Al-Noor Journal for Digital Heritage and Cultural Preservation
Vol. 1, No. 2, 2026 (1-10)
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

Al-Noor Journal for Digital Cultural Heritage

The Sukkallu Official and His Duties in the Light of Published Cuneiform Texts

[1] Zhiyar Sedeeq Ramadhan, [2] Atam Mustafa Abdulqadir

[12]Department of Archaeology, College of Humanities , University of Duhok,, Duhok, Iraq

Article information

Article history:
Received:22/5 / 2026
Accepted:3/7/2026
Published:29/7/2026

Keywords:
Sukkallu.
SUKKAL.
Akkadian.
Neo-Assyrian letters.
Administration.
postal system.
Intelligence.
cuneiform texts.

Correspondence:
Zhiyar Sedeeq Ramadhan
Zhyiar.sedeeq@uod.ac

Abstract

This study deals with the office of the sukkallu in the Neo-Assyrian state on the basis of published cuneiform sources, especially Neo-Assyrian letters, administrative and legal documents and royal inscriptions of the Sargonid period. First it sets out the terminology, from the Sumerian logogram SUKKAL to its Akkadian equivalent sukkallu, and then distinguishes the ordinary messenger and diplomatic envoy from the senior official whose functions could, depending on context, approximate those of a vizier, royal adviser, or administrative intermediary between the king and the machinery of government. The evidence shows that the sukkallu was not a postal official in the narrow sense. His office was a mixture of intelligence, reports, military affairs, and judicial and civil adjudication. Royal inscriptions indicate that SUKKAL was also used in a religious sense, as an epithet for gods such as Nabû and Nusku. The term must thus be interpreted within its textual context rather than assigned an invariant translation. The study concludes that the office of the sukkallu reflects a system in which royal decision-making was highly centralized, yet depended upon a stratum of senior officials capable of turning news, letters and reports into instruments of government, supervision and intelligence.

DOI: https://doi.org/10.69513/jndh.v1.i2.a1,Authors, 2026, College of Art, Alnoor University.
This is an open access article under the CC BY 4.0 license (http://creativecommons.org/licenses/by/4.0/).

Introduction

The letters were one of the most important instruments of the political, economic and social administration of the Assyrian Empire. It was the crucial link between the king, the state officials, the provincial governors and regional authorities. The Assyrian kings depended on a centralized administration for everything from the most important to the most trivial, but such centralization would not have worked without a huge network of scribes, messengers, envoys and high officials to carry information, interpret orders and turn the king's wishes into administrative or military action. In this sense, the Assyrian Empire was an empire not only of armies and royal inscriptions, but an empire of communications and letters. Letters are especially valuable since they differ in character from royal inscriptions. Royal inscriptions were usually composed in order to construct the image, legitimacy and achievements of the king, while the minutiae of correspondence give the historian closer access to the real functioning of administration: fear of frontiers, the supervision of fortresses, reports by informants, the movement of merchants and horses, the stances taken by cities, tribes and local rulers. To study the sukkallu in this correspondence is thus not only to better understand the meaning of an office, but also to expose the internal mechanisms of how the state functioned.

The significance of the subject also stems from the fact that sukkallu cannot be easily restricted

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

to a single meaning. In Sumerian and Akkadian texts it may appear as SUKKAL or syllabically as sukkallu. Depending on context it may be rendered ‘vizier’, ‘adviser’ or ‘high-ranking envoy’. It may appear in judicial, military or religious contexts. This semantic range is not in itself a sign of terminological confusion. Rather, it is indicative of an office situated within a fluid administrative framework in which the exact role was defined by the textual and institutional setting.

The subject was chosen as many letters refer to the sukkallu, or 'vizier', or offices associated with him, but many studies have only treated the title incidentally, or have simply translated it as 'vizier' without pursuing its duties in epistolary, legal and military sources. The present study therefore collects and examines a larger body of cuneiform evidence, maintaining the descriptive precision demanded by the texts, while relating it to historical and administrative interpretation.

