

ture” is more generic than “tresses” and less general than “head hair”); certain nouns are cited in the genitive instead of the nominative case, for instance *mê* (in the glossary and in the list of logograms: A → *mê*, A.MEŠ → *mê*), *šamê ellūti* (in the list of logograms as the Akkadian translation of AN KUG.GA).

One may not always agree with Ponchia and Luukko’s interpretations, but the care they have put into preparing a new edition of this important text is commendable.

ANDREA SERI
SANTA FE, ARGENTINA

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The Correspondence of Tiglath-pileser III and Sargon II from Calah/Nimrud. By MIKKO LUUKKO. State Archives of Assyria, vol. 19. Helsinki: NEO-ASSYRIAN TEXT CORPUS PROJECT, 2012. Pp. lxxiv + 287, 3 pls., illus. \$89.50 (paper).

This volume provides a critical edition of the so-called Nimrud Letters, which consist of more than two hundred epistolary texts discovered at the North-West Palace of Nimrud during the 1952 British excavations. The corpus is composed of the late eighth-century B.C.E. state correspondence from the reigns of Tiglath-pileser III and Sargon II, possibly including a few letters from the short reign of Shalmaneser V as well. One hundred five letters of the corpus were first published by H. W. F. Saggs in the journal *Iraq* in 1966 and 1974. Later, Saggs published more than a hundred additional letters, as well as a revised edition of the previously published ones in his volume *The Nimrud Letters, 1952* (CTN 5 = Saggs 2001). Though the republication of the same group of texts only eleven years after Saggs’ *editio princeps* may look unusual in Assyriological convention, Luukko’s volume is full of merits, which justify his re-editing.

The tablets of the corpus are held in two collections, one in the British Museum and the other in the Iraq Museum in Baghdad. Luukko was able to collate only the former half of the corpus, and was dependent on Saggs’ hand copies, generally considered to be highly accurate, for the remainder. Luukko’s edition is much better than CTN 5 in many respects. He reads fragmentary passages with extensive restorations and valuable critical apparatus, elucidating the contents of the letters. He has made four new joins (to nos. 39, 52, 147, and 206), in addition to the earlier indirect join made by S. Parpola (SAA 15 [= Fuchs and Parpola 2001], no. 83), and has edited five previously unpublished fragments (nos. 7, 32, 58, 64, and 204). Excluding eight non-epistolary texts published in CTN 5, Luukko presents a total of 229 (201 Neo-Assyrian and 28 Neo-Babylonian) letters; these include the twelve letters already edited in SAA 1, 5, and 15 as correspondence from the reign of Sargon II, for which Luukko gives only cross-references to the previous SAA volumes but no transliteration and translation. The concordance to SAA 1, 5, and 15 is missing in the book’s indices, but it is now provided on the website “Assyrian empire builders” (Luukko, “Updates to *Nimrud Letters* Editions Previously Published in the State Archives of Assyria Series”), which also modifies the edition of the previous SAA volumes (April 2013, <http://www.ucl.ac.uk/sargon/royalcorrespondence/reviewsandupdates/>).

In his introduction (pp. xv–lxxiv), Luukko summarizes the main features of the Nimrud Letters and discusses the events with which they deal. Since the great majority of the letters were exchanged between the king and a relatively small number of officials, Luukko assumes that power in the Assyrian empire of the late eighth century was steadily concentrated in a few hands. He gives a list of provincial governors, attested either as senders or addressees, or mentioned in other ways in the letters, and correlates them with references to the appointments of anonymous governors that are frequently

documented in the royal inscriptions of Tiglath-pileser III. Luukko also analyses different types of introductory formulae, clarifying their relationships to the senders' local and administrative positions. He dates eighty letters to a specific time range of a year or a few years, indicating the grounds of his dating. Luukko also discusses the letters found in different locations in Calah, such as the Governor's Palace, the Burnt Palace, and rooms surrounding ZT 4, and considers the interrelations between them and the Nimrud Letters.

Proceeding to specific topics, Luukko assembles the evidence concerning mass deportations and the diplomatic use of treaties from the letter corpus, discussing events on different frontiers of the Assyrian empire. Most intriguing is his analysis of the data on the influential figures found in the Nimrud Letters (pp. xl–liii). Containing plenty of information about the senders, addressees, and influential persons working in their surroundings, the letters are rich sources of prosopography. Using the evidence from the letters, Luukko successfully discusses the careers of many significant officials, including Ašipā (governor of Tušhan), Aššur-belu-taqqin (an official in Babylonia), Aššur-da'inanni (governor of Mazamua), Aššur-le'ī (an official active on the Urartian border), Aššur-šallimanni (governor of Arrapha), Aššur-šimanni (governor of Kilizi), Balassu (leader of Bit-Dakkuri), Bel-aplu-iddina (an official in central Assyria), Bel-duri (governor of Damascus), Inurta-bel-ušur (governor of Arpad), Inurta-ila'ī (governor of Našibina), Merodach-baladan (chieftain of Bit-Yakin), Mukin-zeri (leader of Bit-Amukani), Nadinu (leader of Larak), Qurdi-Aššur-lamur (governor of Šimirra), a *rab-šaqaē*, a *turtānu*, and Ululayu (the crown prince).

