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Eckart Frahm, *Historische und historisch-literarische Texte*. XII + 276 S. Wiesbaden, Harrassowitz Verlag 2009 (= *Keilschrifttexte aus Assur literarischen Inhalts* Bd. 3; = *Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft* Bd. 121). € 48,-.

Eckart Frahm's *Historische und historisch-literarische Texte* – the third volume to appear in the *Keilschrifttexte aus Assur literarischen Inhalts* series (edited by St.M. Maul) and the third book of the long-running *Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft* series to deal entirely with historical texts – is a high quality Assyriological publication that includes editions (transliterations and translations), commentaries, and copies of eighty previously unpublished texts; a few texts have more than one exemplar. The book's author deserves much credit for his labors – most of which took place between the fall of 1998 and the spring of 2002 – for preparing reliable editions, detailed notes, and accurate hand-drawn copies of these texts, which were excavated at Assur between 1903 and 1914 and which are now mostly in the Vorderasiatisches Museum (Berlin). Frahm deserves a big round of applause for his time and painstaking efforts to bring this previously unpublished material to light, especially given the broken and difficult-to-read nature of most of the originals published in this book – inscriptions on a variety of clay objects that L. Messerschmidt and O. Schroeder surely ignored when they prepared their copies for *Keilschrifttexte aus Assur historischen Inhalts* 1 (hereafter KAH 1) and *Keilschrifttexte aus Assur historischen Inhalts* 2 (hereafter KAH 2) respectively because those pieces were fragmentary and in very poor condition (clay packed into wedges and badly eroded surfaces). Individuals who have not examined historical and historical-literary texts from Assur from the original objects might not fully appreciate this work of Frahm's. Having personally examined numerous seventh-century royal inscriptions from Assur from the originals in Berlin, including several of the pieces edited and copied in *Keilschrifttexte aus Assur literarischen Inhalts* 3 (hereafter KAL 3), this reviewer can confirm that many of the cuneiform texts excavated at that site are in poor condition and are difficult to read in many instances. Unlike KAH 1 and 2, this book contains few complete texts and, therefore, its importance to Assyriology may be overlooked. Serious scholars and students in the field and related fields of study should not ignore this important, first-class publication.

KAL 3 contains an introduction (pp. 1-9), a catalogue of texts (pp. 11-21), editions of the texts (pp. 23-158), several useful concordances and indices (pp. 160-168), a bibliography (pp. 170-174), and copies and photographs of the edited texts (pp. 177-276). It also contains a foreword by St.M. Maul (pp. IX-X), which contains useful information about the history of the publication of historical texts from Assur.

Before diving into the texts, Frahm provides a short and interesting introduction (pp. 1-9). That section is divided into six main sections: (1) history and afterlife of Assur and Assyria; (2) the rediscovery of Assur and its historical texts; (3) the publication history of the historical texts from Assur; (4) the section of texts treated in KAL 3; (5) notes on the arrangement of the texts; and (6) the texts in their archaeological context. The introduction provides a good overview, as well as detailed information, about Assyrian historical and historical-literary texts and makes the texts edited in the volume a little more accessible to students and non-specialists (assuming, of course, they can read German). For individuals interested in Assur and/or Assyrian historical texts, KAL 3's introduction is well worth reading. One update to p. 4, editions of the late Neo-Assyrian inscriptions from Tiglath-pileser III to Sîn-šarra-iškun (ca. 626-612) are being prepared by the Royal Inscriptions of the Neo-Assyrian Period Project (directed by G. Frame).¹