The main question could be formulated as follows: was the sukkallu a postal messenger, a vizier, or an administrative official with several competences? This raises a number of other questions. SUKKAL’s language training was as follows: What had it to do with letters and envoys? What was its standing within the administrative hierarchy? What were his duties, military, judicial and civil? Finally, do religious references to certain deities as SUKKAL suggest a symbolic extension of the office in Assyrian thought?

The study is based on a descriptive and analytical reading of published texts, comparing administrative letters, royal inscriptions and Akkadian lexicographical sources. The primary setting for the narrative is within the chronology of the Neo-Assyrian period, especially the Sargonid age, but where needed, earlier and later evidence is taken into account to clarify the development and continuity of the term.

1. Historical Background: The Nature of Neo-Assyrian Administration

The Neo-Assyrian state (911–612 BC) was characterized by a far-reaching and centralized administrative system. This system probably carried on earlier traditions from Mesopotamia, but reached a more developed and organized stage in the Neo-Assyrian period. At the head of the administrative hierarchy stood the king, followed by the magnates, the military commanders, the provincial governors, the scribes and the messengers. Centralization did not imply that the king personally performed every administrative, military or judicial act, but that such acts ultimately referred back to the royal centre of decision-making.

The king was at the top of the social hierarchy and was the earthly representative of the god Aššur. He had the power of appointing and dismissing officials and controlled foreign policy, military campaigns, building projects and religious rites. As secular ruler and as the supreme cultic authority he was the ultimate point of reference for decisions. Letters were addressed to him or to officials in his immediate circle. But the territorial size of the empire made a class of administrative intermediaries necessary.

They were the sukkallu, the nāgir ekalli, the rab šāqê, the turtānu and the sartennu. The assembly of the elders or leading citizens was associated with the interests of the Assyrian city and could be involved in the resolution of some legal and financial issues and the defense of civic privileges, including exemptions from taxation and corvée. Nevertheless, it still formed part of a larger hierarchy under the authority of the king and central administration, especially

Vol. 1, No. 2, 2026 (1-10)
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

in times of political and military turmoil. The operative administrative stratum was constituted by officials. Their duties were both advisory and executive and some were from the royal household, the nobility, the senior military command, or the scribal establishment. Office in the Assyrian state was not just a matter of honor: it involved orders, correspondence, reports, and supervision of resources. Therefore, we find the same high officials again and again in the lists of eponymous officials, legal documents and administrative records.
One must see the sukkallu in this light. He was not a marginal element in the postal system, nor simply a messenger between two parties. In many passages he appears as a high-ranking administrator who received reports and was included among the leading officials of the state. Evidence from Esarhaddon's inscriptions in RINAP 4 includes the forms sukkallu rabû and sukkallu šanû, 'chief sukkallu' and 'second sukkallu'. Such institutional differentiation is not usually linked with an ordinary postal function.

2. Correspondence Personnel, Messengers, and the Limits of Their Relationship to the Sukkallu

The messenger was the principal means by which information passed from one person to another: one party was the sender and the other the addressee. Trustworthiness was fundamental, because a messenger could be killed, captured, or interrogated en route, especially when carrying sensitive military or political information. Some messengers were accompanied by interpreters when traveling abroad, since Assyrian political communication operated across a multilingual and multi-regional environment.

An envoy was expected to be literate, tactful, and diplomatically competent. Envoys acquired particular importance in Assyria's relations with Elam, Urartu, and Babylonia. They conveyed not only words but also the state's position, prestige, demands, or threats. The Assyrian communication system was therefore part of the security and administrative apparatus, since the speed and accuracy of information could determine the fate of a fortress, a city, or an entire campaign.

A distinction must nevertheless be maintained between the mār šipri, literally the 'son of the message' or bearer of a commission, and the sukkallu. A messenger might simply transmit information or represent the king in a defined mission. The sukkallu, by contrast, usually appears at a higher level: reports were submitted to him; he could be asked to decide a case; his name could be associated with the eponymate and the administrative hierarchy; and he could occur in political and judicial contexts. 'Postal official' is therefore an inadequate definition. More accurately, he was a high official connected with correspondence from a position of supervision or decision rather than mere conveyance.

