

RONALD H. SACK: *Cuneiform documents from the Chaldean and Persian periods.* x, 129 pp., 64 plates. Selinsgrove: Susquehanna University Press and London and Toronto: Associated University Presses, 1994. £35.

This volume brings to the attention of scholarship the best-preserved dated archival documents of the Neo-Babylonian and Persian periods now in the World Heritage Museum of the University of Illinois. One hundred and thirteen tablets are presented here, in transliteration, translation and photograph. The published documents date from the first year of Nabopolassar (625 B.C.) to the sixth of Cambyses (524 B.C.), but at least one other tablet of the collection is later, being dated to the twelfth year of Darius I (WHM 1636; 510 B.C.).

The book begins with an introduction (pp. 1-29), the first part of which is given over to an account of the acquisition of the World Heritage Museum Tablet Collection. The role of Edgar J. Banks in antiquity dealing, documented from his correspondence with the President of the University of Illinois and other worthies, makes illuminating reading. The second part of the introduction discusses the administrative hierarchy of E-anna, the temple of Ištar at Uruk (biblical Erech), from whose archives come most, if not all, of the texts published here. This discussion is concluded with a list of 'Officials of Erech and Eanna' in tabular form (pp. 30-41).

Before the text editions are the various registers and indexes (pp. 42-89). This material begins with a catalogue of the Neo-Babylonian and Achaemenid tablets in the WHM collection, divided into three sections. First are the well-preserved and dated texts that are published in the book, numbered 1-113; second are the more fragmentary dated tablets that are not included, numbered 1-9; third are 104 undated tablets listed by inventory number, also not included. According to the catalogue, most of this third group are badly preserved, but there are a few complete tablets among them, and it is to be hoped that these will be made available in due course, if not also whatever of the fragments that are at all legible. Two tables follow, the first a concordance of inventory and publication numbers, the second a list of the texts arranged in chronological order. This second table, in which the texts are numbered 1-122, only becomes intelligible when one realizes that it represents a combination of the 113 dated tablets that survived into the final version of the book and, scattered among them, the nine dated but fragmentary tablets that did not. It is evidently an inadvertent survival from an earlier version of the manuscript in which all 122 tablets were to be published. Since the numbers of most tablets (all those higher than 31) changed between the

version that was rejected and the version that was printed, much of the table is out of step with the text editions. Quite apart from this, there are no fewer than 42 occasions in this table where other data (year, month, day, reign) are inconsistent with the transliterated texts, which suggests that the table was not kept abreast of collations made in the process of checking the editions.

The introductory material is concluded with indexes of personal names, occupational titles, royal names, temples, deities and geographical names.

The rest of the book is given over to the editions of the 113 texts themselves, which are given in transliteration and translation with almost no annotation (pp. 90-129), and to the plates of cuneiform tablets, which are reproduced in photograph rather than autograph copy. There is the usual variety of administrative documents—receipts, disbursements, promissory notes and other records of account—with a light smattering of legal documents, including court summonses, testimonial statements, a loan agreement and a boat-rental contract. The provision of the photographs is a definite asset to the book, which enables the reader to check on the transliterations. Thus, puzzled by the peculiar reading and translation of a group of signs that recurs regularly in text no. 72, 'ÚMAH.NIN.GAR 'UTU', which Sack renders '(buildings of the temple) precinct of Šamaš', I was able to verify without trouble that what was really at issue was *pūrti(pū) raq-gāt* 'šamaš(utu)' 'a well in the river-strip of Šamaš' (the *raq-gāt Šamaš* is well attested in archival documents of this period from Uruk, as one sees from a glance at *AHW* sub *raqgatu* II).

There are two kinds of book in Assyriology, as in other disciplines: those that present new ideas and those that publish documents. As time goes by, most of the former fall out of date, but the latter kind never lose all their value. The enduring worth of this book lies in its plates, and the author should be congratulated for making these available.

A. R. GEORGE

NIEK VELDHUIS: *A cow of Šin.* (Library of Oriental Texts, First Series: Ancient Mesopotamian Texts, Vol. 2.) 70 pp. Groningen: Styx Publications, 1991.

The science of Assyriology still has, and will for some time to come have, as its main concern the edition of texts leading ultimately to the preparation of a corpus which can function as a basis for serious further study. This notwithstanding, occasional attempts to subject part of the content of Mesopotamian literature or religion to analysis of a type which may stimulate the interest of a broader spectrum of readers should not be decried. Such is

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