

other Semitic languages. Huehnergard assesses the state of Semitic studies as a whole, recommending a more historical approach to language classification and greater use of linguistic theory and new technology, while Kaufman warns against overspecialization and suggests ways in which computers can be used in philology.

A disparate group of three papers focuses on ideology, broadly construed. Liverani's paper, entitled "2084," traces stages in studying ancient political ideologies—which he defines as systems of propaganda—in the Near East. The first was simple acknowledgement of biases in ancient royal texts. The next, due primarily to Liverani's own work, has been to see ideology not as a bias that obscures objective history, but as a subject that poses deeper historical questions. Finally, Liverani suggests the time has come for scholars to apply these methods to themselves; in fact, he suggests that tools of this trade will allow Near Eastern scholars of the future to decode the propaganda of their own states. Halpern advocates a plurality of perspectives on the past and discusses kinship systems and aspects of states in the early first-millennium southern Levant. His interdisciplinary approach incorporates historical sources, archaeological excavation, and the objects of art history. Baines focuses on the ideology of identity in the Egyptian state, showing, through a number of examples, that ethnic diversity existed in practice in Egypt even when denied in royal propaganda and overlooked by modern scholarship.

The volume concludes with an appreciation of the life of Albright by Machinist and a commentary by Robert McC. Adams that emphasizes the importance of fieldwork and advocates expanding the intellectual boundaries of the field.

As useful as many of the individual studies are, the book falls well short of Albright's breadth of vision for the field. The editors note that the criticisms of orientalism are not addressed in the book, and this is symptomatic of a larger absence: discussion of the position of the field of ancient Near Eastern Studies in the future. In what ways will the field be relevant to the broader world of the twenty-first century? This is a question that disciplines must continually address. The old justification of connections to biblical scholarship holds no great promise, and

other notions documenting the evolution of societies—the Near East as scientific case study—have recently come under attack. Liverani gives one answer: studying the ancient Near East gives us analytical tools and critical distance that allow us to understand our own political systems. In my view, the field would also do well to encourage a more fully collegial relationship with scholars, the public, and states of the modern Middle East.

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A Survey of Neo-Elamite History. By MATTHEW W. WATERS. State Archives of Assyria Studies 12. Helsinki: Neo-Assyrian Text Corpus Project, 2000. Pp. xviii + 139. \$29.50.

As can be deduced from the title, this book deals with Neo-Elamite history (ca. 1000–ca. 550 B.C.). The study of this particular period in Elamite history is, due to the nature of the (mostly Mesopotamian) sources, limited to the study of the relations between the Elamite kingdom and the Neo-Assyrian empire. The introduction contains sections entitled "Periodization and Chronology" (pp. 3–4), "Overview of the Sources" (pp. 4–8), "Notes on Methodology and Transliteration" (pp. 8–9, and "The Early Neo-Elamite Period" (pp. 10–11). In the following chapters (2–6), the author deals in chronological order with the history of the several Neo-Elamite kings, who reigned from 743 until 645 B.C. The seventh chapter is a collection entitled "Late and Uncertain Rulers and Inscriptions." The last chapter contains the conclusions the author draws from the foregoing chapters. Finally, in three appendixes a "chronology of Neo-Elamite Rulers" (pp. 109–10) and a more detailed treatment of two historical problems, "Šutruk-Nahhunte and Šutur-Nahhunte" (pp. 111–16) and "Dating Ashurbanipal's Campaigns against Huban-Haltāš III" (pp. 117–18) are offered. All this is followed by a bibliography (pp. 119–32) and well-prepared indexes (pp. 113–39).