Between the introduction and the editions, Frahm provides a handy, annotated catalogue of the eighty texts edited in the book (pp. 11-21). The texts are given consecutive numbers and are sub-divided into six sections: (I) royal inscriptions, in chronological order from Tukultī-Ninurta I to Sîn-šarra-iškun (nos. 1-43); (II) royal inscriptions whose attribution to any given king is uncertain (nos. 44-58); (III) Assyrian chronicles (nos. 59-61); (IV) laws, decrees, endowments, and treaties (nos. 62-71); (V) private dedication inscriptions (nos. 72-73); and (VI) "historical-literary" and miscellaneous texts whose precise text genres are uncertain (nos. 74-80). Each catalogue entry is given a KAL 3 number and the following information: reign (if known) or general period of composition (if the reign is not known with certainty), museum number, excavation number, measurements (in mm), and provenance. Some details about the object(s) upon which the text is inscribed and about the contents are provided. Although much of this data is repeated in the editions section, it is useful to have this at-a-glance information in a separate section, especially since it makes navigating the book easier when one is studying a particular text or group of texts.

¹) The published volumes are: H. Tadmor and S. Yamada, *The Royal Inscriptions of Tiglath-pileser III (744-727 BC) and Shalmaneser V (726-722 BC), Kings of Assyria* (= *Royal Inscriptions of the Neo-Assyrian Period* 1); A.K. Grayson and J. Novotny, *The Royal Inscriptions of Sennacherib, King of Assyria (704-681 BC), Part 1* (= *Royal Inscriptions of the Neo-Assyrian Period* 3/1; hereafter RINAP 3/1); *Part 2* (= *Royal Inscriptions of the Neo-Assyrian Period* 3/2; hereafter RINAP 3/2); E. Leichty, *The Royal Inscriptions of Esarhaddon, King of Assyria (680-669 BC)* (= *Royal Inscriptions of the Neo-Assyrian Period* 4; hereafter RINAP 4); and J. Novotny and J. Jeffers, *The Royal Inscriptions of Ashurbanipal (668-631 BC), Aššur-etel-ilāni (630-627 BC) and Sîn-šarra-iškun (626-612 BC), Kings of Assyria, Part 1* (= *Royal Inscriptions of the Neo-Assyrian Period* 5/1; hereafter RINAP 5/1). Fully searchable online editions of the published RINAP texts are also available at <http://oracc.org/rinap/corpus/>.

The heart of the book is the editions (pp. 23-158). Frahm provides for each text some introductory information, a transliteration, a translation, and commentary. Many of the details in the introductory section are also provided in the catalogue (pp. 11-21), but those sections regularly give additional information, for example details on earlier editions or copies, as well as on parallel texts if there are any. The transliteration and translation follow. For damaged passages with known parallels, the restorations are given in transcription. Frahm's editions are of very high quality. The transliterations match very well the signs as they appear in his copies (see below) and the translations generally faithfully render the Akkadian originals into German. There are some typos/errors, but these are usually very minor. Each edition is followed by a commentary, in which Frahm justifies his readings and restorations. These notes are especially useful when one carefully reads/examines any given text. The reviewer is grateful to Frahm for taking the time to compile this information. The editions and commentary are carefully prepared and accurate.

The eighty texts are divided into six sections. The first two sections include royal inscriptions: texts whose attribution to a specific king is (fairly) certain and texts whose attribution is uncertain, other than the text belonging to a king of a particular time period (for example early Neo-Assyrian period, late Neo-Assyrian period). Part I is organized chronologically from the Middle Assyrian king Tukultī-Ninurta I to the late Neo-Assyrian king Sîn-šarra-iškun (nos. 1-43) and Part II is arranged by museum number (from lowest to highest VAT number; nos. 44-58). Given the fragmentary and/or poor state of preservation of nearly all of these royal inscriptions, it does not come as a surprise that these texts were not published previously. For example VA 5634 (KAL 3, no. 40), a complete eight-sided clay prism with an inscription of Sennacherib. Although that object is complete, its entire surface is very worn, making it impossible to read most of the inscription inscribed upon it; see the photograph on p. 273. The fifteen-line building report at the very end of col. viii is just legible enough to allow us to determine that that passage records Sennacherib's renovation of the innermost part of the Old Palace at Assur, a royal residence that had been previously worked on by the Middle Assyrian king Tiglath-pileser I and the early Neo-Assyrian king Ashurnasirpal II. Given that about 90-95% of the text is illegible and that the remaining 5-10% are difficult to read, the reviewer completely understands why neither Messerschmidt nor Schroeder included this Sennacherib text in their respective KAH volume.² There are other late Assyrian royal inscriptions on clay prisms

