop Yenicekale supported a roof, that is, were part of a building, or whether they rather simply structured a terrace or platform (pp. 88–90). In either case, as Schachner

explains, the site may well have constituted a <sup>NA4</sup>hekur, “(royal) funerary monument on a peak,” since other shrines that probably belong to this type (Nişantepe at Boğazköy, Chamber B at Yazılıkaya, Gâvurkalesi) were open-air affairs. (On the philological evidence for the <sup>NA4</sup>hekur, see Theo van den Hout, “Tombs and Memorials: The (Divine) Stone-House and *Ḫegur* Reconsidered,” in *Recent Developments in Hittite Archaeology and History: Papers in Memory of Hans G. Güterbock*, ed. K. A. Yener and H. A. Hoffner [Winona Lake, IN, Eisenbrauns, 2002], pp. 73–91.) The disuse of Yenicekale during the last half-century of the Empire as indicated by the total absence of ceramic remains from this time (p. 36) would harmonize with the claim that King Muwattalli II (c. 1295–1272) had transferred “the gods of Hatti and the manes” (DINGIR.MEŠ<sup>URU</sup> *Hatti* GIDIM.ḪI.A-ya, Apology of Hattusili III ii 52) to his new capital at Tarhuntassa (p. 106).

The second final report is by Daria Hollenstein and Geraldine Middea, “The Faunal Remains from the Square Building Horizon in the Valley West of Sarıkale, Boğazköy-Ḫattuša, Turkey (16th/15th Century BC).” Digging in the area just north of Yenicekale has revealed the foundations of three edifices dating to the late Old Kingdom. Displaying a single unusual plan, the buildings have plausibly been interpreted in the introduction to this discussion (pp. 147–53, in German) by Jürgen Seeher, former head of the German team, as barracks (Kaserne) for guard troops.

The material analyzed by Hollenstein and Middea in great detail supported by copious tables (pp. 181–213) was recovered from the floors of these structures. As might have been expected from our knowledge of the Hittite diet, the bulk of the remains (61.8%) represent the butchery waste of sheep and goats (ovicaprids). Through an examination of the degree of developmentally conditioned bone fusion in this waste, the authors demonstrate that most of these animals were at least four years old at time of slaughter. This contrasts with results obtained by other scholars concerning osteological remains of ovicaprids from the Lower City and the royal citadel (Büyükkaya), where the victims were “prime meat animals, aged between one and two years” (p. 166). This contrast might reflect class-based differences in diet, but we are cautioned against drawing hasty conclusions, since the various bone deposits are not strictly contemporary (p. 167) and other factors might have been involved.

Additional interesting findings include the remains of a five-month-old lion cub (p. 175) and evidence that canines were occasionally butchered and thus consumed (pp. 173–74). Striking as well is the discovery of oysters that had seemingly been transported to central Anatolia while still alive (pp. 175–76).

Both final reports have been provided with Turkish summaries as well as bibliographies. The illustrations (photographs, maps, tables, and charts) are excellent and well reproduced, and a separate loose plan of

Yenicekale is given in a rear pocket of the book. This publication definitely merits a spot in any specialized library of West Asian archaeology.

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*Exlibris der Ägyptenrezeption und Ägyptomanie: Zur Sammlung des Gutenberg-Museums in Mainz.* By KIRSTEN KONRAD. Philippika, vol. 90. Wiesbaden: HARRASSOWITZ VERLAG, 2015. Pp. 488, illus. €78.

Egyptomania has taken many disparate forms, from the original “Tombs” jail house in lower Manhattan (1838–1902) to printed cigarette packets and advertisements (e.g., S. Anargyros’ “Egyptian Deities”), to the Bangles’ pop hit “Walk Like an Egyptian” (1986). Among the more collectible physical objects of this genre are bookplates, of which Mainz’s Gutenberg-Museum possesses around a hundred examples (among a total holding of nearly 100,000 Exlibris; see pp. 11–12 for a sketch history of this accumulation).