Letters linked the imperial periphery directly to the king. News from the northern or eastern frontiers could reach the king or the sukkallu and then be converted into an instruction or order. Phrases such as 'to my lord the vizier,' 'let the vizier write,' or 'let my lord the vizier know' identify not the bearer of the message but the authority entitled to receive the information and manage its consequences. This is the essential difference between correspondence as a medium and the sukkallu as an institutional position within government.

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

3. SUKKAL/sukkallu: Linguistic and Administrative Significance

The term appears in Sumerian writing as SUKKAL and in Akkadian as sukkallu or šukkallu. It belongs to an old administrative vocabulary that continued across different textual corpora. Akkadian dictionaries define it, according to context, as a courtier, senior official, or vizier, and record both syllabic and logographic writings, including LÚ.SUKKAL and SUKKAL.

Lexicography alone, however, does not explain the office. Although the term was Sumerian in origin, it became part of the Akkadian language of court and administration. Modern scholarship has correctly observed that the rendering 'vizier' can be useful, but it may mislead when understood through the institutions of Islamic or modern states. The most precise procedure is contextual: the sukkallu may be a high-level intermediary, an official exercising judicial authority, a participant in the management of information, or the holder of an honorific title with administrative content.

The RINAP 2 glossary of Sargon II's inscriptions is especially useful. It records šukkallu (sukkallu) with the meaning 'vizier' and lists the spellings sùk-ka-lu, SUKKAL, and [LÚ].SUKKAL. The related term sukkalmaḫḫu is rendered 'chief minister,' that is, chief of the sukkallus. This evidence is particularly relevant because it derives from the inscriptional corpus of Sargon II, at the centre of the Sargonid period examined here.

Ali Yasin al-Jubouri's Akkadian-Arabic dictionary likewise defines sukkallu as a 'court official' and, in certain contexts, as a title borne by a ruler of Elam. It lists forms such as LÚ.SUKKAL and SUKKAL. This wider distribution reinforces the need to distinguish the Neo-Assyrian administrative meaning from other usages in Mesopotamia and Elam.

The Neo-Assyrian forms sukkallu rabû, 'chief sukkallu,' and sukkallu šanû, 'second' or 'deputy sukkallu,' are particularly significant. They show that the title was not casual terminology but part of an administrative order with internal ranking. The forms occur in eponymic and Sargonid contexts: Abī-rāmu is identified as sukkallu rabû, whereas Banbâ is designated sukkallu šanû.

Translation must consequently remain flexible. In eponym lists or lists of palace magnates, the term may be rendered 'sukkallu,' 'vizier,' or 'chief vizier,' depending on the form. In judicial contexts, the holder may be described as a royal agent or adviser participating in adjudication. When the term is applied to a deity, it requires a symbolic and religious rendering rather than the language of a human administrative office.

4. The Sukkallu in the Administrative Hierarchy and Royal Court

The sukkallu was a civil official, but this did not exclude him from military or judicial matters. At the top level the Assyrian state did not keep strict demarcations between areas of responsibility: a senior official could undertake administrative activities, participate in military affairs and feature in legal documents. The duties of the sukkallu should therefore not be defined too narrowly, since the office could vary in the course of a reign, period and context. Modern studies show that the office had a ceremonial aspect in some periods and became more prominent from the reign of Sargon II, and that the status of other offices was changing. This partly accounts for its common presence in courtly, epistolary, and list contexts and its

Vol. 1, No. 2, 2026 (1-10)
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

occasional association with members of the royal household or other major figures. The eponym lists demonstrate its institutional standing. RINAP 4 identifies Abī-rāmu as LÚ.SUKKAL GAL-ú, the chief sukkallu, in 677 BC and Banbâ as LÚ.SUKKAL 2-ú, the second sukkallu, in 676 BC. These are not just lexical attestations, but they demonstrate that the office belonged to the formal organization of the state.