²) The reviewer examined and collated VA 5634 – along with other inscriptions of Sennacherib, as well as texts of Tiglath-pileser III, Sargon II, Ashurbanipal, and Sîn-šarra-iškun – in May 2012, and the comments above are based on that examination of that prism.

that are in very poor condition; none of these are included in Frahm's book. For example Esarhaddon prism VA 3458 + VA 3459 + VA 3460 + VA 3827 + VA 3829 (+) VA 3826 + VA 3461 + VA 3462 + VA 3463 (= RINAP 4, no. 1 ex. 6); Sennacherib prism VA 8421a + VA 8421b + VA 8421c-g (+) VA 8421h (= RINAP 3/1, no. 15 ex. 17); and Sennacherib prism VA 5061 + VA 5632a + VA 5632b + VA 7512 (+)? A 61 (Istanbul) (= RINAP 3/2, no. 165).

There are two important late Neo-Assyrian inscriptions from Assur or are presumed to have come from that city that have appeared since KAL 3 was published. The first is a fragment of bronze with an inscription of Sennacherib now in the British Museum and the second is a stone block with a text of Sîn-šarra-iškun in the Assur Site Museum.³ For the convenience of the readers, translations of both of those texts are provided here, along with some minor discussion.

BM 91157 is a fragment of the bronze plating of an object made for the god Aššur that preserves part of a late Neo-Assyrian inscription. Although the king's name is broken away, the attribution to Sennacherib is based on the inclusion of the epithet *ēpiš šalam* ..., "the one who fashioned image(s) of ..."; the list of deities that follows *ēpiš šalam* in this text is similar to that in other texts of Sennacherib from Assur. The text reads:

1-4a) [For (the god) Aššur, king of the god]s, the father who engendered the Igīgū and Anunnakū gods, [...], the one who decrees fates, lord of the lands, ..., [who resides in Eḫursaggalkurk]urra, which is inside Ešarra, the great lord, his lord:

4b-8a) [Sennacherib], great [king], strong king, king of Assyria, ..., [...], the one who fashioned image(s) of the deities Aššur, Šerūa, ..., [...], Ištar of Bīt-Kidmuri, Bēlet-īlī, [Kaka], Ḫaya, Kusu, Lumḫa, Dunga, Egal[kiba], and the (other) great gods:

8b-15) For his life, the lengthening of his days, the securing of his reign, (and) the well-being of [his offspring], the ... of his oracles for [ete]rernity ... [...] (10) ... bronze ... [...] ... dais he cast through the craftsmanship of the god Ninagal and ... [...]. ... temple of the god *Dagān* [...] the dais of destiny, the path of (the god) Aššur, [...] lord, [...] ... [...] (15) ... [...] ... [...].

It is possible that BM 91157 was part of the metal plating that Sennacherib had cover Aššur's dais (Dais of Destinies), whose structure was probably made of baked bricks. Esarhaddon records that Aššur's dais at Assur had been made of baked bricks and (a plating of) *zahalū*-silver before he came to the throne and that he constructed it

anew entirely from (bricks cast of) *ešmarū*-silver.⁴ While dismantling the existing dais, Esarhaddon appears to have removed the metal plating that his father had placed around its brickwork. Instead of melting it down, it is possible that Esarhaddon had this work of bronze of his father placed in storage. Therefore, part of the former plating of the Dais of Destinies may still survive today, with BM 91157 possibly being a piece of it. Of course, this is pure conjecture, especially since this piece of bronze could have easily adorned another object in Aššur's temple at Assur; for example one of the metal-banded doors.

