

Finally, even if a reading Bgbg' could be preferred, it would not be a rendering of an Ir. name Bagabaga-. More probably it would be a defective writing of a name *Bagabauga-, 'serving god,' a name that is already attested in Elamite Ba-ka₄-ba-u-uk-ka₄.¹²⁾

Some addenda et corrigenda to the BhAch II:

- p. 12 and 18: Wiesehöfer 1998b instead of Wiesehöfer 1998.
- p. 16: Wunsch 1999c instead of Wunsch 1999b.
- p. 20: Paspalas 2000b instead of Paspalas 2000.
- p. 47: Casabonne 2000c instead of Casabonne 2000a.
- p. 68: Stolper 1999d instead of Di Gennaro 1999d.
- pp. 88 and 92: Stolper 1999a instead of 1998e.
- p. 111: Paspalas 2000b instead of Paspalas 1999b.
- p. 114: Razmjou 1998b instead of Razmjou 1999.
- p. 131 n. 270: Enchoria 25 (1999): 150 no. 51 instead of Enchoria 25 (1999): 150 no. 5. The name of Artaxerxes is only attested in Demotic. The Aramaic has only two letters: ayin and samek.
- p. 151 n. 323: Briant 2000b instead of Briant 1999g.
- p. 155: Briant 2000d instead of Briant 2000a.
- p. 157: Briant 2000f instead of Briant 1999f.
- pp. 158 and 179: Heltzer 1998b instead of Heltzer 1998.
- p. 162: Chauveau 2000a instead of Chauveau 2000b.
- p. 167: Keen 1998a instead of Keen 1998.
- p. 174: Cau 1999c instead of Cau 1999.
- p. 179 n. 388: Briant 2000f instead of Briant 1999f.
- p. 190: Paspalas 2000a instead of Paspalas 1999a.
- Paspalas 2000b instead of Paspalas 1999b.

Finally, some additions and/or corrections to the Bibliography are offered:

- p. 213: Badian 1998 instead of Badian 1997.
- p. 218: add Bregstein, L., 2000, *Seal Use in Fifth Century B.C. Nippur, Iraq: a Study of Seal Selection and Sealing Practices in the Murašû Archive* (PhD Dissertation, University of Pennsylvania 1993), Ann Arbor: University Microfilms International No. 9413807.
- p. 226: add Davies, S., 1998, "Uncharted Saqqara: a post-script," *JEA* 84: 45-56.
- p. 243: add H. Koch, 1997b, [review of Jacobs 1994*], *ZDMG* 147: 222-223 and H. Koch, 1998c, [review of Frei — Koch 1996*], *ZDMG* 148: 399-400.
- p. 244: Kuhrt 2000b: A. Kuhrt, The Persian Kings and their subjects: a unique relationship, "*OLZ* 96 (2001): 166-173.
- p. 246: add Leahy, A. — Tait, J. (éd.), 1999, *Studies on Ancient Egypt in honour of H.S. Smith*, The Egypt Exploration Society (Occasional Publications 13), London, 1999.
- p. 251: add Melchert, H.C., 1998, "Carian MDOΩUN 'we have established,'" *Kadmos* 37: 33-41.
- p. 259: the page numbers of Razmjou 1998b [1999] are 6-9. It can be noted that a French version of this article has appeared as "Des traces de la déesse Spenta Armaiti à Persépolis. Et proposition pour une nouvelle lecture d'un logogramme élamite," *Studia Iranica* 30 (2001): 7-15.

¹²⁾ See Mayrhofer, *Onomastica Persepolitana*, 8.190 and Hinz, *Altiranisches*, p. 54.

- p. 271: add Van der Cruysse, D., 1998, *Chardin le Persan*, Paris.
- p. 276: add Williamson, H., 1998, "Judah and the Jews," in: M. Brosius — A. Kuhrt, *Studies in Persian History: Essays in Memory of David M. Lewis*, Achaemenid History XI, Leiden: 145-163.
- p. 278: Zsengellér, J., 1996: ZAH instead of ZAB.

The *Bulletin d'histoire achéménide II* is, just as its predecessor, an indispensable tool for anyone who is interested in the history of the Achaemenid Empire. We can only hope that the author continues this praiseworthy initiative and that in a couple of years we will be able to have a look in a book, named *Bulletin d'histoire achéménide III*.

Leuven, November 2001

Jan TAVERNIER

OUDE TESTAMENT

ARNETH, M. — »Sonne der Gerechtigkeit«. Studien zur Solarisierung der Jahwe-Religion im Lichte von Psalm 72. (BZAR, Band 1). Verlag Otto Harrassowitz, Wiesbaden, 2000 (24 cm, X, 244). ISBN 3-447-04263-X; ISSN 1439-619X. DM 98,-.

This study is based on a dissertation at the Evangelisch-Theologische faculty of the University of München, under the guidance of Eckart Otto. Well documented and very detailed Martin Arneth offers an important contribution to the discussion of the problem that on the one hand the cult of a sun god is rejected in the Old Testament, but on the other hand the God of Israel is clearly depicted as a sun god in some texts. He presents this study as a reaction to previous research by H.-P. Stähli, H. Niehr, O. Keel, C. Uehlinger and B. Janowski with special emphasis on Psalm 72. At first sight this Psalm seems to have little to do with something like a sun cult, but it was already pointed out by other scholars that YHWH being described as the one who guarantees right and righteousness with the help of the king (verse 1), can be interpreted as an element of the "Solarisierung des JHWH-Glaubens". For this is characteristic of the role of the sun god in the religions of neighbouring cultures.

Arneth first offers a thorough literally critical analysis of the Hebrew text of Psalm 72. He comes to the conclusion that verses 8-11, 15 and the first words of verse 17 were added later. He then compares this in his view original text to Assyrian texts and finds a number of correspondences regarding themes and structures of the text with the Akkadian hymn to Shamash on the occasion of the coronation of Assurbanipal (SAA III, 11). In his opinion one can even speak of a "Vorlage für Psalm 72". There are also a number of correspondences to West Semitic conceptions of the sun and the moon, but Arneth sees no direct influence here. He assumes that Psalm 72 was composed in the second half of the seventh century BCE on the occasion of the accession to the throne of the young Josiah. As a first signal of the later reform by this king the poet of this Psalm would have taken up elements of the Assyrian hymn but in an anti-Assyrian manner. This surprising interpretation (Arneth calls it "der subversive Charakter der Rezeption") is based on the literary analysis. Precisely the parts on the foreign politics, typical of the Assyrian propaganda, are left out in the original text. Not these threatening elements but the more positive picture of the