

Andrew R. George, ed., *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection* (Cornell University Studies in Assyriology and Sumerology, 17. Manuscripts in the Schøyen collection, Cuneiform Texts VI), Bethesda MD: CDL Press, 2011. 310 pp. + CI pls. – ISBN: 978-1-934309-33-9.¹

The series “Cornell University Studies in Assyriology and Sumerology” (CUSAS) is edited by D. Owen, the curator of the tablet collections at this university. The contributions published so far can be divided into three main subseries. One of them, the most numerous in volumes, is dedicated to the publication and study of cuneiform documentation from the third millennium, mostly from the Ur III Dynasty (2112-2004 BC), but also from the Early Dynastic and Sargonic periods, in the collections of the Cornell University (see CUSAS 1, 3, 4, 5, 6, 11, 13, 14, 15, 22). A second, smaller group of volumes is devoted to the publication of cuneiform documents from other periods in the Cornell collections. Old Babylonian cuneiform documents in these collections have been published in CUSAS 8 and 15. Third millennium texts and cuneiform documents from other periods in the Columbia University Libraries (New York) have also found their place in the series (see no. 16).

The third subseries of CUSAS comprises the “Manuscripts in the Schøyen Collection, Cuneiform Texts”, which started independently of CUSAS, but which have now become part of the series. The first volume with documentation from the Schøyen collection was published by J. Friberg, *A Remarkable Collection of Babylonian Mathematical Texts*, New York, 2007, outside the CUSAS project. The “Manuscripts in the Schøyen Collection” contain cuneiform documentation from this Norwegian collection. To date, six volumes containing texts from the Schøyen collection have appeared in CUSAS: a volume with Sumerian proverbs edited by B. Alster (CUSAS 2), one with tablets from the First Sealand Dynasty edited by S. Dalley (CUSAS 9), another with lexical tablets edited by M. Civil (CUSAS 12), and three volumes edited by A. R. George: one on Babylonian literary texts (CUSAS 10), one on cuneiform royal inscriptions and related texts (CUSAS 17 - the volume under review here) and one on divinatory texts (CUSAS 18).

CUSAS 17 contains 107 beautifully edited documents belonging to the genres of the royal inscriptions (nos. 4-7, 11-12, 15-16, 18, 20-95), chronographic texts (nos. 96-102), *kudurru* inscriptions (i.e., inscriptions on stone dealing with fields: nos. 103-106) and a legal document: a cylinder with an exemplar of Ur-Namma’s (2112-2095 BC) law collection (no. 107). Inscriptions nos. 1-3, 8-10, 13-14 and 17-19 are not royal *strictu senso*, but commissioned by individuals associated with the royalty (see below). A common feature of all the inscriptions in the volume is that they shed light on historical figures and events. The texts are arranged according to their genre and then chronologically in the volume; they range from the Uruk period (*ca.* 3000 BC) to the Persian period (Artaxerxes I, 464-424 BC). They are issued in thirteen contributions by specialists in each relevant period, and are preceded by the catalogue of the documents (pages xix to xxviii). P. Steinkeller edits 21 third-millennium royal and votive inscriptions (pages 1-28, nos. 1-21). C. Wilcke publishes a votive inscription of Gudea of Lagaš (2122-2102 BC) with Old Babylonian translation (pages 29-47, no. 22). George presents fourteen other third-millennium royal inscriptions (pages 49-57, nos. 23-36). K. Volk studies an inscription of Šin-iddinam (1849-1843 BC), the king of Larsa (pages 59-88, no. 37). George also publishes thirty second-millennium royal and commemorative inscriptions (pages 89-125, no. 38-67). G. Frame presents eight royal inscriptions from the Middle and Neo-Assyrian periods (pages 127-52, nos. 68-75). George edits a stele of Nebuchadnezzar

1. This review was possible thanks to financing by the Gerda Henkel Foundation (Germany) and the Spanish Ministry of the Economy (FFI 2011-25290). To my knowledge, the only review of CUSAS 17 currently available is by A. Livingstone, *BSOAS* 75 (2012) 367-68.

II (604-562 BC) (pages 153-69, no. 76) and other Neo-Babylonian royal inscriptions (pages 171-86, nos. 77-86). Inscriptions from the Mesopotamian periphery are also present in the volume: F. Vallat publishes eight Elamite and Achaemenid historical texts (pages 187-92, nos. 87-94) and M. Weeden edits an Urartian inscription (pages 193-98, no. 95).

