fluence of the state on the concept of property (38-72); III The principles for classifying the land
on the basis of different levels of taxation (72-91); IV Tax-farming in the Islamic administration
(92-108); V Methods of assessment employed for the lower rural population (108-125); VI The
capitation (128-149); VII The administration of Iraq (143-191). A summary in Danish occupies
pp. 192-213, and the remainder of the book contains the above-mentioned notes and bibliography,
and an index (273-286).

Dr. Lokkegaard rightly stresses the ideal character of legislation as contained in the fiqh-books
(p. 5). (A simple example given a long time ago by von Kremer is the insistence by later jurists
on the old ratio of dinár to dirham as 1 to 10.) But his very determination to find out the facts
from historical records and not to be misled by theory involves him in difficulties when it comes to
re-grouping the material. A weakness of the book seems to the present reviewer to be its tendency
not to let the wood be seen for the trees. The main lines of practice appear not to be laid down
sufficiently clearly. This is a defect which some at least of the older books do not share.

Dr. Lokkegaard is at all events no mere compiler. What he says about his predecessors often
makes interesting reading. A. N. Poliak, for instance, is treated in a spirited manner (pp. 7, 11,
65-6, 81, 84, 221, 232 etc.).

If it is welcome to suggest further sources, one might point out that there is an extensive collec-
tion of Arabic papyri from Egypt—a kind of source material which Dr. Lokkegaard well appreci-
ates (pp. 8-9)—in the Aberdeen University Library. The librarian, Dr. W. Douglas Simpson,
who keeps the collection under his direct surveillance, tells me that the papyri were acquired by
the donor at the instance of Professor Sayce, the famous Assyriologist. So far as I know, they have
never been systematically examined. In addition, the early work Jawâmi' al-ulûm (Brockel-
mann GAL Sup. I p. 435), written about 30 years before the Mafâtih al-ulûm of al-Khwârizmî (ed.
Van Vloten), contains sections on the functions of the various diwâns which may have fresh infor-
mation on the methods of taxation. The ms. Saray, Ahmad III 2768 of the Jawâmi' al-ulûm was
referred to and analysed in "Orient" III i (1950) (H. Ritter, Philologika XIII, No. 189).

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ALMANYA / GERMANY

HEINRICH OTTEN, Mythen vom Gotte Kumarbi. Neue Fragmente. Berlin 1950, Akademie-
Verlag (= Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung,
Veröffentlichung Nr. 3). 4°. 40 pp. and 11 plates with autographs of 31 cuneiform texts.

The present publication grew out of a review of my book Kumarbi, Mythen vom churräischen
Kronos (Istanbuler Schriften 16, 1946). There I had arranged and translated a group of Hittite
literary texts which proved to be translations or free renderings of Hurrian myths in which the
Hurrian god Kumarbi plays the leading part. My work was based on the cuneiform edition of the
pertinent text fragments published by Otten, in 1943, in vol. XXXIII of the Keilschrifturkunden
aus Boghazköy (KUB XXXIII). After the war Otten was able to go through the Berlin collection
of Boğazköy tablets with more leisure than circumstances had previously allowed. This led to the
discovery of so many additional fragments that it became necessary to present them in a separate
volume rather than in a review. Of the 31 texts contained in the present book, the first 17 and
the last are additional fragments or duplicates of the two main compositions, the story of the
Heavenly Kingship and the "Song of Ulikummi"; the remaining texts (Nrs. 18-30) add to the
number of isolated fragments which cannot yet be ascribed to longer works. Apart from the
autographed copies, Otten presents those passages where the new fragments help to restore the
texts, in full transliteration and translation with a detailed discussion of the problems involved.
Furthermore, the addition of a summary of each text as a whole enables the reader to understand
these passages in their context. Yet, this monograph, which meets the highest standards of philo-
logical accuracy, is not easy reading; those who want to read the texts in their continuity have to
use this book in connection with my Kumarbi, correcting and supplementing the texts given there by the new material presented by Otten. I hope to be able in the near future to publish a revised transliteration and translation of the full texts of the main compositions.