The text edition is presented in thirteen chapters. The first six are devoted to the 151 letters assigned to the reign of Tiglath-pileser III. Chapter 1 is composed of the letters sent by King Tiglath-pileser III and the crown prince Ululayu (Shalmaneser V). The seven letters from the king were sent to various persons, including the *turtānu*, provincial governors, and other officials, as well as the people of Babylon. The four letters of Ululayu, all addressed to the king, show his role as the royal deputy in the highest missions of the empire. Each of chapters 2–6 deals with the letters sent from a specific region: ten letters from central Assyria, thirty-one letters from the western provinces, twenty-seven letters from the northern and northwestern provinces, eighteen from the eastern provinces, and fifty-four letters from Babylonia. A significant number of undatable letters are tentatively assigned to Tiglath-pileser III's reign, as Luukko notes (p. lvii), since the majority of datable letters belong to this king's reign.

Chapters 7–13 deal with seventy-eight letters under the heading "Letters from the Reign of Sargon II," including twelve letters edited in SAA 1, 5, and 15, as noted above. As with those of Tiglath-pileser III, the letters are divided into sub-groups. After the five royal letters of Sargon II and two of the crown prince Sennacherib, presented in chapter 7, chapters 8–12 include the following geographically based groups: eleven letters from central Assyria, thirteen from the west, six from the north and northwest, eleven from the east, and four from Babylonia. Chapter 13 follows with twenty-six fragmentary texts, labelled as "Varia and Unassigned." The majority of these twenty-six texts, however, cannot be definitively assigned to the reign of Tiglath-pileser III or that of Sargon II, though they are apparently presented here as part of the correspondence from the reign of Sargon II.

The geographical assignment by Luukko, based on the topographical, prosopographical, paleographical, linguistic, and stylistic evidence, is persuasive or reasonable for most of the letters, except for a few cases. For example, Luukko includes no. 39 (letter of Šarru-emuranni, deputy governor of Isana) in the letters from the west, while locating Isana in the upper Habur area (p. 260, index, following the *Helsinki Atlas*), though admitting that this is problematic (see pp. lvii and lxviii n. 266). Isana, attested as a provincial capital through the Middle and Neo-Assyrian periods, was probably located not very far from Assur (Radner [2006: 46], who locates it around modern Senn on the west bank of the Tigris, close to its juncture with the Upper Zab). The town Baqar mentioned in this letter (l. 19) is situated in the central zone of Assyria (as Luukko points out in a note), suggesting the location of Isana somewhere nearby. If the Šep-Aššur mentioned in s.1 is identical with his namesake attested in SAA 1, no. 124, letter of Kišir-Aššur, governor of Dur-Šarrukin, as the former governor, this may give further support to the idea that letter no. 39 is from the central zone of Assyria.

Another questionable case is the assignment of no. 168 to central Assyria. This letter, the name of whose sender is lost, refers to [B]el-lešir and Ma[nnu-ki-Ašš]ur-le'im. If the former is to be identified

with the governor of a western province mentioned in the letter of Bel-duri, governor of Damascus, SAA 1, no. 172: 7 (Mattila 1999), and/or the latter with the governor of Tillê (eponym of year 709), as Luukko suggests in notes, the letter should be assigned to the western or northwestern area rather than to the central zone of Assyria.

The volume is equipped with a useful glossary and indices, following the high standards of the SAA series. In conclusion, Luukko has provided us with a volume of high quality, which will surely serve as the standard edition of the corpus for many years. Luukko's edition, as well as his penetrating studies, have contributed to a greatly improved basis for the further investigation of Neo-Assyrian letters and history. All Assyriologists and historians must welcome this excellent volume, with deepest gratitude for Luukko's contribution.

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Poetic Heroes: Literary Commemorations of Warriors and Warrior Culture in the Early Biblical World. By MARK S. SMITH. Grand Rapids, Mich.: WILLIAM B. EERDMANS PUBLISHING CO., 2013. Pp. xiv + 636. \$55 (paper).

In this book Mark Smith offers us a fascinating perspective on warfare in Israel and Ugarit. After a brief introduction, the book opens by looking at the basic data on pre- and postbattle practices and by defending his method of looking at history. He emphasizes that the warrior culture depicted in the texts may not reflect reality, critiquing several scholars who use later textual material to describe earlier reality, but thinks that we can recover some knowledge of early Israel, a quest that he recognizes that some will think “quixotic” (p. 36). He concludes that we cannot use prose material to learn about early Israelite history (p. 40), although his section on David and Jonathan later in the book illustrates how difficult it is to say anything about these characters without referring to the prose sections. He also seems to do what he critiques others for doing when he draws on diverse texts to illustrate a cultural point (for an example, see the discussion of the consecrated battle camp on p. 74).

Smith next examines three warrior pairs: Gilgamesh and Enkidu in the Gilgamesh Epic, Achilles and Patroklos in the Iliad, and David and Jonathan in the Old Testament. Each member of the pair is parallel at the beginning of the story, but by the end one of the pair has become much more powerful and well known. However, the death of the weaker member of the pair shows the ability of the well-known member to emote. Smith also discusses the females in the lives of the characters: goddesses often invert what is expected of human females by acting as warriors. While each of the pairs become brothers, Smith argues that this is not a physical homoerotic relationship, although the gendered language does present the warriors as a kind of married couple, devoted to each other in the context of battle.

Part three of the book focuses on Ugaritic material. In Aqhat “the narrative sets out the basic gender polarity of warrior culture, which focuses on the young male warrior and experienced female divine warrior” (p. 130). The warrior (Aqhat) risks death, an important part of warrior culture, but his state-