

witnesses, apparently in agreement with the *pater familias* Alāhum. Although the texts suggest that the father was still alive, the similar case involving the estate of Iddin-abum (AKT 6a 40–88) demonstrates that the wishes of the *pater familias* were still valid after his death (p. 370). The case of Šū-Aššur conflicted with the natural rights of the children of the deceased, who prevented the representatives from entering the house.

In the case of the archive discussed in AKT 6a, following the death of Iddin-abum, his brother Šalim-Aššur took over. Iddin-abum had taken over the enterprises of his father Issu-Arik, over his older brother Aššur-bēl-awātim, who had served as a high-ranking *laputtāum*-officer. Even the commercial enterprises of Pūšu-kēn do not seem to have been continued by his oldest son Sueyya, but rather by Buzāzu. Interestingly, Sueyya is the acting representative of the family in the conflict with Ennam-Aššur discussed by Hertel (pp. 351–62); at the same time, it was Buzāzu who seems to have (re-)opened the conflict in EL 335.

In my opinion, the aforementioned cases signal that we should make a distinction between the executor of the estate/the new *pater familias* and, on the other hand, the person who continued the commercial enterprises of the deceased. This would explain Sueyya's primary role in the conflict with Ennam-Aššur (as it relates to money), but his absence in most commercial enterprises. Similarly, it is suspected that Aššur-bēl-awātim inherited a house in Kaniš as the oldest son of Issu-Arik. Yet he did not live there and was not actively involved in trade; rather, it was his younger brother Iddin-abum who took over the family firm (cf. AKT 6a, 8).

In conclusion, the task carried out by Hertel, that of discussing and explaining the Old Assyrian judicial procedures, was a big job. There are a large number of texts that needed to be taken into consideration, and these were not exhausted with the obvious categories such as verdicts and testimonies but encompassed the entire Old Assyrian corpus. Further research will be helped by the inclusion here of a number of helpful indexes and appendixes that gather legal dossiers and judicial texts. Additionally, this study will serve as an accessible reference for those with historical juridical interests. The author is therefore to be congratulated on this important and well-documented publication, which will not only assist specialists in the ancient Near East in better understanding the complex world of Old Assyrian legal practice, but will also provide an accessible and reliable tool for all those interested in legal history.

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Loi et justice dans la littérature du Proche-Orient ancien. Edited by OLIVIER ARTUS. Beihefte zur Zeitschrift für Altorientalische und Biblische Rechtsgeschichte, vol. 20. Wiesbaden: HARRASSOWITZ VERLAG, 2013. Pp. 274. €68.

This volume, edited by Olivier Artus, includes fourteen essays presented at two colloquia organized in the Spring of 2010 and 2011 by the Institut catholique de Paris and entitled “Loi et justice dans la littérature du Proche-Orient ancien et dans l’Ancien Testament.” In his introduction, Artus remarks that the concepts of “law and justice” and their relationship in the ancient Near East are complex and require a variety of methodological approaches, which the volume sets out to provide. Artus offers a rationale for a tripartite organization of the book and an overview of the methodological and epistemological questions underlying the essays.

The first section addresses questions related to the concepts of “law and justice.” Is the practice of justice always expressed in the laws? What is the role of law collections vis-à-vis legal practice and the concept of justice? And of course, there is the well-known question of the nature of the “code” of Hammurabi. Was it royal propaganda, a collection of legal sentences, or a collection of legal precepts? These and other questions should be addressed, notes Artus, with the awareness that the seemingly vast number of ancient Near Eastern legal documents are but a fraction of the total legal documents that must have been produced.

The second section focuses on the criteria and methodology of interpretation of the extant texts and specifically on how they can be used to shed light on actual ancient Near Eastern legal practices. It also addresses the reception of legal texts in ancient Israel's wisdom literature, which attests to how laws and the concept of justice evolved throughout ancient Israel's historical circumstances.

The third section is devoted to the reception of concepts of law and justice in early Christian texts.

The first section of the volume, entitled "Loi et justice dans le Proche-Orient ancien," includes the following articles: Daniel Petit, "Crime et châtement en indo-européen: Une perspective historiographique"; Jean-Marie Durand, "La notion de 'roi de justice' à l'époque amorrite"; Michaël Guichard and Lionel Marti, "La justice sociale dans les inscriptions des rois mésopotamiens: Étude de cas"; Sophie Démare-Lafont, "L'écriture du droit en Mésopotamie"; Isabelle Klock-Fontanille, "Le roi hittite peut-il être juste sans loi(s)?"

The second section of the volume is entitled "Loi et justice dans la Bible hébraïque et la littérature de sagesse" and includes Thomas Römer, "La loi du roi en Deutéronome 17 et ses fonctions"; Eckart Otto, "The Book of Deuteronomy and Its Answer to the Persian State Ideology: The Legal Implications"; Christophe Nihan, "Révisions sribales et transformations du droit dans l'Israël ancien: Le cas du talion (*jus talionis*)"; Reinhard Achenbach, "Rechtliche und religiöse Aspekte der Integration Fremder in die israelitische Kultusgemeinde"; Diana Edelman, "The 'Seeing God' Motif and Yahweh as a God of Justice"; Olivier Artus, "La mise en oeuvre du droit et de la justice par les figures exemplaires de l'Ancien Testament: Abraham, David, Salomon, Josias"; Jesús Asurmendi, "Loi et justice: L'équilibre instable de la sagesse"; Sophie Ramond, "Loi et justice dans le deutérocanoniques du corpus de sagesse (Siracide et Sagesse de Salomon)."

The third section, entitled "Loi et justice dans l'Orient chrétien," includes only Jacques-Noël Pèrès, "Le droit de désobéir: Une question de justice dans le récits apocryphes et hagiographiques?"

