Wir sind Cagni für seine Arbeiten am Erra-

jubilarian. value and is a fitting tribute to the eminent This volume contains much that is of

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Semiramie. Entstehung und Nachhall einer alberichte," vol. 274, Abhandlung 2. Vienna: "Osterreiche Akadamie der Wissenschaften torientalischen Saga. By WILHELM EILERS. Philosophisch-historische Klasse, Sitzungs-

review, is a good case in point. the subject of the short monograph under generations. The Semiramis story, which is legend, and then passed on to further characters were embellished with myth and the process, the lives and deeds of these caught the imagination of the ancients. In personalities who, for reasons often obscure, The Near East produced a number of 1971. Pp. 83 + 7 pls. + map. 68 140.

Iranian stories of Shirin. In this chapter, story and its historical realities. The Assyrian two considers the origin of the Semiramis color miniatures from manuscripts of the and plates which include two marvelous, full there is a short set of conclusions, indexes, legend was preserved and nurtured. Finally, western Iran as the place where the Semiramis fourth chapter tries to point to Armenia and names connected with the Shirin epic. The great stress is laid on the geographical place as they are preserved in the medieval classical developments of the tale, especially of the story. Chapter three traces the postim leben proposed for the later embellishment queen Sammuramat is examined, and a eitz personality to a heroic paradigm. Chapter has been transformed from a historical Siculus's The Library of History. As noted by ss preserved in Book 2 (4-20) of Diodorus menting upon the classical story of Semiramis, He begins by briefly recounting and com-Eilers, the Semiramia of the Greek sources Eilers's work is divided into five chapters.

covered in the monograph is enormous, and As can be seen, the range of subject matter

> section linking the "goddess of love" aspect that such would have been the case. Assyrianking in a diplomatic match. It seems strange few selected points. Eilers accepts the syncretisms with Ishtar of Nineveh seems of the Semiramis legend and the various Indeed, the reasoning behind the entire eighth campaign and the name Semiramis. matically arranged marriage. Equally unat Assyria's expense, and it hardly would was the period in which Urartu was expanding and the reign of Shamshi-Adad V, during the latter years of Shalmaneser III Urartian princess married to an Assyrian unlikely.) He then asks the question of her königlichen Thron setzte..." is highly [oder hier = gross geworden?] auf den as "Als ich im fünften Jahre mich mächtig in a short review we can hardly do justice to the mountain Simirria mentioned in Sargon's likely is the proposed connection between have been a propitious moment for a diploremained so for some time thereafter. This Urartian relations reached an all-time low he proposes to see in Sammuramat an the etymology of her name are inconclusive, origin. Noting that the arguments based on šatti 5 KAM ša ina kuset šarrūti rabiš ūšibuma equation of Semiramis with Sammuramat, We must therefore confine our remarks to a forced and hard to accept. son's minority. (His understanding of ina nerari III, and queen regnant during her wife of Shamshi-Adad V, mother of Adad-Eilers's many hypotheses and arguments.

of their relationship will remain moot. and Shirin can be pointed out, the question some trace of this link is found, or until to Semiramis, and even less to Shirin. Until either in eastern Anatolia or in Mesopotamii myth comes from the Mediterranean world; quite specific parallels between Semirami Sammuramat bears virtually no relationship is missing in the early periods. The historical the Shirin tegends are Iranian. The link direct link between stories. The Semiramia certain traits is not sufficient to establish as scrutiny. That two folk heroines share legend with the Shirin epic also bears close, Eilers's attempt to link the Semiramis,

> material to remove much of the mystery a simple one. The relationships between surrounding this fascinating woman. for undertaking this, and hope for more worth exploring. We owe Eilers our gratitude ancient Near Eastern tales and those of the classical and post-classical Near East is well The task which Eilers set himself was not

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Das Erra-Epos. Keilschriftext. By Luigi Päpetliohes Bibelinstitut. 1970. Pp. xiii + 76. DM 5.30. Cagni. "Studia Pohl," vol. 5. Rome:

