

There were no recognizable limits to the cemetery excavated at Pervolia. The site was probably part of a larger funerary area, occupying most of the rocky outcrops situated to the northwest and west of the city. The earliest tombs date to the Archaic period; the Classic period was more densely occupied. The tombs were dug over time without a pre-arranged order, and neighboring tombs were often placed tête-bêche, so as to save space. Generally speaking, the various cemeteries of Kition present the same common traits in their architecture, material, usage cycle, and multiple occupation. This is comparable with that of other Iron Age cemeteries of Cyprus, notably Salamis Cellarka, one of the few Cypriot necropolises explored on a large scale. The cemetery excavated at Kition Agios-Prodomos is an exception. It was a new establishment, executed in one single operation in the 4th century, selecting a plot separated from the rest of the city by a branch of the lagoon. Built tombs were dug according to a pre-established plan. This organization may reflect the action of a (Phoenician?) family of Kition or result from a royal initiative. However, no class or ethnic distinction is perceptible between the materials buried at Agios-Prodomos and that of Pervolia. This contrasts with what is known of the few “royal tombs” discovered at Kition since the 19th century. Royal tombs were built, not dug, into the rocky outcrop, they were isolated and located away from the regular cemeteries, and as far as could be assessed by their condition, they contained individual burials. There were two successive royal necropolises in Kition, an early one dated ca. 7th century located in the southwest of the city (Lefkaritis and Phaneromeni sites). Another—established in the 5th century and closer to the center of the city (in the area of the Metropolis Church)—is associated with the Phoenician rulers of the Classical period, a dynasty responsible for the development of the sanctuary at Kition Bamboula and the construction of the military harbor.

A model of modern archaeological publication, this book raises a number of anthropological issues, including the actions of the living towards their dead, the traces they leave in the course of these successive interactions, the place of animals in funerary depositions, and the significance of personal belongings. For scholars interested in the history of Iron Age and Classical Cyprus, and the Phoenician civilization and its influence overseas, it is a welcome and precious reference.

**Annie Caubet**  
Honorary Curator  
Louvre Museum, Paris

***Hittite Local Cults*, by Michele Cammarosano. Writings from the Ancient World, vol. 40. Atlanta, GA: SBL Press, 2018. Pp. xxv + 510 pp. Cloth \$89.95; paperback \$69.95.**

This addition to the SBL series *Writings from the Ancient World* presents transliterations and translations, as well as philological and historical discussions, of a significant body of texts dealing with the administration of religious ceremonies in scattered communities of the Hittite state in Anatolia during the Late Bronze Age.

As is well known, an important aspect of the duties of the Hittite Great King was serving as the chief priest of each and every deity of his realm. Because the gods were myriad in number and since some measure of communal worship was performed regularly in every village and city, this responsibility presented the ruler with a real challenge. While the monarch personally presided over festivals held in the capital, Hattusa, and in spring and autumn he conducted a progress throughout the core area of Hatti, putting in an appearance at rites in a fair number of more prominent settlements, there were still many less important towns in which he was never able to officiate. This gave rise to an important distinction among programs of worship, which Michele Cammarosano underlines in this volume through his assignment of labels: he calls rites in which the king participates “state cults,” while those in which the ruler never takes part are designated “non-state” or “local cults” (p. 8).

Nonetheless, the king ultimately remained responsible for the conduct of *all* cultic activity under his direct suzerainty. He exercised the necessary supervision over local religious affairs by requiring local governors to report periodically on the state of service to the gods in their areas. An excerpt from regulations for provincial governors (CTH 261) reads:

Furthermore, the governor of the frontier district shall make a record of the equipment of the deity, and he shall have it brought before His Majesty. Further, they shall worship the deities at the correct time: For whatever deity there is a (set) time, they shall worship him/her at that time. (KUB 13.2 ii 42'–44'; cf. Miller 2013: 226–27)

The reports demanded in this passage (see p. 18) constitute the corpus of material Cammarosano treats in this study, referring to them as “cult inventories.” (Note that those texts recently edited in Hazenbos 2003 have been omitted from this book.) Most of these well over 500 tablets and fragments date to the final period of Hittite history—from the second half of the 13th century to the first decades of the 12th. Indeed, it seems likely that the bulk were produced in a single reign, that of Tudhaliya IV. That relevant texts from earlier eras are vanishingly scarce is understandable, since these reports were ephemeral and would usually have been discarded soon after receipt and consultation in the capital.

The geographic region covered by the reports is limited to the core area of the state, central Anatolia (p. 27). Presumably, religious affairs in more distant subject regions such as Cilicia, northern Syria, and western Anatolia were held to be the responsibility of cadet lines of Hittite kings, including those of Carchemish or Tarhuntassa, or of vassal rulers.

The documents display a certain similarity dictated by their shared purpose, but they vary significantly in structure and layout. This is not surprising, since those who produced them had been trained in the same scribal tradition—probably in a school in the capital, but the texts were not the fruit of a one-time “cultic census” conducted by a single team of travelling inspectors; rather they were written by different officials serving in various provincial posts.

