conjured by and mention of it would perhaps not be out of place in the
incantation published here by Lambert.

This is a fine volume and a worthy tribute to its recipient.

Alasdair Livingstone

MARLIES HEINZ and MARIAN H. FELDMAN (eds):
Representations of Political Power: Case Histories from Times of
Change and Dissolving Order in the Ancient Near East.
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Stimulated also by the current situation in the Middle East, the study of
cultural continuity despite political change in the Ancient Near East is a topic
which has recently found substantial interest. This handsomely produced book
seeks to explore the representational strategies used by those wielding political
power in the Ancient Near East to maintain (social, ideological, religious,
economic and cultural) stability at times when political order is dissolving or
under threat. Its agenda is closely linked to that of another recent volume,
Harriet Crawford (ed.), Regime Change in the Ancient Near East and Egypt:
From Sargon of Agade to Saddam Hussein (London, 2007) which, unsurpris-
ingly, contains several contributions that deal with the very same disruptions
highlighted by some of the eight case studies assembled by Heinz and Feldman.

Hence, the papers by Paul-Alain Beaulieu (“Nabonidus the Mad King: a
reconsideration of his stelae from Harran and Babylon”, pp. 137–66) and
Amelie Kuhrt (“Cyrus the Great of Persia: images and realities”, pp. 169–91)
are nicely complemented by two studies in Crawford’s volume, Michael Jursa
on the continuance of the Babylonian administrative organizations during the
period of change from Nabonidus to Cyrus (“The transition of Babylonia from
the Neo-Babylonian empire to Achaemenid rule”, pp. 73–94) and Erica
Ehrenberg on the perseverance of Neo-Babylonian artistic conventions in the
seals used under Achaemenid rule (“Persian conquerors, Babylonian captiva-
tors”, pp. 95–103) – this alone indicates how rewarding the study of Babylonia’s
evolution from an independent state under the last Babylonian king Nabonidus to
a province within the Persian empire is when investigating the effects of regime
change. Beaulieu’s contribution focuses on Nabonidus’s own representation of
his legitimacy and kingship in texts and, to a lesser degree, images in the context of
his ill-fated attempt to create a new theology to reflect the political realities of the
cosmopolitan Babylonian empire, an example of “the failure of an old monarchy
to maintain its legitimacy in times of dissolving order and the incapacity of an
ancient but waning civilization to reinvent itself in a world dramatically
transformed” (p. 163). Kuhrt’s article, on the other hand, is a deconstruction of
a particularly successful representation of power, which features Cyrus as “a
young idealistic liberator with a new vision for ruling the world” (p. 180); in an
exercise of historical methodology, she investigates the man behind the image.

67–86) is the third, and last, contribution to focus on one ruler; a subject such as
Sargon of Akkad, usurper of the throne of Kish and a Mesopotamian legend
as the founder of the first “empire”, whose image depends to such a high
degree on later tradition, would have benefited had the sources been subjected
to the same methodological rigour that Kuhrt employs for her study on Cyrus. Also, the rest of the volume deals with the third and second millennia BC. Susan Pollock (“The royal cemetery of Ur: ritual, tradition, and the creation of subjects”, pp. 89–110) questions the idea that the “attendants” buried in the graves of a select group of people from Ur dating to the mid-third millennium BC went to their deaths willingly and asks how the consent of the subjects to their own subordination was achieved, how “disciplined bodies” were created. Two articles are devoted to the changes of the Middle Bronze Age, when “new” architectural techniques and artistic styles shape the appearance of Syrian urban communities and feature prominently in the competition between kingdoms such as Qatna, Ebla and Alalakh (Marian H. Feldman, “Frescoes, exotica, and the reinvention of the northern Levantine kingdoms”, pp. 39–65) and a “new” ruling elite, the Amorites, wield power in Syria and Mesopotamia (Brit Jahn, “The migration and settlement of the Amorites from the point of view of the settled Babylonian population”, pp. 193–209). Hittite imperialism puts an end to these states, as Ancient Near Eastern historiography would have it, and some of its effects are scrutinized in the contributions of Dominik Bonatz (“The divine image of the king: religious representation of political power in the Hittite empire”, pp. 111–36), who analyses the pictorial representations showing Hittite rulers in a religious function, and of Regine Pruzinszky (“Emar and the transition from Hurrian to Hittite power”, pp. 21–37), who traces the fate of local administrative institutions after the integration of the kingdom of Ashtata into the Hittite empire; this last topic is also treated in Masamichi Yamada’s recent article “The Hittite administration in Emar: the aspect of direct control” (Zeitschrift für Assyriologie und Vorderasiatische Archäologie 96, 2006, 222–34), the revised version of a paper presented at the 2004 colloquium “The city and its life: cultural continuity and discontinuity in Ancient Anatolia”.

The editors, Marlies Heinz and Marian H. Feldman, have eschewed a chronological order of contributions in favour of three thematic sections: “Reestabishment of order after major disruption”, “Changing order from within” and “Perceptions of new order”, and justify this organization in the “Introduction: representation – tradition – religion” (pp. 1–18). The volume is not the product of a dedicated meeting, and this is obvious to the reader: as fascinating as the individual case studies may be, conceptually there is very little that unites them — except for an interest in political power and its various forms of representation (texts, images, architecture), and of course change and continuity in the Ancient Near East.

Karen Radner

THE NEAR AND MIDDLE EAST

RICHARD M. FRANK:

This is the second of three volumes of collected studies by the great scholar of Islamic theology, philosophy and mysticism Richard M. Frank; the first,