Suriano's presentation is thorough and detailed. He is competent not only in the biblical text, but also in the history and archaeology of Syria-Palestine. There are no major problems with his basic argument. However, I would point out at least one error of fact. After Suriano cogently shows that the use of the Qal stem instead of the Niphal stem of רבק ("to bury") occurs with kings who died a violent death, he then states on p. 122 that all of the burial notices of seventh-century kings utilize the Qal stem, "and all indicate an individualized burial place marked by the rare feminine noun, הָרִבְקָה." That is, the use of the Qal stem is supposed to reflect the change in the burial practices that took place when their location changed in the seventh century. However, 2 Kgs 21:18 records Manasseh's burial with the Niphal stem. Therefore, a more accurate statement would have been that two of the three burial notices recorded for seventh-century kings, those of Amon and Josiah, utilize the Qal stem (2 Kgs 21:26; 23:30). Since both Amon and Josiah died violent deaths, these two out of three instances do not give evidence for any additional reasons for the use of the Qal stem. Thus, the correlation between the use of the Qal stem of רבק and the change in burial practice in the time of Hezekiah is not supported.

Nevertheless, issues such as the one above do not affect Suriano's basic argument, and, therefore, do not detract from the value of his research. The book makes an important contribution by providing a new perspective on the function of the royal epilogues. The author has made a convincing case for his basic thesis, though it remains to be seen whether or not it will be widely accepted.

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Tadmor, Hayim. *"With My Many Chariots I Have Gone Up the Heights of Mountains": Historical and Literary Studies on Ancient Mesopotamia and Israel*, ed. Mordechai Cogan. Jerusalem: Israel Exploration Society, 2011, xxix + 942 pp. Cloth, $120.00.

The numerous and lasting contributions of the late Hayim Tadmor (1923-2005) to the various fields of ANE studies are well known and require no apology. The book under review presents forty-five of Tadmor's influential articles and papers that are here republished in one volume. A shorter collection of his publications in Hebrew has also recently appeared (*Assyria, Babylonia and Judah: Studies in the History of the Ancient Near East*, ed. Morchechai Cogan [Jerusalem: Bialik Institute and Israel Exploration Society, 2006]). Tadmor's scholarly and pedagogical legacy places him among an extremely select group of scholars and teachers. A host of grateful colleagues, students, and disciples have honored Tadmor with no less than three

Festschriften (*Ah, Assyria: Studies in Assyrian History and Ancient Near Eastern Historiography Presented to Hayim Tadmor*, eds. Mordechai Cogan and Israel Eph'al, Scripta Hierosolymitana 33 [Jerusalem: Magnes, 1991]; *Eretz-Israel*, vol. 27, *Hayim and Miriam Tadmor Volume*, ed. Israel Eph'al, Amnon Ben-Tor, and Peter Machinist [Jerusalem: Israel Exploration Society, 2003]; and *Royal Assyrian Inscriptions: History, Historiography and Ideology: A Conference in Honour of Hayim Tadmor on the Occasion of His Eightieth Birthday, 20 November 2003*, ed. Israel Eph'al and Nadav Na'aman [Jerusalem: Israel Academy of Sciences and Humanities (Hebrew)]). By recognizing the lasting value of his work, Mordechai Cogan, Tadmor's Hebrew University colleague and collaborator in several publications, selected and edited, with the help of five of Tadmor's close associates, the articles republished here, making many of Tadmor's scholarly works available once again.

Aside from the convenience of having so many of Tadmor's publications bound together and readily at hand, readers should be especially grateful for ten articles that appear here for the first time in English translation, having been previously published only in Hebrew. These articles not only unlock more of Tadmor's brilliant analysis for non-Hebraists, but also derive from older, difficult-to-find *Festschriften* and other rather obscure sources that are not easily accessible. The full collection of essays represents nearly fifty years of scholarship and ranges in date from 1958 until just before Tadmor's death in 2005.

The editor chose to organize Tadmor's papers into seven categories. These, in turn, are divided into chapters, each representing one of Tadmor's publications: "Historiography and Royal Ideology in Assyria"; "Society and Institutions in Ancient Mesopotamia"; "Textual and Philological Studies"; "Chronology," which republishes "Chronology of the First Temple Period" and "The Chronology of the Ancient Near East in the Second Millennium BCE"; "Studies in the History of the Ancient Near East"; "The World of Ancient Israel"; and "Reflections," which has three chapters that discuss the history of research and its relationship with the Bible. Three of Tadmor's Hebrew papers will be briefly summarized and discussed.