Inde der 4. Tafel in der Sammlung Mont-Stellen alle Information zur Verfügung, die wil teilt mir mit, dass sich ein weiteres ørliegenden Werk zusammenzustellen. M. gungen zur Edition in einem Anhang zum pir über den Text haben. Da die Edition bnischen Zeichenformen des Originals geboen werden mussten, ist jeweils darauf Textes nur eine Art von Schrift vorzufinden. ist es sicher vorteilhaft, innerhalb desselben Epos geschrieben sind. Für den Unterricht die meisten erhaltenen Exemplare des Erraan den wenigen Stellen, wo wegen des rrat (no. 837) befindet. agni's kurz vorher erschienen war, konnte jut lesbarer Handschrift) vollständig angeneuassyrischer Schrift wiedergegeben, in der ubabylonisches Fragment mit Anfang und erwiesen werden; überdies hat Cagni die ingewiesen worden. Die Varianten sind (in schriftliteratur wird. Cagni hat den Text in Studenten oft gelesenen Werke der Koildas das Erra-Epos zu einem der auch von licht. Dieses Buch wird gewiss dazu beitragen, des Epos für Unterrichtezwecke veröffentsüglichen Edition des Erra-Epos hat L. Cagni such einen in Keilschrift übertragenen Text ⊯egenheit benützt, eine Anzahl von Berichøben worden; so steht auch an schwierigen shlechten Erhaltungszustandes die neubabydie Diskussion von Lesungen auf sie Kurz nach dem Erscheinen seiner vor-

The University of Chicago Epos sehr zu Dank verpflichtet.

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Louis D. Levine

wonders why there should not have been a diligence has been devoted to these, one volume under review. Since so much pp. 244-60, and in revised form in the are given by Loretz in lisan mithuri; and a glossary to the Old Babylonian texts index of personal and geographical names containing all occurring words. Both an indexes of personal names and a glossary an extensive catalogue accompanied by and described the remainder in the form of and pls. 1-5. Gadd copied only a few texts, (1937): 178-85, and Iraq 7 (1940): 22-61 the earlier work of C. J. Gadd in Iraq 4 period. This publication supersedes in part dence, can be dated to the Old Akkadian on the basis of paleographic and direct evitexts of various content and character which, those texts, Loretz copied 17 additional vol. 1, 1969), pp. 200-243. In addition to gewidmet (Alter Orient und Altes Testament, Wolfram Freiherr von Soden zum 19. VI. 1968 literation in lisan mithurti, Festschrift lon. They were already presented in trans-Zimrilim of Mari and Hammurapi of Babytime of Samsiadad, the contemporary of contains 67 texts which can be dated to the have now been published in full. The volume found their way to the British Museumreleasing long-hidden remains and thus Chagar Bazar-that is, those texts which century B.C., the long-known texts from Tell Upper Mesopotamia in the eighteenth yielding new evidence on the history of Iraq and the neighboring areas of Syria are Texte aus Chagar Bazar und Tell Brak. At a time when new sites in northern Kevelser, 1969. Pp. 37 + 40 pls. DM 26. Vluyn: Verlag Butzon and Bereker und Altes Testament," vol. 3. Neukirchen-Teil I. By Oswald Loretz. "Alter Orient

in publications of this type. of the texts, which is the custom followed information on the dates (year, month, day) separate column on pp. 12 ff. providing p. 27. More regrettable is the lack of a would have just filled the empty space on glossary or index of personal names, which month names separate from the general list of the occurring limu-names and the

mate of Adadbāni, and of them twelve to the to the period when Samšiadad was king of the archive of Chagar Bazar has to be dated month Maqranu. Six texts from Aleppo, Of these, 35 texts alone belong to the eponygen zur allassyrischen Religion, p. 3 n. 15). other references see H. Hirsch, Untersuchunsin (also in Mari, see ARMT 7 p. 170; for ology, p. 100; in Mari, see ARMT 7 p. 170), found in text no. 23 (but also in nos. 9, 10, added to this group. As Gadd pointed out, A. 936, 941, 942, 946, 952, 965, have to be see S. Page, Iraq 30 [1968]: 95), and Nimer-ARMT 12 14:14, and in Tell er-Rimah for other occurrences of Ikūnpi in Mari see Syria 5 [1924]: 277), Ilraḥi, Ikūnpi (perhapa Aššurmalik (also in texts from Terqa; see after: ARM, and ARMT, the latter referring on the Chronological Problems of the Karum The texts were written during the epony-Assyria. This is shown by the seal inscription for which see K. Balkan, Chronology, p. 101; identical with Ikuppia in texts from Alishar, (also in Kültepe Ib, see K. Balkan, Chronilĕaknu līmu ⁴[A]dadbāni—of Aḫijaja, Awilija the full date reads šanat tēbibtum ina mātim and translations), vol. 8 no. 8:36 ff. where to the volumes containing transliterations from Mari, see Archives royales de Mari (here-Kanii (1955), p. 101 (hereafter: Chronology); from Alishar; see K. Balkan, Observations mates of Adadbāni—also occurring in texts still referred to the very useful introduction given by C. J. Gadd in Iraq 7 (1940): 22 ff. their importance. Nevertheless, the reader is the texts here published may elucidate character and some of the peculiarities of Aleppo, meanwhile a few remarks on the hun to copy the texts now in the Museum of by the author depends on an opportunity for Since the analysis of the texts promised