As for the new Sîn-šarra-iškun inscription (Kessler, ISIMU 14-15, 39-43), it reads:

1-7) I, Sîn-šarra-iškun, great king, mighty king, king of the world, king of Assyria; son of Ashurbanipal, king of the world, king of Assyria; son of Esarhaddon, king of the world, king of Ass[yria]; (5) son of Sennacherib, king of the world, king of Assyria; [de]s[cende]nt of Sargon (II), king of the world, king of Assyria, [governor of B]abylon, king of the land of Sumer and Akkad:

8-14a) At [the beginning of] my [king]ship, when the deities Aššur, *Bēl* (*Marduk*), Nabû, (and) [*Ištar*] graciously made me sit (10) on the th[rone of the fa]ther who engendered me: *in place of an empty lot*, I built the temple of the god Nabû [that is] i[nsi]de Baltil (Aššur), which *had not been created* (lit: born) from distant days, from its foundations to its crenellations (and) I completed (it).

14b-16) I brought the god Nabû and the goddess Tašmētu inside *it* and placed (them) on (their) eternal da[is]es.

The importance of this inscription is that it is the only text of Sîn-šarra-iškun recording work on the Nabû temple at Assur that states that that god did not have his own temple prior to Sîn-šarra-iškun becoming king, a fact that has long been known from the archaeological record. Sîn-šarra-iškun's Cylinder A inscription, for example, records that he rebuilt a Nabû temple at Assur that had existed at least since the days of Shalmaneser (I) and that had subsequently been rebuilt by Aššur-rēši-iši (I) and Adad-nārārī (III), after which time it fell into complete disrepair and was abandoned.⁵ Thanks to this short inscription, the textual record now supports the archaeological record.

⁴) RINAP 4, no. 60 lines 26'-29'a. Esarhaddon states that he used 180 talents of *ešmarū*-metal to build Aššur's dais. This would have been approximately 5,400 kg (= 11,880 lb) of metal.

⁵) Compare W. Meinhold *Ištar in Aššur: Untersuchung eines Lokalkultes von ca. 2500 bis 614 v. Chr.* (= AOAT 367), pp. 453-454, no. 16 lines 41b-59: "At that time, the temple of the god Nabû that is inside Ba[ltil] (Aššur) (which) Sha[lmaneser] (I), the one who (re)built the temple of the god Aššur, built became dilapidated; and (then) Aššur-rēši-iši (I), son of Mu[takkil-Nusku], (re)built (it and) it became dilapidated (again); and (then) Adad-nārārī (III), son of Šamšī-Adad (V), (45) (re)built (it) and it be[came] dilapidated and o]ld. It fell into disrepair [for a] long [ti]me and it (eventually) became like the ground (itself). The god Na[bû] (and) the goddess Tašmētu took up residence [in the temple of] the Assyrian [Ištar] and (there) they received strewn

³) For the former, see RINAP 3/2, text no. 193. For the latter, see K. Kessler, "Eine Steininschrift des Sîn-šarra-iškun aus dem Site Museum in Assur," in J.M. Córdoba (ed.), *Donny George Youkhana. In memoriam*, ISIMU 14-15 (2011-2012), pp. 39-43; and J. Novotny, "The Sîn-šarra-iškun Stone Block Inscription in the Aššur Site Museum: A Revised Edition and Notes on the Nabû Temple at Aššur," *Kaskal* 11 (2014), pp. 159-169.

