

SAA XI consists of an introduction, transliterations and translations of the texts, a glossary, indices, corrigenda to SAA VII (*Imperial Administrative Records, Part I: Palace and Temple Administration* [Helsinki, 1992]), collations, and copies. The 233 texts edited in the volume are divided into two main sections (1. provincial administration and taxation, and 2. military administration and population management), which are classified further into ten thematic groups: 1. geographical lists (nos. 1-14); 2. building texts (nos. 15-22); 3. miscellaneous commodities (nos. 23-48); 4. sealings (nos. 49-75); 5. domestic animals (nos. 76-105); 6. horses (nos. 106-121); 7. military personnel (nos. 122-143); 8. deportees and displaced persons (nos. 144-200); 9. Harran census (nos. 201-220); and 10. schedules of land and people (nos. 221-233). The majority of the material was first published by C.H.M. Johns in *Assyrian Deeds and Documents* (ADD; Cambridge, 1898-1923) and in *An Assyrian Doomsday Book or liber censualis of the District around Ḥarrān; in the Seventh Century B.C.* (ADB; Leipzig, 1901). An additional 53 texts have been added to this corpus: 47 hitherto unpublished tablets or their fragments (copies on pp. 201-211) and 6 texts from the 1954 excavations at Nebi Yunus (J. MacGinnis, SAA 6 [1992] pp. 3-19).

Very few texts edited in the volume are complete; the majority are fragmentary and are often composed of several small fragments. Of all Neo-Assyrian documents, administrative records are probably the most difficult for Assyriologists to analyze; this is in part due to their poor state of preservation. Despite this, Fales and Postgate have made a tremendous effort in presenting up-to-date and reliable editions, as well as gathering the texts into fairly coherent groups. The editions themselves are a great improvement over those published by Johns. The accuracy of the transliterations was ensured by repeated collation of the texts. Such time consuming work deserves our appreciation. Over all, the translations raise little doubt, given the stereotypical nature of the texts and the number of difficult technical terms; from time to time there is inconsistency in the translation of individual words, but this is a minor complaint.

The republication of the so-called "Harran Census" (nos. 201-220) makes these texts available to a new generation of scholars and their students; this is particularly important given the number of studies on Harran which have been announced recently (K. Åkerman, *The City of Ḥarrān in the Neo-Assyrian Period*; and S.W. Holloway, "Materials for the Study of Ḥarrān: Bronze Age to the Fall of Assyria: Part I: Texts").¹⁾ The tablets and fragments are arranged into three groups: tablets and fragments bearing "scribe A"-type characteristics (nos. 201-212), those written in a "scribe B"-type manner (nos. 213-218), and "two unusual texts" (nos. 219-220). For details on the specific orthographic habits of scribes A and B, see S. Parpola, ZA 64 (1975) pp. 98-110. Of the texts assigned to the series, no. 219 is perhaps the most unusual since it mentions property belonging to the chief cup-bearer (GAL KAŠ.LUL), the palace herald (600 KUR), the *sartinnu* (*sar-tin*), the governor of Nineveh (NAM NINA.KI), the treasurer of the crown prince (IGI.DUB A MAN), the treasurer of the Aššur temple (IGI.DUB É *aš-šur*), and the Ištar temple at Ḥuzūrīna (^d15 URU *ḥu*).

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FALES, F.M. and J.N. POSTGATE (eds.) — *Imperial Administrative Records, Part II: Provincial and Military Administration* / ed. by F.M. Fales and J.N. Postgate; ill. ed. by Julian Reade. (State Archives of Assyria: Vol. XII). Helsinki University Press, Helsinki, 1995. (25 cm, XLII, 212, ill., tab.). ISBN 951-570-248-8 (pb.). ISBN 951-570-249-6 (hb.).

Imperial Administrative Records II is the second of two volumes of the State Archives of Assyria (SAA) series devoted to administrative records. F.M. Fales wrote the introduction and was responsible for the translations; and J.N. Postgate prepared the transliterations, made copies of previously unpublished texts, and collated most of the texts on several occasions (for his editions in *Taxation and Conscription in the Assyrian Empire* [TCAE; Rome, 1974] and with a draft of SAA XI in hand). Other members of the editorial staff in Helsinki gave frequent input; more than half of the texts edited in the volume were collated by S. Parpola in 1982.

¹⁾ The reviewer's dissertation (*Ehulḫul, Egipar, Emelamana, and Sîn's Akītu-House: A Study of Assyrian Building Activities at Ḥarrān* [Toronto, 2003]) is not included since its central theme is on Assyrian building activities, particularly during the reign of Assurbanipal (668-631).

