

REVIEWS

Cogan, Mordechai, *Bound for Exile. Israelites and Judeans under Imperial Yoke. Documents from Assyria and Babylonia* (A Carta Handbook), Jerusalem, 2013. ISBN 978-965-220-843-9.

This volume presents a collection of cuneiform texts that relate to the Israelites and Judeans living under the yoke of the Assyrian and Babylonian Empires. It contains non-literary documents: letters, lists, deeds, loans, receipts, legal decisions and more from the land of Israel and from the destination of the deportees: the heartland of Assyria, its periphery, and Babylonia.

The book is divided into six chapters, each consisting of a brief historical background and a discussion of relevant biblical passages, followed by the Assyrian sources. Relevant bibliography to the text edition and translation is given. The texts are accompanied by useful maps, drawings and photographs of relevant Assyrian palace reliefs, and occasionally by photographs of the documents. Every source is followed by brief explanatory notes.

In chapter one, the Assyrian sources from the provinces of Samerina (Samaria) and Magiddu (Megiddo) (districts of the formerly subjugated Kingdom of Israel) are brought together. These documents give an overview of the outcome of the Assyrian two-way deportation system and the mixed population in Israel.

In chapter two, the author explains the criteria for identifying Israelites in Akkadian texts, based on their theophoric names. The readers are cautioned that the term 'Samaritan' could refer to Israelite deportees to Assyria, to foreigners resettled in the province of Samaria, or to the remaining Israelites in Samaria who were not deported. The author then presents the

information about the Exile from Israel and Judah from the times of Tiglath-Pileser onward (not mentioning that the deportation in 2 Kings 17:6 and Tobit 1:1–2 is ascribed to Shalmaneser V; see p. 14). Among the deportees are army personnel, craftsmen, ordinary labourers and farmers. I miss a reference to the speculated identifications of the Assyrian queens Athalia and Yaba bearing West-Semitic names as Israelites or Judahites. An additional source of information about the fate of the exiles is the Assyrian palatial wall reliefs, which appear throughout the book.

Chapter three introduces new translations of the *adê* treaties and loyalty oaths in the Assyrian Empire and includes Esarhaddon's succession treaty, updated by the recently unearthed treaty from Tell Tayinat. A useful comparison with similar passages in Deuteronomy is given. The author stresses the similarities between the vassal treaty of Esarhaddon and the Book of Deuteronomy, raising the logical assumption that an *adê* treaty was imposed on Manasseh. Unfortunately, he does not delve further into the ramifications of these similarities with regard to the possible date of composition of the Book of Deuteronomy during the reign of Manasseh and their historical significance. The treaty of Esarhaddon with Ba'al, King of Tyre, as well as the treaty with the Kedarites receive a fresh translation.

Chapter four advances the biblical evidence for Judah's vassalage since the days of Ahaz, followed by administrative evidence (letters, receipts and bullae) for the payment of tribute by Judah and its Philistine neighbours. Letters mentioning tribute from Philistine cities could have

been included (i.e., SAA I 34 from Ashdod; ND 2672 from Ashkelon and Gaza).

Chapter five presents pictorial evidence of Judaeans in Assyrian exile, as well as textual evidence. The caption of fig. 30 identifies the prisoners as Judaeans; while this identification is widely accepted, I would have cautiously added a question mark.

Chapter six presents Judaeans in the Babylonian exile. The author produces the sources from the Books of Kings, Jeremiah and Ezekiel. I would have added the information mentioned in the Book of Esther 2:4, even though its historicity is debated. Next, the author presents the well-known documents from Nebuchadnezzar's palace mentioning Jehoiachin, King of Judah, and his sons. The recent discovery of a corpus of Babylonian administrative and legal documents from

āl Yaḥudu (i.e. 'the City of Judah' — 'New' Jerusalem in Babylonia) and from the town of ša-Našar is a good reason to write a comprehensive sequel to this important volume in the near future, which will hopefully include these new texts together with the Bīt Murašu archive, dating from the Persian period — a period deliberately not included in this volume.

The book ends with a glossary, with indices of citations from the Hebrew Bible, and with indices of divine and personal names and of geographical and ethnic names. An index of Assyrian sources would have been most welcome.

In sum, the author is to be commended for this beautifully produced volume, which will be useful to scholars and students alike.

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