

Note on the Texts

IN THIS STUDY, PASSAGES FROM ESARHADDON'S ROYAL inscriptions have been identified by the title assigned the text in Rieke Borger's edition of the inscriptions (*Die Inschriften Asarhaddons, Königs von Assyrien* [Graz: 1956]) and are based on the Akkadian texts established there, supplemented or revised as necessary to incorporate new material published after Borger's edition appeared. Such new material is cited in the accompanying footnotes, and is also listed separately in Appendix III. Esarhaddon inscriptions recognized and published after Borger's 1956 edition have been assigned titles according to Borger's system. The translations of Esarhaddon's inscriptions which appear here, although they owe much to Borger's translations and commentary, are my own.

Inscriptions of kings other than Esarhaddon are quoted from the translation in the edition cited in each instance. Most letters are quoted from the translations of Simo Parpola in his *Letters from Assyrian Scholars*, as noted.

In accordance with Assyriological convention, parentheses within a passage translated from Akkadian mark comments added by the translator to make the translation clearer. Brackets mark the translator's suggested restorations of broken passages in the text. Roman numerals indicate column numbers, and Arabic numerals indicate line numbers of a given text.

The transliteration of personal names and place names in the Neo-Assyrian period is problematic, since it is often unclear from the Akkadian how contemporaries would have pronounced a given name, and since the Akkadian writing of names is sometimes inconsistent. To make it possible for readers, particularly non-specialists, to recognize the person or place being discussed as one already known from previous studies, I have so far as possible adopted the form of the name that appears in a standard reference work, rather than imposing a consistent pattern of transliteration; personal names which appear in Assyrian letters have thus been cited in the form adopted by Simo Parpola in *Letters to Assyrian Scholars*, and names of Aramean tribes, in the form used by J.A. Brinkman in *A Political History of Post-Kassite Babylonia*. For other proper names, I have used a normalized form reflecting current Assyriological practice, rather than one reflecting a plene writing of that name in Assyrian texts—again, because these forms are more likely to be readily recognizable from earlier studies. For some Akkadian names,

such as Sennacherib, or Nineveh, a conventional English form already exists, usually derived from the form in which the word appears in Biblical or Classical sources; in such cases, I have used the English version of the name, without diacritical marks.