The first section of the volume is devoted to the relationship between "law" and "justice" and to how to interpret the numerous law collections (or "codes") that have been uncovered. Were they royal propaganda? Were the laws followed in actual legal practice? Were they collections of successful legal decisions? In their essays, Daniel Petit and Isabelle Klock-Fontanille are particularly aware of the risk associated with the projection of our contemporary legal concepts and understanding of law onto issues related to law and justice in the ancient Near East.

Sophie Démare-Lafont addresses one of these issues, and specifically the position that the legal "codes" were royal propaganda disconnected from actual legal practice. She leans toward recognizing a connection between the "codes" and legal practice. She starts by exploring the question of why ancient Near Eastern legal documents were written in the first place. In light of the fact that most legal matters were carried out orally and the corresponding legal decisions were also delivered orally, Démare-Lafont suggests that documents of legal practice were written in order to put the names of witnesses on official records.

Jean-Marie Durand examines the concept of "King of Justice" as an integral part of the understanding of kings during the Amorite era. Kings were the embodiment of justice and the ultimate source of justice.

The second section of the volume addresses questions related to the relationship between actual law and justice in the ancient Near Eastern cultures and the Hebrew Bible. Diana Edelman examines the "seeing God" motif in the ancient Near Eastern cultures and artifacts and its legal implications. She explores in particular the widespread use of eye-stones in the Mesopotamian tradition and links it to the idea that the capacity of a deity to "see" ensures the deity's role as guarantor of order and justice. Evidence of this concept is also found in biblical texts.

Thomas Römer explores the differences between the function of the king in the Mesopotamian traditions and in the Hebrew Bible. Eckart Otto investigates two texts in Deuteronomy (7:4,11 and 1:13–17) and argues that the legal hermeneutic of post-exilic Israel was influenced by the royal ideology of the Achaemenids in conjunction with Israel's attempt to hold onto the idea of the superiority of Yhwh over any human king.

Christophe Nihan examines different versions of the talionic law not "as fundamental principle of the law in ancient Israel" (p. 126), but as an example of the development of the understanding of a law throughout the process of formation and transmission of Pentateuchal laws. The legal attitude toward

strangers in ancient Israel is the topic of Reinhard Achenbach's article. Achenbach argues that Israel's changing historical situations (the kingdom of Judah, Assyrian rule, the Babylonian exile, and Persian times) affected the laws about strangers found in biblical texts.

In his article, Olivier Artus explores the evolution of the expression "law and justice" up through its stereotypical use during Persian times. Jésus Asurmendi focuses on the concepts of law and justice in wisdom literature. In his view, the connection between law and justice is mediated by the concept of worship. The law is observed in worship but worship without justice is pointless.

The Deuterocanonical books of Sirach and Wisdom of Solomon, notes Sophie Ramond, exhibit a higher interest in the themes of law and justice than other wisdom books, such as Job and Qohelet. She examines the semantic fields related to law and justice and concludes that in Sirach and Wisdom of Solomon diaspora Jews address issues of assimilation and marginalization by re-interpreting "the Torah in light of wisdom and its observance in light of justice" (p. 261).

The third section is devoted to the concepts of law and justice in early Christian apocryphal and hagiographic literature. In his essay, Jacques-Noël Pérès examines the paradoxical position of the early Christian martyrs and apostles. Early Christian martyrologies and apocryphal writings describe them as law-observant individuals. However, in specific circumstances, early Christians felt permitted to disobey whenever laws went against the tenets of their faith. By disobeying these laws, martyrs and apostles actually obeyed a greater, eternal law and affirmed their belief in a higher sense of justice.

Overall, this volume deals with a relevant topic. It will serve as a useful resource for current scholarly discussions of the relationship between law and justice in the Hebrew Bible and in other places of the ancient Near East.

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Deuteronomy-Kings as Emerging Authoritative Books: A Conversation. Edited by DIANA V. EDELMAN. Ancient Near East Monographs, vol. 6. Atlanta: SOCIETY OF BIBLICAL LITERATURE, 2014. Pp. xi + 289. \$33.95 (paper).

Diana Edelman has asked each of her contributors to concentrate on one of the five books of the Deuteronomic history, Deuteronomy–Kings, and to consider if that book was (or was not) authoritative in the late Persian or early Hellenistic period when it is generally agreed that they all did in fact exist, and if so why.

Philip Davies discusses the authority of Deuteronomy, asking first what its implied goals and its vision of Israel tell us about the circumstances in which it was written. Deuteronomy envisions the relationship between Israel and its deity as a covenant which encompasses all aspects of social and private life. It has an "ethnicizing agenda" (p. 28), demanding strict boundaries between Israel and other nations, with its constitutive event being the exodus from Egypt. Since "Israel" consists of all twelve tribes, the composition of Deuteronomy was possible only after the destruction of Judah by Babylon. Only under the Babylonians did the Judeans develop a "cult of the god of Israel." It was only then that the term "Israel" could have taken on a religious rather than the political identity that it had earlier. This allowed Deuteronomy to be shared by both the northern and the southern kingdoms. Davies rejects the possibility that the book was written under the Judean monarchy, since that theory cannot account for the book being accepted in Samaria. The book attempts to standardize a set of cultural norms that define a new ethnic—non-political—Israel. Davies agrees that Deuteronomy's origins must lie in Levitical circles, but suggests that it was promulgated by a cohort of Levites working throughout both Yehud and Samaria (p. 46).

Christoph Levin, in contrast, accepts the traditional hypothesis of core Deuteronomy's (i.e., Deut. 12–26) having been written by scribes in the reign of Josiah and that it is a product of Judean royal politics (p. 49). It is hard for me to imagine, however, that the restrictions on the king (Deuteronomy