Some remarks and/or additions follow:

P. 16: the title *mār aḫātišu*, "sister-son, nephew," is a translation from the Elamite

original *ruhu šak*.¹ According to Yu. B. Yusifov,² this term is a compound, consisting of *ruhu*, "maternal son, legitimate child born from a legitimate wife,"³ and *šak*, "paternal son."⁴ The word can have several meanings: (1) "nephew," (2) "grandson" (the attestations from the late Neo-Elamite and the Achaemenid period all have this meaning),⁵ and (3) "legitimate heir," i.e., a royal descendant who is legitimate maternally as well as paternally.⁶ The last meaning was most likely also used as a title.⁷

P. 17: by 1916 Hüsing identified Karindaš with Kerend on the caravan route from Baghdad to Hamadan. The place was probably named after the Kassite king Karindaš (end of the fifteenth century B.C.)⁸ and is also attested in Avestan, under the name Kvirinta (Altir. Wb., p. 476).⁹

P. 21: there might also be an indirect Elamite source for this conflict between Nibê and Ašpa-bara, if EKI 72 IV ("and I have taken the god Inšušinak in Karindaš") can be connected with these events. In that case, Šutruk-Nahhunte II came along Karindaš on his way to Ašpa-bara.¹⁰ The author refers to this indirectly on p. 17.

Pp. 26–27: according to the author, König believed that the Babylonian Chronicle was wrong in its description of the relations

between Šutruk-Nahhunte and Huban-nikaš. König, however, never mentions any mistake made by the author of the Babylonian Chronicle.¹¹ His proposal incorporates all the sources without defining one of them as being wrong: Huban-immena and Huban-tahra were brothers, Huban-immena being the eldest. Both brothers must have had the same wife, who bore Huban-nikaš and Hallušu/Hallutaš-Inšušinak to Huban-tahra and Šutruk-Nahhunte to Huban-immena. Thus the genealogical table is as shown on the next page.

König assumes that both Huban-immena and Huban-tahra were once kings of Elam. When Huban-immena died, Huban-tahra succeeded him and appointed Šutruk-Nahhunte II as his successor. Elsewhere, König thinks it was Huban-nikaš I who appointed Šutruk-Nahhunte II as his successor.

Waters's solution does not differ very much from König's theory. Huban-tahra and Huban-immena indeed had the same wife. This wife, however, was, according to Waters, the daughter of Huban-tahra. If that is the case, we can assume that Hallušu/Hallutaš-Inšušinak and Šutruk-Nahhunte II were both brothers (maternally) and nephews (paternally).

In my view, both theories are plausible, if one takes into account the incestuous relationships

¹ Spelled ru-hu.ša-ak, ru-hu.šá-ak-ri, ru-h-hu.šá-ak-ri, and ru-hu.šá-ku-ri; see W. Hinz and H. Koch, *Elamisches Wörterbuch*, Archäologische Mitteilungen aus Iran, Ergänzungsband 17 (Berlin, 1987), pp. 1044–46 (El. Wb.).

² Yu. B. Yusifov, "The Problem of the Order of Succession in Elam again," *Acta Antiqua Academiae Scientiarum Hungaricae* 22 (1974): 328.

³ F. W. König, "Mutterrecht und Thronfolge im alten Elam," *Festschrift der Nationalbibliothek in Wien, herausgegeben zur Feier des 200-jährigen Bestehens des Gebäudes* (Vienna, 1926), p. 532; Yusifov, "К вопросу об знаменском престолонаследии," *Vestnik Drevnei Istarii* 129 (1974): 13.

⁴ El. Wb., pp. 1110–11.

⁵ El. Wb., p. 1046.

⁶ W. Hinz, "Elamica," *Or.*, n.s., 32 (1963): 6; König, *Die elamischen Königsinschriften*, AfO Beiheft 16 (Graz, 1965), p. 138, n. 5. The meaning "descendant" (F. Grilhot, "La postposition génitive -na en élamite," *Cahiers de la Délégation Archéologique Française en Iran [DAFI]* 3 [1973]: 144; F. Vallat,

"Une brique élamite de Hutelutish-Insushnak," *DAFI* 8 [1978]: 98) is too general.

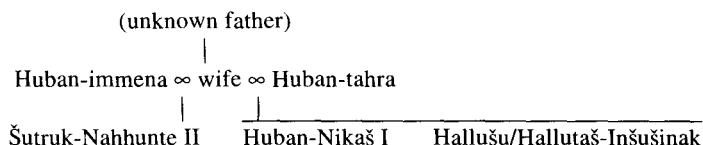
⁷ Vallat, "Susa and Susiana in Second-Millennium Iran," J. Sasson, ed., *Civilisations of the Ancient Near East*, vol. 2 (New York, 1995), pp. 1028–29.

