

seal appears on administrative documents between ŠS 1-3. Sur-mes seals the texts in which Duga takes in charge animals from Intaea, Nalu, and others, and he also seals his own *i-dab*₅ records. In addition, we find the seal of Sur-mes authenticating expenditures of Sāsi to whom both Duga (no. 202) and Sur-tur (no. 201) gave orders for payment. The expenditures of Sur-mes himself, on the other hand, are authenticated by Duga!

The complications in the Drehem procedure may be illustrated by the table above:

From this it will be seen that the use of seals presents some problems but that it may be worthy of more detailed investigation. One must also conclude that the volume under review, excellent though it is, has answered fewer questions than it has raised.

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Mitologia sumerico-accadica. By GIORGIO R. CASTELLINO. Pp. 214. Torino: SOCIETÀ EDITRICE INTERNAZIONALE, 1967. Lire 2,500.

Planned as a survey of Sumerian and Akkadian myths for the Italian public, the present book may be divided into three parts, of different character and value. The first part is an introduction which summarizes the various philosophical interpretations of myth in general (pp. 13-43). The material is not presented as an essay, but rather in the manner of an annotated bibliography, often with direct quotations from the books listed (there is some unevenness in that the quotes are partly in the original, partly in Italian, sometimes one following the other, as on p. 26). This review of the literature is informative, and it would only have been desirable to see its relevance for the Mesopotamian material brought out in the discussion which follows later in the book. Unfortunately this is not the case, and as a result the introduction has hardly any bearing on the rest of the book, as the author himself seems to suggest in the preface where he says that the reader can easily leave aside the introduction without prejudging his understanding of the myths themselves (p. 6).

The central part of the book (pp. 45-135) contains the most important Sumerian and Akkadian myths, with a description of the plot and with an added interpretative section for the most important myths. Besides quoting other scholars' views, the author occasionally adds his own interpretation, as in the case of *Enki and the World Order*, which, it is suggested, may be considered a liturgy

for the commemoration of the founding of the temple of Enki (the Ê-engurra) in Eridu (pp. 71-72). Some of the less well known myths are included, among them the Greek version of the myth of Oannes (pp. 109-110). Several bibliographical notes, including references to the cuneiform texts, are also to be found in this section, and they enhance the utility of the book. Though necessarily selective, this information is up to date and well chosen. (Perhaps one addition could be S. N. Kramer's contribution, "Mythology of Sumer and Akkad," in the book edited by Kramer himself, *Mythologies of the Ancient World*, Garden City 1961, pp. 93-137, to be quoted in the general bibliography on p. 10, and then especially on pp. 113-14 for the Poem of Irra).

The final part (pp. 139-195) contains a translation of seven myths, chosen primarily because they were not yet available in Italian. They are all Sumerian myths: *The Origin of Cereals* (TMH n.F III N. 5), *The Deluge, Enki and the World Order*, *Hymn to the Temple of Enki* (A. Falkenstein and W. Von Soden, *Sumerisch und Akkadische Hymnen und Gebete*, Stuttgart, 1953, pp. 133-37), *The Journey of Nanna to Nippur*, *Gilgameš and the Netherworld*, and *Inanna's Descent to the Netherworld* (with inclusion of UET VI/1 10 and 11). The use of these translations would have been made easier if references had been given to the earlier part of the book, where the texts are discussed and bibliographical references are given. The translation is accompanied by a critical apparatus with philological notes, which are welcome and unexpected in a book addressed to the

general public. The philological character of this section, together with the bibliographical material indicated earlier and the indexes at the end should

give the book a wider appeal than the one it will certainly hold for the Italian audience.

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Il regno di Van, Urartu. By B. B. PIOTROVSKIJ. Translated by MIRJO SALVINI, ("Incunabula Graeca," Vol. XII), Pp. XII, 398, ill. 88, pls. LVI. Roma: EDIZIONI DELL'ATENEO, 1966. Lire 8,000.

If one considers recurring patterns in the political geography of the Near East, the state of Urartu appears as an anomaly. For hardly any other power exerted, as Urartu did, considerable and lasting political influence from the highland which has Lake Van as its center. The closest parallel one can cite is the earlier state of Mitanni, but this—probably related historically to Urartu—was situated farther south in the Jezirah and the piedmont area rather than on the high Armenian plateau. Recently, considerable attention has been directed to Urartu, as evidenced among others by such works as M. Van Loon, *Urartian Art*, İstanbul 1966; G. Azarpay, *Urartian Art and Artifacts*, Berkeley-Los Angeles 1968; and various articles especially by R. D. Barnett and C. A. Burney. Piotrovskij had written the first edition of his history of Urartu back in 1944; a second edition appeared in 1959, and it is of this second edition that the present book is a translation. The Italian version is due to M. Salvini, who has himself contributed an original piece of research to the problem of the origins of Urartu in his book *Nairi e Uruatri*, Rome 1967. Some other works of Piotrovskij's have been translated in other Western languages, such as a long article on Urartu, which is in a way a general summary of the present book, published in Vol. 8 of the series *L'Orient Ancien illustré*, edited by Ch. Virolleaud, Paris 1954, or his shorter book translated into English by P. S. Gelling under the title *Urartu: The Kingdom of Van and Its Art*, New York 1967. It may be noted that notwithstanding its title, the latter book is a translation of *Iskusstvo Urartu* (Art of Urartu), Leningrad 1962, and not of

Vanskoe T Sarstvo (The Kingdom of Van), Moscow 1959. Thus the present Italian translation by Salvini remains the only translation of Piotrovskij's major work, and it must be stressed that it is an integral version, including 88 illustrations, 56 plates and copious indexes.

The content may be divided into two major parts. Chapters III–VIII give a chronological history of the various periods of Urartian history, from its origins in the 13th century B.C. to its transformation into the Armenian nation by the 6th century B.C. Chapters IX–XII deal with institutional aspects of the culture of Urartu: economy, crafts, architecture and religion (a short excursus on social and political institutions is to be found embedded in one of the earlier chapters on pp. 119–124, with some additional remarks on social classes also on pp. 229–233). An introductory part (chapters I–II) gives a short history of Urartian studies and an exposé of the sources, while a long appendix (Chapter XIII) discusses the data relative to Cimmerians and Scythians.

The book is an excellent introduction to Urartian culture. One would wish perhaps better geographical maps, a good chronological chart (the list on pp. 53 f. being rather insufficient), and crossreferences between the text and the plates. One may think of more literature, especially Western literature, which should be quoted, such as I. J. Gelb, *Hurrians and Subarians*, Chicago 1944, on p. 66. And depending on personal tastes, one might have liked to see drawings of the main types of pottery or a short presentation of the Urartian language. But these are points of preference, and the fact remains that we have here a better presentation of Urartian history and culture than is at present available for other major cultures of the Near East including, unfortunately, the powerful adversary of Urartu, Assyria. Of great interest in the book are such sections as