

SONDERDRUCK aus:

ARCHIV FÜR ORIENTFORSCHUNG

Internationale Zeitschrift
für die Wissenschaft vom Vorderen Orient

Begründet von Ernst Weidner, fortgeführt von H. Hirsch

Herausgegeben von

Hermann Hunger, Michael Jursa und Gebhard J. Selz

Redaktion: Michaela Weszeli

BAND LIII

2015

Selbstverlag des Instituts für Orientalistik der Universität Wien
Druck: F. Berger & Söhne G.m.b.H., Horn

Inhaltsverzeichnis

Abhandlungen

Ahmad Al-Jallad and Michael C. A. Macdonald, A Few Notes on the Alleged Occurrence of the Group Name ‘Ghassān’ in a Safaitic Inscription	152-157
Alfonso Archi, The Tablets of the Throne Room of the Royal Palace G of Ebla	9-18
Ilya Arkhipov, Epistemic Modality and Related Issues in Old Babylonian	57-66
Julia Asher-Greve, Adorno to Žižek or in Search of the ‘Essence of War’ in Ancient Mesopotamia	73-85
Laura Battini, Relecture de la plaquette IB 1956: les fonctions des plaquettes et l’échange entre productions populaire et officielle	67-72
Paola Corò, The Missing Link – Connections between Administrative and Legal Documents in Hellenistic Uruk	86-92
Nicla De Zorzi, Sumerian and Akkadian Texts from the Josef Zeppetbauer Collection in Bad Ischl, Austria I: Texts from the Third and Second Millennium BC	40-48
Jean-Jacques Glassner, Système de pensée en Mésopotamie	1-8
Michael Jursa, Sumerian and Akkadian Texts from the Josef Zeppetbauer Collection in Bad Ischl, Austria II: Eine frühneubabylonische Landkaufurkunde aus Borsippa	49-51
Yasuyuki Mitsuma, The Offering for Well-Being in Seleucid and Arsacid Babylon	117-127
John P. Nielsen, Taking Refuge at Borsippa: the Archive of Lâbâši, Son of Nâdinu	93-109
Robartus J. van der Spek, <i>Madinatu</i> = URU ^{mes} , “Satrapy, Province, District, Country”, in Late Babylonian	110-116
Marcos Such-Gutiérrez, Das ra ₍₂₎ -gaba-Amt anhand der schriftlichen Quellen des 3. Jahrtausends	19-39
David A. Warburton, Alexandria? or: Architecture in Archaeological World History	128-151
Nathan Wasserman, On the Author of the Epic of Zimrî-Lîm and Its Literary Context	52-56

Rezensionen

S. F. Adali, The Scourge of God. The Uman-manda and Its Significance in the First Millennium BC (= SAAS 20) (Mario Liverani)	158
M. Alram und R. Gyselen, Sylloge Nummorum Sasanidarum Paris – Berlin – Wien II: Ohrmazd I. - Ohrmazd II. Mit Beiträgen von M. Blet-Lemarquand, C. G. Cereti, R. Linke, M. Melcher, N. Schindel und M. Schreiner (= <i>Denkschriften der philosophisch-historischen Klasse</i> 422; <i>Veröffentlichungen der Numismatischen Kommission</i> 53) (Rüdiger Schmitt)	447-450
S. Altavilla and C. B. F. Walker, Late Babylonian Seal Impressions on Tablets in the British Museum. Part 1: Sippar (= <i>Nisaba</i> 20) (John MacGinnis)	159-160
A. Anastasi and F. Pomponio, Neo-Sumerian Ĝirsu Texts of Various Content Kept in the British Museum (= <i>Nisaba</i> 18) (Tohru Ozaki)	361-368
Y. Arbel, Ultimate Devotion. The Historical Impact and Archaeological Expression of Intense Religious Movements (Michaela Bauks)	440-442
L. Baratova, N. Schindel und R. Rtveldze, Sylloge Nummorum Sasanidarum Usbekistan. Sasanidische Münzen und ihre Imitationen aus Bukhara, Termes und Chaganian (= <i>Denkschriften der philosophisch-historischen Klasse</i> 418; <i>Veröffentlichungen der Numismatischen Kommission</i> 51) (Rüdiger Schmitt)	450-452
K. van Bekkum, From Conquest to Coexistence. Ideology and Antiquarian Intent in the Historiography of Israel’s Settlement in Canaan (= CHANE 45) (Mario Liverani)	475-476
C. Beuger, Die Keramik der Älteren Ishtar-Tempel in Assur. Von der zweiten Hälfte des 3. bis zur Mitte des 2. Jahrtausends v. Chr. (= <i>Ausgrabungen der Deutschen Orient-Gesellschaft in Assur. F: Fundgruppen Band</i> 6; WVDOG 138) (Martin Gruber)	401-404
B. Böck, The Healing Goddess Gula. Towards an Understanding of Ancient Babylonian Medicine (= CHANE 67) (Mark J. Geller)	160-162
E. A. Braun-Holzinger und E. Rehm (Hrsg.), Orientalischer Import in Griechenland im frühen 1. Jahrtausend v. Chr. (= AOAT 328) (Dominique Collon)	404-406
Y. S. Chen, The Primeval Flood Catastrophe. Origins and Early Development in Mesopotamian Traditions (Benjamin R. Foster)	163-164
E. L. Cripps, Sargonic and Presargonic Texts in the World Museum Liverpool (= BAR S2135) (Massimo Maiocchi)	164-169
J. E. Curtis and N. Tallis (eds), The Balawat Gates of Ashurnasirpal II (Barbara N. Porter)	406-409
R. Da Riva, The Inscriptions of Nabopolassar, Amēl-Marduk and Neriglissar (= SANER 3) (Laura Cousin)	169-172
G. F. Del Monte, Le gesta di Suppiluliuma. L’opera storiografica di Mursili II re di Hattusa (Jared L. Miller)	172-177
J. G. Dercksen (ed.), Anatolia and the Jazira during the Old-Assyrian Period (= OAAS 3; PIHANS 111) (Hervé Reculeau)	177-182