Administrative sources also suggest material privileges. Documents may refer to houses, horses, estates, or grants associated with the office. In one administrative record, the sukkallu's allocation of silver and garments exceeded that of several other officials, although it remained below the portions assigned to the crown prince and the turtānu. He therefore belonged among the magnates rather than the ordinary messengers.

The sukkallu thus stood between the king and the executive departments. He was close to the centre of decision-making without being the king; he dealt with letters without being merely a courier; and he participated in judicial business without being identical to the sartennu. This intermediate character accounts both for the importance of the office and for the difficulty of translating it by a single modern title.

5. Military and Intelligence Duties in the Light of the Letters

One of the sukkallu's principal military-related duties was to follow information arriving from the frontiers, especially the northern border with Urartu and the eastern regions connected with Elam and Babylonia. Reports concerning fortresses, troop movements, and rebellions were not always directed solely to the king. They could pass through the sukkallu or be submitted to him so that he might assess the situation and refer it to the highest authority.

On the northern front, the letters concern Urartu, Ṭurušpâ, fortresses, and officers accused of conspiring against the king. Whatever the details of each letter, the general pattern is clear: military intelligence moved from a field official to the king or the sukkallu and then became material for a decision. Expressions such as 'my messenger went to the vizier to obtain news of Armenia' or 'let them inform the vizier' show that the sukkallu was not remote from warfare but was situated within the chain through which military information circulated.

Recent studies of the Assyrian army confirm that senior officials, including the sartennu and sukkallu, occur in frontier and military contexts, even though they may not have possessed permanent units as an exclusive attribute of office. A central question is whether magnates commanded standing units by virtue of their titles or forces temporarily assigned to them during campaigns. In either case, the sukkallu belonged to the environment in which military and administrative decisions were made.

On the eastern front, the sukkallu is prominent in reports concerning Elam, Bīt-Yakīn, and Babylonia. The letters include information from Bīt-Amukāni, Laḫīru, and the Abāni River. An official sends intelligence to the sukkallu for onward communication to the authorities and refers to the need to station troops around Dēr so that the king's objective may be achieved. Structurally, the sukkallu is not the bearer of the message but the administrative node at which intelligence was assembled and from which action or further reporting was expected.

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

Reports from Elam were sometimes linked to the movement of wool, horses, and caravans. Such matters appear economic, but they also formed part of political intelligence: a caravan might carry information about an Elamite concentration of troops; horses might indicate military preparation; and tribal movements near a river or fortress might precede rebellion or alliance. The sukkallu's function was therefore to turn dispersed items of news into politically usable knowledge.

It would be an exaggeration to claim that the sukkallu personally 'commanded' all such activities. More cautiously, he formed part of a decision-making network: he received, consulted, wrote, referred, ordered, or coordinated between the king, provincial governors, and military officers. This interpretation respects the limits of the evidence and avoids inflating the office beyond what the texts can sustain.

6. Judicial and Civil Duties

The cuneiform evidence shows that the sukkallu was not concerned with military affairs alone. He also participated in judicial and civil matters. Some letters refer to cases involving accusation, arrest, and imprisonment and request his opinion or ruling. His position was therefore close to royal judicial authority, although he was not the sole judicial officer.

This role becomes clearer when compared with the sartennu, the chief judge. The sukkallu and sartennu can occur together in legal sources. The CAD, for example, cites an instruction to go to Nineveh for judgment before 'the vizier and the chief judge.' The sukkallu consequently participated in hearing cases or confirming judgments rather than merely conveying legal documents.

Modern scholarship also notes judgments issued jointly by the sukkallu and sartennu and cases in which the sukkallu appears to have adjudicated alone. His connection with justice was therefore substantive, not accidental. Yet he should not be reduced to a 'judge' in the narrow professional sense. He was a senior official who could exercise judicial or quasi-judicial authority when a matter fell within the competence of the court or was delegated by the king.