The chronographic documentation is also represented in this volume. George publishes five Sumero-Babylonian king lists and two date lists (pages 199-209, no. 96-102). These are followed by four “ancient *kudurru*” inscriptions presented by Steinkeller (pages 211-20, nos. 103-106) and an article by M. Civil with the edition of the Law Collection of Ur-Namma (pages 221-86; no. 107). The volume closes with the bibliographical references (pages 287-310) and the plates.

The 107 documents are presented in photographs and, most of them, with magnificent copies of the inscriptions by George on plates I-CI at the end of this wonderful book. Photographs of the inscriptions published in this volume can be consulted online at the Cuneiform Digital Library Initiative (CDLI) website (see the concordance of CDLI numbers with the text number in this volume on page xxx).

The inscriptions are written in Sumerian, Akkadian, Elamite and Urartean (nos. 92-94 have some lines in ancient Persian and Egyptian). As George points out right at the beginning of the volume (page xviii), the range of media and materials represented is wide. The objects containing the inscriptions can be classified as follows:

Bricks: 7, 29, 30, 33, 34, 35, 41, 58, 59, 60, 79, 80, 81, 82, 83, 89,
 Bronze bowl: 18,
 Bronze dagger: 90,
 Bronze statue: 75 (fragment),
 Bronze label: 95,
 Clay barrels: 37, 42, 46, 47, 48, 49, 78, 86,
 Clay brick-stamp: 24,
 Clay cones: 13, 23, 25, 26, 27, 28, 38, 39, 40, 43, 45, 56, 57,
 Clay cylinders: 50, 72, 77, 107,
 Clay foot: 9,
 Clay hand: 71,
 Clay nail: 44,
 Clay tablets: 4, 8, 10, 20, 21, 22, 51, 52, 53, 55, 61, 68, 69, 74, 96, 97, 98, 99, 100, 101, 102,
 Clay vessel: 67 (fragment),
 Eye-stones: 62, 84, 85,
 Impression on bitumen: 36,
 Silver vessel: 87 (fragment),
 Stone brick-stamp: 16,
 Stone cone: 6,
 Stone mace head: 17,
 Stone objects: 14, 31, 32, 64, 65, 66, 88,
 Stone socket: 5,
 Stone slabs: 70, 73,
 Stone stele: 76,
 Stone tablets: 11, 15, 63, 91, 103, 104, 105, 106,
 Stone vessels: 1, 2, 3, 12, 54, 92, 93, 94,
 Stone weight: 19.

These inscriptions are issued by (dedicated to the life of or inscribed on behalf of) the following rulers, arranged chronologically (the dates follow J. A. Brinkman, "Mesopotamian Chronology of the Historical Period" in: A. L. Oppenheim/ E. Reiner, *Ancient Mesopotamia*. Chicago/London, 1977, 335-47):

En-metena (ca. 2410 BC) nos. 4, 5, 23,
 Giššag-kidug (ca. 24th century BC) nos. 6, 7,
 Narām-Suen (2254-2218 BC) no. 24,
 Šar-kali-šarri (2217-2193 BC) nos. 11, 12,
 Ur-Bau (predecessor of Gudea) no. 25,
 Gudea (2122-2102 BC) nos. 15, 22, 26, 27, 28, 29, 30, 31, 32, 33,
 Ur-Namma (2112-2095 BC) nos. 20, 21,
 Amar-Suen (2046-2038 BC) nos. 16, 34, 35, 36,
 Idattu I (ca. 2000 BC) no. 18,
 Išme-Dagan (1953-1935 BC) nos. 38, 39,
 Lipit-Ištar (1934-1924 BC) no. 40,
 Gungunum (1932-1906 BC) no. 44,
 Būr-Sîn (1895-1874 BC) no. 41,
 Enlil-bāni (1860-1837 BC) nos. 42, 43,
 Sîn-kāšid (ca. 1860 BC) nos. 55, 56, 57,
 Sîn-iddinam (1849-1843 BC) nos. 37, 45, 46, 47, 48, 49,
 Sîn-irībam (1842-1841 BC) no. 50,
 Rīm-Sîn (1822-1763 BC) no. 51, 52, 53, 54,
 Hammurapi (1792-1750 BC) nos. 58, 59, 60,
 Kutir-untaš (middle of 14th century BC) no. 88,
 Untaš-Napiriša (ca. 1340-1300 BC) no. 89,
 Kurigalzu II (1332-1308 BC) no. 61, 62,
 Šutruk-Nahhunte I (1190-1155 BC) no. 90,
 Tiglath-pileser I (1114-1076 BC) nos. 68, 69,
 Ashurnasirpal II (883-859 BC) nos. 70, 71,
 Minua (ca. 810-785 BC) no. 95,
 Erība-Marduk (first half of the 8th century BC) no. 77,
 Sargon II (721-705 BC) nos. 72, 78,
 Ashurbanipal (668-627 BC) no. 73,
 Šutur-Nahhunte (ca. 646 BC) no. 91,
 Nebuchadnezzar (604-562 BC) nos. 76, 79, 80, 81, 82, 83, 84, 85,
 Nabonidus (555-539 BC) no. 86,
 Xerxes I (485-465 BC) nos. 92, 93,
 Artaxerxes I (464-424 BC) no. 94.