> itself. It should, however, be noted that the new light on the nature of the ubibtum tion of the Chagar Bazar texts does not shed semps des rois de Mari, pp. 23 ff. The publica-Kupper, Les nomades en Mésopotamie au from the texts from Chagar Bazar, see J. R.

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Samši-Adad-ili, see below to no. 40:31). element (Samši-Adad-tukulti in A. 994 and contain the king's name as a theophorous p. 152) and by the names of officials which of Jasmahadad; for references see ARMT 15, frequently mentioned in the correspondence the seal, can be identified with the Masum, 24, 27, 33, 36, and 38; Māšum, the bearer of

23 ff.). the tablets and their contents (pp. 5 ff., he has given there a general outline of rous de Mari (1957) is also useful because of the ancient name of Chagar Bazar Loretz on p. 27). J. R. Kupper's discussion J. Aro proposed Ašlakka (references given by Subatenlil, while later on W. W. Hallo and Kupper favored an identification with Ancient History, vol. 2, chap. 1, p. 8). move (see J. R. Kupper, The Cambridge parent, because Samšiadad was a king on the floation on this basis alone is not self apof a royal household. Nevertheless an identi-Les nomades en Mésopotamie au temps des since they partly concern the transactions with the content of the tablets themselves, site has been linked in previous discussions The question of the ancient name of the

parum). The latter deserves some commen nos. 40 and 47), and the ergasterion (no in part (see M.-Mallowan, Iraq 9 [1947]: 41 and 44), the "house of Subatenlil" units were the recipients of barley rations subject of cereal distribution, since these members of the palace (see for instance not bers of three different households or econom one of the texts lists barley received. Memin order to distribute fodder for them. Not reliable account of the animals is necessary interpreted in the same manner since a The lists of cattle in nos. 35 and 39 are to be exception to this, it also has to do with the persons may conceivably be considered an barley. Though no. 14 listing dead or fugitive with the distribution of cereals, mostly be found on the site. All texts are concerned 82 f., and pl. 83), so other texts still might large huilding which was excavated only Bazar were found together in room 106 of a persons no longer can be recipients of rations. The Old Babylonian texts from Chagar

> mostly women who were engaged in the Chagar Bazar according to the extant texts, institution which housed forced laborers, in release of a slave girl by Masum. Bazar texts as belonging to the entourage 20 ff. Iäarlim, also known from the Chagar has been preserved in the letter ARM 5 46: the ubibium. A rather marginal episode was sent with full instructions concerning Jasmaḥadad. ARM 4 7 tells that Māšum Jasmaḥadad, complains about the

dom of Mari. An unusual expenditure was as one of the basic institutions of the king-These texts let us understand the ergasterion well" (see ARMT 13 26:5 f., 34:14 f., 53:7). asterisk). the Diyala region (above marked with an Some of the names occur also in texts from names used in the letters of Samšiadad (see ARMT 15, p. 164, there marked "A"). Chagar Bazar correspond to the month Zimrilim reign. The month names used in which are strictly those used during the texts of the Assyrian interregnum in Mari, and those to be found in the economic which see J. Lewy, ArOr. 11 [1939]: 35 ff.) do not match the OA month names (for Tell er-Rimah. Interestingly enough, they same names occur in the tablets found at cording to S. Page, Iraq 30 (1968): 95, the ing months: Tammuz, Tirum, Niqmum. Acin Aleppo provide the names of the remain-Maqranum*, Nabrum*, Tambirum*; the texts rum, Ajarum, Kinūnum*, Mamitum, Mana, They are, in alphabetical order, Abum, Addafrom Chagar Bazar deserve some comment. The month names occurring in the texts

of. J. R. Kupper, Studia Mariana, pp. 98 ff.,

the distribution of rations on the occasion

palace, the temples and the ergasteria addressed to the king reads "Mari, number of cases the introduction to a letter wise mentioned in the texts from Mari. In a manufacture of goods. Ergasteria are like-

