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*Die aramäischen Texte aus Tall Šēḫ Ḥamad/Dūr-Katlimmu/Magdalū*. By WOLFGANG RÖLLIG. Berichte der Ausgrabung Tall Šēḫ Ḥamad/Dūr-Katlimmu, vol. 17. Wiesbaden: HARRASSOWITZ VERLAG, 2014. Pp. lxiv + 284, illus. €84.

During the seventh century BC Shulmu-sharri, an Assyrian royal official, lived at Dūr-Katlimmu on the Ḥabur river. His mansion, the “Red House,” was excavated by a German team under the leadership of Hartmut Kühne between 1984 and 2010. In it lay the remnants of his archive: clay tablets inscribed in cuneiform and other clay documents inscribed in Aramaic. They reveal he acted as a money-lender and acquired property and slaves and livestock on a large scale. Karen Radner edited the 205 cuneiform tablets, mainly legal deeds, from his and other houses in *Die neuassyrischen Texte aus Tall Šēḫ Ḥamad* (2002) with a few additions, including a literary fragment and pieces of two letters (“Neue neuassyrische Texte aus Dūr-Katlimmu: Eine Schülertafel mit einer sumerisch-akkadische Königshymne und andere Keilschriftfunde aus den Jahren 2003–2009,” in *Dūr-Katlimmu 2008 and Beyond*, ed. Hartmut Kühne [Wiesbaden: Harrassowitz, 2010], 175–89).

Wolfgang Röllig cooperated with her in that volume because five dozen or so of the tablets bore Aramaic notes scratched or written in ink on them. As well as writing notes on cuneiform tablets, scribes also wrote texts entirely in Aramaic. Most of those found are on triangular tablets, “dockets,” which were formed around the knots of strings possibly in order to attach them to duplicate texts on leather or papyrus, types of document well attested at Assyrian sites. Now Röllig presents his edition of 174 docketts (D 1–183) and some other Aramaic texts found by the archaeologists (1–27\*\*), adding ten “stray” docketts found accidentally or by treasure hunters, sold on the antiquities market and published elsewhere (D1–10\*). Regrettably, this significant addition to the corpus of Old Aramaic texts is limited because of damage done during the burning and destruction of the buildings; Röllig’s patience and discernment in editing them evokes admiration and gratitude. Only about a dozen docketts are completely preserved and several are no more than fragments bearing traces of a few letters. However, their contents are readily recognizable as deeds of loan, mostly of grain or money (silver), thanks to the examples from other sites.

Following preliminaries on pp. I–LXIV, including lengthy bibliographies and concordances of text numbers, excavation numbers, and registration numbers at Deir ez-Zor National Museum, Röllig pres-

ents a brief introduction and description of provenances, then describes the formulation of the deeds with interest rates of 50% for grain and 25%, 33%, or 50% for silver. Twenty-seven texts, including six of the “strays,” are dated by the eponym system, twelve names being recognizable, the earliest the official for 676 BC, the latest being in the “post-canonical” period, perhaps down to 619. The Aramaic renderings of their names usefully confirm the Assyrian dialect forms, concealed by standard cuneiform orthography.

One case is exceptional: Aššur-mātu-taqqin appears once as *'srm[ʔq]n* (D4\*6) and once as *'srm'ʔqn* (D6\*9). André Lemaire, who first published this latter “stray,” concluded the unexpected *'ayin* marks the long vowel *ā*, usually indicated by *h* in final position (e.g., *dlh*, *hmdnh*), but not found in medial position (“Les formulaires juridiques des tablettes araméennes,” in *Trois millénaires de formulaires juridiques*, ed. S. Démare-Lafont and A. Lemaire [Geneva: Droz, 2010], 187–224; cf. 198). Röllig accepts that this is a case of compensatory lengthening (p. 12). Alternatively, it may be that weakening of the *t* in *mātu* resulted in the *'ayin*. Röllig notes further the occurrence of *'aleph* instead of *'ayin* in the number ‘seven’ (*šb'*, p. 14).

Another name Lemaire noted but could not explain satisfactorily is *'bd'lm* (“Les formulaires,” pp. 196–97). Now D20.1 has *'rd'lm*, the Babylonian equivalent, so by invoking the divine name Ḫalma known at Emar, Röllig gives to both names the meaning “servant of Ḫalma.” He treats the name written *srkn* as Sargon(?), but the Aramaic rendering of the Assyrian dialect form is *srgn* and the rendering of the Babylonian form is *šrkn* and so *srkn* is neither one nor the other! (The scribes may have been inconsistent on occasion, for the eponym *Ša-Nabû-šu* appears in Aramaic as *šnbwš* [D7.14, cf. p. 13].) In fact, the reading *šrkn* is uncertain.

In D97 the name *'wr'*, if complete, may be equated with *a-ú-ra-a* in cuneiform texts at Dūr-Katlimmu. The word for ‘earth’ is written *'rq* in these dockets while the notes on cuneiform tablets from the same site and period have *'rq*, *'rṣ*, and *'r'*; cf. Jeremiah 10:11 where *'rq* and *'r'* occur in the same sentence (noted by Mario Fales in *Tell Shiukh Fawqani* II, ed. F. M. Fales and L. Bachelot [Padua: Sargon, 2005], 618).

The editor has divided the handwriting into three classes: fine script and broad script, with a mixed form between them. His charts on pp. 18–19 show the script falls easily into the pattern known for the seventh century, with some letters occurring in both older and more cursive forms (e.g., *mem* with the three-toothed head or as a curving downstroke with a single short horizontal to its left). He notes the variety of forms in texts written during the same period and in the same place. Carefully registered is the frequent presence of word dividers.