Tadmor's article on the historical background of Hosea, specifically chapters 4-14, provides evidence for an early date, just after the death of Jeroboam II and prior to 738 B.C., according to Tadmor's chronology (791) and suggests that Judah, not Assyria, was Ephraim's adversary (Hos 5:10). Tadmor argues that Uzziah's Judah displaced Israel as the dominant power in the Levant (789-790), a position later adopted by other scholars such as Rainey (*The Sacred Bridge: Carta's Atlas of the Biblical World* [Jerusalem: Carta, 2006], 219-220).

In an essay first published in 1971, Tadmor presents important historical evidence concerning the Meunites, a nomadic group mentioned in the book of Chronicles (793-804). An Assyrian tablet from the reign of Tiglath-pileser

III, first published in 1951, mentions Siruatti the Meunite (king). Tadmor's reading of the tablet places the Meunites "below Egypt," which here refers to the Wadi el-Arish, or, as Tadmor suggests, the area of Kadesh Barnea in the Negeb Highlands (801). He rejects views placing the Meunites in the vicinity of Ma'an in Transjordan. Recently, Tadmor's former student N. Na'aman read the name "Siruatti" in another Assyrian text ("Siruatti the Ne'unite in a Second Century Inscription of Tiglath-pileser III," *Nouvelles Assyriologiques Brèves et Utilitaires* 75/150 [1997]: 139). Despite textual variations between the MT and LXX, due primarily to similarities in spelling between Ammonites and Meunites in Hebrew (804 n. 45), Tadmor rightly argues that the appearance of Meunites in an eighth-century-B.C. Assyrian text demonstrates the historical reliability of the Chronicler's source for the reigns of Uzziah (2 Chron 26:7) and Hezekiah (1 Chron 4:41).

For the final essay in the book (919-942), the editor chose Tadmor's recollection of the establishment and development of Hebrew University's Department of Assyriology, which he wrote shortly before his death. Much of the content is autobiographical in nature, since Tadmor played such a prominent role in the history of the department. A similar reflection, written by Tadmor's teacher, Benjamin Mazar, appeared in the first Tadmor *Festschrift* ("Autobiographical Reflections of a University Teacher," in *Ah, Assyria: Studies in Assyrian History and Ancient Near Eastern Historiography Presented to Hayim Tadmor*, ed. Mordechai Cogan and Israel Eph'al, *Scripta Hierosolymitana* 33 [Jerusalem: Magnes, 1991], 332-337). Read together, these two accounts provide an excellent recounting of the history of Biblical and Oriental Studies at Hebrew University.

Aside from the unwieldy girth of the book, its production quality is good. A large font eases reading, yet naturally increases the page count. The book includes a helpful list that cites the place of original publication for each chapter. Inevitably, exclusions are necessary when preparing a thick volume of *kleineschriften* such as this, and especially when representing the work of a scholar of Tadmor's stature. One of Tadmor's main focuses of interest was discovering links between the biblical record and that of the ANE empires, primarily Assyria. It is, therefore, somewhat regrettable that his landmark 1961 study equating *Azriyau* in the inscriptions of Tiglath-pileser III with Azariah (Uzziah) of Judah does not appear in this volume ("Azariah of Judah in Assyrian Inscriptions" [Hebrew], in *In the Days of the First Temple: The Kingdoms of Israel and Judah*, ed. Abraham Malamat [Jerusalem: Israel Exploration Society, 1961], 158-193 [Hebrew]; and in English as "Azriyau of Yaudi," in *Studies in the Bible*, ed. Chaim Rabin, *Scripta Hierosolymitana* 8 [Jerusalem: Magnes, 1961], 232-271). Tadmor's historical study on Azariah and Tiglath-pileser III greatly advanced scholars' understanding of the geopolitical situation in the Levant as well as Judah's relationship with Assyria during the mid-eighth century B.C. While now fifty years old and obviously