the

1969), pp. 7 ff., and for the tebibtum references hehmente in Mari (Studia Pohl, vol. 3, and recently J. Sasson, The Military Estab. Iraq 7 [1940]: 48). For the tebibtum itself, 2760 + x men, for this see C. J. Gadd, 36, 43, 46, and A 926, which mentions 24, 25, 27, 33, 38, 54, A. 925, 935; see further son, and his men (nos. 4, 9, 10, 11, 20, 23, of a tēbibtum to Jasmahadad, Samšiadad's

whose seal impressions can be found on a see CAD E pp. 6 f. s. v. eběbu v.). Mäšum, not found much attention so far (for refs. distribution or redistribution of fields has evidence linking this procedure with the passages are indicated by an asterisk. in British Museum, London. The collated Drs. R. D. Barnett and E. Sollberger of the Department of Western Asiatic Antiquities press his appreciation and gratefulness to make these collations, he wishes to excollate a number of passages. For permission this review the present writer was able to listed below. After completion of the draft of and the volume under review which are also literations in lisan milhurti, pp. 200 ff. and some discrepancies between the transtexts. There are a number of new readings understanding of particular passages or be exhaustive—are aimed at furthering the The following remarks-not intended to

UD.5. RAM, so also C. J. Gadd, Iraq 4 (1937); (1937): 184, fig. 1. No. 3:9—read with copy No. 2—previously copied by C. J. Gadd, Iraq 4 No. 1:10—read now ša . . . assêr awilim* illiku.

Bazar: ARM 1 62 reports Jasmahadad's

adad agreed and later sent Masum back to bern how to undertake a lebibtum. Samširequest to send Masum to Ismedagan to the one mentioned in the texts from Chagar to the undertaking of a tebibtum, perhaps of his province. Two letters relate Mašum in all matters concerning the administration sometimes inefficient or lazy Jasmahadad by Samšiadad to aid the inexperienced, It seems as if he was placed in this position officials serving as adviser to Jasmahadad. In other letters he appears together with other secording to ARM 1 60:6 tupšar Amurrim. part of the tebibtum texts (see above) is,

Gadd, Iraq 4 [1937]: 179, and copies on p. 184). No. 5:11—read probably LU Zi-ba-'bikl1*; line 184. For parallel texts of. A. 380, 382 (see C. J. Saduqa von Babylon (Studia et documenta ad this word, also attested in Mari texts, see No. 6:8—read tuppi LAL \times U = ribbatum; for 15-after 31. KAM* traces of two signs visible. The text is misinterpreted as "x barley for PN NA.GAD does not have the reading kaparru. [SU.NIGIN] 2 ANŠE I BÁN, as the total of the 48, 50, 51, 52, 57, and A. 989. No. 13:15-No. 7 i 3—copy has Bu-úr-ru; ii 13—copy has line 12—the name of the eponym is I.li-ahi. iura orientis antiqui pertinentia, vol. 5), p. 91; F. R. Kraus, Ein Edikt des Königs Ammiis PN2," already proposed by C. J. Gadd, Iraq 7 the NA.GAD of PN2." The correct translation is individual amounts reveals; cf. also no. 21:15. um-me-nu. For parallel texts cf. non. "x barley for PN, (whose) NA.GAD (supervisor) word as PN (see glossary, p. 26; cf. also the remarks to no. 5:11 above). No. 22—for parallel a more reasonable restoration than taking the 922, 923, 928. No. 18:4—Ša-ra- $^{r}ab(?)^{1}$ - $^{t}u^{k1*}$ seems 936, 937, 965. No. 16—for parallel texts cf. A. 949, 958. No. 15-for parallel texts cf. no. 29, A. (1940): 48. For parallel texts cf. nos. 21, A. 931, read 4 sha* as the total of the individual texts cf. no. 32, A. 941, 961, 963. No. 25:6amounts in line 8 shows. No. 26-for parallel For parallel texts cf. A. 929. No. 34:5-copy traces of the Māšum seal visible on the tablet. copy adds 4 Bán* after l anss. There are also parallel texts cf. no. 37, A. 946. No. 33:9the 5 before wig. su has to be deleted. For texts cf. A. 967. No. 30:5-in likkn mithurti PNs; line 13-I-di-Ak-ša-ak: the value di is not Tu-uk-ki-ia, in lines 14 and 16 and after the adds sar before Ha-wi-nu, in line 6 before anule, the last sign is rather a ki than an um. space situation; line 32—read perhaps Nu-śabrackets do not always show the proper indicated only at random in the transliterations; 977. No. 35:30 f.—as often, indented lines are prefer I-din-Ak-ta-ak. For a parallel text cf. A. Idt.DN also is rare in OB. Therefore one might attested for the OB period; the name type neither in the copy nor on the tablet. The right interpretation of the beer texts, that the barley No. 36:5, 10, 16—the word bi-ru-u occurs restore &x*, cf. also line 9. The total in line 15 is by C. J. Gadd, Iraq 7 (1940): 29 f. No. 37:1, 4distributed to make beer, has already been given now rightly understood as "one cow which a stored at the beginning of line 4]. No. 39:20-is 1421 [ANŠE 5 BÁN + the amount to be re-**£**2, \$5,