The relevant texts include a case in which a man accused others and later admitted that he had wrongly accused his father; another in which a subordinate sought the sukkallu's advice regarding the inhabitants of Uruk; and a legal document in which the sukkallu imposed a substantial copper fine on a man who had abducted four persons. Despite their different details, these cases suggest that matters exceeding local authority or requiring higher confirmation could be referred to the sukkallu.

He also appears in disputes over sale, purchase, and real property. Together with the sartennu, he could impose a judgment on a party who refused an ordeal or attempted to shield himself through property, while the king and crown prince remained the highest authorities for pursuing anyone who violated the settlement. Neo-Assyrian justice was therefore not institutionally isolated from administration. It formed part of a network in which the king, crown prince, sukkallu, sartennu, and urban governors interacted.

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

7. The Sukkallu between Human Office and Divine Epithet

The royal inscriptions reveal that Sukkal was not restricted to a human office. It was also used in religious discourse as an epithet of some gods. It must not be confused with the administrative title, but it serves to clarify the symbolic value of the term in Assyrian and Babylonian thought.

In the inscriptions of Sennacherib published in RINAP 3/2, Nabû is called the SUKKAL of the god Aššur. This does not make Nabû a human official. Rather the language of court and administration has been projected onto the divine sphere where a deity may take the position of intermediary, minister, or communicator of divine will. In Ashurbanipal's inscriptions in RINAP 5/2, SUKKAL frequently appears with Nusku and Nabû, for instance in the phrases SUKKAL ṣīru, 'exalted sukkallu' or 'eminent minister,' and SUKKAL MAḪ, 'great sukkallu.' These are formulae from prayers and from contexts of temple restoration and cult, not of human administration.

The continued religious use is evidenced in the Neo–Babylonian royal inscriptions in RINBE 2. Nusku is called SUKKAL ṣīri, 'exalted minister,' and Bunene appears as a divine minister or counsellor. The comparison indicates that the term was part of a wider political-theological vocabulary in Mesopotamia. This distinction serves to avoid the confusion of three senses: the human administrative sukkallu, the judicial or royal-advisory sukkallu, and the divine sukkallu. The written designation may be the same, but its meaning is contextually determined. Sukkal, therefore, should not be translated mechanically, but should be interpreted with reference to the sentence, the textual genre and historical period.

8. A Synthetic Reading of the Office

In conclusion, the evidence depicts the sukkallu as a composite office that functioned on several levels. The term has its root in courtly and administrative mediation, in letters its bearer took part in the reception and transmission of information, in judicial sources he appears either together with the sartennu or separately, and in royal inscriptions SUKKAL could be used as a divine epithet. This plurality does not break up the unity of the term. Rather, it shows that the Assyrian administration did not draw hard lines between communication, justice, politics and security.

In order of the strength of evidence the first and most obvious function was senior administration: closeness to the centre of decision-making, reception of information and participation in its management. Next there was military-intelligence activity, particularly the watching of the frontiers and of developments in Urartu, Elam and Babylonia. Then there was the judicial activity – adjudication, participation in judgments, fines levied. The religious use was symbolic, and pertains to the history of ideas rather than institutional office holding. Therefore, the most accurate title is not "the postal official sukkallu" but "the sukkallu official and his duties," because the office went far beyond the postal system. The study must still be focused on correspondence, however, for the letters are the main evidence for understanding the office in the Sargonid period: they reveal who wrote to whom, who was addressed, and who had the authority to act on information. The postal system is thus a window into the office, but not the full definition of it.

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

Some modern Arabic studies describe the sukkallu as a royal adviser or deputy in judicial affairs. Such work is useful as secondary support, but it cannot replace direct engagement with the cuneiform sources, lexica, and inscriptions. Arabic scholarship can help organize the broader picture; the decisive evidence remains the published text in SAA and RINAP and the lexical documentation in CAD and CDA.