B. S. Düring, A. Wossink and P. M. M. G. Akkermans (eds), <i>Correlates of Complexity: Essays in Archaeology and Assyriology Dedicated to Diederik J.W. Meijer in Honour of his 65th Birthday</i> (= PIHANS 116) (Anna Kurmangaliev)	409-410
I. Eph'al, <i>The City Besieged. Siege and Its Manifestations in the Ancient Near East</i> (= CHANE 36) (Ariel M. Bagg) ..	182-184
X. Faivre, B. Lion et C. Michel (éd.), <i>Et il y eut un esprit dans l'homme. Jean Bottéro et la Mésopotamie</i> (= <i>Travaux de la Maison René-Ginouès</i> 6) (Margaret Jaques)	184-186
I. L. Finkel and M. J. Geller (eds), <i>Disease in Babylonia</i> (= CM 36) (Cynthia Jean)	186-190
E. Frahm, <i>Babylonian and Assyrian Text Commentaries. Origins of Interpretation</i> (= GMTR 5) (Jean-Jacques Glassner)	190-192
J. Friberg, <i>A Remarkable Collection of Babylonian Mathematical Texts. Manuscripts in the Schøyen Collection: Cuneiform Texts I</i> (Hermann Hunger; Kazuo Muroi)	192-199
E. Froot and R. Raja (eds), <i>Redefining the Sacred: Religious Architecture and Text in the Near East and Egypt. 1000 BC - AD 300</i> (= <i>Contextualizing the Sacred</i> 1) (David Warburton)	411-418
S. J. Garfinkle and J. C. Johnson (eds), <i>The Growth of an Early State in Mesopotamia: Studies in Ur III Administration</i> (= BPOA 5) (Remco de Maaijer)	199-201
G. F. Grassi, <i>Semitic Onomastics from Dura Europos. The Names in Greek Script and from Latin Epigraphs</i> (= HANE/MXII) (Holger Gzella)	457-463
A. Hamilton, <i>The Arcadian Library. Western Appreciation of Arab and Islamic Civilization</i> (Elvira Wakelnig)	476-477
Ö. Harmanşah, <i>Cities and the Shaping of Memory in the Ancient Near East</i> (Simon M. Halama)	418-424
N. Heeßel, <i>Divinatorische Texte II: Opferschau-Omina</i> (= KAL 5; WVDOG 139) (Mark J. Geller)	201-208
W. Heimpel, <i>Workers and Construction Work at Garšana</i> (= CUSAS 5) (Bertrand Lafont)	228-233
A. Heller, <i>Das Babylonien der Spätzeit (7.-4. Jh.) in den klassischen und keilschriftlichen Quellen</i> (= <i>Oikumene</i> 7) (Reinhard Pirngruber)	208-213
I. Hrůša, <i>Die akkadische Synonymenliste <i>malku</i> = <i>šarru</i>. Eine Textedition mit Übersetzung und Kommetar</i> (= AOAT 50) (Mark J. Geller)	213-215
S. Jakob, <i>Die mittellassyrischen Texte aus Tell Chuëra in Nordost-Syrien. Mit einem Beitrag von D. I. Janisch-Jakob</i> (= VFMFOS 2, III) (Jaume Llop-Raduà)	215-220
M. Jursa, <i>Aspects of the Economic History of Babylonia in the First Millennium BC. Economic Geography, Economic Mentalities, Agriculture, the Use of Money, and the Problem of Economic Growth. With contributions by J. Hackl, B. Janković, K. Kleber, E.E. Payne, C. Waerzeggers and M. Weszeli</i> (= AOAT 377; <i>Veröffentlichungen zur Wirtschaftsgeschichte Babyloniens im 1. Jahrtausend v. Chr.</i> 4) (Laetitia Graslin-Thomé)	220-228
A. Kleinerman and D. I. Owen, <i>Analytical Concordance of the Garšana Archives</i> (= CUSAS 4) (Bertrand Lafont)	228-233
J. Klinger, <i>Die Hethiter</i> (Richard H. Beal)	233-235
Ch. Koch, <i>Vertrag, Treueid und Bund: Studien zur Rezeption des altorientalischen Vertragsrechts im Deuteronomium und zur Ausbildung der Bundestheologie im Alten Testament</i> (= BZAW 383) (Bruce Wells)	235-237
N. J. C. Kouwenberg, <i>The Akkadian Verb and Its Semitic Background</i> (= LANE 2) (Hans Hirsch)	237-246
W. G. Lambert, <i>Babylonian Creation Myths</i> (= MC 16) (Benjamin R. Foster)	246-250
W. G. Lambert, <i>Babylonian Oracle Questions</i> (= MC 13) (Uri Gabbay)	250-253
K. Lämmerhirt, <i>Die sumerische Königshymne Šulgi F</i> (= TMH 9) (Marie-Christine Ludwig)	254-269
A. Livingstone, <i>Hemerologies of Assyrian and Babylonian Scholars</i> (= CUSAS 25) (Ulla Susanne Koch)	269-278
J. Llop-Raduà, <i>Mittelassyrische Verwaltungsurkunden aus Assur. Texte aus den „großen Speichern“ und dem Ubru-Archiv. Mit einem Beitrag zu den Siegelabrollungen von B. Feller</i> (WVDOG 124) (Stefan Jakob)	278-282
P. B. Lurje, <i>Iranisches Personennamenbuch II: Mitteliranische Personennamen. Fasz. 8: Personal Names in Sogdian Texts</i> (= <i>Sitzungsberichte der philosophisch-historischen Klasse</i> 808; <i>Iranische Onomastik</i> 8) (Rüdiger Schmitt)	464-468
S. L. Macgregor, <i>Beyond Hearth and Home. Women in the Public Sphere in Neo-Assyrian Society</i> (= SAAS 21) (Melanie Groß)	282-285
I. Madreiter, <i>Stereotypisierung – Idealisierung – Indifferenz. Formen der Auseinandersetzung mit dem Achaimeniden-Reich in der griechischen Persika-Literatur</i> (= <i>CLeO</i> 4) (Johannes Bach)	285-287
M. Maggio, <i>L'ornementation des dieux à l'époque paléo-babylonienne. Étude du matériel ayant appartenu aux dieux d'après des documents de la pratique. Réflexions sur le don, l'ornementation des statues divines et la conservation des objets précieux</i> (= AOAT 393) (Lukáš Pecha)	287-288
M. P. Maidman, <i>Nuzi Texts and Their Uses as Historical Evidence</i> (= <i>Writings from the Ancient World</i> 18) (Regine Pruzsinszky)	288-291
G. Marchesi and N. Marchetti, <i>Royal Statuary of Early Dynastic Mesopotamia</i> (= MC 14) (Licia Romano)	291-292
P. Matthiae and N. Marchetti (eds), <i>Ebla and Its Landscape: Early State Formation in the Ancient Near East</i> (Mark Altaweel)	292-294
A. E. Miglio, <i>Tribe and State. The Dynamics of International Politics and the Reign of Zimri-Lim</i> (<i>Gorgias Studies in the Ancient Near East</i> 8) (Dominique Charpin)	294-299
G. Minunno, <i>Ritual Employs of Birds in Ancient Syria-Palestine</i> (= AOAT 402) (Yitzhaq Feder)	299-301
C. Mittermayer, <i>Enmerkar und der Herr von Arata. Ein ungleicher Wettstreit</i> (= OBO 239) (Jean-Jacques Glassner)	301-304