Despite the exact purpose or administrative occasion of the series being unspecified in the texts themselves, Fales — working upon Parpola’s proposed date of the texts (ZA 64 [1975] p. 108) and Postgate’s suggestion of the purpose of the series (JESHO 17 [1974] p. 229) — argues convincingly that “The compilation of the ‘Harran Census’ could be referred — at least as a working hypothesis — to the vast operation of tax-exemption undertaken by Sargon upon his ascent to the throne, by which the *kidinnūtu* that the cities of Assur and Harran had enjoyed of old, and that had lapsed, was ‘restored’.” The “Harran Census” is probably a register of the landed properties in the area around the newly exempted city. We currently have no information on how Sargon II implemented the *kidinnūtu* of Harran, apart from what he claims in his inscriptions.²⁾ Furthermore, it would be interesting to know which official was responsible for carrying out the vast operation. Since Nabû-pāšir (PNA 2/II [Helsinki, 2001] pp. 858-859 no. 1) appears to have been the governor of Harran during the reign of Sargon, it is possible that he was involved in some manner in the preparation of the register of landed properties which were to be exempted from *ilku*- and *tupšikku*-duties. Although the administrative records dealing with construction at Dūr-Šarrukīn (nos. 15-22) are fragmentarily preserved, it should be noted that Harran, or Assur for that matter, does not appear in those texts, perhaps a further testament to its newly established *kidinnu*-status.

The only major discrepancy that the reviewer has with Fales’ translation of the “Harran Census” texts is with *ki-pa-a-ni* (or *qí-pa-a-ni*) being regarded as a toponym (Fales, RSO 45 [1970] pp. 21-28). We regard it as a nominal form (possibly derived from an Aramaic word meaning “rocky area” [p. XXXI]); Johns (ADB p. 78 sub. *kipāni*) and V.A. Jakobson (AOAT 267 [Münster, 1999] pp. 241-243) interpret *qí-pa-a-ni* as “(land) being under the control of the king’s official (*qēpu*).” Our reasoning is that the word occurs 14 times in the texts, but only once with a determinative (KUR *kip-an* in no. 213 rev. ii 20). All of the other toponyms appearing in the series are preceded without exception by URU or URU.ŠE (rarely by KUR).³⁾ In addition, passages such as 10 LIM GIŠ *til-lit ina ki-pa-a-ni* / 1 É 1 *ad-ru*, “10,000 vine stalks in the *kipānu*; 1 house; (and) 1 threshing-floor” (p. 128 no. 203 iv 6-7), provide supporting evidence against the term in question being regarded as a geographical name; for *kipānu* in similar contexts, see also p. 124 no. 201 iii 37 and p. 129 no. 203 rev. iii 10’. Therefore, *ina kipāni* in passages similar to PAP URU.ŠE LUGAL / *qa-ni URU dim-me-ti* / *ina ki-pa-a-ni* (p. 122 no. 201 i 38-40) should probably be understood as “in the *kipānu* (rocky area[?]),” rather than “in (the district of)

Kipānu.” However, KUR *kip-an* in no. 213 rev. ii 20, should be regarded as a toponym.

In sum, SAA XI is a professional treatment of imperial administrative records dealing specifically with provincial and military administration. Fales and Postgate deserve our gratitude and appreciation for their contribution to the field of Neo-Assyrian studies.

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²⁾ For the texts mentioning the *kidinnu*-status of this city, see G.W.V. Chamaza, SAA 6 (1992) pp. 21-33. In addition, some new information about the city’s tax-exempt status can be found in the Tang-i Var inscription (line 15), which was edited recently by G. Frame (Orientalia NS 68 [1999] pp. 31-57); Sargon claims to have set up a *kidinnu*-symbol in the ‘KÁ’ x [(x) *te(?)*]-*ne-še-ti*’, “the Gate of [the Pe]ople,” an otherwise unattested city gate. The passage could also be read as ‘KÁ’.G[AL *te(?)*]-*ne-še-ti*’ (*ibid.* p. 43). For the opinion that Sargon invented Harran’s traditional civic right, see S.W. Holloway, *Aššur is King! Aššur is King!: Religion in the Exercise of Power in the Neo-Assyrian Empire* (CHANE 10; Leiden, Boston, and Köln, 2002) p. 406.

³⁾ For *qanni* KASKAL in no. 209 rev. i 4’ meaning “by the road,” not “(on) the outskirts of (the city) Harran,” see Jakobson, AOAT 267 p. 242. The entry is interpreted correctly in the glossary (p. 161 sub. *hūlu*), but not in the translation.