⁸ See J. Brinkman, *Catalogue of Cuneiform Sources Pertaining to Specific Monarchs of the Kassite Dynasty*, Materials and Studies for Kassite History 1 (Chicago, 1976), pp. 169–72.

⁹ G. Hüsing, *Die einheimischen Quellen zur Geschichte Elams. I. Teil: Altelamische Texte in Umschrift mit Bemerkungen, einer Einleitung und einem Anhang*, Assyriologische Bibliothek 24/1 (Leipzig, 1916), p. 53.

¹⁰ König, *Die elamischen Königsinschriften*, p. 147, n. 10.

¹¹ For his discussion of the problem, see König, "Geschwisterhe in Elam," *Reallexikon der Assyriologie*, vol. 3 (Berlin and New York, 1957–71), p. 226 and idem, *Die elamischen Königsinschriften*, p. 8, n. 100, and p. 147.



in Elamite royal history, a good example of which is given by Waters. Nevertheless, the description of Šutruk-Nahhunte as the *mār ahātišu* of Huban-Nikaš I could be an argument in favor of König's view. Huban-nikaš I then made Šutruk-Nahhunte his *mār ahātišu*, his "legitimate heir." In this context, it becomes clear that *mār ahātišu* is used as a title rather than an indication of a family relationship. Whichever theory seems most plausible, we can safely assume that Hallušu can be identified with Hallutaš-Inšušinak and that no mistake occurs in any of the sources.

This study is a very good tool for any scholar who wants to do research on this period. It gives an excellent overview of the period and touches the several historical and chronological problems connected with it, though not always in detail. This is, however, not a particular fault, since it was the author's intention to present an introduction, a "survey," to this period of Elamite history, which sometimes tends to be forgotten in Assyriological research. Consequently, *Survey of Neo-Elamite History* deserves to be on the bookshelf of any scholar who studies the first millennium B.C., whether he is an Elamite history specialist or not.

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Mesopotamia and Iran in the Parthian and Sasanian Periods: Rejection and Revival c. 238 BC–AD 642. Edited by JOHN CURTIS. London: British Museum Press, 2000. Pp. 104 + 68 figs. + 19 pls. £20.

The present volume is the fourth and, sadly, the last installment in the proceedings of British Museum seminars in memory of the late Vladimir G. Lukonin, a distinguished scholar of Parthian and Sasanian Iran and Central Asia and the

former head of the Oriental Department of the State Hermitage Museum in St. Petersburg. The previous volumes in the series covered various aspects in relations between Mesopotamia and Iran from 3500 to 1600, 1600 to 539, and 539–330 B.C.E. This volume covers the time period from the fall of the Achaemenid Empire in 330 B.C.E. to the demise of the Sasanian Empire and the Islamic conquest of Iran in 642 C.E.

The volume begins with a preface by the editor on the most recent seminar and other related activities at the British Museum. An introduction, also by the editor, sets the stage for the articles by giving a short account of Alexander's campaigns in the east and their aftermath, especially the rise of Seleucid Empire, and the impact of Hellenic culture on eastern cultures as evidenced in the archaeological record.

In the first article, Richard Frye presents a short survey of Parthian and Sasanian history, emphasizing such important points as the impact of the different socioeconomic backgrounds of nomadic Parthians and sedentary Sasanians on the ways they organized and governed their respective empires. These are often understudied questions in Iranian history, which obviously deserve closer inspection.

Vesta Sarkhosh Curtis explores Parthian material culture, especially various items of clothing, in an attempt to isolate characteristic Parthian traits. Georgina Herrmann presents a survey of Sasanian rock reliefs and other portraiture of Sasanian kings with an insightful attempt to connect changes in artistic traditions with sociopolitical changes in the Sasanian Empire. Prudence Harper presents a short history of the acquisition of Sasanian and Sasanian-style metalware by major museums, especially the Russian collections at the Hermitage. It should be mentioned that in the early 1990s, a fair number of Sasanian metalware objects were confiscated from antiquities dealers in Iran. This collection was put on exhibit shortly thereafter. Also, among the objects attributed to the so-called Kal-