in need of updating at several points, the main arguments and conclusions of Tadmor's paper and his identification of *Azriyau* with Azariah of Judah nevertheless remain persuasive, despite later challenges by Na'aman to redate one of the *Azriyau* (of *Yaudi*) texts to Hezekiah and to identify *Azriyau* as a northern Syrian ruler. Whereas Tadmor subsequently backed away to some extent from his original conclusion (see the editorial notes on pp. 788, n. 13, and 790, n. 19), much of the evidence, restated by him in his 1994 *magnum opus* (*The Inscriptions of Tiglath-pileser III King of Assyria: Critical Edition, with Introductions, Translations and Commentary* [Jerusalem: Israel Academy of Sciences and Humanities, 2007], 273-278), remains valid. Most significantly, by rejecting any link between *Azriyau* and Azariah of Judah, one is forced to accept the existence of two prominent Levantine rulers with the same Hebrew name, who were ruling at approximately the same time! A number of notable scholars such as Edwin R. Thiele (*The Mysterious Numbers of the Hebrew Kings*, 3d ed. [Grand Rapids: Zondervan, 1983] 139-162), Anson F. Rainey ("Review of *An Introduction to the History of Israel and Judah*," by J. A. Soggin," JAOS 116 [1996]: 546-548), and Mordechai Cogan [*The Raging Torrent: Historical Inscriptions from Assyria and Babylonia Relating to Ancient Israel* [Jerusalem: Carta, 2008], 48-50) either continued to support identifying *Azriyau* with Azariah/Uzziah or at the least prudently left the question open. These and other scholars testify to the lasting value of Tadmor's scholarship and historical acumen on this historical issue, whatever the reasons were behind its exclusion from the book under review.

While this reviewer conveys his deep appreciation and gratefulness to the editor and those who labored in the planning and production of this volume, a few additional shortcomings must be noted. The absence of a supplementary listing of Tadmor's publications from 2003 until the present and, more importantly, the lack of a topical index, are the most glaring omissions. Both features would provide valuable aids to researchers and students referencing this book and would also serve as a gateway to Tadmor's other publications. For a book approaching one thousand pages in length, the reviewer assumes that the editor deemed these omissions necessary in order to preserve the single-volume format for the collection. Even so, one may also assume that the editor and his committee considered the feasibility of issuing the work in two slimmer volumes, a solution allowing the inclusion of the omitted features mentioned above, as well as enabling more of Tadmor's writings to be included. If so, one can also safely surmise that the increased production costs and a correspondingly higher retail price of a two-volume collection dashed any hopes for such a plan. Perhaps the silver lining here is that the decision to limit the collection to a single volume averted further raising the book's already excessively high price of $120.00.

These criticisms aside, the editor and the production team deserve congratulations for a job well done. The reviewer especially appreciates the

great care taken in choosing articles from Tadmor's bibliography and the painstaking task of translating so many of his valuable studies from Hebrew into English and thus presenting them to a much broader readership. It is hardly necessary to state that this fine volume will make an extremely valuable addition to any research library specializing in Near Eastern history of the second and first millennium B.C.

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Vogel, Winfried. *The Cultic Motif in the Book of Daniel*. New York: Peter Lang, 2010. xii + 272 pp. Hardcover. $82.95.

This is a slightly updated Th.D. dissertation, defended at Andrews University, Michigan, in February of 1999 and supervised by Jacques Doukhan. Winfried Vogel, Professor of Theology at Seminar Schloss Bogenhofen in Austria, seeks to contribute to the theological (over against the purely historical or linguistic) discussion involving the book of Daniel. His focus upon the cultic elements (and here particularly space and time) in Daniel reflects the underlying presupposition that cult somehow relates to theology in a direct way, a notion that I find myself in agreement with (cf. Gerald A. Klingbeil, "Altars, Ritual and Theology—Preliminary Thoughts on the Importance of Cult and Ritual for a Theology of the Hebrew Scriptures," *VT* 54 [2004]: 495-515), but that is not universally accepted in academia, which tends to carefully distinguish between Israel's history of religion (as visible in the biblical text, historical records, and material culture) and Israel's theology (as portrayed in the biblical texts). I wish that Vogel had spent more space arguing this silent presupposition, which is a crucial element of the discussion in our discipline.

Following a brief introduction (1-18) that includes the statement of problem, definition of terms, methodology, review of literature, and a general introduction to the topic, the volume is divided into three main sections that incorporate a number of significant subheads. Section 1 focuses on cultic space (19-109) and includes discussions of the mountain as a cultic location, the sanctuary, the temple (including also temple vessels), the throne (of God), and the city (i.e., Jerusalem). Each subsection includes a helpful summary and conclusion, even though the section as a whole is not reviewed or summarized.

Section 2 focuses on the fundamental element of cultic time (111-188). Beginning with a brief discussion of the Hebrew concept of time, Vogel reviews the use of cultic time in the OT, particularly focusing upon the Sabbath and the Israelite festivals. I missed in this section further discussion of specific cultic time periods (such as seven- or ten-day periods) that appear to be such significant building blocks in the Israelite cult (cf. Gerald A. Klingbeil,