Conclusion

Conclusions drawn from published cuneiform texts, supplemented by RINAP corpora and Akkadian lexica, are as follows:

1. The Neo-Assyrian administration system was highly developed and centralized. At the head of this hierarchy sat the king, but the daily functioning of government was entrusted to a network of officials, messengers, scribes, governors of provinces, and magnates of the court.
2. The system of correspondence and dispatch was greatly developed. It was not merely a technical means of communication, but an administrative and intelligence tool to protect the empire internally and externally. The messenger was an important intermediary, but he was not of the same rank or function as the sukkallu.
3. SUKKAL/sukkallu was a high rank in the administration and should not be reduced to ‘postal official’. The holder could be a vizier, adviser or senior administrative intermediary, with internal grades such as sukkallu rabû and sukkallu šanû depending on context.
4. RINAP 4 of the reign of Esarhaddon includes the chief sukkallu and the second sukkallu in the eponym lists, such as Abī-rāmu and Banbâ. This strongly suggests that the title was part of the formal organization of the Assyrian state, rather than an occasional designation.
5. The letters show military and intelligence activities, especially regarding the watching of Urartu, Elam and Babylonia and the reception of reports about fortresses, troop movements, caravans, horses and tribes. The sukkallu, therefore, was more a part of the apparatus of information management than the ordinary postal service.
6. Legal documents have a clear link with judicial activity, which is exercised independently or together with the sartennu. The sukkallu was more than a specialist judge; he was a magnate who could wield judicial or administrative-judicial power in cases involving the royal court or referred by the king.
7. Royal inscriptions also employ SUKKAL as a divine epithet, particularly of Nabû, Nusku and Bunene. Although this usage does not attest a human office, it does demonstrate that the concept of an intermediary or minister was used to conceptualize relations among the gods as well as within the royal court.
8. An accurate study of the term must combine lexica, letters, royal inscriptions and legal records. A single textual category offers a partial glimpse: letters speak of practical uses; inscriptions of royal and symbolic aspects; legal documents of judicial competence; and lexica of semantic scope.

   The Neo-Assyrian sukkallu was thus a senior administrative office of composite character, associated with the court, correspondence, intelligence and justice. The office is a paradigm of the Assyrian state’s capacity to convert information into an instrument of government and political control.

Vol. 1, No. 2, 2026 (1-10)
IRAQI Academic Scientific Journals
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

References:

1. The Assyrian Dictionary of the Oriental Institute of the University of Chicago (CAD). Vol. S. Chicago: The Oriental Institute, 1984. S.vv. “sukkallu” and “sartennu.”
2. Black, Jeremy, Andrew George, and Nicholas Postgate, eds. A Concise Dictionary of Akkadian. 2nd ed. Wiesbaden: Harrassowitz, 2000.
3. al-Jubouri, Ali Yasin. Qāmūs al-Lugha al-Akkadiyya–al-ʿArabiyya [Akkadian–Arabic Dictionary]. Abu Dhabi: Abu Dhabi Authority for Culture and Heritage, 2010. [Arabic].
4. Schramm, Wolfgang. Akkadische Logogramme. 2nd ed. Göttingen: Universitätsverlag Göttingen, 2010.
5. Parpola, Simo, ed. The Correspondence of Sargon II, Part I: Letters from Assyria and the West. SAA 1. Helsinki: Helsinki University Press, 1987.
6. Lanfranchi, Giovanni B., and Simo Parpola. The Correspondence of Sargon II, Part II: Letters from the Northern and Northeastern Provinces. SAA 5. Helsinki: Helsinki University Press, 1990.
7. Kwasman, Theodore. Legal Transactions of the Royal Court of Nineveh, Part I: Dated and Datable Texts. SAA 6. Helsinki: Helsinki University Press, 1991.
8. Fales, Frederick Mario, and J. Nicholas Postgate. Imperial Administrative Records, Part II: Provincial and Military Administration. SAA 11. Helsinki: Helsinki University Press, 1995.
9. Fuchs, Andreas, and Simo Parpola. The Correspondence of Sargon II, Part III: Letters from Babylonia and the Eastern Provinces. SAA 15. Helsinki: Helsinki University Press, 2001.
10. Dietrich, Manfried. The Babylonian Correspondence of Sargon and Sennacherib. SAA 17. Helsinki: Helsinki University Press, 2003.
11. Leichty, Erle. The Royal Inscriptions of Esarhaddon, King of Assyria (680–669 BC). RINAP 4. Winona Lake: Eisenbrauns, 2011.
12. Grayson, A. Kirk, and Jamie Novotny. The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 2. RINAP 3/2. Winona Lake: Eisenbrauns, 2014.
13. Novotny, Jamie, Giulia Lentini, and Nathan Morello. “The Royal Inscriptions of Sargon II: An At-a-Glance Akkadian Glossary of the RINAP 2 Corpus.” State Archives of Assyria Bulletin 28 (2022): 53–119.
14. Jeffers, Joshua, and Jamie Novotny. The Royal Inscriptions of Ashurbanipal, Aššur-etel-ilāni, and Sîn-šarra-iškun, Kings of Assyria, Part 2. RINAP 5/2. University Park: Eisenbrauns, 2022.
15. Weiershäuser, Frauke, and Jamie Novotny. The Royal Inscriptions of Amēl-Marduk, Neriglissar, and Nabonidus, Kings of Babylon. RINBE 2. University Park: Eisenbrauns, 2020.
16. Mattila, Raija. The King’s Magnates: A Study of the Highest Officials of the Neo-Assyrian Empire. SAAS 11. Helsinki: The Neo-Assyrian Text Corpus Project, 2000.
17. Dezső, Tamás. The Assyrian Army I: The Structure of the Neo-Assyrian Army as Reconstructed from the Assyrian Palace Reliefs and Cuneiform Sources. Budapest: Eötvös University Press, 2012.
18. Power and Elite Competition in the Neo-Assyrian Empire, 745–612 BC. Modern study of magnates and competition within the Assyrian court. [Bibliographical details incomplete in the Arabic manuscript].
19. Ali, ʿIzza al-Hasan Muhammad, Aisha Mahmoud Abd al-Al, and Thanaa Gomaa al-Rashidi. “Offices Held by Aramaeans in Ancient Iraq during the Neo-Assyrian Period, 911–612 BC.” Buhūth 4, no. 3 (2024): 43–59. [Arabic].

Vol. 1, No. 2, 2026 (1-10)
DOI: https://doi.org/10.69513/jndh.v1.i2.a1

20. al-Ahmad, Sami Said. “Administration and the System of Government.” In Ḥaḍārat al-ʿIrāq [The Civilization of Iraq], vol. 2. Baghdad, 1985. [Arabic].
21. al-Jadir, Walid. “Assyrian Military Offices and Dress.” In Mawsūʿat al-Jaysh wa-l-Silāḥ [Encyclopaedia of the Army and Weapons], vol. 2. Baghdad, 1988. [Arabic].
22. al-Jubouri, Ali Yasin. “The System of Government.” In Mawsūʿat al-Mawṣil al-Ḥaḍāriyya [Encyclopaedia of Mosul Civilization], vol. 1. Mosul, 1991. [Arabic].
23. Rashid, Fawzi. “The Army and Weapons.” In Ḥaḍārat al-ʿIrāq [The Civilization of Iraq], vol. 2. Baghdad, 1985. [Arabic].
24. Salim, Ahmad Amin. Ḥaḍārat al-ʿIrāq al-Qadīm [The Civilization of Ancient Iraq]. Cairo, 2011. [Arabic].
25. al-Bakri, Muhammad Abd al-Ghani. Judicial Cases in the Neo-Assyrian Period. Unpublished MA thesis, University of Mosul, 2001. [Arabic].
26. Farhan, Ghaith Salim. Envoys and Their Impact on the International Relations of Ancient Iraq. PhD diss., University of Baghdad, 2012. [Arabic].
27. Akkar, Lamia Saad. Administrative and Political Offices in the Neo-Assyrian Period. MA thesis, University of Baghdad, 2021. [Arabic].