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Review of *Archäologische Berichte aus dem Yemen*, vol.  
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in the Godin fort as an argument for the absence of female colonists.

The final two articles (Philip on the Levant and Wilkinson on Egypt) give external perspectives on the Uruk Expansion. Philip's broad review of the archaeology of the Levant finds little material evidence for Uruk contacts, while Wilkinson documents an Upper Egyptian elite adoption of certain elements only. They are in satisfying agreement that the reasons for acceptance or rejection of material culture influences have mostly to do with whether the indigenous population could use them for their own social ends. For the nonadopting Levant, Philip concludes that "[i]n the absence of complex economies and self-aggrandizing elites, features of Uruk material culture which were intimately connected with elite lifestyles and consumption, and structures of bureaucratic control, would have been of little relevance" (p. 224). On the other hand, the Nagada elites who were emerging in Upper Egypt could use such exotic foreign material in their social strategies.

Some confusion may emerge because the authors use a variety of fourth-millennium chronologies. Rothman, the editor of the Santa Fe volume, provides the most detailed ceramic sequence for the Late Chalcolithic (LC) chronological scheme that emerged from that conference. Oates uses the modified version of the southern Uruk chronology that will be familiar to readers of the Brak preliminary reports. Gut, however, uses a chronology of her own devising based on her reassessment of Mallowan's Nineveh sounding. The terminology may differ, but the authors are in general agreement with regard to the relative sequence of ceramic forms, as Rothman recognizes (p. 51). This is a substantial achievement, given the state of ten years ago, and the pottery figures in this volume are so extensive that they could serve as an excellent typology for future fourth-millennium fieldwork.

While the abundance of figures is a strong point, there are some occasional missteps within otherwise excellent articles. Rothman's fig. 2 badly mislocates Hamoukar, placing it on the wrong side of the Wadi Rumaylan, which is mislabeled as the Khabur. In van Driel's interesting article, the houses and rooms are unlabeled on the figures, which means that the

reader who wishes to follow his spatial arguments must refer to one of the preliminary reports in *Akkadica*. These are minor points, however, and *Artefacts of Complexity* stands out among conference-proceedings volumes as one that will have a long span of academic usefulness.

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*Archäologische Berichte aus dem Yemen* 9 (2002). Mainz: Verlag Philipp von Zabern, 2002. Pp. viii + 252 + 31 figs. + 93 pls. € 76.80.

The archaeology of Yemen, or more broadly southern Arabia, has for many years been dominated by approaches that emphasizes the importance of the epigraphic and historical record. In the last ten years, renewed efforts by archaeologists have illuminated the economic, social, and ecological background of the emergence of the first powerful south Arabian kingdom centered on the oasis of Marib. This volume crystallizes the many results of these new approaches, and it is a most welcome addition to our knowledge of ancient south Arabia.

The volume comprises twelve papers. These include papers on the Bronze Age site of Ma<sup>2</sup>layba and its irrigation system; the late second-millennium B.C. Sabr culture; the first-millennium B.C. necropolis near the Awam Temple at Marib; the first-millennium B.C. graves at Sa<sup>2</sup>ub near Sana and the early Islamic irrigation system at Rahaba. In a review as brief as this it is impossible to deal with all the papers, so I will focus on only a few of them.

Papers by Buffa and Vogt discuss the Bronze Age site of Ma<sup>2</sup>layba, situated in the Wadi Tuban behind modern-day Aden and nearby the ancient settlement of Sabr. A series of tightly controlled stratigraphic excavations revealed an occupation sequence spanning most of the second millennium B.C. Handmade, decorated ceramics dominate the assemblage, while surface sherds show connections with the slightly later Sabr culture. Of particular interest is the evidence for Bronze Age irrigation canals, which were undoubtedly a critical feature of the ancient economy at the

settlement. The chronology of these processes is examined in a separate paper by Vogt, Sedov, and Buffa, who present over thirty C-14 dates from Ma'layba and Sabr. This leaves no doubt that together the two sites span the entire second millennium with a possible continuation into the early first millennium B.C. The complete publication of these dates is a crucial step in permitting other scholars to assess the chronological basis of these new discoveries.

Together with the work of Chicago's Oriental Institute in the Yemen highlands and the Italian Archaeological Mission at ad-Durayb, the results obtained at Ma'layba and Sabr will completely revolutionize our understanding of the emergence of the Sabean Kingdom sometime around the first quarter of the first millennium B.C. For a long time, theories that emphasized foreign origins for this polity have held sway, since it was commonly assumed that complex economic and political systems were the result of contact with the Mediterranean basin or great river systems of Egypt and Mesopotamia. It is now clear that processes of adaptation to the arid Arabian environment led to the emergence of complex Bronze Age settlements in the millennium before the emergence of the Sabean Kingdom. Ma'layba and Sabr are part of this process, even if there is still much debate about the nature of the transition to the Sabean Kingdom and the implications of the early onomastic evidence for ad-Durayb and other sites. Nevertheless, the first three papers of this volume will be much referred to in future years as they present a great amount of primary archaeological data that is described and illustrated in an exemplary fashion.

The largest single number of chapters in this volume are dedicated to the excavations of the cemetery adjoining the Awam Temple in Marib. Unfortunately we do not have the space to present anything more than a brief description of these. Since the first large-scale excavations in the 1950s, this Temple has provided archaeologists with the most visible aspects of the south Arabian past in terms of statuary and monumental architecture. Gerlach's excavations, as reported in this volume, have revealed an extensive necropolis consisting of monumental stone-constructed tombs to the south and southwest of Awam Temple. The tombs are presented with

fold-out plans and crisp black-and-white photographs. The finds, including numerous alabaster statues, ceramic figurines, and stone and ceramic vessels, are presented by Gerlach and Röring. These are complemented by chapters on the miniature ceramic vessels by Japp and tomb construction technique by Bessac and Breton.

In summary, with its clear text and well-presented data this volume will go a long way to highlight what is, to my mind, the unique trajectory and economic configuration of ancient Arabia. The many authors are to be congratulated; this work will be appreciated by a wide range of scholars for many years to come.

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*Taboos and Prohibitions in Hittite Society: A Study of the Hittite Expression natta arā ('Not Permitted').* By YORAM COHEN. Texte der Hethiter, Heft 24. Heidelberg: Universitätsverlag C. Winter, 2002. Pp. xv + 198. € 49.

The Hittites were a conservative society. We do not know, however, whether their character should primarily be attributed to the Indo-European invaders or to the former indigenous inhabitants of ancient Anatolia, the Hattians. We possess numerous documents that reveal meticulous customs, strict regulations, prohibitions, and punishments in the social, religious, and political life in the Hittite Empire. These appear not only in the legal (laws, depositions) and administrative texts (instructions, protocols), but also in the historical inscriptions (in the form of proclamations), treaties, rituals, legends, and especially in the oracular records.

The Hittite writing tradition used the following lexemes for the general concepts of "crime" and "sin" in their cultic, juridical, and ethical meanings: *ḫaratar* and *ḫaratnant-* (= Hurr. *par(i)li, paliri*) "offense, crime"; *waštai-*, *waštant-*, *waštul* (= Hurr. *arni*), and *wašdumar* all mean "crime, sin"; *šalli waštul* "a major crime"; *SAG.DU-aš waštul* "capital crime"; *gullakuwan* "shame, scandal"; Akkadian *ḪĪTU* and *ḪIṬĪTU* "sin"; *ANZILLU* "abomination." The particular undesirable, immoral situations and forbidden,