D. Morandi Bonacossi (ed.), Urban and Natural Landscapes of an Ancient Syrian Capital. Settlement and Environment at Tell Mishrife/Qatna and in Central Western Syria. Proceedings of the International Conference Held in Udine 9-11 December 2004 (= <i>Studi archeologici su Qatna</i> 1; DAS XII) (Önhan Tunca)	424-427
B. Morstadt, Phönizische Thymiateria. Zeugnisse des Orientalisierungsprozesses im Mittelmeerraum. Originale Funde, bildliche Quellen, originaler Kontext (= AOAT 354) (Karl Jaroš)	427-428
S. Mühl, Siedlungsgeschichte im mittleren Osttigrisgebiet. Vom Neolithikum bis in die neuassyrische Zeit (= ADOG 28) (Ariel M. Bagg)	431-433
G. del Olmo Lete (éd.), Mythologie et religion des Sémites occidentaux. Vol. 1: Ébla, Mari; Vol. 2: Émar, Ougarit, Israël, Phénicie, Aram, Arabie (= OLA 162) (Manfred Hutter)	442-446
D. I. Owen, Cuneiform Texts Primarily from Iri-Sağrig/Āl-Šarrākī and the History of the Ur III Period (= <i>Nisaba</i> 15) (Tohru Ozaki)	304-317
S. Parpola and R. M. Whiting (eds), Assyrian-English-Assyrian Dictionary (Martin Worthington)	317-323
S. Paulus, Die babylonischen Kudurru-Inschriften von der kassitischen bis zur frühneubabylonischen Zeit. Untersucht unter besonderer Berücksichtigung gesellschafts- und rechtshistorischer Fragestellungen (= AOAT 51) (Michaela Weszeli)	324-360
P. Pfälzner, H. Niehr, E. Pernicka and A. Wissing (eds), (Re-)Constructing Funerary Rituals in the Ancient Near East (= <i>QS Suppl.</i> 1) (Anna Kurmangaliev)	428-431
M. Pfisterer, Hunnen in Indien. Die Münzen der Kidariten und Alchan aus dem Bernischen Historischen Museum und der Sammlung Jean-Pierre Righetti. Mit typologischen Zeichnungen von T. Eipeldauer (= <i>Denkschriften der philosophisch-historischen Klasse</i> 459; <i>Veröffentlichungen der Numismatischen Kommission</i> 57) (Rüdiger Schmitt)	452-454
A. H. Podany, Brotherhood of Kings. How International Relations Shaped the Ancient Near East (Mario Liverani)	323-324
F. N. H. al-Rawi, F. D'Agostino and J. Taylor, Neo-Sumerian Administrative Texts from Umma Kept in the British Museum, Part Four (= NATU IV; <i>Nisaba</i> 24) (Tohru Ozaki)	361-368
F. N. H. al-Rawi e L. Verderame, Documenti amministrativi neo-sumerici da Umma conservati al British Museum, Part Two (= NATU II; <i>Nisaba</i> 11) (Tohru Ozaki)	361-368
F. N. H. al-Rawi and L. Verderame, Neo-Sumerian Administrative Texts from Umma Kept in the British Museum, Part Three (= NATU III; <i>Nisaba</i> 23) (Tohru Ozaki)	361-368
S. Richardson (ed.), Rebellions and Peripheries in the Cuneiform World (= AOS 91) (Elena Devecchi)	368-369
W. Röllig, Land- und Viehwirtschaft am Unteren Hābūr in mittellassyrischer Zeit (= BATSH 9 / Texte 3) (Claudio Saporetti)	369-370
R. Rollinger, Alexander und die großen Ströme. Die Flussüberquerungen im Lichte altorientalischer Pioniertechniken (Schwimmschläuche, Keleks und Pontonbrücken) (= <i>CLeO</i> 7) (Johannes Bach)	370-372
A. Schachner, Assyriens Könige an einer der Quellen des Tigris. Archäologische Forschungen im Höhlensystem von Birkleyn und am sogenannten Tigris-Tunnel. Mit Beiträgen von K. Radner, U. Doğan, Y. Helmholz und B. Ögüt (= <i>Istanbuler Forschungen</i> 51) (Ariel M. Bagg)	433-436
R. Schmitt, Iranisches Personennamenbuch V: Iranische Namen in Nebenüberlieferungen indogermanischer Sprachen. Fasz. 5A: Iranische Personennamen in der griechischen Literatur vor Alexander d. Gr. (= <i>Sitzungsberichte der philosophisch-historischen Klasse</i> 823; <i>Iranische Onomastik</i> 9) (Jan Tavernier)	468-470
R. Schmitt und G. Vittmann, Iranisches Personennamenbuch VIII: Iranische Namen in ägyptischer Nebenüberlieferung (= <i>Sitzungsberichte der philosophisch-historischen Klasse</i> 842; <i>Iranische Onomastik</i> 13) (Jan Tavernier) .	470-472
A. Schuster-Brandis, Steine als Schutz- und Heilmittel. Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens im 1. Jt. v. Chr. (= AOAT 46) (Mark J. Geller)	372-375
M. Seyer, Der Herrscher als Jäger. Untersuchungen zur königlichen Jagd im persischen und makedonischen Reich vom 6.-4. Jahrhundert v. Chr. sowie unter den Diadochen Alexanders des Großen (= <i>Wiener Forschungen zur Archäologie</i> 11) (Ellen Rehm)	436-438
M. Sigrist and T. Ozaki, Neo-Sumerian Administrative Tablets from the Yale Babylonian Collection. Part One (= BPOA 6) (J. Cale Johnson)	375-378
M. Sigrist and T. Ozaki, Neo-Sumerian Administrative Tablets from the Yale Babylonian Collection. Part Two (= BPOA 7) (J. Cale Johnson)	375-378
N. Sims-Williams, Iranisches Personennamenbuch II: Mitteliranische Personennamen. Fasz. 7: Bactrian Personal Names (= <i>Sitzungsberichte der philosophisch-historischen Klasse</i> 806; <i>Iranische Onomastik</i> 7) (Rüdiger Schmitt)	464-468
F. Sinisi, Sylloge Nummorum Parthicorum New York – Paris – London – Vienna – Tehran – Berlin VII: Vologases I - Pacorus II (= <i>Denkschriften der philosophisch-historischen Klasse</i> 433; <i>Veröffentlichungen der Numismatischen Kommission</i> 56) (Rüdiger Schmitt)	454-457
A. L. Slotsky and R. Wallenfels, Tallies and Trends. The Late Babylonian Commodity Price Lists (Reinhard Pirngruber)	378-381
U. Steinert, Aspekte des Menschseins im alten Mesopotamien. Eine Studie zu Person und Identität im 2. und 1. Jt. v. Chr. (= CM 44) (Jean-Jacques Glassner)	381-383
J. Stökl, Prophecy in the Ancient Near East: A Philological and Sociological Comparison (= CHANE 56) (Matthijs J. de Jong)	383-386

