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This book presents a new model for understanding the collection of ancient kingdoms that surrounded the northeast corner of the Mediterranean Sea from the Cilician Plain in the west to the upper Tigris River in the east, and from Cappadocia in the north to western Syria in the south, during the Iron Age of the ancient Near East (ca. 1200 to 600 BCE). Rather than presenting them as homogenous ethnolinguistic communities like "the Aramaeans" or "the Luwians" living in neatly bounded territories, this book sees these polities as being fundamentally diverse and variable, distinguished by demographic fluidity and cultural mobility. The Syro-Anatolian City-States sheds new light via an examination of a host of evidentiary sources, including archaeological site plans, settlement patterns, visual arts, and historical sources. Together, these lines of evidence reveal a complex fusion of cultural traditions that is nevertheless distinctly recognizable unto itself. This book is the first to specifically characterize the Iron Age city-states of southeastern Turkey and northern Syria, arguing for a unified cultural formation characterized above all by diversity and mobility and that can be referred to as the "Syro-Anatolian Culture Complex."

This book reconstructs the origins and spread of precious metal money in the Iron Age eastern Mediterranean (1200-600 BCE).

Der Band beschreibt anhand religiöser Vorstellungen und Praktiken die Wechselwirkungen von Religionen mit den politischen und gesellschaftlichen Einrichtungen in Anatolien, beginnend mit archäologischen Befunden vom Ende des 3. Jahrtausends. Erste schriftliche Informationen über religiöse Aspekte liefern altassyrische Briefe, ehe mit der Entstehung des althethitischen Reiches im 17. Jh. eine reichhaltige schriftliche Überlieferung einsetzt. Nach dem Untergang des hethitischen Reiches zu Beginn des 12. Jh. nutzen einige neo-hethitische Staaten für ihren Legitimationsanspruch die älteren religiösen Traditionen, verbinden diese jedoch mit Neuerungen, die im letzten Kapitel abschließend präsentiert werden.

"Citadel and Cemetery in Early Bronze Age Anatolia is the first synthetic and interpretive monograph on the region and time period (ca. 3000-2200 BCE). The book organizes this vast, dense and often obscure archaeological corpus into thematic chapters, and isolates three primary contexts for analysis: the settlements and households of villages, the cemeteries of villages, and the monumental citadels of agrarian elites. The book is a study of contrasts between the social logic and ideological/ritual panoply of villages and citadels. The material culture, social organization and social life of Early Bronze Age villages is not radically different from the farming settlements of earlier periods in Anatolia. On the other hand the monumental citadel is unprecedented; the material culture of the Early Bronze Age citadel informs the beginning of a long era in Anatolia, defined by the existence of an agrarian elite who exaggerated inequality and the degree of separation from those who did not live on citadels. This is a study of the ascendance of the citadel ca. 2600 BCE, and related consequences for villages in Early Bronze Age Anatolia"--Provided by publisher.

Based on the 28th International Archaeometry Symposium jointly sponsored by the University of California, Los Angeles, and the Getty Conservation Institute, this volume offers a rare opportunity to survey under a single cover a wide range of investigations concerning pre-Columbian materials. Twenty chapters detail research in five principal areas: anthropology and materials science; ceramics; stone and obsidian; metals; and archaeological sites and dating. Contributions include Heather Lechtman's investigation of "The Materials Science of Material Culture," Ron L. Bishop on the compositional analysis of pre-Columbian pottery from the Maya region, Ellen Howe on the use of silver and lead from the Mantaro Valley in Peru, and J. Michael Elam and others on source identification and hydration dating of obsidian artifacts.

"This splendid work of scholarship . . . sums up with economy and power all that the written record so far deciphered has to tell about the ancient and complementary civilizations of Babylon and Assyria."—Edward B. Garside, *New York Times Book Review* Ancient Mesopotamia—the area now called Iraq—has received less attention than ancient Egypt and other long-extinct and more spectacular civilizations. But numerous small clay tablets buried in the desert soil for thousands of years make it possible for us to know more about the people of ancient Mesopotamia than any other land in the early Near East. Professor Oppenheim, who studied these tablets for more than thirty years, used his intimate knowledge of long-dead languages to put together a distinctively personal picture of the Mesopotamians of some three thousand years ago. Following Oppenheim's death, Erica Reiner used the author's outline to complete the revisions he had begun. "To any serious student of Mesopotamian civilization, this is one of the most valuable books ever written."—Leonard Cottrell, *Book Week* "Leo Oppenheim has made a bold, brave, pioneering attempt to present a synthesis of the vast mass of philological and archaeological data that have accumulated over the past hundred years in the field of Assyriological research."—Samuel Noah Kramer, *Archaeology A*. Leo Oppenheim, one of the most distinguished Assyriologists of our time, was editor in charge of the *Assyrian Dictionary of the Oriental Institute* and John A. Wilson Professor of Oriental Studies at the University of Chicago.

First published in Germany in 1929, *The End and the Beginning* is a lively personal memoir of a vanished world and of a rebellious, high-spirited young woman's struggle to achieve independence. Born in 1883 into a distinguished and wealthy aristocratic family of the old Austro-Hungarian Empire, Hermynia Zur Muhlen spent much of her childhood travelling in Europe and North Africa with her diplomat father. After five years on her German husband's estate in czarist Russia she broke with both her family and her husband and set out on a precarious career as a professional writer committed to socialism. Besides translating many leading contemporary authors, notably Upton Sinclair, into German, she herself published an impressive number of politically engaged novels, detective stories, short stories, and children's fairy tales. Because of her outspoken opposition to National Socialism, she had to flee her native Austria in 1938 and seek refuge in England, where she died, virtually penniless, in 1951. This revised and corrected translation of Zur Muhlen's memoir - with extensive notes and an essay on the author by Lionel Gossman - will appeal especially to readers interested in women's history, the Central European aristocratic world that came to an end with the First World War, and the culture and politics of the late nineteenth and early twentieth centuries.

How has »ethnic entrepreneurship« emerged and developed since the late eighties in Berlin? In his study, Baris Ülker answers this question by relying on the experiences of immigrants from Turkey. Most academic studies on »ethnic entrepreneurship« have focused either on the »most unitary« structure available in the »natural flow of history« or on the pre-given »cultural« characteristics of immigrants. This book instead sets historical ruptures, conditions of possibility and individual practices in context. It analyzes how human beings have been turned into »ethnic entrepreneurs« and explains the ways of governing the self and others in the neoliberal urban context.

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