used in Ethio-Semitic. The reviewer would list χρυσός among the words of unknown oriental provenance transmitted by a Northwest Semitic language.

The conclusion of the work classifies the loanwords (pp. 217–222), presents the phonetic changes observed in them (pp. 222–231), as well as the morphological adaptations (pp. 231–235). A list of abbreviations (pp. 237–241), a bibliography (pp. 243–274), and indices of Greek and Semitic words (pp. 275–310) close the book, which is redacted in a clear and orderly way. It reveals an intensive research work but, as expected in this kind of topic, its results can often be questioned. However, the book may be very useful to help finding all the hypotheses collected in a single volume with bibliographical references and key arguments.

Edward Lipiński

Stefan Zawadzki, Neo-Babylonian Documents from Sippar pertaining to the Cult, Instytut Historii UAM, Poznań 2013, 334 pp.

The book under review contains the editio princeps of 244 cuneiform tablets from the Neo-Babylonian period kept in the British Museum. The texts are published with copies, transliteration, and English translation. The material included in the book is divided into two parts. The first one comprises 131 texts related to šalām bīti ceremonies at Sippar. The second part presents 113 documents concerning religious practices in the broadest sense of the word. They concern barley, dates, oil, sesame, and silver for offerings and as prebendary income. The bibliographical abbreviations and the bibliography (pp. 11–18) are followed by a chapter explaining the šalām bīti ceremonies (pp. 21–43).

There is no extant detailed description of the ritual, but a large number of economic and administrative documents refer to the šalām bīti, and some ritual texts are also known. The tablets dealing with these ceremonies come from Babylon, Borsippa, Dēr, Dilbat, Sippar, Uruk, and Agade, showing that they were taking place over the whole country during the middle centuries of the first millennium B.C. The name of the festival, šalām bīti, is usually translated “greeting of the temple”, but šalām should rather be understood in the sense of “well-being” or “well-functioning”. However, even such a name does not provide an adequate understanding of the meaning and purpose of the ceremonies. They were celebrated in Sippar at least three times in the month of Aiaru and the list established by A. Bongenaar (The Neo-Babylonian Ebabbar Temple in Sippar, Leiden 1997) for the Sippar temple comprises fourteen ceremonies annually; the new texts increase their number to sixteen or eighteen yearly. Only a few texts concern offerings of animals, bulls or sheep sacrificed during the festival. Most texts refer to cereals, mainly barley flour used for baking bread or cakes and for producing beer.

The edition, transliteration, and translation of the texts with comments are followed by an index listing the references of the British Museum with their corresponding numbers