M. Streck (Hrsg.), Prinz, Prinzessin - Samug (= <i>RIA</i> 11) (Alfonso Archi)	386-390
M.P. Streck (Hrsg.), Šamuša - Spinne (= <i>RIA</i> 12) (Alfonso Archi)	386-390
K. R. Veenhof, Letters in the Louvre (= <i>AbB</i> XIV) (Dominique Charpin)	390-392
K. Volk, A Sumerian Chrestomathy. With the collaboration of S. Votto and J. Baldwin (= <i>SIL</i> 5) (Ingo Schrakamp) .	393-396
M. Weippert, Historisches Textbuch zum Alten Testament. Mit Beiträgen von J. F. Quack, B. U. Schipper und S. J. Wimmer (= <i>Grundrisse zum Alten Testament. Das Alte Testament Deutsch</i> , Ergänzungsreihe, hrsg. von H. Spieckermann und R. G. Kratz, Band 10) (Karl Jaroš)	446-447
P. Werner, Der Sin-Šamaš-Tempel in Assur (= <i>WVDOG</i> 122) (Önhan Tunca)	439-440
R. Zadok, Catalogue of Documents from Borsippa or Related to Borsippa in the British Museum I (= <i>Nisaba</i> 21) (Caroline Waerzeggers)	397-398
R. Zadok, Iranisches Personennamenbuch VII: Iranische Namen in semitischen Nebenüberlieferungen. Fasz. 1B: Iranische Personennamen in der neu- und spätbabylonischen Nebenüberlieferung (= <i>Sitzungsberichte der philosophisch-historischen Klasse 777; Iranische Onomastik</i> 4) (Jan Tavernier)	472-474
A. E. Zernecke, Gott und Mensch in Klagegebeten aus Israel und Mesopotamien: Die Handerhebungsgebete Ištar 10 und Ištar 2 und die Klagesalmen Ps 38 und Ps 22 im Vergleich (= <i>AOAT</i> 387) (Bruce Wells)	399-401