Basically, these texts each describe the particulars and condition of the cultic establishment in one or more localities—the deities honored, the festivals performed on their behalf, the personnel

serving them, the state of repair of their cult images, the quantities of offerings they are to receive, and the individual, group, or community responsible for providing the necessary supplies. Sometimes a cultic inventory is augmented by a concise description of a ceremony (p. 26), but these sections are always telegraphic in style, unlike the fuller narratives characteristic of what we refer to as “festival texts.”

The typical, but far from unvarying, pattern of worship recognizable for the local ceremonies in the cult inventories (p. 150) consists of an animal sacrifice (usually of one or more sheep or goats), placement of a portion of the meat and/or entrails on the offering table, and distribution of the remainder of the victim(s) to those persons in attendance. In contrast to the state cult, where feasting was limited to the officiants, in local cult the common meal seemingly featured a “relatively large participation” of the community (p. 155; cf. p. 6). A further distinction is that libations of wine seldom appear in local worship, while they are ubiquitous in rites attended by the king (p. 141).

A major finding of this work is the debunking of the claim made by Albrecht Goetze, Emmanuel Laroche, and several other prominent scholars that King Tudhaliya IV instituted a major “cultic reform,” by which local cults were standardized and in which deities traditionally represented in the form of animals or upright stones (“stelae”) were replaced by anthropomorphic statues/statuettes. Cammarosano demonstrates that interventions by the central authorities documented in the cult inventories never impose new practices, but rather deal with restoration of deities or equipment, augmentation of offerings or cultic images, or re-introduction of ceremonies earlier current in a given location that had been allowed to lapse (p. 114; cf. pp. 30, 62).

Readers interested in early forms of worship in the Near East will find much to contemplate here, for the Hittite archives contain fuller documentation of a community’s religious life than any other textual group created before the libraries of the Neo-Assyrian kings, and the cult inventories are a major component of that record. Specialists in Hittite will want to consult the author’s earlier studies (2012, 2013), in which some technical matters are investigated in greater detail than was possible in this book. (All of these works are derived from Cammarosano’s dissertation submitted to the University of Naples “L’Orientale” in 2012.)

Throughout this impressive volume, Michele Cammarosano’s philology is impeccable and his historical judgment sound. Two maps, a chronological chart, numerous tables summarizing significant data, and a thorough bibliography add to the book’s usefulness. It belongs in the library of all students of ancient Near Eastern religions.

Gary Beckman

University of Michigan  
sidd@umich.edu

#### REFERENCES

Cammarosano, M.

- 2012 Hittite Cult Inventories—Part Two: The Dating of the Texts and the Alleged “Cult Reorganization”

of Tudhaliya IV. *Altorientalische Forschungen* 39 (1): 3–37.

- 2013 Hittite Cult Inventories—Part One: The Hittite Cult Inventories as Textual Genre. *Die Welt des Orients* 43 (1): 63–105.

CTH = Laroche, E.

- 1971 *Catalogue des textes hittites*. Études et commentaires 75. Paris: Klincksieck.

Hazenbos, J.

- 2003 *The Organization of the Anatolian Local Cults during the Thirteenth Century B.C.: An Appraisal of the Hittite Cult Inventories*. Cuneiform Monographs 21. Leiden and Boston: Brill/Styx.

KUB = *Keilschrifturkunde aus Boghazköi*. Berlin: Staatliche Museen, 1921–

Miller, J.

- 2013 *Royal Hittite Instructions and Related Administrative Texts*. Writings from the Ancient World 31. Atlanta, GA: SBL Press.

***Deuteronomy 28 and the Aramaic Curse Tradition*, by Laura Quick. Oxford Theology and Religion Monographs. Oxford: Oxford University Press, 2018. xiv + 214 pp. Hardcover \$88.**

Developed from Laura Quick’s 2016 Oxford dissertation directed by John Barton, the present volume aims to reevaluate the influences on and primary intertextual relationships of the curses in Deuteronomy 28. Quick’s important monograph is characterized by clarity of outlook and expression, detail of engagement with early Aramaic inscriptions, judicious and comprehensive evaluation of previous scholarship on the intertexts of Deuteronomy 28, and significant new hypotheses on the compositional history of this important biblical text.

Six chapters covering the main argument are bracketed by an introduction and a conclusion. Chapter 1, “Deuteronomy 28 and Ancient Near Eastern Curses,” surveys scholarship on the relationship between Deuteronomy 28 and Esarhaddon’s Succession Treaty (EST). Quick ably summarizes and assesses work arguing from close lexical and formulaic parallels that the biblical text is simply a translation or minimally critical adaptation of the Neo-Assyrian treaty (Moshe Weinfeld, Rintje Frankena, Hans Ulrich Steymans, Eckart Otto). Quick’s sympathy is less with these approaches and more with those studies that argue for a more complex reworking as the compositional principle of Deuteronomy 28 (e.g., Bernard Levinson, Jeffrey Stackert, Carly Crouch, albeit in different ways), though she is skeptical of models that postulate purposeful anti-Assyrian subversion. This is due largely to what Quick views as minimal evidence for Akkadian literacy in Neo-Assyrian-period Judah, one of the main topics of Chapter 2, “The Comparative Method in Scripture and Inscription.” This chapter begins, however, with a somewhat lengthy critique of Joshua Berman’s invocation of Meir Malul’s comparative precepts and David Carr’s methodological reflections on intertextuality. Quick convincingly opposes Berman’s method and