In order to give an idea of these texts and of the new light shed upon them by Otten’s publication, it may be well to summarize them as follows (cp. Goetzke’s translation in J. B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament, Princeton 1950, pp. 120-125):

The large but ill preserved first tablet of the work that deals with the Heavenly Kingship (its original name is lost) tells in its first column of the successive reigns of three generations of gods: Alalu, Anu, and Kumarbi. The details that the name Anu means “heaven” and that Anu is, in a fight, emasculated by Kumarbi, are reminiscent of the story told by Hesiod about Ouranos and Kronos. The rest of the first column is still missing, nor has any new material turned up for the badly damaged second column which seems to deal with the birth of the Storm-God (who corresponds to Zeus in the order of generations). The third column, however, is partly restored by a duplicate (Otten, Nr. 1) and a small joining fragment (Nr. 31); from these we learn of a curse pronounced by the Storm-God against Ea and of Ea’s reply. For the fourth column Otten was able to use an observation made by Laroche, namely, that KUB XXXIII 119 joins the main tablet.

Another text which deals with the kingship of a god written ideographically as Kal and may or may not belong to the same work as the first, is now fuller and more intelligible (Kumarbi, Text 1 c; Otten, pp. 9-13). The boastful speech of Kal comes out quite nicely, and furthermore we learn that Ea, after having decided to dethrone Kal, sends his vizier Izzumm (Hurrian form of Akkadian Usmu) to his brother Nara in order to secure his help which consists in summoning “all the animals of the earth”.

The second of the two large compositions, the “Song of Ullikummi”, covers several tablets. At the beginning of the rst, Kumarbi puts his mind to creating a rebel against the Storm-God who, at this time, is king in heaven. We now learn (Otten, p. 14) that he goes to a place where he finds a great rock with which he has sexual intercourse. Beginning with col. III, the rest of the rst tablet has become almost complete through Laroche’s rearrangement of fragments (Revue Hittite et Asiatique, fasc. 47, pp. 21-23) and the addition of others (Otten, pp. 15-17). A child is born to Kumarbi by the rock. Kumarbi names him Ullikummi and orders him to fight the Storm-God. In the second part of the same speech, which now becomes clear, Kumarbi thinks of a way of hiding the child from the other gods lest they harm him while he is still small. This, then, is the reason for the following steps, already known from the previously published texts: Kumarbi sends for the Irshira-Gods and orders them to carry the child to the Atlas-like giant Upelluri who dwells in a remote place. This order is carried out; Ullikummi, the diorite child, grows in the sea and is seen by the Sun-God who then goes to visit the Storm-God.

The additions to the IIInd tablet are still more important (Otten, pp. 18-24). The beginning in which the Sun-God must have told the Storm-God what he saw is still missing. Where the text resumes, we find the Sun-God still at the Storm-God’s house where he finally is persuaded to accept the food offered to him. After his departure, the Storm-God and his brother Tashmishu set out for Mount Hazzi (Mons Casius) from the summit of which they see the stone-monster Ullikummi standing in the sea. In the newly identified IIInd column of this tablet, Ishtar tries to impress the monster by means of music and singing, but is told that this is of no avail because Ullikummi is deaf and blind. In the equally new IIIrd column, the Storm-God sends out Tashmishu to harness his sacred bulls. Further preparations for battle are described in the IVth column which can be restored in part from KUB XXXIII 113 + Otten Nrs. 12 and 14.

In view of these preparations it is tempting to put the large fragment XXXIII 106 which starts with the great battle between the gods and Ullikummi, immediately after the IIInd tablet, i.e., to count it as IIIrd (the ancient tablet-number is lost). Although Otten found a duplicate (Nr. 15, p. 24, note 3), nothing new about this text is learned. The stone defeats the gods and threatens