The texts edited in Parts III (Assyrian chronicles; nos. 59-61) and IV (laws, decrees, endowments, and treaties; nos. 62-71) add a few more examples to the relative small corpora of texts published in J.-J. Glassner, *Mesopotamian Chronicles* (= *Writings from the Ancient World* 19); A.K. Grayson, *Assyrian and Babylonian Chronicles* (= *Texts from Cuneiform Sources* 5); L. Kataja and R. Whiting, *Grants, Decrees and Gifts of the Neo-Assyrian Period* (= *State Archives of Assyria* 12); and S. Parpola and K. Watanabe, *Neo-Assyrian Treaties and Loyalty Oaths* (= *State Archives of Assyria* 2). Of particular interest are the two fragments of the so-called “Esarhaddon Succession Treaty” (text nos. 70-71). VAT 9424 and VAT 12374 – as well as the large tablet found at Tell Ta’yinat (T-1801) – are the only copies of the “Esarhaddon Succession Treaty” presently found outside of Calah (modern Nimrud).⁶ Part V (nos. 72-73) provides two new private dedication inscriptions; that genre of text is also not particularly well attested in Assyria. Lastly, Part VI includes seven “historical-literary” and miscellaneous texts whose precise text genres are uncertain (nos. 74-80). Those fragmentary texts are very interesting, but it is unfortunate that they are poorly preserved. These include, for example, a “duet” between a king and a “daughter of Aššur” (text no. 75), a dialogue between the god (Aššur-)Enlil and Išme-Dagān (text no. 76), and a hunting hymn of a middle Assyrian king, possibly Ashurnasirpal I (no. 77). Further research should be carried out on text nos. 74-80. Frahm, however, has provided a solid foundation for future studies.

The volume also contains several useful concordances and indices (pp. 160-168). There are seven concordances and these give, for example the equivalences of KAL 3 text numbers to their corresponding museum numbers, Assur excavation numbers, and Assur find spots. There are seven indices and these are: (1) divine names; (2) personal names; (3) topographical names and gentilics; (5) river names; (6) temple and palace names; and (7) Akkadian words and groups of signs (whose precise reading is uncertain). These indices are well organized and not only include the text number and line number in which the names and words appear, but also give a transliteration of the name/word for each and every reference.

offerings. Kings, [my ancestors] who came be[fore me], (50) did not think about (re)building that temple; they did not pay (it any) attention. I, Sin-šarra-iškun, king of the world, king of Assyria, the one who reveres the great gods, the one who is assiduous towards their places (of worship), (55) conceived in my heart to (re)build that temple and my mind urged me (to do it). [O]n its old plan, [(on) its] former [site, in a favorab]le [month], (on) an auspicious day, through the craft of the incantation priest, [I laid its foundations] with limestone, [a (strong) mountain stone, and ...]. I built (and) completed (it) from its foundations to its crenellations.”

⁶) For the Tell Ta’yinat tablet, see, for example, J. Lauinger, “Esarhaddon’s Succession Treaty at Tell Tayinat: Text and Commentary,” *JCS* 64 (2012), pp. 87-123.

These carefully prepared concordances and indices make the volume easy to search. It is unfortunate that not all Assyriological publications contain such handy aids for searching.

KAL 3 contains hand-drawn copies of all of the texts, as well as a few photographs of them (pp. 177-276). Frahm prepared all of the facsimiles himself. Most are drawn at a 2:1 scale. The copies are aesthetically beautiful and carefully prepared. The copies follow very closely the signs on the original objects and they are accurate. The reviewer was able to check a few of the copies in KAL 3 against the originals in Berlin and found them very good. Therefore, the reviewer can attest that Frahm is an excellent copyist. This skill of Frahm will undoubtedly be highly regarded in Assyriology for a long time, much like those of the esteemed W.G. Lambert.

In sum, Frahm, KAL 3 is a useful, carefully prepared monograph on Assyrian historical and literary-historical texts from Assur from the reign of Tukultī-Ninurta I to that of Sin-šarra-iškun. The editions, commentary, and hand-drawn copies included in the book are first rate. Frahm deserves praise for his efforts, especially given the fragmentary and poor nature of the source material. The editions and copies in *Historische und historisch-literarische Texte* – a useful monograph written mainly for specialists – will undoubtedly stand the test of time since its editions and copies are of the highest quality. Frahm proved himself a first-rate Assyriologist already back in 1997, when he published his Ph.D. dissertation (*Einleitung in die Sanherib-Inschriften*, = *AfO Beiheft* 26), and he has done so once again with the publication of KAL 3 in 2009.

Munich.

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