Inhaltsanzeigen

R. Boucharlat et E. Haerink, Tombes d'époque parthe. Chantiers de la ville des artisans (= <i>MDP</i> 35) (Reinhard Pirngruber)	478
B. Dreyer und P. F. Mittag (Hrsg.), Lokale Eliten und hellenistische Könige. Zwischen Kooperation und Konfrontation (= <i>Oikumene</i> 8) (Melanie Groß)	478-479
B. Dunsch und K. Ruffing (Hrsg.), Herodots Quellen – Die Quellen Herodots. Unter Mitarbeit von K. Droß-Krüpe (= <i>CLeO</i> 6) (Reinhard Pirngruber)	479-480
H. Klinkott, S. Kubisch und R. Müller-Wollermann (Hrsg.), Geschenke und Steuern, Zölle und Tribute. Antike Abgabeformen in Anspruch und Wirklichkeit (<i>CHANE</i> 29) (Reinhard Pirngruber)	480
G. B. Lanfranchi, D. Morandi Bonacossi, C. Pappi and S. Ponchia (eds), Leggo! Studies Presented to Frederick Mario Fales on the Occasion of His 65 th Birthday (= <i>LAS</i> 2) (Melanie Groß)	480-481
T. Mattern und A. Vött, Mensch und Umwelt im Spiegel der Zeit: Aspekte geoarchäologischer Forschungen im östlichen Mittelmeergebiet (= <i>Philippika</i> 1) (Anna Kurmangaliev)	482
P. Matthiae, F. Pinnock, L. Nigro and N. Marchetti (eds), Proceedings of the 6 th International Congress of the Archaeology of the Ancient Near East. In Zusammenarbeit mit L. Romano. (= <i>ICAANE</i> 6) (Anna Kurmangaliev)	482-483
O. W. Muscarella, Archaeology, Artifacts and Antiquities of the Ancient Near East. Sites, Cultures, and Provinces (= <i>CHANE</i> 62) (Erika Bleibtreu)	483-485
M. Weippert, Götterwelt in Menschenmund. Studien zur Prophetie in Assyrien, Israel und Juda (= <i>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i> 252) (Reinhard Pirngruber)	485

Nachrufe

Dem Gedächtnis der Toten (Rykle Borger, Mark A. Brandes, Burchard Brentjes, Elena Cassin, Anthony R. Green, William W. Hallo, Martha Haussperger, Ingeborg Hoffmann, Harry Angier Hoffner, Jr., Philo H. J. Houwink ten Cate, Victor Avigdor Hurowitz, Burkhard Kienast, Oswald Loretz, Joseph Naveh, Heinrich Otten, Franca Pecchioli Daddi, Jean Perrot, Giovanni Pettinato, Klaus Schmidt)	487-524
---	---------

Bibliographien und Register

Old Assyrian Bibliography 3. May 2009 - June 2015 (Cécile Michel)	525-559
Assyriologie, Register (M. Weszeli und M. Jursa, unter Mitarbeit von H. Hunger, N. De Zorzi, J. Pfitzner, R. Pirngruber, M. Schmidl)	561-
Mesopotamien und Nachbargebiete (M. Weszeli und M. Jursa, unter Mitarbeit von H. Hunger, N. De Zorzi, D. Niedermayer, J. Pfitzner, R. Pirngruber, M. Schmidl)	-

ben muss, auch wenn uns dieser Umstand nicht unmittelbar aus den Quellen ersichtlich wird. Ebenso verweist der Autor mit Nachdruck darauf, dass sowohl den assyrischen als auch den griechischen Darstellungen und Berichten eine ideologische Komponente inhärent ist, die nicht unterschätzt werden darf. Insgesamt spielt dabei nämlich der Topos vom geniehafte Feldherrn in der Grenzregion eine gewichtige Rolle. Auch das Bild vom Überschreiten von Grenzflüssen, welches insgesamt auf mesopotamischen Vorläufern beruht und auch noch nachbabylonisch in den Darstellungen und Inschriften der achaimenidischen Periode zu finden ist, hat eine entsprechende metaphysisch überhöhende Funktion. Dies ist v.a. bei Arrian spürbar, dessen Darstellung neben der Beeinflussung durch Xenophon auch eine starke Affinität zum Werk Herodots aufweist, und zwar besonders zu den Dareios I. betreffenden Episoden (Donauüberschreitung). Abgesehen von den ideologischen Aspekten ist auch angesichts der Unwirtschaftlichkeit der bei den Alexanderhistorikern beschriebenen Prozeduren sowie deren Dauer und Aufwand auf einen tatsächlichen Rückgriff Alexanders auf die gut belegten indigenen, sehr praktischen Pioniertechniken zur Überquerung von Euphrat und Tigris zu schließen. Neben den bereits besprochenen Schwimmschläuchen, Booten und Flößen widmet sich Rollinger in den letzten beiden Abschnitten des Kapitels noch den Befunden aus der Achaimenidenzeit und allgemeiner den Ponton- und Schiffsbrücken.

Die letzten beiden Kapitel des Hauptteiles beleuchten das Fortwirken der beschriebenen mesopotamischen Pioniertechniken bis in die Spätantike (S. 74-82) und eine Zusammenfassung der Ergebnisse (S. 83-88). In letzterem Abschnitt wird nochmals die Rolle der ideologischen Textgestaltung sowie die der mesopotamischen Pioniertraditionen betont. Die Studie schließt mit einem wohlgeordneten, ausführlichen Anhang von Quellenmaterial, das nicht einfach nur wiedergegeben, sondern in den Fußnoten auch kommentiert wird. Ebenfalls hervorzuheben ist das umfassende Literaturverzeichnis, das dem detaillierter Interessierten in fast jeder Hinsicht weiterzuhelfen vermag. Insgesamt fällt *CLeO 7* durch die vom Autor gepflogene dekonstruktivistisch-materialistische Methodik angenehm auf. Robert Rollinger hat das Projekt der konzisen Aufarbeitung eines doch recht spezialisierten Forschungsgebietes für die altertumswissenschaftliche Gemeinschaft höchst gewinnbringend bewältigt. Dank der geschickten Verbannung nicht unmittelbar benötigter Diskussionen in die Fußnoten ist der Band aber auch einem breiterem Publikum sehr zu empfehlen. Abschließend noch ein Korrigendum zu Fn. 2 auf S. 27: Lies „(...)“, vgl. dazu unten S. 32 Anm. 27“ statt „Anm. 26“.

Berlin.

Johannes Bach.

A. Schuster-Brandis, *Steine als Schutz- und Heilmittel. Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens im 1. Jt. v. Chr.* XVI + 490 S. 38 Abb. Münster, Ugarit-Verlag, 2008 (= *Alter Orient und Altes Testament* 46). € 140,-. ISBN 978-3-934628-75-5.

