

the latter's position by resulting in unified resistance among otherwise multifarious ethnic, and socio-economic factions. And this phenomenon is not without parallel in ancient Near Eastern history. The rise of Assyria also made strange bed-fellows in the Levant, as is well known from biblical history. But the phenomenon is best illustrated by the Persian threat which unified the Greek clans and set the stage for the golden age of Greece after their victories at Marathon in 490 B.C. and Salamis in 480 B.C.

The sometimes extensive footnotes will be viewed as a welcome contribution because of the opportunity they provide Brinkman to elaborate on several points of interest to scholars working in this area. For example, Brinkman uses this medium to expound his views on: the possibility that Zakutu-Naqi'a was Babylonian (note 423); the vexing problem of chronology in the post-Ashurbanipal era (note 548); and the validity of the use of the term "Chaldean" for the NB Empire (note 551). His command of the economic texts from this period (cf. his article in *JCS* 35 [1983]: 1-90) and his use of these data in reconstructing history when sources are otherwise sparse is a valuable methodology. In sum, this volume is yet another illuminating and helpful contribution from Professor Brinkman.

The volume is elegantly produced and edited. The limited number of typographical errors illustrates its high quality: read *contend*, for *content* (p. 55, l. 6); *hostility*, for *hostility* (p. 78, l. 11); *official*, for *offical* (p. 117, l. 1); *attracted*, for *atracted* (p. 123, l. 13); *Shutur-Nahunte*, for *Shutur-Nahunte* (p. 126, [Elamite Column]); *occurring*, for *occurring* (p. 159, l. 1).

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*Hebrew Bullae from the Time of Jeremiah: Remnants of a Burnt Archive.* By NAHMAN AVIGAD. Jerusalem: ISRAEL EXPLORATION SOCIETY, 1986. Pp. 139.

N. Avigad is the acknowledged doyen of Hebrew epigraphers; and this latest volume exemplifies how he has earned such a reputation. In it Avigad publishes 255 bullae impressed from 211 individual seals. The majority are complete and the inscriptions are easily legible. The bullae appeared on the antiquities market in Jerusalem in 1975, so their exact provenance is unknown. At present almost two hundred of the bullae are owned by Mr. Yoav Sasson and forty-nine are in the possession of the Israel Museum. (The whereabouts of several others is at present unknown!) The entire assemblage has been examined by Avigad, who avers that there is "no reason to suspect their authenticity" (p. 13). This monograph presents the results of Avigad's study, along

with clear photographs of all the bullae and line drawings of the majority of them (the latter incidentally executed by the author).

Several of the more important bullae have been published previously (see, e.g., *IEJ* [1978]: 52-56 and *BASOR* 246 [1982]: 59-62). Among these are the seals belonging to Yerahmeel son of the king and to Berekhyahu son of Neriyahu the scribe. The former is mentioned in Jeremiah 36:26 and the latter is undoubtedly the famous Baruch of Jeremiah 32:12, etc. These identifications, coupled with the paleographic evidence (though admittedly there is often difficulty in distinguishing 8th century script from 7th century script) and the onomastic evidence (namely the consistent use of the theophoric element *yhw* versus *yw* or *yh*), allow Avigad to date the entire corpus to the end of the 7th century and the beginning of the 6th century. Since the bullae are burnt—and naturally this aided their preservation during the millennia—Avigad assumes that the archive where these bullae were utilized met its end with the fall of Judah in 586 B.C.E.

The most striking feature of this assemblage is the general lack of decorative motifs. The vast majority of the seals bear only inscriptions (with simple lines separating the lines of script), in sharp contrast to other West Semitic seals which usually are adorned with artwork. Avigad considers this absolute confirmation of the aniconic movement in ancient Israel (based on Exodus 20:4, Deuteronomy 5:8), especially in the wake of the reforms of King Josiah (639-609 B.C.E.). Moreover, Y. Shiloh has recently published an additional fifty bullae from his City of David excavations in Jerusalem, contemporary with Avigad's corpus, and they too lack representations of living creatures (see *Eretz-Israel* 18 [1985]: 73-87).

The great majority of the inscriptions bear only names. The titles which occur are as follows: <sup>3</sup>šr ʿl hbyt, <sup>3</sup>bd hmlk, <sup>3</sup>bn hmlk, <sup>3</sup>hspr, <sup>3</sup>šr hʿr, and in each case Avigad includes useful discussion (pp. 21-32). A very important contribution is the final chapter on the *Sitz-im-Leben* of seals and bullae (pp. 120-30). There is much for the Hebraist, epigrapher, biblicist, and archaeologist to glean from this masterly produced volume.

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*Nigerian Arabic-English Dictionary.* By ALAN S. KAYE. Bibliotheca Afroasiatica, vol. 2. Malibu: UNDENA PUBLICATIONS, 1987. Pp. xviii + 90. \$35 (cloth), \$25 (paper).

In the last few years, interest in the Arabic dialects as spoken in parts of Africa south of the Sahara, has increased