

chronology, three main chapters explore distinct periods: Egypt under native dynasties, 404–340 BCE; Persian rule (31st dynasty); and finally, from the Macedonian conquest to the coronation of Ptolemy I. The book draws upon the latest scholarly discussions and primary evidence, including archaeological, papyrological and numismatic. Crucially it reflects the contemporary approach to Egypt in drawing upon both Greek and Demotic sources equally to present a fuller picture, and includes discussion of other ethnic groups, such as the Jews of Elephantine and Iranians. While an excellent resource for the historical evidence, the book does not offer a concluding chapter that might have reflected more on the historical significance of the period and provided a perspective on the immense detail in the main chapters.

JAMES K. AITKEN

ZOMER, ELYZE, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Leipziger Altorientalistische Studien, 9; Wiesbaden: Harrassowitz, 2018), pp. xxiv + 463. With 3 plates. €84.00. ISBN 978-3-447-11041-9.

While this excellent work is of limited utility to biblical scholarship *per se*, it offers a detailed survey of Mesopotamian magic in the 2nd millennium BCE. The volume includes extensive tables of all known incantations from exorcistic, witchcraft, and therapeutic (medical) contexts, including unilingual Sumerian and Akkadian as well as bilingual incantations, with all known source provenances. Of more general interest to biblical studies, however, is the overview of the social setting of these texts (Chapter 4), providing discussion of magic vs. medicine as complimentary healing strategies, and the role of the *āšipu*-exorcist (or 'magical expert') as priest, healer and scholar, which resonates with the diagnostic role of the Israelite priesthood (Leviticus 13–14). Mesopotamian incantation literature claimed a dominant role within the curriculum, as both reference and school texts, reflected in the discussion (Chapter 6) of the beginnings of standardisation and serialization of magical texts, developing into major canonical works in 1st-millennium archives. Chapter 7 includes editions and translations of incantation-prayers, a genre which is difficult to distinguish formally from prayer in general. This work draws attention to crucial text genres missing from extant documentation of ancient Israel, but nevertheless offers useful reflections on magical healing in the Bible.

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