This is an impressive study of much material dealing with amulet stones from Mesopotamia, with editions and translations of relevant texts, as well as a catalogue of amuletic stones which appear in identical sequences within magical and medical texts. Hand copies of some texts are also included in the volume, which make this book a standard work on the subject for the foreseeable future.

One significant contribution is the clear presentation of the ‘chains’ (*Ketten*) of amulet stones in healing rituals. It turns out that the Mesopotamian scribes did not rely upon arbitrary listing of amulet stones, but these were consistently given in a predetermined fixed order, always in the same or similar sequence, even when the stones appear in different genres of texts (e.g., incantation rituals or stone inventories). This is important; it probably indicates that listings of stones were learned by heart and may reflect a long history of oral transmission before being committed to writing. On the other hand, one must then question to what extent individual stones, when ground up and included as *materia medica* within medical recipes, were perceived as having some unique chemical or pharmaceutical value, since in these texts sequences of stones were deemed to be effective against various magico-medical problems, rather than properties of single stones. We do not tend, for instance, to find examples of *simplicia* (i.e. one stone used against one ailment) among amulet stones, in contrast to common practice within mostly botanical recipes in which stones can appear as *simplicia* (e.g., BAM VII No. 9 iii 3¹-11¹). We therefore have little idea why certain groups of stones, listed in a specific order, were considered to be effective against psychological and physical diseases, such as various types of neurotic anxiety, epilepsy, stroke, or paralysis.

The chains of amulet stones also differ from botanical lists (Uruanna) by not containing any obvious *Dreckapotheke* or *Decknamen*, with only one candidate noted among the stone names, namely šurim ‘GU₄, ‘droppings of (the god) Šēriš’ (so S-B p. 448). However colourful this stone name may be, it is unlikely to represent *Dreckapotheke*, in contrast to šurim gud/anše (*kabūt alpi/imēri*) ‘ox/ass-dung’, which are *Dreckapotheke* but not stones.

We are left with the puzzling question why amulet stones in general were considered to be effective as both *materia medica* and *materia magica*. Even Galen, that most impressive physician of the ancient world, made begrudging concessions for certain amulets containing

green stones for stomach complaints (See V. Nutton, *Ancient Medicine*, 2004, 268f.). The question is when stones were used in healing and when they were not. It is clear that stones were usually employed less frequently than plants in therapeutic recipes, and when ground up as *materia medica* the stones do not appear in characteristic ‘chains’. The fixed listing of stone chains is more characteristic of magical texts, which rely upon ritual objects being inserted into a leather pouch and hung around the person’s neck or on that part of the patient’s body causing pain. As such, these amulets may also contain other rather more exotic ingredients, such as human bone. On the other hand, the author edits SBTU II 22 + III 85 (S-B No. 6), which consists of incantations and rituals employing chains of amulet stones, but the text is actually structured around the characteristic diagnostic ‘diš na’ incipit of medical recipes, although in this case intended for medical ailments which are essentially psychic and not physical. As in the case of this Uruk tablet, it is important to distinguish between texts which formally belong to magic and which to medicine.

The author has made a serious attempt at identifying individual stones, and especially commendable is her catalogue of stones associated with inscribed stone objects, which actually name the type of stone on which the inscription appears (S-B pp. 459-460). Nevertheless, we are still a long way from an actual taxonomy identifying the many stone names, even with the help of the first text edited in this volume, *šammu šikinšu*, a listing of stones with a minimal description of each. Unfortunately, much more research is still required before we can follow the models of other disciplines, such as the excellent study of Iranian perfumed substances by Mehr Ali Newid, *Aromata in der iranischen Kultur* (Wiesbaden, 2010), which gives a full description of mineral substances used in perfumes.

Even the basic philology of stone names can cause difficulties, which can be highlighted by the following suggestion. No distinction is made by our dictionaries between the readings ^{na}an.bar and an.bar; both are considered to be alternative logograms for *parzillu*, ‘iron’, although S-B considers the former reading to be *aban parzilli*, for which no actual evidence exists. We have no difficulty with an.bar being *parzillu* ‘iron’, since it often occurs with an.na ‘tin’ as a medical ingredient, but what about ^{na}an.bar? One could possibly read this stone name as ^{na}an.d.maš, corresponding to the plant name ^{sim}d.maš for Akkadian *nikiptu*; this suggestion has already been posed and rejected by W. Farber (*Fs. Groneberg*, 2010, 80 n. 25), but without stating any grounds. One occasionally encounters plant names and stone names with the same logogram, only differentiated by their determinatives. The word *pallišu*, for instance, can refer either to a plant or to a stone, with logograms ^unig.bur.bur, ^{na}nig.bur.bur and ^{na}u.nig.bur.bur, as does the similar *sāpinu* = ^{na}u.nig.su.su (BAM VII No. 9 ii 32'-33'); CAD prefers to treat these

as stones without considering the ambiguities involved. Our author hedges her bets by referring to *pallišu* as a ‘Pflanzenstein (des Steinbohrers)’, referring to a theory of W. Heimpel that it may refer to emery (JCS 40, 1988, 190f.), but there is a lack of convincing evidence to support this assertion.

