canon, and without this biblical evidence, his claim that the arrangement of the Hebrew canon "goes back to the end of the biblical period itself" (p. 125) is difficult to maintain. Likewise, Porter's chapter on the Pauline canon too easily dismisses the objection to Luke as the likely compiler of the first Pauline corpus on the grounds that Acts shows no knowledge of Paul's letters. Porter counters by pointing to the lack of material concerning traditions about Jesus in Acts as proof that Luke was not compelled to include all important facts in his writing, yet the fact that Jesus is not a major character in Acts (due to his ascension to heaven), while Paul clearly is, invalidates Porter's argument. As well, Charlesworth's discussion of writings ostensibly outside of the canon could be improved by a discussion of the distinction between "scripture" and "canon." Charlesworth seems to assume that the two terms are more or less interchangeable, but this may not necessarily be the case. Nevertheless, his main point—that the "canon" of early Judaism and Christianity was porous and that many writings now denied "Scriptural" status were regarded as sacred by at least some groups—is well-founded.

On the whole, this collection of essays provides an informative presentation of many of the issues surrounding discussions of canon formation. The essays are written so as to be easily accessible to the non-expert, yet they do not (generally) over-simplify this enormously complex subject. Finally, the breadth of topics covered in this volume is impressive and gives fairly equal attention to both the Hebrew Bible/Old Testament and the New Testament, while also addressing practical theological concerns, which surround and arise from scholarship on the origins of the Bible.

David P. Melvin
Baylor University
Waco, TX 76798
David_Melvin@baylor.edu

אשור, בבל ויהודה: מחקרים בתולדות המזרח הקדום (ASSYRIA, BABYLONIA AND JUDAH: STUDIES IN THE HISTORY OF THE ANCIENT NEAR EAST). By Hayim Tadmor. Edited by Mordechai Cogan. Pp. 364. Jerusalem: The Bialik Institute, 2006. Cloth, $14.06.

This book contains nineteen previously-published articles by Hayim Tadmor. Tadmor, who passed away just before the appearance of this volume, mastered two academic disciplines, Assyriology and Biblical studies. Although the fields are interrelated, each is a discipline in its own right. Tadmor was not a "consumer" of scholarship in one field for the service of the other; he was a "producer" of top-rank works in both areas of

study. Biblical scholars know him as an editor of the *Encyclopaedia Biblica* (*Entsiqlopedya Miqra'it*) and as the co-author, with Mordechai Cogan (also editor of this volume), of an outstanding commentary to 2 Kings (*2 Kings: A New Translation with Introduction and Commentary.* AB 11. Doubleday, 1988). Assyriologists, on the other hand, will always remember him for his magisterial edition of the inscriptions of Tiglath-Pileser III (*The Inscriptions of Tiglath-Pileser III King of Assyria*. The Israel Academy of Sciences and Humanities, 1994). Thus, students of Assyriology, Hebrew Bible, or both, will benefit from this book.

Anyone who has ever had to hunt for a Festschrift or conference proceedings in order to find one article will appreciate the convenience of having this sample of Tadmor's writings in a single, attractive volume. But this book is much more than a simple collection. Most of the articles have been translated from English originals into exemplary Hebrew prose. They are turned into "chapters" (sometimes by combining originally separate works) and are further organized by subject. Indexes of citations from primary literature (pp. 327–350) and proper names (pp. 351–364) at the end of the book turn it into a useful research tool for anyone who wishes to know what Tadmor has written about particular subjects or how he interpreted certain texts. Most importantly, all of the articles have been updated to reflect scholarly advances since their original appearance. In short, the late author and his editor have transformed originally separate studies into a work of scholarship that stands on its own merit. Their transformation is so successful that the "bibliographical references" (pp. 323–325) to the original places of publication, although useful for understanding the evolution of the field and of Tadmor's own thoughts, are almost unnecessary.

The book is divided into three parts. Part 1, "Historiography and Royal Ideology" (chapters 1–6, pp. 1–91), examines Neo-Assyrian royal inscriptions to uncover the rhetorical strategies they exhibit. Part 2, "Society and Institutions" (chapters 7–12, pp. 95–213) investigates some of the phenomena of the Neo-Assyrian Empire, such as the role of eunuchs (pp. 147–158) and the increasing importance of Aramaic as a language of communication (pp. 159–182). Part 3, "Selected Studies in the History of the Ancient Near East" (chapters 13–19, pp. 217–321) addresses subjects pertinent to biblical history, from the rise of the Neo-Assyrian kings in the ninth century B.C.E. to the restoration of the Second Temple in the post-exilic period. This part includes two of Tadmor's studies on Sennacherib's campaign to Judah, one of the most famous and best-documented interactions between Israel and Assyria (p. 255–282).

Since each chapter was originally a self-contained study, readers may choose to examine particular chapters according to their interests rather than read the book straight through. The book as a whole, however, offers the op-

portunity to consider Tadmor's methods as an historian of the ancient Near East. One immediately notices that Tadmor's historical conclusions emerge directly from masterful philology and sensitive reading of the texts. This is most apparent in the chapters in part 1, in which Tadmor "cracks the code" (see p. 1) of the Neo-Assyrian royal inscriptions. Tadmor treats these texts not simply as sources for determining what happened in the past, but rather, through careful attention to details like the manipulation of royal epithets and the ordering of events, Tadmor demonstrates that the production of these texts is itself a subject worthy of historical study. Similarly, part 2 includes a study of "treaty and oath in the ancient Near East" (pp. 183–213) based almost entirely on the various Akkadian and West Semitic terms for treaty and vassalage (summarized in a convenient chart on p. 213). In part 3, Tadmor's studies of Haggai 1:2 (pp. 305–312) and of the exilic and post-exilic understandings of the promise to the patriarchs (pp. 313–321) exemplify his use of careful readings of the Hebrew Bible as a window into the ideological concerns of the period of the Restoration.

The central role of the Hebrew Bible (see the editor's remarks on p. יא) is another aspect of Tadmor's work which this book highlights. This is most directly apparent in part 3 of the book, but even parts 1 and 2, which are more Assyriologically-focused, will be of value to students of the Hebrew Bible. The texts and topics they discuss pertain to the period in which the mighty Assyrian Empire loomed large in biblical Israel's awareness. One assumes that this particular aspect of Tadmor's interests influenced the decision to publish the book in Modern Hebrew. The book's intended audience, as the author himself states (p. ט), is the educated Israeli reading public, who are well-known Bible enthusiasts, so that the book will carry Tadmor's writings beyond the academy. In fact, the book will be inaccessible to those who stand to gain most: the many professional academics who cannot read Modern Israeli Hebrew. Those of us who can will appreciate its excellent, learned style (and might even recommend reading it as a way to learn Israeli academic Hebrew). And those of us who have long been aware of Tadmor's work will be all the more grateful for this volume.

Shalom E. Holtz
Yeshiva University
New York, NY 10033
sholtz@yu.edu

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