lion killed"; line 21-"(two cows) price for one sidelight on barter-trade at the local level. talent of copper" which sheds an interesting the addition in line 7; line 8—copy has LU Qurlines 5 f.-4 BAN* in each case, as required by of the line. No. 40:2-copy has A.ta-ba-e-li*; Line 24—nothing is missing at the beginning in lines 23 ff.; line 21—read $Li.pi.it.\dot{E}.a$; line 29 ra-du; line 16-not indented on the copy; read [...] 2 sal. géme. lugal; the line has been line 19—1 šæ* clearly visible, but not preserved read min; line 45-read with copy I ANSE* read Me-me-en-na-ia, also in 44:24; line 25-[1940]: 56 ff.). No. 41:17, 18—the order of the A. 980, 986, 998 for which see C. J. Gadd, Iraq 7 forgotten in the transliteration; line 30-read rendering of LÚ. KUL as ša buqli or ša zēri compare smounts requires 21 ans 3 Ban as on the fablet. 44:46; line 76—the addition of the individual which is required by the total in line 72 and no. lines as given in the copy is correct*; line 24-Sa-am-si-4Adad-1-li (the name also occurs in sa alappānim, ša karsim, etc. Note that Kanns-Mari formed according to the same pattern, e.g., other designations of occupations in texts from 2:1 where the sign also occurs; for the Akkadian last sign as KUL (see p. 27 note 20) cf. also no. Vo. For parallel texts cf. no. 44, A 974, 982 musur, the LÚ.KUL, is kaparru in 13:11, and 21: occupation in the realm of cattle breeding. BAL.TUB 2 BÁN*; ili 5-read Se-na-ia*; line 10 group. Neglect of this fact leads to wrong addiis singled out as not belonging to the following the transliteration. But in both cases one person line 7 (also after line 1) which is not indicated in of line 5; line 7-there is a dividing line after Line 6—the words 4 BAN. AM belong to the end kaparru, but shows that LÚ.KUL is a special 11. This does not establish an equation LÚ. KUL ** tions in lines 5 f., and 15 ff.; line 17-read 1 tal*. No. 43-all figures are as in the copy*. sa[L 2 Bán. á]m; line 22—restore to 2 LÚ ept 5 anar*; line 19—this should be restored to read 2 man*, the total in line 18 consequently is 971, 996. No. 45 i 16—read 3 Ban*; line 17— (three times). For parallel texts of. no. 46, A. There are traces of a seal impression visible [3 mán. à]má+; line 25—restore at the end of the -read Ha-ni-ia*; line 17-read Ta-al-pu-nu-athe beginning of iii contains an addition (indented line [1 DUMU 2 BÁN AM]; line 28—read 3 BÁN*; iii; ii 23-restore to 9 anše [l bá]n še.[ba]; restored according to no. 7 i 1 ff. and no. 51 the end of i and the beginning of ii should be lines 32 ff.—restore according to no. 42 ii 1-17; 42 ii 1-for the proposed reading of the