Another possible matter for speculation is the stone name *abašmû*, regularly written with the AD sign for *àba* in first millennium orthography (S-B p. 392). According to CAD A/1 39, the Sumerian stone name ^{na}amaš.pa.è should be considered as the same stone, written with a metathesis, although the identification is rejected by our author in favour of *ašpû* (S-B p. 401). Another stone is also written with an initial AD sign, namely ^{na}ad.bar, probably a type of basalt used for millstones and monumental buildings. However, the fact that *abašmû*-stone is much more common in these ritual and medical contexts than *atbaru*-stone allows us to suggest the following: perhaps the orthography ^{na}AD.BAR in amulet stone chains might actually be for ^{na}àba-maš, a learned writing for *abašmû*, also employing a metathesis.¹ This orthographic variant would be easily recognisable from the common use of the AD sign in both stone designations, and this would then mostly exclude the *atbaru*-stone from consideration in first millennium medical and magical texts.²

A final word about copies. It is extremely useful to have copies of tablets in this collection, and particularly of the LB tablets from the British Museum, the photographs of which are mostly unreadable; the copies are the best record we have of the texts. Some of the copies are excellent (see plates 5-6), but others are disappointing, especially those of BM 56148+ (plates 9-23), and it may therefore be useful to comment upon techniques for copying large and difficult tablets. The copies of BM 56148+ as a complete tablet look impressive (plates 9 and 17), although the scale is too small to be easily legible. The individual columns have been reproduced in succeeding plates, but the quality of reproduction is poor, compounded by the cursive nature of LB script. One way of avoiding this problem is to copy the tablet on a scale three times larger than the original, and then having the copies reduced for publication. It appears in this case as if the original tablet was copied and afterwards enlarged, leading to poor results. Considering the amount of time required to copy a large tablet, it is worth developing techniques to insure high quality copies.

One question pertaining to a reference work of this kind is how easy it is to use when encountering new texts dealing with amulet stones. The present reviewer has found the lack of a comprehensive list of logograms somewhat inconvenient, but the book is otherwise ex-

¹) Note below the edition of AO 17619 and the orthography *àba-šam* for this stone.

²) This stone should be differentiated from the ^{na}ad.bar-millstone, which occasionally occurs in first-millennium medical texts.

tremely useful. Two texts below are appended here, since the tablets are referred to but not edited in full in the book and further identifications of stone chains can be made; a third tablet is an unpublished amulet stone text from the British Museum.

AO 17616 = TBER pl. 45

- 1' na₄.zálag
2' na₄.mu-ša
3' na₄.an.bar
4' na₄.aš-pú-u
5' na₄.za.gìn
6' na₄.téš
7' na₄.giš.nu₁₁.gal
8' na₄.an.zah
9' na₄.^dlamma
10' na₄.babbar.dili

rev.

- 11' na₄.meš lá-tú (= *Kette* No. 130)³
12' na₄.ú-ru-ut-tu₄
13' na₄.im.ma.na
14' na₄.lu-lu-da-ni-tu₄
15' na₄.igi.ku₆
16' na₄.zú.lum.ma (= *Kette* unidentified)

AO 17619 = TBER pl. 45

- 1 1 na₄.aš-pú-ú
2 1 na₄.zú.gi₆
3 2 na₄.me dab^{im} ^dsin búr (= *Kette* No. 4, S-B p. 81)
4 1 na₄.gug
5 1 na₄.za.gìn
6 1 na₄.nír
7 na₄.muš.gír
8 1 na₄.kur-nu dab

BM 46852 (unpublished)⁶

- | | | |
|-------------|---|------------------------------------|
| 1' | [^{na} ₄ aš-pú-u ^{na} ₄ zú.ge ₆ 2 na ₄ .meš] [dab-ti] ^r dSin ⁷ b[úr] | (= <i>Kette</i> No. 4, S-B p. 81) |
| 2' | ^{na} ₄ bal ^{na} ₄ kur-nu dab 2 na ₄ .meš dab-ti ^d utu bú[r] | (= <i>Kette</i> No. 5, S-B p. 81) |
| 3' | ^{na} ₄ algameš ^{na} ₄ sikil ^r 2' [na ₄ .meš da[b-ti] ^d iškur [búr] | (= <i>Kette</i> No. 6, S-B p. 81) |
| 4' | ^{na} ₄ sah-hu-u ^{na} ₄ igi.z[ág.ga ^{na} ₄ zú.zalag] | |
| 5' | ^{na} ₄ zú.ge ₆ ^{na} ₄ z[ú.sig ₇ ^{na} ₄ mar-hal-lu ₄] | |
| 6' | ^{na} ₄ an.bar ^{na} ₄ d[še.tir] | |
| 7' (bottom) | na ₄ .me[š ⁷ dab-ti dingir.meš dù.a.bi búr] | (= <i>Kette</i> No. 15, S-B p. 85) |
| 8' | ⁿ [^a ₄ kù.babbar ^{na} ₄ dúr.mi.na ^{na} ₄ an.zah] | |
| 9' | ^{na} ₄ [kur-nu dab ^{na} ₄ aš-pú-u ^{na} ₄ zálag ^{na} ₄ sah-hu-u] 7' [na ₄ .meš dingir.meš ana lú arhuš tuk-e] | (= <i>Kette</i> No. 16, S-B p. 86) |

- 9 na₄.kù.babbar
10 na₄.kù.sig₁₇
11 7 na₄.me hul muš u gír.tab {ana na nu te}
(= *Kette* No. 192, S-B p. 158f.)

- 12 1 na₄.gug
13 na₄.za.gìn
14 na₄.muš.gír

col. ii

- 15 na₄.babbar.dili
16 na₄.babbar.min₅
17 1 na₄.aš.gi.gi
18 1 na₄.ugu.aš.gi.gi
19 na₄.dúr.mi.na
20 1 na₄.hi.lib
21 1 na₄.kur-nu dab
22 1 na₄.^dlamma
23 1 na₄.igi.ku₆
24 1 na₄.pa
25 1 na₄.àba-šam⁴
26 14 na₄.me hul á.me giskim.me

rev.

- 27 ana na nu te (cf. *Kette* No. 193 and No. 200)⁵
28 1 na₄.aš-pú-u
29 1 na₄.téš
30 1 na₄.^dlamma
31 1 na₄.kur-nu dab
32 4 na₄.hul ud iti u mu.an.na
(*Kette* No. 199, S-B p. 160)
33 1 na₄.za.gìn
34 1 na₄.àba-šam (= abašmû)
35 1 na₄.zú.lum.ma
36 3 na₄.hul giskim hul-ti
37 ana na nu te (*Kette* No. 185, S-B p. 157)

³) Not noted in S-B p. 137.