These rulers arranged alphabetically are the following:

Amar-Suen (2046-2038 BC) nos. 16, 34, 35, 36,
 Artaxerxes I (464-424 BC) no. 94,
 Ashurbanipal (668-627 BC) no. 73,
 Ashurnasirpal II (883-859 BC) nos. 70, 71,
 Būr-Sîn (1895-1874 BC) no. 41,
 Enlil-bāni (1862-1839 BC) nos. 42, 43,

En-metena (*ca.* 2410 BC) nos. 4, 5, 23,
 Erība-Marduk (first half of the 8th century BC) no. 77,
 Giššag-kidug (*ca.* 24th century BC) nos. 6, 7,
 Gudea (2122-2102 BC) nos. 15, 22, 26, 27, 28, 29, 30, 31, 32, 33,
 Gungunum (1932-1906 BC) no. 44,
 Hammurapi (1792-1750 BC) nos. 58, 59, 60,
 Idattu I (*ca.* 2000 BC) no. 18,
 Išme-Dagan (1953-1935 BC) nos. 38, 39,
 Kurigalzu II (1332-1308 BC) nos. 61, 62,
 Kutir-untāš (middle of 14th century BC) no. 88,
 Lipit-Ištar (1934-1924 BC) no. 40,
 Minua (*ca.* 810-785 BC) no. 95,
 Nabonidus (555-539 BC) no. 86,
 Narām-Suen (2254-2218 BC) no. 24,
 Nebuchadnezzar (604-562 BC) nos. 76, 79, 80, 81, 82, 83, 84, 85,
 Rīm-Sîn (1822-1763 BC) nos. 51, 52, 53, 54,
 Sargon II (721-705 BC) nos. 72, 78,
 Šar-kali-šarri (2217-2193 BC) nos. 11, 12,
 Sîn-iddinam (1849-1843 BC) nos. 37, 45, 46, 47, 48, 49,
 Sîn-irībam (1842-1841 BC) no. 50,
 Sîn-kāšid (*ca.* 1860 BC) nos. 55, 56, 57,
 Šutruk-Nahhunte I (1190-1155 BC) no. 90,
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 Tiglath-pileser I (1114-1076 BC) nos. 68, 69,
 Untāš-Napiriša (*ca.* 1340-1300 BC) no. 89,
 Ur-Bau (predecessor of Gudea) no. 25,
 Ur-Namma (2112-2095 BC) nos. 20, 21,
 Xerxes I (485-465 BC) nos. 92, 93.

Some of the inscriptions cannot be assigned to a particular ruler because they are badly damaged: nos. 1, 2, 63, 64, 65, 66, 74, 75. Others do not belong to rulers, but they were commissioned by high status individuals such as princes (Šaratigubišin, no. 14), priests (possibly Ur-Imma (?), no. 13 and Dumunirgalana, no. 19), soldiers (Ur-Numušda, nos. 17) or singers (Šeš-pada, no. 8). No. 9 is an inscription on a clay object depicting a left human foot and does not bear a personal name. This is also the case of no. 67, an inscription on a jar-herd.