> the columns as given in the copy is correct. 5-2 Ban clearly visible*. No. 52-the order of andr 4 Bán l [Lť l še] 2 [[ť 4 Bá]n*. No. 51 iv im li-mu Adad-ba-ni. No. 50 ii 7 f.-read 1 gives also the date (on the margin): ITU A-ia-riread 2 Bán Ba[aḥ-li-di-ri]*; line 35—the copy iii 2-st the beginning of the line read 1 sar*, follows an additional line in the copy to be But to account for the additional 160 shra (as lễ Lứ per 4 Bán each receive a total of 6 anše. nevertheless the addition does not work out since seen any more on the tablet; line 27-read also no. 40:29. No. 48 i 23-read [60]* + 2 60 + 3 Bán §]E. Ba [1 sal 4 Bán. àm] (2)[9 LÚ 13 of iii 22 ff. which corresponds to no. 7 iii 15 ff.; (muminum before the PN; iii 1—copy adds 1 sn after ansn; Ka-ad-zu-nu-na-ia; line 28—copy adds sal one vertical wedge (1 šz?), but it cannot be end 2 bán l [sal.dumu] "l bán.àm"; ii 24...has read [61* LÚ 4 BÁR_AM; line 34-restore at the line 25—see remarks to no. 42 ii 1; line 33— BÁN ŠE.BA 2 [LỚ 3 BÁN.ÀM] TI LỚ I BÁN.ÀMI; read [...] šz.ba Sa.am.si.41.[Adad.i.k], šan. še*; line 12—read Li-pi-ū-E-a; line 19after line 5. No. 47:7—read [x anš]z šà.gal 2 torgotten in the copy; there is no dividing line and the NINDA. SE column on the obv. has been No. 46—the dividing line between the NINDA.GU dumu ⁽⁴¹ [sal.dumu 2 dumu.(gaba) 1 bán.àm]. 8AL 3 BÁN. ÀM 2 DUMU] I SAL. DIJMU 2 BÁN. ÀM 7 iv 1 f.—perhaps to be restored as [8 anage 5a-b; the beginning of iv contained the addition [31 [BÁN. AM]; iii 43-read with copy Unu-us. BE.BA] | LÚ | ŠE (15) [7] [LÚ 4 BÁN] [3] DUMU 14 f.—should be restored to [41* ANSE [3] [BÁN lines); iii 3 ff.—cf. nos. 7 iii 3 ff., 42 ii 18; line makes difficulties; iv 26-there

All Assyriologists are grateful to Professor Loretz for making available for study this important and interesting group of texts. We conclude with an expression of hope that the remainder of the texts can be published con.

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Rades sur les dieux phéniciens hériés par l'Empire romain. By ROBERT DU MESNIL DU BUISSON. "Études préliminaires aux religions orientales dans l'Empire romain," vol. 14. Leiden: E. J. Brill, 1970. Pp. xx + 149 + 10 pls. Guilders 50.

it unity, is the religious conception of Canasan, each other. The central subject, which gives chapters which were not intended to follow happen that the same idea recurs in two look [in the book] for a plan: it is made of collected in a volume of his series. That is some articles which I intended to publish in have his observations, the manuscripts of West Semitic religions. The character of his including Ugarit]." the country called Phoenicia by the Greeks handy to find in it what one seeks. It may pieces, and its concise index will be quite what has been done here One must not Professor M. J. Vermaseren], in order to sites of central Syria) and as a student of journals. He suggested to me to have them (p. xi): "I have recently submitted [to new book is best defined in his own words excavations at Mishrifeh-Qatna and other well known as an archaeologist (director of Count Robert du Mesnil du Buisson

After a preface (pp. xi-xx), which also serves as a general introduction to the author's view of Canaanite religious ideas, Count du Mesnil du Buisson presents four studies:

I. "Astral Divinities in the Tablets of Ras Shamra" (pp. 1-29): 1. "The Kosharôt God. desses," 2. "Dawn and Dusk."

II. "Features of Phoenician Mythology according to Philo of Byblos" (pp. 30-55):

1. "The Most High, Creator of Man, at Beirut," 2. "Ba'al Slain by Wild Beasts,"

3. "A Jewish Creation Story," 4. "Dagon and Hadad, Gods of the Fields."

III. "The Pantheon of Byblos" (pp. 56-116): 1. "The Semitic Background," 2.
"The Egyptian Contribution," 3. "The Greek Contributions," 4. "The Legend of Adonis at Byblos."

IV. "The Gods of Asian Immigrants Established in Persian Egypt" (pp. 117-28), followed by two notes (pp. 129-37), on griffins and on celestial serpents.

The book contains thirty-five drawings of ancient seals, reliefs, coins, mosaics, etc., and ten plates of photographs, to illustrate the author's discussions of iconographic material which play a considerable role in the book. Although the illustrations and the handsome cloth binding added to the production costs