⁴) abašmû, see S-B p. 392 n. 572).

⁵) Cf. S-B pp. 159-161 and p. 224. No exact *Kette* of 14 stones is as yet identified with this rubric.

⁶) This tablet could not be copied or collated because of the closure of the British Museum tablet collections during 2010-2011.

10'	^{na} ₄ gug ^{na} ₄ za.gìn ^{na} ₄ [nír]
11'	[ⁿ] ^a kur-nu dab ^{na} ₄ kù.babbar ^{na} ₄ kù.sig ₁₇ 7 [na ₄ .meš hul muš {ana lú nu te}] (= <i>Kette</i> No. 192, S-B p. 158f.)
12'	^{na} ₄ àb-aš-mu ^{na} ₄ aš-pú-u ^{na} ₄ ršuba ⁷ [^{na} ₄ ka-pa-š <u>u</u>]
13'	^{na} ₄ pa 5 ^{na} ₄ me dingir kám-[lu ki lú silim-mi] (= <i>Kette</i> No. 17, S-B p. 86)
14'	[^{na} ₄ gug ^{na} ₄ z]a ⁷ .gìn ^{na} ₄ [...]

We add for consideration one additional tablet, the reverse of which has relevant data for the use of stones in a healing recipe for Hand-of-the-Ghost-disease (cf. S-B p. 141); the obverse of the tablet is a namburbî with two other duplicates, edited by S. Maul in *Zukunftsbewältigung* p. 375; the reverse (also edited by Maul) is duplicated (AO 17614 = TBER 42, court. S. Panayotov).

AO 17620 = TBER pl. 45

rev.

- 11 ^{na}₄gug ^{na}₄za.gìn ^{na}₄muš.gír ^{na}₄babbar.dili
 12 ^{na}₄babbar.min₅ ^{na}₄dúr.mi.na ^{na}₄min.bàn.da ^{na}₄kur-nu
 dab
 13 ^{na}₄an.zah ^{na}₄min.babbar ^{na}₄min.ge₆ ^{na}₄mu-ša
 14 ^{na}₄kù.babbar ^{na}₄kù.sig₁₇ ^{na}₄urudu ^{na}₄an-na-ku
 15 ^{na}₄muš ^{na}₄šim.bi.zi.dal ^{na}₄zálag ^{na}₄ka-pa-aš
 16 [2]1 na₄.meš šu.gu₄⁷ ^{si}hé.me.da è
 17 [7 k]a.kešda kēs e-ma ka.kešda
 18 [kēs én] mu-šal-lim é.kur.ra šid ki gu₇-šú kēs
 19 [egir] én i.ba.ah i.ba.ah ana ugu šid-nu
 20 [^úigi]-lim ^úigi⁷-ešra kib-ri-tu ^{na}₄KA-tam-tim
 21 [ina kal-k]al-le-e he-pe-e-šú-ma ta₅-sak

These tablets were also collated by S. Panayotov with some corrected readings. I suggest the following translation for AO 17620 ll. 16-21:

String 21 stones for Hand-of-the-Ghost (disease) on red wool, and make [...] knots; when [you knot] the knots, recite [the incantation] *mušallim ekurra* (and) bind the place where it hurts him. [Afterwards] recite the incantation *ibah ibah* over it. As for *imhur-lim*, *imhur-ešra*, sulphur, and *imbu⁷ tamtim*, breaking it up you crush (them) in a bowl.

The text on the reverse is a good example of a magico-medical recipe in which the stones are applied to the sore part of the body, although it is unclear why this should be appended to a namburbî text protecting against omens caused by creaking house beams. What we seem to have here, however, is a medical text using incantations and amulet-stones to treat physical ailments, representing a grey area between magic and medicine.

⁷) Reading courtesy Gilles Buisson, which fits the context of the use of these stones against Hand-of-the-Ghost disease.

As we have seen, there are many absorbing problems remaining to be resolved among this vast quantity of new material supplied by the author, who has done an excellent job of making these texts readable and accessible to specialists and non-specialists interested in the use of minerals and stones in healing contexts. We commend the author for this work.

Berlin.

Mark J. Geller.

M. Sigrist and T. Ozaki, *Neo-Sumerian Administrative Tablets from the Yale Babylonian Collection. Part One*. 613 S. Madrid, Consejo Superior de Investigaciones Científicas, 2009 (= *Bibliotheca del Próximo Oriente Antiguo* 6). € 72,12. ISBN 978-84-00-08862-0.

M. Sigrist and T. Ozaki, *Neo-Sumerian Administrative Tablets from the Yale Babylonian Collection. Part Two*. 601 S. Madrid, Consejo Superior de Investigaciones Científicas, 2009 (= *Bibliotheca del Próximo Oriente Antiguo* 7). € 72,12. ISBN 978-84-00-08863-7.

These two volumes represent the latest installment in the on-going collaborative effort of Marcel Sigrist and Tohru Ozaki, who between them have published nearly one in four of the Ur III tablets that populate our digital corpora (see below). Whatever problematic aspects that one may find in these two volumes (hereafter BPOA 6+7), we must first recognize that to a substantial degree their tireless efforts have made Ur III studies a viable subdiscipline. More so than nearly any other cuneiform corpus, the study of Ur III administration is a collaborative venture, now organized on the basis of massive on-line corpora (BDTNS and CDLI). This means that we should first take stock of these two new volumes and the data that they make available before turning to details and marginalia. BPOA 6+7 offers transliterations of 3024 cuneiform tablets, of which all but two belong to the Ur III corpus: BPOA 6, 179 is Old Akkadian (as already indicated by Sigrist and Ozaki) and BPOA 7, 3024 is a list of Old Babylonian year names. Since BPOA 7, 3022 and 3023 are the tablet and envelope from a single textual artifact in antiquity, they are assigned a single entry according to the conventions of CDLI. As a result, a