The volume under review is a thorough catalogue of the 112 examples from the Gutenberg Museum with Egyptian themes, augmented by 21 pieces in the possession of the author. Following a short discussion of the art of the bookplate and its utilization of Egyptian motifs from the mid-nineteenth century to the present, the collection is presented in three sections: 1) plates whose designs depict well-known works of Egyptian sculpture, craft, or architecture, such as the bust of Nefertiti or the Great Pyramids; 2) “ägyptisierend” Exlibris making use of images that cannot be identified as those of particular Egyptian objects or buildings; and 3) those featuring a female sphinx, including a number with Greek elements.

In addition to a concise description and a black-and-white photo—sometimes rather too small for close study—of the bookplates, each catalogue entry lists the artist (when known), the patron for whom the plate was created, and its approximate date, measurements, and medium (lithograph, drawing, etc.). Most items are provided with a commentary of one-half to three pages in which the author discusses miscellaneous matters, such as the career of the artist and/or bibliophile involved, secondary sources (books, posters, advertisements) from which the image employed might have been borrowed, the symbolic meaning of motifs, and so on. This information is then presented systematically in charts near the end of the book.

Since almost all of the creators of this material were German, or at least worked in Germany, a perusal of these remarks constitutes something of an introduction to the course of graphic arts in that country in the twentieth century.

The book also includes a bibliography (divided into two sections, covering bookplate art and Egyptology), a glossary of Egyptian terms, and eight color plates illustrating thirty-two of the most attractive items. This catalogue would be a useful addition to any art-historical reference collection.

Finally, I cannot resist supplying the correct identification of several elements included on Exlibris 3.1.12 (pp. 87–90). The author has correctly recognized that the central scenes in this busy composition were drawn from the heroic depiction of Ramses II at the Battle of Qadesh. Her assignment of one of the two Hittite seal impressions in the lower right corner to Muwattalli II is also correct. But there is no question of a “wohl achämenidische Personengruppe,” or a “Detail der Inschrift von Behistun.”

Rather, in the upper right corner we may recognize a depiction of the treaty document concluded between Ramses II and Hattusili III of Hatti as inscribed in hieroglyphs on blocks in the same Egyptian temple where the excerpted battle scene is preserved, accompanied by a photo of a portion of its cuneiform tablet counterpart in Akkadian language recovered at the Hittite capital, Boğazköy/Hattusa. The processions of gods featured to the left of the lower register are taken from the rock sanctuary of Yazılıkaya near Boğazköy, while the sealing in the lower right corner is that of Hattusili’s son and heir Tudhaliya IV and the Queen Mother Puduhepa. Thus all the iconography here refers to the thirteenth-century BCE confrontation of Egypt with the Hittites and its resolution.

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*Pāṇinīyavyākaraṇodāharaṇakośaḥ; La grammaire paninéenne par ses exemples; Paninian Grammar through Its Examples*, vol. I: *Udāharaṇasamāhāraḥ; L’ensemble des exemples; The Collection of Examples; saṃśodhitaparakāśanam, édition révisée, revised edition.* Two parts. By F. GRIMAL, V. VENKATARAJA SARMA, S. LAKSHMINARASIMHAM, K. V. RAMAKRISHNAMACHARYULU, and JAGADEESH BHAT. Rashtriya Sanskrit Vidyapeetha Series, vols. 309, 310; Collection indologie 93.1.1, 2. Tirupati: RASHTRIYA SANSKRIT VIDYAPEETHA; Pondichéry: ÉCOLE FRANÇAISE D’EXTRÊME-ORIENT; INSTITUT FRANÇAIS DE PONDICHÉRY, 2018. Pp. xiii + 757 + 481. Rs. 680 (vol. 1), 450 (vol. 2).

The *Udāharaṇasamāhāraḥ* “The collection of examples” is a revised edition of the first of nine planned volumes, of which volumes I, II, III.2, and IV were published previously and reviewed by me in *JAOS* 129.4 (2009): 715–19, *JAOS* 131.4 (2011): 663–65,