The appearance of some notes commenting on the inscriptions, immediately after the volume was published, is evidence of how interesting the new materials in CUSAS 17 are: P. Attinger, “A. R. George, CUSAS 17 (2011) 111 sq./pl. XLII n° 52:3”, NABU 2011/54; Attinger, “ĝen, agréer”, NABU 2011/55 (on nos. 6, 7 and 13); O. Pedersén, “Tiglath-Pileser I and the city of Pakute”, NABU 2011/81 (on nos. 68-69); P. Michalowski, “On the Margins of the Correspondence of the Kings of Ur. 3) The geographical term murub^{ki}”, NABU 2012/6 (on no. 37 iii 47-49); George, “Further additions and corrections to CUSAS 17 (nos. 6–7, 20–21 and 54)”, NABU 2012/16 (also on no. 38); U. Gabbay and C. Wilcke, “The bilingual Gudea inscription CUSAS 17, 22: New readings and interpretations”, NABU 2012/71; George, “CUSAS 17 no. 61”, NABU 2012/72; Z. Földi, “The career of a high-ranking official in Larsa: on CUSAS 17, 54”, *Cuneiform Digital Library Notes* 2012/2; D. E. Roiter, “An Indo-European God in a Gudea inscription”,

NABU 2013/38 (on no. 22). There can be no doubt that the analysis of the materials included in the volume will keep Assyriologists busy in the years to come.

Andrew George, the editor, and the other contributors of this invaluable volume must be thanked for their meticulous work on the inscriptions of the Schøyen collection and for making them available to the rest of the scientific community.

Jaume Llop
Berlin

Jean-Claude Margueron, *Cités invisibles. La naissance de l'urbanisme au Proche-Orient ancien. Approche archéologique*. Paris: Librairie Orientaliste Paul Geuthner, 2013. 642 pp. – ISBN: 978-2-7053-3870-1.

The first cities are a key theme for understanding the genesis and evolution of the people who lived in ancient Mesopotamia. This means this has been a recurrent topic of research since the very start of archaeology in the Mesopotamian land. Scientific debate has generated a wide collection of publications over the last thirty years and these have attempted to provide an explanation for urbanism in the ancient Near East. A sample of these are, for example: F. Bruschweiler *et al.* eds., *La ville dans le Proche-Orient ancien* (Louvain 1983); M. Liverani, *L'origine delle città* (Roma 1986); J.-L. Huot *et al.*, *Naissance des cités* (Paris 1990); M. van de Mierop, *The Ancient Mesopotamian City* (Oxford 1997); P. Azara *et al.* eds., *La fundación de la ciudad* (Barcelona 2000); M. Liverani, *Immaginare Babele. Due secoli di studi sulla città orientale antica* (Roma 2013); N.-N. May & U. Steinert eds., *The Fabrics of Cities. Aspects of Urbanism, Urban Topography and Society in Mesopotamia, Greece and Rome* (Leiden-Boston 2014).

Nevertheless, despite the time which has passed since the discovery in 1843 of the Assyrian city of Dur-Sharrukin by French archaeology, the first cities (urbanism and urban life) in the ancient Near East continue to be a problem with numerous aspects which still need to be reconsidered and re-studied from an archaeological and historical point of view. In other words, this is far from being resolved or therefore exhausted for research. Good proof of this is the recent work by Jean-Claude Margueron, which offers the reader a totally renewed vision under the original and significant title *Cités invisibles*. The choice of this title is not a banal matter. This does not merely refer to the fact that ancient cities of the Near East are nowadays found under huge mud-brick hills (*tells*) which make them “invisible”, but it refers above all to the network of “not visible” infrastructures on which they were constructed. This is what the author calls the “infrastructure urbaine compartimentée”, on which the organisation, functioning and longevity of the city depended. This infrastructure, structured like a continuous network, ensured a stable base and the evacuation of water, the greatest enemy of Mesopotamian mud-brick architecture.

Since their appearance, the first cities worked to adapt themselves to geographical and climatic means. The need to eliminate rainwater was one of the most urgent needs to resolve for the Mesopotamians. For the author, the adoption of geometrical plans, like the circle or circular sector and the orthogonal, is directly related to this question and not to esoteric or magical approaches. The circular plan was the best solution for fighting against the destructive violence of water. Cities like Ur, Uruk, Larsa, Girsu or Nippur were large urban agglomerations of a circular plan (1 to 2 km in diameter), built entirely of mud-brick and supplied with navigation canals which were saved by bridges.

The current book is not a casual work but rather a mature work, the fruit of over fifty years' experience in the field of archaeology in Syria and Irak. In fact the research takes the author's field experience as a basis as a director of archaeological excavations in five large sites of different Near Eastern geographical

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