Particular value attaches to the twenty-seven other inscribed objects (pp. 226–63) because their variety exemplifies wider uses of Aramaic at Dūr-Katlimmu in the seventh century BC. Most remarkable is the imprint of a baby’s foot on a lump of clay accompanied by an Aramaic text written in ink and another incised in the clay (no. 1\*\*). Alas, both are too poorly preserved to afford any continuous sense. By analogy with a few Old Babylonian, Middle Babylonian, and Neo-Babylonian examples bearing cuneiform texts, this seems to be a deed of adoption, headed “Foot of Masama, daughter of Dusa(?),” the imprint serving as a form of identity—although it would not be recognizable for long! Röllig notes a cuneiform tablet for Dūr-Katlimmu recording the purchase of a slave woman Masamâ and suggests this text registers an earlier event in her life. He makes tentative proposals for reading some words. For one, *bnhl*, he offers “in the wadi,” despite the absence of the word from early Aramaic. Instead, a word from the root *nhl* relating to property ownership and inheritance seems more likely, with cognates in Old Babylonian at Mari, in Ugaritic, Hebrew, and later Aramaic.

Nos. 2\*\* to 20\*\* are names and quantities written in ink or scratched on potsherds and complete vessels. No. 2\*\* has *šmšzr'bn* (the first two letters are abraded), “Shamash-zer-ibni,” a Babylonian form with *š* for *s*, so the pot may have travelled from the south. Palaeography implies a date near 600 BC for each. Apparent imports are a small bottle (No. 4\*\*) with *šlm* painted in Aramaic and the quantity “3 sutu” scratched in Phoenician script and a storage jar (No. 5\*\*) with “For Ozi-kurra” (*l'zkr*) incised on its shoulder in Phoenician. Nos. 14\*\*–20\*\* are single letters or pot marks, nos. 21\*\* and 24\*\* personal names in Aramaic.

Nos. 22\*\*, 23\*\*, and 25\*\* are recognizable ostraca with several ink-written lines of Aramaic. The first begins “document of debt” (*'grt ršw*), but thereafter is poorly preserved; the second, with many

abraded letters, appears to be a distribution list. The upper part of one jar was used twice: six partially readable lines concern a scribe and men who pledge amounts of wheat; the other group of three lines is illegible. On a flat piece of clay a Phoenician seal was impressed (no. 26\*\*). Its two lines show it belonged to a son of Yashobe'am—a name found only in Hebrew—while the father's name is less clear, the third letter being indistinct. Röllig considers *r*, *m*, *k*, or *n* possible, so the reading might be *tntnbw*, Tanitti-Nabu, a Babylonian name, "Praise of Nabu." Three impressions of a seal on a cuneiform tablet end the collection (no. 27\*\*). The seal belonged to Nabû-killanni, written in Aramaic as *nbwglny*.

Dūr-Katlimmu has provided more specimens of Aramaic writing from daily life in the seventh century BC than any other site in Mesopotamia, a further demonstration of the Assyrian-Aramaic symbiosis well attested elsewhere. The contents of the documents may not be exciting—there are no letters, no incantations, no literary texts—but Wolfgang Röllig's magisterial edition adds notably to the store of Old Aramaic documents.

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*The Sacrificial Economy: Assessors, Contractors, and Thieves in the Management of Sacrificial Sheep at the Eanna Temple of Uruk (ca. 625–520 B.C.).* By MICHAEL KOZUH. Explorations in Ancient Near Eastern Civilizations, vol. 2. Winona Lake, Ind.: EISENBRAUNS, 2014. Pp. xii + 324, CD-ROM. \$69.50.

*The Sacrificial Economy* by Michael Kozuh treats the internal and external workings of animal husbandry (primarily sheep and, to a lesser extent, goats) in the Eanna temple in Uruk. It covers the timespan from the Neo-Babylonian to the beginning of the Achaemenid period. Kozuh's observations are based on around 950 published and unpublished texts. The volume, the author's revised Ph.D. thesis, includes a CD-ROM with good photographs of the thirty-five unpublished texts edited in the book. It concludes with indices for texts and topics. As Kozuh states himself (p. ix), this book came into being at a time when major research was being conducted in the field of Neo-Babylonian studies, also touching on his avenue of research. This is understandably a difficult framework to work in; yet it was a deliberate decision, due to timing, not fully to include the findings of AOAT 377 (Jursa 2010, which he calls a "capstone," p. 20).

Chapter one deals with the internal and external administrative spheres of the Eanna connected to sheep herding. The author treats the basic question of whether the purpose of its herds was meat or wool production. He suggests that limitations on the herdsmen's profit in wool—which the Eanna basically took in full as its cash crop—led them to raise herds for meat production and quantity, not quality, of wool. He considers the number of animals the Eanna owned and kept on-site and devises a livestock calendar.

In chapter two, Kozuh describes his source material and gives a cursory overview of previous scholarship. He introduces a classification of textual material from the Eanna tailored to his research needs and discusses several types of assessment texts in detail. Chapter three treats the Eanna's relationship with its external herdsmen, focusing on the contract employed and its terms in theory and practice. Kozuh defines the difference between the mathematical model used in the contract and the actual number of inspected and extracted animals in audit texts as *rēhu*, which he translates as "balance" (p. 92) and discusses in detail in various contexts in chapter four.

Chapter five expands further on this, taking wool as an example and stating that the Eanna normally did not enforce these "balances," but used them as a means to keep herdsmen in check. The author also discusses advantages that these contracts had for the herdsmen, viz., in his opinion, not only possible profit but also legal protection, as well as their disadvantages. Additionally, he deliberates on the branding process.

Chapter six focuses on two offices, the *rab būli*, "herd supervisor," and the *ša muḥḥi rēhāni*, the "one over the balances" (p. 153). Since the latter position was held by the notorious Gimillu, his case